Khordeh Avestā

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

TRANSLITERATED
AND
TRANSLATED INTO ENGLISH

With Copious Explanatory Notes
Prepared by
Prof. Ervad Manek 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

1362 A.Y. – 1993 A.C.
Corrected edition 1382 A.Y. – 2014 A.C.
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 Ėrvad K. E. Kanga.

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

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

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

FOREWORD TO 2013 CORRECTED EDITION

The English edition of Ervad Kangaji’s popular classic was first printed in 1993. Unfortunately, the printed edition has since become very scarce. Ten years later, it was digitised and put on the avesta.org web site through the tireless efforts of Ervad Soli Dastur. It quickly became one of the most viewed and downloaded documents on the website – currently over 300,000 times – a staggering amount in view of the small number of practising Zoroastrians.

In 2011, in view of its popularity, and the fact that “the Parsees look upon Ervad Kanga’s editions as the standard prayer-books in point of pronunciation,” I undertook the task of preparing an ebook version of the classic, which could be viewed on smart phones and tablets. At the same time I took the opportunity to correct the frequent printer’s errors which that edition suffered from. Most of the corrections are based on the Gujarati edition, or obvious spelling errors. For those who are interested, a list of the corrections can be found at http://www.avesta.org/kanga/ka_english_kanga_errata.pdf.

Given the technical difficulties, it has taken nearly two years to complete the task. I am sure the scanning process has introduced new defects, and I welcome all feedback so I can make further corrections.

JHP, avesta.org
March 7, 2013
PREFACE TO THE ENGLISH EDITION OF THE KHORDEH AVESTA-BĀ-MĀYENI

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

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

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

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

Among other Avesta words for “prayer”, the “Māntha” therefore, occupies a very important position. According to the Yasna Chapter 29.7 (Gatha Ahunavaiti), “māntha” is the Holy Word of Divine Origin, and the Holy Word of Ahura Mazda. One of the collections of these “mānthras” is known as “Māntha Spenta” in Avesta which means “the Holy, beneficent Word”, and which is “effective and full of glory”. It is stated in the Fravardin Yasht
According to Hormazd Yasht, the Holy Names of Ahura Mazda mentioned therein, form a section of the Mānthra Spenta.

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

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

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

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

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

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

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

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

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

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

Bombay,

**PREFACE TO THE ELEVENTH EDITION**

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

There may be numerous editions of prayer-books with incorrect pronunciations prevalent among the Parsees, yet the demand for Ervad Kavasji Kanga’s publications with correct pronunciation has remained constant, inas-
much as the Parsees look upon Ervd Kanga’s editions as the Standard prayer-books in point of pronunciation.

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


PREFACE TO THE FIFTH EDITION

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


PREFACE TO THE FOURTH EDITION

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

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

KAVASJI EDALJI KANGA. BOMBAY, March, 1896.

PREFACE TO THE THIRD EDITION

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

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

KAVASJI EDALJI KANGA. BOMBAY, July, 1890.

PREFACE TO THE SECOND EDITION

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

KAVASJI EDALJI KANGA. Bombay, December, 1887.

PREFACE TO THE FIRST EDITION

More than 60 years ago a translation of the Khordeh Avesta was for the first time published by the late Dustoor Framji Sorabji Meherji Rana. A few
months later on another translation of the same was issued by the late 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 Gujarati. These made the want of a translation of the Khordeh Avesta, according to the most correct rules of grammar and philology, keenly felt; and I therefore undertook to supply it, at the suggestion of many educated and intelligent Zoroastrians.

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

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

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

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a (1) Vendidad translated into Gujarati with explanatory notes, and a complete philological and grammatical glossary of all the words contained in the texts by Kavasji Edalji Kanga (K. R. Cama’s Prize Essay). (2) Ten yashts, translated by Dustoor Eruchji Sorabji Meherji Rana and Ervad Muncherji Shapoorji Vachha. (3) Aban Yasht, translated by Ervad Tehmulji Dinshaw Ankleshvaria.
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 other sources. (6) Technical terms of Zoroastrian ceremonials and ethics, such as hom, jeevām, barsam, zor, chinvat bridge, &c, are fully explained. (7) Passages treating of the excellence and efficacy of the prayers Yathā and Ashem are culled and fully explained. (8) Pahlavi translation is sometimes indented upon, as in the case of Atash Nyāyesh. (9) References to parallel Zend passages, as in the case of the translation of Patet Pashemani which is wholly in Pazend, are given with their meanings and explanations; and in several places, where it was found necessary, additional information from Pahlavi commentators is given in footnotes. (10) Certain ceremonials, required to be observed in several places during prayers, are explained. (11) Requisite information is given about the Gahambars and their proper seasons, on the authority of the Avesta. (12) The Pazend Confession of Faith, which is generally recited at the end of the prayers, is substituted by a far better one, and that too found in Zend, which, I trust, will be appreciated by my co-religionists. This Confession of Faith constitutes the twelfth Hā of Yasna.

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

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

Kavasji Edalji Kanga. Bombay, April 1880.

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

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

Author of

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

*Fellow of the University of Bombay,*

*Head Master, Mulla Feroze Madressa.*
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a as in English “but”
ā “ “ “ “father”
e “ “ “ “mate”
ē “ “ “ “mate” but somewhat prolonged
ī “ “ “ “pin”
ī as i in “machine” but somewhat prolonged
ō “ “ “ as o in “rope”
ō as o in “rope” but somewhat prolonged
ū “ “ “ as u in “put”
ū as oo in “book”

GLOSSARY

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

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

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

Mānthra: Mānthra Spenta, i.e. beneficent or holy spell. The original meaning of mānthra (Sanskrit mantra) is “secret mysteries of the Zoroastrian Religion”, “mysterious excellences of the Zoroastrian Religion”. A reference about this we find in Vispered Kardāh 13, first paragraph, thus: “Ashem vīspem mānthrem yazamaide: Zarathushtrem hadhamānthrem yazamaide”, i.e. we worship the entire mānthra as holy; we worship Zarathushtra who is one with mānthras or the composer of the mānthras. 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 mānthras were originally given by him. See also preface.

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

Vanant: Vanant is, the central star in the West and the most brilliant. This star Fomalhaut are generally regarded as the same. It is called the opponent of the planet Jupiter.
Translation: Righteousness is the best good (and it) is happiness. Happiness (is) to him who (is) righteous for the sake of the best righteousness.

Explanation: The significance of the term “Righteousness” is to be understood as truth, holiness and pristine purity. In our Holy Avesta “Righteousness” is highly praised. For this the words “Staomi ashem”: (i.e., I praise Righteousness) are introduced. Purity of the mind and the body is the most excellent wealth and happiness of this world. That happiness which is highest in the matter of truth is attained to that person. The foremost thing which mankind ought to acquire after having born in this world is Truth, (see Yazishn Hā 48, stanza 5). Some references written in Avesta itself about the amount of meritorious deeds acquired by that reciter of Ashem Vohu Prayer on various occasions sincerely and with proper understanding is found in the first fargard-chapter of the Hādhokht Nask. 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.

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

c See my Yasht Bā Maeni. Yasht XXI, pp. 386-393.
AHUNAVAR (YATHĀ AHŪ VAIRYŌ)

Translation: Just as a "King" acts according to his will¹, so⁴ does the "Dasturān Dastur⁵ by means⁸ of righteousness⁶ etc.⁷ (acts according to his own will). The gift¹⁰ of Vohu-manah⁹-¹¹ (i.e. Good mind) is for those working¹² for Hormazd¹⁴ of this world;¹³ he who¹⁸ constitutes himself²⁰ to the protector²¹ (or the nourisher)²¹ 'of the poor' (accepts) the sovereign rule¹⁵ (of the entire world) (as it were) of Hormazd¹⁶.

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

NIRANG-I-GOMEZ MĀLIDAN

Shekasteh¹ Shekasteh² Sheytān³ Ahriman⁴ gajasteh⁵ kār o kerdār⁶ na rasad⁷ gajasteh⁸ kār o kerdār⁷; Si-o-sē¹⁰ Ameshāspand¹¹ dādār

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

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

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

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

i The Latin and English equivalent for Avesta word Vāstār is pastor.
Hormazd₁² pirozgar₁³ pāk;₁⁴ ashaone Ashem Vohū 1. (To be recited thrice).

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

Translation: (May) the Satan³ (be) defeated¹ and destroyed²! (may) the works and workers⁶ of Ahriman⁴ the accursed (be) destroyed⁵! may not⁷ works and workers⁹ of (that) accursed (Ahriman)⁰ reach⁷ (me)! Thirty-three¹⁰ Holy Immortals (Ameshaspands)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 Ameshaspands mentioned in this Nirang is thirty-three. Perhaps the motive of the composer of this Nirang is to regard thirty-three Ameshaspands as thirty-three angels. According to the ancient books of our religion Ameshaspands are six in number and Ahura Mazda is counted as the seventh. It is clearly stated in the Pahlavi Nām Setāyeshne incorporated in the Denkart that the Creator Hormazd created six Ameshaspands. In the portion of “Nipāyōish Mashim” occurring in Hormazd Yasht the Creator Hormazd speaks to the prophet Zarathushtra thus: “I created six Ameshaspands from Bahman to Amurdād.” In the introductory portions of the Hormazd Yasht and Ardibehesht Yasht the Creator Hormazd Himself referring to Ameshaspands says thus: “We Ameshaspands”. In the Haftan Yasht (small) para 12 there occurs a reference to “Seven Ameshaspands”.

KEM-NĀ MAZDĀ

jKem¹-nā² Mazdā³ mavaitē⁴ pāyūm⁵ dadāt,⁶ hyat⁷ mā⁸ dregvāo⁹ didareshatā¹⁰ aēnanghē¹¹ anyem¹² thwahmāt¹³ āthraschā¹⁴ mananghaschā,¹⁵ yayāo¹⁶ shyaothnāiš¹⁷ ashem¹⁸ thaoshtā¹⁹ Ahurā,²⁰ tām²¹ mōi²² dāstvām²³ daēnayāi²⁴ frāvaochā²⁵.

Kē²⁶ verethrem²⁷-jā²⁸ thwā²⁹ pōi³⁰ senghā³¹ yōi³² henti³³ chithra³⁴ mōi³⁵ dām³⁶ ahūmbish³⁷ ratūm³⁸ chizhdī³⁹.

j This entire hymn Kem-nā-Mazdā is made up of four parts. They are as under:- (1) The first portion consisting of lines 1-5 from the beginning to the word frāvaochā is taken from Gatha Ushvaiti-Yasna Hā 46.7 known as “Kām Nemōi Zām”. (2) The second part commencing from Kē verethrem-jā to the words vashi kahmāi-chit is borrowed from Yasna Hā 44, Known as Tat-thwā-peresā stanza 16, (3) The third part beginning from pāta-nō thishyantat up to the words Astvaitish ashahe is taken from Vendidad fargard VIII para 21. (4) The fourth part viz. nemaschā yā Armaítish izhāchā is taken from the Gātha Spentā Mainyu Hā 49.10.
**Translation:** When any wicked man glares at me for taking revenge (or for injuring me), what man, O Mazda, shall grant protection unto me and unto my followers? (who other than Thee shall grant protection) to the Fire and the Mind (i.e. household happiness and the peace of mind)? Through the action of which two, O Hormazd! righteousness increases. Do Thou declare that knowledge of the religion to me (O Hormazd!).

Who (shall be) the smiter of the foe by the help of Thy (Avestan) words which (by reciting at the time of calamity) are protecting? Do Thou reveal clearly unto me a wise leader for both the worlds (O Hormazd). Let Sraosha (Yazata) approach with Good Mind (or through Vohu Manah) to any one whom Thou dost love.

**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.

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**Notes:**
- a0: For Hormazd the expression Ahura Mazda is generally found in the Avesta, but in some places, especially in the Gathas the words Ahura or Mazda only for Hormazd is noticed.
- b1: i.e. by the acts which lead to family happiness and to peace of mind.
- c2: i.e. on whom Thou art friendly or kind.
- d3: i.e. this thought viz. there is no other protector except Thee.
- e4: i.e. in order to get reward in this life and in the next.
- f5: i.e. one who points out the path of virtue, the expounder of religious tenets.
HORMAZD KHODAY

Hormazd1 Khoday2 ahereman3 awâdashân4 dûr avâz-dâshtâr;5 zad6 shekasteh7 bâd,8 ahereman,9 devân10 darujân,11 jâduân12 darvandân13 kîkân14 karafân15 sâstârân,16 gunehgârân17 âshmoghân18 darvandân19 dushmanân20 fryân21 zad22 shekasteh23 bâd.24 Dushpâdâshâhân25 awâdashân26 bâd;27 dushmanân28 satoh29 bâd;30 dushmanân31 awadashan32 bâd.33 Hormazd Khoday34 az hamâ gunâh35 patet pashemânun,36 az37 harvastin38 dushmanat39 duzukhta40 duzvarshta,41 mem42 pa geti43 manid,44 oim goft45 oim kard,46 oim jast,47 oim bûn bûd ested,48 az ân gunâh49 manashnî50 gavashnî51 kunashnî.52 tanî53 ravânî,54 geti55 mînoânî,56 okhe57 ‘awâkhsh pashemân58, pa sê gavashnî59 pa patet hom.60


Translation: Dâdâr Hormazd1 (is) the Lord2 (of the entire Universe) (and) keeps the ‘withholder and keeper at a distance’3 of the wicked and powerless4 Ahriman,5 May (that Ahriman) be smitten6 and defeated7! May24 (all these) Ahriman,9 daevas,10 drujas,22 sorcerers,12 wicked ones,13 ‘Kiks,14 Karaps,15 tyrants,16 sinners,17 ãashmogs,18 impious ones,19 enemies,20 witches21 be smitten22 and defeated23! May33 the wicked rulers25 cease to exist! May the enemies28 be confounded! May the enemies be non-existent and perish.52

O Lord Hormazd!34 I am in renunciation36 of, and desist from, all sins: wicked thoughts49 which in (this) world43 I42 have thought,44 wicked words46 which I have spoken,48 wicked deeds41 which I have committed,46 (and) which have occurred through me47 and which have originated by me48 - (all these sins mentioned above) relating to thought,50 relating to word,51 and relating to deed,56 pertaining to (my own) body,53 pertaining to (my own)

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

r There is a custom amongst some of our Zoroastrians to utter “awâkhsh Pashemân” 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 Pazend language.

s The meaning of avâdashân can be “wicked ruler.”

t 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 Kâoyâm and Karafhâmehka; see Hormazd Yasht, para 10.

u Âshmog, i.e. distorters of truth and expounders of falsehood. For it there is an Avesta word Ashemaogha; see Ardibehesht Yasht para 7.
soul,\textsuperscript{54} pertaining to this world,\textsuperscript{55} pertaining to the world beyond\textsuperscript{56} from all these sins,\textsuperscript{35} O Hormazd!\textsuperscript{57} I am in renunciation and keep myself away,\textsuperscript{58} (and) with the three words\textsuperscript{59} (Manashni, Gavashni, Kunashni) I repent.\textsuperscript{60}

(May there be) propitiation\textsuperscript{61} of Ahura Mazda!\textsuperscript{62} (May there be) contempt of Angra Mainyu\textsuperscript{64} the Evil Spirit! Whatever is the wish\textsuperscript{67} of the doers of righteous deeds, is superior\textsuperscript{68} (to all other wishes). I praise\textsuperscript{69} righteousness.

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

**JASA ME AVANGHE MAZDA**

"Jasa\textsuperscript{1} me\textsuperscript{2} avanghe\textsuperscript{3} Mazda\textsuperscript{4} Mazdayasnö\textsuperscript{5} ahmi\textsuperscript{6} mazdayasnö\textsuperscript{7} Zarathushtish\textsuperscript{8} fravarâne\textsuperscript{9} astütaschā\textsuperscript{10} fravaretaschā\textsuperscript{11} Āstuye\textsuperscript{12} humatem\textsuperscript{13} manō\textsuperscript{14} āstuye\textsuperscript{15} hūkhtem\textsuperscript{16} vachō\textsuperscript{17} astuye\textsuperscript{18} hvarshtem\textsuperscript{19} shyaothnem.\textsuperscript{20} Āstuye\textsuperscript{21} daēnām\textsuperscript{22} vanghuhīn\textsuperscript{23} māzdayasnīm\textsuperscript{24} fraspāyaokhedhrām,\textsuperscript{25} nidhāsnaithishem,\textsuperscript{26} Khavaētvadathām\textsuperscript{27} ashaonīm,\textsuperscript{28} yā\textsuperscript{29} hāitināmchā,\textsuperscript{30} bûshyeintināmchā\textsuperscript{31} mazishtācha,\textsuperscript{32} vahishtācha,\textsuperscript{33} sraēshtāchā,\textsuperscript{34} yā\textsuperscript{35} āhūirish\textsuperscript{36} zarathushtrish.\textsuperscript{37} Ahurāi Mazdāi\textsuperscript{38} vīspā\textsuperscript{39} vohu\textsuperscript{40} chinahmi.\textsuperscript{41} Aeshā\textsuperscript{42} astī\textsuperscript{43} daēnayāo\textsuperscript{44} māzdayasnōish\textsuperscript{45} āstūistish.\textsuperscript{46}

Ashem Vohū 1.

**Translation**: O Creator Hormazd!\textsuperscript{41} do Thou come\textsuperscript{1} to my\textsuperscript{2} help.\textsuperscript{3} I am\textsuperscript{6} a Mazdā-worshipper;\textsuperscript{5} I profess myself\textsuperscript{9} (to be) a Mazdā-worshipping\textsuperscript{7} follower of Zarathushtra,\textsuperscript{8} a devotee\textsuperscript{10} and an ardent-believer\textsuperscript{11} (in this Mazdā-worshipping Faith). I praise\textsuperscript{12} the true-conceived\textsuperscript{13} thought,\textsuperscript{14} I praise\textsuperscript{15} the true-spoken\textsuperscript{16} word,\textsuperscript{17} I praise\textsuperscript{18} the well-done\textsuperscript{19} deed.\textsuperscript{20} I praise\textsuperscript{21} the excellent\textsuperscript{23} religion\textsuperscript{22} of Mazdā-worship,\textsuperscript{24} (which is) quarrel-removing,\textsuperscript{25} weapon-lowering,\textsuperscript{26} self-dedicating\textsuperscript{27} (and) holy,\textsuperscript{28} which\textsuperscript{29} of those that are\textsuperscript{30} and of those shall be\textsuperscript{31} (hereafter) (is) the greatest,\textsuperscript{32} and the best\textsuperscript{33} and the most excellent,\textsuperscript{34} which\textsuperscript{15} is the religion of Ahura\textsuperscript{36} revealed-by-Zarathushtra.\textsuperscript{37}

I acknowledge\textsuperscript{41} all\textsuperscript{39} good\textsuperscript{40} (things) (which are) from Hormazd.\textsuperscript{38} Such\textsuperscript{42}

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

\textsuperscript{w} The entire passage except the words *Jasa me avanghe Mazda* is taken from Yasna Hā XII. This Yasna Hā XII is the Zoroastrian Creed. See the Zoroastrian creed (in Avesta) in this book. The words *Jasa me avanghe Mazda* occur in Hormazd Yasht, para 27.
is⁴³ the praise⁴⁶ of the religion⁴⁴ of Mazda-worship.⁴⁵

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

**BĀZ (PRAYER) FOR SAYING GRACE**

'Ba nāme yazade,⁴¹ bakhshāyandeh² bakhshāyeshgare³ meherbān⁴ Hormazd⁵ Khodāy⁶ ithā⁷ āt⁸ Yazamaide⁹ Ahurem¹⁰ Mazdām¹⁰, ye¹¹ gāmchā¹² ashemchā¹³ dāt¹⁴ apaschā¹⁵ dāt¹⁶ urvarāoṣchā¹⁷ vanguhiš¹⁸ raochāoṣchā¹⁹ dāt²⁰ būmīmchā,²¹ vīspāchā²² vohu²³ Ashem Vohu 3.

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


**Translation:** In the Name of God¹ and with His help (I begin to recite this prayer) (who is) the Lord⁵ Hormazd⁵ the bestower of all good things,² the forgiver of sins³ and loving.⁴ Thus here⁸ we revere⁹ Ahura Mazda¹⁰ who¹¹ created the animals¹² and grain,¹³ who created¹⁶ water¹⁵ and good¹⁸ vegetation¹⁷ who created²⁰ lights¹⁹ (of the sky) and the earth²¹ and all (other) good things (over and above these).

**BĀZ TO BE RECITED BEFORE PASSING URINE AND ANSWERING THE CALL OF NATURE**

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

'Guneh¹ Shekasteh² Sad hazār-bār.³ Yathā Ahū Vairyō 1.

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

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

z In the Persian Rivayets of Darab Hormazdyār these Persian words “gunesh shekasteh sad hazār bār” is not written for recital; but in it is mentioned to recite only one Yathā ahū Vairyō instead, whilst passing urine or answering the call of nature.
Translation: May sins be smitten a hundred thousand times!

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

Ashem Vohū 3, **Humatanām** hūkhtanām, **yadachā** anyadachā, **verezymnanāmchā** vāverezanāamchā, **mahī** aibī-jarețăro naenaestārō, **yathanā**, **vohunām** mahī.

Just as we are (the praisers and meditators) of good men, (in the same way) we are the praisers and meditators of the doers of good thoughts, good words and good deeds for this world and for the world beyond, and of those who have performed (good deeds) in the past.

**Hukhshathrotēmāi** bāt khshathrem, ahmat hyat aibidademahichā, chishmahichā, hvānmahichā hyat mazdāi ahurāi, ashāichā Vahishtāi (to be recited three times). Yathā Ahū Vairyō 4.

We praise Ahunavar, We praise Ardibehesht (who is) the most surpassing Ameshaspand, among living beings who (is) better in acts of worship, of such Ahura Mazda (Himself) is aware on account of their holiness - all such, both men and women, do we revere.

**FIVE GĀHS TO BE RECITED SEPARATELY**

**(During Hävan Gāh)**

Hāvanē ashaone ashahe rathwe, yasnāicha vahmāichā khshnaothrāicha frasastayaēcha. Sāvanghec Vīṣyāicha ashaone ashahe

**Five Gāhs**

*aa* The entire portion of Humatanām occurs in Yasna Hā 35 para 2.
*ab* The entire portion of Hukhshathrotēmāi also occurs in Yasna Hā 35 para 5.
*ac* Praiseworthy names of the Creator Hormazd are numerous, of which one name is “Righteousness”. Similar writing is noticed in Hormazd Yasht. In this Yasht the Creator Hormazd is recognised by us by various names, which are approximately seventy. Moreover, at present, we have 101 names of the Creator Hormazd in Pazend language and these names are being remembered by the yaozdahtregar priest whilst performing the Yasna ceremony.

*ad* This entire para occurs at the end of Yasna Hā 18 and Yasna Hā 27.
*ae* For the meaning see the beginning portion of five Gāh.
FIVE GĀHS TO BE RECITED SEPARATELY

9

rathwe, yasnāicha vahmāicha khshnaothrāicha frasastayaēcha.

af(During Rapithwan Gāh)

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

(During Uzirin Gāh)

Uzyerināi ashaone ashahe rathwe, yasnāicha vahmāicha
khshnaotrāicha frasastayaēcha. Frādat-vīrāi dakhyumāicha ashaone
ashahe rathwe, yasnāicha vahmāicha khshnaotrāicha frasastayaēcha.

(During Aiwisruthrem Gāh)

Aiwisruthremāi aibigayāi ashaone ashahe rathwe, yasnāicha vahmāicha
khshnaotrāicha frasastayaēcha. Frādat-vispām hujyāitee zara-
thushtrotemāicha ashaone ashahe rathwe, yasnāicha vahmāicha
khshnaotrāicha frasastayaēcha.

(During Ushahen Gāh)

Ushahināi ashaone ashahe rathwe, yasnāicha vahmāicha khshnoth-
rāicha frasastayaēcha. Berejyai nmanyāicha ashaone ashahe rathwe,
yasnāicha vahmāicha khshnaotrāicha frasastayaēcha.

SROSH BĀZ

agKhshnaothra1 Ahurahe Mazdāo2 Ashem Vohū 1.

Pa nāme1 yazdān2 Hormazd3 Khodāe4 awazūnī,5 gorje6 khoreh7
awazāyād,8 Sarosh9 ashō,10 tagī,11 tan-farmān,12 shekaftzin,13 zin-
awazār,14 sālāre dāmāne Ahura Mazda15 be-rasād.16 Az hamā gunāh17
patet pashemānum;18 az19 harvastin20 dushmata21 duzhukhta22
duzhuvarshta,23 mem24 pa getīs25 manid26 oem goft,27 oem kard,28 oem
jast29 oem būn būd ested,30 az ān gunāh31 manashni32 gavashni33
kunashni,34 tani35 ravānī36 getī37 minoānī,38 okhe39 avākhsh40
pa sē gavashnī41 pa patet hom.42 Yathā Ahū Vairyō 5, Ashem Vohū 3.

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

ag The portion from “pa nāme yazdān” up to “pa patet hom” is in Pazend language. Similarly it
is to be understood in every Niyāyesh and Yasht.
Translation: (May there be) propitiation of (the Creator) Ahura Mazda! (I begin to recite this) with (the help of) the name of (the Creator) Hormazd, the Lord and the Lord (of the whole world) and munificent. May the splendour and glory (of the Creator Hormazd) increase! May Srosh (yazad) the holy, strong, word-incarnate (i.e. whose body even is the Holy Spell), possessed of 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 (and) which have been caused through me (and ) which have been originated by me (all these sins mentioned above) relating to thought, relating to word, 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 with the three words (i.e. good thought, good word and good deed) I repent.

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

ai 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. (2). Those who emit diseases and untimely death by whatever means or objects are also called “daevas,” e.g. a statement is made in Vendidad frakart VII about some daevas residing in the tombs. Here the meaning of daeva is to be understood as impure. They produce diseases while coming out of the tombs. (3). Whatever incites us to follow the path of wickedness is also termed “daeva”, e.g., slander, deceit, heresy, evil eye, impurity, etc. (4). Whatever causes disturbance in the spread of prosperity is also known by the term daeva, e.g. the demon Apaosha prevents rain i.e. the causes responsible for the prevention of rain are known by the name “apaosha”. Excessive cold is regarded as the queen of demons. See Sheth K.R. Cama “Zarthosht Nāmu” VI: “Who is daeva”.

"Fravarāne Mazdayasnō Zarathushtrish Vidaēvō Ahuratkaeshō" is the shortest Zoroastrian Creed. This is a sort of a Creed as regards the kind of religion the reciter observes.
Srosh the holy, powerful, word-incarnate, of infuriate weapon (for smiting the daevas) and according to the law of Ahura let the Zaotar (officiating priest) recite to me the (the excellences of the sacred verses of) Yathā Ahū Vairyō for propitiation (of the Creator Hormazd) (in so and so Gāh) for the worship of Srosh yazad the holy, the powerful, word-incarnate (for smiting the daevas), mighty-speared (and) acting according to the Law of Ahura Mazda, for (his) praise, for (his) propitiation (and) for (his) glorification. Let (Rāspi the assistant priest who is) righteous and learned recite (the excellences of such verses) “athā ratush ashā-chit hacha.”

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

**Sraoshem,** Ashīm, huraodhem, verethrājanem frādat-gaēthem ashavanem ashahe ratūm yazamaide Ahunem vairīm tanūm pāiti, Ahunem vairīm tanūm pāiti. Yathā Ahū Vairyō 1.

We praise Sraosha the Holy, the beautiful, the victorious, bringing-prosperity-to the-world, the Righteous one, 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 Vendidad XIX fargard and from the first Kardāh of Srosh Yasht Hādhokt. In the Vendidad fargard XIX it is stated that when Ahriman and the entire army of daevas and drujas came to kill the holy Zarathushtra, amongst the remedies applied by the holy prophet in order to destroy them, the foremost was that he recited and chanted aloud the most powerful verse of Ahunavar. Besides, some Zoroastrians while commencing any work or during any calamity say, “Athā thy help”, “athā” is originally “Yathā” and “Yathā” is the first word of “Yathā Ahū vairīyō”.

aj Frā...mrute also means speak loudly, speak in a loud tone.
I praise and worship, according to the law of Ahura Mazda the glory, dexterity and strength of Srosh yazata, the holy, strong, the word-in-carnate, possessed of powerful weapon (in order to smite the daevas).

AHMĀI RAĒSHCHA

Am (Do thou) (O Holy Srosh yazad) (grant) lustre and glory unto him (i.e. unto the person) who worships thee (the Holy Srosh yazad) with the best “zaothras”, with excellent “zaothras” and with the “zaothras” strained - prepared carefully by good people: (do thou grant) unto him the soundness of the body, happiness, victoriousness, wealth with fullness of welfare, and progeny of innate wisdom. (Do thou grant) unto him a long life (and) heaven of the righteous bright (and) comfortable. May it be so as I pray (i.e. may my blessings be fulfilled!)

HAZANGHREM

May there be a thousand of health, ten thousands of health! May there be health a thousand times.
JASA ME AVANGHE MAZDA

ap Jasa₁ me² avanghe³ mazda,⁴ jasa⁵ me⁶ avanghe⁷ mazda,⁸ jasa⁹ me¹⁰ avanghe¹¹ mazda,¹² Amahe¹³ hutāshtahe¹⁴ huraodhahe¹⁵ verethragh-⁰ nahe,¹⁶ ahuradhātahe,¹⁷ vanaintyāoscha uparatātō¹⁸ rāmanō¹⁹ khvāstrahe,²⁰ vayaosh²¹ uparō-kairyehe²² taradhātō²³ anyāish²⁴ dāmān,²⁵ aētat²⁶ te²⁷ vayō²⁸ yat²⁹ te³⁰ ast³¹ spentō-mainyaom³² thwāshahe³³ khvadh-⁰ hātahe,³⁴ zrvānahe³⁵ akaranahe,³⁶ zrvānahe³⁷ dareghō-khvadhātahe. Ashem Vohū 1.

Translation: O Hormazd! Come unto my help. Of the well-shapen (and) beautiful Ama (yazata of strength), of Behram yazad created by Ahura, of Vanainti Uparatāt (i.e. the yazata presiding over victorious ascendency), of Mino Rām, giver of taste of food, of Vāy yazad working-on-high, (who is) created superior to other creations - (may the help of all of them reach me through you, O Hormazd. O Vay yazad! (get me the help) of thy wind which is pertaining to the Beneficent Spirit. Of the sky taking course according to the Law of nature, of the Endless Time, of the Time Ordained for a long period (may the help of these all reach me, O! Hormazd).

KERFEH MOZD

aq Kerfeh mozd₁ gunāh guzāreshnerā² kunam,³ ashahi⁴ ravān⁵ dushāramrā⁶ ham kerfeh⁷ hamā vehāne⁸ haft-keshvar zamīn,⁹ zamīn-pahanā,¹⁰ rud-drāna,¹¹ khorshid-bālā,¹² bundehād¹³ be-rasād;¹⁴ asho bed¹⁵ der-zī,¹⁶ Atha¹⁷ Jamyāt¹⁸ yatha¹⁹ āfrīnāmi.²⁰ Ashem Vohū 1.

For the expiation of sins I obtain the reward of meritorious deeds, and for the sake of the love of the soul, may complete righteousness reach all the doers of good deeds and all the faithful (residing) on the seven regions of the earth, - as wide as the earth, as long as the river and as high as the Sun! May there be long life of the righteous (man). May it be at i.e. may the truthful person enjoy his life, with happiness for a long time!

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

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

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

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

at i.e. may the truthful person enjoy his life, with happiness for a long time!
so\(^1\) as\(^9\) I pray\(^2\) (i.e. may my greetings be fulfilled!).

**HOSHBĀM**

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

\begin{verbatim}
Atha\(^1\) imān\(^2\) vachō\(^3\) drenjayōish;\(^4\) yōi\(^5\) anghen\(^6\) vārethraghnyōtemacha\(^7\) baēshazyōtemacha;\(^8\) pancha\(^9\) ahuna vairyα\(^{10}\) frasrāvayōish.\(^{11}\) Yathā Ahū Vairyō 5: Ahunem-vairīm\(^{12}\) tanūm\(^{13}\) apāiti.\(^{14}\) ahunem-vairīm\(^{15}\) tanūm\(^{16}\) pāiti;\(^{17}\) ahunem-vairīm\(^{18}\) tanūm\(^{19}\) pāiti.\(^{20}\) Yathā Ahū Vairyō 1; Kēm nā Mazdā (to be recited fully); Ashem vohu 1;

Yathā Ahū Vairyō 21, Ashem Vohū 12.

Nemase-te\(^{21}\) hushbāmī;\(^{22}\) nemase-te\(^{23}\) hushbāmī\(^{24}\) nemase-te\(^{25}\) hushbāmī.\(^{26}\) aveat dim\(^{28}\) vīspanām\(^{29}\) mazīshtem\(^{30}\) dazdyāi,\(^{31}\) ahūmcha\(^{32}\) ratūmcha\(^{33}\) yim\(^{34}\) ahure matzām,\(^{35}\) snathāi\(^{36}\) anghrahe mainyēush\(^{37}\) dravatō,\(^{38}\) snathāi\(^{39}\) aēshahe\(^{40}\) khravidraosh,\(^{41}\) snathāi\(^{42}\) māzainyanām\(^{43}\) daēvanām,\(^{44}\) snathāi\(^{45}\) daēvanām,\(^{46}\) varenpleasebamchā\(^{48}\) (to be recited in bāz or low tone) shekasteh\(^{50}\) ghanāmenyo,\(^{51}\) bar ahreman\(^{52}\) leāna\(^{53}\) sad hazār bār.\(^{54}\) (to be recited in a loud tone)

Fraddathāi\(^{55}\) Ahurahe Mazdāo raēvatō\(^{57}\) khvarenanghuhatō,\(^{58}\) fraddathāi\(^{59}\) Ameshtānām Spentañām,\(^{60}\) fraddathāi\(^{61}\) tishtryehe\(^{62}\) stare\(^{63}\) raēvatō\(^{64}\) khvarenanghuhatō,\(^{65}\) fraddathāi\(^{66}\) narsh\(^{67}\) ashaonō,\(^{68}\) fraddathāi\(^{69}\) vīspanām\(^{70}\) Spentahe Mainyēush\(^{71}\) ax dāmanām\(^{72}\) ashaonām.\(^{73}\) Yathā Ahū Vairyō 2.

Translation: Thou shouldstå\(^{1}\) thusstå\(^{4}\) thesestå\(^{2}\) (under-mentioned Avesta versesstå\(^{3}\)) whichstå\(^{5}\) arestå\(^{6}\) most victoriousstå\(^{7}\) - efficacious and healing.stå\(^{8}\) Thou shouldstå\(^{11}\) fivestå\(^{9}\) Ahunavarsstå\(^{10}\), Ahunavarstå\(^{12}\) protectsstå\(^{14}\) the body.stå\(^{13}\)

Homage (chant) to thee,stå\(^{21}\) O Dawn!stå\(^{22}\) Thisstå\(^{27}\) (is) in order to raise weaponstå\(^{36}\) (against) the wickedstå\(^{38}\) Angara Mainyu,stå\(^{37}\) (against the daeva) Aeshma,stå\(^{40}\) of terrible weapon,stå\(^{41}\) (against) the Mazanianstå\(^{43}\) daevas,stå\(^{44}\) and in order to raise weaponstå\(^{45}\) (against) allstå\(^{46}\) the daevas,stå\(^{47}\) (against) the “Varenian”wicked ones,stå\(^{49}\) and to dedicatestå\(^{31}\) to Him,stå\(^{28}\) the greateststå\(^{30}\) of allstå\(^{39}\) (our) Ahu (Lord)stå\(^{52}\) and Ratu (Master)stå\(^{53}\) whostå\(^{34}\) (is) Ahura Mazda.stå\(^{35}\)

(May) Gānā Minostå\(^{51}\) (be) defeatedstå\(^{50}\)! (May there be) imprecationsstå\(^{53}\) upon Ahrimanstå\(^{42}\) a hundred thousand timestå\(^{54}\). (All these are) for the growthstå\(^{55}\) (or

\end{verbatim}

\(\text{au i.e. prayer at Dawn.}\)

\(\text{av The portion from “Atha imān vachō” up to “tanum pāiti”, is taken from Vendidad 11, para 3.}\)

\(\text{aw The portion from “aetat dim vīspanām” up to “dāmanām ashaonām” is here taken from Yazishn Hā 27.}\)

\(\text{ax For explanation, see page 17.}\)

\(\text{ay If the word “varenya” be compared with the Pahlavi word “varunik” (i.e. revengeful), the meaning of the words “varenpleasebamcha dravatām” can be “of the revengeful wicked men.”}\)
glory) of Ahura Mazda\textsuperscript{56}, possessed of treasures\textsuperscript{57} and glorious\textsuperscript{58}; for the increase\textsuperscript{59} of the Ameshāspands\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 “aetat dim” up to “dāmanām, ashaonām” is here taken from Yasna Hā 27. The reliable explanation of what “all these to dedicate” can be given from Yasna Hā 1 up to the end of Yasna Hā 26; its main aim (of whatever prayers and votive offerings being dedicated) is to please the Creator Ahura Mazda, Ameshāspands - the Holy Immortals and other yazatas - and to sing their glory and to defeat Ahriman and his daevas and drujas.

Vanghucha\textsuperscript{74} vanghuyāoscha\textsuperscript{75} āfrīnāmi,\textsuperscript{76} vīspayāo\textsuperscript{77} ashaonō\textsuperscript{78} stōish\textsuperscript{79} haithyāicha\textsuperscript{80} bavānithyāicha\textsuperscript{81} būshyānithyāicha,\textsuperscript{82} Ashīm\textsuperscript{83} rāṣentīm\textsuperscript{84} dareghō-vārethmanem,\textsuperscript{85} mishāchim\textsuperscript{86} hvō\textsuperscript{87} aīwishāchīm\textsuperscript{88} mishāchīm\textsuperscript{89} āfrasāongaḥitīm.\textsuperscript{90} Barentīm\textsuperscript{91} vīspāo\textsuperscript{92} baēšhāzō,\textsuperscript{93} apāmcha\textsuperscript{94} gavāmcha\textsuperscript{95} urvāranāmcha.\textsuperscript{96} Taurvayēintīm\textsuperscript{97} vīspāo\textsuperscript{98} tbaēshăo,\textsuperscript{99} daēvanām\textsuperscript{100} mashyānāmcha.\textsuperscript{1} Areshyantăm\textsuperscript{2} ahmāicha\textsuperscript{3} nmānīi\textsuperscript{4} ahmāicha\textsuperscript{5} nmānahe\textsuperscript{6} nmāno-paṭēe\textsuperscript{7}.

I praise\textsuperscript{76} good men\textsuperscript{74} and women\textsuperscript{75} who are,\textsuperscript{80} who were\textsuperscript{81} az 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{99} 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{99} evils\textsuperscript{90} of the daevas,\textsuperscript{100} wicked men\textsuperscript{1} (who are) the tormentors\textsuperscript{2} of this\textsuperscript{3} house\textsuperscript{4} and lord\textsuperscript{7} of this\textsuperscript{5} house.\textsuperscript{6}

Vanghūishcha\textsuperscript{8} adhāo\textsuperscript{9} vanghuhīshcha\textsuperscript{10} ashayō,\textsuperscript{11} hupaurvāo\textsuperscript{12} vahehīsh,\textsuperscript{13} aparāo\textsuperscript{14} rāṣentīsh,\textsuperscript{15} dareghō vāre thmanō,\textsuperscript{16} yatha\textsuperscript{17} nō\textsuperscript{18} mazishťāoscha\textsuperscript{19} vahistāoscha\textsuperscript{20} sraēshtaoṣcha\textsuperscript{21} ashayō\textsuperscript{22} erenvante\textsuperscript{23} ameshanām spentanām\textsuperscript{24} yasnāīcha\textsuperscript{25} vahmāīcha\textsuperscript{26} khshnaothrāicha\textsuperscript{27} frasastayaēcaa.\textsuperscript{28} Fradathāi\textsuperscript{29} ahe\textsuperscript{30} nmānahe,\textsuperscript{31} fradathāi\textsuperscript{32} vīspayō\textsuperscript{33} ashaonō\textsuperscript{34} stōish,\textsuperscript{35} hamistēe\textsuperscript{36} vīspayō\textsuperscript{37} dravatō\textsuperscript{38} stōish.\textsuperscript{39} Stavas\textsuperscript{40} ashā\textsuperscript{41} yē\textsuperscript{42} hudāo\textsuperscript{43} yōi\textsuperscript{44} baheṇti.\textsuperscript{45}

(I praise) good charitable works,\textsuperscript{9} and righteous deeds\textsuperscript{11} (which are) of a very exalted dignity\textsuperscript{12} (and) superior\textsuperscript{13} (and which) subsequently\textsuperscript{14} (i.e. in their results) (are) attaining to\textsuperscript{15} (our help) (and) affording shelter for a long time,\textsuperscript{16} so that\textsuperscript{17} the greatest,\textsuperscript{19} best\textsuperscript{20} and excellent\textsuperscript{21} righteousness\textsuperscript{22} may reach\textsuperscript{23} us.\textsuperscript{24}

\textsuperscript{az} Darmesteter. - “are coming into being” (Mills)

\textsuperscript{ba} The portion from “vanghucha vanghuyōoscha” up to “vīspayō dravato stōish” is here taken from the first four paragraphs of Yasna Hā 52. These Gāthic words “stavas asha yē hudāo yōi hentii” are taken from Yasna Hā 45, known as “At Fravakhshyā”, para 6.
Explanation: (as to how we may gain righteousness is mentioned below).

For the worship of the Amesha spands 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 Amesha spands - Holy Immortals.

Bc Vasascha tū Ahura Mazda ushtācha, khshaēsha havenām dāmanām. Vasō āpō, vasō urvarāo, vasō vēsā vohū asha-chithra; khshayamnem ashavanem dāyata, Akhshayamnem dravantem. Vasōkhshathrō khyāt ashava; avasō-khshathrō khyāt dravāo gatō hamishtō, nizberetō hacha spendahe mainyēush dāmabyō, varatō avasō-khshathrō.

At Thy will and with happiness Thou, O Ahura Mazda! rulest over Thine-own creations; (Thou rulest) at (Thy) will over waters, over trees and over all good things, the seeds of righteousness. Thou appoint the holy (man) a ruler (but) not the infidel (i.e. the sinful man). May the righteous be ruling-at-will (but) may the infidel, fallen into calamity, cast out of the creations of the Holy Spirit, having failed (in his schemes) be not-ruling-at-will.

Hakhshaya azem-chit yō Zarathushtrō fratemān nmānanāmcha, visāmcha, zantunāmcha dakhyanāmcha, anumatayaēcha anukhtayaēcha, yē āhūirish Zarathushtrish.

Bd Yatha nō āonghām shāto urvānā shāto vahishtēvahishtē vahishtō vahishtā vahishtō ashavāsēhtō dakhyanāmcha anumatayaēcha anukhtayaēcha, yē āhūirish Zarathushtrish.

Ahmai raēscha; Hazanghrem; Jasa me avanghe Mazda; Kerfeh Mozd.
be In Azemchit (i.e. I and others etc.) it appears that the Holy Prophet Zarathushtra intends to even consider highly with himself his learned and well-versed disciples.

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

bg The portion beginning from “satäyem zbäyem” up to “Ädel pädashahî bizavâl beshad” appears to be a later addition because in the beginning of every Nyäyesh and Yasht there occurs in this way “Pa näme yazdän Hormazd awzuni gorje khoreh awazâyäd”, but in this place after adding some epithets of the Creator Hormazd there occurs “Hormazd Khodäe Awazûni”, etc. Another reason is that in the portion beginning with “Satäyem zbäyem” up to “Ädel pädashahî bizavâl beshad” some Arabic words occur, such as, khäleke makhluk, ar-razzäk käder, etc., which do not occur in the Pazend introduction of other Avestan texts.
Lord⁳⁵ and the Producer⁶ (Creator of the whole world) be on the increase!⁳⁹⁴⁰ 
May the immortal,⁴¹ brilliant⁴² and the swift footed horse Sun⁴⁰ (i.e. 
Khorshed yazata) come (to my help)!

Az hamā gunāh patet pashemānum; az harvastīn dushmata 
duzhukhta duzhvarshtā, mem pa geti manīd, oem goft, oem kard, oem 
just, oem būn būd ested. Az ān gunāh manashnī gavashnī kunashnī, tanī 
ravānī geti mīnoānī, okhe awākhsh pashemān, pa sē gavashnī pa patet 
hom.⁵⁶

bh For the translation of this paragraph, see Srosh Bāz above.
bi For the translation and explanation of this, see Hormazd Khoday above.
bj i.e. O Creator Hormazd I pay homage unto Thy best-created things, (but) prior to that I pay 
homage unto Thee thrice.
bk Lord of long duration or period (Darmesteter).
bl The entire kardāh-section of “Ferastuye” is called, “Avestan Patet”. This section is taken from 
Yasna Hā 11.
words and deeds (and) with (my) conscience. I praise righteousness.  

(5) (To recite bowing the head) Nemō Ahurāi Mazdāi, nemō Ahurāi Mazdāi; nemō Ahurāi Mazdāi; nemō Ameshaēibyō Spentaēibyō, nemō Mithrāi vourugaoyaitēe, nemō Hvare-khshaētāi aurvat-aspāi, nemō ābyō dōthrabysō, yāo Ahuraha Mazdāo; nemō gēush, nemō gayehe, nemō Zarathushtrahe; nemō Ameshaēibyō Spentaēibyō, nemō Mithrāi vourugaoyaitēe, nemō Hvare-khshaētāi aurvat-aspāi, nemō ābyō dōthrabysō, yāo Ahuraha Mazdāo; nemō gēush, nemō gayehe, nemō Zarathushtrahe; nemō Ameshaēibyō Spentaēibyō, nemō Mithrāi vourugaoyaitēe, nemō Hvare-khshaētāi aurvat-aspāi, nemō ābyō dōthrabysō, yāo Ahuraha Mazdāo; nemō gēush, nemō gayehe, nemō Zarathushtrahe; nemō Ameshaēibyō Spentaēibyō, nemō Mithrāi vourugaoyaitēe, nemō Hvare-khshaētāi aurvat-aspāi, nemō ābyō dōthrabysō, yāo Ahuraha Mazdāo; nemō gēush, nemō gayehe, nemō Zarathushtrahe.


Nemem vīspayāo ashaonō stōish haithyāicha bavānithyāicha.  

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

Vohū ukhshyā mananghā khshathrā ashāchā ushtā bytanūm (to be recited three times) Ashem Vohū 3.

Do Thou strengthen (my) body through good thoughts, righteousness, strength and prosperity.

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

Imā raochāo barezishtem bybarezemanām (to be recited three times) Ashem Vohū 3.

This highest light amongst the high (lights) which is called the Sun; we regard it as Thy most beautiful body, O Hormazd.

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

Yahmī Spentā thwā mainyū urvaēse byjasō (to be recited three times) Ashem Vohū 3.
At which end (O! Hormazd Thou art coming) with Thy bountiful Spirit (i.e. Spena Mino).

(6) Hvare-khshaētem¹ ameshem² raēm³ aurvat-asphem⁴ yazamaide.⁵ Mithrem⁶ Vouru-gaoyaoitīm⁷ yazamaide,⁸ arsh-vachanghem,⁹ vyākhanem,¹⁰ hazanghra-gaoshem,¹¹ hutāshtem,¹² baēvare-chashmanem,¹³ bezantem,¹⁴ perethu-vāēdhyanem¹⁵ sûrem¹⁶ akhvafnem¹⁷ jaghāur-vāonghem.¹⁸ (7) Mithrem¹⁹ vīspanām²⁰ dakhynām²¹ dango-haitīm²² yazamaide,²³ yim²⁴ fradathat²⁵ Ahurō Mazdāo,²⁶ khvarenanguhaustemem²⁷ mainyavanām²⁸ yazatānām,²⁹ Tat³⁰ nō³¹ jamyāt³² avanghe³³ Mithra³⁴ Ahura³⁵ bezantm.³⁶ Hvarekhsheṭem³⁷ ameshem³⁸ raēm³⁹ aurvat-asphem⁴⁰ yazamaide.⁴¹

(6) We praise the immortal,² radiant³ and the swift-footed horse,⁴ the Sun.¹ We praise (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 praise (him) the lord²² of all²³ countries²¹ (who is) Meher Yazata,¹⁹ whom²⁴ Ahura Mazdā²⁶ created²⁵ the most glorious²⁷ of the spiritual²⁸ yazatas.²⁹ May the exalted³⁶ Meher Yazata³⁴ and Ahura Mazdā³⁵ come³² but³⁰ for our³¹ help³³ We praise³¹ the immortal,³⁸ radiant³⁹ and the swift-footed horse,⁴⁰ the Sun.³⁷

(8) Tishtrīm⁴² dvō-chashmanem⁴³ yazamaide,⁴⁴ Tishtrīm dvō-chashmanem yazamaide. Tishtrīm⁴⁵ yazamaide,⁴⁶ Tistryenyō⁴⁷ yazamaide,⁴⁸ Tishtryō⁴⁹ raēvāo⁵⁰ khvarenanguhaō⁵¹ yazamaide,⁵² vanantem⁵³ stārem⁵⁴ mazdadhātem⁵⁵ yazamaide,⁵⁶ Tishtrīm⁵⁷ stārem⁵⁸ raēvantem.⁵⁹ khvarenanguhantem⁶⁰ yazamaide,⁶¹ thwāshem⁶² khvadhātem⁶³ yazamaide,⁶⁴ zrvānem⁶⁵ akaranem⁶⁶ yazamaide,⁶⁷ zrvānem⁶⁸ dareghō-khvadhātem⁶⁹ yazamaide,⁷⁰ Vātem⁷¹ spentem⁷² hudhāonghem⁷³ yazamaide,⁷⁴ razishtām⁷⁵ chishtām⁷⁶ Mazdadhātem⁷⁷ ashaonīm⁷⁸ yazamaide.⁷⁹ Daēnām⁸⁰ vanghūm⁸¹ māzdayasīm⁸² yazamaide.⁸³ Pathām⁸⁴ khvāstīfīm⁸⁵ yazamaide,⁸⁶ zarenumantem⁸⁷ sûrem⁸⁸ yazamaide,⁸⁹ saokantem⁹⁰ gairīm⁹¹ mazdadhātem⁹² yazamaide⁹³

(9) Vīspemcha⁹⁴ ashananem⁹⁵ mainyaom⁹⁶ yazatēm⁹⁷ yazamaide,⁹⁸ vīspemcha⁹⁹ ashananem¹⁰⁰ gaēthīm¹ yazatem¹ yazamaide,³ haom⁴ urvānem⁵ yazamaide,⁶ havām⁷ fravashīm⁸ yazamaide,⁹ Jasa¹⁰ me¹¹ avanghe¹² Mazda.¹³ Ashāunām¹⁴ vanguhish¹⁵ sūrem¹⁶ spentō¹⁷ fravashayō¹⁸ yazamaide.¹⁹ Hvare-khshaētem²⁰ ameshem²¹ raēm²² aurvat-

bs These words to be recited during Uzirin Gāh are taken from Yasna Hā 43, Stanza 6.
bt Among the epithets of Meher yazata there occurs “of a thousand ears and ten thousand eyes”; its significance is that his power of hearing is as sharp as or is equal to a thousand ears and his power of vision is as powerful as of ten thousand eyes.
bu tat = Sanskrit tad, meaning “here, so, in this way”.
Khorsedd Nyayesh

Aspem yazamaide. Ashem Vohu 3.

(8) We praise Tishtrya (yazata) of sound eyes. We praise (the star) Tishtrya, the radiant (and) glorious. We praise Tishtrya, the star by Vanant, created by Mazda. We praise the star Tishtrya, the radiant (and) glorious. We praise the Sky that follows its own law. We praise the Boundless (eternal) Time, appointed-for-the-long-period, the Wind (or Govaad yazata), bountiful (and) of good creation. We praise Wisdom, the most upright, righteous, created by Mazda (i.e. Religious education), the good Mazdayasnian 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, O (Creator) Hormazd! We praise the good, strong, (and) beneficent Fravashis of the righteous (people). We praise the immortal, radiant (and) swift-footed horse, the Sun.

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

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

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

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

bz or steadfast, of straight forward morals (khvā+ stāti).

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

cb Fravashi and soul are two quite different things, they are not one and the same as most of our Zoroastrians think. This will be clearly seen from this paragraph as well as from para 149 of Fravartin yasht and from yasna Hâs 26 and 55 respectively. Fravashi, i.e. a spiritual element showing the path of goodness and heaven to the soul about Fravashi in the Avesta it is mentioned that the Fravashis of all living beings, of those dead and those that shall be born hereafter, are different and varied. In support thereof see yasna Hâ 24, para 5. Moreover, another meaning of “Fravashi”, (similar to English Prototype), is also “Original specimen, original form, original root” of anything, e.g. the Fravashi of trees and plants is its root, seed. There is a spiritual element in the body of man which is responsible in the world beyond, for good or bad deeds done by him in this world; its name is “soul”. The soul attains heaven or hell in accordance with the deeds done by it in the world, see my translation of Vendidad, fargard 19, paras 27-32.
(10) Fravaranē mazdayasnō zarathushtrī sīvāēvō Ahura-tkaēshō
(Gāh according to the period of the day) frasastayaēcha. Hvare-
khshaētahe7 ameshahe8 raēvaha9 urvat-aspahe,10 khshnaothrā11
yasnāīcha12 vahnāīcha13 khshnothrāīcha14 frasastayaēcha,15 yathā ahū
vairyō16 zaotā17 frā me18 mrūte,19 athā ratush ashāt-chit hacha,20 frā
ashava21 vīdhvā22 mraotū.23

(11) Hvare-khshaētem1 ameshem2 raēm3 urvat-as pem4 yazamaide.5
Āat yat6 hvare-raokhshni8 tpayeiti,9 āat yat10 hvare-raocho11 tpayeiti,12
hishtenti13 mainyavāonghō14 yazataonghō,15 satemcha16 hazangremcha;17
tat18 khvarenō19 hām-bārayeinti,20 tat21 khvarenō22 nipārayeinti,23 tat24
khvarenō25 bakhshtenti,26 zām27 pait128 ahuradhātām,29 frādhatichā30
ashahe31 gaēthāo,32 frādhatichā33 ashahe34 tanuye,35 frādhatichā36 hvare37
yat38 ameshem39 raem40 urvat-as pem.41

(11) We praise5 the immortal,2 radiant3 (and) swift-footed horse,4 the
Sun. When the “light” of the Sun7 is warmer,8 when it11 shines,12 there
stand13 hundreds16 and thousands17 spiritual14 yazatas.15 (These yazats) gather
together20 that18 glory,19 (and) send it down.21 (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 “creation”35 of righteousness.34

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

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

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

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

cf In the original Avesta this word is found as dative singular (tongue), its original meaning is
the body. Darmesteter translates, “germs”. 
yazad. Moreover, there occurs, “Rām Khvästar” in the “Khshnuman” of Mino Rām. Besides, in the Khshnuman of Mino Rām there occurs “Vayu uparokairya” along with “Rām Khvästar”. As per this allegory “Rām Khvästar” and “Vayu uparokairya” and other yazatas stand to help the light of the Sun and the Moon to reach the earth. Without the help of these angels, natural light cannot fall upon the earth.

(12) Āat yat1 hvare2 uzkhhshyeiti,3 bvati4 zām5 Ahuradhātām6 yaozdāthrem,7 āpem8 tachtīm9 yaodāthrem,10 āpem11 khānyām12 yaozdāthrem,13 āpem14 zrayanām15 yaozdāthrem,16 āpem17 armaēshtām18 yaozdāthrem,19 hvare20 dāma ashava22 yaozdāthrem,23 yāo14 henti25 Spenta 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 nōi4 uz-ukhshyeiti,5 adha6 daēva7 vispāo8 merenchinti9 yāo10 henti,11 hapto-karshvohva12 navi13 chish14 Mainyāva15 yazata16 anghava17 astvaiti18 paitishtām19 nōi20 paitishtām21 vidhenti.22

For1 if2 the Sun3 were not4 to rise5 the demons7 here6 would kill9 (or c9destroy)8 all8 (things and lives) that10 are11 in the seven12 regions.12 Then any14 spiritual15 yazatas16 even would not find c5support in this material world.

(14) Yō1 yazaite2 hvare3 yat4 ameshem5 raēm6 aurvat-aspem,7 paitishtātēe8 temanghām,9 paitishtātēe10 temaschithranām11 daēvanām,12 paitishtātēe13 tāyunāmchā14 hazasnamčā,15 paitishtātēe16 yātunamchā17 pairikanāmchā,18 paitishtātēe19 ithyejanghō20 marshaonahe,21 yazaite.22 Ahurem Mazdām,23 yazaita24 Ameshe Spente,25 yazaita28 haom27 urvānem,28 khshnāvayeiti29 vispe30 maniyavacha31 yazata32 gaēthyācha,33

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

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

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

cj Dr. Geldner from here up to “urvānem” takes as a poem of three lines, each line begins with “yazaite”.
yō³⁴ yazaite³⁵ hvare³⁶ yat³⁷ ameshem³⁸ raēm³⁹ aurvat-asphem.⁴⁰

Whosoever¹ worships² (or praises³) 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,²⁹ he (as it were) worships²⁵ Ahura Mazda,²³ he worships²⁴ the Holy Immortals,²⁵ he worships²⁶ his own²⁷ soul.²⁸ He who³⁴ worships³⁵ the Sun,²⁶ propitiates²⁹ all³⁰ heavenly³¹ and earthly³³ yazatas.³²

(15) Yazāi¹ mithrem² vouru-gaoyaitīm³ hazanghra-gaoshem,⁴ baēvare-chashmanem,⁵ yazāi⁶ vazrem⁷ hunivikhtem,⁸ kameredhe⁹ paiti¹⁰ daēvanām,¹¹ mithrahe¹² vouru-gaoyaitōish,¹³ yazāi¹⁴ hakhedhremcha,¹⁵ yat¹⁶ asti¹⁷ hakhedhranām¹⁸ vahishtem,¹⁹ antare²⁰ māonghemcha²¹ hvarecha.²³

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

I praise¹⁴ the best¹⁵ friendship¹⁶ of friendships¹⁸ which¹⁶ is¹⁷ between¹⁸ the Moon²¹ and the Sun.²²

(16) Ahe¹ raya² khvarenanghacha,³ tem⁴ yazāi⁵ surunvata⁶ yasna,⁷ hvare-khshaētem⁸ ameshem⁹ raēm¹⁰ aurvat-asphem.¹¹ zaothrābyō¹² hvare-khshaētem¹³ ameshem¹⁴ raēm¹⁵ aurvat-asphem¹⁶ yazamaide.¹⁷

On account of his¹ radiance² and glory³ I worship⁵ that⁴ immortal,⁹ radiant¹¹ (and) swift-footed horse¹¹ Sun⁸ with the cm audible⁶ (or famous⁶) yasna.⁷ We worship¹⁷ the immortal,¹⁴ radiant¹⁵ (and) swift-footed horse,¹⁶ Sun,¹³ with cm libations.¹²

Haomayō¹⁸ gava¹⁹ baresmana,²⁰ hizvō-danghangha,¹² mānthracha,²² vachacha²³ shyaothnacha²⁴ zaothrābyascha²⁵ arshukhdhāebyascha²⁶ vāghzibyō.²⁷

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

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

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

cm “Traditional” (Prof. Darmesteter)

cn Dr. Geldner takes the word “Zaothrābyō (with libations) occurring in the para of “Ahe raya khvarenanghacha” of every Nyāyesh and every yasht with the preceding word “Yazāi” (I worship).
of the Haoma-ceremony\(^1\), (“worship the Sun) with milk,\(^2\) Baresman,\(^3\) skill of tongue,\(^4\) with the Holy Spell,\(^5\) and with (good) word,\(^6\) (good) deed,\(^7\) oblations\(^8\) (offerings) and rightly spoken\(^9\) words.\(^10\)

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

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

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

\(^{12}\)Yenghe\(^12\) hātām\(^13\) āat\(^14\) yesne\(^15\) paiti\(^16\) vanghō\(^17\) Mazdāo Ahurō\(^18\) vaēthā\(^19\) ashā\(^20\) hachā,\(^21\) Yāonghāmchā tānschā tāoschā\(^24\) yazamaide.\(^25\)

\(^{co}\) The above verb, “yazamaide” should be taken here again. “Haomayō” is first person plural of the word “haomi” (the performer of Haoma Ceremony). If the words “haoma yo” are taken separately they can be translated as: (We worship the Sun) with Haoma which is with milk (and) barsam (and that Haoma) which is with the thought, word and deed, with the skill of the tongue, and (with that Haoma which is prepared) with rightly spoken words\(^5\) for the ceremonial oblation.\(^8\)

\(^{cp}\) For the explanation of Yenghe Hātām, see note p. 1.
Among the living beings who is better in acts of worship, of which Ahura Mazda (Himself) is aware, on account of His holiness, all such men and women we revere.

(To pray in bāz, i.e. murmur) Ḫmz dmāz, i.e. Hormazd Khodā, awazünie mardum mardum sardagān, hamā sardagān, hambāyaste vēhān, oem behedin māzdayasnān āgā hi āstavān nekī rasānad aedūn bād (To recite aloud:) Yathā Ahū Vairyō 2.

O Lord (of the entire world) Hormazd (the Creator)! and the Increaser of man and mankind (and of the creation) of all (other) species! O! Bountiful (Lord) of all the faithful of the good Religion! May I the faith-ful amongst the Mazda-worshippers (gain) the knowledge (of the Religion) and may I become steadfast on the Religion and may goodness reach (me)! May it be so! (i.e. may the blessings which I ask be fulfilled!)


c“I praise the worship, glorification, skill (or efficaciousness) and strength of the immortal, radiant and swift-footed horse, Sun.”


c“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 Ahura Mazda with best oblations, with excellent oblations, (and) with oblations filtered by the pious people, (do, thou, O! Khorsheed yazata! grant) radiance and glory.

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

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

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

cτ “Zor” - libation, i.e. a thing that is offered in sacred religious ceremony; milk, water, food, dry fruits, etc., consecrated ceremonially.
unto that man; do thou grant him soundness of the body (i.e. health), happiness, victory of the body, wealth, full of happiness, naturally intelligent, do thou grant him, long life, and do thou grant him the bright (and) happy heaven of the righteous.

May it be so as I pray (i.e. may all the blessings be fulfilled).

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


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!


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! To be recited facing the South


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

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

cw Whatever “Khshnuman” that occurs in the introduction of each Nyāyesh and yasht also occurs in the portion of “Gorge Khoreh” with the same khshnuman. After giving the translation of the portion, there is no need of giving again in every Nyāyesh and yasht.
The Mazdayasnian 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 and undefiled “Ardevi Sura (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 NYĀYESH

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

Pa nāme yazdān Hormad Khodāe awazūnī gorje khorch awazāyād; Meher farāgayaod dāvare rāst be-rasād. Az hamā gunāḥ patet pashemānum; az harvestin dushmata duzhukta duzhvarshta. Mem pa getī manīd; oem goft, oem kard, oem jest. oem būn būd ested ; az ān gunāḥ manashnī gavashnī kunashnī, tanī ravānī getī mīñoānī, okhe awākhsh pashemān pa sē gavashnī pa patet hom.

(I begin to recite this) with (the help of) the name of the Almighty Lord (of the entire world) and the Increaser. May His grandeur and glory increase! May Meher yazata, the Lord of wide pastures, the just Judge come (to my help)!


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

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

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


(5) (To recite bowing the head) Nemō Ahurāi Mazdāi, nemō Ahurāi mazdāi, nemō Ahurāi Mazdāi; nemō Ameshaēibyō Spentaēibyō, Nemō mithrāi vouru-gaoyaoitēe, nemō hvare-khshaētāi aurvat-aspāi, nemō ābyō dōithrābyō, yāo Ahurahe Mazdāo, nemō gēush, nemō gayehe, nemō Zarahutsrahe Spitaēmahē ashaōnō fravashēe nemem vīspayō ashaōnō stōish, haithyāicha, bavānithyāicha būshyānithyāicha.

(6) For its translations, see Khorshed Nyāyesh above.


cz For its translations, see Khorshed Nyāyesh above.

da For its translation, see Khorshed Nyāyesh, above.
yazamaide, zrānem dareghō-khvdhātem yazamaide, vātem spentem hudhāonghem yazamaide, razishtām chistām mazdadhhātem ashaonīm yazamaide, daēnām vanghuhīm māzdayasnīm yazamaide, pathām khvāstāitim yazamaide,  daēnām  vanghuhīm  māzdayasnīm  yazamaide, pathām khvāstāitim yazamaide, zarenumantem sūrem yazamaide, saokantem gairīm mazdadhhātem yazamaide.


(10) Fravarāne mazdayasnō Zarathushtrish vīdaēvō Ahura-tkaēshō (Gāh according to the period of the day) frasastayaēcha. Mithrahe vouru-gaoyaoitoīsh hazanghra-gaoshhe baēvare-chashmanō, aokhtō-nāmanō yazatahe, rāmnascha khvāstrae ḍkhshnaothra yasnāicha vahmāichha khshnaothrāicha frasastayaēcha, yathā Ahū vairyō zaotā frā me mrūte, athā ratush ashtāt-chit hacha frā ashava vīdhvāo mrātoūt.


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

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

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

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

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

de The portion from “Mithremaiwi-dakhyum yazamaide” up to here occurs in Meher yasht, paras 144-145.
taining to upper country, and the lower or neither country. We worship Meher yazata pertaining to the country round about, and also the country in the rear. (12) We praise Meher yazata (and) Ahura (i.e. Ahura Mazda) (who are) the exalted, imperishable and righteous. We praise the stars, the Moon and the Sun and the lord of all countries, Meher yazata. This we worship in front of the trees pertaining to the Baresma. (13) On account of his splendour and glory I worship that Meher Yazata of wide pastures with the audible (or famous) yazna. We worship Meher Yazata of wide pastures, happy and good dwelling for the Iranian countries, with libations.

(14) Ācha nōi jamyāt avanghe, ācha nōi jamyāt ravanghe, ācha nōi jamyāt rafanghe, ācha nōi marzdikāi, ācha nōi jamyāt baēshazāi, ācha nōi jamyāt verethraghnāi ācha nōi jamyāt havanghāi, ācha nōi jamyāt dāshavastāi, ugrō, aiwithūrō, yasnyō vahmyō, an-aïwi-drükhōt vīspemāi anguhe astvaite, mithrō yō vouru-gaoyaitish.

(15) Tem amavantem yazatem sûrem dāmōhu sevishtem mithrem yazāi zaotrābyō, tem pairi-jasāi vantacha nemanghacha; tem yazāi surunvata yazna mithrem vouru-gaoyaitim; zaotrābyō mithrem vouru-gaoyaitim yazamaide.

(14) And may th Meher yazata (is) the lord of wide pastures, the mighty, triumphant, worthy of worship, adoration, the undeceived one in the entire material world, come to our help! May he come for our affluence! And may he come for our joy! May he come for our mercy and health! May he come for our victory! And may he come for the prosperity of our family! It would be better if he comes for our sanctification! (15) I worship with oblations that powerful (and) strong Meher yazata (who is) most beneficent amongst (all the) creatures. Him will I approach with love and homage. I worship Meher yazata of wide pastures with the celebrated (or famous) yazna. We worship Meher yazata of wide pastures with libations.

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

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

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

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

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

dk i.e. for rendering us pure.
Haomayō gava baresmana, hizvō-danghangha, mānthracha vachacha shyaothnacha, zaothrābyascha arshukhdhaēibyascha vāghzibyō.

Yenghe hātām āat yesne paiťi vanghō, Mazdāo Ahurō vaēthā ashāt hacha, yāonghāmchā tānscḥā tāoschā yazamaide.

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


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

Roz nek nām, roz pāk nām, roz mubārak (falān) māhe mubārak (falān), gāhe (falān), namāz dādār gehān dāmān, Khshnaothra Ahurahi Mazdāo, tarōidōte angrahe mainyēush. Haithyāvarshṭām hyat vāsṇā ferashōtemem. Staomi Ashem; Ashem Vohū 1.


VĪSPA HUMATA

Vīspa1 humata,2 vīspa hūkhta,4 vīspa hvarshta,6 baodhō-varshta ;7

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

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

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

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

dp Although this prayer is recited only during the Havan Gāh, there is no objection if it is
recited in any other Gahs.
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 dq 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 dq lead 31 (him) to hell. 30 (The result) of all 32 good thoughts 33 goods words 34 (and) good deeds 355 (is) heaven. 36 Thus 37 (it is) manifest 39 to the righteous (person). 40

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

DOĀ NĀM SETĀYESHNE

 dq Khshnaothra 1 Ahurahe Mazdāo. 2 Ashem Vohū 1.

Ba nāme 3 yazade 4 bakhshāyendehe 5 bakhshāyeshgare 6 meherbān. 7 Nām setāeshne 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 avakshīdar 32 avīzeh 33 veh dādastān 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),

dq Original meaning is, “done with knowledge or intelligence” root ash= ar = Sanskrit aj = to lead; or alternatively: good deeds obtain heaven (root Sanskrit ash = to obtain, to get).
dr Never abstain ye from three best things which are well-considered thought, well-spoken word and well-done deed, (i.e. ye acquire them). Abstain ye from three worst things (which are) evil-thoughts, evil-words and evil-deeds j.i.e. do not acquire them. (See Vendidad fargard 18, paras 17 and 25).
ds The entire prayer of this Nām Setāyeshne is in Pazend language. This Doā in the original Pahlavi language is found in the Pahlavi Text known as Dinkard.
(who) always was, is (and) will be. Whose name is God, the Beneficent Spirit; (and) who (is) the Spirit amongst the Spiritual ones. His Own one (special) name is Hormazd. That Lord is the greatest, powerful, wise, creator, nourisher, protector, care-taker, virtuous, forger of sins, dispenser of justice and all powerful.

Sepās 1 oe buzorg 2 hastān, 3 ke 4 āfrīd 5 dravanīd, 6 o pa khesht 7 angāmbatī 8 zor 9 dānāi, 10 avartar 11 shash, 12 ameshāspandān, 13 avad 14 veshi 15 yazdān, 16 dār roshan 17 behesh, 18 garothmān, 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 andarvān, 28 o āv, 29 o ātash, 30 o zamīn 31 o orvān, 32 o gospand 33 o ayokhshast, 34 dv o mardum. 35

(I offer) thanks to that Exalted (Lord) (amongst the existing ones) who is the Creator (of the entire creation) (and) is the designer of its end; (and) who with his own self-hood, strength and wisdom created most sublime six Ameshāspand, many exalted yazatas, the bright Heaven, Garothman, the revolution of the sky, the shining Sun, the brilliant Moon, Stars, many kinds of winds, atmosphere, water, fire, the earth, trees, beneficent cattle, the metals and mankind.

Yazishne 1 o niāeshne 2 az oe Khodāe Kerfehgar 3 ke 4 meh 5 kard 6 az 7 har 8 getha 9 deshshnān 10 mardum 11 pa gavāesh, 12 mādān 13 dād 14 o sheherīāreshe 15 angām 16 rāenidāresh 17 dāmān, 18 pa rakhma 19 angezashne 20 parhez 21 dēvān. 22

I worship and pay homage to that virtuous Lord who made mankind the greatest amongst all worldly creatures through the faculty of thinking and (by bestowing) intellect for combating the demons (or wicked lust), for opposing them (and even) abstaining away (from them).

Namāz 1 oe vīspa-āgāh 2 ashi 3 khvāvar, 4 kesh 5 farestīd 6 pa 7 Zartosht 8 Spetamān 9 asho 10 farohar, 11 ashtash 12 oe dāmān 13 din-dāneshne 14 varoeshne, 15 āsne-kheradī 16 goshosrūteh-kheradī. 17 Dānāesh 18 o rāenidāresh, 19 vīspa 20 hastān 21 o būdān 22 o bedān, 23 farhangān farhang, 24 mānthra 25 Spenta, 26 ku 27 bed 28 ravān 29 hu-pul 30 bokhtāresh, 31 az dozakhv, 32 vadārdar 33 oe 34 āne 35 pehulum 36 akhvān, 37 ashōān, 38 roshan 39

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

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

dv Originally this word is in the imperfect tense.

dw The Word “Dev” has been explained earlier.
hand\(^{40}\) hu-boe\(^{41}\) hamā-nekash.\(^{42}\)

(With a bow I pay) homage\(^{1}\) unto that\(^{3}\) Omniscient\(^{2}\) and Compassionate Lord,\(^{4}\) who\(^{5}\) through\(^{7}\) Spitaman\(^{9}\) Zartosht\(^{8}\) of holy\(^{10}\) Fravashi,\(^{11}\) sent\(^{6}\) the trustworthy\(^{15}\) knowledge of the Religion\(^{14}\) for the people of the world\(^{13}\) with a view to attracting friendship\(^{12}\) (towards Himself), (which can be acquired) by means of innate wisdom, and wisdom acquired through the ears (i.e. learnt). For the knowledge\(^{18}\) and guidance\(^{19}\) of all\(^{20}\) persons who are,\(^{21}\) were,\(^{23}\) and will be,\(^{23}\) (He) sent\(^{6}\) the Science of Sciences\(^{24}\) (which is the beneficent\(^{26}\) Mānthra;\(^{25}\) which\(^{27}\) (mānthra) is the ennobler of the soul\(^{29}\) helping to cross the\(^{16}\) Chinvat Bridge with ease,\(^{30}\) the deliverer\(^{21}\) from hell\(^{12}\) (and) the indicator of the way\(^{33}\) towards the Best\(^{36}\) abode\(^{37}\) (i.e. Heaven) of the righteous,\(^{38}\) the bright,\(^{39}\) sweet-smelling\(^{41}\) and all-good.\(^{42}\)

Pa' famāne\(^{2}\) to\(^{1}\) khvāvar;\(^{3}\) pa' famāne to\(^{5}\) khvāvar\(^{6}\) pa' famāne to\(^{8}\) khvāvar,\(^{9}\) padīram\(^{10}\) o mīnam\(^{11}\) o goyam\(^{12}\) o varzam\(^{13}\) dīn\(^{14}\) avīzeh,\(^{15}\) āstuān hom\(^{16}\) pa har kerfeh,\(^{17}\) awākhsh\(^{18}\) az\(^{19}\) vīspa\(^{20}\) bazeh.\(^{21}\) Avīzeh dār hom\(^{22}\) khudash\(^{23}\) ā snīdeh-kunashne,\(^{24}\) parhezashne,\(^{25}\) o pāk\(^{26}\) shash\(^{27}\) zorāne\(^{28}\) jān,\(^{29}\) manashne\(^{30}\) gavashne\(^{31}\) kunashne\(^{32}\) o vīr\(^{33}\) o hosh\(^{34}\) o kherad.\(^{35}\)

O! Merciful and Compassionate Lord!\(^{6}\) O! Lord, Forgiver of sins!\(^{9}\) I accept,\(^{10}\) think\(^{11}\) (i.e. remember every moment), speak\(^{12}\) (i.e. teach others by proclaiming) and practice\(^{13}\) the pure\(^{15}\) religion\(^{16}\) (of Zartosht sent by you) in accordance with\(^{1}\) Your Command,\(^{2}\) Order\(^{5}\) and bidding.\(^{8}\) I am steadfast\(^{16}\) upon performing every meritorious deed\(^{17}\) and I return having repented\(^{18}\) from\(^{19}\) all\(^{20}\) sinful acts.\(^{21}\) I keep pure\(^{22}\) my personal conduct,\(^{24}\) having abstained\(^{25}\) (from wicked lusts) the six\(^{27}\) powers\(^{28}\) of (my) soul\(^{29}\) (which are) the power of thought,\(^{30}\) the power of speech,\(^{31}\) the power of action,\(^{32}\) the power of logic\(^{33}\) (discriminating good and evil),\(^{33}\) intelligence\(^{34}\) and wisdom.\(^{35}\)

Pa kāme to\(^{1}\) kerfehgar\(^{2}\) tavānam kard\(^{3}\) āne to parastashne,\(^{4}\) pa' beh-\-
manashne,\(^{6}\) beh-gavashne,\(^{7}\) beh-varzashne,\(^{8}\) vashāem\(^{9}\) rāhe\(^{10}\) roshan,\(^{11}\) ke\(^{12}\) om na-rasād\(^{13}\) gerān\(^{14}\) pazd\(^{15}\) dozakh,\(^{16}\) vadīram\(^{17}\) pa cheshandarg,\(^{18}\) rasam\(^{19}\) āne behesh\(^{20}\) pur-boe\(^{21}\) harvesp-pesīdeh\(^{22}\) hama-khvāresh.\(^{23}\)

O Virtuous One!\(^{12}\) According to Thy will\(^{1}\) I can perform\(^{3}\) Thy worship\(^{4}\) with good thoughts,\(^{6}\) good words\(^{7}\) and good deeds.\(^{8}\) (And for the sake of my own soul) I keep open\(^{9}\) the brilliant\(^{11}\) (righteous) path\(^{10}\) (i.e. the path of gaining Heaven) so that\(^{12}\) (after my death) the grievous\(^{14}\) punishment\(^{15}\) of hell\(^{16}\) may not befall upon my (soul).\(^{13}\) I shall pass over\(^{17}\) the Chinvat Bridge\(^{18}\) and attain the Paradise\(^{20}\) full of fragrance,\(^{21}\) all-adorned\(^{22}\) and all-comfortable.\(^{23}\)

\(^{dx}\) For the explanation, see note on the words “Sedosh getofarīd” given under the meanings in Patet Pashemāni, Karda 12.
Setāeshneoe avakhshidār khodāe, ku kāmeh kerfeh pādāeshne kunand farmān-rāenīdārān, avdum buzēd darvandānach az dozakh, o avīzehā vīnāred vīspa.

(I sing the hymn of) praise of that Lord, 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.

Setāeshnedādār Ahuramazda, harvesp-āgāh, tavān o tavāngar, haft Ameshāspand Bahrām yazad pirozgar dushman-zadār, amahetūshtae 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)!

HOMAGE FOR THE FOUR DIRECTIONS

(Note: to be recited during the day after reciting the Doā Nām Setāyeshne)

Az hamā gunāh patet pashemānum; Ashem Vohū 1.

Nemō āongham asanghāmcha, shōithranāmcha, gaoyaoitināmcha maēthanāmcha, avō-khvarena nāmcha, apāmcha, zemāmcha, urvaranāmcha, anghāoscha zemō, avanghecha ashnō vātahecha ashaonō strām, māonghō hūrō, anaghranām raochanghām khvadhātanām, vīspanāmcha spentahe mainyēush raochānghām khvadhātanām, vīspanāmcha spentahe mainyēush raochānghām khvadhātanām, vīspanāmcha spentahe mainyēush raochānghām khvadhātanām, vīspanāmcha spentahe mainyēush raochānghām khvadhātanām, vīspanāmcha spentahe mainyēush raochānghām khvadhātanām, vīspanāmcha spentahe mainyēush raochānghām khvadhātanām, vīspanāmcha spentahe mainyēush raochānghām khvadhātanām, vīspanāmcha spentahe mainyēush raochānghām khvadhātanām, vīspanāmcha spentahe mainyēush raochānghām khvadhātanām, vīspanāmcha spentahe mainyēush raochānghām khvadhātanām, vīspanāmcha spentahe mainyēush raochānghām khvadhātanām, vīspanāmcha spentahe mainyēush raochānghām khvadhātanām, vīspanāmcha spentahe mainyēush raochānghām khvadhātanām, vīspanāmcha spentahe mainyēush raochānghām khvadhātanām, vīspanāmcha spentahe mainyēush raochānghām khvadhātanām, vīspanāmcha spentahe mainyēush raochānghām khvadhātanām, vīspanāmcha spentahe mainyēush raochānghām khvadhātanām, vīspanāmcha spentahe mainyēush raochānghām khvadhātanām, vīspanāmcha spentahe mainyēush raochānghām khvadhātanām, vīspanāmcha spentahe mainyēush raochānghām khvadhātanām, vīspanāmcha spentahe mainyēush raochānghām khvadhātanām, vīspanāmcha spentahe mainyēush raochānghām khvadhātanām, vīspanāmcha spentahe mainyēush raochānghām khvadhātanām, vīspanāmcha spentahe mainyēush raochānghām khvadhātanām, vīspanāmcha spentahe mainyēush raochānghām khvadhātanām, vīspanāmcha spentahe mainyēush raochānghām khvadhātanām, vīspanāmcha spentahe mainyēush raochānghām khvadhātanām, vīspanāmcha spentahe mainyēush raochānghām khvadhātanām, vīspanāmcha spentahe mainyēush raochānghām khvadhātanām, vīspanāmcha spentahe mainyēush raochānghām khvadhātanām, vīspanāmcha spentahe mainyēush raochānghām khvadhātanām, vīspanāmcha spentahe mainyēush raochānghām khvadhātanām, vīspanāmcha spentahe mainyēush raochānghām khvadhātanām, vīspanāmcha spentahe mainyēush raochānghām khvadhātanām, vīspanāmcha spentahe mainyēush raochānghām khvadhātanām, vīspanāmcha spentahe mainyēush raochānghām khvadhātanām, vīspanāmcha spentahe mainyēush raochānghām khvadhātanām, vīspanāmcha spentahe mainyēush raochānghām khvadhātanām, vīspanāmcha spentahe mainyēush raochānghām khvadhātanām, vīspanāmcha spentahe mainyēush raochānghām khvadhātanām, vīspanāmcha spentahe mainyōush raochānghām dāmanām, ashaonām ashaonīnāmcha ashahe rathwām. Ashem Vohū 1.

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

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

Salutation (be) unto (all) these places, the cities, pasture-lands dwelling abodes, unto the fountains of (drinking) water; the (displaced) waters, the lands unto the trees, this earth and the yonder sky, unto the holy wind, the stars, the Moon, the Sun, unto the boundless

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

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

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

eb This entire Homage is taken from Yasna Hā I, para 16. Here, instead of the words, “Nivaēd-hyemi hankārayemi”, the word “Nemo” occurs.
natural\textsuperscript{22} lights,\textsuperscript{21} unto all\textsuperscript{23} the creations\textsuperscript{25} of Spenta Mainyu,\textsuperscript{24} the lords\textsuperscript{29} of holiness\textsuperscript{28}, righteous men\textsuperscript{26} and righteous women.\textsuperscript{27}

**MĀH BOKHTĀR NYĀYESH**

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

Pa nāmē yazdān Ahuramazda Khodāe awazūnī gorje khoreh awāzayād. Māh Bokhtār Māh yazad be-rasād\textsuperscript{ee}. Az hamā gunāh patet pashemānum, az harvastīn dushmanat duzkukhta duzhvarsha, mem pa geṭī manid oem goft, oem kard, oem jast, oem būn būd ested, az ān gunāh manashnī gavashnī kunashnī, tanī ravānī geṭī mīnōānī, okhe awākhsh pashemān pa sē gavashnī pa petet hom.

(1) (To recite bowing the head): Nemō\textsuperscript{1} Ahurāi Mazdāi\textsuperscript{2}, nemō Ahurāi Mazdāi, nemō Ahurāi Mazdāi, nemō\textsuperscript{3} Ameshaēibyō Spentaēibyō,\textsuperscript{4} nemō\textsuperscript{5} māonghāi\textsuperscript{6} gaochithrāi,\textsuperscript{7} nemō\textsuperscript{8} paiti-dītāi,\textsuperscript{9} nemō\textsuperscript{10} paiti-dīte;\textsuperscript{11} nemō Ahurāi Mazdāi, nemō Ameshaēibyō Spentaēibyō nemō māonghāi gaochithrāi, nemō paiti-dītāi, nemō paiti-dīte; nemō Ahurāi Mazdāi, nemō Ameshaēibyō Spentaēibyō, nemō māonghāi gaochithrāi, nemō paiti-dītāi, nemō paiti-dīte.

(1) Homage\textsuperscript{1} (be)-unto (the Creator) Hormazd!\textsuperscript{2} Homage\textsuperscript{3} (be) unto Ameshaśpands!\textsuperscript{4} having the seed of the cattle!\textsuperscript{7} Homage\textsuperscript{8} (be) unto the visible (or resplendent) side of the Moon (And)! homage\textsuperscript{10} (be) unto the visible (or bright) e\textsuperscript{f}part!\textsuperscript{11}

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

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

Fravaranē mazdayasnō Zarthustrish vīdaēvō Ahura-tkaeshō (Gāh according to the period of the day) frasastayaēcha. Māonghahe gau-

\begin{itemize}
  \item ee i.e. unto waters of rivers, streams etc.
  \item ed This entire Nyāyesh occurs in the Māh yaṣht except the passage “dasta amem” occurring after “Yasnemcha” at the end of this Nyāyesh.
  \item ee i.e. may māh yazata the purifier (or salvation-giver) come (to my help)! Bestower, distributor (Professor Darmesteter)
  \item ef “Hail to thee when we look at thee! Hail to thee when thou lookest at us” (Professor Darmesteter). “When the moon is visible, homage be unto it, when one thinks of the moon, homage be unto it” (Professor Harlez).
\end{itemize}
Khorshed Avestā

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

(4) Kat12 māo13 ukshyeiti,14 kat15 māo16 nerefsaiti17 Pancha-dasa18 māo19 ukhshyeiti,20 pancha-dasa21 māo22 nerefsaiti,23 yāo24 he25 ukshkyastāto,26 tāo27 nerefsānstātō28 tāo28 nerefsānstātō,28 yāo24 he25 ukhshyānstāto,26 tāo27 nerefsānstō,28 tāo28 nerefsānstātō,28 yāo24 he25 ukshkyāstāto,26 kē27 yā25 māo23 ukhshyeiti26 nerefsaiti27 thwat.28

(4) For how many12 (days) does the Moon13 wax14? For how many15 (days) does the moon16 wane17? Reply:- for fifteen18 (days) does the Moon wax20, and fifteen21 (days) does the Moon22 wane.23 As long as24 (is) her25 waxing26, so long29 is her22 waning30, the process is eternal.40

(Zarathushtra speaks to the Creator Ahura Mazda): Who35 (else) (is there) other than ej36 through whom37 the Moon38 waxes39 (or) wanes? (Reply: - there is none).

(4) Māonghem1 gao-chithrem2 ashavanem3 ashahe4 ratūm5 yazamaide,6 Tat7 māonghem8 paiti-vaēnem,9 tat10 māonghem11 paiti-vīsem,12 raokhshnem13 māonghem14 aiwi-vaēnem,15 raokhshnem16 māonghem17 aiwi-vīsem,18 hishtenti19 Ameshaō Spenta20 khvarenō21 dārayeinti,22 hishtenti23 Ameshaō Spenta24 khvarenō25 bakhshenti,26 zām27 paiti28 Ahuradhātām.29

(5) We praise6 the Moon1 that keeps the seed of kine or cattle, the righteous3 and the Lord5 of righteousness,4 (When) I look at9 (that) Moon8 of the dark half7 ek1 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

(5) Āat yat1 māonghahe raokhshni3 tāpayeiti4 mishti5 urvaranām6 zairi-gaonanām7 zaramaēm8 paiti9 zemādhā10 uzukhshyeiti,11 Antare-māonghāoscha,12 perenō-māonghāoscha,13 vishaptathāoscha,14 Antare-

eg i.e. for the worship, etc., of the Moon that keeps the seed of kine or cattle, of the sole-created Bull (i.e. of Gāvyodd), of the Bull, and many other species (see Khorshed Nyāyesh).
eh The same sentence occurs also in Yasna Hā 44 Stanza 3.
ei i.e. as long as the Moon waxes, so long does it wane.
ej Original meaning: from thee, than thee.
et Perhaps the word “tat” may be the abbreviation of the word “temanghuhantem” the meaning of which would be “pertaining to darkness”; besides tat = Sanskrit tad = for this, thus. Professor Darmesteter did not translate the word tat”.
el For explanation, see Khorshed Nyāyesh, page 34.
māonghem¹⁵ ashavanem¹⁶ ashahe¹⁷ ratūm¹⁸ yazamaide;¹⁹ perenō-māonghem²⁰ ashavanem²¹ ashahe²² ratūm²³ yazamaide;²⁴ vīšap-tathem²⁵ ashavanem²⁶ ashahe²⁷ ratūm²⁸ yazamaide.²⁹

(6) When the light of the Moon shines, the green-coloured plants grow on the earth through the mist. We praise the days after the new moon and the days after the full moon, the destroyer (of the darkness) of the night.¹⁴ em We praise the new moon.¹⁵

We praise the full moon, the righteous (and) the lord of righteousness.¹⁷ We praise the new moon.¹⁸

(5) Yazāi¹ māonghem² gao-chitrem³ baghem⁴ raēvantem⁵ khvarenanghuhantem⁶ afnanghuhantem tafnanghuhantem,⁸ vare-changhuhantem⁹ khshtāvantem¹⁰ ishtivantem,¹¹ yaokhshtivantem,¹² saokavantem,¹³ zairimyāvantem,¹⁴ vohvāvantem,¹⁵ baghem¹⁶ baēshazem.¹⁷

I Praise Māh yazata that keeps the seed of kine or cattle, (who is) the bestower, radiant, glorious, possessed of en water, warmth, help giving, bestowing riches, powerful, profitable, possessed of verdure, giver of good things (or prosperity) (and) the healing deity.¹⁸

(8) Ahe¹⁷ raya¹⁸ khvarenanghacha,¹⁹ tem²⁰ yazāi²¹ surunvata²² yasna²³ māonghem²⁴ gaochithrem.²⁵ zaotrēbyo²⁶ māonghem²⁷ gao-chithrem²⁸ ashavanem²⁹ ashahe³⁰ ratūm³¹ yazamaide.³²

(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.³⁰

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

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

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

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

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

(To recite in bāz) Ahura Mazda Khodāe, awazūnie mardum, mardum sardagān hamā sardagān, hambāyaste vehān, oem behedīn māzdayasnān āghā āstāvānī nekī rasānad. "Aedūn bād. (To recite aloud) Yathā Ahū Vairyō 2.

(9) Yasnemcha vahmemcha aojaseha zavarecha āfrīnāmi, māonghahe gao-chithrahe, gēushcha aēvō-dātayaō, gēushcha pouru-saredhayāō. Ashem Vohū 3.

(10) "Dasta1 amem2 verethraghnmemcha,3 dasta4 gēush5 khvāthrō-nahīm,6 dasta7 naram8 pourutatem,9 stāhyanām10 vyākhnanām,11 vanatām12 avanemnanām13 hāthravanatām14 hāmerethe15, hāthravanatām16 dushmainyush,17 steraptām18 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; give5 (me) a multitude8 of strong10 men, sitting in the assembly, vanquishing12 (wicked creation), unconquerable,12 vanquishing14 the adversaries15 and enemies at-one-stroke,14 ever bestowing gladness28 (and) helping20 openly.19 May the greatness28 be27 manifest25 through you!26 May the good derived by invocation21 be27 manifest29 through you30 (or advantages obtained through prayers).31

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

Roz nek nām, roz pāk nām, roz mūbārak (falān) māhe mūbārak (falān), gāhe (falān) namāz dādāre gehān dāmān. Khshnaothra Ahurahe Mazdāō, nemō Ahurai Mazdāī, nemō Ameshaēibyō Spentaēibyō, nemō māonghāi gao-chithrāī, nemō paiti-dītāī, nemō paiti-dīte; Ashem Vohū 1.

eq For the translation, see Khorsed Nyāyesh, above.

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

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

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

eu If the word, “āpō” 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.


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

**ARDVI SURA NYĀYESH**

(This should be recited everyday if possible, otherwise it is enjoined to be recited on five days of every month, viz Asfandarmad, Āvan, 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 duzhuhta duzhvarsha, men pa getī manīd, oem goft oem kard, oem jast, oem būn būd ested. Az ān gunāh manashnī gavashnī kunashnī tanī ravānī getī mīnōānī, okhe awākhsh pashemān pa sē gavashnī pa patet hom. Khshnaothra Ahurahe Mazdāo, tarōidīte anghrahe mainyēush; haithyāvarshām hyat vasnā ferashōtemem. Staomi Ashem; Ashem Vohū 3. Fravaranē mazdayasnō Zarathushtrish vīdaēvō Ahura-tkaēshō (Gāh according to the period of the day) frasastayaēcha.

Apām vanghuhīnām mazdadhātanām, areduyāo āpo anāhitayāo ashaoneyo, vīspanāmcha apām mazdadhātanām, vīspanāmcha urvanranām evMazdadhātanām, khshnaothrah yasnāichā vahmāichā khshnaothrāichā frasastayaēcha yathā Ahū Vairyō zaotā frā-me mrūte, athā ratush ashātchit hacha frā ashahe vidhvāo mraotū. Yathā Ahū Vairyō 10.

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

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

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

(2) (The Creator) Ahura Mazda spoke unto Spitamān Zartosht:

O Spitamān Zartosht! Mayest thou praise her who is My Ardvi 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, rendering the world prosperous, wealth-increasing, and rendering the countries prosperous, (Ardvi Sura of these characteristics).

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

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

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

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

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

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

fc increasing the herd of sheep (Prof. Darmesteter).
healthy and healing and superior to all other waters”. At present our people generally regard the water of all rivers and seas as “Ardvi Sura” or, “Āvān Ardvi Sura”).


(3) (Ardvi Sura) who purifies the seed of all males, who (Ardvi Sura) purifies the wombs of all pregnant mothers for giving birth (Ardvi Sura) grants easy childbirth to all females, (and) who (Ardvi Sura) bestows upon all females proper and timely milk.

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

(3) Masitām dūrāṁ frasrūtām; yā asti avavaiti masō, yatha vīspāō imāo āpō yāo zānthāi garewān yaozdadhaiṁ fratachanti; yā amavaiti fratachaiti, hukairyāt hacha bareanghat, avī zrayō vouru-kashem.

(4) (I praise Ardvi Sura) famed in distant (countries), which (alone) is as great as all the other rivers that flow on (this) earth. Who, (the great) River flows forth (originating) from the Mount to the Sea. The Sea 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) All the shores (of these rivers) unite with the Sea (Vouru-kasha) (and) every part unites with the middle part (of that sea). To whatever parts the undefiled Ardvī Sūra (River) flows she renders those parts.

fd See Ardvi Sura yasht Bā Māheni, by Ervad T. D. Anklesaria.
fe In the Karda 23 of Meher Yasht this mount is called the highest summit of Albourz.
ff “Vouru-Kasha” whose original meaning is (the sea) with wide-shores, was called the sea situated in the southern direction of Iran. In Pahlavi it is known by the name “Frakhant”. This sea has been compared with the modern “Caspian Sea”. See my Avesta dictionary, p. 509.
fg All the sources (of these rivers) (prof. Harlez)
prosperous.\textsuperscript{11} To whom\textsuperscript{16} (belong) a thousand\textsuperscript{17} (rivers) amongst the rivers\textsuperscript{18} (and) a thousand\textsuperscript{19} (outlets) amongst the outlets.\textsuperscript{20} (For crossing) any\textsuperscript{21} of these\textsuperscript{22} rivers\textsuperscript{23} (or) any\textsuperscript{24} of these\textsuperscript{25} outlets\textsuperscript{26} of forty\textsuperscript{27} days ride\textsuperscript{28} mounted\textsuperscript{29} on a swift horse\textsuperscript{29} is required for a man.\textsuperscript{30}

(6) Anghāošcha\textsuperscript{1} me\textsuperscript{2} aēvanghāo\textsuperscript{3} āpō\textsuperscript{4} apaghzārō\textsuperscript{5} vījasāiti,\textsuperscript{6} vīspāish\textsuperscript{7} avī\textsuperscript{8} karshvān\textsuperscript{9} yāish\textsuperscript{10} hapta.\textsuperscript{11} Anghāošcha\textsuperscript{12} me\textsuperscript{13} aēvanghāo\textsuperscript{14} āpō\textsuperscript{15} hamatha\textsuperscript{16} avaraβaiti\textsuperscript{17} hānimemcha\textsuperscript{18} zayanemcha.\textsuperscript{19} Hā\textsuperscript{20} me\textsuperscript{21} āpō\textsuperscript{22} yaozdadhai,\textsuperscript{23} āh arshnām\textsuperscript{24} khshudrāo,\textsuperscript{25} Hā\textsuperscript{20} khshathrinām\textsuperscript{26} garewān,\textsuperscript{27} Hā\textsuperscript{20} khshathrinām\textsuperscript{28} pāema.\textsuperscript{29}

(6) (The Creator Ahura Mazdā says):- every outlet\textsuperscript{5} of this\textsuperscript{1} River\textsuperscript{4} of Mine\textsuperscript{2} penetrates\textsuperscript{6} unto\textsuperscript{8} all\textsuperscript{7} the\textsuperscript{10} seven\textsuperscript{11} regions.\textsuperscript{9} (The water) of this\textsuperscript{12} one\textsuperscript{14} River\textsuperscript{15} of Mine\textsuperscript{13} is uniformly\textsuperscript{16} sufficient in summer\textsuperscript{18} as well as winter.\textsuperscript{19} She\textsuperscript{20} (i.e. Ardvi Sura) purifies\textsuperscript{21} My\textsuperscript{22} waters\textsuperscript{22} (or rivers\textsuperscript{23}), the seed\textsuperscript{25} of males,\textsuperscript{24} the wounds\textsuperscript{27} of females\textsuperscript{26} (and) the milk\textsuperscript{26} of mothers.\textsuperscript{28}

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

(6) Ā \textsuperscript{fh}hātāmcha,\textsuperscript{1} anghushāmcha\textsuperscript{2} zātanāmcha\textsuperscript{3} azātanāmcha,\textsuperscript{4} ashaonām\textsuperscript{5} idha\textsuperscript{6} jasentu\textsuperscript{7} fravashayō,\textsuperscript{8} yōi\textsuperscript{9} hīsh\textsuperscript{10} bawrare\textsuperscript{11} paityāpem,\textsuperscript{12} nazdishtayāt\textsuperscript{13} apat\textsuperscript{14} hacha.\textsuperscript{15} (7) Mā\textsuperscript{16} nō\textsuperscript{17} āpō\textsuperscript{18} dushmananghe,\textsuperscript{19} mā\textsuperscript{20} nō\textsuperscript{21} āpō\textsuperscript{22} duvachanghe,\textsuperscript{23} mā\textsuperscript{24} nō\textsuperscript{25} āpō\textsuperscript{26} dushshyaathanāi,\textsuperscript{27} mā\textsuperscript{23} duzdānāi,\textsuperscript{29} mā\textsuperscript{30} hashi-tbishe,\textsuperscript{31} mā\textsuperscript{32} möghu-tbishe,\textsuperscript{33} mā\textsuperscript{34} varezānō-tbishe,\textsuperscript{35} mā\textsuperscript{36} nāfyō-tbishe,\textsuperscript{37} Mādha\textsuperscript{38} nō\textsuperscript{39} ahmi\textsuperscript{40} frādhāi\textsuperscript{41} āpō\textsuperscript{42} vanghuish,\textsuperscript{43} vahishtāo\textsuperscript{44} mazdadhatāo\textsuperscript{45} ashaonish,\textsuperscript{46} yō\textsuperscript{47} nō\textsuperscript{48} airirichinām\textsuperscript{49} iririkshāiti\textsuperscript{50} gaēthānām.\textsuperscript{51} Mādha\textsuperscript{52} nō\textsuperscript{53} ahmi\textsuperscript{54} frādhāi\textsuperscript{55} āpō\textsuperscript{56} vanghuish\textsuperscript{57} vahishtāo\textsuperscript{58} mazdadhatāo\textsuperscript{59} ashaonish,\textsuperscript{60} yō\textsuperscript{61} nō\textsuperscript{62} airirichinām\textsuperscript{63} iririkshāiti\textsuperscript{64} tanunām.\textsuperscript{65}

(8) Yō\textsuperscript{66} ātush,\textsuperscript{67} yō\textsuperscript{68} hazanga,\textsuperscript{69} yō\textsuperscript{70} gadhū\textsuperscript{71} yō\textsuperscript{72} əshavaja,\textsuperscript{73} yō\textsuperscript{74} yōtumāo,\textsuperscript{75} yō\textsuperscript{76} nasuspāo,\textsuperscript{77} yō\textsuperscript{78} speretzvāo,\textsuperscript{79} yō\textsuperscript{80} araitivāo,\textsuperscript{81} yō\textsuperscript{82} asharmaoghō\textsuperscript{83} an-ashava,\textsuperscript{84} yō\textsuperscript{85} masyhō\textsuperscript{86} dvroā\textsuperscript{87} sāstā;\textsuperscript{88} tem\textsuperscript{89} avī\textsuperscript{90} tbaeshā\textsuperscript{91} paityāntu\textsuperscript{92} ithyejaō\textsuperscript{93} isha\textsuperscript{94} yō\textsuperscript{95} i dadha,\textsuperscript{96} ithyejaō\textsuperscript{97} yantu\textsuperscript{98} yō\textsuperscript{99} dī dadha.\textsuperscript{100}

(6) May the Fravashis\textsuperscript{8} of the righteous (people),\textsuperscript{5} of those that are,\textsuperscript{1} that have been,\textsuperscript{2} and of those to be born hereafter,\textsuperscript{3} come hither\textsuperscript{6} who\textsuperscript{9} have made\textsuperscript{11} those (waters)\textsuperscript{10} from\textsuperscript{15} the nearest\textsuperscript{13} river\textsuperscript{14} (of Ardvi Sura) flowing\textsuperscript{8} forward.\textsuperscript{12} (7) (Let) no\textsuperscript{16} (these efficacious) waters\textsuperscript{18} of ours\textsuperscript{17} (be) for a man

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

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

\textsuperscript{fj} i.e. We revere the Fravashis of those virtuous persons who have developed canals for fertilizing the earth for agriculture.
of wicked thoughts,\(^{19}\) wicked words\(^{23}\) and wicked deeds\(^{23}\) (Let) not\(^{24}\) (these efficacious) waters\(^{26}\) of ours\(^{28}\) (be) for the man of wicked religion.\(^{29}\) for the tormentors of a friend,\(^{31}\) a priest\(^{33}\) and workmen\(^{35}\) (Let) not\(^{36}\) (the waters be) for one who torments his own kindred!\(^{137}\) (Let) not\(^{38}\) our\(^{39}\) efficacious\(^{43}\) effective,\(^{43}\) best pure\(^{46}\) waters\(^{42}\) created by Ahura Mazda\(^{45}\) (be) profitable\(^{41}\) to that (person),\(^{40}\) who\(^{47}\) desires to empty out\(^{40}\) (destroy) our\(^{48}\) abundant\(^{49}\) settlements.\(^{51}\) (Let) not\(^{52}\) our\(^{53}\) efficacious,\(^{57}\) best,\(^{58}\) pure\(^{60}\) waters\(^{56}\) created by Ahura Mazda (be) beneficial\(^{55}\) to that (person)\(^{54}\) who\(^{61}\) desires to \(\text{empty out}\)\(^{64}\) (harm) our\(^{62}\) \(\text{healthy}\)\(^{65}\) bodies!\(^{65}\) (8) (And all those) who\(^{66}\) (are) thieves\(^{67}\) robbers,\(^{69}\) murderers,\(^{71}\) killers of righteous persons,\(^{73}\) addicted to sorcery,\(^{75}\) buriers of dead bodies,\(^{77}\) \(^{\text{fm}}\) the wicked,\(^{79}\) the niggards\(^{81}\) (or the greedy),\(^{81}\) wicked\(^{84}\) heretics\(^{85}\) (and) the evil,\(^{87}\) tyrannical\(^{88}\) persons\(^{86}\) (may not get the benefit of the efficacious waters of Ardvi Sura). May injuries\(^{91}\) come upon\(^{92}\) the\(^{89}\) (persons) mentioned above) May \(^{\text{fn}}\)their evil desires lead them to destruction.\(^{97}\)

(9) \(\text{Āpo}^1 \text{gātava}^2 \text{rāmōidhwem},^3 \text{yavata}^4 \text{zaota}^5 \text{yazāite}.^6 \text{Katha}^7 \text{zaota}^8 \text{khśāta}^9 \text{vacha}^10 \text{āpō}^11 \text{vangushīh}^12 \text{yazāite},^3 \text{Kuthra}^14 \text{bavāt}^15 \text{hitō-hīzvāō}^16 \text{yezi}^17 \text{an-arethe}^18 \text{yazāite},^19 \text{Kuthra}^20 \text{vāchō}^21 \text{avi-būţa},^22 \text{yān}^23 \text{he}^24 \text{chakhse}^25 \text{aēthra-paitish},^26 \text{kuthra}^27 \text{tāō}^28 \text{frayō}^29 \text{bavān},^30 \text{kuthra}^31 \text{tāō}^32 \text{ishudō}^33 \text{bavān},^34 \text{Kuthra}^35 \text{tāō}^36 \text{rātayō}^37 \text{bavān},^38 \text{yān}^39 \text{Ahurō Mazdaō}^40 \text{Zarathushtrā}^41 \text{frā Zarathushtrō}^42 \text{gaēthābyō}^43 \text{astvaitibyō}^44\) (10) \(\text{Avajastīm}^45 \text{paurvām}^46 \text{āpō}^47 \text{jaidhyōiśh}^48 \text{Zarathushtra},^49 \text{paschaēta}^50 \text{aiwyō}^51 \text{zaothrāō}^52 \text{frabarōiśh}^53 \text{yaozdātāō}^54 \text{dahmō-pairish-tāō},^55 \text{imān}^56 \text{vāchō}^57 \text{framrū},^58 (11) \text{Āpō}^59 \text{yānēm}^60 \text{vēō}^61 \text{yahāmi}^62 \text{mazāōtem}^63 \text{tem}^64 \text{meō}^65 \text{dāyata},^66 \text{yenghe}^67 \text{dāīti}^68 \text{paiti}^69 \text{vānghe}^70 \text{nirōtā}^71 \text{an-aiwi-drukhti}.^72 \text{Āpō}^73 \text{ishtīm}^74 \text{vēō}^75 \text{jaidhyāmi}^76 \text{pouru-sarehdām}^77 \text{amavītīm},^78 \text{frazantīmchā}^79 \text{khwāparām}^80 \text{yenghāō}^81 \text{paourushcha}^82 \text{berezjān}.^83 \text{Naēchishcha}^85 \text{anghāō}^86 \text{yāsāltī}^87 \text{iyānāi}^88, \text{nōōt}^89 \text{snathāi},^90 \text{nōōt}^91 \text{mahrkāi}^92 \text{nōōt}^93 \text{aēnanghe},^94 \text{nōōt}^95 \text{apayateē}.^96\)

(9) O (pure) waters!\(^1\) as long as\(^4\) the priest\(^5\) invokes, praises\(^6\) (so long as) ye\(^3\) rejoice in (your) place.\(^2\) How\(^7\) shall the priest\(^9\) consecrate\(^3\) (or praise)\(^13\) the good\(^12\) waters\(^11\) with the word\(^10\) taught?\(^9\) If\(^7\) (that officiating-priest) consecrates\(^19\) (the waters) contrary to the prescribed rule,\(^18\) how\(^14\) will he be\(^15\) (tongue-fettered)\(^16\) silenced? How\(^20\) will he apply\(^22\) (those) words\(^21\) which\(^23\) the Herbad\(^26\) taught\(^22\) him?\(^24\) How\(^27\) might\(^30\) that\(^28\) prayer\(^9\) (be fulfilled)?\(^30\) In-\(\text{what-way}\)\(^31\) will that\(^32\) gratefulness\(^33\) be accomplished?\(^34\) How\(^35\) will that\(^36\) gift\(^37\) (or offering)\(^37\) be\(^38\) made? About whom\(^39\) (the creator) Ahura Mazda\(^40\)

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

\(^{fl}\) Original meaning “not empty”, i.e not weak or not distressed.

\(^{fm}\) “Enemy” (Spiegel): “Jealous” (Darmesteter).

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

to (the prophet) Zarathushtra, (and in turn the Prophet)
Zarathushtra proclaimed to the people of the corporeal world? O
Zarathushtra! Thou shouldst pray (address) first 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.
The bestowal of which (favour) goodness is produced by means of guilelessness.
Ye waters! I beseech you for wealth of many kinds, and large and self-supporting of 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) 

(10) O waters! I beseech of you (favour). O earth! O plants! O Bountiful Immortals, well-ruling, possessing good sense, givers of good things to good (men) and good (women)! O good, mighty (and) triumphant Fravashis of the righteous (persons)! O Meher (yazata) of the wide pastures! O beautiful, holy Srosh (Yazata)! O Rashna, the most just! O Fire the purifier (of all things) relating to Ahura Mazda! O imperial, swift-footed horse, exalted Lord, Navel of (centre) of the

fo i.e. that generation may perform patriotic and benevolent acts so that people will bless them
and their parents and guardians.
waters!\(^{137}\) (and) O ye all\(^{41}\) holy\(^{45}\) yazatas,\(^{42}\) bestower of better gifts!\(^{44}\) (do I beseech\(^{100}\) of you)\(^{98}\) this\(^{97}\) (gift). (13) O ye waters! do you grant\(^{49}\) me\(^{47}\) these\(^{46}\) (riches and virtuous progeny). O earth!\(^{51}\) plants!\(^{53}\) O Bountiful Immortals,\(^{55}\) well-ruling,\(^{56}\) possessing good sense,\(^{57}\) givers\(^{61}\) of good things\(^{60}\) to good\(^{98}\) (men) and (women)!\(^{59}\) O good,\(^{64}\) mighty\(^{66}\) (and) triumphant\(^{67}\) Fravashis\(^{65}\) of the rightous (persons)!\(^{163}\) O Meher\(^{69}\) (yazata) of wide pastures,\(^{70}\) O beautiful,\(^{74}\) holy\(^{73}\) Srosh\(^{72}\) (yazata)! O Rashna,\(^{76}\) the most just!\(^{77}\) O Fire,\(^{79}\) the purifier\(^{81}\) (of all things) relating to Ahura Mazda!\(^{80}\) O Royal,\(^{85}\) swift-footed horse,\(^{88}\) exalted\(^{63}\) Lord,\(^{84}\) Navel\(^{187}\) (centre) of the Waters!\(^{86}\) And O ye all\(^{90}\) holy\(^{94}\) yazatas,\(^{91}\) bestowers of better gifts!\(^{93}\) You grant me\(^{47}\) these\(^{46}\) (riches and virtuous progeny). (14) (O yazatas! Ye grant me that which\(^{95}\) is\(^{97}\) greater\(^{98}\) than this,\(^{96}\) and that which\(^{99}\) is\(^{1}\) better\(^{2}\) than this,\(^{100}\) and that which\(^{3}\) is\(^{5}\) more beautiful\(^{6}\) than this\(^{4}\) and that which\(^{7}\) is\(^{9}\) more precious\(^{10}\) than this.\(^{8}\) O ye\(^{14}\) ruling\(^{17}\) and with desires fulfilled,\(^{18}\) righteous\(^{16}\) yazatas!\(^{15}\) You grant\(^{13}\) unto us\(^{12}\) (above mentioned) that (wish) quickly\(^{19}\) and swiftly\(^{20}\) by means of these\(^{22}\) Gothic\(^{23}\) verses.\(^{24}\) Whatever\(^{26}\) is the wish\(^{27}\) of the doers\(^{25}\) of virtuous deeds is much superior\(^{28}\) (to all other wishes)

(3) Yām\(^{1}\) azem\(^{2}\) yō\(^{6}\) Ahurō Mazdā\(^{4}\) huzvārena\(^{5}\) uzbaire,\(^{4}\) fradathāi\(^{7}\) nmānaheca\(^{8}\) vīsascha\(^{9}\) zan-tēushcha\(^{10}\) danghēushcha.\(^{11}\)

(4) Yā\(^{12}\) ahmāt\(^{13}\) staota yasnya\(^{14}\) srāvayeni,\(^{15}\) Ahunemcha Vairīm\(^{16}\) srāvayeni\(^{17}\) Ashemcha Vahishtem\(^{18}\) husravāni\(^{19}\) apascha\(^{20}\) vanguhīsh\(^{21}\) yaozdathāne;\(^{22}\) hathra\(^{23}\) ana\(^{24}\) gāthwya\(^{25}\) vacha\(^{26}\) gārō-nmāne\(^{27}\) Ahurāhe Mazdā\(^{28}\) jasat\(^{29}\) paoiryō.\(^{30}\) Dathat\(^{31}\) ahmāt\(^{32}\) tat avat\(^{33}\) āyaptem.\(^{34}\)

(7) I\(^{2}\) am Ahura Mazda,\(^{4}\) who\(^{5}\) by the powerful\(^{6}\) force,\(^{5}\) produced\(^{6}\) Ardvi sura for the prosperity\(^{7}\) of the house,\(^{8}\) clans,\(^{9}\) town\(^{10}\) and country.\(^{11}\) (The reciter speaks):- For whom (Ardvi Sura)\(^{12-13}\) (or inasmuch as\(^{12-13}\)) I shall chant\(^{15}\) the Staota yasna\(^{44}\) and Ahunivar\(^{16}\) with good\(^{1}\) intonation\(^{17}\) and I shall chant\(^{17}\) Asha Vahishta\(^{18}\) (i.e Ashem Vohū) and shall purify\(^{22}\) the good\(^{21}\) waters.\(^{20}\) By means of (reciting)\(^{23}\) these\(^{24}\) (above-mentioned) Gothic\(^{25}\) verse,\(^{26}\) (the reciter) first\(^{30}\) attains\(^{29}\) the Garothman\(^{27}\) (Paradise) of the (the Creator) Ahura Mazda. On account of this\(^{32}\) (i.e. on account of reciting the sacred verse, the Creator Ahura Mazda) gave\(^{31}\) him this\(^{33}\) benefit\(^{34}\) (to the reciter).

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

\(\text{fp}\) i.e. by means of hearing Gothic verses chanted by us.
\(\text{fq}\) If we take the reading, “hizvārena” according to Dr. Geldner, the word means, “with the movement of the tongue”, i.e. with the strength of the tongue, derived form “hizva”, tongue and “arena”, motion, movement.
\(\text{fr}\) Staota yasna - is the Avestan name of one of the 21 Nasks of our Holy religion. In Pahlavi it is called “Satud yashī”. Its praise is mentioned in Yazishna hā 71. The literal meaning of “Staota yasnya” is “praise-worthy of Yazishna”. Generally this name is applied to the Hās (or Chapters) of the Five Gathas and Seven Hās (or Chapters) of the Yasna Haptanghāti.
\(\text{fs}\) Original meaning, “in good intonation,” (locative singular of husravan.)
with understanding, clearly and with good intonation the sacred verses of Yathā, Ashem and “Staota yasnya”, and by acting according to them, is seen from this para.)

(9) Ahe¹ raya² khvarenanghacha,³ tām⁴ yazāî⁵ surunvata⁶ yasna,⁷ tām⁸ yazāî⁹ hu-yashta¹⁰ yasna.¹¹ Ana¹² buyāo¹³ zavanō-sāsta,¹⁴ ana¹⁵ buyāo¹⁶ huyshtara.¹⁷ Aredvīm Sūrām¹⁸ Anāhitām¹⁹ ashaonīm;²⁰ zaotherābyō²¹ Aredvīm Sūrām²² Anāhitām²³ ashaonīm²⁴ ashahe²⁵ ratūm²⁶ yazamaide.²⁷

(9) On account of the radiance² and glory³ of that (Ardvi Sura¹) I praise her⁴ with the famous⁶ yasna; through this¹² (i.e with sincere heart) (0 undefiled Ardvī Sura!) Mayest thou be¹³ pleased or honoured with my¹⁵ invocation,¹⁴ mayest thou be¹⁶ most fully worshipped¹⁷ (i.e pleased)! (I praise) the undefiled¹⁹ (and) the righteoun²⁰ Ardvī Sura.¹⁸ We remember²⁷ or revere²⁷ the undefiled²³ (and) the righteoun²⁴ Ardvī Sura (who) (is) the Lord of righteousness.

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

Yenghe ēhātēm āat yesne paiti vanghō, Mazdāo Ahurō vaēthā ašhāt hachā, Yāonghāmacha tānschā tāoschā yazamaide.

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

(10) Yasnemacha vahmemcha aojascha zavarecha āfrināmi, apām vanguhinām mazdadētanām, Areduyō Āpo Anāhitayō ashaonyō, vīspanāmcha apām mazdadētanām, vīspanāmcha urvaranām mazdadētanām. Ashem Vohū 1.

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


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

Nemo urvairę vanguhi mazdadḥāte ashaone Ashem Vohū 1.

Aredvīm Sūrām Anāhitām, ashaonīm ashahe ratūm yazamaide. Ashem Vohū h Āvān Ardvī Sur Bānu be-rasād Ashem Vohū 1.

ĀTASH NYĀYESH

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

Khshnaothra' Ahurahe Mazdāo.²

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

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

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

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

(To recite as follows before Ātash Behrām)

Ātash⁹ Beherām¹⁰ Ādar¹¹ farā.¹²

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

(To recite as under before Ātash Ādarān)

Ātash¹³ Ādarān¹⁴ Ādar¹⁵ farā.¹⁶

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

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

Ātash¹⁷ dādgāh¹⁸ Ādar¹⁹ farā.²⁰

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

Az hamā gunāh patet pashemānum; az harvasṭīn dushmanā duzhukhta duzhvarṣhta, mem pa getĪ manīd, oem goft, oem kard, oem jast, oem būn būd ested. Az ān gunāh manashnī gavashnī kunashnī, tanī ravāni getī mīnōānī, okhe awākhsh pashemān pa se gavashnī pa patet.
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 vourchashāne, dōishī-mōi yā ve abifrā, tā khshathrahyā Ahurā yā vangheush ashish mananghō; frō Spentā Ārmaiti
Ashā daēnāo 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.

At rātām Zarathushtrō tanvaschīt khvakhyāo ushtanem dadāiti, paurvatātem mananghaschā vangheush Mazdāi, shyaothanahyā yāchā ukhdhakhyāchā seroshem khshathremchā.
(Holy) Zarathushtra dedicates as an offering even the life of his own body and the excellence of good mind unto Ahura Mazda. The prophet dedicates as an offering the power of (his own) deed and obedience unto Asha.

Khshnaothra Ahurahe Mazdāo. (To recite bowing the head) Nemase-te Ātarsh Mazdāo Ahurahe hudhāo mazishta yazata. Ashem Vohū 3. Fravaranē mazdayasnō Zarathushtrish ūndaēvō Ahura-tkaeshō (Gāh according to the period of the day) frasastayaēcha.

Āthro Ahurahe Mazdāo puthra, tava ātarsh puthra Ahurahe Mazdāo. Āthro Ahurahe Mazdāo puthra, khvarenanghō mazdayasnō Zarathushtrish vīdaēvō Ahura-tkaeshō (Gāh according to the period of the day) frasastayaēcha.
(Ādar Goshasp), the purifier (of all things) pertaining of Ahura Mazda;21 of (the King) Kaikhasrou24 of the Kayanian (descent)23 and of the Lake of (the king) Kaikhasrou (situated in the city of Ataropātākan); of the Mount created by Ahura Mazda;32 the Fire (called Ādar Burzin) the purifier (of all things) pertaining to Ahura Mazda;37 the Mount created by Ahura Mazda;41 the Kayanian Glory created by Ahura Mazda; the Fire, the purifier (of all things) pertaining to Ahura Mazda;55 the purifier (of all things) pertaining to Ahura Mazda — together with of all the Fires; of the yazata residing in the navel (or source) of kings — for the worship (of all these) for their praise, propitiation and glorification, let the officiating priest proclaim to me (the excellences of sacred verses of) Yathā Ahū Vairyō. Let (the Raspi) (who) is righteous and learned pronounce (the excellences of these verses) athā ratush ashāt-chit hacha.

gd 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.

ge In the Pahlavi Commentary.

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

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

gi In the Pahlavi Commentary this Fire presides over Vāstryosh, i.e. agriculturists, and “Ādar Burzin Meher” is also known as “Adar Meher Burzin”. About this Fire it is stated in the Pahlavi Bundahishn 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.

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

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

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

gm From the beginning of this paragraph up to this place the connection of all the words that occur in genitive singular ends here.
(1)  yaznemcha\(^1\) vahmemcha\(^2\) huberetimcha\(^3\) ushta-beretimcha\(^4\) vanta-beretimcha\(^5\), afrinami\(^6\), tava\(^7\) ātarš\(^8\) putra\(^9\) Ahurahe Mazdāo\(^10\), yesnyō\(^11\) ahi\(^12\) vahmyō,\(^13\) yesnyō\(^14\) buyāo\(^15\) vahmyō\(^16\) mnānāhu\(^17\) mashyākanām\(^18\) Ushta\(^19\) buyāt\(^20\) ahmāi\(^21\) naire,\(^22\) yase\(^23\) thwā\(^24\) bādhā\(^25\) frāyavātile,\(^26\) aemś-zastō,\(^27\) baṃśmo-zastō,\(^28\) gao-zastō,\(^29\) hāwanō-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 invocation\(^14\) 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.\(^30\)

(1) Dāityō\(^1\) aemś\(^2\) buyāo,\(^3\) dāityō\(^4\) baoidhi\(^5\) buyāo,\(^6\) dāityō\(^7\) pithwī\(^8\) buyāo,\(^9\) dāityō\(^10\) upasayene\(^11\) buyāo,\(^12\) Perenāyush\(^13\) harethre\(^14\) buyāo,\(^15\) daṃśayush\(^16\) harethre\(^17\) buyāo,\(^18\) ātarsh\(^19\) putra\(^20\) Ahurahe Mazdāo.\(^21\)

(2) (O Fire, the purifier of all things pertaining to Ahura Mazda), mayest thou be\(^3\) proper\(^1\) in fuel\(^2\)! incense\(^5\)! nourishment\(^8\)! (and) mayest thou be\(^12\) proper\(^12\) in logs of wood\(^11\)! O Fire,\(^19\) the purifier\(^20\) (of all things) pertaining to Ahura Mazda! mayest thou be\(^15\) provided with food\(^8\) for a long time\(^13\)!

(3) Sāoche\(^1\) buye\(^2\) ahmya\(^3\) mnāne,\(^4\) mat-sāoche\(^5\) buye\(^6\) ahmya\(^7\) mnāne,\(^8\) raochahi\(^9\) buye\(^10\) ahmya\(^11\) mnāne,\(^12\) vakhshathe\(^13\) buye\(^14\) ahmya\(^15\) mnāne,\(^16\) dareghemchih\(^17\) aipī\(^18\) zrvāné,\(^19\) upa\(^20\) sūram\(^21\) frashō-keretīm,\(^22\) hadha\(^23\) sūrayāo\(^24\) vanghuyāo\(^25\) frashō-keretīt.\(^26\)

(3) (O Fire!) (until\(^18\)) for a long\(^17\) time,\(^19\) up to\(^20\) (the time of) the mighty\(^21\) Renovation,\(^22\) mayest thou be\(^5\) burning\(^1\) in this\(^3\) house\(^4\) (i.e. be ever burning)! in brilliance\(^9\) (and) mayest thou be\(^14\) in increase\(^13\) in this\(^15\) house!!\(^16\)

(1) Dāyō\(^1\) me ātarsh\(^2\) putra\(^4\) Ahurahe Mazdāo,\(^5\) asū\(^6\) khvāthrem,\(^7\) asu thraitīm,\(^9\) asu jītīm,\(^10\) pouru\(^12\) khvāthrem,\(^13\) pouru\(^14\) thraitīm,\(^15\) pouru\(^16\) jītīm,\(^17\) mastīm,\(^18\) spānō,\(^19\) khshviwrem\(^20\) hizvām\(^21\) urunē\(^22\) ushi,\(^23\) khratūt\(^24\) paschaēta\(^25\) masīta\(^26\) mazāontem,\(^27\) apairi-āthrem,\(^28\) naīryām\(^29\) paschaēta\(^30\) hām-varetīm.\(^31\)

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

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

\(^{go}\) The original meaning of “hadha” (comparing to Sanskrit saha) is, “together with, accompanied by”:- e.g. “hadha-asema”, i.e. together with esam – fuel.” # These words, “hadha sūrayāo vanghuyāo frashō-keretīt” according to my opinion are the commentary of, “upa sūram frashō-keretīm”, 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.

\(^{gn}\) The portion from here up to the words, “Ashahe bereja yaozdātān” at the end of this Nyāyesh is taken from Yasna Hā 62.
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)\(^10\) 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\(^9\) frazaintīm,\(^10\) karshō-rāzām,\(^11\) vyākhanām,\(^12\) hām-raodhām,\(^13\) hvāpām,\(^14\) ānzō-būzīm\(^15\) hvīram, \(\text{me frādhayāt}\) nmānemcha\(^{20}\) vīsemcha\(^{21}\) zantūmcha, dakhyūmcha\(^{23}\) danghu-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 house,\(^{20}\) (my) clan,\(^{21}\) (my) town,\(^{22}\) (my) country\(^{23}\) and the 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,\(^9\) nüremcha\(^{10}\) yavaēchātaite,\(^{11}\) vahishtem Ahūm\(^{12}\) ashaonām\(^{13}\) raochanghem\(^{14}\) vīspō-khvāthrem\(^{15}\) zaze-buye\(^{16}\) vanghāucha\(^{17}\) mīzde,\(^{18}\) vanghāucha\(^{19}\) sravahi,\(^{20}\) urunaēcha\(^{21}\) dareghe\(^{22}\) havanghe.

(6) O Fire, the purifier (of all things) pertaining to Ahura Mazda! Do thou grant\(^1\) me\(^2\) (that thing) which\(^6\) may be\(^8\) the instructor\(^9\) for me,\(^7\) may guide me now\(^{10}\) and for ever\(^{11}\) (i.e up to the end of my life), about the best world (i.e. Paradise)\(^{12}\) of the righteous (people),\(^13\) bright\(^{14}\) (and) all-comfortable.\(^{15}\) (And) may I obtain\(^{16}\) that paradise in good\(^{17}\) rewards,\(^{18}\) in (return for the good\(^{19}\) homage\(^{20}\) and in (exchange of) holiness\(^{23}\) of (my) soul\(^{21}\) 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).

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

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

\(^{gr}\) Sovereignty, Empire (Prof. Darmesteter); one’s own country (Dr. Harlez)
(6) Vīspaēibyō¹ sastīm² baraiti³ Ātarsh⁴ Mazdāo Ahurahe⁵ yaēibyō⁶ aēm⁷ hām-pachāîte⁸ khshāfnīmcha⁹ sūrīmcha¹⁰ vīspaēibyō hacha¹¹ izyeite¹² huberetimcha¹³ ushta-beretimcha¹⁴ vanta-beretimcha.¹⁵ Spitama.¹⁶

(7) O Spitaman¹⁶ (Zarathushtra)! That Fire⁴ of Ahura Mazda⁵ carries⁶ admonition⁷ unto all⁸ for whom⁹ that (fire) cooksⁱ⁰ the evening and noon⁵ meals² (i.e. gives them good understanding) (and) from all¹¹ he solicits¹² a good, healthful and friendly offering.¹³

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

(8) The Fire¹ looks at² the hands⁴ of all⁵ comers (and says:) What⁶ does⁷ the walking¹⁰ friend⁸ bring⁹ to the sitting¹¹ friend? ⁶ We praise¹² the Fire,¹⁵ shining¹⁶ (or existing¹⁶) ⁵ the warrior (against the demons).

(9) Āat¹ yezi-she³ aēm⁴ baraiti⁵ aēsmem⁶ vā⁷ ashaya⁸ beretem,⁹ baresma¹⁰ vā¹¹ ashaya¹² frastaretem,¹³ urvarām¹⁴ vā¹⁵ hadhānaepatām¹⁶ a-he¹⁷ paschaēta¹⁸ frīnaiti¹⁹ Ātarsh²⁰ Mazdāo Ahurahe,²¹ khshnūto²² atbishiō²³ haghdhanghum.²⁴

(9) But¹ if² any person³ brings⁵ unto that (fire)⁴ either fuel⁶ religiously⁸, (with sincere heart) or⁷ Baresman¹⁰ spread,¹³ or¹⁵ the (fragrant) plant¹⁴ (called) Hadhanaepata,¹⁶ unto that (offerer)¹⁷ sanctimoniously, then the Fire²⁰ of Ahura Mazda²¹ being pleased,²² revered²³ (and) satisfied²⁴ gives a blessing²⁵ (as follows).

Upa-thwā¹ hakhshōit² gēush³ vānthwa,⁴ upa vīranām⁵ pourutās.⁶ Upa-thwā⁷ verevatcha⁸ manō⁹ verevatcha¹⁰ hakhshōit¹¹ anguha.¹² Urvākhsh¹³-anguha¹⁴ gaya¹⁵ jighaēsha,¹⁶ tāo¹⁷ khshapanō¹⁸ yāo¹⁹ jvāhī,¹⁰ Imat¹¹ āthrō²² āfrīvanem,²³ yō²⁴ ahmāi²⁵ aēsmem²⁶ baraiti²⁷ hikush,²⁸ raochas-pairishtān²⁹ ashahem³⁰ bereja³¹ yaozdātān.³²

(10) Unto thee¹ (i.e. in thy family) may the flock⁴ of cattle³ increase!²
(Unto thee) may there be an increase of heroic men! May thou have an active mind! May (thy) life be active! Mayest thou live (thy) a joyous life, those nights thou livest! This (i.e. mentioned above) is the blessing of the Fire (for him) who brings dry fuel, examined in the light and purified with the blessings of righteousness.

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


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

At1 tōi2 ātarem3 Ahūrā4 ajojghvantem5 Ashē6 usemahī7 aisištēm8 ēmavantem9 stōi-rapentem10 chithrā-avanghem;11 At12 mazdā13 daibishyante14 zastāishtāish 15 dereshtā16 haēnanghem.17

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

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

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

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

hb For its translation and full explanation, see introductory verses above.
Ashem Vohū 1. Ahmāi raēshacha: Hazanghrem; Jasa me Avanghe Mazda; Kerfeh Mozd.

O Ahura Mazda⁴ through Asha (i.e. Holy immortal Ardibehesht),⁶ we wish⁷ (or approve) thy² mighty,⁵ swiftest,⁸ powerful,⁹ ever bestowing delight,¹⁰ help the Fire³ in various (⁶wonderful) ways.¹¹ O Ahura Mazda¹² (the fire) with (its) sufficient hcvigour¹⁵ (is) holding fast¹⁶ (or chastising) the tormentor¹⁴ or the revengeful person.¹⁷


Gorje Khoreh awazāyād³

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

Ātash⁴ Beherām⁵ Ādar⁶ farā.⁷

May the lustre¹ (and) glory² of the fire³ of the exalted⁷ Atash⁸ Behram⁹ increase!¹³

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

Ātash⁴ Ādarān⁵ Ādar⁶ farā⁷

May the lustre¹ (and) glory² of the fire⁶ of the exalted⁷ Atash⁸ Adaran⁹ increase!¹³

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

Ātash⁴ Dādgah⁵ Ādar⁶ farā⁷

May the lustre¹ (and) glory² of the fire⁶ of the exalted⁷ Atash⁸ Dadgah⁹ increase!¹³

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

hc This whole stanza is taken from Yasna Hā 34, stanza 4.
hd Sanskrit Chitra = various, different, of various kinds; wonderful.
he Original meaning “wished for strength”.
hf For translation, see above.
May the lustre (and) glory (of all these Fire) of the victorious Lord Âdaran, Âdar Gushasp, Âdar Khordâd, Âdar Burzin Meher (and) other Âdarân and Fires which are installed in the Dâdgâh (i.e. in their proper places) increase! May the lustre (and) glory (of the Fire called) Mino Karko increase!

May the powerful (and) victorious (Fire) (come unto my help) for (my) courage and victory!


Nemô urvaire vanghi mazdadhâte ashaone. Ashem Vohû 1.

Khshnaothra Ahurahe Mazdâo (recite bowing the head downward) nemase-te Âтарsh Mazdâo Ahurahe huddhão mazishta yazata. Ashem Vohû 1.

HĀVAN GĀH

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

1) Khshnaothra1 Ahurahe Mazdâo.2 Ashem Vohû 3. Fravarâne3 mazdayasnô4 Zarathushtrish5 vîdaevô6 Ahura-tkaeshô.7 Havanê8 ashaone9 ashahe10 rathwe,11 yasnâicha12 vahmâicha13 khshnaothrâicha14 frasastâyacâ15 Savanghê16 vîsêyô17 ashaone18 ashahe19 rathwe,20 yasnâicha21 vahmâicha22 khshnaothrâicha23 frasastâyacâ.24

2) Mithrâhe25 vouru-gaoyaotôish26 hazanghrô-gaoshahe,27 baêvare-chashmanô,28 aokhtô-nâmanô29 yazatahe,30 Râmanô khvâstrahe,31 khshnaothra32 yasnâicha33 vahmâicha34 khshnaothrâicha35 frasastâyacâ,36 yathâ Ahû Vairyô37 zaotâ38 frâ me39 mrûte40 athâ ratush ashâchtî hacha41 frâ ashava42 vîdhvâo43 mraotû.44

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

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

hh In the beginning of this, as well as other Gâhs, the words, “Yasnâicha, vahmâicha, khshnaothrâicha frasastâyacâ” occur more than once, but their meanings are to be taken once.

hi For its explanation, see note on Srosh Baj.
which the work of hj Savanghi (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 (and) of the spoken name and of Ram Khvastar, for the worship, for (their) invocation, for (their) propitiation, for (their) glorification, let the officiating priest proclaim to me the excellences of the verses of Yathā Ahū Vairyō.

(3) hk Ahurem Mazdā1 ashavanem2 ashahe3 ratūm4 yazamaide;5 zarathushtrem6 ashavanem7 ashahe8 ratūm9 yazamaide;10 zarathushtrahe11 ashaonō12 fravashim13 yazamaide;14 Ameshe Spente15 ashaonām16 yazamaide.17 (4) Ahunām18 vangushīsh19 sūrā20 spentā21 fravashyā22 yazamaide,23 astvatō24 manakhyācha25 apanōtemem26 rathwām27 yazamaide28 yaētushtemem29 yazatanām30 hanghanushtemem31 ashahe32 rathavām33 aiwinasān stemem,34 jaghmūsh temam35 ashahe36 rathwō37 ratufritim38 yazamaide.40

(3) We praise Ahura Mazda1 the holy2 Lord3 of Righteousness.5 We also praise hl Zarathushtra6 the holy7 Lord8 of Righteousness.8

We revere14 the Fravashi14 of the Holy12 Zarathushtra.11 We praise17 the holy16-18 Bountiful Immortals.15 We worship23 the good,19 heroic20 and beneficent21 Fravashis22 of the righteous.18 We praise28 the highest26 (lord) amongst the lords27 of the corporeal (world)24 and of the spiritual (world).25 We praise40 the most helpful30 of the yazatas30 (and) the most worthy31 amongst the lords33 of righteousness32 and most reaching, effective for help34 (and) the well-timed prayer,39 the most helpful35 for the holy36 lord38 of holiness.37

(5) Hāvanīm ashavanem2 ashahe3 ratūm4 yazamaide;5 Haurvatātem6 ashavanem7 ashahe8 ratūm9 yazamaide;10 Ameretātem11 ashahe13 ratūm14 yazamaide;15 āhūirīm16 frashnem17 ashavanem18 ashahe19 ratūm20 yazamaide,21 Āhūirīm22 tkaēshem23 ashavanem24 ashahe25 ratūm26 yazamaide,27 yasnem28 sūrem29 Haptanghāitīm30

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

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

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

hm In the original formation the word “asho” is in the genetive 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).
ashavanem 31 ashahe 32 ratūm 33 yazamaide. 34

(5) We praise 5 Hāvani 1 the holy 2 Lord 4 of holiness; 3 we praise 10 Khordād 6 the holy 7 Lord 9 of Holiness; 8 we praise 15 Amardād 11 the holy 12 Lord 14 of holiness; 13 we praise 21 the hau word to Ahura Mazda, 16 the pious, 18 lord 20 of holiness. 19 We praise 27 the Religion 23 pertaining to Ahura Mazda, 22 the pious, 24 lord 26 of holiness; 25 we praise 34 yasna 28 hao Haptangháiti, 30 efficacious 29 (and) holy, 31 Lord of 33 holiness. 32

(6) Sāvanghaēm 1 viśīmcha 2 ashavanem 3 ashahe 4 ratūm 5 yazamaide, 6 airyamanem 7 ishīm 8 ashavanem 9 ashahe 10 ratūm 11 yazamaide 12 amavantem 13 verethrājanem, 14 viśpa 15 tbaēshāo 17 taurvayantem 18 viśpa 19 tbaēshāo 20 titarentem; 21 yō 22 upemō, 23 yō 24 madhemō, 25 yō 26 fratemō, 27 zaozīzuye 28 tarō 29 mānthrem 30 pancha 31 gāthāo. 32

(6) We praise 6 Savanghi 1 and Visya, 2 the holy 3 lords 5 of holiness; 4 we praise 12 (the prayer called) hp Airyamana, 7 the liked, 8 (lovable) the holy Lord 11 of holiness, 10 (which prayer is) powerful, 13 victorious, 14 keeping away from hatred, 15 (and) overcoming, 18 removing 21 all afflictions. Which 23 (i.e. Prayer called Airyamana) is the uppermost 23 (beginning), the middle 25 (and) the concluding (portion) on the Holy Spell 29 of Five 31 Gathas 32 for invoking help, 28 (i.e. the Prayer named Airyamana is the best amongst the Holy Spell of five Gathas).

(6) Mithremcha 1 vouru-gaoyoitīm 2 yazamaide; 3 Rāmacha khvāstrem 4 yazamaide; 5 višehe 6 ratwō 7 yasnāicha 8 vahmāicha 9 viśīmcha 10 ashavanem 11 ashahe 12 ratūm 13 yazamaide. 14 (8) Mithrem 15 vouru-gaoyoitīm 16 hangra-gaoshem, 17 baēvare-chashmanem, 18 aokhtōnāmanem 19 yazatem 20 yazamaide, 21 Rāma khvāstrem 22 yazamaide. 23

(7) We worship 3 Meher yazata 1 of the wide pastures; 2 we worship 5 Rama Khvastar. 4 In order to worship 8 and praise 9 the Lord’ Visya 6 (i.e. pertaining to clan) we revere 14 the Holy 11 Visya, 10 the lord 13 of Righteousness. 12 (8) We worship 21 Meher yazata 15 of the wide pastures 16 (who is) of a thousand ears 17 and ten thousand hae eyes, 18 (and) the Worshipful 20 one (yazata) of the renowned name; we worship Rama Khvastar. 22
(9) ḫThwāmā ātarem2 Ahurahe Mazdāo3 puthrem4 ashavanem5 ashahe6 ratūm7 yazamaide;8 hadha-zoathrem9 hadha-aiwyāonghanem,10 imat11 baresma12 ashaya13 frastaretetem,14 ashavanem15 ashahe16 ratūm17 yazamaide;18 Apām19 Naptārem20 yazamaide;21 Nairīm Sanghem22 yazamaide;23 takhmem24 dāmōish upamanem25 yazatem,26 yazamaide;27 iristanām28 urvānō29 yazata30 yā31 ashaonām32 fravashayō.33

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

Yathā Ahū Vairyō 2.

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

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

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

RAPITHWAN GĀH


(1-2) At the time20 of pure9 and holy10 period12 Rapithwan,8 when (the functions) of giving rest or relief to beasts,16 and the Lord or chieftain of the town17 (goes), for the pleasure28 (of the Creator Ahura Mazda), for the worship26 of Ardibehest,15 the Fire26 of Ahura Mazda,27 for (their) praise, for (their) propitiation31 and for (their) glorification,32 may the Zaotar14 (i.e. the officiating priest)34 proclaim36 before us35 (the excellences of the verses of) Yathā Ahū Vairyō.33 May the Raspi (i.e. the assistant Priest) (who is) holy38 (and) learned in turn announce40 (the excellences of these verses) athā ratush ashāt-chit hacha”.

(3) Ahurem Mazdām ashavanem ashahe ratūm yazamaide; Zarathushtreng ashavanem ashahe ratūm yazamaide; Zarathushtrahe ashaonām fravashim yazamaide; Ameshe Spente ashaonām yazamaide.

(4) Ashāunām vanguhish sūrāo spentāo fravashayō yazamaide, astvatō manakhācha apanōtemem ratwām yazamaide, yaētushtemem yazatanām, hanghanushtemem ashahe rathwām aiwinasānstemem, jaghmūshtemām ashaonō ashahe rathwō ratufritūm hw yazamaide.

(5) Rapithwimen1 ashahe3 yazamaide.5 Ahunavaitīm6 Gāthām7 ashaonīm9 ashahe10 ratūm11 yazamaide17 Ushtavaitīm12 Gāthām13 ashaonīm14 ashahe15 ratūm16 yazamaide;17 Spentā-mainyūm18 Gāthām19 ashaonīm20 ashahe21 ratūm22 yazamaide,23 Vohū-khshathrām24 Gāthām25 ashaonīm26 ashahe27 ratūm28 yazamaide;29 Vahishtōishītīm30 Gāthām31 ashaonīm32 ashahe33 ratūm34 yazamaide.35

(5) We praise5 Rapithw1 the holy,2 Lord4 of holiness,3 we praise11 the Gatha’ Ahunavaiti,6 we praise17 the Gatha’ Ushtavaiti,12 we praise23 the Gatha’ Spentā-mainyu,18 we praise29 the Gatha’ Vohu-khshathra,24 and we praise35 the Gatha’ Vahishtoishiti,30 the holy,32 Lord34 of holiness.33

hw For the translation of paragraphs 3 and 4, see Havan Gāh, above.
(6) Frādat-fshu"1 and Zantuma",2 the holy Lord of Righteousness;4 we praise
Fshusha mānthra,8 (the hymn of prosperity);8 we praise
the word truly-spoken;10 we praise
the victorious (sacred verses) smiting the daevas;17 we praise
the waters,19 lands and plants;22 we worship
the heavenly yazatas24 who (are) righteous and bestowers of
better (things);27 we worship
the Bountiful Immortals.

(7) We worship the excellent,2 heroically3 and beneficent5 Fravashis6 of the righteous (people).1 We worship the chief points7 (the essence) of Asha8 Vahishta10 (and) the greatest Holy Spell12 of the Religion11 of Mazda-worship,22 which are the greatest13 in causing effect,14 (which are very effective), the greatest15 in accomplishing (any) work,16 in performing just actions18 (and) in acquiring (any want).

(8) For the worship of the Lord Zantuma (i.e. Lord of the town) and for (his) veneration,15 we worship this1 meeting and assembly3 (abode) of the Bountiful Immortals5 which6 is7 situated13 on the heights8 of the yonder9 sky.10 We praise Zantuma16 (the Lord of the town), the holy,17 Lord19 of Righteousness,16 (9) We praise Ardibehesht,21 the Fire,22 the purifier25 (of all things) pertaining to Ahura Mazda.23-24

(10) Thwām Ātarem Ahurahe Mazdāo puthrem ashavanem ashahe ratūm yazamaide; hadha-zaothrem hadha-aiwyāonghanem imat baresma ashaya frastaretem, ashavanem ashahe ratūm yazamaide;
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 jaghmūshtemō; vīspa srawāo Zarathushtri yazamaide; vispacha hvarshta shyaothna yazamaide, varshtacha vareshyamnacha.

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

Yathā Ahū Vairyō 2.

(12) Yasnemcha1 vahmemcha2 aojascha3 zavarecha4 āfrīnāmi,5 Ashahe Vahishtae6 āthrascha7 Ahurahe Mazdāo,8 Ashem Vohū 1.

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

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

**UZIRIN GĀH**


(1-2) At the time11 of pure9 (and) holy10 period11 Uzirīn8 when it is time to rest men from the work,16 and when the Lord or sovereign of the country17 (goes) to worship the Creator Ahura Mazda,31 and to praise,33 propitiate34 and glorify35 the (very source of)27 water,28 may the Zaotar37 (i.e. the officiating priest) proclaim39 before me38 (the excellences of the verses of) Yathā Ahū Vairyō,36 May (the Raspi) (i.e. the assistant Priest) (who is) holy41 (and) learned42 announce43 (the excellences of these verses) athā ratush ashāt-chit hacha”.

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

hz For the translation of paragraphs 10-11, see Havan Gāh, above.
manakhyācha apanōtemem rathwām yazamaide; yaētushtemem yazatanām hanghamishtemem ashahe rathwām awinasānstemem, jaghmūshtemām ashaonō ashahe rathwō ratufritīm yazamaide.īa

(5) Uzyeirinem¹ ashananem² ashahe³ ratūm⁴ yazamaide;⁵ Zaotārem⁶ ashananem ashahe ratūm yazamaide;
Hāvanānem ashananem ashahe ratūm yazamaide;
Ātarevakhshem ashananem ashahe ratūm yazamaide;
Frabaretārem ashananem ashahe ratūm yazamaide;
Āberetem ashananem ashahe ratūm yazamaide;
Āsnatārem ashananem ashahe ratūm yazamaide;
Rathwishkarem ashananem ashahe ratūm yazamaide;
Sraoshāvarezem ashananem ashahe ratūm yazamaide;

(5) We praise³ Uzirin,¹ the holy,² Lord of Righteousness;³ we praise the Zaotar the holy, Lord of Righteousness; we praise the Hāvanān the holy, Lord of Righteousness; we praise the Ātarevakhshi the holy, Lord of Righteousness; we praise the Frabaretar the holy, Lord of Righteousness; we praise the Āberetar the holy, Lord of Righteousness; we praise the Āsnātar the holy, Lord of Righteousness; we praise the Rathwishkar the holy, Lord of Righteousness; we praise the Sraoshāvarezathe holy, Lord of Righteousness;

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

Zaotā, i.e. zoti or the performer of principal ceremony;
Hāvanān, i.e. the priest who strains the Haoma and performs the ceremony;
Ātarevakhsha, 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;
Āberetar (= āp + beretar), a man in holy orders, who provides for the sacred water used in religious ceremonies and for purificatory purposes;
Āsnātar, i.e. the priest in holy orders who purifies defiled persons, as well as, the utensils used for ceremonial purposes;
Rathwishkara, i.e. a priest who performs all the accessory services, such as adjusting the ceremonial utensils and putting them in proper order;

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

īa For the translation of paras 3 and 4, see Hāvan Gāh above.
(6) Frādat-vīrem¹ dakhymemcha² ashavanem³ ashahe⁴ ratūm⁵ yazamaide⁶ strēushcha⁷ māonghemcha⁸ hvarecha⁹ roachāo¹⁰ yazamaide¹¹ anaghra¹² roachāo¹³ yazamaide¹⁴ afrasanghāmcha¹⁵ khvāthrem¹⁶ yazamaide¹⁷ yā¹⁸ narsh¹⁹ sādrā²⁰ dregvatō.²¹ (7) Haithyāva-rezem²² ashavanem²³ ashahe²⁴ ratūm²⁵ yazamaide²⁶ aparemcha²⁷ tkaēshem²⁸ yazamaide²⁹ haithyāvarezem³⁰ ashavanem³¹ ashaonō³² stīm³³ yazamaide³⁴ paiti³⁵ asni paiti khshafne,³⁶ yasō-beretābyō³⁷ zaothrābyō³⁸ dakhymahe³⁹ ryashmaide⁴₀ yā narsh sādrā dregvatō.

(6) We⁶ praise “Fradāt-vīra” and “Dakhyuma”,² the holy,³ Lord⁵ of Righteousness;⁴ we praise¹¹ the stars⁷ and the moon⁸ and the sun⁹ and luminaries;¹⁰ we praise¹⁴ the boundless¹² lights;¹³ we praise¹⁴ the ⚪ splash⁰ of the doctrines¹⁵ which (are as it were) the ¹⁶ 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 Holy³² (Ahura Mazda), the Lord⁴⁰ of the country³⁹ with libations⁴⁸ brought for the yasna;⁵⁷ 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 exalted⁴⁶ Lord⁴⁹ swift-footed⁵⁴ horse (who is) imperial,⁵⁰ and shining,⁵¹ we praise⁵⁹ the pure⁵⁸ water⁵⁶ created by Ahura Mazda.⁵⁷

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

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

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

id The good admonition appears to the wicked person, misery or rather poison. See Vispered 18 Karda, para 2; YASNA H45, para 7.

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

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

Yenghe ātām āt yesne paiti vanghō, Mazdāo Ahurō vaētha ashāt hachā;
yōnghāmcha tānschā tāoschā yazamaide.ig

Yathā Ahū Vairyō 2.

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

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

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

AIWISRUTHREM GĀH

(1) Khshnaothra Ahurahe Mazdāo. Ashem Vohū 3. Fravaranē mazdayasnō Zarathushtrish vidaēvō Ahura-tkaēshō, aiwisruthremai8 aibigayā9 ashaone10 ashahe11 rathwe,12 yasnāicha13 vahmāicha14 khshknaothraica15 frasastayaēcha,16 frādat-vīspām-hujyāiteē17 zarathushtrōtemēcha18 ashaone19 ashahe20 rathwe,21 yasnāicha22 vahmāicha23 khshnaothrāica24 frasastayaēcha.25 (2) Ashāunām,26 fravashinām27 ghenānāmcha28 vīrōvānthwanām,29 yāiryāoscha30 hushitōish,31 amache32 hubāshtahe33 huraodhahe34 verethraghnahecha35 ahuradhātāhe,36 vanaintyāoscha uparatāto,37 khshnaothra38 yasnāicha39 vahmāicha40 khshnaothrāica41 frasastayaēcha,42 yathā Ahu vairyō43 zaotā44 frā mē46 mrute, athā ratush ashāt-chit hachā47 frā ashava48 vīdhvāo49 mraoťi.50

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

ig For the translation of paras 9-10, see Havan Gāh.
(3) Ahurem Mazdām ashaovanem ashahe ratūm yazamaide; Zarathushtrems ashaovanem ashahe ratūm yazamaide; Zarathushtrahe ashaonō fravashīm yazamaide; Ameshe Špente ashaonām yazamaide.

(4) Ashaonām vanguhiş sūráo spentāo travashayō yazamaide, astvātō manakhyācha apanōtemem rathwām yazamaide, yaētushtemem yazatanām, hanghanushtemem ashahe rathwām aiwinasānstemem, jaghmūstehmām ashaonō ashahe rathwō ratufritīm yazamaide. ih

(5) We praise "Aiwisruthrema", the Righteous, the Lord of Righteousness. We praise the Righteous (Aiwisruthrema) the Lord of Righteousness (and) the guardian of Life. We praise Thee, the Righteous Fire, the purifier (of all things) pertaining to Ahura Mazda, the Lord of Righteousness. We praise the stone Mortar (and) things useful in rituals or to achieve for Righteousness; we praise this Baresman, which is righteous spread with holiness, together with the Libation, and Aiwyāonghan, things useful to be righteous; we worship the waters and the trees; we praise the perfection of the Soul, the righteous soul (and) the Lord of Righteousness. ij

(6) Frādat-vīspām-hujyāitīm ashaovanem ashahe ratūm yazamaide; Zarathushtrems ashaovanem ashahe ratūm yazamaide; mānthrem Spente ashaonām ashahe ratūm yazamaide; gēush urvānem ashaovanem ashahe ratūm yazamaide; Zarathushtrōtememcha ashaovanem ashahe ratūm yazamaide; Zarathushtrems ashaovanem ashahe ratūm yazamaide. ik

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

ij 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”.

ik Zarathushtrotema, i.e. one strictly following or adherent to the doctrines of Zarathushtra.
holy\textsuperscript{24}, the Lord\textsuperscript{26} of Righteousness\textsuperscript{25}. We worship\textsuperscript{32} Zarathushtra\textsuperscript{28}, the Righteous\textsuperscript{29}, the Lord\textsuperscript{31} of Righteousness\textsuperscript{30}.

(7) Āthravanem\textsuperscript{1} ashavanem\textsuperscript{2} ashahe\textsuperscript{3} ratūm\textsuperscript{4} yazamaide;\textsuperscript{5} rathaēshtārem\textsuperscript{6} ashavanem\textsuperscript{7} ashahe\textsuperscript{8} ratūm\textsuperscript{9} yazamaide;\textsuperscript{10} vāstrīm\textsuperscript{11} fshuyantem\textsuperscript{12} ashavanem\textsuperscript{13} ashahe\textsuperscript{14} ratūm\textsuperscript{15} yazamaide;\textsuperscript{16} nmānahe\textsuperscript{17} nmānō-pathnīm\textsuperscript{18} ashavanem\textsuperscript{19} ashahe\textsuperscript{20} ratūm\textsuperscript{21} yazamaide;\textsuperscript{22} vīsō\textsuperscript{23} vīs-paitīm\textsuperscript{24} ashavanem\textsuperscript{25} ashahe\textsuperscript{26} ratūm\textsuperscript{27} yazamaide;\textsuperscript{28} zantēush\textsuperscript{29} zantu-paitīm\textsuperscript{30} ashavanem\textsuperscript{31} ashahe\textsuperscript{32} ratūm\textsuperscript{33} yazamaide;\textsuperscript{34} danghēush\textsuperscript{35} danghu-paitīm\textsuperscript{36} ashavanem\textsuperscript{37} ashahe\textsuperscript{38} ratūm\textsuperscript{39} yazamaide.\textsuperscript{40}

(7) We praise\textsuperscript{4} the Priest (i.e. Dastur-Mobed),\textsuperscript{1} the righteous, the Lord of Righteousness; we praise\textsuperscript{10} the Warrior (i.e. Royal Hero),\textsuperscript{6} the righteous,\textsuperscript{7} the Lord of Righteousness;\textsuperscript{8} we praise\textsuperscript{16} the bringing of prosperity to the Agriculturist,\textsuperscript{11} the righteous,\textsuperscript{13} the Lord\textsuperscript{15} of Righteousness;\textsuperscript{14} we praise\textsuperscript{22} the Lord of the House,\textsuperscript{18} the righteous, the Lord of Righteousness; we praise\textsuperscript{28} the Lord\textsuperscript{24} of the Clans,\textsuperscript{23} the righteous,\textsuperscript{25} the Lord of Righteousness;\textsuperscript{26} we praise\textsuperscript{34} the Lord\textsuperscript{30} of the Town,\textsuperscript{29} the righteous,\textsuperscript{31} the Lord\textsuperscript{33} of Righteousness;\textsuperscript{32} we praise\textsuperscript{40} the Lord\textsuperscript{36} of the Country,\textsuperscript{35} the righteous,\textsuperscript{37} Lord\textsuperscript{39} of Righteousness.\textsuperscript{38}

(8) Yavānem\textsuperscript{1} humananghem\textsuperscript{2} huvachanghem\textsuperscript{3} hushyaothnem\textsuperscript{4} hudaēnem\textsuperscript{5} ashavanem\textsuperscript{6} ashahe\textsuperscript{7} ratūm\textsuperscript{8} yazamaide;\textsuperscript{9} yavānem\textsuperscript{10} ukhdhō-vachanghem\textsuperscript{u} ashavanem\textsuperscript{12} ashahe\textsuperscript{13} ratūm\textsuperscript{14} yazamaide;\textsuperscript{15} khvaētva-dathem\textsuperscript{16} ashavanem\textsuperscript{17} ashahe\textsuperscript{18} ratūm\textsuperscript{19} yazamaide;\textsuperscript{20} dangha-urvaesem\textsuperscript{21} ashavanem\textsuperscript{22} ashahe\textsuperscript{23} ratūm\textsuperscript{24} yazamaide;\textsuperscript{25} humāim\textsuperscript{26} pairyathnem\textsuperscript{27} ashavanem\textsuperscript{28} ashahe\textsuperscript{29} ratūm\textsuperscript{30} yazamaide;\textsuperscript{31} nmānahe\textsuperscript{32} nmānō-pathnīm\textsuperscript{33} ashavanem\textsuperscript{34} ashahe\textsuperscript{35} ratūm\textsuperscript{36} yazamaide.

(8) We praise\textsuperscript{9} the youth\textsuperscript{1} of good thoughts,\textsuperscript{2} good words,\textsuperscript{3} good deeds,\textsuperscript{4} and good faith,\textsuperscript{5} the righteous,\textsuperscript{6} Lord of Righteousness.\textsuperscript{7} We praise\textsuperscript{15} the youth,\textsuperscript{10} praying of God,\textsuperscript{11} the righteous,\textsuperscript{12} Lord of Righteousness,\textsuperscript{14} We praise\textsuperscript{20} the patriotic person,\textsuperscript{16} the righteous,\textsuperscript{17} Lord\textsuperscript{19} of Righteousness;\textsuperscript{18} the righteous (man)\textsuperscript{22} coming from the land,\textsuperscript{21} the Lord of Righteousness; the missionary\textsuperscript{27} of good wisdom,\textsuperscript{26} the righteous,\textsuperscript{28} lord\textsuperscript{30} of Righteousness,\textsuperscript{29} and we revere\textsuperscript{37} the Lady of the House,\textsuperscript{33} the righteous,\textsuperscript{34} the Mistress\textsuperscript{36} of Righteousness.\textsuperscript{35}

(9) Nāirikāmcha\textsuperscript{1} ashaonīm\textsuperscript{2} yazamaide,\textsuperscript{3} frāyō-humatām,\textsuperscript{4} frāyō-hākhtām,\textsuperscript{5} frāyō-hvarshtām,\textsuperscript{6} hush-hām-sāstām,\textsuperscript{7} ratukhshathrām,\textsuperscript{8} ashaonīm,\textsuperscript{9} yām\textsuperscript{10} Ārmaitīm Spentām,\textsuperscript{11} yāoscha\textsuperscript{12} te\textsuperscript{13} ghenāo,\textsuperscript{14} Ahura

\textsuperscript{1} Original meaning of, “vis-paitim” is, “the master of the clans”; original meaning of, “Zantu-paitim” is, “the master of the town”; original meaning of, “danghu-paitim” is “the master of the country”.

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

In its significance seems to be the propagator of the Religion of Zarathushtra abroad, and the preacher of the doctrines of this good religion.

(10) Ashāunām vanguhīsh sūrāo spentāo fravashayō yazamaide; ghenāoscha vīrōvānthvāo yazamaide; amemcha hutashtem huraodhem yazamaide; verethraghnemcha ahuradhātem yazamaide; vanaintīmcha upartātem yazamaide.

(11) Thwām Ātarem Ahurahe Mazdāo puthrem ashavanem ashahe ratūm yazamaide, hadha-zaothrem hadha-aiwyāonghanem imat baresma ashaya frastaretem, ashavanem ashahe ratūm yazamaide; Apām Naptārem yazamaide; Nairīm Sanghem yazamaide; takhmeh Dāmōish Upāmanem yazatem yazamaide, iristanām urvānō yazamaide; yāonghāmcha tānschā tāoschā yazamaide, Yathā Ahū Vairyō 2.

(13) Yasnemcha vahmemcha aojascha zavarecha āfrīnami.

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

ip For the translation of paragraphs 11-12, see Havan Gāh, above.
ashāunām⁶ fravashinām⁷ ghenānāmcha⁸ virōvānthwanām⁹ yāiryāos-
cha¹⁰ hushitōish¹¹ amahecha¹² hutāshtahe¹³ huraodhahe,¹⁴ verethragh-
nahecha¹⁵ ahuradhātahe,¹⁶ vanaintyāoscha uparatāto. Ashem Vohū 1.

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

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

USHAHEN GĀH

(1) Khshnaothra Ahurahe Mazdāo. Ashem Vohū 3. Fravaranē mazdayasnō Zarathushtrish vidaēvō Ahura-tkaeshō. Ushahināi ashane⁸ ashahe⁹ rathwe¹¹ yasnāicha¹² vahmāicha¹³ khshnaothrāicha¹⁴ frasastayaēcha.¹⁵ berejyāi¹⁶ nmānyāicha¹⁷ ashaone¹⁸ ashahe¹⁹ rathwe,²⁰ yasnāicha²¹ vahmāicha²² khshnaothrāicha²³ frasastayaēcha,²⁴ (2) Sraoshahe²⁵ ashyehe²⁶ ashivatō²⁷ verethrājanō²⁸ frādat-gaēthahe,²⁹ Rashnaosh³⁰ Razīshtahe,³¹ Arshītascha³² frādat-gaēthāyō,³³ varedat-

(1-2) At the time²⁰ of the pure⁹ and holy¹⁰ period¹¹ Ushahen⁸ when it is propitious to ask for one’s wishes¹⁶ to be fulfilled and when the authority, the master of the house¹⁷ (prays the creator Ahura Mazda),³⁵ through propitiation³⁵ of Sraosha (yazata),²⁵ the pure,²⁶ holy,²⁷ victorious,²⁸ bringing prosperity to the world,²⁹ the Most Just³¹ Rashna (yazata),³⁰ and Astad (yazata),³² the promoter and the increaser of the world,³⁴ for the worship (of them all),³⁶ praise³⁷, propitiation³⁸ and for (their) glorification³⁹ may the Zaotar⁴¹ proclaim⁴² before me⁴² (the excellences of the sacred verses of) Yathā Ahū Vairyō.⁴⁰ May (the Raspi who is) holy⁴⁵ (and) learned⁴⁶, announce⁴⁷ (the excellences of these verses) athā ratush asḥāt-chit hacha⁴⁴ frā asha⁴⁵ vīdhvā⁴⁶ mraotū.⁴⁷

(3) Ahurem Mazdām ashavanem ashahe ratūm yazamaide; Zarathushtrer ashahe ratūm yazamaide; Zarathushtrahe ashaonō fravashim yazamaide; Ameshe Śpente ashaonām yazamaide.

(4) Ashāunām vanguhīsh sūrāo spentāo fravashyō yazamaide, astvatō manakhvācha apanōtemem rathwām yazamaide, yaētushtemem yazatanām, hanghanushtemem ashahe rathwām aiwānsāntemem, jaghmūshetemm ashaonō ashahe rathwō ratufritīm yazamaide.⁴⁹

(5) Ushahinem¹ ashavanem² ashahe³ ratūm⁴ yazamaide;⁵ ushām⁶

iq For the translation, see Havan Gāh, above.
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KHORDEH AVESTĀ

srīrām7 yazamaide;8 ushāonghem9 yazamaide,10 khshōithnīm11 raēvat-aspām,12 framen-narām,15 framen-narō-vīrām;14 yā15 khvāthravaiti16 nmānavaiti;17 ushāonghem18 yazamaide,19 revīm20 renyat-aspām,21 yā22 sanat23 avī24 haptō-karshvairīm25 zām;26 avām27 ushām28 yazamaide,29 Ahurem Mazdām30 ashavanem31 ashahe32 ratūm33 yazamaide;34 vohū manō35 yazamaide;36 Ashem Vahishtem37 yazamaide;38 khsathrem vairīm39 yazamaide,40 Spentām41 vanguhīm42 Ārmaitīm43 yazamaide.44

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

(6) Berejīm1 ashavanem2 ashahe3 ratūm4 yazamaide,5 bereja6 vanghēush7 ashahe,8 bereja9 daēnayāō0 vanghuyāō11 māzdayasnōish,12 nmānyehe13 rathwō14 yasnāicha15 vahmāicha16 nmānimcha17 ashavanem18 ashahe19 ratūm20 yazamaide.21

(7) Sraoshem22 ashīm23 huraodhem24 verethrājanem25 frādat-gaēthem26 ashavanem27 ashahe28 ratūm29 yazamaide,30 Rashnūm31 razistem32 yazamaide,33 Arshātātem34 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 Nmānyā13 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 just2 Rashnu (yazata).31 We worship37 Astad (yazata),34 the promoter and the increaser of the world.36

(8) Thwām ātarem Ahurahe Mazdāo puthrem ashavanem ashahe ratūm yazamaide; hadha-zaothrem hadha-aiwyāonghanem imat baresma ashaya frastaretem, ashavanem ashahe ratūm yazamaide; Apām Naptārem yazamaide; Nairīm Sanghem yazamaide; takhmem Dāmoish upamanem yazatem yazamaide; iristanām urvānō yazamaide.
yāo ashaonām fravashyā. (9) Ratūm berezantem yazamaide yim Ahurem Mazdām, yō ashahe apanotemō, yō ashahe jaghmūshtemō; vīspa sravāo Zarathushtri yazamaide, vīspacha hvarshtāa shyaothna yazamaide varshatacha vareshyamnachā.\[ir\]

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

Yathā Ahū Vairyō.(2)

(10) Yasnemcha\[1\] vahmemcha\[2\] aojascha\[3\] zavarecha\[4\] āfrīnāmi\[5\] Sraoshhae\[6\] ashyehe\[7\] ashivatō\[8\] verethrājano\[9\] frādat-gaēthahe, Rashnaosh\[11\] rāzishtae,\[12\] Arshtātascha\[13\] frādat-gaēthayāo\[14\] varedat-gaēthayāo.\[15\] Ashem Vohū 1.

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

(10) I praise,\[5\] worship,\[1\] the Srosh (Yazata), glory,\[2\] vivacity\[3\] and strength\[4\] of the holy,\[7\] righteous and victorious\[9\] Srosh (Yazata) bringing prosperity to the world,\[10\] of the just;\[12\] Rashna (yazata)\[11\] and Astad (yazata),\[13\] the furtherer (promoter)\[14\] and increaser of the world.\[15\]

PATET (AVESTA)


Yathā Ahū Vairyō. 5. Yathā Ahū Vairyō panj Az hamā gunāh patet pashemānum, az harvastēn dushmata dushukhtat duzhvarshtat, mem pa getī manīd, pishe-shumā vehān, manashnī gavashnī kunashnī, tanī ravānī getī mīnōānī, okhe awākhsh pashemān pa sē gavashnī pa patet hom.\[6\] Yathā Ahū Vairyō. 5. Ashem Vohū 3.

Fravarāne mazdayasnō Zarathushtrish vīdāēvō Ahura-tkaēshō (Gāh according to the period of the day) frasastayaēcha. Sraoshhae ashyehe, takhmahe, tanu-mānthrahe, darshī-draosh, āhuīryehe, khshnaothra yasnāichā vahmāichā khshnaothrāichā frasastayaēcha. Yathā Ahū Vairyō Zaatā frā me mrūte, athā ratush ashātchit hacha frā ashava vīdhvāo mraotū. Yathā Ahū Vairyō 1.\[16\]

Frastuye humatōibyaschā hūkhtoibyaschā hvarshtōibyaschā mānthwōibyaschā vakhedhvoibyaschā varshtvōibyaschā. Aibigairyā daithe vīspā humatāchā hūkhtāchā hvarshtāchā. Paiṭirichyā daithe vīspā dushmatachā dushūkhtchā duzhvarshtchā. Ferā ve rāhī,

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

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

\[it\] For its translation, see Srosh Bāz, above.

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

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

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

PATET PASHEMANI


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

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

O good15 (religious high-priests!) I, in your14 iw presence13 (having recited) five2 Yathā Ahū Vairyō1 repent3 (of all sins) by means of Patet4. From all5 wicked thoughts6, words7 (and) deeds8 which I10 have thought in my mind12 in this world11 (and) from all kinds of sins3, pertaining to thought16, word17, and deed18, pertaining to (my own) body19, and soul20, pertaining to this world21, and the world beyond22, O Hormazd23! I abstain from them with repentance24 (and) with the three words25 (i.e. with thought, word, and deed) I repent26.

(Kardāh 1) Farāz setāem1 harvespa2 humata3 hukhta4 hvarshta5, pa6 manashne7 gavashne8, kunashne9. Awāz setāem10 harvespa11 dushmanata12

iu For the translation of Ferastuye, see Khorsheed Nyāyesh, pages above.
iv This whole Patet is in Pazend language. Of these some subject matters are taken from Avesta and some from Pahlavi Books.
iw From this it appears that the sinner confesses his own sins and makes suitable atonement in the presence of the High-priests fully-versed in the Zoroastrian Religion. After the composition of this Patet even from the Persian Rivayets written in later times similar writing is found, that a sinful person should confess his sins and atone in presence of the just, learned, well-versed person in Religion, in Dastur, of that period.
duzhukhtā¹³ duzhvarshta¹⁴, az¹⁵ manashne¹⁶ gavashne¹⁷ kunashne¹⁸. Avargirashnī dehom¹⁹ harvespa²⁰ humata²¹ hukta²² hvarshta²³, pa²⁴ manashne²⁵ gavashne²⁶ kunashne²⁷ ku²⁸ kerfeh²⁹ kunam³⁰, Behelashnī dehom³¹ harvespa³² dushmata³³ duzhukhta³⁴ duzhvarshta³⁵ az³⁶ manashne³⁷ gavashne³⁸ kunashne³⁹, ku⁴⁰ gunah⁴¹ nakunam⁴².

I praise¹ all² good thoughts³, good words⁴ (and) good deeds⁵ through (my) meditation⁷, speech⁸ and action⁹. I abhor¹⁰ all¹¹ evil thoughts¹², evil words¹³ and evil deeds¹⁴ by¹⁵ (my) thoughts¹⁶, words¹⁷, and deeds¹⁸. I hold fast¹⁹ (i.e. I acquire) all²⁰ good thoughts²¹, words²² and deeds²³ through²⁴ (my) thoughts²⁵, words²⁶, and deeds²⁷, so that²⁸ (I) may perform²⁹ meritorious deeds²⁹. I relinquish³¹ all³² evil thoughts³³ evil words³⁴ and evil deeds³⁵ through³⁶ (my) thoughts³⁷, words³⁸ and deeds³⁹ so that⁴⁰ (I) may not commit⁴¹ sin⁴¹.

Farāz⁴³ oy shumā⁴⁴ rād hom⁴⁵, ke⁴⁶ amshāspand⁴⁷ hed⁴⁸, yazashne⁴⁹ o⁵⁰ nyāeshne⁵¹; farāz⁵² pa⁵³ manashne⁵⁴ farāz⁵⁵ pa⁵⁶ gavashne⁵⁷, farāz⁵⁸ pa⁵⁹ o⁶⁰ tan⁶¹, farāz⁶² ānejch⁶³ in⁶⁴ khesh⁶⁵ jān⁶⁶, tan⁶⁷ o⁶⁸ jān⁶⁹ nām⁷⁰ ravān⁷¹. Būn⁷² bar⁷³ khāsta⁷⁴ im hast⁷⁵, pa⁷⁶ kheshīye⁷⁷ yazdān⁷⁸ dār hom⁷⁹. Pa⁸⁰ kheshīye⁸¹ yazdān⁸² dāshtan ae bahod⁸³ ku⁸⁵ agar⁸⁶ tash⁸⁷ azān rasad⁸⁸, ke in tan⁸⁹ ravānra⁹⁰ be-āwāyad dādān⁹¹ be-deham⁹².

I dedicate⁴⁵ unto you⁴⁶ (who⁴⁷ are⁴⁸) the Ameshāspand⁴⁷ the Yasna⁴⁹ and⁵⁰ Nyāyesh⁵¹ with⁵² (my) thought⁵³, word⁵⁵, and deed⁵⁷, with⁵⁸ (my own) conscience⁵⁹, body⁶¹, (and) through⁶² (this⁶⁴ which⁶⁵ is) my own⁶⁵, life⁶⁶ and through⁶² the body⁶⁷ and life⁶⁸ i.e. soul⁷¹. I keep⁷⁰ the internal⁷² (and) the external⁷³ treasure⁷⁴ which I have⁷⁵, owing to⁷⁶ (due to) my kinship⁷⁷, with⁷⁸ God⁷⁹. Keeping⁸³ with⁸⁰ the kinship⁸¹ of God⁸² (is this⁸⁴ that⁸⁵) i.e.⁸⁶ if⁸⁶ any thing⁸⁷ happens⁸⁸, I shall give⁹², dedicate⁹¹, if necessary, this (my) body⁹⁰ for the sake of (my) soul⁹⁰.

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

Setāyem⁹³ asahāt⁹⁴ pāhlom⁹⁵, nagunam⁹⁶ devān⁹⁷. Pa nikīye dādār Hormazd⁹⁸ sepsādar hom⁹⁹. Pa petyār¹⁰⁰ anā¹ az² ghanāmīn̄³ awar mad⁴, umede rastākhizrā⁵ padash⁶ khorsand⁷ hamdāstān⁸ hom⁹. Dine Hormazd¹⁰ dāde Zartosht¹¹, rastae farārun¹², kard porpādakshān¹³ pa dastūr¹⁴ dār hom¹⁴. Ān jādēhrā¹⁶ az gunāh¹⁷ pa patet hom¹⁸ pa patet hom¹⁹ az gunāh²⁰.

I praise⁹³ the best⁹² righteousness⁹⁴ (and) I smite⁹⁶ the demons⁹⁷ for the sake of or in the hope of the iResurrection⁵, I am igrateful⁹⁹ and contented

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

iy i.e. I am most grateful to the Creator for whatever excellences reach me every time from Him (Hormazd).
with the goodness of the creator Hormazd\textsuperscript{98}, and harm (and unanimous of) the antagonism\textsuperscript{100} and harm\textsuperscript{1} which have come\textsuperscript{4} (upon me) from\textsuperscript{2} Ahriman.\textsuperscript{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 keep\textsuperscript{15} (I observe) the Religion of Hormazd\textsuperscript{10}, the Law of Zartosht\textsuperscript{11}, (good) truthfulness\textsuperscript{12} (and the excellent) deeds of the iz\textsuperscript{Poryotkaeshas}\textsuperscript{13} in accordance with the commandments of the Religion\textsuperscript{14}.

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 way\textsuperscript{16} (i.e. if I have deviated from the above mentioned commandments) I repent (those) sins\textsuperscript{17} and I am penitent\textsuperscript{19} of (these) sins.

(From all sins) which\textsuperscript{1} might originate\textsuperscript{34} (by) from men\textsuperscript{2} (from the very birth), (if) such (sins) from the beginning\textsuperscript{6} have been committed\textsuperscript{7} by me\textsuperscript{E} like others, and of these (sins) if there are (in the early life) few\textsuperscript{9} in the beginning\textsuperscript{8} (and) had more\textsuperscript{11} in the end\textsuperscript{10} (in their life), from the sin\textsuperscript{14} worthy of punishment with strokes\textsuperscript{14}, (rather) from the sin (even) less than that\textsuperscript{15} up to one thousand times one thousand of the “margarzān” (sins)\textsuperscript{16} (and the sin) even more than so much measure\textsuperscript{17} (if) perchance has been committed (by me)\textsuperscript{18} - specially,\textsuperscript{19} all\textsuperscript{20} evil thoughts\textsuperscript{21}, evil words\textsuperscript{22} (and) evil deeds\textsuperscript{23} which I\textsuperscript{24} (may have committed) for the sake of others\textsuperscript{25}, or\textsuperscript{26} (may have been committed) by others\textsuperscript{27} for my sake\textsuperscript{28}, or\textsuperscript{29} by any sinful person\textsuperscript{30} for my sake\textsuperscript{31} some minor sin\textsuperscript{32} even, may have originated\textsuperscript{33} - from (all above mentioned) sins\textsuperscript{35} pertaining to thought\textsuperscript{36}, word\textsuperscript{37}, deed\textsuperscript{38}, (my own) body\textsuperscript{39}, (my own) soul\textsuperscript{40}, – pertaining to this world\textsuperscript{41}, or the yonder world\textsuperscript{42}, - from\textsuperscript{14}

\textsuperscript{iz} i.e. the believers in one Good, prior to the time of the Prophet.

ja The significance of this entire first Kardāh - chapter, rather some portion, word by word, agrees with in “Ferastuye” prayer which is known by “Avestan Patet”. For the text of Ferastuye and for its translation, see pages 27-28.
these sins (of all kinds), O Hormazd! I abstain from them with renunciation with three words (i.e. thought, word and deed) and repent and become penitent for them.

(Kardāh 3) In and ākho paye gunāh nām; chun handarakht, mediosāst, andarazfārmān, boediozad, āgerep gunāh, avāvaresht gunāh aredush gunāh, khorah gunāh, bāzāe gunāh, yātu gunāh, tanvalgān gunāh, margarzān gunāh, avasosh gerān gunāh, jehmarz gunāh, dashtān marz gunāh, kunmarz gunāh, awārun marzashnī, shoethra gunāh, avareākho gunāh, ku mardum o būn shāyad būdan gajasteh ghanāmīn darvand pa petyare dāmān-e Hormazd farāz karnīd.

The sins of worse degrees (or origin) are:-

Namely, to harm someone by (doing) injustice and to interfere in his good work, to admonish some one falsely, to tell utter lies and to point out a wrong path, - 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, - to steal human beings or cattle and to sell them, to spoil a set of good clothes and to spoil purposely pure and tasty edibles, not to nourish the poor and the needy in spite of being rich and prosperous, instead cause affliction and harm them and to keep the beneficent animals under his control hungry and to strike them, – to hold a weapon in hands in order to smite or wound someone or to brandish it on the head of a person opposite him, the sin of inflicting a wound on a person which heals after three to four days, the sin of inflicting a wound in such a way as to render the foot lame and to prevent it from doing work – the sin deserving the punishment of death - the sin of practising derision or mockery of anyone beyond limit - the sin of having physical relations with a prostitute or with a woman in menses, the sin of committing unnatural intercourse with a man, or woman - the sin of formation with a

jb A long commentary in Pahlavi is given about the sins. A list of various types of sins which come within the purview of this greatest punishment, is given as follows:- Not to regard the Creator Hormazd as peerless: Not to recognise Zartosht as a genuine prophet and the good 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 descendants: to behave immorally with a strange woman: to accept the religion of the wicked (or wicked person); for inflicting false accusation on a holy and pious man or a Dastur, or a chief to give false evidence against them; to procure abortion; to eat dead matter with drugs and medicine or to cause them to be consumed by others: to practise heretical deeds being a dastur or a mobed.
woman unlawfully - the sin of destroying sperm by one’s own hands - the sin of sexual intercourse with a woman of another faith, the sin of criminal intimacy with another person’s wife and of stealing property of another person - 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.

sin growing and growing more – from one sin to another brought into existence – (and) other worse sins which can originate with men (i.e. from the birth) (and the sins) promised or originated by the accursed, wicked Ahreman (evil spirit) for (the i.e. antagonising) the creatures of the Creator Hormazd (i.e. for harming them).

Hormazd Khodāe gunāh andar dīn pedā bekard, gohāne poryōtkeshān gunāh dāshteh ested. Manashnī peshe dādār Hormazd mīnōyān getiyan mahest peshe Amshāspāndān, peshe Meher Sarosh Rashna, peshe ātash barsam hom, peshe dīn ravāne kheshe, peshe rad dastūre dīnī, peshe oy gaveh mad ested, az an gunāh manashnī gavashnī kunashnī, tanī ravānī geti mīnōānī, okhe awākhsh pashemān pa sē gavashnī pa patet hom; pa patet hom az gunāh.

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

(Kardāh 4) Andar ped mād khoh berād, zan farzand, shōy

je In the Pahlavi Commentary, five principal duties are mentioned regarding this they are (1) the consecration of Six Gahāmbārs of the year, or the participation in them according to one’s own means; (2) celebration of the Fravartikan; (3) participation in the celebration of Rapithwan; (4) Observance of the Rozgār of one’s dead parents and relatives, i.e. to consecrate yazishna, bāz, dron, and Afrinagan in their honour on the day and the month on which they departed; and (5) to perform daily prayers.

d i.e. not to atone for the sins after having committed once, rather to commit sins continually.

ejf 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.

jg See translation at the end of the second Kardāh above.
sālār⁹, khesh¹⁰ nazdīk¹¹, hamgehāniyān¹², hamkhvāstagań¹³, hamsāyegān¹⁴, hamshahrīyān¹⁵, pa īrmānīān¹⁶ jast pa har adādīa¹⁷, chun¹⁸ man¹⁹ andar gunehgār būd ested hom³⁰, az ān gunāh manashnī gavashnī kunashnī, tanī ravānī getī minōānī, okhe awākhsh pashemān pa sē gavashnī pa patet hōm; pa patet hom az gunāh.

If¹⁸ I¹⁹ have been a sinner²⁰ against (or with¹) (my) father², mother³, sister⁴, brother⁵, with¹ (my) jh wife⁶ (or) husband⁸, with¹ (my) children⁷ (and) leader⁹ (i.e. leader of the Religion), with the relatives¹⁰ and near ones¹¹, or with¹ those living in one and the same place¹², with¹ the partners¹³, neighbours¹⁴, inhabitants of the same city¹⁵, use (my) servitors¹⁶ - through deviation (negligence) of justice¹⁷, (I repent for the sins mentioned above with renunciation).

(Kardāh 5) Heher¹ nasā² khoreshnī³, heher⁴ nasā⁵ joeshnī⁶ heher⁷ nasā⁸ oy⁹ āv¹⁰ ātash¹² bordan¹³, yā¹⁴ āv¹⁵ ātash¹⁷ heher¹⁸ nasā¹⁹ bordan²⁰, avestā²¹ pa chamishn²² nagoftan²³, mōy²⁴ nākhun²⁵ dandan²⁶, daste shavīn²⁷, o²⁸ avare²⁹ harche³⁰ padar heher nasā³¹, chun³² man³³ andar³⁴ gunehgār bud ested hom³⁶, az ān gunāh manashnī gavashnī kunashnī, tanī ravānī getī minōānī, okhe awākhsh pashemān pa sē gavashnī pa patet hom; pa patet hom az gunāh.⁴⁰

If³¹ I³³ have become³⁶ a sinner³⁵ of eating (or the act of eating) dry or used² j-dead matter, to defiling⁶ the dry or wet⁴ dead matters⁵ carrying¹³ it to water¹⁰ and¹¹ fire¹² or¹⁴ of carrying the water and fire (near) the dry dead matter¹⁸. Not reciting²⁵ (the Holy) Avesta²¹ not j-stubbing from the hair,²⁴ nails²⁵ and toothpick²⁶, jn using the dirt soiled hands²⁷ (or anything without being cleansed with nirang or with water)²⁷ and²⁸ (by being defiled) by³⁴ other²⁹ (things regarded) as dry dead matter or wet dead matter, j²⁹ I repent

jh It is understood that the reciter of the Patet may be a man or a woman.
ji i.e. by treating unlawfully in any way with the above mentioned persons or by exercising oppression on them.
jj See the translation at the end of the second Kardāh above.
jk Hair and nails removed from the body of a living person are called “heher” or dry dead matter. In Avesta it is called “hikhra”. The entire body of the dead or any part of it is called “dead matter” or “wet dead matter”. The original meaning of “Nasā” is “corpse”, “carrion”, “contaminated thing.” The word is derived from root nas (Sanskrit nash - to destroy).
jl In the Pahlavi commentary.
jm In the Pahlavi commentary: i.e. not to bury lawfully in the earth.
jn The matter contained in this fifth kardāh is also found in Avesta itself. In Vendidad, to eat dead matter or to throw it in water or in fire is strictly forbidden. The person performing such an act is regarded as impure till the end of his life. Never throw dry dead matter (nasā) in water or in fire: not only that but if we notice it fallen in water or in fire, it should be taken out immediately, (see Vendidad fargard VI, paras 26-29; frakart VII, paras 23-27; frakart VIII, paras 73-82). After removing hair or nail from the body, they are not to be scattered but they are to be buried in a separate place after digging a pit. (For further details, see Vendidad fargard XVII).
with contrition.

(Kardāh 6) Ku kāme Dādār Hormazd būd¹, oyem āwałāst manīdan², oyem namanīd³; oyem āwałāst goftan⁴ oyem nagoft⁵: oyem āwałāst kardan⁶, oyem na kard⁷; az ān gunāh manashnī gavashnī kunashnī, tanī ravānī geti minōānī, okhe awākhsh pashemān pa sē gavashnī pa patet hom; pa patet hom az gunāh.⁶

I repent and renounce for not thinking about the wish of the Creator Ahura Mazda¹, as I ought to have thought², for not speaking about⁴ as I ought to have spoken⁵ and for not doing⁶ as I ought to have done⁷.

(Kardāh 7) Ku kāme ahreman bud¹, oyem nā-āwałāst manīdan², oyem manīd³; oyem nā-āwałāst goftan⁴, oyem goft⁵; oyem nā-āwałāst kardan⁶, oyem kard⁷: az ān gunāh manashnī gavashnī kunashnī, tanī ravānī geti minōānī, okhe awākhsh pashemān pa sē gavashnī pa patet hom; pa patet hom az gunāh.

I ought not to have thought according to² the wish of Ahriman and yet I have thought³: I ought not to have spoken⁴ and yet I have spoken⁵ and I ought not to have done⁶ and yet I have done⁷ I repent for all these sins with penitence.

(Kardāh 8) Az¹ hamoyin² har āyin³ gunāh⁴, har āyin⁵ margarzān⁶, har āyin⁷ farod mānd⁸, har āyin⁹ mānid¹⁰, har āyin gunāh az gunāh¹¹, oyem¹² andar¹³, Hormazd¹⁴ mardum¹⁵, mardum sardagān¹⁶ jast¹⁷ pa patet hom¹⁸.

I repent for¹⁸ all types of (and) every kind³ of sins⁴, every kind⁵ of Margarzan⁶ (i.e. sins worthy of the punishment of death), every kind⁷ of sin confirmed⁸, every kind⁹ of sin left unatoned for¹⁰ (i.e. unexpiated) (and) every kind (of sin arising) out of (another) sin¹¹ which may have been committed¹² by me¹² against¹³ (the Creator) Hormazd¹⁴ (and against) men¹⁵ (and various) kinds of men¹⁶.

(ii) Az¹⁹ hamoyin¹⁰ har āyin¹¹ gunāh¹², har āyin¹³ margarzān¹⁴, har āyin¹⁵ farod mānd¹⁶, har āyin¹⁷ mānid¹⁸, har āyin gunāh az gunāh¹⁹, oyem²⁰ andar Bahman²¹ gāo gospand²², gospand sardagān²³ jast²⁴ pa patet hom²⁵.

I repent for²⁶ all types²⁰ of (and) every kind²¹ of sins²², every kind²³ of Margarzan²⁴ (sin), every kind²⁵ of sin confirmed²⁶, every kind of sin²⁷ left²⁸ unatoned for (i.e. unexpiated), (and) every kind (of sin arising) out of (another) sin²⁹ which may have been committed³⁵ by me³⁰ against³¹ Behman³² (Armshāspand)³², the jq cattle³³ and (various) kinds of cattle³⁴.

jo See the translation at the end of the second kardāh.

jp The significance of the sins committed against cattle is that they have been treated with cruelty. And when they were under our control, they were not treated properly with nourishment
(iii) Az\(^{37}\) hamoyin\(^{38}\) har äyin\(^{39}\) gunäh\(^{40}\) har äyin\(^{41}\) margarzân\(^{42}\), har äyin\(^{43}\) farod mând\(^{44}\), har äyin\(^{45}\) mänîd\(^{46}\), har äyin gunäh az gunah\(^{47}\), oyem\(^{48}\) andar\(^{49}\) Ardibehesht\(^{50}\), ātash\(^{51}\), ātash sardagān\(^{52}\) jast\(^{53}\), pa patet hom\(^{54}\).

I repent for all types\(^{38}\) of, (and) every kind\(^{39}\) of sins\(^{40}\), every kind\(^{41}\) of Margarzan (sin)\(^{42}\), every kind\(^{43}\) (of sin) confirmed\(^{44}\), (and) every kind\(^{45}\) (of sin arising) out of (another) sin\(^{47}\) left unatoned\(^{46}\) (i.e. unexpiated), which may have been committed\(^{53}\) by me\(^{46}\) against\(^{49}\) Ardibehesht\(^{50}\) (Ameshaspand), \(^{38}\)fire\(^{51}\) and (various) kinds of fire\(^{52}\).

Az\(^{55}\) hamoyin\(^{56}\) har äyin\(^{57}\) gunäh\(^{58}\), har äyin\(^{59}\) margarzân\(^{60}\) har äyin\(^{61}\) farod mând\(^{62}\) har äyin mänîd\(^{64}\), har äyin gunäh az gunah\(^{65}\), oyem\(^{66}\) andar\(^{67}\) Sheherevar\(^{68}\), ayokhshast\(^{69}\), ayokhshast sardagān\(^{70}\) jast\(^{71}\), pa patet hom\(^{72}\).

I repent\(^{72}\) for all types\(^{56}\) of (and), every kind\(^{57}\) of sins\(^{58}\), every kind\(^{59}\) of Margarzan (sin)\(^{60}\), every kind\(^{61}\) (of sin) confirmed\(^{62}\), every kind\(^{63}\) (of sin) left unatoned for, (i.e. unexpiated)\(^{64}\), (and) every kind (of sin arising) out of (another) sin\(^{65}\) which may have been committed\(^{71}\) by me\(^{66}\) against\(^{67}\) Sheherevar (Amshāspand)\(^{68}\), \(^{38}\)metal\(^{69}\), (and) various kinds of metals\(^{70}\).

(iv) Az\(^{73}\) hamoyin\(^{74}\) har äyin\(^{75}\) gunäh\(^{76}\), har äyin\(^{77}\) margarzân\(^{78}\), har äyin\(^{79}\) farod mând\(^{80}\), har äyin\(^{81}\) mänîd\(^{82}\), har äyin gunäh az gunah\(^{83}\), oyem\(^{84}\) andar\(^{85}\) Spandārmad\(^{86}\) zamīn\(^{87}\) zamīn sardagān\(^{88}\) jast\(^{89}\), pa patet hom\(^{90}\).

I repent\(^{90}\) for all types\(^{74}\) of (and)\(^{79}\) every kind\(^{75}\) of sins\(^{76}\), every kind of Margarzan\(^{78}\) (sin), every kind (of sin) confirmed\(^{80}\), every kind (of sin) left unatoned for\(^{82}\) (i.e. unexpiated). (and) every kind (of sin arising) out of (another) sin\(^{83}\) which may have been committed\(^{89}\) by me\(^{84}\) against\(^{135}\) Spandarmad (Amshaspand)\(^{86}\), the \(^{38}\)earth\(^{87}\) (and various) kinds of earth\(^{8}\)

\(\text{jq}\) The significance of sins committed against Fire is that it was not kept burning by feeding fuel, sandalwood, incense from time to time, with care and precaution, but was allowed to extinguish or was placed on a dirty and defiled place, or some dry dead matter (nasa) was thrown on it. A strict prohibitive order as regards this is enjoined in our holy Avesta. Various kinds of Fires are referred to here, and its significance seems to be an indication about various professional fires, e.g., fire of the blacksmith, fire of the potter, fire of the factory, fire of the bakers, etc. The writing about this is given in Vendidad, Fargard VIII, see paragraphs 81-96.

\(\text{jr}\) The import of the sins committed against metals is this: metallic utensils have to be kept clean, and not allowed to remain dirty or rusty. Health is spoiled by eating the food kept in dirty and rusty utensils. If we examine minutely the commandments of the Zoroastrian Religion, its original aim is to make the world prosperous, by means producing diseases and plagues and taking care of the health. It is enjoined to keep the health free from unhealthy and to apply suitable remedies before and after the deterioration takes place. This is ordained to be the most important duty amongst other duties. By not fulfilling this we stand as sinners in the eyes of the Creator, Hormazd.
(vi) Az\(^9\) hamoyin\(^10\) har āyin\(^11\) gunāh\(^12\), har āyin\(^13\) margarzān\(^14\), har āyin\(^15\) farod mānd\(^16\), har āyin\(^17\) mānīd\(^18\) har āyin gunāh az gunah\(^19\) oyem\(^20\) andar\(^21\) Amardād\(^22\) orvar\(^23\) orvar sardagān\(^24\) jast\(^25\), pa patet hom\(^26\).

I repent\(^26\) for all types\(^27\) of (and) every kind\(^11\) of sins\(^12\), every kind\(^13\) of Margarzan (sin)\(^14\), every kind\(^15\) (of sin) confirmed\(^16\), every kind\(^17\) (of sin) left\(^18\) unatoned for (i.e. unexpired), (and) every kind (of sin) arising out of (another) sin\(^19\), which may have been committed\(^7\) by me\(^2\) against\(^3\) Khordad (Amshaspand)\(^4\) the \(^5\)water\(^6\) (and various) kinds of waters\(^8\).

(vii) Az\(^9\) hamoyin\(^10\) har āyin\(^11\) gunāh\(^12\), har āyin\(^13\) margarzān\(^14\), har āyin\(^15\) farod mānd\(^16\), har āyin\(^17\) mānīd\(^18\) har āyin gunāh az gunah\(^19\) oyem\(^20\) andar\(^21\) Amardād\(^22\) orvar\(^23\) orvar sardagān\(^24\) jast\(^25\), pa patet hom\(^26\).

I repent\(^26\) for all types of\(^27\) (and) every kind\(^11\) of sins\(^12\), every kind\(^13\) of Margarzan (sin)\(^14\), every kind\(^15\) (of sin) confirmed\(^16\), every kind\(^17\) (of sin) left\(^18\) unatoned for (i.e. unexpired), (and) every kind (of sin) arising out of (another) sin\(^19\), which may have been committed\(^25\) by me\(^20\) against\(^21\) Amardad\(^23\) (Amshaspand), \(^24\)trees\(^25\) (and various) kinds of trees\(^24\).

(viii) Az\(^27\) hamoyin\(^28\) har āyin\(^29\) gunah\(^30\), har āyin\(^31\) margarzān\(^32\), har āyin\(^33\) farod mānd\(^34\), har āyin\(^35\) mānīd\(^36\), har āyin gunāh az gunāh\(^37\), oyem\(^38\) andar\(^39\) dāme Hormazd\(^40\) jast\(^41\) chun\(^42\) satar\(^43\), māh\(^44\) o\(^45\) khorshed\(^46\), ātash\(^47\) sohar\(^48\) sozā\(^49\), sag\(^50\), vay\(^51\), gospand\(^52\) panj āyin\(^53\), o\(^54\) awar\(^55\) gavahe\(^56\) deheshnān\(^57\) in\(^58\) Hormazd khesht\(^59\), chun\(^60\) andarg\(^61\) zamin\(^62\) o\(^63\) āsmān\(^64\) chun\(^65\) man\(^66\) andar\(^67\) gunehgār būd ested hom\(^68\), az ān gunāh manashnī gavashnī kunashnī, tanī ravānī getī mīnōānī, okhe awākhsh pashmān pa sē gavashnī pa patet hom; pa patet hom az gunāh.

I repent\(^2\) for all types of\(^7\) (and) every kind\(^3\) of sins\(^9\), every kind\(^3\) of Margarzan (sin)\(^3\), every kind\(^3\) (of sin) confirmed\(^4\), every kind\(^3\) (of sin) left\(^16\) unatoned for\(^16\) (i.e. unexpired), (and) against\(^1\) the creatures of Ahura Mazda\(^30\), such as\(^42\) stars\(^43\), the Moon\(^44\) and the Sun\(^45\) (and) against\(^39\) the red\(^48\)

\(^{js}\) The significance of sins committed against the earth is that it is not tilled after developing it and kept uncultivated and desolate. By keeping residential place wet and dirty instead of maintaining it dry and clean as it would lead to deterioration of health. Holes of harmful animals and noxious creatures should be closed - Because, by keeping the earth within ten single, carelessly, it (metaphorically) gets annoyed and curses the owner.

\(^{jt}\) The significance of the sins committed against water is the water is not to be spoiled by throwing into it nasa - dry dead matter or any other polluted thing, or to remove the nasa - dry dead matter if fallen in it, or in any way, the water is not to be kept unclean so that by drinking it health is spoiled. Various kinds of waters are referred to here and its meaning should be understood as the waters of the spring, waters of the rivers, waters of the well, etc.

\(^{ju}\) The significance of the sins committed against trees is: that the trees should not be destroyed carelessly, they should be allowed to grow with care and labour. So that they produce fruits and flowers.
(and) burning fire, 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.

(Kardāh 9) Satarshekasni, khaetodath vasovashnī, dūdae vahān vasovashnī, gāhāmbār, Farvardiyān, Hom Darun, hosh farīd yazdān nehād o padīraft, rapithwen fardum, roze vadardegān, chun man āwāyast yashtan oyem na yasht, az ān gunāh manashnī gavashnī kunashnī, tanī ravānī getī mīnōānī, okhe awākhsh pashemān pa sē gavashnī pa patet hom; pa patet hom az gunāh.

I repent for destroying adopted sonship (of anyone), disturbing internal relations, destructing a family of the good and not consecrating Gāhāmbār, (on) Fravardegān 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.

(Kardāh 10) Avar-manashnī, tar-manashnī, āzurī, pandi, khshmaghanī, arshghanī, vad-shashmī, sūr-shashmī, vadnangirashnī, khordānagirashnī, nagrāi, pandi, khud-shahi, asgehanī, sapozarī, varunī, gomānī, āshmoi, zorgavāhī, darogdāvarī, ozdīst parasti, koshād davārashnī, barhen davārashnī, aymuk dvārashnī, drāyān-joyishnī, drāyān-khorishnī, dudī, gadāhī, jahī, jādui, jāduparasti, rospī, rospī bāragī, gavahe paetī, gavahe vanīdī shīnmoi, o avare har āyin gunāh, o pa in patetī hoshmord, ān nahoshmord, ān dānest, ān nadānest, ān angard, ān na-angard, sraoshādā verezyā peshe rad dasture dinī āwāyast garzīdan, oem na-garzīd 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, haughtiness speaking ill of the dead, avarice, getting angry beyond limits, practising jealousy, casting an evil eye on anyone, casting a glance shamelessly, with evil intention, casting a glance with contempt, self-willedness, being discontented of my own

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

jv i.e. the first day of Rapithwan, which falls in the month Farvardin and roz Hormazd. But our people have kept the day of consecrating Rapithwan in the month Farvardin, roz Ardibehesht, because its propitiatory formula – khshuman - 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.
acting according to my own will, only, slothfulness, scandalousness, revenge, distrust—doubt, heresy, giving false evidence, delivering false judgement, idol-worship, running to and fro without tying kusti - (the sacred girdle on the sacred shirt), running about naked, moving with a shoe in one foot and with another foot bare, 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 atoned (expiated) by me (with regret) as they ought to have been (atoned) with submission and regret (i.e. with confession) before the leader of the religion (and) the Dastur.

(Kardāh 11) Ku agar kasān pateti padīrafteh hom, oyem nakaar deh hom, ishān rāvānā rash-kharī mad. Yadshan zādehrā, har yak jud judrā, manashnī gavashnī kunashnī, tanī ravānī geti minoānī, 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).


(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) Gushtasp. From the families.

jx Not obeying the commands of the teacher, Dastur and parents (in the Pahlavi commentary).
jy Causing heart-burning, i.e. to bewail in mind on seeing the good condition of others (in the Pahlavi commentary).
jz to cast a doubt on what one says and does himself (in the Pahlavi commentary).
ka To blaspheme the Creator Hormazd, the Prophet Holy Zartosht and the good Mazda-worshiping Zoroastrian Religion and to wish ill of them, to cause discord amongst men and to interpret falsely the meaning of Avesta intentionally (in the Pahlavi commentary).
kb Of the women who procure abortion (in the Pahlavi commentary).
(of the Prophet Zartosht and King Gushtasp), Adarbad Maraspa$i$nd $^{13}$ descended $^{14}$ He $^{15}$ embellished $^{16}$ and purified $^{17}$ (the Religion of Zartosht) (i.e. brought it into original present form.

**Explanation:** (A learned and erudite Dastur, Adarbad Maraspa$i$nd flourished during the reign of king Shapur, son of Hormazd. It is so stated about him in the Pahlavi commentary that his father had descended from the family of the Holy Prophet Zartosht and his mother from the family of King Gushtasp. In order to show the excellence of the good Mazda-worshipping Religion this Dastur poured on his chest nine maunds of molten brass and removed doubts and suspicion from the minds of the people about this true religion.

For the delight $^{21}$ of (my own) soul $^{20}$ I approve $^{23}$ (or I desire) good $^{19}$ Righteousness $^{18}$ more seemly $^{22}$.

**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 zivandie jān** $^{24}$ āstuān hom $^{25}$ humata $^{26}$ pa manashne $^{27}$, āstuān hom $^{28}$ hukta $^{29}$ pa gavashne $^{30}$, āstuān hom $^{31}$ hvarsha $^{32}$ pakunashne $^{33}$, āstuān hom $^{34}$ pa $^{35}$ gavahe $^{36}$ dine māzdayasnān $^{37}$, hamā $^{38}$ kerfēhā $^{39}$ hamdāštān hom $^{40}$ az $^{41}$ hamā $^{42}$ gunāhīā $^{43}$ jud-dāštān hom $^{44}$. Pa nekī $^{45}$ sepāsdār hom $^{46}$; az anā $^{47}$ khorsand hom $^{48}$. Pul pādfarāh $^{49}$ band e darosh $^{50}$, tojashne $^{51}$ tāvān $^{52}$ dīn $^{53}$, padfarāhe $^{54}$ sē shab $^{55}$ panjāh haft sāl $^{56}$, padash $^{57}$ khorsand $^{58}$ hamdāštān hom $^{60}$.

I remain steadfast $^{25}$ on good thoughts $^{26}$ through (my) thinking good (thought) $^{27}$ till the existence of (my) kc $^{24}$, I remain steadfast $^{28}$ on good words $^{29}$, through (ray) utterance. I remain steadfast $^{31}$ on good deeds $^{32}$ through (ray) action $^{33}$, (and) I remain steadfast $^{34}$ on good $^{35}$ Religion $^{37}$ of Mazda-worship $^{37}$. I am in agreement $^{40}$ with all $^{38}$ meritorious deeds (or virtuous deeds) $^{39}$; (and) I do not agree $^{44}$ with $^{41}$ all $^{42}$ sins $^{43}$.

**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 $^{46}$ for the goodness $^{45}$ (conferred upon me by the Creator Hormazd) (and) I am contented $^{48}$ with distress $^{47}$.

**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 $^{60}$ contented $^{18}$ and in agreement $^{59}$ with (all) these $^{57}$ - retribution at

$k_c$ i.e. as long as my life is extant in my body.
the (Chinvat) kî  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.


I say this Patet repent with the hope of gaining Heaven for ray meritorious deeds, (and) am shaken for the sake of the immense dread of hell, (and) for the sake of righteousness (which is) the delight of (my) soul. With this intent I have made this Patet. Whatever meritorious deeds I have hitherto done done at present are for maintaining them permanently and for wiping off of the sins for the salvation of my soul. If any of my sins (remain unatoned), (and) if I am not yet absolved from them, (then) I am contented and in agreement with the punishment of (the first) three nights (after my death) for committing them.

Hame farmāem Ashem Vohū vegudirashnī, patet pesh az begudirashnī: pas gudardeh man, man zādehrā az gunāh pa patet bahod. Sedosh getofrīd farmāyat farmudār khāheshnī hamdāstān hom; Hormazd khesh hom, Hormazd dahmānī kunam, ashahi satāem.

I order (to recite) Ashem Vohū (for me) at the time of (my) passing away, (and) to recite the Patet prior to death, (and) after my demise; my children should perform Patet (repentance) for (my) sins, and should order (to perform kī Srosh and) Getikharid (in my name).

kd For its explanation see below, note on Sedosh.

ke i.e. whatever atonement and punishment is to be borne for not acting according to the orders of the Religion.

kf In the Pahlavi commentary, for the explanation about this, see my Yasht Bā Māeni, Hādokht Nask, Fargard III.

kg i.e. whereby my life be pleased by doing truthful and virtuous deeds.

kh i.e. the yazishn in honour of Srosh for three days. According to the Religion of 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 Srosh yazata it is enjoyed: therefore, to consecrate the yasna with the Khshnuinan of Srosh for the dead person. For these three days the soul remembers all good or wicked deeds performed during that period and the soul of the wicked gets frightened with fear of being punished for his wicked actions.
ki am5 the director6, the desirer7 (of it) (and its) approver8 (for performing that Patet and Srosh k9Getikharid). I am7 the relative of Hormazd10 (i.e. through the Creator Hormazd), (and) I regard Hormazd as the Most Pious11: I praise10 righteousness9.

I have taken hold" of all12 good thoughts13, good words14 (and) good deeds15 with (my) thought16, word17 and action18. I renounce19 all evil thoughts21, evil words22 and evil deeds23 with (my) thought24, speech25 and action26.

Oem gerafteh hom1 harvespa2 rāhe3 rāstī4 farārun5; behelashnī dehom6 harvespa7 rāhe8 arāstī9 awārun10: ghanā11 shekast12, Hormazd behawzūn14; staomi15 Ashem16, Ashem Vohū1.

I have taken hold1 (followed) of all2 just4 and virtuous5 paths3; I renounce6 all7 false9 and wicked10 paths8. (May) Ghanamino11 (i.e. Ahreman) (be) annihilated12; (the Creator) Hormazd13 (is) the increaser of goodness14; I praise15 Righteousness16.

Ferastuye humatōibyascha hūkhtōibyaschā hvarshtoibyaschā, mānthwōibyaschā vakhedwōibyaschā varshtvōibyaschā. Albigairyā

On the dawn of the fourth day the soul goes towards the Chinvat Bridge, where Meher yazata, Srosh yazata and Rashna yazata, the most just, assign to him the proper place (Heaven, Purgatory or Hell) after weighing all the deeds done in this world. For further details about this, see my translation of Vendidad 19 fargard, paras 27-32 and its explanation; and my Yasht Bā Māeni, Yasht 22.

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

kj Getikharid. The original meaning of the word getikharid is “to purchase this world”, i.e. to acquire meritorious deeds from this world, so that after death the soul may get happiness and comfort. But generally to have performed this act of getikharid, means to consecrate the yasna in honour of the soul of the dead for nine days. Like the Zindeh-ravān ceremony this ceremony can also be performed for living persons. We find such a writing in the later books on the Zoroastrian Religion.

kk If anyone recites the Patet for the dead person, the words falān “jādehrā” may be added after each “hvarsht” and “duzhvarsht” words: i.e. the name of the person in whose honour the Patet is performed should be uttered with “jādehrā”. The original meaning of the word “jādeh” is “open road” and from that it means “salvation, release”.

at
daite, vispā humatāchā hūkhtāchā hvarshtāchā. Paitirichyā daite, vispā dushmatāchā duzhūkhtāchā duzhvarshtāchā. Ferā ve rāhī, Ameshā Spentā, yasnemchā vahmemchā, ferā mananghā, ferā vachanghā, ferā shyaothanā, ferā anghuyā, ferā tanvaschīt khvakhyāo ushtanem; staomi Ashem. Ashem Vohū 1.\textsuperscript{kl}


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

HOMAGE UNTO A LAMP

\textsuperscript{km}Pa nāme yazdān Hormazd Khodāe awazūnī, gorje khorreh awazāyād; Ātash Dādgāh Ādar farā. Az hamā gunāh patet pashemānum: az harvastīn dushmata duzhūkhtta, duzvarshta mem pa getī manid, oem goft, oem kard, oem jast, oem būn būd ested. Az ān gunāh, manashnī gavashnī kunashnī, tanī ravānī getī mīnōānī, okhe awākhsh pashemān pa sē gavashnī pa patet hom.

Khshnaothra Ahurahe Mazdāo (recite bowing the head) nemase-te Ātarsph Mazdāo Ahurahe hudhāo mazishta yazata. Ashem Vohū 1. (recite three times).

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

HOMAGE UNTO FRAVARTIKAH

Az hamā gunāh\textsuperscript{1} patet pashemānum\textsuperscript{2}. Ashāunām\textsuperscript{3} vanguhīsh\textsuperscript{4} sūrāo\textsuperscript{5} spentāo\textsuperscript{6} fravashayō\textsuperscript{7} yazamaide\textsuperscript{8}. Ashaone Ashem Vohū 1. (to recite three times).

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

Of all sins\textsuperscript{1} I repent through penitence\textsuperscript{2}. We worship\textsuperscript{8} (or remember) the good\textsuperscript{4}, heroic\textsuperscript{5} (and) prosperity-increasing\textsuperscript{6} Fravashis\textsuperscript{7} of the righteous (people)\textsuperscript{3}.

\textsuperscript{kl} For the translation of this paragraph, see Khorshed Nyāyesh, above.

\textsuperscript{km} This entire Homage is taken from the initial portion of Atash Nyāyesh: for its translation, see at that place.
HOMAGE UNTO DAKHMA – TOWER OF SILENCE

Az hamā gunāh1 patet pashemānum2. Nemase-te3 idha4 iristanām5 urvānō6 yazamaide7 yāo8 ashaonām9 ko9 fravashayō10. Ashaone Ashem Vohū 1. (to recite three times).

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

Of all sins1 I repent with contrition2. We here4 worship7 the souls6 of the dead5 who8 are the Fravashis10 of the righteous (people).

HOMAGE UNTO MOUNTAINS

Az hamā gunāh1 patet pashemānum2. Vīspāo3 garayō4 asha-khvāthrāo5 pouru-khvāthrāo6 mazdadhāta7 ashavana8 ashahe9 ratavō10 yazamaide. Ashem Vohū 1. (To recite three times).

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

Of all sins1 I repent with Patet2. We praise11 all holy8 mountains4 created by Hormazd7 (which are) fully comfortable5 (spacious) (and) (with fullness) full of welfare6 (i.e. producers of food) (and) kq useful things10 of righteousness9 (grow there).

HOMAGE UNTO WATERS

Az hamā gunāh1 patet pashemānum2. Nemase3-te4 ashāum5 sēvishte6 Aredvi Sūra7 Anāhite8 ashafe. Ashem Vohū 1. (To recite three times).

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

Of all sins1 I repent with Patet2. Homage3 (be) unto thee4, O holy5, most beneficent6 (and) undefiled8 Ardvi Sura7!

HOMAGE UNTO PLANTS

Az hamā gunāh1 patet pashemānum2. (To recite bowing the head).

kn There does not seem to be the necessity of the words, “nemase-te” in this place; if by retaining these words on the one hand we attach to “urvānō” or “fravashayō”, then there should occur “nemō ve” instead of “Nemase-te”, because the words “nemase-te” are in singular and “nemo ve” are in plural. Nemō ve = Homage (be) unto you.

ko The words, “idha iristanām urvānō yazamaide yāo ashaonām fravashayō” are taken from yasna Hā 26, para 7.

kp This whole sentence is taken from Yasna Hā 6, para 13.

kq For its explanation, see note to Aiwisruthrem Gah verse 5.
Nemo³ urvarayão⁴ vanghuyão⁵ Mazdadhātayão⁶ krashaonyão⁷. Ashem Vohū 1. (To recite three times)

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

Of all sins¹ I repent with Patet². Homage³ (be) unto the good⁵ (and) holy⁷ plants⁴ created by Hormazd⁶!

**BĀZ OF RECITING ASHEM VOHU 1200**

(To recite in bāz) Hormazd Khodāe awazūni, gorje khoreh awazāyād; Ardāfravash berasād. Az hamā guṇah patet pashemānum; az harvastīn dushmata duzhukta duzhvarshta; mem pa getī manīd, oem goft, oem kard, oem just, oem būn būd ested. Az ān guṇah manashnī gavashnī kunashnī, tani ravānī getī mīnōānī, okhe awākhsh pashemān pa sē gavashnī pa patet hom. Khshnaothra Ahurahe Mazdāo, tarōidīte angrahé mainyēush; haithyāvarshtām hyat vasnā ferashōtemem: staomi Ashem. Ashem Vohū 3.

Fravarāne Mazdayasnō Zarathushtrish vīdaēvō Ahura-tkaeshō (Gāh according to the period of the day) frasastayaēcha. Ahurahe Mazdāo raēvatō khvarenanguhatō⁸, Ameshanām Spentānām⁹ ashāunām¹⁰ fravashīnām¹¹ ugrhanām¹² aiwithūranām¹³, paoiryōtkaēshanām¹⁴ fravashīnām¹⁵, nabānadshtanām¹⁶ fravashīnām¹⁷, khshnaothra¹⁸ yasnāicha¹⁹ vahmāicha²⁰ khshnaothraēcha²¹ frasastayaēcha²² yathā Ahū Vairyō²³ zaoēt²⁴ frā me²⁵ mrūte²⁶, athā ratush ashāčhit hacha²⁷ frā ashava²⁸ vidhvāo²⁹ mraotū⁰. Ahurem Mazdām raēvantem khvarentem fravashīnām yazamaide³⁴; Ameshā Spentā³⁵ hukhshathrā³⁶ hudhāonghō³⁷ yazamaide³⁸; ashāunām³⁹ vanghuēh⁴⁰ sūrāo¹¹ spentāo²⁶ fravashayō³⁷ yazamaide³⁸.

(Here 1200 Ashem Vohū are to be recited)

(To recite in bāz) Hormazd Khodāe awazūnie mardum, mardum sardagān hamā sardagān, hambāyaste vehān, oem behedīn māzdayasnān āgāhī āstavānī nekī rasānad; aedun kebād. (Recite aloud)

kr Also from the Vendidad fargard 19, para 18, we get the “Homage unto Plants” of the same signification but written differently from the grammatical formation; it is:- Avesta - Nemō¹ urvairē² vanaghi¹ mazdadhāte² ashaōne³; Ashem Vohū 1. Translation. - Homage (be) (unto thee), O good⁵, holy⁷ plant² created by Hormazd⁶!

ks i.e. may the Holy Fravashis come (to this prayer)! This portion is wholly taken from the Khshnuman of Ardāfravash Afrēngān.

kw For its translation, see the translation of Ahura Mazda Khodāe, above.

kt For its translation, see Khorshed Nyāyesh, page 39.
Yathā Ahu Vairyō 2.


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

I praise, worship, adoration, efficacy and strength of (the Creator) Hormazd, keeper of treasure (and) glorious the Bountiful Immortals, the heroic (and) triumphant Fravashis of the righteous (people), the Fravashis of the Poryotkaeshas, (and) the Fravashis of the next of kin.

YAZISHN HĀ XX known as FRĀMRAOT

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


Fravarāne Mazdayasnō Zarathushtrish vīdaēvō Ahura-tkaeshō (Gāh according to the period of the day) frasastayaēcha. Ahurahe Mazdāo raevatō khvarenanguhatō Ameshanām Spentanām, ashā-unām fravashinām ughranām aiwithūranām, paoiryōtkāeshanām fravashinām, nabānanzdishtanām fravashinām, khshnaothra yasnāica vahnācha khshnaothrāicha frasastayaēcha, yathā Ahū Vairyō zaotā frā me mrūte, athā ratush ashāhchit hacha frā ashava vīdhvāo mraotū. Ahurem Mazdām raēvantem khvarenanguhtem yazamaide; Ameshā Spentā hukshthrā hūdhāonghō yazamaide; Ashūnām vanguhīsh sūrāo spentāo fravashayā yazyamaide.

kv In this Hā there occurs the commentary of Ashem Vohū. About this, see pages 1-2; by reciting this well-known prayer called Ashem Vohū at a certain time separately, how much merit that reciter gains; about this, see my Yasht Bā Māeni, 21st Yasht.

kw May the Holy Fravashis come up (to this Prayer)!

kx For its translation, see Baz of reciting Ashem Vohū 1200, above.
(1) Frāmraot¹ Ahurō Mazdāo² Ashem Vohū vahishtem asti³, para ahmāi⁴ vohū⁵ vahishtem⁶ chinasti⁷, yatha⁸ khvaētave⁹ khvaētātem¹₀: vohū vahishtem asti¹¹ atha¹² tkaēshem¹³ kārayeiti¹⁴. (2) Ushtā asti ushtā ahmāi¹⁵ ushtatāitya¹⁶ vīspem¹⁷ ashavanem¹⁸ vīspāi¹⁹ ashaone²⁰ para-chinasti²¹, yathanā²² stāitya²³ vīspem²⁴ ashavanem²⁵ vīspāi²⁶ ashaone²⁷ para-chinasti²⁸ (3) Yat ashāi vahishtāi ashem²⁹, parachinasti³⁰ vīspem³¹ mānthrem³² vīspem³³ mānthrāi³⁴, yatha³⁵ asha³⁶ khshathrem³⁷ chinasti³⁸, yathacha³⁹ zbayente⁴₀ ashaone⁴¹ ashem⁴² chinasti⁴³, yathacha⁴⁴ khshmāvōya⁴⁵ ashem⁴⁶ chinasti⁴⁷ yat saoshyantaēibyō⁴⁸; thrāyō⁴⁹ tkaēsha⁵⁰. Vīspem⁵¹ vachō⁵² fravākem⁵³ haurūm⁵⁴, vachō⁵⁵ Ahuha Mazdāo⁵⁶.

(4) Mazdāo⁵⁷ frāmraot⁵⁸: chīm⁵⁹ frāmraōt⁶₀; ashavanem⁶¹ mainyaomcha⁶² gaēthīmcha⁶³. chvāns⁶⁴ frāmraot⁶⁵ fravākem⁶⁶, vahishtō⁶⁷ khshayamnō⁶⁸. chvantem⁶⁹; ashavanem⁷⁰ vahishtemcha⁷¹ avasō-khshathremcha⁷². (5) Baghām⁷³ Ashahe vahishtae⁷⁴ yazamaide⁷⁵; Ashahe vahishtahe⁷⁶ yazamaide⁷⁷ frasraothremcha⁷⁸, framarethremcha⁷⁹ fragāthremcha⁸⁰ frāyashtimcha⁸¹.

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

Ashem Vohū 1.

(1) (The Creator) Hormazd: proclaimed¹ the sacred verse of Ashem Vohū.

Ashem Vohū Vahistem asti³ - (uttering these words, the worshipper) acknowledges⁷ for Him⁸ (i.e. Hormazd) the highest⁹ good¹₀, as if¹¹ he were accepting¹² the kinship¹³ of his kindred¹⁴. Vohu vahishtem kyasti¹⁵ - (uttering these words, the worshipper, in a way) puts into practice¹⁶ the laws of the Religion¹⁷.

(2) Ushtā asti ushtā kʰahmāi¹⁸ in repeating these words the worshipper) associates²⁸ firmly²³ a²⁶ righteous (man)²⁷ with other²⁴ righteous (men)²⁵, just as²² a²⁷ righteous (man)²⁸ kʰaccepts²¹ happiness¹⁶ from other¹⁹ righteous (men)²⁰.

(3) Yat ashāi vahishtāi lbashem²⁹ - (in repeating these words the

ky i.e. Righteousness is the best good (or blessing).

kz i.e. it is happiness, happiness is unto (that) man.

la Its significance is that righteous people mutually share each other’s happiness.

lb i.e. (the man) who (is) in the cynosure of righteousness.
worshipper, as it were) accepts the Holy Spells for every intelligent person of the Holy Spells, just as he accepts sovereignty of (that) righteousness, just as he accepts truthfulness from the righteous (man), and for you, the benefactors. (As stated above) there are three divisions of (Ashem Vohû). Every hymn verse (which is) complete in itself (the whole hymn) (is) the hymn of (the Creator) Hormazd.

(4) (The Creator) Hormazd proclaimed (the hymn of Ashem Vohû. Whom did he proclaim? (Reply): to the righteous (man) belonging to the spiritual and the material world. In what capacity did He proclaim the hymn (of that Ashem Vohû)? (Reply): as to the supreme Rulers Whom (did He proclaim? (Reply): to the righteous and the best not acting according to his own whims.

(5) We adore the portion of Asha Vahishta. Of the Asha Vahishta; we adore its chanting, remembrance, singing-aloud and glorification.

(To recite in bâz) Hormazd Khodâe, awazûnî mardum mardum sardagân hamâ sardagân, hambâyaste vehân oem behedin mazdayasnân âghâi āstavâni nekî rasânad; aedûn bâd. (To recite aloud). Yathâ Ahû vairyö 2.

Yasnemcha vahmemcha aojascha zavarecha âfrînâmi Ahurahe Mazdäo raêvatô khvarenanguhatô, Ameshašahr Spentanâm, ashûnâm fravashinâm ughranâm aiwthûranâm, paoirôŷkaeshanâm fravashinâm, nabânázdishtanâm fravashinâm. If Ashem Vohû 1.

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

BÂZ OF RECITING YATHÂ AHU VAIRYO 1200

lb (Note: This bâz should be recited on the Five Gatha Gâhâmbâr days.)

Pa nâmeh yazdân Hormazd Khodâe awazûnî, gorje khoreh awazâyâd: Geh Gâthâbîyo Ahunavad Geh, Ushtavad Geh, Spentomad Geh, Vohûkhshathra Geh, Vahishtoisht Geh, Geh Gâthâbîyo, ardâfârvash be-rasâd. Az hamâ gunâh patet pashemânun: az harvastîn dushmata duzhukhta duzhvarshhta, mem pa geti mânid, oem goft, oem kard, oem

le Original meaning “not ruling according to his will”.

ld It appears that there is a reference to the Prophet Holy Zarathushtra.

le Prayer called Asha Vahishta should be understood as Ashem Vohû.

lf For the translation of this para, see “Bâz of reciting Ashem Vohû 1200”.

lg The khshnuman - or the propitiatory formula of this “Bâz” is taken from the Khshnuman of Afrinagân Gâthâ.

lh i.e. May the Immortal Souls reach (unto my prayers) during (the five days of) the Gatha Gâhâmbârs (viz. Ahunavad, Ushtavad, Spentomad, Vohûkhshathra, and Vahishtoisht.)
jast, oem būn būd ested. Az ān gunāh manashnī gavashnī kunashnī, tanī ravānī geti mīnoōnī, okhe awākhsh pashemān pa sē gavashnī pa patet hom. Khshnaothra Ahurahe Mazdāo, tarōdīte angrāhe mainyēush; haithyāvarshtām hyat vasnā ferashōtemem: staomi Ashem. Ashem Vohū 3. Fravarāne Mazdayasnō Zarathushtrish vīdaēvō Ahura-tkaēsnō (Gāh according to the period of the day) frašastayaēcha.

Ahurahe Mazdāo6 raēvatō7 khvarenanguhatō8, Ameshānām Spenta-
nām9, gāthābyō10 spentābyō11 ratukhshathrābyō12 ashaonibyō13, Ahuna-
vaityāo Gāthayāo14, Ushtavaityāo Gāthayāo15, Spenta-mainyēush Gātha-
yāo16, Vohūkhshathrayāo Gāthayāo17. Vahishtoishedhish Gāthayāo18, 
ashāunām19 fravashīnām20 ughranām21 aiwthūranām22, paioirtoḵaḵaša-
nām23, fravashīnām24, nabānazeḏtānām25 fravashīnām26, khshnaothra27 
ysnāiχ28 vahmāiχ29 khshnaothraīcha40 frašastayaēcha41, Yathā Ahū 
Vairyō32 zaotā33 frā me34 mrūte38, athā ratuš asḥātχīt hacha36, frā 
ashava37 vīdhvāo38 mrātō39.

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 beneficent” Gathās10 which are the 
Lords12 of truthfulness12 (and) holy13, of the Gatha Ahunavad14, the Gatha 
Ushtavad15, the Gatha Spentomad16, the Gatha Vohukhsathra17, the Gatha 
Vahishtoish18 (and) of the Fravashis20, the powerful21 (and) triumphant22, of 
the righteous (people)19, the Fravashīs24 of the Poryotkaḵašas23, (and) the 
Fravashi of the next of kin25 - for (their) praise29, propitiation30, and 
glorification31, let the Zaotar - the officiating priest33 - proclaim before me34 
(excellences of the verses of) Yathā Ahū Vairyo32. (The Raspi or the 
assistant Priest who is) righteous37 (and) learned38 may announce39 (the 
excellences of the verses) athā ratuš ashātχīt hacha36.

Ahurem Mazdām40 raēvantem41 khvarenanguhantem42 yazamaide43; 
Ameshā Spentā44 hukhsathrā45 hudhāongaχ4 Accuracy of this part is questionable, as it seems to reference another work or tradition.

Note: (In this place 1200 Yathā Ahū Vairyo should be recited).
glorious: we praise the Bountiful Immortals (who are) good discreet rulers; we praise the holy Ahunavad Gatha; the Ushtavad Gatha, Spentomad Gatha, the holy Vohukhshathra Gatha and the Vahishtoisht Gatha (which are) the Lords of Righteousness; we worship the good, heroic and beneficent Fravashis of the righteous (people). Ahunavar protects the body.

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


Ahmāi raēshcha; Hazanghrem; Jasa me Avanghe 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.

Ushtavaitīm gāthām srāvayō ushtatātem nimraomnō. Ushtā ahmāi yahmāi ushtā kahmāichīt vase-khshayāns Mazdāo dāyāt Ahurō.

(The heavenly soul) chants Ushtavad Gatha desiring happiness (for himself), (and speaks): “Happiness (be) unto (the) man, from whom happiness (reaches) others! May Ahura Mazda ruling at His Own Will granting (happiness) (to that benevolent person)!"

Avesta concerning the dejection and terror which the Soul experiences owing to the fear of the punishment of hell, after the death of the wicked and sinful man.

Kimām gāthvyām vachō srāvayō; kām nemōi zām, Ahura
Mazda⁹, kuthrā¹⁰ nemōi¹¹ ayen¹². In

The sinful soul合法性 chants the hymn³ of the Gatha² with sorrow and despondency¹ (and speaks frightfully): “O Ahura Mazda⁸-⁹! (now) to what⁵ land⁶ shall I turn⁷? Whither¹⁰ shall I turn¹¹ to go?"¹²

### NAMES OF THE DAYS AND MONTHS

#### (Names of Thirty Days)

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<td>Dādār Hormazd</td>
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<td>2.</td>
<td>Behman Ameshāspand</td>
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<td>3.</td>
<td>Ardibehesht Ameshāspand</td>
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<td>4.</td>
<td>Sheherevar Ameshāspand</td>
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<td>5.</td>
<td>Asfandārmad Ameshāspand</td>
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<td>6.</td>
<td>Khordād Ameshāspand</td>
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<td>7.</td>
<td>Amardād Ameshāspand</td>
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<tr>
<td>8.</td>
<td>Dae pa Ādar Dādār</td>
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<tr>
<td>9.</td>
<td>Ādar yazad</td>
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<tr>
<td>10.</td>
<td>Āvān Ardvi Sur Bānno</td>
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<tr>
<td>11.</td>
<td>Khordād yazad</td>
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<td>12.</td>
<td>Mohor yazad</td>
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<td>13.</td>
<td>Tir yazad</td>
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<td>14.</td>
<td>Gosh yazad</td>
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<tr>
<td>15.</td>
<td>Dae pa Meher Dādār</td>
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<td>16.</td>
<td>Meher yazad</td>
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<td>17.</td>
<td>Srosh yazad</td>
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<td>18.</td>
<td>Rashne Rāst yazad</td>
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<td>19.</td>
<td>Farrokh Farvardin</td>
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<td>20.</td>
<td>Bahram yazad</td>
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<td>21.</td>
<td>Mīnō Rām</td>
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<td>22.</td>
<td>Govād yazad</td>
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<tr>
<td>23.</td>
<td>Dae pa Dīn Dādār</td>
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<tr>
<td>24.</td>
<td>Dīn yazad</td>
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<td>25.</td>
<td>Mīnō Ashishvangoğ</td>
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<tr>
<td>26.</td>
<td>Āshtād yazad</td>
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<td>27.</td>
<td>Mīnō Āsmān</td>
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<td>28.</td>
<td>Zamiād yazad</td>
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<tr>
<td>29.</td>
<td>Mīnō Mārespand</td>
</tr>
<tr>
<td>30.</td>
<td>Mīnō Anerān</td>
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#### (Names of Twelve Months)

<p>| | |</p>
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<tbody>
<tr>
<td>1.</td>
<td>Farrokh Farvardin</td>
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<td>2.</td>
<td>Ardibehesht Ameshāspand</td>
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<tr>
<td>3.</td>
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<td>Teshtar Tir yazad</td>
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<td>Dae Dādār</td>
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<td>11.</td>
<td>Bahman Ameshāspand</td>
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<td>12.</td>
<td>Asfandārmad Ameshāspand</td>
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</tbody>
</table>

### Explanation Regarding Five days of Gatha-Gāhāmbār

(Note: The under mentioned five Gathas come at the end of Asfandārmad

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In For its detailed description, see my *Yasht Bā Māeni*, Yasht 22, Hadokht Nask, fargard third, paras 19-36.

Io This entire paragraph occurs in Hādokht Nask, para 20; besides its later portion also occurs in Yasna Hā 46, stanza first.
Month).


(Note: Five Days of the Gathas in “Roz Nek Nām” should be recited as Roz under-mentioned.)

<table>
<thead>
<tr>
<th>Geh Gāthābyō</th>
<th>Geh Ahunavad,</th>
<th>Geh (falān)</th>
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<tbody>
<tr>
<td>Geh Gāthābyō</td>
<td>Geh Ushtavad,</td>
<td>Geh (falān)</td>
</tr>
<tr>
<td>Geh Gāthābyō</td>
<td>Geh Spentomad,</td>
<td>Geh (falān)</td>
</tr>
<tr>
<td>Geh Gāthābyō</td>
<td>Geh Vohūkhshathra,</td>
<td>Geh (falān)</td>
</tr>
<tr>
<td>Geh Gāthābyō</td>
<td>Geh Vahishtōisht,</td>
<td>Geh (falān)</td>
</tr>
</tbody>
</table>

Explanation:- The above-mentioned names of the Five Gatha-Gahambars are derived from the names of the Gathas of Zarathushtra. When five days were added to 360 days of the year, names of any five best things from amongst the Zoroastrians were discovered which could only be applied to these additional five days. As they could not find more revered names except the names of the Five Gathas of Zarathushtra, they were assigned to these five days. Besides, these five Gatha Gāhāmbārs are known by more names than one:- (1) Panje Andarangān, i.e. five intermediate days, i.e. five days between the last month of a year and the first month of the year after that. (2) Panje Meh, i.e. understood as five big days. Out of the ten days of the Fravartikān the first five days are regarded as Panje Keh, and the other five days, i.e. five days of the Gathas as greater. (3) Panje ashoān, i.e. the last five days of coming of the Fravashis of the righteous people in this world.

Explanation Regarding Six Gāhāmbārs of the Year.


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

1. **Maediozarem** - This Gāhāmbār or Seasonal Festival begins with the Roz Khorshed of the Month Ardibehesht and ends with the Roz Dae Pa Meher. The meaning of this word is “full verdure” or “the period of mid-spring”. On the occasion of this Gāhāmbār fertility or essence in the trees and plants is on the increase.

2. **Maedioshahem** - This Gāhāmbār or (Seasonal Festival) begins with the Roz Khorshed of the Month Tir and ends with the Roz Dae Pa Meher. The meaning of this word is “the period of Mid-Summer”. On the occasion of this Gāhāmbār the fields or farms are full of corns.

3. **Paeteshahem** - This Gāhāmbār, Seasonal Festival, begins with the Roz Khorshed of the Month Eqbal and ends with the Roz Eqbal Dae Meher. The meaning of this word is “the period of autumn”.

Ip Zartoshti Abhyäs, No. 11, pages 200-201.
Ashtad of the Month Sheherevar and ends with the Roz Anerān. The meaning of this word is “the harvest-season” During the departing summer corns and fruits are ripe and the period of gathering the harvest approaches. This period is called “Paeteshahem Gāhāmbār”.

4. **Ayāthrem** - This Gāhāmbār begins with the Roz Ashtād of the Month Meher and ends with the Roz Aneran. The exact meaning of this word has not been still ascertained. In its context in Yasna Hā 1, 2, and 3, as well as in Vispered Kardāh 1 and 2, words like “fraourvaēshtrem varshniharshta” occur. Dr. Spiegel translates these words as “increaser (and) strength-giver”. Sheth Kharshedji Rustamji Kamaji translated it, “bringing to an end (of summer), and the spender of the seed of males of the rutting season”, when the male animals are in heat; i.e. on the occasion of this Gāhāmbār the Summer would end. And the rutting season of some animals take place.

5. **Maediārem** - This Gāhāmbār begins from the Roz Meher of the Month Dae and ends with the Roz Bahrām. It literally means the period of perfect rest owing to slack business and trade due to excessive cold and heavy rains.

6. **Hamaspathmaedaem** - This Gāhāmbār is the name of the five days of the Gatha Gāhāmbār immediately following the completion of the month Asfandārmad. The meaning of the word is “the equal proportion of heat and cold, and the division of 24 hours of the day into two equal parts of 12 hours.”

**DESCRIPTION OF THE JASHANS OF TWELVE MONTHS**

**Māh 1 Farrokh Farvardin**
- Roz First Dādār Hormazd - Naoroz or the New Year’s Day.
- Roz Third Ardibehesht - the Day of Consecration of Rapithwan.
- Roz Sixth Khordād - Khordād Sāl Jashan
- Roz Nineteenth Farvardin - Jashan of Farvardegān

**Māh 2 Ardibehesht Amsehāspand**
- Roz Third Ardibehesht - Jashan Day of Ardibehesht Month.
- Roz Eleventh Khorshed to Roz fifteenth Dae Pa Meher - Five Days

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1q This day has been regarded as the greatest day in later Books pertaining to our Religion, because on that day many important events concerning the Ancient Iranian History took place. Of them the principal events are: (1) (The Creator) Hormazd created the first pair on this world called Mashya and Mashyana. (2) The first King of Ancient Iran Gayomard was born. (3) King Hoshang established the Peshdadian Dynasty. (4) Tehemuras who was called “Devband” defeated Ahreman and the divs. (5) King Faredun distributed his sovereignty amongst his three sons. (6) Sam Narimān killed a most powerful demon. (7) King Kaikhosrou killed 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.
of Maedīozarem Gāhāmbār.

Māh 3 Khordād Ameshāspand.
• Roz Sixth Khordād - Jashan Day of Khordād Month.

Māh 4 Teshtar Tir.
• From Roz Eleventh Khorsheed to Roz Fifteenth Dae Pa Meher - Five Days of Maedioshahem Gāhāmbār.
• Roz 13th Tir - Jashan Day of Tir Month - Tiryān Jashan.

Māh 5 Amardād Ameshāspand
• Roz Seventh Amardād - Jashan of Amardād Month

Māh 6 Sheherevar Ameshāspand
• Roz Fourth Sheherevar - Jashan of Sheherevar Month.
• From Roz 26 Ashtād to Roz 30 Anerān - Five Days of the Paeteshahem Gāhāmbār.

Māh 7 Meher Yazad.
• Roz Sixteenth Meher - Jashan of Meher Month.
• From Roz 26 Ashtād to Roz 30 Anerān - Five days of the Ayāthrem Gāhāmbār.

Māh 8 Avān Ardvi Sur Bānu.
• Roz Tenth Avān - Jashan of Avān Month

Māh 9 Adar Yazad
• Roz Ninth Ādar - Jashan of Ādar Month
• Roz Nineteenth Farvardin- Fravartikān Jashan

Māh 10 Dae Dādār
• Roz First Dādār Hormazd - First Jashan of the Month Dae.
• Roz eighth Dae Pa ādar Dādār - Second Jashan of Month Dae.
• Roz Eleventh Khorsheed - the Anniversary of the death of the Prophet Zaraθushtra (Zartosht-no-Diso).
• Roz Fifteenth Dae Pa Meher Dādār - Third Jashan of Month Dae.
• From Roz 16 Meher to - Five days of Maedīārem
• Roz 20 Bahrām Gāhāmbār.

Ir If a person dies either during the sea voyage or a journey by land or under any other diffi-
culties (calamities), and if the day of his death could not be ascertained, the Fravartikan Jashan
day is applied as of his death.
Is i.e. the day of the death of the Prophet Zaraθushtra.
- Roz 23 Dae Pa Din Dādār - Fourth Jashan of Month Dae.

**Māh 11th Bahman Ameshāspand.**
- Roz Second Bahman - Jashan of Month Bahman.

**Māh 12th Asfandārmad Ameshāspand.**
- Roz Fifth Asfandārmad - Jashan of Asfandārmad Month.
- Roz Sixth Khordād - ⁸Jashan of Avardād Sālgāh.
- From Roz 26 Āshtād – 10 days of Fravartikān-Muktād. Roz 29 Mārespand - Mino Mārespand Jashan.

**NAMES OF SEVEN HAMKĀRS - COLABORATEURS.**
1. Hormazd - Dae Pa Ādar, Dae Pa Meher, Dae Pa Din.
2. Bahman - Mohor, Gosh, Rām.
3. Ardibehesht - Ādar, Srosh, Bahrām
4. Sheherevar - ⁴Khur, Meher, Āsmān, Anerān.
5. Asfandārmad - Āvān, Din, ⁶Ard, Mārespand.

**NAMES OF 12 YAZATAS OF HAMĀYASHT**
1. Dādār Hormazd 2. Teshtar Tir yazad.
5. Ādar yazad. 6. Āvan ārdvi Sur Bānoo.

It This Jashan was performed every four year with great pomp and splendour during the times of our Iranian Kings. According to the movement of the Sun, generally every year 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 “Gāthā of the year” gets fixed more and more. The meaning of “Gāh” in addition to “Gatha” is “time, period”, too). Owing to the discontinuance of the usage of adding the additional day at every four years, the Jashan is at present performed on the Roz Khordad of the Month Asfandarmad. For further details, see *Zarthoshti Abhyas* by Sheth K.R. Cama, pp. 523-528.

lu On this day, Holy Zarathushtra, in order to convince the truth of His Prophetship, demonstrated to King Gushtasp the validity of his Religion by performing miracles.

lv “Khur” should be understood as “Khorshed”.

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

lx Ardāfravash should be understood as “Farvardin (the day of the holy Fravashis).
NAMES OF 12 YAZATAS OF HAMĀYASHT


NAMES OF 21 NASKS.

1. Satudgar  2. Vahishta Mānsar
3. Bagh  4. Dāmdād or Dvāzdah Hamāst
5. Nādur  6. Pājeh or Pājam
7. Ratoshtāī  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 Nyāyesh.
- 65 for Meher Nyāyesh.
- 65 for Māh Bokhtār Nyāyesh.
- 65 for Ardvi Sura Nyāyesh.
- 65 for Ātash Nyāyesh
- 121 and Ashem Vohū 12 for Patet.
- 103 and Ashem Vohū 12 for Hormazd yasht
- 65 for Ardibehesht yasht.
- 75 for Srosh Yasht Hādokht.
- 103 for Srosh Yasht Large.
- 121 and Ashem Vohū 12 for Āfringān.
YASHTS

HORMAZD YASHT


Pa nāme yazdān Hormazd Khodāe awazūni gorje khoreh awazāyād; Dādār Hormazd rayōmand khorehmand mīnōān mīnō beretum berasād.1


Fravarāne Mazdayasnō Zarathushtrish vidaevō Ahura-tkaēshō (Gāh according to the period of the day) frasastayaēcha. Ahurahe Mazdāo raevatō khvarenanguhato ṯm khshnaothra yasnāīcha vahmāicha khshnaorthrāicha frasastayaēcha, yathā Ahū Vairyō zaota frā-me mrūte, athā ratush ashtāchit hacha frā ashava vīdhvāo mraotū.

(1) Peresat1 Zarathushtrō2 Ahurem Mazdām3 Ahura Mazda4 mainyō5 spēnishta6 dātare7 gaēthanām8 astvaitinām9 ashāum10, misvānahe gātvō11 khvadhtāhe12. Kat13 asti14 mānthrahe spentahe15 amavastemem16, kat17 verethravastemem18, ṯm kat khvarenanguhastemem19 kat20 yāsrerestemem21, (2) kat22 vārethraghnyōtemem23, kat24 baeshazyōtemem25, kat26 tbaēshō-taurvayā Anastemem27 daēvanām28 mashyānāmcha29; kat20 vīspahe30 anghēush31 astvato32 mana34 asti35 vijaghmishtem36; kat37

Ly i.e. may the Creator Hormazd (who is) the keeper of treasures, (and) glorious, the Spirit amongst the Spirits and the most exalted come (to my help)!

lz For the translation of this para, see Khorshed Nyāyesh.

ma i.e. for the worship of (the Creator) Hormazd, the keeper of treasures and glorious, etc. (see Khorshed Nyāyesh, above).

mb In this paragraph the word “Kat” is employed before every adjective, but I have translated it only once.
vīspahe38 anghēush39 astvatō40 anghvām41 asti42 vimarezishtem43.

(1) (The Prophet) Zarathushtra2 asked1 (the Creator) Hormazd3, O, Most Beneficent6 Spirit5, Righteous10 Creator7 Ahura Mazda4 of the corporeal9 world8 (and) of the natural12 mc Hameshtagehān11! Which13 (part) of the Holy “Spell”15 is most courageous16, victorious18, glorious19, efficacious21, fiend-smiting23, most health-giving25, and destroying effectively (best)27 the malice of the daevas28 and (wicked) men29; Which30 (part) (of the Holy Spell) is most reaching36 (helping) the mind34, (and) purifying43 the soul41 in the entire corporeal world?


(3) The1 (the Creator) Hormazd3 then replied: O,! Spitaman Zarathushtra7! the names5 of us4, (our names) the Bountiful Immortals9.

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

That10 (part) of the Holy13 Spell12 is11 most courageous14, victorious16, glorious18, efficacious20, (4) most fiend-smiting22, most health-giving24 (and) effectively destroying the malice26 of the daevas27 and (wicked) men29; that30 (part of the Holy Spell) is31 most reaching35 (i.e. helping) the mind33 in the entire30 corporeal32 world31 (and) most purifying42 the soul40.

Explanation: Mānthra Spenta, i.e. beneficent or holy spell. The original meaning of mānthra (Sanskrit mantra) is “secret mysteries of the Zoroastrian...
Religion”, “mysterious excellences of the Zoroastrian Religion”. A reference about this we find in Vispered Kardāh 13, first paragraph, thus: “Ashem vīspem mānthrem yazamaide: Zarathushtrem hadhamānthrem yazamaide”, i.e. we worship the entire mānthra as holy; we worship Zarathushtra who is one with mānthras or the composer of the mānthras. 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 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 these mānthras were originally given by him.

(5) Āat 1 aokhta 2 Zarathushtrō 3 frōit 4 me 5 tat 6 nāma 7 framrūdhi 8 , ashāum 9 Ahura Mazda 10 , yat 11 te 12 asti 13 mazishtemcha 14 , vahishtemcha 15 sraēshtemcha 16 , yāskerestememcha 17 , vārethrarghyōttememcha 18 , baēshazyōttememcha 19 , tbaēshō-taurvayānstememcha 20 , daēvanām 21 mashyānscha 22 . (6) mīYatha 23 azem 24 taurvayeni 25 vīspe 26 daēvā 27 mashyānscha 28 , yatha 29 azem 30 taurvayeni 31 vīspe 32 yātavō 33 pairikāoscha 34 , yat mām 35 naē 36 chish 37 taurvayāt 38 , nōit 39 daēvō 40 , naēdha 41 mānthro 42 , nōit 43 yātavō 44 naēdha 45 pairikāō 46 .

(5) Zarathushtra 3 then 1 said 2: O Holy 9 Ahura Mazda 10! tell 8 me 5 indeed 4 that 6 name 7 of Thine 1 which 11 is 13 the greatest 14 , best 15 , excellent 16 , most efficacious 17 , fiend-smiting 18 the most healing 19 (and) destroying the malice 20 of the daevas 21 and men 22 positively; (6) so that 23 (i.e. with the help of that name) I 24 may overcome 25 all 26 the daevas 27 and (wicked) men 28 ; so that 29 I 30 may overcome 31 all 32 wizards 33 and witches 34 : that 35 no 36 one 37 , neither 39 the daevas 40 nor 41 men 42 , neither 43 the wizards 44 nor 45 the witches 46 , may afflict 38 me 35 .

(7) Āat 1 mraot 2 Ahurō Mazdaō 3, frakhshtyaō 4 nāma 5 ahmi 6 , ashāum 7 Zarathushtra 8: bityō 9 vānthvyō 10; thrityō 11 avitanyō 12; tūrya 13 Asha 14 Vahishta 15; pukhda 16 vīspa 17 vohū 18 Mazda-dhāta 19 asha-chithra 20; khstvō 21 yat 22 ahmi 23 khratush 24; haptathō 25 khratiumāo 26 ashtem 27 yat 28 ahmi 29 chistish 30; nāumō 31 chistivāo 32. (8) Dasemō 33 yat 34 ahmi 35 spānō 36; aēvandosō 37 spananghūāo 38; dvadasō 39 Ahurō 40; thīdasō 41 sēvishō 42; chathradosō 43 imat 44 vīdvaēshtvō 45; panchadasa 46 avanema 47; khshvash-dasa 48 hāta 49 marenish 50; haptadasa 51 vīsā 52 hishas 53; ashtadasa 54 baēshazyā 55; navadasa 56 yat 57 ahmi 58 dātō 59; viśānsemi 60 ahmi 61 yat 62 ahmi 63 Mazdāō 64 nāma 65.

(7) Ahura Mazda 3 then 1 replied 2: (My) first 6 name 5, O Holy Zarathushtra 8! is mg 4 I exist 8; (My) second 9 (name) is pertaining to herd 10 (or protecting

mf Dr. Geldner takes this para sixth as a verse of seven lines: every line ends at comma.

mg i.e. I am ever (and always existing living). But if we take the meaning of “frakhshtya” from the root “peres” (= to ask), then the meaning of frakhshtyaō nāma 3 ahmi 6 can alternatively be:- (my first) name 5, (I) am 8 worthy of being asked or inquired 4 (i.e. every one desires to ask or in-
herds of cattle and multitudes of men): (My) third\(^{11}\) (name) the \(^{12}\)All-Pervading; (My) fourth\(^{13}\) (name) Supreme Righteousness\(^{14}\); (My) fifth\(^{16}\) (name) All Good Things\(^{18}\) created by Mazda\(^{19}\), containing the seed of righteousness\(^{20}\); (My) sixth\(^{21}\) (name) is that (I) Myself am Wisdom; (My) seventh\(^{25}\) (name) Endowed with Wisdom; (My) eighth\(^{27}\) (I Myself) am Knowledge; (My) ninth\(^{31}\) (name) Endowed with Knowledge; (My) tenth\(^{33}\) (name) is (I myself) am Increase (growth) (or Prosperity); (My) eleventh\(^{37}\) (name) the Increaser; (My) twelfth\(^{39}\) (name) Ahura (i.e. the bestower of life): (My) thirteenth\(^{41}\) (name) the most Beneficent; (My) fourteenth\(^{45}\) (name) without Opponent: (My) fifteenth\(^{46}\) (name) the Invincible; (My) sixteenth\(^{48}\) (name) the One Who maintains account (of the deeds of) men; (My) seventeenth\(^{51}\) (name) the All-Seeing; (My) eighteenth\(^{53}\) (name) the Healer; (My) nineteenth\(^{55}\) (name) (I) am the Creator; twentieth\(^{58}\) Omniscient.

(8) (My) tenth\(^{33}\) (name) is (I myself) am Increase (growth) (or Prosperity); (My) eleventh\(^{37}\) (name) the Increaser; (My) twelfth\(^{39}\) (name) Ahura (i.e. the bestower of life): (My) thirteenth\(^{41}\) (name) the most Beneficent; (My) fourteenth\(^{45}\) (name) without Opponent: (My) fifteenth\(^{46}\) (name) the Invincible; (My) sixteenth\(^{48}\) (name) the One Who maintains account (of the deeds of) men; (My) seventeenth\(^{51}\) (name) the All-Seeing; (My) eighteenth\(^{53}\) (name) the Healer; (My) nineteenth\(^{55}\) (name) (I) am the Creator; twentieth\(^{58}\) Omniscient.

(9) Yazaēsha\(^1\) mām\(^2\) Zarathushtra\(^3\) paīti asni\(^4\) paīti khshafne\(^5\) yasō-beretābyō\(^6\) zathrābyō. Jasāni\(^8\) te\(^9\) avanghaēcha\(^10\) rafnanghaēcha\(^18\) yō\(^19\) vanghush\(^20\) Sraoshō\(^21\) Ashyō\(^22\); jasāonti\(^23\) te\(^24\) avanghaēcha\(^25\) rafnanghaēcha\(^26\) yāō\(^27\) āpō\(^28\), yāoscha\(^29\) urvarāo\(^30\), yāoscha\(^31\) ashāunām\(^32\) fra-vashayō\(^33\).

(9) O Zarathushtra\(^3\)! thou shouldst worship\(^1\) Me\(^2\) by day\(^4\) and by night\(^5\) (i.e. every time) with libations brought for yasna\(^6\). I who\(^12\) am Ahura Mazda\(^14\) will come\(^8\) for thy\(^9\) help\(^10\) and joy\(^11\); He who\(^19\) is good\(^20\) and holy Srosh (yzata) will come\(^8\) for thy\(^9\) help\(^10\) and joy\(^11\); the waters\(^28\) and the plants\(^30\) and the Fravashis\(^33\) of the righteous (people)\(^32\) will come\(^23\) for thy\(^24\) help\(^25\) and joy\(^26\).

(10) mk Yezi\(^1\) vashi\(^2\) Zarathushtra\(^3\), avāo\(^4\) tbaeshāo\(^5\) taurvayō\(^6\), daēva-nām masyānāmcha\(^8\), yāthvām\(^9\) pairikanāmcha\(^10\), sāthrām\(^11\) kāyām\(^12\) karafnāmcha\(^13\), mairyanāmcha\(^14\) bizangranām\(^15\), ashemāogha nāmcha\(^16\) bizangranām\(^17\), vehrkanāmcha\(^18\), chathware-zangranām\(^19\).

(11) Haēnayāoscha\(^20\) perethu-ainikayāo\(^21\), perethu-drafshayō\(^22\), uzgerēptō-drafshayāo\(^23\), khrūrem\(^25\) drafshem\(^26\),
barentayaño27, atha28 imāo29 nāmenish30 drenjayō31, framrava32, vīspāish33 ayāncha34 khshafnascha35.

(10) If thou wastest5 to destroy6 this4 malice5 (which is) of the daevas7, (wicked) men8, the wizards9, witches10, of the tyrants11, the m1kiks12, the karaps13, of the biped15 nmserpents16, (i.e. men having nature of a serpent), the two-legged17 m1Ashmogs16, the four-footed19 wolves18, (11) (and) of the maarmes20 in wide battle array21, mmpwith broad banners22, uplifted banners23, banners raised on high24, (and) banners (bearing)27 cruel25 weapons, then28 shouldst thou recite aloud29 these29 names30 every33 day34, every night35.

(12) Pāyushcha1 ahmi2, dātācha3 thrātācha4 ahmi5, znātācha6 mainyushcha7 ahmi8 spentōtemō9; baēshazayā10 nāma11 ahmi12, baēshazayōtema13 nāma14 ahmi15; āthrava16 nāma17 ahmi18, ṣahāvatema19 nāma20 ahmi21; Ahura22 nāma23 ahmi24, Mazdāo25 nāma26 ahmi27; ashavā28 nāma29 ahmi30, ashavastema31 nāma32 ahmi33; khvarenangha24 nāma34 ahmi35; khvarenanguhaustema37 nāma38 ahmi39; pourudarshta40 nāma41 ahmi42, pourudarshtema43 nāma44 ahmi45; dūraē-darshtema46 nāma47 ahmi48, dūraē-darshtema49 nāma50 ahmi51.

(12) (The Creator Hormazd says): I am2 the Protector1, I am5 the Creator3 and the Nourisher, I am8 the Discerner (or prognosticator) and the Most Beneficent9 Spirit7. I am12 the Healer10, the Best Healer13, I am18 Athravan16 (i.e. Mobed-Dastur), the Best Athravan19, I am24 Ahura22 (i.e. Giver of Life): I am27 Mazda25 (i.e. Omniscient); I am30 the Righteous28, the Most Righteous31; I am36 the Glory34 by name35, I am39 the Most Glorious37, I am32 the All Seeing40 omniscient.

(13) Spashta1 nāma2 ahmi3, vīta4 nāma5 ahmi6; dāta7 nāma8 ahmi9, pāta10 nāma11 ahmi12, thrāta13 nāma14 ahmi15; znāta16 nāma17 ahmi18, znōishta19 nāma20 ahmi21; fshumā22 nāma23 ahmi24; fshushōmāntha25 nāma26 ahmi27; ise-khshathrō28 nāma29 ahmi30; ise-khshathryōtema31 nāma32 ahmi33; nāmō-khshathro34 nāma35 ahmi36; nāmō-khshathryōtemo37 nāma38 ahmi39.

(13) I am3 the Watcher1 and the m4All-Pervading4 by name5: I am6 the Bestower9; I am12 the Protector10; I am15 the Nourisher13 and the Discerner16

ml Kiks and karaps: See glossary.

mm or “of the sinners, of the thieves”, (Darmesteter).

mn Ashmog, i.e. distorer of truth, heretic.

mo “Of the hordes with the wide front”, (Harlez and Darmesteter).

mp The Persian equivalent of the word “drafish” is “derafsh”, the meanings of which are flag and a piercing weapon: from this in some place the meaning of “drafish” can be “spear: bannered spear”.

mq Or lover, doer of good, friend (root vi = to love).
(i.e. Omniscient); I am the Most-Discerning, I am the Increaser, I am the Hymn of Prosperity and the Ruler at Will by name; I am the Most Ruling at Will; I am the most renowned Ruler by name.


(14) I am the Non-deceiver, I am the Smarter, Smatter, one who cannot be deceived by anyone; “Smasher of deceit”, (Harlez).

The Fshush or famous King, ruler with glory.

(15) Verezi-saoka 72 nāma 73 ahmi 74, verezi-savāo 75 nāma 76 ahmi 77; sēvī 78 nāma 79 ahmi 80, sūrāō 81 nāma 82 ahmi 83, sēvishta 84 nāma 85 ahmi 86; asha 87 nāma 88 ahmi 89, bereza 90 nāma 91 ahmi 92; khshathraya 93 nāma 94 ahmi 95; khshathrayotemō 96 nāma 97 ahmi 98; hudhānush 99 nāma 100 ahmi 101, hudhānushtemō 92 nāma 3 ahmi 4; dūra-ṣūka 5 nāma 6 ahmi 7. Tāoscha 8 imāo 9 nāmenish 10.

(13) I am the Brilliant in Work 72 by name 73, I am the Usefulness in Work 75. I am the Beneficient 78; I am the Valiant 81, I am the Most Profitable 84 by name 85; I am Righteousness 87, I am the Exalter 90, I am the Sovereign 93 by name 94, I am the Greatest Sovereign 96; I am Possessed of Good Wisdom 99; I am Possessed of Best Wisdom by name 3: I am the Having-a-piercing-Look 5. Such 9 (are) these 8 Names 10 (of mine).

(16) Yascha 4 me 5 aētaḥmi 6 anghavō 7 yat 8 astvainti 9, Spitama 10 Zarathushtra 11, imāo 12 nāmenish 13 drenjāyō 14 framrava 15, paiti 16 vā 17 asni 18 paiti 19 vā 20 khshafne 21; (17) framrava 22 us vā hishtō 23, nī vā paidhyamno 24; nī vā paidhyamno 25, us vā hishtō 26; aiwyāonghanem 27 vā 28 aimyāonghanem 29, aiwyāonghanem 30 vā 31 bujyamno 32; frā 33 vā 24 shūsa 35 hacha 36 gātaot 36 frā 37 vā 38 shūsa 39 vā 38 shūsa 39 hacha zantaot 40.

mr The Fshushō-mānтра is also the name of Yazishn Hā 58.
ms Or famous King, ruler with glory.
mt Or one who cannot be deceived by anyone; “Smasher of deceit”, (Harlez).
mu Sanskrit prati = equally. Besides, if we take “paiti” equivalent to Sanskrit prati, meaning, “lord, husband, master” in the paiti-pāyuś, then it can mean “protector of the master or chiefs”.
mv or subjugator - conqueror at one stroke.
mw i.e. active in work “He who can benefit at His Wish” (Darmesteter); “producer of every benefit” (Harlez); “profitable or beneficial” (Justi).
mx “He who does good for a long time,” (Darmesteter).
frā41 và42 shūsa43 hacha danghaot44, ava-jasa45 dakhyūm ā46. (18) Nōit47 dim48 nara49 anghe50 ayān51, nōit52 anghāo53 khshapō54, aēshmō55 drūtahe56 drukhs57 mananghō58 avasyāt59. Nōit60 akavō61, nōit62 chakavō63, nōit64 ishavō65, nōit66 kareta67, nōit68 vazra69, nōit70 visenti71 asāno72 avasyāt73.

(16) O Spitama10 Zarathushtra11! Whoever4 in this6 corporeal7 world8 (having) remembered14 these12 Names13 of Mine5 doth recite aloud15 every16 day18 or20 every19 night21.

Explanation: (At what time one should recite aloud, is stated below).

(17) (Whoever) may recite aloud22 (these Names of Mine) whether getting up21 or sitting down24, sitting down25 or getting up26, while girding29 the Sacred Girdle27 or28-31 myungirding32, whether going35 out33 from (his own) place36, or the village40, or the country44 (and) arriving45 at (some other) country46, (18) unto that48 person49 during that50 day51 and during that53 night54 (i.e. at whatever time he prays), the cruel56-minded58 mzDruj57 (called) Eshma55 shall not47 harm59; neither60 hooks61 (or piercing weapon61) nor62 məslings63, neither64 arrows65 nor swords66, neither clubs68 nor70 stones72 will strike71 and harm73 (the person).

(19) Vīsānstacha1 imāo2 nāmenīsh3 parshtascha4 pairi-vārascha5 vīsente6, pairi7 mainyaoyāt8 drugat9, varenayāteha10 dravānthīyat11, ziziyūshatcha12 kayadhāt13 vispō-mahrkāatcha14 pairi15 drvatat16 yat17 angrāt mainyaot18; mānayen ahe yatha19 hazangrem narām21 ōyum22 narem23 aiwyākhshayōit24.

Just as19 a thousand men keep watch24 over one22 man23, (in the same way) these2 names3 (of the Creator Hormazd mentioned above) serve6 as admonition1 and support4 and protection5 (for the reciter) against7 the invisible8 Druj9 and the Varenian10, wicked11 and the sinful person13, bent on destruction12, and against15 the wicked16 fiend, full of plagues, Angra Mainyu18.

(19) Kē verethrem-jā thwā pōi senghā yoi henti; Chithrā mōi dām ahumbish ratūm chīzdi, At hōi vohū Seraoshō jantū mananghā, Mazdā ahmāi yahmāi vashī kahmāichīt. nc

my Its meaning can be “tying the girdle” or “untying the girdle”.

mz If we take “aēshmō-drūtahe” as a compound word according to Dr. Geldner’s Edition, then it would mean the Druj rushing with the angry thought.

na quoits (Darmesteter)

nb Original meaning by “piercing”. If we consider the word “visenti” as an irregular adjective of the word “asāno”, the meaning of “visenti asāno” can be “piercing stones” “sling-stones” (Darmesteter).

nc For the explanation, see the translation of “Kem nā Mazdā”. 
(20) Nemem¹ kavaēm² khvarenā³, nemō⁴ airyene vaejahi⁵, nemō⁶ saoke⁷ Mazdadhāite⁸, nemō⁹ ape¹⁰ dāityayaö¹¹, nemō¹² Areduyāö¹³ āpō¹⁴ anāhitayāö¹⁵, nemem¹⁶ vīspayāö¹⁷ ashaonō¹⁸ stōish¹⁹. Yathā Ahū Vairyō 10. Ashem Vohū 10.

(21) "Homage¹ to the Kayanian² Glory³, Homage⁴ (be) unto "the Iran-Vej⁵, Homage (be) unto "Saoka" created by Hormazd⁶, Homage⁷ (be) unto the "River" Vehdāiti¹¹, Homage¹² (be) unto the River¹⁴ Ardvi Sura¹³, the Unndefiled¹⁵, Homage¹⁶ (be) unto the entire¹⁷ Creation¹⁹ of Holy (Hormazd)¹⁸.


... (rest of the text continues with more detailed explanations and translations of the Avestan phrases and concepts.)
yasnāt²⁹ frāyatāt²⁹ ahma³¹ yān³² Ameshe Spente³³.

(24) (The Creator Hormazd speaks to the Prophet Holy Zarathushtra): O Zarathushtra! Thou shouldst always⁴ protect the man² friendly³ (with you) from⁷ evil-minded⁸ enemy⁶. Do not⁶ let that¹⁰ friend¹¹ remain any longer¹², for the stroke¹³ (of the enemy): (do) not¹⁴ (deliver him) to suffering pain¹⁵ from the injuryⁿ¹ (O Zarathushtra) do not¹⁸ bring harm¹⁹ unto that²⁰ religious²² man²¹ who²² out of the fixed³⁰ yazishna consecrates (i.e. performs the yasna) with the shorter²⁸ (or) longer²⁵ yazishna²⁶ in honour of us³¹ who³² (are) the Ameshāspand³³ (i.e. Holy Immortals)³³.


(25) Here¹ (or this¹) Behman³ (Amshaspand), O Zarathushtra⁶! is² My⁴ Creation⁵; O Zarathushtra¹¹! Ardibehesht⁸ (Ameshaspand) (is) My⁹ Creation¹⁰: O Zarathushtra¹⁶¹ here¹² Sheherevar¹³ (Ameshaspand) (is) My¹⁴ Creation¹⁵: O Zarathushtra¹³¹ Aspandarmad¹⁸ (Ameshaspand) (is) My¹⁹ Creation²⁰, Khordad²³ and Amardad²⁴ (Ameshaspand) who²⁵ are²⁶ the reward²⁷ of the righteous²⁸ (people) whilst going³⁰ to the Spiritual World³⁹, (are also) My³¹ Creations³², O Zarathushtra³³! (26) O Holy Zarathushtra! Know thou³⁴ now³⁶ that³⁵ (it is through My⁴⁰ Sense⁴¹ and Wisdom⁴² the world⁴³ was (created in the) beginning⁴⁵, will⁵⁰ remain⁴⁸ up to the end⁴⁹ in the same way i.e. the world has the beginning and the end.

(27) Hazangrem baēshazanām, baēvare baēshazanām; hazangrem baēshazanām, baēvare baēshazanām; hazangrem baēshazanām, baēvare

ni Or alternatively: (Do) not¹⁴ (allow that friend to remain) in calamity,¹⁷ of harm¹⁶ which is difficulty to bear¹⁵.

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

nk In the sense of English, “here”, French Voici and Persian “inak”.

nl As the meaning of creation, the word dāmi also occurs in the Gathas; see yasna 43.5; yasna 51.1. Also in the same meaning there occurs “dām”; see yasna 71.6; yasht VI.2; the meaning of dāmi also means “wisdom” (see paragraph 36 of this yasht) and dāmi-dāta (Behram yasht, para 54; Ashishvargh Yash, para 60).

nm Its significance seems to be; to the souls of the righteous people Khordād and Amardād Amshaspānās render assistance in giving happiness in Heaven, see Hā of the Gāthas-yasna Hā 32.15; yasna Hā 45.5.

nn For comparison, see Yazishna Hā 28.11; yazishna Hā 30.4.
baēshazanām. Jasa me avanghe Mazda, jasa me avanghe Mazda, jasa me avanghe Mazda, Amahe hutāshta he huradhahe, verethraghnahe ahura-dhāte, vanaintyāoscha uparatāto, Spentahecha Ārmatoish.90

(28) Ārmaiticha Spentaya20 aēshām21 tbēshō22 schindayadhwem23; pairi24 ushi25 vārayadhwem26; hām27 gava28 nidarezyadhwem29; hām30 zanva31 zem-bayadhwem32; aipi33 derezyanem34 darezyayadhwem35. Kat36 ashava37 Mazda38 vanat39 drvantem40. Ashaha41 vanat42 drujim43, ashava44 vanat45 drvantem46.

(28) Through Spandarmad20 you cut asunder23 their21 (i.e. of wicked men) malice22, cover26 all around24 (their) minds25 (i.e. darken), bind ye29 together27 (their) both the hands28, bruise ye32 (their) knees31 (and) npfetter35 (them) with fetters34.

Explanation:- (Here it is not known as to who speaks in this way and to whom he speaks, but it appears that the Prophet Zarathushtra addresses his disciples).

O Hormazd38! will the righteous37 (man) nasmite39 the follower of untruth40 (i.e. wicked and sinful man)? The answer:- (Yes) the righteous41 (man) shall smite42 the Druj43; the righteous44 (man) shall smite45 the follower-of-untruth46 (i.e. wicked-sinful man).

Ushi1 Ahurahe Mazdāō2 yazamaide3, darethrāi4 mānthrahe spentahe5; khｒatūm6 Ahurahe Mazdāō7 yazamaide8, marethrāi9 mānthrahe spentahe10; hizvām11 Ahurahe Mazdāō12 yazamaide13, fravākāi14 mānthrahe spentahe15; aom16 gairīm17 yazamaide18, yim19 ushi-dām20 ushi-daranem21, paithi22 asni23 paithi24 kshafne25, yasō-beretābyo26, zaothrābyo27.

We praise3 the Divine-Intelligence1 of (the Creator) Ahura-Mazda2 mfor comprehending5 the Holy Word5. We praise6 the Divine-Wisdom6 of Ahura Mazda7 for remembering9 the Holy Word10. We praise13 the Divine-tongue11 of Ahura Mazda12 for reciting14 the Holy Word15. We praise18 this16 Mountain17 which19 is ə1Ushī-Darena, the giver of intelligence20, every22 day23.

no For the translation of this para, see page 19 and (do thou cause me to reach the help) of Spandarmad (Spentahecha Ārmatoish).

np Bind or seal their tongues (Prof. Darmesteter). This savant compares the word “derezvan” with Pahlavi “huzvan” (Zabān).

nq This sentence is quoted here in the Later Avesta form from the Gathas (yasna Hā 48.2).

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

ns The Mount “Ushī-Darena” is situated in the province of “Sajestan” in the Eastern direction of Iran, which is called in Avesta “Vaekereta”, and it was called by the ancient Greek people as “Drangiana”. In Pahlavi this Mount is known as “Hush-dāštār”. The original meaning of this word is “keeper of intelligence”. This name was given for the reason that from that Mountain Holy Zarathushtra received the Divine intelligence; on that mountain the Holy Prophet conversed with Ahura Mazda as regards religious matters. In the Yazisha Hā First the Holy Scrip-
(and) every night, with libations brought for the Consecration of the yazishn.  

(29) Āat aokhta Zarathushtrō, upa thwā azem maire anudadhayāt, Spentayāo Ārmatōish dōîthrābya avāstrayat "maîryō". (30) Hazangrem baēshazanām, baēvare baēshazanām; hazangrem baēshazanām, baēvare baēshazanām; hazangrem baēshazanām, baēvare baēshazanām.  


(30) We worship the Fravashi of that righteous man, who was called Asmo-khvanvant by name. I worship (the Fravashi of that person called Asmo-khvanvant) more than other righteous (persons) as a lover of the powerful Gaokerena created by Hormazd.  

(32) Dāmim yazamaide yām Ārmaitim spentām. Yehe dāthre ashahecha, ashaonām, asha-paoiryanāmcha dāmanām.  

(32) We praise wisdom which is the bountiful perfect mentality whose mental endowment creation of (Hormazd/is creation of righteousness) and of the righteous people who (are) most righteous.
Aētat dim vīspanām mazishtem dazdyāi, ahūmcha ratūmcha yim Ahurem Mazdām, snathāi angraha mainyēush drvatō, snathāi aēshmahe khravi-draosh, snathāi māzainyanām daevanām, snathāi vīspanām daēvanām, varenyanāmcha drvatām. (To recite in bāz:) Shekasteh ghanāmenyō, bar aheremān leānat sad hazār bār. (To recite aloud:) Fradathāi Ahurahe Mazdāo raēvatō khrvarenanguhatō, fradathāi Amesnañām Spentanām. Fradathāi Tishtryehe stārō raēvatō khrvarenanguhatō, fradathāi narsh ashaonō, fradathāi vīspanām spentahe mainyeush dāmanām aōashāonām. Ashem Vohū 1.

Ahmāi raēshchā; Hazangrem: Jasa me avanghe Mazda; Kerfeh Mozd.


Nemō urvaire vanguhi mazdadhāte ashaone. Ashem Vohū 1.

Ahurem Mazdām raēvantem khrvarenanguhantem yazamaide. Ashem Vohū 1.

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

NIRANG OF HORMAZD YASHT

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

obYā1 Dādār Ahura Mazda2, ahereman3 marochinīdār4 negunam5 dīvān6; bar7 būdane8 rastākhiz9 tan pasīn10 bīgumānam. Ashem Vohū 1. (recite three times).

cousness itself, and from the people who are most righteous. The meaning of ārmaiti is also “virtuous thought, humility”. Sanskrit āramati.

oa For the translation of this paragraph, see Hoshbam, page 21-22.
ob This nirang as well as “nirangs” of other yashts are in Pazend.
O Creator Hormazd! I overthrow Ahriman, the destroyer of righteousness (and) the demons; I am absolutely, without doubt, on the (path of) Rastākhez (i.e. Resurrection of the Dead) (and) Tanpasin (i.e. the final existence).

HAFTAN YASHT LARGE


Pa nāme yazdān Ahura Mazda Khodāe awazūnī gorje khoreh awazāyād, Haft Ameshāspand berasād.oc

Az hamā gunāh patet pashehmanum; az harvastīn dushmata duzhukhta duzvarshta, mem pa getī manīd, oem goft oem kard, oem jast, oem būn būd ested. Az ān gunāh manashnī gavashnī kunashnī, tani ravānī getī minōānī, okhe awākhsh pashehman pa sē gavashnī pa patet hom. Khshnaorthra Ahurahe Mazdāo, tarōidite angrahe mainyēush; haithyēarshtām hyat vasnā ferashōtemem; staoi Ashem. Ashem Vohū 3.

Fravarāne mazdayasnō Zarathushtrish vīdaēvō Ahura-tkaēshō (Gāh according to the period of the day) frasastayēcha. (1) Ahurahe Mazdāo raēvato khvare nanguhatō, Ameshānām Spentanām, Vanghave Mananghe ākshtōish hām-vaintyō, taradhātō anyāish dāmān, āsnahe khrathvō Mazdadhātahe, gaoshō-srūtahe khrathvō Mazdadhātahe. (2) Ashahe Vahishtāhe sraēshtahe, Airyamanō Ishyehe sūrahe Mazdadhātahe, Saokayō vouru-dōīthrayō Mazda-dhātahe ashaonyō, Khshathrahe vairehe ayoksh hustahe marzedikāi thrayō drigaove. (3) Spentayō vanghuyō Ārmatōish, rātayō vanghuyō vouru-dōīthrayō Mazda-dhātahe ashaonyō, Haurvatatō rathvō yāīryaya, hushitōish, saredhaēibyo ashā 45 ratubyō, Ameretāto rathvō fshaonibya vāthvābya, aspinibya yaonibya gaokerenahe sūrahe Mazdadhātahe.

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

(4) Mithrahe vouru-gaoyaotoish, Rāmanascha khvāstrehe.

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

Ashahe vahishtāhe Āthrascha Ahurahe Mazdāo.

(If Gāh be Uzirin, recite as under):-

Berezatō Ahurahe nafedhrō apām apascha Mazdadhātahe.

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

oc i.e. may the Seven Ameshāspands (Bountiful Immortals) come (unto my help)!
(5) Ashāunām80 fravashinām81 ghenānāmcha79 virōvāthwanām71 yāiryyāoscha72 hushitōish73, amahecha74 hutāshteha75 huraodhahe76, verethraghnahecha77 Ahuradhātahe78, vanaintyāoscha uparatātō79.

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

Sraoshahe80 ashyehe81 ashivatō82, verethrājanō83 frādat-gaēthahe84, Rashnaosh85 razishtahe86, Arshtātascha87 frādat-gaethayāo88 varedat-
Khshnaothra90 yasnāicha91 vahmāicha92 khshnao93 thrāicha93 frasastayaēcha94; yathā Ahū Vairyō95 zaotā96 frā-me97 mrūte98, athā ratush ashātchit hacha99 frā ashava100 vidhvāo101 mraotū102.

(1) For the pleasure90 (of the Creator Ahura Mazda) (during so and so Gāh), keeper of the treasures7 and) Glorious8, of the Ameshāspands9 (Bountiful Immortals9), of the victorious12 friendship11 (or of peace11 full of love12) of Bahman10 (Ameshāspand) (who is) superior13 to other14 creatures15 (and. who is the lord) of the innate wisdom16 (and) of the wisdom16 acquired through the ear18 created by Ahura Mazda17, (2) of the fairest21 Ardibehesht (Ameshāspand)20, of the mighty23 (and) beloved Airyaman (yazata)22 created by Ahura Mazda24, of the righteous29 (and) olarge-eyed27 (and) the good29 Saoka (yazata)25, created by Ahura Mazda28; of Sheherevar (Ameshāspand)29 (ruling over) the pure metal31, who is merciful32 (and) the nourisher of the poor33; (3) of the good Spandārmad (Ameshāspand)34 (who is) righteous39 large-eyed37 (and) the good36 bestower35, of Khordād40 (who is) the lord of the coming of the season42 at its proper time43 from amongst the Saredha (i.e. years) which are the periods46 of holiness45; and of Amardād (Ameshāspand)47 (who is) the lord over the prosperity49 of the flocks50 (of cattle) and over the increase51 of corns52 (and) over the efficacious44 Gaokerena (i.e. White Hom) created by Ahura Mazda55, (4) (during Hāvan Gāh) of Meher (yazata)56 of wide pastures57 and of oRāma Khvāstar58, (during Rapithwan Gāh) of Ardibehesht Ameshāspand59 and of the Fire60 of Ahura Mazda61, (during Uzirin Gāh): of the Navel64 of waters65 (who is) the exalted62 lord63 and of the waters66 created by Ahura Mazda67, (during Aiwisru threma Gāh); of the Fravashis69 of the righteous (people)68 and of women70 with their troops of horses71, and of the coming of the season72 at its proper time73, of (the yazata) Ama74, well-shaped75 and beautiful76, of Beheram (yazata) created by Ahura Mazda78, and of (the yazata named) Vananti Uperatat; (during Ushahen Gāh); of Srosh (yazata)80, the righteous81 possessed of righteousness82, victorious83 and bringing prosperity to the world84, of the most just85 Rashne (yazata)85, and of Ashtād (yazata)87, the increaser of the world88 and prosperity-bringer of the world89- for the

od i.e. with eyes of love; original meaning of “large eyes”.

oe This yazata-angel is presiding over atmosphere and over (pleasure) the days of merriment, feasts.
worship (of these all), for (their) praise\textsuperscript{92}, for (their) propitiation\textsuperscript{93} (and) glorification\textsuperscript{94} may the Zaotar\textsuperscript{96} (i.e. officiating priest)\textsuperscript{96} proclaim\textsuperscript{98} before me\textsuperscript{97} (the excellences of the verses of) Yathā Ahū Vairyō\textsuperscript{95}; (the Rāspi who is) righteous\textsuperscript{100} and learned\textsuperscript{101} may proclaim\textsuperscript{102} (the excellences of these verses) athā ratush ashā-chit hacha\textsuperscript{99}.

(6) Ahurem Mazdā\textsuperscript{1} rāvānem\textsuperscript{2} khvarenan guhantem\textsuperscript{3} yazamaide\textsuperscript{4}; Ameshā Spentā\textsuperscript{5} hukhshathrā\textsuperscript{6} hudhāonghō\textsuperscript{7} yazamaide\textsuperscript{8}; Vohu Manō\textsuperscript{9} Ameshem Spentem\textsuperscript{10} yazamaide\textsuperscript{11}; ākhshtim\textsuperscript{12} hām-vaintim\textsuperscript{13} yazamaide\textsuperscript{14}, taradhātem\textsuperscript{15} anyāish\textsuperscript{16} dāmān\textsuperscript{17}; āsnem khratūm\textsuperscript{18} Mazdadhātem\textsuperscript{19} yazamaide\textsuperscript{20}; gaoshō-srūtem khratūm\textsuperscript{21} Mazdadhātem\textsuperscript{22} yazamaide\textsuperscript{23}. (7) Ashem Vahishtem\textsuperscript{24} sraēśtem\textsuperscript{25} Ameshem Spentem\textsuperscript{26} yazamaide\textsuperscript{27}; Airyamanem Ishīm\textsuperscript{28} yazamaide\textsuperscript{29}; sūrem\textsuperscript{30} Mazdadhātem\textsuperscript{31} yazamaide\textsuperscript{32}; Sāokām\textsuperscript{33} vanguhīm\textsuperscript{34} vourudōīthrām\textsuperscript{35} Mazdadhātām\textsuperscript{36} ashaonīm\textsuperscript{37} yazamaide\textsuperscript{38}; Khshathrem Vairīm\textsuperscript{39} Ameshem Spentem\textsuperscript{40} yazamaide\textsuperscript{41}; ohukhshutem\textsuperscript{42} yazamaide\textsuperscript{43}; marezdikem\textsuperscript{44} thrāyō-drígūm\textsuperscript{45} yazamaide\textsuperscript{46}. (8) Spentām Vanguhīm Ārmaitīm\textsuperscript{47} yazamaide\textsuperscript{48}; rātānm\textsuperscript{49} vanguhīm\textsuperscript{50} vouru-dōīthrām\textsuperscript{51} Mazdadhātām\textsuperscript{52} ashaonīm\textsuperscript{53} yazamaide\textsuperscript{54}; Haurvatātem\textsuperscript{55} Ameshem Spentem\textsuperscript{56} yazamaide\textsuperscript{57}; yāiryām\textsuperscript{58} hushītīm\textsuperscript{59} yazamaide\textsuperscript{60}; saredha\textsuperscript{61} ashavana\textsuperscript{62} asahae\textsuperscript{63} ratavō\textsuperscript{64} yazamaide\textsuperscript{65}; Ameretātem\textsuperscript{66} Ameshem Spentem\textsuperscript{67} yazamaide\textsuperscript{68}; fshaonīm\textsuperscript{69} vāthwām\textsuperscript{70} yazamaide\textsuperscript{71}; aspinācha\textsuperscript{72} yevīnō\textsuperscript{73} yazamaide\textsuperscript{74}; Gaokerenem\textsuperscript{75} sūrem\textsuperscript{76} Mazdadhātem\textsuperscript{77} yazamaide\textsuperscript{78}.

(6) We Praise\textsuperscript{4} (the Creator) Ahura Mazda\textsuperscript{1}, keeper of the treasures\textsuperscript{2} (and) glorious; we praise\textsuperscript{8} Ameshāspands\textsuperscript{5}, benevolent (good-ruling)\textsuperscript{6} (and) possessing good faculty\textsuperscript{7}; we praise\textsuperscript{11} Bahman\textsuperscript{9} Ameshāspand\textsuperscript{10}; we praise\textsuperscript{14} the victorious\textsuperscript{13} friendship\textsuperscript{12} (or peace\textsuperscript{12} full of love\textsuperscript{13}) which is superior\textsuperscript{15} to other\textsuperscript{16} creatures\textsuperscript{17}; we praise\textsuperscript{20} the innate wisdom\textsuperscript{18} created by Ahura Mazda\textsuperscript{19}; we praise\textsuperscript{23} the wisdom acquired through the ear\textsuperscript{21}, created by Ahura Mazda\textsuperscript{22}. (7) We praise\textsuperscript{27} the fairest\textsuperscript{25} Ardibehesht\textsuperscript{24} Ameshāspand\textsuperscript{26}; we praise\textsuperscript{29} the beloved Airyaman (yazata)\textsuperscript{28}; we praise\textsuperscript{20} the mighty (Airyaman yazata)\textsuperscript{30} created by Ahura Mazda\textsuperscript{31}; we praise\textsuperscript{36} the righteous\textsuperscript{37} (and) large-eyed\textsuperscript{35} (and) the good\textsuperscript{34} Saoka (yazata)\textsuperscript{33}, created by Ahura Mazda\textsuperscript{36}, we praise Sheherevar\textsuperscript{39} Ameshāspand\textsuperscript{40}; we praise\textsuperscript{43} (presiding over) the pure metal\textsuperscript{32}; (Sheherevar) the merciful\textsuperscript{44} (and) the nourisher of the poor\textsuperscript{45}.

(8) We praise\textsuperscript{48} the good Spandarmad (Ameshāspand)\textsuperscript{47} the righteous\textsuperscript{53}, large-eyed\textsuperscript{51} bestower\textsuperscript{49}, created by Ahura Mazda\textsuperscript{32}; we praise\textsuperscript{57} Khordād\textsuperscript{55} Ameshāspand\textsuperscript{56}; we praise\textsuperscript{60} the timely advent\textsuperscript{59} of the season\textsuperscript{58}; the holy\textsuperscript{62} Saredha\textsuperscript{61} (i.e. years) (which are) the periods\textsuperscript{64} of holiness\textsuperscript{65}; we praise\textsuperscript{68} Amardād\textsuperscript{56} Ameshāspand\textsuperscript{67}; we praise\textsuperscript{71} the prosperity\textsuperscript{69} of the flocks\textsuperscript{70} (of cattle); and the abundance\textsuperscript{72} of corns\textsuperscript{73}; and also the efficacious\textsuperscript{76} Gaokerena (i.e. the White Hom)\textsuperscript{75} created by Ahura Mazda\textsuperscript{77}. 
(During Ḥāvan Gāh as well as Second Ḥāvan, recite as under):-

(9) Mithrem vouru-gaoyaoifīm yazamaide; Rāma khvāstrem yazamaide. Ashāunām vanguhīsh sūrāo spentāo fravashayō yazamaide. of

If Gāh be Rapithwan, then recite as under):

Ashem vahishtem ātaremcha Ahurahe Mazdāo puthrem yazamaide. Ashāunām vanguhīsh sūrāo spentāo fravashayō yazamaide.

If Gāh be Uzirin, then recite as under):

Berezantem ahurem khshathrīm khshaśtem apām napātem aurvat-asphem yazamaide; apemcha Mazdadhātem ashaonīm yazamaide. og Ashāunām vanguhīsh surāo spentāo fravashayō yazamaide.

If Gāh be Aiwisruthrema, recite as under):

(10) Ashāunām vanguhīsh sūrāo spentāo fravashayō yazamaide; ghenāoscha virō-vānthwāo yazamaide; yāiryāmcha hushitīm yazamaide; amemcha hutashtem huraothem yazamaide; yeretrāghnemcha Ahuradhātem yazamaide; vanaintimcha uparatātem yazamaide. oh Ashāunām vanguhīsh sūrāo spentāo fravashayō yazamaide.

(If Gāh be Ushahen, recite as under):

Sraoshem ashīm huraothem verethrājanem frādat-gaēthem ashaovanem ashahe ratūm yazamaide; Rashnūm razishtem yazamaide; Arshātemcha frādat-gaēthām varedat-gaēthām yazamaide. of Ashāunām vanguhīsh sūrāo spentāo fravashayō yazamaide.


of In this yasht the last sentence recited in all the Gāhs is not given in the Avesta Editions of Prof. Westergaard and Dr. Geldner, but it is in the Parsee prayer-books.

og For its translation, see Uzirin Gāh.

oh For its translation, see Aiwisruthrema Gāh, pages 102-103.

oi For its translation, see Ushahen Gāh, page 106.

oj I could not give the authentic translation of the Avesta passages (11-14) of this Small Haftan yasht, being (corrupt) not genuine. Translations of European scholars are also not satisfactory, but I have attempted to give some synopsis of passages 11-12.
Zarathushtra; yat vangēush mananghō, yat aithyejanghem vachām, fraspāvaresh frācha framerethwacha frajāthwacha. (14) Satavata sate-vata utavate ute-vata uta apa-barentu yatha bastem fravashnām daēnām māzdayasnām nāshātānām aojangha. Ashem Vohū 1.

Note:— (If Small Haftan yasht be recited, kardāh of “Yātu Zi Zarathushtra” up to the end Ashem Vohū 1 inclusive should be recited seven times and then having recited in “bāz” the entire portion of “Ahura Mazda Khodāe awazūnī mardum .... aedūn bād” and Yathā Ahū Vairyō 2, one must recite the remaining portion of this yasht from the portion Yasnemcha up to the end (Haft Ameshāspand berasād. Ashem Vohū 1). But if one wants to recite Haftan Yasht Large, the Kardāh of “Yātu Zi Zarathushtra” up to Ashem Vohū 1, should be recited only once and then one should recite the below-mentioned 8 Kardās).

(11) O Zarathushtra! It would be better if the sorcerer and man of devilish temperament be really smitten and broken! O Spitaman Zarathushtra! Who (is) that man when he recites these sacred verses (of Avesta), every druj from his house is indeed smitten and destroyed? (12) The druj ok attacks thy body and smites thy priest-and the warrior. The man who keeps a shield against his enemies the Ameshāspands, the (benevolent) possessing good sense (is fully capable) ol to oppose the om drujas by means of his strength. We praise the Mazda-worshipping Religion and the om swiftly-flowing undefiled water created by Ahura-Mazda.

(1) Ahurem Mazdām ashavanem2 ashahe3 ratūm4 yazamaide5; Amesha Spentā6 hukshathrā7 hudhāonghō8 yazamaide9; vīs-pām10 ashaonō11 stīm12 yazamaide13 mainyevīmchā14 gaēthyāmchā15, berejā16 vangēush17 ashahe18, berejā19 daēnayāō20 vanghuyāō21 māzda-yasnoī22.

(2) Ṣhumatanām23 hūkhtanām24 hvarshtanām25, yadachā26

ok The root of aoi dadhāiti is avi-dā = Sanskrit abhi-dhā, to attack.
ol The original meaning of “nāshātānām” is, “of those fit to be destroyed” (nash-ata).
om The original meaning of “asrushtē” is “for not hearing, for not obeying”.
on The original meaning of “aspō kehrpem” is the “shape of a horse”, see Tir yasht, karda 5, para 8.
oo The translation of this entire Karda does not seem to me to be satisfactory. A better translation than this should be made. I could not translate the portion from “ātare vitare” up to “aojangha” of paras 13-14.
op Eight kardas of this yasht are taken from Yasna Hā 35 to Hā 42. This part is called “Yasna 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 Hās ( haptan + hāiti). Hā 42 seems to have been added as an appendix.
q As it occurs in every Gatha, this paragraph of “humatanām” comes at the end of Kardāh 7 of the same yasht (which in fact should be at the end of this yasht); from this Prof. Darmesteter
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anyadachā²⁷, verezyamnanāmchā²⁸ vāverezanānāmchā²⁹ mahi³⁰ aibījaretārō¹¹ naēnaēstārō¹², yathana³³ vohunām³⁴ mahi³⁵. (Recite twice).

(3) Tat³⁶ at³⁷ vairīmaidī³⁸ Ahurā Mazdā³⁹ ashā⁴⁰ srīrā⁴¹ hyat⁴² i⁴³ mainimadichā⁴⁴, vaochōimāchā⁴⁶, verezimāchā⁴⁷, yā⁴⁸ hātām⁴⁹ shyaothanām⁵⁰ vahishtā khyat⁵¹ ubōibya⁵² ahubyā⁵³. (4) Gavōi⁵⁴ adāish⁵⁵ tāish⁵⁶ shyaothanāish⁵⁷ yāish⁵⁸ vahishtāish⁵⁹ orfraēshyāmahī⁶⁰ rāmācha⁶¹ vāstremchā⁶² hazāyāh⁶³, surunvataschā⁶⁴ asurunvatashcā⁶⁵ khshayantaschā⁶⁶ akhshayantaschā⁹⁷.

(1) We praise⁵ Ahura Mazda¹ the Lord of Righteousness³; we praise⁹ Ameshāspands⁶ (who are) good-ruling⁷, possessing good sense⁸; with the wish¹⁶ of good righteousness¹³ os and good Mazdā-worshipping²² Religion²⁰, we praise¹¹ the entire¹⁰ worldly¹⁵ and spiritual¹⁴ creations¹² of the Righteous¹⁴ (Ahura Mazda), (in the same way) we are³⁰ the glorifiers⁴¹ and meditators⁴² of the doers²⁸ of good thoughts²³, good words²⁴ and good deeds²⁵ and of those who have performed²⁹ (good deeds) for this world²⁶ and for the yonder world²⁷. (3) O Righteous⁴⁰ and fair⁴¹ Ahura Mazda! We choose⁵⁸ those⁴⁵ which⁴⁷ are⁵¹ the best⁵⁰ (deeds) amongst the deeds⁴⁹ of the existing ones⁴⁸ for both⁵² the worlds⁵³ (i.e. for gaining happiness of both the worlds), we ponder over our minds⁴⁴, we speak⁴⁵ (in conformity with them) and act⁴⁶ (in accordance with them).

Explanation:- Having chosen the best deeds, and the virtuous path (followed by) righteous men and having applied our full mind to them, we (wish to) keep our thoughts, words and deeds in conformity with them.

(4) We who are the learners of the knowledge of the religion⁶⁴ and the "unlearners"⁶⁵, the potent⁶⁶ and the impotent⁶⁷ (powerful and powerless) wish⁵⁰ to give⁶³ happiness⁶¹ (to ourselves) (and) the "pastures"⁶² for (our) cattle⁵⁴ through charity⁵⁵ and best⁵⁹ deeds⁵⁷.

(5) "Hukhsathrōtemāī⁶⁹ bāt⁷⁰ khshathrem⁷¹, ahmat⁷² hyat⁷³ aibīdademahichā⁷⁴, chīshmahichā⁷⁵, havānmahichā⁷⁶ hyat⁷⁷ Mazdāi Ahurāi⁷⁸,

(considering the prefatory portion of the first para beginning with “Ahurem Mazdām as Khshnuman”) wants to regard the beginning of this Hā from “Humatanām”, i.e. as the first para. Moreover, this and other verses recited twice in this yasht are called “bishāmruta” - bish (twice) + āmruta = recited, spoken. As regards those verses which are recited twice, see Vendidad fargard X. 3-4.

or As regards purifying the cattle, words from “gavōi” up to “fraēshyāmahī” is quoted in Vendidad XI, para 6.

os i.e. owing to the immense love of truth and religion.

ot Original meaning; “listeners as well as non listeners”, root sru = Sanskrit sru.

ou In the olden times of the Avesta, wealth of men was counted from the number of cattle, and for their safety, pasture is the most essential item.

ov This para is called thrishāmrūta (thris + āmrūta), i.e. verses recited three times; for the explanation, see Vendidad fargard X, paras 7-8.
ashāichā⁷⁹ vahishtāi⁸⁰ (Recite three times).

(6) Yathā⁸¹ āt³⁸ utā⁸³ nā⁸⁴ vā⁸⁵ nārī⁸⁶ vā⁸⁷ vaēdā⁸⁸ haithm⁸⁹ athā⁹⁰ hat⁹¹ vohū⁹² tat⁹³ ē-eādū⁹⁴, verezyōtūchā⁹⁵, it⁹⁶ ahmāi⁹⁷ frachā vātōyotū⁹⁸ it⁹⁹ aēibyōⁱ⁰⁰ yōiⁱ⁰¹ athā⁹³ verezyān⁹⁴, yathā it astī⁵.

(7) Ahurahyā⁶ zī⁷ at⁸ vē⁹ Mazdāⁱ⁰ yasnemchāⁱ¹ vahmemchā¹² vahishtem¹³ amehmaidī¹⁴ gēushchā¹⁵ vāstrem¹⁶. Tat at¹⁷ vē¹⁸ verezyāmahi¹⁹, frachā vātēyāmahi¹⁰² yā²¹ te²² isāmaide²³.

(8) Ashayā²⁴ āat²⁵ sairī²⁶, ashahyā²⁷ verezene²⁸, kahmāichīt²⁹ hātām³⁰ jījishām³¹ vahishtām³² ādā³³ ubōibyā³⁴ ahubya³⁵. (Recite twice).

(9) Imā³⁶ āt³⁷ ukhdhā³⁸ vachā³⁹, Ahurā Mazdā⁴⁰, ashem⁴¹ manayā⁴² vaēhyā⁴³ fravaochāmā⁴⁴: thwām⁴⁵ at⁴⁶ aēshām⁴⁷ paityāstāremchā⁴⁸ fradakhśtāremchā⁴⁹ dademaide⁵⁰.

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

Yenghe hātām āat yesne paiti vanghō, Mazdāo Ahurō vaēthā ashāt hachā, yāōnghāmcha tāschā tāoschā yazamaide.

(5) (May there) verily⁷⁰ be the kingdom⁷¹ to the best Ruler⁶⁹ (i.e. to Ahura Mazda)! We dedicate our mind⁷⁴ to Ahura Mazdā⁷⁵ Who⁷⁷ (Himself) is⁸⁰ supreme Righteousness⁷⁹, we acknowledge (Him)⁷⁸ and regard (Him) as our own⁷⁶.

(6) Also⁸³ if⁸² (any) man⁸⁴ or⁸⁵ woman⁸⁶ really⁸⁹ knows⁸⁸ some good things⁹⁰-⁹², ow⁸⁷ let him declare⁹⁴ them⁹³, let him practise them, (and) inculcate⁹⁸ them⁹⁶ upon (those)⁹⁷ others¹⁰⁰ who wish to act⁴ properly⁵ in that manner³ (accordingly).

(7) We regard¹⁴ as best¹³ (O man and woman!) for you⁹ the worship¹¹ and praise¹² of (the Creator) Ahura Mazdā⁶¹⁰, and the nurture¹⁶ of the cattle¹⁵. According to our wish²¹-²³ we (ourselves) practise¹⁹ this¹⁷ (matter) verily¹⁸ and inculcate them upon²⁰ (others). ox

(8) (Remaining) in the chieftainship²⁶ or in the ow²⁷ practice²⁸ of righteousness if any person²⁹, amongst the existing ones³⁰, desires to live the best³¹ life in both³⁴ the worlds³⁵, (he should then be) generous³³.

ow Original meaning, “let him speak orally”. For its explanation, see my Avesta dictionary p. 118 under the word “ē-eādu”.

ox Or “as it is” (Yathā it astī). Original meaning: “that”²² which²¹ we wish²³” (ve = vā = Sanskrit vā, indeed, verily). To me the translation of the last sentence (tat at ...... isāmaide) does not seem to be satisfactory.

oy English meaning of the word “verezene” is “practice” and is akin to Persian “varzeshi”. 
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).

(9) “O Ahura Mazda! On account of Thy righteousness, good mind and good sovereignty, Thy praise is superior to all other praises, hymns of Thy glory are superior to all other hymns of glory, and Thy adoration is superior to all other adorations.”

(Kardāh II) (1) Ḥyā thvā thvā mainyū spēnishtā, ye āmaitū yē āmaitū thvā.

(2) Urvāzishtō hvō yātāyā; paiti-jamyāo Mazdāo Ahurahyā, urvāzishtahyā nāmishtahyā nemanghā, yē āmaitū yē āmaitū thvā.

(1) (The reciter says:) Through the service of the fire, O most beneficent Spirit Ahura Mazda! We first approach Thee and only. Thou takest away (O Fire!) (that) filthiness to whom the filthiness (is attached) i.e. You are the purifier of all evils.

Explanation: (Like the wind and the water, the fire also is a source of purification. Besides, the words “Fire” in English and, Pur in the Greek Language are derived from Sanskrit root pūrī=to purify).

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oz The locative singular of the word mana becomes manaya, manayā (Gathic form).

pa Spiegel; Harlez also has translated more or less similarly. Prof. Darmesteter translates this para as:- O Ahura Mazda! Thy praise is superior to the praises of Asha. Vohu Manah and the Good Khshathra, rather superior to every (other) praise. The sacred verses which are addressed to Thee as an appeal are superior to all other sacred verses, and the gift which is dedicated to Thee is superior to all other gifts.

pb This paragraph is quoted in Vendidad fargard 11, para 4.

pc “Through the service of the fire”, (Spiegel and Harlez)

pd For better impression, the word “thee” seems to occur twice. Professor Darmesteter has referred the First “thee” to the visible Fire and the second “thee” to the spiritual fire in the proximity of the Creator Hormazd on the basis of the Pahlavi translation.

pe Sanskrit root dā means “to give”: Sanskrit ā-dā means “to take away, to remove”. “Thou (O Fire!) ill-treats him who ill treats the Fire”. (Darmesteter), “Who brings pollution to this (Thy flame) wilt Thou cover him with pollution (in your turn).” Dr. Geldner has taken “akhtōyō” instead of “akhtōyō”. 
(2) (That) man himself (is) most pleased of the power of this means (fire) (i.e. the Worship of Fire is the means of (reaching) Ahura Mazda. O Fire of Ahura Mazda mayest thou reach (us) with the joy of the most joyful (and) with the homage of the most glorious: mayest thou reach (us) for the greatest (work) of the works. (O Fire!) thou art the most bountiful Emblem of that Spirit (i.e. the Creator Ahura Mazda). O Fire of Ahura Mazda! thy one name amongst the names is Vāzishta. Through the agency of that (name) we may reach Thee, O Ahura Mazda!

4. (O Ahura Mazda!) we approach Thee with good mind with righteousness with the deeds and words of good wisdom. O Ahura Mazda! we bow to Thee, we are indebted (to Thee). We may approach Thee with all good thoughts, good words, (and) good deeds. O Ahura Mazda! We declare this Thy body, (i.e. Sun) the fairest of all bodies: this light amongst the highest (lights) which is called the sun.

(Kardāh III) (I) Ithā āt yazamaide Ahurem Mazdām, yē gāmchā ashemchā dāt, apaschā dāt urvariāoschā vanguhīsh, raohāoschā dāt būmūchā vispāchā, vohū. (2) Ahyā khshathrāchā mazēnāchā hvapanghāishchā tem at yasnanām páurvatať yazamaide; yōī gēush hachā shyeinti. (3) Tem at áhuiryā nāmen taz pāvandvarā spentōtemā yazamaide, tem ahmākāsh āz dibishchā ushtānāisch yazamaide, tem ashūnām fravashīsh nāirāmchā nāirināmchā yazamaide.
(4) Ashem at vahishtem⁴⁹ yazamaide⁵⁰, hyat⁵¹ srāēshtem⁵², hyat spentem ameshem⁵⁴ hyat raochōnghvāt⁵⁶, hyat⁵⁷ vīspū⁵⁸ vohō⁵⁹. (5) Vōhūchā⁶⁰ manō⁶¹ yazamaide⁶²: vōhūchā⁶³ khsathrem⁶⁴ vanguhīmchā⁶⁵ daēnām⁶⁶, vanguhīmchā⁶⁷ sferatūm⁶⁸, vanguhīmchā⁶⁹ ārmaitīm⁷⁰.

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

(1) We worship¹ here¹ in this way¹ (the Creator) Ahura Mazda⁴ who⁵ created⁸ the cattle⁶ and corn⁷, water¹ and trees¹¹, the lights¹³ (of the sky) and the earth¹⁵ and (above all these) all¹⁰ (other) good things¹⁷. (2) On account of this (i.e. Ahura Mazda’s) sovereignty¹⁹, greatness²⁰ and intrinsic-merit²¹ do we worship²⁶ Him²² with the pre-eminence²⁵ of the §yasnas²⁴. (3) We worship³⁷ Him (Ahura Mazda)¹¹ with (such) §names²⁴ - Ahurīan³³, pleasing the Mazda³⁵ (and) most bountiful³⁶. We worship⁴² Him with our own⁵⁹ 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 Ameshāspand²⁴ (and) all¹⁸ good things⁵⁹ (of the Creator Ahura Mazda). We praise⁶² good⁶⁰ thought¹⁹, good⁶³ Sovereignty⁶⁴, good⁶⁵ Religion⁶⁶, good⁶⁷ §Fseratu⁶⁸ and good⁶⁹ humility⁷⁰.

(Kardāh IV) (I) §Imām¹ āat² zām³ gēnābīsh⁴ hathrā⁵ yazamaide⁶, yā⁷ nāo⁸ baraiti²: yāoschā¹⁰ tōi¹¹ gēnābīsh¹² Ahurā Mazdā¹³, ashāt hachā¹⁴ vairyāo¹⁵, tāo¹⁶ yazamaide¹⁷. (2) Êzāo¹⁸, yaoshtayō¹⁹, ferashtayō²⁰, ārmatayō²¹, vanguhīm²² ābīsh²³, ashīm²⁴, vanguhīm²⁵ ishem²⁶, vanguhīm²⁷ āzūīfim²⁸, vanguhīm²⁹ frasastīm³⁰, vanguhīm³¹ pārendīm³² yazamaide³³.

(1) We praise⁶ this¹ earth³ which⁷ nourishes⁹ us⁸ (and) Feminine Powers and Moral Virtues⁴ along with it⁵; O Ahura Mazda¹³! We praise¹⁷ Feminine Powers and Moral Virtues¹² of Thine¹¹ which¹⁰ (are) agreeable¹⁵ on account of righteousness¹⁴.

(2) We praise³³ (all these) - comfort¹⁸, purity¹⁹, increase²⁰, perfect mindedness²¹, along with good²² humility²⁴, wish²⁶, prosperity²⁸, precept³⁰, (and) good³¹ §Parendi³².

(3) Apō³⁴ at³⁵ yazamaide³⁶, maēkaintīshchā³⁷, hēbvaintīshchā³⁸
fravazanghō, Ahurānīsh, Ahurahyā, hvapanghāo, huperethwāoschā vāo, hvōghzathāoschā, hushnāthrāoschā, ubōibyā ahubyā chagemā.

(4) Uiti yā vē vanguhīsh Ahurō Mazdāo nāmān dadāt; vanghudāo hyat vāo dadāt; tāish vāo yazamaide, tāish nemakhyāmahī, tāish ishuidyāmahī.

(5) Apaschā vāo azishchā vāo mātarāschā vāo, agenyāo dregudāyanghō vīspō-paitish āvaochāmā, vahishtāo sraēshtāo avā vē vanguhīsh rātōish daregōbāzāush nāshū paiti-vyādāo paiti-sendāo mātarō jītayō.

Yenghe hátām āat yesne paiti vanghō, Mazdāo Ahuro vaēthā ashāt hacha, yāonghāmchā tānschā tāoschā yazamaide.

(3) We praise the waters that are showered down, (gathered together) collected and flowed forward. (O Waters) of 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. He who is the Giver of good (the Creator 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).

(Kardāh V) (1) Itha āt yazamaide gēush urvānechā tashānemchā, ahmākēng āat urunō pasukanāmchā, yōi nāo jijishenti, yaēibyaschā tōi āyaēchā aēibyō ā anghen. (2) Daiti-kanāmchā ādyunām hyat urunō yazamaide; ashāunām āt urunō yazamaide, kudō-zātanāmchīt nāirināmchā

pp By praising water and singing its excellence we acquire many advantages; for all living creatures water is the most essential thing. Reverend Mills has translated the various types of waters occurring in the third paragraph as under:- You that are showered down, you that stand in pools and vats, you that bear forth (our loaded vessels), you that serve us all in helpful ways, well-forded, full flowing, effective or effective for bathing”. For further details, see the note at the end of the translation of the fourth paragraph.

pq Sometimes in the Gathas as an honorific the pronoun for Ahura Mazda comes in plural instead of in singular. Dr. Spiegel and Prof. Harlez apply the word “vao” (= you) to the water.

pr I do not understand the portion from “apaschā vāo azishchā vāo” up to “mātarō jītayō”. Translation by others do not seem to me to be satisfactory. Prof. Darmesteter on the basis of the Pahlavi Bundahishn and from the standpoint of its translation given considers some words occurring in the third and fifth paragraphs of this Hā as seventeen kinds of waters and fluids in all; such as maēkaintishcha = waters or juices that are in the plants; hebavaintischa = water that flows from the mountains; fravazahghō = rain water; ahuranish = well water and still water, etc. The above meanings are not derived from Avestan words.
(1) Thus here we worship the soul of the universe and (its) fashioner, and the souls of the cattle as well, who desire to live for us; for (us) they, and (we) are for them.

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 worship the souls of the travellers and the cavaliers. Here we worship the souls of the righteous men and women born at any time who revere, or will revere, or have revered the better laws. (3) Thus we praise here good men and women (and) the Ameshāspands, ever-living (and) ever-profitting, who (i.e. the male Ameshāspands) as well as (Female Ameshāspands) dwell in the good mind.

(4) Just as Thou, O Ahura Mazda, hast thought, spoken, created and worked what (is) good, in the same way we regard Thee, (so do) we recognise Thy excellence, (so do we) and worship Thee. O Ahura Mazda! thus we bow to Thee, thus we are indebted (to Thee).

(5) Ahura Mazda! we may come near through the relationship of good kinship, Righteousness, good Feseratu and (and)

ps For comparison see Ahunavad Gatha, Kardāh II (Yasna Hā 29).
pt i.e. pass the lives for our nourishment.
pu For the explanation of this word, see note in my translation of Yasna Hā 39, para 2.
pv Only from the form of the words; Bahman; Ardibehešht and Sheherevar are male Ameshāspands, and Aspandarmad, Khordād and Amaradād are female Ameshāspands.
pw i.e. in the hearts of men of good (pious) thoughts.
px Paras 4 and 5 are quoted in the yasna Hā 13, paras 5-6.
py In Dr. Geldner’s Edition this entire para 5 including Yenghe hātām is written with the note to recite twice, although in none of our prayer books is mention made to recite it twice.
Spandarmadootnote{Dr. Geldner takes para 3 in verse form of Five lines; each line ends at comma (,).}

(Kardāh VI) (1) Āhu	extsuperscript{a} at	extsuperscript{a} paiti	extsuperscript{a} adāhū	extsuperscript{a}, Mazdā Ahurā	extsuperscript{h}, mazdāmchā	extsuperscript{a} būirichā	extsuperscript{a} kereshvā; rāiti	extsuperscript{b} tōil	extsuperscript{c} khrapaiti	extsuperscript{d} ahmat hyat aibī	extsuperscript{e}, hyat mīzdem	extsuperscript{f} mavaēthem	extsuperscript{g} fradadāthā	extsuperscript{h} daēnābyō	extsuperscript{i}, Mazdā Ahurā	extsuperscript{j}. (2) Ahyā	extsuperscript{k} hvōi	extsuperscript{l} nē	extsuperscript{m} dāiđi	extsuperscript{n}, ahmāićā	extsuperscript{o} ahuye	extsuperscript{p} manakhyāićā	extsuperscript{q} tat ahyā	extsuperscript{r} yā tat	extsuperscript{s} upā-jamyāmā	extsuperscript{t}, tavachā	extsuperscript{u} hakhemā	extsuperscript{v} ashakhyāchā	extsuperscript{w} vīspāi yave	extsuperscript{x}. (3) āḌāiđi	extsuperscript{y} at	extsuperscript{z} nerāś	extsuperscript{ā} Mazdā Ahurā	extsuperscript{b}, ashāunō	extsuperscript{c} asha-chinanghō	extsuperscript{d}, aidyūsh	extsuperscript{e} vāstrayēng	extsuperscript{f} deregā	extsuperscript{g} izāī	extsuperscript{h} bēzvaitē	extsuperscript{i} hakhamainē	extsuperscript{j}, ahmaibyāchā	extsuperscript{k} ahmā	extsuperscript{l} rafnanghō	extsuperscript{m}. (4) Athā	extsuperscript{n} khvaētūsh	extsuperscript{o} athā	extsuperscript{p} verezenē	extsuperscript{q}, athā	extsuperscript{r} hakhemā	extsuperscript{s} khyā	extsuperscript{t} yāish	extsuperscript{u} hishchamaide	extsuperscript{v} athā	extsuperscript{w} ve	extsuperscript{x} utā	extsuperscript{y} khyāmā	extsuperscript{z} Mazdā Ahurā	extsuperscript{ā} ashavanō	extsuperscript{b} ereshyā	extsuperscript{c}, ishtem	extsuperscript{d} rāiti	extsuperscript{e}.

Yenge hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaēthā ashāt hachā,
yōonghāmchā tānschā tāoschā yazamaide.

(1) O Ahura Mazda! do Thou create	extsuperscript{a} great wisdom	extsuperscript{a} and abundance	extsuperscript{c} in these creatures	extsuperscript{c}. O Lord of Wisdom	extsuperscript{d} (do Thou grant us) as much	extsuperscript{d} reward	extsuperscript{e} as Thou hast given	extsuperscript{f} to the religionists	extsuperscript{g}, like myself	extsuperscript{h} by means of Thy	extsuperscript{i} Charity	extsuperscript{j}, O Ahura Mazdā	extsuperscript{k}. (2) Do thou Thyself	extsuperscript{b} grant	extsuperscript{c} that gift (O Ahura Mazda!) for this	extsuperscript{b} and for the spiritual	extsuperscript{d} world; thereby	extsuperscript{d} we may attain	extsuperscript{d} Thy friendship	extsuperscript{m} and Righteousness	extsuperscript{n} for ever	extsuperscript{o}. (3) Do Thou grant	extsuperscript{m} us	extsuperscript{o} the bestowers of joy	extsuperscript{p}, truthful	extsuperscript{q}, desirous of righteousness	extsuperscript{r}, dexterous	extsuperscript{s} and diligent	extsuperscript{t}, long enduring	extsuperscript{u} prosperity	extsuperscript{v} (and) powerful	extsuperscript{w} friendship	extsuperscript{x}. (4) (May it	extsuperscript{y} be	extsuperscript{y} so	extsuperscript{z}) to (our) kinsmen	extsuperscript{a}, as workers	extsuperscript{b}, as our friends	extsuperscript{c}, O Ahura Mazdā	extsuperscript{d}! (all) these	extsuperscript{e} we ask for	extsuperscript{f} from	extsuperscript{f} Thee	extsuperscript{f}. Moreover	extsuperscript{m} may we become	extsuperscript{n} truthful	extsuperscript{o} and pure	extsuperscript{p} and through	extsuperscript{q} charity	extsuperscript{r} (may we become) endeared	extsuperscript{s} (to Thee).

(Kardāh VII): (1) Stūtō garō vahmēng	extsuperscript{a} Ahurāi Mazdāi, Ashāicha Vahishtāi, dademahichā, chishmahichā, āchā āvaēdayamahī. (2) Vohū	extsuperscript{b} khshathreμ	extsuperscript{c} tōi	extsuperscript{d} Mazdā Ahurā	extsuperscript{e} apaēmā	extsuperscript{f} vīspāi yave	extsuperscript{g}; hukhshathraśtā	extsuperscript{h} nē	extsuperscript{i} nā	extsuperscript{j} vā nāirī	extsuperscript{k} vē, khshaētā	extsuperscript{l} ubōyō	extsuperscript{m} anghvō	extsuperscript{n} hātām	extsuperscript{o} hudāstemā	extsuperscript{p}.

(3) Humāim	extsuperscript{q} thwā	extsuperscript{r} izem	extsuperscript{s}, yazatem	extsuperscript{t} ashanghāchim	extsuperscript{u} dademaide	extsuperscript{v}. Athā	extsuperscript{w} tū	extsuperscript{x} ne	extsuperscript{y} gayaschā	extsuperscript{z} astentāoschā	extsuperscript{a} khyāo	extsuperscript{b}, ubōyō	extsuperscript{c} anghvō	extsuperscript{d} hātām	extsuperscript{e} hudāstemā	extsuperscript{f}.

pz The original meaning of “būiri” (Sanskrit bhūri) is increase, abundance.
qb Probably, Prophet Zarathushtra speaks for Himself and for his helpers.
qd i.e. they also may obtain the means of securing prosperity and welfare.
qe Some times, specially in the Gathas pronoun for Ahura Mazda stands in plural; see yasna Hā 28.2; Hā 32.9; Hā 34.14; Hā 46.18.
(1) We offer⁴, acknowledge⁵ and proclaim⁶ of adorations together with praises and reverence¹ unto (the creator) Ahura Mazda² and unto Asha Vahishta³. (2) O Ahura Mazda¹⁰! may we attain Thy⁹ Good⁷ Kingdom⁸ forever and ever¹². O Wisest¹⁷ Ruler, amongst the existing ones¹⁰, in both worlds¹⁹! (Thou art) the Good Ruler¹³ for us¹⁴, man¹⁵ or woman¹⁶.⁸⁸ (Speaks to the Creator Ahura Mazda): “We dedicate²⁷ (an offering) to Thee²³ the Lord²⁴ of good wisdom²², worthy of adoration²⁵, follower of righteousness²⁶; so²⁸ mayest Thou²⁹ be³³ to us³⁰ the limbs of life and body, O Wisest One³⁷, amongst the existing ones³⁶, in both the worlds³⁵!”

(4) Hanaēmāchā³⁸ zaēmāchā³⁹ Mazdā Ahurā⁴⁰, thwahmī⁴¹ rafnahī⁴² daregāyū⁴³ aēshāchā⁴⁴ thwā⁴⁵ ēmavantaschā⁴⁶ buyamā⁴⁷; rapōishchā⁴⁸ tū nē⁴⁹ daregemchā⁵⁰ ushtāchā⁵¹, hätām⁵² hudāstemā⁵³.

(5) Thwōi⁵⁴ staotaraschā⁵⁵, mānthranaschā⁵⁶, Ahurā Mazdā⁵⁷, aogemadāēchā⁵⁸, usmahichā⁵⁹, vīsamadaēchā⁶⁰; hyat⁶¹ mīzdem⁶² mavaēthem⁶³ fradalāthā⁶⁴ daēnābyō⁶⁵ Mazdā ṭ⁶⁶ Ahura. (To recite twice).

(6) Ḍ⁶⁷, ahmāichā⁷⁰ ahuye⁷¹ manakhyāichā⁷²; tat ahyā⁷³ yā tat⁷⁴ upā-jamyāmā⁷⁵ tavachā⁷⁶ sarem⁷⁷ ashakhyāchā⁷⁸ vīspāi yave⁷⁹.

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

Humatanām hūkhtanām, yadachā anyadachā,
verezyanmananāmcha vāverezanāmchā, mahī aibī-jaretārō,
naēnaēstārō, yathanā vohunām mahī. (To recite twice). Yathā Ahū Vairyō; Ashem Vohū 3. Yasnem sûrem Haptanghaitīm ashavanem ashahe ratūm yazamaide.

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

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qf For the explanation of “Stutō garō vahmeng” see my translation of Yasna Hā 41, note of the first paragraph.

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

qh Aogemadaēchā usmahichā vīsamadaēchā - From these three verbs the treatise with Avesta and Pahlavi versions called “Aogemaide” is originated, whose initial words are “aogemadaēchā usmahichā vīsamadaēchā”. The meaning of these three verbs is generally rendered as under: “I come into the world (aogemadaēchā). I accept (the calamity or evil of the world) (vīsamadaēchā). I resign myself to death” (Darmesteter).

qi Paras 5 and 6 occur in yasna Hā VII, paras 24-25.

qj i.e. we praise the holy (and) efficacious Yasna Haptanghaiti which is the Lord of Righteousness.
(4) O Ahura Mazda⁴¹! May we become worthy⁵⁸ of long life⁴³ in gaining joy⁴² in Thy (remembrance)⁴¹, and may we succeed⁵⁹ (in this good wish)! May we be⁶⁸ lovers⁴⁴ of Thine⁴⁵ and, of Thou mighty⁴⁶, Wisest One⁵³ amongst the existing ones⁵², Thou shouldst rejoice⁴⁸ us⁵⁹ with prosperity⁵¹ for a long time⁶⁰. (5-6) O Ahura Mazda⁶⁷! We call ourselves⁸⁸ (we cry aloud), we accept⁶⁹ and agree⁶⁰ to be Thy praisers⁶⁵ and reciters of Holy Spells (mānthra)⁵⁶. O Ahura Mazda⁶⁶! Do Thou Thyself⁵⁸ grant us⁶⁹ for this⁷⁰ and the spiritual⁷² world⁷¹ (as much) reward⁶² as⁶¹ Thou has given to the religionist⁶⁵ like myself⁵³ whereby⁷³ we may reach⁷⁵ the chieftainship⁷⁷ and Righteousness⁷⁸ of Thine⁷⁶ for eternity.

(Kardāh VIII) (1) Yazamaide¹ vē² Ameshā Spentā³ yasnahe⁴ Haptanghātōish⁴ handātā⁵; apāmchā⁶ khāo⁷ yazamaide⁸; apāmchā⁹ peretūsh⁴⁰ yazamaideⁿ; pathāmchā¹² vēcharananō¹³ yazamaide¹⁴; pathāmchā¹⁵ hanjamanāo¹⁶ yazamaide¹⁷. (2) Gairishchā¹⁸ afshatchinō¹⁹ yazamaide²⁰; vairishchā²¹ azezdānāonghō²² yazamaide²³; aspenāchā²⁴ yevīnō²⁵ yazamaide²⁶; pāyuchā²⁷ thwōreshtārā²⁸ yazamaide²⁹; Mazdām-chā³⁰ Zarathushtremchā³¹ yazamaide³². (3) Zāmchā³³ amanemchā³⁴ yazamaide³⁵; vātemchā³⁶ dareshīm³⁷ Mazdadhātem³⁸ yazamaide³⁹; taēremchā⁴⁰ Haraithyāo Berezō⁴¹ yazamaide⁴²; būmīmchā⁴³ vīspāchā⁴⁴ vohū⁴⁵ yazamaide⁴⁶.

(1) O Ameshāspands³! We worship¹ you² through the Prayer⁵ of Yasna Haptanghāti¹. We praise⁸ the springs⁷ of water⁶; the bridges⁴⁰ over the waters⁵⁰; the forkingse¹³ 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 Mazdak³⁰ and (the Prophet) Zarathushtra³¹. (3) We praise³⁵ the earth³³ and the sky³⁴; the stormy³⁷ wind¹⁶ created by Ahura Mazda³⁸, (the peak) Taerā⁴⁰ of (the Mount) Albourz⁴¹; and, all⁴⁴ good things⁴⁵.

(4) Mano vohū⁴⁷ urunashchā⁴⁸ ashāunām⁴⁹ yazamaide⁵⁰; vāsimchā⁴¹ yām⁵² panchāsadvarām⁵³ yazamaide⁵⁴; kharemchā⁵⁵ yim ashavanem⁵⁶ yazamaide⁶⁵; yō⁵⁷ hishtaitē⁵⁸ maidim⁵⁹ zrayanghō⁶⁰ vouru-kashahe⁶¹; zrayō⁶² vouru-kashem⁶³ yazamaide⁶⁴. (5) Haomemchā⁶⁵ zāirim⁶⁶ berezantem⁶⁷ yazamaide⁶⁸; Haomem⁶⁹ frāshmīm⁷⁰ frādat-gaēthem⁷¹ yazamaide⁷²; Haomem⁷³ dūraoshem⁷⁴ yazamaide⁷⁵. (6) Apāmchā⁷⁶ ferakhshaostrem⁷⁷ yazamaide⁷⁸; vāyāmchā⁷⁹ ferafraothrem⁸⁰ yazamaide⁸¹; athaurunāmchā⁸² paiti-ajānthrem⁸³ yazamaide⁸⁴; yōi⁸⁵ yeyā⁸⁶ dūrāt⁸⁷ ashō-īshō⁸⁸ dakhyunām⁸⁹. Vīspānschā⁹⁰ Ameshā Spentā⁹¹

qk i.e. dividing into branches, the separating of the ways.
ql i.e. that place where three or more roads meet together.
qm Darmesteter: “growing corn” (Harlez); race-course of horses (Justi).
qn This seems to refer to Spenta Mainyu and Angra Mainyu.
yazamaide\(^{92}\).

Yenghe hâtâm āat yesne paiti vanghō,
Mazdāo Ahurō vaētha ashāt hachā,
yāonghāmcha tānschā ūoschā yazamaide.

(4) We worship\(^{50}\) the good mind\(^{47}\) and the souls\(^{48}\) of the righteous (people)\(^{49}\). We praise\(^{54}\) (the place called) \(^{99}\)Vasi\(^{51}\) with fifty gates\(^{53}\). We praise\(^{56}\) (that) righteous “khar”\(^{55}\) which\(^{57}\) stands\(^{58}\) in the midst\(^{79}\) of the sea\(^{60}\), Vouru-kasha\(^{61}\), and the Sea\(^{62}\) Vouru-kasha\(^{63}\). (5) We praise\(^{68}\) the green\(^{66}\) (and) exalted\(^{67}\) Haoma\(^{65}\); we praise\(^{72}\) Haoma\(^{69}\), the increaser of the world\(^{76}\) and the promoter\(^{70}\); we praise\(^{75}\) Haoma\(^{73}\), warding off sickness\(^{74}\) (i.e. the withholder of diseases). (6) We praise\(^{78}\) the flowing\(^{77}\) of the waters\(^{76}\), the flight\(^{80}\) of the birds\(^{79}\); the advent\(^{83}\) of the priests\(^{82}\), who\(^{85}\) go\(^{86}\) to distant places\(^{87}\) desiring (to promote) purity\(^{88}\) of the countries\(^{89}\). We worship\(^{92}\) all the Ameshāspands\(^{91}\).


(During Havan Gāb as well as Second Havan Gāb, recite as under):


(If Gāb be Rapithwan, recite as under):-

Ashahe Vahishtahe āthrascha Ahurahe Mazdāo Ashem Vohū 1.

(If Gāb be Uzirin, recite as under):-

\(^{90}\) It is regarded as a fish of 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”.

\(^{91}\) Its significance appears to be that those priests who go to other countries for the propagation of the holy Zoroastrian Religion may return safe after being fully successful in their own good mission.
Berezatō ahurahe naferō apām apascha mazhadhātayāo. Ashem Vohū 1.

(If Gāh be Aiwisruthrem, recite as under):

Ashūnām fravashinām ghenānmēcha virō-vāthwanām yāiryāoscha hushitōish, amahecha hufāshtahe huraoadhāhe, verethraghahecha ahuradhātayāo vanaintyāoscha uperatāto. Ashem Vohū 1.

(If Gāh be Ushahan recite as under):


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

I praise the worship, veneration, efficacy and power of Ahura Mazda, keeper of treasures and glorious and of the Ameshāspands.


Nemō urvaire vanguhi mazdadhāte ashaone Ashem Vohū 1.

Ahurem Mazdām raēvantem khvarenanghantem yazamaide, Ameshā Spentā huḵshthrā hudhāongho yazamaide: Ashem Vohū 1.

Haft Amashāspand berasād. Ashem Vohū 1.

**ARDIBEHESHT YASHT**


Pa nāme yazdān Ahura mazda Khodāe Awazūnī, gorje khoreh awazāyād; Ardibehesht Amashāspand berasād. 

qq For its entire translation see beginning of the same yasht.)

qr i.e. May Ardibehesht Ameshāspand come (to my help).

Fravaranē mazdayasnō Zarathushtrish vīdaēvō Ahura-tkaeshō (Gāh according to the period of the day) frasastayaēcha. Ashahe vahishtahāe sraēshtahāe, Airyamanāō ishyehe sīrahe mazdadhātahahe, Saokayāō vanghuysō vouru-dōithrayāō mazdadhātayaō ashaonyō, "Khshnaothra yasnāicha vahmāicha khshnaothrāicha frasastayaēcha, Yathā Ahū Vairyō zaotā frā-me mrūte, athā ratush ashātchit hacha frā ashava vīdhvāō mraotū. Ashem Vahishtem sraēshtem ameshem spentem yazamaide; Airyamanem ishīm yazamaide, sūrem Mazdadhātem yazamaide: saokām vanghuhtm vouru-dōithrām Mazdadhātām ashaonyām yazamaide.


1. (The Creator) Ahura Mazda2 spoke1 unto Spitaman3 Zarathushtra4: O Spitaman8 Zarathushtra9! for the worship23 and for the invocation24 of us22, the Ameshāspasts26 mayest Thou appoint7 (or mayest Thou regard7) Ardibehehest (Ameshāspand) as the praiser10 the invoker11 the extoller11, the glorifier16 of the good17 shining lights19 and brilliant20 (or marvellous20) works26. the revealer13, the worshipper14 and the eulogiser15, qt

2. Āat7 aokhtā28 Zarathushtrā26 mruidhi bā31 vachō32 arsh-vachō33 Ahura Mazda44, yatha35 te36 anghen37 Asha Vahishta38 fradāhisha39 staotarecha40 zaotarecha41, zbatārecha42 māthranachā43, yashtarecha44, āfrītarecha45 aibį-jaretarecha46, vanghān47, khshaēta48, rachāo49, khvanvaitishcha50 verezō51, yūshmākem52 yasnāicha53 vahmāicha54 yat55 Ameshanām Spentanām56.

2. Then Zarathushtra said: O Ahura Mazda! Speak Thou30 (unto me) verily31 (that) word32, (that) true word33, so that35 for the worship35 and for the

qs i.e. for the worship, etc., of the fairest Ardibehehest, 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 Khorsheed Nyāyesh). For the explanation of the word “Saoka” see glossary.

qt I myself do not think the translation of this and the second paragraph to be correct; a better translation than this should be made.
invocation 54 of you 55, Thou mayest desire to appoint 56 (or Thou mayest want to appoint) Ardibehesht (Ameshāspand) 38 as the praiser 39, the invoker 40, the extoller 41, the revealer 42, the worshipper 43, the eulogizer 44 and the glorifier 45 of the good 46 (and) shining 47 lights 48 (and) brilliant 49 (or marvellous) works 50.


3. I like 1 him 2 (i.e.) Ardibehesht 3; when 4 I like 5 Ardibehesht 6, then 7 (he) of (all) other 8 Ameshāspands 9 (becomes) a helper 10, whom 11 (the Creator) Ahura Mazda 13 nourishes 12 with good thoughts 14, and good words 15 and good 16 actions. The Garothmān (Paradise) is Ahura Mazda’s own abode.

4. The Garothmān 26 (Paradise) is 28 for righteous 29 persons 27. None 30 of the wicked (person) 31 or affluent going 32 towards 33 the abode of the righteous 36 (which is) the Garothmān 34 (and) towards (the Creator) Ahura Mazda 38.

Explanation: (Any wicked person cannot go to the Garothmān, Paradise or in the presence of Ahura Mazda. After passing away the soul of the righteous man gets the place of paradise and the soul of the wicked goes to hell. We find the statement concerning this in the Hādokht Nask fargard II and III and in the Vendidad fargard XIX paras 27-32).

(5) Janaiiti 1 vispaēshām 2 angrō-mainyaosh 3, ahmāi 4 yāthwām 5 pairikanāmcha 6, Airyamanem 7 mānthranām 8, mazishtem 9 mānthranām 10, vahishtem 11 mānthranām 12 vahishtōtemem 13 mānthranām 14, sraēshtem 15 mānthranām 16 sraēshtotemem 17 mānthranām 18, ughrem 19 mānthranām 20, ughrōtemem 21 mānthranām 22, derezrem 23 mānthranām 24, derezrōtemem 25 mānthranām 26, vārethraghnīm 27 mānthranām 28, vārethraghnyōtemem 29 mānthranām 30, baēshazem 31 mānthranām 32, baēshazyōtemem 33 mānthranām 34.

(5) The prayer, "Airyamanē"is the greatest 9 of the Holy Spells 10, best 11 exceedingly best 13, fairest 15, most fair 17, powerful 19 and most powerful 21 of

qu Professor Darmesteter takes the words “humatāish, hukhtāish, hvarshtāish” as an allusion to the three grades of heaven, viz. star-pāya,māh-pāya and khorsed-pāya, through which the soul of the righteous persons pass to Garothmān: see Yasht XXII para 15.

qv This prayer, Airyamana should be understood as the fifty-fourth Hā of the Yasna called “Ā Airyema Ishyō”. When it is recited as a benediction to the married couple, only half the portion of the Hā is recited. Moreover, Airyamana is the name of the yazata too: and he is the angel presiding over peace, happiness and comradeship, and is the yazata giving ease and comfort by driving away the false notions from the mind regarding magic and witchcraft.
the Holy Spells\textsuperscript{22}, firm\textsuperscript{23}, firmest\textsuperscript{25}, victorious\textsuperscript{27} and healing\textsuperscript{31} and the most healing\textsuperscript{33} of \(\text{“the Holy Spells”}\)\textsuperscript{34} (the prayer, Airyamana having all these qualities) \(\text{“smites”}\)\textsuperscript{38} all\textsuperscript{2} the wizards\textsuperscript{5} and witches\textsuperscript{6} of Angra Mainyu\textsuperscript{7} for him\textsuperscript{4} who worships Asha Vahishta and recites the Hā (or chapter) of Ā Airyemā Iśmyō”

6. \textit{Ashō-baēshazō\textsuperscript{33}, dātō-baēshazō\textsuperscript{36}, karetō-baēshazō\textsuperscript{37}, urvarō-baēshazō\textsuperscript{38}, mānthō-baēshazō\textsuperscript{39}; baēshazanām\textsuperscript{40} baēshazyōtemō\textsuperscript{41} yat\textsuperscript{42} mānthrem-spentem-baēshazyō\textsuperscript{43}; yō\textsuperscript{44} narsh\textsuperscript{45} ashaonō\textsuperscript{46} hacha\textsuperscript{47} uruthwān\textsuperscript{48} baēshzyāt\textsuperscript{49}, aeshō\textsuperscript{50} zī\textsuperscript{51} astī\textsuperscript{52} baēshazanām\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{46} man\textsuperscript{45} he cures\textsuperscript{49} (him). Amongst (all) the physicians\textsuperscript{53} he\textsuperscript{60} indeed\textsuperscript{51} is\textsuperscript{52} the best healer\textsuperscript{54}.

\textbf{Explanation:-} The meanings of the word baēshaza occurring in this paragraph are “healer, curer, restorer to healthy condition by purifying the body and mind”. Such five types of healers are mentioned. First - one who heals by means of purificatory rites. He is to be regarded as the purifying priest, giving ablution to polluted persons and the giver of Barashnum, whose function is to give purification by driving away the pollution of the person. Second - one who heals by law and justice should be regarded as the Judge, whose function is to give justice as he deems fit, for both the plaintiff and the defendant, by giving proper decision to the matters in dispute. Third - the surgeon is the doctor who knows the work of surgery.

Fourth - one who restores to health by means of herbal medicines should be regarded as a physician, who by means of herbs or by means of drugs derived from various kinds of plants cures the ailing person. Fifth - one who heals by recitation of 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

\texttt{qw For the explanation of the word “mānthra”, see glossary.}

\texttt{qx Here, the object of the verb “janaiti” is in the genitive plural. For destroying the malice of Angra Mainyu the prayer named Airyaman is the most effective weapon; so also the yazata called Airyaman. We find a reference about this in the Vendidad fargard XXII.}
efficacious and sacred verses of the Good Mazda Worshipping Religion.

7. Yaska¹ apa-dvarata²; mahrka³ apa-dvarata⁴; daēva⁵ apa-dvarata⁶; paityāra⁷ apa-dvarata⁸; ashemaoghō⁹ anashava¹⁰ apa-dvarata¹¹; mashyō-sāsta¹² apa-dvarata¹³; (8) Azi-chithra¹⁴ apa-dvarata¹⁵; vehrkō chithra¹⁶ apa-dvarata¹⁷; bizangrō-chithra¹⁸ apa-dvarata¹⁹; tarō-mata²⁰ apa-dvarata²¹; pairimata²² apa-dvarata²³; tafnu²⁴ apa-dvarata²⁵; spazga²⁶ apa-dvarata²⁷; anākhsha²⁸ apa-dvarata²⁹; dudōithra³⁰ apa-dvarata³¹; (9) Draoghō-vākhsh-draojishta³² apa-dvarata³³; jahi³⁴ yātumaiti³⁵ apa-dvarata³⁶; jahi³⁷ kakhvaredhaīne³⁸ apa-dvarata³⁹; vātō⁴⁰ pourvō-apākhtara⁴¹ apa-dvarata⁴²; vātō⁴³ pourvō-apakhtara⁴⁴ apa-nasyata⁴⁵.

7. (The reciter speaks):- O Sickness¹, do you qy perennial; O (untimely) death³! O demons⁵!; O opponents⁷! O Wicked¹⁰ heretics⁸!, O oppressor of men²¹! (8) O brood of the snake¹⁴! and the brood of the wolf²³! perish²⁷! O the brood of (wicked man)¹⁸! do you perish⁹!; O ye refractory²⁰; O proud men²²!; O ye qy hot-tempered²⁴!; O ye slanderous (or calumnious!)²⁶ O ye inimical²⁸!

O evil-eyed⁵⁰! and (9) O ye liars³²! you perish³³; O wicked woman²⁴ addicted to sorcery³⁵! you perish³⁶; O wicked woman³⁷ of evil lustre³⁸ and O wind⁴⁰ blowing straight from the north! vanish⁴³.

10. Yaska¹ me² aētaēshām³ yat⁴ azi-chithranām⁵, yō⁶ janiat⁷ aēshām⁸ daevanām⁹, hazanghrāi¹⁰ hazanghrē¹¹ pairi¹², baēvarāi¹³ baēvanō¹⁴ pairī¹⁵. Yaska¹⁶ jainti¹⁷; mahrka¹⁸ jainti¹⁹; daeva²⁰ jainti²¹ paityāra²² jainti²³, ashemaoghō²⁴ anashava²⁵ jainti²⁶; mashyō-sāsta²⁷ jainti²⁸. 11. Azhi-chithra²⁹ jainti³⁰; vehrkō-chithra³¹ jainti³²; bizangrō-chithra³³ jainti³⁴; tarō-mata³⁵ jainti³⁶; pairi-mata³⁷ jainti³⁸; tafnu³⁹ jainti⁴⁰; spazga⁴¹ jainti⁴²; anākhsh ta³³ jainti⁴⁴; dush-dōithra⁴⁵ jainti⁴⁶.

10. Who¹ (i.e. Asha Vahishta) smites⁷ for me² a thousand¹⁰ times¹² (and) ten thousand¹³ times¹⁵ thousands¹¹ and thousands¹⁴ of those³ broods of the snakes⁵ (and) demons⁹. (That Asha Vahishta) smites¹⁷ sickness¹⁶, (untimely) death¹⁸; the daevas²⁰, and the opponents²² smites²⁶ the impious²⁵ heretic²⁴, (and) the oppressors of men²⁷. (11) Smites³⁰ the broods of snake²⁶, and the broods of wolf²¹, smites³⁴ (wicked men)³³, the refractory men³⁵ (obstinate or perverse men), proud and hot-tempered men²⁹, smites⁴² the slanderous men⁴¹, inimical men⁴³ (and) the evil-eyed⁴⁵.

12. Draoghō-vākhsh-draojishta¹ jainti²; jahi³ yātumaiti⁴ jainti⁵; jahi⁶ kakhvaredhaīne⁷ jainti⁸; vātō⁹ pourvō-apākhtara¹⁰ jainti¹¹; vātō¹² pourvō-apākhtara¹³ apa-nasyata¹⁴. (13) Yaska¹⁵ me¹⁶ aētaēshām¹⁷ yat¹⁸ bizangrō-chithranām¹⁹ yō²⁰ janiat²¹ aēshām²² daēvanām²³, hazanghrāi²⁴

12. (Asha Vahishta) smites2 the liars1; smites3 the wicked women3 addicted to sorcery4; and of evil lustre7 (or cruel), smites” the wind blowing straight from the north10 (and) vanishes14 the wind12 blowing directly form the north13. (13) Who15 (i.e. Asha Vahishta) smites21 forme16 a thousand24 times26, thousand25 (and) ten thousand27 times29, ten thousand28 of those17 broods19 (wicked men)19 (and) the demons23.

The daeva33 of deceit32, Angra Mainyu35, full of death36 ran away31 from the front (of Asha Vahishta).


14. Angra Mainyu,2 full of death,3 howled out1:- Woe!4 the part6 (or the sacred verse) of (the prayer) “Asha Vahishta will smite10 and vanquish (or will kill19) the sickliest8 of the sicknesses8 of mine5, he will smite16 and vanquish the deadliest15 of the deadly14, he will smite22 the foremost daevas21 amongst the daevas20, and will vanquish25 them, he will smite28 and vanquish the most counter-working27 of the counter-workers26, he will smite the unholy33 apostates32 (and) will vanquish37 them; he will smite40 and vanquish the most oppressive39 of the oppressors of men38.

15. Azichithra1-Azichithrōtema2 janāt3, azichithra4-azichithrōtema5 tbaēshayāt6. Vehrkō-chithra7-vehrkōchithrōtema8 janāt9, vehrkō-
chithra\textsuperscript{10} vehrkō-chithrōtema\textsuperscript{11} tbaēshayāt\textsuperscript{12}. Bizangrō-chithra\textsuperscript{13}-bizangrō-chithrōtema\textsuperscript{14} janāt\textsuperscript{15}, bizangrō-chithra\textsuperscript{16}-bizangrō-chithrōtema\textsuperscript{17} tbaēshayāt\textsuperscript{18}. Tarō-mata\textsuperscript{19} janāt\textsuperscript{20}, tarō-mata\textsuperscript{21} tbaēshayāt\textsuperscript{22}. Pairī-mata\textsuperscript{23} janāt\textsuperscript{24}, pairī-mata\textsuperscript{25} tbaēshayāt\textsuperscript{26}. Tafnu\textsuperscript{27}-tafnōtema\textsuperscript{28} janāt\textsuperscript{29}, tafnu\textsuperscript{30}-tafnōtema\textsuperscript{31} tbaēshayāt\textsuperscript{32}. Spazga\textsuperscript{33}-spazgōtema\textsuperscript{34} janāt\textsuperscript{35}, spazga\textsuperscript{36}-spazgōtema\textsuperscript{37} tbaēshayāt\textsuperscript{38}. Anākhshtā\textsuperscript{39}-anākhshtōtema\textsuperscript{40} janāt\textsuperscript{41}, anākhshta\textsuperscript{42}-anākhshtōtema\textsuperscript{43} tbaēshayāt\textsuperscript{44}. Duzdōithra\textsuperscript{45}-duzdōithrotema\textsuperscript{46} janāt\textsuperscript{47}, duzdoithra\textsuperscript{48}-duzdōithrotema\textsuperscript{49} tbaēshayāt\textsuperscript{50}. (16) Draoghō-vākhsh-draojishta\textsuperscript{51} janāt\textsuperscript{52}, draoghō-vākhsh-draojishta\textsuperscript{53} tbaēshayāt\textsuperscript{54}. Jahi\textsuperscript{55} yātumaiti\textsuperscript{56} janāt\textsuperscript{57}, jahi\textsuperscript{58} yātumaiti\textsuperscript{59} tbaēshayāt\textsuperscript{60}. Jahi\textsuperscript{61} kakvaredhaine\textsuperscript{62} janāt\textsuperscript{63}, jahi\textsuperscript{64} kakvaredhaine\textsuperscript{65} tbaēshayāt\textsuperscript{66}. Vātō\textsuperscript{67} pourvō-apākhtara\textsuperscript{68} janāt\textsuperscript{69}, vātō\textsuperscript{70} pourvō-apākhtara\textsuperscript{71} tbaēshayāt\textsuperscript{72}. 

(15) (The part of the prayer, Asha Vahishta) will smite\textsuperscript{3} and vanquish the snakiest\textsuperscript{2} of the snake’s broods\textsuperscript{1} (i.e. many such persons having the worst traits of snakes) will smite\textsuperscript{9} and vanquish the most wolfish\textsuperscript{8} of the wolf’s brood\textsuperscript{7}, will smite\textsuperscript{15} and vanquish the worst\textsuperscript{14} of the (worst man’s) brood\textsuperscript{6} (and) will smite\textsuperscript{20} and vanquish refractory persons\textsuperscript{19} will smite\textsuperscript{24} and vanquish haughty persons\textsuperscript{23}; will smite\textsuperscript{29} and vanquish the fieriest\textsuperscript{28} of the fiery\textsuperscript{27} (and) will smite\textsuperscript{35} and vanquish the most slanderous persons\textsuperscript{34} amongst the slanderous\textsuperscript{33}, will smite\textsuperscript{41} the most inimical persons\textsuperscript{40} of the inimical\textsuperscript{39} (and) will vanquish\textsuperscript{44} them, will smite\textsuperscript{47} and vanquish the most evil-eyed persons\textsuperscript{46}. (16) (The part of the prayer called Asha Vahishta) will smite\textsuperscript{52} the liars\textsuperscript{51} and will vanquish\textsuperscript{54} them will smite the bad woman\textsuperscript{53} addicted to sorcery\textsuperscript{50} and will vanquish\textsuperscript{60} her will smite\textsuperscript{63} and vanquish the wicked woman\textsuperscript{61} of evil lustre\textsuperscript{65} (cruel) will smite\textsuperscript{69} the wind\textsuperscript{67} blowing straight from the north\textsuperscript{68} (and) will vanquish it\textsuperscript{72}. 

(17) Apa-nasyā\textsuperscript{1} drukhsh\textsuperscript{2}, nasyā\textsuperscript{3} drukhsh\textsuperscript{4}, dvarā\textsuperscript{5} drukhsh\textsuperscript{6} vīnasyāt\textsuperscript{7}; apākhedhre\textsuperscript{8} apa-nasyahe\textsuperscript{9}, mā\textsuperscript{10} merencainish\textsuperscript{11} gaēthāo\textsuperscript{12} astvaitīsh\textsuperscript{13} ashahe\textsuperscript{14}. (18) Ahe\textsuperscript{15} raya\textsuperscript{16} khvarenanghacha\textsuperscript{17}, tem\textsuperscript{18} yazāi\textsuperscript{19} surunvata\textsuperscript{20} yasma\textsuperscript{21} Ashem Vahishtem\textsuperscript{22} sraēshtem\textsuperscript{23} Ameshem Spentem\textsuperscript{24}; zaotrābyō\textsuperscript{25} Ashem Vahishtem\textsuperscript{26} sraēshtem\textsuperscript{27} Ameshem Spentem\textsuperscript{28} yazamaide\textsuperscript{29}. 

(17) (The reciter wishes): May the druj\textsuperscript{2} perish\textsuperscript{1} may he disappear\textsuperscript{1} may the druj\textsuperscript{6} run away\textsuperscript{5} (and) perish\textsuperscript{7}! (O druj!) do thou vanish\textsuperscript{9} to the North (so that) the corporeal\textsuperscript{13} worlds\textsuperscript{12} of righteousness\textsuperscript{14} (may) not\textsuperscript{10} (be) destroyed\textsuperscript{11}. (18) On account of his\textsuperscript{15} lustre\textsuperscript{16} and glory\textsuperscript{17} I worship\textsuperscript{19} that\textsuperscript{18} Asha Vahishta\textsuperscript{22} (who is) the fairest\textsuperscript{23} Ameshāspand\textsuperscript{24} with the audible\textsuperscript{20} (or famous)\textsuperscript{29} yasma\textsuperscript{21}; we worship\textsuperscript{29} Asha Vahishta\textsuperscript{26} (who is) the fairest\textsuperscript{27} Ameshāspand\textsuperscript{28} with libations\textsuperscript{25}. 

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

Yenghe hātām āat yesne paīti vanghō,
Mazdāo Ahurō vaētha ashāt hachā,
yōonghāmcha tānschā ūūoschā yazamaide.

(To recite in bāz) Hormazd Khodāe awazūnie mardum, mardum sardagān hamā sardagān, hambāyaste vehān, oem behedin māzda-
yasnān āgāhī āstavānī nekī rasānad aedūn bād. (To recite aloud): Yathā Ahū Vairyō 2.


Ahmāi raeschā; Hazangrem; Jasame avanghe Mazda; Kerfeh Mozd.

Roz nek nām, roz pāk nam, roz mubārak (falān), māhe mubārak (falān), gāhe (falān), namāz dādāre gehān dāmān. Khshnaothra Ahurah Mazda, tarōidite angrahe mainyeush. Haithyāvarshtām hyat vasnā ferashōtemem. Staomi Ashem; Ashem Vohū 1.


Nemō urvair vanguhi Mazdadhāte ashaone. Ashem Vohū 1.


NIRANG OF ARDIBEHESHT YASHT

(Note: This nirang should be recited three times after the recitation of Ardibehesht yasht).

Zarathushtri²² pāk³⁶; Ahura Mazda³⁷ buland³⁸ kavi³⁹, beh⁴⁰, awazūn⁴¹. 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 overseer³. Ahriman⁹ is nothing whatsoever¹⁰ (and is) ignorant¹¹, and cannot do anything¹³. Hormazd¹⁴ (is) the Creator¹⁶ (and) the destroyer¹⁸. The Creator¹⁹ (is) Holy²⁰ and Ahriman²¹ (is) wicked²². May Ahriman be perished²³, may Ahriman be far away²⁶, may Ahriman be defeated²⁹, may Ahriman be overcome³². The foremost³³ Religion³⁴ (is the) pure³⁶ Zoroastrian³⁵ (Religion); Hormazd³⁷ (is) Exalted³⁸, Powerful³⁹, Good⁴⁰ (and) the Increaser⁴¹.

KHORDĀD YASHT


Pa nāme yazdān Ahura Mazda Khodāe awazūnī, gorje khoreh awazāyād. Khordād Ameshāspand berasād.”

Az hamā gunāh patet pashemānum; az harvastīn dushmata duzhukhta duzhvarsta, mem pa getī manīd, oem goft, oem kard, oem jast, oem būn būd ested, az ān gunāh manashnī gavashnī kunashnī, tani ravānī getī mīnōānī, okhe avākhsh pashemān pa sē gavashnī pa patet hom.

Khshnaothra Ahurahe Mazdāo, tarōidīte angrahe 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. Haurvatātō⁷ rathvō⁸ yāiryayō⁹ hushītoīsh¹⁰, saredhāēibyō¹¹ ashahe¹² ratubyō¹³, khshnaothra¹⁴ yasnāičha¹⁵ vahmāičha¹⁶ khshnaothrāičha¹⁷ frasastayaēcha¹⁸, Yathā Ahū Vairyō⁹⁹ zaoatā³₀ frā me¹₁ mlute¹². Athā ratush ashātchit hacha¹³ frā ashava²⁴ vidhvāο²⁵ mraotū²⁶. Haurvatātem²⁷ Ashemem Spentem²⁸ yazamaide²⁹; yāiryam³⁰ hushīffim³¹ yazamaide,³₂ saredha³³ ashavana³⁴ ashahe³⁵ ratavō³⁶ yazamaide³⁷.

For the propitiation¹⁴ (of the Creator Ahura Mazda) (during Gāh so and so), for the worship¹⁵ of Khordād⁷ the Lord⁸ of the coming of the season⁹ at its proper time¹⁰ from the Saredha¹¹ (i.e. years), the periods¹³ of holiness¹², 

rb For the explanation of Hormazd and Ahriman, see note to Jasa me avanghe Mazda.

rc Dr. Geldner has given the name of this yasht as “Avardad Yasht”, and in the introductory Pazend portion has taken “Avardād Ameshāspand berasād”, although in the passages of “fravarāne” and “yasnechha” he taking thus “Haurvatāto rathvō yāirtyāo hushītoīsh saredhāēibyō ashahe ratubyō” has accepted the “khshnuman” of Khordad Ameshāspand. Avesta text of this yasht is in an ambiguous state.

rd i.e. may Khordād Ameshāspand come (unto my help)!
for (his) invocation, pleasure (and) glorification, the Zaotar (i.e. the Officiating priest) may proclaim before me (the excellences of the sacred verses of) Yathā Ahū Vairyo, and (the Rāspi (i.e. the assistant priest) (who is) pious and learned may proclaim (the excellences of these verses) athā ratush ashtā-chit hacha. We praise Khordād, Ameshāspand, we praise the coming of the season at its proper time; we praise the holy Saredha (the years) which are the periods of holiness.

(1) Mrao1 Ahurō Mazdāō 2 Spitamāō3 Zarathushtrāō4 azem5 dadhām6 Haurvatātō7 naram8 ashaonām9 vaōosca10, rafnāosca11 baoshanāosca12, khvītāosca13; avōī14 fracha15 yaokhmaide16, yōī17 te18 jasaīti19 ameshanām spentanām20, yatha21 jasaīti22 ameshanām spentanām23 vohū manō24, ashem vaḥishtem25, khshathrem vairīm26, spentām ārmaitīm27, haurvatāosca28 ameretatāosca29.

(2) Yōō20 aēshām31 daēvanām32 hazanghrāɦ33 hazanghrō34 paitish35, baēvaɾāɦ36 baēvanō37; ahānkhshtāi38 ahānkhshtayō39 paitish40, nāmeni41 ameshanām spentanām42 Haurvatātō zbayaōit43, nasūm44 janaṭ45, hashi46 janaṭ47, ghashi49 janaṭ50, saēn51 janaṭ52 būzi53 janaṭ54.

(1) (The Creator) Ahura Mazdā spoke unto Spitamān Zarathushtra: I created (the Holy-Immortal) Khordād for happiness and pleasure to help righteous men. Just as (any one through the yasna) would come up (for help) to Bahman, Ardibehešt, Sheherevar, Spandārmad, Khordād and Amardād from amongst the Ameshā 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 Khordād from amongst the Ameshāspands (in order to withstand the attacks) of (the) demons, thousand, ten thousand or innumerable times, would smite the (daeva) nasush hashi ghasi rīsaeni and buzi.

(3) Āat55 paoīrīm56 framaomī57 narem58 ashavanem59; yezi60 paoīrīm61 framaomī62 narem63 ashavanem64 imat65 Rashnavō66 razishta67; imat68 ameshācibyō spentaebyō69, yō70 asti71 mainyavanām72 yazatanām73, nairyō-nāmanāo74 tāo75 būjat76 narem77 ashavanem78. Hacha79 nasūm80, hacha81 hashi82, hacha83 ghashi84, hacha85 saēn86, hacha87 būzi88, hacha89 haēnayāo perethu-ainikayāo91, hacha92 drafshayāo93 perethu-uzgerptayō94, hacha95 mashyā96, dravaityī97 sāstayī98, hacha99 starī99 vairī91, hacha2 narō3 sāstayī4, hacha5 yātī8, hacha7 pairikā8, hacha9 urvista10.

(3) First of all I choose the righteous man; (because) for this

re Or we keep friendship with him. Original meaning “we unite”. Sanskrit root pra-yuj = to unite; to keep friendship.
rf Satisfactory explanation of this word is not known; these must be the names of certain types of demons producing evil.
reason that the (most) just Rashna yazata and (those) amongst the heavenly yazatas of the male species, "protect that righteous man. (Explanation: The matter as to how they protect that righteous man is stated below):

From nasush (daeva), hashi, saeni buzi (and) from the army with the wide battle array, the banner (or spear) broad and uplifted, the wicked (and) tyrannical person, the dagger made of metal, oppressive men, the wizard, the witch (and) from the straying way.

(3) Kutha para ashaonām patha urvaēsaiti, kutha dravatām. Āat mraot Ahurō Mazdāo, yezi me mānthrem, framrava, marā 25 vā26, drepjayāo27 vā28, frā vā29 mrava karshāim kārayeiti, haom33 tanūm gaozaiti.

(4) Kāmchit thwāmcha drujemcha haithyō-ayanām hentūm, kāmchit aipyāenām hentūm, kāmchit vā raēthwanām. Kāmchit thwāmcha drujemcha airyābyō pādhaēibyō janāni, thwāmcha bandāmi, thwāmcha drujemcha nighne, thwāmcha drujemcha nizbarem drujemcha.

(1) In what way do the paths of the righteous and wicked (people) part as under (differ) (from each other)?

Explanation:- (Its significance is, what is the difference between the paths of the virtuous, religious people and the sinful people?)

Then (the Creator) Ahura Mazda spoke: If (any person) recites aloud My holy spell (and becomes) the memorizer or the reciter (of that Holy Spell), or whilst reciting draws "Kash" (or furrows), (that person) protects his own body (from the attacks of the demons and drujas and from the path of wickedness).

(5) (For inducing men to deceit) I will smite thee away from the locations of the Aryan (people) any druj whatsoever or (the drujas)
coming openly, secretly, and causing pollution; I will bind thee, (the druj) with fetters, I will smite thee, and (I) will drive thee out.

(6) Thri-karshem frā-mraomi narem ashavanem; khshvash-karshem frā-mraomi narem ashavanem; nava-karshem frā-mraomi narem ashavanem.

(6) (The Creator Ahura Mazda speaks): I accept (the man who) draws three “Kash” (or furrows) as the righteous man; I accept (the man who) draws six furrows as the righteous man; I accept (the man who) draws nine furrows as the perfectly righteous man.

Explanation: In this paragraph there occurs a subject regarding the drawing of “Kash” (the furrows). One should understand that he should not remain at ease after drawing the furrows only, but after this, certain ceremonies are enjoined to be performed, the details of which are not given here i.e. the act of operating the ceremony by drawing these furrows. Prior to performing the “Pav Mehel” ceremonies of the Zoroastrian Religion, a “Kash” or a circle is drawn round the place where that ceremony is performed; its significance is that during the performance of the ceremony no pollution, impurity or filth can exercise its evil influence over the place.

(7) Nāmeni aēshām drujinām nasūm kereta paiti janaiti jata karapanō chithrīm, jāmācha meretō saocha; yē zaota Zarathushtrō, ereghatat hacha dauzavat havām anu ushtīm zaoshemcha, yatha kathacha he zaoshō. (8) Pascha hu-frāshmō-dāitīm, apākhedhra-naēmem janaiti pascha hvō nōit uzukhshyamō nasūm sterethwa snaiθisha vikhrūmantem marem nāshaiti, mainyavanām yazatanām khshnaothrāča frasastayaēcha.

(7) Whilst uttering the names of the drujas the (righteous) smite the nasush with the sword, and their origin is destroyed. That Zaotar (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 propitiation of the Spiritual yazatas and for (their) glorification from the (time of the shining) dawn (i.e. before the sun) has arisen, (that righteous man) drives the nasu away by means of the broad.

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1 For escaping from the attacks of the druj, the Holy Spell which is enjoined to be recited in the preceding paragraph should be understood as the Avesta of this paragraph.
2 The original meaning of nava (= Sanskrit nava) is “fresh, new”.
3 i.e. those who do not accept the commandments of the Zoroastrian Religion.
4 Professor Harlez.
weapon towards the avākhtar (i.e. north) (and) destroys the plague strongly.

(9) Zarathushtra24 aētem25 mānthrem26 mā27 fradakshhayō28, anyāt29 pithre30 vā31 puthrāī32, brathre33 vā34 hadhō-zātāī35, āthravanāī36 vā37 thrayaone38 haosrō-gaonō39, hudaēnō40; yō41 hudaēnō42, ashava43 aurvō44 vīspō45-drujem46 rāmayehe47. rq

(9) (The Creator Ahura Mazda says):- O Zarathushtra! Thou shouldst not teach Holy Spell other than the father having sons, or a brother born from the same womb, or the athravan of three religious orders possessing qualities adopted for gaining renown.

Explanation:— (The other characteristics of what an Athravan should be are stated below).

The athravan 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).

Ahē48 raya49 khvarengahachā50, tem51 yazī52 surunvata53 yasna54 Haurvatātem55 Ameshem Spentem56; zaotrābī57 Haurvatātem58 Ameshem Spentem59 yazamaide60.

On account of his splendour and glory I worship that Khordad55 Ameshaspand56 with (or famous) yasna54, and worship him with libations.

Haomayō gava baresmana, hīzvō-danghangha, mānthracha vacha-cha shyazothnacha, zaotrizyascha arshukhdhaēibyascha vāghzibyō.

Yenghe hātām āat yesne paite vanghō, Mazdāo Ahuro vaethā ashāt hachā, yāonghāmchā tānschā tāoschā yazamaide.

(To recite in bāz) Ahura Mazda Khodā, awazūnie mardum, mardum sardagān hamā sardagān, hamāyaste vehān, oem behedin māzda yasnān āgāhi āstavāni neki rasānād aedūn bād. (To recite aloud) Yathā Ahū Vairyō 2.

Yasnemcha vahmembcha aojascha zavarecha āfrināmi, haurvatātō

rp Instead of “Maremnāshaiti” I have kept the reading “marem nāshaiti” taking two words separately like Professor Justi. Mara + Sanskrit maraka = plague; Sanskrit nash = to perish.

rq For further explanation see Beherām yasht, para 46 and its footnote. The sentence from “Zarathushtra” up to “thrayaona” also occurs in Beherām Yasht, Kardāh XVI.

rr i.e. a boy having a brother or sister.

rs Perhaps “haosra” may be an abbreviation of “haosravangha” (= good renown). Possessing suitable qualities” (Professor Harlez); Professor Justi has not translated the word haosrō-gaonō”.

rt Persian word similar to “rāmaya” is “ram kardan” (i.e. to subdue). Taking “vīsa kareshō rādhayetī” according to Dr. Geldner’s text, Professor Darmesteter translates “they spread peace and happiness in all the councils or assemblies”.

KHORDĀD YASHT 143
rathwō yāîryayāo hushitōish saredhaēibyō ashahe ratubyō. Ashem Vohū 1.

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


KHORSHED YASHT


Fravarah Mazdayasnō Zarathushtrish vīdaēvō Ahura-tkaēshō (Gāh according to the period of the day) frasastayaēcha. Hvore-khshaētahe ru ameshhe raēvah avurat-aspahe, khshnaothra yasnāicha vahmāicha khshnaothrāicha frasastayaēcha, yathā Ahū Vairyō zaotā frā-me mrūte, athā ratush ashāchit hacha frā ashava vīdhvāo mraotū.

(1) Hvore-khshaētem ameshem raēm avurat-aspeh yazamaide. Āat yat hvare-rahkshni tāpayeiti, āat yathvare-raochō tāpayeiti, hishtentī mainyavāonghō yazatāonghō satemcha hazanghremcha; tat khvarenō hām-bārayeintī, tat khvarenō nipārayeintī, tat khvarenō bakhshenti

ru i.e. May Khoshad (yazata) the immortal, radiant (and) swift footed horse come (unto my help)!

rv For the translation, notes and explanation of the Avesta and Pazend from here up to the end of this yasht, see Khorsheed Nyāyesh.
زَم پایتی آهراده‌تام، فردهاتیا اشحاگِtha، فردهاتیا اشحا‌تانیه، فردهاتیا هواره‌یا یات آهم اورعت‌اسپام.

(2) آت یات هواره عزک‌شیه‌ییتی، بوات زَم آهراده‌تام یاوژد‌دیثم، اپم تاشنیم یاوژد‌دیثم، اپم شَنی‌ام یاوژد‌دیثم، اپم یزاوِنام یاوژد‌دیثم، اپم ارماش‌تام یاوژد‌دیثم، بوات دَما اشحا یاوژد‌دیثم، یاوه‌هیا یستپاک‌هیا ماین‌یه‌یش. (3) یهدی زی هواره نویت عزک‌شیه‌ییتی، ادَا دِآ‌وا وی‌سپاون‌هی مرَنی‌هیتی، یاو‌هندی هاپتُ‌کارش‌وْه‌ی‌ها ناوا چیش ماین‌یاه‌یا یزات‌ها، انگه‌ها یستویتی پاپ‌درام، نویت پاپیش‌تام یده‌هم‌یتی.

(4) یو یزاییه‌هی هواره یات آهم‌ها راهم اورعت‌اسپام، پاپیش‌تآت‌هی تم‌انگ‌هیم، پاپیش‌تآت‌هی تِمسک‌تیت‌تام‌هی دا‌یوْان‌ام، پاپیش‌تآت‌هی تای‌یوْنآم‌ها هازاچ‌نام‌ها، پاپیش‌تآت‌هی یات‌آن‌ام‌ها پاری‌کان‌ام‌ها، پاپیش‌تآت‌هی یت‌هی‌یاه‌گُوْه‌ها مارشاون‌هی، یزایی آه‌رهم مژد‌ام، یزایی آمس‌‌م‌ه‌س‌پ‌ن‌تی، یزایی هاوم ارب‌هم‌ن‌ک‌م‌م، که‌سو‌ن‌ی‌ه‌ی‌ت‌ی وی‌سپ ماین‌یا‌وا‌ها یزات‌ها گ‌ه‌ی‌تا گ‌ه‌ی‌تا یات‌هیم، یو یزاییه‌هی هواره‌یا یات آهم‌هی راهم اورعت‌اسپام.

یزایی مِث‌ریم یوورو-گاویایوتیم هازان‌حرا-گاهم‌هی، بِا‌ی‌وَر-چ‌ش‌م‌ن‌ه‌م‌ن‌ه‌م؛ یزایی وای‌ریم یونیوک‌ه‌یت‌ه‌م‌م یپئیتی پاپی دِآ‌وْن‌ام مِث‌ریه‌هی یوورو-گاویایوتیوش، یزایی هاک‌ه‌ک‌د‌ه‌ه‌م‌چ‌ا یات اسی هاک‌ه‌ک‌د‌ه‌ه‌م‌چ‌ا واه‌ه‌ش‌ت‌م انت‌ار مِوْن‌گ‌ه‌م‌ه‌چ‌ا هواره‌ه‌ی‌ا. (6) اه رای کُهر وَن‌رِن‌ه‌ا‌گ‌ه‌چ‌ا یِم یزایی سُرْعْن‌وْت‌ا یِسْنْا‌ه هواره‌یا کو دا‌یوْن‌ام اسْم‌ه‌هی بَه‌ه‌س‌ت‌ه‌ا پاپی دا‌یوْن‌ام ماین‌یا‌ه‌ی‌ت‌ی ماین‌یاه‌یا یزات‌ها، یو یزاییه‌هی هواره‌یا یات آهم‌هی راهم اورعت‌اسپام.

هَاوْم‌‌ وه‌ی‌ی‌ا گاوا‌ بَرِس‌م‌ا‌م‌ن‌ه‌ا، حِزْو‌-دَان‌گ‌ه‌ان‌گ‌ا، مَان‌ثْرِه‌چ‌ا وَا‌رْچ‌ا شیوَاوْن‌تْن‌ا‌، زَاوْث‌رِب‌ی‌ا‌م‌ا‌ش‌ا ارْشْوْک‌دِه‌ی‌ب‌ی‌ا‌ش‌ا وَاْه‌ی‌ب‌ی‌و‌ی‌و‌ی‌.

یِنْگ‌ه‌هِ اْت‌ت‌ام‌ یاتِ یِسْنْه‌ی‌ا پاپی‌ وَان‌گ‌ه‌و‌ی‌ا مِزْد‌اْ داْرَوْرِو‌ وَاْه‌ی‌ا اْش‌اْه‌ی‌ا، یاوْن‌گ‌ه‌م‌ه‌چ‌ا تَان‌ش‌ا تَآ‌س‌وْش‌ا یزاس‌ا‌ی‌ا‌.

(To recite in bāz) هورمزد خَوْد‌اْ هاَوْزُن‌ی‌ه‌ی‌ا مَاِرْدْم‌، مَاِرْدْم‌ سِرْدْاگ‌اْ هَم‌ا سِرْدْاگ‌اْ، هابِه‌ی‌ای‌ه‌اْه‌ن، اوْم بهی‌دین مِازْدآ-یاسن‌ان اْگ‌اْه‌ی‌ا اْسْتاوْان‌ن‌ه‌ن‌ه‌ک‌ی‌ راْس‌اْن‌اد اْدْن‌اْ بَد‌. (To recite aloud) یات‌ه اْه‌وُا وَایْرِؤ‌و 2. یاَسْن‌م‌ا‌ه‌ی‌ا وَاهْم‌م‌ا‌ه‌ی‌ا اْوْج‌ا‌س‌وْه‌ا اْزْا‌رْعْه‌ا اْف‌رْن‌ا‌م‌، هواْرِه‌کَه‌س‌اْه‌ه‌ی‌ا مِآْسْه‌اْه‌ی‌ا رَعْوْاْه‌ی‌ا اورعت-اْسپ‌اْه‌. اسه‌م وَوه‌و 1.

آَم‌اْی‌ا رَه‌س‌ا‌; هازانْه‌رِه‌م‌؛ جاس‌اْ مِآْوْن‌ه‌ا مِزْد‌اْ؛ کِرف‌ه‌ه‌ه‌م‌. روْز نِک اْن‌م‌، روْز پِک اْن‌م‌، روْز مِب‌ار‌اک (فلَان) مِاْه‌ مِب‌ار‌اک (فلَان)، گَاْه (فلَان) نام‌ز دِادَرْه‌ گَه‌ان دَم‌اْن‌. که‌س‌نْوْت‌ه‌ا آهْرَع‌ه‌ا مِزْدْاْ، تَرْوید‌ی‌ا اْنْرْا‌ه‌ی‌ا مِآْن‌ی‌ه‌ی‌ش‌. حاْی‌وْی‌اِوْسْت‌اْم‌ یه‌ت‌وْسا ْرُه‌سِه‌ت‌م‌ه‌م‌. ستم‌اْ اسه‌م؛ اسه‌م وَوه‌و 1.


Hvare-khshaētem ameshem raēm auroat-aspem yazamaide. Ashem Vohū 1.


MAH YASHT


Pa nāme yazdān Ahura Mazda Khodāe awazūnī, gorje khoreh awazāyād. Mah Bokhtar Mah yazad berasad." Az āmānā gunāh patet pashemānum, az harvastīn dushmata duzhukhtā duzhvarṣhtā, mem pa geṭī manīd, oem goft, oem kard, oem jast, oem būn būd ested, az ān gunāh manashnī gavashnī kunashnī, tanī ravānī geṭī mīnōānī, oke avākhsh pashemānī pa sē gavashnī pa patet hom, Khshnaothra Ahurahe Mazdāo, tarōdīte angrahe mainyēush; Haithyāvarshtām hyat vāsnā ferashōtemem. Staomi ashem; Ashem Vohū 3.

Fravarāne Mazdayasnō Zarathushtrish vīdaēvō Ahura-tkaēshō (the Gāh according to the period of the day) frasastayaēcha. Maonghahe "gaochithrahe gēushcha aēvō-dātayāo, gēushchā pouru-saredhayāo, khshnaothrah yasnāicha vahmāicha khshnaothrāicha frasastayaēcha, yathā Ahū Vairyō zaotā frā-me mrūte, athā ratush ashātchit hacha frā ashava vidhvao mraotu.


(3) Māonghem gaochithrem ashavanem ashahe ratūm yazamaide.

rw i.e. May Mah yazata, the bestower of purity (or salvation), come (unto my help)! “The bestower - distributor Mah yazata” (Darmesteter).

rx For the translation, its notes and explanation of the Avesta and Pazend from here up to the end of the yaṣht, see Mah Bokhtar Nyāyesh, above.

(5) Yazāī māonghem, gaochithrem, baghem, raēvantem, khvaren-nanguhantem, afnanguhantem, tafnanguhantem, varechanguhantem, khstāvantem, ishtivantem, yaokhshtitantem, saokavantem, zairimyā-vantem, vohvāvantem, baghem baēshazem.

(6) Ahe raya khvarenanghacha, tem yazāī surunvata yasna māong-tem gaochithrem; zaothraṇyō māonghem gaochithrem ashavanem ashahe ratūm yazamaide.

Haomayō gava baremsana, hizvō-danghangha, mānthracha, vachcha shyaothnha, zaothraṇya, arshukhdhaēibya, vāghzibyō.

Yenghe hātām āat yesne paiitī vangō, Mazdāō Ahurō vaētha ashāt hachā, yāonghāmcha tānschā tāoschā yazamaide.

(To recite in bāz) Hormzd Khodāe awazūnie mardum, mardum sardagān hamā sardagān, hambāyaste vēhān, oem behēdīn māzda-yasnaī āṇāhī āstavānī nekī rasānad aedūn bād. (To recite aloud) Yathā Ahū Vairīō 2.

(7) Yasne māonghem gaochithrem, gāhe mubārak, māhe mubārak, rozaēnāmi, māonghahe gaochithrahe gōshcha aēvodātāyō, gōshcha pouru-saredhayō. Ashem Vohū 1.

Ahmāī raēshcha; Hazangrem; Jasa me Avanghe Mazda; Kerfeh Māz.

Roz nek nām, roz pāk nām, roz mubārak (falān), māhe mubārak (falān), gāhe (falān), namāz dādāre gehān dāmān. Khshnaothra Ahuraho Mazdāō, nemō Ahurāi Mazdāō, nemō Amesaēibyo Spentaēibyo, nemō māonghai gao-chithrāi, nemō paitiditāi, nemō paitidēīte; Ashem Vohū 1.


(Facing the South, recite) Dādāre gehān dine Māzdayasnī dāde


Māonghem gaochīthrem ashavanem ashaha ratūm yazamaide. Ashem Vohū 1.

Māh bokhtār Māh yazad berasād. Ashem Vohū 1.

TIR YASHT


Pa nāme yazdān Ahura Mazda Khodāe awazūni gorje khoreh awazāyād; Teshtar Tir rayōmand khorehmand"y berasād.

Az hamā gunāh patet pashemānum; az harvastin dushmata duzh-ukhta duzhvarshta, mem pa getī manīd, oem goft, oem kard, oem jast, oem būn būd ested. Az ān gunāh manashnī gavashnī kunashnī, tanī ravānī getī mīnōānī, okhe awākhsh pasheמān pa sē gavashnī pa patet hom. Khshnaothra Ahurahe Mazdāo, tarōidīte angrahe mainyēush; Haithyāvarshtām hyat vasnā ferashōtemem. Staomi ashem; Ashem Vohū 3.

Fravarāne Mazdayasnō Zarathushtrish vīdaēvō Ahura-tkaēshō (Gāh according to the period of the day) frasastayaēshcha. Tishtryehe stārō raēvatō khvarenanguhatō, satavaēsahe frāpahe sūrahe "Mazda-dhātahe, khshnaothra yasnāicha vahmāicha khshnaothrāicha frasastayaēcha, Yathā Ahū Vairyō zaota frā-me mrūte, athā ratush ashāchīt hacha frā ashava vidhva mraotu.


(2) sarTishtrim28 stārem29 raēvantem30, khvarenang-uhantem31 yazamaide32 rāma-shayanem33 hushyanem34 aurushem35 raokshhnem36 frāderesrem37, vyāvantem38 baēshāzim39, ravo-fraothmanem41 berezantem42, dūrāt43 vyāvantem44 bānubyō45, raokshhnibyō46 anāhita-

rz i.e. May the radian t and glorious Teshtar Tir yazata come (unto my help)!

sa Dr. Geldner takes this second paragraph in verse form of 14 lines. Every line stops at comma (,) and full point (.)

Dr. Geldner takes this second paragraph in verse form of 14 lines. Every line stops at comma (,) and full point (.)
coli. Apemcha₄⁸ perethu-zrayanghem₄⁹, vanguhîmcha₅₀ durât₅¹ frasrûtâm₅², gêushcha₅₃ nâm₅⁴ mazadhâtem₅⁵, ughremcha₅₆ kavaêm₅⁷ khvarenê₅⁸, fravashîmcha₅⁹ Spitâmahe₆₀, ashaoônô₆¹ Zarathushtrahe₆².

(1) (The Creator) Ahura Mazdâ₂ spoke¹ unto Spitaman³ Zarathushtra⁴: “I sb will protect¹ the mastery⁶ and the chieftainship⁷ of (Teshtar), the Moon⁸ and (Her) abode⁹, the votive offering¹⁰, so that¹² My (other) glorious¹⁵ Stars¹⁴ may move properly¹⁶ (and) the Moon¹⁸ may bestow²¹ glory²⁰ upon men¹⁹.” (The reciter says):- I worship²² with libations²⁷ the star²⁸ Tishtrya²⁵, the “bestower²⁴ (of rains) in the sd field²³.

(2) se We worship³² the radiant³⁰, glorious³¹, of a happy and good³⁴ dwelling³³, red³⁵ (or crimson)³⁵, shining³⁶, beautiful³⁷, helpful³⁸, health-giving³⁹, wide⁴⁰-stepping⁴¹, exalted⁴², star²⁹ Tishtrya²⁸ from afar⁴³, helpful²⁴ (unto men) with (his) shining⁴⁶ and pure⁴⁷ rays⁴⁵. We worship⁷² the sd water⁴⁸ of the wide sea⁴⁹, the famed⁵² sb (Ardiv Sura), spread over distant (lands)⁵¹, and beneficial⁵⁰, the name of Gavyodad⁵¹, created by Ahura Mazda⁵⁵, the powerful⁵⁶ Kayanian⁵⁷ Glory⁵⁸ (and) the Fravashi⁵⁹ of the Holy⁶¹ Spitaman⁶⁰ Zarathushtra⁶².

(3) Ahe⁶³ raya⁶⁴ khvarenanghacha⁶⁵, tem⁶⁶ yazâï⁶⁷ surunvata⁶⁸ yasna⁶⁹, Tishtrîm⁷⁰ stârem⁷¹ zaothrâbyô⁷²; Tishtrîm⁷³ stârem⁷⁴ raêvântem⁷⁵, khvarenanguhantem⁷⁶ yazamaide⁷⁷.

Haomayô gava baresmana, hîzvô-danghangha, mânthracha vachacha shyaothnacha, zaothrâbyascha arshukhdhaêibyascha vâghzibyô.

Yenghe hâtâm âat yesne paiti vanghô, Mazdâo Ahurô vaêtha ashât hachâ, yâonghâmcha tânschâ tâoschâ yazamaide.

(3) I worship⁶⁷ the splendour⁶⁴ and glory⁶⁵ of (Tishtrya), with the audible⁶⁸ (or famous)⁶⁹ yasna⁶⁹ with libations⁷². We worship⁷⁷ the Star⁷⁴ Tishtrya⁷³, the

sb “paônghe” - future tense, first person singular atmanepada; original form pa + h + e; root pa = Sanskrit pa = to protect. Future termination h is added.

sc i.e. Producer of fertility by means of timely rains. Know that the yazata Tishtrya is presiding over rains. His opponent is the demon Apaosha (the demon of drought); see paras 20-21 of this yasht. Moreover, as a star he is compared with the Dog Star or Sirius. This entire paragraph is rather complicated.

sd Shôîthra = Skt. khshetra; any place. Its meaning is country also.

se This word “aurusha” means also “white” and it comes as an epithet of the horse of Sraosha yazata; vide Srosh yasht (large) Karda 11.

sf Or loud-snorting (like the horse); “bestowing joy or spreading joy” (Spiegel and Harlez). Tishtraya comes in the shape of a horse; We find a reference right this in the Sixth Karda of the same yasht.

sg The reference may be about the sea called Vouru-kasha.

sh The same words “durât frasrutam” also occur in the Ardiv Sura Nyâyesh, and from this some support is sent to take as Aredvi Sura.
radiant\(^75\) (and) glorious\(^76\).

(Kardāh 2) (4) "Tishtrīm\(^1\) stārem\(^2\) raēvantem\(^3\) khvarenanguhantem\(^4\) yazamaide\(^5\); afsh-chithrem\(^6\), sūrem\(^7\), berezantem amavantem\(^8\), dūraē-sūkem\(^10\), berezantem\(^11\), uparō-kairīm\(^12\); yahmāt\(^13\) hacha\(^14\) berezāt\(^15\) haosravanghem\(^16\), apām nafedhrat\(^17\) hacha\(^18\) chithrem\(^19\).

Ahe raya khvarenanghacha, tem yazāi surunvata yasna Tishtrīm stārem, zaothrābyō Tishtrīm stārem raēvantem khvarenanguhantem yazamaide.

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

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

(4) We worship\(^5\) the Star\(^2\) Tishtrya\(^1\) (with such epithets as) the radiant\(^3\), glorious\(^4\), having the seed of the waters\(^6\), efficacious\(^7\) the \(^8\)exalted\(^8\), powerful\(^9\), whose light goes afar\(^10\), lofty\(^11\), working surpassingly\(^12\). Whose\(^13\) renown\(^16\) is owing to\(^14\) greatness\(^15\) (and whose) origin\(^19\) is owing to\(^18\) Apam Napat (i.e. the Navel of the waters)\(^17\).

(Kardāh 3) (5) Tishtrīm\(^1\) stārem\(^2\) raēvantem\(^3\) khvarenanguhantem\(^4\) yazamaide\(^5\); yim\(^6\) paitish-marente\(^7\) pasvascha\(^8\) staoārača\(^9\) mashyācha\(^10\) parō-deresvānō\(^11\), kaētacha\(^12\) parō-druzintō\(^13\), kadha-nō\(^14\)-\(^15\) avī\(^16\) uzya-rāt\(^17\) Tishtryō\(^18\) raēvāō\(^19\) khvarenangūhāō\(^20\); kadha\(^21\) khāō\(^22\) aspō-staoyehīš\(^23\) apām\(^24\) tachāōnti\(^25\) nava\(^26\).

Ahe raya khvarenanghacha, tem yazāi surunvata yasna Tishtrīm stārem. zaothrābyō Tishtrīm stārem raēvantem khvarenanguhantem yazamaide.

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

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

(5) We worship\(^5\) the Star\(^2\) Tishtrya\(^1\), the radiant\(^3\) and glorious\(^4\), whom\(^7\) the cattle\(^8\), the beasts of burden\(^9\) and men\(^10\) eagerly\(^11\) remember\(^7\) (when they) \(^8\)are

si Dr. Geldner takes these five words occurring in the beginning of each para in the verse form of two lines (Tishtrīm stārem ... yazamaide).

sj Its meaning can also be “situated on the top of the sky”.

sk As regards the explanation of “Apām Napāt”, see my Avesta dictionary under the word “Napāt.”

sl i.e. They desire for the timely shower of rains, but by not being recipients unit they are deceived.
deceived\textsuperscript{13} in (their) sm\textsuperscript{12} wishes.

When\textsuperscript{14} will (the Star) Tishtrya\textsuperscript{18}, radiant\textsuperscript{19} and glorious\textsuperscript{20}, arise\textsuperscript{17} to us\textsuperscript{15}? When\textsuperscript{21} will the springs\textsuperscript{22} of waters\textsuperscript{24} bigger than the size of a horse\textsuperscript{23} flow\textsuperscript{25} anew\textsuperscript{21}?

(Kardâh 4) (6) Tishtrim\textsuperscript{1} stārem\textsuperscript{2} raēvantem\textsuperscript{3} khvarenanguhantem\textsuperscript{4} yazamaide\textsuperscript{6}; yo\textsuperscript{6} avavat\textsuperscript{7} khshvaevo\textsuperscript{8} vazeite\textsuperscript{8}, avi\textsuperscript{10} zrayo\textsuperscript{11} Vouru-kashem\textsuperscript{12}, yatha\textsuperscript{13} tighris\textsuperscript{14} mainyavasao\textsuperscript{15}; yim\textsuperscript{16} anghat\textsuperscript{17} Erekhsho\textsuperscript{18} khshvivi-ishush\textsuperscript{19} khshvivi-ishvatemo\textsuperscript{20}, airyanăm\textsuperscript{21} āiryō\textsuperscript{22}, khshuthat\textsuperscript{23} hacha\textsuperscript{24} garoit\textsuperscript{25} khvanvantem\textsuperscript{26} avi\textsuperscript{27} gairim\textsuperscript{28}.

(6) We worship\textsuperscript{5} the radiant\textsuperscript{3} and glorious\textsuperscript{4} Star\textsuperscript{2} Tishtrya\textsuperscript{1}, which\textsuperscript{6} flies\textsuperscript{9} swiftly\textsuperscript{15} towards\textsuperscript{10} the Sea\textsuperscript{11} Vouru-kasha\textsuperscript{12} as\textsuperscript{7} swiftly\textsuperscript{8} as an arrow\textsuperscript{14}.

Explanation:- (The author then describes the speed of the arrow).

(Such as) amongst (all) the Iranians\textsuperscript{21} there was\textsuperscript{17} the best\textsuperscript{19} Iranian\textsuperscript{22} archer\textsuperscript{19} Erekhsha\textsuperscript{18}, the swiftest-archer\textsuperscript{20}. From the Mount\textsuperscript{25} Khshutha\textsuperscript{23} (he shot an arrow) to the Mount \textsuperscript{97}Khvanvant.

(7) Tadhâ\textsuperscript{29} dim\textsuperscript{30} Ahurō Mazdā\textsuperscript{31} avān\textsuperscript{32} dāt\textsuperscript{33}, tat\textsuperscript{34} āpō\textsuperscript{35}, urvarōscha\textsuperscript{16}, pairi-she\textsuperscript{37} vouru-gaoyaoitish\textsuperscript{38} Mithrō\textsuperscript{39} frādhayat\textsuperscript{40} pantām.

Ahe raya khvarenanghacha, tem yazāi surunvata yasna Tishtrīm stārem. zaothrābyō Tishtrīm stārem raēvantem hvarenanguhantem yazamaide.

Haomayō gava baresmana, hizvō-danghangha, mānthracha vachcha shyaothnacha, zaothrābyascha arshuhdhaēbyascha vāghzibyō.

\textsuperscript{sm} Kaeta = Vedic keta = wish; Besides if we compare kaeta with Sanskrit kita (=insects, worms), it can be translated as under: for whom (i.e. for the coming of the rains) insects become grieved (root drush) (because they will be destroyed).

\textsuperscript{sn} Original meaning “going with anger” (Sanskrit Manyu “through the heavenly space” (Darmesteter)).

so Professor Darmesteter gives the following explanation about the archer named Erekhsha:- This person is known in the Pahlavi books as “Aresh Shivātir”. The Pahlavi word Eresh is of the Avesta, “Erekhsho”. Shivatir (or Shipāktir) is the Pahlavi translation of the Avesta Khshvivi-ishu (the swift archer). This person was the best archer in the Iranian army. When the Emperor Minocheher and Afrāsyāb determined to make peace and fix the boundary between Iran and Turan, it was stipulated that Erekhsha should ascend the Mount Khshutha (i.e. Damavand), and discharge an arrow towards the East; the place where the arrow would fall should form the boundary between the two kingdoms (Iran and Turān). Erekhsha shot an arrow accordingly the flight continued from dawn to noon, when the arrow fell on the Mount Khvanvant (i.e. Bāmyāna), 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.

\textsuperscript{sp} Professor Darmesteter regards Khshutha as a part of the Mount Damāvand and supposes the Mount Khvanvant the same as the Mount Bāmyāna.
Moreover, the Creator, Ahura Mazda, as well as, the waters and the plants helped (Tishtrya). Meher (yazata), the Lord of wide pastures, opened a wide way unto him.

(Kardāh 5) (8) Tishtrīm stārem raēvantem khvarenghacha, tem yazāi surunvata yasna Tishtrīm stārem raēvantem khvarenghantem yazamaide.

(7) We worship the radiant and glorious Star, who repels and puts to flight the witches, who flying between the earth and the sky in “worm-shapped stars fall in the powerful, well-known, (and) broad-watered sea. Tishtrīya then enters the Sea Vouru-kasha in the shape of a pure horse, stirs the waters violently and strong winds blow all around.

(8) Āat tāo āpō frashāvayetī Satavaēso avī haptō-karsh-vairīsh, vī āhya yat jasaitī, srīro hishtaitī rāmainivāo huyāiryāo avī danghush. Kadha airyāo danghāvō huyāiryāo bayāontī.

Ahe raya khvarenanghacha, tem yazāi surunvata yasna Tishtrīm stārem. zaotrābyō Tishtrīm stārem raēvantem khvarenanghantem yazamaide.

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

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

sq Compare tat with Latin “idem” = similarly, also.
sr i.e. in the shape of shooting stars; there seems to be a reference about the shooting stars.
ss huraodha = Sanskrit suruh = well-known, famous, seemly. “Large-sized” (Darmesteter).
st “Of salt waters” (Darmesteter).
su The significance of the shape of a horse is meant to show his excitement.
(9) (The Star) *Satavaesa* then *causes* the *waters* to flow towards the seven regions (of the earth). (And Tishtrya) spreads all over (those) regions, (and) stands bestowing joy and *prosperity* upon *the fertile* countries (and speaks) When will the Iranian countries become fertile?


(10) We worship the Star 1 Tishtrya, radiant 3 and glorious 4. Who spoke unto Ahura Mazda 8. O! Ahura Mazda 10, the Creator 13 of the corporeal 15 world 14, Most beneficent 12 Spirit 11, Holy 16! (11) If 17 men 20 would worship me 19 in the appointed 21 yasna 22, as 24 they 2 worship the other 25 yazatas 26, I would then certainly 18 go 34 at the appointed 32 time 23 (to help) the righteous 31. I would (certainly) go 40 at the appointed 39 (time) of my own 35 beautiful 37 and immortal 38 life 36, (one 41 night 42, two 43 nights), fifty 44 (nights) or 46 hundred 45 (nights) as many times as necessary.

Explanación:- (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) Tishtrīmch 47 yazamaide 48, Tishtryaēnascha 49 yazamaide 50, upa-paōrmch 51 yazamaide 52, paoiryaē-nyascha 53 yazamaide 54; yazāї 55 ave 56 strēush 57 yā 58 Haptōringch 59, paitishtāte 60 yāthwām 61 pairikā-

sv According to Bundahishn this star was considered as the leader of the western stars. Similarly, the Star Tishtrīm, the Star Vanant and Haptoiranga were regarded as the chieflains of the eastern, southern and northern stars, respectively. As regards these four stars, see my Complete Dictionary of the Avesta language.

sw The star Satavaesa helps Tishtrya in distributing the rain waters in different directions. From this he has got the epithet frāpa = (fra-ap), i.e. distributor of water, (see the beginning portion of this yasht, note).

sx i.e. producing fertility on account of the gift of the rain, but due to the absence of rain remained barren and desolate.

sy Sanskrit sri = prosperity, success, happiness, wealth, fortune.

sz The portion from “Yedhi zi” to “Jaghyyām” is also contained in the 13th Kardāh of Behram yasht.

ta Or by means of the yazishn wherein their own names are invoked, i.e. by means of the yazishn with the khshnuman of their names.

tb Or by means of the yazishn invoked by my own name, i.e. by means of the yazishn with the khshnuman of my name.
nāmcha⁶². Vanantem⁶³ stārem⁶⁴ Mazdadḥātem⁶⁵ yazamaide⁶⁶, amahecha⁶⁷ paītī⁶⁸ hutāshtahe⁶⁹ verethraghahecha⁷⁰ paītī⁷¹ Ahuradhāatahe⁷², vanaintyāoscha⁷³ paītī⁷⁴ uparatātō⁷⁵ vītare-ānzahyehe⁷⁶, paītī⁷⁷ vītare-tbaēshahyehecha⁷⁸. Tishtrīm⁷⁹ dravōchashmanem⁸⁰ yazamaide⁸¹.

(12) We worship⁴⁸ Tishtrya⁴⁷ and worship the satellites pertaining to Tishtrya⁴⁹. We worship⁵² (that) foremost in rank⁵¹. We worship⁵⁵ the⁶⁶ stars⁵⁷ which (are) to withstand⁶⁰ the wizards⁶¹ and witches⁶². We worship⁶⁶ the Star⁶⁴ is⁵⁶ Vanant created by Ahura Mazda⁶⁵ for (obtaining) (the well-shapen) strength⁶⁷, (gaining) victory⁷⁰, (getting) excellent⁷⁵ superiority⁷³, removing affliction⁷⁶, and malice⁷⁸. We worship⁵¹ Tishtrya⁷⁹ of healthy eyes, shedding light afar.

(13) Paoiryo⁸² dasa⁸³ khshapanō⁸⁴ Spītama⁸⁵ Zarathushтра⁸⁶, Tishtryō⁸⁷ raēvāo⁸⁸ khvarenanghūo⁹⁰ kehrpem⁹⁰ raēthwayeiti⁹¹ raokhsh-nushva⁹² vazemn⁹³, narshe⁹⁴ kehrpa⁹⁵ pancha-dasanghō⁹⁶, khshaētahe⁹⁷ spiti-dōithrahe⁹⁸ berezatō⁹⁹ avi-amaheⁱ⁰⁰ amavatōⁱ hunairyāonchoō.⁵

(13) O Spitama! Zarathushtra! the first of the ten nights of the month the radiant (and) glorious Tishtrya assumes the form of the body (and) is moving amidst the luminaries in the shape of a man of fifteen years of age, beautiful, of bright eyes, lofty size, full of strength, powerful and manly.

Explanation:- (It is stated below as to what sort of fifteen years of age is.)

(14) Tat³ ayaosh¹, yatha⁵ paoirīm⁶ vīrem⁷ avi-yāo⁸ bavaiti⁹. Tatⁱ⁰ ayaosh¹¹, yatha¹² paoirīm¹³ vīrem¹⁴ avi-amō¹⁵ aēiti¹⁶. Tat¹⁷ ayaosh¹⁸,

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**Explanation:**

tc i.e. a satellite in the constellation Canis Major; the good or the benefits derived from Tishtrya“ (Harlez); the rains of Tishtrya” (Darmesteter).

td i.e. The Star Tishtrya; in the 49th chapter of Menok-i Kherad, Tishtrya is regarded as the first (see English translation of Dr. West p. 90). If this word is compared to Persian “Parvin”, then its meaning can be “pleiades”.

te i.e. Satellites in the constellation of Tishtrya.

tf “Haptōiringa” which is the chief of the stars of the North is compared with Ursa Major. It is regarded as an opponent of the star (planet) Mars. For further details, see my Avesta dictionary, p. 578.

tg Vanant: For its explanation, see glossary.

th i.e. Sharp-eyed, giving light afar.

ti These words, “narshe kehrpa pancha-dasanghō khshaētahe spiti-dōithrahe” occur in the Kardāh 6 of Beheram yash in the description of one of the incarnations of Beheram yazata.

tj i.e. amidst the endless lights of the stars of the sky.

tk Or moving with good behaviour, “virtuous; brave” (Darmesteter).

tl Tishtrya assumes three forms - man, bull and horse, one after another, (see paragraphs 16 and 18 of this yash). The astrologers say that every constellation assumes a form (Darmesteter).
yatha⁵⁹ pāoirīm⁶⁰ vīrem²¹ erezushām²² adaste²³.

(14) tm Of that⁵ age⁴ when² a man’ first⁶ becomes⁸ (active⁸); when¹² a man¹⁴ first¹³ “moves” with courage¹⁵, and when¹⁹ he¹¹ first²⁰ attains youthful vigour²² (or manliness²²).

(15) Hō²⁴ īthra²⁵ vyākhmanyei⁷, hō²⁷ īthra²⁸ peresanyeiti²⁹, kō³⁰ mām³¹ nūrām² frāyazāi⁳ frāyazāi⁴ gaomavaitiby⁴⁰ haomavaitiby⁴⁰ zaothrā-byō⁶⁰; kahmāi³⁷ azem³⁸ dadhām⁴⁰ vīryām⁴¹ vīryām⁴² vāthwām⁴³ havahecha⁴⁴ urunō⁴⁵ yaozāthrem⁴⁶. Nūrām⁴⁷ ahmi⁴⁸ yesnyascha⁴⁹ vahmyascha⁵⁰ anguhe⁵¹ astvaite⁵², ashāt hacha⁵³ yat vahishtā⁵⁴.

(15) Here²⁵ the²⁴ (Tishtrya) convenes an assembly²⁶ (and) asks²⁹ (the members of the assembly); Now³² who³⁰ will worship³³ me³¹ with libations³⁶ provided with milk³⁴ and haoma³⁵? Unto whom³⁷ shall I³⁸ grant³⁹ heroic⁴⁰ wealth⁴¹ (of sons) (and) heroic⁴² multitude⁴³ (children) (and) purification⁴⁶ of his own⁴⁴ soul⁴⁵. Now⁴⁷ I am⁴⁸ worthy of worship⁴⁹ and adoration⁵⁰ in the corporeal⁵² world⁵³ on account of⁵³ righteousness⁵³.

(16) Bītyāo⁵⁵ dasa⁵⁶ khshapano⁵⁷, Spitama⁵⁸ Zarathushtra⁵⁹, Tishtro⁶⁰ raēvāo⁶¹ khvarenanguhāo⁶² kehremp⁶³ raēthwayeiti⁶⁴, raokhshnushvha⁶⁵ vazemnō⁶⁶, gēush⁶⁷ kehrpa⁶⁸ zaranyō-sravahe⁶⁹.

(16) O Spitaman⁵⁸ Zarathushtra⁵⁹! the second⁵⁵ ten⁵⁶ nights⁵⁷ (of the month) the radiant⁶¹ and glorious⁶² Tishtrya⁶⁰ assumes the form of the body⁶³-⁶⁴ (and) moves amidst the luminaries⁶⁵ in the shape⁶⁸ of a golden-horned⁶⁹ bull⁷⁰.


(17) Here⁷¹ that⁷⁰ (Tishtrya) convenes an assembly⁷² (and) here⁷⁴ he⁷³ asks⁷⁵ (the members of the assembly);

Now⁷⁸ who⁷⁶ will worship⁷⁹ me⁷⁷ with libations⁸² provided with milk⁸⁰ and Haoma⁸¹? Unto whom⁸³ shall I⁸⁴ grant⁸⁵ the bovine⁸⁶ wealth⁸⁷, herd⁸⁹ (and) purification⁹² of his own⁹⁰ soul⁹¹? Now⁹³ I am⁹⁴ worthy of worship⁹⁵ and adoration⁹⁶ in the corporeal⁹⁸ world⁹⁷ on account of¹⁰⁰ extreme

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tm If the word “tadha” instead of “tat” according to Dr. Geldner’s text is accepted, the meaning of “tadha ayaoshi” can be “that period of age, that time of life”; tadha = Sanskrit tada = then, at that time.
	n Original meaning (is) moving or the mover. (Present participle).

to Attain manliness; adaste = ā + dath + te; Sanskrit root ā - dā = to obtain; to get.

tp i.e. Valiant or heroic sons.
righteousness\textsuperscript{99}.

(18) Thrityō\textsuperscript{2} dasā\textsuperscript{1} khshanpañō\textsuperscript{2}, Spitama\textsuperscript{3} Zarathushtra\textsuperscript{4}, Tishtryō\textsuperscript{7} raēvāo\textsuperscript{8} khvarenanghuā\textsuperscript{9} kehrpem\textsuperscript{10} raētwayneiti\textsuperscript{11}, raokhschnushva\textsuperscript{12} vazemnō\textsuperscript{13}, \textsuperscript{14}kehrp\textsuperscript{15} aurushahe\textsuperscript{16}, srīrahe\textsuperscript{17} zairi-gaosh\textsuperscript{18}, zaranyō-aiwi-dānaha\textsuperscript{19}.

(18) O Spitaman\textsuperscript{5} Zarathushtra\textsuperscript{6}! the third\textsuperscript{2} ten\textsuperscript{3} nights\textsuperscript{4} (of the month) the radiant\textsuperscript{5} (and) glorious\textsuperscript{3} Tishtrya\textsuperscript{7} assumes the form of the body\textsuperscript{10-11} (and goes) amidst the luminaries\textsuperscript{12} in the shape\textsuperscript{15} of a horse\textsuperscript{14}, crimson\textsuperscript{16}, beautiful\textsuperscript{17}, with yellow ears\textsuperscript{18} (and) "golden caparison\textsuperscript{19}.

(19) Hō\textsuperscript{20} ithra\textsuperscript{21} vyākhmanyeti\textsuperscript{22}, hō\textsuperscript{23} ithra\textsuperscript{24} peresanyeti\textsuperscript{25}, kō\textsuperscript{26} mām\textsuperscript{27} nūrām\textsuperscript{28} frāyazāite\textsuperscript{29}, gaomavaitibyō\textsuperscript{30} haomavaitibyō\textsuperscript{31} zaotrhā- byō\textsuperscript{32}. Kahmā\textsuperscript{33} azem\textsuperscript{34} dadhām\textsuperscript{35} aspyām\textsuperscript{36} ishtīm\textsuperscript{37}, aspyām\textsuperscript{38} vāth- wām\textsuperscript{39}, havahēcha\textsuperscript{40} urunō\textsuperscript{41} yaozdāthrem\textsuperscript{42}. Nūrām\textsuperscript{43} ahmī\textsuperscript{44} yangascha\textsuperscript{45} vahmyascha\textsuperscript{46} anguhe\textsuperscript{47} astvaite\textsuperscript{48}, asḥā\textsuperscript{49} hacha\textsuperscript{50} yat vahishtat\textsuperscript{51}.

(19) Here\textsuperscript{21} (the Teshtrya) convenes an assembly\textsuperscript{22}, (and) asks\textsuperscript{25} (the members of the assembly):

Now\textsuperscript{28} who\textsuperscript{26} will worship\textsuperscript{29} me\textsuperscript{27} with libations\textsuperscript{32} provided with milk\textsuperscript{30} and Haoma\textsuperscript{31}? To whom\textsuperscript{33} shall I\textsuperscript{34} grant\textsuperscript{35} wealth\textsuperscript{37} relating to a horse\textsuperscript{36} a troop\textsuperscript{39} "of horses\textsuperscript{38} (and) purification\textsuperscript{42} of his own\textsuperscript{40} soul\textsuperscript{41}? I am\textsuperscript{44} worthy now\textsuperscript{43} of worship\textsuperscript{55} and adoration\textsuperscript{46} in the corporeal\textsuperscript{48} world\textsuperscript{49} on account of\textsuperscript{50} righteousness\textsuperscript{19}.

(20) Āat\textsuperscript{52} paiti avāiti\textsuperscript{53}, Spitama\textsuperscript{54} Zarathushtra\textsuperscript{55}. Tishtryō\textsuperscript{56} raēvāo\textsuperscript{57} khvarenanghuā\textsuperscript{58} avi\textsuperscript{59} zrayō\textsuperscript{60} Vouro-kashem\textsuperscript{61}, aspahe\textsuperscript{62} kehrpa\textsuperscript{63} aurushahe\textsuperscript{64} srīrahe\textsuperscript{65}, zairi-gaosh\textsuperscript{66} zaranyō-aiwi-dānaha\textsuperscript{67}.

(20) Then\textsuperscript{52}, O Spitaman\textsuperscript{54} Zarathushtra\textsuperscript{55}! the radiant\textsuperscript{57} (and) glorious\textsuperscript{58} Tishtrya\textsuperscript{56} goes\textsuperscript{63} to\textsuperscript{59} the "Sea\textsuperscript{60} Vouro-kasha\textsuperscript{61} in the shape\textsuperscript{63} of a horse\textsuperscript{62}, crimson\textsuperscript{64}, beautiful\textsuperscript{65}, with yellow ears\textsuperscript{66} (and) golden caparison\textsuperscript{67}.

(21) tuĀdim\textsuperscript{68} paiti-ŷaš\textsuperscript{69} nizdvaraiti\textsuperscript{70} daēvō\textsuperscript{71} yō\textsuperscript{72}. Apaoshō\textsuperscript{73}, aspahe\textsuperscript{74} kehrpa\textsuperscript{75} sāmahe\textsuperscript{76}, kaurvahe\textsuperscript{77} kaurva-gaosh\textsuperscript{78}, kaurvahe\textsuperscript{79} kaurvō-bareshhahe\textsuperscript{80}, kaurvahe\textsuperscript{81} kaurvō-dūmahe\textsuperscript{82}, daghahe\textsuperscript{83}, aiwidato-tarshtoīsh\textsuperscript{84}.

tq From here up to "zaranyō-aiwi-dānaha" Dr. Geldner takes as a verse of three lines; each line ends at the comma (.).

tr With a golden collar, with a golden necklace (Harlez); with a golden caparison (Darmesteter), cf. para 46 of this yasht.

ts Whatever form Tishtrya assumes, he grants to his invoker the same kind of gift, (see paras 13-19 of this yasht).

tt In order to render prosperity on the earth by causing rains after taking waters from it.

tu Dr. Geldner takes the entire para 21 in verse form of seven lines; each line ends at a comma (.).
(21) (But in the meantime) the counter-fiend\(^{69}\) (of Tishtrya) the demon\(^{71}\) Apaosh\(^{73}\) rushes down\(^{70}\) to him\(^{68}\) in the shape\(^{75}\) of a horse\(^{74}\), black\(^{76}\), speckled\(^{77}\), with spotted ears\(^{78}\), spotted back\(^{80}\), tail\(^{82}\) and terrific\(^{84}\) brand (or a scar)\(^{83}\).

(22) Hām-tāchit-bāzush\(^{85}\) baratō\(^{86}\), Spitama\(^{97}\) Zarathushtra\(^{98}\) Tishtryascha\(^{89}\) raēvāo\(^{90}\) khvarenanguhāo\(^{91}\) daēvascha\(^{92}\) yō\(^{93}\) Apaoshō\(^{94}\). Tāo\(^{95}\) yūidhyathō\(^{91}\), Spitama\(^{97}\) Zarathushtra\(^{98}\), thri-ayarem\(^{99}\), thrikhshaparem\(^{100}\). Ādim\(^{1}\) bavati\(^{2}\) aiwi-aojō\(^{3}\), ādim\(^{4}\) bavaitii\(^{5}\) aiwi-vanyāō\(^{6}\) daēvō\(^{7}\) yō\(^{8}\) Apaoshō\(^{9}\) Tishrīm\(^{10}\) raēvantem\(^{11}\) khvarenanguhantem\(^{12}\). Apa\(^{13}\) dim\(^{14}\) adhāt\(^{15}\) yeyeiti\(^{16}\) zrayanghat\(^{17}\) hacha\(^{18}\) vouru-kasha\(^{19}\), hāthō-masang-hem\(^{20}\) adhvanem\(^{21}\).

(22) (Then) O Spitaman\(^{87}\) Zarathushtra\(^{88}\)! the radiant\(^{90}\) (and) glorious\(^{91}\) Tishtrya\(^{92}\) and the demon\(^{92}\) Apaosh\(^{94}\) by seize\(^{86}\) or grasp each other, they fight\(^{96}\) for three days\(^{99}\) and three nights\(^{100}\); the demon, Apaosh\(^{9}\) having succeeded\(^{3}\) over the radiant” and glorious\(^{12}\) Tishtrya\(^{10}\), \(^{tx}\) becomes victorious\(^{5}\), (and) from there\(^{15}\), the sea\(^{17}\)-18 Vouru-kasha\(^{19}\) drives him\(^{14}\) away\(^{13}\)-16 one farsang\(^{20}\) along the course\(^{21}\).

(23) Sādrem\(^{22}\) urvishtremcha\(^{23}\) nimrūite\(^{24}\) Tishtryō\(^{25}\) raēvāō\(^{26}\) khvarenanguhāō\(^{27}\). Sādrem\(^{28}\) me\(^{29}\) Ahura Mazda\(^{30}\), urvishtrem\(^{31}\) āpō\(^{32}\) urvar-āoscha\(^{33}\), bakhtem\(^{34}\) daēne\(^{35}\) Māzdayesne\(^{36}\). Nōī\(^{37}\) mām\(^{38}\) nūrām\(^{39}\) mash-yāka\(^{40}\) aokhtō-nāmana\(^{41}\) yasna\(^{42}\) yazente\(^{43}\), yathā\(^{44}\) anye\(^{45}\) yazatāonghō\(^{46}\) aokhtō-nāmana\(^{47}\) yasna\(^{48}\) yazente\(^{49}\).

(23) (Then the radiant\(^{26}\) (and) glorious\(^{27}\) Tishtrya\(^{25}\) speaks with humility\(^{24}\) about his\(^{22}\) woe\(^{22}\) and defeat\(^{23}\):-

O Ahura Mazda\(^{30}\)! Woe\(^{28}\) unto me\(^{29}\)! O Waters\(^{32}\) and plants\(^{33}\)! (there is my) defeat\(^{31}\)! O Mazda-worshiping\(^{36}\) Religion\(^{35}\)! (my) fate\(^{34}\) (or misfortune\(^{34}\))! Men\(^{10}\) do not\(^{37}\) worship\(^{33}\) me\(^{38}\) now\(^{39}\) with the famous\(^{41}\) yasna\(^{42}\) as\(^{44}\) they worship\(^{49}\) other\(^{45}\) yazatas\(^{36}\).

(24) Yeidhi\(^{50}\) zi\(^{51}\) mā\(^{52}\) mashyāka\(^{53}\) aokhtō-nāmana\(^{54}\) yasna\(^{55}\) yaza-

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\(^{tv}\) Original meaning - he who burns the watery or rainy clouds; the demon of drought; the demon doing quite the opposite from Tishtrya; root ush = Sanskrit ush = to burn.

\(^{tw}\) Sanskrit Karvu, karvura; “bald” (Spiegel). I have not translated the word Kaurvahe which is repeated twice.

\(^{tx}\) Original meaning whereby the terror is struck”, dreadful.

\(^{ty}\) Or adhere. Original meaning “seizes” (Sansk, root bhru).

\(^{tz}\) In the original sense becomes smitten and becomes triumphant.

\(^{ua}\) Just as from the Persian word “dard” (pain) the meaning of “darda” becomes “woe”, in the same way; there occurred the meaning of “sadrem”.

\(^{ub}\) Or by means of the yasna in which their own names are invoked, i.e. by means of the yasna with the “khshnuman” of their names.
yanta^{56}, yatha^{57} anye^{58} yazataonghō^{59} aokhtō-námama^{60} yasna^{61} yazente^{62}, \textcolor{red}{uc} avi^{63} mām^{64} avi-bavrayām^{65}, dasanām^{66} aspanām^{67} aojō^{68}, dasanām^{69} ustranām^{70} aojō^{71}, dasanām^{72} gavām^{73} aojō^{74}, dasanām^{75} gairinām^{76} aojō^{77}, dasanām^{78} apām^{79} nāvayanām^{80} aojō^{81}.  

(24) For\textsuperscript{51}, if\textsuperscript{50} men\textsuperscript{53} would worship\textsuperscript{56} me\textsuperscript{52} with the famous\textsuperscript{54} yasna\textsuperscript{55} as\textsuperscript{57} they worship\textsuperscript{52} other\textsuperscript{58} yazatas\textsuperscript{59}, I\textsuperscript{5} should have brought\textsuperscript{65} to\textsuperscript{63} me\textsuperscript{64} the strength\textsuperscript{68} of ten\textsuperscript{72} horses\textsuperscript{67}, ten\textsuperscript{69} camels\textsuperscript{70}, the strength\textsuperscript{72} of ten\textsuperscript{72} oxen\textsuperscript{71}, ten mountains\textsuperscript{76}, and (and) the strength\textsuperscript{81} of \textcolor{red}{uf} the waters\textsuperscript{79} of ten\textsuperscript{78} canals (or rivers)\textsuperscript{80}.  

(25) Azem\textsuperscript{82} yō\textsuperscript{83} Ahurō\textsuperscript{84} Mazdāo\textsuperscript{85} Tishtrīm\textsuperscript{86} raēvāntem\textsuperscript{87} khvaren-nanguhantem\textsuperscript{88} aokhtō-nāmana\textsuperscript{89} yasna\textsuperscript{90} yaze\textsuperscript{91} avi\textsuperscript{92} dim\textsuperscript{93} avi-barāmī\textsuperscript{94} dasanām\textsuperscript{95} aspanām\textsuperscript{96} aojō\textsuperscript{97}, dasanām\textsuperscript{98} ustranām\textsuperscript{99} aojō\textsuperscript{100}, dasanām\textsuperscript{1} gavām\textsuperscript{2} aojō\textsuperscript{3}, dasanām\textsuperscript{4} gairinām\textsuperscript{5} aojō\textsuperscript{6}, dasanām\textsuperscript{7} apām\textsuperscript{8} nāvayanām\textsuperscript{9} aojō\textsuperscript{10}.  

(25) (Ahura Mazda speaks):- I \textcolor{red}{uf} Ahura Mazda\textsuperscript{84-85} (Having learnt the wish from Tishtrya), the radiant\textsuperscript{87} and glorious\textsuperscript{88}, and \textcolor{red}{ug} worshipped\textsuperscript{91} with the famous\textsuperscript{89} yasna\textsuperscript{90}, carried\textsuperscript{94} for him\textsuperscript{92-93} (i.e. gave him) the strength\textsuperscript{97} of ten\textsuperscript{95} horses\textsuperscript{96}, camels\textsuperscript{99}, ten\textsuperscript{1} oxen\textsuperscript{2}, ten\textsuperscript{4} mountains\textsuperscript{7} (and) waters\textsuperscript{8} of ten\textsuperscript{7} canals (or rivers)\textsuperscript{9}.  


(28) Hām-tāchit-bāzush\textsuperscript{1} baratō,\textsuperscript{2} Spitama Zarathushtra\textsuperscript{3}, Tishtryascha\textsuperscript{4} raēvāo\textsuperscript{5} khvarenanguhāo\textsuperscript{6} daēvascha\textsuperscript{7} yō\textsuperscript{8} Apaoshō. Tāo\textsuperscript{10} yūidhyathō\textsuperscript{11} Zarathushtra,\textsuperscript{12} ā\textsuperscript{13} rapīthwinem\textsuperscript{14} zrvānem\textsuperscript{15}. Ādim\textsuperscript{16} bavaiti\textsuperscript{17} aiwi-ajoāo\textsuperscript{18}, ādim\textsuperscript{19} bavaiti\textsuperscript{20} aiwi-vanyāo\textsuperscript{21} Tishtryō\textsuperscript{22} raēvāo\textsuperscript{23} khvarenanguhāo\textsuperscript{24} daēcum\textsuperscript{25} yim\textsuperscript{26} apaoreshem\textsuperscript{27} Apa\textsuperscript{28} dim\textsuperscript{29} adḥāt\textsuperscript{30} yveiti\textsuperscript{31}  

\textcolor{red}{uc} Dr. Geldner from here up to the end of this paragraph takes the verse of six lines; each line ends with a comma (.).  

\textcolor{red}{ud} Or the strength of the navigable (Sans. Navya) waters.  

\textcolor{red}{ue} i.e. I would have got the strength of ten horses, camels, etc., and on account of that strength I would have defeated the demon Apaosh.

\textcolor{red}{uf} For its explanation, see Zartosht-namun, written by Sheth Kh. R. Cama, Second Edition, pages 155-158.  

\textcolor{red}{ug} In original form these two verbs are in the present tense; for its explanation, see my Avesta Grammar, p. 304. Besides, “yaze” can be imperfect tense first person singular ātmanepada as well.  

\textcolor{red}{uh} As regards the translation of paragraphs 26-27, see paragraphs 20-21 of this same yasht.
zrayanghat32 hacha33 Vouru-kashā34, hāthri-masanghem35 adhvanem36.

(28) (Then) O Spitaman Zarathushtra3! the radiant5 (and) glorious6 Tishtrya4 (and) the demon7 Apaoshα8 grapple each other by the arm’ and fight11 till13 noon14. The radiant3 and glorious24 Tishtrya22 having succeeded18 over15 the demon, Apaoshα27 becomes20 victorious21, (and) from the sea22-33 Vouru-kashā34 drives28 31 him29 away one farsang35 along the course36.

(29) "Ushtatatem37 nimruite38, Tishtryo39 raevao40 khvrenanghuao41. Ushta42 me43 Ahura Mazda44, ushta45 apo46 urvaroscha47, ushta48 daen49 Māzdayesne50, ushta51 vo52 ābavāt53 danghavō54, us55 vo56 apam57 adhavō58 apaitieretāo59 jasāonti60, ash-dānunāmcha61 yavanām62, kasu-dānunāmcha63 vastranām64, gaēthanāmcha65 astavaitinām66."

(29) Then the radiant40 and glorious41 Tishtrya39 proclaims38 the victory37 gained by him37. O Ahura Mazda44! Hail42 (be) unto me43! O Waters46 and plants47! Hail42 (unto me)! O Religion49 of Mazda-worship50! (there arose my) victory48 O Countries54! (now) there will be53 prosperity51 unto you52! Hereafter57 the "food58, corns62 grown through abundant water61, green vegetables63 (or herbaceous plants) grown through little water63 and (the entire) corporeal66 settlements65 will grow up55-66 without difficulty69.

Explanation:- Its significance is that owing to the victory of Tishtrya over Apaoshα, the demon of drought, there will be abundant growth of corns, vegetables, etc., through the assurance of sufficient rains and thereby people and cattle will enjoy complete happiness.

(30) Āat67 paiiti68 avāiti69, Spitama70 Zarathushtra71, Tishtryyō72 raevāo73 khvrenanghuāo74 avī75 zrayō Vouru-kashem76, aspāhe78 kehrpāo79 aurushahe80 sīrāhe81, zair-gaoshaha82 zaranyō-aiwi-dānahe83.

(30) Then67, O Spitamān70 Zarathushtra71! the radiant72 and glorious74 Tishtrya72 goes69-75 to the sea76 Vouru-kashā77 in the shape79 of a horse78, crimson80, beautiful81, with yellow ears82 (and) golden caparison83.

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ui Dr. Geldner takes the entire paragraph 29 in verse form of 11 lines; each line ends with in comma (,) and full-stop (.)

uj The meaning of “ushtatatem” is happiness, prosperity, congratulation’.

uk This word (apam) occurs in the yasna Ha 9, para 24, and Ha 10, para 1, in the same sense. As a noun its meaning is "of the waters’’.

ul “Adhavo” = root adh, ad = Sanskrit ad = Lat. Ed-ere = to eat.

um The gift of the waters (apam adhavo) will flow down unrestrained to the big-seeded cornfields, to the small-seeded pasture-fields and to the whole of the material world’’ (Darmesteter). Dr. Spiegel and Professor Harlez also have translated generally in the similar sense as under: ‘‘The streams of the waters will flow towards the field, etc.’’ Ash-danu yava’’ = corns grown by means of abundant water, or the corns for the ripening of which abundant waters are required. Danu = Sanskrit danu = river, (see danu-drajangha, yasna Ha 60, para 4).
(31) "eq̇zrayā̄85 āyaozayeiti86, hō̄87 zrayā̄88 vīvaozayeiti89, hō̄90 zrayō91 āghzrrādhayeiti92, hō̄93 zrayō94 vīghzrrādhayeiti95, hō̄96 zrayō97 āghzārayeiti98, hō̄98 zrayō99 vīghzārayeiti100, yaozenti101 vīspē3 karanō4, zrayā̄102 Vouru-kashaயa6, āī vīspō8 mайдhıy9 yaozaiti10.

(31) He64 (i.e. Tishtrya) causes the sea85 (Vouru-kasha) uo to be agitated86, to upurge exceedingly89, he90 causes (the waters of) the sea94 to overflow95; ur exceedingly1, the flowing waters then unite together2 with all3 the shores4 of the sea5 Vouru-kasha6. The entire8 middle part9 too unites (with waters).


(32) Then13, O Spitama15 Zarathushtra16! the radiant18 (and) glorious19 Tishtrya17 rises up11-14 from the sea20-21 Vouru-kasha22, and the radiant27 (and) glorious28 (Star) "Satavaesa26 (too) rises up23-25 from the Sea29-30 Vouru-kasha31; then32 vapours34 (or mists)34 having gathered arise35 from the Mount39 utUs-hinda43-37 which40 stands41 in the middle42 of the sea43 Vouru-kasha44.

(33) Ā45 tat46 dunmān47 frashaupayeiti48 maēghō49-kara50 ashavanō51, frā52 pourvō53 vātām54 vazaiti55, yā56 pathō57 ātī58 Haomo59 frāshmish60 frādhat-gaēthō61. Athra62 paschaēta63 vazaitē64 vātō65 darshish66 Mazdadhātō67, vāremcha68 maēghemcha69 fyānghumcha70, avi71 asāo72, avi73 shōithrāo74 avi75 karshvān76 āyī77 hapta78.

(33) (Tishtrya) then45 (arranges) ut the cloud49-forming50 pure51 vapours47 ut to push forward48. Tishtrya brings55 first53 the wind54 which (the yazata)

un Dr. Geldner takes the entire para 31 in the verse form of mine lines: each line ends at the comma ().
uo i.e. causes the tide in the sea Vouru-kasha.
up Vivaozayeiti = vi-yaozayeiti; or causes to ebb or to recede.
ur Ghz:. (kshar = Sanskrit kshar = to flow), ghzar by adding d at the end of the root; became "ghzard". In the meaning of both these there must be slight difference.
ur Its significance appears to be that at the time of tide the Sea Vouru-kasha becomes full of wa-
ter from all sides.
us According to the writing of the Bundehesh, Satavaesa is the principal star of the West.
ut Dr. Haug supposes this Mount Hindava to be Hindu Kush. In the twelfth chapter of the Bundehesh there occurs a name of the mountain “ Us-hindum” similar to this. In Avesta, adverb Us is prefixed to the word “Hindava”, and taking “us” with the Hindava, European scholars have regarded it as one name “Us-hindum”.
uu The exact Sanskrit equivalent of the Avesta “maēghokara” is “meghakara”.
uv “Frashaupayeiti” - present causal third person singular parasmaipada; root shu = to go; its
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 Napāose, Spitama Zarathushtra, anguhē astvaite shōithrō-bakhtāo vībakhshaitī, vātascha yō darshish, awzdātemcha khvarendo ashaonāmcha fravashayō.

Ahe raya khvarenanghacha, tem yazāi surunvata yasna Tishtrīm stārem. zaothrābyō Tishtrīm stārem raēvantem khvarenanguhantem yazamaide. Haomayō gava baresmana hizvō-danghangha, mānthracha, vachacha shyaothnacha, zaothrābyascha arshukhdhaēibyascha vāghzibyō.

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

(34) O Spitam Zarathushtra! Apara uw Napat divides all around 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).

(Kardāh 7) (35) Tishtrīm stārem raēvantem khvarenanguhantem yazamaide; yō avadhat fravazāite kshōithnyāt hish ushayāt dúraē-urvaēsem paiiti pantām, baghō-bakhtem paiiti yaonem frathvarshtem paiiti ūfentem, zaoshāīt Ameshanām Spentanām.

Ahe raya khvarenanghacha, tem yazāi surunvata yasna Tishtrīm stārem. zaothrābyō Tishtrīm stārem raēvantem khvarenanguhantem yazamaide. Haomayō gava baresmana, hizvō-danghangha, mānthracha vachacha shyaothnacha, zaothrābyascha arshukhdhaēibyascha vāghzibyō.

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

(35) We worship the radiant (and) glorious Star Tishtrya, who for the causal form “shaupaya” (to drive away, to push forward). For its explanation, see my Avesta Grammar, pages 250-251.

uw Apam Napat (Sanskrit apam napat), i.e. the navel of waters or the source of waters. For its explanation, see my Avesta dictionary, under the word napat”.

ux i.e. Kayanian Glory, whose location is in the sea Vouru-kasha (see Zamyat yasht, paragraphs 56-64).

uy Amongst the co-workers of Tir there come Ardafravash and Govad, its reference can be seen from this paragraph. For comparison, see Farvardin yasht, para 66.
joy\textsuperscript{21} of (the Creator) Ahura Mazda\textsuperscript{22} (and) \textit{uz} for the joy\textsuperscript{23} of the Ameshaspands\textsuperscript{24}, goes from the shining\textsuperscript{9} Eastern \textit{va} direction\textsuperscript{11} to\textsuperscript{13} the distantedended\textsuperscript{12} path\textsuperscript{14}, up to\textsuperscript{16} the aerial space\textsuperscript{17} bestowed by God\textsuperscript{15} (and) up to\textsuperscript{19} the fixed place\textsuperscript{20} appointed\textsuperscript{18}.\textit{vb}

(Kardāh 8) (36) Tishtrīm\textsuperscript{1} stārem\textsuperscript{2} raēvantem\textsuperscript{3} khvarenanghantem\textsuperscript{4} yazamaide\textsuperscript{5}; yim\textsuperscript{6} yāre-charesh\textsuperscript{7} mashyahe\textsuperscript{8} ahuracha\textsuperscript{9} khratugūtō\textsuperscript{10} aurunacha\textsuperscript{11} gairishāō\textsuperscript{12} sīzdracha\textsuperscript{13} rvascharāto\textsuperscript{14} uzyörentem\textsuperscript{15} hispōsentem\textsuperscript{16}; huyāiryācha\textsuperscript{17} dainghave\textsuperscript{18} uz-jasentem\textsuperscript{19} duzyāiryācha\textsuperscript{20}. Kadha\textsuperscript{21} airyāo\textsuperscript{22} dainghāvō\textsuperscript{23} huyāiryāo\textsuperscript{24} bāvāonti\textsuperscript{25}.

We worship\textsuperscript{5} the radiant\textsuperscript{3} and glorious\textsuperscript{4} Star\textsuperscript{2} Tishtrya\textsuperscript{1}. For whose\textsuperscript{6} rising,\textsuperscript{15} men\textsuperscript{8} \textit{vc} who live in the fruits of the year\textsuperscript{7} and the chiefs\textsuperscript{9} \textit{vd} of deep understanding,\textsuperscript{10} the wild beasts\textsuperscript{11} wandering on the mountains,\textsuperscript{12} the hedgehogs,\textsuperscript{13} and the animals that wander wild at large\textsuperscript{14} \textit{ve} desire eagerly.\textsuperscript{16} Because, the way it rises\textsuperscript{19}, (it becomes) the year of fertility\textsuperscript{17} (or) the year of famine\textsuperscript{20} for the country\textsuperscript{18}. Besides, they wish that\textsuperscript{21} the Iranian\textsuperscript{22} countries\textsuperscript{23} may \textit{vf} become\textsuperscript{25} fertile\textsuperscript{26} (or prosperous)!

Ahe raya khvarenanghacha tem yazāi surunvata yasna Tishtrīm stārem. zaotrābyō Tishtrīm stārem raēvantem khvarenanghantem yazamaide. Haomayō gava baresmana hizvō-danghangha, mānthracha vachacha shyaothnacha, zaotrābyascha arshukhdhaēbyascha vāghzhibō.

Yenghe hātām āat yesne paiti vanghō, Mazdāō Ahurō vaētha ashāt hachā, yāonghāmcya tānschā tāoschā yazamaide.

(Kardāh 9) (37) Tishtrīm\textsuperscript{1} stārem\textsuperscript{2} raēvantem\textsuperscript{3} khvarenanghantem\textsuperscript{4} yazamaide\textsuperscript{5}. Āsu-khshvaēvem\textsuperscript{6} khshvivi-vāzem\textsuperscript{7}, yō avavat khshvaēvō vazaihe, avi zryō Vouru-kashem, yatha tighrish mainivasāo, yim anghat Erekshō khshvivi-ishush khshvivi-ishvatemō airyanām airyō, khshu-
that hacha garōt khvantem avi gairīm.

(37) We worship\textsuperscript{5} the Star\textsuperscript{2} Tishtrya\textsuperscript{1}, radiant\textsuperscript{3}, glorious\textsuperscript{4}, swift-flying\textsuperscript{6}

\textit{uz} i.e. At the will of the Creator Ahura Mazda and the Ameshaspand and by obeying their command.

\textit{va} As regards the explanation of the word “afentem” see my translation of the Vendidad, fargard 21st para 5 note.

\textit{vb} Professors Spiegel and Harlez affixing the word “hish” to the water translate thus: “Tishtrya brings the water”.

\textit{vc} Original meaning those who go by the season (lit. the year); root char = to go; nominative plural of yare-charesh.

\textit{vd} Or wisdom-increasing.

\textit{ve} Or “await eagerly”; original “(are) desiring”.

\textit{vf} I have translated this paragraph generally based on Professor Darmesteter’s translation.
(38) Avi\(^{31}\) dim\(^{32}\) Ahurô Mazdã\(^{33}\) avân\(^{34}\), Ameshâo Spenta\(^{35}\), youru-gaoyaoitish\(^{36}\) he\(^{37}\) Mithrô\(^{38}\) pouru-pantâm\(^{39}\) frachaêshaêtem\(^{40}\). Ádim\(^{41}\) paskât\(^{42}\) anu-marezatem\(^{43}\) Ashishcha\(^{44}\) Vanguhi\(^{45}\) berezaiti\(^{46}\), Parendîcha\(^{47}\) raoratha\(^{48}\), višpem ā ahmât\(^{49}\) yat\(^{50}\) amem\(^{51}\) paiti-apayat\(^{52}\) vazemnô\(^{53}\) khvanvantem\(^{54}\) avi\(^{55}\) gairêm\(^{56}\) khavanvata\(^{57}\) paiti\(^{58}\) nirat\(^{59}\).

Ahe raya khvarenanghacha, tem yazâi surunvata yasna Tishtrîm stärem. zaotrâbyô Tishtrîm stärem raêvantem khvarenanghuhtem yazamaide. Haomayô gava baresmana hizvô-danghangha, mânthracha vachacha shyaothnacha, zoatrâbyascha arshukhdhaêibyascha vâghzybô.

\(\text{yenghe hätäm āat yesne paiti vanghai, Mazdão Ahurô vaêtha ashât hachã, yâonghâmcha tânschâ taoeschâ yazamaide.}\)

(38) The Creator Ahura Mazda\(^{33}\) helped\(^{34}\) (Tishtrya) him\(^{31}-32\); the Ameshaspentas\(^{35}\) (i.e. the Bountiful Immortals)\(^{35}\) and Meher\(^{38}\) (yazata) the Lord of wide pastures\(^{36}\) vi\(^{36}\) prepared\(^{40}\) (or opened) for him\(^{37}\) the sufficient way\(^{39}\); the good\(^{45}\) (and) exalted\(^{46}\) Ashishvâng\(^{44-45}\) (and) Parendi\(^{47}\) (or light) chariot\(^{48}\) vi\(^{48}\) cleaned or wiped off\(^{83}\) (the path) for him\(^{49}\) until\(^{49}\) he came up\(^{52}\) running\(^{53}\) up to the Mount\(^{56}\) Khvanvant\(^{57}\).

(39) Tishtrîm stärem\(^{2}\) raêvantem\(^{3}\) khvarenanghuhtem\(^{4}\) yazamaide\(^{5}\); yô\(^{6}\) pairikâö\(^{7}\) taurvayeti\(^{8}\), yô\(^{9}\) païtrikâö\(^{10}\) titärayeiti\(^{11}\) yao\(^{12}\) uzâonghat\(^{13}\) Angrô Mainyush\(^{14}\), mamunush\(^{15}\), stârâm\(^{16}\) afsh-chithranâm\(^{17}\) vispanâm\(^{18}\) paiti-apetêe\(^{19}\).

(39) We worship\(^{5}\) the Star Tishtrya\(^{1}\), radiant\(^{3}\) and glorious\(^{4}\); who\(^{6}\) afflicts\(^{8}\) and \(\text{destroy}s\(^{11}\) the pairikas\(^{7}\) (or drives out\(^{11}\) ), whom\(^{12}\) (i.e. the pairikas) the Angra Mainyu - the Evil Spirit caused to stand up\(^{13}\) in order to oppose\(^{19}\) all\(^{18}\) the Stars\(^{16}\) containing the seed of waters\(^{17}\), vi\(^{12}\) intentionally\(^{15}\).

(40) vîTâö\(^{20}\) Tishtryô\(^{21}\) taurvayeti\(^{22}\), viwaiti\(^{23}\) hîsh\(^{24}\) zrayanghat\(^{25}\) hacha\(^{26}\) Voura-kashât\(^{27}\), Āat maêgha\(^{28}\) us-fravãönte\(^{30}\) huyãryô\(^{31}\) äpô\(^{32}\) barentfish\(^{33}\), yâhva\(^{34}\) urvâitish\(^{35}\) awrânö\(^{36}\) perethu\(^{37}\) apî\(^{38}\) vyasaitish\(^{39}\), avô-

For the translation of the remaining portion, see Karda 4 of this yasht above.

\(\text{v h} \text{ “frachaêshaêtem” and “anu-marezatem”, these two verbs are in parasmaipada dual; the first in potential mood and the second in imperfect tense.}\)

\(\text{vi} \text{ Behind him went “Ashishvâng and Parendî”, (Darmesteter). I have not understood the entire meaning of “Khvanvata paiti nirat”. “On the shining waters” (Darmesteter): “at the brilliant place of its setting” (Harlez). Sanskrit nira = water.}\)

\(\text{vj} \text{ See Karda 5, para 8 of this yasht.}\)

\(\text{vk} \text{ “Mamanush” - root man = Sanskrit man = to know, to think; derived from “mamanvâng”.}\)

\(\text{vl} \text{ Dr. Geldner takes the entire 40th paragraph in the verse form of seven lines; each line ends with comma (,) and full-stop (.)}.\)
urvaitīsh⁴⁰ haptā⁴¹ kārshvān⁴².

Ahe raya khvarenanghacha, tem yazāi surunvata yasna Tishtrīm stārem. zaothrābyō Tishtrīm stārem raēvantem khvarenanguhantem yazamaide. Haomayō gava baresmana, hīzvō-danghangha, mānthracha vachacha shyaothnacha, zaothrābyascha arshukhdhāēibyascha vāgh zbīyō.

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

(40) Tishtrya a fostīkōs i.e. pairikās and vōts blōs them away from the Sea. 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).

(Kardāh 11th) (41) Tishtrīm stārem raēvantem khvarenanguhantem yazamaide; yimā āpō paītish-marentē armaēštāō, frātathāchāsh, khānyō thraotō-stātaschā, parshuyāō vairōoschā.

(41) We worship the radiant and glorious Star Tishtrya, whom the stagnant waters, running and flowing waters, the well” waters, the spring waters, the waters of running stream, dew-dripping waters and the rain waters remember eagerly.

(42) "Kadha"-nō avi uzayarat, Tishtryō raēvāo khvarenangūhō. Kadha khāō aspō-staoyehīsh, apām ghāzrām aiwīghzārēm, srīraoschā asō-shōithrāoschā gāyotītīshchā āta-chintīsh, ā vareshajīsh urvarānām, sūrā vakhshiyentē vakhsha.

Ahe raya khvarenanghacha, tem yazāi surunvata yasna Tishtrīm stārem. zaothrābyō Tishtrīm stārem raēvantem khvarenanguhantem yazamaide. Haomayō gava baresmana, hīzvō-danghangha, mānthracha, vachacha shyaothnacha, zaothrābyascha arshukhdhāēibyascha vāgh zbīyō.

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

vm i.e. scatters away (in the sense of English blows away).
vn Original meaning “help-bringing, help-giving”.
vo In the original form this word (vijasāūtīsh) is in the present participle first person plural feminine and qualifies “awrāo” (spreading wide).
vp For comparison, see yasna Hā 68, para 6.
vq Dr. Geldner takes the entire para 42 in the verse form of eight lines; each line ends at comma (,) and full-stop (.).
(42) When will the radiant and glorious Tishtrya rise for us? When will the springs with a flow and overflow of waters bigger than the horse run to the beautiful places and cities? (so that) the trunks of the trees may grow with intense growth.

(Kardāh 12th) (43) Tishtrīm stārem raēvantem khvarenangu-hantem yazamaide; yō vīspāish7 naēnizait8 simāo9 apaya10; vazedhr-rish11 ukhshyeiti12 vispāose13-tāo14 dāmān15 baēshzyaticha 16sēvishtō17; yezi18 aēm19 bavaiti20 yashtō21 khshnūtō22 frithō23 paiti-zantō24.

Ahe raya khvarenanghacha, tem yazāi surunvata yasna Tishtrīm stārem. zaotrābyō Tishtrīm stārem raēvantem khvarenangu-hantem yazamaide. Haomayō gava baresmana, hizvō-danghangha, mānthracha, vachacha, shyaothnacha, zaotrābyascha arshukhdhāēibyascha vāghzibyō.

Yenghe hātām āat yesne paiti vanghō, Mazdāo Ahurō vaētha ashāt hachā, yāonghāmcha tānschā tāoschā yazamaide. (43) We worship the Star Tishtrya, radiant, who cleanses all dreadful things (contained) in water, when he is worshipped (i.e. Tishtrya) is worshipped, pleased, loved and honoured, the powerful (and) most beneficent then renders this entire creation prosperous, and revives (it).


Ahe raya khvarenanghacha, tem yazāi surunvata yasna Tishtrīm stārem. zaotrābyō Tishtrīm stārem raēvantem khvarenangu-hantem yazamaide. Haomayō gava baresmana, hizvō-danghangha, mānthracha, vachacha, shyaothnacha, zaotrābyascha arshukhdhāēibyascha vāghzibyō.

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

(Kardāh 14) (45) Tishtrya is the Lord and overseer above all the stars.

(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 who (i.e. Tishtrya) moving amongst the luminaries (of the sky) goes towards the stars containing the seed of waters.

(46) He goes to all the waters and to the entire magnificent, famed, deep (and) broad-watered Vouru-kasha, in the shape of a horse, crimson, beautiful, with golden ears (and) golden caparison.

(47) Āat āpō ava-barente, Spitama Zarathushtra, zrayang-
hat⁴⁵ hacha⁴⁶ Voura-kashāt⁴⁷, tātāo⁴⁸ urvāthrao⁴⁹ baēshazayăo⁵⁰, tāo⁵¹ avadhā⁵² vībakhshaiti⁵³ ábyo⁵⁴ danhubyo⁵⁵ sēvishto⁵⁶, yatha⁵⁷ aēm⁵⁸ bavaiti⁵⁹ yashtō⁶⁰, khshnūto⁶¹ frithō⁶² paiti-zantō⁶³.

Ahe raya khvarenanghacha, tem yazāi surunvata yasna Tishtrīm stārem. zaotrabvō Tishtrīm stārem raēvantem khvarenanguhantem yazamaide. Haomayō gava baresmana, hizvō-danghangha, mānthracha vachacha shyaothnacha, zaotrabvascha arshukhdhaēibyascha vāghzibyō.

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

(47) O Spitaman⁴³ Zarathushtra⁴⁴! when⁵⁷ he⁵⁸ (i.e. Tishtrya) (is)⁵⁹ worshipped⁶⁰, pleased⁶¹, loved⁶² (and) welcomed⁶³, (he), the most beneficent⁶⁴ having brought⁶⁵ the flowing⁶⁶, efficacious⁶⁷ (and) healing⁶⁸ waters⁶⁹, from the Sea⁷⁰, Vouru-kasha⁷¹, distributes the water⁷² hither⁷³ thither and, every where⁷⁴ in the countries.

(Kardāh 15) (48) Tishtrīm⁴¹ stārem⁴² raēvantem⁴³ khvarenanguhantem⁴ yazamaide⁴; yim⁵⁶ vīspаish⁶⁷ paitish-marente⁶⁸ yāish⁹ Spentahe Mainyēushⁱ⁰ dāmān¹¹, adhāir-i-zemāishcha¹², upair-i-zemāishcha¹³, yācha upapa¹⁴, yācha upasma¹⁵, yācha fraptejān¹⁶, yācha ravascharān¹⁷, yācha upaier¹⁸ tāo¹⁹ akaran¹⁰ anaghra²¹ ashaono²² stish²³ āidhi²⁴.

Ahe raya khvarenanghacha, tem yazāi surunvata yasna Tishtrīm stārem. zaotrabvō Tishtrīm stārem raēvantem khvarenanguhantem yazamaide. Haomayō gava baresmana, hizvō-danghangha, mānthracha vachacha shyaothnacha, zaotrabvascha arshukhdhaēibyascha vāghzibyō.

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

(48) We worship⁵ the radiant⁶ (and) glorious⁶ 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

wd Yācha upāpa - its original meaning is “and those that live in waters”. we i.e., “those living away from the ground”, “those that remain in the air”. The meaning of “upasma” (deriving from Upa + zema) can be “living on the ground”.

wf Upairi - Sanskrit Upari - besides, in addition to.

wg Āidhi = Sanskrit ādi = other, etc.

wh Akarana = endless, without an end; anaghra = without a beginning.
(Ahura Mazda), remember eagerly.

(Kardāh 16) (49) wi Tishtrīm Stārem raēvantem khvarenangu-hantem yazamaide, thamananguhantem, varechanguhantem, yaokhshtivantem hshayamnem, isānem hazanγrāī āyaptanām. Yō dadhāītī kukhshnavānāī, pourush ayaptāī jaidhyantāī, ajaidhyamnāī mashyāī.

(49) We worship the Star Tishtrya, the radiant, the glorious, health-giving, pompous, powerful, ruling, predominant over a thousand gifts, who grants many boons prayed for or not prayed for to that man who has pleased him.

(50) Azem dadhām, Spitama Zarathushtra, aom stārem yim Tishtrīm avāontem yesnyata, avāontem vahmyata, avāontem khshnaothvata, avāontem frasastata, yatha māmchit yim Ahurem Mazdām.

(50) O Spitamān Zarathushtra! I have created this star Tishtrya as worthy of worship, adoration, propitiation, and glorification as Myself – Ahura Mazda.

Explanation: (Why Tishtrya was created so great, is mentioned below).

(51) Avanghāo pairikayāo paitishtātayaēcha, paitis chapta yaēcha, paititaretayaēcha, paityaoget tbaēshah yāicha, yā duzyāirya, yā mashyāka avi duzvachanghō huyāiryām nāma ajoaite.

(51) (I have created the Star Tishtrya as worthy of worship and adoration like Myself) in order to withstand, destroy and drive out this Pairikāwn Duz yāirya whom wicked persons call by the name Huyāiryā, and to prevent malice.

wi Dr. Geldner takes this whole paragraph in the verse form of 8 lines.

wj Original meaning “unto one who asks for, unto one who does not ask for”.

wk The reduplicated form of the root khshnu (=to please) became “kukhshnu”.

wl i.e. as I who am Ahura Mazda, like Myself too.

wm Similar statement occurs for Meher yazata, too, with slight difference (see Meher yasht, para 1).

wn i.e. Famine-producing; original meaning “pertaining to bad year”. After the Avesta, during the period of Cuneiform Inscriptions, the Emperor Darius wishing prosperity for his own kingdom from the Creator Ahura Mazda prays May the Lord protect my kingdom from the hostile army and from the famine (hachā dushyār)! That inscription is as follows: Utā imām dahiyāum Aura Mazdā pātuva hachā haināyā, hachā dushyār, hachā draugā …… (see the writing numbered H of Persepolis). Meaning:- (The Emperor Darius prays:) Also may Ahura Mazda protect this kingdom (of mine) from the hostile army, from famine and from falsehood- deceit.

wo Original meaning “evil speaking”, from it “speaking quite contrary”.

wp Original meaning in order to withstand the malice, (root paiti-vaz).
(52) Yedhī57 zi58 azem59 nōīt60 daidhyām61, Spitama62 Zarathushtra63, aom64 stārem65 yim66 Tishtrīm67, avāontem68 yesnyata69 avāontem70 vahnyата71 avāontem72 khshaothvata73, avāontem74 frasastata75, yatha76 māmchit77 yim78 Ahurem Mazdām79.

(53) Avanghāo80 pairikayāo81 paitishtātayaēca82, paitischaptayaēca83, paititaretayaēca84, paityaoget85-tbaēshahyāičha86, yā87 duzyāirya88; yām89 mashyāka90 avi duzvachangho91 huyāiryam92 nāmā 93 aojaiṭe94.

(54) Hamae95 zi96 me97 idha98 ayān99 hamayāo100 vā1 khshapō, hāo3 pairīka4 yā5 duzyāirya6 vīspha7 anghēush8 astvatō9 parōt10 pairīthnem11, anghvā12 ava-hisidhyāt13 ācha pairīcha14 dvaraiti15.

(52-53) For88 if89 190, O Spitaman62 Zarathushtra63! had not60 created81 this64 Star65 Tishtrya67 as68 worthy of worship69 as70 worthy of praise71, as72 worthy of propitiation73, as74 worthy of glorification75 as76 Myself - Ahura Mazdā79, in order to withstand82 this80 Pairīka81 (named) Duzyairya88, whom99 wicked91 persons90 call94, Huyaire92, in order to destroy83 drive (her) out84, and prevent85 her malice86, (54) then indeed96 every95 day99 (and) every100 night2 (i.e. always) what3 pairīka4 (named) Duzyairya6 would wage10 war11 (or strife) here98 (i.e.) in the entire7 corporeal9 world8 of Mine97, and would injure13 the life12 everywhere.

(55) Tishtryō16 zi17 raēvāo18 khvarenanghāo19 avām20 pairikām21 ādarezayētī22, bibdāiśchā23, thrēbdāiśchā24, avanennmāiśchā26 viśpab-dāiśchā26, mānayen ahe yatha27 hazangrem28 narām29 ōim30 narem31 ādarezayōit32; yōī33 hyān34 astī35 aojangha36 aojishta37.

(55) "But"17 the radiant18 (and) glorious19 Tishtrya16 binds22 that20 pairīkā21 (named Duzyairya) with double23 and treble fetters24, and with invincible26 wū2fetters26. Explanation:- (How he binds the fetters is stated below.)

Just as77 a thousand28 men29 who33 are34 the strongest37 in physical135 strength36 would fetter32 one30 man31; (the same way Tishtrya binds stoutly that pairīkā so that she can be prevented from doing any harm).

(56) Yat38 zi39 Spitama40 Zarathushtra41, airyo42 danghāvo43 Tishtryehe44 raēvatō45 khvarenanguhatō46 aiwi-sachyāresh47 dāitīm48 yasnemcha49 vahmemcha50 yatha51 he52 astī53 dāitōṭem54 yasnascha55

wq Professors Spiegel and Harlez. Taking "khao" instead of "hao" according to Geldner would "drain out the springs of water (khao)" (Darmesteter).

wr hisidhyat (potential mood) root sad = Sanskrit Shadh = to smite, to destroy; "sad" is changed into "sid"; being an Intensive verb, the root is reduplicated.

ws Original meaning “near and roundabout” (acha pairicha); dvaraiti present participle locative singular, original base dvarat; (root dvar = to run).

wt zi = Sanskrit hi = but, because, indeed, verily.

wu Root van = Winnan (Saxon) = to win, to conquer.
vahmascha⁵⁶, ashāt⁵⁷ hacha⁵⁸ yat⁵⁹ vahishtāt⁶⁰, nōṭ⁶⁷ ithra⁶² airyāo⁵³ danghāvā⁶⁴ frāsh⁶⁵ āha⁶⁶ haēṇa⁶⁷, nōṭ⁶⁸ vōigha⁶⁹, nōṭ⁷⁰ pāma⁷¹ nōṭ⁷² kapastish⁷³, nōṭ⁷⁴ haēnōyō⁷⁵ rathō⁷⁶, nōṭ⁷⁷ uzgerēptō⁷⁸ drafshō⁷⁹.

(56) O Spitamān⁴⁰ Zarathushtra⁴¹! If⁵⁸ the Iranian⁴² wv countries⁴³ wv would perform⁴⁷ verily⁵⁹ the proper⁴⁸ worship⁶⁹ and adoration⁵⁰ in honour of the radiant⁴⁵ (and) glorious⁴⁶ Star Tishtrya⁴⁴ just as⁵¹ the most proper⁵⁴ worship⁵⁵ and adoration⁵⁶ performed with the best⁶⁰ righteousness⁵⁷-⁵⁸ i.⁵³ (worthy) for him⁵² (i.e. Tishtrya), then neither⁶¹ the hostile army⁶⁷ nor⁶⁸ calamity⁶⁹, neither⁷⁰ w⁵ sickness⁷¹ nor⁷² vengeance⁷³, neither the chariot⁷⁶ of the hostile army⁷⁵ nor the uplifted⁷⁸ banner⁷⁹ (of the enemy) can rush forward⁶⁵-⁶⁶ to the Iranian countries⁶⁴.

(57) wv Paiti dim peresat Zarathushtrō, kat zī asti; Ahura Mazda, Tishtryehe raēvatō khvarenanguhatō dāityōtemō yasnascha vahmascha, ashāt hacha yat vahishtāt. (58) Āat mraot Ahurō Mazdāō, zaothrāō he uzbārayen airyō danghāvō, baresma he sterenayen airyō danghāvō; pasūm he pachayen airyō danghāvō; aurushem vā vohu-gaonem vā, kāchit vā gaonanām hamō-gaonem.

(59) Mā he mairyō geūrvayōit, mā jahika, mā ashāvō asrāvayat-gāthō, ahumerekhsh, paityārenō īmām-daēnām yām āhūirīm Zarathushtrim (60) Yēzi-she mairyō geūrvayāt, jahika vā, ashāvō vā asrāvayat-gāthō, ahumerekhsh, paityārenō īmām daēnām yām āhūirīm Zarathushtrim, para baēshaza hachaite Tishtryō raēvō khvare-nanghāō. (61) Hamatha airyābyō danghubyō vōighnāo jasāonti; hamatha airyābyō danghubyō haēnā frapatāonti; hamatha airyābyō danghubyō janyāonti, panchasaghnāi sataghnaishcha, sataghnaī hazangraghnāishcha, hazangraghnāi baēvareghnaishcha, baēvareghnaī ahākhstaghnaishcha.wx

Ahe raya khvarenanghacha, tem yazāi surunvata yasna Tishtrīm stārem. zaotrābyō Tishtrīm stārem raēvantem khvarenanghuatem yazamaide. Haomayō gava baresmana, hizvō-danghangha, māntrācha vachacha shyaothnachcha, zaotrābyascha arshuhdhaebyascha vāghzhīyō.

wv I.e. People of the countries under the suzerainty of the Sovereigns of Iran.
wv Original meaning "give, offer" (Sanskrit root ā-shak).
wv The meaning of pāman (Sanskrit pāman) is skin-disease; scab (Darmesteter compares this word with Afghan “pām” (leprosy) and “pām-an” (a leper). In Behram yasht Dr. Geldner has taken the same word “pām”.
wv For comparison, see Behram yasht, para 48. For the translation of paras 57-61, see Behram yasht, karda XVII, paras 49-53. The difference is, in this yasht the name of Tir, and in the other yasht the name of Behram occurs.
wz For the translation of paragraphs 57-61, see Beheram yasht, paragraphs 49-53.
Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaētha ashāt hachā,
yāonghāmcha tānschā tāoschā yazamaide.

(To recite in bāz) Hormazd Khodāe awazūnie mardum, mardum sardagān hamā sardagān, hambāyaste vehān, oem behēdin māzda-
yasnān āgāhī āstavānī nekī rasānad aedūn bād. (To recite aloud) Yathā Ahū Vairyō 2.

Yasnemcha vahmemcha aojascha zavarecha āfrīnāmi, Tishtryehe
stārō raēvatō khvarenanguhatō satavaēsahe frāpahe sūrahe Mazdadhehahe. Ashem Vohū 1.

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


GOSH YASHT


Pa nāme yazdān Ahura Mazda khodāe awazūnī gorje khoreh awazāyād; Gēush urva Dravāspa sūrahe khoreh berasād."xb

Az hamā ģunāh patet pashemānum; az harvastin dushmanā duzhukhtā duzhvarshhta, mem pa ġetī manīd, oem goft, oem kard, oem jast, oem būn būd ested. Az ān ģunāh manashnī gavashnī kunashnī, tanī ravānī ġetī mīnōānī, okhe avākhsh pashemān pa sē gavashnī pa patet

xa This yasht is also known by the name “Dravāspa yasht”. As regards the explanation of “Dravāspa”, see the last note of paragraph 1 of this yasht.

xb i.e. May the powerful and glorious Goshuruna Dravāspa come (unto my help)! For its ex-
planation, see the last note of paragraph 1 of this yasht.

Fravaranē mazdayasnō Zarathushtrish vidaēvō Ahura-tkaēshō (Gāh according to the period of the day) frasastayaēcha. Dravāpayao sūrāyō Mazdadhātayō ashaonyāo, xc khshnaotheh yasnāich vahmāich kkhshnaothrāichhī frasastayaēcha yathā Ahū Vairyō zaota frā-me mrūte, athā ratush ashātchit hacha frā ashava vidhvā mraotū.

(Kardāh 1) (1) Dravāspāmī sūrāmī Mazdadhātāmī ashaṇīmī yazamaide6; drvō-pasvām6, drvō-staurāmī, drvō-urvathām6, drvō-apernāyukāmī9 pouru-spakhštīm10 dūrāt11 pathana12 khvāthravana13 dareghō-hakhedhrayana14.

(1) We worship4 the powerful2 (and) holy4 xdDravāspa1, possessed of long-standing friendship14 created by Ahura Mazdā3, giving health to cattle6, or drought animals7, to "friends8, and children9, keeping watchfully10 from afar11, giving happiness13 widely12.xf

(2) Yukhta aspām15 varetō-rathām16, khvanat-chakhrām17, fshaonīm18, marezām19, amavaitīm20, huraodhām21, khvāsokām22 baēshaz-yām23 drvō-stāitīm24, drvō-varetām25 avanghe26 narām27 ashaonām28.

(2) (We worship Dravāspa) who yokes teams of horses15, keeps the fast-moving chariot16, with resounding (or shining) wheels17, prosperity-giving18, pure19, powerful20, beautiful21, conferring benefit on one’s self22, healing23, standing firm24, giving powerful support25 for the help26 of the righteous28 men27.

xc i.e. For the worship, etc., of the powerful and holy Dravāspa created by Ahura Mazda (see Khorshed Nyāyesh).

xd The original meaning of drvāspa (= drva + aspa) is “giving health to the horse”, hence the yazata giving health to all the animals; as his collaborator there occurs “Gēush urvan”, the meaning of which is the soul of the cattle, source, the “soul of the universe”. Moreover, the yazata Dravāspa is in the feminine gender like Āvan, Din, Ashishvangh. Dr. Haug from the last part of this paragraph compares “Dravāspa” with the Milky-way, thus: with many eyes (pouru-spakhštīm); with distant roads (dūrāt pathana), self-shining (khvāthravana) and with long constellation or with the cluster of stars (dareghō-hakhedhrayana).

xe If we derive the word “urvathām” from the Sanskrit root vardh = to grow, then the meaning of “drvō urvathām” having followed by “i” and preceded by the redundant “u” becomes “urvadhi” = urvadh.

xf Or guarding fully from afar the roads, with comfortable, long-standing friendship. If we take this word “pouru-spakhštī” instead of “pouru-spakhštīm” 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 afar” with wide12, long-standing friendship14 accompanied by happiness13. Original meaning is “with full watch”.

xg Here “yazamaide” occurring in the first para is to be employed.

xh From “drvō-stāiti” the Persian word “dorosta” (sound) is derived
(3) xīTām29 yazata30 Haoshyanghō31 Paradhātō32 upā33 upabde34 Harayāo35 Berezō36 Srīrayāo37 Mazdadhātayāo38, satem39 aspanām40 hazangrem41 gavām42, baēvare43 anumayanām44 uta45 zothrām46 frabarō47.

(3) Also45 the bearer47 of libations46 (King) Haoshyangha31 of the Pishhdadian (Dynasty) worshipped30 her39 (i.e. Dravāspa) near33 the foot34 of the beautiful17 Mount Alborz35-36, created by Ahura Mazda38, with a hundred30 horses40, a thousand41 oxen42 (and) ten thousand43 small44 animals44 (and prayed for the boon).

(4) Dazdi48 me49 vanguhi50 sēvishte51 Dravāspe52, tat53 āyaptem54, yat55 bavāni56 aiwi-vanyāo57 viśpe58 daēva59 māzainya60, yatha61 azem62 nōit63 tarshō64 frānemāne65 thvaēshāt66 parō67 daēvaēibyō68, frā ahmāt69 parō70 viśpe71 daēva72 anusō73 tarsha74 nemāonte75, tarsha76 temanghō77 dvarāonte78.

(4) O good50 and most beneficent51 Dravāspa52! grant thou48 unto me49 this53 boon47 that I may overcome56-57 all58 the daevas59 of Mazandarān60, also61 that I62 (am) never63 striken with terror64, bow down65 through fear66 before67 the daevas68, (but) on the contrary69-70 all71 the daevas72 striken with terror73 bow down74 (before me) against their will75 (and) terror-striken76 run away74 into darkness77.

(5) Dathat78 ahmāt79 tat80 avat81 āyaptem82 drvāspa83 sūra84 Mazdadhāta85 ashaoni86 thrāthri87 zothrō-barā88 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 dedicator80 a and the beseecher91 (i.e. to the King Hoshang of the Pishhdadian Dynasty).

(6) Ahe94 raya95 khvarenanghachā96, tām97 yazāi98 surunvata99 yasna100, tām1 yazāi2 huyashta3 yasna4, Dravāspām5 sūrām6 Mazdadhātam7 ashaonām8, zothrābyō9 Dravāspām10 sūrā11 Mazdadhātam12 ashaonām13 yazamaide14.

Haomayō gava baresmana, hizvō-danghangha, mānthracha vachacha yaothnacha, zothrābyascha arshukhdhaēibyascha vāghzibyō.

Yenghe hātām āat yesne paithi vanghō,
Mazdāo Ahurō vaēthā ashāt hachā,

xi Except the last three words this para occurs in Avān yasht, para 21.

xj In the literal sense these are translated as: "a hundred of horses, a thousand oxen and ten thousand small animals".

xk The final portion of this paragraph occurs in the seventh karda of the Srosh yasht Vadi.
yāonghāmcha tānschā tāoschā yazamaide.

(6) On account of her94 (i.e. Dravāspa’s) splendour95 and glory,96 her97 do I worship98 with the famous99 yasna100 (and) do I worship her (i.e.) the heroic6 and holy8 Dravāspa8 created by Ahura Mazda7 with the well-consecrated3 yasna4. We worship14 the heroic11 (and) holy13 Dravāspa10 created by Ahura Mazda12 with libations6.


(8) Tām1 yazata2 yō3 yimō4 khshaēto5 hvāthwō6 Hukairyāt7 hacha8 berezanghat9, satem10 aspanām11 hazangrem12 gavām13 baēvāre14 anumayanām15, uta16 zaorthām17 frabarō18.

(8) Jamshed9 the King5, bearer18 of the libations17 and the protector of the subjects also16 worshipped2 her (i.e. Dravāspa) from8 the Mount6 Hukara7 with hundred10 horses11 thousand12 oxen13 (and) ten thousand14 small animals15 (and asked for the boon):

(9) xmDazdī19 me20 vangūhi21 sēvishte22, Dravāspē23 tāt24 āyaptem25, yatha26 azem27 fshaonī28 vāthwa29, avabarānī30 avi31 Mazdā32 dāmabyō33, yatha34 azem35 amerekhtīm36, avabarānī37 avi38 Mazdā39 dāmabyō40.

(9) O good21 (and) most beneficent22 Dravāspa23! do thou grant19 me20 this24 boon31 that I may bring30 prosperity28 unto31 the creatures33 of Ahura Mazdā32 (and) xmthe increase of cattle29 30and immortality36 unto38 the creatures40 of Ahura Mazdā39.

(10) 0Uta41 azem42 apa-barānī43, va44 shudhemcha45 tarshnemcha46 hacha47 Mazdā48 dāmabyō49, uta50 azem51 apa-barānī52, va53 zaurvāmcha54, meīrtyēmcha55 hacha56 mazdā57 dāmabyō58, uta59 azem60 apa-barānī61, va62 gerememcha63 vātem64 aotemcha65 hacha66 Mazdā67 dāmabyō68, hazangrem69 aiwi-gāmanām70.

(10) Also41 I42 may take away43 (or remove) both44 hunger45 and thirst46 from47 the creatures49 of Ahura Mazdā48; Also50 I may take away52

xl For its translation, see paragraphs First and second of this yasht.

xm Dr. Geldner takes this paragraph in the verse form of six lines.

xn I have taken the words “fshaonī vāthwa” as nouns in the Dvandva Compound. Also the word “fshaonī” occurs as an adjective, meaning prosperous, “fat”.

xo For comparison, see Āvān yasht para 26 where the King Jamshed prays for destroying the power and the prosperity of the daevas.

xp Dr. Geldner takes this paragraph in the verse form of 10 lines.
decrepitude\textsuperscript{54} and death\textsuperscript{55} from\textsuperscript{56} the creatures\textsuperscript{58} of Ahura Mazda\textsuperscript{57}; I\textsuperscript{60} may (cast out) from\textsuperscript{66} the creatures\textsuperscript{68} of Ahura Mazda\textsuperscript{67} the hot\textsuperscript{63} and the cold\textsuperscript{65} wind\textsuperscript{64}.

(11) Dathat ahmāi tat avat āyaptem Dravāspa śūra Mazdadḥāta ashaoni thṛāthri, zaotṛō-barāi aredhrāi yazemnāi jaidhyantāi, dāthrīsh \textsuperscript{xq}āyaptem.  

Ahe raya khvarenanghacha, tām yazāi surunvata yasna, tām yazāi huyashta yasna, Dravāspām sûram Mazdadḥātām ashaonīm. zaotṛā-
byō Dravāspām sûram Mazdadḥātām ashaonīm yazamaide. Haomayō gava baresma, hizvō-danghangha, mānthrača vachacha shyaot-
nacha, zaotṛābyascha arshukhdhaēibyascha vāghzibyō. 

Yenghe hätām āat yesne paite vanghō,  
Mazdāo Ahūrō vaētha ashāt hachā,  
yāonghāmcha tánschā tāoschā yazamaide.  

(Kardāh 3) (12) Dravāspām surām Mazdadḥātām ashaonīm yazamaide; drvō-pasvām, drvō-staorām, drvō-urvathām, drvō-apere-
nāyukām, pouru-spakhsftim dūrāt, pathana khvāthhravana dareghō-
hakedhrayana, yukhta-aspām, varetō-rathām, khvanat-chakhṛām,  
fsaonīm, merezām, amavaitim, huraodhām khvāsakām,  
baēshazayām, drvō-stātim, drvō-varetām avanghe nārām \textsuperscript{xq}ashaonām.  

(13) Tām\textsuperscript{1} yazāta\textsuperscript{2} Vīsō\textsuperscript{3} puthrō\textsuperscript{4} Āthwyānōish\textsuperscript{5}, vīsō\textsuperscript{6} sūrayāō\textsuperscript{7} Thraē-
ptaonī\textsuperscript{8}, upa\textsuperscript{9} varenem\textsuperscript{10} chathru-gaoshem\textsuperscript{11}, satem\textsuperscript{12} aspanām\textsuperscript{13} hazang-
rem\textsuperscript{14} gavām\textsuperscript{15} baēvare\textsuperscript{16} anumayanām\textsuperscript{17}, uta\textsuperscript{18} zaotṛāo\textsuperscript{19} frabarō\textsuperscript{20}.  

(13) Thraetaona, the son\textsuperscript{4} of Athwya\textsuperscript{5} family\textsuperscript{3} of the valiant\textsuperscript{7} race\textsuperscript{6} who is the  
bearer of liberations, worshipped\textsuperscript{2} her\textsuperscript{i} (i.e. Dravāspa) in the \textsuperscript{xq}four-
cornered\textsuperscript{11} Varena-Gilan)\textsuperscript{10}, city with hundred\textsuperscript{12} horses\textsuperscript{13}, thousand\textsuperscript{14} oxen\textsuperscript{15}  
and ten thousand\textsuperscript{16} small animals\textsuperscript{17} (and prayed for the boon as).  

(14) Dazdi\textsuperscript{21} me\textsuperscript{22} vanghulī\textsuperscript{23} sēvishte\textsuperscript{24} Dravāspē\textsuperscript{25} tat\textsuperscript{26} āyaptem\textsuperscript{27}, yat\textsuperscript{28}  
bavānī\textsuperscript{29} aiwi-vanyāō\textsuperscript{30} azīm\textsuperscript{31} Dahākem\textsuperscript{32} thri-zafanem\textsuperscript{33}, thri-kamere-
dhem\textsuperscript{34}, khshvash-āshīm\textsuperscript{35}, hazangra-yaokhsftām\textsuperscript{36},  
ash-aojanghem\textsuperscript{37}, daēvīm\textsuperscript{38} drujem\textsuperscript{39}, aghem\textsuperscript{40} gaēthāvyō\textsuperscript{41} drvantem\textsuperscript{42}, yām\textsuperscript{43}  
asaojas-
temām\textsuperscript{44} drujem\textsuperscript{45} fracha kerentā\textsuperscript{46} angrō mainyush\textsuperscript{47} avī\textsuperscript{48} yām\textsuperscript{49}  
astvaitim\textsuperscript{50} gaēthām\textsuperscript{51}, mahrāāi\textsuperscript{52} ashahe\textsuperscript{53} gaēthanām\textsuperscript{54}. Uta\textsuperscript{55} he\textsuperscript{56} vanta\textsuperscript{57}  
azānī\textsuperscript{58} Savanghavāchi\textsuperscript{59}, arenavāchī\textsuperscript{60}, yōī\textsuperscript{61} hen\textsuperscript{62} kehrpā\textsuperscript{63} sraēshta\textsuperscript{64}  
zazāteē\textsuperscript{65} gaēthāyichā\textsuperscript{66}, yōī\textsuperscript{67} abdōteme\textsuperscript{68}.  

(14) O good\textsuperscript{23} (and) most beneficent\textsuperscript{24} Dravāspa\textsuperscript{25}! grant me thou\textsuperscript{21} this\textsuperscript{26} 

\textsuperscript{xq} i.e. Dravāspa yazata granted the boon asked by the King Jamshed; For its translation see paras 5-6 of this yasht.  
\textsuperscript{xr} For its translation, see paragraphs First and second of this yasht.  
\textsuperscript{xs} Or of four parts or four-gated; see Vendidad fargard 1.18.
boon\textsuperscript{27} that\textsuperscript{28} I may overcome\textsuperscript{30} (subdue) the Azi-Dahak\textsuperscript{31-32}, three-jawed\textsuperscript{33}, three-skulled\textsuperscript{34}, six-orbed\textsuperscript{35}, of a thousand wiles\textsuperscript{36}, very strong\textsuperscript{37} devilish\textsuperscript{38} Druj\textsuperscript{39}, who is harmful\textsuperscript{40}, wicked\textsuperscript{42} for (these) countries\textsuperscript{41}. Whom\textsuperscript{43} Angra Mainyu\textsuperscript{47} created\textsuperscript{46} as by far the strongest\textsuperscript{44} Druj\textsuperscript{45} on\textsuperscript{48} (this) material\textsuperscript{50} world\textsuperscript{51} for the destruction\textsuperscript{52} of the worlds\textsuperscript{54} of righteousness\textsuperscript{53}. Moreover\textsuperscript{55} I may release (or give salvation\textsuperscript{58}) to his\textsuperscript{56} two wives\textsuperscript{57} Shehernaz\textsuperscript{59} and x\textsuperscript{X} Aranvaz\textsuperscript{60} who are\textsuperscript{62} the fairest\textsuperscript{64} of the bodies\textsuperscript{63} amongst the women\textsuperscript{65} of (this) world\textsuperscript{66}, (and) who\textsuperscript{67} (are fallen) in the deepest cavern\textsuperscript{68}.

(15) Dathat ahmāi tat avat āyaptem Dravāspa Sūra Mazdadhāta ashaoni thrāthri, zaotrō-barāi aredhrāi yazemnāi jaidhyantāi, dāthris āyaptem.

Ahe raya khvarenanghacha, tām yazāi surunvata yasna, tām yazāi huγyshta yasna, Dravāspām sūrām Mazdadhātam ashaonim. zaotrābyō Dravāspām sūrām Mazdadhātam ashaonīm x\textsuperscript{Y} yazamaide.

Haomayō gava baresmana, hizvō-danghangha, māntrācha vacha-cha shyaothnacha, zaotrābyascha arshukhdhaēbyascha vāghzyō.

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


(17) Tām' yazata' Haomō\textsuperscript{3} Frāṣhmish\textsuperscript{4} baēshazyō\textsuperscript{5}, srūrō\textsuperscript{6}, khshath-ryō\textsuperscript{7}, zairi-dōitrō\textsuperscript{8}, barezishte\textsuperscript{9} paiti\textsuperscript{10} barezahi\textsuperscript{11} Hairaithyō\textsuperscript{12} paiti\textsuperscript{13} Barezyāyō\textsuperscript{14}; āat\textsuperscript{15} him\textsuperscript{16} jaidhyant\textsuperscript{17} avat\textsuperscript{18} āyaptem\textsuperscript{19}.

(17) Haoma\textsuperscript{3}, the prosperity-bringer\textsuperscript{4}, the healing\textsuperscript{5}, the beautiful\textsuperscript{6}, the royal\textsuperscript{7} (and) golden-eyed\textsuperscript{8}, worshipped\textsuperscript{2} her\textsuperscript{1} (i.e. Dravāspa) upon\textsuperscript{11} the highest\textsuperscript{9} height\textsuperscript{11} of (the Mount) Alborz\textsuperscript{12-14}, and asked of\textsuperscript{17} her\textsuperscript{16} this\textsuperscript{18} boon\textsuperscript{19},

(18) Dazdī\textsuperscript{20} me\textsuperscript{21} vanguhi\textsuperscript{22} sēvishte\textsuperscript{23} Dravāspe\textsuperscript{24} tat\textsuperscript{25} āyaptem\textsuperscript{26}, yatha\textsuperscript{27} azem\textsuperscript{29} bandayeni\textsuperscript{29} mairīm\textsuperscript{30} Tūrīm\textsuperscript{31} Frangrasyānem\textsuperscript{32}, uta\textsuperscript{33}

\textsuperscript{xt} For comparison of paras 13-14, see Āvān yasht, paras 33-34.
\textsuperscript{xu} Shehernaz and Aranvaz were both most beautiful and handsome Iranian ladies. In the Shahnama they are said to be the sisters of King Jamshed. Professor Mohl and Professor Darmesteter have regarded them as the daughters of King Jamshed.
\textsuperscript{xv} i.e. Dravāspa yazata granted the boon asked for by King Faredoon. For its translation, see paras 5-6 of this same yasht.
\textsuperscript{xw} For its translation, see para first and second of this yasht.
GOSH YASHT

(bastem34 vādhayeni35, uta46 bastem37 upanayeni38 bastem39 Kavōish40 Haorsavangaha41, janāt42 tem43 Kava Haosrava44, pasne45 varōish46 Chaēchistahe47 jafrahe48 urvyāpahe49, puthrō50 kaēna51 syāvarshānāī52 zurō-jatahe53, narāhe54, Aghraērathaeche55 Naravahe56.

(18) O good22 (and) most beneficent23 Dravāspa24! do thou grant20 me21 this25 boon26, that27 I28 may bind29 the murderous10 (or cruel) Turanian Afrasyab32, and33 may drag35 (him) bound34, and36 bring38 him before (the King) Kaikhousrou40-41, (so that) he may kill42 him43 (i.e. Afrasyab) on the other side45 of the lake46, Chaechasta47, broad-watered48 and deep49.

Explanation:- (As to why he kills him a note is given below.)

The son50 (i.e. Kaikhousrou) (may kill Afrāsyāb) in revenge51 of Syavākhshkh52 killed by violence53 and in revenge51 of the hero54 Aghraeras55 of xyNaru race56.


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


(21) Tām1 yazata2 arsha3 airyanām4 dakhyanam5 khshathrāī6 hankemō7 Haosrava8, pasne9 varōish10 Chaēchistahe11 jafrahe12 urvyā-

xx This fact agrees to a greater extent with the matter occurring in the Shahnama. It is written there that when a saintly man, Haoma was offering prayer on the mountain, having seen Afrāsyāb hidden there, carried him bound to King Kaikhousrou.

xy Although Aghareras was of Turanian descent and brother of Afrāsyāb, yet he himself being virtuous and just, and having his regards for the Iranians saved the lives of many Iranians from dangers; hence Afrāsyāb killed him.

xz i.e. Dravāspa yazata granted the boon asked for by Haoma. For its translation, see paras 5-6 of this yasht.

ya For its translation see first and second paragraphs of this yasht.
(21) The bearer of libations the manly (King) Kaikhosrou, the consolidator of the Kingdom of Iranian countries, also worshipped her (i.e. Dravāspa) with hundred horses, thousand oxen (and) ten thousand small animals on the other side of the lake of Chaechasta, broad-watered and deep.

(22) O good and most beneficent Dravāspa! grant me thou this boon that I may kill the murderous Turānian Afrāsyāb on the other side of the lake Chaechasta, broad-watered and deep. Explanation:- (As to the matter why I kill him is stated below.)

(I who am) the son (of Syavakhsh) may kill that murderous Afrasyab in revenge of Syavakhsh killed by violence (and) in revenge of hero Aghreras of Naru race.

(23) Dathat ahmāi tat avat āyaptem Dravāspa sūra Mazdadḥāta ashaoni thrāthri, zaothrō-barāī aredhrāī yazemnāi jaidhyantāi, dāthrish āyaptem.¹⁸

Ahe raya khvarenanghacha, tām yazai surunvata yasna, tām yazāi huyashta yasna, Dravāspām sūrām Mazdadḥātām ashaonim. zaothrābyō Dravāspām sūrām Mazdadḥātām ashaonim yazamaide. Haomayō gava baresmana, hizvō-danghangha, mānthracha vachacha shyaothnacha, zaothrābyāscha arshukhdhaēibyascha vāghzibyō.

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

(Kardāh 6) (24) Dravāspām sūrām Mazdadḥātām ashoṇim yazamaide; dvō-pasvām, dvō-staorām, dvō-urvathām, dvō-aperenāyukām, pourū-spakhshītīm dūrāt, pathana, khvāthravana

¹⁸ 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”. For the explanation of this paragraph, see Karda 4 of this yasht. i.e. Dravāspa yazata granted the boon asked by King Kaikhousrou. For its translation, see paras 5-6 of this yasht.
dareghō-hakhedhrayana. Yukhta-aspām, varetō-rathām, khvanat-
chakhrām, fshaonīm, marezām, amavaitīm, huraodhām, khvāsaoḵām,
baēshazyām, drvō-stātīm, drvō-varetām avanghe narām 3shaonām.

(25) Tām1 yazata2 yō3 ashava4 Zarathushtrō5, Airyene6 Vaējahi7
vanghuyāō8 Dāityayāō9 3Haoma10 yō11 gava12 baresmana13 hivzō-
danhangha14, mānthrachā15 vachacha16 shyaothnachā17 zothrā-
byascha18 arshukhdaēibyascha19 vāghzibyō20; āta21 him22 jaidhyat23
avat24 āyaptem25.

(25) (Prophet) Holy4 Zarathushtra5 worshipped2 her1 (i.e. Dravāspa) in the
Airyan Vaeja6-7 (on the banks) of the River Veh Dāitya8-9 with Haoma10
mixed with the milk12 (and) Baresman13, and with the wisdom of the tongue14
coupled with thought15, word16 and deed17 and with truthful19 utterances20 for
libations24; and asked of22 her22 this24 boon25.

(26) Dazdi26 me27 vanguhi28 sēvishte29, Dravāspe30 tat31 āyaptem32,
yatha33 azem34 hāchayene35, vanguhī36 āzātam37 Hutaosām38, anu-
matē39 daēayāō40 anuKhtē41 daēnayāō42, anvarshtē43 daēnayāō44, yāō45
me46 daēnām47 Mazdayasnim48, zarascha49 dāt50 apaēcha51 aotāt52 yāō53
me54 varezānāī55 vanguhī56 dāt57 frasastīm58.

(26) O good28 (and) most beneficent29 Dravāspa30! do thou grant26 me27
this boon32 that31 may lead 35 the good36 (and) nobly born37 yēHutaosa38 to
think39 speak41 and act43 in conformity with39 the Religion40. (And) (who)45
(i.e. Hutaosa) yēmay set50(her) heart49 upon my46 Mazda-worshipping48
Religion47 (and) yēmay make known52 her yēwish51, besides she may (i.e.
Hutaosa) yēadmonish58 me54 for (my prophetic) work.

(27) Dathat ahmāi tat avat āyaptem Dravāspa sūra Mazdadhāta
ashaonī thrāthri, zaotrō-barāi aredhrāi yazemnāi jaidhyantāi, dāthrish
āyaptem. Ahe raya khvarenanghacha, tām yazāi surunvata yasna, tām
yazāi huyashta yasna, Dravāspām sūrā Mazdadhātām ashaonām.
zaotrābāyō Dravāspām sūrām Mazdadhātām ashaonām yēyazamaide.

yh For its translation, see first and second paragraphs of this yasht.
iy Here Dr. Geldner has adopted the reading “haomayō”, but it is not correct.
yj Dr. Geldner takes this para in verse-form of 10 lines; each line ends with comma (.).
yk Hutaosa is the wife of King Gushtasp. In the Shah Nama she is called “Ketayun”.
yl Or may keep love-sympathy upon my religion; in para 105 of Āvān yasht, Prophet
Zarathushtra prays for the boon that he may attract the King Gushtasp to His Religion and may
keep sufficient faith on that religion.
ym Apaēcha - root up = Sanskrit ap = to wish, to desire.
yn “Aotāt” - root vat = Sanskrit vad = to speak, to announce; imperfect subjunctive.
yo Or he may give57 good56 renown58 to my54 (prophetic) work55. For comparison, see stanza 7 of
yasna Hā 49.
yp i.e. Dravāspa yazata granted the boon asked by the Prophet Zarathushtra. For its translation,
Haomayō gava baresmana, hīzvō-danghangha, mānthracha vachacha shyaothnacha, zaotrābyascha arshukhdhaēibyascha vāghzibyō.

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


(29) Tām1 yazata2 berezaidhish3 Kava4 Vishtāspō5 pasne6 āpō7 Dāityayāō8, satem9 aspanām10, hazangrem11 gavām12, baēvare13 anumayanām14, uta15 zaothrām16 frabarō7.

(29) The bearer17 of libations16 Kay4 Vishtaspa5 of exalted 17vision18 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;).


O good20 (and) most beneficent21 Dravāspa22! do thou grant18 me19 this23 boon24 that25 I may drive away the eight28 warriors29 in the battle:- (1) Vispa-thaurvo-asti30,31, (2) the son32 of Vispa-thaurva33,34, (3) Urvi-khaothdha35,36, (4) Urvi-veretha37,38, (5) Stvi-manothrī39,40, whose41 seven42 hundred43 camels44 follow45 yhim; I may drive him away49 in battle50, (6) the 5excited47 (and)

see paras 5-6 of this yasht.

yq For its translation, see first and second paras of this yasht.

yr i.e. Liberal-hearted; or far-sighted, far-seeing, noble. “Of noble lineage” (Harlez). “tall” (Darmesteter).

ys Professor Harlez.

yt Root khvīd = 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-khaothda, urvi-veretha, 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”.
murderous\textsuperscript{51} Khyaona\textsuperscript{52} (as well as) (7) Arjāspa\textsuperscript{53}; also\textsuperscript{54} I may drive away\textsuperscript{48} (8) the idol-worshipper\textsuperscript{58} Darshinika\textsuperscript{57}.

(31) Uta\textsuperscript{60} azem\textsuperscript{61} nyanāni\textsuperscript{62} Tāthrvantem\textsuperscript{63} duz-daēnem\textsuperscript{64}, uta\textsuperscript{65} azem\textsuperscript{66} nijanāni\textsuperscript{67} Spinjaurushkem\textsuperscript{68} daēvaysnem\textsuperscript{69}, uta\textsuperscript{70} azem\textsuperscript{71} fraou-urvaēsayeni\textsuperscript{72} Humaya\textsuperscript{73} Varedhakanāmčha\textsuperscript{74}, Khvyaoynehecha\textsuperscript{75} dang-hāvō\textsuperscript{76}, uta\textsuperscript{77} azem\textsuperscript{78} nijanāni\textsuperscript{79} Khvyaooninām\textsuperscript{80} dahkyunām\textsuperscript{81}, pancha-saghni\textsuperscript{82} sataghniāishcha\textsuperscript{83}, sataghniā\textsuperscript{84} hazanghragnāishcha\textsuperscript{85}, hazanghragnāi\textsuperscript{86} baēvaregnāishcha\textsuperscript{87} baēvaregnāi\textsuperscript{88} ahākhstagh-nāishcha\textsuperscript{89}.

(31) I\textsuperscript{61} may smite\textsuperscript{62} also Tāthrvant\textsuperscript{63} of the wicked faith\textsuperscript{64} and the daeva-worshipper\textsuperscript{69} Spinjaurushka\textsuperscript{68}; and\textsuperscript{70} may introduce\textsuperscript{72} good laws\textsuperscript{73} (or wise code of laws\textsuperscript{73}) into the countries\textsuperscript{76} of Varedhaka\textsuperscript{74} and of \textsuperscript{77}Khvyaoyna\textsuperscript{75}. Moreover,\textsuperscript{77} I\textsuperscript{78} may\textsuperscript{79} smite\textsuperscript{79} (the people) of the Khvyaoonian\textsuperscript{80} countries\textsuperscript{81}, fifties\textsuperscript{82} and hundreds\textsuperscript{83}, hundreds\textsuperscript{84} and thousands\textsuperscript{85}, thousands\textsuperscript{86} and ten thousands\textsuperscript{87} ten thousands\textsuperscript{88} and innumerable\textsuperscript{89}.

(32) Dathat ahmāi tat avat āyaptem Dravāspa sūra Mazdadhāta ashaoni thrāthri, zaothrō-barāi aredhrāi yazemnāi jaidhyantāi, dāthrish āyaptem. Ahe raya khevarenanghacha, tām yazāi surunvata yasna, tām yazāi huyasha yasna, Dravāspām surām Mazdadhātām ashaonām. zaothrābō Dravāspām sūrām Mazdadhātām ashaonām \textsuperscript{yw}yazamaide. Haomayō gava baresmana, hīzvō-danghangha, mānthracha vachacha shyaothnacha, zaothrābyscha arshukhdhaēibyscha vāghzibyō.

Yenghe hātām āat yesne pai ti vanghō, Mazdāo Ahūrō vaētha ashāt hachā, yāonghāmcha tānschā tāoschā yazamaide.

(To recite in bāz) Hormazd Khodāe awazūnie mardum, mardum sardagān hamā sardagān, hambāyaste vehān, oem behedin māzda-yasnān āgāh āstavānī aedūn bād. (To recite aloud) Yathā Ahū Vairyō 2.

Yasnemcha vahmetcha aojascha zavarecha afrēnami, Dravāspayao Sūrayāo Mazdadhātyāyō \textsuperscript{yw}ashaonyāo. Ashem Vohū 1.

Ahmāi raēscha; Hazangrem; Jasa me avanghe Mazda; Kerfeh

\textsuperscript{yu} Prof. Darmesteter gives some explanation about this:- The Khvyaoonas seem to have been the Chionitae, a bellicose tribe near the land of Gilan, often at war with the first Sassanides.

\textsuperscript{yv} The name of the Varedhakas reminds one of the Vertae who are mentioned once in company with the Chionitae; but their geographical situation is not ascertained. In any case the proximity of the Daitya shows that both the people must have inhabited the Western Coast of the Caspian Sea.

\textsuperscript{yw} i.e. Dravāspa yazata granted the boon asked by the King Gushtasp. This Seventh Kardāh except slight difference corresponds to the 9\textsuperscript{th} Kardāh of Arshisvangh yasht.

\textsuperscript{yx} For its translation, see paras 5-6 of this yasht.
Mozd.


Nemō urvaire vanguhi Mazdadhāte ashaone Ashem Vohū 1.


**SROSH YASHT HĀDOKHT**


Pa nāme yazdān Ahura Mazda Khodāe awazūnī gorje khoreh awazāyād; Sarosh asho, tagi, tan-farmān, shekafta-zīn, zīn-avzār, sālāre dāmānīe Ahura Mazda berasād. 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 getī minōāni, okhe avākhsh pashemān pa sē gavashnī pa patet hom.

Khshnaothra Ahurahe Mazdāo, tarōidīte angrahe mainyēush; haithyāvarstām hyat vasnā ferashōtemem. Staomi ashem; Ashem Vohū 3. Frварāne Mazdayasnō Zarathushtrish vidaēvō Ahura-tkaēshō (Gāh according to the period of the day) frāsatyaēcha. Šraoshahē ashyehe, takhmahe, tanu-mānthrahe, darshi-draosh, āhūrīyhe, khshnaothra yasnāicha vahmāicha khshnathrāicha frāsatyaēcha, yathā Ahū Vairyō zaotā frā-me mrūte, athā ratush ashātchithachā frā ashāva vidhvāo mrāotū.

(Kardāh 1) (1) Sroshem1 ashm2 huraodhem3 verethrājanem4 frādat-gaēthem5 ashavanem6 ashahe7 ratūm8 yazamaide9. Nemō10 vohū11, nemō12 vahishtem13, Zarathushtra14, gaēthābyō15. (2) Tat16 dravatō17

yy i.e. Srosh yasht given in the twentieth Nask called Hādokht
yz For the translation and explanation, see Srosh Bāz, above.
drvatāṃ urvatāṃ paītī-dāreshtaṃ; tat dravatāṃ dravartyāʊoschaṃ ἀshīṃ, ushiṃ kareṇaṃ, gavaṃ, dvarethraṃ, jafare derezvānṃ pairi-
urvaeshtmā. Yatāṃ nemōṃ vohōṃ adhavīṃ atbaēshem36 naire37 hām-
vareṭisḥ, drujāṃ vārethma40 dāreshtā41.

(1) We praise9 the holy6 Srosh1 beautiful1, victorious4, bringing-prosperity to the world3 (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, (and) the repeller (of that druj).

Explanation:- (The prayer performed with sincere heart and pure intention serves for us a very powerful weapon against the wicked, and against superstitious and frightful thoughts. True prayer produces in us a sort of heroism and thereby we become powerful to prevent, to a great extent, hardships arisen against us. When all the daevas and drujas came to kill the Holy Zarathushtra, with an evil intent, the greatest remedy which was applied by the Holy Prophet at the time was to recite and chant aloud the efficacious hymn, “Yathā Ahū Vairyō”).

(3) Sraoshō1 ashyo2 drighum3 thrātōtemō4; hō2 verēthraja6 drujem7 jaghnishtō. Nā9 ashava10 āfrivachastemō11, hō12 verethra13 verēthravas-
temō14, Manthrō15 Spentō16 mainyavī17 drujem18 nizbairishtō9. Ahunō Vairīyō20 vachām verēthrajāstemō22. Arshukhdhō23 vākhsh24 yāhī25 ver-
thrajāstemō26. Daēna27 Māzdayasnish28 vīspaēshu29 vanghushu30 vī-
spaēshu31 ashō-chithraēshu32, haithyadātem33 atha34 dātem35 Zarathushtri36.

(3) The holy Srosh (yazata)1 (is) the nourisher4 of the poor1, and (is) victorious6 smiting8 the druj7; He12 (who) is the most righteous10 man9 pronouncing words of blessing11 (or the Holy16 Spell15) (is) driving away the most19 the invisible17 zb dru18. Amongst (all) prayers21 (the prayer called)
Ahunavar\textsuperscript{20} (is) the most victorious\textsuperscript{22} *zc*(very efficacious) word\textsuperscript{24} (i.e. the Hymn of Ahuna Vairya). 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} vach\textsuperscript{5} fravaocho\textsuperscript{6}, nā\textsuperscript{7} vā\textsuperscript{8} nāirī\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} tāthryayāo\textsuperscript{25} aipi-dvānarayāo\textsuperscript{26}, apām\textsuperscript{27} vā\textsuperscript{28} nāvyanām\textsuperscript{29} paitī\textsuperscript{30} peretūsh\textsuperscript{31}, pathām\textsuperscript{32} vā\textsuperscript{33} paitī\textsuperscript{34} vīcharanāo\textsuperscript{35}, narām\textsuperscript{36} vā\textsuperscript{37} ashaonām\textsuperscript{38} hanjamanāīsh\textsuperscript{39}, dravātām\textsuperscript{40} vā\textsuperscript{41} daēvayasanām\textsuperscript{42} handhvaranāīsh\textsuperscript{43}, (5) kahmi kahmicīt\textsuperscript{44} vā\textsuperscript{45} aipyanām\textsuperscript{46}, kahmi kahmicīt\textsuperscript{47} vā\textsuperscript{48} arathyaṇām\textsuperscript{49} thwaēshō\textsuperscript{50} bivivāo\textsuperscript{51}, nōit\textsuperscript{52} dim\textsuperscript{53} yava\textsuperscript{54} anheō\textsuperscript{55} ayān\textsuperscript{56}, nōit\textsuperscript{57} anheō\textsuperscript{58} khshapō\textsuperscript{59}, dravāo\textsuperscript{60} zaratī\textsuperscript{61} zaranumanō\textsuperscript{62} zara̱rānō\textsuperscript{63}, ashibyā\textsuperscript{64} ava-spastīchina\textsuperscript{65} avī\textsuperscript{66} ava-spashnaōt\textsuperscript{67}; nōit\textsuperscript{68} gadhaheō\textsuperscript{69} vazō-vānthvyēhē\textsuperscript{70} taēshō\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{3} 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{18} on high\textsuperscript{19} waters\textsuperscript{19} or\textsuperscript{21} in great\textsuperscript{20} fear\textsuperscript{22} (or zd in terror\textsuperscript{22}) or\textsuperscript{24} in the dark\textsuperscript{25} night\textsuperscript{23} overcast with mist\textsuperscript{26}, on\textsuperscript{30} the bridge\textsuperscript{31} of canal (or river)\textsuperscript{29} waters\textsuperscript{27}, over\textsuperscript{34} the zigzag paths\textsuperscript{35} of the roads\textsuperscript{32}, or\textsuperscript{37} in the assemblies\textsuperscript{39} of the holy\textsuperscript{28} men\textsuperscript{36}, or\textsuperscript{41} in the \textsuperscript{zc}gathering\textsuperscript{43} of wicked persons\textsuperscript{40}, demon worshippers\textsuperscript{42}, (5) or\textsuperscript{45} at any\textsuperscript{47} (calamity), at any (bad period), \textsuperscript{zf} if anyone (would have fallen) into dangers\textsuperscript{50} (or get) terrified\textsuperscript{53}, (and if he would recite Ahunavar with true faith), on that\textsuperscript{55} day\textsuperscript{56} (or) on that\textsuperscript{58} night\textsuperscript{59} (i.e. at the time when he recites) (any) wicked\textsuperscript{60}, oppressor\textsuperscript{61}, tormentor\textsuperscript{62} (or) doer of injury\textsuperscript{63}

\textsuperscript{zc} If we take the word yahi as locative singular of yah instead of taking as an adjective nominative singular of yahin, its meaning can be “in the work”, “in the enterprise”. Taking in this sense, the translation of the sentence is (That) truthful word (i.e. the Hymn of Ahuna Vairya) (is) “most victorious in every enterprise.” The root of the word yahi is yah = Sanskrit yas = to try, to endeavour.

\textsuperscript{zd} If we take thwaēshō equivalent to the Sanskrit tvīsha (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.

\textsuperscript{ze} In Avesta a double vocabulary has been developed and a distinct set of terms is employed for the good and wicked beings, and for daevas:- e.g. hanjama, 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; pādhā, 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).

\textsuperscript{zf} Arathyā = bad event or ill-omenous event (Prof. Justi and Harlez); Prof. Darmesteter translates it, “by law, commandment of the religion, doctrine”. 
cannot see him with his two eyes, (and) the malice of the robbers reach him (that reciter of Ahunavar).

(6) Imatcha, Zarathushtra, imat ukhdam vachāramūyā, yat ājasātā, keresascha, gadhtūshcha, daēvescha handvaremna; āat dravatam daēvayasnamā, yātushcha yātumatām; pairikāscha pairikavatām thāesho frateresān fradvārān nyāonchō daēva nyāonchō daēvayāzō, zafare ava-gēurvāyan atha ráreshyantō.

(7) Yathacha pasush-haurvāonghō, aētā sraoshem ashim pairi-bāramaide, yim ashavanem verethrājanem, aētā Sraoshem ashim frā-yazāmaide, yim ashavanem verethrājanem humatāishcha huktāishcha 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 malignant 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) Srosh (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 ashim zaothṛābyō, ashimcha vanghūmī berezaītīm, naīrīmcha sanghem huraodhem. Ācha nō jam yat avanghe, verethrajō Sroosh ashyā.

(9) Sraoshem ashīm yazamaide; ratūm berezantem yazamaide, yim Ahurem Mazdām, yō ashahe apanōtemō, yō ashahe jaghmūshtemō. Vispa srasvāō Zarathushtri yazamaide. Vispa hvarshta shyaothāna yazamaide, varstacha vareshyamanacha.

Yenghe hātām āat yesne paiti vanghō,

zg The thief who carries away the herd of cattle. (Prof. Harlez and Darmesteter).
zh i.e. wicked men cannot succeed in their wicked motives.
zi i.e. Just as the shepherd’s dog (pasush-harun) keep watch over the cattle from wolves and thieves, the same way we count upon Sraosha yazata for our care.
zj Dr. Geldner takes the entire paragraph 8 in verse form of nine lines. Every line ends with comma (,) and full-stop (.)

SROSH YASHT HĀDOKHT 185
Mazdāo Ahurō vaētha ashāt hachā,
yāonghāmcha tānschā tāoschā yazamaide.

(8) On account of his\(^4\) (Srosh’s) splendour\(^2\) and glory\(^3\), on account of his\(^4\) courage\(^5\) and victory\(^6\), on account of his\(^7\) fame\(^8\) I worship\(^11\) him with the famous\(^12\) yasna\(^13\) amongst the yazatas\(^9\). (We worship) Srosh (yazata) the holy\(^15\), and the exalted\(^19\) Ashi-Vanghu\(^17\) and the beautiful\(^16\) (messenger called) \(^2\)Neryosangha\(^20\)\(^21\) with libations\(^16\). May the victorious\(^27\) Srosh\(^28\) (yazata) the Holy\(^29\) come\(^25\) unto\(^23\) us\(^24\) for help\(^30\)! (9) We worship\(^35\) the exalted\(^34\) Lorā\(^33\) who\(^16\) (is) Ahura Mazdā\(^37\), who\(^38\) (is) the highest\(^40\) in holiness\(^39\) and who\(^41\) (is) most helpful\(^43\) in holiness\(^42\). We praise\(^47\) all\(^44\) the sacred verses\(^45\) of (the Prophet) Zarthushtra\(^46\). We praise\(^51\) all\(^48\) well-performed\(^49\) deeds\(^50\) (which) have been performed\(^52\) and (which) shall be performed hereafter\(^43\).

(Kardāh II) (10) Sraoshem\(^1\) ashīm\(^2\) huraadhem\(^3\) verethrājanem\(^4\) frādat-gaēthem\(^5\) ashavanem\(^6\) ashāhe\(^7\) ratūm\(^8\) yazamaide\(^9\). \(^6\)Yo\(^18\) vananō\(^11\) kayadhahe\(^12\), yō\(^13\) vananō\(^14\) kāidhyehe\(^15\), yō\(^16\) janta\(^17\) daēvayāo\(^18\) drujiō\(^19\), ash-aaojanghō\(^20\) ahūm-merenchō\(^21\), yō\(^22\) haretad\(^23\) aiyākhshtachā\(^24\), viṣpa-yāo\(^25\) fravōish\(^26\) gaēthayaō\(^27\), (11) Yo\(^28\) anavanghabdennō\(^29\) jaēnangha\(^30\), nipāitti\(^31\) Mazdāō\(^32\) dāmān\(^33\); yō\(^34\) anavanghabdennō\(^35\) jaēnangha\(^36\), nish-haurvaiti\(^37\) Mazdāō\(^38\) dāmān\(^39\). Yō\(^40\) viśpēm\(^41\) ahūm\(^42\) astvantem\(^43\), eredhwa\(^44\) snaitišha\(^45\) nipāitti\(^46\), pascha hū frāshmod-āitīm\(^7\). (12) Yo\(^48\) noīt\(^49\) paschaēta\(^50\) hushkhvafa\(^51\), yat\(^52\) mainyū\(^53\) dāmān\(^54\) daiddhēm\(^55\), yascha\(^56\) Spentō Mainyush\(^57\) yasha\(^58\) angrō\(^59\); hishārō\(^60\) ashāhe\(^61\) gaēthāō\(^62\). Yō\(^63\) viśpāish\(^64\) ayāncha\(^65\) khshafnascha\(^66\) yūidhyeit\(^67\) māzanyaēibyo\(^68\) hadha\(^69\) daēvāeibyo\(^70\). (13) Hō\(^71\) noīt\(^72\) tarshtō\(^73\) frānāmaite\(^74\) thvāeštāt\(^75\) parō\(^76\) daēvāeibyo\(^77\) frā ahmāt\(^78\) parō\(^79\) viśe\(^80\) daēva\(^81\) anusō\(^82\) tarshta\(^83\) nemente\(^84\), tarshta\(^85\) temanghō\(^86\) dvarente\(^87\).

(10) We praise\(^9\) Srosh (yazata) the holy\(^2\), beautiful\(^3\), the victorious\(^4\) bringing-prosperity to the world\(^5\) and righteous\(^6\), (who is) the Lord\(^8\) of righteousness\(^7\). Who\(^10\) (is) the smiter\(^11\) of wicked man\(^12\), who\(^16\) (Srosh yazata) is the smiter\(^17\) of the devilish\(^18\) druj\(^19\), extremely strong\(^20\) (and) destroyer of the world\(^21\); (and) who\(^22\) (is) the thriver\(^23\) and watcher\(^24\) of the entire\(^25\) progress\(^26\) of the world\(^27\). (11) Who\(^28\) never falling asleep\(^29\) guards\(^31\) with vigilance\(^30\) the creatures\(^33\) of Ahura Mazdā\(^32\), who\(^30\) guards\(^46\) the entire\(^41\) corporeal world\(^42\) with weapon\(^45\) uplifted\(^44\) (i.e. held in hand)\(^zm\) after the setting of the sun\(^41\). (12) Who\(^48\) (i.e. Srosh yazata) is never sleeping\(^51\) ever

zk Ashishvangh is the yazata presiding over truthfulness, piety and wealth; Neryosang is, like Sraosha, the Messenger of the Creator Ahura Mazda.

zl Dr. Geldner takes the portion from here up to gaēthayaō in verse-form of six lines and the para eleventh in the verse form of seven lines.

zm If we consider the word “fravōish” as an adjective of “gaēthayaō” the meaning of this sentence can be:- “Who (i.e. Sraosha yazata) is the warden and watcher of all the moving world;” root fru-Sanskrit pru = to move, to run.
since the day when the two Spirits - the Spena-Mino and the Angra-Mino - created (all) creations. (Who is) the protector of the world of righteousness. (Who fights) against the demons of Mazandaran every day and every night. (13) He never stricken with terror bows down the demons through fright; but on the contrary - all the demons striken with terror bow down (to him) against their will, and terror-stricken run away into darkness.

Ahe raya khvarenaghacha, anghe ama verethraghanacha, ahe yasna yazatan ām  tem  yazāi surunvata yasna; Sraoshem ashīm zaothrābyō, Ashīmcha Vanguhīm berezaitīm, Nairūmcha Sanghem huraadhem. Ācha nō jamyāt avanghe verethrajāo Sraoshō ashyō. Sraoshem ashīm yazamaide; ratūm berezantem yazamaide, yim Ahurem Mazdām, yō ashahe apanōtemō, yō ashahe jaghmūshtemō. Vīspa sravāo Zarathushtri yazamaide. Vīspachā hvarsha shyaothna yazamaide, varshtacha 9vareshymnacha.

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


(14) We praise the beautiful, the victorious bringing-prosperity to the world4 and holy5, Srosh (Yazata) the righteous2, (who is) the Lord8 of righteousness7, and (is) the 3watcher14 (from the onslaughters and from the malice) of the druj13 with friendship11 and advice12. The Bountiful Immortals17 (created) by the Most Beneficent One15 (i.e. Ahura Mazda) afford protection on 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.

Ahe raya khvarenaghacha, anghe ama varethraghnacha, ahe yasna

zn after midnight (Darmesteter).
zo Under the chieftainship of the Creator Ahura Mazda, and by His command the two spirits, Spēn-Mino and Angra-Mino carry on some work pertaining to this world. For further details, see Zartosht Namun, Chapter 4, published by Sheth K.R. Camaji.
zp For the translation of this entire paragraph, see paragraphs 8-9 of this yasht.
zq Or alternately:- Who (i.e. Sraosha yazata) (having opposed) the druj is the protector of friendship and peace.
zc Originally this verb is imperfect subjunctive.
zs Hoshedarbāmī, Hoshedarmāh and Soshyos (Pahlavi) Darmesteter.

Yenghe hātām āat yesne paītī vanghō, Mazdāo Ahūrō vaētā ashāt hachā, yāonghāmcha tānschā tāoschā yazamaide.

(Kardāh IV) (15) Yathā Ahū Vairyō 1. Sraoshem¹¹ ashīm² huraodhem³ verethrajānem⁴ frādat-gaēthem⁵ ashavanem⁶ ashahec⁷ ratūm⁸ yazamaide⁹. Yim¹⁰ dathat¹¹ Ahurō Mazdāœ¹² ashava₁³ aēshmahe₁⁴ khravī-draosh₁⁵ hamaēştārem₁⁶ ḫkhshfīm₁⁷ hāmvaintfm₁⁸ yazamaide¹⁹, pareshtascha₂⁰ mravayōscha ²¹ hamaēştāra²².


(15) We praise⁸ the beautiful⁹, victorious⁹, bringing-prosperity to the world⁹, holy⁹, Srosh (yazata)¹¹ the righteous¹¹ (who is) the Lord¹¹ of righteousness¹¹ whom¹¹ Holy¹¹ Ahura Mazdā¹² created¹¹ as an opponent¹⁶ (or rival¹⁶) of (the demon) Aēshma¹⁴ (armed with) terrible weapon¹⁵. We praise¹⁹ peace¹⁹ (and) victorious strength¹⁹ (which are) the two enemies²² of war²⁰ and enmity²¹. (16) (We praise all of them, viz.) the friends²⁶ of Srosh (yazata)²⁴ the holy²² the friends²⁶ of the Most Just²⁸ Rashna²⁷ (yazata), the friends³² of Meher (yazata)³⁰ of-wide-pastures³¹, the friends³² of the holy³⁴ Govād³³ (yazata), the friends³⁵ of the good³⁷ Mazda-worshipping³⁸ Religion³⁶, the friends³⁹ of Arshīta⁴⁰ (yazata), causing the world to increase⁴¹ (prosper) and rendering it benefit, the friends⁴⁴ of Ašh-Vanguhī⁴⁵ ⁴⁶, the friends⁵⁰ of the most truthful⁵¹ knowledge⁵¹ (i.e. of the religious instruction). (17) (We praise or we worship) the friends⁵³ of all⁵⁴ the yazatas⁵⁵, the friends⁵⁶ of ⁴⁴Māntrha

zt For the translation of this paragraph, see paragraphs 8-9 of this yasht.
zu Professor Darmesteter. The meaning of this word has not been ascertained.
vz i.e. Sacred verses of Avesta. See Ardibehesht yasht, para 6.
Spenta\(^5\), the friends\(^6\) of anti-demonic\(^5\) laws\(^9\), the friends\(^6\) of old traditions\(^6\) of long duration\(^2\), the friends\(^4\) of the Amesha Spentas\(^6\) - the Bountiful Immortals\(^6\), the friends\(^6\) of us\(^7\) the benefactors\(^6\) amongst the righteous\(^7\) men\(^7\), (and) the friends\(^2\) of the entire creation\(^7\) of Holy\(^74\) (Ahura Mazda).

Ahe raya khvarenanghacha, anghe ama verethraghnacha, ahe yasna yazatan ām tem yazāi surunvata yasna, Sraoshem ashīm zothrābyō, Ashīmcha Vanguhīm berezaitūm, Nairīmcha Sanghem huraodhem. Ācha nō jamyāt avanghe verethrajāo Sraoshō ashyō. Sraoshem ashīm yazamaide; ratūm berezantem yazamaide, yim Ahurem Mazdām, yō ashahe apanōtemō, yō ashahe jaghmūsttemō. Vīspa sravāo Zarathushtri yazamaide. Vīspacha hvarshta shyaothna yazamaide, varshtacha vareshyamnacha.\(^2\)

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

(18) We worship\(^9\) the beautiful\(^2\), victorious\(^4\), bringing-prosperity to the world\(^5\), (and) holy\(^6\), Srosh\(^1\) (yazata) the righteous\(^2\) (who is) the Lord\(^8\) of righteousness\(^7\) and (who is) the foremost\(^10\), highest\(^11\) and supreme, yasna\(^15\).

Explanation:- (In the above sentence same adjectives which are applied to the yasna in honour of the holy Srosh yazata hold good for him. As regards the various kinds of yasna, the following explanation is offered in the Pahlavi version:- the foremost yasna is the yasna of Navar: the highest yasna is that of Viserped; the middle-most yasna is that of Hādokht of one Hamāyast. His position is to be considered in accordance with the type of yasna to be consecrated in honour of Srosh yazata).

(19) Vīspāo\(^19\) Sraoshaha\(^20\) ashyehae\(^21\) takhmahe\(^22\) tanu-mānthrahe\(^23\), takhmahe\(^24\) hām-varetivātō\(^25\) bāzush-aojanghō\(^26\) rathāeštāo\(^27\) kamaredhō-janō\(^28\) daēvanām\(^29\); vanatō\(^30\) vanaitfish\(^31\) vanaitivatō\(^32\),

\(^{zw}\) Religious education, Religious studies, instruction (Spiegel and Justi); the long-traditional teaching (Darmesteter).

\(^{zx}\) In this paragraph are mentioned the friends of several abstract nouns; its significance should be understood as other qualities having relation with those virtues; e.g. the friends of wisdom, i.e. other qualities holding with wisdom, such as politeness, far-sightedness; common sense, sharp intellect, etc. The significance of the friends of the good Mazda-worshipping Religion and of wisdom can also be this - the choosers of the good Mazda-worshipping Religion and of wisdom.

\(^{zy}\) For the translation of this paragraph, see paragraphs 8-9 of this yasht.
ashing of “Kehrpem” should be understood here.

word body is used for the principal part of anything besides “body”, in the same way, the mean

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Rashnaosh

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yazata

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For Astād generally the word “Ārshāt” occurs.

aaa 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 mean-
ing of “Kehrpem” should be understood here.

(19) (We extol) all¹⁹ (the triumphs) of Srosh²⁰ (yazata) the holy²¹, the brave²², the word-incarnate²³ (i.e. whose body even is the Holy Māntha), the powerful²⁴ protector²⁵ mighty-armed²⁶, the warrior²⁷ (and) the smiter of the skulls²⁸ of the daevas²⁹; (we extol) the victories³¹ of (Srosh yazata) the holy³³, the smiter³⁰, the smiter with success³². We extol³⁸ the greatest³⁷ victory³⁶ which³⁹ is of the holy⁴¹ Srosh (yazata)⁴⁰ and which⁴² (is) of ²²Arshāt³⁴ yazata⁴⁴. (20) We praise⁴⁸ all⁴⁵ the dwellings⁶⁶ 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) Kehrpem⁶⁰ Sroshasha⁶¹ ashye⁶² yazamaide⁶³; kehrpem⁶⁴ Rashnaosh⁶⁵ razishta⁶⁶ yazamaide⁶⁷; kehrpem⁶⁸ Mithrahe⁶⁹ vourugaoyait⁷⁰ yazamaide⁷¹; kehrpem⁷² Vātahe⁷³ ashaon⁷⁴ yazamaide⁷⁵; kehrpem⁷⁶ daēnayā⁷⁷ vanghuyā⁷⁸ Māzdayasnōī⁷⁹ yazamaide⁸⁰; kehrpem⁸¹ Arshātōt⁸² frād-daēt-gaēt̄hayā⁸³ varedat-gaēt̄hayā⁸⁴ savō-gaēt̄hayā⁸⁵ yazamaide⁸⁶; kehrpem⁸⁷ Ashōishe⁸⁸ vanghuyā⁸⁹ yazamaide⁹⁰; kehrpem⁹¹ Chistōishe⁹² vanghuyā⁹³ yazamaide⁹⁴; kehrpem⁹⁵ razishtaya⁹⁶ Chistayā⁹⁷ yazamaide⁹⁸; (22) kehrpem⁹⁹ vīspāēsham¹⁰⁰ yazanām¹ yazamaide¹ kehrpem³ Mānthahe Spentahe⁴ yazamaide⁵; kehrpem⁶ dātahe⁷ vīdaēvahē⁷ yazamaide⁸ kehrpem¹⁰ dāreghayā⁹¹ upayanayā¹² yazamaide¹³; kehrpem¹⁴ Ameshanām Spentahe¹⁵ yazamaide¹⁶; kehrpem¹⁷ ahmākem¹⁸ Saoshyantē¹⁹ yat¹⁰ bipaitishtanām²¹ ashaonām²² yazamaide²³; kehrpem²⁴ vīspayā²⁵ ashaonā²⁶ stōish²⁷ yazamaide²⁸.

(21) We praise⁶³ the body⁶⁰ of the holy⁶² Srosh (yazata)⁶¹; we praise⁶⁷ the body⁶⁴ of the most just⁶⁶ Rashna (yazata)⁶⁵; we praise⁷¹ the body⁶⁸ of Meher (yazata)⁶⁹, the Lord of wide pastures⁷⁰; we praise⁷⁵ the body⁷² of the holy⁷⁴ Govād (yazata)⁷³ we praise⁷⁵ the principal matters⁷⁶ of good⁷⁸ Mazda-worshipping⁷⁹ Religion⁸⁰; we praise⁸⁶ the body⁸¹ of Āstād (yazata)⁸², causing the world to increase⁸³, to prosper⁸⁴ and rendering it benefit; we praise⁹⁰ the body⁸⁷ of Ashi⁸⁸ Vangui⁸⁹; 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 body⁹⁹ of all¹⁰⁰ yazatas¹ - the Worshipful Ones; we praise⁵ the principal matters³ of
Mānthra Spenta⁴; we praise⁵ the principal matters⁶ of the anti-demonic⁸ Laws⁷ (i.e. of Vendidad) we praise¹³ the principal matters¹⁰ of old traditions¹² of long duration¹¹; we praise¹⁶ the body¹⁴ of the Amesha Spentas¹⁵ - the Bountiful Immortals; we praise²³ the body¹⁷ of righteous²² men²¹, our benefactors¹⁹; we praise²⁸ the principal matters²⁴ of the entire²⁵ creation²⁷ of Holy²⁶ (Ahura Mazda).

Ahe raya khvarenanghacha, anghe ama verethraghnacha, ahe yasna yazatanām tem yazāi surunvata yasna; Sraoshem ashīm zaothrābyō, Ashīmcha 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 jaghmūstemō. Vīspa sravāo Zarathushtrī yazamaide, vīspacha ħvarshta shyaothna yazamaide, varshhtacha aabvāreshhyamnacha.

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

(To recite to bāz) Sarosh asho, taği, tan-farman, shekaft-zīn, zīn-avzār, sālārē dāmāne Ahura Mazda berasād; aedūn bād. (To recite aloud); Yathā Ahū Vairyō 2.

Yasnemcha vahmemcha aojascha zavarecha āfrīnāmī, Sraoshāhe ashyche, takhmahe tanu-mānthrahe, darshi-draosh āhūiryēhe. Ashem Vohū 1.

Ahmāī 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 Ahurāhe Mazdāo, tarōidīte angrāhe mainyēush. Haithyāvarshtām hyat vasnā ferashōtemem, Staomi ashem; Ashem Vohū 1.


Nemō urvaire vanguhi Mazdadhāte ashaone Ashem Vohū 1.

aab For the translation of this paragraph, see paragraphs 8-9 of this yasht.
Sraoshem asšīm huraodhem verethrājanem frādat-gaēthem ashavanem ashahe ratūm yazamaide. Ashem Vohū 1.


NIRANG OF SROSH YASHT HĀDOKHT

(Note: This nirang should be recited three times after the recital of Srosh yasht Hādokht).


May the splendour 18 and glory 19 of Srosh 21 (yazata) who is righteous 22, powerful 23, the word-incarnate 24 (i.e. whose body is Mānthra-Holy Spell), possessed of efficacious, victorious weapon 26 (and) the Lord of the creatures of Ahura Mazda 27! (May Srosh yazata with the above-mentioned epithets) come 28 (unto my help)! May it be 30 so 29! (i.e. may the blessings I asked be fulfilled unto me!)

SROSH YASHT VADI


Pa nāme yazdān Ahura Mazda Khodāe awazūnī gorje khoreh awazāyād; Sarosh asho, tagī, tan-farman, shekaft-zīn, zīn-awazār, sālāre dāmāne Ahura Mazda berasād. Az hamā gunāh patet pashemānum; az harvastīn dushmata duzhukhta duzhvarshta, mem pa getī manīd, oem goft, oem kard, oem jast, oem būn būd ested. Az ān gunāh manashnī gavashnī kunashnī, tanī ravānī getī mīnōānī, okhe avākhsh pashemān, pa sē gavashnī pa patet hom. Khshnaothra Ahurahe Mazdāo, tarōidīte angrahe mainyēush; Haidhyāvarshtām hyat vasnā ferashōtemem. Staomi ashem; Ashem Vohū 3.

aac This yasht is taken from yasna Ḥā 57, and like other yashts the origin is not different. In this entire ha, matter pertaining to Sraosha yazata has occurred. From this its name “Srosh yasht Vadi” is kept by separating this Ḥā like other yashts and by adding in it the initial and final Pazend passages. In the Darab Hormazdyar Persian Rivayets, in some places the name “Sarosha yasht ye yazashne” (i.e. Srosh yasht of the yazashne or occurring in the yazashne) to this yasht is given. Since it is recited for the first three nights in honour of the departed ones, this yasht is also known by the name “yashta se shab” (i.e. yasht of the three nights) from that. Amongst our Zoroastrians there is a custom of reciting this yasht only at night. The import of reciting this yasht at night is that Sraosha yazata protects that reciter in sleep from the attacks of demons, drujas or other wicked creations. Truly speaking there is no objection whatever if the yasht is recited at any time. During the day-time when yozdathragar Mobed performs the yazashna, he does not leave off that entire Srosh yasht (which as stated above is yasna Ḥā 57 but recites the entire yasht. As regards the explanation and notes of this entire Srosh yasht, see my translation of Yazishn and Vispered, Ḥā 57.
Fravarâne Mazdayasnô Zarathushtrish vídaēvô Ahura-tkaēshô (Gâh according to the period of the day) frasastayaēcha. (1) Sraoshahe ashyehe, takhmahe, tanu-mânthrahe, darshi-draosh âhûiryehe, khshnaothra yasnâicha vahnâmîa khshnaothréâicha frasastayaēcha, yâthâ Ahû Vairyô zaotâ frâ-me mrûte, athâ ratush ashâtchit hacha frâ ashava vîdhvâo aad mraotû.

(Kardâh I) (2) Sraoshem¹ ashîm² huraodhem³ verethrájanem⁴ frâdat-gaēthem⁵ ashavanem⁶ ashâhe⁷ ratûm⁸ yazamaide⁹. Yôte¹⁰ paoiryô¹¹ Mazdâô¹² dâmân¹³, frasteretât¹⁴ paiti¹⁵ baresma¹⁶, yazata¹⁷ Ahurem Mazdâm¹⁸, yazata¹⁹ Ameshe Spente²⁰, yazata²¹ pâyû²² thwôreshta²³, yâ²⁴ vîspa²⁵ thweresató²⁶ dâmân²⁷.

(2) We worship⁹ the beautiful¹, victorious⁴, bringing prosperity to the world², holy⁶ Srosh (yazata) the righteous², the Lord⁸ of righteousness⁷; who¹⁰ first¹¹ worshipped¹⁷ (the Creator) Ahura Mazda¹⁸ with aae²² the Barsam¹⁶ spread out¹⁴ amongst (all the) creatures¹³ of (the Creator) Ahura Mazdâ¹² (who) worshipped the Amesha Spentas²⁰ - the Bountiful Immortals²⁰, - (and who) aad²⁶ worshipped both the protector²² (and) the fashioner²³, of the entire²⁵ creation²⁷.

(3) Ahe raya khvarenanghacha, anghe ama verethraghnacha, ahe yasna yazatanem tem yazîl surunvata yasna; Sraoshem ashîm zaothrâbyô, Ashûmha Vânguîm berezaâtîm, Nairîmha Sanghem huraodhem. Ācha nô jamyât avanghe verethrajô Sraoshô ashyô. (4) Sraoshem ashîm yazamaide; ratûm berezantem yazamaide, yim Ahurem Mazdâm, yô ashâhe apanôtemô, yô ashâhe jaghmushtemô. Vîspa srrâvô Zarathushtri yazamaide. Vispacha hvarshta shyaothna yazamaide, varshatçha aagvareshyamnachâ.

Yenghe hâtâm âat yesne paiti vanghô, Mazdô Ahurô vaétha ashat hachâ, yâonghâmcha tânshchâ tâoschâ yazamaide.

(Kardâh II) (5) Sraoshem¹ ashîm² huraodhem³ verethrájanem⁴ frâdat-gaēthem⁵ ashavanem⁶ ashâhe⁷ ratûm⁸ yazamaide⁹. (6) Yote¹⁰ paoiryô¹¹ baresma¹² frasterenata¹³ thvakhshîshcha¹⁴, pancha-yakhshîshcha¹⁵, hapta-yakhshîshcha¹⁶, nava-yakhshîshcha¹⁷ âkhsh-nûshcha¹⁸ maidhyô-paitishtânascâ¹⁹, Ameshanâm Spentanâm²⁰ yas-

aad For the translation of this paragraph, see Srosh Bâz.

aae Having tied the bundles of “Barsam” (Darmesteter). For Barsam, see explanation to Khorshed Nyâyesh, par. 16.

aaf This seems to refer to the two spirits under the control of the Creator Ahura Mazda, Spenta Mainyu and Angra Mainyu. For its explanation, see page 8, note 3. Protector and the judge, i.e. Meher yazata and the Most Just Rashna, the Judge at the Chinvat Bridge (Professor Jackson).

aag For its translation, see Srosh yasht Hädokht First Karda.
nāicha²¹ vahmāicha²² khshnaothrāicha²³ frasastayaēcha²⁴.

(5) We worship⁹ the beautiful³, victorious⁴, bringing prosperity to the world⁵ (and) holy⁶, Srosh¹ (yazata) the righteous², (who is) the Lord⁸ of Righteousness⁷. (6) Who¹⁰ first¹¹ spread¹² the Baresman¹² of three-twigs¹⁴, five-twigs¹⁵, seven-twigs¹⁶ and nine-twigs¹⁷, as high as the knee¹⁸ and aah¹⁹ as high as the middle of the leg¹⁹, for the worship²¹ of Amesha Spentas²⁰ for (their) praise²² propitiation²³ and glorification²⁴.

Ahe raya khvarenanghacha, anghe ama verethraghnacha, ahe yasna yazatanām tem yazāi surunvata yasna; Sraoshem ashīm zaotrābyō, Ashīmcha Vanghīm berezaitīm, Nairīmcha Sanghem huraodhem. Ācha nō jamyāt avanghe verethrajā Sraoshō ashyo. Sraoshem ashīm yasamaide; ratūm berezantem yasamaide. yim Ahurem Mazdām, yō ashahe apanōtemō, yō ashahe jaghmūshtemō. Vīspa sravāo Zarithushtrī yasamaide. Vispacha hvarshta shyaontha yasamaide, varshتخtacha aavāreshyannacha.

Yenghe hātām āat yesne paiti vango, Mazdāo Ahuro vaētha ashāt hachā, yāonghāncha tānschā tāoschā yasamaide.

(Kardāh III) (7) Sraoshem¹ ashīm² huraodhān³ verethrājanem⁴ frādat-gaēthem⁵ ashavanem⁶ ashahe⁷ ratūm⁸ yasamaide⁹. (8) Yō paoiryō gāthō frasrāvayat, yāo pancha Spitāmahe ashaonō Zarithushtrahe, afsmanivān vachastashtivat, mat-āzainīsh, mat-paiti-frasāō, Amesha-nām Spentanām yasnāichā vahmāchā khshnaothrāchā frasastayaēchā.

(7) We worship⁹ the beautiful³, victorious⁴ bringing-prosperity to the world⁵ and holy⁶, Srosh¹ (yazata) the righteous² (who is) the Lord⁸ of righteousness⁷. (8) Who¹⁰ first¹¹ chanted aloud¹³ the five¹⁵ Gathas¹² of (the Lord) Holy¹⁷ Spitaman¹⁶ Zarithushtra¹⁸, together with the verses¹⁹, strophes properly arranged²⁰, with commentaries²¹ and aaj²² catechism²², for the worships²⁴ of the Amesha Spentas²³, for (their) praise²⁵, propitiation²⁶ and glorification²⁷.

Explanation:- (Nowhere the verb “recite” occurs for the Gathas and Ahunavar, but the verb “srāvaya” Sanskrit sravaya i.e. to chant occurs. It will be clearly seen from this that the Gathas as well as the Ahunavar prayer should not be recited as we Zoroastrians recite other Avesta at present, but they should be chanted like songs. The meaning of the word Gāthā is equivalent to Sanskrit Gāthā “Holy Song”).

Ahe raya khvarenanghacha, anghe ama verethraghnacha, ahe yasna yazatanām tem yazāi surunvata yasna; Sraoshem ashīm zaotrābyō,
Ashîmcha Vanguhîm berezaitîm, Nairîmcha Sanghem huraodhem.


Yenghe hâtâm âat yesne paiti vanghô,
Mazdão Ahurô vaêtha ashât hachâ,
yâonghâmcha tânschâ tâoschâ yazamaide.

(Kardâh IV) (9) Sraoshem¹ ashîm² huraodhem³ verethrâjanem⁴ frâdat-gaêthêm⁵ ashavanem⁶, ashahe⁷ ratûm⁸ yazamaide⁹. (10) Yô¹⁰ drîghaoschâ¹¹ dîrivîyoscha¹² amavat¹³ nâmên¹⁴ hâm-tâshtem¹⁵. Pascha hû frâshmô-dâîtîm¹⁶, yô¹⁷ aêshtmêm¹⁸ sterethwata¹⁹ snaitishâa²⁰ vîkhrûmantem²¹ khvarem²² jaînti²³, atcha²⁴ he²⁵ bâdha²⁶ kameredhem²⁷ jaghnvâô²⁸ paiti²⁹ khvanghyayeît³⁰, yatha³¹ aojâo³² nâidhyâonghem³³.

(9) We worship⁶ the beautiful¹, victorious⁴, bringing-prosperity to the world⁵ holy⁶ Srosh (yazata) the righteous² (who is) the Lord⁸ of righteousness⁷. (10) Who¹⁰ (is) strong¹³, built¹⁵ house¹⁴ of aal⁰ needy man¹¹ and woman¹². Also who¹⁷ from the time of the twilight of the dawn¹⁶ smites²³ a mighty²¹ blow²² to (the demon) Aeshma with aam leveled¹⁹ weapon²⁰, and having smitten²⁸ it he assuredly aam breaks to pieces³⁰ (that skull), as he scorns³² the power³² of Srosh Yazata.


Yenghe hâtâm âat yesne paiti vanghô,
Mazdão Ahurô vaêtha ashât hachâ,

aak For its translation, see Karda I of Srosh yasht Hâdokht.
aal i.e. Sroasha yazata protects poor man and woman.
aam In the sense of English “levelled”; aimed at an object by bringing it up to the level of the eyes. Its analogy is arethwa (uplifted), see para 16 of this yasht.
aan Or alternately; Just as a strong man (crushes) the oppressor, (in the same way Sroasha yazata) having smitten on his head assuredly breaks (it) to pieces. Taking in this way the root of the word “nâidhyâonghem” is Sanskrit nadh, nath = to oppress, to request, to appeal.
aao For its translation, see Kardâh 1 of Sroasha Yasht Hâdokht.
yāonghāmcha tānschā tāoschā yazamaide.

(Kardāh V) (11) Sraoshem1 ashīm2 huraodhem3 verethrājanem4 frādat-gaēthem5 ashavanem6 ashahe7 ratūm8 yazamaide9, takhmem10 āsūm11 aojanghvantem12, dareshatem13, sūrem14 berezaidhfm15. (12) Yō16 vīspaēibo17 hachā18 arezaēibo18 vavanvā10 paiti-jasait20 vyākhma21 Ameshanām Spentanām22.

(11) We worship5 the righteous2 and holy8 Srosh yazata beautiful1, victorious4, bringing-prosperity to the world5 (who is) the Lord8 of righteousness7, brave10, 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 yazāi surunvata yasna; Sraoshem ashīm zaothrābyō, Ashīmcha Vanguhīm, berezaifīm, nairīmcha Sanghem huraodhem. Ācha nō jamyāt avanghe verethrajāo Sraoshō ashyō. Sraoshem ashīm yazamaide; ratūm berezantem yazamaide, yin Ahurem Mazdām, yō ashahe apanōtemō, yō ashahe jaghmuśtemō. Vīspa sravāo Zarathushtrī yazamaide. Vīspa hvarshita shyaothna yazamaide, varshtacha aavuoreshymnachcha.

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


(13) We worship8 the righteous2 and holy Srosh1 (yazata), beautiful1, victorious4, bringing-prosperity to the world5, Lord of righteousness7, strongest10, firmest12, most active14 swiftest16 and aavuoreshymnachcha. "Most adventurous, undertaker of most risy works" (Harlez)

anticipated.

aap For its translation, see Karda 1 of Sraosh Yasht Hādokht.

aad 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).
honour of the Holy Srosh so that he may come to your help). (14) Far away from that house, from that town (and) country, the evil and destructive troubles disappear in whose house the holy, victorious and satisfied (yazata) is honoured and (in whose house) the holy man is richer in good thoughts, good words and good deeds.


Yenghe hātām āat yesne paiti vanghō, Mazdāo Ahurō vaétha ashāt hachā, yōonghāncha tāschā tāoschā yazamaide.


Ahe raya khvarenanghacha, anghe ama verethraghnacha, ahe yasna yazatanām tem yazāi surunvata yasna; Sraoshem ashīm zaothrābyō, Ashimcha Vanguhim berezaitim, Nairimcha Sanghem huraodhem. Ācha nō jamyāt avanghe verethrajāo sraoshō ashyō. Sraoshem ashīm yazamaide; ratum berezantem yazamaide, yim Ahurem Mazdām, yō ashahe apanōtemō, yō ashahe jaghmushtemō. Vispa sravāo Zarathushtri yazamaide. Vispacha hvarshta shyaothna yazamaide, varshtacha vareshyamnacha.

Yenghe hātām āat yesne paiti vanghō,

aar From that country calamity, destruction and plague vanish” (Darmesteter).
aas For its translation, see first Kardāh of Sraosha Yasht Hādokht.
aat As regards the translation of Kardāh VII, see Kardāh Second of Sraosha yasht Hādokht.
Mazdāo Ahurō vaētha ashāt hachā,
yāonghāmcha tānschā tāoschā yazamaide.

(Kardāh VIII) (19) Sraoshem¹ ashīm² huraodhem³ verethrajanem⁴, frādat-gaēthem⁵ ashavanem⁶ ashahe⁷ ratūm⁸ yazamaide⁹. Yim¹⁰ yazata¹¹ Haomō¹² Frāshmish¹³, baēshazyo¹⁴, srīro¹⁵, khshathrayō¹⁶, zairi-dōithrō¹⁷, barezishte¹⁸ paiti¹⁹ barezahi²⁰ Haraithyō paiti Berezayāo²¹. (20) Hvachā²² pāpō-vachā²³, pairi-gāo vachāo²⁴, paithimnō²⁵ vispō-paēsim²⁶ mastīm²⁷ yām²⁸ pouru-āzaintīm²⁹ mānthrahecha³⁰ paurvatēm³¹.

(19) We worship⁹ the righteous² and holy⁶ Srosh¹ (yazata), beautiful³, victorious⁴, bringing-prosperity to the world⁵, (and) the Lord⁸ of righteousness⁷; whom¹⁰ Haoma¹², prosperity-bringer¹³, healing¹⁴, beautiful¹⁵, kingly¹⁶ (and) golden-eyed¹⁷ worshipped¹¹ upon¹⁹ the highest¹⁵ peak²⁰ of the Mount Albourz²¹. (20) (It is Haoma who is) the speaker of good words²², the reciter of the words of (the Nask) aau “Pāpo”²³ and the reciter of the words of the Nask “Pairi-gā”; (and it is Haoma who is) going on the path²⁵ of the excellence³¹ of Mānthra (i.e. the mysterious verses of the Zoroastrian Religion)³⁰ and of the greatness²⁷ (or wisdom) of that Mānthra, all-adorned²⁶ with full commentaries²⁹.

Ahe raya khvarenanghacha, anghe ama verethraghnacha, ahe yasna yazatanām tem yazāi surunvata yasna; Sraoshem ashīm zaathrābōyō, Ashīmcha Vanghūm beraizātim, Nāirmchā Sanghem huraodhem. Ācha nō jamyāt avanghe verethrajāo Sraoshō ashīyō. Sraoshem ashīm yazamaide; ratūm beraizantem yazamaide, yim Ahurem Mazdām, yō ashahe apanōtemō yō ashahe jaghmūshtemō. Vīspa sravāo Zarathushtrī yazamaide. Vīspacha hvarshta shyaothna yazamaide, varshtacha aaw vareshyamnacha.

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

(Kardāh IX) (21) Sraoshem¹ ashīm² huraodhem³ verethrajanem⁴ frādat-gaēthem⁵ ashavanem⁶ ashahe⁷ ratūm⁸ yazamaide⁹. Yenghe¹⁰ nmānem¹¹ vārethraghni¹², hazangrōstūnem¹³, vīdhātem¹⁴ barezishte¹⁵ paiti¹⁶ barezahi¹⁷ Haraithyō paiti Berezayāo¹⁸, khvāraokhsḥnem¹⁹.

Aau Nasks called Pāpo and Pairi-gā should be understood as “Pājeh” (Pājam) and “Barash” occurring in Pahlavi language. The word “Pājeh” can also be read as “Pāpe”; similarly the word “barash” can be read “barega” (whose Avesta equivalent is pairigā) (Ervad S.D. Bharucha). Taking this into account “Pāpo” and “Pairigā” 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).

Aaw Haoma who possesses all wisdom replete with knowledge and chieftainship over holy word. (Darmesteter).

Aaw For its translation, see first Kardāh of Srosh Yasht Hádokht.
antaranāemāt
stehrpaēsem
nishtara-naēmāt.

(22) Yenghe
Ahunō
Yairyō
snaithish
visata
verethrajāo
yasnascha
Haptanghaitish
Fshuscha Mānthrō
yō
dā
vārethraghnish,
vispāoscha
yasnō-karetayō.

(21) We worship the righteous and holy Srosh (yazata) beautiful, victorious, bringing-prosperity to the world, (and) Lord of Righteousness. Whose a thousand pillared strong house, victorious, self-shining from the inside (and) star-bedecked (is situated) on the highest peak of the Mount Albourz. (22) (Whose) (i.e. Srosh yazata’s) victorious weapon Ahunavar and aax Haptan yazata and victorious aay Fshusha Mānthra and all the sections of yasna have agreed (to serve).

Ahe raya khvarenanghacha, anghe ama verethraghnacha, ahe yasna yazatanām tem yazā surunvata yasna; Sraoshem ashīm zathrāyō, Ashimcha Vanghūm berezaitīm, Nairimcha Sanghem huraodhem. Ācha nō jamyāt avanghe verethrajāo Sraoshō ashīyō. Sraoshem ashīm yazamaide; ratūm berezantem yazamaide, yim Ahurem Mazdām, yō ashahe apanōtemō, yō ashahe jaghmūshtemō. Vispa sravāo Zarathushtrī yazamaide. Vīspa hvarshta shyaothna yazamaide, varshtachā abavareshyamnacha.

Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahūrō vaētha ashāt hachā,
yōonghāmcha tānschā tāoschā yazamaide.


(23) We worship the righteous and holy Srosh (yazata) the beautiful, victorious, bringing-prosperity to the world, (and) Lord of righteousness. Through whose courage, victory, good wisdom and knowledge, the

aax For its explanation, see Haptan Yasht Large, Kardāh 1, first note.
aay i.e. the Hymn of Prosperity. This is the special name given to the 58th Hā of the yasna.
aaz Or acts of worship. According to Nirangastan the hymn of Yenghe hātām is meant. (Darmesteter).
aba For its translation, see first Karda of Sraosha yasht Hādokht.
Amesha Spentas - the Bountiful Immortals - protect upon the seven regions of the earth. (24) Who (i.e. Srho yazata) as the religious teacher (i.e. Dastur) of the Religion moves about ruling-at-will upon the corporeal world.

Hormazd the Holy, Bahman, Ardibeesh, Shehver, Spandarmad, Khordad, Amardon (and) he who questions (regarding the faith) of Ahura Mazda (and) the teacher of the path and mode of Ahura Mazda - (all these) were pleased by this Religion.


(25) O beautiful and holy Srho (yazata)! here during both the lives (and) during both the worlds thou must protect us.

Explanation: - (As to which are the two worlds is stated as under.)

This world which is corporeal and (the yonder world) which is spiritual (thou mayest protect us there)

Explanation: - (From what protection can be given is stated below.)

Against the on-rushing death, demon of wrath, and against the onrushing armies, (O holy Srho yazata! do thou protect us); who (i.e. armies) have raised aloft the bloody standard. (Do thou protect us) against the onslaughts of Esha demon, caused to run along with death. (26) O beautiful, holy Srho (yazata)! grant thou strength unto our eight teams of horses soundness of the bodies, complete subjugation of the envious people, smiting down the enemies and

abb 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.

abc Revelation of Ahura Mazda and Law of Ahura Mazda (Darmesteter).

abd Dr. Geldner takes para 25 in the verse-form of 12 lines and para 26 in the verse-form of 7 lines. Every line ends with full stop.

abe i.e. The wandering and plundering tribes of Turan and other countries (Darmesteter).

abf If we consider the word “vidātoāt” derived form “vidhotu”, it can mean (the demon called) vidhotu of the “demonic law”.

abg Good protection against our “tormentors” (Darmesteter).
strength to overthrow\(^1\) the envious\(^4\), co-fighting\(^2\) enemies\(^3\).

Ahe raya khvarenanghacha, anghe ama verethrahnacha, ahe yasna yazatanām tem yazāi surunvata yasna; Sraoshem ashīm zaothrābyō, Ashimcha Vanguhīm berezaitīm, Nāirimcha Sanghem huraodhem. Ācha nō jamyāt avanghe verethrajo Sraoshō ashīyō. Sraoshem ashīm yazamaide; ratūm berezantem yazamaide, yim Ahurem Mazdām, yō ashahe apanōtemō, yō ashahe jaghmūshtemō. Vispa srayāo Zarathushtri yazamaide. Vispacha hvarsha shyaothna yazamaide, varshatacha abh\(^8\)vareshyamnacha.

Yenghe hātām āat yesne paiti vanghō, Mazdāo Ahūrō vaētha ashāt hachā, yōonghāmcha tānschā tāośchā yazamaide.

(Kardāh XI) (27) Sraoshem\(^1\) ashīm\(^2\) huraodhem\(^3\) verethrajanem\(^4\) frādat-gaēthem\(^5\) ashavanem\(^6\) ashahē\(^7\) ratūm\(^8\) yazamaide\(^9\). Yim\(^10\) chathwārō\(^11\) aurvantō\(^12\) aurusha\(^13\) raokhshna\(^14\), fraderesra\(^15\), spenta\(^16\) vidhvāonghō\(^17\), asaya\(^18\) mainivasanghō\(^19\) vazenti\(^20\) sravaēna\(^21\) aeshām\(^22\) safaonghō\(^23\) zaranya\(^24\) paiti\(^25\) thwarshṭānghō\(^26\). (28) Āsyangha\(^27\) aspaēibya\(^28\), āsyangha\(^29\) vātāēibya\(^30\), āsyangha\(^31\) vārāēibya\(^32\), āsyangha\(^33\) maēghaēibya\(^34\), āsyangha\(^35\) vayaēibya\(^36\), hvapataretaēibya\(^37\), āsyangha\(^38\) hvastayāo\(^39\) ainghimanayāo\(^40\), (29) Yōī\(^41\) ṭispe\(^42\) te\(^43\) apayeinti\(^44\) yōī\(^45\) ave\(^46\) paskāt\(^47\) veyinti\(^48\), nōī\(^49\) ave\(^50\) paskāt\(^51\) āfentē\(^52\). Yōī\(^53\) āvēibya\(^54\) snaithizibya\(^55\) frā yatayeinti\(^56\) vazemna\(^57\) yim\(^58\) vohūm\(^59\).

Sraoshem\(^60\) ashīm\(^61\). Yatchit\(^62\) ushastarire\(^63\) hindvō\(^64\) āgēurvayente\(^65\) yatchit\(^66\) daoshatable\(^67\) nighne\(^68\).

(27) We worship\(^6\) the righteous\(^2\) and the holy\(^6\) Srosch 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\(^12\) abh\(^14\)brilliant\(^14\), beautiful\(^15\), divine\(^16\), wise\(^17\) (and) abh\(^18\)shadowless\(^18\) carry in the wagon\(^20\) in the abh\(^19\)heavenly spaces\(^19\). The hoofs\(^23\) of those (horses) are laden\(^21\) and gilt\(^26\) 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) abh\(^41\)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

\(^{1}\)abh For its translation see 1\(^{a}\) karda of Sraosha yasht Hādokht.

\(^{2}\)abi The meaning of “aurusha” is also “crimson”. See Tir yashta, 1\(^{a}\) Kardāh.

\(^{3}\)abi 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”.

\(^{4}\)abk Or moving in accord with the divine will (mainyava + vasangha)

\(^{5}\)abi i.e. the speed of the horses of the holy Sraosha yazata as mentioned in this paragraph is swifter than wind, bird, arrow, etc.
the eastern-most \(^{63}\) Hind\(^{64}\) and abn\(^{68}\) alights down\(^{58}\) in the West\(^{67}\), (i.e. starting
from the Keshvar-region called Savahi he goes to the Keshvar-region called
Arezahi.)

Ahe raya khvarengahacha, anghe ama verethraghnacha, ahe
yasna yazatanām tem yazāi surunvata yasna; Sraoshem ashīm
zaothrābyō, Ashīmhcha Vanguhīm berezaitīm, Nairımcha saṃghem
huaraodhem. Ācha nō jamyāt avanghe verethrajāo Sraoshō ashyō.
Sraoshem ashīm yazamaide; rātūm berezantem yazamaide, yim
Ahurem Mazdām, yō ashahe apanōtemō, yō ashahe jagmūshetemō.
Vīspa sravāo Zarathushtrī yazamaide. Vīspacha hvarshta shyaothna
yazamaide, varshatāca abnvareshyamnacha.

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

(Kardāh XII) (30) Sraoshem\(^{1}\) ashīm\(^{2}\) huraodhem\(^{3}\) verethrājanem\(^{4}\)
frādat-gaēthem\(^{5}\) ashavanem\(^{6}\) ashahe\(^{7}\) rātūm\(^{8}\) Yazamaide\(^{9}\). Yō\(^{10}\) berezō\(^{11}\),
berezi-yāstō\(^{12}\), Mazdāo\(^{13}\) dāmān\(^{14}\) nishanghasti\(^{15}\). (31) Yō\(^{16}\) áthriftīm\(^{17}\)
hamahe\(^{18}\) ayān\(^{19}\), hamayāō\(^{20}\) vā\(^{21}\) khshapō\(^{22}\), imat\(^{23}\) karshrave\(^{24}\) avazāitī\(^{25}\)
yat\(^{26}\) khvanirathem\(^{27}\) bāmīm\(^{28}\) saithish\(^{29}\) zastaya\(^{30}\) drayat\(^{31}\), barōithrō-tāezem\(^{32}\), hvā-vaēghem\(^{33}\) kameredhe\(^{34}\) paiti\(^{35}\) daēvanām\(^{36}\) (32)
angrahe mainyūsh\(^{37}\) drayato\(^{38}\), snathāi\(^{39}\) āeshmahe\(^{40}\) khra-vī-
draosh\(^{42}\), snathāi\(^{43}\) māzainyanām\(^{44}\) daēvanām\(^{45}\), snathai\(^{46}\) viśpanām\(^{47}\)
daēvanām\(^{48}\).

(30) We worship\(^{9}\) the righteous\(^{2}\) and holy\(^{6}\) Srosh yazata, the beautiful\(^{3}\),
victorious\(^{4}\), bringing-prosperity to the world\(^{5}\), and Lord\(^{8}\) of Righteousness\(^{7}\).
(He) Who\(^{10}\) is tall (of form\(^{11}\)) sits\(^{12}\) among creations\(^{14}\) of Ahura Mazda\(^{13}\). (31-
32) Who\(^{16}\) comes down\(^{25}\) thrice\(^{17}\) every\(^{18}\) day\(^{19}\) and night\(^{22}\) to this\(^{23}\) region\(^{24}\)
which\(^{28}\) is the shining\(^{26}\) aboKhvanirathem\(^{27}\), holding\(^{31}\) in (his) hands\(^{30}\) the
sharpened weapon\(^{29}\) capable of cutting\(^{32}\) (and) sufficiently smiting\(^{33}\) the
skulls\(^{34}\) of the demon\(^{36}\), in order to strike\(^{37}\) the wicked\(^{39}\) Angra Mainyu\(^{38}\), in
order to strike\(^{40}\) the Eshma demon\(^{41}\) - the demon of wrath\(^{41}\) - of terrible
weapon\(^{42}\), in order to strike\(^{43}\) the demons\(^{45}\) of Māzandārān\(^{44}\) and in order to
strike\(^{46}\) all\(^{47}\) the demons\(^{48}\).

Ahe raya khvarenanghacha, anghe ama verethraghnacha, ahe
yasna yazatanām tem yazāi surunvata yasna; Sraoshem ashīm zaothrābyō,
Ashīmhcha Vanguhīm berezaitīm, Nairımcha Sangehm huraodhem. Ācha

abm Sraošha yazata starts from the river in the East and alights at the river in the river in the West
(Darmesteter). The river in the East is Indus and the river in the West is Tigris.

abn For its translation see 1st Karda of Srosh yashat Hādokht.

abo For the explanation of the word “Khvaniratha”, see note given to Khorshed Nyāyesh para.
13.

Yenghe hātām āat yesne paiți vanghō,  
Mazdāo Ahūrō vaēthā ashāt hachā,  
yāonghāmcha tānschā tāoschā yazamaide.


(33) We worship9 the righteous2 and holy6 Srosh1 yazata, the beautiful3, victorious4, bringing-prosperity to the world5, and Lord8 of Righteousness7. Here10 or at any other place11, over14 this15 entire13 earth16, (we extol) all the deeds and victories17 of Srosh18 yazata the holy19 the word-incarnate21, powerful22, protector23, mighty armed24 warrior25, and the cleaver of skulls26 of the demons27.

Ahe raya khvarengnghacha anghe ama verethraghanacha, ahe yasna yazatanām tem yazī surunvata yasna; Sraoshem ashim zaothrābyō, Ashīmcha Vanghīm berezaitīm, Nairīmcha Sanghem huraodhem. Ācha nō jamyāt avanghe verethrajāo Sraoshō ashōy. Sraoshem ashīm yazamaide; ratūm berezantem yazamaide, yim Ahurem Mazdām, yō ashahe apanōtemo, yō ashahe jaghmūshtemō. Vispā sravāo zarathushtri yazamaide. Vīspa hvarsha shyaothna yazamaide, varshtacha abv vareshyamnacha.

Yenghe hātām āat yesne paiți vanghō,  
Mazdāo Ahūrō vaēthā ashāt hachā,  
yāonghāmcha tānschā tāoschā yazamaide.

(To recite in bāz) Sarosh asho, taḡi, tan-farmān, shekaft-zīn, zīn-avazār, sālāre dāmāne Ahura Mazda berasād; aedūn bād. (Recite aloud) Yatha Ahū Vairyō 2.

abp For its translation, see 1st Karda of Srosh Yasht Hādokht.
abq For the translation of this paragraph see Karda 5 of Srosh Yasht Hādokht.
abr For its translation, see kardāh 1 of Srosh Yasht Hādokht.

Ahmai raēshcha; Hazangrem; jasa me avanghe Mazda; Kerfeh Mozd.

Roz nek nām, roz pak nām, roz mubārak (falān) Māhe mubārak (falān), gāhe (falān), namāz dādārār gehān dāmān. Khshnaothra Ahuruhe Mazdāo, tarōidite angrahe mainyēush, haithyāvarshtam hyat vasnā ferashūtemem. Staomi ashem; Ashem Vohū 1.


Nemō urvaire vanguhi Mazdadhāte ashaone Ashem Vohū 1.


NIRANG OF SROSH YASHT VADI

(Recite three times after the recitation of Srosh Yasht Vadi.)

(Recite three times)

May the splendour1 and glory2 of the holy3 Srosh (yazad) increase4! (And) may he be5 strong6, (and) victorious7! (Srosh yazad is) the helper of the souls9, protector12 of all10 men11 and the pious14 guardian15 of righteous men13; may there be16 protection17 of Srosh yazad18 during day19 and night20 and months21 (i.e. forever): unto all22 the Iranians20 of the creatures24 of the world23, unto the Poryodakeshas22, unto the faithful25, unto the Arabs girding
the sacred thread\textsuperscript{26} (i.e. those Arabs who have accepted the Zoroastrian Religion), unto the Zoroastrians\textsuperscript{27}, and unto good\textsuperscript{28} and holy men\textsuperscript{30} of the seven regions of the earth\textsuperscript{31}!

**FARVARDIN YASHT**


Pa nāme yazdān Ahura Mazda Khōdāe awazūnī, gorje khoreh awazâyād; Ardafravash berasad.\textsuperscript{abs}

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


Fravarānē Mazdayasnō Zarathushtrish vīdaēvō Ahura-tkaēshō (Gāh according to the period of the day) frasastayaēcha, ashāunām fravashinām ughranām aiwi-thuranām paoiryo-tkaeshanām fravashinām nabānaz-dishtanām fravashinām, khshnaothra yasnāicha vahmāicha khshnaoth-rāičha frasastayaēcha, yathā Ahū Vairyō zaotā frā-me mrūte, athā ratush ashātchit hacha frā ashava vīdhvāo mraotū.

(1) (The Creator) Ahura Mazda\textsuperscript{2} spoke\textsuperscript{1} unto Spitaman\textsuperscript{3} Zarathushtra\textsuperscript{4}: O true\textsuperscript{13} (truthful) Spitaman\textsuperscript{14} (Zarathushtra)! abI proclaim\textsuperscript{12} thee\textsuperscript{6} (in this way\textsuperscript{5}) the vigour\textsuperscript{7}, strength\textsuperscript{8}, glory\textsuperscript{9}, help\textsuperscript{10} and joy\textsuperscript{11} of the powerful\textsuperscript{17} (and)

abt Considering that the termination \textit{mi} of the present tense first person singular parasmaipada is dropped.
triumphant\textsuperscript{18} Fravashis\textsuperscript{16} of the righteous (people\textsuperscript{15}); just as\textsuperscript{19} the powerful\textsuperscript{27} Fravashis\textsuperscript{29} of the righteous (people)\textsuperscript{28} come\textsuperscript{21} to my\textsuperscript{20} help\textsuperscript{22} (and) just as\textsuperscript{23} (they) (gave)\textsuperscript{25} support\textsuperscript{26} unto me\textsuperscript{24}.

(2) On account of the brightness\textsuperscript{31} and glory\textsuperscript{32} of those (Fravashis)\textsuperscript{30}, O Zarathushtra\textsuperscript{34}! I maintain\textsuperscript{35} this\textsuperscript{33} sky\textsuperscript{30} which\textsuperscript{37} (is)\textsuperscript{38} lofty\textsuperscript{39} and beautiful\textsuperscript{40} and which\textsuperscript{41} (i.e. sky) encompasses\textsuperscript{45-46} this\textsuperscript{42} earth\textsuperscript{43} and around\textsuperscript{44}. (That sky) (is) like\textsuperscript{47} a palace\textsuperscript{48}.

Explanation:- (The description of the sky resembling a palace is stated below).

Which\textsuperscript{50} is\textsuperscript{51} on\textsuperscript{59} this\textsuperscript{58} earth\textsuperscript{56} built\textsuperscript{57} up by the Spiritual (yazatas)\textsuperscript{52}, firmly established\textsuperscript{53}, with ends that lie afar\textsuperscript{54}, made\textsuperscript{55} of shining\textsuperscript{58} diamonds\textsuperscript{55-57}.

(3) Which (i.e. the sky)\textsuperscript{61} associated with\textsuperscript{67} Meher yazata\textsuperscript{68}, Rashna yazata\textsuperscript{69} and Spenta Ūrmait\textsuperscript{70-71}, Ahura Mazda has put on\textsuperscript{63} as a starbedecked\textsuperscript{65} garment\textsuperscript{64} woven by the Spiritual (yazatas)\textsuperscript{66}. Its two ends\textsuperscript{76} cannot be perceived\textsuperscript{77} by any person.

(4) Āonghām raya khvarenanghacha, vīdhāraēm Zarathushtra \textsuperscript{2} 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.

abu e.g. Kva aēva, i.e. in what way? In this way (see Vendidad III.40); Sanskrit eva = in this way, or adverb indicating “indeed verily”. Sanskrit eva.

aby Root stā = Sanskrit sthā = to be, to exist, to remain.

abw Darmesteter. “Woven cloth” derived from Sanskrit root ve “to weave” (Harlez). Its ordinary meaning is “bird”.

abx Darmesteter. Original meaning “in the three-thirds”. In the matter of dimensions this earth is stated to be divided in seven regions, according to Avesta; besides this, the three equal parts of thickness or density of the earth are mentioned. First one-third is the surface of the earth; second one-third is the portion of the interior of the surface of the earth; the third one-third is the lowest, i.e. bottom portion. The significance of the word thrishva occurring in this para seems to be the first one-third, i.e. the surface portion.

aca Darmesteter. Original meaning “made” of pure\textsuperscript{57} iron\textsuperscript{58}.

acb Original meaning “following” (Ahura Mazda). Its significance seems to be that the above mentioned three yazatas were also associated with this task.

acc Pari-vaēnōithe - potential mood third person dual parasmaipada.

acd Meaning: On account of the brilliance and glory of those (Fravashis) I maintain the Aredvi Sura, the undefiled. For the translation of the remaining portion, see first five paragraphs of Āvān yasht.
(5) یا ویضانام، ارشنام کخشدراآ یاوژدادهئیتی. یا ویضانام، هایرشینام زاثائی گریو وان یاوژدادهئیتی. یا ویضانام، هایرشیش، هزامیتو دادهئیتی. یا ویضانام، هایرشینام دالیتم راثویم پاهم اوا-بارائیتی.

(6) مسیطم دیرت، فرسروت، یا استی، ابادفایی ماسی، یاها، ویضانام هایریشینام، زاثایی، گریو وان، ابادفایی، یا، امافایی. هکریفریئتیتی، مهار، باهرازهنتی، ای، ویضانام، هایریشینام، ماسیم، بارائیتی.

(7) یاوژنیتی، ویسپه کارانه، زریا، ویکروسی، ویسپه، یاها، هایریشینام، هزامیتو، دادهئیتی. هکریفریئتیتی، مهار، باهرازهنتی، ای، ویضانام، هایریشینام، ماسیم، بارائیتی.

(8) انگهاو، شهاده، مینیکه، ماسیم، زریا، ویکروسی، ویسپه، یاها، هایریشینام، هزامیتو، دادهئیتی. هکریفریئتیتی، مهار، باهرازهنتی، ای، ویضانام، هایریشینام، ماسیم، بارائیتی.

(9) انگهاو، مینیکه، زریا، ویکروسی، ویسپه، یاها، هایریشینام، هزامیتو، دادهئیتی. هکریفریئتیتی، مهار، باهرازهنتی، ای، ویضانام، هایریشینام، ماسیم، بارائیتی.

(10) ای، زریا، ویکروسی، ویسپه، یاها، هایریشینام، هزامیتو، دادهئیتی. هکریفریئتیتی، مهار، باهرازهنتی، ای، ویضانام، هایریشینام، ماسیم، بارائیتی.

ace For the translation of paras 4-8 the beginning portion of Aredvi Sura Nyāyesh. For comparison, see Āvān yasht, first Five paragraphs.

acf Original meaning “of the beautiful prosperity or abundance”.

acg As regards five kinds of animals there is a reference in the first paragraph of the First Kardāh of Vispered: (1) those living in waters. (2) those living under the ground. (3) the flying ones or winged ones, (4) animals that wander wild at large, and (5) the grazing ones.
(11) Āonghām52 raya53 khvarenanghacha54, vīdhāraēm55 Zarathush-
tra56 azem57 barethrishva58 puthe59 paiti-verete60 aparairithintō61 
ādātāt62 vīdhāato63 vyāhva64 urvatchaēm65 asticha66 gaonacha67, 
drevdacha68 uruthāscha69, paidhyāoscha70, fravākhshascha71.

(12) Yeidhi72 zī73 me74 nōit75 dāidhīt76 upastām77 ughrāō78 ashūānām79 
fravashayō80, nōit81 me82 idha83 āngbhātem84 pasvīra85, yā86 stō87 
saredhanām88 vahishta89 Drujō90 aogare91, drujo92 khshathREM93, drujo94 
astvāo95 anghush96 āonghāt97.

(13) Nī98 antare99 zām100 asmanemcha1, drujo2 manivāo3 hazdyāt4; 
nī2 antare6 zām7 asmanemcha8, drujo9 manivāo10 vaonyāt11; nōit12 
paschaēta13 vanī14 vantā15 upadayāt16 angrō mainyush17 spentāi 
mainyave18.

(11) (The Creator Ahura Mazda says): On account of the lustre53 and 
glory54 of those (Fravashis)52 I37 maintain55 children57 in (the wombs of the 
mothers58, saved60 and undying61 from the assaults62 of (the demon) 
Vidhoti63. (Besides)64ch in it (i.e. in the wombs of the mothers) I aciform65 the 
bones66, the model67, acjsinew68, intestines69, feet70 and genital organs71.

(12) For73 if72 the powerful78 Fravashis80 of the righteous people79, would 
not75 have given76 help77 unto Me78, animals and men86 akc are 
the best89 of the species88 would not81 have acbsubstes84 here83 (i.e. in this 
world); (but instead there would have been the strength of the Druj, 
the dominion of the Druj and the corporeal world of the Druj.)

(13) Between” the earth100 and the sky1 (the Dominion) of the Druj1 and 
(and the evil) spirits3 acm would continue”, between the earth1 and the sky8 (the 
power) of the Druj9 and (the evil) spirits10 would succeed11; and never12 
afterwards13 would Angra Mainyu17 subdue16 the victorious14 and loving15 
Spenta Mainyu18.

(14) Āonghām19 raya20 khvarenanghacha21, āpō22 tachinti23 frāttat-
charetō24, khāō25 paiti26 afrasyamnāō27; āonghām28 raya29 khvarenang-

ach The exact meaning of vyāhva has not been ascertained. It seems to be the locative plural of 
the word vyā (see Yasna Hā 48.7). Here this word can perhaps be vi + āhva; vi (prefix); āhva = 
demonstrative pronoun locative plural feminine; meaning “in them”.

aci Or to flourish; to nourish; to rear.

acj Based upon Bundahishn; “skin” (Darmesteter).

ack Stō (= Sanskrit stah) - present tense third person dual parasmaipada; root ah.

acl Āonghātem - Perfect Tense subjunctive third person dual parasmaipada (Justi); āonghāt - 
Perfect tense subjunctive third person singular parasmaipada; root ah = Sanskrit as.

acm Darmesteter. Drujo 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.
tract our attention a good deal: 1. Rushi Gaotama; 2. Gotama Buddha, (the Founder of Avesta 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

(15) Āonghām46 raya47 khvarenanghacha48, hāirishīsh49 puthre50 verenvainti51; āonghām52 raya53 khvarenanghacha54, huzāmitō55 ẓīzānenti56; āonghām57 raya58 khvarenanghacha59, yat60 bavainti61 hachat-puthrāo62.

(16) Āonghām63 raya64 khvarenanghacha65, us66 nā67 zayeiti68 vyākhanō69 vyākmōhu70 ġūshayat-ukhdho71, yō72 bavaiti73 khratu-kātō74; yō75 nāidyāonghō76, gaotemahe77 parō-yāo78 parshtōit79 avāiti80. Āonghām81 raya82 khvarenanghacha83, hvare84 ava85 patha86 aēiti87; āongham88 raya89 khvarenanghacha90, māo91 ava92 patha93 aēiti94; āongham95 raya96 khvarenanghacha97 stārā98 ava99 patha100 yeinti1.

(14) On account of the lustre20 and glory21 of those (Fravashis)10 the running and flowing24 waters22 flow23 towards26 inexhaustible27 springs25; on account of their28 lustre29 and glory30 the plants grow from the earth31 through35 inexhaustible36 springs34; on account of their37 lustre38 and glory39 the wind40 driving down the clouds42 blow41 towards44 the inexhaustible45 springs43.

(15) On account of the lustre47 and glory45 of those (Fravashis)46 the bearing mothers acp become pregnant; on account of their52 lustre53 and glory54 (the bearing mothers) acq give birth to children56 with ease55; on account of their57 lustre58 and glory59 (the bearing mothers) become61 rich in children62.

(16) On account of the lustre47 and glory48 of those (Fravashis)46 acq the head of an assembly and acp the interpreter of religious verses71 in assemblies70 is born68 with greatness66; who72 is acq the lover of wisdom74; (and) who75 acq has come out80 victorious78 from the controversy79 (about the religion with Nodhas, (the son) of acu Gaotema. On account of their51 lustre82 and glory83 the

acn i.e. from under the ground, freshness and wetness ever continue to get; the plants grow thereby.

aco Original meaning is: females bringing forth offspring49 keep51 pregnancy50.

acp Original meaning is: they give birth56 with easy delivery55.

acr Original meaning is: the chairman, the conductor of the assembly.

acs Compare Khratu-chinanghō; see Vendidad fargard IV, 44th paragraph.

act Original meaning: “Comes proceeding from the arguments or becoming victorious” (parō-yāo).

acu Dastur Darab. Avesta gaotema can be the exact Sanskrit equivalent Gotama. According to the English booklet published in the year 1898 A.D. entitled, The Reference to Gaotema in the Avesta, by Shams-ul-Ulema Dastur Darab: There were many Gotama’s; of them two persons attract our attention a good deal: 1. Rushi Gaotama; 2. Gotama Buddha, (the Founder of
Sun⁸⁴, the Moon⁹¹, and the stars⁹⁸ go¹ towards⁹⁹ (their own) path¹⁰⁰.

(17) Tāo⁵ ugrāhuh⁵ peshanāh⁴ upastām⁵ henti⁵ dāhītāo⁷, yāp⁸ fravashayō⁹ ashaonām¹⁰; tāo¹ fravashayō¹² ashaonām¹³ ajoishtāo¹⁴ henti¹⁵ Spitama¹⁶, yāo¹⁷ paoiryanām¹⁸ tkaēshanām¹⁹, yāo²⁰ vā²¹ narām²² azātanām²³ frashō-choarethrām²⁴ saoshyantām²⁵. Āat²⁶ anyaēshām²⁷ fravashayō²⁸ jvanām²⁹ narām³⁰ ashaonām³¹ aojyēsh³² Zarathushtra³³, yathā³⁴ iristanām³⁵ Spitama³⁶.

(18) Āat³⁷ yō³⁸ nā³⁹ hīsh⁴⁰ huberētāo⁴¹ barāt⁴² jva⁴³, ashaonām⁴⁴ fravashayō⁴⁵ sāsta⁴⁶ daingēush⁴⁷ hamō-khshathrō⁴⁸, hō⁴⁹ anghātī⁵⁰ zazuštemō⁵¹ khshayō⁵² kaschīt⁵³ mashyānāma⁵⁴; yō⁵⁵ vohu-berētām⁵⁶ bāraite⁵⁷ Mithrem⁵⁸ yim⁵⁹ vouru-gaoyaitīṃ⁶⁰, Arshtātemcha⁶¹ frādat-gaēthām⁶² varedat-gaēthām⁶³.

(19) Itha⁶⁴ te⁶⁵ zāvare⁶⁶ ajoascha⁶⁷ khvarenō⁶⁸ avascha⁶⁹ raṇascha⁷⁰ framraomi¹, erezvō⁷² Spitama⁷³, yat⁷⁴ ashaonām⁷⁵ fravashinām⁷⁶ ughranām⁷⁷ aiwithāranām⁷⁸; yathā⁷⁹ me⁸⁰ jasen⁸¹ avanghe⁸², yathā⁸³ me⁸⁴ baren⁸⁵ upastām⁸⁶ ughrāo⁸⁷ ashaonām⁸⁸ fravashayō⁸⁹.

(17) In fearful¹³ battles⁴ the fravashis⁹ of the righteous (people)¹⁰ acv are⁶ the wisest⁷ for help⁵. O Spitaman¹⁶ (Zarathushtra)! Those¹¹ which²⁰ (are) the fravashis¹² of the righteous¹³ Poryotkaeshas¹⁸-¹⁹ or²¹ of men²² yet unborn²³ or of the Saoshyants²⁵ who prepare the world for renovation²⁴ are¹⁵ most powerful¹⁴ (or most efficacious¹⁴). Moreover²⁶, amongst other fravashis²⁷, the fravashis²⁸ of the living²⁹ righteous³¹ men³⁰, O Spitaman³⁶ Zarathushtra³³! (are) more powerful³² than³¹ (those of) the dead.

(18) If¹⁰ acw the ruler of any country with full power might carry³² good presents⁴¹ for acx these⁴⁰ fravashis of the righteous (people) whilst living⁴³, he⁴⁹ becomes⁵⁰ a most acv powerful⁵¹ ruler¹² amongst men⁵⁴. (In the same way) (the king) who⁵⁵ carries⁵⁶ good gift⁵⁶ to Meher yazad, the Lord of wide pastures and to Āshīd yazad⁶¹ the increaser of the world and the furtherer of the world⁶³ (becomes the powerful ruler as well).

(19) O righteous⁷² Spitaman⁷³ (Zarathushtra)! about the vigour⁶⁶.
strength, glory, and joy of the powerful (and) triumphant 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 me authority.


(21) Ashāunām34 vanghūsh35 sūrāo36 spentāo37 fravashayō38 stōami39 zbayaemi40 ufyemi41. Yazamaide42 nmnāyo43 visyā44 zantumāo45 dakhyumāo46 Zarathushtrātōma47. Hāitish48 hātām49, hāitish50 āonghushām51, hāitish52 būshyantam53 ashaonām54, vispāo55 vīspanām56 dakhyunām57, zēvishtyāo58 zēvishtyanām59 dakhyunām60.

(20) Ahura Mazda2 spoke4 unto Spitaman3 Zarathushtra4: O Spitaman4 Zarathushtrā1! if in this8 corporeal11 world9 the terror10 of the dangerous17, zigzag18 and terrible19 paths14 comes15 upon thee2, and if21, O Zarathushtra20! (there be) fear22 of (thy) body23 (i.e. if thou hast fear of coming upon any injury), then24 recite thou27 acd these25 sacred verses26 (of Avesta mentioned below), Zarathushtra33! Do thou recite aloud31 these29 victorious32 (i.e. obstacles removing) sacred verses30 (of Avesta).

(21) I praise39, I remember40 (or I invoke40) the excellent35, heroic36 and beneficent37 Fravashis38 of the righteous34 (people)34 and sing (their) glory. We worship42 (those Fravashis) belonging to the house43, to the clan44, to the town45 to the country46 (and) belonging to the highest priest47. We worship42 the existing (Fravashis)50 of the righteous (men)48 that have been51, and that will be hereafter53. We worship42 (the Fravashis)53 of (the people of) all countries57 (and) the (Fravashis)58 of (the people of) friendly59 countries60.

(22) Yāō6 asmanem62 vīdhārayen63, yāō6 āpem65 vīdhārayen66, yāō7 zām68 vīdhārayen69, yāō70 gām71 vīdhārayen72, yāō73 bereathrishva74 puthre75 vīdhārayen76 paiti-verete77 aparā-irithentō78 ādātā79 vīdhātāot80. Vāyha81 urvat-chayen82 astichā83 gaonachā84 drevdachā85 uruthwāsca86 paidhyāosca87 fravākhshascha88.
(23) Yao89 ash-bereto90, yao91 ughretō92, yao93 hvareto94, yao95 vazareto96, yao97 takhmareto98, yao99 zaoyareto100; yao1 zaoyao2 vanghuthwaeshu3, yao4 zaoyao5 verethraghnyaeshu6; yao7 zaoyao8 peshanahu9.

(22) Who61 (i.e. Fravashis) maintain63 the sky62, water65, the earth68, the cattle71, (and) children75 in the wombs of the mothers74, saved77 and add78 from the assaults79 of (the demon) Vidhotu80. (Besides, those Fravashis) add82 the bones83, the model84, sinew85, intestines86, feet87 and the genital organs88 (of the children).

(23) Who99 (i.e. Fravashis) are well-supporting90, rushing-forth-steadily92, add94 rushing on one’s self94, rushing forth vigorously96 with courage98, who99 (are) rushing forth when invoked100, and (are) worthy of invocation2 in goodness3 (i.e. in matters of goodness); who4 (are) worthy of invocation5 in victories6, (are) worthy of invocation8 in battles9.


(25) Yao1 adhha32 para33 fraoirishto34, yathra35 nar36 ashavano37 ashemo38 henti39 zarazdtama40, yathra41 mazishto42 freretao43 add[yathra44 khshnto45 ashava49] yathra47 atbishto48 ashava49.

(24) Who10 (i.e. Fravashis) (are) the givers11 of victory12 to the adh13 invoker13, bestowers14 of boon15 to (their) lover16, (and) giver17 of health19 to the adi20 sick man. (Besides they are) the bestowers20 of good22 glory23 unto him24 who24 (is) their25 worshipper26, propitiator27, invoker28, offerer of libations29 (and) holy30.

(25) adf The Fravashis (of the righteous people) (are) visiting most34 (or incline most) to that side35 where the righteous37 men36 are39 adf39 most devoted40.

add For comparison see yasna Ḥā 23, para 1.
ad For comparison see para 11 of the same yasht.
adf Or “on-rushing”; present participle feminine first person plural; original form ughra + aret; aret = going (present participle); root ere = Sanskrit ar = to go. Similarly, it should be considered in the case of words following it (hvareto, vazareto, takhmareto, zaoyareto).
adj In the original text this sentence is left out (see Prof. Geldner Avesta, II, Stuttgart, 1889, page 173, note 4).
adh Present participle dative singular masculine; root zba = Sanskrit hva, hva = to invoke, to call on for assistance, to praise, to remember.
ad Professors Harlez and Darmesteter.
adj The word yaō (who) at the beginning of paragraphs 22-25 applies to “ashāunām fravashayō” occurring in para 21.
adk Original meaning dedicators, i.e. devoted to righteousness.
to righteousness, where there are revered (men), where the righteous (man) (becomes) satisfied (i.e. pleased) and where the righteous (man) (is) pleased.

(Kardāh III) (26) Ashāunām¹ vanguhīsh² sūrāo³ spentāo⁴ fravashayō⁵ yazamaide⁶. Yāo⁷ aojishtāo⁸ vazentām⁹, renjištāo¹⁰ fravazemnanām¹¹, afrakavastemāo¹² apa-srayamnanām¹³ anvarshtavastemāo¹⁴ fraschin-bananām¹⁵, apairi-vastemāo¹⁶ snaithishāmcha¹⁷ varethanāmcha¹十八; yāo¹十九届 afraourvisvat²⁰ kerenvainti²¹ irem²² yahmya²³. (27) Tāo²⁵ vanguhīsh²⁶, tāo²⁷ vahishtāo²⁸ yazamaide²⁹, yāo³⁰ ashāunām³¹ vanguhīsh³² sūrāo³³ spentāo³⁴ fravashayō³⁵. Tāo³⁶ zī³⁷ staretaēshu³⁸ baresmōhu³⁹ zaoyāo⁴⁰, tāo⁴¹ verethraghyaeshu⁴², tāo⁴³ peshanāhu⁴⁴, tāo⁴⁵ idha⁴⁶ yat⁴⁷ narō⁴⁸ takhma⁴⁹ peretente⁵⁰ verethraghyaēshu⁵¹.

(26) We worship the good, heroic (and) beneficent Fravashis of the righteous (people); who (are) the strongest of those that drive in a carriage, ado most agile of those marching forwards, adp least noisy of the retreating ones, adq most powerful of the supporters, most invincible of the possessor of offensive weapons and of the defensive weapons.

(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.

(28) Tāo⁵² Mazdāo⁵³ zbayat⁵⁴ avanghe⁵⁵, avanghecha⁵⁶ ashnō⁵⁷ vīḍīdhāra⁵⁸ apascha⁵⁹ zemascha⁶⁰ urvarayōscha⁶¹. Yat⁶² Spentō Mainyush⁶³ vīḍhārayat⁶⁴ asmanem⁶⁵ yat āpem⁶⁶ yat zām⁶⁷ yat gām⁶⁸ yat urvarām⁶⁹ yat berethrishva⁷⁰ puthe⁷¹ vīḍhāray at⁷² paiti-verete⁷³ aparaiirthentō⁷⁴, ādātat⁷⁵ vīḍhātaot⁷⁶. Vyāhva⁷⁷ urvat-chayaṭ⁷⁸ asticha⁷⁹

adl Or pious - religious men (see yasna Hā 8 para 2); very charitable (Darmesteter).
adm In the original text this sentence is left out (see note above.)
adn Original meaning “untormented”, i.e. not ill-treated. (See yasna Hā 62-9).
ado “Most powerful in drawing (the carriage); the lightest amongst the occupants in the carriage” (Darmesteter).
adp Professor Harlez. The meaning of this word has not been fixed with certainty.
adq Original meanings “effective, efficacious, bearable”.
adr Professor Darmesteter.
ads Locative singular used in the sense of dative singular (vide yasht X.82).
(29) Vidhārayat Spentō Mainyush, yāo amavaiṭīsh tushnīshāhoa hudoīthrișh verezi-chashmanī sraoīthrișh dareghōrārōmanō; yāο berezaiṭīsh berezyāstū, yāo huyāonāo perethuyaiṇāo, ravo-fraoīthmanī dasaṭhavaiṭīsh frasrutāo upa-dārayen asmanem.

(28) (The Creator) Ahura Mazda adt called them (i.e. the Fravashis) for the assistance of the yonder adu sky, waters, the earth and the plants. adv Whereby (i.e. by the assistance of the Fravashis) the Spenta Mainyu maintains the sky, water, the earth, the cattle, the plants and children in the wombs of the mothers, saved and undying, from the assaults of (the demon) Vidhotu. (Besides, those Fravashis) adw form the bones, the model, intestines, feet and the genital organs.

(29) Spenta Mainyu maintains the sky (and) adx the Fravashis ady 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).

(Kardāh IV) (30) Ashāunām vanguhīsh surāo spentāo fravashaō yazamaide. Hush-hakhamanō hvarezānāo, dareghaēibyō hakhedraēibyō; upa-shitēe vahishtāo anāzaretāo aēibyō nerebyō; vanguhish yōi vōi vanguhish; gurānō dūraēsūkāo baēshazyāo frasrutāo vanat-peshanāo; nōit paurvāo āzārayeinte.

(30) We worship the good, heroic (and) beneficent Fravashis of the

adt In English used in the sense of “The Heaven above”.
adu In this sentence the meaning of the predicate vididhra (=supported, maintained) does not suit the context. According to the opinion of Dr. Geldner, there does not seem any necessity of this word.
adw See paragraphs 11 and 22 of this yasht.
adx I have translated the word yāo by “Fravashis” which stood for the noun fravashayō.
ady Original meaning “those who hear”. The feminine gender of Sraotar (= Sanskrit Srotru = hearer, listener) became sarothri.
adz If we take the meaning of yaoma as “help”, the word would mean “giving good help”, “giving sufficient help”.

gaonacha drevdacha urthwäscha paidhyāoscha fravākhshascha. 214
righteous (people). Who (i.e. the Fravashis) (are) possessed of good friendship; (and who are) aea benefiting on account of their friendship for a long time; (they are) best aeb to live with (if) not offended by these men. (They are) aec good (for those) who (are) good amongst you. (Besides those Fravashis are) aed not obvious, far-glancing, healing, re-knowned (and) winning in battle; (they do) aee not harm anyone first.


(31) We worship the good, heroic (and) beneficent Fravashis of the righteous (people). (Who, i.e. the Fravashis) (are) strong-willed against the tormentors, doing excessive work (and) most beneficent. (Moreover) who break to pieces strong arms of the tormenting opponents.

(Kardāh VI) (32) Ashāunām1 vanguhīsh2 sūrāo3 spentāo4 fravashayō5 yazamaide6; aredrāo7 takhmāo8 aojanghuaiťīsh9 anāmāthwāo10 khvāthravaitīsh11 khvāparāo12 baēshazayāo13, ashōish14 baēshaza15 hachimnāo16, zem-frathangha17 dānu-drājangha18 hvare-barezanga19.

(32) We worship the good, heroic (and) beneficent Fravashis of the righteous (people). (Who, i.e. the Fravashis are) the bestowers, strong, powerful, inconceivable, giving comfort and ease, self-supporting (and) healing. (Moreover, who are) aef bringing with them the means of righteousness as wide as the earth, as long as the river, and as exalted as the sun.


(34) Yūzem24 vanguhīsh25 nisrinaota26 verethraghnemcha27 Ahuradhātem28 vanaintīmchr29 uparatātem30, ābyō31 danghubyō32 sēvishtāo33, yathā34 vanguhīsh35 anāzaretāo36 khshnūtāo37 ainitāo38 atbishtāo39,
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yūzem⁴⁰ yesnyāo⁴¹ vahmyāo⁴² vasō-yaonāo⁴³ frachrathwe⁴⁴.

(33) We worship⁶ the good², heroic³ (and) beneficent⁴ Fravashis⁵ of the righteous (people¹). Who⁷ (are) strong⁸, protective, fighting (for the good cause)¹⁰, cruel (towards the wicked)¹¹, observing to a great distance¹². (Besides they are) the destroyers¹³ of the malice¹⁶ of all¹⁴ the envious persons¹⁵, of the daevas¹⁷ (and) of men¹⁸ and courageous¹⁹ smitters of the enemies²⁰ according to their own²¹ wish²² and will²³.

(34) O ye good²⁵ (and) most beneficent³³ (Fravashis) when²⁶ you are unoffended³⁶, pleased³⁷, unoppressed³⁸ (and) untormented³⁹ (by the Iranian countries), you²⁴ good²² (Fravashis) grant²⁷ victory²⁸ created²⁹ by Ahura Mazda³⁰ and conquering³¹ superiority³² unto those³¹ countries³². You (who are) worthy of worship⁴¹ (and) worthy of adoration³² aeh move about⁴³ exercising authority over the aerial space according to your will⁴⁴.

(Kardāh VIII) (35) Ashāunām¹ vanguhiš² sūrāo³ spentāo⁴ fravashayō⁵ yazamaide⁶; frasrūtāo⁷ vanat-peshanāo⁸ avī-amāo⁹ spāro-dāštāo¹⁰ amuyumāno¹¹ razishtānām¹²; yāo¹³ ava-zbayatō¹⁴ avanghe¹⁵ vyāscha¹⁶ vyānascha¹⁷ apatēe¹⁸ zbayεiti¹⁹ vyās²⁰, apa-gatēe²¹ vyānō²².

(36) Yāo avadha para fraoirisishtāo, yathra narō ashavanō ashem henti zrazdātema, yathracha mazishtāo freretāo, aej yathracha khshnutō ashava, yathracha atbīṣtō aek ashava.

(35) We worship⁶ the good², heroic³ (and) beneficent⁴ Fravashis⁵ of the righteous (people)¹. (Who are) renowned⁷, winning in battle⁸, courageous⁹, shield-bearing¹⁰ and aem firm¹¹ amongst the most just¹². (Moreover) whom¹³ both the pursuer¹⁶ and aep the pursued¹⁷ aem invoke¹⁴ for help¹⁵. The pursuer²⁰ aeo [for catching (the pursued) and the aep pursued²²] for escaping²¹ (from the pursuer) (invoke the Fravashis for help).

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aeg Original form uru + vaēnant; uru = wide; root vin = to see.
aeh fracharathwe - present tense second person plural atmanepada; root char = Sanskrit char.
aei In English, “space”. The meaning of vasō-yaonāo can also be, “assisting at will”.
aej This sentence is left out in the original text (see Prof. Geldner, Avesta II Stuttgart, 1889, page 175, 36, line 5.
aek For its translation, see para 25 of this yasht.
ael Original meaning “not moving” (root mu = to move), i.e. immovable in any way in the matter of justice.
aem Vyāscha - present participle parasmaiypada first person singular masculine; vyānascha - present participle atmanepada; root vī = Sanskrit vī; vī + ant + s; vī + ān + s.
aen Ava-zbayatō - present tense third person dual parasmaiypada; root zbāi. apatēe - noun dative singular; root up = to reach; ap + ati.
aeo This sentence is left out in the original text. See above.
aap apa-gatēe - noun dative singular; apa-gati = running away; apa = away; root gam; gam+tī = gaitī = Sans gati = going; movement, motion.


(37) We worship6 the good7, heroic8 (and) beneficent4 Fravashis9 of the righteous (people)1. (Who are) possessing many armies7, aeqgirded with weapons8, having uplifted radiant banners9. (The Fravashis) rush15 there14 in fearful12 battles13 for (the help of) those heroes16, where those gallant19 heroes20 offer12 battles23 against the Danus21 (i.e. enemies of the Religion).

(38) There25 (i.e. in the battles) you24, (O Fravashis!) overcome26 the victorious strength27 of the Turanian29 Danus28; there31 you30 aeq overcome32 the malice33 of the Turanian35 Danus34. Owing to37 you36 aeq the chiefs of assembly28, the mighty41 heroes44, the powerful46 aeq Saoshyants17, (and) the strong49 conquerors50 aeq become40 possessed of heroic strength39 and most beneficent41.

(Kardāh X) (39) Ashāunām1 vanguhīsh2 sūrāo3 spentāo4 fravashayō5 yazamaide6. Yāo7 rasmanō8 hām-stātēe9 frakarana10 schindayeinti11, vī12 maidhyānēm13 nāmayeinti14; thwāshem15 paskāt16 fravazente17, avanghē18 narām19 ashaonām20, ăanghe21 duzhvarshtāvarezām22.

(39) We worship6 the good7, heroic8 (and) beneficent4 Fravashis9 of the righteous (people)1. Who break asunder11 the two wings10 of an army8 standing together in battle array9, and aeq cause the centre13 (of that army) to scatter12-14; they go17 then16 swiftly15 for the help18 of the righteous20 men19 (and) for the distress21 of the evil-doers22 (i.e. for bringing them into affliction).

(Kardāh XI) (40) Ashāunām1 vanguhīsh2 sūrāo3 spentāo4 fravashayō5

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aeq Original form is yūstō-zayāo; root yāongh = Sans, yās = to put on, to gird.
aer i.e. The Fravashis do not allow the Turanian heretics to succeed in the battle; they prevent the evils caused by them by destroying their strength.
aes karshan + az = “the conductor of the council - assembly; chief” (Darmesteter).
aet i.e. those who throw light of the religion; the pointers of the true path of the religion.
aeu I do not understand the meaning of the last sentence (from the word Krūmāo up to baēvare-paitinām). The places desolated by the chiefs of innumerable Dānus are miserable or inauspicious (Darmesteter).
aev Original meaning “twists”, “bends”; root nam = Sanskrit nam.

(41) Dāthrīsh 29 ahmāi 30 vohū 31 khvarenū 32, yō 33 hīsh 34 atha 35 frāyazāite 36, yatha 37 hīsh 38 hō-nā 39 yazata 40, yō 41 asha 42 Zarathushtrī 43, ratush 44 astvaithyō 45 gaēthayō 46, bareshnush 47 bipaitishtanayōa 48, kahmāicht 49 yāonghām 50 jasō 51, kahmāicht 52 āzanghām 53 biwivāo 54.

(40) We worship the good, heroic 3 (and) beneficent Fravashis 5 of the righteous (people) 1. Who 7 (are) strong 8, triumphant 9, winning in battle 11, giving excessive joy 12, aew blowing away (the enemies) 13, aew discriminating (good and evil) 14, aew obedient 15, of renowned body 16, having souls of higher intelligence 17 (and) righteous 18. Who 19 (are) givers 20 of victory 21 to the invoker 22, givers 26 of boon 24 to their lover 25 (and) givers 26 of health 26 to the sick person 27.

(41) Whilst ac undertaking 51 any work whatever 49 of enterprises 50 (or whilst) frightened 54 in any (difficulty) whatever 52 of the calamities 52 just as 37 that (great) man 39, i.e. 41 (the Prophet) Holy 42 Zarathushtra 43 who is the Lord 44 of (this) corporeal 45 world 46 and the chief 97 of (all) afa mortals 48 worshipped 49 those (Fravashis) 38, in the same manner 35 (they are) the givers 29 of good 31 glory 32 to him 30 who 33 worship 36 them 14.

(42) aeb [Yāo 55 huzbātāo 56] mainyu-vahishtāo yāo huzbātāo mainyu-shuṭāo 57 frashūsente 58 bareshnavō 59 avanghe 60 ashnō 61, amem 62 paidhimnāo 63 hutāshtem 64, verethragnemcha 65 Ahuradhātem 66, vanintimcha 67 uparatātem 68, saokâmcha 69 barat-avaretām 70 barat-āyapta 71, ashaonim 72 thrāfedhām 73 yesnyām 74, vaḥyām 75, ashā 76 hacha 77 yat 78 vahishtāt 79.

(42) Who 55 (i.e. the Fravashis) (when they are) well-invoked 56 go 58 on the top 59 of the yonder 60 sky, having come from the aec heavenly (space).

Explanation:- (As regards the Fravashis who bring with them the yazatas, it is stated below).

The well-shapen aeb (i.e. of beautiful shape) Ama (courage-giving) yazata 62,
Behram yazata\(^{65}\) created by Ahura Mazda\(^{66}\), Vanainty\(^{67}\) Uparatāt\(^{68}\) (i.e. yazata bestowing victorious superiority), (and) Saoka yazata\(^{69}\) (i.e. bestower of happiness) wealth-bringing\(^{70}\), fulfilling desires\(^{71}\), righteous\(^{72}\), satisfied\(^{73}\), worthy of worship\(^{74}\) and praise\(^{75}\) on account of\(^{77}\) the best\(^{79}\) righteousness\(^{76}\) (these are the Fravashis) bringing with them (all these blessings).

(43) Tāo\(^{80}\) herezentī\(^{81}\) Satavaēsem\(^{82}\) antare\(^{83}\) zām\(^{84}\) asmanemcha\(^{85}\), tachat-āpem\(^{86}\), zavanō-srūtem\(^{87}\), tachat-āpem\(^{88}\) ukhshyat-urvarem\(^{89}\), thāthrāi\(^{90}\) pasvāo\(^{91}\) vīrayāo\(^{92}\), thāthrāi\(^{93}\) Airyanām\(^{94}\) dakhyunām\(^{95}\), thāthrāi\(^{96}\) gēush\(^{97}\) panchō-hyayāo\(^{98}\), avanghe\(^{99}\) narām\(^{100}\) ashaonām\(^{1}\).

(44) Vī antare\(^{2}\) zām\(^{3}\) asmanemcha\(^{4}\) Satavaēsō\(^{5}\) vījasāiti\(^{6}\), tachat-āpō\(^{7}\) zavanō-srūtō\(^{8}\) kachat āpō\(^{9}\) ukhshyat-urvarō\(^{10}\) srīrō\(^{11}\) bānvāo\(^{12}\) raokhshnemāo\(^{13}\), thāthrāi\(^{14}\) pasvāo\(^{15}\) vīrayāo\(^{16}\), thāthrāi\(^{17}\) Airyanām\(^{18}\) dakhyunām\(^{19}\) thāthrāi\(^{20}\) gēush\(^{21}\) panchō-hyayāo\(^{22}\), avanghe\(^{23}\) narām\(^{24}\) ashaonām\(^{25}\).

(43) They\(^{80}\) (Fravashis) send out\(^{6}\) (the Star)\(^{a}\) Satavaesa\(^{82}\) between\(^{63}\) the earth\(^{84}\) and the sky\(^{85}\),\(^{a}\) causing the water to flow\(^{86}\), listening to appeals or supplicatory prayers\(^{87}\), causing the water to reach all around\(^{88}\) and the plants to grow\(^{89}\), for nourishment\(^{90}\) of cattle\(^{91}\) and men\(^{92}\), for the maintenance\(^{93}\) of Iranian\(^{94}\) Provinces\(^{95}\), for the thriving\(^{96}\) of five kinds\(^{98}\) of animals\(^{97}\) (and)\(^{a}\) for the help\(^{99}\) of righteous\(^{1}\) men\(^{100}\).

(44) (The Star named) Satavaesa\(^{5}\), causing the water to flow\(^{7}\), listening to appeals or supplicatory prayers\(^{8}\), causing the water to reach all around\(^{9}\), (and) the plants to grow\(^{10}\), beautiful\(^{11}\), shining\(^{12}\) (and) brilliant\(^{13}\) comes up\(^{6}\) between\(^{2}\) the earth\(^{3}\) and the sky\(^{4}\), for the nourishment of cattle\(^{15}\) and men\(^{16}\), for the maintenance\(^{17}\) of Iranian\(^{18}\) Provinces\(^{19}\), for the thriving\(^{20}\) of the five kinds\(^{22}\) of animals\(^{21}\) (and) for the help\(^{23}\) of righteous\(^{25}\) men\(^{24}\).

(Kardāh XII) (45) Ashānām\(^{1}\) vanguhīṣi\(^{2}\) sūrāo\(^{3}\) spentāo\(^{4}\) fravashayō\(^{5}\) yazamaide\(^{6}\). Ayō-khaodhāo\(^{7}\) ayō-zayāo\(^{8}\) ayō-verethrāo\(^{9}\), yāo\(^{10}\) peretente\(^{11}\) verethrathghnyaēshu\(^{12}\) raokhshni-aiwidhātaēshu\(^{13}\) thakhtāo\(^{14}\) arecazhish\(^{15}\) barentīsh\(^{16}\), hazangraghnyaē\(^{17}\) daēvanām\(^{18}\).

(46) Yat\(^{19}\) hīsh\(^{20}\) antare\(^{21}\) vātō\(^{22}\) fravāiti\(^{23}\) barō-baadhō\(^{24}\) mashyānām\(^{25}\), te\(^{26}\) narō\(^{27}\) paiti-zāntenī\(^{28}\) yāhva\(^{29}\) verethra-baadhō\(^{30}\) te\(^{31}\) ābyō\(^{32}\) freretāo\(^{33}\) frerenvaintī\(^{34}\) ashaonām\(^{35}\) vanguhīyō\(^{36}\) sūrāīyō\(^{37}\) spentāyō\(^{38}\) fravas-ibyō\(^{39}\), thakhtayē\(^{40}\) parō\(^{41}\) anghuyē\(^{42}\) uzgeryē\(^{43}\) parō\(^{44}\) bāzuve\(^{45}\).

(45) We worship\(^{6}\) the good\(^{2}\), heroic\(^{3}\) (and)\(^{4}\) beneficent\(^{4}\), Fravashis\(^{5}\) of the righteous\(^{1}\) (people)\(^{1}\). Who (are) possessing iron helmets\(^{7}\), iron weapons\(^{8}\) (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)³² offer³³ Offerings³⁴ unto these³⁵ good³⁶, heroic³⁷ (and) beneficent³⁸ Fravashis³⁹ with (their)³⁰ sincere⁴⁰ heart⁴¹-⁴² (and) with arms⁴⁵-⁴⁶ uplifted⁴³ (by way of supplication).

(47) Yatāra⁴⁶ vā⁴⁷ dish⁴⁸ paurva⁴⁹ frā-yazente⁵⁰, fraore⁵¹ frakhshni⁵² avī⁵³ manō⁵⁴ zarazdātōit⁵⁵ anghuya⁵⁶ hacha⁵⁷, ātarathra⁵⁸ fraorisinti⁵⁹ ughrāo⁶⁰ ashāunām⁶¹ fravashayō⁶², hathra⁶³ Mithrāchā⁶⁴ Rashnucha⁶⁵ ughracha⁶⁶ Dāmōish⁶⁷ Upamana⁶⁸ hathra⁶⁹ vāta⁷⁰ verethrājana⁷¹.

(48) Tāo⁷² danghāvō⁷³ hathra⁷⁴ jatāo⁷⁵ nijaghnentc⁷⁶, panchsaghnāi⁷⁷ satathanāishcha⁷⁸, sataghnāi⁷⁹ hazangrghnāishcha⁸⁰, hazangrghnāi⁸¹ baēvareghnāishcha⁸², baēvareghnāi⁸³ ahākhshtaghnāishcha⁸⁴, yathra⁸⁵ fraorisinti⁸⁶ ughrāo⁸⁷ ashāunām⁸⁸ fravashayō⁸⁹ hathra⁹⁰ Mithrāchā⁹¹ Rashnucha⁹² ughracha⁹³ Dāmōish⁹⁴ Upamanō⁹⁵ hathra⁹⁶ vāta⁹⁷ verethrājanō⁹⁸.

(47) From amongst (the armies of) both the sides whichever⁴⁶ (army) will first⁴⁸ worship⁴⁹ those (Fravashis)⁴⁸ with perfect faith⁵¹, devoted heart⁵⁴, to that⁵⁸ direction⁵⁸ the triumphant⁶⁰ Fravashis⁶² of the righteous (people)⁶¹, along with⁶³ Meher⁶⁴ (yazata), Rashna⁶⁵ yazata (the just), powerful⁶⁶ Dāmi⁶⁸ (yazata) and the victorious Govad (Yazata) go⁷⁹ (for the help of that army).

(48) Moreover, those⁷² countries⁷³ are at once⁷⁴ defeated⁷⁶ having smitten⁷⁶ from fifty⁷⁷ to hundred times⁷⁸, from hundred⁷⁹ to thousand times⁸⁰, from thousand⁸¹ to ten thousand times⁸², innumerable times⁸⁴, against which

afg i.e. whose garment is light only; or in brilliant dress.

afh Frerēghtāo, frerēvainti - the root of these two words is one and the same root:- fra-ar = to offer, to grant.

afi Original meanings, “strong, Firmly stretched, drawn”.

afj For comparison, see yasna 28.1 (ustānō-zastāō).

afk Or with sympathetic thought and devoted conscience.

afl Original meaning, “to that side of the two”.

afm Its original meaning, “the symbol of wisdom - the simile of wisdom”.

Explanation:-

Explanation:-
(countries)85 the triumphant87 Fravashis89 of the righteous (people)88 along with90 Meher91 (yazata), Rashna92 yazata (the just yazata) powerful93 Dāmi94 Upamana95 (yazata) and the victorious96 Govād97 (yazata) go98.

(Kardāh XIII) (49) Ashāunām1 vanguhīsh2 sūrāo3 spentāo4 fravashyō5 yazamaide6. Yāo7 visādha8 āvayeint9 Hamaspathamādaēm10 paītī11 ratūm12, āat13 athra14 vīcharenti15 dasa16 pairi khshafnō17, avat18 avō19 zikhshnāonghemnāo20.

(50) Kō21 nō22 stavāt23, kō24 yazāite25, kō26 ufyāt27, kō28 frīnāt29, kō30 paītī-zanāt31; gaomata32 zasta33 vastravata34 asha-nāsa35 nemangha36. Kahe37 nō38 idha39 nāma40 āghairyāt41, kahe42 vō43 urvō44 frayezyāt45, kahmāī46 nō47 tat48 dāthrem49 dayāt50, yat51 he52 anghat53 khvairyān54 kħvarethem ajyammen55 yavaēcha56 yavaētāaēcha57.

(49) We worship6 the good7, heroic8 (and) beneficent9 Fravashis5 of the righteous (people)1. Who10 on11 the occasion12 of Hamaspathamādem (Season-Festival) come9 to the 4th streets4, and move about15 for 10 ten16 nights17 towards those desiring20 help19 (as below).

(50) Who21 will praise23 us22? Who24 will worship25 (us)? Who26 will sing our glory27? And who28 will keep love29 (for us)? (Besides) who30 will welcome31 (us) with the hand32 containing 40 food32, clothings34 (and) with a prayer36 causing to reach righteousness35? Whose37 name40 of us38 will be remembered41 here39? Whose42 soul44 of you43 will worship45 (us)? To whom46 of us47 will that48 gift49 be given50? Which51 will (become) (as) fresh55 forever, for eternity.

(51) Āat58 yo59 na60 hish61 fra-yazaite62, gaomata63 zasta64 vastravata65 asha-nasa66 nemangha67, ahmāī68 afrinenti69 kūshnūtāo70 ainita71 atbishtao72 ughra73 ashāunām74 fravashyō75.

(52) Buyat76 ahmi77 nmane78 geushcha79 vathwa80 upa81 viranāmcha87, buyat82 asushcha84 aspo85 derezrascha86 vakhsho87, buyat88 na89 stahyo90 vyakhano91, yo92 no93 badha94 fra-yazaite95, gaomata96 zasta97 vastravata98 asha-nasa99 nemangha100.

(51) Moreover31, the person62 who59 worships62 those (Fravashis)61 with the hand64 containing food63 (and) clothing65 and with the prayer67 causing to reach righteousness66, the Fravashis75 of the righteous (people)74, pleased70, undistressed71 and unoffended72 bless69 that (person)68 (as stated below):-

afn The meaning of visa is also, “family, clan” (see yasna Hā 9.7).
aflo i.e. Ten nights inclusive of days, i.e. ten full days.
afp In English, “to welcome”. Its meaning is also “will know”. Sanskrit root gnav = to know. Its significance is that who will welcome us by invoking us with good food and with the gift of clothing? Moreover, the Fravashis are pleased by presenting those consecrated things to the just and worthy men.
afq Original meaning, “having meat”.

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(52) (The Fravashis bless the worshippers):- May there be 76 in this 77 house 78 the increase 80 of cattle 79 and men 82! May there be a swift 84 horse 85 and 46 a solid 86 chariot? 87! The man 89, the chieftain of the assembly 90 who 92 will verily 94 worship 95 us 93 with the hand 97 containing food 96 and clothing 98 (and) with the prayer 100 causing to reach righteousness 99, may become 88 46 powerful 90.

(Kardāh XIV) (53) Ashāunām1 vanguhīsh2 sūrāo3 spentāo4 fravashayō5 yazamaide6. Yāo7 apām8 Mazda-dhātanām9 srīrāo10 pathā11 daēsayeinti12, yāo13 para14 ahmāt15 hishtenta16 fradhātāo17 afratatkūshīsh18, hamaya19 gātvō20 dareghemchī21 pairī22 zrvānem23.

(54) Āat24 tāo25 nūrām26 fratachinti27, Mazdadḥātem28 paiti29 pantām30, baghō-bakhtem31 paiti32 yaonem33, frāthwarshtem34 paiti35 āfentem36, zaoshāī37 Ahurahe Mazdāo38, zaoshāī39 Ameshanām Spentanām40.

(53) We worship6 the good2, heroic3 (and) beneficent4 Fravashis5 of the righteous (people)1. Who 7 point out12 the good10 paths11 to the āfīwaters8 created by Ahura Mazda; which 13 āfīstood16 āfīstill17, āfīwithout flowing out from the springs18, for a long21 time23, prior to14 this15 (pointing out the paths by the Fravashis).

(54) But24 now26, āfīfor the wish37 of Ahura Mazda38 (and) for the wish39 of the Bountiful Immortals40, those25 (waters) āfīflow27 along29 the path30 created by Ahura Mazda28, bestowed by God31 (and) along35 the water way36 fixed34 (for them).

(Kardāh XV) (55) Ashāunām1 vanguhīsh2 sūrāo3 spentāo4 fravashayō5 yazamaide6. Yāo7 urvaranām8 khvawrīranām9 srīrāo10 uruthmīsh11 daēsayeinti12, yāo13 para14 ahmāt15 hishtenta16 fradhātāo17 afrakshyeyintīsh18, hamaya19 gātvō20 dareghemchī21 pairī22 zrvānem23.

(56) Āat24 tāo25 nūrām26 fravakshhyeyintī27, Mazdadḥātem28 paiti29 pantām30, baghō-bakhtem31 paiti32 yaonem33, frāthwarshtem34 paiti35 zrvānem36, zaoshāī37 Ahurahe Mazdāo38, zaoshāī39 Ameshanām

afs i.e. In that family where the worship of the Fravashis with libations is performed. 
afs If it is understood in the sense of frāderesra, it would be, “beautiful, fair”.
aft “The praiser (of God)”, derived from the root stu. (Darmesteter).
afu The word is genitive plural in the original sense:- “Of the waters”.
afv Original meaning “fixed, settled”; root fra-dā = Sanskrit dhā.
afw Afratat-kushi - a = not; fra = forward, kushi = Sanskrit kukhshi = pit, cave, stream.
afx In winter on the earth and in the dripping of water in the air (Darmesteter).
afy i.e. at the will of the Creator Ahura Mazda and of the Bountiful Immortals, by subjugating to their command.
afz For comparison of this para, see Tir yasht, para 35.
Spentānām⁴⁰.

(55) We worship⁶ the good², heroic³ and beneficent⁴ Fravashis⁵ of the righteous (people)¹. Who ag¹ maintaine¹² beautiful¹⁰ growths¹¹ of the trees⁸ ag⁶ self-bearing as fruits⁹; which¹³ stood¹⁶ still¹⁷ without growing¹⁸ on one and the same⁹ place²⁰ for²² a long²¹ time²³ prior to²⁴ (help)¹⁵.

(56) But²⁴ now²⁶ those²⁵ (trees) grow up²⁷ in the path³⁰ created by Ahura Mazda²⁸, in¹² the path³³ bestowed by God³¹ (and) at the appointed³⁴ time³⁶, for the wish³⁷ of Ahura Mazda (and) for the wish³⁹ of the Bountiful Immortals⁴⁰.

(Kardāh XVI) (57) Ashāunām¹ vanguhîsh² sūrâº spentâº⁴ fravashayô⁵ yazamaide⁶. Yâº⁷ strâm⁸ mâonghô⁹ hûrû¹⁰ anaghranâm¹¹ raochanghám¹² pathô¹³ daēsayen¹⁴ ashaonîsh¹⁵, yôº¹⁶ para¹⁷ ahmât¹⁸ hame¹⁹ gàtvôº²⁰ dareghem²¹ hishtenta²² afrashîmantô²³, daēvanâm²⁴ parô²⁵ tbaēshanghat²⁶, daēvanân²⁷ parô²⁸ draomôhu²⁹.

(58) Āât³⁰ te³¹ nûrâm³¹ fravazentî³³ dûrâēurvaēsem¹⁴ adhvânô³⁵, urvaēsem³⁶ nâshemna³⁷ yim³⁸ frashôkerêtôit³⁹ vanghuyôº⁰.

(57) We worship⁶ the good², heroic³ (and) beneficent⁴ Fravashis⁵ of the righteous (people)¹. Who⁷ ag⁶ 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 ag⁶ without revolving²³ for a long time²¹ ere¹⁷ this¹⁸ (i.e. up to the time Fravashis did not help) on account of²⁵ the evil²⁶ assaults²⁴ of the demons²⁴.

(58) But³⁰ now³² they³¹ proceed further¹³ towards distant³⁴ ag⁶ paths³⁵, desiring ag⁶ the advent³⁷ of the good⁴⁰ Renovation³⁹.

(Kardāh XVII) (59) Ashāunām¹ vanguhîsh² sūrâº spentâº⁴ fravashayô⁵ yazamaide⁶. Yâº⁷ avat⁸ zrayôº aiwyâkhshayeinti¹⁰ yat¹¹ Vouru-kashem¹² bâmîº¹³, navacha¹⁴ navaitîshcha¹⁵ navacha sata¹⁶ navacha hazangra¹⁷ navasescha baēvân¹⁸.

(59) We worship⁶ the good², heroic³ (and) beneficent⁴ Fravashis⁵ of the righteous (people)¹. Who are ninety-nine thousand¹⁷-¹⁸ nine hundred¹⁶ and ag⁸ ninety-nine¹⁴-¹⁵ in number keep watch over this⁸ shining¹³ sea⁹ Vouru-
ksa

(Kardāh XVIII) (60) Ašāunām¹ vanghiš² sūrā³ spentāo⁴ fravashayō⁵ yazamaide⁶. Yāo⁷ ave⁸ strēush⁹ aiwyākhšhayeinti¹⁰ yā¹¹ Haptoiringe¹², navacha¹³ navaitīshcha¹⁴ navacha sata¹⁵ navacha hazangra¹⁶ navasescha baēvān¹⁷.

(60) We worship⁶ the good⁷, heroic³ and (and) beneficent⁴ Fravashis⁵ of the righteous (people)¹. Who⁷ are ninety-nine thousand¹⁶-¹⁷, nine hundred¹² and ninety-nine¹³-¹⁴ in number keep watch over¹⁰ these⁸ stars⁹ (called) ṛgv¹⁸ Haptoiringa¹².

(Kardāh XIX) (61) Ašāunām¹ vanghiš² sūrā³ spentāo⁴ fravashayō⁵ yazamaide⁶. Yāo⁷ avām⁸ kehrpem⁹ aiwyākhšhayeinti¹⁰, yām¹¹ Sāmahe¹² Keresašpahe¹³ yat¹⁴ Gaēsāus¹⁵ gadhavarahe¹⁶, navacha¹⁷ navaitīshcha¹⁸ navacha sata¹⁹ navacha hazangra¹⁰ navasescha baēvān¹²¹.

(61) We worship⁶ the good², heroic³ and beneficent⁴ Fravashis⁵ of the righteous (people)¹. Who⁷ are ninety-nine thousand²⁰-²¹, nine hundred¹⁹ and ninety-nine¹⁹-²⁰ in number werk²¹ keep watch over²⁰ this²¹ body²⁹ of Keresašpa¹³ of the Sāma family¹², the curly-haired¹⁵ and the mace-wielder¹⁶.

(Kardāh XX) (62) Ašāunām¹ vanghiš² sūrā³ spentāo⁴ fravashayō⁵ yazamaide⁶. Yāo⁷ avām⁸ khshudrem⁹ aiwyākhšhayeinti¹⁰, yām¹¹ Spitāmahe¹² ashaono¹³ Zarathushtrahe¹⁴, navacha¹⁵ navaitīshcha¹⁶ navacha sata¹⁷ navacha hazangra¹⁸ navasescha baēvān¹⁹.

(62) We worship⁶ the good², heroic³ (and) beneficent⁴ Fravashis⁵ of the righteous (people)¹. Who⁷ are ninety-nine thousand¹⁸-¹⁹, nine hundred¹⁷ and ninety-nine¹⁵-¹⁶, in number werk²¹ keep watch over²¹ this²¹ seed²⁹ of the Holy¹³
dred¹⁶ and ninety¹⁵ and nine¹⁴v¹⁷. For its comparison, see Vendidad fargard XXII, para 2. In the matter of numbers in Avesta there comes first the lower followed by higher denomination; e.g. panchāchā haptāiti = five and seventy, i.e. seventy five.

agh The reason of keeping watch over the Sea called, Vouru-kasha is that Gaokerena or White Haoma grows in it, which is used for drinking on the Day of Resurrection, in order to be immortal. For further details, see my translation of the Vendidad, fargard XX, para 4, note.

agi 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 49, para 15).

agi The hero Keresašpa is one amongst the famous personages mentioned in later books of the Zoroastrian Religion. According to Bundeshesh he lies in the plain of Peshyansai. The glory of heaven guards him, because when Zohak will be unfettered, he will rise and slay him. Moreover, innumerable Fravashis of the righteous people also guard him. According to Minok i Kherad, near the Mount Damavand where Zohak is bound with a chain, the hero Keresašpa lies asleep in the place called Poshta Gushṭaspān (see English Translation of Dr. West).

agk Because from that seed Saoshyant - the future Benefactor will be born. According to later books, from the seed of the Prophet Zarathushtra, Hoshedar, Hoshedar-Māh and Soshyosh will be born from the wombs of Srutat-Fedhri, Vanghu-Fedhri and Eredat-Fedhri, respectively.
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).
(65) When\(^{46}\) (the Fravashis)\(^{47}\) bring\(^{38}\) waters\(^{37}\) (and) \(^{48}\) Glory\(^{44}\) created by Ahura Mazda\(^{45}\) from the sea Vouru-kasha\(^{41-42-43}\) (then) O Spitama\(^{29}\) Zarathushtra\(^{40}\)! the strong\(^{49}\) Fravashis of the righteous (people) (who are) countless, proceed further\(^{47}\) (to them).

(66) Āpem\(^{37}\) aēshemnāo havāi\(^{57}\) kāchit\(^{60}\) nāfyāi\(^{61}\), havayāi\(^{57}\) vīse\(^{63}\), havāi\(^{57}\) zantave\(^{65}\), havayāi\(^{57}\) dainghave\(^{67}\) uitvaojanāo, khvaēpaithe\(^{69}\) nō\(^{70}\) dainghush\(^{62}\) haoshātēcha\(^{62}\) haoshātēcha\(^{62}\).

(67) Just as a warrior\(^{14}\), gallant\(^{13}\) and \(^{18}\) girded with weapons\(^{18}\), fight\(^{19}\) against (the enemy) for the sake of his well-horded\(^{15}\) fortune\(^{17}\), (the same way) they\(^{1}\) (i.e. the Fravashis) fight\(^{2}\) in battles\(^{3}\) at their own\(^{4}\) place\(^{5}\) and in their own country\(^{6}\); which\(^{7}\) each ( Fravashi) has fixed\(^{11}\) for watch\(^{10}\).

(68) Moreover\(^{20}\) those\(^{24}\) (Fravashis) who\(^{21}\) gain victory\(^{23}\) (in securing water) carry it away\(^{26}\) for his own\(^{29}\) kindred\(^{31}\), clan\(^{31}\), town\(^{33}\) (and) country\(^{35}\) (and) speak as under\(^{36}\):-

“Our\(^{38}\) own\(^{37}\) country\(^{39}\) (will now emerge) into abundance and prosperity.”

(69) Āat yat\(^{42}\) bavaiti\(^{43}\) avi-spashtō\(^{44}\) sāsta danghēush\(^{46}\) hamō-

\(^{agq}\) The water having gone up in the form of vapour rained, raising the prosperity of the country, (see Tir yasht, paras 32-34).

\(^{agv}\) Or treasures, wealth; if the word, khshaētāt is taken, it would mean sovereignty, i.e. kingdom of his own country.

\(^{agit}\) Darmesteter. Haoshāt - root hush = to dry up; locative singular of haosha—; Also nidhāt, taking in the sense of zakhireh (stored up provision) corresponding to Persian nehādeh, means, “prosperity, abundant food” ; and haoshāt - hao-hu = sufficient, full; shāta = joy. Thus it can be translated: “may our own country have prosperity and joy!”

\(^{agw}\) For its comparison, see para 66 of the same yasht.
khshathrö⁴⁷, aurvathaēibyō⁴⁸ parō⁴⁹ tbishyanbyō⁵⁰, tāo⁵¹ haschit⁵² upazbayeite⁵³ ugrāño⁵⁴ ashāunām⁵⁵ fravashayō⁵⁶.

(70) Tāo⁵⁷ he⁵⁸ jasāonti⁵⁹ avanghe⁶⁰ yezi⁶¹ she⁶² bavainti⁶³ anāzaretāo⁶⁴ khshnūtāo⁶⁵ anītāo⁶⁶, at-bishtāo⁶⁷ ugrārō⁶⁸ ashāunām⁶⁹ fravashayō⁷⁰. Tāo⁷¹ dim⁷² avā⁷³ nifrāvayente⁷⁴, mānayen ahe yatha⁷⁵ nā⁷⁶ mereghō⁷⁷ huparenō⁷⁸.

(69) When⁴² agh an absolute⁴⁷ king⁴⁵ of any country⁴⁶ is agh⁴⁹ taken unawares⁴³⁴⁴ by the inimical opponents⁴⁸⁴⁹, he invokes for help⁵³ those⁵¹ triumphant⁵⁴ Fravashis⁵⁶ of the righteous (people)⁵⁵.

(70) If⁶¹ the triumphant⁶⁸ Fravashis⁷⁰ of the righteous (people)⁶⁹ are⁶³ not harmed⁶⁴ oppressed⁶⁶ or offended⁷⁰ by him⁶² (but) are⁶⁶ pleased, they go⁵⁹ for the help⁶⁰ of that (Sovereign)⁷⁸ agh (in the shape of) well-winged⁷⁸ bird⁷⁷. They⁷¹ fly⁷⁴ towards him⁷³ (for help).

(71) Tāo⁷⁹ he⁸⁰ sanithishcha⁸¹ varethascha⁸² parshtascha⁸³ pairivānascha⁸⁴ vīsente⁸⁵, pairi⁸⁶ mainyaoyāt⁸⁷ druja⁸⁸, varenayātcha⁸⁹ dvāthytāt⁹⁰, zīlyūshatcha⁹¹ kāyadhāt⁹², vīspō-māhrkāatcha⁹³ pairi⁴⁴ dvātāt⁹⁵ yat⁹⁶ angrāt mainyaot⁹⁷, mānayen ahe hatha⁹⁸ nā⁹⁹ sateṃcha¹⁰⁰ hazangremcha¹ baēvarecha¹ pairishtanām¹ nijathem¹ hyāt¹.

(72) Yatha⁹ nōit⁷ tat⁸ pairi⁹ karetō¹⁰ hufrangharshōt¹¹, nōit¹² vārō¹³ hunivikhtō¹⁴, nōit¹⁵ ishush¹⁶ khvāthakhtō¹⁷, nōit¹⁸ arshtish¹⁹ hvaivyāsta¹⁰, nōit¹³ asānō² aremōshutō² avasyāt².

(71) Those⁷⁹ (Fravashis) serve⁸⁵ as⁸⁴ weapon⁸¹, a shield⁸², support⁸³ and defence⁸⁴ aha for him⁸⁰ against the invisible⁸⁷ druja⁸⁸ and the Varenian⁸⁹ wicked⁹⁰ and the tormenting⁹¹ sinful man⁹² and against (him) who⁹⁶ is the wicked⁹⁵ Angra Mainyu⁹⁷, full of (infested with) death⁹³.

Explanation:- (How do they serve as defence, etc., is stated below).

Just as⁹⁹ one man⁹⁹ abh would be⁵ the equal to a hundred⁴⁰, thousand¹ or ten thousand² (men) from amongst the tested (men)³.

(72) So that⁶ neither⁶ the sword¹⁰ well-thrust¹¹, nor¹² the club¹³ sufficiently made ponderous¹⁴, neither¹⁵ the arrow¹⁶ well-aimed¹⁷, nor¹⁸ the spear¹⁹ well-

agx Original meaning, “possessing full power”; from it, “most powerful”.

agy In the sense of “has been surprised”.

ahc In a manner that a hundred, a thousand, ten thousand warriors are fighting (to help him) Darmesteter.

aha i.e. as stated in para 69, “for the sovereign terrified by the enemy”.

abh 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 (Darmesteter).
darted, nor the stones hurled by force of arms (i.e. sling-stones) shall hit (him guarded by the Fravashis).


(73) The excellent, heroic (and) beneficent Fravashis of the righteous people, sitting not at ease go from one place to another (i.e. are always moving), (to help the sovereign) desiring this (i.e. stated as under) help.

Who will praise us? Who will worship (us)? Who will sing our glory? (And) who will love (us). (Besides) who will welcome (us) with the hand containing food and clothings and a prayer causing to reach righteousness?

(74) Āsnāo yazamaide, manāo yazamaide, daēnāo yazamaide, Saoshyantām yazamaide. Čehū yazamaide. Pasukanām yazamaide, daētikanām yazamaide, upāpanām yazamaide, upasnām yazamaide, fraptejātām yazamaide, ravascharātām yazamaide, chang-ranghāchām yazamaide, yāskeretō yazamaide. Fravashīs yazamaide, aredrāo yazamaide, takhmāo yazamaide, tanchishtāo yazamaide, spēnishtāo yazamaide, sūrāo yazamaide, sēvishtāo yazamaide, derezrāo yazamaide, aiwithūrāo yazamaide, ughrāo yazamaide, aojishtāo yazamaide, rēvish yazamaide, renjishtāo yazamaide, yāskerestemāo yazamaide. We worship the innate wisdom of the Saoshyants, (their) mental power, commandments of the religion and their souls. Amongst

ahd For its comparison, see Hormazd yasht, para 18.

ahe The word mazdayaschit is not understood, Darmesteter taking the letter “d” as superfluous and regarding it as comparative degree of maz, translates “and even more”. Westergaard has changed the word into anyaschit (other side).

ahf For the translation of the remaining portion, see para 50 of this yasht.

ahg In this para there comes “yazamaide” after every word. I have translated it only twice.

ahh There is also the word āsna khratu - (see yasna Hā 22, para 25, Sirozā, Khshnuman of Bahman).

ahi The meaning of 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.
the animals we worship the Fravashis of wild animals, of the animals living in water, animals living on the ground, of the winged creatures, the animals that wander wild at large and of the grazing animals.

(75) We worship the Fravashis that bestow, the valiant Fravashis, most valiant Fravashis, beneficent Fravashis, heroic Fravashis, profitable Fravashis, the steadfast Fravashis, triumphant Fravashis, powerful Fravashis, most powerful, agile Fravashis, and the effective Fravashis.

(76) Tāo zi henti yāskerestemāo vayāo manivāo dāmān, yāo ashāunām vanguhish sūrāo spentāo fravashayō, yāo tadhā eredhwāo hishtenta, yat mainyū dāmān daidhītem, yascha Spentō Mainyush, yascha angrō.

(77) Yat tītata angrō mainyush dāhīm ashahe vangēush, antare pairi-avāitem Vohūcha Manō Ātarshcha.

(78) Tāo he taurvayatem tbaēshāo angrāhe mainyēush dryatō, yat nōit āpō takāish stayat, nōit urvarāo uruthmaibyō hakat sūrāe dathushā khshayatō Ahurahe Mazdāo fratachin āpō sēvishtāo uzukhshyāncha urvarāo.

(76) They, i.e. the good heroic, (and) beneficent Fravashis of the righteous (people) are indeed among the creatures of the two Spirits.

Explanation:- (Its reason is stated as under).

When the two Spirits - Spenāk Menok and the Angra Mainyu - created the creation, they (i.e. the Fravashis) stood firm thither (for granting help).

(77) (Moreover) when Angra Mainyu rushed with violence in the creation of good righteousness Vohu Manah (Amshāspand) and ādar (yazata) went between them.

(78) They destroyed the evils of the wicked Angra Mainyu, so

ahj i.e. the creatures that fly in the air.
ahk For its explanation, see Vispered Karda 1, para 1.
ahl i.e. Possessing excellent qualities.
ahn From this it is seen that the Fravashis existed, prior to the creation of the creatures.
ahn With the intention of defiling creations of Nature.
aho i.e. Between righteous creatures and angra mainyush. Pairi-avāitem - potential mood third person dual parasmaipada; root pairiava = to meddle; to come in across.
ahp i.e. the Fravashis; Tāo being the pronoun in feminine gender applies to fravashayō (Fravashis).
ahq Taurvayatem - imperfect third person dual parasmaipada from the root taurv = Sanskrit tarv
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) 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) 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) mānthra, white, brilliant (and) beautiful.

= to break, to destroy.
ahr Statyat – Imperfect causal third person singular; root sta = to stand; staya = to cause to stand, to stop (causal).
ahs Original meaning, “brave, heroic”.
aht i.e. to the waters of various kinds; such as of the springs, of the rivers, of the wells, of rains, etc. whose description occurs at the end of Khorshed Nyāyesh, in yasna Hā 38, paras 3-5. yasna Hā 68, para 6.
ahu i.e. trees of various kinds. We do not find any reference about this in the Avesta; but it is found in the Pahlavi Bundehesh, Chapter 27. See English translation by Dr. West in S.B.E. Vol. V.
ahv For the translation of this para, see yasna Hā 26, para 2.
ahv i.e. The Soul of the Creator Ahura Mazda; pronoun yenghe occurring in the preceding para applies to Ahurahe Mazdāo.
We praise the beautiful and efficacious form of Ameshāspand, the swift-footed horse, Sun which (Ahura Mazda) has given allegorically to the Ameshāspand.

(Kardāh XXIII) (82) Ashāunām vanguhīsh sūrāo spentāo fravashayō yazamaide. Yāo Ameshanām Spentanām, khshaētanām verezidōithranām berezatām aiwyāmananām, takhmanām āhūiryanām, yōi aithye-janghō ashabānō.

(83) Yōi hapta hamō-mananānghō, yōi hapta hamō-vachanghō, yōi hapta hamō-shyaothnāonghō. Yaēshām astū hamem manā, hamem vachī, hamem shyaothnēm, hamē patacha frasās-tachā, yōi dadhvāo Ahurō Mazdaō.

(84) Yaēshām anyē anyehe urvānem aiwi-vaēnaiti, merēthwentem humataēshū, merēthwentem hūktaēshū, merēthwentem hvarshtaēshū, merēthwentem garōnmānem; yaēshām astū hamē patacha frasās-tachā, yōi dadhvāo Ahurō Mazdaō.


(86) Yāmcha Rashnaosh razishtahe, yāmcha Mithrahe vourugoyaōitoīsh, yāmcha mānthrahe spentahe, yāmcha ashnō, aia i.e. thoughts, words and deeds of the Seven Ameshāspand are one and the same, without the slightest difference.

aib Or in such state of concentrating his mind in good thoughts, good words and good deeds; merēthwant = mere + ta + vant), Past Participle Active. Root mere = Sanskrit smri = to remember, See my Avesta Grammar, page 266.


lineage of (the people of) Iranian countries, the origin of (the people of) Iranian countries. We worship here the holiness of the holy Spitaman Zarathustra and (his) Fravashi.

(88) (Who, i.e. the Prophet Zarathushtra) first thought good thought (according to the law of the Religion of Ahura Mazda), spoke good word and first did the good action. Also, who was the first Athravan (= priest), Rathaeshtār (= warrior) and the (prosperity-bringing) agriculturist of (the country). (Who) first gained the knowledge of the religion, and taught (it) first (to others). Moreover, who was the first chooser (thought of the welfare) of the "cattle", righteousness, the Word of the religion, obedience to the Word of the religion, the sovereignty of (King Gushtāsp) (and) of all the good things having the seed of righteousness, created by Ahura Mazda.

(89) Yō' paoiryo śāthravā, yō' paoiryo' rathaēshtāo, yō' paoiryo' vāstryo' fsuyā. Yō' paoiryo' chakhrem urvāsaya  daēvāatcha' haotā' mashyāatcha, yō' stōish stōish vāstryo astvaithyāo, stōot ashem naist daēvō, fraorenata Mazdayasnō Zarathushtrish vīdāēvō Ahura-tkaēshō.


(89) Who (i.e. the Prophet Zarathushtra) (was) the first priest, warrior and (the prosperity-bringing) agriculturist. Who first turned the wheel of the daevas and (the wicked) men as if (the daevas). Who first in the corporeal world praised righteousness and as if caused the daevas to perish; (also who) confessed himself a Mazda-worshipper, and a follower of the Religion proclaimed by Zarathushtra (i.e. his own), an estranger from the doctrines of the daevas and the follower of the law of Ahura Mazda.
(90) Who (i.e. the Prophet Zarathushtra) first in the corporeal world pronounced the Word, opposed to the daevas (and) acting according to the Law of Ahura Mazda. Who first in the corporeal world proclaimed the Word opposed to the daevas (and) acting according to the Law of Ahura Mazda. (Besides) who first in the corporeal world declared every (creation) of the daevas as unworthy of worship (and) adoration. Who in (all) the countries (is) the mighty, the giver of all comforts of life.

(91) Yahmi paiti vīspem mānthrem ashem sravō vīsruyata. Who in (all) the countries (is) the mighty, the giver of all comforts of life.

(92) Yim isen Ameshāo Spenta vīspe hvare-hazaosha, fraoret frakhshni avī manō zarzdātōīt anghuyat hacha, ahūm ratūmcha gaēthanām; staotārem ashahe yat mazishtahecha. Whom (i.e. the Prophet Zarathushtra) all the Ameshāspand, chose of one accord with Khorshed yazata, (i.e. co-workers with one heart), with full faith and devoted heart, as the Ahu and Ratu of (all) countries, as the praiser of the greatest, best, and excellent righteousness, and as the expounder of the best religion of (all) the existing religions.

(93) Yehe zāthaēcha vakhshaēcha, urvāsen āpō urvarāoscha; yehe zāthaēcha vakhshaēcha, ukhshin āpō urvarāoscha; yehe zāthaēcha vakhshaēcha ushtatātem nimravanta vīspāo spentō-dātāo dāmān.
karshvān[54] yāish[55] hafta[56].

(93) In whose[44] birth[45] (i.e. in the birth of the Prophet Zarathushtra) and
creations[53] created by Spenta Mainyu[52] cried out[49], “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[54]! born[55] for us[56] (is) one priest[57] Spitaman Zarathushtra.
Zarathushtra[45], the spreader of Baresman[44] (in the ceremonies) will now
Religion[50] will spread[48] over[52] all[55] the seven[56] regions of the earth[54] (i.e. in
the entire world).

mānthremcha[87] gūshta[88] sāsnāoscha[89].

(95) Hereafter[58] Mithra yazata[59], the lord of wide pastures[61], will
increase[62] the entire[63] excellence[64] of (our) countries[65], and will tranquillize[67]
the aiw[66] revolts[68]. (Hereafter) the powerful[70] Apām Napāt[69] will increase[61] the
entire[72] excellence[73] of (our) countries[74] and will quell[76] the revolts[75].

We worship[63] the holiness[81] of the holy[80] Maidhyo-māongha[77], the son
of Ārāsti[78] and (his) Fravashi[82]; who[84] first[85] listened with attention to[88]
the Holy Spell[87] of (the Prophet) Zarathushtra[86] and to the commandments of
the religion[89].

Gavayānō⁹ ashaonō¹⁰ fravashīm¹¹ yazamaide¹²; Parshatgēush¹³ Parātahe¹⁴ ashaonō¹⁵ fravashīm¹⁶ yazamaide¹⁷; Vohvastōish¹⁸ Snaoyehe¹⁹ ashaonō²⁰ fravashīm²¹ yazamaide²²; Isvatō²³ Varāzahe²⁴ ashaonō²⁵ fravashīm²⁶ yazamaide²⁷.

(97) Saēnaha²⁸ Ahūm-stūtō²⁹ ashaonō³⁰ fravashīm³¹ yazamaide³²; yō³³ paoiryō³⁴ satō-aēthryō³⁵ frakhshata³⁶ paīt³⁷ āya³⁸ zemā³⁹. Pereiididhayehe⁴⁰ ashaonō⁴¹ fravashīm⁴² yazamaide⁴³; Usmanarahe⁴⁴ Paēshatahe⁴⁵ ashaonō⁴⁶ fravashīm⁴⁷ yazamaide⁴⁸; Vohu-raochanghō⁴⁹ Frānyehe⁵⁰ ashaonō⁵¹ fravashīm⁵² yazamaide⁵³; Ashō-raochanghō⁵⁴ Frānyehe⁵⁵ ashaonō⁵⁶ fravashīm⁵⁷ yazamaide⁵⁸; Varesmō-raochanghō⁵⁹ Frānyehe⁶⁰ ashaonō⁶¹ fravashīm⁶² yazamaide⁶³.

(98) Isat-vāstrahe⁶⁴ Zarathushtrōish⁶⁵ ashaonō⁶⁶ fravashīm⁶⁷ yazamaide⁶⁸; Urvatat-narahe⁶⁹ Zarathushtrōish⁷⁰ ashaonō⁷¹ fravashīm⁷² yazamaide⁷³; Hvare-chithrahe⁷⁴ Zarathushtrōish⁷⁵ ashaonō⁷⁶ fravashīm⁷⁷ yazamaide⁷⁸; Daēva-tbōish⁷⁹ takhmahe⁸⁰ ashaonō⁸¹ fravashīm⁸² yazamaide⁸³; Thrimitwato⁸⁴ Spitamahe⁸⁵ ashaonō⁸⁶ fravashīm⁸⁷ yazamaide⁸⁸; Dāonghahe⁸⁹ Zaíratahe⁹⁰ ashaonō⁹¹ fravashīm⁹² yazamaide⁹³.

(96) We worship⁴ the Fravashi³ of the righteous² Asma khvanvant¹; and the Fravashi⁷ of the righteous⁶ Ashan-khvanvant⁵; we worship¹² the Fravashis¹¹ of the righteous¹⁰ Gavayan⁹ and Parshat-gao¹³, (the son) of Parāta¹⁴; we worship²² the Fravashis²¹ of the righteous²⁰ Vohvasti¹⁸, (the son) of Snaoyah⁹, and Isvant²³, (the son) of Varaza²⁴.

(97) We worship⁳² the Fravashi³¹ of the righteous³⁰ Saena²⁸, (the son) of Ahum-stuta²⁹; who³¹ first²⁴ came into prominence³⁶ as the possessor of one hundred disciples³⁵ on ³⁷ this³⁸ earth³⁹. We worship⁴³ the Fravashis⁴² of the righteous⁴¹ Pereiididhaya⁴⁰, and Usmanara⁴⁴, (the son) of Paeshata⁴⁵; we also worship⁵³ the Fravashis⁵² of the righteous⁵¹ Vohu-raochangh⁵⁹, Ashoroachangh⁵⁴, and Varesmo-raochangh⁵⁹, (the sons) of Frānya⁶⁰.

(98) We worship⁶⁸ the Fravashi of the righteous⁶⁶ Isat-vāstra⁶⁴, and the Fravashi⁷² of the righteous⁷¹ Urvatat-nara⁶⁹, with the Fravashi⁷⁷ of the righteous⁷⁶ Hvare-chithra⁷⁴ (or Khorsshed-cheher⁷⁴), (the sons) of (the Prophet) Zarathushtra⁷⁵; we worship⁸³ the Fravashi⁸² of the righteous⁸¹ Daeva-tbīsh⁷⁹, (the son) of Takhma⁸⁰ with the Fravashi⁸⁷ of the righteous⁸⁶ Thrimitwanta⁸⁴, of the family of Spitamān⁸⁵; and we worship⁹³ the Fravashi⁹² of the righteous⁹¹ Dāongha⁹⁹, (the son) of Zaírita⁹⁰.

(99) Kavoish⁹⁴ Vīṣṭāspahe⁹⁵ ashaonō⁹⁶ fravashīm⁹⁷ yazamaide⁹⁸, takhmahe⁹⁹ tanu-mānthrahe¹⁰⁰ darshi-draosh¹ Āhūryehe¹ Yō³ druca⁴ paurvāncha⁵ ashāi⁶ ravō⁷ yaēsha⁸; Yō⁹ druca¹⁰ paurvāncha¹¹ ashāi¹² ravō¹³ vivaēdha¹⁴. Yō¹⁵ bāzushcha¹⁶ upastacha¹⁷ vīsata¹⁸ aingehe¹⁹ daēnayaŋ¹⁰ yat¹¹ Āhūriŋ[w] Zarathushtrōish²³.
(100) Yō²⁴ hīm²⁵ stātā²⁶ hitām²⁷ haiṭīm²⁸ uzvazat²⁹ hacha³⁰ hūnuivyō³¹, nō³² hīm³³ dasta³⁴ maidyoīshādhem³⁵ berezi-rāzem³⁶ afrakadhavaitīm³⁷ ashaonīm³⁸ thrāfdhām³⁹ gēushcha⁴⁰ vāstrahecha⁴¹, frithām⁴² gēushcha⁴³ vāstrāhecha⁴⁴.

(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 Vishtāspa on account of the authority of his sovereignty, made the path wide open for the increase of righteousness, by destroying wickedness, and showed the people what could be achieved thereby.

(Moreover) who¹⁵ (i.e. King Vishtāspa) became¹⁸ the arm¹⁶ and the support¹⁷ of this¹⁹ religion²⁰ (which is) of Ahura Mazda²² as revealed by Zarathushtra²¹.

(100) Who²⁴-(i.e. King Vishtāspa) aja²⁹ that steadfast²⁶, extant²⁸, holy²⁷ as religion aje from wicked men³⁰-³¹ and fixed³²-³⁴ her³³ ruling³⁶ high, promulgated (it) all around³⁹, possessed of moral commandments³⁸, sitting in the middle⁵⁵ (i.e. honoured in the assembly of the people), fostered³⁹ and beloved by cattle⁴⁰ and pastures⁴¹ af.

(101) Zaivarōish⁴⁵ ashaonō⁴⁶ fravashīm⁴⁷ yazamaide⁴⁸; Yukhtavaroish⁴⁹ ashaonō⁵⁰ fravashīm⁵¹ yazamaide⁵²; Srīraokhshnō⁵³ ashaonō⁵⁴ fravashīm⁵⁵ yazamaide⁵⁶; Keresaokhshnō⁵⁷ ashaonō⁵⁸ fravashīm⁵⁹ yazamaide⁶⁰; Vanārahe⁶¹ ashaonō⁶² fravashīm⁶³ yazamaide⁶⁴; Vīrāze⁶⁵ ashaonō⁶⁶ fravashīm⁶⁷ yazamaide⁶⁸; Nījarahe⁶⁹ Savanghō⁷⁰ ashaonō⁷¹ fravashīm⁷² yazamaide⁷³; Bujasravanghō⁷⁴ ashaonō⁷⁵ fravashīm⁷⁶ yazamaide⁷⁷; Bereyarshtōish⁷⁸ ashaonō⁷⁹ fravashīm⁸⁰ yazamaide⁸¹; Tizyarshtōish⁸² ashaonō⁸³ fravashīm⁸⁴ yazamaide⁸⁵; Perethwarhtōish⁸⁶ ashaonō⁸⁷ fravashīm⁸⁸ yazamaide⁸⁹; Vaēzyarshtōish⁹⁰ ashaonō⁹¹ fravashīm⁹² yazamaide⁹³.

aiy i.e. Whose body is Holy Spell; or whose body is subject to Mānthra - Holy Spell.
aiz Original meaning, “rushing forth, advancing forth”.
aja Original meaning, “took away after driven out” (root uz-vaz).
ajb Original meaning, “white” (Sanskrit sita): or “strengthened”, “bound”, root hi = Sanskrit si = to bind.
aje In the original text, “her” (him), i.e. religion.
ajd Homo = the brood of evil creation; son of wicked descent, hūnuivyō (Geldner).
aje Darmesteter, Original meaning, “doing no harm”.
ajf i.e. the religion which gives the best commandment for the increase (prosperity) of cattle and agriculture.
(101) We worship the Fravashi of the righteous (the brother of King Vishtāspa); We worship the Fravashi of the righteous, Yukhta-vairī; we worship the Fravashis of the righteous, and Kerdesokhshna; we worship the Fravashi of the righteous, Vanārī, Virāza, and Nijara, (the son) of Savangh; we also worship the Fravashis of the righteous, Bujarsravangh, Berezyarshti and Tizyarshi; we worship the Fravashi of the righteous, Perethvarshi with the Fravashi of the righteous, Vaezyarshti.

(102) Naptyehe ashaono Fravashim Yazamaide; Vazāspahe ashaono Fravashim Yazamaide; Habāspa ashaono Fravashim Yazamaide; Vistaraosh Naotairyānahe ashaono Fravashim Yazamaide; Frash-hām-vareta ashaono Fravashim Yazamaide; Frash-karahe ashaono Fravashim Yazamaide; Ātere-zantu ashaono Fravashim Yazamaide; Āterepātahe ashaono Fravashim Yazamaide; Āteredātahe ashaono Fravashim Yazamaide; Ātere-danghu ashaono Fravashim Yazamaide; Āteresavangh ashaono Fravashim Yazamaide; Āterezantēush ashaono Fravashim Yazamaide; Āteredaiinghēush ashaono Fravashim Yazamaide.

(102) We worship the Fravashi of the righteous Naptyah with the Fravashi of the righteous, Vazāspa; we worship the Fravashi of the righteous, and Gustehem, (son) of Nodar, we worship the Fravashis of the righteous, Frashhām-vareta, Frasho-kara, Återe-danga, we worship the Fravashi of the righteous, Återe-Savanagh, Återe-zantu, and Ågie Återe-danghu.
(104) Hushyaothnahe86 Frāshaoshtrayanahe87 ashaonō88 fravashīm89 yazamaide90; Khvādaēnahe91 Frāshaoshtrayanahe92. ashaonō93 fravashīm94 yazamaide95; Hanghaurushō96 Jāmāspanahe97 ashaonō98 fravashīm99 yazamaide100; Varshahe1 Hanghaurushōiōsh2 ashaonō3 fravashīm4 yazamaide5; Vohu-nemanghō6 Avāraoshrōiōsh7 ashaonō8 fravashīm9 yazamaide10; pairištāte11 aghanāmcha12 khvafnanām13, aghanāmcha14 daēsanām15, aghanāmcha16 aoifranām17, aghanāmcha18 pairikanām19.

(104) We worship90 the Fravashi90 of the righteous90 Hushyaothnā90 and the Fravashi90, of the righteous93 Khvādaena91, of the family of Frashaoostara92; we worship100 the Fravashi90 of the righteous90 Hangha-urvangha90 (son) of Jāmāspa97; we worship9 the Fravashi90 of the righteous9 Varsha1 (the son) of Hanghaurushi; in order to withstand evil-producing sleep (i.e.) evil dreams15 ak’apparitions and pairikas17; we worship10 the Fravashi9 of the righteous9 Vohu-nemang6 (the son) of Avāraoashi7.


(105) We worship25 the Fravashi25 of the righteous24 ak’mānthravākka20 (the son) of Sāimuz21, the religious teacher22 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). Who27 (Mānthravākka) in order to withstand the evil41 created against righteous man39 intensely smote the exceedingly wicked heretics29 (possessed of these evil traits), desecrating the Gathas30, impious32, having no master33, having no religious leader34,
dreadful and whose fravashis are to be destroyed.

(106) Ashastvō1 Maidhyōi-māonghōish2-3 ashaonō4 fravashīm yazamaide6; Avarethrabanghō7 Rāshtare-vaghentōish8 ashaonō9 fravashīm50 yazamaide51; Budhrahe52 Dāzgrāspōish53 ashaonō54 fravashīm55 yazamaide56; zbaurvatō57 ashaonō58 fravashīm59 yazamaide60; Karshahe61 zbaurvaithinahe62 ashaonō63 fravashīm64 yazamaide65; takhmahe66 tanu-mānthrahe67 darshi-draosh68 Āhūiryehē69.

(106) We worship the Fravashi45 of the righteous44 Ashastu41, (the son) of Maidhy-o-māongha43; and Avarethrabangh47, (the son) of Rāshtare-vaghenta48; we worship56 the Fravashi55 of the righteous54 Budhra,52 (the son) of Dāzgraspa,53 and the righteous58 Zbaurvant57; we worship65 the Fravashi64 of the righteous63 Karasna,51, (the son) of Zbaurvant62, (who was) strong,66 Word-incarnate67, mighty-speared68 (and) acting according to the doctrine of Ahura Mazda69.

(107) Yenghe70 nmāne71 Ashis Vanguhi72 srīra73 khshōithni74 fracharaēta75, kaininō76 kehrpa77 srīrayāo78 ash-amayāo79 huraodhayāo80, uskā81 yāstāyāo82 eretzvaithyō83 raēvāt84 chithrem85 ažātayāo86. Yo87 azgatō88 arezayāo89 havaēibya90 bāzubya91, tanuye92 ravō93 aēzishtō94; yō95 azgatō96 arezayāo97 havaēibya98 bāzubya99, hamerethem100 paiti101 yūdīshītō.

(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, girī82, straight83, brilliant84 face85, and ajon noble86. Who87 (i.e. Karasana Hero) having rushed forward88 (in the field) of battle89 (was) wishing happiness93 for his (own) body92, and who95 having rushed forward96 (in the field) of battle97 (was) fighting heroically2 with (the vigour of) both his arms99 against the opponent100.

(108) Virāspahē3 Karsnayanahe4 ashaonō5 fravashīm6 yazamaide7; Āzhāthe8 Karsnayanahe9 ashaonō10 fravashīm11 yazamaide12; Frāyaodhahe13 Karsnayanahe14 ashaonō15 fravashīm16 yazamaide17; Vaghēush18 Arshyehe19 ashaonō20 fravashīm21 yazamaide22; Arshyehe23 vyākhnahe24 yāskerestemahe25 Mazdayasnanām26. Dārayat-rathahē28 ashaonō29 fravashīm29 yazamaide30; Frāyat-rathahē31 ashaonō32 fravashīm33 yazamaide34; Skārayat-rathahē35 ashaonō36 fravashīm37 yazamaide38.

(108) We worship the Fravashis of the righteous5 Virāspa3 Āžāthe8 and Frāyaodha13, (the sons) of Karsnaya14; we also worship22 the Fravashi21 of the good18 (and) righteous20 Arshya19;

ajo For the explanation of the word Maidhy-o-māongha, see paragraph 95 of the same yasht.
ajn For its comparison, see Āvān yasht, para 64.
**Explanation:** (In the excellence of him who is Arshya it is stated that):

We worship\(^2\) the Fravashi\(^1\) of the righteous\(^2\) Arshya\(^4\), most dexterous\(^5\) amongst (all) Mazda-worshippers\(^6\) (and) the leader of the assembly\(^7\). We worship\(^8\) the Fravashis\(^9\) of the righteous\(^2\) Dārayatratha\(^7\), Frāyat-ratha\(^1\), Skārayat-ratha\(^5\).

(109) **Arshavatō**\(^{39}\) **ashaonō**\(^{40}\) **fravashīm**\(^{41}\) **yazamaide**\(^{42}\); **Vyshavatō**\(^{43}\) **ashaonō**\(^{44}\) **fravashīm**\(^{45}\) **yazamaide**\(^{46}\); **Paiyshavatō**\(^{47}\) **ashaonō**\(^{48}\) **fravashīm**\(^{49}\) **yazamaide**\(^{50}\); **Amraosh**\(^{51}\) **ashaonō**\(^{52}\) **fravashīm**\(^{53}\) **yazamaide**\(^{54}\); **Chamraosh**\(^{55}\) **ashaonō**\(^{56}\) **fravashīm**\(^{57}\) **yazamaide**\(^{58}\); **Drāthah**\(^{59}\) **ashaonō**\(^{60}\) **fravashīm**\(^{61}\) **yazamaide**\(^{62}\); **Paiy-drāthah**\(^{63}\) **ashaonō**\(^{64}\) **fravashīm**\(^{65}\) **yazamaide**\(^{66}\); **Paiy-vanghahe**\(^{67}\) **ashaonō**\(^{68}\) **fravashīm**\(^{69}\) **yazamaide**\(^{70}\); **Frashāvanghēush**\(^{71}\) **ashaonō**\(^{72}\) **fravashīm**\(^{73}\) **yazamaide**\(^{74}\); **Nemō-vanghēush**\(^{75}\) **Vaēdhayanghahe**\(^{76}\) **ashaonō**\(^{77}\) **fravashīm**\(^{78}\) **yazamaide**\(^{79}\).

(109) We worship\(^2\) the Fravashi\(^1\) of the righteous\(^40\) Arshavatō\(^{39}\), with the Fravashi\(^{44}\) of the righteous\(^{44}\) Vyshavant\(^{43}\), and Paiyshavat\(^{47}\); we worship\(^4\) the Fravashis\(^{53}\) of the righteous\(^{52}\) Amru\(^{51}\), Chamru\(^{55}\), and Drāthah\(^{59}\); we worship\(^6\) the Fravashis\(^{65}\) of the righteous\(^4\) Paiy-drāthah\(^{53}\) and Paiyvagher\(^{67}\); we worship\(^7\) the Fravashi\(^{73}\) of the righteous\(^2\) Frashāvanghēush\(^{71}\), and also the the Fravashi\(^{78}\) of the righteous\(^7\) Nemo-vanghu\(^{75}\), (the son) of Vaēdhayangha\(^{76}\).

(110) **Vaēsadhahhe**\(^{80}\) **ashaonō**\(^{81}\) **fravashīm**\(^{82}\) **yazamaide**\(^{83}\); **Ashāvanghēush**\(^{84}\) **Bivandanghahe**\(^{85}\) **ashaonō**\(^{86}\) **fravashīm**\(^{87}\) **yazamaide**\(^{88}\); **Jarō-dangheush**\(^{89}\) **Pairishthūrah**\(^{90}\) **ashaonō**\(^{91}\) **fravashīm**\(^{92}\) **yazamaide**\(^{93}\); **Neremyazdanahe**\(^{94}\) **Āithwaosh**\(^{95}\) **ashaonō**\(^{96}\) **fravashīm**\(^{97}\) **yazamaide**\(^{98}\); **Berezhshnaosh**\(^{99}\) **Arāhe**\(^{100}\) **ashaonō**\(^{1}\) **fravashīm**\(^{2}\) **yazamaide**\(^{3}\); **Kusupitēush**\(^{4}\) **Arāhe**\(^{5}\) **ashaonō**\(^{6}\) **fravashīm**\(^{7}\) **yazamaide**\(^{8}\); **Frayehe**\(^{9}\) **ashaonō**\(^{10}\) **fravashīm**\(^{11}\) **yazamaide**\(^{12}\); **Aṣtvat-eretahe**\(^{13}\) **ashaonō**\(^{14}\) **fravashīm**\(^{15}\) **yazamaide**\(^{16}\).

(110) We worship\(^8\) the Fravashi\(^{82}\) of the righteous\(^{81}\) Vaēsadhah\(^{80}\); we worship\(^8\) the Fravashi\(^{87}\) of the righteous\(^{86}\) Ashāvanghu\(^{84}\), (the son) of Bivandangha\(^{85}\); we worship\(^9\) the Fravashi\(^{92}\) of the righteous\(^9\) Jarodanghu\(^{89}\), (the son) of Pairishthra\(^{90}\), Neremyazda\(^{94}\), (the son) of Āithyu\(^{96}\), and Berezhshn\(^{99}\), (the son) of Ara\(^{100}\); we worship\(^8\) the Fravashi\(^{7}\) of the righteous\(^4\) Kusupitu\(^{4}\), (the son) of Ara\(^{5}\); the Fravashi\(^{11}\) of the righteous\(^{10}\) Fraya\(^{9}\); and the Fravashi\(^{15}\) of the righteous\(^{14}\) Aṣtvat-ereta\(^{13}\) (i.e. Soshyosh)\(^{13}\).

(Kardāh XXVI) (111) **Gaopivanghēush**\(^{1}\) **ashaonō**\(^{2}\) **fravashīm**\(^{3}\) **yazamaide**\(^{4}\); **Hām-barethovanghēvāṃ**\(^{5}\) **takmahē**\(^{6}\) **ashaonō**\(^{7}\) **fravashīm**\(^{8}\) **yazamaide**\(^{9}\); **Staothrō-Vahishta-Ashah**\(^{10}\) **ashaonō**\(^{11}\) **fravashīm**\(^{12}\) **yazamaide**\(^{13}\); **Pouru-dihākhshītīsh**\(^{14}\) **Khshtāvānēyhe**\(^{15}\) **ashaonō**\(^{16}\).

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ajp High priest of the region called Arezahi (Dr. West).
ajq High priest of the region, called Savahi (Dr. West).
arjr Soshyosh is worshipped in three places (paras 110, 117, 128).
“Fravashi” were in dual gender according to the rules of grammar. 

(111) We worship4 the Fravashis3 of the righteous2 Gaopivanghu1, and Hām-baretar-vanghvāmī, the valiant6; we worship13 the Fravashis12 of the righteous11 ajs; Staotar-Vahishta-Ashahe10, Pourudhākhshti14, (the son) of Khshṭāvaēnyehe15; with the Fravashi22 of the righteous21 Khshviwrāspa19, (the son) of Khshṭāvaena20.

(112) Ayō-astōish24 Pourudhākhshtayanahe35 ashaonō26 fravashīm27 yazamaide28; Vohvastōish29 Pourudhākhshtayanahe30 ashaonō31 fravashīm32 yazamaide33; Gayadhāstōish34 Pourudhākhshtayanahe35 ashaonō36 fravashīm37 yazamaide38; Ashsavazdanghō39 Pourudhākhshtayanahe40 ashaonō41 fravashīm42 yazamaide43; Urudhaosh44 Pourudhākhshtayanahe45 ashaonō46 fravashīm47 yazamaide48; khshṭhro-chinanghō49 khshōiwrāspanahe50 ashaonō51 fravashīm52 yazamaide53.

(112) We worship28 the Fravashi27 of the righteous26 Ayo-asti24 we worship33 the Fravashi32 of the righteous31 Vohvasti29, (the son) of Pourudhākhshti30; we worship38 the Fravashi37 of the righteous36 Gayadhāstī34, aš Ashavazdanghī39, along with the Fravashi37 of the righteous36 Urudhu44, (the sons) of Pourudhākhshti45; we worship53 the Fravashi52 of the righteous51 Khshathro-chinanghī49, (the son) of Khshoivrāspā40.

(113) Ashāhurahe54 Jīshtayanahe55 ashaonō56 fravashīm57 yazamaide58; Frāyazentaehe59 ashaonō60 fravashīm61 yazamaide62; Frenanghō63 Frāyazentanahe64 ashaonō65 fravashīm66 yazamaide67; Jarō-vanghēush68 Frāyazentaehe69 ashaonō70 fravashīm71 yazamaide72; Ashavazdanghō73 Thritaehe74 Sāizdriŏish75 ashaonō76 fravashīm77 yazamaide78; Vohu-raochanghō79 Varakasānahe80 ashaonō81 fravashīm82 yazamaide83; Arezanguhato84 Tūrake85 ashaonō86 fravashīm87 yazamaide88; Usinemanghō89 ashaonō90 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 Fravashi66 of the righteous65 Frenanghī63, and, Jiro-vanghu68, (the sons) of Frayazenta69; we also worship78 the Fravashis77 of the righteous76 aš Ashavazdanghī73 (and) aš Thrita74 (the two sons) of Sāizdri75; we worship83 the Fravashi82 of the righteous81 Vohu-raochanghī79 (the son) of Varakasāna80.

ajs This distinguished personage became the husband of the well-known woman, Ukhshenti (See para 140); the verbatim meaning of this name is, “the Praiser of the Best Righteousness”, the Reciter of “Ashem Vohu”.

ajt See Āvān yasht, paras 72-73.

aju See Āvān yasht, paras 72-73.

ajv he victorious of the pretentious Turanian tribe called Dānu fighting against the ancient Irani- ans, see Āvān yasht, paras 72-73. It would be better if these two proper names and the word, “Fravashi” were in dual gender according to the rules of grammar.
(114) We worship the Fravashi of the righteous Yukhtāspa, the righteous Ashasyaotna, (the son) of Gayadhāstaya, and Vohu-nemangh; we worship the Fravashi of the righteous Vohvadzangh, (the son) of Katu; we worship the Fravashi of the righteous Asahasareh, (the son) of Ashasairy, we also worship the Fravashi of the righteous Asahasareh, (the son) of Ashasairy, we also worship the Fravashi of the righteous Asahasareh, (the son) of Ashasairy. We also worship the Fravashi of the righteous Asahasareh, (the son) of Ashasairy.

(115) We worship the Fravashi of the righteous Varesmapa, (the son) of Janara, we worship the Fravashi of the righteous, and we worship the Fravashi of the righteous Zarazdāti, (the son) of Paeshatangh. We worship the Fravashi of the righteous Gaevani, (the son) of Vohu-nemangh, Erezva, (and) Srutospāda; we worship the Fravashi of the righteous Spento-Khatru; we worship the Fravashi of the righteous Vershin, (the son) of Vāgerezā; with the Fravashi of the righteous Frāchya, (the son) of Taurvaeti; we worship the Fravashi of the righteous Vahmaedhāta, (the son) of Mānthra-vāka, and Ushtra.

(116) Danghu-srutaha ashaonō fravashīm yazamaide; Danghu-frādanghō ashaonō fravashīm yazamaide; Spōpadhō Makhshōtōish ashaonō fravashīm yazamaide; Payangharō
We worship the Fravahis of the righteous.

We worship the Fravashi of righteous Fravashi, Srīrāvanghu, Anghuyaosh, and Varshnahe. We worship the Fravashi of Gāurī, Gāurōish, Mānzdrāvanghu, and Sūrō-yazata.

We worship the Fravashi of the righteous Khvākhshathra, Haredhāspa, and Daēnāvazangh, along with the Fravashi of the righteous Huyazata and Astvat-ereta.

We worship the Fravashi of the righteous Khvākhshathra, Haredhāspa, and Daēnāvazangh, along with the Fravashi of the righteous Huyazata and Astvat-ereta.
(119) Eredhwahe ashaonō fravashīm yazamaide; Kavōish ashaonō fravashīm yazamaide; Ukhshānō Vidhisravanghō dūraēsrūtahe berezvato ashaonō fravashīm yazamaide; Vanghudhātahe Khvadhātahe ashaonō fravashīm yazamaide; Uzyehē Vanghudhātabanahē ashaonō fravashīm yazamaide; Frayehe 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 Ukhshāna, the son of Vidhisravargh far-famed (or renowned from a long period) and ajw 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 Fraye.

(120) Ashem-yenghe-raochāo nāma ashaonō fravashīm yazamaide; Ashem-yenghe-vareza nāma ashaonō fravashīm yazamaide; Ashem-yahmāi-Ushtha nāma ashaonō fravashīm yazamaide; Yōishtahe Frayananam ashaonō fravashīm yazamaide; Usmānarahe Paēshatanghō Paiti-srīrahe, paitishtātēe nāfyōkarshtahe tbaēshanghō.

(120) We worship the Fravashi of the righteous (men) ajx Ashem-yenghe-raochangh, ajy Ashem-yenghe-vareza, and ajz Ashem-yahmāi-Ushtha; we worship the Fravashi of the righteous Goshta Fryān; (we worship the Fravashi) of (the) righteous Usmānara, (the son) of Paeshatangh in order to withstand the evils caused by near relatives.

(121) Spitōish Uspāsnaosh ashaonō fravashīm yazamaide; Erezrāspahe Uspāsnaosh ashaonō fravashīm yazamaide; Usadhānō Mazdayasnahe ashaonō fravashīm yazamaide; Frādatvanghēush Stivatō ashaonō fravashīm yazamaide; Raochaschaēshmanō ashaonō fravashīm yazamaide; Hvarechaēshmanō ashaonō fravashīm yazamaide; Frasrūtārahe ashaonō fravashīm yazamaide; Visrūtārahe ashaonō fravashīm.

ajw “We worship the Fravashi of Duraēsruta, the son of Berevzant.” (Darmesteter)

ajx Its verbatim meaning is “righteousness is his light”.

ajy Its verbatim meaning is “righteousness is his work”.

ajz Its verbatim meaning is “righteousness is his prosperity, welfare.”

aka In the original text these usual words, “ashaonō fravashīm yazamaide” are omitted. It would be better to insert them.

akb This personage is different from Paeshatangh, occurring in para 115; the name Paiti-srīra (his father’s name or, literally, “more handsome”) is given in order to distinguish him from that. 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.
yazamaide۲۴; Beremnaha۲۵ ashaonō۲۶ fravashīm۲۷ yazamaide۲۸; Vīsrūtahe۲۹ ashaonō۳۰ fravashīm۳۱ yazamaide۳۲.

(121) We worship۹۳ the Fravashi۹۲ of the righteous۹۱ Spiti۸۹, we worship۹۸ the Fravashi۹۷ of the righteous۹۶ Erezrāspa۹۴, (the sons) of Uspasnu۹۵, and we worship۹ the Fravashi۲ of the righteous۱ Usadhān۹۹, (the son) of Mazdayasna۱۰۰, we worship۸ the Fravashi۷ of the righteous۶ Frādatvānghu۴, (the son) of Stivat۴, Raachao-chaeshman۹, Hvarechaeshman۱۳ and Frasrutara۱۷; we worship۳۴ the Fravashi۲۳ of the righteous۲۲ Visrutāra۲۱, Baremna۲۵, and Visruta۲۹.

(122) Hvaspahe۳۳ ashaonō۳۴ fravashīm۳۵ yazamaide۳۶; Chathwarespahe۳۷ ashaonō۳۸ fravashīm۳۹ yazamaide۴۰; Dawrāmaēšōish۴۱ ashaonō۴۲ fravashīm۴۳ yazamaide۴۴; Fraoraosahe۴۵ Kaōshahe۴۶ ashaonō۴۷ fravashīm۴۸ yazamaide۴۹; Frināspaha۵۰ Kaēvahe۵۱ ashaonō۵۲ fravashīm۵۳ yazamaide۵۴; Frādat-narahe۵۵ Gravāratēush۵۶ ashaonō۵۷ fravashīm۵۸ yazamaide۵۹; Vohushtrahe۶۰ Ākhnanghahe۶۱ ashaonō۶۲ fravashīm۶۳ yazamaide۶۴; Vivāreshvahe۶۵ Ainyāvahe۶۶ ashaonō۶۷ fravashīm۶۸ yazamaide۶۹.

(122) We worship۳۶ the Fravashi۱۵ of the righteous۳۴ Hvaspa; we worship۴۰ the Fravashi۱۹ of the righteous۳۸ Chathwarespa; we worship۴۴ the Fravashi۴۳ of the righteous۴۲ Dawrāmaeshi; Fraoraosa۴۵, the (son) of Kaōsha۴۶, Frināspa۴۰, (the son) of Kaēva۵۱, and the Fravashi۲۸ of the righteous۵۷ Frādat-nara۵۵, (the son) of Gravāratu۵۶; we also worship۶۴ the Fravashi۶۳ of the righteous۶۲ Vohushtra۶۰, (the son) of Ākhnang۶۱; with the Fravashi۶۰ of the righteous۶۷ Vivāreshva۶۵, (the son) of Ainyāva۶۶.

(122) Frārāzihe۷۰ Tūrahe۷۱ ashaonō۷۲ fravashīm۷۳ yazamaide۷۴; Stipōish۷۵ Ravatō۷۶ ashaonō۷۷ fravashīm۷۸ yazamaide۷۹; Parshintahe۸۰ Gandrewahe۸۱ ashaonō۸۲ fravashīm۸۳ yazamaide۸۴; Aayeh۸۵ Spenghahe۸۶ ashaonō۸۷ fravashīm۸۸ yazamaide۸۹; Aētavahe۹۰ Māyavahe۹۱ ashaonō۹۲ fravashīm۹۳ yazamaide۹۴; Yaētavashe۹۵ Vyātanahe۹۶, ashaonō۹۷ fravashīm۹۸ yazamaide۹۹; Garshtahe۱۰۰ Kavōish۱ ashaonō۷۲ fravashīm۱ yazamaide۱.

(123) We worship۷۴ the Fravashis۷۳ of the righteous۷۲ Frārāzihe۷۰, (the son) of Tura۷۱, Stipī۷۵, (the son) of Raevant۷۶, Parshinta۸۰, (the son) of Gandrewa۸۱, and the Fravashi۸۸ of the righteous۸۷ Aayah۱۸۵, (the son) of Spengha۸۶, together, we worship۹۴ the Fravashis۹۳ of the righteous۹۲ Aētava۹۰, (the son) of Māyava۹۱, Yaētush-gao۹۵, (the son) of Vyāt۹۶, and (the son) of Kavi۱.

(124) Pouru-banghahe۵ Zaoshaha۶ ashaonō۷ fravashīm۸ yazamaide۹; Vohu-dāthae۱۰ Kātahae۱۱ ashaonō۱۲ fravashīm۱۳ yazamaide۱۴; Bāonghahe۱۵ Sānghanghahe۱۶ ashaonō۱۷ fravashīm۱۸ yazamaide۱۹; Hvarezāo۱۰ Ankasayāo۲۱ ashaonō۲۲ fravashīm۲۳ yazamaide۲۴; Aravaoshtrahe۲۵ Erezavatō dainghēush۲۶ ashaonō۲۷ fravashīm۲۸ yazamaide۲۹;
Frāchithrahe⁶⁰ Berezavatō⁶¹ ashaonō⁶² fravashīm⁶³ yazamaide⁶⁴; Vohu-peresahe⁶⁵ Aïnãvahe⁶⁶ ashaonō⁶⁷ fravashīm⁶⁸ yazamaide⁶⁹.

(124) We worship⁹ the Fravashi⁸ of the righteous⁷ Pouru-bangha⁵, the son of Zaoshā⁶; we worship⁴¹ the Fravashi¹³ of the righteous¹² Vohu-dāte¹⁰, (the son) of Kāṭā¹¹; we worship the Fravashi¹⁸ of the righteous¹⁷ Bāongha¹⁵ (the son) of Sāongha¹⁶; we worship²¹ the Fravashi²³ of the righteous²² ashō Ḥvarez²⁰ and Ankasa¹¹, Aravaosthra²⁵, (the son) of Erezvat-dainghur²⁶, Frāchithra³⁰, (the son) of Berezavant³¹; also we worship³⁹ the Fravashi³⁸ of the righteous³⁷ Vohu-perese³⁵, (the son) of Ainyu³⁶.

(125) Parō-dasmahe⁶⁰ Dāštāghnoish⁴¹ Muza¹² Muzayāo⁴³ dainghēush⁴⁴ ashaonō⁴⁵ fravashīm⁴⁶ yazamaide⁴⁷; Fratruāo⁴⁸ Asrutāo⁴⁹ Baēšhatasturāo⁵⁰ ashaonāo⁵¹ fravashīm⁵² yazamaide⁵³; Avarēgēush⁵⁴ erezvate⁵⁵ AoIGHmasturāo⁶⁶ ashaonō⁷⁵ fravashīm⁸⁷ yazamaide⁵⁹; Gaomtā⁶⁰ Zavanō⁶¹ Raozdyāhe⁶² Raozdyāyāo⁶³ dainghēush⁶⁴ ashaonō⁵⁵ fravashīm⁶⁶ yazamaide⁶⁷; Thrito⁶⁸ Aēvo-saredhō-fyushtahe⁶⁹ Tanyehe⁷⁰ Tanyayāo⁷¹ dainghēush⁷² ashaonō⁷³ fravashīm⁷⁴ yazamaide⁷⁵.

(125) We worship⁴⁷ the Fravashi⁴⁶ of the righteous⁴⁵ Parodasma⁴⁰, (the son) of Dāštāghnā⁴¹, (who is) the inhabitant of Muza⁴⁵ country⁴⁴, Fratrua⁴⁸ (and) Asruta⁴⁹, (the sons) of Baeshhatastura⁵⁰, with the Fravashi⁵⁸ of the pure⁵⁵ and righteous⁵⁷ Avarēgao⁵⁴, (the son) of AoIGHmastura⁵⁶; we worship⁶⁷ the Fravashi⁶⁶ of the righteous⁶⁵ Gaomtā⁶⁰, (the son) of Zavana⁶¹, the akādhabitant of the Raozdyā⁶³ country⁶⁴, and the Fravashi⁷⁴ of Thrīta⁶⁸, (the son) of Aēvo-saredhō-fyushta⁶⁹, the inhabitant of the Tanya⁷¹ country⁷².

(126) Tirō-nakathwa⁷⁶ Uspaēshatanām⁷⁷ Saēnānam⁷⁸ ashaonō⁷⁹ fravashīm⁸⁰ yazamaide⁸¹; Utayutōish⁸² Vitkavoīish⁸³ Zighōōish⁸⁴ Saēnāhe⁸⁵ ashaonō⁸⁶ fravashīm⁸⁷ yazamaide⁸⁸; Frohakafrahe⁸⁹ Marezhīshmye⁹⁰ Saēnānam⁹¹ ashaonō⁹² fravashīm⁹³ yazamaide⁹⁴; Varemō-raomō⁹⁵ Perethawafsмо⁹⁶ ashaonō⁹⁷ fravashīm⁹⁸ yazamaide⁹⁹.

(126) We worship⁸¹ the Fravashī⁸⁰ of the righteous⁷⁹ Tirō-nakathwa⁷⁶ of the family of Uspaēshatā-Saēnā⁷⁷-⁷⁸, Utayutī⁹², the son of Vitkavi⁸³ (and) Zighnī⁸⁴, (the son) of Saēnā⁸⁵; we also worship⁹⁴ the Fravashī⁹³ of the righteous⁹² Fro-hakafra⁹⁰, (the son) of Marezhīshmya⁹⁰ of the family of Saēnā⁹¹, with the Fravashi⁹⁸ of the righteous Varesmo-raomōchangh⁹⁵, the son of Perethawafsm⁹⁶.

(127) Asha-nemanghāo¹⁰⁰ Vīdat-gavāo¹ Anghuyāo² dainghēush⁴ ashaonāo⁴ fravashīm⁵ yazamaide⁶; Parshat-gavāo⁷ Dāzgrō-gavāo⁸
Apakhshīrayao9 dainghēush10 ashaonāo11 fravashīm12 yazamaide13; Hufravākhhsh14 Kahrkananām15 ashaonō16 fravashīm17 yazamaide18; Akayadhaha19 Pudhanām20 ashaonō21 fravashīm22 yazamaide23; Jāmāspah24 Aparazātahe25 ashaonō26 fravashīm27 yazamaide28; Maidhyō-māonghahe29 aparazātahe30 ashaonō31 fravashīm32 yazamaide33; Urvatat-narahe34 aparazātahe35 ashaonō36 fravashīm37 yazamaide38.

(127) We worship6 the Fravashis5 of the righteous4 Asha-nemangh100 (and) Vidat-gao1 of the country3 (called) ake Anghu2; we worship13 the Fravashis12 of the righteous11 Parshat-gao7 (and) Dāzgro-gao8 of Apakhshira9; we worship18 the Fravashi17 of the righteous16 aki Hufravākhhsh14 of the family of Kahrka15, and we worship23 the Fravashi22 of the righteous21 Akayadhaha19 of the Pudha family20; we worship28 the Fravashi27 of the righteous26 akg Jāmāspah39, Maidhyō-māh29, and Urvatat-narā34 (bora later on35) of later period.

(128) Raochas-chaēshmano39 ashaonō40 fravashīm41 yazamaide42; Hvare-chaēshmano43 ashaonō44 fravashīm45 yazamaide46; Frādat-khvarenanghō47 ashaonō48 fravashīm49 yazamaide50; Vidat-khvarenanghō51 ashaonō52 fravashīm53 yazamaide54; Vouru-nemanghō55 ashaonō56 fravashīm57 yazamaide58; Vouru-Savanghō59 ashaonō60 fravashīm61 yazamaide62; Ukhshyat-eretahe63 ashaonō64 fravashīm65 yazamaide66; Ukhshyat-nemanghō67 ashaonō68 fravashīm69 yazamaide70; Astvat-eretahe71 ashaonō72 fravashīm73 yazamaide74.

(128) We worship42 the Fravashis41 of the righteous40 akg Raochas-chaeshman19, and Hvare-chaeshman43; we worship50 the Fravashi49 of the righteous48 Frādat-khvarenanghō47, together with the Fravashi53 of Vidat-khvarenangh51, Vouru-nemangh55 and Vouru-savangh59 we also worship66 the Fravashi65 of the righteous64 akg Hoshedarbāmi63, akg Hoshedarmāh67, and akg Soshyosh71.

ake Darmesteter; if we take the text, “ānghā dainghēush” according to Westergaard, it would mean, “of this country”.

akf Or of Hufravāk; only sh of the genitive singular termination is added like narsh.

akg i.e. The grandson of Jāmāspa or one descended from his family; his lineage. When the word, aparazāta comes with other names, it is to be understood this way. About the first Jāmāsp, Mediomāh and Urvatat-nara, see paras 95, 98, and 103 of this yasht.

akh During the period of last 57 years of Resurrection, the names of those six great men who are taking part with Soshyosh are stated in this paragraph from “Raochas-chaēshman” up to “Vouru-savangh”. For further details, see my Avesta dictionary.

aki The future prophet, son of Zarathushtra to be born of Srutat-fedhri at the time of Resurrection.

akj The future prophet, son of Zarathushtra to be born of Vanghu-fedhri at the time of Resurrection.
(Kardāh XXVIII) (129) Yō¹ anghat² Saoshyās³ verethraja⁴ nāma⁹ Astvat-eretascha⁶ nāma⁷. Avatha⁸ Saoshyās⁹, yathā¹⁰ viśpem¹¹ ahūm¹² astvantem¹³ sāvayāt¹⁴; avatha, Astvā-eretō, yatha astvāo hān¹⁹ ushtanavān²⁰ astvat-aihyejanghem²¹ paitishtāt²², paitishtātēe²³ bizangrō-chithrayān²⁵ druǰō²⁶, paitishtātēe²⁷ ashava-karshtahe²⁸ tbaēshanghō²⁹.

(129) Who¹ (i.e. the prophet born of the mother called Eredat-Fedhri mentioned above) will be revealed (manifest²) as the victorious⁹ Saoshyant by name⁹, as well as Astvat-ereta by name⁷. (His name) Saoshyant⁹ is for this reason⁸ that he will benefit¹⁴ the whole¹¹ corporeal¹³ world¹². (His name) Astvat-ereta¹⁶ (is) for this reason⁸ that he will resuscitate (revive) the corporeal²¹ (world) which is perishable²².

Explanatiọn:- (The reason of resuscitation is mentioned below).

In order to withstand²⁴ ako² wicked men²⁵ of druj-like nature²⁶, and in order to withstand the evil²⁹ created (in the opposition of) against righteous man²⁸ (i. e. in order to suppress the evils of the demons, drujas and wicked men) (that future Prophet Saoshyant will revive the dead in this world).

(Kardāh XXIX) (130) Yimahe¹ Vīvanghanahe² ashaonō³ fravashīm⁴ yazamaide⁵ sūrahe⁶ pouro-vāthwahe⁷, paitishtātēe⁸ aïnishtōish⁹ daëvō-frakarshṭyān¹⁰, haēcchanghascha¹¹ avāstrahe¹², ithubegerhaschaa¹³ marshaonahe¹⁴.

(130) We worship⁵ the Fravashi⁴ of the righteous³ (King) Yima¹, the valiant⁶, having a large retinue⁷, the son of Vivanghana², for withstanding draught or currents of air of deadly destruction¹³, created by the Daevas¹⁰. Which destroy pastures¹² (and) means of subsistence⁹.

akk The son of Holy Zarathushtra and the future prophet, to be born of the mother Eredat-fedhri at the time of Resurrection. The original meaning of, “astvat-ereta” is, “one who makes the bodily creatures rise up”, i.e. the maker of Resurrection.

akl The original meaning of “Saoshyant” is, “he who will benefit in future”, “the future benefactor”, derived from the root su = to benefit. Sāvayāt = Casual.

akm Ha−present participle masculine nominative singular; original form hant + s; root ah = Sanskrit as−, to be−.

akn Original meaning, “will raise up²³ the bodily¹⁸ and living creatures”. Geldner gives the text paitishtāt.

ako Original meaning, “the druj of the brood of the biped”.

Explanation:- (The reason of resuscitation is mentioned below).

In order to withstand²⁴ ako² wicked men²⁵ of druj-like nature²⁶, and in order to withstand the evil²⁹ created (in the opposition of) against righteous man²⁸ (i. e. in order to suppress the evils of the demons, drujas and wicked men) (that future Prophet Saoshyant will revive the dead in this world).
(131) We worship\(^{19}\) the Fravashi\(^{18}\) of the righteous\(^{17}\) akp Faredun\(^{15}\), the son of Athawyan\(^{16}\), in order to withstand\(^{20}\) itch\(^{21}\), fever\(^{22}\), akq debility\(^{23}\), ague-fever\(^{24}\), free indulgence of lust\(^{25}\), and the evil\(^{26}\) akv caused by snake\(^{27}\). We worship\(^{33}\) the Fravashi\(^{32}\) of the righteous\(^{31}\) ak Aoshnara\(^{29}\), full of intelligence\(^{30}\); we worship\(^{38}\) the Fravashi\(^{37}\) of the righteous\(^{36}\) Uzava\(^{34}\), the son of ak\(^{39}\) Tehemaspa\(^{35}\), and the Fravashi\(^{42}\) of the righteous\(^{46}\) Aghraeratha\(^{39}\), the ak\(^{40}\) brave, with the Fravashi\(^{47}\) of the righteous\(^{46}\) Minocheher\(^{44}\), the son of ak\(^{45}\) Erach.

(132) Kavōish\(^{49}\) Kavātahe\(^{50}\) ashaonō\(^{51}\) fravashīm\(^{52}\) yazamaide\(^{53}\); Kavōish\(^{44}\) Aipivanghēush\(^{45}\) ashaonō\(^{56}\) fravashīm\(^{57}\) yazamaide\(^{58}\); Kavōish\(^{59}\) Usadhanō\(^{60}\) ashaonō\(^{61}\) fravashīm\(^{62}\) yazamaide\(^{63}\); Kay\(^{64}\) Arshnō\(^{65}\) ashaonō\(^{66}\) fravashīm\(^{67}\) yazamaide\(^{68}\); Kavōish\(^{69}\) Pisinanghō\(^{70}\) ashaonō\(^{71}\) fravashīm\(^{72}\) yazamaide\(^{73}\); Kavōish\(^{74}\) Byarshānō\(^{75}\) ashaonō\(^{76}\) fravashīm\(^{77}\) yazamaide\(^{78}\); Kavōish\(^{79}\) Syāvarshānō\(^{80}\) ashaonō\(^{81}\) fravashīm\(^{82}\) yazamaide\(^{83}\); Kavōish\(^{84}\) Haosravanghō\(^{85}\) ashaonō\(^{86}\) fravashīm\(^{87}\) yazamaide\(^{88}\).

(133) Amahecha\(^{89}\) paiti\(^{90}\) hutāshtahe\(^{91}\), verethraghnahecha\(^{92}\) paiti\(^{93}\) Ahuradhātahe\(^{94}\), vanaintyāoscha\(^{95}\) paiti\(^{96}\) uparatātō\(^{97}\), sanguhaschā\(^{98}\) paiti\(^{99}\) husastayaō\(^{100}\), sanguhaschā\(^{101}\) paiti\(^{102}\) amuyamnayāō\(^{4}\), sanguhaschā\(^{4}\) paiti\(^{5}\) avanemnayāō\(^{6}\), hathra vatahecha\(^{7}\) paiti\(^{8}\) hamerethanām\(^{9}\).

(132) We worship\(^{53}\) the Fravashi\(^{52}\) of the righteous\(^{51}\) Kay\(^{49}\) Kobad\(^{50}\); we worship\(^{58}\) the Fravashi\(^{57}\) of the righteous\(^{56}\) Kay\(^{4}\) akw Aipivanghū\(^{55}\) (the son of Kay Kobad), and the Fravashi\(^{62}\) of the righteous\(^{61}\) Kay\(^{59}\) Usadhana\(^{60}\); we worship\(^{68}\) the Fravashi\(^{67}\) of the righteous\(^{66}\) Kay\(^{64}\) Arshan\(^{65}\), together with the Fravashi\(^{72}\) of the righteous\(^{71}\) Kay\(^{69}\) Pisinang\(^{70}\) and Kay\(^{74}\) akw Byarshan\(^{75}\); we

akp Here Faredun appears to have been remembered as a physician removing diseases; for further details, see notes on the Pazend portion of Vanant yasht, in my Khordeh Avesta Bā Maeni.

akq Other meanings of the word naēza are: filthiness, impurity, the point of a needle.

akr Its significance is, evil caused by Zohak (Azi-Dahāka). After coming to the sovereignty by defeating Zohak, King Faredun destroyed all his wicked doctrines.

aks The Counsellor of Kavi Usa-King Kaikaus, who was eventually killed by the Daevas (Darmesteter); Jīra = Persian zīrāk = wise, intelligent.

akt The son of Nodar and grandson of King Minocheher.

aku Or possessed of special qualities of humanity (derived from nar). Compare Persian words insāniyat, mardumi. Know that although Ageras was the brother of Afrasyab was Turanian, he kept good feelings towards the Iranians. He was the holy and religious person.

akov The youngest son of King Faredun; the names of the remaining two sons Salam and Tura.

akw Son of Kay Kobād (Darmesteter).

akx Four sons of Kay Aipivanghu:- (1) Kay Usadhana (or Kay Usa, i.e. Kay Kāus); (2) Kay Arshan (Kay Arasha); (3) Kay Pisinangh (Kay Pasina); (4) Kay Byarshan = Kay Vyāras (Bundehesh) = Kay Armin. Out of them, only Kai Kāus came to the throne of Iran.
also worship\textsuperscript{83} the Fravashi\textsuperscript{82} of the righteous\textsuperscript{81} Kay\textsuperscript{79} âşySiavakhs\textsuperscript{80}, and Kay\textsuperscript{84} Khosravah\textsuperscript{85}, (the son of Kay Siavakhsh).

(133) (We worship the Fravashis of the above-mentioned great men) for\textsuperscript{99} (gaining) the well-shapen\textsuperscript{90} courage\textsuperscript{89}, victory\textsuperscript{92} created by Ahura Mazda\textsuperscript{94}, for\textsuperscript{96} conquering\textsuperscript{95} superiority\textsuperscript{97}, for\textsuperscript{99} (acquiring) well-taught\textsuperscript{100}, steadfast\textsuperscript{1}, and invincible\textsuperscript{6} admonition\textsuperscript{4} (in any matter whatever), (and) for\textsuperscript{4} (acquiring) strength for smiting the enemies\textsuperscript{9} at one stroke\textsuperscript{7}.

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) Drvahecha\textsuperscript{10} paiti\textsuperscript{11} aojanghō\textsuperscript{12}, khvarenanghascha\textsuperscript{13} paiti\textsuperscript{14} Mazdadhātahe\textsuperscript{15}, tanuyāoscha\textsuperscript{16} paiti\textsuperscript{17} drvatātō\textsuperscript{18}, āsnayōoscha\textsuperscript{19} paiti\textsuperscript{20} vanghuyāō\textsuperscript{21} frazantōish\textsuperscript{22}, dangrayāō\textsuperscript{23}, vyākhanayāō\textsuperscript{24}, khshōithnyāō\textsuperscript{25}, spiti-dōithrayāō\textsuperscript{26}, ānzō-būjo\textsuperscript{27}, hvīrayāō\textsuperscript{28}, huzantēush\textsuperscript{29} paiti\textsuperscript{30} aparayāō\textsuperscript{31}, vyarethyayāō\textsuperscript{32}, vahishtahe\textsuperscript{33} anghēush\textsuperscript{34}.

(135) Khshathrahecha\textsuperscript{35} paiti\textsuperscript{36} bānumatō\textsuperscript{37}, daregha-yāoscha\textsuperscript{38} paiti\textsuperscript{39} dareghō-jītōish\textsuperscript{40}, vispanāmcha\textsuperscript{41} paiti\textsuperscript{42} ayaptanām\textsuperscript{43}, vispanāmcha\textsuperscript{44} paiti\textsuperscript{45} baēshazanām\textsuperscript{46}, paitishtātēe\textsuperscript{47} yāthwām\textsuperscript{48} pairikanāmcha\textsuperscript{49}, sāthrām\textsuperscript{50} kaoyām\textsuperscript{51} karafnāmcha\textsuperscript{52}, paitishtātēe\textsuperscript{53} sāstō-karshtahe\textsuperscript{54} tbaēshanghō\textsuperscript{55}.

(136) Sāmahe\textsuperscript{56} Keresāspahe\textsuperscript{57} gaesaosh\textsuperscript{58} gadhavarahe\textsuperscript{59} ashaono\textsuperscript{60} fravashīm\textsuperscript{61} yazamaide\textsuperscript{62}, paitishtātēe\textsuperscript{63} ughrāhe\textsuperscript{64} bāzāush\textsuperscript{65} haenayōoscha\textsuperscript{66} perethu aïnikayāō\textsuperscript{67} perethu-drafhayāō\textsuperscript{68}, eredhwō-drafshayāō\textsuperscript{69} uzgereptō-drafshayāō\textsuperscript{70} khurem\textsuperscript{71} drafshem\textsuperscript{72} barentayāō\textsuperscript{73}, paitishtātēe\textsuperscript{74} gadhahe\textsuperscript{75} frakerestō-frasānahe\textsuperscript{76} simahe\textsuperscript{77} virenjanō\textsuperscript{78}

\textsuperscript{aky} The son of King Kay Kāüs and the father of King Kay Khoushrou; Afrāsyāb being excited on account of the plottings of his brother Karasivaz, killed him.
anāmarezdiakahe⁷⁹, paitishtātēc⁸⁰ gadhō-karshtahe⁸¹ tbaeshanghō⁸².

(136) We worship⁶² the Fravashi⁶¹ of the righteous⁶⁰ Keresaspa⁵⁷, the curly-haired⁵⁸ mace-bearer⁵⁹, of the (well-known) Sama family⁵⁶, in order to withstand⁵³ the army⁶⁶, of the powerful⁶⁴ arms⁶⁵, wide-fronted⁶⁷, with wide raised up banners⁶⁹, with uplifted cruel banners⁷⁰, in order to withstand⁷⁴ the brigand⁷⁵, who works destruction⁷⁶, (and who is) dreadful⁷⁷, man-slaying⁷⁸ and unmerci⁷⁹. Also, in order to withstand⁸⁰ the evil⁸² caused by the brigands⁸¹.

Explanation:- We worship the Fravashi of the hero Keresaspa in order that by commemorating his heroic exploits and welfare works we may get enthusiasm and we may thereby get sufficient courage and strength for withstanding the destruction rushed forward in the country, or for combating against the attacks of thieves and robbers.

(137) Ākhrūrahe⁸³ Haosravanghanahe⁸⁴ ashaonō⁸³ fravashīm⁸⁶ yazamaide⁸⁷; paitishtātēe⁸⁸ hashidavahe⁸⁹ drvato⁹⁰ aēshmō-karshtahe⁹¹ tbaēshanghō⁹².

(138) Fradhākhshtī⁶ Khunbyehe⁸ ashaonō⁸ fravashīm⁹ yazamaide⁹, paitishtātēe¹¹ aēshmahe¹² khrvī-draosh¹³ aēshmō-varedha-nāmcha¹⁴ drvātām¹⁵, paitishtātēe¹⁶ aēshmō-karshtahe¹⁷ tbaēshanghō¹⁸.

(137) We worship⁸⁷ the Fravashi⁸⁶ of the righteous⁸⁵ akz Akhrura⁸³, the son of Haosravangh⁸⁴, in order to withstand⁸⁸ ala stinginess⁹¹ that deceives the friend⁶⁸, wicked⁸⁹ and world-destroying⁹². We worship⁹⁷ the Fravashi⁹⁶ of the valiant⁹⁴, righteous⁹⁵ Haoshyanga⁹³ in order to withstand⁹⁸ the daevas¹⁰⁰ of Māzandrān⁹⁹, and the wicked people² of Gilān¹, also in order to withstand³ the evil⁵ produced by the daevas⁴.

(138) We worship¹⁰ the Fravashi⁹ of the righteous⁸ Fradhākhshti⁶, the son of Khunbya⁶, in order to withstand¹¹ the daeva Aeshma¹² of cruel weapon¹³ and wrath-inciting¹⁴ wicked persons¹⁵, and in order to withstand¹⁶ the evil¹⁸ caused by anger (or by the Aeshma daeva)¹⁷.

(Kardāh XXX) (139) Hvōvyāo¹ ashaonyāo² fravashīm³ yazamaide⁴, Frenyāo⁵ ashaonyāo⁶ fravashīm⁷ yazamaide⁸; Thrityāo⁹ ashaonyāo¹⁰ fravashīm¹¹ yazamaide¹²; Pourchistayāo¹³ ashaonyāo¹⁴ fravashīm¹⁵ yazamaide¹⁶; Hutaosayāo¹⁷ ashaonyāo¹⁸ fravashīm¹⁹ yazamaide²⁰; Humāyāo¹¹ ashaonyāo¹² fravashīm¹³ yazamaide²⁴; Zairichyāo²⁵ ashaonyāo²⁶ fravashīm²⁷ yazamaide²⁸; Vispa-taurushyāo²⁹ ashaonyāo³⁰ fravashīm³¹ yazamaide³²; Ushtavaityāo³³ ashaonyāo³⁴ fravashīm³⁵.

akz  The friend helping in the heroic adventures of the hero Keresāspa; probably the descendant of the Sāma family.
ala  Or excessive greed.
We worship the Fravashi of the righteous alHvovi; we worship the Fravashi of the righteous alcFreni, and we worship the Fravashi of the righteous Thriti; we worship the Fravashis of the righteous Pouruchisti, aldHutaosa, and aldHumaya; we also worship the Fravashis of the righteous Zairichi, Vispa-taurushi, Ushtavaiti, and Tushnāmaiti.

We worship the Fravashi of the righteous alHvovi, the wife of the righteous alcFreni, the wife of the righteous aldHutaosa, and the wife of King Vishtaspa. In the Shāh Nāmeh she is known by the name Ketāyun.

The original meaning of Tushnāmaiti is “contented thought”. The same word occurs in yasna Hā 43, stanza 15 as two separate words, Tushnā maiti, (= contented thought). In the Kardāh XXX, i.e. in paras 139-142 the Fravashis of the illustrious wives and girls are worshipped.

His Fravashi is worshipped in para 113 of this yasht.

Or the wife of the son of Frāyazenta. (“Wife of Frāyazenta”. (Darmesteter).

Or the wife of the son of Khshōiwrāspa; “wife of Khshoiwraspa”. (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 Pourudhākhshta born of the wife Asabana: (1) Ayo-asti; (2) Vohu-vasti; (3) Gayadhāsta; (4) Ashavazdangha; (5) Urudhu, (see para 112 of this yasht).

All Original meaning is, “Praiser of the Best Righteousness”. 
yaln
alq
alp
married like the names occurring in the preceding paragraph.
alo
no need of the word occurring in the preceding paragraph.
Urudhayanty
aln
enough.
alm

(141) We worship88 the Fravashis of righteous maids,95
Jaghrūdha90, Franghādha96, alnUrdhayantō97 aśhaonō98 fravashīm99
yazamaide100; Kanyō1 Urodhayantō2 aśhaonō3 aśhaonō4 fravashīm5
yazamaide; Kanyō7 Paēsanghanva8 aśhaonō9 aśhaonō10 fravashīm11
yazamaide12; Hvaredhyāo13 aśhaonō14 fravashīm15 yazamaide16; Huchithrayāo17 aśhaonō18 fravashīm19 yazamaide20; Kanukayāo21
aśhaonō22 fravashīm23 yazamaide24; Kanyō25 Srūtat-Fedhryō26
aśhaonō27 fravashīm28 yazamaide29.

(142) Kanyō30 Vanghu-Fedhryō31 aśhaonō32 fravashīm33
yazamaide34; Kanyō35 Eredat-Fedhryō36 aśhaonō37 fravashīm38
yazamaide39; yā39 vīspa-taurvairīca41 nāma42, avatha43 Vīspa-taurvairī44,
yatha45 hā46 tem47 ātizanāt48, yō49 vīpe50 taurvayāt51 daēvāatcha52
tbaēshā53 mashyā-atcha54, paitishtātēe55 jahi-karshtha56 tbaēshanghō57.

(142) We worship34 the Fravashi of the righteous32 maid,30 almVanghu-
Fedhri31; we worship39 the Fravashi of the righteous37 maid,35 almEredat-
Fedhri36, (who name is) almVīspa-taurvairī44 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
(called) by the daevas52, and by (wicked) men54.

(Kardāh XXXI) (143) Airyanām1 dakhyunām2 naram3 aśhaonām4
fravashayō5 yazamaide6; Airyanām7 dakhyunām8 nāririnā9
aśhaonām10 fravashayō11 yazamaide12; Tūryanām13 dakhyunām14
nāririnā15 aśhaonām16 fravashayō17 yazamaide18; Tūryanām19
dakhyunām20 nāririnā21 aśhaonām22 fravashayō23 yazamaide24;
aln Grammatically, this word is in masculine gender; it would be better if it would be,
Urudhayantyō like the word Ukhshentyō occurring in the preceding paragraph. Also there is
no need of the word occurring in the preceding paragraph.
alq The name of the mother of the Prophet Hoshedar Bāmi, to be born at the time of Resurrection.
alp The name of the mother of the Prophet Hosbedar Māh, to be born at the time of Resurrection.
als The original meaning of this word is, “the mother destroying all malice”.
alr The name of the mother of the Prophet Soshyos, to be born at the time of the Resurrection.
FARVARDIN YASHT

Sairimanām dakhyunām nārām ashaonām fravashayō yazamaide; Sairimanām dakhyunām nāairinām ashaoninām fravashayō yazamaide.

(143) We worship the Fravashis of the righteous men and women of the Iranian Countries; we worship the Fravashis of the righteous men and women of the Turanian Countries; and we worship the Fravashis of the righteous men and women of the Sairima Countries.

(144) Saininām dakhyunām naram ashaonām fravashayō yazamaide; Saininām dakhyunām nairinām ashaoninām fravashayō yazamaide; Dahinām dakhyunām naram ashaonām fravashayō yazamaide; Dahinām dakhyunām nairinām ashaoninām fravashayō yazamaide.

Vispanām dakhyunām naram ashaonām fravashayō yazamaide; vispanām dakhyunām nairinām ashaoninām fravashayō yazamaide; vispanām dakhyunām nairinām ashaoninām fravashayō yazamaide; vispanām dakhyunām nairinām ashaoninām fravashayō yazamaide.

Vispanām dakhyunām naram ashaonām fravashayō yazamaide; vispanām dakhyunām nairinām ashaoninām fravashayō yazamaide; vispanām dakhyunām nairinām ashaoninām fravashayō yazamaide; vispanām dakhyunām nairinām ashaoninām fravashayō yazamaide.

(145) We worship the Fravashis of the righteous men and women of the Sāini Countries, we worship the Fravashis of the righteous men and women of the Dāhi Countries.

(146) We worship the Fravashis of the righteous men and women of all countries; we worship all the good, heroic (and) beneficent Fravashis of the righteous (people) from Gayomard to the victorious Saoshyant.

Upa-tū-nō idha yāo ashaonām mōshu isentu fravashayō, tāo nō rešahe avanghe, tāo nō azahuchit hatō thrayente aiwi-dereshtāi avehbīsh; aomna Ahura Mazda, Sraoshacha ashya sûra māntracha spenta vīdusha; yo vīdaēvō vīdaēvāhe ashtō Mazdāo Ahurahe; yim Zarathushtrō frerenaot hvāvantem anghe astvaita.

(146) May (they) who are the Fravashis of the righteous (people) keep love over us here! (i.e. in this world) quickly and verily! (and) may they come to our help! (Also) may those (Fravashis) save us.
the living ones with (their) powerful help at the time of calamity! (Besides, may those Fravashis be) (our) helpers through Ahura Mazda, through the brave righteous Sraosha yazata, and through the learned Mānthra Spenta! Which (Mānthra Spenta) is opposed to the doctrines of daevas and the messenger of Ahura Mazda, whom (the Prophet) Zarathushtra amb saw with the sincerest vision in the corporeal world.

(147) Aora vanguard in the house after their return. The virtuous priests who had come out for propagating the religion of Zarathushtra, have stayed in this house for this reason. Religion teachers of various Iranian countries, and the learned amf saw with the sincerest vision in the corporeal world.

(148) O ye good waters, and ye who (are) trees and (you) who (are) Fravashis. If we consider the word amf as an epithet of Ahurahe, it would mean “opponent of the daeva”.

(147) O ye good waters, and ye who (are) trees and (you) who (are) Fravashis. May you be loved and welcomed here (i.e. in this house) the priests of (various) countries and the learned amf in the house after their return.
righteousness.

O heroic (and) most beneficent (Fravashis)! for your help (i.e. for seeking your help) (and) for (your) worship, our hands are lifted up (with entreaty).

(148) We worship here every Fravashi amongst the Fravashis of all righteous (men) and women. Whose souls (and) Fravashis being worthy of praise (are) worthy of reverence (or worthy of invocation). We worship here every Fravashi amongst the Fravashis of all righteous (men) and righteous (women). In the invocation of whom (i.e. Fravashi) Holy Ahura Mazda recognised us as better. Amongst all these (righteous men and women) we have heard, (the Prophet) Zarathushtra (to be) the foremost and the best follower of the doctrine of Ahura Mazda.

(149) Paoiryanām tkaēshanām paoiryanām sāsnō-gūshām, idha ashaonām ashaonināmcha, aŪmcha daēnāmcha baodhascha urvānemcha yazamaide, yōi ashāi vaonare. Nabānazdishtanām idha ashaonām ashaonināmcha, aŪmcha daēnāmcha baodhascha urvānemcha yazamaide yazamaide, yōi ashāi vaonare.

(149) We worship here the life, intelligence, soul and Fravashi of righteous (men) and righteous (women) of the paoiryo-tkaeshas, (and) of the first acceptors of the religion, who fought with triumph for righteousness. We worship here the life, conscience, intelligence, soul and Fravashi of righteousness. Also, we worship (men) and (women) of the Fravashis who fought with triumph for righteousness.

(150) Paoiryān tkaēshe yazamaide, nmānanāmcha, vīsāmcha, zantonāmcha dakhuṇāmcha, yōi āonghare Paoiryān tkaēshe yazamaide, nmānanāmcha, vīsāmcha, zantonāmcha dakhuṇāmcha.

In the sense of *ustānābast* occurring in the yasna Hā 28.1 and yasna Hā 29.5.

amh The pronoun *āonghām* (of these) refers to Fravashis.

am Yashethwat is ablative singular of yashtva - worthy of worship; root yas = Sanskrit yaj.

amj i.e. as the invocation of the Fravashis was approved by the Creator Ahura Mazda, their invokers are regarded as better in the eyes of the Creator. If the word vanghō is taken as a noun, it is translated thus: in the invocation of whom (Fravashi) Holy Ahura Mazda knows happiness (or goodness) for us; i.e. in the invocation of the Fravashis Ahura Mazda regards our happiness as included.

amk i.e. Mazda-worshippers of the age prior to the Prophet Zarathushtra.

aml Original meaning is those who paid attention to righteous education, those who first listened to the commandments of the religion. Sasna = Sans, shasan = religious education.

amm i.e. Those who have accepted the Religion of the Prophet Zarathushtra, persons born in the Religion of Zarathushtra; original meaning is, “nearest the navel”; from this it means, “next of kin”, “nearest relatives” (see Vendidad fargard IV, paras 5-10).
نامچا١٤، یَوی١٥ باب‌وَرَه۶؛ پایوران۳٧ تکاشه٣٨ یازامائده٣٩ نمانانامچا٤٩ ویسَمَه٤١ زانتونامچا٤٢ دکهْدنامچا٤٣، یوی٤٤ هِنْتی٤۵.

(۱۵۱) پایوران۴۶ تکاشه٣٧ یازامائده٢٨، نمَانانامچا٤٩ ویسَمَه٤٠ زانتونامچا٥١ دکهْدنامچا٥۲، نمَانانهْنَّع٥٣، ویشانو۵۴ زانتوشانو۵۵ داینگهْهدنامه٥۶، ویشانو۵۷ مانثْرُو-انگُهَنَّ٥٨، ویشانو۵۹ ویشپَسَی‌ه٥۰ وَنِگْحَشَّانَو٦٢.

۱۵۰) "می‌بایستی آمَن‌ه‌ین وسایلهای (تسویه‌گر) که به‌طور مکانی، در خانه‌ها، در خیابانها، در شهرها و در کشورهایی که بررسی شده‌اند، یا هرکدامی کسی را می‌توانند پس از آن‌ها بمانند و کسی که در حال حاضر موجود است و در آینده، و همچنین هرگاهی که گفته شده است تا تاریخ‌ها، و مکان‌ها و کشورها، و همچنین هر چهارمی که در حال حاضر وجود دارد و در آینده، و هرگاهی که گفته شده است تا تاریخ‌ها، و مکان‌ها و کشورها، و همچنین هر چهارمی که در حال حاضر وجود دارد و در آینده، و هرگاهی که گفته شده است تا تاریخ‌ها، و مکان‌ها و کشورها، و همچنین هر چهارمی که در حال حاضر وجود دارد و در آینده، و هرگاهی که گفته شده است تا تاریخ‌ها، و مکان‌ها و کشورها، و همچنین هر چهارمی که در حال حاضر وجود دارد و در آینده، و هرگاهی که گفته شده است تا تاریخ‌ها، و مکان‌ها و کشورها، و همچنین هر چهارمی که در حال حاضروجود دارد و در آینده، و هرگاهی که گفته شده است تا تاریخ‌ها، و مکان‌ها و کشورها، و همچنین هر چهارمی که در حال حاضر وجود دارد و در آینده، و هرگاهی که گفته شده است تا تاریخ‌ها، و مکان‌ها و کشورها، و همچنین هر چهارمی که در حال حاضر وجود دارد و در آینده، و هرگاهی که گفته شده است تا تاریخ‌ها، و مکان‌ها و کشورها، و همچنین هر چهارمی که در حال حاضر وجود دارد و در آینده، و هرگاهی که گفته شده است تا تاریخ‌ها، و مکان‌ها و کشورها، و همچنین هر چهارمی که در حال حاضر وجود دارد و در آینده، و هرگاهی که گفته شده است تا تاریخ‌ها، و مکان‌ها و کشورها، و همچنین هر چهارمی که در حال حاضر وجود دارد و در آینده، و هرگاهی که گفته شده است تا تاریخ‌ها، و مکان‌ها و کشورها، و همچنین هر چهارمی که در حال حاضر وجود دارد و در آینده، و هرگاهی که گفته شده است تا تاریخ‌ها، و مکان‌ها و کشورها، و همچنین هر چهارمی که در حال حاضر وجود دارد و در آینده، و هرگاهی که گفته شده است تا تاریخ‌ها، و مکان‌ها و کشورها، و همچنین هر چهارمی که در حال حاضر وجود دارد و در آینده، و هرگاهی که گفته شده است تا تاریخ‌ها، و مکان‌ها و کشورها، و همچنین هر چهارمی که در حال حاضر وجود دارد و در آینده، و هرگاهی که گفته شده است تا تاریخ‌ها، و مکان‌ها و کشورها، و همچنین هر چهارمی که در حال حاضر وجود دارد و در آینده، و هرگاهی که گفته شده است تا تاریخ‌ها، و مکان‌ها و کشورها، و همچنین هر چهارمی که در حال حاضر وجود دارد و در آینده، و هرگاهی که گفته شده است تا تاریخ‌ها، و مکان‌ها و کشورها، و همچنین هر چهارمی که در حال حاضر وجود دارد و در آینده، و هرگاهی که گفته شده است تا تاریخ‌ها، و مکان‌ها و کشورها، و همچنین هر چهارمی که در حال حاضر وجود دارد و در آینده، و هرگاهی که گفته شده است تا تاریخ‌ها، و مکان‌ها و کشورها، و همچنین هر چهارمی که در حال حاضر وجود دارد و در آینده، و هرگاهی که گفته شده است تا تاریخ‌ها، و مکان‌ها و کشورها، و همچنین هر چهارمی که در حال حاضر وجود دارد و در آینده، و هرگاهی که گفته شده است تا تاریخ‌ها، و مکان‌ها و کشورها، و همچنین هر چهارمی که در حال حاضر وجود دارد و در آینده، و هرگاهی که گفته شده است تا تاریخ‌ها، و مکان‌ها و کشورها، و همچنین هر چهارمی که در حال حاضر وجود دارد و در آینده، و هرگاهی که گفته شده است تا تاریخ‌ها، و مکان‌ها و کشورها، و همچنین هر چهارمی که در حال حاضر موجود است و در آینده، و هرگاهی که گفته شده است تا تاریخ‌ها، و مکان‌ها و کشورها، و همچنین هر چهارمی که در حال حاضر وجود دارد و در آینده، و هرگاهی که گفته شده است تا تاریخ‌ها، و مکان‌ها و کشورها، و همچنین هر چهارمی که در حال حاضر وجود دارد و در آینده، و هرگاهی که گفته شده است تا تاریخ‌ها، و مکان‌ها و کشورها، و همچنین هر چهارمی که در حال حاضر وجود دارد و در آینده، و هرگاهی که گفته شده است تا تاریخ‌ها، و مکان‌ها و کشورها، و همچنین هر چهارمی که در حال حاضر وجود دارد و در آینده، و هرگاهی که گفته شده است تا تاریخ‌ها، و مکان‌ها و کشورها، و همچنین هر چهارمی که در حال حاضر وجود دارد و در آینده، و هرگاهی که گفته شده است تا تاریخ‌ها، و مکان‌ها و کشورها، و همچنین هر چهارمی که در حال حاضر وجود دارد و در آینده، و هرگاهی که گفته شده است تا تاریخ‌ها، و مکان‌ها و کشورها، و همچنین هر چهارمی که در حال حاضر وجود دارد و در آینده، و هرگاهی که گفته شده است تا تاریخ‌ها، و مکان‌ها و کشورها، و همچنین هر چهارمی که در حال حاضر وجود دارد و در آینده، و هرگاهی که گفته شده است تا تاریخ‌ها، و مکان‌ها و کشورها، و همچنین هر چهارمی که در حال حاضر وجود دارد و در آینده، و هرگاهی که گفته شده است تا تاریخ‌ها، و مکان‌ها و کشورها، و همچنین هر چهارمی که در حال حاضر وجود دارد و در آینده، و هرگاهی که گفته شده است تا تاریخ‌ها، و مکان‌ها و کشورها، و همچنین هر چهارمی که در حال حاضر وجود دارد و در آینده، و هرگاهی که گفته شده است تا تاریخ‌ها، و مکان‌ها و کشورها، و همچنین هر چهارمی که در حال حاضر وجود دارد و در آینده، و هرگاهی که گفته شده است تا تاریخ‌ها، و مکان‌ها و کشورها، و همچنین هر چهارمی که در حال حاضр
living beings. (Holy Lord is known as beloved, worthy of worship and adoration just as (this can be said) of any man amongst the living beings on account of the best righteousness.)

(153) We worship this earth; we worship the yonder sky; and we worship (all) these 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, kudō-zātanāmchit narāmcha nāirināmcha; yaēshām vahehīsh daēnāo vanaintī vā, venghen vā, vaonare āmūvā.

(155) Vanentām vanghentām vaonushām daēnosāchām, idha ashaonām ashaonināmcha ahūmcha daēnāmcha baodhascha urvānemcha fravashīmcha yazamaide, yōi ashāi vaonare.

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

Yathā Ahū Vairyō 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 fravashīnām ughranām aiwithūranām, ughranām vārethraghninām, Paoiryō-tkaēshanām fravashīnām, nabānazdishtanām fravashīnām, fravashayō khshnūtāo ayantu ahmya nmāne, khshnūtāo vicharentu ahmya nmāne.

(157) Khshnūtāo āfrīntenu ahmya nmāne vanguhīm Ashīm khvāparām; Khshnūtāo pārayantu hacha ahmāt nmānāt; staomācha rāzarecha barentu dathushō Ahurahe Mazdāo Ameshanām Spentanām, māchim gerezānāo pārayantu, hacha ahmāt nmānāt ahmākemcha Mazdayasnanām.

amr Taking connection with the preceding words, the word yō refers to Zarathushtra.
ams Vaoche- Perfect Tense third person singular, root vach = Sanskrit vach - to speak.
amt Original meaning, “things”, “good things”. Compare Sanskrit vasu.
amu For the translation of this para, see Haftan yasht Large, Kardāh V, para 2.
amv Know that in para 154 above, verbs vanainti, venghen, and vaonare have occurred; the same verbs have occurred in this para in present, future and perfect tense, respectively.
amw The word daēnāo occurring in the para 154 above should be taken here.
(156) May the strong, triumphant and victorious Fravashis of the righteous (people) amongst the paoiryo-tkaeshas and Nabānazdishta come (and) being pleased may move about in this house!

(157) May those Fravashis mentioned above being pleased ask the blessings for self-supporting Ashishvangh in this house. (Moreover) may (those Fravashis) being pleased depart from this house! and may they carry (our) hymns of praise and worship (in presence) of the Creator Ahura Mazda and the Amesha Spentas! May they not complaining! (i.e. displeased) from this house of us, the Mazda-worshippers.

(To recite in a low tone) Hormazd Khodāe awazūnie mardum, mardum sardagān hamā sardagān, hambāyaste vehān, oem behedīn māzdayasnan āghā āstavānī nekī rasānad aedūn bād. (To recite aloud) Yathā Ahū Vairūy 2.

Yasnemcha vahmemcha aojascha zavarecha āfrīnāmi ashāunām fravashinām ughranām aiwithūranām Paoiryōtkaēshanām fravashinām nabānazdishtanām fravashinām. Ashem Vohū 1.

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

Roz nek nām, roz pāk nām, roz mubārak (falān) māhe mubārak (falān), gāhe (falān) namāzdādārē gehān dāmān. Khshnaothra Ahurahe Mazdāo, tarōidīte angrahe mainyēush. Haithyāvarshtām hyat vasnā farashōtemem, Staomi ashem; Ashem Vohū 1.

Gorje Khoreh awazāyād Ardāfravash berasād, amāvand pirozgar amāvandi pirozgar. Dād din beh Māzdayasnā āghā ravāi goāfrangānī bād haftē keshvar zamīn; aedūn bād. Man āno āwāyad shudan, man āno āwāyad shudan, man āno āwāyad shudan; ashaone Ashem Vohū 1.

(Facing the South:) Dādāre gehān dine Māzdayasnī dāde Zarathushti. Nemase-te ashāum sēvishte Aredvi Sūra Anahite ashaone Ashem Vohū 1.

Nemō urvaire vanguhi Mazdadhāte ashaone Ashem Vohū 1.

Ashāunām vanguhīsh sūrāo spentāo fravashoy yazamaide. Ashem Vohū 1.

Ardāfravash beresād. Ashem Vohū 1.

Pa nāme yazdān Ahura Mazda Khodāe awazūnī gorje khoreh awazāyād. Beherām yazad pirozgar dushman-zadār, amahe hutāshthe berasād.ānb

Az hamā gunāh patet pashemānum az harvastin dushmata duzhukhta duzhvarshta, mem pa gēf manīd, oem goft, oem kard, oem jast, oem būn būd ested. Az ān gunāh manashnī gavashnī kunshānī, tanī ravānī gēf mīnōānī, okhe awākhsh pashemān, pa sē gavashnī pa patet hom. Khshnaothra Ahurahe Mazdāo, tarōidīte angrahe mainyēush; Haithyāvarshtām hyat vasnā ferashōtemem. Staomi ashem Ashem Vohū 3.ānc

Fravarāne Mazdayasnō Zarathushtrish vīdaēvō Ahura-tkaesho (Gāh according to the period of the day) frasastayaēcha. Verethraghnahe Ahuradhātaze vanaintyāoscha uparatātō, khshnaothra yasnāicha vahmāicha khshnaothrāicha frasastayaēcha, Yathā Ahū Vairyō zaot frā-me mrūte, athā ratush ashātchit hacha frā ashava vīdhvāo mraotū.

(1) We praise3 Beheram yazata1 created by Ahura Mazda2. (The Prophet) Zarathushtra5 asked6 Ahura Mazda6; O Ahura Mazda7, Most Beneficent9 Spirit8, Creator10 of Corporeal12 world13 and righteous14! Who15 is16 the antif most victorious18 amongst the Spiritual16 yazatas17?21 Ahura Mazda said20: O Spitaman24 Zarathushtra25! (it is) Beheram22 (yazata) created by Ahura Mazda.”

ānb 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)!

ānc For its translation see Ahura Mazda Khodāe.

and i.e. For the worship of Beheram yazad created by Ahura Mazda and Vananti Uparatāt, (i.e. yazata presiding over victorious ascendency) pre-eminent Yazata, and for his praise, etc. (see Khorshed Nyāyesh, para. 10.)

ane Dr. Geldner takes this second paragraph in verse form of 7 lines.

anf “Best-armed” (Spiegel, Harlez and Darmesteter).
(2) Unto him²⁶ (who worships and ask for his help), Beheram¹⁰ (yazata) ang goes²⁸ for the first time²⁷ in the anh shape³³ of a strong³⁴ and beautiful³⁵ wind, and bears⁴⁰ the good⁵⁷ light⁵⁸, glory⁴¹, the healing remedy⁴³, and⁴⁴ courage⁴⁵.

(3) Āat⁴⁶ ahmāi⁴⁷ amavastemō⁴⁸, ama⁴⁹ ahmi⁵⁰ amavastemō⁵¹, verethra⁵² ahmi⁵³ verethravastemō⁵⁴; khvarenangha⁵⁵ ahmi⁵⁶ khvarenanghuastemō⁵⁷, yāna⁵⁸ ahmi⁵⁹ yānavastemō⁶⁰, saoka⁶¹ ahmi⁶² saokavastemō⁶³, baēshaza⁶⁴ ahmi⁶⁵ baēshazyōtemō⁶⁶. (4) Āat⁶⁷ tbaēshaō⁶⁸ taurvaya-ni⁶⁹ vispanām⁷⁰ tbaēshavatām⁷¹, tbaēshāo⁷² daēvanām⁷³ mashyānām-chā⁷⁴, yāthwām⁷⁵ pairikanāmchā⁷⁶, sāthrām⁷⁷ koūyām⁷⁸ karafnāmchā⁷⁹.

(3) (the) Most courageous⁴⁹ (Beheram yazata) then⁴⁶ (speaks) unto him (i.e. seeker for help)⁴⁷: I am⁵⁰ the most courageous⁵¹ in courage⁴⁹, I am⁵⁶ the most victorious⁵⁴ in victory⁵², I am⁵⁶ the most glorious⁵⁷ in glory⁵⁵; I am⁵⁹ the most favouring⁶⁰ in favour⁵⁸, I am⁶² the most profitable⁶³ in profit⁶¹, I am⁶⁵ the most health-giving⁶⁶ in health⁶⁴.

(4) Then I will destroy⁶⁹ the evils⁶⁸ of all⁷⁰ the tormentors⁷¹, (and) demons⁷³, men⁷⁴, of the wizards⁷⁵, the witches⁷⁶, the tyrants⁷⁷, the Kiks and the an⁷⁹Karaps.


Yenghe hātām āat yesne paīti vanghō, Mazdāo Ahurō vaētā ashāt hachā, yāonghāmchā tānschā tāoschā yazamaide.

(5) On account of his¹ splendour² and glory³ I worship⁴ that⁴ Behram (yazata)⁹ created by Ahura Mazda⁸ with the audible⁶ (or famous) yasna⁷. We worship¹³ with libations¹⁰ Behram (yazata)¹¹ created by Ahura Mazda¹² according to the first⁶¹ laws¹⁵ of Ahura Mazda¹⁷.


ang Imperfect tense in the sense of the present tense, see Avesta Grammar, page 305.

anh To the man who worships Beheram yazata with a sincere heart and asks his help in times of difficulties, Behram yazata goes in different shapes on different occasions for giving him victory by casting away his difficulty. These different forms are described in the first ten kardās of this yasht.

ani For the explanation of the words Kik and Karapa, see glossary.

anj Yāish dātāiṣh paoīrāiṣh Ahurahi - these words occur in yasna Hā 46.15 in the Gothic form:- yāish dātāiṣh paoīrāiṣh Ahurahyā.
(7) Unto him (who worships Beheram yazata and asks for his help) Beheram yazata (yazata) created by Ahura Mazda; Ahuradhātem; Verethraghnem Ahuradhātem yazamaide, yāish dātāish paoiyāish anm Ahurahe. Haomayō gava bares mana, hizvō danghangha, mānthracha vachacha shyaothnacha, zaothrā byascha arshukhdhaēibyascha vāghzibyō.

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


For its translation, see Karda 1 of this yasht.

For its translation, see Karda 1 of this yasht.

Dr. Geldner takes paragraph 9 up to here in the verse-form of 8 lines.
(9) Unto him who worships Beheram yazata and asks for his help) Beheram30 (yazata) created by Ahura Mazda31 goes for the third time running in the shape of a white (or crimson) beautiful horse, with yellow ears and a golden caparison. Upon the well-shapen (and) beautiful Ama (i.e. courage). In this way Beheram45 (yazata) created by Ahura Mazda (who) beans good lustre, glory, healing remedy, and courage, comes up for the help of that person.

Āat ahmāi amavastemō, ama ahmi amavastemō, verethra ahmi verethravastemō, khvarenangha ahmi khvarenanguhastemō, yāna ahmi yānavastemō, saoka ahmi saokavastemō, baēshaza ahmi baēshazyōtemō. Āat tbaeshāo taurvayeni vīspanām tbaēshavatām, tbaēshāo daevanām mashyānāmcha, yāthwām pairikanāmcha, sāthrām kaoyām karafnāmcha.

Ahe raya khvarenanghacha, tem yazāi surunvatayasna, verethraghnem Ahuradhātem; zaothrābyō verethraghnem Ahuradhātem yazamaide, yāish dātāish paoiryāish anp Ahurahe. Haomayō gava baresman, hizvō danghangha, mānthrām kaoyām karafnāmcha, zaothrābyascha arshukhdhāibyascha vāghzibyō.

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


(11) (Unto him who worships Beheram yazata and asks for his help), Beheram30 yazata created by Ahura Mazda goes for the fourth time in the shape of a camel burden-bearing, tameable, swiftly-running,

ann With a golden caparison (Darmesteter). For its analogy, see Tir yasht paragraphs 18 and 46.
ano Or upon the forehead or face of which (horse). Sanskrit anika.
anp For its translation, see Karda 1 of this yasht.
anq For its translation, see Karda 1 of Beheram yasht.
anr Dr. Geldner takes this para 11 in the verse form of six lines.
ans strong\textsuperscript{37}, stamping forwards\textsuperscript{38} (or having strong steps\textsuperscript{38}),\textsuperscript{\textit{a}} carrying the goods of men\textsuperscript{40}.

(12) Yō\textsuperscript{41} arshnām\textsuperscript{42} frangharezantām\textsuperscript{43} mazishtem\textsuperscript{44} ajoj\textsuperscript{45} ābaraiti\textsuperscript{46}, mazishtemcha\textsuperscript{47} āmananghem\textsuperscript{48}. Yō\textsuperscript{49} khshathrīsh\textsuperscript{50} avāi\textsuperscript{51} avāo\textsuperscript{52} zī\textsuperscript{53} khshathrīsh\textsuperscript{54} hupātōtemāo\textsuperscript{55}, yāo\textsuperscript{56} ushtrō\textsuperscript{57} pāiti\textsuperscript{58} vadhairish\textsuperscript{59}, ashbāzāush\textsuperscript{60}, stvi-kaofō\textsuperscript{61}, smarshnō\textsuperscript{62} -daēma\textsuperscript{63} jīrōsārō\textsuperscript{64} raēva\textsuperscript{65}, berezō\textsuperscript{66}, amavāo\textsuperscript{67}. (13) Yām\textsuperscript{68} he\textsuperscript{69} dūraē-sūkem\textsuperscript{70} dūire\textsuperscript{71} frazavaiti\textsuperscript{72} hitahe\textsuperscript{73}, tāthryām\textsuperscript{74} aipi khshapanem\textsuperscript{75}, yō\textsuperscript{76} kafem\textsuperscript{79} aipi-spayeiti\textsuperscript{78} spaētitem\textsuperscript{79}, upa vaghdhanem\textsuperscript{80} hukhshnaothre\textsuperscript{81} hupaitishtāne\textsuperscript{82}. Yō\textsuperscript{83} hishtaiti\textsuperscript{84} vididhavāo\textsuperscript{85}, yatha\textsuperscript{86} sāsta\textsuperscript{87} hamōkhshathrō\textsuperscript{88}. Avatha\textsuperscript{89} ājasat\textsuperscript{90} vohū\textsuperscript{91} khvarenō\textsuperscript{95} Mazdadhātem\textsuperscript{96}, baēshazem\textsuperscript{97} uta\textsuperscript{98} amemcha\textsuperscript{99}.

(12) Who\textsuperscript{41} (i.e. Beheram yazata coming in the shape of a camel) maintains\textsuperscript{46} the greatest\textsuperscript{44} strength\textsuperscript{45} and excitement\textsuperscript{48} amongst the strong\textsuperscript{43} male (animals)\textsuperscript{42}. When he helps those\textsuperscript{46} females\textsuperscript{50}, they are best-protected\textsuperscript{58}.

(13) (It is) the burden-bearing\textsuperscript{59}, possessed of powerful shoulders\textsuperscript{60}, large-humped\textsuperscript{61},\textsuperscript{\textit{a}} quick\textsuperscript{62}-eyed\textsuperscript{63}, intelligent-headed\textsuperscript{64} (or sharp-witted\textsuperscript{64}), handsome\textsuperscript{65}, tall\textsuperscript{66} and courageous\textsuperscript{57} camel\textsuperscript{57} (i.e. Beheram yazata) whom (i.e. female camel) he protects\textsuperscript{58}. His\textsuperscript{69} piercing look\textsuperscript{70} goes\textsuperscript{72} afar\textsuperscript{71} (like that) of a horse\textsuperscript{73} in the dark\textsuperscript{74} night\textsuperscript{75}. And who\textsuperscript{76} standing upon his strong\textsuperscript{any} knees\textsuperscript{81} and stout legs\textsuperscript{82} throws\textsuperscript{78} white\textsuperscript{79} foam\textsuperscript{77} on his head\textsuperscript{80}. In this way\textsuperscript{80} (i.e. in the shape of a camel) (Beheram yazata created by Ahura Mazda who) bears\textsuperscript{94} good\textsuperscript{91} lustre\textsuperscript{92} glory\textsuperscript{95}, healing remedy\textsuperscript{97}, and\textsuperscript{98} courage\textsuperscript{99}, comes up\textsuperscript{90} (for the help of that person).

Āat ahmāi amavastemō, ama ahmi amavastemō, verethra ahmi verethravastemō, khvarenangha ahmi khvarenanguhastemō, yāna ahmi yānavastemō, saoka ahmi saokavastemō, baēshaza ahmi baēshazyōtemō. Āat tbaeshāo taurvayeni vispanām tbaeshavatām, tbaeshāo daevanām

\textsuperscript{\textit{a}} Professor Darmesteter translates it “long-haired”.

ant Or residing with man, social (root vas = to dwell). “Domesticated, of the house” (Professor Harlez). Taking the word as “gaēsāush” instead of “gaēthāush”.

anu An indirect suggestion may be taken as Female Camel.

anv Professor Darmesteter. “Bearded” (Professor Harlez); Sanskrit shmasru = beard.

anw i.e. Just as a horse can see afar in the dark night (see Karda 12 of this yasht).

anx Root fra-ju = Skt. pra-ju = to go forward, to hasten. If we take “aētahe” like Dr. Geldner instead of “hitahe”, it can be translated as:- He has the piercing look which can penetrate afar in the dark night.

any The meaning of “hu-khshnaothra” is also “very pleased”. But in the third kardāh of Srosh yasht Vadi the word ākhshushicha 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.
mashyânâmcha, yâthwâm pairikanâmcha, sâthrâm kaoyâm karafnâmcha.

Ahe raya khvarenanghacha, tem yazâi surunvata yasna, verethraghnem Ahuradhâtem; zaothrâbyô verethraghnem Ahuradhâtem yazamaide, yâish dâtâish paoiryâish ahr/Ahurahe. Haomayô gava baresmana, hizvô danghangha, mânthracha vachacha shyaothnacha, zaothrâbyascha arshukhdhaêibyascha vâghzibyô.

Yenghe hâtâm āat yesne paiti vanghô, Mazdâo Ahurô vaêtha ashât hachâ, yâonghâmcha tânschâ tâoschâ yazamaide.


(15) Unto him26 (who worships Beheram yazata and asks for his help) for the fifth time27, Beheram30 (yazata) created by Ahura Mazda31 goes28 moving29 in the aoz good shape32 of a aod boar33 opposing34 (or attacking34), sharp-toothed35, valiant36, with sharp-hoofs37, smiting at once38, being moderately fat40, wrathful41, smiting the rows of the army42, strong43, strong-bodied44, rushing all around45. In this way46 (i.e. in the shape of a boar) (Beheram yazata created by Ahura Mazda who) bears51 good48 lustre49, glory52 healing remedy54, also55 courage56, comes up17 (for the help of that person).

Āat ahmâi amavastemô, ama ahmi amavastemô, verethra ahmi verethravastemô, khvarenangha ahmi khvarenanguhastemô, yâna ahmi yânavastemô, saoka ahmi saokavastemô, baêshaza ahmi baêshazyôtemô. Āat tbaeshô taurvayeni vîspanâm tbaeshvatâm, tbaeshô daevanâm mashyânâmcha, yâthwâm pairikanâmcha, sâthrâm kaoyâm kaoyâm

anz For its translation, see Karda 1 of this yasht.
aoa For its translation, see Karda 1 of this yasht.
aob Dr. Geldner takes para 15 up to here in the verse-form of nine lines.
aoc In the original text this word occurs twice (vide 39th word).
aod Taking “hu kehrpa” according to Geldner if we compare hu (Sanskrit shu, su) meaning “a swine”, the meaning of “hu...varâzahe” then would be “wild bear, boar- pig”. For its analogy, see Meher yasht, para 70.
karafnāmcha.

Ahe raya khvarenanghacha, tem yazāi surunvata yasna, verethraghnem Ahuradhātem; zaotherābyō verethraghnem Ahuradhātem yazamaide, yāish dātāish paoiryāish aoe Ahurahe. Haomayō gava baresmana, hizvō danghangha, mānthracha vachacha shyaonhachā, zaotherābyascha arshukhdhaēibyascha vāghzibō.

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


(17) Unto him (who worships Beheram yazata and asks for his help), for the sixth time he goes running in the shape of a beautiful man of fifteen (years of age), handsome, with shining eyes, small heels. In this way (i.e. in the shape of a beautiful man), (Beheram yazata created by Ahura Mazda who) bears good lustre, glory, healing remedy, and courage, comes up (for the help of that person).

Āat ahmāi amavastemō, ama ahmi amavastemō, verethra ahmi verethravastemō, khvarenangha ahmi khvarenanguastemō, yāna ahmi yānavastemō, saoka ahmi saokavastemō, baēshaza ahmi baēshazyōtemō. Āat tbaeshāo taurvayeni vispanām tbaeshavatām, tbaeshāo daevanām mashyānāmcha, yāthwām pairikanāmcha, sāthrām kaoyām karafnāmcha.

Ahe raya khvarenanghacha, tem yazāi surunvata yasna, verethraghnem Ahuradhātem; zaotherābyō verethraghnem Ahuradhātem yazamaide, yāish dātāish paoiryāish aoi Ahurahe. Haomayō gava baresmana, hizvō danghangha, mānthracha vachacha shyaonhachā, zaotherā-
byascha arshukhdhaēibyschas vāghzibyō.

Yenghe hātām āat yesne païi langhō,
Mazdāo Ahūrō vaētha ashāt hachā,
yōonghāmcha tānschā tāoschā yazamaide.


(19) Unto him 26 (who worships Beheram yazata and asks for his help) for the seventh time 27 goes 28 flying 29 in the shape 30 of a bird 31, 32 aōl fluttering the wings 34, stout 35 in the lower part 36 and 30wounding 37 in the upper part 38. Who 39 (i.e. the bird) is swifter 42 than (all other) birds 40 and is lightest 43 amongst the flying ones 44. (20) He 45 aōm alone 46 amongst the living creatures 47 goes 40 quickly 49 like an arrow 48. None other 51, but only that 52 bird goes quickly 55 at the time of first 49 glittering 61 dawn 62, wishing 65 darkness 64 to be no more dark 63 and wishing 68 aōn weapon 67 for those without weapons 66.

(21) (That bird) desiring to hear 63 the sweet voice 82 of (other) birds 81 aoo goes 70 aop up to the tops 59 of the hills 71, to the summits 72 of the mountains 74,
aoj Dr. Geldner takes para 19 in the verse-form of seven lines, para 20 in the verse form of 8 lines and para 21 up to the word Susrushemnō in the verse- form of 5 lines respectively.
aok It’s another form is vārenjanahe (See para 35 of this yasht). In the shape of a bird (called) Vāraghma (Harlez and Darmeseter); vāraghana = valāk (Pahlavi) = Kolāg (Persian)=crow, raven.
aol Expanded from below and contracted from upward (Darmeseter).
aom i.e. Beherām yazata in the shape of a bird mentioned in this paragraph.
aon Sura = Sanskrit shula = weapon. If we compare the word sura with the Sanskrit shura (=Sun), its translation can be “he goes wishing the twilight before dawn full brilliance”.
aoo The English meaning of marezat should be taken in the sense of touch; Sanskrit root marz.
aop Side, flank” (Harlez; lonely place (Darmeseter). Possibly the word vīgāthō may be the abbreviated form of vīgātwō or vīgāthwō (Second person plural of vīgātu).
into the depths\textsuperscript{75} of the valleys\textsuperscript{77}, (and) up to the tops\textsuperscript{78} of the trees\textsuperscript{80}. In this way\textsuperscript{84} (Beheram Yazata created by Ahura Mazda who) bears\textsuperscript{89} good\textsuperscript{86} lustre\textsuperscript{87} glory\textsuperscript{90}, healing remedy\textsuperscript{92}, and\textsuperscript{93} courage, comes up\textsuperscript{95} (for the help of that person).

Āat ahmāi amavastemō, ama ahmi amavastemō, verethra ahmi verethravastemō, khvarenangha ahmi khvarenanguhastemō, yāna ahmi yānavastemō, saoka ahmi saokavastemō, baēshaza ahmi baēshazyōtemō. Āat tbaeshāo taurvayeni vīspanām tbaeshavatām, tbaeshāo daevanām mashyānāmcha, yāthishām pairikanāmcha, sāthrām kaoyām karafnāmcha.

Ahe raya khvarenanghacha, tem yazāi surunvata yasna, verethrakhm Ahuradhātem; zaotherbyō verethrakhnem Ahuradhātem yazamaide, yaīśh dātāiśh paoiryāīśh æœ[ ] Ahuraha. Haomayō gava baresmana, hizvō danghangha, mānthracha vachacha shyaotnacha, zaotherbyascha arshukhdhāēibyascha vāghzibyō.

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

(Peresat Zarathushtrō Ahurem Mazdām, Ahura Mazda, mainyō spēnishta, dātare gaēthanām astvaitinām ashāum. Kō asti mainyavanām yazatanām zayōtemō. Āat mraot Ahurō Mazdāō, Verethrakhnō Ahuradhāto, Spitama Zarathushtra. (23) Ahmāi\textsuperscript{27} ashtemō\textsuperscript{28} ājasat\textsuperscript{29} vazemnō\textsuperscript{30}, Verethrakhnō\textsuperscript{31} Ahuradhāto\textsuperscript{32} maēshāhē\textsuperscript{33} kehrpa\textsuperscript{34} aurunāhē\textsuperscript{35}, srīrāhē\textsuperscript{36} æœ[nivash]takō-sravāhe\textsuperscript{37}. Aavata\textsuperscript{38} ājasat\textsuperscript{39} vohū khvarenē\textsuperscript{41} Mazdadhātem\textsuperscript{42}, barat\textsuperscript{43} khvarenō\textsuperscript{44} Mazdadhātem\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, æœ[ ] with horns bent downwards\textsuperscript{37}. In this way (i.e. Beheram yazata created by Ahura Mazda who) bears\textsuperscript{43} good\textsuperscript{40} lustre\textsuperscript{41} glory\textsuperscript{44}, healing remedy\textsuperscript{46}, also\textsuperscript{47} courage, comes up (for the help of that person).

āat ahmāi amavastemō, ama ahmi amavastemō, verethra ahmi verethravastemō, khvarenangha ahmi khvarenanguhastemō, yāna ahmi yānavastemō, saoka ahmi saokavastemō, baēshaza ahmi baēshazyōtemō. Āat tbaeshāo taurvayeni vīspanām tbaeshavatām, tbaeshāo daevanām

aor Dr. Geldner takes para 23 up to this in the verse form of four lines.
aoq For its translation, see Karda 1 of this yasht.

æœ[ ] Nivash\textsuperscript{ }tak\textsuperscript{ }ni敦煌; vashtha-gashteh, gardideh (Persian)=turned, bent, root varet = Lat. Vertere = to turn; another form of varet is vash; “t” is changed to “sh”; e.g. peretu = peshu= bridge; vash + ta = vashta.
mashyânâmcha, yāthwām pairikanâmcha, sāthrām kaoyām karafnâmcha.

Ahe raya khvarenanghacha, tem yazī surunvata yasna, verethraghnem Ahuradhātem; zaothrābyō verethraghnem Ahuradhātem yazamaide, yāish dātāish paoiryāish aov Ahurahe. Haomayō gava bares-mana, hizvō danghangha, mānthracha vachacha shyaothnacha, zaothrābyascha arshukhdhāēibyascha vāghzibyō.

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


(25) Unto him26 (who worships Beheram yazata and asks for his help) for the ninth time27 goes28 moving29 in the shape33 of a beautiful35 buck32 fighting34 with sharp horns36. In this way (Beheram yazata created Ahura Mazda who) bears42 good39 lustre40 glory43, healing remedy45 also46 courage, comes up38 (for the help of that person).

Āat ahmāi amavastemō, ama ahmi amavastemō, verethra ahmi verethravastemō, khvarenangha ahmi khvarenanguhaustemō, yāna ahmi yānavaustemō, saoka ahmi saokavaustemō, baēshaza ahmi baēshazyōtemō. Āat tbaeshāo taurvayeni vīspanām tbaeshavatām, tbaeshāo daevanām mashyānāmcha, yāthwām pairikanāmcha, sāthrām kaoyām karafnāmcha.

Ahe raya khvarenanghacha, tem yazī surunvata yasna, verethraghnem Ahuradhātem; zaothrābyō verethraghnem Ahuradhātem yazamaide, yāish dātāish paoiryāish aov Ahurahe. Haomayō gava bares-mana, hizvō danghangha, mānthracha vachacha shyaothnacha, zaothrābyascha arshukhdhāēibyascha vāghzibyō.

Yenghe hätām āat yesne paiti vanghō,
Mazdāo Ahurō vaētha ashāt hachā,

aot For its translation, see Karda 1 of this yasht.
aou Dr. Geldner takes para 25 (up to tīzī-sravahe) in the verse-form of 4 lines.
aov For its translation, see Karda 1 of this yasht.
yāonghāmcha tānschā tāoschā yazamaide.


(27) Unto him26 (who worships Beheram yazata and asks for his help) for the tenth time27 goes28 moving29 in the shape33 of a radiant34 hero32 aox possessed37 of a sword38 with a golden hilt39, twisted by bending40 (and) all-adorned41, created by Ahura Mazda. In this way42 (Beheram Yazata created by Ahura Mazda) who bears47 good44 lustre45, glory48 healing remedy50, also51 courage52, comes up53 (for he help of that person).

Āat ahmāi amavastemō, ama ahmi amavastemō, verethra ahmi verethravastemō, khvarenangha ahmi khvarenanghastemō, yāna ahmi yānavastemō, saoka ahmi saokavastemō, baēshaza ahmi baēshazyōtemō. Āat tbaeshāo taurvayeni vīspanām tbaeshavatām, tbaeshāo daevanām mashyānāmcha, yāthwām pairikanāmcha, sāthrām kaoyām karafnāmcha.

Ahe raya khvarenanghacha, tem yazāi surunvata yasna, verethraghnem Ahuradhātem; zaotthābyō verethraghnem Ahuradhātem yazamaide, yāish dātāish paōiryāish a0y Ahurahi. Haomayō gava bares-manā, hizvō danghangha, mānthracha vachacha shyaonothnach, zaotthā-byascha arshukhdhāēbyascha vāghzibyō.

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

(Kardāh XI) (28) Verethraghnem1 Ahuradhātem2 yazamaide3, arshō-karem4, marshō-karem5, frashō-karem6, hvākhshtem7, hvāyaonem8, Tem9 yazata10 yō11 ashava12 Zarathushtrō13, Verethraghnahe14 paiti manahi15, Verethraghnahe16 paiti vachahi17, Verethraghnahe18 paiti shyaothnē19, Verethraghnahe20 paiti fravāke21, aow Dr. Geldner takes para 27 up to here in the verse form of 6 lines.
aox I have translated in this way, taking barat-keretem as a compound; but if we consider a separate sentence from the word barat, it can then be translated as (Beheram Yazata in the shape of a hero) keeps (with himself) a sword with a golden hilt, twisted by bending and all-adorned.” aoy For its translation, see Karda 1 of this yasht.
Verethraghahe²² paiti päitivāke²³. (29) Ahmāi²⁴ dathat²⁵ Verehraghnō²⁶ Ahuradhāto²⁷, erezoīsh²⁸ khāo²⁹, bāzvāo³⁰ aoj³¹, tanvō³² vīspayō³³ dravatātem³⁴, tanvō³⁵ vīspayō³⁶ vazdvare³⁷, aomcha³⁸ sūkem³⁹ yim⁴₀ baraiti⁴¹ Karō⁴² Masyō⁴³ upāpō⁴⁴ Yō⁴⁵ Ranghayō⁴⁶ dūraēparayō⁴⁷, jafrayō⁴⁸ hazangrō-_fee_yā⁴⁹, varesōstavanghem⁵₀ āpō⁵¹ urvaēsem⁵² mārayeite⁵³.

(28) We worship³ Wehoeramo³ (yazata) created by Ahura Mazda² (who is) yielding virility⁴, death bringing⁵, one who promotes⁶ (or who helps to progress⁶), standing steadily⁷ (or firm-footed⁷) aoz possessing sufficient vigour⁸. Him⁹ apa worshipped¹⁰ Holy¹² Zarathushtra¹³ in thought¹⁵, word¹⁷, deed¹⁹, admonition²¹, and answer²³ of Beheram (yazata)²². (29) Unto him²⁴ (i.e. unto Holy Prophet Zarathushtra) Beheram²⁶ (yazata) created by Ahura Mazda gave²⁵ apb the fountain²⁹ of truth²⁸, strength³¹ of both the arms³⁰, health³⁴ of the entire³³ body³², happiness³⁷ and that³⁸ eye-sight³⁹ which⁴⁰ the fish⁴¹ (called) apKara⁴² living in water⁴⁴ possesses⁴¹. Explanation:- (As regards the eye-sight of Kara Fish it is stated),

That⁴⁵ (fish called kara) can see³⁵ apd a thing of the size of the hair in the waters³¹ of (the River called) apRangha⁴⁶ whose ends lie afar⁴⁷ (and whose depth is a thousand times the height of a man⁴⁹).

Ahe raya khvarenanghacha, tem yazāi surunvata yasna, verethraghneh Ahuradhātem; zaothrābyō verethraghneh Ahuradhātem yazamaide, yāish dātāish paoiryāish apf Ahurahe. Haomayō gava baresmana, hizvō danghangha, mānthracha vachacha shyaothnacha, zaothrābyascha arshukhdhaēibyascha vāghzibyō.

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

(Kardāh XII) (30) Verethraghnem Ahuradhātem yazamaide, arshō-karem, marshō-karem, frashō-karem, hvākhśtem, hvāyaonem, Tem

apo aoz Keeping advice (and) who has a free way (Darmesteter).
apa i.e. The Prophet Zarathushtra remembered all the good thoughts, good words, good deeds and admonitions of Beheram yazata. The Holy Zarathushtra worshipped Beherām yazata for gaining success in thought, word, deed, in conversation and prompt answering. (Darmesteter).
apb Similar to this Ashahe Khāo (source of righteousness); see Yasna Hā X.4.
apc As regards to the explanation of Kara Fish, see my translation of Vendidad fargard XIX, 42 ed para and fargard XX, 4th para.
apd “Can see a rippling of water not thicker than a hair” (Harlez and Darmesteter). The meaning of Urvaēsa is also “end, extremity”, (see Yasna hā 71, para 14).
apf Rangha was the greatest river amongst the ancient Iranians. The Xaxartes river (Spiegel, Justi and Geiger); the River Oxus (Harlez) the River Tigris (Darmesteter).
apf For its translation, see Karda 1 of this yasht.

(31) Unto him 24 (i.e. unto the Holy Prophet Zarathushtra) Beheram 26 (yazata) created by Ahura Mazda 27 gave 26, the fountain 29 of truth 28, strength 31 of both arms 30, health 34 of the entire 33 body 35, happiness 37 of the entire 36 body 35, and that 38 eye sight 39 which 40 a horse possesses 41.

Explanation:- (As regards the sharp eye-sight of the horse it is stated as under.)

Who 43 (i.e. the horse) in the dark 44 night 45, ahp perfectly-stilled and silent 46 (and) overcast with clouds 47 sees 52 a horse’s 48 hair 49 lying 51 on the ground 50 (and ahp can recognise 52 whether 53 it is the head 54 or 56 the tail 55.

Ahe raya khvarenanghacha, tem yazāi surunvata yasna, verethraghnem Ahuradhātem; zaothrābyō verethraghnem Ahuradhātem yazamaide, yāish dātāish paoiryāish ahp Ahurāhe. Haomayō gava baresmana, hizvō danghangha, mānthracha vachacha shyaothnacha, zaothrābyascha arshukhdhaēibyascha vāghzibyō.

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


aph “Dark and without any light whatever” (Speigel and Harlez); “obscure and dark, totally dark” (Darmesteter). It is said about the Arabian horses that they can see a hair lying on the ground in the darkest night. See English translation of Bundehesh by Professor West.

api We find in the Pahlavi Bundahesh Chapter 19 para 31, writing similar to that given in Kardas XII and XIII.

apk For its translation see Karda XI, para 28 of this yasht.
(33) Unto him24 (i.e. unto the Holy Prophet Zarathushtra) Beheram26 (yazata) created by Ahura mazda27 gave25, the fountain29 of truth28, the strength31 of both the arms30, health34 of the entire body32, and that38 eye sight39 which40 the vulture42 with a golden collar43 possesses41.

Explanation: (As regards the sharp eye-sight of the vulture it is stated:)

That (vulture)apl sees49 from the country46 up to nine times the distance a piece of flesh48 as thick as a fist47, the brilliance54 of a shining53 needle52 as well as its57 point58.

Ahe raya khvarenanghacha, tem yazai surunvata yasna, verethranghem Ahuradhātem; zaothrāyō verethranghem Ahuradhātem yazamaide, yāish dātāish paoiryāish apm Ahurahe. Haomayō gava baremana, hizvō danghangha, mānthracha vachacha shyaothnacha, zaothrābyascha arshukhdhaēibyascha vāghzibyō.

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


(34) We praise3 Beheram (yazata1) created by Ahura Mazda2. (Prophet) Zarathushtra6 asked6 (the Creator): O Ahura mazdā7 most beneficent8 Spirit6,

apl i.e. from the highest height, about the vulture it is said that it sees a piece of flesh as thick as a fist fallen upon the ground from the highest height. See English translation of Professor West’s Bundeshesh, Chapter 19.

apm For its translation, see Karda 1 of this yasht.

apn Dr. Geldner takes para 37 in the verse form of 4 lines.
Creator^10 of the corporeal^12 world^11, (and) righteous^13!

When^14 I am^15 ap"injured^16, harmed and app 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! ap"thou shouldst seek^31 the ap"feathers^30 of the bird^27 (called) ap"Pesho-parena^28 fluttering the wings^27. With that^34 feather^33 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^52 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^58 amongst the birds^66 (brings) help^53 ap^59(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) that (bird) alone^79 can smite^80 all of them^78 and ap"exercise superiority^81 (over them).

(38) ap"Vîspe^82 teresentî^83 pereneî^84, avatha^85 māvayachî^86 tanuye^87, vîspe^88 teresentî^89 aurvatha^90, vîspe^91 teresentî^2 dusmainyush^93, amemcha^94 verethraghnemcha^95, nidhātemcha^96 tanuye^97 manō^98. (39) Yim^99 vâshānte^100 ahurâonghō, vâshânte^2 âhuiryâonghô, vâshânte^4 haosravanghanô; tem^6 vâshata^7 Kava Ùsa^8. Yim^9 aspō arsha^10 baraitî^11, yim^12 ushtro^13 vâdhairish^14 baraitî^15, yim^16 âfsh^17 nâvaya^18 baraitî^19. (40) Yim^20 Thraētaonô^21 takhmô^22 barat^23, yû^24 janat^25 Azīm Dahâkem^26, thrizanem^27, thri-kâmeredhem^28, khshvash-âshîm^29, hazangra-yaokhsftîm^30, ash-aojahghem^31, daêvîm^32 drujem^33, aghem^34 gaēthâbyô^35

apo Root aiwi sangh = Sanskrit abhi-shans = to injure or to curse.
app i.e. anyone has cast spell upon me; original meaning having remembered (the spell), (root, Sanskrit smar = to remember).
apq Take thou a feather of that bird called “Vârenjana” having big wings.
apr Bird, feather or wing symbolises for fravashi or guardian angel of an individual.
aps Ordinary meaning of Peshō-parena is “Owl-feathered (bird).”
apt Based upon the translation of Prof. Darmesteter. Taking yā nāo as two words separately, the translation of this para can be: The bones^44 of the strong^45 bird^46 (called peshōparena mentioned above) or^48 the feathers^47 of (that) strong^49 bird^45 give support^43 unto us^42; (for this reason) any^2 sensible^2 person does not^2 smite^3 or does not drive away^30 (that bird), (but) first he keeps^41 respect^12 for him^37, (because) the feather^45 of that bird^44 amongst the birds^66 gives^35 (us) first^46 glory^49 (and) help^10. This story resembles to some extent with he Simorgh’s feather in the Shâh Nâmâh in the narration of Zâle Sâm.
apu Original meaning, “goes forwards”.
apv Dr. Geldner takes para 38 in the verse form of 6 lines and para 39 in the verse form of 7 lines; each line ends at the stop (.).
dravantem, yäm ash-aojastemām drujem frachā kerentat Angrō Mainyush, avi yäm astvaitīm gaethām mahrkāi ashahe gaethānam.

(38) Just as (they are afraid) apw of me, (in the same way) all are afraid of the keeper of (that) feather. (On account of the possession of that feather) (by means of) the courage, victory (which are) established (in him) and (by means of) the mental faculty (which is) engrafted (in his) body all opponents and enemies are afraid of him.

(39) Whom (i.e. that efficacious bird or the possessor of the feather of that bird) the lords call for assistance, or those pertaining to the lords; (and whom) the members of the family of King Haosravangh called the bird for assistance; (King) Kai Kaus called it for assistance.

Explanation: (Its significance is that these great persons also obtained benefit by means of the efficacious feather of that bird).

Whom (i.e. the bird) the horse, the burden-bearing camel (and) the navigable water (support). (40) Whom (i.e. that bird) the gallant (King) Faredun bore, who killed three-jawed, three-skulled, six-eyed, ap 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.

Ahe raya khvarenanghacha, tem yazāi surunvata yasna, verethraghnem Ahuradhātem; zaothrābyō verethraghnem Ahuradhātem yazamaide, yāish dātāish paoiryāish aqē Ahurahe. Haomayō gava baresmana, hizvō danghangha, mānthracha vachacha shyaothnacha, zaothrābyascha arshukhdhaēibyascha vāghzibyō.

Yenghe hātām āat yesne paiti vanghō, Mazdāo Ahurō vaetha ashāt hachā, yōngāhmacha tānschā tāoschā yazamaide.

(Kardāh XV) (41) Verethraghnem Ahuradhātem yazamaide,
Verethragna\(^4\) avā imāt nmān\(^5\) gaosurābyō\(^6\) khvarenō\(^7\) pairi-
verenavaiti\(^8\), yathā\(^9\) hāu\(^10\) mazā\(^11\) mereghō saēnō\(^12\), yathā\(^13\) avē\(^14\) awrāō\(^15\)
upāpāō\(^16\) masitāō\(^17\) gairīsh\(^18\) nīvānentī\(^19\).

(41) We worship\(^3\) Beheram (yazata\(^1\)) created by Ahura Mazda, just as\(^9\)
that\(^10\) big\(^11\) bird\(^12\) (called) Simurgh\(^12\) (with its wings) and these\(^14\) big\(^17\) clouds\(^13\)
full of water\(^16\) aqf\(^19\) cover\(^19\) the mountains\(^18\) (with their shadow); (in the same
way) Beheram (yazata\(^4\)) surrounds\(^8\) this house (i.e. aqf\(^9\)world\(^5\)) with glory\(^7\)
through (his) aqf\(^19\)weapons.

Ahe raya khvarenanghacha, tem yazāi surunvata yasna, vereth-
raghnehm Ahuradhātem; zaothrābyō verethragnem Ahuradhātem
yazamaide, yāish dātāish paoryāish aqg\(^8\)Ahurahe. Haomayō gava bares-
mana, hizvō danghangha, mānthracha vachacha shyaothnacha, zaothrā-
byascha arshukhdhaēibyascha vāghzibyō.

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

(Kardāh XVI) (42) Verethragnem\(^1\) Ahuradhātem\(^2\) yazamaide\(^3\).
Peresat\(^4\) Zarathushtrō\(^5\) Ahurem Mazdām\(^6\), Ahura Mazdā\(^7\), mainyō\(^8\)
spēnishtha\(^9\), dātāre\(^10\) gaēthanām\(^11\) astvaitīnām\(^12\) ashaum\(^13\). Kva\(^14\) asti\(^15\)
Verethragnaha\(^16\) Ahuradhātahe\(^17\) nāma-azbātīsh\(^18\), kva\(^19\)upastūtīsh\(^20\),
kva\(^21\) nistūtīsh\(^22\).

(42) We worship\(^3\) Beheram (yazata\(^1\)) created by Ahura Mazda. (The
Prophet) Zarathushtra\(^5\) asked\(^6\) (the Creator). O Ahura Mazdā\(^7\), most
beneficent\(^9\) Spirit\(^6\) of the Corporeal\(^11\) world\(^11\), holy Creator\(^10\)! Where\(^14\) is\(^15\) the
invocation of the name\(^18\) of Beheram (yazata\(^16\)) created by Ahura Mazda? Where\(^19\) is\(^15\) (his) praise\(^20\)? (And) where\(^21\) is\(^15\) (his) aqf\(^9\)commendation\(^22\)?

(43) Āat\(^3\) mraot\(^4\) Ahurō Mazdāō\(^25\), yat\(^26\) spādha\(^27\) hanjasāonte\(^28\),
Spitama\(^29\) Zarathushtra\(^30\), rashtem\(^31\) rasma\(^32\). Kataraschit\(^33\) vishtāonghō\(^34\)
ahmya\(^35\) nōit\(^36\) vanyāonte\(^37\), jatāonghō\(^38\) ahmya\(^39\) nōit\(^40\) janyāonte\(^41\).

(44) Chatanghrō\(^42\) perenāō\(^43\) viḍhārayōish\(^44\) avī pathām\(^45\) kataras-
chit\(^46\) yatārō\(^47\) pourvō\(^48\) frāyazāite\(^49\) amō\(^50\) hutashtō\(^51\) huraodhō\(^52\),
Verethragnō\(^53\) Ahuradhāto\(^54\), atāro\(^55\) verethra\(^56\) hachaithe\(^57\). (45) Amem-
chā\(^58\) Verethragnemchā\(^59\) afriṇāmī\(^60\), dva pātāra\(^61\), dva nipātāra\(^62\), dva

\(\text{aqf} = \text{Sanskrit go} = \text{cow}; \text{sura} = \text{Sanskrit shula} = \text{weapon}; \text{gaosurā} = \text{mace having the shape of a cow (original meaning); javelin (Justi); flag (Harlez); “Beheram yazata covers that house with the glory and (brings there) the increase (prosperity) of the cattle” (Darmesteter).}

\(\text{aqg} = \text{For its translation, see Karda 1 of this yasht.}

\(\text{aqh} = \text{i.e. Where is Beheram yazata invoked with his name and where are his praises sung?} \)
nish-haretārā\textsuperscript{63}, dva\textsuperscript{64} adhvaozen\textsuperscript{65}, dva\textsuperscript{66} vidhvaozen\textsuperscript{67}, dva\textsuperscript{68} fradh-
vaozen\textsuperscript{69}, dva\textsuperscript{70} amerezen\textsuperscript{71}, dva\textsuperscript{72} vīmarezen\textsuperscript{73}, dva\textsuperscript{74} framerezen\textsuperscript{74}.  

(43) Ahura Mazda\textsuperscript{25} then\textsuperscript{23} replied\textsuperscript{24}, O Spitaman\textsuperscript{29} Zarathushtra\textsuperscript{30}! (Beheram yazata is worshipped and his praise is sung) where\textsuperscript{26} armies\textsuperscript{27} meet\textsuperscript{28} with one another\textsuperscript{29} with properly arrayed lines\textsuperscript{32}. A warrior\textsuperscript{34} (who)\textsuperscript{35} is not\textsuperscript{36} smitten\textsuperscript{37} (and) the smitters\textsuperscript{38} (too) (who) are not\textsuperscript{40} smitten\textsuperscript{41} in this (battle)\textsuperscript{39}. (44) Thou aq̄i shouldst hold\textsuperscript{42} in hand (that efficacious) feather\textsuperscript{43} on the way\textsuperscript{45}. Whoever, out of the two (armies)\textsuperscript{46}-\textsuperscript{47} worships\textsuperscript{49} Beheram yazata first\textsuperscript{48}, the well-shapen (and) beautiful\textsuperscript{52} Ama\textsuperscript{50} (i.e. yazata presiding over courage) and Beheram (yazata)\textsuperscript{53} created by Ahura Mazda follow\textsuperscript{57} him\textsuperscript{55} with triumph\textsuperscript{56} (45) I praise\textsuperscript{60} Ama\textsuperscript{58} (yazata) and Beheram (Yazata)\textsuperscript{59} (who) are the protectors\textsuperscript{61}, preservers\textsuperscript{62} and guardians\textsuperscript{63}. (They) both\textsuperscript{64} (i.e. Ama yazata and Beheram yazata) aq̄i force (the enemies) to retreat\textsuperscript{65}; (then) both\textsuperscript{66} (the yazatas) drive (the enemies) for away\textsuperscript{67}; they\textsuperscript{68} drive (the enemies) forward\textsuperscript{69}; both (the yazatas)\textsuperscript{70} wipe off (the enemies) exceedingly\textsuperscript{71}; both\textsuperscript{74} (the yazatas) destroy\textsuperscript{75} (the enemies) (i.e. yazata named Ama and Beheram destroy utterly the enemies coming from all sides).

(46) aq̄k Zarathushtra\textsuperscript{76}, aëtem\textsuperscript{77} mānθrem\textsuperscript{78} mā fradaēsayōīsh\textsuperscript{79}, anyat\textsuperscript{80} pithre\textsuperscript{81} vā\textsuperscript{82} puthrāī\textsuperscript{83}, brāthre\textsuperscript{84} vā\textsuperscript{85} hadhō-zātāī\textsuperscript{86}, āthravanāī\textsuperscript{87} vā\textsuperscript{88} thrāyaone\textsuperscript{89}. Āētēēc̄ha\textsuperscript{90} te\textsuperscript{91} vāc̄ho\textsuperscript{92} yōi\textsuperscript{93} ughrā\textsuperscript{94} ās\textsuperscript{95}, derēzra\textsuperscript{96} ās\textsuperscript{97} ughrā\textsuperscript{98} ās\textsuperscript{99} vyākhaine\textsuperscript{100} ās\textsuperscript{101}, ughrā\textsuperscript{102} ās\textsuperscript{103}, verēthraghne\textsuperscript{104} ās\textsuperscript{105}, ughrā\textsuperscript{106} ās\textsuperscript{107}, baēshaya\textsuperscript{108} ās\textsuperscript{109}. Āētēēc̄ha\textsuperscript{110} te\textsuperscript{111} vāc̄ho\textsuperscript{112} yōi\textsuperscript{113} peshemchit\textsuperscript{114} sāREM\textsuperscript{115} bunjainti\textsuperscript{116}, uzgereptemchit\textsuperscript{117} snathem\textsuperscript{118} apasha\textsuperscript{119} apa-khvanvainti\textsuperscript{20}.  

(46) (The Creator Ahura Mazda says):- Thou, O Zarathushtra! aq̄i shouldst not teach this\textsuperscript{77} Holy Spell to (anyone) except (these three) a father\textsuperscript{81} having sons\textsuperscript{83} or\textsuperscript{82} a brother\textsuperscript{84} born from the aqm̄ same womb\textsuperscript{86} or\textsuperscript{82} a priest\textsuperscript{87} of aqm̄ three

\textsuperscript{aq̄i} Chatangrō - the exact meaning of this word is not settled; two, both (Harlez); four (Darmesteter). “Do thou spread that feather on the way of both (the armies)” (Harlez); “do thou throw four feathers on the way” (Darmesteter). In the text of Westergaard there is jatangrō instead of chatangrō. Spiegel has left out the meaning of this word.

\textsuperscript{aq̄i} “Drive away to the right flank, to the left flank from all directions”. (Darmesteter). Dr. Geldner has taken the reading “adhvōzen, vidhvōzen, fradhvōzen”.

\textsuperscript{aqk} The sentence from “Zarathushtra” up to “thrāyaone” (except the word anyat) of para 46 also occurs in the 9\textsuperscript{th} para of Khordād yashat.

\textsuperscript{aq̄l} “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 Aṭhravan 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).

\textsuperscript{aqm} i.e. a brother who has another brother or sister.

\textsuperscript{aq̄n} The significance of “three religious orders” can be Herbad, Mobed, and Dastur. If the word thrāyaone be derived from the root thrá (to nourish) instead of taking thrāya, meaning “three”, then the meaning of “āthravanāī thrāyaone” can thus be “the priest nourish (the poor)”.  

\textsuperscript{Prof. Darmesteter}
religions orders\(^9\).

(O Zarathushtra!) these\(^9\) words\(^9\) (i.e. the words of Holy Spell mentioned in the above paragraph) (are) for thee\(^9\).

**Explanation:** (Its description as to what sort of these Holy Spells are is stated as follows).

Which\(^9\) (Spells) \(aqt\) are efficacious\(^9\) (and) courageous\(^9\); (those Spells) are\(^9\) efficacious\(^9\) for a person sitting in the assembly\(^9\), for victory\(^4\), are powerful\(^8\) (and) healing\(^8\). (O Zarathushtra!) those\(^10\) words\(^12\) (are) for thee\(^11\), which\(^13\) purify\(^16\) the sinful\(^14\) \(aqr\) head\(^15\) and renders the uplifted\(^16\) weapon\(^18\) ineffective\(^20\).

Ahe raya khvarenanghacha, tem yazāi surunvata yasna, verethrāghnem Ahuradhātem; zaothrābyō verethrāghnem Ahuradhātem yazamaide, yāish dātāish paoiryāish \(aqt\) Ahurade. Haomayō gava barešmana, hizvō danghangha, mānthracha vachacha shyaothnacha, zaothrābyascha arshukhdhaēibyascha vāghzibyō.

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

(47) We praise\(^3\) Beheram (yazata)\(^1\) created by Ahura Mazda\(^2\); who\(^4\) goes along to issue a command\(^5\) between\(^6\) the lines of army\(^7\) well-arrayed, (and) along with Meher\(^10\) (and) Rashne (yazata)\(^11\) asks\(^9\) (men of that army):-

Who\(^12\) deceives\(^14\) Meher (yazata)? Who\(^15\) \(aqr\) offends\(^17\) Rashna yazata?

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\(aqt\) Originally this verb (ās) is in the imperfect tense. For its explanation see my *Avesta Grammar, Syntax*, page 305.

\(aqr\) Or improves the sinful or depraved chief (see yasna Hā 11, para 3).

\(aqq\) For its translation, see Karda 1 of this yasht.

\(aqs\) From here, i.e. from “nōit thora Airyāo danghāvā” up to “baēvareghnāi aḥakhsh-taghnāishcha” at the end of para 53 of this yasht, occurs also in paras 56-61 of Ṭīr yasht.

\(aqr\) Original meaning; “pours out”. The significance of it is, “man who breaks his given promise and destroys truth?”
Unto whom shall I who am powerful grant disease and death?

(48) Thereupon Ahura Mazda replied: If men worship Beheram (yazata) created by Ahura Mazda and if they continue to perform properly for him the most proper worship and invocation with the best righteousness, then here unto the Iranian Countries can come up neither the hostile army nor calamity (or obstacles), neither disease nor fraud, neither chariots of the hostile army nor the uplifted banner (of the enemy).

(49) Paiti dim peresat Zarathushtrō, kat zī astī Ahura Mazda, Verethraghahe Ahuradhātahe daityōtemā yasnascha vahmascha ashāt hacha yat vahishtā. (50) Āat mraot Ahūrō Mazdaō, zaothrā 72 he uzbārayen. Airyō danghāvō; baresmā 76 he starenayen. Airyō danghāvō; pasūm 80 he 81 pachayen. Airyō danghāvō; aurushem 84 và 85, vohū-gaonem và kāčīt và gāonām hamō-gaonem.

(50) Thereupon the Creator Ahura Mazda replied; (The Prophet) Zarathushtra asked Him (i.e. the Creator Ahura Mazda); O Ahura Mazda which is the most proper worship and invocation indeed of Beheram (yazata) created by (you) and (performed) with the best righteousness?

(51) Mā he mairyō gurvāyōt, mà jahika 97 mà 98 ashāvō 99 asrāvayat-gāthō 100, ashumerekhsh, paityārenō 18 daēnām 19 yām 5. Āhūrīm Zarathushtrīm. (52) Yezishe mairyō gurvāyāt, jahika vā, ashāvō vā 14 asrāvayat-gāthō ahumereksh, paityārenō imām 18 daēnām 19 yām 20. Āhūrīm Zarathushtrīm, para baēshāza hachaitē.

aq Original meaning “dwell, abide”; i.e. when the yasna worthy of Beheram yazata is performed with guileless and sincere heart.

aq The original meaning of the very hyāt is “can be”. This verb is potential mood third person singular parasmaipada of root ah to be; Sanskrit syāt.

aqv Pāman - Sanskrit pāman - its original meaning is “scale, skin-disease”; “leprosy” (Harlez and Darmesteter).

aqw Poison produced by “magic” (Harlez); “a poisonous herb” (Darmesteter).

aqx Let tie the bundles of baresma (Darmesteter).

aqy i.e. any consecrate the meal in honour of Beheram yazata after cooking with purity.

aqz “Of golden colour” (Harlez); vohu = Sanskrit vasu = gold, fire (Harlez), of black colour (Darmesteter).
Verethragnō²⁵ Ahuradhāto²⁶. (53) Hamatha²⁷ Airyābyō danghubyō²⁸ vōighnāo²⁹ jasāointi³⁰; hamatha³¹ Airyābyō danghubyō³² haena³³ frapāt-aonti³⁴; hamatha³⁵ Airyābyō danghubyō³⁶ janyāonte³⁷ panchasaghnāi³⁸ sataghāśheha³⁹ sataghnāi⁴⁰ hazanghragnāišcha⁴¹, hazangragnāi² hazēvarēghnāišcha⁴³, baēvareghnāi⁴⁴ ahākhshtaghnāišcha⁴⁵. (54) ara-Adhāt⁴⁶ uiti⁴⁷ fravshata⁴⁸, Verethragnō⁴⁹ Ahuradhāto⁵⁰, nōi⁵¹ narō⁵² yesnyō⁵³ vahmyō⁵⁴ gēush⁵⁵ urva⁵⁶ dāmi-dāto⁵⁷, yat⁵⁸ nūrem⁵⁹ vyāmbura⁶⁰ daēvā⁶¹ mashyāka⁶² daēvayāzō⁶³, vohunīm⁶⁴ vā⁶⁵ tāchayeinti⁶⁶, frashaēkem⁵⁷ vā⁶⁸ frashichanti⁶⁹.

Explanation:- (The libations consecrated in the honour of Beheram yazata should not be taken or eaten by the persons mentioned below).

(51) Let not² the sinful person⁴ hold in hand⁶ that (consecrated thing) nor²⁶ (let) the courtesan⁷ (hold it in hand) or the violator of righteousness⁵⁹, one who recites the Gathas without chanting¹⁰0, the destroyer of the world¹ (or) the opponent² of this³ religion⁴ which⁵ is of Ahura Mazda⁶ revealed by Zarathushtra⁷ (i.e. the enemy of the religion) - (all of them need) not⁹⁸ (hold in hands that consecrated thing). (52) But if the sinful person⁹ or¹² the courtesan¹¹ or¹⁴ the violator of righteousness¹³, one who recites the Gathas without chanting¹⁵, the destroyer of the world¹⁶, (or) the opponent¹⁷ of this¹⁸ religion¹⁹ which²⁰ is of Ahura Mazda²¹ revealed by Zarathushtra²² holds it in hand¹⁰, Beheram yazata²⁵ created by Ahura Mazda²⁶ then ar²⁸ snatches away²⁴ the healing virtues²³. (53) (Hence) equally²⁷ (or ever)calamities²⁹ will come³⁰ upon the Iranian countries³⁸, (people) of the Iranian countries³⁶ will be smitten³⁷ from fifties³⁸ to hundred-fold³⁹, from hundred fold⁴⁰ to thousand fold⁴¹, from thousand fold⁴² to ten thousand fold⁴³, for innumerable⁴⁵ times. (54) Then⁴⁶ Beheram (yazata)⁴⁴ created by Ahura Mazda⁵⁰ said⁴⁸ thus⁴⁷:-

O men⁵²! an³ the soul⁵⁶ of the Universe⁵⁵ created by wisdom⁵⁷ (i.e. the entire world) is not⁵¹ worthy of worship⁵³ (and) worthy of invocation⁵⁴, because⁵⁵ now⁵⁶⁹ the demons⁶¹ (called ar³ Vyāmbura⁶⁰ and men worshipping⁶³ the demons⁶⁵ cause the blood⁶⁴ to flow⁶⁵, or spread the practice of evil⁶⁷-⁶⁹.

(55) Yat nūrem¹ vyāmbura² daēva³, mashyāka⁴ daēvayāzō⁵ avī⁶ ātarem⁷ āharent² aētayāno⁹ urvarayāo¹⁰, yā¹¹ vaoche¹² haperesi¹³ nāma¹⁴ aētem¹⁵ aēsmem¹⁶ yō¹⁷ vaoche¹⁸ nemetka¹⁹ nāma²⁰.
(56) arf Yat nürem²¹ vyämbura²² daëva²³, mashyäka²⁴ daëvayäzū²⁵, frä parshitim²⁶ nämayeinti²⁷, vi maidhyänam²⁸ fshänayeinti²⁹, višpe³⁰ handämä³¹ räzayeinti³², jana³³ hō³⁴ saidhin³⁵ nöït³⁶ janen³⁷, hadha³⁸ hō³⁹ saidhin⁴⁰ nöït⁴¹ hadhen⁴² yat nürem⁴³ vyämbura⁴⁴ daëva⁴⁵, mashyäka⁴⁶ daëvayäzo⁴⁷, ushi⁴⁸ pairi-därayeinti⁴⁹, daëma⁵⁰ hō⁵¹ pairi-urvaësayeinti⁵².

(55) Now¹ demons³ (called) Vyämbura² and men⁴ worshipping the demons⁵ carry⁸ near⁶ the fire⁷ (for burning) this⁹ tree¹⁰ which is called¹² arg haperesi (and) this¹⁵ fuel¹⁶ which¹⁷ is called¹⁸ nemetka. (56) Now²¹ the demons²³ called Vyämbura²² and men²⁴ worshipping the demons²⁵ bend²⁷ (their) backs, stretch²⁹ (their) waists²⁸ (and) adjust¹² all¹⁰ the limbs³¹ (of their body). Here³⁴ (those demons) who smite³³ arh attack⁵⁰ (but) could not³⁶ arh kill⁵² (i.e. they could not succeed in their wicked motives). Now⁴³ the demons⁴⁵ (called) Vyämbura⁴⁴ and demon worshipping⁴⁷ men⁴⁶ cover the intellects⁴⁸ (of others) and⁴⁹ also their eye-sight⁵⁰.

Ahe raya khvarenanghacha, tem yazāi surunvata yasna, verethrarghem Ahuradhātem; zaothrābyō verethrarghem Ahuradhātem yazamaide, yāish dātāish paoiryāish ark Ahurahe. Haomayō gava baresman, hizvō danghangha, mānthrachā vachacha shyaothnachā, zaothrābyascha arshukhdaēibyascha vāghzibyō.

Yenghe hātām āat yesne païti vanghō, Mazdāo Ahurō vaétha ashāt hachā, yāonghāmcha tānschā tāoschā yazamaide.

(Kardāh XVIII) (57) Verethrarghem¹ Ahuradhātem² yazamaide¹. Haomem⁴ baire⁶ sāiri-baoghem⁶, Haomem⁷ verethrājanem⁸ baire⁹, nipātarem¹⁰ vohī¹¹ baire¹² pātārem¹³ tanuyē¹⁴ baire¹⁵; Haomem¹⁶ yim nivazaiti¹⁷ nivandāt¹⁸ apayeinti¹⁹ dushmainyao¹⁹ ā peshana²¹ hacha²², (58) Yatha²³ azem²⁴ aom²⁵ spādhem²⁶ vanānī²⁷, yatha²⁸ azem²⁹ aom³⁰ spādhem³¹ nivanānī³², yatha³⁵ azem³⁴ aom³⁶ spādhem³⁸ njanānī³⁷, yō³⁸ me paskāt³⁹ vazaiti⁴⁰.

(57) We praise³ Beheram (Yazata)¹ created by Ahura Mazda². I keep with

arf Dr. Geldner takes para 56 in the verse-form of 11 lines.
arg Haperesi and nemetka should be some kind of green and bad wood unfit for bringing into use for burning on the fire. The meaning of the word nemetka is seen from its root nam (Persian nam = wet). According to Zoroastrian religion the fuel for burning should be quite dry and well-examined in the light (see Atash Nyāyesh).
arth Root sad = Sanskrit shad = to attack.
arh Root hadh = Sanskrit sadh = to kill.
arg 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 Vyämbura demons is weakened and the eye sight is spoiled.”
ark For its translation, see Karda 1 of this yasht.
BEHERAM YASHT

me⁵ Haoma⁴ (which is ) purifying impurity; I keep with me⁹ Haoma⁷ (which is) victorious⁸; I keep with me¹² Haoma¹⁶ (which is) the protector of arl good (thing)¹¹ and I keep with me¹⁵ (Haoma which is) the protector¹³ of the body¹⁴; whosoever drinks¹⁷ Haoma¹⁶ (by consecration) will secure escape¹⁸ from the enemy²⁰-²¹ in the battle²¹ (and) arm will gain success over him¹⁹ (58) so that²³-²⁴ I may smite²⁷ this²⁵ army²⁶ (of the enemy), so that²⁸ I²⁹ may throw down³² this³⁰ army³¹ (of the enemy) by smiting³²,1 may subjugate³⁷ the (army) which comes⁴⁰ behind me³⁹.

Ahe raya khvarenanghacha, tem yazāi surunvata yasna, verethraghnem Ahuradhātem; zaothrābyō verethraghnem Ahuradhātem yazamaide, yāish dātāish paioiryāish arm Ahuraha. Haomayō gava baresmana, hizvō danghangha, mānthracha vachacha shyaothnacha, zaothrā-byascha arshukhdhaēibyascha vāghzhībyō.

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

(Kardāh XIX) (59) Verethraghnem¹ Ahuradhātem² yazamaide³. Asānem⁴ sighūre⁵ chithrem⁶ abare⁷ Ahurō⁸ puthrō⁹ puthraonghō¹⁰ baēvare-patayō¹¹ amava¹² ās¹³ verethrava¹⁴ nāma¹⁵, verethrava¹⁶ ās¹⁷ amava¹⁸ nāma¹⁹. (60) Yatha²⁹ azem²¹ avata²² verethrav²³ hachāne²⁴ yatha²⁵ vīspe²⁶ anye²⁷ aire²⁸. Yatha²⁹ azem³⁰ aom³¹ spādhem³² vanānī³³, yatha³⁴ azem³⁵ aom³⁶ spādhem³⁷ nivanānī³⁸, yatha³⁹ azem⁴⁰ aom⁴¹ spādhem⁴² njanānī⁴³, yō⁴⁴ me paskā⁴⁵ vazaiti⁴⁶.

(60) So that²⁹ I²¹ may move about²⁴ with such²² victory²³ as²⁵ all²⁶ other²⁷ Iranians²⁸ (do), so that²⁹ I³⁰ may smite³² and throw down³⁶ this³⁶ army³⁷ (of the enemy), so that³⁹ I⁴⁰ may subjugate⁴³ this⁴¹ army⁴² (of the enemy) which⁴⁴ comes⁴⁶ behind me⁴⁵.

Ahe raya khvarenanghacha, tem yazāi surunvata yasna, verethraghnem Ahuradhātem; zaothrābyō verethraghnem Ahuradhātem yazamaide, yāish dātāish paioiryāish arm Ahuraha. Haomayō gava baresmana, hizvō danghangha, mānthracha vachacha shyaothnacha, zaothrā-byascha arshukhdhaēibyascha vāghzhībyō.

Yenghe hātām āat yesne paiti vanghō,

arl Meaning “vohu” is also a good thing, happiness, goodness.

arm “Whoso protects the Haoma from the blow (or trouble) saves himself from the enemy in that battle” (Professor Harlez). Supposedly the portion from “haomem yim niv azaiti” up to “a peshana hacha” appears to be parenthetical, i.e. a commentary.

aro I do not understand the translation of the entire paragraph 59 from “asānem sighūre” to “amava nāma.”

arp For its translation, see Karda 1 of this yasht.
Mazdāo Ahurō vaētha ashāt hachā,
yāonghāmcha tānschā tāoschā yazamaide.

(Kardāh XX) (61) Verethraghnem1 Ahuradhātem2 yazamaide3. Yathā Ahū Vairyō 1; gave4 amem5, gave6 nemem7, gave8 ukhdhem9, gave10 verethrem11, gave12 khvarethem13, gave14 vastrem15, gave16 verezyātām17 tām18 ne19 khvarethā20 fshuyō21.

(61) We praise3 Beheram (yazata)1 created by Ahura Mazda. (May there be) courage5 for the cattle4! praise7 for the cattle6! (good) words9 for the cattle8! (May there be) victory11 for the cattle10! (May there be) clothing15 for the cattle14! (Men) should not be hard17 to the cattle16 (because) they are arq20 prosperity-bringing our19 food20.

**Explanation:** Its significance is, men should protect the cattle, should give them sufficient food, take care of them at the time of extreme cold and extreme heat, and they should not be made to work with cruelty; because they are very useful for our happiness and benefit. The ox serves us in the work of tilling the fields and in carrying heavy burden; the cow gives milk from which several things are prepared for our food. It is written in yasna Hā XI that the cattle curse the master who does not take care of his cattle and does not give them sufficient food.

Ahe raya khvarenanghacha, tem yazāi surunvata yasna, verethraghnem Ahuradhātem; zaothrābyō verethraghnem Ahuradhātem yazamaide, yāish dātāish paoiryāish arrAhurahe. Haomayō gava bares-
mana, hīvō danghangha, mānthracha vachacha shyaothnacha, zaothrā-
byascha arshukhdhaēibyascha vāghzibyō.

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

(Kardāh XXI) (62) Verethraghnem1 Ahuradhātem2 yazamaide3. Yō4 rasmanō5 shindayeiti6, yō7 rasmanō8 kerentayeiti9, yō10 rasmanō11 khvanghayeiti12, yō13 rasmanō14 yaozayeiti15. Avi rasmanō16 shinda-

(62) We praise3 Beheram (yazata)1 created by Ahura Mazda, who4 i.e. Beheram (yazata) arbrakes as under6 the columns5 (of the army of the enemy), cuts to pieces9 the columns8 wounds12 the columns11 causes to

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1 arq For comparison see yasna Hā X.20 and yasna Hā 48, 5th stanza.
2 arr For its translation, see Karda 1 of this yasht.
3 ars Makes (the columns) “unsteady or shaky” (Professor Darmesteter).
mingle\textsuperscript{15} the columns\textsuperscript{14} (of the army of the enemy) (and that) Beheram \textsuperscript{(yazata)}\textsuperscript{24} created by Ahura Mazda\textsuperscript{25} breaks asunder\textsuperscript{17} the columns\textsuperscript{16} (of the army) of the daevas\textsuperscript{26} and (wicked) mortals\textsuperscript{27}, of wizards\textsuperscript{28} and witches\textsuperscript{29}, of the tyrants\textsuperscript{30}, of the \textsuperscript{ar}kiks and karaps, cuts to pieces\textsuperscript{19} (those) columns\textsuperscript{18}, wounds\textsuperscript{21} and causes them to mingle\textsuperscript{23} aru.

Ahe raya khvarenanghacha, tem yazāi surunvata yasna, verethraghnem Ahuradhātem; zaothrābyō verethraghnem Ahuradhātem yazamaide, yāish dātāish paoiryāish \textsuperscript{ar}Ahurahe. Haomayō gava bares-mana, hizvō danghangha, mānthracha vachacha shyaothnacha, zaothrā-byascha arshukhđhaïbyasca vāghzibyō.

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

(Kardāh XXII) (63) Verethraghnem\textsuperscript{1} Ahuradhātem\textsuperscript{2} yazamaide\textsuperscript{3}. Āat yat\textsuperscript{4} Verethraghnō\textsuperscript{5} Ahuradhāto\textsuperscript{6}, thakhtanām rasmanām\textsuperscript{8} yūkhtanām\textsuperscript{9} shōithranām\textsuperscript{10} mithrō-drujām\textsuperscript{11} mashyānām\textsuperscript{12}, apāsh\textsuperscript{13} gavō\textsuperscript{14} darez-yēiti\textsuperscript{15}, pairi\textsuperscript{16} daēmā\textsuperscript{17} vārayeiti\textsuperscript{18}, apa\textsuperscript{19} goasha\textsuperscript{20} gaoshayeiti\textsuperscript{21}, nōit\textsuperscript{22} pādha\textsuperscript{23} vidhārayeiti\textsuperscript{24}, nōit\textsuperscript{25} paiti-tavāo\textsuperscript{26} bavaiti\textsuperscript{27}.

Ahe raya khvarenanghacha, tem yazāi surunvata yasna, verethraghnem Ahuradhātem; zaothrābyō verethraghnem Ahuradhātem yazamaide, yāish dātāish paoiryāish \textsuperscript{ar}Ahurahe. Haomayō gava bares-mana, hizvō danghangha, mānthracha vachacha shyaothnacha, zaothrā-byascha arshukhđhaïbyasca vāghzibyō.

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

(63) We praise\textsuperscript{3} Beheram \textsuperscript{(yazata)}\textsuperscript{1} created by Ahura Mazda\textsuperscript{2}. When\textsuperscript{4} Beheram \textsuperscript{(yazata)}\textsuperscript{3} created by Ahura Mazda\textsuperscript{6} binds\textsuperscript{15} behind\textsuperscript{13} the hands of the promise-breaking\textsuperscript{11} persons\textsuperscript{12} of the columns\textsuperscript{8} of the serried\textsuperscript{7} and yoked\textsuperscript{9} (army) of the cities\textsuperscript{10}, covers\textsuperscript{18} (their) eyes\textsuperscript{17} all around\textsuperscript{16} (i.e. makes them blind), keeps their ears\textsuperscript{20} afar from hearing\textsuperscript{19-20} (i.e. renders them deaf) and does not\textsuperscript{22} lend support\textsuperscript{24} to (their) feet\textsuperscript{23}, and they become\textsuperscript{27} (quite) powerless\textsuperscript{25-26}.

(To recite in bāz) Hormazd Khodāe awazūnie mardum, mardum sardagān hamā sardagān, hambāyaste vehān, oem behedīn māzda-

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art kiks and karaps: See glossary.

aru Professor Darmesteter translates the sentence “avi rasmanō schindayeiti” etc., thus: “breaks the columns asunder, cuts the columns to pieces, wounds the columns”, etc.

arv For its translation, see Karda 1 of this yasht.

arw For its translation, see Karda 1 of this yasht.
yasnān āgāhī āstavānī nekī rasānad aedūn bād. (To recite aloud) Yathā Ahū Vairvō 2.


Ahmāi raēshcha; Hazangrem, Jasa me avanghe mazda; Kerfeh Mozda.

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


Nemū urvaire vanguhi Mazdadhāte ashaone. Ashem Vohū 1.

Verethraghnem Ahuradhātem yazamaide. Ashem Vohū 1.


HOM YASHT LARGE


Pa nāme yazdān Ahura Mazda khodae awazūnī gorje khoreh awazāyād; Hom yazad berasad."

Az hamā gunāh patet pashemānum; az harvastin dushmanata duzhukhta duzhvarshta, mem pa getī manīd, oem goft, oem kard, oem jast, oem būn būd ested. As an gunah manashnī gavashnī kunashnī, tanī ravānī geti mīnōānī, okhe avākhsh pashemān pa sē gavashnī pa patet hom. Khshnaothra Ahurahe Mazdāo, tarōidīte angrahe mainyēush; Haithyāvarshtām hyat vasnā ferashōtemem. Staomi ashem; Ashem Vohū 3.

Hom yasht vadi (Large) consists of yasna Hās 9 and 10. For full explanations and notes of the translations of both these Hās, see my translation of Yasna. Even in yasna Hā 11th there occurs some description about Hom Yasht. Moreover, Dr. Geldner considers these three Hās as poetical compositions.

i.e. may Hom yazata come (to my help)!
Fravārāne Mazdayasnō Zarathushtrish vídaēvō Ahura-tkaēštō (Gāh according to the period of the day) frasastayaēcha. Haomahe ṣtō ashavazanghō, khshnaothra yasmāicha vahmāicha khshnaothrāicha frasastayaēcha, yathā Ahū vairyō zaotā fə-me mrūte, athā ratuhs ashātchit hacha frā ashava vīdhvāo mraotī. ṣtō Haomem zāirim berezantem yazamaide; Haomem frāshmīn frādat-gāthem yazamaide; Haomem dūraoshem yazamaide.

(Kardāh I) (1) Havanīmā āvā ratūmē āvē, Haomōmū upāitē Zarathushtrēmā ātaramē pairi-yaozdathentemā, gāthāoschāmā srāvayantemā; ādimā peresatār Zarathushtrōrā, kō15 nare16 ahī17, yimā18 azemā vīspahe20 anghēushā21 astvatō22 srāēsthentā23 dādaresā24 kḥvāhe25 gayehe26 kḥvāntē27 ameshahē28. (2) Āat29 me30 aēm31 paiti-aokhta32 Haomō33 ashava34 dūraoshō35, azemā ahmi37 Zarathushtra38 Haomō39 ashava40 dūraoshō41, āmām42 yāsanguh43 Spītama44, frāmām45 hunvanguh46 kḥvāretē47; avi mām48 staomaine49 stūdhi50, yathā51 mā52 aparachī53 Saoshyanō54 stavān55.

(1) During2 the Ḥavāī Gāhā Hom50 (yazata) came to4 (the Prophet) Zarathushtra2 (who was) purifying9 asb the fire8 and (was) chanting11 the Gathas10. (The Prophet) Zarathushtra14 asked15 him12: O man16 Who15 art thou17?

Whom18 do I19 see24, the most excellent23 (and) beautiful27 and of immortal28 life26 in the entire20 corporeal22 world21. (2) Thereupon29 that31 Hom33, the righteous34, warding off sickness35 replied32 unto me30: O Zarathushtra38! I36 am37 Hom39, the righteous40, warding off sickness41. Seek43 me42 (i.e. desire earnestly for me) and, O Spītama44 (Zarathushtra)! ascPound46 me45 out for drinking47 and do thou praise40 me48 in a hymn of praise49 as51 other53 asb benefactors54 (of the world) have praised55 me52.

(3) Āat66 aokhta57 Zarathushtrōt58, nemō59 Haomāi60. Kase64-thwām62 paoiryē63 Haoma64 mashyō65 astvaithyāi66 hunūtā67 gaēthayāī68; kā69

arz i.e. for the worship etc., of Hom yazata, giving strength of righteousness (see Khorshed Nyāyehes). Spiegel, Darmeteter and Justi translate this word ashavazanghō by the “holy origin, born pure” deriving it from ashavan and zangha =root zan. Harlez gives three different meanings of this word (1) of holy knowledge; (2) 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.

asa For its translation, see para 21 of this yasht.

asb i.e. was purifying the throne of the fire vase.

asc i.e. take out the juice for drinking by pounding then Hom twigs.

asd The meaning of “Saoshyanō” is giving light to the world, indicators of the path of morality, piety and divine worship to the people, persons well-versed in the precepts of religion, the restorer of the religion in its original pure state by wiping off impurities. In the singular case its meaning is the prophet who will be born of the mother Ezedat-fedhri at the time of Resurrection-Ristākhiz.
ahmāī⁷⁰ ashish⁷¹ erenāvī⁷² chit⁷³ ahmāī⁷⁴ jasat⁷⁵ āyaptem⁷⁶. (4) Āat⁷⁷ me⁷⁸ aēm⁷⁹ paiti-aokhta⁸⁰ Haomē⁸¹ ashava⁸² dūraoshō⁸³, Vīvanghāo⁸⁴ mām⁸⁵ paoiryō⁸⁶ mashyō⁷⁷ astvaithyāī⁸⁸ hunūtā⁸⁹ gaethayaī⁹⁰; ḫa⁹¹ ahmāī⁹² ashish⁹³ erenāvī⁹⁴, tat⁹⁵ ahmāī⁹⁶ jasat⁹⁷ āyaptem⁹⁸; yat⁹⁹ he¹⁰⁰ pthrō¹ uszayaṭa², yō³ yimō⁴ khshaēṭo⁵ hvāṭhō⁶, khvarenanuhaṣṭemō⁷ zāṭanām⁸, hvare-daresō⁹ mashyānām¹⁰ yat¹¹ keraṇaṭ¹² anghē十三 khshathṛāḍha⁴ amareshṁta¹⁵ pasu vīra¹⁶, anghaoshēmme¹⁷ āpha urvairē¹⁸; khvairynān⁹ khvarethem²⁰ ajyaṃnē²¹. (5) Yimahe²² khshathre²³ aurvahe²⁴, nōit²⁵ aotem²⁶ āongha²⁷, nōit²⁸ garemēm²⁹ nōit³⁰ zuvaɾa³¹ āongha³², nōit³³ merethyush³⁴, nōit³⁵ arask³⁶ daēvō-dātō³⁷. Pancha-dasa³⁸ fracharōïthe⁹ pita⁴⁰ puthraschā⁴¹ raodhaēṣhva⁴² kataraschī³³, yavaτ⁴⁴ khshayōiṭ⁴⁵ hvāṭhō⁴⁶ yimō⁴⁷ Vīvanguhaṭa⁴⁸ pthrō⁴⁹.

(3) Then⁵⁶ said⁵⁷ Zarathushtra⁵⁸: Salvation⁵⁹ (be) unto Hom⁶⁰! Which⁶¹ man⁶², O Hom⁶³! (was) the first⁶⁴ (who) pressed out⁶⁷ thee⁶⁸ in the corporeal⁶⁶ world⁶⁹ (for dedication in the ceremonial rite)? What⁷⁰ blessing⁷¹ unto him⁷² was granted⁷³? What⁷⁴ profit⁷⁵ unto him⁷⁶ accorded⁷⁷? (4) Thereupon⁷⁷ Hom⁸¹, the righteous⁸², wording off sickness⁸³ replied⁸⁴ unto me⁸⁵: Vīvanghan⁸⁶ (was) the first⁸⁶ man⁸⁷ (who) pressed me⁸⁸ in (this) corporeal⁸⁹ world¹⁰ for dedication in the ceremonial rite; this⁹¹ blessing⁹² unto him⁹³ was granted⁹⁴, this⁹⁵ profit unto him⁹⁶ accorded⁹⁷: that⁹⁹ for him¹⁰⁰ a son¹ was born with greatness², who³ was Jamshed⁴ the King⁵, the most glorious⁶ amongst those born⁸, as beholding the sun⁹ amongst men¹⁰ (and) good protector of the subjects⁶. Who¹¹ in this (world)¹³ on account of (his) sovereignty¹⁴ made¹² cattle and men¹³ immortal¹⁴, made¹² waters and vegetation¹⁵ not drying up¹⁶, (i.e. ever fresh); (people) asg were eating¹⁹ fresh¹ fresh²¹ food²⁰.

(5) During the rule²³ of the illustrious²⁴ Jamshed²² there was¹⁷ neither²⁵ (excessive) cold²⁶ nor²⁷ heat²⁸, neither²⁶ was there²³ old age³¹ nor³₂ death³⁴, nor³⁵ was there³² envy³⁶ following the doctrines of the daevas³⁷. As long as³⁴ Jamshed³⁷, the son⁴⁹ of Vīvanghan⁴⁸, the good protector of the subjects⁴⁶ reigned⁴⁵, (so long) both⁴³ the father⁴⁰ and the son⁴¹ moved about³⁵ fifteen¹⁸ years of age in appearance⁴².

(6) Kase⁵⁰-thwām⁵¹ bityō⁵² Haoma⁵³ mashyō⁵⁴ astvaithyāī⁵⁵ hunūta⁵⁶ gaethayaī⁵⁷; kā⁵⁸ ahmāī⁵⁹ ashish⁶⁰ erenāvī⁶¹, chit⁶² ahmāī⁶³ jasat⁶⁴ āyaptem⁶⁵. (7) Āat⁶⁶ me⁶⁷ aēm⁶⁸ paiti-aokhta⁶⁹ Haomē⁷⁰ ashava⁷¹ dūraoshō⁷², Āthwyō⁷³ mām⁷⁴ bityō⁷⁵ mashyō⁷⁶ astvaithyāī⁷⁷ hunūta⁷⁸

ase i.e. in his house a son was born.

asf Or having the appearance of the Sun, sun-like in appearance, i.e. most resplendent. Sanskrit, svardrash.

asg Men could eat imperishable food (Dr. Mills); Jamshed made food inexhaustible (Professor Darmesteter); people were eating inexhaustible food (Professor Harlez).

ash Amongst the ancient Iranians the age of fifteen was considered to be the age of the blossoming of youth and the age of maturity; see Tir yash, paras 13-14; Beheram yash, para 17.
gaethyāī⁷⁹; āhɑ⁸⁰ ahmāi⁸¹ ashish⁸² erenāvī⁸³, tat⁸⁴ ahmāi⁸⁵ jasat⁸⁶ āyaptetm⁸⁷; yat⁸⁸ he⁸⁹ puthrō⁹⁰ us zayata⁹¹ vīsō⁹² sūrayāo⁹³ Thraētaonō⁹⁴. (8) Yō⁹⁵ janat⁹⁶ azīm dahākem⁹⁷ thri-zafanem⁹⁸, thri-kameredhem⁹⁹, khshvash-ashīmⁱ⁰⁰, hazangra-yaokshhtim¹, ash-aoojhem², dāēvîm³ drujem⁴, aghem⁵ gaēṭhavī⁶ drvantem⁷; yām⁸ ash-aoojstēm⁹ drujem¹⁰ fracha kerenta¹¹ angrō mainyush¹² avi¹³ yām¹⁴ astvaitm¹⁵ gaētham¹⁶, mahrkāi¹⁷ ashahe¹⁸ gaēṭhanēm¹⁹.

(6) O Hom⁵¹! Which⁶⁰ was⁵⁴ the second man who pressed⁶⁶ out thee⁵¹ in the corporeal⁵⁵ world⁵⁷ (for dedication in the ceremonial rite)? What⁵⁸ blessing⁶⁰ unto him⁵⁹ was granted⁶¹? What⁶² profit⁶⁵ unto him⁶³ accrued⁶⁴? (7) Thereupon⁶⁶ Hom⁷⁰, the righteous⁷¹ warding off sickness⁷² replied⁶⁹ unto me⁶⁷. Athawyān⁷₃ (was) the second⁷² man⁷⁶ (who) pressed me⁷⁴ out⁷⁸ in (this) corporeal world (for dedication in the ceremonial rite); this⁸⁰ blessing⁸² unto him⁸¹ was granted⁸³, this⁸⁴ profit⁸⁷ unto him⁸⁵ accrued⁸⁶; that⁸⁸ for him⁸⁹ (i.e. in his house) a son⁹⁰ (named) Faredun⁹⁴ of the valiant⁹¹ race⁹² was born with greatness⁹¹. (8) Who⁹⁵ (i.e. Faredun) slew⁹⁶ three-jawed⁹⁸, three-skulled⁹⁹, six-orbed¹⁰⁰, of a thousand wiles¹, excessively strong², devilish³ dru⁴ Zohak⁹, (and) who was harmful⁴, infidel⁵ for settlements⁶; whom⁸ Angra-mainyuu² created¹¹ by far the strongest⁹ dru⁴ upon¹³ (this) corporeal¹⁵ world¹⁶ for the destruction¹⁷ of the settlements¹⁸ of righteousness¹⁸.

(9) Kase²⁰-thwāmi¹ thirtyō²² Haoma²³ mashyō²⁴ astvaithyāi²⁵ hunūta²⁶ gaēṭhayāi²⁷, kā²⁸ ahmāi²⁹ ashish³⁰ erenāvi³¹, chit³² ahmāi³³ jasat³⁴ āyaptetm³⁵. (10) Āat³⁶ me³⁷ aēm³⁸ paiōt-aokhta³⁹ Haomō⁴⁰ ashava⁴¹ durəoshō⁴². Thritō⁴³ Sāmanām⁴⁴ sēvishtō⁴⁵ thirtyō⁴⁶ mām⁴⁷ mashyō⁴⁸ astvaithyāi⁴⁹ hunūta⁵⁰ gaēṭhayāi⁵¹; hā⁵² ahmāi⁵³ ashish⁵⁴ erenāvi⁵⁵, tat⁶ ahmāi⁵⁷ jasat⁵⁸ āyaptetm⁵⁹; yat⁶⁰ he⁶¹ puthra⁶² us-zayōīthe⁶³ Uvākshhavō⁶⁴ keresāśpascha⁶⁵. Tkaēšho⁶⁶ anyō⁶⁷ dātō-rāzō⁶⁸, āat⁶⁹ anyō⁷⁰ uparō-kairyō⁷¹, yava⁷² gaēṣush⁷³ gadhavarō⁷⁴. (11) Yō⁷⁵ janat⁷⁶ azīm⁷⁷ savaōm⁷⁸, yim⁷⁹ aspō-garem⁸⁰ nare-garem⁸¹. yim⁸² vishavantem⁸³ zairitem⁸⁴; yim⁸⁵ upairi⁸⁶ vīsh⁸⁷ raodht⁸⁸ āreshtyō⁸⁹ bareza⁹⁰ zairitem⁹¹. yim⁹² upairi⁹³ Keresāspō⁹⁴ ayangha⁹⁵ pitūm⁹⁶ pachata⁹⁷. Ā rapithwim⁹⁸ zrvānem⁹⁹, tafsatcha¹⁰⁰ hō¹ mairyō² khevīsatcha³; frāsh¹ ayanghō⁵ frasparat⁶ yeshyanit⁷ āpem⁸ parāonghāt⁹, parāsh¹⁰ tarshō¹¹ apa-tatcha¹² nare-manāo¹³ Keresāspō¹⁴.

(9) O Hom²¹! Which²⁰ was the third²² man²⁴ who pressed thee²¹ out²⁶ in the corporeal²⁵ world²⁷ (for dedication in the ceremonial rite)? What²⁸ blessing²⁹ unto him²⁹ was granted³¹? What³² profit³⁵ unto him³³ accrued³⁴? (10) Thereupon³⁶ Hom⁴⁰, the righteous⁴¹, warding off sickness³² replied³⁹ unto me³⁷; as Thrita the most beneficent⁴⁵ of the Sama family⁴⁴ (was) the third⁴⁶

asi The portion from “yō janat” up to “ashahe gaēṭhanēm” at the end of this para occurs also in Beheram yasht, para 40 and Gosh yasht, para 14 respectively.

asj “Thrita” is called in Pahlavi “Sarita” and in Persian “Asrat”.

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man⁴⁸ (who) pressed me⁴⁹ out⁵⁰ in (this) corporeal⁵¹ world⁵² (for dedication in the ceremonial rite); this⁵³ blessing⁵⁴ unto him⁵⁵ was granted⁵⁶, this⁵⁷ profit⁵⁸ unto him⁵⁹ accused⁶⁰; that⁶¹ for him⁶² (i.e. in his house) two sons⁶³ Urvākhshaya⁶⁴ and Keresāspa⁶⁵ were born with greatness⁶⁶. (Of them) one⁶⁷ (i.e. Urvākhshaya) was the ask⁶⁸-religious-minded⁶⁹, one who points out the path of justice, whilst the other⁷⁰ (i.e. Keresāspa) was a supremely energetic⁷¹ youth⁷² (i.e. of youthful vigour), curly-haired⁷³ (and) a mace-bearer⁷⁴. (11) Who⁷⁵ (i.e. Keresāspa) killed⁷⁶ the serpent⁷⁷ asl Saravara, who⁷⁸ (the serpent) (was) horse-devouring⁷⁹, man-devouring⁸⁰ (and) upon⁸¹ whose⁸² (body) the green⁸³ poison⁸⁴ rose⁸⁵ to the depth⁸⁶ of a thumb⁸⁷. Upon⁸⁸ whom⁸⁹ Keresāspa cooked⁹⁰ the food⁹¹ in an iron pot⁹² at the time” of noon⁹³. That⁹⁴ serpent² grew hot⁹⁵ and began to hiss³, and forth from the iron pot² sprang away⁶ asm that he might run away towards⁸ the flowing water⁷. asm The brave¹ three Keresāspas,¹⁴ being frightened¹¹, asf fled away¹² from behind¹⁰.

(12) Kase¹⁵ thwām¹⁶ tūryol¹⁷ Haoma¹⁸ mashyol¹⁹ astvaihyāi²⁰ hunūta²¹ gaēthayāi²²; kā²³ ahmāi²⁴ ashish²⁵ erenāi²⁶, chit²⁷ ahmāi²⁸ jasat²⁹ āyaptem³⁰. (13) Āat³¹ me³² aēm³³ paiti-aokhtə³⁴ Haomō³⁵ ashava³⁶ dūraoshδ³⁷, Pourushaspδ³⁸ mām³⁹ tūryo⁴⁰ mashyolo¹ astvaihyāi²² hunūta²³ gaēthayāi²⁴; hā⁴⁵ ahmāi⁴⁶ ashish⁴⁷ erenāi⁴⁸, taf⁴⁹ ahmāi⁵⁰ jasat⁵¹ āyaptem⁵² yat⁵³ he⁵⁴ tūm⁵⁵ us-zayangha⁵⁶ tūm⁵⁷ erēzvδ⁵⁸ Zarathushtra⁵⁹, nmāñe⁶⁰ Pourushaspahê⁶¹ vidaēvδ⁶² Ahura-tkaēshδ⁶³. (14) Srūtō⁶⁴ Airyene Vaējahi⁶⁵ tūm⁶⁶ paoiryō⁶⁷ Zarathushtra⁶⁸ Ahunem Vairīm⁶⁹ frasraiyyō⁷⁰, viberethvantem⁷¹ ākhtūrīm²⁷ aparem³⁷ khraozdyehya²⁴ frasruītδ²⁵. (15) Tūm⁷⁶ zemar-gūzōδ ākerenavδ vīsē⁷⁹ daēva⁸⁰ Zarathushtra⁸¹, yō⁸² para ahmāi⁸³ viro-raodha⁸⁴ apatayen⁸⁵, paiti⁸⁶ āya⁸⁷ zmā⁸⁸; yō⁸⁹ aojishto⁹⁰, yō⁹¹ tanjishto⁹², yō⁹³ thwakhshishto⁹⁴, yō⁹⁵ āsishto⁹⁶, yō⁹⁷ ash-verethrajāstemo⁹⁸ abavat⁹⁹ mainvīo¹⁰⁰ dāmān¹.

(12) O Hom¹! Which¹ seven man¹⁹ (was) the fourth¹⁷ man (who) pressed thee¹⁶ out¹² in the corporeal²⁰ world²² (for dedication in the ceremonial rite)? What²³ blessing²⁵ unto him²⁴ was granted²⁶? What²⁷ profit²⁸ unto him²⁹ accrued³⁰? (13) Thereupon¹ Hom³⁵, the righteous³⁶, warding off sickness³⁷ replied³⁸ unto me³²; Pourushaspδ (was) the fourth⁴⁰ man⁴¹ (who) pressed me³⁹ out⁴³ in (this) corporeal⁴² world⁴⁴ (for dedication in the ceremonial rite). This⁴⁵ blessing⁴⁶ unto him⁴⁶ was granted⁴⁸, this⁴⁹ profit⁵⁰ unto him⁵¹ accrued⁵² that⁵³ ask Or “the one who points out the path of the religion (i.e. Dastoor) and organiser of laws (i.e. framer of good laws); an upright judge” (Mills).
asl Horned (Darmesteter and Mills); derived from srava = horn.
asm Having come out upset the boiling water (Mills).
as The original meaning of nare-manāo is of manly heart-mind; Narimān (the later meaning); according to Shah Nameh, he is the father of the hero Sam.
aso Although Keresāspa at first started by the giant-like serpent, but eventually he killed him. About the heroism of the hero Keresāspa, his adventurous deeds and acts of bravery, see Zamyad yasht, paras 41-44.
for him\textsuperscript{54} (i.e. in his house) thou wast born with greatness\textsuperscript{56}. O righteous\textsuperscript{58} Zarathushtra\textsuperscript{59}! thou\textsuperscript{57} art of the house\textsuperscript{60} of Pourushaspa\textsuperscript{61}, estranged (from the doctrines of) the daevas\textsuperscript{62}, (and) follower of the Law of Ahura Mazda\textsuperscript{63}.

(14) O Zarathushtra\textsuperscript{68}! famed\textsuperscript{64} in Airyana Vaejah\textsuperscript{65} thou\textsuperscript{66} (was) the first\textsuperscript{67} (who) recited aloud\textsuperscript{70} the as\textsuperscript{80} Ahuna Vairya\textsuperscript{89}, spread\textsuperscript{72} abroad\textsuperscript{71} chanted as\textsuperscript{4} four times\textsuperscript{72} (and) then\textsuperscript{73} he chanted\textsuperscript{70} with a louder\textsuperscript{74} voice. (15) Thou\textsuperscript{76}! O Zarathushtra\textsuperscript{81}! who\textsuperscript{89} among the creatures\textsuperscript{1} of the two spirits\textsuperscript{100} was as\textsuperscript{4} created\textsuperscript{39} the strongest\textsuperscript{90}, who\textsuperscript{91} (was) the most firm\textsuperscript{92}, most active\textsuperscript{94}, the swiftest\textsuperscript{95} and who\textsuperscript{97} (was) exceedingly victorious\textsuperscript{98} (or excessive smiter of the enemy) as\textsuperscript{4} caused\textsuperscript{78} all\textsuperscript{79} the demons\textsuperscript{80} to hide under the earth\textsuperscript{77} who\textsuperscript{82} up to now\textsuperscript{83} ran about\textsuperscript{85} upon\textsuperscript{86} this\textsuperscript{87} earth\textsuperscript{88} in human shape\textsuperscript{84}.

(16) Āat\textsuperscript{2} aokhta\textsuperscript{3} Zarathushtrā\textsuperscript{4}, nemō\textsuperscript{5} Haomāi\textsuperscript{6}, Vanghush\textsuperscript{7} Haomō\textsuperscript{8} hudhātō\textsuperscript{; Haomō\textsuperscript{10} arshdātō\textsuperscript{11}, vanghush\textsuperscript{12} dātō\textsuperscript{3}, baēshazyō\textsuperscript{14}, hukerefs\textsuperscript{15}, hvaresh\textsuperscript{16} verethrajājō\textsuperscript{17}, zaiри-gaonō, nāmyāush. Yatha\textsuperscript{90} khvarente\textsuperscript{21} vihīstō\textsuperscript{22}, urunačha\textsuperscript{23} pāthmainyotemō\textsuperscript{24}. (17) Nī\textsuperscript{25} te\textsuperscript{26} zāire\textsuperscript{27} madhem\textsuperscript{28} mrūye\textsuperscript{29}, nī amem\textsuperscript{30}, nī verethraghnm\textsuperscript{31}; nī dasvare\textsuperscript{32}, nī baēshazm\textsuperscript{33}, nī fradathem\textsuperscript{34}, nī varedathem\textsuperscript{35}, nī ajojō\textsuperscript{36} vişpōtanum\textsuperscript{37}, nī mastīm\textsuperscript{38} vişpō-paēshanghem\textsuperscript{39}; nī tat\textsuperscript{40} yatha\textsuperscript{41} gaēthāva\textsuperscript{42} vasōkhshathrō\textsuperscript{43} fracharāne\textsuperscript{44}, tbaēshō-taurvāō\textsuperscript{45} drujemvāō\textsuperscript{46}. (18) Nī tat\textsuperscript{47}, yatha\textsuperscript{48} taurvayeni\textsuperscript{49} vişpānām\textsuperscript{50} tbaēshavatām\textsuperscript{51} tbaēshō\textsuperscript{52}, daēvanām\textsuperscript{53} mashyānāmcha\textsuperscript{54}, yāthwām\textsuperscript{55} pairikānāmcha\textsuperscript{56}, sāthrām\textsuperscript{57} kaoyām\textsuperscript{58} karānāmcha\textsuperscript{59}, mairyanāmcha\textsuperscript{60} bizangranām\textsuperscript{61}, ashemaoghanāmcha\textsuperscript{62} bizangranām\textsuperscript{63}, vehrkanāmcha\textsuperscript{64} chathwarezangranām\textsuperscript{65}, hāēnāyāoscha\textsuperscript{66} perethu-aainikayāō\textsuperscript{67}, davāithyāō\textsuperscript{68} patāithyāō\textsuperscript{69}.

(16) Thereupon (the Prophet) Zarathushtra\textsuperscript{4} said\textsuperscript{1}: Salutations\textsuperscript{5} (be) upon Hom\textsuperscript{6}! Hom is excellent\textsuperscript{7} (and) well-created\textsuperscript{9}: Hom\textsuperscript{10} (is) truth-created\textsuperscript{11}, health-giving\textsuperscript{4}, well-shaped\textsuperscript{15}, working for good\textsuperscript{16}, victorious\textsuperscript{17} (or smiter of the enemy\textsuperscript{17}), golden-hued\textsuperscript{18} (or of green colour)\textsuperscript{18}, with bending twigs\textsuperscript{19}. Just as\textsuperscript{20} (he is) best\textsuperscript{22} for the drinker\textsuperscript{21}, so also (he is) leading most to heavenly path\textsuperscript{24} for the soul\textsuperscript{25}. (17) O green-hued\textsuperscript{27} (Hom)! I as\textsuperscript{23} request\textsuperscript{25-29} (ask a favour of) (all) these\textsuperscript{40} - thy\textsuperscript{26} wisdom\textsuperscript{28}, courage\textsuperscript{30}, victory\textsuperscript{31}, health\textsuperscript{32}, means of gaining health\textsuperscript{33}, prosperity\textsuperscript{34}, increase\textsuperscript{35}, strength\textsuperscript{36} of the entire body\textsuperscript{37} (and)

\textsuperscript{asp} About the explanation and excellence of Ahunavar, see Ahunavar translation and explanation, and also Srosh Yasht Hádkoht paras. 3-6.

\textsuperscript{asq} The meaning of ākhtūrin can be, that which is to be chanted four times, based upon Vendidad fargard X, para 12, where Ahunavar is included among the class of hymns to be recited four times, and upon yasna H5 XXVII during the pounding of Haoma when Ahunavar is recited four times. “Reciting four times with musical tone”. (Mills)

\textsuperscript{asr} In original form this verb (abhavat) is in third person.

\textsuperscript{ass} i.e. Thou didst open the way for the prosperity of the world by destroyi ng the demons and their evil, see Fravardin yasht, paras 87-95.

\textsuperscript{ast} Or alternatively: O green-hued (HOM)! I ask of thee wisdom, courage, victory, health, prosperity, etc. It is understood that after every nī, adverb mrūye is required.
greatness, possessing all kinds of brilliance, so that I may move about like an independent Sovereign, destroyer of malice (and) vanquisher of the dru, 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 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) O Hom, warding off sickness! (is) the first gift (that) I request of thee: heaven of the righteous people bright and all comfortable. O Hom, warding off sickness! (is) the second gift (that) I request of thee: health of this body. O Hom, warding off sickness! (is) the third gift (that) I request of thee long existence of life. (20) O Hom, warding off sickness! (is) the fourth gift (that) I request of thee! I may move about (or I may rule) on this earth as having fulfilled my desires, courageous, satisfied, the destroyer of malice and the slayer of falsehood. O Hom, warding off sickness! this (is) the fifth gift (that) I request of thee: I may move about (or I may rule) on this earth as victorious, (or smiting the enemy), conqueror in the battle, the destroyer of malice (and) the smiter of falsehood. (21) O Hom, warding off sickness! this (is) the sixth gift (that) I request of thee: may we become aware beforehand.
of the thief\textsuperscript{8}, the murderer\textsuperscript{90} (and) of the wolf\textsuperscript{82}. 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) Haomō\textsuperscript{51} aēibish\textsuperscript{2}, yō\textsuperscript{51} urvātō\textsuperscript{54} hita\textsuperscript{55} takhshentī\textsuperscript{86} erenāum\textsuperscript{57} zāvare\textsuperscript{58} aojāoša\textsuperscript{59} bakhshaith\textsuperscript{60}. Haomō\textsuperscript{61} áızanāitibish\textsuperscript{62} dadhāi\textsuperscript{63} khshaetō-puthrīm\textsuperscript{64}, uta\textsuperscript{65} ashava-frazaintīm\textsuperscript{66}. Haomō\textsuperscript{67} tāechit\textsuperscript{68}, yō\textsuperscript{69} katayō\textsuperscript{70} naskō-frasāónghō\textsuperscript{71} áonghentī\textsuperscript{72}, spāŋg\textsuperscript{73} mastīmfhca\textsuperscript{74} bakhshaith\textsuperscript{75}. (23) Haomō\textsuperscript{76} tāoschit\textsuperscript{77}, yāō\textsuperscript{78} kainīō\textsuperscript{79} āonghare\textsuperscript{80} dareghem\textsuperscript{81} aghravō\textsuperscript{82}, haithim\textsuperscript{83} rādhemcha\textsuperscript{84} bakhshaith\textsuperscript{85} mōshō\textsuperscript{86} jaidhyamnō\textsuperscript{87} hukhratush\textsuperscript{88}. (24) Haomō\textsuperscript{89} temchit\textsuperscript{90} yīm\textsuperscript{91} keresānīm\textsuperscript{92} apa-khshathrem\textsuperscript{93} nishādhayal\textsuperscript{94}, yō\textsuperscript{95} raosta\textsuperscript{96} khshathrō-kāmaya\textsuperscript{97}. Yō\textsuperscript{98} davata\textsuperscript{99} nōit\textsuperscript{100} me\textsuperscript{1} apām\textsuperscript{2} āthrava\textsuperscript{3} aïwishtīsh\textsuperscript{4} veredhyesh\textsuperscript{5} danghava\textsuperscript{6} charāt\textsuperscript{7}, hō\textsuperscript{8} vīsē\textsuperscript{9} varedhanām\textsuperscript{10} vanāt\textsuperscript{11}, ni\textsuperscript{12} vīse\textsuperscript{13} varedhanām\textsuperscript{14} janāt\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} aṣz bestows\textsuperscript{63} on awomen 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} householders\textsuperscript{70} who\textsuperscript{69} sit\textsuperscript{72} aṣz 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{87}) husband\textsuperscript{84} unto those\textsuperscript{77} who\textsuperscript{78} have remained\textsuperscript{80} virgins\textsuperscript{79} for a long time\textsuperscript{61}.

(24) Hom\textsuperscript{90} dethroned\textsuperscript{94} him\textsuperscript{90} who\textsuperscript{91} (was) aṣz Keresani\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} (Keresani) (during the period of his sovereignty) bragged\textsuperscript{99} (with pride): Never\textsuperscript{100} henceforth\textsuperscript{2} in my\textsuperscript{1} land\textsuperscript{8} shall any priest\textsuperscript{3}, teacher\textsuperscript{4} move about\textsuperscript{7} for propagating\textsuperscript{5} (Zoroastrian Religion), (because) he\textsuperscript{8} will destroy\textsuperscript{11} the whole\textsuperscript{9} of (my) increase\textsuperscript{10}, and will ruin\textsuperscript{12-15} the whole\textsuperscript{13} of (my) prosperity\textsuperscript{14}.

(25) Ushta\textsuperscript{16} te\textsuperscript{17}, yō\textsuperscript{18} khvā\textsuperscript{19} aojangha\textsuperscript{20} vasōkhshahrō\textsuperscript{21} ahi\textsuperscript{22} Haoma\textsuperscript{23}. Ushta\textsuperscript{24} te\textsuperscript{25}, apivatahe\textsuperscript{26} pouru-vachām\textsuperscript{27} erezükhdhanām\textsuperscript{28}. Ushta\textsuperscript{29} te\textsuperscript{30}, nōit\textsuperscript{31} pairi-frāsā\textsuperscript{32} erezükhdhem\textsuperscript{33} peresahi\textsuperscript{34} vāchem\textsuperscript{35}. (26) Frā te\textsuperscript{36} Mazdā\textsuperscript{37} barat\textsuperscript{38} paurvanīm\textsuperscript{39}, aïwyōanghanem\textsuperscript{40} sthērapaēaŋhēm\textsuperscript{41} mainyutāštēm\textsuperscript{42}, vanguhiṃ\textsuperscript{43} daēnām\textsuperscript{44} Māzdā-yasnīm\textsuperscript{45}. Āat\textsuperscript{46} anghe\textsuperscript{47} ahi\textsuperscript{48} aiwyāstō\textsuperscript{49} bareshnush\textsuperscript{50} paiṭi\textsuperscript{51} gairinām\textsuperscript{52}, drājanghe\textsuperscript{53} aïwidhātihschā” gravescha\textsuperscript{54} mānthrahe\textsuperscript{55}. (27) Haoma\textsuperscript{57} mnānō-paiṭi\textsuperscript{58} viśpaiti\textsuperscript{59}, zantu-paiṭi\textsuperscript{60} dangu-paiṭi\textsuperscript{61}, spanangha\textsuperscript{62} vaēdhya-paiṭi\textsuperscript{63}, amāchā\textsuperscript{64} thwā\textsuperscript{65} verethraghnāchā\textsuperscript{66}, māvōya\textsuperscript{67} upa-

\textsuperscript{as} For its opposite see yasna Hā X, para 15.

\textsuperscript{ata} Or women desiring to beget children; root zan = Sanskrit jan.

\textsuperscript{atb} Nuska, i.e. books written in holy Avesta scriptures. Its total number was 21. For its explanation, see “Names of the 21 Nasks” above.

\textsuperscript{atc} According to Professor Darmesteter, he could be compared to Alexander (Sikandar).
mruye⁶⁸ tanuye⁶⁹ thrlmāiacha⁷⁰ yat⁷¹ pouru-baokhsnahe⁷². (28) Vī⁷³-nō⁷⁴ tbaēshavatām⁷⁵ tbaēshebīs̱h⁷⁶ vī⁷⁷ manō⁷⁸ bara⁷⁹ garamantām⁸⁰. Yō⁸¹ chishcha⁸² ahmi⁸³ nmāne,⁸⁴ yō⁸⁵ anghe⁸⁶ visī⁸⁷, yō⁸⁸ ahmi⁸⁹ zantvō⁹⁰, yō⁹¹ anghe⁹² dānghvō³ aēnanghāo⁹⁴ asti⁹⁵ mashyō⁹⁶ ēmūrvaya⁹⁷ ṭē⁹⁸ ṭādhvay⁹⁹ zāvāre¹⁰⁰ pairol¹-she¹ ushi¹ verenūdhi², skendem³ shē⁶ manō⁷ kerenūdhi⁸. (29) Mā⁹ zabrethaēi⁰ bhatuayō¹, mā¹² gavaēibya¹³ aiwī-tütyūyō¹⁴, mā¹⁵ ẓām¹⁶ vaēnōt¹⁷ ashibya¹⁸, mā¹⁹ gām²⁰ vaēnōt²¹ ashibya²², yō²³ aēnanghāiti²⁴ nō²⁵ manō²⁶ yō²⁷ aēnanghāiti²⁸ nō²⁹ kehrpem³⁰.

(25) O Hom²³! Greatness¹⁶ (or hail¹⁶) (be) unto thee¹⁷! (Thou) who¹⁸ art²² ruling at will²¹ by thine own¹⁹ power²⁰. (O Hom!) greatness²⁴ (be) unto thee²⁵! Thou dost understand thirty²⁶ truly spoken²⁸ full words²⁷. (O Hom!) greatness²⁹ (be) unto thee³⁰! Thou added not³¹ question³⁴ the word³⁵ truly uttered³³ by cross (or round-about) questioning³². (26) (O Hom!) (the Creator) Ahura Mazda²⁷ brought³⁸ for thee³⁶ the sacred-girdle⁴⁰ star-adorned⁴¹ (and) fashioned by the Spirits³² (and) the good⁴³ Mazda-worshipping¹⁵ religion⁴⁴. Invested with the girdle⁴² thou hast made thy abode⁴⁸ then⁶ on²¹ the tops⁵⁰ of the mountains⁵² (for chanting) the commandments⁵⁴ of the Holy Spell⁵⁶ for a long time⁵³. (27) O Hom⁵⁷, Lord of the house⁵⁸, street⁵⁹, town⁶⁰, country⁶¹ (and) through wisdom⁶² Lord of knowledge⁶³! I think⁶⁸ of thee⁶⁵ for courage⁶⁴ and victory⁶⁶, and for (gaining) happiness⁶⁷ full of enjoyments⁷² for my⁶⁷ body⁶⁹. (28) (O Hom!) do thou carry us⁷⁴ away⁷³ from the wickedness⁷⁶ of wicked (men)⁷⁵. Do thou carry away far⁷³-⁷⁹ (my) thought⁷⁸ (from the wickedness) of thee⁶⁵ for courage⁶⁴ and victory⁶⁶, and for (gaining) happiness⁶⁷ full of enjoyments⁷² for my⁶⁷ body⁶⁹. (29) (O Hom!) do not⁹ grant¹¹ to both the legs (of that person) nor¹² bestow power¹⁴ to both the hands (of that person) who²³ injures²⁴ our²⁵ mind²⁶, harms our²⁹ body³⁰, (that person) cannot¹⁵ see¹⁷ the earth¹⁶ with (his) two eyes¹⁸; (that person) cannot¹⁹ see atop²⁰ the world²⁶ with (his) two eyes²².

(30) Paiti¹³ azōish²³ zairitahe³³ simahe³⁴ vīshōvaēpahe³⁵ kehrpem³⁶ nāshemnāī³⁷ ashaone³⁸, Haoma³⁹ zāire⁴⁰, vadare⁴¹ jaidhi⁴². Paiti³³ gadhahe⁴⁴ vīvarezdavatō⁴⁵ khrvīshyatō⁴⁶ zazarānō⁴⁷, kehrpem⁴⁸ nāshemnāī⁴⁹ ashaone⁵⁰, Haoma⁵² zāire⁵², vadare⁵³ jaidhi⁵⁴. (31) Paiti³⁵ mashyēhe⁵⁶ dvratō³⁵ sāstarsh⁵⁸ aiwī-vōizdayantahae⁵⁹ kameredhem⁶⁰, kehrpem⁶¹ nāshemnāī⁶² ashaone⁶³, Haoma⁶⁴ zāire⁶⁵, vadare⁶⁶ jaidhi⁶⁷. Paiti⁶⁸ ashemaoghahe⁶⁹ anashaonō⁷⁰ ahūm-merenchō⁷¹, anghāo⁷² daēnayāō⁷³ mās-vacha⁷⁵ dathānaha⁷⁶, nōit⁷⁷ shyaotnāish⁷⁸ apayantahae⁷⁹,

atd i.e. Thou dost not doubt truthfulness.
atf Taking grāmentām, Mills translates, “angry enemies”; “infuriated” (Darmesteter).
atg i.e. render his intellect dim or faint.
kehrpmēṃ{superscript}80 nāshemnāi{superscript}81 ashaone{superscript}82, Haoma{superscript}83 zāire{superscript}84 vadare{superscript}85 jaidhi{superscript}86. (32) Paitī{superscript}87 jahikayā{superscript}88 yātu maityā{superscript}89, maodhanō-kairya{superscript}90 upashta-bairyā{superscript}91, yenghe{superscript}92 fra-fravaitī{superscript}93 manō{superscript}94, yatha{superscript}95 awrem{superscript}96 vātō-shūtem{superscript}97, kehrpmēṃ{superscript}98 nāshemnāī{superscript}99 ashaone{superscript}100 Haoma{superscript}1 Haoma{superscript}2 zāire{superscript}3 vadare{superscript}3 jaidhi{superscript}4. Yat{superscript}5 he{superscript}6 kehrpmēṃ{superscript}7 nāshemnāī{superscript}8 ashaone{superscript}9, Haoma{superscript}10 zāire{superscript}11 vadare{superscript}12 jaidhi{superscript}13.

(30) Against{superscript}11 the green{superscript}33, dreadful{superscript}34, (and) poison-producing{superscript}35 serpent{superscript}32 do thou smite{superscript}42 the weapon{superscript}1 O green{superscript}40 Hom{superscript}19! aṭh for protecting{superscript}37 the body{superscript}26 of righteous (men). Against{superscript}43 the robber{superscript}44, acting contrary to (the Law){superscript}45, bloodthirsty{superscript}46 (and) tormenting{superscript}47 do thou smite{superscript}48, O green{superscript}52 Hom{superscript}51! the weapon{superscript}43 for protecting{superscript}49 the body{superscript}48 of righteous (men){superscript}50. (31) Against{superscript}55 the head{superscript}60 of the man{superscript}56 unbelieving{superscript}67 (i.e. wicked), the oppressor{superscript}58, (and) injurious{superscript}59, do thou smite{superscript}67 the weapon{superscript}66, O green{superscript}65 Hom{superscript}1! for protecting{superscript}62 the body{superscript}63 of righteous{superscript}64 (men). Against{superscript}58 the heretic{superscript}69, unrighteous{superscript}70, world-destroying{superscript}71 (who though) aṭhbearing{superscript}76 in mind{superscript}74 the commandments{superscript}75 of this religion (of Hormazd and revealed by Zarathushtra) (Yet) never{superscript}77 aṭh applying{superscript}79 through actions{superscript}78, do thou smite{superscript}56, O green{superscript}84 Hom{superscript}1! the weapon{superscript}85 for protecting{superscript}81 the body{superscript}80 of righteous (men){superscript}82. (32) Against the wicked woman{superscript}88, full of magic{superscript}89, delighting in lusty desires{superscript}90, lustful{superscript}91, whose mind{superscript}92 tosses about{superscript}93 like{superscript}95 the wind-driven clouds{superscript}96, do thou smite{superscript}4, O green{superscript}2 Hom{superscript}1! the weapon{superscript}3. Do thou smite{superscript}13 her{superscript}13 the weapon{superscript}12, O green{superscript}11 Hom{superscript}10! for protecting{superscript}8 the body{superscript}7 of righteous (men).

(Kardāh II) (1) Vīṣḥ{superscript}1 apāṁ{superscript}2 idha{superscript}3 patentu{superscript}4 viś{superscript}5 daēvāonganḥ{superscript}6 viś{superscript}7 daēvayōḥ; vanghush{superscript}8 Sraoshō{superscript}9 mitayatu{superscript}10, Ashish Vanguhi{superscript}12 idha{superscript}13 mithnātu{superscript}14; Ashish Vanguhi{superscript}15 rāmaya{superscript}16 idha{superscript}17 upa{superscript}18 imat{superscript}19 nāmānem{superscript}20, yat{superscript}21 Āhūrī{superscript}22 yat{superscript}23 Haomahe{superscript}24 ashavazanghō{superscript}25. (2) Frataremchī{superscript}26 te{superscript}27 havanem{superscript}28 vacha{superscript}29 upa-staomi{superscript}30 hukhratvō{superscript}31, yō{superscript}32 āśush{superscript}33 hangeurvayaetī{superscript}34; uparemchī{superscript}35 te{superscript}36 havanem{superscript}37 vacha{superscript}38 upa-staomi{superscript}39 hukhratvō{superscript}40 yahmi{superscript}41 nighne{superscript}42 narsh{superscript}43 ajoangha{superscript}44. (3) Staomi{superscript}45 maēghemcha{superscript}36 vāremcha{superscript}37, yā{superscript}48 te{superscript}49 kehrpmēṃ{superscript}50 vakhshayatō{superscript}51, bareshnush{superscript}52 paitī{superscript}53 gairinām{superscript}54; staomi{superscript}55 garayō{superscript}56 berezantō{superscript}57 yathrā{superscript}58 Haoma{superscript}59 ururudhusha{superscript}60. (4) Staomi{superscript}61 zāmē{superscript}62 perethwīm{superscript}63 pathanām{superscript}64 verezyahgām{superscript}65, khvāpārām{superscript}66 barethrīm{superscript}67 te{superscript}68 Haoma{superscript}69 ashāum{superscript}70; staomi{superscript}71 zemō{superscript}72 yathā{superscript}73 raodhahe{superscript}74 hubaoidhis{superscript}75 aurvō{superscript}76 charānem{superscript}77. Uta{superscript}78 Mazdā{superscript}79 huruthma{superscript}79 Haoma{superscript}80 raose{superscript}81 gara{superscript}82 paitī{superscript}83; uta{superscript}84 frādhaēsha{superscript}85 vish-patha{superscript}86; haithmīcha{superscript}87 ashahe{superscript}88 khāo{superscript}89 ahi{superscript}90. (5) Veredhyanguha{superscript}91 mana{superscript}92 vacha{superscript}93, viśpcescha{superscript}94 paitī{superscript}95 vareshajīsh{superscript}96, viśpcescha{superscript}97 paitī{superscript}98 fraspareghē{superscript}99, viśpcescha{superscript}100 paitī{superscript}1 fravākhshe{superscript}2. Mana vacha viśpcescha paitī vareshajīsh, viśpcescha paitī fraspareghē, viśpcescha paitī fravākhshe.

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atical Original meaning: “for the righteous (man) in order to protect (his) body”. Nāshemnāī: The root of the word nāshemnāī is Sanskrit nāsh = to render free from danger-anxiety.

ati Or remembering the thought and the verse of the religion (dvandva compound).

atj Original meaning “not attaining to actions”, root ap = Sanskrit ap = to reach.
(1) Hereafter² may the demons⁶ (and) all demonesses⁷ run away allafar⁷! May the good⁹ obedience¹⁰ (or the good⁹ Sraosha yazata¹⁰) stay¹¹ (here)! May (the yazata) Ashishvanga¹² stay¹⁴ here¹³! May atmAshishvanga¹⁵ bestow joy (or happiness)¹⁶ upon this¹⁹ house²⁰ which²¹ (is) of Ahura²² (and) of Hom²⁴, giving an strength of righteousness²⁵. (2) O (Hom) of good wisdom³¹! I praise³⁰ with the word²⁹ (of prayer) the first³³ act of thy²⁷ atopirsté²⁸ pressing²⁸ sprout³⁵ when³² is held³⁴. O (Hom) of good wisdom⁴⁰! I praise³⁹ with the word³⁸ (of prayer) the second³⁵ act of thy³⁶ pressing³⁷ by which (work)⁴¹ I smite⁴² (the demons) with manly⁴³ strength⁴⁴! (3) I praise⁴⁵ the cloud⁴⁶ and the rain⁴⁷ which⁴⁸ make thy⁴⁹ body⁵⁰ increase⁵¹ on the tops⁵² of the mountains⁵⁶ where⁵⁸ thou, O Hom! hast grown up⁶⁰.

(4) O righteous⁷⁰ Hom⁶⁹! I praise⁶¹ thy⁶⁸ self-supporting⁶⁶ mother⁶⁵ (which) is extensive⁶³, broadband fertile⁶⁵ earth⁵². I praise⁷¹ different portions of the earth⁷², where⁷³ thou growest⁷⁴ spreading (thy) renowned⁷⁶ fragrance⁷⁷ 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 art⁸⁸ the a⁹source of righteousness⁸⁹. (5) (O Hom!) with (the power of) the word (of) my⁹² (prayer)⁹³ increase thou⁹¹ in⁹⁵ all⁹⁴ (thy) stalks⁹⁶, in⁹⁸ all⁹⁷ branches⁹⁹ and in 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

² Demonstr-worshipper (Darmesteter); associates of the demons (Pahlavi).
⁶ The word vish in the beginning of this paragraph is another form of vi too.
²⁰ Yazata Ashishvanga is the yazata presiding over riches, happiness and piety.
²⁴ For the explanation of the word ashavazanghō, see note to Hom Yash Large, introductory paragraph.
²⁷ From Pahlavi. Hāvanim, i.e. the mortar and the pestle for pounding Haoma. Taking both these as two different things Prof. Darmesteter translates fratrecomchit havanem as the “lower hāvan” i.e. hāvanim = mortar and upatrecomchit havanem as the “upper hāvan” i.e. the pestle.
²⁸ Vedic riṣaya khā (Darmesteter). “Fountains of truth” (Mills). For comparison, see Beheram yash, Karda 11 (erezōish khāo).
drinking a thousand-fold destruction of the demons. (7) To whatever places (one) 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 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 enters into his body for giving health.


(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 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 as bringing good omen carried away, (O Hom!) to all directions.

Explanation:— (About which places they are it is mentioned below:-)

atq i.e. preparing Hom by pounding and squeezing in accordance with the ritual methods, by singing the hymn of praise in his honour and drinking it, sickness, etc., are vanished.

atr Shows caress - love (Mills); behaves, regards (Prof. Darmesteter).

ats Or bringing pleasant news, having holy or divine characteristics (original meaning).
(O Hom!) The birds bringing good omen were carried to the mountain (Mehe-) Parsin to the (mountain) Štaera as high as the star to the mountain covered with mist and clouds. See the eagle; slanderers are produced from thee. These words as:

(12) Āat37 āhya38 paaurvātāhva39 pouru-saredhō40 vīraodhāh41, Haomē42 gaoma43 zairi-gaonō44; āte45 baēshaza46 irīrīthare47 Vangēush Mananghō48 mayābyō9. Āat50 me51 ahe52 dush-sanghahe53 parācā vaēpaya44 manō55; āat56 ahe57 mī58 manō59 manō60, yō61 me62 dush-sanghō63 hishtaite64.

(12) O anu-savoury and golden-hued Hom! then thou growest on these lofty places in various kinds; through the virtues (or the wondrous powers) of Vohu Manah health-giving characteristics are produced from thee. Then anu-destroy thou that slanderers are produced thought of mine; and do thou anu-subjugate the thought of “him” who stands as my slanderer. (i.e. makes calumny of me).


(13) Homage be unto Haoma66! who77 makes the mind71 of the poor man equally great as that of the richest (man)73. Homage (be) unto

att According to Professors Harlez and Darmesteter, Dr. Spiegel and Reverend Mills have translated these words as: - ishkāta = top of a mountain; upairi-saēna = higher than the flight of the eagle; staēra = hill; kusra = the gorge of a mountain; pawrāna = lofty place. Spita gaona gairi = the white-coloured mountain, the mountain covered with mist and clouds. See Spitavarenāoscha (Zamyād yasht, para 6).

atu Darmesteter; white as milk (Rev. Mills); sweet (Dr. Spiegel); full of juice (Professor Harlez).
atw For the inspiration of religious-minded men health-giving fluid is oozing out from thee (Rev. Mills)
atx Professor Harlez: This scholar deems it proper to take the reading vi nama manō instead of nī manō manō. vi-nama. i.e. do thou turn down - subdue (imperative); root nam.
Haoma\textsuperscript{75}! who makes\textsuperscript{77} the mind\textsuperscript{80} of the poor man\textsuperscript{78} so great\textsuperscript{79} that \textsuperscript{81} it soars\textsuperscript{83} high\textsuperscript{82} (i.e. thinks highly) owing to knowledge\textsuperscript{84}. O yellow\textsuperscript{84} Hom\textsuperscript{93}! thou\textsuperscript{86} makest\textsuperscript{87} him rich\textsuperscript{85}, wise\textsuperscript{88} and intelligent\textsuperscript{89} who\textsuperscript{90} indeed\textsuperscript{92} aua\textsuperscript{99} dedicates\textsuperscript{97} a product produced\textsuperscript{96} from the cow\textsuperscript{95} (i.e. milk).

(14) O! Hom Mayest thou not disappear from me suddenly like the drops of milk in \textsuperscript{14} atrair\textsuperscript{11}\textsuperscript{1}! May thy\textsuperscript{9} healing remedies\textsuperscript{9} proceed\textsuperscript{9} further\textsuperscript{6} and may reach (us) effectively\textsuperscript{10}\textsuperscript{4}! O Hom, holy\textsuperscript{15} and giving strength or righteousness\textsuperscript{10}\textsuperscript{1}! I dedicate\textsuperscript{12-17} to thee\textsuperscript{13} this\textsuperscript{19} (my) body\textsuperscript{19} which\textsuperscript{20} appears\textsuperscript{22} beautiful\textsuperscript{23} to me\textsuperscript{21}. (15) I throw away\textsuperscript{24} the \textsuperscript{15} aua\textsuperscript{26} insufficiency\textsuperscript{26} of an evil female spirit\textsuperscript{25} of serpentine nature\textsuperscript{27} (and) wicked senses\textsuperscript{28}, who\textsuperscript{29} (i.e. the evil female spirit) aub\textsuperscript{30} intends\textsuperscript{30} to deceive\textsuperscript{31} the athravan - (priest)\textsuperscript{32} and Hom\textsuperscript{33}; and having deceived\textsuperscript{36} (them) she\textsuperscript{34} vanishes\textsuperscript{37}. (Hom) does \textsuperscript{ux} not grant (priestly) children\textsuperscript{47} and virtuous progeny\textsuperscript{50} to her\textsuperscript{46} who\textsuperscript{38} sits down\textsuperscript{44} to eat irreligiously\textsuperscript{43} the sacred cake\textsuperscript{42} of Hom\textsuperscript{41} (i.e. sacred cake consecrated in honour of Hom).

(16) Panchanām\textsuperscript{51} ahmi\textsuperscript{52}, panchanām\textsuperscript{53} nōit\textsuperscript{54} ahmi\textsuperscript{55}. Humatahe\textsuperscript{56} ahmi\textsuperscript{57}, dushmatahe\textsuperscript{58} nōit\textsuperscript{59} ahmi\textsuperscript{60}. Hūkhtahe\textsuperscript{61} ahmi\textsuperscript{62}, duzhūkhtahe\textsuperscript{63} nōit\textsuperscript{64} ahmi\textsuperscript{65}. Hvarshahe\textsuperscript{66} ahmi\textsuperscript{67}, duzhvarshtahe\textsuperscript{68} nōit\textsuperscript{69} ahmi\textsuperscript{70}. Sraoshaha\textsuperscript{71} ahmi\textsuperscript{72}, asrushtōish\textsuperscript{73} nōit\textsuperscript{74} ahmi\textsuperscript{75}. Ashaonō\textsuperscript{76} ahmi\textsuperscript{77}, drvato\textsuperscript{78} nōit\textsuperscript{79} ahmi\textsuperscript{80}. Atchit ahmā\textsuperscript{81} yathā\textsuperscript{82} apemem\textsuperscript{83} manivāo\textsuperscript{84} anghat\textsuperscript{85} nivāitish\textsuperscript{86}.

(16) Of the five matters\textsuperscript{51} I am\textsuperscript{52} (in agreement); of the five matters\textsuperscript{53} I am not\textsuperscript{54} (in agreement)\textsuperscript{55}. I am\textsuperscript{57} (in agreement) with good thought\textsuperscript{56}, I am\textsuperscript{60} not\textsuperscript{59} (in agreement) with wicked thought\textsuperscript{58}. I am\textsuperscript{62} (in agreement) with good word\textsuperscript{61}, I am\textsuperscript{65} not\textsuperscript{64} (in agreement) with wicked word\textsuperscript{63}. I am\textsuperscript{67} (in agreement) with obedience\textsuperscript{71} (to the Religion); I am\textsuperscript{75} not\textsuperscript{74} (in agreement) with disobedience\textsuperscript{73} (to the Religion). I am\textsuperscript{77} (in agreement) with a righteous (person)\textsuperscript{76}, I am\textsuperscript{80} not\textsuperscript{79} (in agreement) with a wicked person (i.e. sinful person)\textsuperscript{78}. As long as\textsuperscript{82} the most ultimate\textsuperscript{83} rivalry\textsuperscript{86} of (these) two spirits\textsuperscript{84} (Spenā Mino and Angra Mino) will end\textsuperscript{85}, so long\textsuperscript{81} (I will remain as stated above).

\begin{footnotes}
\footnotetext{aty Prof. Harlez and Dr. Mills, - by taking bakhshāīti from root bakhsh = Sanskrit bhakhsh = to eat, to swallow, - translates this way: “Whoso drinks thee mixed with milk”.}
\footnotetext{atz Professor Harlez and Dr. Mills. “Mayest thou not become like the banner (made) from the leather of the ox; mayest thou not separate quickly from me” (Prof. Darmesteter). Its significance is interpreted in such a way that O Hom! may thy invigorating influence remain permanently in my body by drinking in accordance with the rite and may it not depart. There is a reference to the above mentioned flag which was the leather apron of the blacksmith, Kāveh occurring in the Shah Nameh which was subsequently converted into the flag, remarks Darmesteter.}
\footnotetext{aua Original meaning “thinks and deceives”.
\footnotetext{auc For its opposite, see yasna Hā IX, para 22.}
\end{footnotes}

(19) Imāose44 tumchit45 māvoya46. Frasha47 frayantu48 te49 madhō50, raokshna51 frayantu52 te53 madhō54; renjyō55 zavaite56 madhō57. Vārethragnish58 hentem59 āstaoite60, hathra61 anā62 gāthwya63 vacha64.

(20) Gave65 nemō66, gave67 nemō68, gave69 ukhdhem70, gave71 verethrem72, gave73 khvaretem74, gave75 vastrem76, gave77 verezātām78 tām79 nē80 khvarethā81 fshuyō82. (21) Haomem83 zārīm84 berezentem85 yazamaide86; Haomem87 frāshmim88 frādat-gaēthem89 yazamaide90; Haomem91 dūra-oshem92 yazamaide93; vispe94 Haoma95 yazamaide96; Zarathushtrahe97 Spitāmahe98 idha99 ashaonō100 ashimcha1 fravashimchā2 yazamaide3.

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

(17) Thereupon87 spoke88 Zarathushtra89. Obeisance90 (be) unto Hom91 created by Ahura Mazda92! Hom94 created by Ahura Mazda95 (is) good93. Homage96 (be) unto Hom97! I praise100 Hom99, and all kinds98 which1 (grow) on the tops2 of the mountains3, in the depths5 of the valleys6, in the narrow places8 of the gorge of the hills9, (situated) in the fetters11 of and the wicked female spirits10. (O Hom!) I pour11 (thee) (or I filter thee17) from13 the silver12 saucer14 to the golden one15-17 (O Hom!) I do not18 pour20 thee19 on22 ground23 because23 (thou art) precious24.

(18) O Hom28! these26 are31 Gathas29 for thee27; these30 hymns of praise32 and these tasty40 meals35 are31 (for thee); (and) these36 truly-spoken38 (prayers) are37 (for thee).

Explanation:- (We dedicate unto thee; the hymns of praise, the prayer performed with a sincere heart and tasty meals, O Hom!)

(O Hom! thou art) comfort giving40, the giver of victory41 (or the strength of smiting the enemy)41, fighting against malice42 and healing43.

*aud Jaini* means wicked female spirit, “a woman of devilish nature; the adversary of Haoma” (Justi); “the feminine incarnation of vice and disease” (Darmesteter).

aue Root *chash* = Persian *chasidan* = to taste; or teachings, matters of admonition; root *chash* = Sanskrit *chakhsh* = to teach.
(19) “All these are pertaining to me, so also thou”\textsuperscript{auf}. (O Hom!) it would be better if thy means of removing diseases\textsuperscript{aug} proceed\textsuperscript{48} further\textsuperscript{47}. It would be better\textsuperscript{12} if thy 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 these hymns\textsuperscript{64} of the Gathas\textsuperscript{63} (becomes) victorious\textsuperscript{58}, and\textsuperscript{aui} agile\textsuperscript{59}. (20) Homage\textsuperscript{66} (be) unto the cattle! (Good) words, Victory\textsuperscript{72} Food\textsuperscript{74} and Clothing\textsuperscript{76} (be) unto the cattle! We must strive\textsuperscript{79} hard for the cattle\textsuperscript{77} (because) they are fostering\textsuperscript{82} (promoting) our\textsuperscript{80} food\textsuperscript{81}.

(21) We praise\textsuperscript{86} the green\textsuperscript{84} (and) exalted\textsuperscript{85} Hom\textsuperscript{83}; we praise\textsuperscript{90} Hom\textsuperscript{87}, the prosperity-bringer\textsuperscript{88} (and) the promoter of the world\textsuperscript{89}. We praise\textsuperscript{93} Hom\textsuperscript{6} warding off sickness\textsuperscript{92}. We praise\textsuperscript{all}\textsuperscript{94} Hom\textsuperscript{95} (i.e. Hom of different kinds). We worship with reverence\textsuperscript{3} here\textsuperscript{99} the holiness\textsuperscript{1} of the Holy\textsuperscript{100} Zarathushtra\textsuperscript{97} Spitama\textsuperscript{98} and (his) Fravashi\textsuperscript{2}.

(To recite in bāz) Hormazd Khodāe awazūnie mardum, mardum sardagān hamā sardaḡān, hambāyaste vehān, oem behedēn māzda-yasnān āgāḥī āstavānī nekī rasānad aedūn bād. (To recite aloud) Yathā Ahū Vairyō 2.


Nemō urvāire vanguhi Mazdadhāte ashaone Ashem Vohū 1.

Haomem zārīm berezantem yazamaide; Haomem frāshmīm frādat-

\textsuperscript{auf} Mills. Do thou grant me thy intoxication as reward (Darmesteter).

\textsuperscript{aug} Or healing remedies. The meaning of \textit{madhō} is also wisdom.

\textsuperscript{auh} The person who praises Hom becomes very victorious (see para 6).

\textsuperscript{aui} Meaning of \textit{hentem} may be taken as the adjective “live”.

\textsuperscript{auj} For its explanation, see Beheram yasht, Karda 20.

HOM YASHT SMALL

Pa nāmē yazdān Ahura Mazda Khodāe awazūnī, gorje khoreh awazāyād; Hom yazad berasad.
Az hama gunāh patet pashemānum; az harvastin dushmata duzhukhta duzhvarshta, mem pa geft manīd, oem goft, oem kard, oem jast, oem bun būd ested. Az ān gunāh manashnī gavashnī kunashnī, tanī ravānī gefī mīnūnī, okhe avākhsh pashemān pa sē gavashnī pa patet hom. Khshnaothra Ahurahe Mazdāo, tarōidīte angrahe mainyēush; Haithyāvarshtām hyat vasnā ferashōtemem. Staomi ashem; Ashem Vohū 3.

Fravarāne Mazdayasnō Zarathushtrish vīdaēvō Ahūra-tkaēshō (Gāh according to the period of the day) frasastayaēcha. Haomache auk ashavazanghō, khshnaothra yasnāicha vahmāicha khshnaothrāicha frasastayaēcha, yathā Ahū Vairyō zaotā frā-me mruūte, athā ratuš ashat-chit hachā frā ashava vīdhvāo mraotū. Haomem zāirīm berezantem yazamaide; Haomem frāshmīm frādat-gaētem yazamaide; Haomem dūraoshem yazamaide.

aul Nī te12 zāire13 madhem14 mruye15. aum Nī amem16, nī verethraghe17, nī dasvare18, nī baēshazem19; nī fradathem20, nī varedathem21, nī aojō22 vīspōtanūm23, nī masťīm24 vīspō-paēsanghem25, nī tat26, yathā27 gaēthāhva28 vāsō-ksbhartī29 fracharāē30, tbaēshō-aurvāō31 drujem-vanō32. Nī33 tat34 yatha35 aum taurvayeni36.

aul For its translation and explanation, see first note to Hom Yasht Large introductory para graph.

aul The words from here up to drujem-vanō occurring in the same para are taken here from yasna Hā 9, para 17, and the words nī tat yatha taurvayeni are taken from para 18 of the same Hā.
aum The prefix nī which has occurred in this para repeatedly is to be understood as nī mruye; nī mruye, “I request”.
aun nī tat yatha taurvayeni - this sentence is taken here incomplete from the Large Hom Yasht; the sense cannot be made out fully without taking the undermentioned words (which are found in the Large Hom yasht) after it. There is no object of the verb taurvayeni (I may overcome), without taking it the sentence remains incomplete -vispanām tbaēshavathām tbaēshāo, daevanām mashtāmāmcha, yathvām pairikanāmcha, sāthrām kaōyām karañāmcha, mairyanāmcha, bizangranām ashemogha nāmcha bizangranām, vehrkanāmcha chathware-zangranām, haēnyāoscha perethu-ainikayāo davāithyāo patāithyāo. The translation of the this entire sentence:- “I ask for (all) that (i.e. strength, health, greatness, wisdom, courage, etc., mentioned in this paragraph) so that I may overcome the malice of all enemies, demons, mortals, wizards and witches, of tyrants, the kiks, the karaps, men having the nature of serpents, heretical persons,
O green-hued (Hom!) I request (pray for) all these (or) auo 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 may move about (or I may rule) like an independent Sovereign, the destroyer of malice (and) the vanquisher of the druj, in (all) lands. I ask for all (that) i.e. strength, health, greatness, wisdom, etc., so that I may overcome (the malice of all the demons, wizards, tyrants, etc.)

Haomem zăirim berezantem yazamaide; Haomem frăšhmim frădat-gaéthem yazamaide; Haomem dūraoshem yazamaide; víspe Haoma yazamaide; Zarathushtrahe Spītamahe idha ashaonō ashīmcha fravashémcha yazamaide. auq

Yenghe hátām āat yesne paiti vanghō,
Mazdāo Ahurō vaétha ashát hachā,
yāonghāmcha tánschā táoschā yazamaide.

(To recite in bāz) Hormazd Khodāe awazūnie mardum, mardum sardagān hamā sardagān, hambāyaste vehān, oem behedin māzdayasnān āgāhī āstavānī nekī rasānad aedūn bād. (To recite aloud): Yathā Ahū Vairōy 2.

Yasnemcha vahmemcha aojascha zavarecha āfrināmi Haomahe ashavazanghō. Ashem Vohū 1.

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

Roz nek nām, roz pāk nām, roz mubārak (falān) māhe mubārak (falān), gāhe (falān) namāz dādāre gehān dāmān. Khshnaothra Ahurahe Mazdāo, tarōidīte angrahe mainyēush; Haithyāvarshtām hyat vasnā fərashōtemem. Staomi ashem; Ashem Vohū 1.


(Recite, facing the southern direction): dādāre gehan dīne Māzdayasnī

four-legged wolves (and) of the army with an extensive battle-array, deceiving and rushing onwards.” I think that it would be better if the above-mentioned suitable Avestan words of the Large Hom yasht be recited after reciting nī tat yatha taurvayeni, whilst reciting this Small Hom yasht; otherwise the sentence would be incomplete with-the object.

auo From para 17 of the First Kardāh of Large Hom yasht it may be taken as such.

aup i.e. the health gained by drinking the Hom juice.

auq For its translation, see the last part of the Large Hom yasht.

Nemō urvaire vanguhi Mazdadhāte 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 kālbude7 shumā dīvān, O⁰ darujān O jāduān O pariān¹⁵, pa Hom va barsam, va dīne rāst va dorost veh, ke Dādār Ahura Mazda oe man chāshīd ashaone Ashem Vohū 1. (To recite three times).

I break, I smite and I render powerless⁶ the body⁷ of you⁸, demons⁹, and¹⁰ drujas¹¹, the wizards¹³ and witches¹⁴ by means of¹⁶ Hom¹⁷ and Barsam¹⁹ and²⁰ by means of¹⁶ the true²² and²³ perfect²⁴ good²⁵ religion²¹ which the Creator Ahura Mazda (through the agency of the Prophet Zarathushtra) taught²⁹ me²⁸.

VANANT YASHT


Pa nāme yazdān Ahura Mazda Khodāe awazūnī gorje khoreh awazāyād; Vanant Star Ahura Mazda datha ashava ashahe rad berasād.avs Az hamā gunāh patet pashemānum; az harvastīn dushmata düzhukhta duzhvarshta. Mem pa getī manīd, oem goft, oem kard, oem jast, oem būn būd ested. Az ān gunāh manashnī gavashnī kunashnī, tani ravānī getī mīnōānī, okhe awākhsh pashemān, pa sē gavashnī pa patet hom. Khshnaortha Ahurahe Mazdāo, tarōidīte angrahe mainyēush; Haithyāvarshtām hyat vasnā ferashōtemem. Staomi ashem; Ashem Vohū 3.

Fravārne Mazdayasnō Zarathushtrish vīdaēvō Ahura-tkaēshō (Gāh according to the period of the day), ċrasastayaēcha. Vanantō Stārō

aur In the Small and Large Sirozā yashts are incorporated the “Khshnumans” of Vanant, Satavaesa and Haptoiranga; on the basis of this Professor Darmesteter has regarded this yasht as an appendage of Tir yasht. Looking to its contents this yasht can be considered as a “nirang” (i.e. an incantation) of driving away the noxious creatures and harmful animals.

aus i.e. may the holy star Vanant, created by Ahura Mazda, (who is) the Lord of righteousness, come (unto my help)! For the explanation of the Star Vanant, see note to Khorshed yasht paragraph 8.
Mazdadhātahe, aut khshnaothra yasnāicha vahmāicha khshnaothrāicha frasastayaēcha, yathā Ahū Vairyor zaota frā-me mrūte, athā ratush ashātchit hacha frā ashava vidhvāo mraotū.


We praise7 the Star2 auuVanant, created by Ahura Mazda3, holy4, Lord4 of holiness5. I praise5 (the Star) Vanant9, courageous10, auw of the famous name11 (and) health-giving12, for withstanding13 the accursed14 and worst15 noxious creatures18 of the most repulsive16 Angra Mainyu17 (i.e. of the creation of Angra Mainyu).


Yasnemcha vahmemcha aojischa zavarecha āfrināmī, Vananto Stāro Mazdadhātāhe. Ashem Vohī 1.

Ahnāi raēshcha; Hazangrem; Jasa me avanghe Mazda; Kerfeh

aut i.e. For the worship of Star Vanant, created by Ahura Mazda, for his praise, etc. (see Khorshed Nyāyesh).
auu For the explanation of the Star Vanant, see glossary.
auv Or invoked by his special name.
auw The portion of reciting in bāz from here up to the words “aedūn bād” coming at the end of this paragraph is in Pazend.
Mozd.

I bind\(^1\) the mouths\(^3\) (of the animals); creatures\(^2\) of all\(^5\) (kinds) mice\(^4\) and cats\(^6\) so that they\(^7\) do not create\(^10\) harm\(^9\) in the house\(^8\). May there be\(^13\) (unto me) health\(^11\) (and) fame\(^12\)! Through the name of the (Creator) Ahura Mazda\(^14\) and through the name\(^15\) of the power\(^16\) and glory\(^17\) of Faridun\(^18\), (the son) of Athawyan\(^20\) (I bind\(^{aux}\) the mouths of all mice and cats).

I bind\(^21\) the mouths\(^23\) of serpents\(^24\) and species\(^26\) of serpents\(^25\), (of animals) and creatures\(^22\), so that they\(^27\) do not create\(^30\) harm\(^29\) in the house\(^28\). I bind\(^41\) the mouths\(^43\) of wolves\(^44\) and species\(^46\) of wolves\(^45\), specially\(^47\) of all\(^49\) wolves\(^48\) (and) cats\(^50\), so that they\(^51\) do not\(^{aux}\) create\(^54\) harm\(^53\) in the house\(^52\).

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


(Facing the southern direction, recite:) Dādāre gehān dine Mazdayasni dāde Zarathushti, nemāse-te ashāum sēvishte Aredvi Sura Anāhite ashaone. Ashem Vohū 1.

Nemō urvaire vanguhi Mazdadhāte ashaone. Ashem Vohū 1.


**NIRANG OF VANANT YASHT**

\(^{aux}\)(This Nirang should be recited three times after the recitation of Vanant Yasht).

Kul balā dafe shavad, O ḍīv O daruj O parī O kaftār O seherān, O

\(^{aux}\) According to later books King Faridun was an erudite teacher of all kinds of nirangs, through the help of which, i.e. through the recitation of those nirangs he could prevent any difficulty whatever coming upon him, and did not allow the evils of the demons and drujas to succeed over him. Moreover, in some books, he is even designated as a prophet.

\(^{auy}\) I have not given again the translation of the portion from “baēshaza goāfrangān bad” up to “Faridun āthavyān” having given above.

\(^{aux}\) This entire Nirang appears to have been composed at a very later period; its wording is rather complicated. Also Arabic words, are employed in it along with Pazend words:- e.g. Kul, bala, dafe, seheran, shaitan, etc.
bād akhtahed akhi darde shekam haft andām, khalale Shaitān O khātār parīshān, O khalale demāgh shaitān khātār parīshān bād; O dar nazar barvīzān tā dīdan navasht O mānand hamchunīn balā dafe shavad. Ashaone Ashem Vohū 1. (To recite three times).

All the calamities, the demons, drujas, fairies, witches, wizards, bad wind, pain, stomach pain and pain of the seven limbs of the body, evil produced by the Evil Spirit, woes of the heart and sickness of the brain, bad wind producing uneasiness of the mind, evil eye and evil resulted by seeing wicked men, and such other similar calamities may vanish and disappear!

SIROZĀ YASHT

Explanation: In the Sirozā yasht the remaining 28 small and large Khshnumans - propitiatory formulas are included - except the Khshnumans of Srosh and Farvardin and the small and large Khshnumans of Barjo, Hom and Daham, as Khshnumans as well as the Chapter of Stoom to be recited in honour of the departed souls (yasna Hā 26). The reason for dropping out the Khshnumans of Srosh and Farvardin:–

The Bāz of Sirozā can be consecrated by 4 drons - sacred unleavened bread made of wheat flour - whilst in the Bāz of Šrosh 6 drons are required. For this reason from the Bāz of Sirozā the Khshnuman of Srosh is dropped out. The Khshnuman of Srosh from the Sirozā yasht is also dropped out. Besides, after the recitation of the Khshnuman of Daham there comes at the end the Khshnuman of Farvardin (ashaunām fravashinām ……… nabānazdishtanām fravashinām); the Khshnuman of Farvardin is therefore, not recited in the middle.

Moreover, it is necessary to note that the translation of the Khshnumans which has occurred in various yashts of this book, was not given again, but references to the pages of that Khshnuman as well as its translation are mentioned. The translation of the rest of the Khshnumans is given.


Pa nāme yazdān Ahura Mazda Khodāe awazūnī, gorje khoreh awazāyād; Sirozā Ameshāspand Vīspaēshā ardāfravash berasād.


Fravarāne Mazdayasnō Zarathushtrish vīdaēvō Ahura tkaēshō (Gāh

(During the Hāvan Gāh as well as during the Second Hāvan, recite as under):

Mithrahe Vouru-gaoyaoitōish, Rāmanascha khvastrahe.

(During the Gāh of Rapithwan, recite as under):

Ashahe Vahishtahe Āthrascha Ahurahe Mazdaō.

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

Berezatō Ahurahe nafedhrō āpām apascha Mazdadhātayāo.

(If the Gāh be Aiwisruthrem, recite as under):

Ashāunām fravashinām ghenānāmcha vīrō-vānthwanām yāirya-yāoscha hushītōish, amhecha hutāshtahe huraoḍhahe Verethraghahecha Ahuradhātāhe, vanaintyāoscha uparatātō.

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

Sraoshahe āshyehe ashivatō, verethrājanō frādat-gaēthahe, Rashnaosh razishtahe, Arshtātascha frādat-gaethayāo avvavaredat-gaēthayāo.

(8) Dathushō1 Ahurahe Mazdaō2 raēvato3 khvarenanguhatō4 Ameshanām avbSpentanām5. (9) Āthrō Ahurahe Mazdaō puthra, khvarenanghō savanghō Mazdadhātāhe. Airyanām khvarenō Mazdadhātanām, kāvayechecha khvarenanghō Mazdadhātāhe, Āthrō Ahurahe Mazdaō ava For the translation of the Khshnumans from Hormazd up to Amardad, see Haptan yasht Large.

avb For the worship of the Creator1 Ahura Mazda2, the keeper of the treasures3 and glorious4 and of the Ameshāspand, for (His) praise, for (His) pleasure and for (His) glorification, let the Zaotar - the officiating priest - proclaim before me Yathā Ahū Vairyō (i.e. the excellences of the sacred verse of “Yathā Ahū Vairyō”. (Raspi) (who is) righteous and learned may proclaim (the excellences of these verses) athā ratush ashātchit hachah”, see Khorshed Nyāyesh. Know that the connection of the words occurring in the genitive case of each Khshnuman may be taken as shown above.

(10) Apām vanguinām Mazdadhātanām, Areduyāō āpō Anāhitayō ashaonyō, vīspanāmcha apām Mazdadhātanām, vīspanāmcha urvaranām avd Mazdadhātanām.


avc For the translation of the Khshnuman of Adar yazata, see Atash Nyāyesh.

avd For the translation of the Khshnuman of Avan yazata, see note 1 on Ardvi Sura Nyāyesh.

ave i.e. For the worship of the immortal, radiant and swift footed horse Sun, and for his praise, etc. (See Khorshed Nyāyesh).

avf For the translation of the Khshnuman of Māh yazata, see Māh Bokhtār Nyāyesh, first note.

avg For the praise, etc., of the radiant and glorious Star Tishtrya, of (the Star named) Satavaesas, powerful (and) the distributor 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) Haptōiringa, glorious and health-giving, (see Khorshed Nyāyesh).

avh For the praise, etc., of the Fashioner of the world, of the soul of the Universe (or of the creation of the cattle, the soul of the cattle) and of Dravāspha created by Ahura Mazda, powerful and holy, (see Khorshed Nyāyesh para 10).

avi For the translation of the Khshnuman of Meher yazata, see Meher Nyāyesh.

avj For the praise, etc., of the just Rashne yazata2, Ashtad yazata3, making the world prosperous4 and causing the world to flourish5, (and) of the truthfully-spoken6 word7, making the world prosperous (see Khorshed Nyāyesh).
Ahuradhātahe, vanaintyāoscha avk uparatātō. (21) Rāmanō khvāstrāhe, Vayaosh uparō-kairyhe taradhātō anyāish dāmān; aētat te vayō yat te astī spentō-mainyaom; thwāshahe khvadhātahe zravānahe akaranahē zravānāhe dareghō-khvadhātahe. (22) Vātāhe1 hudhāonghō2 adharahē3 uparēhē4 fratarahē5 paschāithyehe6, nairayayaō7 avhām-varetiō8.


(23) Of the Creator1 Ahura Mazda2, the keeper of treasures3 (and) glorious4 (and) of the avmAmeshaspandr5 (Bountiful Immortals) (24) of the truthful6 (and) holy7 knowledge7 (i.e. religious education), created by Ahura Mazda8, the good9 Mazda-Worshipping10 Religion10, (25) righteousness13 (or of Ashishvangn) good16 wisdom15, truthfulness17, good19 justice, glory21 (and) prosperity22, created by Ahura Mazda23, of Pārendi24 of the quick-moving (or light) chariot25, Iranian26 glory27, the Kayanian29 glory30, the unconsumed32 glory33, (and) of the glory30 of (the Prophet) Zarathushtra35, created by Ahura Mazda37, (26) of Āstād yazata38, making the world prosperous39, (and) the mountain40 (called) Ushi-darena41, created by Ahura Mazda42, of holy splendour43 (or of holy felicity43) (for the worship, etc., of all these let the Zaotar - the officiating priest - proclaim before me the excellences of the sacred verses of Yathā Ahū Vairyō).avm

(27) Ashnō44 berezatō45 sūrahe46, vahishtae47 anghēush48 ashaonām49 raochango60 vīsō-pōkhvāthrhō61. (28) Zemō52 hudhāonghō53 yazatahe54, imāō55 asāo56, imāō57 shōithraō58 garōiš59 ushi-darenahe60 Mazdadḥātahe61 ash-aKhvāthrehe62 vīspaēshāmchē63 gairinām64 asha-khvaṭhranām65 pourn-khvaṭhranām66 Mazdadḥātanām67; kāvyēhechē68 khvarenanγhō69 Mazdaḥātahe70 akhvaretahechē71 khvarenanγhō72 Mazdaḥātahe73. (29) Mānthrahe74 spentahe75 ashaonō76 vereyanghahe77, dātahe78 vīdaēvahe79, dātahe80 Zarathushtrōish81; dareghhayō82

avk For the translation of the Khshnumans of Beheram yazata and Mino Ram, see the translation of “Jasa Me avanghe Mazda”.

avl For the praise, etc., of the wind1 of good creation2, that blows below7, forward5 (and) backward6 and of Nairya1 hām-vareti8 (i.e. of manly protection) (see Khorshed Nyāyesh).

avn For the praise, etc. (see Khorshed Nyāyesh).

avn For its comparison, see yasna Há 1, para 14.
SIROZĀ YASHT

upayanayāo, daēnayāō vanghuyāō Māzdayasnoiš, zarzdātoiš mānthrahe spentahe ushi-darethem, daēnayāō Māzdayasnoiš, vaēdhiḥo mānthrahe spentahe, āsnahe khrathwō Mazدادhātahe, gaoshō-srūtahe khrathwō Mazdadhātahe1.

(27) Of the lofty45 and majestic46 sky44, of the heaven47-48 righteous (people)49, bright50 (and) all-comfortable51, (28) of Zamyāt52 yazata54 of good creation53, of these55 places56 (and) cities58, of the mountain59 (named) Ushidarena60, avo created by Ahura Mazda61, of all63 the mountains64 created by Ahura Mazda67, of holy felicity65 and full happiness66, of the Kayanian68 Glory69 created by Ahura Mazda70 (and) the unconsumed71 glory72 created by Him73, (29) the efficacious77, holy76 (and) beneficent75 Mānthra74, the antidemonic70 Law78, the Law80 of Zarathustra81, the old custom83 of long ages82 and the good85 Mazda-worshipping86 Religion84, of the devotion87 to the prosperity-bringing99 mānthra98, holding in mind90 of the Religion91 of Mazda-Worship92, knowledge93 of the prosperity-bringing95 mānthra94, innate96 wisdom97 given by Ahura Mazda98, and wisdom100 acquired through the ears99 (i.e. learnt) given by Ahura Mazda1. (For the praise, etc., of all these let the Zaotar proclaim before me the excellences of the verses of Yathā Ahū Vairyo).


Khshnaothra9 yasnaicb4 vahmāicb4 khshnaothrāicb4 frasastayaēcb4, Yathā Ahū Vairyo44 zaota45 frā-me46 mrūte47, athā ratush ashātchit hachā48 frā ashava49 vidhvao50 mraotū51.

(30) For the worship40 of the boundless2 natural4 lights, of the shining5 (heaven) Garothmān6, natural9 Hamistagān7-8, the Chinvat Bridge10 reated by Ahura Mazda1 (31) the navel14 of waters15 (which is) the avoexalted12 Lord13 (and) the waters16 created by Ahura Mazda17, (32) of Haoma18 giving the strength of righteousness19, (33) the pious20 and good21 Benediction22, the powerful23 Dāmi Upamana (i.e. the Symbol of Wisdom)24-25, (and) of all26 the holy28 yazatas27 pertaining to the Spiritual (and) Material world30, (and) of the powerful33 (and) triumphant34 Fravashis32 of the righteous (people)31, the

avo For its comparison see yasna Hā 1, para 14.
avp Or of the yazata Barjo; later on the qualitative epithet (berezat) of Apām Napāt (or Apām Naptar) was used as “Barjo”. In the same way, the name “anaghra raohō” became Anerān later on; the name “Vahishta Ahu” became “Behesht”.
Fravashis of the Poryotkaeshas⁵⁵, the Fravashis³⁸ of the next of the kin³⁷, for (their) praise⁴¹, propitiation⁴² and glorification⁴³, let the Zaotar⁴⁵ proclaim⁴⁷ before me⁴⁶ "Yathā Ahū Vairyō⁴⁷" (i.e. the excellences of the sacred verses of Yathā Ahū Vairyō); let (the) (Raspi) who is righteous⁴⁹ (and) learned⁵⁰ avq proclaim⁴¹ athā ratush ashātchit hacha⁴⁸ (the excellences of these verses).

(1) Ahurem Mazdām raēvantem khvarenanguhantem yazamaide; Ameshā spentā hukhshathrā hudhāonghō yazamaide. (2) Vohu Manō Ameshem spentem yazamaide; ākhshīm hāmvaintim yazamaide, tadadhātem anyāish dāmān; āsnem khratūm Mazdadhātem yazamaide; gaōshosrūtem khratūm Mazdadhātem yazamaide. (3) Ashem Vahishtem sraēshtem Ameshem spentem yazamaide; Airyamanem īshīm yazamaide; sūrem Mazdadhātem yazamaide; saokām vanguhīm vouru-dōithrām Mazdadhātām ashaoṁīm yazamaide. (4) Khshathrem Vairīm Ameshem spentem yazamaide; ayokhshustem yazamaide; marezdikem thrayī-drīghūm yazamaide. (5) Spentām vanguhīm Ārmaitīm yazamaide; rāṭām vanguhīm vouru-dōithrām Mazdadhātām ashaoṁīm yazamaide. (6) Haurvatātem Ameshem Spentem yazamaide; yāiryām hushītīm yazamaide; sāredha ashavana ashahe ratāvō yazamaide. (7) Ameretātem Ameshem spentem yazamaide; fshaonīm vāthwām yazamaide; aspināchā yevīnō yazamaide; gaokerenem sūrem Mazdadhātem yazamaide.

(During the Hāvan Gāh as well as the Second Hāvan, recite as under):-
Mithrem vouru-gaoyaoitūm yazamaide; Rāma khvāstrem yazamaide. (During Rapithwan Gāh, recite as under):-
Ashem Vahishtem ātaremcha Ahurahe Mazdāo puthrem yazamaide. (During Uzirin Gāh, recite as under):-
Berežantem Ahurem khshathrīm khshaētrem Apām Napātem aurvat-asphem yazamaide; apemcha Mazdadhātām ashaoṁīm yazamaide. (During Aiwisruthrem Gāh, recite as under):-
Ashāunām vanguhīsh sūrāo spentāo fravashayō yazamaide; ghenāoscha virō-vāthwāo yazamaide; yāiryāmecha hushītīm yazamaide; amemcha hutashtem huraodhem yazamaide; verethragnemcha Ahuradhātem yazamaide, Vanainīmcha uparatātem yazamaide. (During Ushahen Gāh, recite as under):
Sraoshem asḥīm huraodhem verethrājanem frādat-gaēthem ashavanem ashahe ratūm yazamaide; Rashnūm razishtem yazamaide; Arshtātemcha frādat-gaētham avr varedat-gaēthām yazamaide.

avq For its explanation, see Srosh Bāz.
avr For the translation of the Khshnumans from Hormazd up to Amardad, see Haftan yasht
(8) Dadhvāonghem Ahurem Mazdām raēvantem khvarenanguhantem yazamaide, Ameshā Spentā hukhshathrā hudhāonghō yazamaide. (9) Ātarem Ahurhe Mazdāo puthrem yazamaide; khvarenō Mazdadḥātem yazamaide, Savo Mazdadḥātem yazamaide; Airyanem khvarenō Mazdadḥātem yazamaide; ughrem kavaēm khvarenō Mazdadḥātem yazamaide; Ātarem Ahurhe Mazdāo puthrem yazamaide; kavaēm Haosravanghem yazamaide; Vairīm Haosravanghem yazamaide; Asnavantem gairīm Mazdadḥātem yazamaide, Chaēchistem vairīm Mazdadḥātem yazamaide; ughrem Kavaēm khvarenō Mazdadḥātem yazamaide, Ātarem Ahurhe Mazdāo puthrem yazamaide; vīspe ātarō yazamaide. Khshathrem nafedhrem Nairyosanghem yazatem yazamaide.


LARGE.

av The Khshnumans of Roz 17 Srosh and of Roz 19 Farvardin are not recited. Refer to the explanation given at the beginning of this yasht.
akaranem yazamaide, zrvānem dareghō-khvadhātem yazamaide. (22) Vātem spentem hudhāonghem yazamaide, adharem yazamaide, uparem yazamaide, fratarem yazamaide, paschāthīm yazamaide; nairyām hāmvaretīm yazamaide.


(27) Asmanem khvanyantem yazamaide, vahishtem ahūm ashaonām yazamaide, roachanghem viśpō-khvathrem. (28) Zām hudhāonghem yazatem yazamaide, īmāo āsāo īmāo shōithrō āsāo yazamaide; gaērīm Ushidaranem Mazdadhātem asha-khvāθhrem yazatem yazamaide; viśpāo garayō asha-khvāθhro pouru-khvāθhrao Mazdadhāta ashavana ashahe ratavō yazamaide; ughrem kavaēm khvarenō Mazdadhātem yazamaide, ughrem akhvaretīm khvarenō Mazdadhātem yazamaide. (29) Mānthrem spentem ash-khvarenanghem yazamaide, dātem vidōyūm yazamaide, dātem Zarathushtri yazamaide; dareghām upayanām yazamaide, daēnām vanguihm Māzdayasānīm yazamaide; zarazdāitīm mānthrem spentem yazamaide, ushi-darethrem daēnām Māzdayasānīm yazamaide, vaēdhīm mānthrem spentem yazamaide, āsēm khratūm Mazdadhātem yazamaide, gaoshō-srūtem khratūm Mazdadhātem yazamaide.


(33) Dahmām vanguihm āfrītem yazamaide, ughrem takhmem dāmōish upamanem yazatem yazamaide; viśpemchā ashavanem mainyaom yazatem yazamaide, viśpemchā ashavanem gaēthīm yazatem yazamaide.
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(1) Astū Ashāunām vangūhīsh sūrāo spentāo fravavashayo staomi zbayemi ufyemi. Yazamaide nmānyāo vīsyāo zantumāo dakhyumāo Zarathushtrōtemāo. (2) Višpanāmcha āonghām paoiryanām fravashinām idha yazamaide fravashīm avām yām Ahurate Mazdāo, mazishtāmcha vahishtāmcha, sraēshtāmcha, khraozdishtāmcha khrathwishtāmcha hukereptamāmcha, ashāt apanōtemāmcha.

(3) Ashūunām vangūhīsh sūrāo spentāo fravavashyō yazamaide; yāo Ameshanām Spentānām, khshaētanām verezī-dōithranām, berezatām aiyāmanām takhmanām āhūiryanām, yōi aithyejaghō ashavanā. (4) Paoiryanām tkaēshanām paoiryanām sāsno-gushām, idha ashaonām ashaonināmcha ahūmcha daenāmcha baodhascha urvānemcha fravashīmcha yazamaide, yōi ashāi vaonare, Gēush hūdāngō urvānem yazamaide.


(During Havan Gāh or during the Second Havan, recite as under):-

avt For the translation of the Karda of Saturn, see the Karda to be recited in memory of the departed ones, given after the end of Sirozā yasht.
Hāvanīm paiti ratūm, sāvanghaēm Vīśimcha paiti ratūm.
(During Rapithwan Gāh, recite as under):-
Rapithwinem paiti ratūm, frādat-fshāum zantumemcha paiti ratūm.
(During Uzirin Gāh, recite as under):-
Uzyeinem paiti ratūm, frādat-vīrem dahyumemcha paiti ratum.
(During Aiwruthrem Gāh, recite as under):-
Aiwruthremem albigāim paiti ratūm, frādat-vīspām-hujyaitūm Zarathushtrōtememcha paiti ratūm.
(During Ushahen Gāh, recite as under):-
Ushahinem paiti ratūm, Berezīm nmānīmcha paiti ratūm.
Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaētha ashāt hachā,
yāonghāmcha tānschā tāoschā yazamaide.
(Recite in bāz): Hormazd Khodāe awazūnie mardum, mardum sardagān hamā sardagān, hambāyaste vēhān, oem behēdin māzdā-yasnān āgāhī āstavānī nekī rasānad aedūn bād. (Recite aloud) Yathā Ahū Vairyū 2.


(During Hāvan Gāh as well as during the second Havan, recite as under):-
Mithrahe vouru-gaoyaitōish, Rāmanascha Khvāstrahe.
(During Rapithwan Gāh, recite as under):-
Ashahe Vahishtahe āthrascha Ahurē Mazdāo.
(During Uzirin Gāh, recite as under):-
Berzātō Ahurēhe nafedhrō āpam apascha Mazdadhātayāo.
(During Aiwisruthrem Gāh, recite as under):-

Ashāunām fravashinām ghenānāmcha virō-vānthwanām yāiryaya-yōoscha hashitōish, amahecha hutāshtae huraodhahe, Verethraghnahecha Ahuradhātahe, Vanaintyōoscha uparatātō.

(During Ushahen Gāh, recite as under):-

Sraoshahae ashyehe ashivatō, verethrājanō frādat gaēthaha, Rashnaosh razishtae, Arshtātascha frādat gaēthayāo varedat-gaēthayāo.


avu Refer to the explanation given in the beginning of this yasht.


Mānthrahe spentahe ashaonō verezyanghahe, dātahe vidaēvahe, dātahe Zarathushtrōīsh; dareghayō upayanayō, daēnayō vanghuyō Māzdayasnoīsh, zarazdātōīsh mānthrahe spentahe ushi-darethrem, daēnayō Māzdayasnoīsh, vaēdēm mānthrahe spentahe, āsnahe khrathwō Mazdadhātahe, gaoshō-srūtahe khrathwō Mazdadhātahe.

Anaghranām raochanghām khvadhātanām, raokhshnahe garōnmānahe, misvānahe gātvahe khvadhātahe, chinvat-perētūm Mazdadhātām.


Ahmāi raēshcha; Hazangrem; Jasa me avanghe Mazda; Kerfeh

avv Know that the Khshnumans of the yazatas given here are similar to the Khshnumans given at the beginning of Siroza yasht, beginning with fravarane Mazdayasno Zarathushtrīsh; there is no difference at all. Hence for the translation, refer to these pages.
Mozd.

Roz nek nām, roz pāk nām, roz mūbārak (falān) māhe mūbārak (falān), gāhe (falān) namāz dādāre gēhān dāmān. Khshnaothra Ahurahe Mazdāo, tarōidēte angrahe mainyēush. Haithyāvarshtām hyat vasnā ferashōtemem. Staomi ashem; Ashem Vohū 1.


KARDĀ TO BE RECITED IN MEMORY OF THE DEPARTED ONES

Pa nāmē yazdān Ahura Mazda Khodāe awazūnī, gorje khoreh awazāyād; Ardāfravash """"berasād. Az hamān gunāh patet pashemānum; az harvastīn dushmanata duzhūkhta duzhvarshtā, mem pa gētī manīd, oem goft, oem kard, oem jast, oem būn būd ested. Az ān gunāh manashnī gavashnī kunashnī, tanī ravānī gētī mīnēānī, okhe avākhsh pashemān pa sē gavashnī pa patet hom. Khshnaothra Ahurahe Mazdāo, tārōidēte angrahe mainyēush; Haithyāvarshtām hyat vasnā ferashōtemem. Staomi ashem; Ashem Vohū 3.

Fravarrāne Mazdayasnō Zarathushtrish vīdaēvō Ahura-tkaēshō (Gāh according to the period of the day) frasastayaēcha. Ahurahe Mazdāo raēvatō khvarenanguhatō, Amēshānām Spentanām, ashaonām

avw i.e. may the Holy Fravashis come (to this recital)! Know that the initial and the final khshnuman of this Kardāh to be recited in memory of the departed ones, is similar to that of the Afrinagan Ardafravash.
fravashinām ughrānām aiwithuranām paoiryō-tkaēshānām
fravashinām, nabānāzdishtanām fravashinām, khshnaothra yasnāicha
vahmāicha khshnaothrāicha frasastayaēcha, yathā Ahū Vairyo zoatā
frā-me mrūte, athā ratush ashātchit hacha frā ashava vīdhvāo mraotū.
Ahurem Mazdām raēvantem khvarenanghuhantem yazamaide;
Ameshā Spentā hukhashthārā hūdhāonghō yazamaide.

(1) Ashāunām1 vanguhīsh2 sūrā3 spentāo4 fravashayō5 staomi6
zbayemi7 ufyemī8. Yazamaide9 nmānyāo10 vīsyāo11 zantumāo12
dakhyumāo13 Zarathustrōtemāo14. (2) Vīspānāmcha15 āonghām16
paoiryanām17 fravashinām18 idha19 yazamaide20 fravashīm21 avām22
yām23 Ahurahe24 Mazdāo25, mazishtāmcha26 vahishtāmcha27 sraēsht-
tāmcha28 khoaodoshtāmcha29 khrathwishtāmcha30 hukereptemāmcha31,
ashā32 panoētemāmcha33.

(1) I praise6, remember7 (or invoke) the good3, heroic3 (and)
the beneficent6 Fravashīs5 of the righteous (people)1 (and) avv“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) avv“First17
among all15 these16 Fravashīs18 we worship20 here19 that22 Fravashi21 (of)
the (Creator) Ahura Mazdā24-25 which33 is of high degree or excellence, fairest28,
avv“courage-giving20, wisest30, practising good deeds of the highest degree31
and supreme33 in holiness32 (i.e. best).

(3) Ashāunām34 vanguhīsh35 sūrao36 spentāo37 fravashayō38
yazamaide39; yāo40 Ameshanām41 Spentanām42, khshaētanām43 verezi-
dōithranām44, berezatām45 aiwyamanām46, takhmanām47 āhūiryanām48,
yōl49 aithyajanghō50 ashavān51. (4) Paoiryanām52 tkaēshānām53,
paoiryanām54 sāsno-gūshām55, idha56 ashaonām57 ashoninmām58
ahūmca59 daēnāmcha60 baodhascha61 urvanēmcha62 fravashimca63
yazamaide64, yōl65 ashā66 vaonare67. Gēush68 hūdhāonghō69 urvānem70
yazamaide71.

(3) We worship39 the good35, heroic36 (and) beneficent37 Fravashis of
the righteous (people)34. We worship avwthe fravashis36 of the Holy Immortals41-42,
awbthe rulers43, awveffective glance44, exalted45, coming for help46, the mighty47,

avx Based on the Pahlavi version “I make my own” (Spiegel and Darmesteter); i.e. I make them
please or to love me (Darmesteter). “I offer myself to” (Harlez). If the root vap of “ufyemi” be
compared with Sanskrit nis vap, its meaning then can be “I dedicate something as gift”.

avy Or if it is taken as an adjective of “Fravashinām”, its meaning may be among the most an-
cient or the “first Fravashīs”.

avz Most firm-solid (Mills and Darmesteter); strongest (Spiegel).

awa The word yāo applies to fravashayō. The original meaning of yāo is “who”.

awb Devoted, anxious (Mills); eager (for good works) (Darmesteter).

awc Good-eyed, i.e. by whose glance good effect can be produced; opposite of evil-eye
(Darmesteter).
acting according to the laws of Ahura Mazda, who (are) immortal (and) righteous. (4) Here we worship the life, conscience, intelligence, soul and fravashi of righteous (men) and (women) of the awd Poryotkaeshas (and) of the first awd acceptors of the religion, who fought with success for righteousness. We worship the soul of the awd bull of good creation (i.e. of Gāvyodād).


(5) We worship the fravashi of the righteous awd Gayomard. We worship here the holiness of the Holy Spitaman and (his) awd Fravashi. We worship the Fravashi of the righteous Kava. We worship the Fravashi of the righteous Isat-vastra (the eldest son) of (the Prophet) Zarathushtra, who fought with triumph for righteousness. (6) Here we worship the life, conscience, intelligence, soul and the fravashi of the righteous (men) and (women) amongst the awd Nabānazdishtas who fought with triumph for righteousness, along with all holy fravashis of the righteous (men) who are departed, of
the righteous\textsuperscript{18} living (men)\textsuperscript{19} (and) of the awi\textsuperscript{progressive}\textsuperscript{23} awmSaoshyants\textsuperscript{24} who will be born hereafter\textsuperscript{21-22}.

(7) Idha\textsuperscript{25} iristanāṁ\textsuperscript{26} urvānō\textsuperscript{27} yazamaide\textsuperscript{28} yāo\textsuperscript{39} ashaonāṁ\textsuperscript{30} fravashayō\textsuperscript{31}. Viṣpanāṁ\textsuperscript{32} ahmya\textsuperscript{33} māne\textsuperscript{34} nabānadvishthanāṁ\textsuperscript{35} para-iristanāṁ\textsuperscript{36} aēthrapaitināṁ\textsuperscript{37} aēthryanāṁ\textsuperscript{38} nārām\textsuperscript{39} nāririnām\textsuperscript{40} idha\textsuperscript{41} ashonāṁ\textsuperscript{42} ashaonināṁ\textsuperscript{43} fravashayō\textsuperscript{44} yazamaide\textsuperscript{45}. (8) Viṣpanāṁ\textsuperscript{46} aēthrapaitināṁ\textsuperscript{47} ashaonāṁ\textsuperscript{48} fravashayō\textsuperscript{49} yazamaide\textsuperscript{50}, viṣpanāṁ\textsuperscript{51} aēthryanāṁ\textsuperscript{52} ashaonāṁ\textsuperscript{53} fravashayō\textsuperscript{54} yazamaide\textsuperscript{55}. Viṣpanāṁ\textsuperscript{56} nārām\textsuperscript{57} ashaonāṁ\textsuperscript{58} fravashayō\textsuperscript{59} yazamaide\textsuperscript{60}. Viṣpanāṁ\textsuperscript{61} nāririnām\textsuperscript{62} ashaonināṁ\textsuperscript{63} fravashayō\textsuperscript{64} yazamaide\textsuperscript{65}.

(7) We worship\textsuperscript{28} here\textsuperscript{25} these souls\textsuperscript{27} of the departed ones\textsuperscript{26} who\textsuperscript{29} belong to the Fravashis\textsuperscript{31} of the holy awm\textsuperscript{ones}\textsuperscript{39}. Here\textsuperscript{41} in this\textsuperscript{33} house\textsuperscript{34} we worship\textsuperscript{25} those fravahis\textsuperscript{44} of the righteous\textsuperscript{42} (men)\textsuperscript{59} and (women) amongst all\textsuperscript{12} the departed\textsuperscript{36}, next of kin\textsuperscript{35}, awm teachers\textsuperscript{37}, disciples\textsuperscript{38}, men\textsuperscript{39} or women\textsuperscript{40}. (8) awpWe worship\textsuperscript{50} the fravahis\textsuperscript{49} of righteous (teachers)\textsuperscript{48} amongst all\textsuperscript{16} teachers\textsuperscript{49}. We worship\textsuperscript{53} the fravahis\textsuperscript{54} of righteous (disciples)\textsuperscript{53} amongst all\textsuperscript{51} disciples\textsuperscript{52}. We worship\textsuperscript{60} the fravahis\textsuperscript{59} of righteous (men)\textsuperscript{58} amongst all\textsuperscript{56} men\textsuperscript{57}. We worship\textsuperscript{65} the fravahis\textsuperscript{64} of righteous (women)\textsuperscript{63} amongst all\textsuperscript{61} women\textsuperscript{62}.

(9) Viṣpanāṁ\textsuperscript{66} aperenāyukanāṁ\textsuperscript{67} dahmō-keretanāṁ\textsuperscript{68} ashaonāṁ\textsuperscript{69} fravashayō\textsuperscript{70} yazamaide\textsuperscript{71}. Ādakhyanāmcha\textsuperscript{72} ashaonāṁ\textsuperscript{63} fravashayō\textsuperscript{74} yazamaide\textsuperscript{75}. Uz-dakhyanāmcha\textsuperscript{76} ashaonāṁ\textsuperscript{77} fravashayō\textsuperscript{78} yazamaide\textsuperscript{79}. (10) Narāmcha\textsuperscript{80} ashaonāṁ\textsuperscript{81} fravashayō\textsuperscript{82} yazamaide\textsuperscript{83}. Nārirināmcha\textsuperscript{84} ashaonināṁ\textsuperscript{85} fravashayō\textsuperscript{86} yazamaide\textsuperscript{87}. Viṣpāṅ\textsuperscript{88} ashāunāṁ\textsuperscript{89} vanguhīş\textsuperscript{90} sūrāo\textsuperscript{91} spentāo\textsuperscript{92} fravashayō\textsuperscript{93} yazamaide\textsuperscript{94}, yāo\textsuperscript{95} hachā\textsuperscript{96} gayā\textsuperscript{97} marethnā\textsuperscript{98} ā\textsuperscript{99} saoshyantā\textsuperscript{100} verethraghnāt\textsuperscript{1}.

(9) We worship\textsuperscript{71} the fravahis\textsuperscript{70} of all\textsuperscript{16} holy aw\textsuperscript{young\textsuperscript{ones}}\textsuperscript{67}, aw\textsuperscript{doing\textsuperscript{pious\textsuperscript{deeds}}\textsuperscript{68}. We worship\textsuperscript{75} the fravahis\textsuperscript{74} of the righteous (people)\textsuperscript{73} among those (who) inhabited in this land\textsuperscript{72}, and outside the land (i.e. in other

\textsuperscript{aw1} Or the promoters (of the world), performers of resurrection, the renovators of the world (Professor Harlez, Mills and Darmesteter).

\textsuperscript{awm For the explanation of “Saoshyants”, see Hom yasht Large, note on paragraph 2.}

\textsuperscript{awn Here we worship the souls of the dead and the Fravashis of the righteous people (Professor Harlez). We worship the souls of the dead which are the fravahis of the righteous (Dr. Spiegel and Reverend Mills). We worship the souls of the dead, the Fravashis of the righteous ones (Professor Darmesteter).}

\textsuperscript{awo Herbad, ervad, i.e. learned or well-versed in the education of the Zoroastrian religion, master of knowledge, teacher of the knowledge of religion, religious teacher.}

\textsuperscript{awp Or alternately:- We worship the fravashis of all righteous teachers. The following sentences may also be translated the same way.}

\textsuperscript{awq Or of children, of infants - minor ones; its antonym is peraneyu = of full age.}

\textsuperscript{awr Begotten of pious parents (Darmesteter).}
KARDĀ TO BE RECITED IN MEMORY OF THE DEPARTED ONES

countries). (10) awt We worship³ the fravashis² of righteous⁸ men⁸⁰ and women⁸⁴. We worship⁴ all⁸ all the excellent⁹⁰, heroic⁹¹, (and) beneficent⁹² fravashis³ of the righteous (people)⁸⁸ which⁹⁵ (are) from Gayomard⁹⁷-⁹⁸ up to⁹⁹ the victoroui⁰⁰ Saoshyant⁰⁰.

(To recite in bāz): awt Humata hūkhta hvarshta; humanashnī, hugavashnī, hukanashnī, in khshnuman ardāfravash bē-rasād, nīrāng pīrozgar bād; khoreh beh dīne Māzdayasnān ravā bād andar hafte keshvar. Nām cheshtī ādar andar kām bād; hasta sheherastān andar (the name of the country in which this Karda is recited should be named) sheherestān porī fīrozī shādī o rāmashnī, ravān khoreh khojasteh avazūn bād avazuntar bād khoreh khojasteh bād; in khshnuman Ardāfravash be-rasād, kerā gāh roz sheherērāhī kheshe yazashne karde hom, darun yashte hom, myazda hamīrānem yō kardehā pa ganjeh Dādār Ahura Mazda rayōmand khorehmand Ameshāspandān be-rasād. Aoj zor nīru tagī amāvandī pīrozgarī in khshnuman Ardāfravash berasād. Az hamā padrafaart bād. Emārā panāhī kerdār nīrī andākhtār, anāi petār dīur avāzāshīr bād, ayāfta khāh bād. Kerā digar myazd hazār mard myazd shāyam sākht emārā kam-ranjtar āsāntar ānī kard yak az mā hazār padrafaart bād. Nām cheshtī anusheh ravān ravānī (the name of the person in whose memory this karda is recited should be taken here) aedar yād bād anusheh ravān ravānī.

Zartosht Spitamān asho farohar aedar yād bād anusheh ravān ravānī. Gushtāspa Shāh Lohorāspa Shāh aedar yād bād anusheh ravān ravānī. Jāmāspa Habub aedar yād bād anusheh ravān ravānī. Ardāe Virāf Ardāfravash aedar yād bād anusheh ravān ravānī. Adarbād Mārāspand aedar yād bād anusheh ravān ravānī. Mubed Shāpur Mubed Sheherērāhī aedar yād bād anusheh ravān ravānī. Mubed Hormazdiār Ervad Rāmyār aedar yād bād anusheh ravān ravānī. Mubed Neryosang Dhaval aedar yād bād anusheh ravān ravānī. Hamā fravash ashoān aedar yād bād anusheh ravān ravānī. Nām cheshtī anusheh ravān ravānī (the name of the person in whose memory this karda is recited should be taken here) Hamā fravash ashoān aedar yād bād; farmāeshne (the name of the person who had ordered this recitation of the Kardāh should be taken) Māzdayasnī berasād.

Hamāfravash ashoān yō kardehā chehārum dehum sīroz sāl roz, az Gayomard andā Soshyos aedar yād bād. Hastān būdān bedān zādān azādān, ādehī uzdehī, dahme nar nārīk avarnāe purnāe, har ke avar in zamīn perī behedīnī gudārān shud ast, hamāfravash ashoān, yō kardehā

awt Its significance is, that we remember with reverence, i.e. worship the Fravashis of righteous persons inhabited in the Iranian city as well as in countries outside Iran.

awt Know that the portion from here up to the rubric “Recite aloud”, being in Pazend, should be recited in bāz - in low tone. For its explanation, see Khorshed Nyāyesh para. 16, end.
از گویمورد و یاد سوسیوس ادار یاد باد. که عیسی زنده و در رستگاری خود، پیامبر عزیز اقوام، در پیروزگاری پیامبر عزیز، من نیاز به درک آورده‌اید و به کارهایی که در مسیر پیروزی پیامبر عزیز، در هر کارهایی که در مسیر پیامبر عزیز ادار یاد باد. به وانه پداران ماداران جاداگان، نیایان فرزندان پیامبر عزیز، در پیروزگاری پیامبر عزیز، در هر کارهایی که در مسیر پیامبر عزیز ادار یاد باد. به وانه پداران ماداران جاداگان، نیایان فرزندان پیامبر عزیز، در هر کارهایی که در مسیر پیامبر عزیز ادار یاد باد.

(Recite aloud): Vispāo fravashayō ashāunām yazamaide; Ashāunām vanguhīsh sūrāo spentāo fravashayō yazamaide. Vīspe ashavanō yazata yazamaide.

(One should recite in Hāvan Gāh or in the Second Hāvan as under):-

Hāvanīm paiti ratūm, Sāvanghaēm viṣīmcha paiti ratūm.

(If the Gāh be Rapithwan, recite as under):-

Rapithwineṃ paiti ratūm, frādat-fshāum zantumemcha paiti ratūm.

(If the Gāh be Uzirin, recite as under):-

Uzyeirineṃ paiti ratūm, frādat-vīrem dakhyumemcha paiti ratūm.

(If the Gāh be Aiwisruthrem, recite as under):-

Aiwisrūthremem aibīgāim paiti ratūm, frādat-vīspām hujyāītim Zarathushtrōtememcha paiti ratūm.

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

Ushahinem paiti ratūm, berejīm nmānimcha paiti ratūm.

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

(To recite in bāz): Hormazd Khodāe awazūnie mardum, mardum
KARDĀ TO BE RECITED IN MEMORY OF THE DEPARTED ONES

sardagān hamā sardagān, hambāyaste vehān, oem behedīn māzdā- yasnān āgāhī āstavānī nekī rasānad aedūn bād. (To recite aloud) Yathā Ahū Vairyō 2.


Ahmāi raēshche; Hazangrem; Jasa me avanghe Mazda; Kefeh Mozd.

A BRIEF AND INFORMATIVE SYNOPSIS OF THE ABOVE MENTIONED PAZEND PORTION TO BE RECITED IN BĀZ — LOW TONE

May this khshnuman (i.e. the ceremonial propitiation) performed with my good thought, good word and good deed reach the Holy Fravashis! (i.e. may this work of invoking the Holy Fravashis be completed properly!) May the glory of the good Mazda-worshipping Religion be current in all the seven regions of the earth! May the victory and happiness attain to the people of this city! And may their souls be pleased! May the pleasure of this ceremony reach the Holy Fravashis! and may it be approved in presence of the Creator Ahura Mazda! May we acquire happiness and peace of life!

May the soul of Awu so and so departed person be remembered here! May the Holy Fravashi of Zarathushtra Spitaman and his revered soul be remembered here! May the revered soul of Isat vāstra, the son of the Prophet Zarathushtra be remembered here! May the revered soul of King Gustāspa, the son of King Lohrāspa be remembered here! May the revered souls of all these, viz. Jāmāspa Habub, Ardāevirāf of Holy Fravashi, Ādarbad Mārespand, Mobed Shāpur Mobed Sheheriār, Mobed Hormazdíār, Ervad Rāmyār, Mobed Neryosang Dhaval, be remembered here! May the soul of so and so departed person be remembered here! May all the Holy Fravashis be remembered here! May the share of meritorious deeds reach so and so, who orders the performance of this ceremony! May the souls of the mother, father, ancestors, children, relatives, etc., be remembered here! May the revered soul of so and so departed person be remembered here! The work of the ceremony is performed by the order of so and so hence may the share of meritorious deeds reach him! May the orderer of that ceremonial work be co-operator in the meritorious deeds of all the faithful ones in the seven regions of the earth! May the day of the ceremony of this soul be happy to the order

Awu For its translation, see Bāz of reciting Ashem Vohu.

Awu Names of persons who have departed and in whose memory the ceremony is performed are taken here - are remembered here.
of that ceremony!

aww In the Gāh (so and so) we worship all the Fravashis of the righteous (people). We worship the good, heroic and beneficent Fravashis of the righteous (people). We worship all the Holy yazatas.

DOĀ TANDAROSTI (IN AVESTA)


(1) May these1 virtues mentioned which5 (are) the satisfaction7 of the righteous6 (people), (their) blessings8, guileless nature9 and thanksgiving10 come11 in to this2 aww3 house! Now12 for this13 village14 may there arise15-17 righteousness16, sovereignty17, aww18 prosperity18, glory19 and anx20 happiness20! (May there be) long enduring predominance21 (or excellence) of this Religion23 of Ahura25 revealed by Zarahushtra26! (2) Now28 from30 this39 clan31 may there arise33 awb34 always35 cattle36! righteousness35, power39 of holy38 man37 and the Law42 of Ahura41.

Explanation:- (May there be eternal increase of cattle in this clan! And may righteousness and strength for performing righteous acts and the Law of Ahura be always current and there may not be disturbance of any kind in them!)

aww The name of the Gāh during which the ceremony is performed is to be taken; e.g. Hāvan, Rapithwan, etc. After the recital is finished in bāz - (in low tone) - the translation occurring in the para of these four lines is to be recited aloud.

awx The entire portion of this Doa Tandarosti (paras 2-7) is taken from yasna HS 60. Moreover the same Avesta is recited also as Aführtagan Dahmān.

awy i.e. in order to give proper protection of wealth, etc., to virtuous and just persons, and in order to defeat wicked persons by destroying them.

awz The meaning of savaschā is benefit, profit and prolific as well.

axa The meanings of khvarenaschā khvāthremchā are “glory and splendour”.

axb The original meaning of asishta is “rapid of all”; its another form is āsishta, (see Hom yasht Large, karda 1, para 15). Prof. Darmesteter explains this word as:- Without name (a + sishta); root syan. From this root Prof. Darmesteter takes paiti syōdūm as “you cut it” (see yasna Hā 48, para 7).
(3) May the good, heroic and beneficent Fravashis of the righteous people bringing with them the means of holiness, as wide as the earth, as extensive as river (and) as exalted as the sun, come in this abode. Explanation: (As to why do the Fravashis come is stated as follows).

For the fulfilment of desires of better (men), for withstanding wicked (men) and for the greater increase of wealth and fame, may the Fravashis come in this abode!

(4) Vainīt ahmi nmān Sraoshā asrūshtīn, ākhśhtīm, rāītītīm, ār miałītītīm, arshukhītīm vākhśhīv mithaokhtem vāchīm, asha drujem. (5) Yatha ahmya Ameshā Spenta Sraoshādha ashyādha paitishā vanghūsh yasnāsca vahmāśca, vohū yasnemcha, vahmemcha, huberetīmcha, ushta-berēfīmcha, vanta-berēfīmcha ādareghā khvābairıyāt. (6) Mā vay īma nmān khvāthra vat khvarenō frazahī; mā khvāthra vaiś ištītīs, mā khvāthra vaiś āsān frazaintī; khvāthrō disyehī paitī asōīshcha vanghūyā dareghem hakhma.

(4) In this house may obedience smite disobedience! May peace smite discord! May generosity smite nigardlines (or avarice for wealth)! May reverence pride! May truth (the true-spoken word) axf smite (the word false-spoken) falsehood axf distorting truth! (5) So that through the Holy Sraošha (yazata) the Bountiful Immortals desire eagerly (or expect eagerly) good yasnās and invocations, good yazishma 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 Ashishvāngh which gives comfort and ease, never leave this house!
DOĀ TANDAROSTI (IN PAZEND)

Ba nāme yazade bakhshāyandehe bakhshāyahgare meherbān.
Yathā Ahū Vairyo 2.

Tan-dorostī1 dēr-zīvāshnīī2 āvāyadī; khorehī4 anghadī5 ašahīdārī6; yazdāne mīnōānī7, yazdāne getānī8, haft Aṃshāspāndānī9 myazda roshanī10 hameī11 berasadī12. In doāyāī13 bādī14, in khoāhāī15 bādī16; hameī17 andar kāsārī18 Zarathushṭī dīnī19 shād bādī20; aedūn bādī21. Yā bārī khodā22! Khodāvande ālamrāī23, hame anjumanrāī24 (here take the name of a person in whose behest the tandarosti is recited). Bā farzandānī24, hazār sālī26 dēr bedārī27, shād bedārī28, tan-dorost bedārī29; aedūn bedārī30. Bar sareī31 arzānīā, sālhāe bēsīāī33 va karanhāe bīshumāī34 bākīī va pāyandeh dārī35; hazārān hazārī36 āfrīnī bādī37, sāl-khozasteh bādī38, roz farrokhi bādī39, māh mubārak bādī40. Chand sālī41, chand rozī42, chand mahī43, bēsīyāī sālīī44 arzānīdārī45, yazashneī46 va nāeshneī49 va rādīī48 va zōr barashneī49. Ašahīdārī-50 avareī51 hamā kāro kerfēhāī52; tandorosti bādī53, nekī bādī54, khūb bādī55; aedūn bādī56, aedūntaraz bādī57, pa yazdān va Aṃshāspāndānī-58 kāmeī59 bādī60. Ashem Vohūī1.

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 Aṃshāspānd9 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 pleased30 (liked or chosen) amongst all17 men18! May it be axtī21!

O God! the Creator! May you keep forever27, cheerful, healthy the axtīLord of this world23, all the assemblies24 (axtī so and so) together with (his) descendants25, axtī may you keep (them) thus30. Over the chieftainship31 of the good (or worthy) men32 may you keep permanent and Lord for many years33 and for boundless axtīperiod34. May there be a thousand36 blessings37! May the year be auspicious38! May the day be fortunate39 (And) may the month be auspicious40! May you keep us worthy45 (in performing) the worship46 and invocation47 and charity48 and in offering libations49 for several years41, several days42, and several months43; for many years44! May you keep righteousness over all actions and meritorious deeds! May there be health and goodness (unto thee)54! May there be excellence (unto thee)55! May it be

axj i.e. May it be so as I pray! Amen!
axk i.e. him who rules over us at present; our King.
axl The name of the person in whose honour the prayer is made should be taken here.
axm i.e. Keep in the manner I bless.
axn The meaning of “karan” is age, a decade, century; it may mean 120 years also.
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so61! May it be axo more so57! May (thy) wish59 be60 in accordance with58 (the wish of) the yazatas and the Ameshâspand58!

Dîn-No Kalamo (in Avesta) - The Zoroastrian Creed (Yasna Hā 12)


(1) I cause1 the daevas2 to perish1.1 confess myself (to be3) a worshipper of (the Creator) Ahura Mazda4, a follower of the religion revealed by the Prophet Zarathushtra5, inimical to (the doctrines of) the daevas6, acting according to the Law of Ahura Mazda7, a praiser of the Holy Immortals8 (and) a worshipper9 of the Holy Immortals10. Unto Ahura Mazda11, the Good12, possessed of goodness13, the Holy14, possessing riches15 (and) Glorious16 do I attribute17 all18 things19 (of the world); because20 whatsoever21 things22 (are) best23 (are all His). Whose24 (i.e. the Creator Ahura Mazda’s) axparîvers25, Righteousness26, the lights (of the sky), splendour27 axh have blended28 with (the infinite) lights (in the sky)29.

(2) Spentām35 Ârmaitīm36 vanguhîm37 verene38; hā39 moī40 astū41. Us gēush42 stuye43 tâyâatchā44 hazang-hatchā45 us mazdayasnanām46 vîsâm47, zyănayaēchā48 vîvâ patchedā49. (3) Frâ manyaēibîyō50 râonghe51 vase-yāitîm52 vase-shēîtim53, yâish54 upairlâyâ zemâ55 gaobîsh56 shyéîntî57. Nemanghâ58 ashât59 uzdâtâ60 paitî avat61 stuye62, noît63 ahmât64 äzyâōînî65, noît66 vîvâpem67 khshâ68 Mâzdayasnish69 aoi70 vîsô71; noît72 astō73, noît74 ushtânâha75 chinmānî76.

(2) I choose38 the good39 (and) beneficent35 axArmaîti36; may she39 be40 mine41! (i.e. I wish that I may get her blessings). I protect by performing prayer (of Ahura Mazda)43 the cattle42 from the thief44 and the robber45 and the villages47 of Mazda-worshippers46 from the damage43 caused by drought49.

(3) I shall praise62 (Ahura Mazda) with axsfervent60 hymns58 through the axo i.e. May my wishes be fulfilled, rather may my wishes be fulfilled more!

axp In Avesta common meaning of gauš, gesh is cattle, “beneficent animal”, but elsewhere corresponding to the Sanskrit equivalent go its meaning is “earth”, as well.

axq For its analogy, see Yasna Hā 31, stanza 7.

axr The meaning of Ārmaiti (= Sanskrit Ārmati) is contemplative manashni, good thought, wisdom, amiable manners and self-restraint or abstinence from sins.

axs The word uzdāta is derived from the root us-dā. Its meaning is to effervesce, to boil; then its
Spiritual Lords\(^5\) in order to grant\(^5\) unto those\(^4\) who live\(^7\) upon this earth\(^5\) axt\(\) possessing property\(^5\) power of moving about at will\(^52\); (and) for the sake of righteousness\(^59\) (i.e. in order that they may live righteously) (so that) hereafter\(^64\) I shall not\(^63\) stand\(^88\) (i.e. I shall not be responsible) (for bringing) damage\(^65\) (and) drought\(^67\) to the villages\(^71\) of the Mazda-worshippers\(^69\); neither axv\(^7\) for the love\(^76\) of (my) body\(^73\) nor\(^74\) for the love of (my) life\(^75\).

(4) Vī daēva\(\)ī\(^77\) aghā\(\)ī\(^78\), avanghū\(\)ī\(^79\), anare\(\)ā\(\)ī\(^80\), akōdā\(\)ī\(^81\) sarem\(^82\) mru\(\)y\(^83\); hātām\(^84\) draojisht\(\)ā\(\)ī\(^85\), hātām\(^86\) paoshisht\(\)ā\(\)ī\(^87\), hātām\(^88\) avanghutem\(\)ā\(\)ī\(^89\). Vī daēva\(\)ī\(^90\), vī daēvavat\(\)ī\(^91\), vī yāt\(\)ū\(\)sh\(^92\), vī yātum\(\)ā\(\)t\(\)ī\(^93\), vī kahyāch\(\)ī\(^94\) hātām\(^95\) ātarā\(\)ī\(^96\), vī maneb\(\)ī\(^97\), vī vache\(\)ī\(^98\), vī shyaothan\(\)ā\(\)ī\(^99\); vī chit\(\)rā\(\)ī\(^100\). Vī zī\(^1\) anā\(^2\) sarem\(^3\) mru\(\)y\(^4\), yathānā\(^5\) dregvat\(\)ā\(^6\) rākhshayanta\(^7\).

(4) I do not accept\(^83\) (or I hate\(^83\)) the chieftainship\(^82\) of the daevas\(^77\), wicked\(^78\), without goodness\(^79\), not going in the straight path\(^80\), (and) evil-knowing\(^81\) (who are) most untruthful\(^85\), filthy\(^87\) (or polluted)\(^97\) (and) wicked\(^89\) among the existing ones\(^88\).

Just as\(^3\) I axv\(^4\) hate\(^5\) the chieftainship\(^6\) of the false\(^6\) (and) tormenting (persons)\(^7\), axv\(^8\) in the same manner\(^9\) I verily\(^10\) hate\(^11\) openly\(^100\) through (my) thought\(^97\), word\(^98\) and actions\(^99\) the chieftainship\(^3\) of the daevas\(^10\) and of those belonging to the daevas\(^91\) (i.e. of those going on the path of the daevas), the wizards\(^92\) and belonging to the wizards\(^93\), of any\(^94\) wicked\(^96\) (man) whatsoever\(^94\) among the existing ones\(^95\).

(5) Athā\(^10\) athā\(^12\) chōīt\(^9\) Ahūrō\(^10\) Mazdaō\(^10\) Zarathushtrē\(^11\) adhā\(^12\) khshayatā\(^13\), vispāsh\(\)ī\(^14\) frashnaēsh\(\)ī\(^15\) vēspēsh\(\)ī\(^16\) hanjamanaēsh\(\)ī\(^17\), yāish\(^18\) aperesaētem\(^19\) Mazdaōscha\(^20\) Zarathushtrāch\(\)ē\(^21\). (6) Athā\(^10\) athā\(^12\) chōīt\(^23\) Zarathushtrō daēva\(\)ī\(^25\) sarem\(^26\) vyāmravētā\(^27\) vēspēsh\(\)ī\(^14\) frash\(\)naēsh\(\)ī\(^15\), vēspēsh\(\)ī\(^16\) hanjamanaēsh\(\)ī\(^17\), yāish\(^18\) aperesaētem\(^19\) Mazdaōscha\(^20\) Zarathushtrāch\(\)ē\(^21\); athā\(^28\) azemchī\(^29\) yē\(^30\) Mazdayasno\(^31\)

religious sense can be like the word in English, “fervent” (the original meaning according to the root of which is “to effervesce, to boil”).

axt Original meaning “with the cattle”. In ancient times the property of the people was in terms of cattle. The word for “money” in English is derived from the word pashu:- Pecuniary, Fee.

axu i.e. Even though harm may reach my body or my life be forfeited, I will not cause damage of any kind whatsoever to the Mazda-worshippers.

axv For its comparison, see yasna Hā 49, Stanza 3. The meaning of Avesta mru (Sanskrit bru) is to “speak”; but when this root is used with different prefixes, its meaning is changed:- e.g. nī- mṛū means “to request”, “to demand”; pāitī- mṛū means “to answer”; “to reply”; ā-mṛū means “to call, to invoke”; vē-mṛū, antare-mṛū means “to adjure, to deny, to forsake, not to accept, to renounce”.

axw The meaning of the word anā which is derived from the Sanskrit e, resembles to Latin idem (= likewise) as an adverb. Generally, anā, anā (Sanskrit anen) is demonstrative pronoun masculine and/or neuter third person singular.
(5-6) When\(^{18}\) during all\(^{19}\) the questions and answers\(^{15}\), during all\(^{16}\) the meetings\(^{17}\) (the Creator) Ahura Mazda\(^{10}\) axy ordered\(^{13}\) (the Prophet) Zarathushtra\(^{11}\) by way of injunction\(^{9}\) (to relinquish the chieftainship of the daevas); (based upon this) the Holy\(^{40}\) Zarathushtra\(^{41}\) assuredly\(^{23}\) renounced\(^{27}\) the chieftainship\(^{26}\) of the daevas\(^{25}\), in the same way\(^{28}\) I\(^{29}\) who\(^{30}\) (am) the Mazda-worshipping\(^{31}\) follower of Zarathushtra\(^{32}\) axy renounce\(^{35}\) their chieftainship\(^{34}\).

(7) Yāvaranaō\(^{41}\) āpō\(^{42}\), yāvaranaō\(^{44}\) urvarō\(^{45}\), yāvaranaō\(^{46}\) gāush\(^{47}\) hudō\(^{48}\), yāvaranaō\(^{49}\) Ahurō Mazdaō\(^{50}\), yē\(^{51}\) gēm\(^{52}\) dadā\(^{53}\), yē\(^{54}\) narem\(^{55}\) ashavanem\(^{56}\); yāvaranō\(^{57}\) as\(^{58}\) Zarathushrō\(^{59}\), yāvaranō\(^{60}\) kavā Vishtāspō\(^{61}\), yāvaranō\(^{62}\) Frashaohtsṛō\(^{63}\) Jāmāspā\(^{64}\); yāvaranō\(^{65}\) kashchit\(^{66}\) saoshyantām\(^{67}\) haithyāvarezmā\(^{68}\) ashāunām\(^{69}\), tā varenāchā\(^{70}\) tkaēshāchā\(^{71}\).

(7) Of what faith\(^{42}\) (are) the waters\(^{43}\), of what faith\(^{46}\) (are) well-created\(^{48}\) cattle; of what faith\(^{49}\) (is) Ahura Mazda\(^{50}\), who\(^{51}\) created\(^{53}\) (this) world\(^{52}\) (and) who\(^{54}\) created\(^{53}\) the holy\(^{55}\) man\(^{55}\); of what faith\(^{57}\) was\(^{59}\) Zarathushtra (the Prophet)\(^{79}\), of what faith\(^{60}\) (was) Kava Vishtaspa\(^{61}\), of what faith (were) axy Farashostara\(^{63}\) and axy Jamsapa\(^{64}\), (and) of what faith\(^{65}\) (has been) any person\(^{66}\) amongst the holy\(^{69}\), truth-working\(^{68}\) (and) beneficent (men); of what faith\(^{70}\) and of that Law\(^{71}\) (am I).

(8) Mazdayasnō ahmi; Mazdayasnō Zarathushrīsh fravaroā āstū-taschā fravaretaschā. Āstuyē humatem manō, āstuyē hukhtem vachō, āstute hvarshtem shyaothnem. (9) Āstuyē daēnām vangūhim Māzdayasnūm, fraspāyaokhedhrām, nidhānaithishem, khvaētvadathām, asha-

\(^{18}\) axx Anāish is a prounon standing for the noun daēvāish.

axy The root *khshi* = Sanskrit *khshi* = to order, to command. If we follow the reading *adhakhshayaeta* according to Dr. Geldner’s Avestan edition, it would mean then “instructed”;

root *dakhsh*, *ā-dakhsh* = Sanskrit *ā-dish*, *upa-dish* = to instruct.

axz In the original Avesta some words of this paragraph are repeated twice (to be more effective):- e.g. “vīpaēshū frashnāēshū; vīpaēshū hanjāmanāēshū, yāish apersaētem Mazdāošchā Zarathushtraschā;” however I have translated these words *Zarathushrō vyamrētā* only once.

aya Yā = Sanskrit yā = what; *varana*, *varena* = faith, belief, creed, a religious doctrine or custom; besides *varana* = Sanskrit *varana* = choice, desire; the original meaning of *yavaranao* is, “of what choice”.

axya *Saoshyantām* - the meaning of this word is, “beneficent to the world” and, “givers of light to men”, i.e. bringing the people from darkness into light and pointing out the divine, moral path. When this word comes in the plural, it is used for the prophets prior to the advent of the Prophet Zarathushtra (viz. Gayamard, Hoshang, Tehmurasp, Faridoon, Kāi Khaosrau, etc.) and when employed in the singular number, it stands for the Saoshyant – the future benefactor.

axyb Farashostara and Jāmāspā were two brothers of the family of Hvova; for further details see my translation of Yasna and Vaspered, Ḥā 12, para 7, and my Avesta dictionary.
A SHORT SYNOPSIS OF DĪN-NO KALAMO (i.e. THE ZOROASTRIAN CREED).

I am the hater and destroyer of all the daevas, and idol-worship. I am the praiser of the Ameshaspands or Holy Immortals and their glorifier. I am the worshipper of the Creator of the entire world who is Omnipotent and Omniscient, Ahura Mazda. I accept to remove the distress and difficulty from the houses of the Mazda-worshipping people and to protect the cattle and beneficent animals from thieves and robbers. I hate to live under the authority of lying and wicked men, and of the sorcerers. I aspire to act in accordance with the religion and custom which the Prophet Holy Zarathushtra, Kava Vishtāspa, Farashostara and Jāmāsp followed, and which other truth-speaking (truthful) righteous men have acted upon. I am a Mazda-worshipper. As a Mazda-worshipping follower of Zarathushtra I like to be the praiser of the Zoroastrian Religion and to keep full faith on that good Religion. I praise good thought, good word and good deed. I praise the good Mazda-worshipping Religion which is, promoting peace and concord, fostering brotherhood and just. The religion of Ahura Mazda revealed by Zarathushtra is the best amongst those religions that are, that shall be hereafter, and I accept it with sincere heart.

DĪN-NO KALAMO, THE ZOROASTRIAN CREED

Razishtayāo¹chistayāo²Mazdadhātayāo³ashaonyāo⁴daenayāo⁵vanghuyāo⁶Māzdayasnoish⁷.

Dīn⁸beh⁹rāst¹⁰vdorost¹¹, ke khodāe¹²barkhalk¹³ferastādeh¹⁴in¹⁵hast¹⁶kē¹⁷Zartosht¹⁸āvordehhast¹⁹; dīn²⁰dīne²¹Zartosht²²,dīne²³Ahuramazda²⁴dādeh²⁵Zartosht²⁶ashaone²⁷AshemVohū¹.

(This Zoroastrian Creed should be recited thrice).

(May there be propitiation) of the just¹ and holy⁴knowledge² created by Ahura Mazda³(i.e. of Religious Education) and of the good⁶Mazda-worshipping⁷Religion⁸!

This¹⁵is¹⁶(the Religion) - the good⁹, the just¹⁰and the perfect¹¹religion⁸ which the Creator Hormazd¹²sent¹⁴for the people of this world¹³and which¹⁷ (the Prophet) Zarathushtra¹⁸(Himself) brought¹⁹. (That) Religion²⁰is the Religion²¹of Zarathushtra²²(and) the Religion²³of Hormazd²⁴, which (the

ayd For the translation of this paragraph, see Jasa Me Avanghe Mazda.
Creator Hormazd) gave\textsuperscript{25} to Holy\textsuperscript{27} Zarathushtra\textsuperscript{26} (for propagating in this world).

\textbf{Explanation:}- (The portion from “razishtayāo” up to “Mazdayasnoish” is taken from the “khshnuman” - propitiatory formula - of Dīn yazata, and it is in Avestan language. The remaining portion from “Dīn beh rāst” up to “Dādeh Zartosht” is in Persian. The Zoroastrian Creed is written in the Avesta Language itself. Better than this is yasna Hā 12; see previous pages).

\textbf{NIRANG TO BE RECITED AFTER THE RECITATION OF NYĀYESH AND YASHT}

Daēnayāo\textsuperscript{1} vanghuyāo\textsuperscript{2} Māzdayasnōish\textsuperscript{3}.

Dīn\textsuperscript{4} beh\textsuperscript{5} rāst\textsuperscript{6} va\textsuperscript{7} dorost\textsuperscript{8}, ke\textsuperscript{9} khodāe\textsuperscript{10} bar\textsuperscript{11} khalk\textsuperscript{12} ferastādeh\textsuperscript{13}, in\textsuperscript{44} hast\textsuperscript{15} kē\textsuperscript{16} Zartosht\textsuperscript{17} āvordeh\textsuperscript{18} hast\textsuperscript{19}; Dīn\textsuperscript{19} dine\textsuperscript{20} Zartosht\textsuperscript{21}, dine\textsuperscript{22} Ahura Mazda\textsuperscript{23}, dādeh\textsuperscript{24} Zartosht\textsuperscript{25}, bīshak\textsuperscript{26} va\textsuperscript{27} bigumān\textsuperscript{28}, rāst\textsuperscript{29} Dīn\textsuperscript{30} Zartosht\textsuperscript{31} Spītamān\textsuperscript{32}. Ac yazdān\textsuperscript{33} badargāhe tō\textsuperscript{34} hazārān hazār\textsuperscript{35}, bivār hazārān hazār\textsuperscript{36} sepā\textsuperscript{37} mikunam\textsuperscript{38}, ke\textsuperscript{39} dar\textsuperscript{40} dine\textsuperscript{41} Zartosht\textsuperscript{42} marā\textsuperscript{43} pedā\textsuperscript{44} bekard\textsuperscript{45}; az\textsuperscript{46} barkate\textsuperscript{47} dine u\textsuperscript{48} man\textsuperscript{49} dar garothmān\textsuperscript{50} yakīn\textsuperscript{51} khāham shud\textsuperscript{52}. Yakīn\textsuperscript{53} khāham\textsuperscript{54} ke, jumlē\textsuperscript{55} baste-kushtiāne\textsuperscript{56} niku-kerdārāne\textsuperscript{57} haft keshvar zamīn\textsuperscript{58}, bā mā\textsuperscript{59} hamā-zōr\textsuperscript{60} bād\textsuperscript{61}. Yak\textsuperscript{62} az mā\textsuperscript{63} shomordan\textsuperscript{64} haft hazār\textsuperscript{65} bād\textsuperscript{66}.

Kabūla\textsuperscript{67} bād\textsuperscript{68} yaksar\textsuperscript{69} puzeshe mā\textsuperscript{70},
Ba dargāha\textsuperscript{71} rasād\textsuperscript{72} āmorzeshe mā\textsuperscript{73}.
Gunāh guzārashne\textsuperscript{74}, kerfēh afzāyashne\textsuperscript{75}, Ashem Vohū\textsuperscript{1}.

(This entire Nirang should be recited thrice.)

(May there be the propitiation) of the good\textsuperscript{7}, Mazda-worshipping\textsuperscript{3} Religion\textsuperscript{1}!!

This\textsuperscript{14} is\textsuperscript{15} (the religion) - good\textsuperscript{5}, true\textsuperscript{6} and perfect\textsuperscript{6} 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\textsuperscript{37} (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{38} millions\textsuperscript{35} and\textsuperscript{avye} crores\textsuperscript{36} of thanks\textsuperscript{37} to Thy doorway\textsuperscript{34} that\textsuperscript{49} 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 go\textsuperscript{51} 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{60} with me\textsuperscript{59} (or the receivers of the shares of

\textit{aye Crore = ten million.}
meritorious deeds\(^{60}\). The appealing\(^{64}\) once\(^{62}\) from us\(^{63}\) may be equivalent\(^{66}\) to a thousand-fold\(^{65}\)!

(O Holy Creator!) our earnest prayer\(^{70}\) (performed for the sake of sin) may be\(^{68}\) fully\(^{69}\) accepted\(^{67}\) by you! (And) may our apology\(^{73}\) reach\(^{72}\) you in your doorway\(^{71}\)!

May our sins be forgiven\(^{74}\)! May our meritorious deeds be on the increase\(^{75}\)!

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:-

1. \(^{ayf}\)Yazad = Worthy of worship.
2. \(^{ayg}\)Harvesp-tavān = Omnipotent.
3. \(^{ayh}\)Harvesp-āgāh = Omniscient.
4. Harvesp-khudā = The Lord of all.
5. Abadah = Without beginning.
6. Abī-anjām = Without end.
7. Bune-stih = The origin of the formation of the world
8. Frākhitan-teh = Broad end of all.
11. Tum-afik = Most innocent.
12. Abarvand = Apart from everyone.
13. Parvandā = Relation with all.
15. Ham-aiyāfah = Comprehensible of all.
16. Ādarō = Most straight, most just.
17. Gīrā = Holding fast all.
20. \(^{ayi}\)Safanā = Increaser.
21. Afzā = Causer of increase. (The Lord of Purity)
22. Nāshā = Reaching all equally.
23. \(^{ayj}\)Parvarā = Nourisher.
24. Iyānah = Protector of the world.

\(^{ayf}\) See yasna Hā 16.1 “Mazishtem yazatem”

\(^{ayg}\) See Gatha Hā 51.17 “Khshayās”

\(^{ayh}\) See Vendidad 19; 20. “Vispō-vidvāo”; Gatha Hā 45.3 “Vīdvāo”; Gatha Hā 46.19 “Vaēdishō”

\(^{ayi}\) See Hormazd yasht para 8 “Dasemō yat ahmi spānō”.

\(^{ayj}\) See Hormazd yasht para 13 “Thrāta nāma ahmi”.
25. Ain-āenah = Not of various kinds.
27. ayl'Khroshīd-tum = Firmest.
28. ayl'Mīnū-tum = Most invisible.
29. Vāsnā = Omnipresent.
30. ayl'Harvastum = All in all.
31. Hu-sepās = Worthy of thanks.
32. Har-hamīd = All good-natured.
33. ayl'Har-nek-fareh = All good auspicious-glory.
34. ayl'Besh-taranā = Remover of affliction.
35. Tarōnīsh = The triumphant
36. An-aoshak = Immortal.
37. An-aoshak = Immortal.
38. Pajoh-dahad = Creator of good nature.
39. ayl'Khvāfar = Beneficent.
40. Afakhshīāēā = Bestower of Love.
41. Abārzhā = Excessive bringer.
42. A-satoh = Undefeated, undistressed.
43. Rakhoh = Independent, carefree.
44. Varun = Protector from evil.
45. ayl'A-farefah = Undeceivable.
46. ayl'Be-farefah = Undeceived.
47. A-dui = Unparalleled.
48. ayl'Kāme-rad = Lord of wishes.
49. Farmān-kām = Only Wish is His Command.
50. Āekh-tan = Without body.
51. ayl'A-faremosh = Unforgettable.
52. ayl'Hamārnā = Taker of accounts.
53. ayl'Sanāeā = Recognizable, worth recognition.
54. A-tars = Fearless.

ayk See yasna Há 1 “Khraozdhishtatheccha”.
ayl See Hormazd yasht para 12 “Mainyushcha ahmi spentōtemō”. AJso Viserped 2, para 4 “Āyese yeshti yim Ahurem Mazdām mainyaom mainyavanām”.
aym See Hormazd yasht para 7 “Pukhdha vispa vohū Mazdadhāta asha-chitra”.
ayn See Hormazd yasht para 14 “Vispa-khwāthra nāma ahmi”.
ayo See Hormazd yasht para 14 “Tbaēshō-taurvāo nāma ahmi”.
ayp See Gatha Há 44, Stanza 5 “Hvāpāō”.
ayq See Hormazd yasht para 14 “Vidavish nāma ahmi”.
ayr See Hormazd yasht para 14 “Adavish nāma ahmi”.
ays See Hormazd yasht para 13 “Ise-khshatrō nāma ahmi”.
ayt See Gatha Há 29.4 “Mazdōo sakhrāe mairishtū”.
ayu See Hormazd Yashth para 8 “Khshvash-dasa hātamarenish” and Gatha Há 32.6 “hātāmāne”.
ayv See Hormazd yasht para 13 “Znāta nāma ahmi”.
55. aywA-Bīsh = Without affliction or torment.
56. Afrazdum = Most exalted.
57. aywHam-chun = Always uniform.
58. aywMīnō-stīh-gar = Creator of the Universe spiritually.
60. Mīnō-nahab = Hidden in the Spirits.
61. Ādar-bād-gar = Air of fire, i.e. transformer into air.
62. Ādar-nam-gar = Water of fire, i.e. transformer into water.
63. Bād-ādar-gar = “Bād”, i.e. transformer of air into fire.
64. Bād-nam-gar = “Bād”, i.e. transformer of air into water.
65. Bād-gel-gar = “Bād”, i.e. transformer of air into earth.
66. Bād-gerad-tum = “Bād”, i.e. transformer of air into Girad”, i.e. gathered.
67. Ādar-kībarīt-tum = Transformer of fire into jewels.
68. Bād-gar-jāe = Doer of “Bād” everywhere.
69. Āb-tum = Creator of most excessive water.
70. Gel-ādar-gar = Transformer of the earth into fire.
71. Gel-vād-gar = Transformer of the earth into air.
72. Gel-nam-gar = Transformer of the earth into water.
73. Gar-gar = The artisan of artisans.
74. Gar-ō-gar = * * *
75. Gar-ā-gar = * * *
76. Gar-ā-gar-gar = * * *
77. A-gar-ā-gar = * * *
78. A-gar-ā-gar-gar = * * *
79. aznA-gumān = Without doubt.
80. A-zamān = Without time.
81. aznA-khuān = Without sleep.
82. Āmasht = Intelligent.
83. aznFshutanā = Eternal protector-increaser.
84. Padmānī = Maintainer of “padmān”, i.e. the golden mean.
85. Fīrozgar = Victorious.
86. Khudāvand = The Lord-Master of the Universe.
87. aznAhur-Mazd = Lord Omniscient.
88. Abarīn-kohun-tavān = Of the most exalted rank in the power of maintaining

ayw See Fravardin yasht para 34 “Ateishtāo” and Gatha Ḩā 29.3 “A-dvaēshō”. Rām yasht para 47 “taeshō-tarō”.

ayx See Gatha Ḩā 31.7 “nuremchi Ahurā hāmō”.

ayy See Vispered 2 para 4 “Mainyāloy stōish ahūmcha ratūmcha”.

azy The meanings of 74-78 are not satisfactorily explained on the basis of philology, hence are not given here. These names should be from the word “gar”, which occurs more than once differently, meaning, “workmanship” or the “power of creatorship”. In other books meanings are found in this way: 74 The bestower of wishes; 75 The creator of man; 76 The creator of the entire creation; 77 The creator of four elements 78 The creator of clusters of the stars.

aza See Gatha Ḩā 31.2 “Ahadvō.”

azb See Vendidad 19, para 20 “Akhvafnō ahi abahghō tūm yō Ahurō Mazdāō”.

azc See Hormazd yasht para 13 “fshumāo nāma ahmi”.

azd See Hormazd yasht para 1 “Peresat Zarathushtrō Ahurem Mazdäm, Ahura Mazda”.
89. **Abarīn-nō-tavān** = Of the most exalted rank in the power of rendering the creations anew

90. **Vaspān** = Attainer to all the creations.
91. **Vaspār** = Bringer of and attainer to all.
92. **azīKhāvar** = Merciful.
93. **azīAhu** = The Lord of the world.
94. **azīAvakhshidār** = The forgiver.
95. **azīDādār** = The just creator.
96. **azīRayōmand** = Full of raē – lustre-splendour.
97. **azīKhorehōmand** = Full of khoreh i.e. glory.
98. **Dāvar** = The just judge.
99. **Kerfegar** = The Lord of meritorious deeds.
100. **azkBokhtār** = The redeemer, Saviour.
101. **azlFrash-gar** = Frashogard”, i.e. the Restorer through the increase of the soul.

**MONĀJĀT to be recited any time.**

(Composed by Dastur Mullan Feroze, son of Mullan Kaus).

(1) **Bar āvor delā daste hājat darāz,**
    *Ba dargāhe bīhājate chāreh-sāz.*

(1) O heart! do thou raise thy needy hands with homage at the doorway of (the Almighty Lord) who is without want and the healer (of all difficulties).

(2) **Do dasti bar āvor ze jānō ze del,**
    *Ke kārī birun nāyad az dastē gel.*

(2) Do thou raise both thy hands in humility by means of thy life and

aze See Fravardin yasht para 32 “Khvāparāo”.
azf See Vispered 2 para 7 “Hvō zī astī Ahumacha ratūmacha yō Ahurō Mazdāo.”
azg See Gatha Hā 31, Stanza 10 “Bakhshhqā”.
azh See Hormazd yasht para 1 “Dātare gaethanām astvaitinām.”
azi See Hormazd yasht para 22 “Raēvantem”.
azj See Hormazd yasht para 22 “Khvarenanguhantem”.
azk See Rām yasht para 47 “Bukhtish nāma ahmi” and Vispered 7 para 3 “Tanvō-baokhtārem”.
azl See Beherām yasht para 28 “Frashōkare”.
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 farāz,  
Sare del bokun tā shavī sar-farāz.

(3) Raise not thy material head but thy head of conscience towards God, so that thou mayest be of exalted rank.

(4) Do dastē del ay abde umīdvār,  
Chū shākhe khezān bar dare haq bar ār.

(4) O man hoping to fulfil the wishes! like the branch of a tree of the season of Autumn, do thou raise both thy hands of conscience at the doorway of God with entreaty.

(5) Ba fasle khezān barg rīzad darakht,  
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 bāpīsh.

(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) Diğer reh dehad sāzo barge navash,  
Dehad jāmeh chū tāzeh kāy Khosrovash.

(7) That Lord bestows upon that tree new leaves and freshness anew and bestows new dress like the King Kaikhosrou.

(8) Pas ay bandeh gāfel nishastan cherāst,  
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?
MONĀJĀT TO BE RECITED ANY TIME.

(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 jumleḥ 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 ġirādam, To ham gar berānī keh bepżiradām.

(14) If Thou wilt deprive me, who will grant me support? If Thou wilt drive me out, who will accept me?

(15) Ketābe siyeh kāriām dar baghal, Furu māndeam hamchū khar dar vahal.

(15) Having the book with notes of my wicked deeds under the arm-pit, I repent like an ass plunged in the mire.

(16) Keh juz tō bar ārad marā zābō gel, Ba ābō gelam dast gīrō mahel.

(16) From the water and the mud, (i.e. from ignorance) who will draw me out (O Merciful Lord!) save Thee? Be Thou Helper unto me for drawing me out of it and do not let me remain therein.

(17) Agar pur-gunāham mane sharmāsār, Ze ehsān baram ābe rehamt bebār.

(17) If shamefully I am replete with sins, do Thou (O God!) sprinkle upon me water of mercy through Thy grace (i.e. have mercy on me).

(18) Agar nātavānī fetad zīre pāy, Chū girād dastash bekhhīzād ze jāy.

(18) If any weak person would fall down and if anyone would help him holding his hands, that person would stand up again.

(19) Man ān nā-tavānām fetādeh asīr, Khodāyā! se rehamt marā dast gīr.

(19) I am that weak, fallen captive of Thine. Therefore, O Lord! mayest
Thou be my helper by showing mercy on me!

**MONĀJĀT IN PRAISE OF THE HOLY CREATOR.**

(1) **azm** Chu āmad ba jumbesh nakhostīn kalam, 
    Ba nāme jehān-āfrīn zad rākam.
(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,**
    **Afīm 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,**
    **Basīr astō sattāre har guneh ayb.**
(5) (The Lord is) the Keeper of news (of all matters) and the Knower of every secret mystery; (He is) the Seer with minuteness and the Concealer (Keeper) of every kind of sin - fault.

(6) **Jehāno zamāno makān jumleh zūst,**
    **Vojūde hamah mumken az fayze āst.**
(6) The world, the epoch, the building - all these are owing to Him; the being of the entire creation is His gift.

(7) **Falak hamchū khālist zāsāre ū,**
    **Buvad shams yak zarreh zanavāre ū.**
(7) In all the creations of that Lord the sky is something like a mole and amongst all the luminaries created by Him the Sun is like an atom.

(8) **Ze hekmat hamahrā padīdār kard,**
    **Basī kudrate khīsh ezhār kard.**
(8) He created the entire world by His Wisdom and thus made known His

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*azm This Monājāt and the Persian couplets in the following Monājāt I have taken from the book entitled Pand-Nāmeh e Mulla Firuz published in the year 1834 A.D.*
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) Ravanāō 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 Omnsicient and unequalled granted man wisdom, knowledge, intelligence, faculty of thinking and religion.

(12) Shahe bīcheğūn dāvare bīhamāl, 
Bapayrāmane ū nagardad zavāl.

(12) (That Lord is) the Sovereign without comparison and the unparalleled judge; around Him destruction never turns up, i.e. He will be for ever till eternity.

MONĀJĀT IN PRAISE OF THE HOLY PROPHET ZARTOSHT

(1) Nabiē bahaq morsele bā ketāb, 
Keh dinash 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 borhānō dīn.

(2) (He is) the Prophet sent by God, the Creator of Life, and the Lord of the miracles, proofs, and Religion.

(3) Shahe aūliā akmale ambiā, 
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) **Zaratosht Asafantamãne guzîn,**
    Keh bâdâ ba ruhash hazâr âfrîn.

(5) Spitaman Zartosht is approved by God, let there be a thousand praises on his soul.

(6) **Fedâyash hamah jäne mä bandegân,**
    Ke âlam tano û buvad hamchû jân.

(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 duniä ze û raushanî shud padîd,**
    Akdhäe makûdra shud kelîd.

(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 rîmanî az jehân dûr kard,**
    Chû khurshîd âlam por az nûr 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 dîne Dâdâre Parvardegär,**
    Namûd û ba khalkânô shud âshkâr.

(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 zalâlat hedâyat namûd,**
    Ba yazdân-parastî badâyat namûd.

(10) The Prophet Zaratosht by getting rid of irreligiousness, deviation from the right path, showed the path of Righteousness and commenced the belief in one God only.

(11) **Harân kas buvad bar rehash bigûmân,**
    Nabînâd ghamî-û-ba hardo jehân.

(11) That person who abides by the path shown by the Prophet without doubt, will never suffer grief in both the worlds.

(12) **Ba dunyä o okbâ shavad ru sufîd,**
    Bar âyad ba del harcheh dârad umûd.

(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 mā bād bar ān shahe asfā.

(14) May there be a thousand salutations and thousand praises from us to the Sovereign of the Righteous (i.e. to the Holy Prophet Zartosht)!

**Farvardin Yasht to be recited along with the Kardāh of “Stum” in the sacred memory of the souls of the departed ones.**


Fravārāne Mazdayasnō Zarathushtrish vīdaēvō Ahura-tkaēshō (Gāh according to the period of the day) frasastayaēcha. Ahurahe Mazdāo raēvatō khvarenanguhatō, Ameshanām Spentanām, ashaonām fravash-nām, ughranām aiwithuranām, paoiryō-tkaēshanām fravashinām, nabānazdistantām fravashinām, khshnaothrahe yasnāichā vahmāichā khshnaothrāichā frasastayaēcha, Yathā Ahū Vairyo zaotā frā-me mrūte, athā ratush ahstāchit hacha frā ashava vīdhvāo mraotī. Ahurem Mazdām raēvantem khvarenanguhantem yazamaide; Ameshā Spentā hukhshathrā hudhāonghō yazamaide.

azn Ashāunām vanguhīsh sūrāo spentāo fravashayō stāomi zhayemī ufyemī. Yazamaide nmānyāo vīṣyāo zantumāo dakhummāo Zarathushtrōtemēnī. (2) Vīspanāmcha āonghām paoiryānām fravashinām idha yazamaide fravashīm avām yām Ahurahe Mazdāo, mazishtāmcha vahishtāmcha sraēshtāmcha, khraozdishtāmcha khrathwishtāmcha hukerepentāmcha, ashtā apanotemāmcha.

(3) Ashāunām vanguhīsh sūrāo spentāo fravashayō yazamaide; yāo Ameshanām Spentanām, khshaetanām vezridīthranām, berezatām aiwyāmanām takhmanām Āhūrīyanām, yōi aithyejanghō ashananō. (4) Paoiryānām tkaēshanām paoiryānām sāsnō-gūshām, idha ashaonām

azn For the translation of the Karda of Stum, see my Khordeh Avesta Ba Maeni, pages 382-391.
ashaonināmcha ahūmcha daēnāmcha baodhascha urvānemcha fravashīmcha yazamaide, yoi ashāi vaonare. Gēush hudhāonghō urvānem yazamaide.


(To recite in bāz) azo Humata hūkhtā hvarshta; humanashnī, hugavashnī, hukunashnī, in khshnūman Arādāfravash berasād, nirang pirozgar bād; khoreh beh dine Māzdayasnān ravā bād andar haft keshvar. Nām Cheshṭīhātar andar kām bād; hāst sheherastān andar (the name of the country in which the Kardāh is recited should be named) Sheherastān, porī firozi shādī o rāmashnī, rāvān khoreh khojasteh avazūn bād, avazūntar bād khoreh khojasteh bād; in khshnūman Arādāfravash berasād, kerā gāh roz sheherīrī khesh yazashne kard-e hom, darun yashte hom, myazda hamīrāenem yō kardēhā pa ganje Dādār Ahura Mazda rayōmand khorehmand Ameshāspandān berasād. Aoj zor nīru taqī amāvandīrī pirozgārī in khshnūman Arādāfravash berasād. Az hamā padīrāftār bād. Emārā paṇāhī keredār nikī andākhītār, anāī petyār dūr avāz-dāṣhītār, ayāftā kahvāh bād. Kerā digar myazda hazār mard myazda shāyam sākht emārā kam-ranjītār āsāntār

azo The portion from here up to “(Recite aloud)” being in Pazend should be recited in bāz (murmur).
ainī kard yak az mā hazār padīraftār bād. Nām Cheshṭī anusheh ravān ravānī (the name of the person in whose memory the kardāh is recited should be taken here) aedar yād bād anusheh ravān ravānī.


Hamāfravāsh ašoān yō kardehā chehārūm dehūm sīrozh sāl rozh, az Gayomard andā Soshyos aedar yād bād. Hastān būdān bedān zādān azādān, ādēhī uzdehī, dahme nar nārīk avarnāe purnāe, har ke avar in zamīn pairī behedīnī gudārūn shud ast, hamāfravāsh ašoān yō kardehā az Gayomard andā Soshyos aedar yād bād. Ašoān fravāsh chirān, fravāsh avarvīzān, fravāsh pīrozgarān, fravāsh poryođakshēn, fravāsh nābānāzdeštēn, fravashe fravashyō, hamā yō kardehā az Gayomard andā Soshyos aedar yād bād. Ravañe pedarān mādarān jadagān nyāgān, farzandān paevandān parastārān nābānāzdeštēn, fravāsh ašoān yō kardehā az Gayomard andā Soshyos aedar yād bād. Hamā ahornān, hamā rathēshērān, hamā vāstryōshān, hamā hutoḵkshān, hamā fravāsh ašoān, hamā yō kardehā az Gayomard andā Soshyos aedar yād bād; hamā fravāsh ašoān hafte keshvar zamīn, arzahe savāhe, fradadaḵsh vidoḵdafsh, vourubaresht vourubaresht, khanīrātha-bāmī, kongadez ašoān varjam kardān ganjmanthīra fravāsh ašoān hamā yō kardehā az Gayomard andā Soshyos aedar yād bād. Gōrje khoreh awazāyād in khshūnām Ardzāfravāsh berasād. Nām cheshṭī anusheh ravān ravānī. (Name of the person in whose memory the kardāh is recited should be taken here) aedar yād bād anusheh ravān ravānī; hamāfravāsh ašoān aedar yād bād; farmāeshne (the name of the person who orders the recitation of the kardāh should be taken) Mazdayasnī berasād. Hamkerfeh hamā vēhāne haft keshvar zamīn berasād. Az hamā gunāh patet pashemānum pa patet hom.

(Recite aloud) Vispāo fravashyō ashāunām yazamaide; ashāunām vanguhīsh sūrāo spentāo fravashyō yazamaide. Vīpe ashavana yazata yazamaide.

(If the Gāh be Hāvan, recite as under):
Hāvanīm paiti ratūm; Sāvanghaēm višimcha paiti ratūm.
(If the Gāh be Rapithwan or Second Hāvan, recite as under):
Rapīthwanem paiti ratūm; frādat-fshāum zantumemcha paiti ratūm.
(If the Gāh be Uzirin, recite as under):
Uzayeirinem paiti ratūm; frādat-vīrem dakhyumemcha paiti ratūm.
(If the Gāh be Aiwisruthrem, recite as under):
Aiwisruthremem aibigām paiti ratūm; frādat-vīspām hujyāīīm
Zarathushtrōtememcha paiti ratūm.
(If the Gāh be Ushahen, recite as under):
Ushahinem paiti ratūm; berejīm nmānīmcha paiti ratūm.
Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaētha ashāt hachā,
yāonghāmcha tānschā tāoschā yazamaide.
(To recite in bāz) Hormazd Khodāe awazūnie mardum, mardum
sardagān hamā sardagān, hambāyaste vehān, oem behedin māzdā-
yasnān āgāhī āstavānī nekī rasānad aedūn bād. (To recite aloud) Yathā
Ahū Vairyā 2.
Yasnemcha vahmemcha aojascha zavarecha āfrināmi, Ahurahe
Mazdāo raēvatō khvarenanguhatō, Ameshanām Spentanām, ashonām
fravashinām ughranām aiwithūranām, paoiryō-tkaeshanām
fravashinām, nabānazdishtanām fravashinām. Ashem Vohū 3.
Fravarāne Mazdayasnō Zarathushtrish vidaevō Ahura-tkaeshō (Gāh
according to the period of the day) frasastayaēcha. Ashāunam
fravashinām ughranām aiwithūranām paoiryō-tkaeshanām
fravashinām nabānazdishtanām fravashinām, khshnaothra yasnāīcha
vahmāīcha khshnaothrāīcha frasastayaēcha, yathā Ahū Vairyō zaotā
frāme mrūte, athā ratush ashāchte hacha frā ashava vidhvāo mraotu.
(To recite in bāz) Hormazd Khodāe awazūnie mardum, mardum
sardagān hamā sardagān, hambāyaste vehān, oem behedin māzdā-
yasnān āgāhī āstavānī nekī rasānad aedūn bād. (To recite aloud) Yathā
Ahū Vairyā 2; yasnemcha vahmemcha aojascha zavarecha āfrināmi ashonām
fravashinām ughranām aiwithūranām paoiryō-
tkaeshanām fravashinām, nabānazdishtanām fravashinām; Ashem
Vohū 1.
Ahmāi raēshcha; Hazangrem; Jasa me avanghe Mazda; Kerfēh
Mozda.
THE FAMOUS KARDĀH OF YĀTU ZĪ ZARATHUSHTRA OF THE HAFTAN YASHT.

azp (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 Zarathushtra¹ the wizard¹ resembling a daeva-like⁵ man⁶ should indeed² be smitten⁴. O Spītama¹⁰ Zarathushtra¹¹! Just as¹⁸ one would succeed in the power¹⁹ of these²⁰ sacred-verses²¹, (in the same way) one would surely⁹ kill¹⁴ all¹² the drujas¹³ of the house⁸, nay would destroy¹⁷ them all¹⁵. Who¹ (is such)?

(12) This²², (duj) takes the control²⁶ of thy²⁵ body²⁵; and owing to total³⁴ disobedience³⁵ smites³⁰ thy²⁸ āṭhavan-priest²⁹ - as well as the warrior³³, through the agency of the force³⁷ of the destroyers³⁶.

(He is the man desired in the above-mentioned paragraph 11) who²⁸ against anyone whatsoever of the enemies⁴⁰ (acts) as a shield⁴¹ for them⁴² (i.e. for the priest and the warrior) - (it is they) who⁴² (are) the seven⁴³ Amēshāspand⁴⁴-⁴⁵ wise and true rulers (good-ruling⁴⁶ and good wisdom⁴⁷) (who) afford⁴⁰ (protection of their influences). We are in tune⁵⁵ with the Mazda-worshiping⁵⁰ Religion⁵⁹ and with the holy⁵⁴ water⁵² created by Mazda¹ like the shape of a horse⁵¹.

(13) For my sake⁵⁸ Zarathushtra condemned⁶¹ ātare⁵⁶-gunāh (sins of commission) and “vītare⁵⁷- gunāh” (sins of omission), (nay for my sake⁶⁰ vītare-gunāh⁵⁹” (sins of omission); on account of me too⁶⁵ Zarathushtra⁶⁹.

azp Translator’s Note: The rest of the text were not translated and explained by Ervad Kavasji E. Kanga. These are translated by Ervad Phiroze Masani.
condemned “ātare-gunāh” (sins of omission), and “vitare-gunāh” (sins of omission), nay for my sake alone – “vitare-gunāh” (sins of omission); which (sins) (are) 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 Mazda-worshipping religion related to increases hundredfold and hundred times, continuously and even continuously.

(In the same way, word by word translation of Kardāh 19, paragraph 59, of Behram yasht is given below.)

(59) Verethraghnem Ahuradhātem yazamaide. Asā nem sighūire chithrem abare Ahurō puthrō puthrōonghō baēvare-patayō, amavaās verethrava nāma, verethrava ās amava nāma.

(59) We praise Beheram (yazata) created by Ahura Mazda. May Ahura Mazda grant me a sharp Chithra, i.e. the seed weapon - (so that) there may arise progeny and children possessed of ten thousand times authority, - (who) must be courageous and victorious.

azq JHP note: Masani was a proponent of the “Khshnoomist” movement, considered heterodox by many. His explanation reflects those teachings: (Explanation of Ervad Masani as regards the above-mentioned Kardāh). This Kardāh which is known as “Yātu zi Zarthushtra” should be recited seven times. In the Zoroastrian Religion is explained the Law of Vibrations producing efficacious effects of the recital of the Holy Spells and according to this Law of Vibrations the effect of this Kardāh is most powerful and beneficial. Specifically, this Kardāh is regarded as most efficacious for resisting against the magic of any person like “yātu”, “black magician”. Owing to the entire “Fshushō-mānthra” embodied in it, a lucid interpretation cannot be easily comprehended by us by translating it word by word. But the explanation of this Kardāh in short is this: When the force of wickedness comes against that person who is most advanced in spirituality, and who belongs to the position of either “āthravan” or “Rathaeshtār”, owing to the law of dualism, then, the “Stot” pertaining to seven Ameshāspand within the “Kehrpa” or the astral body provide protection against it; i.e. If the Holy Spells which have been included into this Kardāh are recited continuously, there will be the defence of the “Kehrpa” of the person highly advanced in spirituality. Many mysterious matters, especially “ā-tare” are embodied in this Karda; i.e. an attitude inclining more to sins of commission, known as “freh-būtīh” 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-būtīh” 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 “Kardāh” is most exalted and excellent. It will be helpful in maintaining the proportion of righteousness within the reciter.