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
TRANS literal
AND
TRANSLATED INTO ENGLISH
With Copious Explanatory Notes
Prepared by
Prof. Ervad MANECK FURDOONJI KANGA M.A.
from the Gujarati original
Khordeh-Avestā-Bā-Māyeni
of
Ervad KAVASJI EDULJI KANGA.
(first Edition published in 1880
and Thirteenth edition in 1976.)
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FOREWORD

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

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

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

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

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

Bombay,
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 170,000 times – a staggering amount in view of the small number of practising Zoroastrians.

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

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

JHP, avesta.org

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, Visered, Vendidad, and the Yasht Literature. For instance, the Atash Nyāyesh is taken from Yasna Chapter 62, and the Āvān Ardisur Nyāyesh is taken from Yasna Chapter 65, and so on.

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

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

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

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

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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 Khorđeh 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, inasmuch as the Parsees look upon Ervad 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 Ervad 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.

NAVRÖJI PESHTONJI KAVASJI KANGA. BOMBAY, August 1936.

PREFACE TO THE FIFTH EDITION.

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

KAVASJI EDALJI KANGA. BOMBAY, February, 1902.

PREFACE TO THE FOURTH EDITION.

This, the fourth edition of my *Khordeh Avesta* has been enlarged by the addition of two new Yashts, viz. *Khordesh* 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.

K AVASJI 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.

K AVASJI 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.

K AVASJI 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

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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 Ervod Muncherji Shapoorji Vachha. (3) Aban Yasht, translated by Ervad Tehmulji Dinshaw Ankleshvaria.
Pazend text, and the text composed at a later period. (3) Special care is taken to point out the passages taken from the Yasna, Vispered and Vendidad. (4) Pazend passages are, as far as practicable, compared with their corresponding Zend passages. (5) Subjects cursorily treated in the Khordeh Avesta, but discussed at great length elsewhere, are here amplified with fuller information from 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.)
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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.
A note on the Reading and the Pronunciation of the Avesta

A as in English “but”
Ā “ “ “ father”
a “ “ “ but”
ā “ “ “ father”
e “ “ “ mate”
ē “ “ “ mate” but somewhat prolonged
i “ “ “ pin”
ī “ “ “ machine” but somewhat prolonged

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.
Ashem Vohū

Translation: Righteousness¹ is the best² good (and it) is happiness.³ Happiness⁴ is to him⁵ who⁶ (is) righteous⁷ for the sake of the best⁸ righteousness.⁹

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.⁶ It is mentioned in it that one recital of Ashem Vohu recited with proper comprehension should be truly regarded as worth ten thousand recitals on other occasions, when a person waking up and rising up from sleep recites Ashem Vohu by relinquishing all wicked thoughts from the mind. Its significance is this that in the early morning while getting up from sleep one should acquire truth-Righteousness, and holding fast to it should carry on his daily affairs and business. It is futile to recite Ashem Vohu on one hand and to utter falsehood and deceive on the other hand. One must act according to it after reciting it. Moreover in the very same Nask another fact is mentioned that one recital of Ashem Vohū is worth the entire region Khvaniratha, which is the greatest and most excellent amongst the Seven Regions of the Earth. When a person at the end of life recites one Ashem Vohu prayer sincerely, he forsakes all wicked thoughts from his mind.

b These two prayers Ashem Vohu and Yathā Ahū Vairyō are pre-Zarathushtra in age and are the sacred Verses of the Creator Hormazd Himself. (See Yasna Hā XIX, paras 1-4 and 14; Yasna Hā XX.3). Yenghe Hātām is the sacred Verse of the Prophet Zarathushtra (See Yasna Hā XXI, para 1). These three well-known prayers are adored with their specific names. Yasna Hā XIX is an Avestan Commentary on the Yathā Ahu Vairyō; Yasna Hā XX gives the Commentary on Ashem Vohu and Yasna Hā XXI gives the Commentary of the Yenghe Hātām. These three Hā- 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 will, so does the 'Dastur' (acts according to his own will). The gift of Vohu-manah (i.e. Good mind) is for those working for Hormazd of this world; he who constitutes himself to the protector (or the nourisher) of the poor (accepts) the sovereign rule (of the entire world) (as it were) of Hormazd.

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

Nirang-i-Gomez mālidan

Shekasteh Shekasteh Sheytān, Ahriman gajasteh kār o kerdār, na rasad gajasteh kār o kerdār; Si-o-sē Ameshāspand dādār

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

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

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

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

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

i The Latin and English equivalent for Avesta word Vāstār is Pastor.
Hormazd\textsuperscript{12} pirozgar\textsuperscript{13} pāk;\textsuperscript{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 Satan\textsuperscript{3} (be) defeated\textsuperscript{1} and destroyed\textsuperscript{2}! (may) the works and workers\textsuperscript{6} of Ahriman\textsuperscript{4} the accursed (be) destroyed\textsuperscript{5}! may not works and workers\textsuperscript{9} of (that) accursed (Ahriman)\textsuperscript{8} reach\textsuperscript{7} (me)! Thirty-three Holy Immortals (Ameshaspands)\textsuperscript{11} and the Creator Hormazd\textsuperscript{12} are victorious\textsuperscript{18} and holy.\textsuperscript{14}

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

Kem-nā-Mazda

1Kem\textsuperscript{1}-nā\textsuperscript{2} Mazdā,\textsuperscript{3} mavaite\textsuperscript{4} pāyum\textsuperscript{5} dadāt,\textsuperscript{6} hyat\textsuperscript{7} mā\textsuperscript{8} dregvāo\textsuperscript{9} didareshatā\textsuperscript{10} aenanghe\textsuperscript{11} anyem\textsuperscript{12} thwahmāt\textsuperscript{13} āthraschā\textsuperscript{14} manang- haschā,\textsuperscript{15} yayāo\textsuperscript{16} shyaothnāish\textsuperscript{17} ashem\textsuperscript{18} thraoshtā\textsuperscript{19} Ahurā,\textsuperscript{20} tām\textsuperscript{21} mōi\textsuperscript{22} dāstvām\textsuperscript{23} daenayāi\textsuperscript{24} frāvaochā\textsuperscript{25}.

Kē\textsuperscript{26} verethrem\textsuperscript{27}-Jā\textsuperscript{28} thwā\textsuperscript{29} pōi\textsuperscript{30} senghā\textsuperscript{31} yōi\textsuperscript{32} henti\textsuperscript{33} chithrā\textsuperscript{34} mōi\textsuperscript{35} dām\textsuperscript{36} ahumbish\textsuperscript{37} ratūm\textsuperscript{38} chizhdi,\textsuperscript{39} at\textsuperscript{40} hōi\textsuperscript{41} vohu\textsuperscript{42} seraoshō\textsuperscript{43} jantu\textsuperscript{44} mananghā,\textsuperscript{45} Mazdā\textsuperscript{46} ahmāi\textsuperscript{47} yahmāi\textsuperscript{48} vashi\textsuperscript{49} kahmāi-chit.\textsuperscript{50}

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


O Hormazd and Spenta Ārmaiti! protect us from the envious ones. (from here) Perish thou, O devilish Druj, perish thou, O devil’s spawn; perish thou, O (evil) sown by the daevas, O follower of devil’s law; disappear utterly, vanish and entirely perish, in the North, (so that) corporeal settlements of righteousness (may) not be destroyed. Homage (be) unto right thought and prosperity!

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

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

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

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

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

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

9Hormazd1 Khodāy2 ahereman3 awādashān4 dūr avāz-dāståhrâ;5 zad6 shekasteh7 bād,8 ahereman,9 devān10 darujān,11 jāduān12 darvandān13 kikān14 karafān15 sāstārān,16 gunehgārān17 āshmoghān18 darvandān19 dushmanān20 friyān21 zad22 shekasteh23 bād,24 Dushpādāshāhān25 awādashān26 bād;27 dushmanān28 satoh29 bād;30 dushmanān31 awadashan32 bād.33 Hormazd Khodāy34 az hamā gunāh35 patet pashmānnum,36 az37 harvastīn38 dushmata39 duzukhta40 duzvarshta,41 mem42 pa getī43 manid,44 oim goft45 oim kard,46 oim jast,47 oim būn būd ested,48 az ān gunāh49 manashnī50 gavashnī51 kunashnī,52 tanī53 ravānī,54 getī55 mīnoānī,56 okhe57 'awākhsh pashmān58, pa sē gavashnī59 pa patet hom.60


Translation: Dādār Hormazd1 (is) the Lord2 (of the entire Universe) (and) keeps the ‘withholder and keeper at a distance’3 of the wicked and powerless4 Ahriman,3 May (that Ahriman) be smitten6 and defeated!7 May24 (all these) Ahriman,9 daevas,10 drujas,12 sorcerers,12 wicked ones,13 ‘Kiks,14 Karaps,15 tyrants,16 sinners,17 ‘āshmoghs,18 impious ones,19 enemies,20 witches21 be smitten22 and defeated23! May33 the wicked rulers25 cease to exist! May the enemies36 be confounded! May the enemies be non-existent and perish.32

O Lord Hormazd!34 I am in renunciation36 of, and desist from, all sins: wicked thoughts59 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) body,53

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

r There is a custom amongst some of our Zoroastrians to utter “awākhsh Pashmān” 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 “awādashān” 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 Kaōyām and Karafnāmcha; see Hormazd Yasht, para 10.

u Āshmog, i.e. distorters of truth and expounders of falsehood. For it there is an Avesta word Ashemaogha; see Ardibehesht Yasht para 7.
soul,\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\textsuperscript{63} of Angra Mainyu 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.

\textbf{Jasa me avanghe Mazda}

\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.

\textsuperscript{a} Jasa me\textsuperscript{2} avanghe\textsuperscript{3} Mazda\textsuperscript{4} Mazdayasnō\textsuperscript{5} ahmi\textsuperscript{6} mazdayasnō\textsuperscript{7} Zarathushtrish\textsuperscript{8} fravarāne\textsuperscript{9} astūtaschā\textsuperscript{10} fravaretaschā\textsuperscript{11} Āstuye\textsuperscript{12} humatem\textsuperscript{13} manō,\textsuperscript{14} āstuye\textsuperscript{15} hūktem\textsuperscript{16} vachō,\textsuperscript{17} āstuye\textsuperscript{18} hvarshtem\textsuperscript{19} shyaothnem.\textsuperscript{20} Āstuye\textsuperscript{21} daēnām\textsuperscript{22} vanghuhīm\textsuperscript{23} māzdayasnīm\textsuperscript{24} fraspāyaokhdedhrām,\textsuperscript{25} nidhāsnaithishem,\textsuperscript{26} Khavaētathām\textsuperscript{27} ashaonīm,\textsuperscript{28} yā\textsuperscript{29} hāitināmchā,\textsuperscript{30} būshyeintināmchā\textsuperscript{31} mazishtācha,\textsuperscript{32} vahishtāchā,\textsuperscript{33} sraēshtāchā,\textsuperscript{34} yā\textsuperscript{35} āhūirish\textsuperscript{36} zarathushtrish.\textsuperscript{37} Ahurāi Mazdāi\textsuperscript{38} vispā\textsuperscript{39} vohu\textsuperscript{40} chinahmi.\textsuperscript{41} Aeshā\textsuperscript{42} astī\textsuperscript{43} daēnayāo\textsuperscript{44} māzdayasnoish\textsuperscript{45} āstūistish.\textsuperscript{46} Ashem Vohū 1.

\textbf{Translation}: O Creator Hormazd!\textsuperscript{4} 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 Mazda-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{35} is the religion of Ahura\textsuperscript{36} revealed-by-Zarathushtra.\textsuperscript{37}
I acknowledge all good (things) which are from Hormazd. Such is the praise of the religion of Mazda-worship.

Explanation: Some essential features of the Mazda-worshipping Religion are noticed from the above passage. Besides this, many other excellent features of this pure religion we find in Vendidad, Yazishna and 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

1 Ba nāme yazade, 2 bakhshāyandeh 3 bakhshāyeshgare 4 Hormazd 5 Khodāy 6 ithā 7 āt 8 Yazamaide 9 Ahurem 10 Mazdām 10 ye 11 gāmchā 12 ashemchā 13 dār 14 apaschā 15 dāt 16 urvarāoschā 17 vanguhīsh 18 raochāoschā 19 dāt 20 būmīmchā 21 vīspāchā 22 vohū 23 Ashem Vohū 3.

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


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

‘Guneh 1 Shekasteh 2 Sad hazār-bār 3 Yathā Ahū Vairyō 1.

x The portion of this Bāz for saying Grace from the beginning up to Ahura Mazda Khodāe is in Pazend language and the portion from “ithā āt yazamaide” up to “Vīspāchā vohū” 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
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 anyadachā ayeyāmāñāmchā mahī mahī aibā- jatārō naēnāēstārō, yathanā, vohunām, mahī, (to be recited twice)

Just as (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.

Hukhshathrōtemāi bāt khshathrem, ahmat hyat aibidademahīchā, chishmahīchā, hyānmahīchā hyat mazdāi ahurāi, ashāichā (to be recited three times).

(Yathā Ahū Vairyō 4.

(May there) verily (be) sovereignty for the best ruler! We devote our mind to (or engage ourselves in the service of) Hormazd who is the Best Righteousness. We acknowledge (Him) (and) regard (Him) as our own.

Ahunem Vairīm yazamaide, ashem vahishtem Sraēshtem ameshem spentem yazamaide, yenghe hātam äat yesne paiti vanghō, Mazdāo Ahurō vaēthā ashāhachā yāonghāmchā tānschā tāoschā yazamaide, Ashem Vohū 1.

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.

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.

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

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

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

ad This entire para occurs at the end of Yasna Hā 18 and Yasna Hā 27.
Five Gāhs to be recited separately

a(During Hāvan Gāh)

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

a(During Rapithwan Gāh)

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

(During Uzirin Gāh)

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

(During Aiwisruthrem Gāh)

Aiwisrūthremai aibigayāi ashaone ashahe rathwe, yasnāicha vahmāicha khshnaothrāicha frasastayaēcha. Frādat-vispām hujyāitee zara-thushtromēicha ashaone ashahe rathwe, yasnāicha vahmāicha khshnaothrāicha frasastayaēcha.

(During Ushahen Gāh)

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

Srosh Bāz

agKhshnaothra1 Ahurahe Mazdāo2 Ashem Vohū 1.

Pa nāme1 yazdān2 Hormazd3 Khodāe4 awazūnī,5 gorje6 khoreh7 awazāyād,8 Sarosh9 ashō,10 tagi,11 tan-farmān,12 shekaftzin,13 zin-awazār,14 sālāre dāmāne Ahura Mazda15 be-rasād.16 Az hamā gunāh17

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

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

ag The portion from “pa nāme yazdān” up to “pa patet hom” is in Pazend language. Similarly it is to be understood in every Niyāyesh and Yasht.
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 have been committed through me (and ) which have been originated by me (all these sins mentioned above) relating to thought, relating to word and relating to deed, pertaining to (my own) body, pertaining to (my own) soul, pertaining to this world, pertaining to the world beyond, all these sins, O Hormazd! I discard and keep myself away (and) with the three words (i.e. good thought, good word and good deed) I repent.

ah "Fravarâne Mazdayasnô Zarathushtrish Vidaēvô Ahuratkaeshô" 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 Gilân and Mázandarân, 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
Mazda\textsuperscript{47} (Gāh according to the period of the day) for the worship, veneration,\textsuperscript{56} propitiation,\textsuperscript{57} and glorification,\textsuperscript{58} with propitiatory formula\textsuperscript{54} (Khshnumān) of Srosh\textsuperscript{43} the holy,\textsuperscript{49} powerful,\textsuperscript{50} word-incarnate,\textsuperscript{51} of infuriate weapon\textsuperscript{52} (for smiting the daevas) and according to the law of Ahura let the Zaotar\textsuperscript{60} (officiating priest\textsuperscript{60}) recite\textsuperscript{62} to me\textsuperscript{61} the (the excellences of the sacred verses) of Yathā Ahū Vairyō for propitiation\textsuperscript{54} (of the Creator Hormazd) (in so and so Gāh) for the worship\textsuperscript{55} of Srosh yazad\textsuperscript{48} the holy,\textsuperscript{49} the powerful,\textsuperscript{50} word-incarnate\textsuperscript{51} (for smiting the daevas), mighty-speared\textsuperscript{52} (and) acting according to the Law of Ahura Mazda,\textsuperscript{53} for (his) praise,\textsuperscript{56} for (his) propitiation\textsuperscript{54} (and) for (his) glorification.\textsuperscript{57} Let (Rāspi the assistant priest who is) righteous\textsuperscript{64} and learned\textsuperscript{65} recite\textsuperscript{66} (the excellences of such verses) “athā ratush ashāt-chit hacha.”\textsuperscript{63}

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

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

We praise Sraoshā\textsuperscript{66} the Holy,\textsuperscript{67} the beautiful,\textsuperscript{68} the victorious,\textsuperscript{69} bringing-prosperity-to the-world,\textsuperscript{70} the Righteous one,\textsuperscript{71} the Lord\textsuperscript{73} of Righteousness,\textsuperscript{72} Ahunavar\textsuperscript{75} protects\textsuperscript{77} the body.\textsuperscript{76}

**Explanation:** The significance of Ahunavar. To understand the verse of Yathā Ahū Vairyō. By remembering the Creator Hormazd, by keeping full faith in the verse of Ahunavar, by chanting and reciting it properly, we become powerful and to some extent we get strength to avoid the difficulty or impending calamity. Regarding the efficacious excellence of Ahunavar we get some explanation from the beginning portion of Vendidad XIX fargard and from the first Kardāh of Srosh Yasht Hādhokt. In the Vendidad fargard XIX it is stated that when Ahriman and the entire army of daevas and drujas came to kill the holy Zarathushtra, amongst the remedies applied by the holy 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”.

\textit{aj Frā...mrute also means speak loudly, speak in a loud tone.}
prophet in order to destroy them, the foremost was that he recited and chanted aloud the most powerful verse of Ahunavar. Besides, some Zoroastrians while commencing any work or during any calamity say, “Athā thy help”, “athā” is originally “Yathā” and “Yathā” is the first word of “Yathā Ahū Vairyō”.

**Kēm na Mazdā (to be recited in full) Yathā Ahū Vairyō 2;**

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

**AHMĀI RAĒSHCHA**


Translation: (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**

Hazanghrem baēshazanām, bāevare baēshazanām; Hazanghrem baēshazanām, baēvare baēshazanām, Hazanghrem

ak For the Avesta text and translation of Kēm Nā Mazdā.
al The portion from the beginning up to “vispō khvāthrem” of these benedictions is taken from yasna Hā 68:11 and the words, “atha jamyāt yatha āfrināmī” are taken from the last part of para 8 of “Afrin i Paighāmbar Zartosht”.
am Its explanation is given after the translation of the passage “ahurānish ahurāhe” at the end of Khorsched Niyāyish.
an “Zor” i.e. a thing that is offered in sacred service or religious ceremony, an offering, as milk, water, food, fruits, etc.
ao The portion of Hazanghrem is found in yasna Hā 68.15.
baēshazanām,¹⁰ baēvare¹¹ baēshazanām.¹²

Ashem Vohū 1.

Translation: (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 verethraghahe,¹⁶ ahuradhātahe,¹⁷ vanaintyāoscha uparatātō¹⁸ rāmanō¹⁹khvāstrate,²⁰ vayaosh²¹ uparō-kairyche²² taradhātē²³ anyāish²⁴ dāmān,²⁵ aētat²⁶ te²⁷ vayō²⁸ yat²⁹ te³⁰ asti³¹ spentō-mainyaom³² thwāshahe³³ khvadhātahe,³⁴ zrvānahe³⁵ akaranahe,³⁶ zrvānahe³⁷ dareghō-khvdhātahe. Ashem Vohū 1.

Translation: O Hormazd! Come¹ unto my² help.³ Of the well-shapen (and) beautiful Ama⁶ (yazata of strength), of Behram yazad¹⁶ created by Ahura,¹⁷ of Vanainti Uparatāt¹⁸ (i.e. the yazata presiding over victorious ascendency), of Mino Rām,¹⁹ giver of taste of food,²⁰ of "Vāy yazad²¹ working-on-high,²² (who is) created superior to other creations - (may the help of all of them reach me through you, O Hormazd. O Vay yazad²² (get me the help) of thy²⁰ (wind) which²⁰ is²¹ pertaining to the Beneficent Spirit²². Of the sky²³ taking course according to the Law of nature,²⁴ of the Endless²⁵ Time,²⁶ of the Time²⁷ Ordained for a long period²⁸ (may the help of these all reach me, O! Hormazd).

**KERFEH MOZD**

"ar Kerfeh mozdí gunāh guzāreshnerā² kunam,³ ashahi⁴ ravān⁵ dushāramrā⁶ ham kerfeh⁶ hamā vehāne⁷ haft-keshvar zamīn,⁸ zamīn-pahanā,⁹ rud-drāna,¹⁰ khoshid bílā,¹¹ bundehād¹² be-rasād;¹³ asho bed¹⁵ der-zī,¹⁶ Atha¹⁷ Jamyät¹⁸ yatha¹⁹ āfriņāmī.²⁰ Ashem Vohū 1.

For the expiation of sins² I obtain³ the reward of meritorious deeds¹, and for the sake of the love of⁵ the soul⁵, may complete¹² righteousness⁴ reach¹³ all the doers of good deeds⁶ and all the faithful⁷ (residing) on the seven

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 khvāstrate” 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 jamyät yatha āfriņāmī” are in Avestan language and as mentioned earlier are taken from “āfriṅ i Paighāmar Zartosht”. para 8.
regions of the earth⁸, - as wide as the earth⁹, as long as the river¹⁰ and as high as the Sun¹¹ as! May there be¹⁵ long life¹⁶ of the righteous (man).¹ May it be¹⁸ so¹⁷ as¹⁹ I pray²⁰ (i.e. may my greetings be fulfilled!).

HOSHBĀM

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

Atha¹ imān² vach³ drenjayōish;⁴ yōi⁵ anghen⁶ vārethraghnyōtemachat⁷ baēshazyōtemachat⁸ pancha⁹ ahuna vairya¹⁰ frasrāvayōish.¹¹ Yathā Ahū Vairyō 5: Ahunem-vairīm¹² tanūm¹³ avpāitī,¹⁴ ahunem-vairīm¹⁵ tanūm¹⁶ pāitī;¹⁷ ahunem-vairīm¹⁸ tanūm¹⁹ pāitī.²⁰ Yathā Ahū Vairyō 1; Kēm nā Mazdā (to be recited fully); Ashem vohu 1;

Yathā Ahū Vairyō 21, Ashem Vohu 12.

Nemase-te²¹ hushbāmi,²² nemase-te²³ hushbāmi²⁴ nemase-te²⁵ hushbāmi.²⁶ aw aētat dim²⁸ višpanām²⁹ mazishtem³⁰ dazdyāi,³¹ ahūmcha³² ratūmcha³³ yim³⁴ ahurem mazdām,³⁵ snatha³⁶ anghrahe mainyēush³⁷ dravatō,³⁸ snathai³⁹ āēshmahe⁴⁰ khvaredraosh,⁴¹ snatha⁴² māzainyanām⁴³ daēvanām,⁴⁴ snatha⁴⁵ višpanām⁴⁶ daēvanām,⁴⁷ varenyāmchā⁴⁸ dravatām⁴⁹ (to be recited in bāz or low tone) shekastehe⁵⁰ ghanāmenyō,⁵¹ bar ahreman⁵² leñat⁵³ sad hazār bār.⁵⁴ (to be recited in a loud tone) Fradathāi⁵⁵ Ahurahe Mazdāo⁵⁶ raēvatō⁵⁷ khvarenanghuhatō,⁵⁸ fradathāi⁵⁹ Ameshanām Spentaanām,⁶⁰ fradathāi⁶¹ tishtreyhe⁶² stārō⁶³ raēvatō⁶⁴ khvarenanghuhatō,⁶⁵ fradathāi⁶⁶ narsh⁶⁷ ashao,⁶⁸ fradathāi⁶⁹ višpanām⁷⁰ Spentahe Mainyēush⁷¹ ax dāmanām⁷² ashaonām.⁷³ Yathā Ahū Vairyō 2.

Translation: Thou shouldst⁴ thus¹ recite² these³ (under-mentioned Avesta verses⁴) which⁵ are⁶ most victorious⁷ - efficacious and healing.⁸ Thou shouldst chant¹¹ five⁹ Ahunavars¹⁰; Ahunavar¹² protects¹⁴ the body.¹³

Homage (be) unto thee,²¹ O Dawn!²² This²³ (is) in order to raise weapon²⁶ (against) the wicked²⁸ Angra Mainyu,²⁷ (against the daeva) Aeshma,²⁹ of terrible weapon,³⁰ (against) the Mazanian³¹ daevas,³² and in order to raise weapon³³ (against) all³⁶ the daevas,⁴⁷ (against) the avVarenian⁴⁸ wicked ones,⁴⁹

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!
au i.e. prayer at Dawn.
av The portion from “Atha imān vachō” up to “tanum pāitī”, is taken from Vendidad 11, para 3.
aw The portion from “aētat dim višpanām” up to “dāmanām ashaonām” is here taken from Yazishn Hā 27.
ax For explanation, see page 17.
ay If the word “varenyā” be compared with the Pahlavi word “varunik” (i.e. revengeful), the
and to dedicate\textsuperscript{31} to Him,\textsuperscript{28} the greatest\textsuperscript{30} of all\textsuperscript{29} (our) Ahu (Lord)\textsuperscript{32} and Ratu (Master)\textsuperscript{33} who\textsuperscript{34} (is) Ahura Mazda.\textsuperscript{35}

(May) Ganā Mino\textsuperscript{31} (be) defeated\textsuperscript{50}! (May there be) imprecations\textsuperscript{53} upon Ahriman\textsuperscript{52} a hundred thousand time\textsuperscript{54}. (All these are) for the growth\textsuperscript{55} (or glory) of Ahura Mazda\textsuperscript{56}, possessed of treasures\textsuperscript{57} and glorious\textsuperscript{58}; for the increase\textsuperscript{59} of the 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\textsuperscript{66} of the holy\textsuperscript{68} man\textsuperscript{67} and (and) for the increase of\textsuperscript{69} all\textsuperscript{70} the holy\textsuperscript{73} creatures\textsuperscript{72} of Spenā Mino\textsuperscript{74}.

**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} viṣpayāo\textsuperscript{77} ashaonō\textsuperscript{78} stōish\textsuperscript{79} haityāicha\textsuperscript{80} bavānithyāicha\textsuperscript{81} būshyānithyāicha,\textsuperscript{82} Ashīm\textsuperscript{83} rāsentīm\textsuperscript{84} dareghō-vārethmanem,\textsuperscript{85} mishāchīm\textsuperscript{86} hvō\textsuperscript{87} aiwīshāchīm\textsuperscript{88} mishāchīm\textsuperscript{89} āfrāsāonghāītim.\textsuperscript{90} Barentīm\textsuperscript{91} viṣpāo\textsuperscript{92} baēshazō,\textsuperscript{93} apāmcha\textsuperscript{94} gavāmcha\textsuperscript{95} urvaranāmcha.\textsuperscript{96} Taurvayēntīm\textsuperscript{77} viṣpāo\textsuperscript{98} tbaēshō,\textsuperscript{99} daēvanām\textsuperscript{100} mashyānāmcha.\textsuperscript{1} Areshyantām\textsuperscript{3} ahmāicha\textsuperscript{3} nmānāi\textsuperscript{4} ahmāicha\textsuperscript{5} nmānaha\textsuperscript{6} nmān-patē.\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} (or well-)instructing\textsuperscript{89} companion,\textsuperscript{89} and keeper\textsuperscript{91} of all\textsuperscript{92} healing virtues,\textsuperscript{93} for waters,\textsuperscript{94} cattles\textsuperscript{95} and plants\textsuperscript{96} (i.e. for them) and the destroyer\textsuperscript{97} of all\textsuperscript{98} evils\textsuperscript{99} of the daevas,\textsuperscript{100} wicked men\textsuperscript{1} (who are) the tormentors\textsuperscript{2} of this\textsuperscript{3} house\textsuperscript{4} and lord\textsuperscript{7} of this\textsuperscript{5} house.\textsuperscript{6}

Vanghūishchā\textsuperscript{8} adhāo\textsuperscript{9} vanghūishchā\textsuperscript{10} ashayō,\textsuperscript{11} hupaurvāo\textsuperscript{12} vahehīsh,\textsuperscript{13} apārāo\textsuperscript{14} rāsentsī,\textsuperscript{15} dareghō vāre thmanō,\textsuperscript{16} yatha\textsuperscript{17} no\textsuperscript{18} mazishtāoschā\textsuperscript{19} vahistāoschā\textsuperscript{20} sraēshtaoschā\textsuperscript{21} ashayō\textsuperscript{22} erenvante\textsuperscript{23} ameshanām spenānām\textsuperscript{24} yasnāīchā\textsuperscript{25} vahmāīchā\textsuperscript{26} khsnaothrāīchā\textsuperscript{27} frasastayaēchā.\textsuperscript{28} Fradātē\textsuperscript{29} ahē\textsuperscript{30} nmānaha,\textsuperscript{31} fradatē\textsuperscript{32} viṣpāō\textsuperscript{33} ashaonō\textsuperscript{34} stōish,\textsuperscript{35} hamistēē\textsuperscript{36} viṣpāō\textsuperscript{37} dravato\textsuperscript{38} stōish,\textsuperscript{39} Stavas\textsuperscript{40} ashā\textsuperscript{41} yē\textsuperscript{42} hudāo\textsuperscript{43} yōi\textsuperscript{44} baentē.\textsuperscript{45}

meaning of the words “varenyanāmcha dravatām” can be “of the revengeful wicked men”.

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

ba The portion from “vanghucha vanghuyāoscha” up to “viṣpāo dravato stōish” is here taken from the first four paragraphs of Yasna Hā 52. These Gāthic words “stavas ashā yē hudāo yōi
I praise good charitable works, and righteous deeds (which are) of a very exalted dignity (and) superior (and which) subsequently (i.e. in their results) are attaining to (our help) and affording shelter for a long time, so that the greatest, best and excellent righteousness may reach us.

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

For the worship of the Amesha Spends and for (their) adoration, for (their) propitiation and for (their) glorification, and prosperity of this house, for the prosperity of the entire creation of 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 Spends - Holy Immortals.

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 (man) be ruling-at-will (but) may the infidel, fallen into calamity, be not-ruling-at-will.

Hakhshaya azem-chit yō Zarathushtrō fratemān nmānanāmcha, visāmcha, zantanāmcha dukhyunāmcha, anghāo daēnayāo anumatayaēcha anukhtayaēcha, anvarshtayaēcha, yā āhūirish Zarathushtrish.

At Fravakhshyā, paras 6.

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

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

bd The portion from here up to “hamem thwā hakhma” is from Yasna Hā 60, paras 11-12.
Ashem Vohū 1; Asha vahishta, asha sraēshta, daresāma thwā, pairi thwā jamyāma, hamem thwā hakhma. Ashem Vohū 1; Asha vahishta, asha sraēshta, daresāma thwā, pairi thwā jamyāma, hamem thwā hakhma. Ashem Vohū 1.

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

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

g The portion beginning from “Satāyem zabām” up to “Ādel pādashāhī bizavāl bāshad” appears to be a later addition because in the beginning of every Nyāyesh and Yasht there occurs in this way “Pa nāme yazdān Hormazd Khodāe awzuni gorje khoreh awazāyād”, but in this place after adding some epithets of the Creator Hormazd there occurs “Hormazd Khodāe Awazūni”, etc. Another reason is that in the portion beginning with “Satāyem zābām” up to “Ādel pādashāhī bizavāl bāshad” some Arabic words occur, such as, khāleke makhluq, ar-razzāk razzāk, etc., which do not occur in the Pazend introduction of other Avestan texts.
in the name\(^3\) of the Creator.\(^4\) I praise\(^5\) and invoke\(^6\) Hormazd\(^7\) (who) is the Keeper of treasures,\(^8\) Glorious,\(^9\) Omniscient,\(^9\) the Perfector of all deeds,\(^10\) the Lord of Lords,\(^11\) King over\(^12\) all\(^13\) Kings,\(^16\) the Protector,\(^17\) the Creator\(^18\) of (all), things created,\(^19\) the Giver of the daily bread,\(^20\) the Natural\(^21\) and the Powerful,\(^22\) without beginning or end,\(^23\) the Bestower of good things,\(^24\) the Forgiver of sins,\(^25\) the Loving,\(^26\) Omnipotent,\(^27\) Wise\(^28\) and the Nourisher (of all creations).\(^30\) May the Majesty\(^37\) (and) Glory\(^38\) of Hormazd\(^34\) (who is) the Lord\(^35\) and the Producer\(^36\) (Creator of the whole world) be on the increase!\(^39\) May the immortal,\(^41\) brilliant\(^42\) and the swift footed horse Sun\(^40\) (i.e. Khorshed yazata) come (to my help)!

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

(1) (To recite with a bow) Nemase-te\(^1\) Ahura Mazda\(^2\), nemase-te Ahura Mazda, nemase-te Ahura Mazda, thrish-chit\(^3\) parō\(^4\) anyāish\(^5\) dāmān\(^6\). Nemō\(^7\) vi\(^8\) Ameshā Spentā\(^9\) vișpe\(^10\) hvare-hazaoshāo\(^a\). Aētat\(^12\) jahāt\(^13\) Ahurem Mazdām\(^14\) aētat\(^15\) Ameshe Spente\(^16\), aētat\(^17\) ashaonām\(^18\) Fravashish\(^19\), aētat\(^20\) vayām\(^21\) dareghō-khadhātem.\(^{22}\) (2) Khshnaothra Ahurahe Mazdāo, tarōidīte anghrahe mainyēush. Haithyāvarshtām hyat vasnā ferashōtemem staomi Ashem \(^{bi}\) Ashem Vohū \(^1\).\(^{bi}\)

\(^{bi}\)(May there be) homage unto Thee!\(^1\) Thrice\(^3\), O Ahura Mazda,\(^2\) prior to\(^4\) (Thy) other\(^5\) creatures!\(^6\) (May there be) homage\(^7\) unto you,\(^8\) O Holy Immortals!\(^9\) (You who are) all\(^10\) of one accord\(^11\) with Khorshed yazati\(^11\) (i.e. co-workers with one will and one accord). May this\(^12\) (homage of mine) reach\(^13\) (the Creator) Hormazd!\(^14\) The Holy Immortals!\(^16\) The Fravashiš\(^19\) (the Guardian Spirits) of the righteous! and \(^{bk}\) may this\(^20\) (homage) reach\(^13\) Vayu yazata\(^21\) created of the long period!\(^22\)

(3) \(^{bi}\) Ferastuye\(^1\) humatōibyaschā\(^2\) hukhtōibyaschā\(^3\) hvarshtōi-
byaschā,\(^4\) mānthōibyaschā\(^5\) vakhedhwōibyaschā\(^6\) varshtvōibyaschā.\(^7\) Aibi-gairyā daithe\(^8\) vīspā\(^9\) humatāchā\(^10\) hūkhtāchā\(^11\) hvarshtāchā.\(^12\) Paiti-
richyā daithe\(^13\) vīspā\(^14\) dushmatāchā\(^15\) duzhūkhtāchā\(^16\) duzhvarshtāchā.\(^17\)

(4) Ferā ve\(^18\) rāhī\(^19\) Ameshā Spentā\(^20\) yasnemchā\(^21\) vahmemchā\(^22\) ferā

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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.
(3) I praise1 (all) good thoughts,2 good words3 and good deeds4 through (my) thoughts,5 words6 and deeds.7 I uphold8 all9 good thoughts,10 good words11 and good deeds.12 I renounce13 all14 evil thoughts,15 evil words16 and evil deeds.17 (4) I dedicate18 unto you,18 ye Holy Immortals,20 worship21 and praise22 (and) with the very life29 of my own28 body27 through thoughts,23 words24 and deeds25 (and) with (my) conscience.26 I praise30 righteousness.31

(5) (To recite bowing the head) Nemō1 Ahurāi Mazdāi,2 nemō1 Ahurāi Mazdāi;3 nemō5 Amesaēibyō4 Spentaēibyō,4 nemō5 Mithrāi6 vourugaoyaoitēe,7 nemō8 Hvare-khshaētāi9 aurvatsaspāi,10 nemō11 ābyō12 dōithrābyō,13 yao14 Ahurake Mazdāo;15 nemō16 gēush,17 nemō18 gayehe,19 nemō20 Zarathushtrahe21 Spitāmaehe22 ashaoneh23 fravashēe,24 Nemem25 vīspay ao26 ashaoneh27 stōish28 haithyāicha29 bavānithyāicha30 bm būshyānithyāicha.31

(5) (May there be) homage1 unto (the Creator) Ahura Mazda!1 unto the Holy Immortals!4 unto Meher yazata,6 the lord of wide pastures!7 and unto bn the swift-footed horse10 Khorshed yazata!9 (May there be) homage11 unto these12 two eyes13 that14 (are) of bo Ahura Mazda!15 Unto the Fravashi24 of the first-created Bull17 (i.e. of Gāvyodād)! Unto the Fravashi24 of Gayomard19! (And) may there be homage25 unto the Fravashi24 of Zarathushtra,21 the Spitamān22 (May there be) homage25 unto the entire26 creation28 of the righteous27 (Ahura Mazda)27 that is,29 coming into being30 and bp that will be!31

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

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

Do Thou strengthen33 (my) body38 (O! Hormazd) through good32 thoughts,34 righteousness,36 strength35 (or power15) and prosperity.37

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

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

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

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

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

bq This sentence to be recited during the Havan Gāh is taken from Yasna Hā 33, Stanza 10 known as “Yathā āish”. 
Imā37 raochā39 barezishtem38 bēbarezemanām40 (to be recited three times). Ashem Vohū 3.

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

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

Yahmī41 Spentā42 thwā43 mainyū44 urvaēse45 bōjasō46 (to be recited three times). Ashem Vohū 3.

At which41 end45 (O! Hormazd Thou art coming) with Thy42 bountiful43 Spirit (i.e. Spena Mino).

(6) Hvare-khshaētem1 ameshem2 raēm3 aurvat-aspem4 yazamaide.5 Mithrem6 Vouru-gaoyaitīm7 yazamaide,8 arsh-vachanghem,9 vyākhanem,10 hazanghra-gaoshem,11 hutāshtem,12 baēvare-chashmanem,13 berezantem,14 perethu-vaēdhayanem15 sūrem16 akhwafnem17 jaghāur-vāonghem.18 (7) Mithrem19 vispanām20 danang-paitīm21 yazamaide,22 yim23 fradathat24 Ahuru Mazdā,25 khvarenanghastem26 mainyavanām27 yazatanām,28 Tat29 nō30 jamyāt31 avanghe32 Mithra34 Ahura35 berezanta.36 Hvarekhshaētem37 ameshem38 raēm39 aurvat-aspem40 yazamaide.41

(6) We praise5 the immortal,2 radiant3 and the swift-footed horse,4 the Sun.1 We praise6 Meher yazata6 of wide pastures7 (who is) the speaker of true word,9 the sitter in the assembly,10 bōf thousand ears,11 well-shaped,12 ten thousand eyes,13 the exalted,14 surveying from a watch-tower or large fortress,15 brave,16 sleepless17 (and) ever-wakeful.18 (7) We praise23 (him) the lord22 of all20 countries21 (who is) Meher Yazata,19 whom24 Ahura Mazda26 created25 the most glorious27 of the spiritual28 yazatas.29 May the exalted36 Meher Yazata34 and Ahura Mazda35 come32 bōhere30 for our31 help33 We praise41 the immortal,38 radiant39 and the swift-footed horse,40 the Sun.37

(8) Tishtrīm42 drvō-chashmanem43 yazamaide,44 Tishtrīm drvō-chashmanem yazamaide, Tishtrīm45 yazamaide,46 Tistryenyō47 yazamaide,48 Tishtryō49 raēvāo50 khvarenanghāo51 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

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

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”.

20   KHORDEH AVSTA
Vātemspentem hudhāonghem yazamaide, razishtām chishtām Mazdadhātām ashaonīm yazamaide. Daēnām vanguhīm māzdaysanīm hudhāonghem yazamaide, Pathām khvāstāitīm zarenumantem sūrem saokantem gairīm mazdadhātem yazamaide.

(9) Vīspemcha ashavanem mainyaom yazatem yazamaide, van māzdayasnīm yazamaide. Pathām khvāstāitīm yazamaide, zarenumantem sūrem yazatem yazamaide, saokantem gairīm mazdadhātem yazamaide.

(8) We praise Tishtrya (yazata) of sound eyes. We praise (the star) we praise Tishtrya, those-belonging-to-Tishtrya, we praise Tishtrya, the radiant (and) glorious. We praise the star 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, the Time appointed-for-the-long-period, the Wind (or Govād yazata), bountiful (and) of good creation. We praise Wisdom, the most upright, righteous created by Mazda (i.e. Religious education), the good 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 pertaining to this world. We praise our own Fravashi.
Come\textsuperscript{10} to my\textsuperscript{11} help,\textsuperscript{12} O (Creator) Hormaz\textsuperscript{d}\textsuperscript{13}! We praise\textsuperscript{19} the good,\textsuperscript{15} strong,\textsuperscript{16} (and) beneficent\textsuperscript{17} Fravashis\textsuperscript{18} of the righteous (people).\textsuperscript{24} We praise the immortal,\textsuperscript{21} radiant\textsuperscript{22} (and) swift-footed horse,\textsuperscript{23} the Sun.\textsuperscript{20}

(10) Fravarane mazdayasnō zarathushtrish vídaēvō ahura-tkaēshō (Gāh according to the period of the day) frasastayaēcha. Hvare-khshaētahe\textsuperscript{7} ameshahē\textsuperscript{8} raēvahe\textsuperscript{9} aurvat-aspahē,\textsuperscript{10} khshnaothra\textsuperscript{11} yasnāicha\textsuperscript{12} vahmāicha\textsuperscript{13} khshnaothrāicha\textsuperscript{14} frasastayaēcha,\textsuperscript{15} yathā ahū vairyō\textsuperscript{16} zaotā\textsuperscript{17} frā me\textsuperscript{18} mrūte,\textsuperscript{19} athā ratush ashāt-chit hacha,\textsuperscript{20} frā ashava\textsuperscript{21} vīdhvāo\textsuperscript{22} mraotū.\textsuperscript{23}

(10) For the propitiation\textsuperscript{11} (of the Creator Ahura Mazda) (during such and such Gāh), for the worship\textsuperscript{12} of the immortal,\textsuperscript{8} radiant\textsuperscript{9} (and) swift-footed horse,\textsuperscript{10} the Sun, for (its) veneration,\textsuperscript{13} propitiation\textsuperscript{14} and glorification,\textsuperscript{15} the officiating-priest\textsuperscript{17} (Zaotar)\textsuperscript{17} may proclaim\textsuperscript{19} unto me\textsuperscript{18} excellences of the verse “Yathā Ahū Vairyō”\textsuperscript{16} let (the Raspi who is) righteous\textsuperscript{21} (and) learned\textsuperscript{2} c‘ pronounce\textsuperscript{23} (the excellences of the verse) “Athā ratush ashāt-chit hacha”.\textsuperscript{20}

(11) c‘Hvare-khshaētem\textsuperscript{1} ameshem\textsuperscript{2} raēm\textsuperscript{3} aurvat-asphem\textsuperscript{4} yazamaide.\textsuperscript{5} Āat yat\textsuperscript{6} hvare-\textsuperscript{2} raokhshni\textsuperscript{8} tāpayeitī,\textsuperscript{9} āat yat\textsuperscript{10} hvare-raocho\textsuperscript{11} tāpyeitī,\textsuperscript{12} hishtenti\textsuperscript{13} mainyavāonghō\textsuperscript{14} yazataonghō,\textsuperscript{15} satemcha\textsuperscript{16} hazangrecha;\textsuperscript{17} tat\textsuperscript{18} khvarenō\textsuperscript{19} hām-bārayeintī,\textsuperscript{20} tat\textsuperscript{21} khvarenō\textsuperscript{22} nipārayeintī,\textsuperscript{23} tat\textsuperscript{24} khvarenō\textsuperscript{25} bakhshenti,\textsuperscript{26} zām\textsuperscript{27} paitī\textsuperscript{28} ahuradhātām,\textsuperscript{29} frādhaticha\textsuperscript{30} ashahe\textsuperscript{31} gaēthāo,\textsuperscript{32} frādhatica\textsuperscript{33} ashahe\textsuperscript{34} tanuye,\textsuperscript{35} frādhatica\textsuperscript{36} hvare\textsuperscript{37} yat\textsuperscript{38} ameshem\textsuperscript{39} raēm\textsuperscript{40} aurvat-asphem.\textsuperscript{41}

(11) We praise\textsuperscript{5} the immortal,\textsuperscript{2} radiant\textsuperscript{3} (and) swift-footed horse,\textsuperscript{4} the Sun.\textsuperscript{1} When\textsuperscript{6} the “light”\textsuperscript{8} of the Sun\textsuperscript{7} is warmer,\textsuperscript{9} when\textsuperscript{10} it\textsuperscript{11} shines,\textsuperscript{12} there stand\textsuperscript{13} hundreds\textsuperscript{16} and thousands\textsuperscript{17} spiritual\textsuperscript{14} yazatas.\textsuperscript{15} (These yazats) gather together\textsuperscript{20} that\textsuperscript{18} glory,\textsuperscript{19} (and) send it down,\textsuperscript{23} (And) distribute\textsuperscript{26} (or spread)\textsuperscript{26} that\textsuperscript{24} glory\textsuperscript{25} upon\textsuperscript{28} the earth\textsuperscript{27} created by Mazda.\textsuperscript{29} The immortal\textsuperscript{39} radiant\textsuperscript{40} Fravartin yasht and from yasna Hās 26 and 55 respectively. Fravashi, i.e. a spiritual element showing the path of goodness and heaven to the soul about Fravashi in the Avesta it is mentioned that the Fravashis of all living beings, of those dead and those that shall be born hereafter, are different and varied. In support thereof see yasna Hā 24, para 5. Moreover, another meaning of “Fravashi”, (similar to English Prototype), is also “Original specimen, original form, original root” of anything, e.g. the Fravashi of trees and plants is its root, seed. There is a spiritual element in the body of man which is responsible in the world beyond, for good or bad deeds done by him in this world; its name is “soul”. The soul attains heaven or hell in accordance with the deeds done by it in the world, see my translation of Vendidad, fargard 19, paras 27-32.

c for its explanation, see Srosh Bāz, page 16.

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

c e Taking hvare-raokhshni as a compound, if the reading according to Geldner, “hvare raokhshne” it is taken, means, “When the Sun warms with its light”.
(and) swift-footed horse, (Sun) increases.  

(What does it increase or make prosperous?) It increases the world of righteousness, the creation of righteousness.

Explanation: In order to reach the earth the light of the Sun and the Moon it is necessary to have air and "ether". Without air and ether the light of the Sun and Moon cannot fall on this earth. Mithra, i.e. Meher, means the light; "Ram Khvāstar" is equivalent to "ether" and "Vayu uparō-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 yazad. Moreover, there occurs, "Rām Khvāstar" in the "Khshnuman" of Mino Rām. Besides, in the Khshnuman of Mino Rām there occurs “Vayu uparō-kairya” along with “Rām Khvāstar”. As per this allegory “Rām Khvāstar” and “Vayu uparō-kairya” and other yazatas stand to help the light of the Sun and the Moon to reach the earth. Without the help of these angels, natural light cannot fall upon the earth.

When the Sun rises it becomes the means of purifying the earth created by Ahura-Mazda, (it becomes) the means of purifying flowing waters, spring waters, waters of the seas, stagnant waters (and), it becomes the means of purifying the righteous creation, which is of the Holy Spirit.

For if the Sun were not to rise here would kill (or destroy) all (things and lives) that are in the seven regions. Then

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

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,
any spiritual yazatas even would not find support in this material world.

(14) Yō yazaithe hvare yat ameshem raēm aurvat-asphem, paitishtātēe temanghm, paitishtātēe temaschithranām daēvanām, paitishtātēe täyunāmcha hasasnāmcha, paitishtātēe yatunamcha, paitishtātēe ithejanghō marshaonha, yazaite, Ahurem Mazdām, yazaithe Ameshe Spente, haom urvānem, khshnāvayëti vīspe mainyavacha yazata gaēthyācha, yō yazaithe hvare yat ameshem raēm aurvat-asphem.

Whosoever worships or praises the Sun that is immortal, radiant, swift-footed horse, in order to withstand darkness, the demons, the thieves and robbers, the wizards and witches, the deadly destruction, he (as it were) worships Ahura Mazda, he worships the Holy Immortals, he worships his own soul.

(15) Yazāi mithrem vouru-gaoyaoitīm hazanghra-gaoshem, baēvare-chashmanem, yazāi vazrem hunivikhtem, kameredhe paiti daēvanām, mithrahe vouru-gaoyaoitōish, yazāi hakhedhremcha, yat asti hakhedhranām vahishtem, antare māonghemcha hvarecha.

I praise Meher yazata, the lord of wide pastures, of a thousand ears and of ten thousand eyes, I praise the mace of Mithra, the lord of wide pastures, sufficiently made ponderous, weighty (for smiting) against the skull of the Demons.

I praise the best friendship which is between the Moon and the Sun.

(16) Ahe rayā khvarenanghacha, tem yazāi surunvata yasna, hvare-khshaētem ameshem raēm aurvat-asphem. zaothrābyō hvare-khshaētem ameshem raēm aurvat-asphem yazamaide.

On account of his radiance and glory I worship that immortal, “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”.

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

cl root vij = to weigh. “Well-struck down” (Prof. Darmesteter), well-aimed (Prof. Harlez), well-utilized (Dr. Spiegel).
radiant\textsuperscript{10} (and) swift-footed horse\textsuperscript{11} Sun\textsuperscript{8} with the \textsuperscript{cm}audible\textsuperscript{6} (or famous\textsuperscript{6}) yasna.\textsuperscript{7} We worship\textsuperscript{17} the immortal,\textsuperscript{14} radiant\textsuperscript{15} (and) swift-footed horse,\textsuperscript{16} Sun,\textsuperscript{13} with \textsuperscript{cm}libations.\textsuperscript{12}

Haomayō\textsuperscript{18} gava\textsuperscript{19} baresmana,\textsuperscript{20} hizvō-danghangha,\textsuperscript{12} mānthracha,\textsuperscript{22} vachacha\textsuperscript{23} shyaothnacha\textsuperscript{24} zaothrābyascha\textsuperscript{25} arshukhdhāëbyascha\textsuperscript{26} vāghzibyō.\textsuperscript{27}

(We who are) the performers of Haoma-ceremony\textsuperscript{1} (or the acknowledgers of the Haoma-ceremony\textsuperscript{1}), (\textsuperscript{cm}worship the Sun) with milk,\textsuperscript{2} Baresman,\textsuperscript{3} skill of tongue,\textsuperscript{4} with the Holy Spell,\textsuperscript{5} and with (good) word,\textsuperscript{6} (good) deed,\textsuperscript{7} oblations\textsuperscript{8} (offerings) and rightly spoken\textsuperscript{9} words.\textsuperscript{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 Pourushasp, 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

\textsuperscript{cm}“Traditional” (Prof. Darmesteter)

\textsuperscript{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).

\textsuperscript{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\textsuperscript{9} for the ceremonial oblation.\textsuperscript{8}
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”.

"Ynghe Hātām Yestāh Yangbēh Mazdāo Ahūrō vaēthā ashāt hachā, Yāonghāmchā tānschā tāoschā yazamaide."

Among the living beings whoever (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.

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 faithful 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!)

(Yasnemcha)

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

(Ahurānīsh)

Ahmāi raēshcha khvare nascha, ahmāi tanvō dravatātem, ahmāi tanvō vazdvare, ahmāi ishtīm cp

For the explanation of Ynghe Hātām, see note p. 1.

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 “Fravārāne Mazadayasno” in every Nyāyesh and every yasht also occurs in the Khshnuman “Yasnemcha”. After giving the translation of “Yasnemcha” here I have not thought it essential to translate it again anywhere.
pourushkhvāthrām, ahmāi āsnāmchit frazantīm, ahmāi dareghām dareghō-jītīm ahmāi vahishtem ahūm ašaonām raochanghem vīspō-khvāthrem. Atha jamyāt yatha āfrīnām Ashem Vohū 1.

“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! Khorshed yazata! grant) radiance and glory unto that man; do thou grant him soundness of the body, 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 vō āpō v angūhīsh 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! I ought to go there. (To be recited facing the South)


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 most profitable and undefiled “Ardevi Sura”! Homage (be) unto thee O good, righteous, Tree created by the (Creator) Ahura Mazda!


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

MEHER NYĀYESH

(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 Hormazd Khodāe awazūnī gorje khoreh awazāyād; Meher farāgayaod dāvare rāst be-rasād. Az hamā gunāh patet pashemānum; az harvastīn dushmata duzhukta duzhvarshta. Mem pa getī manīd; oem goft, oem kard, oem jast. oem būn būd ested ; az ān gunāh manashnī gavshnī kunashnī, tanī ravānī getī minōānī, okhe awākhsh pashemān pa sē gavshnī pa patet hom.

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

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.
(I begin to recite this) with the help of the name of the Almighty Hormazd, 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)!


(3) Ferastuye humatôibyaschâ hûkhtôibyaschâ hvarshtôibyascha, mânthwôibyaschâ vakhedhwoibyaschâ varshtvôibyaschâ. Albigairyâ daîthe vîspâ humatâchâ hûkhtâchâ hvarshtâchâ. Paîtîrichyâ daîthe vîspâ dushmanatâchâ duzhhumuktâchâ duzhvarshtâchâ.


(5) (To recite bowing the head) Nemô Ahurâi Mazdâi, nemô Ahurâi mazdâi, nemô Ahurâi Mazdâi; nemô Ameshaëibyô Spentaëibyô, Nemô mithrâi youru-gaoyaotêe, nemô hvare-khsaëtâi aurvat-aspâi, nemô âbyô dôïthrâbyô, yâo Ahurahe Mazdâo, nemô gëush, nemô gayehe, nemô Zarathushtrâhe Spitâmahê ashaonê fravashê nemem vîspayâo ashaonô stôiîsh, haithyâîcha, bavânîthyâîcha bûshyânîthyâîcha.

(If the Gâh is Havan, recite three times as under):
Vohû ukhshyâ mananghâ khshathra ashcâh ushtâ tanûm (to be recited three times). Ashem Vohû 3.

(If the Gâh is Rapithwan or Second Havan, recite three times as under):
Imâ raocchâo barezishtem Barezemanâm. Ashem Vohû 3.

(If the Gâh is Uzirin, recite three times as under):
Yahmî Spentâ thwâ mainyû urvaëse jasô (to be recited). Ashem Vohû 3.

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).
cz For its translations, see Khorshed Nyâyesh above.

(8) Tishtrīm drvō-chashmanem yazamaide, Trishtrīm drvō-chashmanem yazamaide, Tishtrīm yazamaide, Tishtryenō yazamaide, Trishtryō raē vāo khvarenanghuhāo yazamaide, vanantem stārem mazdadḥātem yazamaide, tisḥtrīm stārem raēvāntem khvarenanghuhantem yazamaide, thwāsheatmap khvadhātem yazamaide, zrvānem akaranem yazamaide, zrvānem dareghō-khvadhātem yazamaide, vātem spentem hudhāonghem yazamaide, razishtām chistām mazdadḥātam ashaonīm yazamaide, daēnām vanghuhirīm māzdayasnīm yazamaide, pathām khvāstāitim yazamaide, zarenuntam sūrem yazamaide, saokantem gairīm mazdadḥātem yazamaide.


(10) Fravarāne mazdayasnō Zarathushtrish vīdaēvō Ahura-tkaēshō (Gāh according to the period of the day) frasastayāēcha. Mithrahe vouru-gaoyaoitōish hazanghra-gaoshahi baēvare-chashmaniō, aokhtō-nāmanō yazatahe, rāmnascha khvāstrahi dkhshnothra vasnāica vahmāica khshnothurāica frasastayāēcha, yathā Ahū vairyō zaotā frā me mrūte, athā ratuš ashāt-chit hacha frā ashava vidhivāo mraotū.


Mithrem14 aiwi-dakhyūm15 yazamaide,16 mithrem17 antare-dakhyūm18 yazamaide;19 mithrem20 ā-dakhyūm21 yazamaide,22 mithrem23 upairi-dakhyūm24 yazamaide,25 mithrem26 adhairi-dakhyūm27

da For its translation, see Khorsheed Nyāyesh, above.

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

dd For its translation, see Khorsheed Nyāyesh, page 30.
yazamaide 28 mithrem 29 pairi-dakhyūm 30 yazamaide; 31 mithrem 32 api-dakhyūm 33 yazamaide. 34 (12) Mithra 35 Ahura 36 berezanta 37 aithyejanga 38 ashavana 39 yazamaide 40, strēushcha 41 māonghemcha 42 hvarecha, 43 urvarāhū 44 pairī 45 baresman yāhū, 46 mithrem 47 vīspanām 48 dakhyunām 49 danghu paiťīm 50 de yazamaide. 51

(13) Ace 52 raya 53 khvaranenghacha 54 tem 55 yazāi 56 surunvata 57 yasna 58 mithrem 59 vouru-gaoyaoitīm. 60 zaotrbhāyo 61 mithrem 62 vouru-gaoyaoitīm 63 yazamaide, 64 rāma-shayanem 65 hushayanem 66 airyābyō 67 danghubyō. 68

(11) We worship 16 Meher yazata 14 of advanced countries; 15 we worship 19 Meher yazata 17 of countries in the interior, 18 pertaining to the neighbouring country, 21 (or pertaining to this country 23); we worship 25 Meher yazata 23 pertaining to upper country, 24 and the lower or nether country. 27 We worship 31 Meher yazata 29 pertaining to the country round about, 30 and also the country in the rear. 33 (12) We praise 40 Meher yazata 35 (and) Ahura 36 (i.e. Ahura Mazda) (who are) the exalted, 37 imperishable 38 and righteous. 39 We praise 31 the stars, 31 the Moon 42 and the Sun 43 and the lord 50 of all 48 countries, 49 Meher yazata. 47 This we worship in front 45 of the trees 44 pertaining to the Baresma. 46 (13) On account of his 52 splendour 53 and glory 54 I worship 56 that 55 Meher Yaza 59 of wide pastures 60 with the audible 57 (or famous) yasna. 58 We worship 61 Meher yazata 62 of wide pastures, 63 of a happy dwelling or a good dwelling 66 for the Iranian 67 countries, 68 with libations. 61

(14) Ācha nō 1 jamyāt 2 avanghe, 3 ācha nō 4 jamyāt 6 ravanghe, 6 ācha nō 7 jamyāt 8 rafanghe, 9 ācha nō 10 jamyāt 11 marzdikāi, 12 ācha nō 13 jamyāt 14 baēshazāi, 15 ācha nō 16 jamyāt 17 verethraghnāi 18 ācha nō 19 jamyāt 20 havanghāi, 21 ācha nō 22 jamyāt 23 dh ashavastāi, 24 ughrō, 25 aivithūro, 26 yasnyō 27 vahmyō, 28 an-aiwi-drukhtō 29 vīspemāi 30 anguhe 31 astvaite, 32 mithrō 33 yō 34 vouru 35-gaoyaoitīsh, 36

(15) Tem 37 amavantem 38 yazatem 39 sūrem 40 dāmōhu 41 sevishtem 42 mithrem 43 yazāi 44 zaotrbhāyo, 45 tem 46 pairī-jaśāi 47 vantacha 48 nemanghacha; 49 tem 50 yazāi 51 surunvata 52 yasna 53 mithrem 54 vouru-gaoyaoitīm; 55 zaotrbhāyo 56 mithrem 57 vouru-gaoyaoitīm 58 yazamaide. 59

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

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”.

(14) And may Meher yazata who 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 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 yasna. We worship Meher yazata of wide pastures with libations.

di Haomayō gava baresmana, hizvō-danghangha, mānthracha vachacha shyaothnacha, zaothrāyascha arshukhdhaēibyascha vāghzhībyō.

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

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


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

dRoz nek nām, roz pāk nām, roz mubārak (falān) māhe mubārak (falān), gāhe (falān), namāz dādāre gehān dāmān, Khshnaothra Ahuraha Mazdāo, tarōidite angrahe mainyēush. Haihyāvarshtām hyat vasmā feraštātemem. Staomi Ashem; Ashem Vohū 1.

Gorje khoreh awazāyād Meher farāgayod dāvare rāst be-rasāad amāvand pirozgarī māvandīh pirozgarī Dād dīn beh māzdayasnān, āgāhī rávāi goāfrangānī bād hafe kashvar zamīn, āedūn bād. Man āno āwāyad shudan, man āno āwāyad shudan, Man āno āwāyad shudan.

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

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

dk i.e. for rendering us pure.

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

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

dn For the translation of this section, see Khorshed Nyāyesh, above.
Ashaone Ashem Vohû 1.


VÎSPA HUMATA

dp Vîspa¹ humata,² vîspa hûkhta,⁴ vîspa hvarshta,⁶ baodhô-varshta ;⁷ vîspa⁸ dushmata,⁹ vîspa duzhûkhta,¹¹ vîspa¹² duzhvarshta,¹³ nöit¹⁴ baodhô-varshta.¹⁵ Vîspa¹⁶ humata,¹⁷ vîspa¹⁸ hûkhta,¹⁹ vîspa²⁰ hvarshta²¹ vahishtem anghuim²² ashaêta.²³ Vîspa²⁴ dushmata,²⁵ vîspa²⁶ dûzhukhta,²⁷ vîspa²⁸ duzhvarshta,²⁹ achištem anghuim³⁰ ashaêta.³¹ Vîspanâmcha³² humatanâm³³ hûkhtanâm³⁴ hvarshtanâm³⁵ vahishta anghui;³⁶ âat³⁷ hacha³⁸ chithrem³⁹ashaone.⁴⁰ Ashem Vohû 1. (To recite three times).

All¹ good thoughts,² good words⁴ (and) good deeds,⁶ (are) produced with (good) intelligence.⁷ All⁸ evil thoughts,⁹ evil words¹¹ (and) evil deeds¹³ (are) not¹⁴ de produced with good intelligence.¹⁵ All¹⁶ good thoughts,¹⁷ good words¹⁹ (and) good deeds²¹ lead²³ (the doer) to heaven.²² All²³ evil thoughts,²⁴ evil words²⁶ (and) evil deeds²⁸ de³¹ lead³¹ (him) to hell.³⁰ (The result) of all³² good thoughts³³ goods words³⁴ (and) good deeds³⁵⁵ (is) heaven.³⁶ Thus³⁷ (it is) manifest³⁹ to the righteous (person).⁴⁰

Explanation: (The purport is that virtuous and benevolent deeds are 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 Bâ Maeni, fargard II and III of Hadokht Nask).

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do For the translation of this section, see Khorsshed Nyâyesh, above.
dp Although this prayer is recited only during the Havan Gâh, there is no objection if it is recited in any other Gahs.
dq Original meaning is, “done with knowledge or intelligence” root ash= ar = Sanskrit aj = to lead; or alternatively: good deeds obtain heaven (root Sanskrit ash = to obtain, to get).
dr Never abstain ye from three best things which are well-considered thought, well-spoken word and well-done deed, (i.e. ye acquire them). Abstain ye from three worst things (which are) evil-thoughts, evil-words and evil-deeds i.e. do not acquire them). (See Vendidad fargard 18, paras 17 and 25).
DOĀ NĀM SETĀYESHNE

dsKhshnaothra1 Ahuраhe Mazdāo.2 Ashem Vohū 1.

Ba nāme3 yazade4 bakhshāyendehe5 bakhshāyeshgare6 mehrebān.7 Nām setāeshne8 Ahura Mazda9 hamābūd10 hamāhast11 o hamābed.12 Nāme13 yazade14 Spenā-Mīn15 andarach16 mīnoān17 mīnō.18 Azash19 khudash20 yak nām21 Ahuramazdach.22 Khodāc23 mehesh24 o tavānā25 o dānā26 o dādār,27 o parvartā28 o pānā29 o khvāvar,30 o kerfēhgar31 o avakhshīdār32 avīzh33 veh dādastānī34 hamā-zōr.35

(Ωay there be) gratification1 of (the creator) Hormazd12 (I begin this prayer) in the name3 of God4 (Who is) bestower of good things,5 forgiver of sins,6 and merciful7 (I sing) and praise His name8, Hormazd9 (Ahura Mazda),10 (who) always was11 (and) will be.12 (Whose) name13 (is) God,14 the Beneficent Spirit;15 (and) who (is) the Spirit18 amongst16 the Spiritual ones17. His19 Own20 one (special) name21 (is) Hormazd22. That Lord23 (is) the greatest24, powerful25, wise26, creator27, nourisher28, protector29, care-taker30, virtuous31, forgiver of sins32, dispenser of justice33 and all powerful34.

Sepās1 oe buzorg2 hastīān,3 ke4 āfrīd5 da'vanīd,6 o pa khesht7 angāmbatī8 zor9 dānāi,10 avartā11 shash12 ameshāspandān,13 avad14 vesh15 yazdān,16 du'roshan17 behesh18 garothmān,19 o gerd āsmān,20 o khur21 tāvā22 o māh23 bāmī,24 o satare25 vash-tokhm,26 o bād,27 o andarvāc,28 o āv,29 o ātash,30 o zamīn31 o orvar,32 o gospand33 o ayokhshast,34 dv o mardum.35

(I offer) thanks1 to that Exalted (Lord)2 (amongst the existing ones3) who4 is the Creator5 (of the entire creation) (and) is the designer of its end;6 (and) who7 with his own self-hood,8 strength9 and wisdom10 created5 most sublime11 six12 Ameshāspand,13 many15 exalted14 yazatas,16 the bright17 Heaven,18 Garothman,19 the revolution of the sky,20 the shining22 Sun,21 the brilliant24 Moon,23 Stars25 of many kinds,26 the winds,27 atmosphere,28 water,29 fire,30 the earth,31 trees,32 beneficent cattle,33 the metals34 and mankind.35

Yazishne1 o niāeshne2 az oe Khodāe Kerfēhgar3 ke4 meh5 kard6 az7 har8 getīha9 desheshnān10 mardum11 pa gavāesh,12 mādān13 dād14 o

dt 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.
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.

Khordeh Avesta
sheherīāreshe\textsuperscript{15} angām\textsuperscript{16} rāenidāresh\textsuperscript{17} dāmān,\textsuperscript{18} pa rakhma\textsuperscript{19} angezashne\textsuperscript{20} parher\textsuperscript{21} dēvān.\textsuperscript{22}

I worship\textsuperscript{1} and pay homage\textsuperscript{2} to that virtuous Lord\textsuperscript{3} who\textsuperscript{4} made\textsuperscript{6} mankind\textsuperscript{11} the greatest\textsuperscript{3} among\textsuperscript{7} all\textsuperscript{8} worldly\textsuperscript{9} creatures\textsuperscript{10} through the faculty of thinking\textsuperscript{12} and (by bestowing) intellect\textsuperscript{13} for combating\textsuperscript{19} the \textsuperscript{d} demons\textsuperscript{22} (or wicked lust), for opposing\textsuperscript{20} them (and even) abstaining away (from them).

Namāz\textsuperscript{1} oe vīspa-āgāh\textsuperscript{2} ash\textsuperscript{3} khvāvar,\textsuperscript{4} kesh\textsuperscript{5} farestīd\textsuperscript{6} pa\textsuperscript{7} Zartosht\textsuperscript{8} Spetamān\textsuperscript{9} asho\textsuperscript{10} fārōhar,\textsuperscript{11} ashtash\textsuperscript{12} oe dāmān\textsuperscript{13} dīn-dāneshne\textsuperscript{14} varoeshne,\textsuperscript{15} āsne-kheradi\textsuperscript{16} goshosrūteh-kheradi,\textsuperscript{17} Dānāesh\textsuperscript{18} o rāenidāresh,\textsuperscript{19} vīspa\textsuperscript{20} hastān\textsuperscript{21} o būdān\textsuperscript{22} o bedān,\textsuperscript{23} farhangān farhang\textsuperscript{24} māntha\textsuperscript{25} Spenta,\textsuperscript{26} ku\textsuperscript{27} būdān\textsuperscript{29} hu-pūl\textsuperscript{30} bokhtāresh,\textsuperscript{31} az dozakh\textsuperscript{32} vadārdar\textsuperscript{33} oe\textsuperscript{34} āne\textsuperscript{35} pehelum\textsuperscript{36} akhvān\textsuperscript{37} ashōn,\textsuperscript{38} roshan\textsuperscript{39} hand\textsuperscript{40} hu-boe\textsuperscript{41} hamā-nekash.\textsuperscript{42}

(With a bow I pay) homage\textsuperscript{1} unto that\textsuperscript{3} Omniscient\textsuperscript{2} and Compassionate Lord,\textsuperscript{4} who\textsuperscript{5} through\textsuperscript{7} Spitman\textsuperscript{9} Zartosht\textsuperscript{8} of holy\textsuperscript{10} Fravashi,\textsuperscript{11} sent\textsuperscript{6} the trustworthy\textsuperscript{15} knowledge of the Religion\textsuperscript{14} for the people of the world\textsuperscript{13} with a view to attracting friendship\textsuperscript{12} (towards Himself), (which can be acquired) by means of innate wisdom, and wisdom acquired through the ears (i.e. learnt). For the knowledge\textsuperscript{18} and guidance\textsuperscript{19} of all\textsuperscript{20} persons who are,\textsuperscript{21} were,\textsuperscript{23} and will be,\textsuperscript{23} (He) sent\textsuperscript{6} the Science of Sciences\textsuperscript{24} (which is the beneficent\textsuperscript{26} Māntha;\textsuperscript{25} which\textsuperscript{27} (māntha) is\textsuperscript{28} the ennobler of the soul\textsuperscript{29} helping to cross the \textsuperscript{d} Chinvat Bridge with ease,\textsuperscript{30} the delieverer\textsuperscript{31} from hell\textsuperscript{12} (and) the indicator of the way\textsuperscript{33} towards the Best\textsuperscript{36} abode\textsuperscript{37} (i.e. Heaven) of the righteous,\textsuperscript{38} the bright,\textsuperscript{39} sweet-smelling\textsuperscript{41} and all-good.\textsuperscript{42}

Pa\textsuperscript{1} farmāne\textsuperscript{2} to\textsuperscript{2} khvāvar,\textsuperscript{3} pa\textsuperscript{4} farmāne to\textsuperscript{3} khvāvar\textsuperscript{6} pa\textsuperscript{7} farmāne to\textsuperscript{8} khvāvar,\textsuperscript{9} padīram\textsuperscript{10} o mīnam\textsuperscript{11} o goyam\textsuperscript{12} o varzam\textsuperscript{13} dīn\textsuperscript{14} avīzeh,\textsuperscript{15} āstuān hom\textsuperscript{16} pa har kerfeh,\textsuperscript{17} awākhsh\textsuperscript{18} az\textsuperscript{19} vīspa\textsuperscript{20} bazeh.\textsuperscript{21} Avīzeh dār hom\textsuperscript{22} khudash\textsuperscript{23} āsnīdeh-kunashne,\textsuperscript{24} parhezashne,\textsuperscript{25} o pāk\textsuperscript{26} shash\textsuperscript{27} zorāne\textsuperscript{28} jān,\textsuperscript{29} manashne\textsuperscript{30} gavashne\textsuperscript{31} kunashne\textsuperscript{32} o vīr\textsuperscript{33} o hosh\textsuperscript{34} o kherad.\textsuperscript{35}

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

\textsuperscript{dw} The Word “Dev” has been explained earlier.

\textsuperscript{dx} For the explanation, see note on the words “Sedosh getofarīd” given under the meanings in Patet Pashemānī, Karda 12.
power of logic\textsuperscript{33} (discriminating good and evil),\textsuperscript{33} intelligence\textsuperscript{34} and wisdom.\textsuperscript{35}

Pa kāme to\textsuperscript{1} kerfehgar\textsuperscript{2} tavānam kard\textsuperscript{3} āne to parastashne,\textsuperscript{4} pa\textsuperscript{5} beh-
manashne,\textsuperscript{6} beh-gavashne,\textsuperscript{7} beh-varzashne,\textsuperscript{8} vashāem\textsuperscript{9} rāhe\textsuperscript{10} roshan,\textsuperscript{11} ke\textsuperscript{12} om na-rasād\textsuperscript{13} gerān\textsuperscript{14} pazd\textsuperscript{15} dozakh,\textsuperscript{16} vadīram\textsuperscript{17} pa cheshandarg,\textsuperscript{18} rasam\textsuperscript{19} āne behesh\textsuperscript{20} pur-boe\textsuperscript{21} harvesp-pesīdeh\textsuperscript{22} hama-khvāresh.\textsuperscript{23}

O Virtuous One!\textsuperscript{2} According to Thy will\textsuperscript{1} I can perform\textsuperscript{3} Thy worship\textsuperscript{4} with good thoughts,\textsuperscript{6} good words\textsuperscript{7} and good deeds.\textsuperscript{8} (And for the sake of my own soul) I keep open\textsuperscript{9} the brilliant\textsuperscript{11} (righteous) path\textsuperscript{10} (i.e. the path of gaining Heaven) so that\textsuperscript{11} (after my death) the grievous\textsuperscript{14} punishment\textsuperscript{15} of hell\textsuperscript{16} may not befall upon my (soul).\textsuperscript{13} I shall pass over\textsuperscript{17} the Chinvat Bridge\textsuperscript{18} and attain the Paradise\textsuperscript{20} full of fragrance,\textsuperscript{21} all-adorned\textsuperscript{22} and all-
comfortable.\textsuperscript{23}

Setāeshne\textsuperscript{1} oe avakhshidār\textsuperscript{2} khodāe,\textsuperscript{3} ku\textsuperscript{4} kāmeh kerfeh\textsuperscript{5} pādāeshne
kunand\textsuperscript{6} farmān-rāenidārān,\textsuperscript{7} avdum\textsuperscript{8} buzed\textsuperscript{9} darvandānach\textsuperscript{10} az
dozakh,\textsuperscript{11} o\textsuperscript{12} avīzehā\textsuperscript{13} vīnāred\textsuperscript{14} vīspa.\textsuperscript{15}

(I sing the hymn of) praise\textsuperscript{1} of that Lord,\textsuperscript{3} the Forgiver of Sins,\textsuperscript{2} who\textsuperscript{4}
bestows\textsuperscript{5} rewards for meritorious deeds,\textsuperscript{6} on those who obey (His) Commands\textsuperscript{7} with the will to perform meritorious deeds;\textsuperscript{5} and at last\textsuperscript{8} (i.e. after the period of Resurrection) will liberate\textsuperscript{9} the sinners\textsuperscript{10} from hell,\textsuperscript{11} and\textsuperscript{12} will embellish\textsuperscript{14} the entire\textsuperscript{dy} (world)\textsuperscript{15} with purity.\textsuperscript{13}

Setāeshne\textsuperscript{1} dādār Ahuramazda,\textsuperscript{2} harvesp-āgāh,\textsuperscript{3} tavānā\textsuperscript{4} o tavāngar,\textsuperscript{5} haft Ameshāspand\textsuperscript{6} Bahrām yazad\textsuperscript{7} pirozgar\textsuperscript{8} dushman-zadār,\textsuperscript{9} amahe\textsuperscript{10} hutāshtahe\textsuperscript{11} be-rasād.\textsuperscript{12} Ashem Vohū 1. (To recite three times).\textsuperscript{dz}

(I offer) praise\textsuperscript{1} unto the Creator Hormazd,\textsuperscript{2} the Omniscient\textsuperscript{3} (and) Omnipotent,\textsuperscript{4} unto the “seven powerful” Amshspands,\textsuperscript{6} unto Behram yazad,\textsuperscript{7} the victorious\textsuperscript{8} (and) the vanquisher of foes,\textsuperscript{9} (and) unto the well-fashioned\textsuperscript{11} (shaped) (yazad) Ama.\textsuperscript{10} (May all of them) come\textsuperscript{12} (to my help)!

HOMAGE FOR THE FOUR DIRECTIONS

\textsuperscript{eb}(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, maēthananāmcha, avō-khvarena nāmcha, apāmcha, zemāmcha, urvaranāmcha, anghōoscha zemō, avanghecha vātahecha, ashnō, vātahecha, urvaranāmcha, zemō, avanghecha, anghā oscha zemō, avanghecha, ashnō vātahecha, ashostrām, māonghō hūrō, anaghranām, raochanghām, khvadhātanām, vīspanāmcha, spentahe, mainyēush, dāmanām, ashaonām, ashaonināmcha, ashahe rathwām.

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

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

Salutation, 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 natural lights, unto all the creations of Spenta Mainyu, the lords of holiness, righteous men and righteous women.

MĀH BOKHTĀR NYĀYESH

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

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

(1) (To recite bowing the head): Nemō Ahurāi Mazdāi, nemō Ahurāi Mazdāi, nemō Ahurāi Mazdāi, nemō Amshaēibyō Spentaēibyō, nemō māonghai gaochitrāi, nemō paiti-dītāi, nemō paiti-dīte; nemō Ahurāi Mazdāi, nemō Amshaēibyō Spentaēibyō nemō māonghai gaochitrāi, nemō paiti-dītāi, nemō paiti-dīte.

Homage1 (be)-unto (the Creator) Hormazd! Homage3 (be) unto
Ameshaspands! having the seed of the cattle! Homage (be) unto the visible (or resplendent) side of the Moon (And)! homage (be) unto the visible (or bright) part!

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

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

Fravaranē mazdayasnō Zarthusmishtrish vīdaēvō ahura-tkaeshō (Gāh according to the period of the day) fraasastayaēcha. Māonghahe gao-chithrahe, gēushcha aēvō-dātayāo, gēushcha pouru-saredhayāo, khshnaothra yasnāicha vahmāicha khshnaothrāicha fraasastayaēcha, Yathā Ahū vairyō zaotā frā-me-mrūte, athā ratush asḥāt-chit hacha frā ashava vidhvāo mraotu. (3) Nemō Ahurāi Mazdāi, nemō Amēshaēibyo Spentaeibyō, nemō māonghāi gao-chithrāi, nemō paiti-ditāi, nemō paiti-dīte.

(4) Kat māo ukshyeiti, kat māo nerefsaiti Pancha-dasa māo ukhshyeiti, pancha-dasa māo nerefsaiti, yāo he ukhshyāstato, tāo nerfsānstato, yāo he ukhshyānstatas chit. Ke yā māo ukshkyāstāto, tāo nerefsānstātō tāo nerefsānstātō, yāo he ukhshyānstātas chit. Kē yā māo ukshyeiti nerefsaiti, pancha-dasa māo nerefsaiti, pancha-dasa māo nerefsaiti, yāo he ukhshyānstātō, tāo nerefsānstātō, yāo he ukhshyānstātō, tāo nerefsānstātō, yāo he ukhshyānstātō, tāo nerefsānstātō, yāo he ukhshyānstātō, tāo nerefsānstātō, yāo he

(4) For how many (days) does the Moon wax? For how many (days) does the Moon wane? Reply: for fifteen days does the Moon wax, and fifteen days does the Moon wane. As long as (is) her waxing, so long is her waning, the process is eternal.

(Zarathushtra speaks to the Creator Ahura Mazda): Who (else) (is there) other than Thee through whom the Moon waxes (or) wanes? (Reply: - there is none).


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).

eg i.e. for the worship, etc., of the Moon that keeps the seed of kine or cattle, of the sole-created Bull (i.e. of Gāvyodād), of the Bull, and many other species (see Khorsched 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.
(5) We praise the Moon that keeps the seed of kine or cattle, the righteous and the Lord of righteousness. (When) I look at it (that Moon of darkness), I accept it (that Moon of darkness), (when) I behold the Moon of the bright half (that brilliant Moon) I accept it to (that brilliant Moon) the Holy Immortals then stand up and behold (its) glory; they spread (its) glory upon the earth created by Ahura.

(5) Āat yat māonghahe raokhshni tāpayeiti mishti urvaranām zairi-gaonanām zaramaēm paiti zemādha uzukhshyeiti. Antaremāonghāoscha, perenō-māonghāoscha, vīshaptathāoscha. Antaremāonghem ashavanem ashahe ratūm yazamaide; perenō-māonghem ashavanem ashahc22 ratūm yazamaide; vīshap-tathem ashavanem ashahe ratūm yazamaide.

(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. We praise the new moon.

We praise the full moon, the righteous (and) the lord of righteousness. We praise (the full moon), the destroyer (of the darkness) of the night, (and) the healing deity.

(5) Yazāi māonghem gao-chitrem baghem raēvantem, khvarenanghuhantem afnanghuhantem tafnanghuhantem, varechanghuhantem kshtāvantem, ishtivantem, yaoikhstivantem, saokavantem, zairimyāvantem, vohvāvantem, baghem baēshazem.

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

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

el For explanation, see Khorshed Nyāyesh, page 34.

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

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

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

ep Bagha (Sanskrit bhaga) means “Divine power”.
(8) Ahe\textsuperscript{17} raya\textsuperscript{18} khvarenanghacha,\textsuperscript{19} tem\textsuperscript{20} yazəi\textsuperscript{21} surunvata\textsuperscript{22} Yasna\textsuperscript{23} māonghem\textsuperscript{24} gaochithrem,\textsuperscript{25} zaotrābyo\textsuperscript{26} māonghem\textsuperscript{27} gaochithrem,\textsuperscript{28} ashavanem\textsuperscript{29} ashahe\textsuperscript{30} ratūm\textsuperscript{31} yazamaide.\textsuperscript{32}

(8) For this\textsuperscript{17} splendour\textsuperscript{18} and glory,\textsuperscript{19} I worship\textsuperscript{21} the resonant\textsuperscript{22} (or excellent) Yasna\textsuperscript{23} that keeps the seed of kine or cattle.\textsuperscript{25}

We praise\textsuperscript{32} with libations\textsuperscript{26} the Moon\textsuperscript{27} that keeps the seed of kine or cattle,\textsuperscript{28} the righteous\textsuperscript{29} (who is) the lord\textsuperscript{31} of righteousness.\textsuperscript{30}

Haomayō gava baresmana, hizvō-danghangha, mānthracha, vachacha, shyaothnacha, zaotrabysacha arshukhdaēibyascha vāghzibyō.

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

(To recite in bāz) Ahura Mazda Khodāe, awazūnie mardum, mardum sardagān hamā sardagān, hambāyaste vehān, oem behedin māzdaysnān āgāhī āstavānī nekī rasānad. eq\textsuperscript{14} (To recite aloud) Yathā Ahū Vairyō 2.

(9) Yasnemcha vahmemcha aojaseha zavarecha āfrīnāmī, māonghahe gao-chithrahe, gēushcha aēvō-dātayāo, gēushcha pouru-saredhayāo. Ashem Vohū 3.

(10) “Dasta\textsuperscript{1} amem\textsuperscript{2} verethraghnemcha,\textsuperscript{3} dasta\textsuperscript{4} gēush\textsuperscript{5} khvāthrō-nāhīm,\textsuperscript{6} dasta\textsuperscript{7} nārām\textsuperscript{8} pourutātem,\textsuperscript{9} stāhyanām\textsuperscript{10} vyākhnanām,\textsuperscript{11} vanatām\textsuperscript{12} avanemmananām\textsuperscript{13} hathravanatām\textsuperscript{14} hamerethe\textsuperscript{15}, hathravanatām\textsuperscript{16} dushmainyush,\textsuperscript{17} steraptām\textsuperscript{18} chithra\textsuperscript{19}–avanghām.\textsuperscript{20}

(11) Yazata\textsuperscript{21} pouru-khvarenangha,\textsuperscript{22} yazata\textsuperscript{23} pouru-baeshaza,\textsuperscript{24} chithra\textsuperscript{25} vō\textsuperscript{26} buyāresh\textsuperscript{27} masānāo,\textsuperscript{28} chithra\textsuperscript{29} vō\textsuperscript{30} zavanōsavō\textsuperscript{31} chithrem\textsuperscript{32} boī\textsuperscript{33} yüzemchit\textsuperscript{34} khvarenō,\textsuperscript{35} yazemnāi\textsuperscript{36} āpō\textsuperscript{37} dāyata. Ashem Vohū 1.

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

(10-11) Ye yazatas\textsuperscript{21} full of glory!\textsuperscript{22} Ye yazatas\textsuperscript{23} full of healing power!\textsuperscript{24} give\textsuperscript{1} strength\textsuperscript{2} and victory\textsuperscript{3} (unto me), “give4, increase6 (herd) of cattle;5 give3 (me) “a multitude9 of strong10 men,8 sitting in the assembly,11 vanquishing12 (wicked creation), unconquerable,12 vanquishing14 the

eq For the translation, see Khorshed Nyāyesh, above.

er Dr. Geldner takes entire paras 10-11 of “Dasta Amem” in verse form of 14 lines. Every line stops at Coma (,) and full point (.). The entire portion occurs in Vishtāsp yash, 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.
adversaries and enemies at-one-stroke, ever bestowing gladness (and) helping openly. May the greatness be manifest through you! May the good derived by invocation be manifest through you (or advantages obtained through prayers).

(O yazatas!) give manifestly the glory to him who consecrates etc. the waters (i.e. to him who realises the excellence of the waters).

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


Nemō urvaire vanghuhi mazdadhāte ashaone Ashem Vohū 1.

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

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

ARDVI SURA NYĀYESH

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

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

Az hamā guṇāh patet pashemānum; az harvastān dushmata duzhukhta duzhvarshta, men pa gefti manīd, oem goft oem kard, oem jast, oem būn būd ested. Az ān guṇāh manashnī gavashnī kunashnī tani ravānī geftī mīnōānī, okhe awākhsh pashemān pa sē gavashnī pa patet hom. Khshnaothra Ahurahe Mazdāo, tarōidīte anghrahe mainyēush;

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

i.e. may Ardvi Sura Banu come (to my help).
haithyāvarshtām hyat vasnā ferashōtemem. Staomi Ashem; Ashem Vohū 3. Fravarānē mazdayasnō Zarathushtrish vīdaēvō ahura-tkaēshō (Gāh according to the period of the day) frasastayaēcha.

Apām vanguhīnām mazdadhātanām, areduyā̄ āpo anāhitayā̄o ashaonyāo, vīspanāmchā apām mazdadhātanām, vīspanāmchā urvanranām “Mazdadhātanām, khshnothra yasnāichā vahmāichā khshnothrāichā frasastayaēcha yathā Ahū Vairyō zaotā frā-me mrūte, athā ratush ashātchit hacha frā asha avādvhō mraotū. Yathā Ahū Vairyō 10.

(2) Mraot1 Ahurō Mazdāo2 Spitamāi3 Zarathushtrāi4 yazaēsha5 me6 him,7 Spitama8 Zarathushtra,9 yām10 Aredvīm Sūrām11 anāhitayā12 “perethū-frākām13 baēshazyām,14 vīdaēvām15 ahurō-tkaēshām,16 yesnyām17 anghuē18 astvaitē,19 wahyām20 anghuē21 astvaitē.22 Ādhū-frādhanām23 ashaonīm,24 vānthvō-frādhanām25 ashaonīm,26 gaēthō-frādhanām27 ashaonīm,28 shaētō-frādhanām29 ashaonīm,30 danghu-frādhanām31 ashaonīm.32

(2) (The Creator) Ahura Mazda2 spoke1 unto ṝSpitamān3 Zartosht4:

O Spitamān Zartosht!9 Mayest thou praise5 her7 who10 is My6 Ardvi Sura11 the undefiled,12 wide-flowing,13 health-giving14 (River), opposed15 to the “Demons; “acting16 according to the Law of Ahura Mazda, worthy of worship17 for the people18 of the material19 world, worthy of prayer20 for the people21 of the corporeal22 world, life (or vivacity) increasing,23 righteous,24 fbherd-increasing,25 righteous,26 fcrendering the world prosperous,27 holy,28 wealth-increasing,29 and rendering the countries prosperous,31 the righteous32 (Ardvi Sura of these characteristics).

Explanation:- Ardvi Sura is the name of the river flowing from certain quarters of the provinces of Ancient Iran. This river was longer and broader than all other rivers known at that period. It is compared with the River Āmu or the Oxus. The source of the present Oxus River is from the Pamir

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

ey “Spitama” was the illustrious name of the ancestor of the ninth generation of the Prophet Zarathushtra. From this, Holy Zarathushtra is known as pertaining to the family of Spitama or Spitaman Zartosht. For further explanation concerning this, see Zartosht-Nama by Sheth Kharshejdi 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).
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 Ardvś Sura (or Āvān) Yasht. According to the description in the Pahlavi Book called Dadistan i Denik, this Ardvś 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 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”).


Explanation: (in this paragraph some excellent properties of the water of Ardvś 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) (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.

(4) (I praise Ardvś 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 Vouru-kashem.

fd See Ardvś 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
(5) Yaozenti¹ višpe² karanö³ zrayā⁴ Vouru-kashayā⁵ ā.⁶ višpō⁷ maidhyō⁸ yaozaiti.⁹ Yat hīsh avi¹⁰ fratchaiti¹¹ yat hīsh avi¹² frażgaraiti,¹³ Aredvi Sūra¹⁴ Anāhita.¹⁵ Yengeh¹⁶ hazangrem,¹⁷ vairyanām,¹⁸ hazangrem¹⁹ apaghzāranām,²⁰ Kaschitcha²¹ aēshām²² vairyanām,²³ kaschitcha²⁴ aēshām²⁵ apaghzāranām,²⁶ chathwaresatem²⁷ ayare-baranām²⁸ h Canada ²⁹ naire²⁰ baremnāi.³¹

(5) All² the ³fi²³shores³ (of these rivers) unite⁴ with⁵ the S Sea⁶ Vouru-kasha⁷ (and) every⁷ (river) unites⁸ with the middle part⁹ (of that sea). To whatever parts¹² A Redvi Sura¹³ (River) flows¹³ she renders¹¹ those parts¹⁰ prosperous.¹¹ To whom¹⁶ (belong) a thousand¹⁷ (rivers) amongst the rivers¹⁸ (and) a thousand¹⁹ (outlets) amongst the outlets.²⁰ (For crossing) any²¹ of these²² rivers²³ (or) any²⁴ of these²⁵ outlets²⁶ of forty²⁷ days ride²⁸ mounted²⁹ on a swift horse³⁰ is required for a man.³⁰

(6) Anghāoscha¹ me² aēvanghāo³ āpō⁴ apaghzāro⁵ ājīsāti,⁶ vijspāi⁷ avi⁸ karshvān⁹ yāish¹⁰ hapta.¹¹ Anghāoscha¹² me¹³ aēvanghāo¹⁴ āpō¹⁵ hamatha¹⁶ avararai³ āmīnemcha¹⁸ zayanemcha.¹⁹ Hā²⁰ me³¹ āpō³² yaozadadhāiti,²³ hā³⁴ arshnā⁵⁴ khshudrāo,²⁵ hā³⁰ khshathrinām²⁶ garewān,²⁷ hā²⁰ khshathrinām²⁸ paēma.²⁹

(6) (The Creator Ahura Mazdā says):- every outlet¹ of this¹ River² of Mine³ penetrates⁴ unto⁵ all⁶ the ⁷seven¹¹ regions.⁹ The (water) of this¹² one¹⁴ River¹⁵ of Mine¹³ is uniformly¹⁶ sufficient in summer¹⁸ as well as winter.¹⁹ She²⁰ (i.e. Ardvi Sura) purifies²³ My²¹ waters²² (or rivers²²), the seed²⁵ of males,²⁴ the wombs²⁷ of females²⁶ (and) the milk²⁶ of mothers.²⁸

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

(6) A⁴⁶hātāmcha,¹ anghushāmcha² zātanāmcha³ azātanāmcha,⁴ ashaonām ⁵ idha⁶ jasentu⁷ fravashayō,⁸ yō'⁹ hīsh¹⁰ bawrare¹¹ paityāpem,¹² nazdishtayāt¹³ apat¹⁴ hacha.¹⁵ (7) Mā¹⁶ nō¹⁷ āpō¹⁸ dushmananγhe,¹⁹ mā²⁰ nō²¹ āpō²² duv≤<sub>4</sub>vachanghe,²³ mā²⁴ nō²⁵ āpō²⁶ duv≤<sub>4</sub>shyaotanāi,²⁷ mā²³ duzdaēnāi,²⁹ mā³⁰ ḥashi-tbishe,³¹ mā³² mōghu-tbishe,³³ mā³⁴ varezānō-tlishe,³⁵ mā³⁶ nāfyō-tlishe.³⁷ Mādha³⁸ nō³⁹ ahami⁴⁰ frādhāiti⁴¹ āpō⁴² vanghuhiš,⁴³ vahishtō⁴⁴ mazdadḥātāo⁴⁵ ashaonish,⁴⁶ yō⁴⁷ nō⁴⁸ airirichinā⁴⁹ irirkshāiti⁵⁰ gaēthanām.⁵¹ Mādha⁵² nō⁵³ ahami⁵⁴ frādhāiti⁵⁵ āpō⁵⁶ vanghuhiš⁵⁷ vahishtō⁵⁸ mazdadḥātāo⁵⁹ ashaonish,⁶⁰ yō⁶¹ nō⁶² airirichinā⁶³ irirkshāiti⁶⁴ tanunām.⁶⁵

sea has been compared with the modern “Caspian Sea”. See my Avesta dictionary, p. 509
fg All the sources (of these rivers) (prof. Harlez)
fh For the explanation of the words. “Hafte Keswar”, see notes on p.35.
fi This entire portion of “Ā hātāmchā” is taken from Yasna Hā 65, paras 6-14. For further details, see my translation of Yazishna.
(8) Yō66 täyush,67 yō68 hazangha,69 yō70 gadhō71 yō72 ashavaja,73 yō74 yōtumāo,75 yō76 nasuspāo,77 yō78 sperezvāo,79 yō80 arāItivāo,81 yō82 ashemaoghō83 an-ashava,84 yō85 mashyō86 drvāo87 sāsta;88 tem99 avi90 tbaeshāo91 paiyant92 ithyējāo93 isha24 yō95 i dadha,96 ithyējāo97 yant98 yō99 dī dadha.100

(6) May the Fravashis8 of the righteous (people)5, of those that are,1 that have been,2 and of those to be born hereafter4, come hither6 who9 have made11 those (waters)10 from15 the nearest13 river14 (of Ardvi Sura) flowing forward.12 (7) (Let) not16 (these efficacious) waters18 of ours17 (be) for a man of wicked thoughts19, wicked words23 and wicked deeds231 (Let) not24 (these efficacious) waters26 of ours28 (be) for the man of wicked religion.29 for the tormentors of a friend,31 a priest33 and workmen135 (Let) not36 (the waters be) for one who torments his own kindred!37 (Let) not38 our39 efficacious43 effective,43 best pure46 waters42 created by Ahura Mazda45 (be) profitable41 to that (person),40 who47 desires to empty out50 (destroy) our48 abundant49 settlements.51 (Let) not52 our53 efficacious,57 best,58 pure60 waters66 created by Ahura Mazda (be) beneficial55 to that (person)54 who51 desires to empty out64 (harm) our62 healthy63 bodies!65 (8) (And all those who)66 (are) thieves67 robbers,69 murderers,71 killers of righteous persons,73 addicted to sorcery,75 buriers of dead bodies,77 thieves,79 the wicked,79 the niggards81 (or the greedy),81 wicked84 heretics85 (and) the evil,87 tyrannical88 persons86 (may not get the benefit of the efficacious waters of Ardvi Sura). May injuries91 come upon92 the89 (persons) mentioned above) May 94their evil desires lead them to destruction.97

(9) Āpo9 gātavā9 rāmōidhwem,3 yavata5 yazāite,6 Katha7 zaota8 khśāta9 vacha10 āpō11 vangushī12 yazāite,13 Kuthra14 bavāt15 hitō-hizvāo16 yezī17 an-arethe18 yazāite.19 Kuthra20 vāchō21 avi-būta,22 yān23 he24 chakhse25 āthēra-paitish,26 kuthra27 tāo28 frāyō29 bavān,30 kuthra31 tāo32 ishudō33 bavān,34 Kuthra35 tāo36 rātayō37 bavān,38 yān39 Ahurō Mazdāo40 Zarathushtrāo41 fravavacha,42 frā Zarathushtrāo43 gaēthābyō43 astvaitibyō,44 (10) Avajastim55 paurvām56 āpō57 jaidhyōish58 Zarathushtra,49 paschaēta50 aiyō51 zoathrāo52 frabarōish53 yaozādāo54 dahmo-pairish-tāo,55 imān56 vachō57 framrū,58 (11) Āpō59 yānem60 vō61 yāsāmi62 mazāontem63 tem64 me65 dāyata,66 yenghe67 dālī68 paiti69 vanghō70 nisrīta71 an-aiwi-drkhti.72 Āpō73 ishtim74 vō75 jaidhyāmi76

\( f\) i.e. We revere the Fravashis of those virtuous persons who have developed canals for fertilizing the earth for agriculture.

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

\( f\) Original meaning “not empty”, i.e not weak or not distressed.

\( f\) “Enemy” (Spiegel): “Jealous” (Darmesteter).

\( f\) Ê Spiegel and Justi, this man ; that person (Harlez). May destruction reach him who attempts to destroy us (Darmesteter).
and their parents and guardians.

(9) O (pure) waters! as long as the priest invokes, praises the good waters with the word taught? If (that officiating-priest) consecrates (the waters) contrary to the prescribed rule, will he be silenced? How will he apply (those) words which the Herbad taught him? How might that prayer be fulfilled? In-what-way will that gratefulness be accomplished? How will that gift (offering) be made? About whom (the creator) Ahura Mazda had spoken to (the prophet) Zarathushtra, and in turn the Prophet Zarathushtra proclaimed to the people of the corporeal world? (10) O Zarathushtra! Thou shouldst pray (address) the petition to the waters; thou shouldst then carry the libation to those waters examined by a pious and wise man. (and) pronounce the words (mentioned below).

(11) O ye waters! Ye grant me that great favour. I beseech you. Through the bestowal of which (favour) goodness is produced by means of guilelessness. O ye waters! I beseech you for wealth of many kinds, and large and self-supporting. 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.


fo i.e. that generation may perform patriotic and benevolent acts so that people will bless them and their parents and guardians.
dāyata₁¹³ yūzem₁¹⁴, yazata₁¹⁵ ashavanō₁¹⁶ khshayamna₁¹⁷ isāna₁¹⁸ mōshucha₁¹⁹ āsuyācha,₂⁰ hathra₁²¹ ana₁²² gāthwa₁²³ vacha.₁²⁴ Haithyāvarśhtām₁²⁵ hyat₁²⁶ vasnā₁²⁷ ferashōtemem.₁²⁸

(Hā of Ā Hātāmacha ends here).

(12) O waters!₁⁹ I beseech₁⁰⁰ of you this (favour). O earth!₂ O plants!₄ O Bountiful Immortals,₆ well-ruling,₇ possessing good sense,₈ givers₁² of good things₁¹ to good (men)⁹ and good (women)¹₀ O good,₁⁵ mighty₁⁷ (and) triumphant¹⁸ Fravashis₁⁶ of the righteous (persons)¹⁴! O Meher²⁰ (yazata) of the wide pastures!²¹ O beautiful, holy Srosh (Yazata)! O Rashna, the most just! O Fire, twenty (purifier)₁² of (all things) relating to Ahura Mazda!³¹ O imperial, thirty-six, swift-footed horse, thirty-nine, exalted,₃₄ Lord, thirty-five, Navel of (centre) of the waters! thirty-seven (and) O ye all holy, forty-five yazatas, forty-two bestower of better gifts! (do I beseech₁⁰⁰ of you this) (gift). (13) O ye waters! do you grant me forty-seven these forty-six (riches and virtuous progeny). O earth! fifty-one plants! fifty-three O Bountiful Immortals, fifty-five well-ruling, fifty-six possessing good sense, fifty-seven givers sixty-one of good things sixty to good (men) and (women)! fifty-nine O good, sixty-four mighty, sixty-six (and) triumphant sixty-seven Fravashis sixty-five of the righteous (persons), sixty-three O Meher sixty-nine (yazata) of wide pastures, seventy O beautiful, seventy-four holy, seventy-five Srosh seventy-seven (yazata)! O Rashna, seventy-six the most just! seventy-seven O Fire, seventy-nine the purifier, eighty (of all things) relating to Ahura Mazda! eighty O Royal, eighty-five swift-footed horse, eighty-six exalted, sixty-third Lord, sixty-four Navel (centre) of the Waters! sixty-six And O ye all ninety holy, ninety-one yazatas, ninety-two bestowers of better gifts! ninety-three You grant me forty-seven these forty-six (riches and virtuous progeny). (14) O yazatas! Ye grant me that which ninety-five is ninety-seven greater ninety-six than this, ninety-six and that which ninety-nine is better than this, one hundred and that which thirty-five is more beautiful than this, forty and that which seven is sixty more precious than this. eighty O ye fourteen ruling, fifteen and with desires fulfilled, sixteen righteous, sixteen yazatas, fifteen You grant, thirteen unto us above mentioned that (wish) quickly nineteen and swiftly twenty by means of these twenty-two Gathic twenty-three ṣaṇa verses. twenty-four Whatever is the wish twenty-seven of the doers twenty-five of virtuous deeds is much superior twenty-eight (to all other wishes)

(3) Yām₁ azem² yō³ Ahurō Mazdāo four huzvārena⁵ uzbaire,⁴ fradathāi⁷ nmānahecha⁸ višascha⁹ zan-teuşchha₁⁰ dangheuşchha,₁¹

(4) Yā₁² ahmāt₁³ staota yasnya₁⁴ srāvayeni,₁⁵ Ahunemcha Vairīm₁⁶ srāvayeni₁⁷ Ashemcha Vahishtem₁⁸ husravāni₁⁹ apascha₂⁰ vanguhış₂¹ yaozdathāne;₂² hathra₂³ ana₂⁴ gāthwa₂⁵ vacha₂⁶ garō-nmāne₂⁷ Ahurahe Mazdāo₂⁸ jasat₂⁹ paoiryō.₃₀ Dathat₃¹ ahmāt₃² tat avat₃³ āyaptem.₃⁴

(7) I² am Ahura Mazda, who by the powerful ṣaṇa force, produced Ardvi sura for the prosperity of the house, eight clans, nine town and country, eleven (8) (The reciter speaks):- For whom (Ardvi Sura) twelve-thirteen (or inasmuch as twelve-thirteen) I shall

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

fq If we take the reading, “hizvārena” according to Dr. Geldner, the word means, “with the movement of the tongue”, i.e. with the strength of the tongue, derived form “hizva”, tongue and “arena”, motion, movement.
chant the \textit{Staota yasna} and Ahunavar with good intonation and I shall chant Asha Vahishta (i.e. Ashem Vohū) and shall purify the good waters. By means of (reciting) these (above-mentioned) Gathic verse, (the reciter) first attains the Garothman (Paradise) of the (the Creator) Ahura Mazda. On account of this (i.e. on account of reciting the sacred verse, the Creator Ahura Mazda) gave him this benefit (to the reciter). 

\textbf{Explanation:-} (Some reference to which benefits are accrued by reciting 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) Ahe\textsuperscript{1} raya\textsuperscript{2} khvarenanghacha,\textsuperscript{3} tām\textsuperscript{4} yazā\textsuperscript{5} surunvata\textsuperscript{6} yasna,\textsuperscript{7} tām\textsuperscript{8} yazā\textsuperscript{9} hu-yashta\textsuperscript{10} yasna,\textsuperscript{11} Ana\textsuperscript{12} buyāo\textsuperscript{13} zavanō-sāsta,\textsuperscript{14} ana\textsuperscript{15} buyāo\textsuperscript{16} huyashtara.\textsuperscript{17} Aredvīm Sūrām\textsuperscript{18} Anāhitām\textsuperscript{19} ashaonīm;\textsuperscript{20} zaotherābyō\textsuperscript{21} Aredvīm Sūrām\textsuperscript{22} Anāhitām\textsuperscript{23} ashaonīm\textsuperscript{24} ashahe\textsuperscript{25} ratūm\textsuperscript{26} yazamaide.\textsuperscript{27}

(9) On account of the radiance\textsuperscript{2} and glory\textsuperscript{3} of that (Ardvi Sura\textsuperscript{1}) I praise her\textsuperscript{4} with the famous\textsuperscript{6} yasna; through this\textsuperscript{12} (i.e with sincere heart) (0 undefiled Ardvi Sura!) Mayest thou \textsuperscript{8}be\textsuperscript{13} pleased or honoured with my\textsuperscript{15} invocation,\textsuperscript{14} mayest thou be\textsuperscript{16} most fully worshipped\textsuperscript{17} (i.e pleased)! (I praise) the undefiled\textsuperscript{19} (and) the righteous\textsuperscript{20} Ardvi Sura.\textsuperscript{18} We remember\textsuperscript{27} with libations\textsuperscript{21} the undefiled\textsuperscript{23} (and) the righteous\textsuperscript{24} Ardvi Sura (who) (is) the Lord of righteousness.

\textbf{Haomayō gava baresmana hizvō-danghangha, mānthracha vachacha shyaothnacha, zaotherābyascha, arshukhdhaēibyascha vāghzibyō.}

\textit{Yenghe hātām āat yesne paiit vanghō,  
Mazdāo Ahurō vaēthā ashāt hachā,  
Yāonghāmachā tānschā tāoschā yazamaide.}

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

(10) Yasnemacha vahmemcha aojischa zavarecha āfrināmi, apām vanguinām mazdadhātanām, Areduyāo Āpo Anāhitayāo ashaonīyō, vīspanāmcha apām mazdadhātanām, vīspanāmcha urvaranām mazdadhātanām. Ashem Vohū 1.
Ahmāi raēshcha; Hazanghrem; Jasa me avanghe Mazda; Kerfeh Mozd.


Nemo urvaire vanguhi mazdadhāte ashaone Ashem Vohū 1.

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

ĀTASH NYĀYESH

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

Khshnaothra1 Ahurahe Mazdāo.2

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

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

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

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

(To recite as follows before Ātash Behrām)

Ātash9 Beherām10 Ādar11 farā.12

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

(To recite as under before Ātash Ādarān)
Ātash¹³ Ādarān¹⁴ Ādar⁻¹⁵ 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 Ādar⁻¹⁹ farā.²⁰
May the lustre⁶ and glory⁷ of Ātash¹⁷ Dādgāh,¹⁸ the great²⁰ Fire¹⁷ increase!⁸

Az hamā gunāh patet pashemānum; az harvastīn dushmanə duzhukhtə duzhvərshta, mem pa geti manīd, oem goft, oem kard, oem jast, oem būn būd ested. Az ān gunāh manashnī gavashnī kunashnī, tanī ravānī getī mīnōānī, okhe awākhsh pashemān pa se gavashnī pa patet hom.

fuUs-mōi¹⁸ uzareshvā¹⁹ Ahurā²⁰
Ārmaiti²¹ tevishīm²² davsā²³
Spenishtā²⁴ Mainyū²⁵ Mazdā,²⁶
Vanghuyā²⁷ zavō²⁸ ādā,²⁹
Ashā³⁰ hazō³¹ ēmavat³²
Vohū³³ Mananghā³⁴ feseratūm.³⁵

O Ahura Mazda, the most beneficent spirit and the fu⁶ bestower of good things²⁷ in return²⁹ for prayers!²⁸ Do Thou fw¹⁹ me¹⁷ (i.e keep me away from wicked deeds), owing to (my) gentleness (or humility)²¹ do Thou grant²³ me¹⁸ strength,²² on account of righteousness³⁰ bestow upon²³ (me) mighty³² power³¹ (and) on account of (my) good thoughts grant²³ me¹⁸ fx²⁵ supremacy.³⁵

Rafedhrāi³⁶ vouruchashāne,³⁷
dōish³⁸-mōi³⁹ yā⁴⁰ ve⁴¹ abifrā,⁴²
tā⁴³ khshathrahyā⁴⁴ Ahurā⁴⁵
yā⁴⁶ vanghēush⁴⁷ ashish⁴⁸ mananghō;⁴⁹
frō Spentā⁵⁰ Ārmaitē⁵¹
Ashā⁵² daēnāo⁵³ fradakhshayā.⁵⁴

O Hormazd!⁵⁵ for (my) delight³⁶ (and) for sufficiently fy³⁶ acquiring

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

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

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

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

fy Original meaning for “tasting widely”, dative singular of vouru-chashā; root chash = Persian
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 vangēush Mazdāi, shyaothanahyā ashāi yāchā ukhdakhyāchā seroshem khshathremchā.

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

Āthro 1 Ahurahe Mazdāo 2 puthra, 3 tava 4 ātarsh 5 puthra 6 Ahurahe Mazdāo. 7 Āthro 8 Ahurahe Mazdāo 9 puthra, 10 khvarenanghō 11 savanghō 12 mazdadhātahe 13 airyanām 14 khvarenī 15 mazdadhātanām, 16 kavayehcha 17 khvarenanghō 18 mazdadhātahe, 19 āthrō 20 Ahurahe Mazdāo 21 puthra, 22 Kavōish 23 haosravanghahe, 24 varōish 25 haosravanghe 26 asnavantahe 27 garōish 28 mazdadhātahe 29 chāchishtahe, 30 varōish 31 mazdadhātahe, 32 kāvayehchecha 33 khvarenanghō 34 mazdadhātahe, 35 āthrō 36 Ahurahe Mazdāo 37 puthra, 38 Raēvantahe 39 garōish 40 mazdadhātahe, 41 kāvayehchecha 42 khvarenanghō 43 mazdadhātahe, 44 āthrō 45 Ahurahe Mazdāo 46 puthra, 47 Ātarsh 48 spenta 49 rathaēshtā, 50 yazata 51 pouru-khvarenangha, 52 yazata 53 pouru-baēshaha, 54 Āthrō 55 Ahurahe Mazdāo 56 puthra, 57 mat 58 vīspaebyo 59 āiterebyō, 60 khshathrō-nafedhrō 61 nairyō-sanghahe 62 yazatahe 63 khshnaothra 64 yasnāicha 65 vahmāicha 66 khshnaothraichā 67 frasastayaēcha, 68 yathā Ahu vairyō 69 zaotā 70 frā-me 71 mrūte 72 atha ratush ashāt-chit hacha 73 frā ashava vidhvāo 75 mraotu.

For the propitiation (of the Creator, Ahura Mazda) in the Gāh so and so) of the Fire, the purifier (of all things) pertaining to Ahura Mazda, O Fire

chashidan = to taste or Sanskrit chakhsh = to see, to examine.

fz Reverend Mills; blessing (see Yasna IX 3, 6, 9, 12); ashish (in the sense of ashish) noun, feminine gender, accusative plural. Sanskrit āshis.
the purifier⁶ (of all things) pertaining to Ahura Mazda;⁷ of the Fire⁸ (Ādar Ḡb Farohabā), the purifier¹⁰ (of all things) of Thine⁴ pertaining to Ahura Mazda;⁹ of the glory¹¹ (and) lustre¹² created by Ahura Mazda;¹³ of the Iranian¹⁴ and Kayanian¹⁷ Glory¹⁸ created by Ahura Mazda;¹⁹ of the Fire²⁰ (Ādar Ḡd 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 Ḡd Aataropātākan); of the Mount²⁸ Asnavant²⁷ created by Ahura Mazda²⁹ of the Lake³¹ Chaechasta³⁰ created by Ahura Mazda;³² the Fire³⁶ (called Ḡd Adar Burzin) the purifier³⁸ (of all things) pertaining to Ahura Mazda;³⁷ the Mount³⁹ Ḡd Raevant created by Ahura Mazda;⁴¹ the Kayanian⁴² Glory⁴³ created by Ahura Mazda; of the Fire,⁴⁵ the purifier⁴⁷ (of all things) pertaining to Ahura Mazda;⁴⁶ O Adar⁴⁸ Yazata,⁴⁹ the

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

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

gc The connection of the words of genitive singular in this paragraph should be taken with the words “Yasnaicha vahmāicha, khshnaothrāicha frasastayaēcha yath Āhu Vairyo zaotā frā-me mṛūte” occuring at the end of the same paragraph.

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 i.e., of that lake where king Kaikhusrou prayed standing.

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

gh Some of our Dasturs have understood the “Chaechasta” as the name of the Cave, but it is the name of a lake, and not a cave. This fact is clearly seen from the Āvan Yasht, para 49; Gosh Yasht, para 18, and Ashishvangh Yasht para 38. For both these Avesta words, “Vairi” (i.e. lake) and “Vara” (i.e. enclosure, cave) there is only one and the same equivalent “Var” in Pahlavi; hence this seems to have been mistaken. According to the statement in Napekh-ut-tawārīkh, 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 Chaechasta is situated in Azarbaizān and at present it is compared with the Lake Urumiyah.

gi In the Pahlavi Commentary this Fire presides over Vāstryosh, i.e. agriculturists, and “Adar Burzin Meher” is also known as “Adar Meher Burzin”. About this Fire it is stated in the Pahlavi Bundahishn and Persian Rivayets that Holy 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.
beneficent,\textsuperscript{49} gk warrior\textsuperscript{50} (against the demons), full of glory,\textsuperscript{52} healing virtues!\textsuperscript{54} of the Fire,\textsuperscript{55} the purifier (of all things) pertaining to Ahura Mazda\textsuperscript{56} – together with\textsuperscript{58} of all\textsuperscript{59} the Fires,\textsuperscript{60} of the yazata\textsuperscript{63} gk Nairyosang,\textsuperscript{62} residing in the navel (or source) of kings\textsuperscript{61} – for the gk worship\textsuperscript{55} (of all these) for (their) praise,\textsuperscript{56} propitiation\textsuperscript{57} and glorification, let the officiating priest\textsuperscript{70} (zaotar) proclaim\textsuperscript{2} to me\textsuperscript{71} (the excellences of sacred verses of) Yathā Ahū Vairyō. Let (the Raspi) (who) (is) righteous and learned\textsuperscript{73} pronounce\textsuperscript{76} (the excellences of these verses) athā ratush ashāt-chit hacha.

\begin{enumerate}
\item \textsuperscript{gk}Yasnemcha\textsuperscript{1} vahmemcha\textsuperscript{2} huberetīmcha\textsuperscript{3} ushta-beretīmcha,\textsuperscript{4} vanta-beretīmcha,\textsuperscript{5} afrīnāmī,\textsuperscript{6} tava\textsuperscript{7} Ātash\textsuperscript{8} puthra\textsuperscript{9} Ahurahe Mazdāo,\textsuperscript{10} yesnyō\textsuperscript{11} ahī\textsuperscript{12} vahmyō,\textsuperscript{13} yesnyō\textsuperscript{14} buyāo\textsuperscript{15} vahmyō\textsuperscript{16} nmānāhu\textsuperscript{17} mashyākanām\textsuperscript{18} Ushta\textsuperscript{19} buyāt\textsuperscript{20} ahmāi\textsuperscript{21} naire,\textsuperscript{12} yase\textsuperscript{23} thwā\textsuperscript{24} bādha\textsuperscript{25} frāyazāite,\textsuperscript{26} aesmō-zastō,\textsuperscript{27} baresmō-zastō,\textsuperscript{28} gao-zastō,\textsuperscript{29} hāvanō-zastō.\textsuperscript{30}
\item (1) O Fire,\textsuperscript{8} the purifier (of all things) pertaining to Ahura Mazda!\textsuperscript{10} I praise\textsuperscript{6} Thy worship,\textsuperscript{1} invocation,\textsuperscript{2} good\textsuperscript{3} health-giving and friendly gift.\textsuperscript{5} (O Fire), thou art\textsuperscript{12} worthy of worship\textsuperscript{11} and invocation;\textsuperscript{13} mayest thou be\textsuperscript{15} worthy of worship\textsuperscript{14} and invocation\textsuperscript{16} in the abodes\textsuperscript{17} of men! May there be\textsuperscript{20} greatness\textsuperscript{19} (or happiness\textsuperscript{19}) unto that\textsuperscript{21} man\textsuperscript{22} who\textsuperscript{23} shall always\textsuperscript{25} worship\textsuperscript{26} thee\textsuperscript{24} with fuel Baresman,\textsuperscript{28} milk, and mortar in hand.\textsuperscript{30}
\item (1) Dāityō\textsuperscript{1} aēsme\textsuperscript{2} buyāo,\textsuperscript{3} dāityō\textsuperscript{4} baoidhi\textsuperscript{5} buyāo,\textsuperscript{6} dāityō\textsuperscript{7} pithwi\textsuperscript{8} buyāo,\textsuperscript{9} dāityō\textsuperscript{10} upasayene\textsuperscript{11} buyāo,\textsuperscript{12} Perenāyush\textsuperscript{13} harethre\textsuperscript{14} buyāo,\textsuperscript{15} dahmāyush\textsuperscript{16} harethre\textsuperscript{17} buyāo,\textsuperscript{18} Ātash\textsuperscript{19} puthra\textsuperscript{20} Ahurahe Mazdāo.\textsuperscript{21}
\item (2) (O Fire, the purifier of all things pertaining to Ahura Mazda), mayest thou be\textsuperscript{3} proper\textsuperscript{1} in fuel! incense! nourishment! (and) mayest thou be\textsuperscript{12} proper\textsuperscript{11} in logs of wood! O Fire,\textsuperscript{19} the purifier\textsuperscript{20} (of all things) pertaining to Ahura Mazda! mayest thou be\textsuperscript{15} provided with food for a long time!\textsuperscript{13}
\item (3) Saoche\textsuperscript{1} buye\textsuperscript{2} ahmya\textsuperscript{3} nmāne,\textsuperscript{4} mat-saoche\textsuperscript{5} buye\textsuperscript{6} ahmya\textsuperscript{7} nmāne,\textsuperscript{8} raochahi\textsuperscript{9} buye\textsuperscript{10} ahmya\textsuperscript{11} nmāne,\textsuperscript{12} vakhshathē\textsuperscript{13} buye\textsuperscript{14} ahmya\textsuperscript{15} nmāne,\textsuperscript{16} dareghemchit\textsuperscript{17} aipi\textsuperscript{18} zrvānem,\textsuperscript{19} upa\textsuperscript{20} sūram\textsuperscript{21} frashō-kerēfīm,\textsuperscript{22} hadha\textsuperscript{23} sūrayāo\textsuperscript{24} vanghuyāo\textsuperscript{25} frashō-kerēfīt.\textsuperscript{26}
\item (3) (O Fire!) (until\textsuperscript{18}) for a long\textsuperscript{17} time,\textsuperscript{19} up to\textsuperscript{20} (the time of) the mighty\textsuperscript{21}
\end{enumerate}
(1) Dāyāo1 me2 Ātarsh3 puthra4 Ahurahe Mazdāo,5 āsu6 khvāthrem,7 āsu7 thrāitim,9 āsu9 jītīm,11 pouru10 khvāthrem,13 pouru11 jītīm;17 āsū thrāitim,10 āsū jītīm,13 āsū thrāitim;17 āsū jītīm,13 āsū thrāitim;17 āsū jītīm,13 āsū thrāitim;17 āsū jītīm,13 āsū thrāitim;17 āsū jītīm,13 āsū thrāitim;17 āsū jītīm,13 āsū thrāitim;17 āsū jītīm,13 āsū thrāitim;17 āsū jītīm,13 āsū thrāitim;17 āsū jītīm,13 āsū thrāitim;17 āsū jītīm,13 āsū thrāitim;17 āsū jītīm,13 āsū thrāitim;17 āsū jītīm,13 āsū thrāitim;17 āsū jītīm,13 āsū thrāitim;17 āsū jītīm,13 āsū thrāitim;17 āsū jītīm,13 āsū thrāitim;17 āsū jītīm,13 āsū thrāitim;17 āsū jītīm,13 āsū thrāitim;17 āsū jītīm,13 āsū thrāitim;17 āsū jītīm,13 āsū thrāitim;17 āsū jītīm,13 āsū thrāitim;17 āsū jītīm,13 āsū thrāitim;17 āsū jītīm,13 āsū thrāitim;17 āsū jītīm,13 āsū thrāitim;17 āsū jītīm,13 āsū thrāitim;17 āsū jītīm,13 āsū thrāitim;17 āsū jītīm,13 āsū thrāitim;17 āsū jītīm,13 āsū thrāitim;17 āsū jītīm,13 āsū thrāitim;17 āsū jītīm,13 āsū thrāitim;17 āsū jītīm,13 āsū thrāitim;17 āsū jītīm,13 āsū thrāitim;17 āsū jītīm,13 āsū thrāitim;17 āsū jītīm,13 āsū thrāitim;17 āsū jītīm,13 āsū thrāitim;17 āsū jītīm,13 āsū thrāitim;17 āsū jītīm,13 āsū thrāitim;17 āsū jītīm,13 āsū thrāitim;17 āsū jītīm,13 āsū thrāitim;17 āsū jītīm,13 āsū thrāitim;17 āsū jītīm,13 āsū thrāitim;17 āsū jītīm,13 āsū thrāitim;17 āsū jītīm,13 āsū thrāitim;17 āsū jītīm,13 āsū thrāitim;17 āsū jītīm,13 āsū thrāitim;17 āsū jītīm,13 āsū thrāitim;17 āsū jītīm,13 āsū thrāitim;17 āsū jītīm,13 āsū thrāitim;17 āsū jītīm,13 āsū thrāitime discussion.

(4) (The person who recites; O Fire, the purifier4 (of all things) pertaining to Ahura Mazda! grant (thou unto) me (the things mentioned below): Explanation:- (As to what things the reciter of this Nyāyesh asks through the Fire or as to what wishes he desires to get fulfilled are stated in the following lines and in paras 5 and 6):

Immediate(6) (or without delay) comfort,7 sustenance,9 (long) life11, happiness,13 greatness,18 wisdom,19 fluent20 tongue21 (and) intelligence23 for (my) soul22 and intellect24 (which may) increase27 in proportion26 after25 (having received it) and (may) not diminish,28 and (afterwards)30 strength31 of manliness29 (all these, O Fire, do thou grant me).

(5) Eredhvō-zangām,1 akhvafnyām2 thrishūm3 asnāmcha4 khshafnāmcha5 āsitō-gātūm,6 jaghāurum,7 tuthrushām,8 āsnām9 frazaíntīm,10 karshō-razām,11 vyākhanām,12 hām-raodhām,13 hvām,14 ānzō-būzīm15 hvīram, yā17 me frādhayāt19 nmānemcha20 vīsemcha21 zantūmcha, dakhyūmcha23 danghu-sastīmcha.24

(5) Strength for standing firm-footed,1 (wakefulness2 (during the remaining period) (except) one-third3 of the days4 and nights,5 steadiness in one’s own duty,6 watchfulness7 (and) an offspring10 (that is ) nourishing,9 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 house20, (my) clan,21 (my) town,22 (my) country23 and the the religion of (my) country24 prosperous19.

#Renovation,22 mayest thou be2 burning1 in this3 house4 (i.e. be ever burning)! in brilliance9 (and) mayest thou be14 in increase13 in this15 house!16

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

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 “thrishūm 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) Dāyāo me Ātarsh4 Ahurahe Mazdāo,5 yā6 me anghat8 afarsāonghāo,9 nūremcha10 yavaēchātaite,11 vahishtem Ahūm12 ashaonām13 raochanghem14 vispō-khvāthrem15 zaze-buye16 vanghāucha17 mīzde,18 vanghāucha19 sravahi,20 urunaēcha21 dareghe22 havanghe.23

(6) O Fire, the purifier (of all things) pertaining to Ahura Mazda! Do thou grant me (that thing) which may be the instructor for me, may guide me now and for ever (i.e up to the end of my life), about the best world (i.e. Paradise) of the righteous (people), bright and all-comfortable. (And) may I obtain that paradise in good rewards, in (return for the good homage and in (exchange of) holiness of (my) soul for a long duration.

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).

(6) Vīspaēibyō1 sastīm2 baraiti3 Ātarsh4 Mazdāo Ahurahe5 yaēibyō6 aēm7 hām-pachaite8 khshāfnīmcha9 sūirīmcha10 vīspaēibyō hacha11 izyeite12 huberēfimcha13 ushta-beretimcha14 vanta-beretimcha,15 Spitama.16

(7) O Spitaman16 (Zarathushtra)! That Fire of Ahura Mazda carries admonition unto all for whom that (fire) cooks the evening and noon meals (i.e. gives them good understanding) (and) from all he solicits a good, healthful and friendly offering.

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

(8) The Fire looks at the hands of all comers (and says:) What does the walking friend bring to the sitting friend? We praise the Fire, the beneficent, powerful, shining (or existing) (and ) the warrior (against the demons).

(9) Āat1 yezi2-she3 aēm4 baraiti5 aēsmem6 vā7 ashaya8 beretem,9 baresma10 vā11 ashaya12 frastaretem,13 urvarām14 vā15 hadhānaepatām16 ā-he17 paschaētá18 frīnaiti19 Ātarsh20 Mazdāo Ahurahe,21 khshnūto22 atbishtō23 haghdhanghūm.24

gs In Persian the meaning of “Shām” is both (night and night meal).
gt Like Sanskrit Shura = Sun, Persian Shām (night and night meal) or, alternatively, dinner (Persian Sura); Darmesteter gives the meaning of Khshāfnīmcha sūirīmcha” as, “lunch and dinner”.
gu Walking friend means the person going near the Fire, and the sitting friend should be understood as Fire, which itself cannot walk.
gv This last sentence (ātarem ....... rathaēshtārem) is left out by Geldner.
(9) But if any person brings unto that (fire) either fuel religiously, or Baressman spread, or the (fragrant) plant called Hadhanaepata, unto that (offerer) sanctimoniously, then the Fire of Ahura Mazda being pleased, gives a blessing, as follows.

Upa-thwā hakhshōit gēush vānthwa, upa vīranām pourutās.

Urvākhsh-anguha gaya jighaēsha, tāo khshapanō yāō jvāhī, Imat āthrå āfrīvanem, yō ahmāi aēsmem baraiti hikush, raochas-pairishtān ashahe bereja yaozdātān.

(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.

(10) Unto thee (i.e. in thy family) may the flock of cattle increase! (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 joyful life, those seventeen nights that thou livest! This (i.e. mentioned above) (is) the blessing of the Fire (for him) who brings unto that (fire) dry fuel, examined in the light and purified with the blessings of righteousness.

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

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.
dhātahe, āthrō Ahurahe Mazdāo puthra.


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

At\(^1\) tōi\(^2\) ātarem\(^3\) Ahurā\(^4\)
aojonghvantem\(^5\) Ashā\(^6\) usemahī\(^7\)
asishtem,\(^8\) ḫmavantem,\(^9\)stōi-rapentem,\(^10\) chithrā-avanghem;\(^11\)
At\(^12\) mazdā\(^13\) daibishyante\(^14\) zastāishtāish\(^15\)
dereshtā\(^16\) ḫcaēnanghem.\(^17\)

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

O Ahura Mazda\(^4\) through Asha (i.e. Holy immortal Ardibehešṭ),\(^6\) we wish\(^7\) (or approve) thy\(^2\) mighty,\(^5\) swiftest,\(^8\) powerful,\(^9\) ever bestowing delight,\(^10\) help the Fire\(^3\) in various (ḵd.wonderful) ways.\(^11\) O Ahura Mazdā!\(^13\) (the fire) with (its) sufficient ḫc.vigour\(^15\) (is) holding fast\(^16\) (or chastising) the tormentor\(^14\) 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 lustre\(^1\) (and) glory\(^2\) of the fire\(^3\) of the exalted\(^7\) Atash⁴ Behram⁵ increase!\(^3\)

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

Ātash⁴ Ādarān⁵ Ādar⁶ farā⁷

May the lustre\(^1\) (and) glory\(^2\) of the fire\(^6\) of the exalted\(^7\) Atash⁴ Adaran⁵
increase!³

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

Ātash⁴ Dādgah⁵ Ādar⁶ farā⁷

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

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

May the lustre¹ (and) glory² (of all these Fire) of the victorious¹⁰ Lord⁹ Ādaran⁸ Ādar Gushasp,¹¹ Ādar Khordād,¹² Ādar Burzīn Meher¹³ (and) other¹⁴ Ādarān¹⁵ and Fires¹⁶ which are installed in the Dādgāh¹⁷ (i.e in their proper places) increase!³ May the lustre¹⁹ (and) glory²⁰ (of the Fire called) Mino ḫKarko²² increase!

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


Nemō urvairé vangui mazdadhāte ashaone. Ashem Vohū ¹.

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

HĀVAN GĀH

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

(1) Khsnnaothra¹ Ahurahe Mazdāo.² Ashem Vohū ³. Fravarāne³ mazdayasnō⁴ Zarathushtrisht⁵ vidaēvō⁶ huruttaekshō.⁷ Havanēë⁸ ashaone⁹ ashahe¹⁰ rathwe,¹¹ yasnāicha¹² vahmāicha¹³ khshnaothrāicha¹⁴ frasastayaēcha.¹⁵ Sāvangheë¹⁶ vīsyāicha¹⁷ ashaone¹⁸ ashe¹⁹ rathwe,²⁰ yasnāicha²² vahmāicha¹² khshnaothrāicha²¹ frasastayaēcha.²⁴
(2) Mithrahe vouru-gaoyatōish hazanghrō-gashahe, baēvare-chashmanō, aokhtō-nāmanō yazatahe, Rāmanō khvāstrahe, khshnaothra yasnāicha vahmāicha khshnaothrāicha frasastayaēcha, yathā Ahū Vairyō zaotā frā me mrūte athā ratush ashātchit hacha frā ashava vidhvāo mraotū.

(1-2) (May there be) propitiation of (the Creator) Ahura Mazda! I profess myself (to be) a worshipper of Ahura Mazda, a follower in accordance with the Religion proclaimed by the prophet Zarathushtra, the abstainer from (the malpractices of) daevas (and) the follower of the doctrines of Ahura Mazda. During the time of holy and pure Havan in which the work of 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 and for (their) glorification, let the officiating priest proclaim to me (the excellences of the verses of) Yathā Ahū Vairyō.

(3) We praise Ahura Mazda the holy Lord of Righteousness. We also praise Zarathushtra the holy Lord of Righteousness. We revere the Fravashi of the Holy Zarathushtra. We praise the Bountiful Immortals. We worship the good, heroic and

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

hi For its explanation, see note on Srosh Baj.

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

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

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

hm In the original formation the word “asho” is in the genitive plural. Spiegel and Darmesteter
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 helpful³⁹ 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 ashah³ ratum⁴ yazamaide;⁵ Haurovatātem⁶ ashavanem⁷ ashah⁸ ratum⁹ yazamaide;¹⁰ Ameretātem¹¹ ashavanem¹² ashah¹³ ratum¹⁴ yazamaide;¹⁵ āhūrīm¹⁶ frashnem¹⁷ ashavanem¹⁸ ashah¹⁹ ratum²⁰ yazamaide,²¹ Āhūrīm²² tkaēshem²³ ashavanem²⁴ ashah²⁵ ratum²⁶ yazamaide,²⁷ yasnam²⁸ sûrem²⁹ Haptanḥāītīm³⁰ ashavanem³¹ ashah³² ratum³³ yazamaide.³⁴

(5) We praise⁵ Hāvani¹ the holy² Lord³ of holiness;³ we praise¹⁰ Khordād⁶ the holy⁷ Lord⁸ of Holiness;⁸ we praise¹⁵ Amardād¹¹ the holy¹² Lord¹⁴ of holiness;¹³ we praise¹⁷ the Sm° word to Ahura Mazda;¹⁶ the pious,¹⁸ lord¹⁰ of holiness.¹⁹ We praise²⁷ the Religion²³ pertaining to Ahura Mazda;²² the pious,²⁴ lord²⁶ of holiness;²⁵ we praise³⁴ yasna²⁸ Haptanḥāīt;³⁰ efficacious²⁹ (and) holy,³¹ Lord of³³ holiness.³²

(6) Sāvanghaēm¹ vīsīmchā² ashavanem³ ashah⁴ ratum⁵ yazamaide,⁶ airyamanem⁷ ishm⁸ ashavanem⁹ ashah¹⁰ ratum¹¹ yazamaide¹² amavantem¹³ verethrājanem,¹⁴ vīspa¹⁶ tbaēshāo¹⁷ taurvayanem¹⁸ vīspa¹⁹ tbaēshāo.²⁰ titarentem;²¹ yō²² upemō,²³ yō²⁴ madhemō,²⁵ yō²⁶ fratemō,²⁷ zaozīzuye²⁸ tarō²⁹ mānthrem³⁰ pancha³¹ gāthāo.³²

(6) We praise⁶ Savangi¹ and Visya,² the holy³ lords⁴ of holiness;⁴ we praise¹² (the prayer called) b′p Airyana,⁷ the liked,⁸ (lovable) the holy Lord¹¹ of holiness,¹⁰ (which prayer is) powerful,¹³ victorious,¹⁴ keeping away from hatred,¹⁵ (and) overcoming,¹⁸ removing²¹ all afflictions. Which²³ (i.e. Prayer called Airyana) is the uppermost²³ (beginning), the middle²⁵ (and) the concluding (portion) on the Holy Spell²⁹ of Five³¹ Gathas³² for invoking help,²⁸ (i.e. the Prayer named Airyana is the best amongst the Holy Spell of five Gathas).

(6) Mithremcha¹ vouru-gaoyaoitīm² yazamaide;³ Rāmach
khvāstrem¹ yazamaide;⁵ vīsyeh⁶ rathwō⁷ yasnāicha⁸ vahmāicha⁹ vīsīmcha¹⁰ ashavanem¹¹ ashahe¹² ratūm¹³ yazamaide.¹⁴ (8) Mithrem¹⁵ vouru-gaoyaoitfim¹⁶ hazangra-gaoshem,¹⁷ baēvare-chashmanem,¹⁸ aokhtōnānamem¹⁹ yazatem²⁰ yazamaide,²¹ Rāma khvāstrem²² yazamaide.²³

(7) We worship³ Meher yazata¹ of the wide pastures;² we worship⁵ Rama Khvastar.⁴ In order to worship⁶ and praise⁷ the Lord⁸ Visya⁶ (i.e. pertaining to clan) we revere⁹ the Holy¹⁰ Visya,¹¹ the lord¹² of Righteousness.¹³ (8) We worship²¹ Meher yazata¹⁵ of the wide pastures¹⁶ (who is) of a thousand ears¹⁷ and ten thousand hq eyes,¹⁸ (and) the Worshipful²⁰ one (yazata) of the renown name; we worship Rama Khvastar.²²

(9) hq Thwām⁴ ātarem² Ahuраhe Mazdā³ puthrem⁵ ashavanem⁶ ashahe⁶ ratūm⁷ yazamaide;⁸ hadha-zaothrem⁹ hadha-aiwyāonghanem,¹⁰ imat¹¹ baresma¹² ashaya¹³ frastaretem,¹⁴ ashavanem¹⁵ ashahe¹⁶ ratūm¹⁷ yazamaide;¹⁸ Apām¹⁹ Naptārem²⁰ yazamaide;²¹ Nairīm Sanghem²² yazamaide;²³ takhmem²⁴ dāmōish upamanem²⁵ yazatem,²⁶ yazamaide;²⁷ iristanām²⁸ urvān⁹ yazamaide²⁹ yāo³¹ ashaonām³² fravashayō.³³

(9) We revere⁸ thee,¹ O Holy⁵ Fire,² the purifier³ (of all things) pertaining to Ahura Mazda,³ the lord⁷ of righteousness.⁶ We revere this¹¹ Baresman¹² (which) together with the Libation⁹ (and) together with the Aiwyāonghana¹⁰ (is) spread¹³ with holiness¹³; We also revere the Lord¹⁷ of Righteousness.¹⁶ We revere²¹ the Navel²⁰ of waters¹⁹; we revere²³ (the Fire named) hq Neryosang.²² We revere²⁷ the powerful²⁴ yazata²⁶ (named) hq Damī Upamana;²⁵ we worship³⁰ the souls²⁹ of the departed²⁸ who³¹ are the hq Fravashis³³ of the righteous hv (people).³²

(10) Ratūm¹ berezantem² yazamaide³ yim⁴ Ahurem Mazdām,⁵ yō⁶ ashahe⁷ apānōtemō,⁸ yō⁹ ashahe jaghmūshtemō.¹¹ vīspa¹² sraavāo¹³ Zarathushtri¹⁴ yazamaide;¹⁵ vīspacha¹⁶ hvarshta¹⁷ shyaonām¹⁸ yazamaide,¹⁹ varshatca²⁰ vareshyammacha.²¹

Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahūrō 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 worship29 of Ardibehest,35 the Fire26 of Ahura Mazda,27 for (their) praise, for (their) propitiation31 and for (their) glorification,32 may the Zaotar34 (i.e. the officiating priest)34 proclaim36 before us35 (the excellences of the verses of) Yathā Ahū Vairyō.33 May the Raspi (i.e. the assistant Priest) (who is) holy38 (and) learned in turn announce40 (the excellences of these verses) athā ratush ashāt-chit hachā”.

(3) Ahurem Mazdām ashavanem ashæhe ratūm yazamaide; Zarathushtrems ashavanem ashæhe ratūm yazamaide; Zarathushtrahe ashaone fravashīm yazamaide; Ameshe Spente ashaonām yazamaide.

(4) Ashāunām vanguhīsh sürāo spentāo fravashayō yazamaide, astvāto manakhīyēcha apanōtemem rathwām yazamaide, yaētushtemem yazatanām, hanghanusatemem ashæhe rathwām aiwinasānstitemem,
Jaghmūštemām ashaonō ashahe rathwō ratufrīm ḫy yazamaide.

(5) Rapithwīnem¹ ashavanem² ashahe³ ratūm⁴ yazamaide.⁵ Ahunavaitīm⁶ Gāthām⁷ ashaonīm⁸ ashahe⁹ ratūm¹⁰ yazamaide¹¹ Ushtavaite⁰m¹² Gāthām¹³ ashaonīm¹⁴ ashahe¹⁵ ratūm¹⁶ yazamaide;¹⁷ Spentā-mainyūm¹⁸ Gāthām¹⁹ ashaonīm²⁰ ashahe²¹ ratūm²² yazamaide,²³ Vohū-khshathrām²⁴ Gāthām²⁵ ashaonīm²⁶ ashahe²⁷ ratūm²⁸ yazamaide;²⁹ Vahishtoishtīm³⁰ Gāthām³¹ ashaonīm³² ashahe³³ ratūm³⁴ yazamaide.³⁵

(5) We worship¹ the holy,² Lord³ of holiness,³ we praise⁴ the Gatha⁵ Ahunavaiti,⁶ we praise⁷ the Gatha⁸ Ushtavaite,¹² we praise²³ the Gathā¹⁹ Spentā-mainyu,¹⁸ we praise²⁹ the Gatha²⁵ Vohu-khshathra,²⁴ and we praise³⁵ the Gatha³¹ Vahishtoishi,³⁰ the holy,³² Lord³⁴ of holiness.³³

(6) Frādat-fshāum¹ zantumemcha² ashavanem³ ashahe⁴ ratūm⁵ yazamaide;⁶ fshushemcha⁷ mānthrem⁸ yazamaide;⁹ arshukdhemcha¹⁰ vāchem¹¹ yazamaide;¹² vachma¹³ arshukhudha¹⁴ yazamaide;¹⁵ vārethraghniš¹⁶ daevō-ghnīta¹⁷ yazamaide;¹⁸ apascha¹⁹ zemascha²⁰ yazamaide²¹; urvarōscha,²² mainyavachā²³ yazata²⁴ yazamaide,²⁵ yōi²⁶ vanghazdāō²⁷ ashaonō;²⁸ Ameshesha Spente²⁹ ashaonīm³⁰ yazamaide.³¹

(6) We praise⁶ Fradat-fshu"¹¹ and Zantuma",² the holy³ Lord⁵ of Righteousness;⁴ we praise⁹ "Fshusha' mānthra"⁸ (the hymn of prosperity);⁸ we praise¹² the word¹¹ truly-spoken.¹⁰

We praise¹⁵ the words¹³ truly-spoken;¹⁴ we praise¹⁸ the victorious¹⁶ (sacred verses) smiting the daevas;¹⁷ we praise²¹ the waters,¹⁹ lands²⁰ and plants;²² we worship²⁵ the heavenly²³ yazatas²⁴ who²⁶ (are) righteous²⁸ and bestowers of better (things);²⁷ we worship³¹ the byrighteous³⁰ Bountiful Immortals.²⁹

(7) Ashāunām¹ vanghīsh² sūrāo³ spentāo⁴ fravashayō⁵ yazamaide.⁶ Bareshnūshcha⁷ ashahe⁸ yat⁹ vahishtae⁰,¹⁰ mazīṣhta¹¹ mānthra,¹² mazīṣhtā¹³ vεrezya,¹⁴ mazīṣhta¹⁵ urvaithyā,¹⁶ mazīṣhta¹⁷ haityā-varεvaZYa,¹⁸ mazīṣhta¹⁹ vindaithyā²⁰ daēnayāō²¹ māzdayasnōish²² yazamaide.²³

(7) We worship⁶ the excellent,² heroic³ and beneficent⁵ Fravashi⁶ of the righteous (people).¹ We worship²³ the chief points⁷ (the essence) of Asha⁸ Vahishta¹⁰ (and) the greatest¹¹ Holy Spell¹² of the Religion²¹ of Mazda-worship,²² which are the greatest¹³ in causing effect,¹⁴ (which are very effective), the greatest¹⁵ in accomplishing (any) work,¹⁶ in performing just actions¹⁸ (and) in acquiring (any want).

(8) Avat¹ vyākhnemcha² hanjamanemcha³ yazamaide,⁴ yat⁵ asti⁶

hw For the translation of paragraphs 3 and 4, see Havan Gāh, above.
hx Yasna Hā 58 is generally called the Fshusha-mānthra.
hy In the original formation this word is in genitive plural. See note to verse 4 above for further details about it.
Ameshanām Spentanām,⁷ bareshnavō⁸ avanghe⁹ ashnō¹⁰ ghimatem¹¹ zantumahe¹² rathwī¹³ yasnāīcha¹⁴ vahmāīcha,¹⁵ zantumemcha¹⁶ ashavenem¹⁷ ashahe¹⁸ ratūm¹⁹ yazamaide.²⁰ (9) Ashem Vahishtem²¹ ātaremcha²² Ahurahe²³ mazdao²⁴ puthrem²⁵ yazamaide.²⁶

(8) For the worship¹⁴ of the Lord¹³ Zantuma¹² (i.e. Lord of the town) and for (his) veneration,¹⁵ we worship¹ this¹ meeting² and assembly³ (abode) of the Bountiful Immortals⁷ which⁵ is⁶ situated¹¹ on the heights⁸ of the yonder⁹ sky.¹⁰ We praise²⁰ Zantuma¹⁶ (the Lord of the town), the holy,¹⁷ Lord¹⁹ of Righteousness.¹⁸ (9) We praise²⁶ Ardibehesht,²¹ the Fire,²² the purifier²³ (of all things) pertaining to Ahura Mazda.²³-²⁴

(10) Thwām Ātarem Ahurahe Mazdāo puthrem ashavenem ashahe ratūm yazamaide; hadha-zaothrem hadha-aiwyāonghanem imat baresma ashaya frastaretem, ashavenem ashahe ratūm yazamaide; Apām Naptārem yazamaide; Nairīm Sanghem yazamaide; takhmem Dāmōish upamanemiyazatem yazamaide; iristanām urvānō yazamaide yāo ashaonām Ḥfravashayō. (11) Ratūm berezantem yazamaide yim Ahurem Mazdām, yō ashahe apanōtemo, yō ashahe jaghmūshtemō; vīspa sravāo Zarathushtri yazamaide; vispacha hvarshta shyaothna yazamaide, varsttacha vareshyamnacha.

Yenghe hātām āat yesne paiti vanghō.
Mazdāo Ahurō vaēthā ashāt hachā, yāonghāmcha tānschā táoschā yazamaide.
Yathā Ahū Vairyō 2.

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

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

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

UZIRIN GĀH

(1) Khshnaothra Ahurahe Mazdāo. Ashem Vohū 3. Fravarāne mazdayasnō Zarathushtrish vīdaēvō ahuratkaēsho. Uzyeirināi⁸ ashione⁹ ashahe¹⁰ rathwe,¹¹ yasnāīcha¹² vahmāīcha¹³ khshnaothrāīcha¹⁴ frasastayaēcha,¹⁵ frādat-vīrāi¹⁶ dakhyumāīcha¹⁷ ashaone¹⁸ ashahe¹⁹ rathwe,²⁰ yasnāīcha²¹ vahmāīcha²² khshnaothrāīcha²³ frasastayaēcha.²⁴ (2) Berezatō²⁵ Ahurāhe²⁶ nafedhrō²⁷ apām²⁸ apascha²⁹ mazdadhaitayō,³⁰ khshnaothra³² yasnāīcha³² vahmāīcha³³ khshnaothrāīcha³⁴ frasastayaēcha,³⁵ Yathā Ahū Vairyō³⁶ zaotā³⁷ frā me³⁸ mrūte,³⁹ athā ratush ashāt-

hz For the translation of paragraphs 10-11, see Havan Gāh, above.
chit hacha⁴⁰ frā ashava⁴¹ vídhvao⁴² mraotū.⁴³

(1-2) At the time¹¹ of pure⁹ (and) holy¹⁰ period¹¹ Uzirin⁸ when it is time to rest men from the work,¹⁶ and when the Lord or sovereign of the country¹⁷ (goes) to worship the Creator Ahura Mazda,³¹ and to praise,³³ propitiate³⁴ and glorify³⁵ the (very source of)²⁷ water,²⁸ may the Zaotar³⁷ (i.e. the officiating priest) proclaim³⁹ before me¹⁸ (the excellences of the verses of) Yathā Ahū Vairyō.³⁶ May (the Raspi) (i.e. the assistant Priest) (who is) holy¹ⁱ (and) learned⁴² announce⁴³ (the excellences of these verses) athā ratush ashāt-chit hacha”.

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

(4) Ashāunām vanguḥīṣh sūrāo spentāo fravashayō yazamaide, astvatō manakhyācha apanōtemem rathwām yazamaide; yaētushtemem yazatanām hanghamishtemem ashahe rathwām awinasānstemem, jaghmūshtemām ashaonō ashahe rathwō ratufritīm yazamaide.¹⁹

(5) Uzyeirinem¹ ashavanem² ashahe³ ratūm⁴ yazamaide; Zaotārem⁶ ashavanem ashahe ratūm yazamaide; Hāvanānem ashavanem ashahe ratūm yazamaide; Ātarevakhsheem ashavanem ashahe ratūm yazamaide; Frabaretārem ashavanem ashahe ratūm yazamaide; Āberetem ashavanem ashahe ratūm yazamaide; Āsnatārem ashavanem ashahe ratūm yazamaide; Rathwishkarem ashavanem ashahe ratūm yazamaide; Sraoshāvarezem ashavanem ashahe ratūm yazamaide;

(5) We praise⁵ Uzirin,¹ the holy,² Lord of Righteousness,³ we praise the Zaotar the holy, Lord of Righteousness; we praise the Hāvanān the holy, Lord of Righteousness; we praise the Ātarvakhsi 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;

ia For the translation of paras 3 and 4, see Hāvan Gāh above.
Ātarvakhsha, i.e. Atarvakhshi, whose function is to keep the fire burning;

Frabaretar, i.e. the priest who brings to the Zaotar all the implements and other things (articles) required for the ceremonies;

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

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

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

Sraoshāvareza, i.e. a priest in whose presence a sinner confesses his misdeeds and makes amends for them, and the officer who keeps good discipline.\textsuperscript{ib}

\textsuperscript{(6)} Frādat-vīrem\textsuperscript{1} dakhymemcha\textsuperscript{2} ashanem\textsuperscript{3} ashahe\textsuperscript{4} ratūm\textsuperscript{5} yazamaide;\textsuperscript{6} strēushcha\textsuperscript{7} māonghemcha\textsuperscript{8} hvarecha\textsuperscript{9} raochāo\textsuperscript{10} yazamaide;\textsuperscript{11} anaghra\textsuperscript{12} raochāo\textsuperscript{13} yazamaide;\textsuperscript{14} afrasanghāmcha\textsuperscript{15} khvāthrem\textsuperscript{16} yazamaide;\textsuperscript{17} yā\textsuperscript{18} marsh\textsuperscript{19} sādrc\textsuperscript{20} dregvatō.\textsuperscript{21} (7) Haithyāvarezem\textsuperscript{22} ashanem\textsuperscript{23} ashahe\textsuperscript{24} ratūm\textsuperscript{25} yazamaide;\textsuperscript{26} aparemcha\textsuperscript{27} tkāeshem\textsuperscript{28} yazamaide;\textsuperscript{29} haithyāvarezem\textsuperscript{30} ashanem\textsuperscript{31} ashaonō\textsuperscript{32} stīm\textsuperscript{33} yazamaide;\textsuperscript{34} paiť\textsuperscript{35} asni paiť khshafnē,\textsuperscript{36} yasō-beretbyō\textsuperscript{37} zaothrābyō,\textsuperscript{38} dakhyumahe\textsuperscript{39} rathwō\textsuperscript{40} yasnāicha\textsuperscript{41} vahmāicha;\textsuperscript{42} dakhumemcha\textsuperscript{43} ashanem\textsuperscript{44} ashahe\textsuperscript{45} ratūm\textsuperscript{46} yazamaide.\textsuperscript{47} (8) Berezantem\textsuperscript{48} ahurem\textsuperscript{49} khshathrēm,\textsuperscript{50} khshaētem,\textsuperscript{51} apām\textsuperscript{52} napātem\textsuperscript{53} urvat-aspet\textsuperscript{54} yazamaide;\textsuperscript{55} apemcha\textsuperscript{56} Mazdadḥātam\textsuperscript{57} ashaonīm\textsuperscript{58} yazamaide.\textsuperscript{59}

\textsuperscript{(6)} We\textsuperscript{6} praise “Frādat-vīra” and “Dakhyuma”,\textsuperscript{2} the holy,\textsuperscript{3} Lord\textsuperscript{5} of Righteousness;\textsuperscript{4} we praise\textsuperscript{11} the stars\textsuperscript{7} and the moon\textsuperscript{8} and the sun\textsuperscript{9} and luminaries;\textsuperscript{10} we praise\textsuperscript{14} the boundless\textsuperscript{12} lights;\textsuperscript{13} we praise\textsuperscript{14} the “splendour”\textsuperscript{16} of the doctrines\textsuperscript{15} which (are as it were) the “woes”\textsuperscript{20} of the sinful\textsuperscript{21} person.\textsuperscript{19}

(7) We praise\textsuperscript{26} the Lord\textsuperscript{25} of Righteousness\textsuperscript{24} (who is) holy\textsuperscript{23} and practising righteous or virtuous deeds;\textsuperscript{22} we praise\textsuperscript{29} the later\textsuperscript{27} lore.\textsuperscript{28} We praise\textsuperscript{34} the creation\textsuperscript{33} of Holy\textsuperscript{32} (Ahura Mazda), the Lord\textsuperscript{40} of the country\textsuperscript{39} with libations\textsuperscript{38} brought for the yasna;\textsuperscript{37} we praise\textsuperscript{47} day\textsuperscript{36} and night\textsuperscript{37} the Lord\textsuperscript{41} of righteousness\textsuperscript{45} (who is the chieftain) (pertaining) to the holy\textsuperscript{44} country.\textsuperscript{43}

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

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

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

\textsuperscript{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.
We praise the Navel of the Waters, the exalted Lord, swift-footed horse (who is) imperial, and shining, we praise the pure water created by Ahura Mazda.

We praise, worship, with veneration, vigour and power of the Navel of the waters the exalted Lord of the waters created by Ahura Mazda.

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

Yenghe hätām āat yesne paiti vanghō, Mazdāo Ahurō vaētha ashāt hachā; yāonghmachta ūnhschā ūaozechya.

Yathā Ahū Vairyō 2.

(11) Yasnemcha vahmemcha aojascha zavarecha afrīnami, berezatō ahurahe ratuhē 8 nafedhrō apām9 apascha10 mazdadhātayāo. Ashem Vohū 1.

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

(11) I praise, worship, with veneration, vigour and power of the Navel of the waters the exalted Lord of the waters created by Ahura Mazda.

AIWISRUTHREM GĀH

ashāt-chit hacha⁴⁷ frā ashava⁴⁸ vídhvā⁴⁹ mraoti.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 Uparatā³⁷ (i.e. of the yazata presiding over the victorious ascendency), for (their) prayer,⁴⁰ (their) propitiation⁴¹ and glorification,⁴² may the Zaotar⁴⁴ proclaim⁴⁵ before me⁴⁶ (the excellences of the sacred verses of) Yathā Ahū Vairyō.⁴⁳ May (the Rāspi)⁴⁸ (who is) pious⁴⁹ (and) learned⁵₀ announce⁵₀ (the excellences of the verse) athā ratush ashāt-chit hachā.⁴⁷

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

(4) Ahsanām vanguard sūrāo spentāo fravashyō yazamaide, astvatō manakhyācha apanōtemem rathwām yazamaide, yaētushtemem yazatanām, hanghanushtemem ashahe rathwām aiwinaśānestemem, jaghmūshtemām ahsanām ashahe rathwō ratufritīm yazamaide.

(5) Aiwisrūthremem¹ ashavanem³ ashahe⁴ ratūm⁵ yazamaide; Aibigāim² ashavanem³ ashahe⁴ ratūm⁵ yazamaide; thwām⁷ ātarem⁸ Ahuraha Mazdāo⁹ puthrem¹⁰ ashavanem¹¹ ashahe¹² ratūm¹³ yazamaide; asmana¹⁵ hāvana¹⁶ ashahe¹⁷ ratavō¹⁸ yazamaide; ayanghaēna hāvana²¹ ashahe²² ratavō²³ yazamaide; hadha-zaothrem²⁵ hadha-aiwyāong-hanem²⁶ imat²⁷ baresma,²⁸ ashaya²⁹ frastaretém³⁰ ashavanem³¹ ashahe³² ratūm³³ yazamaide; āpa urvairo³⁵ yazamaide; aourvatām³⁷ urune³⁸ ashavanem³⁹ ashahe⁴⁰ ratuṁ⁴¹ yazamaide.⁴²

(5) We praise⁶ “Aiwisruthrema”,¹¹ the Righteous³, the Lord⁵ of Righteousness⁴. We praise⁶ the Righteous³ (Aiwisruthrema) the Lord⁵ of Righteousness⁴ (and) the guardian of Life². We praise¹⁴ Thee⁷, the Righteous Fire⁶, the purifier¹⁰ (of all things) pertaining to Ahura Mazda⁹, the Lord¹³ of Righteousness¹². We praise¹⁰ the stone¹⁵ Mortar¹⁶ (and) things iiuseful in rituals²⁰-²¹ or to achieve for Righteousness¹⁷-¹⁸; we praise²⁴ this Baresman²³, which is righteous³¹ spread²⁰ with holiness²⁹, together with the Libation²⁵, and Aiwyāonghan²⁶, things useful to be righteous; we worship³⁶ the waters and the trees³⁵; we praise⁴² the ijperfection³⁷ of the Soul³⁸, the righteous³⁹ soul (and) the Lord⁴¹ of Righteousness⁴⁰.

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

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

ij Justi; kindness, favour, good wishes (Harlez); sacred vows (Mills)
(6) Frādat-vīspām-huṣṭaikhīrīmān2 ashavanemān3 ashahem4 ratūm5 yazamaide⁶; Zarathushtrīmān6 ashavanemān7 ashahem8 ratūm9 yazamaide⁶; mānthren⁻ Spentem¹² ashavanem¹³ ashahem¹⁴ ratūm¹⁵ yazamaide¹⁶; gēush¹⁷ urvǎnem¹⁸ ashavanem¹⁹ ashahem²⁰ ratūm²¹ yazamaide²²; Zarathushtrotememcha²³ ashavanem²⁴ ashahem²⁵ ratūm²⁶ yazamaide²⁷; Zarathushtrīm¹⁸ ashavanem²⁹ ashahem³⁰ ratūm³¹ yazamaide³².

(6) We praise⁵ “Frādat-vīspām-huṣṭaikhīrīm”¹ⁱ, the Righteous³, the Lord of Righteousness⁵; We praise¹⁰ Zarathushtra⁶, the Righteous⁸, the Lord⁹ of Righteousness⁸; we worship¹⁶ the Beneficent¹² Holy Spell¹¹, the righteous¹³, the Lord¹⁵ of Righteousness¹⁴; we worship²² the Soul¹⁸ of the Universe¹⁷, the righteous¹⁹, Lord²¹ of Righteousness²⁰; we worship²⁷ the “High-priest²³”, the holy²⁴, the Lord²⁶ of Righteousness²⁵. We worship²³ Zarathushtra²⁸, the Righteous²⁹, the Lord³¹ of Righteousness³⁰.

(7) Āthravanem¹ ashavanem² ashahem³ ratūm⁴ yazamaide⁵; rathaēštārem⁶ ashavanem⁷ ashahem⁸ ratūm⁹ yazamaide¹⁰; vāṣṭrīm¹¹ fhuyantem¹² ashavanemjn¹³ ashahem⁴ ratūm¹⁵ yazamaide¹⁶; nmānahe¹⁷ nmānō-paitīm¹⁸ ashavanem¹⁹ ashahem²⁰ ratūm²¹ yazamaide²²; vīsō²³ vīs-paitīm²⁴ ashavanem²⁵ ashahem²⁶ ratūm²⁷ yazamaide²⁸; zantēush²⁹ zantu-paitīm³⁰ ashavanem³¹ ashahem³² ratūm³³ yazamaide³⁴; danghēush³⁵ danghu-paitīm³⁶ ashavanem³⁷ ashahem³⁸ ratūm³⁹ yazamaide⁴⁰.

(7) We praise³ the Priest (i.e. Dastur-Mobed),¹ the righteous, the Lord of Righteousness; we praise¹⁰ the Warrior⁶ (i.e. Royal Hero),⁶ the righteous,⁷ the Lord of Righteousness;⁸ we praise¹⁶ the bringing of prosperity to the Agriculturist,¹¹ the righteous,¹³ the Lord¹⁵ of Righteousness;¹⁴ we praise²² the Lord of the House,¹⁸ the righteous, the Lord of Righteousness; we praise²⁸ the Lord²⁴ of the Clans,²³ the righteous,²⁵ the Lord of Righteousness;²⁶ we praise³⁴ the Lord³⁰ of the Town,²⁹ the righteous,³¹ the Lord³³ of Righteousness;³² we praise⁴⁰ the “Lord³⁶ of the Country,³⁵ the righteous,³⁷ Lord³⁹ of Righteousness.³⁸

(8) Yavānem¹ humananghem² huvachanghem³ hushyaothnem⁴ hudāēnem⁵ ashavanem⁶ ashahem⁷ ratūm⁸ yazamaide⁹; yavānem¹⁰ ukhdhō-vachanghemu ashavanem¹² ashahem¹³ ratūm¹⁴ yazamaide¹⁵; khvaētva-dathem¹⁶ ashavanem¹⁷ ashahem¹⁸ ratūm¹⁹ yazamaide²⁰; dangha-urvaesem²¹ ashavanem²² ashahem²³ ratūm²⁴ yazamaide²⁵; humāim²⁶ paivyathnem²⁷ ashavanem²⁸ ashahem²⁹ ratūm³⁰ yazamaide³¹; nmānahe³² nmānō-pathnīm³³ ashavanem³⁴ ashahem³⁵ ratūm³⁶ yazamaide³⁷.

(8) We praise⁵ the youth¹ of good thoughts,² good words,³ good deeds⁴ and good faith,⁵ the righteous,⁶ Lord⁸ of Righteousness.⁷ We praise¹⁵ the

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

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

AIWISRUTHREM GĀH

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(9) Nāirikāmcha¹ ashaonim² yazamaide,³ frāyō-humatām,⁴ frāyō-hūkhtām,⁵ frāyō-hvarshtām,⁶ hush-hām-sāstām,⁷ ratukhsathrām,⁸ ashaonīm,⁹ yām¹⁰ Ārmaitīm Spentām,¹¹ yāoschā¹²  te¹³  ghēnāo,¹⁴ Ahura Mazda.¹⁵ Naremcha¹⁶ ashavanem¹⁷ yazamaide,¹⁸ frāyō-humatem,¹⁹ frāyō-hūkhtem,²⁰ frāyō-hvarshtem,²¹ vistō-fraoreitīm,²² ēvistō-kayadhem,²³ yenghe²⁴ shyaonthnāish²⁵ gaēthāo²⁶ ashā²⁷ frāyō-humatem,²⁸ Zaratustrōtemahe²⁹ rathwō³₀ yasnāicha,³¹ vahmāicha³² Zarathushtrōtememcha³³ ashavanem³⁴ ashahe³⁵ ratūm³⁶ yazamaide,³⁷ (10) Ashāunām³⁸ vanguhish³⁹ sūrāo⁴⁰ spentāo⁴¹ fravashayō⁴² yazamaide;⁴³ ghēnāoschā⁴⁴ virōvānthvāo⁴⁵ yazamaide;⁴⁶ yāiryāmcha⁴⁷ hushitīm⁴⁸ yazamaide;⁴⁹ amemcha⁵⁰ hutashtem⁵¹ huroadhem⁵² yazamaide;⁵³ verethraghmemcha⁵⁴ ahuradhātem⁵⁵ yazamaide;⁵⁶ vanaintīmcha upartātem⁵⁷ yazamaide.⁵⁸

(9) We praise³ the righteous² woman,¹ richest in good thoughts,⁴ good words⁵ and good deeds,⁶ well and properly instructed,⁷ obedient to her husband⁸ (and) truthful⁹ (and) who¹¹ (i.e. the woman) (is) like Spenta Armaiti (Bountiful Immortal)¹¹ and, O Hormazd,¹⁵ like (other) “Feminine Powers” created by you. (We praise such women having the qualities mentioned above). We praise¹⁸ the righteous¹⁷ man,¹⁶ richest in good thoughts,¹⁹ richest in good words²⁰ and richest in good deeds,²¹ understanding the faith²² (i.e. steadfast on the Religion)²² (and) ignorant of sins;²³ through whose²⁴ actions²⁵ for the worship³¹ of the highest Priest²⁹ and for (his) praise,³² the world²⁶ gets prosperous³⁸ by means of Righteousness,²⁷ We praise³⁷ the highest Priest,³³ the righteous,³⁴ the Lord³⁶ of Righteousness.³⁵ (10) the excellent,³⁹ heroic⁴⁰ and beneficent⁴¹ Fravashis⁴² of righteous (people);³⁸ women⁴⁴ with their troops of heroes;⁴⁵ the timely advent⁴⁸ of the seasons;⁴⁷ and the well-made,⁴¹ beautiful⁵² Ama (i.e. the yazata presiding over courage);⁵⁰ and we praise⁵⁶ Behram yazata⁵⁴ created by Ahura Mazda; and we praise Vananti Uparatat.⁵⁷

(11) Thwām Ātarem Ahurahe Mazdāo puthrem ashavanem ashahe ratūm yazamaide, hadha-zaothrem hadha-aiwyāonghanem imat baresma ashaya frastaretem, ashavanem ashahe ratūm yazamaide; Apām Napatrem yazamaide; Nairīm Sanghem yazamaide; takhmem

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.

io In the Zoroastrian Religion there are two types of angels, male and female. The feminine angels are, Spandārmad, Avān, Din, Ashishvargh and Astad.
Dāmōish Upamanem yazatem yazamaide, iristanām urvānō yazamaide yāo ashaonām fravashayō. (12) Ratūm berezantem yazamaide yim Ahurem Mazdām, yō ashahe apanotemō, yō ashahe jaghmūshtemō; vīspa sravāo Zarathushtri yazamaide; vīspacha hvarshta shyaothna yazamaide varshtacha vareshyamnacha.ip

Yenghe hātām āat yesne paiti vanghō,  
Mazdāo Ahurō vaētha ashāt hachā,  
yōonghāmcha tānschā tāoschā yazamaide,  
Yathā Ahū Vairyō 2.

(13) Yasnemcha1 vahmemcha2 aojascha3 zavarecha4 āfrīnami,5 ashāunām6 fravashinām7 ghenānāmcha8 vīrovnāthwanām9 yāiryōoscha10 hushitoth11 amahеча12 huturaodhhae,13 verethraghnahecha14 ahuradhātahe,15 vanaintyōoscha 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


(1-2) 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

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ip For the translation of paragraphs 11-12, see Havan Gāh, above.
(3) Ahurem Mazdām ashavanem ashahe ratūm yazamaide; Zarathushtram ashavanem ashahe ratūm yazamaide; Zarathushtrahe ashaonō fravashīm yazamaide; Ameshe Spente ashaonām yazamaide.

(4) Ashāunām vanguhīsh sūrāo spentāo fravashayō yazamaide, astvatō manakhyācha apanōtemem rathwām yazamaide, yaētushtemem yazatanām, hanghanushtemem ashahe rathwām aiwinasānstemem, jaghmūshtemām ashaonō ashahe rathwō ratufritīm yazamaide.⁴⁴

(5) Ushahinem¹ ashavanem² ashahe³ ratūm⁴ yazamaide;⁵ ushām⁶ srrām⁷ yazamaide;⁸ ushāonghem⁹ yazamaide,¹⁰ khshōthnīm¹¹ 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 vohū³⁵ ushām³⁶ yazamaide,³⁷ Ashem Vahishtem³⁸ yazamaide;³⁹ khshathrem vairīm⁴⁰ yazamaide,⁴¹ Špextem⁴² vanguhīm⁴³ Ārmaitīm⁴⁴ yazamaide.

(6) Berejīm¹ ashavanem² ashahe³ ratūm⁴ yazamaide,⁵ berejā⁶ vanghēush⁷ ashahe,⁸ berejā⁹ daēnayāo¹⁰ vanghuyāo¹¹ māzdayasnōish,¹² nmānyehe¹³ rathwō¹⁴ yasnāicha¹⁵ vahmāicha¹⁶ nmānimcha¹⁷ ashavanem¹⁸ ashahe¹⁹ ratūm²⁰ yazamaide.²¹

(7) Sraoshem²² ashm²³ huraothem²⁴ verethrājanem²⁵ frādat-gaēthem²⁶ ashavanem²⁷ ashahe²⁸ ratūm²⁹ yazamaide,³⁰ Rashnūm³¹ razistem³² yazamaide,³³ Arshātem³⁴ frādat-gaēthām³⁵ varedat-gaēthām³⁶ yazamaide.³⁷

(8) We praise⁵ Usahahen Gah¹ the righteous,² the Lord of righteousness;³ we praise⁸ the beautiful⁶ Dawn,⁷ 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

(9) Berejya¹ the righteous,² Lord³ 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.

iq For the translation, see Havan Gāh, above.
principal master of the house) and for (his) praise. We praise the holy, the Lord of holiness.

(7) We worship Sraosha (yazata) the holy, the Lord of righteousness, (who is) of good appearance, victorious, bringing prosperity to the world (and) righteousness. We worship Rashnu (yazata). We worship Astad (yazata), the promoter and the increaser of the world.

(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 Dāmoīsh upamanem yazatem yazamaide; iristanām urvānō yazamaide yāo ashaonām fravashyō. (9) Ratūm berezantem yazamaide yim Ahurem Mazdām, yō ashahe apanotemō, yō ashahe jaghmūshtemō; vīspa sravāo Zarathushtri yazamaide, vīspacha hvarshta shyaohna yazamaide varshtacha vareshyāmmacha.

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

Yathā Ahū Vairyō. (2)


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

(10) I praise, worship, the Srosh (Yazata), glory, vivacity and strength of the holy, righteous and victorious Srosh (Yazata) bringing prosperity to the world, of the just; Rashna (yazata) and Astad (yazata), the furtherer (promoter) and increaser of the world.

PATET (AVESTA)


Yathā Ahū Vairyō. 5. Yathā Ahū Vairyō panj Az hamā gunāh patet pashemānum, az harvastīn dushmata dushukhta duzhvarshta, mem pa getē manīd, pishe-shumā vehān, manashnī gavashnī kunashnī, tanī ravānī getē mīnōnānī, okhe awākhsh pashemān pa sē gavashnī pa patet hom. Yathā Ahū Vairyō. 5. Ashem Vohū 3.

ir For the translation of paragraphs 8-9, see Havan Gāh, above.
Fravaranē mazdayasnō Zarathushtrish vīdaēvō ahuratkaēshō (Gāh according to the period of the day) frasastayaēcha. Sraoshae ashyehe, takhmahe, tanu-mānthrahe, darshi-draosh, āhūiryhe, khshnaothra yasnāicha vahmāicha khshnaothrāicha frasastayaēcha. Yathā Ahū Vairyō Zaotā frā me mrūte, athā ratush ashātchit hacha frā ashava vīdhvāo mraotū. Yathā Ahū Vairyō 1.


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


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

PATET PASHEMANI


Fravaranē mazdayasnō Zarathushtrish, vīdaēvō ahuratkaesho (Gāh according to the period of the day) frasastayaēcha. Sraoshae ashyehe, takhmahe tanu-mānthrahe, darshi-draosh, āhūiryhe, khshnaothra yasnāicha vahmāicha khshnaothrāicha frasastayaēcha. Yathā Ahū Vairyō zaotā frā me mrūte, athā ratush ashātchit hacha frā ashava vīdhvāo mraotū. Yathā Ahū Vairyō 1.

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

O good15 (religious high-priests!) I, in your14 iw presence13 (having recited)
is For its translation, see beginning part of Srosh Bāz, above.
it For its translation, see Srosh Bāz, above.
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
five² Yathā Ahū Vairyo₁ repent⁴ (of all sins) by means of Patet⁴. From⁵ all⁶ wicked thoughts⁷, words⁸ (and) deeds⁹ which I¹⁰ have thought in my mind¹² in this world¹¹ (and) from all kinds of sins¹, 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.

(Kardāḥ 1) Farāz setām¹ harvespa² humata³ hukhta⁴ hvarshta⁵, pa⁶ manashne⁷ gavashne⁸, kunashne⁹. Awāz setām¹⁰ harvespa¹ harzhukhta¹ duzhvarshta¹⁴, az¹⁵ manashne¹⁶ gavashne¹⁷ kunashne¹⁸. Avargirashnī dehom¹⁹ harvespa²⁰ humata²¹ hukhta²² hvarshta²³, pa²⁴ manashne²⁵ gavashne²⁶ kunashne²⁷ ku²⁸ kerfeh²⁹ kunam³⁰, Behelashnī dehom³¹ harvespa³² dushman³³ duzhukhta³⁴ duzhvarshta³⁵ az³⁶ manashne³⁷ gavashne³⁸ kunashne³⁹, ku⁴⁰ gunah⁴¹ nakunam⁴².

I praise¹ all² good thoughts³, good words⁴ (and) good deeds⁵ through (my) meditation⁶, speech⁷ and action⁸. 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 commit⁴² sin⁴¹.

Farāz⁴³ oy shumā⁴⁴ rād hom⁴⁵, ke⁴⁶ amshāspand⁴⁷ hed⁴⁸, yazashne⁴⁹ o⁵⁰ nyāeshne⁵¹; farāz⁴³ pa⁵² manashne⁵³ farāz⁴³ pa⁵⁴ gavashne⁵⁵, farāz⁴³ pa⁵⁶ kunashne⁵⁷, farāz⁴³ pa⁵⁸ ōh⁵⁹, farāz⁴³ pa⁶⁰ tan⁶¹, farāz⁴³ pa⁶² ānech⁶³ in⁶⁴ khes⁶⁵ jān⁶⁶, tan⁶⁷ o⁶⁸ jān⁶⁹ nām⁷⁰ ravan⁷¹. Būn⁷² bar⁷³ khāsta⁷⁴ im hast⁷⁵, pa⁷⁶ kheshe⁷⁷ yazdān⁷⁸ dār hom.⁷⁹ Pa⁸⁰ kheshe⁸¹ yazdān⁸² dāshtan ae bahod⁸³ ku⁸⁴ agar⁸⁵ tash⁸⁶ azān rasad⁸⁸, ke in tan⁸⁹ ravanrā⁹⁰ be-āwāyad dādan⁹ⁱ be-deham⁹².

I dedicate⁹³ unto you⁹⁴ (who⁴⁶ are⁴⁸) the Ameshāspand⁴⁷ the Yasna⁴⁹ and⁵⁰ Nyāysh⁵¹ with⁵² (my) thought⁵³, word⁵⁵, and deed⁵⁷, with⁵⁸ (my own) conscience⁵⁹, body⁶¹, (and) through⁶² (this⁴⁴ which⁶³ is) my own⁶⁵, life⁶⁶ and through⁶² the body⁶⁷ and life⁶⁹ i.e. soul⁷¹. I keep⁷⁹ the internal⁷² (and) the external⁷³ treasure⁷⁴ which I have⁷⁵, owing to⁷⁶ (due to my) kinship⁷⁷ with God⁸⁸. Keeping⁸³ with⁸⁰ the kinship⁸¹ of God⁸² (is this⁸⁴ that⁸⁵,) i.e.⁸⁶ if⁸⁶ any thing⁸⁷ happens⁸⁸, I shall give⁹², dedicate⁹¹, if necessary, this (my) body⁹⁵ 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.)

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

I praise³ the best⁴ righteousness⁵ (and) I smite⁶ the demons⁷ for the sake of or in the hope of the "Resurrection"⁵, I am "grateful⁹ and contented with the goodness of the creator Hormazd⁸, and harm (and unanimous of) the antagonism⁴ and harm¹ which have come⁶ (upon me) from² Ahriman.³

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

I keep¹⁵ (I observe) the Religion of Hormazd¹⁰, the Law of Zartosht¹¹, (good) truthfulness¹² (and the excellent) deeds of the "Poryotkaeshas"¹³ in accordance with the commandments of the Religion¹⁴.

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

For that way¹⁶ (i.e. if I have deviated from the above mentioned commandments) I repent (those) sins¹⁷ and I am penitent¹⁹ of (these) sins.¹⁸

(Kardāh 2) Ku¹ mardumān² o būn³ shāyad būdan⁴ yāo man⁵ o būn⁶ būd ested⁷, pesh⁸ oy cheher andā, pas¹⁰ oy cheher pesh¹¹, yadhān andar¹² jast ested¹³, az sē sraoshō-charanām gunāh¹⁴, az ān nītūm gunāh¹⁵, andā hazārān hazār margarzān¹⁶ and chand geosh¹⁷ hast shāyad būdan¹⁸, pa nāme chesht¹⁹, harbvespa²⁰ dushmata²¹ duzhukhta²² duzhvarshta²³, mem²⁴ parāe kasānrā²⁵, yāy²⁶ kasān²⁷ parāe manra²⁸, yāy²⁹ gunāhkārī³⁰ pa manrā³¹ kasō gunāh³², o būn būd ested³³, az³⁴ ān gunāh³⁵ manashnī³⁶ gavashnī³⁷ kunashnī³⁸ tanī³⁹ ravanī⁴⁰ getī⁴¹ mīnoānī⁴², okhe⁴³ awākhsh pashemān⁴⁴ pa sē gavashnī⁴⁵ pa patet hom⁴⁶; pa patet hom⁴⁷ az gunāh⁴⁸.

(From all sins) which¹ might originate³⁴ (by) from men² (from the very

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

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

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.
(Kardāh 3) In¹ and² ākho³ pāye⁴ gunāh⁵ nām⁶; chun⁷ handarakht⁸, međiosāst⁹, andarazfārmān¹⁰, boedīozad¹¹, kādēdīozad¹², āgerept gunāh¹³, avāvaresht gunāh¹⁴ areduš gunāh¹⁵, khorahe gunāh¹⁶, bāzāe gunāh¹⁷, yātu gunāh¹⁸, tanvalgān gunāh¹⁹, margarzān gunāh²⁰, avasosh ġerān gunāh²¹, jehmār gunāh²², dashtānmarz gunāh²³, kunmarz gunāh²⁴, awārun marzashnī²⁵, shoethra gunāh²⁶, gunāhe ravānī²⁷, gunāh hamīmālān²⁸, gunāhīo pulshahod²⁹, vakhshe vakhshān vakhshe gunāh³⁰, gunāh az gunāh³¹ avareākho gunāh³², ku mardum³³ o būn shāyad būdan³⁴ gajasteh³⁵ ghanāmīn³⁶ darvand³⁷ pa petyare dāmān-e³⁸ Hormazd farāz karnīd³⁹.

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

Namely⁷, to harm someone by (doing) injustice and to interfere in his good work⁸, to admonish some one falsely, to tell utter lies and to point out a wrong path⁹, - not to act or to act contrary to the will made by any person at the time of his death or while going on a journey to a foreign country, in favour of his children or some other persons,¹⁰ - to steal human beings or cattle and to sell them, to spoil a set of good clothes and to spoil purposely pure and tasty edibles¹¹, not to nourish the poor and the needy in spite of being rich and prosperous, instead cause affliction and harm them and to keep the beneficent animals under his control hungry and to strike them,¹² – to hold a weapon in hands in order to smite or wound someone¹³ – or to brandish it on the head of a person opposite him¹⁴, the sin of inflicting a wound on a person which heals after three¹⁵ to four days,¹⁶ the sin of inflicting a wound on hand¹⁷, – or foot¹⁸, – the sin of injuring a wound in such a way as to render the foot lame and to prevent it from doing work¹⁹ – the sin deserving the punishment of jboldath²⁰ - the sin of practising derision.

jb A long commentary in Pahlavi is given about the sins. A list of various types of sins which
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 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 committing 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).

The Lord Hormazd (of the entire world) has manifested in the Religion, and the faithful of the Poryotkaeshas (i.e. the good Poryotkeshas) (too) have acknowledged (them) as sins. (I repent with atonement all those above mentioned sins) with (my good) 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.

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 Raphithwan; (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.

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

je For its explanation, see note given on Hormuzd Khoday prayer above.
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 koh berād, zan farzand, shōy sālār, khesh nazdīk, hamgehāniyān, hamkhvāstagān, hamsāyegān, hamshahrīyān, pa sē gavashnī pa patet hōm; pa patet hom az gunāh.

If I have been a sinner against (or with) (my) father, mother, sister, brother, with (my) jh wife( or) husband, with (my) children (and) leader (i.e. leader of the Religion), with the relatives and near ones, or with those living in one and the same place, with the partners, neighbours, inhabitants of the same city, use (my) servitors - through deviation (negligence) of justice, (I repent for the sins mentioned above with renunciation).

(Kardāh 5) Heher nasā khoreshnī, heher nasā joeshnī heher nasā oy āv o1 ātash bordan, yā ātash heher nasā bordan, avestā pa chamishn nagoftan, mōy nākhun dandān faresh, daste shavīn, o avare harche padar heher nasā.

If I have become a sinner of eating (or the act of eating) dry or used, jk dead matter, to defiling the dry or wet dead matters carrying it to water and fire or of carrying the water and fire (near) the dry dead

jf i.e. in the absence of the Religious Leader or Dastur, the confession of sins can be made also in the presence of any person righteous and well-versed in the Zoroastrian Religion.

jg See translation at the end of the second Kardāh above.

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).
matter\textsuperscript{18}. Not reciting\textsuperscript{23} (the Holy) Avesta\textsuperscript{21} not \textsuperscript{jm}abstaining from the hair,\textsuperscript{24} nails\textsuperscript{25} and toothpick\textsuperscript{26}, \textsuperscript{jm}using the dirt soiled hands\textsuperscript{27} (or anything without being cleansed with nirang or with water)\textsuperscript{27} and\textsuperscript{28} (by being defiled) by\textsuperscript{29} other\textsuperscript{9} (things regarded) as dry dead matter or wet dead matter, \textsuperscript{jm}I repent with contrition.

(Kardāh 6) Ku kāme Dādār Hormazd būd\textsuperscript{1}, oyem āwāyast manīdan\textsuperscript{2}, oyem namanīd\textsuperscript{3}; oyem āwāyast goftan\textsuperscript{4} oyem nagoft\textsuperscript{5}: oyem āwāyast kordan\textsuperscript{6}, oyem na kard\textsuperscript{7}; az ān gunāh manashnī gavashnī kunashnī, tanī ravānī getī minōānī, okhe awākhsh pashehān pa sē gavashnī pa patet hom; pa patet hom az gunāh.\textsuperscript{10}

I repent and renounce for not thinking about the wish of the Creator Ahura Mazda\textsuperscript{1}, as I ought to have thought\textsuperscript{2}, for not speaking about\textsuperscript{4} as I ought to have spoken\textsuperscript{5} and for not doing\textsuperscript{6} as I ought to have done\textsuperscript{7}.

(Kardāh 7) Ku kūme ahreman bud\textsuperscript{1}, oyem na-āwāyast manīdan, oyem manīd\textsuperscript{2}; oyem na-āwāyast goftan, oyem goft: oyem na-āwāyast kordan, oyem kard: az ān gunāh manashnī gavashnī kunashnī, tanī ravānī getī minōānī, okhe awākhsh pashehān pa sē gavashnī pa patet hom; pa patet hom az gunāh.

I ought not to have thought according to\textsuperscript{2} the wish of Ahriman and yet I have thought\textsuperscript{3}: I ought not to have spoken\textsuperscript{4} and yet I have spoken\textsuperscript{5} and I ought not to have done\textsuperscript{6} and yet I have done\textsuperscript{7} I repent for all these sins with penitence.

(Kardāh 8) Az\textsuperscript{1} hamoyin\textsuperscript{2} har āyin\textsuperscript{3} gunāh, har āyin\textsuperscript{5} margarzān\textsuperscript{6}, har āyin\textsuperscript{7} farod mānd, har āyin mānīd\textsuperscript{10}, har āyin gunāh az gunāh\textsuperscript{11}, oyem\textsuperscript{12} andar\textsuperscript{13}, Hormazd\textsuperscript{14} mardum\textsuperscript{15}, mardum sardagān\textsuperscript{16} jast\textsuperscript{17} pa patet hom\textsuperscript{18}.

I repent for\textsuperscript{18} all types of (and) every kind\textsuperscript{3} of sins\textsuperscript{4}, every kind\textsuperscript{5} of Margarzān\textsuperscript{6} (i.e. sins worthy of the punishment of death), every kind\textsuperscript{7} (of sin) confirmed\textsuperscript{8}, every kind\textsuperscript{9} of sin left unatoned for\textsuperscript{10} (i.e. unexpiated) (and) every kind (of sin arising) out of (another) sin\textsuperscript{11} which may have been committed\textsuperscript{12} by me\textsuperscript{12} against\textsuperscript{13} (the Creator) Hormazd\textsuperscript{14} (and against) men\textsuperscript{15} (and various) kinds of men\textsuperscript{16}.

\textsuperscript{jm}I in the Pahlavi commentary.

\textsuperscript{jm}I in the Pahlavi commentary: i.e. not to bury lawfully in the earth.

\textsuperscript{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 betaken 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).

\textsuperscript{jo}See the translation at the end of the second kardāh.
(ii) Az har āyin har āyin gunāh, har āyin margarzān, har āyin farod mānd, har āyin mānīd, har āyin gunāh az gunah, oyem andar Bahman gào gospand, gospand sardagān jast pa patet hom.

I repent for all types of sins, every kind of Margarzan (sin), every kind of sin confirmed, every kind of sin left unatoned for (i.e. unexpiated), (and) every kind of sin arising out of (another) sin which may have been committed by me against Behman (Amshāspand), the cattle and (various) kinds of cattle.

(iii) Az har āyin har āyin margarzān, har āyin farod mānd, har āyin mānīd, har āyin gunāh az gunah, oyem andar Ardibehešt, ātash sardagān jast pa patet hom.

I repent for all types of sins, every kind of Margarzan (sin), every kind of sin confirmed, every kind of sin left unatoned for, (i.e. unexpiated), (and) every kind of sin arising out of (another) sin which may have been committed by me against Ardibehešt (Ameshaspand), fire and (various) kinds of fire.

Az har āyin har āyin gunāh, har āyin margarzān, har āyin farod mānd, har āyin mānīd, har āyin gunāh az gunah, oyem andar Sheherevar, ayokhšāhast jast, pa patet hom.

I repent for all types of sins, every kind of Margarzan (sin), every kind of sin confirmed, every kind of sin left unatoned for, (i.e. unexpiated), (and) every kind of sin arising out of (another) sin which may have been committed by me against Sheherevar (Ameshaspand), metal and (various) kinds of metals.

The significance of the sins committed against cattle is that they have been treated with cruelty. And when they were under our control, they were not treated properly with nourishment – fodder and required care.

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

The import of the sins committed against metals is this: metallic utensils have to be kept clean, and not allowed to remain dirty or rusty. Health is spoiled by eating the food kept in dirty and rusty utensils. If we examine minutely the commandments of the Zoroastrian Religion, its original aim is to make the world 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
(iv) Az\(^7\) hamoyin\(^7\) har āyin\(^7\) gunāh\(^7\), har āyin\(^7\) margarzān\(^7\), har āyin\(^7\) farod mānd\(^8\), har āyin\(^8\) mānīd\(^8\), har āyin ġunāh az ġunāh\(^8\), oyem\(^8\) andar\(^8\) Spandārmad\(^8\) zamīn\(^8\) zamīn sardagān\(^8\) jast\(^8\) pa patet hom\(^9\).

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

(vi) Az\(^9\) hamoyin\(^9\) har āyin\(^9\) gunāh\(^9\), har āyin\(^9\) margarzān\(^9\) har āyin\(^9\) farod mānd\(^9\), har āyin\(^9\) mānīd\(^9\), har āyin ġunāh az ġunāh\(^9\) oyem\(^9\) andar\(^9\) khorādā\(^9\), āv\(^5\), āv tokhmagān\(^6\), jast\(^7\), pa patet hom\(^6\).

I repent for all types\(^9\) of, (and) every kind\(^9\) of sins\(^9\), every kind\(^9\) of Margarzan (sin)\(^9\), every kind\(^9\) (of sin) confirmed\(^9\), every kind\(^9\) (of sin) left\(^9\) unatonated for (i.e. unexpiated), (and) every kind (of sin) arising out of (another) sin\(^9\) which may have been committed\(^9\) by me\(^9\) against Khordād (Amshaspand)\(^4\), the water\(^5\) (and various) kinds of waters\(^6\).

(vii) Az\(^10\) hamoyin\(^10\) har āyin\(^10\) gunāh\(^10\), har āyin\(^10\) margarzān\(^10\), har āyin\(^10\) farod mānd\(^10\), har āyin\(^10\) mānīd\(^10\), har āyin ġunāh az ġunāh\(^10\) oyem\(^10\) andar\(^10\) Amardād\(^11\) orvar\(^11\) orvar sardagān\(^11\) jast\(^12\), pa patet hom\(^12\).

I repent for all types\(^10\) of, (and) every kind\(^10\) of sins\(^11\), every kind\(^11\) of Margarzan (sin)\(^11\), every kind\(^11\) (of sin) confirmed\(^11\), every kind\(^11\) (of sin) left\(^11\) unatonated for (i.e. unexpiated), (and) every kind (of sin arising) out of (another) sin\(^11\) which may have been committed\(^11\) by me\(^11\) against Amardād\(^12\) (Amshaspand)\(^12\), trees\(^12\) (and various) kinds of trees\(^12\).

(viii) Az\(^12\) hamoyin\(^12\) har āyin\(^12\) gunāh\(^12\), har āyin\(^12\) margarzān\(^12\), har āyin\(^12\) farod mānd\(^12\), har āyin\(^12\) mānīd\(^12\), har āyin ġunāh az ġunāh\(^12\),

Creator, Hormazd.

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.
SUMMER SEASON.

the Rapithwan Jashan is that the Jashan is performed in honour of the commencement of the summer season, middle of the day, noon. The significance of Rapithwan is that its propitiatory formula – khshnuman - is similar to that of Ardibehesht Roz. The people have kept the day of consecrating Rapithwan in the month Farvardin, roz Ardibehesht, jv ān na-angard hoshmord gavahe vanīdī jahī dvārashnī ozdīst parastī sapozgarī khordaknagirashnī khshmaghanī chun 65 man 66 andar 67 gunehgār būd ested hom 68, az ān gunāh manashnī gavashnī kunashnī, tanī ravānī getī mīnōānī, okhe awākhsh pashemān pa sē gavashnī pa patet hom; pa patet hom az gunāh.

I repent for all types of (38, (and) every kind39 of sins30, every kind31 of Margarzan (sin)32, every kind33 (of sin) confirmed34, every kind35 (of sin) left unatoned for36 (i.e. unexpiated), (and) against39 the creatures of Ahura Mazda30, such as 42 stars43, the Moon44 and the Sun45 (and) against39 the red46 (and) burning 49 fire 47, against39 the dogs50, birds51 and animals52 of five kinds53 and 54 against39 other55 good56 creatures57 between 61 the earth62 and 63 the sky64, which58 (are) Hormazd’s own59.

(Kardāh 9) Satarshekasni1, khaetodath vasovashni2, dūdae vehān vasovashni3, gāhāmbār4, Farvardiyān5, Hom Darun6, hosh farid7 yazdān8 nehād9 o 10 padiraft11, rapithwen fardum12, roze vadardegān13, chun 14 man āwāyast yashtan15 o yezat na yasht16, az ān gunāh manashnī gavashnī kunashnī, tanī ravānī getī mīnōānī, okhe awākhsh pashemān pa sē gavashnī pa patet hom; pa patet hom az gunāh.

I repent for destroying adopted sonship (of anyone)1, disturbing internal relations2, destructing a family of the good3 and not consecrating16 Gāhāmbār4, (on) Fravardegān days5, (not offering) Dron (in honour) of Hom yazat6, (or other) consecrated (or dedicated) things7 fixed9 for the Yazat accepted by me11 not consecrating the first 9Rapithwan12, the Rozgar (anniversary) of the departed ones (of the near relatives)13 as 14 I ought to have consecrated15.

(Kardāh 10) Avar-manashnī1, tar-manashnī2, āzuri3, pandī4, khshmahganī5, arshghani6, vad-chashmī7, sīr-chashmī8, vadnagirashnī9, khordaknagirashnī10, nagīrā11, pandī12, khud-shahī13, asgehanī14, sapozgari15, varunī16, gomāni17, āshmoi18, zorgavāhi19, darodgāvari20, ozdīst parastī21, koshād davārashnī22, barhen davārashnī23, aymuk dvārashnī24, drāyān-joyishnī25, drāyān-khorishnī26, duzdī27, gadahe28, jahi29, jadui30, jaduparasī31, rospī32, rospī bāragī33, gavahe paeti34, gavahe vanīdī35 shīnmoi36, o 37 avare38 har āyin39 gunāh40 o pa in patetī41 hoshmord42, ān nahoshmord43, ān dānest44, ān nadānest45, ān angard46, ān na-angard47, sraoshādā verezyā48 peshe rad dasture dinī49 āwāyast

jv i.e. the first day of Rapithwan, which falls in the month Farvardin and roz Hormazd. But our people have kept the first day of consecrating Rapithwan in the month Farvardin, roz Ardibehesht, because its propitiatory formula – khshnuman - is similar to that of Ardibehesht Roz. The meaning of “Rapithwan” is heat, summer season, middle of the day, noon. The significance of the Rapithwan Jashan is that the Jashan is performed in honour of the commencement of the Summer season.
garzidan⁵⁰, oem na-garzĩd⁵¹ az ān gunāh manashnī gavashnī kunashnī, tanī ravānī geti minoānī okhe awākhsh pashemān pa sē gavashnī pa patet hom; pa patet hom az gunāh.

I repent for the pride¹, haughtiness² speaking ill of the dead,³ avarice,⁴ getting angry beyond limits,⁵ practising jealousy,⁶ casting an evil eye on anyone,⁷ casting a glance shamelessly,⁸ with evil intention⁹, casting a glance with contempt¹⁰, self-willedness¹¹, being discontented of my own condition¹², acting according to my own will¹³, slothfulness¹⁴, scandalousness¹⁵, revenge¹⁶, distrust—doubt¹⁷, heresy¹⁸, giving false evidence¹⁹, delivering false judgement²⁰, idol-worship²¹, running to and fro without tying kusti - (the sacred girdle on the sacred shirt²²,) running about naked²³, moving with a shoe in one foot and with another foot bare²⁴, saying grace (big) at the time of meals and thereafter vitiating it by speaking audibly²⁵, partaking of the meal without saying grace²⁶, theft²⁷, robbery²⁸, whoredom²⁹, magic or uttering spells of the demons³⁰, worship of witchcraft³¹, prostitution³², whorishness³³, permitting unnatural intercourse with oneself³⁴, performing unnatural intercourse with others³⁵, weeping loudly after the departed ones and lamenting beyond limit³⁶, and³⁷ (besides these) other³⁸ sins³⁹ of every kind⁴⁰, which have been remembered⁴² in this Patet⁴¹, the sins which are not enumerated⁴³, the sins which have been known⁴⁴ (by me) (and) the sins which are not known (by me)⁴⁵, the sins about which I have thought⁴⁶ and the sins about which I have not thought⁴⁷, and have not been atoned (expiated)⁵¹ by me (with regret) as they ought to have been (atoned) with submission and regret (i.e. with confession)⁵⁰ before the leader of the religion (and) the Dastur⁴⁹.

(Kardāh 11) Ku agar¹ kasān² pateti³ padīrafteh hom⁴, oyem nakardeh hom⁵, ishān ravānrā dushkhārīh⁶ mad. Yadshan⁷ zādehrā⁸, har yak⁹ jud judrā¹⁰, manashnī gavashnī kunashnī, tanī ravānī geti minoānī, okhe awākhsh pashemān pa sē gavashnī pa patet hom; pa patet hom az gunāh.

If¹ I have accepted⁴ (to perform) the Patet³ for others², (and if) I do not perform it⁵ whereby distress⁷ (or difficulty⁷) come upon⁸ their souls⁶ (and)

⁴⁰ Casting an evil eye on a woman or wealth, property of another person (in the Pahlavi commentary).
⁴¹ Not obeying the commands of the teacher, Dastur and parents (in the Pahlavi commentary).
⁴² Causing heart-burning, i.e. to bewail in mind on seeing the good condition of others (in the Pahlavi commentary).
⁴³ To cast a doubt on what one says and does himself (in the Pahlavi commentary).
⁴⁴ To blaspheme the Creator Hormazd, the Prophet Holy Zartosht and the good Mazda-worshipping Zoroastrian Religion and to wish ill of them, to cause discord amongst men and to interpret falsely the meaning of Avesta intentionally (in the Pahlavi commentary).
⁴⁵ Of the women who procure abortion (in the Pahlavi commentary).
their children⁹, (then) for (the distress or difficulty (caused to) each person¹⁰, individually¹¹, (I repent).

(Kardāh 12) Pa¹ ān² dīn³ dastūr⁴ est hom⁵, īn⁶ Hormazd⁷ Zartosht⁸ chāsht⁹, Zartosht¹⁰ oy Goshtāsp¹¹. Pa payvand¹² Ādardār Mārāspandān¹³ mad¹⁴. Padash¹⁵ pasākht¹⁶ kard bokht¹⁷. Ashahī¹⁸ veh¹⁹ ravāne²⁰ dushāramrā²¹ āwāyeshnītar²² vehešnī hom²³.

(I) remain steadfast⁵ on the commandments⁴ of that Religion³, which⁶ (the Creator) Hormazd⁷ tasted⁹ (i.e. taught) to (Holy) Zartosht⁸ (and the Holy) Zartosht¹⁰ in turn (taught) (it to King) Gushtasp¹¹. From the families¹² (of the Prophet Zartosht and King Gushtasp), Adarbad Maraspand¹³ descended¹⁴. He¹⁵ embellished¹⁶ and purified¹⁷ (the Religion of Zartosht) (i.e. brought it into original present form.

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

For the delight²¹ of (my own) soul²⁰ I approve²³ (or I desire) good¹⁹ Righteousness¹⁸ more seemly²².

Explanation: (I aspire to acquire righteousness and truthfulness more than other things as an excellent thing with the purpose that my soul may achieve salvation after my death, and attain to its delight.)

Pa zīvandie jān²⁴ āstuān hom²⁵ humata²⁶ pa manashne²⁷, āstuān hom²⁸ hukhta²⁹ pa gavashne³⁰, āstuān hom³¹ hvarshta³² pakunashne³³, āstuān hom³⁴ pa³⁵ gavah⁶ dīne māzdayasnān³⁷, harmhā³⁸ kerfēhā³⁹ hamdāstān hom⁴⁰ az⁴¹ hamā⁴² gunāhā⁴³ jud-dāstān hom⁴⁴. Pa neki⁴⁵ sepāsdār hom⁴⁶; az anāl⁴⁷ khorsand hom⁴⁸. Pul pāddfārāh⁴⁹ band e darosh⁵⁰, tojashne⁵¹ tāvān⁵² dīn⁵³, padfarāhe⁵⁴ sē shab⁵⁵ panjāh haft sāl⁵⁶, padash⁵⁷ khorsand⁵⁸ hamdāstān hom⁶⁰.

I remain steadfast²⁵ on good thoughts²⁶ through (my) thinking good (thought)²⁷ till the existence of (my) life²⁴, I remain steadfast²⁸ on good words²⁹, through (ray) utterance. I remain steadfast³¹ on good deeds³² through (ray) action³³, (and) I remain steadfast³⁴ on⁵⁵ good Religion³⁶ of Mazda-worship³⁷. I am in agreement⁴⁰ with all³⁸ meritorious deeds (or virtuous deeds)³⁹; (and) I do not agree⁴⁴ with⁴¹ all⁴² sins⁴³.

Explanation: (I agree with and accept all meritorious deeds, truthfulness, kc i.e. as long as my life is extant in my body.)
morality, etc.; and I do not agree with, but hate all wicked deeds, falsehood, immorality, etc.)

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

Explanation: (I am extremely grateful to the Creator Hormazd, for whatever happiness and good things have reached me through Him and I am not displeased or grumble for any calamity or distress that may befall me, but I keep my mind at ease and contented).

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


I say this Patet repent with the hope of gaining Heaven for my 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 (and) do 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, pateti pesh az begudirashnī: pas gudardeh man, man zādehrā az gunāh pa patet bahod. Sedosh getofrīd1 farmāyad farmudār3 khāheshnī hamdāstān hom; Hormazd kesh hom, Hormazd dahmāni kunam, ashahī satāem.

I order (to recite) Ashem Vohū (for me) at the time of (my) passing
away\textsuperscript{93} (and to recite) the Patet\textsuperscript{94} prior to death\textsuperscript{95}, (and) after my demise\textsuperscript{96}; my children\textsuperscript{97} should perform Patet\textsuperscript{98} (repentance) for (my) sins\textsuperscript{99}, and should order\textsuperscript{2} (to perform kh\textsuperscript{100} Srosh\textsuperscript{101} (and) Getikharid\textsuperscript{1} (in my name).

\textsuperscript{k}I am\textsuperscript{5} the director\textsuperscript{3}, the desirer\textsuperscript{4} (of it) (and its) approver\textsuperscript{5} (for performing that Patet and Srosh \textsuperscript{b}Getikharid). I am\textsuperscript{7} the relative of Hormazd\textsuperscript{6} (i.e. through the Creator Hormazd), (and) I regard Hormazd as the Most Pious\textsuperscript{8}: I praise\textsuperscript{10} righteousness\textsuperscript{9}.

Oem gerafeth hom\textsuperscript{11} harvespa\textsuperscript{12} humata\textsuperscript{13} hūkhta\textsuperscript{14} hvarshta\textsuperscript{15}, pa manashnī\textsuperscript{16} gavashnī\textsuperscript{17} kunashnī\textsuperscript{18}. Be-helashnī dehom\textsuperscript{19} harvespa\textsuperscript{20} dushmanat\textsuperscript{21} dūzhukhta\textsuperscript{22} dūzhvarshta\textsuperscript{23}, az manashnī\textsuperscript{24} gavashnī\textsuperscript{25} kunashnī\textsuperscript{26}. Oem gerafeth hom harvespa humata hūkhta hvarshta, pa manashnī gavashnī kunashnī. Behelashnī dehom harvespa dushmanat dūzhukhta dūzhvarshta, az manashnī gavashnī kunashnī. Oem gerafeth hom harvespa humata hūkhta hvarshta, pa manashnī gavashnī kunashnī. Behelashnī dehom harvespa dushmanat dūzhukhta dūzhvarshta, az manashnī gavashnī kunashnī.\textsuperscript{kk}

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

\textsuperscript{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 his lifetime, and thinks of the place he will get in the next world. To the soul of the righteous man immense joy arises in the hope of gaining the reward of his goodness during that period and the soul of the wicked gets frightened with fear of being punished for his wicked actions. On the dawn of the fourth day the soul goes towards the Chinvat Bridge, where Meher yazata, Srosh yazata and Rashna yazata, the most just, assign to him the proper place (Heaven, Purgatory or Hell) after weighing all the deeds done in this world. For further details about this, see my translation of Vendidad 19 fargard, paras 27-32 and its explanation; and my Yasht Bā Māeni, Yasht 22.

\textsuperscript{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.

\textsuperscript{kk}If anyone recites the Patet for the dead person, the words falān “jādehrā” may be added after each “hvarsht” and “dūzhvarsht” 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 it means “salvation, release”.
Oem gerafteh hom¹ harvespa² rāhe³ rāstī⁴ farārun⁵; behelashni dehom⁶ harvespa⁷ rāhe⁸ arāstī⁹ awārun¹⁰: ghanā¹¹ shekast¹², Hormazd behawzūn¹³; staomi¹⁵ Ashem¹⁶. Ashem Vohū 1.

I have taken hold¹ (followed) of all² just⁴ and virtuous⁵ paths³; I renounce⁶ all⁷ false⁸ and wicked⁹ paths⁸. (May) Ghanamino¹¹ (i.e. Ahreman) (be) annihilated¹²; (the Creator) Hormazd¹³ (is) the increaser of goodness¹⁴; I praise¹⁵ Righteousness¹⁶.

Ferastuyê humatôîbyascha hûkhtôîbyaschâ hvarshtôîbyaschâ, mânthwôîbyaschâ vakhedwôîbyaschâ varshtôîbyaschâ. Albígairyâ daithe, vîspâ humatâchâ hûkhtâchâ hvarshtâchâ. Pâtîrîchŷâ daithe, vîspâ dushmatâchâ duzhûkhtâchâ duzhvarshtâchâ. Ferâ ve râhî, Ashemâ Spentâ, yasnemchâ vahmemchâ, ferâ mananghâ, ferâ vachanghâ, ferâ shyaothânâ, ferâ anghuyâ, ferâ tanvaschît khvakhyâo ushtanem; staomi Ashem. Ashem Vohū 1.¹⁷


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

HOMAGE UNTO A LAMP

¹⁷Pa náme yazdân Hormazd Khodâe awazûnî, gorje khoreh awazâyâd; Ātash Dâdgâh Ādar farâ. Az hamâ gunâh patet pashemânûn: az harvastîn dushmata duzhûkhtâ, duzvarshta mem pa getê manid, oem goft, oem kard, oem jast, oem bûn bûd ested. Az ân gunâh, manashnî gavashnî kunashnî, tanî ravânî getê mînôânî, okhe awâkhsh pashemân pa sê gavashnî pa patet hom.

Khshnaothra Ahurahe Mazdâo (recite bowing the head) nemase-te Ātarsh Mazdâo Ahurahe hudhâo mazishta yazata. Ashem Vohû 1. (recite three times).

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

HOMAGE UNTO FRAVARTIKÂN

Az hamâ gunâh¹ patet pashemânûm². Ashâunâm³ vanguhîsh⁴ sûrâo⁵ spentâo⁶ fravashayî⁷ yazamaide⁸. Ashaone Ashem Vohû 1. (to recite three

kl For the translation of this paragraph, see Khorsched Nyâyesh, above.

km This entire Homage is taken from the initial portion of Atash Nyâyesh: for its translation, see at that place.
HOMAGE UNTO FRA V ARTIKĀN

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

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

HOMAGE UNTO DAKHMA – TOWER OF SILENCE

Az hamā gunāh$^1$ patet pashemānum$^2$. $^{kn}$Nemase-te$^3$ idha$^4$ iristanām$^5$ urvānō$^6$ yazamaide$^7$ yāo$^8$ ashaonām$^9$ $^{ko}$fravashayō$^{10}$. Ashaone Ashem Vohū 1. (to recite three times).

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

Of all sins$^1$ I repent with contrition$^2$. We here$^4$ worship$^7$ the souls$^6$ of the dead$^5$ who$^8$ are the Fravashis$^{10}$ of the righteous (people).

HOMAGE UNTO MOUNTAINS

Az hamā gunāh$^1$ patet pashemānum$^2$. $^{kp}$Vīspāo$^3$ garayō$^4$ asha-khvāthrāo$^5$ pouru-khvāthrāo$^6$ mazadadhāta$^7$ ashavana$^8$ ashahe$^9$ ratavō$^{10}$ yazamaide. Ashem Vohū 1. (To recite three times).

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

Of all sins$^1$ I repent with Patet$^2$. We praise$^{11}$ all holy$^8$ mountains$^4$ created by Hormazd$^7$ (which are) fully comfortable$^5$ (spacious) (and) (with fullness) full of welfare$^6$ (i.e. producers of food) (and) $^{kq}$useful things$^{10}$ of righteousness$^9$ (grow there).

HOMAGE UNTO WATERS

Az hamā gunāh$^1$ patet pashemānum$^2$. (To recite bowing the head). Nemase$^3$-te$^4$ ashāum$^5$ sēvishte$^6$ Aredvi Sūra$^7$ Anāhite$^8$ ashaone. Ashem Vohū 1. (To recite three times).

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

Of all sins\(^1\) I repent with Patet\(^2\). Homage\(^3\) (be) unto thee\(^4\), O holy\(^5\), most beneficent\(^6\) (and) undefiled\(^8\) Ardvi Sura\(^7\)!

**HOMAGE UNTO PLANTS**

Az hamā gunāh\(^1\) patet pashemānum\(^2\). (To recite bowing the head). Nemo\(^3\) urvarayā\(^4\) vanghuyā\(^5\) Mazdadhātayā\(^6\) krashaonyā\(^7\). Ashem Vohū \(^1\). (To recite three times)

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

Of all sins\(^1\) I repent with Patet\(^2\). Homage\(^3\) (be) unto the good\(^5\) (and) holy\(^7\) plants\(^4\) created by Hormazd\(^6\)!

**BĀZ OF RECITING ASHEM VOHU 1200**

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

Pa nāme yazdān Hormazd Khodāe awazūnī, gorje khoreh awazāyād; Ardāfravash berasād. \(^{13}\)Az hamā gunāh patet pashemānum; az harvasfīn dushmata duzhukhta duzhvarshta; mem pa getī manīd, oem goft, oem kard, oem jast, oem bān būd ested. Az ān gunāh manashnī gavashnī kunashnī, tani ravānī getī mīnōānī, okhe awākhsh pashemān pa se gavashnī pa patet hom. Khshnoothra Ahurahe Mazdāo, tarōidite angrah-e mainyēush; haithyāvārshtām hyat vasnā kferashōtemem: staomi Ashem. Ashem Vohū \(^3\).

Fravarāne Mazdayasnō Zarathushtrish vīdaēvō ahuratkaeshō (Gāh according to the period of the day) frasastayaēcha. Ahurahe Mazdāo\(^6\) raēvatō\(^7\) kvharenanguhatō\(^8\), Ameshanāṁ Spentanāṁ\(^9\) ashāunāṁ\(^10\) fravashināṁ\(^11\) ughranāṁ\(^12\) aiwithūranāṁ\(^13\), paoiryōtkaēshanāṁ\(^14\) fravashi-nāṁ\(^15\), nabānāzdishtanāṁ\(^16\) fravashināṁ\(^17\), khsnāothra\(^18\) yasnāichā\(^19\) vahnāichā\(^20\) khsnāothrāichā\(^21\) frasastayaēcha\(^22\) yathā Ahū Vairīō\(^23\) zaotā\(^24\) frā me\(^25\) mrūte\(^26\), athā ratush ashātchit hachā\(^27\) frā ashava\(^28\) vidhvāo\(^29\) mraotū\(^30\). Ahurem Mazdām\(^31\) raēvantem\(^32\) kvharenanguhantem\(^33\) yazamaide\(^34\); Ameshā Spentā\(^35\) hukshhathrā\(^36\) huddhāonghō\(^37\)

\(^{13}\) 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 - Nemō\(^3\) urvairī\(^2\) vanaguhi\(^1\) mazdadhāte\(^4\) ashaone\(^5\); Ashem Vohū \(^1\). Translation. - Homage\(^1\) (be) (unto thee), O good\(^1\), holy\(^7\) plant\(^4\) created by Hormazd\(^6\)!

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

kt For its translation, see the translation of Ahura Mazda Khodāe, above.
(Here 1200 Ashem Vohû 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) Yathā Ahu Vairyō 2.

Yasmēncha1 vahmēncha2, aojascha3 zavarecha4 āfrīnāmi5, Ahurahe Mazdāo6 raēvato7 khvarenanguhatō8, Ameshanām Spentanām9, ashā-unām10 fravashinām11 ughranām12 aiwithūranām13; paoiryōtkaēshanām14 fravashinām15, nabānāzdishtanām16 fravashinām17. Ashem Vohû 1.

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

I praise6, worship1, adoration2, efficacy3 and strength of (the Creator) Hormazd6, keeper of treasure7 (and) glorious8 the Bountiful Immortals9, the heroic12 (and) triumphant13 Fravashis11 of the righteous (people)10, the Fravashis of the Poryotkaeshas14, (and) the Fravashis17 of the next of kin16.

YAZISHN HĀ XX known as FRĀMRAOT

kv(Notice: 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 Ahuratkaeshō (Gāh according to the period of the day) frasastayaēcha. Ahrarhe Mazdāo raēvato khvarenanguhatō Ameshanām Spentanām, ashūnām fravashinām ughranām aiwithūranām, paoiryōtkaēshanām fravashi-

ku For its translation, see Khorshed Nyāyesh, page 39.

kw 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)!
nām, nābañazdishtanām fravashinām, khshnaothra yasnāicha vahmāicha khshnaothrāicha frasastayaēcha, yathā Ahū Vairyō zaotā frā me mrute, athā ratush ashātchit hacha frā ashava vīdhvāo mraotū. Ahurem Mazdām raēvantem khvarenanguhāntem yazamaide; Ameshā Spentā hukhsathrā huddāonghō yazamaide; Ashāunām vanguhīsh sūrāo spentāo fravashayō kī yazamaide.

(1) Frāmraot1 Ahūro Mazdāo2 Ashem Vohū vahishtem asti3, para ahmāī4 vohū5 vahishtem6 chinastī7, yatha8 khvaētave9 khvaētātem10; vohū vahishtem asti11 atha12 tkaēshem13 kārayeiti14. (2) Ushtā asti ushtatāitya vīspem17 ashavanem18 vīspāi19 ashaone20 para-chinastī21, yathā22 stāitya23 vīspem24 ashavanem25 vīspā26 ashaone27 para-chinastī28. (3) Yat ashai vahishtāi ashem29, parachinastī30 vīspem31 mānthrem32 vīspem33 mānthrāi34, yathā35 ashā36 khshathrem37 chinastī38, yathacha39 zbayente40 ashaone41 ashem42 chinastī43, yathacha44 khshmāvōya45 ashem46 chinastī47 yat saoshyanatāiyō48; thrāyō49 tkaēsha50. Vīspem51 vachō52 vrahkem53 haurū54, vachō55 Ahurahe Mazdāo56.

(4) Mazdāo57 frāmraot58: chīm59 frāmraōt60; ashavanem61 mainyaomcha62 gaēthīmcha63 chvān64 frāmraot65 vrahkem66, vahishō67 khshayamnō68. chvāntem69; ashaone70 vahishtemcha71 avasōkhshathremcha72. (5) Baghām73 Ashahe vahishtahe74 yazamaide75; Ashahe vahishtahe76 yazamaide77 frasraothremcha78, framarethremcha79 fragāthremcha80 frāyashtimcha81.

Yenghe hātām āat yesne paiti vanghō
Mazdāo Ahūro vaēthā ashât hachā,
Yāonghāmchā tānschā tāoschā yazamaide.

Ashem Vohū 1.

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

(1) (The Creator) Hormazd1 proclaimed1 (the sacred verse of Ashem Vohū).

Ashem Vohū Vahistem asti2 - (uttering these words, the worshipper) acknowledges7 for Him4 (i.e. Hormazd) the highest6 good5, as if he were accepting7 the kinship10 of his kindred9. Vohu vahishtem kyasti11 - (uttering these words, the worshipper, in a way) puts into practice14 the laws of the Religion13.

kx For its translation, see Baz of reciting Ashem Vohū 1200, above.
ky i.e. Righteousness is the best good (or blessing).
(2) Ushtā asti ushtā ²⁵ ahmāi ¹³ (in repeating these words the worshipper) associates ²⁸ firmly ²³ a ²⁶ righteous (man) ²⁷ with other ²⁴ righteous (men) ²⁵, just as ²² a ²⁷ righteous (man) ¹⁸ accepts ³¹ happiness ¹⁶ from other ¹⁹ righteous (men) ³⁰.

(3) Yat ashāi vahishtāi ³⁹ ashem ³⁰ - (in repeating these words the worshipper, as it were) accepts ³⁰ all ³¹ the Holy Spells ³² for every ³³ (knower) intelligent person of the Holy Spells ³⁴, just as ³⁹ he accepts ³⁸ sovereignty ³⁷ of (that) righteousness ³⁶, just as ³⁹ he accepts ⁴¹ truthfulness ⁴² from the righteous (man) ⁴¹, and for you ⁴⁵, the benefactors ⁴⁸. (As stated above) (there are) three ⁴⁹ divisions ⁵⁰ (of Ashem Vohū). Every ⁵¹ hymn ⁵² verse (which is) complete in itself (the whole ⁵⁴ hymn ⁵³) (is) the hymn ⁵⁵ of (the Creator) Hormazd.

(4) (The Creator) Hormazd ⁵⁷ proclaimed ⁵⁸ (the hymn of Ashem Vohū. Whom ⁵⁹ did he proclaim ⁶⁰? (Reply): to the righteous (man) ⁶¹ belonging to the spiritual ⁶² and the material world ⁶³. In what capacity ⁶⁴ did He proclaim ⁶⁵ the hymn ⁶⁶ (of that Ashem Vohū)? (Reply): as to the supreme ⁷⁰ Rulers ¹⁵ Whom (did He proclaim? (Reply): to the righteous and the best ⁷¹ (man) ¹¹ not acting according to his own whims ⁷².

(5) We adore the portion of ²³ Asha Vahishta ⁷⁴. Of the Asha Vahishta ⁷⁴; we adore ⁷⁷ its chanting ⁷⁸, remembrance ⁷⁹, singing-aloud ⁸⁰ and glorification ⁸¹.

(To recite in bāz) Hormazd Khodāe, awazūnī mardum mardum sardagān hamā sardagān, hambāyaste vehān oem behedīn mazdayasnān āgāhī āstavānī nekī rasānad; aedūn bād. (To recite aloud). Yathā Ahū vairyō ².

Yasnemcha vahmemcha aojascha zavarecha āfrīnāmi Ahurahe Mazdāo raēvatō khvarenanguhatō, Ameshanām Spentanām, ashāunām fravashinām ughranām aiwithūranām, paoiryōkaeshanām fravashi-nām, nabānazdishtanām fravashinām. ² Ashem Vohū ¹.

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

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.
lc Original meaning “not ruling according to his will”.
lfd It appears that there is a reference to the Prophet Holy Zarathushtra.
le Prayer called Asha Vahishta should be understood as Ashem Vohū.
If For the translation of this para, see “Bāz of reciting Ashem Vohū 1200”.

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BĀZ OF RECITING YATHĀ AHU VAIRYO 1200

(Nota: This bāz should be recited on the Five Gatha Gāhāmbār days.)


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 beneficial” Gathas10 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 Fravashis24 of the Poryotkhaēshas23, (and) the Fravashis of the next of kin25, - for (their) praise29, propitiation30, and glorification31, let the Zaotar - the officiating priest33 - proclaim before me34 (the excellences of the verses of) Yathā Ahū Vairyo32. (The Raspi or the assistant Priest who is) righteous37 (and) learned38 may announce39 (the excellences of the verses) athā rathush ashātchit hacha36.

Ahurem Mazdām40 rāevantem41 khvarenanguhatem42 yazamaide43;

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6 kg The khshnuman - or the propitiatory formula of this “Bāz” is taken from the Khshnuman of Afrinagān Gāthā.
7 ih i.e. May the Immortal Souls reach (unto my prayers) during (the five days of) the Gatha Gāhāmbārs (viz. Ahunavad, Ushtavad, Spentomad, Vohukhsathra, and Vahishtoish).
8 li Its meaning can be, “ruling over the chieftains”, Which rule over the time or period”. (Dr. Spiegel).
Ameshā Spentā⁴⁴ hukhshathrā⁴⁵ hudhāonghō⁴⁶ yazamaide⁴⁷; Gāthāo Spentāo⁴⁸ ratukhshathrāo⁴⁹ ashaonish⁵⁰ yazamaide⁵¹; Ahunavaitīm Gāthām⁵² ashaonīm⁵³ ashahe⁵⁴ ratūm⁵⁵ yazamaide⁵⁶; Ushtavaitīm Gāthām⁵⁷ ashaonīm⁵⁸ ashahe⁵⁹ ratūm⁶⁰ yazamaide⁶¹; Spentāmainyūm Gāthām⁶² ashaonīm⁶³ ashahe ratūm⁶⁴ yazamaide⁶⁵; Vohūkhshathrām Gāthām⁶⁶ ashaonīm⁶⁷ ashahe ratūm⁶⁸ yazamaide⁶⁹; Vahishtōishtīm Gāthām⁷⁰ ashaonīm⁷¹ ashahe⁷² ratūm⁷³ yazamaide⁷⁴; ashaunām⁷⁵ vanguhīsh⁷⁶ sūrāo⁷⁷ spentāo⁷⁸ fravashayō⁷⁹ yazamaide⁸⁰. Ahunem Vairīm⁸¹ tanūm⁸² pāiti⁸³, Ahunem Vairīm tanūm pāiti, Ahunem Vairīm tanūm pāiti.

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

We praise⁴³ (the Creator) Hormazd⁴⁰, the keeper of treasures⁴¹ (and) glorious⁴²: we praise⁴⁷ the Bountiful Immortals⁴⁴ (who are) good discreet⁴⁶ rulers⁴⁵; we praise⁵¹ the benevolent⁴⁸ Gathas⁴⁷ (which are) the Lords of Truth⁴⁹ (and) holy⁵⁰: we praise⁵⁶ the holy⁵³ Ahunavad Gatha⁵²; the Ushtavad Gatha,⁵⁷ Spentomad Gatha,⁶² the holy Vohukhshatra Gatha⁶⁶ and the Vahishtoish Gatha⁷⁰ (which are) the Lords⁷³ of Righteousness⁷²; we worship⁸⁰ the good⁷⁶, heroic⁷⁷ (and) benevolent⁷⁸ Fravashis⁷⁹ of the righteous (people)⁷⁵. Ahunavar⁸¹ protects⁸³ the body⁸².

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


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

Avesta concerning the immense joy which the Soul experiences in the hope of getting Heaven after the passing away of a virtuous and pious man.lik

Ushtavaitīm¹ gāthām² srāvayō³ ushtatātem⁴ nimraomnō⁵. Ushta⁶ ahmāï⁷ yahmā⁸ ushta⁹ kahmāichīt¹⁰ vase-khshayāns¹¹ Mazdāo¹² dāyāt¹³ Ahurō¹⁴.

lj For its explanation, see Srosh Baz.

lik For its detailed description, see my Yasht Bā Māeni, Yasht 22, Second fargard of Hādhokht Nask, paras 1-18.
(The heavenly soul) \(^9\) chants \(^3\) Ushtavad \(^1\) Gatha \(^2\) desiring \(^5\) happiness \(^4\) (for himself), (and speaks): “Happiness \(^6\) (be) unto (the) man \(^7\), from whom \(^8\) happiness \(^9\) (reaches) others \(^10\)! May Ahura Mazda \(^12\) ruling at His Own Will \(^11\) grant \(^13\) (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 \(^{11}\).

Kimām\(^1\) gāthvyām\(^2\) vachō\(^3\) srāvayō\(^4\); kām\(^5\) nemōi\(^6\) zām\(^7\), Ahura\(^8\) Mazda\(^9\), kuthrā\(^10\) nemōi\(^11\) ayenī\(^12\).

The sinful soul \(^{10}\) chants \(^4\) the hymn \(^3\) of the Gatha \(^2\) with sorrow and despondency \(^1\) (and speaks frightfully): “O Ahura Mazda \(^8\) \(^9\)! (now) to what \(^5\) land\(^7\) shall I turn \(^6\) ? Whither \(^{10}\) shall I turn \(^11\) to go?”

### NAMES OF THE DAYS AND MONTHS

**Names of Thirty Days**

| 1. Dādār Hormazd | 16. Meher yazad  |
| 2. Behman Ameshāspand | 17. Srosh yazad  |
| 3. Ardibeheشت Ameshāspand | 18. Rashne Rāst yazad  |
| 4. Sheherevar Ameshāspand | 19. Farrokh Farvardin  |
| 5. Asfandārmad Ameshāspand | 20. Bahram yazad  |
| 7. Amardād Ameshāspand | 22. Govād yazad  |
| 8. Dae pa Ādar Dādār | 23. Dae pa Din Dādār  |
| 9. Ādar yazad | 24. Dīn yazad  |
| 10. Āvān Ardvi Sur Bānoo | 25. Mīnō Ashishvangh  |
| 11. Khorshed yazad | 26. Āshtād yazad  |
| 12. Mohor yazad | 27. Mīnō Āsmān  |
| 15. Dae pa Meher Dādār | 30. Mīnō Anerān  |

**Names of Twelve Months**

| 1. Farrokh Farvardin |
| 2. Ardibeheشت Ameshāspand |

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\(^{11}\) This entire paragraph occurs in the Second fargard of the Hādokht Nask, para 2. Moreover, the initial portion up to nimraomnō occurs also in Yasna Hā 71, para 16, and the remaining portion from ushtā up to Ahurō also occurs in Yasna Hā 43, Stanza 1.

\(^{12}\) For its detailed description, see my *Yasht Bā Māeni*, Yasht 22, Hadokht Nask, fargard third, paras 19-36.

\(^{10}\) This entire paragraph occurs in Hādokht Nask, para 20; besides its later portion also occurs in Yasna Hā 46, stanza first.

\(^{11}\) For its detailed description, see my *Yasht Bā Māeni*, Yasht 22, Hadokht Nask, fargard third, paras 19-36.

\(^{12}\) For its detailed description, see my *Yasht Bā Māeni*, Yasht 22, Hadokht Nask, fargard third, paras 19-36.

\(^{13}\) For its detailed description, see my *Yasht Bā Māeni*, Yasht 22, Hadokht Nask, fargard third, paras 19-36.

\(^{14}\) For its detailed description, see my *Yasht Bā Māeni*, Yasht 22, Hadokht Nask, fargard third, paras 19-36.
NAMES OF THE DAYS AND MONTHS

3. Khordād Ameshāspand
4. Teshtar Tir yazad
5. Amardād Ameshāspand
6. Sheherevar Ameshāspand
7. Meher yazad
8. Āvān yazad
9. Ādar yazad
10. Dae Dādār
11. Bahman Ameshāspand
12. Asfandārmad Ameshāspand

Explanation Regarding Five days of Gatha-Gāhāmbār

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


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

Geh Gāthābyō   Geh Ahunavad,   Geh (falān)
Geh Gāthābyō   Geh Ushtavad,   Geh (falān)
Geh Gāthābyō   Geh Spentomad,   Geh (falān)
Geh Gāthābyō   Geh Vohūkhshathra, Geh (falān)
Geh Gāthābyō   Geh Vahishtōisht, Geh (falān)

Explanation:- The above-mentioned names of the Five Gatha-Gahambars are derived from the names of the Gathas of Zarathushtra. When five days were added to 360 days of the year, names of any five best things from amongst the Zoroastrians were discovered which could only be applied to these additional five days. As they could not find more revered names except the names of the Five Gathas of Zarathushtra, they were assigned to these five days. 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.


Ip Zartoshti Abhyās, No. 11, pages 200-201.
(Note: The explanation of the above mentioned Gāhāmbārs and their seasons according to Avesta are to be understood as under:-)

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

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

3. **Paeteshahem** - This Gāhāmbār, Seasonal Festival, begins with the Roz 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 “fraourvaēshrem 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

lq This day has been regarded as the greatest day in later Books pertaining to our Religion,
DESCRIPTION OF THE JASHANS OF TWELVE MONTHS.

• Roz Nineteenth Farvardin - Jashan of Farvardegan

Māh 2 Ardibehesht Amsehāspand

• Roz Third Ardibehesht - Jashan Day of Ardibehesht Month.
• Roz Eleventh Khorsheed to Roz fifteenth Dae Pa Meher - Five Days of Maedīozarem Gāhāmbār.

Māh 3 Khordād Amsehāspand.

• 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 Amsehāspand

• Roz Seventh Amardād - Jashan of Amardād Month

Māh 6 Sheherevar Amsehāspand

• 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

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 Ahrem 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.
Māh 10 Dae Dādār

- Roz Nineteenth Farvardin- Fravartikān Jashan

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 - Jashan 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.

If a person dies either during the sea voyage or a journey by land or under any other difficulties (calamities), and if the day of his death could not be ascertained, the Fravartikan Jashan day is applied as of his death.

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

This Jashan was performed every four year with great pomp and splendour during the times of our Iranian Kings. According to the movement of the Sun, generally every year isof 365 1/4 days. (If calculated accurately, it is365 days, 5 hours, 48 minutes and 49 seconds). For filling the gap owing to the diminution of 1/4 day every year, which comes to one full day at four years, our Zoroastrian ancestors used to add one day every four years after the completion of Five days of Gatha. The additional day was called “Avardād Sāl gāh”, on which one big Jashan ceremony was performed. Besides, in the Khshnuman, or propitiatory formula of this Jashan any special yazata was not worshipped, but, especially, all the divisions of the year used to be remembered. The significance of this Jashan can easily be noticed thereby, and its importance as the “Gatha of the year” gets fixed more and more. The meaning of “Gāh” in addition to “Gatha” is “time, period”, too. Owing to the discontinuance of the usage of adding the additional day at every four years, the Jashan is at present performed on the Roz Khordad of the Month Asfandārmad. For further details, see Zarthoshti Abhyas by Sheth K.R. Cama, pp. 523-528.

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.
Names of Seven Hamkārs - Collaborateurs.

2. Bahman - Mohor, Gosh, Rām.
3. Ardibehesht - Ādar, Srosh, Bahrām
4. Sheherevar - ĪKhur, Meher, Āsmān, Anerān.
5. Asfandārmad - Āvān, Din, ĪArd, Mārespand.

Names of 12 Yazatas of Hamāyasht

1. Dādār Hormazd
2. Teshtar Tir yazad.
3. Khorshed yazad.
4. Mohor yazad.
5. Ādar yazad.
6. Āvān ardvi Sur Bānoo.
7. Asfandārmad Ameshaspānd.
8. Govad yazad.
10. Amardād Ameshaspānd.
11. Srosh yazad.
12. Farrokh Farvardin.

Names of 21 Nasks.

1. Satudgar
2. Vahishta Mānsar
3. Bagh
4. Dāmdād or Dvāzdah Hamāst
5. Nādur
6. Pājeh or Pājam
7. Ratoshtāi
8. Barash
9. Kashasrub
10. Vishtāspashāh or Vishtāsp.
11. Khesht
12. Jerasht
13. Safand
14. Baghān yasht
15. Niyāram
16. Dvāsrujad or dvāsraub
17. Aspāram
18. Askāram
19. Jud-dev-dād
20. Hādokht
21. Satud yasht

The 21 Nasks mentioned above were written in Avesta language, and besides all the Avestan texts of the Religion and all the Commandments and Laws of the Religion concerning this world, the spiritual world, Behest (Paradise), Dozakh (Hell), instructions about Justice, Ethics, Philosophy, Medicine, Astrology and all other kinds of sciences have been incorporated in them.

For those who can neither read nor recite by heart the Avesta, it is enjoined in the Persian Rivayets to recite Yatha - Ashem as under:-

Recite Yathā Ahū Vairyō:

• 103 for Khorsheed Nyāyesh.

īKhur“ should be understood as “Khorshed”.
īArd “ should be understood as Ashish, i.e. “Ashishvangh”.
īArdāfravash should be understood as “Farvardin (the day of the holy Fravashis).
• 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.
Hormazd Yazht


Pa nāme yazdān Hormazd Khodāe awazūni gorje khoreh awazāyād; Dādār Hormazd rayōmand khorehmand mīnōān mīnō beretum berasād.39


Fravarānē Mazdayasnō Zarathushtrish vidaevō Ahura-tkaēshō (Gāh according to the period of the day) frasastayaēcha. Ahurahe Mazdāo raevatō khvarenanguhato khshnaothra yasnāicha vahmāicha khshnaothrāicha frasastayaēcha, yathā Ahū Vairyō zaota frā-me mrūte, athā rathus asḥātchīt hacha frā ashava vīdhvāo mraōtū.

(1) Peresat1 Zarathushtrō2 Ahurem Mazdām3 Ahura Mazdā4 mainyō5 spēnishtā6 dātare7 gaēthanām8 astvaitinām9 ashāum10, misvānahe gātvō11 khvadhātahe12. Kat13 ast14 mānθrahe spentahe15 amavastemem16, kat17 verethravastemem18, mūkat khvarenanguhastemem19 kat20 yāskerestemem21, (2) kat22 vārethrāghnyōtemem23, kat24 baeshazyōtemem25, kat26 tbaēshō-taurvayānostemem27 dāevanām28 mashyānāmchā29; kat30 vīspahe31 anghēush32 astvato33 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 Khorsheed Nyāyesh.

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

mb In this paragraph the word “Kat” is employed before every adjective, but I have translated it only once.
vīspahe38 anghēush39 astvāto40 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 “Spell15 is most courageous16, victorious18, glorious19, efficacious21, fiend-smiting23, most health-giving25, and destroying effectively (best)27 the malice of the daevas28 and (wicked) men29; 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) men28; that29 (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 vīsperm mānthrem yazamaide: Zarathushtru 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.

(5) Āat¹ aokhta² Zarathushtr³ frōıt⁴ me⁵ tat⁶ nāma⁷ framrūidhi⁸, ashāum⁹ Ahura Mazdā¹⁰, yat¹¹ te¹² asti¹³ mazishtemcha¹⁴, vahishtemcha¹⁵ sraēshtemcha¹⁶, yāskerestememcha¹⁷, vārethrāhghnyōtememcha¹⁸, baēshazyōtememcha¹⁹, tbaēshō-taurvayānstememcha²⁰, daēvanām²¹ mashyānāmcha²². (6) mīYatha²³ azem²⁴ taurvayen²⁵ vīspe²⁶ daēva²⁷ mashyānscha²⁸, yatha²⁹ azem³⁰ taurvayen³¹ vīspe³² yātavō³³ pairikāoscha³⁴, yat mām³⁵ naē³⁶ chish³⁷ taurvayā³⁸, nōıt³⁹ daēvō⁴⁰, naēdha⁴¹ mashyo⁴², nōit⁴³ yātavō⁴⁴ naēdha⁴⁵ pairikāo⁴⁶.

(5) Zarathushtra¹ then¹ said²: O Holy⁹ Ahura Mazdā¹⁰! tell⁸ me⁵ indeed⁴ that⁶ name¹ of Thine¹² which¹¹ is¹³ the greatest¹⁴, best¹⁵, excellent¹⁶, most efficacious¹⁷, fiend-smiting¹⁸ the most healing¹⁹ (and) destroying the malice²⁰ of the daēvas²¹ and men²² positively; (6) so that²³ (i.e. with the help of that name) I²⁴ may overcome²⁵ all²⁶ the daēvas²⁷ and (wicked) men²⁸; so that²⁹ I³⁰ may overcome³¹ all³² wizards³³ and witches³⁴: that³⁵ no³⁶ one³⁷, neither³⁸ the daēvas³⁹ nor⁴¹ men⁴², neither⁴³ the wizards⁴⁴ nor⁴⁵ the witches⁴⁶, may afflict³⁸ me³⁵.

(7) Āat¹ mraot² Ahurō Mazdāo³, frakhshtya⁴ nāma⁵ ahmi⁶, ashāum⁷ Zarathushtra⁸: bityō⁹ vānthvyō¹⁰; thrityō¹¹ avitanyō¹²; tūrya¹³ Asha¹⁴ Vahishta¹⁵; pukhdha¹⁶ vīspa¹⁷ vohū¹⁸ Mazda-dhātā¹⁹ asha-chithra²⁰; khshtvō²¹ yat²² ahmi²³ khratush²⁴; haptathō²⁵ khratumāo²⁶ ashtemō²⁷ yat²⁸ ahmi²⁹ chistish³⁰; nāumō³¹ chistivāo³². (8) Dasmē³³ yat³⁴ ahmi³⁵ spānō³⁶; aēvandasō³⁷ spananguhāo³⁸; dvadasō³⁹ Ahurō³⁰; thridasō³¹ sēvishō³²; chathrasadō³³ imat³⁴ vīdaēvastvō³⁵; panchadasa³⁶ avanemna³⁷; khshvash-dasa³⁸ hātā³⁹ marenēs⁵⁰; haptadasa⁵¹ vīspa⁵² hishas⁵³; ashtadasa⁵⁴ baēshazyā⁵⁵; navadasa⁵⁶ yat⁵⁷ ahmi⁵⁸ dātō⁵⁹; vīsāntemē⁶⁰ ahmi⁶¹ yat⁶² ahmi⁶³ Mazdāo⁶⁴ nāma⁶⁵.

(7) Ahura Mazdā³ then¹ replied²: (My) first⁶ name⁵, O Holy Zarathushtra⁸! is mg“I exist”⁴; (My) second⁸ (name) is pertaining to herd¹⁰ (or protecting

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

mg i.e. I am ever (and always existing living). But if we take the meaning of “frakhshtya” from the root “peres” (= to ask), then the meaning of frakhshtya‘ nāma’ ahmi can alternatively be:- (my first) name³, (I) am⁶ worthy of being asked or inquired⁷ (i.e. every one desires to ask or
herds of cattle and multitudes of men): (My) third\textsuperscript{11} (name) the \textsuperscript{1}All-Pervading\textsuperscript{12}; (My) fourth\textsuperscript{13} (name) Supreme\textsuperscript{15} Righteousness\textsuperscript{14}; (My) fifth\textsuperscript{16} (name) All Good Things\textsuperscript{18} created by Mazda\textsuperscript{19}, containing the seed of righteousness\textsuperscript{20}; (My) sixth\textsuperscript{21} (name) is that\textsuperscript{22} (I) Myself am\textsuperscript{23} Wisdom\textsuperscript{24}; (My) seventh\textsuperscript{25} (name) Endowed with Wisdom\textsuperscript{26}; (My) eighth\textsuperscript{27} (I Myself) am\textsuperscript{29} Knowledge\textsuperscript{30}; (My) ninth\textsuperscript{31} (name) Endowed with Knowledge\textsuperscript{32}; (My) tenth\textsuperscript{33} (name) is (I myself) am\textsuperscript{35} Increase\textsuperscript{36} (growth) (or Prosperity); (My) eleventh\textsuperscript{37} (name) the Increaser; (My) twelfth\textsuperscript{39} (name) Ahura\textsuperscript{40} (i.e. the bestower of life): (My) thirteenth\textsuperscript{41} (name) the most Beneficent; (My) fourteenth\textsuperscript{43} (name) without Opponent: (My) fifteenth\textsuperscript{46} (name) the \textsuperscript{mi}Invincible\textsuperscript{47}; (My) sixteenth\textsuperscript{48} (name) the All\textsuperscript{52}Seeing; (My) eighteenth\textsuperscript{54} (name) the Healer; (My) nineteenth\textsuperscript{56} (name) (I) am\textsuperscript{58} the Creator\textsuperscript{59}; twentieth\textsuperscript{60} Omniscient.

(8) (My) tenth\textsuperscript{33} (name) is (I myself) am\textsuperscript{35} Increase\textsuperscript{36} (growth) (or Prosperity); (My) eleventh\textsuperscript{37} (name) the Increaser; (My) twelfth\textsuperscript{39} (name) Ahura\textsuperscript{40} (i.e. the bestower of life): (My) thirteenth\textsuperscript{41} (name) the most Beneficent\textsuperscript{42}; (My) fourteenth\textsuperscript{43} (name) without Opponent: (My) fifteenth\textsuperscript{46} (name) the \textsuperscript{mi}Invincible\textsuperscript{47}; (My) sixteenth\textsuperscript{48} (name) the All\textsuperscript{52}Seeing; (My) eighteenth\textsuperscript{54} (name) the Healer; (My) nineteenth\textsuperscript{56} (name) (I) am\textsuperscript{58} the Creator\textsuperscript{59}; twentieth\textsuperscript{60} Omniscient.

(9) Yazaēsha\textsuperscript{1} mām\textsuperscript{2} Zarathushtra\textsuperscript{3} paiti asni\textsuperscript{4} paiti khshafne\textsuperscript{5} yasō-beretābyō\textsuperscript{6} zaothrābyō. Jasāni\textsuperscript{7} te\textsuperscript{8} avanghaēcha\textsuperscript{10} rafnanghaēcha\textsuperscript{11} Azem\textsuperscript{12} yō\textsuperscript{13} Ahurō Mazdāo\textsuperscript{14}; jasāiti\textsuperscript{15} te\textsuperscript{16} avanghaēcha rafnanghaēcha\textsuperscript{18} yō\textsuperscript{19} vanghush\textsuperscript{20} Sraoshō\textsuperscript{21} Ashyō\textsuperscript{22}; jasāonti\textsuperscript{23} te\textsuperscript{24} avanghaēcha rafnanghaēcha\textsuperscript{26} yāo\textsuperscript{27} āpō\textsuperscript{28}, yāoscha\textsuperscript{29} urvarāo\textsuperscript{30}, yāoscha\textsuperscript{31} ashāunām\textsuperscript{32} fra-vashayō\textsuperscript{33}.

(9) O Zarathushtra\textsuperscript{31}! thou shouldst worship\textsuperscript{1} Me\textsuperscript{2} by day\textsuperscript{4} and by night\textsuperscript{5} (i.e. every time) with libations\textsuperscript{7} brought for yasna\textsuperscript{6}. I who\textsuperscript{12} am Ahura Mazda\textsuperscript{14} will come\textsuperscript{8} for thy\textsuperscript{9} help\textsuperscript{10} and joy\textsuperscript{11}; He who\textsuperscript{19} is good\textsuperscript{20} and holy Srosh (yazata) will come for thy\textsuperscript{16} help\textsuperscript{17} and joy\textsuperscript{18}; the waters\textsuperscript{28} and the plants\textsuperscript{30} and the Fravashis\textsuperscript{33} of the righteous (people)\textsuperscript{32} will come\textsuperscript{23} for thy\textsuperscript{24} help\textsuperscript{25} and joy\textsuperscript{26}.

(10) mkYezi\textsuperscript{1} vashi\textsuperscript{2} Zarathushtra\textsuperscript{3}, avāo\textsuperscript{4} tbaeshāo\textsuperscript{5} taurvayō\textsuperscript{6}, daēva-nām mashyānāmcha\textsuperscript{8}, yāthvām\textsuperscript{9} pairikanāmcha\textsuperscript{10}, sāthrām\textsuperscript{11} kāo-yām\textsuperscript{12} karafnāmcha\textsuperscript{13}, mairyanāmcha\textsuperscript{14} bizangranām\textsuperscript{15}, asha-mo-ghanāmcha\textsuperscript{16} bizangranām\textsuperscript{17}, vehrkanāmcha\textsuperscript{18}, chathvare-zangranām\textsuperscript{19}.

(11) Haēnayāoscha\textsuperscript{20} perethu-ainikāyō\textsuperscript{21}, perethu-drafshayāo\textsuperscript{22}, eredhō-drafshayō\textsuperscript{23}, uzgereptōdrafshayāo\textsuperscript{24}, khrūrem\textsuperscript{25} drafshem\textsuperscript{26}.
barentayao27, atha28 imao29 nemenish30 drenjayo31, framrava32, vispai33 ayincha34 khshafnascha35.

(10) If thou wishest, Zarathushtra! to destroy this4 malice (which is) of the daevas7, (wicked) men8, the wizards9, witches10, of the tyrants11, the m11 kiks12, the karaps13, of the biped14 mm serpents16, (i.e. men having nature of a serpent), the two-legged17 mm Ashmogs18, the four-footed19 wolves19, (11) (and) of the m20 armies in wide battle array21, with broad banners22, uplifted banners23, banners raised on high24, (and) banners (bearing)27 cruel25 weapons, then28 shouldst thou recite aloud29 these30 names31 every33 day,34 every night35.

(12) Pyyushcha1 ahmi2, datacha3 thratacha4 ahmi5, znatacha6 mainyushcha7 ahm8 spentotem9; baeshazaya10 nama11 ahmi12, baeshazayotema13 nama14 ahmi15; athrava16 nama17 ahmi18, athravatema19 nama20 ahmi21; Ahura22 nama23 ahmi24, Mazdako25 nama26 ahmi27; aṣhava28 nama29 ahmi30, aṣhavastema31 nama32 ahmi33; khvarentanga4 nama35 ahmi36; khvarenanguhastema37 nama38 ahmi39; pourudarshta40 nama41 ahmi42, pourudarshtema43 nama44 ahmi45; duraedarshta46 nama47 ahmi48, duraedarshtema49 nama50 ahmi51.

(12) (The Creator Hormazd says): I am2 the Protector1, I am5 the Creator3 and the Nourisher, I am6 the Discerner (or prognosticator) and the Most Beneficent7 Spirit8. I am12 the Healer10, the Best Healer13, I am18 Athravan6 (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 am52 the All Seeing40 omniscient.

(13) Spashta1 nama2 ahmi3, vīta4 nama5 ahmi6; dāta7 nama8 ahmi9, pāta10 nama11 ahmi12, thrata13 nama14 ahmi15; znata16 nama17 ahmi18, znōisha19 nama20 ahmi21; fshumo22 nama23 ahmi24; fshushomāntha25 nama26 ahmi27; ise-khsathrō28 nama29 ahmi30; ise-khsathrōytema31 nama32 ahmi33; nāmō-khsathdro34 nama35 ahmi36; nāmō-khsathrōytemo37 nama38 ahmi39.

(13) I am3 the Watcher1 and the m4 All-Pervading4 by name5: I am6 the Bestower9; I am12 the Protector10; I am15 the Nourisher13 and the Discerner16
(i.e. Omniscient); I am 21 the Most-Discerning 19; I am 24 the Increaser 22; I am 27 the Hymn of Prosperity 25 and the Ruler at Will 28 by name 29; I am 33 the Most Ruling at Will 31; I am 36 the most renowned Ruler by name 35.


(14) I am 42 the Non-deceiver 40, I am 45 Far from the Deceiver 43. I am 48 the Equable Protector 46. I am 51 the Destroyer of Malice 49; I am 54 the Smiter at one stroke 52. I am 57 One who smites everybody 55 every wrong door: I am 60 the Modeller of all 58. I am 64 All 61-Light 62 (or Comfort 62): I am 68 Full 65-Light 60 (or Comfort-happiness) 66. I am 71 One Possessing Light 59 by name 70.

(15) Verezi-saoka 72 nāma 73 ahmi 74, verezi-savāō 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 1, hudhānushtemō 2 nāma 3 ahmi 4; dūrā-sūka 5 nāma 6 ahmi 7. Tāoscha 8 imao  nāmenish 10.

(13) I am 74 Brilliant in Work 72 by name 73, I am 77 Useful-in-Work 75. I am 80 the Beneficent 78; I am 83 the Valiant 81, I am 86 the Most Profitable 84 by name 85; I am 89 Righteousness 87, I am 92 the Exalter 90, I am 95 the Sovereign 93 by name 94, I am 98 the Greatest Sovereign 96; I am 1 Possessed of Good Wisdom 99; I am 4 Possessed of Best Wisdom  by name 3: I am 7 Having-a-piercing-Look 5. Such 9 (are) these 8 Names 10 (of mine).

(16) Yascha 4 me 5 aētahmi 6 anghavō 7 yatō 6 astvainti 9, Spitama 10 Zarathushtra 11, imāō 12 nāmenish 13 drenjayō 14 framrava 15, paiti 16 vā 17 asni 18 paiti 19 vā 20 khshafne 21; (17) framrava 22 us vā hishtō 23, nī vā 21 paidhyannonō 24; nī vā paidhyannonō 25, us vā hishtō 26; aiwyōnghanem 27 vā 28 aimyōnghanem 29, aiwyōnghanem 30 vā 31 būjyannonō 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-māntha is also the name of Yazishn Há 58.
ms Or famous King, ruler with glory.
mt Or one who cannot be deceived by anyone; “Smasher of deceit”, (Harlez).
mu Sanskrit prati = equally. Besides, if we take “paiti” equivalent to Sanskrit prati, meaning, “lord, husband, master” in the paiti-pāyush, then it can mean “protector of the master or chiefs”.
mv or subjugator - conqueror at one stroke.
mw i.e. active in work “He who can benefit at His Wish” (Darmesteter); “producer of every benefit” (Harlez); “profitable or beneficial” (Justi).
mx “He who does good for a long time,” (Darmesteter).
(16) O Spitama Zarathushtra! Whoever in this corporeal world (having) remembered these Names of Mine doth recite aloud every day or every night.

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

(17) (Whoever) may recite aloud (these Names of Mine) whether getting up or sitting down, sitting down or getting up, while girding the Sacred Girdle or my ungirding, whether going out from (his own) place, or the village, or the country and arriving at (some other) country, unto that person during that day and during that night (i.e. at whatever time he prays), the cruel-minded Druj shall not harm; neither hooks (or piercing weapon) nor slings, neither arrows nor swords, neither clubs nor stones will strike and harm (the person).

(19) Just as a thousand men keep watch over one man, (in the same way) these names (of the Creator Hormazd mentioned above) serve as admonition and support and protection (for the reciter) against the invisible Druj and the Varenian, wicked and the sinful person, bent on destruction, and against the wicked fiend, full of plagues, Angra Mainyu.

(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.

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

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

na quoits (Darmesteter)

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

nc For the explanation, see the translation of “Kem nā Mazdā”.

(18) Nōit dim nara anghe ayān, noit akavō khshapō, aēshmō drutahe drukhs mananghō avasyāt. Nōit akavō, nōit chakavō, nōit ishavō, nōit kareta, nōit vazra, nōit visenti asāno avasyāt.

(16) O Spitama Zarathushtra! Whoever in this corporeal world (having) remembered these Names of Mine doth recite aloud every day or every night.

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

(17) (Whoever) may recite aloud (these Names of Mine) whether getting up or sitting down, sitting down or getting up, while girding the Sacred Girdle or my ungirding, whether going out from (his own) place, or the village, or the country and arriving at (some other) country, unto that person during that day and during that night (i.e. at whatever time he prays), the cruel-minded Druj shall not harm; neither hooks (or piercing weapon) nor slings, neither arrows nor swords, neither clubs nor stones will strike and harm (the person).

(19) Just as a thousand men keep watch over one man, (in the same way) these names (of the Creator Hormazd mentioned above) serve as admonition and support and protection (for the reciter) against the invisible Druj and the Varenian, wicked and the sinful person, bent on destruction, and against the wicked fiend, full of plagues, Angra Mainyu.

(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.
(20) Nemem¹ kavaēm² khvarenō³, nemō⁴ airyene vaejahi⁵, nemō⁶ saoke⁷ Mazdadhāte⁸, nemō⁹ ape¹⁰ dāityayaο¹¹, nemō¹² Areduyao¹³ āpō¹⁴ anāhitayaο¹⁵, nemem¹⁶ vīspayao¹⁷ ashaonō¹⁸ stōish¹⁹. Yathā Ahū Vairyō 10. Ashem Vohū 10.

(21) “²Homage¹ to the Kayanian² Glory³, Homage⁴ (be) unto ²the Iran-Vej⁵, Homage (be) unto ²Saoka⁷ created by Hormazδ⁸, Homage⁹ (be) unto the ²River¹⁰ Vehdāiti¹¹, Homage¹² (be) unto the River¹⁴ Ardvi Sura¹³, the Undefiled¹⁵, Homage¹⁶ (be) unto the entire¹⁷ Creation¹⁹ of Holy (Hormazδ)¹⁸.


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

(22) We praise²¹ Ahunavar²⁰; we praise²⁵ Ardibehesht²² (who is) the fairest²³ Amshaspand²⁴ (or Holy Immortal); we praise²⁶ courage²⁶ and prosperity²⁷, (or efficacy) and victory²⁹, glory³⁰ and strength³¹. We worship³⁶ the Glorious³⁵ Hormazδ³³, Keeper of the Treasures³⁴.

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


(24) “²Nipāyōish¹ mashim² urvathem³ yavaetāite⁴ Zarathushtra⁵ urvathāt⁶ parō⁷ dushmainyaoṭ⁸. Mā⁹ tem¹⁰ urvathem¹¹ frāyavayōish¹² snathāl¹³, mā¹⁴ duz-beretēe¹⁵ zyānām¹⁶ apayatēe¹⁷; mā¹⁸ yasōish¹⁹ aom²⁰ narem²¹ dāitīm²², yō²³ nā²⁴ mazishtem²⁵ yasnem²⁶ yazāête²⁷ kasishtem²⁸ nd “Neme,” instead of “nemo” seems to be the case attraction owing to Kavaem (Darmesteter).

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

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

ng The meaning of the Avesta word “Āp” like Persian “Āb” is also river, in addition to “water”. About the River Vehdāiti, see Vendidad, fargard I, para 3.

nh The portion from “Nipāyōish mashim” up to the end of this yasht is known as the remaining paragraphs of the Bahman yasht. Dr. West published the English translation of the entire Pahlavi Bahman Yasht along with the translation of Bundehesh in 1880 A. D. Dr. Spiegel had published the German translation of a few passages of the Pahlavi Bahman Yasht.
yasnāt²⁹ frāyatāt³⁰ ahma³¹ yān³² Amesh 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 not⁹ let that¹⁰ friend¹¹ remain any longer¹², for the stroke¹³ (of the enemy): (do) not¹⁴ (deliver him) to suffering pain¹⁵ from the injury¹¹ (O Zarathushtra) do not¹⁸ bring harm¹⁹ unto that²⁰ religious²² man²¹ who²² out of the fixed²⁰ yazishna consecrates (i.e. performs the yasna) with the shorter²⁸ (or) longer²⁵ yazishna²⁶ in honour of us³¹ who³² (are) the Ameshāspand (i.e. Holy Immortals)³³.


(25) "Here¹ (or this¹) Behman³ (Amshaspand), O Zarathushtra⁶! is² My⁴ Creation⁵, ni O Zarathushtra¹¹! Ardibelesh⁸ (Ameshaspand) (is) My⁹ Creation¹⁰: O Zarathushtra¹⁶! here¹² Sheherevar¹³ (Amshaspand) (is) My¹⁴ Creation¹⁵: O Zarathushtra²¹! Aspandarmad¹⁸ (Amshaspand) (is) My¹⁹ Creation²⁰, Khordad²³ and Amardad²⁴ (Ameshaspand) who²⁵ ni are²⁶ the reward²⁷ of the righteous²⁸ (people) whilst going²⁹ to the Spiritual World²⁰, (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, will ni³⁶ remain³⁸ 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; Ashishvangh Yash, para 60).

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

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

(28) Ārmaiticha Spentaya20 āēshām21 tbaēshō22 schindayadhwem;23 pairi24 ushi25 vārayadhwem;26 hām27 gava28 nidarezyadhwem29; hām30 zanva31 zem-bayadhwem32; aipi33 derezyanem34 darezyayadhwem.35 Kat36 ashava37 Mazda38 vanat39 dvantem40. Ashava41 vanat42 dru jim43, ashava44 vanat45 dvantem46.

(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) np fetter35 (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) na smite39 the follower of untruth40 (i.e. wicked and sinful man)? The answer:- (Yes) the righteous41 (man) shall smite42 the Druj43; the righteous44 (man) shall smite45 the follower-of-untruth46 (i.e. wicked-sinful man).

Ushi1 Ahurahe Mazdāo2 yazamaide3, darethrāi4 mānthrahe spentahe5; khratūm6 Ahurahe Mazdāo7 yazamaide8, marethrā9 mānthrahe spentahe10; hīzvām11 Ahurahe Mazdāo12 yazamaide13, fravākāi14 mānthrahe spentahe15; aom16 gairīm17 yazamaide18, yim19 ushi-dām20 ushi-daranem21, paiti22 asni23 paiti24 kshafne25, yasō-beretābyo26 zaothrābyo27.

We praise3 the Divine-Intelligence1 of (the Creator) Ahura-Mazda2 nrfor comprehending4 the Holy Word5. We praise8 the Divine-Wisdom6 of Ahura Mazda7 for remembering9 the Holy Word10. We praise13 the Divine-tongue11 of Ahura Mazda12 for reciting14 the Holy Word15. We praise18 this16 Mountain17 which19 is nrUshi-Darena, the giver of intelligence20, every22 day23

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

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

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

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

ns The Mount “Ushi-Darena” is situated in the province of “Sajestan” in the Eastern direction of Iran, which is called in Avesta “Vaekereta”, and it was called by the ancient Greek people as “Drangiana”. In Pahlavi this Mount is known as “Hush-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
(and) every\textsuperscript{24} night\textsuperscript{25}, with libations\textsuperscript{27} brought for the Consecration of the yazishn\textsuperscript{26}.

(29) Āat\textsuperscript{1} aokhta\textsuperscript{2} Zarathushtrō\textsuperscript{3}, upa\textsuperscript{4} thwā azem\textsuperscript{6} mair\textsuperscript{7} anudadhayāt\textsuperscript{8}, Spentayāo Ārmatōish\textsuperscript{10} dōithrābya\textsuperscript{11} avāstrayat\textsuperscript{12} “mairyō”\textsuperscript{13}. (30) Hazangrem baēshazanām, baēvare baēshazanām; hazangrem baēshazanām, baēvare baēshazanām; hazangrem baēshazanām, baēvare baēshazanām.

Ahe\textsuperscript{25} narsh\textsuperscript{26} ashonō\textsuperscript{27} fravashīm\textsuperscript{28} yazamaide\textsuperscript{29}, yō\textsuperscript{30} Asmō-
khvanvāo\textsuperscript{31} nāma\textsuperscript{32}. Adhāt\textsuperscript{33} anyaēsham\textsuperscript{34} ashaonām\textsuperscript{35} frakhshi\textsuperscript{36} yazāi\textsuperscript{37},
fravareta\textsuperscript{38} gaokerenahe\textsuperscript{39} sūrahe\textsuperscript{40} Mazda-dhatahe\textsuperscript{41}. Gaokerenem\textsuperscript{42}
sūrem\textsuperscript{43} Mazda-dhātem\textsuperscript{44} yazamaide\textsuperscript{45}. (30) Ushi Ahurahe Mazdāo
yazamaide, darethrāi mānthrahe spentahe; khratūm Ahurahe Mazdāo
yazamaide, maresthrāi mānthrahe spentahe; hizvām Ahurahe Mazdāo
yazamaide, fravākāi mānthrahe spentahe; aom gairīm yazamaide, yim
ushi-dām ushi-darenem, paīti asni paīti khshafne, yasō-berābyō
zaōthrbāyō,\textsuperscript{46} Ashem Vohū 1. (Recite three times).

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

(32) Dāmim\textsuperscript{1} yazamaide\textsuperscript{2} yām\textsuperscript{3} Ārmaitim spentām\textsuperscript{5}. Yehe\textsuperscript{6} dāthre\textsuperscript{7}
ashahecha\textsuperscript{8}, ashaonām\textsuperscript{9}, asha-paoiryanāmcha\textsuperscript{10} ny-dāmanām\textsuperscript{11}.

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

Scriptures of the Zoroastrian Religion are revered with this Mount.

\textsuperscript{nt} This paragraph is complicated. Instead of “upa thwā azem mair anudadhayāt”, Prof. Darmesteter approving the reading “Zamerena duye” given in the footnote translates as under; “O sinner! (i.e. O Ahriman!) I will throw thee back into the earth”. “By means of the two eyes of Spenta Armaiti.”

\textsuperscript{nu} For its translation, see this Yasht, verse 28.

\textsuperscript{nv} The name of “Asmo-khvanvant” comes first amongst those famous men and women whose Fravashis are revered in the Fravartin yasht, kardas 25-27. Prof. Darmesteter regards this personage as one of the first disciples of the Prophet Zarathushtra.

\textsuperscript{nw} For the explanation of “Gaokerena” see the notes given in my translation of the Vendidad, fargard XX, para 4.

\textsuperscript{nx} Words from “Dāmim yazamaide” up to “asha-paoirynāmcha dāmanām” also occur in Vispered Kardāh XIX para 2.

\textsuperscript{ny} Or alternately:- We praise’ the bountiful” perfect mentality” (or politeness) which’ is the creation’ (of Hormazd).

\textsuperscript{nz} The reason for praising wisdom and perfect mindedness is, that its origin arises from
Aētat dim vīspanām mazishtem dazdyāi, ahūmcha ratūmcha yim Ahurem Mazdām, snathāi angrafe mainyēush drvatō, snathāi aēshmahe khvavi-drāosh, snathāi māzainyanām daevanām, snathāi vīspanām daēvanām, varenyanāmcha drvatām. (To recite in bāz:) Shekasteh ghanāmenyō, bar ahereman leānat sad hazār bār. (To recite aloud:) Fradathāi Ahurahe Mazdāo raēvatō khvarenanguhatō, fradathāi Amesnanām Spentanām. Fradathāi Tishtryehe stārō raēvatō khvarenanguhatō, fradathāi narsh ashaonō, fradathāi vīspanām spentahe mainyēush dāmanām "ashaonām. Ashem Vohū 1.

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


Nemō urvaire vanguhi mazdadhāte ashaone. Ashem Vohū 1.

Ahurem Mazdām raēvantem khvarenanguhantem yazamaide. Ashem Vohū 1.

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

NIRANG OF HORMAZD YASHT.

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

^Kā Yā Dādār Ahura Mazda, ahereman marochinīdrā negunām divān; bar budane rastākhiz tan pasīn bīgumānam. Ashem Vohū 1.

(recite three times).

righteousness 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 awazūni gorje khoreh awazāyād, Haft Ameshāspand berasād.  

Az hamā gunāh patet pashemānum; az harvastin dushmata duzhukhta duzhvarshta, mem pa getī manīd, oem goft oem kard, oem jast, oem būn būd ested. Az ān gunāh manashnī gavashnī kunashnī, tani ravāni geti minōānī, okhe awākhsh pashemān pa sē gavashnī pa patet hom. Khshnaothra Ahurahe Mazdāo, tarōidite angrahē mainyēush; haihtyāvarshtām hyat vasnā ferashōtemem; staomi Ashem. Ashem Vohū 3.

Fravarāne mazdayasnō Zarathushrish vīdaēvō Ahura-tkaēshō (Gāh according to the period of the day) frasastayaēcha. (1) Ahurahe Mazdāo  

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

(4) Mithrahe vouru-gaoyaotoish  

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

Ashahe vahishtahe Āthrascha Ahurahe Mazdāo. 

(If Gāh be Uzirin, recite as under):-

Berezatō Ahurahe nafedhrō apām apascha Mazdadhatayō. 

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

oc i.e. may the Seven Ameshāspands (Bountiful Immortals) come (unto my help)!
(5) Ashāunām, fravashinām, ghenānāmcha, virōvāthwanām, yāiryāoscha, hushitōish, amahecha, hutāshtahe, huraodhahe, veretraghnahecha, Ahuradhātahe, vanaintyāoscha uparatātō.

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

Sraoshahe, ashyehe, ashivatō, verethrājanō, frādat-gaēthahe, Rashnaosh, razishtahe, Arshtātascha, frādat-gaethayāo, varedat-

Khshnaothra, yasnāicha, vahmāicha, khshnao, thrāicha, frasastayaēcha, yathā Ahū Vairyō, zaotā, frā-me, mrūte, athā ratush ashātchit hacha, frā ashava, vīdhvāo, mraotū.

(1) For the pleasure (of the Creator Ahura Mazda) (during so and so Gāh), keeper of the treasures (and) Glorious, of the Ameshāspands (Bountiful Immortals), of the victorious friendship (or of peace full of love) of Bahman (Ameshāspand) (who is) superior to other creatures (and. who is the lord) of the innate wisdom (and) of the wisdom acquired through the ear created by Ahura Mazda, (2) of the fairest Ardibehesht (Ameshāspand), of the mighty (and) beloved Airyaman (yazata) created by Ahura Mazda, of the righteous (and) large-eyed and the good Saoka (yazata), of Sheherevar (Ameshāspand), (3) of the good Spandārmad (Ameshāspand) (who is) righteous large-eyed (and) the good bestower, of Khordād (who is) the lord of the coming of the season at its proper time from amongst the Saredha (i.e. years) which are the periods of holiness; and of Amardād (Ameshāspand) (who is) the lord over the prosperity of the flocks (of cattle) and over the increase of corns (and) over the efficacious Gaokerena (i.e. White Hom) created by Ahura Mazda, (4) (during Hāvan Gāh) of Meher (yazata) of wide pastures, (and) of those belonging to Ahura Mazda, (during Rapithwan Gāh) of the Fire of Ahura Mazda, (during Uzirin Gāh): of the Navel (yazata) of waters (who is) the exalted lord and of the waters created by Ahura Mazda, (during Aiwisru threma Gāh); of the Fravashis of the righteous (people) of women with their troops of horses, and of the coming of the season at its proper time, of (the yazata) of the (yazata) created by Ahura Mazda, and of (the yazata named) Vananti Uperatat; (during Ushahen Gāh); of Srosh (yazata), the righteous possessed of righteousness, victorious and bringing prosperity to the world, of the most just Rashne (yazata), and of Ashtād (yazata), the increaser of the world and prosperity-bringer of the world - 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\(^92\), for (their) propitiation\(^93\) (and) glorification\(^94\) may the Zaotar\(^96\) (i.e. officiating priest)\(^96\) proclaim\(^98\) before me\(^97\) (the excellences of the verses of) Yathā Ahū Vairīyō\(^95\); (the Rāspi who is) righteous\(^100\) and learned\(^101\) may proclaim\(^102\) (the excellences of these verses) athā ratush ashāt-chit hacha\(^99\).

(6) Ahurem Mazdā\(^1\) raēvanten\(^2\) khvarenan guhantem\(^3\) yazamaide\(^4\); Ameshā Spentā\(^5\) hukhshatrah\(^6\) hudhāonghō\(^7\) yazamaide\(^8\); Vohu Manō\(^9\) Ameshem Spentem\(^10\) yazamaide\(^11\); ākhshīm\(^12\) hām-vaintīm\(^13\) yazamaide\(^14\), taradhātem\(^15\) anyāish\(^16\) dāmān\(^17\); āsnem khratūm\(^18\) Mazdadhātem\(^19\) yazamaide\(^20\); gaoshō-srūtem khratūm\(^21\) Mazdadhātem\(^22\) yazamaide\(^23\). (7) Ashem Vahishtem\(^24\) sraēshtem\(^25\) Ameshem Spentem\(^26\) yazamaide\(^27\); Airyamanem Ishīm\(^28\) yazamaide\(^29\); sūrem\(^30\) Mazdadhātem\(^31\) yazamaide\(^32\); Saokām\(^33\) vanguhīm\(^34\) vourudōithrām\(^35\) Mazdadhātem\(^36\) ashaonīm\(^37\) yazamaide\(^38\); Khshathrem Vairīm\(^39\) Ameshem Spentem\(^40\) yazamaide\(^41\); ahurvahānghō yazamaide\(^42\); akhshuhstem\(^43\) yazamaide\(^44\); marezdikem\(^45\) thrayōdrigūm\(^46\) yazamaide\(^47\). (8) Spentām Vanguhīm Ārmaitīm\(^48\) yazamaide\(^49\); rātānm\(^50\) vanguhīm\(^51\) vouru-dōithrām\(^52\) Mazdadhātem\(^53\) ashaonīm\(^54\) yazamaide\(^55\); Haurvatātem\(^56\) Ameshem Spentem\(^57\) yazamaide\(^58\); yāiryām\(^59\) hushītīm\(^60\) yazamaide\(^61\); saredha\(^62\) ashavana\(^63\) vouru-dōithrām\(^64\) Mazdadhātem\(^65\) ashaonīm\(^66\); Ameshem Spentem\(^67\) yazamaide\(^68\); fshaonīm\(^69\) vāthwām\(^70\) yazamaide\(^71\); aspinācha\(^72\) yevīnō\(^73\) yazamaide\(^74\); Gaokerenem\(^75\) sūrem\(^76\) Mazdadhātem\(^77\) yazamaide\(^78\).

(6) We Praise\(^4\) (the Creator) Ahura Mazda\(^1\), keeper of the treasures\(^2\) (and) glorious; we praise\(^8\) Ameshāspands\(^5\), benevolent (good-ruling)\(^6\) (and) possessing good faculty\(^7\); we praise\(^11\) Bahman\(^9\) Ameshāspand\(^10\); we praise\(^14\) the victorious\(^13\) friendship\(^12\) (or peace\(^12\) full of love\(^13\) ) which is superior\(^15\) to other\(^16\) creatures\(^17\); we praise\(^20\) the innate wisdom\(^18\) created by Ahura Mazda\(^19\); we praise\(^23\) the wisdom acquired through the ear\(^21\), created by Ahura Mazda\(^22\). (7) We Praise\(^27\) the fairest\(^25\) Ardibehesht\(^24\) Ameshāspand\(^26\); we praise\(^29\) the beloved Airyaman (yazata)\(^28\); we praise\(^29\) the mighty (Airyaman Yazata)\(^30\) created by Ahura Mazda\(^31\); we praise\(^36\) the righteous\(^37\) (and) large-eyed\(^35\) (and) the good\(^34\) Saoka (yazata)\(^33\), created by Ahura Mazda\(^36\), we praise Sheherevar\(^39\) Ameshāspand\(^40\); we praise\(^43\) (presiding over) the pure metal\(^32\); (Sheherevar) the merciful\(^44\) (and) the nourisher of the poor\(^45\).

(8) We Praise\(^48\) the good Spandarmad (Ameshāspand)\(^47\) the righteous\(^53\), large-eyed\(^51\) bestower\(^9\), created by Ahura Mazda\(^32\); we praise\(^57\) Khordād\(^55\) Ameshāspand\(^56\); we praise\(^60\) the timely advent\(^59\) of the season\(^58\); the holy\(^62\) Saredha\(^61\) (i.e. years) (which are) the periods\(^64\) of holiness\(^63\); we praise\(^68\) Amardād\(^56\) Ameshāspand\(^67\); we praise\(^71\) the prosperity\(^69\) of the flocks\(^70\) (of cattle); and the abundance\(^72\) of corns\(^73\); and also the efficacious\(^76\) Gaokerena (i.e. the White Hom)\(^75\) created by Ahura Mazda\(^77\).
(During Hāvan Gāh as well as Second Hāvan, recite as under):

(9) Mithrem vouru-gaoivoifim 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 khshaetem apām napātem aurvat-asphem yazamaide; apemcha Mazdadhātām 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 huraodhem yazamaide; yerethraghnmcha Ahuradhātem yazamaide; vanaintīmcha uparatētem yazamaide. oh Ashāunām vanguhīsh sūrāo spentāo fravashayō yazamaide.

(If Gāh be Ushahen, recite as under):

Sraoshem ashīm huraodhem verethrājanem frādat-gaēthem ashavanem ashahe ratūm yazamaide; Rashnūm razishtem yazamaide; Arshātemcha frādat-gaēthām varedat-gaēthām yazamaide. 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.

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 Yasnemchā 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.oo

ōq(Kardāh 1) (1) Ahurem Mazdām1 ashavanem2 ashahe3 ratūm4 yazamaide5; Amesha Spentā6 hukhsathrā7 hudhāonghō8 yazamaide9; viś-pām10 ashaonō11 stīm12 yazamaide13 mainyevīmchā14 gaēthyāmchā15, berejā16 vanghēush17 ashahe18, berejā19 daēnayāo20 vanghuyāo21 māzda-yasnōiš22.

(2) ōqhumatanān23 hūkhtanām24 hvarshtanām25, yadachā26

ok The root of aoi dadhāiti is avi-dā = Sanskrit abhi-dhā, to attack.
o1 The original meaning of “nāshātanām” 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.
oq As it occurs in every Gatha, this paragraph of “humatanān” comes at the end of Kardāh 7 of the same yasht (which in fact should be at the end of this yasht); from this Prof. Darmesteter
anyadachā²⁷, verezyamnanāṃchā²⁸ vāverezananāṃchā²⁹ māhī³⁰ aibī-jaretārō³¹ naēnaēstārō³², yathana³³ vohunām³⁴ māhī³⁵. (Recite twice).

(3) Tat³⁶ at³⁷ vairīmaidī³⁸ Ahurā Mazda³⁹ ashā⁴⁰ srīrā⁴¹ hyat⁴² ī³³ mainimadichā⁴⁴, vaochōimāchā⁴⁶, verezimāchā⁴⁷, yā⁴⁸ hātām⁴⁹ shyaothananām⁵⁰ vahishtā khyaṝ⁵¹ ubōibya⁵² ahubyā⁵³. (4) Gavōi⁵⁴ adāish⁵⁵ tāish⁵⁶ shyaotonāish⁵⁷ yāish⁵⁸ vahishtāish⁵⁹ orfraēshyāmahī⁶⁰ rāmācha⁶¹ vāstremchā⁶² dasdyā⁶³, surunvataschā⁶⁴ asurunvataschā⁶⁵ khshayantaschā⁶⁶ akhshayantaschā⁶⁷.

(1) We praise⁵ Ahura Mazda¹ the Lord of Righteousness³; we praise⁹ Ameshāspands⁶ (who are) good-ruling⁷, possessing good sense⁸; with the wish¹⁶ of good righteousness¹⁸ os¹⁹ and good Mazdā-worshipping²² Religion²⁰, we praise¹³ the entire¹⁰ worldly¹⁵ and spiritual¹⁴ creations¹² of the Righteous¹¹ (Ahura Mazda), (in the same way) we are³⁰ the glorifiers³¹ and meditators³² of the doers²⁸ of good thoughts²³, good words²⁴ and good deeds²⁵ and of those who have performed²⁹ (good deeds) for this world²⁶ and for the yonder world²⁷. (3) O Righteous⁶⁰ and fair⁴⁰ Ahura Mazda! We choose³⁸ 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 o³³ unlearners⁶⁵, the potent⁶⁶ and the impotent⁶⁷ (powerful and powerless) wish⁵⁰ to give⁶³ happiness⁶¹ (to ourselves) (and) the o³³ pastures⁶² for (our) cattle⁵⁴ through charity⁵⁵ and best⁵⁹ deeds⁵⁷.

(5) o³³ Hukhshathrōtemāi⁶⁹ bāt⁷⁰ khshathrem⁷¹, ahmat⁷² hyat⁷³ aibidademahichā⁷⁴, 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 “bīshāmruta” - bīsh (twice) + āmruta = recited, spoken. As regards those verses which are recited twice, see Vendidad fargard X, paras 7-8.

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 thrishāmruta (trish + āmruta), i.e. verses recited three times; for the explanation, see Vendidad fargard X, paras 7-8.
ashāīchā79 vahishtāi80 (Recite three times).

(6) Yathā81 āt82 utā83 nā84 vā85 nāīrī86 vā87 vaēdā88 haithm89 athā90 hat91 vowī92 tat93 ē-eādū94, vereyōtūchā93, īt96 ahmāī97 frachā vātōyotū98 īt99 aēibīyō100 yōī101 athā102 vereyānī, yathā it astī5.

(7) Ahurahyā6 zī7 at8 vē9 Mazdā10 yasnemchā11 vahmemchā12 vahishtem13 amehmā14 gēushchā15 vāstrem16. Tat at17 vē18 vereyā-mahī19, frachā vāteyāmāhī20 yē21 te22 isāmaide23.

(8) Ashayā24 āt25 sairī26, ashahyā27 verezene28, kahmāichī29 hātām30 jijishām31 vahishtām32 ādā33 ubōibyā34 ahubyā35. (Recite twice).

(9) Imā36 āt37 ukhdhā38 vachā39, Ahurā Mazdā40, ashem41 manayā42 vahehyā43 fravachamā44: thwām45 at46 aēshām47 paityāstāremchā48 fradakheštāremchā49 dādemaide50.

(10) Ashāatchā hachā vangheushchā mananghō, vangheushchā khshathrāt, staotāish thwāt Ahurā staotōibyō, aibī ukhdhā thwāt ukhdhōibyō, yasnā thwāt yasnoibyō.

Yenghe hātām āat yesne pai ti vanghō, Mazdāo Ahurō vaēthā ashāt hachā, yāonghāmcha tāschā tāoschā yazamaide.

(5) (May there) verily70 be the kingdom71 to the best Ruler69 (i.e. to Ahura Mazda)! We dedicate our mind74 to Ahura Mazdā75 Who77 (Himself) is supreme Righteousness79, we acknowledge (Him)75 and regard (Him) as our own76.

(6) Also83 if82 (any) man84 or85 woman86 really89 knows48 some good things90-92, ow let him declare94 them93, let him practise them, (and) inculcate98 them96 upon (those)97 others100 who wish to act4 properly5 in that manner3 (accordingly).

(7) We regard14 as best13 (O man and woman!) for you9 the worship11 and praise12 of (the Creator) Ahura Mazdā6-10, and the nurture16 of the cattle15. According to our wish21-23 we (ourselves) practise19 this17 (matter) verily18 and inculcate them upon20 (others).ox

(8) (Remaining) in the chieftainship26 or in the oxpractice28 of righteousness if any person29, amongst the existing ones30, desires to live the best32 life in both34 the worlds35, (he should then be) generous33.

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* ow Original meaning, “let him speak orally”. For its explanation, see my Avesta dictionary p. 118 under the word "ī-eādu".

* ox Or “as it is” (Yathā it astī). Original meaning: “that22 which21 we wish23” (ve = vā = Sanskrit vā, indeed, verily). To me the translation of the last sentence (tat at ....... isāmaide) does not seem to be satisfactory.

* oy English meaning of the word “verezene” is “practice” and is akin to Persian “varzesh”. 
Explanation

By remaining in the chieftainship of righteousness and by leading the life in accordance with (the principles of) righteousness, the person who gives help to the poor people according to his own capacity will enjoy the happiness of both the worlds.

(9) O Ahura Mazda! (Keeping) 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) ṣbAhyā₁ thwā₂ āthrō³ verezenā⁴ paouruye⁵ pairi-jasāmaide⁶, Mazdā Ahurā⁷ thwā⁸ thwā⁹ mainyū¹⁰ spēnishtā¹¹, ye¹² ā¹³ akhtish¹⁴ ahmā¹⁵ yēm¹⁶ akhtōyō¹⁷ dāonghe¹⁸.

(2) Urvāzishtē¹⁸ hvō¹⁹ nā²⁰ yāṭiāyā²¹; paiti-jamyāo²² ātare²³ Mazdāo²⁴ Ahurahyā²⁵, urvāzishtahyā²⁶ urvāzayā²⁷ nāmishtahyā²⁸ nemanghā²⁹ nāo³⁰; mazishtā³¹ yāonghām³² paiti³³ jamyāo³⁴. (3) Ātarsh³⁵ vō³⁶ Mazdā Ahurahyā³⁷ ah³⁸, mainyēush³⁹ vō⁴⁰ ahyā⁴¹ spēnishtō⁴² ahī⁴³, hyat⁴⁴ vā⁴⁵ tōi⁴⁶ nāmanām⁴⁷ vāzishtem⁴⁸, ātare⁴⁹ Mazdāo Ahurahyā⁵⁰, tā⁵¹ thwā⁵² pairi-jasāmaide⁵³.

(1) (The reciter says:) Through (the agency of this fire, O most beneficent Spirit Ahura Mazda! We first approach Thee and Thee 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 puī=to purify).

oz The locative singular of the word mana becomes manaya, manayā (Gathic form).

pa Spiegel; Harlez also has translated more or less similarly. Prof. Darmesteter translates this para as:- O Ahura Mazda! Thy praise is superior to the praises of Asha. Vohu Manah and the Good Khshathra, rather superior to every (other) praise. The sacred verses which are addressed to Thee as an appeal are superior to all other sacred verses, and the gift which is dedicated to Thee is superior to all other gifts.

pb This paragraph is quoted in Vendidad fargard 11, para 4.

pc “Through the service of the fire”, (Spiegel and Harlez)

pd For better impression, the word “thee” seems to occur twice. Professor Darmesteter has referred the First “thee” to the visible Fire and the second “thee” to the spiritual fire in the proximity of the Creator Hormazd on the basis of the Pahlavi translation.

pe Sanskrit root dā means “to give”: Sanskrit ā-dā means “to take away, to remove”. “Thou (O Fire!) ill-treats him who ill treats the Fire”. (Darmesteter), “Who brings pollution to this (Thy flame) wilt Thou cover him with pollution (in your turn).” Dr. Geldner has taken “akhtōyō” instead of “akhtōyō”. 
(2) (That) man\(^{20}\) himself\(^{59}\) (is) most pleased\(^{18A}\) of the power\(^{21}\) of this means (fire) (i.e. the Worship of Fire)\(^{23}\) is the means of (reaching) Ahura Mazda. O Fire\(^{23}\) of Ahura Mazda\(^{24-25}\)! mayest thou reach (us) with the joy\(^{27}\) of the most joyous\(^{26}\) (and) with the homage\(^{29}\) of the most glorious\(^{28}\): mayest thou\(^{p}\) reach\(^{34}\) (us) for the greatest (work)\(^{31}\) of the works\(^{32}\). (O Fire!) thou art\(^{43}\) the most bountiful\(^{42}\). Metaphorically the body of Ahura Mazda is given an analogy with the sun. In later books Ahura Mazda is called the Light of Lights.

(4) Vohu\(^{64}\) thwā\(^{55}\) mananghā\(^{56}\), vouh\(^{67}\) thwā\(^{58}\) asha\(^{59}\), vanghuyō\(^{60}\) thwā\(^{61}\) chistōish\(^{62}\) shyaothanāishchā\(^{63}\) vachebīshchā\(^{64}\) pairi-jasāmaide\(^{65}\). Nemakhyāmahī\(^{66}\), ishuidyāmahī\(^{67}\), thwā\(^{68}\) Mazdā Ahurā\(^{69}\): vispāish\(^{70}\) thwā\(^{71}\) humatāish\(^{72}\), vispāish\(^{73}\) hūkhtāish\(^{74}\) varshtāish\(^{75}\) pairi-jasāmaide\(^{76}\). (6) Sraēshṭām\(^{78}\) at\(^{79}\) tōi\(^{80}\) kehrpem\(^{81}\) kehrpām\(^{82}\) āvaē\(^{83}\) da ya-

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

4. (O Ahura Mazda!) we approach\(^{65}\) Thee\(^{55}\) with good\(^{54}\) mind\(^{56}\) with righteousness\(^{58}\) with the deeds\(^{70}\), and words\(^{74}\) of good\(^{72}\) wisdom\(^{76}\). O Ahura Mazda! we bow to Thee\(^{68}\), we are indebted\(^{67}\) (to Thee). We may approach\(^{77}\) Thee with all\(^{70}\) good thoughts\(^{72}\), good words\(^{74}\), (and) good deeds\(^{76}\). O Ahura Mazda!\(^{68}\) We declare\(^{83}\) this\(^{79}\) Thy\(^{80}\) body\(^{81}\), (i.e. Sun) the fairest\(^{78}\) of all bodies\(^{82}\): this\(^{85}\) light\(^{86}\) amongst the highest (lights)\(^{88}\) which\(^{90}\) is called\(^{92}\) the sun\(^{91}\).
(4) Ashem at vahishtem⁴⁹ yazamaide⁵⁰, hyat⁵¹ sraēshtem⁵², hyat spentem ameshem⁵⁴ hyat raochōŋghvat⁵⁶, hyat⁶⁷ vîspū⁵⁸ vohō⁵⁹. (5) Vohūchā⁶⁰ manō⁶¹ yazamaide⁶²: vohūchā⁶³ khsathrem⁶⁴ vanguhimchā⁶⁵ daēnām⁶⁶, vanguhimchā⁶⁷ fseratūm⁶⁸, vanguhimcha⁶⁹ ārmaitīm⁷⁰.

Yenghe hâtām āat yesne païti vanghō, Mazdāo Ahurō vaëtha ashāt hachā, yāonghāmcha tānschā táoschā yazamaide.

(1) We worship¹ here² in this way¹ (the Creator) Ahura Mazda⁴ who⁵ created⁸ the cattle⁶ and corn⁷, water¹¹ 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 ṭhūnasas²⁴. (3) We worship³⁷ Him (Ahura Mazda)²¹ with (such) pl²⁴ - Ahurian³³, pleasing the Mazda³⁵ (and) most bountiful³⁶. We worship⁴² Him with our own⁹⁰ bodies⁸⁰ and life⁴¹ (i.e. with heart and soul). We worship⁴⁸ Him (and) the Fravashis⁴⁵ of righteous⁴⁴ men⁴⁶ and women⁴⁷. (4) We worship⁵⁰ Ardibeheshṭ⁴⁹ who⁵¹ is the fairest⁵² (and) brilliant⁶⁶ Ameshāspand²⁴ (and) all⁸⁰ good things⁵⁹ (of the Creator Ahura Mazda). We praise⁶² good⁶⁰ though⁶¹, good⁶³ Sovereignty⁶⁴, good⁶⁵ Religion⁶⁶, good⁶⁷ pl²⁴ Fseratu⁶⁸ and good⁶⁹ humility⁷⁰.

(Kardāh IV) (I) pl²⁴ Imām¹ āat² zām³ gēnābīsh⁴ hathrā⁵ yazamaide⁶, yā⁷ nāo⁸ baraiti²: yāoschā¹⁰ tōi¹¹ gēnāo¹² Ahurā Mazdā¹³, ashāt hachā¹⁴ vairyāo¹⁵, tāo¹⁶ yazamaide¹⁷. (2) Izāo¹⁸, yaoostayō¹⁹, ferashtayō²⁰, ārmatayy²¹, vanguhīm²² ābīsh²³ ashīm²⁴, vanguhīm²⁵ ishem²⁶, vanguhīm²⁷ āzūīfim²⁸, vanguhīm²⁹ frasastīm³⁰, vanguhīm³¹ parendīm³² yazamaide³³.

(1) We praise⁶ this¹ earth¹ which⁷ nourishes⁹ us⁸ (and) Feminine Powers and Moral Virtues⁴ along with it⁶; 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 pl²⁴ Parendi³².

(3) Apō³⁴ at³⁵ yazamaide³⁶, maēkaintishchā³⁷, hēbvaintīshchā³⁸
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fravazanghō38, Ahurănish40, Ahurahyā41, hvapanghāo42, huperethwāoschā43 vāo44, hvōghzathāoschā45, hushnāthrāoschā46, ubōibyā47 ahubyā48 chagemā49.

(4) Uitti50 yā51 vē52 vanghīsh53 Ahurō Mazdāo54 nāmān55 dadāt56; vanghudāo57 hyat58 vāo59 dadāt60; tāish61 vāo62 yazamaide63, tāish64 frayānmahī65, tāish66 nemakhyāmahī67, tāish68 ishuidyāmahī69.

(5) Apaschā vāo azishchā vāo mātarāschā vāo, agenyāo dregudāyanghō vīspō-paitish āvaochāmā, vahishtāo sraēshtāo avā vē vanghīsh rātōish daregōbāzāush nāshū paiti-vyādāo paiti-sendāo mātarō jītayō.

Yenghe hātām āat yesne paiti vanghō, Mazdāo Ahuro vaēthā ashāt hacha, yāonghāmchā tānschā táoschā yazamaide.

(3) We praise36 the waters34 that are showered down37, (gathered together)38 collected and flowed forward39. (O Waters) of Ahura Mazda (pertaining to Ahura Mazda!) We 40regard41 you44 possessing intrinsic merit42, wide43, well-flowing45 (and) the purifiers46 of both47 the worlds48.

(4) (Speaks to the waters): Thus50 good53 names55 (mentioned above) which51 (the Creator) Ahura Mazda54 gave56 you52. He who58 is the Giver of good57 (the Creator Ahura Mazda) fixed60 these68 (names) for you59. (O Ahura Mazdā!) through the agency of these (names)61 we worship63 perch64. With these (names)64 we praise65 (Thee). We bow down67 (to Thee) (and) with these (names)68 we are indebted (to Thee).

(Kardāh V) (1) Itha1 āt2 yazamaide3 gēush4 urvānechā5 tashānemcha6, ahmākēng7 āat8 urunō9 pasukanāmchā10, yōi11 nāo12 jjishenti13, yaēbyaschā14 tōi15 ā16 yaēchā17 aēbyō18 anghen19. (2) Daiti-kānāmchā20 ādyunām21 hyat22 urunō23 yazamaide24; ashāunām25 āt26 urunō27 yazamaide28, kudō-zātanāmchīt29 nārāmchā30 nāirināmchā31

pp By praising water and singing its excellence we acquire many advantages; for all living creatures water is the most essential thing. Reverend Mills has translated the various types of waters occurring in the third paragraph as under:- You that are showered down, you that stand in pools and 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 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) and worship Thee. O Ahura Mazda! thus we bow to Thee, thus we are indebted (to Thee).

(5) (O Ahura Mazda!) we may come near through the relationship of good kinship, Righteousness, good Feseratu (and)
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Spandarmad⁹¹.

(Kardāh VI) (1) Āhu¹ at² pait³ adāh⁴, Mazdā Ahurā⁵, mazdāmchā⁶ būrīchā⁷ kershevā⁸, rāit⁹ toil¹⁰ krəpaiti¹¹ ahmat hyat aib¹², hyat mīzdem¹³ mavaēthem¹⁴ fradadāth¹⁵ daēnābyō¹⁶, Mazdā Ahurā¹⁷. (2) Ahyā¹⁸ hvō¹⁹ ne²⁰ dāii²¹, ahmāichā²² ahuye²³ manakhyaichā²⁴ tat ahyā²⁵ yā tat²⁶ upā-jamyāmā²⁷, tavachā²⁸ hakhemā²⁹ ashakhyāchā³⁰ vispāi yave³¹. (3) ḄDāii³² at³³ nerāsh³⁴ Mazdā Ahurā³⁵, ashāunō³⁶ asha-chinanghō³⁷, aidyūsh³⁸ vāstrayēng³⁹ derēgā⁴⁰ izāi⁴¹ bēzvaite⁴² hakhmaine⁴³, ahmaibyāchā⁴⁴ ahmā⁴⁵ rafanaghō⁴⁶. (4) Athā⁴⁷ khvaētūsh⁷⁴ athā⁴⁹ vrezena⁵⁰, athā⁵¹ hakhemā⁵² khyā⁵³ yāish⁵⁴ hishchamaide⁵⁵ athā⁵⁶ ve⁵⁶ uta⁵⁸ khyāmā⁵⁹ Mazdā Ahurā⁶⁰ ashavanō⁶¹ ereshyā⁶², ishtem⁶³ rāit⁶⁴.

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

(1) O Ahura Mazda! do Thou create⁶ great wisdom⁶ and ⁹abundance ⁹ in these creatures⁴. O Lord of Wisdom¹¹ (do Thou grant us) as much¹² reward¹³ as Thou hast given¹⁵ to the religionists¹⁶, like myself¹⁴ by means of Thy¹⁰ Charity⁹, O Ahura Mazdā¹⁷! (2) Do thou Thysel²⁹ grant¹¹ (that gift) (O Ahura Mazda!) for this²² and for the spiritual²⁴ world; thereby²⁵ we may attain²⁷ Thy friendship²⁹ and Righteousness³⁰ for ever³¹. (3) Do Thou grant³² us³⁴ the bestowers of joy⁴¹, truthful³⁶ men³⁴, desirous of righteousness³⁷, dexterous³⁸ and ⁹diligent³⁹, long enduring⁴⁰ prosperity⁴¹ (and) powerful⁴² friendship⁴³. (4) (May it ⁹be⁵³ so⁷) to (our) kinsmen⁴⁸, and⁴⁹ workers⁵⁰, as well as⁵¹, to (our) friends⁵². O Ahura Mazdā⁶⁰! (all) these⁵⁴ we ask for⁵⁵ from ⁹Thee⁵⁷. Moreover⁵⁸ may we become⁵⁹ truthful⁶¹ and pure⁶² and through charity⁶⁴ (may we become) endeared⁶³ (to Thee).

(Kardāh VII): (1) Stūtō garō vahmēng¹ Ahurāi Mazdāi, Ashāicha Vahishtāi², dademahanī³, chishmahichā⁵, āchā āvaēdayamahī⁶. (2) Vohū⁷ khshahrem⁸ toï Mazdā Ahurā¹⁰ apaēmā¹¹ vispāi yave¹²; hukhshathrastā¹³ nē¹⁴ nā¹⁵ vā nāiri¹⁶ vā, khshaētā¹⁷ ubōyō¹⁸ anghvō¹⁹ hātām²⁰ hudastemā²¹.

(3) Humāim²² thwā²³ izem²⁴, yazatem²⁵ ashanghāchim²⁶ dademai²⁷, Athā²⁸ tū²⁹ ne³⁰ gayaschā³¹ astentāoschā³² khyāo³³, ubōyō³⁴ anghvō³⁵ hātām³⁶ hudastemā³⁷.

pz Dr. Geldner takes para 3 in verse form of Five lines; each line ends at comma (.).
qa The original meaning of “būri” (Sanskrit bhūri) is increase, abundance.
qb Probably, Prophet Zarathushtra speaks for Himself and for his helpers.
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 offer\(^4\), acknowledge\(^5\) and proclaim\(^6\) of adorations together with praises and reverence\(^1\) unto (the creator) Ahura Mazda\(^2\) and unto Asha Vahishta\(^3\). (2) O Ahura Mazda\(^{10}\)! may we attain Thy\(^9\) Good\(^7\) Kingdom\(^8\) forever and ever\(^{12}\). O Wisest\(^1\) Ruler\(^{17}\), amongst the existing ones\(^20\), in both\(^{18}\) the worlds\(^{19}\)! (Thou art) the Good Ruler\(^{13}\) for us\(^{14}\), man\(^{15}\) or woman\(^{16}\). (3) (Speaks to the Creator Ahura Mazda): “We dedicate\(^{27}\) (an offering) to Thee\(^{23}\) the Lord of good wisdom, worthy of adoration, follower of righteousness; so mayest Thou\(^{29}\) be\(^{33}\) to us\(^{30}\) the limbs of life and body, O Wisest One\(^{37}\), amongst the existing ones\(^{36}\), in both the worlds\(^{35}\)!”

(4) Hanaēmāchā\(^{38}\) zaēmāchā\(^{39}\) Mazdā Ahurā\(^{40}\), thwahmī\(^{41}\) rafnahī\(^{42}\) daregāyū\(^{43}\) aēshāchā\(^{44}\) thwā\(^{45}\) ēmavantaschā\(^{46}\) buyamā\(^{47}\); rapōishchā\(^{48}\) tū nē\(^{49}\) daregemchā\(^{50}\) ushtāchā\(^{51}\), hátām\(^{52}\) hudāstemā\(^{53}\).

(5) Thwōi\(^{54}\) staotaraschā\(^{55}\), mānthranaschā\(^{56}\), Ahurā Mazdā\(^{57}\), aogemadaēchā\(^{58}\), usmahichā\(^{59}\), vísamadaechā\(^{60}\); hyat\(^{61}\) mīzdem\(^{62}\) mavaēthem\(^{63}\) fradadāthā\(^{64}\) daēnābyō\(^{65}\) Mazdā \(\text{q}\) Ahura\(^{66}\). (To recite twice).

(6) \(\text{q}\) Ahyā\(^{67}\) hvō\(^{68}\) nē dāidī\(^{69}\), ahmāichā\(^{70}\) ahuye\(^{71}\) manakhyāichā\(^{72}\); tat ahyā\(^{73}\) yā tat\(^{74}\) upā-jamyāmā\(^{75}\) tavachā\(^{76}\) sarem\(^{77}\) askahyācha\(^{78}\) vīspāi\(^{79}\) yave\(^{79}\).

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

Humatanām hūkhtanām, yadalā anyadalā,
verezyamnanāmchā vàverezanāmchā, mahī aibī-jaretārō,
naēnaēstārō, yathanā vohunām mahī. (To recite twice). Yathā Ahū Vairyō4; Ashem Vohū 3. Yasnam sûrem Haptanghaitīm ashavanem ashahe ratūm yazamaide.

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

\(\text{qf}\) For the explanation of “Stutō garō vahmeng” see my translation of Yasna Hä 41, note of the first paragraph.

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

\(\text{qh}\) Aogemadaēchā usmahichā vīsamadaēchā - From these three verbs the treatise with Avesta and Pahlavi versions called “Aogemaiide” 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).

\(\text{qi}\) Paras 5 and 6 occur in yasna Hä VII, paras 24-25.

\(\text{qj}\) i.e. we praise the holy (and) efficacious Yasna Haptanghaiti which is the Lord of Righteousness.
(4) O Ahura Mazda! May we become worthy of long life in gaining joy in Thy (remembrance), and may we succeed (in this good wish)! May we be lovers of Thine and, of Thou mighty, Wisest One amongst the existing ones; Thou shouldst rejoice us with prosperity for a long time. (5-6) O Ahura Mazda! We call ourselves (we cry aloud), we accept and agree to be Thy praisers, and reciters of Holy Spells (mānthra). Do Thou Thyself grant us for this and the spiritual world (as much) reward as Thou has given to the religionist like myself, whereby we may reach the chieftainship and Righteousness of Thine for eternity.

(Kardāh VIII) (1) Yazamaide vē Ameshā Spentā yasnahe Haptanghātōish handātā; apāmchā khāo yazamaide; apāmchā peretūshī yazamaide; pathāmchā vēcharanāno yazamaide; pathāmchā hanjamanā yazamaide. (2) Gairīshchā ashtachinō yazamaide; vairīshchā averdānāonghā yazamaide; aspenāchā yevinō yazamaide; pāyuchā thwōreshtārā yazamaide; Mazdāmchā Zarathushtrechā yazamaide. (3) Zāmchā asmanemchā yazamaide; vātemchā dareshīm Mazdadhātem yazamaide; tāōremchā Haraiythāo Berezō yazamaide; būmīmchā vēspāchā yohū yazamaide.

(1) O Ameshāspands! We worship you through the Prayer of Yasna Haptanghāti. We praise the springs of water; the bridges over the waters; the forkingsof the highways; the of the roads. We praise the mountains from which the waters flow; the lakes brimming with the waters; the heaps of corns; we praise both the protectors (guardians) and the modellers; (the creators or the artisans) we praise the (the Creator) Ahura Mazda and (the Prophet) Zarathushtra. We praise the earth and the sky; the stormy wind created by Ahura Mazda, (the peak) Taera of (the Mount) Albourz; and, all good things.

(4) Mano yohū urunashchā ashūnām yazamaide; vāsimchā yām panchāasadvarām yazamaide; kharemchā yim ashavanem yazamaide; yō hishtaitē maidim zrayanghō vouru-kashahe; zrayō vouru-kashem yazamaide. (5) Haomemchā zāirīm berezantem yazamaide; Haomem frāshmīn frādat-gaēthem yazamaide; Haomem dūraoshem yazaimaide. (6) Apāmchā ferakhshaostrēm yazamaide; vāyāmchā ferafrōthrem yazamaide; athaurunāmchā paiti-ajānthrem yazamaide; yō yeyā dūratē ashō-īshō dakhyunām. Vēspānschā Ameshā Spentā!

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.
We worship the good mind and the souls of the righteous. We praise (the place called) Vasi with fifty gates. We praise that righteous “khar” which stands in the midst of the sea, Vouru-kasha, and the Sea Vouru-kasha. (5) We praise the green (and) exalted Haoma; we praise Haoma, the increaser of the world and the promoter; we praise Haoma, warding off sickness (i.e. the withholder of diseases). (6) We praise the flowing of the waters; the flight of the birds; the advent of the priests, who go to distant places desiring to promote purity of the countries. We worship all the Ameshêspands.


(During Havan Gâh as well as Second Havan Gâh, recite as under):


(If Gâh be Rapithwan, recite as under):-

Ashahe Vahishtahe âthrascha Ahurâhe Mazdâo Ashem Vohû 1.

(If Gâh be Uzirin, recite as under):

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qo Väsimchâ yâm panchâsadvarâm - In the Pahlavi book Bundehesh this is regarded as a fish of a huge size and is the protector of all fish. Harlez and Darmesteter have translated this name according to Bundehesh; “the fish of fifty fins” (Mills); Spiegel takes it as “a dwelling-place having fifty fountains”.

qp Its significance appears to be that those priests who go to other countries for the propagation of the holy Zoroastrian Religion may return safe after being fully successful in their own good mission.
Berezatō ahurahe nafedrō apām apascha mazadadhātayāo. Ashem Vohū 1.

(If Gāh be Aiwisruthrem, recite as under):


(If Gāh be Ushahen 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.¹⁹


Nemō urvaire vangui mazdadhāte ashaone Ashem Vohū 1.

Ahurem Mazdām raēvantem khvarenanguhantem yazamaide, Ameshē Spentā huḵshthrā huḵẖāongho 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.⁹⁷

¹⁹ For its entire translation see beginning of the same yasht.)

⁹⁷ i.e. May Ardibehesht Ameshāspand come (to my help).

Fravaranē mazdayasnō Zaruthushrish vídaēvō Ahura-tkaeshō (Gāh according to the period of the day) frasastayaēcha. Ashahe vahishtahē sraēshtahe, Airyamanād ishyehe sīrahe mazdadēhātahe, Saokayāo vanghuyāo vouru-dōithrayāo mazdadēhātahe ashaonyēvō, "Khshnaothra vahishtām vahmāicha khshnaothrāichā frasastayaēcha, Yathā Ahū Vairyō zaotā frā-me mrūte, athā ratush ashātchit hachā frā ashava vīdhwāo mraotū. Ashem Vahishtem sraēshtem ameshem spentem yazamaide; Airyamanem ishīm yazamaide, sūrem Mazdadhātem yazamaide: saokām vanghūhīm vouru-dōithrām Mazdadhātām ashaonīm yazamaide.

1. Mraot¹ Ahurō Mazdāo² Spitamāi³ Zarathushtrāi⁴ āat yat⁵ Asha Vahishta fradaithīsha⁷ Spitama⁸ Zarathushtra⁹, staotarecha¹⁰, zaotarecha¹¹ zbātarecha¹² māthranacha¹³, yashtarecha¹⁴, āfrītarecha¹⁵, aibyaretarecha¹⁶, vanghān¹⁷ khshaēta¹⁸ raochāo¹⁹, khvanvaitishcha²⁰ verezō²¹, ahmākem²² yasnāicha²³ vahmāicha²⁴ yat²⁵ ameshanām spentanām²⁶.

1. (The Creator) Ahura Mazda² spoke¹ unto Spitaman³ Zarathushtra⁴: O Spitaman⁸ Zarathushtra⁹! for the worship²³ and for the invocation²⁴ of us²², the Ameshāspands²⁶ mayest Thou appoint⁷ (or mayest Thou regard⁷) Ardibehesht (Ameshāspand) as the praiser¹⁰ the invoker¹¹ the extoller¹², the glorifier¹⁵ of the good¹⁷ shining lights¹⁹ and brilliant²⁰ (or marvellous²⁰) works the revealer¹³, the worshipper¹⁴ and the eulogiser¹⁵.

2. Āat²⁷ aokhta²⁸ Zarathushtrāi²⁹ mruidhi bā³¹ vachō³² arsh-vachō³³ Ahura Mazdā³⁴, yatha³⁵ te³⁶ anghen³⁷ Asha Vahishta³⁸ fradāhīsha³⁹ staotarecha⁴⁰ zaotarecha⁴¹, zbātarecha⁴² mānθranacha⁴³, yashtarecha⁴⁴, āfrītarecha⁴⁵ aibi-jaretarecha⁴⁶, vanghān⁴⁷ khshaēta⁴⁸ raochāo⁴⁹, khvanvaitishcha⁵⁰ verezō⁵¹, yūshmākem⁵² yasnāicha⁵³ vahmāicha⁵⁴ yat⁵⁵ Ameshanām Spentanām⁵⁶.

2. Then²⁷ Zarathushtra said: O Ahura Mazda! Speak Thou³⁰ (unto me) verily³¹ (that) word³², (that) true word³³, so that³⁵ for the worship³³ and for the

qs i.e. for the worship, etc., of the fairest Ardibehesht, of the yazata named Airyamana, the beloved, the brave, of Saoka, the good, of large eyes, righteous created by Ahura Mazda (of all these virtues.) (See Khorshied 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\textsuperscript{44} of you\textsuperscript{45}, Thou mayest desire to appoint\textsuperscript{46} (or Thou mayest want to appoint) Ardibehesht (Ameshāspand)\textsuperscript{38} as the praiser\textsuperscript{40}, the invoker\textsuperscript{41}, the extoller\textsuperscript{42}, the revealer\textsuperscript{43}, the worshipper\textsuperscript{44}, the eulogizer\textsuperscript{45} and the glorifier\textsuperscript{46} of the good\textsuperscript{47} (and) shining\textsuperscript{48} lights\textsuperscript{49} (and) brilliant\textsuperscript{50} (or marvellous)\textsuperscript{50} works\textsuperscript{51}.

3. Ādim\textsuperscript{1} framraomi\textsuperscript{2} Ashem Vahishtem\textsuperscript{3}; yezī\textsuperscript{4} framraomi\textsuperscript{5} Ashem Vahishtem\textsuperscript{6}, āat\textsuperscript{7} anyaēsham\textsuperscript{8} Ameshanām Spentanām\textsuperscript{9} hvāyaonem\textsuperscript{10}; yim\textsuperscript{11} pāiti\textsuperscript{12} Mazdā\textsuperscript{13} humatāish\textsuperscript{14}, yim\textsuperscript{15} pāiti\textsuperscript{16} Mazdā\textsuperscript{17} hūkhtāish\textsuperscript{18}, yim\textsuperscript{19} pāiti Mazdā\textsuperscript{21} hvāyaonem\textsuperscript{22}. Garō-nmānem\textsuperscript{23} Ahurahe\textsuperscript{24} hvāyaonem\textsuperscript{25}. Garō-nmānem\textsuperscript{26} nereyō\textsuperscript{27} astī\textsuperscript{28} ashāvaoyō\textsuperscript{29}. Naēchish\textsuperscript{30} dravatām\textsuperscript{31} ayene\textsuperscript{32} paitish\textsuperscript{33} garō-nmanem\textsuperscript{34}, ravohu\textsuperscript{35} ashāyonem\textsuperscript{36} chithrem\textsuperscript{37} Ahurem Mazdām\textsuperscript{38}.

3. I like\textsuperscript{2} him\textsuperscript{1} (i.e.) Ardibehesht; when\textsuperscript{4} I like\textsuperscript{5} Ardibehesht, then\textsuperscript{7} (he) of (all) other\textsuperscript{8} Ameshāspands\textsuperscript{9} (becomes) a helper\textsuperscript{10}, whom\textsuperscript{11} (the Creator) Ahura Mazda\textsuperscript{13} nourishes\textsuperscript{12} with good thoughts\textsuperscript{14}, and good words\textsuperscript{18}, and good actions. The Garothmān (Paradise) is Ahura Mazda’s own abode.

4. The Garothmān\textsuperscript{26} (Paradise) is\textsuperscript{28} for righteous\textsuperscript{29} persons\textsuperscript{27}. None\textsuperscript{30} of the wicked (person)\textsuperscript{31} or affluent going\textsuperscript{32} towards\textsuperscript{33} the abode of the righteous (which is) the Garothmān\textsuperscript{34} (and) towards (the Creator) Ahura Mazda\textsuperscript{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. The prayer, \textsuperscript{qv}Airyamana\textsuperscript{7} is the greatest\textsuperscript{9} of the Holy Spells\textsuperscript{10}, best\textsuperscript{11} exceedingly best\textsuperscript{13}, fairest\textsuperscript{15}, most fair\textsuperscript{17}, powerful\textsuperscript{19} and most powerful\textsuperscript{21} of

\textsuperscript{qu} Professor Darmesteter takes the words “humatāish, hukhtāish, hvarštāish” as an allusion to the three grades of heaven, viz. star-pāya,māh-pāya and khorsched-pāya, through which the soul of the righteous persons pass to Garothmān: see Yasht XXII para 15.

\textsuperscript{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, firm, firmest, and healing and the most healing of the Holy Spells (the prayer, Airyamana having all these qualities) smites all the wizards and witches of Angra Mainyu for him who worships Asha Vahishta and recites the Hā (or chapter) of Ā Airyemā Ishyō")

6. Ashō-baēshazō, dātō-baēshazō, karetō-baēshazō, urvarō-baēshazō, mānthrō-baēshazō; baēshazanām baēshazyōtemō yat yō narsh ashaonō hacha uruthwān baēshzyāt, aeshō zī astī baēshazanām baēshazyōtemō.

6. One who heals by means of purificatory rites (or restores to health), one who cures by law and justice, a surgeon (or one who heals with the knife) one who restores to health by means of vegetable drugs, (herbal medicines) and one who heals by means of reciting the mānthra (thus there are various doctors of five kinds). (But) he who heals by means of reciting the mānthra (is) the best amongst (all) the healers, (because) from the inner part of that righteous man he cures (him). Amongst (all) the physicians he indeed is the best healer.

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

qw For the explanation of the word “mānthra”, see glossary.
qx Here, the object of the verb “janaiti” is in the genitive plural. For destroying the malice of Angra Mainyu the prayer named Airyaman is the most effective weapon; so also the yazata called Airyaman. We find a reference about this in the Vendidad fargard XXII.
efficacious and sacred verses of the Good Mazda Worshipping Religion.

7. Yaska\(^1\) apa-dvarata\(^2\); mahrka\(^3\) apa-dvarata\(^4\); daēva\(^5\) apa-dvarata\(^6\); paityāra\(^7\) apa-dvarata\(^8\); ashemaoghō\(^9\) anashava\(^10\) apa-dvarata\(^11\); mashyō-sāsta\(^12\) apa-dvarata\(^13\), (8) Azhi-chithra\(^14\) apa-dvarata\(^15\), vehrkō chithra\(^16\) apa-dvarata\(^17\); bizangrō-chithra\(^18\) apa-dvarata\(^19\); tarō-mata\(^20\) apa-dvarata\(^21\); pairimāta\(^22\) apa-dvarata\(^23\); tafnu\(^24\) apa-dvarata\(^25\); spazgā\(^26\) apa-dvarata\(^27\); anākhsha\(^28\) apa-dvarata\(^29\); dzḍōithra\(^30\) apa-dvarata\(^31\); (9) Draoghō-vākhsh-draojishta\(^32\) apa-dvarata\(^33\); jahi\(^34\) yātumaiti\(^35\) apa-dvarata\(^36\); jahi\(^37\) kakhvaredhaine\(^38\) apa-dvarata\(^39\); vātō\(^40\) pourvō-apākhtara\(^41\) apa-dvarata\(^42\); vātō\(^43\) pourvō-apakhtara\(^44\) apa-nasya\(^45\).

7. (The reciter speaks):- O Sickness\(^1\), do you \(^{9}\) perish\(^2\); O (untimely) death\(^3\) O demons\(^5\); O opponents\(^7\) O Wicked\(^10\) heretics\(^8\); O oppressor of men\(^11\) (8) O brood of the snake\(^14\) and the brood of the wolf\(^15\) perish\(^17\); O the brood of (wicked man)\(^18\) do you perish\(^19\); O ye refractory\(^20\); O proud men\(^21\); O ye \(^{9}\) hot-tempered\(^24\); O ye slanderous (or calumnious!)\(^26\) O ye inimical\(^28\)!

O evil-eyed\(^30\)! and (9) O ye liars\(^32\)! you perish\(^33\); O wicked woman\(^34\) addicted to sorcery\(^35\)! you perish\(^36\); O wicked woman\(^37\) of evil lustre\(^38\) and O wind\(^40\) blowing straight from the north! vanish\(^45\).

10. Yaska\(^1\) me\(^2\) aētaēshām\(^3\) yat\(^4\) azī-chithranām\(^5\), yōō janaṭ\(^6\) aēshām\(^8\) daēvanāṁ\(^9\), hazanghrāi\(^10\) hazanghrō\(^11\) pairi\(^12\), baēvarāi\(^13\) baēvanō\(^14\) paiti\(^15\). Yaska\(^16\) jainti\(^17\); mahrka\(^18\) jainti\(^19\); daēva\(^20\) jainti\(^21\) paityāra\(^22\) jainti\(^23\), ashemaoghō\(^24\) anashava\(^25\) jainti\(^26\); mashyō-sāsta\(^27\) jainti\(^28\). 11. Azhi-chithra\(^29\) jainti\(^30\); vehrkō-chithra\(^31\) jainti\(^32\); bizangrō-chithra\(^33\) jainti\(^34\); tarō-mata\(^35\) jainti\(^36\); pairi-mata\(^37\) jainti\(^38\); tafnu\(^39\) jainti\(^40\); spazgā\(^41\) jainti\(^42\); anākhsh\(^43\) jainti\(^44\); dush-dōithra\(^45\) jainti\(^46\).

10. Who\(^1\) (i.e. Asha Vahishta) smites\(^7\) for me\(^2\) a thousand\(^10\) times\(^12\) (and) ten thousand\(^13\) times\(^15\) thousands\(^16\) and thousands\(^14\) of those\(^3\) broods of the snakes\(^5\) (and) demons\(^9\). (That Asha Vahishta) smites\(^17\) sickness\(^16\), (untimely) death\(^18\); the daevas\(^20\), and the opponents\(^22\) smites\(^26\) the impious\(^25\) heretic\(^24\), (and) the oppressors of men\(^27\). (11) Smites\(^30\) the broods of snake\(^26\), and the broods of wolf\(^31\), smites\(^34\) (wicked men)\(^33\), the refractory men\(^35\) (obstinate or perverse men), proud and hot-tempered men\(^39\), smites\(^42\) the slanderous men\(^41\), inimical men\(^43\) (and) the evil-eyed\(^45\).

12. Draoghō-vākhsh-draojishta\(^1\) jainti\(^2\); jahi\(^3\) yātumaiti\(^4\) jainti\(^5\); jahi\(^6\) kakhvaredhaine\(^7\) jainti\(^8\); vātō\(^9\) pourvō-apakhtara\(^10\) jainti\(^11\); vātō\(^12\) pourvō-apākhtara\(^13\) apa-nasya\(^14\). (13) Yaska\(^15\) me\(^16\) aētaēshām\(^17\) yat\(^18\) bizangrō-chithranām\(^19\) yōō janaṭ\(^20\) aēshām\(^22\) daēvanāṁ\(^23\), hazanghrāi\(^24\)

\(^{qy}\) “Apa-dvarata” - imperative second person plural of the root dvar - Professor Spiegel, Justi, Harlez and Darmesteter, taking this verb in imperfect tense consider the names preceding them as subjects the sickness fled away, etc.

\(^{qz}\) Ordinary meaning of “tafnu” is heat, fever.
The prayer called “Asha Vahishta” should be regarded as Ashem Vohu. Through the charm of these prayers - Ashem Vohu, Yathā Ahū Vairyō and Yenghe hātām, i.e. by the recitation of these prayers with proper understanding sincere heart, the influence of Ahriman, daevas-demons, drujas and wicked men will vanish from the presence of the reciter. We find the writing of prayers with proper understanding sincere heart, the influence of Ahriman, daevas-demons, these prayers - Ashem Vohu.

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12. (Asha Vahishta) smites2 the liars; smites5 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 dea33 of deceit32, Angra Mainyu35, full of death36 ran away31 from the front (of Asha Vahishta).


15. Azichithra1-Azichithrōtema2 janāt3, azichithra4-azichithrōtema5 tbaēshayāt6. Vehrkō-chithra7-vehrkōchithrōtema8 janāt9, vehrkō-
chithra\(^{10}\) vehrkö-chithrötema\(^{11}\) tbaēshayāt\(^{12}\). Bizangrö-chithra\(^{13}\)-bizangrö-chithrötema\(^{14}\) janāt\(^{15}\), bizangrö-chithra\(^{16}\)-bizangrö-chithrötema\(^{17}\) tbaēshayāt\(^{18}\). Tarō-mata\(^{19}\) janāt\(^{20}\), tarō-mata\(^{21}\) tbaēshayāt\(^{22}\). Pairī-mata\(^{23}\) janāt\(^{24}\), pairī-mata\(^{25}\) tbaēshayāt\(^{26}\). Tafnu\(^{27}\)-tafnōtema\(^{28}\) janāt\(^{29}\), tafnu\(^{30}\)-tafnōtema\(^{31}\) tbaēshayāt\(^{32}\). Spazga\(^{33}\)-spazgōtema \(^{34}\) janāt\(^{35}\), spazga\(^{36}\)-spazgōtema \(^{37}\) tbaēshayāt\(^{38}\). Anākhshta\(^{39}\)-anākhshtōtema \(^{40}\) janāt\(^{41}\), anākhshta\(^{42}\)-anākhshtōtema \(^{43}\) tbaēshayāt\(^{44}\). Duzdōithra\(^{45}\)-duzdōithrotema \(^{46}\) janāt\(^{47}\), duzdoithra\(^{48}\)-duzdōithrotema \(^{49}\) tbaēshayāt\(^{50}\). (16) Draoghō-vākhsh-draojishta \(^{51}\) janāt\(^{52}\), draoghō-vākhsh-draojishta \(^{53}\) tbaēshayāt\(^{54}\). Jahi\(^{55}\) yātumaiti\(^{56}\) janāt\(^{57}\), jahi\(^{58}\) yātumaiti\(^{59}\) tbaēshayāt\(^{60}\). Jahi\(^{61}\) kakhvaredhaine\(^{62}\) janāt\(^{63}\), jahi\(^{64}\) kakhvaredhaine\(^{65}\) tbaēshayāt\(^{66}\). Vātō\(^{67}\) pourvō-apākhtara\(^{68}\) janāt\(^{69}\), vātō\(^{70}\) pourvō-apākhtara\(^{71}\) tbaēshayāt\(^{72}\).

(15) (The part of the prayer, Asha Vahishta) will smite\(^{3}\) and vanquish the snakiest\(^{2}\) of the snake’s broods\(^{1}\) (i.e. many such persons having the worst traits of snakes) will smite\(^{9}\) and vanquish the most wolfish\(^{8}\) of the wolf’s brood\(^{7}\), will smite\(^{15}\) and vanquish the worst\(^{14}\) of the (worst man’s) brood (and) will smite\(^{20}\) and vanquish refractory persons\(^{19}\) will smite\(^{24}\) and vanquish haughty persons\(^{23}\); will smite\(^{29}\) and vanquish the fieriest\(^{28}\) of the fiery\(^{27}\) (and) will smite\(^{25}\) and vanquish the most slanderous persons\(^{34}\) amongst the slanderous\(^{33}\); will smite\(^{41}\) the most inimical persons\(^{40}\) of the inimical\(^{39}\) (and) will vanquish\(^{44}\) them, will smite\(^{47}\) and vanquish the most evil-eyed persons\(^{46}\).

(16) (The part of the prayer called Asha Vahishta) will smite\(^{52}\) the liars\(^{51}\) and will vanquish\(^{54}\) them will smite the bad woman\(^{53}\) addicted to sorcery\(^{56}\) and will vanquish\(^{60}\) her will smite\(^{63}\) and vanquish the wicked woman\(^{61}\) of evil lustre\(^{65}\) (cruel) will smite\(^{69}\) the wind\(^{67}\) blowing straight from the north\(^{68}\) (and) will vanquish\(^{72}\).)

(17) Apa-nasyā\(^{1}\) drukhsh\(^{2}\), nasyā\(^{3}\) drukhsh\(^{4}\), dvarā\(^{5}\) drukhsh\(^{6}\) vīnasyāt\(^{7}\); apākhedhre\(^{8}\) apa-nasyche\(^{9}\), mā\(^{10}\) merenchainiś\(^{11}\) gaēthāo\(^{12}\) astvaitīsh\(^{13}\) ashahe\(^{14}\). (18) Ahe\(^{15}\) raya\(^{16}\) khvarenanghacha\(^{17}\), tem\(^{18}\) yazāi\(^{19}\) surunvata\(^{20}\) yasna\(^{21}\) Ashem Vahishtem\(^{22}\) sraēshtem\(^{23}\) Ameshem Spentem\(^{24}\); zaothrābyō\(^{25}\) Ashem Vahishtem\(^{26}\) sraēshtem\(^{27}\) Ameshem Spentem\(^{28}\) yazamaide\(^{29}\).

(17) (The reciter wishes): May the dru\(^{2}\) perish\(^{1}\) may he disappear\(^{3}\) may the dru\(^{4}\) run away\(^{5}\) (and) perish\(^{7}\)! (O dru)! do thou vanish\(^{9}\) to the North (so that) the corporeal\(^{13}\) worlds\(^{12}\) of righteousness\(^{14}\) (may) not\(^{10}\) (be) destroyed\(^{11}\). (18) On account of his\(^{15}\) lustra\(^{16}\) and glory\(^{17}\) I worship\(^{19}\) that\(^{18}\) Asha Vahishta\(^{22}\) (who is) the fairest\(^{23}\) Ameshāspand\(^{24}\) with the audible\(^{20}\) (or famous)\(^{20}\) yasna\(^{21}\); we worship\(^{29}\) Asha Vahishta\(^{26}\) (who is) the fairest\(^{27}\) Ameshāspand\(^{28}\) with libations\(^{25}\).

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

Yenghe hātām āat yesne paiťi vanghō,
Mazdāo Ahurō vaētha ashāt hachā,
yāonghāmcha tánschā táoschā yazamaide.

(To recite in bāz) Hormazd Khodāe awazūnie mardum, mardum sardagān hamā sardagān, hambāyaste vehān, oem behedin māzda- yansnān āgāhī āstavānī nekī rasānad aedūn bād. (To recite aloud): Yathā Ahū Vairyō 2.


Ahmāi raescha; Hazangrem; Jasame avanghe Mazda; Kerfeh Mozd.

Roz nek nām, roz pāk nam, roz mubārak (falān), māhe mubārak (falān), gāhe (falān), namāz dādāre gehān dāmān. Khshnaothra Ahurae Mazdāo, tarōidite angrahe mainyeush. Haithyāvarshtām hyat vasnā ferashōtemem. Staomi Ashem; Ashem Vohū 1.


Nemō urvair vanguhi Mazdadhāte ashaone. Ashem Vohū 1.


**NIRANG OF ARDIBEHESHT YASHT**

(Not: This nirang should be recited three times after the recitation of Ardibehesht yasht).

Zarathushtrī25 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 overseer7. Ahrimān9 is nothing whatsoever10 (and is) ignorant11, and cannot do12-14 anything13. Hormazd14 (is) the Creator16 (and) Ahrimān17 the destroyer18. The Creator19 (is) Holy20 and Ahrimān21 (is) wicked22. May Ahrimān23 be perished24, may Ahrimān25 be far away26, may Ahrimān27 be vanished28, may Ahrimān29 be defeated30, may Ahrimān31 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."d

Az hamā gunāh patet pashemānum; az harvasṭīn dushmata duzhukhta duzhvarsta, mem pa geī manīd, oem goft, oem kard, oem jast, oem bān būd ested, az ān gunāh manashnī gavashnī kunashnī, tānī ravaṇī geti mīnōnī, okhe avākhsh pashemān pa se gavashnī pa patet hom.


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,
for (his) invocation\textsuperscript{16}, pleasure\textsuperscript{17} (and) glorification\textsuperscript{18}, the Zaotar\textsuperscript{20} (i.e. the Officiating priest)\textsuperscript{20} may proclaim\textsuperscript{22} before me\textsuperscript{21} (the excellences of the sacred verses of) Yathā Āhū Vairyo,\textsuperscript{19} and (the Rāspi (i.e. the assistant priest) (who is) pious\textsuperscript{24} (and) learned\textsuperscript{25} may proclaim\textsuperscript{26} (the excellences of these verses) athā ratush asḥāt-chit hacha\textsuperscript{23}. We praise\textsuperscript{29} Khordād\textsuperscript{27} Ameshāspand;\textsuperscript{28} we praise\textsuperscript{32} the coming of the season\textsuperscript{30} at its proper time;\textsuperscript{31} we praise the holy\textsuperscript{34} Saredha\textsuperscript{33} (the years) which are the periods\textsuperscript{36} of holiness\textsuperscript{35}.

(1) Mrao\textsuperscript{1} Ahuro Mazdo\textsuperscript{2} Spitamai\textsuperscript{3} Zarathushtra\textsuperscript{4} azem\textsuperscript{5} dadham\textsuperscript{6} Haurvatat\textsuperscript{7} naram\textsuperscript{8} ashaonam\textsuperscript{9} avoscha\textsuperscript{10}, rafnaoscha\textsuperscript{11} baoshanosa\textsuperscript{12}, khvitaoscha\textsuperscript{13}; avoi\textsuperscript{14} fracha\textsuperscript{15} yaokhmaide\textsuperscript{16}, yoi\textsuperscript{17} te\textsuperscript{18} jasaiti\textsuperscript{19} ameshanam spentanam\textsuperscript{20}, yatha\textsuperscript{21} jasaiti\textsuperscript{22} ameshanam spentanam\textsuperscript{23} vohu mano\textsuperscript{24}, asham vahishtem\textsuperscript{25}, khshhrem vairim\textsuperscript{26}, spentam armaitim\textsuperscript{27}, haurvatosa\textsuperscript{28} ameretatosa\textsuperscript{29}.

(2) Yo\textsuperscript{30} aesham\textsuperscript{31} daevanam\textsuperscript{32} hazanghrai\textsuperscript{33} hazanghro\textsuperscript{34} paithim\textsuperscript{35}, baevaram\textsuperscript{36} baevanam\textsuperscript{37}; ahankshhai\textsuperscript{38} ahankshthayo\textsuperscript{39}, paithim\textsuperscript{40}, nami\textsuperscript{41} ameshanam spentanam\textsuperscript{42} Haurvatatoh zhayot\textsuperscript{43}, nasum\textsuperscript{44} janat\textsuperscript{45}, hashi\textsuperscript{46} janat\textsuperscript{47}, ghashi\textsuperscript{49} janat\textsuperscript{50}, saene\textsuperscript{51} janat\textsuperscript{52} buzi\textsuperscript{53} janat\textsuperscript{54}.

(1) (The Creator) Ahura Mazdā\textsuperscript{4} spoke\textsuperscript{1} unto Spitamān\textsuperscript{3} Zarathushtra\textsuperscript{4}; I created\textsuperscript{6} (the Holy-Immortal) Khordād\textsuperscript{7} for\textsuperscript{9} happiness\textsuperscript{12} and pleasure\textsuperscript{13} to help righteous men\textsuperscript{8}. Just as\textsuperscript{21} (any one through the yasna) would come up\textsuperscript{22} (for help) to Bahman\textsuperscript{24}, Ardibehešt\textsuperscript{25}, Sheherevar\textsuperscript{26}, Spandarmad\textsuperscript{27}, Khordād\textsuperscript{28} and Amardād from amongst the Ameshā Spentas\textsuperscript{23}, (in the same way) we are\textsuperscript{3} pleased\textsuperscript{10} upon\textsuperscript{14} a person\textsuperscript{17} who may come up\textsuperscript{19} to thee\textsuperscript{18}.

(2) He who\textsuperscript{30} would invoke\textsuperscript{44} the name\textsuperscript{41} of Khordād\textsuperscript{43} from amongst the Ameshāspands\textsuperscript{42} (in order to withstand the attacks) of (the)\textsuperscript{31} demons\textsuperscript{32}, thousand\textsuperscript{33}, ten thousand\textsuperscript{36} or innumerable\textsuperscript{38} times\textsuperscript{40}, would smite\textsuperscript{46} the (daeva) nasush hashi\textsuperscript{47} ghasi\textsuperscript{48} saeni and buzi\textsuperscript{53}.

(3) Āat\textsuperscript{4} paoirin\textsuperscript{5} framraomi\textsuperscript{6} narem\textsuperscript{9} ashavanam\textsuperscript{9}, yezi\textsuperscript{60} paoirin\textsuperscript{61} framraomi\textsuperscript{62} narem\textsuperscript{63} ashavanem\textsuperscript{64} imat\textsuperscript{65} Rashnavoh\textsuperscript{66} razishta\textsuperscript{67}; imat\textsuperscript{68} ameshāčibyō spentaébyō\textsuperscript{69}, yō\textsuperscript{70} asti\textsuperscript{71} mainyavanām\textsuperscript{72} yazatanām\textsuperscript{73}, nairyō-nāmannā\textsuperscript{74} tāo\textsuperscript{77} bujat\textsuperscript{76} narem\textsuperscript{77} ashavanem\textsuperscript{78}. Hacha\textsuperscript{79} nasūm\textsuperscript{80}, hacha\textsuperscript{81} hashi\textsuperscript{82}, hacha\textsuperscript{83} ghashi\textsuperscript{84}, hacha\textsuperscript{85} saene\textsuperscript{86}, hacha\textsuperscript{87} buzi\textsuperscript{88}, hacha\textsuperscript{89} haēnayāo perethu-ainikayāo\textsuperscript{91}, hacha\textsuperscript{92} drafshayāo\textsuperscript{93} perethu-uzgerptayāo\textsuperscript{94}, hacha\textsuperscript{95} mashyāi\textsuperscript{96}, dravāyāi\textsuperscript{97} sāstayāi\textsuperscript{98}, hacha\textsuperscript{99} starāi\textsuperscript{100} vairyaï\textsuperscript{1}, hacha\textsuperscript{2} narō\textsuperscript{3} sāstayai\textsuperscript{4}, hacha\textsuperscript{5} yātī\textsuperscript{6}, hacha\textsuperscript{7} pairikāi\textsuperscript{8}, hacha\textsuperscript{9} urvista\textsuperscript{10}.

(3) First of all\textsuperscript{86} I choose\textsuperscript{47} the righteous\textsuperscript{59} man\textsuperscript{58}; (because) for this

\textsuperscript{1} Or we keep friendship with him. Original meaning “we unite”. Sanskrit root pra-yuj = to unite; to keep friendship.

\textsuperscript{2} Satisfactory explanation of this word is not known; these must be the names of certain types of demons producing evil.
reason⁶⁰ that⁶⁵ the (most) just⁶⁰ Rashna yazatas⁶⁶ and (those)⁷⁵ Ameshāspands⁶⁹ who⁷⁰ are⁷¹ amongst the heavenly⁷² yazatas⁷³ of the male species⁷⁴, protect⁷⁶ that righteous⁷⁸ man⁷⁷. (Explanation: The matter as to how they protect that righteous man is stated below):

From⁷⁹ nasush (daeva),⁸⁰ hashi,⁸² ghashi,⁸⁴ saeni buzi (and) from the army⁸⁹, with the wide battle array⁹¹, the banner⁹³ (or spear)⁹³ broad⁹⁴ and uplifted⁹⁴, the wicked⁹⁷ (and) tyrannical⁹⁸ person,⁹⁶ the dagger⁹⁰ made of metal¹, oppressive⁴ men¹, the wizard⁶, the witch⁸ (and) from the straying way¹⁰.

(4) Kutha¹¹ para¹² ashaonām¹³ patha¹⁴ urvaēsaiti¹⁵, kutha¹⁶ dravatām¹⁷. Āat¹⁸ mraot¹⁹ Ahurō Mazdāo²⁰, yezi²¹ me²² mānthrem²³ framrava²⁴, marāo ²⁵ vā²⁶, drepjayāo²⁷ vā²⁸, frā vā²⁹ mrava³⁰ karshāim³¹ kārayeiti³², haom³³ tanūm³⁴ gaozaiti³⁵.

(5) Kāmchit³⁶ thwāmcha³⁷ drujemcha³⁸ haithyō-ayanām³⁹ hentūm⁴⁰ kāmchit⁴¹ vā⁴² aipyāenām⁴³ hentūm⁴⁴, kāmchit⁴⁵ vā⁴⁶ raēthwanām⁴⁷. Kāmchit⁴⁸ thwāmcha⁴⁹ drujemcha⁵⁰ airyābyō⁵¹ pādhaēibyō⁵² janāni⁵³, thwāmcha⁵⁴ drujemcha⁵⁵ bandāmi⁵⁶, thwāmcha⁵⁷ drujemcha⁵⁸ nighne⁵⁹, thwāmcha⁶⁰ drujemcha⁶¹ nizbarem⁶² drujemcha⁶³.

(4) In what way¹¹ do the paths¹⁴ of the righteous and wicked (people)¹⁷ part as under¹²-¹⁵ (differ) (from each other)?

Explanation:— (Its significance is, what is the difference between the paths of the virtuous, religious people and the sinful people?)

Then¹⁸ (the Creator) Ahura Mazda²⁰ spoke¹⁹: If²¹ (any person) recites aloud²⁴ My²³ holy spell²¹ (and becomes) the memorizer²⁵ or²⁶ the reciter²⁷ (of that Holy Spell), or²⁸ whilst reciting³⁰ draws³² "Kash"³¹ (or furrows)³¹, (that person) protects³⁵ his own³³ body³⁴ (from the attacks of the demons and drujas and from the path of wickedness).

(5) (For inducing men to deceit) I will smite³⁵ (thee)³⁷ away from the locations⁵² of the Aryan (people)⁵¹ any druj³⁸ whatsoever⁶⁵ or (the drujas)

rg As some words cannot be translated grammatically, the translation of this paragraph word by word could not be done. Better translation than this should be done.

rh For the meaning of the word perethu-drafshayāo, see Hormazd Yasht, para 10.

ri Professor Justi; from the sword (Prof. Harlez); from the naked dagger (Dr. Spiegel); from the wilful sinner (Professor Darmesteter).

ri Darmesteter’s English translation; distress, calamity (Darmesteter’s French translation); from the demon called urvista (Justi); from every attack (Harlez).

rk Instead of the words from “Kāmchit” up to “airyābyō pādhaēibyō” in some former prayer books the text runs as under:- “hatarem haenem kāmchit thwāmcha drujemcha nōt vaināne humatem kāmchit thwāmcha drujemcha arethaēibyō perethaēibyō”. This text Professor Westergaard and Dr. Geldner have given in the footnotes. The text which I have given above comes out quite similar in the modern prayer books.
coming openly\textsuperscript{39}, secretly\textsuperscript{43}, and causing pollution\textsuperscript{47}; I will bind\textsuperscript{56} thee\textsuperscript{57}, (the druj\textsuperscript{58}) with fetters\textsuperscript{56}, I will smite\textsuperscript{59} thee\textsuperscript{60}, and (I) \textsuperscript{61} will drive\textsuperscript{62} (thee) out.

(6) Thri-karshem\textsuperscript{64} frakārayeiti\textsuperscript{65} frā-mraomi\textsuperscript{66} narem\textsuperscript{67} ashavanem\textsuperscript{68}; khshvash\textsuperscript{69}-karshem\textsuperscript{70} frakārayeiti\textsuperscript{71} khshvash\textsuperscript{72} frāmraomi\textsuperscript{73} narem\textsuperscript{74} ashavanem\textsuperscript{75}; nava-karshem\textsuperscript{76} frakārayeiti\textsuperscript{77}, nava\textsuperscript{78} frāmraomi\textsuperscript{79} narem\textsuperscript{80} ashavanem\textsuperscript{81}.

(6) (The Creator Ahura Mazda speaks): I accept\textsuperscript{66} (the man who) draws\textsuperscript{65} three “Kash” (or furrows)\textsuperscript{64} as the righteous\textsuperscript{68} man\textsuperscript{67}; I accept\textsuperscript{73} (the man who) draws\textsuperscript{71} six\textsuperscript{69} furrows\textsuperscript{70} as the righteous\textsuperscript{75} man\textsuperscript{74}; I accept\textsuperscript{79} (the man who) draws\textsuperscript{77} nine furrows\textsuperscript{76} as the perfectly\textsuperscript{78} righteous\textsuperscript{81} man\textsuperscript{80}.

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\textsuperscript{82} aēshām\textsuperscript{83} drujinām\textsuperscript{84} nasūm\textsuperscript{85} kereta\textsuperscript{86} paiti\textsuperscript{87} janaiti\textsuperscript{88} jata\textsuperscript{89} karapanō\textsuperscript{90} chithrīm\textsuperscript{81}, jāmācha\textsuperscript{92} meretō\textsuperscript{93} saocha\textsuperscript{94}; yē\textsuperscript{95} zaota\textsuperscript{96} Zarathushtrō\textsuperscript{97}, ereghatat\textsuperscript{98} hacha daozavat\textsuperscript{99} havām\textsuperscript{100} anu ushtīm\textsuperscript{1} zaoshemcha, yatha\textsuperscript{3} kathacha\textsuperscript{4} hea\textsuperscript{5} zaoshō\textsuperscript{6}. (8) Pascha\textsuperscript{7} hu-frāshmō-dāitīm, apākhedhra-naēmem janaiti\textsuperscript{10} pascha\textsuperscript{11} hvō\textsuperscript{12} nōit\textsuperscript{13} uzukhshyamō\textsuperscript{14} nasūm\textsuperscript{15} sterethwata\textsuperscript{16} snaiithisha\textsuperscript{17} vikhrūmantem\textsuperscript{18} marem nāshaiti\textsuperscript{19}, mainyavanām\textsuperscript{20} yazatanām\textsuperscript{21} khshnaothrāicha\textsuperscript{22} frasastayaēcha\textsuperscript{23}.

(7) Whilst uttering the names\textsuperscript{82} of the\textsuperscript{83} drujas\textsuperscript{84} (the righteous) smite\textsuperscript{87} the nasush\textsuperscript{85} with the sword;\textsuperscript{86} the m\textsuperscript{karapans}\textsuperscript{90} are (rooted out) and, their origin\textsuperscript{92} is destroyed.\textsuperscript{89} That Zaotar\textsuperscript{96} (i.e. the officiating priest) who is (the representative) of Zarathushtra,\textsuperscript{97} acting according to\textsuperscript{9} his own will\textsuperscript{1} and wish\textsuperscript{2} becomes pure\textsuperscript{98} from every evil and from every type of “misdoing”.

(8) For the propitiation\textsuperscript{22} of the Spiritual\textsuperscript{20} yazatas\textsuperscript{21} and for (their) glorification\textsuperscript{24} from\textsuperscript{7} the (time of the shining) dawn\textsuperscript{7} (i.e. before the sun) has arisen\textsuperscript{14}, (that righteous man) drives the nasu\textsuperscript{15} away by means of the broad\textsuperscript{16}

\textsuperscript{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.

\textsuperscript{rm} The original meaning of nava (= Sanskrit nava) is “fresh, new”.

\textsuperscript{rn} i.e. those who do not accept the commandments of the Zoroastrian Religion.

\textsuperscript{ro} Professor Harlez.
weapon towards the avākhtar (i.e. north) (and) destroys the plague strongly.

(9) Zarathushtra aētem mānthrem mā fradakhsheyō, anyāt pithre vā puthrāi, brāthre vā hadhō-zātāi, āthravanāi vā thrāyaone haosrō-gaonō, hudaēnō; yō hudaēnō, ashava aurvō vīspō drujem rāmayehe. (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).

Ahe raya khvarenanghacha, tem yazī surunvata yasna Haurvatātem Ameshem Spentem; zaotrābyō Haurvatātem Ameshem Spentem yazamaide. On account of his splendour and glory I worship that Khordad Ameshaspand with (or famous) yasna, and worship him with libations.

Haomayō gava baresmana, hizvō-danghangha, mānthracha vacha shyaothnacha, zaotrābyascha arshukhdhaēibyascha vāghzibyō. Yenghe hātām āat yesne paiti vanghō, Mazdāo Ahuro vaethā ashāt hachā, yāonghāmchā tānschā tāoschā yazamaide.

(To recite in bāz) Ahura Mazda Khodāe, awazūnie mardum, mardum sardagān hamā sardagān, hambāyaste vehān, oem behedin māzda yasnān āgāhi āstavāni neki rasānad aedūn bād. (To recite aloud) Yathā Ahū Vairyō 2.

Yasnemcha vahmemcha aojascha zavarecha āfrināmi, haurvatātō
rathwō yāirayāo hushitōish saredhaēibyō ashahe ratubyō. Ashem Vohū 1.

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


KHORSHED YASHT


Fravarāne Mazdayasnō Zarathushtrish vīdaēvō Ahuratkaēshō (Gāh according to the period of the day) frasastayaēcha. Hvare-khshaētahērv ameshāhe raēvahe aurvat-aspahē, khshnaothra yasnāichā vahmāichā khshnaothrāichā frasastayaēcha, yathā Ahū Vairyō zaotā frā-me mrūte, athā ratush ashāchīt hachā frā ashava vidhvāo mraotū.

(1) Hvare-khshaētem ameshem raēm aurvat-aspem yazamaide. Āat yat hvare-raokhshni tāpaeiti, āat yathvare-raochō tāpaeiti, hishtentī mainyavāonghō yazatāonghō satemcha hazanghremcha; tat khvarenō hām-bārayeinti, tat khvarenō nipārayeinti, tat khvarenō bakhshentī
zām paiti Ahuradhātām, frādhaticha ashahe gaēthāo, frādhaticha ashahe tanuye, frādhaticha hvare yat ameshem raēm aurvat-aspem.

(2) Āat yat hvare uzukhshyeiti, bvat zām Ahuradhātām yaoz-dāthrem, āpem tachintām yaoz-dāthrem, āpem khānyām yaoz-dāthrem, āpem zrayānām yaoz-dāthrem, āpem armaeshtām yaoz-dāthrem, bvat dāma ashava yaoz-dāthrem, yāo henti spentahe mainyēush. (3) Yedhi zī hvare nōit uzukhshyeiti, adha daēva vīspāo merenchinti, yāo henti haptō-karshvōhva nava chish mainyava yazata, anghava astvaiti paiti-drām, nōit paitishtām vidhamenti.

(4) Yō yazaite hvare yat ameshem raēm aurvat-aspem, paitishtātē temanghām, paitishtātē temaschithranām daēvanām, paitishtātē täyunāmcha hazajnāmcha, paitishtātē yatunāmcha pairikanāmcha, paitishtātē ithyejanghō marshaonahe, yazaite Ahurem Mazdām, yazaite Ameshe Spente, yazaite haom urvānem, khshnāvayeiti vīspē mainyavacha yazata gaēthāyācha, yō yazaite hvare yat ameshem raēm aurvat-aspem.


Haomayō gava baresmana, hizvō-danghangha, Mānthracha vachacha shyaothnacha, Zaothrābyascha arshukhdhaēibyascha vāghzibyō. Yenghe hātām āat yesne paiti vanghō Mazdāo Ahūrō vaēthā ashāt hachā, yāonghāmchā tānschā tāoschā Yazamaide.


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


MAH YASHT


Pa nāme yazdān Ahura Mazda Khodāe awazūnī, gorje khoreh awazāyād. Mah Bokhtar Mah yazad berasad."

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 angrāhe mainyēush; Haithyāvarshtām hyat vasnā ferashōtemem. Staomi ashem; Ashem Vohū 3.

Fravarāne Mazdayasnō Zarathushtrish vīdaēvō Ahura-tkaēshō (the Gāh according to the period of the day) frasastayaēcha. Maonghahe "gaochithrae gēushcha aēvō-dātayō, gēushcha pouru-saredhayō, khshnaothra yaznāicha vahmāicha khshnaothrāicha frasastayaēcha, yathā Ahū Vairyō zaotā frā-me mrüte, athā ratush ashātchit hacha frā ashava vidhvaom mraoto.


(3) Māonghem gaochithrem ashavanem ashaha 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 yasht, see Mah Bokhtar Nyāyesh, above.

(5) Yazāī māonghem, gaochithrem, baghem, raēvantem, khvare-nanguhantem, afnanguhantem, tafnanguhantem, varechanguhantem, khsṭāvantem, ishtivantem, yaokhshtivantem, saokavantem, zairimyāvantem, vohvāvantem, baghem baēshazem.

(6) Ahe raya khvarenanghacha, tem yazāī surunvata yasna māonghem gaochithrem; zaothṛābyō māonghem gaochithrem ashavanem ashahe ratūm yazamaide.

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

Yenghe hātēm āat yesne paiti vангhō, Mazdāō Ahurō vaētha ashahe ratūm yazamaide. (To recite aloud) Yathā Ahū Vairīyō 2.


(To recite in bāz) Hormazd Khodāe awazūnie mardum, mardum sardagān hamā sardagān, hambāyaste vēhān, oem behedin māzdayasnān āgāhī āstavānī nekī rasānad aedūn bād. (To recite aloud) Yathā Ahū Vairīyō 2.

(7) Yasememcha vahememcha aojascha zavarecha āfrināmī, māonghahe gaochithrahe gēushcha aēvōdātayōo, gēushcha pourusbhedhayāo. 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. Khshnaothara Ahurāh Mazdaō, nemō Ahurāi Mazdāi, nemō Ameshaēibyō Spentaēibyō, nemō māonghai gao-chithrāi, nemō paitidītāi, nemō paitidītē; Ashem Vohū 1.


(Facing the South, recite) Dādāre gehān dine Māzdayasnī dāde

Māonghem gochīthrem ashavanem ashahe ratūm yazamaide. Ashem Vohū 1.
Māh bokhtar Māh yazad berasād. Ashem Vohū 1.

**TIR YASHT**

Pa nāme yazdān Ahura Mazda Khodāe ayazūni gorje khoreh ayazāyād; Teshtar Tir rayōmand khorehmandry berasād.

Az hamā gunāh patet pashemānum; az harvastin dushmanat dukhtaka dukhtar shebazamaide. Ashem Vohū 1.

Fravarāne Mazdayasnō Zarathushtrish vīdaēvō Ahura-tkaēshō (Gāh according to the period of the day) frasastayaēshcha. Tishtryehe stārō raēvato khvarenanguhatō, satavaēsaehe frāpahe sūrahe "Mazda-dhātahe, khshnaothra yasnāicha vahmāicha khshnaothrāicha frasastayaēcha, Yathā Ahū Vairyō zaota frā-me mrūte, athā ratush asḥātchīt hacha frā ashava vidhvaq mraotu.


(2) "Tishtarī28 stārem29 raēvantem30, khvarenanghu-hantem31 yazamaide32 rāma-shayanem33 hushayanem34 aurushem35 rozkhshnem36 frāderesrem37, vyāvantem38 baēshazīm39, ravō-fraothmanem41 berezantem42, dūrāt43 vyāvantem44 bānubyō45, rozkhshnibyō46 anāhitā-

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 (.).
ēibyō⁴⁷. Apmeh⁴₈ perethu-zrayanghem⁴⁹, vanguhîmcha⁵₀ dûrât⁶¹ frasrûtām⁵², gëushcha⁵₃ nâm⁶₄ mazadhâtem⁵₅, ughremcha⁵₆ kavaēm⁵₇ khvarenē⁵₈, fravashîmcha⁵⁹ Spitämahe⁶₀, ashaonō⁶¹ Zarathushtrahe⁶₂.

(1) (The Creator) Ahura Mazdâ² spoke¹ unto Spitaman³ Zarathushtra⁴: “I sb will protect⁶ 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, sf “wide⁴⁰-stepping⁴¹, exalted⁴², star⁴³ Tishtrya⁴⁸ from afar⁴⁴ helpful⁴⁴ (unto men) with (his) shining⁴⁶ and pure⁴⁷ rays⁴⁵. We worship⁷² the sd “water⁴⁸ of the wide sea⁴⁹, the famed⁵² sb (Ardvi Sura), spread over distant (lands)⁵¹, and beneficial⁵⁰, the name of Gavyodad⁵³, created by Ahura Mazda⁵⁵, the powerful⁵⁶ Kayanian⁵⁷ Glory⁵⁸ (and) the Fravashi⁵⁹ of the Holy⁶¹ Spitaman⁶₀ Zarathushtra⁶₂.

(3) Ahe⁶³ rayā⁶⁴ khvarenanghacha⁶₅, tem⁶₆ yazāï⁶⁷ surunvata⁶₈ yasna⁶₉, Tishtrîm⁷⁰ stârem⁷¹ zaothrbîyô⁷²; Tishtrîm⁷³ stârem⁷⁴ raēvantom⁷⁵, khvarenanguhantem⁷⁶ yazamaide⁷⁷.

Haomayō gava baresmana, hizvō-danghangha, mânthracha vacha-cha shyaothnacha, zaorthrâbyô, yâonghâmcha tänschâ täoschâ yazamaide.

Yenghe hâtâm åat yesne paiτi vanghô, Mazdâo Ahuro vaētha ashât hachâ, yâonghâmcha tänschâ täoschâ yazamaide.

(3) I worship⁶⁷ the splendour⁶⁴ and glory⁶⁵ of (Tishtrya), with the audible⁶⁸ (or famous)⁶⁹ yasme⁶⁹ with libations⁷². We worship⁷⁷ the Star⁷⁴ Tishtrya⁷₃, the sb “paonghe” - 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.

dsd Shōithra = 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). Tishtrya comes in the shape of a horse; We find a reference right this in the Sixth Karda of the same yasht.

sg The reference may be about the sea called Vouru-kasha.

sh The same words “durât frasrûtâm” also occur in the Ardvi Sura Nyâyesh, and from this some support is sent to take as Aredvi Sura.
radiant⁷⁵ (and) glorious⁷⁶.

(Kardāh 2) (4) "Tishtrīm¹ stārem² raēvantem³ khvarenanguhantem⁴ yazamaide⁵; afsh-chithrem⁶, sūrem⁷, berezantem amavantem⁸, dūrāكشف⁹, berezantem¹⁰, uparō-kairīm¹¹; yahmāt¹² hacha¹³ berezā¹⁴ haosravanghem¹⁵, apām nafedhrat¹⁷ hacha¹⁸ chithrem¹⁹.

Ahe raya khvarenanghacha, tem yazāi surunvata yasna Tishtrīm stārem, zaothrābyō Tishtrīm stārem raēvantem khvarenanguhantem yazamaide.

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

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

(4) We worship⁵ the Star² Tishtrya¹ (with such epithets as) the radiant³, glorious⁴, having the seed of the waters⁶, efficacious⁷ the ṣexalted⁸, powerful⁹, whose light goes afar¹⁰, lofty¹¹, working surpassingly¹². Whose¹³ renown¹⁶ is owing to¹⁴ greatness¹⁵ (and whose) origin¹⁹ is owing to¹⁸ ṣApam Napat (i.e. the Navel of the waters)¹⁷.

(Kardāh 3) (5) Tishtrīm¹ stārem² raēvantem³ khvarenanguhantem⁴ yazamaide⁵; yim⁶ paitish-marente⁷ pasvascha⁸ staurācha⁹ masyācha¹⁰ parō-deresvānō¹¹, kaētacha¹² parō-druzintō¹³, kadha-nō¹⁴-¹⁵ av¹⁶ uzyarāt¹⁷ Tishtryō¹⁸ raēvāo¹⁹ khvarenanguḥāo²⁰; kadha²¹ khāo²² aspō-staoyēhīšh²³ apām²⁴ tachāonti²⁵ nava²⁶.

Ahe raya khvarenanghacha, tem yazāi surunvata yasna Tishtrīm stārem. zaothrābyō Tishtrīm stārem raēvantem khvarenanguhantem yazamaide.

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

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

(5) We worship⁴ the Star² Tishtrya¹, the radiant³ and glorious⁴, whom⁦ the cattle⁸, the beasts of burden⁹ and men¹⁰ eagerly¹¹ remember⁷ (when they) ⁴are

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) \textsuperscript{sm}wishes\textsuperscript{12}.

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}?

(\textit{Kardāh 4}) (6) Tishtrīm\textsuperscript{1} stārem\textsuperscript{2} raēvantem\textsuperscript{3} khvarenanguhantem\textsuperscript{4} yazamaide\textsuperscript{6}; yo\textsuperscript{6} avavat\textsuperscript{7} khshvaev\textsuperscript{8} vazaite\textsuperscript{9}, avī\textsuperscript{10} zrayo\textsuperscript{11} Vouru-kashem\textsuperscript{12}, yatha\textsuperscript{13} tīghris\textsuperscript{14} mainyavasao\textsuperscript{15}; ylim\textsuperscript{16} anghat\textsuperscript{17} Erekhsho\textsuperscript{18} khshvivi-ishush\textsuperscript{19} khshvivi-ishvatemo\textsuperscript{20}, airyanām\textsuperscript{21} āiryō\textsuperscript{22}, khshuthat\textsuperscript{23} hacha\textsuperscript{24} garioit\textsuperscript{25} khvanvantem\textsuperscript{26} avī\textsuperscript{27} gairim\textsuperscript{28}.

(6) We worship\textsuperscript{5} the radiant\textsuperscript{3} and glorious\textsuperscript{4} Star\textsuperscript{2} Tishtrya, which\textsuperscript{6} flies\textsuperscript{9} \textsuperscript{sm}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}.

\textbf{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} \textsuperscript{sm}Erekhsha\textsuperscript{18}, the swiftest-archer\textsuperscript{20}. From the Mount\textsuperscript{25} Khshutha\textsuperscript{23} (he shot an arrow) to the Mount \textsuperscript{sm}Khvanvant.

(7) Tadha\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} frādhat\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 arshuhdaēbyascha vāghzībyō.

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\textsuperscript{sm} Kaeta = Vedic \textit{keta} = wish; Besides if we compare \textit{kaeta} with Sanskrit \textit{kita} (=insects, worms), it can be translated as under: for whom (i.e. for the coming of the rains) insects become grieved (root \textit{drush}) (because they will be destroyed).

\textsuperscript{sn} Original meaning “going with anger” (Sanskrit \textit{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 Shivātīr”. The Pahlavi word \textit{Eresh} is of the Avesta, “Erekhsho”.

Shivātir (or Shipāktir) is the Pahlavi translation of the Avesta Khshviwi-ishu (the swift archer). This person was the best archer in the Iranian army. When the Emperor Minocheher and Afrāsyāb determined to make peace and fix the boundary between Iran and Turan, it was stipulated that 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.
Yenghe hātām āat yesne paiti vanghō,  
Mazdāo Ahurō vaētha ashāt hachā,  
yāonghāmcha tānschā ātāschā yazamaide.  

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.


(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, deep (and) broad-watered" sea of Vouru-kasha. Tishtrya then enters the Sea Vouru-kasha in the shape of a pure "horse", stirs the waters violently and strong winds blow all around.

(8) Āat38 tāo39 āpō40 frashārayeiti41 Satavaēso42 avi43 haptō-karshvairīsh44, yī45 āhya46 yat jasaiti47, srīro48 hishtaiti49 rāmainivāo50 huyāiryāo51 avi52 danghush53. Kadha54 airyāo55 danghāvō56 huyāiryāo57 bavāonti58.

Ahe raya khvarenanghacha, tem yazāi surunvata yasna Tishtrīm stārem. zaotrābyō Tishtrīm stārem raēvantem khvarenanghahem yazamaide.

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

Yenghe hātām āat yesne paiti vanghō,  
Mazdāo Ahurō vaētha ashāt hachā,  
yāonghāmcha tānschā ātāschā 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. “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?

(Kardāh 6) (10) Tishtrīm stārem raēvantem khvarenguhamtem yazamaide; yū6 aokhtā Ahurāi Mazdāi uityaohanō. Ahura Mazda, Mainyōi Spēnisha, Dātārēi gēthanām astvātinām Ashāum, (11) "Yedhiī zi1ī mā19 mashyāka aokhtō-nāmana yasna yazayanta yathnā anye25 yazatōnghō aokhtō-nāmana yasna yazene frā nuroyō ashavaoyō thwarshatahe zruayat shushuyām, khyāhe khvanvatō ameshaha upa-thwarshatahe jaghmyām; aēvām vā avi khshapanem, duye43 vā, panchasatem vā, satem vā.

(10) We worship the Star Tishtrya, radiant and glorious. Who spoke unto Ahura Mazda. O! Ahura Mazda, the Creator of the corporeal world, Most beneficent Spirit, Holy! (11) If 17 men would worship me there, as they worship the other yazatas, I would then certainly go at the appointed time (to help) the righteous. I would (certainly) go at the appointed time (of my own beautiful) immortal life, (one) night, two nights, fifty nights, or hundred nights as many times as necessary.

Explanation:- (Tishtrya yazata says: If men would worship me with the yasna in which my own name is invoked, then I would render the world prosperous and fertile by showering rain).

(12) Tishtrīmcchā yazamaide, Tishtryaēnyascha yazamaide, upa-paorīmcha yazamaide, paorīyē-nyascha yazamaide; yazāī ave strēush yāā Haptōiringa, paitishtātē yāthwām pairika-

sv According to Bundahishn this star was considered as the leader of the western stars. Similarly, the Star Tishtrya, the Star Vanant and Haptoiranga were regarded as the chiefstains 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 "Jaghmyām" is also contained in the 13th Kardāh of Behram yasht.

ta Or by means of the yazishn wherein their own names are invoked, i.e. by means of the yazishn with the khshnuman of their names.

tb Or by means of the yazishn invoked by my own name, i.e. by means of the yazishn with the khshnuman of my name.
(12) We worship68 Tishtrya47 and worship the satellites pertaining to Tishtrya49. We worship52 (that) foremost in rank51. “We worship55 the stars57 which (are) to withstand60 the wizards61 and witches. We worship66 the Star64 of Vanant63 created by Ahura Mazda65 for (obtaining)68 (the well-shapen69) strength67, (gaining) victory70, (getting) excellent75 superiority73, removing affliction76, and malice78. We worship51 Tishtrya79 of healthy eyes, shedding light afar:th

(13) Paoiry82 dasa83 khshapanō84 Spitama85 Zarathushtra86, Tishtryō87 raēvā88 hvarenanghā89 kehrpm90 raēthwayeiti91 raokkhs-

nushva92 vazemn93, ‘narsh94 kehrpa95 pancha-dasangh96, khshaētahē97 spiti-dōithrahe98 berezatō99 avi-amahe100 amavatō1 hunairyāoncho0.

(13) O Spitaman85 Zarathushtra86! The first82 ten83 nights84 (of the month)

the radiant89 (and) glorious89 Tishtrya87 assumes the form of the body90-91 (and) is moving93 amidst the luminaries92 in the shape95 of a “man94 fifteen years of age96, beautiful97, of bright eyes98, lofty size99, full of strength100, powerful1 and manly94,th

Explanation:- (It is stated below as to what sort of fifteen years of age is.)

(14) Tat3 ayaosh, yatha5 paoirīm6 vīrem7 avi-yāo8 bavaiti8. Tat6 ayaosh11, yatha12 paoirīm13 vīrem14 avi-amō15 aēiti16. Tat17 ayaosh18,

tc i.e. a satellite in the constellation Canis Major; the good or the benefits derived from Tishtrya” (Harlez); the rains of Tishtrya” (Darmesteter).

td i.e. The Star Tishtrya; in the 49th chapter of Menok-i Kherad, Tishtrya is regarded as the first (see English translation of Dr. West p. 90). If this word is compared to Persian “Parvin”, then its meaning can be “pleiades”.

te i.e. Satellites in the constellation of Tishtrya.

tf “Haptoiringa” which is the chief of the stars of the North is compared with Ursa Major. It is regarded as an opponent of the star (planet) Mars. For further details, see my Avesta dictionary, p. 578.

tg Vanant: For its explanation, see glossary.

th i.e. Sharp-eyed, giving light afar.

ti These words, “narsh kehrpa pancha-dasanghō khshaētahē spiti-dōithrahe” occur in the Kardāh 6 of Beheram yasht in the description of one of the incarnations of Beheram yazata.

tj i.e. amidst the endless lights of the stars of the sky.

tk Or moving with good behaviour, “virtuous; brave” (Darmesteter).

tl Tishtrya assumes three forms - man, bull and horse, one after another, (see paragraphs 16 and 18 of this yasht). The astrologers say that every constellation assumes a form (Darmesteter).
yatha¹⁹ paoirīm²⁰ virem²¹ ereszūhām²² adaste²³.

(14) If of that³ age⁴ when⁵ a man⁶ first⁶ becomes⁷ (active⁸); when¹² a man¹⁴ first¹³ “moves” with courage¹⁵, and when¹⁹ he²¹ first²⁰ “attains youthful vigour²² (or manliness²²).

(15) Hō²⁴ ithra²⁵ vyākhamanyeiti²⁶, hō²⁷ ithra²⁸ peresanyeiti²⁹, kō³⁰ mām³¹ nūrām³² frāyazāite³³ gaomavaitibyro³⁴ haomavaitibyro³⁵ zoorthā-
byo³⁶; khamā³⁷ azem³⁸ dadhām³⁹ vīryām⁴⁰ ishtim⁴¹ vīryām⁴² vāthwām⁴³ hāvāhecha⁴⁴ uruṇ⁴⁵ yaozdāthrem⁴⁶. Nūrām⁴⁷ ahmi⁴⁸ yesnyascha⁴⁹ vahmyascha⁵⁰ anguhe⁵¹ astvaite⁵², asthāt hacha⁵³ yat vahishtā⁵⁴.

(15) Here²⁵ the²⁴ (Tishtrya) convenes an assembly²⁶ (and) asks²⁹ (the members of the assembly); Now²² who²⁰ will worship²³ me²¹ with libations²⁶ 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 of⁵⁵ righteousness⁵⁶.

(16) Bityō⁵⁵ dasa⁶⁰ khshapano⁵⁷, Spitama⁵⁸ Zarathushtra⁵⁹, Tishtryō⁶⁰ raēvāo⁶¹ khvarenanguhāo⁶² kehrpem⁶³ 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 body⁶³⁶⁴ (and) moves amidst the luminaries⁶⁵ in the shape⁶⁶ of a golden-horned⁶⁷ bull⁶⁸.

(17) Hō⁷⁰ ithra⁷¹ vyākhamanyeiti⁷², hō⁷³ ithra⁷⁴ peresanyeiti⁷⁵. Kō⁷⁶ mām⁷⁷ nūrām⁷⁸ frāyazāite⁷⁹, gaomavaitibyro⁸⁰ haomavaitibyro⁸¹ zoorthā-
byo⁸². Khamā⁸³ azem⁸⁴ dadhām⁸⁵ gaoyām⁸⁶ ishtim⁸⁷, gaoyām⁸⁸ vāthwām⁸⁹, hāvācha⁹⁰ uruṇ⁹¹ yaozdāthrem⁹². Nūrām⁹³ ahmi⁹⁴ yesnyascha⁹⁵ vahmyascha⁹⁶ anguhe⁹⁷ astvaite⁹⁸, asthāt⁹⁹ hacha¹⁰⁰ yat vahishtā¹.

(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 of⁹⁰ 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 ayaosh” can be “that period of age, that time of life”; tadha = Sanskrit tada = then, at that time.
*tn Original meaning (is) moving or the mover. (Present participle).
to Attain manliness; adaste = ā + dath + te; Sanskrit root ā - dā = to obtain; to get.
*tp i.e. Valiant or heroic sons.
righteousness⁹⁹.

(18) Thrůyâō² dasa³ khšapamô⁴, Spitama⁵ Zarathushtra⁶, Tishtryô⁷ raēvāo⁸ khvarenanghuâo⁹ kehrpem¹⁰ raēthwayneiti¹¹, raokhsnuhṣha¹² vazemnô¹³, u⁴ aspâhe¹⁴ kehrpa¹⁵ aurushâhe¹⁶, srîrahe¹⁷ zairî-gaashahe¹⁸, zarânyô-aiwi-dânahe¹⁹.

(18) O Spitaman⁵ Zarathushtra⁶! the third² ten³ nights⁴ (of the month) the radiant⁵ (and) glorious⁷ Tishtrya⁷ assumes the form of the body¹⁰⁻¹¹ (and goes) amidst the luminaries¹² in the shape¹⁵ of a horse¹⁴, crimson¹⁶, beautiful¹⁷, with yellow ears¹⁸ (and) "golden caparison"¹⁹.


(19) Here²¹ (the Teshtrya) convenes an assembly²², (and) asks²⁵ (the members of the assembly):

Now²⁸ who²⁶ will worship²⁹ me²⁷ with libations²² provided with milk³⁰ and Haoma³¹? To whom³³ shall I³⁴ grant³⁵ wealth³⁷ relating to a horse³⁶ a troop³⁹ "of horses"³⁸ (and) purification⁴² of his own⁴⁰ soul⁴¹? I am⁴⁴ worthy now⁴³ of worship⁴⁵ and adoration⁴⁶ in the corporeal⁴⁸ world⁴⁹ on account of⁵⁰ righteousness⁹⁹.

(20) Āat⁵² paiti avâiti⁵³, Spitama⁵⁴ Zarathushtra⁵⁵. Tishtryô⁵⁶ raēvâo⁵⁷ khvarenanghuâo⁵⁸ avi⁵⁹ zrâyô⁶⁰ Vouru-kashmê⁶¹, aspâhe⁶² kehrpa⁶³ aurushâhe⁶⁴ srîrahe⁶⁵, zairî-gaashahe⁶⁶ zarânyô-aiwi-dânahe⁶⁷.

(20) Then⁵², O Spitaman⁵⁴ Zarathushtra⁵⁵! the radiant⁵⁷ (and) glorious⁵⁸ Tishtrya⁵⁶ goes⁵³ to⁵⁹ the "Sea"⁶⁰ Vouru-kasha⁶¹ in the shape⁶³ of a horse⁶², crimson⁶⁴, beautiful⁶⁵, with yellow ears⁶⁶ (and) golden caparison⁶⁷.

(21) tu⁶⁸ paiti-yâš⁶⁹ nizdvaraiti⁷⁰ daēvô⁷¹ yô⁷² Apaoshô⁷³, aspâhe⁷⁴ kehrpa⁷⁵ sâmâhe⁷⁶, kaurvahe⁷⁷ kaurva-gaashahe⁷⁸, kaurvahe⁷⁹ kauvô-bareshahe⁸⁰, kaurvahe⁸¹ kauvô-dûmahe⁸², daghahe⁸³, aiwidsota-tarshtôsh⁸⁴.

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tq From here up to "zarânyô-aiwi-dânahe" 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\textsuperscript{69} (of Tishtrya) the demon\textsuperscript{71} Apaosha\textsuperscript{73}, rushes down\textsuperscript{20} to him\textsuperscript{68} in the shape\textsuperscript{75} of a horse\textsuperscript{74}, black\textsuperscript{76}, with spotted ears\textsuperscript{78}, spotted back\textsuperscript{80}, tail\textsuperscript{82} and terrific\textsuperscript{84} brand (or a scar)\textsuperscript{83}.\textsuperscript{tx}

(22) Hām-tāchit-bāzush\textsuperscript{85} baratō\textsuperscript{86}, Spītama\textsuperscript{87} Zarathushtra\textsuperscript{88} Tishtrya\textsuperscript{89} raēvāō\textsuperscript{90} khvarenanguhāō\textsuperscript{91} daēvascha\textsuperscript{92} yō\textsuperscript{93} Apaoshō\textsuperscript{94}. Tāō\textsuperscript{95} yūidhyathō\textsuperscript{91}, Spītama\textsuperscript{97} Zarathushtra\textsuperscript{98}, thri-ayarem\textsuperscript{99}, thrikshapa-re\textsuperscript{100}. Ādim\textsuperscript{1} bavati\textsuperscript{2} aiwi-aojō\textsuperscript{3}, ādim\textsuperscript{4} bavaiti\textsuperscript{5} aiwi-vanyāō daēvō\textsuperscript{7} yō\textsuperscript{8} Apaoshō\textsuperscript{9} Tishtrīm\textsuperscript{10} raēvantem\textsuperscript{11} khvarenanguhantem\textsuperscript{12}. Apa\textsuperscript{13} dim\textsuperscript{14} adhāt\textsuperscript{15} vyeitī\textsuperscript{16} zrayanghat\textsuperscript{17} hacha\textsuperscript{18} vouru-kashāt\textsuperscript{19}, hāṝth-
masang-hem\textsuperscript{20} adhvanem\textsuperscript{21}.

(22) (Then) O Spitaman\textsuperscript{87} Zarathushtra\textsuperscript{88}! the radiant\textsuperscript{90} (and) glorious\textsuperscript{91} Tishtrya\textsuperscript{89} and the demon\textsuperscript{92} Apaosha\textsuperscript{94} by seize\textsuperscript{86} or grasp each other, they fight\textsuperscript{96} for three days\textsuperscript{99} and three nights\textsuperscript{100}; the demon\textsuperscript{7}, Apaosha\textsuperscript{9} having succeeded\textsuperscript{3} over the radiant” and glorious\textsuperscript{12} Tishtrya\textsuperscript{10}, \textsuperscript{tx} becomes victorious\textsuperscript{6}, (and) from there\textsuperscript{15}, the sea\textsuperscript{17-18} Vouru-kasha\textsuperscript{19} drives him\textsuperscript{14} away\textsuperscript{13-16} one far-sang\textsuperscript{20} along the course\textsuperscript{21}.

(23) Sādrem\textsuperscript{22} urvishtremcha\textsuperscript{23} nimirūte\textsuperscript{24} Tishtrīyō\textsuperscript{25} raēvāō\textsuperscript{26} khvarenanguhāō\textsuperscript{27}. Sādrem\textsuperscript{28} me\textsuperscript{29} Ahura Mazdo\textsuperscript{30}, urvishtrem\textsuperscript{31} āpō\textsuperscript{32} urvar-āoscha\textsuperscript{33}, bakhtem\textsuperscript{34} daēne\textsuperscript{35} Māzdayesne\textsuperscript{36}. Nōlt\textsuperscript{37} mām\textsuperscript{38} nūrmām\textsuperscript{39} mash-yākā\textsuperscript{40} aokhtō-nāmana\textsuperscript{41} yasna\textsuperscript{42} yazente\textsuperscript{43}, yatha\textsuperscript{44} anyē\textsuperscript{45} yazatāonghō\textsuperscript{46} aokhtō-nāmana\textsuperscript{47} yasna\textsuperscript{48} yazente\textsuperscript{49}.

(23) (Then the radiant\textsuperscript{26} (and) glorious\textsuperscript{27} Tishtrya\textsuperscript{25} speaks with humility\textsuperscript{24} about his \textsuperscript{ua}woe\textsuperscript{22} and defeat\textsuperscript{23}:--

O Ahura Mazdo\textsuperscript{30}! Woe\textsuperscript{28} unto me\textsuperscript{29}! O Waters\textsuperscript{32} and plants\textsuperscript{33}! (there is my) defeat\textsuperscript{31}! O Mazda-worshipping\textsuperscript{36} Religion\textsuperscript{35}! (my) fate\textsuperscript{34} (or misfortune\textsuperscript{34})! Men\textsuperscript{30} do not\textsuperscript{37} worship\textsuperscript{33} me\textsuperscript{38} now\textsuperscript{39} with the famous\textsuperscript{41} yasna\textsuperscript{42} as\textsuperscript{44} they worship\textsuperscript{49} other\textsuperscript{45} yazatas\textsuperscript{36} \textsuperscript{ub}

(24) Yeidhi\textsuperscript{50} zi\textsuperscript{51} mā\textsuperscript{52} mashyākā\textsuperscript{53} aokhtō-nāmana\textsuperscript{54} yasna\textsuperscript{55} yaza-

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\textsuperscript{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.

\textsuperscript{tw} Sanskrit Kauvr, karvura; “bald” (Spiegel). I have not translated the word Kauvrvahe which is repeated twice.

\textsuperscript{tx} Original meaning whereby the terror is struck”, dreadful.

\textsuperscript{ty} Or adhere. Original meaning “seizes” (Sansk, root bhru).

\textsuperscript{tz} In the original sense becomes smitten and becomes triumphant.

\textsuperscript{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”.

\textsuperscript{ub} Or by means of the yasna in which their own names are invoked, i.e. by means of the yasna with the “khshnuman” of their names.
yanta⁵⁶, yatha⁵⁷ anye⁵⁸ yazataonghō⁵⁹ aokhtō-nāmana⁶⁰ yasna⁶¹ yazente⁶², avī³⁶ mām⁶⁴ avī-bavrayām⁶⁵, dasanām⁶⁶ aspanām⁶⁷ aojō⁶⁸, dasanām⁹⁹ ushtranām⁷⁰ aojō⁷¹, dasanām⁷² gavām⁷³ aojō⁷⁴, dasanām⁷⁵ gairinām⁷⁶ aojō⁷⁷, dasanām⁷⁸ apām⁷⁹ nāvayanām⁸⁰ aojō⁸¹.

(24) For⁵¹, if⁵⁰ men⁵³ would worship⁶⁶ me⁵² with the famous⁵⁴ yasna⁵⁵ as⁵⁷ they worship⁶² other⁵⁸ yazatas⁵⁹, I’d should have brought⁶⁵ to⁶³ me⁶⁴ the strength⁶⁸ of ten⁷² horses⁶⁷, ten⁶⁹ camels⁷⁰, the strength⁷⁴ of ten⁷² oxen⁷³, ten mountains⁷⁶, and (and) the strength⁸¹ of the waters⁷⁹ of ten⁷⁸ canals (or rivers)⁸⁰.

(25) Azem⁸² yō⁸³ Ahurō⁸⁴ Mazdāo⁸⁵ Tishtrīm⁸⁶ raēvantem⁸⁷ khvare-nanguhantem⁸⁸ aokhtō-nāmana⁸⁹ yasna⁹⁰ yaze⁹¹ avī⁹² dim⁹³ avī-barāmi⁹⁴ dasanām⁹⁵ aspanām⁹⁶ aojō⁹⁷, dasanām⁹⁸ ushtranām⁹⁹ aojō¹⁰⁰, dasanām¹ gavām² aojō³, dasanām⁴ gairinām⁵ aojō⁶, dasanām⁷ apām⁸ nāvayanām⁹ aojō¹⁰.

(25) (Ahura Mazda speaks):- I uh²⁴ Ahura Mazda⁵⁴-⁸⁵ (Having learnt the wish from Tishtrya), the radiant⁸⁷ and glorious⁸⁸, and worshipped⁹¹ with the famous⁸⁹ yasna⁹⁰, carried⁹⁴ for him⁹²-⁹³ (i.e. gave him) the strength⁹⁷ of ten⁹⁵ horses⁹⁶, camels⁹⁹, ten⁹¹ oxen², ten⁴ mountains¹ (and) waters⁸ of ten⁷ canals (or rivers)⁹.


(28) Hām-tāchit-bāzush¹ baratō², Spitama Zarathushtra³, Tishtryascha⁴ raēvāo⁵ khvare-nanguhāo⁶ daēvashaka⁷ yō⁶ Apaoshō⁷. Tāoⁱ⁰ yūdhyathō¹¹ Zarathushtra¹², ā¹³ rapithwinem¹⁴ zrvānem¹⁵. Ādim¹⁶ bāvaitē¹⁷ aiwi-aōjō¹⁸, ādim¹⁹ bāvaitē²⁰ aiwi-vanyō²¹ Tishtryō²² raēvāo²³ khvare-nanguhāo²⁴ daēcum²⁵ yim²⁶ apashem²⁷ Apa²⁸ dim²⁹ adhāṭ³⁰ yeviti³¹

uc Dr. Geldner from here up to the end of this paragraph takes the verse of six lines; each line ends with a comma (,).

ud Or the strength of the navigable (Sans. Navya) waters.

ue i.e. I would have got the strength of ten horses, camels, etc., and on account of that strength I would have defeated the demon Apaoshā.

uf For its explanation, see Zartosht-namun, written by Sheth Kh. R. Cama, Second Edition, pages 155-158.

ug In original form these two verbs are in the present tense; for its explanation, see my Avesta Grammar, p. 304. Besides, “yaze” can be imperfect tense first person singular ātmanepada as well.

uh As regards the translation of paragraphs 26-27, see paragraphs 20-21 of this same yasht.
zrayanghat 32 hacha 33 Vouru-kashāt 34, hāthrō-masanghem 35 adhvanem 36.

(28) (Then) O Spitaman Zarathushtra 3! the radiant 5 (and) glorious 6 Tishtrya 4 (and) the demon 7 Apaosha 9 grapple each other by the arm 1 and fight 11 till 13 noon 14. The radiant 3 and glorious 24 Tishtrya 22 having succeeded 18 over 5 the demon, Apaosha 27 becomes 20 victorious 31, (and) from the sea 32-33 Vouru-kashā 34 drives 28 31 him 29 away one farsang 35 along the course 36.


(29) Then the radiant 40 and glorious 41 Tishtrya 39 proclaims 38 the victory 37 gained by him 37. O Ahura Mazda 44! Hail 42 (be) unto me 43! O Waters 46 and plants 47! Hail 42 (unto me)! O Religion 49 of Mazda-worship 50! (there arose) my victory 48! O Countries 54! (now) there will be 53 prosperity 51 unto you 52! uk! Hereafter 57 the “food 58, corns 62 grown through abundant water 61, green vegetables 63 (or herbaceous plants) grown through little water 63 and (the entire) corporeal 66 settlements 65 will grow 55 up 66 without difficulty 69.

Explanation:- Its significance is that owing to the victory of Tishtrya over Apaosha, the demon of drought, there will be abundant growth of corns, vegetables, etc., through the assurance of sufficient rains and thereby people and cattle will enjoy complete happiness.

(30) Āat 67 paiti 68 avāiti 69, Spitama 70 Zarathushtra 71, Tishtryō 72 raēvāo 73 khvarenanguhāo 74 avī 75 zrayō Vouru-kashem 76, aspahe 78 kehrpa 79 aurushahē 80 srārhe 81, zairi-gaoshahē 82 zaranyō-aiwi-dānaha 83.

(30) Then 67, O Spitamān 70 Zarathushtra 71! the radiant 73 and glorious 74 Tishtrya 72 goes 69-75 to the sea 76 Vouru-kasha 77 in the shape 79 of a horse 78, crimson 80, beautiful 81, with yellow ears 82 (and) golden caparison 83.

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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 corn-fields, to the small-seeded pasture-fields and to the whole of the material world” (Darmesteter). Dr. Spiegel and Professor Harlez also have translated generally in the similar sense as under: “The streams of the waters will flow towards the field, etc.” Ash-danu yava” = corns grown by means of abundant water, or the corns for the ripening of which abundant waters are required. Danu = Sanskrit danu = river, (see danu-drajangha, yasna Ha 60, para 4).
(31) \text{un} o^{84} \text{zrayō}^{85} ā-yaozayeiti^{86}, hö^{87} zrayō^{88} vi-vaozayeiti^{89}, hö^{90} zrayō^{91} āghzrādhyeiti^{92}, hö^{93} zrayō^{94} vīghzrādhyeiti^{95}, hö^{96} zrayō^{97} āghzārayeiti^{98}, hö^{98} zrayō^{99} vīghzārayeiti^{91}, yaozenti^{92} vīspē^{93} karanoō, zrayāi Vouru-kashaya^{94}, āʔ vīspō^{95} maidthyō^{96} yaozaiti^{97}.

(31) He^{84} (i.e. Tishtrya) causes the sea^{85} (Vouru-kasha) un to be agitated^{86}, to \text{up} surge exceedingly^{89}, he^{90} causes (the waters of) the sea^{94} to overflow^{95}; \text{uo} exceedingly^{1}, the flowing waters then unite together^{2} with all^{3} the shores^{4} of the sea^{5} Vouru-kasha^{6}. The entire^{8} middle part^{9} too \text{un} unites (with waters).

(32) Us^{11} paiti^{12} adhāt^{13} hishtaiti^{14}, Spitama^{15} Zarathushtra^{16}, Tishtryō^{17} raēvāō^{18} khvarenanghōao^{19}, zrayanghat^{20} hacha^{21} Vouru-kashāt^{22}. Us^{23} adhāt^{24} hishtāt^{25} Satavāesō^{26} raēvāo^{27} khvarenanghōao^{28}, zrayanghat^{29} hacha^{30} Vouru-kashāt^{31}. Āt^{32} tat^{33} dunmān^{34} hām-hishtenti^{35} us^{36} hindava^{37} paiti^{38} garōit^{39}, yō^{40} hishtaitē^{41} maidthīm^{42} zrayanghō^{43} Vouru-kashe^{44}.

(32) Then^{13}, O Spitama^{15} Zarathushtra^{16}! the radiant^{18} (and) glorious^{19} Tishtrya^{17} rises up^{11-14} from the sea^{20-21} Vouru-kasha^{22}, and the radiant^{27} (and) glorious^{28} (Star) \text{uo} Satavāese^{26} (too) rises up^{23-25} from the Sea^{29-30} Vouru-kasha^{31}; then^{32} vapours^{34} (or mists)^{34} having gathered arise^{35} from the Mount^{39} \text{Ut} Us-hindava^{36-37} which^{40} stands^{41} in the middle^{42} of the sea^{43} Vouru-kasha^{44}.

(33) Āāt^{45} tat^{46} dunmān^{47} frašhāupayeiti^{48} maēghō^{49}-kara^{50} ashavanō^{51}, frā^{52} pourvō^{53} vātām^{54} vazaiti^{55}, yā^{56} pathō^{57} āiti^{58} Haomō^{59} frāśmish^{60} frādhat-gaēthō^{61}. Athra^{62} paschaēta^{63} vazaitē^{64} vātō^{65} darshish^{66} Mazdadēhātō^{67}, vāremcha^{68} maēghemcha^{69} fyanghumcha^{70}, avī^{71} asān^{72}, avī^{73} shōthrāae^{74} avī^{75} karshvān^{76} yāīsh^{77} haptā^{78}.

(33) (Tishtrya) then^{45} (arranges) \text{un} the cloud^{49} forming^{50} pure^{51} vapours^{47} \text{uv} to push forward^{48}. Tishtrya brings^{55} first^{53} the wind^{54} which (the yazata)

\text{un} Dr. Geldner takes the entire para 31 in the verse form of mine lines: each line ends at the comma (^).\n\text{uo} i.e. causes the tide in the sea Vouru-kasha.
\text{up} Vīvaozayeiti = vi-yaozayeiti; or causes to ebb or to recede.
\text{uq} Ghz.: (khshar = Sanskrit kshar = to flow), ghzar by adding d at the end of the root; became \text{”ghzard”}. In the meaning of both these there must be slight difference.
\text{ur} Its significance appears to be that at the time of tide the Sea Vouru-kasha becomes full of water from all sides.
\text{us} According to the writing of the Bundehesh, Satavāesa is the principal star of the West.
\text{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 \text{”Us-hindum”} similar to this. In Avesta, adverb Us is prefixed to the word \text{”Hindava”, and taking “us” with the Hindava, European scholars have regarded it as one name \text{”Us-hindum”}.\n\text{uu} The exact Sanskrit equivalent of the Avesta \text{”maēghokara”} is \text{”meghakara”}.
\text{uv} \text{”Frashaupayeiti” - present causal third person singular parasmaipada; root shu = to go; its
Haoma⁵⁹, the prosperity-bringer⁶⁰ (and) the increaser of the world⁶¹ traverses⁵⁸. Afterwards⁶³ the strong⁶⁶ wind⁶⁵ created by Ahura Mazda⁶⁷ causes to reach the rain⁶⁸, the clouds⁶⁹ and sleet⁷⁰ to (various) places⁷², to⁷³ the cities⁷⁴ (and) to⁷⁵ (the entire) seven⁷⁸ regions of the earth⁷⁶.⁷⁹

(34) Apām⁷⁹ Napāose⁸⁰ tāo⁸¹ āpō⁸², Spitama⁸³ Zarathushtra⁸⁴, anguhe⁸⁵ astvaite⁸⁶ shōthōrō-bakhtāo⁸⁷ vībakhshaiti⁸⁸, vātascha⁸⁹ yō⁹⁰ darshish⁹¹, awzdātemcha⁹² khvarenō⁹³ ashaonāmcha⁹⁴ fravashayō⁹⁵.

Ahe raya khvarenanghacha, tem yazāi surunvata yasna Tishtrīm stārem. zaothrābyō Tishtrīm stārem raēvamten khvarenanguhantem yazamaide. Haomayō gava baresmana hizvō-danghangha, mānthracha, vachacha shyaothnacha, zaothrābyascha arshukhdhaēibyascha vāghzibyō.

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

(34) O Spitaman⁸³ Zarathushtra⁸⁴! Apara⁷⁹ uwNapat⁸⁰ divides all around⁸⁸ those⁸¹ waters⁸² which are to be distributed in (each) city⁸⁷ in (the entire)corporeal⁸⁶ world⁸⁵; the strong⁹¹ wind⁹⁰, the "Glory"⁹³ created from the waters⁹² and "the Fravashis"⁹⁵ of the righteous (people)⁹⁴ (as well).

(Kardāh 7) (35) Tishtrīmⁱ stārem² raēvam³ khvarenanguhantem⁴ yazamaide⁵; yō⁶ avadhat⁷ fravazāie⁸ khashōthnyāt⁹ hishⁱ⁰ ushayāt¹¹ dūraē-urvaēsem¹² paiti¹³ pantām¹⁴, baghō-bakhtem¹⁵ paiti¹⁶ yaonom¹⁷ frathvarshtem¹⁸ paiti¹⁹ āfentem²⁰, zaoshāi²¹ Ahurae Mazdāo,²² zaoshāi²³ Ameshanām Spentanām²⁴.

Ahe raya khvarenanghacha, tem yazāi surunvata yasna Tishtrīm stārem. zaothrābyō Tishtrīm stārem raēvamten khvarenanguhantem yazamaide. Haomayō gava baresmana, hizvō-danghangha, mānthracha vachacha shyaothnacha, zaothrābyascha arshukhdhaēibyascha vāghzibyō.

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

(35) We worship⁵ the radiant³ (and) glorious⁴ Star² Tishtrya¹, who⁶ for the causal form “shaupaya” (to drive away, to push forward). For its explanation, see my Avesta Grammar, pages 250-251.

uw Apam Napat (Sanskrit apam napat), i.e. the navel of waters or the source of waters. For its explanation, see my Avesta dictionary, under the word napat”.

ux i.e. Kayanian Glory, whose location is in the sea Vouru-kasha (see Zamyat yasht, paragraphs 56-64).

uy Amongst the co-workers of Tir there come Ardafravash and Govad, its reference can be seen from this paragraph. For comparison, see Farvardin yasht, para 66.
joy of (the Creator) Ahura Mazda (and) uz for the joy of the Ameshaspands, goes from the shining Eastern direction to the distant ended path, up to the aerial space bestowed by God (and) up to the fixed place appointed.

(Kardāh 8) (36) Tishtrīm stārem raēvantem khvarenanghantem yazamaide; yim yāre-charesh mashyahe ahuracha khratugūtō aurunacha gairishāo sizdracha ravascharāto uzyōrentem hispōsentem; huyāiryācha dainghave uz-jasentem duzyāiryācha.

We worship the radiant and glorious Star. For whose rising, men who live in the fruits of the year, and the chiefs of deep understanding, the wild beasts wandering on the mountains, the hedgehogs, and the animals that wander wild at large desire eagerly.

Because, the way it rises, (it becomes) the year of fertility (or) the year of famine for the country. Besides, they wish that the Iranian countries may become fertile (or prosperous)⚠️

(Kardāh 9) (37) Tishtrīm stārem raēvantem khvarenanghantem yazamaide. Āsu-khshvaēvem khshvivi-vāzem, yō avavat khshvaēvō vazaitē, avi zrayō Vouru-kashem, yatha tighrish mainivasāo, yim anghat Erekhshō khshvivi-ishush khshvivi-ishvatemō airyanām airyō, khshu-that hacha garōit khvantem avi gairīm.

We worship the Star, radiant, glorious, swift-flying

uz i.e. At the will of the Creator Ahura Mazda and the Ameshāspand and by obeying their command.

va As regards the explanation of the word “afentem” see my translation of the Vendidad, fargard 21st para 5 note.

vb Professors Spiegel and Harlez affixing the word “hish” to the water translate thus: “Tishtrya brings the water”.

vc Original meaning those who go by the season (lit. the year); root char = to go; nominative plural of yare-charesh.

vd Or wisdom-increasing.

ve Or “await eagerly”; original “(are) desiring”.

vf I have translated this paragraph generally based on Professor Darmesteter’s translation.
(and) swift-moving⁷,vg

(38) Avī³¹ dim²⁵ Ahurō Mazđao⁴³ avān³⁴, Amēshāo Spenta³⁵, vouru-gaoyaoitish³⁶ he³⁷ Mithrō³⁸ pouru-pantām³⁹ frachaīshaētem⁴⁰. Ādim⁴¹ paske⁴² anu-marezatem⁴³ Ashishcha⁴⁴ Vanguhi⁴⁵ berezaiti⁴⁶, Pārendi-chā⁴⁷ raorathā⁴⁸, všpēm ā ahmāt⁴⁹ yat⁵₀ amēn⁵¹ paiti-apayanet⁵² vazemnō⁵³ khvanvantem⁵⁴ avī⁵⁵ gairīm⁵⁶ khvanvata⁵⁷ paiti⁵⁸ nira⁵⁹.

Ahe raya khvarenanghacha, tem yazai surunvata yasna Tishtrim stārem. zaothrābyō Tishtrim stārem raēvantem khvarenanguhantem yazamaide. Haomayō gava baresmana hizvō-danghangha, mānthrachachavachacha shyaothnacha, zaothrābyaschacharshukhdhaēibyascha vāghzibyo.

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

(38) The Creator Ahura Mazda³³ helped³⁴ (Tishtrya) him³¹-³², the Ameshaspentas³⁵ (i.e. the Bountiful Immortals)³⁵ and Meher³⁸ (yazata) the Lord of wide pastures³⁶ vi prepared⁴⁰ (or opened) for him³⁷ the sufficient way³⁹, the good⁴⁵ (and) exalted⁴⁶ Ashishvarg⁴⁴-⁴⁵ (and) Pārendi⁴⁷ (or light) chariot⁴⁸ vi cleaned or wiped off⁸³ (the path) for him⁴⁹ until⁶⁹ he came up⁵² running⁵³ up to⁵⁵ the Mount⁵⁶ Khvanvant⁵⁷.

(Kardāh 10) (39) Tishtrim¹ stārem² raēvantem³ khvarenanguhantem⁴ yazamaide⁵; yō⁶ pairikā⁷ taurvayeiti⁸, yō⁹ paitrikā⁰ titārayeiti¹¹ yāo¹² uzāonghat¹³ Angrō Mainyush¹⁴, mānunsh¹⁵, stārām¹⁶ ash-chithranām¹⁷ vīspanām¹⁸ paiti-eretē¹⁹.

(39) We worship⁵ the Star² Tishtrya¹, radiant³ and glorious⁴; who⁶ afflicts⁸ and vi destroys¹¹ the pairikas⁷ (or drives out¹), whom¹² (i.e. the pairikas) the Angra Mainyu - the Evil Spirit caused to stand up¹³ in order to oppose¹⁰ all¹⁸ the Stars¹⁶ containing the seed of waters¹⁷, vi intentionally¹⁵.

(40) vi Tāo²⁰ Tishtryō²¹ taurvayeiti²², vívaiti²³ hīsh²⁴ zrayanghat²⁵ hacha²⁶ Voura-kashāt²⁷. Āat²⁸ maēgha²⁹ us-fravāonte³⁰ huyāiryāo³¹ āpō³² barentfish³³, yāhva³⁴ urvaïfish³⁵ awró³⁶ perethu³⁷ aipi³⁸ vyasaitfish³⁹, avō-

vg For the translation of the remaining portion, see Karda 4 of this yasht above.

vh “fracha īshaētem” and “anu-marezatem”, these two verbs are in parasmaipada dual; the first in potential mood and the second in imperfect tense.

vi Behind him went “Ashishvargh and Pārendi”, (Darmesteter). I have not understood the entire meaning of “Khvanvata paiti nira”. “On the shining waters” (Darmesteter): “at the brilliant place of its setting” (Harlez). Sanskrit nira = water.

vj See Karda 5, para 8 of this yasht.

vk “Mamanush” - root man = Sanskrit man = to know, to think; derived from “mamanvargh”.

vl Dr. Geldner takes the entire 40th paragraph in the verse form of seven lines; each line ends with comma (,) and full-stop (.)
urvaitish⁴⁰ hapta⁴¹ karshvan⁴².

Ahe raya khvarenanghacha, tem yazai surunvata yasna Tishtrim stærem. zoathrabyo Tishtrim stærem raëvantem khvarenanguhan tem yazamaide. Haomayô gava baresmana, hizvô-danghangha, mänthracha vachacha shyaathnacha, zoathrabyascha arshukhdhaëibyascha vâghzibô.

Yenghe hätäm åat yesne paiti vanghô,
Mazdåo Ahurô vaëtha ashât hachâ,
yâonghâmcha tânschâ tâoschâ yazamaide.

(40) Tishtrya²¹ afflicts²² them²⁰ (i.e. pairikäs) and vm⁰ blows²³ them²⁴ away²³ from the Sea²⁵-²⁶ Vourukasha²⁷. The clouds²⁹ of the fertile year³¹ (and) the waters³² producing³³ (fruits and corns) gather them²⁸ on high³⁰ from which³⁴ prosperity-bestowing³⁵ and vhappiness-bringing⁴⁰ abundant³⁷ rain-showers³⁶ spread³⁹ over the seven⁴¹ regions⁴² (i.e. over the entire earth).

(Kardåh 11th) (41) Tishtrîm¹ stârem² raëvantem³ khvarenanguhan tem⁴ yazamaide⁵; yim⁶ âpô⁷ paitish-marente⁸ armaëštâo⁹, frâtat-charatâsch¹⁰, khânyâo¹¹ throto-stâtasch¹², parshuyâo¹³ varyosch¹⁴.

(41) We worship⁵ the radiant³ and glorious⁴ Star¹ Tishtrya², whom⁶ the stagnant⁹ waters⁷, running and flowing¹⁰ waters⁷, the well¹³ waters⁷, the spring¹² waters⁷, the waters⁷ of running stream¹², dew-dripping¹³ waters⁷ and the vrain¹⁴ waters⁷ remember⁸ eagerly.

(42) "Kadha¹⁵-nô¹⁶ avi¹⁷ uzayarât¹⁸, Tishtryô¹⁹ raëvâo²⁰ khvarenanguhâo²¹. Kadhâ²² khâo²³ aspô-staoyeish⁴ apâm²⁵ ghzârâm²⁶ aiwighzârem²⁷, srîraoschâ²⁸ asô-shôithrâoschâ²⁹ gaoyaitishchâ³⁰ âta-chinfish³¹, â vareshajish³² urvaranâm³³, sûra³⁴ vakhshyente³⁵ vakhsha³⁶.

Ahe raya khvarenanghacha, tem yazai surunvata yasna Tishtrim stærem. zoathrabyo Tishtrim stærem raëvantem khvarenanguhan tem yazamaide. Haomayô gava baresmana, hizvô-danghangha, mänthracha, vachacha shyaathnacha, zoathrabyascha arshukhdhaëibyascha vâghzibô.

Yenghe hätäm åat yesne paiti vanghô,
Mazdåo Ahurô vaëtha ashât hachâ,
yâonghâmcha tânschâ tâoschâ 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 (vijasâitish) is in the present participle first person plural feminine and qualifies “awrâo” (spreading wide).
vp For comparison, see yasna Hâ 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 (a powerful) intense growth.

(Kardāh 12th) (43) Tishtrīm stārem raēvantem khvarenanghantem yazamaide; yō vīspāśī7 naēnizaiti8 simāo9 apaya10; vazedhrish11 ukhshyeiti12 vispāose13-tāo14 dāmān15 baēshzyaticha 16sēvishtō17; yezi18 aēm19 bavaiti20 yashtō21 khshnūtō22 frithō23 paiti-zantō24.

Ahe raya khvarenanghacha, tem yazāi surunvata yasna Tishtrīm stārem. zaothrābyō Tishtrīm stārem raēvantem khvarenanghantem yazamaide. Haomayō gava baresmana, hizvō-danghangha, mānthracha, vachacha, shyaothnacha, zaothrābyascha arshukhdhaēibyascha vāghzibyō.

Yenghe hātām āat yesne paiti vanghō,
Mzdāo 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, pleased, loved (and) honoured, the powerful and most beneficent Tishtrya then renders this entire creation prosperous, and revives (it).


Ahe raya khvarenanghacha, tem yazāi surunvata yasna Tishtrīm stārem. zaothrābyō Tishtrīm stārem raēvantem khvarenanghantem yazamaide. Haomayō gava baresmana, hizvō-danghangha, mānthracha, vachacha, shyaothnacha, zaothrābyascha arshukhdhaēibyascha vāghzibyō.

Yenghe hātām āat yesne paiti vanghō,
Mzdāo Ahurō vaētha ashāt hachā,

vr i.e. renders it quite undefiled by removing the dirt, filth and impurities from the water, root niz = Sanskrit “nīj” = to cleanse.
vs Vazedhrish - root Sanskrit vaj = “to be powerful, to strengthen; industrious” (Justi); “health-giving” (Spiegel).
vt Original meaning “bestows health” (baēshazyaticha); denominative verb.
vu Dr. Geldner takes the entire 44th para in verse form of eleven lines; each line ends with comma (,) and full stop (.)
yāonghāmcha tānschā tāoschā yazamaide.

(44) We worship\(^5\) the radiant\(^3\) and glorious\(^4\) Star\(^2\) Tishtrya\(^1\). Just as\(^13\) (the Creator) Ahura Mazda\(^12\) established\(^11\) (the Prophet) Zarathushtra\(^15\) (as a Lord) over men\(^14\) (and the overseer above them), the same way He has established\(^11\) Tishtrya\(^6\) as the Lord\(^7\) and overseer\(^8\) above all the stars\(^10\). **Explanation:** (As regards the Holy Zarathushtra a further explanation is made below):-

Whom\(^16\) (i.e. the Prophet Zarathushtra) the Angra Mainyu\(^19\) (or) bewitching\(^21\) sorceresses\(^22\) (or) “bewitching\(^24\) men\(^25\) together\(^28\) with all\(^27\) the daevas\(^29\) could not\(^17\) kill\(^18\) (or) \(\text{vy}\)dare\(^31\) to kill\(^10\).

(Kardāh 14) (45) Tishtrīm\(^1\) stārem\(^2\) raēvantem\(^3\) khvarenanghuhan tem\(^4\) yazamaide\(^5\); yahmai\(^6\) hazangrem\(^7\) yaokhshtinamar\(^8\), fradathat\(^9\) Ahurō Mazdaō\(^10\), afshchithraeshva\(^11\) sevishtai\(^12\), yo\(^13\) afsh-chithraeibyo\(^14\) aiti\(^15\) raokhshnushva\(^16\) vazemno\(^17\).

(45) We worship\(^5\) the radiant\(^3\) and glorious\(^4\) star\(^2\) Tishtrya\(^1\), to whom\(^6\) the most beneficent\(^12\), (the Creator) Ahura Mazda\(^10\) gave a thousand-fold\(^7\) strength\(^1\) amongst those having the seed of water\(^11\) who\(^13\) (i.e. Tishtrya) moving\(^17\) amongst the luminaries\(^16\) (of the sky) goes\(^15\) towards the stars containing the seed of waters\(^14\).

(46) \(\text{waHō}^{18}\) zrayanghō\(^19\) Vouru-kashahe\(^20\), amavatō\(^21\) huraodhahe\(^22\), jafrahe\(^23\) uruyāpahe\(^24\), viṣe\(^25\) vairish\(^26\) ā-charalti\(^27\), viṣpescha\(^28\) srīre\(^29\) ni-mraoke\(^30\), viṣpescha\(^31\) srīre\(^32\) apaghzāra\(^33\), aspahe\(^34\) kehrpa\(^35\) aurushahe\(^36\), srīrahe\(^37\) zairi-gaoshhe\(^38\), zaranyō-aiwi-dānahe\(^39\).

(46) He\(^18\) (i.e. Tishtrya) goes\(^27\) to all\(^25\) \(\text{wb}\)the waters\(^26\) and to the entire\(^28\) magnificent\(^29\) (or splendid) \(\text{wc}\)water-fall\(^30\) and to all\(^31\) the beautiful\(^32\) channels\(^33\) of the powerful\(^21\), famed\(^22\), deep\(^23\) (and) broad-watered\(^24\) Vouru-kasha\(^20\), in the shape\(^35\) of a horse\(^34\), crimson\(^36\), beautiful\(^37\), with golden ears\(^38\) (and) golden caparison\(^39\).

(47) Āat\(^40\) āpō\(^41\) ava-barente\(^42\), Spitama\(^43\) Zarathushtra\(^44\), zrayang-

\(\text{vw}\) Original meaning “whom,” i.e. Tishtrya.
\(\text{vw}\) i.e. Deceiver, entrapper into temptation.
\(\text{vx}\) Sanskrit root drush = to dare, “dursa”, its English equivalent to dare. For further explanation see Vendidad Fargard IX, paras 1-9 and paras 43-47.
\(\text{vy}\) i.e. Amongst the stars. For its explanation see paras 4 and 39 of this yasht and para 13th of Vendidad fargard XXI.
\(\text{vz}\) Original meaning “fixed a thousand of strengths”.
\(\text{wa}\) Dr. Geldner takes para 46 in the verse-form of 9 lines and para 47 in the verse-form of 8 lines; each line ends with comma (,).
\(\text{wb}\) i.e. On the entire surface of the sea Vouru-kasha, vairi = Sanskrit “vārī” = water.
\(\text{wc}\) Nimraoka - Sanskrit root ni-mruch = to go down, to flow down. “Caves” (Darmesteter); “channels” (Spiegel); “flowing outside”, “canal of waters” (Justi).
تیر یاسخت

Hat۴⁵ ḥacha۴⁶ Voura-kashāt۴⁷, tātāo۴⁸ urvāthrāo۴⁹ bačshazayāo۵⁰, tāo۵¹ avadha۵² vi bhakshai۵³ ābyo۵⁴ danghubbyo۵⁵ sevishto۵⁶, yatha۵⁷ aēm۵⁸ bavaiti۵⁹ yashtō۶⁰, khshnūto۶¹ fritho۶² paiti-zantō۶³.

Ahe raya khvarenanghacha, tem yazāi surunvata yasna Tishtrīm stārem. zaotūthārō Tishtrīm stārem raēvantem khvarenanghantem yazamaide. Haomayō gava baresmana, hizvō-danghangha, mānthracha vachacha shyaothnacha, zaotūthārō ashtahara arshukhdhaēibyascha vāghzibyō.

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

(47) O Spitaman۴۳ Zarathushtra۴۴! when۵⁷ he۵⁸ (i.e. Tishtrya) (is)۵⁹ worshipped۶⁰, pleased۶¹, loved۶² (and) welcomed۶³, (he), the most beneficent۵⁶ having brought۴⁸ the flowing۴⁸, efficacious۴⁹ (and) healing۵⁰ waters۵¹ from the Sea۴⁵-۴⁶, Vouru-kashā۴⁷, distributes the water۵¹ hither۵² thither and, everywhere in the countries.

(Kardāh 15) (48) Tishtrīm۱ stārem۲ raēvantem۳ khvarenanguhantem۴ yazamaide۵; yim۶ viśpāish۷ paitish-marente۸ yāish⁹ Spentahe Mainyēushⁱ⁰ dāmān¹¹, adhairi-zemāishcha¹², upairi-zemāishcha¹³, yācha upapa¹⁴, yācha upasma¹⁵, yācha frapiterejān¹⁶, yācha ravašcharān¹⁷, yācha upairi¹⁸ tāo¹⁹ akarana²⁰ anaghra²¹ ashaonō²² stīsh²³ āidhi²⁴.

Ahe raya khvarenanghacha, tem yazāi surunvata yasna Tishtrīm stārem. zaotūthārō Tishtrīm stārem raēvantem khvarenanguhantem yazamaide. Haomayō gava baresmana, hizvō-danghangha, mānthracha vachacha shyaothnacha, zaotūthārō ashtahara arshukhdhaēibyascha vāghzibyō.

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

(48) We worship⁵ the radiant³ (and) glorious⁴ Star¹ Tishtrya². Whom⁶ all⁷ the creations¹¹ of the Beneficent Spirit¹⁷ (such as), those that live under the ground¹², and those that live above the ground¹³, those that live in the waters¹⁴, those that fly in the air¹⁵, (or winged birds¹⁶), those that wander wild at large¹⁷ and those 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†Tishtrim1 Stārem2 raēvantem3 khvarenanguhantem4 yazamaide5, thamananguhantem6, varechanguhantem7, yaokhshtivantem8 hshayamnem9, isānem10 hazangrāi11 ēyaptanām12. Yō13 dadhāī14 kukhshnavānāī15, pourrush16 ayaptō17 jaïdhyantāī18, ajaidhyamnāī19 mashyāī20.  

(49) We worship† the Star† Tishtrya†, the radiant†, the glorious†, health-giving†, pompous†, powerful†, ruling†, predominant over a thousand gifts12, who13 grants14 many16 boons17 prayed for or not prayed for9† to that man20 wki who has pleased him15.  

(50) Azem21 dadhām22, Spitama23 Zarathushtra24, aom25 stārem26 yim28 Tishtrim29 avāontem30 yesnyata31, avāontem32 vahmyata33, avāon-tem34 khshnaothvata35, avāontem36 brasastata37, yatha38 māmchit39 yim40 Ahurem Mazdām41.  

(50) O Spitamān23 Zarathushtra24! I† have created22 this25 star26 Tishtrya29 as30 worthy of worship35, adoration35, propitiation35, and glorification37 wma as38 Myself9 – Ahura Mazda41.  

Explanation:- (Why Tishtrya was created so great, is mentioned below).  

(51) Avanghāo42 pairikayāo43 paitishtātayaēcha44, paitischaptayaēcha45 paititaretayaēcha46, paityaoget47-tbaēshahyāichā48, yā49 duzyāirya50, yām51 mashyāka52 avi duzvachanghō53 huyāiryām54 nāma55 aojaite56.  

(51) (I have created the Star Tishtrya as worthy of worship and adoration like Myself) in order to withstand44, destroy45 and drive out46 this42 Pairikā43 wDuz yāirya50 whom55 wicked53 persons52 call by the name55 Huyāiryām54, and wwp to prevent malice48.  

wi Dr. Geldner takes this whole paragraph in the verse form of 8 lines.  

wj Original meaning “unto one who asks for, unto one who does not ask for”.  

wk The reduplicated form of the root khshnu (=to please) became “kukhshnu”.  

wl i.e. as I who am Ahura Mazda, like Myself too.  

wm Similar statement occurs for Meher yazata, too, with slight difference (see Meher yasht, para 1).  

wn i.e. Famine-producing; original meaning “pertaining to bad year”. After the Avesta, during the period of Cuneiform Inscriptions, the Emperor Darius wishing prosperity for his own kingdom from the Creator Ahura Mazda prays May the Lord protect my kingdom from the hostile army and from the famine (hachā duzhīrār)!” That inscription is as follows: Utā imām dahūyām Aura Mazdā pātuva hachā hairnāyā, hachā dzhūhīrā, 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 to withstand the malice, (root paiti-vaz).
(52) Yedhi⁵⁷ zi⁵⁸ azem⁵⁹ nōit⁶⁰ daidhyām⁶¹, Spitama⁶² Zarathushtra⁶³, aom⁶⁴ stāre⁶⁵ yim⁶⁶ Tishtrī⁶⁷, avāntem⁶⁸ yesnyata⁶⁹ avāntem⁷⁰ vahnyata⁷¹ avāntem⁷² khshnaothvata⁷³, avāntem⁷⁴ frasastata⁷⁵, yatha⁷⁶ māmchit⁷⁷ yim⁷⁸ Ahurem Mazdām⁷⁹.

(53) Avanghā⁸⁰ pairikayā⁸¹ paitsitštātyaēčha⁸², paitschaptayaēčha⁸³, paítītaretayaēčha⁸⁴, paityaōget⁸⁵-tbaēshahyāičha⁸⁶, yā⁸⁷ duzyāiryā⁸⁸, yām⁹⁰ mashyāka⁹⁰ avi duzvachanghō⁹¹ hūyāiryam⁹² nāma ⁹³ aojaite⁹⁴.

(54) Hamahē⁹⁵ zi⁹⁶ me⁹⁷ idha⁹⁸ ayān⁹⁹ hamayānoⁱ⁰⁰ vāl khshapō, hāo⁴ pairika⁴ yā⁵ duzyāiryā⁶ vīṣpahe⁷ anghēush⁸ astvatō⁹ parōiⁱ⁰ pairithnem¹¹, anghvām¹² ava-hisidyāt¹³ ācha pairicha¹⁴ dvaraiti¹⁵.

(52-53) For⁵⁸ if⁵⁷ I⁵⁹, O Spitaman⁶² Zarathushtra⁶³! had not⁶⁰ created⁶¹ this⁶⁴ Star⁶⁵ Tishtrya⁶⁷ as⁶⁸ worthy of worship⁶⁹ as⁷⁰ worthy of praise⁷¹, as⁷² worthy of propitiation⁷³, as⁷⁴ worthy of glorification⁷⁵ as⁷⁶ Myself - Ahura Mazdā⁷⁷ in order to withstand⁷⁸ this⁵⁰ Pairika⁸¹ (named) Duzyairya⁸⁵, whom⁹⁰ wicked⁹¹ persons⁹⁰ call⁹⁴, Huyairya⁹², in order to destroy⁸³ drive (her) out⁸⁴, and prevent⁸⁵ her malice⁸⁶, (54) then indeed⁹⁶ every⁹⁵ day⁹⁹ (and) everyⁱ⁰⁰ night² (i.e. always) "that³ pairikā⁴ (named) Duzyāiryā⁶ would wageⁱ⁰ war¹ (or strife) here⁹⁸ (i.e.) in the entire⁷ corporeal⁸ world⁸ of Mine⁹⁷, and "would injure¹³ the life¹² "everywhere.

(55) Tishtrīyō⁶⁶ zi⁶⁷ raēvō¹⁸ khvarenanghāo¹⁹ avāmⁱ⁰ pairikām²¹ ādarezyeiti²², bibdāīshcha²³, thribdāīshcha²⁴, avanmnāīshcha²⁶ vīspabdāīshcha²⁶, mānayen ahe yatha²⁷ hazangrem²⁸ nāram²⁹ ōim³⁰ narem³¹ ādarezyōit³²; yōi³³ hyān³⁴ asti³⁵ aojaṅgha³⁶ aojishta³⁷.

(55) "But¹⁷ the radiant¹⁸ (and) glorious¹⁹ Tishtrya¹⁶ binds²² that²⁰ pairikā²¹ (named Duzyairya) with double²¹ and treble fetters²⁴, and with invincible²⁶ "fetters²⁶. Explanation:- (How he binds the fetters is stated below.)

Just as⁷⁷ a thousand²⁸ men²⁹ who³³ are³⁴ the strongest³⁶ in physical¹⁵ strength³⁶ would fetter³² one⁰⁰ man³¹; (the same way Tishtrya binds stoutly that pairikā so that she can be prevented from doing any harm).

(56) Yat³⁸ zi³⁹ Spitama⁴⁰ Zarathushtra⁴¹, airyāo⁴² danghāvō⁴³ Tishtryehe⁴⁴ raēvātō⁴⁵ khvarenanghuatō⁴⁶ aiwisachyāresḥ⁴⁷ dāitīm⁴⁸ yasnemcha⁴⁹ vahmema⁵⁰ yatha⁵¹ he⁵² asti⁵³ dāityōtemō⁵⁴ yasnachṣa⁵⁵

wq Professors Spiegel and Harlez. Taking “khaō” instead of “hao” according to Geldner would “drain out the springs of water (khaō)” (Darmesteter).

wr hisidyhat (potential mood) root sad = Sanskrit Shadḥ = to smite, to destroy; “sad” is changed into “sid”; being an Intensive verb, the root is reduplicated.

ws Original meaning “near and roundabout” (acha pairicha); dvaraiti present participle locative singular, original base dvarat; (root dvar = to run).

wt zi = Sanskrit hi = but, because, indeed, verily.

wu Root van = Winnan (Saxon) = to win, to conquer.
vahmascha⁵⁶, ashāt⁵⁷ hacha⁵⁸ yat⁵⁹ vahishtāt⁶⁰, nōit⁶⁷ ithra⁶² airyāo⁵³
danghāvō⁶⁴ frāsh⁶⁵ haēna⁶⁷, nōit⁶⁸ vōighnā⁶⁹, nōit⁷⁰ pāma⁷¹ nōit⁷²
kapastish⁷³, nōit⁷⁴ haēnyo⁷⁵ rathō⁷⁶, nōit⁷⁷ uzgereptō⁷⁸ drafshō⁷⁹.

(56) O Spitamān⁴⁰ Zarathushtra⁴¹! If⁵⁸ the Iranian⁴² w_countries⁴³ w_world 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 is⁵³ (worthy) for
him⁵² (i.e. Tishtrya), then neither⁶¹ the hostile army⁶⁷ nor⁶⁸ calamity⁶⁹,
neither⁷⁰ w_world sickness⁷¹ nor⁷² vengeance⁷³, neither the chariot⁷⁶ of the hostile
army⁷⁵ nor the uplifted⁷⁸ banner⁷⁹ (of the enemy) can rush forward⁶⁵⁻⁶⁵ to the
Iranian countries⁶⁴.

(57) w₃Paiti dim peresat Zarathushtrō, kat zī asti; Ahura Mazda,
Tishtryehē raēvātō khvarenanguhatō dāityōtemō yasnascha vahmascha,
ashāt hacha yat vahishtāt. (58) Āat mraot Ahurō Mazdāō, zaothrão he
uzbārayen airyāo danghāvō, baresma he sterenayen airyāo danghāvō;
pasūm he pachayen airyāo danghāvō; aurushem vē võhu-gaonem vē,
kāchit vē gaonanām hamō-gaonem.

(59) Mā he mairȳō gēurvayōit, mā jahika, mā ashvōo asrāvayat-
gā thú, ahumerekhsh, paityōrenō imām-daēnām yām āhūirīm Zaratu-
shushtrim (60) Yēzi-she mairȳō gēurvayōit, jahika vā, ashvōō vā
asrāvayat-gā thú, ahumerekhsh, paityōrenō imām daēnām yām āhūirīm
Zarahushtrim, para baēshaza hachait Tishtrya raēvāo khvare-
nanguhāo. (61) Hamatha airyābyō danghubyō vōighnāo jasāonti;
hamatha airyābyō danghubyō haēna frapatōnti; hamatha airyābyō
danghubyō janyōonte, panchasaghnāi sataghnāishcha, sataghnāi
hazangraghnāishcha, hazangraghnāi baēvaregnāishcha, baēvaregnāi
ahākhshtaghnāishcha."wₓ

Ahe raya khvarenanghachā, tem yazāi surunvata yasna Tishtrīm
stārem. zaothrābyō Tishtrīm stārem raēvantem khvarenanguhantem
yazamaide. Haomayō gava baresmana, hizvō-danghangha, mānṭhrachā
cachachā shyaothnachā, zaothrāyascha arshuhdhaebyascha
vāghzībyō.

ᴡv I.e. People of the countries under the suzerainty of the Sovereigns of Iran.
ᴡw Original meaning "give, offer" (Sanskrit root ā-shak).
ᴡx The meaning of pāman (Sanskrit pāman) is skin-disease; scab (Darmesteter compares this
word with Afghan "pam" (leprosy) and "pam-an" (a leper). In Behram yasht Dr. Geldner has
taken the same word "pāma".
ᴡy 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.
ᴡz For the translation of paragraphs 57-61, see Beheram yasht, paragraphs 49-53.
Yenghe āt āat yešne paieti vanghō,
Mazdāo Ahūrō vaetha ashāt hachā,
yāonghāmcha tānschā tāoschā yazamaide.

(To recite in bāz) Hormazd Khodāe awazūnie mardum, mardum sardagān hamā sardagān, hambāyaste vehān, oem behedīn māzdā-
yasnān āgāhī āstavānī nekī rasānad aedūn bād. (To recite aloud) Yathā Ahū Vairyō 2.

Yasnemcha vahmemcha aojascha zavarecha āfārīūmī, Tishtryehe stārō raēvatō khvarenanguhato satavaēsahe frāpahe sūrahe Mazdadhātahe. Ashem Vohū 1.

Ahmāī 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 ēnhā patet pashehmānum; az harvastīn dushmata duzhukhta duzhvarshta, mem pa ēntī manīd, oem goft, oem kard, oem jast, oem būn būd ested. Az ēnh ēnhā manashnī gavashnī kunashnī, tanī ravānī ēntī mīnōānī, okhe avākhsh pashehmān pa sē gavashnī pa patet

xa This yasht is also known by the name “Dravāspa yasht”. As regards the explanation of “Dravāspa”, see the last note of paragraph 1 of this yasht.

xb i.e. May the powerful and glorious Goshuruna Dravāspa come (unto my help)! For its explanation, see the last note of paragraph 1 of this yasht.

Fravaranē mazdayasnō Zarathushtrish vidaēvō Ahura-tkaēshō (Gāh according to the period of the day) frasastayaēcha. Dravāspayao sūrayāo Mazdadhātayāo ashaonyāo, xc khshnaothra yasnāicha vahmāicha khshnaothrāica frasastayaēcha yathā Ahū Vairyō zaota frā-me mrūte, athā ratush ashāitchit hacha frā ashava vīdhvāo mraotū.

(Kardāh 1) (1) Dravāspāmī surāmī Mazdadhātāmī ashaonīmī yazamaide; dvō-pasvāmī, dvō-staorāmī, dvō-urvāthāmī, dvō-apernāyukāmī pouru-spakhshīmī dūrātī pathanaī khvāthrāvānaī dareghō-hakhedhrayanaī.

(1) We worship1 the powerful2 (and) holy4 xdDravāspa1, possessed of long-standing friendship14 created by Ahura Mazda3, giving health to cattle6, or drought animals7, to “friends”8, and children9, keeping watchfully10 from afar11, giving happiness13 widely12.xf

(2) Yukhta aspāmī varetō-rathāmī, khvanat-chakhṛāmī, fshaonīmī, marezāmī, amavaitāmī, huraodhāmī, khvāsakāmī baēshazyāmī dvō-stāītīmī, dvō-varetāmī avangheī narāmī ashaonāmī.

(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 Khoshrad 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, Ashishvandh. Dr. Haug from the last part of this paragraph compares “Dravāspa” with the Milky-way, thus: with many eyes (pouru-spakhshīm); with distant roads (dūrāt pathana), self-shining (khvāthrāvāna) and with long constellation or with the cluster of stars (dareghō-hakhedhrayana).

xe If we derive the word “urvāthām” from the Sanskrit root vardh = to grow, then the meaning of “dvō urvāthām” having followed by “i” and preceded by the redundant “u” becomes “urvedhī” = urvadh.

xf Or guarding fully from afar the roads, with comfortable, long-standing friendship. If we take this word “pouru-spakhshī” instead of “pouru-spakhshīm” 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 “dvō-stāītī” the Persian word “dorosta” (sound) is derived
(3) xi Tām²⁹ yazata³⁰ Haoshyanghō³¹ Paradhātō³² upa³³ upabde³⁴ Harayāo³⁵ Berezhō³⁶ Srīrayāo³⁷ Mazdadhātayāo³⁸, satem³⁹ aspānām⁴⁰ hazangrem⁴¹ gāvām⁴², baēvare⁴³ anumayanām⁴⁴ uta⁴⁵ zaothrām⁴⁶ frabarō⁴⁷.

(3) Also⁴⁵ the bearer⁴⁷ of libations⁴⁶ (King) Haoshyangha³¹ of the Pishdadian (Dynasty) worshipped³⁰ her³⁹ (i.e. Dravāspa) near¹³ the foot⁴⁴ of the beautiful¹⁷ Mount Alborz³⁵-³⁶, created by Ahura Mazda³⁸, with a hundred³⁹ horses⁴⁰, a thousand⁴¹ oxen⁴² (and) ten thousand⁴³ small ṛakṣa animals⁴⁴ (and prayed for the boon).

(4) Dazdi⁴⁸ me⁴⁹ vanguhit⁵⁰ sēvishte⁵¹ Dravāspe⁵², tat⁵³ āyaptem⁵⁴, yat⁵⁵ bavāni⁵⁶ aiwi-vanyāo⁵⁷ vīspe⁵⁸ daēva⁵⁹ māzainya⁶⁰, yatha⁶¹ azem⁶² nōit⁶³ tarshō⁶⁴ frānemāne⁶⁵ thvaēshāt⁶⁶ parō⁶⁷ daēvaēbyō⁶⁸, frā ahmā⁶⁹ parō⁷⁰ vīspe⁷¹ daēva⁷² anusō⁷³ tarshta⁷⁴ nemāonte⁷⁵, tarshta⁷⁶ temangho⁷⁷ dvarāonte⁷⁸.

(4) O good⁵⁰ and most beneficent⁵¹ Dravāspa⁵²! grant thou⁴⁸ unto me⁴⁹ this⁵³ boon⁵⁴ that I may overcome⁵⁶-⁵⁷ all⁵⁸ the daevas⁵⁹ of Māzandarān⁶⁰, also⁶¹ that I⁶² (am) never⁶³ striken with terror⁶⁴, bow down⁶⁵ through fear⁶⁶ before⁶⁷ the daevas⁶⁸, (but) on the contrary⁶⁹-⁷⁰ all⁷¹ the daevas⁷² striken with terror⁷³ bow down⁷⁴ (before me) against their will⁷⁵ (and) terror-striken⁷⁶ run away⁷⁷ into darkness⁷⁸.

(5) Dathat⁷⁸ ahmāï⁷⁹ tat¹⁰ avat¹⁰ āyaptem¹² drvāspa¹³ sūra¹⁴ Mazdadhāta¹⁵ ashaoni¹⁶ thrāthri¹⁷ zaothrō-barā¹⁸ aredhrāï¹⁹ yazennāï²⁰ jaidhyantāï²¹, dāthrish²² āyaptem²³.

(5) The heroic⁸⁴, holy⁸⁵ Dravāspa¹³ 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, the worshipper⁹⁰ a and the beseecher⁹¹ (i.e. to the King Hoshang of the Pishdadian Dynasty).

(6) Ahe³⁴ raya³⁵ khvarenanghacha³⁶, tām⁷ yazāï⁹⁸ surunvata⁹⁹ yasna¹⁰⁰, tām¹ yazāï² huyashta³ yasna⁴, Dravāspãm⁵ sūrām⁶ Mazdadhātam⁷ ashaoni⁸, zaothrāby⁹ Dravāspãm¹⁰ sūrām¹¹ Mazdadhātam¹² ashaoni¹³ yazamaïê¹⁴.

Haomayō gava baresmana, hizvō-danghangha, māṇthrachā vachachā syaōtnachā, zaothrābyascha arshukhdhaēbyascha vāghzhībyō.

Yenghe hātām āat yesne paiti vanghō, Mazdāo Ahurō vaētha ashāt hachā,
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 Dravāspa5 created by Ahura Mazda7 with the well-consecrated3 yasna4. We worship14 the heroic11 (and) holy13 Dravāspa10 created by Ahura Mazda12 with libations9.


(8) Tām1 yazata2 yō3 yimḏō4 khshaētō5 hvāthwō6 Hukairyāt7 hachā8 berezanghat9, satem10 aspanām11 hazangrem12 gavām13 baēvare14 anumayanām15, uta16 zaothrām17 frabarō18.

(8) Jamshed2 the King3, bearer18 of the libations17 and the protector of the subjects also16 worshipped2 her (i.e. Dravāspa) from8 the Mount9 Hukara7 with hundred10 horses11 thousand12 oxen13 (and) ten thousand14 small animals15 (and asked for the boon):

(9) Dazdi19 me20 vanguhi21 sēvishte22, Dravāspes23 tat24 āyaptem25, yatha26 azem27 fsaoni28 vāthwa29, avabarānī30 avī31 Mazdā32 dāmabyo33, yatha34 azem35 amerekhtīm36, avabarānī37 avī38 Mazdā39 dāmabyō40.

(9) O good21 (and) most beneficent22 Dravāspa23! do thou grant19 me20 this24 boon25 that I may bring28 prosperity28 unto31 the creatures33 of Ahura Mazdā32 (and) xethe increase of cattle29 and immortality36 unto38 the creatures40 of Ahura Mazdā39.

(10) Uta41 azem42 apa-barānī43, va44 shudhemcha45 tarshnemcha46 hachā47 Mazdā48 dāmabyō49, uta50 azem51 apa-barānī52, va53 zauryāmchā54, merethyūmchā55 hachā56 mazdā57 dāmabyō58, uta59 azem60 apa-barānī61, va62 gerememchā63 vātem64 aotemchā65 hachā66 Mazdā67 dāmabyō68, hazangrem69 awi-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 “fsaoni vāthwa” as nouns in the Dvandva Compound. Also the word “fsaoni” occurs as an adjective, meaning prosperous, “fat”.
xo For comparison, see Āvān yasht para 26 where the King Jamshed prays for destroying the power and the prosperity of the daevas.
xp Dr. Geldner takes this paragraph in the verse form of 10 lines.
decrepitude⁵⁴ and death⁵⁵ from⁵⁶ the creatures⁵⁸ of Ahura Mazda⁵⁷; I⁶⁰ may (cast out) from⁶⁶ the creatures⁶⁸ of Ahura Mazda⁶⁷ the hot⁶³ and the cold⁶⁵ wind⁶⁴.

(11) Dathat ahmāi tat avat āyaptem Dravāspa sūra Mazdadhāta ashaoni thrāthri, zaothrō-barāi aredhrāi yazemnāī jaidhyantāi, dāthrish xqāyaptem.

Ahe raya khvarenanghacha, tām yazai surunvata yasna, tām yazai huyashta yasna, Dravāspām sūrām Mazdadhātām ashaonīm. zaothrā-byō Dravāspām sūrām Mazdadhātām ashaonīm yazamaide. Haomayō gava baresana, hīvō-danghangha, mānthracha vachacha syaoth-nacha, zaothrābyascha arshukhdhaēibyascha vāghzibyō.

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


(13) Tām1 yazata2 Vīṣō3 puthṛō4 Āḥwyānōīsh5, vīṣō6 sūrayāō7 Thraē-taōnā8, upa9 varenem10 chathru-gaōshem11, sate12 aspanā13 hazang-re14 gavā15 baēvare16 anumanyām17, uta18 zaothrāō19 frabarō20.

(13) Thraētaona, the son4 of Athwya2 family3 of the valiant7 race6 who is the bearer of libations, worshipped2 her1 (i.e. Dravāspa) in the xqfour-cornered1 Varena-Gilan)10, city with hundred12 horses13, thousand14 oxen15 and ten thousand16 small animals17 (and prayed for the boon as).

(14) Dazdī21 me22 vangu23 sēvishte24 Dravāspē25 tat26 āyaptem27, yat28 bavāni29 aiwi-vanyāō30 azīm31 Dahākem32 thri-zafanem33, thri-kamere dhem34, kshvash-ashīm35, hazangra-yaokhshtīm36, ash-aōjenghem37, daēvīm38 drujem39, aghem40 gaēṭhāyō41 drvantem42, yām43 ahsjaonas-temām44 drujem45 fracha kerenat46 angrō mainyush47 avī48 yām49 astvaitim50 gaēṭhām51, mahrkā52 ashahe53 gaēthanām54. Uta55 he56 vanta57 azānī58 Savanghavāchī59 arenavāchī60, yōi61 hen62 kehrpā63 sraēshtā64 zazātē65 gaēṭhyāichī66, yōi67 abdōteme68.

(14) O good23 (and) most beneficent24 Dravāspa25! grant me thou21 this26
boon\textsuperscript{27} that\textsuperscript{28} I may overcome\textsuperscript{30} (subdue) the Azi-Dahak\textsuperscript{31-32}, 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{62} of the worlds\textsuperscript{54} of righteousness\textsuperscript{53}. Moreover\textsuperscript{55} I \textsuperscript{58}may release (or give salvation)\textsuperscript{58} to his\textsuperscript{56} two wives\textsuperscript{57} Shehernaz\textsuperscript{59} and \textsuperscript{60}Aranavaz\textsuperscript{60} who\textsuperscript{61} are 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, zaothrō-barāi aredhrāi yazemnāi jaidhyantāi, dāthris āyaptem.

Ahe raya khvarenanghacha, tām yazāi surunvata yasna, tām yazāi huyashta yasna, Dravāspām sūrām Mazdadhātām ashaonīm. zaothrābyō Dravāspām sūrām Mazdadhātām ashaonīm \textsuperscript{34}yasnaida.

Haomayō gava baresmana, hīzvō-danghangha, mānthracha vachaca shyaothnacha, zaothrābyascha arshukhdhāēibyascha vāghzibyō.

Yenghe hätām āat yesne paiṭī vanghō, Mazdāo Ahurō vaētha ashāt hachā, yāonghmachā tānschā tāoschā yazamaide.

(Kardāh 4) (16) Dravāspām sūrām Mazdadhātām ashaonīm yazamaide; drvō-pasvām, drvō-staorām, drvō-urvathām, drvō-apernāyukām, pouru-spakhstīm dūrāt, pathana khvāthravana dareghō-hakhedhrayana, yukhta-aspām, varetō-rathām, khvanat-chakhrām, fshaonīm, marezām, amavaitīm, huraodhām, khvā-saokām, baēshazāyām, drvō-stāīfūm, drvō-varetām avanghe narām \textsuperscript{34}ashaonām.

(17) Tām\textsuperscript{1} yazāta\textsuperscript{2} Haomō\textsuperscript{3} Frāshmish\textsuperscript{4} baēshazyō\textsuperscript{5}, sṛrō\textsuperscript{6}, khshath-ryō\textsuperscript{7}, zairi-dōīthrō\textsuperscript{8}, barezishte\textsuperscript{9} paiṭī\textsuperscript{10} barezahi\textsuperscript{11} Hairaithyō\textsuperscript{12} paiṭī\textsuperscript{13} Barezayāō\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. Dravāspā) upon\textsuperscript{11} the highest\textsuperscript{9} height\textsuperscript{11} of (the Mount) Alborz\textsuperscript{12-14}, and asked of\textsuperscript{7} her\textsuperscript{16} this\textsuperscript{18} boon\textsuperscript{19},

(18) Dazdi\textsuperscript{20} me\textsuperscript{21} vangahi\textsuperscript{22} sēvishtē\textsuperscript{23} Dravāspe\textsuperscript{24} tattē\textsuperscript{25} āyaptem\textsuperscript{26}, yathā\textsuperscript{27} azem\textsuperscript{29} bandayeni\textsuperscript{29} mairīm\textsuperscript{30} Tūrīm\textsuperscript{31} Frangrasyaēnem\textsuperscript{32}, uta\textsuperscript{33}

\textsuperscript{xt} For comparison of paras 13-14, see Āvān yasht, paras 33-34.

\textsuperscript{xu} Shehernaz and Aranavaz 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.
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bastem34 vādhayeni35, uta36 bastem37 upanayeni38 bastem39 Kavōish40 Haosravanghahe41, janāt42 tem43 Kava Haosrava44, pasne45 varōish46 Chaēchistahe47 jafrahe48 urvyyapahe49, puthrō50 kaēna51 syāvarshānāi52 zurō-jatahe53, narahe54, Aghraērathaheche55 Naravave56.

(18) O good22 (and) most beneficent23 Dravāspa4! do thou grant20 me21 this25 boon26, that27 I28 may bind29 the murderous30 (or cruel) Turanian Afrasyab32, and33 may drag35 (him) bound34, and36 bring38 him before (the King) Kaikhousrou40-41, (so that) he may kill42 him43 (i.e. Afrasyab) on the other side45 of the lake46, Chaechasta47, broad-watered48 and deep49.

Explanation:- (As to why he kills him a note is given below.)

The son50 (i.e. Kaikhousrou) (may kill Afrāśyāb) in revenge51 of Syavākhsh52 killed by violence53 and in revenge51 of the hero54 Aghreras55 of xyNaru race56.


Yenghe hātām āat yesne paiit vanghō,
Mzdāo Ahurō vaētha ashāt hachā,
Yōonghāmcha tānschā tāoschā yazamaide.


(21) Tām1 yazata2 arsha3 airyanām4 dakhynām5 khshathrāl6 han keremō7 Haosrava8, pasne9 varōish10 Chaēchistahe11 jafrahe12 urvyā-

xx This fact agrees to a greater extent with the matter occurring in the Shahnama. It is written there that when a saintly man, Haoma was offering prayer on the mountain, having seen Afrāśyāb hidden there, carried him bound to King Kaikhousrou.

xy Although Aghraras was of Turanian descent and brother of Afrāśyāb, yet he himself being virtuous and just, and having his regards for the Iranians saved the lives of many Iranians from dangers; hence Afrāśyāb 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\(^{22}\) of libations\(^{21}\) the manly\(^{3}\) (King) Kaikhosrou\(^{8}\), \(\text{yc}\) the consolidator\(^{7}\) of the Kingdom\(^{6}\) of Iranian\(^{4}\) countries\(^{5}\), also worshipped\(^{2}\) her\(^{1}\) (i.e. Dravāspa) with hundred\(^{14}\) horses\(^{15}\), thousand\(^{16}\) oxen\(^{17}\) (and) ten thousand\(^{18}\) small animals\(^{19}\) on the other side\(^{9}\) of the lake\(^{10}\) Chaechasta\(^{11}\), (and) broad-watered\(^{13}\) and deep\(^{12}\).

(22) \(\text{yd}\) Dazdi\(^{23}\)-me\(^{24}\) vanguhi\(^{25}\) sevishte\(^{26}\), Dravāspe\(^{27}\) tat\(^{28}\) āyaptem\(^{29}\) yatha\(^{30}\) azem\(^{31}\) nijanān\(^{32}\) mairīm\(^{33}\) Tūrīm\(^{34}\) Frahgrasyānem\(^{35}\) pasne-\(^{36}\) varōish\(^{37}\) Chaēchistahe\(^{38}\) jafrahe\(^{39}\) urvayāpahe\(^{40}\), puthrō\(^{41}\) kaēna\(^{42}\) Syāvarshānāt\(^{43}\), zurō-jatahe\(^{44}\) narahe\(^{45}\), aghraērathahecha\(^{46}\) naravahe\(^{47}\).

(22) O good\(^{25}\) and most beneficent\(^{26}\) Dravāspa\(^{27}\) grant me thou\(^{23}\) this\(^{28}\) boon\(^{29}\) that\(^{30}\) I may kill\(^{32}\) the murderous\(^{33}\) Turānian\(^{34}\) Afrāsyāb\(^{35}\) on the other side\(^{9}\) of the lake\(^{37}\) Chaechasta\(^{38}\), broad-watered\(^{40}\) \(\text{yd}\) and deep\(^{39}\).

Explanation:- (As to the matter why I kill him is stated below.)

(I who am) the \(\text{yf}\) son\(^{41}\) (of Syavakhsh) may kill that murderous Afrasyab in revenge\(^{42}\) of Syavakhsh\(^{43}\) killed by violence\(^{44}\) (and) in revenge\(^{42}\) of hero\(^{45}\) Aghraras\(^{46}\) of Naru race\(^{47}\).

(23) Dathat ahmāi tat avat āyaptem Dravāspa sūra Mazdadhāta ashaoni thrāthri, zaotthrō-barāi aredhrāi yazemnāi jaidhyantāi, dāthrish āyaptem.\(\text{yg}\)

Ahe raya khvarenanghacha, tām yazai surunvata yasna, tām yazāi huyashta yasna, Dravāspām sūrām Mazdadhātam ashaonīm. zaotthrābyō Dravāspām sūrām Mazdadhātam ashaonīm yazamaide. Haomayō gava baresmana, hizvō-danghangha, mānthracha vachacha shyaothnacha, zaotthrābyascha arshukhdhāibyascha vāghzibyō.

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

(Kardāh 6) (24) Dravāspām sūrām Mazdadhātam ashonīm yazamaide; dvō-pasvām, dvō-staorām, dvō-urvathām, dvō-aperenāyukām, pouru-spakhshftīm dūrāt, pathana, khvāthravana

\(^{yb}\) Except the last three words this para occurs in para 49 of Āvān yasht.

\(^{yc}\) i.e. the merger of all countries under the control of Iran into one sovereignty.

\(^{yd}\) Dr. Geldner takes this paragraph into verse form of 9 lines.

\(^{ye}\) Darmesteter translates “urvyāpa, uruyāpa” by “of salt waters”.

\(^{yf}\) For the explanation of this paragraph, see Karda 4 of this yasht.

\(^{yg}\) i.e. Dravāspa yazata granted the boon asked by King Kaikhousrou. For its translation, see paras 5-6 of this yasht.
dareghō-hakhedhrayana. Yukt-haaspām, vareto-rathām, khvanat-
chakhrām, fsaonīm, marezmām, amavaitīm, huraodhām, khvāsakoakām,
baēshazyām, drvō-stātīm, drvō-varetoam avanghe narām 13 ashaonām.

(25) Tām1 yazata2 yō3 ashava4 Zarathushtrō5, Airyene6 Vaējah7
vanghuvā8 Dāityayaṅ9, 13 Haoma10 yō11 gava12 baresmanā13 hivvod-
danghangha14, mānthrachā15 vachachā16 shyaotnachā17 zaotrrā-
byascha18 arshukhdhaēibyascha19 vāghzibyō20; āat21 him22 jaidhyat23
avat24 āyaptem25.

(25) (Prophet) Holy4 Zarathustrha5 worshipped2 her1 (i.e. Dravāspa)
in the Airyan Vaeja6-7 (on the banks) of the River Veh Dāitya6-9 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
libations21; and asked of22 her22 this24 boon25.

(26) Dazdi26 me27 vanguhi28 sēvishte29, Dravāspe30 tat31 āyaptem32,
yatha33 azem34 hāchayene35, vanguhi36 āzātām37 Hutaosām38, anu-
matē39 daēayāō40 anukhtēē41 daēnayāō42, anvarshtēē43 daēnayāō44, yā45
me46 daēnām47 Mazdayasnim48, zarascha49 dāt50 apaēcha51 aotāt52 yā53
me54 varezānāi55 vanguhi56 dāt57 frasastim58.

(26) O good28 (and) most beneficent29 Dravāspa30! do thou grant26 me27
this boon32 that331 may lead 35 the good36 (and) nobly born37 Haotas38 to
think39 speak41 and act43 in conformity with39 the Religion40. (And) (who)45
(i.e. Hutaosa) āmay set46 (her) heart49 upon my46 Mazda-worshipping48
Religion47 (and) ymā may make known52 her ym wish51, besides she may (i.e.
Hutaosa) ymindmonish58 me54 for (my prophetic) work.

(27) Dathat ahmāi tat avat āyaptem Dravāspa sūra Mazdadhāta
ashaonī thrāthri, zaotrō-barāi arēdhrāi yazemmāi jaidhyantāi, dāthrish
āyaptem. Ahe raya khvarenanghacha, tām yazāi surunvata yasna, tām
yazāi huyashta yasna, Dravāspām sūrā Mazdadhātām ashaonīm.
zaotrrābyō Dravāspām sūrām Mazdadhātām ashaonīm yzayamaide.

yh For its translation, see first and second paragraphs of this yasht.
yi Here Dr. Geldner has adopted the reading “haomayō”, but it is not correct.
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, hizvō-danghangha, mānthracha vachacha shyaothnacha, zaotrābyascha arshukhdhaēibyascha vāghzibyō.

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


(29) Tām1 yazata2 berezaidhīs3 Kava4 Vishtāspō5 pasne6 āpō7 Dāityayūṣ8, satem9 aspanām10, hazangrem11 gavām12, baēvar13 anumayaṇām14, uta15 zaothrām16 frabarō7.

(29) The bearer17 of libations16 Kay4 Vishtaspā5 of exalted 3 vision3 also15 worshipped2 her1 (i.e. Dravāspa) on the other side 7 of the river 7 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-khaodha35-36, (4) Urvi-verethrā37-38, (5) Stvi-manothrī39-40, whose41 seven42 hundred43 camels44 follow45 yhim; I may drive him away49 in battle50, (6) the 39excited47 (and)

see paras 5-6 of this yasht.

yq For its translation, see first and second paras of this yasht.

yr i.e. Liberal-hearted; or far-sighted, far-seeing, noble. “Of noble lineage” (Harlez). “tall” (Darmesteter).

ys Professor Harlez.

yt Root khvidh = Sanskrit svid = to perspire, to sweat, to excite. This passage is rather obscure. I do not regard this translation quite satisfactory. European scholars having taken “ashta-aurvanta” as proper name have considered urvi-khaodho, urvi-verethra, 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-aurvant, the son of Vispa-thaurvō-asti, the all-afflicting, …. and the attacks of those seven hundred camels with plundered goods behind him”.


murderous Khyona (as well as) Arjāspa; also I may drive away the idol-worshipper.

(31) Uta azem nyanāni Tāthravantem dzu-daēnem, uta azem nijanāni Spinjaurskhem daēvayansem, uta azem frao-uryaēsayen Humaya Varedhakanāmcha, Khvyaonyehecha dang-hāvō, uta azem nijanāni Khvyaoninām dakhyunām, pancha-saghnāi sataghāishcha, sataghāi hazanghraghnāishcha baēvareghnāishcha baēvareghnāishcha aḥakhshtaghnāishcha.


Yenghe hātām āat yesne paiti 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 behedīn māzda-yasnān āgāhī āstavānī nekī rasānād aedūn bād. (To recite aloud) Yathā Ahū Vairyō 2.


Ahmāi raēschcha; Hazangrem; Jasa me avanghe Mazda; Kerfeh
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 dāmānī Ahura Mazda berasād. Az hamā gunāh patet pashemānum; az harvastīn dushmata duzhukhta duzhvarshta, mem pa geti manīd, oem goft, oem kard, oem jast, oem bīn būd ested. Az ān gunāh manashnī gavashnī kunashnī, tani ravānī getī minōānī, okhe avākhsh pashemān pa sē gavashnī pa patet hom.

Khshnaothra Ahurahe Mazdāo, tarōidite angrahe mainyeush; haithyāvarštām hyat vasnā ferashōtemem. Staomi ashem; Ashem Vohū 3. Fravarāne Mazdayasnō Zarathushtrish viādēvō Ahura-tkaēshō (Gāh according to the period of the day) frasastayaēcha. Sraoshahē ashyēhe, takhmahe, tanu-mānthrahe, darshī-draosh, āhuiryehe, khshnaothra yasnāicha vahmāicha khshnaothrāichha frasastayaēcha, yathā Ahū Vairyō zaotē frā-me mrūte, athā ratush ashātchithachā frā ashava vīdhvāō ḫmraotū.

(Kardāh 1) (1) Sroshem¹ ashm² huraodhem³ verethrājanem⁴ frādat-gaēthem⁵ ashananem⁶ ashahe⁷ ratūm⁸ yazamaide⁹. Nemō¹⁰ vohū¹¹, nemē¹² vahashtem¹³, Zarathushtra¹⁴, gaēthābyō¹⁵. (2) Tat¹⁶ dravatô¹⁷

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yy i.e. Srosh yasht given in the twentieth Nask called Hādokht
yz For the translation and explanation, see Srosh Bāz, above.
from the body. For further details, see Ardibehesht yasht, pars. 6-7.

Spenta” is, as it were, a good weapon of driving away the thought of ghost, witches, magic, etc., if restlessness of mind or calamity of heart has occurred, it is removed by means of the recitation of “Mānthera Spenta”; “Mānthera Spenta” is, as it were, a good weapon of driving away the thought of ghost, witches, magic, etc., from the body. For further details, see Ardibehesht yasht, pars. 6-7.

(1) We praise9 the holy6 Srosh1 beautiful1, victorious1, bringing-prosperity to the world5 (and) righteous2, (who is) the lord8 of righteousness7. O Zarathushtra14! prayer10 (is) good11 for the people of the world15 (i.e. for the benefit of the people of the world), it (is) best13.

Explanation:-- (The reason of the fact that prayer is most excellent is mentioned below).

(2) It16 (i.e. the prayer) (is) a shield20 against the powerful19 and wicked17 that21 (prayer) (is) covering all around31 the eyes24, intelligence25 (and) the ears26 of the wicked male22 and female23 (and) acts as a fetter30 for (their) hands27, feet28 (and) mouths29. The prayer33 which32 is perfect34, performed with the conscience and 4far 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) The holy Srosh (yazata)1 (is) the nourisher4 of the poor1, and (is) victorious6 smiting8 the druj7; He12 (who) is the most righteous10 man9 pronouncing words of blessing11 (or the Holy16 Spell15) (is) driving away the most19 the invisible17 zb druj18. Amongst (all) prayers21 (the prayer called)
Ahunavar\textsuperscript{20} (is) the most victorious\textsuperscript{22} \textit{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{13} righteousness-truth.

(4) Yascha\textsuperscript{1}, Zarathushtra\textsuperscript{2}, imat\textsuperscript{3} ukhdhem\textsuperscript{4} vachō\textsuperscript{5} fravaochā\textsuperscript{6}, nā\textsuperscript{7} vā\textsuperscript{8} nāiri\textsuperscript{9} vā\textsuperscript{10}, asha-sara\textsuperscript{11} manangha\textsuperscript{12}, asha-sara\textsuperscript{13} vachangha\textsuperscript{14}, asha-sara\textsuperscript{15} shyaothna\textsuperscript{16}; masō\textsuperscript{17} vā\textsuperscript{18} āpō\textsuperscript{19} masō\textsuperscript{20} vā\textsuperscript{21} thwaēshō\textsuperscript{22} khshapō\textsuperscript{23} vā\textsuperscript{24} tāthryayāo\textsuperscript{25} aipi-dvānarayāo\textsuperscript{26}, apām\textsuperscript{27} vā\textsuperscript{28} nāvayanām\textsuperscript{29} paiti\textsuperscript{30} peretūsh\textsuperscript{31}, pathām\textsuperscript{32} vā\textsuperscript{33} paiti\textsuperscript{34} vīcharanāo\textsuperscript{35}, narām\textsuperscript{36} vā\textsuperscript{37} ashaonām\textsuperscript{38} hanjamanāiṣh\textsuperscript{39}, drvātām\textsuperscript{40} vā\textsuperscript{41} daēvayasnanām\textsuperscript{42} handhvaranāiṣh\textsuperscript{43}, (5) kahmi kahmichīt\textsuperscript{44} vā\textsuperscript{45} aipyanām\textsuperscript{46}, kahmi kahmichīt\textsuperscript{47} vā\textsuperscript{48} arathyanām\textsuperscript{49} thwaēshō\textsuperscript{50} bivivāo\textsuperscript{51}; nōit\textsuperscript{52} dim\textsuperscript{53} yava\textsuperscript{54} anghe\textsuperscript{55} ayān\textsuperscript{56}, nōit\textsuperscript{57} anghāo\textsuperscript{58} khshapō\textsuperscript{59}, dravāō\textsuperscript{60} zaretō\textsuperscript{61} zaranumano\textsuperscript{62} zazaraṃkö\textsuperscript{63}, ashibya\textsuperscript{64} ava-spaštichina\textsuperscript{65} avī\textsuperscript{66} ava-spašthaṅaot\textsuperscript{67}; nōit\textsuperscript{68} gadhahe\textsuperscript{69} vazō-vānthaṅveho\textsuperscript{70} tāḥṣho\textsuperscript{71} frāshtichina\textsuperscript{72} frashnuyāṭ\textsuperscript{73}.

(4) O Zarathushtra\textsuperscript{2}! Whoso ever\textsuperscript{1} a man\textsuperscript{7} or\textsuperscript{8} a woman\textsuperscript{9} should pronounce\textsuperscript{6} this\textsuperscript{3} hymn\textsuperscript{5} of prayer\textsuperscript{4} (i.e. Ahunavar) with holy thought\textsuperscript{12}, word\textsuperscript{14} (and) extremely holy\textsuperscript{15} deed\textsuperscript{16}.

\textbf{Explanation}:- (On what occasion should he recite is stated below).

Either\textsuperscript{18} on high\textsuperscript{19} waters\textsuperscript{10} or\textsuperscript{21} in great\textsuperscript{20} fear\textsuperscript{22} (or\textsuperscript{23} 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{38} men\textsuperscript{36}, or\textsuperscript{41} in the \textit{zc}gatherings\textsuperscript{49} 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{75} day\textsuperscript{56} (or) on that\textsuperscript{58} nigh\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}

\textit{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 yasa = to try, to endeavour.

\textit{zd} If we take \textit{thwaēshō} equivalent to the Sanskrit \textit{tvisha} (i.e. to shine, to glitter), the meaning of \textit{masō vā thwaēshō} will be or “at the time of great brilliance”, i.e. to say, when streaks of lightning take place.

\textit{ze} In Avesta a double vocabulary has been developed and a distinct set of terms is employed for the good and wicked beings, and for daevas:- e.g. hanjamana, i.e. an assembly of good and virtuous men; “handvarana”, i.e. gathering of the daevas and of wicked men; zasta, i.e. the hand of good man; gava i.e. the hand the demon or wicked man \textit{vaghdhana}, i.e. the hand of the good man; \textit{kameredha} i.e. the head of the demon or wicked man; \textit{pādha}, i.e. the foot of a good man; \textit{zangra}, i.e. foot of the demon or wicked man; \textit{vach}, i.e. to speak (of a good man); \textit{du}, i.e. to howl (of the demon).

\textit{zf} \textit{Arathya} = bad event or ill-ominous 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 ukhdhem vacho framrūyāo, yat ājasātō, keresašca, gadhōtūšha, daēvesha, handvaremna; āat dravatam daēvayasnanām, yātushca yātumatām; pairikāosca pairikavatām thaēsho frateresān fradvarān nyōonchō daēvā nyōonchō na daēvayațō, zafare ava-gēurvāyān athaathā rāreshyantō.

(7) Yathacha pasush-haurvāonghō, aētat sraoshem ashīm pairi-bārāmaide, yim ashavanem verethrājanem, āat Sraoshem ashīm fra-yazāmaide, yim ashavanem verethrājānem humatāisha hukhtāishcha hvarshtāishcha.

(6) O Zarathushtra! thou shouldst recite this (hymn) too, nay this song of praise (i.e. Ahunavar), (so that) when enemies of the religion the gang of brigands and demons come up rushing together, (and) when malice of the wicked ones and the daeva-worshippers, 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 and the mouth 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 victorious, with good thoughts, good words and good deeds.

(8) Āhe raya khvarenanghacha, anghe ama verethraghnacha, ahe yasna yazatanām, tem yazāl surunvata yasna Sraoshem ashīm zaothrābyō, ashīmcha vanguhīm berezaitām, nairīmcha sanghem huraodhem. Ācha nō jamyat avanghe, verethrajāo Sraoshē ashōyō.

(9) Sraoshem ashīm yazamaide; ratūm berezantem yazamaide, yim Ahurem Mazdām, yō ashahe apanōtemō, yō ashahe jaghmūshtemō. Vīsa sravō Zarathushtri yazamaide. Vīspacha hvarshtā shyaothna yazamaide, varstacha vareshyan-nacha.

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

(8) On account of his (Srosh’s) splendour and glory, on account of his courage and victory, on account of his fame I worship him with the famous yasnā amongst the yazatas. (We worship) Srosh (yazata) the holy, and the exalted Ashi-Vanghui and the beautiful (messenger called) Neryosangha with libations. May the victorious Srosh (yazata) the Holy come unto us for help! (9) We worship the exalted Lord who (is) Ahura Mazda, who (is) the highest in holiness and who (is) most helpful in holiness. We praise all well-performed deeds (which) have been performed and (which) shall be performed hereafter.


(10) We praise Srosh (yazata) the holy, beautiful, the victorious bringing-prosperity to the world, (who is) the Lord of righteousness. Who (is) the smiter of wicked man, who (is) Srosh yazata is the smiter of the devilish druj extremely strong (and) destroyer of the world; (and) who (is) the thriver (of the entire progress of the world, (11) Who never falling asleep guards with vigilance the creatures of Ahura Mazda, who guards the entire corporeal world with weapon uplifted (i.e. held in hand) after the setting of the sun. (12) Who (i.e. Srosh yazata) is never sleeping 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 gaēthayāo in verse-form of six lines and the para eleventh in the verse form of seven lines.

zm If we consider the word “fravoish” as an adjective of “gaēthayāo” the meaning of this sentence can be: “Who (i.e. Sraosha yazata) is the warden and watcher of all the moving world;” root fru-Sanskrit pru = to move, to run.
since the day when the two Spirits - the Spēna-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 (to them) the demons through fright; but on the contrary - all the demons stricken with terror bow down (to him) against their will, and terror-stricken run away into darkness.

Ahe raya khvarenanghacha, anghe ama varethraghnacha, ahe yasna yazatan ām tem yazāi surunvata yasna; Sraoshem ashīm zaothrābyō, Ashīmcha Vanguhīm berezaitīm, Nairīmcha Sanghem huraodhem. Ācha nō jamyāt avanghe vethrająō Sraoshō ashyō. Sraoshem ashīm yazamaide; ratūm berezantem yazamaide, yim Ahurem Mazdām, yō ashahe apanōtemō, yō ashahe jaghmūshtemō. Vīspa sravāo Zarathushtri yazamaide. Vīspacha hvashta shyaothna yazamaide, varshatca vareshymnacha.

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


(14) We praise the beautiful, the victorious bringing-prosperity to the world and holy, Srosh (Yazata) the righteous, (who is) the Lord of righteousness, and (is) the ēwatcher (from the onslaughs and from the malice) of the druj with friendship and advice. The Bountiful Immortals (created) by the Most Beneficent One (i.e. Ahura Mazda) afford protection on the seven regions of the earth. Who (is) the teacher of the religion for the Faith, (and) Holy Ahura Mazda taught the religion to him.

Ahe raya khvarenanghacha, anghe ama varethraghnacha, ahe yasna

zn after midnight (Darmesteter).
zo Under the chieftainship of the Creator Ahura Mazda, and by His command the two spirits, Spēnā-Mino and Angra-Mino carry on some work pertaining to this world. For further details, see Zaratosht Nāmun, Chapter 4, published by Sheth K.R. Camaji.
zp For the translation of this entire paragraph, see paragraphs 8-9 of this yasht.
qz Or alternately:- Who (i.e. Sraosha yazata) (having opposed) the druj is the protector of friendship and peace.
zr Originally this verb is imperfect subjunctive.
zs Hoshedarbāmi, Hoshedarmāh and Soshyos (Pahlavi) Darmesteter.

Yenghe hātām āat yesne paith vanghō, Mazdāo Ahūrō vaētha ashāt hachā, yāonghāmcha tänschā tāoschā yazamaide.


(15) We praise the beautiful1, victorious4, bringing-prosperity to the world4, holy9, Srosh (yazata)1 the righteous1 who is the Lord8 of righteousness1 whom10 Holy11 Ahura Mazda12 created11 as an opponent16 (or rival16) of (the demon) Aēshma14 (armed with) terrible weapon15. We praise19 peace17 (and) victorious strength19 (which are) the two enemies22 of war20 and 20enmity21. (16) (We praise all of them, viz., the friends26 of Srosh (yazata)34 the holy22, the friends26 of the Most Just28 Rashna27 (yazata), the friends32 of Meher (yazata)30 of-wide-pastures31, the friends32 of the holy24 Govād33 (yazata), the friends35 of the good37 Mazda-worshipping38 Religion36, the friends39 of Arshītā40 (yazata), causing the world to increase41 (prosper) and rendering it benefit, the friends44 of Ashi-Vanguhī45 46, the friends50 of the most truthful51 knowledge52 (i.e. of the religious instruction). (17) (We praise or we worship) the friends53 of all54 the yazatas55, the friends56 of ^2 Māntha

zt For the translation of this paragraph, see paragraphs 8-9 of this yasht.
zu Professor Darmesteter. The meaning of this word has not been ascertained.
zv i.e. Sacred verses of Avesta. See Ardibehesht yasht, para 6.
Spenta⁵⁷, the friends⁵⁸ of anti-demonic⁵⁰ laws⁵⁹, the friends⁶¹ of old traditions⁶³ of long duration⁶², the friends⁶⁴ of the Amesha Spendas⁶⁵ - the Bountiful Immortals⁶⁵ the friends⁶⁶ of us⁶⁷ the benefactors⁶⁸ amongst the righteous⁷¹ men⁷⁰, (and) the friends⁷² of the entire creation⁷³ of Holy⁷⁴ (Ahura Mazda).

Ahe raya khvarengachā, anghe ama vérēthrāghnachā, ahe yasna yazatanām tem yazāi surunvata yasna, Sraoshem ashīm zaotrābyō, Ashīmcha Vanghīm berezaitūm, Nairīmcha Sanghem huraodhem. Ācha nō jamyāt avanghe vérēthrājāo Sraoshō ashyō. Sraoshem ashīm yazamaide; ratūm berezantem yazamaide, yīm Ahurem Mazdām, yō ashaha apanōtemō, yō ashaha jaghmūstemō. Vīspa sravāo Zarathushtri yazamaide. Vīspa hvarshta shyaothna yazamaide, varshtacha vareshyanmacha.⁵⁹

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

(18) Yathā Ahū Vairyo I. Sraoshem¹ ashīm² huraodhem³ vérēthrājanem⁴ frādat-gaēthem⁵ ashavanem⁶ ashāhe⁷ ratūm⁸ yazamaide⁹, paoirīmcha¹⁰ upememcha¹¹ madhememcha¹² fratememcha¹³ paoiryāchā¹⁴ yasna¹⁵ upamacha¹⁶ madhemacha¹⁷ fratemacha¹⁸.

(18) We worship⁹ the beautiful², victorious⁴, bringing-prosperity to the world⁵, (and) holy⁶, Srosh¹ (yazata) the righteous² (who is) the Lord⁸ of righteousness⁷ and (who is) the foremost¹⁰, highest¹¹ and supreme, yasna¹⁵.

Explanation:- (In the above sentence same adjectives which are applied to the yasna in honour of the holy Srosh yazata hold good for him. As regards the various kinds of yasna, the following explanation is offered in the Pahlavi version:- the foremost yasna is the yasna of Navar: the highest yasna is that of Vespered; the middle-most yasna is that of Hādokht of one Hamāyahast. His position is to be considered in accordance with the type of yasna to be consecrated in honour of Srosh yazata).

(19) Vīspāo¹⁹ Sraoshaha²⁰ ashyeha²¹ takhmahe²² tanu-mānthrahe²³, takhmahe²⁴ hām-aretivatō²⁵ bāzush-aqanghō²⁶ rathāēsthāo²⁷ kamaredhō-janō²⁸ daēvanām²⁹; vanatō³⁰ vanaitfish³¹ vanaitivatō³²,
The original meaning of the word “kehrpem” is “body”; but just as in English language, the word body is used for the principal part of anything besides “body”, in the same way, the meaning of “kehrpem” should be understood here.
Mānthra Spenta⁴; we praise⁵ the principal matters⁶ of the anti-demoniac⁸ Laws⁷ (i.e. of Vendidad) we praise¹³ the principal matters¹⁰ of old traditions¹² of long duration¹¹; we praise¹⁶ the body¹⁴ of the Amesha Spentas¹⁵ - the Bountiful Immortals; we praise²³ the body¹⁷ of righteous²² men²¹, our benefactors¹⁹; we praise²⁸ the principal matters²⁴ of the entire²⁵ creation²⁷ of Holy²⁶ (Ahura Mazda).

Ahe raya khvarenanghacha, anghe ama verethraghnacha, ahe yasna yazatanām tem yazāi surunvata yasna; Sraoshem ashīm zaothrābyō, Ashīmcha Vanguhīm berezaitīm, Nairīmcha Sanghem huradhem. Ācha nō jamyāt avanghe verethrajāo Sraoshō ashyō. Sraoshem ashīm yazamaide; ratūm berezantem yazamaide, yim Ahurem Mazdām, yō ashahe apanōtemō, yō ashahe jaghmūstemō. Vīspa sravāo Zarathushtri yazamaide, vīspacha ḫvarṣhta shyaothna yazamaide, varshtacha aabvareshyamnacha.

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

(To recite to bāz) Sarosh asho, tagī, tan-farman, shekaft-zīn, zīn-avzār, sālāre dāmāne Ahura Mazda berasād; aedūn bād. (To recite aloud); Yathā Ahū Vairyō 2.

Yasnemcha vahmemcha aojascha zavarecha āfrīnāmi, Sraoshaha ashyc̣he, takhmahe tanu-mānthrahe, darshi-draosh āhūiryhe. 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 angrāhe mainyēush. Haithyāvarshtām hyat vasnā ferashōtemem, Staomi ashem; Ashem Vohū 1.


Nemō urvaire vanguhi Mazdadhāte ashāone Ashem Vohū 1.

aab For the translation of this paragraph, see paragraphs 8-9 of this yasht.
Sraoshem ashîm huraodhem verethrâjanem frâdat-gaêthem ashavanem ashahe ratûm yazamaide. Ashem Vohû 1.


NIRANG OF SROSH YASHT HÂDOKHT.

(Note: This nirang should be recited three times after the recital of Srosh yasht Hâdokht).


May the splendour and glory of Srosh21 (yazata) who is righteous22, powerful23, the word-incarnate24 (i.e. whose body is Mânthra-Holy Spell), possessed of efficacious, victorious weapon25 (and) the Lord of the creatures of Ahura Mazda26! (May Srosh yazata with the above-mentioned epithets) come27 (unto my help)! May it be28 so29! (i.e. may the blessings I asked be fulfilled unto me!)

SROSH YASHT YADI


aac This yasht is taken from yasna Hâ 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 Hâ like other yashts and by adding in it the initial and final Pazend passages. In the Darab Hormazdyar Persian Rivayets, in some places the name “Sarosha yashte yazashne” (i.e. Srosh yasht of the yazashne or occurring in the yazashne) to this yasht is given. Since it is recited for the first three nights in honour of the departed ones, this yasht is also known by the name “yashta se shab” (i.e. yasht of the three nights) from that. Amongst our Zoroastrians there is a custom of reciting this yasht only at night. The import of reciting this yasht at night is that Sraosha yazata protects that reciter in sleep from the attacks of demons, drujas or other wicked creations. Truly speaking there is no objection whatever if the yasht is recited at any time. During the day-time when yozdathragar Mobed performs the yazashne, he does not leave off that entire Srosh yasht (which as stated above is yasna ha 57 but recites the entire yasht. As regards the explanation and notes of this entire Srosh yasht, see my translation of Yazishn and Vispered”, Ha 57.
Fravarâne Mazdayasnô Zarathushtrish vídaēvô Ahura-tkaēshô (Gâh according to the period of the day) frasastayaēcha. (1) Sraoshaha ashyehe, takhmahe, tanu-mânthrahe, darshi-draosh âhûryehe, khshnaothra yasnâicha vahmâicha khshnaothrâicha frasastayaēcha, yathâ Ahû Vairyô zaotâ frâ-me mrûte, athâ ratush ashâtchit hacha frâ ashava vîdhvâo aad mraotû.


(2) We worship9 the beautiful1, victorious4, bringing prosperity to the world5, holy6 Srosh (yazata) the righteous2, the Lord8 of righteousness7; who10 first11 worshipped17 (the Creator) Ahura Mazda18 with aae the Barsam16 spread out14 amongst (all the) creatures13 of (the Creator) Ahura Mazda12 (who) worshipped the Amesha Spenta20 - the Bountiful Immortals20, - (and who) aad worshipped both the protector22 (and) the fashioner23, of the entire25 creation27.


Yenghe hâtâm âat yesne paiti vanghô, Mazdâo Ahurô vaétha ashât hachâ, yâonghâmcha tânshchâ tâoschâ yazamaide.

(Kardâh II) (5) Sraoshem1 ashîm2 huraoðhem3 verethrâjanem4 frâdat-gaëthêm5 ashavanem6 ashahe7 ratûm8 yazamaide9. (6) Yô10 paoiryô11 baresman12 frasterenata13 thrayakhshťîshcha14, pancha-yakhshťîshcha15, hapta-yakhshťîshcha16, nava-yakhshťîsheha17 âkhsh-nûshcha18 maidhyô-paitishtânascha19, Ameshânâm 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 Khorsheed 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 Hâdokht First Karda.
nāicha21 vahmāicha22 khshnaothrāicha23 frasastayaēcha24.

(5) We worship9 the beautiful3, victorious4, bringing prosperity to the world5 (and) holy6, Srosh1 (yazata) the righteous2, (who is) the Lord8 of Righteousness7. (6) Who10 first11 spread13 the Baresman12 of three-twigs14, five-twigs15, seven-twigs16 and nine-twigs17, as high as the knee18 and aah as high as the middle of the leg19, for the worship21 of Amesha Spentas20 for (their) praise22 propitiation23 and glorification24.

Ahe raya khvarenanghacha, anghe ama verethraghnacha, ahe yasna yazatanām tem yazāī surunvata yasna; Sroshem ashīm zaothrābyō, Ashīmcha Vanghīm berezaitm, Nairīmcha Sanghem huraodhem. Ācha nō jamyāt avanghe verethrājão Sraoshō ashyō. Sraoshem ashīm yazamaide; ratūm berezantem yazamaide. yim Ahurem Mazdām, yō ashahe apanōtemō, yō ashahe jaghmūštemō. Vīsp sa rvān̄ Zarathushtri yazamaide. Vispacha hvarshta shyaothna yazamaide, varshtachā aa vareshhyamnacha.

Yenghe hātām āat yesne paiti vanghō, Mazdāo Ahurō vaētha ashāt hachā, yōanghāmcha tānschā tōoschā yazamaide.

(Kardāh III) (7) Sraoshem1 ashīm2 huraodhem3 verethrājanem4 frādat-gaēthem5 ashavanem6 ashahe7 ratūm8 yazamaide9. (8) Yo paoiryō gāthō frasrāvayat, yōo pancha Spītāmahe ashaonō Zarathushtrahe, afsmanivān vachastashtivat, mat-āainīsh, mat-paīti-frasāo, Ameshā-nām Spentanām yasnāīcha vahmāicha khshnaothrāicha frasastayaēcha.

(7) We worship9 the beautiful3, victorious4 bringing-prosperity to the world5 and holy6, Srosh1 (yazata) the righteous2 (who is) the Lord8 of righteousness7. (8) Who10 first11 chanted aloud13 the five15 Gathas12 of (the Lord) Holy17 Spītāman16 Zarathushtra18, together with the verses19, strophes properly arranged20, with commentaries21 and aaj catechism22, for the worship24 of the Amesha Spentas23, for (their) praise25, propitiation26 and glorification27.

Explanatiōn:- (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 yazāī surunvata yasna; Sraoshem ashīm zaothrābyō,
Ashīmcha Vanguhīm berezaitīm, Nairīmcha Sanghem huraodhem.

Ācha nō jamyāt avanghe verethrajāo sraoshō ashyō. Sraoshem ashīm yazamaide; ratūm berezantem yazamaide, yim Ahurem Mazdām, yō ashahe apanōtemō, yō ashahe jaghmūshtemō. Vīspa sravāo Zarathushtri yazamaide. Vīspacha hvarshta shyaothna yazamaide, varshtacha vareshyamnacha.aa

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


(9) We worship3 the beautiful3, victorious4, bringing-prosperity to the world5 holy6 Srosh (yazata) the righteous2 (who is) the Lord8 of righteousness7. (10) Who10 (is) strong13, built15 house14 of aalneedy man11 and woman12. Also who17 from the time of the twilight of the dawn16 smites23 a mighty21 blow22 to (the demon) Aeshma with aamlevelled19 weapon20, and having smitten28 it he assuredly aambreaks to pieces30 (that skull), as he scorns32 the power32 of Srosh Yazata.

Ahe raya khvarenanghacha, anghe ama verethraghnacha, ahe yasna yazatanām tem yazāi surunvata yasna; Sraoshem ashīm zaothrābyō, Ashīmcha Vanguhīm berezaitīm, Nairīmcha Sanghem huraodhem. Ācha nō jamyāt avanghe verethrajāo Sraoshō ashyō. Sraoshem ashīm yazamaide; ratūm berezantem yazamaide, yim Ahurem Mazdām, yō ashahe apanōtemō, yō ashahe jaghmūshtemō. Vīspa sravāo Zarathushtri yazamaide. Vīspacha hvarshta shyaothna yazamaide, varshtacha aavvareshyamnacha.

Yenghe hātām āat yesne paiti vanghō,
Mzdāo Ahurō vaētha ashāt hachā,

aa For its translation, see Karda I of Srosh yasht Hādokht.
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 as31 a strong man32 (crushes) the oppressor33, (in the same way Sroasha yazata) having smitten28 on his29 (i.e. the demon Aēshma’s) head37 assuredly breaks (it) to pieces30. Taking in this way the root of the word “nāidhyāonghem” is Sanskrit nadh, nath = to oppress, to request, to appeal.
aao For its translation, see Kardāh 1 of Sroasha Yasht Hādokht.
yāonghāmcha tānschā tāoschā yazamaide.

(Kardāh V) (11) Sraoshem¹ ashım² huraodhem³ verethrājanem⁴ frādat-gaēthem⁵ ashavanem⁶ ashahē⁷ ratūm⁸ yazamaide⁹, takhmem¹⁰ āsūm¹¹ aojanghvantem¹², dareshatem¹³, sūrem¹⁴ berezaidhm⁵. (12) Yō¹⁶ vīspaēbyo¹⁷ hacha¹⁸ arezaēbyo¹⁸ vavanvāo¹⁰ paiti-jasaiti²⁰ vyākhma²¹ Ameshanām Spentanām²².

(11) We worship⁵ the righteous⁵ and holy⁸ Srosh yazata beautiful¹, victorious⁴, bringing-prosperity to the world⁵ (who is) the Lord⁸ of righteousness⁷, brave¹⁰, swift¹¹, possessed of strength¹², terrible¹³ (to the daevas), valiant¹⁴ (and) observing from a high stand point¹⁵. (12) Who¹⁶ from all¹⁷ battles¹⁸ (with the daevas) goes²⁰ as a victor (with victoriousness¹⁹) to the assembly²¹ (i.e. in the assembly) of the Amesha Spentas²².

Ahe raya khvarenanghacha, anghe ama verethraghnacha, ahe yasna yazatanām, tem yazāi surunvata yasna; Sraoshem ashīm zaothrābyō, Ashīmcha Vanguhīm, berezaitīm, nairīmcha Sanghem huraodhem. Ācha nō jamyāt avanghe verethrajā Sraoshō ashyō. Sraoshem ashīm yazamaide; ratūm berezantem yazamaide, yīm Ahurem Mazdām, yō ashhahe pahanātemō, yō ashhahe jaghmūstemō. Vīspa sravāo Zarathushtri yazamaide. Vīspacha hvarshta shyaothna yazamaide, varshntachha ashtareshyanachha.

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

(Kardāh VI) (13) Sraoshem¹ ashım² huraodhem³ verethrājanem⁴ frādat-gaēthem⁵ ashavanem⁶ ashahē⁷ ratūm⁸ yazamaide⁹; yūnām⁹ aojishtem¹⁰, yūnām¹¹ tanjishtem¹², yūnām¹³ thwakhshishtem¹⁴, yūnām¹⁵ āsishtem¹⁶, yūnām¹⁷ parōkatarshitem¹⁸. Paitishata¹⁹ Mazdayasna²⁰ Sraoshahe²¹ ashyehe²² yasne³. (14) Dūrāt²⁴ hacha ahmāt nmānāt²⁵, dūrāt²⁴ hacha anghāt visat²⁶, dūrāt²⁴ hacha ahmāt zantaot²⁷, dūrāt²⁴ hacha anghāt danghaot²⁸, aghāo²⁹, ithubyejō³⁰ vōighnaō³¹ yeinti³²; yenghe³³ nmānya³⁴ Sraosho³⁵ ashyō³⁶ verethrahjāo³⁷, thrāfedhō³⁸ astĩ³⁹ paiti-zantō⁴⁰; nācha⁴¹ ashava⁴², frāyō-humatō⁴³, frāyō-hūkhtō⁴⁴, frāyō-hvarshō⁴⁵.

(13) We worship⁸ the righteous² and holy Srosh¹ (yazata), beautiful¹, victorious⁴, bringing-prosperity to the world³, Lord of righteousness⁷, strongest¹⁰, firmest¹², most active¹⁴ swiftest¹⁶ and aae¹¹desirous¹⁸ among the youths¹⁷. O worshippers of Mazda²⁰! you desire eagerly¹⁹ the yasna²³ of Sraosha (yazata)²¹ the Holy²² (i.e. you wish to consecrate the yazishn in

aap For its translation, see Karda 1 of Sraosh Yaht Hādokht.

aaq 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.

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. Vīspacha hvarshta shyaothna yazamaide, varshtacha aasvareshyamnacha.

Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahūrō vaētha ashāt hachā,
yōonghāmcha tānschā 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 srāoshō ashyō. Sraoshem ashīm yazamaide; ratum berezantem yazamaide, yim Ahurem Mazdām, yō ashahe apanōtemō, yō ashahe jaghmushtemō. Vispa sravāo Zarathushtrī yazamaide. Vīspacha 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 Hádokht.
aat As regards the translation of Kardāh VII, see Kardāh Second of Sraosha yašht Hádokht.
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-dōíthrō¹⁷,
barezishte¹⁸ paiti¹⁹ barezahi²⁰ Haraithyō paiti Berezayāo²¹. (20)
Hvachā²² pāpō-vachā²³, pairi-gāo vachāo²⁴, paithimnō²⁵ vispō-paēsim²⁶
mastīm²⁷ yām²⁸ pouru-āzaintīm²⁹ mānthrahecha³⁰ pauvatātem³¹.

(19) We worship⁹ the righteous² and holy⁶ Srosh¹ (yazata), beautiful¹,
victorious⁴, bringing-prosperity to the world⁵, (and) the Lord⁸ of
righteousness⁷; whom¹⁰ Haoma¹², prosperity-bringer¹³, healing¹⁴, beautiful¹⁵,
kingly¹⁶ (and) golden-eyed¹⁷ worshipped¹¹ upon¹⁹ the highest¹⁸ peak²⁰ of
the Mount Albourz²¹. (20) (It is Haoma who is) the speaker of good words²²,
the reciter of the words of (the Nask) aaw³³ “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 aav.

Ahe raya khvarenanghacha, anghe ama verethraghnacha, ahe yasna
yazatanām tem yazāi surunvata yasna; Sraoshem ashim zaethrāyō, Asihmcha Vahuīm berezaitīm, Nairomcha Sanghem huraodhem. Ācha
nō jamyāt avanghe verethrajāo Sraoshō ashīyō. Sraoshem ashīm
yazamaide; ratūm berezantem yazamaide, yim Ahurem Mazdām, yō
ashahe apanōtemō yō ashahe jaghmūshtemō. Vīspa sravāo Zarathushtrī
yazamaide. Vīspaça hvarshta shyathna yazamaide, varshtacha
aaawareshyamnacha.

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, khvāraokhšnem¹⁹

aav Haoma who possesses all wisdom replete with knowledge and chieftainship over holy word.
(Darmesteter).

aaw For its translation, see first Kardāh of Srosh Yasht Hādokht.
antaranāṃḥāt²⁰ stheṛpaēṃ²¹ nishtara-naēṃḥāt²². (22) Yenghe²³ Ahūnō Yairyo²⁴ snaithish²⁵ vīṣata²⁶ vēṛṭhrajāo²⁷, yasnaṣcha²⁸ Ḥaptanghaitish²⁹, Fshushaschā Mā nthrō³¹ yō³² vāṛṭhraghnish³³, vīspōscha³⁴ yasno-karetayō³⁵.

(21) We worship⁹ the righteous² and holy⁶ Srosh¹ (yazata) beautiful³, victorious⁴, bringing-prosperity to the world⁵, (and) Lord⁸ of Righteousness⁷. Whose¹⁰ a thousand pillared¹³ strong¹⁴ house¹¹, victorious¹², self-shining¹⁹ from the inside²⁰ (and) star-bedecked²¹ from the outside²² (is situated) on the highest¹⁷ peak¹⁸ of the Mount Albourz¹⁸. (22) (Whose²³) (i.e. Srosh yazata’s) victorious²⁷ weapon²⁵ Ahunavar²⁴ and aaxHaptan²⁹ yashta²⁸ and victorious³³ aayFshusha³⁰ Mā nthra³¹ and all³⁴ aay the sections of yasna³⁵ have agreed²⁶ (to serve).


Yenghe hāṭām āat yesne paiti vanghō, Mazdāo Ahuṛō vaētha ashāt hachā, yōonghāmcha tānschā tāoschā yazamaide.


(23) We worship⁹ the righteous² and holy⁶ Srosh¹ (yazata) the beautiful³, victorious⁴, bringing-prosperity to the world⁵, (and) Lord⁸ of righteousness⁷. Through whose¹⁰ courage¹¹, victory¹², good wisdom¹³ and knowledge¹⁴, the

aax For its explanation, see Haptan Yasht Large, Kardāh 1, first note.

aay i.e. the Hymn of Prosperity. This is the special name given to the 58th Hā of the yasna.

aaz Or acts of worship. According to Nirangastan the hymn of Yenghe hāṭām is meant. (Darmesteter).

aba For its translation, see first Karda of Sraotha yasht Hādokht.
Amesha Spentas - the Bountiful Immortals - protect upon the seven regions of the earth. (24) Who (i.e. Srosh yazata) as the religious teacher moves about ruling-at-will upon the corporeal world.

Hormazd the Holy, Bahman, Ardibehehsht, Shehervar, Spandarmad, Khordad, Amardad (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 Srosh (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 Srosh yazata! do thou protect us); who (i.e. armies) have raised aloft the bloody standard. (Do thou protect us) against the onslaghts of Eshma demon, caused to run along with death. (26) O beautiful, holy Srosh (yazata)! grant thou strength unto our 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 “vidātaot” derived form “vidhotu”, it can mean (the demon called) vidhotu of the “demonic law”.

abg Good protection against our “tormentors” (Darmesteter).
strength to overthow the envious, co-fighting enemies.

Ahe raya khvarenanghacha, anghe ama verethraghnacha, ahe yasna yazatanām tem yazāi surunvata yasna; Sraoshem ashīm zaothrābyō, Ashimcha Vanguhtm berezaitīm, Nairimcha Sanghem huraodhēm. Ācha nō jamyāt avanghe verethrajāo Sraoshō ashyō. Sraoshem ashīm yazamaide; ratūm berezantem yazamaide, yim Ahurem Mazdām, yō ashahe apanōtemō, yō ashahe jahmūshtemō. Vispa sravāo Zarathushtrī yazamaide. Vispacha hvarshta shyaothna yazamaide, varshatacha abh vareshyammach.

Yenghe hātām āat yesne paiit vanghō, Mazdāo Ahūrō vaētha ashyāt hachā, yōonghamchā tānschā tāoschā yazamaide.


Sraoshem60 ashīm61. Yatchit62 ushastarīre63 hindvō64 āgēurvayeintī65 yatchit66 daoshataire67 nighnō68.

(27) We worship the righteous and the holy Srosh Yazata the beautiful, victorious, bringing-prosperity to the world and Lord of righteousness. Whom four white steeds brilliant, beautiful, wise and (and) shadowless carry in the wagon in the heavenly spaces. The hoof of those (horses) are laden and gilt with gold. (28) They are swifter than (other) horses, swifter than winds, rains, clouds, birds well-winged and (and) swifter than arrows well-fired. (29) They (horses) can overtake all those who go in pursuit of them. The pursuers can never overtake those (horses). Who (horses) speed on while carrying in the chariot the good holy (Sraosha yazata) (when he) takes his course in

abh For its translation see 1st karda of Sraosha yasht Hādokht.
abi The meaning of “aurusha” is also “crimson”. See Tir yashta, 1st Kardāh.
abj i.e. (Steed) who do not cast any shadow; a=not; saya=Persian sāyeh=shadow. Dr. Mills taking the word as “āsava” translates it as “swift”.
abk Or moving in accord with the divine will (mainyava + vasangha)
abl i.e. the speed of the horses of the holy Sraosha yazata as mentioned in this paragraph is swifter then wind, bird, arrow, etc.
the eastern-most\textsuperscript{63} Hind\textsuperscript{64} and abm\textsuperscript{65} alights down\textsuperscript{66} in the West\textsuperscript{67}, (i.e. starting from the Keshvar-region called Savahi he goes to the Keshvar-region called Arezahi.)

Ahe raya khvarenanghacha, anghe ama verethraghnacha, ahe yasna yazatanām tem yazāi surunvata yasna; Sraoshem ashīm zaothrābyō, Ashīmcha Vanguhīm berezaitīm, Nairīmcha sanghem huraodhem. Ācha nō jamyāt avanghe verethrajāo Sraoshō ashyō. Sraoshem ashīm yazamaide; ratūm berezantem yazamaide, yim Ahurem Mazdām, yō ashaha apanōtemō, yō ashaha jagmūshtemō. Viśpa sravāo Zarathushtri yazamaide. Viśpacha hvarshta shyaothna yazamaide, varsttacha abmvareshyamnacha.

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

Kardāh XII (30) Sraoshem\textsuperscript{1} ashīm\textsuperscript{2} huraodhem\textsuperscript{3} verethrājanem\textsuperscript{4} frādat-gaēthem\textsuperscript{5} ashavane\textsuperscript{6} ashahe\textsuperscript{7} ratūm\textsuperscript{8} Yazamaide\textsuperscript{9}. Yō\textsuperscript{10} berezō\textsuperscript{11}, berezi-yāsto\textsuperscript{12}, Mazdāo\textsuperscript{13} dāmān\textsuperscript{14} nishanghasti\textsuperscript{15}. (31) Yō\textsuperscript{16} āthřifīm\textsuperscript{17} hamahē\textsuperscript{18} ayān\textsuperscript{19}, hamayāo\textsuperscript{20} vā\textsuperscript{21} khshapō\textsuperscript{22}, ímat\textsuperscript{23} kashvare\textsuperscript{24} avazāiti\textsuperscript{25} yār\textsuperscript{26} khvanirathem\textsuperscript{27} bāmīm\textsuperscript{28} snathish\textsuperscript{29} zastaya\textsuperscript{30} drażemnō\textsuperscript{31}, barōthrō-tačem\textsuperscript{32}, hvā-vaēghem\textsuperscript{33} kameredhē\textsuperscript{34} paiti\textsuperscript{35} daēvanām\textsuperscript{36} (32) snathāi\textsuperscript{37} anghre mainyūsh\textsuperscript{38} drayató\textsuperscript{39}, snathāi\textsuperscript{40} aēshmahē\textsuperscript{41} khrañ-draosh\textsuperscript{42}, snathāi\textsuperscript{43} māzainyanām\textsuperscript{44} daēvanām\textsuperscript{45}, snathai\textsuperscript{46} vīspanām\textsuperscript{47} daēvanām\textsuperscript{48}.

(30) We worship\textsuperscript{9} the righteous\textsuperscript{2} and holy\textsuperscript{6} Srosh yazata, the beautiful\textsuperscript{3}, victorious\textsuperscript{4}, bringing-prosperity to the world\textsuperscript{5}, and Lord\textsuperscript{8} of Righteousness\textsuperscript{7}. (He) Who\textsuperscript{10} is tall (of form\textsuperscript{11}) sits\textsuperscript{12} among creations\textsuperscript{14} of Ahūra Mazda\textsuperscript{13}. (31-32) Who\textsuperscript{16} comes down\textsuperscript{25} thrice\textsuperscript{17} every\textsuperscript{18} day\textsuperscript{19} and night\textsuperscript{22} to this\textsuperscript{23} region\textsuperscript{24} which\textsuperscript{28} is the shining\textsuperscript{26} abēKhvanirathem\textsuperscript{27}, holding\textsuperscript{21} in (his) hands\textsuperscript{30} the sharpened weapon\textsuperscript{29} capable of cutting\textsuperscript{32} (and) sufficiently smiting\textsuperscript{33} the skulls\textsuperscript{34} of the demon\textsuperscript{36}, in order to strike\textsuperscript{37} the wicked\textsuperscript{39} Angra Mainyu\textsuperscript{38}, in order to strike\textsuperscript{40} the Eshma demon\textsuperscript{41} - the demon of wrath\textsuperscript{41} - of terrible weapon\textsuperscript{42}, in order to strike\textsuperscript{43} the demons\textsuperscript{45} of Māzandarān\textsuperscript{44} and in order to strike\textsuperscript{46} all\textsuperscript{47} the demons\textsuperscript{48}.

Ahe raya khvarenanghacha, anghe ama verethraghnacha, ahe yasna yazatanām tem yazāi surunvata yasna; Sraoshem ashīm zaothrābyō, Ashīmcha Vanguhīm berezaitīm, Nairīmcha Sangehm huraodhem. Ācha

\textsuperscript{abm} Sraosha 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.

\textsuperscript{abn} For its translation see 1\textsuperscript{e} Karda of Srosh yasht Hādokht.

\textsuperscript{abo} For the explanation of the word “Khvaniratha”, see note given to Khorshed Nyāyesh para. 13.
We worship the righteous and holy Srosh yazata, the beautiful, victorious, bringing-prosperity to the world, and Lord of Righteousness.

Here or at any other place, over this entire earth, (we extol) all the deeds and victories of Srosh yazata the holy, the word-incarnate, powerful, protector, mighty armed warrior, and the cleaver of skulls of the demons.
Yasnemcha vahmemcha aojascha zavarecha āfrināmi, Sraoshsha he ashyehe, takhmahe, tanu-mānthrahe, darshi-draosh, āhūiryhe. Ashem Vohū 1.

Ahmai raēshcha; Hazangrem; jasa me avanghe Mazda; Kerfeh Mozd.

Roz nek nām, roz pak nām, roz mubārak (falān) Māhe mubārak (falān), gāhe (falān), namāz dādāre gehān dāmān. Khshnaothra Ahurahre Mazdāo, tarōidite angrahre mainyēush, haithyāvarshtam hyat vasnā ferashōtemem. Staomi ashem; Ashem Vohū 1.


Nemō urvaire vanguhi Mazdadhāte ashaone Ashem Vohū 1.

Sraoshem ashīm huraodhāte frādat-gaethem ashavanem ashahe ratūm yazamaide. Ashem Vohū 1.


NIRANG OF SROSH YASHT YADI

(This Nirang should be recited three times after the recitation of Srosh Yasht Vadi.)

Gorje1 Khoreh2 awazāyād 3 Sarosh4 asho5, tagī6, pirozgar7 bād8, dastagīre ravān9, hamā10 tan11 pāsban12 ashoān13 asho14 negehār15; roz16 māh17 o shabān18, hame19 Iranīān20, o21 paoyalī-dakeshān22 gehān23 dāmān24, behedīnān, tāzīāne bastekushtīān26, Zarathushtiān27 nikān28 o29 pākān30 haft keshvar zamīn31, Sarosh yazad32 panāh33 bād34. Ashaone Ashem Vohū 1. (Recite three times)

May the splendour1 và glory3 of the holy5 Srosh (yazad) increase3! (And) may he be6 strong6, (and) victorious7! (Srosh yazad is) the helper of the souls9, protector12 of all10 men11 and the pious14 guardian15 of righteous men15; may there be34 protection33 of Srosh yazad32 during day16 and night18 and months17 (i.e. forever): unto all19 the Iranians20 of the creatures24 of the world23, unto the Poryodakeshas22, unto the faithful25, unto the Arabs girding the sacred thread26 (i.e. those Arabs who have accepted the Zoroastrian
Religion), unto the Zoroastrians, and unto good and holy men of the seven regions of the earth!

**FARVARDIN YASHT**

Khshnaothra Ahura He Mazdāo. Ashem Vohū 1.

Pa nāme yazdān Ahura Mazda Khodāe awazūnī, gorje khoreh awazāyād; Ardafravah berasad.abs

Az hamā gunāh patet pashemānum; az harvastīn dushmanā duzhukhta duzhvārshta, mem pa getī manīd, oem goft, oem kard, oem just, oem būn būd ested. Az ān gunāh manashnī gavashnī kunashnī, tanī ravānī getī mīnōānī, okhe avākhsh pashemān pa sē gavashnī pa patet hom.


Favarāne Mazdayasnō Zarathushtrish vīdaēvō Ahura-tkaēshō (Gāh according to the period of the day) frasastayaēcha, ashāunām fravashinām ughranām aiwi-thuranām paōiryo-tkaeshanām fravashinām nabādishtanām fravashinām, khshnaothra yasnāicha vahmāicha khshnaoth-rāicha frasastayaēcha, yathā Ahū Vairyō zaotā frā-me mrūte, athā ratush ashātchit hacha frā ashava vīdhvāo mraotū.

(1) (The Creator) Ahura Mazda spoke unto Spitaman Zarathushtra: O true (truthful) Spitaman! abt I proclaim thee (abs in this abs i.e. May the holy Fravashis come (to my help)!

abt Considering that the termination mi of the present tense first person singular parasmaipada is dropped.

abu e.g. Kva aēva, i.e. in what way? In this way (see Vendidad III.40); Sanskrit eva = in this way, or adverb indicating “indeed verily”. Sanskrit eva.
way\(^5\)) the vigour\(^7\), strength\(^8\), glory\(^9\), help\(^10\) and joy\(^11\) of the powerful\(^17\) (and) triumphant\(^8\) Fravashis\(^16\) of the righteous (people\(^15\)); just as\(^19\) the powerful\(^27\) Fravashis\(^29\) of the righteous (people\(^28\)) come\(^21\) to my\(^20\) help\(^22\) (and) just as\(^23\) (they) (gave)\(^25\) support\(^26\) unto me\(^24\).

(2) On account of the brightness\(^31\) and glory\(^32\) of those (Fravashis)\(^30\), O Zarathushtra\(^31\)! I maintain\(^33\) this\(^35\) sky\(^36\) which\(^37\) (is)\(^38\) lofty\(^38\), shining\(^39\) (and) beautiful\(^40\) and which\(^41\) (i.e. sky) encompasses\(^45-46\) this\(^42\) earth\(^43\) and around\(^45\). (That sky) (is) like\(^47\) a palace\(^48\).

**Explanation:** (The description of the sky resembling a palace is stated below).

Which\(^50\) is\(^51\) on\(^59\) this\(^58\) earth\(^60\) built up by the Spiritual (yazatas)\(^52\), firmly established\(^53\), with ends that lie afar\(^54\), made\(^58\) of shining\(^58\) diamonds\(^55-57\).

(3) Which (i.e. the sky)\(^61\) associated with\(^67\) Meher yazata\(^68\), Rashna yazata\(^69\) and Spenta \(\text{Armaítī}\)\(^70-71\), Ahura Mazda has put on\(^63\) as a star-bedecked\(^65\) garment\(^64\) woven by the Spiritual (yazatas)\(^66\). Its two ends\(^76\) cannot be perceived\(^77\) by any person.


\(\text{abv}\) The original meaning as adverb is “above”, “up there”.

\(\text{abw}\) Darmesteter. “Woven cloth” derived from Sanskrit root \(\text{ve}\) “to weave” (Harlez). Its ordinary meaning is “bird”.

\(\text{abx}\) 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 \(\text{thrishva}\) occurring in this para seems to be the first one-third, i.e. the surface portion.

\(\text{aby}\) Root \(\text{stā} = \text{Sanskrit sthā} = \text{to be, to exist, to remain.}

\(\text{abz}\) Root \(\text{han-derez} = \text{to lighten, to bind.}

\(\text{aca}\) Darmesteter. Original meaning “made\(^56\) of pure\(^57\) iron\(^58\)’’.

\(\text{acb}\) Original meaning “following” (Ahura Mazda). Its significance seems to be that the above mentioned three yazatas were also associated with this task.

\(\text{acc}\) Pari-vaēnōithe - potential mood third person dual parasmaipada.

\(\text{acd}\) 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 Avân yasht.
(5) یا ویسپانام ارشنام خشودرائو یاوزدادهايتي. یا ویسپانام هايريشينام زاثاي گاروگان یاوزدادهايتي. یا ویسپاء هايريشيش حيظيمتاد ودھائتي. یا ویسپانام هايريشينام داليتم راثويم پاهم اوا-بارايتی.

(6) مسيتام دورات فرسرتام; يا استي اواوایتي مسی، یاثا ویسپاء آپو یاو زمآ پايتی حراشچنیتي، يا امآوایتي حراشچنیتي. هکایریتی هاچا بارزانگهتي اوا دراووی بیورو-کاشم.

(7) ياوژنتی ویسپه کارانوبی دراووی بیورو-کاشماتی. يا حیش اوهیتی حراشچنیتی؛ يا حیش اوهیتی حراشچنیتی هوراک یاوژدبدتی.

(8) آنگهشکا مأیعانگهوبی آپاو اپاغزارتی ویجا سائیتی، ویسپیش اوهیتی حراشچنیتی. هدا مأیع دراووی خشودرائو، هدا هکشاهنینام گاروگان، هدا هکشاهنینام پاهم.

(9) آنگهام یارایا خورفت، لیتیاراپی تارزتوشترایا زامبی پرژکومناها، یارایا کارشوا، یارایا پاکراو، یارایا پاکریا.

(10) یانگهوبی پائیتی یاراپی فروتوداپارویا یارایا میژیدو، یارایا چیتی یارایا یارایا قیمتی، یارایا چیتی یارایا یارایا نپاره‌یا یاراتا، یارایا چیتی یارایا یارایا.

ace For the translation of paras 4-8 the beginning portion of Aredvi Sura Nyāyesh. For comparison, see Avān 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, vidhāraen55 Zarathustra56 azem57 barethrishva58 puthe59 paiti-verete60 aparairithintō61 ādātāt62 vidhātaot63 vyāhva64 urvatchaēm65 asticha66 gaonacha67, drevdacha68 uruthāscha69, paidhyāoscha70, fravākhsha71.

(12) Yeidhi72 zī73 me74 nōīt75 dauidht76 upastām77 ughrāo78 ashāunām79 fravashayō80, nōīt81 me82 idha83 āonghātem84 pasvīrā85, yāā86 stō87 saredhanām88 vahisha89 Drujō90 aogare91, drujo92 khshathrem93, drujo94 astvāo95 anghush96 āonghāt97.

(13) Nī98 antare99 zām100 asmanemcha1, drujo2 manivāo3 hazdyāt4; nī2 antare6 zām7 asmanemcha8, drujo9 manivāo10 vaonyāt11; nōīt12 paschaēta13 vanō14 vantāi15 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) Vidhotu63. (Besides)6ch in it (i.e. in the wombs of the mothers) I aci56 form65 the bones66, the model67, aci56 sinev68, intestines69, feet70 and genital organs71.

(12) For73 if74 the powerful78 Fravashis80 of the righteous people79, would not75 have given76 help77 unto Me78, animals and men86 of Mine82 who86 akc are the best89 of the species88 would not81 have acsubsisted84 here83 (i.e. in this world); (but instead there would have been the strength of the Druj, the dominion of the Druj and the corporeal world of the Druj.)

(13) Between” the earth100 and the sky1 (the Dominion) of the Druj1 and (the evil) spirits3 acm would continue”, between’ the earth1 and the sky3 (the power) of the Druj9 and (the evil) spirits10 would succeed11; and never12 afterwards13 would Angra Mainyu17 subdue16 the victorious14 and loving15 Spenta Mainyu16.

(14) Āonghām19 raya20 khvarenanghacha21, āpō22 tachinti23 frātatah24, khāo25 paiti26 afrazyamnāo27; āonghām28 raya29 khvarenang-

acht 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.

aci Based upon Bundahishn; “skin” (Darmesteter).

ack Stō (= Sanskrit stath) - present tense third person dual parasmaipada; root ah.

acm Āonghātem = Perfect Tense subjunctive third person dual parasmaipada (Justi); āonghāt = Perfect tense subjunctive third person singular parasmaipada; root ah = Sanskrit as.

acm Darmesteter. Drujō manivāo - 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.
hacha\(^{30}\), zemādha\(^{31}\) uzukhshyeinti\(^{32}\) urvarāo\(^{33}\), khāo\(^{34}\) paiti\(^{35}\) afrazyamnāo\(^{36}\); āonghām\(^{37}\) raya\(^{38}\) khvarenanghacha\(^{39}\); vātō\(^{40}\) vāonti\(^{41}\) dunmōhfrutō\(^{42}\), khāo\(^{43}\) paiti\(^{44}\) afrazyamnāo\(^{45}\).

(15) Āonghām\(^{46}\) raya\(^{47}\) khvarenanghacha\(^{48}\), āhairishīsh\(^{49}\) puthre\(^{50}\) verenvainti\(^{51}\); āonghām\(^{52}\) raya\(^{53}\) khvarenanghacha\(^{54}\), huzāmitō\(^{55}\) zīzannenti\(^{56}\); āonghām\(^{57}\) raya\(^{58}\) khvarenanghacha\(^{59}\), yat\(^{60}\) bavainti\(^{61}\) hachatpūthrāo\(^{62}\).

(16) Āonghām\(^{63}\) raya\(^{64}\) khvarenanghacha\(^{65}\), us\(^{66}\) nā\(^{67}\) zayeiti\(^{68}\) vyākhanō\(^{69}\) vyākhoīhu\(^{70}\) gūshhayat-ukhdho\(^{71}\), yō\(^{72}\) bavaiti\(^{73}\) khratukātō\(^{74}\); yō\(^{75}\) nāidyāonghō\(^{76}\), gaotemahe\(^{77}\) parō-yāō\(^{78}\) parshtōit\(^{79}\) avāiti\(^{80}\). Āonghām\(^{81}\) raya\(^{82}\) khvarenanghacha\(^{83}\), hvare\(^{84}\) ava\(^{85}\) patha\(^{86}\) aēiti\(^{87}\); āongham\(^{88}\) raya\(^{89}\) khvarenanghacha\(^{90}\), māo\(^{91}\) avā\(^{92}\) patha\(^{93}\) aēiti\(^{94}\); āongham\(^{95}\) raya\(^{96}\) khvarenanghacha\(^{97}\) stārā\(^{98}\) ava\(^{99}\) patha\(^{100}\) yeinti\(^{1}\).

(14) On account of the lustre\(^{20}\) and glory\(^{21}\) of those (Fravashis)\(^{10}\), the running and flowing\(^{24}\) waters\(^{22}\) flow\(^{23}\) towards\(^{26}\) inexhaustible\(^{27}\) springs\(^{25}\); on account of their\(^{28}\) lustre\(^{29}\) and glory\(^{30}\) the plants\(^{23}\) acg grow from the earth\(^{31}\) through\(^{35}\) inexhaustible\(^{36}\) springs\(^{34}\); on account of their\(^{37}\) lustre\(^{38}\) and glory\(^{39}\) the wind\(^{40}\) driving down the clouds\(^{42}\) blow\(^{41}\) towards\(^{44}\) the inexhaustible\(^{45}\) springs\(^{43}\).

(15) On account of the lustre\(^{47}\) and glory\(^{45}\) of those (Fravashis)\(^{46}\) the bearing mothers acp become pregnant; on account of their\(^{52}\) lustre\(^{53}\) and glory\(^{54}\) (the bearing mothers) acp give birth to children\(^{56}\) with ease\(^{55}\); on account of their\(^{57}\) lustre\(^{58}\) and glory\(^{59}\) (the bearing mothers) become\(^{61}\) rich in children\(^{62}\).

(16) On account of the lustre\(^{47}\) and glory\(^{48}\) of those (Fravashis)\(^{46}\) acq the head of an assembly and ac the interpreter of religious verses\(^{71}\) in assemblies\(^{70}\) is born\(^{68}\) with greatness\(^{66}\); who\(^{72}\) is ac the lover of wisdom\(^{74}\); (and) who\(^{75}\) ac has come out\(^{80}\) victorious\(^{78}\) from the controversy\(^{79}\) (about the religion with Nodhas, (the son) of ac Gaotema. On account of their\(^{51}\) lustre\(^{82}\) and glory\(^{83}\) the

aco i.e. from under the ground, freshness and wetness ever continue to get; the plants grow thereby.

acg Original meaning is: females bringing forth offspring\(^{49}\) keep\(^{51}\) pregnancy\(^{50}\).

acp Original meaning is: they give birth\(^{56}\) with easy delivery\(^{55}\).

acr Original meaning: the interpreter of sacred verses of the religion; preacher.

acs Compare Khratu-chinanghō; see Vendidad fargard IV, 44th paragraph.

act Original meaning: “Comes proceeding from the arguments or becoming victorious” (parō-yāō).

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) Tāo¹ ugṛhāh¹ peshaṇāh¹ upastām⁵ henti⁶ dāhishtāo⁷, yāo⁸ fravashayō⁹ ashaonām¹⁰; tāo¹¹ fravashayō¹² ashaonām¹³ aojishtāo¹⁴ henti¹⁵ Spitama¹⁶, yāo¹⁷ paoiryanām¹⁸ tkaēshānām¹⁹, yāo²⁰ və²¹ naram²² azātanām²³ frashō-charethrām²⁴ saoshyantām²⁵. Aat²⁶ anyaēshām²⁷ fravashayō²⁸ jvanām²⁹ naram³⁰ ashaonām³¹ aoyēshī³² Zarathushtra³³, yathā³⁴ iristanām³⁵ Spitama³⁶.

(18) Aat³⁷ yō³⁸ nā¹⁹ hīsh⁴⁰ huberetāo⁴¹ barāt⁴² jva⁴³, ashaonām⁴⁴ fravashayō⁴⁵ sāsta⁴⁶ daingēush⁴⁷ hamō-khshathrō⁴⁸, hō⁴⁹ anghāti⁵⁰ zazushtemō⁵¹ khshayō⁵² kaschīt⁵³ mashyānāma⁵⁴; yō⁵⁵ vohu-beretām⁵⁶ baraite⁵⁷ Mithrem⁵⁸ yim⁵⁹ vouru-gaoyoiitīm⁶⁰, Arshtātemcha⁶¹ frādat-gaēthām⁶² varedat-gaēthām⁶³.

(19) Itha⁶⁴ te⁶⁵ zāvare⁶⁶ aojascha⁶⁷ khvarenō⁶⁸ avascha⁶⁹ rafnascha⁷⁰ framraomi¹, erezvō⁷² Spitama⁷³, yat⁷⁴ ashaonām⁷⁵ fravashinām⁷⁶ ughranām⁷⁷ aiwithāranām⁷⁸; yathā⁷⁹ me⁸⁰ jasen⁸¹ avanghe⁸², yathā⁸³ me⁸⁴ baren⁸⁵ upastām⁸⁶ ughrāo⁸⁷ ashaonām⁸⁸ fravashayō⁸⁹.

(17) In fearful³ battles⁴ the fravashis⁹ of the righteous (people)¹⁰ acv are⁶ the wisest⁷ for help⁵. O Spitaman¹⁶ (Zarathushtra)! Those¹¹ which²⁰ are⁵ the fravashis¹² of the righteous¹³ Poryotkaehs¹⁸-¹⁹ 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 than¹⁴ (those) of the dead.

(18) If acv the ruler of any country with full power might carry⁴² good presents⁴¹ for acv these⁴⁰ fravashis of the righteous (people) whilst living⁴³, he⁴⁹ becomes⁵⁰ a most acv powerful⁵¹ ruler¹² amongst men⁴⁴. (In the same way) (the king) who⁵³ carries⁵⁴ good gift⁵⁶ to Meher yazad, the Lord of wide pastures and to Āshēd yazad⁶¹ the increaser of the world and the furtherer of the world⁶² (becomes the powerful ruler as well).

(19) O righteous⁷² Spitaman⁷³ (Zarathushtra)! about the vigour⁶⁶,

Buddhism). The first Gotama was the fifth Rushi. References to this Rushi Gotama as well as his son Nodhasare from Rigveda. Moreover, in 1887 A.D., Rev. Windischmann stated that the word nāidyāongho which is associated with Gaotemahe is proper name. From this Dastur Darab concludes that “Nāidyāongha Gaotema” of Avesta is the same as “Gaotama Nodhas” of the Rig Veda. Besides Professor Max Muller fixes the age of Rushis to 1500 B.C.; from this the age of the Farvardin yasht can also be estimated. Also the meaning of nāidyāongh becomes “weaker, more needy” and “treated with contempt” (see yasna Hā 34.8, Hā 57.10.)

acv i.e. “Grant help wherever deserving; in other words, exercise perfect wisdom in granting help; are most helpful” (Darmesteter).

acv Originally, “a person” who⁹⁰ (is) the ruler with full power¹⁶ of the country⁷⁷.

acx Pronoun hish can be applied to Fravashayō - fravashis as well as to huveretāo (gifts).

acy Root zu = Sanskrit ju = to be strong; original form zazvangh + tema.
strength\(^6\), glory\(^6\), \(_{\text{ac}}\)help\(^6\) and joy\(^7\) of the powerful\(^7\) (and) triumphant\(^8\) fravashis\(^6\) of the righteous (people)\(^5\), I \(_{\text{ad}}\)proclaim\(^1\) to thee\(^6\) thus\(^4\) (i.e. as stated above) (and) just as \(^7\) (those) powerful\(^7\) fravashis\(^9\) of the righteous (people)\(^8\) came\(^1\) to my\(^\text{ad}\) help\(^2\) (and) just as \(^8\) they \(_{\text{ad}}\)granted\(^5\) me\(^4\) authority\(^6\).

(Kardâh II) (20) Mraot\(^1\) Ahurô Mazda\(^2\) Spitamâ\(^3\) Zarathuśtrâ\(^4\), āat\(^5\) yase\(^6\)-thwâ\(^7\) aētahmî\(^8\) anghvî\(^9\) yat\(^10\) astvaintî\(^11\), Spitama\(^12\) Zarathuśtra\(^13\), pathâm\(^14\) jasâitî\(^15\) vithwaeso\(^16\) bōiwrânâm\(^17\) duzitanâmcha\(^18\) thwaynguhatâm\(^19\) Zarathuśtra\(^20\), yezicha\(^21\) thwaēshâo\(^22\) tanvî\(^23\), athâ\(^24\) imâ\(^25\) vacho\(^26\) dreiyâyîsh\(^27\), athâ\(^28\) imâ\(^29\) vacho\(^30\) framryâo\(^31\) værethraghnîsh\(^32\) Zarathuśtra\(^33\).

(21) Ashâunâm\(^34\) vanguardhî\(^35\) sūrâo\(^36\) spentâo\(^37\) fravashayâo\(^38\) stamî\(^39\) zbayemi\(^40\) ufymî\(^41\). Yazamaide\(^42\) nmânyâo\(^43\) visyâo\(^44\) zantumâo\(^45\) dakhyumâo\(^46\) Zarathuśtrôtemô\(^47\). Hâitish\(^48\) hâtâm\(^49\), hâitish\(^50\) âonghushâm\(^51\), hâitish\(^52\) bûshyantam\(^53\)ashaonâm\(^54\), vispâo\(^55\) vispânâm\(^56\) dakhyunâm\(^57\), zêvishtâyâo\(^58\) zêvishtyanâm\(^59\) dakhyunâm\(^60\).

(20) Ahura Mazda\(^2\) spoke\(^1\) unto Spitaman\(^3\) Zarathuśtra\(^4\): O Spitaman\(^12\) Zarathuśtrâ\(^11\)! if\(^*\) in this\(^8\) corporeal\(^11\) world\(^9\) the terror\(^16\) of the dangerous\(^17\), zigzag\(^18\) and terrible\(^19\) paths\(^14\) comes\(^15\) upon thee\(^7\), and if\(^21\) O Zarathuśtra\(^20\)! (there be) fear\(^22\) of (thy) body\(^23\) (i.e. if thou hast fear of coming upon any injury), then\(^24\) recite thou\(^27\) \(_{\text{ac}}\)these\(^25\) sacred verses\(^26\) (of Avesta mentioned below), Zarathuśtra\(^33\)! Do thou recite aloud\(^31\) these\(^29\) victorious\(^32\) (i.e. obstacles removing) sacred verses\(^30\) (of Avesta).

(21) I praise\(^39\), I remember\(^40\) (or I invoke\(^40\)) the excellent\(^35\), heroic\(^36\) and beneficent\(^37\) Fravashis\(^38\) of the righteous\(^34\) (people)\(^34\) and sing (their) glory. We worship\(^42\) (those Fravashis) belonging to the house\(^43\), to the clan\(^44\), to the town\(^45\) to the country\(^46\) (and) belonging to the highest priest\(^47\). We worship\(^42\) the existing (Fravashis)\(^50\) of the righteous (men)\(^34\) that have been\(^51\), and that will be hereafter\(^53\). We worship\(^52\) (the Fravashis)\(^53\) of (the people of) all countries\(^57\) (and) the (Fravashis)\(^58\) of (the people of) friendly\(^59\) countries\(^60\).

(22) Yâo\(^6\) asmanem\(^62\) vîdhârayen\(^63\), yâo\(^64\) āpem\(^65\) vîdhârayen\(^66\), yâo\(^67\) zâm\(^68\) vîdhârayen\(^69\), yâo\(^70\) gâm\(^71\) vîdhârayen\(^72\), yâo\(^73\) bâreshrîshva\(^74\) puthre\(^75\) vîdhârayen\(^76\) paiti-verete\(^77\) aparâ-irîthentô\(^78\) âdâtât\(^79\) vîdhâtato\(^80\). Vîyâhâ\(^81\) urvat-chayen\(^82\) asticha\(^83\) gaonacha\(^84\) dervedacha\(^85\) uruthwäscha\(^86\) paidhyâoscha\(^87\) fravâkhshascha\(^88\).

acz i.e. As regards help and joy derived from them.
da Present tense used in the sense of the Past tense; see my Avesta Grammar; paragraph 637.
adb Originally, “brought\(^85\) authority\(^56\) for me\(^44\)”.
adc i.e. Avestan sacred verses from para 21 up to the end of para 25. By reciting the sacred verses occurring in these paragraphs courage comes to the reciter, having got rid of fear and dread of the road. For comparison, see Srosh yasht Hâdokht, Kardâh 1, paras 4-7.
(23) Yāo89 ash-berētō90, yāo91 ughrāretō92, yāo93 hvāretō94, yāo95 vazāretō96, yāo97 takhmāretō98, yāo99 zaoyāretō100; yāo1  zaoyāo2 vanghuthwaēshu3, yāo4 zaoyāo5 verethraghnyaēshu; yāo7 zaoyāo8 peshanāhu9.

(22) Whoi.e. Fravashis) maintain63 the sky,62 water,65 the earth,68 the cattle,71, (and) children75 in the wombs of the mothers,74 saved77 and undying78 from the assaults79 of (the demon) Vidhotu80. (Besides, those Fravashis) are well-supporting90, rushing-forth-steadily92, rushing on one’s self94, rushing forth vigorously96 with courage98, who99 (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.

(23) Whoi.e. Fravashis) are well-supporting90, rushing-forth-steadily92, rushing on one’s self94, rushing forth vigorously96 with courage98, who99 (are) worthy of invocation2 in goodness3 (i.e. in matters of goodness); who4 (are) worthy of invocation5 in victories6, (are) worthy of invocation8 in battles9.

(24) Whoi.e. Fravashis) are well-supporting10, rushing-forth-steadily92, rushing on one’s self94, rushing forth vigorously96 with courage98, who99 (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) Yāo10 adhv42 para33 fraoirisishtāo34, yathra35 narō36 ashavanō37 ashem38 henti39 zarazdātema40, yathracha41 mazishtāo42 frēretāo43 [yathracha44 khshnūtō45 ashava46] yathracha47 atbishtō48 ashava49.

(24) Whoi.e. Fravashis) are well-supporting10, rushing-forth-steadily92, rushing on one’s self94, rushing forth vigorously96 with courage98, who99 (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) The Fravashis (of the righteous people) (are) visiting most34 (or incline most) to that side35 where the righteous37 men36 are39 adk most devoted40.

add For comparison see yasna Hä 23, para 1.
ade For comparison see para 11 of the same yasht.
adf Or “on-rushing”; present participle feminine first person plural; original form ughra + aret; aret = going (present participle); root ere = Sanskrit ar = to go. Similarly, it should be considered in the case of words following it (hvāretō, vazāretō, takhmāretō, zaoyāretō).
adg In the original text this sentence is left out (see Prof. Geldner Avesta, II, Stuttgart, 1889, page 173, note 4).
adh Present participle dative singular masculine; root zba = Sanskrit hva, hve = to invoke, to call on for assistance, to praise, to remember.
adi Professors Harlez and Darmesteter.
adk Original meaning dedicators, i.e. devoted to righteousness.
to righteousness, 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 vazentāo⁹ renjishtāo¹⁰ fravazemnanām¹¹, afrakavastemāo¹² apa-srayamnanām¹³ anvarshtavastemāo¹⁴ fraschin-bananām¹⁵, apairi-vastemāo¹⁶ snaithishāmcha¹⁷ varethanāmcha¹十八}; yāo¹十九 afraourvisvat²⁰ kerenvainti²¹ irem²² yahmya²³ jasenti²⁴.

(27) Tāo²⁵ vanguhīsh²⁶, tāo²⁷ vahishtāo²⁸ yazamaide²⁹, yāo³⁰ ashāunām³¹ vanguhīsh³² sūrāo³³ spentāo³⁴ fravashayō³⁵. Tāo³⁶ zī³⁷ staretaēshu³⁸ baresmōhu⁹ zaoyāo⁴⁰, tāo⁴¹ verethraghyaeshu⁴², tāo⁴³ peshanāhu⁴⁴, tāo⁴⁵ idha⁴⁶ yat⁴⁷ narō⁴⁸ takhma⁴⁹ peretente⁵₀ verethraghyāeshu⁵¹.

(26) We worship the good², heroic³ (and) beneficent⁴ Fravashis⁵ of the righteous (people)⁶; who⁷ (are) the strongest⁸ of those that drive in a carriage, most agile¹⁰ of those marching forwards¹¹, least noisy of the retreating ones¹³, most powerful of the supporters¹⁵, most invincible¹⁶ of the possessor of offensive weapons¹⁷ and of the defensive weapons¹⁸. (Moreover) in whatever place²³ they²⁴ go²¹ happiness (or good fortune²²) (from that place).

(27) We worship the excellent³², heroic³³ (and) beneficent³⁴ Fravashis³⁵ of the righteous (people)³⁶ who³⁷ (are) good²⁶ and the best²⁸. They (are) indeed³⁷ worthy to be invoked⁴⁰ on the spread out³⁸ baresman⁵⁹ (i.e. in the functions of Yazishna, Vendidad, etc., pertaining to purifying priests), in the matters of victoriousness⁴², in battles⁴⁴ and there⁴⁶ (where) the gallant⁴⁹ heroes⁵⁰ fight⁵¹ for (gaining) victory⁵².

(28) Tāo⁵² Mazdāo⁵³ zbayat⁵⁴ avanghe⁵⁵, avanghecha⁵⁶ ashnō⁵⁷ vīdhāhāra⁵⁸ apascha⁵⁹ zemascha⁶⁰ urvarayōscha⁶¹. Yat⁶² Spentō Mainyush⁶³ vīdhārayat⁶⁴ asmanem⁶⁵ yat āpem⁶⁶ yat zām⁶⁷ yat gām⁶⁸ yat urvarām⁶⁹ yat berethrishva⁷₀ puthe⁷¹ vīdhāray at⁷² paiti-verte⁷₃ apara-irithentō⁷₄, ādātāt⁷₅ vīdhātaot⁷₆. Vyāhva⁷₇ urvat-chayat⁷₈ astica⁷₉

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).
gaonacha\textsuperscript{80} drevdacha\textsuperscript{81} urthwäscha\textsuperscript{82} paidhyäscha\textsuperscript{83} fravakhshascha\textsuperscript{84}.

(29) Vīdhārayat\textsuperscript{85} Spentō Mainyush\textsuperscript{86}, yāo\textsuperscript{87} amavaifish\textsuperscript{88} tushnishādho\textsuperscript{89} hudōithrīsh\textsuperscript{90} verezi-chashman\textsuperscript{91} sraoithrīsh\textsuperscript{92} dareghō-rarāmanō\textsuperscript{93}; yāo\textsuperscript{94} bereziaifish\textsuperscript{95} berezyāstāo\textsuperscript{96}, yāo\textsuperscript{97} huyaoanāo\textsuperscript{98} perethuynaoāo\textsuperscript{99}, rāvō-fraothmanō\textsuperscript{100} dasathavaitifish\textsuperscript{1} frasrutāo\textsuperscript{2} upa-dārayen\textsuperscript{3} asmanem\textsuperscript{4}.

(28) (The Creator) Ahura Mazda\textsuperscript{53} ad\textsuperscript{54} called them\textsuperscript{52} (i. e. the Fravashis) for the assistance\textsuperscript{55} of the yonder\textsuperscript{56} ahu\textsuperscript{57}, waters\textsuperscript{59}, the earth\textsuperscript{60} and the plants\textsuperscript{61}. ad\textsuperscript{58}Whereby\textsuperscript{62} (i.e. by the assistance of the Fravashis)\textsuperscript{62} the Spenta Mainyu\textsuperscript{63} maintains the sky\textsuperscript{65}, water\textsuperscript{66}, the earth\textsuperscript{67}, the cattle\textsuperscript{68}, the plants\textsuperscript{69} and children\textsuperscript{70} in the wombs of the mothers\textsuperscript{70}, saved\textsuperscript{73} and undying\textsuperscript{74}, from the assaults\textsuperscript{75} of (the demon) Vidhotu\textsuperscript{76}. (Besides, those Fravashis) ad\textsuperscript{77}form\textsuperscript{78} the bones\textsuperscript{79}, the model\textsuperscript{80}, sinew\textsuperscript{81}, intestines\textsuperscript{82}, feet\textsuperscript{83} and the genital organs\textsuperscript{84}.

(29) Spenta Mainyu\textsuperscript{86} maintains\textsuperscript{85} the sky\textsuperscript{4} (and) ad\textsuperscript{87} the Fravashis\textsuperscript{87} ad\textsuperscript{8} assist in maintaining it\textsuperscript{3}.

Explanation:- (The detailed characteristics of Fravashis are now stated below).

Who\textsuperscript{87} (i.e. the Fravashis) are courageous\textsuperscript{88}, sitting at ease\textsuperscript{89}, possessing good eyes\textsuperscript{90}, of effective glance\textsuperscript{91}, ad\textsuperscript{92}having a keen sense of hearing\textsuperscript{92}, giving excessive joy\textsuperscript{93}, exalted\textsuperscript{95}, high-girded\textsuperscript{96} having a good, spacious residence\textsuperscript{99}, wide-stepping\textsuperscript{100}, health-giving\textsuperscript{1} (and) renowned\textsuperscript{2}. (They assist in maintaining the sky).

(Kardāh IV) (30) Ashāunām\textsuperscript{1} vanguhīsh\textsuperscript{2} surāo\textsuperscript{3} spentāo\textsuperscript{4} fravashaō\textsuperscript{5} yazamaide\textsuperscript{6}. Hush-hakhmanō\textsuperscript{7} hvarezānāo\textsuperscript{8}, dareghāeibyō\textsuperscript{9} hakhedraēibyō\textsuperscript{10}; upa-shitēe\textsuperscript{11} vahishtāo\textsuperscript{12} anāzaretāo\textsuperscript{13} aeibyō\textsuperscript{14} nerebyō\textsuperscript{15}; vanguhīsh\textsuperscript{16} yöī\textsuperscript{17} vō\textsuperscript{18} vanghush\textsuperscript{19}; gufrāo\textsuperscript{20} dūraēsūkāo\textsuperscript{21} baēshazyāo\textsuperscript{22} frasrutāo\textsuperscript{23} vanat-peshanāo\textsuperscript{24}; nōit\textsuperscript{25} paurvāo\textsuperscript{26} āzārayeinte\textsuperscript{27}.

(30) We worship the good\textsuperscript{2}, heroic\textsuperscript{3} (and) beneficent\textsuperscript{4} Fravashis\textsuperscript{5} of the

\begin{itemize}
\item \texttt{adt} In English used in the sense of “The Heaven above”.
\item \texttt{adu} In this sentence the meaning of the predicate \textit{vīdhāraya} (=supported, maintained) does not suit the context. According to the opinion of Dr. Geldner, there does not seem any necessity of this word.
\item \texttt{adv} This word (\textit{yat}) is not in the instrumental singular, but it is in the accusative singular.
\item \texttt{adx} See paragraphs 11 and 22 of this yasht.
\item \texttt{ady} Original meaning “those who hear”. The feminine gender of \textit{Sraotar} (= Sanskrit \textit{Srotru} = hearer, listener) became \textit{sraothri}.
\item \texttt{adz} If we take the meaning of \textit{yaona} as “help”, the word would mean “giving good help”, “giving sufficient help”. 
\end{itemize}
righteous (people)\(^1\). Who (i.e. the Fravashis) (are) possessed of good friendship\(^7\); (and who are) aec benefiting\(^3\) on account of their friendship\(^10\) for a long time\(^2\); (they are) best\(^12\) aeb to live with\(^11\) (if) not offended\(^13\) by these\(^14\) men\(^15\). (They are) aec good\(^6\) (for those) who\(^17\) (are) good\(^19\) amongst you\(^18\). (Besides those Fravashis are) aed not obvious\(^20\), far-glancing\(^21\), healing\(^22\), renowned\(^23\) (and) winning in battle\(^24\); (they do) aee not harm\(^27\) (anyone else) first\(^26\). (Kardāh V) (31) Ashāunām\(^1\) vanguhīsh\(^2\) sūrā\(^3\) spentāo\(^4\) fravashayō\(^5\) yazamaide\(^6\). Ughra-zaoshāo\(^7\) tbishyanbyō\(^8\), upairi-kairyāo\(^9\) sēvishtāo\(^10\), yāo\(^11\) upairi\(^12\) hamarenādha\(^13\) aurvathanām\(^14\) tbishyantām\(^15\) ughrāo\(^16\) bāzūsh\(^17\) schindayeintī\(^18\).

(31) We worship\(^6\) the good\(^2\), heroic\(^3\) (and) beneficent\(^4\) Fravashis\(^5\) of the righteous (people)\(^1\). (Who, i.e. the Fravashis) (are) strong-willed against the tormentors\(^8\), doing excessive work (and) most beneficent\(^10\). (Moreover) who\(^11\) break to pieces\(^18\) strong\(^16\) arms\(^17\) of the tormenting\(^15\) opponents\(^14\).

(Kardāh VI) (32) Ashāunām\(^1\) vanguhīsh\(^2\) sūrā\(^3\) spentāo\(^4\) fravashayō\(^5\) yazamaide\(^6\); aredrāo\(^7\) takhmāo\(^8\) aojanghuaitīfīsī\(^9\) anāmāthwāo\(^10\) khvāhravitīfī\(^11\) khvāparāo\(^12\) baēshazayāo\(^13\), ashōish\(^14\) baēshaha\(^15\) hachimnāo\(^16\), zem-frathangha\(^17\) dānu-drājangha\(^18\) hvare-barezangha\(^19\).

(32) We worship\(^6\) the good\(^2\), heroic\(^3\) (and) beneficent\(^4\) Fravashis\(^5\) of the righteous (people)\(^1\). (Who, the Fravashis are) the bestowers\(^7\), strong\(^8\), powerful\(^9\), inconceivable\(^10\), giving comfort and ease\(^11\), self-supporting\(^12\) (and) healing\(^13\). (Moreover, who are) aef bringing with them\(^16\) the means\(^15\) of righteousness\(^14\) as wide as the earth\(^17\), as long as the river\(^18\), and as exalted as the sun\(^19\).

(Kardāh VII) (33) Ashāunām\(^1\) vanguhīsh\(^2\) sūrā\(^3\) spentāo\(^4\) fravashayō\(^5\) yazamaide\(^6\). Yāo\(^7\) takhmāo\(^8\) hām-vaereitīvaitīfī\(^9\) arezyeintīfī\(^10\) khrvīshyantī\(^11\) urvinaitī\(^12\); fraschindayeintī\(^13\) vīspanām\(^14\) tbaēshavatī\(^15\) tbaēshāo\(^16\) daēvanām\(^17\) mashyānāmcha\(^18\); amaē-nijanō\(^19\) hamerethe\(^20\) havāi\(^21\) kāmāicha\(^22\) zaoshāicha\(^23\).

(34) Yūzem\(^24\) vanguhī\(^25\) nisrinaota” verethraghnemcha\(^27\) Ahuradhātem\(^28\) vanaintīmcha\(^29\) uparatātem\(^30\), ābyō\(^31\) danghbūyō\(^32\) sēvishtāo\(^33\), yatha\(^34\) vanguhīsh\(^35\) anāzaretāo\(^36\) khshnūtāo\(^37\) ainitāo\(^38\) atbishtāo\(^39\),

aea i.e. Fravashis are worthy of friendship and by keeping friendship with them continuously numerous advantages are obtained.

aeb i.e. by remaining in their relation as a friend much benefit is arisen.

aec With the good the Fravashis do goodness.

aed Original meaning “mysterious”. The meaning of gufra is “deep” see yasht XIX.51).

aee i.e. They do not harm anyone without any reason.

aef For comparison, see Yasna Hā 60, paragraph 4.
(33) We worship the good, heroic (and) beneficent Fravashis of the righteous (people). Who are strong, protective, fighting (for the good cause), cruel (towards the wicked), observing to a great distance. (Besides they are) the destroyers of the malice of all the envious persons, of the daevas (and) of men and courageous smitters of the enemies according to their own wish and will.

(34) O ye good (and) most beneficent Fravashis when you are unoffended, pleased, unoppressed (and) untormented (by the Iranian countries), you good Fravashis grant victory created by Ahura Mazda and conquering superiority unto those countries. You (who are) worthy of worship (and) worthy of adoration move about exercising authority over the aerial space according to your will.

(35) We worship the good, heroic (and) beneficent Fravashis of the righteous (people). (Who are) renowned, winning in battle, courageous, shield-bearing and firm amongst the most just. (Moreover) whom both the pursuer and the pursued invoke for help. The pursuer for catching (the pursued) and the pursuing for escaping (from the pursuer) (invoke the Fravashis for help).

aeg Original form uru + vaēnant; uru = wide; root vin = to see.

aej fracharathwe - present tense second person plural atmanepada; root char = Sanskrit char.

aem vyāscha - present participle parasmaipada first person singular masculine; vyānascha - present participle atmanepada; root vī = Sanskrit vī; vī + ant + s; vī + ān + s.

aen Ava-zbayatō - present tense third person dual parasmaipada; root zbāi. aptēe - noun dative singular; root up = to reach; ap + ati.

aeo This sentence is left out in the original text. See above.

aep apa-gatēe - noun dative singular; apa-gatī = running away; apa = away; root gam; gam+tī = gaiti = Sans gati = going; movement, motion.
(Kardāh IX) (37) Ashāunām¹ vanguhīsh² sūrāo³ spentāo⁴ fravashayō⁵ yazamaide⁶. Pouru-spādhāo⁷ yasto-zayāo⁸ uzgereptō-drafshāo⁹ bāmyāo¹⁰. Yāo¹¹ ughrāhu¹² peshanāhu¹³ tadha¹⁴ nijāsen¹⁵ khshtevivyō¹⁶, tadha¹⁷ yö¹⁸ takhma¹⁹ khshṭavayō²⁰ dānubyo²¹ azen²² peshanāo²³.

(38) Yūzem²⁴ tadha²⁵ taurvayata²⁶ verethrem²⁷ dānunām²⁸ Tūranām²⁹, yuzem³⁰ tadha³¹ taurvayata³² baēvare-paitinām³³ dānunām³⁴ Tūranām³⁵, Yūshmao⁶³ parō³⁷ kershnazō³⁸ hvīra³⁹ baon⁴⁰ sēvishta⁴¹, yö⁴² takhma⁴³ khshṭavayō⁴⁴, yö⁴⁵ takhma⁴⁶ saoshyantō⁴⁷, yö⁴⁸ takhma⁴⁹ verethrājanō⁵⁰. Khrūmāo⁵¹ asebish⁵² fraziinta⁵³ dānunām⁵⁴ baēvare-paitinām⁵⁵.

(37) We worship⁶ the good², heroic³ (and) beneficent⁴ Fravashis⁵ of the righteous (people)¹. (Who are) possessing many armies⁷, aeq girded with weapons⁸, having uplifted radiant banners⁹. (The Fravashis) rush¹⁵ there¹⁴ in fearful¹² battles¹³ for (the help of) those heroes¹⁶, where those gallant¹⁹ heroes²⁰ offer²² battles²³ against the Danus²¹ (i.e. enemies of the Religion).

(38) There²⁵ (i.e. in the battles) you²⁴, (O Fravashis!) overcome²⁶ the victorious strength²⁷ of the Turanian²⁹ Danus²⁸; there³¹ you³⁰ aeq overcome³² the malice³³ of the Turanian³⁵ Danus³⁴. Owing to³⁷ you³⁶ aeq the chiefs of assembly³⁸, the mighty⁴³ heroes⁴⁴, the powerful⁴⁶ aeq Saoshyants⁵⁷ (and) the strong⁴⁹ conquerors⁵⁰ aeq become⁴⁰ possessed of heroic strength⁵⁹ and most beneficent⁴¹.

(Kardāh X) (39) Ashāunām¹ vanguhīsh² sūrāo³ spentāo⁴ fravashayō⁵ yazamaide⁶. Yāo⁷ rasmanō⁸ hām-stātē⁹ frakarana¹⁰ schindayeinti¹¹, vī¹² maidhyānem¹³ nāmayeinti¹⁴; thwāshem¹⁵ paskat¹⁶ fravazente¹⁷, avanghe¹⁸ nāram¹⁹ ašaonām²⁰, āzanghe²¹ duzhvarshtāvarezām²².

(39) We worship⁶ the good², heroic³ (and) beneficent⁴ Fravashis⁵ of the righteous (people)¹. Who¹ 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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aev Original meaning “twists”, “bends”; root nam = Sanskrit nam.

(41) Dāthrīsh29 ahmā30 vohū31 khvarenō32, yō33 hīsh34 atha35 frāyazāite36, yatha37 hīsh38 hō-nā39 yazata40, yō41 ashava42 Zarathushtrō43, ratush44 astvaिधyō45 gaêthayō46, bareshnush47 bipaitishtanayāo48, kahmāichit49 yāonghām50 jasō51, kahmāichit52 ázanghām53 biwivāo54.

(40) We worship6 the good, heroic2 (and) beneficent4 Fravashis5 of the righteous (people)1. Who7 (are) strong8, triumphant9, victorious10, winning in battle11, giving excessive joy12, aew blowing away (the enemies)13, aex discriminating (good and evil)14, aey obedient15, of renowned body16, having souls of higher intelligence (and) righteous18. Who19 (are) givers20 of victory21 to the invoker22, givers26 of boon24 to (their) lover25 (and) givers26 of health28 to the sick person27.

(41) Whilst ac undertaking51 any work whatever49 of enterprises50 (or whilst) frightened54 in any (difficulty) whatever52 of the calamities52 just as57 that (great) man39, i.e.41 (the Prophet) Holy42 Zarathushtra43 who is the Lord44 of (this) corporeal45 world46 and the chief47 of (all) afa mortals48 worshipped40 those (Fravashis)38, in the same manner35 (they are) the givers29 of good31 glory32 to him30 who33 worship36 them14.

(42) afb [Yāo55 huzbātāo56] mainyu-vahishtāo yāo huzbātāo mainyu-shūtāo frashūsente58 bareshnavō59 avanghe60 ashnō61, amem62 paidhimnāo63 hutāshtem64, verethraghnemcha65 Ahuradhātem66, vaninīmcha67 uparatātem68, saokāmcha69 barat-avaretām70 barat-āyaptām71, ashaonīm72 thrāfedhām73 yesnyām74 vahmyām75, ashāt76 hacha77 yat78 vahishtāt79.

(42) Who55 (i.e. the Fravashis) (when they are) well-invoked56 go58 on the top59 of the yonder60 sky, having come from the afc heavenly (space).

Explanation:- (As regards the Fravashis who bring with them the yazatas, it is stated below).

The well-shapen64 (i.e. of beautiful shape) Ama (courage-giving) yazata62,
Behram yazata⁶⁵ created by Ahura Mazda⁶⁶, Vanainti⁰⁷ Uparatâr (i.e. yazata bestowing victorious superiority), (and) Saoka yazata⁶⁷ (i.e. bestower of happiness) wealth-bringing⁷⁰, fulfilling desires⁷¹, righteous⁷², satisfied⁷³, worthy of worship⁷⁴ and praise⁷⁵ on account of ⁷⁷ the best⁷⁹ righteousness ⁷⁶-(these are the Fravashis) bringing with them (all these blessings).

(43) Tāo⁴⁰ herezent⁴¹ Satavaēšem⁴² antare⁴³ zām⁴⁴ asmanemcha⁴⁵, tachat-āpēm⁴⁶, zavanō-srūtem⁴⁷, tachat-āpēm⁴⁸ ukhshyat-urvarēm⁴⁹, thrāthrāi⁵⁰ pasvāo⁵¹ vīrayāo⁵², thrāthrāi⁵³ Airyanām⁵⁴ dakhunām⁵⁵, thrāthrāi⁵⁶ gēush⁵⁷ panchō-hyayāo⁵⁸, avanghe⁵⁹ nārām⁶⁰ ashaoṇām¹. 

(44) Vī antare⁶¹ zām² asmanemcha³ Satavaēšem⁵ vījasāi⁵⁶, tachat-āpō⁷ zavanō-srūtō⁸ kachat āpō⁹ ukhshyat-urvarō¹⁰ srīrō¹¹ bānvō¹² raokhschnemāo¹³, thrāthrāi¹⁴ pasvāo¹⁵ vīrayāo¹⁶, thrāthrāi¹⁷ Airyanām¹⁸ dakhunām¹⁹ thrāthrāi²⁰ gēush²¹ panchō-hyayāo²², avanghe²³ nārām²⁴ ashaoṇām²⁵.

(43) They⁸⁰ (Fravashis) send out⁶ (the Star) aḏīSatavaesa⁸² between⁶³ the earth⁸⁴ and the sky⁸⁵, afe causing the water to flow⁶⁶, listening to appeals or supplicatory prayers⁸⁷, causing the water to reach all around⁸⁸ and the plants to grow⁸⁹, for nourishment⁹⁰ of cattle⁹¹ and men⁹², for the maintenance⁹³ of Iranian⁹⁴ Provinces⁹⁵, for the thriving⁹⁶ of five kinds⁹⁸ of animals⁹⁷ (and) aff for the help⁹⁹ of righteous¹⁰⁰ men.

(44) (The Star named) Satavaesa⁵, causing the water to flow⁷, listening to appeals or supplicatory prayers⁶, causing the water to reach all around⁹, (and) the plants to grow¹⁰, beautiful¹¹, shining¹² (and) brilliant¹³ comes up² between² the earth³ and the sky⁴, for the nourishment of cattle⁵ and men⁶, for the maintenance¹⁷ of Iranian¹⁸ Provinces¹⁹, for the thriving²⁰ of the five kinds²² of animals²¹ (and) for the help²³ of righteous²⁵ men²⁴.

(Kardāh XII) (45) Ashāunām¹ vanguhīsh² sūrāo³ spentāo⁴ fravashayō⁵ yazamaide⁶. Ayō-khaodhāo⁷ ayō-zayāo⁸ ayō-verethrāo⁹, yāo¹⁰ peretente¹¹ verethragnyaēshu¹² raokhschni-aiwidhātaēshu¹³ thakhtāo¹⁴ areczazhish¹⁵ barentish¹⁶, hazangragnyaī¹⁷ dēvānām¹⁸.

(46) Yat¹⁹ hīsh²⁰ antare²¹ vātō²² fravāi²³ barō-baodhō²⁴ mashyānām²⁵, te²⁶ narō²⁷ paiti-zāntē²⁸ yāhva²⁹ verethra-baodhō³⁰ te³¹ ābyō³² frerētāo³³ frerenvainti³⁴ ashaonām³⁵ vanguhīyō³⁶ sūrāibyō³⁷ spentābyō³⁸ fravash-ibyō³⁹, thakhtayāt⁴⁰ parō⁴¹ anghuyāt⁴² uzgerewyi⁴³ parō⁴⁴ bazuv⁴⁵.

(45) We worship⁶ the good², heroic³ (and) beneficent⁴, Fravashis⁵ of the righteous (people)¹. Who (are) possessing iron helmets⁷, iron weapons⁸ (and)

afe See yasht 5.15 (tātāo āpō); yasht 8,47 (āpō tātāo).
aff For comparison, see para 10 of the same yasht.
iron armour; and who in the garments of light, bringing with them stretched battle-array, (for gaining) victory, smiting thousands of daevas.

(46) When the wind blows among those (Fravashis) carrying the scent of men, these men recognise the scent of victory amongst them.

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) those (men) offer Offerings unto these good, heroic Fravashis with (their) sincere heart (and) uplifted arms by way of supplication.

(47) Yatārā vā dish paurvā frā-yazente, fraoret frakhshni avi manō zarazdātōīt anghuya hacha, ātarathra fraorisinti ughrō ashūnām fravashayō, hathra Mithrācha Rashnucha ughracha Dāmöish Upamana hathra vāta verethrājana.

(48) From amongst (the armies of) both the sides whichever army will first worship those (Fravashis) with perfect faith, devoted heart, to that direction the triumphant Fravashis of the righteous (people), along with Meher (yazata), Rashna (the just), powerful Dāmi Upamana (yazata) and the victorious Govad (Yazata) go (for the help of that army).

(48) Moreover, those countries are at once defeated having smitten from fifty to hundred times, from hundred to thousand times, from thousand to ten thousand times, innumerable times, against which

afg i.e. whose garment is light only; or in brilliant dress.

afh Frerēāō, frerenvainti - the root of these two words is one and the same root: fra-ar = to offer, to grant.

afi Original meanings, “strong, Firmly stretched, drawn”.

afj For comparison, see yasna 28.1 (ustānō-zastō).

afk Original meaning, “to that side of the two”.

afm Its original meaning, “the symbol of wisdom - the simile of wisdom”.

afn This root is used in the Gathas to denote the wisdom of the yazatas, and later was used to denote wisdom in general.
(countries)\(^5\) the triumphant\(^7\) Fravashis\(^9\) of the righteous (people)\(^8\) along with\(^9\) Meher\(^1\) (yazata), Rashna\(^2\) yazata (the just yazata) powerful\(^3\) Dāmi\(^4\) Upamana\(^5\) (yazata) and the victorious\(^6\) Govād\(^7\) (yazata) go\(^8\).

(Kardāh XIII) (49) Ashāunām\(^1\) vanguhish\(^2\) sūrā\(^3\) spentā\(^4\) fravashayō\(^5\) yazamaide\(^6\). Yāo\(^7\) visādha\(^8\) āvayeinti\(^9\) Hamaspathaṁdaeṁ\(^10\) paitī\(^11\) ratū\(^12\), āat\(^13\) athra\(^14\) vīcharenti\(^15\) dara\(^16\) pairi khshafnō\(^17\), avat\(^18\) avō\(^19\) zikhshnāonghemnāo\(^20\).

(50) Kō\(^21\) nō\(^22\) stavāt\(^23\), kō\(^24\) yazāite\(^25\), kō\(^26\) ufyaţ\(^27\), kō\(^28\) frīnāt\(^29\), kō\(^30\) paitī-zanāt\(^31\); gaomata\(^32\) zasta\(^33\) vastravata\(^34\) asha-nāsa\(^35\) nemangha\(^36\). Kahē\(^37\) nō\(^38\) idha\(^39\) nāma\(^40\) āghairyāt\(^41\), kāhe\(^42\) vō\(^43\) urvō\(^44\) vīcharenti\(^45\), kahmā\(^46\) nō\(^47\) tat\(^48\) dāthrem\(^49\) dayāt\(^50\), yat\(^51\) he\(^52\) anghat\(^53\) khvairyān\(^54\) khvarethem ajyammēn\(^55\) yavaēcha\(^56\) yavaētaēcha\(^57\).

(49) We worship\(^6\) the good\(^2\), heroic\(^3\) (and) beneficent\(^4\) Fravashis\(^5\) of the righteous (people)\(^1\). Who\(^1\) on\(^1\) the occasion\(^12\) of Hamaspathaṁdaem (Season-Festival) come\(^9\) to the stā\(^6\)streets\(^8\), and move about\(^15\) for ten nights\(^17\) towards those desiring\(^20\) help\(^19\) (as below).

(50) Who\(^21\) will praise\(^23\) us\(^22\)? Who\(^24\) will worship\(^25\) (us)? Who\(^26\) will sing our glory\(^27\)? And who\(^28\) will keep love\(^29\) (for us)? (Besides) who\(^30\) will a\(^p\)welcome\(^31\) (us) with the hand\(^33\) containing a\(^p\)food\(^32\), clothings\(^34\) (and) with a prayer\(^6\) causing to reach righteousness\(^35\)? Whose\(^37\) name\(^40\) of us\(^38\) will be remembered\(^41\) here\(^39\)? Whose\(^42\) soul\(^44\) of you\(^43\) will worship\(^45\) (us)? To whom\(^46\) of us\(^47\) will that\(^48\) gift\(^49\) be given\(^50\)? Which\(^51\) will (become) (as) fresh\(^55\) forever, for eternity.

(51) Āat\(^58\) yo\(^59\) na\(^60\) hish\(^61\) fra-yazaite\(^62\), gaomata\(^63\) zasta\(^64\) vastravata\(^65\) asha-nāsa\(^66\) nemangha\(^67\), ahmā\(^68\) afrinenti\(^69\) khshnutao\(^70\) ainaitao\(^71\) atbishtao\(^72\) ughrao\(^73\) ashāunām\(^74\) fravashayō\(^75\).

(52) Buyat\(^76\) ahmi\(^77\) nmane\(^78\) geushcha\(^79\) vathwa\(^80\) upa\(^81\) viranāmcha\(^87\), buyat\(^82\) asushcha\(^84\) aspo\(^85\) derezrascha\(^86\) vakhsho\(^87\), buyat\(^88\) na\(^89\) stahyo\(^90\) vyakhano\(^91\), yo\(^92\) no\(^93\) badha\(^94\) fra-yazaite\(^95\), gaomata\(^96\) zasta\(^97\) vastravata\(^98\) asha-nāsa\(^99\) nemangha\(^100\).

(51) Moreover\(^6\), the person\(^6\) who\(^59\) worships\(^62\) those (Fravashis)\(^63\) with the hand\(^6\) containing food\(^6\) (and) clothing\(^6\) and with the prayer\(^6\) causing to reach righteousness\(^6\), the Fravashis\(^75\) of the righteous (people)\(^74\), pleased\(^79\), undistressed\(^71\) and unoffended\(^72\) bless\(^60\) that (person)\(^8\) (as stated below):-

\*afn The meaning of *visa* is also, “family, clan” (see yasna Hā 9.7).

\*afq In English, “to welcome”. Its meaning is also “will know”. Sanskrit root *gna-ya* = 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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\(=\) To.
(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 90, the chieftain of the assembly 91 who 92 will verify 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 a 48 powerful 89.


(54) Āat 24 tāo 25 nūrām 26 fratachinti 27, Mazdadhātem 28 paiti 29 pantām 30, baghō-bakhtem 31 paiti 32 yaonem 33, frāthwarshtem 34 paiti 35 āfentem 36, zaoshāi 37 Ahurahe Mazdāo 38, zaoshāi 39 Ameshanām Spentanām 40.

(53) We worship 6 the good 2, heroic 3 (and) beneficent 4 Fravashis 5 of the righteous (people) 1. Who 7 point out 12 the good 10 paths 11 to the afu waters 8 created by Ahura Mazda; which 13 afy stood 16 afw still 17, afv without flowing out from the springs 18, for a long time 21, prior to 14 this 15 (pointing out the paths by the Fravashis).

(54) But 24 now 26, afy for the wish 37 of Ahura Mazda 38 (and) for the wish 39 of the Bountiful Immortals 40, those 25 (waters) afv flow 27 along 29 the path 30 created by Ahura Mazda 28, bestowed by God 31 (and) along 35 the water way 36 fixed 34 (for them).

(Kardāh XV) (55) Ashāunām 1 vanguhīsh 2 sūrāo 3 spentāo 4 fravashayō 5 yazamaide 6. Yāo 7 urvaranām 8 khvawrīranām 9 srīrāo 10 uruthmīsh 11 daēsayenti 12, yāo 13 para 14 ahmāt 15 hishtenta 16 fradhātāo 17 afrakhsheyinti 18, hamaya 19 gātvō 20 dareghemchit 21 pairi 22 zrvānem 23.

(56) Āat 24 tāo 25 nūrām 26 fravakhshyeinti 27, Mazdadhātem 28 paiti 29 pantām 30, baghō-bakhtem 31 paiti 32 yaonem 33, frāthwarshtem 34 paiti 35 zrvānem 36, zaoshāi 37 Ahurahe Mazdāo 38, zaoshāi 39 Ameshanām Spentanām 40.

afi 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.
Spentanām⁴⁰.

(55) We worship⁶ the good², heroic³ and beneficent⁴ Fravashis⁵ of the righteous (people)¹. Who ᵒᵃᵖᵉ maintain¹² beautiful¹⁰ growths¹¹ of the trees⁸ ᵒᵃᵖᵉ 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, in³² the path³³ bestowed by God³¹ (and) at the appointed²⁴ time¹⁶, for the wish³⁷ of Ahura Mazda (and) for the wish³⁹ of the Bountiful Immortals⁴⁰.

(Kardāh XVI) (57) Ashāunām¹ vanguhīsh² sūrāo³ spentāo⁴ fravashayō⁵ yazamaide⁶. Yāo⁷ strām⁸ māonghō⁹ hūrō¹⁰ anaghranām¹¹ raochanghām¹² pathō¹³ daēsayen¹⁴ ashaonīsh¹⁵, yō¹⁶ parā¹⁷ ahmāt¹⁸ hame¹⁹ gātvō²⁰ dareghem²¹ hishtenta²² afrashimantō²³, daēvanām²⁴ parō²⁵ tbaēshanghat²⁶, daēvanām²⁷ parō²⁸ draomōhu²⁹.

(58) Áaat³⁰ te³¹ nūrām³¹ fravazentī³³ dūraēurvaēsem³⁴ adhvānō³⁵, urvaēsem³⁶ nāshemna³⁷ yīm³⁸ frashōkerōtō³⁹ vanghuiyō⁴⁰.

(57) We worship⁶ the good², heroic³ (and) beneficent⁴ Fravashis⁵ of the righteous (people)¹. Who⁷ ᵒᵃᵖᵉ 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 ᵒᵃᵖᵉ 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 ᵒᵃᵖᵉ paths³⁵, desiring ᵒᵃᵖᵉ the advent³⁷ of the good⁴⁰ Renovation³⁹.

(Kardāh XVII) (59) Ashāunām¹ vanguhīsh² sūrāo³ spentāo⁴ fravashayō⁵ yazamaide⁶. Yāo⁷ avat⁸ zrayō⁹ aiwyākhshayenti¹⁰ yat¹¹ Vouru-kashem¹² bāmīm¹³, navachā¹⁴ navaitīshcha¹⁵ navachā sata¹⁶ navachā hazangra¹⁷ navasescha baēvān¹⁸.

(59) We worship⁶ the good², heroic³ (and) beneficent⁴ Fravashis⁵ of the righteous (people)¹. Who are ninety-nine thousand¹⁷⁻¹⁸ nine hundred¹⁶ and ᵒᵃᵖᵉ ninety-nine¹⁴⁻¹⁵ in number keep watch over this⁸ shining¹³ sea⁹ Vouru-
kasha\textsuperscript{12,agk}

(Kardāh XVIII) (60) Ashāunām\textsuperscript{1} vangūhīsh\textsuperscript{2} sūrāo\textsuperscript{3} spentāo\textsuperscript{4} fravashayō\textsuperscript{5} yazamaide\textsuperscript{6}. Yāo\textsuperscript{7} ave\textsuperscript{8} strēush\textsuperscript{9} aiwyākhshayeinti\textsuperscript{10} yā\textsuperscript{11} Haptoiringe\textsuperscript{12}, navacha\textsuperscript{13} navaifishcha\textsuperscript{14} navacha sata\textsuperscript{15} navacha hazangra\textsuperscript{16} navasescha baēvān\textsuperscript{17}.

(60) We worship\textsuperscript{6} the good\textsuperscript{7}, heroic\textsuperscript{3} (and) beneficent\textsuperscript{4} Fravashis\textsuperscript{5} of the righteous (people)\textsuperscript{1}. Who\textsuperscript{7} are ninety-nine thousand\textsuperscript{16-17}, nine hundred\textsuperscript{12} and ninety-nine\textsuperscript{13-14} in number keep watch over\textsuperscript{10} these\textsuperscript{8} stars\textsuperscript{9} (called) \textsuperscript{agk}Haptoiringa\textsuperscript{12}.

(Kardāh XIX) (61) Ashāunām\textsuperscript{1} vangūhīsh\textsuperscript{2} sūrāo\textsuperscript{3} spentāo\textsuperscript{4} fravashayō\textsuperscript{5} yazamaide\textsuperscript{6}. Yāo\textsuperscript{7} avām\textsuperscript{8} kehrpem\textsuperscript{9} aiwyākhshayeinti\textsuperscript{10}, yām\textsuperscript{11} Sāmahe\textsuperscript{12} Keresāspahe\textsuperscript{13} yat\textsuperscript{14} Gaēsāus\textsuperscript{15} gadhavarahe\textsuperscript{16}, navacha\textsuperscript{17} navaifishcha\textsuperscript{18} navacha sata\textsuperscript{19} navacha hazangra\textsuperscript{20} navasescha baēvān\textsuperscript{21}.

(61) We worship\textsuperscript{6} the good\textsuperscript{2}, heroic\textsuperscript{3} and beneficent\textsuperscript{4} Fravashis\textsuperscript{5} of the righteous (people)\textsuperscript{1}. Who\textsuperscript{7} are ninety-nine thousand\textsuperscript{20-21}, nine hundred\textsuperscript{19} and ninety-nine\textsuperscript{17-18} in number \textsuperscript{agk}keep watch over\textsuperscript{10} this\textsuperscript{8} body\textsuperscript{9} of Kersaspa\textsuperscript{13} of the Sāma family\textsuperscript{12}, the curly-haired\textsuperscript{15} and the mace-wielder\textsuperscript{16}.

(Kardāh XX) (62) Ashāunām\textsuperscript{1} vangūhīsh\textsuperscript{2} sūrāo\textsuperscript{3} spentāo\textsuperscript{4} fravashayō\textsuperscript{5} yazamaide\textsuperscript{6}. Yāo\textsuperscript{7} avām\textsuperscript{8} kehrem\textsuperscript{9} aiwyākhshayeinti\textsuperscript{10}, yām\textsuperscript{11} Spītamah\textsuperscript{12} ashaonō\textsuperscript{13} Zarathushtrahe\textsuperscript{14}, navacha\textsuperscript{15} navaifishcha\textsuperscript{16} navacha sata\textsuperscript{17} navacha hazangra\textsuperscript{18} navasescha baēvān\textsuperscript{19}.

(62) We worship\textsuperscript{6} the good\textsuperscript{2}, heroic\textsuperscript{3} (and) beneficent\textsuperscript{4} Fravashis\textsuperscript{5} of the righteous (people)\textsuperscript{1}. Who\textsuperscript{7} are ninety-nine thousand\textsuperscript{18-19}, nine hundred\textsuperscript{17} and ninety-nine\textsuperscript{15-16}, in number \textsuperscript{agk}keep watch over\textsuperscript{10} this\textsuperscript{8} seed\textsuperscript{9} of the Holy\textsuperscript{13} hundred\textsuperscript{10} and ninety\textsuperscript{15} and nine\textsuperscript{14}\textsuperscript{agk}. 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. \textit{panchāchā haptātī} = 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 Keresaspa is one amongst the famous personages mentioned in later books of the Zoroastrian Religion. According to Bundehesh 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 \textit{Minok i Kherad}, near the Mount Damavand where Zohak is bound with a chain, the hero Keresāspa lies asleep in the place called \textit{Poshta Gushṭāspān} (see English Translation of Dr. West).

agk Because from that seed Saoshyant - the future Benefactor will be born. According to later books, from the seed of the Prophet Zarathushtra, Hoshedar, Hoshedar-Māh and Soshyosh will be born from the wombs of Srutat-Fedhri, Vanghu-Fedhri and Eredat-Fedhri, respectively.
Spitama\textsuperscript{12} Zarathushtra\textsuperscript{14}.

(Kardāh XXI) (63) Ashāunām\textsuperscript{1} vangūhīsh\textsuperscript{2} sūrāo\textsuperscript{3} spentāo\textsuperscript{4} fravashayō\textsuperscript{5} yazamaide\textsuperscript{6}. Yāo\textsuperscript{7} Ahurahe\textsuperscript{8} khshayatō\textsuperscript{9} dashinām\textsuperscript{10} upa\textsuperscript{11} yūdhyeinti\textsuperscript{12}, yezī\textsuperscript{13} aēm\textsuperscript{14} bavati\textsuperscript{15} ashava\textsuperscript{16}-khshnūsh\textsuperscript{17}, yezī\textsuperscript{18}-she\textsuperscript{19} bavainti\textsuperscript{20} anazaretāo\textsuperscript{21} khshnutāo\textsuperscript{22} ainitāo\textsuperscript{23}, atbishtāo\textsuperscript{24} ugrāo\textsuperscript{25} ashāunām\textsuperscript{26} fravashayō\textsuperscript{27}.

(63) We worship\textsuperscript{6} the good\textsuperscript{2}, heroic\textsuperscript{3} and beneficent\textsuperscript{4} Fravashis\textsuperscript{5} of the righteous (people)\textsuperscript{1}. Who\textsuperscript{7} agp\textsuperscript{12} fight\textsuperscript{12} at\textsuperscript{11} the right side\textsuperscript{10} of the ruling\textsuperscript{9} lord\textsuperscript{8} (i.e. the ruling Sovereign of the period).

Explanation:- (As regards the qualities of that sovereign, it is stated).

If\textsuperscript{13} that\textsuperscript{14} (Sovereign) is\textsuperscript{15} agm\textsuperscript{rejoicing} the righteous (person)\textsuperscript{16}, (and) if\textsuperscript{8} the triumphant\textsuperscript{25} Fravashis\textsuperscript{27} of the righteous (people)\textsuperscript{26} are\textsuperscript{20} not-harmed\textsuperscript{21}, not oppressed\textsuperscript{23} and not offended\textsuperscript{24} by him\textsuperscript{19} (but) are\textsuperscript{20} pleased\textsuperscript{22} (then they fight for the help of that Sovereign).

(Kardāh XXII) (64) Ashāunām\textsuperscript{1} vangūhīsh\textsuperscript{2} sūrāo\textsuperscript{3} spentāo\textsuperscript{4} fravashayō\textsuperscript{5} yazamaide\textsuperscript{6}. Yāo\textsuperscript{7} masyehīsh\textsuperscript{8} ahmāt\textsuperscript{9}, yāo\textsuperscript{8} aojyehīsh ahmāt, yāo\textsuperscript{10} tāshyehīsh ahmāt, yāo\textsuperscript{14} amavastarāo ahmāt, yāo\textsuperscript{30} verethravastarāo ahmāt\textsuperscript{20}, yāo\textsuperscript{20} baēshazyōtarāo ahmāt\textsuperscript{23}, yāo\textsuperscript{25} yāskerestarāo ahmāt\textsuperscript{26}, yatha\textsuperscript{28} vacha\textsuperscript{30} framravāire\textsuperscript{30}; yāo\textsuperscript{31} madhememchit\textsuperscript{32} myazdanām\textsuperscript{33} baēvānē\textsuperscript{34} upavazente\textsuperscript{35}.

(65) Āat yat\textsuperscript{36} āpō\textsuperscript{37} uzbarente\textsuperscript{38}, Spitama\textsuperscript{39} Zarathushtra\textsuperscript{40}, zra-yanghat\textsuperscript{41} hachā\textsuperscript{42} Vouru-Kashāt\textsuperscript{43} khvarenascha\textsuperscript{44} yat Mazdadhātem\textsuperscript{45}. Āat\textsuperscript{40} framravāire\textsuperscript{36}; yāo\textsuperscript{31} madhememchit\textsuperscript{32} myazdanām\textsuperscript{33} baēvānē\textsuperscript{34} upavazente\textsuperscript{35}.

(64) We worship\textsuperscript{6} the good\textsuperscript{2}, heroic\textsuperscript{3}, (and) beneficent\textsuperscript{4} Fravashis\textsuperscript{5} of the righteous (people)\textsuperscript{1}. Who\textsuperscript{7} are greater\textsuperscript{8}, stronger\textsuperscript{11}, firmer\textsuperscript{14}, more powerful\textsuperscript{17}, victorious\textsuperscript{20}, healing\textsuperscript{23} and more effective\textsuperscript{26} agp\textsuperscript{that\textsuperscript{28} apo\textsuperscript{can be expressed\textsuperscript{30} in words\textsuperscript{29}}, (and) who\textsuperscript{31} come\textsuperscript{15} apo\textsuperscript{by thousands into the midst\textsuperscript{32} of the libations\textsuperscript{33} (i.e. of the gifts dedicated in ceremonies).

\textsuperscript{agl} i.e. by thrusting aside the enemy at the time of defeating, the Fravashis fight for the help of that sovereign so that he may become victorious.

\textsuperscript{agm} i.e. the rejoicer of the righteous man by offering the required help and the supporter of his creed.

\textsuperscript{agn} Original meaning, “by it” (demonstrative pronoun ablative singular); According to the idiom I have translated “once”, yāo ...... ahmāt which comes with every adjective and have left off after that.

\textsuperscript{ago} i.e. become so indescribably powerful and victorious. \textit{Framravāire} - Perfect tense third person plural atmanepada; Duplicated form is dropped. In the same way it occurs in “nighrāire” (root \textit{jan} = to smite); see yasht 10.40.

\textsuperscript{agp} Original meaning is. “ten thousand”, i.e. they come in large numbers for participating in ceremonial offerings dedicated to them.
(65) When the Fravashis (20) bring waters (and) the Iraanian Glory created by Ahura Mazda from the sea Vouru-kasha! (then) O Spitama! the strong Fravashis of the righteous (people) (who are) countless, proceed further (to them).

(66) Āpem aēshemnāo havāi kāchit nāfyāi, havayāi vīse, havāi zantave, havayāi dainghave uityaojanāo, khvaēpaithe nō dainghush nīdhātaēcha haoshātaēcha.

(67) Tāo yūidhyeinti have asahi shōithraēcha, yatha asō maēthanemcha aiwishitēe dadhāra. Mānayen ahe yathanā takhmō rathaēshtāo hush-hāmberetat hacha shaētāt yastō-zaēnish paiti-ghnīta.

(68) Āat yāoscha āonghām nivānente, tāo āpem parāzenti, havāi kāchit nāfyāi, havayāi vīse, havāi zantave, havayāi dainghave uityaojanāo, khvaēpaithe nō dainghush fradhātaēcha varedhātaēcha.

(66) And every (Fravashi) wishing water for his own kindred, clan, town (and) country, agv speak as under:

Our own country is in calamity and agt drought.

(67) Just as a warrior, gallant and agu girded with weapons, fight against (the enemy) for the sake of his well-horded agv fortune, (the same way) they (i.e. the Fravashis) fight in battles at their own place and in their own country; which each (Fravashi) has fixed for watch.

(68) Moreover those (Fravashis) who gain victory in securing water carry it away for his own kindred, clan, town (and) country and speak as under:

“Our own country (will now emerge) into abundance and agw prosperity.”

(69) Āat yat bavaiti avi-spashtō sāsta danghēush 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).

ag See beginning portion of Ātash Nyāyesh.

ags Original meaning, “speaking thus” (present participle feminine nominative plural).

agt Darmesteter. Haoshāti 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!”

agu Yasta = yāsta; root yāh = Sanskrit yās = to put on; zaēni = weapon.

agv Or treasures, wealth; if the word, khshaētāt is taken, it would mean sovereignty, i.e. kingdom of his own country.

agw For its comparison, see para 66 of the same yasht.
khshathrō Sanskrit, meaning “oppressed”, “oppressing”, or “infested with death”.

(70) Tāo he58 jasāonti59 avanghe60, yezi61-she62 bavainti63 anāzaretāo64 khshnūtāo65 ainītāo66, at-bishtāo67 ugrārō68 ashāunām69 fravashayō70. Tāo71 dim72 ava73 nifrāvayente74, mānayen ahe yatha75 nā76 mereghō77 huparenō78.

(69) When agx an absolute47 king45 of any country46 is agy taken unawares43-44 by the inimical opponents48-49, he invokes for help53 those51 triumphant54 Fravashi56 of the righteous (people)55.

(70) If51 the triumphant68 Fravashi70 of the righteous (people)69 are63 not harmed64 oppressed65 or offended66 by him62 (but) are63 pleased, they go59 for the help60 of that (Sovereign)58, agy (in the shape of) well-winged78 bird77. They71 fly74 towards him73 (for help).

(71) Tāo79 he80 saithishcha81 varethascha82 parśtascha83 pairivār-ascha84 viṣente85, pairi86 mainyaoyāt87 druja88, varenyāṭchā89 drvāthyāt90, zizyūshchā91 kavadhat92, vīṣpo-mahrkāchā93 pairi94 drvata95 yat96 angrāt mainyaot97, mānayen ahe hatha98 nā99 satemchā100 hazangremchā1 baevarechā1 pairishtanām1 nijathem4 hyāt5.

(72) Yathā6 nōi7 tat8 pait9 kareto10 hufrangharshō11, nōi12 vazrō13 hunivikhtō14, nōt15 ishush16 khvathakhtō17, nōit18 arshtish19 hvaivyāsta20, nōit21 asānō22 aremōshutō23 avasyāt24.

(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.

Explaination:- (How do they serve as defence, etc., is stated below).

Just as98 one man99 ahh would be5 she equal to a hundred100, thousand1 or ten thousand2 men) from amongst the tested (men)3.

(72) So that6 neither7 the sword10 well-thrust11, nor12 the club13 sufficiently made ponderous14, neither15 the arrow16 well-aimed17, nor18 the spear19 well-

agy In the sense of “has been surprised”.

agx Original meaning, “possessing full power”; from it, “most powerful”.

aha i.e. as stated in para 69, “for the sovereign terrified by the enemy”.

ahb If the meaning of the nijathem deriving from the Sanskrit ni-han = “to disregard, to take no heed of” is taken, its translation would be “Just as one man does not care for a thousand men”, i.e. owing to the power of those Fravashis that man gets extraordinary strength (Darmesteter).

ahc In a manner that a hundred, a thousand, ten thousand warriors are fighting (to help him) Darmesteter.
darted\(^{20}\), nor\(^{21}\) the stones\(^{22}\) hurled by force of arms\(^{23}\) (i.e. sling-stones) ahd shall hit (him guarded by the Fravashis).

(73) Vīsente\(^{25}\) avat\(^{26}\) vī senteča\(^{27}\) mazdayaschit\(^{28}\) airime-anghadhō\(^{29}\) ashānnām\(^{30}\) vanguihī\(^{31}\) sūrān\(^{32}\) spentān\(^{33}\) fravashyō\(^{34}\), avat\(^{35}\) avō\(^{36}\) zikhshānghēmānō\(^{37}\). Kō\(^{38}\) nō\(^{39}\) stāvāt\(^{40}\), kō\(^{41}\) yazāite\(^{42}\), kō\(^{43}\) uyāt\(^{44}\), kō\(^{45}\) frīnat\(^{46}\), kō\(^{47}\) pair-zanāt\(^{48}\), gaomata\(^{49}\) zasta\(^{50}\) vastravata\(^{51}\) asha-ṇāsā\(^{52}\) nemangha\(^{53}\). Kahe nō idha nāma āghairyāt, kahe vō urva frāyezyāt, kahmāi nō tat dāthrem dayāt, yat he anghat khvairyān khvarethem ajyamnem yavaēca yavaētātēcha.

(73) The excellent\(^{31}\), heroic\(^{32}\) (and) beneficent Fravashis\(^{34}\) of the righteous (people)\(^{30}\), sitting not at ease\(^{29}\) go\(^{25}\) from one place\(^{26}\) to ahe another\(^{28}\) (i.e. are always moving), (to help the sovereign) desiring\(^{37}\) this\(^{35}\) (i.e. stated as under) help\(^{16}\).

Who\(^{38}\) will praise\(^{40}\) us\(^{39}\)? Who\(^{41}\) will worship\(^{42}\)(us)? Who\(^{43}\) will sing our\(^{44}\) glory? (And) who\(^{45}\) will love\(^{46}\) (us). (Besides) who\(^{47}\) will welcome\(^{48}\) (us) with the hand\(^{50}\) containing food\(^{49}\) (and) clothings\(^{51}\) (and) a prayer\(^{53}\) causing ahd to reach righteousness\(^{55}\)?

(74) Āsnāo yazamaide\(^{1}\), manān yazamaide\(^{4}\), daēnōn yazamaide\(^{6}\), Saoshyanṭām yazamaide\(^{7}\), Urunō yazamaide\(^{1}\). Pasukanām yazamaide\(^{1}\), daītkānām yazamaide\(^{1}\), upāpanām yazamaide\(^{1}\), upasmanām yazamaide\(^{1}\), fraptējātām yazamaide\(^{1}\), rvascharātām yazamaide\(^{1}\), yazamaide\(^{1}\), chang-rangḥāchām yazamaide\(^{2}\), yazamaide\(^{2}\), Fravashyō yazamaide\(^{25}\).

(75) Fravashī yazamaide\(^{27}\), aredrāo yazamaide\(^{29}\), takhmān yazamaide\(^{30}\), yazamaide\(^{31}\), tahnāshō yazamaide\(^{32}\), yazamaide\(^{33}\), spēnāshtō yazamaide\(^{37}\), sūrān yazamaide\(^{39}\), sēvishtō yazamaide\(^{41}\), derezhāo yazamaide\(^{42}\), aiwithūrāo yazamaide\(^{44}\), ughrāo yazamaide\(^{46}\), yazamaide\(^{47}\), aojīshāto yazamaide\(^{48}\), rēvish yazamaide\(^{49}\), renjīshātō yazamaide\(^{50}\), yazamaide\(^{51}\), yazamaide\(^{52}\), yazamaide\(^{53}\), yazamaide\(^{54}\), yāskeretēmāo yazamaide\(^{56}\), yazamaide\(^{57}\).

(74) We ahh worship\(^{9}\) ahh the innate wisdom\(^{1}\) of the ahh Saoshyants\(^{7}\), (their) mental power\(^{3}\), commandments of the religion\(^{5}\) (and their) souls\(^{8}\). Amongst

ahd For its comparison, see Hormazd yashit, 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 yashit.

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, Sirozå, Khshnmnman of Bahanm).

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 wild animals, of the animals living in water, animals living on the ground, of winged creatures, the animals that wander wild at large and of grazing animals.

(75) We worship the Fravashis that bestow the valiant Fravashis, most valiant Fravashis, beneficent Fravashis, heroic Fravashis, profitable Fravashis, the steadfast (i.e. firm in their work) Fravashis, triumphant (i.e. victorious in the work) Fravashis, powerful and most powerful Fravashis, most valiant Fravashis, beneficent Fravashis, heroic Fravashis, profitable Fravashis, the steadfast (i.e. firm in their work) Fravashis, triumphant (i.e. victorious in the work) Fravashis, powerful and most powerful Fravashis, most valiant Fravashis, beneficent Fravashis, heroic Fravashis, profitable Fravashis, the steadfast (i.e. firm in their work) Fravashis, triumphant (i.e. victorious in the work) Fravashis, powerful and most powerful Fravashis, the effective (or efficacious) Fravashis.

(76) Tāo zī henti yāskerestemāo vayāo manivāo dāmān, yāo ashaunām vanguhīsh sūrāo spentāo  fravashayō, yāo eredhwāo hishtenta, yat mainyū dāmān daidhītem, yascha Spentō Mainyush, yascha angrō.

(77) Yat tītara angrō mainyush dāhīm ashahe vanghēush, antare pairi-avāitem Vohūcha Manō Ātarshcha.

(78) Tāo he taurvayatem tbaēshāo angrae mainyēush dryatō, yat nōit āpō takāish stayat, nōit urvarāo uruthmaiβyo hakat sūrahe dathushō khshayatō Ahurahe Mazdāo fratachin āpō sēvishtāo, uzukhshyāncha urvarāo.

(76) They, i.e. the good heroic, (and) beneficent Fravashis of the righteous (people) are indeed most effective 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 (i.e. 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
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”.
ah 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 Mazda.
We praise the beautiful and efficacious form of Ameshāspand which has given allegorically to the Ameshāspand.

(Kardāh XXIII) (82) Ashāunām vanguhīsh sūrāo spentāo fravashayō yazamaide. Yāo Ameshanām Spentanām, khsaētanām verezdōithranām berezatām aiwyāmananām, takhmanām āhūiryanām, yōi aithye-janghō ashavanō.


(84) Yaēshām24 anyō25 anyehe26 urvānem27 aiwi-vaēnaiti28, merethwentem29 humataēshu30, merethwentem31 hūkhtaēshu32, merethwentem33 hvarshātaēshu34, merethwentem35 garōnānem36; yaēshām37 raokhshnāonghō38 pantānō39 āvaratām40 avi41 zaothrāo42.

(83) (There) (are) seven (Ameshāspand) of one thought, one word, and one deed. Whose thought, word (and) deed is the same. Whose father and teacher (is) the same, i.e. the Creator Ahura Mazda.

(84) (Moreover) of whom one sees the soul of the other (i.e. Ameshāspand can see the souls of one another). Explanation: (As regards the state of that soul it is explained below).

Applying his mind in good thoughts, (mind) good words, and good deeds, applying his mind to (the Heaven) Garothmān. (Also) Whose paths are illuminated, while coming to the votive offerings.


(86) Yāmcha21 Rashnaosh22 razishtahe23, yāmcha24 Mithrahe25 youru-gaoyaōitoīsh26, yāmcha27 mānthrahe28 spenta29, yāmcha30 ashnō31,

ahx See yasna Hā 46.3; or increasing; root veredh = Sanskrit vridh + da (ta).

ahy Original meaning, “gives the form”. Raēthwayeiti - denominative verb causal. For its explanation, see my Avesta Grammar, page 248.

ahz For the translation of this para, see yasna Hā 26, para 3, Yasna Bā Maeni.

aia i.e. thoughts, words and deeds of the Seven Ameshāspand are one and the same, without the slightest difference.

aib Or in such state of concentrating his mind in good thoughts, good words and good deeds; merethwant = mere + ta + vant), Past Participle Active. Root mere = Sanskrit smṛt = to remember, See my Avesta Grammar, page 266.
yāmcha\textsuperscript{32} āpō\textsuperscript{33}, yāmcha\textsuperscript{34} zemō\textsuperscript{35}, yāmcha\textsuperscript{36} urvarayāo\textsuperscript{37}, yāmcha\textsuperscript{38} gēush\textsuperscript{39}, yāmcha\textsuperscript{40} gayehe\textsuperscript{41}, yāmcha\textsuperscript{42} staoyō\textsuperscript{43} ashāvaoyō\textsuperscript{44}.

(86) We worship\textsuperscript{6} the good\textsuperscript{2} heroic\textsuperscript{3} (and) beneficent\textsuperscript{4} Fravashis\textsuperscript{5} of the righteous (people)\textsuperscript{1}.

We worship\textsuperscript{6} the aieFravashi\textsuperscript{7} of the Fire\textsuperscript{8} (called) aiedUrvāzishta\textsuperscript{9}, the beneficent\textsuperscript{10} and the aie sitter (leader) in the assembly\textsuperscript{11}, the Fravashi\textsuperscript{12} of the holy\textsuperscript{14} Srosh\textsuperscript{15} (yazata) who is strong, word-incarnate, possessed of terrible weapon (for smiting the demons)\textsuperscript{17} (and) acting according to the Law of Ahura Mazdā\textsuperscript{18} as well as the Fravashi\textsuperscript{19} of aifNeryosang (yazata)\textsuperscript{20}.

(86)  (aieWe worship) the Fravashi\textsuperscript{21} of the Just Rashna (yazata), the Fravashi\textsuperscript{24} of Mithra (yazata)\textsuperscript{25} of wide pastures\textsuperscript{26}, the Fravashi\textsuperscript{27} of the holy\textsuperscript{14} Srosh\textsuperscript{15} (yazata) who is strong, word-incarnate, possessed of terrible weapon (for smiting the demons)\textsuperscript{17} (and) acting according to the Law of Ahura Mazdā\textsuperscript{18} as well as the Fravashi\textsuperscript{19} of aifNeryosang (yazata)\textsuperscript{20}.

(87) Gayehe\textsuperscript{45} Maretnī\textsuperscript{46} ashaonō\textsuperscript{47} fravashīm\textsuperscript{48} yazamaide\textsuperscript{49}; yō\textsuperscript{50} paoiryō\textsuperscript{51} Ahurā\textsuperscript{52} Mazdā\textsuperscript{53} manascha\textsuperscript{54} gūshta\textsuperscript{55} sāsnāoscha\textsuperscript{56}, yahmat\textsuperscript{57} hacha\textsuperscript{58} frāthweresat\textsuperscript{59} nāfō\textsuperscript{60} Airyanām\textsuperscript{61} dakhyunām\textsuperscript{62}, chithrem\textsuperscript{63} Airyanām\textsuperscript{64} dakhyunām\textsuperscript{65}.

Zarathushtrahe\textsuperscript{66} Spitāmahe\textsuperscript{67} idha\textsuperscript{68} ashaonō\textsuperscript{69} ashīmcha\textsuperscript{70} fravashīm\textsuperscript{71} yazamaide\textsuperscript{72}.

(88) Paoiryāi\textsuperscript{73} vohū\textsuperscript{74} mamanāi\textsuperscript{75}, paoiryāi\textsuperscript{76} vohū\textsuperscript{77} vaokushe\textsuperscript{78}, paoiryāi\textsuperscript{79} vohū\textsuperscript{80} vāverezushe\textsuperscript{81}, paoiryāi\textsuperscript{82} athaurune\textsuperscript{83}, paoiryāi\textsuperscript{84} rathaēshtai\textsuperscript{85}, paoiryāi\textsuperscript{86} vāverezushe\textsuperscript{87}, paoiryāi\textsuperscript{88} fravaēdhāi\textsuperscript{89}, paoiryāi\textsuperscript{90} fravaēdhayamnāi\textsuperscript{91}, paoiryāi\textsuperscript{92} hanghananāi\textsuperscript{93}, paoiryāi\textsuperscript{94} hanghanushe\textsuperscript{95}, gāmcha\textsuperscript{96} ashemcha\textsuperscript{97} ukhdemcha\textsuperscript{98} ukhdhakhyācha\textsuperscript{99} sraoshem\textsuperscript{100} khshathremcha\textsuperscript{2}, vīspacha\textsuperscript{3} vohū\textsuperscript{4} Mazdadhāta\textsuperscript{5} ashachithra\textsuperscript{6}.

(87) We worship\textsuperscript{49} the Fravashi\textsuperscript{48} of the righteous\textsuperscript{47} Gayomard\textsuperscript{45-46}. Who\textsuperscript{50} first\textsuperscript{51} listened to\textsuperscript{52} the thought\textsuperscript{53} of (the Creator) Ahura\textsuperscript{54} Mazdā\textsuperscript{55} and (His) teachings\textsuperscript{56}, from which\textsuperscript{57-58} (the Creator Ahura Mazda) aik created\textsuperscript{59} the
lineage$^{60}$ of (the people of) Iranian$^{61}$ countries$^{62}$, the origin$^{63}$ of (the people of) Iranian$^{64}$ countries$^{65}$. We worship$^{72}$ here$^{68}$ the holiness$^{70}$ of the holy$^{69}$ Spitaman$^{67}$ Zarathushtra$^{68}$ and (his) Fravashi$^{71}$.

(88) (Who, i.e. the Prophet Zarathushtra) first$^{73}$ thought$^{76}$ good$^{74}$ aithe thought (according to the law of the Religion of Ahura Mazda), spoke$^{78}$ good word$^{77}$ (and) first$^{79}$ did$^{81}$ the good action$^{80}$. Also, who was the first$^{82}$ Athravan$^{83}$ (= priest), Rathaēshṭā$^{85}$ (= warrior) and the (prosperity-bringing$^{88}$) agriculturist$^{87}$ (of the country). (Who) first$^{89}$ gained the knowledge of the religion$^{90}$, and taught$^{92}$ (it) first$^{91}$ (to others). Moreover, who was the first$^{93}$ aimchoose$^{94}$ (thought of the welfare) of the aimcattle$^{97}$, righteousness$^{98}$, the Word of the religion$^{99}$, obedience$^{1}$ to the Word of the religion$^{100}$, the sover-eignty$^{2}$ (of King Gushtāsp) (and) of all$^{3}$ the good things$^{4}$ having the seed of righteousness$^{6}$, created by Ahura Mazda$^{5}$).

(89) Yö$^{10}$ paoiryō$^{8}$ athrava$^{9}$, yö$^{10}$ paoiryō$^{11}$ rathaēšhtō$^{12}$, yö$^{13}$ paoiryō$^{14}$ vāstryō$^{15}$ fshuyā$^{16}$. Yö$^{17}$ paoiryō$^{18}$ chakhrem$^{19}$ urvaēsaya$^{20}$ daēvvātcha$^{21}$ haotā$^{22}$ mashyāatcha$^{23}$, yö$^{24}$ paoiryō$^{25}$ stōish$^{26}$ astvaithyā$^{27}$, staot$^{28}$ ashem$^{29}$ nāist$^{30}$ daēvō$^{31}$, fraorenata$^{32}$ Mazdayasnō$^{33}$ Zarathushtrish$^{34}$ vīdaēvō$^{35}$ Ahura-tkaēšō$^{36}$.

(90) Yö$^{37}$ paoiryō$^{38}$ stōish$^{39}$ astvaithyā$^{40}$ vāchīm$^{41}$ aokhtā$^{42}$ vidyūm$^{43}$ Ahurō-tkaēšem$^{44}$. Yö$^{45}$ paoiryō$^{46}$ stōish$^{47}$ astvaithyā$^{48}$ vāchīm$^{49}$ framraot$^{50}$ vidyūm$^{51}$ Ahurō-tkaēšem$^{52}$. Yö$^{53}$ paoiryō$^{54}$ stōish$^{55}$ astvaithyā$^{56}$ vispām$^{57}$ daēvō-dātem$^{58}$ vavacha$^{59}$ ayesnyām$^{60}$ avahmyām$^{61}$. Yö$^{62}$ sūrō$^{63}$ vispō-hujyāítish$^{64}$ paoiryō-tkaēšō$^{65}$ dakhyunām$^{66}$.

(89) Who$^{76}$ (i.e. the Prophet Zarathushtra) (was) the first$^{78}$ priest$^{79}$, warrior$^{12}$ and (the prosperity-bringing$^{76}$) agriculturist$^{15}$. Who$^{17}$ first$^{18}$ aturn$^{20}$ (the wheel$^{19}$) of the daevas$^{21}$ and (the wicked) men$^{23}$ aple$^{22}$ (the daevas). Who$^{24}$ first$^{25}$ in the corporeal$^{27}$ world$^{26}$ praised$^{28}$ righteousness$^{29}$ and acause$^{30}$ the daevas$^{31}$ to perish$^{32}$; (also who) confessed himself$^{72}$ a Mazda-worshipper$^{13}$, and a follower of the Religion proclaimed by Zarathushtra (i.e. his own)$^{34}$, an estranger from the doctrines of the daevas$^{35}$ and the follower of the law of Ahura Mazda$^{36}$.

ail Mamanāi, vaokushe, vāvarezushe - Perfect participle dative singular, First atmanepanda, and the last two parasmaipada; root man, vach, verez. For its explanation, see my Avesta Grammar; page 261-262.

aim Hanghanānāi hanghanamushes - Perfect participle dative singular; former atmanepada and the latter parasmaipada; root han; “to desire, to possess, to gain” (Darmesteter).

ain Or to Gāvyodād, i.e. first-created bull.

aio i.e. by eradicating wickedness and irreligiousness, led men to the path of morality and according to the dictates of the religion.

aip Haotā (resembling to it, like it) ablative singular of havant (Darmesteter); or if, aotā is taken, it would mean, “cold-hearted, merciless, or without feelings, cruel”.

aip Who recited, “Ashem Vohū” and “Naismi daēvō” (Darmesteter).
(90) Who first (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 viśpem mānthrem ashem sravō vīsruyata. Ahu ratushcha gaēthanāṃ; staota ashahe yat mazishtahecha vahishtahecha sraēshtahecha paiti-frakhshtacha daēnayā yat vahishtayāo.

(92) Yim isen Ameshāo Spenta viśpe hvare-hazaosha, fraoret frakshshnī avī manō zarzdātōīt anghuyat hacha, ahūm ratūmcha gaēthanām, staotārem ashahe yat mazishtaheca vahishtaheca sraēshtaheca paiti-frakhshtāremcha daēnayāo yat vahishtayāo.

(93) Yehe zāthaēcha vakhshaēcha, urvāsen āpō urvarāoscha; yehe zāthaēcha vakhshaēcha, ukhshin āpō urvarāoscha; yehe zāthaēcha vakhshaēcha ushtatātem nimravanta vīspā spentō-dātāo dāmān.
(94) Ushta\(^{14}\) nō\(^{35}\) zātō\(^{36}\) āthra\(^{22}\) yō\(^{38}\) Spitāmō\(^{39}\) Zarathushtrō\(^{40}\) frā-nō\(^{41}\) yazāite\(^{42}\) zaothrābyō\(^{43}\) steretō-baresma\(^{44}\) zarathushtrō\(^{45}\). Idha\(^{46}\) apām\(^{47}\) vījasāiti\(^{48}\) vanguard\(^{49}\) daēnā\(^{50}\) Māzdayasnish\(^{51}\) vīpāish\(^{52}\) avi\(^{53}\) karshvān\(^{54}\) yāish\(^{55}\) hafta\(^{56}\).

(93) In whose birth\(^{14}\) (i.e. in the birth of the Prophet Zarathushtra) and growth\(^{16}\) waters\(^{18}\) and plants\(^{19}\) rejoiced\(^{17}\); in whose birth\(^{21}\) and growth\(^{22}\) waters\(^{24}\) and plants\(^{25}\) increased\(^{23}\) in whose birth\(^{27}\) and growth\(^{28}\) all\(^{31}\) the creations\(^{33}\) created by Spenta Mainyu\(^{32}\) cried out\(^{30}\), “Hail”\(^{29}\).

**Explanation:** On account of being noticed the laws of increasing and prospering the natural creations of waters, plants, etc., by Lord Zarathushtra, the entire nature rejoiced.

(94) (The entire nature uttered with joy):-

Hail\(^{54}\)! born\(^{36}\) for us\(^{35}\) (is) one priest\(^{37}\) Spitaman Zarathushtra. Zarathushtra\(^{45}\), the spreader of Baresman\(^{44}\) (in the ceremonies) will now worship\(^{42}\) us\(^{41}\) with libations\(^{43}\). Hereafter,\(^{47}\) the good\(^{50}\) Mazda-worshipping\(^{51}\) Religion\(^{50}\) will spread\(^{48}\) over\(^{53}\) all\(^{52}\) the seven\(^{56}\) regions of the earth\(^{54}\) (i.e. in the entire world).

(95) Idha\(^{57}\) apām\(^{48}\) Mithrō\(^{59}\) yō\(^{60}\) vouru-gaoyaoitish\(^{61}\) fradhāt\(^{62}\) vīspāo\(^{63}\) fratematātō\(^{64}\) dakhvyunām\(^{65}\) vīpāish\(^{66}\) yaozaintīshcha\(^{67}\) nyāsaiti\(^{68}\). Idha\(^{68}\) Apām Napāo\(^{69}\) sūrō\(^{70}\) fradhāt\(^{71}\) vīspāo\(^{72}\) fratematātō\(^{73}\) dakhvyunām\(^{74}\) yaozaintīshcha\(^{75}\) nyāsaiti\(^{76}\).

Maidyōi-māonghahe\(^{77}\) Ārāstayehe\(^{78}\) idha\(^{79}\) ashaonō\(^{80}\) ashīmcha\(^{81}\) fravashīmcha\(^{82}\) yazamaide\(^{83}\), yō\(^{84}\) paoiryō\(^{85}\) Zarathushtrāi\(^{86}\) mānthremcha\(^{87}\) gūshta\(^{88}\) sāsnāoscha\(^{89}\).

(95) Hereafter\(^{58}\) Mithra yazata\(^{59}\), the lord of wide pastures\(^{61}\), will increase\(^{62}\) the entire excellence\(^{64}\) of (our) countries\(^{65}\), and will tranquillize\(^{67}\) the aiw\(^{66}\) revolts\(^{69}\). (Hereafter) the powerful\(^{70}\) Apām Napā\(^{60}\) will increase\(^{71}\) the entire excellence\(^{73}\) of (our) countries\(^{74}\) and will quell\(^{76}\) the revolts\(^{75}\).

We worship\(^{73}\) the holiness\(^{81}\) of the holy\(^{80}\) aix\(^{78}\) Maidhyo-māongha, 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\(^{89}\).

(96) (Kardāh XXV) (96) Asmō-khvanvatō\(^{1}\) ashaonō\(^{2}\) fravashīm\(^{3}\) yazamaide\(^{4}\); Ashnō-khvanvatō\(^{5}\) ashaonō\(^{6}\) fravashīm\(^{7}\) yazamaide\(^{8}\);
Gavayānō 9 ashaonō 10 fravashīm 11 yazamaide 12; Parshatgēush 13 Parātahe 14 ashaonō 15 fravashīm 16 yazamaide 17; Vohvastōish 18 Snaoyehe 19 ashaonō 20 fravashīm 21 yazamaide 22; Isvatō 23 Varāzahe 24 ashaonō 25 fravashīm 26 yazamaide 27.

(97) Saēnahe 28 Ahūm-stūtō 29 ashaonō 30 fravashīm 31 yazamaide 32; yō 33 paoiryō 34 satō-aēthryō 35 frakhshtata 36 paiť 37 āya 38 zemā 39. Pereididhayehe 40 ashaonō 41 fravashīm 42 yazamaide 43; Usmanarahe 44 Paēshhatahe 45 ashaonō 46 fravashīm 47 yazamaide 48; Vohu-raochanghō 49 Frānyehe 50 ashaonō 51 fravashīm 52 yazamaide 53; Ashō-raochanghō 54 Frānyehe 55 ashaonō 56 fravashīm 57 yazamaide 58; Varesmō-raochanghō 59 Frānyehe 60 ashaonō 61 fravashīm 62 yazamaide 63.

(98) Isat-vāstrahe 64 Zarathushtrōish 65 ashaonō 66 fravashīm 67 yazamaide 68; Urvatat-narahe 69 Zarathushtrōish 70 ashaonō 71 fravashīm 72 yazamaide 73; Hvare-chithrahe 74 Zarathushtrōish 75 ashaonō 76 fravashīm 77 yazamaide 78; Daēva-tbōish 79 takhmahe 80 ashaonō 81 fravashīm 82 yazamaide 83; Thrimitwhatō 84 Spitamahe 85 ashaonō 86 fravashīm 87 yazamaide 88; Dāonghahe 89 Zairitahe 90 ashaonō 91 fravashīm 92 yazamaide 93.

(96) We worship 4 the Fravashi 3 of the righteous 2 Asma khvanvant 1; and the Fravashi 7 of the righteous 6 Ashan-khvanvant 5; we worship 12 the Fravashis 11 of the righteous 10 Gavayan 9 and Parshat-gao 13, (the son) of Parāta 14; we worship 22 the Fravashis 21 of the righteous 20 Vohvasti 18, (the son) of Snaoy 19, and Isvant 23, (the son) of Varaza 24.

(97) We worship 32 the Fravashi 31 of the righteous 30 Saena 28, (the son) of Ahum-stuta 29; who 33 first 24 came into prominence 36 as the possessor of one hundred disciples 35 on 37 this 38 earth 39. We worship 43 the Fravashis 42 of the righteous 41 Pereididhaya 40, and Usmanara 44, (the son) of Paeshata 45; we also worship 53 the Fravashis 52 of the righteous 51 Vohu-raochangh 59, Ashoroanchgh 54, and Varesmo-raochangh 59, (the sons) of Frāny 60.

(98) We worship 68 the Fravashi of the righteous 66 Isat-vāstra 64, and the Fravashi 72 of the righteous 71 Urvatat-nara 69, with the Fravashi 77 of the righteous 76 Hvare-chithra 74 (or Khorshed-cheher 74), (the sons) of (the Prophet) Zarathushtra 75; we worship 83 the Fravashi 82 of the righteous 81 Daeva-tbīsh 79, (the son) of Takhma 80 with the Fravashi 87 of the righteous 86 Thrimitwhan 84, of the family of Spitamān 85; and we worship 93 the Fravashi 92 of the righteous 91 Dāonghah 89, (the son) of Zairita 90.

(99) Kavōish 94 Vīshṭāspahe 95 ashaonō 96 fravashīm 97 yazamaide 98, takhmahe 99 tanu-mānthrahe 100 darshi-draosh 1 Ahūrīyehe 2 yō 3 drucha 4 paurvāncha 5 ashāl 6 ravō 7 yaēsha 8; yō 9 drucha 10 paurvāncha 11 ashāl 12 ravō 13 vivaēdha 14. Yō 15 bāzushcha 16 upastacha 17 vīsata 18 ainghāo 19 daēnayāo 20 yat 21 Ahuēosh 22 Zarathushtrōish 23.
(100) Yō²⁴ hīm²⁵ stātām²⁶ hitām²⁷ haitīm²⁸ uzvazat²⁹ hacha³⁰ hūnuivyō³¹, nō³² hīm³³ dasta³⁴ maidyōishādhem³⁵ berezi-rāzem³⁶ afrakadhavaitīm³⁷ ashaonīm³⁸ thrafdhām³⁹ gēushcha⁴⁰ västrafecha⁴¹, frithām⁴² gēushcha⁴³ västrafecha⁴⁴.

(99) We worship⁹⁸ the Fravashi of the righteous (King) Vishtāspa⁹⁵ of the Kayanian family⁹⁴, the mighty,⁹⁹, aiy⁹ Word-incarnate¹⁰⁰, and acting according to the Laws of Ahura Mazda. Who⁹ showed openly the (path) of righteousness¹² with (his) aiz³⁸ stunning 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 religion¹⁰ (which is) of Ahura Mazda¹¹ as revealed by Zarathushtra¹².

(100) Who²⁴-(i.e. King Vishtāspa) aj⁵ separated²⁹ that steadfast²⁶, extant²⁸, aib³² holy³⁷ religious ajc³⁹ from wicked men³⁰-³¹ and fixed³²-³⁴ her thirty-six high, aje 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 ajf.

(101) Zairivarōish⁴⁵ ashaonō⁴⁶ fravashīm⁴⁷ yazamaide⁴⁸; Yukhtavarōish⁴⁹ ashaonō⁵⁰ fravashīm⁵¹ yazamaide⁵²; Srīraokhshnō⁵³ ashaonō⁵⁴ fravashīm⁵⁵ yazamaide⁵⁶; Keresaokhshnō⁵⁷ ashaonō⁵⁸ fravashīm⁵⁹ yazamaide⁶⁰; Vanārahe⁶¹ ashaonō⁶² fravashīm⁶³ yazamaide⁶⁴; Virāzahe⁶⁵ ashaonō⁶⁶ fravashīm⁶⁷ yazamaide⁶⁸; Nījarahe⁶⁹ Savanghō⁷⁰ ashaonō⁷¹ fravashīm⁷² yazamaide⁷³; Bujasravanghō⁷⁴ ashaonō⁷⁵ fravashīm⁷⁶ yazamaide⁷⁷; Berezyarshtōish⁷⁸ ashaonō⁷⁹ fravashīm⁸⁰ yazamaide⁸¹; Tizyarshtōish⁸² ashaonō⁸³ fravashīm⁸⁴ yazamaide⁸⁵; Perethwarshtōish⁸⁶ ashaonō⁸⁷ fravashīm⁸⁸ yazamaide⁸⁹; Vaēzyarshtōish⁹⁰ ashaonō⁹¹ fravashīm⁹² yazamaide⁹³.

aiy i.e. Whose body is Holy Spell; or whose body is subject to Mānthra - Holy Spell.
aiz Original meaning, “rushing forth, advancing forth”.
aja Original meaning, “took away after driven out” (root uz-vaz).
ajb Original meaning, “white” (Sanskrit sita): or “strengthened”, “bound”, root hi = Sanskrit si = to bind.
ajc In the original text, “her” (him), i.e. religion.
ajd Hūna = the brood of evil creation; son of wicked descent, hinuiwyō (Geldner).
aje Darmesteter, Original meaning, “doing no harm”.
ajf i.e. the religion which gives the best commandment for the increase (prosperity) of cattle and agriculture.
(101) We worship the Fravashi of the righteous Zairi-vairi (the brother of King Vishtāspa); We worship the Fravashi of the righteous Yukhta-vairi; we worship the Fravashi of the righteous Siraokhshna, and Keresaokhshna; we worship the Fravashi of the righteous Vanāra, Virāza, and Nijara, (the son) of Savangh; we also worship the Fravashi of the righteous Perethvarshti with the Fravashi of the righteous Vaezyarshi.

(102) Naptyehe ashaonō fravashīm yazamaide; Vazāspahe ashaonō fravashīm yazamaide; Habāspa ashaonō fravashīm yazamaide; Vistaraosh Naotairyañahе ashaonō fravashīm yazamaide; Frash-hām-varetahe ashaonō fravashīm yazamaide; Frashō-karahe ashaonō fravashīm yazamaide; Ātere-zanthenе ashaonō fravashīm yazamaide; Āterevanu yazamaide; Āterevanu yazamaide; Āterézantēush ashaonō fravashīm yazamaide; Āteredaingheush ashaonō fravashīm yazamaide.

(102) We worship the Fravashi of the righteous Naptya with the Fravashi of the righteous Vazāspa; we worship the Fravashi of the righteous and Gustehem, (son) of Nodar, we worship the Fravashi of the righteous Frashhām-vareta, Frasho-kara, Ātere-pāта, Ātere-dāta, Ātere-savangh, Ātere-zantu, and Ātere-danghu.

(103) Hushyaothnahe ashaonō fravashīm yazamaide; Pishishyaothnahe ashaonō fravashīm yazamaide; Takhmahe Spento-dātahe ashaonō fravashīm yazamaide; Bastavarōish ashaonō fravashīm yazamaide; Kāvārasmō ashaonō fravashīm yazamaide; Frashoshtrehe Hvāvehe ashaonō fravashīm yazamaide; Jāmēspahe Hvāvehe ashaonō fravashīm yazamaide; Avāraoshtrōish ashaonō fravashīm yazamaide.

(103) We worship the Fravashi of the righteous Hushyaothna; we worship the Fravashi of the righteous Pishishyaothna, we worship the Fravashi of the brave (and) righteous Spento-dāta (Aspandar) (the son of King Vistāspa); we worship the Fravashi of the righteous.
(104) Hushyaothanahe 66 Frāshaoshtrayanahe 67 ashaonō 68 fravashīm 69 yazamaide 66; Khvādaēnahe 691 Frāshaoshtrayanahe 67. ashaonō 69 fravashīm 70 yazamaide 67; Hanghaurushō 70 Jāmāspanahe 70 ashaonō 86 fravashīm 9 yazamaide 67; Varshnahe 1 Hanghaurushōśīh 2 ashaonō 3 fravashīm 4 yazamaide 5; Vohu-nemanghō 86 Avāraoshrōīsh 7 ashaonō 8 fravashīm 9 yazamaide 10, paitishtātēe 11 aghanāmcha 11 khvafnanām 13, aghanāmcha 14 daēsanām 15, aghanāmcha 16 aoifranām 17, aghanāmcha 18 pairikanām 19.

(104) We worship 30 the Fravashi 39 of the righteous 30 Hushyaothna 36 and the Fravashi 39, of the righteous 30 Khvādaēna, of the family of Frasha-ostara; we worship 100 the Fravashi 39 of the righteous 30 Hangha-urvangha (the son) of Jāmāspa 79; we worship 3 the Fravashi 34 of the righteous 30 Varsha (the son) of Hanghaurved; in order to withstand 11 evil-producing 12 sleep (i.e.) evil 14 dreams 15, apparitions and pairikas 17; we worship 10 the Fravashi 39 of the righteous 8 Vohu-nemangh 9 (the son) of Avāraoshrī.


(105) We worship 36 the Fravashi 25 of the righteous 24 ajm Mānthravāka 20 (the son) of Sāimuzi 21, the religious teacher 22 and the placer of the log of wood or the sacred fire (i.e. the priest whose function is to tend the fire in the Sanctum Sanctorum of the Fire-temple). Who 27 (Mānthravāka) in order to withstand 28 the evil 41 created 40 against righteous man 39 intensely smote the exceedingly wicked heretics 29 (possessed of these evil traits), desecrating the Gathas 30, impious 32, having no master 33, having no religious leader 34,
dreadful\textsuperscript{35} and whose fravashis are to be destroyed\textsuperscript{36}.

(106) Ashastv\textsuperscript{41} Mäidhyöi-mäonghöish\textsuperscript{42,3} ashaonö\textsuperscript{44} fravashim\textsuperscript{36} yazamaide\textsuperscript{46}; Avarthrabanghö\textsuperscript{97} Räshhtare-vaghentöish\textsuperscript{48} ashaonö\textsuperscript{49} fravashim\textsuperscript{50} yazamaide\textsuperscript{51}; Budhrahe\textsuperscript{52} Däzgräspöish\textsuperscript{53} ashaonö\textsuperscript{54} fravashim\textsuperscript{55} yazamaide\textsuperscript{56}; zbaurvatö\textsuperscript{57} ashaonö\textsuperscript{58} fravashim\textsuperscript{59} yazamaide\textsuperscript{60}; Karshnhe\textsuperscript{61} zbaurvaithinahe\textsuperscript{62} ashaonö\textsuperscript{63} fravashim\textsuperscript{64} yazamaide\textsuperscript{65}; takhmahe\textsuperscript{66} tanu-mänthrahe\textsuperscript{67} darshi-draosh\textsuperscript{68} Āhüiryeh\textsuperscript{69}.

(106) We worship\textsuperscript{46} the Fravashi\textsuperscript{45} of the righteous\textsuperscript{44} Ashastu\textsuperscript{41}, (the son) of a\textsuperscript{40}Mäidhyöi-mäongha\textsuperscript{43}, and Avarthrabangh\textsuperscript{47}, (the son) of Räshhtare-vaghenta\textsuperscript{48}; we worship\textsuperscript{56} the Fravashi\textsuperscript{55} of the righteous\textsuperscript{54} Budhra,\textsuperscript{52} (the son) of Däzgraspa\textsuperscript{53}, and the righteous\textsuperscript{58} Zbaurvant\textsuperscript{57}; we worship\textsuperscript{65} the Fravashi\textsuperscript{64} of the righteous\textsuperscript{63} Karasna\textsuperscript{61}, (the son) of Zbaurvant,\textsuperscript{62} (who was) strong,\textsuperscript{66} Word-incarnate\textsuperscript{67}, mighty-speared\textsuperscript{68} (and) acting according to the doctrine of Ahura Mazda\textsuperscript{69}.

(107) Yenghe\textsuperscript{70} nmäne\textsuperscript{71} Ashis Vanguhi\textsuperscript{72} srıra\textsuperscript{73} kshöithni\textsuperscript{74} fracharaëtta\textsuperscript{25}, kainñö\textsuperscript{76} kehrpa\textsuperscript{77} srırayaö\textsuperscript{78} ash-amayao\textsuperscript{79} huraodhayao\textsuperscript{80}, uskät\textsuperscript{81} yastayao\textsuperscript{82} erenzaithëö\textsuperscript{83} raëvat\textsuperscript{84} chithrem\textsuperscript{85} azaytaö\textsuperscript{86}. Yo\textsuperscript{87} azgætö\textsuperscript{88} arezayao\textsuperscript{89} havaëibya\textsuperscript{90} bāzubya\textsuperscript{91}, tanuye\textsuperscript{92} ravo\textsuperscript{93} æchishtö\textsuperscript{94}; yö\textsuperscript{95} azgætö\textsuperscript{96} arezayao\textsuperscript{97} havaëibya\textsuperscript{98} bāzubya\textsuperscript{99}, hamerethem\textsuperscript{100} païti\textsuperscript{1} yuëdïsthö\textsuperscript{2}.

(107) In whose\textsuperscript{70} (i.e. Karasaña's) house\textsuperscript{71} entered\textsuperscript{75} (or moved about) the beautiful\textsuperscript{73} (and) shining\textsuperscript{74} Ashishvanghi\textsuperscript{72} in the shape\textsuperscript{77} of a maiden\textsuperscript{76} (having) beautiful\textsuperscript{78}, exceedingly courageous\textsuperscript{79} good appearance\textsuperscript{80}, high\textsuperscript{81} girl\textsuperscript{82}, straight\textsuperscript{83}, brilliant\textsuperscript{84} face\textsuperscript{85}, and a\textsuperscript{82}noble\textsuperscript{86}. Who\textsuperscript{87} (i.e. Karasaña Hero) having rushed forward\textsuperscript{88} (in the field) of battle\textsuperscript{89} (was) wishing happiness\textsuperscript{93} for his (own) body\textsuperscript{92}, and who\textsuperscript{95} having rushed forward\textsuperscript{96} (in the field) of battle\textsuperscript{97} (was) fighting heroically\textsuperscript{2} with (the vigour of) both his arms\textsuperscript{99} against the opponent\textsuperscript{100}.

(108) Vîräsphahe\textsuperscript{3} Karsnayanahe\textsuperscript{4} ashaonö\textsuperscript{5} fravashim\textsuperscript{6} yazamaide; Āzätâhe\textsuperscript{8} Karsnayanahe\textsuperscript{9} ashaonö\textsuperscript{10} fravashim\textsuperscript{11} yazamaide; Frâyaothahe\textsuperscript{13} Karsnayanahe\textsuperscript{14} ashaonö\textsuperscript{15} fravashim\textsuperscript{16} yazamaide; Vângheush\textsuperscript{18} Arshehe\textsuperscript{19} ashaonö\textsuperscript{20} fravashim\textsuperscript{21} yazamaide; Arshehe\textsuperscript{22} vyâkñhæhe\textsuperscript{24} yäskerestëmahæhe\textsuperscript{25} Mazdayasnänäm\textsuperscript{26}. Därayat-rathæhe\textsuperscript{28} ashaonö\textsuperscript{29} fravashim\textsuperscript{30} yazamaide; Frâyat-rathæhe\textsuperscript{31} ashaonö\textsuperscript{32} fravashim\textsuperscript{33} yazamaide; Skärâyat-rathæhe\textsuperscript{35} ashaonö\textsuperscript{36} fravashim\textsuperscript{37} yazamaide\textsuperscript{38}.

(108) We worship\textsuperscript{7} the Fravashis of the righteous\textsuperscript{5} Vîræspa\textsuperscript{3} Āzätâ\textsuperscript{8} and Frâyaoðha\textsuperscript{13}, (the sons) of Karsnaya\textsuperscript{14}; we also worship\textsuperscript{22} the Fravashi\textsuperscript{21} of the good\textsuperscript{18} (and) righteous\textsuperscript{20} Arshya\textsuperscript{19};

\begin{itemize}
  \item [ajn] For the explanation of the word Maidhyöi-mäongha, see paragraph 95 of the same yasht.
  \item [ajo] For its comparison, see Avän yasht, para 64.
\end{itemize}
Explanations: (In the excellence of him who is Arshya it is stated that):

We worship32 the Fravashi21 of the righteous20 Arshya19, most dexterous25 amongst (all) Mazda-worshippers26 (and) the leader of the assembly24. We worship30 the Fravashi39 of the righteous28 Dārayatratha27, Frāyat-ratha31, Skārayat-ratha35.

(109) Arshavatō39 ashaonō40 fravashīm41 yazamaide42; Vyashavatō43 ashaonō44 fravashīm45 yazamaide46; Paityarshavatō47 ashaonō48 fravashīm49 yazamaide50; Amraosh51 ashaonō52 fravashīm53 yazamaide54; Chamraosh55 ashaonō56 fravashīm57 yazamaide58; Drāthahe59 ashaonō60 fravashīm61 yazamaide62; Paiti-drāthahe63 ashaonō64 fravashīm65 yazamaide66; Paiti-vanghahe67 ashaonō68 fravashīm69 yazamaide70; Frashāvakhshahē71 ashaonō72 fravashīm73 yazamaide74; Nemo-vanghēush75 Vaēdhayanghahe76 ashaonō77 fravashīm78 yazamaide79.

(109) We worship42 the Fravashi41 of the righteous40 Arshavat39, with the Fravashi45 of the righteous44 Vyashavant43, and Paityarshavant47; we worship54 the Fravashi53 of the righteous52 Amru51, Chamru55, and Drātha59; we worship66 the Fravashi65 of the righteous64 Paiti-drātha53 and Paitivangha67; we worship74 the Fravashi73 of the righteous72 Frashāvakhsha71, and also the the Fravashi78 of the righteous77 Nemo-vanghu75, (the son) of Vaedhayangha76.

(110) Vaēsadhahe80 ashaonō81 fravashīm82 yazamaide83; Ashāvanghēush84 Bivandanghahe85 ashaonō86 fravashīm87 yazamaide88; Jarō-danghēush89 Pairishtūrahe90 ashaonō91 fravashīm92 yazamaide93; Neremyazdanhahe94 Āithwaesh95 ashaonō96 fravashīm97 yazamaide98; Berezishnaosh99 Arahe100 ashaonō1 fravashīm2 yazamaide3; Kasupīteush4 Arahe102 ashaonō6 fravashīm7 yazamaide8; Frayehe9 ashaonō10 fravashīm11 yazamaide12; Astvat-eretahe13 ashaonō14 fravashīm15 yazamaide16.

(110) We worship83 the Fravashi82 of the righteous81 Vaesadha80; we worship88 the Fravashi87 of the righteous86 Ṛ̔pāśvangha84, (the son) of Bivandangha85; we worship93 the Fravashi92 of the righteous91 Ā̔r̔ Jarodangha89, (the son) of Pairishtura90, Neremyazda94, (the son) of Ā̌ thyu96, and Berezishnu99, (the son) of Ara100; we worship8 the Fravashi7 of the righteous6 Kasupitu4, (the son) of Ara4; the Fravashi11 of the righteous10 Fraya9, and the Fravashi15 of the righteous14 Astvat-ereta13 (i.e. Soshyosh)13.

(Kardāh XXVI) (111) Gaopivanghēush1 Gaopivanghēush1 ashaonō2 fravashīm3 yazamaide4; Hām-barethrovanghvām5 takhmahe6 ashaonō7 fravashīm8 yazamaide9; Staotrō-Vahištate-Ashahe10 ashaonō11 fravashīm12 yazamaide13; Pouru-dāκhshtoǐish14 Khštāvāṇyhe15 ashaonō16.

ajp High priest of the region called Arezahi (Dr. West).
ajq High priest of the region, called Savahi (Dr. West).
ajr Soshyosh is worshipped in three places (paras 110, 117, 128).
fravashīm\textsuperscript{17} yazamaide\textsuperscript{18}; khshviwrāspanahe\textsuperscript{19} Khşhtāvaēnyehe\textsuperscript{20} ashonō\textsuperscript{21} fravashīm\textsuperscript{22} yazamaide\textsuperscript{23}.

(111) We worship\textsuperscript{4} the Fravashis\textsuperscript{3} of the righteous\textsuperscript{5} Gaopivanghu\textsuperscript{1}, and Hām-baretar-vanghvām\textsuperscript{5}, the valiant\textsuperscript{6}; we worship\textsuperscript{13} the Fravashis\textsuperscript{12} of the righteous\textsuperscript{11} ājī-Stoatār-Vahishte-Ashahe\textsuperscript{10}, Pourudhākhshti\textsuperscript{14}, (the son) of Khşhtāvaena\textsuperscript{15}; with the Fravashi\textsuperscript{22} of the righteous\textsuperscript{21} Khşhviwrāspa\textsuperscript{19}, (the son) of Khşhtāvaena\textsuperscript{20}.

(112) Ayō-astōish\textsuperscript{24} Pourudhākhshtayanahe\textsuperscript{35} ashaonō\textsuperscript{26} fravashīm\textsuperscript{27} yazamaide\textsuperscript{28}; Vohvastōish\textsuperscript{29} Pourudhākhshtayanahe\textsuperscript{30} ashaonō\textsuperscript{31} fravashīm\textsuperscript{32} yazamaide\textsuperscript{33}; Gayadhāstōish\textsuperscript{34} Pourudhākhshtayanahe\textsuperscript{35} ashaonō\textsuperscript{36} fravashīm\textsuperscript{37} yazamaide\textsuperscript{38}; Ashsavazadanghō\textsuperscript{39} Pourudhākhshtayanahe\textsuperscript{40} ashaonō\textsuperscript{41} fravashīm\textsuperscript{42} yazamaide\textsuperscript{43}; Uruđhāsh\textsuperscript{44} Pourudhākhshtayanahe\textsuperscript{45} ashaonō\textsuperscript{46} fravashīm\textsuperscript{47} yazamaide\textsuperscript{48}; khshthrä-chinanghō\textsuperscript{49} khshōiwrāspanahe\textsuperscript{50} ashaonō\textsuperscript{51} fravashīm\textsuperscript{52} yazamaide\textsuperscript{53}.

(112) We worship\textsuperscript{28} the Fravashi\textsuperscript{27} of the righteous\textsuperscript{26} Ayo-astī\textsuperscript{24} we worship\textsuperscript{33} the Fravashi\textsuperscript{32} of the righteous\textsuperscript{31} Vohvasti\textsuperscript{29}, (the son) of Pourudhākhshti\textsuperscript{30}; we worship\textsuperscript{38} the Fravashi\textsuperscript{37} of the righteous\textsuperscript{36} Gayadhāstī\textsuperscript{34}, ājī-Ashavazadangh\textsuperscript{39} along with the Fravashi\textsuperscript{37} of the righteous\textsuperscript{36} Uruđhū\textsuperscript{44}, (the sons) of Pourudhākhshti\textsuperscript{45}, we worship\textsuperscript{53} the Fravashi\textsuperscript{52} of the righteous\textsuperscript{51} Khshḥatro-chinangh\textsuperscript{49}, (the son) of Khshōiwrāspa\textsuperscript{50}.

(113) Ashāhurahe\textsuperscript{54} Jīshtayanahe\textsuperscript{55} ashaonō\textsuperscript{56} fravashīm\textsuperscript{57} yazamaide\textsuperscript{58}; Frāyazentahe\textsuperscript{59} ashaonō\textsuperscript{60} fravashīm\textsuperscript{61} yazamaide\textsuperscript{62}; Frenanghō\textsuperscript{63} Frāyazentanahe\textsuperscript{64} ashaonō\textsuperscript{65} fravashīm\textsuperscript{66} yazamaide\textsuperscript{67}; Jarō-vanghēush\textsuperscript{68} Frāyazentahe\textsuperscript{69} ashaonō\textsuperscript{70} fravashīm\textsuperscript{71} yazamaide\textsuperscript{72}; Ashavazdanghō\textsuperscript{73} Thritape\textsuperscript{74} Sāizdrōish\textsuperscript{75} ashaonō\textsuperscript{76} fravashīm\textsuperscript{77} yazamaide\textsuperscript{78}; Vohu-raochanghō\textsuperscript{79} Varakasānahe\textsuperscript{80} ashaonō\textsuperscript{81} fravashīm\textsuperscript{82} yazamaide\textsuperscript{83}; Arezanghuhatō\textsuperscript{84} Ūrahe\textsuperscript{85} ashaonō\textsuperscript{86} fravashīm\textsuperscript{87} yazamaide\textsuperscript{88}; Usinemanghō\textsuperscript{89} ashaonō\textsuperscript{90} fravashīm\textsuperscript{91} yazamaide\textsuperscript{92}.

(113) We worship\textsuperscript{58} the Fravashi\textsuperscript{57} of the righteous\textsuperscript{56} Ashāhura\textsuperscript{54}, (the son) of Jishta\textsuperscript{55}, with the Fravashi\textsuperscript{61} of the righteous\textsuperscript{60} Frāyazenta\textsuperscript{59}; we worship\textsuperscript{57} the Fravashi\textsuperscript{66} of the righteous\textsuperscript{65} Frenangh\textsuperscript{63}, and, Jīro-vanghū\textsuperscript{68}, (the sons) of Frayazenta\textsuperscript{69}; we also worship\textsuperscript{78} the Fravashis\textsuperscript{77} of the righteous\textsuperscript{76} ājī-Ashavazdangh\textsuperscript{73} (and) ājī-Thritā\textsuperscript{74} (the two sons) of Sāizdrī\textsuperscript{75}; we worship\textsuperscript{83} the Fravashi\textsuperscript{82} of the righteous\textsuperscript{81} Vohu-raochangh\textsuperscript{79} (the son) of Varakasāna\textsuperscript{80}.

\textsuperscript{ajj} This distinguished personage became the husband of the well-known woman, Ukhṣhtēnti (See para 140); the verbatim meaning of this name is, “the Paiser of the Best Righteousness”, the Reciter of “Ašhem Vohū”.

ajt See Āvān yashht, paras 72-73.

aju See Āvān yashht, paras 72-73.

ajv he victorious of the pretentious Turanian tribe called Dānu fighting against the ancient Iranians, see Āvān yashht, paras 72-73. It would be better if these two proper names and the word, “Fravashi” were in dual gender according to the rules of grammar.
we worship\(^8\) the Fravashi\(^7\) of the righteous\(^6\) Arezanghyvantis\(^4\), (the son) of Tura\(^5\); and the Fravashi\(^9\) of the righteous\(^9\) Usiramanghy\(^8\).

(114) Yuuktāsopahe\(^3\) ashaonō\(^8\) fravashīm\(^9\) yazamaide\(^6\); Ashashyaothahe\(^7\) Gayadhāstayanaha\(^8\) ashaonō\(^9\) fravashīm\(^10\) yazamaide\(^1\); Vohu-nemanghō\(^7\) Katēush\(^3\) ashaonō\(^4\) fravashīm\(^5\) yazamaide\(^6\); Vohvazdanghō\(^7\) Katēush\(^8\) ashaonō\(^9\) fravashīm\(^10\) yazamaide\(^11\); Ashasaredhahe\(^12\) Asashairyās\(^13\) ashaonō\(^14\) fravashīm\(^15\) yazamaide\(^16\); Ashasaredhahe\(^17\) Jairyās\(^18\) ashaonō\(^19\) fravashīm\(^20\) yazamaide\(^21\); Chākhshnōish\(^22\) ashaonō\(^23\) fravashīm\(^24\) yazamaide\(^25\); Syāvaspōish\(^26\) ashaonō\(^27\) fravashīm\(^28\) yazamaide\(^29\); Pourushtōish\(^10\) Kavōish\(^11\) ashaonō\(^32\) fravashīm\(^33\) yazamaide\(^34\).

(114) We worship\(^6\) the Fravashi\(^5\) of the righteous\(^4\) Yuuktāspa\(^3\), the righteous\(^9\) Ashashyathi\(^7\), (the son) of Gayadhāsta\(^8\), and Vohu-nemanghō\(^7\); (the son) of Katu\(^1\); we worship\(^1\) the Fravashi\(^10\) of the righteous\(^9\) Vohvazdanghō\(^7\); (the son) of Katu\(^2\); we worship\(^1\) the Fravashi\(^15\) of the righteous\(^14\) Ashasaredha\(^12\); (the son) of Asashairy\(^13\); we also worship\(^21\) the Fravashi\(^20\) of the righteous\(^19\) Ashasaredha\(^17\); (the son) of Jairyās\(^18\); Chākhshnī\(^22\); Syāvaspī\(^26\); and Pourushti\(^30\); (the son) of Kavi\(^31\).

(114) Varesmapahe\(^3\) Janarahe\(^3\) ashaonō\(^3\) fravashīm\(^3\) yazamaide\(^3\); Nanarāstōish\(^40\) Paēshatanghō\(^41\) ashaonō\(^42\) fravashīm\(^43\) yazamaide\(^44\); Zarazdōtōish\(^45\) Paēshatanghō\(^46\) ashaonō\(^47\) fravashīm\(^48\) yazamaide\(^49\); Gaēvanōish\(^50\) Vohu-nemanghō\(^51\) ashaonō\(^52\) fravashīm\(^53\) yazamaide\(^54\); Erezvāō\(^55\) Srūto-spādā\(^56\) ashaonō\(^57\) fravashīm\(^58\) yazamaide\(^59\); Zrayanghāō\(^60\) Spēntō-Khrobatō\(^61\) ashaonō\(^62\) fravashīm\(^63\) yazamaide\(^64\); Varshnōish\(^65\) Vāgerezhe\(^66\) ashaonō\(^67\) fravashīm\(^68\) yazamaide\(^69\); Frāchyehe\(^70\) Taurvaetōish\(^71\) ashaonō\(^72\) fravashīm\(^73\) yazamaide\(^74\); Vahmaēdēhātahe\(^75\) Mānthravākahe\(^76\) ashaonō\(^77\) fravashīm\(^78\) yazamaide\(^79\); Ushtrahe\(^80\) Sadhananghā\(^81\) ashaonō\(^82\) fravashīm\(^83\) yazamaide\(^84\).

(115) We worship\(^9\) the Fravashi\(^8\) of the righteous\(^7\) Varesmapa\(^3\); (the son) of Janara\(^3\); we worship\(^4\) the Fravashi\(^3\) of the righteous\(^2\) Nanarāstōish\(^40\), (the son) of Paēshatanghō\(^41\); and we worship\(^49\) the Fravashi\(^48\) of the righteous\(^39\) Zarazdōtōish\(^45\); (the son) of Paēshatanghō\(^46\). We worship\(^54\) the Fravashi\(^53\) of the righteous\(^52\) Gaēvani\(^50\); (the son) of Vohu-nemanghō\(^51\); Ereze\(^55\) (and) Srūtopāda\(^56\); we worship\(^64\) the Fravashi\(^63\) of the righteous\(^62\) Zrayanghāō\(^60\); (and) Spēnto-Khrobatō\(^61\); we worship\(^69\) the Fravashi\(^68\) of the righteous\(^67\) Vershi\(^65\); (the son) of Vāgerezhe\(^66\); with the Fravashi\(^73\) of the righteous\(^72\) Frāchya\(^70\); (the son) of Taurvaetōish\(^71\); we worship\(^79\) the Fravashi\(^78\) of the righteous\(^77\) Vahmaēdēhātahe\(^75\); (the son) of Mānthravākahe\(^76\); and Ushtrahe\(^80\); (the son) of Sadhananghā\(^81\).

(116) Danghu-srūtāhe\(^65\) ashaonō\(^66\) fravashīm\(^67\) yazamaide\(^68\); Danghu-frādanghō\(^69\) ashaonō\(^90\) fravashīm\(^91\) yazamaide\(^92\); Spōpadhō\(^93\) Makhshī\(^93\) ashaonō\(^94\) fravashīm\(^95\) yazamaide\(^96\); Payangharō
(116) We worship\(^{85}\) the Fravashi\(^{87}\) of the righteous\(^{86}\) Dangu-Sruta\(^{85}\), and Danghu-Frādangh\(^{89}\); we worship\(^{90}\) the Fravashi\(^{92}\) of the righteous\(^{94}\) Spopadho-raakhshti\(^{93}\); we worship\(^{100}\) the Fravashi\(^{99}\) of the righteous\(^{98}\) Payangharo-makhshi\(^{97}\); we worship\(^{4}\) the Fravashi\(^{3}\) of the righteous\(^{2}\) Ushťazanta\(^{1}\), Ashasavangh\(^{5}\), and Ashūrvaetha\(^{9}\); we worship\(^{16}\) the Fravashi\(^{15}\) of the righteous\(^{14}\) Haomo-Kharenangh\(^{13}\), with the Fravashi\(^{19}\) of the righteous\(^{18}\) Varshna\(^{17}\).

(117) Fravahe\(^{21}\) ashaonō\(^{22}\) fravashīm\(^{23}\) yazamaide\(^{24}\); Usnākhe\(^{25}\) ashaonō\(^{26}\) fravashīm\(^{27}\) yazamaide\(^{28}\); Khvanvatō\(^{29}\) ashaonō\(^{30}\) fravashīm\(^{31}\) yazamaide\(^{32}\); Daēnāvazanghō\(^{33}\) ashaonō\(^{34}\) fravashīm\(^{35}\) yazamaide\(^{36}\); Arejaonahe\(^{37}\) ashaonō\(^{38}\) fravashīm\(^{39}\) yazamaide\(^{40}\); Aiwi-kharenanghō\(^{41}\) ashaonō\(^{42}\) fravashīm\(^{43}\) yazamaide\(^{44}\); Huyazatahe ashaonō fravashīm yazamaide\(^{48}\); Haredhāspahe\(^{49}\) ashaonō\(^{50}\) fravashīm\(^{51}\) yazamaide\(^{52}\); Pāzinagĥō\(^{53}\) ashaonō\(^{54}\) fravashīm\(^{55}\) yazamaide\(^{56}\); Khvākhshathrahe\(^{57}\) ashaonō\(^{58}\) fravashīm\(^{59}\) yazamaide\(^{60}\); Ashō-paoiryhe\(^{61}\) ashaonō\(^{62}\) fravashīm\(^{63}\) yazamaide\(^{64}\); Astvat-eretahe\(^{65}\) ashaonō\(^{66}\) fravashīm\(^{67}\) yazamaide\(^{68}\).

(117) We worship\(^{24}\) the Fravashi\(^{33}\) of the righteous\(^{22}\) Frava\(^{21}\); we worship\(^{28}\) the Fravashi\(^{27}\) of the righteous\(^{26}\) Usnāk\(^{25}\); we worship\(^{32}\) the Fravashi\(^{31}\) of the righteous\(^{30}\) Khvanvant\(^{29}\), Daenavazangh\(^{33}\), Arejaona\(^{37}\), and Aiwi-kharenangh\(^{11}\); we worship\(^{48}\) the Fravashi\(^{17}\) of the righteous\(^{46}\) Huyazata\(^{5}\); we worship\(^{52}\) the Fravashi\(^{51}\) of the righteous\(^{50}\) Haredhāspa\(^{49}\); we worship\(^{6}\) the Fravashi\(^{55}\) of the righteous\(^{54}\) Pāzinangh\(^{53}\); we also worship\(^{6}\) the Fravashi\(^{59}\) of the righteous\(^{58}\) Khvākhshathra\(^{57}\), Ashō-paoiry\(^{61}\) and Astvat-ereta\(^{65}\) (i.e. Saoshyant).

(Kardāh XXVII) (118) Hugēush\(^{1}\) ashaonō\(^{2}\) fravashīm\(^{3}\) yazamaide\(^{4}\); Anghuyash\(^{5}\) ashaonō\(^{6}\) fravashīm\(^{7}\) yazamaide\(^{8}\); Gāurōsh\(^{9}\) ashaonō\(^{10}\) fravashīm\(^{11}\) yazamaide\(^{12}\); Yushtahe\(^{13}\) Gāurvayanahe\(^{14}\) ashaonō\(^{15}\) fravashīm\(^{16}\) yazamaide\(^{17}\); Mānzdṛavangēush\(^{18}\) ashaonō\(^{19}\) fravashīm\(^{20}\) yazamaide\(^{21}\); Srīrāvangēush\(^{22}\) ashaonō\(^{23}\) fravashīm\(^{24}\) yazamaide\(^{25}\); Āyutahe\(^{26}\) ashaonō\(^{27}\) fravashīm\(^{28}\) yazamaide\(^{29}\); Sūrō-yazatahe\(^{30}\) ashaonō\(^{31}\) fravashīm\(^{32}\) yazamaide\(^{33}\).

(118) We worship\(^{4}\) the Fravashi\(^{3}\) of the righteous\(^{2}\) Hugao\(^{1}\), with the Fravashi\(^{7}\) of the righteous\(^{6}\) Anghuy\(^{5}\); we worship\(^{12}\) the Fravashi\(^{11}\) of the righteous\(^{10}\) Gāuri\(^{9}\), Yushta\(^{13}\), (the son) of Gāurva\(^{3}\), Mānzdṛavanghu\(^{18}\) and, Srīrāvanghu\(^{22}\); we worship\(^{29}\) the Fravashi\(^{28}\) of the righteous\(^{27}\) Ayuta\(^{26}\), along with the Fravashi\(^{12}\) of the righteous\(^{31}\) Suro-yazata\(^{30}\).
(119) Eredhwahe ashaonō fravashīm yazamaide; Kavōish ashaonō fravashīm yazamaide; Ukhshānō Vidhisravanghō dūraēśrītahe berezvatō ashaonō fravashīm yazamaide; Vanghūdhātahe Khvadhātahe ashaonō fravashīm yazamaide; Uzyehe Vanghūdhātayaanahe 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, Vanghūdhāta, (the son) the Khvadhāta; we worship the Fravashi of the righteous Uzya, (the son) of Vanghūdhāta, together with the Fravashi of the righteous Fraya.

(120) Ashem-yenghe-raochāo nāma ashaonō fravashīm yazamaide; Ashem-yenghe-vareza nāma ashaonō fravashīm yazamaide; Ashem-yahmāi-Ushta nāma ashaonō fravashīm yazamaide; Yōishtahe Frayanānām ashaonō fravashīm yazamaide; Usmānarahe Paēshatanghō Paiti-srīrahe, paitishtātēe nāfyōkarshtahe tbaēshanghō.

(120) We worship the Fravashis of the righteous (men) ajx Ashem-yenghe-raochangh, ajy Ashem-yenghe-vareza, and ajz Ashem-yahmāi-Ushta, we worship the Fravashi of the righteous Goshta Fryān; (we worship the Fravashi) of (the aka 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; Frādatvangēush Stivatō ashaonō fravashīm yazamaide; Raochaschaēshmanō ashaonō fravashīm yazamaide; Hvarechaēshmanō ashaonō fravashīm yazamaide; Frasrūtārahe ashaonō fravashīm yazamaide; Vissrūtārahe ashaonō fravashīm.

ajw “We worship the Fravashi of Duraēśruta, the son of Berezvant.” (Darmesteter)
ajx Its verbatim meaning is “righteousness is his light”.
ajy Its verbatim meaning is “righteousness is his work”.
ajz Its verbatim meaning is “righteousness is his prosperity, welfare.”
ak 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.
We worship the Fravashi of the righteous Spiti, we worship the Fravashi of the righteous Erezrāspa, (the sons) of Uspasnu, and we worship the Fravashi of the righteous Usadhāna, (the son) of Mazdayasna, we worship the Fravashi of the righteous Frādatvanguh, (the son) of Stivat, Raochoachaeshman, Hvarechaeshman, and Frasrutara; we worship the Fravashi of the righteous 2 Visrutāra, Baremna, and Visrūta.

We worship the Fravashi of the righteous 2 Vīsrūta of the righteous 32 Visrutāra; we worship the Fravashi of the righteous 31 Vohu of the righteous 30 Sāonghanghahe; we worship the Fravashi of the righteous 29 Māyava 28 Fravashīm of the righteous 27 Vīsrūtahe.

We worship the Fravashi of the righteous 26 ashaonō of the righteous 25 Beremnaha; we worship the Fravashi of the righteous 24 yazamaide; we worship the Fravashi of the righteous 23 Erezrāspa; we worship the Fravashi of the righteous 22 Fravashīm of the righteous 21 Baremna, and Visrūta.

We worship the Fravashi of the righteous 20 yazamaide; we worship the Fravashi of the righteous 19 Sperti, we worship the Fravashi of the righteous 18 Erezrāspa, (the sons) of Uspasnu, and we worship the Fravashi of the righteous 17 Usadhāna, (the son) of Mazdayasna, we worship the Fravashi of the righteous Frādatvanguh, (the son) of Stivat, Raochoachaeshman, Hvarechaeshman, and Frasrutara; we worship the Fravashi of the righteous 2 Visrutāra, Baremna, and Visrūta.

We worship the Fravashi of the righteous 16 Fravashīm of the righteous 15 Vīsrūta of the righteous 14 Visrutāra; we worship the Fravashi of the righteous 13 Vohu of the righteous 12 Sāonghanghahe; we worship the Fravashi of the righteous 11 Māyava 10 Fravashīm of the righteous 9 Erezrāspa; we worship the Fravashi of the righteous 8 ashaonō of the righteous 7 Beremnaha; we worship the Fravashi of the righteous 6 yazamaide; we worship the Fravashi of the righteous 5 Sperti, we worship the Fravashi of the righteous 4 Erezrāspa, (the sons) of Uspasnu, and we worship the Fravashi of the righteous 3 Usadhāna, (the son) of Mazdayasna, we worship the Fravashi of the righteous Frādatvanguh, (the son) of Stivat, Raochoachaeshman, Hvarechaeshman, and Frasrutara; we worship the Fravashi of the righteous 2 Visrutāra, Baremna, and Visrūta.

We worship the Fravashi of the righteous 1 ashaonō of the righteous 0 Fravashīm; Chathware-spah 37 ashaonō of the righteous 36 Fravashīm; we worship the Fravashi of the righteous 35 Vīsrūta of the righteous 34 Visrutāra; we worship the Fravashi of the righteous 33 Vohu of the righteous 32 Sāonghanghahe; we worship the Fravashi of the righteous 31 Māyava 30 Fravashīm of the righteous 29 Erezrāspa; we worship the Fravashi of the righteous 28 ashaonō of the righteous 27 Beremnaha; we worship the Fravashi of the righteous 26 yazamaide; we worship the Fravashi of the righteous 25 Sperti, we worship the Fravashi of the righteous 24 Erezrāspa, (the sons) of Uspasnu, and we worship the Fravashi of the righteous 23 Usadhāna, (the son) of Mazdayasna, we worship the Fravashi of the righteous Frādatvanguh, (the son) of Stivat, Raochoachaeshman, Hvarechaeshman, and Frasrutara; we worship the Fravashi of the righteous 22 Visrutāra, Baremna, and Visrūta.

We worship the Fravashi of the righteous 21 Vīsrūta of the righteous 20 Visrutāra; we worship the Fravashi of the righteous 19 Vohu of the righteous 18 Sāonghanghahe; we worship the Fravashi of the righteous 17 Māyava 16 Fravashīm of the righteous 15 Erezrāspa; we worship the Fravashi of the righteous 14 ashaonō of the righteous 13 Beremnaha; we worship the Fravashi of the righteous 12 yazamaide; we worship the Fravashi of the righteous 11 Sperti, we worship the Fravashi of the righteous 10 Erezrāspa, (the sons) of Uspasnu, and we worship the Fravashi of the righteous 9 Usadhāna, (the son) of Mazdayasna, we worship the Fravashi of the righteous Frādatvanguh, (the son) of Stivat, Raochoachaeshman, Hvarechaeshman, and Frasrutara; we worship the Fravashi of the righteous 8 Visrutāra, Baremna, and Visrūta.
Fārvārdīn Yāsht

(124) We worship⁹ the Fravashī⁸ of the righteous⁷ Pouru-bangha⁵, the son of Zaoša⁶; we worship¹⁴ the Fravashi¹³ of the righteous¹² Vohu-dāte¹⁰, (the son) of Kātā¹¹; we worship the Fravashi¹⁸ of the righteous¹⁷ Bāongha¹⁵ (the son) of Sāongha¹⁶; we worship²⁴ the Fravashi²³ of the righteous²² akd Hvarez²⁰ and Ankasa²¹, Aravaoshtra²⁵, (the son) of Erezvat-dainghu²⁶, Frāchithra³⁰, (the son) of Berezavant³¹; also we worship³⁹ the Fravashi³⁸ of the righteous³⁷ Vohu-perese³⁵, (the son) of Ainyu³⁶.

(125) Parō-dasmahe⁴⁰ Dāshtāghnoish⁴¹ Muza⁴² Muzayāo⁴³ dainghēush⁴⁴ ashaonō⁴⁵ fravashīm⁴⁶ yazamaide⁴⁷; Fratrūro⁴⁸ Asrūtō⁴⁹ Baēshatasturāo⁵⁰ ashaonāo⁵¹ fravashīm⁵² yazamaide⁵³; Averegēush⁵⁴ erezvato⁵⁵ Aōighmatasturāhe⁵⁶ ashaonō⁵⁷ fravashīm⁵⁸ yazamaide⁵⁹; Gaomatō⁶⁰ Zavanō⁶¹ Raozdyayāo⁶² dainghēush⁶³ ashaonō⁶⁵ fravashīm⁶⁶ yazamaide⁶⁷; Thritō⁶⁸ Aēvo-saredhō-fyushtahe⁶⁹ Tanyehe⁷⁰ Tanyayāo⁷¹ dainghēush⁷² ashaonō⁷³ fravashīm⁷⁴ yazamaide⁷⁵.

(126) Tirō-nakathwahe⁷⁶ Uspaēshatanām⁷⁷ Saēnanām⁷⁸ ashaonō⁷⁹ fravashīm⁸⁰ yazamaide⁸¹; Utayutōish⁸² Vitkavōish⁸³ Zighrōish⁸⁴ Saēnahe⁸⁵ ashaonō⁸⁶ fravashīm⁸⁷ yazamaide⁸⁸; Frohakafrahe⁸⁹ Marezishmyehe⁹⁰ Saēnanām⁹¹ ashaonō⁹² fravashīm⁹³ yazamaide⁹⁴; Varemō-raqchāo⁹⁵ Perethwafsmō⁹⁶ fravashīm⁹⁷ yazamaide⁹⁸.

(127) Asha-nemanghāo¹⁰⁰ Vīdat-gavāo¹ Anghuyāo¹² dainghēush¹³ ashaonāo⁴ fravashīm⁵ yazamaide⁶; Parshat-gavāo⁷ Dāzgrō-gavāo⁸

akd In the original text:- Muzi of the Muza country; Raozd of the Raozdy country and Tani of the Tanya country (just as the inhabitant of Surat is called Surti). Muza, Raozdy and Tanya are likely to be different from some countries under the Iranian subjugation. Nothing is definitely ascertained about them.
(127) We worship⁶ the Fravashi⁵ of the righteous⁴ Asha-nemangh¹⁰0 (and) Vidat-gao¹ of the country³ (called) ake Anghu²; we worship¹³ the Fravashi¹² of the righteous¹¹ Parshat-gao⁷ (and) Dāzgro-gao⁸ of Apakhshira⁹; we worship¹⁸ the Fravashi¹⁷ of the righteous¹⁶ akf Hufravākhsh¹⁴ of the family of Kahrka¹⁵, and we worship²³ the Fravashi²² of the righteous²¹ Akayadha²⁰ of the family of Pudha family¹⁹; we worship²⁸ the Fravashi²⁷ of the righteous²⁶ akg Jāmāspa²⁴, Maidhyo-māh²⁹, and Urvatat-nara³⁴ (bora later on³⁵) of later period.

(128) Raochas-chaēshmano³⁹ ashaonō⁴⁰ fravashīm⁴¹ yazamaide⁴²; Hvare-chaēshmano⁴³ ashaonō⁴⁴ fravashīm⁴⁵ yazamaide⁴⁶; Frādat-khvare-nanghō⁴⁷ 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 Fravashi⁴¹ of the righteous⁴⁰ akh Raochas-chaēshman⁹, and Hvare-chaēshman⁴³; we worship⁵⁰ the Fravashi⁴⁹ of the righteous⁴⁸ Frādat-khvarenangh⁴⁷, together with the Fravashi⁵³ of Vidat-khvarenangh⁵¹, Vouru-nemangh⁵⁵ and Vouru-Savangh⁵⁹ we also worship⁶⁶ the Fravashi⁶⁵ of the righteous⁶⁴ akf Hoshedarbāmi⁶³, akf Hoshedarmāh⁶⁷, and akk Soshyosh⁷¹.

ake Darmesteter; if we take the text, “anghāo danghēush” according to Westergaard, it would mean, “of this country”.

akh Or of Hufravākh; only sh of the genitive singular termination is added like narsh.

akg i.e. The grandson of Jāmāspa or one descended from his family; his lineage. When the word, aparazata comes with other names, it is to be understood this way. About the first Jāmāsp, Mediomāh and Urvatat-nara, see paras 95, 98, and 103 of this yasht.

akh During the period of last 57 years of Resurrection, the names of those six great men who are taking part with Soshyosh are stated in this paragraph from “Raochas-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, yatha¹⁰ vīspem¹¹ ahūm¹² astvantem¹³ sāvayāt¹⁴; avatha, Astvat-eretō, yatha astvāo hān¹⁹ ushtanavān²⁰ astvat-aithyejanghem²² paitishtāt²³, paitishtātēe²⁴ bizangro-chithrayāo²⁵ druē²⁶, paitishtātēe²⁷ ashava-karshtah²⁸ tbaēshanghō²⁹.

(129) Who¹ (i.e. the prophet born of the mother called Eredat-Fedhri mentioned above) will be revealed (manifest)² as the victorious⁹ Saoshyant³ by name, as well as Astvat-ereta⁶ by name. (His name) Saoshyant⁹ is for this reason⁸ that he will benefit¹⁴ the whole¹¹ corporeal thirteen world¹². (His name) Astvat-ereta¹⁶ (is) for this reason⁸ that he will resuscitate (revive) the corporeal²¹ (world) which is perishable²².

Explanations:- (The reason of resurrection is mentioned below).

In order to withstand²⁴ ako²⁵ wicked men²⁶ 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 ainshtōish⁹ daevō-frakarshtayāo¹⁰, haēchanghascha¹¹ avāstrahe¹², ithyejanghascha¹³ marshaonahe¹⁴.

(131) Thraētaonahe¹⁵ Āthuyānōish¹⁶ ashaonō¹⁷ fravashīm¹⁸ yazamaide¹⁹, paitishtātēe²⁰ garenāushcha²¹ tafnaoshcha²² naēzahecha²³ sāras-tōishcha²⁴ vāvarshyāoscha²⁵, paitishtātēe²⁶ Azi-karshtah²⁷ tbaēshanghō²⁸, Aoshnarahe²⁹ pouru-jirahe³⁰ ashaonō³¹ fravashīm³² yazamaide³³; Uzvah³⁴ Tumāspanahe³⁵ ashaonō³⁶ fravashīm³⁷ yazamaide³⁸; Aghraērathahe³⁹ naravahe⁴⁰ ashaonō⁴¹ fravashīm⁴² yazamaide⁴³; Manushchithrahe⁴⁴ Airyāvahe⁴⁵ ashaonō⁴⁶ fravashīm⁴⁷ yazamaide⁴⁸.

(130) We worship⁵ the Fravashi⁴ of the righteous³ (King) Yima¹, the valiant⁶, having a large retinue⁷, the son of Vivanghana², for withstanding draught or currents of air of deadly destruction¹³, created by the Daevas¹⁰. Which destroy pastures¹² (and) means of subsistence⁹.
(131) We worship⁹⁹ the Fravashi¹⁰ of the righteous¹⁷ akpFaredun¹⁵, the son of Athawyan¹⁶, in order to withstand²⁰ itch,²¹ fever,²² a⁻⁷ deility,²³ ague-fever,²⁴, free indulgence of lust²⁵, and the evil²⁸ a⁻⁷ caused by snake²⁷. We worship³³ the Fravashi³² of the righteous³¹ akAoshnara²⁹, full of intelligence³⁰; we worship³⁸ the Fravashi³⁷ of the righteous³⁶ Úzava³⁴, the son of ak⁻⁷ Tehemaspa,³⁵, and the Fravashi⁴² of the righteous⁴⁶ Aghraeratha³⁹, the ak⁻⁷ brave,⁴⁰, with the Fravashi⁴⁷ of the righteous⁴⁶ Minocheher⁴⁴, the son of ak⁻⁷ Erach⁴⁵.

(132) Kavōish⁴⁹ Kavātahe⁶⁰ ashaonō⁵¹ fravashīm⁵² yazamaide⁵³; Kavōish⁴⁴ Aipivangēush⁵⁵ ashaonō⁵⁶ fravashīm⁵⁷ yazamaide⁵⁸; Kavōish⁵⁹ Usadhana⁶⁰ ashaonō⁶¹ fravashīm⁶² yazamaide⁶³; Kavōish⁶⁴ Arshnō⁶⁵ ashaonō⁶⁶ fravashīm⁶⁷ yazamaide⁶⁸; Kavōish⁶⁹ Pisinanghō⁷⁰ ashaonō⁷¹ fravashīm⁷² yazamaide⁷³; Kavōish⁷⁴ Byarshānō⁷⁵ ashaonō⁷⁶ fravashīm⁷⁷ yazamaide⁷⁸; Kavōish⁷⁹ Syāvarshānō⁸⁰ ashaonō⁸¹ fravashīm⁸² yazamaide⁸³; Kavōish⁸⁴ Haosravanghō⁸⁵ ashaonō⁸⁶ fravashīm⁸⁷ yazamaide⁸⁸.

(133) Amahecha⁸⁹ paiti⁹⁰ hutāshtahe⁹¹, verethraghahecha⁹² paiti⁹³ Ahuradhātahe⁹⁴, vanaintyāoscha⁹⁵ paiti⁹⁶ uparatātō⁹⁷, sanguhascha⁹⁸ paiti⁹⁹ husastayāo¹⁰⁰, sanguhascha¹ paiti¹ amuyamnayāo¹⁰¹, sanguhascha⁴ paiti⁵ avanemnayāo¹, hathra vatahecha⁷ paiti⁸ hamerethanām⁹.

(132) We worship⁵³ the Fravashi⁵² of the righteous⁵¹ Kay⁴⁹ Kobad⁴⁰; we worship⁵⁸ the Fravashi⁵⁷ of the righteous⁵⁶ Kay⁴⁴ akwAipivanghú⁵⁵ (the son of Kay Kobad), and the Fravashi⁶² of the righteous⁵¹ Kay⁴⁹ Usadhana⁶⁰; we worship⁶⁸ the Fravashi⁶⁷ of the righteous⁶⁶ Kay⁶⁴ Arshana⁶⁵, together with the Fravashis⁷² of the righteous⁷¹ Kay⁶⁹ Pisinang⁷⁰ and Kay⁷⁴ akByarshan⁷⁵, 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.
akp 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 zirak = wise, intelligent.
akt The son of Nodar and grandson of King Minocheher.
aku Or possessed of special qualities of humanity (derived from nar). Compare Persian words insānīyat, mardumī. 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.
akv The youngest son of King Faredun; the names of the remaining two sons Salam and Tura.
akw Son of Kay Kōbād (Darmesteter).
akx Four sons of Kay Aipivanghu: (1) Kay Usadhana (or Kay Usa, i.e. Kay Kāus); (2) Kay Arshana (Kay Arasha); (3) Kay Pisinangh (Kay Pasina); (4) Kay Byarshan = Kay Vyrāsh (Bundeshesh) = Kay Armin. Out of them, only Kai Kāus came to the throne of Iran.
also worship the Fravashi of the righteous Kay\(^79\) Kay\(^80\), and Kay\(^84\) Khosravakh\(^85\), (the son of Kay Siavakhsh).

(133) (We worship the Fravashis of the above-mentioned great men) for (gaining) the well-shapen courage, victory created by Ahura Mazda, for conquering superiority, and (acquiring) well-taught, steadfast, and invincible admonition (in any matter whatever), (and) for (acquiring) strength for smiting the enemies at one stroke.

**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) Drvāhecha\(^10\) paiti\(^11\) aojanghō\(^12\), khvarenanghascha\(^13\) paiti\(^14\) Mazdaḥaṭahe\(^15\), tanuyāoscha\(^16\) paiti\(^17\) drvatātō\(^18\), āsnayōoscha\(^19\) paiti\(^20\) vanghuyō\(^21\) frazantōish\(^22\) dangrayō\(^23\) vyākhanayō\(^24\) khshōithnyō\(^25\), spiti-dōthrayō\(^26\) ānzō-būjo\(^27\) hvīrayō\(^28\), huzantēush\(^29\) paiti\(^30\) aparayāo\(^31\) vyarethyayō\(^32\) vahishtahe\(^33\) anghēush\(^34\).

(135) Khshathrahecha\(^35\) paiti\(^36\) bānumatō\(^37\), daregha-yāoscha\(^38\) paiti\(^39\) dareghō-jītīōish\(^40\), vispanāmcha\(^41\) paiti\(^42\) ayaptanām\(^43\), vispanāmcha\(^44\) paiti\(^45\) baēshazanām\(^46\), paitishtātēe\(^47\) yāthwām\(^48\) pairikanāmcha, sāthō-karshtahe\(^54\) tbaēshanghō\(^55\).

(134) (We worship the Fravashis of the above-mentioned great men) for (acquiring) sound strength, glory created by Ahura Mazda; soundness (of health), for (acquiring) the offspring having innate wisdom, good, wise, a chief in the assembly, shining, brilliant-eyed (i.e. of sharp intelligence), relieving from distress and powerful as a hero, man of good intellect keeping afar from irreligiousness (and) for acquiring the heaven fixed for the religious and well-intelligent person.

(135) (We worship the Fravashis of the above mentioned great men) for (acquiring) a long enduring life, for (acquiring) all boons, all healing-virtues, for withstanding wizards, witches, tyrants, the Kiks and the Karapans (and) for withstanding evil caused by the tyrants.

(136) Sāmahe\(^56\) Keresāspahe\(^57\) gaesaosh\(^58\) gadhavarahe\(^59\) ashaono\(^60\) fravashīm\(^61\) yazamaide\(^62\); paitishtātēe\(^63\) ughrahe\(^64\) bāzāush\(^65\) haenayōoscha\(^66\) perethu ainikayō\(^67\) perethu-drafhayō\(^68\), eredhwō-drafshayō\(^69\) uzgereptō-drafshayō\(^70\) khurem\(^71\) drafshem\(^72\) barentayō\(^73\); paitishtātēe\(^74\) gadhahie\(^75\) frakerestō-frasānaha\(^76\) simaha\(^77\) virenjanō\(^78\).

\(^{aky}\) 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.
We worship the Fravashi of the righteous Keresaspa, the curly-haired mace-bearer, of the (well-known) Sama family, in order to withstand the army, of the powerful arms, wide-fronted, with wide raised up banners, with uplifted cruel banners, in order to withstand the brigand, who works destruction, (and who is) dreadful, man-slaying and unmerciful. Also, in order to withstand the evil caused by the brigands.

Explanation:- We worship the Fravashi of the hero 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.

We worship the Fravashi of the righteous Akhrura, the son of Haosravangha, in order to withstand ala stinginess that deceives the friend, wicked and world-destroying. We worship the Fravashi of the valiant, righteous Haoshyangha in order to withstand the daevas of Mazandrān, and the wicked people of Gilān, also in order to withstand the evil produced by the daevas.

We worship the Fravashi of the righteous Fradhākhshi, the son of Khunbya, in order to withstand the daeva Aeshma of cruel weapon and wrath-inciting wicked persons, and in order to withstand the evil caused by anger (or by the Aeshma daeva).

Kardāh XXX (139) Hvōvyāo ashaoṇyāo fravashīṃ yazamaide, Frenyāo ashaoṇyāo fravashīṃ yazamaide; Thrityāo ashaoṇyāo fravashīṃ yazamaide; Pouruchistayāo ashaoṇyāo fravashīṃ yazamaide; Hutaosayāo ashaoṇyāo fravashīṃ yazamaide; Vīspa-taurushyāo ashaoṇyāo fravashīṃ yazamaide; Ushtavaityāo ashaoṇyāo fravashīṃ.

akz The friend helping in the heroic adventures of the hero Keresāspa; probably the descendant of the Sāma family.

ala Or excessive greed.
yazamaide\textsuperscript{46}; Tushnāmaityāo\textsuperscript{37} ashaonyāo\textsuperscript{38} fravashīm\textsuperscript{39} yazamaide\textsuperscript{40}.

(139) We worship\textsuperscript{4} the Fravashi\textsuperscript{3} of the righteous\textsuperscript{2} abHVovī\textsuperscript{1}; we worship\textsuperscript{8} the Fravashi\textsuperscript{7} of the righteous\textsuperscript{6} alcFrenī\textsuperscript{5}, and we worship\textsuperscript{12} the Fravashi\textsuperscript{11} of the righteous\textsuperscript{10} Thrī\textsuperscript{9}; we worship\textsuperscript{16} the Fravashis\textsuperscript{15} of the righteous\textsuperscript{14} Pouruchīstī\textsuperscript{13}, aldHutaosa\textsuperscript{17} and aldHumaya\textsuperscript{21}; we also worship\textsuperscript{28} the Fravashīs\textsuperscript{27} of the righteous\textsuperscript{26} Zairīchī\textsuperscript{25}, Vispa-taurūshi\textsuperscript{29}, Ushtavaīt\textsuperscript{33}, alf and Tushnaṃaitī\textsuperscript{27}.

(140) Frenyāo\textsuperscript{41} nāiryāo\textsuperscript{42} Usinemanghō\textsuperscript{43} ashaonyāo\textsuperscript{44} ashaonō\textsuperscript{45} fravashīm\textsuperscript{46} yazamaide\textsuperscript{47}; Frenyāo\textsuperscript{48} nāiryāo\textsuperscript{49} Frāyazantanahe\textsuperscript{50} ashaonyāo\textsuperscript{51} ashaonō\textsuperscript{52} fravashīm\textsuperscript{53} yazamaide\textsuperscript{54}; Frenyāo\textsuperscript{55} nāiryāo Frāyazantanahe\textsuperscript{56} ashaonyāo\textsuperscript{57} ashaonō\textsuperscript{58} fravashīm\textsuperscript{59} yazamaide\textsuperscript{60}; Frenyāo\textsuperscript{61} nāiryāo Usinemanghō\textsuperscript{62} Frāyazantanahe\textsuperscript{63} ashaonyāo\textsuperscript{64} ashaonō\textsuperscript{65} fravashīm\textsuperscript{66} yazamaide\textsuperscript{67}; Frenyāo\textsuperscript{68} nāiryāo Usinemanghō\textsuperscript{69} Frāyazantanahe\textsuperscript{70} ashaonyāo\textsuperscript{71} ashaonō Fravashīm\textsuperscript{72} yazamaide\textsuperscript{73}; Frenyāo\textsuperscript{74} nāiryāo Frāyazantanahe\textsuperscript{75} ashaonyāo\textsuperscript{76} ashaonō Fravashīm\textsuperscript{77} yazamaide\textsuperscript{78}; Frenyāo\textsuperscript{79} nāiryāo Frāyazantanahe\textsuperscript{80} ashaonyāo\textsuperscript{81} ashaonō Fravashīm\textsuperscript{82} yazamaide\textsuperscript{83}; Frenyāo\textsuperscript{84} nāiryāo Frāyazantanahe\textsuperscript{85} ashaonyāo\textsuperscript{86} ashaonō Fravashīm\textsuperscript{87} yazamaide\textsuperscript{88}.

(141) Kanyāo\textsuperscript{89} Vadhutō\textsuperscript{90} ashaonyāo\textsuperscript{91} ashaonō\textsuperscript{92} fravashīm\textsuperscript{93}
yazamaide⁴⁸ Kanyão⁴⁹ Ḍaghrúdho⁵⁰ ashaonyāo⁵¹ ashaonō⁵² fravashīm⁵³ yazamaide⁵⁴; Kanyão⁵⁵ Franghādhō⁵⁶ ashaonyāo⁵⁷ ashaonō⁵⁸ fravashīm yazamaide⁵⁹; Kanyão¹ Urodhayantō² ashaonyāo³ ashaonō⁴ fravashīm⁵ yazamaide⁶; Kanyão⁷ Paesanghanva⁸ ashaonyāo⁹ ashaonō¹⁰ fravashīm¹¹ yazamaide¹²; Hvaredhyāo¹³ ashaonyāo¹⁴ fravashīm¹⁵ yazamaide¹⁶; Huchithrayāo¹⁷ ashaonyāo¹⁸ fravashīm¹⁹ yazamaide²⁰; Kanukayāo²¹ ashaonyāo²² fravashīm²³ yazamaide²⁴; Kanyão²⁵ Srūtat-Fedhryō²⁶ ashaonyāo²⁷ fravashīm²⁸ yazamaide²⁹.

(141) We worship⁸⁸ the Fravashis⁸⁷ of righteous⁸⁵ maids⁸³, almVadhuta⁸⁴, Ḍaghrudha⁹⁰, Franghādhā⁹⁶, almUrodhayant, and Paesanghanva⁸; we worship¹⁶ the Fravashi¹⁵ of the righteous¹⁴ almHvaredhi¹³; we worship¹⁹ the Fravashi¹⁸ of the righteous¹⁸ Huchithra¹⁷, with the Fravashis²³ of Kanuka²¹, and the righteous²⁷ maid²⁵ almSrūtat-Fedhri²⁶.

(142) Kanyão³⁰ Vanghu-Fedhryō³¹ ashaonyāo³² fravashīm³³ yazamaide³⁴; Kanyão³⁵ Eredat-Fedhryō³⁶ ashaonyāo³⁷ fravashīm³⁸ yazamaide³⁹; yā⁴⁰ vīspa-taurvairicha⁴¹ nāma⁴², avatha⁴³ Vīspa-taurvairi⁴⁴, yatha⁴⁵ hā⁴⁶ tem⁴⁷ zīzanāt⁴⁸, yō⁴⁹ vīpe⁵⁰ taurvayāt⁵¹ daēvāatcha⁵² tbaēshā⁵³ mashyā-atcha⁵⁴, paitishtātēe⁵⁵ jahi-karshtahe⁵⁶ tbaēshanghō⁵⁷.

(142) We worship³⁴ the Fravashi¹³ of the righteous³² maid³⁰, almVanghu-Fedhri³¹; we worship³⁹ the Fravashi³⁸ of the righteous³⁷ maid³⁵, almEredat-Fedhri³⁶, (who name is) almVīspa-taurvairi⁴⁴ for (this reason⁴³ that⁴⁵ she⁴⁶ will give birth⁴⁸ to that (man)⁴⁷, who⁴⁹ in order to withstand⁵⁵ the evil⁵⁷ caused⁵⁶ by Jahi (i.e. evil of the female counterpart) will destroy⁵¹ all the malice⁵³ (caused) by the daevas⁵², and by (wicked) men⁵⁴.

(Kardāh XXXI) (143) Airyanām¹ dakhyunām² naram³ ashaonām⁴ fravashayō⁵ yazamaide⁶; Airyanām⁷ dakhyunām⁸ nārīnām⁹ ashaonām¹⁰ fravashayō¹¹ yazamaide¹²; Tūryanām¹³ dakhyunām¹⁴ naram¹⁵ ashaonām¹⁶ fravashayō¹⁷ yazamaide¹⁸; Tūryanām¹⁹ dakhyunām²⁰ nārīnām²¹ ashaonām²² fravashayō²³ yazamaide²⁴;

alm There was no need of the word ashaonō associated with this name. The word, ashaonyāo is enough.

alm Grammatically, this word is in masculine gender; it would be better if it would be, Urodhayantō like the word Ukhshentō occurring in the preceding paragraph. Also there is no need of the word occurring in the preceding paragraph.

alo It is not definitely ascertained whether this lady and the two following were unmarried or married like the names occurring in the preceding paragraph.

alp The name of the mother of the Prophet Hoshedar Bāmi, to be born at the time of Resurrection.

alq The name of the mother of the Prophet Hoshedar Māh, to be born at the time of Resurrection.

alr The name of the mother of the Prophet Soshyos, to be born at the time of the Resurrection.

als The original meaning of this word is, “the mother destroying all malice”. 
Sairimanām⁵⁵ dakhynām⁶⁶ nārām⁶⁷ ashaonām⁶⁹ fravashayō⁷⁰ yazamaide⁷¹; Sairimanām⁴¹ dakhynām⁴² nāirinām⁴³ ashaoninām⁴⁴ fravashayō⁴⁵ yazamaide⁴⁶.

(143) We worship⁵ the Fravashis⁵ of the righteous⁴ men³ and women of the Iranian¹ Countries²; we worship¹⁸ the Fravashis¹⁷ of the righteous¹⁶ men¹⁵ and women of Turanian¹³ Countries¹⁴; and we worship²⁰ the Fravashis²⁹ of the righteous²⁸ men²⁷ and women of Sairima²⁵ Countries²⁶.

(144) Saininam³⁷ dakhynam³⁸ naram³⁹ ashaonām⁴⁰ fravashayō⁴¹ yazamaide⁴²; Saininam³³ dakhynam³⁴ nairinam³⁵ ashaoninām³⁶ fravashayō⁴⁷ yazamaide⁴⁸; Dahinam⁴⁹ dakhynam⁵⁰ naram⁵¹ ashaonām⁵² fravashayō⁵³ yazamaide⁵⁴; Dahinam⁵⁵ dakhynam⁵⁶ nairinam⁵⁷ ashaoninām⁵⁸ fravashayō⁵⁹ yazamaide⁶⁰.

Vispanām⁶¹ dakhynam⁶² naram⁶³ ashaonām⁶⁴ fravashayō⁶⁵ yazamaide⁶⁶; vispanām⁶⁷ dakhynam⁶⁸ nairinam⁶⁹ ashaoninām⁷⁰ fravashayō⁷¹ yazamaide⁷²; vispāo⁷³ ashaunām⁷⁴ vangushi⁷⁵ sūrāo⁷⁶ spentāo⁷⁷ fravashayō⁷⁸ yazamaide⁷⁹ yāo⁸⁰ hacha⁸¹ Gayāt⁸² Marethnat⁸³ ā-Saoshyantāt⁸⁴ verethraghnat⁸⁵.

(144) We worship⁴² the Fravashis⁴¹ of the righteous⁴⁰ men³⁹ and women of Sāini₃⁷ Countries₃⁸, we worship⁵⁴ the Fravashis⁵⁳ of the righteous⁵² men⁵¹ and women of Dāhi⁴⁹ Countries⁵⁰.

(145) We worship⁶⁶ the Fravashis⁶⁵ of the righteous⁶⁴ men⁶³ and women of all⁵¹ countries⁶²; we worship⁷⁹ all⁷³ the good⁵⁷, heroic (and) beneficent⁷⁷ Fravashis⁷⁸ of the righteous (people)⁷⁴ from Gayomard⁸²-⁸³ to the victorious⁸⁵ Saoshyant⁴⁴.

(146) Upa⁸⁶-ṭū⁸⁷-nō⁸⁸ idha⁸⁹ yāo⁹⁰ ashaonām⁹¹ mōshu⁹² isentu⁹³ fravashayō⁹⁴, tāo⁹⁵ nō⁹⁶ jasentu⁹⁷ avanghe⁹⁸, tāo⁹⁹ nō¹⁰⁰ āzahuchit¹ hatō² thrāyente³ aiwi-dereshtāsh⁴ avehbsh⁵; aomna⁶ Ahura Mazda⁷, Sraoshacha⁸ ashya⁹ sūra¹⁰ māntracha spenta¹ yiḏusha¹²; yō¹³ vīdaēvō¹⁴ vīdaēvahe¹⁵ ashtō¹⁶ Mazdāo Ahurahe¹⁷; yim¹⁸ Zarathushtrō¹⁹ frerenaot²⁰ hvāvantem²¹ anghve²² astvaita²³.

(146) May (they) who⁹⁰ (are) the Fravashis⁹⁴ of the righteous (people)⁹¹ keep love⁹³ over⁸⁶ us⁸⁸ here⁸⁹ (i.e. in this world) quickly⁹² and verily⁸⁷! (and) may they⁹⁵ come⁹⁷ to our⁹⁶ help⁹⁸! (Also) may those⁹⁹ (Fravashis) save³ us¹⁰⁰,

alt The countries allotted to Tura, the son of Faredun.
alu The countries allotted to Selam the son of Faredun. According to Firdausi these countries were situated in the West of Iran.
alv i.e. China and the provinces under the subjugation of China.
alw The countries inhabited by nomadic brave people situated in the Eastern direction of Caspian Sea. For its explanation, see my Avesta dictionary.
the living 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 Māntha Spenta! Which (Māntha 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 vangūhīṣṭ vuphaṣeta vāo āpō, yāoscha urvarāo, yāoscha ashaonām fravashayō idha frīthāo paiti-zantāo buyata; ahmya nmaē 9 idha āthravanā ām. Which (Māntha 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.

(148) Vīspanāmcha āonghām ashaonām ashaonāmcha idha yazamaide fravashīm, yāzhām yashethwatcha urvānō. Holy Zarathushtra had reverence for him for this reason.

(147) O ye good waters, and the Fravashis of the righteous (people)! May you abide here! May you be loved and welcomed in this house! (O Fravashis!), Here, (i.e. in this house) the priests of (various) countries amb think of the good.

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alx Original meaning, “in calamities”; āzahu is the locative plural of the word āzangh.

aly Aomna - present participle nominative plural; root av = Sanskrit av = to help.

alz As an abstract noun, the meaning of “māntha spenta” is, “Holy Spell”, “sacred verses of the religion”; as a genitive noun its meaning is, “the yazata Mārespand”, who is the transmitter of the sacred verses of the religion from the Creator Ahura Mazda to the Prophet Zarathushtra. Holy Zarathushtra had reverence for him for this reason.

ama If we consider the word vidaēvahe as an epithet of Mazdāo Ahurāhe, it would mean “opponent of the daeva”.

amb The original meaning is: Whom Zarathushtra considered worthy of respect like Himself.

ame Before these words yāo, yāοscha occur and the meaning is, “who, and who”, respectively. If we take the meaning, word by word, it is translated thus:- (you) who (are) waters, and (you) who (are) trees and (you) who (are) Fravashis.

amd Fravashis in this world are pleased to remain amidst water and fragrant flowers, and for this reason during the holy Fravartikān days, fresh water and flowers are kept in a sanctified place.

ame i.e. in this house. Original meaning is, “lower, nether”; it is the comparative degree of ava-avara = aora (by dropping the middle a).

amf i.e. Except goodness and righteousness no other thoughts are brought in the mind. The significance of this sentence seems to be, that religious teachers of various Iranian countries, and virtuous priests who had come out for propagating the religion of Zarathushtra, have stayed in this house after their return.
righteousness\textsuperscript{45}.

O heroic\textsuperscript{50} (and) most beneficent\textsuperscript{53} (Fravashis)! for your\textsuperscript{51} help\textsuperscript{19} (i.e. for seeking your help) (and) for (your) worship\textsuperscript{52}, our\textsuperscript{48} hands\textsuperscript{47} are lifted up\textsuperscript{46} (with entreaty).

(148) We worship\textsuperscript{59} here\textsuperscript{58} every Fravashi\textsuperscript{60} amongst the \textit{amh}Fravashis\textsuperscript{55} of all\textsuperscript{54} righteous (men)\textsuperscript{56} and women\textsuperscript{57}. Whose\textsuperscript{61} souls\textsuperscript{63} (and) Fravashis\textsuperscript{65} \textit{amk}being worthy of praise\textsuperscript{62} (are) worthy of reverence\textsuperscript{64} (or worthy of invocation\textsuperscript{64}). We worship\textsuperscript{72} here\textsuperscript{71} every Fravashi\textsuperscript{73} amongst the Fravashis\textsuperscript{68} of all righteous (men)\textsuperscript{69} and righteous (women)\textsuperscript{70}. In the invocation\textsuperscript{78} of whom (i.e. Fravashi)\textsuperscript{74} Holy\textsuperscript{77} Ahura Mazda\textsuperscript{76} \textit{amj}hath recognised\textsuperscript{81} us\textsuperscript{75} as better\textsuperscript{30}. Amongst all\textsuperscript{82} these\textsuperscript{83} (righteous men and women) we have heard\textsuperscript{88}, (the Prophet) Zarathushtra\textsuperscript{84} (to be) the foremost\textsuperscript{85} and the best\textsuperscript{86} follower of the doctrine\textsuperscript{89} of Ahura Mazda\textsuperscript{87}.

(149) Paoiryanām\textsuperscript{90} tkaēshanām\textsuperscript{91} paoiryanām\textsuperscript{92} sāsnō-gūshām\textsuperscript{93}, \textit{idha}\textsuperscript{94} ashaonām\textsuperscript{95} ashaonināmcha\textsuperscript{96}, \textit{ahūmcha}\textsuperscript{97} daēnāmcha\textsuperscript{98} baodhascha\textsuperscript{99} urvānemcha\textsuperscript{100} fravashīmcha\textsuperscript{1} yazamaide\textsuperscript{2}, \textit{yōi}\textsuperscript{3} ashāi\textsuperscript{4} vaonare\textsuperscript{5}. Nabānāzdishtanām\textsuperscript{6} \textit{idha}\textsuperscript{7} ashaonām\textsuperscript{8} ashaonināmcha\textsuperscript{9}, \textit{ahūmcha}\textsuperscript{10} daēnāmcha\textsuperscript{11} baodhascha\textsuperscript{12} urvānemcha\textsuperscript{13} fravashīmcha\textsuperscript{14} yazamaide\textsuperscript{15}, \textit{yōi}\textsuperscript{16} ashāi\textsuperscript{17} vaonare\textsuperscript{18}.

(149) We worship\textsuperscript{2} here\textsuperscript{94} the life\textsuperscript{97}, intelligence\textsuperscript{99}, soul\textsuperscript{100} and Fravashi\textsuperscript{1} of righteous\textsuperscript{95} (men) and righteous\textsuperscript{96} (women) of \textit{amk}the paoiryo-tkaeshas\textsuperscript{90-91}, (and) of the first\textsuperscript{92} \textit{aml}acceptors of the religion\textsuperscript{93}, who\textsuperscript{3} fought with triumph\textsuperscript{5} for righteousness\textsuperscript{4}. We worship\textsuperscript{15} here\textsuperscript{1} the life\textsuperscript{10}, conscience\textsuperscript{11}, intelligence\textsuperscript{12}, soul\textsuperscript{13} and Fravashi\textsuperscript{14} of righteousness\textsuperscript{8}. Also, we worship (men) and (women) of \textit{amn}Nabānāzdishta\textsuperscript{6} who\textsuperscript{16} fought with triumph\textsuperscript{18} for righteousness\textsuperscript{17}.

(150) Paoiryān\textsuperscript{19} tkaēshe\textsuperscript{20} yazamaide\textsuperscript{21}, nmānanāmcha\textsuperscript{22}, viṣāmcha\textsuperscript{23}, zantunāmcha\textsuperscript{24} dakhunāmcha\textsuperscript{25}, \textit{yōi}\textsuperscript{26} āonghare\textsuperscript{27} Paoiryān\textsuperscript{28} tkaēshe\textsuperscript{29} yazamaide\textsuperscript{30}, nmānanāmcha\textsuperscript{31} viṣāmcha\textsuperscript{32} zantunāmcha\textsuperscript{33} dakhuy-

amg In the sense of \textit{ustānazasta} occurring in the yasna Hā 28.1 and yasna Hā 29.5.

\textit{amh} The pronoun \textit{āonghām} (of these) refers to Fravashis.

\textit{amj} Yashethwat is ablative singular of \textit{yashta} - worthy of worship; root \textit{yaz} = Sanskrit \textit{yaj}.

\textit{aml} 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 \textit{yanghō} is taken as a noun, it is translated thus: in the invocation\textsuperscript{78} of whom (Fravashi)\textsuperscript{74} Holy\textsuperscript{77} Ahura Mazda\textsuperscript{78} knows\textsuperscript{81} happiness\textsuperscript{80} (or goodness\textsuperscript{89}) for us; i.e. in the invocation of the Fravashis Ahura Mazda regards our happiness as included.

\textit{amm} i.e. Mazda-worshippers of the age prior to the Prophet Zarathushtra.

\textit{aml} Original meaning is those who paid attention to righteous education, those who first listened to the commandments of the religion. \textit{Sasna} = Sans, \textit{shasan} = religious education.

\textit{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).
(151) Paoiryan\textsuperscript{46} tkaēshe\textsuperscript{47} yazamaide\textsuperscript{48}, nmānāmcha\textsuperscript{49} visāmcha\textsuperscript{50} zantunāmcha\textsuperscript{51} dakhyunāmcha\textsuperscript{52}, yōi\textsuperscript{53} henti\textsuperscript{54}.

(150) We worship\textsuperscript{55} the paoiryo-tkaeshas\textsuperscript{56-57} of (these) houses, streets, towns, and countries\textsuperscript{58}, who had been, who will be hereafter, and who exist at present. 

(152) Zarathushtram\textsuperscript{62} vīspahe\textsuperscript{63} anghēush\textsuperscript{64} astvatō\textsuperscript{65} ahūmcha\textsuperscript{66} ratūmcha\textsuperscript{67} paoirimcha\textsuperscript{68} tkaēshem\textsuperscript{69} yazamaide\textsuperscript{70}; hātām\textsuperscript{71} hudāsttemem\textsuperscript{72}, hātām\textsuperscript{73} hukhshathrōtemem\textsuperscript{74}, hātām\textsuperscript{75} raēvastemem\textsuperscript{76}, hātām\textsuperscript{77} khvarenanguhaustemem\textsuperscript{78}, hātām\textsuperscript{79} yesnyōtemera\textsuperscript{80}, hātām\textsuperscript{81} vahmyōtemem\textsuperscript{82}, hātām\textsuperscript{83} khshaōttemem\textsuperscript{84}, hātām\textsuperscript{85} frasastōtemem\textsuperscript{86}. Yō\textsuperscript{87} nā\textsuperscript{88} ishtascha\textsuperscript{89} yesnyascha\textsuperscript{90} vahmyascha\textsuperscript{91} vaoche\textsuperscript{92}, yathana\textsuperscript{93} kahmāichit\textsuperscript{94} hātām\textsuperscript{95} ashāt\textsuperscript{96} hacha\textsuperscript{97} yat\textsuperscript{98} vahishtāt\textsuperscript{99}. 

(153) Imāmcha\textsuperscript{100} zām\textsuperscript{1} y azamaide\textsuperscript{2}, aomcha\textsuperscript{3} asmanem\textsuperscript{4} yazamaide\textsuperscript{5}; tācha\textsuperscript{6} vohū\textsuperscript{7} yazamaide\textsuperscript{8}, yā\textsuperscript{9} antarestā\textsuperscript{10} yesnyācha\textsuperscript{11} vahmyācha\textsuperscript{12} frāyashtva\textsuperscript{13} naire\textsuperscript{14} ashaone\textsuperscript{15}. 

(152) We worship\textsuperscript{106} (the Holy Prophet) Zarathushtra\textsuperscript{62} (who is) the lord and the leader of the entire corporeal world and the amq paoiryo-tkaesha. After he attained the status of the Prophet.
living beings\textsuperscript{85}. (Holy Lord\textsuperscript{amr} Zarathushtra\textsuperscript{ams} is known\textsuperscript{92} to us\textsuperscript{88} as beloved\textsuperscript{89}, worthy of worship\textsuperscript{90} and adoration\textsuperscript{91} just as\textsuperscript{93} (this can be said) of any man\textsuperscript{94} (too) amongst the living beings\textsuperscript{95} on account of the best\textsuperscript{86-97} righteousness\textsuperscript{96}.

(153) We worship\textsuperscript{2} this\textsuperscript{100} earth\textsuperscript{1}; we worship\textsuperscript{5} the yonder\textsuperscript{3} sky\textsuperscript{4}; and we worship\textsuperscript{8} (all) these\textsuperscript{6} \textsuperscript{amt} good creations\textsuperscript{7} standing between (the earth and the sky), worthy of worship\textsuperscript{11} and adoration\textsuperscript{12} (which are) worthy of worship\textsuperscript{13} for the righteous\textsuperscript{15} men\textsuperscript{14}.

(154) Daitikanāmcha aidyunām yat urunō yazamaide, ashaonām āat urunō yazamaide, kudō-zātanāmchit narāmcha nāirināmcha; yaēshām vahehīsh daēnāo vaananti vā, venghen vā, vaonare \textsuperscript{amvā}.

(155) Vanentām\textsuperscript{37} vanghentām\textsuperscript{38} vaonushām\textsuperscript{39} daēnosāchām\textsuperscript{40}, idha\textsuperscript{41} ashaonām\textsuperscript{42} ashaonināmcha\textsuperscript{43} ahūmcha\textsuperscript{44} daēnāmcha\textsuperscript{45} baodhascha\textsuperscript{46} urvānemcha\textsuperscript{47} fravashīmcha\textsuperscript{48} yazamaide\textsuperscript{49}, yōi\textsuperscript{50} ashāi\textsuperscript{51} vaonare\textsuperscript{52}.

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

Yathā Ahū Vairyō 8.

(155) Here\textsuperscript{41} do we worship\textsuperscript{49} the life\textsuperscript{44}, conscience\textsuperscript{45}, intelligence\textsuperscript{46}, soul\textsuperscript{47} and Fravashi\textsuperscript{37} of those who revere\textsuperscript{37}, of those who will revere hereafter\textsuperscript{38} and of those who\textsuperscript{amv} have revered (\textsuperscript{amv} the laws of the Religion) as well as righteous\textsuperscript{42} (men) and (women) who have studied religious doctrines\textsuperscript{40} (and of all those) who\textsuperscript{50} fought\textsuperscript{52} with triumph\textsuperscript{52} for righteousness\textsuperscript{51}.

(156) Ashāunām\textsuperscript{1} fravashinām\textsuperscript{2} ughranām\textsuperscript{3} aiwithūranām\textsuperscript{4}, ughranām\textsuperscript{5} vārethraghninām\textsuperscript{6}, Paoiryō-tkaēshanām\textsuperscript{7} fravashinām\textsuperscript{8}, nabānazdishtanām\textsuperscript{9} fravashinām\textsuperscript{10}, fravashyāō\textsuperscript{11} khshnūtāo\textsuperscript{12} ayantu\textsuperscript{13} ahmya\textsuperscript{14} nmāne\textsuperscript{15}, khshnūtāo\textsuperscript{16} vicharentu\textsuperscript{17} ahmya\textsuperscript{18} nmāne\textsuperscript{19}.

(157) Khshnūtāo\textsuperscript{20} āfrīnentu\textsuperscript{21} ahmya\textsuperscript{22} nmāne\textsuperscript{23} vanguhīm\textsuperscript{24} Ashīm\textsuperscript{25} khvāparām\textsuperscript{26}; Khshnūtāo\textsuperscript{27} pārayantu\textsuperscript{28} hachā\textsuperscript{29} ahmāt\textsuperscript{30} nmānāt\textsuperscript{31}; staomācha\textsuperscript{32} rāzarecha\textsuperscript{33} barentu\textsuperscript{34} dathushō\textsuperscript{35} Ahurahe Mazdāo\textsuperscript{36} Ameshanām Spentanām\textsuperscript{37}; māchīm\textsuperscript{38} gerezānāō pārayantu\textsuperscript{39}, hachā\textsuperscript{40} ahmāt\textsuperscript{41} nmānāt\textsuperscript{42} ahmya\textsuperscript{43} khvāparām; Khshnūtāo\textsuperscript{44} vicharentu\textsuperscript{45} ahmya\textsuperscript{46} nmāne\textsuperscript{47}.

\textsuperscript{amr} Taking connection with the preceding words, the word yō refers to Zarathushtra.

\textsuperscript{ams} Vaoche- Perfect Tense third person singular, root \textit{vach} = Sanskrit \textit{vach} - to speak.

\textsuperscript{amt} Original meaning, “things”, “good things”. Compare Sanskrit \textit{vasu}.

\textsuperscript{amu} For the translation of this para, see Haftan yasht Large, Kardāh V, para 2.

\textsuperscript{amv} Know that in para 154 above, verbs \textit{vanainti}, \textit{venghen}, and \textit{vaonare} have occurred; the same verbs have occurred in this para in present, future and perfect tense, respectively.

\textsuperscript{amw} The word daēnāo occurring in the para 154 above should be taken here.
(156) May the strong\(^3\), triumphant\(^4\), and victorious\(^6\) Fravashis\(^11\) of the righteous (people)\(^1\) amongst the paoiryo-tkaeshas\(^7\) and Nabānazdishta\(^9\) come\(^13\) (and) being pleased\(^16\) may move about in this\(^18\) house\(^19\)!

(157) May those Fravashis mentioned above\(^*\) being pleased\(^20\) ask the blessings\(^21\) for self-supporting\(^26\) Ashishvangh\(^24-25\) in this\(^22\) house\(^23\). (Moreover) may (those Fravashis) being pleased\(^27\) depart\(^28\) from\(^29\) this\(^30\) house\(^31\)! and may they carry\(^34\) (our) hymns of praise\(^32\) and worship\(^33\) (in presence) of the Creator\(^35\) Ahura Mazda\(^36\) (and) the Amesha Spentas\(^37\)! May they\(^*\) not\(^38\) depart\(^40\) complaining\(^39\) (i.e. displeased) from\(^41\) this\(^42\) house\(^43\) of us\(^44\), the Mazda-worshippers\(^45\).

(To recite in a low tone) Hormazd Khodāe awazūnie mardum, mardum sardagān hamā sardagān, hambāyaste vehān, oem behedīn māzdayasnān āghā āstavānī nekī rasānad aedūn bād. (To recite aloud) Yathā Ahū Vairyō 2.

Yasnemcha vahmemcha aojascha zavarecha āfrīnāmi ashaunām fravashinām ughranām aiwithūranām Paoiryo-tkaēshanām fravashinām nabānazdishtanām fravashinām. Ashem Vohū 1.

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

Roz nek nām, roz pāk nām, roz mubārak (falān) māhe mubārak (falān), gāhe (falān) namāzdārē gehān dāmān. Khshnāothra Ahurahe Mazdaō, tarōidīte angrāhā mainyēush. Haithyāvarshtām hyat vasnā ferashōtemem, Staomi ashem; Ashem Vohū 1.

Gorje Khoreh awazāyād Ardāfravash berasād, amāvand pirozgar amāvandī pirozgarī. Dād din beh Māzdayasnān āghā rāvāī goāfrahānī bād hafte keshvar zamīn; aedūn bād. Man āno āwāyad shudan, man āno āwāyad shudan, man āno āwāyad shudan; ashaone Ashem Vohū 1.

(Facing the South:) Dādārē gehān dine Māzdayasnī dāde Zarathushti. Nemase-te ashaum sēvishte Aredvi Sūra Anahite ashaone Ashem Vohū 1.

Nemō urvaire vanguhi Mazdadhāte ashaone Ashem Vohū 1.

Ashāunām vanguhīsh sūrāo spentāo fravashāyī yazamaide. Ashem Vohū 1.

Ardafravash beresād. Ashem Vohū 1.

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amx In the original text there is, “the Fravashis amongst of the righteous (people)”.  
amy Or above-mentioned those Fravashis being pleased.  
amz i.e. Shower such blessings that this house may be full of righteousness, happiness and riches. Note that Ashishvangh is the yazata presiding over wealth and happiness.  
ana The original meaning of māchim is, “not anyone”.

Pa nāme yazdān Ahura Mazda Khodāe awazūnī gorje khoreh awazāyād. Beherām yazad pirozgar dushman-zadār, amahe hutāshtahe berasād.\(^{anb}\)

Az hamā gunāh patet pashemānum az harvastin dushmata duzhukhta duzhvarshta, mem pa getī manīd, oem goft, oem kard, oem jast, oem būn būd ested. Az ān gunāh manashānī gavashnī kashtānī, tanī ravānī getī mīnīnī, okhe awākhsh pashemān, pa sē gavashnī pa patet hom. Khshnaothra Ahurahe Mazdão, tarōidīte angrahe mainyēush; Haithyāvarshtām hyat vasnā ferashōtemem. Staomi ashem Ashem Vohū 3.\(^{anc}\)

Fravarāne Mazdayasnō Zarathushtrish vīdaēvō Ahuratkaesho (Gāh according to the period of the day) frasastayaēcha. Verethraghnahe Ahuradähäthe vanaintyāooscha uparatō, \(^{anb}k\)hshnaothra yasnāicha vahmāicha khshnaothrāicha frasastayaēcha, Yathā Ahū Vairyō zaot frā-me mūre, athā ratush ashātchit hacha frā ashava vīdhvāo mraotū.

(1) We praise\(^3\) Beheram yazata\(^1\) created by Ahura Mazda\(^2\). (The Prophet) Zarathushtra\(^5\) asked\(^4\) Ahura Mazda\(^6\); O Ahura Mazda\(^7\), Most Beneficent\(^9\) Spirit\(^8\), Creator\(^10\) of Corporeal\(^12\) world\(^11\) and righteous\(^13\)! Who\(^14\) is\(^15\) the most victorious\(^18\) amongst the Spiritual\(^16\) yazata\(^17\)?” Ahura Mazda said\(^20\). O Spitaman\(^24\) Zarathushtra\(^25\)! (it is) Beheram\(^22\) (yazata) created by Ahura Mazda.”

\(^{anb}\) i.e. May the victorious and the smiter of enemy Beheram yazad and well-made Ama (i.e. Yazata presiding over courage) come (unto my help)!

\(^{anc}\) For its translation see Ahura Mazda Khodāe.

\(^{ane}\) Dr. Geldner takes this second paragraph in verse form of 7 lines.

\(^{anf}\) “Best-armed” (Spiegel, Harlez and Darmesteter).
(2) Unto him\(^{26}\) (who worships and ask for his help), Beheram\(^{30}\) (yazata)\(^{28}\) goes\(^{27}\) for the first time\(^{27}\) in the \(^{anh}\) shape\(^{33}\) of a strong\(^{34}\) and beautiful\(^{35}\) wind, and bears\(^{40}\) the good\(^{37}\) light\(^{38}\), glory\(^{41}\), the healing remedy\(^{43}\), and\(^{44}\) courage\(^{45}\).

(3) \(\text{Āat}\)^{46} ahmāï\(^{47}\) amavastem\(^{48}\), ama\(^{49}\) ahmī\(^{50}\) amavastemō\(^{51}\), verethra\(^{52}\) ahmi\(^{53}\) verethravastemō\(^{54}\); khvarenangha\(^{55}\) ahmi\(^{56}\) khvarenanguhamō\(^{57}\), yāna\(^{58}\) ahmi\(^{59}\) yānavastemō\(^{60}\), saoka\(^{61}\) ahmi\(^{62}\) saokavastemō\(^{63}\), baēshaza\(^{64}\) ahmi\(^{65}\) baēshazyōtemō\(^{66}\). (4) \(\text{Āat}\)^{67} tbaēshaō\(^{68}\) taurva-yenī\(^{69}\) vīspanām\(^{70}\) tbaēshavatām\(^{71}\), tbaēshāō\(^{72}\) daēvanām\(^{73}\) mashyānām-cha\(^{74}\), yāthwām\(^{75}\) pairikanāmcha\(^{76}\), sāthrām\(^{77}\) kaoyām\(^{78}\) karafnāmcha\(^{79}\).

(3) (the) Most courageous\(^{48}\) (Beheram yazata) then\(^{46}\) (speaks) unto him (i.e. seeker for help)\(^{47}\): I am\(^{50}\) the most courageous\(^{51}\) in courage\(^{42}\), I am\(^{56}\) the most victorious\(^{54}\) in victory\(^{52}\), I am\(^{56}\) the most glorious\(^{57}\) in glory\(^{55}\), I am\(^{59}\) the most favouring\(^{60}\) in favour\(^{58}\), I am\(^{62}\) the most profitable\(^{63}\) in profit\(^{61}\), I am\(^{65}\) the most health-giving\(^{66}\) in health\(^{64}\).

(4) Then I will destroy\(^{69}\) the evils\(^{68}\) of all\(^{70}\) the tormentors\(^{71}\), (and) demons\(^{73}\), men\(^{74}\), of the wizards\(^{75}\), the witches\(^{76}\), the tyrants\(^{77}\), the Kiks and the\(^{anm}\)Karaps.

(5) Ahe raya khvarenanghacha, tem yazāi surunvata yasna Verethraghnem Ahuradhātem. zaothrābyō Verethraghnem Ahuradhātem yazamaide, \(^{anm}\)yāīsh dātāish paoīrīyāish Ahurāhe. Haomayō gava baresmana, hizvō-danghangha, māntracha vachacha shaōthnacha, zaothrābyascha arshukhdhaēibyascha vāghzibyō.

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

(5) On account of his\(^{1}\) splendour\(^{2}\) and glory\(^{3}\) I worship\(^{5}\) that\(^{4}\) Behram (yazata)\(^{9}\) created by Ahura Mazda\(^{8}\) with the audible\(^{6}\) (or famous) yasna\(^{7}\). We worship\(^{13}\) with libations\(^{10}\) Behram (yazata)\(^{11}\) created by Ahura Mazda\(^{12}\) according to the first\(^{16}\) laws\(^{15}\) of Ahura Mazda\(^{17}\).


ang Imperfect tense in the sense of the present tense, see Avesta Grammar, page 305.

anh To the man who worships Beheram yazata with a sincere heart and asks his help in times of difficulties, Behram yazata goes in different shapes on different occasions for giving him victory by casting away his difficulty. These different forms are described in the first ten kardās of this yasht.

ani For the explanation of the words Kik and Karapa, see glossary.

anj Yāish dātāish paoīrīyāish Ahurāhe - these words occur in yasna Hā 46.15 in the Gothic form:- yāīsh dātāish paoīrīyāish Ahurāhyā.

(7) Unto him (who worships Beheram yazata and asks for his help) Beheram (yazata) created by Ahura Mazda goes running for the second time in the shape of a beautiful bull - with yellow ears and golden horns. Upon those horns has sat the well-shapen (and) beautiful Ama (i.e. courage). In this way (i.e. in the shape of a beautiful bull) Beheram (yazata) created by Ahura Mazda (who) bears the good light, the glory and the healing remedy, also courage, comes up (for the help of that person).

Āat ahmāi amavastemō, ama ahmi amavastemō, verethra ahmi verethraustemō, khvarenangha ahmi khvarenanghustemō, yāna ahmi yānnavastemō, saoka ahmi saokavastemō, baēshaza ahmi baēshazyotemō. Āat tbaeshāo taurvayeni vispanām tbaeshavatām, tbaeshāo daevanām mānthrāchā vachacha shyaothnāchā, zaothrā byascha arshukhdhaēibyascha vāghzibyō.

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

(9) Unto him who worships Beheram yazata and asks for his help) Beheram\(^{30}\) (yazata) created by Ahura Mazda\(^{31}\) goes for the third time\(^{27}\) running\(^{29}\) in the shape\(^{33}\) of a white (or crimson)\(^{34}\) beautiful\(^{35}\) horse\(^{32}\), with yellow ears\(^{36}\) and \textit{anna} golden caparison\(^{37}\). Upon\(^{39}\) the \textit{anc} edge\(^{40}\) of which has sat\(^{41}\) the well-shapen\(^{43}\) (and) beautiful\(^{44}\) \textit{Ama}\(^{42}\) (i.e. courage). In this way\(^{47}\) Beheram\(^{45}\) (yazata) created by Ahura Mazda\(^{46}\) (who) beans\(^{52}\) good\(^{50}\) lustre\(^{50}\), glory\(^{53}\), healing remedy\(^{55}\), and courage\(^{57}\), comes up\(^{48}\) (for the help of that person).

\begin{quote}
\textit{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, tbaeshāo daevanām mashyānāmcha, yāthwām pairikanāmcha, sāthrām kaoyām karafnāmcha.}
\end{quote}

Ahe raya khvarenanghacha, tem yazāi surunvata yasna, verethraghnm Ahuradhātem; zoarthōbyō verethraghnm Ahuradhātem yazamaide, yāish dātāish paōiryaīish \textit{amp} Ahurahe. Haomayō gava baresmanā, hizvō danghangha, mānthracha vachacha shyaothnacha, zoarthōbyascha arshukhdhaēibyascha vāghzibyō.

\begin{quote}
Yenghe hātām āat yesne paiti vanghō, Mazdāo Ahurō vaētha ashāt hachā, yāonghāmcha tānschā tāoschā yazamaide.
\end{quote}

(Kardāh IV) (10) Verethraghnm Ahuradhātem yazamaide. Peresat Zarathushtrō Ahurem Mazdām, Ahura Mazda, Mainyō Spēnishta, dātare gaēthāum astvaitinām ashāum. Kō asti mainyavanām yazatanām yazōtemō. Āat mraot Ahurō Mazdao, Verethraghnō Ahuradhātō Spitama \textit{anq} Zarathushtra. (11) \textit{anr} Ahmāi\(^{26}\) tūiryō\(^{27}\) ājasat\(^{28}\) vazemnō\(^{29}\), Verethraghnō\(^{30}\) Ahuradhātō\(^{31}\), ushtrahe\(^{32}\) kehrpa\(^{33}\) adhairyaosh\(^{34}\), dadānsaosh\(^{35}\) aiwi-tachinahe\(^{36}\), urvātō\(^{37}\) frasparanahe\(^{38}\) gaēthāush\(^{39}\) mashyō-vanghahe\(^{40}\).

(11) (Unto him who worships Beheram yazata and asks for his help), Beheram\(^{30}\) yazata created by Ahura Mazda\(^{31}\) goes for the fourth time\(^{27}\) in the shape\(^{33}\) of a camel\(^{32}\) burden-bearing\(^{34}\), tameable\(^{35}\), swiftly-running\(^{36}\),

\begin{quote}
\textit{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 \textit{anika.}}
\end{quote}

\begin{quote}
\textit{anp For its translation, see Karda 1 of this yasht.}
\end{quote}

\begin{quote}
\textit{anq For its translation, see Karda 1 of Beheram yasht.}
\end{quote}

\begin{quote}
\textit{anr Dr. Geldner takes this para 11 in the verse form of six lines.}
\end{quote}
ans Professor Darmesteter translates it “long-haired”.

ant Or residing with man, social (root vas = to dwell). “Domesticated, of the house” (Professor Harlez). Taking the word as “gaēsāush” instead of “gaēthaūsh”.

anu An indirect suggestion may be taken as Female Camel.

any Professor Darmesteter. “Bearded” (Professor Harlez); Sanskrit shmasru = beard.

any i.e. Just as a horse can see afar in the dark night (see Karda 12 of this yasht).

anx Root fra-ju = Skt. pra-ju = to go forward, to hasten. If we take “aētahe” like Dr. Geldner instead of “hitahe”, it can be translated as:- He has the piercing look which can penetrate afar in the dark night.

any The meaning of “hu-khshnaothra” is also “very pleased”. But in the third kardāh of Srosh yasht Vadi the word ākhshnushcha in the sense of “knee” has occurred. I have felt it proper to take that meaning here. In these two places “khshnu” and “khshnau” instead of “znu” have occurred. Amongst the characteristics of a good camel the strong knee and stout legs are very essential.

am strong, stamping forwards (or having strong steps), carrying the goods of men.


(12) Who (i.e. Beheram yazata coming in the shape of a camel) maintains the greatest strength amongst the strong male (animals). When he helps those females, they are best-protected.

(13) (It is) the burden-bearing, possessed of powerful shoulders, large-humped, quick-eyed, intelligent-headed (or sharp-witted), handsome, tall and courageous camel (i.e. Beheram yazata) whom (i.e. female camel) he protects. His piercing look goes afar (like that) of a horse in the dark night. And who standing upon his strong knees and stout legs throws white foam on his head. In this way (i.e. in the shape of a camel) (Beheram yazata created by Ahura Mazda who) bears good lustre, glory, healing remedy, and courage, comes up (for the help of that person).

Āat 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
mashyānāmcha, yāthwām pairikanāmcha, sāthrām kaoyām karafnāmcha.

Ahe raya khvarenanghacha, tem yazāi surunvata yasna, verethraghnem Ahuradhātem; zaothrābyō verethraghnem Ahuradhātem yazamaide, yāish dātāish paoiryāish ṣan/Ahurahe. Haomayō gava baresmana, hizvō danghangha, mānthracha vachacha shyaothnacha, zaothrā-byascha arshukhdhaēibyascha vāghzibyō.

Yenghe hātām āat yesne paiti vanghō, 
Mazdāo Ahurō vaētha ashāt hachā, 
yāonghāmcha tānschā tāoschā 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 aoe 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 ahmāi amavastemō, ama ahmi amavastemō, verethra ahmi verethravastemō, khvarenangha ahmi khvarenanguhastemō, yāna ahmi yānavastemō, saoka ahmi saokavastemō, baēshaza ahmi baēshazyōtemō. Āat tbaeshāo taurvayeni vīspanām tbaeshavatām, tbaeshāo daevanām mashyānāmcha, yāthwām pairikanāmcha, sāthrām kaoyām

anz For its translation, see Karda 1 of this yasht.
aoa For its translation, see Karda 1 of this yasht.
aob Dr. Geldner takes para 15 up to here in the verse-form of nine lines.
aoc In the original text this word occurs twice (vide 39th word).
aod Taking “hu kehrpa” according to Geldner if we compare hu (Sanskrit shu, su) meaning “a swine”, the meaning of “hu...varāzahe” then would be “wild bear, boar- pig”. For its analogy, see Meher yasht, para 70.
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karafnāmcha.

Ahe raya khvarenanghacha, tem yazāi surunvata yasna, verethraghnem Ahuradhātem; zaothrābyō verethraghnem Ahuradhātem yazamaide, yāish dātāish paoiryāish aoe 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 tánschā táoschā yazamaide.


(17) Unto him26 (who worships Beheram yazata and asks for his help), for the sixth time27 he goes28 running29 in the shape33 of a beautiful38 man52 of aoh fifteen (years of age), handsome35, with shining eyes36, small heels37. In this way39 (i.e. in the shape of a beautiful man), (Beheram yazata created by Ahura Mazda who) bears44 good41 lustre42, glory45 healing remedy47, and46 courage49, comes up40 (for the help of that person).

Āat ahmāi amavastemō, ama ahmi amavastemō, verethra ahmi verethravastemō, khvarenangha ahmi khvarenanguhastemō, yāna ahmi yānavastemō, saoka ahmi saokavastemō, baēshaza ahmi baēshazyōtemō. Āat tbaeshāo taurvayeni vīspanām tbaeshavatām, tbaeshāo daevanām mashyānāmcha, yāthwām pairikanāmcha, sāthrām kaoyām karafnāmcha.

Ahe raya khvarenanghacha, tem yazāi surunvata yasna, verethraghnem Ahuradhātem; zaothrābyō verethraghnem Ahuradhātem yazamaide, yāish dātāish paoiryāish aoi Ahurahe. Haomayō gava bares-mana, hizvō danghangha, mānthracha vachacha shyaothnacha, zaothrā-

aoe For its translation, see Karda 1 of this yasht.
aof For its translation, see Karda 1 of this yasht.
aog Dr. Geldner takes para 17 up to here in the verse form of five lines.
aoh In the age of the Avesta, the age of 15 was considered to be the age of the blossoming of youth; see yasna Hā IX para 5; Tir yasht para 13.
aoi For its translation, see Karda 1 of this yasht.
byascha arshukhdhaēibyascha väghzibyō.

Yenghe hātām āat yesne paītī vanghō,  
Mazdāo Ahūrō vaētha asħāt hachā,  
yōnghāmcha tānschā tāoschā yazamaide.

ishta48 vasmā49 apayētī50; haschtī51 vā nōit52 vā vā53 yatchit54 vazaitī55 hvastem56, yō57 vazaitī58 zarshyamnō59; aghrām60 usaitīm61 ushōonghem62,  
ahshānī33 khshafnīm64 āsemnō65, asūrī66 saīrīm ishemnō68. (21) Vīgāthō69 marezat70 kaofanām71, bareshnavō marezat73 gairinām74,  
jāfnvē75 marezat76 raōnām77, saēnīsh78 marezat79 urvarānām80, vayām81 vāchīm82 aō5 susrushima83. Avatha84 ājasat85 vohū86 khvarenō87 Mazdadhātem88, barat89 khvarenō90 Mazdadhātem91, baēshazem92 uta93 amemchā94.

(19) Unto him36 (who worships Beheram yazata and asks for his help) for  
the seventh time27 goes28 flying29 in the shape33 of a bird, 32 aōk1 fluttering the  
wings34, stout35 in the lower part36 and 40 wounding37 in the upper part38. Who39 (i.e. the bird) is swifter42 than (all other) birds40 and is lightest43  
amongst the flying ones44. (20) He45 aōm46 amongst the living creatures47  
goes40 quickly49 like an arrow48. None other52, but only that54 bird goes  
quickly55 at the time of first56 glittering61 dawn62, wishing65 darkness64 to be  
no more dark63 and wishing68 aōn4 weapon67 for those without weapons66.

(21) (That bird) desiring to hear43 the sweet voice82 of (other) birds81  
āōgō50 up to the tops59 of the hills71, to the summits72 of the mountains74,  

aōj 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 vārenjanahē (See para 35 of this yasht). In the shape of a bird (called)  
Vāraghna (Harlez and Darmeseter); vāraghana = valāk (Pahlavi) = Kolāg (Persian)=crow,  
raven.

aol Expanded from below and contracted from upward (Darmesteter).

aom i.e. Beherām yazata in the shape of a bird mentioned in this paragraph.

aon Sura = Sanskrit shula = weapon. If we compare the word sura with the Sanskrit shura  
(=Sun), its translation can be “he goes wishing the twilight before dawn full brilliance”.

aoo The English meaning of marezat should be taken in the sense of touch; Sanskrit root marz.

aop Side, flank” (Harlez; lonely place (Darmesteter). Possibly the word vīgāthō may be the  
abbreviated form of vīgātawō or vīgāthwō (Second person plural of vīgātu).
into the depths of the valleys, (and) up to the tops of the trees. In this way (Beheram Yazata created by Ahura Mazda who) bears good lustre, healing remedy, and courage, comes up (for the help of that person).

Äat ahmāi amavastemō, ama ahmi amavastemō, verethra ahmi verethravastemō, khvarenangha ahmi khvarenanguhaustemō, yāna ahmi yānavastemō, saoka ahmi saokavastemō, baēshaza ahmi baēshazyōtemō. Äat tbaeshāo taurvayeni vīspanām tbaeshavatām, tbaeshāo daevanām mashyānāmcha, yāthwām pairikanāmcha, sāthrām kaoyām karafnāmcha.

Ahe raya khvarenanghacha, tem yazāi surunvata yasna, verethrakhm Ahuradhātem; zaothrābyō verethrakhnem Ahuradhātem yazamaide, yāīsh dātāīsh paoiryāīsh aоq Ahuraha. Haomayō gava baresmana, hizvō danghangha, mānthracha vachacha shyaothnacha, zaothrābyascha arshukhhdāēbyascha vāghzibyō.

Yenghe hātām äat yeśne païtai vanghō, Mazdāo Ahurō vaētha ashāt hachā, yāonghmcha tānschā tāoschā yazamaide.


(23) Unto him (who worships Beheram yazata and asks for his help) for the eighth time goes in the shape of a wild ram, beautiful, with horns bent downwards. In this way (i.e. Beheram yazata created by Ahura Mazda who) bears good lustre, also courage, comes up (for the help of that person).

Äat ahmāi amavastemō, ama ahmi amavastemō, verethra ahmi verethravastemō, khvarenangha ahmi khvarenanguhaustemō, yāna ahmi yānavastemō, saoka ahmi saokavastemō, baēshaza ahmi baēshazyōtemō. Äat tbaeshāo taurvayeni vīspanām tbaeshavatām, tbaeshāo daevanām

aоq For its translation, see Karda 1 of this yasht.
aor Dr. Geldner takes para 23 up to this in the verse form of four lines.
aoq Nivashtaka-ni=down; vashta-gashteh, gardideh (Persian)=turned, bent, root varet = Lat. Vertere = to turn; another form of varet is vash; “t” is changed to “sh”; e.g. peretu = peshu= bridge; vash + ta = vashta.
mashyānāmcha, yāthwām pairikanāmcha, sāthrām kaoyām karafnāmcha.

Ahe raya khvarenanghacha, tem yazāi surunvata yasna, verethraghnom Ahuradhātem; zaotherābyō verethraghnom Ahuradhātem yazamaide, yāish dātāish paoiryāish aot Ahurahe. Haomayō gava baresmana, hizvō danghangha, mānthracha vachacha shyaothnacha, zaotherābyascha arshukhdhāēībyascha vāghzibyō.

Yenghe hátām āat yesne païti vanghō,
Mazdāo Ahurō vaētha ashāt hachā,
yōngāmcha 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 ahmāī amavastemō, ama ahmi amavastemō, verethra ahmi verethravastemō, khvarenangha ahmi khvarenanguhastemō, yāna ahmi yānavastemō, saoka ahmi saokavastemō, baēshaza ahmi baēshazyōtemō. Āat tbaeshāo taurvayeni vīspanām tbaeshavatām, tbaeshāo daevanām mashyānāmcha, yāthwām pairikanāmcha, sāthrām kaoyām karafnāmcha.

Ahe raya khvarenanghacha, tem yazāi surunvata yasna, verethraghnem Ahuradhātem; zaotherābyō verethraghnem Ahuradhātem yazamaide, yāish dātāish paoiryāish aov Ahurahe. Haomayō gava baresmana, hizvō danghangha, mānthracha vachacha shyaothnacha, zaotherābyascha arshukhdhāēībyascha vāghzibyō.

Yenghe hátām āat yesne païti vanghō,
Mazdāo Ahurō vaētha ashāt hachā,

aot For its translation, see Karda 1 of this yasht.
aou Dr. Geldner takes para 25 (up to tizi-sravahe) in the verse-form of 4 lines.
aov For its translation, see Karda 1 of this yasht.

(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; zaotrhābyō verethraghnem Ahuradhātem yazamaide, yāish dātāish paōiryāish aov Ahurahe. Haomayō gava bares-mana, hizvō danghangha, mānthracha vachacha shyaothnacha, zaotrhā-byascha arshukhdhaēibyascha vāghźibyō.

Yenge hātām āat yesne paiτ 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 paiτ manahi15, Verethraghnahe16 paiτ vachahi17, Verethraghnahe18 paiτ shyaothne19, Verethraghnahe20 paiτ fravāke21,
Verethraghnahe²² paiti päitivāke²³. (29) Ahmāi²⁴ dathat²⁵ Verehraghno²⁶ Ahuradhāto²⁷, erezőish²⁸ khāo²⁹, bāzvāo³⁰ ajoj³¹, tanvō³² vīspayāo³³ dravatātem³⁴, tanvō³⁵ vīspayāo³⁶ vazdvare³⁷, aomchā³⁸ sūkem³⁹ yim⁴⁰ baraiti⁴¹ Karō⁴² Masyō⁴³ upāpo⁴⁴ Yō⁴⁵ Ranghayāo⁴⁶ dūraēparayāo⁴⁷, jafrayāo⁴⁸ hazangrō-vīrayāo⁴⁹, varesōstavanghem⁵⁰ āpō⁵¹ urvaēsem⁵² mārayeite⁵³.

(28) We worship³ Beheram¹ (yazata) created by Ahura Mazda² (who is) yielding virility⁴, death bringing⁵, one who promotes⁶ (or who helps to progress⁶), standing steadily⁷ (or firm-footed⁷) aoz possessing sufficient vigour⁸. Him⁹ āpa 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 āpab the fountain²⁹ of truth²⁸, strength⁳¹ of both the arms³⁰, health³⁴ of the entire³³ body, happiness³⁷ and that³⁸ eye-sight³⁹ which⁴⁰ the fish⁴³ (called) apKara⁴² living in water⁴⁴ possesses⁴¹. Explanation:- (As regards the eye-sight of Kara Fish it is stated),

Tha⁴⁵ (fish called kara) can see⁵³ apd a thing of the size of the hair in the waters⁵¹ of (the River called) apc Rangha⁴⁶ whose ends lie afar⁴⁷ (and whose depth is a thousand times the height of a man⁴⁹).

Ahe raya khvarenanghacha, tem yazāi surunvata yasna, verethraghnem Ahuradhātem; zaothrābyō verethraghnem Ahuradhātem yazamaide, yāish dātāish paoiryāish apf Ahurahe. Haomayō gava baresmana, hizvō danghangha, mānthracha vachacha shyaothnacha, zaothråbyascha arshukhdhaēibyascha vāghzibyō.

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

(Kardāh XII) (30) Verethraghnem Ahuradhātem yazamaide, arshō-karem, marshō-karem, frashō-karem, hvākhshtem, hvāyaonem, Tem

aoz Keeping advice (and) who has a free way (Darmesteter).
apa i.e. The Prophet Zarathushtra remembered all the good thoughts, good words, good deeds and admonitions of Beheram yazata. The Holy Zarathushtra worshipped Beherām yazata for gaining success in thought, word, deed, in conversation and prompt answering. (Darmesteter).
apbh 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, 42⁴⁶ 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).
apē Raygna was the greatest river amongst the ancient Iranians. The Xaxartes river (Spiegel, Justi and Geiger); the River Oxus (Harlez) the River Tigris (Darmesteter).
apf For its translation, see Karda 1 of this yasht.
yazata yō ashava Zarathushtrō, Verethraghnahe paiti manahī,
Verethraghnahe paiti vachahi, Verethraghnahe paiti shyaothne,
Verethraghnahe paiti fravāke, Verethraghnahe paiti ṣppātivāke. (31)
Ahmāī 24 dathaṭ25 Verethraghnō26 Ahuradhāto27, erezōish28 khāo29,
bāzvāo30 aojō31, tanvō32 vāispāyāo33 dravatātem34, tanvō35 vāispāyāo36
vazdvare37, aomcha38 sūkem39 yim40 baraiti41 aspir arsha42; yō31
tānthrayaschit44 hacha khshafnō45 avakhshaityāo46 aiwi-awrayāo47,
aspaē38 varesem49 zemādo50 sayanem51 vaēnaiti52, katāro53 aghrovō54
vā būnavō55 và66.

(31) Unto him (i.e. unto the Holy Prophet Zarathushtra) Beheram26
(yazata) created by Ahura Mazda27 gave26, the fountain29
of truth28, strength31 of both arms30, health34 of the entire33 body35,
happiness37 of the entire36 body35, and that38 eye sight39 which40 a horse possesses41.

Explanation:- (As regards the sharp eye-sight of the horse it is stated as
under.)

Who43 (i.e. the horse) in the dark44 night45, ṣph46
perfectly-stilled and silent46
(and) overcast with clouds47 sees42 a horse’s48 hair49 lying51 on the ground50
(and apī49 can recognise52 whether53 it is the head54 or56 the tail55.

Ahe raya khvarenanghacha, tem yazāi surunvata yasna, vereth-
raghnem Ahuradhātem; zothrāyō verethraghnem Ahuradhātem
yazamaide, yāish dātāish paoiryāish ṣpj4 Ahurahe. Haomayō gava bares-
mana, hizvō danghangha, mānthracha vachacha shyaothnacha, zothrā-
byascha arshukhdhaēibyascha vāghzibyō.

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

(Kardāh XIII) (32) Verethraghnem Ahuradhātem yazamaide, arshō-
karem, marshō-karem, frashō-karem, hvākhstem, hvāyōnem, Tem
yazata yō ashava Zarathushtrō, Verethraghnahe paiti manahī,
Verethraghn e paiti vachahi, Verethraghnahe paiti shyaothne,
Verethraghnahe paiti fravāke, Verethraghnahe paiti ṣppātivāke. (33)
Ahmāī24 datthaṭ25 Verethraghnō26 Ahuradhāto27, erezōish28 khāo29,
bāzvāo30 aojō31, tanvō32 vāispāyāo33 dravatātem34, tanvō35 vāispāyāo36

For its translation see Karda XI, para 28 of the yasht.

For its translation see Karda I of this yasht.

For its translation see Karda XI, para 28 of this yasht.
vazdvarē37, aomcha38 sūkem39 yim40 baraiti41 kahrkāsō42 zarenumainishī43. Yō44 naomyāchit45 hacha danghao46 mushti-masanghem47 khrūm48 aiwi-vaēnaītī49, avavatchit50 yathā51 sūkayāō52 brāzām53, avavatchit55 yathā56 sukuyāō57 naēzēm58.

(33) Unto him24 (i.e. unto the Holy Prophet Zarathushtra) Beheram36 (yazata) created by Ahura Mazda27 gave25, the fountain29 of truth28, the strength31 of both the arms30, health34 of the entire33 body32, and that38 eye sight39 which40 the vulture42 with a golden collar43 possesses41.

Explanation: (As regards the sharp eye-sight of the vulture it is stated:)

That (vulture) apl4 sees49 from the country46 up to nine times the distance a piece of flesh48 as thick as a fist47, the brilliance44 of a shining53 needle52 as well as its57 point58.

Ahe raya khvarenanghacha, tem yazāī surunvata yasna, verethraghnam Ahuradhātem; zaôthrábyō verethraghnam Ahuradhātem yazamaide, yāīsī dāṭāīsī paôiryāīsh aom Ahurahe. Haomayō gava baresmana, hizvō danghangha, mānthracha vachacha shyaothnacha, zaôthrábyascha arshukhdhāēbyascha vāghzibyō.

Yenghe hātām āāt yesne païti vanghō, Mazdāo Ahurō vaētha ashāt hāchā, yāonghāmcha tānschā tāoschā yazamaide.


(34) We praise3 Beheram (yazata1) created by Ahura Mazda2. (Prophet) Zarathushtra8 asked9 (the Creator): O Ahura mazdā7 most beneficent8 Spirit8,

apl i.e. from the highest height, about the vulture it is said that it sees a piece of flesh as thick as a fist fallen upon the ground from the highest height. See English translation of Professor West’s Bundeshesh, Chapter 19.

apm For its translation, see Karda 1 of this yasht.

apn Dr. Geldner takes para 37 in the verse form of 4 lines.
Creator\textsuperscript{10} of the corporeal\textsuperscript{12} world\textsuperscript{11}, (and) righteous\textsuperscript{13}!

When\textsuperscript{14} I am\textsuperscript{15} ap\textsuperscript{16} "injured", harmed and ap\textsuperscript{17} "cast by incantation" amongst many tormenting\textsuperscript{19} persons, am under the use of spells, what\textsuperscript{20} is\textsuperscript{22} the remedy\textsuperscript{23} then\textsuperscript{21} ? (i.e. how can I heal the wound?)

(35) Then\textsuperscript{24} spoke\textsuperscript{25} Ahura Mazda\textsuperscript{26}: O Spitaman\textsuperscript{32} Zarathushtra\textsuperscript{31}: ap\textsuperscript{thou shouldst seek\textsuperscript{31} the ap\textsuperscript{th} feathers\textsuperscript{30} of the bird\textsuperscript{27} (called) ap\textsuperscript{th} Pesho-parena\textsuperscript{28} fluttering the wings\textsuperscript{27}. With that\textsuperscript{34} feather\textsuperscript{35} thou shouldst rub\textsuperscript{37} (thy) body\textsuperscript{36} (and) shouldst drive away thy enemy\textsuperscript{40} by curses\textsuperscript{41}. (36) No\textsuperscript{51} one\textsuperscript{52} can smite\textsuperscript{55} (that) fortunate\textsuperscript{53} man\textsuperscript{54} (or) can harass\textsuperscript{56} (him) who\textsuperscript{42} holds\textsuperscript{43} bones\textsuperscript{44} of (that) strong\textsuperscript{45} bird\textsuperscript{46} or feathers\textsuperscript{47} of (that) bird\textsuperscript{50}. (The person who keeps it) bears\textsuperscript{59} first respect\textsuperscript{58} for him\textsuperscript{57} (because) (on account of it he) maintains\textsuperscript{62} glory\textsuperscript{61}. The feather\textsuperscript{65} of (that) bird\textsuperscript{66} amongst the birds\textsuperscript{66} (brings) help\textsuperscript{63} ap\textsuperscript{th} (unto the keeper.)

(37) The Lord\textsuperscript{68} of the rulers\textsuperscript{69} (or) the master\textsuperscript{70} of the land\textsuperscript{70} or the killer of hundred\textsuperscript{72} heroes\textsuperscript{74} (as well) cannot\textsuperscript{71} smite\textsuperscript{72} at one stroke\textsuperscript{76} (rather) that (bird) alone\textsuperscript{79} can smite\textsuperscript{80} all of them\textsuperscript{78} and ap\textsuperscript{th} exercise superiority\textsuperscript{81} (over them).

(38) ap\textsuperscript{th} V̄ispe\textsuperscript{82} tereseneti\textsuperscript{83} perenine\textsuperscript{84}, avatha\textsuperscript{85} māvayachit\textsuperscript{86} tanuye\textsuperscript{87}, vīspe\textsuperscript{88} tereseneti\textsuperscript{89} aurvatha\textsuperscript{90}, vīspe\textsuperscript{91} tereseneti\textsuperscript{92} dushmainyush\textsuperscript{93}, amemcha\textsuperscript{94} verethraghnemcha\textsuperscript{95}, nidhātemcha\textsuperscript{96} tanuye\textsuperscript{97} manō\textsuperscript{98}. (39) Yim\textsuperscript{99} vashāonte\textsuperscript{100} ahurāonghō, vashāonte2 āhuiryāonghō\textsuperscript{3}, vashāonte\textsuperscript{4} haosravanghanō\textsuperscript{5}; tem\textsuperscript{6} vashāta\textsuperscript{7} Kava Usa\textsuperscript{8}. Yim\textsuperscript{9} aspō arsha\textsuperscript{10} baraiti\textsuperscript{11}, yim\textsuperscript{12} uśhtro\textsuperscript{13} vadhairish\textsuperscript{14} baraiti\textsuperscript{15}, yim\textsuperscript{16} āfsh\textsuperscript{17} nāvaya\textsuperscript{18} baraiti\textsuperscript{19}. (40) Yim\textsuperscript{20} Thraētaonō\textsuperscript{21} takhmō\textsuperscript{22} barat\textsuperscript{23}, yē\textsuperscript{24} janat\textsuperscript{25} Azīm Dahākem\textsuperscript{26}, thrizafanem\textsuperscript{27}, thri-kaemedhem\textsuperscript{28}, khshvash-āshī\textsuperscript{29}, hazangrawaokhshtīm\textsuperscript{30}, ash-aojanghem\textsuperscript{31}, daēvīm\textsuperscript{32} drujem\textsuperscript{33}, aghem\textsuperscript{34} gaēthābyō\textsuperscript{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).

aq Take thou a feather of that bird called “Vārenjana” having big wings.

apr Bird, feather or wing symbolises for fravashi or guardian angel of an individual.

aps Ordinary meaning of Peshō-parena is “Owl-feathered (bird).”

apt Based upon the translation of Prof. Darmesteter. Taking yā nāo as two words separately, the translation of this para can be: The bones\textsuperscript{44} of the strong\textsuperscript{45} bird\textsuperscript{46} (called peshōparena mentioned above) or\textsuperscript{48} the feathers\textsuperscript{47} of (that) strong\textsuperscript{49} bird\textsuperscript{50} give support\textsuperscript{43} unto us\textsuperscript{52}; (for this reason) any\textsuperscript{e} sensible\textsuperscript{41} person does not\textsuperscript{55} smite\textsuperscript{55} or does not drive away\textsuperscript{56} (that bird), (but) first he keeps\textsuperscript{59} respect\textsuperscript{58} for him\textsuperscript{57}, (because) the feather\textsuperscript{51} of that bird\textsuperscript{56} amongst the birds\textsuperscript{56} gives\textsuperscript{55} (us) first\textsuperscript{56} glory\textsuperscript{61} (and) help\textsuperscript{60}. This story resembles to some extent with he Simurgh’s feather in the Shah Nāmah in the narration of Zāle Sām.

apu Original meaning, “goes forwards”.

apv Dr. Geldner takes para 38 in the verse form of 6 lines and para 39 in the verse form of 7 lines; each line ends at the stop (.).
dravantem\textsuperscript{36}, yām ash-aajastemām\textsuperscript{38} drujem\textsuperscript{39} fracha kerentat\textsuperscript{40} Angrō Mainyush\textsuperscript{41}; avi\textsuperscript{42} yām\textsuperscript{43} astvaitim\textsuperscript{44} gaēthām\textsuperscript{45} mahrkā\textsuperscript{46} ashahe\textsuperscript{47} gaēthānām\textsuperscript{48}.

(38) Just as\textsuperscript{85} (they are afraid) \textit{apw} of me\textsuperscript{86-87}, (in the same way) all\textsuperscript{88} are afraid\textsuperscript{83} of the keeper of (that) feather\textsuperscript{84}. (On account of the possession of that feather) (by means of) the courage\textsuperscript{94}, victory\textsuperscript{95} (which are) established\textsuperscript{96} (in him) and (by means of) the mental faculty (which is) engrafted (in his) body\textsuperscript{97} all\textsuperscript{88} opponents\textsuperscript{89} and enemies are afraid of him\textsuperscript{99}.

(39) Whom\textsuperscript{99} (i.e. that efficacious bird or the possessor of the feather of that bird) the lords\textsuperscript{1} \textit{apx} call for assistance\textsuperscript{100}, or those pertaining to the lords\textsuperscript{2} call for assistance\textsuperscript{2}; (and whom) \textit{apy} the members of the family of King Haosravagh\textsuperscript{5} called the bird for assistance\textsuperscript{3}; (King) Kai Kaus\textsuperscript{8} called it for assistance\textsuperscript{7}.

\textbf{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)\textsuperscript{9} the horse\textsuperscript{40}, the burden-bearing\textsuperscript{14} camel\textsuperscript{13} (and) the navigable\textsuperscript{18} water\textsuperscript{17} \textit{apb} ear\textsuperscript{19} (support). (40) Whom\textsuperscript{40} (i.e. that bird) the gallant\textsuperscript{22} (King) Faredun\textsuperscript{21} bore\textsuperscript{23}, who\textsuperscript{24} killed\textsuperscript{25} three-jawed\textsuperscript{27}, three-skulled\textsuperscript{28}, six-eyed\textsuperscript{29}, \textit{ap} of a thousand wiles\textsuperscript{30}, exceedingly-strong\textsuperscript{31}, devilish\textsuperscript{32} Zohak\textsuperscript{26}, Druj\textsuperscript{33} who was harmful\textsuperscript{34}, unbeliever\textsuperscript{36} for (these) settlements; whom\textsuperscript{37} as the most powerful\textsuperscript{38} Druj\textsuperscript{39} (i.e. Zohak) Angra Mainyu\textsuperscript{41} \textit{aqb} created\textsuperscript{40} on\textsuperscript{12} this corporeal\textsuperscript{44} world\textsuperscript{45} for the destruction\textsuperscript{46} of righteousness\textsuperscript{47}.

\textbf{Ahe raya khvarenanghacha, tem yazāi surunvata yasna, verethragnem Ahuradhātem; zaothrābyō verethragnem Ahuradhātem yazamaide, yāish dātāish paoiryāish aqc Ahurahe. Haomayō gava bares-mana, hizvō danghangha, mānthracha vachacha shyaothnacha, zaothrā-byascha arshukhdhaēibyascha vāghzibyō.}

\textbf{Yenghe hātām āat yesne paiti vanghō, Mazdāo Ahurō vaētha ashāt hachā, yōnghāmcha tānschā tāoschā yazamaide.}

\textbf{(Kardāh XV) (41) Verethragnem\textsuperscript{1} Ahuradhātem\textsuperscript{2} yazamaide\textsuperscript{3},}

\textit{apw} Original meaning “for my\textsuperscript{86} body\textsuperscript{87}.”

\textit{apx} Desire eagerly; root \textit{vas} = Sanskrit \textit{vas} = to wish (Darmesteter).

\textit{apy} Its meaning can also be men of “good reason”.

\textit{apz} On account of the excellence of the feather of the bird called Peshō-parena, that bird was kept on the journey by land or in sea-voyage. We get such a hint from this paragraph.

\textit{aqa} Crafty. Its meaning can also be “possessed of strength”.

\textit{aqb} This para occurs in yasna Hā IX (Hāvanim) para.

\textit{aqc} For its translation, see Karda 1 of this yasht.
Verethraghnō⁴ avī imat nmānem⁵ gaosurābyō⁶ khvarenō⁷ pair- 
verenavaiti⁸, yathā⁹ hāu¹⁰ maza¹ mereghō saēnō¹², yathā¹³ avē¹⁴ awrāo¹⁵ 
upāpāo¹⁶ masītō¹⁷ gairīsh¹⁸ nīvānenti¹⁹.

(41) We worship³ Beheram (yazata¹) created by Ahura Mazda, just as⁹ 
that¹⁰ big¹¹ bird¹² (called) Simurgh¹² (with its wings) and these¹⁴ big¹⁷ clouds¹³ 
full of water¹⁶ and cover¹⁹ the mountains¹⁸ (with their shadow); (in the 
same way) Beheram (yazata¹) surrounds⁸ this house (i.e. aŋworlde)² with glory⁷ 
through (his) aŋfweapons.

Ahe raya khvarenanghacha, tem yazī surunvata yasna, vereth- 
raghnem Ahuradhātem; zaothrābyō verethraghnem Ahuradhātem 
yazamaide, yaīsh dātāish paoryāish aŋkAhurahe. Haomayō gava bares- 
mana, 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 XVI) (42) Verethraghnem¹ Ahuradhātem² yazamaide³. 
Peresat⁴ Zarathushtrō⁵ Ahurem Mazdām⁶, Ahura Mazdā⁷, mainyō⁸ 
spēnishta², dātare¹⁰ gaēthanām¹¹ astvaitinām¹² ashaum¹³. Kva¹⁴ asti¹⁵ 
Verethraghahe¹⁶ Ahuradhātahe¹⁷ nāma-azbātīsh¹⁸, kva¹⁹upastūtīsh²⁰, 
kva²¹ nīstūtīsh²².

(42) We worship³ Beheram (yazata¹) created by Ahura Mazda. (The 
Prophet) Zarathushtra⁵ asked⁶ (the Creator). O Ahura Mazdā⁷, most 
beneficient⁸ Spirit⁸ of the Corporeal¹² world¹¹, holy Creator¹⁰! Where¹⁴ is¹⁵ the 
invocation of the name¹⁸ of Beheram (yazata¹)created by Ahura Mazda? 
Where¹⁹ is¹⁵ (his) praise²⁰?(And) where²¹ is¹⁵ (his) aŋhcommendation²²?

(43) Āat³ mraot⁴ Ahurō Mazdāô²⁵, yat²⁶ spādha²⁷ hanjasāonte²⁸, 
Spitama²⁹ Zarathushtra³⁰, rashtem³¹ rasma³². Kataraschit³³ vishtōnghō³⁴ 
ahmya³⁵ nōit³⁶ vanyōonte³⁷, jatāohgō³⁸ ahmya³⁹ nōit⁴⁰ janyōonte⁴¹.

(44) Chatanghrō⁴² perenāo³ vīdhārayōish⁴⁴ avi pathām⁴⁵ kataras- 
chit⁴⁶ yatārō⁴⁷ pourvō⁴⁸ frāyazāīte⁴⁹ amō⁵⁰ hutashtō⁵¹ huraodhō⁵², 
Verethraghnē⁵³ Ahuradhāto⁵⁴, atāro⁵⁵ verethra⁵⁶ hachaite⁵⁷. (45) Amem- 
chā⁵⁸ Verethraghnmeccha⁵⁹ aŋrīnāmi⁶⁰, dva pātārā⁶¹, dva nipātārā⁶², dva

aqd Or beat the mountains or touch the mountains (root ni-van).
aqe See my translation of Vendidad fargard 22, para 1.
aŋ Gao = Sanskrit go=cow; sura = Sanskrit shula = weapon; gaosura = mace having the shape 
of a cow (original meaning); javelin (Justi); flag (Harlez); “Beheram yazata covers that house 
with the glory and (brings there) the increase (prosperity of the cattle” (Darmesteter).
aŋg For its translation, see Karda 1 of this yasht.
aŋh i.e. Where is Beheram yazata invoked with his name and where are his praises sung?
nish-haretāra\textsuperscript{63}, dva\textsuperscript{64} adhvaozen\textsuperscript{65}, dva\textsuperscript{66} vidhvaozen\textsuperscript{67}, dva\textsuperscript{68} fradhvaozen\textsuperscript{69}, dva\textsuperscript{70} amerezen\textsuperscript{71}, dva\textsuperscript{72} vimarezen\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\textsuperscript{aqi} shouldst hold\textsuperscript{42} in hand (that efficacious) feather\textsuperscript{43} on the way\textsuperscript{45}. Whoever, out of the two (armies)\textsuperscript{46-47} worships\textsuperscript{49} Beheram yazata first\textsuperscript{48}, the well-shapen\textsuperscript{51} (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)\textsuperscript{aqi} 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{72} (the yazatas) destroy\textsuperscript{75} (the enemies) (i.e. yazata named Ama and Beheram destroy utterly the enemies coming from all sides).

(46) aqiZarathushtra\textsuperscript{76}, aëtem\textsuperscript{77} mänthrem\textsuperscript{78} mā fradaësayōish\textsuperscript{79}, anyat\textsuperscript{80} pithre\textsuperscript{81} vā\textsuperscript{92} puthra\textsuperscript{83}, brāthre\textsuperscript{84} vā\textsuperscript{85} hadhō-zātāi\textsuperscript{86}, āthrvanāi\textsuperscript{87} vā\textsuperscript{88} thṛayaone\textsuperscript{89}. Aētaēcha\textsuperscript{90} te\textsuperscript{91} vāchō\textsuperscript{92} yōi\textsuperscript{93} ughra\textsuperscript{94} ās\textsuperscript{95}, dervēra\textsuperscript{96} ās\textsuperscript{97} ughra\textsuperscript{98} ās\textsuperscript{99} vyākhaīne\textsuperscript{100} ās\textsuperscript{1}, ughra\textsuperscript{2} ās\textsuperscript{3}, verērērghne\textsuperscript{4} ās\textsuperscript{5}, ughra\textsuperscript{6} ās\textsuperscript{7}, baēshaya\textsuperscript{8} ās\textsuperscript{9}. Aētaēcha\textsuperscript{10} te\textsuperscript{11} vāchō\textsuperscript{12} yōi\textsuperscript{13} peshemchit\textsuperscript{14} sārem\textsuperscript{15} bunjainti\textsuperscript{16}, uzgereptemchit\textsuperscript{17} snathem\textsuperscript{18} apasha\textsuperscript{19} apa-khvanvainti\textsuperscript{20}.

(46) (The Creator Ahura Mazda says):- Thou, O Zarathushtra! aqi 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 aqi same womb\textsuperscript{36} or\textsuperscript{82} a priest\textsuperscript{87} of aqi three

\textsuperscript{aqi} Chatangrō - the exact meaning of this word is not settled; two, both (Harlez); four (Darmesteter). “Do thou spread that feather on the way of both (the armies)” (Harlez); “do thou throw four feathers on the way” (Darmesteter). In the text of Westergaard there is jatangrō instead of chatangrō. Spiegel has left out the meaning of this word.

\textsuperscript{aqi} “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 “thṛayaone” (except the word anyat) of para 46 also occurs in the 9\textsuperscript{th} para of Khordād yashat.

\textsuperscript{aqL} “Let not this Holy Spell be taught to anyone, except by the father to his son, or by the brother to his brother from the same womb, or by the Āthrvan 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{aqn} The significance of “three religious orders” can be Herbad, Moped, and Dastur. If the word thṛayaone be derived from the root thṛ (to nourish) instead of taking thṛāva, meaning “three”, then the meaning of “āthrvanāi thṛayaone” can thus be “the priest nourish (the poor)”. 

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religious 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)\(^aqo\) are efficacious\(^9\) (and) courageous\(^9\); (those Spells) are\(^9\) efficacious\(^9\) for a person sitting in the assembly\(^10\), for victory\(^4\), are powerful\(^6\) (and) healing\(^8\). (O Zarathushtra!) those\(^10\) words\(^12\) (are) for thee\(^11\), which\(^13\) purify\(^16\) the sinful\(^14\) aq\(\text{head}\) and renders the uplifted\(^16\) weapon\(^18\) ineffective\(^20\).

Ahe raya khvarenanghacha, tem yazāi surunvata yasna, verethraghnem Ahuradhātem; zaothrābyō verethraghnem Ahuradhātem yazamaide, yāish dātāish paoiryāish\(^aq\)Ahurahe. Haomayō gava bares\(^6\) mana, hizvō danghangha, mānthracha vachacha shyaothnacha, zaothrā- byascha arshukhdaēibyascha vāghzibyō.

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

(Kardāh XVII) (47) Verethraghnem\(^1\) Ahuradhātem\(^2\) yazamaide\(^1\). Yō\(^4\) vīrāzaiti\(^5\) antare\(^6\) rāsha\(^7\) rasmana\(^8\) ācha paracha peresaite\(^9\) hadha Mithra\(^10\) hadha Rashnavō\(^11\), kō\(^12\) Mithrem\(^13\) aiwi-druzaiti\(^4\), kō\(^15\) Rashnōm\(^16\) paiti-irinakhti\(^17\), kahmāi\(^18\) yaskemchā\(^19\) mahrkemchā\(^20\) azem\(^21\) bakhshānī\(^22\) khshayammō\(^23\). (48) Āat\(^24\) mраoт\(^25\) Ahorrō Mazdāō\(^26\), yim\(^27\) mashyāka\(^28\) frāyazāonte\(^29\) Verethraghnō\(^30\) Ahuradhāto\(^31\), data-he\(^32\) yim\(^33\) shyeiti\(^34\) dāityōtem\(^35\) yasnaschā\(^36\) vahmaschā\(^37\), ashāt hachā yat vahishtet\(^38\). aqNō\(^39\) ithra\(^40\) Airyōo danghāvō\(^41\) frāsh hyat\(^42\) haēnō\(^43\), nōit\(^44\) vōighna\(^45\), nōit\(^46\) pāma\(^47\), nōit\(^48\) kapastish\(^49\), nōit\(^50\) haēnyō\(^51\) ratē\(^52\), nōit\(^53\) uzgereptō\(^54\) draftshō\(^55\).

(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\(^8\) well-arrayed\(^7\), (and) along with Meher\(^10\) (and) Rashne (yazata)\(^11\) asks\(^9\) (men of that army):-

Who\(^12\) deceives\(^14\) Meher (yazata)? Who\(^15\) aqs offends\(^17\) Rashna yazata?

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aqo Originally this verb (ās) is in the imperfect tense. For its explanation see my *Avesta Grammar*, Syntax, page 305.

aqp Or improves the sinful or depraved chief (see yasna Hā 11, para 3).

aqf For its translation, see Karda 1 of this yasht.

aqr From here, i.e. from “nōit ithra Airyōo danghāvō” up to “baēvareghnāi ahākhsh-taghnāishcha” at the end of para 53 of this yasht, occurs also in paras 56-61 of Tir yasht.

aqs Original meaning; “pours out”. The significance of it is, “man who breaks his given promise and destroys truth?”
Unto whom shall I who am powerful (or the ruler) 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 dāityōtemō yasnascha vahmascha ashtā hacha yat vahishtāt. (50) Āat mraot Ahurop Mazdāō, zaothrō he uzbārayen Airyāo danghāvō; baresmā he starenayen Airyāo danghāvō; pasūm he pachayen Airyāo danghāvō; aurushem vā vā, vohū-gaonem vā vā kāchit vā vā gaonānām hamō-gaonem.

(49) (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?

(50) Thereupon (the Creator) Ahura Mazda replied; (The people of) Iranian countries may bring libations for him (i.e. for Beheram yazata), may spread the Baresman for him, may cook for him the cattle of white colour or of good colour or of one and the same colour whatever the colour.

(51) Mā hai mairyō gēurvayōt, mā jahika mā ashāvō asrāvayat-gāthō, ashumerekshī, paityārenō imām daenāmī yām Āhūrīm Zarathushtrīm. (52) Yezišhe mairyō gēurvayōt, jahikā vā, ashāvō vā asrāvayat-gāthō ahumerekshī, paityārenō imām daenāmī yām Āhūrīm Zarathushtrīm, para baḥshāza hachaitē.

aqt Original meaning “dwell, abide”; i.e. when the yasna worthy of Beheram yazata is performed with guileless and sincere heart.

aqv The original meaning of the very ṣvā is “can be”. This verb is potential mood third person singular parasmaipada of root ah to be; Sanskrit syāt.

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).
BEHERAM YASHT


Explanation:- (The libations consecrated in the honour of Beheram yazata should not be taken or eaten by the persons mentioned below).

(51) Let not the sinful person 94 hold in hand 95 that (consecrated thing) nor 96 (let) the courtesan 97 (hold it in hand) or the violator of righteousness 99, one who recites the Gathas without chanting 100, the destroyer of the world 1 (or) the opponent 2 of this 3 religion 4 which 5 is of Ahura Mazda 6 revealed by Zarathushtra 7 (i.e. the enemy of the religion) - (all of them need) not 98 (hold in hands that consecrated thing). (52) But if the sinful person 9 or 12 the courtesan 11 or 14 the violator of righteousness 13, one who recites the Gathas without chanting 15, the destroyer of the world 16, (or) the opponent 17 of this 18 religion 19 which 20 is of Ahura Mazda 21 revealed by Zarathushtra 22 holds it in hand 10, Beheram yazata 25 created by Ahura Mazda 26 then arī snatches away 24 the healing virtues 23, (53) (Hence) equally 27 (or ever) calamities 29 will come 30 upon the Iranian countries 28, (people) of the Iranian countries 36 will be smitten 37 from fifties 38 to hundred-fold 39, from hundred fold 40 to thousand fold 41, from thousand fold 42 to ten thousand fold 43, for innumerable 45 times.

(54) Then 46 Beheram (yazata) 44 created by Ahura Mazda 20 said 48 thus 47:-

O men 52! arī the soul 56 of the Universe 55 created by wisdom 57 (i.e. the entire world) is not 51 worthy of worship 53 (and) worthy of invocation 54, because 58 now 59 the demons 61 (called arī Vyāmbura 60 and men worshipping 63 the demons 65 cause the blood 64 to flow 66 or 68 are spread the practice of evil 67 69.

(55) Yat nūrem 1 vyāmbura 2 daēva 3, mashyāka 4 daēvayāzō 5 avī 6 ātarem 7 āharenti 8 aētayāo 9 urvarayāo 10, yā 11 vaoche 12 haperesi 13 nāma 14 aētem 15 aēsmen 16 yō 17 vaoche 18 nemetka 19 nāma 20.
(56) *a*Yat nūrem²¹ vyāmbura²² daēva²³, mashyāka²⁴ daēvayāzū²⁵, frā parshtīm²⁶ nāmayeintī²⁷, vī maidhyānem²⁸ fshānayeintī²⁹, vīspe³⁰ handāma³¹ rāzayeintī³², jana³³ hō³⁴ saidhin³⁵ nōi³⁶ jānem³⁷, hadha³⁸ hō³⁹ saidhin⁴⁰ nōi⁴¹ hadhen⁴² yat nūrem⁴³ vyāmbura⁴⁴ daēva⁴⁵, mashyāka⁴⁶ daēvayāzo⁴⁷, ushi⁴⁸ pairi-dāraveintī⁴⁹, daēma⁵⁰ hō⁵¹ pairi-urvaēsayeintī⁵².

(55) Now¹ demons² (called) Vyāmbura² and men⁴ worshipping the demons⁵ carry⁸ near⁶ the fire⁷ (for burning) this⁹ tree¹⁰ which is called¹² *ār*Haperesi (and) this¹⁵ fuel¹⁶ which¹⁷ is called¹⁸ nemetka. (56) Now²¹ the demons²³ called Vyāmbura²² and men²⁴ worshipping the demons²⁵ bend²⁷ (their) backs, stretch²⁹ (their) waists²⁸ (and) adjust³² all³⁰ the limbs³¹ (of their body). Here³⁴ (those demons) who smite³³ arhattack³⁵ (but) could not³⁶ arhkill³² (i.e. they could not succeed in their wicked motives). Now⁴³ the demons⁴⁵ (called) Vyāmbura⁴⁶ and demon worshipping⁴⁷ men⁴⁶ cover the intellects⁴⁸ (of others) and⁴⁹ also their eye-sight⁵⁰.

Ahe raya khvarenanghacha, tem yazāi surunvata yasna, verethraghnem Ahuradhātem; zaothrābyō verethraghnem Ahuradhātem yazamaide, yāish dātāish paōryāish *ark*Ahurahe. Haomayō gava baresmana, hizvō danghangha, mānthrachā vachacha shyaothnacha, zaothrābyascha arshukhdaēbyascha vāghzibyō.

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

(Kardāh XVIII) (57) Verethraghnem¹ Ahuradhātem² yazamaide¹. Haomem⁴ baire⁵ sāiri-baoghem⁶, Haomem⁷ verethrājanem⁸ baire⁹, nipātarem¹⁰ voḥ¹¹ baire¹² pātārem¹³ tanuye¹⁴ baire¹⁵; Haomem¹⁶ yim nivazaiti¹⁷ nivandāt¹⁸ apayeiti¹⁹ dushmainyao²⁰ ā peshana²¹ hachā²². (58) Yatha²³ azem²⁴ aom²⁵ spādhem²⁶ vanānī²⁷, yatha²⁸ azem²⁹ aom³⁰ spādhem³¹ nivānānī³², yatha³⁵ azem³⁴ aom³⁶ spādham³⁸ nijanānī³⁷, yō³⁸ me paskāt³⁹ vazaiti⁴⁰.

(57) We praise³ Beheram (Yazata)¹ created by Ahura Mazda². I keep with

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*ark* Dr. Geldner takes para 56 in the verse-form of 11 lines.

*arg* Haperesi and nemetka should be some kind of green and bad wood unfit for bringing into use for burning on the fire. The meaning of the word nemetka is seen from its root nam (Persian nam = wet). According to Zoroastrian religion the fuel for burning should be quite dry and well-examined in the light (see Atash Nyāyesh).

*arh* Root sadh = Sanskrit shad = to attack.

*ari* Root hadh = Sanskrit sadh = to kill.

*arj* This entire paragraph is complicated; I myself am not sure of this translation, more accurate translation than this should be done. Professor Darmesteter translates the last sentence as follows:- “The intellect of Vyāmbura demons is weakened and the eye sight is spoiled.”

*ark* For its translation, see Karda 1 of this yasht.
me\(^5\) Haoma\(^4\) (which is ) purifying impurity; I keep with me\(^9\) Haoma\(^7\) (which is) victorious\(^8\); I keep with me\(^12\) Haoma\(^16\) (which is) the protector of arl\(^1\) good (thing)\(^11\) and I keep with me\(^15\) (Haoma which is) the protector\(^13\) of the body\(^14\); whosoever drinks\(^17\) Haoma\(^16\) (by consecration) will secure escape\(^18\) from the enemy\(^20\-21\) in the battle\(^21\) (and) arm\(^2\) will gain success over him\(^19\) (58) so that\(^23\-24\) I may smite\(^27\) this\(^25\) army\(^26\) (of the enemy), so that\(^28\) I\(^29\) may throw down\(^32\) this\(^30\) army\(^31\) (of the enemy) by smiting\(^32\), I may subjugate\(^37\) the (army) which comes\(^40\) behind me\(^39\).

**Ahe raya khvarenanghacha, tem yazāi surunvata yasna, verethraghnem Ahuradhātem; zaothrābyō verethraghnem Ahuradhātem yazamaide, yāish dātāish paoiryāish armAhurahe. Haomayō gava bares-mana, hizō danghangha, mānthracha vachacha shyaothnacha, zaothra-byascha arshukhdhaēibyascha vāghzibyō.**

Yenghe hätām āat yesne paiiti vanghō, Mazdāo Ahurō vaētha ashāt hachā, yāonghāmcha tānschā tāoschā yazamaide.

(Kardāh XIX) (59) Verethraghnem\(^1\) Ahuradhātem\(^2\) yazamaide\(^3\). Asānem\(^4\) sighūre\(^5\) chithrem\(^6\) abare\(^7\) Ahurō\(^8\) puthrō\(^9\) puthrāonghō\(^10\) baēvare-patayō\(^11\) amava\(^12\) ās\(^13\) verethrava\(^14\) nāma\(^15\), verethrava\(^16\) ās\(^17\) amava\(^18\) nāma\(^19\). (60) Yatha\(^20\) azem\(^21\) avata\(^22\) verethra\(^23\) hachāne\(^24\) yatha\(^25\) vīspe\(^26\) anye\(^27\) aire\(^28\). Yatha\(^29\) azem\(^30\) aom\(^31\) spādhem\(^32\) vanāni\(^33\), yatha\(^34\) azem\(^35\) aom\(^36\) spādhem\(^37\) nivanāni\(^38\), yatha\(^39\) azem\(^40\) aom\(^41\) spādhem\(^42\) nijanāni\(^43\), yō\(^44\) me paskāt\(^45\) vazaiti\(^46\).

(60) armSo that\(^20\) I\(^21\) may move about\(^24\) with such\(^22\) victory\(^23\) as\(^25\) all\(^26\) other\(^27\) Iranians\(^28\) (do), so that\(^29\) I\(^30\) may smite\(^32\) and throw down\(^36\) this\(^36\) army\(^37\) (of the enemy), so that\(^39\) I\(^40\) may subjugate\(^43\) this\(^41\) army\(^42\) (of the enemy) which\(^44\) comes\(^46\) behind me\(^45\).

**Ahe raya khvarenanghacha, tem yazāi surunvata yasna, verethraghnem Ahuradhātem; zaothrābyō verethraghnem Ahuradhātem yazamaide, yāish dātāish paoiryāish armAhurahe. Haomayō gava bares-mana, hizō danghangha, mānthracha vachacha shyaothnacha, zaothra-byascha arshukhdhaēibyascha vāghzibyō.**

Yenghe hätām āat yesne paiiti 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 Ahūrō vaētha asḥāt hachā,
yōonghāmcha tānschā tāoschā yazamaide.

(Kardāh XX) (61) Verethraghnem¹ Ahuradhātem² yazamaide³. Yathā Ahū Vairyō 1; gave⁴ amem⁵, gave⁶ nemem⁷, gave⁸ ukhdhem⁹, gave¹⁰ verethrem¹¹, gave¹² khvarethem¹³, gave¹⁴ vastrem¹⁵, gave¹⁶ verezyātām¹⁷ tām¹⁸ ne¹⁹ khvarethāi²⁰ fshuyō²¹.

(61) We praise¹ 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) clothing¹³ for the cattle¹¹! (Men) should not be hard¹⁷ to the cattle¹⁶ (because) they are arq²⁰ prosperity-bringing our¹⁹ food.²⁰

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 baresmana, hizvō danghangha, mānthracha vachacha shyaothnacha, zaothrābyascha arshukhdhaēibyascha vāghzibyō.

Yenghe hātām āat yesne paiti vanghō, Mazdāo Ahūrō vaētha asḥāt hachā, yōonghāmcha tānschā tāoschā yazamaide.

(Kardāh XXI) (62) Verethraghnem¹ Ahuradhātem² yazamaide³. Yō⁴ rasmanō⁵ schindayeiti⁶, yō⁷ rasmanō⁸ kerentayeiti⁹, yō¹⁰ rasmanō¹¹ khvanghayeiti¹², yō¹³ rasmanō¹⁴ yaozayeiti¹⁵. Avi rasmanō¹⁶ schindyeyeiti¹⁷, avi rasmanō¹⁸ kerentayeiti¹⁹, avi rasmanō³⁰ khvanghayeiti²¹, avi rasmanō²² yaozayeiti²³, Verethraghnō²⁴ Ahuradhāto²⁵ daēvanām²⁶ mashyānāmcha²⁷, yāthwām²⁸ paīrīkanāmcha²⁹ sāthrām³⁰ kaoyām³¹ karafnāmcha³².

(62) We praise³ Beheram (yazata)¹ created by Ahura Mazda, who⁴ i.e. Beheram (yazata) arrbreaks as under⁶ the columns⁵ (of the army of the enemy), cuts to pieces⁹ the columns⁸ wounds¹² the columns¹¹ causes to

arq For comparison see yasna Hā X.20 and yasna Hā 48, 5th stanza.
arrr For its translation, see Karda 1 of this yasht.
ars Makes (the columns) “unsteady or shaky” (Professor Darmesteter).
mingle\(^{15}\) the columns\(^{14}\) (of the army of the enemy) (and that) Beheram (yazata)\(^{24}\) created by Ahura Mazda\(^{25}\) breaks asunder\(^{17}\) the columns\(^{16}\) (of the army) of the daevas\(^{26}\) and (wicked) mortals\(^{27}\), of wizards\(^{28}\) and witches\(^{29}\), of the tyrants\(^{30}\), of the art kiks and karaps, cuts to pieces\(^{19}\) (those) columns\(^{18}\), wounds\(^{21}\) and causes them to mingle\(^{23}\) aru.

Ahe raya khvarenanghacha, tem yazai surunvata yasna, verethraghnem Ahuradhahem; zaothrabyo verethraghnem Ahuradhahem yazamaide, yaiish dataiish paoiryaiish arw/Ahurahe. Haomaygo gava baresmana, hizvo danghangha, manhtracha vachacha shyaothnacha, zothrabyasca arshukhdhaibyasca vaoghzibyo.

Yenghe hatam aat yesne paiti vangho,  
Mazdo Ahuro vaetha ashat hachah,  
yonghamcha taenschah taoschah yazamaide.

(Kardah XXII) (63) Verethraghnem\(^{1}\) Ahuradhahem\(^{2}\) yazamaide. Aat yat\(^{4}\) Verethraghnho\(^{5}\) Ahuradhato\(^{6}\), thakhtanam rasmanam\(^{8}\) yuktanam\(^{9}\) shothranam\(^{10}\) mithru-drjum\(^{11}\) mashyanam\(^{12}\), apash\(^{13}\) gavo\(^{14}\) darez-yetiti\(^{15}\), pairi\(^{16}\) daema\(^{17}\) varyeiti\(^{18}\), apa\(^{19}\) goasha\(^{20}\) goashayeti\(^{21}\), noit\(^{22}\) padhah\(^{23}\) vidharayeiti\(^{24}\), noit\(^{25}\) paiti-tavao\(^{26}\) bavaiti\(^{27}\).

Ahe raya khvarenanghacha, tem yazai surunvata yasna, verethraghnem Ahuradhahem; zaothrabyo verethraghnem Ahuradhahem yazamaide, yaiish dataiish paoiryaiish arw/Ahurahe. Haomaygo gava baresmana, hizvo danghangha, manhtracha vachacha shyaothnacha, zothrabyasca arshukhdhaibyasca vaoghzibyo.

Yenghe hatam aat yesne paiti vangho,  
Mazdo Ahuro vaetha ashat hachah,  
yonghamcha taenschah taoschah yazamaide.

(63) We praise\(^{3}\) Beheram (yazata)\(^{1}\) created by Ahura Mazda\(^{2}\). When\(^{4}\) Beheram (yazata)\(^{3}\) created by Ahura Mazda\(^{4}\) binds\(^{15}\) behind\(^{13}\) the hands of the promise-breaking\(^{11}\) persons\(^{12}\) of the columns\(^{8}\) of the serried\(^{7}\) and yoked\(^{9}\) (army) of the cities\(^{10}\), covers\(^{18}\) (their) eyes\(^{17}\) all around\(^{16}\) (i.e. makes them blind), keeps their ears\(^{20}\) afar from hearing\(^{19}\) (i.e. renders them deaf) and does not\(^{22}\) lend support\(^{24}\) to (their) feet\(^{23}\), and they become\(^{27}\) (quite) powerless\(^{25}\)\(^{26}\).

(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 Vairūyō 2.


Ahmāi raēshcha; Hazangrem, Jasa me avanghe mazda; Kerfheh Mozda.

Roz nek nām, roz pāk nām, roz mubārak (falān) māhe mubārak (falān), gāhe (falān) namāz ādārār āgehān dāmān. Khshnaothra Ahurahe Mazdāo, tarōidīte angrahe mainyeush; Haithyāvarshtām hyat vasnā ferashōtemem. Staomi ashem; Ashem Vohū 1.


Nemō urvaire vanghū Mazdadhrāte ashaone. Ashem Vohū 1.

Verethraghnem Ahuradhrātem yazamaide. Ashem Vohū 1.


HOM YASHT LARGE


Pa nāme yazdān Ahura Mazda khodae awazūnī gorje khoreh awazāyād; Hom yazad berasad.arx

Az hamā gunān patet pashemānum; az harvastin dushmanata duzhukhta duzhvarshta, mem pa geti manīd, oem goft, oem kard, oem jast, oem būn būd ested. As an gunah maṇashnī gavashnī kunashnī, tanī ravānī geti mīnōānī, okhe avākhsh pashemān pa sē gavashnī pa patet hom. Khshnaothra Ahurahe Mazdāo, tarōidīte angrahe mainyeush; Haithyāvarshtām hyat vasnā ferashōtemem. Staomi ashem; Ashem Vohū 3.

arx Hom yahst vadi (Large) consists of yasna Hās 9 and 10. For full explanations and notes of the translations of both these Hās, see my translation of Yasna. Even in yasna Hā 11th there occurs some description about Hom Yasht. Moreover, Dr. Geldner considers these three Hās as poetical compositions.

ary i.e. may Hom yazata come (to my help)!
Fravarâne Mazdayasnô Zarathushtrish vídaēvô Ahura-tkaēshô (Gâh according to the period of the day) fraisastayaēcha. Haomahe azâashavazanghô, khshnaothra yasrnâîcha vahmâîcha khshnaothrâîcha fraisastayaēcha, yathâ Ahû vairyô zaotâ frâ-me mrûte, athâ ratush ashâchit hacha frâ ashava vîdhvâo mraotî. asâHaomen zâirim berezantem yazamaide; Haomen frâshmîm frâdat-gâthem yazamaide; Haomen dûraoshem yazamaide.

(Kardâh I) (1) Havanîmâ ëâ ratûm ëâ, Haomôï upâît Zarathushtrêm âtarem8 pairi-yaozdathentem9, gâthâoscha10 srâyvantem11; ëdim12 peresat13 Zarathushtrô14, kôî15 nareî16 ahî17, yimî18 azemî vîsphe19 anghe1ush21 astvatô22 sraësthenî23 dâdaesa24 khvehe25 gayhe26 khvanatô27 ameshâhe28. (2) Āät29 me30 aêm31 paiti-aokâtha32 Haomô33 ashava34 dûrashe35, azemî ahmi37 Zarathushtra38 Haomô39 ashava40 duaraoshe41, âmâm42 yâsangha43 Spitama44, frâmâm45 hunvangha46 khvare47; avi mâm48 staomaine49 stûidhi50, yatha51 mä52 aparachi53 Saoshyantô54 stavân55.

(1) During2 Éâ Haavan1 Gâh3 Hom5 (yazata) came to É4 (the Prophet) Zarathushtra7 (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 Spitaman44 (Zarathushtra)! ascPound46 me45 out for drinking47 and do thou praise40 me48 in a hymn of praise49 as51 other53 asbbenefactors54 (of the world) have praised55 me52.

(3) Āät56 aokhta57 Zarathushtrô58, nemô59 Haomâi60. Kase61-thwâm62 paoiryi63 Haoma64 mashy65 astvaithyâi66 hunûta67 gaêthayâi68, kä69

arz i.e. for the worship etc., of Hom yazata, giving strength of righteousness (see Khorsheed Nyâyesh). Spiegel, Darmesteter and Justi translate this word ashavazanghô 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.

asd The meaning of “Saoshyantô” is giving light to the world, indicators of the path of morality, piety and divine worship to the people, persons well-versed in the precepts of religion, the restorer of the religion in its original pure state by wiping off impurities. In the singular case its meaning is the prophet who will be born of the mother Eredat-fedhri at the time of Resurrection-Ristâkhiz.
ahmāi70 ashish71 erenāvi72 chit73 ahmāi74 jasat75 āyaptem76. (4) Āat77 me78 aēm79 paiti-aokhta80 Haomō81 ashava82 dūraoshō83, Vivanghāo84 mām85 paoiryō86 mashyō87 astvaithyāi88 hunūta89 gaēthayaī90; hā91 ahmāi2 ashish93 erenāvi94, tat95 ahmāi96 jasat97 āyaptem98; yat99 he100 puthrō1 us-zayata2, yō3 yimō4 khshaeto5 hvāthō6, khvarenanguhastemō7 zātanām8, hvare-daresō9 mashyānām10 yat11 kerenao12 anghe13 khshathrādha14 amareshinta15 pasu vīrā16, anghaohemne17 āpa urvair18; khvairynān19 khvarethem20 ajyamnem21. (5) Yimahē22 khshathre23 aurvahe24, nōit25 aotem26 āongha27, nōit28 garemem29 nōit30 zaurva31 āongha32, nōit33 merethyush34, nōit35 araskō36 daēvō-dātō37. Pancha-dasā38 fracharōīthe39 pita40 puthrascha41 raodhaēshva42 kataraschit43, yavata44 khshayōīt45 hvāthō46 yimō47 Vivanguhātō48 puthrō49.

(3) Then50 said51 Zarathushtra52: Salvation59 (be) unto Hom60! Which61 man62, O Hom63! (was) the first63 (who) pressed out67 thee62 in the corporeal66 world68 (for dedication in the ceremonial rite)? What69 blessing71 unto him70 was granted72? What73 profit76 unto him74 accrued75? (4) Thereupon77 Hom81, the righteous82, warding off sickness83 replied84 unto me85: Vivanghan84 (was) the first86 man87 (who) pressed me85 in (this) corporeal88 world89 (for dedication in the ceremonial rite): this91 blessing93 unto him92 was granted94, this95 profit unto him96 accrued97: that99 for him100 a son1 ase1 was born with greatness1, who1 was Jamshed4 the King5, the most glorious7 amongst those born8, astbeholding the sun9 amongst men10 (and) good protector of the subjects6. Who11 in this (world)13 on account of (his) sovereignty14 made12 cattle and men13 immortal15, made12 waters and vegetation18 not drying up17, (i.e. ever fresh); (people) ase1 were eating19 fresh21 food20.

(5) During the rule23 of the illustrious24 Jamshed22 there was17 neither25 (excessive) cold26 nor28 heat29, neither30 was there32 old age31 nor33 death34, nor35 was there32 envy36 following the doctrines of the daevas37. As long as4 Jamshed47, the son49 of Vivanghan48, the good protector of the subjects46 reigned45, (so long) both43 the father40 and the son41 moved about49 fifteen ase-years of age in appearance42.

(6) Kase50-thwām51 bityō52 Haoma53 mashyō54 astvaithyāi55 hunūta56 gaēthayaī57; kā58 ahmāi59 ashish60 erenāvi61, chit62 ahmāi63 jasat64 āyaptem65. (7) Āat66 me67 aēm68 paiti-aokhta69 Haomō70 ashava71

ase i.e. in his house a son was born.

asf Or having the appearance of the Sun, sun-like in appearance, i.e. most resplendent. Sanskrit, svardrash.

asg Men could eat imperishable food (Dr. Mills); Jamshed made food inexhaustible (Professor Darmesteter); people were eating inexhaustible food (Professor Harlez).

ash Amongst the ancient Iranians the age of fifteen was considered to be the age of the blossoming of youth and the age of maturity; see Tir yasht, paras 13-14; Beheram yasht, para 17.
dūraoshō, Āthwyō mām bityō mashyō astvaithyā hunūta gaēthayāi; āha amāhi ashish erenāvi, tat amāhi jasat āyaptem; yat he putrhō us zayata vīsō sūrayāo Thraētaonō.

(8) Yō janat azīm dahākem thri-zafanem, thri-kamarthum, khshvash-ashīm, hazangra-yajkshtīm, ash-ajoanghem, daēvīm drujem, āghem gaēthāvyō drvantem; yām ash-ajoastemām drujem fracha kerentat angrō mainyush avi yām astvātim gaētham, mahrkāi ashāheī gaēthām.

(6) O Hom! Which was the second man who pressed out thee in the corporeal world? What blessing unto him was granted? What profit unto him accrued? (7) Thereupon Hom, the righteous warding off sickness replied unto me: Athawyn was the second man who pressed me out in this corporeal world for dedication in the ceremonial rite; this blessing unto him was granted, this profit unto him accrued: that for him (i.e. in his house) a son named Faredun of the valiant race was born with greatness. (8) Who (i.e. Faredun) slew three-jawed, three-skulled, six-orded of a thousand wiles, excessively strong, devilish drūj Zohak, (and) who was harmful, infidel for settlements; whom Angra-mainyu created by far the strongest drūj upon (this) corporeal world for the destruction of righteousness.

(9) Kase thwām thrityō Haoma masyō astvaithyāi hunūta gaēthayāi, kā ahmāi ashish erenāvi, chit ahmāi jasat āyaptem. (10) Āat me aēm paiti-aokhta Haom ashāvā dūraoshō, Thrītō Sāmanām śevishō thrityō mām mashyō astvaithyāi hunūta gaēthayāi; āha amāhi ashish erenāvi, tat ahmāi jasat āyaptem; yat he puthra us-zayōthe Urvākhshay keresāspacḥ. Tkaēsha anyō dātō-rāzō, āat anyō upari-kairyō yava gaēshū gadhavārō. (11) Yō janat azīm tavrārā, yim aspō-garem nare-garem, yim vīshavānām zairitem; yim upairī vishtō radhatār āreshyō bareza zairitem. Yim upairī Keresāspō ayanghā pītām pachata thā. ᐆ rāpithwēnīm zrvēm natsatcha āhī mairyō khisatcha; frāshī ayanghō frasparāt yeshyantīm āpēm pārāonghāt, parāsh tarshtī apatatcha nare-mānō Keresāspō.

(9) O Hom! Which was the third man who pressed thee out in the corporeal world? What blessing unto him was granted? What profit unto him accrued? (10) Thereupon Hom, the righteous, warding off sickness replied unto
me, as/Thrita the most beneficent of the Sama family (was) the third man who pressed me out in (this) corporeal world (for dedication in the ceremonial rite); this blessing unto him was granted, this profit unto him, that for him (i.e. in his house) two sons and Urvākhshaya and Keresāspa were born with greatness. (Of them) one (i.e. Urvākhshaya) was the as/religious-minded, one who points out the path of justice, whilst the other (i.e. Keresāspa) was a supremely energetic youth (i.e. of youthful vigour), curly-haired (and) a mace-bearer. (11) Who killed the serpent and the food in an iron pot at the time of noon. That serpent grew hot and began to hiss, and forth from the iron pot sprang away asthrthat he might run away towards the flowing water. The brave Keresāspa, being frightened, fled away from behind.

(12) Kase-thwām tūryo Haoma mashyō astvaiðh Businessmen lined up in twenty hunūta; and Keresāspa, his adventurous deeds and acts of bravery, see Saravara, who was horse-devouring horse-devouring, man-devouring (and) upon whose body the green poison rose to the depth of a thumb. Upon whom Keresāspa cooked the food in an iron pot at the time of noon. That serpent grew hot and began to hiss, and forth from the iron pot sprang away asthrthat he might run away towards the flowing water. The brave Keresāspa, being frightened, fled away from behind.

(12) O Hom Which man (was) the fourth man (who) pressed thee out in the corporeal world (for dedication in the ceremonial rite)? What blessing unto him was granted? What profit unto him? (13) Thereupon Hom, the righteous, warding off sickness, replied unto...
me.32. Pourushasp38 (was) the fourth40 man41 (who) pressed me49 out43 in (this) corporeal42 world44 (for dedication in the ceremonial rite). This45 blessing47 unto him46 was granted48, this49 profit52 unto him50 accrued51 that53 for him54 (i.e. in his house) thou wast born with greatness56. O righteous58 Zarathushtra59! thou67 art of the house60 of Pourushasp61, estranged (from the doctrines of) the daevas62, (and) follower of the Law of Ahura Mazda63.

(14) O Zarathushtra68! famed64 in Airyana Vaejah65 thou66 (was) the first67 (who) recited aloud70 the49 Ahuna Vairya69, spread72 abroad71 chanted49 four times72 (and) then73 he chanted70 with a louder74 voice. (15) Thou76, O Zarathushtra81! who89 among the creatures1 of the two spirits100 was49 created99 the strongest90, who91 (was created) the most firm92, most active94, the swiftest96 and who97 (was) exceedingly victorious98 (or excessive smiter of the enemy)49 caused78 all79 the demons80 to hide under the earth77 who82 up to now83 ran about85 upon86 this87 earth88 in human shape84.


(16) Thereupon (the Prophet) Zarathushtra4 said1: Salutations5 (be) upon Hom61! Hom is excellent7 (and) well-created9: Hom10 (is) truth-created11, health-giving14, well-shaped15, working for good16, victorious17 (or smiter of the enemy17), golden-hued18 (or of green colour)18, with bending twigs19. Just as20 (he is) best22 for the drinker21, so also (he is) leading most to heavenly path24 for the soul23. (17) O green-hued27 (Hom)! I49 request25-29 (ask a favour of) (all) these40 - thy26 wisdom28, courage30, victory31, health32, means of

asp About the explanation and excellence of Ahunavar, see Ahunavar translation and explanation, and also Srosh Yasht Hādokht paras. 3-6.

asr The meaning of ākttūrīm 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 XXII during the pounding of Haoma when Ahunavar is recited four times. “Reciting four times with musical tone”. (Mills)

asr In original form this verb (abavat) is in third person.

ass i.e. Thou didst open the way for the prosperity of the world by destroyi ng the demons and their evil, see Fravardin yasht, paras 87-95.
gaining health, prosperity, increase, strength of the entire body (and) greatness possessing all kinds of brilliance, so that I may move about like an independent Sovereign, destroyer of malice (and) vanquisher of the druj, in (all) lands. (18) (I ask for all) these (i.e. wisdom, courage, victory, health, greatness, etc.) so that I may overcome malice - of all enemies, demons, mortals, wizards, witches, tyrants, the Kikes, and avsKaraps, asw of men as having the nature of serpents, heretical persons, four-legged wolves, (and) of the army with an extensive battle-array, deceiving (and) rushing forwards.


(19) O Hom, warding off sickness! this (is) the first gift (that) I request of thee: heaven of the righteous (people) bright and all comfortable. O Hom, warding off sickness! this (is) the second gift (that) I request of thee: health of this body. O Hom, warding off sickness! this (is) the third gift (that) I request of thee: long existence of life. (20) O Hom warding off sickness! this (is) the fourth gift (that) I request of thee! I may move about (or I may rule) on 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 earth as victorious, (or smiting

ast Or alternatively: O green-hued (HOM)! I ask of thee wisdom, courage, victory, health, prosperity, etc. It is understood that after every ni, adverb mraye is required.

asu “Understanding of each adorning kind” (Mills); “Knowledge of all types” (Darmesteter).

asv For its explanation, see Hormazd yash, para 10 notes.

asw Murderers (Mills); thieves, robbers (Darmesteter); sinner (Harlez).

axs The Original meaning of bizangra is biped. Perhaps its significance may be biped animal (man).

asy Yatha aēshō = Sanskrit yathā-ishtam = according to one’s own wish; root ish = Sanskrit ish = to wish.
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, the murderer, (and) of the wolf. Let not any (other) become aware beforehand of us; may we become aware beforehand of all.

(22) Hom grants strength and power unto those who cause the steeds to remain in the race-course. Hom bestows on women who are bearing children. Hom grants wisdom and greatness unto householders who sit studying the scriptures. Hom grants of good wisdom, being entreated, doth grant quickly the true (or honest) husband. The ninety and the whole of (my) increase, and will ruin the whole of (my) prosperity.

drājanghe
drājanghe
drājanghe
drājanghe
drājanghe
drājanghe
drājanghe
drājanghe
(27) Haoma
(27) Haoma
(27) Haoma
(27) Haoma
(27) Haoma
(27) Haoma
(27) Haoma
(27) Haoma
nmānō-paiti8
zantu-paiti60
danghu-paiti61,
spanangha62
vaēdhyā-paiti63,
amāicha64
thāwā
verethragnāichā66,
māvōya67
upamruye68
tanuyē69
thrmlāichā70
yat71
pouru-baokhshnahe72.
(28) Vī73-nō74
tbaēshavatām75
tbaēshebishesh76
vī77
manō78
barā79
garamantām80.
Yō81
chishcha82
ahmi83
nmāne,
yō84
anghe86
vīsh87,
yō88
ahmi89
zantvō90,
yō91
anghe92
danghō93
ānanghāō94
astī95
mashyō96
gērvaya97
he98
pādhvē99
zāvare100
pairī1-one
ushi
verenūidhi4,
skendem5
she6
manō7
kerenūidhi8.
(29) Mā9
zbarethaēibyā10
fratuyā11,
mā12
gavaēibyā13
aiwi-tūtuyāō14,
mā15
zām16
vaēnō17
ashibyā18,
mā19
gām20
vaēnōt21
ashibyā22,
yō23
ānanghaiti24
nō25
manō26
yō27
ānanghaiti28
nō29
kehrpem30.

(25) O Hom31!
Greatness36
(or hai16)
(b) unto thee31!
(Thou) who18
art22
ruling at will31
by thine own19
power20.
(Ο Hom!)
greatness24
(b) unto thee35!
Thou dost understand36
truly spoken28
full words27.
(Ο Hom!)
greatness29
(b) unto thee30!
Thou asked not31
question34
the word35
truly uttered33
by cross
(or round-about)
questioning32.
(26) (Ο Hom!)
( the Creator)
Ahura
Mazda37
brought38
for thee36
the sacred-girdle40
star-adorned41
( and)
chanted by the Spirit32
( and)
the good43
Mazda-worshipping45
religion44.
Invested with the girdle40
thou hast made thy abode48
then46
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)
happiness70
full of enjoyments72
for my67
body69.
(28) (Ο Hom!)
do thou carry us74
away73-79
from the wickedness76
of wicked
( men)75.
Do thou carry away73-79
( my) thought78
( from the wickedness)
of thee76
poisonous
( men)80.
And any82
vindictive94
man96
whatever82
may be95
in this93
house84,
street97,
town90
( and)
country93,
do thou take away97
strength100
from his96
legs99,
do thou60
cover62
his2 intellect3
and do thou
render1 his6
mental faculty6 broken to pieces6.
(29) (Ο Hom!)
do not9
grant11
both to the legs
( of that person)
or bestow power14
to both hands
( of that person)
who23
injures24
our25
mind26,
harms our29
body30,
( that person)
cannot15
see17
the earth16
with (his two eyes18);
( that person)
cannot19
see6
the world20
with (his two eyes22.

(30) Paiti31
azōish12
zairitahe33
simahe34
vīshōvaēpahe35
kehrpem36
nāshemnāi37
ashaone38,
Haoma39
zāire40,
vadare41
jaidhi42.
Paiti43
gadhahe44
vīvarezdavatō45
khrvīshyatō46
zazarānō47,
kehrpem48
nāshemnāi49
ashaone50,
Haoma52
zāire52,
vadare53
jaidhi54.
(31) Paiti45
mashyēhe56
drvatō57
sāstar58
aiwi-vōizdayantaha59
kameredhem60,

atd i.e.
Thou dost not doubt truthfulness.
ate Taking gramentām,
Mills translates,
“angry enemies”;
“infuriated”
(Darmesteter).
af i.e.
render his intellect dim or faint.
atg i.e.
the entire creation.
The meaning of gam is also “cattle”.

VESTA

(30) Against11 the green33, dreadful44, (and) poison-producing35 serpent32 do thou smite42 the weapon41 O green40 Hom1! ath5 for protecting37 the body16 of righteous (men). Against43 the robber44, acting contrary (to the Law)45, bloodthirsty46 been tormenting47 do thou smite48, O green52 Hom51! the weapon53 for protecting59 the body49 of righteous (men)50. (31) Against55 the head60 of the man56 unbeliefing67 (i.e. wicked), the oppressor58, (and) injurious59, do thou smite67 the weapon66, O green66 Hom64! for protecting62 the body63 of righteous (men)62. (32) Against the wicked woman68, full of magic69, delighting in lusty desires70, lustful71, whose92 mind93 tosses about94 like95 the wind-driven96 clouds96, do thou smite4, O green2 Hom1! the weapon1. Do thou smite3 her3 the weapon12, O green11 Hom10! for protecting8 the body7 of righteous (men).

(Kardāh II) (1) Vīṣh1 apām4 idha3 patuntu4 vī5 daēvāonghō6 vī7 daēvayō; vanghushō Sraoshō10 mitayatu11, Ashish Vangui12 idha13 mitthanatu14; Ashish Vangui15 rāmaya16 idha17 upa18 imat19 nmānem20, yat21 Āhūiri22 yat23 Haomahe24 ashavazanghō25. (2) Frataramchī26 te37 havanem28 vacha29 upa-staomi30 hukhratvō31, yō32 āśush33 hangēurvayetī34; uparemchī35 te36 havanem37 vacha38 upa-staomi39 hukhratvō40 yahmi41 nighne42 narsh43 aojangha44. (3) Staomi45 maēghemcha46 vāremcha47, yā48 te49 kehrpem50 vakhshayatō51, bareshnush52 paiť53 gairinām54; staomi55 garayō56 berezantō57 yathra58 Haoma59 ururudhusha60. (4) Staomi41 zāmē2 perethwīm63 pathanām64 verezyahgām65, khvāparām66 barethrīm67 te68 Haoma69 ashāum70, staomi71 zemō72 yatha73 raodhahe74 hubaoidhīsh75 aurvō76 charānem77. Uta78 Mazdāo99 uruthma79 Haoma80 raose81 gara82 paiť83, uta84 frādhaēsha85 vish-patha86; haithimcha87 ashahe88 khāo89 ahī90. (5) Veredhyanguha91 mana92 vacha93, vīspescha94 paiť95 vareshajī59, vīspescha97 paiť98 fraspareghē99, vīspescha100 paiť1 fravākhše2. Mana

ath Original meaning: “for the righteous (man) in order to protect (his) body”. Nāshemnāi: The root of the word nāshemnāi is Sanskrit nash = to render free from danger-anxiety.

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.
vācha vīspescha paiti vareshajīṣh, vīspescha paiti fraspareghe, vīspescha paiti fravākhshe.

(1) Hereafter may the demons (and) demonesses run away afar! May the good obedience (or the good Sraosha yazata) stay (here)! May (the yazata) Ashishvangh stay here! May Ashishvangh bestow joy (or happiness) upon this house which (is) of Ahura (and) of Hom, giving strength of righteousness.

(2) O (Hom) of good wisdom! I praise with the word (of prayer) the first act of thy pressing sprout when is held. O (Hom) of good wisdom! I praise with the word (of prayer) the second act of thy pressing by which (work) I smite the demons with manly strength! (3) I praise the cloud and the rain which make thy body increase on the tops of the mountains where thou, O Hom! hast grown up.

(4) O righteous Hom! I praise thy self-supporting mother (which is) extensive, broadband fertile earth. I praise different portions of the earth, where thou growest spreading (thy) renowned fragrance on the fields. Also as the good creation of Ahura Mazda, O Hom! Thou growest on the mountains. (O Hom!) mayest thou flourish also towards the pathways of birds. Verily thou art the source of righteousness.

(5) (O Hom!) with (the power of) the word (of) my prayer increase thou in all (thy) stalks, in all branches and in all twigs.


(6) (When Hom is) praised, Hom grows, for this reason; the man, who

atk Demon-worshipper (Darmesteter); associates of the demons (Pahlavi).
atl The word vish in the beginning of this paragraph is another form of vi too.

atm Yazata Ashishvang is the yazata presiding over riches, happiness and piety.
atn For the explanation of the word ashavazanghō, see note to Hom Yash Large, introductory paragraph.
ato From Pahlavi. Hāvanim, i.e. the mortar and the pestle for pounding Haoma. Taking both these as two different things Prof. Darmesteter translates frataremchit havanem as the “lower hāvana” i.e. hāvanim = mortar and uparemchit hāvanem as the “upper hāvana” i.e. the pestle.
atp Vedic rtasya khā (Darmesteter). “Fountains of truth” (Mills). For comparison, see Beheram yasht, Karda 11 (erezōish khāo).
praises10 him9 becomes12 most victorious11. O Hom14! (thy) least act of pressing the juice15, O Hom17! (thy) least16 praise18, O Hom20! (thy) least19 drinking21 are23 a thousand-fold destruction22 of the demons25. (7) To whatever places32 (one) carries32 assuredly33 the health-giving39 Hom38 and to whatever places35 (one) verily36 praises37 (him), from39 that28 house30 (all) contamination31 created37 (by the demons) disappears25 at once26, (and) in his43 family,44 as45 in (his) residence46 (come) happiness41 (and) health42 openly40. (8) For48 intoxications50 (of) all47 other49 (kinds) lead52 to (demon) Aeshma51 of infuriate weapon53; but54 that55 which56 is the intoxication58 of Hom57 leads60 to delight61 (and) righteousness59. The intoxication64 of Hom63 makes (us) agile62.

Explanation:- (By taking all kinds of liquors and intoxicating substances the mind is excited and thereby fury and wrath are produced, by which destruction arises, but the intoxication produced by drinking the juice of Haoma prepared through ceremony is most pleasant and in its joy and delight a man is incited to perform virtuous and good deeds).

To (that) man71 who65 at7 praises70 Hom69 like66 (his) young68 son67 Hom74 enters75 into his72 body73 for giving health76.

(9) Haoma77 dazdi78 me79 baēshazanām80, yābyō81 ahi82 baēshazadāo83; Haoma84 dazdi85 me86 vārethragninām87, yābyō88 ahi89 verethrataurvāo90. Frā te91 vīsā92 urvathō93 staota94, urvathem95 staotārem96 vanghanghem97 dadhō98 aokhta99 Ahurō Mazdaāo100 yatha1 Ashem2 yat3 Vahishtem4. (10) Aurvanten5 thwā6 dāmidhātem7 baghō8 tatašat9 hvāpāo10; aurvanten11 thwā12 dāmidhātem13 baghō14 midathat15 hvāpāo16, Haraihyō17 paiti18 barezayāo19. (11) Āat20 thwā21 athra22 spenta fradakhshta23 meregha24 vīzvancha25 vībaren26; avi27 ishkatā28 upairismaēna29, avi30 stāēra31 starōsāra32 avi33 kusrā34 kusrō-patā35, avi36 pawrāna37 vish-patha38, avi39 spita-gaona40 gairī41.

(9) O Hom77! do thou grant78 me79 means of gaining health80 for which81 thou art82 (known) as the giver of health83, O Hom84! do thou grant85 me86 means of gaining victory87 for which88 thou art89 (known) as the smiter of the enemy90. (O Hom!) I shall become92 thy81 friendly93 (or devoted93) praiser94, (for) Ahura Mazda100 has called99 the friendly95 praiser96 as the better97 creation98 than1 Asha Vahishta2-3. (10) The Lord8 practising good deeds10 has fashioned9 thee9 agile7 and wise7; the Lord14 practising good deeds16 has appointed15 thee12 on18 the (Mount) Alburz17-19 as agile11 (and) bestower of wisdom13. (11) From there22 the birds24 ats9 bringing good omen23 carried26 thee21 then29 away, (O Hom!) to all directions25.

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).
Explanation:- (About which places they are it is mentioned below:-)

(O Hom!) The birds\(^{24}\) bringing good omen\(^{25}\) carried\(^{26}\) thee away\(^{26}\) to\(^{27}\) Ishkata\(^{28}\) (and) to the mountain (Mehe-) Parsin\(^{29}\), to\(^{30}\) (the mountain) Staera\(^{31}\) as high as the star\(^{32}\), to\(^{33}\) Kusra\(^{34}\) or to\(^{33}\) the paths of (the mountain) Kusra\(^{35}\), to (the mountain) Pawrana with such narrow paths where birds alone can go\(^{37}\), and to\(^{39}\) the\(^{38}\) mountain\(^{41}\) Spita-gaona\(^{40}\).

(12) Āat\(^{37}\) āhya\(^{38}\) paurvataḥvā\(^{39}\) pouru-saredhō\(^{40}\) vīraodhahe\(^{41}\), Haomō\(^{42}\) gaoma\(^{43}\) zairi-gaonō\(^{44}\), āte\(^{45}\) baēshaha\(^{46}\) irirīthare\(^{47}\) Vanghēush Mananghō\(^{48}\) mayābyō\(^{49}\). Āat\(^{50}\) me\(^{51}\) ahe\(^{52}\) dush-sanghahe\(^{33}\) parāčha vaēpaya\(^{54}\) manō\(^{55}\); āat\(^{56}\) ahe\(^{57}\) nī\(^{58}\) manō\(^{59}\) manō\(^{60}\), yō\(^{61}\) me\(^{62}\) dush-sanghō\(^{63}\) hishtaite\(^{64}\).

(12) O\(^{43}\) auusavoury\(^{43}\) and golden-hued\(^{44}\) Hom\(^{42}\)! then\(^{37}\) thou growest\(^{41}\) on these\(^{38}\) lofty places\(^{39}\) in various kinds\(^{40}\); through the virtues (or the wondrous powers\(^{49}\)) of Vohu Manah\(^{48}\) health-giving characteristics\(^{46}\) are produced\(^{47}\) from thee\(^{45}\). Then\(^{50}\) aw destroy thou\(^{34}\) that\(^{52}\) slandering\(^{53}\) thought\(^{53}\) of mine\(^{51}\); (and) do thou\(^{ax}\) subjugate the thought of “him” who\(^{61}\) stands\(^{64}\) as my\(^{62}\) slanderer\(^{63}\) (i.e. makes calumny of me).

(13) Nemō\(^{65}\) Haomā\(^{66}\) yat\(^{57}\) kerenaoti\(^{68}\) drighaosh\(^{69}\) hvat-masō\(^{70}\) manō\(^{71}\), yatha\(^{72}\) raēvastemahēchit\(^{72}\); nemō\(^{74}\) Haomā\(^{75}\), yat\(^{76}\) kerenaoti\(^{77}\) drighaosh\(^{78}\) hvat-masō\(^{79}\) manō\(^{80}\), yat\(^{81}\) usnām\(^{82}\) aēit\(^{83}\) vaēdhya\(^{84}\). Pourunnarem\(^{85}\) tūm\(^{86}\) kerenūiš\(^{87}\) spanyanghem\(^{88}\) chištivastarem\(^{89}\), yas\(^{90}\)-te\(^{91}\) bādha\(^{92}\), Haoma\(^{93}\) zāire\(^{94}\), gava\(^{95}\) iristahi\(^{96}\) bakhshaiti\(^{97}\). (14) Mā\(^{98}\) me\(^{99}\) yatha\(^{100}\) āush\(^{101}\) drafshō\(^{102}\) āsitō\(^{103}\) vārem\(^{104}\) achaire\(^{5}\). Frasha\(^{6}\) frayantu\(^{7}\) te\(^{8}\) madhō\(^{9}\), verezyanghāōnghō\(^{10}\) jasentu\(^{11}\). Pairi\(^{12}\)-te\(^{13}\) Haoma\(^{14}\) ashāum\(^{15}\) ashavāzo\(^{16}\), dadhāmi\(^{17}\) imām\(^{18}\) tanūm\(^{19}\), yā\(^{20}\) me\(^{21}\) vaēnāite\(^{22}\) huraodha\(^{23}\).

(15) Avanghare-zāmī\(^{24}\) janeīōi\(^{25}\) ūnam\(^{26}\) mairoyāōo\(^{27}\) ēvīōo- kharedhayōo\(^{28}\), yā\(^{29}\) mainyeinī\(^{30}\) davayεινī\(^{31}\) āthravanemcha\(^{32}\) Haomemcha\(^{33}\) hā\(^{34}\) yā\(^{35}\) daptā\(^{36}\) apanasyει\(^{37}\). Yā\(^{38}\) ta\(^{39}\) yat\(^{40}\) Haomahe\(^{41}\) draonō\(^{42}\) nīgōnghentī\(^{43}\) nishhadhaiti\(^{44}\), nōit\(^{45}\) tām\(^{46}\) āthravō-puthrim\(^{47}\) naēdha\(^{48}\) dasti\(^{49}\) huputhrīm\(^{50}\).

(13) Homage\(^{65}\) (be) unto Haoma\(^{66}\)! who\(^{67}\) makes\(^{68}\) the mind\(^{71}\) of the poor

\(^{24}\) According to Professors Harlez and Darmesteter, Dr. Spiegel and Reverend Mills have translated these words as: - ishkata = top of a mountain; upairi-saēha = 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 Spitavarenōāocha (Zamyād yash, para 6).

\(^{25}\) au Darmesteter; white as milk (Rev. Mills); sweet (Dr. Spiegel); full of juice (Professor Harlez).

\(^{26}\) atw Original meaning “take off the roots” (root para-vip).

\(^{27}\) 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.
man⁶⁹ equally great⁷⁰ as that of the richest (man)⁷¹. Homage⁷⁴ (be) unto Haoma⁷⁵! who makes⁷⁷ the mind⁸⁰ of the poor man⁷⁸ so great⁷⁹ that⁸¹ it soars⁸³ high⁸² (i.e. thinks highly) owing to knowledge⁸⁴. O yellow⁹⁴ Hom⁹³! thou⁸⁶ makest⁸⁷ him rich⁸⁵, wise⁸⁸ and intelligent⁹⁰ who⁹⁰ indeed⁹² ayy dedicated⁹⁷ a product produced⁹⁶ from the cow⁹⁵ (i.e. milk).

(14) O! Hom Mayest thou not disappear from me suddenly like the drops of milk in ankarain¹¹. May thy⁸ healing remedies⁹ proceed further⁶ and may reach (us) effectively¹⁰! O Hom, holy¹⁵ and giving strength or righteousness¹⁶! I dedicate¹²-¹⁷ to thee¹³ this¹⁹ (my) body¹⁹ which²⁰ appears²² beautiful²³ to me²¹. (15) I throw away the insufficiency²⁶ of an evil female spirit²⁵ of serpentine nature²⁷ (and) wicked senses²⁸, who²⁹ (i.e. the evil female spirit) aubintends³⁰ to deceive³¹ the athravan - (priest)³² and Hom³³; and having deceived³⁶ (them) she³⁴ vanishes³⁷. (Hom) does not grant (priestly) children⁵⁷ and virtuous progeny⁵⁰ to her⁴⁶ who⁸ sits down⁴⁴ to eat irreligiously⁴³ the sacred cake⁴² of Hom⁴¹ (i.e. sacred cake consecrated in honour of Hom).


(16) Of the five matters⁵¹ I am⁵² (in agreement); of the five matters⁵³ I am not⁵⁴ (in agreement)⁵⁵. I am⁵⁷ (in agreement) with good thought⁵⁶. I am⁶⁰ not⁵⁹ (in agreement) with wicked thought⁵⁸. I am⁶² (in agreement) with good word⁶¹, I am⁶⁵ not⁶⁴ (in agreement) with wicked word⁶³. I am⁶⁷ (in agreement) with obedience⁷¹ (to the Religion); I am⁷⁵ not⁷⁴ (in agreement) with disobedience⁷³ (to the Religion). I am⁷⁷ (in agreement) with a righteous (person)⁶⁶; I am⁸⁰ not⁷⁹ (in agreement) with a wicked person (i.e. sinful person)⁷⁸. As long as⁸² the most ultimate⁸³ rivalry⁸⁶ of (these) two spirits⁸⁴ (Spēnā Mino and Angra Mino) will end⁸⁵, so long⁸¹ (I will remain as stated

aty Prof. Harlez and Dr. Mills, - by taking bakhshāiti from root bakhsh = Sanskrit bhakhsh = to eat, to swallow, - translates this way: “Whoso drinks thee mixed with milk”.

atz Professor Harlez and Dr. Mills. “Mayest thou not become like the banner (made) from the leather of the ox; mayest thou not separate quickly from me” (Prof. Darmesteter). Its significance is interpreted in such a way that O Hom! may thy invigorating influence remain permanently in my body by drinking in accordance with the rite and may it not depart. There is a reference to the above mentioned flag which was the leather apron of the blacksmith, Kāveh occurring in the Shah Nameh which was subsequently converted into the flag, remarks Darmesteter.

aua i.e. indigence produced by the wicked female spirit.

aub Original meaning “thinks and deceives”.

auc For its opposite, see yasna Hā IX, para 22.

(19) Imāose⁴⁴ tūmchit⁴⁵ māvoya⁴⁶. Frasha⁴⁷ frayantu⁴⁸ te⁴⁹ madhō⁵⁰, raokshna⁵¹ frayantu⁵² te⁵³ madhō⁵⁴; renjyō⁵⁵ vazaite⁵⁶ madhō⁵⁷. Vārethraghnish⁵⁸ hentem⁵⁹ āstaoite⁶⁰, hathra⁶¹ ānā⁶² gāthwya⁶³ vacha⁶⁴. (20) Gave⁶⁵ nemō⁶⁶, gave⁶⁷ nemō⁶⁸, gave⁶⁹ ukhdhem⁷⁰, gave⁷¹ verethrem⁷², gave⁷³ khvaretem⁷⁴, gave⁷⁵ vastrem⁷⁶, gave⁷⁷ verēyatām⁷⁸ tām⁷⁹ ne⁸⁰ khvarethāi⁸¹ fisuyō⁸². (21) Haomem⁸³ zāirīm⁸⁴ berezantem⁸⁵ yazamaide⁸⁶; Haomem⁸⁷ frāshmīm⁸⁸ frādat-gaēthem⁸⁹ yazamaide⁹⁰; Haomem⁹¹ dūra-oshem⁹² yazamaide⁹³; vspe⁹⁴ Haoma⁹⁵ yazamaide⁹⁶; Zarathushtrahe⁹⁷ Spitāmahe⁹⁸ idha⁹⁹ ashaonō¹⁰⁰ ashimcha¹ fravashimcha¹ yazamaide³.

Yenge hātām āat yesne paiti vanghō, Mazdāo Ahurō vaētha ashāt hachā, yōanghāmchā tānschā tāschā yazamaide.

(17) Thereupon⁹⁷ 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 kinds¹⁰¹ which¹ (grow) on the tops² of the mountains³, in the depths⁴ of the valleys⁵, in the narrow places⁶ of the gorges of the hills⁷, (situated) in the fetters⁸ of 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 pour²⁹ thee²⁰ on²² ground²¹ because²³ (thou art) precious²⁴.

(18) O Hom²⁸! these²⁶ are²⁷ Gathas²⁹ for thee²⁷; these³⁰ hymns of praise³² and these tasty ¿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” (O Hom!) it would be better if thy means of removing diseases proceed further! It would be better if thy means of removing diseases spread with brilliance! It would be better if thy means of removing diseases spread with brilliance! (Thy) means of removing the diseases are easily available. (Any one who) praises Hom along with these hymns of the Gathas (becomes) victorious, and (his) Fravashi. (20) Homage unto the cattle! Good words, Victory, Food and Clothing unto the cattle! We must strive hard for the cattle because they are fostering our food. We praise the green and exalted Hom; we praise Hom, the prosperity-bringer and the promoter of the world. We praise Hom, warding off sickness. We praise all Homs (i.e. Hom of different kinds).

We worship with reverence here the holiness of the Holy Zarathushtra and (his) Fravashi. (To recite in bāz) Hormazd Khodāe awazūnie mardum, mardum sardagān hamā sardagān, hambāyaste vehān, oem behedīn māzda-yasnān āgāhī āstavānī nekī rasānad aedūn bād. (To recite aloud) Yathā Ahū Vairyō 2.


Nemō urvair vanguhi Mazdadhāte ashaone Ashem Vohū 1.

Haomem zāīrīm berezantem yazamaide; Haomem frāshmīm frādat-

auf Mills. Do thou grant me thy intoxication as reward (Darmesteter).
aug Or healing remedies. The meaning of madhō is also wisdom.
auh The person who praises Hom becomes very victorious (see para 6).
aui Meaning of hentem may be taken as the adjective “live”.
auj For its explanation, see Beheram yasht, Karda 20.

HOM YASHT SMALL


Pa nāme yazdān Ahura Mazda Khodāe azawūnī, gorje khoreh azawāyād; Hom yazad berasad.

Az hamā gunāh patet pashemānum; az harvastlīn dushmata duzhukhtā duzhvārsha, mem pa getī manīd, oem goft, oem kard, oem jast, oem būn būd_ested. Az ān gunāh manashnī gavashnī kunashnī, tanī ravānī getī minōānī, okhe avākhsh pashemān pa sē gavashnī pa patet hom. Khshnaothra Ahurahe Mazda, tarōidīte angrahe mainyēush; Haithyāvarshtām hyat vasnā ferashōtemem. Staomi ashem; Ashem Vohū 3.

Fravarāne Mazdayasnō Zarithushtrish vīdaēvō Ahura-tkaēshō (Gāh according to the period of the day) frasastayaēcha. Haomahe auk ashavazanghō, khshnaothra yasnāicha vahmāicha khshnaothrāicha frasastayaēcha, yathā Ahū Vairyō zaoē fră-me mrūte, athā ratush ashāt-chit hacha frā ashava vidhvāo mraotū. Haomem zārīm berezantem yazamaide; Haomem frāshmīm frādat-gaēthem yazamaide; Haomem dūraoshem yazamaide.

aung Nī te12 zāire13 madhem14 mruye15. aum Nī amem16, nī verethraghne17, nī dasvare18, nī baēshazem19; nī fradathem20, nī varedathem21, nī aojō22 vīspōtanūm23, nī mastīm24 vīspō-paēsanghem25, nī tat26, yathā27 gaēthāhva28 vasō-khsathrō29 fracharāne30, tbaēshō-taurvāo31 drujem-vanō32. Nī33 tat34 yatha35 aum taurvayeni36.

auk For its translation and explanation, see first note to Hom Yasht Large introductory paragraph.

aun The words from here up to drujem-vanō occurring in the same para are taken here from yasna Hā 9, para 17, and the words nī tat yatha taurvayeni are taken from para 18 of the same Hā.

aum The prefix nī which has occurred in this para repeatedly is to be understood as nī mruye; nī mruye, “I request”.

aun nī tat yatha taurvayeni - this sentence is taken here incomplete from the Large Hom Yasht; the sense cannot be made out fully without taking the undermentioned words (which are found in the Large Hom yasht) after it. There is no object of the verb taurvayeni (I may overcome), without taking it the sentence remains incomplete -vispanām tbaeshavatām tbaeshāo, daevanām mashyānāmcha, yāthwām pairikanāmcha, sāthram kaoyām karaṇāmcha, mairyanāmcha, bizangranām ashmaogha nāmcha bizangranām, vehrkanāmcha chathware-zangranām, haṇṇyāoscha 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
O green-hued (Hom!) I request (pray for) all these (or) of thee: wisdom, courage, victory, health, means of gaining health, prosperity, increase, strength of the entire body (and) greatness, so that I may move about 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 zāirîm berezantem yazamaide; Haomem frâshmîm frâdatgaêthem yazamaide; Haomem dûraoshem yazamaide; vîspe Haoma yazamaide; Zarathustrahe Spitamahe idha ashaono ashîmcha travâshîmcha yazamaide.

Yenghe hâtâm âat yesne païti vanghô, Mazdâo Ahurô vaêtha ashât hachâ, yâonghâmcha tânschâ tâoschâ yazamaide.

(To recite in bâz) Hormazd Khodâe awazûnie mardum, mardum sardâgan hamâ sardâgan, hambâyastê vehân, oem behêdin mäzdayasnân âgâhî âstavânî neki râsânad aedûn bâd. (To recite aloud): Yathâ Ahû Vairyô 2.

YasneÊmcha vaÊhmemcha aojascha zavarecha âfrinâmi Haomahe ashavazanghô. Ashem Vohû 1.

Ahmâi raêshcha; Hazangrem; Jasa me avanghe Mazda; Kerfeh mozd.

Roz nek nâm, roz pâk nâm, roz mubârak (falân) mâhe mubârak (falân), gâhe (falân) namâz dâdâre gehân dâmân. Khshnaothra Ahurahe Mazdâo, tarôdîte angrahe mainyêush; Haithyâvarshtâm hyat vasnâ farashôtemem. Staomi ashem; Ashem Vohû 1.


(Recite, facing the southern direction): dâdâre gehan dîne Mâzdayasnî

Nemô urvaire vanguhi Mazdadhâte ashaone. Ashem Vohû 1.


**NIRANG OF HOM YASHT**

(This Nirang may be recited three times after reciting Large or Small Hom Yasht).

Kuç shekanam, O vânenum, O nezâr kunam kâlbude7 shumâ dîvân, O10 darujân O jâduân O parîân15, pa Hom va barsam, va dîne râst va dorost veh, ke Dâdâr Ahura Mazda oe man châshîd ashaone Ashem Vohû 1. (To recite three times).

I break, I smite and I render powerless6 the body7 of you8, demons9, and10 drujas11, the wizards13 and14 witches15 by means of16 Hom17 and Barsam19 and20 by means of16 the true22 and23 perfect24 good25 religion21 which the Creator Ahura Mazda (through the agency of the Prophet Zarathushtra) taught29 me28.

**VANANT YASHT**


Pa nâme yazdân Ahura Mazda Khodâe awazûnî gorje khoreh awazâyad; Vanant Star Ahura Mazda datha ashava ashahe rad berasâd.28 Az hamâ gunâh patet pashêmânun; az harvaštîn dushmata düzhukhta duzhvarshta. Mem pa getî manîd, oem goft, oem kard, oem jast, oem bûn bûd ested. Az ân gunâh manashnî gavashnî kunashnî, tanî ravânî getî mînôânî, okhe awâkhsh pashêmân, pa sê gavashnî pa patet hom. Khshnaothra Ahurahe Mazdâo, tarôidîte angrâhe mainyêush; Haithyâvarshtâm hyat vasnâ ferashôttemem. Staomi ashem; Ashem Vohû 3.

Fravarâne Mazdayasnô Zarathushtrish vîdaêvô Ahura-tkaêshô (Gâh according to the period of the day), frasastayaêcha. Vanantîo Stârô

aur In the Small and Large Sirozã yashts are incorporated the “Khshnumans” of Vanant, Satavaesa and Haptoiranga; on the basis of this Professor Darmesteter has regarded this yash as an appendage of Tir yash. Looking to its contents this yash 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 yash paragraph 8.
Mazdadhātahe, aut khshnaothra yasnāicha vahmāicha khshnaothrāicha frasastayaēcha, yathā Ahū Vairyō zaota frā-me mrūte, athā ratush ashātchit hacha frā ashava vīdhvāo mraotū.


We praise7 the Star2 aut Vanant1, created by Ahura Mazda3, holy4, Lord5 of holiness6. I praise4 (the Star) Vanant9, courageous10, aut of the famous name11 (and) health-giving12, for withstanding13 the accursed14 and worst15 noxious creatures16 of the most repulsive16 Angra Mainyu17 (i.e. of the creation of Angra Mainyu).


Ahmāi raēshcha; Hazangrem; Jasa me avanghe Mazda; Kerfēh

aut i.e. For the worship of Star Vanant, created by Ahura Mazda, for his praise, etc. (see Khorsheed Nyāyēsh).

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 to the end of this paragraph is in Pazend.
Mozd.

I bind1 the mouths2 of the animals; creatures3 of all4 (kinds) mice5 and cats6 so that they7 do not create8 harm9 in the house10. May there be11 (unto me) health12 (and) fame13! Through the name of the (Creator) Ahura Mazda14 and through the name15 of the power16 and glory17 of Faridun18, (the son) of Athawyan19 (I bind the mouths of all mice and cats).

I bind21 the mouths23 of serpents24 and species26 of serpents25, (of animals) and creatures22, so that they27 do not create30 harm39 in the house28. I bind41 the mouths43 of wolves44 and species46 of wolves45, specially47 of all49 wolves48 (and) cats50, so that they51 do not49 create54 harm53 in the house52.

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

Gorje Khoreh awazāyād Vanant Star Ahura Mazda datha ashava ashahe rad berasād amāvand pirozgar amāvandih pirozgarī. Dād dīn beh Māzdayasnān, āghī ravāī goāfrangānī bād hafte keshvar zamīn aedūn bād. Man āno āvāyad shudan; man āno āvāyad shudan, man āno āvāyad shudan, ashaone Ashem Vohū 1.

(Facing the southern direction, recite:) Dādāre gehān dine Māzdayasni dāde Zarathushti, nemase-te ashāum sēvishte Aredvi Sura Anāhite ashaone. Ashem Vohū 1.

Nemō urvaire vanguhi 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 dīv O daruj O parī O kaftār O seherān, O

aux According to later books King Faridun was an erudite teacher of all kinds of nirangs, through the help of which, i.e. through the recitation of those nirangs he could prevent any difficulty whatever coming upon him, and did not allow the evils of the demons and drujas to succeed over him. Moreover, in some books, he is even designated as a prophet.

auy I have not given again the translation of the portion from “baēshaza goāfrangān bad” up to “Faridun āthavyān” having given above.

auz This entire Nirang appears to have been composed at a very later period; its wording is rather complicated. Also Arabic words, are employed in it along with Pazend words:- e.g. Kul, bala, dafe, seheran, shaitan, etc.
bād akhtahed akhi darde shekam haft andām, khalale Shaitān O khātār parīshān, O khalale demāgh shaitān khātār parīshān bād; O dar nazar barvīzān tā ādāne navasht O mānand hāmchunīn 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 Srosh 6 drons are required. For this reason from the Bāz of Sirozā the Khshnuman of Srosh is dropped out. The Khshnuman of Srosh from the Sirozā yasht is also dropped out. Besides, after the recitation of the Khshnuman of Daham there comes at the end the Khshnuman of Farvardin (ashaunām fravashinām .......... nabānanzishtanām 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, gornje khoreh awazāyād; Sirozā Ameshāspand Vīspaēshā ardāfravash berāsād.


Fravarāne Mazdayasnō Zarathushtrish vīdaēvō Ahura tkaēshō (Gāh

(During the Hāvan Gāh as well as during the Second Hāvan, recite as under):-

Mithrahe Vouru-gaoyaoitōīsh, Rāmanascha khvastrahe.

(During the Gāh of Rapithwan, recite as under):-

Ashasahe Vahishtahe Āthrascha Ahurahe Mazdāo.

(If the Gāh be Uzirin, recite as under):-

Berezatō Ahurahe nafedhrō apām apascha Mazdadhātayāo.

(If the Gāh be Aiwisruthrem, recite as under):-

Ashāunām fravashinām ghenānāmcha vīrō-vānthwanām yāiryayāoscha hushitōīsh, amahecha hutāshtahe huraođhahe Verethraghnahecha Ahuradhātahe, vanaintyōosa uparatātō.

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

Sraoshahe ashyehe ashivatō, verethrājanō frādat-gaēthahe, Rashnaosh razishtahe, Arshtātascha frādat-gaethayāo avāvaredat-gaēθhayāo.

(8) Dathushō1 Ahurahe Mazdāo2 raēvato3 khvarenanguhatō4 Ameshanām avbSpentanām5. (9) Āthrō Ahurahe Mazdāo puthra, khvarenanghō savanhō Mazdadhātahe. Airyanām khvarenō Mazdadhātanām, kāvayechecha khvarenanghō Mazdadhātahe, Āthrō Ahurahe Mazdāo
puthra. Kavōīś Haosravanghahe, varōīś Haosravanghahe, Asna-vantahe garōīś Mazdadhātahe, Chaēchistahe varōīś Mazdadhātahe, kāvavehecha khvarenanghō Mazdadhātahe. Āthrō Ahurahe Mazdāo puthra. Raēvantahe garōīś Mazdadhātahe, kāvavehecha khvare-
nanghō Mazdadhātahe. Āthrō Ahurahe Mazdāo puthra. Ātarsh spenta rathaēshēra yazata pouru-khvarenangha yazata pouru-baēshaza. Āthrō Ahurahe Mazdāo puthra, mat vīspaēbyo, âterebyō, khshathrō-
nafedhrō Nairyō-sanghahe ăvęyzatahe.

(10) Apām vanguhinām Mazdadhātanām, Areduyāo āpō Anāhitayō ashaonyāo, vīspanāmcha apām Mazdadhātanām, vīspanāmcha urvanānām ăvăMazdadhātanām.

(11) Hvare-khshaētahe ameshaha raēvahe ăvăaurvat aspahe. (12) Māonghahe gao-chithrahe, gēushcha aēvō-dātayōo, gēushcha ăvăpouru-
saredhayōo. (13) Tishtryehe Stārō raēvato khvarenanguhatō, Satavaē-
shahe frāpaha sūrahe Mazdadhātahe; stāram afsch-chithranām zem-
chithranām urvarō-chithranām Mazdadhātanām; Vanantō Stārō 
Mazdadhātahe, ave stārō yōi Haptōiringa Mazdadhāta khvaren-
hanta ăvăbaēshazyāo. (14) Gēush Tashne Gēush Urune Dravāspayāo 
Sūrayāo Mazdadhātahe ăshaonyāo.

(15) Dathushō Ahurahe Mazdāo raēvatō khvarenanguhatō 
Ameshanām Spentanām. (16) Mithrahe Vouru-gaoyaitōoīsh hazangrō-
gaoshahe baēvare-chashmanō aokhtō-nāmanō yazatahe, ăvăRāmanō 
khvāstrāhe. (18) ăvăRashnaosh1 razishtae2, Arshātāsaṅa3 frādat-
 gaēthayōo4 varedat-gaēthayōo5, erezukhdhahe6 vachanghō7 yat ăvăfrādat-
gaēthae9. (20) Amahe hutāshtae, huraodhahe Verethraghnahe

avc For the translation of the Khshnuman of Adar yazata, see Atash Nyāyesh.
avd For the translation of the Khshnuman of Avan yazata, see note 1 on Ardvi Sura Nyāyesh.
ave i.e. For the worship of the immortal, radiant and swift footed horse Sun, and for his praise, 
etc. (See Khorshed Nyāyesh).
avf For the translation of the Khshnuman of Māh yazata, see Māh Bokhtār Nyāyesh, first note.
avg For the praise, etc., of the radiant and glorious Star Tishtrya, of (the Star named) Satavaesa, 
powerful (and) the distributor of (rain) waters (to various places), created by Ahura Mazdā, of 
the Stars created by Ahura Mazdā, 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 Mazdā, 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 Dravāspa created by Ahura Mazdā, powerful 
and holy, (see Khorshed Nyāyesh para 10).
avi For the translation of the Khshnuman of Meher yazata, see Meher Nyāyesh.
avj For the praise, etc., of the just2 Rashne yazata1, Ashtad yazata1, making the world 
prosperous4 and causing the world to flourish7, (and) of the truthfully-spoken6 word7, making the 
world prosperous (see Khorshed Nyāyesh).
Ahuradātahe, vanaintyāoscha avk uparatātō. (21) Rāmanō khvāstrahe, Vayaosh uparō-kairyehe taradhātō anyāish dāmān; aētat te vayō yat te astī spentō-mainyaom; thwāshahe khvadātahe zrāvānahe akaranaha zrāvānahe dareghō-khvadātahe. (22) Vātahe1 hudhāonghō2 adharah3 uparaha4 frataraha5 paschāithyehe6, nairyayō7 avlhām-varetōish8.


(23) Of the Creator1 Ahuraha Mazda2, the keeper of treasures3 (and) glorious4 (and) of the avm Amēshaspand5 (Bountiful Immortals)24 of the truthful6 (and) holy7 knowledge (i.e. religious education), created by Ahuraha Mazda8, the good9 Mazda-Worshipping10 Religion11, of Ashishvanga12 (25) righteousness13 (or of Ashishvanga)12 (25) righteousness13 (or of Ashishvanga)12 wise16 wisdom17, truthfulness18, of the quick-moving (or light)19 chariot20, Iranian21 glory22, the Kayanian23 glory24, of holy splendour25 (and of holy felicity26) for the worship, etc., of all these let the Zaotar - the officiating priest - proclaim before me the excellencies of the sacred verses of Yathā Ahū Vairīyō.aavn

(27) Aṣhnō44 berezatō45 sūrāhe46, vaḥishtake47 anghēush48 aṣhaōnām49 raochānghō50 višpō-kvāthō51. (28) Zemō52 hudhāonghō53 yazatāhe54; imāo55 asāo56, imāo57 shōithrāo58 garōish59 ushi-darenahe60 Mazadadātahe61 aṣha-khvāthrahe62 višpāēšhāmcha63 gairinām64 aṣha-kvāth- ranām65 pouru-kvāthranām66 Mazdadātanām67; kāvayēchē68 khvarenanghō69 Mazdadātahe70 akhvaretahecha71 khvarenanghō72 Mazdadātahe73. (29) Mānтраhe74 spentahe75 aṣhaōnō76 verezyanghahe77, dātahe78 viḍāevahe79, dātahe80 Zarathuṣṭhraish81; dareghyāyō82

avk For the translation of the Khshnumans of Beheram yazata and Mino Ram, see the translation of “Jasa Me avanghe Mazda”.

avl For the praise, etc., of the wind1 of good creation2, that blows below3, forward4 (and) backward5 and of Nairyā’hām-varetī6 (i.e. of manly protection) (see Khorshed Nyāyesh).

avn For the praise, etc. (see Khorshed Nyāyesh).

avn For its comparison, see yasna Hā 1, para 14.
upayanayāno, daēnayāno vanghuyāno Māzdayasnoīsh, zarzdātoīsh māntrahe spentahe ushi-darethrem, daēnayāno Māzdayasnoīsh, vaēdīhm māntrahe spentahe āsnahe khrathwō Mazdadhātahe, gaoshō-sūtahe khrathwō Mazdadhātahe.

(27) Of the lofty and majestic sky, of the heaven righteous (people), bright (and) all-comfortable, of Zamyāt yazata of good creation, of these places (and) cities, of the mountain (named) Ushidarena, avocreated by Ahura Mazda, of all the mountains created by Ahura Mazda, of holy felicity and full happiness, of the Kayanian Glory created by Ahura Mazda (and) the unconsumed glory created by Him, (29) the efficacious, holy (and) beneficent Māntra, the antidemonic Law, the Law of Zarathushtra, the old custom of long ages and the good Mazda-worshipping Religion, of the devotion to the prosperity-bringing māntra, holding in mind of the Religion of Mazda-Worship, knowledge of the prosperity-bringing māntra, innate wisdom given by Ahura Mazda, and wisdom acquired through the ears (i.e. learnt) given by Ahura Mazda. (For the praise, etc., of all these the Zaotar proclaim before me the excellences of the verses of Yathā Ahū Vairyō).


Khshnaothra yasnaichā vahmāichā khshnaothrāichā frasastyaēcha, Yathā Ahū Vairyō zaotaī frā-me mrute, athā ratush ashāchtih hachā frā ashava vidhvao mraotū.

(30) For the worship of the boundless natural lights, of the shining (heaven) Garothmān, natural Hamistagān, the Chinvat Bridge reated by Ahura Mazda (31) the navel of waters (which is) the avxedalted Lord (and) the waters created by Ahura Mazda, (32) of Haoma giving the strength of righteousness, (33) the pious and good Benediction, the powerful Dāmi Upamana (i.e. the Symbol of Wisdom) (and) of all the holy yazatas pertaining to the Spiritual (and) Material world, (and) of the powerful (and) triumphant Fravashī of the righteous (people), 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 Nāpāt (or Apām Napat) was used as “Barjo”. In the same way, the name “anaghrā raochā” became Anerān later on; the name “Vāhishta Ahu” became “Bhesht”.

SIROZĀ YASHT

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Fravashis of the Poryotkaeshas\textsuperscript{35}, the Fravashis\textsuperscript{38} of the next of the kin\textsuperscript{37}, for (their) praise\textsuperscript{41}, propitiation\textsuperscript{42} and glorification\textsuperscript{43}, let the Zaotar\textsuperscript{45} proclaim\textsuperscript{47} before me\textsuperscript{46} “Yathā Ahū Vairyō\textsuperscript{44}” (i.e. the excellences of the sacred verses of Yathā Ahū Vairyō): let (the (Raspi) who is righteous\textsuperscript{49} (and) learned\textsuperscript{50} avq proclaim\textsuperscript{41} athā ratush ashātchit hacha\textsuperscript{48} (the excellences of these verses).

(1) Ahurem Mazdām rāēvantem khvarenanguhantem yazamaide; Ameshē spentā hukhshathrā hudoаonghō yazamaide. (2) Vohu Manō Ameshem spentem yazamaide; ākhshētīm hāmvaintīm yazamaide, taradḥātem anyāīsh dāmān; āsnem khratūm Mazdadḥātem yazamaide; gaōshosrūtem khratūm Mazdadḥātem yazamaide. (3) Ashem Vahishtem sraēshtem Ameshem spentem yazamaide; Airyamanem ışīm yazamaide; sūrem Mazdadḥātem yazamaide; saokām vangūhm vourudōīthṛām Mazdadḥātām ashaoṁīm yazamaide. (4) Khshathrem Vairīm Ameshem spentem yazamaide; ayokhshustem yazamaide; marezdikem thrāyō-drighūm yazamaide. (5) Spentām vangūhm Ārmaitīm yazamaide; rātām vangūhm vourudōīthṛām Mazdadḥātām ashaoṁīm yazamaide. (6) Haurvatātem Ameshem Spentem yazamaide; yāiryām hushīfīm yazamaide; saredha ashavanī ashahe ratavo yazamaide. (7) Ameretātem Ameshem spentem yazamaide; fshaonīm vāthwām yazamaide; aspīnāchā yevitō yazamaide; gaokerenem sūrem Mazdadḥātem yazamaide.

(During the Hāvan Gāh as well as the Second Hāvan, recite as under):-

Mithrem vouru-gaoyaoitīm yazamaide; Rāma khvāstrem yazamaide.

(If there be Rapithwan Gāh, recite as under):-

Ashem Vahishtem ātaremcha Ahurahe Mazdāo puthrem yazamaide.

(If there be Uzirin Gāh, recite as under):-

Berezantem Ahurem khshathrīm khshaētem Apām Napātem aurvat-aspem yazamaide; apemcha Mazdadḥātām ashaoṁīm yazamaide.

(If there be Aiwisruthrem Gāh, recite as under):-

Ashāunīm vangūhīsh sūrāo spentāo fravashayō yazamaide; ghenōoscha vīrō-vāthwāo yazamaide; yāiryāmcha hushīfīm yazamaide; amemcha hutashtem huraodhem yazamaide; verethragnemcha Ahuradḥātem yazamaide, Vanaintīmcha uparatātem yazamaide.

(If there be Ushahen_Gāh, recite as under):-

Sraoshem asḥīm huraodhem verethrājanem frādat-gaēthem ashavanem ashahe ratūm yazamaide; Rashnūm razishtem yazamaide; Arshtātemcha frādat-gaētham avv varedat-gaēthām yazamaide.

\textsuperscript{avq} For its explanation, see Srosh Bāz.  
\textsuperscript{avr} For the translation of the Khshnumans from Hormazd up to Amardad, see Haftan yasht
(8) Dadhvāonghem Ahurem Mazdām raēvantem khvaren-nanguhantem yazamaide, Ameshā Spentā hukhshathrā hudhāonghō yazamaide. (9) Ātarem Ahurahe Mazdāo puthrem yazamaide; khvarenō Mazdadhātem yazamaide, Savo Mazdadhātem yazamaide; Airyanem khvarenō Mazdadhātem yazamaide; ughrem kavaēm khvarenō Mazdadhātem yazamaide; Ātarem Ahurahe Mazdāo puthrem yazamaide; kavaēm Haosravanghem yazamaide; Vairīm Haosravanghem yazamaide; Asnavantem gairīm Mazdadhātem yazamaide, Chaēchistem vairīm Mazdadhātem yazamaide; ughrem Kavaēm khvarenō Mazdadhātem yazamaide, Ātarem Ahurahe Mazdāo puthrem yazamaide; vīsē ātarō yazamaide. Khshathrem nafedhrem Nairyosanghem yazatem yazamaide.


Large.

avs The Khshnumans of Roz 17 Srosh and of Roz 19 Farvardin are not recited. Refer to the explanation given at the beginning of this yasht.
akaranem yazamaide, zrvānem dareghō-khvadhātem yazamaide. (22) Vātem spentem hudhāonghem yazamaide, adharem yazamaide, uparem yazamaide, fratarem yazamaide, paschāthīm yazamaide; nairyām hāmvaretīm yazamaide.


(27) Asmanem khvanyantem yazamaide, vahishtem ahūm ashaonām yazamaide, raochanghem vīspō-khvathrem. (28) Zām hudhāonghem yazatem yazamaide, imōo asāo imōo shōithrāō yazamaide; gairīm Ushidaranem Mazdadhātem asha-khvāthrem yazatem yazamaide; vīspō garayō asha-khvāthrāō pouru-khvāthrāō Mazdadhāta ashavana ashahe ratavō yazamaide; ughrem kavaēm khvarenō Mazdadhātem yazamaide, ughrem akhvaretem khvarenō Mazdadhātem yazamaide. (29) Mānthrem spentem ash-khvarenanghem yazamaide, dātem vidōyūm yazamaide, dātem Zarathushtrī yazamaide; dareghām upayanām yazamaide, daēnām vanguhim Māzdayasnīm yazamaide; zarazdāitīm mānthrem spentem yazamaide, ushi-darethrem daēnām Māzdayasnīm yazamaide, vaēdīm mānthrem spentem yazamaide, āsnem khratūm Mazdadhātem yazamaide, gaoshō-srūtem khratūm Mazdadhātem yazamaide.


(33) Dahmām vanguhim āfrītīm yazamaide, ughrem takhmem dāmōish upamanem yazatem yazamaide; vīspemcha ashavanem mainyaom yazatem yazamaide, vīspemcha ashavanem gāethīm yazatem yazamaide.
(1)  "Ashāunām vanguhīsh sūrāo spentāo fravavashāyao stāomi zhayemī ufyemī. Yazamaide nmānyāo vīsyāo zantumāo dakhyumāo Zarathushtrōtemāo. (2) Višpānāmcha āonghām paoiryanām fravashinām idha yazamaide fravashīm avām yām Ahurāhe Mazdāo, mazishtāmcha vahishtāmcha, sraēshtāmcha, khraozdishtāmcha khrathwishtāmcha hukereptamāmcha, ashēt apanōtemāmcha.

(3) Ashāunām vanguhīsh sūrāo spentāo fravashāyī yazamaide; yāo Ameshaŋm Spentanām, khshaētānām verezi-dōithranām, berezatām aiwyāmanām takhmanām ṣāērīyanām, yōi aithyejghō ashānō. (4) Paoiryanām tkaēshanām paoiryanām sāsnō-gushām, idha ashaonām ashaonināmcha ahūmcha daenāmcha baodhascha urvānemcha fravashīmcha yazamaide, yōi ashāi vaonare, Gēush hudhāonghō urvānem yazamaide.


Vīspāo fravashāyō ashaunām yazamaide; ashaunām vanguhīsh sūrāo spentāo fravashāyō yazamaide. Vīspē ashavanō yazata yazamaide.

(During Havan Gāh or during the Second Havan, recite as under):

avt For the translation of the Karda of Saturn, see the Karda to be recited in memory of the departed ones, given after the end of Sirozā yasht.
هانام پایتی راتوم، سانگهاهم ویسیمچا پایتی راتوم.
(افتی به راپیثوان گاه، ایجاد شود)
رایپیثوینام پایتی راتوم، فرآداتفسوم زانتومچا پایتی راتوم.
(افتی به اوزیرن گاه، ایجاد شود)
وزیرینام پایتی راتوم، فرآداتویرم داهیومچا پایتی راتوم.
(افتی به ایویستروهیم گاه، ایجاد شود)
اونیسروهیام آلیگیم پایتی راتوم، فرآداتویسپام حیاومیم
زاراثوشتروتامچا پایتی راتوم.
(افتی به اییشآن گاه، ایجاد شود)
یزنگه مامت ایتیسنه پایتی وانگوه،
مزراد اووریو فاوثا اشیت هاچا،
یوانگیشمچا تانشچ تیوشچی یازاماید.

(افتی در بیز) هورمزد هودای اوازونیه مردوم، مردوم
ساردگان هام ساردگان، هامبایستیته یهان، اوم بهدین مازدا-
یاسبن اگهی استوامنی نکی رساناد اعدن باد. (افتی ایجاد شود) یاثیا
اهی یایریو 2.

یاسنامچا وامهمچا اوواسچا زاوارچا افرینامی، (1) اهوراهم
مزراد اوکایو خوارنامویا هام اشیم شنامهم، اسناهی کرثووی
مزراد هادته، گاوویوش سریتاهی کرثووی
مزراد هادته. (2) اییشهیا واهیشتاهی سریتاهی، آیریامانو یشهیه
سیره هادراد، ساکایوی وانگنویاو یوروردویشیریاو
مزراد هادیتاوی اشاونیایو. (4) خسوتزاها وایریهی اییکهشتوتاهی
ماسیپزادکییی ثیروییگرویا. (5) وانگنویاو اوکییویا ایماظویش
رایتویا وانگنویاو یوروردویشیریاو مزراد هادیتاوی اشاونیایو. (6)
هورعتاوتی راووویی یاییریاوی هیشیتوییش، ساردهاوتییوی اییشهیا راتوبیوی.
(7) امریتاوتی راووویی فساونییبیا وایتوییبیا، اسپینییبیا یاوینییبیا،
گاورکراوهی سیره هادراده. (امنی)

(افتی در هاوان گاه و همچنین در دومین هاوآن، ایجاد شود)
میثراهم یورورگایوییوی، راماناسچا کوویراسته.
(افتی به راپیثوان گاه، ایجاد شود)
یاهوهی واهیشتاهی آتراسچا اهوراهم مزراد.
(افتی به اوزیرن گاه، ایجاد شود)
بزرتویا اهوراهم نافدریویی اپام اپاسچا مزراد هادیتاویاو.
SIROZĀ YASHT

(If it be Aiwisruthrem Gāh, recite as under):

Ashāunām fravashinām ghenānāmcha virō-vānthwanām yāiryāyāoscha hashitōish, amahecha hutāshtahe huraodhahe, Verethraghahecha Ahuradhātahe, Vanaintyāoscha uparatātō.

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

Sraoshāhe ashyehe ashivatō, verethrājanō frādat gaethahe, Rashnaosh razishtahe, Arshītascha frādat gaethayāo varedat-gaethayāo.


avu Refer to the explanation given in the beginning of this yasht.
adharae uparahe fratarahe paschāityhehe, nairyayāō hāmvare-toish.


(27) Ashnō berezatō sūrahe vahishtahe anghēush ashaonām raochanghō vīspō-kavāthrō. (28) Zemō hudhāonghō yazatahe; imāo asāo, imāo shōithrāo, garōish ushi-darenahe Mazdadhātahe asha-khvāthrahe vīspaeshāmcha gairinām asha-khvāthranām pouru-khvāthranām Mazdadhātanām; kāvayehecha khvarenanghō Mazdadhātahe, akhvaretahecha khvarenanghō Mazdadhātahe.

Mānthrahe spentahe ashaonō verezyanghahe, dātahe vīdaēvahe, dātahe Zarathushtroīsīs; dareghayāo upayanayāo, daēnayāo vanghuyāo Māzdayasnōish, zarazdētōish mānthrahe spentahe ushi-darethrem, daēnayāo Māzdayasnōish, vaēdhīm mānthrahe spentahe, āsnahe khrathwō Mazdadhātahe, gaoshō-sṛūtāhe khrathwō Mazdadhātahe.

Anaghranām raochanghām khvadhātanām, raokhsnahe garōnmānahe, misvänahe gātvahe khvadhātahe, chinvat-peretūm 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 fravaran Mazda-esque Zarathushtrish; there is no difference at all. Hence for the translation, refer to these pages.
Mozd.


**KARDĀ TO BE RECITED IN MEMORY OF THE DEPARTED ONES**

Pa nāme yazdān Ahura Mazda Khodāe awazūnī, gorje khoreh awazāyād; Ardāfarvash avwīberasād. Az hamā gunāh patet pashemānum; az harvastīn dushmata duzhükhta duzhvarshta, mem pa gefī manīd, oem goft, oem kard, oem jast, oem būn būd ested. Az ān gunāh manashnī gavashnī kunashnī, tanī ravānī gefī minōānī, okhe avākkh pashemān pa sē gavashnī pa patet hom. Khshnaothra Ahurahe Mazdāo, tarōidīte angrāhe mainyēush; Haithyāvarshtām hyat vasnā ferashōtemem. Staomi ashem; Ashem Vohū 3.

Fravarāne Mazdayasnō Zarathushtrish vīdaēvō Ahura-tkaēshō (Gāh according to the period of the day) frasastayaēcha. Ahurahe Mazdāo raēvatō khvarenanguhatō, Ameshanām Spentanām, ashaonām fravashinām ughanām aiwithuranām paoirīō- tkaēshanām fravashinām, nabānázdishtanām fravashinām, khshnaothra yaznāichā vahmāichā khshnaothrāichā frasastayaēcha, yathā Ahū Vairyō zaotā frā-me mrūte, athā ratush ashāchit hachā frā ashava vidhvāo mraotū. Ahurem Mazdām raēvanem khvarenanghuhtem yazamaide; Ameshā Spentā hukhsathrā hudhānghō yazamaide.

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.

(1) I praise6, remember7 (or invoke) the good2, heroic3 (and) the beneficent4 Fravashi5 of the righteous (people)1 (and) avxI 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) avyFirst17 among all15 these16 Fravashis18 we worship20 here19 that22 Fravashi21 of (the Creator) Ahura Mazda24,25 which23 is of high degree or excellence, fairest28, avvcourage-giving29, wisest30, practising good deeds of the highest degree31 and supreme32 in holiness33 (i.e. best).


(3) We worship39 the good35, heroic36 (and) beneficent37 Fravashi38 of the righteous (people)34. We worship avw the fravashis40 of the Holy Immortals41,42, avwb the rulers43, avwc effective glance44, exalted45, coming for help46, the mighty47, acting according to the laws of Ahura Mazda48, who49 (are) immortal50 (and) righteous51. (4) Here56 we worship64 the life59 conscience60, intelligence61, soul62 and fravash63 of righteous57 (men) and (women) of the

avy Based on the Pahlavi version “I make my own” (Spiegel and Darmesteter); i.e. I make them pleased or to love me (Darmesteter). “I offer myself to” (Harlez). If the root vap of “ufyemi” be compared with Sanskrit nīs vap, its meaning then can be “I dedicate something as gift”.

avy Or if it is taken as an adjective of “Fravashinām”, its meaning may be among the most ancient or the “first Fravashi”.

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).
KARDĀ TO BE RECITED IN MEMORY OF THE DEPARTED ONES 321

awd Poryotkahesas 52-53 (and) of the first awd acceptors of the religion 55, who awd fought with success 67 for righteousness 66. We worship 71 the soul 70 of the awd bull 88 of good creation 99 (i.e. of Gāvyodād).

(5) Yōi72 ashā73 vaonare74. Gayehe75 Mareethnō76 ashaonō77 fravashīm78 yazamaide79. Zarathushtrahe80 Spitāmahe81 idha82 ashaonō83 ashīmcha84 fravashīmc85 yazamaide86. Kavōish87 Vishtāspahe88 ashaonō89 fravashīm90 yazamaide91. Isat-vāstrahe92 Zarathushtrōish93 ashaonō94 fravashīm95 yazamaide96. (6) Nabānāzdishtānām97 idha98 ashaonām99 ashaonīnāmcha100 ahūmcha1 daēnāmcha2 baodhascha3 urvānemcha4 fravashīmcha5 yazamaide6, yōi7 ashā8 vaonare9; mat10 vīspāyō11 ashaonibyō12 fravashibyō13, yāo14 iririthushām15, ashaonām16 yāoscha17 jvantām18 ashaonām19, yāoscha20 narām21 azātanām22 frashō-charethām23 saoshyantām24.

(5) We worship79 the Fravashi78 of the righteous77 awd Gayomard72-76. We worship here82 the holiness84 of the Holy83 Spitaman81 Zarathustra80 and (his) awd Fravashi85. We worship91 the Fravashi90 of the righteous89 Kava97 Vishtaspa88. We worship96 the Fravashi92 of the righteous84 Isat-vastra92 (the eldest son) of (the Prophet) Zarathustra93, who72 awd fought with triumph74 for righteousness73. (6) Here98 we worship6 the life1, conscience2, intelligence3, soul4 and the fravashi5 of the righteous99 (men) and (women) amongst the awd Nabānāzdishtās97 who7 fought with triumph9 for righteousness8, along with10 all12 holy12 fravashis13 of the righteous (men)16 (who are) departed15, of the righteous18 living (men)19 (and) of the awd progressive23 awd Saoshyants24 who will be born hereafter21-22.

awd i.e. Mazda-worshippers of the age prior to the Prophet Holy Zarathushtra.
awe Original meaning is “meditators upon religious education”, listeners to the commandments of the religion. Sāsna = Sanskrit shāsan = religious education, religious book.
awf Vaonare - past perfect third person singular para-smaipa of root van = to win.
awg It’s another form of gēush aēvō-dātayō (see Māh Bokhtār Nyāyesh) in the passage of “fravarāne Mazdayasnā”.
awh Gayomard was the First and foremost person of the Iranian race. Its original meaning is “mortal life”, “life subject to destruction”.
awi Professor Darmesteter has not translated this sentence - Zarathushtrahe Spitamahe idha ashaonō ashīmcha fravashīmcha yazamaide.
awj Reverend Mills has not translated yōi ashā vaonare.
awk i.e. the acceptors of the religion of the Prophet Zarathushtra, the persons born in the Religion of Zarathushtra; its analogy is Paōiryō-kaesha, i.e. those of the ancient faith. The original meaning of “nabānāzdishta” is “nearest the navel”; from this it means closely connected, “next of kin”.
awl Or the promoters (of the world), performers of resurrection, the renovators of the world (Professor Harlez, Mills and Darmesteter).
awm For the explanation of “Saoshyants”, see Hom yasht Large, note on paragraph 2.

(7) We worship²⁸ here²⁹ these souls²⁷ of the departed ones²⁶ who²⁹ belong to the Fravashi³¹ of the holy³² ones³⁰. Here⁴¹ in this³³ house³⁴ we worship³⁵ those fravashis⁴⁴ of the righteous⁴² (men)⁵⁰ and (women)⁵⁰ amongst all⁵² the departed³⁶, next of kin³⁷, awoteachers³⁸, men³⁹ or women⁴⁰. (8) awpWe worship⁵⁰ the fravashi⁴⁹ of righteous (teachers)⁴⁸ amongst all⁴⁶ teachers⁴⁷. We worship⁵³ the fravashis⁵⁴ of righteous (disciples)⁵³ amongst all⁵¹ disciples⁵². We worship⁶⁰ the fravashis⁶⁰ of righteous (men)⁵⁸ amongst all⁵⁶ men⁵⁷. We worship⁶⁵ the fravashis⁶⁴ of righteous (women)⁶³ amongst all⁶¹ women⁶².


(9) We worship⁷¹ the fravashis⁷⁰ of all⁶⁶ holy⁶⁷ awvyoung ones⁶⁷, awvdoing pious deeds⁶⁸. We worship⁷⁵ the fravashis⁷⁴ of the righteous (people)⁷³ among those (who) inhabited in this land⁷², and outside the land (i.e. in other countries). (10) awvWe worship⁸³ the fravashis⁸² of righteous⁸¹ men⁸⁰ and women⁸⁴. We worship⁹⁴ all⁹⁸ the excellent⁹⁰, heroic⁹¹, (and) beneficient⁹² fravashis⁹³ of the righteous (people)⁹⁸ which⁹⁵ (are) from Gayomard⁹⁷-⁹⁸ up

awm Here we worship the souls of the dead and the Fravashis of the righteous people (Professor Harlez). We worship the souls of the dead which are the fravashis of the righteous (Dr. Spiegel and Reverend Mills). We worship the souls of the dead, the Fravashis of the righteous ones (Professor Darmesteter).

awo Herbad, ervad, i.e. learned or well-versed in the education of the Zoroastrian religion, master of knowledge, teacher of the knowledge of religion, religious teacher.

awp Or alternately:- We worship the fravashis of all righteous teachers. The following sentences may also be translated the same way.

awq Or of children, of infants - minor ones; its antonym is perenāyu = of full age.

awr Begotten of pious parents (Darmesteter).

aws Its significance is, that we remember with reverence, i.e. worship the Fravashis of righteous persons inhabited in the Iranian city as well as in countries outside Iran.
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.
yād bād. Ravāne pedarān mādarān jadagān, nyāgan farzāndān paevandān parastārān nabānanzdeshtān, fravash ashoān, yō kardehā az Gayomard andā Soshyos aedar yād bād. Hamā athornān, hama rathēshṭārān, hamā vāstryōshān, hamā hutōkhshān, hamā fravash ashoān, hamā yō kardehā az Gayomard andā Soshyos aedar yād bād; hamā fravash ashoān hafte keshvar zamīn, arzāhe savāhe, fradadafsh, vīdadafsh, vourubarasht, vouru-zaresht, khanaras bāmī, kanglez ashoān varjam kardān ganjamāthrā, hamā fravash ashoān hamā yō kardehā az Gayomard andā Soshyos aedar yād bād. Gorje khoreh awazāyād in khshnuman Ardāfravash berasād. Nām cheshti n-aosheh ravān ravānī (the name of the person in whose memory this kardāh is recited should be taken here) aedar yād bād anosheh ravān ravānī; hamā fravash ashoān aedar yād bād; farmāeshne (the name of the person who had ordered this recitation of the Kardāh should be taken) Māzdayasnī berasād. Hamkerfeh hamā vēhāne hafte keshvar zamīn berasād. Az hamā gunāh patet pashemānum pa patet hom.

(Recite aloud): Vīspāo fravashayō ashāunām yazamaide; Ashāunām vanguhīsh sūrāo spentāo fravashayō yazamaide. Više ashavanō yazata yazamaide.

(One should recite in Hāvan Gāh or in the Second Hāvan as under):-
Hāvanim paiti ratūm, Sāvanghaēm višīmcha paiti ratūm.
(If the Gāh be Rapithwan, recite as under):-
Rapithwinem paiti ratūm, frādat-fshāum zantumemcha paiti ratūm.
(If the Gāh be Uzirin, recite as under):-
Uzyeirinem paiti ratūm, frādat-vīrem dakhyumemcha paiti ratūm.
(If the Gāh be Aiwisruthrem, recite as under):-
Aiwisrūthremem aibigāim 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 vanghour, Mazdāo Ahurō vaēthā ashāt hachā, yāonghāmcha tánschā táoschā yazamaide.

(To recite in bāz): Hormazd Khodāe awazaunīe mardum, mardum sardagān hamā sardagān, hambāyaste vehān, oem behēdīn māzdayasnī āgāhī āstavānī nekī rasānād aedūn bād. (To recite aloud) Yathā Ahū Vairyō 2.

Yasnemcha vahmemcha aojascha zavarecha āfrīnāmī, Ahurahe
Mazdāo raēvato khvarenanguhatō Ameshanām Spentanām, ashaonām fravashinām ughranām aiwithūranam, paoiryō-tkaēshanām fravashinām, nabānāzdishtanām āwāfravashinām. Ashem Vohū 1.

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

A BRIEF AND INFORMATIVE SYNOPSIS OF THE ABOVE MENTIONED PAZEND PORTION TO BE RECITED IN BĀZ — LOW TONE

May this khshnuman (i.e. the ceremonial propitiation) performed with my good thought, good word and good deed reach the Holy Fravashis! (i.e. may this work of invoking the Holy Fravashis be completed properly!) May the glory of the good Mazda-worshipping Religion be current in all the seven regions of the earth! May the victory and happiness attain to the people of this city! And may their souls be pleased! May the pleasure of this ceremony reach the Holy Fravashis! and may it be approved in presence of the Creator Ahura Mazda! May we acquire happiness and peace of life!

May the soul of āwāvso 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 Hormazdiār, Ervad Rāmyār, Mobed Neryosang Dhaval, be remembered here! May the soul of so and so departed person be remembered here! May all the Holy Fravashis be remembered here! May the share of meritorious deeds reach so and so, who orders the performance of this ceremony! May the souls of the mother, father, ancestors, children, relatives, etc., be remembered here! May the revered soul of so and so person be remembered here! The work of the ceremony is performed by the order of so and so hence may the share of meritorious deeds reach him! May the orderer of that ceremonial work be co-operator in the meritorious deeds of all the faithful ones in the seven regions of the earth! May the day of the ceremony of this soul be happy to the order of that ceremony!

āwāwIn the Gāh (so and so) we worship all the Fravashis of the righteous āwu For its translation, see Bāz of reciting Ashem Vohu.

āwv Names of persons who have departed and in whose memory the ceremony is performed are taken here - are remembered here.

āww 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.
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 come4 in to this3 awo3hous3e! Now12 for this13 village14 may there arise11-15 righteousness16, sovereignty17, awo3hous3e8, glory19 and axa3happiness20! (May there be) long enduring predominance21 (or excellence) of this Religion23 of Ahura25 revealed by Zarathushtra26! (2) Now28 from30 this29 clan31 may there arise33 axb6always cattle27! 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!)

(3) May the good46, heroic47 and beneficent48 Fravashis of the righteous (people)45 bringing with them52 the means51 of holiness50, as wide as the

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 Afirangan Dahnān.

awy i.e. in order to give proper protection of wealth, etc., to virtuous and just persons, and in order to defeat wicked persons by destroying them.

awz The meaning of savascha is benefit, profit and prolific as well.

axa The meanings of khvarenascha khvāthremcha are “glory and splendour”.

AXB The original meaning of asishta is “rapid of all”; its another form is asishta, (see Hom Yasht Large, karda 1, para 15). Prof. Darmesteter explains this word as:- Without name (a + sishta); root syanh. From this root Prof. Darmesteter takes paiti syōdūm as “you cut it” (see yasna Hā 48, para 7).
earth, as extensive as river (and) as exalted as the sun, 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 nmāne Sraoshā66 asrushti, ākhshītī, rāitīs tāārātī, ārmaitīs tāromaitī, arshukhī, vākhshī mithaokehismā vāchīsma, asha drujem. (5) Yatha ahmya Ameshā Spenta Sraoshādha ashyādha paitishā vanghūs vasmās vohā vasmecma, hubertīmcha, ushta-berifmcha, vanta-bererimcha ādareghā khvābairāt. (6) Mā yave imat nmām khhvāthravat khvārenoc khvāme charūdhat; mā khvāthravaitī ishtīs, mā khvāthravaitī āsan frazaintīs; khvāthrō-disyehe paitī ashōishchā vanghuyā dareghem hakhma.

(4) In this house may obedience, smite disobedience! May peace, generosity and rigour! May reverence, pride! May truth (the true-spoken word) (false-spoken falsehood) and for the greater increase of wealth and for withstand fame, may this house 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 Ashishvangh which gives comfort and ease, never leave this house!

Its significance seems to be that the Fravashis of the righteous people come in the house, and bring happiness of the entire world with them.

axe Its meaning is “hither” (ithra).

axd i.e. in this clan; original meaning is “hither” (ithra).

axe The meaning rayāmcha khvārenanghāmcha is also “glory and splendour”.

axf i.e. May the virtues, such as obedience, unity, liberality, politeness, truthfulness, remain permanent amongst men of this clan and they may live always in peace and friendship with one another.

axg Instead of considering asha drujem as an adjective of vāchim, asha drujem are taken separately, the meaning could be “may truthfulness smite falsehood”.

ahx The original meaning of khvāthrō-disyehe is directing to ease-happiness.

axi For further details, see my translation of Yasna, Hà 60.
DOĀ TANDAROSTI (IN PAZEND)

Ba nāme yazade bakhshāyandehe bakhshāyashgare meherbān. Yathā Ahū Vairīyō 2.

Tan-dorosti1 dēr-zīvashnī2 āvāyād3; khoreh4 anghad5 asahādīr6; yazdāne mīnōān7, yazdāne getān8, haft Ameshāspandān9 myazda roshan10 hame11 berasad12. In doāyā13 bād14, in khoāhā15 bād16; hame17 andar kāsrā18 Zaratuhstī dīn19 shād bād20; aedūn bād21. Yā bārī khodā22! Khodāvande ālamrā23, hame anjumanrā24 (here take the name of a person in whose behest the tandarosti is recited). Bā farzandān24, hāzār sāl26 dēr bedār27, shād bedār28, tan-dorost bedār29; aedūn bedār30. Bar sare31 arzānīā, sālhāe besyār33 va karanhāe bishumār34 bākī va pāyandeh dār35; hāzārān hāzār36 āfrīn bād37, sāl-khozasteh bād38, roz farrokh bād39, māh mubārak bād40. Chand sāl41, chand roz42, chand mah43, besyār sāl44 arzānīdār45, yazashne46 va nāēshne49 va rādī48 va zōr barashne49. Ashahīdār50 avare51 hamā kāro kerfehā52; tandorosti bād53, neki bād54, khāb bād55; aedūn bād56, aedūntaraz bād57, pa yazdān va Ameshāspandān58 kāmē59 bād60. Ashem Vohū 1.

In order to live for a long time2, health of the body1 is necessary3. May the glory4 remain permanent5 in association with righteousness! May all these11 heavenly yazatas7 (and) the yazatas of this world8 (and) the seven Ameshāspand9 come12 to this excellent votive offering10! May this benediction13 (of mine) be14 (approved)! May this wish (of mine)15 be fulfilled16! May the Religion of Zarathushtra19 be pleased30 (liked or chosen) amongst all17 men18! May it be aš821!

O God! the Creator! May you keep forever27, cheerful, healthy the askid Lord of this world23, all the assemblies34 (as is and so) together with (his) descendants25, axm", may you keep (them) thus30. Over the chieftainship31 of the good (or worthy) men32 may you keep permanent and Lord for many years33 and for boundless axnperiod34. 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 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.
so\textsuperscript{56}! May it be \textit{axo} more\textsuperscript{57}! May (thy) wish\textsuperscript{59} be\textsuperscript{60} in accordance with\textsuperscript{58} (the wish of) the yazatas and the Ameshāspand\textsuperscript{58}!

**DĪN-NO KALAMO (in Avesta) - THE ZOROASTRIAN CREED (Yasna Hā 12)**

1) Nāismī\textsuperscript{1} daēvō\textsuperscript{2}; fravārane\textsuperscript{3} Mazdayasnō\textsuperscript{4} Zarathushtrish\textsuperscript{5} vīdaēvō\textsuperscript{6} Ahura-tkaēshō\textsuperscript{7} staotā\textsuperscript{8} Ameshānam Spentanām\textsuperscript{9}, yashťā\textsuperscript{10} Ameshanām Spentanām\textsuperscript{11}. Ahurāi Mazdā\textsuperscript{12} vanghavē\textsuperscript{13} vohumaitē\textsuperscript{14}, vīspā\textsuperscript{15} vohū\textsuperscript{16} chinhāmī\textsuperscript{17}, āshne\textsuperscript{18} rāēvaitē\textsuperscript{19} khrvēnanghūaitē\textsuperscript{20}. Yā\textsuperscript{21} zī\textsuperscript{22} chīchā\textsuperscript{23} vahishtā\textsuperscript{24}; yenghe\textsuperscript{25} āush, yenghe\textsuperscript{27} ashem\textsuperscript{28}, yenghe\textsuperscript{29} raochā\textsuperscript{30}, yenghe\textsuperscript{31} raochēśī\textsuperscript{32} rūithwē\textsuperscript{33} khvāthra\textsuperscript{34}.

1) I cause\textsuperscript{1} the daevas to perish\textsuperscript{1} and confess myself (to be) a worshipper of (the Creator) Ahura Mazda\textsuperscript{4}, a follower of the religion revealed by the Prophet Zarathushtra\textsuperscript{2}, iminical to (the doctrines of) the daevas\textsuperscript{6}, acting according to the Law of Ahura Mazda\textsuperscript{7}, a praiser of the Holy Immortals\textsuperscript{9} (and) a worshipper\textsuperscript{10} of the Holy Immortals\textsuperscript{11}. Unto Ahura Mazda\textsuperscript{12}, the Good\textsuperscript{13}, possessed of goodness\textsuperscript{14}, the Holy\textsuperscript{18}, possessing riches\textsuperscript{19} (and) Glorious\textsuperscript{20} do I attribute\textsuperscript{17} all\textsuperscript{15} things\textsuperscript{16} (of the world); because\textsuperscript{22} whatsoever\textsuperscript{21} things\textsuperscript{23} (are) best\textsuperscript{24} (are all His). Whose\textsuperscript{25} (i.e. the Creator Ahura Mazda’s) \textit{axp}universe\textsuperscript{26}, Righteousness\textsuperscript{28}, the lights (of the sky), splendour\textsuperscript{34} \textit{axh}ave blended\textsuperscript{33} with (the infinite) lights (in the sky)\textsuperscript{32}.

2) Spentām\textsuperscript{35} Ārmaitīm\textsuperscript{36} vanghiṃ\textsuperscript{37} verene\textsuperscript{38}; hā\textsuperscript{39} moi\textsuperscript{40} astū\textsuperscript{41}. Us ēush\textsuperscript{42} stuye\textsuperscript{43} tāyātchā\textsuperscript{44} hazang-hatchā\textsuperscript{45} us mazdayasnanām\textsuperscript{46} vīsām\textsuperscript{47}, zyānayaēchā\textsuperscript{48} vīvāpatchā\textsuperscript{49}. (3) Frā manyaēibyō\textsuperscript{50} rōonghe\textsuperscript{51} vase-yāitīm\textsuperscript{52} vase-shētitīm\textsuperscript{53}, yāis\textsuperscript{54} upairl āya zemā\textsuperscript{55} gaobīs\textsuperscript{56} shyeintī\textsuperscript{57}. Nemanghā\textsuperscript{58} ashā\textsuperscript{59} uzdātā\textsuperscript{40} paiti avat\textsuperscript{61} stuye\textsuperscript{62}, noiṭ\textsuperscript{63} ahmāt\textsuperscript{64} āzyāōnīm\textsuperscript{65}, noiṭ\textsuperscript{66} vīvāpem\textsuperscript{67} khshṭ\textsuperscript{68} Māzdayasnīsh\textsuperscript{69} aōt\textsuperscript{70} viṣō\textsuperscript{71}; noít\textsuperscript{72} astō\textsuperscript{73}, noít\textsuperscript{74} ushtānāhe\textsuperscript{75} chinnānī\textsuperscript{76}.

2) I choose\textsuperscript{38} the good\textsuperscript{37} (and) beneficial\textsuperscript{35} \textit{axr} Ārmaiti\textsuperscript{36}; may she\textsuperscript{39} be\textsuperscript{41} mine\textsuperscript{40}! (i.e. I wish that I may get her blessings). I protect by performing prayer (of Ahura Mazda)\textsuperscript{43} the cattle\textsuperscript{42} from the thief\textsuperscript{44} and the robber\textsuperscript{45} and the villages\textsuperscript{47} of Mazda-worshippers\textsuperscript{46} from the damage\textsuperscript{43} caused by drought\textsuperscript{49}.

3) I shall praise\textsuperscript{62} (Ahura Mazda) with \textit{axs}fervent\textsuperscript{60} hymns\textsuperscript{58} through the axo i.e. May my wishes be fulfilled, rather may my wishes be fulfilled more! axp In Avesta common meaning of \textit{gaush}, \textit{geush} is cattle, “beneficent animal”, but elsewhere corresponding to the Sanskrit equivalent \textit{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 \textit{us}-dā. Its meaning is to effervesce, to boil; then its
Spiritual Lords\textsuperscript{40} in order to grant\textsuperscript{51} unto those\textsuperscript{54} who live\textsuperscript{57} upon this earth\textsuperscript{55} axt “possessing property”\textsuperscript{56} power of moving about at will\textsuperscript{52} and the power of ruling at will\textsuperscript{53}; (and) for the sake of righteousness\textsuperscript{59} (i.e. in order that they may live righteously) (so that) hereafter\textsuperscript{64} I shall not stand\textsuperscript{68} (i.e. I shall not be responsible) (for bringing) damage\textsuperscript{65} (and) drought\textsuperscript{67} to the villages\textsuperscript{71} of the Mazda-worshippers\textsuperscript{69}; neither axx\textsuperscript{72} for the love\textsuperscript{76} of (my) body\textsuperscript{73} nor\textsuperscript{74} for the love of (my) life\textsuperscript{75}.

(4) Vī daēva\textsuperscript{77} aghā\textsuperscript{78} as, avanghū\textsuperscript{79}, anaretā\textsuperscript{80}, akōdā\textsuperscript{81}ish, sare\textsuperscript{82} mru\textsuperscript{83}; hātām\textsuperscript{84} draojo\textsuperscript{85} ashtā\textsuperscript{86}, hātām\textsuperscript{86} paoshishtā\textsuperscript{87}, hātām\textsuperscript{88} avanghūtēm\textsuperscript{89}. Vī daēvā\textsuperscript{90}, vī daēvavatbī\textsuperscript{91}, vī yātush\textsuperscript{92}, vī yātumabī\textsuperscript{93}, vī kahyāchī\textsuperscript{94} hātām\textsuperscript{95} ātārī\textsuperscript{96}, vī maṇe\textsuperscript{97}, vī vačebī\textsuperscript{98}, vī shyāthonā\textsuperscript{99}; vī chithrā\textsuperscript{100}. Vī zī\textsuperscript{1} anā\textsuperscript{3} sare\textsuperscript{3} mru\textsuperscript{4}, yathānā\textsuperscript{5} dregvā\textsuperscript{6} rākhshayantā\textsuperscript{7}.

(4) I do not accept\textsuperscript{83} (or I hate\textsuperscript{84}) the chieftainship\textsuperscript{82} of the daevas\textsuperscript{77}, wicked\textsuperscript{78}, without goodness\textsuperscript{79}, not going in the straight path\textsuperscript{80}, (and) evil-knowing\textsuperscript{81} (who are) most untruthful\textsuperscript{85}, filthy\textsuperscript{87} (or polluted)\textsuperscript{89} (and) wicked\textsuperscript{89} among the existing ones\textsuperscript{88}.

Just as\textsuperscript{1} I axx\textsuperscript{2} hate\textsuperscript{4} the chieftainship\textsuperscript{3} of the false\textsuperscript{6} (and) tormenting (persons)\textsuperscript{7}, axx\textsuperscript{3} in the same manner\textsuperscript{2} I verily\textsuperscript{1} hate\textsuperscript{4} openly\textsuperscript{100} through (my) thought\textsuperscript{97}, word\textsuperscript{98} and actions\textsuperscript{99} the chieftainship\textsuperscript{3} of the daevas\textsuperscript{10} and of those belonging to the daevas\textsuperscript{91} (i.e. of those going on the path of the daevas), the wizards\textsuperscript{92} and belonging to the wizards\textsuperscript{93}, of any\textsuperscript{94} wicked\textsuperscript{96} (man) whatsoever\textsuperscript{94} among the existing ones\textsuperscript{95}.

(5) Athā\textsuperscript{1} athā\textsuperscript{8} chōīt\textsuperscript{9} Ahurō\textsuperscript{10} Mazdaō\textsuperscript{11} Zarathushtrē\textsuperscript{12} adhā\textsuperscript{12} khshayaētā\textsuperscript{13}, vispaēshē\textsuperscript{14} frashnaēshē\textsuperscript{15} vīspaēshū\textsuperscript{16} hanjamanaēshū\textsuperscript{17}, yāīsh\textsuperscript{18} aperesaētēm\textsuperscript{19} Mazdāōscha\textsuperscript{20} Zarathushtraschā\textsuperscript{21}. (6) Athā\textsuperscript{1} athā\textsuperscript{2} chōīt\textsuperscript{23} Zarathushtrō daēva\textsuperscript{24} sare\textsuperscript{25} vyāmravītā\textsuperscript{27} vīspaēshū\textsuperscript{14} frashnaēshē\textsuperscript{15}, vīspaēshū\textsuperscript{16} hanjamanaēshū\textsuperscript{17}, yāīsh\textsuperscript{18} aperesaētēm\textsuperscript{19} Mazdāōscha\textsuperscript{20} Zarathushtraschā\textsuperscript{21}; athā\textsuperscript{28} azemchī\textsuperscript{29} yē\textsuperscript{30} Mazdayasnō\textsuperscript{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. ni-mrū means “to request”, “to demand”; pari-mru means “to answer”, “to reply”; ā-mrū means “to call, to invoke”; vī-mrū, antare-mrū means “to abjure, to deny, to forsake, not to accept, to renounce”.

axw The meaning of the word anā which is derived from the Sanskrit e, resembles to Latin idem (= likewise) as an adverb. Generally, anā, anā (Sanskrit anen) is demonstrative pronoun masculine and/or neuter third person singular.
Zarathushtrish赞叹 daēvāish赞叹 sarem赞叹 vîmruye赞叹 yathā赞叹 avxânâish赞叹 vyāmravîta赞叹 ye赞叹 ashavâ赞叹 Zarathushtrō赞叹.

(5-6) When18 during all19 the questions and answers15, during all16 the meetings17 (the Creator) Ahura Mazda10 astyordered13 (the Prophet) Zarathushtra11 by way of injunction9 (to relinquish the chieftainship of the daevas); (based upon this) the Holy40 Zarathushtra41 assuredly23 renounced27 the chieftainship26 of the daevas25, in the same way28 I29 who30 (am) the Mazda-worshipping31 follower of Zarathushtrades2 axrenounce35 their chieftainship34.

(7) Yâvaranāō44 āpō42, yâvaranāō44 urvarāō45, yâvaranāō46 gāushō47 hudāō48, yâvaranō49 Ahurō Mazdaō50, yē51 gām52 dadā53, yē54 narem55 ashavanem56; yâvaranō57 as58 Zarathushtrō59, yâvaranō60 kavā Vishtâspō61, yâvaranō62 Frashahostrō63 Jâmâspō64; yâvaranō65 kashchit6 saoshyantām67 haithyavarezām68 ashunām69, tā varenāchā70 tkaēshāchā71.

(7) Of what faith42 (are) the waters43, of what46 faith (are) well-created48 cattle47; of what faith49 (is) Ahura Mazda50, who51 created53 (this) world52 (and) who54 created53 the holy56 man55; astha of what faith57 was59 Zarathushtra (the Prophet)59, of what faith60 (was) Kava Vishtaspa61, of what faith (were) abyFrashostara63 and anyJamaspa64, (and) of what faith65 (has been) any person66 amongst the holy69, truth-working68 (and) beneficient (men); of what faith70 and of that Law71 (am I).

(8) Mazdayasñō ahmi; Mazdayasñō Zarathushtrish fravārâne āstūtaschā fravaretaschā. Āstuyē humatem manō, āstuyē hūkhtem vachō, āstute hvarshtem shyayothem. (9) Āstuyē daēnām vanguhîm Mâzda-

axx Anâish is a pronoun standing for the noun daēvāish.

axy The root khoshi = 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. “vīpāēshū frashnaēshū; vīpāēshū hanjamanaēshū, yāīsh apresaētem Mazdāōscchā Zarathushtraschā;” however I have translated these words Zarathushtrō vyamravīta 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”.

aby Saoshyantām - the meaning of this word is, “beneficent to the world” and, “givers of light to men”, i.e. bringing the people from darkness into light and pointing out the divine, moral path. When this word comes in the plural, it is used for the prophets prior to the advent of the Prophet Zarathushtra (viz. Gayamard, Hoshang, Tehmurasp, Faridoon, Kai Khaosrau, etc.) and when employed in the singular number, it stands for the Saohyant - the future beneficiary.

acy Farashostara and Jâmâsp were two brothers of the family of Hvōva; for further details see my translation of Yasna and Vispered, Hā 12th, 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 the 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 Jāmasp followed, and which other truth-speaking (truthful) righteous men have acted upon. I am a Mazda-worshipper. As a Mazda-worshipping follower of Zarathushtra I like to be the praiser of the Zoroastrian Religion and to keep full faith on that good Religion. I praise good thought, good word and good deed. I praise the good Mazda-worshipping Religion which is, promoting peace and concord, fostering brotherhood and just. The religion of Ahura Mazda revealed by Zarathushtra is the best amongst those religions that are, that shall be hereafter, and I accept it with sincere heart.

DĪN-NO KALAMO, THE ZOROASTRIAN CREED

Razishtayāo¹ chistayāo² Mazadhātayāo³ ashaonyāo⁴ daenayāo⁵ vanghuyāo⁶ Māzdayasnoish⁷.

Dīn⁸ beh⁹ rāst¹⁰ va dorost¹¹, ke khodāe¹² bar khalk¹³ ferastādeh¹⁴ in¹⁵ hast¹⁶ kē¹⁷ Zartosht¹⁸ āvordeh hast¹⁹; dīn²⁰ dine²¹ Zartosht²², dine²³ Ahura Mazda²⁴ dādeh²⁵ Zartosht²⁶ ashaone²⁷ Ashem Vohū 1.

(This Zoroastrian Creed should be recited thrice).

(May there be propitiation) of the just¹ and holy⁴ knowledge² created by Ahura Mazda³ (i.e. of Religious Education) and of the good⁶ Mazda-worshipping⁷ Religion⁸!

This¹⁵ is¹⁶ (the Religion) - the good⁶, the just¹⁰ and the perfect¹¹ religion⁸ which the Creator Hormazd¹² sent¹⁴ for the people of this world¹³ and which¹⁷ (the Prophet) Zarathushtra¹⁸ (Himself) brought¹⁹. (That) Religion²⁰ is the

ayd For the translation of this paragraph, see Jasa Me Avanghe Mazda.
Religion of Zarathushtra (and) the Religion of Hormazd, which (the Creator Hormazd) gave to Holy Zarathushtra (for propagating in this world).

Explanation:-(The portion from “razishtayāo” up to “Mazdayasnoish” is taken from the “khshnuman” - propitiatory formula - of Dīn yazata, and it is in Avestan language. The remaining portion from “Dīn beh rāst” up to “Dādeh Zartosht” is in Persian. The Zoroastrian Creed is written in the Avesta Language itself. Better than this is yasna Hā 12; see previous pages).

NIRANG TO BE RECITED AFTER THE RECITATION OF NYĀYESH AND YASHT

Daēnayāo vanghuyāo Māzdayasnoish.

Dīn beh rāst va dorost, ke khodāe bar khalk ferastādeh, in hast khodāe bar khalk ferastādeh, in hast khodāe bar khalk ferastādeh, in hast khodāe bar khalk ferastādeh, in hast khodāe bar khalk ferastādeh, in hast khodāe bar khalk ferastādeh, in hast khodāe bar khalk ferastādeh, in hast khodāe bar khalk ferastādeh, in hast khodāe bar khalk ferastādeh, in hast khodāe bar khalk ferastādeh, in hast khodāe bar khalk ferastādeh, in hast khodāe bar khalk ferastādeh, in hast khodāe bar khalk ferastādeh, in hast khodāe bar khalk ferastādeh, in hast khodāe bar khalk ferastādeh, in hast khodāe bar khalk ferastādeh, in hast khodāe bar khalk ferastādeh, in hast khodāe bar khalk ferastādeh, in hast khodāe bar khalk ferastādeh, in hast khodāe bar khalk ferastādeh, in hast khodāe bar khalk ferastādeh, in hast khodāe bar khalk ferastādeh, in hast khodāe bar khalk ferastādeh, in hast khodāe bar khalk ferastādeh, in hast khodāe bar khalk ferastādeh, in hast khodāe bar khalk ferastādeh, in hast khodāe bar khalk ferastādeh, in hast khodāe bar khalk ferastādeh, in hast khodāe bar khalk ferastādeh, in hast khodāe bar khalk ferastādeh, in hast khodāe bar khalk ferastādeh, in hast khodāe bar khalk ferastādeh, in hast khodāe bar khalk ferastādeh, in hast khodāe bar khalk ferastādeh, in hast khodāe bar khalk ferastādeh, in hast khodāe bar khalk ferastādeh, in hast khodāe bar khalk ferastādeh, in hast khodāe bar khalk ferastādeh, in hast khodāe bar khalk ferastādeh, in hast khodāe bar khalk ferastādeh, in hast khodāe bar khalk ferastādeh.

Kabūlat bād yakṣar puzeshe mā,
Ba dargāha rasād amorzeshe mā.
Gunāh guzārashne, kerfeh afzāyashne. Ashem Vohū.

(This entire Nirang should be recited thrice.)

(May there be the propitiation) of the good, Mazda-worshipping Religion!

This is (the religion) - good, true and perfect which the Creator Hormazd sent for the people of this world, and which (the Prophet) Zartosht (himself) brought. (That) Religion is the Religion of Zartosht (and the Religion) for propagating into this world; (this fact is) without doubt and unquestionable. The Religion of Spitaman Zartosht (is) truthful. O God! I offer millions and aye crores of thanks to Thy doorway that you gave birth to me in the Religion of Zartosht. By means of the blessings of his (i.e. Zartosht’s) Religion (i.e. by enjoying the life in accordance with the best commandments of this truthful religion) I will assuredly go to the Garōthmān Heaven. Moreover, I sincerely wish that all true and virtuous Zoroastrians of the Seven regions of the Earth.

aye Crore = ten million.
may be co-operators with me (or the receivers of the shares of meritorious deeds). The appealing once from us may be equivalent to a thousand-fold!

(O Holy Creator!) our earnest prayer (performed for the sake of sin) may be fully accepted by you! (And) may our apology reach you in your doorway!

May our sins be forgiven! May our meritorious deeds be on the increase!

101 NAMES

During the yasna ceremony, at the time of continuous sprinkling of water in the utensil by means of the silver ring covered with the hair of the holy White bull, 101 efficacious names of the Holy Lord which are remembered in a whisper or low tone are as follows:-

1. **ayf** Yazad = Worthy of worship.
2. **ayg** Harvesp-tavān = Omnipotent.
3. **ayh** Harvesp-āgāh = Omniscient.
4. Harvesp-khudā = The Lord of all.
5. Abadah = Without beginning.
6. Abī-anjām = Without end.
7. Bune-stih = The origin of the formation of the world
8. Frākhtan-teh = Broad end of all.
11. Tum-afīk = 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.

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**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 “Vidvāo”; Gatha Hā 46.19 “Vaēdīshē”

**ayi** See Hormazd yasht para 8 “Dasemō yat ahmi spānō”.

**ayj** See Hormazd yasht para 13 “Thrāta nāma ahmi”.

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24. Iyānah = Protector of the world.
25. Ain-āenah = Not of various kinds.
27. ayhKhroshīd-tum = Firmees.
28. ayhMinō-tum = Most invisible.
29. Vāsnā = Omnipresent.
30. ayhHarvastum = All in all.
31. Hu-sepās = Worthy of thanks.
32. Har-hamīd = All good-natured.
33. ayhHar-nek-fareh = All good auspicious-glory.
34. ayhBesh-taranā = Remover of affliction.
35. Tarōnīsh = The triumphant
36. An-aoshak = Immortal.
37. Farasak = Fulfiller of wishes.
38. Pajoh-dahad = Creator of good nature.
39. ayhKhvāfar = Beneficent.
40. Afakhshīāeā = Bestower of Love.
41. Abarzā = Excessive bringer.
42. A-sato = Undefeated, undistressed.
43. Rakho = Independent, carefree.
44. Varun = Protector from evil.
45. ayhA-farefah = Undecievable.
46. ayhBe-farefah = Undeceived.
47. A-dui = Unparalleled.
48. ayhKāme-rad = Lord of wishes.
49. Farmān-kām = Only Wish is His Command.
50. Āekh-tan = Without body.
51. ayhA-faremosh = Unforgetful.
52. ayhHamārnā = Taker of accounts.
53. ayhSanāeā = Recognizable, worth recognition.
54. A-tars = Fearless.

ayk See yasna Hā 1 “Khraozdishtathecha”.
ayl See Hormazd yasht para 12 “Mainyushcha ahmi spentōtemō”. AJso Vispered 2, para 4 “Āyese yeshi yim Ahurem Mazdām mainyaom mainyavanām”.
aym See Hormazd yasht para 7 “Pukhdha vispa vohū Mazdadhāta asha-chitra”.
ayn See Hormazd yasht para 14 “Vīspa-khvāthra nāma ahmi”.
ayq See Hormazd yasht para 14 “Tbaēshō-taurvāō nāma ahmi”.
ayp See Gatha Hā 44, Stanza 5 “Hvāpāō”.
ayq See Hormazd yasht para 14 “Vīdavish nāma ahmi”.
ayr See Hormazd yasht para 14 “Adavish nāma ahmi”.
ays See Hormazd yasht para 13 “Ise-kshathrō nāma ahmi”.
ayt See Gatha Hā 29.4 “Mazdāo sakēhē mairištō”.
ayu See Hormazd Yasht para 8 “Khshvash-dasa hātamarenish” and Gatha Hā 32.6 “hātāmarāē”.
ayv See Hormazd yasht para 13 “Znāta nāma ahmi”.

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See Hormazd yasht para 13 “Znāta nāma ahmi”.
55. aywA-Bīsh = Without affliction or torment.
56. Afrāzūm = 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 “Atbishtāo” and Gatha Hā 29.3 “A-dvaēshō”. Rām yasht para 47 “taešō-tarō”.
ayx See Gatha Hā 31.7 “nuremchit Ahurā hāmō”.
ays See Viserpered 2 para 4 “Mainyāāo stōiš 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 Hā 31.2 “Adhvāo.”
azb See Vendidad 19, para 20 “Akhvañho ahi abahghō tūm yō Ahurō Mazdā”. 
azc See Hormazd yasht para 13 “fshmāo nāma ahmi”.
azd See Hormazd yasht para 1 “Peresat Zarithushtrō Ahurem Mazdām, Ahura Mazdā.”
the origin of the creations.

89. Abarīn-nō-tavān = Of the most exalted rank in the power of rendering the creations anew

90. Vaspān = Attainer to all the creations.
91. Vaspār = Bringer of and attainer to all.
92. ażKhāvar = Merciful.
93. ażAhu = The Lord of the world.
94. ażAvakhshīdār = The forgiver.
95. ażDādār = The just creator.
96. ażRayōmand = Full of rae – lustre-splendour.
97. ażKhorehōmand = Full of khoreh i.e. glory.
98. Dāvar = The just judge.
100. ażBokhtār = The redeemer, Saviour.
101. ażFrash-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 bihājate chāreh-sāz.

(1) O heart! do thou raise thy needy hands with homage at the doorway of (the Almighty Lord) who is without want and the healer (of all difficulties).

(2) Do dastī bar āvor ze jānō ze del,
Ke kāri birun nāyad az dastē gel.

(2) Do thou raise both thy hands in humility by means of thy life and heart (i.e. by means of pure mind and conscience), because no work can be accomplished by means of the material hands.

(3) Sare gel makun sūye haq bar 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.

aze See Fravardin yasht para 32 “Khvāparāo”.
ażf See Vispered 2 para 7 “Hvō zi asti Ahumacha ratūmachā yō Ahurō Mazdāo.”
ażg See Gatha Hā 31, Stanza 10 “Bakhshūtā”.
ażh See Hormazd yasht para 1 “Dātare gaethanām astavitinām.”
ażi See Hormazd yasht para 22 “Raēvantem”.
ażj See Hormazd yasht para 22 “Khvarenanguhantem”.
ażk See Rām yasht para 47 “Bukhtish nāma ahmi” and Vispered 7 para 3 “Tanvō-baokhtārem”.
ażl See Beherām yasht para 28 “Frashōkare”.
(4) Do dastē del ay abde umūdvār,
Chū shākhe khezān bar dare haq bar ār.

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 rizad darakht,
Bemānad kuru māndeh bībarg sakht.

During the autumn season the leaves of trees wither; hence without leaves the tree as it were becomes feeble and distressed.

(6) Bar ārad dō dast az paye barge khīsh,
Khodāyash bahār āvorad nav bapīsh.

For the sake of leaves the tree raises both its hands with humility, the Almighty Lord creates the Spring Season full of verdure from that.

(7) Dīger reh dehad sāzo barge navash,
Dehad jāmeh chū tāzeh kay Khosrovash.

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.

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.

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.

Except Thee (O Lord of gifts) I do not from any man keep the hope; only have hopes of obtaining gifts from Thee alone.

(11) Ze tō jumleh khūbī ba man baratāst,
Ze man āncheh āyad sarāsar khatāst.
(12) From Thee there is the gift of entire goodness on me; but from me there is (nothing) to (offer to) Thee except sin and transgression.

(13) Nagūyam khodāyā zaram bakhshō sīm, Gunāham babakhshā ke hastam āsim.

(13) O Almighty Lord! I do not say that Thou dost grant me gold and silver (i.e. do Thou enrich me with wealth); only this much I ask of Thee: forgive my sins, because I am a sinner.

(14) To gar befganī dast keh gīradam, To ham gar berānī keh bepzīradam.

(14) If Thou wilt deprive me, who will grant me support? If Thou wilt drive me out, who will accept me?

(15) Ketābe siyeh kāriām dar baghal, Furu māndeam hamchū khar dar vahal.

(15) Having the book with notes of my wicked deeds under the arm-pit, I repent like an ass plunged in the mire.

(16) Keh juz tō bar ārad marā zābō gel, Ba ābō gelam dast ġīrō mahel.

(16) From the water and the mud, (i.e. from ignorance) who will draw me out (O Merciful Lord!) save Thee? Be Thou Helper unto me for drawing me out of it and do not let me remain therein.

(17) Agar pur-gunāham mane sharmasār, Ze ehsān baram ābe rehmat bebār.

(17) If shamefully I am replete with sins, do Thou (O God!) sprinkle upon me water of mercy through Thy grace (i.e. have mercy on me).

(18) Agar nātavānī fetad zīre pāy, Chū girand dastash bekẖīzad ze jáy.

(18) If any weak person would fall down and if anyone would help him holding his hands, that person would stand up again.

(19) Man ān nā-tavānam fetādeh āsīr, Khodāyā! se rehamt marā dast ġīr.

(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 rakam.

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.
At first when the pen began to shake (i.e. began to write), it wrote the name of the Creator of the World.

(The Almighty Lord is) the bestower of life and soul, and the Lord of the giver of existence and love.

(Moreover He is) the Lord of Life and Charity, who in the guise of non-Life created existence.

(That Lord is) Charitable, Merciful, Omnipotent and ever-existing, (moreover He is) Omniscient and fully cognisant of all creations.

The world, the epoch, the building - all these are owing to Him; the being of the entire creation is His gift.

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.

He created the entire world by His Wisdom and thus made known His Endless Power.

Anything whatever that exists on the land, and in the sea, hopes for the gift of the Almighty.

Ravanāo tano jēsmō 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 bīkārīn,
(11) The Almighty Lord who is Omnsicient and unequalled granted man wisdom, knowledge, intelligence, faculty of thinking and religion.

(12) Shahe bīchegūn dāvare bīhamāl,
Bapayrāmane ū nagardad zavāl.
(12) (That Lord is) the Sovereign without comparison and the unparalleled judge; around Him destruction never turns up, i.e. He will be for ever till eternity.

MONĀJĀT IN PRAISE OF THE HOLY PROPHET ZARTOSHT

(1) Nabiē bahaq morsele bā ketāb,
Keh dīnash buvad raushan az āftāb.
(1) A true Prophet whose religion is brighter than the Sun was sent by God, with the Book of Religion.

(2) Rasūle Khodāvande jān-āfrīn,
Khodāvande ejāzo borhāno dīn.
(2) (He is) the Prophet sent by God, the Creator of Life, and the Lord of the miracles, proofs, and Religion.

(3) Shahe auliā akmale ambīā,
Hamah gumrehānrā ba dīn rehnumā.
(3) He is the best among the Saints (i.e. among the friends) of God and the most perfect amongst all the prophets and the indicator of the path of religion to all deviating people.

(4) Khodāvande farahango dīne behī,
Azū tāzeh shud dar jehān farrehī.
(4) He is the Lord of Wisdom and of the good religion, by whom the grandeur enlivened in (the whole) world.

(5) Zarātosht Asafantamāne guzīn,
Keh bādā ba ruhash hazār āfrīn.
(5) Spitaman Zartosht is approved by God, let there be a thousand praises on his soul.

(6) Fedāyash hamah jāne mā bandegān,
Ke ālam tano ū buvad hamchū jān.
(6) May there be a dedication of the lives of all our devotees to him! As
the entire world is like the body, and he (i.e. Holy Zartosht), is like the soul.

(7) **Ba duniā ze ū raushanī shud padīd,**
    **Akhdāe makūdra shud kelid.**

(7) Light was created by him in the world and the key to the closed (or confused) knots was found; (i.e. through the proclamation of his Religion the explanation of all the difficult matters was gained).

(8) **Hamah rīmanī az jehān dūr kard,**
    **Chū khurshīd ālam por az nūr kard.**

(8) The Prophet Zaratosht removed from the world all pollution (and evils of the daevas and drujas) and made the world brilliant like the sun.

(9) **Rahe dīne Dādāre Parvardegār,**
    **Namūd ū ba khalkāno shud āshkār.**

(9) By showing the path of the Religion of the Creator and the Nourisher to the people of the world, his Religion was made known everywhere.

(10) **Ze kofro zalālat hedāyat namūd,**
    **Ba yazdān-parāstī badāyat namūd.**

(10) The Prophet Zaratosht by getting rid of irreligiousness, deviation from the right path, showed the path of Righteousness and commenced the belief in one God only.

(11) **Harān kas buvad bar rehash bīgumān,**
    **Nabīnad ghamī-ū-ba hardo jehān.**

(11) That person who abides by the path shown by the Prophet without doubt, will never suffer grief in both the worlds.

(12) **Ba duniā o okbā shavad ru sufīd,**
    **Bar āyad ba del harcheh dārad umīd.**

(12) That person will go with (the white mouth) bright, cheerful face in this world and in the world beyond, and whatever wishes of the heart he will have will be fulfilled.

(13) **Ba gītī hamīsheh ziyad bā farīn**
    **Ba mīnō ravad dar beheshe 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 asfīā.**

(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)!

Fravarānē Mazdayasnō Zarathushtrish vīdaēvō Ahura-tkaēshō (Gāh according to the period of the day) frasastayaēcha. Ahurahe Mazdāo raēvatō khvarenanguhatō, Ameshanām Spentanām, ashaonām fravashi-nām, ughranām aiwithuranām, paoiryō-tkaēshānām fravashīnām, nabānazdishtanām fravashīnām, khshnāothra yasnāīcha vahmāīcha khshnaothrāīcha frasastayaēcha, Yathā Ahū Vairyō zaotā frā-me mrūte, athā ratush ashātchīt hacha frā ashava vidhvāo mraotī. Ahurem Mazdām raēvantem khvarenanguhantem yazamaide; Ameshā Spentā hukhshathrā hūdāhonghō yazamaide.

azen Ashāunām vanguardīs sūrāo spentōnī fravashayō stāomi zbayemi ufyemi. Yazamaide nmānyāo vīsyāo zantumāo dakhyumāo Zarathushtrōtemāo. (2) Vīspanāmcha āonghām paoiryānām fravashīnām idha yazamaide fravashīm avām yām Ahurahe Mazdāo, mazishtāmcha vahishtāmcha sraēshāmcha, khraozdishtāmcha khrathwishtāmcha hukereptemāmcha, ashāt apanotemāmcha.

(3) Ashāunām vanguardīs sūrāo spentōnī fravashayō yazamaide; yāo Ameshanām Spentanām, khshactanām verezidōithranām, berezatām aiwyāmanām takhmanām Āhūryānām, yōi aithyēanghō ashavanō. (4) Paoiryānām tkaēshānām paoiryānām sāsnō-gūshām, idha ashaonām ashaonināmcha ahūmcha baodhascha urvānemcha fravashīmcha yazamaide, yōi ashāi vaonare. Gēush hudhāonghō urvānem yazamaide.

yāo iririthushām ashaonām, yāoscha jvantām ashaonām, yāoscha narām azātanām frashō-cherchehrām Saoshyantām.


(To recite in bāz) azoHumata hūkhta hvarshāta; humanashnī, hugavashnī, hukunashnī, in khshnumān Ardāfravash berasād, nirang pirozgar bād; khoreh beh dīne Māzdayasnān ravān bād andar haft keshvar. Nām Cheshṭīhātār andar kām bād; hast sheherastān andar (the name of the country in which the Kardāh is recited should be named) Sheherastān, pori firozi shādi o rāmashnī, ravān khoreh khojasteh avazūn bād, avazūntar bād khoreh khojasteh bād; in khshnumān Ardāfravash berasād, kerā gāh roz sheherīāri khes yazashne karde hom, darun yashte hom, myazda hamīrānenem yō kardehā pa ganje Dādār Ahura Mazda rayōmand khorehmand Ameshāspandān berasād. Aoj zar nīru taqī amāvandīh pirozgarī in khshnumān Ardāfravash berasād. Az hamā padīraftār bād. Emārā panāhī keredār nikī andākhtār, anā petyār dūr avāz-dāshtār, ayāfta khvāh bād. Kerā digar myazda hazar mard myazda shāyam sākht ēmārā kam-ranjta asāntar 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.

Fravash ashōān aedar yād bād anusheh ravān ravānī. Nām Cheshṭī anusheh ravān ravānī (the name of the person in whose memory the kardāh is recited should be taken here). Hama fravash ashōan aedar yād bād: farmaeshne (the name of the person who orders to recite the kardāh should be taken) Mazdayasnī berasād.

Hamāfravash ashōān yō kardehā chehārum dehum sīroz sāl roz, az Gayomard andā Soshyosh aedar yād bād. Hastān būdān bedān zādān azādān, ādehī uzdehī, dahme nar nārik avarnāc purnāc, har ke avar in zamīn pairi behedīnī gudārān shud ast, hamāfravash ashōān yō kardehā az Gayomard andā Soshyos aedar yād bād. Ashoān fravash chihrān, fravash avarvīzān, fravash pirozgarān, fravash poryodakeshān, fravash nabānazeshtān, fravashe fravashyāo, hamā yō kardehā az Gayomard andā Soshyos aedar yād bād. Ravnē pedarān mādarān jadagān nyāgān, farzandān paevandān parastarān nabānazeshtān, fravash ashōān yō kardehā az Gayomard andā Soshyos aedar yād bād. Hamā athornān, hamā raṭheshtārān, hamā vāstryōshān, hamā hutokhshān, hamā fravash ashōān, hamā yō kardehā az Gayomard andā Soshyos aedar yād bād; hamā fravash ashōān hafte keshvar zamīn, arzahe savahē, fradadafsh vidadafsh, vourubaharesht vouruzaresht, khanīratha-bāmī, kangadez ashōān varjam kardān ganjamānthrā fravash ashōān hamā yō kardehā az Gayomard andā Soshyas aedar yād bād. Gorjē khoreh awazāyād in khshnumā Ardāfravash 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; hamāfravash ashōān aedar yād bād; farmāeshne (the name of the person who orders the recitation of the kardāh should be taken) Mazdayasnī berasād. Hamkerfeh hamā vehāne haft keshvar zamīn berasād. Az hamā gunāh patet pashemānum pa patet hom.

(Recite aloud) Vispāō fravashyō ashāunām yazamaide; ashāunām vanguhīsh sūrāo spentāo fravashyō yazamaide. Vīspē ashavana yazata yazamaide.

(If the Gāh be Hāvan, recite as under):
Hāvanīm paiti ratūm; Sāvanghaēm viśīmcha paiti ratūm.

(If the Gāh be Rapīthwan or Second Hāvan, recite as under):
Rapīthwanem paiti ratūm; frādat-fshāum zantumemcha paiti ratūm.

(If the Gāh be Uzīrin, recite as under):
Uzayeirinem paiti ratūm; frādat-vīrem dakhyumemcha paiti ratūm.

(If the Gāh be Aiwisruthrem, recite as under):
Aiwisruthremem aibigāim paiti ratūm; frādat-vīspām hujiyāitim 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 vaēthā ashāt hachā,
yāonghāmcha tānschā tāoschā yazamaide.

(To recite in bāz) Hormazd Khodāe awazūnie mardum, mardum sardagān hamā sardagān, hambāyaste vehān, oem behedīn māzda-
yasnān āgāhī āstavānī nekī rasānad aedūn bād. (To recite aloud) Yathā Ahū Vairya 2.


Fravarāne Mazdayasnō Zarathushtrish vīdaevō Ahura-tkaeshō (Gāh according to the period of the day) frasastayaēcha. Ashāunam fravashinām ughranām aiwithuānām paoīrō-tkaeshanām fravashinām nabānazdishtanām fravashinām, khshnōthra yasnāīcha vahmāīcha khshnōthraīcha frasastayaēcha, yathā Ahū Vairyo zaōtā frāme mrūte, athā ratush ashātchīt hacha frā ashava vidhvāo mraotu.

(To recite aloud) Yathā Ahū Vairyo 2; yasnemcha vahmemcha aojascha zavarecha āfrināmi ashaonām fravashinām ughranām aiwithuānām paoīrō-tkaēshanām fravashinām, nabānazdishtanām fravashinām; Ashem Vohū 1.

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

THE FAMOUS KARDĀH OF YĀTU ZĪ ZARATHUSHTRA OF THE HAFTAN YASHT.

azp (The word by word translation of the famous passage which begins with the words, “Yātu zī Zarathushtra” in the Large Haftan yasht and Small Haftan Yashth, was not given up to now in this book. It is now given below along with the Avestan text:-)

(11) Yātu¹ ziī² Zarathushtra³ vanat⁴ daēvō⁵ mashyō⁶. Kō⁶ nmānahe⁸

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.
bādhā Spitama10 Zarathushtra11, viṣpa12 drukhs13 janītti14, viṣpa15 drukhs16 nāshāhā17 yatha18 haonaio19 aēshām20 vachām21. (12) Aoi22 te23 aoi24 tanvō25 dadhāhī26, aoi27 te28 athaunurēm29 janītti30, athaunurēm31 yatha32 rathaēshstarem33, vīspanō34 asrushtē35 nāshātānām36 aojangha37. Yō38 him39 daste40 dāranem41, yōi42 hapta43 Ameshā44 Spentā45 hukhshathra46 hudhāonghō47 hamerethānāmchit48. Daēnām49 Māzdayanām50, aspō-kehrpem51 āpem52 Mazdadētām53 ashaonin54 yazāmaide55. (13) Ātare56 vītare57 maibyā58 vītare59 maibyā60 vīmraot61 Zarathushtra62, ātare63 vītare64 maibyāschit65 vītare66 maibyāschit67 vīmraot68 Zarathushtra69; yat70 vangheush71 mananghō72; yat73 aithye-janghem74 vachām75, fraspāvarest76 frāchā77 framerethwacha78 fazāthwacha79. (14) Satavata80 satevata81 utavata82 utevata83 uta84 apabarentu85 yathā86 bastem87 fravashānām88 daēnām89 Māzdayanām90 nāshātānām91 aojangha92. Ashem Vohū1.

(11) O Zarathushtra1 the wizard1 resembling a daeva-like5 man6 should indeed2 be smitten4. O Spitama10 Zarathushtra11! Just as18 one would succeed in the power19 of these20 sacred-verses21, (in the same way) one would surely9 kill14 all12 the drujas13 of the house8, nay would destroy17 them all15. Who7 (is such)?

(12) This22, (duj) takes the control26 of thy23 body25; and owing to total34 disobedience35 smites30 thy28 āthravan-priest29 - as well as the warrior33, through the agency of the force37 of the destroyers36.

(He is the man desired in the above-mentioned paragraph 11) who28 against anyone whatsoever of the enemies48 (acts) as a shield41 for them39 (i.e. for the priest and the warrior) - (it is they) who42 (are) the seven43 Ameshāspand44-45 wise and true rulers (good-ruling46 and good wisdom47) (who) afford40 (protection of their influences). We are in tune55 with the Mazda-worshipping50 Religion59 and with the holy54 water52 created by Mazda3 like the shape of a horse51.

(13) For my sake58 Zarathushtra condemned61 “ātare56-gūnāh” (sins of commission) and “vītare57-gūnāh” (sins of omission), (nay for my sake60 vītare-gūnāh59” (sins of omission); on account of me too65 Zarathushtra69 condemned68 “ātare-gūnāh63” (sins of omission), and “vītare-gūnāh64” (sins of omission), nay for my sake alone67 - “vītare-gūnāh66” (sins of omission); which70 (sins) (are) pertaining to Vohu-Manangh71-72, which73 (sins) (are) indestructible74 amongst the sacred verses75 -

(14) (A person like “yātu” and “daēvō-mashyō”) through the power92 of the destroyers91 carries far away85 as if86 bound87 the Mazda-worshipping90 religion93 related to increases88 hundredfold89 and hundred times81, continuously82 and even84 continuously83 azq

aqz 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
(In the same way, word by word translation of Kardāh 19, paragraph 59, of Behram yasht is given below.)

(59) Verethraghnem\(^1\) Ahuradhātem\(^2\) yazamaide\(^3\). Asānem\(^4\) sighūire\(^5\) chithrem\(^6\) abare\(^7\) Ahurō\(^8\) puthrō\(^9\) puthrāonghō\(^10\) baēvare-patayō\(^11\), amava\(^12\) ās\(^13\) verethrava\(^14\) nāma\(^15\), verethrava\(^16\) ās\(^17\) amava\(^18\) nāma\(^19\).

(59) We praise\(^3\) Beheram\(^1\) (yazata) created by Ahura Mazda\(^2\). May Ahura Mazda\(^8\) grant\(^7\) (me) a sharp\(^5\) Chithra\(^6\), i.e. the seed weapon\(^4\) - (so that) there may arise progeny\(^9\) and children\(^10\) possessed of ten thousand times authority\(^11\), - (who) must be\(^13\) courageous\(^12\) and victorious\(^16\).

above-mentioned Kardāh). This Kardāh which is known as “Yātu zi Zarthushra” 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.