KHORDEH AVESTĀ

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

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

1362 A.Y. – 1993 A.C.
Corrected edition 1381 A.Y. – 2013 A.C.
FOREWORD

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

In recent times, however, it has been noticed that a fairly large number of Zoroastrians have been migrating to the Western countries, and hence have difficulty in following the Gujarati language. Moreover, the younger generation in India are also nowadays not familiar with the Gujarati language. A serious need was felt, therefore, to have a Khordeh-Avesta in English on the lines of the *Khordeh-Avesta Bā-Māyenī* 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-Māyenī* 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,
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, Vāpished, Vendidad, and the Yasht Literature. For instance, the Atash Nyāyesh is taken from Yasna Chapter 62, and the Āvān Ardisir 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 Ḥādokht, 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 “mānthrā”, which means “thought (force), word, holy word”. It is similar to the Sanskrit “mantra”, and the Sanskrit translation is rendered as “mānthrvānī” 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 Ahunavātī), “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”.

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

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

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

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

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

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

The original translation of the Khordeh Avesta by Ervad Kavasji Kanga was in the Gujarati language. Even though there is much demand for work of this kind and utility, readership in the Gujarati language is gradually diminishing in the Parsi community, particularly among the younger generation, as well as among a very large number of those who have migrated to Western Countries in recent years. Though some English translations of the Khordeh Avesta have been attempted, and are available, a great need has been felt for an English version of Kangaji’s classic Gujarati translation of the Khordeh Avesta.
The Trustees of the Parsi Punchayat of Bombay therefore took upon themselves to carry out this fundamental duty, and decided to get the Gujarati translation of *Khordeh Avesta-Bā-Māyenī* 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-Māyenī* and *Yasht-Bā-Māyenī* 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-Māyenī* and *Yasht-Bā-Māyenī*, 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.

**Navroji Peshtonji Kavasji Kanga. Bombay, August 1936.**

**PREFACE TO THE FIFTH EDITION.**

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

**Kavasji Edalji Kanga. Bombay, February, 1902.**

**PREFACE TO THE FOURTH EDITION.**

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

KAVASJI E DALJI KANGA. BOMBAY, March, 1896.

PREFACE TO THE THIRD EDITION.

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

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

KAVASJI E DALJI KANGA. BOMBAY, July, 1890.

PREFACE TO THE SECOND EDITION.

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

KAVASJI E DALJI 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

---

(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 yashths, translated by Dustoor Eruchji Sorabji Meherji Rana and Ervad Muncherji Shapoorji Vachha. (3) Aban Yasht, translated by Ervad Tehmulji Dinshaw Ankleshvaria.
Preface

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 Khordah 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.)
Contents

FOREWORD.......................................................................................................................i
Foreword to 2013 corrected edition...........................................................................ii
Preface to the English Edition of the Khordeh Avesta-Bā-Māyeni..................iii
PREFACE TO THE ELEVENTH EDITION................................................................v
PREFACE TO THE FIFTH EDITION..........................................................................vi
PREFACE TO THE FOURTH EDITION....................................................................vi
PREFACE TO THE THIRD EDITION.......................................................................vii
PREFACE TO THE SECOND EDITION.....................................................................vii
PREFACE TO THE FIRST EDITION.......................................................................vii
A note on the Reading and the Pronunciation of the Avesta...............................14
GLOSSARY..................................................................................................................14
Ashem Vohū..................................................................................................................1
Ahunavar (Yathā Ahū Vairōyō)..................................................................................2
Nirang-i-Gomez mālidan..........................................................................................2
Kem-nā-Mazda..........................................................................................................3
Hormazd Khoday.......................................................................................................5
Jasa me avanghe Mazda............................................................................................6
Bāz (Prayer) for Saying Grace...................................................................................7
Bāz to be recited before passing urine and answering the call of nature..........7
Five Gāhs to be recited separately...........................................................................9
Srosh Bāz....................................................................................................................9
AHMĀI RAĒSHCHA.................................................................................................12
HAZANGHREM..........................................................................................................12
JASA ME AVANGHE MAZDA..................................................................................13
KERFEH MOZD..........................................................................................................13
HOSHBĀM..................................................................................................................14
KHORSHED NYĀYESH............................................................................................17
MEHER NYĀYESH....................................................................................................28
VĪSPA HUMATA.......................................................................................................33
DOĀ NĀM SETĀYESHNE..........................................................................................34
HOMAGE FOR THE FOUR DIRECTIONS.................................................................36
MĀH BOKHTĀR NYĀYESH.......................................................................................37
ARDVI SURA NYĀYESH..........................................................................................41
ĀTASH NYĀYESH....................................................................................................49
HĀVAN GĀH.............................................................................................................58
RAPITHWAN GĀH...................................................................................................62
UZIRIN GĀH............................................................................................................64
AIWISRUTHREM GĀH..........................................................................................67
USSAHEN GĀH.........................................................................................................71
PATET (AVESTA).....................................................................................................73
PATET PASHEMANI..................................................................................................74
HOMAGE UNTO A LAMP.........................................................................................88
## CONTENTS

<table>
<thead>
<tr>
<th>Section</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Homage Unto Frawartikān</td>
<td>89</td>
</tr>
<tr>
<td>Homage Unto Dakhma – Tower of Silence</td>
<td>89</td>
</tr>
<tr>
<td>Homage Unto Mountains</td>
<td>89</td>
</tr>
<tr>
<td>Homage Unto Waters</td>
<td>90</td>
</tr>
<tr>
<td>Homage Unto Plants</td>
<td>90</td>
</tr>
<tr>
<td>Bāz of Reciting Ashem Vohu 1200</td>
<td>90</td>
</tr>
<tr>
<td>Yazishn Hā XX known as FrāmAot</td>
<td>91</td>
</tr>
<tr>
<td>Bāz of Reciting Yathā Ahu Vairyo 1200</td>
<td>94</td>
</tr>
<tr>
<td>Names of the Days and Months</td>
<td>96</td>
</tr>
<tr>
<td>Description of the Jashans of Twelve Months</td>
<td>98</td>
</tr>
<tr>
<td>Names of Seven Hamkārs - Collaborateurs</td>
<td>101</td>
</tr>
<tr>
<td>Names of 12 Yazatas of Hamāyasht</td>
<td>101</td>
</tr>
<tr>
<td>Names of 21 Nasks</td>
<td>101</td>
</tr>
<tr>
<td>Yāshīts</td>
<td>103</td>
</tr>
<tr>
<td>Hormazd Yāshīt</td>
<td>103</td>
</tr>
<tr>
<td>Nirang of Hormazd Yāshīt</td>
<td>114</td>
</tr>
<tr>
<td>Haftan Yāshīt Large</td>
<td>115</td>
</tr>
<tr>
<td>Ardibehesht Yāshīt</td>
<td>131</td>
</tr>
<tr>
<td>Nirang of Ardibehesht Yāshīt</td>
<td>138</td>
</tr>
<tr>
<td>Khordād Yāshīt</td>
<td>139</td>
</tr>
<tr>
<td>Khorsshed Yāshīt</td>
<td>144</td>
</tr>
<tr>
<td>Mah Yāshīt</td>
<td>146</td>
</tr>
<tr>
<td>Tir Yāshīt</td>
<td>148</td>
</tr>
<tr>
<td>Gosh Yāshīt</td>
<td>171</td>
</tr>
<tr>
<td>Srosh Yāshīt Hādokht</td>
<td>182</td>
</tr>
<tr>
<td>Nirang of Srosh Yāshīt Hādokht</td>
<td>192</td>
</tr>
<tr>
<td>Srosh Yāshīt Yadi</td>
<td>192</td>
</tr>
<tr>
<td>Nirang of Srosh Yāshīt Yadi</td>
<td>204</td>
</tr>
<tr>
<td>Farvardin Yāshīt</td>
<td>205</td>
</tr>
<tr>
<td>Behēram Yāshīt</td>
<td>261</td>
</tr>
<tr>
<td>Hom Yāshīt Large</td>
<td>286</td>
</tr>
<tr>
<td>Hom Yāshīt Small</td>
<td>302</td>
</tr>
<tr>
<td>Nirang of Hom Yāshīt</td>
<td>304</td>
</tr>
<tr>
<td>Vanant Yāshīt</td>
<td>304</td>
</tr>
<tr>
<td>Nirang of Vanant Yāshīt</td>
<td>306</td>
</tr>
<tr>
<td>Sirozā Yāshīt</td>
<td>307</td>
</tr>
<tr>
<td>Kardā to Be Recited in Memory of the Departed Ones</td>
<td>319</td>
</tr>
<tr>
<td>A Brief and Informative Synopsis of the Above Mentioned Pazend Portion to Be Recited in Bāz — Low Tone</td>
<td>325</td>
</tr>
<tr>
<td>Dōā Tandarosti (In Avesta)</td>
<td>326</td>
</tr>
<tr>
<td>Dōā Tandarosti (In Pazend)</td>
<td>328</td>
</tr>
<tr>
<td>Dīn-No Kalamo (In Avesta) - The Zoroastrian Creed (Yasna Hā 12)</td>
<td>329</td>
</tr>
</tbody>
</table>
A SHORT SYNOPSIS OF DĪN-NO KALAMO (i.e. THE ZOROASTRIAN CREED)..............................................................332
DĪN-NO KALAMO, THE ZOROASTRIAN CREED........................................332
NIRANG TO BE RECITED AFTER THE RECITATION OF NYĀYESH AND YASHT..........................................................333
101 NAMES.................................................................................................334
MONĀJĀT to be recited any time...............................................................337
MONĀJĀT IN PRAISE OF THE HOLY CREATOR.................................339
MONĀJĀT IN PRAISE OF THE HOLY PROPHET ZARTOSHT..........341
Farvardin Yasht to be recited along with the Kardāh of “Stum” in the sacred memory of the souls of the departed ones..................................................343
The famous kardāh of yātu zī Zarathushtra of the Haftan Yasht.............346
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: Righteousness is the best good (and it) is happiness. Happiness (is) to him who (is) righteous for the sake of the best righteousness.

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

Directly:

Yathā1 Ahū2 Vairyō3 athā4 ratush5 ashāt6 chīt7 hachā8, Vanghēush9 dazdā10 mananghō11 shyaothananānī12 anghēush13 Mazdā14, Khshathremchā15 Ahurā16 ā17 yim18 dregubyō19 dadat20 vāstārem21.

Translation: Just as1 a ²King² acts according to his will3, so4 does the ³Dasturān Dastur5 by means6 of righteousness7 etc.7 (acts according to his own will). The gift10 of Vohu-manah9-11 (i.e. Good mind) is for those working12 for Hormazd14 of this world;13 he who18 h²constitutes himself20 to the protector21 (or the nourisher)21 'of the poor19 (accepts) the sovereign rule15 (of the entire world) (as it were) of Hormazd16.

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

Nirang-i-Gomez mālidan

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

d As regards Ahunavar it is stated in Yasna Hā XIX that the Creator Hormazd had created the hymn Ahuna Vairyya 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 pāiti 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.
NIRANG-GOMEZ MĀLIDAN

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\textsuperscript{7} works and workers\textsuperscript{9} of (that) accursed (Ahriman)\textsuperscript{8} reach\textsuperscript{7} (me)! Thirty-three\textsuperscript{10} 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 Setāyeshne incorporated in the Denkart that the Creator Hormazd created six Ameshāspands. In the portion of “Nipāyōish Mashim” occurring in Hormazd Yasht the Creator Hormazd speaks to the prophet Zarathushtra thus: “I created six Ameshāspands from Bahman to Amurdād.” In the introductory portions of the Hormazd Yasht and Ardibehesht Yasht the Creator Hormazd Himself referring to Ameshāspands says thus: “We Ameshāspands”. In the Haftan Yasht (small) para 12 there occurs a reference to “Seven Ameshāspands”.

Kem-nā-Mazda

1\textsuperscript{J}Kem'\textsuperscript{1}-nā: 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} yayào\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} chizhdī,\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{1}This entire hymn Kem-nā-Mazdā is made up of four parts. They are as under:- (1) The first part 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 tbishyantat” 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 doest 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 Ârmaiti! 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, perish thou, O follower of devil’s law; perish O Druj, disappear utterly, vanish and entirely perish, in the North, O Druj. (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

Hormazd Khoday

“Hormazd1 Khodāy2 ahereman3 awādashān4 dūr avāz-dāshtār;5 zad6 shekasteh7 bād,8 ahereman,9 devān10 darujān,11 jādūān12 darvandān13 kīkān14 karafān15 sāstārān,16 gunehgārān17 āshmoghān18 darvandān19 dushmanān20 frīyān21 zad22 shekasteh23 bād,24 Dushpādashāhān25 awādashān26 bād;27 dushmanān28 satoh29 bād;30 dushmanān31 awadashan32 bād.33 Hormazd Khodāy34 az hamā gunāh35 patet pashemānum,36 az37 harvastīn38 dushmata39 duzukhta40 duzvarshta,41 mem42 pa gef43 manid,44 oim goft45 oim kard,46 oim jast,47 oim būn būd48 tested,49 az ān gunāh49 manashnī50 gavashnī51 kunashnī,52 tanī53 ravānī,54 getī55 mīnoānī,56 okhe57 ‘awākhsh pashemān58, pa sē gavashnī59 pa patet hom.60

Khshnaothra61 ahurahe mazdāo;62 tarōidīte63 anghrahe mainyēush.64 Haithyā65 varshtām66 hyat66 vasnā67 ferashōtemem;68 staomi69 Ashem.70

Translation: Dādār Hormazd1 (is) the Lord2 (of the entire Universe) and keeps the withholder and keeper at a distance3 of the wicked and powerless4 Ahriman,5 May (that Ahriman) be smitten6 and defeated7 to smear! May8 to smear all these Ahriman,9 daevas,10 drujas,12 sorcerers,12 wicked ones,13 ‘Kiks,14 Karaps,15 tyrants,16 sinners,17 āshmogh,18 impious ones,19 enemies,20 witches21 be smitten22 and defeated23! May24 the wicked rulers cease25 to exist! May the enemies be non-existent26 and perish.32

O Lord Hormazd!34 I am in renunciation36 of, and desist from, all sins: wicked thoughts39 which in (this) world43 I42 have thought,44 wicked words46 which I have spoken,48 wicked deeds41 which I have committed,46 (and) which have occurred through me47 and which have originated by me48 - (all these sins mentioned above) relating to thought50 relating to word,51 and relating to deed,56 pertaining to (my own) body,53 pertaining to (my own) body.32

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.

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

The meaning of “avādashān” can be “wicked ruler.”

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 Kaoyām and Karafnāmcha; see Hormazd Yasht, para 10.

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

Downloaded from https://www.holybooks.com
soul, pertaining to this world, pertaining to the world beyond from all these sins. I am in renunciation and keep myself away, (and) with the three words (Manashni, Gavashni, Kunashni) I repent. (May there be) propitiation of Ahura Mazda! (May there be) contempt of Angra Mainyu the Evil Spirit! Whatever is the wish of the doers of righteous deeds, is superior to all other wishes. I praise righteousness.

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

Jasa me avanghe Mazda

"Jasa me avanghe Mazda" occurs in Hormazd Yasht, para 27. 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.
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**

'Ba nāme yazade, bakhshāyandeh bakhshāyeshgare meherbān Hormazd Khodāy ithā āt Yazamaide Ahurem Mazdām, ye gāmchā ashemchā dāt apaschā urvarāoschā vanguhīsh raochāoschā būmīmchā vīspāchā vohu 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 Shekasteh Sad hazār-bār. Yathā Ahū Vairyō 1.

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

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

z In the Persian Rivayets of Darab Hormazdyār these Persian words “gunesh shekasteh sad
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, aaHumatanām hūkhtanām hvarshtanām, yadachā anyadachā verezmnāmchā vāverezanāmchā, mahī aibijaretārō nāenaēstārō, yathanā, vohunām mahī. (to be recited twice)

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

abHukhshathrötemāi bāt khshathrem, ahmat hyat aibiddemahichā, chishmahichā, hvānmahichā hyat mazdāi ahurāi, ashāichā Vahishtāi (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 (Himself) is the Best Righteousness. We acknowledge (Him) (and) regard (Him) as our own.

adAhunem Vairīm yazamaide, ashem vahishtem Sraēshtem ameshem spentem yazamaide, yenghe hätām āat yesne paitī vanghō, Mazdāo Ahurō vaēthā ashāt hachā 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 Hukhshathrötemāi 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.

(b) (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 hujyāīitee zarathushtrotemāicha 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

(a) Khshnaothrā1 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.
patet pashemānum;18 az19 harvastin20 dushman21 duzhukhta22 duzhuvarhshta,23 mem24 pa geti25 manid26 oem goft,27 oem kard,28 oem jast29 oem būn būd ested,30 az ān gunāh31 manashni32 gavashni33 kunashni,34 tanī35 ravānī36 geti37 minōānī,38 okhe39 avākhsh40 pa sē gavashnī41 pa patet hom.42 Yathā Ahū Vairyō 5, Ashem Vohū 3.

Translation: (May there be) propitiation1 of (the Creator) Ahura Mazda! (I begin to recite this) with (the help of) the name1 of (the Creator) Hormazd,3 the Lord2 and the Lord3 (of the whole world) and munificent.5 May the splendour6 and glory7 (of the Creator Hormazd) increase!8 May Srosh9 (yazad) the holy,10 strong,11 word-incarnate12 (i.e. whose body even is the Holy Spell), possessed of efficacious weapons13 (in order to smite the daevas and wicked men), possessed of victorious weapon14 (and) the chief of the creatures of Hormazd15 come16 (to my help)! I renunciate, and desist18 from all sins;17-20 all wicked thoughts21 which in this world25-24 I have thought,26 wicked words21 which I have spoken,27 wicked deeds22 which I have committed28 (and) which have been caused through me29 (and ) which have been originated by me30 (all these sins mentioned above) relating to thought,32 relating to word33 and relating to deed,34 pertaining to (my own) body,36 pertaining to (my own) soul,36 pertaining to this world,37 pertaining to the world beyond,38 all these sins,31 O Hormazd! I discard and keep myself away40 (and) with the three words41 (i.e. good thought, good word and good deed) I repent.

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

ai The word “dev” which is called “daeva” in the Avesta has four different meanings according to the opinion of Sheth Kharshedji Rustomji Cama, or in other words we learn of four types of dev from the Avesta: (1) daevas having the appearance of man; (2) daevas producing diseases; (3) immoral daevas (4) daevas decreasing prosperity: (1). These persons who produce wickedness by increasing diseases or by decreasing prosperity or by ruining morality, are called the daevas having the appearance of men; e.g. Zohak, wicked people of Gilān and Māzandarān, etc. (2). Those who emit diseases and untimely death by whatever means or objects are also called “daevas,” e.g. a statement is made in Vendidad frakart VII about some daevas residing in the tombs. Here the meaning of daeva is to be understood as impure. They produce diseases while coming out of the tombs. (3). Whatever incites us to follow the path of wickedness is also termed “daeva”, e.g., slander, deceit, heresy, evil eye, impurity, etc. (4). Whatever causes
Mazda\(^{47}\) (Gāh according to the period of the day) for the worship, veneration,\(^{56}\) propitiation\(^{57}\) and glorification,\(^{58}\) with propitiatory formula\(^{54}\) (Khshnumān) of Srosh\(^{43}\) the holy,\(^{49}\) powerful,\(^{50}\) word-incarnate,\(^{51}\) of infuriate weapon\(^{52}\) (for smiting the daevas) and according to the law of Ahura let the Zaotar\(^{60}\) (officiating priest\(^{60}\)) recite\(^{62}\) to me\(^{61}\) the (the excellences of the sacred verses of) Yathā Ahū Vairyō for propitiation\(^{54}\) (of the Creator Hormazd) (in so and so Gāh) for the worship\(^{55}\) of Srosh yazad\(^{48}\) the holy,\(^{49}\) the powerful,\(^{50}\) word-incarnate\(^{51}\) (for smiting the daevas), mighty-speared\(^{52}\) (and) acting according to the Law of Ahura Mazda,\(^{53}\) for (his) praise,\(^{56}\) for (his) propitiation\(^{54}\) (and) for (his) glorification.\(^{57}\) Let (Rāspi the assistant priest who is) righteous\(^{64}\) and learned\(^{65}\) recite\(^{66}\) (the excellences of such verses) “athā ratush ashāt-chit hacha.”\(^{63}\)

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

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

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

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

---

\(^{47}\) 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”.  
\(^{54}\) aj Frā...mrute also means speak loudly, speak in a loud tone.

Downloaded from https://www.holybooks.com
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; yasnemacha vahmemcha aojascha zavarecha āfrīnāmī sraosh-ahe, ashyehe, takhmahe, tanu-mānthrahe, darshi-draosh, ahūr-yehe. Ashem Vohū 1.

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

AHMĀI RAĒSHCHA


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

HAZANGHREM

Hazanghrem baēshazanām, bācvere baēshazanām; Hazanghrem baēshazanām, baēvare baēshazanām, Hazanghrem Hazanghrem

ak For the Avesta text and translation of Kēm Nā Mazdā.
al The portion from the beginning up to “vispō-khvāthrēm” of these benedictions is taken from yasna Hā 68:11 and the words, “atha jamyāt yatha āfrīnāmī” are taken from the last part of para 8 of “Afrin i Paighāmbar Zartosht”.
am Its explanation is given after the translation of the passage “ahurānish ahurahe” at the end of Khorsbed 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.

Downloaded from https://www.holybooks.com
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 "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 hutāshtae” up to “uparatāt ō” is taken from the Behram Yazad khshnuman, of the small Sirozā. The portion from “Rāmano khvāstrahe” up to the end is taken from the Khshnuman of Mino Rām of the Small Sirozā.

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

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

KERFEH MOZD

For the expiation of sins² I obtain¹ the reward of meritorious deeds¹, and for the sake of the love of⁵ the soul⁵, may complete¹² righteousness⁴ reach¹³ all the doers of good deeds⁶ and all the faithful⁷ (residing) on the seven
regions of the earth, as wide as the earth, as long as the river and as high as the Sun! May there be long life of the righteous (man).

May it be so as I pray (i.e. may my greetings be fulfilled!).

HOSHBĀM

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

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

Yathā Ahū Vairyō 21, Ashem Vohū 12.

Nemase-te\(^21\) hushbāmī,\(^22\) nemase-te\(^23\) hushbāmī\(^24\) nemase-te\(^25\) hushbāmī.\(^26\) "aētat dim\(^28\) vīspanām\(^29\) mazishtem\(^30\) dzadyāi,\(^31\) ahūmcha\(^32\) ratūmcha\(^33\) yīm\(^34\) ahurem mazdām,\(^35\) snathāi\(^36\) anghrahe mainyēush\(^37\) dravatō,\(^38\) snathāi\(^39\) aēshmahe\(^40\) khvarenguhatō,\(^41\) snathāi\(^42\) mazainyanām\(^43\) daēvanām,\(^44\) snathāi\(^45\) vīspanām\(^46\) daēvanām,\(^47\) varenyanāmcha\(^48\) dravatām\(^49\) (to be recited in bāz or low tone) shekasteh\(^50\) ghanāmenyo,\(^51\) bar ahreman\(^52\) leānat\(^53\) sad hazār bār.\(^54\) (to be recited in a loud tone) Fradathāi\(^55\) Ahurahe Mazdāo\(^56\) raēvatō\(^57\) khvarenanghuhatō,\(^58\) fradathāi\(^59\) Ameshanām Spentaenām,\(^60\) fradathāi\(^61\) tishtryehe\(^62\) stārō\(^63\) raēvahe\(^64\) khvarenanghuhatō,\(^65\) fradathāi\(^66\) harsh\(^67\) ashaonō,\(^68\) fradathāi\(^69\) vīspanām\(^70\) Spentahe Mainyēush\(^71\) ax dāmanām\(^72\) ashaonām.\(^73\) Yathā Ahū Vairyō 2.

Translation: Thou shouldst thus recite these (under-mentioned Avesta verses) which are most victorious - efficacious and healing. Thou shouldst chant five Ahunavars; Ahunavar protects the body.

Homage (be) unto thee, O Dawn! This (is) in order to raise weapon (against) the wicked Angra Mainyu, (against) the daeva Aeshma, of terrible weapon, (against) the Mazanian daevas, and in order to raise weapon (against) all the daevas, (against) the ayVarenian wicked ones, 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 pāiti”, is taken from Vendidad 11, para 3.

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

ax For explanation, see page 17.

ay If the word “varenya” be compared with the Pahlavi word “varunik” (i.e. revengeful), the
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{62} Tishtrya,\textsuperscript{63} possessed of treasures\textsuperscript{64} and glorious\textsuperscript{65}; for the increase of\textsuperscript{66} the holy\textsuperscript{68} man\textsuperscript{67} (and) for the increase of\textsuperscript{59} all\textsuperscript{70} the holy\textsuperscript{73} creatures of Spenā Mino.\textsuperscript{71}

\textbf{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} vīṣpayāo\textsuperscript{77} ashaonō\textsuperscript{78} stōish\textsuperscript{79} haithyāicha\textsuperscript{80} bavā Nitīyaahīcha\textsuperscript{81} būshyānitīyaichā,\textsuperscript{82} Ashīm\textsuperscript{83} rāsentīm\textsuperscript{84} dareghō-vāre thināmēm,\textsuperscript{85} mishāchīm\textsuperscript{86} hvē\textsuperscript{87} aiwișāchīm\textsuperscript{88} mishāchīm\textsuperscript{89} āfrasāonghāitīm.\textsuperscript{90} Barentīm\textsuperscript{91} vīṣpāo\textsuperscript{92} baēshazāo,\textsuperscript{93} apāmchā\textsuperscript{94} gavāmchā\textsuperscript{95} urvaranāmchā.\textsuperscript{96} Taurvayēntīm\textsuperscript{97} vīṣpāo\textsuperscript{98} tbaēshāo,\textsuperscript{99} daēvan ām\textsuperscript{100} mishāchīm.\textsuperscript{101} Areshyant ām\textsuperscript{102} ahmāīchā nmānāi\textsuperscript{4} ahmāīchā\textsuperscript{5} nmānahe\textsuperscript{6} nmāno-patēe\textsuperscript{7}.

I praise\textsuperscript{76} good men\textsuperscript{74} and women\textsuperscript{75} who are,\textsuperscript{80} who were\textsuperscript{81} az and will be,\textsuperscript{82} of the entire\textsuperscript{77} creation\textsuperscript{79} of Holy Hormazd.\textsuperscript{78} I praise Ashis (i.e. yazata named Ashivanguhi having such traits)\textsuperscript{83} who come for help\textsuperscript{84} (and is) the protector for a long time,\textsuperscript{85} the friend\textsuperscript{86} (of good man) and herself the willing follower\textsuperscript{88} (well-)instructing companion,\textsuperscript{89} and keeper\textsuperscript{90} of all\textsuperscript{91} 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{5} of this\textsuperscript{6} house.

Vanghūishcha\textsuperscript{8} adhāo\textsuperscript{9} vanghuyāoscha\textsuperscript{10} ashayō,\textsuperscript{11} hupaurvāo\textsuperscript{12} vahehīsh,\textsuperscript{13} aparāo\textsuperscript{14} rāsentīsh,\textsuperscript{15} dareghō vāre thmanō,\textsuperscript{16} yatha\textsuperscript{17} nō\textsuperscript{18} mazishtāoscha\textsuperscript{19} vahistāoscha\textsuperscript{20} sraēshtaoñca\textsuperscript{21} ashayō\textsuperscript{22} erenvantē\textsuperscript{23} ameshanān spētanān\textsuperscript{24} yasnaīchā\textsuperscript{25} vahmāīchā\textsuperscript{26} khshnaothrāichā\textsuperscript{27} frasastayaēchā.\textsuperscript{28} Fradathā\textsuperscript{29} ahe\textsuperscript{30} nmānahe,\textsuperscript{31} fradathāi\textsuperscript{32} vīṣpayāo\textsuperscript{33} ashaonō\textsuperscript{34} stōish,\textsuperscript{35} hamistēcē\textsuperscript{36} vīṣpayāo\textsuperscript{37} dravatō\textsuperscript{38} stōish,\textsuperscript{39} Stavas\textsuperscript{40} asha\textsuperscript{41} yē\textsuperscript{42} hudāo\textsuperscript{43} yōi\textsuperscript{44} baēntē.\textsuperscript{45}

\textbf{meaning of the words “varenyaṁchā dravatāṁ” can be “of the revengeful wicked men”.}

\textbf{Explanation:} The portion from “vanghucha vanghuyāoscha” up to “vispayāo dravato stoish” is here taken from the first four paragraphs of Yasna Hā 52. These Gāthic words “stavas asha 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.

Explanations: (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 righteous (Hormazd), and for the entire antagonism of the entire creation of the wicked (that righteousness may attain to us). On account of truthfulness I sing the glory of Him who (Himself) is of good wisdom (and of those) who are His Amesha 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, cast out of the creations of the Holy Spirit, having failed (in his schemes) be not-ruling-at-will.

Hakhshaya azem-chit yō Zarathushtrō fratemān nmānanāmcha, višāmcha, zantanāmcha dakhynāmcha, anghāo daēnyāo anumatayaēcha anukhtayaēcha, anvarshtayaēcha, yā ahuīrīsh Zarathushtrīsh.
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.

Through the best righteous, excellent righteousness, (O Ahura Mazda) may we catch sight of Thee and may we come near Thee (and) attain to Thy eternal friendship! (i.e. may we become worthy of Thy friendship!)

KHORSHED NYĀYESH

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

Khshnaothra Ahurahe Mazdāo.2 Ashem Vohū 1; Pa nāme yazdān,4 bg satāyem zabāem dādār Ahura Mazda7 rayōmand,9 harvesp-āgah,10 kerdegār11 khodāvandān khodāvand12 pādashāh13 bar14 hame15 pādashāhān,16 negehār,17 khāleke18 makhlu,19 ar-razzāk ruzidehandeh,20 kāder21 o kavī22 o kadīm;23 bakhshāyandehe,24 bakhshāyeshgar,25 meherbān,26 tavānā27 o dānā28 o dādār29 o pāk parvardegār.30 Ādel pādashāh31 bizavāl32 bāshad,33 Hormazd34 Khodāe Awazūni35 gorje37 khoreh38 awazāyād.39 Khoshed40 amarg41 rayōmand42 aurvad-asp43 be-rasād.44

(May there be) the rejoicing, of Ahura Mazda.2 (I commence this recital)

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

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

bg The portion beginning from “satāyem zbāyem” up to “Ādel pādashāhī bizavāl bāshad” appears to be a later addition because in the beginning of every Nyāyesh and Yasht there occurs in this way “Pa nāme yazdān Hormazd Khodāe awzuni gorje khoreh awazāyād”, but in this place after adding some epithets of the Creator Hormazd there occurs “Hormazd Khodāe Awazūni”, etc. Another reason is that in the portion beginning with “Satāyem zbāyem” up to “Ādel pādashāhī bizavāl bāshad” some Arabic words occur, such as, khāleke makhlu, ar-razzāk kāder, etc., which do not occur in the Pazend introduction of other Avestan texts.
in the name of the Creator. I praise and invoke Hormazd (who) is the Keeper of treasures, Glorious, Omniscient, the Perfector of all deeds, the Lord of Lords, King over all Kings, the Protector, the Creator of all, things created, the Giver of the daily bread, the Natural and the Powerful, without beginning or end, the Bestower of good things, the Forgiver of sins, the Loving, Omnipotent, Wise and the Nourisher (of all creations).

May the Majesty (and) Glory of Hormazd (who is) the Lord and the Producer (Creator of the whole world) be on the increase!

May the immortal, brilliant and the swift footed horse Sun 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.

(1) (To recite with a bow) Nemase-te Ahura Mazda, nemase-te Ahura Mazda, nemase-te Ahura Mazda, thrish-chit parō anyāish dāmān. Nemō vē Ameshā Spentā vīspe hvare-hazaoshāo. Aētat jahāt Ahurem Mazdām aētat Ashem Spente, aētat ashaonām Fravashish, aētat vayām dareghō-khadhātem. (2) Khshnaothra Ahurahe Mazdāo, tarōidīte anghrahe mainyēush. Haithyāvarshtām hyat vasnā ferashōtemem staomi Ashem. (3) May there be) homage unto Thee! Thrice, O Ahura Mazda, prior to (Thy) other creatures! (May there be) homage unto you, O Holy Immortals! (You who are) all of one accord with Khorshed yazata (i.e. co-workers with one will and one accord). May this (homage of mine) reach (the Creator) Hormazd! The Holy Immortals! The Fravashiš (the Guardian Spirits) of the righteous! and may this (homage) reach Vayu yazata created of the long period!

(3) Ferastuye humatōibyaschā hukhtōibyaschā hvarshtōibyaschā, mānthwōibyaschā vakhedhwōibyaschā varshtvōibyaschā. Aibi-gairyā daithe vīspā humatāchā hūkhtāchā hvarshtāchā, Paiti-richyā daithe vīspā dushmatāchā duzhūkhtāchā duzhvarshtāchā. Ferā ve rāhī Ameshā Spentā yasnemchā vahmemchā ferā

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.
mananghā²³ ferā vachanghā²⁴ ferā shyaothanā²⁵ ferā anghuyā²⁶ ferā tanvaschīt²⁷ khvakhyāo²⁸ ushtanem.²⁹ Staomi³⁰ Ashem;³¹ Ashem Vohū 1.

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

(5) (To recite bowing the head) Nemō¹ Ahurāi Mazdāi,² nemō¹ Ahurāi Mazdāi;² nemō³ Ameshaēibyō⁴ Spentaēibyō,⁵ nemō⁶ Mithrāi⁷ vourugaoyaoitēe,⁷ nemō⁸ Hvare-khsaētāi⁹ aurovast-apāi,¹⁰ nemō¹¹ ābyō¹² dōiţhrābyō,¹³ yāo¹⁴ Ahurāhe Mazdāo;¹⁵ nemō¹⁶ gēush,¹⁷ nemō¹⁸ gayehe,¹⁹ nemō²⁰ Zaratushtrahe²¹ Spitamāhe²² ashaono²³ fravashēe,²⁴ Nemem²⁵ vīspayō²⁶ ashaonē²⁷ stōiš²⁸ haithyāicha²⁹ bavānithyāicha³⁰ Nemim³¹ vīspayāo³² almyāo³³ bim³⁴ Ashem Vohū 3.

(5) (May there be) homage¹ unto (the Creator) Ahura Mazda!² unto the Holy Immortals!³ unto Meher yazata,⁴ the lord of wide pastures!⁵ and unto bn the swift-footed horse⁶ Khorsched yazata!⁷ (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 homage²⁰ unto the Fravashi²⁴ of Zarathushtra,²¹ the Spītamān!²² (May there be) homage²⁵ unto the entire²⁶ creation²⁸ of the righteous²⁷ (Ahura Mazda)²⁷ that is,²⁹ coming into being³⁰ and bn 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 Yasnā Hā 33, Stanza 10 known as “Yathā āish.”
Imā37 raochāo39 barezishtem38 brbarezemanām10 (to be recited three times). Ashem Vohū 3.

This37 highest39 light38 amongst the high (lights)10 (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 bjasō46 (to be recited three times). Ashem Vohū 3.

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

(6) Hvare-khshaētem1 ameshem2 raēm3 aurvat-asphem4 yazamaide.5 Mithrem6 Vouru-gaoyaiitim7 yazamaide,8 arsh-vachanghem,9 vyākhanem,10 hazanghra-gaoshem,11 hutāshem,12 baēvare-chashmanem,13 berezantem,14 perethu-vaēdhayanem15 sûrem16 akhvafnem17 jaghāur-vāonghem,18 (7) Mithrem19 vīspanām20 dakhunām21 dangaht-paēitīm22 yazamaide,23 yim24 fradathat25 Ahūro Mazda,26 khvarenanguhastemem27 mainyavanām28 yazatanām,29 Tat30 nō31 jamyā32 avanghe33 Mithra34 Ahura35 berezanta.36 Hvarekhsaētem37 ameshem38 raēm39 aurvat-asphem40 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 bof thousand ears,11 well-shaped,12 ten thousand eyes,13 the exalted,14 surveying from a watch-tower or large fortress,15 brave,16 sleepless17 (and) ever-wakeful.18 (7) We praise23 (him) the lord22 of all20 countries21 (who is) Meher Yazata,19 whom24 Ahura Mazda26 created25 the most glorious27 of the spiritual28 yazatas.29 May the exalted36 Meher Yazata34 and Ahura Mazda35 come32 here30 for our31 help33 We praise41 the immortal,38 radiant39 and the swift-footed horse,40 the Sun.37

(8) Tishtrīm42 drvō-chashmanem43 yazamaide,44 Tishtrīm drivō-chashmanem yazamaide, Tishtrīm drivō-chashmanem yazamaide. Tishtrīm45 yazamaide,46 Tistryenyō47 yazamaide,48 Tishtryō49 raēvāo50 khvarenanguhāo51 yazamaide,52 vanantem53 stārem54 mazdadḥātem55 yazamaide,56 Tishtrīm57 stārem58 raēvantem,59 khvarenanguhantem60 yazamaide,61 thwāshem62 khvadhātem63 yazamaide,64 zrānem65 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 āthro”.

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”.

Downloaded from https://www.holybooks.com
We praise (the star) we praise Tishtrya, the radiant (and) glorious. We praise the star Tishtrya, the radiant (and) glorious. 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 Mazdayasian Religion, by Vanant the radiant (and) glorious. We praise the Sky that follows its own law.

We praise every righteous spiritual yazata; (and) every righteous yazata pertaining to this world. We praise our own Fravashi.

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

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

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

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

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

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

cb Fravashi and soul are two quite different things, they are not one and the same as most of our
Come\textsuperscript{10} to my\textsuperscript{11} help,\textsuperscript{12} O (Creator) Hormazd!\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 vidāevō ahura-tkaēshō (Gāh according to the period of the day) frasastayaēcha. Hvare-khshaētahe\textsuperscript{7} ameshah\textsuperscript{8} raēvah\textsuperscript{9} aurvav-aspah\textsuperscript{10} khshaōthrea\textsuperscript{11} yasnāicha\textsuperscript{12} vahmāicha\textsuperscript{13} khshaōthrāicha\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} vīdhvā\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} pronounce\textsuperscript{23} (the excellences of the verse) “Athā ratush ashāt-chit hacha”.\textsuperscript{20}

(11) “Hvare-khshaētem\textsuperscript{1} ameshem\textsuperscript{2} raēm\textsuperscript{3} aurvav-aspem\textsuperscript{4} yazamaide.\textsuperscript{5} Āat yat\textsuperscript{6} hvare-\textsuperscript{7} raokhshnī\textsuperscript{8} tāpayeitī,\textsuperscript{9} āat yat\textsuperscript{10} hvare-raocho\textsuperscript{11} tāpayeitī,\textsuperscript{12} hishtentī\textsuperscript{13} mainyavāonghō\textsuperscript{14} yazataonghō,\textsuperscript{15} satemcha\textsuperscript{16} hazangremcha;\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} bakhshentī,\textsuperscript{26} zām\textsuperscript{27} paitī\textsuperscript{28} ahuradhātām,\textsuperscript{29} frādhatīchā\textsuperscript{30} ashāhe\textsuperscript{31} gaēthāo,\textsuperscript{32} frādhatīchā\textsuperscript{33} ashāhe\textsuperscript{34} tanuyē,\textsuperscript{35} frādhatīchā\textsuperscript{36} hvare\textsuperscript{37} yat\textsuperscript{38} ameshem\textsuperscript{39} raēm\textsuperscript{40} aurvav-aspem.\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}

Zoroastrians think. This will be clearly seen from this paragraph as well as from para 149 of Fravartin yast 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 Khorsched Yast. It is noticed that this entire Yast and various paragraphs of Yasna, as mentioned above, are incorporated in the Khorsched Nyāyesh.

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

Downloaded from https://www.holybooks.com
(and) swift-footed horse, (Sun) increases.\(^{30}\)

(What does it increase or make prosperous?) It increases\(^{33}\) the world\(^{32}\) of righteousness,\(^{31}\) the "creation"\(^{35}\) of righteousness.\(^{34}\)

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

\(^{12}\) Āat yat\(^1\) hvare\(^2\) uzukhshyeiti,\(^3\) bvat\(^4\) zām\(^5\) Ahuradhātām\(^6\) yaozdāthrem,\(^7\) āpem\(^8\) tachintām\(^9\) yaozdāthrem,\(^10\) āpem\(^11\) khānyām\(^12\) yaozdāthrem,\(^13\) āpem\(^14\) zrayanām\(^15\) yaozdāthrem,\(^16\) āpem\(^17\) armaēshtām\(^18\) yaozdāthrem,\(^19\) bvat\(^20\) dāma ashava\(^22\) yaozdāthrem,\(^23\) yāo\(^14\) henti\(^25\) spentahe mainyēush.\(^26\)

When\(^1\) the Sun\(^2\) rises\(^3\) it becomes\(^4\) the means of purifying\(^7\) the earth\(^5\) created by Ahura-Mazda,\(^6\) (it becomes) the means of purifying\(^10\) flowing\(^9\) waters,\(^8\) spring\(^12\)-waters,\(^11\) waters\(^14\) of the seas,\(^15\) stagnant\(^18\) waters\(^17\) (and), it becomes\(^20\) the means of purifying\(^23\) the righteous\(^22\) creation,\(^21\) which\(^24\) is\(^25\) of the Holy Spirit.\(^26\)

\(^{13}\) Yedhi\(^1\) zī\(^2\) hvare\(^3\) nōit\(^4\) uz-ukhshyeiti,\(^5\) adha\(^6\) daēva\(^7\) vīspāō\(^8\) merenchinti\(^9\) yāo\(^10\) henti,\(^11\) haptō-karshvōhva\(^12\) nava\(^13\) chish\(^14\) mainyava\(^15\) yazata\(^16\) anghava\(^17\) astvaiti\(^18\) paiti-drām\(^19\) nōit\(^20\) paitishtām\(^21\) vidhenti.\(^22\)

For\(^1\) if\(^2\) the Sun\(^3\) were not\(^4\) to rise\(^5\) the demons\(^7\) here\(^6\) would kill\(^9\) (or \(\text{cg} \) destroy\(^9\)) all\(^8\) (things and lives) that\(^10\) are\(^11\) in the seven \(\text{ch}\) regions.\(^12\) 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\textsuperscript{14} spiritual\textsuperscript{15} yazatas\textsuperscript{16} even would not find \textsuperscript{ci} support in this material world.

(14) Yō\textsuperscript{1} yazait\textsuperscript{e} hvare\textsuperscript{3} yat\textsuperscript{4} ameshem\textsuperscript{5} raēm\textsuperscript{6} aurvat-aspem,\textsuperscript{7} paitishtātēe\textsuperscript{8} temanghām,\textsuperscript{9} paitishtātēe\textsuperscript{10} temaschitranām\textsuperscript{11} daēvanām,\textsuperscript{12} paitishtātēe\textsuperscript{13} tāyunāmch\textsuperscript{a}\textsuperscript{14} hazasnāmch\textsuperscript{a},\textsuperscript{15} paitishtātēe\textsuperscript{16} ṣaṭtāmch\textsuperscript{a}\textsuperscript{17} paitishtātēe\textsuperscript{18} ithejanghō\textsuperscript{20} marshaonahe,\textsuperscript{21} yazait\textsuperscript{e}.\textsuperscript{22} Ahurem Mazdām,\textsuperscript{23} yazait\textsuperscript{e} Ameshe Spente,\textsuperscript{25} yazait\textsuperscript{e} haom\textsuperscript{27} urvānem,\textsuperscript{28} khshñavayeiti\textsuperscript{29} viṣpe\textsuperscript{30} mainyavacha\textsuperscript{31} yazata\textsuperscript{32} gaēthyācha,\textsuperscript{33} yō\textsuperscript{34} yazait\textsuperscript{e} hvare\textsuperscript{36} yat\textsuperscript{37} ameshem\textsuperscript{38} raēm\textsuperscript{39} aurvat-aspem.\textsuperscript{40}

Whosoever\textsuperscript{1} worships\textsuperscript{2} (or praises\textsuperscript{2}) the Sun\textsuperscript{3} that\textsuperscript{4} is immortal,\textsuperscript{5} radiant,\textsuperscript{6} swift-footed horse,\textsuperscript{7} in order to withstand\textsuperscript{8} darkness,\textsuperscript{9} the demons,\textsuperscript{10} the brood of darkness,\textsuperscript{11} the thieves\textsuperscript{12} and robbers,\textsuperscript{14} the wizards\textsuperscript{17} and witches\textsuperscript{18} (and) the deadly\textsuperscript{21} destruction,\textsuperscript{20} he (as it were) worships\textsuperscript{22} Ahura Mazda,\textsuperscript{23} he worships\textsuperscript{24} the Holy Immortals,\textsuperscript{25} he worships\textsuperscript{26} his own\textsuperscript{27} soul.\textsuperscript{28} He who worships\textsuperscript{35} the Sun,\textsuperscript{36} propitiates\textsuperscript{29} all\textsuperscript{30} heavenly\textsuperscript{31} and earthly\textsuperscript{33} yazatas.\textsuperscript{32}

(15) Yazāi\textsuperscript{1} mithrem\textsuperscript{2} vouru-gaoyaoitūm\textsuperscript{3} hazanghra-gaoshem,\textsuperscript{4} baēvare-chashmanem,\textsuperscript{5} yazāi\textsuperscript{6} vazrem\textsuperscript{7} hunivikhtem,\textsuperscript{8} kameredhe\textsuperscript{9} paiti\textsuperscript{10} daēvanām,\textsuperscript{11} mithrahe\textsuperscript{12} vouru-gaoyaoitōish,\textsuperscript{13} yazāi\textsuperscript{14} hakhedhremcha,\textsuperscript{15} yat\textsuperscript{16} asti\textsuperscript{17} hakhedhranām\textsuperscript{18} vahishtem,\textsuperscript{19} antare\textsuperscript{20} māonghemcha\textsuperscript{21} hvarecha.\textsuperscript{23}

I praise\textsuperscript{1} Meher yazata,\textsuperscript{2} the lord of wide pastures,\textsuperscript{3} of a thousand ears\textsuperscript{4} (and) of ten thousand eyes,\textsuperscript{5} I praise\textsuperscript{6} the mace\textsuperscript{7} of Mithra,\textsuperscript{12} the lord of wide pastures,\textsuperscript{13} sufficiently made ponderous,\textsuperscript{8} weighty (for smiting) against\textsuperscript{10} the skull\textsuperscript{9} of the Demons.\textsuperscript{11}

I praise\textsuperscript{14} the best\textsuperscript{19} friendship\textsuperscript{15} of friendships\textsuperscript{18} which\textsuperscript{16} is\textsuperscript{17} between\textsuperscript{18} the Moon\textsuperscript{21} and the Sun.\textsuperscript{22}

(16) Ahe\textsuperscript{1} raya\textsuperscript{2} khvarenanghacha,\textsuperscript{3} tem\textsuperscript{4} yazāi\textsuperscript{5} surunvata\textsuperscript{6} yasna,\textsuperscript{7} hvare-khshaētem\textsuperscript{8} ameshem\textsuperscript{9} raēm\textsuperscript{10} aurvat-aspem.\textsuperscript{11} zaothrābyō\textsuperscript{12} hvare-khshaētem\textsuperscript{13} ameshem\textsuperscript{14} raēm\textsuperscript{15} aurvat-aspem\textsuperscript{16} yazamaide.\textsuperscript{17}

On account of his\textsuperscript{1} radiance\textsuperscript{2} and glory\textsuperscript{3} I worship\textsuperscript{5} that\textsuperscript{4} immortal,\textsuperscript{9}

"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 “yazaité”.

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{10}libations.\textsuperscript{12}

Haomayō\textsuperscript{18} gava\textsuperscript{19} baresmana,\textsuperscript{20} hizvō-danghangha,\textsuperscript{12} mānthrachā,\textsuperscript{22} vachachā\textsuperscript{23} shyaothnachā\textsuperscript{24} zaothrābyaschā\textsuperscript{25} arshukhdhāēbyaschā\textsuperscript{26} vāghzībyō.\textsuperscript{27}

(We who are) the performers of Haoma-ceremony\textsuperscript{1} (or the acknowledgers of the Haoma-ceremony\textsuperscript{1}), (\textsuperscript{4}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 Pourushaspa, the father of the Prophet Zarathushtra, performed the Haoma ceremony. Haoma twigs (Sanskrit Soma) are the twigs of a plant. These twigs are brought from Iran where they grow in large quantities. As a rule, fresh and green Haoma twigs should be used in the ceremonial act so that while pounding in the mortar (Hāvanim) juice will come out. These Haoma twigs should be regarded as strength giving and healthy medicine like several tonics used at present. We get the description of its excellence from Yasna Hā 9 and 10. In ancient times, prior to the advent of Zarathushtra, there existed a prophet by name Haoma, the discoverer of the method of extracting the Haoma-juice by pounding the Haoma twigs and of the introduction of the Haoma cult.

Like Haoma, the baresman, too, are the twigs of a certain kind of tree. This tree grows in Iran. Each twig is known as “Tāy”. Nowadays, brass or silver wires are used in place of the original baresman twigs in our ceremonies. The number of these wires is not always used uniformly, but it varies according to the ceremony to be performed. It is not positively known who founded the baresman ceremony, but its ceremony, too, like the cult of Haoma is most ancient and this is ascertained from the Rām Yasht. In the

\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”.  

“Yenghe”12 hātām13 āat14 yesne15 paiti16 vangho17 Mazdāo Ahurō18 vaēthā19 ashāt20 hachā,21 Yāonghamchā tānschā tāoschā24 yazamaide.25

Among the living beings12 whoever12 (is) better17 in acts of worship,15-16 of which12 Ahura Mazda18 (Himself) is aware,19 on account21 of His holiness20, all such22 men23 and women24 we revere.25

(To pray in bāz, i.e. murmur)  “Hormazd1 Khodāe,2 awazūnie3 mardum4 mardum5 sardagān,6 hamā7 sardagān,8 hambāyaste9 vehān,9 oem10 behedīn11 māzdayasnān12 āstavānī14 nekī15 rasānad16 aedūn17 bād18 (To recite aloud:) Yathā Ahū Vairyō 2.

O Lord2 (of the entire world) Hormazd1 (the Creator)! and the Increaser3 of man4 and mankind5-6 (and of the creation) of all7 (other) species8! O! Bountiful (Lord) of all the faithful of the good Religion!9 May I10 the faithful11 amongst the Mazda-worshippers12 (gain) the knowledge13 (of the Religion) and may I become steadfast on the Religion14 and may goodness15 reach16 (me)! May it be so! (i.e. may the blessings which I ask be fulfilled!)

(17) Yasnemcha1 vahmemcha2 aojascha3 zavarecha4 āfrīnami,5 hvare-khshāetahe6 ameshahē7 rāēvahē8 aurvat-aspahe.9 Ashem Vohū 3.

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

(17) Ahurānīsh1 ahurahe2 vahishtābyō3 zaothrābyō sraēshṭābyō5 zaothrābyō,6 dahmō-pairi-angharstābyō7 zaothrābyō.8 Ashem Vohū 1. Ahmāi9 raēshcha10 khvarenascha,11 ahmāi12 tanvō13 dravatātem,14 ahmāi15 tanvō16 vazdvare,17 ahmāi18 tanvō19 verethrem,20 ahmāi21 ishtīm22

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

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.

The same, “Khshnuman” (or propitatory formula) which occurs in the Khshnuman “Fravarāne Mazadayasno” in every Nyāyesh and every yasht also occurs in the Khshnuman “Yasnemcha”. After giving the translation of “Yasnemcha” here I have not thought it essential to translate it again anywhere.
pourushkhvāthrām,23 ahmāi24 āsnāmchit25 frazantīm,26 ahmāi27 dareghām28 dareghō-jītīm,29 ahmāi30 vahishtem ahūm31 ashaonām,32 raochanghem33 vīspō-khvāθhrem.34 Atha35 jamyāt36 yatha37 āfrīnāmī,38 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,4 with excellent oblations,5 (and) with oblations6 filtered by the pious people,7 (do, thou, O! Khorshed yazata! grant) radiance10 and glory11 unto that man9; do thou grant him12 soundness14 of the body13 (i.e. health), happiness,17 victory20 of the body,19 wealth20, full of happiness,23 progeny,26 naturally intelligent,25 do thou grant him,27 long life;29 (and do thou grant) him30 the bright33 (and) happy heaven31 of the righteous.32 May it be36 so37 as37 I pray38 (i.e. may all the blessings be fulfilled).

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


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!


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

cu As regards its translation and explanation, see pp. 7-9.
May the lustre and glory of the immortal, radiant, swift-footed horse-sun-increase! May (that) courageous (and) victorious (Horston 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, 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 dávare rāst be-rasād. Az hamā gunāh patet pashemānum; az harvastīn dushmata duzhukta duzhvarshta. Mem pa geti manid; oem goft, oem kard, oem jast. oem būn būd ested ; az ān gunāh manashnī gavashnī kunashnī, tanī ravānī geti mīnōānī, okhe awākhsh pashemān pa sē gavashnī 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 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)!


(5) (To recite bowing the head) Nemō Ahurāi Mazdāi, nemō Ahurāi mazdāi, nemō Ahurāi Mazdāi; nemō Ameshaēibyō Spentaēibyō, Nemō mithrāi vouru-gaoyaotēe, nemō hvare-khshaētāi aurvat-aspāi, nemō ābyō doṁthrābyō, yāo Ahurahe Mazdāo, nemō gēush, nemō gayehe, nemō Zarathushtrhe Spitāmahe ashaonō fravashēe nemem vispayāo ashaonō stōish, haithyāica, bavānithyāica būshyānithyāica.

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

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

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

Imā raochāo barezishtem Barezemanām. Ashem Vohū 3.

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

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

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 Nyāyesh above.


(10) Fravarāne mazdayasnō Zarathushtrish vīdaēvō Ahura-tkaēshō (Gāh according to the period of the day) frasastayaēcha. Mithrahe vouru-gaoyaoitōish hazangharga-shahe baēvare-chashmanō, aokhtō-nāmanō yazatahe, rāmnascha khvāstrae de khshnaothra yasnāicha vahmāicha khshnaothrāīcha frasastayaēcha, yathā Ahū vairyō zaotā frā me mrūte, athā ratush ashāt-chit hacha frā ashava vidhwāo mraotū.


Mithrem aiwi-dakhyūm yazamaide, mithrem antare-dakhyūm yazamaide; mithrem ā-dakhyūm yazamaide; mithrem upairi-dakhyūm yazamaide, mithrem adhairi-dakhyūm da For its translation, see Khorshed Nyāyesh, above.

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

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

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

(12) Mithra
dkhymâtâ
ahyajanga
ashavana
stâushcha
mâonghematic
hvarecha,
urvarâhu
paîâ
baresman yâhu,
mithrem
vîspanâm
dakhunâm
danghu paîttâ
dyazâme.

(13) Ahurâ
raya
khvâranengbacha
tem
yazâi
surunvata
yasna
mithrem
vouru-gaoyaoitim.
zôthâbyo
mithrem
vouru-

gayoaitim
yazamaide,
râmashayanem
hushtâyane
airîbyô
danghubyô.

(11) We worship
Meher yazata
of advanced countries;
Meher yazata
of countries in the interior,
pertaining to the neighbouring
country,
(12) We praise
Meher yazata
pertaining to upper country,
and the lower or nether country.
We worship
Meher yazata
pertaining to the country round about,
and also the country
in the rear.
We praise
Ahura
(of advanced countries);
we worship
Ahura Mazda
(who are)
the exalted,
imperishable
and righteous.
We praise
the stars,
the Moon
and the Sun
pertaining to the country round about,
and all the countries,
Meher yazata.
This we worship
in front
do the trees
pertaining to the
Baresma.
On account of his
splendour
and glory
I worship
that
Meher Yazata
of wide pastures,
with the audible
(or famous)
yasna.
We worship
Meher yazata
of wide pastures,
do happy
and good dwelling
for the Iranian
countries,
with libations.

(14) Ācha nō
jamyât
avanghe,
ācha nō
jamyât
râfânghe,
ācha nō
jamyât
marzâkâi,
ācha nō
jamyât
verethraghnâi
ācha nō
jamyât
hâvânghâi,
ācha nō
jamyât
ashavastâi,
ughrô
aiwîthurô,
vasnyô
anaiwihruhot
vîspemâi
anghu
astvaite,
mîthrô
yö
vouru
gaoyaoitish.

(15) Tem
amavantem
yazatem
sûrem
dâmôhu
sevishtem
mîthrem
yazâi
zaothrâbyô,
tem
pairi-jasâi
vantacha
nemângenha; tem
yazâi
surunvata
yasna
mithrem
vouru-

gayoaitim;
zaothrâbyô
mîthrem
vouru-gaoyaoitim
yazamaide.

de The portion from “Mithremaiwi-dakhyum yazamaide” up to here occurs in Meher yazash, 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 Nyâyesh be taken as “light”, the
significance of this para would be: “I worship 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, “Ashavastâi” as a poem of
eight lines; each line begins with “Ācha nō”.  

Downloaded from https://www.holybooks.com
(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!

I worship Meher yazata, the lord of wide pastures, with oblations powerful and strong Meher yazata, the lord of wide pastures, who is the 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, mänthracha vachacha shyaothnacha, zaothrāyascha arshukhdhaēibyascha vāghzhibyō.

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

(To recite in bäz-low tone) Hormazd Khodāe awazūnie mardum, mardum sardagān hamā sardagān, hambāyaste vehān, oem behedin māzdayasnān āgāhī āstavānī nekī rasānad aedūn bād. (To recite aloud).

Yathā Ahū Vairō 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 Ahuraho Mazdāo, tarōidite angrafe mainyēush. Haithyāvarstām hyat vasnā ferashōtemem. Staomi Ashem; Ashem Vohū 1.

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

---

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 dannhubyō” in para 13 occurs in Meher yasht, paras 4-6.
dm For the translation of this passage, see Khorsheed Nyāyesh, above.
dn For the translation of this section, see Khorsheed Nyāyesh, above.
Ashaone Ashem Vohû 1.


VĪSPA HUMATA

dp Vīspa¹ humata,² vīspa hūkhta,³ vīspa hvarshta,⁴ baodhō-varshta;⁵ vīspa⁶ dushmata,⁷ vīspa duzhūkhta,⁸ vīspa₁² duzhvarshta,⁹ nōit₁⁴ baodhō-varshta.₁⁵ Vīspa₁⁶ humata,₁⁷ vīspa₁⁸ hūkhta,₁⁹ vīspa₂⁰ hvarshta;₁¹ vahishtem anghuim₂² ashāēta.₂³ Vīspa₂⁴ dushmata,₂⁵ vīspa₂⁶ duzhukhta,₂⁷ vīspa₂⁸ duzhvarshta,₂⁹ achishtem anghuim;₃₀ ashāēta.₃¹ Vīspanāmcha₃² humatanām₃₃ hūkhtanāmṛ₃₄ hvarshtanāmṣ₃₅ vahishta anghu;₃₆ āat₃⁷ hacha₃⁸ chithrem₃⁹ ashaone.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 done 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 lead³¹ (him) to hell.³⁰ (The result) of all³² good thoughts³³ goods words¹⁴ (and) good deeds³⁵ (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 Bā Maeni, fargard II and III of Hadokht Nask).

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

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

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 Ahurāhe Mazdāo.2 Ashem Vohū 1.

Ba nāme3 yazade4 bakhshāyendehē5 bakhshāyeshgare6 meherbān.7
Nām setāeshne8 Ahura Mazda,9 hamābūd10 hamāhast11 o hamābed.12
Nāme13 yazade14 Spenā-Mīnō15 andarach16 mīnoān17 mīnō.18 Azash19
khudash20 yak nām21 Ahuramazdach.22 Khodāc23 mehest,24 o tavānā25 o
dānā26 o dādār,27 o parvartār28 o pānā29 o khvāvar,30 o kerfehgar31 o
avakshidār32 avīzeh33 veh dādastānī34 hamā-zōr.35

(May there be) gratification1 of (the creator) Hormazd12 (I begin this
prayer in the name3 of God4 (Who is) bestower of good things,5 forgiver of
sins'and merciful7 (I sing) and praise His name8, Hormazd9 (Ahura Mazda),
(who) always was10, is11 (and) will be,12 (Whose) name13 (is) God,14 the
Beneficent Spirit;15 (and) who (is) the Spirit18 amongst16 the Spiritual ones17.
His19 Own20 one (special) name21 (is) Hormazd22. That Lord23 (is) the
greatest24, powerful25, wise26, creator27, nourisher28, protector29, care-taker30,
virtuous31, forgiver of sins32, dispenser of justice34 and all powerful35.

Sepās1 oe buzorg2 hastīān,3 ke4 āfrīd5 davanīd,6 o pa khesht7
angāmbatī8 zor9 dānāi,10 avartā11 shash12 ameshāspandān,13 avad14
vesh15 yazdān,16 dutroshan17 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 gospand13 o
ayokshast,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 Kerfehgar3 ke4 meh5 kard6 az7
har8 getiha9 desheshnān10 mardum11 pa gavāesh,12 mādān13 dād14 o

ds The entire prayer of this Nām Setāyeshne is in Pazend language. This Doā in the original
Pahlavi language is found in the Pahlavi Text known as Dinkard.
dt i.e. most invisible - that can never be seen by anyone. There is no word avanīd in the Pahlavi
Nām Setāyeshne found in Dinkard. Instead of avanīd, va dād (meaning, and gave) is found in
the Nām Setāyeshne, in the prayer book of the Kadimi Sect. Having derived the word avanīd
from za = a, i.e. to, towards and root van = to vanquish and applied to Hormazd, it can mean
“destroyer”, “bringer of the end”.
du In this para after “roshan behesht garothmān” every word has “o” and its meaning is “and, as
well as”. According to the rule of the Gujarati language, I have not inserted “and” after every
word, but I have inserted “and” before the last word (men).
dv Originally this word is in the imperfect tense.
the greatest

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

Namaz: With a bow I pay homage unto that Omniscient and Compassionate Lord, who through Spetaman Zartosht Spetamān9 asho farohar, ashtash12 oe dāmān13 dīn-dāneshne varoeshne, āsne-kheradī16 goshosrūteh-kheradī. Dānāesh18 o rāenīdāresh, vīspa19 hastān21 o būdān22 o bedān,23 farhangān farhang māntha25 Spenta,26 ku27 bed28 ravān29 hu-pūl30 bokhtāresh, az dozakhv32, vadārdar33 oe34 āne35 pehelim36 akhvān37 ashōn,38 roshan39 hand40 hu-boe41 hamā-nekash.42

(With a bow I pay) homage unto that3 Omniscient and Compassionate Lord, who through Zartosht8 Spetamān9 Zartosht8 of holy Fravashi,11 sent the trustworthy knowledge of the Religion for the people of the world with a view to attracting friendship (towards Himself), (which can be acquired) by means of innate wisdom, and wisdom acquired through the ears (i.e. learnt). For the knowledge and guidance of all persons who are,21 were,23 and will be,23 (He) sent the Science of Sciences (which is the beneficent Māntha; which27 (māntha) is28 the ennobler of the soul helping to cross the Chinvat Bridge with ease,30 the deliverer from hell (and) the indicator of the way towards the Best abode (i.e. Heaven) of the righteous, the bright,39 sweet-smelling and all-good.

Pa farmāne to khvāvar, pa farmāne to khvāvar,9 padiram10 o mīnam11 o goyam12 o varzam13 dīn14 avīzeh,15 āstuān16 pa har kerfeh,17 avākhsh18 az vīspa bazeh.19 Avīzeh dār hom22 khudash23 āsnīdeh-kunashne,24 parhezashne,25 o pāk26 shash27 zorāne28 jān,29 manashne30 gavashne31 kunashne32 o vīr33 o hosh34 o kherad.35

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

--

dx For the explanation, see note on the words “Sedosh getofarīd” given under the meanings in Patet Pashemāni, Karda 12.
power of logic (discriminating good and evil), intelligence and wisdom.

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

O Virtuous One! According to Thy will can perform Thy worship with good thoughts, good words and good deeds. (And for the sake of my own soul) I keep open the brilliant (righteous) path (i.e. the path of gaining Heaven) so that after my death the grievous punishment of hell may not befall upon my (soul). I shall pass over the Chinvat Bridge and attain the Paradise full of fragrance, all-adorned and all-comfortable.

Setāeshne oe avakhshidār khodāe, ku kāmeh kerfeh pādāeshne
kunand farmān-rāenidārān, avdum buzed darvandānach az dozakh, o avīzehā vīnāred vīspa.

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

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

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

HOMAGE FOR THE FOUR DIRECTIONS

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

Az hamā gunāh patet pashemānum; Ashem Vohū 1.

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

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

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

This entire Homage is taken from Yasna Hā I, para 16. Here, instead of the words, “Nivaēdhyemi hankārayemi”, the word “Nemo” occurs.
Homage for the Four Directions

Nemō āongham: asanghāmcha, shōithranāmcha, gaoyaoitināmcha, avō-khvarenāmcha, apāmcha, zemāmcha, urvaranāmcha, anghāoscha zemō, avanghecha ashnō vātahecha strām, māonghō, hurō, anaghranām, raochanghām, khvadhātanām, vīspanāmcha, spentahe, mainyēush, dāmanām, ahaonām, ahaonināmcha, ashhe rathwām.

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

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

Salutation (be) unto (all) these places, the cities, pasture-lands, 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 gavashnī pa patet hom.


(1) Homage (be)-unto (the Creator) Hormazd! Homage (be) unto
Ameshaspands!\(^4\) having the seed of the cattle!\(^7\) Homage\(^8\) (be) unto the visible (or resplendent) side of the Moon (And)! homage\(^10\) (be) unto the visible (or bright)\(^{ef}\) part!\(^{11}\)

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

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

Fravaranē mazdayasnō Zarthushrish vīdaēvō ahura-tkaeshō (Gāh according to the period of the day) frasastayaēcha. Māonghae gao-chithrahe, gēushcha aēvō-dātayāō, gēushcha pouru-saredhayāō,\(^{2}\) khshnaotbra yasnāicha vahmāicha khshnaothrāicha frasastayaēcha, Yathā Ahū variyō zaotā frā-me-mrūte, athā ratush ashāt-chit hacha frā ashava vidhvāō mraotu. (3) Nemō Ahurāi Mazdāī, nemō Ameshaēibyo Spentaēibyō, nemō māonghai gao-chithrāi, nemō paiti-ditāi, nemō paiti-dīte.

(4) Kat\(^12\) māo\(^13\) ukshyeiti,\(^{14}\) kat\(^15\) māo\(^16\) nerefsaiti\(^{17}\) Pancha-dasa\(^{18}\) māo\(^19\) ukhshyeiti,\(^{20}\) pancha-dasa\(^{21}\) māo\(^22\) nerefsaiti,\(^{23}\) yāō\(^24\) he\(^25\) ukhshykāstātō,\(^{26}\) tāō\(^27\) nerefsāstātō\(^{28}\) tāō\(^28\) nerefsāstātō,\(^{30}\) yāō\(^31\) he\(^32\) ukhshyāstātās\(^{33}\) chit.\(^{34}\) Kē\(^35\) yāō\(^36\) māo\(^37\) ukhshyeiti\(^{38}\) nerefsaiti\(^{39}\) eh\(^{eh}\)-what.\(^{40}\)

(4) For how many\(^{12}\) (days) does the Moon\(^{13}\) wax\(^{14}\)? For how many\(^{15}\) (days) does the Moon\(^{16}\) wane\(^{17}\)? Reply:- for fifteen\(^{18}\) (days) does the Moon\(^{20}\), and fifteen\(^{21}\) (days) does the Moon\(^{22}\) wane.\(^{23}\) As long as\(^{24}\) (is) her\(^{25}\) waxing\(^{26}\), so long\(^{27}\) is her\(^{28}\) waning,\(^{30}\) the process is eternal.\(^{31}\)

(Zarathushtra speaks to the Creator Ahura Mazda): Who\(^{35}\) (else) (is there) other than \(^{9}\)Thee\(^{40}\) through whom\(^{16}\) the Moon\(^{37}\) waxes\(^{38}\) (or) wanes\(^{39}\)? (Reply: - there is none).

(4) Māonghem\(^1\) gao-chithrem\(^2\) ashavanem\(^3\) ashahe\(^4\) ratūm\(^5\) yazamaide.\(^6\) Tat\(^7\) māonghem\(^8\) paiti-vaēnem,\(^9\) tat\(^10\) māonghem\(^11\) paiti-vīsem,\(^{12}\) raokhshnem\(^{13}\) māonghem\(^{14}\) aiwi-vaēnem\(^{15}\) raokhshnem\(^{16}\) māonghem\(^17\) aiwi-vīsem,\(^{18}\) hishtenti\(^{19}\) Amesḥāo Spenta\(^{20}\) khvarenō\(^{21}\) dārayeinti,\(^{23}\) hishtenti\(^{23}\) Amesḥāo Spenta\(^{24}\) khvarenō\(^{25}\) bakhshentī,\(^{26}\) zām\(^{27}\) paiti\(^{28}\) Ahuradhātām.\(^{29}\)

\(ef\) “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 Khorshed Nyāyesh).

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

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

\(ej\) Original meaning: from thee, than thee.
(5) We praise⁶ the Moon¹ that keeps the seed of kine or cattle,² the righteous³ and the Lord⁴ of righteousness.⁴ (When) I look at⁥ (that) Moon⁸ of the dark half⁷ perhaps I accept¹² it (that Moon¹¹ of darkness),¹⁰ (when) I behold¹⁵ the Moon of the bright half (that brilliant¹⁴ Moon)¹⁴ I accept it to (that brilliant¹⁶ Moon)¹⁷ the Holy Immortals²⁰ then stand up¹⁹ and behold²² (its) glory;²¹ (and) they spread²⁶ (its) glory²⁵ upon²⁸ the earth²⁷ created by Ahura.²⁹

(5) Āat yat¹ māonghahe raokhshni¹ tāpayeiti⁴ urvaranām⁶ zairi-gaonanām⁷ zaramaēm⁸ paiti⁹ zemādha¹⁰ uzukhshyeciti.¹¹ Antare-māonghāoscha,¹² perenō-māonghāoscha,¹³ vīshaptathāoscha,¹⁴ Antare-māonghem¹⁵ ashavanem¹⁶ ashahe¹⁷ ratūm¹⁸ yazamaide;¹⁹ perenō-māonghem²⁰ ashavanem²¹ ashahe²² ratūm²³ yazamaide;²⁴ vīshap-tathem²⁵ ashavanem²⁶ ashahe²⁷ ratūm²⁸ yazamaide.²⁹

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

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

(5) Yazāi¹ māonghem² gao-chitrem³ baghem⁴ raēvantem,⁵ khvarenanghuhantem⁶ anfanghuhantem⁷ tafnanghuhantem,⁸ vare-changhuhantem⁹ khshťavantem¹⁰ ishtivantem,¹¹ yaokkhstivantem,¹² saokavantem,¹³ zairimyāvantem,¹⁴ vohvāvantem,¹⁵ baghem¹⁶ baēshazem.¹⁷

I Praise¹ Māh yazata² that keeps the seed of kine or cattle,³ (who is) the bestower⁴ (or the ordainer⁵), radiant,⁵ glorious,⁶ possessed of en water,⁷ warmth,⁸ “refulgent”⁹ help giving,¹⁰ bestowing riches,¹¹ powerful,¹² profitable,¹³ possessed of verdure,¹⁴ giver of good things (or prosperity)¹⁵ (and) the healing ep deity¹⁶

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 tat = 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 = two; haptathe = relating to week; vī + haptatha = vīshaptatha = relating to two weeks, i.e. relating to a fortnight. The Days of the Moon” (Darmesteter).

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

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

ep Bagha (Sanskrit bhaga) means “Divine power”.
(8) Ahe^{17} raya^{18} khvarenanghacha,^{19} tem^{20} yazāi^{21} suruvata^{22} yasna^{23} māonghem^{24} gaochithrem.^{25} zaothrābyo^{26} māonghem^{27} gaochithrem^{28} ashavanem^{29} ashahe^{30} ratūm^{31} yazamaide.^{32}

(8) For this^{17} splendour^{18} and glory,^{19} I worship^{21} the resonant^{22} (or excellent) yasna,^{23} that^{20} Mah yazata^{24} that keeps the seed of kine or cattle,^{25} We praise^{32} with libations^{26} the Moon^{27} that keeps the seed of kine or cattle,^{28} the righteous^{29} (who is) the lord^{31} of righteousness.^{30}

Haomayō gava baresmana, hizvō-danghangha, mānthracha, vachacha, shyaothnacha, zoathrhysacha arshukhdhaēibyascha väghzibyo.

Yenghe hātām āat ysene paite vanghō,
Mazdāo Ahurō vaéthā ashāt hachā
Yāonghāmchā tānschā tāoschā yazamaide

(To recite in bāz) Ahura Mazda Khodāe, awazūnie mardum, mardum sardagān hamā yasagān, hambāyaste vehān, oem behedin māzdayasān āgāhī āstavānī nekī rasānad. eq Aedūn bād. (To recite aloud) Yathā Ahū Vairyō 2.

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

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

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

Ashem Vohū 1.

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

(10-11) Ye yazatas^{21} full of glory!^{22} Ye yazatas^{23} full of healing power!^{24} give^{1} strength^{2} and victory^{3} (unto me), “give^{4}, increase^{6} (herd) of cattle;^{5} give^{3} (me) “a multitude^{6} of strong^{10} men,^{8} sitting in the assembly,^{11} vanquishing^{12} (wicked creation), unconquerable,^{12} vanquishing^{14} 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 yasht, paras 6-8.

es Give happiness of cattle and livelihood (Pahlavi): “give pompous beauty of cattle” (Harlez) “Meat and bread for comfort” (Darmesteter)
et Its significance is, many sons, of Atash Nyāyesh para 5.
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 the waters (i.e. to him who realises the excellence of the waters).

Roz nek nâm, roz pâk nâm, roz mubârak (falân) mâhe mubârak (falân), gâhe (falân) namâz dâdâre gehân dâmân. Khshnaothra Ahurahe Mazdâo, nemô Ahurai Mazdâi, nemô Ameshaêibyô Spentaêibyô, nemô mâônghâi gao-chîthrâi, nemô paiti-dîtî, nemô paiti-dîte; Ashem Vohû 1.


Nemô urvaire vanghuhi mazdadhâte ashaone Ashem Vohû 1.


Mâh Bokhtâr Mâh yazad be-rasâd. Ashem Vohû 1.

ARDVI SURA NYÂYESH

(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 Mazdâo; Ashem Vohû 1. Pa nâmeh yazdân Ahura Mazda Khodâê awazûnî, gorje khoreh awazâyâd; Āvân Ardvi Sûr Bânû be-rasâd.ev

Az hamâ gunâh patet pashemânûm; az harvastîn dushmanâ dushman-hâkta dushman-hârshta, men pa geti manîd, oem goft oem kard, oem jast, oem bûn bûd ested. Az ân gunâh manâshîn gavashîn kunashîn tânî ravâînî geti mînôînî, okhe awâkhsh pashemân pa sê gavashîn pa patet hom. Khshnaothra Ahurahe Mazdâo, tarôidîte anghrahe mainêush;
Explanation:— Ardvī Sura is the name of the river flowing from certain quarters of the provinces of Ancient Iran. This river was longer and broader than all other rivers known at that period. It is compared with the River Āmu or the Oxus. The source of the present Oxus River is from the Pamir (Ardvī Sura of these characteristics).
mountains. The Mount Hukairya is known as the source of Ardvi Sura. This river was not only praised in the whole of Iran from very ancient times, but was well known in certain parts of Europe and many other places. In later times it was recognised widely, and the angel Anahita presided over it. As mentioned in the Seventh fargard of the Vendidad, its original name is “Ardvi”. The description of this river, as seen in the Pahlavi Books is derived from the Ardvi Sura (or Āvān) Yasht. According to the description in the Pahlavi Book called *Dadistan i Denik*, this Ardvi Sura River, where the tree called, “Harvisp-Tokhmi” is situated, and where all kinds of trees and various medicinal plants are found, mingled with the source of the trees mentioned above and, with the fallen branches etc., spreads her water to all other places. On account of this, too, the water of this river is considered healthy and healing and superior to all other waters”.

At present our people generally regard the water of all rivers and seas as “Ardvi Sura” or, “Āvān Ardvi Sura”).


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

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

(3) Masitām dūrāt frasrūtām; yā asti avavaiti masō yathā vīspāo imāo āpō yaoz; zemā paitī fratachanti; yā amavaiti fratachaiti, hukairyāt hacha bareanghat, avi zrayō vouru-kashem.

(4) (I praise Ardvi Sura) famed in distant (countries), which (alone) is as great as all the other rivers that flow on (this) earth. Who, (the great River) flows forth (originating) from the Mount to the Sea.

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

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

ff “Vouru-Kasha” whose original meaning is (the sea) with wide-shores, was called the sea situated in the southern direction of Iran. In Pahlavi it is known by the name “Frakhant”. This
(5) Yaozenti1 vișpe2 karan3 zrayā4 Vourou-kashayā5 ā,6 vișpō7 maidhyō8 yaozait9 Yat hīsh avi10 fratachaiti11 yat hīsh avi12 frazgaraiti,13 Aredvi Sūra14 Anāhita,15 Yenghe16 hazangrem,17 vairyanām,18 hazangrem19 apaghzārānām,20 Kaschitcha21 aēshām22 vairyanām,23 kaschitcha24 aēshām25 apaghzārānām,26 chathwaresatem27 ayare-baranām28hvaspā29 naire30 baremnā,31

(5) All the 6shore3 of (these rivers) unite1 with the Sea4 Vourou-kasha5 (and) every7 (river) unites3 with the middle part9 (of that sea). To whatever parts12 the undefiled15 Ardvī Sura14 (River) flows13 she renders11 those parts10 prosperous.11 To whom16 (belong) a thousand17 (rivers) amongst the rivers18 (and) a thousand19 (outlets) amongst the outlets.20 (For crossing) any21 of these22 rivers23 (or) any24 of these25 outlets26 of forty27 days ride28 mounted31 on a swift horse29 is required for a man.30

(6) Anghāoscha1 me2 aēvanghāo3 āpō4 apaghzārō5 vijasāiti,6 vijspāi7 avi8 karshtvān9 yāish10 hapta.11 Anghāoscha12 me13 aēvanghāo14 āpō15 hamatha16 avabaraiti17 hāminemcha18 zayanemcha.19 Hā20 me21 āpō22 yaozadadhāiti,23 hā arshnām24 khshudrāo,25 hā20 khshathrinām26 garewān,27 hā20 khshathrinām28 paēma.29

(6) (The Creator Ahura Mazdā says):- every outlet5 of this1 River4 of Mine2 penetrates6 unto7 all7 the seven11 regions.9 (The water) of this12 one14 River15 of Mine13 is uniformly16 sufficient in summer18 as well as winter.19 She20 (i.e. Ardvi Sura) purifies23 My21 waters22 (or 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 “ferashotem” on page 69, line 16).

(6) Ā hātāmcha,1 anghushāmcha2 zātanāmcha3 azātanāmcha,4 ashaonām5 idhā6 jasentu7 travashayō8 yōī9 hīsh10 bawrare11 paityāpem,12 nazdishtayāt13 apat14 hachā.15 (7) Mā16 nō17 āpō18 dushmananghe,19 mā20 nō21 āpō22 duvachanghe,23 mā24 nō25 āpō26 duhshyothanāi,27 mā23 duzaēnāi,29 mā30 hashi-tbshe,31 mā32 mōghu-tbshe,33 mā34 varezānō-tbshe,35 mā36 nāfyō-tbshe.37 Mādha38 nō39 ahmi40 fradhāiti41 āpō42 vanghuēsh,43 vahishṭāo44 mazdadhētāo45 ashaonīsh,46 yō47 nō48 airirichinām49 irirkshtāi50 gaēthanām.51 Mādha52 nō53 ahmi54 fradhāiti55 āpō56 vanghuēsh57 vahishṭāo58 mazdadhētāo59 ashaonīsh,60 yō61 nō62 airirichinām63 irirkshtāi64 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 tāyush,67 yō68 hazangha,69 yō70 gadhō71 yō72 ashavaja,73 yō74 yōtumāo,75 yō76 nasuspāo,77 yō78 sperezvāo,79 yō80 arāitivāo,81 yō82 ashemaogō83 an-ashava,84 yō85 mashyō86 dvāo87 sāsta;88 tem89 avi90 tbaeshāo91 paityantu92 ithyejava93 isha24 yō95 i dadha,96 ithyejava97 yantu98 yō99 dī dadha.100

(6) May the Fravashis8 of the righteous (people),5 of those that are,1 that have been,2 and of those to be born hereafter3, 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 deeds23! (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 workmen35 (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 out40 (destroy) our48 abundant49 settlements.51 (Let) not52 our53 efficacious,57 best,58 pure60 waters56 created by Ahura Mazda (be) beneficial55 to that (person)54 who51 desires to empty out64 (harm) our62 healthy63 bodies!65 (8) (And all those) who66 (are) thieves67 robbers,69 murderers,71 killers of righteous persons,73 addicted to sorcery,75 buriers of dead bodies,77 come hither79, 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) May94 their evil desires lead them to destruction.97

(9) Āpo1 gātava2 rāmōidhwem,3 yavata4 zaota5 yazāite,6 Katha7 zaota8 khśāta9 vacha10 āpō11 vangushīh12 yazāite.13 Kuthra14 bavāt15 hitō-hizvāo16 yezi17 an-arethe18 yazāite.19 Kuthra20 vāchō21 avi-būta,22 yān23 he24 chakhse25 āethā-paitish,26 kuthra27 tāo28 frayō29 bavān,30 kuthra31 tāō32 ishuddō33 bavān,34 Kuthra35 tāō36 rātayō37 bavān,38 yān39 Ahurō Mazdāo40 Zarathushtrāo41 fravavacha,42 frā Zarathushtrāo43 gaēthābyō43 astvaitibyō.44 (10) Avajastīm55 paurvām56 āpō57 jaidhyōish58 Zarathustra,49 paschaēta50 aiyō51 zothrāo52 frabarōish53 yaozātāo54 dāhmō-pairish-tāo,55 imān56 vachō57 framrū.58 (11) Āpō59 yānem60 vō61 yāsāmi62 mazāontem63 tem64 me65 dāyata,66 yenghe67 dālī68 paiti69 vanghō70 nisrīa71 an-aiwi-drukhti.72 Āpō73 ishtīm74 vō75 jaidhyāmi76

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

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

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

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

fn Spiegel and Justi, this man ; that person (Harlez). May destruction reach him who attempts to destroy us (Darmesteter).
pouru-saredhām 77 amavitīm, 78 frazantīmcha 79 khvāparām 80 yenghāo 81 paourushcha 82 berejyān. 83 Naēchishcha 85 anghāo 86 yāsāti 87 jyānāi 88, nōit 83 snathāi, 90 nōit 91 mahrkāi 92 nōit 93 aēnanghe, 94 nōit 95 apayatec. 96

(9) O (pure) waters! as long as the priest invokes, praises (so long as) ye rejoice in (your) place. How shall the priest consecrate (or praise) the good waters 11 with the word 10 taught? If 77 (that officiating-priest) consecrates 19 (the waters) contrary to the prescribed rule, 18 how 14 will he be 15 (tongue-fettered) 16 silenced? How 20 will he apply 22 (those) words 31 which 23 the Herbad 26 taught 23 him? 24 How 27 might 30 that 28 prayer 29 (be fulfilled)? 20 In-what-way 21 will that 32 gratefulness 33 be accomplished? 24 How 35 will that 36 gift 37 (or offering) 37 be made? About whom 59 (the creator) Ahura Mazda 40 had spoken 42 to (the prophet) Zarathushtra, 41 (and in turn the Prophet) Zarathushtra 39 proclaimed 42 to the people 43 of the corporeal world? 44 (10) O Zarathushtra! Thou shouldst pray 48 (address) first 46 the petition 45 to the waters; 47 thou shouldst then 50 carry 53 the libation 52 to those waters 51 examined by a pious 54 and wise man. 55 (and) pronounce the words 57 (mentioned below).

(11) O ye waters! Ye 66 grant me 65 that 64 great 63 favour. 60 I beseech 62 you. 61 Through the bestowal 68 of which 67 (favour) goodness 70 is produced 71 by means of guilelessness. 72 O ye waters! I beseech you 75 for wealth 74 of many kinds, 77 and large 78 and self-supporting 80 progeny. 79 On whom 81 plenty 82 of children 50 plenty of blessings may spread. None, even 85 amongst that (family), 86 will desire 87 to harm 88 (others), to raise arms 90 (against them), to afflict 92 (them) or to wreak vengeance 94 (and) to destory. 96

(12) Imat 97 vōk 99 āpō 99 jaidhyemi, 100 imat 1 zemō, 2 imat urvarāo, imat Ameshā Spentā 6 hukhsathrā 7 huvhāonghō, 8 vangahbascha 10 vohunām 11 dātārō, 12 imat 13 ashānām 14 vanghūshī 15 fravashyō 16 ughrāo, 17 aiwithurāo, 18 imat 19 Mithra 20 Vouru-gaoyaoite, 21 imat 22 Sraosha 23 ashya 24 huraodha, 25 imat 26 Rashnavō 27 razishta, 28 imat 29 Ātare 30 Mazdā 31 puthra, 32 imat 33 bereza 34 Ahura, 35 khsathraya 36 apām 37 napō 38 urvat-aspa, 39 imat 40 vispe 41 yazatāonghō 42 yōi 43 vanghazdāo 44 ashavano. 45 (13) Imat 46 me 47 āpō 48 dāyata, 49 imat 90 zemō, 51 imat 52 urvarāo, 53 imat 54 Ameshā Spentā 55 hukhsathrā 56 huvhāonghō, 57 vangahbascha 58 vanghūshī 59 vohunām 60 dātārō, 61 imat 62 ashaonām 63 vanghūshī 64 fravashyō 65 ughrāo 66 aiwithurāo, 67 imat 68 Mithra 69 Vouru-gaoyaoite, 70 imat 71 Sraosha 72 Ashya 73 huraodha, 74 imat 75 Rashnavō 76 razishta, 77 imat 78 Ātare 79 Ahurahe Mazdā 80 puthra, 81 imat 82 bereza 83 Ahura 84 khsathraya 85 apām 86 napō 87 urvat-aspa, 88 imat 89 vispe 90 yazatāonghō 91 yōi 92 vanghazdāo 93 ashavanō. 94 (14) Yatcha 95 ahmāt 96 astī 97 mazyō, 98 yatcha 99 ahmāt 100 astī 101 vanghō, 102 yatcha 103 ahmāt 104 astī 105 srayō, 106 yatcha 107 ahmāt 108 astī 109 parō-arejastarem; 110 tat 111 nō 96

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

47
dāyata¹¹³ yūzem¹¹⁴, yazata¹¹⁵ ashavanō¹¹⁶ khshayamna¹¹⁷ isāna,¹¹⁸ mōshucha¹¹⁹ āsuyācha,²⁰ hathra¹²¹ ana¹²² gāthwy,a¹²³ vacha.¹²⁴ Haithyāvarshṭām¹²⁵ hyat¹²⁶ yūzem¹²⁷ ferashōtemem.¹²⁸

(Hō of Ā Hātāmacha ends here).

(12) O waters!⁹⁹ O beseech¹⁰⁰ of you¹⁰⁸ this¹⁰⁷ (favour). O earth!² O plants!⁴ O Bountiful Immortals,⁶ well-ruling,⁷ possessing good sense,⁸ givers¹² of good things¹¹ to good (men)⁹ and good (women)!¹⁰ O good,¹⁵ mighty¹⁷ (and) triumphant¹⁸ Fravashis¹⁶ of the righteous (persons)!¹⁴! O Meher²⁰ (yazata) of the wide pastures!²¹ O beautiful, holy Srosh (Yazata)! O Rashna, the most just! O Fire³⁰ the purifier¹² (of all things) relating to Ahura Mazda!³¹ O imperial,³⁶ swift-footed horse,³⁹ exalted³⁴ Lord,³⁵ Navel³⁸ of (centre) of the waters!³⁷ (and) O ye all¹³¹ holy⁴⁵ yazatas,⁴² bestower of better gifts!⁴⁴ (do I beseech¹⁰⁶ of you¹⁰⁸ this¹⁰⁷ (gift). (13) O ye waters! do you grant⁴⁹ me⁴⁷ these⁴⁶ (riches and virtuous progeny). O earth!⁵¹ plants!⁵³ O Bountiful Immortals,⁵⁵ well-ruling,⁵⁶ possessing good sense,⁵⁷ givers⁶¹ of good things⁶⁰ to good (men) and (women)!⁵⁹ O good,⁶⁴ mighty,⁶⁶ (and) triumphant⁶⁷ Fravashis⁶⁵ of the righteous (persons).⁶³ O Meher⁶⁹ (yazata) of wide pastures,⁷⁰ O beautiful,⁷⁴ holy⁷³ Srosh⁷² (yazata)! O Rashna,⁷⁶ the most just!⁷⁷ O Fire,⁷⁹ the purifier,⁸¹ (of all things) relating to Ahura Mazda!⁸⁰ O Royal,⁵³ swift-footed horse,⁸⁸ exalted⁸³ Lord,⁸⁴ Navel⁸⁷ (centre) of the Waters!⁸⁶ And O ye all¹⁰⁹ holy⁹⁴ yazatas,⁹¹ bestowers of better gifts!⁹³ You grant me⁴⁷ these⁴⁶ (riches and virtuous progeny). (14) (O yazatas! Ye grant me that which⁹⁵ is⁹⁷ greater⁹⁸ than this,⁹⁶ and that which⁹⁹ is¹ better¹ than this,¹⁰⁰ and that which¹¹¹ is¹² more⁵⁶⁸ than this¹²⁴ and that which¹³¹ is¹³² more⁵⁶⁸ than this¹³¹. O ye¹⁴ ruling¹⁷ and with desires fulfilled,¹⁸ righteous¹⁶ yazatas¹¹¹ You grant¹³ unto us¹¹² (above mentioned) that (wish) quickly¹⁹ and swiftly²⁰ by means of these²²  Gathic²³ verses.²⁴ Whatever²⁶ is the wish²⁷ of the doers²⁵ of virtuous deeds is much superior²⁸ (to all other wishes)

(3) Yām¹ azem² yō³ Ahurō Mazdāo⁴ huzvārena⁵ uzbaire,⁶ fradathāi⁷ nmānahecha⁸ viśascha⁹ zan-ṭeushcha¹⁰ dangheuṣcha.¹¹

(4) Yā¹² ahmāt¹³ staota yasnya¹⁴ srāvayeni,¹⁵ Ahunemcha Vairīm¹⁶ srāvayeni¹⁷ Ashemcha Vahishtem¹⁸ hustavāñi¹⁹ apascha²⁰ vanghīsh²¹ yaozdathāne;²² hathra²³ ana²⁴ gāthwy,a²⁵ vacha²⁶ garō-nmāne²⁷ Ahurahe Mazdāo²⁸ jasat²⁹ paoiryō.³⁰ Dathat³¹ ahmāt³² tat avat³³  ayائم.³⁴

(7) I² am Ahura Mazda,⁴ who³ by the powerful⁴² force,⁵ produced⁶ Ardvi sura for the prosperity⁸ of the house,⁸ clans,⁹ town¹⁰ and country.¹¹ (8) (The reciter speaks):- For whom (Ardvi Sura)¹²-¹³ (or inasmuch as¹²-¹³) I shall

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

dq 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\textsuperscript{15} the "staota yasna"\textsuperscript{14} and Ahunavar\textsuperscript{16} with good \textsuperscript{fs}intonation\textsuperscript{17} and I shall chant\textsuperscript{17} Asha Vahishta\textsuperscript{18} (i.e Ashemar Vohū) and shall purify\textsuperscript{22} the good\textsuperscript{21} waters.\textsuperscript{20} By means of (reciting)\textsuperscript{23} these\textsuperscript{24} (above-mentioned) Gathic\textsuperscript{25} verse,\textsuperscript{26} (the reciter) first\textsuperscript{30} attains\textsuperscript{29} the Garothman\textsuperscript{27} (Paradise) of the (the Creator) Ahura Mazda. On account of this\textsuperscript{32} (i.e. on account of reciting the sacred verse, the Creator Ahura Mazda) gave\textsuperscript{31} him this\textsuperscript{33} benefit\textsuperscript{34} (to the reciter).

**Explanation:-** (Some reference to which benefits are accrued by reciting with understanding, clearly and with good intonation the sacred verses of Yathā, Ashem and “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} yazāl\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} zaothrābyō\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{8be\textsuperscript{13}} pleased or honoured with my\textsuperscript{15} invocation,\textsuperscript{14} mayest thou \textsuperscript{be\textsuperscript{16}} most fully worshipped\textsuperscript{17} (i.e pleased)! (I praise) the undefiled\textsuperscript{19} (and) the righteous\textsuperscript{20} Ardvi Sura.\textsuperscript{18} We remember\textsuperscript{27} or revere\textsuperscript{27} with libations\textsuperscript{21} the undefiled\textsuperscript{23} (and) the righteous\textsuperscript{24} Ardvi Sura (who) (is) the Lord of righteousness.

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

Yenghe hātām āat yesne paiitī vanghō,
Mazdāo Ahurō vaētā hshāt hachā,
Yāonghāmacha tānshā tāoschā yazamaide.

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

(10) Yasnemachaya vahmemchaya aoescha zavarecha āfrināmi, apām vanguhinām mazdadhātanām, Aredūyāo Āpo Anāhitayāo ashaonyāo, vīspanāmcha apām mazdadhātanām, vīspanāmcha urvaranām mazdadhātanām. Ashem Vohū 1.

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

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

\textsuperscript{ft} i.e. mayest thou be full of love unto me through this invocation of mine.
Ahmāi raēshcha; Hazanghrem; Jasa me avanghe Mazda; Kerfeh Mozd.


(Recite facing the south) Dādāre gehān dīne Māzdayasnī dāde Khshnaothra 1 Ahurāhе Mazdāo.

Nemase te, Ātarsh Mazdāo Ahurāhе hudhāo mazishta yazata. Ashem Vohū 1.

(To recite bowing the head): “Nemase 3-te, 4 Ātarsh 5 Mazdāo Ahurāhе hudhāo7 mazishta8 yazata9. Ashem Vohū 1.”

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

Homage (be) unto thee, O Fire 5 of Hormazd, 6 bestowing good 7 (or beneficent), 7 the Greatest Yazata!

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

(To recite as follows before Ātash Behrām)

Ātash 9 Beherām 10 Ādar11 farā.12

(I begin to recite this) in the name 1 of God, 2 Creator Hormazd 3 (and) the Lord 4 (of the entire world) (and ) beneficent. May the lustre 6 and glory 7 of Ātash 9 (angel of Fire) 9 Behram, 10 the exalted 12 Fire 9 increase!

(To recite as under before Ātash Ādarān)
Ātash¹³ Ādarān¹⁴ Ādar¹⁵ farā.¹⁶
May the lustre⁶ and glory⁷ of Ātash¹³ Ādarān,¹⁴ the great¹⁶ Fire,¹³ increase!

(To recite as under before the fire in the house)
Ātash¹⁷ dādgāh¹⁸ Ādar¹⁹ farā.²⁰
May the lustre⁶ and glory⁷ of Ātash¹³ Dādgāh,¹⁸ the great²⁰ Fire¹⁷ increase!⁶

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

fu ‘Us-mōi¹十八 uzāreshvā¹⁹ Ahurā²⁰ Ārmaiti²¹ tevīshim²² dāsvā²³ Spenishtā²⁴ Mainyū²⁵ Mazdā,²⁶ Vanghuyā²⁷ zavō²⁸ ādā,²⁹ Ashā³⁰ hazō³¹ ēmavat³² Vohū³³ Mananγhā³⁴ feseratūm.³⁵

O Ahura Mazda, the most beneficent spirit and the fu ‘bestower of good things²⁷ in return²⁹ for prayers!³⁸ Do Thou fu ‘purify¹⁹ 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 righteousness¹⁰ bestow upon²³ (me) mighty³² power³¹ (and) on account of (my) good thoughts grant²³ me¹⁸ fu ‘supremacy.³⁵

Rafedhrāi³⁶ vourughashāne,³⁷ dōishi³⁸-mōi³⁹ yā⁴⁰ ve⁴¹ abifrā,⁴² tā ⁴³ khshathrahyā⁴⁴ Ahurā⁴⁵ yā⁴⁶ vanghēush⁴⁷ ashish⁴⁸ mananγhō;⁴⁹ frō Spentā⁵⁰ Ārmaitē⁵¹ Ashā⁵² daēnāo⁵³ fradakhshayā.⁵⁴

O Hormazd!⁴⁵ for (my) delight³⁶ (and) for sufficiently fu ‘acquiring

fu ‘The portion from “Us-mōi uzarešvā” to “Seraoshem Khshathremchā” is taken from Yasna Hā 33 called “Yathā āišh”, 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 “Uzāreshvā” imperative second person singular Atmanepada: root uz-arez = Sanskrit Arz = to purify, to render white; Arise for me” i.e. “help me” (Spiegel, Harlez and Mills): “deliver me from” (Darmesteter) based on Pahlavi version.

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

fy Original meaning for “tasting widely”, dative singular of vouru-chashān; root chash = Persian
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, shyaohanahyā ashāi yāchā ukhdhakhyāchā seroshem khshathremchā.

(Holy) Zarathushtra dedicates as an offering even the life of his own body and the excellence (or pre-eminence) of good mind unto Ahura Mazda. The prophet dedicates as an offering the power of (his own) deed and obedience of word unto Asha.

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

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
the purifier\(^6\) (of all things) pertaining to Ahura Mazda;\(^7\) of the Fire\(^5\) (Ādar \(^\text{gb}\) Farohabā), the purifier\(^10\) (of all things) of \(^\text{gc}\) Thine\(^4\) pertaining to Ahura Mazda;\(^9\) of the glory\(^11\) (and) lustre\(^12\) created by Ahura Mazda;\(^13\) of the Iranian\(^14\) and Kayanian\(^17\) Glory\(^18\) created by Ahura Mazda;\(^19\) of the Fire\(^20\) (Ādar \(^\text{gd}\) Goshasp), the purifier (of all things) pertaining of Ahura Mazda;\(^21\) of (the King) Kaikhasrou\(^24\) of the Kayanian (descent)\(^23\) and of the \(^\text{gg}\) Lake of (the king) Kaikhsrour (situated in the city of \(^\text{gh}\) Ataropātākan); of the \(^\text{gg}\) Mount\(^28\) Asnavant\(^27\) created by Ahura Mazda\(^29\) of the \(^\text{gi}\) Lake\(^31\) Chaechasta\(^30\) created by Ahura Mazda;\(^32\) the Fire\(^36\) (called \(^\text{gj}\) Ādar Burzin) the purifier\(^38\) (of all things) pertaining to Ahura Mazda;\(^37\) the Mount\(^40\) \(^\text{gj}\) Raevant\(^39\) created by Ahura Mazda;\(^41\) the Kayanian\(^42\) Glory\(^43\) created by Ahura Mazda; of the Fire,\(^45\) the purifier\(^47\) (of all things) pertaining to Ahura Mazda;\(^46\) O Adar\(^48\) Yazata,\(^51\) 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.

\(^\text{gb}\) 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 Ouxas. 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.

\(^\text{gc}\) The connection of the words of genitive singular in this paragraph should be taken with the words “Yasnaicha vahmāicha, khshnaothrāicha frasastayaēcha yath ā Ahu Vairyo zaotā frā-me mrūte” occuring at the end of the same paragraph.

\(^\text{gd}\) 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.

\(^\text{gf}\) In the Pahlavi Commentary.

\(^\text{gg}\) It was the abode of the Fire, Ādar Gushasp enthroned by king Kaikhusrou on the Mount situated near the Lake Chaechast.

\(^\text{gh}\) 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 Ashishvanga Yasht para 38. For both these Avesta words, “Vairī” (i.e. lake) and “vara” (i.e. enclosure, cave) there is only one and the same equivalent “var” in Pahlavi; hence this seems to have been mistaken. According to the statement in Napekh-ut-tawārikh, King Kaikhushrour, 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.

\(^\text{gi}\) In the Pahlavi Commentary this Fire presides over Vāstryosh, i.e. agriculturists, and “Ādar Burzin Meher” is also known as “Ādar 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.

\(^\text{gj}\) There was the place for the Fire “Ādar Burzin” on this Mount.
beneficent,\(^4^9\) gk warrior\(^4^0\) (against the demons), full of glory,\(^5^2\) healing virtues!\(^5^4\) of the Fire,\(^5^5\) the purifier (of all things) pertaining to Ahura Mazda\(^5^6\) – together with\(^5^8\) of all\(^5^9\) the Fires;\(^6^0\) of the yazata\(^6^3\) gk Nairyosang,\(^6^2\) residing in the navel (or source) of kings\(^6^1\) – for the \(g^m\)worship\(^5^5\) (of all these) for (their) praise,\(^6^6\) propitiation\(^6^7\) and glorification, let the officiating priest\(^7^0\) (zaotar) proclaim\(^2^2\) to me\(^7^1\) (the excellences of sacred verses of) Yathâ Ahû Vairyô. Let (the Raspi) (who) (is) righteous and learned\(^7^4\) pronounce\(^7^6\) (the excellences of these verses) for (their) praise,\(^6^6\) propitiation and glorification, let the officiating priest\(^7^0\) (zaotar) proclaim to me (the excellences of sacred verses of) Yathâ Ahû Vairyô.

(1) \(g^m\)Yasnemcha\(^1\) vahmemcha\(^2\) huberetîmcha\(^3\) ushta-beretîmcha,\(^4\) vanta-beretîmcha,\(^5\) afrînāmî,\(^6\) tava\(^7\) Ātarsh\(^8\) puthra\(^9\) Ahurahe Mazdāo,\(^1^0\) yesnyō\(^1^1\) ahī\(^1^2\) vahmyō,\(^1^3\) yesnyō\(^1^4\) buyāo\(^1^5\) vahmyō\(^1^6\) nmānāhu\(^1^7\) mashyākanām\(^1^8\) Ushta\(^1^9\) buyāt\(^2^0\) ahmāi\(^2^1\) naire,\(^1^2\) yase\(^2^3\) thwā\(^2^4\) bādha\(^2^5\) frāyazāite,\(^2^6\) aesmō-zastō,\(^2^7\) baresmō-zastō,\(^2^8\) gao-zastō,\(^2^9\) hāvanō-zastō.\(^3^0\)

(1) O Fire,\(^8\) the purifier\(^9\) (of all things) pertaining to Ahura Mazda!\(^1^0\) I praise\(^6\) Thy worship,\(^1\) invocation,\(^2\) good\(^3\) health-giving and friendly gift.\(^5\) (O Fire), thou art\(^1^2\) worthy of worship and invocation;\(^1^3\) mayest thou be\(^1^5\) worthy of worship and invocation in the abodes\(^1^7\) of men!\(^1^8\) May there be\(^2^0\) greatness\(^1^9\) (or happiness\(^1^9\)) unto that\(^2^1\) man\(^2^2\) who\(^2^3\) shall always\(^2^5\) worship\(^2^6\) thee\(^2^4\) with fuel Baresman,\(^2^8\) milk, and mortar in hand.\(^3^0\)

(1) Dāityō aēsme\(^2\) buyāo,\(^3\) dāityō\(^4\) baoidhi\(^5\) buyāo,\(^6\) dāityō\(^7\) pithwi\(^8\) buyāo,\(^9\) dāityō\(^1^0\) upasayene\(^1^1\) buyāo,\(^1^2\) Perenāyush\(^1^3\) harethre\(^1^4\) buyāo,\(^1^5\) dāityō\(^1^6\) harethre\(^1^7\) buyāo,\(^1^8\) Ātarsh\(^1^9\) puthra\(^2^0\) Ahurahe Mazdāo.\(^2^1\)

(2) (O Fire, the purifier of all things pertaining to Ahura Mazda), mayest thou be\(^3\) proper\(^1\) in fuel! incense! nourishment! (and) mayest thou be\(^1^2\) proper\(^1^2\) in logs of wood! O Fire, the purifier\(^2^0\) (of all things) pertaining to Ahura Mazda! mayest thou be\(^1^5\) provided with food\(^1^4\) for a long time!\(^1^3\)

(3) Saoche\(^1\) buye\(^2\) ahmya\(^3\) nmāne,\(^4\) mat-saöche\(^5\) buye\(^6\) ahmya\(^7\) nmāne,\(^8\) raochahi\(^9\) buye\(^1^0\) ahmya\(^1^1\) nmāne,\(^1^2\) vakhshathe\(^1^3\) buye\(^1^4\) ahmya\(^1^5\) nmāne,\(^1^6\) dareghemchit\(^1^7\) aipi\(^1^8\) zrvānem,\(^1^9\) upa\(^2^0\) sūram\(^2^1\) frashō-keretīm,\(^2^2\) hadha\(^2^3\) sūrayāo\(^2^4\) vanghuyāo\(^2^5\) frashō-keretōit.\(^2^6\)

(3) (O Fire!) (until\(^1^8\)) for a long\(^1^7\) time,\(^1^9\) up to\(^2^0\) (the time of) the mighty\(^2^1\)

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

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

\(^{gm}\) From the beginning of this paragraph up to this place the connection of all the words that occur in genitive singular ends here.

\(^{gn}\) The portion from here up to the words, “Ashahe bereja yaozdātān” at the end of this Nyāyesh is taken from Yasna Hā 62.
Renovation,²² mayest thou be²² burning¹ in this³ house⁴ (i.e. be ever burning)! in brilliance⁹ (and) mayest thou be¹⁴ in increase¹³ in this¹⁵ house!¹⁶

(1) Dāyāo¹ me² Ātarsh³ puthra⁴ Ahurahe Mazdāo⁵ āsu⁶ khvāthrem,⁷ āsu thrāitim,⁹ āsu¹⁰ jītīm,¹¹ pouru¹² khvāthrem,¹³ pouru¹⁴ thrāitim,¹⁵ pouru¹⁶ jītīm;¹⁷ mastīm,¹⁸ spānō,¹⁹ khshviwrem²⁰ hizvām²¹ urune²² ushī,²³ khratūm²⁴ paschaēta²⁵ masita²⁶ mazāontem,²⁷ apairi-āthrem,²⁸ nairyām²⁹ paschaēta³⁰ hām-varefīm.³¹

(4) (The person who recites; O Fire, the purifier⁴ of all things) pertaining to Ahura Mazda!⁵ grant (thou⁶ 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):

Immediate⁶ (or without delay) comfort,⁷ sustenance,⁹ (long) life¹¹, happiness,¹³ greatness,¹⁸ wisdom,¹⁹ fluent²⁰ tongue²¹ (and) intelligence²³ for (my) soul²² and intellect²⁴ (which may) increase²⁷ in proportion²⁶ after²⁵ (having received it) and (may) not diminish,²⁸ and (afterwards)²⁹ 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 frazaintīm,¹⁰ karshō-rāzām,¹¹ vyākhanām,¹² hām-raodhām,¹³ hvāpām,¹⁴ ānzō-būzīm¹⁵ hvīram, yā¹⁷ me frādhayāt¹⁹ nmānemcha¹⁹ 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,⁸ of innate wisdom,⁹ ruling over the region,¹¹ sitting in the assembly,¹² thoroughly developed,¹³ possessed of good respect,¹⁴ delivering from distress,¹⁵ as powerful as a hero,¹⁶ (such an offspring, O Fire of Ahura Mazda! do thou grant me): Who i.e. (the offspring) may render my¹⁸ house²⁰, (my) clan,²¹ (my) town,²² (my) country²³ and the the religion of (my) country²⁴ prosperous¹⁹.

go The original meaning of “hadha” (comparing to Sanskrit saha) is, “together with, accompanied by”:- e.g. “hadha-aesma”, i.e. together with esam – fuel.” # These words, “hadha sūrayāo vanghuyāo 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 “thrishum asnāmcha khshafnāmcha” seems to be a commentary of “akhvafnyām”. Watergaard has inserted these words in ( ) and Geldner has taken them in footnotes.

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

gr Sovereignty, Empire (Prof. Darmesteter); one’s own country (Dr. Harlez)
(6) Dāyāo me Ātarsh putrā Ahurahe Mazdāo, yā me anghat afrasāonghāo, nūremcha yavaēchātaite, vahishtem Ahūm ashaonām raochanghem vispō-khvāthrem zaze-buye vanghāucha mīzde, vanghāucha sravahi, urunaēcha dareghe havanghe.

(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.

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) Vīspaēibyō sastīm baraiti Ātarsh Mazdāo Ahurahe yaēibyō aēm hām-pachāite khshāfnīmcha sūirīmcha vīspaēibyō hacha izyeite huberetīmcha vanta-beretīmcha Spītama.

(7) O Spitaman (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) Vīspanām para-charentām Ātarsh zasta ādidhaya. Chim hakha hashe baraiti fraeharethvāo armaēshāidhe Ātarem Spentem yazamaide, takhmem hantem rathaēshtārem.

(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) Āat yezi-she aēm baraiti aēsmem vā ashaya beretem, baresma vālī ashaya frastraretem, urvarām vāpadm hadhānaepatām ā-he paschaēta frīnaiti Ātarsh Mazdāo Ahurahe khshnūto atbishtō haghdhanghum.

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 ...... rathaēstārem) is left out by Geldner.
(9) But if any person brings unto that (fire) either fuel religiously, or Baresman spread, or the (fragrant) plant (called) Hadhanaepata, unto that (offerer) sanctimoniously, then the Fire of Ahura Mazda being pleased gives a blessing gives a blessing gives a blessing gives a blessing gives a blessing gives a blessing gives a blessing gives a blessing gives a blessing gives a blessing gives a blessing gives a blessing gives a blessing gives a blessing gives a blessing gives a blessing gives a blessing gives a blessing gives a blessing gives a blessing gives a blessing gives a blessing gives a blessing gives a blessing gives a blessing gives a blessing gives a blessing gives a blessing gives a blessing gives a blessing gives a blessing gives a blessing gives a blessing gives a blessing gives a blessing gives a blessing gives a blessing gives a blessing gives a blessing gives a blessing gives a blessing gives a blessing gives a blessing gives a blessing gives a blessing gives a blessing gives a blessing gives a blessing.


(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 joyous life, those nights thou livest! This (i.e. mentioned above) (is) the blessing of the Fire (for him) who brings dry fuel examined in the light and purified with the blessings of righteousness.

(To recite in 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.

Yasnemcha vahmemcha aojascha zavarecha āfrīnāmi āthrō Ahurae Mazda puthra, tava ātarsh puthra Ahurae Mazda, āthrō Ahurae Mazdāo puthra. Khvarenanghō savanghō mazdadhātahe, airyanām khvarenō mazdadhātanām, kāvayehecha khvarenanghō mazdadhātahe, āthrō Ahurae Mazdāo puthra. Kavōish Haosravanghahe, varōish Haosravanghahe, Asnavantahe garōish mazdadhātahe, Chāēchistahe varōish mazdadhātahe, kāvayehecha khvarenanghō mazdadhātahe, āthrō Ahurae Mazdāo puthra. Raēvantahe garōish mazdadhātahe, kāvayehecha khvarenanghō mazda-

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

Atōi ātarem Ahurā aojonghvantem Ashā usemahi
asishtem, ēmavantem, stōi-rapentem, chithrā-avanghem;
At mazdā daibishyante zastāishtāish dereshtā beānanghem.

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

O Ahura Mazda through Asha (i.e. Holy immortal Ardibehehsht), we wish (or approve) thy mighty, swiftest, powerful, ever bestowing delight, help the Fire in various (wonderful) ways. O Ahura Mazdā! (the fire) with (its) sufficient vigour (is) holding fast (or chastising) the tormentor or the revengeful person.


Gorje Khoreh awazāyād

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

Ātash Beherām Ādar farā.

May the lustre (and) glory of the fire of the exalted increase!

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

Ātash Ādarān Ādar farā

May the lustre (and) glory of the fire of the exalted
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 Burzin Meher¹³ avare¹⁴ ādarān¹⁵ o ātashān,¹⁶ ke pa dādgāh¹⁷ neshāst ested;¹⁸ gorje¹⁹ khoreh²⁰ awazāyād²¹ mīnōkarko²² amāvand²³ pirozgar²⁴ amāvandīh²⁵ pirozgarīh.²⁶ Dād Din beh Māzdayasnān, āgāhī ravāi goāfarangānī bād hafte keshvar zamīn; aedūn bād, man āno āwāyad shudan, man āno āwāyad shudan, man āno āwāyad shudan. Ashaone Ashem Vohū 1.

May the lustre¹ (and) glory² (of all these Fire) of the victorious¹⁰ Lord⁹ Ādaran,⁸ Ādar Gushasp,¹¹ Ādar Khordād,¹² Ādar Bûrzhīn Meher (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) Mīno⁶⁷ Karko²² increase!

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


Nemō urvaire vanguhi mazdadhāte ashaone. Ashem Vohū 1.

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

HĀVAN GĀH

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

(1) Khshnaothra¹ Ahurahe Mazdāo.² Ashem Vohū 3. Fravarāne³ mazdayasnō⁴ Zarathushtrish⁵ vīdaēvō⁶ ahurattaeshō,⁷ Havenē⁸ ashaone⁹ ashahe¹⁰ rathwe,¹¹ yasnāicha¹² vahmāicha¹³ khshnaothraich¹⁴ frasastayaēcha.¹⁵ Sāvangēhō¹⁶ vīsyāicha¹⁷ ashaone¹⁸ ashahe¹⁹ rathwe,²⁰ yasnāicha²² vahmāicha²³ khshnaothraich²³ frasastayaēcha.²⁴

hg About this Fire it is stated that it is forever burning near the Creator Ahura Mazda.
(2) Mithrahe25 vouru-gaoyaotōish26 hanzanghrō-gaoshaha,27 baēvare-
chashmanō,28 aokhtō-nāmanō29 yazatahe,30 Rāmanō khvāstraha,31
khshnaothra32 yasnāicha33 vahmāicha34 khshnaorthrāicha35
hhfrasastayaēcha,36 yathā Ahū Vairyō37 zaotā38 frā me39 mrūte4 athā
ratush ashātchit hacha41 frā ashava42 vīdhvāo43 mraotū.44

(1-2) (May there be) propitiation1 of (the Creator) Ahura Mazda!2 I
hi profess myself (to be) a worshipper of Ahura Mazda,3 a follower in
accordance with the Religion proclaimed by the prophet Zarathushtra,4 the
abstainer from (the malpractices of) daevas5 (and) the follower of the
doctrines of Ahura Mazda.7 During the time of holy and pure Havan8 in
which the work of hhSavanghi (i.e. business of gaining profit) and of Visya
(i.e. lord of the clans) go on for the pleasure32 of the Creator Ahura Mazda,
through the propitiation32 of Meher Yazata,30 of wide pastures,26 of thousand
ears,27 and ten thousand eyes28 (and) of the spoken name29 and of Ram
Khvastar, for the worship,33 for (their) invocation,34 for (their) propitiation35
and for (their) glorification,36 let the officiating priest38 proclaim40 to me39
(the excellences of the verses of) Yathā Ahū Vairyō.37 Let the Raspi (who is)
righteous42 (and) learned43 announce44 (the excellences of these verses) “athā
ratush ashāt-chit hacha”.

(3) hkAhurem Mazdām1 ashavanem2 ashahe3 ratüm4 yazamaide;5
zarathushtrem6 ashavanem7 ashahe8 ratüm9 yazamaide;10 zarathusht-
trahe11 ashaonō12 fravashim13 yazamaide;14 Ameshe Spente15 ashaonām16
yazamaide.17 (4) Ashāunām18 vangushīsh19 sūrāo20 spentāo21 fravashyō22
yazamaide,23 astvatō24 manakhyācha25 apanōtemem26 rathwām27
yazamaide,28 yaētushtemem29 yazatanām30 hanguashtemem31 ashahe32
rathvām33 aiwinsāṃtemem,34 jaghmūsh temam35 ashahe36
rathwō37 ratufritim39 yazamaide.40

(3) We praise3 Ahura Mazda1 the holy2 Lord4 of Righteousness.3 We also
praise10 hhZarathushtra6 the holy7 Lord9 of Righteousness.8

We revere14 the Fravashi14 of the Holy12 Zarathushtra.11 We praise17 the
hmholy16-18 Bountiful Immortals.15 We worship23 the good,19 heroic20 and

hh In the beginning of this, as well as other Gāhs, the words, “Yasnāicha, vahmāicha,
khshnaorthrāicha 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 the “asho” is in the genitive plural. Spiegel and Darmesteter
beneficent\textsuperscript{21} Fravashis\textsuperscript{22} of the righteous,\textsuperscript{18} We praise\textsuperscript{28} the highest\textsuperscript{26} (lord) amongst the lords\textsuperscript{27} of the corporeal (world)\textsuperscript{24} and of the spiritual (world).\textsuperscript{25} We praise\textsuperscript{46} the most helpful\textsuperscript{39} of the yazatas\textsuperscript{30} (and) the most worthy\textsuperscript{31} amongst the lords\textsuperscript{13} of righteousness\textsuperscript{32} and most reaching, effective for help\textsuperscript{34} (and) the well-timed prayer,\textsuperscript{39} the most helpful\textsuperscript{35} for the holy\textsuperscript{36} lord\textsuperscript{38} of holiness.\textsuperscript{37}

(5) Hāvanīm ashavanem\textsuperscript{2} ashahe\textsuperscript{3} ratūm\textsuperscript{4} yazamaide;\textsuperscript{5} Haurvatātem\textsuperscript{6} ashavanem\textsuperscript{7} ashahe\textsuperscript{8} ratūm\textsuperscript{9} yazamaide;\textsuperscript{10} Ameretātem\textsuperscript{11} ashavanem\textsuperscript{12} ashahe\textsuperscript{13} ratūm\textsuperscript{14} yazamaide;\textsuperscript{15} āhūrīm\textsuperscript{16} frashnem\textsuperscript{17} ashavanem\textsuperscript{18} ashahe\textsuperscript{19} ratūm\textsuperscript{20} yazamaide,\textsuperscript{21} āhūrīm\textsuperscript{22} tkaēshem\textsuperscript{23} ashavanem\textsuperscript{24} ashahe\textsuperscript{25} ratūm\textsuperscript{26} yazamaide,\textsuperscript{27} yasnem\textsuperscript{28} sûrem\textsuperscript{29} Haptanghāitīm\textsuperscript{30} ashavanem\textsuperscript{31} ashahe\textsuperscript{32} ratūm\textsuperscript{33} yazamaide.\textsuperscript{34}

(5) We praise\textsuperscript{5} Hāvani\textsuperscript{1} the holy\textsuperscript{2} Lord\textsuperscript{4} of holiness;\textsuperscript{3} we praise\textsuperscript{10} Khordād\textsuperscript{6} the holy\textsuperscript{7} Lord\textsuperscript{8} of Holiness;\textsuperscript{8} we praise\textsuperscript{15} Amardād\textsuperscript{11} the pious,\textsuperscript{18} lord\textsuperscript{19} of holiness.\textsuperscript{19} We praise\textsuperscript{27} the Religion\textsuperscript{23} pertaining to Ahura Mazda,\textsuperscript{22} the pious,\textsuperscript{24} lord\textsuperscript{25} of holiness;\textsuperscript{25} we praise\textsuperscript{34} yasna\textsuperscript{28} ho Haptanghāiti,\textsuperscript{30} efficacious\textsuperscript{29} (and) holy,\textsuperscript{31} Lord of holiness.\textsuperscript{32}

(6) Sāvanghaēm\textsuperscript{1} vīsīmcha\textsuperscript{2} ashavanem\textsuperscript{3} ashahe\textsuperscript{4} ratūm\textsuperscript{5} yazamaide,\textsuperscript{6} airyamanem\textsuperscript{7} ishīm\textsuperscript{8} ashavanem\textsuperscript{9} ashahe\textsuperscript{10} ratūm\textsuperscript{11} yazamaide\textsuperscript{12} amavantem\textsuperscript{13} verethrājanem,\textsuperscript{14} vitbaēshanghem,\textsuperscript{15} vīspa\textsuperscript{16} tbaēshāo\textsuperscript{17} taurvayantem\textsuperscript{18} vīspa\textsuperscript{19} tbaēshāo.\textsuperscript{20} titarentem,\textsuperscript{21} yō\textsuperscript{22} upemō,\textsuperscript{23} yō\textsuperscript{24} madhemō,\textsuperscript{25} yō\textsuperscript{26} fratemō,\textsuperscript{27} zaozīzuye\textsuperscript{28} tarō\textsuperscript{29} mānthrem\textsuperscript{30} pancha\textsuperscript{31} gāthāo.\textsuperscript{32}

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

(6) Mithremcha\textsuperscript{1} vouru-gaoyaoitīm\textsuperscript{2} yazamaide;\textsuperscript{3} Rāmacha

also have translated accordingly. Unto the Bountiful Immortals of the righteous people, i.e. the Bountiful Immortals whom the righteous people worship (Harlez); the Bountiful Immortals (who) are the protectors of the righteous people (Mills).

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

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

hp Prayer “Airyamana” should be undrestood as Yasna Hā 54, called “A Airyemā Ishyo”, see note on para 5 of Ardibehesht Yasht.
(7) We worship Meher yazata of the wide pastures; we worship Rama Khvastar. In order to worship and praise the Lord Visya (i.e. pertaining to clan) we revere the Holy Visya, the lord of Righteousness.

(8) We worship Meher yazata of the wide pastures (who is) of a thousand ears and ten thousand eyes, (and) the Worshipful one (yazata) of the renowned name; we worship Rama Khvastar.

(9) thrThwām ātarem Ahurahe Mazdā puthrem ashavanem ashaha ratūm yazamaide; hadha-aiwyāonghanem, imat baresma ashya frastrate, ashavanem ashahe ratūm yazamaide; Apām Naptārem yazamaide; Nairīm Sanghem yazamaide; takhmem dãmõish upamanem yazatem, yazamaide; iristanām urvānō yazamaide; Apām Naptārem yazamaide; Nairīm Sanghem yazamaide; takhmem dãmōish upamanem yazatem, yazamaide; iristanām urvānō yazamaide; yazamaide; yazamaide.

Yenghe hātām āat yesne paiti vanghō,

hq For its explanation see note given on page 30.
hr The portion from here up to the end (tānschā tāoschā yazamaide) occurs in Yasna Hā 71, paras 23-24. The initial word in it “Thwām” is appended.
hs For the explanation of Neryosang, see note at the end of the introductory verses above.
ht The original meaning of “dami upamana” is “the picture of wisdom”, “the smile of wisdom,” “symbol of wisdom”. From this he is the presiding Angel over wisdom.
hu For explanation of the Fravashi and Soul see notes given on Khorshed Nyāyesh verse 9 above.
hv We revere the souls of the dead who are the Fravashis of the righteous (Spiegel, Harlez, and Mills) We worship the souls of the departed and the Fravashis of the righteous people (Darmesteter).
Mazdāo Ahūrō vaētha ashāt hachā, yāonghāmcha tānschā tāoschā yazamaide.

Yathā Ahū Vairyō 2.

(10) We worship\(^3\) the exalted\(^2\) Lord\(^1\) who\(^4\) (is) Ahura Mazda,\(^5\) who (i.e. Ahura Mazda) is the highest\(^8\) in holiness (and) who\(^9\) is most helpful\(^11\) in Righteousness.\(^10\)

We revere\(^15\) all\(^12\) the sacred verses\(^13\) of (the Prophet) Zarathushtra,\(^14\) and all\(^16\) well-performed\(^17\) deeds\(^18\) (religious ceremonies), which have been performed\(^20\) and shall be performed hereafter.\(^21\)


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

RAPITHWAN GĀH

(1) Khshnaothra Ahurahe Mazdāo. Ashem Vohū 3. Fravarāne Mazdayasnō Zarathuhrish vīdaēvō ahuratkaeshō. Rapithwināih\(^8\) ashaone\(^9\) ashahe\(^10\) rathwe,\(^11\) yasnāicha\(^12\) vahmāicha\(^13\) khshnaothrāicha\(^14\) frasastayaēcha.\(^15\) Frādat-fshave zantumāicha\(^17\) ashaone\(^18\) ashahe\(^19\) rathwe,\(^20\) yasnāicha\(^21\) vahmāicha\(^22\) khshnaothrāicha\(^23\) frasastayaēcha,\(^24\)

(2) Ashahe vahishtahe\(^25\) āthrascha\(^26\) Ahurahe Mazdāo,\(^27\) khshnaothrā\(^28\) yasnāicha\(^29\) vahmāicha\(^30\) khshnaothrāicha\(^31\) frasastayaēcha,\(^32\) yathā Ahū Vairyō\(^33\) zaotā frā me\(^35\) mrūte,\(^36\) athā ratush ashāt-chit hachā\(^37\) frā ashava\(^38\) vīdhvāo\(^39\) mraotū.\(^40\)

(1-2) At the time\(^20\) of pure\(^9\) and holy\(^10\) period\(^12\) Rapithwan,\(^8\) when (the functions) of giving rest or relief to beasts,\(^16\) and the Lord or chieftain of the town\(^17\) (goes), for the pleasure\(^28\) (of the Creator Ahura Mazda), for the worship\(^29\) of Ardibehest,\(^35\) the Fire\(^26\) of Ahura Mazda,\(^27\) for (their) praise, for (their) propitiation\(^31\) and for (their) glorification,\(^32\) may the Zaotar\(^34\) (i.e. the officiating priest)\(^34\) proclaim\(^36\) before us\(^35\) (the excellences of the verses of) Yathā Ahū Vairyō.\(^33\) May the Raspi (i.e. the assistant Priest) (who is) holy\(^38\) (and) learned in turn announce\(^40\) (the excellences of these verses) athā ratush ashāt-chit hacha”.

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

(4) Ashāunām vanguhīsh sūrāo spentāo fravashyō yazamaide, astvatō manakhyācha apanōtemem rathwām yazamaide, yaētushtemem yazatanām, hanghanushtemem ashahe rathwām aiwnasānstemem,
jahmūṣhtemām ashāṇō  āshāhe ratwō ratuwritum bhyazamaide.

(5) Rapithwīnem¹ ashavanem² āshāhe³ ratūm⁴ yazamaide.⁵
Ahunavaityūm⁶ Gāthām⁷ ashōnīm⁸ āshāhe⁹ ratūm¹⁰ yazamaide¹⁷
Ushtavaitīm¹² Gāthām¹³ ashōnīm¹⁴ āshāhe¹⁵ ratūm¹⁶ yazamaide;¹⁷
Spentā-mainyūm¹⁸ Gāthām¹⁹ ashōnīm²⁰ āshāhe²¹ ratūm²² yazamaide,²³
Vohū-khshathrām²⁴ Gāthām²⁵ ashōnīm²⁶ āshāhe²⁷ ratūm²⁸ yazamaide;²⁹
Vahishtoishtīm³⁰ Gāthām³¹ ashōnīm³² āshāhe³³ ratūm³⁴ yazamaide.³⁵

(5) We praise¹ Rapithwan¹ the holy,² Lord³ of holiness,³ we praise¹¹ the
Gatha⁷ Ahunavaiti,⁶ we praise¹⁷ the Gatha¹³ Ushtavaiti,¹² we praise²³ the
Gathâ¹⁹ Spentâ-mainyu¹⁸ we praise²⁹ the Gathâ²² Vohu-khshathra,²⁴ and we
praise³⁵ the Gatha³¹ Vahishtoishthi,³⁰ the holy,³² Lord³⁴ of holiness.³³

(6) Frādat-fshāum¹ zantumemcha² āshavanem³ āshāhe⁴ ratūm⁵ yazamaide;⁶ fshushmanem⁷ mānthrem⁸ yazamaide;⁹ arshukdhemcha¹⁰ vāchem¹¹ yazamaide;¹² vachamu¹³ arshukhuda¹⁴ yazamaide;¹⁵
vārethraγhānše¹⁶ daevō-ghnīta¹⁷ yazamaide;¹⁸ apascha¹⁹ zemascha²⁰ yazamaide²¹; urvārāosa,²² mainyavacha²³ yazata²⁴ yazamaide,²⁵ yōj²⁶ vanghazdāo²⁷ ashavanō;²⁸ Ameshescha Spente²⁹ ashavanm³⁰ yazamaide.³¹

(6) We praise⁶ Fradat-fshu"¹¹ and Zantuma,"² the holy³ Lord⁵ of
Righteousness;⁴ we praise⁹ hFshusha’⁸ mānthra⁸ (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 bhrighteous³⁰ Bountiful Immortals.²⁹

(7) Ashūnām¹ vanguhīsh² sūrām³ spentāo⁴ fravashayō⁵ yazamaide.⁶
Bareshnīṣhchā⁷ āshāhe⁸ yat⁹ vahishtahoe¹⁰, mazishtam¹¹, mānthra,¹²
mazishta¹³ verezya,¹⁴ mazishta¹⁵ urvaithya,¹⁶ mazishta¹⁷ haithyā-
varezya,¹⁸ mazishta¹⁹ vindai thy⁰ dahājyō¹¹ māzdayasnoish²²
yazamaide.²³

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

(8) Avat¹ vyākhnemcha² hanjamanemcha³ yazamaide,⁴ yat⁵ asti⁶

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 rathwē13 yasnāichā14 vahmāichā,15 zantumemchā16 ashavanem17 ashahe18 ratūm19 yazamaide.20 (9) Ashem Vahishtem21 ātaremchā22 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 worship4 this1 meeting2 and assembly3 (abode) of the Bountiful Immortals7 which5 is6 situated11 on the heights8 of the yonder9 sky.10 We praise20 Zantuma16 (the Lord of the town), the holy,17 Lord19 of Righteousness.18 (9) We praise26 Ardibehesht,21 the Fire,22 the purifier23 (of all things) pertaining to Ahura Mazda.23-24

(10) Thwām Ātarem Ahurahe Mazdāo puthrem ashavanem ashahera ratūm yazamaide; hadha-zaothrem hadha-aiwyāonghanem imat baresma ashaya frastaretem, ashavanem ashahera ratūm yazamaide; Apām Naptārem yazamaide; Nairīm Sanghem yazamaide; takhmem Dāmōish upamanemyazatem yazamaide; iristanām urvānō yazamaide yāo ashaonām 

fravashayō. (11) Ratūm berezantem yazamaide yim Ahurem Mazdām, yō ashahera apanōtemo, yō ashahera jaghmūshtemō; vīspa sravāo Zarathushtri yazamaide; vispacha hvarshta shyaothna yazamaide, varstchā vareshyamnachā.


(12) Yasnemchā1 vahmemchā2 aojaschā3 zavarechā4 āfrīnāmi,5 Ashahe Vahishtae6 āthraschā7 Ahurahe Mazdāo.8 Ashem Vohū 1.

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

(12) I praise5 the worship,1 glory,2 vivacity3 and power4 of Ardibeheṣht6 the Fire7 of Ahura Mazda.8

UZIRIN GĀH


hz For the translation of paragraphs 10-11, see Havan Gāh, above.
(1-2) At the time of pure and holy period Uzirin when it is time to rest men from the work, and when the Lord or sovereign of the country (goes) to worship the Creator Ahura Mazda, and to praise, propitiate and glorify the (very source of) water, may the Zaotar (i.e. the officiating priest) proclaim before me (the excellences of the verses of) Yathā Ahū Vairyō. May (the Raspi) (i.e. the assistant Priest) (who is) holy and learned announce (the excellences of these verses) athā ratush ashāt-chit hacha”.

(3) Ahurem Mazdām ashavanem ashahe ratūm yazamaide; Zarathushtrem ashavanem ashahe ratūm yazamaide; Ameshe Spente ashaonām yazamaide. (4) Ashāunām vangūhīsh sūrāo spentāo fravashayō yazamaide, astvatō manakhyācha anapōtemem rathwām yazamaide; yaētushtemem yazatanām hanghamishtemem ashahe rathwām awinasānstemem, jaghmūshtemām ashaonō ashahe rathwō ratufrītim yazamaide.

(5) Uzyeirinem ashavanem2 ashahe3 ratūm4 yazamaide; Zaotārem6 ashavanem ashahe ratūm yazamaide; Hāvanānem ashavanem ashahe ratūm yazamaide; Ātarevakhschem 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 praise Uzirin, the holy, Lord of Righteousness, we praise the Zaotar the holy, Lord of Righteousness; we praise the Hāvanān the holy, Lord of Righteousness; we praise the Ātarevakhsi 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 Sraoshāvarezthe 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.\(^{ib}\)

(6) Frādat-vīrem\(^1\) dakhymemcha\(^2\) ashavanem\(^3\) ashahe\(^4\) ratūm\(^5\) yazamaide;\(^6\) strēushcha\(^7\) māonghemcha\(^8\) hvarecha\(^9\) raochāo\(^10\) yazamaide;\(^11\) anaghra\(^12\) raochāo\(^13\) yazamaide;\(^14\) afrasanghāmcha\(^15\) khvāthrem\(^16\) yazamaide;\(^17\) yā\(^18\) narsh\(^19\) sādrā\(^20\) dregvatō.\(^21\) (7) Haithyāva-rezem\(^22\) ashavanem\(^23\) ashahe\(^24\) ratūm\(^25\) yazamaide;\(^26\) aparemcha \(^27\) tkaēshem\(^28\) yazamaide;\(^29\) haithyāvarezem\(^30\) ashavanem\(^31\) ashaonīm\(^32\) stīm\(^33\) yazamaide;\(^34\) paiti\(^35\) apni paiti khshafne,\(^36\) yāsō-beretābyō\(^37\) zaotrhābyō,\(^38\) dakhyumahe\(^39\) ratwō\(^40\) yasnāicha\(^41\) vahmāicha;\(^42\) dakhumemcha\(^43\) ashavanem\(^44\) ashahe\(^45\) ratūm\(^46\) yazamaide.\(^47\) (8) Berezantem\(^48\) ahurem\(^49\) khshathrīm,\(^50\) khshaētem,\(^51\) apām\(^52\) napātem\(^53\) aurvat-aspeṃ\(^54\) yazamaide;\(^55\) apemcha\(^56\) Mazdadhātām\(^57\) ashaonīm\(^58\) yazamaide.\(^59\)

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

(7) We praise the Lord\(^25\) of Righteousness\(^24\) (who is) holy\(^23\) and practising righteous or virtuous deeds;\(^22\) we praise the later\(^27\) lore.\(^28\) We praise the creation\(^33\) of Holy\(^32\) (Ahura Mazda), the Lord\(^40\) of the country\(^39\) with libations\(^38\) brought for the yasna;\(^37\) we praise day\(^36\) and night\(^37\) the Lord\(^41\) of righteousness\(^45\) (who is the chieftain) (pertaining) to the holy\(^44\) country.\(^43\) (8)

\(^ib\) “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).

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

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

\(^ie\) Its purport is that the comparison of the Religion of the Poryotkeshas, flourished prior to Holy Zarathushtra may be applied to the Religion of Zarathushtra revealed by Ahura Mazda.
We praise\textsuperscript{55} the \textsuperscript{45}Navel\textsuperscript{53} of the Waters,\textsuperscript{52} the exalted\textsuperscript{48} Lord,\textsuperscript{49} swift-footed\textsuperscript{54} horse (who is) imperial,\textsuperscript{50} and shining,\textsuperscript{51} we praise\textsuperscript{59} the pure\textsuperscript{58} water\textsuperscript{56} created by Ahura Mazda.\textsuperscript{57}

(9) Thwām ātarem Ahurahe Mazdāo puthrem ashavanem ashahe ratūm yazamaide; hadha-zothen hadha-aiwyāonghanem imat baresma ashaya frastaretem, ashavanem ashahe ratūm yazamaide; Apām Naptārem yazamaide; Nairīm Sanghem yazamaide: takhmem Dāmōish upamanem yazatem yazamaide; īristanām urvānō yazamaide yāo ashaonām fravashayō. (10) Ratūm berezantem yazamaide yim Ahurem Mazdām, yō ashahe apanotemō, yō ashahe jaghmūshtemō; viśpa sravāo Zarathushtri yazamaide; viśpacha hvarshtα shaYoθna yazamaide, varshtαcha vareshyrnachya.

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

Yathā Ahū Vairyō 2.

(11) Yasnemcha\textsuperscript{1} vahmemcha\textsuperscript{2} aojascha\textsuperscript{3} zavarecha\textsuperscript{4} afrīnami,\textsuperscript{5} berezatō\textsuperscript{6} ahurahe\textsuperscript{7} nefedhrō\textsuperscript{8} apām\textsuperscript{9} apascha\textsuperscript{10} mazdadhātayāo. Ashem Vohū 1.

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

(11) I praise,\textsuperscript{5} worship,\textsuperscript{1} with veneration,\textsuperscript{2} vivacity\textsuperscript{3} and power\textsuperscript{4} of the Navel\textsuperscript{8} of the waters\textsuperscript{9} the exalted\textsuperscript{6} Lord\textsuperscript{7} of the waters\textsuperscript{10} created by Ahura Mazda.\textsuperscript{11}

\section*{AIWISRUTHREM GĀH}

(1) Khshnaothra Ahurahe Mazdāo. Ashem Vohū 3. Fravaranē mazdayasnō Zarathushtrish vīdaēvō ahuratkaēshō, aiwisruthremai\textsuperscript{8} aibigayāi\textsuperscript{9} ashaone\textsuperscript{10} ashahe\textsuperscript{11} rathe,\textsuperscript{12} yasnāicha\textsuperscript{13} vahmāicha\textsuperscript{14} khshnkaothrāicha\textsuperscript{15} frasastayaēcha,\textsuperscript{16} frādat-vīspām-hujyāitēe\textsuperscript{17} zarathushrōtemāichā\textsuperscript{18} ashaone\textsuperscript{19} ashahe\textsuperscript{20} rathe,\textsuperscript{21} yasnāicha\textsuperscript{22} vahmāicha\textsuperscript{23} khshnaothrāicha\textsuperscript{24} frasastayaēcha.\textsuperscript{25} (2) Ashāunām,\textsuperscript{26} fravashinām\textsuperscript{27} ghenānāmcha\textsuperscript{28} vīrōvānthwanām,\textsuperscript{29} yāiryōascha\textsuperscript{30} hushitōish,\textsuperscript{31} amahecha\textsuperscript{32} hutēshtahē\textsuperscript{33} huraoθhe\textsuperscript{34} verethraghnahecha\textsuperscript{35} ahuradhātahē,\textsuperscript{36} vanaintyōascha uparataē,\textsuperscript{37} khshnaothra\textsuperscript{38} yasnāicha\textsuperscript{39} vahmāicha\textsuperscript{40} khshnaothrāicha\textsuperscript{41} frasastayaēcha,\textsuperscript{42} yathā Ahu vairyō\textsuperscript{43} zaotā\textsuperscript{44} frā mē\textsuperscript{46} mrūte, athā ratush

\textsuperscript{ig} For the translation of paras 9-10, see Havan Gāh.

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

\textsuperscript{ig} For the translation of paras 9-10, see Havan Gāh.
ashāt-chit hacha⁴⁷ frā ashava⁴⁸ vīdhvāo⁴⁹ mraotī.⁵⁰

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

(3) Ahurem Mazdām ashavanem ashahe ratūm yazamaide; Zarathushtrem ashavanem ashahe ratūm yazamaide; Zarathushtrahe ashaonō fravashim yazamaide; Ameshe Spente ashaonām yazamaide.⁵

(4) Ashaonām vanguhīsh sūrāo spentāo fravashayō yazamaide, astvatō manakhyācha apanōtemem rathwām yazamaide, yaētushtemem yazatanām, hanghanushtemem ashahe ratwām aiwīnasānstemem, jaghmūshtemām ashaonō ashaya frastaretem ashavanem ashaya ratūm yazamaide; ih

(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 Fire⁸, the purifier¹⁰ (of all things) pertaining to Ahura Mazda⁹, the Lord¹³ of Righteousness¹². We praise¹⁹ the stone¹⁵ Mortar¹⁶ (and) things ii useful 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 praise³² the perfection³⁷ 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-hujyāītīm1 ashavanem2 ashahe3 ratūm4 yazamaide5; Zarathushtrem6 ashavanem7 ashahe8 ratūm9 yazamaide10; mānthrem11 Spentem12 ashavanem13 ashahe14 ratūm15 yazamaide16; gēush17 urvānem18 ashavanem19 ashahe20 ratūm21 yazamaide22; Zarahthushtronememcha23 ashavanem24 ashahe25 ratūm26 yazamaide27; Zarathushtrim28 ashavanem29 ashahe30 ratūm31 yazamaide32.

(6) We praise5 “Frādat-vīspām-hujyāīti1”, the Righteous5, the Lord of Righteousness3; We praise10 Zarathushta4, the Righteous4, 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 worship32 Zarathushta28, the Righteous29, the Lord31 of Righteousness30.

(7) Āthravanem1 ashavanem2 ashahe3 ratūm4 yazamaide5; rathaēshārem6 ashavanem7 ashahe8 ratūm9 yazamaide10; vāstrīm11 fshuyantem12 ashaneijn13 ashahe14 ratūm15 yazamaide16; nmānahe17 nmānō-paitīm18 ashavanem19 ashahe20 ratūm21 yazamaide22; viśo23 vīs-paitīm24 ashavanem25 ashahe26 ratūm27 yazamaide28; zantēush29 zantu-paitīm30 ashavanem31 ashahe32 ratūm33 yazamaide34; danghēush35 danghu-paitīm36 ashavanem37 ashahe38 ratūm39 yazamaide40.

(7) We praise5 the Priest (i.e. Dastur-Mobed),7 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 righteous31 the Lord33 of Righteousness,32 we praise40 the “Lord36 of the Country,35 the righteous,37 the Lord39 of Righteousness.38

(8) Yavānem1 humananghem2 huvachanghem3 hushyaothnem4 hudaēnem5 ashavanem6 ashahe7 ratūm8 yazamaide9; yavānem10 ukhdhōvachanghem11 ashavanem12 ashahe13 ratūm14 yazamaide15; khaēvadathem16 ashavanem17 ashahe18 ratūm19 yazamaide20; dangha-urvaesem21 ashavanem22 ashahe23 ratūm24 yazamaide25; humāim26 pairyathnem27 ashavanem28 ashahe29 ratūm30 yazamaide31; nmānahe32 nmānō-pathnīm33 ashavanem34 ashahe35 ratūm36 yazamaide37.

(8) We praise9 the youth1 of good thoughts,2 good words,3 good deeds4 and good faith,5 the righteous,6 Lord8 of Righteousness.7 We praise15 the
We praise the patriotic person, the righteous, Lord of Righteousness; the missionary of good wisdom, the righteous, Lord of Righteousness; the missionary of good wisdom, the righteous, Lord of Righteousness; the righteous man coming from the land, the Lord of Righteousness; the missionary of good wisdom, the righteous, Lord of Righteousness; the missionary of good wisdom, the righteous, Lord of Righteousness; the patriotic person, the righteous, Lord of Righteousness; we revere the Lady of the House, the righteous, the Mistress of Righteousness.

We praise the woman, richest in good thoughts, good words and good deeds, well and properly instructed, obedient to her husband (and) truthful (and) who (i.e. the woman) (is) like Spenta Armaiti (Bountiful Immortal) and, O Hormazd, like (other) Feminine Powers created by you. (We praise such women having the qualities mentioned above). We praise the righteous man, richest in good thoughts, richest in good words and richest in good deeds, understanding the faith (i.e. steadfast on the Religion) (and) ignorant of sins; through whose actions for the worship of the highest Priest and for (his) praise, the world gets prosperous by means of Righteousness. We praise the highest Priest, the Lord of Righteousness. The excellent, he roic and beneficent Fravashis of righteous (people); women with their troops of heroes; the timely advent of the seasons; and the well-made, beautiful Ama (i.e. the yazata presiding over courage); and we praise Behram yazata created by Ahura Mazda; and we praise Vananti Uparatat.

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, Ashishvangh 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 shyaotnha yazamaide varshtacha varestynyamnacha.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 fravashīnām⁷ ghenānāmcha⁸ vīrōvānthwanām,⁹ yāiryōos-cha¹⁰ hushıtōish,¹¹ amahēcha¹² hutāshēh,¹³ huraodhēhe,¹⁴ verethragh-nahecha¹⁵ ahuradhēhē,¹⁶ 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),⁸ and of the women⁹ with their troops of heroes,⁹ the timely advent¹¹ of the seasons,¹⁰ the shapely,¹³ beautiful¹⁴ Ama (i.e. yazata presiding over courage), Behram yazata,¹⁶ created by Ahura Mazda and Vananti Uparatāt¹⁷.

USHAHEN GĀH

(1) Khshnaothra Ahurahe Mazdāo. Ashem Vohū 3. Fravaranē mazdayasnō Zarathushnīshī vīdaēvo ahuratkaeshō. Ushahināi⁸ ashaone⁹ ashahe¹⁰ rathwe¹¹ yasnāicha¹² vahmāicha¹³ khshnaothrāicha¹⁴ frasastayaēcha.¹⁵ berejyāi¹⁶ nmānyāicha¹⁷ ashaone¹⁸ ashahe¹⁹ rathwe,²⁰ yasnāicha²¹ vahmāicha²² khshnaothrāicha²³ frasastayaēcha,²⁴ (2) Sraoshahe²⁵ ashyēhe₂⁶ ashivatō²⁷ verethrājanē²⁸ frādat-gaēthahe,²⁹ Rashnaosh³⁰ Razishtahe,³¹ Arshṭātascha³² frādat-gaēthayō³³ varedat-gaēthayō,³⁴ khshnaothra³⁵ yasnāicha³⁶ vahmāicha³⁷ khshnaothrāicha³⁸ frasastayaēcha,³⁹ yathā Ahū Vairyō⁴⁰ zaotā⁴¹ frā me⁴² mrūte,⁴³ athā ratush ashāt-chit hachā⁴⁴ frā ashava⁴⁵ vīdhvāo⁴⁶ mraotū.⁴⁷

(1-2) At the time²⁰ of the pure⁹ and holy¹⁰ period¹¹ Ushahen⁸ when it is propitious to ask for one’s wishes¹⁶ to be fulfilled and when the authority, the master of the house¹⁷ (prays the creator Ahura Mazda),³⁵ through propitiation⁵ 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

ip For the translation of paragraphs 11-12, see Havan Gāh, above.
Zaotar proclaim before me (the excellences of the sacred verses of) Yathā Ahū Vairyō. May (the Raspi who is) holy (and) learned, announce (the excellences of these verses) athā ratush ashāt chit hacha.

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

(4) Ashāunām vanguhīsh sūrāo spentāo fravashīm yazamaide; Zarathushtrahe ashaonō fravashīm yazamaide; Ameshe Spentē ashaonām yazamaide.

(5) Ushahinem ashahe ratūm yazamaide; Ushām srīrām yazamaide; Ushāonghem yazamaide, khshōithnīm raēvat-aspām, framen-narām, framen-narō-vīrām; yā khvāthravaiti nmānavaiti; ushām yazamaide.

We praise Usahahen Gah the righteous, the Lord of righteousness; we praise the beautiful Dawn, the light of the Dawn, shining with the radiant horses, agreeable or pleasing to men, which (light) is giving comfort and ease and belongs to the house and family. We praise the light of the Dawn, agile (and) of nimble-paced horses, which is spread upon the seven regions of the earth. We praise this Dawn. We worship Ahura Mazda, Righteous, Lord of Righteousness. We worship (the Holy Immortal) Vohu Manah; we worship (the Bountiful Immortal) Asha Vahishta; we worship (the Bountiful Immortal) Sheherevar; we worship the good Spandarmad (Bountiful Immortal).

We praise Berejya the righteous, Lord of righteousness, with the blessing of the good righteousness, (and) with the blessing of the good Mazda-worshipping Religion, for the worship of Nmānya Ratu (i.e.

iq For the translation, see Havan Gāh, above.
principal master of the house) and for (his) praise. We praise "Nmānyo" (i.e. the chief Lord of the house) the holy, 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 the just 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-zoathrem hadha-aiwyāonghanem imat baresma ashaya frastaretem, ashavanem ashahe ratūm yazamaide; Apām Naptārem yazamaide; Nairīm Sanghem yazamaide; takhmem Dāmōish upamanem yazatem yazamaide; iristanām urvānō yazamaide yāo ashaonām fravashyāo. (9) Ratūm berezantem yazamaide yim Ahurem Mazdām, yō ashahe apanotemō, yō ashahe jaghmūshtemō; vīspa sravāo Zarathushtri yazamaide, vīspacha hvarshta shyaothna yazamaide varshtacha vareshyamnacha.

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 harvastān dushmata dushukhtā duzhvarshta, mem pa getī manid, pishe-shumā vehān, manashnī gavashnī kunashnī, tanī ravānī geti mīnōnāni, 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.
Fravarāne mazdayasnō Zarathushtrish vīdaēvō ahuratkaēshō (Gāh according to the period of the day) frasastayaēcha. Sraoshaxe ashyehe, takhmahe, tanu-mānthrahe, darshī-draosh, āhūiryeh, khshnaothra yasnāicha vahmāicha khshnaothrāichā 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.

Yasnemchā vahmemchā aojaschā zawarechā āfrīnāmī, sraoshaxe ashyehe, takhmahe, tanu-mānthrahe, darshī-draosh, āhūiryeh. Ashem Vohū 1.

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

PATET PASHEMANI


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

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

O good15 (religious high-priests!) I, in your14 iwpresence13 (having recited)
five² Yathā Ahū Vairyō¹ repent¹ (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 sins¹³, 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.

(Partâ ¹) Faṟāz setāem¹ harvespa² humata³ hukhta⁴ hvarshta⁵, pa⁶ manashne⁷ gavashne⁸, kunashne⁹. Awāz setāem¹⁰ harvespa¹¹ dushmata¹² duzhukhta¹³ duzhvarshta¹⁴, az¹⁵ manashne¹⁶ gavashne¹⁷ kunashne¹⁸. Avarigrashnī dehom¹⁹ harvespa²⁰ humata²¹ hukhta²² hvarshta²³, pa²⁴ manashne²⁵ gavashne²⁶ kunashne²⁷ ku²⁸ kerfeh²⁹ kunam³⁰, Behelashnī dehom³¹ harvespa³² dushmata³³ duzhukhta³⁴ duzhvarshta³⁵ az³⁶ manashne³⁷ gavashne³⁸ kunashne³⁹, ku⁴⁰ gunah⁴¹ nakunam⁴².

I praise¹ all² good thoughts³, good words⁴ (and) good deeds⁵ through (my) 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 thoughts¹¹, words²² and deeds²³ through²⁴ (my) thoughts²⁵, words²⁶, and deeds²⁷, so that²⁸ (I) may perform²⁹ meritorious deeds²⁹. I relinquish³¹ all² evil thoughts³² evil words³³ and evil deeds³⁴ through³⁶ (my) thoughts³⁷, words³⁸ and deeds³⁹ so that⁴⁰ (I) may not commit⁴¹ sin⁴¹.

Farāz⁴³ oy shumā⁴⁴ rād hom⁴⁵, ke⁴⁶ amshāspand⁴⁷ hed⁴⁸, yazashne⁴⁹ o⁵⁰ nynēshne⁵¹; farāz⁴³ pa⁵² manashne⁵³ farāz⁴³ pa⁵⁴ gavashne⁵⁵, farāz⁴³ pa⁵⁶ kunashne⁵⁷, farāz⁴³ pa⁵⁸ ōh⁵⁹, farāz⁴³ pa⁶⁰ tan⁶¹, farāz⁴³ pa⁶² ānech⁶³ in⁶⁴ khesh⁶⁵ jān⁶⁶, tan⁶⁷ o⁶⁸ jān⁶⁹ nām⁷⁰ ravān⁷¹. Būn⁷² bar⁷³ khāsta⁷⁴ im hast⁷⁵, pa⁷⁶ kheshiye⁷⁷ yazdān⁷⁸ dār hom.⁷⁹ Pa⁸⁰ kheshtiye⁸¹ yazdān⁸² dāshtan ae bahod⁸³ ku⁸⁵ agar⁸⁶ tash⁸⁷ azān⁸⁸ rasad⁸⁹, ke in tan⁹⁰ ravānrā⁹⁰ be-āwāyad dādan⁹¹ be-deham⁹².

I dedicate⁴⁵ unto you⁴⁶ (who⁴⁷ are⁴⁸) the Ameshāspand⁴⁷ the Yasna⁴⁹ and⁵⁰ Nyāyesh⁵¹, with⁵² (my) thought⁵³, word⁵⁵, and deed⁵⁷, with⁵⁸ (my own) conscience⁵⁹, body⁶¹, (and) through⁶² (this⁶⁴ which⁶⁵ is) my own⁶⁶, life⁶⁷ and through⁶² the body⁶⁷ and life⁶⁹ i.e. soul⁷⁰. I keep⁷⁹ the internal⁷² (and) the external⁷³ treasure⁷⁴ which I have⁷⁵, owing to⁷⁶ (due to my) kinship⁷⁷ with God⁷⁸. Keeping⁸³ with⁸⁰ the kinship⁸¹ of God⁸² (is this⁸⁴ that⁸⁵,) i.e.⁸⁵ if⁸⁶ any thing⁸⁷ happens⁸⁸, I shall give⁹², dedicate⁹¹, if necessary, this (my) body⁹³ 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.)

---

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 ashaḥī⁹⁴ pāhlom⁹⁵, nagunam⁹⁶ devān⁹⁷. Pa nīkīye dādār Hormazd⁹⁸ sepāsdār hom⁹⁹. Pa petyār¹⁰⁰ anāi¹ az¹ 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 praise⁹³ the best⁹⁴ righteousness⁹⁴ (and) I smite⁹⁶ the demons⁹⁷ for the sake of or in the hope of the Resurrection⁸, I am grateful⁹⁹ and contented with the goodness of the creator Hormazd⁹⁸, and harm (and unanimous of) the antagonism¹⁰⁰ and harm¹ which have come⁴ (upon me) from² Ahriman.³

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

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

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

For that way¹⁶ (i.e. if I have deviated from the above mentioned commandments) I repent (those) sins¹⁷ and I am penitent¹⁹ of (these) sins.²⁰

(Kardāh 2) Ku¹ mardumān² o būn³ shāyad būdan⁴ yāo man⁵ o būn⁶ būd ested⁷, pesh⁸ oy cheher andā, pas¹⁰ oy cheher pesh¹¹, yadhān andar¹² just ested¹³, az sē sraooshō-charanām gunāh¹⁴, az ān nītūm gunāh¹⁵, andā hazārān hazār margarzān¹⁶ and chand geosh¹⁷ hast shāyad būdan¹⁸, pa nāme cheshti¹⁹, harvespa²⁰ dushmata²¹ duzhukta²² 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 “Rist ākhez”, 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.
birth), (if) such (sins) from the beginning\textsuperscript{6} have been committed\textsuperscript{7} by me\textsuperscript{8} like others, and of these (sins) if there are (in the early life) few\textsuperscript{9} in the beginning\textsuperscript{10} (and) had more\textsuperscript{11} in the end\textsuperscript{12} (in their life), from the sin\textsuperscript{13} worthy of punishment with strokes\textsuperscript{14}, (rather) from the sin (even) less than that\textsuperscript{15} up to one thousand times one thousand of the “margarzān” (sins)\textsuperscript{16} (and the sin) even more than so much measure\textsuperscript{17} (if) perchance has been committed (by me)\textsuperscript{18} - specially,\textsuperscript{19} all\textsuperscript{20} evil words\textsuperscript{21} (and) evil deeds\textsuperscript{22} which I\textsuperscript{23} (may have committed) for the sake of others\textsuperscript{24}, or\textsuperscript{25} by any sinful person\textsuperscript{26} for my sake\textsuperscript{27}, or\textsuperscript{28} by any sinful person\textsuperscript{29} for my sake\textsuperscript{30} some minor sin\textsuperscript{31} even, may have originated\textsuperscript{32} - from (all above mentioned) sins\textsuperscript{33} pertaining to thought\textsuperscript{34}, word\textsuperscript{35}, deed\textsuperscript{36}, (my own) body\textsuperscript{37}, (my own) soul\textsuperscript{38}, - pertaining to this world\textsuperscript{39}, or the yonder world\textsuperscript{40}, - from these sins (of all kinds)\textsuperscript{41}. O Hormazd! I abstain from them with renunciation\textsuperscript{42} with three words (i.e. thought, word and deed) and repent\textsuperscript{43} and become penitent\textsuperscript{44} for them.

(Kardāh 3) In\textsuperscript{1} and\textsuperscript{2} ākho\textsuperscript{3} pāye\textsuperscript{4} gunāh\textsuperscript{5} nām\textsuperscript{6}; chun\textsuperscript{7} handarakht\textsuperscript{8}, mediosāst\textsuperscript{9}, andarazfarmān\textsuperscript{10}, boedīozad\textsuperscript{11}, kādīozad\textsuperscript{12}, āgerept gunāh\textsuperscript{13}, avāvaresht gunāh\textsuperscript{14} aredush gunāh\textsuperscript{15}, khorahe gunāh\textsuperscript{16}, bāzāe gunāh\textsuperscript{17}, yātu gunāh\textsuperscript{18}, tanvalgān gunāh\textsuperscript{19}, margarzān gunāh\textsuperscript{20}, avasosh gerān gunāh\textsuperscript{21}, jehmarz gunāh\textsuperscript{22}, dashtānmarz gunāh\textsuperscript{23}, kunmarz gunāh\textsuperscript{24}, awārun marzashnī\textsuperscript{25}, shoethra gunāh\textsuperscript{26} seshnī\textsuperscript{26}, gunāhe ravānī\textsuperscript{27}, gunāh hamīmālān\textsuperscript{28}, gunāhe pulshahod\textsuperscript{29}, vakhshe vakhshān vakhshe gunāh\textsuperscript{30}, gunāh az gunāh\textsuperscript{31} avareākho gunāh\textsuperscript{32}, ku mardum\textsuperscript{33} o būn shāyad būdan\textsuperscript{34} gajasteh\textsuperscript{35} ghanāmīnō\textsuperscript{36} darvand\textsuperscript{37} pa petyare dāmān-e\textsuperscript{38} Hormazd farāz karnīd.

The sins of worse\textsuperscript{3} degrees (or origin)\textsuperscript{4} are:-

Namely\textsuperscript{7}, to harm someone by (doing) injustice and to interfere in his good work\textsuperscript{8}, to admonish some one falsely, to tell utter lies and to point out a wrong path\textsuperscript{9}, - not to act or to act contrary to the will made by any person at the time of his death or while going on a journey to a foreign country, in favour of his children or some other persons,\textsuperscript{10} - to steal human beings or cattle and to sell them, to spoil a set of good clothes and to spoil purposely pure and tasty edibles\textsuperscript{11}, 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,\textsuperscript{12} – to hold a weapon in hands in order to smite or wound someone\textsuperscript{13} – or to brandish it on the head of a person opposite him\textsuperscript{14}, the sin of inflicting a wound on a person which heals after three\textsuperscript{15} to four days,\textsuperscript{16} the sin of inflicting a wound on hand\textsuperscript{17}, – or foot\textsuperscript{18}, – the sin of inflicting a wound in such a way as to render the foot lame and to prevent it from doing work\textsuperscript{19} – the sin deserving the punishment of\textsuperscript{19} death\textsuperscript{20} - the sin of practising derision

\textsuperscript{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, 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 Ahreman (evil spirit) for the (i.e. antagonising) the creatures of the Creator Hormazd (i.e. for harming them).

Hormazd Khodāgunāh andar dīn pedā bekard, gohāne poryotkeshāgunāh dāsthet ested. Manashnī peshe dādār Hormazd mīnōyān getiyan mahest peshe Amshāspandān, peshe Meher Sarosh Rashna, peshe ātash barsam hom, peshe dīn ravāne khesht, peshe rad dastūre dīn bo peshe oy gaveh mad ested, az an gunāh manashnī gavashnī kunashnī, tanī ravānī geti mīnōnī, okhe awākhsh pashe mān pa sē gavashnī pa patet hom; pa patet hom az gunāh.

The Lord Hormazd (of the entire world) has manifested in the Religion, and the faithful of the 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 Rapithwan; (4) Observance of the Rozgār” of one’s dead parents and relatives, i.e. to consecrate yazishna, bāz, dron, and Afrinagan in their honour on the day and the month on which they departed; and (5) to perform daily prayers.

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 (in the presence) of the Creator Hormazd, (who is) the greatest of the spiritual world (and) of this world, before the Amesha Spends, (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 āvākhsh pashemān 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) 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 āv ātash heher nasā bordan, avestā pa chamishn nagoftan, mōy nākhun dandān faresh, daste shavīn, o avare harche padar heher nasā. chun man andar gunehgār bud ested hom, az ān gunāh manashnī gavashnī kunashnī, tanī ravānī getī minōān, okhe awākhsh pashemān pa sē gavashnī pa patet hōm; pa patet hom az gunāh.

If I have become a sinner of eating (or the act of eating) dry or used 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 matter 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.

See translation at the end of the second Kardāh above.

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

See translation at the end of the second Kardāh above.

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{24} other\textsuperscript{29} (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 kardan\textsuperscript{6}, oyem na kard\textsuperscript{7}; az ān gunāh manashnī gavashnī kunashnī, tanī ravānī getī minūānī, okhe awākhsh pashemān 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 kāme ahreman bud\textsuperscript{1}, oyem na-āwāyast manīdan\textsuperscript{2}, oyem manīd\textsuperscript{3}; oyem na-āwāyast goftan\textsuperscript{4}, oyem goft\textsuperscript{5}; oyem na-āwāyast kardan\textsuperscript{6}, oyem kard\textsuperscript{7}: az ān gunāh manashnī gavashnī kunashnī, tanī ravānī getī minūānī, okhe awākhsh pashemān 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 of\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\textsuperscript{4}, har āyin\textsuperscript{5} margarzān\textsuperscript{6}, har āyin\textsuperscript{7} farod mānd\textsuperscript{8}, har āyin\textsuperscript{9} mānid\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{17} by me\textsuperscript{12} against\textsuperscript{13} (the Creator) Hormazd\textsuperscript{14} (and against) men\textsuperscript{15} (and various) kinds of men\textsuperscript{16}.

\begin{itemize}
  \item jl In the Pahlavi commentary.
  \item jm In the Pahlavi commentary: i.e. not to bury lawfully in the earth.
  \item 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).
  \item jo See the translation at the end of the second kardāh.
\end{itemize}
(ii) Az١٠ hamoyin١٠ har āyin١١١ gunāh١١١٢, har āyin١١١٣ margarzān١١١٤, har āyin١١١٥ farod mānd١١١٦, har āyin١١١٧ mānīd١١١٨, har āyin gunāh az gunah١١١٩, oyem١٢٢٠ andar Bahman١٢٢١ gāo gospand١٢٢٣, gospand sardagān١٢٢٤ jast١٢٢٥ pa patet hom١٢٢٦.

I repent for١٢٢٧ all types١٢٢٨ of (and) every kind١٢٢٩ of sins١٢٣٠, every kind١٢٣١ of Margarzan١٢٣٢ (sin), every kind١٢٣٣ of sin confirmed١٢٣٥, every kind of sin left١٢٣٧ unatoned for (i.e. unexpiated), (and) every kind (of sin arising) out of (another) sin١٢٣٨ which may have been committed١٢٣٩ by me١٢٤٠ against١٢٤١ Behman١٢٤٢ (Amshāspand)١٢٤٣, the jq cattle١٢٤٤ and (various) kinds of cattle١٢٤٥.

(iii) Az١٢٤٧ hamoyin١٢٤٨ har āyin١٢٤٩ gunāh١٢١٠, har āyin١٢١١ margarzān١٢١٢, har āyin١٢١٣ farod mānd١٢١٤, har āyin١٢١٥ mānīd١٢١٦, har āyin gunāh az gunah١٢١٧, oyem١٢٢٨ andar١٢٢٩ Ardibehešt١٢٣٠, ātash١٢٢١, ātash sardagān١٢٢٣ jast١٢٢٤, pa patet hom١٢٢٥.

I repent for all types١٢٢٧ of (and) every kind١٢٢٨ of sins١٢٢٩, every kind١٢٣٠ of Margarzan (sin)١٢٣١, every kind١٢٣٢ (of sin) confirmed١٢٣٣, (and) every kind١٢٣٤ (of sin arising) out of (another) sin left١٢٣٥ unatoned for (i.e. unexpiated), which may have been committed١٢٣٧ by me١٢٣٨ against١٢٣٩ Ardibehešht١٢٤٠ (Ameshaspand), jq fire١٢٤١ and (various) kinds of fire١٢٤٢.

Az١٢٤٣ hamoyin١٢٤٤ har āyin١٢٤٥ gunāh١٢٤٧, har āyin١٢٤٨ margarzān١٢٤٩, har āyin١٢٤٩ farod mānd١٢٤١, har āyin mānīd١٢٤٢, har āyin gunāh az gunah١٢٤٣, oyem١٢٤٤ andar١٢٤٥ Ardibehešt ساردار، ātash ساردار، ātash ساردار jast١٢٤٦, pa patet hom١٢٤٧.

I repent١٢٤٨ for all types١١٦ of (and) every kind١١٧ of sins١١٨, every kind١١٩ of Margarzan (sin)١١٢, every kind١١٢ (of sin) confirmed١١٣, (and) every kind١١٤ (of sin) left١١٥ unatoned for, (i.e. unexpiated)١١٦, (and) every kind (of sin arising) out of (another) sin١١٧ which may have been committed١١٨ by me١١٩ against١١٢ Sheherevar (Amshāspand)١١٢, jq metal١١٣, (and) various kinds of metals١١٤.

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 importance 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
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 Spandārmad (Amshaspand), the earth (and various) kinds of earth.

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 Khordād (Amshaspand), the waters (and various) kinds of waters.

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 Amardād (Amshaspand), the trees (and various) kinds of trees.

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

The significance of the sins committed against water is the water is not to be spoiled by throwing into it 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.

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.

Creator, Hormazd.
oyem\textsuperscript{38} andar\textsuperscript{19} dāme Hormazd\textsuperscript{40} jast\textsuperscript{41} chun\textsuperscript{42} satar\textsuperscript{43}, māh\textsuperscript{44} o\textsuperscript{45} khorsheed\textsuperscript{46}, ātash\textsuperscript{47} sohar\textsuperscript{48} sozā\textsuperscript{49}, sag\textsuperscript{50}, vay\textsuperscript{51}, gospand\textsuperscript{52} panj āyin\textsuperscript{53}, o\textsuperscript{54} avar\textsuperscript{55} gavahe\textsuperscript{56} dehshnān\textsuperscript{57} in\textsuperscript{48} Hormazd khes\textsuperscript{58}, chun\textsuperscript{60} andarg\textsuperscript{51} zamīn\textsuperscript{62}, aşmān\textsuperscript{64} chun\textsuperscript{65} man\textsuperscript{66} andar\textsuperscript{67} gunēghār būd ested hom\textsuperscript{68}, az ān gunāh manashnī gavashnī kunashnī, tanī rāvānī getī mīnōānī, okhe awākhsh pashemān pa sī gavashnī pa patet hom; pa patet hom az gunāh.

I repent for all types of\textsuperscript{28}, (and) every kind\textsuperscript{39} of sins\textsuperscript{30}, every kind\textsuperscript{31} of Margarzan (sin)\textsuperscript{32}, every kind\textsuperscript{33} (of sin) confirmed\textsuperscript{34}, every kind\textsuperscript{35} (of sin) left unatoned\textsuperscript{46} (i.e. unexpiated), (and) against\textsuperscript{39} the creatures of Ahura Mazdā\textsuperscript{40}, such as\textsuperscript{42} stars\textsuperscript{43}, the Moon\textsuperscript{44} and the Sun\textsuperscript{45} (and) against\textsuperscript{39} the red\textsuperscript{46} (and) burning\textsuperscript{49} fire\textsuperscript{47}, against\textsuperscript{39} the dogs\textsuperscript{50}, birds\textsuperscript{51} and animals\textsuperscript{52} of five kinds\textsuperscript{43} and\textsuperscript{34} against\textsuperscript{39} other\textsuperscript{45} good\textsuperscript{36} creatures\textsuperscript{37} between\textsuperscript{61} the earth\textsuperscript{62} and\textsuperscript{63} the sky\textsuperscript{64}, which\textsuperscript{58} (are) Hormazd’s own\textsuperscript{59}.

(Kardāh 9) Satarshekasnī\textsuperscript{1}, khaetodath vasovashnī\textsuperscript{2}, dūdae vēhan vasovashnī\textsuperscript{3}, gāhāmīr\textsuperscript{4}, Farvārdīyān\textsuperscript{5}, Hom Darun\textsuperscript{6}, hosh farīd\textsuperscript{7} yazdān\textsuperscript{8} nehād\textsuperscript{9} o\textsuperscript{10} padīraft\textsuperscript{11}, rapithwen fardum\textsuperscript{12}, roze vadardegān\textsuperscript{13}, chun\textsuperscript{14} man āwāyast yashtan\textsuperscript{15} oyem na yasht\textsuperscript{16}, az ān gunāh manashnī gavashnī kunashnī, tanī rāvānī getī mīnōānī, okhe awākhsh pashemān pa sī gavashnī pa patet hom; pa patet hom az gunāh.

I repent for destroying adopted sonship (of anyone)\textsuperscript{1}, disturbing internal relations\textsuperscript{2}, destructing a family of the good\textsuperscript{3} and not consecrating\textsuperscript{16} Gāhāmīr\textsuperscript{4}, (on) Fravardegān days\textsuperscript{5}, (not offering) Dron (in honour) of Hom yazat\textsuperscript{6}, (or other) consecrated (or dedicated) things\textsuperscript{7} fixed\textsuperscript{9} for the Yazat accepted by me\textsuperscript{11} not consecrating the first \textsuperscript{8}Rapithwan\textsuperscript{12}, the Rozgar (anniversary) of the departed ones (of the near relatives)\textsuperscript{13} as\textsuperscript{14} I ought to have consecrated\textsuperscript{15}.

(Kardāh 10) Avar-manashnī\textsuperscript{1}, tar-manashnī\textsuperscript{2}, āzurī\textsuperscript{3}, pandī\textsuperscript{4}, khshmaghanī\textsuperscript{5}, arshghani\textsuperscript{6}, vad-chashmī\textsuperscript{7}, sūr-chashmī\textsuperscript{8} vadnagirashnī\textsuperscript{9}, khordaknagirashnī\textsuperscript{10}, nagīrā\textsuperscript{11}, pandī\textsuperscript{12}, khud-shahi\textsuperscript{13}, asgehanī\textsuperscript{14}, sapozgarti\textsuperscript{15}, varunī\textsuperscript{16}, gomānī\textsuperscript{17} āshmoi\textsuperscript{18}, zorgavāhī\textsuperscript{19}, darogdāvarī\textsuperscript{20}, ozdīst parasṭī\textsuperscript{21}, koshād davārashnī\textsuperscript{22}, barhen davārashnī\textsuperscript{23}, aymuk dvārashnī\textsuperscript{24}, drāyān-joyishnī\textsuperscript{25}, drāyān-khorishnī\textsuperscript{26}, dudī\textsuperscript{27}, gadahī\textsuperscript{28}, jahi\textsuperscript{29}, jädui\textsuperscript{30}, jāduparastī\textsuperscript{31}, rospī\textsuperscript{32}, rospī bāragī\textsuperscript{33}, gavahe paefī\textsuperscript{34}, gavahe vaṇīdī\textsuperscript{35} shīnmoi\textsuperscript{36}, o\textsuperscript{37} avare\textsuperscript{38} har āyin\textsuperscript{39} gunāh\textsuperscript{40}, o pa in patefī\textsuperscript{41} hoshmord\textsuperscript{42}, ān nahoshmord\textsuperscript{43}, ān dānest\textsuperscript{44}, ān nadānest\textsuperscript{45}, ān angard\textsuperscript{46}, ān na-angard\textsuperscript{47}, sraoshādā verezyā\textsuperscript{48} peshe rad dasture dīn\textsuperscript{49} āwāyast

\textsuperscript{1}jv i.e. the first day of Rapithwan, which falls in the month Farvardin and roz Hormazd. But our people have kept the day of consecrating Rapithwan in the month Farvardin, roz Ardibehehsht, because its propitiatory formula – khshnuman - is similar to that of Ardibehehsht 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-garzid⁵¹ az an gunāh manashnī gavashnī kunashnī, tanī ravānī getī mīnoānī 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 j⁹ evil intention,⁹ casting a glance with contempt,¹⁰ self-willedness,¹¹ being discontented of my own condition,¹² acting according to my own will,¹³ slothfulness,¹⁴, scandalousness¹⁵, revenge,¹⁶, distrust—doubt,¹⁷, heresy¹⁸, giving false evidence,¹⁹, delivering false judgement,¹⁰ idol-worship,¹¹ running to and fro without tying kusti - (the sacred girdle on the sacred shirt), moving about naked,¹², moving with a shoe in one foot and with another foot bare,²⁴, saying grace (big) at the time of meals and thereafter vitiating it by speaking audibly,²⁵, partaking of the meal without saying grace,²⁶, theft,²⁷, robbery,²⁸, whoredom,²⁹, magic or uttering spells of the demons,³⁰, worship of witchcraft,³¹, prostitution,³², whorishness,³³, permitting unnatural intercourse with oneself,³⁴, performing unnatural intercourse with others,³⁵, weeping loudly after the departed ones and lamenting beyond limit,³⁶, and (besides these) other sins of every kind,³⁷, which have been remembered in this Patet,³⁸ the sins which are not enumerated,³⁹ the sins which have been known (by me) (and) the sins which are not known (by me),⁴⁰, the sins about which I have thought,⁴¹ and the sins about which I have not thought,⁴², and have not been atoned (expiated) by me (with regret) as they ought to have been (atoned) with submission and regret (i.e. with confession) before the leader of the religion (and) the Dastur.

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

If¹ I have accepted (to perform) the Patet³ for others², (and if) I do not perform it⁵ whereby distress (or difficulty)⁷ come upon⁸ their souls⁶ (and)

---

jw Casting an evil eye on a woman or wealth, property of another person (in the Pahlavi commentary).
jx Not obeying the commands of the teacher, Dastur and parents (in the Pahlavi commentary).
jy Causing heart-burning, i.e. to bewail in mind on seeing the good condition of others (in the Pahlavi commentary).
jz To cast a doubt on what one says and does himself (in the Pahlavi commentary).
ka To blaspheme the Creator Hormazd, the Prophet Holy Zartosht and the good Mazda-worshipping Zoroastrian Religion and to wish ill of them, to cause discord amongst men and to interpret falsely the meaning of Avesta intentionally (in the Pahlavi commentary).
kb Of the women who procure abortion (in the Pahlavi commentary).
their children⁹, (then) for (the distress or difficulty (caused to) each person)¹⁰, individually¹¹, (I repent).

(Kardāh 12) Pa¹ ān² dīn³ dastūr⁴ est hom⁵, īn⁶ Hormazd⁷ Zartosht⁸ chāsht⁹, Zartosht¹⁰ oy Goshtāsp¹¹. Pa payvand¹² Ādarbād Mārāspandān¹³ mad¹⁴. Padash¹⁵ pasākh¹⁶ kard bokht¹⁷. Ashahī¹⁸ veh¹⁹ ravāne²⁰ dushāramrā²¹ āwāyeshnītar²² vehešnī hom²³.

(I) remain steadfast⁵ on¹ the commandments⁴ of that² Religion³, which⁶ (the Creator) Hormazd⁷ tasted⁹ (i.e. taught) to (Holy) Zartosht⁸ (and the Holy) Zartosht¹⁰ in turn (taught) (it to King) Gushtasp¹¹. From the families¹² (of the Prophet Zartosht and King Gushtasp), Adarbad Maraspand¹³ descended¹⁴. He¹⁵ embellished¹⁶ and purified¹⁷ (the Religion of Zartosht) (i.e. brought it into original present form.

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

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

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

Pa zīvandie jān²⁴ āstuān hom²⁵ humata²⁶ pa manashne²⁷, āstuān hom²⁸ hukhta²⁹ pa gavashne³⁰, āstuān hom³¹ hvarshta³² pakunashne³³, āstuān hom³⁴ pa³⁵ gavahe³⁶ dine māzdayasnān³⁷, hamā³⁸ kerfehā³⁹ hamdāstān hom⁴⁰ az⁴¹ hamā⁴² gunāhīā⁴³ jud-dāstān hom⁴⁴. Pa neki⁴⁵ sepāsdār hom⁴⁶; az anāl⁴⁷ khorsand hom⁴⁸. Pul pādfarāh⁴⁹ band e darosh⁵⁰, tojashne⁵¹ tāvān⁵² dīn⁵³, padfarāhe⁵⁴ sē shab⁵⁵ panjāh haft sāl⁵⁶, padash⁵⁷ khorsand⁵⁸ hamdāstān hom⁶⁰.

I remain steadfast²⁵ on good thoughts²⁶ through (my) thinking good (thought)²⁷ till the existence of (my) life²⁴, I remain steadfast²⁸ on good words²⁹, through (ray) utterance. I remain steadfast³¹ on good deeds³² through (ray) action³³, (and) I remain steadfast³⁴ on³⁵ good Religion³⁷ of Mazda-worship³⁷. I am in agreement⁴⁰ with all³⁸ meritorious deeds (or virtuous deeds)³⁹; (and) I do not agree⁴¹ with⁴² all⁴² sins⁴³.

Explanation: (I agree with and accept all meritorious deeds, truthfulness,
morality, etc.; and I do not agree with, but hate all wicked deeds, falsehood, immorality, etc.)

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

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

(I) am\(^{60}\) contented\(^{58}\) and in agreement\(^{59}\) with (all) these\(^{57}\) - retribution at the (Chinvat)\(^{49}\) Bridge\(^{49}\), severe fetters\(^{50}\), atonement\(^{51}\) (and) fine for the \(^{52}\) sins\(^{52}\) (prescribed by) the religion\(^{53}\), punishment\(^{54}\) of the three nights\(^{55}\) (first after death) (of which every night will be\(^{57}\) as long as) fifty-seven years\(^{57}\).

**Oem kardeh hom\(^{61}\)** in\(^{62}\) pateti\(^{63}\), guzarg umede kerfehrā\(^{64}\), gerān bīme duzakhra\(^{65}\). Ashahī vēh\(^{56}\) ravān dushārāmra\(^{67}\): pa īn manashne\(^{68}\) kardeh hom\(^{69}\). Ku kār kerfeh\(^{70}\) man\(^{71}\) andā nū\(^{72}\) kard\(^{73}\), ānche\(^{74}\) nū\(^{75}\) kunam\(^{76}\), hamā\(^{77}\) estashne kerfehrā\(^{78}\), guzārashne gunāhrā\(^{79}\), bokhtā ravānrā\(^{80}\). Agar\(^{81}\) māndeh bahod\(^{82}\), ku gunāhe man\(^{83}\) tokht nabahod\(^{84}\), pādfarāh\(^{85}\) e sē shab\(^{86}\) ānahī\(^{87}\) padash\(^{88}\) khorsand\(^{89}\) hamdāstān hom\(^{90}\).

I say\(^{61}\) this\(^{62}\) Patet\(^{63}\) repent with the hope of gaining Heaven for ray meritorious deeds\(^{64}\), (and) am shaken for the sake of the immense dread of hell\(^{65}\), (and) for the \(^{66}\) sake of righteousness\(^{66}\) (which is) the delight of (my) soul\(^{67}\). With this intent\(^{68}\) I have made\(^{69}\) (this Patet). Whatever meritorious deeds\(^{70}\) I have hitherto\(^{72}\) done\(^{73}\) (and)\(^{74}\) do\(^{76}\) at present\(^{75}\) (are) for maintaining them permanently and for wiping off of the sins\(^{79}\) for the salvation of my soul\(^{80}\). If\(^{81}\) any of my sins (remain unatoned)\(^{82}\), (and) if I\(^{83}\) am not yet absolved from them\(^{84}\), (then) I am contented\(^{89}\) and in agreement\(^{90}\) with the punishment\(^{85}\) of (the first) three nights (after my death)\(^{86}\) for committing them\(^{87}\).

**Hame farmāem\(^{91}\)** Ashem Vohū\(^{92}\) vegudīrashnī\(^{93}\), pateti\(^{94}\) pesh az begudīrashnī\(^{95}\): pas gudardeh man\(^{96}\), man zādehrā\(^{97}\) az gunāh\(^{98}\) pa patet bahod\(^{99}\). Sedosh\(^{100}\) getofrīd\(^{1}\) farmāyad\(^{2}\) farmudār\(^{3}\) khāheshnī\(^{4}\) hamdāstān hom\(^{5}\); Hormazd khesht\(^{6}\) hom\(^{7}\), Hormazd dahmānī kunam\(^{8}\), asahi\(^{9}\) satāem\(^{10}\).

I order\(^{91}\) (to recite) Ashem Vohū (for me) at the time of (my) passing

\(^{kd}\) For its explanation see below, note on Sedosh.

\(^{ke}\) i.e. whatever atonement and punishment is to be borne for not acting according to the orders of the Religion.

\(^{kf}\) In the Pahlavi commentary, for the explanation about this, see my *Yasht Bā Māeni*, Hādokht Nask, Fargard III.

\(^{kg}\) i.e. whereby my life be pleased by doing truthful and virtuous deeds.
away\footnote{93} (and to recite) the Patet\footnote{94} prior to death\footnote{95}, (and) after my demise\footnote{96}; my children\footnote{97} should perform Patet\footnote{99} (repentance) for (my) sins\footnote{98}, and should order\footnote{3} (to perform kh\footnote{100}Srosh\footnote{100} and Getikharid\footnote{1} (in my name).

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

**Oem gerafteh hom**\footnote{11} harvespa\footnote{12} humata\footnote{13} hūkhta\footnote{14} hvarshta\footnote{15}, pa manashnī\footnote{16} gavashnī\footnote{17} kunashnī\footnote{18}. Be-helashnī dehom\footnote{19} harvespa\footnote{20} dushmata\footnote{21} duzhūkhta\footnote{22} duzhvarshta\footnote{23}, az manashnī\footnote{24} gavashnī\footnote{25} kunashnī\footnote{26}. Oem gerafteh hom harvespa humata hūkhta hvarshta, pa manashnī gavashnī kunashnī. Behelashnī dehom harvespa dushmata dūzhūkhta duzhvarshta, az manashnī gavashnī kunashnī. Oem gerafteh hom harvespa humata hūkhta hvarshta, pa manashnī gavashnī kunashnī. Behelashnī dehom harvespa dushmata dūzhūkhta duzhvarshta, az manashnī gavashnī kunashnī.\footnote{kk}

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

\footnote{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.

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

\footnote{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.

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

\footnote{Downloaded from https://www.holybooks.com}
Oem gerafteh hom¹ har vespa² rāhe³ rāstī⁴ farārun⁵; behelashni
dehom⁶ har vespa⁷ rāhe⁸ arāstī⁹ awārun¹⁰; ghanā¹¹ shekast¹², Hormazd
behawzūn¹³; staomi¹⁴ Ashem¹⁵. Ashem Vohū 1.

I have taken hold¹ (followed) of all² just⁴ and virtuous⁵ paths³: I renounce⁶ all⁷ false⁸ and wicked¹⁰ paths⁹. (May) Ghanamino¹¹ (i.e. Ahreman) (be) annihilated¹²; (the Creator) Hormazd¹³ (is) the increaser of goodness¹⁴; I praise¹⁵ Righteousness¹⁶.

Ferastuye humatōibyascha hūktōibyaschā hvarshtōibyaschā, mānthwōibyaschā vakhedwōibyaschā varshtvōibyaschā. Albigairyā
daithe, vīspā humatāchā hūktāchā hvarshtāchā. Paitirichyā
daithe, vīspā dushmatāchā duzhūktāchā duzhvarshtāchā. Ferā ve rāhī,
Ameshā Spentā, yasnemchā vahmemchā, ferā mananghā, ferā
vachanghā, ferā shyaothanā, ferā anghuyā, ferā tanvaschīt khvakhyāo
ushtanem; staomi Ashem. Ashem Vohū 1.⁷

Yasnemcha vahmemchā aajascha zavarecha āfīnami, Sraoshahe
ashyehe, takhmahe, tanu-mānthrahe, darshī-draosh, āhūiryehe. Ashem
Vohū 1.

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

HOMAGE UNTO A LAMP

HOMAGE UNTO FRA VARTIKĀN

Az hamā gunāh¹ patet pashemānum². Ashāunām³ vanguhīsh⁴ sūrāo⁵
spentāo⁶ fravashayō⁷ yazamaide⁸. Ashaone Ashem Vohū 1. (to recite three

kl For the translation of this paragraph, see Khorshed Nyāyesh, above.

km This entire Homage is taken from the initial portion of Atash Nyāyesh: for its translation, see at that place.
Ahmāi raēshcha: Hazanghrem: Jasa me Avanghe Mazda: Kerfeh Mozd.

Of all sins I repent through penitence. We worship (or remember) the good, heroic (and) prosperity-increasing Fravashis of the righteous (people).

HOMAGE UNTO DAKHMA – TOWER OF SILENCE

Az hamā gunāh patet pashemānum. Nemase-te idha iristanām urvānō yazamaide yāo ashaonām ko fravashayō. Ashaone Ashem Vohū 1. (to recite three times).

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

Of all sins I repent with contrition. We here worship the souls of the dead who are the Fravashis of the righteous (people).

HOMAGE UNTO MOUNTAINS

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

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

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

HOMAGE UNTO WATERS

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

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

Of all sins¹ I repent with Patet². Homage³ (be) unto thee⁴, O holy⁵, most beneficent⁶ (and) undefiled⁷ Ardvi Sura⁷!

HOMAGE UNTO PLANTS

Az hamā gunāh¹ patet pashemānum². (To recite bowing the head). Nemo³ urvarayāö⁴ vanghuyāö⁵ Mazdadḥātayāö⁶ krashaonyāö⁷. Ashem Vohū 1. (To recite three times)

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

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

BĀZ OF RECITING ASHEM VOHU 1200

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

Pa nāme yazdān Hormazd Khodāe awazūnī, gorje khoreh awazāyād; Ardāfravash berasād. kr Az hamā gunāh patet pashemānum; az harvasfīn dushmata duzhukhta duzhvarshta; mem pa getī manīd, oem goft, oem kard, oem jast, oem būn būd ested. Az ān gunāh manashnī gavashnī kunashnī, tani ravānī getī mīnōānī, okhe awākhsh pashemān pa sē gavashnī pa pater hom. Khshnaothra Ahurahe Mazdāo, tārīdite angrāhe mainyēush; haithyāvarshtām hyat vasnā kferashōtemem: staomi Ashem. Ashem Vohū 3.

Fravaranē Mazdayasnō Zarathushtrish vīdaēvō ahuratkaeshō (Gāh according to the period of the day) frasastayaēcha. Ahurahe Mazdāo⁶ raēvatō⁷ khvarenanguhatō⁸, Ameshanām Spentanām⁹ ashāunām¹⁰ fravashinām¹¹ ughranām¹² aiwīthūranām¹³, paoirīōtkaēshanām¹⁴ fravashinām¹⁵, nabānādhishtanām¹⁶ fravashinām¹⁷, khshnaothra¹⁸ yasnāicha¹⁹ vahnāichā²⁰ khshnaothrāichā²¹ frasastayaēcha²² yathā Ahū Vairyō²³ zaotā²⁴ frā me²⁵ mūte²⁶, athā ratush ashātchéh hachā²⁷ frā ashava²⁸ vidhīyō²⁹ mraotū³⁰. Ahurem Mazdām³¹ raēvantem³² khvarenanguantem³³ yazamaide³⁴; Ameshā Spentā³⁵ hukhsahrā³⁶ hudhāonghō³⁷

kr Also from the Vendidad fargard 19, para 18, we get the “Homage unto Plants” of the same signification but written differently from the grammatical formation; it is:- Avesta - Nemō¹ urvairīe² vanaghuie³ mazdadḥāie⁴ ashaone⁵; Ashem Vohū 1. Translation. - Homage¹ (be) (unto thee), O good¹, holy⁷ plant⁰ created by Hormazd⁶!

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

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

90 Khordeh Avesta
BĀZ OF RECITING ASHEM VOHU 1200

(Here 1200 Ashem Vohū are to be recited)

(To recite in bāz) Hormazd Khodāe awazūnie mardum, mardum sardagān hamā sardagān, hambāyaste vehān, oem behedīn māzdayasnān āgāhī āstavānī nekī rasānad; aedun kebād. (Recite aloud) Yathā Ahu Vairyō 2.

Yasnemcha1 vahmemcha2, aojascha3 zavarecha4 āfrīnāmi5, Ahurahe Mazdāo6 raēvato7 khvarenanguhatō8, Ameshanām Spentanām9, ashā-unām10 fravashinām11 ughranām12 aiwithūranām13; paoiryōtkaēshanām14 fravashinām15, nabānatzdīshtanām16 fravashinām17. Ashem Vohū 1.

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

I praise4, 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(Note: This Hā with the bāz shown below should be recited on the first five days of the Fravartikān, i.e. from the Roz 26 Māh 12 to Roz 30 Māh 12).


Fravarāne Mazdayasnō Zarathushtrish vīdaēvō Ahuratkaeshō (Gāh according to the period of the day) frasastayaēcha. Ahurahe Mazdāo raēvato7 khvarenanguhatō8 Ameshanām Spentanām, ashā-unām fravashinām ughranām aiwithūranām, paoiryōtkaēshanām fravashi-

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

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

kw May the Holy Fravashis come up (to this Prayer)!
nām, nabānazdishtanām fravashinām, khshnaothra yasnāicha vahmāicha khshnaothrāicha frasastayaēcha, yathā Ahū Vairyō zaotā frā me mrūte, athā ratush ashāchet hacha frā ashava vīdhvāo mraotū. Ahurem Mazdām raēvantem khvarenanguhantem yazamaide; Ameshā Spentā hukshathrā hudhāonghō yazamaide; Ashāunām vanguhīsh sūrāo spentāo fravashayō ky yazamaide.

(1) Frāmraot1 Ahūrō Mazdaō2 Ashem Vohū vahishtem asti3, para ahmāi4 vohū5 vahishtem6 chinastī7, yatha8 khvaētavē9 khvaētātem10; vohū vahishtem asti11 atha12 tkaēshem13 kārayeiti14. (2) Ushtā asti ushtatāitya16 vīspem17 ashabanem18 vīspā19 ashaone20 para-chinastī21, yathanā22 stāitya23 vīspem24 ashabanem25 vīspā26 ashaone27 para-chinastī28. (3) Yat ashāi vahishtāi ashem29, parachinastī30 vīspem31 mānthrem32 vīspem33 mānthrāi34, yatha35 ashāi36 khshathrem37 chinastī38, yathachā39 zbayente40 ashaone41 ashem42 chinastī43, yathachā44 khshmāvōya45 ashem46 chinastī47 yat saoshyantaēibōyō48; thraēō49 tkaēsha50. Vīspem51 vacho52 fravākem53 haurūm54, vacho55 Ahurāe Mazdaō56.

(4) Mazdāō57 frāmraot58: chīm59 frāmraōt60; ashabanem61 mainyaomcha62 gaēthīmcha63 chvanē64 frāmraot65 fravākem66, vahishtō67 khshayammnō68. (5) Baghām73 Ashae vahishtae74 yazamaide75; Ashae vahishtae76 yazamaide77 frasraothremcha78, framarethremcha79 fragāthremcha80 frāyashtimcha81.

Yenghe hātām āat yesne paiti vanghō
Mazdāo Ahūrō vaēthā ashāt hachā,
Yaōnghāmchā 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) Hormazd proclaimed1 (the sacred verse of Ashem Vohū).

Ashem Vohū Vahistem asti3 - (uttering these words, the worshipper) acknowledges7 for Him4 (i.e. Hormazd) the highest6 good5, as if8 he were accepting7 the kinship10 of his kindred9. Vohu vahishtem kyasti11 - (uttering these words, the worshipper, in a way) puts into practice14 the laws of the Religion13.
(2) Ushtā asti ushtā kž ahmāi15 (in repeating these words the worshipper) associates28 firmly23 a26 righteous (man)27 with other24 righteous (men)25, just as22 a17 righteous (man)18 baccepts21 happiness16 from other19 righteous (men)20.

(3) Yat ashāi vahishtāi bashem29 - (in repeating these words the worshipper, as it were) accepts30 all31 the Holy Spells32 for every 33 (knower) intelligent person of the Holy Spells34, just as39 he accepts38 sovereignty37 of (that) righteousness36, just as39 he accepts41 truthfulness42 from the righteous (man)41, and for you45, the benefactors48. (As stated above) (there are) three49 divisions50 (of Ashem Vohū). Every51 hymn52 verse (which is) complete in itself (the whole54 hymn53) (is) the hymn55 of (the Creator) Hormazd.

(4) (The Creator) Hormazd57 proclaimed58 (the hymn of Ashem Vohū. Whom59 did he proclaim60? (Reply): to the righteous (man)61 belonging to the spiritual62 and the material world63. In what capacity64 did He proclaim65 the hymn66 (of that Ashem Vohū)? (Reply): as to the supreme70 Rulers lc Whom (did He proclaim? (Reply): to the righteous and the best ld (man)71 not acting according to his own whims72.

(5) We adore the portion of lcAsha Vahishta74. Of the Asha Vahishta76; we adore77 its chanting78, remembrance79, singing-aloud80 and glorification81.

(To recite in bāz) Hormazd Khodāe, awazūnī mardum mardum sardagān hamā sardagān, hambāyaste vehān oem behedin māzdāyasnān āgāhī āstavānī nekī rasānād; aedūn bād. (To recite aloud). Yathā Ahū vairyo 2.

Yasnemcha vahmemcha aojascha zavarecha āfrīnāmi Ahurahe Mazdae rāevatō khvarenanguhatō, Ameshanām Spentanām, ashāunām fravashinām ughranām aiwthūranām, paoiryōkaeshanām fravashini-nām, nabānazdishtanām fravashinām. lf 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”.
ld 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”.

Downloaded from https://www.holybooks.com
BĀZ OF RECITING YATHĀ AHU VAIRYO 1200

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

Pa nāme yazdān Hormazd Khodāe awazūnī, gorje khoreh awazāyād: Geh Gāthābīyō Ahunavad Geh, Ushtavad Geh, Spentomad Geh, Vohūkhshathra Geh, Vahishtoisht Geh, Geh Gāthābīyō, ardāfarvash be-rasād. Az hamā gunāh patet pashemānum: az harvastīn dushmata duzhukhta duzhvarshta, 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 awākhsh pashehān pa sē gavashnī pa patet hom. Khshnaothra Ahurahe Mazdāo, tarōidte angrahe mainyēush; haithyāvarshtām hyat vasnā ferashōtemem: staomi Ashem. Ashem Vohū 3. Fravarāne Mazdayasnō Zarathushtrish vidaēvō Ahura-tkaēsūnī (Gāh according to the period of the day) frasastayaēcha.


For the pleasure (of the Creator Hormazd), for the worship (of all these) - of (the Creator) Hormazd6, the keeper of treasures7, glorious8, of the Bountiful Immortals9, (amongst) the beneficent” Ghathas10 which are the 11Lords12 of truthfulness12 (and) holy13, of the Gatha Ahunavad14, the Gatha Ushtavad15, the Gatha Spentomad16, the Gatha Vohukshhathra17, the Gatha Vahishtośīsī18 (and) of the Fravashis20, the powerful21 (and) triumphant22, of the righteous (people)19, the Fravashis24 of the Poryotkaēshas23, (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 Vairyō32. (The Raspi or the assistant Priest who is) righteous37 (and) learned38 may announce39 (the excellences of the verses) athā rathush ashātchit hacha36.

Ahurem Mazdām40 raēvantem41 Khvarenanguhantem42 yazamaide43;

Ig The khshnuman - or the propitiatory formula of this “Bāz” is taken from the Khshnuman of Āfrinagān Gāthā.

Ih i.e. May the Immortal Souls reach (unto my prayers) during (the five days of) the Gatha Gāhāmbārs (viz. Ahunavad, Ushtavad, Spentomad, Vohukshhathra, and Vahishtośīsī.)

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 Ḡāthām⁵² ashaonīm⁵³ ashahe⁵⁴ ratūm⁵⁵ yazamaide⁵⁶; Ush tavaitīm Ḡāthām⁵⁷ ashaonīm⁵⁸ ashahe⁵⁹ ratūm⁶⁰ yazamaide⁶¹; Spentāmainyēm Ḡāthām⁶² ashaonīm⁶³ ashahe ratūm⁶⁴ yazamaide⁶⁵; Vohūkshathrām Ḡāthām⁶⁶ ashaonīm⁶⁷ ashahe ratūm⁶⁸ yazamaide⁶⁹; Vahishtōishtīm Ḡāthām⁷⁰ ashaonīm⁷¹ ashahe⁷² ratūm⁷³ yazamaide⁷⁴; ashāunām⁷⁵ 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 benefitic⁴⁸ Gathas⁴⁷ (which are) the Lords of Truth⁴⁹ (and) holy⁵⁰; we praise⁵⁶ the holy⁵³ Ahunavad Gatha⁵²; the Ushtavad Gatha,⁵⁷ Spentomad Gatha,⁶² the holy Vohukshatha Gatha⁶⁶ and the Vahishtoish Gatha⁷⁰ (which are) the Lords⁷³ of Righteousness⁷²; we worship⁸⁰ the good⁷⁶, heroic⁷⁷ (and) benefitic⁷⁸ Fravashis⁷⁹ of the righteous (people)⁷⁵. Ahunavar⁸¹ lprotects⁸² the body⁸³.

(To recite in bāz) Ahura Mazdāo Khodāe, awazūnī mardum, mardum sardagān, hamā sardagān, hamāyi māzdayasnan āgāhī āstavānī nekī rasānād; 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.¹k

Ushtavaitūm¹ gāthām² srāvayō³ ushtatātem⁴ nimraomonō⁵. Ushtā⁶ ahmāi⁷ yahmāi⁸ ushtā⁹ kahmāichīt¹⁰ vase-khshayāns¹¹ Mazdāo¹² dāyāt¹³ Ahurō¹⁴.

¹l For its explanation, see Srosh Baz.
¹k For its detailed description, see my Yasht Bā Māeni, Yasht 22, Second fargard of Hādhokht Nask, paras 1-18.

Downloaded from https://www.holybooks.com
(The heavenly soul) \(^9\)chants\(^3\) Ushtavad\(^1\) Gatha\(^2\) desiring\(^4\) happiness\(^5\) (for himself), (and speaks): “Happiness\(^6\) (be) unto (the) man\(^7\), from whom\(^8\) happiness\(^9\) (reaches) others\(^10\)! May Ahura Mazda\(^12\)-\(^14\) 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\(^16\).

**Kimām\(^1\) gāthvyām\(^2\) vachō\(^3\) srāvayō\(^4\); kām\(^5\) nemōī\(^6\) zām\(^7\), Ahura\(^8\) Mazda\(^9\), kuthrā\(^10\) nemōī\(^11\) 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?\(^12\)”

### NAMES OF THE DAYS AND MONTHS

**(Names of Thirty Days)**

1. Dādār Hormazd  
2. Behman Ameshāspand  
3. Ardibehesht Ameshāspand  
4. Sheherevar Ameshāspand  
5. Asfandārmad Ameshāspand  
6. Khordād Ameshāspand  
7. Amardād Ameshāspand  
8. Dae pa Ādar Dādār  
9. Ādar yazad  
10. Āvān Ardvi Sur Bānoo  
11. Khorsheed yazad  
12. Mohor yazad  
13. Tir yazad  
14. Gosh yazad  
15. Dae pa Meher Dādār  
16. Meher yazad  
17. Srosh yazad  
18. Rashne Rāst yazad  
19. Farrokh Farvardin  
20. Bahram yazad  
21. Mīnō Rām  
22. Govād yazad  
23. Dae pa Din Dādār  
24. Dīn yazad  
25. Mīnō Ḡashīshvangh  
26. Āshītād yazad  
27. Mīnō Āsmān  
28. Zamiād yazad  
29. Mīnō Mārespand  
30. Mīnō Anerān

**(Names of Twelve Months)**

1. Farrokh Farvardin  
2. Ardibehesht Ameshāspand

---

\(^{11}\) 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.

\(^{14}\) Original meaning “singer, chanter, (is) singing”. Present participle, parasmaipada, nominative singular; original base \(srāvayant\) - singing”, \(srāvaya\) (casual form).

\(^{16}\) For its detailed description, see my *Yasht Bā Māeni*, Yasht 22, Hadokht Nask, fargard third, paras 19-36.

\(^{11}\) This entire paragraph occurs in Hādokht Nask, para 20; besides its later portion also occurs in Yasna Hā 46, stanza first.
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 Ardibeheesht 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 Hä 1, 2, and 3, as well as in Vispered Kardāh 1 and 2, words like “fraourvaēštrem 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 Ardibeheesht - 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 Farvardegān

Māh 2 Ardibehehsht Amsehāspand
- Roz Third Ardibehehsht - Jashan Day of Ardibehehsht Month.
- Roz Eleventh Khorsched to Roz fifteenth Dae Pa Meher - Five Days of Maédiozarem Gāhāmbār.

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

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

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

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

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

Māh 8 Avān 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 Ahreman and the divs. (5) King Faredun distributed his sovereignty amongst his three sons. (6) Sam Narimān killed a most powerful demon. (7) King Kaikhosrou killed Afr āsiāb. (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.
Names of SEVEN HAMKĀRS - COLABORATEURS.

1. Hormazd - Dae Pa Ādar, Dae Pa Meher, Dae Pa Din.

Ir 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.

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

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

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

2. Bahman - Mohor, Gosh, Rām.
3. Ardibeheesht - Ādar, Srosh, Bahrām.
4. Sheherevar - Khur, Meher, Āsmān, Anerān.
5. Asfandārmad - Āvān, Din, Ard, Mārespand.

Names of 12 Yazatas of Hamāyasht

1. Dādār Hormazd
2. Teshtar Tir 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 Khoshed Nyāyesh.

IV “Khur” should be understood as “Khoshed”.

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

Ix Ardāfravash 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.
YASHTS

HORMAZD YASHT


Pa nāme yazdān Hormazd Khodāe awazūni gorje khoreh mīnōān mīnō beretum berasād. 


Fravarāne Mazdayasnō Zarathushtrish vidaevō Ahura-tkaēshō (Gāh according to the period of the day) frasastayaēcha. Ahurahe Mazdāo raevatō khvarenanguhato khshnaothrāicha frasastayaēcha, yathā Ahū Vairyō zaota frā-me mrūte, athā ratush ashtāchit hacha frā ashava vīdhvāo mraotū. (1) Peresat1 Zarathushtrō2 Ahurem Mazdām3 Ahura Mazda4 mainyō5 spēnishta6 dātare7 gaēthanām8 astvaitinām9 ashāum10, misvānahe gātvō11 khvadhātahe12. Kat13 asti14 mānthrahe spentahe15 amavastemem16, kat17 verethravastemem18, mukat khvarenanguhastemem19 kat20 yāskerastemem21, (2) kat22 vārethraghnyōtemem23, kat24 baeshazyōtemem25, kat26 tbaēshō-taurvayānstemem27 daēvanām28 mashyānāmcha29; kat30 viśpahe31 anghēush32 alvāstō33 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)!

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

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

mb In this paragraph the word “Kat” is employed before every adjective, but I have translated it only once.
vīspahe\textsuperscript{38} anghēush\textsuperscript{39} astvātō\textsuperscript{40} anghvām\textsuperscript{41} asti\textsuperscript{42} vimarezishtem\textsuperscript{43}.

(1) (The Prophet) Zarathushtra\textsuperscript{2} asked\textsuperscript{1} (the Creator) Hormazd\textsuperscript{3}, O, Most Beneficent\textsuperscript{6} Spirit\textsuperscript{5}, Righteous\textsuperscript{7} Creator\textsuperscript{8} Ahura Mazda\textsuperscript{4} of the corporeal\textsuperscript{9} world\textsuperscript{10} (and) of the natural\textsuperscript{12} mc\textsuperscript{3} Hameshtagehān\textsuperscript{11}! Which\textsuperscript{13} (part) of the Holy \textsuperscript{ Spell\textsuperscript{5}} is most courageous\textsuperscript{14}, victorious\textsuperscript{15}, glorious\textsuperscript{16}, efficacious\textsuperscript{17}, fiend-smiting\textsuperscript{18}, most health-giving\textsuperscript{19}, and destroying effectively (best)\textsuperscript{20} the malice\textsuperscript{21} of the daevas\textsuperscript{22} and (wicked) men\textsuperscript{23}; Which\textsuperscript{24} (part) (of the Holy Spell) is most reaching\textsuperscript{25} (helping) the mind\textsuperscript{26}, (and) purifying\textsuperscript{27} the soul\textsuperscript{28} in the entire corporeal world?

(3) Āat\textsuperscript{1} mraot\textsuperscript{2} Ahurō Mazdāo\textsuperscript{3} ahmākem\textsuperscript{4} nāma\textsuperscript{5}, Spitama\textsuperscript{6} Zarathushtra\textsuperscript{7}, yat\textsuperscript{8} Ameshanām Spentanām\textsuperscript{9}. Tat\textsuperscript{10} asti\textsuperscript{11} mānthrahe\textsuperscript{12} spentahe\textsuperscript{13} amavastemem\textsuperscript{14}, tat\textsuperscript{15} verethravastemem\textsuperscript{16}, tat\textsuperscript{17} khvarenanguhastemem\textsuperscript{18}, (4) tat\textsuperscript{19} yāskerestemem\textsuperscript{20}, (4) tat\textsuperscript{21} vārethragnōyōtemem\textsuperscript{22}, tat\textsuperscript{23} baeshazyōtemem\textsuperscript{24}, tat\textsuperscript{25} tbaēshō-taurvayānstemem\textsuperscript{26}, daēvanām\textsuperscript{27} mashyānāmcha\textsuperscript{28}; tat\textsuperscript{29} vīspahe\textsuperscript{30} anghēush\textsuperscript{31} astvātō mana asti\textsuperscript{32} vyaghmishtem\textsuperscript{33}, me tat\textsuperscript{34} vīspahe\textsuperscript{35} anghēush\textsuperscript{36} astvātō\textsuperscript{37} anghvām\textsuperscript{38} asti\textsuperscript{39} vimarezishtem\textsuperscript{40}.

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

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

That\textsuperscript{10} (part) of the Holy\textsuperscript{13} Spell\textsuperscript{12} is\textsuperscript{11} most courageous\textsuperscript{14}, victorious\textsuperscript{15}, glorious\textsuperscript{16}, efficacious\textsuperscript{17}, (4) most fiend-smiting\textsuperscript{18}, most health-giving\textsuperscript{19} (and) effectively destroying the malice\textsuperscript{20} of the daevas\textsuperscript{22} and (wicked) men\textsuperscript{23}; that\textsuperscript{24} (part of the Holy Spell) is\textsuperscript{31} most reaching\textsuperscript{35} (i.e. helping) the mind\textsuperscript{33} in the entire\textsuperscript{30} corporeal\textsuperscript{32} world\textsuperscript{31} (and) most purifying\textsuperscript{42} the soul\textsuperscript{40}.

Explanation: Mānthra Spenta, i.e. beneficent or holy spell. The original meaning of \textit{mānthra} (Sanskrit \textit{mantra}) is “secret mysteries of the Zoroastrian...”

mc “Hameshtagehān” is known as a place between heaven and hell. For those persons whose good deeds and sins are equal, the fixed place in that world beyond is called, “hameshtagtehān”. According to the suggestion of Dr. Roth (as communicated by Darmesteter) reference to Hameshtagehān is found in the Gathas (in Yasna Hā 33.1), see my \textit{Gāthā Bū Māeni}, yazishn Hā 33, Stanza 1 and its explanation. The original meaning of Hameshtagehān, which is called in Avesta “misvāna gāti”, is the place of “mediocre profit”. These words occur in Vendidad fargard 19, para 36, and in the khshnuman of Mino Anerān. In this khshnuman, the word “Hameshtagehān” occurs along with “Endless Lights”, Garothmān Heaven and the Chinvat Bridge. Here the words, “misvānāne gātvo khvadhātahe” presumably seems to have been added later on. Prof. Westergaard and Dr. Geldner have not given these words in the text in their Avestan Editions, but have taken them in the footnotes: Drs. Spiegel, Harlez and Darmesteter have therefore left these words untranslated.

md Removing or dismissing (the wicked) thought, (Darmesteter).

me In this paragraph the word tat occurs before every adjective, but I have translated it only once.
Religion”, “mysterious excellences of the Zoroastrian Religion”. A reference about this we find in Vispered Kardāh 13, first paragraph, thus: “Ashem vīspem 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.

(5) Āat aokhta Zarathushtrō frōit me7 tat6 nāma7 framrūdhi, ashāum9 Ahura Mazda10, yat11 te12 asti13 mazishtemcha14, vahishtemcha15 sraēshtemcha16, yāskerestememcha17, vārethraghnyōtememcha18, baēshazyōtememcha19, tbaēshō-taurvayān短信tememcha20, daēvanām21 mashyānāmcha22. (6) mYatha23 azem24 taurvayeni25 višpe26 daēva27 mashyāncha28, yatha29 azem30 taurvayeni31 višpe32 yātavō33 pairikāoscha34, yat mām35 naē36 chish37 taurvayāt38, nōit39 daēvō40, naēdha41 mānō42, nōit34 yātavō44 naēdha45 pairikāo46.

(5) Zarathushtra then¹ said²: O Holy Ahura Mazda³! tell⁴ me⁵ indeed⁶ that⁷ name⁸ of Thine⁹ which¹⁰ is¹¹ the greatest¹², best¹³, excellent¹⁴, most efficacious¹⁵, fiend-smiting¹⁶ the most healing¹⁷ (and) destroying the malice¹⁸ of the daevas¹⁹ and men²⁰ positively; (6) so that²¹ (i.e. with the help of that name) I²⁴ may overcome²⁵ all²⁶ the daevas²⁷ and (wicked) men²⁸; so that²⁹ I³⁰ may overcome³¹ all³² wizards³³ and witches³⁴: that³⁵ no³⁶ one³⁷, neither⁹ the daevas⁴⁰ nor⁴¹ men⁴², neither⁴³ the wizards⁴⁴ nor⁴⁵ the witches⁴⁶, may afflict³⁸ me³⁹.

(7) Āat mraot² Ahurō Mazdāō³, frakhshtrya⁴ nāma⁵ ahmi⁶, ashāum⁷ Zarathushtra⁸: bityō⁹ vānthvyō¹⁰; thrityō¹¹ avitanyō¹²; tūrya¹³ Asha¹⁴ Vahisht¹⁵; pukhdha¹⁶ viṣpa¹⁷ vohū¹⁸ Mazda-dhāta¹⁹ ashā-chithra²⁰; khshtvō²¹ yat²² ahmi²³ khratush²⁴; haptathō²⁵ khratumāo²⁶ ashtemō²⁷ yat²⁸ ahmi²⁹ chistish³⁰; nāumō³¹ chistivāo³². (8) Dasemō³³ yat³⁴ ahmi³⁵ spānō³⁶; aēvandasō³⁷ spananguhāo³⁸; dvadasō³⁹ Ahurō⁴⁰; thidasō⁴¹ sēvishtō⁴²; chathradasō⁴³ imat⁴⁴ vīdvaēshtvō⁴⁵; panchadasa⁴⁶ avanemna⁴⁷; khshvash-dasa⁴⁸ hāta⁴⁹ marenīš⁵⁰; haptadasa⁵¹ viṣpa⁵² hīshas⁵³; ashtadasa⁵⁴ baēshazyā⁵⁵; navadasa⁵⁶ yat⁵⁷ ahmi⁵⁸ dātō⁵⁹; vīsāntemō⁶⁰ ahmi⁶¹ yat⁶² ahmi⁶³ Mazdāō⁶⁴ nāma⁶⁵.

(7) Ahura Mazda³ then¹ replied²: (My) first⁶ name⁵, O Holy Zarathushtra⁸! is mg“I exist”⁴; (My) second⁶ 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 “frakhshtrya” from the root “peres” (= to ask), then the meaning of frakhshtrya⁴ nāma⁵ ahmi⁶ 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 (name) the mendAll-Pervading; (My) fourth (name) Supreme Righteousness; (My) fifth (name) All Good Things created by Mazda, containing the seed of righteousness; (My) sixth (name) is that (I Myself am) Wisdom; (My) seventh (name) Endowed with Wisdom; (My) eighth (I Myself) am Knowledge; (My) ninth (name) Endowed with Knowledge; (My) tenth (name) is (I myself) am Increase (growth) (or Prosperity); (My) eleventh (name) the Increaser; (My) twelfth (name) Ahura (i.e. the bestower of life): (My) thirteenth (name) the most Beneficent; (My) fourteenth (name) without Opponent: (My) fifteenth (name) the Invincible; (My) sixteenth (name) the One Who maintains account of (the deeds of) men; (My) seventeenth (name) the All-Seeing; (My) eighteenth (name) the Healer; (My) nineteenth (name) (I) am the Creator; twentieth Omniscient.

Yazaēsha mām Zarathushtra pai ti asni pai ti khshafne yasō-beretābyō zaothrābyō. Jasānī te avanghaēcha rafnanghaēcha Azem yō Ahurō Mazdaō; jasāiti te avanghaēcha rafnanghaēcha yō vanghush Sraoshō Ashyō; jasāonti te avanghaēcha rafnanghaēcha yāo apō, yāoscha urvarāo, yāoscha ashāunām fra-vashayō.

O Zarathushtra! thou shouldst worship Me by day and by night (i.e. every time) with libations brought for yasna. I who am Ahura Mazda will come for thy help and joy; He who is good and holy Srosh (yazata) will come for thy help and joy; the waters and the plants and the Fravashis of the righteous (people) will come for thy help and joy.

Yezi vashi Zarathushtra, avāo tbaeshāo taurvayō, daēvanām mashyānāmcha, yāthvām pairikanāmcha, sāthrām koyām karafnāmcha, mairyanāmcha bizangranām, ashemaoghanām bizangranām, vehrkanāmcha, chathvare-zangranām.

Haēnayāoscha perethu-aunikayō, perethu-drafshayō, eredhvō-drafshayō, uzgereptōdrafshayō, khrūrem drafshem inquire about Me) or taking it in other way - the One of whom the questions pertaining the religion, are asked, i.e. by the Prophet and great divine sages: see Vendidad 18.60; Vendidad 22.19; Yazishna Hā 43.10.

mh “Powerful” (Darmesteter): “A constitutor of beings” (Harlez).

mi Original meaning “not smitten”.

mj The giver of reward or punishment in that world in accordance with the good or wicked deeds performed in this world after weighing in the balance, cf. hātā-marāne (Yazishn Hā 32. stanza 6).

mk Dr. Geldner takes the entire tenth paragraph as a verse of 8 lines: each line ends at Comma (,).
barentayāo²⁷, atha²⁸ imāo²⁹ nāmenish³⁰ drenjayō³¹, framrava³², vīspāish³³ ayāncha³⁴ khshafnascha³⁵.

(10) If thou wishest, Zarathushtra! to destroy this malice (which is) of the daevas, (wicked) men, the wizards, witches, of the tyrants, the two-legged serpent), the two-legged, (i.e. men having nature of a serpent), the two-footed Ashmogs, the four-footed wolves, (11) (and) of the armies in wide battle array, with broad banners, uplifted banners, then shouldst thou recite aloud these names every day, every night.

(12) Pāyushcha¹ ahmi², dātācha³ thrātācha⁴ ahmi⁵, znātācha⁶ mainyushcha⁷ ahmi⁸ spentōtemō⁹; baēshazaya¹⁰ nāma¹¹ ahmi¹², baēshazayōtema¹³ nāma¹⁴ ahmi¹⁵; āthrava¹⁶ nāma¹⁷ ahmi¹⁸, āthra-vatema¹⁹ nāma²⁰ ahmi²¹; Ahura²² nāma²³ ahmi²⁴, Mazdā²⁵ nāma²⁶ ahmi²⁷; ashava²⁸ nāma²⁹ ahmi³⁰, ashavastema³¹ nāma³² ahmi³³; khvarenangha³⁴ nāma³⁵ ahmi³⁶; khvarenanguhastema³⁷ nāma³⁸ ahmi³⁹; pourudarshta⁴⁰ nāma⁴¹ ahmi⁴², pourudarsheta⁴³ nāma⁴⁴ ahmi⁴⁵; dūraē-darshta⁴⁶ nāma⁴⁷ ahmi⁴⁸, dūraē-darshtema⁴⁹ nāma⁵₀ ahmi⁵¹.

(12) (The Creator Hormazd says): I am² the Protector, I am⁵ the Creator and the Nourisher, I am⁶ the Discerner (or prognosticator) and the Most Beneficent Spirit. I am¹² the Healer, the Best Healer, I am¹₉ Athravan (i.e. Mobed-Dastur), the Best Athravan, I am²⁴ Ahura (i.e. Giver of Life): I am²⁷ Mazda (i.e. Omniscient); I am³⁰ the Righteous, the Most Righteous; I am³⁶ the Glory by name, I am³⁹ the Most Glorious; I am⁴² the All Seeing omniscient.

(13) Spashta¹ nāma² ahmi³, vīta⁴ nāma⁵ ahmi⁶; dāta⁷ nāma⁸ ahmi⁹, pāta¹⁰ nāma¹¹ ahmi¹², thrāta¹³ nāma¹⁴ ahmi¹⁵; znāta¹⁶ nāma¹⁷ ahmi¹⁸, znōsha¹⁹ nāma²⁰ ahmi²¹; fshumāo²² nāma²³ ahmi²⁴; fshushōmānthra²⁵ nāma²⁶ ahmi²⁷; ise-khshathro²⁸ nāma²⁹ ahmi³⁰; ise-khshathryōtema²¹ nāma³² ahmi³³; nāmō-khshathro³⁴ nāma³⁵ ahmi³⁶; nāmō-khshathryō-temo³⁷ nāma³⁸ ahmi³⁹.

(13) I am³ the Watcher and the All-Pervading by name: I am⁶ the Bestower; I am¹² the Protector; I am¹⁵ the Nourisher and the Discerner

---

ml Kiks and karaps: See glossary.

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

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

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

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

mq Or lover, doer of good, friend (root vi = to love).
The Fshushô-mântha is also the name of Yazishn Hā 58.


(14) I am 42 the Non-deceiver, I am 45 mîFar from the Deceiver 43: I am 48 the mîEquable Protector 46: I am 51 the Destroyer of Malice 49: I am 54 the mîSmiter 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 66 (or Comfort-happiness) 68. I am 71 One Possessing Light 69 by name 70.

(15) Verezi-saoka 72 nāma 73 ahmi 74, verezi-savâo 75 nāma 76 ahmi 77; sêvî 78 nāma 79 ahmi 80, sîrâo 81 nāma 82 ahmi 83, sêvishta 84 nāma 85 ahmi 86; asha 87 nāma 88 ahmi 89, bereza 90 nāma 91 ahmi 92: khshathraya 93 nāma 94 ahmi 95; khshathrayotêmô 96 nāma 97 ahmi 98; hudhânuśh 99 nāma 100 ahmi 101, hudhânushtemô 102 nāma 3 ahmi 4; dûrae-sûka 5 nāma 6 ahmi 7. Tâoscha 8 imao 9 nâmênish 10.

(13) I am 74 mîBrilliant 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 77, 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 2 by name 3: I am 7 mîHaving-a-piercing-Look 5. Such 9 (are) these 8 Names 10 (of mine).

(16) Yascha 4 me 5 aëtahmi 6 anghâvô 7 yat 6 astvainti 9, Spitama 10 Zarathushtra 11, imâo 12 nâmênish 13 drenjâyô 14 framrava 15, paiti 16 vâ 17 asni 18 paiti 19 vâ 20 khshafne 21; (17) framrava 22 us vâ hishtôt 23, nî vâ 21 paidhyamnô 24; nî vâ paidhyamnô 25, us vâ hishtôt 26; aiwyâonghanem 27 vâ 28 aimyâonghanem 29, aiwyâonghanem 30 vâ 31 bûjyamnô 32; frâ 33 vâ 24 shûsa 35 hacha 36 gâtaot 36 frâ 37 vâ 38 shûsa 39 vâ 38 shûsa 39 hacha zantaot 40, ms Or the Fshushô-mântha is also the name of Yazishn Hā 58.

ms Or famous King, ruler with glory.

mt Or one who cannot be deceived by anyone; “Smasher of deceit”, (Harlez).

mu Sanskrit prati = equally. Besides, if we take “paiti” equivalent to Sanskrit prâti, meaning, “lord, husband, master” in the paiti-pâyuś, 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 nor arrows, nor swords, neither clubs nor stones will strike and harm (the person).

(19) Vīsānstacha imāo nāmenīsh parshtascha parī-vārascha visente, parī7 mainyaoyāt druja9, varenyāteha10 dravānthyāt11, ziziyūshatcha kayadhāt13 vispō-mahrkāatcha14 parī15 drvatat16 yat17 angrāt mainyaot; mānayen ahe yatha19 hazangrem narām21 ōyum22 narem23 aiwyākhshayōit.

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.

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

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).
(20) Nemem¹ kavaēm² khvarenō³, nemō⁴ airyene vaejahī⁵, nemō⁶ saoke⁷ Mazdadhāite⁸, nemō⁹ apē¹⁰ dāityayaô¹¹, nemō¹² Areduyāô¹³ āpō¹⁴ anāhitayaô¹⁵, nemem¹⁶ viṣpayāo¹⁷ ashaonō¹⁸ stōish¹⁹. Yathā Ahū Vairīyó 10. Ashem Vohū 10.

(21) "Homage¹ to the Kayanian² Glory³, Homage⁴ (be) unto ºthe Iran-Vej⁵, Homage (be) unto "Saoka⁷ created by Hormazd⁸, Homage⁹ (be) unto the "River¹⁰ Vehdāiti¹¹, Homage¹² (be) unto the River¹⁴ Ardvi Sura¹³, the Undefiled¹⁵, Homage¹⁶ (be) unto the entire¹⁷ Creation¹⁹ of Holy (Hormazd)¹⁸.


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

(22) We praise²¹ Ahunavar²⁰; we praise²⁵ Ardibehesht²² (who is) the fairest²³ Amshaspand²⁴ (or Holy Immortal); we praise²⁸ courage²⁶ and prosperity²⁷, activity²⁸ (or efficacy) and victory²⁹, glory³⁰ and strength³¹. We worship³⁶ the Glorious³⁵ Hormazd³³, Keeper of the Treasures³⁴.

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


(24) Nipāyōish¹ mashīm² urvathem³ yavaetāite⁴ Zarathushtra⁵ aurvathāt⁶ parō⁷ dushmainyaot⁸. Mā⁹ tem¹⁰ urvathem¹¹ frāyavayōish¹² snathāî³, mā¹⁴ dux-beretēe¹⁵ zyānām²⁰ apayatēe¹⁷: mā¹⁸ yasōish¹⁹ aom²⁰ narem²¹ dāitīm²², yē²³ nā²⁴ mazishtem²⁵ yasnem²⁶ yazāite²⁷ 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 mashīm” up to the end of this yasht is known as the remaining paragraphs of the Bahman yasht. Dr. West published the English translation of the entire Pahlavi Bahman Yasht along with the translation of Bundehesh in 1880 A. D. Dr. Spiegel had published the German translation of a few passages of the Pahlavi Bahman Ysht.
(24) (The Creator Hormazd speaks to the Prophet Holy Zarathushtra): O Zarathushtra! Thou shouldst always protect the man friendly with you from evil-minded enemy. Do not let that friend remain any longer, for the stroke of the enemy: (do) not deliver him to suffering pain from the injury (O Zarathushtra) do not bring harm unto that religious man who out of the fixed yazishna consecrates (i.e. performs the yasna) with the shorter or longer yazishna in honour of us who are the Ameshāspand (i.e. Holy Immortals).

(25) Here Behman (Amshaspand), O Zarathushtra! is My Creation; O Zarathushtra! is My Creation; O Zarathushtra! here Sheherevar (Amshaspand) who are the reward of the righteous people whilst going to the Spiritual World, are also My Creations, O Zarathushtra! (26) O Holy Zarathushtra! Know thou now that (it is through My Sense and Wisdom the world was (created in the) beginning, will remain up to the end in the same way i.e. the world has the beginning and the end.

(27) Hazangrem baēshazanām, baēvare baēshazanām; hazangrem baēshazanām, baēvare baēshazanām; hazangrem baēshazanām, baēvare baēshazanām, baēvare
baēshazanām. Jasa me avanghe Mazda, jasa me avanghe Mazda, jasa me avanghe Mazda, Amahe hutāshte huraodhahe, verethraghahe ahura-dhātahe, vanaintyāoscha uparatāto, Spentahecha Ārmatoish.

(28) Ārmaiticha Spentaya thēsho thchindayadhwm; pairi ushi vārayadhwm; hām gava nidarezayadhwm; hām zanva zem-bayadhwm; aipi derezvanem darezayadhwm. Kat ashava Mazda vanat drujim, ashava vanat drvantem. 

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

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

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

Ushi Ahurahe Mazdā yazamaide, darethrāi mānthrahe spentahe; khratūm Ahurahe Mazdā yazamaide, marethrāi mānthrahe spentahe; hīzvām Ahurahe Mazdā yazamaide, fravākāi mānthrahe spentahe; aom gairīm yazamaide, yim ushi-dām ushi-daranem, paiti asni kshafne, yasō-berētābyo zaothrābyo.

We praise the Divine-Intelligence of (the Creator) Ahura-Mazda for comprehending the Holy Word. We praise the Divine-Wisdom of Ahura Mazda for remembering the Holy Word. We praise the Divine-tongue of Ahura Mazda for reciting the Holy Word. We praise this Mountain which is Ushi-Darena, the giver of intelligence, every day.

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-dāṣhtār”. 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 night, with libations brought for the Consecration of the yazishn.

(29) Āat, aokhtā Zarathushtrō, upa thwā azem maire anudadhayāt, Spentayāo Ārmatōish dōthrbāya avāstrayat "mairyō. (30) Hazangrem baēshazanām, baēvare baēshazanām; hazangrem baēshazanām, baēvare baēshazanām; hazangrem baēshazanām, baēvare baēshazanām.

Ahe narsh ashaonō fravashīm yazamaide, yō Astmo-khvanvāo nāma. Adhā anyaēsham ashaonām frakhshti yazāl, fravareta sūrahe Mazda-dhātem, Gaokerenahe sūrem Mazda-dhātem yazamaide. (30) We worship the Fravashi of that righteous man, who (was) named Asmo-khvanvant by name. I worship (the Fravashi of that person called Asmo-khvanvant) more than other righteous persons as a lover of the powerful Gaokerena (i.e. White Haoma). We praise the powerful Gaokerena created by Hormazd.

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

Scriptures of the Zoroastrian Religion are revered with this Mount.
Aētat dim vīspanām mazishtem dazdyāi, ahūmcha ratūmcha yim Ahurem Mazdām, snathāi angrae mainyēush drvatō, snathāi aēshmahe khravi-draosh, snathāi māzainyanām daevanām, snathāi vīspanām daēvanām, varenyanāmcha drvatām. (To recite in bāz:) Shekasteh ghanāmenyō, bar ahereman leānat sad hazār bār. (To recite aloud:) Fradathāi Ahurahe Mazdāo raēvatō khvarenanguhato, fradathāi Ameshanām Spentanām. Fradathāi Tishtryehe stārō raēvatō khvarenanguhato, fradathāi narsh ashaonō, fradathāi vīspanām spentahe mainyeush dāmanām “ashaonām. Ashem Vohū 1.

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


Nemū urvaire vanghu mazdadhāte ashaone. Ashem Vohū 1.

Ahurem Mazdām raēvantem khvarenanguhantem yazamaide. Ashem Vohū 1.

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

**NIRANG OF HORMAZD YASHT.**

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

obYā¹ Dādār Ahura Mazda², ahereman³ marochīnīdār⁴ negunam⁵ dīvān⁶; bar⁷ būdane⁸ rastākhis⁹ tan pasīn¹⁰ bīgumānam. Ashem Vohū 1. (recite three times).
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 goreh awazāyād, Haft Ameshāspand berasād.

Az hamā gunāh patet pashemānum; az harvasṭin dushmata duzhukhta duzhvarshta, mem pa getī manīd, oem goft oem kard, oem jast, oem būn būd ested. Az ān gunāh manashnī gavashnī kunashnī, tani ravānī getī minōāni, okhe awākhsh pashemān pa sē gavashnī pa patet hom. Khshnaothra Ahurahe Mazdāo, tarōidīte angrahē mainyēush; haithyāvarshtām hyat vasnā ferashūtemem; staomi Ashem. Ashem Vohū 3.

Fravarāne mazdayasnō Zarathushtrish vīdaēvō Ahura-tkaēshō (Gāh according to the period of the day) frasastayaēcha. (1) Ahurahe Mazdāo raēvato khvarenanguhatō, Ameshanām Spentānām, Vanghave Mananghe ākhshtōish hām-vaintyāī, taradhātē anyāish dāmān, āsnahe khrathvō Mazdadātahe, gaoshō-srūtahe khrathvō Mazdadātahe, (2) Ashahe Vahishtahe sraēshtahe, Airyamanō Ishyehe sūrahe Mazdadātahe Saokayāō vanghuyāō vouru-dōithrayāō Mazdadātahe Ashahe Vahishtahe sraēshtahe, Airyamanō Ishyehe sūrahe Mazdadātahe, (3) Spentayāō vanghuyāō Ārmatōish, rātayāō vanghuyāō vouru-dōithrayāō Mazdadātahe Ashahe Vahishtahe sraēshtahe, Airyamanō Ishyehe sūrahe Mazdadātahe. (4) Mithrahe vouru-gaoyaotoish, Rāmanascha khvāstrahe.

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

(4) Mithrahe vouru-gaoyaotoish, Rāmanascha khvāstrahe.
(If Gāh be Rapithwan, recite as under):-
Ashahe vahishtahe Āthrascha Ahurahe Mazdāo.
(If Gāh be Uzirin, recite as under):-
Berezatō Ahurahe nafedhrō apām apascha Mazdadātahe.
(If Gāh be Aiwisruthrem, recite as under):-

oc i.e. may the Seven Ameshāspands (Bountiful Immortals) come (unto my help)!

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


1) For the pleasure[^90] (of the Creator Ahura Mazda) (during so and so Gāh), keeper of the treasures[^7] and) Glorious[^8], of the Ameshāspands[^9] (Bountiful Immortals[^9]), of the victorious[^12] friendship[^11] (or of peace[^11] full of love[^12]) of Bahman[^10] (Ameshāspand) (who is) superior[^13] to other[^14] creatures[^15] (and. who is the lord) of the innate wisdom[^16] (and) of the wisdom[^16] acquired through the ear[^18] created by Ahura Mazda[^17], (2) of the fairest[^21] Ardibehesht (Ameshāspand)^[^20], of the mighty[^23] (and) beloved Airyaman (yazata)^[^22] created by Ahura Maz다[^24], of the righteous[^29] (and) od[^30]large-eyed[^27] (and) the good[^28] Saoka (yazata)^[^25], created by Ahura Mazда[^26]; of Sheherevar (Ameshāspand) (ruling over) the pure metal[^31], who is merciful[^32] (and) the nourisher of the poor[^33]; (3) of the good Spandārmad (Ameshāspand)^[^34] (who is) righteous[^39] large-eyed[^37] (and) the good[^35] bestower[^36], of Khordād[^40] (who is) the lord of the coming of the season[^42] at its proper time[^43] from amongst the Saredha (i.e. years) which are the periods[^46] of holiness[^45]; and of Amardād (Ameshāspand)^[^47] (who is) the lord over the prosperity[^49] of the flocks[^40] (of cattle) and over the increase[^51] of corns[^52] (and) over the efficacious[^44] Gaokerena (i.e. White Hom) created by Ahura Mazda[^55], (4) (during Hāvan Gāh) of Meher (yazata)^[^56] of wide pastures[^57] and of od[^58]Rāma Khvāstar[^58], (during Rapithwan Gāh) of Ardibehesht Ameshāspand[^59] and of the Fire[^60] of Ahura Mazda[^61], (during Uzirin Gāh): of the Navel[^64] of waters[^65] (who is) the exalted[^62] lord[^63] and of the waters[^66] created by Ahura Mazda[^67], (during Aiwisruthrema Gāh); of the Fravashis[^69] of the righteous (people)^[^68] and of women[^70] with their troops of horses[^71], and of the coming of the season[^72] at its proper time[^73], of (the yazata) Ama[^74], well-shaped[^75] and beautiful[^76], of Beheram (yazata) created by Ahura Mazda[^78], and of (the yazata named) Vananti Uperatat; (during Ushahen Gāh); of Srosh (yazata)^[^80], the righteous[^81] possessed of righteousness[^82], victorious[^83] and bringing prosperity to the world[^84], of the most just[^85] Rashne (yazata)^[^86], and of Ashtād (yazata)^[^87], the increaser of the world[^88] and prosperity-bringer of the world[^89] - for the

[^68]: od i.e. with eyes of love; original meaning of “large eyes”.

[^69]: This yazata-angel is presiding over atmosphere and over (pleasure) the days of merriment, feasts.
worship (of these all), for (their) praise, for (their) propitiation (and) glorification may the Zaotar (i.e. officiating priest) proclaim before me (the excellences of the verses of) Yathā Ahū Vairyō; (the Rāspi who is) righteous and learned may proclaim (the excellences of these verses) atthā ratush ashāt-hich hacha.

(6) Ahurem Mazdām raēvantem khvarenan guhantem yazamaide; Ameshā Spentā hukhshathrā hudhāonghō yazamaide; Vohu Manō Ameshem Spentem yazamaide; Ḥām-Vaintīm yazamaide, ŏkaishīm hām-vaintīm yazamaide, taradhātem anyāish dāmān; āšnem khratūm Mazdadhātem yazamaide; gaoshō-srūtem khratūm Mazdadhātem yazamaide. (7) Ashem Vahishtem sraēshtem, Ameshem Spentem yazamaide; Airyamanem Ishīm yazamaide; sūrem Mazdadhātem yazamaide; Saokām vanguhīm vouru-dōithrām Mazdadhātem yazamaide; Saokām vanguhīm vouru-dōithrām Mazdadhātem yazamaide; Vairīm yazamaide; Khshathrem Vairīm Ameshem Spentem yazamaide; ayokhshustem yazamaide; marezdikem yazamaide; khvarenan guhantem Mazdadhātem yazamaide; yāiryām hushīm yazamaide; saredha ashavana ashahe ratavī yazamaide; Ameretātem Ameshem Spentem yazamaide; fshaonīm vāthwām yazamaide; (Sheherevar) the merciful, created by Ahura Mazda; (Sheherevar) the nourisher of the flocks of corns; Gaokerenem, 5ūrem Mazdadhātem yazamaide.

(6) We Praise (the Creator) Ahura Mazda, keeper of the treasures (and) glorious; we praise Ameshāspands, benevolent (good-ruling) (and) possessing good faculty; we praise Bahman Ameshāspand; we praise the victorious friendship (or peace full of love) which is superior to other creatures; we praise the innate wisdom created by Ahura Mazda; we praise the wisdom acquired through the ear, created by Ahura Mazda. (7) We praise the fairest Ardibehesht Ameshāspand; we praise the beloved Airyaman (yazata); we praise the mighty (Airyaman yazata) created by Ahura Mazda; we praise the righteous (and) large-eyed (and) the good Saoka (yazata), created by Ahura Mazda; we praise Sheherevar Ameshāspand; we praise (presiding over) the pure metal; (Sheherevar) the merciful (and) the nourisher of the poor.

(8) We praise the good Spandarmad (Ameshāspand) the righteous, large-eyed bestower, created by Ahura Mazda; we praise Khordād Ameshāspand; we praise the timely advent of the season; the holy Saredha (i.e. years) (which are) the periods of holiness; we praise Amardād Ameshāspand; we praise the prosperity of the flocks (of cattle); and the abundance of corns; and also the efficacious Gaokerena (i.e. the White Hom) created by Ahura Mazda.
(During Hävan Gāh as well as Second Hävan, recite as under):-

(9) Mithrem vouru-gaoyaoitīm yazamaide; Rāma khvāstrem yaza-

maide. Ashāunām vanguhīsh sūrāo spentāo fravashayō yazamaide.of

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

Ashem vahishtem ātaremcha Ahurahe Mazdāo puthrem yazamaide.

(If Gāh be Uzirin, then recite as under):-

Berezantem aharem khshathrim khshaetem apām napātem avrut-

asem yazamaide; apemcha Mazdadhātem ashaonīm yazamaide.ogr

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;

yerethragnemcha Ahuradhātem yazamaide; vanaintimcha uparatātem

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.oij Ashāunām

vanguhīsh sūrāo spentāo fravashayō yazamaide.

(11) ojYātu zī Zarathushtra vanat daēvō mashyō. Kō nmānahe bādha

Spitama Zarathushtra, vīspa drukhsh janāiti, vīspa drukhsh nāshāiti,

yatha haonaoitī aēshām vachām. (12) Aoi te aoi tanvō dadhāiti, aoi te

athaurunem janāiti, athaurunem yatha rathaēshtārem, vīspanō

asrushtee nāshātnām aojangha. yō hīm daste dāranem, yōi haptā

Ameshāo Spenta huhhshathra hudhāonghō hamarethanāmchit. Daēnām

māzdayasnīm, aspō-kehrpem āpem Mazdadhātām ashaonīm

yazamaide. (13) Ātare vitare maibyā vitare maibyā vīmrāot

Zarathushtra. ātare vitare maibyaschit vitare maibyaschit vīmrāot

of In this yasht the last sentence recited in all the Gāhs is not given in the Avesta Editions of

Prof. Westergaard and Dr. Geldner, but it is in the Parsee prayer-books.

og For its translation, see Uzirin Gāh.

oh For its translation, see Aiwisruthrema Gāh, pages 102-103.

oi For its translation, see Ushahen Gāh, page 106.

oj I could not give the authentic translation of the Avesta passages (11-14) of this Small Haftan

yasht, being (corrupt) not genuine. Translations of European scholars are also not satisfactory,

but I have attempted to give some synopsis of passages 11-12.
Zarathushtra; yat vangheush manangh, yat aithyejanghem vachām, fraspāvaresh frācha framerethwacha frajāthwacha. (14) Satavata satavata utavate ute-vata uta apa-barentu yatha bastem fravashnām daēnām māzdayasnām nāshātanām aojangha. Ashem Vohū 1.

Note:- (If Small Haftan yasht be recited, kardāh of “Yātu Zi Zarathushtra” up to the end Ashem Vohū 1 inclusive should be recited seven times and then having recited in “bāz” the entire portion of “Ahura Mazda Khodāe awazūnī mardum .... aedūn bād” and Yathā Ahū Vairyō 2, one must recite the remaining portion of this yasht from the portion Yasnemcha up to the end (Haft Ameshāspand berasād. Ashem Vohū 1). But if one wants to recite Haftan Yasht Large, the Kardāh of “Yātu Zi Zarathushtra” up to Ashem Vohū 1, should be recited only once and then one should recite the below-mentioned 8 Kardās).

(11) O Zarathushtra! It would be better if the sorcerer and man of devilish temperament be really smitten and broken! O Spitaman Zarathushtra! Who (is) that man when he recites these sacred verses (of Avesta), every druj from his house is indeed smitten and destroyed? (12) The druj ok attacks thy body and smites thy priest-and the warrior. The man who keeps a shield against his enemies the Ameshāspands, the (benevolent) possessing good sense (is fully capable) ol to oppose the om drujas by means of his strength. We praise the Mazda-worshipping Religion and the on swiftly-flowing undefiled water created by Ahura-Mazda.

(2) őh humatanām 13 hūkhtanām 24 hvarshtanām 25, yadachā 26

ok The root of aoi dadhāiti is avi-dā = Sanskrit abhi-dhā, to attack.
ol The original meaning of “nāshātanām” is, “of those fit to be destroyed” (nash-ata).
on The original meaning of “asrushtēe” is “for not hearing, for not obeying”. 
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 “humatanām” comes at the end of Kardāh 7 of the same yasht (which in fact should be at the end of this yasht); from this Prof. Darmesteter
anyadachā²⁷, verezyamnanāmchā²⁸ vāvezezanāmchā²⁹ mahi³⁰ aibī-jaretārō³¹ naēnāestārō³², yathana³³ vohunām³⁴ mahi³⁵. (Recite twice).

(3) Tat³⁶ at³⁷ vairīmaidī³⁸ Ahurā Mazdā³⁹ ashā⁴⁰ srīrā⁴¹ hyat⁴² i⁴³ mainimadichā⁴⁴, vaochōimāchā⁴⁶, verezimāchā⁴⁷, yā⁴⁸ hātam⁴⁹ shyaothanām⁵⁰ vahishtā khyār⁵¹ uböibya⁵² ahubyā⁵³. (4) Gavōi⁵⁴ adāish⁵⁵ täish⁵⁶ shyaothanāish⁵⁷ yāish⁵⁸ vahishtāish⁵⁹ orfraēshyāmāhī⁶⁰ rāmācha⁶¹ vāstreμchā⁶² dzdyāi⁶³, surunvataschā⁶⁴ asurunvatschā⁶⁵ khshayantaschā⁶⁶ akhshayantaschā⁶⁷.

(1) We praise⁵ Ahura Mazda¹ the Lord of Righteousness³; we praise⁹ Ameshāspands⁶ (who are) good-ruling⁷, possessing good sense⁸; with the wish¹⁰ of good righteousness¹¹ and good Mazdā-worshipping Religion²⁰, we praise¹³ the entire¹⁰ worldly¹⁵ and spiritual¹⁴ creations¹² of the Righteous¹¹ (Ahura Mazda), (in the same way) we are¹⁰ the glorifiers¹⁰ and meditators¹¹ of the doers²⁸ of good thoughts²³, good words²⁴ and good deeds²⁵ and of those who have performed²⁹ (good deeds) for this world²⁶ and for the yonder world²⁷. (3) O Righteous⁴⁰ and fair⁴¹ Ahura Mazda! We choose⁵⁸ those⁴⁵ which⁴⁷ are⁵¹ the best⁵⁰ (deeds) amongst the deeds⁴⁸ of the existing ones⁴⁹ 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 unlearners⁶⁵, the potent⁶⁶ and the impotent⁶⁷ (powerful and powerless) wish⁵⁰ to give⁶³ happiness⁶¹ (to ourselves) (and) the pastures⁶² for (our) cattle⁵⁴ through charity⁵⁵ and best⁵⁹ deeds⁵⁷.

(5) ovHukhshathrōtemāi⁶⁹ bāt⁷⁰ khshathrem⁷¹, ahaμt⁷² 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. 3-4.

or As regards purifying the cattle, words from “gavōi” up to “fraēshyāmāhī” is quoted in Vendidad XI, para 6.

os i.e. owing to the immense love of truth and religion.

ot Original meaning: “listeners as well as non listeners”, root sru = Sanskrit sru.

ou In the olden times of the Avesta, wealth of men was counted from the number of cattle, and for their safety, pasture is the most essential item.

ov This para is called thrishāmrūta (thrish + āmrūta), i.e. verses recited three times; for the explanation, see Vendidad fargard X, paras 7-8.
ashāīchā 79 vahishtāi 80 (Recite three times).

(6) Yathā 81 āt 82 utā 83 nā 84 vā 85 nārī 86 vā 87 vaēdā 88 haithīm 89 athā 90 hat 91 voħū 92 tat 93 ē-eādū 94, verezyōtūchā 95, īt 96 ahmāi 97 frachā vātōyotū 98 īt 99 aēibyō 100 yōi īt 101 athā 102 verezyānī, yathā īt astī 5.


(8) Ashayā 122 āat 123 sairī 124, ashahyā 125 verezene 126, kahmāichīt 127 hātām 128 jījishām 129 vahishtām 130 ādā 131 ubōibyā 132 ahubyā 133. (Recite twice).

(9) Imā 134 āt 135 ukhdhā 136 vachāo 137, Ahurā Mazdā, ashem 139 manayā 142 vahehyā 143 fravakoachāmā 144: thwām 145 īt 146 aēshām 147 paityātāremchā 148 fradakhstāremchā 149 dademaide 50.

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

Yenghe hātām āat yesne paiti vanghō, Mazdao Ahurō vaēthā ashāt hachā, yāonghāmcha tāschā tāoschā yazamaide.

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

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

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

(8) (Remaining) in the chieftainship 26 or in the practice 28 of righteousness if any person 29, amongst the existing ones 30, desires to live the best 32 life in both 34 the worlds 35, (he should then be) generous 33.

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

ox Or “as it is” (Yathā it astī). Original meaning: “that 22 which 21 we wish 23” (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”.

Downloaded from https://www.holybooks.com
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) ṛbAhyā1 thwā2 āthrō3 verezenā4 paouruye5 pairi-jasāmaide6, Mazdā Ahurā7 thwā8 thwā9 mainyū10 spēnishtā11, yē12 ā13 akhtish14 ahmā15 yēm16 akhtōyō17 dāonghe18.

(2) Urvāzishtē18 hvō19 nā20 yātāyā21; paiti-jamyā22 ātare23 Mazdāo24 Ahurahyā25, urvāzishtahyā26 urvāzayā27 nāmishtahyā28 nemanghā29 nāo30; mazishtā31 yāonghā32 paiti33 jamyāo34. (3) Ātarsī35 vōī36 Mazdāo Ahurahyā37 ahī38, mainyēush39 vōī40 ahyā41 spēnishtō42 ahī43, hyat44 vā45 tōī46 nāmanām47 væzishtem48, 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 pu=to purify).
(2) (That) man¹⁰ himself¹⁹ (is) most pleased¹⁸ of the power²¹ of this means (fire) (i.e. the Worship of Fire)²³ of Ahura Mazda. O Fire²³ of Ahura Mazda²⁴‑²⁵! mayest thou reach (us) with the joy²⁷ of the most joyous²⁶ (and) with the homage²⁹ of the most glorious²⁸; mayest thou³⁴ reach (us) for the greatest (work)³¹ of the works³². (O Fire!) thou art³⁴ the most bountiful³⁴ Emblem⁴⁰ of that (name)⁴⁷ (is)³⁸ Vāzishta⁴⁸. Through the agency of that (name)⁵¹ we may reach⁵³ Thee⁵². (O Ahura Mazda!)


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

4. (O Ahura Mazda!) we approach⁶⁵ Thee⁵⁵ with good⁵⁴ mind⁵⁶ with righteousness⁵⁸ with the deeds⁶⁴ and words⁶⁴ of good⁶⁴ wisdom⁶². O Ahura Mazda! we bow to Thee⁶⁸, we are indebted⁶⁷ (to Thee). We may approach⁷⁷ Thee⁷¹ with all⁷⁰ good thoughts⁷², good words⁷⁴, (and) good deeds⁷⁶. O Ahura Mazda!⁶⁶ We declare⁸³ this⁷⁹ Thy⁸⁰ body⁸¹, (i.e. Sun) the fairest⁸⁵ amongst all bodies⁸²: this⁸⁵ light⁸⁶ amongst the highest (lights)⁸⁸ which⁹⁰ is called⁹² the sun⁹¹.

(Kardāh III) (I) Ithā¹ thā yazamaide³ Ahurem Mazdām⁴, yē⁵ gāmchā⁶ ashemchā⁷ dāt⁸, apaschā⁹ dāt¹⁰ urvarāoschā¹¹ vanghush¹², rachoāoschā¹³ dāt¹⁴ būmīmchā¹⁵ vispāchā¹⁶ Vohū十七. (2) Ahyā¹⁸ khshathrāchā¹⁹ mazēnāchā²⁰ hvapanghāīshchā²¹ tem²² at²³ yasnānām²⁴ paurvattāt²⁵ yazamaide²⁶; yōī²⁷ gēush²⁸ hachā²⁹ shyente³⁰. (3) Tem³¹ at³² āhuiryā³³ nāmen³⁴ mazdāvarā³⁵ spentōtemā³⁶ yazamaide³⁷, tem³⁸ ahmākāish³⁹ azdibīshchā⁴⁰ ushtānāischchā⁴¹ yazamaide⁴², tem⁴³ ashāunām⁴⁴ fravashīsh⁴⁵ nārāmchā⁴⁶ nāirināmchā⁴⁷ yazamaide⁴⁸.

pf i.e. O Fire of Ahura Mazda! do Thou help us fulfilling whatever desires we have.
pg If we take the word “vōi” as equivalent of Sanskrit “vai” = indeed, then, O Fire! thou art verily of Ahura Mazda, i.e. of the creation of Ahura Mazda.
ph The original meaning of “Vāzishta” is “swiftest”. see yasna Hā 17.
pi Metaphorically the body of Ahura Mazda is given an analogy with the sun. In later books Ahura Mazda is called the Light of Lights.
pj The first paragraph of this Hā is recited as the Bāz or grace before the meals.
(4) Ashem at vahishtem⁴⁹ yazamaide⁵⁰, hyat⁵¹ sraēshtem⁵², hyat spentem ameshem⁵⁴ hyat raochōnghvat⁵⁶, hyat⁵⁷ vīspū⁵⁸ võhō⁵⁹. (5) Vohīchā⁶⁰ manō⁶¹ yazamaide⁶²: vohīchā⁶³ khsathrem⁶⁴ vanguhīmchā⁶⁵ daēnām⁶⁶, vanguhīmchā⁶⁷ fseratūm⁶⁸, vanguhīmcha⁶⁹ ārmaitīm⁷⁰.

Yenghe hätām āat yesne paiti vanghō,
Mazdāo Ahurō vaētha ashāt hachā,
yōnghāmcha tānschā tāoschā yazamaide.

(1) We worship¹ here² in this way¹ (the Creator) Ahura Mazda⁴ who⁵ created⁸ the cattle⁹ and corn⁷, water¹¹ and trees¹³, the lights¹⁵ (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 Him (Ahura Mazda)²¹ with (such)²⁷ names²⁴ - Ahurian, pleasing the Mazda²⁸ and most bountiful²⁹. We worship²⁶ Him with our own³⁶ bodies³⁰ and life³¹ (i.e. with heart and soul). We worship³⁷ Him (and) the Fravashis³⁵ and (above all these) all³⁶ other³⁷ good things³⁹. (4) We worship⁵⁰ Ardibehesht⁴⁹ who⁵¹ is the fairest⁵² (and) brilliant⁵⁶ Ameshāspand⁵⁴ (and) all⁵⁸ good things⁵⁹ (of the Creator Ahura Mazda). We praise⁶² good⁶³ thought, good⁶⁵ Religion⁶⁶, good⁶⁷ Fseratu⁶⁸ and good⁶⁹ humility⁷⁰.

(Kardāh IV) (I) pn Imām¹ āat² zām³ gēnābīš⁴ hathrā⁵ yazamaide⁶, yā⁷ nāo⁸ baraiti²: yōoschā¹⁰ tōi¹¹ gēnāo¹² Ahurā Mazdā¹³, ashāt hachā¹⁴ vairyāo¹⁵, tāo¹⁶ yazamaide¹⁷. (2) Izāo¹⁸, yaoshtayō¹⁹, ferashtayō²⁰, ārmatayō²¹, vanguhīm¹⁵ ahīsh²³, vanguhīm²⁵ ishem²⁶, vanguhīm²⁷ āzūitīm²⁸, vanguhīm²⁹ frasastīm³⁰, vanguhīm³¹ parendīm³² yazamaide³³.

(1) We praise⁶ this¹ earth² 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 po Parendi°.

(3) Apō³⁴ at³⁵ yazamaide³⁶, maēkaintishchā³⁷, hēbvaintīshchā³⁸.
fravazanghō, Ahurānīsh, Ahurahyā, hvapanghāo, huperethwāoschā vāo, hvōghzathāoschā, hushnāthrāoschā, ubōibyā ahubyā chagemā.

(4) Uiti yā vē vanguhīsh Ahurō Mazdāo nāmān dadāt; vanghudāo hyat vāo dadāt; tāish vāo yazamaide, tāish nemakhyāmahi, tāish ishuidyāmahi.

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

(3) We praise the waters that are showered down,(gathered together) collected and flowed forward. (O Waters) of Ahura Mazda (pertaining to Ahura Mazda!) We regard you possessing intrinsic merit, wide, well-flowing (and) the purifiers of both the worlds.

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

(Kardāh V) (1) Itha āt yazamaide gēush urvānechā tashānemcha, ahmākēng āt urunŏ pasukanāmchā, yōī nāo jijishenti, yaēibyāshā tōī ā āēibyō ā anghen. (2) Daiti-kānāmchā ādyunām hyat urunŏ yazamaide; ashāunām āt urunŏ yazamaide, kūdō-zātanāmchīt nārāmchā nārīnāmchā.

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 vao azishchā vao” 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; fravazaghō = rain water; ahuranish = well water and still water, etc. The above meanings are not derived from Avestan words.
(1) Thus here we worship the soul3 of the universe4 and (its) fashioner6, (and) the souls9 of the cattle10 as well8, who11 (the cattle) desire to live13 for us12; for (us)14 they15, and (we)17 are19 for them18.

**Explanation:-** (For the sake of man, the care of cattle is taken; and through cattle men get nourishment. Both of them are useful to each other).

(2) We worship24 the souls23 of the travellers and20 the cavaliers21. Here26 we worship28 the souls27 of the righteous25 men30 and women32 born at any time29 who revere35, or36 will revere37, or have revered39 the better laws34. (3) Thus42 we praise here41 good men44 and women46 (and) the Ameshâspânds48, ever-living49 (and) ever-profitting50, who51 (i.e. the male Ameshâspânds) as well as55 Female Ameshâspânds) dwell53 in the good mind52.

(4) Just as56 Thou. O Ahura Mazda59, hast thought60, spoken61, created62 and worked63 what64 is good65, in the same way66 we regard67, (so69 do) we recognise Thy excellence70, (so71 do we) and worship74 Thee72. O Ahura Mazda!80! thus75 we bow to Thee79, thus77 we are indebted (to Thee)78.

(5) (O Ahura Mazda!) we may come near87 Thee86 through the relationship83 of good81 kinship82, Righteousness85, good88 Feseratu89 (and)
Spandarmad. 

(Kardāh VI) (1) Āhu i ati paiti, Mazdā Ahurā, mazdāmchā būirichā kershēvā, rāiti tōi khrapaiti ahmat hyat aibī, hyat mūzdēm mavaēthēm fradadāthā daēnāyō, Mazdā Ahurā. (2) Ahyā hvō nē dāiđī, ahmāichā ahuye manakhāyichā tat ahyā yā tat upā-jamyāmā, tavachā hakhemā ashakhyāchā vīspāi yave. (3) BzDāiđī ati nerāsh Mazdā Ahurā, ashāunō asha-chinanghō, aidyūsh vāstrayēng, deregā izāi bēzvae te, hakhmaine, ahmābyāchā ahmaibyāchā. (4) Athā khyātēsh athā věnēsh Mazdā Ahurā, ashavanō ereshyā, ishtem rāiti. 

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

(1) O Ahura Mazda! do Thou create good great wisdom and abundance in these creatures. O Lord of Wisdom (do Thou grant us) as much reward as Thou hast given to the religionists, like myself by means of Thy Charity, O Ahura Mazda! (2) Do Thou thyself (that gift) (O Ahura Mazda!) for this and for the spiritual world; thereby we may attain Thy friendship and Righteousness for ever. (3) Do Thou grant us the bestowers of joy, truthful men, desirous of righteousness, dexterous and diligent, long enduring prosperity (and) powerful friendship. (4) (May it be) to (our) kinsmen, and workers, as well as to (our) friends. O Ahura Mazda! (all) these we ask for from Thee. Moreover may we become truthful and pure and through charity (may we become) endeared to Thee.

(Kardāh VII): (1) Stūtō garō vahmēng Ahurāi Mazdāi, Ashāicha Vahishtī, dademahichā, chūmahichā, āchā āvaēdayamahī. (2) Vohū kshshathrem tō Mazdā Ahurā apoēmā vīspāi yave; hukshshathrastā nē nā vā nāiri vā, khshāētā ubōyō anghvō hātām hudāstemā. (3) Humāīm thwā izem, yazatem ashanghāchim dademaidē. Athā tū ne gayaschā astentāoschā khyāo, ubōyō anghvō hātām hudāstemā.

pz Dr. Geldner takes para 3 in verse form of Five lines; each line ends at comma (,).
qa The original meaning of “būiri” (Sanskrit bhūri) is increase, abundance.
qb Probably, Prophet Zarathushtra speaks for Himself and for his helpers.
qd i.e. they also may obtain the means of securing prosperity and welfare.
qe Some times, specially in the Gathas pronoun for Ahura Mazda stands in plural; see yasna Hā 28.2; Hā 32.9; Hā 34.14; Hā 46.18.
(1) We offer, acknowledge and proclaim adorations together with praises and reverence unto (the creator) Ahura Mazda and unto Asha Vahishta. (2) O Ahura Mazda! may we attain Thy Good Kingdom forever and ever. O Wisest Ruler, amongst the existing ones, in both the worlds. (Thou art) the Good Ruler for us, man or woman.

(3) (Speaks to the Creator Ahura Mazda): “We dedicate (an offering) to Thee the Lord of good wisdom, worthy of adoration, follower of righteousness; so mayest Thou be to us the limbs of life and body, O Wisest One, amongst the existing ones, in both the worlds.”

(4) Hanaēmāchā zaēmāchā Mazdā Ahurā, thwahmī rafnahī daregāyū aēshāchā thwā ēmavantaschā buyamā; rapōishchā tū nē daregemchā ushtāchā, hātām hudāstemā.

(5) Thwōi staotaraschā, mānthranaschā, Ahurā Mazdā, aogemadaēchā, usmahichā, vīsāmadaēchā; hyat mīzdem mavaēthem fradadāthā daēnābyō Mazdā Ahura. (To recite twice).

(6) Ahyā hvō nē dāidī, ahmāichā ahuye manakhyāichā; tat ahya yā tat upā-jamyāmā tavachā sarem ashakhyācha vīspāi yave.


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

—

qf For the explanation of “Stutō garō vahmeng” see my translation of Yasna Hā 41, note of the first paragraph.

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

qh Aogemadaēcha usmahichā vīsāmadaēchā - From these three verbs the treatise with Avesta and Pahlavi versions called “Aogemade” is originated, whose initial words are “aogemadaēcha usmahichā vīsāmadaēchā”. 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) (vīsāmadaēchā). I resign myself to death” (Darmesteter).

qi Paras 5 and 6 occur in yasna Hā VII, paras 24-25.

qi 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) 0 Ahura Mazda! 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 Haptaṅghātōish handātā; apāmchā khāo yazamaide; apāmchā peretūshō yazamaide; pathāmchā vēhāranānō yazamaide; pathāmchā hanjamanā yazamaide. (2) Gairīshchā afštachinō yazamaide; vairīshchā aveydanāonghō yazamaide; aspenāchā yevēnō yazamaide; pāyuchā thwōreshtārā yazamaide; Mazdāmchā Zarathush tremchā yazamaide. (3) Zāmchā asmanemchā yazamaide; vātemchā dareshīm Mazdadhātem yazamaide; taēremchā Hariyēyāo Berezo yazamaide; būmīmchā vispāchā vohu yazamaide.

(1) O Ameshāspands! We worship you through the Prayer of Yasna Haptaṅghāti. We praise the springs of water; the bridges over the waters; the forkings of the highways; the meetings of the roads. (2) We praise the mountains from which the waters flow; the lakes brimming with the waters; the heaps of corns; the heaps of the roads; the heaps of the modellers; (the creators or the artisans) we praise (the Creator) Ahura Mazda and (the Prophet) Zarathushtra. (3) 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 vohu urunachā ashāunām yazamaide; vāsimchā yām panchāsadvarām yazamaide; kharemchā yim ashavanem yazamaide; yo hishtaite maidim zrayanghō vouru-kashahe; zrayō vouru-kashem yazamaide. (5) Haomemchā zārim berezanem yazamaide; Haomem frāshmīm frādat-gaēthem yazamaide; Haomem dūraoshem yazaimaide. (6) Apāmchā ferakhshaostrem yazamaide; vayāmchā ferafraothrem yazamaide; athaurunāmchā paiti-ajānthrem yazamaide; yōi yeyā dūrāt ashō-īshō dakhhyunām. Vīspānschā Ameshā Spentā
yazamaide\textsuperscript{92}.

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

(4) We worship\textsuperscript{50} the good mind\textsuperscript{47} and the souls\textsuperscript{48} of the righteous (people)\textsuperscript{49}. We praise\textsuperscript{54} (the place called) \textsuperscript{98}Vasi\textsuperscript{51} with fifty gates\textsuperscript{53}. We praise\textsuperscript{56} (that) righteous “khar”\textsuperscript{55} which\textsuperscript{57} stands\textsuperscript{58} in the midst\textsuperscript{59} of the sea\textsuperscript{60}, Vouru-kasha\textsuperscript{61}, and the Sea\textsuperscript{62} Vouru-kasha\textsuperscript{63}. (5) We praise\textsuperscript{68} the green\textsuperscript{66} (and) exalted\textsuperscript{67} Haoma\textsuperscript{65}; we praise\textsuperscript{72} Haoma\textsuperscript{69}, the increaser of the world\textsuperscript{76} and the promoter\textsuperscript{70}; we praise\textsuperscript{72} Haoma\textsuperscript{73}, warding off sickness\textsuperscript{74} (i.e. the withholder of diseases). (6) We praise\textsuperscript{78} the flowing\textsuperscript{77} of the waters\textsuperscript{76}; the flight\textsuperscript{80} of the birds\textsuperscript{79}; the advent\textsuperscript{83} of the priests\textsuperscript{82}, who\textsuperscript{85} go\textsuperscript{86} to distant places\textsuperscript{87} desiring (to promote) purity\textsuperscript{88} of the countries\textsuperscript{89}. We worship\textsuperscript{92} all the Ameshāspands\textsuperscript{91}.


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


(If Gāh be Rapithwan, recite as under):

Ashahe Vahishtahe āthrascha Ahurāhe Mazdāo Ashem Vohū 1.

(If Gāh be Uzirin, recite as under):

\textsuperscript{90}Vāsimchā yām panchāsadvarām - In the Pahlavi book Bundehesh this is regarded as a fish of a huge size and is the protector of all fish. Harlez and Darmesteter have translated this name according to Bundehesh; “the fish of fifty fins” (Mills); Spiegel takes it as “a dwelling-place having fifty fountains”.

\textsuperscript{91}Its significance appears to be that those priests who go to other countries for the propagation of the holy Zoroastrian Religion may return safe after being fully successful in their own good mission.
Berezatō ahurahe nafedrō apām apascha mazdadḥātayāo. 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.\textsuperscript{96}


Nemō urvaire vanguhi mazdadḥāte ashaone Ashem Vohū 1.

Ahurem Mazdām raēvantem khvarenanguhantem yazamaide, Ameshā Spentā hukshathrā hudhāongho yazamaide: Ashem Vohū 1.

Haft Amashāspand berasād. Ashem Vohū 1.

**ARDIBEHESHT YASHT**


Pa nāme yazdān Ahura mazda Khodāe Awazūnī, gorje khoreh awazāyād; Ardibehehst Amashāspand berasād.\textsuperscript{97}

\textsuperscript{qq} For its entire translation see beginning of the same yasht.)

\textsuperscript{qr} i.e. May Ardibehesht Ameshāspand come (to my help).

Downloaded from https://www.holybooks.com

Fravaranē mazdayasnō Zaruthushtrish vīdaēvō Ahura-tkaeshō (Gāh according to the period of the day) frasastayaēcha. Ashahe vahishtahe sraēshtahe, Airyamanaō ishyehe sūrahe mazdadhātahe, Saokayāo vanghuyāo vouru-dōithrayāo mazdadhātahe ashaonyē, "Khshnaothra vahmāicha vahmāicha khorshednyāicha frasastayaēcha, Yathā Ahū Vairyō zaotā frā-me mrūte, athā ratush ashāhchit hacha frā ashava vīdhvāo mraotū. Ashem Vahishtem sraēshtem ameshem spentem yazamaide; Airyamanem ishim yazamaide, sūrem Mazdadhātem yazamaide: saōkām vanghūm vouru-dōithrām Mazdadhātām ashaonīm yazamaide.

1. Mraot¹ Ahurō Mazdāo² Spitamāi⁴ Zarathushtrāi⁴ āat yat⁵ Asha Vahishta fradaithīsha⁷ Spitama⁸ Zarathushtra⁹, zaotarecha¹⁰, zaotarecha¹¹ zabātarecha¹² māthranachā¹³, yaštarecha¹⁴, āfrītarecha¹⁵, aibyaretarecha¹⁶, vanghān¹⁷ khshaēta¹₈ raōchāo¹⁹, khvāntaistaʃchā²₀ verezō²¹, ahmākem²² yasnaicha²³ 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 glorifier¹⁶ of the good¹⁷ shining lights¹⁹ and brilliant²⁰ (or marvellous²⁰) works the revealer¹³, the worshipper¹⁴ and the eulogiser¹⁵,⁹t

2. Āat²⁷ aokhta²⁸ Zarathushtrē³⁹ mrūidhi bā³¹ vachō³² arsh-vachō³³ Ahura Mazdā⁴, yatha³⁵ te³⁶ anghen³⁷ Asha Vahishta³⁸ fredāhīsha³⁹ zaotarecha⁴⁰ zaotarecha⁴¹, zabātarecha⁴² māthranachā⁴₃, yaštarecha⁴⁴, āfrītarecha⁴₅ aibyaretarecha⁴₆, vanghān⁴⁷ khshaēta⁴₈ raōchā⁴⁹, khvāntaistaʃchā⁵₀ verezō⁵₁, yūshmākem⁵₂ yasnaica⁵₃ vahmāichā⁵₄ yat⁵⁵ Ameshāspand 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 Khorshed Nyāyes.) 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{54} of you\textsuperscript{55}, the Ameshāspands\textsuperscript{56}, Thou mayest desire to appoint\textsuperscript{39} (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 worships\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} Mazdāo\textsuperscript{13} humatāish\textsuperscript{14}, yim\textsuperscript{15} pāiti\textsuperscript{16} Mazdāo\textsuperscript{17} hūkhtaish\textsuperscript{18}, yim\textsuperscript{19} pāiti\textsuperscript{20} Mazdāo\textsuperscript{21} hvarshtāish\textsuperscript{22}. Garō-nmānem\textsuperscript{23} Ahurahe\textsuperscript{24} hvāyaonem\textsuperscript{25}. Garō-nmānem\textsuperscript{26} nereyō\textsuperscript{27} asti\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{1} him\textsuperscript{2} (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{15} 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\textsuperscript{36} (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) Janaiti\textsuperscript{1} vispaēshām\textsuperscript{2} angrō-mainyaosh\textsuperscript{3}, ahmāi\textsuperscript{4} yāθhwām\textsuperscript{5} pairi-kanāmcha\textsuperscript{6}, Airyamanem\textsuperscript{7} mānthranām\textsuperscript{8}, mazishtem\textsuperscript{9} mānthranām\textsuperscript{10}, vahishtem\textsuperscript{11} mānthranām\textsuperscript{12} vahishtōtemem\textsuperscript{13} mānthranām\textsuperscript{14}, sraēshem\textsuperscript{15} mānthranām\textsuperscript{16} sraēshotemem\textsuperscript{17} mānthranām\textsuperscript{18}, ughrem\textsuperscript{19} mānthra-nām\textsuperscript{20}, ughrōtemem\textsuperscript{21} mānthranām\textsuperscript{22}, derezrem\textsuperscript{23} mānthranām\textsuperscript{24}, derez-rōtemem\textsuperscript{25} mānthranām\textsuperscript{26}, vārethraghnyōtemem\textsuperscript{27} mānthranām\textsuperscript{28}, baēshazem\textsuperscript{30} mānthranām\textsuperscript{32}, baēshaz-yōtemem\textsuperscript{33} mānthranām\textsuperscript{34}.

(5) The prayer, \textsuperscript{39} 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, hukhtaish, hvarshtai” as an allusion to the three grades of heaven, viz. star-pāya, māh-pāya and khorsād-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, victorious and 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 mānthrem-spentem-baēshazyō; yō narsh ashaonō hacha uruthwān baēshzyāt, aeshō zi 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 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) Azi-chithra\(^14\) apa-dvarata\(^15\), vehrkō chithra\(^16\) apa-dvarata\(^17\); bizangrō-chithra\(^18\) apa-dvarata\(^19\); tarō-mata\(^20\) apa-dvarata\(^21\); pairimata\(^22\) apa-dvarata\(^23\); tafnu\(^24\) apa-dvarata\(^25\); spazga\(^26\) apa-dvarata\(^27\); anākhshīta\(^28\) apa-dvarata\(^29\); dudōithra\(^30\) apa-dvarata\(^31\); (9) Draoghō-vākhsh-draojishta\(^32\) apa-dvarata\(^33\); jahi\(^34\) yātumaiti\(^35\) apa-dvarata\(^36\); jahi\(^37\) kakhvaredhainge\(^38\) apa-dvarata\(^39\); vātō\(^40\) pourvō-apākhtara\(^41\) apa-dvarata\(^42\); vātō\(^43\) pourvō-apakhtara\(^44\) apa-nasyata\(^45\).

7. (The reciter speaks):- O Sickness', do you \(^5\) perish; O (untimely) death\(^1\) 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\(^13\) perish\(^1\); O the brood of (wicked man)\(^1\) you perish\(^1\); O ye refractory\(^20\) O proud men\(^22\); O ye \(^9\) hot-tempered\(^24\); O ye slanderous (or calumnious!)\(^26\) O ye iminical\(^28\)!

O evil-eyed\(^50\)! and (9) O ye liars\(^32\)! you perish\(^13\); 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. Yascha\(^1\) me\(^2\) aētaēshām\(^3\) yat\(^4\) azi-chithranām\(^5\), yō\(^6\) janat\(^7\) aēshām\(^8\) daevānām\(^9\), 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\(^40\); spazga\(^41\) jainti\(^42\); anākhsh ta\(^43\) 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\(^11\) and thousands\(^14\) of those\(^3\) broods of the snakes\(^2\) (and) demons\(^9\). (That Asha Vahishta) smites\(^7\) sickness\(^6\), (untimely) death\(^8\); the daēvas\(^20\), 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\(^41\), iminical men\(^43\) (and) the evil-eyed\(^45\).

12. Draoghō-vākhsh-draojishta\(^1\) jainti\(^2\); jahi\(^3\) yātumaiti\(^4\) jainti\(^5\); jahi\(^6\) kakhvaredhainge\(^7\) jainti\(^8\); vātō\(^9\) pourvō-apākhtara\(^10\) jainti\(^11\); vātō\(^12\) pourvō-apākhtara\(^13\) apa-nasyata\(^14\). (13) Yascha\(^15\) me\(^16\) aētaēshām\(^17\) yat\(^18\) bizangrō-chithranām\(^19\) yō\(^20\) janat\(^21\) aēshām\(^22\) daevānām\(^23\), 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.
hazanghrō²⁵ pairi²⁶ baēvarāi²⁷ baēvanō²⁸ paiī²⁹. Paurva-naēmāt³⁰ patat³¹ dyaoš³² daēvanām³³ draojishtō³⁴ angrō-mainyush³⁵ pouru-mahrkō³⁶.

12. (Asha Vahishta) smites² the liars¹; smites⁵ the wicked women³ addicted to sorcery⁴; and of evil lustre⁷ (or cruel), smites”⁶ 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 demons³³.

The daeva³³ of deceit³², Angra Mainyu³⁵, full of death³⁶ ran away³¹ from the front (of Asha Vahishta).


14. Angra Mainyu,² full of death,³ howled out¹:- Woe!⁴ the part⁶ (or the sacred verse) of (the prayer) “Asha Vahishta will smite¹⁰ and vanquish (or will kill¹⁹) the sickliest⁶ of the sicknesses⁸ of mine⁵, he will smite¹⁰ and vanquish the deadliest¹⁵ of the deadly¹¹, he will smite²⁵ the foremost daevas²¹ amongst the daevas²⁰, and will vanquish²⁵ them, he will smite²⁸ and vanquish the most counter-working²⁷ of the counter-workers²⁶, he will smite the unholy³³ apostates³² (and) will vanquish⁷⁷ them; he will smite⁴⁰ and vanquish the most oppressive³⁹ of the oppressors of men³⁸.

15. Azichithra¹-Azichithrōtema² janāt³, azichithra¹-Azichithrōtema⁵ tbaēshayāt⁶. Vehrkō-chithra⁷-vehrkō-chithrōtema⁸ janāt⁹, vehrkō-

(15) (The part of the prayer, Asha Vahishta) will smite⁹ and vanquish the snakiest⁸ of the snake’s broods⁷ (i.e. many such persons having the worst traits of snakes) will smite⁹ and vanquish the most wolfish⁸ of the wolf’s brood, will smite¹⁵ and vanquish the worst¹⁴ of the (worst man’s) brood (and) will smite²⁰ and vanquish refractory persons¹⁹ will smite²⁴ and vanquish haughty persons²³; will smite²⁹ and vanquish the fieriest²⁸ of the fiery²⁷ (and) will smite²⁵ and vanquish the most slanderous persons²⁴ amongst the slanderous²⁵; will smite⁴¹ the most inimical persons⁴⁰ of the inimical²⁹ (and) will vanquish⁴⁴ them, will smite⁴⁷ and vanquish the most evil-eyed persons⁴⁶. (16) (The part of the prayer called Asha Vahishta) will smite⁵² the liars⁵¹ and will vanquish⁵⁴ them will smite the bad woman⁵⁵ addicted to sorcery⁵⁶ and will vanquish⁶⁰ her will smite⁶³ and vanquish the wicked woman⁶¹ of evil lustre⁶⁵ (cruel) will smite⁶⁹ the wind⁶⁷ blowing straight from the north⁶⁸ (and) will vanquish it⁷².

(17) Apa-nasyāt¹ drukhhš¹, nasyāt³ drukhhš⁴, dvarāt⁶ drukhhš⁶ vīnasyāt⁷; apākhedhre⁴ apa-nasyech⁵, mā⁶ merenchainīsh⁷ gaēthāo¹² astvaitīsh¹³ ashahe¹⁴. (18) Ahe¹⁵ raya¹⁶ khvarenanghacha¹⁷, tem¹⁸ yazāi¹⁹ surunvata²⁰ yasna²¹ Ashem Vahishtem²² sraēshtem²³ Ameshem Spentem²⁴; zaothrābyō²⁵ Ashem Vahishtem²⁶ sraēshtem²⁷ Ameshem Spentem²⁸ yazamaide²⁹.

(17) (The reciter wishes): May the druj² perish¹ may he disappear¹ may the druj⁶ run away⁵ (and) perish⁷! (O druj!) do thou vanish⁹ to the North (so that) the corporeal¹³ worlds¹² of righteousness¹⁴ (may) not¹⁰ (be) destroyed¹¹. (18) On account of his¹⁵ lustra¹⁶ and glory¹⁷ I worship¹⁹ that¹⁸ Asha Vahishta²² (who is) the fairest²³ Ameshāspand²⁴ with the audible²⁰ (or famous)²⁰ yasna²¹; we worship²⁹ Asha Vahishta²⁶ (who is) the fairest²⁷ Ameshāspand²⁸ with libations²⁵.

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

Yenghe hātām āat yesne paiṭi vanghō,
Mazdāo Ahurō vaētha ashāt hachā,
yāonghāmcha tānschā ūāoschā yazamaide.

(To recite in bāz) Hormazd Khodāe awazūnie mardum, mardum sardagān hamā sardagān, hambāyaste vehān, oem behedin māzda-yasnān āgāhī āstavānī nekī rasānād 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 Ahurahe Mazdāo, tarōidite angrahe mainyeush. Haithyāvarstām hyat vasnā ferashōtemem. Staomi Ashem; Ashem Vohū 1.


Nemō urvair vanguhi Mazdadhāte ašaone. Ashem Vohū 1.

Ašem Vahishtem sraēshtem Ašemesh Spentem yazamaide. Ashem Vohū 1.

Ardibeheṣht Ameshāspond berasād. Ashem Vohū 1.

NIRANG OF ARDIBEHEŞHT YASHT

(Not: This nirang should be recited three times after the recitation of Ardibeheṣht yasht).

The Creator, the keeper of the world, (is) omnipotent and omniscient, and the Nourisher of all, and the producer, and the Doer of meritorious deeds and overseer. Ahriman is nothing whatsoever (and is) ignorant, and cannot do anything. Hormazd (is) the Creator (and) the destroyer. The Creator (is) Holy and Ahriman (is) wicked. May Ahriman be perished, may Ahriman be far away, may Ahriman be vanished, may Ahriman be defeated, may Ahriman be overcome. The foremost Religion (is the) pure Zoroastrian (Religion); Hormazd (is) Exalted, Powerful, Good (and) the Increaser.
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) Yathâ Ahû Vairyo,\textsuperscript{19} and (the Râspi (i.e. the assistant priest) (who is) pious\textsuperscript{24} (and) learned\textsuperscript{25} may proclaim\textsuperscript{26} (the excellences of these verses) athâ ratush ashât-chit hacha\textsuperscript{23}. We praise\textsuperscript{29} Khordâd\textsuperscript{27} Ameshâspand;\textsuperscript{28} we praise\textsuperscript{52} the coming of the season\textsuperscript{30} at its proper time;\textsuperscript{31} we praise the holy\textsuperscript{14} Saredha\textsuperscript{33} (the years) which are the periods\textsuperscript{36} of holiness\textsuperscript{35}.

1. Maot\textsuperscript{1} Ahurô Mazdâ\textsuperscript{2} Spitamâ\textsuperscript{3} Zarathushtrâ\textsuperscript{4} azem\textsuperscript{5} dadhâm\textsuperscript{6} Haurvatâtô\textsuperscript{7} naram\textsuperscript{8} ashaonâm\textsuperscript{9} avâoscha\textsuperscript{10}, rafnâoscha\textsuperscript{11} baoshanâoscha\textsuperscript{12}, khvîtâoscha\textsuperscript{13}; avôî\textsuperscript{14} fracha\textsuperscript{15} yaokhmaide\textsuperscript{16}, yôî te\textsuperscript{18} jasâîti\textsuperscript{19} ameshanâm spentanâm\textsuperscript{20}, yatha\textsuperscript{21} jasâîti\textsuperscript{22} ameshanâm spentanâm\textsuperscript{23} vohû manôî\textsuperscript{24}, ashem vahîshtem\textsuperscript{25}, khshihrem vairîm\textsuperscript{26}, spentâm ärmaîtîm\textsuperscript{27}, haurvatâoscha\textsuperscript{28} ameratâoscha\textsuperscript{29}.

2. Yô\textsuperscript{30} aêshâm\textsuperscript{31} daêvanâm\textsuperscript{32} hazanghrâi\textsuperscript{33} hazanghrô\textsuperscript{34} paitish\textsuperscript{35}, baêvarâi\textsuperscript{36} baêvanôî\textsuperscript{37}; ahânkhshtâi\textsuperscript{38} ahânkhshtayô\textsuperscript{39} paitish\textsuperscript{40}, nâmêni\textsuperscript{41} ameshanâm spentanâm\textsuperscript{42} Haurvatâtô zbâyôit\textsuperscript{43}, nasûm\textsuperscript{45} janát\textsuperscript{46}, hashî\textsuperscript{47} janât\textsuperscript{48}, ghashi\textsuperscript{49} janat\textsuperscript{50}, saêne\textsuperscript{51} janat\textsuperscript{52} ñûzi\textsuperscript{53} janat\textsuperscript{54}.

1. (The Creator) Ahura Mazdâ spoke\textsuperscript{1} unto Spitamân\textsuperscript{3} Zarathushtra\textsuperscript{4}; I\textsuperscript{5} created\textsuperscript{6} (the Holy-Immortal) Khordâd\textsuperscript{7} for\textsuperscript{8} happiness\textsuperscript{12} and pleasure\textsuperscript{13} to help righteous men\textsuperscript{9}. Just as\textsuperscript{31} (any one through the yasna) would come up\textsuperscript{22} (for help) to Bahman\textsuperscript{24}, Ardibehešṭ\textsuperscript{25}, Sheherevar\textsuperscript{26}, Spandarmad\textsuperscript{27}, Khordâd\textsuperscript{28} and Amardâd from amongst the Ameshâ Spentas\textsuperscript{23}, (in the same way) we are pleased\textsuperscript{15-16} 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{31} of Khordâd\textsuperscript{43} from amongst the Ameshâspands\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{45} paoîrîm\textsuperscript{56} framraomi\textsuperscript{57} narem\textsuperscript{58} ashamavanem\textsuperscript{59}, yezi\textsuperscript{60} paoîrîm\textsuperscript{61} framraomi\textsuperscript{62} narem\textsuperscript{63} ashamavanem\textsuperscript{64} imat\textsuperscript{65} Rashnavô\textsuperscript{66} razîshî\textsuperscript{67}; imat\textsuperscript{68} amshaêîbîyô spentaebyô\textsuperscript{69}, yôî\textsuperscript{70} astî\textsuperscript{71} mainyavanâm\textsuperscript{72} yazatanâm\textsuperscript{73}, nairyo-nâmanânô\textsuperscript{74} tâoî\textsuperscript{75} bûtat\textsuperscript{76} narem\textsuperscript{77} ashamavanem\textsuperscript{78}. Hachâ\textsuperscript{79} nasûm\textsuperscript{80}, hachâ\textsuperscript{81} hashî\textsuperscript{82}, hachâ\textsuperscript{83} ghashi\textsuperscript{84}, hachâ\textsuperscript{85} saêne\textsuperscript{86}, hachâ\textsuperscript{87} ñûzi\textsuperscript{88}, hachâ\textsuperscript{89} haênayôô perethu-ainikayô\textsuperscript{90}, hachâ\textsuperscript{92} drafshayôô perethu-uzgerptayô\textsuperscript{94}, hachâ\textsuperscript{95} mashyâîôô, dravayâîôô nêshatayôô, hachâ\textsuperscript{97} starâîôô vairyôô, hachâ\textsuperscript{2} narôô sêshatayôô, hachâ\textsuperscript{5} yêtîôô, hachâ\textsuperscript{7} pairikäîôô, hachâ\textsuperscript{9} urvista\textsuperscript{10}.

3. First of all\textsuperscript{56} I choose\textsuperscript{57} the righteous\textsuperscript{59} man\textsuperscript{58}; (because) for this

---

re Or we keep friendship with him. Original meaning “we unite”. Sanskrit root pra-yuj = to unite; to keep friendship.

rf Satisfactory explanation of this word is not known; these must be the names of certain types of demons producing evil.
reason\textsuperscript{60} that\textsuperscript{65} the (most) just\textsuperscript{67} Rashna yazata\textsuperscript{66} and (those)\textsuperscript{75} Amesha-spends\textsuperscript{69} who\textsuperscript{70} are\textsuperscript{71} amongst the heavenly\textsuperscript{72} yazatas\textsuperscript{73} of the male species\textsuperscript{74}, \textsuperscript{18}\textsuperscript{1} protect\textsuperscript{76} that righteous\textsuperscript{78} man\textsuperscript{77}. (Explanation: The matter as to how they protect that righteous man is stated below): From\textsuperscript{79} nasush (daeva)\textsuperscript{80}, hashi\textsuperscript{82} ghashi\textsuperscript{84}, saeni buzi (and) from the army\textsuperscript{89-90} with the wide battle array\textsuperscript{91}, the banner\textsuperscript{93} (or \textsuperscript{6}\textsuperscript{2}spear)\textsuperscript{93} broad\textsuperscript{94} and uplifted\textsuperscript{94}, the wicked\textsuperscript{97} (and) tyrannical\textsuperscript{98} person\textsuperscript{96}, the \textsuperscript{3}\textsuperscript{1}dagger\textsuperscript{100} made of metal\textsuperscript{1}, oppressive\textsuperscript{4} men\textsuperscript{3}, the wizard\textsuperscript{6}, the witch\textsuperscript{8} (and) from the \textsuperscript{9}\textsuperscript{3}straying way\textsuperscript{10}. (4) Kutha\textsuperscript{11} para\textsuperscript{12} ashaonām\textsuperscript{13} patha\textsuperscript{14} urvaēsaiti\textsuperscript{15}, kutha\textsuperscript{16} dravatām\textsuperscript{17}. Āat\textsuperscript{18} mraot\textsuperscript{19} Ahurō Mazdāo\textsuperscript{20}, yezi\textsuperscript{21} me\textsuperscript{22} mānthrem\textsuperscript{23} framrava\textsuperscript{24}, marāo 25 vā\textsuperscript{26}, drepjayāo\textsuperscript{27} vā\textsuperscript{28}, frā vā\textsuperscript{29} mrava\textsuperscript{30} karshāim\textsuperscript{31} kārayeiti\textsuperscript{32}, haom\textsuperscript{33} tanūm\textsuperscript{34} gaozaiti\textsuperscript{35}. (5) Kāmchit\textsuperscript{36} thwāmcha\textsuperscript{37} drujemcha\textsuperscript{38} haithyō-ayanām\textsuperscript{39} hentūm\textsuperscript{40} kāmchit\textsuperscript{41} vā\textsuperscript{42} aipyāenām\textsuperscript{43} hentūm\textsuperscript{44}, kāmchit\textsuperscript{45} vā\textsuperscript{46} raēthwanām\textsuperscript{47}. Kāmchit\textsuperscript{48} thwāmcha\textsuperscript{49} drujemcha\textsuperscript{50} airyābyō\textsuperscript{51} pādhaēibyō\textsuperscript{52} janāni\textsuperscript{53}, thwāmcha\textsuperscript{54} drujemcha\textsuperscript{55} bandāmi\textsuperscript{56}, thwāmcha\textsuperscript{57} drujemcha\textsuperscript{58} nighne\textsuperscript{59}, thwāmcha\textsuperscript{60} drujemcha\textsuperscript{61} nizbarem\textsuperscript{62} drujemcha\textsuperscript{63}. (4) In what way\textsuperscript{11} do the paths\textsuperscript{14} of the righteous and wicked (people)\textsuperscript{17} part as under\textsuperscript{12-15}(differ) (from each other)? Explanation:- (Its significance is, what is the difference between the paths of the virtuous, religious people and the sinful people?) Then\textsuperscript{18} (the Creator) Ahura Mazda\textsuperscript{20} spoke\textsuperscript{19}: If\textsuperscript{21} (any person) recites aloud\textsuperscript{24} My\textsuperscript{23} holy spell (and becomes) the memorizer\textsuperscript{25} or\textsuperscript{26} the reciter\textsuperscript{27} (of that Holy Spell), or\textsuperscript{28} whilst reciting\textsuperscript{30} draws\textsuperscript{32} \textsuperscript{4}"Kash"	extsuperscript{31} (or furrows)\textsuperscript{31}, (that person) protects\textsuperscript{35} his own\textsuperscript{33} body\textsuperscript{34} (from the attacks of the demons and drujas and from the path of wickedness). (5) (For inducing men to deceit) I will smite\textsuperscript{53} (thee)\textsuperscript{37} away from the locations\textsuperscript{52} of the Aryan (people)\textsuperscript{51} any druj\textsuperscript{38} whatsoever\textsuperscript{36} or (the drujas)
coming openly\textsuperscript{39}, secretly\textsuperscript{43}, and causing pollution\textsuperscript{47}; I will bind\textsuperscript{56} thee\textsuperscript{57}, (the dru\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} paiṭi\textsuperscript{87} janaiti\textsuperscript{88} jata\textsuperscript{89} karapanō\textsuperscript{90} chithrīm\textsuperscript{91}, 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\textsuperscript{2}, yatha\textsuperscript{3} kathacha\textsuperscript{4} he\textsuperscript{5} zaoshō\textsuperscript{6}. (8) Pascha\textsuperscript{7} hu-frāshmō-dāitīm\textsuperscript{8}, apākhedhra-naēmem\textsuperscript{9} janaiti\textsuperscript{10} pascha\textsuperscript{11} hvō\textsuperscript{12} nōit\textsuperscript{13} uzukhshyamō\textsuperscript{14} nasūm\textsuperscript{15} sterethwata\textsuperscript{16} saithisha\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{87,88} the nasush\textsuperscript{85} with the sword;\textsuperscript{86} the m\textsuperscript{k}arapans\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{3} 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 dru, 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{n} i.e. those who do not accept the commandments of the Zoroastrian Religion.

\textsuperscript{ro} Professor Harlez.
weapon towards the avâkhtar (i.e. north) (and) destroys the plague strongly.

(9) Zarathushtra aëtem mânthrem mä² fradakhshayö, anyät pithre vän puthrâi, brâthre vän hadhö-zâtái, âhravanâi và thrâyaone haosró-gaonö, hadaënö; yö hudaënö, ashava aurvö vîspö-45-drujem râmayehe.

(9) (The Creator Ahura Mazda says):- O Zarathushtra! Thou shouldst not teach Holy Spell other than the father having sons, or a brother born from the same womb, or the athravan of three religious orders possessing qualities adopted for gaining renown.

Explanation:- (The other characteristics of what an Athravan should be are stated below).

The athravan who is of good religion, (being) of good religion, righteous (and) renowned (becomes) the vanquisher of all drujas; (i.e. destroys every kind of falsehood).

Ahe raya khvarenanghacha, tem yazï surunvata yasna Haurvatâtem Ameshem Spentem; zaothrâbyö Haurvatâtem Ameshem Spentem yazamaide.

On account of his splendour and glory I worship that Khordâd with (or famous) yasna, and worship him with libations.

Haomayō gava baresmana, hizvö-danghangha, mânthracha vacha sha yo thacha, zaothrâbyasya arshukhdhaêibyascha vâghzibyö.

Yenghe hätâm āat yesne paieti vanghô, Mazdāo Ahuro vaethâ ashât hachâ, yâonghâmchâ táenschâ táoschâ yazamaide.

(To recite in báz) Ahura Mazda Khodâe, awazünie mardum, mardum sardagân hamâ sardagân, hambâyaste vehân, oem behedin mázdayas-nân âghâi ästavâni neki rasânad aerûn bad. (To recite aloud) Yathâ Ahû Vairyô 2.

Yasnemcha vahmemcha aojascha zavarecha afriânî, haurvatâtō
rathwō yāirayāo hushitoish saredhaēibyō ashahe ratubyō. Ashem Vohū 1.

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


KHORSHTED YASHT


Fravarāne Mazdayasnō Zarathushtrish vīḍāēvō Ahuratkaēshō (Gāh according to the period of the day) frastayaēcha. Hvare-khshaētem ameshem raēvahe aurvat-aspēhe, khshnaothra yasnāīcha vahmāīcha khshnaothrāīcha frastayaēcha, yathā Ahū Vairyō zaotā frā-me mrūte, athā ratush ashatchit hacha frā ashava vidhvāo mraotū.

(1) Hvare-khshaētem ameshem raēm aurvat-aspeh yazamaide. Āat yat hvare-raokhshē tāpayėi, āat yathvare-raochō tāpayėi, hishtentī mainyavāonghō yazatāonghō satemcha hazanghremcha; tat khvarenō hām-bārayeintī, tat khvarenō nīpārayeintī, tat khvarenō bakhshenti

ru i.e. May Khorshed (yazata) the immortal, radiant (and) swift footed horse come (unto my help)!

rv For the translation, notes and explanation of the Avesta and Pazend from here up to the end of this yasht, see Khorshed Nyāyesh.
زَمّ پًتی آهوشده‌هَتَم، فَرِّدِحتیچا اشَحاِه‌هاَ گَئَدُهُوَو، فَرِّدِحتیچا اشَحاِه‌هاَ تَنُوْیه، فَرِّدِحتیچا هَوَرَه‌ه‌هَ یَأَهِشِم رَئِم انِعُت‌ام پًتی آهوشده‌هَتَم.

(2) یًتی یَأَهِشِم هَوَرَه‌ه‌هَ یَعَکُش‌شَیِتَیه، یَبِت۱۰۰ زَمّ آهوشده‌هَتَم یَاوْزدَهْتَرِم، یَبِت۱۰۴ اَمِهِ پُتِت‌یّم یَاوْزدَهْتَرِم، یَبِت۱۰۸ کَهْنِیَم یَاوْزدَهْتَرِم، یَبِت۱۱۲ یَزَعَانِم یَاوْزدَهْتَرِم، یَبِت۱۱۵ اَمِهِ اَرمِی‌هَتِم یَاوْزدَهْتَرِم، یَبِت۱۱۸ دَما اَشَحاِه‌ه یَاوْزدَهْتَرِم، یَأَهِنِتی پُتِت‌یّم ماَنِی‌عَوُش. (3) یّدُحی زِی هَوَرَه نُوتی یَعَکُش‌شَیِتَیه، اَدِتی دَآْف‌اَو تَیِسَّپ‌او مِرْنِیٰتْیه، یَأَهِنِتی یَتْبِک‌کی‌هَوُو آَذِی‌هَوَا یَوَاَشَیه یَسِعُو، اَنِهْهًا اَسُت‌یّتی پًتی‌دَم، نُوتی پَتِت‌یّت‌یم تیِدْهَیتی.

(4) یَوُ یَازِیتِه هَوَرَه یَأَهِشِم رَئِم انِعُت‌ام پًتی آهوشده‌هَتَم، پَتِت‌یّت‌یت‌عَفَ تَمَانگ‌هَم، پَتِت‌یّت‌یت‌عَفَ تَماس‌شَیِتَّه‌رَه‌نِم دَوَیِن‌م، پَتِت‌یّت‌یت‌عَفَ تَتِی‌یّم‌ه یًتی‌عَن‌م‌عَیه‌کا یَاًریک‌ن‌عَیه‌کا، پَتِت‌یّت‌یت‌عَفَ اِمْیِه‌یِجْهُو مَرْشُاَوَن‌م، یَازِیتِه یَهُوُرُم مَذَّدِم، یَازِیتِه اَمِه‌سِه یَسِپْن‌تِه، یَازِیتِه هَوَم اَرمِی‌هَوَا، یَئِی اَشَحاِه‌ه یَاًشِت‌لِه‌کا یَأَهِشی‌هَوَا، یَوُ یَازِیتِه هَوَرَه یَأَهِشِم رَئِم انِعُت‌ام پًتی آهوشده‌هَتَم.

یَزَذ‌ی مَی‌هَرِم یَوِرُم‌وَا یَوَاَط‌هَیه‌ه یَازِن‌ه‌رَه‌م، بَْیِعْرَه‌هَم مَی‌نُسَمِن‌م؛ یَزَذ‌ی یَازِن‌مُه هَوَنِی‌کِه‌ت‌م کَمِرَدِه‌ی پَتی دَوَیِن‌م مَی‌هَرِم یَوِرُم‌وَا یَوَاَط‌هَیه‌ه۱۱۰۰، یَزَذ‌ی یَهُک‌حَد‌ه‌رَه‌م‌ه یَأَت اَسِی‌ه یَهُک‌حَد‌ه‌رَه‌ن‌م یَاَسِی‌ه‌ت‌م اَنُت‌اَرِ مَوْن‌ه‌رَم‌ه هَوَرَه‌ه، (6) اَهِ راَیا هَوَنِرَن‌ه‌ن‌م‌ه، تِم یَزَذ‌ی اَشَن‌رَع‌ت‌ا یَوِرَاَه‌ه یَاَشَو‌م، پَتِت‌یّت‌یت‌عَفَ تَماس‌شَیِتَّه‌رَه‌نِم اَمِه‌سِه‌رَئِم اَسِی‌ه انِعُت‌ام پًتی آهوشده‌هَتَم پًتی‌یْعَد‌برَیه‌و هَوَرَه‌کَحَش‌ه‌ت‌عَم اَمِه‌سِه رَئِم انِعُت‌ام پًتی آهوشده‌هَتَم اَسِی‌ه‌دِاَیی‌ه‌م.

هَوَمِی‌ه یَگَا یَاَرِس‌م‌م، هَیِزِوُو‌دَانگ‌هَم‌م، مَی‌نَثْرَه‌هَم یَاَچ‌ه‌شَا یَیِشاَوْت‌ن‌شَا، یَؤِتْرَاب‌یه‌شَا اَرْشُک‌حَد‌ه‌ی‌ه یَیِشاَوْت‌ن‌شَا وَگَحْی‌یَوُو.

یّنِگِه هَیّت‌عَم اَات یَعْسَن پًتیّم یَاَنْد‌هَو، مَذَّدِم اَهُوُرُم یَاَئَت‌ه آَشَمْه‌ه، یَوُو‌یَئِی‌ه یَشَم‌ه‌کا تَانْشَک‌اَتْشْک‌اَتْش یَازِیت‌کا.

(To recite in bāz) هُوَمِزَد یَکْوُدُّه یَوَاَدِی‌نی مَارِدُم، مَارِدُم سَرُدگ‌نَم هَاَم سَرُدگ‌ن، هَامْبِای‌نِه‌ه یَهُوَا، یَوُو‌یَبِه‌دِین مَزْدَا‌یَوُن‌نَم اَغ‌ه‌ی‌اَسْتَوْن‌نَم نِکِت رَسَاناد اَدَیِن‌م‌بَد. (To recite aloud) یا۱۱۵‌ه یَکْوُدُّه یَوَاَدِی‌نی ۲. یَاَنِسَم‌کا یَوْم‌م‌کا اَوِجِسْه‌کا یَازَارِه‌ه‌کا اَفِرِنِی‌مَا، هَوَرَه‌کَحَش‌ه‌ت‌ه یَاَمِه‌ه‌اَهِ یَرَأِه‌ه‌اَت‌ه انِعُت‌ام پًتی آهوشده‌هَتَم. اَشِه‌م یَوُهُوُف‌۱.

اَهُمِی‌رَئِس‌کا؛ هَازَانِه‌رِم؛ یَاَسِه‌م اَواًفِن‌کا مَزَذ‌دِا؛ کِرْفِه‌ه مَزَذ‌دِا.

رَْزِ نَک نَم، رَز پًک نَم، رَز مُعَب‌کا اَفَلَان مَیِه مُعَب‌کا اَفَلَان، گَهِ اَفَلَان نَمِمْذ دَادَرِه‌گ‌ه‌ن اَدَم‌ی. کَحَش‌نَاَدِرِا هَاْهوُرِه‌ه مَذَّدِم، تَرِئِدِیتِه اَنگَرِه‌ه یَاَمِه‌عَوُش. هَایْت‌ی‌اَفِرُس‌ت‌کا یَیِت‌فَش‌یِه‌ت‌م‌م. یَوُو‌یَئِی اَسِه‌م؛ اَشِه‌م یَوُهُوُف‌۱.


MAH YASHT


Pa nāme yazdān Ahura Mazda Khodāe awazūnī, gorje khoreh awazāyād. Mah Bokhtar Mah yazad berasad.” Az hamā gunāh patet pashemānum, az harvastin dushmata dushukhta dushvārshtā, 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 anrahe 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 "gaochithrahe gēushcha aēvō-dātayāo, gēushcha pouru-saredhayāo, khshnaothra vasnāicha vahmāicha khshnaothrāicha frasastayaēcha, yathā Ahū Vairyō zaotā frā-me mrūte, athā ratush ashātchit hacha frā ashava vidhvao mraotu.


(3) Māonghem gaochithrem ashavanem ashahe ratūm yazamaide.

rw i.e. May Mah yazata, the bestower of purity (or salvation), come (unto my help)! “The bestower - distributor Mah yazata” (Darmesteter).

rx For the translation, its notes and explanation of the Avesta and Pazend from here up to the end of the yasht, see Mah Bokhtar Nyāyesh, above.

(5) Yazāi māonghem, gaochithrem, baghem, raēvantem, khvarenguhañantem, afnanguhañantem, tañanguhañantem, varechanguhañantem, khsāvantem, ishtivantem, yaokhshivantem, saokavantem, zairimyāvantem, vohvāvantem, baghem baēshazem.

(6) Ahe raya khvarenanghacha, tem yazāi surunvata yasna māonghem gaochithrem; zaothrābyō māonghem gaochithrem ashanem ashahe ratūm yazamaide.

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

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

(To recite in bāz) Hormazd Khodāe awazūnie mardum, mardum sardagān hamā sardagān, hambāyaste vehān, oem behedin māzda- yasnān āgāhī āstavānī nekī rasānad aedūn bād. (To recite aloud) Yathā Ahū Vairyō 2.

(7) Yasnemcha vahememcha aojascha zavarecha āfrināmi, māonghae gaochithrahe gēushcha aēvōdātayāo, gēushcha pourusaredhayāo. Ashem Vohū 1.

Ahamī raēshcha; Hazangrem; Jasa me Avanghe Mazda; Kerfeh Mozd.

Roz nek nām, roz pāk nām, roz mubārak (falān), māhe mubārak (falān), gāhe (falān), namāz dāāre gehān dāmān. Khshnaothra Ahurahe Mazdāu, nemō Ahurāi Mazdāi, nemō Amshaēibyō Spentaēibyō, nemō māonghāi gao-chithrāi, nemō paitidīte, nemō paitidīte; Ashem Vohū 1.


(Facing the South, recite) Dādāre gehān dine Māzdayasnī dāde

Māonghem gaochīthrem ashavanem ashahi ratūm yazamaide. Ashem Vohū 1.
Māh bokhtār Māh yazad berasād. Ashem Vohū 1.

TIR YASHT

Pa nāme yazdān Ahura Mazda Khodāe awazūni gorje khoreh awazāyād; Teshtar Tir rayōmand khorehmandrz berasād.

Az hamā gunāh patet pashemānum; az harvastin dushmata duzh-ukhta duzhvarshta, mem pa getī manīd, oem goft, oem kard, oem jast, oem būn būd ested. Az ān gunāh manashnī gavashnī kunashnī, tanī ravānī getī mīnōānī, okhe awākshsh pashe mān pa sē gavashnī pa patet hom. Khshnaothra Ahurahe Mazdāo, tarōidīte angrahe mainyēush; Haithyēvarshitām hyat vasnā ferashōtemem. Staomi ashem; Ashem Vohū 3.

Fravarāne Mazdayasnō Zarathushtrish vidaēvō Ahura-tkaēshō (Gāh according to the period of the day) frasastayaēshcha. Tishtryehe stārō raēvātō khvarenanguhatō, satavaēsahe frāpae sūrahe "Mazdādhātahe, khshnaothra yasnāicha vahmāicha khshnaothrāīcha frasastayaēcha, Yathā Ahū Vairyō zaota frā-me mrūte, athā ratush ashātchit hacha frā ashava vidhvo mraotu.

(Kardāh 1) (1) Mraot§ Ahurō Mazdāo§ Spītamāi§ Zarathushtrāi§, pāonghe§ anghuthwemcha§ ratuthwemcha§, māonghemcha§ maēthā- nemcha§, myazdemcha§ frā-yazamaide§. Yāt§ me§ stārō§ khvarenanguhatō§ hachāonte§, para cha§ māo§ nerebyō§ khvarenō§ bakhshentī§. Yazāi§ shōithrahe§ bakhtāre ʰ2 bakhtārem ʰ24 Tishtrīm ʰ25 stārem ʰ26 zaothrābyō ʰ27.

(2) §Tishtrīm ʰ28 stārem ʰ29 raēvantem ʰ30 khvarenangu-hantem ʰ31 yazamaide ʰ32 rāma-shayanem ʰ33 hushyanem ʰ34 aurushem ʰ35 raokhshnem ʰ36 frāderesrem ʰ37, vyāvantem ʰ38 baēshazīm ʰ39, ravō-fraothmanem ʰ41 berezantem ʰ42, dürāt ʰ43 vyāvantem ʰ44 būnubyo ʰ45, raokhshnibyo ʰ46 anāhita-

rz i.e. May the radiant 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 (.).
ëibyō⁴⁷. Apemcha⁴⁸ perethu-zrayanạch⁴⁹, vangühã̱mcha⁵⁰ dūrāt⁵¹ frasrūtām⁵², ēibyō⁵³ nām⁵⁴ mazdadātem⁵⁵, ughremcha⁵⁶ kavaēm⁵⁷ khvarenē⁵⁸, fravashǐmcha⁵⁹ Spitāmãhe⁶⁰, ashaonō⁶¹ Zaratushtrahe⁶².

(1) (The Creator) Ahura Mazdā spoke unto Spitaman Zarathushtra: “I will protect the mastery and the chieftainship of (Teshtar), the Moon and (Her) abode, the votive offering, so that My (other) glorious Stars may move properly and the Moon may bestow glory upon men.” (The reciter says):- I worship with libations the star Tishtrya, the “bestower (of rains) in the sd field.

(2) We worship the radiant, glorious, of a happy and good dwelling, red (or crimson), shining, helpful, health-giving, “wide-stepping”, exalted, star Tishtrya from afar helpful (unto men) with (his) shining rays. We worship the water of the wide sea, the famed (Ardivi Sura), spread over distant (lands), and beneficial, the name of Gavyodad, created by Ahura Mazda, the powerful, Kayanian Glory (and) the Fravashi of the Holy Spitaman Zarathushtra.

(3) I worship the splendour and glory of (Tishtrya), with the audible (or famous) Yasna with libations. We worship the Star Tishtrya, 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.

sd 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 “durat frasrutam” also occur in the Ardivi Sura Nyāyesh, and from this some support is sent to take as Aredvi Sura.
radiant⁷⁵ (and) glorious⁷⁶.

(Kardāh 2) (4) "Tishtrīm¹ stārem² raēvantem³ khvarenanguhanthem⁴ yazamaide⁵; afsh-chithrem⁶, sürem⁷, berezantem⁸, amavantem⁹, dürāe-sūkem¹⁰, berezantem¹¹, uparō-kairīm¹²; yahmāt¹³ hacha¹⁴ berezāt¹⁵ haosravanghem¹⁶, apām nafedhrat¹⁷ hacha¹⁸ chithrem¹⁹.

Ahe raya khvarenanghacha, tem yazāi surunvata yasna Tishtrīm stārem, zaotrhābyō Tishtrīm stārem raēvantem khvarenanguhanthem yazamaide.

Haomayō gava baresmana, hizvō-danghangha, mānthracha vachcha shyaothnacha zaotrhābyascha arshukhdhaēibyascha vāghzibyō.

Yenghe hātām åat 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 "exalted⁸, powerful⁹, whose light goes afar¹⁰, lofty¹¹, working surpassingly¹². Whose¹³ renown¹⁶ is owing to⁴ greatness¹⁵ (and whose) origin¹⁹ is owing to¹⁸ sk Apam Napat (i.e. the Navel of the waters)¹⁷.

(Kardāh 3) (5) Tishtrīm¹ stārem² raēvantem³ khvarenanguhanthem⁴ yazamaide⁵; yim⁶ paitish-marente⁷ pasvascha⁸ staoācha⁹ mashyācha¹⁰ parō-deresvānō¹¹, kaētacha¹² parō-druzintō¹³, kadha-nō¹⁴-¹⁵ av¹⁶ uzya-rāt¹⁷ Tishtryō¹⁸ raēvāo¹⁹ khvarenanguhāo²⁰; kadha²¹ khāo²² aspō-staoyehīsh²³ apām²⁴ tachāonī²⁵ nava²⁶.

Ahe raya khvarenanghacha, tem yazāi surunvata yasna Tishtrīm stārem. zaotrhābyō Tishtrīm stārem raēvantem khvarenanguhanthem yazamaide.

Haomayō gava baresmana hizvō-danghangha, mānthracha vachcha shyaothnacha, zaotrhābyascha arshukhdhaēibyascha vāghzibyō.

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

(5) We worship⁵ the Star² Tishtrya¹, the radiant³ and glorious⁴, whom⁷ the cattle⁸, the beasts of burden⁹ and men¹⁰ eagerly¹¹ remember⁷ (when they) sl are

si Dr. Geldner takes these five words occurring in the beginning of each para in the verse form of two lines (Tishtrīm stārem … yazamaide).

sj Its meaning can also be “situated on the top of the sky”.

sk As regards the explanation of “Apām Napāt”, see my Avesta dictionary under the word “Napāt.”

sl i.e. They desire for the timely shower of rains, but by not being recipients unit they are deceived.
deceived\textsuperscript{13} in (their) 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}?

(Kardāh 4) (6) Tishtrīm\textsuperscript{1} stārem\textsuperscript{2} raēvantem\textsuperscript{3} khvarenanguhantem\textsuperscript{4} yazamaide\textsuperscript{6}; yo\textsuperscript{6} avavat\textsuperscript{7} kshhvaevō\textsuperscript{8} vazaite\textsuperscript{9}, avī\textsuperscript{10} zrayo\textsuperscript{11} Vouru-kashem\textsuperscript{12}, yatha\textsuperscript{13} tighris\textsuperscript{14} mainyavasasā\textsuperscript{15}; yim\textsuperscript{16} anghat\textsuperscript{17} Erehksho\textsuperscript{18} kshhivi-ishush\textsuperscript{19} kshhivi-ishvatemo\textsuperscript{20}, airyanām\textsuperscript{21} āiryō\textsuperscript{22}, khshuthat\textsuperscript{23} hacha\textsuperscript{24} garoīt\textsuperscript{25} khvanvantem\textsuperscript{26} avī\textsuperscript{27} gaīrim\textsuperscript{28}.

(6) We worship\textsuperscript{5} the radiant\textsuperscript{3} and glorious\textsuperscript{4} Star\textsuperscript{2} Tishtrya\textsuperscript{1}, which\textsuperscript{6} flies\textsuperscript{9} sm swiftly\textsuperscript{15} towards\textsuperscript{10} the Sea\textsuperscript{11} Vouru-kash\textsuperscript{12} as\textsuperscript{7} swiftly\textsuperscript{8} as an arrow\textsuperscript{14}.

Explanation:- (The author then describes the speed of the arrow).

(Such as) amongst (all) the Iranians\textsuperscript{21} there was\textsuperscript{17} the best\textsuperscript{19} Iranian\textsuperscript{22} archer\textsuperscript{19} sm Erekhsha\textsuperscript{18}, the swiftest-archer\textsuperscript{20}. From the Mount\textsuperscript{25} Khshutha\textsuperscript{23} (he shot an arrow) to the Mount sm Khvanvant.

(7) Tadha\textsuperscript{29} dim\textsuperscript{30} Ahurō Mazdāō\textsuperscript{31} avān\textsuperscript{32} dāt\textsuperscript{33}, tat\textsuperscript{34} āpō\textsuperscript{35}, urvarōscha\textsuperscript{16}, pairi-she\textsuperscript{37} vouru-gaoyaitish\textsuperscript{38} Mithrō\textsuperscript{39} frādhayat\textsuperscript{40} pantām.

Ahe raya khvarenanghacha, tem yazāī surunvata yasna Tishtrīm stārem. zoorthābyō Tishtrīm stārem raēvantem hvarenanguhantem yazamaide.

Haomayō gava baresmana, hizvō-danghangha, mānthracha vachachyaothnacha, zoorthābyascha arshuhdhaēibyascha vāghzibyō.

sm Kaeta = Vedic keta = wish; Besides if we compare kaeta with Sanskrit kita (=insects, worms), it can be translated as under: for whom (i.e. for the coming of the rains) insects become grieved (root drush) (because they will be destroyed).

sn Original meaning “going with anger” (Sanskrit Manyu “through the heavenly space” (Darmesteter).

so Professor Darmesteter gives the following explanation about the archer named Erekhsha:-

This person is known in the Pahlavi books as “Aresh Shivātīr”. The Pahlavi word Eresh is of the Avesta, “Erekhsho”. Shivatir (or Shipāktir) is the Pahlavi translation of the Avesta Khshvii-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.

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 tāoschā 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 Tishtrya, 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" 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 frashāvayeti41 Satavaēso42 avī43 haptō-karshvairīsh44, vī45 āhva46 yat jasaiti47, srīro48 hishtaiti49 rāmainivāo50 huyāiryō51 avī52 danghush53. Kadha54 airyo55 danghāvō56 huyāiryō57 bavāonti58.

Ahe raya khvarenanghacha, tem yazāi surunvata yasna Tishtrim stārem. zaotrābyō Tishtrim stārem raēvantem khvarenanghantem 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 tāoschā yazamaide.
(9) (The Star) Satavaesa\textsuperscript{2} then causes the waters to flow towards the seven regions\textsuperscript{44} (of the earth). (And Tishtrya) spreads all over\textsuperscript{45-47} (those) regions, (and) stands bestowing joy and prosperity upon the fertile countries\textsuperscript{53} (and speaks) When will the Iranian countries become fertile! When will they become fertile!

(10) Tishtrīm\textsuperscript{1} stārem\textsuperscript{2} raēvantem\textsuperscript{3} khvarenanguhantem\textsuperscript{4} yazamaide; yō\textsuperscript{5} aokhta\textsuperscript{7} Ahur āi Mazd āi uityaojanō\textsuperscript{8}. Ahura Mazda\textsuperscript{9} Mainyō\textsuperscript{11} Spēnishta\textsuperscript{12}, Dātare\textsuperscript{13} gaēthanām\textsuperscript{14} astvaitinām\textsuperscript{15} Ashāum\textsuperscript{16}, (11) aēvām vā avi khshapanem, duye vā, panchāsatem vā, satem vā.

Explanations:- (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) Tishtrīmc\textsuperscript{47} yazamaide, Tishtryaēnyascha yazamaide, upa-paorīmc\textsuperscript{51} yazamaide, paorīyaē-nyascha yazamaide; yazāī ave\textsuperscript{56} strēush\textsuperscript{57} yāa\textsuperscript{58} Haptōiringa\textsuperscript{59}, paitishtātēe\textsuperscript{60} yāthwām\textsuperscript{61} pairika-

sv According to Bundahishn this star was considered as the leader of the western stars. Similarly, the Star Tishtrya, the Star Vanant and Haptoiranga were regarded as the chieftains of the eastern, southern and northern stars, respectively. As regards these four stars, see my Complete Dictionary of the Avesta language.

sw The star Satavaesa helps Tishtrya in distributing the rain waters in different directions. From this he has got the epithet frāpa = (fra-ap), i.e. distributor of water, (see the beginning portion of this yasht, note).

sx i.e. producing fertility on account of the gift of the rain, but due to the absence of rain remained barren and desolate.

sy Sanskrit sṛi = prosperity, success, happiness, wealth, fortune.

sz The portion from “Yedhi zī” to “Jaghmyām” is also contained in the 13th Kardāh of Behram yasht.

ta Or by means of the yazishn wherein their own names are invoked, i.e. by means of the yazishn with the khshnuman of their names.

tb Or by means of the yazishn invoked by my own name, i.e. by means of the yazishn with the khshnuman of my name.
(12) We worship Tishtrya and worship the satellites pertaining to Tishtrya. We worship (that) foremost in rank. We worship the stars which (are) Haptoiringa to withstand the wizards and witches. We worship the Star Vanant created by Ahura Mazda for (obtaining) (the well-shapen) strength, (gaining) victory, (getting) excellent superiority, removing affliction, and malice. We worship Tishtrya of healthy eyes, shedding light afar.

(13) O Spitaman Zarathushtra! the first ten nights (of the month) the radiant and glorious Tishtrya assumes the form of the body and is moving amidst the luminaries in the shape of a man fifteen years of age, beautiful, of bright eyes, lofty size, full of strength, powerful and manly.

Explanation:- (It is stated below as to what sort of fifteen years of age is.)

(14) Tat ayaosh, yatha5 paoirim6 virem7 avi-ya8 bavaiti9. Tat10 ayaosh11, yatha12 paoirim13 virem14 avi-amoi5 aeti16. 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-dasangho khshaetahe spiti-dithrahe” occur in the Kardah 6 of Beheram yazht 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).
yatha\textsuperscript{19} paoirūm\textsuperscript{20} vīrem\textsuperscript{21} erezushām\textsuperscript{22} adaste\textsuperscript{23}.

(14) \textit{Of that age when a man first becomes (active); when a man first moves with courage, and when he attains youthful vigour (or manliness).}

(15) Hō\textsuperscript{24} ithra\textsuperscript{25} vyākhumaneyi\textsuperscript{26}, hō\textsuperscript{27} ithra\textsuperscript{28} peresaneyi\textsuperscript{29}, kō\textsuperscript{30} mām\textsuperscript{31} nūrām\textsuperscript{32} frāyaza\textsuperscript{33} gaomavaitibyō\textsuperscript{34} haomavaitibyō\textsuperscript{35} zaothrā-byō\textsuperscript{36}; khamāi\textsuperscript{37} azem\textsuperscript{38} dadhām\textsuperscript{39} vīryām\textsuperscript{40} ishtīm\textsuperscript{41} vīryām\textsuperscript{42} vāṭhwām\textsuperscript{43} havāhecha\textsuperscript{44} urunō\textsuperscript{45} yaozādhrem\textsuperscript{46}. Nūrām\textsuperscript{47} ahmi\textsuperscript{48} yesnyascha\textsuperscript{49} vahmyascha\textsuperscript{50} anguhe\textsuperscript{51} astvaita\textsuperscript{52}, ashāt hachā\textsuperscript{53} yat vahishtā\textsuperscript{54}.

(15) Here\textsuperscript{25} the (Tishtrya) convenes an assembly\textsuperscript{26} (and) asks\textsuperscript{27} (the members of the assembly); Now\textsuperscript{22} who\textsuperscript{30} will worship me with libations\textsuperscript{26} provided with milk\textsuperscript{34} and haoma\textsuperscript{35} Unto whom shall I\textsuperscript{38} grant\textsuperscript{39} heroic\textsuperscript{40} wealth\textsuperscript{41} (of sons) (and) heroic\textsuperscript{42} multitude\textsuperscript{43} (children) (and) purification\textsuperscript{46} of his own soul\textsuperscript{45}? Now\textsuperscript{47} I am\textsuperscript{48} worthy of worship\textsuperscript{49} and adoration\textsuperscript{50} in the corporeal\textsuperscript{52} world\textsuperscript{51} on account of righteous\textsuperscript{53}.

(16) Bityāo\textsuperscript{55} dasa\textsuperscript{56} khshapana\textsuperscript{57}, Spitama\textsuperscript{58} Zarathushtra\textsuperscript{59}, Tishtryō\textsuperscript{60} raēvō\textsuperscript{61} khvarenanguhāō\textsuperscript{62} kehrpm\textsuperscript{63} raēthwayneitī\textsuperscript{64}, raokhshnushvā\textsuperscript{65} vazemnō\textsuperscript{66}, gēush\textsuperscript{67} kehrpa\textsuperscript{68} zaranyō-sravahe\textsuperscript{69}.

(16) O Spitama\textsuperscript{58} Zarathushtra\textsuperscript{59}! the second\textsuperscript{55} ten\textsuperscript{56} nights\textsuperscript{57} (of the month) the radiant\textsuperscript{61} and glorious\textsuperscript{62} Tishtrya\textsuperscript{60} assumes the form\textsuperscript{63} of the luminaries\textsuperscript{65} in the shape\textsuperscript{68} of a golden-horned\textsuperscript{69} bull\textsuperscript{69}.

(17) Hō\textsuperscript{70} ithra\textsuperscript{71} vyākhumaneyi\textsuperscript{72}, hō\textsuperscript{73} ithra\textsuperscript{74} peresaneyi\textsuperscript{75}. Kō\textsuperscript{76} mām\textsuperscript{77} nūrām\textsuperscript{78} frāyaza\textsuperscript{79}, gaomavaitibyō\textsuperscript{80} haomavaitibyō\textsuperscript{81} zaothrā-byō\textsuperscript{82}. Kahmāi\textsuperscript{83} azem\textsuperscript{84} dadhām\textsuperscript{85} gaojī\textsuperscript{86} ishtīm\textsuperscript{87}, gaojī\textsuperscript{88} vāṭhwām\textsuperscript{89}, havāhecha\textsuperscript{90} urunō\textsuperscript{91} yaozādhrem\textsuperscript{92}. Nūrām\textsuperscript{93} ahmi\textsuperscript{94} yesnyascha\textsuperscript{95} vahmyascha\textsuperscript{96} anguhe\textsuperscript{97} astvaita\textsuperscript{98}, ashāt\textsuperscript{99} hachā\textsuperscript{100} yat vahishtā\textsuperscript{1}.

(17) Here\textsuperscript{71} that\textsuperscript{70} (Tishtrya) convenes an assembly\textsuperscript{72} (and) here\textsuperscript{74} he\textsuperscript{73} asks\textsuperscript{75} (the members of the assembly); Now\textsuperscript{78} who\textsuperscript{76} will worship me\textsuperscript{77} with libations\textsuperscript{82} provided with milk\textsuperscript{80} and Haoma\textsuperscript{81} Unto whom\textsuperscript{83} shall I\textsuperscript{84} grant\textsuperscript{85} the bovine\textsuperscript{86} wealth\textsuperscript{87}, herd\textsuperscript{89} (and) purification\textsuperscript{92} of his own\textsuperscript{90} soul\textsuperscript{91}? Now\textsuperscript{93} I am\textsuperscript{94} worthy of worship\textsuperscript{95} and adoration\textsuperscript{96} in the corporeal\textsuperscript{98} world\textsuperscript{97} on account of extreme

\textit{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.

\textit{tn} Original meaning (is) moving or the mover. (Present participle).

\textit{to} Attain manliness; adaste = ā + dath + te; Sanskrit root ā - dā = to obtain; to get.

\textit{tp} i.e. Valiant or heroic sons.
righteousness.  

(18) Thrityāō dassā khshapanō, Spitamaō Zarathushtraō, Tishtryō raēvāō khvarenanghuō kehrpem raēthwayeiti, raokhshnushva vazemnō, "asphahe kehrpa aurushahe, srīrahe zairi-gaoshaha, zaranyō-aiwi-dānahe."  

(18) O Spitaman Zarathushtra! the third ten nights (of the month) the radiant and glorious Tishtrya assumes the form of the body (and goes) amidst the luminaries in the shape of a horse, crimson, beautiful, with yellow ears (and) golden caparison.  


(19) Here (the Teshtrya) convenes an assembly, (and) asks (the members of the assembly):-  

Now who will worship me with libations provided with milk and Haoma? To whom shall I grant wealth relating to a horse, a troop of horses, (and) purification of his own soul? I am worthy now of worship and adoration in the corporeal world on account of righteousness.  

(20) Āat paiti avāiti, Spitamaō Zarathushtraō. Tishtryō raēvāō khvarenanghuō avi zrayō Vouru-kashem, asphahe kehrpa aurushahe srīrahe, zairi-gaoshaha zaranyō-aiwi-dānahe.  

(20) Then, O Spitaman! the radiant and glorious Tishtrya goes to the Sea Vouru-kasha in the shape of a horse, crimson, beautiful, with yellow ears (and) golden caparison.  

(21) tuĀdim paiti-yāsh nizdvaraiti daēvō yō Apaoshō, asphahe kehrpa sāmahe kauvrahe kauvra-gaoshaha, kauvrahe kauvō-bareshaha, kauvrahe kauvō-dūmahe, daghahe aiwidatotsār toshā.  

### Notes

tq From here up to “zaranyō-aiwi-dānahe” Dr. Geldner takes as a verse of three lines; each line ends at the comma (.).

tr With a golden collar, with a golden necklace (Harlez); with a golden caparison (Darmesteter), cf. para 46 of this yasht.

ts Whatever form Tishtrya assumes, he grants to his invoker the same kind of gift, (see paras 13-19 of this yasht).

tt In order to render prosperity on the earth by causing rains after taking waters from it.

tu Dr. Geldner takes the entire para 21 in verse form of seven lines; each line ends at a comma (,.).
(21) (But in the meantime) the counter-fiend\textsuperscript{69} (of Tishtrya) the demon\textsuperscript{71} Apaosha\textsuperscript{73}, rushes down\textsuperscript{70} to him\textsuperscript{68} in the shape\textsuperscript{75} of a horse\textsuperscript{74}, black\textsuperscript{76}, speckled\textsuperscript{77}, with spotted ears\textsuperscript{78}, spotted back\textsuperscript{80}, tail\textsuperscript{82} and terrific\textsuperscript{84} brand (or a scar)\textsuperscript{83}.

(22) Hām-tāchit-bāzush\textsuperscript{85} baratō\textsuperscript{86}, Spitama\textsuperscript{87} Zarathushtra\textsuperscript{88} Tishtryascha\textsuperscript{89} raēvāo\textsuperscript{90} khvarenanguhāo\textsuperscript{91} daēvascha\textsuperscript{92} yō\textsuperscript{93} Apaoshō\textsuperscript{94}. Tāo\textsuperscript{95} yūidhyathō\textsuperscript{96}, Spitama\textsuperscript{97} Zarathushtra\textsuperscript{98}, thri-ayarem\textsuperscript{99}, thrikhshaparem\textsuperscript{100}. Ādim\textsuperscript{1} bavati\textsuperscript{2} aiwi-aojāo\textsuperscript{3}, ādim\textsuperscript{4} bavaiti\textsuperscript{5} aiwi-vanyāo\textsuperscript{6} daēvō\textsuperscript{7} yō\textsuperscript{8} Apaoshō\textsuperscript{9} Tishtrim\textsuperscript{10} raēvantem\textsuperscript{11} khvarenanguhantem\textsuperscript{12}. Apa\textsuperscript{13} dim\textsuperscript{14} adhāt\textsuperscript{15} vyeti\textsuperscript{16} zrayanghat\textsuperscript{17} hacha\textsuperscript{18} vouru-kashā\textsuperscript{19}, āthō-rāsanghem\textsuperscript{20} adhvamanem\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} 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} Tishtraya\textsuperscript{10}, tz becomes victorious\textsuperscript{6}, (and) from there\textsuperscript{15}, the sea\textsuperscript{17-18} V ouru-kasha\textsuperscript{19} drives him\textsuperscript{14} away\textsuperscript{13-16} one farsang\textsuperscript{20} along the course\textsuperscript{21}.

(23) Sādrem\textsuperscript{22} urvishtremcha\textsuperscript{23} nimrūite\textsuperscript{24} Tishtryō\textsuperscript{25} raēvāo\textsuperscript{26} khvarenanguhāo\textsuperscript{27}. Sādrem\textsuperscript{28} me\textsuperscript{29} Ahura Mazda\textsuperscript{30}, urvishtrem\textsuperscript{31} āpō\textsuperscript{32} urvarāoscha\textsuperscript{33}, bakhtem\textsuperscript{34} daēne\textsuperscript{35} Māzdayesne\textsuperscript{36}. Nōit\textsuperscript{37} mām\textsuperscript{38} nūrām\textsuperscript{39} mash-yāka\textsuperscript{40} aokhtō-nāmana\textsuperscript{41} yasna\textsuperscript{42} yazente\textsuperscript{43}, yatha\textsuperscript{44} anye\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 Mazda\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{10} do not\textsuperscript{37} worship\textsuperscript{38} 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{46}. ub

(24) Yeidhi\textsuperscript{50} zi\textsuperscript{51} mā\textsuperscript{52} mashyāka\textsuperscript{53} aokhtō-nāmana\textsuperscript{54} yasna\textsuperscript{55} yazente\textsuperscript{56}
(24) For, if men would worship with the famous yasna as they worship other yazatas, I should have brought to me the strength of ten horses, ten camels, the strength of ten oxen, ten mountains, and (and) the strength of the waters of ten canals (or rivers).

(25) Azem yō Ahurō Mazdāo Tishtrīm raēvantem khvarenanguhantem aokhtō-nāmana yasna yazate aokhtō-nāmana yasna yazente, dasanām aspan ām aoj ō, dasanām aoj ō, dasanām aoj ō, dasanām aoj ō, dasanām aoj ō, dasanām aoj ō, dasanām aoj ō, dasanām aoj ō, dasanām aoj ō, dasanām aoj ō.

(25) (Ahura Mazda speaks):- I uf Ahura Mazda (Having learnt the wish from Tishtrya), the radiant and glorious, and worshipped with the famous yasna, carried for him (i.e. gave him) the strength of ten horses, camels, ten oxen, ten mountains (and) waters of ten canals (or rivers).


(28) Hām-tāchit-bāzush baratō, Spitama Zarathushtra, Tishtryascha raevāo khvarenanguhāo daēvascha yō Apaoshō. Tāo yūidhyathō Zarathushtra, ā rapithwinem zrvānem. Ādim bavaiti aiwi-aojō, ādim bavaiti aiwi-vanyāo Tishtryō raēvāo khvarenanguhāo daēcum yim apashem Apa dim adhāt vyeiti

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 Apaosha.

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-kashā\(^{34}\), hāthrō-masanghem\(^{35}\) adhvanem\(^{36}\).

(28) (Then) O Spitaman Zarathushtra\(^{3}\)! the radiant\(^{5}\) (and) glorious\(^{6}\) Tishtrya\(^{4}\) (and) the demon\(^{7}\) Apaosha\(^{8}\) 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\(^{2}\) Vouru-kasha\(^{34}\) drives\(^{28}\) 31 him\(^{29}\) away one farsang\(^{35}\) along the course\(^{36}\).

(29) "Ushtatātem\(^{37}\) nimrūite\(^{38}\), Tishtryō\(^{39}\) raēvāo\(^{40}\) khvarenanguhāo\(^{41}\). Ushta\(^{42}\) me\(^{43}\) Ahura Mazda\(^{44}\), ushta\(^{45}\) āpō\(^{46}\) urvarāoscha\(^{47}\), ushta\(^{48}\) daene\(^{49}\) Māzdayesne\(^{50}\), ushta\(^{51}\) vō\(^{52}\) ābavāt\(^{53}\) dānghavō\(^{54}\), us\(^{55}\) vō\(^{56}\) apām\(^{57}\) adhavō\(^{58}\) apaitieretāo\(^{59}\) jas āonti\(^{60}\), ash-dānu-nāmcha\(^{61}\) yavanām\(^{62}\), kasu-dānu-nāmcha\(^{63}\) vastranām\(^{64}\), gaēthanām\(^{65}\) astavaitinām\(^{66}\).

(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\(^{52}\)! Hereafter\(^{57}\) the "food\(^{58}\), corns\(^{62}\) grown through abundant water\(^{61}\), green vegetables\(^{64}\) (or herbaceous plants) grown through little water\(^{63}\) and (the entire) corporeal\(^{66}\) settlements\(^{65}\) will grow\(^{65}\) up\(^{55}\)-\(^{66}\) 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\(^{76}\), asphae\(^{78}\) kehrpa\(^{79}\) aurushahe\(^{80}\) srīrahe\(^{81}\), zairi-gaoshahe\(^{82}\) zaranyō-aiwi-dānahe\(^{83}\).

(30) Then\(^{67}\), O Spītamān\(^{70}\) 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\(^{83}\).

---

ui Dr. Geldner takes the entire paragraph 29 in verse form of 11 lines; each line ends with in comma (,) and full-stop (.).
uj The meaning of “ushtatat” is happiness, prosperity, congratulation”.
uk This word (apam) occurs in the yasna Ha 9, para 24, and Ha 10, para 1, in the same sense. As a noun its meaning is “of the waters”.
ul “Adhavo” - root adh, ad = Sanskrit ad = Lat. Ed-ere = to eat.
um The gift of the waters (apam adhavo) will flow down unrestrained to the big-seeded corn-fields, to the small-seeded pasture-fields and to the whole of the material world” (Darmesteter). Dr. Spiegel and Professor Harlez also have translated generally in the similar sense as under: “The streams of the waters will flow towards the field, etc.” Ash-danu yava” = corns grown by means of abundant water, or the corns for the ripening of which abundant waters are required. Danu = Sanskrit danu = river, (see danu-drajangha, yasna Ha 60, para 4).
(31) unē84 zrayō85 ā-yaozayeiti86, hō87 zrayō88 vī-vaozayeiti89, hō90 zrayō91 āghzrādhayeiti92, hō93 zrayō94 vīghzrādhayeiti95, hō96 zrayō97 āghzārayeiti98, hō98 zrayō99 vīghzārayeiti100, yaozenti101 vīspē3 karanō4, zrayāi5 Vouru-kasha17a, ā7 vīspō8 maidhyō9 yaozaiti10.

(31) He4 (i.e. Tishtrya) causes the sea65 (Vouru-kasha) un to be agitated86, to vīsurge exceedingly89, he90 causes (the waters of the) sea94 to overflow95; vīexceedingly1, the flowing waters then unite together2 with all3 the shores4 of the sea Vouru-kasha6. The entire8 middle part9 too un unites (with waters).


(32) Then13, O Spitamān15 Zarathushtra16! the radiant18 (and) glorious19 Tishtrya17 rises up11-14 from the sea20-21 Vouru-kasha22, and the radiant27 (and) glorious28 (Star) us Satavaēsa26 (too) rises up23-25 from the Sea29-30 Vouru-kasha31; then32 vapours34 (or mists)34 having gathered arise35 from the Mount39 us Us-hindava36-37 which40 stands41 in the middle42 of the sea43 Vouru-kasha44.

(33) Āat45 tat46 dunmān47 frāshāupayeiti48 maēghō49-kara50 ashavanō51, frā52 pourvō53 vātām54 vazaiti55, yō56 pathō57 āiti58 Haomō59 frāshmish60 frādhat-gaēthō61. Athra62 paschāeta63 vazaite64 vātō65 darshish66 Mazdadḥātō67, vāremcha68 maēghemcha69 fyanghumcha70, avi71 asāo72, avi73 shōithrāo74 avi75 karshvān76 yāish77 hapta78.

(33) (Tishtrya) then45 (arranges) un the cloud49-forming50 pure51 vapours47 un to push forward48. Tishtrya brings55 first53 the wind54 which (the yazata)
Haoma, the prosperity-bringer (and) the increaser of the world traverses. Afterwards the strong wind created by Ahura Mazda causes to reach the rain, the clouds and sleet to (various) places, to the cities (and) to the (entire) seven regions of the earth.

(34) Apām Napāose atop āpō, Spitama Zarathushtra, anguhe astvaite shōithrō-bakhtāo vībakhshaiti, vātascha yō darshish, awzdātemcha khvarenō ashaonāmcha fravashayō.

Ahe raya khvarenanghacha, tem yazāi surunvata yasna Tishrīm stārem. zaothrābyō Tishrīm stārem raēvanten khvarenanguhantem yazamaide. Haomayō gava baresmana hizvō-danghangha, mānthracha, vachacha shyaothnacha, zaothrābyascha arshukhdaēibyascha vāghzibyō.

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

(34) O Spitaman Zarathushtra! Apara uw Napat divides all around those waters which are to be distributed in (each) city in (the entire)corporeal world; the strong wind, the Glory created from the waters and the Fravashis of the righteous (people) (as well).

(Kardāh 7) (35) Tishrīm stārem raēvanten khvarenanguhantem yazamaide; yō avadhat fravazāite khshōithnyāt hish ushayāt dùraē-urvaēsem paiti pantām, baghō-bakhtem paiti yaonem frathvarshtem paiti afentem, zaoshāi Ahurahe Mazdāo, zaoshāi Ameshanām Spentanām.

Ahe raya khvarenanghacha, tem yazāi surunvata yasna Tishrīm stārem. zaothrābyō Tishrīm stārem raēvanten khvarenanguhantem yazamaide. Haomayō gava baresmana, hizvō-danghangha, mānthracha, vachacha shyaothnacha, zaothrābyascha arshukhdaēibyascha vāghzibyō.

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

(35) We worship the radiant (and) glorious Star Tishtrya, who for the causal form “shaupaya” (to drive away, to push forward). For its explanation, see my Avesta Grammar, pages 250-251.

uw Apam Napat (Sanskrit apam napat), i.e. the navel of waters or the source of waters. For its explanation, see my Avesta dictionary, under the word napat”.

ux i.e. Kayanian Glory, whose location is in the sea Vouru-kasha (see Zamyat yasht, paragraphs 56-64).

uy Amongst the co-workers of Tir there come Ardafravash and Govad, its reference can be seen from this paragraph. For comparison, see Farvardin yasht, para 66.
joy of (the Creator) Ahura Mazda (and) for the joy of the Ameshaspands, goes from the shining Eastern direction to the distanted path, up to the aerial space bestowed by God (and) up to the fixed place appointed.

(Kardāh 8) (36) Tishtrīm stārem raēvantem khvarenanguhantem yazamaide; yim yāre-chareshā mashyahe ahuracha khratugūtō aurunacha gairishāo sizdrachā ravascharāto uzōrentem hispōsentem; huyāiryācha dainghave uz-jasentem duzyāiryācha. Kadha airyo dainghāvō huyāiryāo bavāonti.

We worship the radiant and glorious Star Tishtrya. For whose rising, 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)!

Ahe raya khvarenanghacha tem yazāi surunvata yasna Tishtrīm stārem. zaothrābyō Tishtrīm stārem raēvantem khvarenanguhantem yazamaide. Haomayō gava baresmana hizvō-danghangha, mānthracha vachacha shyaoothnacha, zaothrāyascha arshukhdhaēbyascha vāghzibō.

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

(Kardāh 9) (37) Tishtrīm stārem raēvantem khvarenanguhantem yazamaide. Āsu-khshvaēvem khshvivi-vāzem, yō avavat khshvaēvō vazaite, avi zrayō Vouru-kashem, yatha tighrish mainivasāo, yim anghat Erekshō khshvivi-ishush khshvivi-ishvatemō airyanām airyō, khшу-that hacha garōit khvantom avi gairim.

(37) We worship the Star Tishtrya, radiant, glorious, swift-flying uz i.e. At the will of the Creator Ahura Mazda and the Ameshaspand 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) Avi¹⁳ dim³² Ahurō Mazdā⁴° avān⁴⁵, Ameshāo Spenta³⁵, vouru-gaoyaoitish³⁶ he³⁷ Mithrō³⁸ pouru-pantām³⁹ frachaēshaētem⁴⁰. Ādim⁴¹ paskāt⁴² anu-marezatem⁴³ Ashishcha⁴⁴ Vanguh⁴⁵ berezaiti⁴⁶, Pārendi-chā⁴⁷ raoratha⁴⁸, víspem ā ahmāt⁴⁹ yat⁵⁰ amem⁵¹ paiti-apayat⁵² vazemnō⁵³ khvanvantem⁵⁴ avī⁵⁵ gairīm⁵⁶ khvanvata⁵⁷ paiti⁵⁸ nirat⁵⁹.

Ahe raya khvarenanghacha, tem yazāi surunvata yasna Tīshtrīm stārem. zaothrābyō Tīshtrīm stārem raēvantem khvarenanguhantem yazamaide. Haomayō gava baresmana hizvō-danghangha, mānthracha vachacha shyaothnacha, zoathrāyascha arshukhdhaēibyascha vāghzyō.

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

(38) The Creator Ahura Mazda helped³⁴ (Tishtrya) him³¹-³²; the Ameshaspentas³⁵ (i.e. the Bountiful Immortals)³⁵ and Meher³⁸ (yazata) the Lord of wide pastures³⁶ ví prepared⁴⁰ (or opened) for him³⁷ the sufficient way³⁹; the good⁴⁵ (and) exalted⁴⁶ Ashishvang⁴⁴-⁴⁵ (and) Pārendi⁴⁷ (or light) chariot⁴⁸ ví cleaned or wiped off⁸³ (the path) for him⁴¹ until⁴⁹ he came up⁵² running⁵³ up to⁵⁵ the Mount⁵⁶ Khvanvant⁵⁷.

(Kardāh 10) (39) Tīshtrīm¹ stārem² raēvantem³ khvarenanguhantem⁴ yazamaide⁵; yō⁶ paërikāo⁷ taurvayei⁸, yō⁹ paërikkāo¹⁰ titārayei¹¹ yāō¹² uzāonghat¹³ Angrō Mainyush¹⁴, mamanush¹⁵, stārām¹⁶ afsh-chithranām¹⁷ vīspanām¹⁸ paiti-eretēe¹⁹.

(39) We worship⁵ the Star¹ Tishtrya¹, radiant³ and glorious⁴; who⁶ afflicts⁸ and vdestroy⁰ the pairikas⁷ (or drives out¹¹), 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, vˈintentionally¹⁵.

(40) vˈTāo¹⁰ Tīshtrīyō²¹ taurvayei²², vīvai²³ hīsh²⁴ zrayanghat²⁵ hacha²⁶ Voura-kashāt²⁷. Āat²⁸ maēgha²⁹ us-fravāonte³⁰ huyāiryāo³¹ āpō³² barentīsh³³, yāhva³⁴ urvāitīsh³⁵ awrāo³⁶ perethu³⁷ aipi³⁸ vyasaitīsh³⁹, avō-

For the translation of the remaining portion, see Karda 4 of this yasht above.

vh “frachaēshaētem” and “anu-marezatem”, these two verbs are in parasmaipada dual; the first in potential mood and the second in imperfect tense.

vi Behind him went “Ashishvangh and Pārendi”, (Darmesteter). I have not understood the entire meaning of “Khvanvata paiti nirat”. “On the shining waters” (Darmesteter): “at the brilliant place of its setting” (Harlez). Sanskrit nira = water.

vj See Karda 5, para 8 of this yasht.

vk “Mamanush” - root man = Sanskrit man = to know, to think; derived from “mamanvangh”.

vl Dr. Geldner takes the entire 40th paragraph in the verse form of seven lines; each line ends with comma (,) and full-stop (.).
urvaítish⁴⁰ hapta⁴¹ karsheván⁴².

Ahe raya khvarenanghacha, tem yazāi surunvata yasna Tishtrīm stārem. zaotehrābyō Tishtrīm stārem raevantem khvarenanguhantem yazamaide. Haomayō gava baresmana, hizvō-danghangha, mānthracha vachacha shyaothnacha, zaotehrābyascha arshukhdhāeibyascha väghzhīyō.

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

(40) Tishtrya²¹ afflicts²² them²⁰ (i.e. pairikās) and vm⁴⁰ 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 vm³⁶ happiness-bringing⁴⁰ abundant³⁷ rain-showers³⁶ spread³⁹ “wide”⁴⁰ over the seven⁴¹ regions⁴² (i.e. over the entire earth).

(41) Tishtrīm¹ stārem² raēvantem³ khvarenanguhantem⁴ yazamaide⁵; yim⁶ āpō⁷ paithish-marente⁸ armaēštāo⁹, frātat-charatascha¹⁰, khānyāo¹¹ thraotō-stātascha¹², parshuyāo¹³ vairyāoscha¹⁴.

(41) We worship⁵ the radiant³ and glorious⁴ Star¹ Tishtrya², whom⁶ the stagnant⁹ waters⁷, running and flowing¹⁰ waters⁷, the well” waters⁷, the spring¹² waters⁷, the waters⁷ of running stream¹², dew-dripping¹³ waters⁷ and the “rain”⁴⁰ waters⁷ remember⁸ eagerly.

(42) “Kadha¹⁵-nō¹⁶ avī¹⁷ uzayarāt¹⁸, Tishtryō¹⁹ raēvāo²⁰ khvarenanguhāo²¹. Kadha²² khāo²³ aspō-staoyehīsh²⁴, apām²⁵ ghzārām²⁶ aiwighzārem²⁷, srīraoscha²⁸ asō-shōithrāoscha²⁹ gaoyaoitishcha³⁰ ātachīnīsh³¹, ā varesajīsh³² urvaranām³³, sūrā³⁴ vakhshyente³⁵ vakhsha³⁶.

Ahe raya khvarenanghacha, tem yazāi surunvata yasna Tishtrīm stārem. zaotehrābyō Tishtrīm stārem raevantem khvarenanguhantem yazamaide. Haomayō gava baresmana, hizvō-danghangha, mānthracha, vachacha shyaothnacha, zaotehrābyascha arshukhdhāeibyascha väghzhīyō.

Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaētha ashāt hachā,
yāonghāmcha tānschā tāoschā yazamaide.
(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) Tischtrim stārem raēvantem khvarenanguhantem yazamaide; yē ṣispāish naēnizaiti simāo apaya; vazedhrish ukhshyeiti dāmān baēshzyaticha sēvishtō; yezi aēm bavaiti yashtō khshnūtō frithō paiti-zantō.

Ahe raya khvarenanghacha, tem yazāi surunvata yasna Tishtrim stārem. zaothrābyō Tischtrim stārem raēvantem khvarenanghantem yazamaide. Haomayō gava baresmana, hizvō-danghangha, mānthracha, vachacha, shyaothnacha, zaothrābyascha arshukhdhaēibyascha vāghzibyō.

Yenghe hātām āat yesne paiti vanghō, Mazdaō Ahurō vaētha ashāt hachā, yāonghmacha tānschā tāoschā yazamaide.

(43) We worship the Star Tishtrya, radiant, who cleanses all dreadful things (contained) in water, when he (i.e. Tishtrya) is worshipped, pleased, loved (and) honoured, the powerful (and) most beneficent then renders this entire creation prosperous, and revives (it).

(Kardāh 13th) (44) vr Tischtrim stārem raēvantem khvarenanguhantem yazamaide, yim ratūm paiti-daēmcha, ṣispāshām stārām, fradathat Ahurō Mazdāo, yatha narām zarathusharem yim nōit mereghente angrō mainyush, nōit yātavō pairikāoscha, nōit yātavō mashyānām naēdha vīpe hathra daēva mahrkathāi upa-darezvanti.

Ahe raya khvarenanghacha, tem yazāi surunvata yasna Tischtrim stārem. zaothrābyō Tischtrim stārem raēvantem khvarenanghantem yazamaide. Haomayō gava baresmana, hizvō-danghangha, mānthracha vachacha shyaothnacha, zaothrābyascha arshukhdhaēibyascha vāghzibyō.

Yenghe hātām āat yesne paiti vanghō, Mazdaō Ahurō vaētha ashāt hachā,
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) "dare"^31 to kill^10.

(Kardāh 14) (45) Tishtrīm^1 stārem^2 raēvantem^3 khvarenanguhantem^4 yazamaide^5; yahmai^6 hazangrem^7 yaokhshtinam^8, fradathat^9 Ahurō Mazdaō^10, afshchitraes hva^11 sevishtai^12, yo^13 afsh-chithraeibyo^14 aiti^15 raokhshnushva^16 vzemno^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"^7 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) He^18 (i.e. Tishtrya) goes^27 to all^25 "the waters"^26 and to the entire^28 magnificent^29 (or splendid) "water-fall"^30 and to all^31 the beautiful^32 channels^33 of the powerful^31, famed^32, deep^33 (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-

vv Original meaning “whom,” i.e. Tishtrya.
vw i.e. Deceiver, entrapper into temptation.
vx Sanskrit root drush = to dare, “dursa”, its English equivalent to dare. For further explanation see Vendidad Fargard IX, paras 1-9 and paras 43-47.
vy i.e. Amongst the stars. For its explanation see paras 4 and 39 of this yasht and para 13th of Vendidad fargard XXI.
vz Original meaning “fixed a thousand of strengths”.
wa Dr. Geldner takes para 46 in the verse-form of 9 lines and para 47 in the verse-form of 8 lines; each line ends with comma (,).
wb i.e. On the entire surface of the sea Vouru-kasha, vairi = Sanskrit “vārī” = water.
wc Nimraoka - Sanskrit root ni-mruch = to go down, to flow down. “Caves” (Darmesteter); channels” (Spiegel); “flowing outside”, “canal of waters” (Justi).
hat\(^{45}\) hacha\(^{46}\) Voura-kashā\(^{47}\), tātāo\(^{48}\) urvāthrā\(^{49}\) baēshazayā\(^{50}\), tāo\(^{51}\) avadha\(^{52}\) vībakhshait\(^{53}\) ābyō\(^{54}\) danghubyo\(^{55}\) sēvishtō\(^{56}\), yatha\(^{57}\) aēm\(^{58}\) bavaiti\(^{59}\) yashtō\(^{60}\), khshnūto\(^{61}\) frithō\(^{62}\) paiti-zantō\(^{63}\).

Ahe raya khvarenangbacha, tem yazāi surunvata yasna Tishtrīm stārem. zaothrābyō Tishtrīm stārem raēvantem khvarenanguhantem yazamaide. Haomayō gava baresmana, hizvō-danghangha, mānthracha vachacha shyaothnacha, zaothrābyascha arshukhdhaēibyascha vāghzibyō.

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

(47) O Spitaman\(^{3}\) Zarathushtra\(^{44}\)! when\(^{57}\) he\(^{58}\) (i.e. Tishtrya) (is)\(^{59}\) worshipped\(^{60}\), pleased\(^{61}\), loved\(^{62}\) (and) welcomed\(^{63}\), (he), the most beneficent\(^{56}\) having brought\(^{48}\) the flowing\(^{49}\), efficacious\(^{49}\) (and) healing\(^{50}\) waters\(^{51}\) from the Sea\(^{45-46}\), Vouru-kasha\(^{47}\), distributes the water\(^{51}\) hither\(^{52}\) thither and, every where\(^{63}\) in the countries.

(Kardāh 15) (48) Tishtrīm\(^{1}\) stārem\(^{2}\) raēvantem\(^{3}\) khvarenanguhantem\(^{4}\) yazamaide\(^{5}\); yim\(^{6}\) vīspaish\(^{7}\) paitish-marente\(^{8}\) yāish\(^{9}\) Spentahe Mainyēush\(^{10}\) dāmān\(^{11}\), adhairi-zemāishcha\(^{12}\), upairi-zemāishcha\(^{13}\), yācha upapa\(^{14}\), yācha upasma\(^{15}\), yācha frapterejān\(^{16}\), yācha ravascharān\(^{17}\), yācha upairi\(^{18}\) tāo\(^{19}\) akarana\(^{20}\) anagha\(^{21}\) ashaono\(^{22}\) stish\(^{23}\) āidhi\(^{24}\).

Ahe raya khvarenangbacha, tem yazāi surunvata yasna Tishtrīm stārem. zaothrābyō Tishtrīm stārem raēvantem khvarenanguhantem yazamaide. Haomayō gava baresmana, hizvō-danghangha, mānthracha vachacha shyaothnacha, zaothrābyascha arshukhdhaēibyascha vāghzibyō.

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

(48) We worship\(^{5}\) the radiant\(^{3}\) (and) glorious\(^{4}\) Star\(^{1}\) Tishtrya\(^{2}\). Whom\(^{6}\) all\(^{7}\) the creations\(^{11}\) of the Beneficent Spirit\(^{17}\) (such as), those that live under the ground\(^{12}\), and those that live above the ground\(^{13}\), \(^{14}\) those that live in \(^{15}\) the air\(^{15}\), those that fly in \(^{16}\) (or winged birds\(^{16}\)), those that wander \(^{17}\) wild at large and \(^{18}\) other \(^{19}\) innumerable \(^{20}\) endless \(^{21}\) creations \(^{23}\) 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.
wv Akarana = endless, without an end; anagha = without a beginning.

Downloaded from https://www.holybooks.com
(Ahura Mazda), remember eagerly.  

(Kardāh 16) (49) wi Tishtrim¹ Stārem² raēvantem³ khvarenangu-hantem⁴ yazamaide⁵, thamananghu-hantem⁶, varechangu-hantem⁷, yaokhshtivantem⁸ hshayanmēn⁹, isānem¹⁰ hazangrāi¹¹ ayaptanām¹². Yō¹³ dadhāiti¹⁴ kukhshnavānāi¹⁵, pourush¹⁶ ayaptāo¹⁷ jaidhyantāi¹⁸, ajaidhyamnāi¹⁹ mashyāi²⁰.

(49) We worship the Star² Tishtrya¹, the radiant³, the glorious⁴, health-giving⁶, pompous⁷, powerful⁸, ruling⁹, predominant over a thousand gifts¹², who¹³ grants¹⁴ many¹⁶ boons¹⁷ prayed for or not prayed for⁹ to that man²⁰ who has pleased him¹⁵.

(50) Azem²¹ dadhām²², Spitama²³ Zarathushtra²⁴, aom²⁵ stārem²⁶ yim²⁸ Tishtrim²⁹ avāontem³⁰ yesnyata³¹, avāontem³² vahmyata³³, avāontem³⁴ khshnaothvata³⁵, avāontem³⁶ frasastata³⁷, yatha³⁸ māmchit³⁹ yim⁰ Ahurem Mazdām⁴¹.

(50) O Spitamān²³ Zarathushtra²⁴! I²¹ wļ have created²² this²⁵ star²⁶ Tishtrya²⁹ as³⁰ worthy of worship³¹, adoration³³, propitiation³⁵, and glorification³⁷ wünk as³⁸ Mysel⁹ – Ahura Mazda⁴¹.

Explanation:- (Why Tishtrya was created so great, is mentioned below).

(51) Avanghāo⁴² pairikayāo⁴³ paitishtātayaēcha⁴⁴, paitischaptayaēcha⁴⁵ paititaretayaēcha⁴⁶, paityaoget⁴⁷-tbaēshahyāicha⁴⁸, yā⁴⁹ duzyāiryā⁵⁰, 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 wünk Duz yāiryā⁵⁰ whom⁵⁰ wicked⁵³ persons⁵² call by the name⁵⁵ Huyāiryā⁵⁴, and⁵⁶ 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.
wk I.e. Similar statement occurs for Meher yazata, too, with slight difference (see Meher yasht, para 1).
wn i.e. Famine-producing; original meaning “pertaining to bad year”. After the Avesta, during the period of Cuneiform Inscriptions, the Emperor Darius wishing prosperity for his own kingdom from the Creator Ahura Mazda prays May the Lord protect my kingdom from the hostile army and from the famine (hachā dushiyār)!” That inscription is as follows: Utā imām dahyāum Aura Mazdā pātuva hachā haināyā, hachā dushiyār, hachā draugā …… (see the writing numbered H of Persepolis). Meaning:- (The Emperor Darius prays:) Also may Ahura Mazda protect this kingdom (of mine) from the hostile army, from famine and from falsehood- deceit.
wo Original meaning “evil speaking”, from it “speaking quite contrary”.
wp Original meaning in order to withstand the malice, (root paiti-vaz).
(52) Yedhi57 zi58 azem59 nōit60 daidhyām61, Spitama62 Zarathushtra63, aom64 stārem65 yim66 Tishtrīm67, avāontem68 yesnyata69 avāontem70 vahmyata71 avāontem72 khshnaothvata73, avāontem74 frasastata75, yatha76 māmchit77 yim78 Ahurem Mazdām79.

(53) Avanghā80 pairikayā81 paitishtātayaēcha82, paitischapatayaēcha83; paititaretayaēcha84, paityaoget85-tbaēshhāyāicha86, yā87 duzyāirya88; yām89 mashyāka90 avi duyvačanghō91 huyāryam92 nāma93 ajoaite94.

(54) Hamae95 zi96 me97 idha98 ayān99 hamayāo100 va1 khshopō, hāo3 pairikā4 yā5 duzyāiryaā6 viṣphae7 anghēush8 avāontem9 avāontem10 parītō10 pairithnem11, anghvām12 av-a-hisidhyāt13 ācha pairicha14 dvaraiti15.

(52-53) For58 if57 159, O Spitaman62 Zarathushtra63! had not60 created61 this62 Star63 Tishtrya67 as68 worthy of worship69 as70 worthy of praise71, as72 worthy of propitiation73, as74 worthy of glorification75 as76 Myself - Ahura Mazdā79 in order to withstand82 this83 Pairika81 (named) Duzyairya88, whom99 wicked91 persons90 call94, Huyairya92, in order to destroy83 drive (her) out84, and prevent85 her malice86, (54) then indeed86 every95 day99 (and) every100 night2 (i.e. always) wthat3 pairikā4 (named) Duzyāiryaā6 would wage10 war11 (or strife) here98 (i.e.) in the entire7 corporeal9 world8 of Mine97, and wwould injure13 the life12 everywhere.

(55) Tishtryō16 zi17 raēvāo18 khvarenanghāo19 avām20 pairikām21 ādarezyaeti22, biibdāiścha23, thrībdāiścha24, avanemnāiścha26 viṣpab-dāiścha26, mānayen ahe yatha27 hazangrem28 nārām29 ōim30 narem31 ādarezyōit32; yōi33 hyān34 ast35 aojanga36 aojīṣhā37.

(55) w“But17 the radiant18 (and) glorious19 Tishtrya16 binds22 that20 pairikā21 (named Duzyairya) with double21 and treble fetters24, and with invincible26 wu-fetters26. Explanation:- (How he binds the fetters is stated below.)

Just as77 a thousand28 men29 who33 are34 the strongest37 in physical15 strength36 would fetter32 one30 man11; (the same way Tishtrya binds stoutly that pairikā so that she can be prevented from doing any harm).

(56) Yat38 zi39 Spitama40 Zarathushtra41, airyāo42 danghāvo43 Tishtryehe44 raēvāō45 khvarenanguhatō46 aiwi-sachyāresh47 dāītīm48 yasnemcha49 vahmemcha50 yathā51 he52 ast53 dāītyōtemō54 yasnascha55

wq Professors Spiegel and Harlez. Taking “khao” instead of “hao” according to Geldner would “drain out the springs of water (khao)” (Darmesteter).

wr hisidhyat (potential mood) root sad = Sanskrit Shadh = to smite, to destroy; “sad” is changed into “sid”; being an Intensive verb, the root is reduplicated.

ws Original meaning “near and roundabout” (acha pairicha); dvaraiti present participle locative singular, original base dvarat; (root dvar = to run).

wt zi = Sanskrit hi = but, because, indeed, verily.

wu Root van = Winnan (Saxon) = to win, to conquer.
I.e. People of the countries under the suzerainty of the Sovereigns of Iran.

Original meaning "give, offer" (Sanskrit root ā-shak).

The meaning of pāman (Sanskrit pāman) is skin-disease; scab (Darmesteter compares this word with Afghan "pam" (leprosy) and "pam-ān" (a leper). In Behram yasht Dr. Geldner has taken the same word "pāma".

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.

For the translation of paragraphs 57-61, see Beheram yasht, paragraphs 49-53.
Yenghe hâtâm āat yesne paiti vanghō,  
Mazdāo Ahurō vaētha ashāt hachā,  
yāonghāmcha tānschā táoschā yazamaide.  

(To recite in bāz) Hormazd Khodāe awazūnie mardum, mardum  
sardagān hamā sardagān, hambāyaste vehān, oem behēdīn māzda-  
yasnān āgāhī āstavānī nekī rasānad aedūn bād. (To recite aloud) Yathā  
Ahū Vairyō 2.  

Yasnemcha vahmemcha aojascha zavarecha āfrīnāmi, Tishtryehe  
stārō raēvatō khvarenanguhatō satavaēsahe frāpahe sūrahe  
Mazdadhātahe. 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) namāz dādāre gehān dāmān. Khshnaothra Ahurahe  
Mazdāo, taroidfte angrafe mainyeush. Haithyāvarstām hyat vasnā  
ferashōtemem. Staomi Ashem; Ashem Vohū 1. Gorse khoreh awazāyād  
Teshtar Tir rayōmand khorehmand berasad amāvand pirozgar  
amāvandīh pirozgarī. Dād dīn beh Māzdayasnān, āgāhī ravāi  
goāfarangānī bād haftē keshvar zamīn; aedūn bād. Man āno āvāyad  
shudan, man āno āvāyad shudan, man āno āvāyad shudan. Ashaone  
Ashem Vohū 1.  

(Recite facing South) dādāre gehān dīne Mazdayasnī dāde  
Zarathushti. Nemase-te ashāum sēvishte Aredvi Sūra Anāhite. Ashaone  
Ashem Vohū 1.  

Nemō urvaire vanghū Mazdadhāte. Ashaone Ashem Vohū 1.  
Tishtrim stārem raēvantem khvarenanguhantem yazamaide. Ashem  

GOSH YASHT  


Pa nāme yazdān Ahura Mazda khodāe awazūnī gorje khoreh  
awazāyād; Gēush urva Dravāspa sūrahe khoreh berasād. xb  

Az hamā ġunāh patet pashmānnum; az harvastīn dushmanā  
duzhukhta duzhvarshīta, mem pa getī manīd, oem goft, oem kard, oem  
jast, oem būn būd ested. Az ān ġunāh manashnī gavashnī kunashnī, tanī  
ravānī getī minīnānī, okhe avākhsh pashmān 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.  

Downloaded from https://www.holybooks.com

Fravaranē mazdayasnō Zarathushtrīsh vidaēvō Ahura-tkaēshō (Gāh according to the period of the day) frasastayaēchā. Dravāspayao sūrayō Mazdadhatayō ashaonyō, xc khshnaothra yasnāicha vahmāica khshnaothrāicha frasastayaēchā yathā Ahū Vairyō zaota frā-me mrūte, athā ratush ashāchit hacha frā ashava vīdhvāo mraotū.

(Kardāh 1) (1) Dravāspām1 sūrām2 Mazdadhātām3 ashaonīm4 yazamaide5; drvō-pasvām6, drvō-staorām7, drvō-urvathām8, drvō-apere-nāyukām9 pouru-spakhshīm10 dūrāt11 pathana12 khvāthravana13 dareghō-hakhedhrayana14.

(1) We worship2 the powerful2 (and) holy4 xdDravāspa1, possessed of long-standing friendship14 created by Ahura Mazda3, giving health to cattle6, or drought animals7, to "friends8, and children9, keeping watchfully10 from afar11, giving happiness13 widely12.xf

(2) Yukhta aspām15 varet ō-rathām16, khvanat-chakhrām17, fshao-nīm18, marezām19, amavaitīm20, huraodhām21, khvāsaokām22 ba ēshaz-yām23 drvō-stāitīm24, drvō-varetām25 avanghe26 narām27 ashaonām28.

(2) (xe We worship Dravāspa) who yokes teams of horses15, keeps the fast-moving chariot16, with resounding (or shining) wheels17, prosperity-giving18, pure19, powerful20, beautiful21, conferring benefit on one’s self22, healing23, xh standing firm24, giving powerful support25 for the help26 of the righteous28 men27.

xc i.e. For the worship, etc., of the powerful and holy Dravāspa created by Ahura Mazda (see Khorshed Nyāyesh).

xd The original meaning of drvāspa (= drva + aspa) is “giving health to the horse”, hence the yazata giving health to all the animals; as his collaborator there occurs “Gēush urvan”, the meaning of which is the soul of the cattle, source, the “soul of the universe”. Moreover, the yazata Dravāspa is in the feminine gender like Āvan, Din, Ashishvangh. Dr. Haug from the last part of this paragraph compares “Dravāspa” with the Milky-way, thus: with many eyes (pouru-spakhshtīm); with distant roads (durāt pathana), self-shining (khvāthravana) and with long constellation or with the cluster of stars (dareghō-hakhedh-rayana).

xe If we derive the word “urvathām” from the Sanskrit root vardh = to grow, then the meaning of “drvō urvathām” having followed by “r” and preceded by the redundant “u” becomes “urvadh” = urvath.

xf Or guarding fully from afar the roads, with comfortable, long-standing friendship. If we take this word “pouru-spakhshīm” 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 “drvō-stāitī” the Persian word “dorosta” (sound) is derived.
(3)  xiTam29 yazata30 Haoshyanghō31 Paradhātō32 upa33 upabde34 Harayāo35 Bereżō36 Srīrayāo37 Mazdadhaťayāo38, satem39 aspanām40 hazangrem41 gavām42, baēvare43 anumayanām44 uta45 zaothrām46 frabarō47.

(3) Also45 the bearer47 of libations46 (King) Haoshyangha31 of the Pishdadian (Dynasty) worshipped30 her39 (i.e. Dravāspa) near33 the foot34 of the beautiful37 Mount Alborz35-36, created by Ahura Mazda38, with a hundred30 horses401, a thousand41 oxen42 (and) ten thousand43 small44 animals44 (and prayed for the boon).

(4) Dazdi48 me49 vanguhi50 sēvishte51 Dravāspe52, tat53 āyaptem54, yat55 bavāni56 aiwi-vanyāo57 vīspe58 daēva59 māzainya60, yatha61 azem62 nōıt63 tarshō64 frānemāne65 thvāeshāt66 parō67 daēvaēibyō68, frā ahmā69 parō70 vīspe71 daēva72 anusō73 tarshta74 nemāonte75, tarshta76 temanghō77 dvarāonte78.

(4) O good50 and most beneficent51 Dravāspa52! grant thou48 unto me49 this53 boon54 that I may overcome56-57 all58 the daevas59 of Māzandarān60, also61 that I62 (am) never63 striken with terror64, bow down65 through fear66 before67 the daevas68, (but) on the contrary69-70 all71 the daevas72 striken with terror74 bow down75 (before me) against their will73 (and) terror-striken76 run74 away74 into darkness77.

(5) Dathat78 ahmāi79 tat80 avat81 āyaptem82 drvāspa83 sūra84 Mazdadhāta85 ashaoni86 thrāthri87 zaothrō-barāi88 aredhrāi89 yazemnāi90 jaidhyantāi91, dāthrish92 āyaptem93.

(5) The heroic84, holy86 Dravāspa83 created by Ahura Mazda85, the nourishing (and) the bestower92 of boons93 granted78 (the boon mentioned in the fourth paragraph above) to that79 bearer of libations88, the dedicator89, the worshipper90 a and the beseecher91 (i.e. to the King Hoshang of the Pishdadian Dynasty).

(6) Ahe94 raya95 khvarenanghacha96, tām97 yazāi98 surunvata99 yasna100, tām1 yazāi2 huyashta3 yasna4, Dravāspām5 sūrām6 Mazdadhaťam7 ashaoni8, zaothrābyō9 Dravāspām10 sūrām11 Mazdadhaťam12 ashaoni13 yazamaide14.

Haomayō gava baresmana, hīzō-danghangha, mānthracha vachacha syaothnacha, zaothrāyascha arshukhdhaēibyascha vāghzībyō.

Yenghe hātām āat yesne paiṭe vanghō,
Mazdō Ahūrō vaētha ashā tachā,

xi Except the last three words this para occurs in Avān yasht, para 21.

xj In the literal sense these are translated as: “a hundred of horses, a thousand oxen and ten thousand small animals”.

xk The final portion of this paragraph occurs in the seventh karda of the Srosh yasht Vadi.
yāonghāmcha tāschā tāoschā yazamaide.

(6) On account of her\(^94\) (i.e. Dravāspa’s) splendour\(^95\) and glory\(^96\) her\(^97\) do I worship\(^98\) with the famous\(^99\) yasna\(^100\) (and) do I worship her (i.e.) the heroic\(^6\) and holy\(^8\) Dravāspa\(^5\) created by Ahura Mazda\(^7\) with the well-consecrated\(^3\) yasna\(^4\). We worship\(^14\) the heroic\(^11\) (and) holy\(^13\) Dravāspa\(^10\) created by Ahura Mazda\(^12\) with libations\(^9\).


(8) Tām\(^1\) yazata\(^2\) yō\(^3\) yimō\(^4\) khsha ēto\(^5\) hvāthwō\(^6\) Hukairyāt\(^7\) hacha\(^8\) berezanghat\(^9\), satem\(^10\) aspan ām\(^11\) hazangrem\(^12\) gav ām\(^13\) ba ēvare\(^14\) anu-mayanām\(^15\), uta\(^16\) zaothrām\(^17\) frabarō\(^18\).

(8) Jamshed\(^4\) the King\(^5\), bearer\(^18\) of the libations\(^17\) and the protector of the subjects also\(^16\) worshipped\(^2\) her (i.e. Dravāspa) from\(^8\) the Mount\(^9\) Hukara\(^7\) with hundred\(^10\) horses\(^11\) thousand\(^12\) oxen\(^13\) (and) ten thousand\(^14\) small animals\(^15\) (and asked for the boon):

(9) Dazdi\(^19\) me\(^20\) vanguhi\(^21\) sēvishte\(^22\), Dravāspe\(^23\) tat\(^24\) āyaptem\(^25\), yatha\(^26\) azem\(^27\) fshaoni\(^28\) vāthwa\(^29\), avabarāni\(^30\) avi\(^31\) Mazdā\(^32\) dāmabyō\(^33\), yatha\(^34\) azem\(^35\) amerekhtīm\(^36\), avabarāni\(^37\) avi\(^38\) Mazdā\(^39\) dāmabyō\(^40\).

(9) O good\(^21\) (and) most beneficent\(^22\) Dravāspa\(^23\)! do thou grant\(^19\) me\(^20\) this\(^24\) boon\(^25\) that I may bring\(^30\) prosperity\(^28\) unto\(^31\) the creatures\(^33\) of Ahura Mazda\(^32\) (and)\(^3\) the increase of cattle\(^29\) \(\text{and}\) immortality\(^36\) unto\(^38\) the creatures\(^40\) of Ahura Mazda\(^39\).

(10) Uta\(^41\) azem\(^42\) apa-barāni\(^43\), va\(^44\) shudhemcha\(^45\) tarshnemcha\(^46\) hacha\(^47\) Mazdā\(^48\) dāmabyō\(^49\), uta\(^50\) azem\(^51\) apa-barāni\(^52\), va\(^53\) zauryāmcha\(^54\), merethyůmcha\(^55\) hacha\(^56\) mazdā\(^57\) dāmabyō\(^58\), uta\(^59\) azem\(^60\) apa-barāni\(^61\), va\(^62\) gerememcha\(^63\) vātem\(^64\) aotemcha\(^65\) hacha\(^66\) Mazdā\(^67\) dāmabyō\(^68\), hazangrem\(^69\) aiwi-gāmanām\(^70\).

(10) Also\(^41\) may take away\(^43\) (or remove) both\(^44\) hunger\(^45\) and thirst\(^46\) from\(^47\) the creatures\(^49\) of Ahura Mazda\(^48\); Also\(^50\) I may take away\(^52\)

xl For its translation, see paragraphs First and second of this yasht.

xm Dr. Geldner takes this paragraph in the verse form of six lines.

xn I have taken the words “fshaoni vāthwa” as nouns in the Dvandva Compound. Also the word “fshaoni” occurs as an adjective, meaning prosperous, “fat”.

xo For comparison, see Āvān yasht para 26 where the King Jamshed prays for destroying the power and the prosperity of the daevas.

xp Dr. Geldner takes this paragraph in the verse form of 10 lines.
decrepitude and death from the creatures of Ahura Mazda; I may (cast out) from the creatures of Ahura Mazda the hot and the cold wind.

(11) Dathat ahmāi tat avat āyaptem Dravāspa sūra Mazdadēhāta ashaoni thrāthri, zaotthrō-barāi aredhrāi yazennai jaidhyantai, dāthrish āyaptem.

Ahe raya khvarenanghacha, tām yazai surunvata yaasna, tām yazai huyashta yaasna, Dravāspām sūrām Mazdadēhātam ashaonim. zaotthrā-byō Dravāspām sūrām Mazdadēhātam ashaonim yazamaide. Haomayō gava baresana, hizvō-danghanghacha, mānthracha vachacha shyaothnachha, zaotthrābyascha arshukhdaēibyascha vāghzibyō.

Yenghe hātām āat yesne pai ti vanghō,
Mazdāo Ahurō vaētha ashāt hachā,
yāonghāmcha tānschā tāoschā yazamaide. (Kardāh 3) (12) Dravāspām surāam Mazdadēhātam ashaonim yazamaide; drvō-pasvām, drvō-staorām, drvō-urvathām, drvō-aperenāyukām, pouru-spakhshftīm dūrāt, pathana khvāthravana dareghō-hakhedhrayana, yukhta-aspām, varetō-rathām, khvanat-chakhrām, fshaonīm, merez ām, amavaitī m, huraodh ām khvāsaokām, baēshazayām, drvō-stāitim, drvō-varetām avanghe narām ashaonim.

(13) Tām yazata Vīsō puthrō Āthwyānoish, vīsō sūrayāo Thraētaono, the son of Athwya family of the valiant race who is the bearer of libations, worshipped i.e. Dravāspa in the four-cornered Varena-Gilan, city with hundred horses, thousand oxen and ten thousand small animals (and prayed for the boon as).

(14) Dazdi me vanguhi sēvishte Dravāspē tat āyaptem, yat bavāni aiwi-vanyō azīm Dahākem thri-zafanem, thri-kamere-dhem, khshvash-ashīm, hazangra-yaokhshtīm, ash-aojanghem, daēvīm drujem, aghem gaēthāvyō drivantem, yām ashaojas-temām drivem fracha kerentat angrō mainyush avi yām astvaitim gaēthām, mahrkāi ashahe gaēthanām. Uta he vanta azāni Savanghavāchi arenavāchi, yōi hen kehrpa sraēshta zazāteē gaēthyāicha, yōi abdōteme.

(14) O good and most beneficent Dravāspa! grant me thou! this paras 5-6 of this yasht.

xq i.e. Dravāspa yazata granted the boon asked by the King Jamshed; For its translation see paras 5-6 of this yasht.
xr For its translation, see paragraphs First and second of this yasht.
xs Or of four parts or four-gated; see Vendidad fargard 1.18.
boon\(^{27}\) that\(^{28}\) I may overcome\(^{30}\) (subdue) the Azi-Dahak\(^{31-32}\), three-jawed\(^{33}\), three-skulled\(^{34}\), six-orbed\(^{35}\), of a thousand wiles\(^{36}\), very strong\(^{37}\) devilish\(^{38}\) Druj\(^{39}\), who is harmful\(^{40}\), wicked\(^{42}\) for (these) countries\(^{41}\). Whom\(^{43}\) Angra Mainyu\(^{47}\) created\(^{46}\) as by far the strongest\(^{44}\) Druj\(^{45}\) on\(^{48}\) (this) material\(^{50}\) world\(^{51}\) for the destruction\(^{62}\) of the worlds\(^{54}\) of righteousness\(^{53}\). Moreover\(^{55}\) I may release (or give salvation\(^{58}\)) to his\(^{56}\) two wives\(^{57}\) Shehernaz\(^{59}\) and xu Aранаваз\(^{60}\) who are\(^{62}\) the fairest\(^{64}\) of the bodies\(^{63}\) amongst the women\(^{65}\) of (this) world\(^{66}\), (and) who\(^{67}\) (are fallen) in the deepest cavern\(^{68}\).

(15) Dathat ahmâi tat avat āyaptem Dravāspa Sūra Mazdadhāta ashaoni thrāthri, zaothrō-barāi aredrhrāi yazemmāi jaidhyantāi, dāthris āyaptem.

Ahe raya khvarenanghacha, tām yazāi surunvata yasna, tām yazāi huyasha yasna, Dravāspām sūrām Mazdadhātām ashaonim. zaothrābyō Dravāspām sūrām Mazdadhātām ashaonīm \(^{15}\)yazamaide.

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

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


(17) Tām\(^{1}\) yazata\(^{2}\) Haomō\(^{3}\) Frāshmish\(^{4}\) baēshazyō\(^{5}\), srīrō\(^{6}\), khshath-ryō\(^{7}\), zairi-dōithrō\(^{8}\), barezishte\(^{9}\) paiti\(^{10}\) barezahi\(^{11}\) Hairaithyō\(^{12}\) paiti\(^{13}\) Barezayāō\(^{14}\); āat\(^{15}\) him\(^{16}\) jaidhyat\(^{17}\) avat\(^{18}\) āyaptem\(^{19}\).

(17) Haoma\(^{3}\), the prosperity-bringer\(^{4}\), the healing\(^{5}\), the beautiful\(^{6}\), the royal\(^{7}\) (and) golden-eyed\(^{8}\), worshipped\(^{2}\) her\(^{1}\) (i.e. Dravāspa) upon\(^{11}\) the highest\(^{9}\) height\(^{11}\) of (the Mount) Alborz\(^{12-14}\), and asked of\(^{17}\) her\(^{16}\) this\(^{18}\) boon\(^{19}\),

(18) Dazdi\(^{20}\) me\(^{21}\) vanguhi\(^{22}\) sēvishte\(^{23}\) Dravāspe\(^{24}\) tat\(^{25}\) āyaptem\(^{26}\), yatha\(^{27}\) azem\(^{29}\) bandayeni\(^{29}\) mairīm\(^{30}\) Tūirīm\(^{31}\) Frangrasyānem\(^{32}\), uta\(^{33}\)

xt For comparison of paras 13-14, see Āvān yasht, paras 33-34.

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.

xv i.e. Dravāspa yazata granted the boon asked for by King Faredoon. For its translation, see paras 5-6 of this same yasht.

xw For its translation, see para first and second of this yasht.
(18) O good (and) most beneficent Dravāspa! do thou grant me this boon, that I may bind the murderous (or cruel) Turanian Afrasyab, and may drag (him) bound, and bring him before (the King) Kaikhousrou (so that) he may kill him (i.e. Afrasyab) on the other side of the lake, Chaechasta, broad-watered and deep.

Explanation:- (As to why he kills him a note is given below.)

The son (i.e. Kaikhousrou) (may kill Afrāsyāb) in revenge of Syavākhshī killed by violence and in revenge of the hero Aghraeras of the Naru race.


Yenghe hātām āat yesne paiti vanghō,
Mzdāo Ahurō vaētha ashāt hachā,
yōonghāmcha tānschā tāoschā yazamaide.


(21) Tām1 yazata2 arsha3 airyanām4 dakhyunām5 khshathrālī6 hankermō7 Haosrava8, pasne9 varōish10 Chaēchistahe11 jafrahe12 urvyā-

xx This fact agrees to a greater extent with the matter occurring in the Shahnama. It is written there that when a saintly man, Haoma was offering prayer on the mountain, having seen Afrāsyāb hidden there, carried him bound to King Kaikhousrou.

xy Although Aghraeras was of Turanian descent and brother of Afrāsyāb, yet he himself being virtuous and just, and having his regards for the Iranians saved the lives of many Iranians from dangers; hence Afrāsyāb killed him.

xz i.e. Dravāspa yaziata granted the boon asked for by Haoma. For its translation, see paras 5-6 of this yasht.

ya For its translation see first and second paragraphs of this yasht.
pahe¹³, satem¹⁴ aspanām¹⁵, hazangrem¹⁶ gavām¹⁷, baēvare¹⁸, yb¹⁹ anumaya-nām¹⁹ ʿuta²⁰ zaothram²¹ frabarō²².

(21) The bearer²² of libations²¹ the manly³ (King) Kaikhosrou⁸, ye the consolidator⁷ of the Kingdom⁶ of Iranian⁴ countries⁵, also worshipped² her¹ (i.e. Dravāspā) with hundred¹⁴ horses¹⁵, thousand¹⁶ oxen¹⁷ (and) ten thousand¹⁸ small animals¹⁹ on the other side⁹ of the lake¹⁰ Chaechasta¹¹, (and) broad-watered¹³ and deep¹².

(22) yd Dazdī²³⁻me²⁴ vanguhi²⁵ sevishte²⁶, Dravāspe²⁷ tat²⁸ āyaptem²⁹ yatha³⁰ azem³¹ nijanān³² mairīm³³ Tūrīm³⁴ Frahgrasyānem³⁵ pasnē-³⁶ varōish³⁷ Chaechistahe³⁸ jafrahē³⁹ urvayāpahe⁴⁰, puthrō⁴¹ kaēnα² Syāvarshānāt⁴³, zurō-jatahe⁴⁴ narahe⁴⁵, aghraērathahecah⁴⁶ naravahe⁴⁷.

(22) O good²⁵ (and) most beneficent²⁶ Dravāspā²⁷! grant me thou²³ this²² boon²⁹ that³⁰ I may kill³² the murderous³³ Turānian³⁴ Afrāsyāb³⁵ on the other side³⁶ of the lake³⁷ Chaechasta³⁸, broad-watered³⁰ ye and deep³⁹.

Explanation:- (As to the matter why I kill him is stated below.)

(I who am) the yf son⁴¹ (of Syavakhsh) may kill that murderous Afrasyab in revenge⁴² of Syavakhsh⁴³ killed by violence⁴⁴ (and) in revenge⁴² of hero⁴⁵ Aghreras⁴⁶ of Naru race⁴⁷.

(23) Dathat ahmāi tat avat āyaptem Dravāspā sūra Mazdadhāta ashaoni thrāthri, zaothrō-barāi aredhrāi yazemnāi jaidhyantāi, dāthrish āyaptem.⁸⁹

Ahe raya khvarenanghacha, tām yazai surunvata yasa, tām yazāi huyashta yasa, Dravāspām sūrām Mazdadhātām ashaonīm. zaotrābēyō Dravāspām sūrām Mazdadhātām ashaonīm yazamaide. Haomayō gava baresmana, hizvō-danghangha, mānthracha vachacha shyaothnacha, zaothrābyascha arshukhdhaēibyascha vāghzibyō.

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

(Kardāh 6) (24) Dravāspām sūrām Mazdadhātām ashoñīm yazamaide; drvō-pasvām, drvō-staorām, drvō-urvathām, drvō-aperenāyukām, pouru-spakhshītīm 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 “urvāyā, uruṇyā” by “of salt waters”.
yf For the explanation of this paragraph, see Karda 4 of this yasht.
yg i.e. Dravāspā yazata granted the boon asked by King Kaikhousrou. For its translation, see paras 5-6 of this yasht.
daregho-hakhedhrayana. Yukhta-aspām, varet-štātām, khvanat-
chakhrām, fshaonīm, marezām, amavaitīm, huraodhām, khvāsāokām,
baēshazyām, drvō-stātām, drvō-varetām avanghe narām 3bashaonām.

(25) Tām1 yazata 2 yō3 ashava 4 Zarathushtrō5, Airyne6 Vaējahi7
vanghuyāo8 Dāityayāo9 yīo10 gava12 baresmana13 hīvō-
danghangha14, mānthrachā15 vachachā16 shyaotthnachā17 zarthā-
byascha18 arshukhdhaēibyascha19 vāghzibyō20; āat21 him22 jaidhyat23
avat24 āyaptēm25.

(25) (Prophet) Holy4 Zarathushtra5 worshipped2 her1 (i.e. Dravāspa) in the
Airyan Vaeja6-7 (on the banks) of the River Veh Dāitya8-9 with Haoma10
mixed with the milk12 (and) Baresman13, and with the wisdom of the tongue14
coupled with thought15, word16 and deed17 and with truthful19 utterances20 for
libations18; and asked of22 her21 this24 boon25.

(26) &Dazdi26 me27 vanguhī28 sēvishte29, Dravāspe30 tat31 āyaptem32,
yatha33 azem34 hāchayene35, vanguhīm36 āzātām37 Hutaosām38, anu-
matēe39 daēayāo40 anukhtēe41 daēnayāo42, anvarshtēe43 daēnayāo44, yā45
me46 daēnām47 Mazdayasnīm48, zarascha49 dē50 apaēcha51 aotāt52 yā53
me54 varezānāi55 vanguhīm56 dē57 frasastīm58.

(26) O good28 (and) most beneficent29 Dravāspa30! do thou grant26 me27
this boon32 that33 i may lead35 the good36 (and) nobly born37 38Hutaosa38 to
think39 speak41 and act43 in conformity with39 the Religion40. (And) (who)45
(i.e. Hutaosa) 39may set56 (her) heart57 Mazda-worshipping48 Religion47 (and)
58may make known52 her 58wish51, besides she may (i.e. Hutaosa) 50admonish58 me54 for (my prophetic) work.

(27) Dathat ahmāi tat avat āyaptem Dravāspa sūra Mazdadhāta
ashaoni thrāthri, zaotrō-barāi aredhrāi yazemnāi jaidhyantāi, dāthrish
āyaptem. Ahe raya khvarenanghacha, tām yazāi surunvata yasna, tām
yazāi hyuasha yasna, Dravāspām sūrām Mazdadhātām ashaoniām.
zatothrābēyō Dravāspām sūrām Mazdadhātām ashaoniām 3p yazamaide.

yh For its translation, see first and second paragraphs of this yasht.
yi Here Dr. Geldner has adopted the reading “haomayō”, but it is not correct.
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.
yn “Aotāt” - root vat = Sanskrit vad = to speak, to announce; imperfect subjunctive.
yo Or he may give57 good56 renown58 to my54 (prophetic) work55. For comparison, see stanza 7 of
yasna Hā 49.
yp i.e. Dravāspa yazata granted the boon asked by the Prophet Zarathushtra. For its translation,
Haomayō gava baresmana, hizvō-danghangha, mānthracha vachacha shyaothnacha, zaothrābyascha arshukhdhaēibyascha vāghzibyō.

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


(29) Tām1 yazata2 berezaidhīsh3 Kava4 Vishtaspa5 pasne6 āpō7 Dāityayāo8, satem9 aspanām10, hazangrem11 gavām12, baēvare13 anu ma-yanām14, uta15 zaothrām16 frabarō17.

(29) The bearer17 of libations16 Kay4 Vishtaspa5 of exalted3 vision3 also15 worshipped2 her1 (i.e. Dravāspa) on the other side7 of the river7 Veh-Dāityā8 with hundred9 horses10, thousand11 oxen12 (and) ten thousand13 small animals14, (and asked for the boon;).


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-khadhā35-36, (4) Urvi-verethra37-38, (5) Stvī-manothri39-40, whose41 seven42 hundred43 camels44 follow45 yhīm; I may drive him away49 in battle50, (6) the 5excited47 (and)

see paras 5-6 of this yasht.

yq For its translation, see first and second paras of this yasht.

yr i.e. Liberal-hearted; or far-sighted, far-seeing, noble. “Of noble lineage” (Harlez). “tall” (Darmesteter).

ys Professor Harlez.

yt Root 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-khadhāo, urvi-varetṛa, 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”.

Downloaded from https://www.holybooks.com
murderous 51 Khyaona 52 (as well as) (7) Arj āspa 53; also 54 I may drive away 48 (8) the idol-worshipper 55 Darshinika 57.

(31)  Uta 60 azem 61 nyanāni 62 Tāthravantem 63 dzu-daēnem 64, uta 65 azem 66 nijanāni 67 Spinjaurushkem 68 daēvayasnem 69, uta 70 azem 71 frao- urvaēsayeni 72 Humaya 73 Varedhakanāmcha 74, Khvyaonyehecha 75 dang-hāvō 76, uta 77 azem 78 nijanāni 79 Khvyaonīnām 80 dakhynām 81, pancha-saghnāi 82 sataghnāishcha 83, sataghnāi 84 hazanghraghnāishcha 85, hazanghraghnāi 86 baēvareghnāishcha 87 baēvareghnāi 88 ahâkshtaghnāishcha 89.

(31) I 61 may smite 62 also Tāthravan 63 of the wicked faith 64 and the daeva-worshipper 69 Spinjaurushka 68; and 70 may introduce 72 good laws 73 (or wise code of laws) 76 into the countries 70 of Varedhak 74 and of 75 Khvyaon 75. Moreover 77, I 78 may 79 smite 70 (the people) of the Khvyaonian 80 countries 81, fifties 82 and hundreds 83, hundreds 84 and thousands 85, thousands 86 and ten thousands 87 ten thousands 88 and innumerable 89.


Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahu 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 āghā āstavānī nekī rasānad aedūn bād. (To recite aloud) Yathā Ahū Vairyō 2.

Yasnemcha vahmemcha aojascha zavarecha afrīnami, Dravāspayao Sūrayāo Mazdadhātayāo ṣy ashaonyāo. Ashem Vohū 1.

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


Nemō urvaire vanguhi Mazdadhāte ashaone Ashem Vohū 1.


**SROSH YASHT HĀDOKHT**

,**Khshnaothra Ahurahe Mazdāo. Ashem Vohū 1.**

Pa nāme yazdān Ahura Mazda Khodāe awazūnī gorje khoreh awazāyād; Sarosh asho, tagī, tan-farmān, shekafta-zīn, zīn-avzār, sālāre dāmān āhura Mazda berasād. Az hamā gunāh patet pashemānum; az harvastīn dushmata duzhukhta duzhvarshtā, mem pa geti manīd, oem goft, oem kard, oem jast, oem bān būd ested. Az ān gunāh manashnī gavashnī kunashnī, tani rāvānī getī minōānī, okhe avākhsh pashemān pa sē gavashnī pa patet hom.

Khshnaothra Ahurahe Mazdāo, tarōidite angrahe mainyeush; haithyāvarshtām hyat vasnā ferashhtemem. Staomi ashem; Ashem Vohū 3. Fravarāne Mazdayasnī Zarathushtrish vīdaēvō Ahura-tkaēshō (Gāh according to the period of the day) frasastayaēcha. Sraoshahe ashyēhe, takhmahe, tanu-mānthrahe, darshi-draosh, āhuiryehe, khshnaothra yasnāichā vahmāichā khshnaothrāichā frasastayaēcha, yathā Ahū Vairyō zaotā frā-me mṛūte, athā ratush ashtāchithacha frā ashava vīdhvāo ?mraotū.

(Kardāh 1) (1) Sraoshem¹ ashim² huraodhem³ verethrājanem⁴ frādat-gaēthem⁵ ashanavem⁶ ashahem⁷ ratūm⁸ yazamaide⁹. Nemō¹⁰ vohū¹¹, nemō¹² vahishtem¹³, Zarathushtra¹⁴, gaēthābyō¹⁵. (2) Tat¹⁶ dravatō¹⁷

yy i.e. Srosh yasht given in the twentieth Nask called Hādokht
yz For the translation and explanation, see Srosh Bāz, above.
(1) We praise the holy Srosh beautiful, victorious, bringing-prosperity to the world and righteous, (who is) the lord of righteousness. O Zarathushtra! prayer is good for the people of the world, it (is) best.

**Explanation:**- (The reason of the fact that prayer is most excellent is mentioned below).

(2) It (i.e. the prayer) (is) a shield against the powerful and wicked that (prayer) (is) covering all around the eyes, intelligence (and) the ears of the wicked male and female (and) acts as a fetter for (their) hands, feet (and) mouths. The prayer which is perfect, performed with the conscience and far away from wicked intention (is) a protection, a shield against the druj, (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) (is) the nourisher of the poor, and (is) victorious smiting the druj; He (who) is the most righteous man pronouncing words of blessing (or the Holy Spell) (is) driving away the most the invisible druj. Amongst (all) prayers (the prayer called)

za Original meaning is “Benevolent” and not “malevolent” or away from prejudices.

zb If the druj has entered into the mind of someone, i.e. if restlessness of mind or calamity of heart has occurred, it is removed by means of the recitation of “Mānthra Spenta”; “Mānthra 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.
Ahunavar\textsuperscript{20} (is) the most victorious\textsuperscript{22} \(\tau\varepsilon\) (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} vacho\textsuperscript{5} fravacho\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} khshawpō\textsuperscript{23} vā\textsuperscript{24} tāthryayō\textsuperscript{25} aipi-dvānarayō\textsuperscript{26}, apām\textsuperscript{27} vā\textsuperscript{28} nāvyanām\textsuperscript{29} paiti\textsuperscript{30} peretūsh\textsuperscript{31}, pathām\textsuperscript{32} vā\textsuperscript{33} paiti\textsuperscript{34} vīchāranām\textsuperscript{35}, nārām\textsuperscript{36} vā\textsuperscript{37} ashaōnām\textsuperscript{38} hanjamanāi\textsuperscript{39}, drvatām\textsuperscript{40} vā\textsuperscript{41} daēvayasnanām\textsuperscript{42} handhvāranāi\textsuperscript{43}, (5) kahmi kahmīchit\textsuperscript{44} vā\textsuperscript{45} aipyānām\textsuperscript{46}, kahmi kahmīchit\textsuperscript{47} vā\textsuperscript{48} arathyanām\textsuperscript{49} tvāvēshō\textsuperscript{50} bīvīvāo\textsuperscript{51}, nōit\textsuperscript{52} dim\textsuperscript{53} yava\textsuperscript{54} anghe\textsuperscript{55} ayān\textsuperscript{56}, nōit\textsuperscript{57} anghāō\textsuperscript{58} khshawpō\textsuperscript{59}, dravāō\textsuperscript{60} zaretō\textsuperscript{61} zaranumānō\textsuperscript{62} zazārānō\textsuperscript{63}, ashībya\textsuperscript{64} avā-spāshchīna\textsuperscript{65} avī\textsuperscript{66} avā-spāshhnaot\textsuperscript{67}; nōit\textsuperscript{68} gadhahe\textsuperscript{69} vāzō-

vānθvyehe\textsuperscript{70} tābēsho\textsuperscript{71} frāshtichīna\textsuperscript{72} frashnuyāt\textsuperscript{73}.

(4) O Zarathushtra\textsuperscript{2}! Whoso ever\textsuperscript{1} a man\textsuperscript{7} or\textsuperscript{8} a woman\textsuperscript{9} should pronounce\textsuperscript{6} this\textsuperscript{3} hymn\textsuperscript{3} of prayer\textsuperscript{4} (i.e. Ahunavar) with holy thought\textsuperscript{12}, word\textsuperscript{14} (and) extremely holy\textsuperscript{15} deed\textsuperscript{16}.

**Explanation**:- (On what occasion should he recite is stated below).

Either\textsuperscript{18} on high\textsuperscript{19} waters\textsuperscript{19} or\textsuperscript{21} in great\textsuperscript{20} fear\textsuperscript{22} (or \(\tau\varepsilon\) 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 \(\tau\varepsilon\) gatherings\textsuperscript{43} of wicked persons\textsuperscript{40}, demon worshippers\textsuperscript{42}, (5) or\textsuperscript{45} at any\textsuperscript{47} (calamity), at any (bad period),\textsuperscript{48} if anyone (would have fallen) into dangers\textsuperscript{50} (or get) terrified\textsuperscript{53}, (and if he would recite Ahunavar with true faith), on that\textsuperscript{55} day\textsuperscript{56} (or) on that\textsuperscript{58} night\textsuperscript{59} (i.e. at the time when he recites) (any) wicked\textsuperscript{60} oppressor\textsuperscript{61}, tormentor\textsuperscript{62} (or) doer of injury\textsuperscript{63}.

zc If we take the word yahi as locative singular of yah instead of taking as an adjective nominative singular of yahin, its meaning can be “in the work”, “in the enterprise”. Taking in this sense, the translation of the sentence is (That) truthful word (i.e. the Hymn of Ahuna Vairya) (is) “most victorious in every enterprise.” The root of the word yahi is yah = Sanskrit yas = to try, to endeavour.

zd If we take thwaeshō equivalent to the Sanskrit tvisha (i.e. to shine, to glitter), the meaning of masō vā thwaeshō will be or “at the time of great brilliance”, i.e. to say, when streaks of lightning take place.

ze In Avesta a double vocabulary has been developed and a distinct set of terms is employed for the good and wicked beings, and for daevas:- e.g. hanjamana, i.e. an assembly of good and virtuous men; “handvarana”, i.e. gathering of the daevas and of wicked men; zasta, i.e. the hand of good man; gava i.e. the hand the demon or wicked man vaghdhana, i.e. the head of the good man; kameredha i.e. the head of the demon or wicked man; pādha, i.e. the foot of a good man; zangra, i.e. foot of the demon or wicked man; vach, i.e. to speak (of a good man); du, i.e. to howl (of the demon).

zf Arathya = bad event or ill-ominous event (Prof. Justi and Harlez); Prof. Darmesteter translates it, “by law, commandment of the religion, doctrine”.

---

Avesta translation and commentary by Khordeh Avesta team.
cannot see him with his two eyes, (and) the malice of the robbers reach him (that reciter of Ahunavar).

(6) Imatcha, Zarathushtra, imat ukhdhem vachho framrūyāo, yat ājasātō, keresascha, gadhōtushcha, daēveshcha handvaremna; āat dravatam daēvayasnanām, yatushcha yātumātām; pairikāscha pairikavatām thaēšho frateresān fradvarān nyōonchē  daēva nyōonchē daēvayažō, zafare ava-gēurvāyān atha rāreshyantō.

(7) Yathachā pasush-haurvāonghō, aētā sraoshem ashīm pairi-barāmaide, yim ashavanem verethrājanem, aētā Sraoshem ashīm frā-yazāmaide, yim ashavanem verethrajānem humatāishcha huktāishcha hvarshtāishcha.

(6) O Zarathushtra! thou shouldst recite this (hymn) too, nay this song of praise (i.e. Ahunavar), (so that) when enemies of the religion the gang of brigands and demons come up rushing together, (and) when 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 demon-worshippers are destroyed and the mouths of those who inflict wounds get closed, thus.

(7) Just as we keep around the Pasush-harun (i.e. the dogs that protect the cattle), the same way we praise (or we worship) Srosh (yazata) the holy who is righteous and victorious, with good thoughts, good words and good deeds.

(8) Ahe raya khvarenanghacha, anghe ama verethraghacha, ahe yasna yazatanām, tem surunvata yasna Sraoshem ashīm zaotherābyō, ashīmcha vanguhīm berezaitīm, nairīmcha sanghem huraodhem. Ācha nō jamyat avanghe, verethrajānem Sraosh ashōyō.

(9) Sraoshem ashīm yazamaide; ratūm berezantem yazamaide, yim Ahurem Mazdām, yō ashaha apanōtem, yō ashaha jaghmūshtemō. Vispa sraavāo Zarathushtri yazamaide. Vispa hvarshta shyaothna yazamaide, varstacha vareshynachā.

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

(8) 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-Vanguh with 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 the sacred verses of (the Prophet) Zarathushtra. 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 extremely strong and destroyer of the world; and who (is) the thriver and watcher 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.
since the day when the two Spirits - the Spena-Mino⁵⁷ and the Angra-Mino⁵⁹ - created (all) creations. (Who is) the protector of the world 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 yazatanām tem yazū surunvata yasna; Sraoshem ashīm zaothrābyō, Ashīmcha Vanghīm berezaitīm, Nairīmcha Sanghem huraothhem. Ācha nō jamyāt avanghe varethrajāo Sraosho ashyō. Sraoshem ashīm yazamaide; ratūm berezantem yazamaide, yim Ahurem Mazdām, yō ashahe apanōtemō, yō ashahe jaghmūsthemō. Vīspa sravāo Zarathushtri yazamaide. Vīspacha hvarshta shyaothna yazamaide, varshatacha ṣḥvareshymnacha.

Yenghe hātām āat yesne paithi vanghō, Mazdāo Ahurō vaētha ashāt hachā, yāonghāmcha tānschā täoschā yazamaide.

(Kardāh III) (14) Yathā Ahū Vairyō 1. Sraoshem¹ ashīm² huraodhem³ varethrajānem⁴ frādat-gaēthem⁵ ashavanem⁶ ashahe⁷ ratūm⁸ yazamaide⁹. Yō¹⁰ ākhshtishcha¹¹ urvaitishcha¹² drujo¹³ spasyō¹⁴; spēnshteha¹⁵ avān¹⁶ Ameshāo Spenta¹⁷ avi¹⁸ haptō-karshvairīm¹⁹ zām²⁰. Yō daēno-disō²¹ daēnayāo²³ ahmāi²⁴ daēnām²⁵ daēsayāt²⁶ Ahurō Mazdāo²⁷ ashava²⁸.

(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 “watcher” (from the on slaughters 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, Spēn-Mino and Angra-Mino carry on some work pertaining to this world. For further details, see Zartosht Nāmun, Chapter 4, published by Sheth K.R. Camaji.
zp For the translation of this entire paragraph, see paragraphs 8-9 of this yasht.
zq Or alternately:- Who (i.e. Sraosha yazata) (having opposed) the druj is the protector of friendship and peace.
zs Hoshedarbāmi, Hoshedarmāh and Soshyos (Pahlavi) Darmesteter.
188 Khordeh Avesta


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

(Kardāh IV) (15) Yathā Ahū Vairyō ¹ Sraoshem ashīm² huraodhem³ verethrājanem⁴ frādat-gaēthem⁵ ashavanem⁶ ashāhe⁷ ratūm⁸ yaza -⁹maide; yim¹⁰ dathat¹¹ Ahurō Mazdāo¹² ashāva¹³ aēshmahe¹⁴ khrahvī-draosh¹⁵ hamaēstārem¹⁶ ākhshtīm¹⁷ hāmvaintīm¹⁸ yazamaide¹⁹, pareshtascha²⁰ mravayōoscha²¹ hamaēstāra²².


(15) We praise the beautiful³, victorious⁴, bringing-prosperity to the world⁵, holy⁶, Srosh (yazata)¹ the righteous² (who is) the Lord⁸ of righteousness⁷ whom¹⁰ Holy¹⁹ Ahura Mazdā¹² created¹¹ as an opponent¹⁶ (or rival¹⁷) of (the demon) Aēshma¹⁴ (armed with) terrible weapon¹⁵. We praise¹⁹ peace¹⁷ (and) victorious strength¹⁹ (which are) the two enemies²² of war²⁰ and zu²¹ enmity²¹. (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 holy³⁴ Govād³³ (yazata), the friends³⁵ of the good³⁷ Mazda-worshipping³⁸ Religion³⁶, the friends³⁹ of Arshēta⁴⁰ (yazata), causing the world to increase⁴¹ (prosper) and rendering it benefit, the friends⁴⁴ of Ashi-Vangui³⁵⁴⁶, 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 ⁵³Mānthra

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.
SROSH YASHT HĀDOKHT 189

Spenta⁵⁷, the friends⁵⁸ of anti-demonic⁵⁰ laws⁵⁹, the friends⁶¹ of old traditions⁶³ of long duration⁶², the friends⁶⁴ of the Amesha Spentas⁶⁵ - the Bountiful Immortals⁶⁵ the friends⁶⁶, of us⁶⁷ the benefactors⁶⁸ amongst the righteous⁷¹ men⁷⁰, (and) the friends⁷² of the entire creation⁷⁵ of Holy⁷⁴ (Ahura Mazda).

Ahe raya khvarenanghacha, anghe ama verethraghnacha, ahe yasna yazatanām tem yazāi surunvata yasna, Sraoshem ashīm zaotrābyō, 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 jahgm ūshtemō. Vispa sravāo Zarathushtri yazamaide. Vīspacha hvarsha shyaothna yazamaide, varshtacha vareshyamnacha.²⁹

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

(18) Vīspāoⁱ⁹ Sraoshahe²⁰ ashyehe²¹ takhmahe²² tanu-mānthrahe²³, takhmahe²⁴ hām-veretivatō²⁵ bāzush-aojanghō²⁶ rathaēštāo²⁷ kamaredhō-janō²⁸ daēvanām²⁹; vanatō³⁰ vanaitfish³¹ vanaitivatō³²,  

zw Religious education, Religious studies, instruction (Spiegel and Justi); the long-traditional teaching (Darmesteter).  

zx In this paragraph are mentioned the friends of several abstract nouns; its significance should be understood as other qualities having relation with those virtues; e.g. the friends of wisdom, i.e. other qualities holding with wisdom, such as politeness, far-sightedness; common sense, sharp intellect, etc. The significance of the friends of the good Mazda-worshipping Religion and of wisdom can also be this - the choosers of the good Mazda-worshipping Religion and of wisdom.  

zy For the translation of this paragraph, see paragraphs 8-9 of this yasht.
ashaonō 33 vanatō 34 vanaitīsh 35 vanaintīmcha 36 uparatātem 37 yazamaide 38; yāmcha 39 sraoshāhe 40 ashyehe 41, yāmcha 42 Arshtōish 43 yazatahe 44. (20) Vīspa 45 mnāna 46 Sraoshō-pāta 47 yazamaide 48, yenghādha 49 Sraoshō 50 ashyō 51, frāyō 52, fritō 53, paiti-zantō 54; nācha 55 ashava 56, frāyō-humatō 57, frāyō-hūkhtō 58, frāyō-hvarshtō 59.

(19) (We extol) all 19 (the triumphs) of Srosh 20 (yazata) the holy 21, the brave 22, the word-incarnate 23 (i.e. whose body even is the Holy Mānthra), the powerful 24 protector 25 mighty-armed 26, the warrior 27 (and) the smiter of the skulls 28 of the daevas 29; (we extol) the victories 31 of (Srosh yazata) the holy 33, the smiter 30, the smiter with success 32. We extol 38 the greatest 37 victory 36 which 39 is of the holy 41 Srosh (yazata) 40 and which 42 (is) of 22 Arshtāt 43 yazata 44. (20) We praise 48 all 45 the dwellings 46 guarded by him 47, wherein 49 the holy 51 (yazata) 50 (is) friendly 52, loved 53 (and) respected 54 (and in which houses) the holy 56 man 55 (is) richer in good thoughts 57, in good words 58, and good deeds 59.

(21) Kehrpm 60 Sraoshāhe 61 ashyehe 62 yazamaide 63; kehrpm 64 Rashnaosh 65 razishtahe 66 yazamaide 67; kehrpm 68 Mithrahe 69 vouru-gaoyaoitōish 70 yazamaide 71; kehrpm 72 Vātahe 73 ashaoṇō 74 yazamaide 75; kehrpm 76 daēnayāo 77 vanghuyāo 78 Māzdayasnōish 79 yazamaide 80; kehrpm 81 Arshtōtō 82 frādat-gaēthayāo 83 varedat-gaēthayāo 84 savō-gaēthayāo 85 yazamaide 86; kehrpm 87 Ashōish 88 vanghuyāo 89 yazamaide 90; kehrpm 91 Chistōish 92 vanghuyāo 93 yazamaide 94; kehrpm 95 razishtahe 96 Chistayāo 97 yazamaide 98; (22) kehrpm 99 vīspaēsham 100 yazatanām 1 yazamaide 2; kehrpm 3 Mānthra Spentahe 4 yazamaide 5; kehrpm 6 dātahe 7 vīdēvāhe 8 yazamaide 9 kehrpm 10 dareghayāo 11 upayanayāo 12 yazamaide 13; kehrpm 14 Ameshanām Spentaanām 15 yazamaide 16; kehrpm 17 ahmākem 18 Saoshyantām 19 yat 20 bipaitishtanām 21 ashaoṇām 22 yazamaide 23; kehrpm 24 vīspaēho 25 ashaonō 26 stoīsh 27 yazamaide 28.

(21) We praise 63 the body 60 of the holy 62 Srosh (yazata) 61; we praise 67 the body 64 of the most just 66 Rashna (yazata) 65; we praise 71 the body 68 of Meher (yazata) 69, the Lord of wide pastures 70; we praise 75 the body 72 of the holy 74 Govād (yazata) 73 we praise 75 the principal matters 76 of good 78 Mazda-worshipping 79 Religion 80, we praise 86 the body 81 of Āstād (yazata) 82, causing the world to increase 83, to prosper 84 and rendering it benefit; we praise 90 the body 87 of Ashī 88 Vanghu 89; we praise 94 the aaa principal matters 91 of good 93 knowledge 92 (or wisdom 92); we praise 98 the principal matters 95 of the most truthful 96 knowledge 97 (or religious education). (22) We praise 3 the body 99 of all 100 yazatas 1 - the Worshipful Ones; we praise 5 the principal matters 3 of

zz For Āstād generally the word “Ārshtāt” occurs.

aaa The original meaning of the word “kehrpm” is “body”; but just as in English language, the word body is used for the principal part of anything besides “body”, in the same way, the meaning of “kehrpm” should be understood here.
Mānthra Spenta⁴; we praise⁵ the principal matters⁶ of the anti-demonic⁸ Laws⁷ (i.e. of Vendidad) we praise¹³ the principal matters¹⁰ of old traditions¹² of long duration¹¹; we praise¹⁰ 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 zaothrábyō, Ashīmcha Vanguhīm berezaitīm, Nairīmcha Sanghem huraothem. Ācha nō jamyāt avanghā verethrajāo Sraoshō ashīyō. Sraoshem ashīm yazamaide; ratūm berezantem yazamaide, yim Ahurem Mazdām, yō ashahe apanōtemō, yō ashahe jaghmūsttemō. Vīspa sravāo Zarathushtri yazamaide, vīspacha ḡvarshta shyaothna yazamaide, varshhtacha aabvāreshyamnacha.

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 Vairyo 2.


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

Roz nek nām, roz pāk nām, roz mubārak (falān) māhe mubārak (falān), gāhe (falān) namāz dādāre gehān dāmān. Khshnaithe Ahurahe Mazdāo, tarōidīte angrehe maṅyēush. Haithyāvarshtām hyat vasnā ferashōtemem, Staomi ashem; Ashem Vohū 1.


Nemō urvāire vanguhi Mazdadhāte ashaone Ashem Vohū 1.

aab For the translation of this paragraph, see paragraphs 8-9 of this yasht.
Sraoshem ashīm huraodhem verethrājanem frādat-gaēthem ashavanem ashahe ratūm yazamaide. Ashem Vohū 1.


NIRANG OF SROSH YASHT HĀDOKHT.

(Note: This nirang should be recited three times after the recital of Srosh yasht Hādokht).


May the splendour18 and glory19 of Srosh21 (yazata) who is righteous22, powerful23, the word-incarnate24 (i.e. whose body is Mānthra-Holy Spell), possessed of efficacious, victorious weapon26 (and) the Lord of the creatures of Ahura Mazda27! (May Srosh yazata with the above-mentioned epithets) come28 (unto my help)! May it be30 so29! (i.e. may the blessings I asked be fulfilled unto me!)

SROSH YASHT YADI


Pa nāme yazdān Ahura Mazda Khodāe awazūnī gorje khoreh awazāyād; Sarosh asho, tagi, tan-farman, shekaft-zīn, zīn-avazār, sālāre dāmāne Ahura Mazda berasād. Az hamā gunāh patet pashemānum; az harvastān dushmata duzhukhtā duzhvārshtā, mem pa geī manīd, oem goft, oem kard, oem jast, oem būn būd ested. Az ān gunāh manashnī gavashnī kunashnī, tanī ravānī geī mīnōānī, okhe avākhsh pashemān, pa sē gavashnī pa patet hom. Khshnaothra Ahurahe Mazdāo, tarōdīte angrahe mainyēush; Haithyāvarshtām hyat vasnā ferashōtemem. Staomi ashem; Ashem Vohū 3.

aac This yasht is taken from yasna Hā 57, and like other yashts the origin is not different. In this entire ha, matter pertaining to Sraosha yazata has occurred. From this its name “Srosh yasht Vadi” is kept by separating this Hā like other yashts and by adding in it the initial and final Pazend passages. In the Darab Hormazdyar Persian Rivayets, in some places the name “Sarosha yashhte 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.
Fravarāne Mazdayasnō Zarathushtrish vidaēvō Ahura-tkaēshō (Gāh according to the period of the day) frasastayaēcha. (1) Sraoshahe ashyehe, takhmahe, tanu-mānthrahe, darshi-draosh āhūriyehe, khshnaothra yasnāicha vahmāicha khshaathrāicha frasastayaēcha, yathā Ahū Vairyō zaotā frā-me mṛute, athā ratush ashātchit hacha frā ashava vīdhvāuo aad mraotū.

(Kardāh I) (2) Sraoshem¹ ashīm² huraodhem³ verethrājanem⁴ frādat-gaēthem⁵ ashavanem⁶ ashahe⁷ ratūm⁸ yazamaide⁹. Yō¹⁰ paoiryō¹¹ Mazdā¹² dāmān¹³, frasteretāt¹⁴ paiti¹⁵ baresman¹⁶, yazata¹⁷ Ahurem Mazdām¹⁸, yazata¹⁹ Ameshe Spenta²⁰, yazata²¹ pāyū²² twōreshtāra²³, yā²⁴ vīspa²⁵ twieresatō²⁶ dāmān²⁷.

(2) We worship⁹ the beautiful¹, victorious⁴, bringing prosperity to the world², holy³ Srosh (yazata) the righteous², the Lord⁸ of righteousness⁷; who¹⁰ first¹¹ worshipped¹⁷ (the Creator) Ahura Mazda¹⁸ with aae the Barsam¹⁶ spread out¹⁴ amongst (all the) creatures¹³ of (the Creator) Ahura Mazda¹² (who) worshipped the Amesha Spentas²⁰ - the Bountiful Immortals²⁰. - (and who) aaaS worshipped both the protector²² (and) the fashioner²³, of the entire²⁵ creation²⁷.

(3) Ahe raya khvarenanghacha, anghe ama verethraghnacha, ahe yasna yazatanām tem yazāl suruvvata yasna; Sraoshem ashīm zaothrēbyō, Ashīmcha Vangūhīm berezaitīm, Nairīmcha Sanghem huraodhem. Ācha nō jamyāt avanghe verethrajāo Sraoshō ashyō. (4) Sraoshem ashīm yazamaide; ratūm berezantem yazamaide, yīm Ahurem Mazdām, yō ashahe apanōtemō, yō ashahe jaghmshtemō. Vīspa sravāo Zarathushtri yazamaide. Vispacha hvarṣhta shyaothna yazamaide, varshatka aagen vareshyamnachā.

Yenghe hātām āat yesne paiṭi vanghō, Mazdāo Ahuro vaētha ashāt hachā, yāonghāmcha tānschā tāoschā yazamaide.

(Kardāh II) (5) Sraoshem¹ ashīm² huraodhem³ verethrājanem⁴ frādat-gaēthem⁵ ashavanem⁶ ashahe⁷ ratūm⁸ yazamaide⁹. (6) Yō¹⁰ paoiryō¹¹ baresma¹² frasterenata¹³ thrayakhstīshcha¹⁴, pancha-yakhstīshcha¹⁵, hapta-yakhstīshcha¹⁶, nava-yakhstīsheha¹⁷, ākhsh-nūshcha¹⁸ maidhyō-paitishtānascha¹⁹, Ameshanām Spentanām²⁰ yas-

aad For the translation of this paragraph, see Srosh Bāz.

aae Having tied the bundles of “Barsam” (Darmesteter). For Barsam, see explanation to Khorshed Nyāyesh, par. 16.
aaf This seems to refer to the two spirits under the control of the Creator Ahura Mazda, Spenta Mainyu and Angra Mainyu. For its explanation, see page 8, note 3. Protector and the judge, i.e. Meher yazata and the Most Just Rashna, the Judge at the Chinvat Bridge (Professor Jackson).
aag For its translation, see Srosh yasht Hādokht First Karda.
nāicha\textsuperscript{21} vahmāicha\textsuperscript{22} khshnaothrāicha\textsuperscript{23} frasastayaēcha\textsuperscript{24}.

(5) We worship\textsuperscript{9} the beautiful\textsuperscript{3}, victorious\textsuperscript{4}, bringing prosperity to the world\textsuperscript{5} (and) holy\textsuperscript{6}, Srosh\textsuperscript{1} (yazata) the righteous\textsuperscript{2}, (who is) the Lord\textsuperscript{8} of Righteousness\textsuperscript{7}. (6) Who\textsuperscript{10} first\textsuperscript{11} spread \textsuperscript{13} the Baresman\textsuperscript{12} of three-twigs\textsuperscript{14}, five-twigs\textsuperscript{15}, seven-twigs\textsuperscript{16} and nine-twigs\textsuperscript{17}, as high as the knee\textsuperscript{18} and aah\textsuperscript{23} as high as the middle of the leg\textsuperscript{19}, for the worship\textsuperscript{21} of Amesha Spentas\textsuperscript{20} for (their) praise\textsuperscript{22} propitiation\textsuperscript{23} and glorification\textsuperscript{24}.

Ahe raya khvarenanghacha, anghe ama verethraghnacha, ahe yasna yazatanām tem yazāī surunvata yasna; Sraoshem ashīm zaothrábyō, Ashimcha Vanghīm berezaitīm, Nairīmcha Sanghem huraodhem. Ācha nō jamyāt avanghe verethrajāo Sraoshō ashyō. Sraoshem ashīm yazamaide; ratūm berezentem yazamaide. yım Ahurem Mazdām, yō ashaha apanōtemō, yō ashaha jaghmūsttemō. Vīspa sravō Zarathushtri yazamaide. Vispacha hvarshta shyaothna yazamaide, varshata aāvareshhyamnacha.

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

(Kardāh III) (7) Sraoshem\textsuperscript{1} ashīm\textsuperscript{2} huraodhem\textsuperscript{3} verethrājanem\textsuperscript{4} frādat-gaēthem\textsuperscript{5} ashavanem\textsuperscript{6} ashaha\textsuperscript{7} ratūm\textsuperscript{8} yazamaide\textsuperscript{9}. (8) Yō paoiryō gāthāo frasrāvayat, yāo pancha Spitāmahe ashaonō Zarathushtrahe, afsmanivān vachastashtivat, mat-āzaintīsh, mat-paiti-frasāo, Amesha-nām Spentanām yasnāichā khshnaothrāicha khordeh avestānām yazamaide frasastayaēcha.

(7) We worship\textsuperscript{9} the beautiful\textsuperscript{3}, victorious\textsuperscript{4} bringing-prosperity to the world\textsuperscript{5} and holy\textsuperscript{6}, Srosh\textsuperscript{1} (yazata) the righteous\textsuperscript{2} (who is) the Lord\textsuperscript{8} of righteousness\textsuperscript{7}. (8) Who\textsuperscript{10} first\textsuperscript{11} chanted aloud\textsuperscript{13} the five\textsuperscript{15} Gathas\textsuperscript{12} of (the Lord) Holy\textsuperscript{17} Spitaman\textsuperscript{16} Zarathushtra\textsuperscript{18}, together with the verses\textsuperscript{19}, strophes properly arranged\textsuperscript{20}, with commentaries\textsuperscript{21} and aaj\textsuperscript{22} catechism\textsuperscript{23}, for the worship\textsuperscript{24} of the Amesha Spentas\textsuperscript{20}, for (their) praise\textsuperscript{22} propitiation\textsuperscript{23} and glorification\textsuperscript{24}.

Explanation:- (Nowhere the verb “recite” occurs for the Gathas and Ahunavar, but the verb “srāvaya” Sanskrit sravaya i.e. to chant occurs. It will be clearly seen from this that the Gathas as well as the Ahunavar prayer should not be recited as we Zoroastrians recite other Avesta at present, but they should be chanted like songs. The meaning of the word Gāthā is equivalent to Sanskrit Gāthā “Holy Song”).

Ahe raya khvarenanghacha, anghe ama verethraghnacha, ahe yasna yazatanām tem yazāī surunvata yasna; Sraoshem ashīm zaothrábyō,

\textsuperscript{aah} It seems to signify the length of the twig.
\textsuperscript{aai} For its translation, see Karda First of Srosh yasht Hādokh.
\textsuperscript{aaj} For its comparison, see Vispered, Karda XIV, para 1.
Ashīmcha Vanguhīm berezaitīm, Nairīmcha Sanghem huraodhem.  

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


(9) We worship9 the beautiful3, victorious4, bringing-prosperity to the world5 holy6 Srosh (yazata) the righteous2 (who is) the Lord8 of righteousness7. (10) Who10 (is) strong13, built15 house14 of aal11 needy man11 and woman12. Also who17 from the time of the twilight of the dawn16 smites23 a mighty21 blow22 to (the demon) Aēshma 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 aavareshyamnachā.

Yenghe hātām āat yesne paiti vanghō, 
Mazdāo Ahurō vaētha ashāt hachā,

aak For its translation, see Karda I of Srosh yasht Hādokht.
aal i.e. Sraosha 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 his32 (i.e. the demon Aēshma’s) head32 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 Sraosha Yasht Hādokht.
yāonghāmcha tānschā tāoschā yazamaide.

(Kardāh V) (11) Sraoshem1 ashīm2 huraodhem3 verethrājanem4 frādat-gaēthem5 ashavanem6 ashahē7 ratūm8 yazamaide9, takhmem10 āsūm11 aojanghvantem12, dareshatem13, sūrem14 berezaidhfem15. (12) Yō16 viśpaēibyo17 hacha18 arezaēibyo18 vavanvā10 paiti-jasaiti20 vyākhma21 Ameshanām Spentanām22.

(11) We worship9 the righteous2 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 zaotrābūyō, Ashīmcha Vangūhūm, berezaatūm, nairūmcha Sanghem huraodhem. Ācha nō jamyāt avanghe verethrajāo Sraoshō ashyō. Sraoshem ashīm yazamaide; ratūm berezantem yazamaide, yīm Ahurem Mazdām, yō ashahē apanōtemō, yō ashahē jaghmūstemō. Viśpa sravāo Zarathushtri yazamaide. Viśpacha hvarshta shyaothna yazamaide, varshtachā aavhareshyamnachā.

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


(13) We worship9 the righteous2 and holy Srosh1 (yazata), beautiful1, victorious4, bringing-prosperity to the world5, Lord of righteousness7, strongest10, firmest12, most active14 swiftest16 and aavhareshyamnachā among the youthst17. O worshippers of Mazda2o! 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 Yashht Hádokht.
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  
annihilating 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 verethragnacha, ahe yasna yazatanām tem yazāi surunvata yasna; Sraoshem ashīm zaotrābyō, Ashimcha Vanguhim berezaitim, Nairimcha Sanghem huraodhem. Ācha nō jamyāt avanghe verethrajāo Sraoshō ashyō. Sraoshem ashīm yazamaide; ratum berezantem yazamaide, yim Ahurem Mazdām, yō ashahe apanōtemō, yō ashahe jaghmushtemō. Vispa sravāo Zarathushtri yazamaide. Vispacha hvarshta shyaontha yazamaide, varshtacha aaśvareshyamnacha.

Yenghe hátām āat yesne paiiti vanghō,  
Mazdāo Ahūrō vaētha asḥāt hachā,  
yōonghāmcha tānschā tāoschā yazamaide.


Ahe raya khvarenanghacha, anghe ama verethragnacha, ahe yasna yazatanām tem yazāi surunvata yasna; Sraoshem ashīm zaotrābyō, Ashimcha Vanguhim berezaitim, Nairimcha Sanghem huraodhem. Ācha nō jamyāt avanghe verethrajāo sraoshō ashyō. Sraoshem ashīm yazamaide; ratum berezantem yazamaide, yim Ahurem Mazdām, yō ashahe apanōtemō, yō ashahe jaghmushtemō. Vispa sravāo Zarathushtri yazamaide. Vispacha hvarshta shyaontha yazamaide, varshtacha vareshyamnacha.

Yenghe hátām āat yesne paiiti vanghō,

aaś For its translation, see first Kardāh of Sraosha Yasht Hādokht.
aat As regards the translation of Kardāh VII, see Kardāh Second of Sraosha yasht Hādokht.
Mazdāo Ahurō vaētha ashāt hachā,
yāonghāmcha tānschā tāoschā yazamaide.

(Kardāh VIII) (19) Sraoshem¹ ashīm² huraodhem³ verethrājanem⁴,
frādat-gaēthem⁵ ashavanem⁶ ashahe⁷ ratūm⁸ yazamaide⁹. Yim¹⁰ yazata¹¹
Haomō¹² Frāshmish¹³, baēshazyo¹⁴, srīro¹⁵, khshathrayō¹⁶, zairi-dōithrō¹⁷,
barezishte¹⁸ paiti¹⁹ barezahi²⁰ Haraithyō paiti Berezayāo²¹. (20)
Hvachāo²² pāpō-vachāo²³, pairi-gāo vachāo²⁴, paithimnō²⁵ vispō-paēsim²⁶
mastīm²⁷ yām²⁸ pouru-āzaintīm²⁹ mānthrahecha³⁰ paurvatātem³¹.

(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) aau̇̄Pāpo²³ 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
yasatanām tem yazāi surunvata yasna; Sraoshem ashīm zaethrābyō, Ashīmcha Vanguhīm berezaitīm, Nairīmcha Sanghem huraodhem. Ācha
nō jamyāt avanghe verethrājāo Sraoshō ashyō. Sraoshem ashīm
yazamaide; ratūm berezantem yazamaide, yim Ahurem Mazdām, yō
ashahe apanōtemō yō ashahe jaghmūshtemō. Vīspā sravāo Zarathushtri
yazamaide. Vīspacha hvarshhta shyaothna yazamaide, varshtacha
aaawareshyammacha.

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

(Kardāh IX) (21) Sraoshem¹ ashīm² huraodhem³ verethrājanem⁴
frādat-gaēthem⁵ ashavanem⁶ ashahe⁷ ratūm⁸ yazamaide⁹. Yenghe¹⁰
nmānem¹¹ vārethraghnì¹², hazangrōstūnem¹³, vīdhātem¹⁴ barezishte¹⁵
paiti¹⁶ barezahi¹⁷ Haraithyō paiti Berezayāo¹⁸, khvāraokhshnem¹⁹

aau Nasks called Pāpo and Pairi-gā should be understood as “Pājeh” (Pājam) and “Barash” occurring in Pahlavi language. The word “Pājeh” can also be read as “Pāpe”; similarly the word “barash” can be read “barega” (whose Avesta equivalent is pairigā) (Ervad S.D. Bharucha). Taking this into account “Pāpo” and “Pairigā” can be included in 21Nasks. For the explanation of 21 Nasks see page 149”. “Sacred verse that protects”, “timely (or appropriate) verse” (Darmesteter); “the warning or guarding words” (Mills).
aav Haoma who possesses all wisdom replete with knowledge and chieftainship over holy word. (Darmesteter).
aaw For its translation, see first Kardāh of Srosh Yasht Hādokht.
antaranāemāt⁰ stehrpāem² niṣṭara-naēmāt⁴. (22) Yenghe⁵ Ahunō⁶ Yairyō⁷ snaithish⁸ viṣata⁹ verethrajāo⁵⁰, yasnascha⁵¹ Haptanghāitish⁵², Fshuscha Mānthrō⁵³ yō⁵⁴ vārethraghnish⁵⁵, vīspāoscha⁵⁶ yasnō-karetayō⁵⁷.

(21) We worship⁹ the righteous² and holy⁶ Srosh¹ (yazata) beautiful³, victorious⁴, bringing-prosperity to the world⁵, (and) Lord⁸ of Righteousness⁷. Whose⁰ a thousand pillared¹³ strong¹⁴ house¹¹, victorious¹², self-shining¹⁹ from the inside²⁰ (and) star-bedecked²¹ from the outside²² (is situated) on the highest¹⁷ peak of the Mount Albourz¹⁸. (22) (Whose²³) (i.e. Srosh yazata’s) victorious²⁷ weapon²⁵ Ahunavar²⁴ and aax Haptan²⁹ yasht²⁸ and victorious³³ aayFshusha³⁰ Mānthra³¹ and all³⁴ aaz the sections of yasna³⁵ have agreed²⁶ (to serve).

Ahe raya khvarenanghacha, anghe ama verethraghnacha, ahe yasna yazatanām tem yazāi  surunvata yasna; Sraoshem ashīm zaothrābyō, Ashimcha Vanguhīm berezaitīm, Nairīmcha Sanghem huraodhem. Ācha nō jamyāt avanghe verethrajāo Sroshō ashīyō. Sraoshem ashīm yazamaide; ratūm berezantem yazamaide, yim Ahurem Mazdām, yō ashahe apanōtemō, yō ashahe jaghmūshtemō. Vīspa sravāo Zarathushtri yazamaide. Vīspa hvarshta shyaothna yazamaide, varshtacha aha vareshyamnacha.

Yenghe hātām āat yesne paiti vanghō, Mazdāo Ahurō vaētha ashāt hachā, yāonghāmcha 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 hātām is meant. (Darmesteter).
aba For its translation, see first Karda of Sraosha yasht Hādokht.
Amesha Spentas - the Bountiful Immortals - protect upon the seven regions of the earth. (24) Who (i.e. Srosh yazata) as the religious teacher (i.e. Dastur) moves about ruling-at-will upon the corporeal world.

Hormazd the Holy, Bahman, Ardibehesht, Shehervar, Spandarmad, Khordad, Amardad and he who questions (regarding the faith) of Ahura Mazda - (all these) were pleased by this Religion.

(25) O beautiful, 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 have raised aloft the bloody standard. (Do thou protect us) against the onslaughts 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.

---

200 Khordeh Avesta

Amesha Spentas - the Bountiful Immortals - protect upon the seven regions of the earth. (24) Who (i.e. Srosh yazata) as the religious teacher (i.e. Dastur) moves about ruling-at-will upon the corporeal world.

Hormazd the Holy, Bahman, Ardibehesht, Shehervar, Spandarmad, Khordad, Amardad and he who questions (regarding the faith) of Ahura Mazda - (all these) were pleased by this Religion.

(25) O beautiful, 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 have raised aloft the bloody standard. (Do thou protect us) against the onslaughts 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.

---

Abb Originally this word avān is imperfect subjunctive third person plural; root av = Sanskrit av = to protect. If we accept the reading “avāin” according to Geldner, it means “come, descend;” root ava-i.

Abc Revelation of Ahura Mazda and Law of Ahura Mazda (Darmesteter).

Abd Dr. Geldner takes para 25 in the verse-form of 12 lines and para 26 in the verse-form of 7 lines. Every line ends with full stop.

Abe i.e. The wandering and plundering tribes of Turan and other countries (Darmesteter).

Abf If we consider the word “vidātaot” derived form “vidhotu”, it can mean (the demon called) vidhotu of the “demonic law”.

Abg Good protection against our “tormentors” (Darmesteter).
strength to overthrow the envious, co-fighting enemies.

Ahe raya khvarenanghacha, anghe ama veretharghnacha, ahe yasna yazatanām tem yazāi surunvata yasna; Sraoshem ashīm zaothrābyō, Ashimcha Vanguhīm berezaitīm, Nāirimcha Sanghem huraodhem. Ācha nō jamyāt avanghe verethrająō Sraoshō ashỳō. Sraoshem ashīm yazamaide; ratūm berezantem yazamaide, yim Ahurem Mazdām, yō ashahe apanōtemō, yō ashahe jaghmūshtemō. Vispa sravāo Zarathushtri yazamaide. Vispacha hvarshta shyaothna yazamaide, varshtacha abhvareshyammacha.

Yenghe hātām āat yesne paiti vanghō, Mazdāo Ahurō vaētha ashāt hachā, yāonghāmcha tānschā tāoschā yazamaide. (Kardāh XI) (27) Sraoshem 1 ashīm 2 huraodhem 3 verethrājanem 4 frādat-gaēthem 5 ashayōnem 6 ashahe 7 ratūm 8 yazamaide. Yim 9 chathwāro 10 aurvant ō 11 aurusha 12 raokhshna 13, fraderesra 14, spenta 15 vīdhvāonghō 16, vīspa 17 sravāo Zarathushtri yazamaide. Vīspacha hvarshta shyaothna yazamaide, varshtacha abhvareshyammacha.

(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 12 abh brilliant 14, beautiful 15, divine 16, wise 17 (and) abj shadowless 18 carry in the wagon in the abk heavenly spaces. The hoofs 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) swifter than arrows well-aimed. (29) They (horses) abh can overtake all those who go in pursuit of them. The pursuers can never overtake those (horses). Who 53 (horses) speed on (while) carrying in the chariot the good holy Sraosha yazata (when he) takes his course in...
the eastern-most\textsuperscript{65} Hind\textsuperscript{64} and abn\textsuperscript{alights down\textsuperscript{68} 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 ashỹō. Sraoshem ashīm yazamaide; ratūm berezantem yazamaide, yim Ahurem Mazdām, yō ashahe apanōtemō, yō ashahe jagmũştemō. Vișpa sravāo Zarathushtrī yazamaide. Vișpacha hvarshta shyaothna yazamaide, varshtacha abnvareshyamnacha.

Yenghe hātām āat yesne pai̥tī 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} ashavanem\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} āthritīm\textsuperscript{17} hamahe\textsuperscript{18} ayān\textsuperscript{19}, hamayāo\textsuperscript{20} vā\textsuperscript{21} khshapō\textsuperscript{22}, imat\textsuperscript{23} karskhevar\textsuperscript{24} avazāiti\textsuperscript{25} yat\textsuperscript{26} khvanirathem\textsuperscript{27} bāmīm\textsuperscript{28} snaithish\textsuperscript{29} zastaya\textsuperscript{30} drayat\textsuperscript{31} barōīthrō-tāēzem\textsuperscript{32}, hvā-vaēghem\textsuperscript{33} kamedhedē\textsuperscript{34} paiṭī\textsuperscript{35} daēvanām\textsuperscript{36} (32) snathāī\textsuperscript{37} anghre mainyēush\textsuperscript{38} drayatō\textsuperscript{39}, snathāī\textsuperscript{40} aēshmahē\textsuperscript{41} khrāvī-draoṣ\textsuperscript{42}, snathāī\textsuperscript{43} māzainyanām\textsuperscript{44} daēvanām\textsuperscript{45}, snathai\textsuperscript{46} vişpanām\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 Ahura 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} aboKhvānirathem\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 Māzandārān\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{abn} Sroosha yazata starts from the river in the East and alights at the river in the West (Darmesteter). The river in the East is Indus and the river in the West is Tigris.

\textsuperscript{abo} For the explanation of the word “Khvānirathā”, see note given to Khorshed Nyāyesh para. 13.
(Kardāh XIII) (33) Sraoshem¹ ashīm² huraodhem³ verethrājanem⁴ fradat-gaēthem⁵ ashavanem⁶ ashahe⁷ ratūm⁸ yazamaide⁹. Idhatcha¹⁰, ainidhatheca¹¹, idhatcha¹² vīshpamcha¹³ aipi¹⁴ imām¹⁵ zām¹⁶, vīspāo¹⁸ Sraoshahe¹⁸ ashyehe¹⁹ takhmahe²⁰ tanu-mānṭhrahe²¹, takhmahe²² hām-varettivē²³ bāzush-aiojghē²⁴, rathaēshētō²⁵ kamaredhō-janō²⁶ daēvāmān²⁷. Vānātō vanaïtish vanaitivētō, ashaōnō vānātō vanaïtish vanaïftimeha uparatātem yazamaide, yāmcha Sraoshahe ashyehe, yāmcha Arshōistēh yazatahe, Vīspa nmāna Sraoshōpāta yazamaide, yenghēdha Sraoshō ashēyō frayō, fritō, paiti-zantō; nācha ashava, frayō- humatō frayō-hūkhtō frayō-hvartō,⁹

(33) We worship⁹ the righteous² and holy⁶ Srosh¹ yazata, the beautiful³, victorious⁴, bringing-prosperity to the world⁵, and Lord⁸ of Righteousness⁷. Here¹⁰ or at any other place¹¹, over¹⁴ this¹⁵ entire¹³ earth¹⁶, (we extol) all the deeds and victories¹⁷ of Srosh¹⁸ yazata the holy¹⁹ the word-incarnate²¹, powerful²², protector²³, mighty armed²⁴ warrior²⁵, and the cleaver of skulls²⁶ of the demons²⁷.

Ahe raya khvarengnghacha anghe ama verethraghanacha, ahe yasna yazatanām tem yazāi surunvata yasa; Sraoshem ashīm zaothrābō, Ashīmcha Vanghīm berezaitim, Nairīmcha Sanghem huraodhem. Ācha nō jamyāt avanghe verethrājo Sraoshō ashēyō. Sraoshem ashīm yazamaide; ratūm berezantem yazamaide, yim Ahurem Mazdām, yō ashēhe apanōtēmo, yō ashēhe jaghmūshtemō. Vīspa sravāo zarathushtri yazamaide. Vīspa hvarshta shyaothna yazamaide, varshētachā abv vareshyamnachā.

Yenghe hátām āat yesne paiti vanghō,
Mazdāo Ahurō vaētha ashät hachā,
yāonghmācha tānschā tāoschā yazamaide.

(To recite in bāz) Sarosh asho, tagī, tan-farmān, shekaft-zīn, zīn-avazār, sālāre dāmāne Ahura Mazda berasād; aedūn bād. (Recite aloud) Yatha Ahū Vairyō 2.

abp For its translation, see 1⁶ Karda of Srosh Yasht Hādokht.
abq For the translation of this paragraph see Karda 5 of Srosh Yasht Hādokht.
abr For its translation, see kardāh 1 of Srosh Yasht Hādokht.

Ahmai raēshcha; Hazangrem; jasa me avanghe Mazda; Kerfeh Mozd.

Roz nek nām, roz pak nām, roz mubārak (falān) Māhe mubārak (falān), gāhe (falān), namāz dādāre gehān dāmān. Khshnaothra Ahurahe Mazdāo, tarōidite angraehe mainyēush, haithyāvarshtam hyat vasnā ferashōtemem. Staomi ashem; Ashem Vohū 1.


Nemō urvaire vanguhi Mazdadhāte ashaone Ashem Vohū 1.

Sraoshem ashīm huraodhem verethrājanem frādat-gaethem ashavanem ashahe ratūm yazamaide. Ashem Vohū 1.


NIRANG OF SROSH YASHT YADI

(Recite three times after the recitation of Srosh Yasht Vadi.)

Gorje1 Khoreh2 awazāyād 3 Sarosh4 asho5, tagī6, pirozgar7 bād8, dastagīre ravān9, hamā10 tan11 pāsbān12 ashōān13 asho14 negehār15; roz16 māh17 o shabān18, hame19 Iranīān20, o21 paioīū-dakeshān22 gehān23 dāmān24, behedīnān, tāzīāne bastekushīān26, Zarathushtiān27 nikān28 o29 pākāne30 haft keshvar zamīn31, Sarosh yazad32 panāh33 bād34. Ashaone Ashem Vohū 1. (Recite three times)

May the splendour1 and glory2 of the holy3 Srosh (yazad) increase4! (And) may he be5 strong6, (and) victorious7! (Srosh yazad is) the helper of the souls9, protector12 of all10 men11 and the pious14 guardian15 of righteous men17; may there be34 protection35 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\textsuperscript{27}, and unto good\textsuperscript{28} and holy men\textsuperscript{30} of the seven regions of the earth\textsuperscript{31}!

**FARVARDIN YASHT**


Pa nāme yazdān Ahura Mazda Khodāe awazūnī, gorje khoreh awazāyād; Ardafravash berasad.\textsuperscript{ab}

Az hamā guṇāh patet pashemānum; az harvastīn dushmanā duzhukhta duzhvarshta, mem pa getī manīd, oem goft, oem kard, oem jast, oem būn būd ested. Az ān guṇāh manashnī gavashnī kunashnī, tanī ravānī getī mīnōānī, okhe avākhsh pashemān pa sē gavashnī pa patet hom.


Fravarāne Mazdayasnō Zarathushtrish vīdaēvō Ahura-tkaēshō (Gāh according to the period of the day) frasastayaēcha, ashāunām fravashinām ughranām aiwi-thuranām paorioyō-tkaeshanām fravashinām nabānazar-dishtanām fravashinām, khshnaothra yasnāicha vahmāicha khshnaoth-rālīcha frasastayaēcha, yathā Ahū Vairyō zaotā frā-me mrūte, athā ratush ashāhitch hacha frā ashava vídhvāo mraotū.

(Kardāh 1) (1) Mraot\textsuperscript{1} Ahurō Mazdaō\textsuperscript{2} Spitamāi\textsuperscript{3} Zarathushtrāi\textsuperscript{4}, aēva\textsuperscript{5} te\textsuperscript{6} zāvare\textsuperscript{7} aojascha\textsuperscript{8} khvarenō\textsuperscript{9} avascha\textsuperscript{10} rafnascha\textsuperscript{11} framrava\textsuperscript{12}, erezvō\textsuperscript{13} Spitama\textsuperscript{14}, yat ashaonām fravashinām ughranām aiwi-thuranām fravashinām nabānazar-dishtanām fravashinām, khshnaothra yasnāicha vahmāicha khshnaoth-rālīcha frasastayaēcha, yathā Ahū Vairyō zaotā frā-me mrūte, athā ratush ashāhitch hacha frā ashava vídhvāo mraotū.

(2) Āonghām\textsuperscript{30} rayā\textsuperscript{31} khvarenanghacha\textsuperscript{32}, vīdhārāēm\textsuperscript{33} Zarathushtra\textsuperscript{34} aom\textsuperscript{35} asmanem\textsuperscript{36}, yō\textsuperscript{37} uscha\textsuperscript{38} raokhshnō\textsuperscript{39} fräderesrō\textsuperscript{40}, yō\textsuperscript{41} imām\textsuperscript{42} zām\textsuperscript{43} ācha\textsuperscript{44} pairicha\textsuperscript{45} bavāva\textsuperscript{46}, Mānayen ahe yatha\textsuperscript{47} vish\textsuperscript{48}, aem\textsuperscript{49} yō\textsuperscript{50} hishtaite\textsuperscript{51} mainyu-stātō\textsuperscript{52} handrakhtō\textsuperscript{53} dūraēkaranō\textsuperscript{54}, ayanghō\textsuperscript{55} kehrpa\textsuperscript{56} khvāēnahe\textsuperscript{57} raochahinō\textsuperscript{58} avi\textsuperscript{59} thrishva\textsuperscript{60}.

(3) Yim\textsuperscript{61} Mazdāō\textsuperscript{62} vaste\textsuperscript{63} vanghanem\textsuperscript{64} stehrpaēsanghem\textsuperscript{65} mainyu-tāshtem\textsuperscript{66}, hachimnō\textsuperscript{67} Mithrō\textsuperscript{68} Rashnucha\textsuperscript{69} Ārmaiticha\textsuperscript{70} Spentaya\textsuperscript{71}, yahmāi\textsuperscript{72} nōit\textsuperscript{73} chahmāi\textsuperscript{74} naēmanām\textsuperscript{75} karana\textsuperscript{76} pairi-vaēnōithe\textsuperscript{77}.

(1) (The Creator) Ahura Mazda\textsuperscript{2} spoke\textsuperscript{1} unto Spiteman\textsuperscript{3} Zarathushtra\textsuperscript{4}; O true\textsuperscript{13} (truthful) Spiteman\textsuperscript{14} (Zarathushtra)! \textsuperscript{abs}I proclaim\textsuperscript{12} thee\textsuperscript{6} (\textsuperscript{abs}in this

\textsuperscript{abs} i.e. May the holy Fravashis come (to my help)!

\textsuperscript{abt} Considering that the termination \textit{mi} of the present tense first person singular parasmaipada is dropped.

\textsuperscript{abu} e.g. \textit{Kva aēva}, i.e. in what way? In this way (see Vendidad III.40); Sanskrit \textit{eva} = in this way, or adverb indicating “indeed verily”. Sanskrit \textit{eva}. 

Downloaded from https://www.holybooks.com
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\(^34\)! I maintain\(^33\) this\(^35\) sky\(^36\) which\(^37\) (is)\(^38\) lofty\(^39\), 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\(^47\) abw a palace\(^48\).

Explanation:- (The description of the sky resembling a palace is stated below).

Which\(^50\) is\(^51\) on\(^59\) this\(^60\) abx earth\(^60\) aby built up by the Spiritual (yazatas)\(^52\), abz firmly established\(^53\), with ends that lie afar\(^54\), aca made of shining\(^58\) diamonds\(^55-57\).

(3) Which (i.e. the sky)\(^61\) aca associated with\(^66\) Meher yazata\(^68\), Rashna yazata\(^69\) and Spenta Ārmaiti\(^70-71\), Ahura Mazda has put\(^63\) on\(^63\) as a star-bedecked\(^65\) garment\(^64\) woven by the Spiritual (yazatas)\(^66\). Its two ends\(^76\) acc cannot be perceived\(^77\) by any person.


abv The original meaning as adverb is “above”, “up there”.
abw Darmesteter. “Woven cloth” derived from Sanskrit root ve “to weave” (Harlez). Its ordinary meaning is “bird”.
abx Darmesteter. Original meaning “in the three-thirds”. In the matter of dimensions this earth is stated to be divided in seven regions, according to Avesta; besides this, the three equal parts of thickness or density of the earth are mentioned. First one-third is the surface of the earth; second one-third is the portion of the interior of the surface of the earth; the third one-third is the lowest, i.e. bottom portion. The significance of the word thrishva occurring in this para seems to be the first one-third, i.e. the surface portion.
aby Root stā = Sanskrit sthā = to be, to exist, to remain.
abz Root han-derēz = to lighten, to bind.
aca Darmesteter. Original meaning “made\(^50\) of pure\(^57\) iron\(^58\)”.
acb Original meaning “following” (Ahura Mazda). Its significance seems to be that the above mentioned three yazatas were also associated with this task.
acc Pari-vaēnōithe - potential mood third person dual parasmaipada.
acd Meaning: On account of the brilliance and glory of those (Fravashis) I maintain the Aredvi Sura, the undefiled. For the translation of the remaining portion, see first five paragraphs of Āvān yasht.
(5) یا ویسپانام ارشنام خشددریو یاوژدادهیتی. یا ویسپانام حیرشینام زاثایی گرئووان یاوژدادهیتی. یا ویسپانو حیرشیش هزعیمتو دادهیتی. یا ویسپانام حیرشینام دالتیم راثوهم پاپما اوا-باراتی.

(6) مسیام دیرت فرسرتیم؛ یا استی افاواتی ماسو، یاثا ویسپو ممادیو یاپو یاوه سامیتی، یا افاواتی فرئاتی. هکایریت هاچا بارزانغات ایی زرایو یورو-کشم.

(7) یاوژننیتی ویسپه کارانو زرایی یورو-کشییا، ا ویسپو ماییدیو یاوژائی. یاث هیش ای فرئاتی؛ یاث هیش ای فرئاراتی ارددیی سیرو آناهیتا. یئگا هازانگرم وایرینام، هازنگرل اپاغزرانام کاشیچتا اکشام وایریانام کاشیچتا اکشام اپاغزرانام، شاپارساتم ایآربرانام هواسپیما نایر برمینال. ace

(8) انگهاویا می ائوافنگاپ اپو اپاغزیریو ویجاسائی، ویسپیش ایی کارشونو یایس هاپتا. انگهاویا می ائوافنگاپ اپو هاماثا افا-باراتی هامیکمچا یازانمچا. ها می اپو یاوژدادهیتی، ها ارشنام خشددریو، ها کخشترینام گرئووان، ها کخشترینام پامیا.

(9) انگهاویا 2 یاریا 3 کوپرانگنامچا، میدرحارم 4 زاراتوشترا 5 زمیو پردرثویریو 6 اهراددیتام، یام 9 ماجیمچا 10 پاتانامچا، یا 12 بارئثوری 13 پاروکش 14 سریراهیل، یا 16 ویسپم 17 اهیم 18 استانتم 19 باراپتی 20، یومچاری 21 ترستمچاری 22 گاراپشماری 23 یوی 24 بِزرانو 25 پورو-وستر-وئنگو 26 افتئندی 27.

(10) یئگهاویا 28 پاتی 29 ثروتو-ستاچو 30 اپو 31 تاشینی 32 نایویام 33؛ یئگهاویا 34 پاتی 35 پوروسرادهیو 36 زمادها 37 یوکسکیهینتی 38 وارویانو 39، ثراثرلی 40 پاسویان 41 ویریامی 42، ثراثرلی 43 ایریانام 44 داکهیونام 45، ثراثرلی 46 گیوشه 47 پانچو-هاییامی 48، اونگهیم 49 نارم 50 اشاویام 51.

(10) عنون 29 که 28 (یاری) واترس 31 که نرلنگ 30 (ان) ریفر 33 فلو، عنون 35 که 34 ترلاکس 39 که مانوقد 36 گروو مانوقد 37، فایرمنش 40 مانوقد 41 مانوقد 42 مانوقد 44 کریفری، ace پارس 4-8 که بارژنگایننیتی ائیلی سیرو نیاےیش. لکه یوگالیه، اولی پیپرگریف.

acf اولی میننگنی "آفیلیک پوسمیرتی یا افابناریم".

acg یئشی پاکی یادکسی ان باریکی نیاپنگان نیاپنگان پیپرگریف 1 یاریی 2، یاریی 3، یاریی 4، یاریی 5، یاریی 6، یاریی 7، یاریی 8، یاریی 9، یاریی 10، یاریی 11، یاریی 12، یاریی 13، یاریی 14، یاریی 15، یاریی 16، یاریی 17، یاریی 18، یاریی 19، یاریی 20، یاریی 21، یاریی 22، یاریی 23، یاریی 24، یاریی 25، یاریی 26، یاریی 27، یاریی 28، یاریی 29، یاریی 30، یاریی 31، یاریی 32، یاریی 33، یاریی 34، یاریی 35، یاریی 36، یاریی 37، یاریی 38، یاریی 39، یاریی 40، یاریی 41، یاریی 42، یاریی 43، یاریی 44، یاریی 45، یاریی 46، یاریی 47، یاریی 48، یاریی 49، یاریی 50، یاریی 51، یاریی 52، یاریی 53، یاریی 54، یاریی 55.
(11) Āonghām52 raya53 khvarenanghacha54, vidhāraem55 Zarathush-
tra56 azem57 barethrishva58 puthe59 paiti-verete60 aparairithint61 ādātāt62 vidhātaot63, vyāhva64 urvatchaēm65 asticha66 gaonacha67, drevdacha68 uruthāscha69, paidhyāoscha70, fravākhshascha71.

(12) Yeidhi72 zī73 me74 nōit75 dāidhīt76 upastām77 ughrāo78 ashāunām79 fravashyō80, nōit81 me82 idha83 āṅghātem84 pasvīra85, yā86 stō87 saredhanām88 vahishta89 Drujō90 aogare91, drujo92 khshathrem93, drujo94 astvā95 anghush96 āonghāt97.

(13) Ni98 antare99 zam100 asmanemcha1, drujo2 manivāo3 hazdyāt4; ni3 antare6 zam7 asmanemcha8, drujo9 manivāo10 vaonyāt11; nōit12 paschaēta13 vano14 vantāi15 upadayāt16 angrō mainyush17 spentāi18 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) Vidyohu63. (Besides)6c in it (i.e. in the wombs of the mothers) I aci6f form65 the bones66, the model67, aci6g sinew68, intestines69, feet70 and genital organs71.

(12) For73 if72 the powerful78 Fravashis80 of the righteous people79, would not75 have given76 help77 unto Me78, animals and men86 of Mine82 who86 ack are the best89 of the species88 would not81 have aci substisted84 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 sky8 (the power) of the Druj9 and (the evil) spirits10 would succeed11; and never12 afterwards13 would Angra Mainyu17 subdue16 the victorious14 and loving15 Spenta Mainyu18.

(14) Āonghām19 raya20 khvarenanghacha21, āpō22 tachinti23 frātat-
charetō24, khāo25 paiti26 afrazyamnāo27; āonghām28 raya29 khvarenang-

ach The exact meaning of vyāhva has not been ascertained. It seems to be the locative plural of the word vyā (see yasna Há 48.7). Here this word can perhaps be vt + āhva; vt (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 stah) - present tense third person dual parasmaipada; root ah.

aci Ānghātem - 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, hazasnmā are derived. The first ni - prefix occurring in this para should be taken with hazdyāt and the second ni with the word vaonyāt.
hacha¹⁰, zemāda¹¹ uzukhshyeinti¹² urvarāo³³, khāo³⁴ paiti³⁵ afrazymnāo⁶⁰; āonghām³⁷ raya³⁸ khvarenanghacha³⁹; vātō⁴⁰ vonti⁴¹ dunmōfrutō⁴², khāo⁵ paiti⁴⁴ afrazymnāo⁴⁵.

(15) Āonghām⁴⁶ raya⁴⁷ khvarenanghacha⁴⁸, hāirishīsh⁴⁹ puthre⁵⁰ verenvainti⁵¹; āonghām⁵² raya⁵³ khvarenanghacha⁵⁴, huzāmitō⁵⁵ āonghām⁵⁶ raya⁵⁷ khvarenanghacha⁵⁸, yat⁶⁰ bavainti⁶¹ hachatputhrāo⁶².

(16) Āonghām⁶³ raya⁶⁴ khvarenanghacha⁶⁵, us⁶⁶ nā⁶⁷ zayeiti⁶⁸ vyākhanō⁶⁹ vyākhmōhu⁷⁰ gūshayat-ukhdho⁷¹, yō⁷² bavaiti⁷³ khratukātō⁷⁴; yō⁷⁵ nāidyāonghō⁷⁶, gaotemae⁷⁷ parō-yāo⁷⁸ parshtōit⁷⁹ avāiti⁸⁰. Āonghām⁸¹ raya⁸² khvarenanghacha⁸³, hvare⁸⁴ ava⁸⁵ patha⁸⁶ aēiti⁸⁷; āongham⁸⁸ raya⁸⁹ khvarenanghacha⁹⁰, māo⁹¹ ava⁹² patha⁹³ aēiti⁹⁴; āongham⁹⁵ raya⁹⁶ khvarenanghacha⁹⁷ stārā⁹⁸ avā⁹⁹ patha¹⁰⁰ yeinti¹.

(14) On account of the lustre²⁰ and glory²¹ of those (Fravashis)¹⁹ the running and flowing²² waters²³ flow²⁴ towards²⁶ inexhaustible²⁷ springs²⁸; on account of their²⁹ lustre³⁰ and glory³¹ the plants³² acn³³ grow from the earth³⁴ through³⁵ inexhaustible³⁶ springs³⁷; on account of their³⁷ lustre³⁸ and glory³⁹ the wind⁴⁰ driving down the clouds⁴¹ blow⁴² towards⁴⁴ the inexhaustible⁴⁵ springs⁴⁶.

(15) On account of the lustre⁴⁷ and glory⁴⁸ of those (Fravashis)⁴⁶ the bearing mothers acp⁴⁷ become pregnant; on account of their⁵² lustre⁵³ and glory⁵⁴ (the bearing mothers) acp⁵⁵ give birth to children⁵⁶ with ease⁵⁷; on account of their⁵⁷ lustre⁵⁸ and glory⁵⁹ (the bearing mothers) become⁶¹ rich in children⁶².

(16) On account of the lustre⁴⁷ and glory⁴⁸ of those (Fravashis)⁴⁶ acq⁴⁷ the head of an assembly and acr⁴⁷ the interpreter of religious verses⁷¹ in assemblies⁷⁰ is born⁶⁸ with greatness⁶⁶; who⁷² is acp⁵⁴ the lover of wisdom⁷⁴; (and) who⁷⁵ acq⁴⁷ has come out⁸⁰ victorious⁷⁸ from the controversy⁷⁹ (about the religion with Nodhas, (the son) of acu⁸¹ Gaotema. On account of their⁵¹ lustre⁸² and glory⁸³ the

acen i.e. from under the ground, freshness and wetness ever continue to get; the plants grow thereby.

aco Original meaning is: females bringing forth offspring⁴⁹ keep⁵¹ pregnancy⁵⁰.

acp Original meaning is: they give birth⁵⁰ with easy delivery⁵⁵.

acr Original meaning: the chairman, the conductor of the assembly.

acs Compare Khruṭu-chinanghō; see Vendidad fargard IV, 44⁰ paragraph.

act Original meaning: “Comes proceeding from the arguments or becoming victorious” (parō-yāo).

acus 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
Sun\(^8\), the Moon\(^9\), and the stars\(^8\) go\(^1\) towards\(^9\) (their own) path\(^10\).

(17) Tāo\(^3\) ugrāhu\(^4\) peshanāhu\(^4\) upastām\(^5\) henti\(^6\) dāhishtāo\(^7\), yāo\(^8\) fravashayō\(^9\) ashaonām\(^10\); tāo\(^11\) fravashayō\(^12\) ashaonām\(^13\) aojishtāo\(^14\) henti\(^15\) Spitama\(^16\), yāo\(^17\) paoiryanām\(^18\) tkaēshanām\(^19\), yāo\(^20\) vā\(^21\) nārām\(^22\) azātanām\(^23\) frashō-charethrām\(^24\) saoshyanṭām\(^25\). Āat\(^26\) anyaēshām\(^27\) fravashyō\(^28\) jvanām\(^29\) nārām\(^30\) ashaonām\(^31\) aoyēhīsh\(^32\) Zarathushtra\(^33\), yatha\(^34\) iristānām\(^35\) Spitama\(^36\).

(18) Āat\(^37\) yō\(^38\) nā\(^39\) hīsh\(^40\) huberetāo\(^41\) bārāt\(^42\) jva\(^43\), ashaonām\(^44\) fravashyō\(^45\) sāsta\(^46\) daingēush\(^47\) hamō-khshathrō\(^48\), hō\(^49\) anghāiti\(^50\) zazushtemō\(^51\) khshayō\(^52\) kaschīt\(^53\) mashyānāma\(^54\); yō\(^55\) vohu-beretām\(^56\) baraite\(^57\) Mithrem\(^58\) yim\(^59\) vouru-gaoyaiitīm\(^60\), Arshtātemcha\(^61\) frādat-gaēthag\(^62\) varedat-gaēthag\(^63\).

(19) Itha\(^64\) te\(^65\) zāvare\(^66\) aojascha\(^67\) kvharenō\(^68\) avascha\(^69\) rafnascha\(^70\) framraomi\(^71\), erevō\(^72\) Spitama\(^73\), yat\(^74\) ashaonām\(^75\) fravashinām\(^76\) ughranām\(^77\) aiwithāranām\(^78\); yatha\(^79\) me\(^80\) jasen\(^81\) avanghe\(^82\), yatha\(^83\) me\(^84\) baren\(^85\) upastām\(^86\) ugrāo\(^87\) ashaonām\(^88\) fravashyō\(^89\).

(17) In fearful\(^3\) battles\(^4\) the fravashis\(^9\) of the righteous (people)\(^10\) acv are\(^6\) the wisest\(^7\) for help\(^5\). O Spitaman\(^16\) (Zarathushtra)! Those\(^11\) which\(^20\) (are) the fravashis\(^12\) of the righteous\(^13\) Poryotkaeshas\(^18-19\) or\(^21\) of men\(^22\) yet unborn\(^23\) or\(^24\) of the Saoshyants\(^25\) who prepare the world for renovation\(^24\) are\(^15\) most powerful\(^14\) (or most efficacious\(^14\)). Moreover\(^26\), amongst other fravashis\(^27\), the fravashis\(^28\) of the living\(^29\) righteous\(^31\) men\(^30\), O Spitaman\(^36\) Zarathushtra\(^33\)! (are) more powerful\(^12\) than\(^14\) (those) of the dead.

(18) If\(^acv\) the ruler of any country with full power might carry\(^42\) good presents\(^41\) for\(^acx\) these\(^40\) fravashis of the righteous (people) whilst living\(^43\), he\(^49\) becomes\(^50\) a most\(^acv\) powerful\(^51\) ruler\(^12\) amongst men\(^44\). (In the same way) (the king) who\(^53\) carries\(^55\) good gift\(^56\) to Meher yazad, the Lord of wide pastures and to Āshṭād yazad\(^61\) the increaser of the world and the furtherer of the world\(^63\) (becomes the powerful ruler as well).

(19) O righteous\(^72\) Spitaman\(^73\) (Zarathushtra)! about the vigour\(^66\), Buddhism). The first Gotama was the fifth Rushi. References about 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 Há 34.8, Há 57.10.)

acv i.e. “Grant help wherever deserving; in other words, exercise perfect wisdom in granting help; are most helpful” (Darmesteter).

acw Originally, “a person” who\(^39\) (is) the ruler with full power\(^16\) of the country\(^77\).

acx Pronoun hish can be applied to Fravashyō - fravashis as well as to huveretāo (gifts).

acy Root zu = Sanskrit ju = to be strong; original form zavangh + tema.
strength\textsuperscript{67}, glory\textsuperscript{68}, \textit{ac\textsuperscript{e}} help\textsuperscript{69} and joy\textsuperscript{70} of the powerful\textsuperscript{77} (and) triumphant\textsuperscript{78} Fravashi\textsuperscript{76} of the righteous (people)\textsuperscript{75}, I \textit{ad\textsuperscript{d}} proclaim\textsuperscript{71} to thee\textsuperscript{65} thus\textsuperscript{64} (i.e. as stated above) (and) just as\textsuperscript{79} (those) powerful\textsuperscript{87} Fravashi\textsuperscript{89} of the righteous (people)\textsuperscript{88} came up\textsuperscript{81} to my\textsuperscript{80} help\textsuperscript{82} (and) just as\textsuperscript{83} they \textit{ad\textsuperscript{b}} granted\textsuperscript{85} me\textsuperscript{84} authority\textsuperscript{66}.

(Kardāh II) (20) Mraot\textsuperscript{1} Ahurō Mazda\textsuperscript{2} Spitamāi\textsuperscript{3} Zarathushtrai\textsuperscript{4}, āat\textsuperscript{5} yase\textsuperscript{6}-thwā\textsuperscript{7} aētahmi\textsuperscript{8} anghvō\textsuperscript{9} yat\textsuperscript{10} astvainti\textsuperscript{11}, Spitama\textsuperscript{12} Zarathushtra\textsuperscript{13}, pathām\textsuperscript{14} jasātī\textsuperscript{15} vithvāesō\textsuperscript{16} bōiwrānām\textsuperscript{17} duzitanāmcha\textsuperscript{18} thwaynguhatām\textsuperscript{19} Zarathushtra\textsuperscript{20}, yezicha\textsuperscript{21} thwaēshāo\textsuperscript{22} tanvē\textsuperscript{23}, atha\textsuperscript{24} imā\textsuperscript{25} vacho\textsuperscript{26} dreiyōish\textsuperscript{27}, atha\textsuperscript{28} imā\textsuperscript{29} vacho\textsuperscript{30} framruyāo\textsuperscript{31} vērethragnām\textsuperscript{32} Zarathushtra\textsuperscript{33}.

(21) Ashāunām\textsuperscript{34} vanguhīṣ\textsuperscript{35} sūrāo\textsuperscript{36} spentāo\textsuperscript{37} fravashayō\textsuperscript{38} staomi\textsuperscript{39} zbayemi\textsuperscript{40} ufyemi\textsuperscript{41}. Yazamaide\textsuperscript{42} nmānāyo\textsuperscript{43} vīṣyāo\textsuperscript{44} zantumāo\textsuperscript{45} dakhyumāo\textsuperscript{46} Zarathushtrotemāo\textsuperscript{47}. Hāitish\textsuperscript{48} hātām\textsuperscript{49}, hātītish\textsuperscript{50} ãonghushām\textsuperscript{51}, hātītish\textsuperscript{52} būshyantam\textsuperscript{53} ashaonām\textsuperscript{54}, vīśpāo\textsuperscript{55} vīspanām\textsuperscript{56} dakhyunām\textsuperscript{57}, zēvishṭayāo\textsuperscript{58} zēvishtyanām\textsuperscript{59} dakhyunām\textsuperscript{60}.

(20) Ahura Mazda\textsuperscript{2} spoke\textsuperscript{1} unto Spitaman\textsuperscript{3} Zarathushtra\textsuperscript{4}: O Spitaman\textsuperscript{12} Zarathushtra\textsuperscript{11}! if in this\textsuperscript{8} corporeal\textsuperscript{11} world\textsuperscript{9} the terror\textsuperscript{10} of the dangerous, zigzag\textsuperscript{18} and terrible\textsuperscript{19} paths\textsuperscript{14} comes\textsuperscript{15} upon thee\textsuperscript{7}, and if\textsuperscript{21} O Zarathushtra\textsuperscript{20}! (there be) fear\textsuperscript{22} of (thy) body\textsuperscript{23} (i.e. if thou hast fear of coming upon any injury), then\textsuperscript{24} recite thou\textsuperscript{27} \textit{ad\textsuperscript{c}} these\textsuperscript{25} sacred verses\textsuperscript{26} (of Avesta mentioned below), Zarathushtra\textsuperscript{33}! Do thou recite aloud\textsuperscript{31} these\textsuperscript{29} victorious\textsuperscript{32} (i.e. obstacles removing) sacred verses\textsuperscript{30} (of Avesta).

(21) I praise\textsuperscript{39}, I remember\textsuperscript{40} (or I invoke\textsuperscript{40}) the excellent\textsuperscript{35}, heroic\textsuperscript{36} and beneficent\textsuperscript{37} Fravashi\textsuperscript{38} of the righteous\textsuperscript{34} (people)\textsuperscript{34} and sing (their) glory. We worship\textsuperscript{42} (those Fravashis) belonging to the house\textsuperscript{43}, to the clan\textsuperscript{44}, to the town\textsuperscript{45} to the country\textsuperscript{46} (and) belonging to the highest priest\textsuperscript{47}. We worship\textsuperscript{42} the existing (Fravashi)\textsuperscript{50} of the righteous (men)\textsuperscript{54} that have been\textsuperscript{51}, and that will be hereafter\textsuperscript{53}. We worship\textsuperscript{42} (the Fravashi)\textsuperscript{55} of (the people of) all countries\textsuperscript{57} (and) the (Fravashi)\textsuperscript{58} of (the people of) friendly\textsuperscript{59} countries\textsuperscript{60}.

(22) Yāo\textsuperscript{61} asmanem\textsuperscript{62} vīdhārayen\textsuperscript{63}, yāo\textsuperscript{64} āpem\textsuperscript{65} vīdhārayen\textsuperscript{66}, yāo\textsuperscript{67} zām\textsuperscript{68} vīdhārayen\textsuperscript{69}, yāo\textsuperscript{70} gām\textsuperscript{71} vīdhārayen\textsuperscript{72}, yāo\textsuperscript{73} bārethrisha\textsuperscript{74} puthre\textsuperscript{75} vīdhārayen\textsuperscript{76} paiiti-verete\textsuperscript{77} apara-irithentō\textsuperscript{78} ādātāt\textsuperscript{79} vīdhātāot\textsuperscript{80}. Vyāhva\textsuperscript{81} urvat-chayen\textsuperscript{82} asticha\textsuperscript{83} gaonacha\textsuperscript{84} drevdacha\textsuperscript{85} uruthwāscha\textsuperscript{86} paidhyāoscha\textsuperscript{87} fravākhshascha\textsuperscript{88}.

\textit{acz} i.e. As regards help and joy derived from them.

\textit{adb} Originally, “brought\textsuperscript{85} authority\textsuperscript{56} for me\textsuperscript{84}.”

\textit{adc} i.e. Avestan sacred verses from para 21 up to the end of para 25. By reciting the sacred verses occurring in these paragraphs courage comes to the reciter, having got rid of fear and dread of the road. For comparison, see Srosh yasht Hādokht, Kardāh 1, paras 4-7.
(23) Yāo89 ash-berētō90, yāo91 ughrāretō92, yāo93 hvāretō94, yāo95 vazāretō96, yāo97 takhmāretō98, yāo99 zaoyāretō100; yāo1 zaoyāo2 vanghuthwaēshu3, yāo4 zaoyāo5 verethraghnyaēshu6; yāo7 zaoyāo8 peshanāhu9.

(22) Who61 (i.e. Fravashis) maintain63 the sky62, water65, the earth68, the cattle71, (and) children75 in the wombs of the mothers74, saved77 and added78 from the assaults79 of (the demon) Vidhotu80. (Besides, those Fravashis) 62 added form82 the bones83, the model84, sinew85, intestines86, feet87 and the genital organs88 (of the children).

(23) Who69 (i.e. Fravashis) are well-supporting90, rushing-forth-steadily92, rushing on one’s self94, rushing forth vigorously96 with courage98, who99 (are) worthy of invocation100 in goodness101 (i.e. in matters of goodness); who4 (are) worthy of invocation5 in victories6, (are) worthy of invocation8 in battles9.


(25) Yāo31 avadha32 para33 fraoirishtāo34, yathra35 narō36 ashavanō37 ashem38 henti39 zarazdātema40, yathra41 mazishtāa42 frēretāo43 a [yathra44 khshnūtō45 ashava46] yathra47 atbishtō48 ashava49. 

(24) Who10 (i.e. Fravashis) (are) the givers11 of victory12 to the adh13 invoker13, bestowers14 of boon15 to (their) lover16, (and) giver17 of health19 to the adi20 sick man. (Besides they are) the bestowers20 of good22 glory23 unto him21 who24 (is) their25 worshipper26, propitiator27, invoker28, offerer of libations29 (and) holy30.

(25) a[d] The Fravashis (of the righteous people) (are) visiting most34 (or incline most) to that side35 where the righteous37 men36 are39 adk30 most devoted40

add For comparison see yasna Hā 23, para 1.
ade For comparison see para 11 of the same yasht.
adf Or “on-rushing”; present participle feminine first person plural; original form ughra + aret; aret = going (present participle); root ere = Sanskrit ar = to go. Similarly, it should be considered in the case of words following it (hvāretō, 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\(^{38}\), where\(^{41}\) there are\(^{39}\) adl most\(^{42}\) revered\(^{43}\) (men), adm[where\(^{44}\) the righteous\(^{46}\) (man) (becomes) satisfied\(^{45}\)] (i.e. pleased) and where\(^{47}\) the righteous\(^{49}\) (man) (is) adm pleased\(^{48}\).

(Kardāh III) (26) Ashāunām\(^{1}\) vanguhīsh\(^{2}\) sūrāo\(^{3}\) spentāo\(^{4}\) fravashayō\(^{5}\) yazamaide\(^{6}\). Yāo\(^{7}\) ajishtāo\(^{8}\) vazentāo\(^{9}\), renjištāo\(^{10}\) fravazemnanām\(^{11}\), afrakavastemāo\(^{12}\) apa-srayamnanām\(^{13}\) anvarshtavastemāo\(^{14}\) fraschin-bananām\(^{15}\), apairi-vastemāo\(^{16}\) sneithishāmcha\(^{17}\) varethanāmcha\(^{18}\); yāo\(^{19}\) afraurvisvat\(^{20}\) kerenvainti\(^{21}\) irem\(^{22}\) yahmya\(^{23}\) jasenti.\(^{24}\)

(27) Tāo\(^{25}\) vanguhīsh\(^{26}\), tāo\(^{27}\) vahishtāo\(^{28}\) yazamaide\(^{29}\), yāo\(^{30}\) ashāunām\(^{31}\) vanguhīsh\(^{32}\) sūrāo\(^{33}\) spentāo\(^{34}\) fravashayō\(^{35}\). Tāo\(^{36}\) zī\(^{37}\) staretāēshu\(^{38}\) baresmōhu\(^{39}\) zaoyāo\(^{40}\), tāo\(^{41}\) verethraghnyaeshu\(^{42}\), tāo\(^{43}\) peshanāhu\(^{44}\), tāo\(^{45}\) idha\(^{46}\) yat\(^{47}\) narō\(^{48}\) takhma\(^{49}\) peretente\(^{50}\) verethraghnyaēshu\(^{51}\).

(26) We worship\(^{6}\) the good\(^{2}\), heroic\(^{3}\) (and) beneficent\(^{4}\) Fravashis\(^{5}\) of the righteous (people)\(^{1}\); who\(^{7}\) (are) the strongest\(^{8}\) of those that drive in a carriage, ado most agile\(^{10}\) of those marching forwards\(^{11}\), adp least noisy of the retreating ones\(^{13}\), adq most powerful of the supporters\(^{15}\), most invincible\(^{16}\) of the possessor of offensive weapons\(^{17}\) and of the defensive weapons\(^{18}\). (Moreover) in whatever place\(^{23}\) they\(^{19}\) go\(^{24}\) they never let go\(^{21}\) happiness (or adr good fortune\(^{22}\)) (from that place).

(27) We worship\(^{29}\) the excellent\(^{32}\), heroic\(^{33}\) (and) beneficent\(^{34}\) Fravashis\(^{35}\) of the righteous (people)\(^{31}\) who\(^{30}\) (are) good\(^{26}\) and the best\(^{28}\). They (are) indeed\(^{37}\) worthy to be invoked\(^{40}\) on the spread out\(^{38}\) baresman\(^{39}\) (i.e. in the functions of Yazishna, Vendidad, etc., pertaining to purifying priests), in the matters of victoriousness\(^{42}\), in battles\(^{44}\) and there\(^{46}\) (where) the gallant\(^{49}\) heroes\(^{48}\) fight\(^{50}\) ad for (gaining) victory\(^{51}\).

(28) Tāo\(^{52}\) Mazdāo\(^{53}\) zbayat\(^{54}\) avanghe\(^{55}\), avanghecha\(^{56}\) ashnō\(^{57}\) vīdhāhāra\(^{58}\) apascha\(^{59}\) zemascha\(^{60}\) urvarayāoscha\(^{61}\). Yat\(^{62}\) Spentō Mainyush\(^{63}\) vīdhārayat\(^{64}\) asmanem\(^{65}\) yat āpem\(^{66}\) yat zām\(^{67}\) yat gām\(^{68}\) yat urvarām\(^{69}\) yat berethrighva\(^{70}\) puthe\(^{71}\) vīdhāray at\(^{72}\) paiti-verete\(^{73}\) aparai-irinthōt\(^{74}\), ādātat\(^{75}\) vīdhātaot\(^{76}\). Vyāhva\(^{77}\) urvat-chayat\(^{78}\) asticha\(^{79}\)

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).
adp “Most powerful in drawing (the carriage); the lightest amongst the occupants in the carriage” (Darmesteter).
adq Original meanings “effective, efficacious, bearable”.
adr Professor Darmesteter.
ads Locative singular used in the sense of dative singular (vide yasht X.82).
gaonacha¹⁸⁰ drevdacha¹⁸¹ uruthwäscha¹⁸² paidhyäoscha¹⁸³ fravakhshascha¹⁸⁴.

(29) Vidhārayat¹⁸⁵ Spentō Mainyush¹⁸⁶, yāo¹⁸⁷ amavaifish¹⁸⁸ tushnishādho¹⁸⁹ hudōithrish¹⁹⁰ verezi-chashmanō¹⁹¹ sraothrisch²⁹² dareghō-rārōmanō⁹¹; yāo⁹⁴ berezaitifish⁹⁵ berezyāstāo⁹⁶, yāo⁹⁷ huyanañō⁹⁸ perethuyaonāo⁹⁹, ravo-fraothmanō¹⁰⁰ dasathavaitif¹⁰¹ frasrutāo² upa-
dārayen³ asmanem⁴.

(28) (The Creator) Ahura Mazda⁵³ adt called⁵⁴ them⁵² (i.e. the Fravashis) for the assistance⁵⁵ of the yonder⁵⁶ adu sky⁵⁷, waters⁵⁹, the earth⁶⁰ and the plants⁶¹. adv Whereby⁶² (i.e. by the assistance of the Fravashis)⁶² the Spenta Mainyu⁶³ maintains⁷² the sky⁶⁵, water⁶⁶, the earth⁶⁷, the cattle⁶⁸, the plants⁶⁹ and children⁷¹ in the wombs of the mothers⁷⁰, saved⁷³ and undying⁷⁴, from the assaults⁷⁵ of (the demon) Vidhotu⁷⁶. (Besides, those Fravashis) adw form⁷⁸ the bones⁷⁹, the model⁸⁰, sinew⁸¹, intestines⁸², feet⁸³ and the genital organs⁸⁴.

(29) Spenta Mainyu⁸⁶ maintains⁸⁵ the sky⁴ (and) adx the Fravashis⁸⁷ ady assist in maintaining it³.

Explanation:- (The detailed characteristics of Fravashis are now stated below).

Who⁹⁷ (i.e. the Fravashis) are courageous⁸⁸, sitting at ease⁸⁹, possessing good eyes⁹⁰, of effective glance⁹¹, adx having a keen sense of hearing⁹², giving excessive joy⁹³, exalted⁹⁵, high-girded⁹⁶ having a good, spacious residence⁹⁹, wide-stepping¹⁰⁰, health-giving¹ (and) renowned². (They assist in maintaining the sky).

(Kardāh IV) (30) Ashāunām¹ vanguhīsh² surāo³ spentāo⁴ fravashaō⁵ yazamaide⁶. Hush-hakhmanō⁷ hvarezānō⁸, dareghaēibyō⁹ hakhedraēibyō¹⁰; upa-shitēe¹¹ vahishtāo¹² anāzaretāo¹³ aeibyō¹⁴ nerebyō¹⁵; vanguhīsh¹⁶ yōi¹⁷ vō¹⁸ vanghush¹⁹; gufrāo²⁰ dūraēsūkāo²¹ baēshazyāo²² frasrutāo²³ vanat-peshanāo²⁴; nōit²⁵ paurvāo²⁶ āzārayeinte²⁷.

(30) We worship the good², heroic³ (and) beneficent⁴ Fravashis⁵ of the

adt In English used in the sense of “The Heaven above”.

adu In this sentence the meaning of the predicate vedhāra (=supported, maintained) does not suit the context. According to the opinion of Dr. Geldner, there does not seem any necessity of this word.

adv This word (yat) is not in the instrumental singular, but it is in the accusative singular.

adw See paragraphs 11 and 22 of this yasht.

adx I have translated the word yāo by “Fravashis” which stood for the noun fravashayō.

ady Original meaning “those who hear”. The feminine gender of Sraotar (= Sanskrit Srotru = hearer, listener) became sraothri.

adz If we take the meaning of yaona as “help”, the word would mean “giving good help”, “giving sufficient help”.

Downloaded from https://www.holybooks.com
righteous (people). Who (i.e. the Fravashis) are possessed of good friendship; (and who are) aea benefiting on account of their friendship for a long time; (they are) best aeb to live with (if) not offended by these men. (They are) aec good (for those) who (are) good amongst you.


(31) We worship the good, heroic (and) beneficent Fravashis of the righteous (people). Who (i.e. the Fravashis) are strong-willed against the tormentors, doing excessive work (and) most beneficent. (Moreover) who break to pieces strong arms of the tormenting opponents.

(Kardāh VI) (32) Ashāunām vanguhūsh2 sūrāo3 spentāo4 fravashayō5 yazamaide7; aredārō9 tambhāo8 aojanghuaitif12 anāmāthwāo10 khvāravaitī11 khvāparāo12 baēshazayāo13 ashōish14 baēshazā5 hachimnāo16, zem-frathangha17 dānu-drājangha18 hvare-barezangha19.

(32) We worship the good, heroic (and) beneficent Fravashis of the righteous (people). Who, i.e. the Fravashis are) the bestowers, strong, powerful, inconceivable, giving comfort and ease, self-supporting (and) healing. (Moreover, who are) aef bringing with them the means of righteousness as wide as the earth, as long as the river, and as exalted as the sun.

(Kardāh VII) (33) Ashāunām1 vanguhīsh2 sūrāo3 spentāo4 fravashayō5 yazamaide6. Yāo7 tambhāo8 hām-vareitif12 khrvīshyantīsh11 khrvīshyantīsh12; fraschindayeintīsh13 vīspanā14 tbaēshavatām19 tbaēshāo16 daēvanām17 mashyānāmcha18; amaē-njanō9 hamerethe20 havāich21 zaoshāich23.

(34) Yūzem vanguhīsh2 nisrinaota24 verethraghnemcha27 Ahuradhatem28 vanāntīmcha29 uparatātem30, ābyō31 danghubsō32 sēvishtāo33, yatha34 vanguhīsh35 anāzaretāo36 khshnūtāo37 ainītāo38 atbishtāo39,

aea i.e. Fravashis are worthy of friendship and by keeping friendship with them continuously numerous advantages are obtained.

aeb i.e. by remaining in their relation as a friend much benefit is arisen.

aec With the good the Fravashis do goodness.

aed Original meaning “mysterious”. The meaning of gufrah is “deep” see yasht XIX.51).

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 smiter 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) Ashāunām vanguhīsh sūrāo spentāo fravashayō yazamaide; frasrūtāo vanat-peshanāo avī-amāo spārodāštāo amuyumnaō razishtām; yāo ava-zbayatō avanghe vyāscha vyānascha apatēe zbayeti vyās apa-gatēe vyānō.

(36) Yāo avadha para fraoirisishtāo, yathra narō ashavanō ashem henti zrazdātema, yathracha mazishtāo freretāo, aeh move about aei exercising authority over the aerial space according to your will.

aeg Original form uru + vaēnant; uru = wide; root vin = to see.

aej fracharathwe - present tense second person plural atmanepada; root char = Sanskrit char.

aei In English, “space”. The meaning of vasō-yaonāo can also be, “assisting at will”.

aej This sentence is left out in the original text (see Prof. Geldner, Avesta II Stuttgart, 1889, page 175, 36, line 5.

aen For its translation, see para 25 of this yasht.

aen Original meaning “not moving” (root mu = to move), i.e. immovable in any way in the matter of justice.

aen Vyāscha - present participle parasmaipada first person singular masculine; vyānascha - present participle atmanepada; root vi = Sanskrit vi; vi + ant + s; vi + ān + s.

aen Ava-zbayatō - present tense third person dual parasmaipada; root zbāi. apateē - noun native singular; root up = to reach; ap + ati.

aeo This sentence is left out in the original text. See above.

aep apa-gatēē - noun native singular; apa-gati = running away; apa = away; root gam; gam+tī = gaitī = Sans gati = going; movement, motion.
(Kardāh IX) (37) Ashāunām¹ vanguhīsh² sūrāo³ spentāo⁴ fravashayō⁵ yazamaide⁶. Pouru-spādhā⁷ yasto-zayāo⁸ uzgereptō-drafshāo⁹ bāmyāo¹⁰. Yāo¹¹ uhgrāhu¹² peshānāhu¹³ tadha¹⁴ nijāsethëmis¹⁵ khshtevivyō¹⁶, tadha¹⁷ yōi¹⁸ takhma¹⁹ khshtavayō²⁰ dānubyō²¹ azen²² peshānāo²³.

(38) Yūzem²⁴ tadha²⁵ taurvayata²⁶ verethrem²⁷ dānunām²⁸ Tūranām²⁹, yuzem³⁰ tadha³¹ taurvayata³² tbaēshāo³³ dānunām³⁴ Tūranām³⁵, Yūshmao³⁶ parō³⁷ kershnaiz³⁸ hvīra³⁹ baon⁴⁰ sēvishtā⁴¹, yōi⁴² takhma⁴³ khshtavayō⁴⁴, yō³⁴ takhma⁴⁵ saoshyantō⁴⁶, yōi⁴⁷ takhma⁴⁸ verethrājanō⁴⁹. Khrūmāo⁵¹ asebīsh⁵² frazinta⁵³ dānunām⁵⁴ baēvare-paitinām⁵⁵.

(37) We worship⁶ the good², heroic³ (and) beneficent⁴ Fravashis⁵ of the righteous (people)¹. (Who are) possessing many armies⁷, aeq girded with weapons⁸, having uplifted radiant banners⁹. (The Fravashis) rush¹⁵ there¹⁴ in fearful¹² battles¹³ for (the help of) those heroes¹⁶, where those gallant¹⁹ heroes²⁰ offer²² battles²³ against the Danus²¹ (i.e. enemies of the Religion).

(38) There²⁵ (i.e. in the battles) you²⁴, (O Fravashis!) overcome²⁶ the victorious strength²⁷ of the Turanian²⁹ Danus²⁸; there³¹ you³⁰ aer overcome³² the malice³³ of the Turanian³⁵ Danus³⁴. Owing to³⁷ you³⁶ aer the chiefs of assembly²⁸, the mighty³⁴ heroes⁴⁴, the powerful⁶ aer Saoshyants⁵⁷ (and) the strong⁴⁹ conquerors⁵⁰ aer become⁴⁰ possessed of heroic strength⁷⁹ and most beneficent⁴¹.

(Kardāh X) (39) Ashāunām¹ vanguhīsh² sūrāo³ spentāo⁴ fravashayō⁵ yazamaide⁶. Yāo¹⁰ rasmano⁹ hām-stāte²⁹ frakarana¹⁰ schindayeinti¹¹, vī¹² maidhyānem¹³ nāmayeinti¹⁴; thwāshem¹⁵ paskāt¹⁶ fravazente¹⁷, avanghe¹⁸ nārām¹⁹ ashaonām²⁰, āzanghe²¹ duzhvarštāvarezām²².

(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 aer cause the centre¹³ (of that army) to scatter¹²,⁴, 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
We worship the good, heroic (and) beneficent Fravashis of the righteous (people). Who (are) strong, triumphant, victorious, winning in battle, giving excessive joy, blowing away (the enemies), discriminating (good and evil), obedient, of renowned body, having souls of higher intelligence (and) righteous. Who (are) givers of victory to the invoker, givers of boon to (their) lover (and) givers of health to the sick person.

Whilst undertaking any work whatever of enterprises or whilst frightened in any (difficulty) whatever of the calamities just as that (great) man, i.e. the Prophet Holy Zarathushtra who is the Lord of (this) corporeal world and the chief of all mortals worshipped those (Fravashis), in the same manner (they are) the givers of good glory to him who worship them.

(As regards the Fravashis who bring with them the yazatas, it is stated below). The well-shapen (i.e. of beautiful shape) Ama (courage-giving) yazata, root vi-vā = Sanskrit vi-vā, = blowing away.

aex See yasna Hā 29.4; Hā 46.5; root vi-chi = Persian guzidan.
aey Of wide renown; very famous (Darmesteter).
aez Original meaning: Whilst going for any work whatever.
afa Original meaning: “biped”.
afb This sentence is left out in the original text (see Prof. Geldner, Avesta II Stuttgart, 1889, page 177, note 1).
afc In the sense of the expression “Ethereal Space, Heavenly Space”.

aew Root vi-vā = Sanskrit vi-vā, = blowing away.
Behram yazata65 created by Ahura Mazda66, Vanainty71 Uparatā68 (i.e. yazata bestowing victorious superiority), (and) Saoka yazata69 (i.e. bestower of happiness) wealth-bringing70, fulfilling desires71, righteous72, satisfied73, worthy of worship74 and praise75 on account of77 the best79 righteousness 76- (these are the Fravashis) bringing with them (all these blessings).

(43) Tāo80 herezen71 Satavaēsem82 antare83 zām84 asmanemcha85, tachat-āpem86, zavanō-srūtem87, tachat-āpem88 ukhshyat-urvarēm89, thrāthrāi90 pasvāo91 vīrayāo92, thrāthrāi93 Airyanām94 dakhyunām95, thrāthrāi96 gēush97 panchō-hyayāo98, avanghe99 narām100 ashaonām1.

(44) Vī antare2 zām3 asmanemcha3 Satavaēsō5 vījasāiti6, tachat-āpō7 zavanō-srūtō8 kachat āpō9 ukhshyat-urvarō10 sīrō11 bānvō12 raokhshnmā13, thrāthrāi14 pasvāo15 vīrayāo16, thrāthrāi17 Airyanām18 dakhyunām19 thrāthrāi20 gēush21 panchō-hyayāo22, avanghe23 narām24 ashaonām25.

(43) They80 (Fravashis) send out6 (the Star) afdSatavaesa82 between83 the earth84 and the sky85, afdcausing the water to flow86, listening to appeals or supplicatory prayers87, causing the water to reach all around88 and the plants to grow89, for nourishment90 of cattle91 and men92, for the maintenance93 of Iranian94 Provinces95, for the thriving96 of five kinds98 of animals97 (and) afdfor the help99 of righteous1 men100.

(44) (The Star named) Satavaesa5, causing the water to flow7, listening to appeals or supplicatory prayers8, causing the water to reach all around9, (and) the plants to grow10, beautiful11, shining12 (and) brilliant13 comes up6 between2 the earth3 and the sky4, for the nourishment of cattle15 and men16, for the maintenance17 of Iranian18 Provinces19, for the thriving20 of the five kinds22 of animals21 (and) for the help23 of righteous25 men24.

(Kardāh XII) (45) Ashāunām1 vanguhīsh2 sūrāo3 spentō4 fravashayō5 yazamaide6. Ayō-khaodhāo7 ayō-zayāo8 ayō-verethrāo9, yāo10 peretente11 verethraghnyaēshu12 raokhshni-aiwidhātaēshu13 thakhtāo14 areczakhish15 barentfish16, hazangraghnyaī17 daēvanām18.

(46) Yat19 hiṣh20 antare21 vātō22 fravāiti23 barō-baodhō24 mashyānām25, te26 narō27 paiti-zāntenī28 yāhya29 verethragha-baodhō30 te31 ābyō32 freretāo33 frerenvainti34 ashaonām35 vanguhībhyō36 sūrāībhyō37 spentābyō38 fravash-ībyō39, thakhtayī40 parō41 anghyūt42 uzgerevayī43 parō44 bāzuve45

(45) We worship6 the good7, heroic8 (and) beneficent9, Fravashis10 of the righteous (people)1. Who (are) possessing iron helmets7, iron weapons8 (and)

afd Like the star Tishtrya, the star Satavaesa is useful in the act of prosperity of the world. The Stars Vanant and Haptoiranga are regarded as his companions.

afe See yasht 5.15 (tātāo āpō); yasht 8,47 (āpō tātāo).

aff For comparison, see para 10 of the same yasht.
iron 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) beneficent Fravashis with (their) arms uplifted (by way of supplication).

(47) 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 (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 Freretāo, frerenvainti - the root of these two words is one and the same root: fra-ar = to offer, to grant.

afi Original meanings, “strong, Firmly stretched, drawn”.

afj For comparison, see Yasna 28.1 (ustānō-zastō).

afk Original meaning, “to that side of the two”.

afm Its original meaning, “the symbol of wisdom - the simile of wisdom”.

Downloaded from https://www.holybooks.com
(countries)⁵ the triumphant⁶ Fravashis⁷ of the righteous (people)⁸ along with⁹ Meher¹⁰ (yazata), Rashna¹² yazata (the just yazata) powerful¹³ Dāmi¹⁴ Upamana¹⁵ (yazata) and the victorious¹⁶ Govād¹⁷ (yazata) go¹⁸.

(Kardāh XIII) (49) Ashāunām¹ vangūshī² sūrā³ spentāo⁴ fravashayō⁵ yazamaide⁶. Yāo⁷ visādha⁸ āvayeinti⁹ Hamaspāthmaēdaēm¹⁰ paiti¹¹ ratūm¹², āat¹³ athra¹⁴ vīcharenti¹⁵ dasa¹⁶ pairi khshafnō¹⁷, avat¹⁸ avē¹⁹ zikhshnaōnghemnāo²⁰.

(50) Kō²¹ nō²² stavāt²³, kō²⁴ yazāite²⁵, kō²⁶ ufyāt²⁷, kō²⁸ frīnāt²⁹, kō³⁰ paiti-zanāt³¹; gaomata³² zasta³³ vastravata³⁴ asha-nāsa³⁵ nemangha³⁶. Kahe³⁷ nō³⁸ idha³⁹ nāma⁴⁰ āghairyāt⁴¹, kahe⁴² vō⁴³ urvō⁴⁴ frayezyāt⁴⁵, khamā⁴⁶ nō⁴⁷ tat⁴⁸ dāthrem⁴⁹ dayāt⁵⁰, yat⁵¹ he⁵² anghat⁵³ khvairyān⁵⁴ khvarethem ajyammen⁵⁵ yavaēchā⁵⁶ yavaētātēchā⁵⁷.

(49) We worship⁶ the good², heroic³ (and) beneficent⁴ Fravashis⁵ of the righteous (people)¹. Who¹ on¹ the occasion¹² of Hamaspāthmaēdem (Season-Festival) come⁵ to the ⁶ streets⁸, and move about¹⁵ for ¹⁶ ten nights¹⁷ towards those desiring²⁰ help¹⁹ (as below).

(50) Who²¹ will praise²² us²²? Who²⁴ will worship²⁵ (us)? Who²⁶ will sing our glory²⁷? And who²⁸ will keep love²⁹ (for us)? (Besides) who³⁰ will welcome³¹ (us) with the hand³ containing ³² food³, clothings³⁴ (and) with a prayer³⁶ causing to reach righteousness³⁵? Whose³⁷ name⁴⁰ of us³⁸ will be remembered⁴¹ here³⁹? Whose³² soul⁴⁴ of you⁴³ will worship⁴⁵ (us)? To whom⁴⁶ of us⁴⁷ will that⁴⁸ gift⁴⁹ be given⁵⁰? Which⁵¹ will (become) (as) fresh⁵² forever, for eternity.

(51) Āat⁵⁸ yo⁵⁹ na⁶⁰ hish⁶¹ fra-yazaite⁶², gaomata⁶³ zasta⁶⁴ vastravata⁶⁵ asha-nasag⁶⁶ nemangha⁶⁷, ahmāi⁶⁸ afrinenti⁶⁹ khshnutao⁷⁰ ainitao⁷¹ atbishtao⁷² ughrao⁷³ ashaunām⁷⁴ fravashayō⁷⁵.

(52) Buyat⁷⁶ ahmi⁷⁷ nmane⁷⁸ geushcha⁷⁹ vathwa⁸⁰ upa⁸¹ viranāmcha⁸², buyat⁸³ asushcha⁸⁴ aspo⁸⁵ derezrascha⁸⁶ vakhsho⁸⁷, buyat⁸⁸ na⁸⁹ stahyo⁹⁰ vyakhano⁹¹, yo⁹² no⁹³ badha⁹⁴ fra-yazaite⁹⁵, gaomata⁹⁶ zasta⁹⁷ vastravata⁹⁸ asha-nasa⁹⁹ nemangha¹⁰⁰.

(51) Moreover¹¹, the person¹² who¹³ worships¹⁴ those (Fravashis)¹⁵ with the hand¹⁶ containing food¹⁷ (and) clothing¹⁸ and with the prayer¹⁹ causing to reach righteousness²⁰, the Fravashis²¹ of the righteous (people)²², pleased²³, undistressed²⁴ and unoffended²⁵ bless²⁶ that (person)²⁷ (as stated below):-

afn The meaning of visa is also, “family, clan” (see yasna Hā 9.7).
af o i.e. Ten nights inclusive of days, i.e. ten full days.
afp In English, “to welcome”. Its meaning is also “will know”. Sanskrit root gnya = to know. Its significance is that who will welcome us by invoking us with good food and with the gift of clothing? Moreover, the Fravashis are pleased by presenting those consecrated things to the just and worthy men.
afq Original meaning, “having meat”.

Downloaded from https://www.holybooks.com
(The Fravashis bless the worshippers):- May there be the increase of cattle and men! May there be a swift horse and a solid chariot! The man, the chieftain of the assembly who will verily with the hand containing food and clothing (and) with the prayer causing to reach righteousness, may become powerful.

(Kardāh XIV) (53) Ashāunām¹ vanguhīsh² sūrāo³ spentāo⁴ fravashyō⁵ yazamaide⁶. Yāo⁷ apām⁸ Mazda-dhātanām⁹ srīrāo¹⁰ pathō¹¹ daēsayeinti¹², yāo¹³ para¹⁴ ahmāt¹⁵ hishtenta¹⁶ fradhātāo¹⁷ afratat-kushīsh¹⁸, hamaya¹⁹ gātvō²⁰ dareghemchit²¹ pairi²² zrvānem²³.

(54) Āat²⁴ tāo²⁵ nūrām²⁶ fratachinti²⁷, Mazdadhātem²⁸ paiti²⁹ pantām³⁰, baghō-bakhtem³¹ paiti³² yaonem³³, frāthwarshtem³⁴ paiti³⁵ afentem³⁶, zaoshāi³⁷ Ahurahe Mazdāo³⁸, zaoshāi³⁹ Ameshanām Spentanām⁴⁰.

(53) We worship the good, heroic (and) beneficent Fravashis of the righteous (people). Who point out the good paths to the waters created by Ahura Mazda; which, without flowing out from the springs, for a long time, prior to this (pointing out the paths by the Fravashis).

(54) But now, for the wish of Ahura Mazda (and) for the wish of the Bountiful Immortals, those (waters) flow along the path created by Ahura Mazda, bestowed by God (and) along the water way fixed (for them).

(Kardāh XV) (55) Ashāunām¹ vanguhīsh² sūrāo³ spentāo⁴ fravashyō⁵ yazamaide⁶. Yāo⁷ urvaranām⁸ khwavrīranām⁹ srīrāo¹⁰ uruthmīsh¹¹ daēsayeinti¹², yāo¹³ para¹⁴ ahmāt¹⁵ hishtenta¹⁶ fradhātāo¹⁷ afraokhshyeintīsh¹⁸, hamaya¹⁹ gātvō²⁰ dareghemchit²¹ pairi²² zrvānem²³.

(56) Āat²⁴ tāo²⁵ nūrām²⁶ fravakhshyeinti²⁷, Mazdadhātem²⁸ paiti²⁹ pantām³⁰, baghō-bakhtem³¹ paiti³² yaonem³³, frāthwarshtem³⁴ paiti³⁵ zrvānem³⁶, zaoshāi³⁷ Ahurahe Mazdāo³⁸, zaoshāi³⁹ Ameshanām

afs If it is understood in the sense of frāderesra, it would be, “beautiful, fair”.
afś “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 agm⁵ maintain¹² beautiful¹⁰ growths¹¹ of the trees⁸ agb self-bearing as fruits⁹; which¹³ stood¹⁶ still¹⁷ without growing¹⁸ on one and the same¹⁹ place²⁰ for²² a long²¹ time²³ prior to²⁴ (help)¹⁵.

(56) But²⁴ now²⁶ those²⁵ (trees) grow up²⁷ in the path³⁰ created by Ahura Mazda²⁸, in³² the path³³ bestowed by God³¹ (and) at the appointed³⁴ time³⁵, for the wish³⁷ of Ahura Mazda (and) for the wish³⁹ of the Bountiful Immortals⁴⁰.

(Kardāh XVI) (57) Ashāunām¹ vanguhīsh² sūrō³ spentāo⁴ fravashayō⁵ yazamaide⁶. Yāo⁷ strām⁸ māonghō⁹ hūrō¹⁰ anaghranām¹¹ raochanghām¹² pathō¹³ daēsayen¹⁴ ashaonīsh¹⁵, yōi¹⁶ para¹⁷ ahmāt¹⁸ hame¹⁹ gātvō²⁰ dareghem²¹ hishtenta²² afrashimāntō²³, daēvanām²⁴ parō²⁵ tbaēshanghat²⁶, daēvanām²⁷ para²⁸ draomōhu²⁹.

(58) Āat³⁰ te³¹ nūrām³¹ fravazenti³³ dūraēurvaēsem¹⁴ adhvanō³⁵, urvaēsem³⁶ nāshemna³⁷ yim³⁸ frashōkeretōi³⁹ vanghuyāo⁴⁰.

(57) We worship⁶ the good², heroic³ (and) beneficent⁴ Fravashis⁵ of the righteous (people)¹. Who⁷ agm 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 agm without revolving²³ for a long time²¹ were¹⁷ this¹⁸ (i.e. up to the time Fravashis did not help) on account of²⁵ the evil²⁶ assaults²⁷ of the demons²⁸.

(58) But³⁰ now³² they³¹ proceed further¹³ towards distant³⁴ agm paths³⁵, desiring agm the advent³⁷ of the good⁴⁰ Renovation³⁹.

(Kardāh XVII) (59) Ashāunām¹ vanguhīsh² sūrō³ spentāo⁴ fravashayō⁵ yazamaide⁶. Yāo⁷ avat⁸ zrayō⁹ aiwyākhshayeinti¹⁰ yat¹¹ Vouru-kashem¹² bāmīm¹³, navacha¹⁴ navaitishecha¹⁵ navacha sata¹⁶ navacha 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 agg ninety-nine¹⁴-¹⁵ in number keep watch over this⁸ shining¹³ sea⁹ Vouru-

aga Original meaning “shows”; i.e. help for the good growth of the trees.
agb khvawrām = khva + ira (suffix); root bar = to bear = to produce, hu + awra + ira = made fresh well with watery clouds.
agc Original meaning “showed”.
agd Original meaning “without moving forward”; frashi = fra+anch+shi. root fra-anch = to move forward.
age Its significance is to be understood as in English “Infinite or Measureless Space”.
agf Here the word urvaēsā is used in the sense of the English word “point” (i.e. fixed period). Its meaning is “end, final change” also.
agg In the original text the figure is thus: “ninety-thousand¹⁸ and nine thousand¹⁷ and nine
kasha\textsuperscript{12, agh}

(Kardāh XVIII) (60) Ashāunām\textsuperscript{1} vanguhīsh\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} Haptōiringe\textsuperscript{12}, navacha\textsuperscript{13} navaitīshcha\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{15} and ninety-nine\textsuperscript{13-14} in number keep watch over\textsuperscript{10} these\textsuperscript{8} stars\textsuperscript{9} (called) \textsuperscript{aghi}Haptoiringa\textsuperscript{12}.

(Kardāh XIX) (61) Ashāunām\textsuperscript{1} vanguhīsh\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} navaitīshcha\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{18-19}, nine hundred\textsuperscript{17} and ninety-nine\textsuperscript{15-16}, 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} vanguhīsh\textsuperscript{2} sūrāo\textsuperscript{3} spentāo\textsuperscript{4} fravashayō\textsuperscript{5} yazamaide\textsuperscript{6}. Yāo\textsuperscript{7} avām\textsuperscript{8} khshudrem\textsuperscript{9} aiwyākhshayeinti\textsuperscript{10}, yām\textsuperscript{11} Spitāmahe\textsuperscript{12} ashaonō\textsuperscript{13} Zarathushtrahe\textsuperscript{14}, navacha\textsuperscript{15} navaitīshcha\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{16} and ninety\textsuperscript{15} and nine\textsuperscript{14} hundred. 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 haptāiti} = five and seventy, i.e. seventy five.

agh The reason of keeping watch over the Sea called, Vouru-kasha is that Gaokerena or White Haoma grows in it, which is used for drinking on the Day of Resurrection, in order to be immortal. For further details, see my translation of the Vendidad, fargard XX, para 4, note.

agi Haptoiringa is the chief of the stars of the north. It is compared with Ursa Major. This star along with its companions, guards the gate and passage of hell, in order to prevent 99,999 demons, drujas, fairies, etc., coming out from hell, and for its authority 99,999 Fravashis come for help (See English translation of Minok i Kherad by Dr. West, Chapter 49, para 15).

agj 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 Gushtāspān} (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, Yanghu-Fedhri and Eredat-Fedhri, respectively.
(Kardāh XXI) (63) Ashāunām¹ vanguhīsh² sūrāo³ spentāo⁴ fravashayō⁵ yazamaide⁶. Yāo⁷ Ahurahe⁸ khshyatō⁹ dashinām¹⁰ upa¹¹ yūdhyeinti¹², yezi¹³ aēm¹⁴ bavatī¹⁵ ashavā¹⁶-khshnūsh¹⁷, yezi¹⁸-she¹⁹ bavainti²⁰ anazareṭāo²¹ khshnutāo²² ainitāo²³, atbishtāo²⁴ ughrāo²⁵ ashāunām²⁶ fravashayō²⁷.

(63) We worship⁶ the good², heroic³ and beneficent⁴ Fravashis⁵ of the righteous (people)¹. Who⁷ aëm¹⁴ bavatī¹⁵ ashavā¹⁶-khshnūsh¹⁷, yezi¹⁸-she¹⁹ bavainti²⁰ anazareṭāo²¹ khshnutāo²² ainitāo²³, atbishtāo²⁴ ughrāo²⁵ ashāunām²⁶ fravashayō²⁷.

Explanation:- (As regards the qualities of that sovereign, it is stated).

If⁴ that¹⁴ (Sovereign) is¹⁵ aëm¹⁴ bavatī¹⁵ ashavā¹⁶-khshnūsh¹⁷, yezi¹⁸-she¹⁹ bavainti²⁰ anazareṭāo²¹ khshnutāo²² ainitāo²³, atbishtāo²⁴ ughrāo²⁵ ashāunām²⁶ fravashayō²⁷.

(64) Ashāunām¹ vanguhīsh² sūrāo³ spentāo⁴ fravashayō⁵ yazamaide⁶. Yāo⁷ masyehīsh⁸ ahmāt⁹, yāo¹⁰ ajojehīsh ahmāt, yāo tāshyehīsh¹¹ ahmāt, yāo amavastarāo ahmāt, yāo verethravastarāo ahmāt¹², yāo¹⁰ bāṛshazyōtarāo¹³ ahmāt²⁴, yāo²⁵ yāskerestarāo ahmāt²⁷, yatha²⁸ vacha²⁹ fravāare³⁰; yāo³¹ madhememchit³² myazdanām³³ baēvāne³⁴ upavazente³⁵.

(64) We worship⁶ the good², heroic³, (and) beneficent⁴ Fravashis⁵ of the righteous (people)¹. Who²⁵ are greater¹⁶, stronger¹⁷, firmer¹⁸, more powerful¹⁹, victorious²⁰, healing²¹, and more effective²² that²³ can be expressed²⁴ in words²⁵, (and) who²⁶ come²⁷ by thousands into the midst²⁸ of the libations²⁹, (i.e. of the gifts dedicated in ceremonies).

agl i.e. by thrusting aside the enemy at the time of defeating, the Fravashis fight for the help of that sovereign so that he may become victorious.

agm i.e. the rejoicer of the righteous man by offering the required help and the supporter of his creed.

agn Original meaning, “by it” (demonstrative pronoun ablative singular); According to the idiom I have translated “once”, yāo ...... ahmāt which comes with every adjective and have left off after that.

ago i.e. become so indescribably powerful and victorious. Framravāire - Perfect tense third person plural atmanepada; Duplicated form is dropped. In the same way it occurs in “nighrāire” (root jan = to smite); see Yasht 10.40.

agn Original meaning is. “ten thousand”, i.e. they come in large numbers for participating in ceremonial offerings dedicated to them.
(65) When the Fravashis bring waters (and) the Iranian 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, khvāepaithe nō dainghush haoshāt heoshātaēcha haostāt hush-hāmberetat hacha shaētāt yastō-zaēnish paiti-ghnīta.

(67) Tāo yūidhyeinti peshanāhu 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, dainghush varedhātaēcha varedhātaēcha.

(66) And every Fravashi wishing water for his own kindred, clan, town (and) country, ags speak as under:-

Our own country is in calamity and drought.

(67) Just as a warrior, gallant and girded with weapons, fight against (the enemy) for the sake of his well-horded 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 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 prosperity.”

(69) Āat yat bavaiti avi-spashtō sāsta danghēush hamō-

agh The water having gone up in the form of vapour rained, raising the prosperity of the country, (see Tir yasht, paras 32-34).

ags See beginning portion of Ātash Nyāyesh.

ags Original meaning, “speaking thus” (present participle feminine nominative plural).

agt Darmesteter. Haoshāt - root hush = to dry up; locative singular of haoshat—; Also nidhāt, taking in the sense of zakhibeh (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; zaēnī = 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.
khshathrō⁵⁷, aurvathaēibyō⁴⁸ parō⁴⁹ tbishyanbyō⁵⁰, tāo⁵¹ haschit⁵² upazbaiete⁶³ ugrāo⁵⁴ ashāunām⁵⁵ fravashayō⁵⁶.

(70) Tāo⁵⁷ he⁵⁸ jasāonti⁵⁹ avanghe⁶⁰, yezi⁶¹-she⁶² bavainti⁶³ anāzaretāo⁶⁴ khshnūtāo⁶⁵ ainitāo⁶⁶, at-bishtāo⁷⁰ ugrāo⁶⁸ ashāunām⁶⁹ fravashayō⁷⁰.

(69) When⁴² agx⁴⁷ an absolute⁴⁴ king⁴⁵ of any country⁴⁶ is⁴⁷ taken unawares⁴³-⁴⁴ by the inimical opponents⁴⁸-⁴⁹, he invokes for help⁵³ those⁵¹ triumphant⁵⁴ Fravashis⁵⁶ of the righteous (people)⁵⁵.

(70) If⁶¹ the triumphant⁶⁸ Fravashis⁷⁰ of the righteous (people)⁶⁹ are⁶⁰ not harmed⁶⁴ oppressed⁶⁶ or offended⁶⁷ by him⁶² (but) are⁶³ pleased, they go⁵⁹ for the help⁴⁶ of that (Sovereign)⁵⁸, (in the shape of) well-winged⁷⁸ bird⁷⁷. They⁷¹ fly⁷⁴ towards him⁷³ (for help).

(71) Those⁷⁹ (Fravashis) serve⁸⁸ as weapon⁸¹, a shield⁸², support⁸³ and defence⁸⁴ aha⁸⁰ for him⁸⁰ against the invisible⁸⁷ druj⁸⁸, and the Varenian⁸⁹ wicked⁹⁰ and the tormenting⁹¹ sinful man⁹² and against (him) who⁹⁶ is the wicked⁹⁵ Angra Mainyu⁹⁷, full of (infested with) death⁹³.

Explanation:- (How do they serve as defence, etc., is stated below).

Just as⁹⁹ one man⁹⁹ abh would be⁵ she⁴⁵ equal to a hundred⁴⁶ thousand⁴⁹ or ten thousand³ (men) from amongst the tested (men)³.

(72) So that⁶ neither⁶ the sword⁴ well-thrust¹¹, nor¹² the club¹³ sufficiently made ponderous¹⁴, neither¹⁵ the arrow¹⁶ well-aimed¹⁷, nor¹⁸ the spear¹⁹ well-

agx Original meaning, “possessing full power”; from it, “most powerful”.
agy In the sense of “has been surprised”.
aha i.e. as stated in para 69, “for the sovereign terrified by the enemy”.
abh If the meaning of the njathem deriving from the Sanskrit ni-han = “to disregard, to take no heed of” is taken, its translation would be “Just as one man does not care for a thousand men”, i.e. owing to the power of those Fravashis that man gets extraordinary strength (Darmesteter).
ahc In a manner that a hundred, a thousand, ten thousand warriors are fighting (to help him) Darmesteter.
darted, nor the stones hurled by force of arms (i.e. sling-stones) shall hit (him guarded by the Fravashis).

(73) Visente vī sentēchā mazdayaschit airime-anghadhō ashūnām vangūhīsh sūrān spentān fravashyō, avāt avō zikhshnānghemnā. Kö nō 59 stāvāt, kō 41 yazāite, kō 43 ufyāt, kō 45 frīnāt, kō 47 paīt-zanāt, gaomata zasta vastravata ashāunām vanguhīsh sūrāo spentāo fravashayō, avat avō zikhshnāonghemnāo. Kahe nō idha nāma āghairyāt, kahe vō urva frāyezyāt, kahāi nō tat dāthrem dayāt, yat he anghat khvairyān khvarethem ajyamnem yavaēchā yavaēchātātaēcha.

(73) The excellent, heroic (and) beneficent Fravashis of the righteous (people), sitting not at ease go from one place to another (i.e. are always moving), (to help the sovereign) desiring this (i.e. stated as under) help.

Who will praise us? Who will worship (us)? Who will sing our glory? (And) who will love (us). (Besides) who will welcome (us) with the hand containing food and clothing and a prayer causing ahf to reach righteousness?

(74) Āsnāo yazamaide, manāo yazamaide, daēnāo yazamaide, Saoshyantām yazamaide. Urunō yazamaide. Pasukanām yazamaide, daītikanām yazamaide, upāpanām yazamaide, upaśma-nām yazamaide, frapterejātām yazamaide, ravascharātām yazamaide, chang-ranghāchām yazamaide, fravashyō yazamaide.

(75) Fravashīs yazamaide, aredrāo yazamaide, takhmāo yazamaide, tanchishtāo yazamaide, spentāo yazamaide, spēnishtāo yazamaide, sūrāo yazamaide, sēvishtāo yazamaide, aojishtāo yazamaide, rēvish yazamaide, renjishtāo yazamaide, yāskeretō yazamaide, yāskerestemāo yazamaide.

(74) We ahg worship ahh the innate wisdom of the ah Saoshyants, (their) mental power, commandments of the religion (and their) souls. Amongst

ahl For its comparison, see Hormazd yasht, para 18.

ah The word mazdayaschit is not understood, Darmesteter taking the letter “d” as superfluous and regarding it as comparative degree of maz, translates “and even more”. Westergaard has changed the word into anyaschit (other side).

ahf For the translation of the remaining portion, see para 50 of this yasht.

ahg In this para there comes “yazamaide” after every word. I have translated it only twice.

ahh There is also the word āsna khratu - (see yasna Hā 22, para 25, Sirozā, Khshnuman of Bahman).

ahi The meaning of Saoshyants (in plural) is, persons who guided the religion prior to the advent of the Prophet Zarathushtra, the indicators of the divine-moral path, the benefactors of the world.
the animals we worship the Fravashis of wild animals, of the animals living in water, animals living on the ground, of wild animals, of the animals living in water, animals living on the ground, of the winged creatures, the animals that wander wild at large and of the grazing animals.

(75) We worship the Fravashis that bestow the valiant Fravashis, most valiant Fravashis, beneficent Fravashis, heroic Fravashis, profitable Fravashis, the steadfast (i.e. firm in their work) Fravashis, triumphant (i.e. victorious in the work) Fravashis powerful and most powerful, agile Fravashis, and the effective (or efficacious) Fravashis.

(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 firm thither (for granting help).

(77) (Moreover) when Angra Mainyu rushed with violence in the creation of good righteousness Vohu Manah (Amshāspand) and ādar (yazata) went between them.

(78) They destroyed the evils of the wicked Angra Mainyu, so

ahj i.e. the creatures that fly in the air.
ahk t For its explanation, see Vispered Karda 1, para 1.
ahl i.e. Possessing excellent qualities.
ahm From this it is seen that the Fravashis existed, prior to the creation of the creatures.
ahn With the intention of defiling creations of Nature.
aho i.e. Between righteous creatures and angra mainyeush. Pairi-avāitem - potential mood third person dual parasmaipada; root pairiava = to meddle; to come in across.
ahp i.e. the Fravashis; Tāo being the pronoun in feminine gender applies to fravashayō (Fravashis).
ahq Taurvayatem - imperfect third person dual parasmaipada from the root taurv = Sanskrit tarv
that \(^{90}\) (he) \(^{ahr}\) could \(^{3}\) not \(^{100}\) stop \(^{3}\) the waters \(^{1}\) from flowing \(^{2}\) (and) the trees \(^{5}\) from growing \(^{6}\). (Its result was that) \(^{ahs}\) the most beneficent \(^{14}\) waters \(^{13}\) of the omnipotent \(^{8}\) Creator \(^{9}\) (and) the Ruler \(^{10}\) (over all the creations) began to flow \(^{12}\) at once \(^{7}\), and the trees \(^{16}\) began to sprout \(^{15}\).

(79) Vispāo \(^{āpo}\) \(^{18}\) yazamaide \(^{19}\); vispāo \(^{20}\) urvarāo \(^{31}\) yazamaide \(^{22}\); vispāo \(^{23}\) ashāunām \(^{24}\) vanguhīsh \(^{25}\) sūrāo \(^{26}\) spentāo \(^{27}\) fravashayō \(^{28}\) yazamaide \(^{29}\). Nāmeni \(^{30}\) āpo \(^{31}\) yazamaide \(^{32}\); nāmeni \(^{33}\) urvarāo \(^{34}\) yazamaide \(^{35}\); nāmeni \(^{36}\) ashāunām \(^{37}\) vanguhīsh \(^{38}\) sūrāo \(^{39}\) spentāo \(^{40}\) fravashayō \(^{41}\) yazamaide \(^{42}\).

(79) We praise \(^{19}\) all \(^{17}\) the \(^{ahs}\) waters \(^{18}\); we praise \(^{22}\) all \(^{20}\) the trees \(^{21}\). We worship \(^{29}\) all \(^{23}\) the good \(^{25}\), heroic \(^{26}\) (and) beneficent \(^{27}\) Fravashis \(^{28}\) of the righteous (people) \(^{24}\). We praise \(^{32}\) the waters \(^{31}\), and the trees by \(^{34}\) (their special) \(^{ahs}\) names \(^{33}\). We worship \(^{32}\) the good \(^{38}\), heroic \(^{39}\) (and) beneficent \(^{40}\) Fravashis \(^{41}\) of the righteous (people) \(^{37}\) with (their special) names \(^{36}\).

(80) Vispanāmecha āonghām paoiryanām fravashinām idha yazamaide fravashim, avām yām Ahurahe Mazdāo, mazishtāmcha vahish-tāmcha sraēshtamcha, khraozdishtāmcha khrathwishtāmcha hukerep-temāmcha, ashāt apanōtemāmcha.\(^{ahv}\)

(81) Yenghe \(^{61}\) urva \(^{62}\) mānthrō \(^{63}\) Spentō \(^{64}\), aurushō \(^{65}\) raokhshnō \(^{66}\) frāderesrō \(^{67}\). Khrpascha \(^{68}\) yāo \(^{69}\) raēthwayeiti \(^{70}\) sīrāo \(^{71}\) Ameshanām Spentanām \(^{72}\), verezdāo \(^{73}\) Ameshanām Spentanām \(^{74}\); hvare-khshaētem \(^{75}\) aurvat-aspēnt̄ \(^{76}\) yazamaide \(^{77}\).

(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 \(^{61}\) ahw soul \(^{62}\) (is) the beneficent \(^{64}\) (or holy) \(^{64}\) mānthra, white \(^{65}\), brilliant \(^{66}\) (and) beautiful \(^{67}\)
We praise the beautiful\(^{71}\) (and) efficacious\(^{72}\) form\(^{68}\) of Ameshāspand\(^{72}\) the swift-footed horse\(^{76}\), Sun\(^{75}\) which\(^{69}\) (Ahura Mazda)\(^{68}\) has given allegorically\(^{70}\) to the Ameshāspand.\(^{74}\)

(Kardāh XXIII) (82) Ashāunām vanguhīsh sūrāo spentāo fravashayō yazamaide. Yāo Ameshanām Spentanām, khashētanām vereidōithranām berezatām aiwyāmanām, takhmanām āhūiryanām, yōi aithye-janghō ashavanō.\(^{ahz}\)

(83) Yōi\(^1\) hapta\(^2\) hamō-mananghō\(^3\), yōi\(^4\) hapta\(^5\) hamō-vachanghō\(^6\), yōi\(^7\) hapta\(^8\) hamō-shyaothnāonghō\(^9\). Yaēshām\(^10\) asti\(^11\) hamem\(^12\) manō\(^13\), hamem\(^14\) vach\(^15\), hamem\(^16\) shyaothnem\(^17\), hamō\(^18\) patacha\(^19\) frasāstacha\(^20\), yō\(^21\) dadhvāo\(^22\) Ahurō Mazdaō\(^23\).

(84) (There) (are) seven\(^2\) (Ameshāspand) of one thought\(^3\), one word\(^6\), and one deed\(^9\). Whose thought\(^13\), word\(^15\) (and) deed\(^17\) aia is the same\(^16\). Whose father\(^19\) and teacher\(^20\) (is) the same\(^18\), i.e.\(^21\) the Creator\(^22\) Ahura Mazda\(^23\).

(84) (Moreover) of whom\(^24\) one\(^25\) sees\(^28\) the soul\(^27\) of the other\(^26\) (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\(^29\) in good thoughts\(^30\), (mind\(^31\)) good\(^{ahb}\) words\(^32\), and good deeds\(^34\), applying his mind to (the Heaven) Garothmān\(^36\). (Also) Whose\(^37\) paths are illuminated\(^38\), while coming\(^40\) to the votive offerings\(^42\).

(Kardāh XXIV) (85) Ashāunām\(^1\) vanguhīsh\(^2\) sūrāo\(^3\) spentāo\(^4\) fravashayō\(^5\) yazamaide\(^6\). Yāmcha\(^7\) āthrō\(^8\) urvāzishtahe\(^9\) spentahe\(^10\) vyākhnahe\(^11\), yāmcha\(^12\) Sraoshahe\(^13\) ashyehe\(^14\) takhmahe\(^15\) tanu-mānthrahe\(^16\) darshi-draosh\(^17\) Āhūryehe\(^18\), yāmcha\(^19\) Nairyhe Sanghāhe\(^20\).

(86) Yāmcha\(^21\) Rashnaosh\(^22\) razishtahe\(^23\), yāmcha\(^24\) Mithrahe\(^25\) vourugayoāitoīsīh\(^26\), yāmcha\(^27\) mānthrahe\(^28\) spentahe\(^29\), yāmcha\(^30\) ashnō\(^31\),

ahx See yasna Hä 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 Hä 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 smrti = to remember, See my Avesta Grammar, page 266.
(86) We worship the good heroic (and) beneficent Fravashis of the righteous (people)¹.

We worship the aic Fravashi of the Fire (called) aid Urvāzishta, the beneficent¹⁰ and the aie sitter (leader) in the assembly¹¹, the Fravashi¹² of the holy¹⁴ Srosh¹⁵ (yazata) who is strong¹⁵, word-incarnate¹⁶, possessed of terrible weapon (for smiting the demons)¹⁷ (and) acting according to the Law of Ahura Mazda¹⁸ as well as the Fravashi¹⁹ of aif Neryosang (yazata)²⁰.

(87) Gayehe⁴⁵ Marethnō⁴⁶ ashaonō⁴⁷ fravashīm⁴⁸ yazamaide⁴⁹; yō⁵⁰ paoiryō⁵¹ Ahurā¹⁵² Mazdā¹⁵³ manascha⁵⁴ gūshtā⁵⁵ sāsnāoscha⁵⁶, yahmat⁵⁷ hacha⁵⁸ frāthweresat⁵⁹ nāfō⁶⁰ Airyanām⁶¹ dakhynām⁶², chithrem⁶³ Airyanām⁶⁴ dakhynām⁶⁵.

Zarathushtrahe⁶⁶ Spitāmahe⁶⁷ idha⁶⁸ ashaonō⁶⁹ ashīmcha⁷⁰ fravash-īmcha⁷¹ yazamaide⁷².

(88) Paoiryāi⁷³ vohū⁷⁴ mamanāi⁷⁵, paoiryāi⁷⁶ vohū⁷⁷ vaokushe⁷⁸, paoiryāi⁷⁹ vohū⁸⁰ vāverezushe⁸¹, paoiryāi⁸² athaurune⁸³, paoiryāi⁸⁴ rathaēshtai⁸⁵, paoiryāi⁸⁶ vāstryāi⁸⁷ fshuyante⁸⁸, paoiryāi⁸⁹ fravaēdhāi⁹⁰, paoiryāi⁹¹ fravaēdhayannāi⁹², paoiryāi⁹³ hanghananāi⁹⁴, paoiryāi⁹⁵ hanghanushe⁹⁶, gāmcha⁹⁷ ashemcha⁹⁸ ukhdomcha⁹⁹ ukhdhakhyācha¹⁰⁰ sraoshem¹ frashāhremcha², vīspacha³ vohū⁴ Mazdadhāta⁵ ashachithra⁶.

(87) We worship the Fravashi¹⁴⁸ of the righteous⁴⁷ Gayomard⁴⁵-⁴⁶. Who first¹ listened to the thought⁵⁴ of (the Creator) Ahura¹⁵² Mazdā¹⁵³ and (His) teachings⁵⁶; from which⁵⁷-⁵⁸ (the Creator Ahura Mazda) aik created⁵⁹ the

aic The pronoun, yāmcha occurring in this and the following para stands for Fravashīm. The original meaning of yāmcha is, “and whom”.

aid The fire within the plants which renders help for their growth (see yasna H3 17.11). Also its meaning is, “most joy-giving, most joyous”.

aie Or the convener of the assembly, the head of an assembly or the President of the assembly.

aif The Messenger of Ahura Mazda (see Vendidad fargard 19, 34; fargard 22,7).

aig The word, yazamaide occurring in the beginning of para 85 is to be taken here.

aik Its meaning is, “Mārespad yazata” also.

aij Staoyō ashāvaoyō.

aik i.e. the entire Iranian race originated from the descent of Gayomard.
lineage of (the people of) Iranian countries, the origin of (the people of) Iranian countries. We worship the holiness of the holy Spitaman Zarathushtra and (his) Fravashi.

(88) (Who, i.e. the Prophet Zarathushtra) first thought (according to the law of the Religion of Ahura Mazda), spoke good word and first did the good action. Also, who was the first Athravan (= priest), Rathaestār (= warrior) and the (prosperity-bringing) agriculturist (of the country). (Who) first gained the knowledge of the religion, and taught (it) first (to others). Moreover, who was the first chooser (of the welfare) of the cattle, righteousness, the Word of the religion, obedience to the Word of the religion, the sovereignty of (King Gushtasp) (and) of all the good things having the seed of righteousness, created by Ahura Mazda.

(89) Yō’ paoiryō athrava’, yō’ paoiryō rathaēštō, yō’ paoiryō vāstryō fshuyā. Yō’ paoiryō chakhrem urvāṣayat daēvātcha haotāt mashyātcha, yō’ paoiryō stōish astvaiθyā, staot ashem nāist daēvō, fraorenata Mazdayasnō Zarathushtrish vīdaēvō Ahura-tkaēshō.


(89) Who (i.e. the Prophet Zarathushtra) was the first priest, warrior and the (prosperity-bringing) agriculturist. Who first turned the wheel of the daevas and (the wicked) men as if (the daevas). Who first in the corporeal world praised righteousness and caused the daevas to perish; (also who) confessed himself a Mazda-worshipper, and a follower of the Religion proclaimed by Zarathushtra (i.e. his own), an estranger from the doctrines of the daevas and the follower of the law of Ahura Mazda.

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 Hanghananāi hanghamushe - Perfect participle dative singular; former atmanepada and the latter parasmaipada; root han; “to desire, to possess, to gain” (Darmesteter).

ain Or to Gāvyodād, i.e. first-created bull.

aio i.e. by eradicating wickedness and irreligiousness, led men to the path of morality and according to the dictates of the religion.

aip Haotāt (resembling to it, like it) ablative singular of havant (Darmesteter); or if, aotāt is taken, it would mean, “cold-hearted, merciless, or without feelings, cruel”.

aiq Who recited, “Ashem Vohu” and “Naismi daēvō” (Darmesteter).
(90) Who⁷⁷ (i.e. the Prophet Zarathushtra) first⁳⁸ in the corporeal⁴⁰ world⁴⁹ pronounced⁴² the Word⁴¹, opposed to the daevas⁴³ (and) acting according to the Law of Ahura Mazda. Who⁴⁵ first⁶⁶ in the corporeal⁴⁸ world⁴⁷ proclaimed⁴⁹ the Word⁴⁶ opposed to the daevas⁵¹ (and) according to the Law of Ahura Mazda⁵². (Besides) who⁵³ first⁵⁴ in the corporeal⁵⁶ world⁵⁵ declared every⁵⁷ (creation) of the daevas⁵⁸ as unworthy of worship⁶⁰ (and) adoration⁶¹. Who⁶² in (all) the countries⁶⁶ (is) the mighty⁶³ ahīəpaoiryo-tkaesha⁶⁵, the giver of all comforts of life⁶⁴.

(91) Yahmi⁶⁷ paiti⁶⁸ vīspem⁶⁹ mānthrem⁷⁰ ashem⁷¹ sravō⁷² vīsruyata⁷³. Ahu⁷⁴ ratushcha⁷⁵ gaēthanām⁷⁶; staota⁷⁷ ashahe⁷⁸ yat⁷⁹ mazishtahecha⁸⁰ vahishtahecha⁸¹ sraēshtahecha⁸²; paiti-frakhshtacha⁸³ daēnayāo⁸⁴ yat⁸⁵ hailinām⁸⁶ vahishtayāo⁸⁷.

(92) Yim⁸⁸ isen⁹⁰ Ameshāo⁹⁰ Spenta⁹⁰ vīspe⁹¹ hvare-hazaasha⁹², fraore⁹³ frakhshti⁹⁴ avśi⁶⁹ manō⁹⁶ zarzdātōt⁹⁷ anghuyat⁹⁸ hacha⁹⁹, ahūmⁱ⁰⁰ ratūmcha¹ gaēthanām², staotārem³ ashahe⁴ yat⁵ mazishtahecha⁶ vahishtahecha⁷ sraēshtahecha⁸ paiti-frakhshtāremcha⁹ daēnayāo¹⁰ yat¹¹ hailinām¹² vahishtayāo¹³.

(91) aiu To whom⁶⁷ (i.e. to Prophet Zarathushtra⁶⁷) aiv was caused to be heard⁷³ the entire⁶⁹ Holy Spell⁷⁰ (and) the sacred⁷¹ verse⁷² (of the Religion). Who was the aiv Ahu⁷⁴ and the Ratu⁷⁵ of (all the) countries⁷⁶. (Also who was) the praiser⁸⁰ of the greatest⁸¹, best⁸², and excellent⁸³ righteousness⁴; (and) was the expounder⁸³ of the best⁸⁴ religion⁸⁶ of (all) the existing⁸⁵ (religions).

(92) Whom⁸⁸ (i.e. the Prophet Zarathushtra) all⁹¹ the Ameshāspand⁹⁰, chose⁹⁹ of one accord with Khorshed yazata⁹², (i.e. co-workers with one heart), with full faith and devoted heart⁹³-⁹⁹, as the Ahu¹⁰⁰ and Ratu¹ of (all) countries², as the praiser¹ of the greatest⁶, best⁷, and excellent⁸ righteousness⁴, and as the expounder⁹ of the religion¹⁰ (which is) the best¹³ of (all) the existing (religions)¹².

(93) Yehe¹⁴ zāthaēcha¹⁵ vakhshaēcha¹⁶, urvāsen¹⁷ āpō¹⁸ urvarāoscha¹⁹; yehe¹⁰ zāthaēcha²¹ vakhshaēcha²², ukhshin²³ āpō²⁴ urvarāoscha²⁵; yehe²⁶ zāthaēcha²⁷ vakhshaēcha²⁸ ushatātem²⁹ nimravanta³⁰ vīspā³¹ spentō-dātāo³² dāmān³³.

air Original meaning, “spoke”; vavacha - Perfect Tense third person singular parasmaipada; root vach - Sanskrit vach.
ais The original meaning: Of the primeval law - faith. This word is used for the Mazda-worshippers prior to the Prophet Zarathushtra. Prophet Zarathushtra himself was the first paioiryo-tkaesha. Its analogy is, nabānazdishta.
ait Original meaning: “in whom” (locative singular) = yahmi paiti.
aiu i.e. the Prophet was full versed in all the holy and mysterious verses of the Religion and was perfect in matters of religion.
aiv Ahu, i.e. the temporal lord; ratu, i.e. the high priest; the spiritual leader.
(94) Ushta 34 nō 35 zātō 36 āthrava 37 yō 38 Spitāmō 39 Zarathushtrō 40 frānō 41 yazāite 42 zaothrābyō 43 steretō-baresma 44 zarathushtrō 45. Idha 46 apām 47 vījasāiti 48 vanguhi 49 daēna 50 Māzdayasnish 51 vīspāish 52 avī 53 karshvān 54 yāish 55 hafta 56.

(93) In whose birth (i.e. in the birth of the Prophet Zarathushtra) and growth waters and plants rejoiced; in whose birth and growth all the creations created by Spenta Mainyu 32 cried out 20, “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! born for us (is) one priest Spitaman Zarathushtra. Zarathushtra, the spreader of Baresman (in the ceremonies) will now worship us with libations. Hereafter, the good Mazda-worshipping Religion will spread over all the seven regions of the earth (i.e. in the entire world).

(95) Idha 57 apām 58 Mithrō 59 yō 60 vouru-gaoyaoitish 61 fradhāt 62 vīspāo 63 fratematātō 64 dakhvyunām 65 yaozaintīshcha 66 rāmayeiti. Idha 68 Apām Napāo 69 sūrō 70 fradhāt 71 vīspāo 72 fratematātō 73 dakhvyunām 74 yaozaintīshcha 75 nyāsāite.

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, Mithra yazata 59, the lord of wide pastures 61, will increase the entire excellence of (our) countries, and will tranquillize the aiw revolts 88. (Hereafter) the powerful Apām Napāt 80 will increase the entire excellence of (our) countries and will quell the revolts 75.

We worship the holiness of the holy, the cousin of Holy Zarathushtra, who had become the great helper of the Prophet in the work of propagating the Zoroastrian Religion. From here up to 110 paras, the names of the helpful disciples of the Prophet Zarathushtra occur. Most of these names belong to the age of King Gushtāspa.

(Kardāh XXV) (96) Asmō-khvanvatō 1 ashaonō 3 fravashīm 3 yazamaide 4; Ashnō-khvanvatō 5 ashaonō 6 fravashīm 7 yazamaide 8;
Gavâyânō7 ashaonō10 fravashīm11 yazamaide12; Parshatgēush13 Parâtahe14 ashaonō15 fravashīm16 yazamaide17; Vohvastōish18 Snaoyehe19 ashaonō20 fravashīm21 yazamaide22; Isvato23 Varâzahe24 ashaonō25 fravashīm26 yazamaide27.

(97) Saēnahe28 Ahūm-stūtō29 ashaonō30 fravashīm31 yazamaide32; yō33 paoiry34 satō-aēthryō35 frakhshtata36 paiētī37 āya38 zemā39. Pereididhayehe40 ashaonō41 fravashīm42 yazamaide43; Usmānarahe44 Paēshatahe45 ashaonō46 fravashīm47 yazamaide48; Vohu-raochanghō49 Frânyahe50 ashaonō51 fravashīm52 yazamaide53; Ashō-raochanghō54 Frânyahe55 ashaonō56 fravashīm57 yazamaide58; Varesmō-raochanghō59 Frânyahe60 ashaonō61 fravashīm62 yazamaide63.

(98) Isat-vāstrahe64 Zarathushtrōish65 ashaonō66 fravashīm67 yazamaide68; Urvatat-narahe69 Zarathushtrōish70 ashaonō71 fravashīm72 yazamaide73; Hvare-chithrahe74 Zarathushtrōish75 ashaonō76 fravashīm77 yazamaide78; Daēva-tbōish79 takhmahe80 ashaonō81 fravashīm82 yazamaide83; Thrimithwato84 Spitamahe85 ashaonō86 fravashīm87 yazamaide88; Dāonghahe89 Zairitahe90 ashaonō91 fravashīm92 yazamaide93.

(96) We worship4 the Fravashi3 of the righteous2 Asma khvanvant1; and the Fravashi7 of the righteous6 Ashan-khvanvant5; we worship12 the Fravashis11 of the righteous10 Gavayan9 and Parshat-gao13, (the son) of Parâta14; we worship22 the Fravashis21 of the righteous20 Vohvasti18, (the son) of Snaoya19, and Isvant23, (the son) of Varâza24.

(97) We worship32 the Fravashi31 of the righteous30 Saena28, (the son) of Ahum-stuta29; who33 first24 came into prominence36 as the possessor of one hundred disciples35 on 37 this8 earth39. We worship43 the Fravashis42 of the righteous41 Pereididhay40, and Usmanara44, (the son) of Paeshata45; we also worship53 the Fravashis52 of the righteous51 Vohu-raochangh69, Ashoroachangh54, and Varesmoroachangh59, (the sons) of Frânya60.

(98) We worship68 the Fravashi of the righteous66 Isat-vâstra64, and the Fravashi72 of the righteous71 Urvatat-nara69, with the Fravashi77 of the righteous76 Hvare-chithra74 (or Khorshed-cheher74), (the sons) of (the Prophet) Zarathushtra75; we worship83 the Fravashi82 of the righteous81 Daeva-tbîsh79, (the son) of Takhma80 with the Fravashi87 of the righteous86 Thrimithwant84, of the family of Spitamān85; and we worship93 the Fravashi92 of the righteous91 Dâongha89, (the son) of Zairita90.

(99) Kavōish94 Vīštāspāhe95 ashaonō96 fravashīm97 yazamaide98, takhmahe99 tanu-mānthrahe100 darshi-draosh1 Ahūiryehe2 yō5 drucha4 paurvâncâ4 ashāi6 ravō7 yāesha8; yō9 drucha10 paurvâncâ11 ashāi12 ravō13 vivaēdha14. Yō15 bāzushcha16 upastacha17 vīsata18 ainqhāo19 daēnayāo20 yat21 Ahuruōish22 Zarathushtrōish23.
We worship the Fravashi of the righteous (King) Vishtāspa of the Kayanian family, the mighty, Word-incarnate, and acting according to the Laws of Ahura Mazda. Who showed openly the (path) of righteousness with (his) stunning spear.

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 who (i.e. King Vishtāspa) became the arm and the support of this religion (which is) of Ahura Mazda as revealed by Zarathushtra.

Who—(i.e King Vishtāspa) separated that steadfast, extant, religion from wicked men and fixed her ruling high, (i.e. honoured in the assembly of the people), fostered and beloved by cattle and pastures.

(101) Zairivarōish ashaonō fracthām yazamaide; Yukhtavarōish ashaonō yazamaide; Srīraokhshnō yazamaide; Keresaokhshnō yazamaide; Vanārahe yazamaide; Virāzahe yazamaide; Nījarave Savanghō yazamaide; Bujasravanghō yazamaide; Berezyarštōish yazamaide; Tizyarshtōish yazamaide; Perethwarshtōish yazamaide; Vaēzyarshtōish yazamaide; Farvardin Yasht 237

aiy i.e. Whose body is Holy Spell; or whose body is subject to Mantra - 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.

adj Ḥunu = the brood of evil creation; son of wicked descent, hinuivyō (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\(^{48}\) the Fravashi\(^{37}\) of the righteous\(^{46}\) Zairi-vairi\(^{45}\) (the brother of King Vishtāspa); We worship\(^{52}\) the Fravashi\(^{51}\) of the righteous\(^{50}\) Yukhta-vairi\(^{49}\); we worship\(^{56}\) the Fravashis\(^{55}\) of the righteous\(^{54}\) Sirraokhshna\(^{53}\), and Keresaokhshna\(^{57}\); we worship\(^{64}\) the Fravashis\(^{63}\) of the righteous\(^{62}\) Vanāra\(^{61}\), Virāz\(^{65}\), and Nijara\(^{69}\), (the son) of Savangh\(^{70}\); we also worship\(^{77}\) the Fravashis\(^{76}\) of the righteous\(^{75}\) Bujasravangh\(^{74}\), Berezysarti\(^{78}\) and Tizyarshti\(^{12}\); we worship\(^{89}\) the Fravashi\(^{88}\) of the righteous\(^{87}\) Perethvarshti\(^{86}\) with the Fravashi\(^{92}\) of the righteous\(^{91}\) Vaezyarshti\(^{90}\).

(102) Naptyehe\(^{94}\), ashaonō\(^{95}\) fravashīm\(^{96}\) yazamaide\(^{97}\); Vazāspahe\(^{98}\) ashaonō\(^{99}\) fravashīm\(^{100}\) yazamaide\(^{1}\); Habāspahe\(^{2}\) ashaonō\(^{3}\) fravashīm\(^{4}\) yazamaide\(^{5}\); Vistaraosh\(^{6}\) Naotairyānaha\(^{7}\) ashaonō\(^{8}\) fravashīm\(^{9}\) yazamaide\(^{10}\); Frash-hām-varetahe\(^{11}\) ashaonō\(^{12}\) fravashīm\(^{13}\) yazamaide\(^{14}\); Frashō-karahe\(^{15}\) ashaonō\(^{16}\) fravashīm\(^{17}\) yazamaide\(^{18}\); Ātere-vanaosh\(^{19}\) ashaonō\(^{20}\) fravashīm\(^{21}\) yazamaide\(^{22}\); Ātere-pātahe\(^{23}\) ashaonō\(^{24}\) fravashīm\(^{25}\) yazamaide\(^{26}\); Āterē-dātahe\(^{27}\) ashaonō\(^{28}\) fravashīm\(^{29}\) yazamaide\(^{30}\); Āterē-khvanengangho\(^{31}\) ashaonō\(^{32}\) fravashīm\(^{33}\) yazamaide\(^{34}\); Āterē-savangh\(^{35}\) ashaonō\(^{36}\) fravashīm\(^{37}\) yazamaide\(^{38}\); Ātere-zantēush\(^{39}\) ashaonō\(^{40}\) fravashīm\(^{41}\) yazamaide\(^{42}\); Āterē-dātinghēush\(^{43}\) ashaonō\(^{44}\) fravashīm\(^{45}\) yazamaide\(^{46}\).

(102) We worship\(^{97}\) the Fravashi\(^{96}\) of the righteous\(^{95}\) Naptya\(^{94}\) with the Fravashi\(^{100}\) of the righteous\(^{99}\) Vazāspa\(^{98}\); we worship\(^{5}\) the Fravashi\(^{4}\) of the righteous\(^{3}\) Habāspa\(^{2}\), and Gustehem\(^{6}\), (son) of Nodar\(^{7}\), we worship\(^{14}\) the Fravashis\(^{13}\) of the righteous\(^{12}\) Frashhām-vareta\(^{11}\), Frashō-kara\(^{15}\), Ātere-vana\(^{19}\), and Ātere-pāta\(^{23}\); we worship\(^{30}\) the Fravashi\(^{29}\) of the righteous\(^{28}\) Āterē-dāta\(^{27}\), with the Fravashi\(^{33}\) of the righteous\(^{32}\) Ātere-chithra\(^{31}\), and Ātere-khvanengangh\(^{35}\); we worship\(^{42}\) the Fravashi\(^{41}\) of the righteous\(^{40}\) Ātere-Savangh\(^{39}\), Ātere-zantu\(^{43}\), and aig Ātere-danghu\(^{47}\).

(103) Hushyaothnahe\(^{51}\) ashaonō\(^{52}\) fravashīm\(^{53}\) yazamaide\(^{54}\); Pishishyaothnahe\(^{55}\) ashaonō\(^{56}\) fravashīm\(^{57}\) yazamaide\(^{58}\); Takhmahe\(^{59}\) Spentō-dātahe\(^{60}\) ashaonō\(^{61}\) fravashīm\(^{62}\) yazamaide\(^{63}\); Bastavāroīsh\(^{4}\) ashaonō\(^{65}\) fravashīm\(^{66}\) yazamaide\(^{67}\); Kavārasmō\(^{68}\) ashaonō\(^{69}\) fravashīm\(^{70}\) yazamaide\(^{71}\); Frashaoshtrahe\(^{72}\) Hvōvahe\(^{73}\) ashaonō\(^{74}\) fravashīm\(^{75}\) yazamaide\(^{76}\); Jāmāspahe\(^{77}\) Hvōvahe\(^{78}\) ashaonō\(^{79}\) fravashīm\(^{80}\) yazamaide\(^{81}\); Avāraosstrōīsh\(^{82}\) ashaonō\(^{83}\) fravashīm\(^{84}\) yazamaide\(^{85}\).

(103) We worship\(^{54}\) the Fravashi\(^{53}\) of the righteous\(^{52}\) Hushyaothna\(^{51}\); we worship\(^{58}\) the Fravashi\(^{57}\) of the righteous\(^{56}\) Pishishyaothna\(^{55}\), we worship\(^{55}\) the Fravashi\(^{56}\) of the brave\(^{59}\) (and) righteous\(^{61}\) Spentō-dāta\(^{60}\) (Aspandyar\(^{60}\)) (the son of King Vistāspa); we worship\(^{67}\) the Fravashis\(^{66}\) of the righteous\(^{65}\).

\(^{aig}\) Shams-ul-Ulema Dr. Jivanji Jamshedji Modi regards the names derived from Atere occurring in this para 102 as the sons or grandsons of King Vishtāspa or of his nearest descendants.
We worship the Fravashi of the righteous Hushyaothna and the Fravashi of the righteous Khvādaena, of the family of Frasha-osṭara; we worship the Fravashi of the righteous Hangha-urvangha (son) of Jāmāspa; we worship the Fravashi of the righteous Vohu-nemangh (the son) of Avāraoshtri.

We worship the Fravashi of the righteous Mānthravāka (the son) of Sāimuzi, the religious teacher and the placer of the log of wood or the sacred fire (i.e. the priest whose function is to tend the fire in the Sanctum Sanctorum of the Fire-temple). Who (Mānthravāka) in order to withstand the evil created against righteous man intensely smote the exceedingly wicked heretics (possessed of these evil traits), desecrating the Gathas, impious, having no master, having no religious leader,

ajh Son of Zarir, the brother of King Vishtāspa; according to Shāh-Nāmeh Nastur; the name should be Bastur; it became Nastur instead of Bastur probably because of one (dot) over, the Persian letter “be”.

aji Brother of Aspandyār, whom on account of jealousy and enmity, slandered, and caused Aspandyār to be thrown into prison (Bûrhāne qāte); Firdausi regards him as the relative of Vishtāspa.

ajj Frashaoshtra was the father-in-law of the Prophet Zaraθushtra, and was his disciple and a staunch helper. Jāmāspa was the brother of Frashaoshtra and the prime-minister of King Vishtāspa. For his wisdom, foresight and prescience he was called, “Jāmāspa Hakim”.

ajk Name of an illustrious personage married to the daughter of Hvova family.

ajl Harlez. In the sense of the English word, “apparitions”. Professor Westergaard has given in his Avesta book the word aoiwranām whose meaning is not settled. Darmesteter has derived this word from root par (Sanskrit par = to fill) and translated, “gluttony” or “indigestion”.

ajm Original meaning of mānthravāka is the reciter of mānthra + vāka; root vach = Sanskrit vach = to speak.
dreadful and whose fravashis are to be destroyed.

(106) Ashastvô41 Maidhyôi-mâonghôish42-3 ashaonô44 fravashîm yazamaide46; Avaræhtubanghô97 Râshhare-vaghentôish48 ashaonô49 fravashîm50 yazamaide51; Budhrahe52 Dâzgrâspôish53 ashaonô54 fravashîm55 yazamaide56; zbaurvató57 ashaonô58 fravashîm59 yazamaide60; Karshnahe61 zbaurvaithinahe62 ashaonô63 fravashîm64 yazamaide65; takhmahe66 tanu-mânthrahe67 darshi-draosh68 Āhûryehe69.

(106) We worship46 the Fravashi45 of the righteous44 Ashastu41, (the son) of Avaræhtubangh47, (the son) of Râshhare-vaghenta48, we worship56 the Fravashi55 of the righteous54 Budhra,52 (the son) of Dâzgrâspâ53, and the righteous58 Zbaurvant57, we worship65 the Fravashi64 of the righteous63 Karasna,51 (the son) of Zbaurvant62, (who was) strong66, Word-incarnate67, mighty-speared68 (and) acting according to the doctrine of Ahura Mazda69.

(107) Yenghe70 nmâne71 Ashis Vanguhî72 srîra73 kshôithi74 fracharaêta75, kâiínô76 kehrpa77 srîrayaô78 ash-amayâô79 huraodhayân80, uskâ81 yâstayaô82 erevaithyô83 raêvât84 chithrem85 âzatayô86. Yo87 azgató88 arezayô89 havaêibya90 bâzubya91, tanuye92 ravô93 aêshıštô94; yô95 azgató96 arezayô97 havaêibya98 bâzubya99, hamerethem100 paiû101 yûidshîtô.

(107) In whose70 (i.e. Karasana’s) house71 entered75 (or moved about) the beautiful73 (and) shining74 Ashishvangh72 in the shape77 of a maiden76 (having) beautiful78, exceedingly courageous79 good appearance80, high81 girl82, straight83, brilliant84 face85, and noble86. Who87 (i.e. Karasana Hero) having rushed forward88 (in the field) of battle89 (was) wishing happiness93 for his own body92, and who95 having rushed forward96 (in the field) of battle97 (was) fighting heroically2 with (the vigour of) both his arms99 against the opponent100.

(108) Virâsphae3 Karshnayanahe4 ashaonô5 fravashîm6 yazamaide7; Āzâtahe8 Karshnayanahe9 ashaonô10 fravashîm11 yazamaide12; Frâyaodhahe13 Karsnayanahe14 ashaonô15 fravashîm16 yazamaide17; Vanghēush18 Arshyehe19 ashaonô20 fravashîm21 yazamaide22; Arshyehe23 vyâkhnahe24 yâskerestemahe25 Mazdayasnanâm26. Dârayat-rathae28 ashaonô28 fravashîm29 yazamaide30; Frâyat-rathae31 ashaonô32 fravashîm33 yazamaide34; Skârayat-rathae35 ashaonô36 fravashîm37 yazamaide38.

(108) We worship7 the Fravashis of the righteous5 Virâspa3 Āzâta6 and Frâyaodha13, (the sons) of Karsnaya14; we also worship22 the Fravashi23 of the good18 (and) righteous20 Arshya19.

ajo For the explanation of the word Maidhyôi-mâongha, see paragraph 95 of the same yasht.
ajo For its comparison, see Ávân yasht, para 64.
Explanation: (In the excellence of him who is Arshya it is stated that):

We worship26 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; Vyarshavatō43 ashaonō44 fravashīm45 yazamaide46; Paiṭyarshavatō47 ashaonō48 fravashīm49 yazamaide50; Amraosh51 ashaonō52 fravashīm53 yazamaide54; Chamraosh55 ashaonō56 fravashīm57 yazamaide58; Drāthahe59 ashaonō60 fravashīm61 yazamaide62; Paiṭi-drāthahe63 ashaonō64 fravashīm65 yazamaide66; Paiṭi-vanghahe67 ashaonō68 fravashīm69 yazamaide70; Frashāvakhshahe71 ashaonō72 fravashīm73 yazamaide74; Nemō-vanghe75 Vaēdhayanghahe76 ashaonō77 fravashīm78 yazamaide79.

(109) We worship42 the Fravashi41 of the righteous40 Arshavant39, with the Fravashi45 of the righteous44 Vyarshavant43, and Paiṭyarshavant47; we worship54 the Fravashi53 of the righteous52 Amru51, Chamru55, and Drātha59; we worship66 the Fravashi65 of the righteous64 Paiṭi-drātha53 and Paiṭivangha67; we worship74 the Fravashi73 of the righteous72 Frashāvakhsha71, and also the the Fravashi78 of the righteous77 Nemo-vanghu75, (the son) of Vaēdhayanga76.

(110) Vaēsadhahe80 ashaonō81 fravashīm82 yazamaide83; Ashāvanghe84 Bivandanghahe85 ashaonō86 fravashīm87 yazamaide88; Jarō-danghe89 Pairoṣhtūrahe90 ashaonō91 fravashīm92 yazamaide93; Neremyazdanahe94 Āithvyaoṣ95 ashaonō96 fravashīm97 yazamaide98; Berezhšaosh99 Arahe100 ashaonō1 fravashīm2 yazamaide3; Kasupīteuṣ4 Arāhe101 ashaonō6 fravashīm7 yazamaide8; Fraye9 ashaonō10 fravashīm11 yazamaide12; Astva-eretahe13 ashaonō14 fravashīm15 yazamaide16.

(110) We worship83 the Fravashi82 of the righteous81 Vaēsadha80; we worship88 the Fravashi87 of the righteous86 AjpAsāvangaḥ84, (the son) of Bivandangaḥ85; we worship93 the Fravashi92 of the righteous91 Ajroṭādangha9, (the son) of Pairishtūrā90, Neremyazda94, (the son) of Āithyu96, and Berezhshu99, (the son) of Ara100; we worship8 the Fravashi7 of the righteous8 Kasupitu4, (the son) of Ara4; the Fravashi11 of the righteous10 Frayā9, and the Fravashi15 of the righteous14 AjpAstva-ereta13 (i.e. Soshyosh)13.

(Kardāh XXVI) (111) Gaopivanghe81 ashaonō2 fravashīm3 yazamaide4; Hām-barethrovanghve5 takhmahe6 ashaonō7 fravashīm8 yazamaide9; Staotrō-Vahishta-Ashāhe10 ashaonō11 fravashīm12 yazamaide13; Pouru-dākhshtōish14 Khsttāvaṃyhe15 ashaonō16

ajp High priest of the region called Arezahi (Dr. West).

ajq High priest of the region, called Savahi (Dr. West).

ajr Soshyosh is worshipped in three places (paras 110, 117, 128).
fravashīm¹⁷ yazamaide¹⁸; khshviwrāspanahe¹⁹ Khshaṭvāneyehe²⁰ ashanō²¹ fravashīm²² yazamaide²³.

(111) We worship⁴ the Fravashis³ of the righteous² Gaopivanghu¹, and Hām-baretar-vanghvām⁵, the valiant⁶; we worship¹³ the Fravashis¹² of the righteous¹¹ ajstStoat-Ahsheh-Ashah¹⁰, Pourudhākhshti¹⁴, (the son) of Khshaṭvāne⁰⁵; with the Fravashi²² of the righteous²¹ Khshviwrāspa¹⁹, (the son) of Khshaṭvāne⁰⁲.

(112) Ayō-astōish²⁴ Pourudhākhshtayanahe²⁵ ashanō²⁶ fravashīm²⁷ yazamaide²⁸; Vohvastōish²⁹ Pourudhākhshtayanahe³⁰ ashanō³¹ fravashīm³² yazamaide³³; Gayadhāstōish³⁴ Pourudhākhshstayanahe³⁵ ashanō³⁶ fravashīm³⁷ yazamaide³⁸; Ashsavazadanghō³⁹ Pourudhākhshstayanahe⁴⁰ ashanō⁴¹ fravashīm⁴² yazamaide⁴³; Urudhaosh⁴⁴ Pourudhākhshstayanahe⁴⁵ ashanō⁴⁶ fravashīm⁴⁷ yazamaide⁴⁸; kkhshathrō-chinanghō⁴⁹ khshōiwrāspanahe⁵⁰ ashanō⁵¹ fravashīm⁵² yazamaide⁵³.

(112) We worship²⁸ the Fravashi²⁷ of the righteous²⁶ Ayo-asti²⁴ we worship³³ the Fravashi³² of the righteous³¹ Vohvasti²⁹, (the son) of Pourudhākhshti³⁰; we worship³⁸ the Fravashi³⁷ of the righteous³⁶ Gayadhāst³⁴, a⁸Ashavazdangh³⁹, along with the Fravashi³⁷ of the righteous³⁶ Urudhu⁴⁴, (the sons) of Pourudhākhshti⁴⁵, we worship⁵³ the Fravashi⁵² of the righteous⁵¹ Khshathro-chinangh⁵⁹, (the son) of Khshoivrāspa⁶⁰.

(113) Ashāhurahe⁵⁴ Jīshtayanahe⁵⁵ ashanō⁵⁶ fravashīm⁵⁷ yazamaide⁵⁸; Frāyazentahe⁵⁹ ashanō⁶⁰ fravashīm⁶¹ yazamaide⁶²; Frenanghō⁶³ Frāyazentanahe⁶⁴ ashanō⁶⁵ fravashīm⁶⁶ yazamaide⁶⁷; Jarō-vanghēush⁶⁸ Frāyazentahe⁶⁹ ashanō⁷⁰ fravashīm⁷¹ yazamaide⁷²; Ashsavazdangh⁷³ Thritahe⁷⁴ Sāizdrōish⁷⁵ ashanō⁷⁶ fravashīm⁷⁷ yazamaide⁷⁸; Vohu-raochanghō⁷⁹ Varakasāanahe⁸⁰ ashanō⁸¹ fravashīm⁸² yazamaide⁸³; Arezanguhatō⁸⁴ Tūrahe⁸⁵ ashanō⁸⁶ fravashīm⁸⁷ yazamaide⁸⁸; Usinemanghō⁸⁹ ashanō⁹⁰ fravashīm⁹¹ yazamaide⁹².

(113) We worship⁵⁸ the Fravashi⁵⁷ of the righteous⁵⁶ Ashāhura⁵⁴, (the son) of Jishta⁵⁵, with the Fravashi⁶¹ of the righteous⁶⁰ Frāyazenta⁵⁹; we worship⁶⁷ the Fravashi⁶⁶ of the righteous⁶⁵ Frenanghδ, and, Jiro-vanghu⁶⁸, (the sons) of Frayazenta⁶⁹; we also worship⁷⁸ the Fravashis⁷⁷ of the righteous⁷⁶ ajtAshavazdangh⁷³ (and) ajvThrita⁷⁴ (the two sons) of Sāizdri⁷⁵; we worship⁸³ the Fravashi⁸² of the righteous⁸¹ Vohu-raochangh⁷⁹ (the son) of Varakasāna⁸⁰;
we worship\(^{88}\) the Fravashi\(^{87}\) of the righteous\(^{86}\) Arezanghvant\(^{44}\), (the son) of Tura\(^{85}\); and the Fravashi\(^{91}\) of the righteous\(^{90}\) Usiraemangh\(^{89}\).

(114) Yuhtāspahe\(^{93}\) ashaonō\(^{94}\) fravashīm\(^{95}\) yazamaide\(^{86}\); Ashashyaothnahe\(^{97}\) Gayadhāstayanaha\(^{98}\) ashaonō\(^{99}\) fravashīm\(^{100}\) yazamaide\(^{1}\); Vohu-nemanghō\(^{7}\) Katēush\(^{1}\) ashaonō\(^{4}\) fravashīm\(^{5}\) yazamaide\(^{6}\); Vohvazdanghō\(^{7}\) Katēush\(^{8}\) ashaonō\(^{9}\) fravashīm\(^{10}\) yazamaide\(^{11}\); Ashasaredhahe\(^{12}\) Ashasairyās\(^{13}\) 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\(^{30}\) Kavōish\(^{31}\) ashaonō\(^{32}\) fravashīm\(^{33}\) yazamaide\(^{34}\).

(114) We worship\(^{36}\) the Fravashi\(^{95}\) of the righteous\(^{94}\) Yukhtāspa\(^{93}\), the righteous\(^{99}\) Asha-shyaothna\(^{97}\), (the son) of Gayadhāsta\(^{98}\), and Vohu-nemangh\(^{7}\), (the son) of Katu\(^{1}\); we worship\(^{11}\) the Fravashi\(^{10}\) of the righteous\(^{9}\) Vohvazdangh\(^{7}\), (the son) of Katu\(^{2}\); we worship\(^{16}\) the Fravashi\(^{15}\) of the righteous\(^{14}\) Ashasaredha\(^{12}\), (the son) of Ashasairyās\(^{13}\); we also worship\(^{21}\) the Fravashi\(^{20}\) of the righteous\(^{19}\) Ashasaredha\(^{17}\) (the son) of Jairyās\(^{18}\); Chākhshnī\(^{22}\); Syāvaspī\(^{26}\); and Pourushtī\(^{30}\), (the son) of Kavi\(^{31}\).

(115) Varesmapahe\(^{35}\) Janarahe\(^{36}\) ashaonō\(^{37}\) fravashīm\(^{38}\) yazamaide\(^{39}\); Nanarāstōish\(^{40}\) Paēshatanghē\(^{41}\) ashaonō\(^{42}\) fravashīm\(^{43}\) yazamaide\(^{44}\); Zarazdātoish\(^{45}\) Paēshatanghē\(^{46}\) ashaonō\(^{47}\) fravashīm\(^{48}\) yazamaide\(^{49}\); Gaēvanōish\(^{50}\) Vohu-nemanghō\(^{51}\) ashaonō\(^{52}\) fravashīm\(^{53}\) yazamaide\(^{54}\); Erezvānōish\(^{55}\) Srūto-spādā\(^{56}\) ashaonō\(^{57}\) fravashīm\(^{58}\) yazamaide\(^{59}\); Zrayanghāō\(^{60}\) Spēntō-Khratvāō\(^{61}\) ashaonō\(^{62}\) fravashīm\(^{63}\) yazamaide\(^{64}\); Varshnōish\(^{65}\) Vāgerezhe\(^{66}\) ashaonō\(^{67}\) fravashīm\(^{68}\) yazamaide\(^{69}\); Frāchyahe\(^{70}\) Taurvaētōish\(^{71}\) ashaonō\(^{72}\) fravashīm\(^{73}\) yazamaide\(^{74}\); Vahmaēdhātēhe\(^{75}\) Mānthravākahē\(^{76}\) ashaonō\(^{77}\) fravashīm\(^{78}\) yazamaide\(^{79}\); Ushtrahe\(^{80}\) Sadhananghō\(^{81}\) ashaonō\(^{82}\) fravashīm\(^{83}\) yazamaide\(^{84}\).

(115) We worship\(^{99}\) the Fravashi\(^{38}\) of the righteous\(^{37}\) Varesmapa\(^{35}\), (the son) of Janara\(^{36}\); we worship\(^{44}\) the Fravashi\(^{43}\) of the righteous Nanarāstī\(^{40}\), (the son) of Paēshatangh\(^{41}\), and we worship\(^{49}\) the Fravashi\(^{48}\) of the righteous\(^{37}\) Zarazdātī\(^{45}\), (the son) of Paēshatangh\(^{46}\). We worship\(^{54}\) the Fravashi\(^{53}\) of the righteous\(^{52}\) Gaēvani\(^{50}\), ( the son) of Vohu-nemangh\(^{51}\), Erezvā\(^{55}\) (and) Sruto-spādā\(^{56}\); we worship\(^{64}\) the Fravashī\(^{63}\) of the righteous\(^{62}\) Zrayangh\(^{60}\) (and) Spēnto-Khratvā\(^{61}\); we worship\(^{69}\) the Fravashī\(^{68}\) of the righteous\(^{57}\) Vershi\(^{65}\); (the son) of Vāgerez\(^{66}\); with the Fravashi\(^{73}\) of the righteous\(^{72}\) Frāchya\(^{70}\), (the son) of Taurvaētī\(^{71}\); we worship\(^{79}\) the Fravashi\(^{78}\) of the righteous\(^{67}\) Vahmaēdhātā\(^{75}\), (the son) of Mānthravākā\(^{76}\); and Ushtra\(^{80}\), (the son) of Sadhanangh\(^{81}\).

(116) Danghu-srūtēhe\(^{65}\) ashaonō\(^{96}\) fravashīm\(^{97}\) yazamaide\(^{88}\); Danghufrādanghō\(^{89}\) ashaonō\(^{90}\) fravashīm\(^{91}\) yazamaide\(^{92}\); Spōpadhō\(^{93}\) Makhstōīsh\(^{93}\) ashaonō\(^{94}\) fravashīm\(^{95}\) yazamaide\(^{96}\); Payangharō

Downloaded from https://www.holybooks.com
Makhshtōish⁹⁷ ashaonō⁹⁸ fravashīm⁹⁹ yazamaide¹⁰⁰; Ushťāzantahe¹ ashaonō¹ fravashīm¹ yazamaide⁴; Ashasavanghō⁶ ashaonō⁶ fravashīm⁷ yazamaide⁶; Ashūrvathahe⁹ ashaonō¹⁰ fravashīm¹¹ yazamaide¹²; Haomō-khvarenanghō¹³ ashaonō¹⁴ fravashīm¹⁵ yazamaide¹⁶; Varshnahe¹⁷ ashaonō¹⁸ fravashīm¹⁹ yazamaide²⁰.

(116) We worship⁸⁸ the Fravashis⁹⁷ of the righteous⁹⁶ Dangu-Sruta⁸⁵, and Danghu-Frādangh⁹⁹; we worship⁹⁶ the Fravashi⁹⁵ of the righteous⁹⁴ Spopadho-raakhshhti⁹⁸; we worship¹⁰⁰ the Fravashi⁹⁹ of the righteous⁹⁸ Payangharo-makhshi⁹⁷; we worship⁴ the Fravashis³ of the righteous² Ushtāzanta¹, Ashasavangh⁵, and Asḥāurvaetha⁹; we worship¹⁶ the Fravashi¹⁵ of the righteous¹⁴ Haomo-Kharenangh¹³, with the Fravashi¹⁹ of the righteous¹⁸ Varshna¹⁷.

(117) Fravahe¹¹ ashaonō²² fravashīm²³ yazamaide²⁴; Usnākahe²⁵ ashaonō²⁶ fravashīm²⁷ yazamaide²⁸; Khvanvatō⁹ ashaonō⁹⁰ fravashīm³¹ yazamaide³²; Daēnāvazanghō³³ ashaonō³⁴ fravashīm³⁵ yazamaide³⁶; Arejaonahe³⁷ ashaonō³⁸ fravashīm³⁹ yazamaide⁴⁰; Aiwi-khvarenanghœ⁴¹ ashaonō⁴² fravashīm⁴³ yazamaide⁴⁴; Huyazatahe ashaonō fravashīm yazamaide⁴⁸; Haredhāspahe⁴⁹ ashaonō⁵⁰ fravashīm⁵¹ yazamaide⁵²; Pāzinaghō⁵³ ashaonō⁵⁴ fravashīm⁵⁵ yazamaide⁵⁶; Khvākhshathrahe⁵⁷ ashaonō⁵⁸ fravashīm⁵⁹ yazamaide⁶⁰; Ashō-paoiyēhe⁶¹ ashaonō⁶² fravashīm⁶³ yazamaide⁶⁴; Astvat-eretahe⁶⁵ ashaonō⁶⁶ fravashīm⁶⁷ yazamaide⁶⁸.

(117) We worship⁴ the Fravashi³ of the righteous²² Frava¹¹; we worship²⁸ the Fravashi²⁷ of the righteous²⁶ Usnāka²⁵; we worship³² the Fravashi³¹ of the righteous³⁰ Khvanvant²⁹, Daenavazangh³³, Arejaona³⁷, and Aiwi-khvarenangh¹¹; we worship⁴⁸ the Fravashi⁴⁷ of the righteous⁴⁶ Huyazata³⁵; we worship⁵² the Fravashi⁵¹ of the righteous⁵⁰ Haredhāsp⁴⁹; we worship⁶⁶ the Fravashi⁵⁵ of the righteous⁵⁴ Pāzinangh⁵³, we also worship⁶⁹ the Fravashi⁵⁹ of the righteous⁵⁸ Khvākhshathra⁵⁷, Ashō-paoiyra⁶¹ and Astvat-ereta⁶⁵ (i.e. Saoshyant).

(Kardāh XXVII) (118) Hugēush¹ ashaonō² fravashīm¹ yazamaide⁴; Anghuyaoš³ ashaonō⁴ fravashīm⁵ yazamaide⁶; Gāurōish⁴ ashaonō⁶ fravashīm⁷ yazamaide¹²; Yushtahe¹³ Gāurvayahe¹⁴ ashaonō¹⁵ fravashīm¹⁶ yazamaide¹⁷; Māṇzdrāvanghēush¹⁸ ashaonō¹⁹ fravashīm²⁰ yazamaide¹¹; Srīrāvanghēush²¹ ashaonō²³ fravashīm²⁴ yazamaide²⁵; Ayutahe²⁶ ashaonō²⁷ fravashīm²⁸ yazamaide²⁹; Sūrō-yazatahe³⁰ ashaonō³¹ fravashīm³² yazamaide³³.

(118) We worship⁴ the Fravashi³ of the righteous² Hugao¹, with the Fravashi⁷ of the righteous⁶ Anghuyu⁵; we worship¹² the Fravashi¹¹ of the righteous¹⁰ Gāurī¹, Yushta¹³, (the son) of Gāurva¹⁵, Māṇzdrāvanghu¹⁸ and, Srīrāvanghu²²; we worship²⁹ the Fravashi²⁸ of the righteous²⁷ Ayuta²⁶, along with the Fravashi²² of the righteous³¹ Suro-yazata³⁰.
(119) We worship the Fravashi of the righteous Eredhwa and we worship the Fravashi of the righteous Kavi; we worship the Fravashis of the righteous Ukhshāna, the son of Vidhisravargh, far-famed (or renowned from a long period) and ajw exalted, Vanghudhāta, the son of Vidhisravargh, and the son of Khvadhāta; we worship the Fravashi of the righteous Uzya, (the son) of Vanghudhāta, together with the Fravashi of the righteous Fraya.

(120) We worship the Fravashis of the righteous men Ashem-yenghe-raochā, Ashem-yenghe-vareza, and Ashem-yahmāi-ushta; we worship the Fravashi of the righteous Goshta Fryān; (we worship the Fravashi) of (the righteous) Usmānara, (the son) of Paeshatanghak, in order to withstand the evils caused by near relatives.

(121) Spitōish Upāsnaosh ashaonā fravashīm yazamaide; Erezrāspahe Upāsnaosh ashaonō fravashīm yazamaide; Usadhānō Mazdayasnahe ashaonō fravashīm yazamaide; Frādatvangēush Stivatō ashaonō fravashīm yazamaide; Raochaschaēshmanō ashaonō fravashīm yazamaide; Hvare-chaēshmanō ashaonō fravashīm yazamaide; Frāsrūtārahe ashaonā fravashīm yazamaide; Visrūtārahe ashaonā fravashīm.

ajw “We worship the Fravashi of Duraēsruta, the son of Berezvant.” (Darmesteter)

ajx Its verbatim meaning is “righteousness is his light”.

ajy Its verbatim meaning is “righteousness is his work”.

ajz Its verbatim meaning is “righteousness is his prosperity, welfare.”

aka In the original text these usual words, “ashaonō fravashīm yazamaide” are omitted. It would be better to insert them.

akb This personage is different from Paeshatanghak, occurring in para 115; the name Paiti-sriira (his father’s name or, literally, “more handsome”) is given in order to distinguish him from that. Usmānara, the son of this Paeshatanghak, must have been a well-known personage for his acts of compromise in resolving private family discussions or domestic feuds.
yazamaide\textsuperscript{24}; Beremnahe\textsuperscript{25} ashaon\textsuperscript{o} fravashīm\textsuperscript{27} yazamaide\textsuperscript{28}; Vīsrūtāhe\textsuperscript{29} ashaon\textsuperscript{o} fravashīm\textsuperscript{31} yazamaide\textsuperscript{32}.

(121) We worship\textsuperscript{93} the Fravashi\textsuperscript{92} of the righteous\textsuperscript{91} Spiti\textsuperscript{89}, we worship\textsuperscript{98} the Fravashi\textsuperscript{97} of the righteous\textsuperscript{96} Erezrāspa\textsuperscript{94}, (the sons) of Uspasnu\textsuperscript{95}, and we worship\textsuperscript{9} the Fravashi\textsuperscript{2} of the righteous\textsuperscript{1} Usadhāna\textsuperscript{99}, (the son) of Mazdayasna\textsuperscript{100}, we worship\textsuperscript{8} the Fravashi\textsuperscript{7} of the righteous\textsuperscript{6} Frādatvanguh\textsuperscript{4}, (the son) of Stivat\textsuperscript{5}, Raochao-chaeshman\textsuperscript{9}, Hvarechaeshman\textsuperscript{13} and Frasrutara\textsuperscript{17}; we worship\textsuperscript{24} the Fravashi of the righteous\textsuperscript{22} Visrutāra\textsuperscript{21}, Baremna\textsuperscript{25}, and Visruta\textsuperscript{29}.

(122) Hvasphe\textsuperscript{33} ashaon\textsuperscript{o} fravashīm\textsuperscript{35} yazamaide\textsuperscript{36}; Chathwarespahe\textsuperscript{37} ashaon\textsuperscript{o} fravashīm\textsuperscript{39} yazamaide\textsuperscript{40}; Dawrāmaēshōish\textsuperscript{41} ashaon\textsuperscript{o} fravashīm\textsuperscript{43} yazamaide\textsuperscript{44}; Fraoraosahe\textsuperscript{45} Kaōshahe\textsuperscript{46} ashaon\textsuperscript{o} fravashīm\textsuperscript{49} yazamaide\textsuperscript{46}; Frināspahe\textsuperscript{50} Kaēvah\textsuperscript{41} ashaon\textsuperscript{o} fravashīm\textsuperscript{53} yazamaide\textsuperscript{47}; Frādat-narahe\textsuperscript{55} Grāvāratēush\textsuperscript{56} ashaon\textsuperscript{o} fravashīm\textsuperscript{58} yazamaide\textsuperscript{48}; Vohushtrahe\textsuperscript{60} Ṭekānghahe\textsuperscript{61} ashaon\textsuperscript{o} fravashīm\textsuperscript{63} yazamaide\textsuperscript{49}; Viṃārēshvah\textsuperscript{65} Āinīvah\textsuperscript{66} ashaon\textsuperscript{o} fravashīm\textsuperscript{68} yazamaide\textsuperscript{69}.

(122) We worship\textsuperscript{36} the Fravashi\textsuperscript{15} of the righteous\textsuperscript{34} Hvasphe\textsuperscript{33}; we worship\textsuperscript{40} the Fravashi\textsuperscript{39} of the righteous\textsuperscript{38} Chathwarespa\textsuperscript{37}; we worship\textsuperscript{44} the Fravashi\textsuperscript{43} of the righteous\textsuperscript{42} Dawrāmaeshi\textsuperscript{41}, Fraoraos\textsuperscript{45}, the (son) of Kaōsha\textsuperscript{46}, Frināspa\textsuperscript{49}, (the son) of Kaēvah\textsuperscript{51}, and the Fravashi\textsuperscript{48} of the righteous\textsuperscript{57} Frādat-nara\textsuperscript{55}, (the son) of Grāvārath\textsuperscript{56}; we also worship\textsuperscript{64} the Fravashi\textsuperscript{63} of the righteous\textsuperscript{62} Vohushtra\textsuperscript{60}, (the son) of Ṭekāngh\textsuperscript{61}; with the Fravashi\textsuperscript{70} of the righteous\textsuperscript{67} Viṃārēshv\textsuperscript{65}, (the son) of Āinīv\textsuperscript{66}.

(122) Frārāzōish\textsuperscript{70} Ṭūrahe\textsuperscript{71} ashaon\textsuperscript{o} fravashīm\textsuperscript{73} yazamaide\textsuperscript{74}; Stipōish\textsuperscript{75} Rāvat\textsuperscript{76} ashaon\textsuperscript{o} fravashīm\textsuperscript{78} yazamaide\textsuperscript{79}; Parshintahe\textsuperscript{80} Gandrewahe\textsuperscript{81} ashaon\textsuperscript{o} fravashīm\textsuperscript{83} yazamaide\textsuperscript{84}; Aveyehe\textsuperscript{85} Spenghahe\textsuperscript{86} ashaon\textsuperscript{o} fravashīm\textsuperscript{89} yazamaide\textsuperscript{86}; Aētavahe\textsuperscript{89} Māyavahe\textsuperscript{91} ashaon\textsuperscript{o} fravashīm\textsuperscript{93} yazamaide\textsuperscript{84}; Yaētushgēush\textsuperscript{95} Vūtanahe\textsuperscript{96}, ashaon\textsuperscript{o} fravashīm\textsuperscript{98} yazamaide\textsuperscript{99}; Garshtate\textsuperscript{100} Kavōish\textsuperscript{1} ashaon\textsuperscript{o} fravashīm\textsuperscript{2} yazamaide\textsuperscript{4}.

(123) We worship\textsuperscript{74} the Fravashis\textsuperscript{73} of the righteous\textsuperscript{72} Frārāzī\textsuperscript{70}, (the son) of Tura\textsuperscript{71}, Stipi\textsuperscript{75} (the son) of Raevant\textsuperscript{76}, Parshinta\textsuperscript{80}, (the son) of Gandrewa\textsuperscript{81}, and the Fravashi\textsuperscript{88} of the righteous\textsuperscript{87} Avaya\textsuperscript{35} (the son of) Spengh\textsuperscript{86}; together, we worship\textsuperscript{94} the Fravashis\textsuperscript{93} of the righteous\textsuperscript{92} Aētava\textsuperscript{90}, (the son) of Māyava\textsuperscript{91}, Yaētush-gao\textsuperscript{95}, (the son) of Vyūta\textsuperscript{96}, and (the son) of Kavi\textsuperscript{1}.

(124) Pouru-banghahe\textsuperscript{5} Zaōshahe\textsuperscript{6} ashaon\textsuperscript{o} fravashīm\textsuperscript{8} yazamaide\textsuperscript{9}; Vohu-dātah\textsuperscript{10} Kātah\textsuperscript{11} ashaon\textsuperscript{o} fravashīm\textsuperscript{13} yazamaide\textsuperscript{14}; Bāonghahe\textsuperscript{15} Sāonghanhahe\textsuperscript{16} ashaon\textsuperscript{o} fravashīm\textsuperscript{17} yazamaide\textsuperscript{19}; Hvarezāo\textsuperscript{20} Ankasayāo\textsuperscript{21} ashaon\textsuperscript{o} fravashīm\textsuperscript{23} yazamaide\textsuperscript{24}; Aravaostrah\textsuperscript{25} Erezatō daingēush\textsuperscript{26} ashaon\textsuperscript{o} fravashīm\textsuperscript{27} yazamaide\textsuperscript{29};
FARVARDIN YASHT 247

Frāchithrahe, Frāchithrahe, of Zaosha, son) of Sāongha, son) of Katā, son) of Berezavant, Gaomatō, Berezavatō, Vohu-perese, Parēsahe, Ainyāvahe, ashaoṇō, Vohu-dāte, son) of Dāshtāghna, Zarúzdahe, son) of Aevo-saredho-fyushta, Gaomantō, Zarvansai, fravashīm, Bāongha, Vīdat-gavāo, akd In the original text:- Muzi of the Muza country; Raozdi of the Raozdya country and Tani of the Tanya country (just as the inhabitant of Surat is called Surti). Muza, Raozdya and Tanya are likely to be different from some countries under the Iranian subjugation. Nothing is definitely ascertained about them.

(124) We worship9 the Fravashi8 of the righteous7 Pouru-bangha5, the son of Zaośha6; we worship14 the Fravashi13 of the righteous12 Vohu-dāte10, (the son) of Katā11; we worship the Fravashi18 of the righteous17 Bāongha15 (the son) of Sāongha16; we worship24 the Fravashi23 of the righteous22 akd Hvarez20 and Ankasa21, Aravashtra25, (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 Dāštāghnoish41 Muza42 Muzayāo43 daingheush44 ashaoṇō45 fravashīm46 yazamaide47; Fraturō48 Asrutō49 Baēshatasturā50 ashaoṇō51 fravashīm52 yazamaide53; Avaregēush44 erezavato52 Aoiōhmatatruahe56 ashaoṇō57 fravashīm58 yazamaide59; Gaomatō60 Zavanō61 Raozdyayāo62 Raozdyayāo63 daingheush64 ashaoṇō65 fravashīm66 yazamaide67; Thrito68 Aēvo-saredho-fyusheta69 Tanyēhe70 Tanyayō71 daingheush72 ashaoṇō73 fravashīm74 yazamaide75.

(125) We worship47 the Fravashi46 of the righteous45 Parodasma40, (the son) of Dāštāghna44, (who is) the inhabitant of Muza43, country44, Fratrua48, (and) Asruta49, (the sons) of Baēshatasturā50, with the Fravashi48 of the pure55 and righteous57 Avarēga54, (the son) of Aoiōhmatatrua56; we worship47 the Fravashi45 of the righteous65 Gaomant40, (the son) of Zavan61, the akd inhabitant of the Raozdy63, country64, and the Fravashi74 of Thrito68, (the son) of Aēvo-saredho-fyusheta69, the inhabitant of the Tany71 country72.

(126) Tirō-nakathwahe76 Uspaēshatanām77 Saēnanām78 ashaoṇō79 fravashīm80 yazamaide81; Utayutōish82 Vitkavōish83 Zighrōish84 Saēnahe85 ashaoṇō86 fravashīm87 yazamaide88; Frohakafrahe89 Marezhishmyeh90 Saēnanām91 ashaoṇō92 fravashīm93 yazamaide94; Varemō-raochāo95 Perethwafsm96 ashaoṇō97 fravashīm98 yazamaide99.

(126) We worship81 the Fravashi80 of the righteous79 Tirō-nakathwa76 of the family of Uspaēshata-Saēna77, Utayuti82, the son of Vitkavi83, (and) Zighni84, (the son) of Saēna85; we also worship94 the Fravashi93 of the righteous92 Fro-hakafra89, (the son) of Marezhishmya90 of the family of Saēna91, with the Fravashi98 of the righteous90 Varesmo-raochangh95, the son of Perethwafsm96.

(127) Asha-nemanghāo100 Vīdat-gavāo1 Anghuyāo2 daingheush3 ashaoṇāo4 fravashīm5 yazamaide6; Parshat-gavāo7 Dāzgrō-gavāo8

akc These two words are dvandva compound genitive dual; the original forms are Hvareza and Ankasa.

Downloaded from https://www.holybooks.com
Apakhshīrayao⁹ dainghēush¹⁰ ashaonā¹¹ fravashīm¹² yazamaide¹³;
Hufravākhsh¹⁴ Kahrkananām¹⁵ ashaonō¹⁶ fravashīm¹⁷ yazamaide¹⁸;
AKayadhahe¹⁹ Pudhanām²⁰ ashaonō²¹ fravashīm²² yazamaide²³;
Jāmāspape²⁴ Aparazātahe²⁵ ashaonō²⁶ fravashīm²⁷ yazamaide²⁸;
Maidhyō-māonghahe²⁹ Aparazātahe³⁰ ashaonō³¹ fravashīm³² yazamaide³³;
Urvtat-narahe³⁴ Aparazātahe³⁵ ashaonō³⁶ fravashīm³⁷ yazamaide³⁸.

(127) We worship⁶ the Fravashis⁵ of the righteous⁴ Asha-nemangh¹⁰⁰
(and) Vidat-gao¹ of the country³ (called) ake Anghu²; we worship¹³ the Fravashis¹² of the righteous¹¹ Parshat-gao⁷ (and) Dāzgro-gao⁸ of Apakhshira⁹;
we worship¹⁸ the Fravashi¹⁷ of the righteous¹⁶ aki Hufravākhsh¹⁴ of the family of Kahrka¹⁵, and we worship²⁵ the Fravashi²² of the righteous²¹ Akayadhā¹⁹ of the Pudha family²⁰; we worship²⁸ the Fravashi²⁷ of the righteous²⁶ aki Jāmāspa³⁹, Maidhyo-māh²⁹, and Urvtat-nara³⁴ (bora later on³⁵) of later period.

(128) Raochas-chaēshmano³⁹ ashaonō⁴⁰ fravashīm⁴¹ yazamaide⁴²;
Hvare-chaēshmano⁴³ ashaonō⁴⁴ fravashīm⁴⁵ yazamaide⁴⁶; Frādat-khvarenanghō⁴⁷ ashaonō⁴⁸ fravashīm⁴⁹ yazamaide⁵⁰; Vidat-khvarenanghō⁵¹ ashaonō⁵² fravashīm⁵³ yazamaide⁵⁴; Vouru-nemanghō⁵⁵ ashaonō⁵⁶ fravashīm⁵⁷ yazamaide⁵⁸; Vouru-Savanghō⁵⁹ ashaonō⁶⁰ fravashīm⁶¹ yazamaide⁶²; Ukhshyat-eretahe⁶³ ashaonō⁶⁴ fravashīm⁶⁵ yazamaide⁶⁶; Ukhshyat-nemanghō⁶⁷ ashaonō⁶⁸ fravashīm⁶⁹ yazamaide⁷⁰; Astvat-eretahe⁷¹ ashaonō⁷² fravashīm⁷³ yazamaide⁷⁴.

(128) We worship⁴² the Fravashi⁴¹ of the righteous⁴⁰ aki Raochas-chaeshman⁹, and Hvare-chaeshman⁴³; we worship⁵⁰ the Fravashi⁴⁹ of the righteous⁴⁸ Frādat-khvarenangh⁴⁷, together with the Fravashi⁵³ of Vidat-khvarenangh⁵¹, Vouru-nemangh⁵⁵ and Vouru-savangh⁵⁹ we also worship⁶⁰ the Fravashi⁶⁵ of the righteous⁶⁴ aki Hoshedarbāmi⁶³, aki Hoshedarmāh⁶⁷, and aki 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, apearazata 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.

Downloaded from https://www.holybooks.com

(129) Who1 (i.e. the prophet born of the mother called Eredat-Fedhri mentioned above) will be revealed (manifest) as the victorious9 Saoshyant by name5, as well as Astvat-ereta6 by name7. (His name) Saoshyant9 is for this reason8 that he akw14will benefit14 the whole11 corporeal13 world12. (His name) Astvat-ereta16 (is) for this reason8 that akm19 will akn19 resuscitate (revive) the corporeal21 (world) which is perishable22.

Explanation:- (The reason of resuscitation is mentioned below).

In order to withstand24 ako25 wicked men25 of druj-like nature26, and in order to withstand the evil29 created (in the opposition of) against righteous man28 (i. e. in order to suppress the evils of the demons, drujas and wicked men) (that future Prophet Saoshyant will revive the dead in this world).

(Kardāh XXIX) (130) Yimahe1 Vīvanghanahe2 ashaonō3 fravashīm4 yazamaide5 sūrahe6 pouro-vāthwahe7, paitishtātēe8 ainshtōish9 daevō-frakarshtayāo10, haēchanghascha11 avāstrahe12, ithyejanghascha13 marshaonahe14.

(131) Thraētaonahe15 Āthuyānōish16 ashaonō17 fravashīm18 yazamaide19, paitishtātēe20 garenāushcha21 tafnaoshcha22 naēzahecha23 sāras-tōishcha24 vāvarshyāoscha25, paitishtātēe26 Azi-karshtahe27 tbaēshanghō28. Aoshnarāhe29 pouru-jirahe30 ashaonō31 fravashīm32 yazamaide33; Uzvahe34 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.

akk The son of Holy Zarathushtra and the future prophet, to be born of the mother Eredat-fedhri at the time of Resurrection. The original meaning of, “astvat-ereta” is, “one who makes the bodily creatures rise up”, i.e. the maker of Resurrection.

akl The original meaning of “Saoshyant” is, “he who will benefit in future”, “the future benefactor”, derived from the root su = to benefit. Sāvayāt = Casual.

akm Hā-present participle masculine nominative singular; original form hant + s; root ah = Sanskrit as-, to be-.

akn Original meaning, “will raise up23 the bodily18 and living creatures”. Geldner gives the text paitishāt.

ako Original meaning, “the druj of the brood of the biped”.

Downloaded from https://www.holybooks.com
(131) We worship\(^{19}\) the Fravashi\(^{18}\) of the righteous\(^{17}\) akp Faredun\(^{15}\), the son of Athawyan\(^{16}\), in order to withstand\(^{20}\) itch\(^{21}\), fever\(^{22}\), akq debility\(^{23}\), ague-fever\(^{24}\), free indulgence of lust\(^{25}\), and the evil\(^{28}\) akr caused by snake\(^{27}\). We worship\(^{33}\) the Fravashi\(^{32}\) of the righteous\(^{31}\) aks Aoshnara\(^{29}\), full of intelligence\(^{30}\); we worship\(^{38}\) the Fravashi\(^{37}\) of the righteous\(^{36}\) Uzava\(^{34}\), the son of akt Tehemaspa\(^{35}\), and the Fravashi\(^{42}\) of the righteous\(^{40}\) Aghraeratha\(^{39}\), the akv brave, with the Fravashi\(^{47}\) of the righteous\(^{46}\) Minocheher\(^{44}\), the son of akx Erach\(^{45}\).

(132) Kavōish\(^{49}\) Kavātahe\(^{50}\) ashaonō\(^{51}\) fravashīm\(^{52}\) yazamaide\(^{53}\); Kavōish\(^{44}\) Aipivanghēush\(^{45}\) ashaonō\(^{56}\) fravashīm\(^{57}\) yazamaide\(^{58}\); Kavōish\(^{49}\) Usadhanō\(^{60}\) ashaonō\(^{61}\) fravashīm\(^{62}\) yazamaide\(^{63}\); Kavōish\(^{44}\) Arshnō\(^{65}\) ashaonō\(^{66}\) fravashīm\(^{67}\) yazamaide\(^{68}\); Kavōish\(^{49}\) Pisinanghō\(^{70}\) ashaonō\(^{71}\) fravashīm\(^{72}\) yazamaide\(^{73}\); Kavōish\(^{44}\) Syāvarshānō\(^{80}\) ashaonō\(^{81}\) fravashīm\(^{72}\) yazamaide\(^{76}\); Kavōish\(^{44}\) Haosravanghō\(^{85}\) ashaonō\(^{86}\) fravashīm\(^{72}\) yazamaide\(^{88}\).

(133) Amahecha\(^{89}\) paiti\(^{90}\) hutāshtahe\(^{91}\), verethraghahecha\(^{92}\) paiti\(^{93}\) Ahuradhātahe\(^{94}\), vanaintyāoscha\(^{95}\) paiti\(^{96}\) uparatātō\(^{97}\), sanguhascha\(^{98}\) paiti\(^{99}\) husastayāo\(^{100}\), sanguhascha\(^{101}\) paiti\(^{102}\) amuyamnayāo\(^{103}\), sanguhascha\(^{104}\) paiti\(^{105}\) avanemnayāo\(^{106}\), hathra vatahecha\(^{107}\) paiti\(^{108}\) hamerethanām\(^{9}\).

(132) We worship\(^{73}\) the Fravashi\(^{52}\) of the righteous\(^{51}\) Kay\(^{49}\) Kobad\(^{50}\); we worship\(^{58}\) the Fravashi\(^{57}\) of the righteous\(^{56}\) Kay\(^{54}\) akw Aipivangh\(^{55}\) (the son of Kay Kobad), and the Fravashi\(^{62}\) of the righteous\(^{61}\) Kay\(^{59}\) Usadhana\(^{60}\); we worship\(^{68}\) the Fravashi\(^{67}\) of the righteous\(^{66}\) Kay\(^{64}\) Arshan\(^{65}\), together with the Fravashis\(^{72}\) of the righteous\(^{71}\) Kay\(^{69}\) Pisinang\(^{70}\) and Kay\(^{74}\) akx Byarshan\(^{75}\); we

akp Here Faredun appears to have been remembered as a physician removing diseases; for further details, see notes on the Pazend portion of Vanant yasht, in my Khordeh Avesta Bā Maeni.
akq Other meanings of the word mēza are: filthiness, impurity, the point of a needle.
akr Its significance is, evil caused by Zohak (Azi-Dahāka). After coming to the sovereignty by defeating Zohak, King Faredun destroyed all his wicked doctrines.
aks The Counsellor of Kavi Usa-King Kaikaus, who was eventually killed by the Daevas (Darmesteter); Jira = Persian zirak = wise, intelligent.
akt The son of Nodar and grandson of King Minocheher.
aku Or possessed of special qualities of humanity (derived from nar). Compare Persian words insāniyat, mardumi. Know that although Agreras was the brother of Afrasyab was Turanian, he kept good feelings towards the Iranians. He was the holy and religious person.
akk The youngest son of King Faredun; the names of the remaining two sons Salam and Tura.
akw Son of Kay Kobād (Darmesteter).
akx Four sons of Kay Aipivanghu: (1) Kay Usadhana (or Kay Usa, i.e. Kay Kāus); (2) Kay Arshan (Kay Arasha); (3) Kay Pisinangh (Kay Pasina); (4) Kay Byarshan = Kay Vīrash (Bundehesh) = Kay Armin. Out of them, only Kai Kāus came to the throne of Iran.
also worship the Fravashi of the righteous Kay and Kay Khosravak.

(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, for (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) Drvahecha paiiti aojanghō, khvarenanghascha paiti Mazdadhathe, tanuyāoscha paiti drvatātō, āsnayāoscha paiti vanghyāo, frazantōish dangrayāo, vyākhanayāo, spiti-dōithrayāo, ānzō-būjo hvīrayāo, huzantēush paiti aparayāo vyarethyayāo.

(135) Khshathrahecha paiiti bānumatō, daregha-yāoscha paiti dareghō-jītōish, vispanāmcha paiti ayaptanām, vispanāmcha paiti baēshazanām, paitishtātēe sāstō-karshtahe tbaēshanghō.

(136) Sāmahe Keresāspahe gaesaosh gadhavarahē ashaono fravashīm yazamaide; paitishtātēe ughrahe bāzāush haenayāoscha perethu ainikayāo perethu-drafhayāo, eredhwō-drafshayō uzgereptō-drafshayō khreuem drafshem barentayāo; paitishtātēe gadhahe frakerestō-frasānahe simahe virenjanō.
anāmarezdikahe⁷⁹, paitishtātēe⁸⁰ gadhō-karshtahe⁸¹ tbaeshanghō⁸².

(136) We worship⁶² the Fravashi⁶¹ of the righteous⁶⁰ Keresaspa⁵⁷, the curly-haired⁵⁸ mace-bearer⁵⁹, of the (well-known) Sama family⁵⁶, in order to withstand⁶³ the army⁶⁶, of the powerful⁶⁴ arms⁶⁵, wide-fronted⁶⁷, with wide raised up banners⁶⁹, with uplifted cruel banners⁷⁰, in order to withstand⁷⁴ the brigand⁷⁵, who works destruction⁷⁶, (and who is) dreadful⁷⁷, man-slaying⁷⁸ and unmerciful⁷⁹. Also, in order to withstand⁸⁰ the evil⁸² caused by the brigands⁸¹.

Explanation:- We worship the Fravashi of the hero Keresaspa in order that by commemorating his heroic exploits and welfare works we may get enthusiasm and we may thereby get sufficient courage and strength for withstanding the destruction rushed forward in the country, or for combating against the attacks of thieves and robbers.

(137) Ākhrurahe⁸³ Haosravanghanahe⁸⁴ ashaonō⁸³ fravashīm⁸⁶ yazamaide⁸⁷; paitishtātēe⁸⁸ hashidavahe⁹⁰ drvatō⁹⁰ arātōishcha⁹². Haoshyanghahe⁹³ takhmahe⁹⁴ ashonō⁹⁵ fravashīm', yazamaide⁹⁷; paitishtātēe⁹⁸ Māzainyanām⁹⁹ daēvanām¹⁰⁰, varenya-nāmcha¹ drvatām², paitishtātēe³ daēvo-karshtahe⁴ tbaēshanghō⁵.

(138) Fradhākhshtōish⁶ Khunbyehe⁸ ashaonō⁸ fravashīm⁹ yazamaide¹⁰, paitishtātēe¹¹ aēshmahe¹² khrvī-draosh¹³ aēshmō-varedha-nāmcha¹⁴ drvatām¹⁵, paitishtātēe¹⁶ aēshmō-karshtahe¹⁷ tbaēshanghō¹⁸.

Explanation:- We worship⁸⁶ the Fravashi of the righteous⁸⁵ akz Akhrura⁸³, the son of Haosravangh, in order to withstand⁸⁸ aśla stinginess⁹¹ that deceives the friend⁹⁸, wicked⁹⁰ and world-destroying⁹². We worship⁹⁷ the Fravashi⁹⁶ of the valiant⁹⁴, righteous⁹⁵ Haoshyangha, in order to withstand⁹⁸ the daevas¹⁰⁰ of Māzandrān⁹⁹, and the wicked people² of Gilān¹, also in order to withstand³ the evil⁵ produced by the daevas⁴.

(138) We worship¹⁰ the Fravashi⁹ of the righteous⁸ Fradhākhshti⁶, the son of Khunbya⁷, in order to withstand¹¹ the daeva Aeshma¹² of cruel weapon¹³ and wrath-inciting¹⁴ wicked persons¹⁵, and in order to withstand¹⁶ the evil¹⁸ caused by anger (or by the Aeshma daeva)¹⁷.

(Kardāh XXX) (139) Hvōvyāo¹ ashaonyāo² fravashīm³ yazamaide⁴, Frenyāo⁵ ashaonyāo⁶ fravashīm⁷ yazamaide⁸; Thrityāo⁹ ashaonyāo¹⁰ fravashīm¹¹ yazamaide¹²; Pouruchistayāo¹³ ashaonyāo¹⁴ fravashīm¹⁵ yazamaide¹⁶; Hutaosayāo¹⁷ ashaonyāo¹⁸ fravashīm¹⁹ yazamaide²⁰; Humāyāo¹¹ ashaonyāo²² fravashīm²³ yazamaide²⁴; Zairichyāo²⁵ ashaonyāo²⁶ fravashīm²⁷ yazamaide²⁸; Vispa-taurushyāo²⁹ ashaonyāo³⁰ fravashīm³¹ yazamaide³²; Ushtavaityāo³³ ashaonyāo³⁴ fravashīm³⁵.

akz The friend helping in the heroic adventures of the hero Keresāspa; probably the descendant of the Sāma family.
ala Or excessive greed.
(139) We worship the Fravashi of the righteous alHvovi; we worship the Fravashi of the righteous alcFreni, and we worship the Fravashi of the righteous Thriti; we worship the Fravashis of the righteous Pouruchisti, aldHutaosa, and alhHumaya; we also worship the Fravashis of the righteous Zairichi, Vispa-taurushi, Ushtavai, all and Tushnāmaiti.

(140) We worship the Fravashi of the righteous alcUsinemangh, the wife of the righteous alhFrayazenta, Freni, the wife of the righteous aliKhshōiwrāspa, and the wife of the righteous aljFreni, with the Fravashi of the righteous alkPourudhākhshta, the wife of the righteous allStaotar-VahishtaheASHAHE.

(141) Kanyāo Vadhutō ashaonyāo ashaonō fravashīm...
(141) We worship their Fravashi 87 of righteous maid 83, almVadhuta 84, Jaghrudha 90, Frangadhā 96, alnUrdhayant 92, and Paesanghanva 8; we worship the Fravashi 15 of the righteous 14 aleHvaredhi 13; we worship 70 the Fravashi 19 of the righteous 18 Huchithra 17, with the Fravashi 23 of Kanuka 21, and the righteous 27 maid 25 aleSrutat-Fedhryō 26 ashonō 27 Fravashīm 28 yazamaide 29.

(142) Kanyō 30 Vanghu-Fedhryō 31 ashaonyāo 32 Fravashīm 33 yazamaide 34; Kanyō 35 Eredat-Fedhryō 36 ashaonyāo 37 Fravashīm 38 yazamaide 39; yā 40 vīspa-taurvairicha 41 nāma 42, avatha 43 vīspa-taurvairī 44, yatha 45 ā 46 tem 47 ṭīzanāt 48, yō 49 vīpe 50 taurvayāt 51 daēvāatcha 52 tbaēshān 53 mashyā-atcha 54, paitishtātēe 55 jahi-karshatahe 56 tbaēshanghō 57.

(142) We worship the Fravashi 13 of the righteous 32 maid 30, aleVanghu-Fedhri 31; we worship 39 the Fravashi 38 of the righteous 37 maid 35, aleEredat-Fedhri 36, (who name is) aleVispo-taurvairī 44 for (this reason 43 that 45) she 46 will give birth 48 to that (man) 47, who 49 in order to withstand 55 the evil 57 caused 36 by Jahi (i.e. evil of the female counterpart) will destroy 51 all the malice 53 (caused) by the daevas 52, and by (wicked) men 54.

(Kardāh XXXI) (143) Airyanām 1 dakhyunām 2 naram 3 ashaonām 4 Fravashīyō 5 yazamaide 6; Airyanām 7 dakhyunām 8 nārinām 9 ashaonām 10 Fravashīyō 11 yazamaide 12; Tūiryanām 13 dakhyunām 14 nāram 15 ashaonām 16 Fravashīyō 17 yazamaide 18; Tūiryanām 19 dakhyunām 20 nārinām 21 ashaonām 22 Fravashīyō 23 yazamaide 24;

alm There was no need of the word ashaonā 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, Urdhayantāo like the word Ukhshentāo 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 Hoschedar Bāmi, to be born at the time of Resurrection.

alq The name of the mother of the Prophet Hosbedar Māh, to be born at the time of Resurrection.

als The original meaning of this word is, “the mother destroying all malice”.

Downloaded from https://www.holybooks.com
We worship the Fravashis of the righteous men and women of the Iranian Countries; we worship the Fravashis of the righteous men and women of Turanian Countries, and we worship the Fravashis of the righteous men and women of Sairima Countries.

We worship the Fravashis of the righteous men and women of Alv Saini Countries, we worship the Fravashis of the righteous men and women of Alw Dahi Countries.

We worship all the good, heroic (and) beneficent Fravashis of the righteous (people) from Gayomard to the victorious Saoshyant.

May (they) who (are) the Fravashis of the righteous (people) keep love over us here! (and) may they come to our help! (Also) may those (Fravashis) save us.
the living ones\(^2\) with (their) powerful\(^4\) help\(^5\) \(^6\) at the time of calamity\(^11!\) (Besides, may those Fravashis be) (our) \(^{\text{aly}}\) \(^6\) helpers\(^6\) through Ahura Mazda,\(^7\) through the brave\(^10\) righteous\(^9\) Sraosha yazata,\(^8\) and through the learned\(^12\) \(^{\text{alz}}\) Manthra Spenta!\(^7\) Which\(^13\) (Manthra Spenta) is opposed to the doctrines of daevas\(^14\) and the messenger\(^16\) of \(^{\text{ama}}\) Ahura Mazda,\(^17\) whom\(^18\) (the Prophet) Zarathushtra\(^19\) \(^{\text{amb}}\) \(^{\text{amb}}\) saw with the sincerest vision\(^20-21\) in the corporeal\(^23\) world\(^22\).

(147) Aora\(^24\) vanguhīsh\(^25\) upa-shaeta\(^26\) yāo\(^27\) āpō\(^28\), yāoscha\(^29\) urvarāo\(^30\), yāoscha\(^31\) ashaonām\(^32\) fravashayō\(^33\) Idha\(^34\) frithāo\(^55\) paiti-zantāo\(^36\) buyata\(^37\); ahmya\(^38\) nmāne\(^39\) idha\(^40\) āthravanō\(^41\) dakhyunām\(^42\) manyente\(^43\) vangheush\(^44\) ashahe\(^45\) uzugūrvayente\(^46\) jaste\(^47\) ahmākem\(^48\) avanghe\(^49\) sūrāo\(^50\) yūshmākem\(^51\) yasnahe\(^52\) sēvishtāo\(^53\).

(148) Vīspanāmcha\(^54\) āonghām\(^55\) ashaonām\(^56\) ashaonināmcha\(^57\) idha\(^58\) yazamaide\(^59\) fravashīma\(^60\) yāshēm\(^61\) yashethwatcha\(^62\) urvāngō\(^63\) zaoyōoscha\(^64\) fravashayō\(^65\). Vīspanāmcha\(^66\) āonghām\(^67\) ashaonām\(^68\) ashaonināmcha\(^70\) idha\(^71\) yazamaide\(^72\) fravashīma\(^73\) yāshēm\(^74\) nō\(^75\) Ahurō Mazdāo\(^76\) ashava\(^77\) yesne\(^78\) paiti\(^79\) vanghō\(^80\) vaēdha\(^81). Vīspanāmcha\(^82\) aēshēm\(^83\) Zarathushtram\(^84\) paoirīm\(^85\) vahishtem\(^86\) Āhūirīm\(^87\) sūsrūma\(^88\) tkaēshem\(^89\).

(147) O ye good\(^25\) \(^{\text{amc}}\) \(^{\text{amc}}\) waters\(^28\), trees\(^30\), and the Fravashis\(^33\) of the righteous \(^{\text{ama}}\) (people)! May you \(^{\text{amd}}\) \(^{\text{amd}}\) abide \(^{\text{amf}}\) down here\(^24!\) May you be loved\(^15\) and welcomed\(^34\) (i.e.) in this house\(^39\). (O Fravashis!), Here\(^40\), (i.e. in this house) the priests\(^41\) of (various) countries\(^42\) \(^{\text{ame}}\) think\(^43\) of the good\(^44\)

\(^{\text{alx}}\) Original meaning, “in calamities”; āzahu is the locative plural of the word āzangh.

\(^{\text{aly}}\) Aomna - present participle nominative plural; root \(^{\text{av}}\) = Sanskrit \(^{\text{av}}\) = to help.

\(^{\text{alz}}\) As an abstract noun, the meaning of “mānthra 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.

\(^{\text{ama}}\) If we consider the word vidaēvahe as an epithet of Mazdāo Ahuāhe, it would mean “opponent of the daeva”.

\(^{\text{amb}}\) The original meaning is: Whom\(^18\) Zarathushtra\(^19\) considered worthy of respect\(^20\) like Himself\(^21\).

\(^{\text{ame}}\) Before these words yāo, yāoscha occur and the meaning is, “who, and who”, respectively. If we take the meaning, word by word, it is translated thus:- (you) who (are) waters, and (you) who (are) trees and (you) who (are) Fravashis.

\(^{\text{amd}}\) 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.

\(^{\text{ame}}\) i.e. in this house. Original meaning is, “lower, nether”; it is the comparative degree of avara - avara = aora (by dropping the middle a).

\(^{\text{amf}}\) 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.

O heroic (and) most beneficent (Fravashis)! for your help (i.e. for seeking your help) (and) for (your) worship, our hands lifted up (with entreaty).

(148) We worship here every Fravashi amongst the Fravashis of all righteous (men) and women. Whose souls (and) Fravashis of all righteous (men) and righteous (women) In the invocation of whom (i.e. Fravashi) Holy Ahura Mazda recognised us as better.

Amongst all these (righteous men and women) we have heard, (the Prophet) Zarathushtra (to be) the foremost and the best follower of the doctrine of Ahura Mazda.

(149) We worship here the life, intelligence, soul and Fravashi of righteous men and righteous women of the paoiryo-tkaeshas, (and) of the first acceptors of the religion, who fought with triumph for righteousness. We worship here the life, conscience, intelligence, soul and Fravashi of righteousness. Also, we worship (men) and (women) of Nabānazdishta who fought with triumph for righteousness.

(150) Paoiryān tkaēshe yazamaide, nmānanāmchā, vīsāmchā, zantunāmchā, dakhunāmchā, yōi ashāi vaonare. Nabānazdishtanām idha ashaonām ashaonināmcha, ahūmcha baodhascha urvānemcha yazamaide, yōi ashāi vaonare.
nāmcha⁴⁴, yōi⁵ bābvare⁶⁶; Paoiryān⁰⁷ tkaēshe⁴⁸ yazamaide⁴⁹ nmāna-nāmcha⁵⁰ vīsāmcha⁴¹ zantunāmcha⁴² dakhyunāmcha⁴³, yōi⁴⁴ henti⁴⁵.

(151) Paoiryān⁰⁶ tkaēshe⁴⁷ yazamaide⁴⁸, nmānanāmcha⁴⁹ vīsāmcha⁵⁰ zantunāmcha⁵¹ dakhyunāmcha⁵², nmānanghānō⁵³, vīshānō⁵⁴ zantushānō⁵⁵ dainghushānō⁵⁶ ashō-anghānō⁵⁷ mānthrō-anghānō⁵⁸ urvō-anghānō⁵⁹ vīspāishcha⁶⁰ vanghūsh⁶¹ vanghushānō⁶².

(150) We worship³ one the paoiryo-tkaeshas¹⁹-²⁰ of (these) houses²², streets²³, towns²⁴ and amn countries²⁵, who²⁶ had been²⁷, who²⁸ will be hereafter²⁹, and who⁴⁴ exist at present⁴⁵.

(151) We worship⁴⁸ the paoiryo-tkaeshas⁴⁶-⁴⁷ of (these) houses⁴⁹, streets⁵⁰, towns⁵¹ and countries⁵² (with all such characteristics as) amn-worthy of the town⁵⁵, the country⁵⁶, righteousness⁵⁷ (or possessed of love of righteousness), amp possessed of love for the Holy Spell (i.e. sacred verses of the religion)⁵⁸, possessed of love for his own soul⁵⁹ and regarded as worthy⁶⁰ of all goodness⁶¹ in all respects⁶².

(152) Zarathushatrema⁶² vīspahe⁶³ anghēush⁶⁴ astvatō⁶⁵ ahūmcha⁶⁶ ratūmcha⁶⁷ paoirimcha⁶⁸ tkaēshem⁶⁹ yazamaide⁷⁰; hātām⁷¹ hudās-temem⁷², hātām⁷³ hukhshathrōtemem⁷⁴, hātām⁷⁵ raēvastemem⁷⁶, hātām⁷⁷ khvarenanguhamtemem⁷⁸, hātām⁷⁹ yesnyōtemera⁸⁰, hātām⁸¹ vahmyō-temem⁸², hātām⁸³ khshnaōthwotemem⁸⁴, hātām⁸⁵ frasastōtemem⁸⁶. Yō⁸⁷ nā⁸⁸ ishtascha⁸⁹ yesnyascha⁹⁰ vahmyascha⁹¹ vaoche⁹², yathana⁹³ kahmāichit⁹⁴ hātām⁹⁵, ashāt⁹⁶ hacha⁹⁷ yat⁹⁸ vahishtā⁹⁹.

(153) Imāmcha¹⁰⁰ zām¹ y azamaide², aomcha³ asmanem⁴ yazamaide⁵; tācha⁶ vohū⁷ yazamaide⁸, yā⁹ antarestā¹⁰ yesnyācha¹¹ vahmyācha¹² frāyashtva¹³ naire¹⁴ ashâone¹⁵.

(152) We worship⁷⁰ (the Holy Prophet) Zarathushtra⁶² (who is) the lord⁶⁶ and the leader⁶⁷ of the entire⁶³ corporeal⁶⁵ world⁶⁶ and the amq paoiryo-tkaesha⁶⁸-⁶⁹.

Explanation:- (Qualities of the Prophet Zarathushtra are stated below):-

Holy Zarathushtra is the wisest⁷² of (all) living beings⁷¹, the best ruler⁷⁴ of living beings⁷³, the brightest⁷⁶ and most glorious⁷⁸ of living beings⁷⁷, most worthy of worship⁸⁰, of adoration⁸², propitiation⁸⁴, (and) glorification⁸⁶ of the inhabitants in the houses, streets, towns and countries.

amo i.e. Those who add lustre to houses, streets, towns and countries, etc., root han = san. to be worthy; to have love, to like; vīshānō = viś + hānō; zantushānō = zantu + hānō, etc.

amp By means of virtuous and righteous deeds. To have love for his own soul means, to render his own soul worthy of heaven after death.

amq i.e. Of the ancient faith. Lord Zarathushtra was himself a paoiryo-tkaesa; at the age of 40 he attained the status of the Prophet.
living beings. (Holy Lord amr Zarathushtra am is known to us as beloved, worthy of worship and adoration just as (this can be said) of any man (too) amongst the living beings on account of the best righteousness.

(153) We worship this earth; we worship the yonder sky; and we worship (all) these good creations, standing between (the earth and the sky), worthy of worship and adoration (which are) worthy of worship for the righteous men.

(154) Daitikanāmcha aidyunām yat urunō yazamaide, ashaonām āat urunō yazamaide, kudō-zātanāmchit narāmcha nāirināmcha; yaēshām vahehīsh daēnāo vaonare amvū. Yathā Ahū Vairyō 8.

(155) Here do we worship the life, conscience, intelligence, soul and Fravashi of those who revere, of those who will revere hereafter and of those who have revered (the laws of the Religion) as well as righteous (men) and (women) who have studied religious doctrines (and of all those) who fought with triumph for righteousness.

(156) Ashāunām fravashinām ughranām aiwithūranām, ughranām vārethraghninām, Paoiyō-ťkaēshanām fravashinām, nabānazdishtanām fravashinām, fravashayō khshnūtāo ayantu ahmya nmāne, khshnūtāo vicharentu ahmya nmāne. Khshnūtāo āfrīnentu ahmya nmāne vanguhī Ashīm khvāparām; Khshnūtāo pārayantu hacha ahmāt nmānāt; staomācha rāzarecha barentu dathushō Ahurahe Mazdāo Ameshanām Spentanām, māchim gerezānāo pārayantu, hacha ahmāt nmānāt ahmākemcha Mazdayasnanām.

amr Taking connection with the preceding words, the word yō refers to Zarathushtra.
ams Vaoche- Perfect Tense third person singular, root vach = Sanskrit vach - to speak.
amt Original meaning, “things”, “good things”. Compare Sanskrit vasu.
amu For the translation of this para, see Haftan yasht Large, Kardāh V, para 2.
amv Know that in para 154 above, verbs vanainti, venghen, and vaonare have occurred; the same verbs have occurred in this para in present, future and perfect tense, respectively.
amw The word daēnāo occurring in the para 154 above should be taken here.
(156) May the strong, triumphant, and victorious Fravashis of the righteous (people) amongst the paoiryo-tkaeshas and Nabānazdishta come (and) being pleased may move about in this house!

(157) May those Fravashis mentioned above being pleased ask the blessings for self-supporting Ashishvangh in this house. (Moreover) may (those Fravashis) being pleased depart from this house! and may they carry (our) hymns of praise and worship (in presence) of the Creator Ahura Mazda (and) the Amesha Spentas! May they not complaining (i.e. displeased) from this house of us, the Mazda-worshippers.

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

Yasnemcha vahmemcha aojascha zavarecha āfrīnāmi ashāunām fravashinām ughranām aiwithūranām Paoiryōtkēshanām fravashinām nabānazdishtanām fravashinām. Ashem Vohū 1.

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

Roz nek nām, roz pāk nām, roz mubārak (falān) māhe mubārak (falān), gāhe (falān) namāz dādāre gehān dāmān. Khshnaothra Ahurahe Mazdāo, tarōidīte angrahe mainyēush. Haithyāvarštām hyat vasnā ferashōtemem, Staomi ashem; Ashem Vohū 1.

Gorje Khoreh awazāyād Ardāfravash berasād, amāvand pirozgar amāvandī pirozgarī. Dād din beh Māzdayasnā āghāi ravaī goāfrangānī bād hafe keshvar zamūn; aedūn bād. Man āno āwāyad shudan, man āno āwāyad shudan, man āno āwāyad shudan; ashaone Ashem Vohū 1.

(Facing the South:) Dādāre gehān dine Māzdayasnī dāde Zarathushti. Nemase-te ashāum sēvishte Aredvi Sūra Anahite ashaone Ashem Vohū 1.

Nemō urvaire vanguhi Mazdadhāte ashaone Ashem Vohū 1.

Ashāunām vanguhīsī sūrāo spentāō fravashayō yazamaide. Ashem Vohū 1.

Ardāfravash beresād. Ashem Vohū 1.

amx In the original text there is, “the Fravashis amongst 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”.

Downloaded from https://www.holybooks.com

Pa nāme yazdān Ahura Mazda Khodāe awazūnī gorje khoreh awazāyād. Beherām yazad pirozgar dushman-zadār, amaehe hutāshtahe berasād.\textsuperscript{amb}

Az hamā gunāh patet pashemānum az harvestin dushmata duzhukhta duzhvarshta, mem pa getī manīd, oem goft, oem kard, oem jast, oem būn būd ested. Az ān gunāh manashnī gavashnī khvaren, tanī ravānī getī mīnōānī, okhe awākhsh pashemān, pa sē gavashnī pa patet hom. Khshnaothra Ahurahe Mazdāo, tarōidīte angrahe mainyēush; Haithyāvarshtām hyat vasnā ferashōtemem. Staomi ashem Ashem Vohū 3.\textsuperscript{anc}

Fravarāne Mazdayasnō Zarathushtrish vīdaēvō Ahuratkaesho (Gāh according to the period of the day) frasastayaēcha. Verethraghnāhe Ahuradhāthe vanaintyāoscha uparatātō, \textsuperscript{an}khshnaothra yasnāicha vahmāicha khshnaothrāicha frasastayaēcha, Yathā Ahū Vairyō zaotā frā-me mrūte, athā ratush ashtāchit hachā frā ashava vīdhvāo mraotū.

(1) We praise\textsuperscript{1} Beheram yazata\textsuperscript{1} created by Ahura Mazda\textsuperscript{2}; (The Prophet) Zarathushtra\textsuperscript{5} asked\textsuperscript{4} Ahura Mazda\textsuperscript{6}; O Ahura Mazda\textsuperscript{7}, Most Beneficent\textsuperscript{9} Spirit\textsuperscript{8}, Creator\textsuperscript{10} of Corporeal\textsuperscript{12} world\textsuperscript{11} and righteous\textsuperscript{13}! Who\textsuperscript{14} is\textsuperscript{15} the\textsuperscript{16} most victorious\textsuperscript{18} amongst the Spiritual\textsuperscript{16} yazatas\textsuperscript{17}?” Ahura Mazda said\textsuperscript{20}. O Spitaman\textsuperscript{24} Zarathushtra\textsuperscript{25}! (it is) Beheram\textsuperscript{22} (yazata) created by Ahura Mazda.”

\textsuperscript{amb} 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)!

\textsuperscript{anc} For its translation see Ahura Mazda Khodāe.

\textsuperscript{ane} Dr. Geldner takes this second paragraph in verse form of 7 lines.

\textsuperscript{anf} “Best-armed” (Spiegel, Harlez and Darmesteter).
(2) Unto him (who worships and ask for his help). Beheram (yazata) goes for the first time in the ahn shape of a strong and beautiful wind, and bears the good light, glory, the healing remedy, and courage.

(3) Āat ahmāi amavastemō, āma ahmi amavastemō, verethra ahmi verethravastemō; khvarenangha ahmi khvarenanghuhestemō, yāna ahmi yānavastemō, saoka ahmi saokavastemō, khvarenangha ahmi khvarenanghanastemō; yāna ahmi yānavastemō, saoka ahmi saokavastemō, baēshaza ahmi baēshazyōtemō. (4) Āat tba ēshaō taurvayeni višpanām tbaēshavatām, tbaēshāo daēvanām mashyānāmcha, yāthwām pairikanāmcha, sāthrām kaoyām karafnāmcha.

(3) (the) Most courageous (Beheram yazata) then (speaks) unto him (i.e. seeker for help): I am the most courageous in courage, I am the most victorious in victory, I am the most glorious in glory; I am the most favouring in favour, I am the most profitable in profit, I am the most health-giving in health.

(4) Then I will destroy the evils of all the tormentors, (and) demons, men, of the wizards, the witches, the tyrants, the Kiks and the Karaps.


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

(5) On account of his1 splendour and glory I worship that Behram (yazata)9 created by Ahura Mazda8 with the audible (or famous) yasna7. We worship13 with libations10 Behram (yazata)11 created by Ahura Mazda12 according to the first16 laws15 of Ahura Mazda17.


ang Imperfect tense in the sense of the present tense, see Avesta Grammar, page 305.

anh To the man who worships Beheram yazata with a sincere heart and asks his help in times of difficulties, Behram yazata goes in different shapes on different occasions for giving him victory by casting away his difficulty. These different forms are described in the first ten kardās of this yasht.

ani For the explanation of the words Kik and Karapa, see glossary.

anj Yāish dātàish paoiryāish Ahurahe - these words occur in yasna Hā 46.15 in the Gathic form:- yāish dātàish paoruyāish Ahurahyā.
Spitama ū ank Zarathushtra. (7) Āat ahmāi bityō27 ājasat28 vazemnō29 Verethraghnō40 Ahuradhātō41 gēush32 kehrpa33 arshānahe34 srīrahe35, zairi-gaoshāhe36, zaranyō-sravāhe37, yim38 upairī39 sruye40 sinat41 amō42 hutashtō43 huraodhō44, Verethraghnō45 Ahuradhātō46. Avatha47 ājasat48 vohū49 khvarenō50 Mazdadhātem51, barat52 khvarenō53 Mazdadhātem54, baēshazem55 uta56 amemcha57.

(7) Unto him26 (who worships Beheram yazata and asks for his help) Beheram30 (yazata) created by Ahura Mazda31 goes29 running29 for the second time27 in the shape33 of a beautiful35 bull32-34 with yellow ears38 and golden horns37. Upon39 those horns40 has sat41 the well-shapen43 (and) beautiful44 Ama42 (i.e. courage). In this way47 (i.e. in the shape of a beautiful bull) Beheram35 (yazata) created by Ahura Mazda46 (who) bears50 the good49 light50, the glory53 and the healing remedy55, also courage,57 comes up48 (for the help of that person).

Āat ahmāi amavastemō, amai ahmi amavastemō, verethra ahmi verethravastemō, khvarenangha ahmi khvarenanghuastemō, yāna ahmi yānavastemō, saoka ahmi saokavastemō, baēshaza ahmi baēshazyōtemō. Āat tbaeshāo taurvayeni vispanām tbaeshavātām, tbaeshāo daevanām mashyānāmcha, yāthwām pairikanāmcha, sāthrām kaoyām karafnāmcha.


ank For its translation, see Karda 1 of this yasht.

anl For its translation, see Karda 1 of this yasht.

ann Dr. Geldner takes paragraph 9 up to here in the verse-form of 8 lines.
(9) Unto him (who worships Beheram yazata and asks for his help) Beheram (yazata) created by Ahura Mazda goes for the third time running in the shape of a white (or crimson) beautiful horse, with yellow ears and a golden caparison. Upon the edge of which has sat the well-shapen and beautiful Ama (i.e. courage). In this way Beheram (yazata) created by Ahura Mazda (who) beans good lustre, glory, healing remedy, and courage, comes up (for the help of that person).

Āat ahmāi amavastemō, ama ahmi amavastemō, verethra ahmi verethravastemō, khvarenangha ahmi khvarenanguhaustemō, yāna ahmi yānnavastemō, saoka ahmi saokavastemō, baēshaza ahmi baēshazyōtemō. Āat tbaeshāo taurvayeni vīspanām tbaeshavatām, tbaeshāo daevanām mashyānāmcha, yāthwām pairikanāmcha, sāthrām kaoyām karafnāmcha.

Ahe raya khvarenanghacha, tem yazāi surunvata yasna, verethraghnem Ahuradhātem; zaotthābyō verethraghnem Ahuradhātem yazamaide, yāish dātāish paoityāish apn Ahurahe. Haomayō gava bares-mana, hizvō danghangha, mānthrachā vachachā shyaothnachā, zaothrābyascha arshukhdhaēibyascha vāghzibyō.

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


(11) (Unto him who worships Beheram yazata and asks for his help), Beheram yazata created by Ahura Mazda goes for the fourth time in the shape of a camel, burden-bearing, tameable, swiftly-running, With a golden caparison (Darmesteter). For its analogy, see Tir yasht paragraphs 18 and 46. For its translation, see Karda 1 of this yasht. Dr. Geldner takes this para 11 in the verse form of six lines.
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 and excitement 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 yānnavastemō, saoka ahmi saokavastemō, baēshaza ahmi baēshazyōtemō. Āat tbaeshāo taurvayeni vīspanām tbaeshavatām, tbaeshāo daevanām

ans Professor Darmesteter translates it “long-haired”.

ant Or residing with man, social (root vas = to dwell). “Domesticated, of the house” (Professor Harlez). Taking the word as “gaēsāush” instead of “gaēthāush”.

anu An indirect suggestion may be taken as Female Camel.

anv Professor Darmesteter. “Bearded” (Professor Harlez); Sanskrit shmasru = beard.

anw i.e. Just as a horse can see afar in the dark night (see Karda 12 of this yasht).

anx Root fra-ju = Skt. pra-ju = to go forward, to hasten. If we take “aētahe” like Dr. Geldner instead of “hitahe”, it can be translated as:- He has the piercing look which can penetrate afar in the dark night.

any The meaning of “hu-khshnaothra” is also “very pleased”. But in the third kardāh of Srosh yasht Vadi the word ākhshnushcha in the sense of “knee” has occurred. I have felt it proper to take that meaning here. In these two places “khshnu” and “khshnao” instead of “znu” have occurred. Amongst the characteristics of a good camel the strong knee and stout legs are very essential.
mashyānāmcha, yāthwām pairikanāmcha, sāthrām kaoyām karafnāmcha.

Ahe raya khvarenanghacha, tem yazāi surunvata yasna, verethraghnem Ahuradhātem; zaothrābyō verethraghnem Ahuradhātem yazamaide, yāish dātāish paoiryāish anrAhurahe. Haomayō gava bares-mana, hizvō danghangha, mānthracha vachcha shyaothnacha, zaothrā-byascha arshukhdhāibyascha 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 aoo good shape32 of a aod boar33 opposing34 (or attacking34), sharp-toothed35, valiant36, with sharp-hoofs37, smiting at once38, being moderately fat40, wrathful41, smiting the rows of the army42, strong43, strong-bodied44, rushing all around5 In this way46 (i.e. in the shape of a boar) (Beheram yazata created by Ahura Mazda who) bears51 good48 lustre49, glory52 healing remedy54, also55 courage56, comes up17 (for the help of that person).

Āat ahmāi amavastemō, ama ahmi amavastemō, verethra ahmi verethravastemō, khvarenangha ahmi khvarenanguhastemō, yāna ahmi yānnavastemō, saoka ahmi saokavastemō, baēshaza ahmi baēshazyōtemō. Āat tbaeshōo taurvayeni vīspanām tbaeshavatām, tbaeshōo 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.
BEHERAM YASHT 267

karafnāmcha.

Ahe raya khvarenanghacha, tem yazāi surunvata yasna, verethraghnem Ahuradhātem; zaothrābyō verethraghnem Ahuradhātem yazamaide, yāish dātāish paoiryāish aoe Ahurahe. Haomayō gava baresmana, hizvō danghangha, mānthracha vachacha shyaothnacha, zaothrābyascha arshukhdhaēibyascha vāghzibyō.

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


(17) Unto him (who worships Beheram yazata and asks for his help), for the sixth time he goes running in the shape of a beautiful man of fifteen (years of age), handsome, with shining eyes, small heels. In this way (i.e. in the shape of a beautiful man), (Beheram yazata created by Ahura Mazda who) bears good lustre, glory, healing remedy, and courage, comes up (for the help of that person).

Āat ahmāi amavastemō, ama ahmi amavastemō, verethra ahmi verethravastemō, khvarenangha ahmi 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 aoi Ahurahe. Haomayō gava baresmana, 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 arshukhdhaēbyascha vāghzibyō.

Yenghe hātām āat yesne paiīt vanghō, Mazdāo Ahūrō vaētha ashāt hachā, yōonghāmcha tānschā tāoschā yazamaide.

(Kardāh VII) (18) Verethraghnem Ahuradhātem yazamaide. Peresat Zarathushtrō Ahurem Mazdām, Ahūrō Mazda mainyō spēnishta, dātare gaēthanām astvaitinām ashāum. Kō asti mainyavanām yazatanām yazatanām. Āat mraot Ahuro Mazda ō, Verethraghnō Ahuradhāto Spitama Zarathushtra. (19) Ahmāi haptathō ājasat vazemn ō, Verethraghnō Ahuradhāto Spitama Zarathushtra. (19) Unto him (who worships Beheram yazata and asks for his help) for the seventh time goes flying in the shape of a bird, fluttering the wings, stout in the lower part and wounding in the upper part. Who (i.e. the bird) is swifter than (all other) birds and is lightest amongst the flying ones. (20) He alone amongst the living creatures goes quickly like an arrow. None other, but only that bird goes quickly at the time of first glittering dawn, wishing darkness to be no more dark and wishing aon weapon for those without weapons.

(21) (That bird) desiring to hear the sweet voice of (other) birds goes up to the tops of the hills, to the summits of the mountains.

aok It's another form is vārenjanahe (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\textsuperscript{72} of the valleys\textsuperscript{77}, (and) up to the tops\textsuperscript{78} of the trees\textsuperscript{80}. In this way\textsuperscript{84} (Beheram Yazata created by Ahura Mazda who) bears\textsuperscript{89} good\textsuperscript{86} lustre\textsuperscript{87} glory\textsuperscript{90}, healing remedy\textsuperscript{92}, and\textsuperscript{93} courage, comes up\textsuperscript{95} (for the help of that person).

Āat ahmāi amavastemō, ama ahmi amavastemō, verethra ahmi verethrvastemō, khvarenangha ahmi khvarenanghuastemō, 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; zaothrábyō verethraghnem Ahuradhātem yazamaide, yāiš dātāiš paoiryāiš \textsuperscript{aoq} Ahuraha. Haomayā gava bares-mana, hizvō danghangha, mānthracha vachacha shyaothnacha, zaothrá-byascha arshukhhdāēbyascha vāghzibyō.

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

(Āat tbaeshāo taurvayeni vīspanām tbaeshavatām, tbaeshāo daevanām mashyānāmcha, yāthwām pairikanāmcha, sāthrām kaoyām karafnāmcha.)

(ARDH VIII) (22) Verethraghnem Ahuradhātem yazamaide. Peresat Zarathushtrō Ahurem Mazdām, Ahura Mazda, mainyō spēnishta, dātare gaēthanām astvaitinām ashāum. Kō asti mainyavanām yazatanām zayōtemō. Āat mraot Ahurō Mazdaō, Verethraghnō Ahuradhāto, Spitama Zarathushtra. (23) Ahmāi\textsuperscript{27} ashtemō\textsuperscript{28} ājasat\textsuperscript{29} vazemnō\textsuperscript{30}, Verethraghnō\textsuperscript{31} Ahuradhāto\textsuperscript{32} maēshahe\textsuperscript{33} kehrpa\textsuperscript{34} aurunahē\textsuperscript{35}, srīrahe\textsuperscript{36} \textsuperscript{aor} nivashtakō-sravahe\textsuperscript{37}. Avatha\textsuperscript{38} ājasat\textsuperscript{39} vohū khvarenē\textsuperscript{41} Mazdadhātem\textsuperscript{42}, barat\textsuperscript{43} khvarenō\textsuperscript{44} Mazdadhātem\textsuperscript{45}, baēshazem\textsuperscript{46} uta\textsuperscript{47} amemcha\textsuperscript{48}.

(23) Unto him\textsuperscript{27} (who worships Beheram yazata and asks for his help) for the eighth time\textsuperscript{28} goes\textsuperscript{29} moving\textsuperscript{30} in the shape of a wild ram, beautiful, \textsuperscript{aoq} with horns bent downwards\textsuperscript{37}. In this way (i.e. Beheram Yazata created by Ahura Mazda who) bears\textsuperscript{43} good\textsuperscript{40} lustre\textsuperscript{41} glory\textsuperscript{44}, healing remedy\textsuperscript{46}, also\textsuperscript{47} courage, comes up (for the help of that person).

Āat ahmāi amavastemō, ama ahmi amavastemō, verethra ahmi verethrvastemō, khvarenangha ahmi khvarenanghuastemō, yāna ahmi yānavastemō, saoka ahmi saokavastemō, baēshaza ahmi baēshazyōtemō. Āat tbaeshāo taurvayeni vīspanām tbaeshavatām, tbaeshāo daevanām mashyānāmcha, yāthwām pairikanāmcha, sāthrām kaoyām karafnāmcha.

\textsuperscript{aoq} For its translation, see Karda 1 of this yasht.

\textsuperscript{aor} Dr. Geldner takes para 23 up to this in the verse form of four lines.

\textsuperscript{aos} Nivashtaka-ni=down; vashtha-gashteh, gardideh (Persian)=turned, bent, root varet = Lat. \textit{Vertere} = to turn; another form of varet is vas; “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, verethraghnem Ahuradhātem; zaonthrābyō verethraghnem Ahuradhātem yazamaide, yāish dātāish paoiryāish aovAhurahe. Haomayō gava baresmanā, hizvō danghangha, mānthracha vachacha shyaothnacha, zaonthrā- byascha arshukhdhaēibyascha vāghzibyō.

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


(25) Unto him26 (who worships Beheram yazata and asks for his help) for the ninth time27 goes28 moving29 in the shape33 of a beautiful35 buck32 fighting34 with sharp horns36. In this way (Beheram yazata created Ahura Mazda who) bears42 good39 lustre40 glory43, healing remedy45 also46 courage, comes up38 (for the help of that person).

Āat ahmāi amavastemō, ama ahmi amavastemō, verethra ahmi verethravastemō, khvarenangha ahmi khvarenanguhamtemō, 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; zaonthrābyō verethraghnem Ahuradhātem yazamaide, yāish dātāish paoiryāish aovAhurahe. Haomayō gava baresmanā, hizvō danghangha, mānthracha vachacha shyaothnacha, zaonthrā- byascha arshukhdhaēibyascha vāghzibyō.

Yenghe hātām āat yesne paity 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-sravaha) in the verse-form of 4 lines.
aov For its translation, see Karda 1 of this yasht.
yāonghāmcha tānschā tāoschā yazamaide.


(27) Unto him26 (who worships Beheram yazata and asks for his help) for the tenth time27 goes28 moving29 in the shape33 of a radiant34 hero32 aox possessed37 of a sword38 with a golden hilt39, twisted by bending40 (and) all-adorned41, created by Ahura Mazda. In this way42 (Beheram Yazata created by Ahura Mazda) who bears47 good44 lustre45, glory48 healing remedy, also51 courage52, comes up53 (for he help of that person).

Āat ahmāi amavastemō, ama ahmi amavastemō, verethra ahmi verethravastemō, khvarenangha ahmi khvarenanguhastemō, yāna ahmi yānavastemō, saoka ahmi saokavastemō, baēshaza ahmi baēshazyōtemō. Āat tbaeshāo taurvayeni vīspanām tbaeshavatām, tbaeshāo daevanām mashyānāmcha, yāthwām pairikanāmcha, sāthrām kaoyām karafnāmcha.

Ahe raya khevrenanghacha, tem yazāi surunvata Yasna, verethraghnem Ahuradhātem; zaothrābyō verethraghnem Ahuradhātem yazamaide, yāish dātāish paōryāish əoy Ahurahe. Haomayō gava bareasma, hizvō danghangha, mānthracha vachacha shyaothnacha, zaothrā-byascha arshukkhdaēibyascha vāghzibyō.

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

(Kardāh XI) (28) Verethraghnem1 Ahuradhātem2 yazamaide3, arshō-karem4, marshō-karem5, frashō-karem6, hvākhshtem7, hvāyaonem8, Tem9 yazata10 yō11 asha12 Zarathushtrō13, Verethraghna14 paiti manahi15, Verethraghna16 paiti vachahi17, Verethraghna18 paiti shyaothne19, Verethraghna20 paiti fravāke21,
Verethraghnahe\textsuperscript{22} paiti pāitivāke\textsuperscript{23}. (29) Ahmāi\textsuperscript{24} dathat\textsuperscript{25} Verehraghnō\textsuperscript{26} Ahuradhāto\textsuperscript{27}, erezōīsh\textsuperscript{28} khāo\textsuperscript{29}, bāzvāo\textsuperscript{30} ajoj\textsuperscript{31}, tanvō\textsuperscript{32} vispayō\textsuperscript{33} dravatātem\textsuperscript{34}, tanvō\textsuperscript{35} vispayō\textsuperscript{36} vazdvare\textsuperscript{37}, aomcha\textsuperscript{38} sūkem\textsuperscript{39} yīm\textsuperscript{40} baraiti\textsuperscript{41} Karō\textsuperscript{42} Masyō\textsuperscript{43} upāpō\textsuperscript{44} Yō\textsuperscript{45} Ranghayō\textsuperscript{46} dūraēparayō\textsuperscript{47}, jafrayō\textsuperscript{48} hazangrō-vīrayō\textsuperscript{49}, varesōstavanghem\textsuperscript{50} āpō\textsuperscript{51} urvaēsem\textsuperscript{52} mārayeite\textsuperscript{53}.

(28) We worship\textsuperscript{3} Beheram\textsuperscript{1} (yazata) created by Ahura Mazda\textsuperscript{2} (who is) yielding virility\textsuperscript{4}, death bringing\textsuperscript{5}, one who promotes\textsuperscript{6} (or who helps to progress\textsuperscript{6}), standing steadily\textsuperscript{7} (or firm-footed\textsuperscript{7}) aoz possessing sufficient vigour\textsuperscript{8}. Him\textsuperscript{9} āpaworshipped\textsuperscript{10} Holy\textsuperscript{11} Zarathushtra\textsuperscript{13} in thought\textsuperscript{15}, word\textsuperscript{17}, deed\textsuperscript{19}, admonition\textsuperscript{21}, and answer\textsuperscript{23} of Beheram (yazata)\textsuperscript{22}. (29) Unto him\textsuperscript{24} (i.e. unto Holy Prophet Zarathushtra) Beheram\textsuperscript{26} (yazata) created by Ahura Mazda gave\textsuperscript{25} āpīthe fountain\textsuperscript{29} of truth\textsuperscript{28}, strength\textsuperscript{31} of both the arms\textsuperscript{30}, health\textsuperscript{34} of the entire\textsuperscript{33} body\textsuperscript{32}, happiness\textsuperscript{37} and that\textsuperscript{38} eye-sight\textsuperscript{39} which\textsuperscript{40} the fish\textsuperscript{43} (called) āpīKara\textsuperscript{42} living in water\textsuperscript{44} possesses\textsuperscript{41}. Explanation:- (As regards the eye-sight of Kara Fish it is stated),

That\textsuperscript{45} (fish called kara) can see\textsuperscript{46} āpīa thing of the size of the hair in the waters\textsuperscript{51} of (the River called) āpīRangha\textsuperscript{46} whose ends lie afar\textsuperscript{47} (and whose depth is a thousand times the height of a man)\textsuperscript{49}.

Ahe raya khvarenanghacha, tem yazāi surunvata yasna, verethraghnem Ahuradhātem; zaothrābyō verethraghnem Ahuradhātem yazamaide, yāish dātāish paoiryāish āpīAhurahe. Haomayō gava bares-mana, hizvō danghangha, mānthracha vachacha shyaothnacha, zaothrā-byascha arshukhdhaēibyascha vāghzibyō.

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

(Kardāh XII) (30) Verethraghnem Ahuradhātem yazamaide, arshō-karem, marshō-karem, frashō-karem, hvākhsthem, hvāyaonem, Tem

aοz Keeping advice (and) who has a free way (Darmesteter).
apa i.e. The Prophet Zarathushtra remembered all the good thoughts, good words, good deeds and admonitions of Beheram yazata. The Holy Zarathushtra worshipped Beherām yazata for gaining success in thought, word, deed, in conversation and prompt answering. (Darmesteter).
apb Similar to this Ashahe Khā (source of righteousness); see Yasna Hā X.4.
apc As regards to the explanation of Kara Fish, see my translation of Vendidad fargard XIX, 42\textsuperscript{ed} para and fargard XX, 4\textsuperscript{th} para.
apd “Can see a rippling of water not thicker than a hair” (Harlez and Darmesteter). The meaning of Urvaēsa is also “end, extremity”, (see yasna hā 71, para 14).
ape Rangha was the greatest river amongst the ancient Iranians. The Xaxartes river (Spiegel, Justi and Geiger); the River Oxus (Harlez) the River Tigris (Darmesteter).
apf For its translation, see Karda 1 of this yasht.

(31) Unto him24 (i.e. unto the Holy Prophet Zarathushtra) Beheram26 (yazata) created by Ahura Mazda27 gave26, the fountain29 of truth28, strength31 of both arms30, health34 of the entire33 body35, happiness37 of the entire36 body35, and that38 eye sight39 which40 a horse possesses41.

Explanation:- (As regards the sharp eye-sight of the horse it is stated as under.)

Who43 (i.e. the horse) in the dark44 night45, ṣapē perfectly-stilled and silent46 (and) overcast with clouds47 sees52 a horse’s48 hair49 lying51 on the ground50 (and ṣapē can recognise52 whether53 it is the head54 or56 the tail55.

Ahe raya khvarenanghacha, tem yazāi surunvata yasna, verethraghnem Ahuradhātem; zaothrābyō verethraghnem Ahuradhātem yazamaide, yāish dātāish paoiryāish ṣapē Ahurāhe. Haomayō gava bares-mana, hizvō danghangha, mānthracha vachacha shyaothnacha, zaothrā-byascha arshukhdhaēibyascha vāghzībyō.

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


apg For its translation see Karda XI, para 28 of the yasht.

aph “Dark and without any light whatever” (Speigel and Harlez); “obscure and dark, totally dark” (Darmesteter). It is said about the Arabian horses that they can see a hair lying on the ground in the darkest night. See English translation of Bundehesh by Professor West.

api We find in the Pahlavi Bundahesh Chapter 19 para 31, writing similar to that given in Kardas XII and XIII.

apj For its translation, see Karda 1 of this yasht.

apk For its translation see Karda XI, para 28 of this yasht.
vazdvare\textsuperscript{37}, aomcha\textsuperscript{38} sükem\textsuperscript{39} yim\textsuperscript{40} baraiti\textsuperscript{41} kahrkäsō\textsuperscript{42} zarenmainish\textsuperscript{43}. Yō\textsuperscript{44} naomyāchit\textsuperscript{45} hacha danghao\textsuperscript{46} mushti-masanghem\textsuperscript{47} khrūm\textsuperscript{48} aiwi-vaēnaitti\textsuperscript{49}, avavatchit\textsuperscript{50} yatha\textsuperscript{51} sükayāō\textsuperscript{52} brāzayāō\textsuperscript{53} brāzem\textsuperscript{54}, avavatchit\textsuperscript{55} yatha\textsuperscript{56} sukayāō\textsuperscript{57} naēzem\textsuperscript{58}.

(33) Unto him\textsuperscript{24} (i.e. unto the Holy Prophet Zarathushtra) Beheram\textsuperscript{36} (yazata) created by Ahura mazda\textsuperscript{27} gave\textsuperscript{25}, the fountain\textsuperscript{29} of truth\textsuperscript{28}, the strength\textsuperscript{31} of both the arms\textsuperscript{30}, health\textsuperscript{34} of the entire\textsuperscript{33} body\textsuperscript{32}, and that\textsuperscript{38} eye sight\textsuperscript{39} which\textsuperscript{40} the vulture\textsuperscript{42} with a golden collar\textsuperscript{43} possesses\textsuperscript{41}.

**Explanation:** (As regards the sharp eye-sight of the vulture it is stated:)

That (vulture)\textsuperscript{apl} sees\textsuperscript{49} from the country\textsuperscript{46} up to nine times the distance a piece of flesh\textsuperscript{48} as thick as a fist\textsuperscript{47}, the brilliance\textsuperscript{54} of a shining\textsuperscript{53} needle\textsuperscript{52} as well as its\textsuperscript{57} point\textsuperscript{58}.

Ahe raya khvarenanghacha, tem yazāi surunvata yasna, verethraghnem Ahuradhātem; zaothrābyō verethraghnem Ahuradhātem yazamaide, yāish dātāish paoiryāish \textsuperscript{apm} Ahurahe. Haomayō gava bares-\textsuperscript{mana, hizvō danghangha, mānthracha vachacha shyaothnacha, zaothrābyascha arshukhdhaēibyascha vāghzibyō.

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

(Head XIV) (34) Verethraghnem\textsuperscript{1} Ahuradhātem\textsuperscript{2} yazamaide\textsuperscript{3}. Peresat\textsuperscript{4} Zarathushtrō\textsuperscript{5} Ahurem Mazdām\textsuperscript{6}, Ahura Mazda\textsuperscript{7} mainyō\textsuperscript{8} Spēnishta\textsuperscript{9}, dātare\textsuperscript{10} gaēthanām\textsuperscript{11} astvaitinām\textsuperscript{12} ash āum\textsuperscript{13}. Yat\textsuperscript{14} bav āni\textsuperscript{16} aiwi-sastō\textsuperscript{17} aiwi-shmaret ō\textsuperscript{18} pouru-nar ām\textsuperscript{19} tbishayantām\textsuperscript{20}, chish\textsuperscript{21} asti\textsuperscript{22} baēshazo\textsuperscript{23}. (35) Āat\textsuperscript{24} mraot\textsuperscript{25} Ahurō Mazdaō, mere-\textsuperscript{ghahe-\textsuperscript{pesh ō-parenahe} v āreiyanahe\textsuperscript{29} perenem\textsuperscript{30} ayasaēsha, \textsuperscript{Spitama\textsuperscript{32} Zarathushtra\textsuperscript{33}. Ana\textsuperscript{34} parena\textsuperscript{35} tanūm\textsuperscript{36} aiwi-sifōish\textsuperscript{37}, ana\textsuperscript{38} parena\textsuperscript{39} hamerethem\textsuperscript{40} païti-sanghaēsha\textsuperscript{41}. (36) Yānāō\textsuperscript{42} baraiti\textsuperscript{43} astavō\textsuperscript{44} vā\textsuperscript{45} takhmahe\textsuperscript{46}, meregahē\textsuperscript{46}, parenavō\textsuperscript{47} vā\textsuperscript{48} takhmahe\textsuperscript{49} maereghahe\textsuperscript{50}. Naēdha\textsuperscript{51} chish\textsuperscript{52} raëvā\textsuperscript{53} mashya\textsuperscript{55} jainti\textsuperscript{55} naēdha fraēshyeiti\textsuperscript{56}. Paurvahe\textsuperscript{57} nemō\textsuperscript{58} baraiti\textsuperscript{58}, païrvō\textsuperscript{60} khvrenāō\textsuperscript{61} vidhārayeiti\textsuperscript{62}, upastām\textsuperscript{63} meregahē\textsuperscript{64} pareñō\textsuperscript{65} mereghanām\textsuperscript{66}. (37) \textsuperscript{apn} Tāo\textsuperscript{67} Ahurō\textsuperscript{68} sāstranām\textsuperscript{69} danghu-paitish\textsuperscript{70}, nōīt\textsuperscript{71} satem\textsuperscript{72} jainti\textsuperscript{73} viraja\textsuperscript{74}, nōīt\textsuperscript{75} hakeret\textsuperscript{76} jainti\textsuperscript{77} vaēsaēpa\textsuperscript{78}, òim\textsuperscript{79} jainti\textsuperscript{80} frasha aēiti\textsuperscript{81}. (34) We praise\textsuperscript{3} Beheram (yazata\textsuperscript{1}) created by Ahura Mazda\textsuperscript{2}. (Prophet) Zarathushtra\textsuperscript{6} asked\textsuperscript{8} (the Creator): O Ahura mazda\textsuperscript{7} most beneficent\textsuperscript{8} Spirit\textsuperscript{7},

\textsuperscript{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.

\textsuperscript{apm} For its translation, see Karda 1 of this yasht.

\textsuperscript{apn} Dr. Geldner takes para 37 in the verse form of 4 lines.
Creator of the corporeal world, (and) righteous!

When I am injured, harmed and cast by incantation amongst many tormenting persons, am under the use of spells, what is the remedy then? (i.e. how can I heal the wound?)

(35) Then spoke Ahura Mazda: O Spitaman Zarathushtra! thou shouldst seek the feathers of the bird (called) Pesho-parena fluttering the wings. With that thou shouldst rub (thy) body and shouldst drive away thy enemy by curses. (36) No one can smite (that) fortunate man (or) can harass (him) who holds bones of (that) strong bird or feathers of (that) bird. (The person who keeps it) bears first respect for him (because) (on account of it he) maintains glory. The feather of (that) bird amongst the birds brings help unto the keeper.

(37) The Lord of the rulers (or) the master of the land or the killer of hundred heroes (as well) cannot smite at one stroke (rather) that (bird) alone can smite all of them and exercise superiority (over them).


apo Root aiwi saṅgh = Sanskrit abhi-shans = to injure or to curse.
app i.e. anyone has cast spell upon me; original meaning having rembered (the spell), (root, Sanskrit smar = to remember).
apq Take thou a feather of that bird called “Vārenjana” having big wings.
apr Bird, feather or wing symbolises for fravashi or guardian angel of an individual.
aps Ordinary meaning of Peshō-parena is “Owl-feathered (bird).”
apt Based upon the translation of Prof. Darmesteter. Taking yā nāo as two words separately, the translation of this para can be: The bones of the strong bird (called peshōparena mentioned above) or the feathers of (that) strong bird give support unto us; (for this reason) any sensible person does not smite or does not drive away (that bird), (but) first he keeps respect for him, (because) the feather of that bird amongst the birds gives (us) first glory and help. This story resembles to some extent with he Simurgh’s feather in the Shāh Nāmah in the narration of Zāle Sām.
apu Original meaning, “goes forwards”.
apv Dr. Geldner takes para 38 in the verse form of 6 lines and para 39 in the verse form of 7 lines; each line ends at the stop (.)
dravantem, yām ash-aajademām drujem frachem kerentat Angrō Mainyush; avi yām astvaitin gaēthām mahrkāi ashahe gaēthānām.

(38) Just as (they are afraid) of me, (in the same way) all are afraid of the keeper of (that) feather. (On account of the possession of that feather) by means of the courage, victory (which are) established (in him) and (by means of) the mental faculty (which is) engrafted (in his) body all opponents and enemies are afraid of him.

(39) Whom (i.e. that efficacious bird or the possessor of the feather of that bird) the lords call for assistance, or those pertaining to the lords; (and whom) the members of the family of King Haosravang called the bird for assistance; (King) Kai Kaus called it for assistance.

Explanation:— (Its significance is that these great persons also obtained benefit by means of the efficacious feather of that bird).

Whom (i.e. the bird) the horse, the burden-bearing camel (and) the navigable water bear (support). (40) Whom (i.e. that bird) the gallant (King) Faredun bore, who killed three-jawed, three-skulled, six-eyed, of a thousand wiles, exceedingly-strong, devilish Zohak, Druj who was harmful, unbeliever for (these) settlements; whom as the most powerful Druj (i.e. Zohak) Angra Mainyu created on this corporeal world for the destruction of righteousness.

Ahe raya khvarenanghacha, tem yazāi surunvata yasna, verethraghnem Ahuradhātem; zaothrābyō verethraghnem Ahuradhātem yazamaide, yāish dātāish paoiryāish aqē Ahurahe. Haomayō gava bares-mana, hizvō danghangha, mānthracha vachacha shyaothnacha, zaothrā-byascha arshukhdhaēibyascha vāghzibyō.

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

(Kardāh XV) (41) Verethraghnem1 Ahuradhātem2 yazamaide3,
Verethraghna\textsuperscript{4} avi imat nm\textsuperscript{än}m\textsuperscript{5} gaosur\textsuperscript{aby}ō\textsuperscript{6} khvarenō\textsuperscript{7} pairi-verenavaiti\textsuperscript{8}, yatha\textsuperscript{9} hāu\textsuperscript{10} maza\textsuperscript{n} mereghō saēnō\textsuperscript{12}, yatha\textsuperscript{13} ave\textsuperscript{14} awrāō\textsuperscript{15} upāpāō\textsuperscript{16} masitō\textsuperscript{17} gairīsh\textsuperscript{18} nivānenti\textsuperscript{19}.

(41) We worship\textsuperscript{3} Beheram (yazata\textsuperscript{1}) created by Ahura Mazda, just as\textsuperscript{9} that\textsuperscript{10} big\textsuperscript{11} bird\textsuperscript{12} (called) Simurgh\textsuperscript{12} (with its wings) and these\textsuperscript{14} big\textsuperscript{17} clouds\textsuperscript{13} full of water\textsuperscript{16} aqd\textsuperscript{19} cover\textsuperscript{19} the mountains\textsuperscript{18} (with their shadow); (in the same way) Beheram (yazata\textsuperscript{4}) surrounds\textsuperscript{8} this house (i.e. aq\textsuperscript{w}orld\textsuperscript{5}) with glory\textsuperscript{7} through (his) aqf\textsuperscript{13} weapons.

Ahe raya khvarenanghacha, tem yazāi surunvata yasna, verethraghnem Ahuradhātem; zaotrābyō verethraghnem Ahuradhātem yazamaide, yāish dātāish paoiryāish aqg Ahurahe. Haomayō gava bares-mana, hizvō danghangha, mānthracha vachacha shyaothnacha, zaotrā-byascha arshukhdhaēibyascha vāghzibyō.

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

(Kardāh XVI) (42) Verethraghnem\textsuperscript{1} Ahuradhātem\textsuperscript{2} yazamaide\textsuperscript{3}. Peresat\textsuperscript{4} Zarathushtrō\textsuperscript{5} Ahurem Mazdām\textsuperscript{6}, Ahura Mazda\textsuperscript{7}, mainyō\textsuperscript{8} spēnishta\textsuperscript{9}, dātare\textsuperscript{10} gaēthanām\textsuperscript{11} astvaitinām\textsuperscript{12} ashaum\textsuperscript{13}. Kva\textsuperscript{14} asti\textsuperscript{15} Verethraghnahe\textsuperscript{16} Ahuradhātahe\textsuperscript{17} nāma-azbāitish\textsuperscript{18}, kva\textsuperscript{19}upastūitish\textsuperscript{20}, kva\textsuperscript{21} nistūitish\textsuperscript{22}.

(42) We worship\textsuperscript{3} Beheram (yazata\textsuperscript{1}) created by Ahura Mazda. (The Prophet) Zarathushtra\textsuperscript{5} asked\textsuperscript{6} (the Creator). O Ahura Mazda\textsuperscript{7}, most beneficent\textsuperscript{9} Spirit\textsuperscript{8} of the Corporeal\textsuperscript{12} world\textsuperscript{11}, holy Creator\textsuperscript{10}! Where\textsuperscript{14} is\textsuperscript{15} the invocation of the name\textsuperscript{18} of Beheram (yazata)\textsuperscript{16}created by Ahura Mazda? Where\textsuperscript{19} is\textsuperscript{15} (his) praise\textsuperscript{20}? (And) where\textsuperscript{21} is\textsuperscript{15} (his) aqh\textsuperscript{13} commendation\textsuperscript{22}?

(43) Āat\textsuperscript{23} mraot\textsuperscript{24} Ahurō Mazdaō\textsuperscript{25}, yat\textsuperscript{26} spādha\textsuperscript{27} hanjasāonte\textsuperscript{28}, Spitama\textsuperscript{29} Zarathushtra\textsuperscript{30}, rashtem\textsuperscript{31} rasma\textsuperscript{32}. Kataraschit\textsuperscript{33} vishtāonghō\textsuperscript{34} ahmya\textsuperscript{35} nōit\textsuperscript{36} vanyāonte\textsuperscript{37}, jatāonghō\textsuperscript{38} ahmya\textsuperscript{39} nōit\textsuperscript{40} janyāonte\textsuperscript{41}.

(44) Chatanghrō\textsuperscript{42} perenāo\textsuperscript{43} vindhrayōish\textsuperscript{44} avi pathām\textsuperscript{45} kataraschit\textsuperscript{46} yatārō\textsuperscript{47} pourvō\textsuperscript{48} frāyazāite\textsuperscript{49} amō\textsuperscript{50} hutashō\textsuperscript{51} huraodhō\textsuperscript{52}, Verethraghnē\textsuperscript{53} Ahuradhāto\textsuperscript{54}, atāro\textsuperscript{55} verethrā\textsuperscript{56} hachaite\textsuperscript{57}. (45) Amem-chā\textsuperscript{58} Verethraghnemcha\textsuperscript{59} āfrīnāmī, dva pātāra\textsuperscript{60}, dva nipātāra\textsuperscript{62}, dva

aqd Or beat the mountains or touch the mountains (root ni-van).
aqe See my translation of Vendidad fargard 22, para 1.

g\textsubscript{ao} G\textsubscript{ao} = Sanskrit go=cow; sura = Sanskrit shula = weapon; gaosura = mace having the shape of a cow (original meaning); javelin (Justi); flag (Harlez); “Beheram yazata covers that house with the glory and (brings there) the increase (prosperity) of the cattle” (Darmesteter).
aqg For its translation, see Karda 1 of this yasht.
aqh i.e. Where is Beheram yazata invoked with his name and where are his praises sung?
nish-haretāra₆³, dva₆⁴ adhvaozen₆⁵, dva₆⁶ vidhvaizen₆⁷, dva₆⁸ fradh-
vaozen₆⁹, dva₇₀ amerezen₇₁, dva₇² vimarezen₇₃, dva₇⁴ framerezen₇⁴.

(43) Ahura Mazda₂⁵ then²³ replied²⁴, O Spitaman²⁹ Zarathushtra³⁰!
(Beheram yazata is worshipped and his praise is sung) where²⁶ armies²⁷
meet²⁸ with one another²⁸ with properly arrayed lines³². A warrior³⁴ (who³⁵) is
not³⁶ smitten³⁷ (and) the smitters³⁸ (too) (who) are not⁴⁰ smitten⁴¹ in this
(battle)³⁹. (44) Thou aqi shouldst hold⁴² in hand (that efficacious) feather⁴³ on
the way⁴⁵. Whoever, out of the two (armies)⁴⁶-⁴⁷ worships⁴⁹ Beheram yazata
first⁴⁸, the well-shapen⁵¹ (and) beautiful⁵² Ama⁵⁰ (i.e. yazata presiding over
corage) and Beheram (yazata)⁵³ created by Ahura Mazda follow⁵⁷ him⁵⁵
with triumph⁵⁶ (45) I praise⁶⁰ Ama⁶⁸ (yazata) and Beheram (Yazata)⁵⁹ (who
are) the protectors⁶¹, preservers⁶² and guardians⁶³. (They) both⁶⁴ (i.e. Ama
yazata and Beheram yazata) aqi force (the enemies) to retreat⁶⁵; (then) both⁶⁶
(the yazatas) drive (the enemies) for away⁶⁷; they⁶⁸ drive (the enemies)
forward⁶⁹; both (the yazatas)⁷⁰ wipe off (the enemies) exceedingly⁷¹; both⁷²
(the yazatas) destroy⁷⁵ (the enemies) (i.e. yazata named Ama and Beheram
destroy utterly the enemies coming from all sides).

(46) aqi Zarathushtra, aētem⁷⁷ mānthrem⁷⁸ mā fradaēsayōish⁷⁹, anyat⁸⁰ pithre⁸¹ vā⁹² puthrā³, brāthre⁸⁴ vā⁸⁵ hadhō-zātāi⁸⁶, āthrvanāi⁸⁷ vā⁸⁸ thrāyaone⁸⁹, Aētaēcha⁹⁰ te⁹¹ vāchō⁹² yōi⁹³ ughra⁹⁴ ās⁹⁵, derezra⁹⁶ ās⁹⁷ ughra⁹⁸ ās⁹⁹ vyākhaïne¹⁰⁰ ās¹, ughra² ās², verethraghe¹⁴ ās⁵, ughra² ās⁷, baēshaya¹ ās⁹. Aētaēchā¹⁰ te¹¹ vāchō¹² yōi¹³ peshemech¹⁴ sārem¹⁵ bunjaint¹⁶, uzgereptemchit¹⁷ snathem¹⁸ apasha¹⁹ apa-khvanvainti²⁰.

(46) (The Creator Ahura Mazda says):- Thou, O Zarathushtra! aqi shouldst
not teach this⁷⁷ Holy Spell to (anyone) except (these three) a father⁸¹ having
sons³ or² a brother²⁴ born from the aqp same womb³⁶ or² a priest⁸⁷ of aqp three

aqi Chatangrō - the exact meaning of this word is not settled; two, both (Harlez); four
(Darmesteter). “Do thou spread that feather on the way of both (the armies)” (Harlez); “do thou
throw four feathers on the way” (Darmesteter). In the text of Westergaard there is jatangrō
instead of chatangrō. Spiegel has left out the meaning of this word.

aqi “Drive away to the right flank, to the left flank from all directions”. (Darmesteter). Dr.
Geldner has taken the reading “adhvōzen, vidhvōzen, fradhvōzen”.

aqk The sentence from “Zarathushtra” up to “thrāyaone” (except the word anyat) of para 46 also
occurs in the 9th para of Khordād yashth.

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 Āthravan to his pupil” (Prof. Darmesteter). This
Holy Spell should not be taught to anyone except to his father, to his son, to his own another
brother from the same womb, or to the appointed priest of his own house (i.e. unto that
appointed priest getting remuneration from the house).

aqm i.e. a brother who has another brother or sister.

aqn The significance of “three religious orders” can be Herbad, Mobed, and Dastur. If the word
thrāyaone be derived from the root thrā (to nourish) instead of taking thrāya, meaning “three”,
then the meaning of “āthrvanāi thrāyaone” can thus be “the priest nourish (the poor)”.

Downloaded from https://www.holybooks.com
O Zarathushtra! these words (i.e. the words of Holy Spell mentioned in the above paragraph) are for thee.

Explanation:- (Its description as to what sort of these Holy Spells are is stated as follows).

Which Spells are efficacious and courageous; those Spells are efficacious for a person sitting in the assembly for victory, are powerful (and) healing. O Zarathushtra! those words are for thee, which purify the sinful and renders the uplifted weapon ineffective.

Ahe raya khvarenanghacha, tem yazāi surunvata yasna, verethraghnem Ahuradhātem; zaothrābyō verethraghnem Ahuradhātem yazamaide, yāish dātāish paöiryāish aqähr dātāish yazamaide, Ahomayō gava baresmana, hizvō danghangha, mānthrachā vachachā shyaothnachā, zaothrābyascha arshukhdhaēibyascha vāghzhibyō.

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


(47) We praise3 Beheram (yazata)1 created by Ahura Mazda2; who goes along to issue a command3 between the lines of army8 well-arrayed, (and) along with Meher10 (and) Rashne (yazata)11 asks9 (men of that army):-

Who deceives Meher (yazata)? Who15 offends Rashna yazata?

aqr From here, i.e. from “nōit ithra Airyāō danghāvō” up to “baēvareghnāi ahākhsh-taghnāishchā” 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 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 nor the uplifted banner (of the enemy).

(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 he mairyō gēurvayōt, mā jahika mā ashāvō asrāvayat-gāthō, ashunemksh, paityārenō imām daēnām yām Āhuirīm Zarathushtrīm. (52) Yezishe mairyō gēurvayāt, jahika vā, ashāvō asrāvayat-gāthō ahunemksh, paityārenō imām daēnām yām Āhuirīm Zarathushtrīm, para baēshaza hachaite
BEHERAM YASHT

Verethraṅṇō²⁵ Ahuradhātō²⁶. (53) Hamatha²⁷ Airyābyō danghubyō²⁸ vōighnāo²⁹ jasāointi³⁰; hamatha³¹ Airyābyō danghubyō³² haēna³³ frapātaonti³⁴; hamatha³⁵ Airyābyō danghubyō³⁶ janyāontē³⁷ panchasaghnhāi³⁸ sataghnāishcheha³⁹, sataghnāi⁴⁰ hanzaghrnāishche⁴¹, hanzraghrnāi⁴² baēvareghnāishche⁴³, baēvareghnāi⁴⁴ ahkhshtaghnhāishche⁴⁵. (54) ara Adhāt⁴⁶ uitti⁴⁷ fravashata⁴⁸, Verethraṅṇō⁴⁹ Ahuradhātō⁵⁰, nōit⁵¹ narō⁵² yesnyō⁵³ vahmyō⁵⁴ gēush⁵⁵ urva⁵⁶ dāmi-dāto⁵⁷, yat⁵⁸ nūrem⁵⁹ vyāmbura⁶⁰ daēva⁶¹ mashyāka⁶² daēvayāzō⁶³, vohonim⁶⁴ vā⁶⁵ tāchayei⁶⁶, frashaēkem⁶⁷ vā⁶⁸ frashichanti⁶⁹.

Explanation:- (The libations consecrated in the honour of Beheram yazata should not be taken or eaten by the persons mentioned below).

(51) Let not⁹² the sinful person⁹⁴ hold in hand⁹⁵ that (consecrated thing) nor⁹⁶ (let) the courtesan⁹⁷ or the violator of righteousness⁹⁸, one who recites the Gathas without chanting⁹⁹, the destroyer of the worldⁱ⁰ or the opponentⁱ¹ of this religionⁱ² whichⁱ³ is of Ahura Mazdaⁱ⁴ revealed by Zarathushtra' (i.e. the enemy of the religion) - (all of them need) notⁱ⁵ hold in hands that consecrated thing. (52) But if the sinful personⁱ⁶ orⁱ⁷ the courtesanⁱ⁸ orⁱ⁹ the violator of righteousness, one who recites the Gathas without chanting, the destroyer of the world, (or) the opponent of this religion which is of Ahura Mazda revealed by Zarathushtra holds it in hand, Beheram yazata created by Ahura Mazda then arb⁰ snatches away the healing virtues. (53) (Hence) equally calamities will come upon the Iranian countries, (people) of the Iranian countries will be smitten from fifties to hundred-fold, from hundred fold to thousand fold, from thousand fold to ten thousand fold, for innumerable times.

(54) Then⁶⁶ Beheram (yazata)⁵⁴ created by Ahura Mazda said thus⁶⁷:-

O men⁵²! an the soul⁵⁶ of the Universe created by wisdom (i.e. the entire world) is not⁶¹ worthy of worship (and) worthy of invocation, because⁵⁸ now⁵⁹ the demons (called ardVyāmbura and men worshipping the demons cause the blood to flow, or are spread the practice of evil).

(55) Yat nūremⁱ vyāmbura² daēva³, mashyāka⁴ daēvayāzō avī⁶ ātarem⁷ ābareset⁸ aētayāo⁹ urvarayāo¹⁰, yā¹¹ vaoche¹² haperesi¹³ nāma¹⁴ aētem¹⁵ aēsmem¹⁶ yō¹⁷ vaoche¹⁸ nemetka¹⁹ nāma²⁰.

ara Dr. Geldner takes para 54 in the verse form of 8 lines.

arb i.e. deprives of the means of prosperity and welfare of the country; para-hachaite means “deprives of”; hachaite means “follows”.

arc For its analogy see yasna Hā 29, stanza 1.

ard “tearing off, lacerating” (Spiegel); “violent, insulting, ridiculing” derived from Sanskrit root ambh (Harlez)

are Original meaning “spill the pouring” root shik, shich, Persian shinjidan = to pour.
(56) "Yat nūrem²¹ vyāmbura²² daēva²³, mashyāka²⁴ daēvayāzū²⁵, frā parshtīm²⁶ nāmayeinti²⁷, vī maidhyānem²⁸ fshānyeinti²⁹, vīspe³⁰ handāma³¹ rāzayeinti³², jana³³ hō³⁴ saidhin³⁵ nōit³⁶ janen³⁷, hadha³⁸ hō³⁹ saidhin⁴⁰ nōit⁴¹ hadhen⁴² yat nūrem⁴³ vyāmbura⁴⁴ daēva⁴⁵, mashyāka⁴⁶ daēvayāzo⁴⁷, ushi⁴⁸ pairi-dārayeinti⁴⁹, daēma⁵⁰ hō⁵¹ pairi-urvaēsayeiti⁵².

(55) Now¹ demons³ (called) Vyāmbura² and men⁴ worshipping the demons⁵ carry⁸ near⁶ the fire⁷ (for burning) this⁹ tree¹⁰ which is called¹² ḡaperesi (and) this¹⁵ fuel¹⁶ which¹⁷ is called¹⁸ nemetka. (56) Now²¹ the demons²³ called Vyāmbura²² and men²⁴ worshipping the demons²⁵ bend²⁷ (their) backs, stretch²⁸ (their) waists²⁹ (and) adjust³⁰ all³¹ the limbs³² of their body). Here³⁴ (those demons) who smite³³ arh³⁴ attack³⁵ (but) could not³⁶ ari³⁷ kill⁴² (i.e. they could not succeed in their wicked motives). Now⁴³ the demons⁴⁵ (called) Vyāmbura⁴⁶ and demon worshipping⁴⁷ men⁴⁸ cover the intellects⁴⁹ (of others) and also their eye-sight⁵⁰.

Ahe raya khvarenanghacha, tem yazāi surunvata yasna, vereth-raghnem Ahuradhātem; zaothrābyō verethraghnem Ahuradhātem yazamaide, yāish dātāish paōiryāish arkAhurahe. Haomayō gava bares-mana, hizvō danghangha, mānthracha vachacha shyaonthacha, zaothrā-byascha arshukhdhaēibyascha vāghzibyō.

Yenge hātām āat yesne paīti vanghō,
Mazdāo Ahurō vaētha ashāt hachā,
ŷōngōmcha ŭnschā ŭoschā yazamaide.

(Yathá XVIII) (57) Verethraghnem¹ Ahuradhātem² yazamaide¹. Haomem⁴ baire⁶ sāiri-baoghem⁶, Haomem⁷ verethrājanem⁸ baire⁹, nipātarem¹⁰ vohū¹¹ baire¹² pātārem¹³ tanuye¹⁴ baire¹⁵; Haomem¹⁶ yim nivazaiti¹⁷ nivandāt¹⁸ apayeti¹⁹ dushmainyaot²⁰ ā peshana²¹ hacha²². (58) Yatha²³ azem²⁴ aom²⁵ spādhem²⁶ vanāni²⁷, yatha²⁸ azem²⁹ aom³⁰ spādhem³¹ nivanāni³², yatha³⁵ azem³⁴ aom³⁵ spādhem³⁶ nijanāni³⁷, yō³⁸ me paskāt³⁹ vazaiti⁴⁰.

(57) We praise³ Beheram (Yazata)¹ created by Ahura Mazda². I keep with

arf Dr. Geldner takes para 56 in the verse-form of 11 lines.

arg Haperesi and nemetka should be some kind of green and bad wood unfit for bringing into use for burning on the fire. The meaning of the word nemetka is seen from its root nam (Persian nam = wet). According to Zoroastrian religion the fuel for burning should be quite dry and well-examined in the light (see Atash Nyāyesh).

arh Root sad = Sanskrit shad = to attack.

ari Root hadh = Sanskrit sadh = to kill.

arj This entire paragraph is complicated; I myself am not sure of this translation, more accurate translation than this should be done. Professor Darmesteter translates the last sentence as follows:- "The intellect of Vyāmbura demons is weakened and the eye sight is spoiled."

ark For its translation, see Karda 1 of this yasht.
me⁵ Haoma⁴ (which is ) purifying impurity; I keep with me⁹ Haoma⁷ (which is) victorious⁸; I keep with me¹² Haoma¹⁶ (which is) the protector of arl good (thing)¹¹ and I keep with me¹⁵ (Haoma which is) the protector¹³ of the body¹⁴; whosoever drinks¹⁷ Haoma¹⁶ (by consecration) will secure escape¹⁸ from the enemy²⁰²¹ in the battle²¹ (and) arm² will gain success over him¹⁹ (58) so that²³²⁴ I may smite²⁷ this²⁵ army²⁶ (of the enemy), so that²⁸ I²⁹ may throw down³² this³⁰ army³¹ (of the enemy) by smiting³², I may subjugate³⁷ the (army) which comes⁴⁰ behind me³⁹.

Ahe raya khvarenanghacha, tem yazāi surunvata yasna, verethraghnem Ahuradhātem; zaothrābyō verethraghnem Ahuradhātem yazamaide, yāish dātāish paoiryāish arm Ahurāhe. Haomayō gava baresmana, hizvō danghangha, mānthraca vachacha shyaothnacha, zaothrābyascha arshukhhdhaēibyascha vāghzibyō.

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

(Kardāh XIX) (59) Verethraghnem¹ Ahuradhātem² yazamaide³. Asānem⁴ sighūire⁵ chithrem⁶ abare⁷ Ahurō⁸ puthrō⁹ puthrāonghō¹⁰ baēvare-patayō¹¹ amava¹² ās¹³ verethrava¹⁴ nāma¹⁵, verethrava¹⁶ ās¹⁷ amava¹⁸ nāma¹⁹. (60) Yatha²⁰ azem²¹ avata²² verethra²³ hachāne²⁴ yatha²⁵ vīspe²⁶ anye²⁷ aire²⁸. Yatha²⁹ azem³⁰ aom³¹ spādhem³² vanāni³³, yatha³⁴ azem³⁵ aom³⁶ spādhem³⁷ nivanāni³⁸, yatha³⁹ azem⁴⁰ aom⁴¹ spādhem⁴² nijanāni⁴³, yō⁴⁴ me paskāt⁴⁵ vazaiti⁴⁶.

(60) aro So that²⁰ I²¹ may move about²⁴ with such²² victory²³ as²⁵ all²⁶ other²⁷ Iranians²⁸ (do), so that²⁹ I³⁰ may smite³² and throw down³⁸ this³⁶ army³⁷ (of the enemy), so that³⁹ I⁴⁰ may subjugate⁴³ this⁴¹ army⁴² (of the enemy) which comes⁴⁶ behind me⁴⁵.

Ahe raya khvarenanghacha, tem yazāi surunvata yasna, verethraghnem Ahuradhātem; zaothrābyō verethraghnem Ahuradhātem yazamaide, yāish dātāish paoiryāish arm Ahurāhe. Haomayō gava baresmana, hizvō danghangha, mānthraca vachacha shyaothnacha, zaothrābyascha arshukhhdhaēibyascha vāghzibyō.

Yenghe hātām āat yesne paiti vanghō,

arl Meaning “vohu” is also a good thing, happiness, goodness.
arm “Whoso protects the Haoma from the blow (or trouble) saves himself from the enemy in that battle” (Professor Harlez). Supposedly the portion from “haomem yim niv azaiti” up to “a peshana hacha” appears to be parenthetical, i.e. a commentary.
ar For its translation, see Karda 1 of this yasht.
aro I do not understand the translation of the entire paragraph 59 from “asānem sighūire” to “amava nāma.”
arp For its translation, see Karda 1 of this yasht.
Mazdāo Ahūrō vaētha ashāt hachā, yāonghāmcha tānschā tāoschā yazamaide.

(Kardāh XX) (61) Verethraghnem1 Ahuradhātem2 yazamaide3. Yathā Ahū Vairūy1 1: gave4 amem5, gave6 nemem7, gave8 ukhdhem9, gave10 verethrem11, gave12 khvarethem13, gave14 vastrem15, gave16 verezyātām17 tām18 ne19 khvarethāi20 fshuyō21.

(61) We praise3 Beheram (yazata)1 created by Ahura Mazda. (May there be) courage5 for the cattle4! praise7 for the cattle6! (good) words9 for the cattle10! (May there be) victory11 for the cattle12! (May there be) clothing13 for the cattle14! (Men) should not be hard17 to the cattle16 (because) they are arq-prosperity-bringing our19 food20.

Explanation: Its significance is, men should protect the cattle, should give them sufficient food, take care of them at the time of extreme cold and extreme heat, and they should not be made to work with cruelty; because they are very useful for our happiness and benefit. The ox serves us in the work of tilling the fields and in carrying heavy burden; the cow gives milk from which several things are prepared for our food. It is written in yasna Hā XI that the cattle curse the master who does not take care of his cattle and does not give them sufficient food.

Ahe raya khvarenanghacha, tem yazāi surunvata yasna, verethraghnem Ahuradhātem; zaothrābyō verethraghnem Ahuradhātem yazamaide, yāish dātāish paoiryāish "ArAhurāhe. Haomayō gava baresmana, hizvō danghangha, mānthracha vachacha shyaothnacha, zaothrā-byascha arshukhdhaēibyascha vāghzibyō.

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


(62) We praise3 Beheram (yazata)1 created by Ahura Mazda, who4 i.e. Beheram (yazata) "breaks as under the columns5 (of the army of the enemy), cuts to pieces the columns8 wounds12 the columns11 causes to

[Note: The text contains references to specific verses from the Avesta, which are translated here. The annotations provide context and clarify certain terms and concepts.]

arq For comparison see yasna Hā X.20 and yasna Hā 48, 5th stanza.
ar For its translation, see Karda 1 of this yasht.
ars Makes (the columns) “unsteady or shaky” (Professor Darmesteter).
mingle (of the army of the enemy) (and that) Beheram (yazata) created by Ahura Mazda breaks asunder the columns of the army of the daevas and (wicked) mortals, of wizards and witches, of the tyrants, of the art kiks and karaps, cuts to pieces (those) columns, wounds and causes them to mingle.

Ahe raya khvarenanghacha, tem yazâi surunvata yaśna, verethraghnem Ahuradhâtem; zaothrâbyô verethraghnem Ahuradhâtem yazamaide, yâish dâtâish paioyâish Ahurahe. Haomâyô gava baressmana, hizvô danghangha, mântrachâ vachacha shyaotnacha, zaotrâbyascha arshukhdhaêibyascha vâghzibyô.

Yenghe hâtâm âat yesne pairi vanghô, Mazdâo Ahurô vaêtha ashât hachâ, yâonghâmcha tânschâ táoschâ yazamaide.

(63) We praise Beheram (yazata) created by Ahura Mazda. When Beheram (yazata) created by Ahura Mazda binds behind the hands of the promise-breaking persons of the columns of the serried and yoked army of the cities, covers (their) eyes all around (i.e. makes them blind), keeps their ears afar from hearing (i.e. renders them deaf) and does not lend support to (their) feet, and they become (quite) powerless.

(To recite in bâz) Hormazd Khodâe awazünie mardum, mardum sardagân hamâ sardagân, hambâyaste vehân, oem behedîn mäza-

art kiks and karaps: See glossary.

aru Professor Darmesteter translates the sentence “avi rasmanô 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 āghāḥ āstavānī nekī rasānād aedūn bād. (To recite aloud) Yathā Ahū Vairyō 2.


Ahmāī raēshccha; Hazangrem, Jasa me avanghe mazda; Kerfeh Mozda.

Roz nek nām, roz pāk nām, roz mubārak (falān) māhe mubārak (falān), gāhe (falān) namāz dādāre gehān dāmān. Khshnaothra Ahurāhe Mazdāo, tarōidīte angrahe mainyēush; Haithyāvarshtām hyat vasnā ferashōtemem. Staomi ashem; Ashem Vohū 1.


Nemō urvaire vanguhi Mazdadhāte ashaone. Ashem Vohū 1.

Verethraghnem Ahuradhātem yazamaide. Ashem Vohū 1.


HOM YASHT LARGE


Pa nāme yazdān Ahura Mazda khodae awazūnī gorje khoreh awazāyād; Hom yazad berasad. "Arm"

Az hamā gunāh patet pashemānum; az harvastin dushmanata duzhukhta duzhvarshta, mem pa getī manīd, oem goft, oem kard, oem jast, oem būn būd ested. As an gunah manashnī gavashnī kunashnī, tanī ravānī getī mīnōānī, okhe avākhsh pashemān pa sē gavashnī pa patet hom. Khshnaothra Ahurāhe Mazdāo, tarōidīte angrahe mainyēush; Haithyāvarshtām hyat vasnā ferashōtemem. Staomi ashem; Ashem Vohū 3.

arx Hom yasht vadi (Large) consists of yasna Hās 9 and 10. For full explanations and notes of the translations of both these Hās, see my translation of Yasna. Even in yasna Hā 11th there occurs some description about Hom Yasht. Moreover, Dr. Geldner considers these three Hās as poetical compositions.

ary i.e. may Hom yazata come (to my help)!
Fravarāne Mazdayasnō Zarathushtrish vidaēvō Ahura-tkaēshō (Gāh according to the period of the day) frasastayaēcha. Haomahe asazhavazanghō, khshnaothra yasnāicha vahmāicha khshnaothrāicha frasastayaēcha, yathā Ahū waryō zaotā fā-me mruṭe, athā ratush ashātchit hacha frā ashava vīdhvāo mraotī. asaHaomem zāirim berezantem yazamaide; Haomem frāshmīm frādat-gaēthem yazamaide; Haomem dūraoshem yazamaide.

(1) During the Hāvan Gāh Hom (yazata) came to (the Prophet) Zarathushtra7 (who was) purifying8 asb the fire9 and (was) chanting10 the Gathas11. (The Prophet) Zarathushtra12 asked13 him14: O man!15 Who16 art thou17? Whom18 do I19 see20, the most excellent21 and beautiful22 of immortal life23 in the entire corporeal world24. (2) Thereupon25 that Hom, the righteous26, warding off sickness27 replied28 unto me29: O Zarathushtra30! I31 Hom32, the righteous33, warding off sickness34. Seek35 me42 (i.e. desire earnestly for me) and, O Spitaman44 (Zarathushtra)! ascPound46 me out for drinking47 and do thou praise48 me49 in a hymn of praise50 as51 other52 asbenefactors53 of the world) have praised55 me52.

(3) Āat46 aokhta57 Zarathushtrō58, nemō59 Haomāi60. Kase61-thwām62 paoiryō63 Haoma64 mashyō65 astvaithyāī66 hunūta67 gaēthayāī68, kā69

arsz i.e. for the worship etc., of Hom yazata, giving strength of righteousness (see Khorshed Nyāyesh). Spiegel, Darmesteter and Justi translate this word ashzavazanghō by the “holy origin, born pure” deriving it from ashavan and zangha =root zan. Harlez gives three different meanings of this word (1) of holy knowledge; (2) born holy; (3) originator - bringer of righteousness. But I have thought it proper to translate this word by “giving strength of righteousness”, deriving it from asha = righteousness and vazangh = strength.

asa For its translation, see para 21 of this yasht.

asb i.e. was purifying the throne of the fire vase.

asc i.e. take out the juice for drinking by pounding then Hom twigs.

asd The meaning of “Saoshyanto” is giving light to the world, indicators of the path of morality, piety and divine worship to the people, persons well-versed in the precepts of religion, the restorer of the religion in its original pure state by wiping off impurities. In the singular case its meaning is the prophet who will be born of the mother Eredat-fedhri at the time of Resurrection-Ristākhiz.

Downloaded from: https://www.holybooks.com
(4) Āat77 me78 aēm79 paiti-aokhta80 Haomō81 ashava82 dūraoshō83, Vīvanghāo84 mām85 paoiryō86 mashyō87 astvaithyā88 hunūta89 gaēthayā90; hā91 ahmāi92 ashish93 erenāvi94, tat95 ahmāi96 jasa97 āyaptem98; yat99 he100 puthrō1 us-zayata2, yō3 yimō4 khshaēto5 hvāthwō6, khvarenguhashemō7 zātanām8, hvare-daresō9 mashyānām10 yat11 kerenaot12 anghē13 khshathrādhā14 amareshinta15 pasu vīra16, anghaoshemne17 āpa urvāire18; khvaiyān19 kvarethem20 ajyannem21. (5) Yimahe22 khshathre23 aurvehe24, nōit25 aotem26 āongha27, nōi28 garemem29 nōi30 zaurva31 āongha32, nōī33 merethush34, nōī35 araskō36 daēvō-dātō37, Pancha-dasa38 fracharōiti39 pita40 puthrascha41 raodhaēshva42 kataraschit43, yavata44 khshayōitō45 hvāthwō46 yimō47 Vīvanguhātō48 puthrō49.

(3) Then56 said57 Zarathushtra58: Salvation59 (be) unto Hom60! Which61 man62, O Hom63! (was) the first64 (who) pressed out65 the66 in the corporeal66 world66 (for dedication in the ceremonial rite)? What69 blessing71 unto him70 was granted72? What73 profit74 unto him74 accrued75? (4) Thereupon77 Hom81, the righteous82, warding off sickness83 replied84 unto me85. Vivanghan86 (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 greatness2, who2 was Jamshed4 the King5, the most glorious7 amongst those born8, as beholding the sun9 amongst men10 (and) good protector of the subjects6. Who11 in this (world)13 on account of (his) sovereignty14 made12 cattle and men13 immortal15, made12 waters and vegetation18 not drying up17, (i.e. ever fresh); (people) asg were eating19 fresh21 food20.

(5) During the rule23 of the illustrious24 Jamshed22 there was17 neither25 (excessive) cold26 nor28 heat29, neither30 was there32 old age31 nor33 death34, nor35 was there32 envy36 following the doctrines of the daevas37. As long as34 Jamshed37, the son39 of Vivanghan48, the good protector of the subjects46 reigned45, (so long) both43 the father40 and the son41 moved about39 fifteen44 years of age in appearance42.

(6) Kase50-thwām51 bityō52 Haoma53 mashyō54 astvaithyā55 hunūta56 gaēthayā57; kā58 ahmāi59 ashish60 erenāvi61, chit62 ahmāi63 jasa64 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, svarādrash.
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.
dūraoshō²², Āthwyō²³ mām⁷⁴ bityō⁷⁵ mashyō⁷⁶ astvaithyāī⁷⁷ hunūta⁷⁸ gaēthayāī⁷⁹; hā⁸⁰ ahmāi⁸¹ ashish⁸² erenāvi⁸³, tat⁸⁴ ahmāi⁸⁵ jasat⁸⁶ āyaptem⁸⁷; yat⁸⁸ he⁸⁹ puthrō⁹⁰ us zayata⁹¹ vīsō⁹² sūrayāo⁹³ Thraētaonō⁹⁴. (8) Yō⁹⁵ jana-⁹⁶ azim dahākem⁹⁷ thri-zafanem⁹⁸, thri-kamedrehem⁹⁹, khshvash-ashīm¹⁰⁰, hazangra-yakhshtīm¹, ash-aojanghem¹, daēvīm³ drujem¹, aghem⁵ gaēthavyō⁶ drvantem¹; yäm⁸ ash-aosatemām⁹ drujem¹⁰ fracha kerentat¹¹ angrō mainyush¹² avi¹³ yām¹⁴ astvaitīm¹⁵ gaētham¹⁶, mahrkāi¹⁷ ashaha¹⁸ gaēthnām¹⁹.

(6) O Hom⁵³! Which⁵⁰ was⁵² the second man who pressed⁶⁶ out thee⁵¹ in the corporeal⁵⁵ world⁵⁷ (for dedication in the ceremonial rite)? What⁵⁸ blessing⁶⁶ unto him⁵⁹ was granted⁶⁰? What⁶² profit⁶⁵ unto him⁶³ accrued⁶⁴? (7) Thereupon⁶⁶ Hom⁷⁰, the righteous⁷¹ warding off sickness⁷² replied⁶⁹ unto me⁶⁷: Athawyān⁷³ (was) the second⁷⁵ man⁷⁶ (who) pressed me⁷⁴ out⁷⁸ in (this) corporeal world (for dedication in the ceremonial rite); this⁶⁹ blessing⁸² unto him⁸¹ was granted⁸³, this⁸⁴ profit⁸⁷ unto him⁸⁵ accrued⁸⁶: that⁸⁸ for him⁸⁹ (i.e. in his house) a son⁹⁰ (named) Faredun⁹⁴ of the valiant⁹³ race⁹² was born with greatness⁹⁷. (8) Who⁹⁵ (i.e. Faredun) slew⁹⁶ three-jawed⁹⁸, three-skulled⁹⁹, six-orbed¹⁰⁰ of a thousand wiles¹, excessively strong², devilish³ druį⁴ Zohak⁹⁷, (and) who was harmful¹, infidel¹ for settlements⁶; whom⁸ Angra-mainyu¹² created¹¹ by far the strongest⁹ druį¹⁰ upon¹¹ (this) corporeal¹³ world¹⁶ for the destruction¹⁷ of righteousness¹⁸.

(9) Kase³⁸-thwām³¹ thrityō²² Haoma²³ mashyō²⁴ astvaithyāī²⁵ hunūta²⁶ gaēthayāī²⁷, kā²⁸ ahmāi²⁹ ashish³⁰ erenāvi³¹, hit³² ahmāi³³ jasat³⁴ āyaptem³⁵. (10) Āat³⁶ me³⁷ aēm³⁸ paiti-aokhta³⁹ Haomō⁴⁰ ashava⁴¹ dūraoshō⁴², Thritō⁴³ Sāmanām⁴⁴ sēvishtō⁴⁵ thrityō⁴⁶ mām⁴⁷ mashyō⁴⁸ astvaithyāī⁴⁹ hunūta⁵⁰ gaēthayāī⁵¹; hā⁵² ahmāi⁵³ ashish⁵⁴ erenāvi⁵⁵, tat⁶ ahmāi⁵⁷ jasat⁵⁸ āyaptem⁵⁹; yat⁶⁰ he⁶¹ puthrā⁶² us-zayōithe⁶³ Urvākhshayō⁶⁴ keresāspachā⁶⁵. Tkaēshe⁶⁶ anyō⁶⁷ dātō-rāzō⁶⁸, āat⁶⁹ anyō⁷⁰ uparo-kairīyō⁷¹, yava⁷² gaēshū²³ gadhavarō⁷⁴. (II) Yō⁷⁵ jana-⁷⁶ azim⁷⁷ sraavem⁷⁸, yim⁷⁹ aspō-garem⁸⁰ nare-garem⁸¹, yim⁸² vīshavantem⁸³ zairitem⁸⁴; yim⁸⁵ upairi⁸⁶ vish⁸⁷ raodhat⁸⁸ āreshtyō⁸⁹ bareza⁹⁰ zairitem⁹. yim⁹² upairi⁹³ Keresāspō⁹⁴ ayangha⁹⁵ pitūm⁹⁶ pachata⁹⁷, Ā rapithwinem⁹⁸ zrvānem⁹⁹, tafsatcha¹⁰⁰ hō¹ mainyō² khvīsatcha¹; frāsh¹⁴ ayanghō⁵ frasarapā⁶ yeshyanīm⁷ āpem⁸ paraōṅhāt⁹, paraś¹⁰ tarshtō¹¹ apatachat¹² nare-maṅo¹³ Keresāspō¹⁴.

(9) O Hom²¹! Which²⁰ was the third²² man²⁴ who pressed thee²¹ out²⁶ in the corporeal²⁵ world²⁷ (for dedication in the ceremonial rite)? What²⁸ blessing²⁰ unto him²⁹ was granted³¹? What³² profit³⁵ unto him³³ accrued³⁴ ? (10) Thereupon³⁶ Hom⁴⁰, the righteous⁴¹, warding off sickness⁴² replied³⁹ unto

asi The portion from “yō jana” up to “ashahe gaēthanām” at the end of this para occurs also in Beheram yash, para 40 and Gosh yash, para 14 respectively.
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 were born with greatness. (Of them) one (i.e. Urvākhshaya) was the religious-minded, one who points out the path of justice, whilst (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 began to hiss, and from the iron pot sprang away; the brave, being frightened, fled away towards the flowing water. The brave Thrita, the most beneficent of the Sama family, his adventurous deeds and acts of bravery, see Shah Nameh, he is the father of the hero Sam.

(12) Kase-twām tūryo Haoma mashyō astvaithyaī20 hunūta gaēthayāi; kā ahmāi ashish erenāi, chit ahmāi jasat āyaptem. (13) Āat me aēm paiti-aokhta Haomō ashava dūraoshō, Pourushaspō mān tūryo mashyo astvaithyaī hunūta gaēthayāi; hā ahmāi ashish erenāi, tat ahmāi āyaptem yat he ā tūm us-zayangha ā tūm ēreznō Zarathushtra, nmānahe ākhtūirīm vīdaēvō Ahura-tkaēshō. (14) Srūtō Airyene Vaējhai tūm paoiryo Zarathushtra Ahunem Vairīm frasrāvayō, vīberethvantem ākhtūirīm āparem ēkhraozdyehya ā frasrūtī. (15) Tūm ēvar ēko ēkhenavō vīpe tā dēva Zarathushtra, yō para ahmāi ēvīro-raodha ēpatayen, paiti ēya ēma ērērenūta; yō aojishtō, yō tanjishtō, yō thwakhshtī, yō ēsīhtō, yō ash-vaērajāstēmō abavat ēmainvō dāmān.

(12) O Hom! Which (was) the fourth man (who) pressed thee out in the corporeal world (for dedication in the ceremonial rite)? What unto him grew? What unto him accrued? (13) Thereupon Hom, the righteous, warding off sickness replied unto

asj “Thrita” is called in Pahlavi “Sarita” and in Persian “Asrat”.

ask Or “the one who points out the path of the religion (i.e. Dastoor) and organiser of laws (i.e. framer of good laws); an upright judge” (Mills).

asl Horned (Darmesteter and Mills); derived from srava = horn.

asm Having come out upset the boiling water (Mills).

asn The original meaning of nare-manāo is of manly heart-mind; Narimān (the later meaning); according to Shah Nameh, he is the father of the hero Sam.

aso Although Keresāspa at first started by the giant-like serpent, but eventually he killed him. About the heroism of the hero Keresāspa, his adventurous deeds and acts of bravery, see Zamyad yasht, paras 41-44.
me. Pourushaspa (was) the fourth 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) thou wast born with greatness. O righteous Zarathushtra! thou art of the house of Pourushaspa, estranged (from the doctrines of) the daevas, (and) follower of the Law of Ahura Mazda.

(14) O Zarathushtra! famed in Airyana Vaejah thou was the first (who) recited aloud the Ahuna Vairya, spread abroad it chanted four times (and) then he chanted with a louder voice. (15) Thou, O Zarathushtra! who among the creatures of the two spirits was created the strongest, who (was created) the most firm, most active, the swiftest and who (was) exceedingly victorious (or excessive smiter of the enemy) caused all the demons to hide under the earth who up to now ran about upon this earth in human shape.


(16) Thereupon (the Prophet) Zarathushtra said: Salutations (be) upon Hom! Hom is excellent (and) well-created. Hom is truth-created, health-giving, well-shaped, working for good (or smiter of the enemy), golden-hued (or of green colour), with bending twigs. Just as (he is) best for the drinker, so also (he is) leading most to heavenly path for the soul. (17) O green-hued (Hom)! I ask (at a favour of) (all) these - thy wisdom, courage, victory, health, means of

asp About the explanation and excellence of Ahunavar, see Ahunavar translation and explanation, and also Srosh Yasht Hādokht paras. 3-6.

asq The meaning of ākhtūrīm can be, that which is to be chanted four times, based upon Vendidad fargard X, para 12, where Ahunavar is included among the class of hymns to be recited four times, and upon yasna H5 XXVII during the pounding of Haoma when Ahunavar is recited four times. “Reciting four times with musical tone”. (Mills)

ass 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 destroy ng the demons and their evil, see Fravardin yasht, paras 87-95.
gaining health, prosperity, increase, of the entire body (and) greatness possessing all kinds of brilliance, so that I may move about (or I may rule) like an independent Sovereign, 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 all enemies, demons, mortals, wizards, witches, tyrants, the Kiks, and of men possessing all kinds of great merit, heretical persons, four-legged wolves, (and) of the army with an extensive battle-array, deceiving (and) rushing onwards.


(19) O Hom, warding off sickness! thesis is the first gift (that) I request of thee: heaven of the righteous (people) bright (and) all comfortable. O Hom, warding off sickness! thesis 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 raiter of falsehood. O Hom, warding off sickness! this is the fifth gift (that) I request of thee! I may move about (or I may rule) on (this) earth as victorious, (or smiting

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\textsuperscript{23}), conqueror in the battle\textsuperscript{24}, the destroyer of malice\textsuperscript{28} (and) the smiter of falsehood\textsuperscript{29}. (21) O Hom\textsuperscript{34}, warding off sickness\textsuperscript{36}! this\textsuperscript{30} (is) the sixth\textsuperscript{32} gift\textsuperscript{33} (that) I request\textsuperscript{35} of thee\textsuperscript{31}: may we become aware\textsuperscript{43} beforehand\textsuperscript{37} of the thief\textsuperscript{8}, the murderer\textsuperscript{40} (and) of the wolf\textsuperscript{92}. Let not any\textsuperscript{44} (other) become aware\textsuperscript{46} beforehand\textsuperscript{45} of us\textsuperscript{37}; may we become aware\textsuperscript{50} beforehand\textsuperscript{49} of all\textsuperscript{48}.

(22) Haomō\textsuperscript{51} æéibish\textsuperscript{82}, yōï\textsuperscript{53} urvantō\textsuperscript{54} hita\textsuperscript{55} takhkshentī\textsuperscript{86} erenaum\textsuperscript{57} zāvare\textsuperscript{58} ajoáschā\textsuperscript{59} bakhshaitī\textsuperscript{60}. Haomō\textsuperscript{61} āzizanāitibish\textsuperscript{62} dadhāiti\textsuperscript{63} khshaētō-puthrīm\textsuperscript{64}, uta\textsuperscript{65} ashava-frazaintim\textsuperscript{66}. Haomō\textsuperscript{67} taēchit\textsuperscript{68}, yōï\textsuperscript{69} katayō\textsuperscript{70} naskō-frasāonghō\textsuperscript{71} āonghenti\textsuperscript{72}, spānō\textsuperscript{73} mastīmchā\textsuperscript{74} bakh-shaitī\textsuperscript{75}. (23) Haomō\textsuperscript{76} tāoschit\textsuperscript{77}, yāo\textsuperscript{78} kainōnō\textsuperscript{79} āonghare\textsuperscript{80} dareghem\textsuperscript{81} aghravō\textsuperscript{82}, haithīm\textsuperscript{83} rādhemcha\textsuperscript{84} bakhshaitī\textsuperscript{85} mōshū\textsuperscript{86} jaidhyammō\textsuperscript{87} hukhratūs\textsuperscript{88}. (24) Haomō\textsuperscript{89} temchit\textsuperscript{90} yīm\textsuperscript{91} keresānīm\textsuperscript{92} apakhshathrem\textsuperscript{93} nishādhayai\textsuperscript{94}, yō\textsuperscript{95} raosta\textsuperscript{96} khshathrō-kāmaya\textsuperscript{97}. Yo\textsuperscript{98} davata\textsuperscript{99} nōit\textsuperscript{100} me\textsuperscript{1} apāmī\textsuperscript{2} āthrava\textsuperscript{3} āwishtish\textsuperscript{4} veredheyē\textsuperscript{5} danghava\textsuperscript{6} charātī, hō\textsuperscript{7} vīse\textsuperscript{8} varedhanām\textsuperscript{10} vanātī, ni\textsuperscript{12} vīse\textsuperscript{13} varedhanām\textsuperscript{14} jānāt\textsuperscript{15}.

(22) Hom\textsuperscript{51} grants\textsuperscript{60} strength\textsuperscript{58} and power\textsuperscript{59} unto those\textsuperscript{52} who\textsuperscript{53} cause the steeds\textsuperscript{68} restrained with reins\textsuperscript{55} run\textsuperscript{56} in the race-course\textsuperscript{57}. Hom\textsuperscript{61} aszbestows\textsuperscript{63} on æa women who are bearing\textsuperscript{62} brilliant sons\textsuperscript{64} (and) also\textsuperscript{65} rightful progeny\textsuperscript{66}. Hom\textsuperscript{67} granteth\textsuperscript{75} wisdom\textsuperscript{73} and greatness\textsuperscript{74} unto those\textsuperscript{68} householders\textsuperscript{70} who\textsuperscript{69} sit\textsuperscript{72} æa studying the scriptures\textsuperscript{71}. (23) Hom\textsuperscript{76} of good wisdom\textsuperscript{68}, being entreated\textsuperscript{87} doth grant\textsuperscript{85} quickly\textsuperscript{86} the true\textsuperscript{83} (or honest\textsuperscript{83}) husband\textsuperscript{84} unto those\textsuperscript{77} who\textsuperscript{78} have remained\textsuperscript{80} virgins\textsuperscript{79} for a long time\textsuperscript{81}.

(24) Hom\textsuperscript{90} dethroned\textsuperscript{94} him\textsuperscript{90} who\textsuperscript{91} (was) æa Keresani\textsuperscript{92} by removing from sovereignty\textsuperscript{93}, who\textsuperscript{95} was swelled\textsuperscript{96} up in (his) ambition for sovereign power\textsuperscript{97}. Who\textsuperscript{98} (Keresani) (during the period of his sovereignty) bragged\textsuperscript{99} (with pride): Never\textsuperscript{100} henceforth\textsuperscript{2} in my\textsuperscript{1} land\textsuperscript{6} shall any priest\textsuperscript{3}, teacher\textsuperscript{4} move about\textsuperscript{7} for propagating\textsuperscript{5} (Zoroastrian Religion), (because) he\textsuperscript{8} will destroy\textsuperscript{11} the whole\textsuperscript{9} of (my) increase\textsuperscript{10}, and will ruin\textsuperscript{12}-\textsuperscript{15} the whole\textsuperscript{13} of (my) prosperity\textsuperscript{14}.

(25) Ushta\textsuperscript{16} te\textsuperscript{17}, yō\textsuperscript{18} khvā\textsuperscript{19} aojangha\textsuperscript{20} vasōkhshathrō\textsuperscript{21} ahi\textsuperscript{22} Haoma\textsuperscript{23}. Ushta\textsuperscript{24} te\textsuperscript{25}, apivatahe\textsuperscript{26} pouru-vachām\textsuperscript{27} erezūkhdhānām\textsuperscript{28}. Ushta\textsuperscript{29} te\textsuperscript{30}, nōit\textsuperscript{31} pairi-frāsa\textsuperscript{32} erezūkhdhem\textsuperscript{33} peresahtī\textsuperscript{34} vāchem\textsuperscript{35}. (26) Frā te\textsuperscript{36} Mazdā\textsuperscript{37} barat\textsuperscript{38} paurvanīm\textsuperscript{39}, aiwyāonghanem\textsuperscript{40} stehrapāsanghēm\textsuperscript{41} mainyutāštēm\textsuperscript{42}, vanguhim\textsuperscript{43} daēnām\textsuperscript{44} Māzdāyasnīm\textsuperscript{45}. Āat\textsuperscript{46} anghe\textsuperscript{47} ahi\textsuperscript{48} aiwyāstopō\textsuperscript{49} bareshnush\textsuperscript{50} paīti\textsuperscript{51} gairinām\textsuperscript{52},

asz For its opposite see yasna Hā X, para 15.

ata Or women desiring to beget children; root zan = Sanskrit jan.

atb Nuska, i.e. books written in holy Avesta scriptures. Its total number was 21. For its explanation, see “Names of the 21 Nasks” above.

atc According to Professor Darmesteter, he could be compared to Alexander (Sikandar).
drājanghe\(^{53}\) aiwidhāītishchcha” gravascha\(^{58}\) māṇthrahe\(^{56}\). (27) Haoma\(^{57}\) nmānō-paiti\(^{58}\) vīspaiti\(^{59}\), zantu-paiti\(^{60}\) danghu-paiti\(^{61}\), spanangha\(^{62}\) vaēdhyā-paiti\(^{63}\), amāica\(^{64}\) thāā\(^{45}\) verethragnāchā\(^{66}\), māvōyā\(^{67}\) upa-mruyē\(^{68}\) tanuyē\(^{69}\) thrılmāichā\(^{70}\) yat\(^{71}\) pouru-baokhshnahe\(^{72}\). (28) Vī\(^{73}\)-nō\(^{74}\) tbaēshavatām\(^{75}\) tbaēshebīsh\(^{76}\) vī\(^{77}\) manō\(^{78}\) bara\(^{79}\) garamantām\(^{80}\). Yō\(^{81}\) chishcha\(^{82}\) ahmi\(^{83}\) nmāne, \(^{84}\) yō\(^{85}\) anghe\(^{86}\) visi\(^{87}\), yō\(^{88}\) ahmi\(^{89}\) zantvō\(^{90}\), yō\(^{91}\) anghe\(^{92}\) danghvō\(^{93}\) aēnanghāō\(^{94}\) astī\(^{95}\) masyō\(^{96}\) ĝeūrvayā\(^{97}\) he\(^{98}\) pādhvē\(^{99}\) zāvare\(^{100}\) pairī\(^{1}\) she\(^{2}\) ushi\(^{3}\) verenūidhi\(^{4}\), skendem\(^{5}\) she\(^{6}\) manō\(^{7}\) kerenūidhi\(^{8}\). (29) Mā\(^{9}\) zbarethaēbēya\(^{10}\) fratuyā\(^{11}\), mā\(^{12}\) gavaēbēya\(^{13}\) aiwi-tūtuyāō\(^{14}\), mā\(^{15}\) zēm\(^{16}\) vaēnōiē\(^{17}\) ashībēya\(^{18}\), mā\(^{19}\) gām\(^{20}\) vaēnōiē\(^{21}\) ashībēya\(^{22}\), yō\(^{23}\) aēnanghaiti\(^{24}\) nō\(^{25}\) manō\(^{26}\) yō\(^{27}\) aēnanghaiti\(^{28}\) nō\(^{29}\) kehrpem\(^{30}\).

(25) O Hom\(^{21}\)! Greatness\(^{16}\) (or hail\(^{16}\)) (be) unto thee\(^{17}\)! (Thou) who\(^{18}\) art\(^{22}\) ruling at will\(^{21}\) by thine own\(^{19}\) power\(^{20}\). (O Hom!) greatness\(^{24}\) (be) unto thee\(^{25}\)! Thou dost understand\(^{39}\) truthfully spoken\(^{28}\) full words\(^{27}\). (O Hom!) greatness\(^{29}\) (be) unto thee\(^{30}\)! Thou and\(^{31}\) dost not\(^{31}\) question\(^{34}\) the word\(^{35}\) truly uttered\(^{33}\) by cross (or round-about) questioning\(^{32}\). (26) (O Hom!) (the Creator) Ahura Mazda\(^{37}\) brought\(^{38}\) for thee\(^{36}\) the sacred-girdle\(^{40}\) star-adorned\(^{41}\) (and) fashioned by the Spirits\(^{32}\) (and) the good\(^{43}\) Mazda-worshipping\(^{45}\) religion\(^{44}\). Invested with the girdle\(^{49}\) thou hast made thy abode\(^{48}\) then\(^{46}\) on\(^{21}\) the tops\(^{50}\) of the mountains\(^{52}\) (for chanting) the commandments\(^{54}\) of the Holy Spell\(^{56}\) for a long time\(^{53}\). (27) O Hom\(^{57}\), Lord of the house\(^{58}\), street\(^{59}\), town\(^{90}\), country\(^{61}\) (and) through wisdom\(^{62}\) Lord of knowledge\(^{63}\)! I think\(^{68}\) of thee\(^{65}\) for courage\(^{64}\) and victory\(^{66}\), and for (gaining) happiness\(^{70}\) full of enjoyments\(^{72}\) for my\(^{67}\) body\(^{69}\). (28) (O Hom!) do thou carry us\(^{74}\) away\(^{73,79}\) from the wickedness\(^{76}\) of wicked (men)\(^{75}\). Do thou carry away far\(^{73,79}\) (my) thought\(^{78}\) (from the wickedness) of “poisonous (men)\(^{80}\). And any\(^{82}\) vindictive\(^{94}\) man\(^{96}\) whatever\(^{82}\) may be\(^{95}\) in this\(^{43}\) house\(^{84}\), street\(^{47}\), town\(^{90}\) (and) country\(^{93}\), do thou take away\(^{97}\) strength\(^{100}\) from his\(^{96}\) legs\(^{99}\), do thou and\(^{10}\) cover\(^{4}\) his intellect\(^{3}\) and do thou render\(^{4}\) his mental faculty\(^{4}\) broken to pieces\(^{2}\). (29) (O Hom!) do not\(^{9}\) grant\(^{11}\) to both the legs (of that person) nor\(^{12}\) bestow power\(^{44}\) to both the hands (of that person) who\(^{23}\) injures\(^{24}\) our\(^{25}\) mind\(^{26}\), harms our\(^{29}\) body\(^{30}\), (that person) cannot\(^{15}\) see\(^{17}\) the earth\(^{16}\) with (his two eyes\(^{18}\); (that person) cannot\(^{19}\) see\(^{4}\) the world\(^{20}\) with (his) two eyes\(^{22}\).

(30) Paiti\(^{31}\) azōish\(^{12}\) zairitahe\(^{33}\) simahe\(^{34}\) vīśhōvaēpahe\(^{35}\) kehrpem\(^{36}\) nāshemnāī\(^{37}\) ashaone\(^{38}\), Haoma\(^{59}\) zāie\(^{40}\), vadare\(^{41}\) jaidhi\(^{42}\). Paiti\(^{43}\) gadhahe\(^{44}\) vīvarezdavatō\(^{45}\) khrvīshyatō\(^{46}\) zazaranō\(^{47}\), kehrpem\(^{48}\) nāshemnāī\(^{49}\) ashaone\(^{50}\), Haoma\(^{52}\) zāie\(^{52}\), vadare\(^{53}\) jaidhi\(^{54}\). (31) Paiti\(^{55}\) mashyhe\(^{56}\) drvaṭō\(^{57}\) sāstarsh\(^{58}\) aiwi-vōizdayantahē\(^{59}\) kameredhe\(^{60}\).

 inadvert i.e. Thou dost not doubt truthfulness.

ate Taking gramentām, Mills translates, “angry enemies”; “infuriated” (Darmesteter).

atf i.e. render his intellect dim or faint.

atg i.e. the entire creation. The meaning of gam is also “cattle”.

Downloaded from https://www.holybooks.com
keh rpm61 nāshemnā62 ashaone63, Haoma64 zaître65, vadar66 jaidhi67. Paiti68 ashmaoghahe69 anashaonō70 ahūm-merenchō71, anhāō72 daēnayāō73 mās-vachā75 dathānāhe76, nōtt77 shyaothnāish78 apayante79, keh rpm80 nāshemnā81 ashaone82. Haoma83 zaître84 vadar85 jaidhi86. (32) Paiti87 jahikāyā88 yātu maityā89, maodhānō-kairīā90 upashē-bairīyā91, yenghe92 fra-fravāit93 manō94, yatha95 awrem96 vātō-shūtem97, keh rpm98 nāshemnā99 ashaone100 Haoma1 zaître2 vadar3 jaidhi4. Yat5 he6 keh rpm7 nāshemnā8 ashaone9, Haoma10 zaître11 vadar12 jaidhi13.

(30) Against11 the green13, dreadful14, (and) poison-producing35 serpent32 do thou smite42 the weapon41 O green40 Hom19! ath5 for protecting37 the body16 of righteous (men). Against43 the robber44, acting contrary (to the Law)45, bloodthirsty46 (and) tormenting47 do thou smite54, O green52 Hom51! the weapon53 for protecting59 the body49 of righteous (men)50. (31) Against55 the head60 of the man66 unbelieving67 (i.e. wicked), the oppressor58, (and) injurious59, do thou smite67 the weapon66, O green65 Hom64! for protecting62 the body61 of righteous (men)62. (32) Against the wicked woman68, full of magic69, delighting in lusty70 desires71, lustful72, whose92 mind93 tosses about93 like95 the wind-driven96 clouds96, do thou smite3, O green2 Hom1! the weapon3. Do thou smite13 her13 the weapon12, O green11 Hom10! for protecting8 the body7 of righteous (men).

(Kardāh II) (1) Vish1 apām2 idha3 patentu4 ví5 daēvāonghō6 vi7 daēvayō8; vanghush9 Sraoshō10 mitayatu11, Ashish Vanguh12 idha13 mithnatu14; Ashish Vanguh15 rāmasyat16 idha17 upa18 imat19 nmānem20, yat21 Āhūri22 yat23 Haomahe24 ashavazanghō25. (2) Frataremchit26 te27 havanem28 vacha29 upa-staomi30 hukhratvō31, yō32 āsush33 hangēurvuyeyitī34; uparemchit35 te36 havanem37 vacha38 upa-staomi39 hukhratvō40 yahmi41 nighne42 narsh43 aojangha44. (3) Staomi45 maēghemcha46 vāremcha47, yā48 te49 keh rpm50 vakhshayatō51, baresnush52 paiti53 gairinām54; staomi55 garayō56 berezanto57 yathra58 Haoma59 ururudhusha60. (4) Staomi51 zām62 perethwīm63 pathanām64 verezyahghām65, khvāparām66 barethrīm67 te68 Haoma69 ashāum70, staomi71 zemō72 yatha73 raodhahe74 hubaoīdhī75 aurvō76 charānem77. Uta78 Mazdaō79 huruthma79 Haoma80 raosē81 gara82 paiti83; uta84 frādhaēsha85 vish-patha86; haithīmcha87 ashahe88 khāo89 ahi90. (5) Veredhyanguha91 mana92 vacha93, višpescha94 paiti95 vareshañī96, višpescha97 paiti98 fraspareghe99, višpescha100 paiti101 fravākhhe2. 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.
vacha vīspescha paiti vareshajīsh, vīspescha paiti fraspareghe, vīspescha paiti fravakhshes.

(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 (a yazata) 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 *visḥ* 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. *havanīn =* 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 (erezōīsh khāo).
praises\textsuperscript{10} him\textsuperscript{9} becomes\textsuperscript{12} most victorious\textsuperscript{11}. O Hom\textsuperscript{14}! (thy) least act of pressing the juice\textsuperscript{15}, O Hom\textsuperscript{17}! (thy) least\textsuperscript{16} praise\textsuperscript{18}, O Hom\textsuperscript{20}! (thy) least\textsuperscript{19} drinking\textsuperscript{21} are\textsuperscript{23} a thousand-fold destruction\textsuperscript{22} of the demons\textsuperscript{33}. (7) To whatever places\textsuperscript{32} (one) carries\textsuperscript{32} assuredly\textsuperscript{33} the health-giving\textsuperscript{39} Hom\textsuperscript{38} and to whatever places\textsuperscript{35} (one) verily\textsuperscript{36} praises\textsuperscript{37} (him), from\textsuperscript{29} that\textsuperscript{28} house\textsuperscript{30} (all) contamination\textsuperscript{31} created\textsuperscript{32} (by the demons) disappears\textsuperscript{25} at once\textsuperscript{26}, (and) in his\textsuperscript{43} family\textsuperscript{44} as\textsuperscript{45} in (his) residence\textsuperscript{46} (come) happiness\textsuperscript{41} (and) health\textsuperscript{42} openly\textsuperscript{40}. (8) For\textsuperscript{48} intoxications\textsuperscript{50} (of) all\textsuperscript{47} other\textsuperscript{49} (kinds) lead\textsuperscript{52} to (demon) Aeshmā\textsuperscript{51} of infuriate weapon\textsuperscript{53}; but\textsuperscript{54} which\textsuperscript{56} is the intoxication\textsuperscript{58} of Hom\textsuperscript{57} leads\textsuperscript{60} to delight\textsuperscript{61} (and) righteousness\textsuperscript{59}. The intoxication\textsuperscript{64} of Hom\textsuperscript{63} makes (us) agile\textsuperscript{62}.

**Explanation:**— (By taking all kinds of liquors and intoxicating substances the mind is excited and thereby fury and wrath are produced, by which destruction arises, but the intoxication produced by drinking the juice of Haoma prepared through ceremony is most pleasant and in its joy and delight a man is incited to perform virtuous and good deeds).

To (that) man\textsuperscript{71} who\textsuperscript{65} art\textsuperscript{70} praises\textsuperscript{70} Hom\textsuperscript{69} like\textsuperscript{66} (his) young\textsuperscript{68} son\textsuperscript{67} Hom\textsuperscript{74} enters\textsuperscript{75} into his\textsuperscript{72} body\textsuperscript{73} for giving health\textsuperscript{76}.

(9) Haoma\textsuperscript{77} dazdi\textsuperscript{78} me\textsuperscript{79} baēshazanām\textsuperscript{80}, yābyō\textsuperscript{81} ahi\textsuperscript{82} baēshazadāo\textsuperscript{83}; Haoma\textsuperscript{84} dazdi\textsuperscript{85} me\textsuperscript{86} vārethraghinām\textsuperscript{87}, yābyō\textsuperscript{88} ahi\textsuperscript{89} vērethrataurvāo\textsuperscript{90}. Frā te\textsuperscript{91} vīsāi\textsuperscript{92} urvathō\textsuperscript{93} staota\textsuperscript{94}, urvathem\textsuperscript{95} staotārem\textsuperscript{96} vanghanghem\textsuperscript{97} dadhō\textsuperscript{98} aokhta\textsuperscript{99} Ahurō Mazdāo\textsuperscript{100} yatha\textsuperscript{1} Ashem\textsuperscript{2} yat\textsuperscript{3} Vahishtem\textsuperscript{4}. (10) Aurvantem\textsuperscript{5} thwā\textsuperscript{6} dāmidhātem\textsuperscript{7} baghō\textsuperscript{8} tatashat\textsuperscript{9} hvāpāo\textsuperscript{10}; aurvantem\textsuperscript{11} thwā\textsuperscript{12} dāmidhātem\textsuperscript{13} baghō\textsuperscript{14} midathat\textsuperscript{15} hvāpāo\textsuperscript{16}, Haraithyō\textsuperscript{17} paiti\textsuperscript{18} barezayāo\textsuperscript{19}. (11) Āat\textsuperscript{20} thwā\textsuperscript{21} athra\textsuperscript{22} spenta fradakhshta\textsuperscript{23} meregha\textsuperscript{24} vīzvancha\textsuperscript{25} vībaren\textsuperscript{26}; avi\textsuperscript{27} ishkata\textsuperscript{28} upairi- saēna\textsuperscript{29}, avi\textsuperscript{30} staēra\textsuperscript{31} starōsāra\textsuperscript{32} avi\textsuperscript{33} kusrāt\textsuperscript{34} kusrō-patāt\textsuperscript{35}, avi\textsuperscript{36} pawrāna\textsuperscript{37} vīsh-patha\textsuperscript{38}, avi\textsuperscript{39} spita-gaona\textsuperscript{40} gairi\textsuperscript{41}.

(9) O Hom\textsuperscript{77}! do thou grant\textsuperscript{78} me\textsuperscript{79} means of gaining health\textsuperscript{80} for which\textsuperscript{81} thou art\textsuperscript{82} (known) as the giver of health\textsuperscript{83}, O Hom\textsuperscript{84}! do thou grant\textsuperscript{85} me\textsuperscript{86} means of gaining victory\textsuperscript{87} for which\textsuperscript{88} thou art\textsuperscript{89} (known) as the smiter of the enemy\textsuperscript{90}. (O Hom!) I shall become\textsuperscript{92} thy\textsuperscript{81} friendly\textsuperscript{93} (or devoted\textsuperscript{93}) praiser\textsuperscript{94}, (for) Ahura Mazda\textsuperscript{100} has called\textsuperscript{99} the friendly\textsuperscript{95} praiser\textsuperscript{96} as the better\textsuperscript{97} creation\textsuperscript{98} than\textsuperscript{1} Asha Vahishta\textsuperscript{2-4}. (10) The Lord\textsuperscript{8} practising good deeds\textsuperscript{10} has fashioned\textsuperscript{9} thee\textsuperscript{e} agile\textsuperscript{3} and wise\textsuperscript{7}; the Lord\textsuperscript{14} practising good deeds\textsuperscript{16} has appointed\textsuperscript{15} thee\textsuperscript{12} on\textsuperscript{18} the (Mount) Alburz\textsuperscript{17-19} as agile\textsuperscript{11} (and) bestower of wisdom\textsuperscript{13}. (11) From there\textsuperscript{22} the birds\textsuperscript{24} ats\textsuperscript{8} bringing good omen\textsuperscript{23} carried\textsuperscript{12} thee\textsuperscript{21} then\textsuperscript{20} away, (O Hom!) to all directions\textsuperscript{25}.

\textsuperscript{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.

\textsuperscript{atr} Shows caress - love (Mills); behaves, regards (Prof. Darmesteter).

\textsuperscript{ats} Or bringing pleasant news, having holy or divine characteristics (original meaning).
Examination:- (About which places they are it is mentioned below:-)

(O Hom!) The birds24 bringing good omen25 carried26 thee away26 to27 Ishkata28 (and) to the mountain (Mehe-) Parsin29, to30 (the mountain) Staera31 as high as the star32, to33 Kusra34 or to33 the paths of (the mountain) Kusra35, to (the mountain) Pawrana with such narrow paths where birds alone can go37, and to39 the 41 mountain Spīta-gaona40.

(12) Āat37 āhva38 paurvatahva39 pouru-saredhō40 víraodhahe41, Haomō42 gaoma43 zairi-gaonō44; āte45 baēshaza46 irīthare47 Vanghēush Mananghō48 mayābyō49. Āat50 me51 ahe52 dush-sanghahe53 parācha vaēpaya54 manō55; āat56 ahe57 ni58 manō59 manō60, yō61 me62 dush-sanghō63 hishtaite64.

(12) O au savoury43 and golden-hued44 Hom42! then37 thou growest41 on these38 lofty places39 in various kinds40; through the virtues (or the wondrous powers49) of Vohu Manah48 health-giving characteristics46 are produced47 from thee45. Then50 au destroy thou44 that52 slandering53 thought59 of mine51; (and) do thou au-subjugate the thought of “him” who61 stands64 as my62 slanderer63 (i.e. makes calumny of me).


(13) Homage65 (be) unto Haoma66! who67 makes68 the mind71 of the poor

att According to Professors Harlez and Darmesteter, Dr. Spiegel and Reverend Mills have translated these words as:- ishkata = top of a mountain; upairi-sāēna = higher than the flight of the eagle; staēra = hill; kusra = the gorge of a mountain; pawrāna = lofty place. Spīta gaona gairi = the white-coloured mountain, the mountain covered with mist and clouds. See Spitavareṇāoschā (Zamyād yash, para 6).

atu Darmesteter; white as milk (Rev. Mills); sweet (Dr. Spiegel); full of juice (Professor Harlez).

atv For the inspiration of religious-minded men health-giving fluid is oozing out from thee (Rev. Mills)

atx Professor Harlez: This scholar deems it proper to take the reading viśāma manō instead of ni manō manō. viś-nama. i.e. do thou turn down - subdue (imperative); root nam.
man equally great as that of the richest (man). Homage (be) unto Haoma! who makes the mind of the poor man so great that it soars high (i.e. thinks highly) owing to knowledge. O yellow Hom! thou makest him rich, wise and intelligent who indeed ay dedicates a product produced from the cow (i.e. milk).

(14) O! Hom Mayest thou not disappear from me suddenly like the drops of milk in rain. May thy healing remedies proceed further and may reach (us) effectively! O Hom, holy and giving strength or righteousness! I dedicate to thee this (my) body which appears beautiful to me. (15) I throw away the insufficient of an evil female spirit of serpentine nature and wicked senses, who (i.e. the evil female spirit) intends to deceive the athravan - (priest) and Hom; and having deceived (them) she vanishes. (Hom) does not grant (priestly) children and virtuous progeny to her, who sits down to eat irreverently the sacred cake of Hom (i.e. sacred cake consecrated in honour of Hom).


(16) Of the five matters I am (in agreement); of the five matters I am not (in agreement) 55. I am not (in agreement) with good thought. I am not with wicked thought. I am (in agreement) with good word, I am not (in agreement) with wicked word. I am (in agreement) with obedience (to the Religion); I am not (in agreement) with disobedience (to the Religion). I am (in agreement) with a righteous (person); I am not (in agreement) with a wicked person (i.e. sinful person). As long as the most ultimate rivalry of (these) two spirits (Spenā Mino and Angra Mino) will end, so long 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.
above).


(19) Imāose44 tümchit45 māvoya46. Frasha47 frayantu48 te49 madhō50, raokshna51 frayantu52 te53 madhō54; renjyō55 vazeite56 madhō57. Vārethraghni58 hentem59 āstaoite60, hathra61 āna62 gāthwya63 vachā64. (20) Gave65 nemō66, gave67 nemō68, gave69 ukhdhem70, gave71 verethrem72, gave73 khvaretem74, gave75 vastrem76, gave77 verzyātām78 tām79 ne80 khvarethāi81 fshuyō82. (21) Haomen83 zāirīm84 berezantem85 yazamaide86; Haomen87 frāshmīm88 frādat-gaēthem89 yazamaide90; Haomen91 dūra-oshem92 yazamaide93; vīspe94 Haoma95 yazamaide96; Zarathushtrahe97 Spitāmahe98 idha99 ashaonō100 ashimcha1 fravashimcha2 yazamaide3.

Yenge hātām āat yesne paiti vanghō,  
Mazdāo AHurō vaētha ashāt hachā,  
ŷaonghāmcha tānschā tāoschā 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 kinds98 which1 (grow) on the tops3 of the mountains4, in the depths5 of the valleys6, in the narrow places8 of the gorge of the hills9, (situated) in the fetters11 of aud10 the wicked female spirits10. (O Hom!) I pour17 (thee) (or I filter thee17) from13 the silver12 saucer14 to the golden one15-17. (O Hom!) I do not18 pour29 thee10 on22 ground31 because23 (thou art) precious24.

(18) O Hom!28 these19 are21 Gathas29 for thee27; these20 hymns of praise32 and these tasty3 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 Jainǐ means wicked female spirit, “a woman of devilish nature; the adversary of Haoma” (Justi); “the feminine incarnation of vice and disease” (Darmesteter).

aue Root chash = Persian chasidan = to taste; or teachings, matters of admonition; root chash = Sanskrit chakhsh = to teach.
(19) “All these are pertaining to me, so also thou”\textsuperscript{au}. (O Hom!) it would be better if thy\textsuperscript{aug} means of removing diseases\textsuperscript{50} proceed\textsuperscript{48} further\textsuperscript{47}! It would be better\textsuperscript{12} if thy\textsuperscript{49} means of removing diseases\textsuperscript{54} spread\textsuperscript{52} with brilliance\textsuperscript{51}! (Thy) means of removing the diseases\textsuperscript{57} are easily\textsuperscript{55} available\textsuperscript{56}. (Any one who) praises\textsuperscript{60} (Hom) along with\textsuperscript{61} these\textsuperscript{62} hymns\textsuperscript{64} of the Gathas\textsuperscript{63} \textsuperscript{ab} (becomes) victorious\textsuperscript{58}, and \textsuperscript{au} \textsuperscript{i} \textsuperscript{agile}\textsuperscript{59}. (20) Homage\textsuperscript{66} (be) unto the cattle\textsuperscript{65}! (Good) words\textsuperscript{70}, Victory\textsuperscript{72} Food\textsuperscript{74} and Clothing\textsuperscript{76} (be) unto the cattle\textsuperscript{75}! We \textsuperscript{au} \textsuperscript{i} must strive\textsuperscript{78} hard for the cattle\textsuperscript{77} (because) they\textsuperscript{79} are fostering\textsuperscript{82} (promoting) our\textsuperscript{80} food\textsuperscript{81}.

(21) We praise\textsuperscript{86} the green\textsuperscript{84} (and) exalted\textsuperscript{65} Hom\textsuperscript{83}; we praise\textsuperscript{90} Hom\textsuperscript{87}, the prosperity-bringer\textsuperscript{88} (and) the promoter of the world\textsuperscript{89}. We praise\textsuperscript{93} Hom\textsuperscript{6} warding off sickness\textsuperscript{92}. We praise\textsuperscript{96} all\textsuperscript{94} Hom\textsuperscript{95} (i.e. Hom of different kinds). We worship with reverence\textsuperscript{3} here\textsuperscript{99} the holiness\textsuperscript{1} of the Holy\textsuperscript{100} Zarathushtra\textsuperscript{97} Spitama\textsuperscript{98} and (his) Fravashi\textsuperscript{2}.

(To recite in bāz) Hormazd Khodāe awazūnīe mardum, mardum sardagān hamā sardagān, hambāyaste vehān, oem behedīn māzda-yasnān āghāī āstāvānī nkē rasānad aedūn bād. (To recite aloud) Yathā Ahū Vairyo Æ. Yasnemcha vahmemcha aojascha zavarecha afrinami, Haomahe ashavazanghō. Ashem Vohū 1. Ahmāi raēshcha; Hazangrem; Jasa me avanghe Mazda; Kerfeh Mozd.


Nemō urvaire vanguhi Mazdadhāte ashaone Ashem Vohū 1.

Haomem zāirīm berezantem yazamaide; Haomem frāshmīm frādat-

\textsuperscript{au}f Mills. Do thou grant me thy intoxication as reward (Darmesteter).
\textsuperscript{aug} Or healing remedies. The meaning of \textit{madhō} is also wisdom.
\textsuperscript{auh} The person who praises Hom becomes very victorious (see para 6).
\textsuperscript{au}i Meaning of \textit{hentem} may be taken as the adjective “live”.
\textsuperscript{auj} For its explanation, see Beheram yasht, Karda 20.

**HOM YASHT SMALL**


Pa nāme yazdān Ahura Mazda Khodāe awazūnī, gorje khoreh awazāyād; Hom yazad berasad.

Az hamā gunāh patet pashemānum; az harvastln dushmata duzhukhta duzhvarshta, mem pa getī manīd, oem goft, oem kard, oem jast, oem būn būd_ested. Az ān gunāh manashnī gavashnī kunashnī, tanī ravānī getī mīnōānī, okhe avākhsh pashemān pa sē gavashnī pa patet hom. Khshnaothra Ahurahe Mazdāo, tarōidīte angrahe mainyēush; Haithyāvarshtām hyat vasnā ferashōtemem. Staomi ashem; Ashem Vohū 3.

Fravarāne Mazdayasnō Zarathushtrish vīdaēvō Ahura-tkaēshō (Gāh according to the period of the day) frasastayaēcha. Haomahe auk ashavazanghō, khshnaothra yasnāicha vahmāicha khshnaothrāicha frasastayaēcha, yathā Ahū Vairyō zaotā frā-me mrūte, athā ratush ashāt-chit hacha frā ashava vīdhvāo mraotū. Haomem zāirīm berezantem yazamaide; Haomem frāshmīm frādat-gaēthem yazamaide; Haomem dūraoshem yazamaide.


auk For its translation and explanation, see first note to Hom Yasht Large introductory paragraph.
aul The words from here up to drujem-vanō occurring in the same para are taken here from yasna Hā 9, para 17, and the words nī tat yatha taurvayeni are taken from para 18 of the same Hā.
aum The prefix nī which has occurred in this para repeatedly is to be understood as nī mruye; nī mruye, “I request”.
aun nī tat yatha taurvayeni - this sentence is taken here incomplete from the Large Hom Yasht; the sense cannot be made out fully without taking the undermentioned words (which are found in the Large Hom yasht) after it. There is no object of the verb taurvayeni (I may overcome), without taking it the sentence remains incomplete -vispanām tbaeshavatām tbaeshāo, daevanām mashyānāmcha, yathwām pairikānāmcha, sāthrām kaoyām karāfānāmcha, maityanāmcha, bīzangrānām ashmaaoghcha namchā bīzangrānām, vehrkanāmcha chathware-zangrānām, haēnayēoscha perethu-ainikayō davāithyāo pātāithyāo. 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) auoof thee:
wisdom, courage, victory, auphealth, means of gaining health, prosperity, increase, strength of the entire body (and) greatness possessing all kinds of brilliance, so that (i.e. by gaining them) I may move about (or I may rule) like an independent Sovereign, the destroyer of malice (and) the vanquisher of the druj, in (all) lands. I ask for (all) that (i.e. strength, health, greatness, wisdom, etc., so that) I may overcome (the malice of all the demons, wizards, tyrants, etc.)

Haomem zāīrīm berezantem yazamaide; Haomem frāshmīm frādatgaethem yazamaide; Haomem dūraoshem yazamaide; vīspe Haoma yazamaide; Zarathushtrahe Spitamahe idha aashaonō ašīmcha fravashmcha yazamaide.

Yenghe hätām 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 māzdayasnān āgāhī āstavanī nekī rasānad aedūn bād. (To recite aloud): Yathā Ahū Vairyō 2.

Yasнемcha vahmemcha aojascha zavarecha āfrināmi Haomahe ashavazanghō. Ashem Vohū 1.

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

Roz nek nām, roz pāk nām, roz mubārak (falān) māhe mubārak (falān), gāhe (falān) namāz dādāre gehān dāmān. Khshnaothra Ahurahe Mazdāo, tarōdieh angrahā maṛnyēsh; Haithyāvarshtēm hyat vasnā ferashōtemem. Staomi ashem; Ashem Vohū 1.


(Recite, facing the southern direction): dādāre gehan dīne Māzdayasnī

persons, four-legged wolves (and) of the army with an extensive battle-array, deceiving and rushing onwards.” I think that it would be better if the above-mentioned suitable Avestan words of the Large Hom yasht be recited after reciting nī tat yatha taurvayeni, whilst reciting this Small Hom yasht; otherwise the sentence would be incomplete with-the object.

auo From para 17 of the First Kardāh of Large Hom yasht it may be taken as such.
aup i.e. the health gained by drinking the Hom juice.
auq For its translation, see the last part of the Large Hom yasht.

Nemō urvaire vanguhi Mazdadhāte ashaone. Ashem Vohū 1.


NIRANG OF HOM YASHT

(This Nirang may be recited three times after reciting Large or Small Hom Yasht).

Ku shekanam, O vāenum, O nezār kunam kālbuṭe7 shumā dīvān, O10 darujān O jāduān O parīān15, pa Hom va barsam, va dīne rāst va dorost veh, ke Dādār Ahura Mazda oe man chāshīd ashaone Ashem Vohū 1. (To recite three times).

I break, I smite and I render powerless6 the body7 of you8, demons9, and10 drujas11, the wizards13 and14 witches15 by means of16 Hom17 and Barsam19 and20 by means of16 the true22 and23 perfect24 good25 religion21 which the Creator Ahura Mazda (through the agency of the Prophet Zarathushtra) taught29 me28.

VANANT YASHT


Pa nāme yazdān Ahura Mazda Khodāe awazūnī gorje khoreh awazāyād; Vanant Star Ahura Mazda datha ashava ashahe rad berasād.au2m Az hamā gunāh patet pashemānum; az harvastīn dushmata dūzhukhta duzhvarshta. Mem pa getī manīd, oem goft, oem kard, oem jast, oem būn būd ested. Az ān gunāh manashnī gavashnī kunashnī, tanī ravānī getī mīnōānī, okhe awākhsh pashemān, pa sē gavashnī pa patet hom. Khshnaothra Ahurahe Mazdāo, tarōidīte angrahe mainyēush; Haithyāvarshtām hyat vasnā ferashōtemem. Staomi ashem; Ashem Vohū 3.

Fravārāne Mazdayasnō Zarathushtrish vīdaēvō Ahura-tkaēshō (Gāh according to the period of the day), frāsastayaēcha. Vanantō Stārō

aur In the Small and Large Sirozā yashts are incorporated the “Khshnumans” of Vanant, Satavasea and Haptoiranga; on the basis of this Professor Darmesteter has regarded this yasht as an appendage of Tir yasht. Looking to its contents this yasht can be considered as a “nirang” (i.e. an incantation) of driving away the noxious creatures and harmful animals.

aus i.e. may the holy star Vanant, created by Ahura Mazda, (who is) the Lord of righteousness, come (unto my help)! For the explanation of the Star Vanant, see note to Khorshed yasht paragraph 8.

Yasnemcha vahmemcha aojascha zavarecha āfrināmi, Vananto Stāro Mazdadhātahe. Ashem Vohū 1.

Ahmāi raēshcha; Hazangrem; Jasa me avanghe Mazda; Kerfeh

aut i.e. For the worship of Star Vanant, created by Ahura Mazda, for his praise, etc. (see Khorshed Nyāyesh).

auu For the explanation of the Star Vanant, see glossary.

auv Or invoked by his special name.

auw The portion of reciting in bāz from here up to the words “aedūn bād” coming at the end of this paragraph is in Pazend.
Mozd.

I bind\(^1\) the mouths\(^3\) (of the animals); creatures\(^2\) of all\(^5\) (kinds) mice\(^4\) and cats\(^6\) so that they\(^7\) do not create\(^10\) harm\(^9\) in the house\(^8\). May there be\(^13\) (unto me) health\(^11\) (and) fame\(^12\)! Through the name of the (Creator) Ahura Mazda\(^14\) and through the name\(^15\) of the power\(^16\) and glory\(^17\) of Faridun\(^18\), (the son) of Athawyan\(^20\) (I bind\(^{aux}\) the mouths of all mice and cats).

I bind\(^{21}\) the mouths\(^{23}\) of serpents\(^{24}\) and species\(^{26}\) of serpents\(^{25}\), (of animals) and creatures\(^{22}\), so that they\(^{27}\) do not create\(^{30}\) harm\(^{39}\) in the house\(^{28}\). I bind\(^{41}\) the mouths\(^{43}\) of wolves\(^{44}\) and species\(^{46}\) of wolves\(^{45}\), specially\(^{47}\) of all\(^{49}\) wolves\(^{48}\) (and) cats\(^{50}\), so that they\(^{51}\) do not\(^{aux}\) create\(^{54}\) harm\(^{53}\) in the house\(^{52}\).

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


(Facing the southern direction, recite:) Dādāre gehān dine Māzdayasnī dāde Zarathushṭi, 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
bād akhtahed akhi darde shekam haft andām, khalale Shaitān O khātar parīshān, O khalale demāgh shaitān khātar parīshān bād; O dar nazar barvīzan tā dīdane navasht O mānand hamchunīn balā dafe shavad. Ashaone Ashem Vohū 1. (To recite three times).

All the calamities, the demons, drujas, fairies, witches, wizards, bad wind, pain, stomach pain and pain of the seven limbs of the body, evil produced by the Evil Spirit, woes of the heart and sickness of the brain, bad wind producing uneasiness of the mind, evil eye and evil resulted by seeing wicked men, and such other similar calamities may vanish and disappear!

SIROZĀ YASHT

Explanation: In the Sirozā yasht the remaining 28 small and large Khshnumans - propitiatory formulas are included - except the Khshnumans of Srosh and Farvardin and the small and large Khshnumans of Barjo, Hom and 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 (ashaun ām fravashin ām ……… nabānazdishtanām fravashinām); the Khshnuman of Farvardin is therefore, not recited in the middle.

Moreover, it is necessary to note that the translation of the Khshnumans which has occurred in various yashts of this book, was not given again, but references to the pages of that Khshnuman as well as its translation are mentioned. The translation of the rest of the Khshnumans is given.


Pa nāme yazdān Ahura Mazda Khodāe awazūnī, gorje khoreh awazāyād; Sirozā Ameshāspand Vīspaēshā ardāfravash berasād.


Fravarāne Mazdayasnō Zarathushtrish vīdaēvō Ahura tkaēshō (Gāh

(During the Hāvan Ġāh as well as during the Second Hāvan, recite as under):

Mithrahe Vouru-gaoyaoitōish, Rāmanascha khvastrahe.
(During the Ġāh of Rapithwan, recite as under):

Ashahe Vahishtahe Āthrascha Ahurahe Mazdāo.
(If the Ġāh be Uzirin, recite as under):

Berezatō Ahurahe nafedhrō apām apascha Mazdadhātayeāo.
(If the Ġāh be Aiwisruthrem, recite as under):

Ashāunām fravashinām ghenānāmcha vīrō-vānthwanām yāiryayaoscha hushitōish, amachechā hutāshtaye huraodhahe Verethragnahanecha Ahuradhātaye, vanaintyāoscha uparatātō.
(If the Ġāh be Ushāhen, recite as under):

Sraoshāhe ashyhe ashivatō, verethrājanō frādat-gaēthahe, Rashnaosh rasih∂tahe, Arshtātasa frādat-gaēthayāo avb varedat-gaēthayāo.

(8) Dathushō Ahurahe Mazdāo raēvato khvarenanguhatō Ameshanām avb Spentanām. (9) Āthrō Ahurahe Mazdāo puthra, khvarenanghō savanghō Mazdadhātaye. Airyanām khvarenō Mazdadhātanām, kāvayanēcha khvarenanghō Mazdadhātaye, Āthrō Ahurahe Mazdāo

ava For the translation of the Khshnumans from Hormazd up to Amardad, see Haptan yasht Large.
avb For the worship of the Creator Ahura Mazda, the keeper of the treasures and glorious of the Ameshāspand, for (His) praise, for (His) pleasure and for (His) glorification, let the Zaotar - the officiating priest - proclaim before me Yathā Ahū Vairyō (i.e. the excellences of the sacred verse of “Yathā Ahū Vairyō”. (Raspi) (who is) righteous and learned may proclaim (the excellences of these verses) athā ratush ashātchit hacha”, see Khorshed Nyāyesh. Know that the connection of the words occurring in the genitive case of each Khshuman may be taken as shown above.

(10) Apām vanguhinām Mazdadhātanām, Areduyāo āpō Anāhitayāo ashaonyāo, vīspanāmcha apām Mazdadhātanām, vīspanāmcha urvaranām avd Mazdadhātanānām.


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 Khoshed 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 Mazda, and of those stars (named) Haptoiringa, glorious and health-giving, (see Khoshed Nyāyesh).

avh For the praise, etc., of the Fashioner of the world, of the soul of the Universe (or of the creation of the cattle, the soul of the cattle) and of Dravāspa created by Ahura Mazda, powerful and holy, (see Khoshed 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 prosperous1 and causing the world to flourish1, (and) of the truthfully-spoken2 word1, making the world prosperous (see Khoshed Nyāyesh).
Ahuradhātahe, vanaintyāoscha avk uparatātō. (21) Rāmanō khvāstrae, Vayaosh uparō-kairyhe taradhātō anyāish dāmān; aētat te vayō yat te astī spentō-mainyaom; thwāshahe khvadhadāthe zravānahe akaranaha zrānahe dareghō-khvadhadāthe. (22) Vātahē1 hudhōngō2 adharahe3 uparahe4 fratarahē5 paschāithye6, nairayayō7 avhām-vareṭīō8.


(23) Of the Creator1 Ahura Mazda2, the keeper of treasures3 (and) glorious4 (and) of the avm Ameshāspand5 (Bountiful Immortals) (24) of the truthful6 (and) holy7 knowledge (i.e. religious education), created by Ahura Mazda8, the good9 Mazda-Worshipping10 Religion11, (25) righteousness12 (or of Ashishvan) good13 wisdom14, truthfulness15, good16 justice17, glory21 (and) prosperity22, created by Ahura Mazda23, of Pārendi24 of the quick-moving (or light) chariot25, Iranian26 glory27, the Kayanian29 glory30, the unconsumed32 glory33 (and) of the glory36 of (the Prophet) Zarathustra35, created by Ahura Mazda37, (26) of Āstād yazata38, making the world prosperous39, (and) the mountain40 (called) Ushi-darena41, created by Ahura Mazda42, of holy splendour43 (or of holy felicity43) (for the worship, etc., of all these let the Zaotar - the officiating priest - proclaim before me the excellences of the sacred verses of Yathā Ahū Vairyō).avn

(27) Ashnō44 berezaṭō45 sūrahe46, vahishtāhe47 anghēush48 ashaonām49 raocanghō50 viṣpō-khvaṭhō51. (28) Zemō52 hudhāonghō53 yazatahe54; imāo55 asāo56, imāo57 shōṭhrō58 garōish59 ushi-darenahe60 Mazdadhātahe61 asha-khvaṭhrē62 viṣpaṭhāmcha63 gairinām64 asha-khvaṭh ranām65 pouru-khvaṭhranām66 Mazdadhātanām67; kāvayeecha68 khrvānanghō9 Mazdadhātahe70 akhvaretahe71 khrvānanghō72 Mazdadhātahe73. (29) Mānthrahe74 spentahe75 ashaonō76 vanceanghahe77, dātahe78 viḍaēvahe79, dātahe80 Zarathuṣṭhrōish81; dareghayāo82

avn For the translation of the Khshnumans of Beheram yazata and Mino Ram, see the translation of “Jasa Me avanghe Mazda”.

avm For the praise, etc. (see Khorshed Nyāyesh).

avn For its comparison, see yasna Hā 1, para 14.
(27) Of the lofty\textsuperscript{45} and majestic\textsuperscript{46} sky\textsuperscript{44}, of the heaven\textsuperscript{47-48} righteous (people)\textsuperscript{49}, bright\textsuperscript{50} (and) all-comfortable\textsuperscript{51}, (28) of Zamyā\textsuperscript{52} yazata\textsuperscript{54} of good creation\textsuperscript{53}, of these\textsuperscript{55} places\textsuperscript{56} (and) cities\textsuperscript{58}, of the mountain\textsuperscript{59} (named) Ushidarena\textsuperscript{60}, avo\textsuperscript{created} by Ahura Mazda\textsuperscript{61}, of all\textsuperscript{63} the mountains\textsuperscript{64} created by Ahura Mazda\textsuperscript{67}, of holy felicity\textsuperscript{65} and full happiness\textsuperscript{66}, of the Kayanian\textsuperscript{68} Glory\textsuperscript{69} created by Ahura Mazda\textsuperscript{70} (and) the unconsumed\textsuperscript{71} glory\textsuperscript{72} created by Him\textsuperscript{73}, (29) the efficacious\textsuperscript{77}, holy\textsuperscript{76} (and) beneficent\textsuperscript{75} Mānthra\textsuperscript{74}, of Mazda-Worship\textsuperscript{92}, knowledge\textsuperscript{93} of the prosperity-bringing\textsuperscript{95} mānthra\textsuperscript{94}, innate\textsuperscript{96} wisdom\textsuperscript{97} given by Ahura Mazda\textsuperscript{98}, and wisdom\textsuperscript{100} acquired through the ears\textsuperscript{99} (i.e. learnt) given by Ahura Mazda\textsuperscript{1}. (For the praise, etc., of all these let the Zaotar proclaim before me the excellences of the verses of Yathā Ahū Vairyō).

(30) Anaghranām\textsuperscript{2} raochanghām\textsuperscript{3} khvadhātānām\textsuperscript{4}, raokshnahe\textsuperscript{5} garō-nmānahe\textsuperscript{6}, misvānahe\textsuperscript{7} gātvahe\textsuperscript{8} khvadhātāhe\textsuperscript{9}, chinvat-peretūm\textsuperscript{10} Mazdadhātām\textsuperscript{11}. (31) Berezatō\textsuperscript{12} Ahurae\textsuperscript{13} nafedhrō\textsuperscript{14} apām\textsuperscript{15} apascha\textsuperscript{16} Mazdadhātayō\textsuperscript{17}. (32) Haomahē\textsuperscript{18} ashaavanghō\textsuperscript{19}. (33) Dahmayā\textsuperscript{20} vanghuyā\textsuperscript{21} āfrītōish\textsuperscript{22}, ughrā\textsuperscript{23} dāmoīsh\textsuperscript{24} upamanā\textsuperscript{25}. Vīspaēshām\textsuperscript{26} yazatanām\textsuperscript{27} ašhaonām\textsuperscript{28} mainyavanām\textsuperscript{29} gaēthyanām\textsuperscript{30}. Ašhāunām\textsuperscript{31} fravashinām\textsuperscript{32} ughranām\textsuperscript{33} aīwithuranām\textsuperscript{34} paoiryō-taēshanām\textsuperscript{35} fravashinām\textsuperscript{36}, nabānāzdishtanām\textsuperscript{37} fravashinām\textsuperscript{38}.

Khsnāothra\textsuperscript{39} yasnāichā\textsuperscript{40} vahmāichā\textsuperscript{41} khsnāothraichā\textsuperscript{42} frasasta-yaēcha\textsuperscript{43}, Yathā Ahū Vairyō\textsuperscript{44} zaota\textsuperscript{45} frā-me\textsuperscript{46} mrūte\textsuperscript{47}, athā ratush ashāchit hachā\textsuperscript{48} frā ashava\textsuperscript{49} vidhva\textsuperscript{50} mraotū\textsuperscript{51}.

(30) For the worship\textsuperscript{40} of the boundless\textsuperscript{2} natural\textsuperscript{4} lights, of the shining\textsuperscript{5} (heaven) Garothmān\textsuperscript{6}, natural\textsuperscript{9} Hamistagān\textsuperscript{7,8}, the Chinvat Bridge\textsuperscript{10} reated by Ahura Mazda\textsuperscript{1} (31) the navel\textsuperscript{14} of waters\textsuperscript{15} (which is) the avy\textsuperscript{12} Lord\textsuperscript{13} (and) the waters\textsuperscript{16} created by Ahura Mazda\textsuperscript{17}, (32) of Haoma\textsuperscript{18} giving the strength of righteousness\textsuperscript{19}, (33) the pious\textsuperscript{20} and good\textsuperscript{21} Benediction\textsuperscript{22}, the powerful\textsuperscript{23} Dāmi Upamana (i.e. the Symbol of Wisdom)\textsuperscript{24-25}, (and) of all\textsuperscript{26} the holy\textsuperscript{28} yazatas\textsuperscript{27} pertaining to the Spiritual (and) Material world\textsuperscript{30}, (and) of the powerful\textsuperscript{33} (and) triumphant\textsuperscript{34} Fravashis\textsuperscript{32} of the righteous (people)\textsuperscript{31}, the

avo For its comparison see yasna Hā 1, para 14.

avp Or of the yazata Barjo; later on the qualitative epithet (berezat) of Apām Napāt (or Apām Naptar) was used as “Barjo”. In the same way, the name “anaghrā raocchā” became Anerān later on; the name “Vahishta Ahu” became “Bhesht”.

Downloaded from https://www.holybooks.com
Fravashis of the Poryotkaeshas, the Fravashis of the next of the kin, for (their) praise, propitiation and glorification, let the Zaotar proclaim before me "Yathā Ahū Vairyō" (i.e. the excellences of the sacred verses of Yathā Ahū Vairyō); let (the Raspi who is righteous) and (and) learned proclaim athā ratush ashāchit hacha (the excellences of these verses).

(1) Ahurem Mazdām rāēvantem khvarenanguhantem yazamaide; Ameshā spentā hukhshathrā hudhāonghō yazamaide. (2) Vohu Manō Ameshem spentem yazamaide; ākhshīm hāmvaintim yazamaide, taradhātem anīāsh dāmān; āsīm khratūm Mazdadhātem yazamaide; gaōshosrūtem khratūm Mazdadhātem yazamaide. (3) Ashem Vahishtem sraēshtem Ameshem spentem yazamaide; Airyamanem ēsīm yazamaide; sūrem Mazdadhātem yazamaide; saokām vangūhīm vouru-dōīthrām Mazdadhātām ashaonīm yazamaide. (4) Khshathrem Vairīm Ameshem spentem yazamaide; ayokhshustem yazamaide; marezdikem thrāyō-drigīhūm yazamaide. (5) Spentām vangūhīm Ārmaitīm yazamaide; rātām vangūhīm vouru-dōīthrām Mazdadhātām ashaonīm yazamaide. (6) Haurvatātem Ameshem Spentem yazamaide; yāiryām hushītīm yazamaide; saredha ashavana ashahe ratavō yazaide. (7) Ameretātem Ameshem spentem yazamaide; fshaonīm vāthwām yazamaide; aspinācā yēvīnō yazaide; gaokerenem sūrem Mazdadhātem yazamaide.

(During the Hāvan Gāh as well as the Second Hāvan, recite as under):-

Mithrem vouru-gaoyaoitīm yazamaide; Rāma khvāstrem yazamaide. (If there be Rapīthwan Gāh, recite as under):-

Ashem Vahishtem ātaremcha Ahurahe Mazdāo puthrem yazamaide. (If there be Uzīrin Gāh, recite as under):-

Berezantem Ahurem khshathrīm khshaētem Apām Napātem auryat-aspm yazamaide; apemcha Mazdadhātām ashaonīm yazamaide. (If there be Aiwisruthrem Gāh, recite as under):-

Ashāunām vangūhīs sūrāō spentāo fravashayō yazamaide; ghenōoscha virō-vāthwāo yazamaide; yāiryāmcha hushītīm yazamaide; amemcha hutashtem huradhem yazamaide; verethrāhāmcha Ahuradhātem yazamaide, Vanaītīmcha uparatātem yazamaide. (If there be Ushahen Gāh, recite as under):-

Sraoshem ashīm huradhem verethrājanem frādat-gaēthem ashavanem ashahe ratūm yazamaide; Rashnīm razishtem yazamaide; Arstātemcha frādat-gaētham avr varedat-gaēthām yazamaide.

avq For its explanation, see Srosh Bāz.
avr For the translation of the Khshnumans from Hormazd up to Amardad, see Haftan yasht
(8) Dadhvāonghem Ahurem Mazdām raēvantem khvaren- nanguhantem yazamaide, Ameshā Spentā hukshshathrā hudhāonghō yazamaide. (9) Ātarem Ahurahe Mazdāo puthrem yazamaide; khvarenō Mazdadḍātem yazamaide, Savo Mazdadḍātem yazamaide; Airyanem khvarenō Mazdadḍātem yazamaide; ughrem kavaēm khvarenō Mazdadḍātem yazamaide; Ātarem Ahurahe Mazdāo puthrem yazamaide; kavaēm Haosravanghem yazamaide; Vairīm Haosravanghem yazamaide; Asnavantem gairīm Mazdadḍātem yazamaide, Chaēchistem vairīm Mazdadḍātem yazamaide; ughrem Kavaēm khvarenō Mazdadḍātem yazamaide, Ātarem Ahurahe Mazdāo puthrem yazamaide. Ātarsh Spenta rathaēśtāra yazamaide, yazata pouru-khvarenangha yazamaide; yazata pouru-baēshaza yazamaide; Ātarem Ahurahe Mazdāo puthrem yazamaide; vīspe ātarō yazamaide. Khshathrem nafedhrem Nairyosanghem yazatem yazamaide.


akaranem yazamaide, zrvānem dareghō-khvadhātem yazamaide. (22) Vātem spentem hudhāonghem yazamaide, adharem yazamaide, uparem yazamaide, fratarem yazamaide, paschāithīm yazamaide; nairyām hāmvaretīm yazamaide.


(27) Asmanem khvanvantem yazamaide, vahishtem ahūm ashaonām yazamaide, raochanghem vīspō-khvathrem. (28) Zām hudhāonghem yazatem yazamaide, imāō asāō imāō shōithrāō yazamaide; gairīm Ushidanem Mazdadḥātem asha-khvāthrem yazatem yazamaide; vīspāō garayō asha-khvāthrō pourou-khvāthrō Mazdadḥāta ashavana ashahe ratavō yazamaide; ughrem kavaēm khvarenō Mazdadḥātem yazamaide, ughrem akhvaretīm khvarenō Mazdadḥātem yazamaide. (29) Mānthrem spentem ash-khvarenanghem yazamaide, dātem vidōyūm yazamaide, dātem Zarathushtri yazamaide; dareghām upayanām yazamaide, daēnām vanguhīm Māzdayasnīm yazamaide; zaradāitīm mānthrem spentem yazamaide, ushi-darethrem daēnām Māzdayasnīm yazamaide, vaēdhīm mānthrem spentem yazamaide, āsnem khratūm Mazdadḥātem yazamaide, gaoshō-srūtem khratūm Mazdadḥātem yazamaide.


(33) Dahmām vanguhīm āfritīm yazamaide, ughrem takhmem dāmōish upamanem yazatem yazamaide; vīspemcha ashavanem mainyaom yazatem yazamaide, vīspemcha ashavanem gaēthīm yazatem yazamaide.
(1) **av**Ashāunām vanguhīsh sūrāo spentāo fravashayō yazamaide staomi zhbayemi ufyemi. Yazamaide nmānyāo vīsyāo zantumāo dakhyumāo Zarathushtrōtemāō. (2) Vīspanāmcha āonghām paoiryanām fravashinām idha yazamaide fravashīm avām yām Ahurāhe Mazdāo, mazishtāmcha vahishtāmcha, sraēshtāmcha, khraozdishtāmcha khrathwishtāmcha hukereptamāmcha, ashāt apanōtemāmcha.

(3) Ashāunām vanguhīsh sūrāo spentāo fravashayō yazamaide; yāo Ameshanām Spentanām, khshaētanām verezi-dōithranām, berezatām aiwyāmanām tahnmanām āhūīryanām, yāi aitchyejhanghō ashavanō. (4) Paoiryanām tkaēshahanām paoiryanām sāsnō-gushām, idha ashaonām ashaonināmcha ahūmcha daenāmcha boodhascha urvānemcha fravashīmcha yazamaide, yōi ashāi vaonare, Gēush hudhāonghō urvānem yazamaide.


Vīspāo fravashayō ashaunām yazamaide; ashaunām vanguhīsh sūrāo spentāo fravashayō 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.
Hāvanīm paiti ratūm, sāvanghaēm Vīşīmcha paiti ratūm.
(If it be Rapithwan Gāh, recite as under):-
Rapithwinem paiti ratūm, frādat-fshāum zantumemcha paiti ratūm.
(If it be Uzirin Gāh, recite as under):-
Uzyeirinem paiti ratūm, frādat-vīrem dahyumemcha paiti ratum.
(If it be Aiwisruthrem Gāh, recite as under):-
Aiwisrūthremem albigāim paiti ratūm, frādat-vīspām-hujyaitīm Zarathushtrōtememcha paiti ratūm.
(If it be Ushahen Gāh, recite as under):-
Ushahinem paiti ratūm, Berezīm nmānimcha paiti ratūm.

Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahūrō vaētha ashāt hachā,
yāonghāmcha tānchā tāoschā yazamaide.

(To recite in bāz): Hormazd Khodāe awazūnie mardum, mardum sardagān hamā sardagān, hambāyaste vehān, oem behedin māzdaya-yasnān āghā āstavānī nekī rasānād aedūn bād. (To recite aloud) Yathā Ahū Vairyū 2.


(During Hāvan Gāh as well as during the second Havan, recite as under):-

Mithrahe vouru-gaoyaitōīsh, Rāmanascha Khvāstrahe.
(If it be Rapithwan Gāh, recite as under):-
Ashahe Vahishtahe āthrascha Ahurahe Mazdāo.
(If it be Uzirin Gāh, recite as under):-
Berzatō Ahurahe nafedhrō āpam apascha Mazdadhātayāo.
(If it be Aiwisruthrem Gāh, recite as under):

Ashāunām fravashinām ghenānāmcha virō-vānthwanām yāiryā-aoscha hashitōish, amahecha hutāshtahe huraodhahe, Verethraghnahecha Ahuradhātahe, Vanaintyāoscha uparatātō.

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

Sraoshaha ashyehe ashivatō, verethrājanō frādat gaēthahe, Rashnaosh razishtahe, Arshtātascha frādat gaēthayāo varedat-gaēthayāo.


adharae uparahe fratarahe paschāithyehe, nairyayāō hāmvare-toish.


Mānthrahe spentahe ashaonō verezyanghahe, dātahe vidāevahe, dātahe Zarathushtrōish; dareghayō upayanayō, daēnayō vanghuyō Māzdayasnōish, zarazdātōish mānthrahe spentahe ushi-darethrem, daēnayō Māzdayasnōish, vaēdhīm mānthrahe spentahe, āsnahe khrathwō Mazdadhātahe, gaoshō-srūtahe khrathwō Mazdadhātahe.

Anaghranām raochanghām khvadhātanām, raokhshhae garōnmānahe, misvānahe gātvahe khvadhātahe, chinvat-peretūm Mazda-dhātam.


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-Snō 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 awwberasād. Az hamā gunāh patet pashemānum; az harvastān dushmata duzhūkhtā duzhvarshta, mem pa geftī manīd, oem goft, oem kard, oem jast, oem būn būd ested. Az ān gunāh manashnī gavashnī kunashnī, tanī ravānī geftī minōnī, okhe avākhsh pashemān pa sē gavashnī pa patet hom. Khshnaothra Ahurahe Mazdāo, tarōidīte anghrahe mainyēush; Haithyāvarstām hyat vasnā ferashōtemem. Staomi ashem; Ashem Vohū 1.

Fravarāne Mazdayasnō Zarathushtrish vīdaēvō Ahura-tkaēshō (Gāh according to the period of the day) frasastayaēcha. Ahurahe Mazdāo raēvatō khvarenanguhatō, Ameshānām Spentānām, ashaonām fravashinām ughranām aiwithuranām paoiryō-tkaēshānām fravashinām, nabānāzdishtanām fravashinām, khshnaothra yaznāīcha vahmāicha khshnaothrāīcha frasastayaēcha, yathā Ahū Vairyō zaotā frā-me mrūte, athā ratush ashāchit hacha frā ashava vīdhvāo mraotū. Ahurem Mazdām raēvantem khvarenanguhantem yazamaide; Ameshā Spentā hukhsathrā hudhāonghō 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) Ashāunām¹ vanguhīsh² sūrā³ spentāo⁴ fravashayō⁵ staomi⁶ zbayemi⁷ ufyemi⁸. Yazamaide⁹ nmānyāo¹⁰ vīsāo¹¹ zantumāo¹² dakhumāo¹³ Zarathushtrōtemāo¹⁴. (2) Vīspanāmcha¹⁵ āonghām¹⁶ paoiryanām¹⁷ fravashinām¹⁸ idha¹⁹ yazamaide²⁰ fravashim²¹ avām²² yām²³ Ahurahe²⁴ Mazdā²⁵, mazishtāmcha²⁶ vahishtāmcha²⁷ sraēsh-tāmcha²⁸ khraozdishtāmcha²⁹ khrathwishtāmcha³⁰ hukereptemāmcha³¹, ashā³² pānanītemāmcha³³.

(1) I praise, remember (or invoke) the good, heroic (and) beneficent Fravashis of the righteous (people) and sing their glory. We worship those Fravashis belonging to the house, to the street, to the town, belonging to the province (and) the highest priests. (2) First among all these Fravashis we worship here that Fravashi of (the Creator) Ahura Mazda which is of high degree or excellence, fairest, courage-giving, wisest, practising good deeds of the highest degree and supreme in holiness (i.e. best).

(3) Ashāunām³⁴ vanguhīsh³⁵ sūra³⁶ spentāo³⁷ yazamaide³⁸, yāo⁴⁰ Ameshanām⁴¹ Spentanām⁴², khshaētanām⁴³ verezdōithranām⁴⁴, berezatām⁴⁵ aiwyamanām⁴⁶, takhmanām⁴⁷ āhūiryanām⁴⁸, yōl⁴⁹ aithyajanghō⁵⁰ ashavan⁵¹. (4) Paoiryanām⁵² tkaēshanām⁵³, paoiryanām⁵⁴ sānō-gūshām⁵⁵, idha⁵⁶ ahaonām⁵⁷ ahaonināmcha⁵⁸ ahūmcha⁵⁹ daēnāmcha⁶⁰ baodhascha⁶¹ urvānemcha⁶² fravashimcha⁶³ yazamaide⁶⁴, yōl⁶⁵ ashā⁶⁶ vaonare⁶⁷. Gēush⁶⁸ hudhāonghō⁶⁹ urvānem⁷⁰ yazamaide⁷¹.

(3) We worship the good, heroic (and) beneficent Fravashis of the righteous (people). We worship the fravashis of the Holy Immortals, the rulers, effective glance, exalted, coming for help, the mighty, acting according to the laws of Ahura Mazda, who (are) immortal (and) righteous. (4) Here we worship the life, conscience, intelligence, soul and fravashi of righteous (men) and (women) of the

ava Based on the Pahlavi version “I make my own” (Spiegel and Darmesteter); i.e. I make them pleased or to love me (Darmesteter). “I offer myself to” (Harlez). If the root vap of “ufyemi” be compared with Sanskrit nis vap, its meaning then can be “I dedicate something as gift”.

avy Or if it is taken as an adjective of “Fravashinām”, its meaning may be among the most ancient or the “first Fravashis”.

avz Most firm-solid (Mills and Darmesteter); strongest (Spiegel).

awa The word yāo applies to fravashayō. The original meaning of yāo is “who”.

awb Devoted, anxious (Mills); eager (for good works) (Darmesteter).

awc Good-eyed, i.e. by whose glance good effect can be produced; opposite of evil-eye (Darmesteter).
(5) Yōi\textsuperscript{72} ashāi\textsuperscript{73} vaonare\textsuperscript{74}. Gayehe\textsuperscript{75} Marethnō\textsuperscript{76} ashaonō\textsuperscript{77} fravashīm\textsuperscript{78} yazamaide\textsuperscript{79}. Zarathushtrahe\textsuperscript{80} Spītamahe\textsuperscript{81} idha\textsuperscript{82} ashaonō\textsuperscript{83} ashīmcha\textsuperscript{84} fravashīmcha\textsuperscript{85} yazamaide\textsuperscript{86}. Kavōiṣh\textsuperscript{87} Vishtāspahe\textsuperscript{88} ashaonō\textsuperscript{89} fravashīm\textsuperscript{90} yazamaide\textsuperscript{91}. Isat-vāstreahe\textsuperscript{92} Zarathushtrōish\textsuperscript{93} ashaonō\textsuperscript{94} fravashīm\textsuperscript{95} yazamaide\textsuperscript{96}. (6) Nabānazdishtanām\textsuperscript{97} idha\textsuperscript{98} ashānām\textsuperscript{99} ashaonām\textsuperscript{100} ahūmcha\textsuperscript{101} daēnāmcha\textsuperscript{102} baodhascha\textsuperscript{103} urvānemcha\textsuperscript{104} fravashīmcha\textsuperscript{105} yazamaide\textsuperscript{106}. Yōi\textsuperscript{107} ashāi\textsuperscript{108} vaonare\textsuperscript{109}; mat\textsuperscript{110} viśpābyō\textsuperscript{111} ashaonibyō\textsuperscript{112} fravashībīyō\textsuperscript{113}, yāo\textsuperscript{114} irirīthushām\textsuperscript{115}, ashaonām\textsuperscript{116} yāoscha\textsuperscript{117} jvāntām\textsuperscript{118} ashaonām\textsuperscript{119}, yāoscha\textsuperscript{120} narām\textsuperscript{121} azātanām\textsuperscript{122} frashō- charethrām\textsuperscript{123} saoshyantām\textsuperscript{124}.

(5) We worship\textsuperscript{79} the Fravashi\textsuperscript{78} of the righteous\textsuperscript{77} awh Gayomard\textsuperscript{73-76}. We worship here\textsuperscript{92} the holiness\textsuperscript{84} of the Holy\textsuperscript{83} Spītaman\textsuperscript{81} Zarathushtra\textsuperscript{80} and (his) awFravashi\textsuperscript{85}. We worship\textsuperscript{91} the Fravashi\textsuperscript{90} of the righteous\textsuperscript{89} Kavā\textsuperscript{87} Vishtaspa\textsuperscript{88}. We worship\textsuperscript{96} the Fravashi\textsuperscript{95} of the righteous\textsuperscript{94} Isat-vastra\textsuperscript{92} (the eldest son) of (the Prophet) Zarathushtra\textsuperscript{93}, who\textsuperscript{72} awf fought with triumph\textsuperscript{74} for righteousness\textsuperscript{73}. (6) Here\textsuperscript{98} we worship\textsuperscript{8} the life\textsuperscript{1}, conscience\textsuperscript{2}, intelligence\textsuperscript{3}, soul\textsuperscript{4} and the fravashi\textsuperscript{5} of the righteous\textsuperscript{99} (men) and (women) amongst the awk Nabānazdishtas\textsuperscript{100} who\textsuperscript{7} fought with triumph\textsuperscript{9} for righteousness\textsuperscript{8}, along with\textsuperscript{10} all\textsuperscript{12} holy\textsuperscript{11} fravashis\textsuperscript{13} of the righteous (men)\textsuperscript{16} (who are) departed\textsuperscript{15}, of the righteous\textsuperscript{18} living (men)\textsuperscript{19} (and) of the awm Saoshyants\textsuperscript{24} who will be born hereafter\textsuperscript{21-22}. 

---

\textsuperscript{awd} i.e. Mazda-worshippers of the age prior to the Prophet Holy Zarathushtra.

\textsuperscript{awe} Original meaning is “meditators upon religious education”, listeners to the commandments of the religion. Sāsna = Sanskrit shāsan = religious education, religious book.

\textsuperscript{awf} Vaonare - past perfect third person singular parasmaipada of root van = to win.

\textsuperscript{awg} It’s another form of gēush aēvō-dātayō (see Māh Bokhtār Nyāyesh) in the passage of “fravārāne Mazdayasnō”.

\textsuperscript{awh} Gayomard was the First and foremost person of the Iranian race. Its original meaning is “mortal life”, “life subject to destruction”.

\textsuperscript{awi} Professor Darmesteter has not translated this sentence - Zarathushtrahe Spītamahe idha ashaonō ashīmcha fravashīmcha yazamaide.

\textsuperscript{awj} Reverend Mills has not translated yōi ashāi vaonare.

\textsuperscript{awk} i.e. the acceptors of the religion of the Prophet Zarathushtra, the persons born in the Religion of Zarathushtra; its analogy is Paōiry-ō-tkaesha, i.e. those of the ancient faith. The original meaning of “nabānazdishtā” is “nearest the navel”; from this it means closely connected, “next of kin”.

\textsuperscript{awl} Or the promoters (of the world), performers of resurrection, the renovators of the world (Professor Harlez, Mills and Darmesteter).

\textsuperscript{awm} For the explanation of “Saoshyants”, see Hom yasht Large, note on paragraph 2.

(8) We worship³⁸ here²⁵ these souls²⁷ of the departed ones²⁶ who²⁹ belong to the Fravashis³¹ of the holy awn³² ones³³. Here⁴₁ in this³₃ house³₄ we worship³⁵ those fravashis⁴⁴ of the righteous⁴² (men)⁵⁹ and (women) amongst all⁵⁲ the departed⁵⁶, next of kin²⁵ awq⁶₀ teachers⁶⁷, disciples⁶⁸ men³⁹ or women⁴⁰. (8) awp⁶¹ We worship⁵⁰ the fravashis⁴⁹ of righteous (teachers)⁴₈ amongst all⁶⁶ teachers⁶⁷. We worship⁵³ the fravashis⁵⁴ of righteous (disciples)⁵₃ amongst all⁵¹ disciples⁵₂. We worship⁶⁰ the fravashis⁵⁹ of righteous (men)⁵₈ amongst all⁵⁵ men⁶⁷. We worship⁶⁵ the fravashis⁶⁴ of righteous (women)⁶₃ amongst all⁵¹ women⁶².


(9) We worship⁷¹ the fravashis⁷₀ of all⁶⁶ holy awn³⁶ young ones⁶⁷, awp³⁷ doing pious deeds⁶₈. We worship⁷⁵ the fravashis⁷₄ of the righteous (people)⁷₃ among those (who) inhabited in this land⁷₂, and outside the land (i.e. in other countries). (10) awv⁸₁ We worship⁸₃ the fravashis⁸₂ of righteous⁸₁ men⁸₀, and women⁸₄. We worship⁹₄ all⁹₈ the excellent⁹₀, heroic⁹₁, (and) beneficent⁹₂ fravashis⁹₃ of the righteous (people)⁸⁹ which⁹₅ (are) from Gayomard⁹₇-⁹₈ up

awn Here we worship the souls of the dead and the Fravashis of the righteous people (Professor Harlez). We worship the souls of the dead which are the fravashis of the righteous (Dr. Spiegel and Reverend Mills). We worship the souls of the dead, the Fravashis of the righteous ones (Professor Darmesteter).

awn 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.

awn Or alternately:- We worship the fravashis of all righteous teachers. The following sentences may also be translated the same way.

awn 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.
KARDĀ TO BE RECITED IN MEMORY OF THE DEPARTED ONES

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.

awt"Humata hūkhta hvarshta; humanashnī, hugavashnī, hukanashnī, in khshnuman ardāfravash bē-rasād, nīrang pīrozgar bād; khoreh beh dine Māzdayasnān rava bād andar hafte keshvar. Nām cheshhti ādar andar kām bād; hasta sheherastān andar (the name of the country in which this Karda is recited should be named) sheherestān porī pīrozī shādī o rāmashnī, ravān khoreh khojasteh avazūn bād avazuntar bād khoreh khojasteh bād; in khshnuman Ardāfravash be-rasād, kerā gāh roz sheherīārī khes yazashne karde hom, darun yashte hom, myazda hamīrāenem yō kardehā pa ganje Dādār Ahura Mazda rayōmand khorehmand Ameshāspānī bē-rasād. Aoj zor nīru tagī amāvandī pīrozgarī in khshnuman Ardāfravash berasād. Az hamā padiraftār bād. Emārā panāhī kerdār nīkī andākhtār, anāi petārī dūr avāzdāstāt, ayāfta khāh bād. Kerā digar myazd hazār mard myazd shāyam sākht emārā kam-ranjtar āsāntar aīnī kard yak az mā hazār padiraftār bād. Nām cheshhti anusheh ravān ravānī (the name of the person in whose memory this karda is recited should be taken here) aedar yād bād anusheh ravān ravānī.

Zartosht Spitamān asho farohar aedar yād bād anusheh ravān ravānī. Gushtāspa Shāh Lohārāspa Shāh aedar yād bād anusheh ravān ravānī. Jāmāspa Habub aedar yād bād anusheh ravān ravānī. Ardāe Virāf Ardāfravash aedar yād bād anusheh ravān ravānī. Adarbād Mārāspānī aedar yād bād anusheh ravān ravānī. Mubed Shāpur Mubed Sheherīār aedar yād bād anusheh ravān ravānī. Mubed Hormazdīār Ervad Rāmyār aedar yād bād anusheh ravān ravānī. Mubed Neryosang Dhaval aedar yād bād anusheh ravān ravānī. Hamā fravash ashoān aedar yād bād anusheh ravān ravānī. Nām cheshhti anusheh ravān ravānī (the name of the person in whose memory this Karda is recited should be taken here) Hamā fravash ashoān aedar yād bād; farmāeshne (the name of the person who had ordered this recitation of the Kardāh should be taken) Māzdayasnān berasād.

Hamāfravash ashoān yō kardehā chehārum dehum sīroz sāl roz, az Gayomard andā Soshyos aedar yād bād. Hastān būdān bedān zādān azādān, adehī uzdehī, dhame nar nārīk avarnāe purnāe, har ke avar in zamīn perī behedīnī gudārān shud ast, hamāfravash ashoān, yō kardehā az Gayomard andā Soshyos aedar yād bād. Ke inmān vīs zand deh rustā guzasteh and, hamā fravash ashoān yō kardehā az Gayomard andā Soshyos aedar yād bād. Ashoān fravash, chīrān fravash, avar vīzān fravash, pīrozgarān fravash, poryōdakeshān fravash, nabānāzdeshtān fravash, fravashayō hamāyō kardehā az Gayomard andā Soshyos aedar
yād bād. Ravāne pedarān mādarān jadagān, nyāgan farzāndān paevandān parastārān nabānazdeshtān, 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, arzahe sawāhe, fradadafsh, vīdadafsh, vourubarasht, vouru-zaresht, khanaras bāmī, kangez 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 naosheh ravān ravāni (the name of the person in whose memory this kardāh is recited should be taken here) aedar yād bād anasheh ravān ravāni; 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 veḥāne hafte keshvar zamīn berasād. Az hamā gunāh patet pashehānun pa patet hom.

(Recite aloud): Vispāo fravashayō ashāunām yazamaide; Ashāunām vanguhīsh sūrāo spentāo fravashayō yazamaide. Višpe ashavanō yazata yazamaide.

(One should recite in Hāvan Gāh or in the Second Hāvan as under):-
Hāvanim paiti ratūm, Sāvanghaēm višimcha 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 hujyāitim Zarathushtrötememcha paiti ratūm.
(If the Gāh be Ushahen, recite as under):-
Ushahinem paiti ratūm, berejīm nnānimcha paiti ratūm.
Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaēthā ashāt hachā,
yōonghāmcha tānschā tāoschā yazamaide.
(To recite in bāz): Hormazd Khodāe awazūnie mardum, mardum sardagān hamā sardagān, hambāyaste veḥān, oem behedīn māzdayasnān āghāi āstavānī nekī rasānad aedūn bād. (To recite aloud) Yathā Ahū Vairyō 2.

Yasnemcha vahmemcha aojascha zavarecha āfrīnāmi, Ahurahe
KARDĀ TO BE RECITED IN MEMORY OF THE DEPARTED ONES

Mazdāo raēvato khvarenanguhatō Ameshanām Spentanām, ashaonām fravashinām ughranām aiwithūranam, paoiryō-tkaēshanām fravashi-nām, nabānazdishtanām "fravashinām. Ashem Vohū 1.

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

A BRIEF AND INFORMATIVE SYNOPSIS OF THE ABOVE MENTIONED PAZEND PORTION TO BE RECITED IN BĀZ — LOW TONE

May this khshnuman (i.e. the ceremonial propitiation) performed with my good thought, good word and good deed reach the Holy Fravashis! (i.e. may this work of invoking the Holy Fravashis be completed properly!) May the glory of the good Mazda-worshipping Religion be current in all the seven regions of the earth! May the victory and happiness attain to the people of this city! And may their souls be pleased! May the pleasure of this ceremony reach the Holy Fravashis! and may it be approved in presence of the Creator Ahura Mazda! May we acquire happiness and peace of life!

May the soul of so and so departed person be remembered here! May the Holy Fravashi of Zarathushtra Spitaman and his revered soul be remembered here! May the revered soul of Isat vāstra, the son of the Prophet Zarathushtra be remembered here! May the revered soul of King Gustāspa, the son of King Lohrāspa be remembered here! May the revered souls of all these, viz. Jāmāspa Habub, Ardāevirāf of Holy Fravashi, Ādarbad Mārespand, Mobed Shāpur Mobed Sheheriār, Mobed 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!

In the Gāh (so and so) we worship all the Fravashis of the righteous

awu For its translation, see Bāz of reciting Ashem Vohu.

awv Names of persons who have departed and in whose memory the ceremony is performed are taken here - are remembered here.

aww The name of the Gāh during which the ceremony is performed is to be taken; e.g. Hāvan, Rapithwan, etc. After the recital is finished in bāz - (in low tone) - the translation occurring in the para of these four lines is to be recited aloud.
(people). We worship the good, heroic and beneficent Fravashis of the righteous (people). We worship all the Holy yazatas.

**DOĀ TANDAROSTI (IN AVESTA)**

awx (1) Tāo ahmī nmānī jamīāreshī, yāo ashaonām khshnūtascha, ashayascha, vyādaibishcha, paiti-zantayascha; usā nūdī anghāī vīse jamīātī ashemcha, khshathremcha, savascha, khvarenccha. Dareghō-fratemathwemcha anghādī daēnayāmī yat Ahurōish Zara. (2) Asishta nū anghādī hacha visat gāush buyāt; asishtem ashem, asishtem narsh ashaonā aojō, asishtē Ahurish. (3) Jamyān ithra ashāunām vanguhīsh sūrāmī spent āo fravashayō, ashūish baēshaza hachīnāmī, dānu-dra-jangha, hvare-barezanga; ishtē vanghanghāmī, paitishtātēe ātaranām, frasha-vakhshyāī rayāmcha khvarengāmchā.

(1) May these virtues mentioned which are the satisfaction of the righteous people, (their) blessings, guileless nature and thanksgiving come in to this awy house! Now, for this village may there arise righteousness, sovereignty, prosperity, glory and happiness! (May there be) long enduring predominance of this Religion revealed by Zarathushtra! (2) Now from this clan may there arise righteousness, power of holy man and the Law of Ahura.

**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 good, heroic and beneficent Fravashis of the righteous people bringing with them the means of holiness, 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 Afринган Dahmān.

**awy** i.e. in order to give proper protection of wealth, etc., to virtuous and just persons, and in order to defeat wicked persons by destroying them.

**awz** The meaning of savascha is benefit, profit and prolific as well.

**axa** The meanings of khvarenccha khvāthremcha are “glory and splendour”.

**axb** The original meaning of asishta is “rapid of all”; its another form is āsishta, (see Hom yasht Large, karda 1, para 15). Prof. Darmesteter explains this word as:- Without name (a + sishta); root syanh. From this root Prof. Darmesteter takes paiti syōdūm as “you cut it” (see yasna Hā 48, para 7).
earth, as extensive as river (and) as exalted as the sun, axc come in this abode. Explanation:- (As to why do the Fravashis come is stated as follows).

For the fulfilment of desires of better (men), for withstanding wicked (men) and for the greater increase of wealth and fame, may the Fravashis come in this abode!

(4) Vainīt ahmi nmāne Sraoshō asignātīn, ākhshēshīn, rāitish arāitīm, ārmaitīsht ārmaitīm, arshukhdhō vākhsh mithaoḵhtem vāchīm, asha drujem. (5) Yatha ahmya Ameshāo Spenta Sraoshādha ashyādha paitishān vanghūsh yasnāscha vohā yasnemcha, huberetīmcha, vanta-beretīmcha, ārmaitīm taromaitīm, arshukhdhō vākhsh mithaokhtem vāchīm, asha drujem. (6) Mā yave imat nmānem khvāthrō, mā khvāthrō ishtish; mā khvāthrō ishtish; mā khvāthrō disyehe paiti ashōishcha vanghuyāo dareghem hakhma.

(4) In this house may obedience smite disobedience! May peace smite discord! May generosity smite avarice! May reverence smite pride! May truth (the true-spoken word) smite falsehood! (5) So that in this (abode) through the Holy Sraosha (yazata) the Bountiful Immortals desire eagerly good yasnās and invocations, good gift, health-giving gift and friendly offering. May (this clan) protect itself for a long time! (6) May the glory giving comfort and ease, offspring, (and) innate wisdom 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.

i.e. in this clan; original meaning is “hither” (ithra).

The meaning rayāmcha khvarenanghāmcha is also “glory and splendour”.

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.

Instead of considering asha-drujem as an adjective of vāchīm, asha drujem are taken separately, the meaning could be “may truthfulness smite falsehood”.

The original meaning of khvāthrō-disyehe is directing to ease-happiness.

For further details, see my translation of Yasna, Hā 60.
Ba nāme yazade bakhshāyingandehe bakhshāyahashgare meherbān. Yathā Ahū Vairyō 2.

Tan-dorosti1 dēr-zīvashnī2 āvāyad3; khoreh4 anghad5 ashahīdar6; yazdāne mīnōān7, yazdāne getīān8, haft Ameshāspandān9 myazda roshan10 hame11 berasad12. In doāyā13 bād14, in khoāhā15 bād16; hame17 andar kasārā18 Zarathushťī din19 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, hazār sāl26 dēr bed ār27, shād bed ār28, tan-dorost bed ār29; aed ūn bed ār30. Bar sare31 arzānīā, sālhāe besyār33 va karanhāe bishumār34 bākī va pāyandeh dār35; hazārān hazār36 āfrīn bād37, sāl-khozasteh bād38, roz farrokh bād39, māh mubārak bād40. Chand sāl41, chand roz42, chand mah43, besyār sāl44 arzānīār45, yazashne46 va nāeshne49 va rādī48 va zōr barashne49. Ashahīdar40 avare51 hamā kāro kerfehā52; tandorosti bād53, neki bād54, khāb bād55; aedūn bād56, aedūntaraz bād57, pa yazdān va Ameshāspandān58 kāme59 bād60. Ashem Vohū 1.

In order to live for a long time2, health of the body1 is necessary3. May the glory4 remain permanent5 in association with righteousness! May all these11 heavenly yazatas7 (and) the yazatas of this world8 (and) the seven Ameshāspand9 come12 to this excellent votive offering10! May this benediction13 (of mine) be14 (approved)! May this wish (of mine)15 be fulfilled16! May the Religion of Zarathushtra19 be pleased30 (liked or chosen) amongst all17 men18! May it be axjīe! May it be axkīe! May it be axlīe! May it be axmīe! Keep in the manner I bless. axn The meaning of “karan” is age, a decade, century; it may mean 120 years also.

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 may it be more! May (thy) wish in accordance with the yazatas and the Ameshāspand!

**DĪN-NO KALAMO (in Avesta) - THE ZOROASTRIAN CREED (Yasna Hā 12)**

(1) Nāismī daēvō; fravārane Mazdayasnō Zarathushtrish vidaēvō Ahura-tkaēshō staotā Ameshānam Spentanām, yashtā Ameshāspand Spentanām. Ahurāi Mazdāi vanghave vohārite Ameshānam Spentanām, yashtā Ameshanām Spentanām. Ahurāi Mazdāi vanghave vohārite Ameshānam Spentanām. Unto Ahurāi Mazdāi, the Good, possessed of goodness, the Holy, possessing riches (and) Glorious do I attribute all things (of the world); because whatsoever things (are) best (are all His). Whose (i.e. the Creator Ahura Mazda’s) universe, Righteousness, the lights (of the sky), splendour have blended with (the infinite) lights (in the sky).

(2) Spent ām Ārmaitīm vanguh īm verene; hā moī astū. Us gēush stuye tāyaatchā hazang-hatchā us mazdayasnanām vīsām, zyānayaēchā vīvāpatchā. (3) Frā manyaēibyō rāonghe vase-yāitīm vase-sheitīm, y āish upairl āya zemā gaob īsh shyeinti. Nemanghā ashāi uzdātā paiti avat stuye, nōit ahmāt āzyāonīm, nōit vīvāpem khshτā Māzdayasnīsh aoīsō; nōit astō, nōit ushtānahe chinnāni.

(2) I choose the good (and) beneficent Ārmaiti; may she be mine! (i.e. I wish that I may get her blessings). I protect by performing prayer (of Ahura Mazda) the cattle from the thief and the robber and the villages of Mazda-worshippers from the damage caused by drought.

(3) I shall praise (Ahura Mazda) with fervent hymns through the axo i.e. May my wishes be fulfilled, rather may my wishes be fulfilled more!

axp In Avesta common meaning of gaush, geush is cattle, “beneficent animal”, but elsewhere corresponding to the Sanskrit equivalent go its meaning is “earth”, as well.

axq For its analogy, see yasna Hā 31, stanza 7.

axr The meaning of Ārmaiti (= Sanskrit Ārmati) is contemplative manashni, good thought, wisdom, amiable manners and self-restraint or abstinence from sins.

axs The word uzdāta is derived from the root us-dā. Its meaning is to effervesce, to boil; then its
Spiritual Lords in order to grant unto those who live upon this earth possessing property power of moving about at will and the power of ruling at will; (and) for the sake of righteousness (i.e. in order that they may live righteously) (so that) hereafter neither for the love of (my) body nor for the love of (my) life.

(4) Vī daēvaish aghāish, avanghūsh, anaretāish, akōdābīsh sareī mruye; hātām draojishtāish, hātām paoshishtāish, hātām avanghutemāish. Vī daēvaish, vī daēvavatbish, vī yātush, vī yātumatbish, vī kahyāchit hātām ātarāish, vī manebish, vī vachebish, vī shyaothanāish; vī chithrāish. Vī zī anā sarem mruye, yathanā dregvatā rākhshayantā.

(4) I do not accept (or I hate) the chieftainship of the daevas, wicked, without goodness, not going in the straight path, (and) evil-knowing (who are) most untruthful, filthy (or polluted) (and) wicked among the existing ones.

Just as I in the same manner verily hate openly through (my) thought, word and actions the chieftainship of the daevas and of those belonging to the daevas (i.e. of those going on the path of the daevas), the wizards and belonging to the wizards, of any wicked (man) whatsoever among the existing ones.

(5) Athā athā chōit Ahūrō Mazdaō Zarathush trem adhā khshayaētā, vispaēshī frashnaēshī vispaēshī hanjamanaēshī, yāish aperesaētem Mazdāoschā Zarathushtraschā. (6) Athā athā chōit Zarathushtrō daēvaish sarem vyāmravītā vispaēshī frashnaēshī, vispaēshī hanjamanaēshī, yāish aperesaētem Mazdāoschā Zarathushtraschā; athā azemchī yē Mazdayasnō

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 “to call, to invoke”; but when this root is used with different prefixes, its meaning is changed: e.g. nī-mrū means “to request”, “to demand”; paiti-mrū means “to answer”; “to reply”; ā-mrū means “to call, to invoke”; vī-mrū, antare-mrū means “to abjure, to deny, to forsake, not to accept, to renounce”.

axv For its comparison, see yasna Hā 49, Stanza 3. The meaning of Avesta mru (Sanskrit bru) is to “speak”; but when this root is used with different prefixes, its meaning is changed: e.g. nī-mrū means “to request”, “to demand”; paiti-mrū means “to answer”, “to reply”, ā-mrū means “to call, to invoke”; vī-mrū, antare-mrū means “to abjure, to deny, to forsake, not to accept, to renounce”.

axw The meaning of the word anā which is derived from the Sanskrit e, resembles to Latin idem (= likewise) as an adverb. Generally, ana, anā (Sanskrit anen) is demonstrative pronoun masculine and/or neuter third person singular.
Zarathushtrish daēvāish sarem vimruye yathā axxānāish vyāmrvātā ye ashavā Zarathushtrō.

(5-6) When during all the questions and answers, during all the meetings (the Creator) Ahura Mazda ordered (the Prophet) Zarathushtra by way of injunction (to relinquish the chiefship of the daevas); (based upon this) the Holy Zarathushtra assuredly renounced the chieftainship of the daevas, in the same way I who (am) the Mazda-worshipping follower of Zarathushtra assuredly renounce their chieftainship.

(7) Of what faith (are) the waters, of what faith (are) well-created cattle; of what faith (is) Ahura Mazda, who created this world (and) who created the holy man; aya of what faith was Zarathushtra (the Prophet), of what faith was Kava Vishtaspa, of what faith (were) Farashostara and Jāmāspa, (and) of what faith has been any person amongst the holy, truth-working beneficent (men); of what faith and of that Law (am I).

(8) Mazdayasnō ahmi; Mazdayasnō Zarathushtrish fravarāne āstū-taschā fravaretaschā. Āstuye humatem manō, āstuye hūkhtem vachō, āstute hvarshtem shyaothnem. (9) Āstuye daēnām vanguhīm Māzda-

axx Anāish is a pronoun standing for the noun daēvāish.

axy The root khsī = Sanskrit khsī = to order, to command. If we follow the reading adhakhshayaeta according to Dr. Geldner’s Avestan edition, it would mean then “instructed”; root dakhsh, ā-dakhsh = Sanskrit ā-dish, upa-dish = to instruct.

axz In the original Avesta some words of this paragraph are repeated twice (to be more effective): e.g. “vīpaēshū frashnaēshū; vīspaēshū hanjamanaēshū, yāish aperesaēm Mazdāosch ā Zarathushtrasch ā;” however I have translated these words 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 Saoshyant - the future benefactor.

ayb Farashostara and Jāmāspa were two brothers of the family of Hvova; for further details see my translation of Yasna and Vispered, Hā 12th, para 7, and my Avesta dictionary.
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 Jāmāsp followed, and which other truth-speaking (truthful) righteous men have acted upon. I am a Mazda-worshipper. As a Mazda-worshipping follower of Zarathushtra I like to be the praiser of the Zoroastrian Religion and to keep full faith on that good Religion. I praise good thought, good word and good deed. I praise the good Mazda-worshipping Religion which is, promoting peace and concord, fostering brotherhood and just. The religion of Ahura Mazda revealed by Zarathushtra is the best amongst those religions that are, that shall be hereafter, and I accept it with sincere heart.

DĪN-NO KALAMO, THE ZOROASTRIAN CREED

Razishtayāo¹ chistayāo² Mazdadhātayāo³ ahaonyāo⁴ daenayāo⁵ vanghuyāo⁶ Māzdayasnoish⁷.

Dīn⁸ beh⁹ rāst¹⁰ va dorost¹¹, ke khodāe¹² bar khalk¹³ ferastādeh¹⁴ in¹⁵ hast¹⁶ kē¹⁷ Zartosht¹⁸ āvordeh hast¹⁹; dīn²⁰ dīne²¹ Zartosht²², dīne²³ Ahura Mazda²⁴ dādeh²⁵ Zartosht²⁶ ashaone²⁷ Ashem Vohū ¹.

(This Zoroastrian Creed should be recited thrice).

(May there be propitiation) of the just¹ and holy⁴ knowledge² created by Ahura Mazda³ (i.e. of Religious Education) and of the good⁶ Mazda-worshipping⁷ Religion⁸!

This¹⁵ is¹⁶ (the Religion) - the good⁹, the just¹⁰ and the perfect¹¹ religion⁸ which the Creator Hormazd¹² sent¹⁴ for the people of this world¹³ and which¹⁷ (the Prophet) Zarathushtra¹⁸ (Himself) brought¹⁹. (That) Religion²⁰ is the

ayd For the translation of this paragraph, see Jasa Me Avanghe Mazda.
Religion\(^{21}\) of Zarathushtra\(^{22}\) (and) the Religion\(^{23}\) of Hormazd\(^{24}\), which (the Creator Hormazd) gave\(^{25}\) to Holy\(^{27}\) Zarathushtra\(^{26}\) (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

Daēnayāō¹ vanghuyāō² Māzdayasnoīš³.

Dīn⁴ beh⁵ rāst⁶ va⁷ dorost⁸, ke⁹ khodāe¹⁰ bar¹¹ khakh¹² ferastādeh¹³, in¹⁴ hast¹⁵ kē¹⁶ Zartosht¹⁷ avordeh¹⁸ hast¹⁹; Dīn¹⁹ dine²⁰ Zartosht²¹, dine²² Ahura Mazda²³, dādeh²⁴ Zartosht²⁵, bīshak²⁶ va²⁷ bīgumān²⁸, rāst²⁹ Dīn³⁰ Zartosht³¹ Spītamān³². Ac yazdān³³ badargāhe tō³⁴ hazārān hazār³⁵, bivār hazārān hazār³⁶ sepā³⁷ mikunam³⁸, ke³⁹ dar⁴₀ dine⁴¹ Zartosht⁴² marā⁴³ pedā⁴⁴ bekard⁴⁵; az⁴⁶ barkate⁴⁷ dine u⁴⁸ man⁴⁹ dar garothmān⁵⁰ yakīn⁵¹ khāham shud⁵². Yakīn⁵³ khāham⁵⁴ ke, jumlē⁵⁵ baste-kushtiàne⁵⁶ nikū-kerdārāne⁵⁷ haft keshvar zamīn⁵⁸, bā mā⁵⁹ hamā-zōr⁶⁰ bād⁶¹. Yak⁶² az mā⁶³ shomordan⁶⁴ hazār⁶⁵ bād⁶⁶.

Kabūlat⁶⁷ bād⁶⁸ yaksar⁶⁹ puzeshe mā⁷⁰, Ba dargāha⁷¹ rasā⁷² āmorzeshe mā⁷³.

Gunāh guzārashne⁷⁴, kerfeh afzāyashne⁷⁵. Ashem Vohū 1.

(This entire Nirang should be recited thrice.)

(May there be the propitiation) of the good², Mazda-worshipping³ Religion¹!

This¹⁴ is¹⁵ (the religion) - good², true⁶ and⁷ perfect⁶ which⁹ the Creator Hormazd¹⁰ sent¹³ for the people of this world¹¹-¹², and which¹⁶ (the Prophet) Zartosht (himself) brought¹⁸. (That) Religion¹⁹ is the Religion²⁰ of Zartosht²¹ (and the Religion²² of Hormazd²³; gave²⁴ unto (Holy) Zartosht²⁵ (that Religion) (for propagating into this world); (this fact is) without doubt²⁶ and²⁷ (unquestionable)²⁸. The Religion²⁰ of Spitaman²² Zartosht²³ (is) truthful²⁹. O God³³! I offer³⁸ millions³⁵ and aœcrores³⁶ of thanks³⁷ to Thy doorway³⁴ that³⁹ you gave birth⁴⁰-⁴⁵ to me⁴³ in the Religion⁴⁰-⁴¹ of Zartosht⁴². By means of the blessings⁴⁶-⁴⁷ of his (i.e. Zartosht’s) Religion⁴⁸ (i.e. by enjoying the life in accordance with the best commandments of this truthful religion) I will assuredly⁵¹ go⁵² to the Garōthmān Heaven⁵⁰. Moreover, I sincerely⁵³ wish⁵⁴ that all⁵⁵ true and virtuous⁵⁷ Zoroastrians⁵⁶ of the Seven regions of the Earth⁵⁸

\(^{\text{aye Crore = ten million.}}\)
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:-

<table>
<thead>
<tr>
<th>No.</th>
<th>Name</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>ṬastYazad</td>
<td>Worthy of worship.</td>
</tr>
<tr>
<td>2.</td>
<td>ṬastHarvesp-tavān</td>
<td>Omnipotent.</td>
</tr>
<tr>
<td>3.</td>
<td>ṬastHarvesp-āgāh</td>
<td>Omniscient.</td>
</tr>
<tr>
<td>4.</td>
<td>Harvesp-khudā</td>
<td>The Lord of all.</td>
</tr>
<tr>
<td>5.</td>
<td>Abadah</td>
<td>Without beginning.</td>
</tr>
<tr>
<td>6.</td>
<td>Abī-anjām</td>
<td>Without end.</td>
</tr>
<tr>
<td>7.</td>
<td>Bune-stih</td>
<td>The origin of the formation of the world</td>
</tr>
<tr>
<td>8.</td>
<td>Frākhtan-teh</td>
<td>Broad end of all.</td>
</tr>
<tr>
<td>11.</td>
<td>Tum-afīk</td>
<td>Most innocent.</td>
</tr>
<tr>
<td>12.</td>
<td>Abarvand</td>
<td>Apart from everyone.</td>
</tr>
<tr>
<td>13.</td>
<td>Parvandā</td>
<td>Relation with all.</td>
</tr>
<tr>
<td>15.</td>
<td>Ham-aiyāfah</td>
<td>Comprehensible of all.</td>
</tr>
<tr>
<td>16.</td>
<td>Ādarō</td>
<td>Most straight, most just.</td>
</tr>
<tr>
<td>17.</td>
<td>Gīrā</td>
<td>Holding fast all.</td>
</tr>
<tr>
<td>20.</td>
<td>ṬastSafanā</td>
<td>Increaser.</td>
</tr>
<tr>
<td>21.</td>
<td>Afsā</td>
<td>Causer of increase. (The Lord of Purity)</td>
</tr>
<tr>
<td>22.</td>
<td>Nāshā</td>
<td>Reaching all equally.</td>
</tr>
<tr>
<td>23.</td>
<td>ṬastParvarā</td>
<td>Nourisher.</td>
</tr>
</tbody>
</table>

ayf See yasna Hā 16.1 “Mazishtem yazatem”
ayg See Gatha Hā 51.17 “Khshayās”
ayi See Hormazd yasht para 8 “Dasemō yat ahmi spānō”.
ayj See Hormazd yasht para 13 “Thrāta nāma ahmi”.
<table>
<thead>
<tr>
<th>Name</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>24. Iyānah</td>
<td>Protector of the world.</td>
</tr>
<tr>
<td>25. Ain-ānah</td>
<td>Not of various kinds.</td>
</tr>
<tr>
<td>27. ayyKroshīd-tum</td>
<td>Firmest.</td>
</tr>
<tr>
<td>28. ayyMīnō-tum</td>
<td>Most invisible.</td>
</tr>
<tr>
<td>29. Vāsnā</td>
<td>Omnipresent.</td>
</tr>
<tr>
<td>30. ayyHarvastum</td>
<td>All in all.</td>
</tr>
<tr>
<td>31. Hu-sepās</td>
<td>Worthy of thanks.</td>
</tr>
<tr>
<td>32. Har-hamīd</td>
<td>All good-natured.</td>
</tr>
<tr>
<td>33. ayyHar-nek-fareh</td>
<td>All good auspicious-glory.</td>
</tr>
<tr>
<td>34. ayyBesh-taranā</td>
<td>Remover of affliction.</td>
</tr>
<tr>
<td>35. Tarōnish</td>
<td>The triumphant</td>
</tr>
<tr>
<td>36. An-aoshak</td>
<td>Immortal.</td>
</tr>
<tr>
<td>37. Farasak</td>
<td>Fulfiller of wishes.</td>
</tr>
<tr>
<td>38. Pajoh-dahad</td>
<td>Creator of good nature.</td>
</tr>
<tr>
<td>39. ayyKhvāfar</td>
<td>Beneficent.</td>
</tr>
<tr>
<td>40. Afakhshīāeā</td>
<td>Bestower of Love.</td>
</tr>
<tr>
<td>41. Abarzā</td>
<td>Excessive bringer.</td>
</tr>
<tr>
<td>42. A-satoh</td>
<td>Undefeated, undistressed.</td>
</tr>
<tr>
<td>43. Rakhoh</td>
<td>Independent, carefree.</td>
</tr>
<tr>
<td>44. Varun</td>
<td>Protector from evil.</td>
</tr>
<tr>
<td>45. ayyA-farefah</td>
<td>Undeceivable.</td>
</tr>
<tr>
<td>46. ayyBe-farefah</td>
<td>Undeceived.</td>
</tr>
<tr>
<td>47. A-dui</td>
<td>Unparalleled.</td>
</tr>
<tr>
<td>48. ayyKāme-rad</td>
<td>Lord of wishes.</td>
</tr>
<tr>
<td>49. Farmān-kām</td>
<td>Only Wish is His Command.</td>
</tr>
<tr>
<td>50. Āekh-tan</td>
<td>Without body.</td>
</tr>
<tr>
<td>51. ayyA-faremosh</td>
<td>Unforgetful.</td>
</tr>
<tr>
<td>52. ayyHamārnā</td>
<td>Taker of accounts.</td>
</tr>
<tr>
<td>53. ayySanāeā</td>
<td>Recognizable, worth recognition.</td>
</tr>
<tr>
<td>54. A-tars</td>
<td>Fearless.</td>
</tr>
</tbody>
</table>

ayk See Yasna Hā 1 “Khraozdishtashecha”.
ayl See Hormazd Yasht para 12 “Mainyushcha ahmi spentōtemō”. AJso Visered 2, para 4 “Āyese yeshti yim Ahurem Mazdām mainyaom mainyavanām”.
aym See Hormazd Yasht para 7 “Pukhdha vispa vohū Mazdadhāta asha-chitra”.
ayn See Hormazd Yasht para 14 “Vispa-khvāthra nāma ahmi”.
ayp See Gatha Hā 44, Stanza 5 “Hvāpāo”.
ayq See Hormazd Yasht para 14 “Vīdavish nāma ahmi”.
ayr See Hormazd Yasht para 14 “Adavish nāma ahmi”.
ays See Hormazd Yasht para 13 “Ise-khshathrō nāma ahmi”.
ayt See Gatha Hā 29.4 “Mazdāo sakhāre mairishtō”.
ayu See Hormazd Yasht para 8 “Khshvash-dasa hātamarenish” and Gatha Hā 32.6 “hātā-marāne”.
ayv See Hormazd Yasht para 13 “Znāta nāma ahmi”.

Downloaded from https://www.holybooks.com
55. *āy* A-Bīsh = Without affliction or torment.
56. Afrāzādum = Most exalted.
57. *āy* Ham-chun = Always uniform.
58. *āy* Mīnō-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 = * * *
80. A-zamān = Without time.
81. *āz* A-khuān = Without sleep.
82. Āmasht = Intelligent.
83. *āz* Fshutanā = Eternal protector-increaser.
84. Padmānī = Maintainer of “padmān”, i.e. the golden mean.
85. Fīrozgar = Victorious.
86. Khudāvand = The Lord-Master of the Universe.
88. Abarīn-kohun-tavān = Of the most exalted rank in the power of maintaining

*āy* See Fravardin yasht para 34 “Atbishtāo” and Gatha Hā 29.3 “A-dvaēshō”. Rām yasht para 47 “tbaeshō-tarō”.

*āy* See Gatha Hā 31.7 “nuremchīt Ahurā hāmō”.

*āy* See Vispered 2 para 4 “Mainyāāo stōish ahūmcha ratūmcha”.

*āy* 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.

*āz* See Gatha Hā 31.2 “Adhvāo.”

*āz* See Vendidad 19, para 20 “Akhvafnō ahi abahghō tūm yō Ahurō Mazdaō”.

*āz* See Hormazd yasht para 13 “fshumāo nāma ahmi”.

*āz* See Hormazd yasht para 1 “Peresat Zarathushtrō Ahurem Mazdām, Ahura Mazda”. 
101 NAMES

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. **azKhāvar** = Merciful.

93. **azAhu** = The Lord of the world.

94. **azAvakhshīdār** = The forgiver.

95. **azDādār** = The just creator.

96. **azRayōmand** = Full of rae – lustre-splendour.

97. **azKhorehōmand** = Full of khoreh i.e. glory.

98. **Dāvar** = The just judge.

99. **Kerfegar** = The Lord of meritorious deeds.

100. **azBokhtār** = The redeemer, Saviour.

101. **azFrash-gar** = Frashogard”, i.e. the Restorer through the increase of the soul.

**MONĀJĀT to be recited any time.**

(Composed by Dastur Mullan Feroze, son of Mullan Kaus).

(1) **Bar āvor delā daste hājat darāz,**
   Ba dargāhe bīhājate chāreh-sāz.

(1) O heart! do thou raise thy needy hands with homage at the doorway of (the Almighty Lord) who is without want and the healer (of all difficulties).

(2) **Do dastī bar āvor ze jānō ze del,**
   Ke kārī bīrun nāyad az dastē gel.

(2) Do thou raise both thy hands in humility by means of thy life and heart (i.e. by means of pure mind and conscience), because no work 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”._

_azf See Vispered 2 para 7 “Hvō zī astī Ahumacha ratūmacha yō Ahurō Mazdāo.”_

_azg See Gatha Hā 31, Stanza 10 “Bakhshēh”._

_azh See Hormazd yasht para 1 “Dātare gaethanām astvaitinām.”_

_azi See Hormazd yasht para 22 “Raēvantem”._

_azj See Hormazd yasht para 22 “Khvarenanguhanhantem”._

_azk See Rām yasht para 47 “Bukhtish næya ahmi” and Vispered 7 para 3 “Tanvō-baokhtārem”._

_azl See Beherām yasht para 28 “Frashōkare”._
Do dastē del ay abde umīdvār,
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.

Ba fasle khezān barg rīzad 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.

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.

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.

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).

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.

Keh khānad ba pīsham chū tō rānīam,
Keh rānad ze pīsham chū tō khānīam.

When Thou (O Lord of the Universe!) wilt drive me away from Thee,
who will call me? Moreover, when Thou wilt call me before Thee,
who will drive me away?

Umīdam ba joz tō nabāshad ze kas,
Ba to dāram umīde enāmō bas.

Except Thee (O Lord of gifts) I do not from any man keep the hope;
only have hopes of obtaining gifts from Thee alone.

Ze tō jumleh khūbī ba man baratāst,
Ze man āncheh āyad sarāsar khatāst.
MONĀJĀT TO BE RECITED ANY TIME.

(12) From Thee there is the gift of entire goodness on me; but from me there is (nothing) to (offer to) Thee except sin and transgression.

(13) Nagūyam khodāyā zaram bakhshō sīm, Gunāham babakhshā ke hastam asīm.

(13) O Almighty Lord! I do not say that Thou dost grant me gold and silver (i.e. do Thou enrich me with wealth); only this much I ask of Thee: forgive my sins, because I am a sinner.

(14) To gar befganī dast keh gīradam, To ham gar berānī keh bepzāradam.

(14) If Thou wilt deprive me, who will grant me support? If Thou wilt drive me out, who will accept me?

(15) Ketābe siyeh kāriām dar baghal, Furu māndeam hamchū khar dar vahal.

(15) Having the book with notes of my wicked deeds under the arm-pit, I repent like an ass plunged in the mire.

(16) Keh juz tō bar ārad marā zābō gel, Ba ābō gelam dast gīrō mahel.

(16) From the water and the mud, (i.e. from ignorance) who will draw me out (O Merciful Lord!) save Thee? Be Thou Helper unto me for drawing me out of it and do not let me remain therein.

(17) Agar pur-gunāham mane sharmasār, Ze ehsān baram ābe rehamt bebār.

(17) If shamefully I am replete with sins, do Thou (O God!) sprinkle upon me water of mercy through Thy grace (i.e. have mercy on me).

(18) Agar nātavānī fetad zīre pāy, Chū girand dastash bekhīzad ze jāy.

(18) If any weak person would fall down and if anyone would help him holding his hands, that person would stand up again.

(19) Man ān nā-tavānam fetādeh asīr, Khodāyā! se rehamt marā dast gīr.

(19) I am that weak, fallen captive of Thine. Therefore, O Lord! mayest Thou be my helper by showing mercy on me!

MONĀJĀT IN PRAISE OF THE HOLY CREATOR.

(1) azm Chu āmad ba jumbesh nakhostīn kalam, Ba nāme jehān-āfrin zad rakam.

azm This Monajat and the Persian couplets in the following Monajat I have taken from the book entitled Pand-Nāmeh e Mulla Firuz published in the year 1834 A.D.

Downloaded from https://www.holybooks.com
(1) At first when the pen began to shake (i.e. began to write), it wrote the name of the Creator of the World.

(2) \textit{Khodāvande jānō khodāye ravān,}
\textit{Khodāvande hastī-dehō meherbān.}

(2) (The Almighty Lord is) the bestower of life and soul, and the Lord of the giver of existence and love.

(3) \textit{Khodāvande būdo khodāvande jūd,}
\textit{Ze Ketme adam kard paidā vojūd.}

(3) (Moreover He is) the Lord of Life and Charity, who in the guise of non-Life created existence.

(4) \textit{Karīmo rahīmo tavānā o hai,}
\textit{Afīm astō ālem alā kul shai.}

(4) (That Lord is) Charitable, Merciful, Omnipotent and ever-existing, (moreover He is) Omniscient and fully cognisant of all creations.

(5) \textit{Khabīr astō dānandeh—ē rāze ghayb,}
\textit{Basī astō sattāre har guneh ayb.}

(5) (The Lord is) the Keeper of news (of all matters) and the Knower of every secret mystery; (He is) the Seer with minuteness and the Concealer (Keeper) of every kind of sin - fault.

(6) \textit{Jehāno zamāno makān jumleh zūst,}
\textit{Vojūde hamah mumken az fayze ūst.}

(6) The world, the epoch, the building - all these are owing to Him; the being of the entire creation is His gift.

(7) \textit{Falak hamchū khālīst zāsāre ū,}
\textit{Buvad shams yak zarreh zanavāre ū.}

(7) In all the creations of that Lord the sky is something like a mole and amongst all the luminaries created by Him the Sun is like an atom.

(8) \textit{Ze hekmat hamahrā padīdār kard,}
\textit{Basī kudrate khīsh ezhār kard.}

(8) He created the entire world by His Wisdom and thus made known His Endless Power.

(9) \textit{Ba barrō ba bahar ānche gardad padīd,}
\textit{Ba Frayze khodāvand dārad umīd.}

(9) Anything whatever that exists on the land, and in the sea, hopes for the gift of the Almighty.

(10) \textit{Ravanāo tano jesmō jān āfrīd,}
\textit{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 bikarīn,
(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 aūlīā akmale ambīā,
Hamah gumrehānrā ba dīn rehnumā.
(3) He is the best among the Saints (i.e. among the friends) of God and the most perfect amongst all the prophets and the indicator of the path of religion to all deviating people.

(4) Khodāvande farahango dīne behī,
Azū tāzeh shud dar jehān farrehī.
(4) He is the Lord of Wisdom and of the good religion, by whom the grandeur enlivened in (the whole) world.

(5) Zarātosht Asafantamāne guzīn,
Keh bādā ba ruhash hazār āfrīn.
(5) Spitaman Zartosht is approved by God, let there be a thousand praises on his soul.

(6) Fedāyash hamah jāne mā bandegān,
Ke ālam tano ū buvad hamchū jān.
(6) May there be a dedication of the lives of all our devotees to him! As
the entire world is like the body, and he (i.e. Holy Zartosht), is like
the soul.

(7) **Ba duniā ze ū raushanī shud padīd,**
    Akdhāe makūdra shud 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 Zartosht removed from the world all pollution (and evils
of the daevas and drujas) and made the world brilliant like the sun.

(9) **Rahe dīne Dādāre Parvardegār,**
    Namūd ū ba khalkāno shud āshkār.

(9) By showing the path of the Religion of the Creator and the Nourisher
to the people of the world, his Religion was made known everywhere.

(10) **Ze kofro zalālat hedāyat namūd,**
    Ba yazdān-parastī badāyat namūd.

(10) The Prophet Zaratosht by getting rid of irreligiousness, deviation
from the right path, showed the path of Righteousness and
 commenced the belief in one God only.

(11) **Harān kas buvad bar rehash bīgumān,**
    Nabīnad ghamī-ū-ba hardo jehān.

(11) That person who abides by the path shown by the Prophet without
doubt, will never suffer grief in both the worlds.

(12) **Ba dunyā o okbā shavad ru sufīd,**
    Bar āyad ba del harcheh dārad umīd.

(12) That person will go with (the white mouth) bright, cheerful face in
this world and in the world beyond, and whatever wishes of the heart
he will have will be fulfilled.

(13) **Ba gītī hamīsheh ziyad bā farīn**
    Ba mīnō ravad dar beheshte barīn.

(13) Moreover, that person will lead his life with glory in this world, and
will attain the highest Heaven in the Spiritual World.

(14) **Hazārān salāmo hazārān 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)!

Fravarāne Mazdayasnō Zarathushtrish vīdaēvō Ahura-tkaēshō (Gāh according to the period of the day) frasastayaēcha. Ahurahe Mazdāo raēvatō khvarenanguhatō, Ameshanām Spentanām, ashaonām fravashnām, uhgranām aiwithuranām, paoiryō-tkaēshanām fravashinām, nabānazdishtanām fravashinām, khshnaothra yasnāiča vahmāiča khshnaothrāiča frasastayaēcha, Yathā Ahū Vairyō zaotā frā-me mrūte, athā ratush ashātchīt hacha frā ashava vīdhvāo mraotū. Ahurem Mazdām raēvantem khvarenanguhantem yazamaide; Ameshā Spentā hukhshathrā hūdhāonghō yazamaide.

azn Ashāunām vanguhīsh sūrāo spentāo fravashayō staoimi zbayemi ufymi. Yazamaide mānyāo vīyāo zantumāo dakhymāo Zarathushtrōtemāo. (2) Vīspanāmchā āonghām paoiryanām fravashinām idha yazamaide fravashīm avām yām Ahurahe Mazdāo, mazishtāmcha vahishtāmcha sraēshtāmcha, khraozdishtāmcha khrathwishtāmcha hukereptemāmcha, ashāt anapote     

(3) Ashāunām vanguhīsh sūrāo spentāo fravashayō yazamaide; yāo Ameshanām Spentanām, khshaetanām vezeredīthranām, berezetām aiwyāmanām takhmanām ᾱhūryānām, yōī aitheyenganhō ashaonāō. (4) Paoiryanām tkaēshanām paoiryanām sāsnō-guşhām, idha ashaonām ashonināmcha ahūmcha daēnāmcha baodhascha urvānemcha fravashīmcha yazamaide, yōī ashāi vaonare. Gēush hudhāonghō urvānem yazamaide.


"For the translation of the Karda of Stum, see my Khordeh Avesta Ba Maeni, pages 382-391."
yão iririthushãm ashaonãm, yãoscha jvantãm ashaonãm, yãoscha narãm azãtanãm frashõ-cherethrãm Saoshyantãm.


(To recite in bâz) azoHumata hûkhta hvarshta; humanashnĩ, hugavashnĩ, hukunashnĩ, in khshnuman Arõďavash berasãd, nirang pirozgar bãd; khoreh beh dîne Måzdayasnãn ravã bãd andar haft keshvar. Nãm Cheshtihãtañ andar kãm bãd; hast sheherastãn andar (the name of the country in which the Kardãh is recited should be named) Sheherastãn, pori firozi shãdî o rãmashtî, ravãn khoreh khojasteh avazûn bãd, avazûntar bãd khoreh khojasteh bãd; in khshnuman Arõďavash berasãd, kerã gãh roz sheheriãhí khesh yazashõ karde hom, darun yashte hom, myyazda hamãrãenem yö kardehã pa ganje Dãdãr Ahura Mazda ravoìmand khorehmand Ameshãspandãn berasãd. Aoj zor niru taçì amãvandîh pirozgarì in khshnuman Arõďavash berasãd. Az hamã padãraftãr bãd. Emãrã panãhã keredãr nikã andãkhtãr, anãi petyarõ ãr avãz-dãshtãr, ayãftì khvãh bãd. Kerã digar myyazda hazar mard myyazda shãyam sãkht emãrã kam-ranjtãr ãsãntãr aïnã kard yak az mã hazãr padãraftãr bãd. Nãm Cheshtí anusheh ravãn ravãñã (the name of the person in whose memory the kardãh is recited should be taken here) aedar yãd bãd anusheh ravãn ravãñã.


azo The portion from here up to “(Recite aloud)” being in Pazend should be recited in bâz (murmur).
Farvardin Yasht to be recited along with the Kardāh of "Stum" in the sacred memory of the souls of the departed ones.

farvāsh ashōān aedar yād bād anušeh ravān ravānī. Nam Cheshţī anušeh ravān ravānī (the name of the person in whose memory the kardāh is recited should be taken here). Hama farvāsh ashōān aedar yād bād: farmaēshne (the name of the person who orders to recite the kardāh should be taken) Mazdayasni berasād.

Hamāfarvāsh ashōān yō kardehā chehraum dehum sīroz sāl roz, az Gayomard andā Soshyosh aedar yād bād. Hastān būdān bedān zādān azādān, ādehī uzdehī, dahme nar nārik avarnāe purnāe, har ke avar in zamīn pairi behedīnī gudārān shud ast, hamāfarvāsh ashōān yō kardehā az Gayomard andā Soshyos aedar yād bād. Ashoān farvāsh chīrān, farvāsh avarvīzān, farvāsh pirozgarān, farvāsh poryodkašān, farvāsh nabānagazdeshtān, farvashe fravashayō, hamā yō kardehā az Gayomard andā Soshyos aedar yād bād. Ravāne pedarān mādārān jadagān nyāgān, farzandān paevandān parastārān nabānagazdeshtān, farvāsh ashōān yō kardehā az Gayomard andā Soshyos aedar yād bād. Hamā aθornān, hamā rathēshērān, hamā vāstryōshān, hamā hutokhshān, hamā fravāsh ashōān, yō kardehā az Gayomard andā Soshyos aedar yād bād; hamā fravāsh ashōān hafte keshvar zamīn, arzahe savahe, fradadafsh vidadafsh, vourubaresht vouruzaresht, khanīratha-bāmī, khangadeh ashōān varjam kardān ganjmānthrā fravāsh ashōān hamā yō kardehā az Gayomard andā Soshyas aedar yād bād. Gorje khoreh awazāyād in khshnuman Ardāfravash berasād. Nam cheshtī anušeh ravān ravānī; (Name of the person in whose memory the kardāh is recited should be taken here) aedar yād bād anušeh ravān ravānī; hamāfarvāsh ashōān aedar yād bād; farmaēshne (the name of the person who orders the recitation of the kardāh should be taken) Mazdayasni berasād. Hamkerfeh hamā vehāne haft keshvar zamīn berasād. Az hamā gunāh patet pashemānum pa patet hom.

(Recite aloud) Vispāo fravashayō ashūnām yazamaide; ashūnām vanguhīsh sûrāo spentāo fravashayō yazamaide. Vīspe ashavana yazata yazamaide.

(If the Gāh be Hāvan, recite as under):

Hāvanīm paiti ratūm; Sāvanghaēm vīsīmcha paiti ratūm.

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

Rapīthwanem paiti ratūm; frādat-fshāum zantumemcha paiti ratūm.

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

Uzayeirinem paiti ratūm; frādat-vīrem dakhyumemcha paiti ratūm.

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

Aiwisruthremem aibigāim paiti ratūm; frādat-vīspām hujyāitim Zarathushtrōtememcha paiti ratūm.
(If the Gāh be Ushahen, recite as under):

Ushahinem paiti ratūm; berejim nmānīmcha paiti ratūm.

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

(To recite in bāz) Hormazd Khodāe awazūnie mardum, mardum sardagān hamā sardagān, hambāyaste vehān, oem behedīn māzda- yasnān āgāhī āstavānī nekī rasānad aedūn bād. (To recite aloud) Yathā Ahū Vairya 2.


Fravarāne Mazdayasnō Zarathushtrish vidaevō Ahura-tkaeshō (Gāh according to the period of the day) frasastayaēcha. Ashāunam fravashinām ughranām aiwithūranām paoiryō-tkaeshanām fravashinām nabānazdishtanām fravashinām, khshnaothra yasnāiīa vahmāīa khshnaothrāīa frasastayaēcha, yathā Ahū Vairyo zaotā frāme mrūte, athā ratush ashāchet hacha frā ashava vidhvāo mraotu.

(The entire portion from the first kardāh of the Fravardin yasht, i.e. from mraot Ahurō Mazdāo Spitamāi Zarathushtrāi, up to the end of kardāh 31 of the same yasht, i.e. up to hacha ahmāt-nmānāt ahmākemcha Mazdayasnanām) should be recited in full; then recite:-)

Yathā Ahū Vairyo 2; yasnemcha vahmemcha aojascha zavarecha āfrināmi ashaonām fravashinām ughranām aiwithūranām paoiryō-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.

"az"(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 Yash, was not given up to now in this book. It is now given below along with the Avestan text:-)

(11) Yātu¹ zī² Zarathushtra³ vanat⁴ daēvō⁵ mashyō⁶. Kō⁷ nmānahe⁸

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.
bādha\(^9\) Spitama\(^10\) Zarathushtra\(^11\), vīspa\(^12\) drukhsh\(^13\) janāiītī\(^14\), vīspa\(^15\) drukhsh\(^16\) nāshāītī\(^17\) yatha\(^18\) haonaoītī\(^19\) aēshām\(^20\) vachām\(^21\). (12) Aoi\(^22\) te\(^23\) aoī\(^24\) tanvō\(^25\) dadhāītī\(^26\), aoī\(^27\) te\(^28\) athaurunem\(^29\) janāiītī\(^30\), athaurunem\(^31\) yatha\(^32\) rathaēshtarem\(^33\), vīspanō\(^34\) asrushtē\(^35\) nāshātanām\(^36\) aojangha\(^37\). Yō\(^38\) hīm\(^39\) daste\(^40\) dāranem\(^41\), yōī\(^42\) hapta\(^43\) Ameshā\(^44\) Spentā\(^45\) hukhshathra\(^46\) hudhāonghō\(^47\) hamerethanāmchit\(^48\). Daēnām\(^49\) Mazdayasnīm\(^50\), aspō-kehrpem\(^51\) āpem\(^52\) Mazdadhātēm\(^53\) ashaonīm\(^54\) yazamaide\(^55\). (13) Ātare\(^56\) vītare\(^57\) maibyā\(^58\) vītare\(^59\) maibyā\(^60\) vimraot\(^61\) Zarathushtra\(^62\), ātare\(^63\) vītare\(^64\) maibyaschit\(^65\) vītare\(^66\) maibyaschit\(^67\) vimraot\(^68\) Zarathushtra\(^69\); yat\(^70\) vangheush\(^71\) mananghō\(^72\); yat\(^73\) aithye-janghem\(^74\) vachām\(^75\), fraspāvaresh\(^76\) frācha\(^77\) framerethwacha\(^78\) frazāthwacha\(^79\). (14) Satavata\(^80\) satevata\(^81\) utavata\(^82\) utevata\(^83\) uta\(^84\) apabarentu\(^85\) yatha\(^86\) bastem\(^87\) travashanām\(^88\) daēnām\(^89\) Mazdayasnīm\(^90\) nāshātanām\(^91\) aojangha\(^92\). Ashem Vohū 1.

(11) O Zarathushtra\(^1\) the wizard\(^1\) resembling a daeva-like\(^5\) man\(^6\) should indeed\(^7\) be smitten\(^4\). O Spitama\(^10\) Zarathushtra\(^11\)! Just as\(^18\) one would succeed in the power\(^19\) of these\(^20\) sacred-verses\(^21\), (in the same way) one would surely\(^9\) kill\(^14\) all\(^12\) the drujas\(^13\) of the house\(^8\), nay would destroy\(^17\) them all\(^15\). Who\(^7\) (is such)?

(12) This\(^22\), (druj) takes the control\(^26\) of thy\(^23\) body\(^25\); and owing to total\(^34\) disobedience\(^35\) smites\(^30\) thy\(^28\) āthravan-priest\(^29\) as well as the warrior\(^33\), through the agency of the force\(^37\) of the destroyers\(^36\).

(He is the man desired in the above-mentioned paragraph 11) who\(^28\) against anyone whatsoever of the enemies\(^48\) (acts) as a shield\(^41\) for them\(^39\) (i.e. for the priest and the warrior) - (it is they) who\(^42\) (are) the seven\(^43\) Ameshāspand\(^44\)\(^45\) wise and true rulers (good-ruling\(^46\) and good wisdom\(^47\)) (who) afford\(^40\) (protection of their influences). We are in tune\(^55\) with the Mazda-worshipping\(^50\) Religion\(^59\) and with the holy\(^54\) water\(^52\) created by Mazda\(^3\) like the shape of a horse\(^51\).

(13) For my sake\(^58\) Zarathushtra condemned\(^61\) “ātare\(^56\)-gunāh” (sins of commission) and “vītare\(^57\)-gunāh” (sins of omission), (nay for my sake\(^66\) vitare-gunāh\(^59\)” (sins of omission); on account of me too\(^65\) Zarathushtra\(^69\) condemned\(^68\) “ātare-gunāh\(^63\)” (sins of omission), and “vītare-gunāh\(^64\)” (sins of omission), nay for my sake alone\(^67\) – “vītare-gunāh\(^66\)” (sins of omission); which\(^70\) (sins) (are) pertaining to Vohu-Manangh\(^71\)\(^72\), which\(^73\) (sins) (are) indestructible\(^74\) amongst the sacred verses\(^75\) -

(14) (A person like “yātu” and “daēvō-mashyō”) through the power\(^92\) of the destroyers\(^91\) carries far away\(^85\) as if\(^86\) bound\(^87\) the Mazda-worshipping\(^90\) religion\(^89\) related to increases\(^88\) hundredfold\(^80\) and hundred times\(^81\), continuously\(^82\) and even\(^84\) continuously\(^83\) azq

azq JHP note: Masani was a proponent of the “Khshnoomist” movement, considered heterodox by many. His explanation reflects those teachings: (Explanation of Ervd Masani as regards the
(In the same way, word by word translation of Kardāh 19, paragraph 59, of Behram yasht is given below.)

(59) Verethraghnem¹ Ahuradhātem² yazamaide³. Asānem⁴ sīghūire⁵ chithrem⁶ abare⁷ Ahurō⁸ puthrō⁹ puthrāonghō¹⁰ baēvare-patayō¹¹, amava¹² ās¹³ verethrava¹⁴ nāma¹⁵, verethrava¹⁶ ās¹⁷ amava¹⁸ nāma¹⁹.

(59) We praise³ Beheram¹ (yazata) created by Ahura Mazda². May Ahura Mazda⁵ grant⁷ (me) a sharp⁵ Chithra⁶, i.e. the seed weapon⁴ - (so that) there may arise progeny⁹ and children¹⁰ possessed of ten thousand times authority¹¹, - (who) must be¹³ courageous¹² and victorious¹⁶.

above-mentioned Kardāh). This Kardāh which is known as “Yātu zi Zarthushtā” 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 inclined more to sins of commission, known as “freh-būthi” 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-būthi” 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.