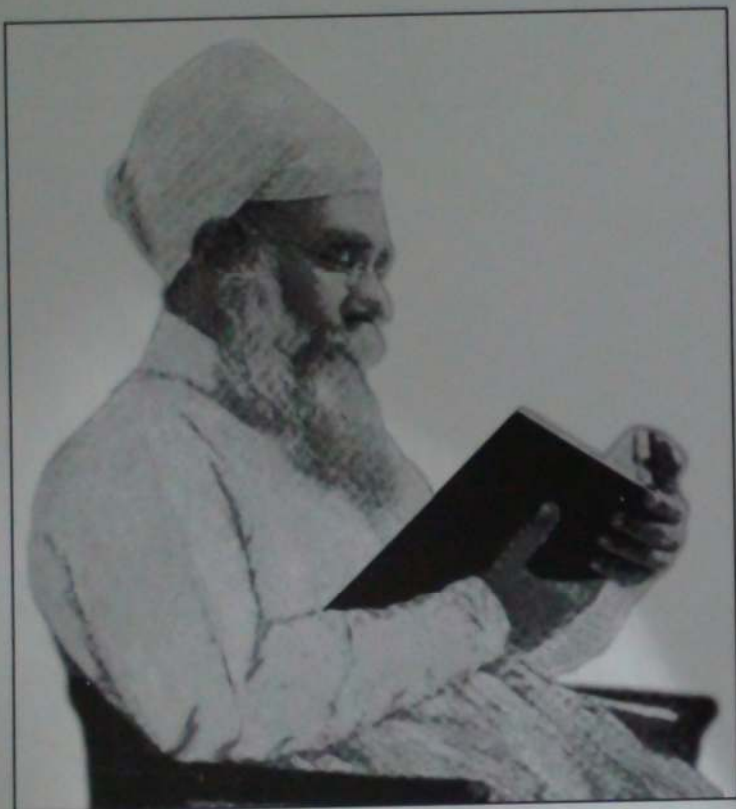


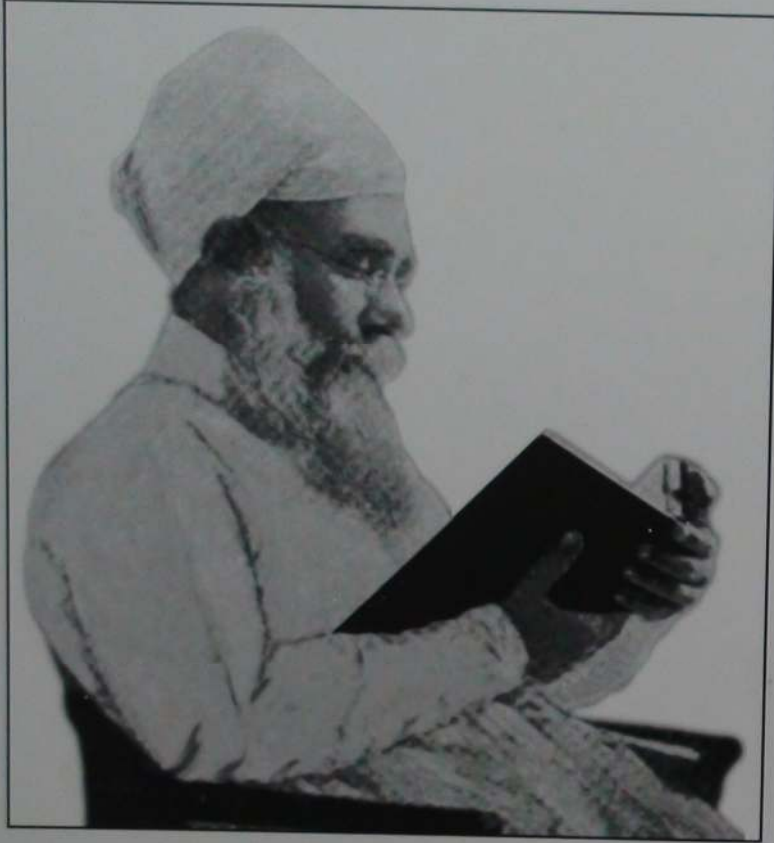


Late Ervad Kavasji Edalji Kanga

Birth : 4th June 1839 — Death : 10th March, 1904

YASHT - BĀ - MAĀNI

YASIT - BÄ - MAANI



Late Ervad Kavasji Edalji Kanga

Birth : 4th June 1839 — Death : 10th March, 1904

YASHT - BĀ - MAĀNI

Transliterated and Translated

Into **English**

With Grammatical and Explanatory Notes

by

Prof. Ervad Maneck Furdoonji Kanga, M. A.

From the Original Gujarati

YASHT - BĀ - MAĀNI

Of

ERVAD KAVASJI EDULJI KANGA

First Edition in English

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Foreword

The celebrated Avesta Scholar, the Late Ervad Kavasji Edulji Kanga had undertaken the translation work of the entire present Avesta Scripture in Gujarati in separate volumes during his lifetime. He divided the Yasht Literature, whereby some of the smaller and frequently used Yashts were incorporated in the volume of Khordeh Avesta-Bā-Maāni, whereas the longer Yashts have been compiled in a separate volume. This volume is known as the Yasht-Bā-Maāni.

As in the case with his other works, this Yasht-Bā-Maāni has also remained a standard work in the Parsi Community for the purpose of prayers, and as well among the Scholars as an indispensable reference work, even after more than a century. This book has subsequently been published into three editions.

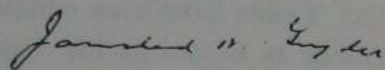
However, because of the receding readership in Gujarati in recent times, and also for the benefit of the increasing number of Zoroastrians in the Western Countries, and a possible need among non-Zoroastrian scholars, a serious need was felt to have the English version published, of the classic works of Ervad Kavasji Edulji Kanga.

The Trustees of the Bombay Parsi Punchayet therefore entrusted the work of rendering the said Gujarati Yasht-Bā-Maāni into an English version, to the well-known Iranologist, Prof. Ervad Maneck Furdoonji Kanga, who had completed this work with diligence before his passing away in October 1988.

For the proof reading and correction of this publication, our thanks are due to Ervad Ratanshah Rustomji Motafaram, who is the Head Master of the M. F. Cama Athornan Institute, Andheri, and also to Ervad Marzban J. Hathiram.

We note with appreciation that the Parsee Vegetarian & Temperance Society has made arrangement to get this work in English published.

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.



(J. N. Guzder)

President

Board of Trustees

Parsi Punchayat Funds & Properties

Mumbai,
December 2001.

Preface to the First English Edition of

The Yasht - Bā - Maāni

The oldest Zoroastrian religious scripture, as preserved at present, is known as the Avesta - a term which is also applied to the language in which the scripture has been preserved.

Having experienced at least three major periods of holocaust in its history, the scripture in Avesta that has survived at present is only a miniscale amount of the original.

Out of the 21 Nasks (Books) of Avesta even in the Sassanian times viz. in the third century A.C., only one Nask, i.e. the Vendidad, has survived almost in full at present. Out of the other 20 Nasks, a total of only about another half a volume of Nask in fragments has survived. This gives an idea of the colossal amount of destruction that Zoroastrian literature has suffered through the ages.

The extant Avesta literature is divisible into five groups, viz:- 1) The Yasna, 2) The Visparad, 3) The Vendidad, 4) The Yasht Literature and, 5) The Khordeh Avesta.

The fourth of the above groups, the Yasht Literature, is not a single running text like that of the first three groups, namely, The Yasna, The Visparad and The Vendidad. Instead, it is a compilation of a number of independent texts called Yashts. Each such Yasht is a prayer in the form of a hymn,

and assigned to each of the major Yazatas in his/her praise. 'Yazata' is the Avesta term for a spiritual divinity or an angel. Its later form is 'Yazad'.

It is important to understand the idea, concept and significance of the term Yazata. In the Zoroastrian religion, Ahura Mazda is considered the Supreme Creator of the Universe. As such, all natural creations, and all types of natural phenomena through the function of heavenly bodies and material creations are considered to be the actions of Ahura Mazda. But it is very difficult for us the human creatures, to understand all these functions uniformly and within one time. These are therefore made possible in the Zoroastrian Religion to be understood through the concept of Amesha Spentas and different Yazatas. All these Amesha Spentas and Yazatas are therefore different attributes of Ahura Mazda Himself, and through them, each of these Universal aspects is understood clearly and separately, e.g. Fire through Asha Vahishta, Vegetation through Ameretat and so on. The difference between the Amesha Spentas and the Yazatas is very relevant, in that the former are the immortal type of standard creations, whereas the latter are presiding over the world-wide changing phenomena; for instance, Haurvatat is the Amesha Spenta presiding over the Water itself, whereas the Yazata Tishtrya is presiding over a certain phenomenon of rain-making, which in turn is a part of the Creation of Water. That is what the basic meaning of Amesha Spentas as the 'Bountiful Immortals' stands for. But in general, the term Yazata applies to all Divine beings including Ahura Mazda and Amesha Spentas. These Yazatas are also classified into masculine and feminine forms.

At the outset, a Yasht is generally composed in a ballad form of poetry, in which that particular 'Yazata' is personified,

and is a sort of a hero in the central character, and his characteristics and functions are brought out in a majestic heroic language. This personification is so done in order to make it understood at the level of lay people. But the real study and understanding of these Yashts only lie in their deeper meanings, with each one of them representing the different aspects of Universal creations as has been noted; problems only arise when these Yashts are tried to be explained only at the outer superficial story level. The Yasht literature is therefore a real treasure trove of the ancient Iranian civilisation. These Yashts could be compared to some extent with the different Puranas among the Indian literature like Agni Purana, Vayu Purana, Garud Purana and so on.

The Pahlavi word 'Yasht', Avesta 'Yazati', is derived from root 'yaz' : 'to worship,' the same stem from which the word 'Yasna' is derived. The Yashts evidently form a part of the ancient Baghan Nask. They are composed in honour and worship of Ahura Mazda, Amesha Spentas and Yazatas.

The Yashts are a treasure-trove of Iranian epic poetry and of the Mazdayasni Zoroastrian Iranian religious and moral literature. They are an ample mine of knowledge of ancient Iranian poetry and mythology, and constitute comparatively a very substantial portion of the Avestan literature. They provide us ample ground for ethical, literary, historical and philological dissertations. They contain valuable records of legends of Iran and of ancient mythology. Important historical materials of the kings and heroes of the Pishdadian and Kyanian times and epic narrations and heroic descriptions of those times have been preserved in the Yashts. Moreover, the Yashts have incorporated ancient Avestan tradition and history and contain much of the ancient laws. They sing glory and greatness, piety and benevolence, effort and exertions,

truthfulness and valour, and love and patriotism of the great Iranian ancestors.

The epic character and the poetic form are the distinguishing features of the Yashts. Other than the Gathas (which are absolute metrical compositions), the poetic pieces in the Avesta are noticeable particularly in the Yasht literature. Although there is no uniform meter running through them, different types of rhythmic metrical compositions are to be found in the Ardisur Yasht, Tir Yasht, Meher Yasht, Hom Yasht and so on. A favourite form in the glorification of various Yazatas is the piling up of qualitative epithets for some lines together. Such strings of adjectives may produce a striking literary effect. There is latent in the Yashts, an abundance of mythical lore, folk legend, and epic material in embryo which find full expression centuries later in the Shah Nameh.

In the Sassanian times, there were Yashts dedicated individually to all the major divinities, in particular to those whose names are assigned to the thirty days of a month of the Parsi calender. But in course of time, some of these Yashts have been lost to us, and at present there are 22 Yashts, and fragments of some more. The first 20 Yashts have been numbered uniformly in the following order :

1. Hormazd Yasht
2. Haftan Yasht (Av. Yasna Haptanghaiti)
3. Ardibehesht Yasht
4. Khordad Yasht
5. Āvān Ardisur Yasht
6. Khorshed Yasht
7. Mohor (Māh) Yasht
8. Tir (Tishtrya) Yasht

9. Gosh (Drvāsp) Yasht
10. Meher (Mithra) Yasht
11. Srosh Yasht (Hādokht)
- 11a. Srosh Yasht Longer ('Vadi')
12. Rashne Yasht
13. Fravardin Yasht
14. Bahram Yasht
15. Rām Yasht
16. Din Yasht
17. Ashishvangh Yasht
18. Āstād Yasht
19. Zamyād Yasht
20. Hōm Yasht

The Vanant Yasht and the Sirozah Yasht are generally considered to be the other two remaining Yashts.

The Sirozah, which is in two parts, having the same 33 paragraphs each (but in different grammatical formations), is considered as a Yasht, because in it the divinities of each day of the Zoroastrian month are collectively invoked in turn, and it is generally used in prayers and rituals.

There is a Yasht for Bahman Ameshaspand also, but since it is in Pāzand (known as Zand-i-Vohuman Yasna or Zand-e-Bahman Yasht), and also because of its contents, it is not considered as a part of the Avesta Yasht Literature.

The Avesta Texts of some of the Yashts are identical (with adaptations) with the texts of some of the chapters of the Yasna; for instance, Yasna 9-10 form the Hōm Yasht; Yasna 35 to 42, the Haftan Yasht; and Yasna 57, the Srosh Yasht (longer).

The celebrated Avesta scholar, the late Ervad Kavasji Edalji Kanga of revered memory, had during his lifetime accomplished the work of translating the entire extant Avesta literature in Gujarati in different volumes.

One such volume then is known as the YASHT-BĀ-MAĀNI i.e. 'Yasht with meanings'. In external form, all the Yashts are characterised by their identical introduction and conclusion, but they differ greatly in length and character. A few among all the Yashts, known as the smaller Yashts, and also those which are considered to be necessary or popular by the devotees for frequent use at various occasions and in various circumstances, are generally included in the Book of the 'Khordeh Āvesta', the book for the daily prayers. In the same manner, Ervad Kavasji Kanga has also included such Yashts in the volume of the KHORDEH-AVESTA-BĀ-MAĀNI. They are Hormazd Yasht, Haftan Yasht, Ardibehesht Yasht, Khordad Yasht, Khorshed Yasht, Māh (Mohor) Yasht, Gosh Yasht, Srosh Yasht Hādokht, Srosh Yasht (longer) Vadi, Bahram Yasht, Hom Yasht (large), Hom Yasht (small), Vanant Yasht and Sirozah Yasht.

The remaining larger Yashts, therefore, comprise the subject of this volume YASHT-BĀ-MAĀNI. These are Āvān Yasht, Meher Yasht, Rashne Yasht, Fravardin Yasht, Rām Yasht, Din Yasht, Ashishvangh Yasht, Ashtad Yasht and Zamyad Yasht. Also included in this volume are what is known as the Yashts 21 and 22 in some quarters, and which are also known as the "three Fragards (chapters) of the Hādokht Nask". Prof. Westergaard has termed the same as the "Yasht Fragments". (For details, see Introduction to Yasht No. 21). Moreover, the two 'Monajats' in Persian are also added at the end of the volume. This volume was first published in Gujarati in 1901 by Ervad Kavasji Kanga. This

was done in a scholarly and systematic manner, the text being transliterated and translated each paragraph simultaneously, and given a number to each word for the benefit of the readers following the translation with accuracy. He also gave foot-notes, wherever necessary in the light of modern research based on philology. This volume has subsequently been brought out in three editions.

As has been described above, the original translation of the Yasht-Bā-Maāni 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.

The Trustees of the Parsi Punchayat of Bombay have therefore undertaken the task of getting such classic works in Gujarati translated into English. The Trustees therefore entrusted this work to another celebrated scholar of Avesta-Pahlavi of international repute, the late Professor Ervad Maneck Furdoonji Kanga.

Prof. M. F. Kanga then completed three of late Ervad Kavasji Kanga's works, viz. Khordeh-Āvesta-Bā-Maāni, Gāthā-Bā-Maāni and Yasht-Bā-Maāni before his sad demise in October 1988 at the age of 80 years.

The terms of reference for these works 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 these works with meticulous care, and brought to bearing on it his vast knowledge and experience.

Subsequently, the first volume of the Khordeh-Avesta-Bā-Maāni in English was published by the Trustees of the Parsi Punchayat of Bombay in January 1993. The second such volume of the Gāthā-Bā-Maāni in English was published in January 1997. Now the Trustees are making available for the benefit of the Zoroastrian World, the third and last of such volumes in the form of the present edition of the Yasht-Bā-Maāni in English.

There is one change in this English edition. In the original Gujarati edition, Ervad Kavasji Kanga has included Fravardin Yasht in the volume of Yasht-Bā-Maāni. But taking into account the significance of the Fravardin Yasht, it has already been included in the English edition of the 'Khordeh-Avesta-Bā-Maāni'. Therefore, that Yasht has been omitted from this volume so as to avoid the duplication of the same.

Ervad Dr. Rooyintan Peshotan Peer

Mumbai,
December, 2001.

Preface to the First Edition

**(Original Gujarati Edition of
Late Ervad Kavasji Edulji Kanga)**

In 1872, the late Dastoor Erachjee Sorabjee Meherjee Rânâ and the late Ervad Minocheherjee Shapoorjee Vâchhâ published a book entitled "Yasht bâ Mâenî," which contained transliteration and translation of ten Yashts.* During the long interval that has since elapsed, the study of the Avesta has made rapid strides. The revised Edition of the Avesta Texts by Dr. Karl F. Geldner, which has subsequently been published, has thrown new light on the reading of some of the passages of the ancient Avesta literature. So the want of a revised translation of the Yashts in the light of later researches began to be felt. Hence this book. The present work completes my series of the translations of the different parts of the Avesta into Gujarati. My "Khordeh Avesta bâ Mâenî," the latest (fourth) edition of which was published in 1896, comprises 14 Yâshts, and this work gives the translation of the remaining Yashts. Strictly speaking, the present book is the second part of my Khordeh Avesta. I follow the text as given by Dr. Geldner. I have given in some instances the interpretations of Harlez and Darmesteter. A brief explanation of the proper nouns occurring in the text is given in foot-notes; for particulars, I beg to refer the reader to my Avesta Dictionary.

* Tir, Gosh, Meher, Rashne, Farvardin, Ram, Din, Ashishvangh, Ashtad and Zamyad.

In spite of all my efforts to make my translation as complete as possible, I have not been able to give a satisfactory rendering of certain passages. The notes taken by me while reading some of the Yashts with my respected and learned preceptor, Mr. K. R. Cama, have been of much use to me in this work. I beg to acknowledge the debt I owe to him for the kind interest which he has been taking in my humble efforts in the cause of Avesta literature.

In conclusion, I tender my grateful thanks to the esteemed Trustees of the Sir Jamsetjee Jejeebhoy Translation Fund, for the generous patronage they have kindly given to this work.

Kavasji Edalji Kanga

Bombay,
May, 1901.

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Method of Transliteration

- a as in English but
 ā as in English Father
 e (short) as in English met
 ē (long) as in English mate
 i (short) as in English pin
 ī (long) as in English machine
 o (short) as in English pot
 ō (long) as in English coat
 â Pronounced like ā with a slight tinge of a nasal sound, like the French 'an' in 'ancre'.

Āvān Yasht

Khshnaothra Ahurahe Mazdāo Ashem Vohu 1.

Pa nāme yazdān Ahura Mazda Khodāe avazūni gorje khoreh avazāyād; Āvān Ardvi Sūr Bānu be-rasād.

Az hamā gunāh patet pashemānum; az harvastin dushmata duzhukhta duzhvarshta, mem pa geti manid, oem goft, oem kard, oem jast, oem būn būdested. Az ān gunāh manashni gavashni kunashni, tani ravāni geti mīnoāni, okhe avākhsh pashemān, pa se gavashni pa patet hom. Khshnaothra Ahurahe Mazdāo taroidite anghrahe mainyeush; haithyā-varshtām hyat vasnā ferashotemem. Staomi ashem; Ashem Vohū 3. Fravarāne Mazdayasno Zarathushtrish vīdaevo Ahura-tkaesho (Recite the Gah according to the period of the day) frasastayaecha.

Apām vanghuinām Mazdadhātānām, Areduyāo āpo anāhitayāo ashaonyāo, vīspanāmcha apām Mazdadhātānām, vīspanāmcha urvaranām Mazdadhātānām, khshnaothra yasnāicha vahmāicha khshnaothrāicha frasastayaecha, Yathā Ahū Vairyo zaotā frā me mrūte, athā ratush ashāt-chit hacha frā ashava vīdhvāo mraotū.

(Karda 1st) (1) Mraot Ahuro Mazdāo Spitamāi Zarathushtrāi, yzaesha me him, Spitama Zarathushtra yām Aredvim Surām anāhitām, perethū-frākām, baeshazyām, vīdaeveyām, Ahuro-tkaeshām, yesnyām anghuhe astvaite, vahmyām anghuhe astvaite. Ādhū-frāadhanām ashaonīm, vāthvo-frāadhanām ashaonīm, gaetho-frāadhanām ashaonīm, khshaeto-frāadhanām ashaonīm, danghū-frāadhanām ashaonīm.

(2) Yā vīspanām arshnām khshudrāo yaozdadhāiti. Yā vīspanām hāirishinām zāthāi garevān

yaoz dadhāiti. Yā vīspāo hāirishish huzāmito dadhāiti. Yā vīspanām hāirishnām dāitīm rathvīm paema avabaraiti.

(3) Masitām dūrāt frasrūtām; yā asti avavaiti maso, yatha vīspāo imāo āpo yāo zemā paiti fratachinti, yā amavaiti fratachaiti hukairyāt hacha barezanghat avi zrayo vouru kashem.

(4) Yaozenti vispe karano zrayā Vouru-kashayā, ā vīspo maidhyo yaozaiti. Yat hīsh avi fratachaiti, yat hīsh avi frazgaraiti Aredvī Sūra anāhita. Yenghe hazanghrem vairyanām, hazanghrem apaghzāranām. Kaschitcha aeshām vairyanām, kaschitcha aeshām apaghzāranām, chathvaresatem ayare-baranām hvaspāi naire baremnai.

(5) Anghāoscha me aevanghāo āpo apaghzāro vījasāiti, vīspāish avi karshvān yāish hapta. Anghāoscha me aevanghāo āpo hamatha avabaraiti hāminemcha zayanemcha. Hā me āpo yaoz dadhāiti, hā arshnām khshudrāo, hā khshathrinām garevān, hā khshathrinām *paēma.

(6) Yām¹ azem² yo³ Ahuro⁴ Mazdāo⁵ huzvārena⁶ uzbaire⁷, fradathāi⁸ nmānahecha⁹ vīsahecha¹⁰ zanteuscha¹¹ dangheushcha¹², pāthrāicha¹³ harethrāicha¹⁴ aiwyākshstrāicha¹⁵ nipātayaecha¹⁶ nishangharetayaecha¹⁷.

(7) Āat¹⁸ frashūsāt¹⁹ Zarathushtra²⁰, Aredvī Sūra²¹ Anāhita²², hacha²³ dathushat²⁴ Mazdāo²⁵. Srīra²⁶ vā²⁷ anghen²⁸ bāzava²⁹ aurusha³⁰ aspo-staoyehish³¹. Frā³² srīra³³ zusha³⁵ sispata³⁴ aurvaiti³⁶ bāzu-staoyehi³⁷, avat³⁸ manangha³⁹ mainimna⁴⁰.

* For the translation, explanation and notes of the first five paragraphs, see my Khordeh Avesta Bā Māenī, beginning portion of Ardvisūra Nīāesh.

(8) Kō⁴¹ mām⁴² stavāt⁴³, kō⁴⁴ yāzaite⁴⁵, haomavaitibyo⁴⁶ gaomavaitibyo⁴⁷ zaotrābyo⁴⁸, yaozdātābyo⁴⁹ pairiangharshtābyo⁵⁰; kahmāi⁵¹ azem⁵² upanghachayeni⁵³ hacha-manāicha⁵⁴ ana-manāicha⁵⁵ frāranghāi⁵⁶ haomananghāicha⁵⁷.

(6) Whom (Ardvisūra)¹ I² who³ (am) Ahura Mazda⁴⁻⁵, created with sufficient strength⁶ for the prosperity⁸, for the guidance¹³, for the protection¹⁴, for the vigilance¹⁵, for the defence¹⁶ of the house⁹, of the streets¹⁰, of the town¹¹ and of the country¹².

(7) Then¹⁸, Oh Zarathushtra!²⁰ Ardvisūra²¹, the undefiled²⁷ I¹⁹ proceeded¹⁹ I²³ forth²³ from the Creator²⁴ Ahura Mazda²⁵. (Her) arms²⁹ were²⁸ fair²⁶, crimson³⁰ (or white³⁰) (and) I³¹ bigger than the size of a horse³¹. (Also that Ardvisura) was I³⁵ adorned³⁵ with fine³³ I³⁴ bracelet³⁴ (and) I³² went forward³² thinking⁴⁰ in mind³⁹ thus³⁸ (i.e., as under).

(8) Who⁴¹ will praise⁴³ me⁴²? Who⁴⁴ will worship⁴⁵ (me) with libations⁴⁸ mixed with Haoma⁴⁶ (and⁵⁴) with jivam⁴⁷, piously prepared⁴⁹ (and) well-strained⁵⁰ To what (person)⁵¹ I⁵¹ shall I attach myself⁵³ - to the faithful⁵⁴, to the devoted⁵⁵, to the bestower of gift⁵⁶ and to the good-minded?⁵⁷

* Taking 'hizvarena' according to Dr. Geldner's text, it would mean with the power of strength of the tongue (Prof. Darmesteter); hizva

¹ arena

¹ Its significance is this that Ardvi Sure came into this world proceeded from the Creator Ahura Mazda. See para 85th of this Yasht.

³¹ As thick as the shoulder of the horse (Darmesteter); as thick as a horse (Harlez).

³⁴ Bracelet (Professor Jackson)

³⁵ Sispata - Imperfect tense third person singular Atmane-pada; root spa = to adorn, to decorate; reduplicated form of spa became 'sispa'.

³² frā being the prefix, 'Shusat' of the above verb 'frashusat' should also be understood here.

⁵¹ English meaning 'I shall attach myself to'

(9) Ahe raya khvarenanghacha, tām yazāi surunavata yasna, tām yazāi huyashta yasna, ana buyāo zavano-sāsta, ana buyāo huyashtatara. Aredvīm Sūrām anāhitām ashaonīm; zaotrābyo Aredvī Sūrām anāhitām ashavanem ashahe ratūm yazamaide. Haomayo gava baresmana, hizvo-danghangha, mēthracha vachacha shyaothnacha, zaotrābyascha arshukhdhaeibyascha vāghzibyo. Yenghe hātām āat yesne paiti vangho, Mazdāo Ahuro vaethā ashāt hachā, yāonghāmcha tēsčā tāoschā yazamaide.

(Karda IIInd) (10) Yazaesha me him, Spitama Zarathushtra, yām Aredvīm Sūrām anāhitām perethu-frākām, baeshazyām, vīdaevām, Ahuro-tkaeshām, yesnyām anghuhe astvaite, vahmyām anghuhe astvaite. Ādhū-frāadhanām ashaonīm, vāthvo-frāadhanām ashaonīm, gaetho-frāadhanām ashaonīm, khshaeto-frāadhanām ashaonīm, danghu-frāadhanām ashaonīm.

(11) Yā¹ paourva² vāshem³ vazāite⁴, ākhnāo⁵ drazaite⁶ vāshahe⁷; ahmya⁸ vāshe⁹ vazemna¹⁰ narem¹¹ paitishmaremna¹² avat¹³ manangha¹⁴ mainimna¹⁵.

(11) Who¹ (Ardvī Sūra) holding in hand⁶ the reins⁵ of the chariot⁷ drives forward⁴ the chariot³.

Explanation:- (Whilst driving the chariot, the yasht says below the state of her mind). While driving¹⁰ in that⁸ chariot⁹ (she proceeds) remembering¹² men¹¹, thinking¹⁵ in (her) mind¹⁴ thus¹³ (i.e. as follows):-

Ko mām stavāt, ko yazāite, haomavaitibyo gaomavaitibyo zaotrābyo, yaozdātābyo pairiangharshtābyo; kahmāi azem upanghacayeni hacha-manāicha anamanāicha frāranghāi *haomananghāicha.

* For its translation, see paragraph 8th of this Yasht.

Ahe raya khvarenanghacha, tām yazāi surunavata yasna, tām yazāi huyashta yasna, ana buyāo zavano-sāsta, ana buyāo huyashtatara. Aredvīm Sūrām anāhitām ashaonīm; zaotrābyo Aredvīm Sūrām anāhitām ashavanem ashahe ratūm yazamaide. Haomayo gava baresmana, hizvo-danghangha, mēthracha vachacha shyaothnacha, zaotrābyascha arshukhdhaeibyascha vāghzibyo. Yenghe hātām āat yesne paitivangho Mazdāo Ahuro vaethā ashāt hachā, yāonghāmchā tēscha tāoschā yazamaide.

(Karda IIIrd) (12) Yazaesha me him, Spitama Zarathushtra, yām Aredvīm Sūrām anāhitām perethu-frākām, baeshazyām, vīdaevām, ahuro-thaeshām, yesnyām anghuhe asvaite, vahmyām anghuhe astvaite. Ādhūfrāadhanām ashaonīm, vāthvo-frāadhanām ashaonīm, gaetho-frāadhanām ashaonīm, khshaeto frāadhanām ashaonīm, danghu-frāadhanām ashaonīm.

(13) Yenghe¹ chathvāro² vashtāra³ spaeta⁴, vīspa⁵ hama-gaonāongho⁶, hama nāfaeni⁷ berezanta⁸, taurvayanta⁹ vīspanām¹⁰ tbaeshavatām¹¹ tbaeshāo¹², daevanām¹³, masyānāmcha¹⁴, yāthvām¹⁵ pairikanāmcha¹⁶ sāthrām¹⁷ kaoyām¹⁸ karafnāmcha¹⁹.

(13) Whose¹ (Aredvī Sūra's) four² steeds³ white⁴, all⁵ of the same colour⁶, of the same blood⁷, tall⁸ (are) the destroyers⁹ of the malice¹² of all¹⁰ the enemies¹¹, of the daevas¹³, of wicked men¹⁴, of the wizards¹⁵, of the witches¹⁶, of the tyrants¹⁷, of the Kiks¹⁸ and the Karafs¹⁹.

Ahe raya khvarenanghacha, tām yazāi surunavata yasna, tām yazāi huyashta yasna, ana buyāo zavano-sāsta, ana buyāo huyashtatara. Aredvīm Sūrām anāhitām ashaonīm; zaotrābyo Aredvīm Sūrām anāhitām ashavanem ashahe ratūm yazamaide. Haomayo gava baresmana, hizvo-danghangha, mēthracha vachacha

shyaothnacha, zaotrābyascha arshukhdhaeibyascha vāghzibyo. Yenghe hātām āat yesne paiti vangho, Mazdāo Ahuro vaethā ashāt hachā, yāonghāmchā tāschā tāoschā yazamaide.

(Karda IVth) (14) Yazaesha me him, Spitama Zarathushtra, yām Aredvīm Sūrām anāhitām perethu-frākām, baeshazyām, vīdaevām, Ahuro-tkaeshām, yesnyām anghuhe astvaite, vahmiyām anghuhe astvaite. Ādhu-frādhānām ashaonīm, vāthvo-frādhānām ashaonīm, gaetho-frādhānām ashaonīm, khshaeto-frādhānām ashaonīm, danghu-frādhānām ashaonīm.

(15) Amavaitim¹ khshoithnīm² berezaitim³ huraodhām⁴. Yenghe⁵ avavat⁶ asnāatcha⁷ khshafnāatcha⁸ tātao⁹ āpo¹⁰ avabarente¹¹, yatha vīspāo¹³ imāo¹⁴ āpo¹⁵ yāo¹⁶ zemā¹⁷ paiti¹⁸ fratachinti¹⁹, yā²⁰ amavaiti²¹ fratachaiti.²²

(15) (Oh Zarathushtra! Thou shouldst worship Ardvi Sura), the courageous¹, brilliant², exalted³ (and) beautiful⁴. Whose⁵ *flowing⁹ waters¹⁰ run along¹¹ as much⁶ by day⁷ and by night⁸ as¹² all¹³ these¹⁴ waters of the river¹⁵ that run along¹⁹ on¹⁸ (this) earth¹⁷. (And) who²⁰ (Ardvi Sura) flows forth²² with force²¹.

Ahe raya khvarenanghacha, tām yazāi surunvata yasna, tām yazāi huyashta yasna, ana buyāo zavano-sāsta, ana buyāo huyashtatara. Aredvīm Sūrām anāhitām ashaonīm; zaotrābyo Aredvīm Sūrām anāhitām ashavanem ashahe ratūm yazamaide. Haomayo gava baresmana, hizvo-danghangha, mēthracha vachacha shyaothnacha, zaotrābyascha arshukhdhaeibyascha vāghzibyo. Yenghe hātām āat yesne paiti vangho, Mazdāo Ahuro vaethā ashāt hachā, yāonghāmchā tāschā tāoschā yazamaide.

* tātao - root tan = Sanskrit - tan = to draw; tan+ta = tāta.

¹ Original meaning 'who the courageous flows forth'

(Karda Vth) (16) Yazaesha me him, Spitama Zarathushtra, yām Aredvīm Sūrām anāhitām perethufrākām, baeshazyām, vīdaevām, Ahuro-tkaeshām, yesnyām anghuhe astvaite, vahmyām anghuhe astvaite. Ādhū-frādhānām ashaonīm, vāthvo-frādhānām ashaonīm, gaetho-frādhānām ashaonīm, khshaeto-frādhānām ashaonīm, danghu-frādhānām ashaonīm.

(17) Tām¹ yazata² yo³ Dadhvāo⁴ Ahuro Mazdāo⁵, Airyene Vaejahi⁶ Vanghuyāo⁷ Dāityayāo⁸, haoma⁹ yo¹⁰ gava¹¹ baresmana¹², hizvo-danghangha¹³, mēthracha¹⁴ vachacha¹⁵, shyaothnacha¹⁶, zaotrābyascha¹⁷ arshukhdhaeibyascha¹⁸ vāghzibyo¹⁹.

(17) The Creator⁴ Ahura Mazda⁵ worshipped² her¹ in Airyana Vaeja⁶ in the proximity of Veh-Dāitya (River) with Haoma⁹ which¹⁰ (is mixed) with milk¹¹ (and) baresman¹², (and) with Haoma which is through the wisdom of the tongue¹³ with thought¹⁴, word¹⁵ and deed¹⁶ (and with Haoma which is prepared) with true-spoken¹⁸ words¹⁹ for libations¹⁷.

(18) Āat²⁰ him²¹ jaidhyat²², avat²³ āyaptem²⁴ dazdi²⁵ me²⁶ vangui²⁷ sevishte²⁸ Aredvī Sūre²⁹ anāhite³⁰ yatha³¹ azem³² hāchayeni³³ puthrem³⁴ yat³⁵ Pourushaspahe³⁶ ashavanem³⁷ Zarathushtrem³⁸, anumate-e³⁹ daenayāi⁴⁰, anukhte-e⁴¹ daenayāi⁴², anuvarshte-e⁴³ daenayāi⁴⁴.

(18) He then²⁰ asked²² of²¹: "Grant²⁵ (thou) unto me²⁶ this (below mentioned) boon²⁴, Oh good²⁷, most beneficent (and) undefiled³⁰ Aredvī Sūra²⁹! that³¹ I³² may lead³³ the son³⁴ of Pourushaspa³⁶, Holy³⁷ Zarathushtra³⁸, to think in conformity with (my) Religion, to speak in conformity with (my) Religion and to act in conformity with (my) *Religion.

* Holy Zarathushtra begs of the same boon from Aredvī Sūra to lead King Gushtaspa on the path of his Religion (vide para 105 of the same Yasht)

(19) Dathat⁴⁵ ahmāi⁴⁶ tat⁴⁷ avat⁴⁸ āyaptem⁴⁹ Aredvī Sūra⁵⁰ anāhita⁵¹, hadha-zaothro-barāi⁵² aredrāi⁵³ yazemnāi⁵⁴ jaidhyantāi⁵⁵, dāthrish⁵⁶ āyaptem⁵⁷.

(19) Aredvī Sūra⁵⁰, the undefiled⁵¹, the giver⁵⁶ of boon⁵⁷ granted that⁴⁷ boon⁴⁹ to that offerer accompanied with the zaothra, to one who dedicates an oblation in worship⁵³, to the worshipper⁵⁴, to the beseecher of boon⁵ (i.e., to Ahura Mazdā).

Ahe raya khvarenanghacha, tām yazāi surunvata yasna, tām yazāi huyashta yasna, anabuyāo zavano-sāsta, ana buyāo huyashtatara. Aredvīm Sūrām anāhitām ashaonīm; zaothrābyo Aredvīm Sūrām anāhitām ashanem ashahe ratūm yazamaide. Haomayo gava baresmana, hizvodanghangha, mēthracha vachacha shyaothnacha, zaothrābyascha, arshukhdhaeibyascha vāghzibyo. Yenghe hātām āat yesne paiti vangho, Mazdāo Ahuro vaethā ashāt hachā, yāonghāmchā tēsčā tāoschā yazamaide.

(Karda VIth) (20) Yazaesha me him, Spitama Zarathushtra, yām Aredvī Sūrām anāhitām perethufrākām, baeshazyām, vīdaevām, Ahuro-tkaeshām, yesnyām anghuhe astvaite, vahmyām anghuhe astvaite. Ādhū-frāadhanām ashaonīm, vāthvo-frāadhanām ashaonīm, gaetho-frāadhanām ashaonīm, khshaeto-frāadhanām ashaonīm, danghu-frāadhanām ashaonīm.

(21) Tām¹ yazata² Haoshyangho³, Paradhāto⁴, upa⁵ upabde⁶ Harayāo⁷, satem⁸ aspanām⁹ arshnām¹⁰, hazanghrem¹¹ gavām¹², baevare¹³ anumayanām¹⁴.

(22) Āat¹⁵ him¹⁶ jaidhyat¹⁷ avat¹⁸ āyaptem¹⁹ dazdi²⁰ me²¹ vangui²² sevishte²³ Aredvī Sūrē²⁴ Anāhite²⁵, yatha²⁶ azem²⁷ upemem²⁸ khshathrem²⁹ bavāni³⁰, vīspanām³¹ dakhyunām³² daevanām³³ mashyānāmcha³⁴, yāthvām³⁵ pairikanāmcha³⁶ sāthrām³⁷ kaoyām³⁸ karafnāmcha³⁹.

Yatha⁴⁰ azem⁴¹ nijanāni⁴² dva⁴³ thrishva⁴⁴ Māzanyanām⁴⁵ daevanām⁴⁶ Varenyanāmcha⁴⁷ dravatām⁴⁸.

(21) (King) Haoshyangha³ of the Peshdādyan Dynasty⁴, worshipped² her¹ near⁵ the *foot⁶ of the (Mount) Alborz⁷ with a hundred⁸ male¹⁰ horses⁹, with a thousand¹¹ oxen¹² and with ten thousand¹³ small *animals¹⁴.

(22) He then¹⁵ asked of¹⁷ her¹⁶ : 'Do (thou) grant²⁰ me²¹ this¹⁸ (below mentioned) boon¹⁹, Oh good²², most beneficent²³ (and) undefiled²⁵ Ardvi Sura! that²⁶ I²⁷ may *obtain³⁰ the highest²⁶ sovereignty²⁹ over the daevas³³, (wicked) men³⁴, wizards³⁵, witches³⁶, tyrants³⁷, the Kiks³⁸ and the Karapans³⁹ of all³¹ countries³²; and that²⁶ I⁴¹ may *smite⁴² the two⁴³-thirds⁴⁴ of the daevas⁴⁶ of Mazandaran⁴⁵ and of the irreligious men⁴⁸ of Gilan⁴⁷.

(23) Dathat ahmāi tat avat āyaptem Aredvī Sūra anāhita, hadha-zaothro-barāi aredrāi yazemnāi jaidhyantāi, dāthrish āyaptem.

Ahe raya khvarenanghacha, tām yazāi surunvata yasna, tām yazāi-huyashta yasna, ana buyāo zavano-sāsta, ana-buyāo huyashtatara. Aredvīm Sūrām anāhitām ashaonīm; zaothrābyo Aredvīm Sūrām anāhitām ashanem ashahe ratūm yazamaide. Haomayo gava baresmana, hizvodanghangha, mēthracha vachacha shyaothnacha, zaothrābyascha arshukhdhaeibyascha vāghzibyo. Yenghe hātām āat yesne paiti vangho, Mazdāo Ahuro vaethā ashāt hachā, yāonghāmchā tēsčā tāoschā yazamaide.

* Or near the lower seat of the Mount Alborz. "In the fortress of the Mount Alborz" (Darmesteter). Its significance is to be understood as the middle peak Taera by name of the Mount Alborz; see Rām Yasht, para 7th (Darmesteter).

† Literally, 'a hundred among the horses, a thousand among the oxen (and) ten thousand among the small animals'.

‡ bavāni - Imperative First Person singular Parasmaipada; root bū = sanskrit bhū = to obtain

§ For its comparison, see Rām Yasht, para 8th; Zamyāt Yasht, para 26th.

(Karda VIIth) (24) Yazaesha me hīm, Spitama Zarathushtra, yām Aredvīm Sūrām anāhitām perethu-frākām, baeshazyām, vīdaevām, Ahuro-tkaeshām, yesnyām anghuhe astvaite, vahmyām anghuhe astvaite. Ādhu-frārdhanām ashaonīm, vāthvo-frārdhanām ashaonīm, gaetho-frārdhanām ashaonīm, khshaeto-frārdhanām ashaonīm, danghu-frārdhanām *ashaonīm.

(25) Tām¹ yazata² yo³ yimo⁴ khshaeto⁵ hvāthvo⁶, Hukairyāt⁷ paiti⁸ barezanghat⁹, satem¹⁰ aspanām¹¹ arshnām¹², hazanghrem¹³ gavām¹⁴, baevare¹⁵ anumayanām¹⁶.

(26) Āat¹⁷ hīm¹⁸ jaidhyat¹⁹, avat²⁰ āyaptem²¹ dazdi²² me²³, vangui²⁴ sevishte²⁵ Aredvī Sūra²⁶ anāhite²⁷, yatha²⁸ azem²⁹ upemem³⁰ khshathrem³¹ bavāni³², vīspanām³³ dakhyunām³⁴ daevanām³⁵ mashyanāmcha³⁶ yāthvām³⁷ pairikanāmcha³⁸, sāthrām³⁹ kaoyām⁴⁰ karafnāmcha⁴¹. Yatha⁴² azem⁴³ uzbarāni⁴⁴ hacha⁴⁵ daevaeiby⁴⁶ uye⁴⁷ ishtishcha⁴⁸ saokācha⁴⁹, uye⁵⁰ fshaonishcha⁵¹, vāthvācha⁵², uye⁵³ thrāfascha⁵⁴ frastastishcha⁵⁵.

(25) Yima⁴, the King, having a large ¹retinue⁶, worshipped her on⁸ the Mount⁹ Hukara⁷ with a hundred¹⁰ horses¹¹⁻¹², with a thousand¹³ oxen¹⁴ (and) with ten thousand¹⁵ small animals¹⁶.

(26) He, then¹⁷, asked¹⁹ of her¹⁸: Do (thou) grant²² me²³ this²⁰ (below mentioned) boon²¹, oh good²⁴, most beneficent²⁵ (and) undefiled²⁷ Ardvi Sūra²⁶! that²⁸ I may obtain³² the highest³³ sovereignty³¹ (over) the daevas³⁵, (wicked) men³⁶, wizards³⁷, witches³⁸, tyrants³⁹, kiks⁴⁰ and the karaps⁴¹ of all²³ countries³⁴. Also⁴² I may snatch away⁴⁴ from⁴⁵ (the authority of) the daevas⁴⁶ both⁴⁷ wealth⁴⁸ and profit⁴⁹, both⁵⁰ prosperity⁵¹ and increase⁵² (of cattle), both⁵³ contentment⁵⁴ (or wish of the mind⁵⁴) and glorification⁵⁵.

* For the translation of this paragraph, see Ardvi Sūra Nīaesh para 2nd.

¹ possessing large flocks, well protecting the subjects.

(27) Dathat ahmāi tat avat āyaptem Aredvī Sūra anāhita, hadha-zaothro-barāi aredrāi yazemnāi jaidhyantāi dāthrish āyaptem.

Ahe raya khvarenanghacha, tām yazāi surunvata yasna, tām yazāi huyashta yasna, ana buyāo zavano-sāsta, ana buyāo huyashtatara. Aredvīm Sūrām anāhitām ashaonīm; zaothrābyo Aredvīm Sūrām anāhitām ashavanem ashahe ratūm yazamaide. Haomayo gava baresmana, hizvo-danghangha, māthracha vachacha shyaothnacha, zaothrābyascha arshukhdhaeibyascha vāghzibyo. Yenghe hātām āat yesne paiti vangho, Mazdāo Ahuro vaethā ashāt hachā, yāonghāmchā tāsachā tāoschā yazamaide.

(Karda VIIIth) (28) Yazaesha me hīm, Spitama Zarathushtra, yām Aredvīm Sūrām anāhitām perethu-frākām, baeshazyām, vīdaevām, Ahuro-tkaeshām, yesnyām anghuhe astvaite, vahmyām anghuhe astvaite. Ādhū-frārdhanām ashaonīm, vāthvo-frārdhanām ashaonīm, gaetho-frārdhanām ashaonīm, khshaeto-frārdhanām ashaonīm, danghu-frārdhanām ashaonīm.

(29) Tām¹ yazata² Azish³ thri-zafāo⁴ Dahāko⁵, bavroish⁶ paiti⁷ danghaove⁸, satem⁹ aspanām¹⁰ arshnām¹¹, hazanghrem¹² gavām¹³, baevare¹⁴ anumayanām¹⁵.

(30) Āat¹⁶ hīm¹⁷ jaidhyat¹⁸, avat¹⁹ āyaptem²⁰ dazdi²¹ me²² vangui²³ sevishte²⁴ Aredvī Sūra²⁵ anāhite²⁶, yatha²⁷ azem²⁸ amashyā²⁹ kerenavāni³⁰ vīspāish³¹ avi³² karshvān³³ yāish³⁴ hapta³⁵.

(31) Noit³⁶ ahmāi³⁷ dathat³⁸ tat³⁹ avat⁴⁰ āyaptem⁴¹ Aredvī Sūra⁴² anāhita⁴³.

(29) The three-jawed⁴ Zohāk³⁻⁵ worshipped² her¹ in the land⁷⁻⁸ of Bābul⁶ (i.e., Babylon), with a hundred⁹ horses¹⁰⁻¹¹, with a thousand¹² oxen¹³ (and) with ten thousand¹⁴ small animals¹⁵.

(30) He then¹⁶ asked¹⁸ of her¹⁷ : 'Do thou grant²¹ me²² this¹⁹ (below mentioned) boon²⁰, oh good²³, most beneficent²⁴ (and) undefiled²⁶ Ardvi Sura²⁵! That²⁷ I²⁸ may make³⁰ all³¹ the seven³⁵ regions of the earth³³ devoid of men²⁹ (i.e. desolate).

(31) Unto him³⁷ (i.e., unto Zohāk³⁷) Ardvi Sura⁴², the undefiled⁴³, did not³⁶ *grant³⁸ this³⁹ boon⁴¹ (requested by him).

Ahe raya khvarenanghacha, tām yazāi surunvata yasna, tām yazāi huyashta yasna, ana buyāo zavano-sāsta, ana buyāo huyashtatara. Aredvīm Sūrām anāhitām ashaonīm; zaotrābyo Aredvīm Sūrām anāhitām ashavnem ashahe ratūm *yazamaide. Haomayo gava baresmana, hizvo-danghangha, mēthracha vachacha shyaothnacha, zaotrābyascha arshukhdaeibyascha vāghzibyo. Yenghe hātām āat yesne paiti vangho, Mazdāo Ahuro vaethā ashāt hachā, yāonghāmchā tāschā tāoschā yazamaide.

(Karda IXth) (32) Yazaeshna me him, Spitama Zarathushtra, yām Aredvīm Sūrām anāhitām perethū-frākām, baeshazyām, vidaevām, Ahuro-tkaeshām, yesnyām anghuhe astvaite, vahmyām anghuhe astvaite. Ādhū-frāadhanām ashaonīm, vāthvo-frāadhanām ashaonīm, gaetho-frāadhanām ashaonīm, khshaeto-frāadhanām ashaonīm, danghu-frāadhanām *ashaonīm.

(33) Tām yazata Viso puthro Āthvyānoish, viso sūrayāo Thraetaono, upa Varenem chathru-gaoshem,

* Know that the wish of the wicked man asked by wicked conscience is never granted. See Karda XIth of the same yasht.

† For the translation of this paragraph, see para 9th of Ardvi Sura Niaesh.

‡ For the translation of this paragraph, see para 2nd of Ardvi Sura Niaesh.

satem aspanām arshnām, hazanghrem gavām, baevare *anumayanām.

(34) Āat him jaidhyat, avat āyaptem dazdi-me, vanguhi sevishte Aredvi Sūre anāhite, yat bavāni aivi-vanyāo azīm Dahākem thri-zafnem, thri-kameredhem, khshvash-ashim, hazanghra-yaokhshtīm, ashaojanghem, daevīm drujem, aghem gaethāvyo drvantem; yām ashaojastemām drujem fracha kerentat angro mainyush, avi yām astvaitim gaethām mahrkai ashahe gaethanām. Uta he vanta azāni Sanghavāchi Arenavāchi, yoi hen kehrpa sraeshta zazāte-e gaethyāicha, yoi *abdoteme.

(35) Dathat ahmāi tat avat āyaptem Aredvi Sūra anāhita, hadha-zaothro-barāi aredrāi yazemnāi jaidhyantāi, dāthrio āyaptem.

Ahe raya khvarenanghacha, tām yazāi surunvata yasna, tām yazāi huyashta yasna, ana buyāo zavano-sāsta, ana buyāo huyashtatara. Aredvīm Sūrām anāhitām ashaonīm; zaotrābyo Aredvīm Sūrām anāhitām ashavanīm; zaotrābyo Aredvīm Sūrām anāhitām ashavanem ashahe ratūm yazamaide. Haomayo gava baresmana, hizvo-danghangha, mēthracha vachacha shyaothnacha, zaotrābyascha arshukhdaeibyascha vāghzibyo. Yenge hātām āat yesne paiti vangho, Mazdāo Ahuro vaethā ashāt hachā, yāonghāmchā tāschā tāoschā yazamaide.

(Kardā Xth) (36) Yazaesha me him, Spitama Zarathushtra, yām Aredvīm Sūrām anāhitām perethū-frākām, baeshazyām, vidaevām, Ahuro-tkaeshām, yesnyām anghuhe astvaite, vahmyām anghuhe astvaite. Ādhufāadhanām ashaonīm, vāthvo-frāadhanām, ashaonīm,

* For the translation of paragraphs 33-34, see Gosh yasht, paragraphs 13-14. Instead of Aredvi Sūra, the name Dravāsp has occurred in that yasht.

gaetho-frādhānām ashaonīm, khshaeto-frādhānām ashaonīm, danghu-frādhānām ashaonīm.

(37) Tām¹ yazata² naire-manāo³ Keresāspo⁴, pasne⁵ varoish⁶ Pishinangho⁷, satem⁸ aspanām⁹ arshnām¹⁰, hazanghrem¹¹ gavām¹², baevare¹³ anumayanām¹⁴.

(38) Āat¹⁵ him¹⁶ jaidhyat¹⁷, avat¹⁸ āyaptem¹⁹ dazdi²⁰ me²¹, vangui²² sevishte²³ Aredvi²⁴ Sūre²⁴ anāhite²⁵, yat²⁶ bavāni²⁷ aivi-vanyāo²⁸ Gandarevem²⁹ yim³⁰ zairi-pashnem³¹, upa yaozenta³² karana³⁴ zraya³⁵ Vouru-kashaya³⁶. Ātachāni³⁷ sūrem³⁸ nmānem³⁹ drvato⁴⁰, yat⁴¹ pathanayāo⁴² skarenayāo⁴³ dūrae-pārayāo⁴⁴.

(37) The *valiant³ Keresāspa⁴ worshipped² her¹ behind⁵ the Lake⁶ (called) Pishina⁷ with a hundred⁸ horses⁹⁻¹⁰, with a thousand¹¹ oxen¹² (and) with ten thousand¹³ small animals¹⁴.

(38) He, then¹⁵, asked¹⁷ of her¹⁶: 'do (thou) grant²⁰ me²¹ this¹⁸ boon¹⁹, oh good²², most beneficent²³ (and) undefiled²⁵ Aredvi Sūra²⁴! that²⁶ I may become²⁷ more triumphant²⁸ over (the giant daeva called) the golden-heeled³¹ Gandareva²⁹. "(Who, the daeva) bring into commotion³² the Sea Vouru-kasha³⁵⁻³⁶ from its one end upto the other³ end." (Also) I may reach³⁷ the strong³⁸ abode³⁹ of (that) wicked (daeva)⁴⁰ (which is situated on this *earth), broad⁴², round⁴³ and far for crossing over⁴⁴.

(39) Dathat ahmāi tat avat āyaptem Aredvi Sūra anāhita, hadha-zaothro-barāi aredrāi yazemnāi jaidhyantāi, dāthrish āyaptem.

* Original meaning "of manly heart - judgment" The name "Narimān" is derived from this word.

† The Pishin Valley situated in the South of Kābul (Darmesteter)

‡ Darmesteter

§ Here the word or phrase "paiti āya zema" is omitted; in the Vendidad Fragard 19, para 4th, the same epithets for the earth are used as here, where the word for earth (zemo) has occurred.

Ahe raya khvarenaughacha, tām yazāi surunvata yasna, tām yazāi huyashta yasna, anabuyāo zavanosāsta, ana buyāo huyashtatara. Aredvim Sūrām anāhitām ashaonīm; zaothrābyo Aredvim Sūrām anāhitām ashavanem ashahe ratūm yazamaide - Haomayo gava baresmana, hizvo-danghangha, mēthracha vachacha shyaothnacha, zaothrābyascha arshukhdaeibyascha vāghzibyo. Yenghe hātām āat yesne paiti vangho, Mazdāo Ahuro vaethā ashāt hachā, yāonghāmchā tāsachā tāoschā yazamaide.

(Kardā XIth) (40) Yazaesha me him, Spitama Zarathushtra, yām Aredvim Sūrām anāhitām perethu-frākām, baeshazyām, vidaevām, Ahuro-tkaeshām, yesnyām anghuhe astvaite, vahmyām anghuhe astvaite. Ādhūfrādhānām ashaonīm, vāthvo-frādhānām ashaonīm, gaetho-frādhānām ashaonīm, khshaeto-frādhānām ashaonīm, danghu-frādhānām ashaonīm.

(41) Tām¹ yazata² mairyo³ Tūiryo⁴ Frangrase⁵, hankaine⁶ paiti⁷ anghāo⁸ zemo⁹, satem¹⁰ aspanām¹¹ arshnām¹², hazanghrem¹³ gavām¹⁴, baevare¹⁵ anumayanām¹⁶.

(42) Āat¹⁷ him¹⁸ jaidhyat¹⁹, avat²⁰ āyaptem²¹ dazdi²² me²³, vangui²⁴ sevishte²⁵ Aredvi Sūre²⁶ anāhite²⁷, yatha²⁸ azem²⁹ avat³⁰ khvareno³¹ apayemi³²; yim³³ vazaitē³⁴ maidhim³⁵ zrayangho³⁶ Vouru-kashahe³⁷, yat³⁸ asti³⁹ Airyanām⁴⁰ dakhyunām⁴¹ zātanām⁴² azātanāmcha⁴³, yatcha⁴⁴ ashaono⁴⁵ Zarathushtrahe⁴⁶.

(43) Noit⁴⁷ ahmāi⁴⁸ dathat⁴⁹ tat⁵⁰ avat⁵¹ āyaptem⁵² Aredvi Sūra⁵³ anāhita⁵⁴.

(41) The cruel³ Turānian⁴ Afrāsya⁵ worshipped² her¹ in the *underground⁶ of⁷ this⁸ earth⁹ with a hundred¹⁰ horses¹¹⁻¹², with a thousand¹³ oxen¹⁴ (and) with ten thousand¹⁵ small animals¹⁶.

* Or in the cave built underneath this earth. This cave is called in the Shāh Nāmeḥ as "Hange Afrāsya". "In his palace built underneath the earth". (Darmesteter)

(42) He, then¹⁷, asked of¹⁹ her: 'Do (thou) grant me²³ this²⁰ (below mentioned) boon²¹, oh good²⁴, most beneficent²⁵ (and) undefiled²⁷ Ardvī Sūra! that²⁸ I may take away³² this³⁰ khvarenah-glory³¹ which³⁸ flows³⁴ in the midst³⁵ of the sea³⁶ Vouru-kasha³⁷. That which³⁸ (Glory) belongs to³⁹ (the people) born⁴² and yet unborn⁴³ of the Iranian⁴⁰ countries⁴¹ and that which⁴⁴ (i.e. Glory) belongs to³⁹ Holy⁴⁵ (Prophet) Zarathushtra⁴⁶ (I may take away).

Explanation:- (Afrāsyab wished for this boon from Aredvī Sūra that he may snatch away all the glory, grandeur and virtues of all the Iranians for which they are renowned and that he put them to disgrace. But Aredvī Sūra threw away this request of his.)

(43) Ardvī Sūra⁵³, the undefiled⁵⁴ did not⁴⁷ grant⁴⁹ that⁵⁰ boon⁵² (desired) by him⁴⁸ (i.e. by Afrāsyāb).

Ahe rya khvarenanghacha, tām yazāi surunvata yasna, tām yazāi huyashta yasna, ana buyāo zavano-sāsta, ana buyāo huyashtatara. Aredvīm Sūrām anāhitām ashaonīm; zaotrābyo Aredvīm Sūrām anāhitām ashavanem ashahe ratūm yazamaide. Haomayo gava baresmana, hizvo-daughangha, mēthracha vachacha shyaothnacha, zaotrābyascha arshukhdhaeibyascha vāghzibyo. Yenghe hātām āat yesne paiti vangho, Mazdāo Ahuro vaethā ashāt hachā, yāonghāmchā tāsachā tāoschā yazamaide.

(Kardā XIIth) (44) Yazaesha me him, Spitama Zarathushtra, yām Aredvīm Sūrām anāhitām perethufrākām, baeshazyām, vidaevām, Ahuro-tkaeshām, yesnyām anghuhe astvaite, vahmyām anghuhe astvaite. Ādhū-frāadhanām ashaonīm, vāthvo-frāadhanām ashaonīm, vāetho-frāadhanām ashaonīm, khshaeto-frāadhanām ashaonīm, danghu-frāadhanām ashaonīm.

(45) Tām¹ yazata² aurvo³ ash-varecho⁴ Kava Usa⁵, Erezifyāt⁶ paiti⁷ garoit⁸, satem⁹ aspanām¹⁰ arshnām¹¹, hazanghrem¹² gavām¹³, baevare¹⁴ anumayanām¹⁵.

(45) The illustrious³ (or valiant³) and much glorious⁴ (King) Kava Usa⁵ worshipped² her¹ on⁷ the Mount⁸ *Erezifya⁶, with a hundred⁹ horses¹⁰⁻¹¹, with a thousand¹² oxen¹³, (and) with ten thousand¹⁴ small animals¹⁵.

(46) Āat him jaidhyat avat āyaptem dazdi-me vanguhi sevishte Aredvī Sūre anāhite, yatha azem upemem khshathrem bavāni, vīspanām dakhyunām daevanām mashyānāmcha, yāthvām pairikanāmcha, sāthrām kaoyām *karafnāmcha.

(47) Dathat ahmāi tat avat āyaptem Aredvī Sūra anāhita, hadha-zaothro-barāi, aredrāi, jaidhyantāi, dāthrish āyaptem.

Ahe raya khvarenanghacha, tām yazāi surunvata yasna, tām yazāi huyashta yasna, ana buyāo zavano-sāsta, ana buyāo huyashtatara. Aredvīm Sūrām anāhitām ashaonīm; zaotrābyo Aredvīm Sūrām anāhitām ashavanem ashahe ratūm yazamaide. Haomayo gava baresmana, hizvo-danghangha, mēthracha vachacha shyaothnacha, zaotrābyascha arshukhdhaeibyascha vāghzibyo. Yenghe hātām āat yesne paiti vangho, Mazdāo Ahuro vaethā ashāt hachā, yāonghāmchā tāsachā tāoschā yazamaide.

(Kardā XIIIth) (48) Yazaesha me him, Spitama Zarathushtra, Yām Aredvīm Sūrām anāhitām perethufrākām, baeshazyām, vidaevām, Ahuro-tkaeshām, yesnyām anghuhe astvaite, vahmyām anghuhe astvaite. Ādhū-frāadhanām ashaonīm, vāthvo-frāadhanām ashaonīm,

* Probably a name of a peak of Mount Alborz:

"The King Kava Usa (Kāus) had built seven palaces on the Mount Alborz". (Darm.)

¹ For the translation of para 46, see para 22 of the same yasht.

gaetho-frādhānām ashaonīm, khshaeto-frādhānām ashaonīm, danghu-frādhānām ashaonīm.

(49) Tām yazata arsha Airyanām dakhyunām khshathrāi hankeremo Haosrava, pasne Varoish Chaechistahe zafrāhe urvāpahe, satem aspanām arshnām, hazanghrem gavām, baevare *anumayanām.

(50) Āat him jaidhyat, avat āyaptem dazdi-me, vanguhi sevishte Aredvī Sūre anāhite, yatha azem upemem khshathrem bavāni vispanām dakhyunām daevanām masyānāmcha, yāthvām pairikanāmcha, sāthrām kaoyām *karafnāmcha. Yat¹ vispanām² yukhtanām³ azem⁴ fratemem⁵ thanjayeni⁶ ana *khvaretām⁸ yām⁹ dareghām¹⁰ nava frāthveresām¹¹, razurem¹², yo¹³ mām¹⁹ mairyo¹⁵ nūrem¹⁶ mano¹⁷ aspaeshu¹⁸ paiti¹⁹ paretata²⁰.

(50) Now¹⁶ when¹ (that) cruel¹⁵-minded¹⁷ (Aurvasāra) fights²⁰ against me¹⁴ on (the back of) the *horse¹⁸⁻¹⁹ (i.e., riding on the horseback), “*I cause all² the horses³ to gallop⁶ in a row⁵ from the forest¹² on the path⁸ nine frāthveresa¹¹ in length¹⁰”.

(51) Dathat ahmāi tat avat āyaptem Aredvī Sūra anāhita, hadha-zaothro-barāi aredrāi yazemnāi jaidhyantāi, dāthrish āyaptem.

Ahe raya khvarenanghacha, tām yazāi surunvata yasna, tām yazāi huyashta yasna, anabuyāo zavanosāsta,

* For its translation, see Gosh Yasht, paragraph 21^a.

† For the translation of these four lines, see paragraph 26th of this yasht.

‡ In paragraph 77th of Zamyāt yasht the word “Charetām” occurs in the text with the same significance.

§ See paragraph 31^a of Rām yasht.

¶ i.e., from the white forest, whose reference is found in the 31^a paragraph of Rām yasht. Near this forest, a great war was waged between the Iranians and the Turanians.

Ⓜ Based on Professor Darmesteter's translation

ana buyāo huyashtatara. Aredvīm Sūrām anāhitām ashaonīm; zaothrābyo Aredvīm Sūrām anāhitām ashavenem ashahe ratūm yazamaide. Haomayo gava baresmana, hizvo-danhangha, māthracha vachacha shyaothnacha, zaothrābyascha arshukhdhaeibyascha vāghzibyo. Yenghe hātām āat yesne paiti vangho, Mazdāo Ahuro vaethā ashāt hachā, yāonghāmchā tāsachā tāoschā yazamaide.

(Kardā XIVth) (52) Yazaesha me him, Spitama Zarathushtra, yām Aredvīm Sūrām anāhitām perethufrākām, baeshazyām, vīdaevām, Ahuro-tkaeshām, yesnyām anghuhe astvaite, vahmyām anghuhe astvaite. Ādhū-frādhānām ashaonīm, vāthvo-frādhānām ashaonīm, gaetho-frādhānām ashaonīm, khshaeto-frādhānām ashaonīm, danghu-frādhānām ashaonīm.

(53) Tām¹ yazata² takhmo³ Tuso⁴ rathashtāro⁵, barshaeshu⁶ paiti⁷ aspanām⁸, zāvare⁹ jaidhyanto¹⁰ hitaeibyo¹¹, drvatātem¹² tanubyo¹³, pouru-spakhshtim¹⁴ tbishyantām¹⁵, paiti-jaitim¹⁶ dushmainyunām¹⁷, hathrā-nivāitim¹⁸ hamerethanām¹⁹ aurvathanām²⁰ tbishyantām²¹.

(54) Āat²² him²³ jaidhyat²⁴, avat²⁵ āyaptem²⁶ dazdi me²⁷, vanguhi²⁹ sevishte³⁰ Aredvī³¹ Sūre³² anāhite³³, yat³⁴ bavāni³⁵ aivi-vanyāo³⁶ aurva³⁷ hunavo³⁸ vaesakaya³⁹, upa⁴⁰ dvarem⁴¹ Khshathro-sūkem⁴² apanotemem⁴³, Kanghaya⁴⁴ berezantaya⁴⁵ ashavanaya⁴⁶. Yatha⁴⁷ azem⁴⁸ nijanāni⁴⁹ Tuiryanām⁵⁰ dakhyunām⁵¹, panchasaghnāi⁵² sataghnāishcha⁵³, sataghnāi⁵⁴ hazanghraghnāishcha⁵⁵ hazanghraghnāi⁵⁶ baevareghnāishcha⁵⁷ baevareghnāi⁵⁸ ahākhshtaghnāishcha⁵⁹.

(53) Her¹ did worship² the brave³ warrior⁵ Tusa⁴ on⁷ the back⁶ of the horse⁸ (i.e., whilst warring against the enemy in the

battlefield) praying¹⁰ (for all these) - strength⁹ unto horse-teams¹¹, soundness¹² for the bodies¹³, completely smiting down¹⁴ of the tormentors¹⁵, opposition¹⁶ of the enemies¹⁷, and the strength for over-throwing¹⁸ at once the tormentors²⁰ and the enemies²¹ fighting together¹⁹.

(54) He then²² asked²⁴ of her: 'do thou grant²⁷ me²⁸ this²⁵ (below-mentioned) boon²⁶, oh good²⁹, most beneficent³⁰ and undefiled³³ Aredvī Sūra³¹⁻³²! that³⁴ I may be³⁵ more smiting³⁶ the valiant³⁷ sons³⁸ of Vaesaka³⁸ near⁴⁰ the highest⁴³ gates⁴¹ (called) Khshathro-Suka⁴² of (the famous fortress named) the lofty⁴⁵ (and) holy⁴⁶ Kangadez, (and) that I⁴⁸ may annihilate⁴⁹ (the people) of the Turanian⁵⁰ countries⁵¹, by fifties⁵² and hundred fold⁵³, by hundred⁵⁴ and thousand fold⁵⁵, by thousands⁵⁶ and ten-thousand fold⁵⁷ and by ten-thousands⁵⁸ and innumerable⁵⁹.

(55) Dathat ahmāi tat avat āyaptem Aredvī Sūra anāhita, hadha-zaothro-barāi aredrāi yazemnāi jaidhyantāi, dāthrish āyaptem.

Ahe raya khvarenanghacha, tām yazāi surunvata yasna, tām yazāi huyashta yasna, ana buyāo zavanosāota, ana buyāo huyashtatara. Aredvīm Sūrām anāhitām ashaonīm; zaothrābyo Aredvīm Sūrām anāhitām ashavanem ashahe ratūm yazamaide. Haomayo gava baresmana, hizvo-danghangha, māthracha vachacha shyaothnacha, zaothrābyascha arshukhdhaei byascha vāghzibyo. Yenghe hātām āat yesne paiti vangho, Mazdāo Ahuro vaethā ashāt hachā, yāonghāmchā tāsachā tāoschā yazamaide.

(Kardā XVth) (56) Yazaesha me him Spītama Zarathushtra, yām Aredvīm Sūrām anāhitām perethu-frākām, baeshazyām, vidaevām, Ahuro-tkaeshām, yesnyām anghuhe astvaite, vahmyām anghuhe astvaite.

⁹ For its comparison, see Sarosha Yasht Vadi (large), Kardā 10th.

¹ Originally these words are in locative singular.

Ādhu-frārdhanām ashaonīm, vāthvo-frārdhanām ashaonīm, gaetho-frārdhanām ashaonīm, khshaeto-frārdhanām ashaonīm, danghu-frārdhanām ashaonīm.

(57) Tām¹ yazenta² aurva³ hunavo⁴ Vaesakaya⁵, upa⁶ dvarem⁷ Khshathro-sukem⁸ apanotemem⁹, Kanghaya¹⁰ berezantaya¹¹ ashavanaya¹², satem¹³ aspanām¹⁴ arshnām¹⁵, hazanghrem¹⁶ gavām¹⁷, baevare¹⁸ anumayanām¹⁹.

(58) Āat²⁰ him²¹ jaidhyen²² avat²³ āyaptem²⁴ dazdi²⁵-no²⁶, vangui²⁷ sevishte²⁸ Aredvī Sūre²⁹ anāhite³⁰, yat³¹ bavāma³² aiwi-vanyāo³³ takhmem³⁴ Tusem³⁵ rathashtārem³⁶, yatha³⁷ vaema³⁸ nijanāma³⁹ Airyanām⁴⁰ dakhyunām⁴¹, panchasaghnāi⁴² sataghnāishcha⁴³, sataghnāi⁴⁴ hazanghraghnāishcha⁴⁵, hazanghraghnāi⁴⁶ baevaregh-nāishcha⁴⁷, baevareghnāi⁴⁸ ahākhshtaghnāishcha⁴⁹.

(59) Noit⁵⁰ aeibyaschit⁵¹ dathat⁵² tat⁵³ avat⁵⁴ āyaptem⁵⁵, Aredvī Sūra⁵⁶ anāhita.

(57) The gallant³ sons⁴ of Vaesaka⁵ worshipped² her¹ near the highest⁹ gate⁷ (called) Khshathro-suka⁸ of (the famous fortress named) Kangadez¹⁰, the lofty¹¹ (and) holy¹², with a hundred¹³ horses¹⁴⁻¹⁵, with a thousand¹⁶ oxen¹⁷ (and) with ten thousand¹⁸ small animals¹⁹.

(58) They then²⁰ asked²² of her²¹: 'do thou grant²⁵ us²⁶ this²³ (below mentioned) boon²⁴, oh good²⁷, most beneficent²⁸ (and) undefiled³⁰ Aredvī Sūra²⁹! that³¹ we may become³² more smiting³³ the mighty³⁴ warrior³⁶ Tusa³⁵, and that we³⁸ may annihilate³⁹ (the people) of the Iranian⁴⁰ countries⁴¹ by fifty⁴² and hundred-fold⁴³, by hundreds⁴⁴ and thousand-fold⁴⁵, by thousands⁴⁶ and ten thousands⁴⁷ (and) by ten thousands⁴⁸ and innumerable⁴⁹.

(59) Aredvī Sūra⁵⁶ the undefiled⁵⁷ did not⁵⁰ grant⁵² them⁵¹ (i.e., the gallant sons of Vaesaka) that⁵³⁻⁵⁴ (desired) boon⁵⁵.

Ahe raya khvarenanghacha, tām yazāi surunvata yasna, tām yazāi huyashta yasna, ana buyāo zavano-sāsta, an buyāo huyashtatara. Aredvīm Sūrām anāhitām ashaonīm; zaotrābyo Aredvīm Sūrām anāhitām ashavenem asahe ratūm yazamaide. Hāomayo gava baresmana, hizvo-danghangha, mēthracha vachacha shyāothnacha, zaotrābyascha arshukhdhaeibyascha vāghziyo. Yenghe hātām āat yesne paiti vangho, Mazdāo Ahuro vaethā ashāt hachā, yāonghāmchā tāsčā tāoschā yazamaide.

(Kardā XVIth) (60) Yazaesha me him, Spitama Zarathushtra, yām Aredvīm Sūrām anāhitām perethufrākām, baeshazyām, vīdaevām, Ahuro-tkaeshām, yesnyām anghuhe astvaite, vahmiyām anghuhe astvaite. Ādhū-frāadhanām ashaonīm, vāthwo-frāadhanām ashaonīm, gaetho-frāadhanām ashaonīm, khshaeto-frāadhanām ashaonīm, danghu-frāadhanām ashaonīm.

(61) Tām¹ yazata² pāurvo³ yo⁴ Vifro Navāzo⁵ yat⁶ dim⁷ uscha⁸ uzdvānayat⁹ verethrajāo¹⁰ takhmo¹¹ Thraetaono¹², mereghahe¹³ kehrpa¹⁴ kahrkāsahe¹⁵.

(62) Ho¹⁶ avatha¹⁷ vazata¹⁸ thri-ayarem¹⁹ thri-khshaparem²⁰, paitish²¹ nmānem²² yim²³ khvāpaithīm²⁴; noit²⁵ aora²⁶ avoirisyāt²⁷. Thraoshta²⁸ khshafno²⁹ thrityāo³⁰, frāghmat³¹ ushāonghem³² sūrayāo³³, vivaitīm³⁴ upa³⁵ ushāonghem³⁶ upa-zbayat³⁷ Aredvīm³⁸ Sūrām³⁹ anāhitām⁴⁰.

(61) The °swimmer³ (named) Vifra Nāvāza⁵ worshipped² her¹. Explanation: (The reason of worshipping her is given below) When⁶ the victorious¹⁰ (and) strong¹¹ Faridun¹² flung⁹ him⁷ (i.e., Vifra Navāza) high up⁸ in the shape¹⁴ of the bird¹³ vulture¹⁵.

° The ferryman (Darmesteter); root pere = Sanskrit pru = to cross the river etc.; Sanskrit pāra = shore, bank.

(62) He¹⁶ (i.e., Vifra Navāza) thus¹⁷ flew on¹⁸ (or went on¹⁸) for three days¹⁹ and three nights²⁰ in order²¹ (to reach) his own²⁴ house²² (but) he could not²⁵ come²⁷ down²⁶. At the end²⁸ of the third³⁰ night²⁹ due to the approach³¹ of the mighty³³ dawn³², he solicited for help³⁷ Aredvī³⁸ Sūra³⁹, the undefiled⁴⁰, at the time of breezy³⁴ dawn³⁶ (as under):

(63) Aredvī⁴¹ Sūra⁴² anāhite⁴³, moshu⁴⁴ me⁴⁵ java⁴⁶ avanghe⁴⁷, nūrem⁴⁸ me⁴⁹ bara⁵⁰ upastām⁵¹; hazanghrem⁵² te⁴³ azem⁵⁴ zaotrānām⁵⁵ haomavaitinām⁵⁶ gaomavaitinām⁵⁷ yaozdātanām⁵⁸ pairi-angharshtanām⁵⁹ barāni⁶⁰, avi⁶¹ āpem⁶² yām⁶³ Ranghām⁶⁴; yezi⁶⁵ jum⁶⁶ frapayemi⁶⁷ avi⁶⁸ zām⁶⁹ Ahura-dhātām⁷⁰, avi⁷¹ nmānem⁷² yim⁷⁴ khvaepaithīm⁷⁵.

(64) Upa-tachat⁷⁵ Aredvī⁷⁶ Sūra⁷⁷ anāhita⁷⁸, kainino⁷⁹ kehrpa⁸⁰ srirayāo⁸¹ ash-amayāo⁸² huraodhayāo⁸³, uskāt⁸⁴ yāstayāo⁸⁵ erezvaithyo⁸⁶, raevat⁸⁷ chithrem⁸⁸ āzātayāo⁸⁹, nizenga⁹⁰ aothra⁹¹ paitishmukhta⁹² zaranyo-urvikhshna⁹³ bāmya⁹⁴.

(65) Hā⁹⁵ he⁹⁶ bāzava⁹⁷ geurvayat⁹⁸, moshu⁹⁹ tat¹⁰⁰ ās¹ noit² dareghem³ yat⁴ frāyatayat⁵ thwakhshemno⁶, avi⁷ zām⁸ Ahura-dhātām⁹, avi¹⁰ nmānem¹¹ yim¹² khvaepaithīm¹³, drūm¹⁴ avantem¹⁵ airisstem¹⁶, hamatha¹⁷ yatha¹⁸ parachit¹⁹.

(63) Oh Ardvī Sūra⁴¹⁻⁴², the undefiled⁴³! hasten thou⁴⁶ quickly⁴⁴ unto my⁴⁵ help⁴⁷; now⁴⁸ grant thou⁵⁰ help⁵¹ unto me⁴⁹. If⁶⁵ I reach⁶⁷ alive⁶⁶ (i.e., safe and sound) the earth⁶⁹ created by Ahura Mazda⁷⁰ (and) my own⁷⁴ house⁷², I will bring⁶⁰ unto thee⁵³ a thousand⁵² (libations) of the libations piously prepared⁵⁸ (and) well-strained⁵⁹, accompanied with the Haoma⁵⁶ (and) accompanied with 'Jivan'-milk⁵⁷, at⁶¹ the River⁶² (called) Rangha⁶⁴.

(64) Aredvī⁷⁶ Sūra⁷⁷ the undefiled⁷⁸ hastened⁷⁵ (unto him) in the form⁸⁰ of a maiden⁷⁹ beautiful⁸¹, very strong⁸², of good appearance⁸³, high⁸⁴ °cinctured⁸⁵, straight and lofty⁸⁶, of a glorious descent⁸⁸, nobly born⁸⁹, °neatly shod⁹¹⁻⁹² feet⁹⁰, shining⁹⁴, wearing a diadem of gold⁹³.

° or girded up

† or put on socks upto ankle-height

(65) She⁹⁵ seized⁹⁶ both the arms⁹⁷ of him⁹⁶ (i.e. of Vifra Navāz), quickly⁹⁹ (i.e.) it was¹ not² so long³ since¹⁰⁰ (Vifra Navāz) *arrived⁵ with agility⁶ at⁷ the earth⁸ created by Ahura Mazda⁹ (and) at¹⁰ his own¹³ house¹¹, healthy¹⁴ as well as¹⁵ unharmed¹⁶, exactly¹⁷ as¹⁸ before¹⁹.

(66) Dathat ahmāi tat avat āyaptem Aredvī Sūra anāhita, hadha-zaothro-barāi aredrāi yazemnāi jaidhyantāi, dāthrish āyaptem.

Ahe raya khvarenanghacha, tām yazāi surunvata yasna, tām yazāi huyashta yasna, ana buyāo zavano-sāsta, ana buyāo-huyashtatara. Aredvīm Sūrām anāhitām ashaonim; zaothrābyo Aredvīm sūrāmanāhitām ashavanem ashahe ratūm yazamaide. Haomayo gava baresmana, hizvo-danghangha, mēthracha vachacha shyaothnacha, zaothrābyascha arshukhdhaeibyascha, vāghzibyō. Yenghe hātām āat yesne paiti vangho, Mazdāo Ahuro vaethā ashāt hachā, yāonghāmchā tēsčā tāoschā yazamaide.

(Kardā XVIIth) (67) Yazaesha me him. Spitama Zarathushtra, yām Aredvīm Sūrām anāhitām perethufrākām, baeshazyām, vidaevām, Ahuro-tkaeshām, yesnyām anghuhe astvaite, vahmyām anghuhe astvaite. Ādhū-frāadhanām ashaonim, vāthwo-frāadhanām ashaonim, gaetho-frāadhanām ashaonim, khshaeto-frāadhanām ashaonim, danghu-frāadhanām ashaonim.

(68) Tām¹ yazata² Jāmāspo³, yat⁴ spādhēm⁵ pairiavaenat⁶ dūrāt⁷ ayantem⁸ rasmaoyo⁹, drvatām¹⁰ daevayasnanām¹¹, satem¹² aspanām¹³ arshnām¹⁴, hazanghrem¹⁵ gavām¹⁶, baevare¹⁷ anumayanām¹⁸.

* Words from 'moshutat upto thwakhshemno' occur also in Vendīdād Fragard 22nd, para 19th.

¹ avant lit. means 'so much, this much'. "Without harm or injury" (Darmesteter).

(69) Āat¹⁹ him²⁰ jaidhyat²¹, avat²² āyaptēm²³ dazdi²⁴. me²⁵ vanguhī²⁶ sevishte²⁷ Aredvī Sūre²⁸ anāhite²⁹, yatha³⁰ azem³¹ avata³² verethra³³ hachāne³⁴, yatha³⁵ vīspe³⁶ anye³⁷ aire³⁸.

(68) *Jāmaspa³ worshipped² her¹ with a hundred¹² horses¹³⁻¹⁴, with a thousand¹⁵ oxen¹⁶ (and) with ten thousand¹⁷ small animals¹⁸, when he saw⁶ the army⁵ of wicked men¹⁰ (and) of the daeva-worshippers¹¹, coming⁸ from afar⁷ in battle array⁹ (i.e., in the preparation of waging war).

(69) He then¹⁹ asked²¹ of her²⁰: 'Do thou grant²⁴ me²⁵ this²² (below mentioned) boon²³, oh good²⁶, most beneficent²⁷ (and) undefiled²⁹ Aredvī Sūra²⁸! That³⁰ I may obtain³⁴ so great³² a victory³³ (over the wicked men and the worshippers of the daevas) as all³⁶ other³⁷ Iranians³⁸ (obtained victory).

(70) Dathat ahmāi tat avat āyaptem Aredvī Sūra anāhita, hadha-zaothro-barāi aredrāi yazemnāi jaidhyantāi, dāthrish āyaptem.

Ahe raya khvarenanghacha, tām yazāi surunvata yasna, tām yazāi huyashta yasna, ana buyāo zavano-sāsta, ana buyāo huyashtatara. Aredvīm Sūrām anāhitām ashaonim; zaothrābyo Aredvīm Sūrām anāhitām ashavanem ashahe ratūm yazamaide. Haomayo gava baresmana, hizvo-danghangha, mēthracha vachacha shyaothnacha, zaothrābyascha arshukhdhaeibyascha vāghzibyō. Yenghe hātām āat yesne paiti vangho, Mazdāo Ahuro vaethā ashāt hachā, yāonghāmchā tēsčā tāoschā yazamaide.

(Kardā XVIIIth) (71) Yazaesha me him, Spitama Zarathushtra, yām Aredvīm Sūrām anāhitām perethu-

* The wise Counsellor and Chancellor of King Vishtāspa who is known by the title Jāmasp Hakīm on account of his far-sightedness. In the Gāthās he is called De-Jamāspā.

frākām, baeshazyām, vi-daevām, Ahuro-tkaeshām, yesnyām anghuhe astvaite, vahmyām anghuhe astvaite. Ādhū-frārdhanām ashaonim, vāthwo-frārdhanām ashaonim, gaetho-frārdhanām ashaonim, khshaeto-frārdhanām ashaonim, danghu-frārdhanām ashaonim.

(72) Tām¹ yazenta² Ashavazdāo³ puthro⁴ Pourudhākhshtoish⁵, Ashavazadascha⁶ Thrithascha⁷ Sāyuzdroish⁸ puthra⁹, upa¹⁰ berezantem¹¹ ahurem¹² khshathrim¹³ khshaetem¹⁴ Apām Napātem¹⁵ aurvataspem¹⁶, satem¹⁷ aspanām¹⁸ arshnām¹⁹, hazanghrem²⁰ gavām²¹, baevare²² anumayanām²³.

(73) Āat²⁴ him²⁵ jaidhyen²⁶, avat²⁷ āyaptem²⁸ dazdi²⁹ no³⁰, vanguhi³¹ sevishte³² Aredvī³³ Sūre³⁴ anāhite³⁵, yat³⁶ bavāma³⁷ aiwi-vanyāo³⁸ Dānavo³⁹ Tūra⁴⁰ vyākhnā⁴¹ Karemcha⁴² Asabanem⁴³, Varemcha⁴⁴ Asabanem⁴⁵, tanchishtemcha⁴⁶ Dūraekaetem⁴⁷, ahmi⁴⁸ gaethe⁴⁹ peshanāhu⁵⁰.

(74) Dathat aeibyaschit tat avat āyaptem, Aredvī Sūra anāhita, hadha-zaothro-barāi aredrāi yazemnāi jaidhyantāi dāthrish āyaptem.

(72) Ashavazdangh³, the Son⁴ of Pourudhākhti⁵, (and) Ashavazdangh⁶ and Thritha⁷, the two sons⁹ of Sāyuzdri⁸ worshipped² her¹ at (a place sacred to) Apām⁹ Napāt¹⁵, the exalted¹¹, the lord¹², the ruler¹³, the shining¹⁴, the swift-horsed¹⁶, with a hundred¹⁷ horses¹⁸ with a thousand²⁰ oxen²¹ and with ten thousand²² small animals²³.

⁶ Literal meaning is "navel of waters". Professor Darmesteter considers this word as a place near the mouth of the River Tigris situated on the lofty plains of Armenia. This scholar compares Apām Napāt with the mouth of the River Tigris called Niphate as stated in the writings of the Greek author called Strabo. Also, Prof. Darmesteter compares the glory which is sung of the immortal king named Artavazdang in the Armenian Mythology with Avesta Ashavazdang.

(73) They then²⁴ asked²⁶ of her²⁵: 'Do thou grant²⁹ us³⁰ this²⁷ (below-mentioned) boon²⁸, oh good³¹, most beneficent³² (and) undefiled³⁵ Aredvī³³ Sūra³⁴! that³⁶ we may become³⁷ vanquishers³⁸ of the leaders⁴¹ of the Turanian⁴⁰ Dānu³⁹, of Kara⁴² Asabana⁴³ and Vara⁴⁴ Asabana⁴⁵ and of the most powerful⁴⁶ Dūraekaeta⁴⁷ in the wars⁵⁰ of this⁴⁸ world⁴⁹.

Ahe raya khvarenanghacha, tām yazāi surunvata yasna, tām yazāi huyashta yasna, ana buyāo zavanosāsta, ana buyāo huyashtatara. Aredvīm Sūrām anāhitām ashaonim; zaothrābyo Aredvīm Sūrām anāhitām ashavanem ashahe ratūm yazamaide. Haomayo gava baresmana, hizvo-danghangha, māthracha vachacha shyaothnacha, zaothrābyascha arshukhdhaeibyascha vāghzibyo. Yenghe hātām āat yesne paiti vangho, Mazdāo Ahuro vaethā ashāt hachā, yāonghāmchā tāschā tāoschā yazamaide.

(Kardā XIXth) (75) Yazaesha me him, Spitama Zarathushtra, yām Aredvīm Sūrām anāhitām perethu-frākām, baeshazyām, vidaevām, Ahuro-tkaeshām, yesnyām anghuhe astvaite, vahmyām anghuhe astvaite. Ādhū-frārdhanām ashaonim, vāthwo-frārdhanām ashaonim, gaetho-frārdhanām Ashaonim, khshaeto-frārdhanām ashaonim, danghu-frārdhanām ashaonim.

⁴⁰ Dānu is the name of a Turanian tribe inimical to the ancient Iranians; the original meaning of 'vyākhnā' is 'the leader-chief of the assembly.'

⁴¹ The meaning of 'asabana' is 'a slinger, one who kills by a sling'; asa=asan=Sanskrit 'ashan'=stone; root ban=van=Sanskrit van=to smite, to vanquish.

⁴² or alternatively: 'I may be the vanquisher of (those) leaders of the Turanian Dānu (who) are Kara Asabana, Vara Asabana and Dūraekaeta', taking the leaders of the last three names in apposition. Taking thus, the words 'Kara' and 'Vara' may be the names of certain well-known slingers.

⁴³ Originally it is in the locative singular.

(76) Tām¹ yazata² Vistaurush³ yo⁴ Naotairyāno⁵,
upa⁶ āpem⁷ yām⁸ Vītanguhaitim⁹, erezukhdhāt¹⁰ paiti¹¹
vachanghat¹², uiti¹³ vachebish¹⁴ aojano¹⁵.

(77) Tā¹⁶ bā¹⁷ asha¹⁸ tā¹⁹ arshukhdha²⁰, Aredvī
Sūre²¹ anāhite²², yat²³ me²⁴ avavat²⁵ daevayasnanām²⁶
nijatem²⁷ yatha²⁸ sārem²⁹ varsanām³⁰ barāmi³¹. Āat³² me³³
tūm³⁴ Aredvī Sūre³⁵ anāhite³⁶, hushkem³⁷ peshūm³⁸
raechaya³⁹ taro⁴⁰ vanguhim⁴¹ Vītanguhaitim⁴².

(76) Gustahem³, the descendent of Nāotara⁵ worshipped² her¹
near the shore⁶ of the River⁷ (called) *Vītanguhaiti⁹, with¹¹ truly-
spoken¹⁰ hymn¹², uttering¹⁵ thus¹³ (the below-mentioned) words¹⁴.

(77) Oh Aredvī Sūra²¹, the undefiled²²! This¹⁶ (fact) indeed¹⁷
(is) true¹⁸, this¹⁹ (fact) (is) justly-spoken²⁰, that²³ (I have) slain²⁷
as many²⁵ worshippers of daevas²⁶ as²⁸ the hairs³⁰ I have³¹ on my²⁴
head²⁹. Therefore³², for my sake³³ thou³⁴, Oh Aredvī Sūra³⁵, the
undefiled³⁶! I drain out³⁹ (waters so as to make) a dry³⁷ passage³⁸
across⁴⁰ (the river named) good⁴¹ Vītanguhaiti⁴².

(78) Upa-tachat⁴³ Aredvī Sūra⁴⁴ anāhita⁴⁵, kainino⁴⁶
kehrpa⁴⁷ srirayāo⁴⁸ ash-amayāo⁴⁹ huraodhayāo⁵⁰, uskāt⁵¹
yāstayāo⁵² erezvaithyo⁵³, raevat⁵⁴ chithrem⁵⁵ āzātayāo⁵⁶,
zaranya⁵⁷ aothra⁵⁸ paitishmukhta⁵⁹ yā⁶⁰ vīspo-pīsa⁶¹
bāmya⁶². Aramaeshtāo⁶³ anyāo⁶⁴ āpo⁶⁵ kerenaot⁶⁶, frasha⁶⁷
anyāo⁶⁸ fratachat⁶⁹ hushkem⁷⁰ peshūm⁷¹ raechayat⁷², taro⁷³
vanguhim⁷⁴ Vītanguhaitim⁷⁵.

* Literal meaning 'near the River Vītanguhaiti'. The fixed location of this
river is not known. According to Professor Darmesteter, it should be in
the region of the North in the watershed of Patashkhargar.

¹ i.e., in order that I may cross the River Vītanguhaiti, do thou make a dry
passage for crossing on foot in the midst of the river. The original
meaning of the word 'raechaya' is "drain out, empty"; root rich =
Sanskrit rich = to pour out.

(78) Aredvī Sūra⁴⁴ the undefiled⁴⁵ *hastened⁴³ (unto him) in
the form⁴⁷ of a maiden⁴⁶ beautiful⁴⁸, very strong⁴⁹, of good
appearance⁵⁰, high⁵¹ cinctured⁵², straight and lofty⁵³, of a glorious
descent⁵⁵, nobly born⁵⁶, shod⁵⁹ with golden⁵⁷ shoes⁵⁸, all adorned⁶¹
and bright⁶²; and one part⁶⁴ of the waters⁶⁵ (of that river) she made
stand⁶⁶ still⁶³ (and) other part⁶⁸ she caused to flow⁶⁹ forward⁶⁷ (and
thus she) I made a dry⁷⁰ passage⁷² (for going) across⁷³ (the River
named) good⁷⁴ Vītanguhaiti⁷⁵.

(79) Dathat ahmāi tat avat āyaptem Aredvī Sūra
anāhita hadha-zaothro-barāi aredrāi yazemnāi jaidhyantāi
dāthrish[†] āyaptem.

Ahe raya khvarenanghacha, tām yazāi surunvata
yasna, tām yazāi huyashta yasna, ana buyāo zavanosāsta,
ana buyāo huyashtatara. Aredvīm Sūrām anāhitām
ashaonīm; zaothrābyo Aredvīm Sūrām anāhitām
ashavanem ashahe ratūm yazamaide. Haomayo gava
baresmana, hizvo-danghangha, māthracha vachacha
shyaothnacha, zaothrābyascha arshukhdhaeibyascha
vāghzibyo. Yenghe hātām āat yesne paiti vangho, Mazdāo
Ahuro vaethā ashāt hachā, yāonghāmchā tāschā tāoschā
yazamaide.

(Kardā XXth) (80) Yazaesha me him, Spitama
Zarathushtra, yām Aredvīm Sūrām anāhitām perethu-
frākām, baeshazyām, vīdaevām, Ahuro-tkaeshām,
yesnyām anghuhe astvaite, vahmyām anghuhe astvaite.
Ādhū-frārdhanām ashaonīm, vāthwo-frārdhanām ashaonīm,
gaetho-frārdhanām ashaonīm, khshaeto-frārdhanām
ashaonīm, danghu-frārdhanām ashaonīm.

* For comparison see paragraph 64th of this yasht.

[†] Original meaning of 'raechayat' is 'drained out, poured out'.

† There is no necessity of the sentence from 'dathat' upto 'āyaptem' here.

(81) Tām¹ yazata² Yoishto³ yo⁴ Frayananām⁵, paiti⁶ pedvaepe⁷ Ranghayāo⁸, satem⁹ aspanām¹⁰ arshnām¹¹, hazanghrem¹² gavām¹³, baevare¹⁴ anumayanām¹⁵.

(82) Āat¹⁶ him¹⁷ jaidhyat¹⁸, avat¹⁹ āyaptem²⁰ dazdi²¹. me²², vanguhi²³ sevishte²⁴ Aredvī²⁵ Sūre²⁶ anāhite²⁷, yat²⁸ bavāni²⁹ aiwi-vanyāo³⁰ Akhtim³¹ duzdem³² temanghuntem³³. Uta³⁴ he³⁵ frashna³⁶ paiti-mravāne³⁷ navacha navaitimcha³⁸ khruzddranām³⁹ tbaesho-parshthanām⁴⁰, yat⁴¹ mām⁴² peresat⁴³ Axtyo⁴⁴ duzdāo⁴⁵ temanghāo⁴⁶.

(81) Goshta³ Friān⁵ worshipped² her¹ on⁶ the *bank⁷ of (the river named) Ranghā⁸, with a hundred⁹ horses¹⁰⁻¹¹, with a thousand¹² oxen¹³, (and) with ten thousand¹⁴ small animals¹⁵.

(82) He then¹⁶ asked¹⁸ of her¹⁷: 'Grant thou²¹ unto me²² this¹⁹ (below mentioned) boon²⁰, oh good²³, most beneficent²⁴ (and) undefiled²⁷ Aredvī Sūra²⁵⁻²⁶! that I maybe²⁸⁻²⁹ more smiting³⁰ the evil-knowing³² (and) *hellish³³ (sorcerer named) Akhta³¹. Also³⁴, I may answer His³⁵ ninety-nine³⁷⁻³⁸ hard³⁹ questions³⁶, asked-with-malice⁴⁰ which⁴¹ (that) evil-knowing⁴⁵ and hellish⁴⁶ (sorcerer named) Akhta⁴⁴ asked⁴³ me⁴².

* Ervad T.D. Anklesaria. Perhaps this word may be the name of a branch of the River Rangha. Professor Darmesteter having accepted the reading 'paitipe dvaepe' and having compared with the Sanskrit 'pratipa dvīpa' translates the phrase "in the island of the River Rangha".

† Original meaning is 'sprung from darkness'. Hell is always related with darkness. (See Vendidad Fragard V.62; Fragard XIX.47 etc.)

‡ The narrative compares well with the matter of Goshta Friān and the Sorcerer Akht written in the later Pahlavi Text. In the Pahlavi text, the Sorcerer Akht asks thirty-three questions to Goshta Friān in the form of riddles. Hypothetically, the remaining 66 questions and their answers are presumed to have been lost during the time of the composition of the Pahlavi Text. The word 'Yoishta' should be Joishta. But having read 'J' as 'G', it became Goshta. Comparing the word 'yoishta' with Sanskrit 'yavishta', Darmesteter translates it by "the youngest of the Friānas" See yasna Hā 46.

(83) Dathat ahmāi tat avat āyaptem Aredvī Sūra anāhita, hadha-zaothro-barāi aredrai yazemnāi jaidhyantāi, dāthrish āyaptem.

Ahe raya khvarenanghacha, tām yazāi surunvata yasna, tām yazāi huyashta yasna, ana buyāo zavanosāsta, ana buyāo huyashtatara. Aredvīm Sūrām anāhitām ashaonim; zaothrābyo Aredvīm Sūrām anāhitām ashavanem ashahe ratūm yazamaide. Haomayo gava baresmana, hizvo-danghangha, mēthracha vachacha shyaothnacha, zaothrabyascha arshukhdhaeibyascha vāghzibyō. Yenghe hātām āat yesne paiti vangho, Mazdāo Ahuro vaethā ashāt hachā, yāonghāmchā tāschā tāoschā yazamaide.

(Kardā XXIst) (84) Yazaesha me him, Spitama Zarathushtra, yām Aredvīm Sūrām anāhitām perethufrākām, baeshazyām, vīdaevām, Ahuro-tkaeshām, yesnyām anghuhe astvaite, vahmyām anghuhe astvaite. Ādhū-frāadhanām ashaonim, vēthwo-frāadhanām ashaonim gaetho-frāadhanām ashaonim, khshaeto-frāadhanām ashaonim, danghu-frāadhanām ashaonim.

(85) Yahmya¹ Ahuro² Mazdāo³ hvapo⁴ nivaedhayat⁵, āidhi⁶ paiti⁷ ava-jasa⁸, Aredvī⁹ Sūre¹⁰ anāhite¹¹, hacha¹² avatbyo¹³ sterebyo¹⁴ avi¹⁵ zām¹⁶ Ahuradhātām¹⁷. Thwām¹⁸ yazāonte¹⁹ aurvāongho²⁰ ahurāongho²¹, danghu-patayo²² puthrāongho²³ danghu-paitinām²⁴.

(86) Thwām²⁵ narachit²⁶ yoi²⁷ takhma²⁸ jaidhyāonte²⁹ āsu-aspim³⁰ khvarenanghascha³¹ uparatāto³². Thwām³³ āthravāno³⁴ maremmo³⁵ āthravāno³⁶ thrāyaono³⁷ mastim³⁸ jaidhyāonte³⁹, spānemcha⁴⁰ verethraghnemcha⁴¹ Ahura-dhātem⁴² Vanaintimcha⁴³ uparatātem⁴⁴.

(87) Thwām⁴⁵ kainino⁴⁶ vadhre⁴⁷ yaona⁴⁸ khshathra⁴⁹ hvāpāo⁵⁰ jaidhyāonte⁵¹ takhmemcha⁵² nmāno-paithim⁵³. Thwām⁵⁴ charāitish⁵⁵ zizanāitish⁵⁶ jaidhyāonte⁵⁷ huzāmim⁵⁸; tūm⁵⁹ tā⁶⁰ aeibyo⁶¹ khshayamna⁶² nisirinaṽāhi⁶³, Aredvī⁶⁴ Sūre⁶⁵ anāhite⁶⁶.

(85) Whom¹ (i.e., Aredvī Sūra) well-working⁴ Ahura² Mazda³ announced⁵ (thus): 'Oh Aredvī Sūra⁹⁻¹⁰, the undefiled¹¹ ! do thou go⁶ from these¹³ *stars¹⁴ (and) do thou reach⁸ the earth¹⁶ created by Ahura Mazda¹⁷ (i.e., descending downwards from the sky do thou go towards the earth) (so that) the valiant²⁰ lords²¹, the masters of the country (i.e., kings) (and) the sons²³ of kings²⁴ (i.e., princes) will worship¹⁹ thee¹⁸.'

(86) '(Also) the powerful²⁸ men²⁶ (i.e., the heroes) will ask²⁹ of thee²⁵ the *swift³⁰ness of the horses³⁰ and the *superiority³² of the glory³¹. (Moreover) the priests³⁴ who recite (the sacred hymns of Avesta)³⁵ (and) the priests³⁶ of-three-religions-orders³⁷ will beg³⁹ of thee³³ greatness³⁸, wisdom⁴⁰, victory⁴¹ created by Ahura⁴² and all-conquering superiority⁴⁴.'

(87) Maidens⁴⁶, highly respectable⁵⁰ and marriageable⁴⁷ will beseech⁵¹ thee⁴⁵ royal⁴⁹ home⁴⁸ and strong⁵² husbands⁵³. (Also) the pregnant⁵⁶ maidens⁵⁵ will beg⁵⁷ of thee⁵⁴ an easy child-birth⁵⁸. All these⁶⁰, thou⁵⁹, Oh Aredvī Sūra⁶⁴⁻⁶⁵, the undefiled⁶⁶! (being) powerful⁶² will grant⁶³ unto them⁶¹.

(88) Āat⁶⁷ frashusat⁶⁸, Zarathushtra⁶⁹, Aredvī⁷⁰ Sūra⁷¹ anāhita⁷², hacha⁷³ avatbyo⁷⁴ sterebyo⁷⁵ avi⁷⁶ zām⁷⁷ Ahura-dhātām⁷⁸; āat⁷⁹ aokhta⁸⁰ Aredvī⁸¹ Sūra⁸² anāhita⁸³.

(89) Erezvo⁸⁴ ashāum⁸⁵ Spitama⁸⁶, thwām⁸⁷ dathat⁸⁸ Ahuro⁸⁹ Mazdao⁹⁰ ratūm⁹¹ astvaithyo⁹² gaethayāo⁹³; mām⁹⁴ dathat⁹⁵ Ahuro⁹⁶ Mazdāo⁹⁷ nīpāthrim⁹⁸ vīspayāo⁹⁹

* The original abode of Aredvī Sūra is in the Stars; for comparison see Vendidad Fragard 21, para 13 (stāra gufra afsh-chithrāongho)

¹ or teams of swift horses (aspya-Sanskrit ashvīya=teams of horses)

² i.e., complete victory in battle whereby full glory may be obtained.

³ For further details, see Behrām Yasht, para 46th.

ashaono¹⁰⁰ stoish¹. Mana² raya³ khvarenanghacha⁴, pasvascha⁵ staorācha⁶ upairi⁷ zām⁸ vicharenti⁹ masyācha¹⁰ bizangra¹¹. Azem¹² boit¹³ tūm¹⁴ tā¹⁵ nipayemi¹⁶ vīspa¹⁷ vohū¹⁸ Mazdadhāta¹⁹ asha-chithra²⁰, mānāyēn ahe yatha²¹ pasūm²² pasu-vastrem²³.

(88) (The Creator Ahura Mazda says: 'When I spoke to Aredvī Sūra as mentioned in paragraphs 85-87 above) then⁶⁷, Oh Zarathushtra⁶⁹! (that) Aredvī Sūra⁷⁰⁻⁷¹, the undefiled⁷² began to move towards the earth created by Ahura Mazda from⁷³ these⁷⁴ *stars⁷⁵. Then⁷⁹ spoke⁸⁰ Aredvī⁸¹ Sūra⁸², the undefiled⁸³.

(89) 'Oh pure⁸⁴ and holy⁸⁵ Spitama (Zarathushtra)! (the Creator) Ahura⁸⁹ Mazda⁹⁰ hath created⁸⁸ thee⁸⁷ a spiritual leader⁹¹ (in the matter of Religion), (whereas the Creator) Ahura⁹⁶ Mazda⁹⁷ hath created⁹⁵ me⁹⁴ a protectress⁹⁸ of the entire⁹⁹ creation of Holy (Ahura Mazda)¹⁰⁰. On account of my² splendour³ and glory⁴ cattle⁵, small animals⁶ (and) two-legged¹¹ men¹⁰ live⁹ on⁷ (this) earth. Just as²¹ *the vesture of the cattle²³ (i.e., wool on the body of the cattle) (protects) the cattle²² (from harm), (in the same way) I¹² certainly¹³ protect¹⁶ all¹⁷ the good¹⁸ (creations) created by Ahura Mazda¹⁹, having the seed of righteousness²⁰.

(90) Paiti²⁴ dim²⁵ peresat²⁶ Zarathushtra²⁷ Aredvīm Sūrām²⁸ anāhitām²⁹, Aredvī Sūre³⁰ anāhite³¹, Kana thwām³³ yasna³⁴ yazāne³⁵, kana³⁶ yasna³⁷ frāyazāne³⁸, yase³⁹-tava⁴⁰ Mazdāo⁴¹ kerenaot⁴² tachare⁴³, noit⁴⁴ tachare⁴⁵ antare⁴⁶ arethem⁴⁷ upairi⁴⁸ hvare-khshaetem⁴⁹. Yase⁵⁰-thwā⁵¹ noit⁵² aiwi-drujāonte⁵³ azishcha⁵⁴, arethnāish⁵⁵ vavazakāishcha⁵⁶ varenavāishcha⁵⁷ varenava-vishāishcha⁵⁸.

(90) (Prophet) Zarathushtra²⁷ asked²⁶ again²⁴ Aredvī Sūra²⁸ the undefiled²⁹ thus: 'Oh Aredvī Sūra³⁰, the undefiled³¹! With what³² yasna³⁴ shall I worship³⁵ thee³³? With what³⁶ yasna³⁷ shall I worship

* See note marked * on p.32 under para 85 of this yasht above.

¹ Considering the word as 'pasu-vāstārem', it would then mean 'protector of cattle', 'shepherd' (Dārmesteter). If we assume the word to be 'pasu-vāstrem', it would mean 'pastures for the cattle' (Harlez and Justi.)

(thee) more^{38?} For³⁹, Ahura Mazda⁴¹ created⁴² thy⁴⁰ flowing⁴³, He ^{created}⁴² (that) flowing⁴⁵ not⁴⁴ on this earth⁴⁷ (but) towards⁴⁸ the Sun⁴⁹; so that⁵⁰ the serpents⁵⁴ (i.e., wicked persons having the characteristics of the serpent) may not⁵² ^{pollute}⁵³ thee⁵¹ with the dirty fluids coming out of the body⁵⁵, (such as perspiration etc.), spittle⁵⁶, ^{semen virile}⁵⁷ and with the poison of semen virile⁵⁸.

(91) Āat⁵⁹ aokhta⁶⁰ Aredvī Sūra⁶¹ anāhita⁶², erezvo⁶³ ashāum⁶⁴ Spitama⁶⁵, ana⁶⁶ mām⁶⁷ yasna⁶⁸ yazaesha⁶⁹, ana⁷⁰ yasna⁷¹ frāyazaesha⁷², hacha⁷³ hū⁷⁴ vakhshāt⁷⁵ ā⁷⁶ hū⁷⁷ frāsmo-dātoit⁷⁸. Ā tū⁷⁹ me⁸⁰ aetayāo⁸¹ zaothrayāo⁸² franguharoish⁸³, āthravano⁸⁴ parshto-vachangho⁸⁵ paiti-parshto-sravangho⁸⁶ māzdro⁸⁷ hadha-hunaro⁸⁸ tanu-māthro⁸⁹.

(91) Thereupon⁵⁹ Aredvī Sūra the undefiled⁶² replied⁶⁰: 'Oh righteous⁶³ (and) holy⁶⁴ Spitamān⁶⁵ (Zarathushtra)! Thou shouldst worship⁶⁹ me⁶⁷ with this⁷⁰ yasna⁷¹, thou shouldst worship me the more with this yasna⁷². (That is thou shouldst perform my worship) from⁷³ sun⁷⁴-rise⁷⁵ to⁷⁶ sun-set⁷⁸. (And) the priest⁸⁴ (like) thee⁷⁹, versed in the religious lore⁸⁵, conversant with Revelation⁸⁶, acquainted with māthra (i.e., unrevealed secrets of Zoroastrian Religion)⁸⁷, endowed with virtues⁸⁸ and the ^{word-incarnate}⁸⁹ should partake⁸³ of this votive offering⁸² of mine⁸⁰.

* Based on the translation of Ervad T. D. Anklesaria.

1 The explanation and translation of the final portion of this paragraph according to Prof. Darmesteter:- arethna = Sanskrit ard + ana = work of tormenting; vaosaka = Sanskrit vāspa = vapour, heat; varenya = Sanskrit varana = act of encircling; Translation:- "so that the serpent by means of his blow, by means of the breath or heat of the mouth, by surrounding and by means of the poison of surrounding, may not injure thee".

† Professor Harlez.

‡ i.e., after sun-set my worship is not considered proper. For this reason amongst us Aredvī Sūra Nīāesh or Āvān Yasht is not enjoined to be recited after sun-set.

§ i.e., whose body is replete with māthra.

(92) Mā⁹⁰ me⁹¹ aetayāo⁹² zaothrayāo⁹³ franguharentu⁹⁴ hareto⁹⁵, ma-tafto⁹⁶, ma-drushto⁹⁷, ma-sachish⁹⁸, ma-kasvish⁹⁹, ma-stri¹⁰⁰, ma-dahmo¹ asrāvayat-gātho², ma-paesō³ yo⁴ vitereto-tanush⁵.

(93) Noit⁶ avāo⁷ zaothrāo⁸ paiti-vise⁹ yāo¹⁰ māvoya¹¹ franguharenti¹² andāoscha¹³, karenāoscha¹⁴, dravāoscha¹⁵, mūrāoscha¹⁶, arāoscha¹⁷, ranghāoscha¹⁸, ava¹⁹ dakhshsta²⁰ dakhstavant²¹, yā²² noit²³ pouru-jira²⁴ fradakhshsta²⁵ vispanām²⁶ anu²⁷ māthrem²⁸. Mā²⁹ me³⁰ aetayāoschit³¹ zaothrayāo³² franguharentu³³ frakavo³⁴, mā³⁵ apakavo³⁶, mā³⁷ dravāo³⁸ vimī-to-dantāno³⁹.

(92) Neither⁶⁰ ^{the tormentor (of others)}⁹⁵, nor the hot-tempered⁹⁶, nor the deceiver⁹⁷, nor the ^{coward}⁹⁸, nor the mean person⁹⁹, nor the wicked woman¹⁰⁰, nor ^{the wicked (or irreligious) person}¹ who does not chant the Gāthās², ^{nor the leprous}³ who (have the leprosy) spread all over the body⁵ - (none of all these) shall partake of⁴ this⁹² libation⁹³ of mine⁹¹.

(93) I do not accept those⁷ libations⁸ for me¹¹ (i.e. dedicated unto me) which¹⁰ (anyone of them viz.) the blind¹³, the deaf¹⁴, the wicked¹⁵, ^{the cruel}¹⁶, the stingy¹⁷, ^{the lascivious (and any one) not stamped}²¹ with such characteristic²⁰ and quality²⁵ of great intelligence²⁴ related to²⁷ (any) māthra²⁸ (whatsoever) amongst all (the māthras)²⁶ will partake of¹².

(Also) neither²⁹ the bulging-chested³⁴ nor³⁵ the hump-backed³⁶ nor even³⁷ the wicked man³⁸ possessed of deformed teeth³⁹ (i.e. the speaker of bad words) should partake of³³ these³¹ libations³² of mine³⁰.

* "the person who has gone astray" (Darmesteter)

† According to Darmesteter: "the slanderer" (Spiegel); "uttering evil or malicious words" (Harlez).

‡ ma-dahmo = mā + adahmo; mā = not and a-dahmo = not good, i.e. the wicked

§ The letter 'ma' which has come in the beginning of the words from "ma-tafto upto mapaesō" should be understood as a particle of negation or prohibition, mā (sanskrit mā = not, neither), implying 'no, not'.

¶ 'mūraka' (Sanskrit mūrka) means "foolish or silly person" (Darmesteter)

♦ Professor Harlez; "prodigal, recklessly wasteful person" (Darmesteter)

⌘ Literal meaning of dakhstavant is 'possessed of signs or characteristics'.

Explanation:- Its significance seems to be this that any person with physical defects or with bad characteristics, or any one owing to excessive weakness of mind who is quite incapable of acquiring any knowledge pertaining to religion cannot partake of the votive offerings consecrated in honour of Aredvī Sūra. If any one of these would partake of, the libations would be considered as null and void.

(94) Paiti⁴⁰ dim⁴¹ peresat⁴² Zarathushtra⁴³ Aredvīm Sūrām⁴⁴ anāhitām⁴⁵, Aredvī Sūre⁴⁶ anāhite⁴⁷, kem⁴⁸ idha⁴⁹ te⁵⁰ zaotrāo⁵¹ bavainti⁵², yase⁵³ - tava⁵⁴ frabarente⁵⁵ drvanto⁵⁶ daevayasnāongho⁵⁷, pascha⁵⁸ hū⁵⁹ frāshmo-dāitīm⁶⁰.

(95) Āat⁶¹ aokhta⁶² Aredvī Sūra⁶³ anāhita⁶⁴, erezvo⁶⁵ Ashaum⁶⁶ Spitama⁶⁷ Zarathushtra⁶⁸, nivayaka⁶⁹ nipashnaka⁷⁰ apaskaraka⁷¹ apa-khraosaka⁷², imāo⁷³ paiti-vīsentē⁷⁴ yāo⁷⁵ māvoja⁷⁶ pascha⁷⁷ vazenti⁷⁸, khshvash-satāish⁷⁹ hazanghremcha⁸⁰, yā⁸¹ noit⁸² haiti⁸³ vīsentī⁸⁴ daevanām⁸⁵ haiti⁸⁶ yasna⁸⁷.

(94) (The Prophet) Zarathushtra⁴³ asked⁴² again⁴⁰ her⁴¹ (i.e.) Ardvī Sūra⁴⁴, the undefiled⁴⁵: 'Oh Ardvī Sūra⁴⁶, the undefiled⁴⁷! Whom⁴⁸ *does it reach⁵² if the wicked⁵⁶ (and) the worshippers of the daevas⁵⁷ bring⁵⁵ unto thee⁵⁰ the libation⁵¹ after the setting⁶⁰ of the sun⁵⁹ here⁴⁹ (i.e., in this corporeal world)?

(95) Thereupon⁶¹ Ardvī Sūra⁶³ the undefiled⁶⁴ replied: 'Oh righteous⁶⁵ (and) holy⁶⁶ Spitama⁶⁷ Zarathushtra⁶⁸! Six hundred⁷⁹ and thousand⁸⁰ †daevas⁸⁵, "running⁶⁹, clapping⁷⁰, hopping⁷¹ (and) *shouting⁷²" (i.e. being excessively pleased) accept⁷⁴ those⁷³ (libations)

* In the literal sense, it is translated thus: Whom do thy libations reach which are brought for thee? (bavainti-root bū = Sanskrit bhū = to reach)

† Original meaning is 'six hundred and a thousand of the daevas'; the sense of 'khshvash-satāish' is to be understood in the same way as the term 'sexcenti' of Latin language, meaning six hundred as well as innumerable.

* Prof. Darmesteter: In support of this meaning that scholar quotes the words "vaeiti, pazdayeiti, khraosayeiti" occurring in para 5 of Vendidad Fragard 15th. Besides he derives the word 'apaskarak' from the Sanskrit word skhal, to dance.

which⁷⁵ (the wicked people) carry⁷⁸ (or bring) for me⁷⁶ *after⁷⁷ (the setting of the sun). "So that⁸¹ I do not⁸² accept⁸³ (them). Hence those libations †turn out⁸⁴ to be⁸⁶ the worship⁸⁷ of the daevas⁷⁸.

(96) Yazāi⁸⁸ Hukairim⁸⁹ barezo⁹⁰ vispo-vahmem⁹¹ zaranaenem⁹², yahmat⁹³ me⁹⁴ hacha⁹⁵ frazgradhaite⁹⁶ Aredvī Sūra⁹⁷ anāhita⁹⁸, hazanghrāi⁹⁹ bareshna¹⁰⁰ vīranām¹; maso² khshaete³ khvarenangho⁴, yatha⁵ vīspāo⁶ imāo⁷ āpo⁸, yāo⁹ zemā¹⁰ paiti¹¹ fratachinti¹², yā¹³ amavaiti¹⁴ fratachaiti¹⁵.

(96) I praise⁸⁸ the Mount⁹⁰ Hukara⁸⁹, worthy of all homage⁹¹ (and full of green pastures⁹², from which⁹³ My⁹⁴ Ardvī Sūra⁹⁷ the undefiled⁹⁸ flows⁹⁶ from the height¹⁰⁰ of a thousand⁹⁹ men¹ (i.e., from the height of as many as a thousand men); (and) she enjoys³ as much⁵ greatness² of glory⁴ as⁵ all⁶ these⁷ rivers⁸ that⁹ flow along¹² on¹¹ (this) earth¹⁰ and that¹³ flow along¹⁵ *with force¹⁴.

Ahe raya khvarenanghacha, tām yazāi surunvata yasna, tām yazāi huyashta yasna, ana buyāo zavano-sāsta, ana buyāo huyashtatara. Aredvīm Sūrām anāhitām ashaonim; zaotrābyo Aredvīm Sūrām anāhitām ashavanem ashahe ratūm yazamaide. Haomayo gava baresmana, hizvo-danghangha, māthracha vachacha shyaothnacha, zaotrābyascha arshukhdhaeibyascha vāghziyo. Yenghe hātām āat yesne paiti vangho, Mazdāo Ahuro vaethā ashāt hachā, yāonghāmchā tāscha tāoscha yazamaide.

* Very lately, later on (Darmesteter)

† Darmesteter. Presumably, the words "yā noit haiti yasna" are the comments of their preceeding portion. Haiti (derived from hant) is present participle feminine nominative singular; root ah = to be, to exist.

* The original meaning of the word amavaiti is "courageous" and it is an epithet of Aredvī Sūra. For comparison, see paras 102 and 121 of this yasht.

(Kardā XXIInd) (97) Yazaesha me him, Spitama Zarathushtra, yām Aredvīm Sūrām anāhitām, perethufrākām, baeshazyām, vīdaevām, Ahuro-tkaeshām, yesnyām anghuhe astvaite, vahmyām anghuhe astvaite. Ādhū-frādhānām ashaonīm, vāthwo-frādhānām ashaonīm, gaetho-frādhānām ashaonīm, khshaeto-frādhānām ashaonīm, danghu-frādhānām ashaonīm.

(98) Yim¹ aiwito² mazdayasna³ hishtenti⁴ baresmozasta⁵. Tām⁶ yazenta⁷ Hvovāongho;⁸ tām⁹ yazenta¹⁰ Naotairyāongho¹¹. Ishtīm¹² jaidhyanta¹³ Hvovo¹⁴, āsu-aspīm¹⁵ Naotaire¹⁶. Moshu¹⁷ paschaeta¹⁸ Hvovo¹⁹ ishtīm²⁰ baon²¹ sevishta²²; moshu²³ paschaeta²⁴ Naotaire²⁵ Vishtāspo²⁶ āonghām²⁷ dakhyunām āsu-aspotemo²⁹ bavāt³⁰.

(99) Dathat aeibyaschit tat avat āyaptem Aredvī Sūra anāhita, hadha-zaothro-barāi aredrāi yazemnāi jaidhyantāi dāthrish āyaptem.*

(98) In front of² whom (Aredvīsūra)¹ the Mazda worshippers³ stand⁴ with baresman in (their) hands⁵. The descendants of Hvova⁸ worshipped⁷ her⁶; the descendants of Naotara¹¹ worshipped¹⁰ her⁹. The descendants of Hvova¹⁴ requested¹³ wealth¹² (from her); the descendants of Naotara¹⁶ requested¹⁵ (from her) ¹swiftness of horses¹⁵. Thereafter¹⁸ (i.e., after asking for these) the descendants of Hvova¹⁹ ²gained²¹ quickly¹⁷ wealth²⁰ (and) happiness²². Thereafter²⁴ (King) Gushtāspa²⁶ of the Family of Nōdar²⁵ ³became³⁰ the possessor of swiftest horses²⁹ of these²⁷ countries²⁸ (i.e., countries under the control of Iran).

* There is no necessity here of the sentence from 'dathat upto the word āyaptem' (para 99 in full).

¹ or swift horses (see paragraph 86th of this yasht)

² baon - imperfect tense; root bū = Sanskrit bhū = to obtain, to acquire.

³ Based upon the translation of Prof. Darmesteter. According to Chapter 31st of Bundeesh, King Gushtāsp belonged to the family of Nōdar by adoption, because he was descended from Kaikobād whom Kavi Uzava had adopted as the grandson of Nōdar. "Kavi Uzava" stands for the name "Zu" in Avesta.

Ahe raya khvarenanghacha, tām yazāi surunvata yasna, tām yazāi huyashta yasna, ana buyāo zavanosāsta, ana buyāo huyashtatara. Aredvīm Sūrām anāhitām ashaonīm; zaothrābyo Aredvīm Sūrām anāhitām ashavanem ashahe ratūm yazamaide. Haomayo gava baresmana, hizvo-danghangha, māthracha vachacha shyaothnacha, zaothrābyascha arshukhdhaeibyascha vāghzibyo. Yenghe hātām āat yesne paiti vangho, Mazdāo Ahuro vaethā ashāt hachā, yāonghāmchā, tāsachā tāoschā yazamaide.

(Kardā XXIIIrd) (100) Yazaesha me him, Spitama Zarathushtra, yām Aredvīm Sūrām anāhitām perethufrākām, baeshazyām, vīdaevām Ahuro-tkaeshām, yesnyām anghuhe astvaite, vahmyām anghuhe astvaite. Ādhū frādhānām ashaonīm, vāthwo-frādhānām ashaonīm, gaetho-frādhānām ashaonīm, khshaeto-frādhānām ashaonīm, danghu-frādhānām ashaonīm.

(101) Yenghe¹ hazanghrem² vairyanām³, hazanghrem⁴ apaghzāranām⁵. Kaschitcha aeshām vairyanām, kaschitcha aeshām apaghzāranām, chathwaresatem ayare-baranām hvaspāi¹⁴ naire¹⁵ ²baremnāi¹⁶. Kanghe kanghe¹⁷ apaghzāire¹⁸, nmānem¹⁹ hishtaite²⁰ hudhātem²¹ sato-raochanem²², bāmim²³ hazanghro-stunem²⁴, hukeretem²⁵ baevare-fraskembem²⁶ sūrem²⁷.

(101) Whose (i.e. Aredvī Sūra's)¹ (are) a thousand² (rivers) amongst the rivers³ and a thousand⁴ (outlets) among the outlets⁵ (in order to cross) any one⁶ (river) of these⁷ rivers⁸ (or) anyone (outlet) of these¹⁰ outlets¹¹ a forty¹²-days' ride¹³ (is required) for a man¹⁵ riding¹⁶ on a swift horse¹⁴.

* For its translation, see Ardvi Sūra Nīāesh, para 5th.

(Also) on each¹⁷ outlet¹⁸ there stands²⁰ (Aredvī Sūra's) well-built²¹ house¹⁹, with a hundred windows²², shining²³, with a thousand pillars²⁴, well-made²⁵, with ten thousand props²⁶ (and) large²⁷.

(102) Kem kemchit²⁸ aipi²⁹ nmāne³⁰, gātu³¹ saite³² khvanistaretē³³ hubaoidhīm³⁴ barezis³⁵ havantem³⁶. Ābachaiti³⁷ Zarathushtra³⁸ Aredvī Sūra³⁹ anāhita⁴⁰, hazanghrāi⁴¹ baresna⁴² vīranām⁴³. Maso khshayete khvarenangho, yatha vispāo imāo āpo, yāo zemā paiti fratachinti; yā amavaiti fratachaiti.

(102) (Moreover) in her each²⁸ residential quarter³⁰ is adorned³² beautifully-spread³³, well-scented³⁴ bed³¹ covered with pillows³⁶. Aredvī Sūra³⁹, the undefiled⁴⁰, Oh Zarathushtra!³⁸ flows³⁷ from the height⁴² of a thousand⁴¹ men⁴³ (i.e., from the height of as much as a thousand men).

Ahe raya khvarenanghacha, tām yazāi surunvata yasna, tām yazāi huyashta yasna, ana buyāo zavano-sāsta, ana buyāo huyashtatara. Aredvīm Sūrām anāhitām ashaonīm, zaotrābyo Aredvīm Sūrām anāhitām ashanem ashahe ratūm yazamaide. Haomayo gava baresmana, hizvo-danghangha, mēthracha vachacha shyaothnacha, zaotrābyascha arshukhdhaeibyascha vāghzibyo. Yenghe hātām āat yesne paiti vangho, Mazdāo Ahuro vaethā ashāt hachā, yāonghāmchā tāschā tāoschā yazamaide.

(Kardā XXIVth) (103) Yazaesha me him, Spitama Zarathushtra, yām Aredvīm Sūrām anāhitām perethufrākām, baeshazyām, vidaevām, Ahuro-tkaeshām, yesnyām anghuhe astvaite, vahmyām anghuhe astvaite. Ādhū-frāadhanām ashaonīm, vāthwo-frāadhanām ashaonīm, gaetho-frāadhanām ashaonīm, khshaeto-frāadhanām ashaonīm, danghu-frāadhanām ashaonīm.

⁹ Original meaning is 'is situated, lies'. It would be better if the word would be "saete". (See Vendidad Fragard 18th, para 5th) iroot sī = Sanskrit shī = to lie down.

¹ For the translation of the remaining portion, see paragraph 96th of this yasht.

(104) Tām¹ yazata² yo³ ashava⁴ Zarathushtra⁵ Airyene⁶ Vaejahi⁷ vanghuyāo Dāityayāo⁸, haoma⁹ yo¹⁰ gava¹¹ baresmana¹², hizvo-danghangha¹³, mēthracha¹⁴ vachacha¹⁵ shyaothnacha¹⁶, zaotrābyascha¹⁷ arshukhdhaeibyascha¹⁸ vāghzibyo¹⁹.

(105) Āat²⁰ him²¹ jaidhyat²² avat āyaptem²⁴ dazdi²⁵ me²⁶ vanguhi²⁷ sevishte²⁸ Aredvī Sūrē²⁹ anāhite³⁰, yatha³¹ azem³² hāchayeni³³ puthrem³⁴ yat³⁵ Aurvat-aspahe³⁶ takhmēm³⁷ Kavaem³⁸ Vishtāspem³⁹, anumate-e⁴⁰ danayāi⁴¹, anukhte-e⁴² daenayāi⁴³, anu-varshte-e⁴⁴ daenayāi⁴⁵.

(106) Dathat ahmāi tat avat āyaptem Aredvī Sūra anāhita, hadha-zaothro-barāi aredrāi yazemnāi jaidhyantāi dāthrishāyaptem.

(104) The Prophet Holy⁴ Zarathushtra⁵ worshipped² her¹ in the Airyana Vaeja⁶⁻⁷ near (the River) Veh Dāitya⁸ with Haoma⁹ which¹⁰ is mixed with "Jivām-milk"¹¹ (and) baresman¹² (and with the Haoma which is) with thought¹⁴, word¹⁵ and deed¹⁶ through the wisdom of the tongue¹³ (and with the Haoma which is prepared) for libations¹⁷ with rightly-spoken words¹⁹.

(105) He then²⁰ asked²² of her²¹: 'Oh good²⁷, most beneficent²⁸ and undefiled³⁰ Aredvī Sūrē²⁹ ! do thou grant²⁵ me²⁶ this²³ (below mentioned) boon²⁴ that³¹ I³² may lead³³ the valiant³⁷ Kay³⁸ Vishtāspa³⁹, the Son³⁴ of Aurvat-aspa³⁶, to think in conformity with⁴⁰ (my) Religion⁴¹, to speak in conformity with⁴² (my) Religion⁴³ and to act in conformity with⁴⁴ (my) Religion⁴⁵.

Ahe raya khvarenanghacha, tām yazāi surunvata yasna, tām yazāi huyashta yasna, ana buyāo zavanosāsta, ana buyāo huyashtatara. Aredvīm Sūrām anāhitām ashaonīm; zaotrābyo Aredvīm Sūrām anāhitām ashanem ashahe ratūm yazamaide. Haomayo gava baresmana, hizvo-danghangha, mēthracha vachacha shyaothnacha, zaotrābyascha arshukhdhaeibyascha

vāghzibyo. Yenghe hātām āat yesne paiti vangho, Mazdāo Ahuro vaethā ashāt hachā, yāonghāmchā tāschā tāoschā yazamaide.

(Kardā XXVth) (107) Yazaesha mē him, Spitama Zarathushtra, yām Aredvīm Sūrām anāhitām perethu-frākām, baeshazyām, vidaevām, Ahuro-tkaeshām, yesnyām anghuhe astvaite, vahmyām anghuhe aetvaite. Ādhū-frādhānām ashaonīm, vāthwo-frādhānām ashaonīm, gaetho-frādhānām ashaonīm, khshaeto-frādhānām ashaonīm, danghu-frādhānām ashaonīm.

(108) Tām¹ yazata² berezaidhish³ Kava⁴ Vishtāspo⁵ pasne⁶ āpem⁷ Frazdanaom⁸, satem⁹ aspanām¹⁰ arshnām¹¹, hazanghrem¹² gavām¹³, baevare¹⁴ anumayanām¹⁵.

(109) Āat¹⁶ him¹⁷ jaidhyat¹⁸, avat¹⁹ āyaptem²⁰ dazdi²¹ me²², vanguhi²³ sevishte²⁴ Aredvī Sūre²⁵ anāhite²⁶, yat²⁷ bavāni²⁸ aiwi-vanyāo²⁹ Tāthrayantem³⁰ duzdaenem³¹, Peshanemcha³² daevayasnem³³, drvantemcha³⁴ Arejat-aspem³⁵, ahmi³⁶ gaethe³⁷ peshanāhu³⁸.

(108) The liberal-^ohearted³ Kava Vishtāspa⁵ worshipped² her¹ on the other side⁶ of the river⁷ (called) [†]Frazdānava, with a hundred⁹ horses¹⁰⁻¹¹ with a thousand¹² oxen¹³ and with ten thousand¹⁴ small animals¹⁵.

(109) He then asked of her: 'Do thou grant²¹ me²² this (below mentioned) boon²⁰, oh good²³, most beneficent²¹ (and) undefiled²⁶ Ardvi Sūra²⁵! that²⁷ I may defeat²⁸⁻²⁹ Tāthryavant³⁰ of the wicked faith³¹, Peshana³², the daeva-worshipper³³ (and) the wicked³⁴ [‡]Arjāspa³⁵ in the wars³⁸ of this³⁶ world³⁸.

^o Original meaning is "looking from an elevated position"; or "far-seeing". Avesta bereza, exalted + dī, to see. See Gosh Yasht, para 29th

[†] According to Bundeesh it is the name of a lake; and it is situated in Seistān.

[‡] These three persons were the opponents of the Religion and they were therefore the enemies of the Religion.

(110) Dathat ahmāi tat avat āyaptem Aredvī Sūra anāhita, hadha-zaothro-barāi aredrāi yazemnāi jaidhyantāi dāthrish āyaptem.

Ahe raya khvarenanghacha, tām yazāi surunvata yasna, tām yazāi huyashta yasna, ana buyāo zavanosāsta, ana buyāo huyashtatara. Aredvīm Sūrām anāhitām ashaonīm; zaothrābyo Aredvīm Sūrām anāhitām ashavanem ashahe ratūm yazamaide. Haomayo gava bresmana, hizvo-danghangha, māthracha vachacha shyaothnacha, zaothrābyascha arshukhdhaeibyascha vāghzibyo. Yenghe hātām āat yesne paiti vangho, Mazdāo Ahuro vaethā ashāt hachā, yāonghāmchā tāschā tāoschā yazamaide.

(Kardā XXVIth) (111) Yazaesha me him, Spitama Zarathushtra, yām Aredvīm Sūrām anāhitām perethu-frākām, baeshazyām, vidaevām, Ahuro-tkaeshām, yesnyām anghuhe astvaite, vahmyām anghuhe astvaite. Ādhū-frādhānām ashaonīm, vāthwo-frādhānām ashaonīm, gaetho-frādhānām ashaonīm, khshaeto-frādhānām ashaonīm, danghu-frādhānām ashaonīm.

(112) Tām¹ yazata² aspāyaodho³ Zairi-vairish⁴, pasne⁵ āpo⁶ Dāityayāo⁷, satem⁸ aspanām⁹ arshnām¹⁰, hazanghrem¹¹ gavām¹², baevare¹³ anumayanām¹⁴.

(113) Āat¹⁵ him¹⁶ jaidhyat¹⁷ avat¹⁸ āyaptem¹⁹ dazdi²⁰ me²¹, vanguhi²² sevishte²³ Aredvī Sūre²⁴ anāhite²⁵, yat²⁶ bavāni²⁷ aiwi-vanyāo²⁸ Peshochinghem²⁹ ashto-kānem³⁰, Humayakem³¹ daevayasnem³², drvantemcha³³ Arejat-aspem³⁴, ahmi³⁵ gaethe³⁶ peshanāhu³⁷.

(112) ^oZarir⁴, fighting on horse-back³ worshipped² her¹ on the other side⁵ of the river⁶ Veh-Dāitya⁷, with a hundred⁸ horses⁹⁻¹⁰, with a thousand¹¹ oxen¹² (and) with ten thousand¹³ animals¹⁴.

^o The son of Lohrāspa and the brother of King Gushtāsa.

(113) He then¹⁵ asked¹⁷ of her¹⁶: 'Oh good²², most beneficent²³ and undefiled²⁵ Aredvī Sūra²⁴! Do thou grant²⁰ me²¹ this¹⁸ (below mentioned) boon¹⁹ that I may defeat²⁷⁻²⁸ Peshochihna²⁹, *the corpse-burier³⁰, Humayaka³¹ the daeva-worshipper³² and the wicked³³ Arjāspa³⁴ in the wars³⁷ of this³⁵ world³⁶.

(114) Dathat ahmāi tat avat āyaptem Aredvī Sūra anāhita, hadha-zaothro-barāi aredrāi, yazemnāi jaidhyantāi, dāthrish āyaptem.

Ahe raya khvarenanghacha, tām yazāi surunvata yasna, tām yazai huyashta yasna, ana buyāo zavanosāsta, ana buyāo huyashtatara. Aredvīm Sūrām anāhitām ashaonīm; zaotrābyo Aredvīm Sūrām anāhitām ashanem ashahe ratūm yazamaide. Haomayo gava baresmana, hizvo-danghancha, mēthracha vachacha shyaothnacha, zaotrābyascha arshukhdhaeibyascha vāghzibyo. Yenghe hātām āat yesne paiti vangho, Mazdāo Ahuro vaethā ashāt hachā, yāonghāmchā tāscha tāoschā yazamaide.

(Kardā XXVIIth) (115) Yazaesha me hīm, Spitama Zarathushtra, yām Aredvīm Sūrām anāhitām perethufrākām, baeshazyām, vidaevām, Ahuro-tkaeshām, yesnyām anghuhe astvaite, vahmyām anghuhe astvaite. Ādhū-frāadhanām ashaonīm, vēthwo-frāadhanām ashaonīm, gaetho-frāadhanām ashaonīm, khshaeto-frāadhanām ashaonīm, danghu-frāadhanām ashaonīm.

(116) Tām¹ yazata² Vandaremainish³ Arejat-aspo⁴, upa⁵ zrayo⁶ Vouru-Kashem⁷, satem⁸ aspanām⁹ arshnām¹⁰, hazanghrem¹¹ gavām¹², baevare¹³ anumayanām¹⁴.

(117) Āat¹⁵ hīm¹⁶ jaidhyat¹⁷ avat¹⁸ āyaptem¹⁹ dazdi²⁰ me²¹, vanguhi²² sevishte²³ Aredvī Sūre²⁴ anāhite²⁵, yat²⁶ bavāni²⁷ aiwi-vanyāo²⁸ takhmem²⁹ kavaem³⁰ Vishtāspem³⁰ aspāyaodho³¹ zairi-vairish³²; yatha³³ azem³⁴ nijanāni³⁵

* Darmesteter; "having eight undergrounds" "eight-celled or vaulted" (Ervad T. D. Anklesaria) Proper name (Spiegel, Justi, and Harlez)

Airyanām³⁶ dakhyunām³⁷ panchasaghnāi³⁸ sataghnāishcha³⁹, sataghnāi⁴⁰ hazanghraghnāishcha⁴¹, hazanghraghnāi⁴² baevareghnāishcha⁴³, baevareghnāi⁴⁴ ahākhshtaghnāishcha⁴⁵.

(116) Arjāspa⁴ the brother of *Vandaremana³ worshipped² her¹ near⁵ the sea⁶ (called) Vouru-kasha⁷ with a hundred horses⁹⁻¹⁰ with a thousand¹¹ oxen¹² and with ten thousand¹³ small animals¹⁴.

(117) He then¹⁵ asked¹⁷ of her¹⁶: 'Oh good²², most beneficent²³, and undefiled²⁵ Aredvī Sūra²⁴! Do thou grant²⁰ me²¹ this¹⁸ (below mentioned) boon¹⁹, that²⁶ I may defeat²⁷⁻²⁸ the valiant²⁹ Kava Gushtāspa³⁰ (and) *Zairi-vairi³², fighting on horse-back³¹; (and) that³³ I³⁴ may smite³⁵ the people of Iranian³⁶ countries³⁷ by fifty³⁸ and hundred-fold³⁹, by hundred⁴⁰ and a thousand-fold⁴¹, by a thousand⁴² and ten-thousand-fold⁴³ and by ten thousand⁴⁴ and innumerable⁴⁵.

(118) Noit ahmāi dathat tat avat āyaptem Aredvī Sūra anāhita.

Ahe raya khvarenanghacha, tām yazāi surunvat yasna, tām yazāi huyashta yasna, ana buyāo zavanosāsta, ana buyāo huyashtatara. Aredvīm Sūrām anāhitām ashaonīm; zaotrābyo Aredvīm Sūrām anāhitām ashanem ashahe ratūm yazamaide. Haomayo gava bresmana, hizvo-danghangha, mēthracha vachacha shyaothnacha, zaotrābyascha arshukhdhaeibyascha vāghzibyo. Yenghe hātām āat yesne paiti vangho, Mazdāo Ahuro vaethā ashāt hachā, yāonghāmchā tāscha tāoschā yazamaide.

* Literally, 'pertaining to Vandaremana'. Vandareman is the brother of Arjāspa. In the Shāh Nāmā, the name Andarimān is used for him. The initial letter 'v' is dropped. In the same way, Avesta word 'vīra' became in Persian 'yal' (meaning hero).

¹ It would be better if the words "aspāyaodho Zairi-vairish" are in accusative singular (zairi-vairim aspāyaodhem).

(Kardā XXVIIIth) (119) Yazaesha me him, Spitama Zarathushtra, yām Aredvīm Sūrām anāhitām, perethufrākām, baeshazyām, vidaevām, Ahuro-tkaeshām, yesnyām anghuhe astvaite, vahmyām anghuhe astvaite.

Ādhū-frāadhanām ashaonīm, vāthwo-frāadhanām ashaonīm, gaetho-frāadhanām ashaonīm, khshaeto-frāadhanām ashaonīm, danghu-frāadhanām ashaonīm.

(120) Yenghe¹ chathwāro² arshāna³ hām-tāshat⁴ Ahuro Mazdao⁵, vātemcha⁶ vāremcha⁷ maeghemcha⁸ fyanghumcha⁹; mīshiti¹⁰ zī¹¹-me¹² him¹³, Spitama¹⁴ Zārathushtra¹⁵, vārentaecha¹⁶ snaezintaecha¹⁷ sraschintaecha¹⁸ fyanghuntaecha¹⁹. Yenghe²⁰ avavat²¹ haenanām²² nava-satāish²³ hazanghremcha²⁴.

(120) Whose (i.e. Ardvī Sūra's) four² *horses³ (viz.) the wind⁶, the rain⁷, the cloud⁸ and the sleet⁹ Ahura Mazdā⁵ has created⁴. Indeed¹¹, Oh Spitama¹⁴ Zarathushtra¹⁵! Upon that (Ardvī Sūra)¹³ of Mine¹² it is raining¹⁶, snowing¹⁷, hailing¹⁸ and it is *sleeting¹⁹ *permanently¹⁰. (Also) whose²⁰ armies²² are *so²¹ (numerous and counted) by nine hundred²³ thousand²⁴.

* This is to be understood as "aspa arshāna"; See paras 21, 25, 29, 33 of this yasht.

¹ Know that these four words are in the verbal form and they are Impersonal Verbs, present tense third person plural.

* According to Darmesteter, based on Pahlavi. Original meaning is 'through dew drops' (See Māh Bookhtār Nīāesh, para 6th)

³ Original meaning "so, so much". Permanently raining, hailing etc. are given metaphorically as the army of Ardvī Sūra. Hence, the word "mīshiti" occurs for permanent sleeting.

(121) Yazāi Hukairim barezo vīspo-vahmem zaranaenem, yahmat hacha frazghadhaite Aredvī Sūra anāhita, hazanghrāi bareshna viranām; masokhshayete khvarenangho, yatha vīspāo imāo āpo, yāo zemā paiti fratachinti, yā amavaiti fratachaiti.*

Ahe raya khvarenanghacha, tām yazāi surunvata yasna, tām yazāi huyashta yasna, ana buyāo zavano-sāsta, ana buyāo huyashtatara. Aredvīm Sūrām anāhitām ashaonīm; zaotrābyo Aredvīm Sūrām anāhitām ashavanem ashahe ratūm yazamaide. Haomayo gava baresmana hizvo-danghangha, mēthracha vachacha shyaothnacha, zaotrābyascha arshukhdaeibyascha vāghzibyō. Yenghe hātām āat yesne paiti vangho, Mazdāo Ahuro vaethā ashāt hachā, yāonghāmchā tāschā tāoschā yazamaide.

(Kardā XXIXth) (122) Yazaesha me him, Spitama Zarathushtra, yām Aredvīm Sūrām anāhitām perethufrākām, baeshzyām, Vidaevām, Ahuro-tkaeshām, yesnyām anghuhe astvaite, vahmyām anghuhe astvaite. Ādhū-frāadhanām ashaonīm, vāthwo-frāadhanām ashaonīm, gaetho-frāadhanām ashaonīm, khshaeto-frāadhanām ashaonīm, danghu-frāadhanām ashaonīm.

(123) Zaranaenem¹ paiti-dānem² vanguhi³ hishtaite⁴ drazimno⁵ Aredvī Sūra⁶ anāhita⁷ zaotre⁸ vāchim⁹ paitishmaremna¹⁰, avat¹¹ manangha¹² mainimna¹³.

* For the translation of this paragraph, see para 96th of this yasht.

(124) Ko mām stavāt, ko yazāite, haomavaitibyo
gaomavaitibyo zaotrābyo, yaozdātābyo pairi-
angharshtābyo; kahmāi azem upanghachayeni
hachamanaicha ana-manāicha frāranghāi
haomananghāicha.*

(123) The good³, undefiled⁷ Aredvī Sūra⁶ stands⁴ wearing⁵
a golden¹ paiti-dāna² (i.e. mouth-veil), “[†]waiting¹⁰ for the libation⁸
(and) prayer⁹”, thinking¹³ in (her) mind¹² thus¹¹ (i.e., as stated in
the following paragraph):

Ahe raya khvarenanghacha, tām yazāi surunvata
yasna, tām yazāi huyashta yasna, ana buyāo zavano-
sāsta, ana buyāo huyashta tara. Aredvīm Sūrām
anāhitām ashaonīm, zaotrābyo Aredvīm Sūrām
anāhitām ashavanem ashahe ratūm yazamaide.
Haomayo gava baresmana, hizvo-danghangha,
māthracha vachacha shyaothnacha, zaotrābyascha
arshukhdaei byascha vāghzi byo. Yenghe hātām āat
yesne paiti vangho, Mazdāo ahuro vaethā ashāt hachā,
yāonghāmchā tāshcā tāoschā yazamaide.

(Kardā XXXth) (125) Yazaesha me him, Spitama
Zarathushtra, yām Aredvīm Sūrām anāhitām
perethufrākām, baeshazyām, vidaevām, Ahuro-tkaeshām,
yesnyām anghuhe astvaite, vahmyām anghuhe astvaite.
Ādhū-frādhānām ashaonīm, vāthwo-frādhānām ashaonīm,
gaetho-frādhānām ashaonīm, khshaeto-frādhānām
ashaonīm, danghu-frādhānām ashaonīm.

* For the translation of this paragraph, see para 8th of this yasht.

1 ‘Wearing a golden robe’ (Darmesteter)

† Or perhaps “pausing for the prayer of the priest” (Darmesteter)

(126) Yā¹ hishtaite² fravaedhemna³ Aredvī Sūra⁴
anāhita⁵, kainino⁶ kehrpa⁷ srīrayāo⁸ ash-amayāo⁹
huraodhayāo¹⁰, uskāt¹¹ yāstayāo¹² erezvaithyo¹³ raevat¹⁴
chithrem¹⁵ āzātayāo¹⁶; frazushem¹⁷ adhkem¹⁸ vanghānem¹⁹
pouru-pakhshtem²⁰ zarānaenem²¹.

(127) Gādha²² yatha-mam²³ Garesmō-zasta²⁴ frā-
gaoshāvara²⁵ sissemna²⁶ chathru-karana²⁷ zarānaeni²⁸;
minum²⁹ barat³⁰ hvāzātā³¹ aredvī sūra³² anāhita³³ upa³⁴
tām³⁵ srīrām³⁶ manaothrim³⁷. hā³⁸ hē³⁹ maidhim⁴⁰ nyāzata⁴¹
yathacha⁴² hukerepta⁴³ fshtāna⁴⁴ yathacha⁴⁵ anghen⁴⁶
nivāzāna⁴⁷.

(126) Aredvī Sūra⁴ the undefiled⁵ who¹ is [†]learned³, [†]comes
in the shape of a maiden beautiful⁸, fully courageous⁹, of good
appearance¹⁰, high-cinctured¹² (or high-girded), [†]innocent¹³ of
brilliant face¹⁵, nobly-born¹⁶. (Moreover she [†]comes) clad¹⁹ in
precious¹⁷ garment¹⁸, golden²¹ (and) richly-embroidered²⁰.

Explanation: (About her decoration detailed description is
stated in the following paragraph)

(127) (She [†]comes) verily²² holding Baresman in her hand²⁴
of the required measure²³, adorned with golden²⁸ square²⁷ pendant²⁶
earrings²⁵. (Moreover,) that nobly-born³¹ Aredvī Sūra³² the unde-
filed³³ wears³⁰ a necklace²⁹ (or ornament of precious stones or
beads) on³⁴ her³⁵ beautiful³⁶ neck³⁷.

(Besides) she³⁸ has tightly girded⁴¹ (her) waist⁴⁰ so that⁴² her³⁹
breasts⁴⁴ [†]may appear⁴⁶ well-shaped⁴³ and [†]charming⁴⁷.

* Or well-known, well-versed, well-informed, root vid = Sanskrit vid = to know.

1 Or assumes the form of a maiden; hishtaite: root stā = Sanskrit sthā, to be in any situation, station or position.

† Or stately, tall like the Sarva tree.

3 Here ‘hishtaite’ of the preceding sentence is to be inserted again.

† The word ‘hishtaite’ of the above sentence is to be inserted here also.

† The literal meaning ‘was’ ‘may be’, root ah = Sanskrit as, to be.

† Somewhat corresponding Persian word to Avesta nivāzāna is navāzān (caressing, enticing); based on the Persian “navāzīdan” (Darmesteter).

(128) Upairi⁴⁸ pusām⁴⁹ bandayata⁵⁰ Aredvī Sūra⁵¹ anāhita⁵², sato-stranghām⁵³ zaranaenim⁵⁴ ashta-kaozdām⁵⁵, rathakairyām⁵⁶ drafshakavaitim⁵⁷ srīrām⁵⁸ anupoithwaitim⁵⁹ hukeretām⁶⁰.

(129) Bawraini⁶¹ vastrāo⁶² vanghata⁶³ Aredvī Sūra⁶⁴ anāhita⁶⁵, thrisatanām⁶⁶ bawranām⁶⁷ chature-zizantām⁶⁸, yat⁶⁹ asti⁷⁰ bawrish⁷¹ sraeshta⁷² yatha⁷³ yat⁷⁴ asti⁷⁵ gaonotema⁷⁶. Bawrish⁷⁷ bavaiti⁷⁸ upāpo⁷⁹ yatha⁸⁰ keretam⁸¹ thwarshatāi⁸² zarune⁸³, charemāo⁸⁴ vaenanto⁸⁵ brāzenta⁸⁶ frena⁸⁷ erezatem⁸⁸ zaranim⁸⁹.

(128) Ardvi Sūra the undefiled ♀ has fixed⁵⁰ on⁴⁸ (her head) a crown⁴⁹ studded with a hundred stars⁵³, golden⁵⁴, of eight ♀ parts⁵⁵, of a chariot's design⁵⁶, ♀ adorned with frills or ribbons⁵⁷, splendid⁵⁸, of a moderate ♀ size⁵⁹ (and) well-shaped⁶⁰.

(129) Ardvi Sūra⁶⁴, the undefiled⁶⁵ wears⁶³ the garments (of fur) of thirty⁶⁶ beavers⁶¹ from amongst (the animals called) beavers⁶⁷, giving birth to four young ones⁶⁸.

Explanation: (As to what sorts of these beavers are it is explained as under)

(They are) the beavers⁷¹ who⁶⁹ are⁷⁵ most beautiful⁷² (and) of the best colour⁷⁶.

Beaver⁷⁷ ♀ is⁷⁸ (an animal) living in waters⁷⁹.

When⁸⁰ the leathers⁸⁴ (of the above-mentioned beavers) are ♀ removed⁸¹ at a certain⁸² time⁸³, (then they are) brilliant⁸⁵ (and) shine⁸⁶ abundantly⁸⁷ (like) silver⁸⁸ (and) gold⁸⁹.

* Literally "is bound"; root band = Sanskrit to bandh = to bind.

† Octagonal (Harlez); "(a crown) of eight rays" (Darmesteter).

‡ Just like at present under the turbans of kings and princes is attached a pendant necklace of pearls. The literal meaning is 'of a small banner' (based upon drafshaka).

§ According to Ervad T. D. Anklesaria.

¶ This sentence is used as a commentary on beaver.

⌘ Original meaning "(are) cut". Root kere = Sanskrit kri = to cut.

(130) Āat, vanghuhi idha sevishte Aredvī Sūra anāhite, avat āyaptem yāsāmi, yatha azem hvāfrito¹ masa² khshathra³ nivānāni⁴, ash-pachina⁵ stūi-bakhedhra⁶, fraothat-aspa⁷ khvanat-chakhra⁸, khshvaevayatasht⁹ ash-baourva¹⁰, nidhāto-pitu¹¹ hubaoidhi¹²; upa¹³ steremaeshu¹⁴ vārema¹⁵ daidhe¹⁶, parenanghuntem¹⁷ vispām¹⁸ hujyāitīm¹⁹ irithentem²⁰ khshathrem²¹ zazāiti²².

(130) Thereupon⁹⁰, oh good⁹¹, most beneficent⁹³ Aredvī Sūra⁹⁴ the undefiled⁹⁵! I ask⁹⁸ of this⁹⁶ boon⁹⁷ (from thee) that⁹⁹ here⁹² (i.e., in this world) I¹⁰⁰ (who am) fully blessed¹ (or greatly beloved)¹ may conquer⁴ great² kingdoms³.

Explanation:- The characteristics of what these kingdoms are as stated below.

I may conquer⁴ the kingdoms³ ♀ well-administered⁵, with high ♀ tributes⁶, with quickest ♀ horses⁷, with resounding chariots⁸, with sharp weapons⁹, ♀ having stores of food¹⁰, possessed of warehouses containing food and eatables¹¹, (and) ♀ well-scented¹².

(Also) that kingdom (which) can give¹⁶ sufficient¹⁷ support¹⁵ in the battlefield¹⁴ and having produced²⁰ all¹⁸ the amenities of life¹⁹ (or happiness of living) would add²² (to it).

(131) Āat²³, vanguhi²⁴ idha²⁵ Aredvī Sūra²⁶ anāhite²⁷, dva²⁸ aurvanta²⁹ yāsāmi³⁰, yimcha³¹ bi-paitishtānem³² aurvantem³³ yimcha³⁴ chathware-paitishtānem³⁵. Aom³⁶ bi-paitishtānem³⁷ aurvantem³⁸, yo³⁹ anghat⁴⁰ āsush⁴¹ uzgasto⁴², hufraourvaeso⁴³ vāshāo⁴⁴ peshanaeshucha⁴⁵. Aom⁴⁶ chathwarepaitishtānem⁴⁷ yo⁴⁸ haenayāo⁴⁹ perethu-ainikayāo⁵⁰ va⁵¹ urvaesayat⁵² karana⁵³, hoyūmcha⁵⁴ dashinemcha⁵⁵, dashinemcha⁵⁶ hoyūmcha⁵⁷.

* Original meaning "fully matured". Root pach = Sanskrit pach = to ripen.

† bakhedhra = baz + thra; baz = Persian bāz = tax, tribute.

‡ Original meaning "with resounding or snorting horses".

§ ash-baourva = Sanskrit root bharv = to eat (Darmesteter).

¶ Promulgating the glory and fame of the kingdom afar.

(131) Then²³, oh good²⁴, undefiled²⁷ Ardvi Sūra²⁶! Hither²⁵ (i.e. in this world) I ask³⁰ (of thee) two²⁸ heroes²⁹.

Explanation:- (As to who these two heroes are, it is stated as under).

(One is that) who³¹ is a biped³² hero³³; (and the other is that) who³⁴ is four-footed one³⁵. That³⁶ biped³⁷ hero³⁸ (should be such) "who³⁹ by causing (the horse) to run⁴² quickly⁴¹ in the battle⁴⁵ can revolve⁴³ the chariot⁴⁴ (i.e. war-chariot) with dexterity⁴³" (Also) that⁴⁶ four-footed⁴⁷ (hero should be such a one) who⁴⁸ can reach swiftly⁵² both⁵¹ the wings⁵³ of the army⁴⁹ with the wide front⁵⁰ (i.e.) the left wing⁵⁴ and the right⁵⁵, and the right wing⁵⁶ and the left⁵⁷.

Explanation:- (In this paragraph, in order to attack with full force the enemy during the war two things are asked for: (1) the charioteer and the warrior should be an intelligent and mighty hero; (2) and for that chariot fully fit and swift galloping horse.)

(132) Aeta⁵⁸ yasna⁵⁹, aeta⁶⁰ vahma⁶¹, aeta⁶² paiti⁶³ ava-jasa⁶⁴, Aredvi Sūre⁶⁵ anāhite⁶⁶, hacha⁶⁷ avatbyo⁶⁸ sterebyo⁶⁹ avi⁷⁰ zām⁷¹ Ahuradhātām⁷², avi⁷³ zaotārem⁷⁴ yazemnem⁷⁵, avi⁷⁶ perenām⁷⁷ vighzārayeintim⁷⁸, avanghe⁷⁹ zaothro-barāi⁸⁰ aredhrāi⁸¹ yazemnāi⁸² jaidhyantāi⁸³ dāthrish⁸⁴ āyaptem⁸⁵; yatha⁸⁶ te⁸⁷ vīspe⁸⁸ aurvanta⁸⁹ zazvāongha⁹¹ paiti-jasān⁹², yatha⁹³ Kavoish⁹⁴ Vishtāspahe⁹⁵.

(132) On account of⁵⁹ this⁵⁸ yasna⁵⁹ (of thine) and on account⁶¹ of this⁶⁰ adoration⁶¹ (from us), oh Aredvi Sūra⁶⁵, the undefiled⁶⁶, the giver⁸⁵ of boon⁸⁶! Do thou come down⁶⁴ from⁶⁷ these⁶⁸ stars⁶⁹ (i.e., from the sky) to⁷⁰ the earth⁷¹ created by Ahura Mazda⁷², to⁷⁴ the zaotar⁷⁵ (=invoker) worshipping⁷⁶ (thee), and to many⁷⁸ (gifts) (and) (libation) of milk⁸⁵ (dedicated unto thee), in order to help⁸⁰ him who offers the libations⁸¹, him who dedicates an oblation in

worship⁸², the worshipper⁸³ and the beseecher of boon⁸⁴, so that⁸⁷ like⁹³ Kay⁹⁴ Gushtāspa⁹⁵ all⁸⁹ those⁸⁸ heroes⁹⁰ may return⁹² having fulfilled their wishes⁹¹.

Ahe raya khvarenanghacha, tām yazāi surunvata yasna, tām yazāi huyashta yasna, ana buyāo zavano-sāsta, ana buyāo huyashta tara. Aredvim Sūrām anāhitām ashaonim; zaothrābyo Aredvim Sūrām anāhitām ashavanem ashahe ratūm yazamaide. Haomayo gava baresmana, hizvo-danghangha, mēthracha vachacha shyaothracha, zaothrabyascha arshukhdhaeibyāscha vāghzibyō. Yenghe hātām āat yesne paiti vangho, Mazdāo Ahuro vaethā ashāt hachā, yāonghāmchā tāschā tāoschā yazamaide.

(Recite in Bāz) Ahura Mazda Khodāe, awzūnie mardum, mardum sardagān hamā sardagān, hambāyaste vēhān, oem behedin Māzdayasnān āgahī āstavānī neki rasānad; aedūn bād (Recite loudly) Yathā Ahū Vairyo (2).

Yasnemcha vahmemcha aojascha zavarecha āfrināmi; apām vanghuhinām Mazdadhātānām, Areduyāo āpo anāhitayāo ashaonyāo, vīspanāmcha apām Mazdadhātānām, vīspanāmcha urvaranām Mazda-dhātānām. Ashem Vohū (1).

Ahmāi raeshcha; Hazangrem; Jasame avanghe Mazda; Kerfeh Mozd.

* Uzgasta = us + zgath + ta; root us-zgath = to rush with force.

† Prof. Darmesteter

‡ or on account of this worship and hymn of praise (of thine).

§ See paragraphs 85th and 88th of this yasht.

¶ See Vendidad Fragard XIXth para 40th.

* Like the heroes of King Gushtāspa, the heroes may return victorious (Professor Jackson). Root zā = Sanskrit hā = to gain, to obtain. Alternatively, powerful (root zū = Sanskrit jū = to be strong). zazvāongha - perfect participle parasmaipada first person plural.

Roz nek nām, roz pāk nām, roz mubārak (falān) Māhe mubārak (falān), gāhe (falān), namāz dādāregehān dāmān. Khshnaothra Ahurahe Mazdāo, taroidite angrahe mainyeush. Haithyā-varshatām hyat vasnā ferashotemem. Staomi Ashem; Ashem Vohū (1).

Gorje khoreh awazāyād Āvān Ardvī Sūra Bānu be-rasād amāvand pīrozar amāvandi pīrozarī. Dād Dīn beh Māzdayasnān āgahī ravāi goāfrangāni bād hafte keshvar zamīn; aedūn bād. Man āno āvāyad shudan, man āno āvāyad shudan, man āno āvāyad shudan. Ashaone Ashem Vohū (1).

(Facing towards the South direction): Dādāre gehān Dīne Māzdayasnī Dāde Zarathushtī. Nemase-te ashāum sevishte Aredvī Sūra anāhite, ashaone Ashem Vohū (1). Nemo urvaire vangui Mazda-dhāte, ashaone Ashem Vohū (1). Aredvīm Sūrām anāhitām ashavanem ashahe ratūm yazamaide. Ashem Vohū (1). Āvā Ardvīsūr Bānu be-rasād. Ashem Vohū (1).

Meher Yasht

Khshnaothra Ahurahe Mazdāo. Ashem Vohū (1).

Pa nāme yazdān Ahura Mazda Khodāe awazūni gorje khoreh awazāyād; Meher Farāgayod dāvare rāst be-rasād^o. Az hamā gunāh patet pashemānum; az harvastin dushmata duzhukhta duzhvarshta, mem pa geti manid, oem goft, oem kard, oem jast, oem būn būd ēsted; az ān gunāh manashnī gavashnī kunashnī, tanī ravānī geti mīnoāni, okhe avāksh pashemān pa se gavashnī pa patet hom.

Khshnaothra Ahurahe Mazdāo, taroidite angrahe mainyeush; haithyāvarshtām hyat vasnā ferashotemem. Staomi ashem; Ashem Vohū (3).

Fravarāne Mazdayasno Zarathushtrish vīdaevo Ahura-tkaesho (Gāh according to the period of the day) frasastayaecha. Mithrahe vouru-gaoyaoitoish hazangragaoshahe baevare-chashmano, aokhto-nāmano yazatahe, Rāmanascha Khvāstrahe, khshnaothra yasnāicha vahmāicha khshnaothraicha frasastayaecha, Yathā Ahū Vairyo zaotā frā me mrūte, athā ratush ashātchit hacha frā ashava vīdhvāo mraotū.

(Kardā Ist) (1) Mraot¹ Ahuro Mazdāo² Spitamāi³ Zarathushtrāi⁴, āat yat⁵ Mithrem⁶ yim⁷ vouru-gaoyaoitim⁸ frādadhām⁹, azem¹⁰ Spitama¹¹, āat¹² dīm¹³ dadhām¹⁴ avāontem¹⁵ yesnyata¹⁶, avāontem¹⁷ vahmyata¹⁸, yatha¹⁹ māmchit²⁰ yim²¹ Ahurem Mazdām²².

(2) Merenchaite²³ vīspām²⁴ dainghaom²⁵ mairyo²⁶ mithro-druksh²⁷, Spitama²⁸, yatha²⁹ satem³⁰ kayadhanām³¹

^o For its translation, see the initial portion of Meher Nīaesh.

avavat³² ashava-jachit³³. Mithrem³⁴ mā³⁵ janyāo³⁶, Spitama³⁷, mā³⁸ yim³⁹ dravatāt⁴⁰ peresāonghe⁴¹, mā⁴² yim⁴³ khvā-daenāt⁴⁴ ashaonat⁴⁵. Vayāo⁴⁶ zī⁴⁸ asti⁴⁸ mithro⁴⁹ drvataecha⁵⁰ ashaonaecha⁵¹.

(1) (The Creator) Ahura Mazda² spoke¹ unto Spitama³ Zarathushtra⁴: 'When⁵ I¹⁰ created⁹, Oh Spitamān¹¹ (Zarathushtra)! Mithra yazata⁶, the lord of wide pastures⁸, I *created¹⁴ him¹³ as worthy of worship¹⁶ (and) as worthy of adoration¹⁸ as¹⁹ Myself²⁰ Ahura Mazda²².

(2) The *cruel²⁶ promise-breaker²⁷, Oh Spitama²⁸ (Zarathushtra)! destroys²³ the whole²⁴ country²⁵. (That promise-breaker becomes the injurer of the righteous man to the extent²⁹ of hundred³⁰ wicked men³¹ (i.e., to such an extent as hundred wicked men cause harm). Oh Spitamān³⁷ (Zarathushtra)! Thou shalt not³⁵ break³⁶ the promise³⁴ (at all); (whether) thou *dost contract⁴¹ with the wicked man⁴⁰ (or whether) thou *dost contract with the righteous⁴⁵ co-religionist⁴⁴ (but do) not³⁸ (break that promise at all), because⁴⁷ *the promise⁴⁹ *is (the same) for both⁴⁶ - for the wicked man⁵⁰ and for the righteous man⁵¹.

(3) Āsu-aspim⁵² dadhāiti⁵³ Mithro⁵⁴ yo⁵⁵ Vouru-gaoyaoitish⁵⁶, yoi⁵⁷ Mithrem⁵⁸ nit⁵⁹ aiwi-druzinti⁶⁰; rasishtem⁶¹ pantām⁶² dadhāiti⁶³ Ātarsh Mazdāo Ahurahe⁶⁵, yoi⁶⁶ Mithrem⁶⁷ noit⁶⁸ aiwi-druzinti⁶⁹; ashaonām⁷⁰ vanguhish⁷¹ sūrāo⁷² spentāo⁷³ fravashayo⁷⁴ dadhāiti⁷⁵ āsnām⁷⁶ frazaintim⁷⁷, yoi⁷⁸ Mithrem⁷⁹ noit⁸⁰ aiwi-druzinti⁸¹.

(3) Yazata Mithra⁵⁴, the Lord of wide pastures⁵⁶ grants⁵³ swift *horses⁵² (to those) who⁵⁷ do not⁵⁹ break⁶⁰ the promise⁵⁸. The Fire⁶⁴ of Ahura Mazda⁶⁵ bestows⁶³ the most just⁶¹ path⁶² (upon those)

* Similar description for Tir Yazad also (See Tir Yasht - Karda 16 - paragraph 50).

† Meaning of 'mairyo, apart from 'snake', is also redundant, cruel, sinner, - literally 'fit to die'; root 'mere' - Skt. 'mru' = 'to die'

* Original meaning 'dost thou ask'. (Present Subjunctive)

† i.e. never to break the promise, made either to a wicked person or to a good person. For the punishment and repentance towards breaking the promise. See Vd-Ch-4-Paras 1 to 16.

* Or grants swiftness to horses.

who⁶⁶ do not⁶⁸ break⁶⁹ the promise⁶⁷ (i.e., points out the path of virtue). The good⁷¹, heroic⁷² and beneficent⁷³ Fravashis⁷⁴ of the righteous⁷⁰ grant⁷⁵ an offspring⁷⁷ of innate wisdom⁷⁶ (to those) who⁷⁸ do not⁸⁰ break⁸¹ the promise⁷⁹.

(4) *Ahe raya khvarenanghacha, tem yazāi surunvata yasna, Mithrem vouru-gaoyaoitīm, zaotrābyo Mithrem vouru-gaoyaoitīm yazamaide, rāma-shayanem hu-shayanem Airyābyo danghubyo.

(5) Ācha no jamyāt avanghe, ācha no jamyāt ravanghe, ācha no jamyāt rafnanghe, ācha no jamyāt marzdikāi, ācha no jamyāt baeshazāi; ācha no jamyāt verethraghnāi, ācha no jamyāt havanghāi, ācha no jamyāt ashavastāi, ughro, aiwi-Ahūro, yasnyo, vahmyo, an-aiwi-drukhto vīspemāi anguhe astvaite, Mithro yo vouru-gaoyaoitoish.

(6) Tem amavantem yazatem sūrem dāmohu sevishtem Mithrem yazāi zaotrābyo, tem pairi-jasāi vantacha nemanghacha; tem yazāi surunvata yasna Mithrem Vouru-gaoyaoitīm; zaotrābyo Mithrem vouru-gaoyaoitīm yazamaide. Haomayo gava baresmana, hizvo-danghangha, māthracha vachacha shyaothnacha, zaotrābyascha arshukhdhaeibyascha vāghzibyo yenghe hātām āat yesne paiti vangho, Mazdāo Ahuro vaethā ashāt hachā, yāonghāmchā tāschā tāoschā yazamaide.

(Kardā IInd) (7) Mithrem vouru-gaoyaoitīm yazamaide, arsh-vachanghem, vyākhanem, hazangra-gaoshem, hu-tāshtem, baevare-chashmanem, berezantem, perethu-vaedhayanem, sūrem, akhvafnem, †jaghāurvāonghem.

* For the translation of paras 4, 5 and 6, see Meher Nīāesh, paras 13-15, Khordeh Avesta Bā Māenī.

† For its translation, see Khorshed Nīāesh, para 6th.

(8) Yim¹ yazente² dainghu-patayo³ arezahi⁴ ava-jasento⁵, avi⁶ haenayāo⁷ khrvishyetish⁸, avi⁹ hām-yanta¹⁰ rasmaoyo¹¹, antare¹² dainghu-pāperetāne¹³.

(8) Whom¹ (i.e., Meher yazata)¹ the rulers³ while going⁵ to the battlefield⁴ worship² (for help) against⁶ the cruel⁸ army⁷ and against the battle-array¹¹ gathered together¹⁰ in the [°]civil war¹²⁻¹³.

(9) Yatāra¹⁴ vā¹⁵ dim¹⁶ pourva¹⁷ frāyazente¹⁸ fraoret¹⁹ frakhshni²⁰ avi²¹ mano²² zarzdātoit²³ anguhyat²⁴ hacha²⁵, ātarathra²⁶ fraorisyeiti²⁷ Mithro²⁸ yo²⁹ vouru-gaoyaoitish³⁰, hathra³¹ vāta³² verethrājano³³, hathra³⁴ Dāmoish Upamano³⁵.

(9) Whichever side of the two (armies)¹⁴ worships¹⁸ him¹⁶ (i.e., Meher yazata) first¹⁷ with²¹ the perfect¹⁹⁻²⁰ [†]faith²² of a devoted²³ heart²⁴, to that side²⁶ Mithra²⁸, the Lord of wide-pastures³⁰ [°]goes²⁷ accompanied by³¹ the victorious³³ wind³² and accompanied by³⁴ (the yazata called) [°]Dāmi Upamana³⁵.

Ahe raya khvarenanghacha, tem yazāi surunvata yasna, Mithrem vouru-gaoyaoitīm, zaotrābyo Mithrem vouru-gaoyaoitīm yazamaide, Rāma-shayanem hu shayanem Airyābyo dainghubyo.

Ācha no jamyāt avanghe, ācha no jamyāt ravanghe, ācha no jamyāt rafnanghe, ācha no jamyāt marzdikāi, ācha no jamyāt baeshazāi, ācha no jamyāt verethraghnāi, ācha no jamyāt havanghāi, ācha no jamyāt ashavastāi, ughro, aiwi-thūro, yasnyo, vahmyo, an-aiwi-drukhto, vīspemāi anguhe astvaite, Mithro yo vouru-gaoyaoitoish. Tem amavantem yazatem sūrem dāmohu sevishtem Mithrem

[°] i.e., in the war with each other amongst the inhabitants of the same country; in the sense of the English phrase "Civil war".

[†] or with a sympathetic, faithful and devoted heart.

[°] For its comparison, see Fravardīn yasht, para 47th.

[°] Its literal meaning is "symbol or likeness of wisdom".

yazāi zaotrābyo, tem pairi-jasāi vantacha nemanghacha; tem yazāi surunvata yasna Mithrem vouru-gaoyaoitīm; zaotrābyo Mithrem vouru-gaoyaoitīm yazamaide. Haomayo gava baresmana hizvo-danghangha, māthracha vachacha shyaothnacha, zaotrābyascha arshukhdhaeibyascha vāghzibyo. Yenghe hātām āat yesne paiti vangho, Mazdāo Ahuro vaethā ashāt hachā, yāonghāmchā tāschā tāoschā yazamaide.

(Karda IIIrd) (10) Mithrem vouru-gaoyaoitīm yazamaide, arsh-vachanghem, vyākhanem, hazangra-gaoshem, hu-tāshtem, baevare-chashmanem, berezantem, perethu-vaedhayanem, sūrem, a-khvafnem, [°]jaghāurvāonghem.

(11) Yim¹ yazente² rathaeshtāro³, bareshaeshu⁴ paiti⁵ aspanām⁶, zāvare⁷ jaidhyanto⁸ hitaeibyo⁹ drvatātem¹⁰ tanbyo¹¹, pouru-spakhshīm¹² tbishyantām¹³, paiti-jaitīm¹⁴ dushmainyavanām¹⁵, hathrā-nivāitīm¹⁶ hamerethanām¹⁷ aurvathanām¹⁸ tbishyantām¹⁹.

(11) Whom¹ (i.e., Meher yazata) the warriors³ (riding) on⁵ the backs⁴ of the horses⁶, worship² praying⁸ for (all these) - strength⁷ unto their horse-teams⁹, health¹⁰ unto the bodies¹¹, the strength of completely smiting down¹² of the wicked (or the envious people)¹³, the vigour of smiting against¹⁴ the enemies¹⁵ and the power of overthrowing the enemies¹⁸ fighting together¹⁷.

Ahe raya khvarenanghacha, tem yazāi surunvata yasna, Mithrem vouru-gaoyaoitīm; zaotrābyo Mithrem vouru-gaoyaoitīm yazamaide, rāma-shayanem hu-shayanem Airyābyo dainghubyo.

Ācha no jamyāt avanghe, ācha no jamyāt ravanghe, ācha no jamyāt rafnanghe, ācha no jamyāt marzdikāi, ācha

[°] For translation of this para, see Khorshed Nīāesh, para 6th.

no jamyāt baeshazāi, ācha no jamyāt verethraghnāi, ācha no jamyāt havanghāi, ācha no jamyāt ashavastāi, ughro, aiwi-thūro, yamyo, vahmyo, an-aiwi-drukhto, vīspemāi anguhe astvaite, Mithro yo vouru-gaoyaoitish. Tem amavantem yazatem sūrem dāmohu sevishtem Mithrem yazāi zaotherābyo, tem pairi-jasāi vantacha nemanghacha; tem yazāi surunvata yasna Mithrem vouru-gaoyaoitīm; zaotherābyo Mithrem vouru-gaoyaoitīm yazamaide. Haomayo gava baresmana, hizvo-danghangha, mēthracha vachacha shyaothnacha, zaotherābyascha arshukhdhaeibyascha vāghzibyo. Yenghe hātām āat yesne paiti vangho, Mazdāo Ahuro vaethā ashāt hachā, yāonghāmchā tāschā tāoschā yazamaide.

(Kardā IVth) (12) Mithrem vouru-gaoyaoitīm yazamaide, arsh-vachanghem, vyākhanem, hazangra-gooshem, hutāshtem, baevare-chashmanem, berezantem, perethu-vaedhayanem, sūrem, a-khvafnem, *jaghāurvāonghem.

(13) Yo¹ paoiryo² mainyavo³ yazato⁴ taro⁵ harām⁶ āsnaoiti⁷, paura-naemāt⁸ ameshahe⁹ hū¹⁰ yat¹¹ aurvataspahe¹². Yo¹³ paoiryo¹⁴ zarnyo-piso¹⁵ srīrāo¹⁶ bareshnava¹⁷ gerewnāiti¹⁸, adhāt¹⁹ vīspem²⁰ ā-didhāiti²¹ Airyo-shayanem²² sevishto²³.

(14) Yahmya²⁴ sāsāro²⁵ aurva²⁶ paoirish²⁷ irāo²⁸ rāzayente²⁹, yahmya³⁰ garayo³¹ berezanto³² pouru-vāstrāongho³³ āfento³⁴ thātairo³⁵ gave³⁶ frādhayente³⁷; yahmya³⁸ jafra³⁹ varayo⁴⁰ urvā-pāongho⁴¹ hishtente⁴²; yahmya⁴³ āpo⁴⁴ nāvayāo⁴⁵ perethwish⁴⁶ khshaodhangha⁴⁷ thwakhshente⁴⁸ ā-Ishkatem⁴⁹ pourutemcha⁵⁰ Mourūm⁵¹, Haroyūm⁵² Gaomcha⁵³ Sukhdhem⁵⁴ Khvāiri-zemcha⁵⁵.

* For its translation, see Khorshed Nīāesh, para 6th

(13) Who, the heavenly³ yazata⁴ (i.e. Meher yazata) first² comes⁷ from behind⁵ the Mount Alborz⁶ in front of⁸ the immortal⁹ (and) swift-horsed¹² Sun¹⁰. Also who¹³ (i.e. Meher yazata) bedecked with golden rays¹⁵ first¹⁴ seizes¹⁸ (i.e. touches) the summits¹⁷ (of the mountains) and from thence that most beneficent (Meher yazata) surveys²¹ the entire²⁰ Iranian abode²² * (i.e., Iranian country).

(14) Where²⁴ the gallant²⁶ rulers²⁵ † marshal²⁹ many²⁷ lines of the army²⁹; where³⁰ the high³² mountains³¹ rich in pastures³³ (and) abounding in water³⁴ † increase³⁷ nourishment³⁵ (i.e., fodder) for the cattle³⁶; where³⁸ broad-watered⁴¹ deep³⁹ lakes⁴⁰ † are situated⁴²; where⁴³ † flow⁴⁸ the wide⁴⁶ navigable⁴⁵ rivers⁴⁴ in mighty volumes⁴⁷ towards (the countries called) A-ishkata⁴⁹, Pouruta⁵⁰, Marva⁵¹, Haroyu⁵², Sogdiana⁵⁴, Gava⁵³ and † Khvāirizem (Chorasmia)⁵⁵.

(15) Avi⁵⁶ arezahi⁵⁷ savahi⁵⁸, avi⁵⁹ fadadhafshu⁶⁰ vīdadhafshu⁶¹, avi⁶² vouru-bareshti⁶³ vouru-jareshti⁶⁴, avi⁶⁵ imat⁶⁶ karshvare⁶⁷ yat⁶⁸ Khvamrathem⁶⁹ bāmim⁷⁰ gava-

* Its meaning is that when the Sun rises in the East, its light falls on the tops of the Mountain Alborz, and as it goes higher and higher, its light falls on Iran. From this it will be seen that there should be ancient Iranian land in the Western direction of the Mount alborz. For the detailed explanation of the word Meher, see the note given in the beginning of Meher Nīāesh in my Khordeh Avesta Bā Māenī.

† i.e., the country of flat maidan or tract, viz. Khorsān (Darmesteter).

‡ i.e., mountainous region, viz., Upāiri-Saena Mountain (Mehepārsin) (Darmesteter)

§ i.e., lake regions, such as Seistān and Āzarbaizān (Darmesteter)

¶ i.e., the countries of rivers, about which I have explained in the notes later on. The significance of this para is that that Meher yazata goes to other parts of the world by crossing through the regions of Iran, further details of which come in para 15th below.

♦ Rivers situated in these regions:- "Āishkata" is a country situated on the river of the same name arising from the mountain called Ishkata (Modi). Pouruta is supposed to be the country situated between Oxus and the Xaxartes. In Merv there is the river Morgāb; in Haroyu there is a river named Hari; in Sogdiana there is the river Zarafshān; in Khvāirizem there is the river Oxus. For the explanation of these countries, see my Avesta-English-Gujarati Dictionary.

shayanem⁷¹ gava-shitīmcha⁷² baeshazyām⁷³ Mithro⁷⁴ Sūro⁷⁵ a-didhāiti⁷⁶.

(16) Yo⁷⁷ vīspāhu⁷⁸ karshvohu⁷⁹ mainyavo⁸⁰ yazato⁸¹ vazaitē⁸² khvareno-dāo⁸³; yo⁸⁴ vīspāhu⁸⁵ karshvohu⁸⁶ mainyavo⁸⁷ yazato⁸⁸ vazaitē⁸⁹ khshathro-dāo⁹⁰. Aeshām⁹¹ gūnaoiti⁹² verethraghnem⁹³, yoi⁹⁴ dim⁹⁵ dahma⁹⁶ vidusha⁹⁷ asha⁹⁸ zaotrābyo⁹⁹ frā-yazente¹⁰⁰.

(15) The strong⁷⁵ Meher yazata⁷⁴ *surveys Arezahi and⁵⁷ Savahi⁵⁸ (regions), Fradadhafshu⁶⁰ and Vīdadhafshu⁶¹ (regions), Vouru-bareshti⁶³ and Vouru-jareshti⁶⁴ (regions) and †this⁶⁶ (our) region⁶⁷ (called) Khvaniratha⁶⁹, the shining⁷⁰ (and) healthy⁷³ (i.e. happy) which (as it were) is the principal abode⁷¹ of the cattle⁷¹ (and) the dwelling-place of the cattle⁷².

(16) (Meher) who is the heavenly⁸⁰ yazata⁸¹, bestowing glory⁸³ *goes⁸² into all⁷⁸ the regions⁷⁹. (Meher) who is the heavenly⁸⁷ yazata⁸⁸ bestowing sovereignty⁹⁰ goes⁸⁰ into all⁸⁵ the regions⁸⁶. (Also) he increases⁹⁹ (i.e., adds to their victoriousness) victory⁹³ of those⁹¹ who⁹⁴ having understood in mind⁹⁷ through good⁹⁶ *righteousness⁹⁸ worship¹⁰⁰ him⁹⁵ with libations⁹⁹.

Ahe raya khvarengacha, tem yazāi surunvata yasna, Mithrem Vouru-gaoyaoitīm, zaotrābyo Mithrem vouru-gaoyaoitīm yazamaide, rāma-shayanem hu-shayanem Airyābyo danghubyo.

* If we say in short, then Meher yazata starting from the Iranian province travels all over the seven regions of the earth. Note that the region Khvaniratha is considered best of all amongst the seven regions and that stands between all the regions. For further details, see note on para 13th of Khorshed Nīāesh.

† i.e., of the people of that time when Avesta was written.

* The meaning of "vazaiti" can also be "he drives"; e.g. vazemnem, 'driving in a car' (See Vendidad Fragard VI.26).

§ If we take the words vīdusha-asha as a compound according to Geldner, it would mean 'with a pure faith' 'with sincere intention'.

Ācha no jamyāt avanghe, ācha no jamyāt ravanghe, ācha no jamyāt rafnanghe, ācha no jamyāt marzdikāi, ācha no jamyāt baeshazāi, ācha no jamyāt verethraghnāi, ācha no jamyāt havanghāi, ācha no jamyāt ashavashtāi, ughro, aiwi-thūro, yesnyo, vahmyo, an-aiwi-drukhto vīspemāi anguhe astvaite, Mithro yo vouru gaoyaoitish. Tem amavantem yazatem sūrem dāmohu sevishtem Mithrem yazāi Zaotrābyo, tem pairi-jasāi vantacha nemanghacha; tem yazāi surunvata yasna Mithrem vouru-gaoyaoitīm; zaotrābyo Mithrem vouru-gaoyaoitīm yazamaide.

Haomayo gava baresmana, hizvo-danghangha, māthracha vachacha shyaothnacha, zaotrābyascha arshukhdhaeibyascha vāghzibyo. Yenge hātām āat yesne paiti vangho, Mazdāo Ahuro vaethā ashāt hachā, yāonghāmchā tāsachā tāoschā yazamaide.

(Kardā Vth) (17) Mithrem vouru-gaoyaoitīm yazamaide, arsh-vachanghem, vyākhanem, hazangra-gaoshem, hutāshtem, baevare-chashmanem, berezantem, perethu-vaedhayanem, sūrem, akhvafnem, *jaghāurvāonghem.

Yo¹ noit² kahmāi³ aiwi-drukhto⁴, noit⁵ nmānahe⁶ nmāno-pate-e⁷, noit⁸ vīso⁹ vīspate-e¹⁰, noit zanteush¹² zantu-pate-e¹³, noit¹⁴ daingheush¹⁵ dainghu-pate-e¹⁶.

(18) Yezi¹⁷ vā¹⁸ dim¹⁹ aiwi-druzaiti²⁰ nmānahe²¹ vā²² nmāno-paitish²³, vīso²⁴ vā²⁵ vīspaitish²⁶, zanteush²⁷ vā²⁸ zantu-paitish²⁹, daingheush³⁰ vā dainghu-paitish³², frasha³³ upa-schindayeiti³⁴ Mithro³⁵ grantō³⁶ upa-tbishto³⁷ uta³⁸ nmānem³⁹, uta⁴⁰ vīsem⁴¹, uta⁴² zantūm⁴³, uta⁴⁴ dakhyum⁴⁵, uta⁴⁶ nmānanām⁴⁷ nmāno-paitish⁴⁸, uta⁴⁹ vīsam⁵⁰ vī-

* For its translation, see Khorshed Nīāesh, para 6th.

paitish⁵¹, uta⁵² zantunām⁵³ zantu-paitish⁵⁴, uta⁵⁵
dakhyunām⁵⁶ dainghupaitish⁵⁷, uta⁵⁸ dakhyunām⁵⁹
fratemadhāto⁶⁰.

(17) Who (i.e., Meher yazata) is not² deceived⁴ by anyone³; neither⁵ by the *master⁷ of the house⁶ nor⁸ by the *master¹⁰ of the street⁹ neither¹¹ by the master¹³ of the town¹² nor¹⁴ by the master¹⁶ of the province¹⁵.

(18) If¹⁷ (however) the lord²³ of the house²¹, the lord²⁶ of the clan²⁴, the lord²⁹ of the town²⁷ or³¹ the lord of the province³² deceives²⁰ him¹⁹, then Mithra yazata³⁵ being provoked³⁶ (and) offended³⁷ destroys³⁴ the house³⁹, the clan⁴¹, the town⁴³ and the country⁴⁵ *as well as⁴⁶ *the lords⁴⁸ of the houses⁴⁷, lords⁵¹ of the clans⁵⁰, the lords⁵⁴ of the towns⁵³, the lords⁵⁷ of the countries⁵⁶ and⁵⁸ the *foremost leaders⁶⁰ of the countries⁵⁹.

(19) Ahmāi⁶¹ naemāi⁶² uz-jasāiti⁶³ Mithro grantō⁶⁵
upatbishto⁶⁶, yahmāi⁶⁷ naemanām⁶⁸ Mithro-drukhsh⁶⁹;
naedha⁷⁰ mainyu⁷¹ paiti-pāite⁷².

(20) Aspa-chit⁷³ yoi⁷⁴ mithro-drujām⁷⁵ vazyāstara⁷⁶
bavainti⁷⁷, tachinto⁷⁸ noit⁷⁹ apayeinti⁸⁰, barento⁸¹ noit⁸²
frastanvanti⁸³, vazento⁸⁴ noit⁸⁵ framanyente⁸⁶. Apasha⁸⁷
vazaitē⁸⁸ arshatish⁸⁹ yām⁹⁰ anghayeiti⁹¹ avi-mithrish⁹², frena⁹³
aghanām⁹⁴ mithranām⁹⁵ yāo⁹⁶ verezyeiti⁹⁷ avi-mithrish⁹⁸.

(21) Yat-chit⁹⁹ hvastem¹⁰⁰ anghayeiti¹, yatchit²
tanūm³ apayeiti⁴, atchit⁵ dim⁶ noit⁷ rāshayente⁸, frena⁹
aghanām¹⁰ mithranām¹¹ yāo¹² verezyeiti¹³ avi-mithrish¹⁴.

* In the original sense, these words should be translated thus: house-lord of the house, clan-lord of the clan etc. I have translated these words in accordance with the Gujarati style.

† In the text the word 'uta' is associated with every noun.

* In the original text "house-lords of the houses", "clan-lords of the clans" etc. are translated thus: I have translated these words in accordance with the Gujarati style.

§ Literally "first fixed - appointed".

Vāto¹⁵ tām¹⁶ arshatim¹⁷ baraiti¹⁸, yām¹⁹ anghayeiti²⁰ avi-
mithrish²¹, frena²² aghanām²³ mithranām²⁴, yāo²⁵
verezyeiti²⁶ avi-mithrish²⁷.

(19) *Wherever there is a person who breaks the promise⁶⁹, to that⁶¹ side⁶² Meher yazat⁶⁴ being enraged⁶⁵ and tormented⁶⁶ comes up⁶³ (for punishing him) and he does not⁷⁰ grant⁷² his spiritual⁷¹ *protection⁷².

(20) The horses⁷³ of the promise-breakers (even though) are⁷⁷ more *burden-bearing⁷⁶, (yet) they do not⁷⁹ reach the target⁸⁰ by galloping⁷⁸ (i.e., in spite of galloping), whilst riding⁸¹ (i.e. When the promise-breakers ride upon them) they cannot⁸² stir forward⁸³; whilst driving⁸⁴ the chariot (i.e., when they are harnessed) they do not⁸⁵ reach the destination⁸⁶. The promise-breaker⁹⁸ contracts⁹⁷ plenty⁹³ sinful⁹⁴ (i.e., false) *promises⁹⁵. Backwards⁸⁷ *darts⁸⁸ the lance⁸⁹ which⁹⁶ (that) promise-breaker⁹² flings⁹¹ (on account of that).

(21) The promise-breaker¹⁴ contracts¹³ plenty⁹ sinful¹⁰ (i.e., false) promises¹¹; (on account of them) even though⁹⁹ he flings¹ (this) well-aimed¹⁰⁰ (lance) and even though² (that lance) thrusts⁴ into (the opponent's) body, yet⁵ it does not⁷ wound⁸ him⁶. The promise-breaker²⁷ contracts²⁶ plenty²² sinful²³ (i.e., false) promises²⁴ and on account of them the wind¹⁵ warps away¹⁸ (i.e., does not reach its target) that¹⁶ lance¹⁷ which¹⁹ that promise-breaker²¹ flings²⁰.

Ahe raya khvarenanghacha, tem yazāi surunvata
yasna, Mithrem vouru-gaoyaoitim; zaotrābyo Mithrem
vouru-gaoyaoitim yazamaide, rāma-shayanem
hushayanem Airyābyo dainghubyo.

* Translating word by word: in whatever part⁶⁷ of the parts⁶⁸.

† Taking word by word it is translated thus: he did not⁷⁰ protect⁷² (him) spiritually⁷¹; or through anger⁷¹ (sanskrit "manyu") he did not⁷⁰ give protection⁷² (to him).

* root vaz = Sanskrit vaj = to weigh, to be heavy; or 'swifter in running' from root vaz = Sanskrit vah = to run.

§ Original meaning: "plenty⁹³ of sinful⁹⁴ promises⁹⁵".

* i.e., a liar does not succeed in the battle.

Ācha no jamyāt avanghe, ācha no jamyāt ravanghe,
 ācha no jamyāt rafnanghe, ācha no jamyāt marzdikāi,
 ācha no jamyāt baeshazāi, ācha no jamyāt verethraghnāi;
 ācha no jamyāt havanghāi, ācha no jamyāt ashavastāi,
 ughro, aiwi-thūro, yasnyo, vahmyo, an-aiwi-drukhto,
 vīspemāi anguhe astvaite Mithro yo vouru-gaoyaoitish.
 Tem amavantem yazatem sūrem dāmohu sevishtem
 Mithrem yazāi zaotrābyo, tem pairi-jasāi vantacha
 nemanghacha; tem yazāi surunvata yasna Mithrem vouru-
 gaoyaoitim, zaotrābyo Mithrem vouru-gaoyaoitim
 yazamaide.

Haomayo gava baresmana, hizvo-danghangha,
 mēthracha vachacha shyaothracha, zaotrābyascha
 arshukhdaeibyascha vāghzibyo. Yenghe hātām āat yesne
 paiti vangho, Mazdāo Ahuro vaethā ashāt hachā,
 yāonghāmchā tāschā tāoschā yazamaide.

(Kardā VIth) (22) Mithrem vouru-gaoyaoitim
 yazamaide, arsh-vachanghem, vyākhanem, hazāng-ra-
 gaoshem, hutāshtem, baevare-chashmanem, berezantem,
 perethu-vaeghayanem, sūrem, a-khvafnem,
 *jaghāurvāonghem.

Yo¹ narem² an-aiwi-drukhto³ apa⁴ āzanghat⁵ baraiti⁶,
 apa⁷ ithyajanghat⁸ baraiti⁹.

(23) Apa¹⁰no¹¹ hacha¹² āzanghat¹³, apa¹⁴ hacha¹⁵
 āzanghibyo¹⁶, Mithra¹⁷ baroish¹⁸ anādrukhto¹⁹. Tūm²⁰ ana²¹
 mithro-druzām²² mashyānām²³ avi²⁴ khraepaithyāose²⁵
 tanvo²⁶ thwyām²⁷ avabarahi²⁸. Apa²⁹ aeshām³⁰ bāzvāo³¹
 aojo³² tūm³³ grantō³⁴ khshayamno³⁵ barahi³⁶, apa³⁷
 pādhayāo³⁸ zāvare³⁹, apa⁴⁰ chashmanāo⁴¹ sūkem⁴², apa⁴³
 gaoshayāo⁴⁴ sraoma⁴⁵.

* For its translation, see Khorshed Nīāesh, para 6th.

(24) Noit⁴⁶ dim⁴⁷ arshtoish⁴⁸ hu-khshnutayāo⁴⁹, noit
 ishaosh⁵⁰ para-pathwato⁵¹ ava-ashnaoiti⁵² shanmaoyo⁵³,
 yahmāi⁵⁴ frakhshni⁵⁵ avi mano⁵⁶ Mithro⁵⁷ jasaiti⁵⁸ avanghe⁵⁴,
 yo⁶⁰ baevarespasano⁶¹ sūro⁶² vispo-vidhvāo⁶³
 a-dhaoyamno⁶⁴.

(22) *Meher Yazata¹ takes away⁶ (that) man² out of distress⁵
 and takes⁹ (him) away⁷ from destruction⁸ (by whom he is) not
 deceived. (That is to say Meher Yazata protects that man from pain
 and distress who does not break the promise and does not utter lies)

(23) Oh Meher yazat¹⁷, not having been deceived¹⁹! thou
 shouldst take¹⁸ us¹¹ far away¹⁰ from distress¹²⁻¹³ and from
 distresses¹⁵⁻¹⁶. Also²¹ thou²⁰ bringest²⁸ terror²⁷ unto²⁴ the bodies²⁶ of
 those²⁵ persons²³ (who are) the promise-breakers²² (that is to say,
 thou strikest terror in their bodies). Thou (who art) enraged³⁴ and
 ruling³⁵ takes away²⁹⁻³⁶ the strength of both arms (of theirs), vigour³³
 of both feet³⁸ (of theirs), the light⁴² of both the eyes⁴¹ (of theirs)
 and the sense of hearing⁴⁵ of both the ears⁴⁴ (of theirs).

(24) Neither⁴⁶ the wound⁵¹ of the well-sharpened⁴⁹ spear⁴⁸
 nor⁵⁰ that of the running quickly far off⁵² arrow⁵¹ hits⁵³ that (man)⁴⁷
 whom⁵⁵ Meher yazata⁵⁷, †who keeps watch ten thousand times⁶¹,
 valiant⁶², all-knowing⁶³ and undeceivable⁶⁴ goes⁵⁸ for (granting)
 help⁵⁹ with the fullness of ‡heart⁵⁶.

Ahe raya khvarenanghacha, tem yazāi surunvata
 yasna, Mithrem vouru-gaoyaoitim; zaotrābyo Mithrem
 vouru-gaoyaoitim yazamaide, rāma-shayanem hu-
 shayanem Airyābyo dainghubyo.

Ācha no jamyāt avanghe, ācha no jamyāt ravanghe,
 ācha no jamyāt rafnanghe, ācha no jamyāt marzdikāi,
 ācha no jamyāt baeshazāi, ācha no jamyāt verethraghnāi,
 ācha no jamyāt havanghāi, ācha no jamyāt ashavastāi,
 ughro, aiwi-thūro, yasnyo, vahmyo, an-aiwi-drukhto,

* Yo¹ (meaning, who) relative pronoun applies to Meher yazata.

† Or possessing ten thousand spies.

‡ Or sympathetically; literally 'with the growth of the heart'.

vispemāi anguhe astvaite, Mithro you vouru-gaoyaoitish. Tem amavantem yazatem sūrem dāmohu sevishtem Mithrem yazāi zaotherābyo, tem pairi-jasāi vantacha nemanghacha; tem yazāi surunvata yasna Mithrem vouru-gaoyaoitim; zaotherābyo Mithrem vouru-gaoyaoitim yazamaide.

Haomayo gava baresmana, hizvo-danghangha, māthracha vachacha shyaothnacha, zaotherābyascha arshukhdaeibyascha vāghzibyo. Yenghe hātām āat yesne paiti vangho, Mazdāo Ahuro vaethā ashāt hachā, yāonghāmchā tāscha tāoschā yazamaide.

(Karda VIIth) (25) Mithrem vouru-gaoyaoitim yazamaide, arsh-vachanghem, vyākhanem, hazangra-gaoshem, hutāshtem, baevare-chashmanem, berezantem, perethu-vaedhayanem, sūrem, akhvafnem, *jaghāurvāonghem.

Ahurem¹ gufrem² amavantem³ dāto-saokem⁴ vyākhanem⁵ vahmo-sendanghem⁶ berezantem⁷ asha-hunarem⁸ tanu-māthrem⁹ bāzush-aojanghem¹⁰ rathaeshtām¹¹.

(26) Kamedredho-janem¹² daevanām¹³, akatarem¹⁴ sraoshyanām¹⁵, achaetārem¹⁶ mithro-drujām¹⁷ mashyanām¹⁸, hamaestārem¹⁹ pairikanām²⁰ yo²¹ dainghaom²² anādrukhto²³ uparāi²⁴ amāi²⁵ dadhāiti²⁶; yo²⁷ dainghaom²⁸ anādrukhto²⁹ uparāi³⁰ verethrāi³¹ dadhāiti³².

(27) Yo³³ daingheush³⁴ rākhshyāoithyāo³⁵ para³⁶ razishtāo³⁷ baraiti³⁸, paiti³⁹ khvarenāo⁴⁰ vārayeiti⁴¹, apa⁴² verethraghnem⁴³ baraiti⁴⁴, avarethāo⁴⁵ hish⁴⁶ apivatahi⁴⁷, baevare⁴⁸ ghenānāo⁴⁹ nisirinaoiti⁵⁰, yo⁵¹ baevare-spasano⁵² sūro⁵³ vispo-vidhvāo⁵⁴ a-dhaoyamno⁵⁵.

* For the translation of this paragraph, see Khorshed Niaesh, para 6th.

(25) (We^{*} worship Meher yazata who is) the lord¹, famous², courageous, ¹giving the benefit of justice, sitting in the assembly⁵, [†]the gratifier of prayers⁶, the exalted⁷, indicator of the virtuous path of truth⁸, the word-incarnate⁹, and the warrior¹¹ endowed with powerful arms¹⁰.

(26) (We worship^{*} Meher Yazata who is the head-smasher¹² of the daevas¹³, the worst¹⁴ for the sinners¹⁵, the punisher¹⁶ of promise-breaking¹⁷ persons¹⁸, the adversary¹⁹ of the Parikas²⁰. (When he²¹ (is) not deceived²³ (by the people of that country), he grants²⁶ supreme²⁴ strength²⁵ to that country²²; when he²⁷ (is) not deceived²⁹ (by the people of that country), he grants³² supreme victory to that country²⁸.

(27) Meher yazata who⁵¹ is keeping watch ten thousand times⁵², valiant⁵³, all-knowing⁵⁴ and undeceivable⁵⁵ ⁵deprives³⁶⁻³⁸ the satisfactory state³⁷ of the country³⁴ that causes destruction³⁵, withdraws^{49,41} the glory⁴⁰ (of that country), snatches away⁴²⁻⁴⁴ the victorious strength⁴³ (of that country); (speaking in short) he brings⁴⁷ (that country) into the unprotected condition⁴⁵ (and) [†]delivers it unto ten thousand⁴⁸ difficulties⁴⁹.

Ahe raya khvarenanghacha, tem yazāi surunvata yasna, Mithrem vouru-gaoyaoitim. zaotherābyo Mithrem vouru-gaoyaoitim yazamaide, rāma-shayanem hushayanem Airyābyo dainghubyo.

Ācha no jamyāt avanghe, ācha no jamyāt ravanghe, ācha no jamyāt rafnanghe, ācha no jamyāt marzdikāi, ācha no jamyāt baeshazāi, ācha no jamyāt verethraghnāi, ācha

* The word "yazamaide" occurring in para 25th should be taken here.

¹ Or bestowing happiness by means of justice.

[†] Or worthy of respect and veneration; root "sen" = Sanskrit "San" = to worship, to adore.

⁵ i.e., he causes to bring that country into bad condition. The original meaning of the word "razishtāo" is "most just"; from this it can be translated "proper right".

[†] Original meaning is 'delivers unto ten thousand strokes'.

no jamyāt havanghāi, ācha no jamyāt ashavastāi, ughro, aiwi-thūro, yasnyo, vahmyo, an-aiwi-drukhto vispemāi anguhe astvaite, Mithro yo vouru-gaoyaoitish. Tem amavantem yazatem sūrem dāmohu sevishtem Mithrem yazāi zaotrābyo, tem pairi-jasāi vantacha nemanghacha; tem yazāi surunvata yasna Mithrem vouru-gaoyaoitim, zaotrābyo Mithrem vouru-gaoyaoitim yazamaide.

Haomayo gava baresmana, hizvo-danghangha, māthracha vachacha shyaothnacha, zaotrābyascha arshukhdhaeibyascha vāghzibyo. Yenghe hātām āat yesne paiti vangho, Mazdāo Ahuro vaethā ashāt hachā, yāonghāmchā tāsčā tāsčā yazamaide.

(Karda VIIIth) (28) Mithrem vouru-gaoyaoitim yazamaide, arsh-vachanghem, vyākhanem, hazangra-gaoshem, hutāshtem, baevare-chashmanem, berezantem, perethu-vaedhayanem, sūrem, a-khvafnem, *jaghāurvāonghem.

Yo¹ stunāo² vidhārayeiti³ berezimitahe⁴ nmānahe⁵, stawrāo⁶ āithyāo⁷ kerenaoti⁸. Āat⁹ ahmāi¹⁰ nmānāi¹¹ dadhāiti¹² geushcha¹³ vāthwa¹⁴ vīranāmcha¹⁵, yāhva¹⁶ khshnito¹⁷ bavaiti¹⁸. Upa¹⁹ anyāo²⁰ schindayeiti²¹ yāhva²² tbišto²³ bavaiti²⁴.

(29) Tūm²⁵ ako²⁶ vahishtascha²⁷ Mithra²⁸ ahi²⁹ dainghubyo³⁰; tūm³¹ ako³² vahishtascha³³ Mithra³⁴ ahi³⁵ mashyākaeibyo³⁶. Tum³⁷ ākshtoish³⁸ anākshtoishcha³⁹ Mithra⁴⁰ khshayehe⁴¹ dakhyunām⁴².

(30) Tūm⁴³ sraogenāo⁴⁴ sraorathāo⁴⁵ nishtareto-spayāo⁴⁶ nidhāto-barezishtāo⁴⁷ nmānāo⁴⁸ masitāo⁴⁹ dadhāhi⁵⁰, tūm⁵¹ sraoganem⁵² sraorathem⁵³

* For its translation, see Khorshed Niaesh, para 6th.

nishtaretospaem⁵⁴ nidhāto-barezishtem⁵⁵ nmānem⁵⁶ dadhāhi⁵⁷ berezimitem⁵⁸, yase⁵⁹-thwā⁶⁰ aokhta-nāmana⁶¹ yasna⁶², rathwya⁶³ vacha⁶⁴ yazaitē⁶⁵ baro-zaotrāo⁶⁶ ashava⁶⁷.

(28) Who¹ (Meher yazata) upholds³ the pillars² of a *high-built⁴ house⁵, (and) renders⁸ (those pillars) strong⁶ and indestructible⁷. Also⁹ he gives¹² a multitude¹⁴ of cattle¹³ and men¹⁵ to that¹⁰ house¹¹ wherein¹⁶ (i.e., in the house) he is pleased¹⁷; (but) he destroys²¹ (these) of other²⁰ (houses) in which²² he is offended²³.

(29) Thou²⁵, oh Meher yazata²⁸! art²⁹ (both) strict²⁶ and best²⁷ to the countries³⁰. Thou³¹, oh Meher yazata³⁴! art³⁵ (both) strict³² and *best³³ to men³⁶. Thou, oh Meher yazata! rulest³¹ over³⁹ peace³⁸ and discord³⁹ of the countries⁴².

(30) Thou dost grant⁵⁰ houses⁴⁸ with well-known (or beautiful) women⁴⁴, with famous chariots⁴⁵, with strong foundations⁴⁶, of high structures⁴⁹ and high-roofed⁴⁷ (unto that person) who⁵⁹ being the offerer of libations⁶⁶ and pious⁶⁷ worship⁶⁵ thee⁶⁰ (Oh Meher yazata) with the well-known⁶¹ *yazishna⁶² and with the suitable⁶³ sacred verses of the Avesta⁶⁴. (Also) thou dost grant⁵⁷ the house⁵⁶ (to the righteous person who offers libations unto thee) with beautiful woman⁵², with famous chariot⁵³, with strong foundation, of high structure⁵⁸ and high-roofed⁵⁵.

(31) Aokhto-nāmana⁶⁸ thwā⁶⁹ yasna⁷⁰ rathwya⁷¹ vacha⁷², sūra⁷³ Mithra⁷⁴, yazāi⁷⁵ zaotrābyo⁷⁶. Aokhto-nāmana⁷⁷ thwā⁷⁸ yasna⁷⁹ rathwya⁸⁰ vacha⁸¹, sevishta⁸² Mithra⁸³, yazāi⁸⁴ zaotrābyo⁸⁵. Aokhto-nāmana⁸⁶ thwā⁸⁷ yasna⁸⁸ rathwya⁸⁹ vacha⁹⁰, a-dhaoyamna⁹¹ Mithra⁹², yazāi⁹³ zaotrābyo⁹⁴.

* Literally "high-measured".

¹ That is to say, Meher yazata becomes strict and inimical with wicked men, but he is best for the virtuous people. Original meaning of 'aka' is bad.

† 'With the yasna consecrated with thy own special name' (Darmesteter)

(32) Surunuyāo⁹⁵ no⁹⁶ Mithra⁹⁷ yasnahe⁹⁸,
khshnuyāo⁹⁹ no¹⁰⁰ Mithra¹ yasnahe², upa³-no⁴ yasnem⁵
āhisha⁶, paiti⁷-no⁸ zaōthrāo⁹ vīsangūha¹⁰, paiti¹¹-hīsh¹²
yashtāo¹³ vīsangūha¹⁴, hām¹⁵ hīsh¹⁶ chinmāne¹⁷ baranguha¹⁸,
nī¹⁹-hīsh²⁰ dasva²¹ garo-nmāne²².

(31) Oh valiant⁷³ Meher yazata! I worship⁷⁵ thee⁶⁹ with the yasna⁷⁰ consecrated with (thy) own special name⁷⁰ and with the suitable⁷¹ sacred verses of the Avesta⁷² through libations⁷⁶. Oh most beneficent⁸² Meher yazata! I worship⁸⁴ thee⁷⁸ with the yasna⁷⁹ consecrated with (thy) own special name⁷⁷ and with the suitable⁸⁰ sacred verses of the Avesta⁸¹, through libations⁸⁵. I worship⁹³ thee⁸⁷, oh undeceivable⁹¹ Meher yazata⁹²! with the yasna⁸⁸ consecrated with (thy) own special name⁸⁶ (and) with the suitable⁸⁹ sacred verses of the Avesta⁹⁰ through libations⁹⁴.

(32) Oh Meher yazata! thou shouldst listen⁹⁵ to (the voice) of our⁹⁶ yasna⁹⁸; oh Meher yazata! thou shouldst rejoice⁹⁹ with the voice of our¹⁰⁰ yasna². Thou shouldst sit⁶ near our⁴ yasna⁵ (consecrated in thy honour). Do thou accept¹⁰ our⁸ libations⁹. Do thou accept¹⁴ these¹² (our) consecrated things¹³; collect¹⁵⁻¹⁸ those (consecrated things)¹⁶ with love¹⁷ (or with affection) and do thou deposit¹⁹⁻²¹ them²⁰ in (the highest heaven) Garothmān²².

(33) Dazdi²³ ahmāken²⁴ tat²⁵ āyaptem²⁶, yase²⁷-
thwā²⁸ yāsāmahī²⁹, sūra³⁰, urvaiti³¹ dātanām³² sravanghām³³,
ishtim³⁴ amen³⁵ verethraghnemcha³⁶, havanghum³⁷
ashavastemcha³⁸, haosravanghem³⁹ hurūnimcha⁴⁰, mastim⁴¹
spāno⁴² vaeidhimcha⁴³, verethraghnemcha⁴⁴ Ahura-
dhātem⁴⁵, vanaintimcha⁴⁶ uparatātem⁴⁷, yām⁴⁸ ashahe⁴⁹
vahishtahe⁵⁰, paiti-parshitimcha⁵¹ mēthrahe⁵² spentahe⁵³.

(34) Yatha⁵⁴ vaem⁵⁵ humanangho⁵⁶
framananghascha⁵⁷ urvāzemna⁵⁸ haomananghamna⁵⁹,

* That is, having accepted all those prayers and libations which we have dedicated unto thee with a view to please thee, Oh Meher yazata! do thou grant us those in the Heaven Garothman.

vanāma⁶⁰ vispe⁶¹ hamerethe⁶². Yatha⁶³ vaem⁶⁴
humanangho⁶⁵ framananghascha⁶⁶ urvāzemna⁶⁷
haomananghamna⁶⁸, vanāma⁶⁹ vispe⁷⁰ dushmainyush⁷¹.
Yatha⁷² vaem⁷³ humanangho⁷⁴ framananghascha⁷⁵
urvāzemna⁷⁶ haomananghamna⁷⁷, vanāma⁷⁸ vīspāo⁷⁹
tbaeshāo⁸⁰ taurvayama⁸¹ daevanām⁸² mashyānāmcha⁸³,
yāthwām⁸⁴ pairikanāmcha⁸⁵, sāthram⁸⁶ kaoyām⁸⁷
karafnāmcha⁸⁸.

(33) In accordance with³¹ the prayers³³ offered³² (i.e. performed) (by us unto thee), oh valiant³⁰ (Meher yazata)! do thou grant²³ us²⁴ that²⁵ boon²⁶ (mentioned below) which²⁷ we ask²⁹ of thee²⁸.

Explanation: (As regards what that boon is it is described as under).

We ask²⁹ of thee²⁸ (all these): Wealth³⁴, courage³⁵, strength to smite the enemy³⁶, prosperity of the family³⁷, sanctification³⁸ good reputation³⁹, blissful state of soul (after death)⁴⁰, greatness⁴¹, wisdom⁴², knowledge⁴³, victoriousness⁴⁴ created by Ahura⁴⁵, the Conquering⁴⁶ *superiority⁴⁷ of the best⁵⁰ righteousness⁴⁹ and †conversance with the Holy Māthra⁵².

(34) So that⁵⁴ we⁵⁵ (being) of good thought⁵⁶, of friendly thought⁵⁷, pleased⁵⁸ and well-intentioned⁵⁹ may vanquish⁶⁰ all⁶¹ the opponents⁶². So that⁶³ we⁶⁴ being of good thought⁶⁵, of friendly thought⁶⁶, pleased⁶⁷ and well-intentioned⁶⁸ may smite⁶⁹ all⁷⁰ the enemies⁷¹; so that⁷² we⁷³ being of good thought⁷⁴, of friendly thought⁷⁵, pleased⁷⁶, and well-intentioned⁷⁷ †may overcome⁷⁸ all⁷⁹ hostilities⁸⁰ of the daevas⁸² and (wicked) men⁸³, of the sorcerers⁸⁴ and witches⁸⁵, of the tyrants⁸⁶, of the Kiks and of the Karapans⁸⁸.

* i.e., by treading the path of righteousness he gets that highest status.

† Original meaning is: 'question and answer about the Religion, Explanation of the Religion'.

‡ For its comparison, see Hormazd yasht, para 10th.

Ahe raya khvarenanghacha, tem yazāi surunvata yasna, Mithrem vouru-goyaoitim, zaothrābyo Mithrem vouru-gaoyaoitim yazamaide, rāma-shayanem hushayanem Airyābyo dainghubyo.

Ācha no jamyāt avanghe, ācha no jamyāt ravanghe, ācha no jamyāt rafnanghe, ācha no jamyāt maszdikāi, ācha no jamyāt baeshazāi, ācha no jamyāt verethraghnāi; ācha no jamyāt havanghāi, ācha no jamyāt ashavastāi, ughro, aiwi-thūro, yasno, vahmyo, an-aiwi-drukhto, vīspemāi anguhe astvaite, Mithro yo vouru-gaoyaoitish. Tem amavantem yazatem sūrem dāmohu sevishtem Mithrem yazāi zaothrābyo, tem pairi-jasāi vantacha nemanghacha; tem yazāi surunvata yasna Mithrem vouru-gaoyaoitim; zaothrābyo Mithrem vouru-gaoyaoitim yazamaide.

Haomayo gava baresmana, hizvo-danghangha, māthracha vachacha shyaothnacha, zaothrābyascha arsh-ukhdhaezbyascha vāghzibyo. Yenghe hātām āat yesne paiti vangho, Mazdāo Ahuro vaethā ashāt hachā, yāonghāmchā tāschā tāoschā yazamaide.

(Karda IXth) (35) Mithrem vouru-gaoyaoitim yazamaide, arsh-vachanghem, vyākhanem, hazangra-gaoshem, hutāshtem, baevare-chashmanem, berezantem, perethu-vaedhayanem, sūrem, a-khvafnem, *jaghaurvāonghem.

Arenat-chaeshem¹ vindat-spādhem², hazangra-yaokhshtim³ khshayantem⁴ khshayamnem⁵ vīspo-vidhvāonghem⁶.

(36) Yo⁷ arezem⁸ frashāvayeiti⁹, yo¹⁰ areze¹¹ paiti¹²-hishtaiti¹³, yo¹⁴ areze¹⁵ paiti¹⁶-hishtemno¹⁷, frā¹⁸ rasmano¹⁹

* For its translation, see Khorshed Niaesh, para 6th.

schindayeiti²⁰. Yaozenti²¹ vīspe²² karano²³ rasmano²⁴ arezo-shūtahe²⁵, frā²⁶ maidhyānem²⁷ khrāonghayeite²⁸ spādhāhe²⁹ khrvīshyentahe³⁰.

(37) Avi³¹ dish³² aem³³ khshayamno³⁴ āithūm³⁵ baraiti³⁶ thwyāmcha³⁷; para³⁸ kameredhāo³⁹ spayeiti⁴⁰ Mithro-drujām⁴¹ mashyānām⁴², para⁴³ kameredhāo⁴⁴ vazaitē⁴⁵ Mithro-drujām⁴⁶ mashyānām⁴⁷.

(35) (We worship Meher yazata who is) finding out the guilty¹, (or revealing them in public), cognisant (of the movements) of the army², endowed with a thousand wiles (or powers)³, ruling⁴, authoritative⁵, (and) all-knowing⁶.

(36) Who⁷ (i.e., Meher yazata) stirs up⁹ the battle⁸, who stands¹³ in the battle¹¹, who¹⁴ having taken his stand¹⁷ in the battle¹⁵, smashes the regiments¹⁹, so that all²² the sides²³ of the columns of the army²⁴ set out for battle²⁵ get mixed up²¹ (or are in commotion)²¹; (moreover it is he who i.e. Meher yazata) *frighten²⁸ the centre²⁷ of the bloodthirsty³⁰ army²⁹.

(37) That³³ ruling³⁴ (Meher yazata) brings³⁶ devastation³⁵ and dread³⁷ upon³¹ them³² (i.e., upon the army of the enemy). He throws off^{38,40} the skulls³⁹ of the promise-breaking⁴¹ persons⁴² (and) sweep away^{43,45} the skulls of the promise-breaking⁴⁶ persons⁴⁷.

(38) Khrūmāo⁴⁸ shitayo⁴⁹ frazainti⁵⁰ anashitāo⁵¹ maethanyāo⁵², yāhva⁵³ Mithro-drujo⁵⁴ shyainti⁵⁵ haithim⁵⁶ ashava-janascha⁵⁷ drvanto⁵⁸. Khrūmim⁵⁹ gāush⁶⁰ yā⁶¹ changranghāksh⁶² varaitim⁶³ pantām⁶⁴ azaitē⁶⁵, yā⁶⁶ darenahu⁶⁷ mithro-drujām⁶⁸ mashyānām⁶⁹ frazarshā⁷⁰ aeshām⁷¹ raithya⁷² asrū⁷³ azāno⁷⁴ hishtente⁷⁵, anu⁷⁶ zafano⁷⁷ takahe⁷⁸.

* Instead of khrāonghayeite, I have considered 'thrāonghayeite' as the better reading. It is causative present of the root tares, tars = to frighten, to be afraid See paras 41 and 101 of the same yasht.

(39) Ishavaschit⁷⁹ aeshām⁸⁰ erezifyo-parena⁸¹ hu-thakhtat⁸² hacha⁸³ thanvāt⁸⁴ jya-jatāongho⁸⁵ vazemna⁸⁶, ashemno-vidho⁸⁷ bavainti⁸⁸, yatha⁸⁹ granto⁹⁰ upa-tbishto⁹¹ a-paiti-zanto⁹² mithnāiti⁹³ Mithro⁹⁵ yo⁹⁵ vouru-gaoyaoitish⁹⁶. Arshayaschit⁹⁷ aeshām⁹⁸ hu-khshnuta⁹⁹ tighra¹⁰⁰ daregha-arshaya¹, vazemna² hacha³ bāzubyo⁴, ashemno-vidho⁵ bavainti⁶, yatha⁷ granto⁸ upa-tbishto⁹ a-paiti-zanto¹⁰ mithrāiti¹¹ Mithro¹² yo¹³ vouru-gaoyaoitish¹⁴. Zarshtvachitā¹⁵ aeshām¹⁶ fradakhshnya¹⁷, vazemna¹⁸ hacha¹⁹ bāzubyo²⁰, ashemno-vidho²¹ bavainti²² yatha²³ granto²⁴ upa-tbishto²⁵ a-paiti-zanto²⁶ mithnāiti²⁷ Mithro²⁸ yo²⁹ vouru-gaoyaoitish³⁰.

(38) Those dwellings⁴⁹ (are) horrible⁴⁸ in which *places⁵³ abide⁵⁵ verily⁵⁶ the breakers of covenants⁵⁴ and the tormentors of the righteous men⁵⁷, and those dwellings⁵² (are) not⁵¹ ¹abounding in progeny⁵⁰. The cloven-hoofed⁶² ox⁶⁰ being disheartened⁷⁰ is driven⁶⁵ along the dreadful⁵⁹ zig-zag⁶³ path⁶⁴, which⁶⁶ (path) (is located) in the narrow passes⁶⁷ of the breakers of covenants⁶⁸. Moreover (that ox) stands⁷⁵ shedding⁷⁴ tears⁷³ in the chariot⁷² of them⁷¹ (i.e., of the covenant-breakers) (which i.e., tears) drip on⁷⁶ the face⁷⁷.

Explanation:- (Its significance is this that even the cattle of the promise-breakers and of wicked men distorting truth are not at all pleased to remain in their services on account of their bad conduct).

(39) When⁸⁹ Meher yazata⁹⁴, the Lord of wide pastures⁹⁶, *becomes⁹³ enraged⁹⁰, offended⁹¹ (and) dishonoured⁹² (by the promise-breakers and by the distorters of truth), the falcon - feathered⁸¹ arrows⁷⁹ shot⁸⁶ from a well-stretched⁸² bow⁸³⁻⁸⁴ do not hit the mark⁸⁷⁻⁸⁸, though quickly flying from the string of the bow⁸⁵ of those⁹⁸ (promise-breakers). When⁷ Meher yazata¹², the Lord of

* Original meaning 'in which'. Yāhva is a relative pronoun locative singular feminine.

¹ i.e. abide barren and desolate without children.

* Literal meaning 'associates, accompanies'; root mith = Sanskrit meth, to live together (Avesta-English Dictionary p. 405).

wide pastures¹⁴, becomes¹¹ enraged⁸, offended⁹ (and) dishonoured¹⁰ (by the promise-breakers), their⁹⁸ well-sharpened⁹⁹, pointed¹⁰⁰ (and) long-shafted¹ spears⁹⁷ taking off² from (their) arms³⁻⁴, do not hit the mark⁵⁻⁶. When²³ Meher yazata²⁸, the Lord of wide-pastures³⁰ becomes²⁷ enraged²⁴, offended²⁵ (and) dishonoured²⁶, their¹⁶ sling¹⁷-stones¹⁸ taking off¹⁸ from (their) arms¹⁹⁻²⁰ do not hit the mark²¹⁻²².

(40) Karetachit³¹ aeshām³² hufrāyukhta³³, yoi³⁴ nighrāire³⁵ sarahu³⁶ masyākanām³⁷ ashemno-jano³⁸ bavainti³⁹, yatha⁴⁰ granto⁴¹, upa-tbishto⁴² a-paiti-zanto⁴³ mithnāiti⁴⁴ Mithro⁴⁵ yo⁴⁶ vouru-gaoyaoitish⁴⁷. Vazrachit⁴⁸ aeshām⁴⁹ hunivikhta⁵⁰, yoi⁵¹ nighrāire⁵² sarahu⁵³ masyākanām⁵⁴ ashemno-jano⁵⁵ bavainti⁵⁶, yatha⁵⁷ granto⁵⁸ upa-tbishto⁵⁹ a-paiti-zanto⁶⁰ mithnāiti⁶¹ Mithro⁶² yo⁶³ vouru-gaoyaoitish⁶⁴.

(41) Mithro⁶⁵ avi-thrāonghayeite⁶⁶, Rashnush⁶⁷ paiti-thrāonghayeite⁶⁸, Sraosho⁶⁹ ashyo⁷⁰ vispaeibyo⁷¹ naemaeibyo⁷² hāmavāiti⁷³, paiti⁷⁴ thrātāra⁷⁵ yazata⁷⁶. Te⁷⁷ rasmano⁷⁸ raechayeinti⁷⁹, yatha⁸⁰ granto⁸¹ upa-tbishto⁸² a-paiti-zanto⁸³ mithnāiti⁸⁴ Mithro⁸⁵ yo⁸⁶ vouru-gaoyaoitish⁸⁷.

(40) When⁴⁰ Meher yazata⁴⁵, the Lord of wide pastures⁴⁷, becomes⁴⁴ enraged⁴¹, offended⁴⁷ (and) dishonoured⁴³ (by the promise-breakers), the well-sheathed³³ swords³¹ of these³² (promise-breakers) *strike³⁵ on the heads³⁶ of men³⁷, (yet) they miss the mark³⁸⁻³⁹. When⁵⁷ Meher yazata⁶², the Lord of wide pastures⁶⁴ becomes⁶¹ enraged⁵⁸, offended⁵⁹, (and) dishonoured⁶⁰, their⁴⁹ sufficiently made ponderous⁵⁰ maces⁴⁸ hit⁵² upon the heads⁵³ of men⁵⁴, (yet) they ¹miss the target⁵⁵⁻⁵⁶.

* Nighraire - Perfect tense third person plural atmanepada; root jan = to smite, to strike (like Persian zadan); whilst duplicating the root the letter 'j' is dropped. Original form is 'nijghnaire'.

¹ Its significance is this that the weapons of the liars are not effective in wounding. They are disappointed in their wishes.

(41) Meher yazata⁶⁵ frightens⁶⁶ (the promise-breakers) from the front (i.e., from one direction); Rashna yazata⁶⁷ frightens⁶⁸ (them) from the opposite direction (i.e., from another direction), and the holy⁷⁰ Sraosha yazata⁶⁹ *blows the furious wind from all⁷¹ sides⁷² towards⁷⁴ both the protective⁷⁵ yazatas⁷⁶. (Also) when⁸⁰ Meher yazata⁸⁵, the Lord of wide pastures⁸⁷, becomes⁸⁴ enraged⁸¹, offended⁸² (and) dishonoured⁸³ (by the promise-breakers), [†]they⁷⁷ cause the battle-array⁷⁸ (of those promise-breakers) to desert⁷⁹.

(42) Uityaojanāo⁸⁸ Mithrāi⁸⁹ vouru-gaoyaoite-e⁹⁰ āi⁹¹ Mithra⁹² vouru-gaoyaoite⁹³, ime⁹⁴ no⁹⁵ aurvanto⁹⁶ aspa⁹⁷ para⁹⁸ Mithrādha⁹⁹ nayente¹⁰⁰; ime¹ no² ughra-bāzava³ kareta⁴ Mithra⁶ schindayeinte⁶.

(43) Paschaeta⁷ dish⁸ fraspayeiti⁹ Mithro¹⁰ yo¹¹ vouru-gaoyaoitish¹², panchasaghnāi¹³ sataghnāishcha¹⁴, sataghnāi¹⁵ hazangraghnāishcha¹⁶, hazangraghnāi¹⁷ baevareghnāishcha¹⁸, baevareghnāi¹⁹ ahākshtaghnāishcha²⁰ yatha²¹ granto²² upa-tbishto²³ Mithro²⁴ yo²⁵ vouru-gaoyaoitish²⁶.

(42) They being frightened by the defeat of the army of the promise-breakers) *speak⁸⁸ unto Meher yazata⁸⁹, the Lord of wide pastures⁹⁰ thus⁸⁸ (i.e., as under):-

Oh⁹¹ Meher yazata⁹², the Lord of wide pastures⁹³! (Sraosha and Rashna) lead⁹⁸⁻¹⁰⁰ these⁹⁴ our⁹⁵ swift⁹⁶ horses⁹⁷ far away from (thee) Meher yazata⁹⁹, and they cut⁶ these¹ mighty arms³ of ours² to pieces⁶ by the sword⁴, oh Meher yazata⁵!

* Its significance seems to be this that holy Sraosha yazata helps Meher yazata and Rashna yazata in the work of causing full terror on the persons who break the promise.

† Presumably this word applies to Meher yazata, holy Sraosha yazata and Rashna yazata respectively.

♦ 'Uityaojanāo' - its original meaning is 'thus speaking'.

(43) Afterwards⁷, Mithra¹⁰, the Lord of wide pastures¹¹⁻¹², knocks them down (i.e., kills the army of the promise-breakers) from smiting fifty-times¹³ upto the smiting hundred-times¹⁴, from smiting hundred-times¹⁵ upto the smiting a thousand-times¹⁶, from smiting a thousand times¹⁷ upto the smiting ten-thousand times¹⁸ and from smiting ten thousand times¹⁹ upto the innumerable smittings²⁰, when²¹ *Meher yazata²⁴, the Lord of wide pastures²⁶ (is) enraged²² (and) offended²³.

Ahe raya khvarenanghacha, tem yazāi surunvata yasna, Mithrem vouru-gaoyaoitim, zaotrābyo Mithrem vouru-gaoyaoitim yazamaide, rāma-shayanem hu-shayanem Airyābyo dainghubyo.

Ācha no jamyāt avanghe, ācha no jamyāt ravanghe, ācha no jamyāt rafnanghe, ācha no jamyāt marzdikāi, ācha no jamyāt baeshazāi, ācha no jamyāt verethraghnāi, ācha no jamyāt havanghāi, ācha no jamyāt ashavastāi, ughro, aiwi-thūro, yasnyo, vahmyo, an-aiwi-drukhto, vispema anguhe astvaite, Mithro yo vouru-gaoyaoitish. Tem amavantem yazatem sūrem dāmohu sevishtem Mithrem yazāi zaotrābyo, tem pairi-jasāi vantacha nemanghacha; tem yazāi surunvata yasna Mithrem vouru-gaoyaoitim; zaotrābyo Mithrem vouru-gaoyaoitim yazamaide. Haomayo gava baresmana, hizvo-danghangha, māthracha vachacha shyaothnacha, zaotrābyascha arshukhdaeibyascha vaghziyo. Yenghe hātām āat yesne paiti vangho, Mazdāo Ahuro vaethā ashāt hachā, yāonghāmchā tāscha tāoschā yazamaide.

* In the original text 'Mithro yo vouru-gaoyaoitish' meaning 'Meher yazata of wide pastures' occurs twice:- first and second line and the fourth and fifth line of this paragraph.

(Karda Xth) (44) Mithrem vouru-gaoyaoitīm yazamaide, arsh-vachanghem, vyākhanem, hazangra-gaoshem, hutāshtem, baevare-chashmanem, berezantem, perethuvaedhayanem, sūrem, a-khvafnem, *jaghāurvāonghem.

Yenghe¹ zem-fratho² maethanem³ vidhātem⁴ astvainti⁵ anghvo⁶ mazat⁷ anāzo⁸ bāmim⁹ perethu¹⁰ aipi¹¹ vouru-ashtem¹².

(45) Yenghe¹³ ashta¹⁴ rātayo¹⁵ vīspāhu¹⁶ paiti¹⁷ barezāhu¹⁸, vīspāhu¹⁹ vaedhayanāhu²⁰, spaso²¹ āonghaire²² Mithrahe²³ mithro-drujem²⁴ hishposemna²⁵, ave²⁶ aipi²⁷ daidhyanto²⁸, ave²⁹ aipi³⁰ hishmarento³¹, yoi³² paura³³ mithrem³⁴ druzinti³⁵, avaeshāmcha³⁶ patho³⁷ pāonto³⁸ yim³⁹ isenti⁴⁰ mithro-drujo⁴¹ hoithīm⁴² ashavā-janascha⁴³ drvanto⁴⁴.

(46) Avāo⁴⁵ pavāo⁴⁶, pascha⁴⁷ pavāo⁴⁸, paro⁴⁹ pavāo⁵⁰, spash⁵¹ vidhaeta⁵² a-dhaoyamno⁵³, frā⁵⁴ anghe⁵⁵ vīsaiti⁵⁶ Mithro⁵⁷ yo⁵⁸ vouru-gaoyaoitish⁵⁹, yahmāi⁶⁰ frakhshni⁶¹ avi⁶² mano⁶³ Mithro⁶⁴ jasaiti⁶⁵ avanghe⁶⁶, yo⁶⁷ baevare-spasano⁶⁸ sūro⁶⁹ vīspo-vīdhvāo⁷⁰ a-dhaoyamno⁷¹.

(44) Whose¹ (i.e., Meher yazata's) abode³ in this corporeal⁵ world⁶ (is) as wide as the earth², strong⁴, large⁷, spacious⁸, shining⁹, broad¹⁰, (and) wide-extending¹².

(45) Whose¹³ (i.e., Meher yazata's) eight¹⁴ friends¹⁵ on¹⁷ all¹⁶ heights¹⁸ (and) on¹⁷ all¹⁹ watching-places²⁰ *have permanently²² sat as spies²¹ of Meher yazata²³ (i.e., on behalf of Meher yazata) looking out²⁵ for the breaker of covenants²⁴. (Also) those²⁶ (friends) are from the beginning³³ the keepers in mind²⁸ (and) rememberers³¹ (of those) who³² break³⁵ the promise³⁴. (Besides) (those friends are) care-takers

* For its translation, see Khorshed Niaesh, para 6th.

¹ i.e., have sat for a long time and will remain there till the end. āonghāire-perfect tense third person plural ātmānepada; root āh = Sanskrit ās = to sit.

(of those paths) on which wicked men⁴⁴ (who are) the smiters of the righteous persons⁴³ amongst those (promise-breakers)³⁶ desire⁴⁰ truly⁴² (or openly)⁴² (to traverse) on the path³⁷ (of Meher yazata).

(46) For the assistance⁶⁶ of whom⁶⁰ (Meher yazata), the possessor of such eye-sight to the extent of ten-thousand eyes⁶⁸, valiant⁶⁹, all-knowing⁷⁰ (and) undeceivable⁷¹ goes⁶⁵ with all *his sincerity⁶²⁻⁶³, for that person⁵⁵ Meher yazata⁵⁷, undeceivable⁵³, lord of wide pastures⁵⁹ becomes⁵⁶ (or comes as)⁵⁶ the helper⁴⁵, protector⁴⁶, protector⁴⁸ from behind⁴⁷, protector⁵⁰ from the front⁴⁹, watcher and on-looker (of him) from all sides⁵².

Ahe raya khvarenanghacha, tem yazāi surunvata yasna, Mithrem vouru-gaoyaoitām, zaotrābyo Mithrem vouru-gaoyaoitīm yazamaide, rāma-shayanem hu-shayanam Airyābyo dainghubyo.

Ācha no jamyāt avanghe, ācha no jamyāt ravanghe, ācha no jamyāt rafnanghe, ācha no jamyāt marzdikāi, ācha no jamyāt baeshazāi, ācha no jamyāt verethraghnāi, ācha no jamyāt havanghāi, ācha no jamyāt ashavastāi, ughro, aiwi-thūro, yasnyo, vahmyo, an-aiwi-drukhto, vīspemāi anguhe astvaite, Mithro yo vouru-gaoyaoitish. Tem amavantem yazatem sūrem dāmohu sevishtem Mithrem yazāi zaotrābyo, tem pairi-jasāi vantacha nemanghacha; tem yazāi surunvata yasna Mithrem vouru-gaoyaoitīm; zaotrābyo Mithrem vouru-gaoyaoitīm yazamaide.

Haomayo gava baresmana, hizvo-danghangha, māthracha vachacha shyaothnacha, zaotrābyascha arshukhdaeibyasha vāghzibyo. Yenghe hātām āat yesne

* Or with sympathy; literal meaning 'with the growth of the heart'. Also there occurs in another place the same phrase in full form as under: "fraoret frakhshni avi mano zarzdātoit anguhyathacha". See para 9th of this yasht; para 92nd of Fravardīn yasht.

paiti vangho, Mazdāo Ahuro vaethā ashāt hachā, yāonghāmchā tāsčā tāoschā yazamaide.

(Karda XIth) (47) Mithrem vouru-gaoyaoitim yazamaide, arsh-vachanghem, vyākhanem, hazangra-gaoshem, hutāshtem, baevare-chasmanem, berezantem, perethu-vaedhayanem, sūrem, a-khvafnem, *jaghāurvāonghem.

Yim¹ frasrūtem² zaranumanem³ perethu-safāongho⁴ vazenti⁵, avi⁶ haenayāo⁷ khrvishyeitish⁸, avi⁹ hām-yanta¹⁰ rasmaoyo¹¹, antare¹² dainghu-pāperetāne¹³.

(48) Āat yat¹⁴ Mithro¹⁵ fravazaitē¹⁶, avi¹⁷ haenayāo¹⁸ khrvishyeitish¹⁹, avi²⁰ hām-yanta²¹ rasmaoyo²² antare²³ dainghu-paperetāne²⁴, athra²⁵ narāni²⁶ mithro-drujām²⁷ *apāsh²⁸ gavo²⁹ darezayeiti³⁰, pairi³¹ daema³² vārayeiti³³, apa³⁴ gaosha³⁵ gaoshayeiti³⁶, noit³⁷ pādha³⁸ vidhārayeiti³⁹, nort⁴⁰ paiti-tavāo⁴ *bavaiti⁴², tā⁴³ dainghāvo⁴⁴ te⁴⁵ hamerethe⁴⁶, yatha duz-berento⁴⁸ baraiti⁴⁹ Mithro⁵⁰ yo⁵¹ vouru-gaoyaoitish⁵².

(47) Whom¹ (i.e. Meher yazata) *the wrathful³, (and) famous² (*four steeds) with broad hoofs⁴ *drive⁵ towards⁶ the blood-thirsty⁸ army⁷ and towards⁹ the battle-array¹¹ gathered together¹⁰ in the civil wars¹²⁻¹³.

* For its translation, see Khorshed Nīāesh, para 6th.

*... For its comparison, see Behrām yasht, para 63rd.

* Original meaning is "angry in mind"; zaranu=German zorn=angry; mana=thought, mind; in Geldner's text, the word is "zaranimnem". If we accept the reading zaranyo-minem according to para 57 of Rām Yasht, it would mean "of the golden necklace".

§ See para 125th of this yasht.

* For its comparison, see para 8th of this yasht.

(48) When¹⁴ Meher yazata¹⁵ drives along¹⁶ towards¹⁷ the blood-thirsty¹⁹ army¹⁸ (and) towards²⁰ the battle-array²² gathered together²¹ in the civil wars²³⁻²³, thither²⁵ (i.e., of that direction) he binds³⁰ the hands²⁹ of the promise-breakig²⁷ persons²⁶ from behind²⁸, he covers³¹ all around³¹ (their) eye-sight³² (i.e., he makes them blind), he removes the sense of hearing³⁴⁻³⁶ from (their) ears³⁵ (i.e., he deafens their ears) (and) he does not³⁷ give support³⁹ to (their) feet³⁸ (i.e., he renders their feet lame). Also when⁴⁷ Meher yazata⁵⁰, the Lord of wide pastures⁵² bears⁴⁹ his ill-will⁴⁸ (to the promise-breakers), those⁴³ countries⁴⁴ (i.e. the countries of the promise-breakers) (and) those⁴⁵ *combatants⁴⁶ become⁴² powerless⁴⁰⁻⁴¹.

Ahe raya khvarenanghacha, tem yazāi surunvata yasna, Mithrem vouru-gaoyaoitim. zaotrābyo Mithrem vouru-gaoyaoitim yazamaide, rāma-shayanem, hushayanem Airyābyo dainghubyo.

Ācha no jamyāt avanghe, ācha no jamyāt ravanghe, ācha no jamyāt rafnanghe, ācha no jamyāt marzdikāi, ācha no jamyāt baeshazāi, ācha no jamyāt verethraghnāi; ācha no jamyāt havanghai, ācha no jamyāt asha vastāi, ughro aiwi-thūro, yasnyo, vahmyo, an-aiwi-drukhto, vīspemāi anguhe astvaite, Mithro yo vouru-gaoyaoitish. Tem amavantem yazatem sūrem dāmohu sevishtem Mithrem yazāi zaotrābyo, tem pairi-jasāi vantacha nemanghacha; tem yazāi surunvata yasna Mithrem vouru-gaoyaoitim, zaotrābyo Mithrem vouru-gaoyaoitim yazamaide.

Haomayo gava baresmana, hizvo-danghangha, mēthracha vachacha shyaothnacha, zaotrābyascha, arshukhdhaeibyascha vāghzibyo. Yenghe hātām āat yesne paiti vangho, Mazdāo Ahuro vaethā ashāt hachā, yāonghāmchā tāsčā tāoschā yazamaide.

* Original meaning is "opponents, enemies"; "life-sacrifices unitedly".

(Karda XIIth) (49) Mithrem vouru-gaoyaoitim yazamaide, arsh-vachanghem, vyākhanem, hazangra-gaoshem, hutāshtem, baevare-chashmanem, berezantem, perethu-vaedhayanam, sūrem, a-khvafnem, *jaghāurvāonghem.

(50) Yahmāi¹ maethanem² frathweresat³ yo⁴ Dadhvāo⁵ Ahuro Mazdāo⁶, upairi⁷ Harām Berezaitem⁸ pouru-fraourvaesyām⁹ bāmyām¹⁰; yathra¹¹ noit¹² khshapa¹³ noit¹⁴ temāo¹⁵, noit aoto¹⁷ vāto¹⁸, noit¹⁹ garemo²⁰, noit²¹ akhtish²² pouru-mahrko²³, noit²⁴ āhitish²⁵ daevo-dāta²⁶, naedha²⁷ dunmān²⁸ uz-jasaiti²⁹, Hairaithyo³⁰ paiti³¹ Barezayāo³².

(51) Yat³³ kerenāun³⁴ Ameshāo Spenta³⁵ vispe³⁶ hvare-hazaosha³⁷, fraoret³⁸ frakhshni³⁹ avi⁴⁰ mano⁴¹ zarzdātoit⁴² anguihyat⁴³ hacha⁴⁴; yo⁴⁵ vispem⁴⁶ ahūm⁴⁷ astvantem⁴⁸ ādidhāiti⁴⁹, Haraithyāt⁵⁰ paiti⁵¹. Barezanghat⁵².

(52) Āat yat⁵³ duzdāo⁵⁴ fra-dvaraiti⁵⁵ yo⁵⁶ aghāvaresh⁵⁷, thwāsha⁵⁸ gāma⁵⁹ thwāshem⁶⁰ yujyeiti⁶¹ vāshem⁶² Mithro⁶³ yo⁶⁴ vouru-gaogaoitish⁶⁵, Sraoshascha⁶⁶ ashyo⁶⁷ sūro⁶⁸, Nairyo-sanghascha⁶⁹ yo⁷⁰ māyush⁷¹, rasmo-jatem⁷² vādhem⁷³ jainti⁷⁴ amo-jatem⁷⁵ vā⁷⁶.

(50) For whom¹ (i.e., for Meher yazata) the Creator⁵ Ahura Mazdā⁶ has built³ an abode² upon⁷ the shining¹⁰ Mount Alborz⁸ ¹around which many (stars) revolve⁹; where¹¹ (there was) neither¹² night¹³ nor¹⁴ darkness¹⁵, neither¹⁶ cold¹⁷ wind¹⁸ nor¹⁹ hot²⁰ (wind), neither²¹ sickness²² full of death²³ nor²⁴ pollution²⁵ produced by the daevas²⁶. (also) on³¹ (the mount) Alborz³² mists, clouds²⁸ (etc.) cannot²⁷ ascend high up²⁹.

* For its translation, see Khorshed Niāesh, para 6th.

¹ According to Professor Darmesteter.

(51) (The above-mentioned abode of Meher yazata) which³³ the Ameshāspands³⁵ all³⁶ of one accord with Khorshed yazata³⁷ (i.e., working together with one heart) made³⁴ with the perfect *faith³⁸⁻⁴¹ of the devoted⁴² heart⁴³; who⁴⁵ (i.e. Meher yazata) surveys⁴⁹ the entire⁴⁶ corporeal⁴⁸ world⁴⁷ from the Mount Alborz⁵⁰⁻⁵².

(52) When⁵³ any evil-knowing⁵⁴ and wicked-working⁵⁷ (person) rushes forward⁵⁵, Meher yazata⁶³, the Lord of wide pastures⁶⁵ quickly⁶⁰ and with fast steps⁵⁹ yokes⁶¹ his chariot⁶² (in order to defeat him) (i.e., having yoked his chariot he goes againstHim), and the mighty⁶⁸, holy⁶⁷ Sraosha yazata⁶⁶ and the wise⁷¹ Neryosang yazata⁶⁹ (too go against him, having harnessed their chariots); and Meher yazata smites⁷⁴ a ¹weapon⁷³ (to the evil-doing person) struck in the battle-array⁷² or⁷⁶ struck with courage⁷⁵.

Ahe raya khvarenanghacha, tem yazāi surunvata yasna, Mithrem vouru-gaoyaoitim, zaotrābyo Mithrem vouru-gaotyaoitim yazamaide, rāma-shayanem hushayanem Airyābyo dainghubyo.

Ācha no jamyāt avanghe, ācha no jamyāt ravanghe, ācha no jamyāt rafnanghe, ācha no jamyāt marzdikāi; ācha no jamyāt baeshazāi, ācha no jamyāt verethraghnāi; ācha no jamyāt havanghāi, ācha no jamyāt ashavastāi, ughro, aiwi-thūro, yasnyo, vahmyo, an-aiwi-drukhto vispemāi anguhe astvaite, Mithro yo vouru-gaoyaoitish. Tem amavantem yazatem sūrem dāmohu sevishtem Mithrem yazāi zaotrābyo, tem pairi-jasāi vantacha nemanghacha; tem yazāi surunvata yasna Mithrem vouru-gaoyaoitim; zaotrābyo Mithrem vouru-gaoyaoitim yazamaide.

* Or with a sympathetic mind and with a devoted heart.

¹ i.e. it is that weapon which is used with bravery for defeating the army of the promise-breaking persons. If in the words "rasmo-jata" and "amo-jata" the suffix ta is taken as a gerund instead of the past-participle passive, their meanings would be (a weapon) 'for smiting in the battle-array' or 'for smiting with courage or with bravery'.

Haomayo gava baresmana, hizvo-danghangha, māthracha vachacha shyaothnacha, zaotrābyascha arshukhdhaeibyascha vāghzibyo. Yenge hātām āat yesne paiti vangho, Mazdāo Ahuro vaethā ashāt hachā, yāonghāmcha tāscha taoschā yazamaide.

(Karda XIIIth) (53) Mithrem vouru-gaoyaoitim yazamaide, arsh-vachanghem, vyākhanem, hazangra-gaoshem, hutāshtem, baevare-chashmanem, berezantem, perethu-vaedhayanam, sūrem, a-khvafnem, °jaghāurvāonghem.

Yo¹ bādha² ustāna-zasto³ gerezaite⁴ Ahurāi Mazdāi⁵ uiti⁶ aojano⁷.

(54) Azem⁸ vīspanām⁹ dāmanām¹⁰ nipāta¹¹ ahmi¹² hvapo¹³, azem¹⁴ vīspanām¹⁵ dāmanām¹⁶ nish-hareta¹⁷ ahmi¹⁸ hvapo¹⁹. Āat²⁰ mā²¹ noit²² mashyāka²³ aokhto-nāmana²⁴ yasna²⁵ yazente²⁶, yatha²⁷ anye²⁸ yazatāongho²⁹ aokhtonāmana³⁰ yasna³¹ yazenti³².

(53) Who¹ (i.e., Meher yazata) verily² with uplifted ¹hands by way of requesting³ appeals⁴ unto Ahura Mazda⁵ (the Creator) saying⁷ thus⁶ (i.e., as under):-

(54) I⁸ am¹² possessed of intrinsic merit¹³ and protector¹¹ of all⁹ creations¹⁰; I¹⁴ am¹⁸ possessed of intrinsic merit¹⁹ and the guardian¹⁷ of all¹⁵ creations¹⁶. Yet²⁰ men²³ do not²² worship²⁶ me²¹ with the famous²⁴ yasna²⁵ as²⁷ °they do worship³² other²⁸ yazatas²⁹ with the famous³⁰ yasna³¹.

° For its translation, see Khorshed Nīāesh, para 6th.

¹ Ustāna - Sanskrit uttāna; root us-tan = Sanskrit ud-tan = to lift the hands by way of request; zasta = Sanskrit hasta = hands; see yasna Hā 28.1

° According to Gujarati idiom; in the original text, the word for "men" occurs.

(55) Yeidhi³³ zi³⁴ mā³⁵ mashyāka³⁶ aokhto-nāmana³⁷ yasna³⁸ yazayanta³⁹, yatha⁴⁰ anye⁴¹ yazatāongho⁴² aokhto-nāmana⁴³ yasna⁴⁴ yazenti⁴⁵, frā⁴⁶ nuruyo⁴⁷ ashavaoyo⁴⁸ thwarshatahe⁴⁹ zrū āyu⁵⁰ shushuyām⁵¹, khvahe⁵² gayehe⁵³ khvanvato⁵⁴ ameshahe⁵⁵, upa⁵⁶ thwarshatahe⁵⁷ jaghmyām⁵⁸.

(56) Aokhto-nāmana⁵⁹ thwā⁶⁰ yasna⁶¹ rathwya⁶² vacha⁶³ yazaite⁶⁴ baro-zaothro⁶⁵ ashava⁶⁶. Aokhto-nāmana⁶⁷ thwā⁶⁸ yasna⁶⁹ rathwya⁷⁰ vacha⁷¹ sūra⁷² Mithra⁷³ yazāi⁷⁴ zaotrābyo⁷⁵. °Aokhto-nāmana thwā yasna rathwya vacha Sevishta Mithra yazāi zaotrābyo. Aokhto-nāmana thwā yasna rathwya vacha adhaoyamna Mithra Yazāi zaotrābyo.

(55) If³³ indeed³⁴ men³⁶ would worship³⁹ me³⁵ with the famous³⁷ yasna³⁸ as⁴⁰ they do worship⁴⁵ other⁴¹ yazatas with the famous⁴³ yasna⁴⁴, I should have gone⁵¹ indeed³⁴ to the pious⁴⁸ men⁴⁷ (i.e., to the help of the pious men) at the appointed⁴⁹ time⁵⁰; I °should have gone (for the help of the righteous men) at the fixed⁵⁷ time of my own⁵² handsome⁵⁴ (and) immortal⁵⁵ life⁵³.

(56) With the famous⁵⁹ yasna⁶¹ (and) with suitable⁶² sacred hymns⁶³ the righteous man offering libations, (oh Meher yazata!) worships⁶⁴ thee⁶⁰. With the famous⁶⁷ yasna⁶⁹ and with suitable⁷⁰ sacred hymns⁷¹, Oh valiant⁷² Meher yazata⁷³! I worship⁷⁴ (thee) with libations⁷⁵.

(57) Surunuyāo no Mithra yasnahe, khshnuyāo no Mithra yasnahe, upa-no yasnem āhisha, paiti-no zaotrāo vīanguha, paiti-hīsh yashtāo vīanguha, hām hīsh chinmāne varanguha, nī-hīsh dasva garōnmāne.⁵

(58) Dazdi ahmākem tat āyaptem, yase-thwā yāsāmahi, sūra, urvaiti dātanām sravanghām, ishtim amem verethraghnemcha, havanghum ashavastemcha,

° For its translation, see para 31st of this Yasht.

¹ According to Gujarati idiom. In original text, it is 'men'³⁶.

° For its comparison, see Tir Yasht, para 10th.

⁵ For the translation of this paragraph, see para 32nd of this Yasht.

haosravanghem hurūnimcha, mastim spāno vaeidhīmcha. Verethraghnemcha Ahura-dhātem, vanaintīmcha uparatātem, yām ashahe vahishtahe, paiti-parshitimcha māthrahe spentahe.*

(59) Yatha vaem humanangho framananghascha urvāzemna haomananghamna, vanāma vīspe hamerethe. Yatha vaem humanangho framananghascha urvāzenina haomananghamna, vanāma vīspe dushmainyush; yatha vaem humanangho framananghascha urvāzemna haomananghamna, vanāma vīspāo tbaeshāo taurvayama daevanām mashyānāmcha yāthwām pairckanāmcha, sāthrām kaoyām karafnāmcha.¹

Ahe raya khvarenanghacha, tem yazāi surunvata yasna, Mithrem vouru-gaoyaoitīm, zaotrābyo Mithrem vouru-gaoyaoitīm yazamaide, rāma-shayanem hushayanem Airyābyo dainghubyo.

Ācha no jamyāt avanghe, ācha no jamyāt ravanghe, ācha no jamyāt rafnanghe, āchano jamyāt marzdikāi, ācha no jamyāt baeshazāi, ācha no jamyāt verethraghnāi; ācha no jamyāt havanghāi, āsha no jamyāt ashavastāi, ughro, aiwi-thūro, yasnyo, vahmyo, an-aiwi-drukhto, vīspemāi anguhe astvaite Mithro yo vouru-gaoyaoitish. Tem amavantem yazatem sūrem dāmohu sevishtem Mithrem yazāi zaotrābyo, tem pairi-jasāi vantacha nemanghacha; tem yazāi surunvata yasna Mithrem vouru-gaoyaoitīm; zaotrābyo Mithrem vouru-gaoyaoitīm yazamaide.

Haomayo gava baresmana, hizvo-danghangha, māthracha vachacha shyaothnacha, zaotrabyascha arshukhdhaeibyascha vāghzibyō. Yenghe hātām āat yesne

* For the translation of this paragraph, see para 33rd of this Yasht.

¹ For its translation, see para 34th of this Yasht.

paiti vangho, Mazdāo Ahuro vaethā ashāt hachā, yāonghāmchā tāschā tāoschā yazamaide.

(Karda XIVth) (60) Mithrem vouru-gaoyaoitīm yazamaide, arsh-vachanghem, vyakhanem, hazangra-gaoshem, hutāshtem, baevare-chashmanem, berezantem, perethu-vaedhayanem, sūrem, a-khvafnem, *jaghāurvāonghem.

Yenghe¹ vohu² haosravanghem³, vanguhi⁴ kerefsh⁵, vanguhi⁶ frasasti⁷; vaso-yānem⁸ vaso-gaoyaoitīm⁹ a-taurvayo¹⁰ idha¹¹ fshuyantem¹² vāstrīm¹³, vaso-yaonāi¹⁴ intām¹⁵ hudhāonghem¹⁶, yo¹⁷ baevare-spasāno¹⁸ sūro¹⁹ vīspō-vīdhvāo²⁰ adhaoyamno²¹.

(60) Whose (i.e. Meher yazata's) reputation³ (is) good², (whose) body⁵ (is) good, (whose) glory⁷ (is) good⁶. Who i.e., meher yazata (is) exercising authority over gifts⁸ (and) swaying over the pasture-fields⁹, not tormenting¹⁰ the prosperity-bringing¹² agriculturist¹³ (of the country) (i.e., causer of benefit on their behalf).....¹ possessing good sense¹⁶. (Also) who¹⁷ (is) the possessor of such eye-sight to the extent of ten thousand eyes¹⁸, valiant¹⁹, all-knowing²⁰ (and) undeceivable²¹.

Ahe raya khvarenanghacha, tem yazāi surunvata yasna, Mithrem vouru-gaoyaoitīm, zaotrābyo Mithrem vouru-gaoyaoitīm yazamaide, rāma-shayanem, hushayanem Airyābyo dainghubyo.

Ācha no jamyāt avanghe, ācha no jamyāt ravanghe, ācha no jamyāt rufnanghe, ācha no jamyāt marzdikāi, ācha no jamyāt baeshazāi, ācha no jamyāt verethraghnāi, ācha no jamyāt havanghāi, ācha no jamyāt ashavastāi, ughro, aiwi-thūro, yasnyo, vahmyo, an-aiwi-drukhto

* For its translation, see Khorshed Niāesh para 6th.

¹ The meaning of "intām" is not decided. Westergaard has taken "inatām".

vispemāi anguhe astvaite, Mithro yo vouru-gaoyaoitish. Tem amavantem yazatem sūrem dāmohu sevishtem Mithrem yazāi zaotrābyo, tem pairi-jasāi vantacha nemanghacha; tem yazāi surunvata yasna Mithrem vouru-gaoyaoitīm; zaotrābyo Mithrem vouru-gaoyaoitīm yazamaide. Haomayo gava baresmana, hizvo-danghangha, mātthra vachacha shyaothnacha, zaotrābyascha arshukhdhaeibyascha vāghzibyo. Yenghe hātām āat yesne paiti vangho, Mazdāo Ahuro vaethā ashāt hachā, yāonghāmchā tāscha tāoschā yazamaide.

(Karda XVth) (61) Mithrem vouru-gaoyaoitīm yazamaide, arsh-vachanghem, vyākhanem hazangra-gaoshem, hu-tāshtem, baevare-chashmanem, berezantem perethu-vaedhayanem, sūrem, a-khvafnem, *jaghāurvāonghem.

Eredhwo-zangem¹ zaenanghuntem², spasem³ takhmem⁴ vyākhanem⁵, frat-āpem⁶ zavano-srūtem⁷ tachat-āpem⁸ ukhshyat-urvarem⁹, karso-rāzanghem¹⁰ vyākhanem¹¹, yaokhshtivantem¹² adhaoyamnem¹³, pouru-yaokhshtim¹⁴ dāmidhātem¹⁵.

(62) Yo¹⁶ noit¹⁷ kahmāi¹⁸ mithro-drujām¹⁹ mashyānām²⁰ aojo²¹ dadhāiti²², noit²³ zāvare²⁴; yo²⁵ noit²⁶ kahmāi²⁷ mithro-drujām²⁸ mashyānām²⁹ khvareno³⁰ dadhāiti³¹, noit³² mizdem³³.

(63) Apa³⁴ aeshām³⁵ bāzvāo³⁶ aojo³⁷ tūm³⁸ grantō³⁹ khshayamno⁴⁰ barahi⁴¹, apa⁴² pādhayāo⁴³ zāvare⁴⁴, apa⁴⁵ chashmanāo⁴⁶ sūkem⁴⁷, apa⁴⁸ gaoshayāo⁴⁹ sraoma⁵⁰.

Noit dim arshtoish hu-khshnutayāo, noit ishaosh para-pathwato ava-ashnaoiti shanmaoyo, yahmāi

* For its translation, see Khorshed Nīāesh para 6th.

frakhshni avi mano Mithro jasaiti avanghe, yo baevare-spasano sūro vispo-vidhvāo adhaoyamno.*

(61) (We worship Meher yazata who is) firm-footed¹, armed², a spy³, strong⁴, chief in the assembly⁵, the replenisher of waters⁶, listening to appeal⁷, causing the waters run⁸, plant-increasing⁹, ruling over the region¹⁰, possessed of status in the assembly¹¹, skilful¹², undeceivable¹³, endowed with many arts¹⁴ and full of wisdom¹⁵.

(62) Who¹⁶ (i.e., Meher yazata) gives²² neither¹⁷ strength²¹ nor²³ vigour²⁴ to any¹⁸ of the promise-breaking¹⁹ persons²⁰. Who²⁵ gives³¹ neither²⁶ glory³⁰ nor³² reward³³ to anyone²⁷ of the promise-breaking²⁸ persons²⁹.

(63) (Oh Meher yazata!) thou³⁸ (who art) enraged³⁹ (and) ruling⁴⁰ *takest away³⁴⁻⁴¹ the strength of both the arms of those (promise-breakers)³⁵, vigour⁴⁴ of both (their) legs⁴³, brightness⁴⁷ of both (their) eyes⁴⁶ (and) the sense of hearing⁵⁰ of both (their) ears⁴⁹.

Ahe raya khvarenanghacha, tem yazāi surunvata yasna Mithrem vouru-gaoyaoitīm; zaotrābyo Mithrem vouru-gaoyaoitīm yazamaide, rāma-shayanem hu-shayanem Airyābyo dainghubyo.

Ācha no jamyāt avanghe, ācha no jamyāt ravanghe, ācha no jamyāt rafnanghe, ācha no jamyāt marzdikāi, ācha no jamyāt baeshazāi, ācha no jamyāt verethraghnāi, ācha no jamyāt havanghāi, ācha no jamyāt ashavastāi, ughro, aiwi-thūro, yasnyo, vahmyo, an-aiwi-drukhto

* For its translation, see para 24th of this yasht.

¹ Or prospering the fields; root karesh = sanskrit karsh, to cultivate

² If the reading "vyānem" is adopted according to Westergaard, the word would mean "of sharp wisdom", 'penetrator in every matter'; root vī = Sanskrit vī = to penetrate.

³ In the text "neither strength-giving nor vigour, etc.

⁴ Dadhāite means 'gives'; apa-dadhāiti means 'takes away, snatches away'. After second 'dadhāiti' in this para, the prefix 'apa' is understood.

vīspemāi anguhe astvaite, Mithro yo vouru-gaoyaoitish. Tem amavantem yazatem sūrem dāmohu sevishtem Mithrem yazāi zaotrābyo, tem pairi-jasāi vantacha nemanghacha; tem yazāi surunvata yasna Mithrem vouru-gaoyaoitīm; zaotrābyo Mithrem vouru-gaoyaoitīm yazamaide. Haomayo gava baresmana, hizvo-danghangha, māthracha vachacha shyaothnacha, zaotrābyascha arshukhdhaeibyascha vāghzibyo. Yenghe hātām āat yesne paiti vangho, Mazdāo Ahuro vaethā ashāt hachā, yāonghāmcha tāscha taoscha yazamaide.

(Karda XVIth) (64) Mithrem vouru-gaoyaoitīm yazamaide, arsh-vachanghem, vyākhanem, hazangra-gaoshem, hutāshtem, baevare-chashmanem, berezantem, perethu-vaedhayanem, sūrem, a-khvafnem, *jaghāurvāonghem.

Yahmai¹ vyāne² daenayāi³ srirayāi⁴ perethu-frākayāi⁵, maza⁶ amava⁷ nidhātem⁸; yahi⁹ paiti¹⁰ chithrem¹¹ vīdhātem¹², vīspāish¹³ avi¹⁴ karshvān¹⁵ yāish¹⁶ hapta¹⁷.

(65) Yo¹⁸ āsunām¹⁹ āsush²⁰, yo²¹ aredranām²² aredro²³, yo²⁴ takhmanām²⁵ takhmo²⁶, yo²⁷ vyākhananām²⁸ vyākhanō²⁹, yo³⁰ frakhshti-dāo³¹, yo³² āzuiti-dāo³³, yo³⁴ vāthwo-dāo³⁵, yo³⁶ khshathro-dāo³⁷, yo³⁸ puthro-dāo³⁹, yo⁴⁰ gayo-dāo⁴¹, yo⁴² havangho-dāo⁴³, yo⁴⁴ ashavasto-dāo⁴⁵.

(66) Yim⁴⁶ hachaitē⁴⁷ Ashish Vanguhi⁴⁸, Pārendicha⁴⁹ raoratha⁵⁰, ughracha⁵¹ naire⁵² hām-varetish⁵³, ughremcha⁵⁴ kavaem⁵⁵ khvareno⁵⁶, ughremcha⁵⁷ thwāshem⁵⁸ khvadhātem⁵⁹, ughrascha⁶⁰ Dāmoish⁶¹ Upamano⁶², ughrāoscha⁶³ ashaonām⁶⁴ fravashayo⁶⁵, yascha⁶⁶ pourunām⁶⁷ hathrāko⁶⁸, ashaonām⁶⁹ mazdayasnanām⁷⁰.

⁹ For its translation, see Khorshed Niaesh, para 6th.

(64) In whom¹ (i.e., in Meher yazata) is placed extensive⁶ and powerful⁷ sharp intellect² for the excellent⁴ (and) widely-spread⁵ Religion³ (of Mazdā-Worship). Whose⁹ *evidence¹¹ (is) *spread¹² over¹⁴ all¹³ the seven¹⁷ regions¹⁵ of the earth.

(65) Who¹⁸ (i.e., Meher yazata) is the *swiftest²⁰ among the swift¹⁹, who (is) generous²³ among the generous²², who is *valiant²⁶ among the valiant²⁵, who is the chief²⁹ amongst the members of the assembly²⁸ Who³⁰ (is) increase-giving³¹, who³² is prosperity-giving³³, who³⁴ (is) giving a herd of cattle³⁵, who³⁶ is kingdom-giving³⁷, who (is) son-giving³⁹, who⁴⁰ (is) life-giving⁴¹, who⁴² (is) felicity-giving⁴³ (and) who⁴⁴ (is) piety-giving⁴⁵.

Explanation:- (As regards what divine powers are associated with Meher yazata, it is described below)

(66) *Whom⁴⁶ (i.e. Meher yazata) (all those mentioned below) escort⁴⁷ - Ashishvangh⁴⁸, *Pārendi⁴⁹, of the light (or quick-moving) chariot⁵⁰, powerful⁵¹ (and) brave⁵² *defence⁵³, the powerful⁵⁴ Kayanian⁵⁵ Glory⁵⁶, the strong⁵⁷ sky⁵⁸ that follows its own course⁵⁹, the powerful⁶⁰ Dami *upamana⁶² (yazata), the strong⁶³ Fravashis⁶⁵ of the righteous (people)⁶⁴ and (those) who⁶⁶ *associate⁶⁸ amongst plenty⁶⁷ righteous⁶⁹ Mazdayasnians⁷⁰.

* Or manifestation; original meaning 'face'

¹ i.e., in whatever part of the earth he is present. For its evidence, see para 144th of this yasht.

* i.e., swiftest of all, most generous, most powerful, respectively.

⁵ Connecting with the above paragraph 64th, the pronoun 'yim' stands for "Meher yazata".

* Know that the yazata Pārendi is generally associated with Ashishvangh and she presides over riches, prosperity etc.

* Or taking the word as the proper name of the yazata, it is translated by 'the yazata named Nairya Hām-vareti.

⌘ Original meaning is "the Symbol of Wisdom".

* It is not known for whom this is referred to. It seems to be a reference to certain spiritual yazata. Darmesteter translates "gathering together many pious Mazdayasnians".

Ahe raya khvarenanghacha, tem yazāi surunvata yasna, Mithrem vouru-gaoyaoitim, zaotrabyo Mithrem vouru-gaoyaoitim yazamaide, rāma shayanem hushayanem Airyabyo dainghubyo.

Ācha no jamyāt avanghe, ācha no jamyāt ravanghe, ācha no jamyāt rafnanghe, ācha no jamyāt marzdikāi, ācha no jamyāt baeshazāi, ācha no jamyāt verethraghnāi, ācha no jamyāt havanghāi, ācha no jamyāt ashavastāi, ughro, aiwi-thūro, yasnyo, vahmyo, an-aiwi-drukhto, vīspemāi anguhe astvaite, Mithro yo vouru-gaoyao-itish. Tem amavantem yazatem sūrem dāmohu sevishtem Mithrem yazāi zaotrābyo, tem pairi-jasāi vantacha nemanghacha; tem yazāi surunvata yasna Mithrem vouru-gaoyaoitim; zaotrābyo Mithrem vouru-gaoyaoitim yazamaide. Haomayo gava baresmana, hizvo-danghangha, māthracha vachacha shyaothnacha, zaotrabyasācha arshukhdhaeibyascha vāghzibyō. Yenghe hātām āat yesne paiti vangho, Mazdāo Ahuro vaethā ashāt hachā, yāonghamcha tāscha tāoschā yazamaide.

(Karda XVIIth) (67) Mithrem vouru-gaoyaoitim yazamaide, arsh-vachanghem, vyākhanem, hazangra-gaoshem, hu-tāshtem, baevare-chashmanem, berezantem, perethu-vaedhayanem, sūrem, a-khvafnem, *jaghāurvāonghem.

Yo¹ vāsha² mainyu-hām-tāshta³ berezi-chakhra⁴ fravazaitē⁵, hacha⁶ karshvare⁷ yat⁸ Arezahi⁹ upa¹⁰ karshvare¹¹ yat¹² Khvanirathem¹³ bāmim¹⁴, rathwaya-chakhra¹⁵ hachimno¹⁶, khvarenanghacha¹⁷ Mazdadhātā¹⁸ verethraghnacha¹⁹ Ahura-dhātā²⁰.

* For its translation, see Khorshed Niaesh, para 6th.

(68) Yenghe²¹ vāshem²² han-gerewnāiti²³ Ashish Vanguhi²⁴ yā²⁵ berezaiti²⁶, yenghe²⁷ daena²⁸ Māzdayasnish²⁹ khvite³⁰ patho³¹ rādhaiti³². Yim³³ aurvanto³⁴ mainyavāongho³⁵ aurusha³⁶ raokhshna³⁷ fraderesra³⁸ spenta³⁹ vīdhvāongho⁴⁰ asaya⁴¹ manivasangho⁴² vazenti⁴³; yat⁴⁴ dim⁴⁵ Dāmoish⁴⁶ Upamano hu-irikhtem⁴⁸ bādha⁴⁹ irinakhti⁵⁰. Yahmat⁵¹ hacha⁵² frateresento⁵³ vīspe⁵⁴ mainyava⁵⁵ daeva⁵⁶, yaecha⁵⁷ varenya⁵⁸ drvanto⁵⁹

(67) Who¹ (i.e., Meher yazata) accompanied¹⁶ by the glory¹⁷ created by Ahura Mazda¹⁸ and victory¹⁹ created by Ahura-Mazda²⁰ drives along⁵ (sitting) in a chariot² high-wheeled⁴, *with well-fitted wheels¹⁵, (and) fashioned by the Spirits (or made in heaven) from the region⁶⁷ (called) Arezahi⁹ upto¹⁰ the region¹¹ (called) the shining¹⁴ Khvaniratha¹³.

(68) Whose (i.e. Meher yazata's)²¹ chariot²² Ashishvagh²⁴ the lofty²⁶ seizes²³. Whose²⁷ passage³¹ the Mazdā-worshipping²⁹ (Zoroastrian) Religion²⁸ *itself³⁰ points out. (Also) whom³³ (i.e., Meher yazata) the heavenly³⁵ steeds³⁴, daring through the heavenly *places⁴², white³⁶, brilliant³⁷, beautiful³⁸, divine³⁹, wise⁴⁰, *shadowless⁴¹, *do bear⁴³. (Moreover, the yazata called) Dami⁴¹ *Upamana⁴⁷ renders plentiful⁵⁰ verily⁴⁹ those who are well filled up⁴⁸ from⁵² whom⁵¹ (i.e., from Meher yazata) all⁵⁴ the invisible⁵⁵ daevas and (those) who⁵⁷ (are) the Varenian⁵⁸ wicked persons⁵⁹ frighten⁵³.

* i.e., wheels that can be revolved easily and when required.

† khvite = hu+ite, meaning, good passage, easy (Darmesteter)

‡ mainyu+asangho; macnyu=spiritual; asangh=space or moving according to divine will.

§ i.e., they are such whose shadow do not fall at all (spiritual). a=not + saya, Sanskrit chhayā, Persian sāyeh=shadow. Its meaning can also be "quickly".

¶ Similar is the description of the horses of Sraosha yazata. See Sraosha yasht, Large, Karda 11th.

♦ Its original meaning is "the Symbol of Wisdom".

⚡ This sentence should be translated better than this. The meaning of root "rich" is (1) "to empty" as well as (2) "to fill, to make plenty". Darmesteter translates the sentence thus: "The curse of the wise man strikes a blow to the sinner".

(69) *Moi-tu*⁶⁰ *ithra*⁶¹ *Ahurahe*⁶² *grantahe*⁶³ *vaeghāi*⁶⁴ *jasaema*⁶⁵. *Yenghe*⁶⁶ *hazangrem*⁶⁷ *vaeghanām*⁶⁸ *paiti*⁶⁹ *hamerethāi*⁷⁰ *jasaiti*⁷¹; *yo*⁷² *baevare-spasāno*⁷³ *sūro*⁷⁴ *vīspo-vidhvāo*⁷⁵ *adhaoyamno*⁷⁶.

(69) May we^{*} not⁶⁰ come⁶⁵ under the stroke⁶⁴ of (that) wrathful⁶³ Lord⁶² (i.e., of Meher yazata)! Whose⁶⁶ thousand⁶⁷ (strokes) amongst the strokes⁶⁸ come⁷¹ upon⁶⁹ the foe⁷⁰. Who (i.e., Meher yazata) of ten thousand[†] watchers⁷³, valiant⁷⁴, all-knowing⁷⁵ (and) undeceivable⁷⁶.

Ahe raya khvarenanghacha, tem yazāi surunvata yasna, Mithrem vouru-gaoyaoitim, zaothrābyo Mithrem vouru-gaoyaoitim yazamaide, rāma-shayanem hu-shayanem Airyābyo dainghubyo.

Ācha no jamyāt avanghe, ācha no jamyāt ravanghe, ācha no jamyāt rafnanghe, ācha no jamyāt marzdikāi, ācha no jamyāt baeshazāi, ācha no jamyāt verethraghnāi, ācha no jamyāt havanghāi, ācha no jamyāt ashavastāi, ughro, aiwi-thūro, yasnyo, vahmyo, an-aiwi-drukhto, vīspemāi anguhe astvaite, Mithro yo vouru-gaoyaoitish. Tem amavantem yazatem sūrem dāmohu sevishtem Mithrem yazāi zaothrābyo, tem pairi-jasāi vantacha nemanghacha; tem yazāi surunvata yasna Mithrem vouru-gaoyaoitim; zaothrābyo Mithrem vouru-gaoyaoitim yazamaide. Haomayo gava baresmana, hizvo-danghangha, mātthracha vachacha shyaothnacha, zaothrābyascha arsh-ukhdhaeibyascha vāghzibyo. Yenghe hātām āat yesne paiti vangho, Mazdāo Ahuro vaethā ashāt hachā, yāonghāmcha tāscha tāoscha yazamaide.

* Or surely not; moi=mā; tū=Sanskrit tū=surely, verily

† Or 'of ten thousand spies'

(Karda XVIIIth) (70) Mithrem vouru-gaoyaoitim yazamaide, arsh-vachanghem, vyākhanem, hazangra-gaoshem, hutāshtem, baevare-chashmanem, berezantem, perethu-vaedhayanam, sūrem, a-khvafnem, *jaghāurvāonghem.

Yenghe¹ *paurva-naemāt*² *vazaite*³ *verethraghno*⁴ *Ahuradhāto*⁵ *hū*⁶ *kehrpa*⁷ *varāzahe*⁸ *paiti-ereno*⁹, *tizi-dāstrahe*¹⁰, *arshno*¹¹ *tizi-asūrahe*¹², *hakeret-jano*¹³ *varāzahe*¹⁴, *anu-poithwahe*¹⁵, *grantahe*¹⁶, *parshvanikahe*¹⁷, *takhmahe*¹⁸, *ayangho-pādhahe*¹⁹, *ayangho-zastahe*²⁰, *ayangho-jyehe*²¹, *ayangho-dūmahe*²², *ayangho-paitish-khvarenahe*²³.

(71) *Yo*²⁴ *frāstacho*²⁵ *hamerethādha*²⁶ *upa-hakhto*²⁷ *ā-manangha*²⁸ *hathra*²⁹ *nairya*³⁰ *hām-vareti*³¹ *stija*³² *nijainti*³³ *hamerethe*³⁴. *Naedha*³⁵ *manyate*³⁶ *jaghnāvāo*³⁷, *naedha*³⁸ *chim*³⁹ *ghenām*⁴⁰ *sadayeiti*⁴¹, *yavata*⁴² *aem*⁴³ *nijainti*⁴⁴ *meruzucha*⁴⁵ *stūno*⁴⁶ *gayehe*⁴⁷, *meruzucha*⁴⁸ *khāo*⁴⁹ *ushtānahe*⁵⁰.

(72) *Hakat*⁵¹ *vīspāo*⁵² *aipi-kerentaiti*⁵³, *yo*⁵⁴ *hakat*⁵⁵ *astescha*⁵⁶ *varesescha*⁵⁷ *mastareghnascha*⁵⁸ *vohunishcha*⁵⁹ *zemādha*⁶⁰ *hām-raethwayeiti*⁶¹ *Mithro-drujām*⁶² *mashyānām*⁶³.

(70) In front² of whom¹ (i.e., Meher yazata) goes³ Verethraghna⁴ created by Ahura Mazdā⁵ in the shape⁷ of a wild boar⁶⁻⁸ aggressive⁹ (or attacking), with sharp tusks¹⁰, valiant¹¹, sharp-jawed¹², killing at once¹³, being moderately fat¹⁵, wrathful¹⁶, smiting the army¹⁷, strong¹⁸, with iron[†] hind feet¹⁹, with iron[‡] fore-feet²⁰, with iron[§] tendons²¹, with an iron tail²² (and) with iron jaws²³.

* For its translation, see Khorshed Nīāesh, para 6th

† Original meaning: "With iron feet, with iron hands" respectively.

‡ If the readig 'ayangho-zyehe' is accepted according to Westergaard, it would mean 'with iron weapons'.

(71) Who (i.e., Meher yazata) fleeing forth²⁵ with a determined mind²⁸ in the pursuit²⁷ of the enemy²⁶ (running away) kills³³ that enemy³⁴ in the battle³² by means of (his) manly³⁰ valour³¹. (And) as long as⁴² he⁴³ smites down⁴⁴ the entire strength⁴⁵ (of that enemy) (and his) pillars⁴⁶ of life⁴⁷, his vigour⁴⁸ and ^othe origin⁴⁹ of his vitality⁵⁰, (so long) he does not³⁵ consider³⁶ himself³⁶ as a smiter³⁷ (or) he does not³⁸ give up⁴¹ ¹smiting⁴⁰ (i.e. to say, when Meher yazata kills the enemy with his life, he then regards as smiting him properly).

(72) Who⁵⁴ (Meher yazata) cuts all⁵² (the limbs) to pieces⁵³ of the promise-breaking⁶² persons⁶³ at once⁵¹ (i.e. without any delay), and he mingles⁶¹ with the dust of the earth⁶⁰ (their) bones⁵⁶, hair⁵⁷, brains⁵⁸ and blood⁵⁹.

Ahe raya khvarenanghacha, tem yazāi surunvata yasna, Mithrem vouru-gaoyaoitim. zaotrābyo Mithrem vouru-gaoyaoitim yazamaide, rāma-shayanem, hushayanem Airyābyo dainghubyo.

Ācha no jamyāt avanghe, ācha no jamyāt ravanghe, ācha no jamyāt rafnanghe, ācha no jamyāt marzdikāi, ācha no jamyāt baeshazāi, ācha no jamyāt verethraghrnāi, ācha no jamyāt havanghāi, ācha no jamyāt ashavastāi, ughro, aiwi-thūro, yasnyo, vahmyo, an-aiwi-drukhto vīspemāi anguhe astvaite, Mithro yo vouru-gaoyaoitish. Tem amavantem yazatem sūrem dāmohu sevisitem Mithrem yazāi zaotrābyo, tem pairi-jasāi vantacha nemanghacha; tem yazāi surunvata yasna Mithrem vouru-gaoyaoitim, zaotrābyo Mithrem vouru-gaoyaoitim yazamaide. Haomayo gava baresmana, hizvo-danghangha, māthracha vachacha shyaothnacha, zaotrābyascha arshukhdaeibyascha vāghzibyo. Yenghe hātām āat yesne paiti vangho, Mazdāo Ahuro vaethā ashāt hachā, yāonghāmchā tāscha tāoschā yazamaide.

^o Original meaning: his marrow and pillars of life, '(his) marrow and springs of vitality'.

¹ "He does not consider as strokes" (Darmesteter)

(Karda XIXth) (73) Mithrem vouru-gaoyaoitim yazamaide, arsh-vachanghem, vyākhanem, hazangra-gaoshem, hutāshtem, baevare-chasmanem, berezantem, perethu-vaedhayanem, sūrem, a-khvafnem, ^ojaghāurvāonghem.

Yo¹ bādha² ustānazasto³ urvāzemno⁴ avaroit⁵ vāchīm⁶ uityaojano⁷. Ahura Mazda⁸, mainyo⁹ spenishta¹⁰ dātare¹¹ gaethanām¹² astvaitinām¹³ ashāum¹⁴!

(74) Yedhi¹⁵ zī mā masyāka¹⁸ aokhto-nāmana¹⁹ yasna²⁰ yazayanta²¹, yatha²² anye²³ yazatāongho²⁴ aokhto-nāmana²⁵ yasna²⁶ yazenti²⁷, frā²⁸ nuruyo²⁹ ashavaoyo³⁰, thwarshtahe³¹ zrū³² āyū³² shūshuyām³³, khvahe³⁴ gayehe³⁵ khvanvato³⁶ ameshahe³⁷ upa³⁸ thwarshtahe³⁹ jaghmyām⁴⁰.

(75) Buyama⁴¹ te⁴² shoithro-pāno⁴³, mā⁴⁴ buyama⁴⁵ shoithro-iricho⁴⁶, mā nmāno-iricho⁴⁸, mā viso-iricho⁴⁹, mā⁵¹ zantu-iricho⁵², mā⁵³ dainghu-iricho⁵⁴; mādha⁵⁵ yat⁵⁶ no⁵⁷ ughra-bāzāush⁵⁸ nivānāt⁵⁹ paro⁶⁰ tīshyanbyo⁶¹.

(73) Who¹ (Meher yazata) with uplifted hands³ (by way of request) being pleased⁴, verily² ¹appeals⁵⁻⁶ addressing⁷ (the Creator Ahura Mazda) thus⁷ (i.e., as under):

Oh Ahura Mazda⁸, Most Beneficent¹⁰ Spirit⁹, Creator¹¹ of the corporeal¹³ worlds¹², Thou Holy One¹⁴!

(74) If¹⁵ men¹⁸ would worship²¹ me¹⁷ with the famous¹⁹ yasna²⁰ as²² they worship²⁷ other²³ yazatas²⁴ with the famous²⁵ yasna²⁶, I should go forth³³ indeed¹⁶ to the righteous³⁰ men²⁹ (i.e., for the help of the righteous persons) at the appointed³¹ time³², nay I should go⁴⁰ at the appointed³⁹ (time) of my own³⁴ handsome³⁶ (and) immortal³⁷ life³⁵ (for the help of the righteous persons).

^o For its translation, see Khorshed Niaesh, para 6th.

¹ Original meaning: "lifts up the voice; shouts"

(75) (Oh Meher yazata!) may we be the thrivers (or protectors)⁴³ of thy⁴² *fields! May we not be the †devastators of (thy) fields⁴⁶! May we not *be the devastators of the house⁴⁸, devastators of the street⁵⁰, devastators of the town⁵² and the devastators of the country⁵⁴! (Also) our⁵⁷ mighty arms⁵⁸ would not *be defeated⁵⁹, in the presence of the envious (or wicked) persons⁶¹.

(76) Tūm⁶² aeshām⁶³ tbishyatām⁶⁴, tūm⁶⁵ aeshām⁶⁶ tbaeshanguhatām⁶⁷ tbaeshāo⁶⁸ schindayehi⁶⁹, schindaya⁷⁰ ashavajano⁷¹; hvasho⁷² ahi⁷³ hurāthyō⁷⁴ zavano-sva⁷⁵ ahi⁷⁶ sūro⁷⁷.

(77) Ācha-thwā⁷⁸ zbayāi⁷⁹ avanghe⁸⁰. Ācha-no⁸¹ jamyāt⁸² avanghe⁸³, ash-frāyashticha⁸⁷ zaotheranām⁸⁸ hufrabereticha⁸⁹, yatha⁹⁰ thwa⁹¹ aiwishayamna⁹² daregha⁹³ aiwishayana⁹⁴ hushitem⁹⁵ bereghmya-shaetem⁹⁶.

(78) Tūm⁹⁷ tā⁹⁸ dainghāvo⁹⁹ nipāhi¹⁰⁰, yā¹ huberetim² yātayeiti³ Mithrahe⁴ vouru-gaoyaoitoish⁵. Tūm⁶ tā⁷ fra-schindayehi⁸ yā⁹ rākhshyeitish¹⁰ dainghāvo¹¹. Āchathwā¹² zbayāi¹³ avanghe¹⁴. Ācha no¹⁵ jamyāt¹⁶ avakhyāi¹⁷ ughro¹⁸, aiwi-thūro¹⁹ yasnyo²⁰ vahmyo²¹ Mithro²² raevāo²³ dainghu-paitish²⁴.

(76) Thou⁶² (Oh Meher yazata!) breakest⁶⁹ acts of enmities both of these envious persons^{68,64} and of those⁶⁸ belonging to these⁶⁶ envious persons⁶⁷. Do thou destroy⁷⁰ (Oh Meher yazata!) the injurers of the righteous⁷¹. (Oh Meher yazata!) thou art⁷³ possessed

* In this place I have rendered the meaning of "shoithra" equivalent to Sanskrit "khshetra" "field". Ordinary meaning is 'city'. Know that Meher yazata presides over the fields. The word "vouru-gaoyaoiti" occurs frequently in many places as his epithet "Lord of wide pastures".

† Original meaning is 'one who empties'; root irich=to empty, to pour out.

* In the original text, every word is prefixed with the prohibitive particle 'mā'.

* This is considered in the Passive voice: "That mighty armed yazata may not crush us in the presence of our enemies" (Darmesteter).

of good horses⁷², possessed of good *chariot⁷⁴, beneficial when invoked⁷⁵ (and) heroic⁷⁷.

(77) I invoke⁷⁹ thee⁷⁸ (Oh Meher yazata!) for help⁸⁰. Through many consecrations⁸⁴ and through good consecrations⁸⁶ of libations⁸⁵, through abundant offerings⁸⁷ and through good offerings⁸⁹ of libations⁸⁸ may (that Meher yazata) †come⁸² to our⁸¹ help⁸³! So that⁹⁰ (we, oh Meher yazata!) abiding⁹² in thee⁹¹ (i.e., abiding in thy friendship), ruling⁹⁴ for a long time⁹³, (may become) possessed of a good abode⁹⁵ (and) *possessed of riches that can be wished for⁹⁶.

(78) Thou⁹⁷ dost protect those⁹⁸ provinces⁹⁹ (Oh Meher yazata!) which †carry³ good gift² unto (thee) Meher yazata⁴, the lord of wide pastures⁵. Also thou destroyest⁸ those⁷ which⁹ are the provinces¹¹ that cause harm¹⁰ (or sinful). I invoke¹³ thee¹² (Oh Meher yazata) for help¹⁴. May Meher yazata²² the Lord of the province²⁴, the mighty¹⁸, overpowering¹⁹, worthy of worship²⁰, worthy of invocation²¹ (and) radiant²³ come¹⁶ to our¹⁵ help¹⁷.

Ahe raya khvarenanghacha, tem yazāi surunvata yasna, Mithrem vouru-gaoyaoitim; zaotherābyo Mithrem vouru-gaoyaoitim yazamaide, rāma-shayanem, hushayanem Airyābyo dainghubyo.

Ācha no jamyāt avanghe, ācha no jamyāt ravanghe, ācha no jamyāt rafnanghe, ācha no jamyāt marzdikāi, ācha no jamyāt baeshazāi, ācha no jamyāt verethraghnāi, ācha no jamyāt havanghāi, ācha no jamyāt ashavastāi,

* "Having good ways" (Darmesteter). See hizvo-raithya (yasna Ha 50.6) "leading the tongue to the right direction".

† i.e., it would be better if he comes! We wish that he may come (in the benedictive mood).

* The translation of the last sentence does not seem to me to be satisfactory. Presumably, the sentence from "ācha no jamyat" upto the word "hufrabereticha" is parenthetical. Or in the alternative, omitting 'yatha' quite a different sentence may be considered.

* Original meaning is "endeavours, tries", "are eager"; root yat = Sanskrit yat.

ughro, aiwi-thūro, yasnyo, vahmyo, an-aiwi-drukhto, vispemāi anhuge astvaite, Mithro yo vouru-gaoyaoitish. Tem amavantem yazatem sūrem dāmohu sevishtem Mithrem yazāi zaotrābyo, tem pairi-jasāi vantacha nemanghacha; tem yazāi surunvata yasna Mithrem vouru-gaoyaoitīm; zaotrābyo Mithrem vouru-gaoyaoitīm yazamaide. Haomayo gava baresmana, hizvo-danghangha, māthracha vachacha shyaothnacha, zaotrābyascha arshukhdhaeibyascha vāghzibyo. Yenghe hātām āatyesne paiti vangho, Mazdāo Ahuro vaethā ashāt hachā, yāonghāmchā tāschā tāoschā yazamaide.

(Karda XXth) (79) Mithrem vouru-gaoyaoitīm yazamaide, arsh-vachanghem, vyākhanem, hazangra-gaoshem, hutāshtem, baevare-chashmanem, berezantem, perethuvaedhayanam, sūrem, a-khvafnem, °jaghaurvaonghem.

Yo¹ Rashnush² daidhe³ maethanem⁴, yahmāi⁵ Rashnush⁶ dareghāi⁷ hakhedrāi⁸ fra-bavara⁹ manavaintim¹⁰.

(80) Tūm¹¹ maethanahe¹² pāta¹³ nipāta¹⁴ ahi¹⁵ a-drujām¹⁶; tūm¹⁷ varezānahe¹⁸ paiti¹⁹ nish-hareta²⁰ ahi²¹ a-drujām²². Thwā²³ paiti²⁴ zī²⁵ hakhedrem²⁶ daidhe²⁷ vahishtem²⁸ verethraghnemcha²⁹ Ahura-dhātem³⁰; yahmi³¹ soire³² mithro-drujo³³ aipi³⁴ vithishi³⁵ jata³⁶ paura³⁷ mashyākāongho³⁸.

° For its translation, see Khorshed Niaesh, para 6th.

(79) Who¹ (i.e., Meher yazata) °gave³ an abode⁴ to Rashnu yazata²; to whom⁵ (i.e., Meher yazata) Rashnu yazata⁶ °had maintained⁹ love¹⁰ for long⁷ friendship⁸.

(80) Thou¹¹ (Oh Meher yazata!) art¹⁵ the protector¹³ (and) the warden¹⁴ of the abode¹² of those who do not lie¹⁶; thou¹⁷ (Oh Meher yazata!) the guardian²⁰ of °the workshop¹⁸ of those who do not lie²² for²⁵ (Rashnu⁵ yazata) has maintained²⁷ the best²⁸ friendship²⁶ with thee²³ and with Behrām yazata²⁹ created by Ahura Mazda³⁰. In whose (i.e., Meher yazata's) °presence³¹ many³⁷ promise breaking³³ persons³⁸ have lain³² smitten³⁶ in °private³⁵.

Ahe raya khvarenanghacha, tem yazāi surunvata yasna, Mithrem vouru-gaoyaoitīm, zaotrābyo Mithrem, vouru-gaoyaoitīm yazamaide, rāma-shayanem, hushayanem Airyābyo dainghubyo.

Ācha no jamyāt avanghe, ācha no jamyāt ravanghe, ācha no jamyāt rafnanghe, ācha no jamyāt marzdikāi, ācha no jamyāt baeshazāi, ācha no jamyāt verethraghnāi, ācha no jamyāt havanghāi, ācha no jamyāt ashavastāi, ughro, aiwi-thūro, yasnyo, vahmyo, an-aiwi-drukhto, vispemāi anguhe astvaite, Mithro yo vouru-gaoyaoitish. Tem amavantem yazatem sūrem dāmohu sevishtem. Mithrem yazāi zaotrābyo, tem pairi-jasāi vantacha

* daidhe - perfect tense third person singular atmānepada; root dā = Sanskrit dhā = to give.

† frabavara - perfect tense third person singular parasmaipada; root bar = Sanskrit bhar; reduplicated into 'babar' = bavar. Its significance is this that on account of the love for long friendship Meher yazata gave an abode to Rashnu yazata. Metaphorically, Meher yazata gave place to Rashnu yazata in his heart and regarded him his special friend.

° Clan (Darmesteter)

° See para 70th and 79th of this yasht.

° Original meaning 'in which' (Sanskrit yasmin) - relative pronoun locative singular.

♦ aipi vithishi = Vedic api vyathish, even privily, in private (Darmesteter)

nemanghacha; tem yazāi surunvata yasna Mithrem vouru-gaoyaoitim; zaotrābyo Mithrem vouru-gaoyaoitim yazamaide.

Haomayo gava baresmana, hizvo-danghangha, māthracha vachacha shyaothnacha, zaotrābyascha arshukhdhaeibyascha vāghzibyo. Yenghe hātām āat yesne paiti vangho, Mazdāo Ahuro vaethā ashāt hachā, yāonghāmchā tāscha tāoschā yazamaide.

(Karda XXIst) (81) Mithrem vouru-gaoyaoitim yazamaide, arsh-vachanghem, vyākhanem, hazangragaoshem, hutāshtem, baevare-chashmanem, berezantem, perethu-vaedhayanam, sūrem, a-khvafnem, °jaghāurvāonghem.

Yo Rashnush daidhe maethanem, yahmāi Rashnush dareghāi hakhedrāi frabavara manavaintim.¹

(82) Yenghe¹ hazangrem² yaokhshtinām³ fradathat⁴ Ahuro Mazdāo⁵ baevare⁶ doithranām⁷ vidoithre⁸. Āat⁹ ābyo¹⁰ doithrābyo¹¹ aiwyascha¹² yaokhshtibyo¹³ spasyeiti¹⁴ mithro-zyām¹⁵ mithro-drujemcha¹⁶. Āat¹⁷ ābyo¹⁸ doithrābyo¹⁹ aiwyascha²⁰ yaokhshtibyo²¹ adhaoyo²² asti²³ Mithro²⁴ yo²⁵ baevare-spasano²⁶ sūro²⁷ vispo-vidhvāo²⁸ adhaoyamno²⁹.

(82) Whose (Meher yazata's)¹ thousand °faculties³ and ten thousand⁶ eyes⁷ for seeing all-round⁸ Ahura Mazda⁵ (the Creator) made⁴. Then⁹ with these¹⁰ (ten thousand) eyes¹¹ and with these¹² (thousand) faculties¹³ (Meher yazata) spots¹⁴ the infringer of the contract¹⁵ and the promise-breaker¹⁶. Also¹⁷ owing to these¹⁸

° For its translation, see Khorshed Niaesh, para 6th.

¹ For the translation of this paragraph, see para 79th of this yasht.

° In the original text "a thousand² of faculties³" and "ten thousand⁶ of eyes⁷". The meaning of yaokhshti is "skill, scheme".

(ten thousand) eyes¹⁹ and owing to these²⁰ (ten thousand) faculties²¹ Meher yazata²⁴ is undeceivable²², possessed of ten thousand spies²⁶, valiant²⁷, all-knowing²⁸ (and) undeceived²⁹.

Ahe raya khvarenanghacha, tem yazāi surunvata yasna, Mithrem vouru-gaoyaoitim, zaotrābyo Mithrem vouru-gaoyaoitim yazamaide, rāma-shayanem hushayanem Airyābyo dainghubyo.

Ācha no jamyāt avanghe, ācha no jamyāt ravanghe, ācha no jamyāt rafnanghe, ācha no jamyāt marzdikāi, ācha no jamyāt baeshazāi, ācha no jamyāt verethraghnāi, ācha no jamyāt havanghāi, ācha no jamyāt ashavastāi, ughro, aiwi-thūro, yasnyo, vahmyo, an-aiwi-drukhto, vispemāi anguhe astvaite, Mithro yo vouru-gaoyaoitish. Tem amavantem yazatem sūrem dāmohu sevishtem Mithrem yazāi zaotrābyo, tem pairi-jasāi vantacha nemanghacha; tem yazāi surunvata yasna Mithrem vouru-gaoyaoitim; zaotrābyo Mithrem vouru-gaoyaoitim yazamaide.

Haomayo gava baresmana, hizvo-danghangha, māthracha vachacha shyaothnacha, zaotrābyascha arshukhdhaeibyascha vāghzibyo. Yenghe hātām āat yesne paiti vangho, Mazdāo Ahuro vaethā ashāt hachā, yāonghāmchā tāscha tāoschā yazamaide.

(Karda XXIInd) (83) Mithrem vouru-gaoyaoitim yazamaide, arsh-vachanghem, vyākhanem, hazangragaoshem, hutāshtem, baevare-chashmanem, berezantem, perethu-vaedhayanam, jūrem, a-khvafnem, °jaghaurvaonghem.

° For its translation, see Khorshed Niaesh, para 6th.

Yim¹ daingheush² dainghu-paitish³ bādha⁴ ustāna-zasto⁵ zbayeiti⁶ avanghe⁷; yim⁸ zanteush⁹ zantu-paitish¹⁰ bādha¹¹ ustāna-zasto¹² zbayeiti¹³ avanghe¹⁴.

(84) Yim¹⁵ vīso¹⁶ vīs-paitish¹⁷ bādha¹⁸ ustāna-zasto¹⁹ zbayeiti²⁰ avanghe²¹; yim²² nmānahe²³ nmāno-paitish²⁴ bādha²⁵ ustāna-zasto²⁶ zbayeiti²⁷ avanghe²⁸; yim²⁹ dvāchina³⁰ pithe³¹ hachimna³² bādha³³ ustāna-zasto³⁴ zbayeiti³⁵ avanghe³⁶. Yim³⁷ drighush-chit³⁸ asho-tkaesho³⁹ apayato⁴⁰ havāish⁴¹ dātāish⁴² bādha⁴³ ustāna-zasto⁴⁴ zbayeiti⁴⁵ avanghe⁴⁶.

(85) Yenghe⁴⁷ vākhsh⁴⁸ gerezānahe⁴⁹ us⁵⁰ ava⁵¹ raochāo⁵² ashnaoiti⁵³, ava⁵⁴ pairi⁵⁵ imām⁵⁶ zām⁵⁷ jasaiti⁵⁸; vī⁵⁹ hapta⁶⁰ karshvān⁶¹ jasaiti⁶², yat-chit⁶³ nemangha⁶⁴ vāchim⁶⁵ baraiti⁶⁶ yat⁶⁷ gaoshachit⁶⁸.

(83) Whom (i.e., Meher yazata)¹ the king³ of the country² (by way of request) with hands uplifted⁵ (towards the sky) invokes⁶ verily⁴ for help⁷. Whom (i.e., Meher yazata)⁸ the ⁹lord¹⁰ of the town⁹ (by way of request) with hands uplifted¹² (towards the sky) indeed¹¹ invokes¹³ for help¹⁴.

(84) Whom (i.e. Meher yazata)¹⁵ the lord¹⁷ of the streets¹⁶ (by way of request) with hands uplifted¹⁹ (towards the sky) verily¹⁸ invokes²⁰ for help²¹. Whom (i.e. Meher yazata) the master²⁴ of the house²³ (by way of request) with hands uplifted²⁶ (towards the sky) indeed²⁵ invokes²⁷ for help²⁸. Whom (i.e., Meher yazata)²⁹ the beggar³⁰ (and the person) wandering³² for ³¹food³¹ from door to door³⁰ (of the people) (by way of request) with hands uplifted³⁴

* According to Gujarati idiom in the original text, it is 'the lord of the town¹⁰'.

¹ pithe: dative singular of pitu = meaning 'food', pithwe = pithe (letter 'w' being dropped). If we accept the reading "paithe" instead of "pithe" (which Geldner has given in the footnote) and if we consider "china" in the word "dvāchina" as a suffix, the phrase can be translated as follows: "walking³² between³¹ two³⁰ roads" (i.e., a traveller who has lost his way).

(towards the sky) verily³³ invoke³⁵ for help³⁶. Whom (i.e. Meher yazata)³⁷ the Dervish (= poor or needy person)³⁸ acting according to the Law of righteousness³⁹, (but) ⁴⁰suffered hardships⁴⁰ indeed⁴³ invokes⁴⁵ for help⁴⁶ (by way of request) with uplifted hands⁴⁴ in accordance with his own⁴¹ ⁴²laws⁴².

(85) Whose⁴⁷ (i.e., the Dervish's mentioned in the above paragraph) voice⁴⁸ of appeal⁴⁹, ⁵⁰whether he lifts up his voice with humility with a ⁵¹low tone⁶⁵ ⁵²or ⁵³with a louder voice⁶⁸, (yet) goes⁵³ high⁵⁰ upto⁵¹ the ⁵⁴sky⁵², reaches all around⁵⁵ this⁵⁶ earth⁵⁷ and penetrates⁵⁹⁻⁶² the seven⁶⁰ regions⁶¹.

(86) Yā⁶⁹ vareta⁷⁰ azimna⁷¹ bādha⁷² ustāna-zasto⁷³ zbayeiti⁷⁴ avanghe⁷⁵ gavaithim⁷⁶ paitishmaremna⁷⁷; kadha⁷⁸-no⁷⁹ arsha⁸⁰ gavaithim⁸¹ apayat⁸² paskāt⁸³ vazemno⁸⁴ Mithro⁸⁵ yo⁸⁶ vouru-gaoyaoitish⁸⁷; kadha⁸⁸-no⁸⁹ fraourvaesayāiti⁹⁰, ashahe⁹¹ paiti⁹² pantām⁹³, drujo⁹⁴ vaesmenda⁹⁵ azemnām⁹⁶.

(87) Āat⁹⁷ yahmāi⁹⁸ khshnūto⁹⁹ bavaiti¹⁰⁰ Mithro¹ yo² vouru-gaoyaoitish³, yahmāi⁴ jasaiti⁵ avanghe⁶. Āat⁷ yahmāi⁸ tbihto⁹ bavaiti¹⁰ Mithro¹¹ yo¹² vouru-gaoyaoitish¹³, ahmāi¹⁴ fraschindayeiti¹⁵ nmānemcha¹⁶ visemcha¹⁷ zantūmcha¹⁸ dakbyūmcha¹⁹ dainghu-sastīmcha²⁰.

(86) The cow who⁶⁹ is driven⁷¹ astray⁷⁰ (i.e., has missed the path), remembering⁷⁷ (her own) destination⁷⁶ (i.e., desiring to go back to her own place) (by way of request) with her front feet uplifted⁷³ implores⁷⁴ (Meher yazata) verily⁷² for help⁷⁵ thus: after having brought to the right path by the valiant⁸⁰ Meher yazata⁸⁵

* or went far off, being disgraced; apayata=apa+yam+ta; root yam = to go.

¹ "deprived⁴⁰ of his⁴¹ rights⁴²" (Harlez and Darmesteter).

* English meaning of the phrase 'yatchit yat' should be like "whether or"

⁵ or in "bāz" - in a murmur. The word bāz seems to be derived from Avesta word "vach". Gaosha = Sanskrit ghosha = loud voice, speaking loudly; 'being audible by the ears' is the original meaning.

* Original meaning 'light of heaven', 'stars'.

of wide pastures⁸⁷ when⁷⁸ will he cause us⁷⁹ reach⁸² (our own) destinations⁸¹ and when⁸⁸ will he turn⁹⁰ us⁸⁹ back to⁹² the path⁹³ of righteousness (by diverting) (us) from the abode⁹⁵ of the false paths⁹⁶ of the druj⁹⁴?

(87) Also⁹⁷ Meher yazata¹, the lord of wide pastures³, goes⁵ to the help⁶ of him⁴ by whom⁹⁸ he is¹⁰⁰ pleased⁹⁹; but⁷ Meher yazata¹¹, the Lord of wide pastures¹³, destroys the house¹⁶, the street¹⁷, the town¹⁸, the country¹⁹ and the empire of the country²⁰ (respectively) of him by whom⁸ he is tormented (or displeased)⁹.

Ahe raya khvarenanghacha, tem yazāi surunvata yasna, Mithrem vouru-gaoyaoitīm; zaothrābyo Mithrem vouru-gaoyaoitīm yazamaide, rāma-shayanem, hushayanem Airyābyo dainghubyo.

Ācha no jamyāt avanghe, ācha no jamyāt ravanghe, ācha no jamyāt rafnanghe, ācha no jamyāt marzdikāi, ācha no jamyāt baeshazāi, ācha no jamyāt verethraghnāi, ācha no jamyāt havanghāi, ācha no jamyāt ashavastāi, ughro, aiwi-thūro, yasnyo, vahmyo, an-aiwi-drukhto, vīspemai anguhe astvaite, Mithro yo vouru-gaoyaoitish. Tem amavantem yazatem sūrem dāmohu sevishtem Mithrem yazāi zaothrābyo, tem pairi-jasai vantacha nemanghacha; tem yazāi surunvata yasna Mithrem vouru-gaoyaoitīm; zaothrābyo Mithrem vouru-gaoyaoitīm yazamaide.

Haomayo gava baresmana, hizvo-danghangha, mēthracha vachacha shyaothnacha, zaothrābyascha arshukhdhaeibyaseha vāghzibyō. Yenghe hātām āat yesne paiti vangho, Mazdāo Ahuro vaethā ashāt hachā, yāonghāmchā tāscha tāoschā yazamaide.

(Karda XXIIIrd) (88) Mithrem vouru-gaoyaoitīm yazamaide, arsh-vachanghem, vyākhanem, hazangra-gaoshem, hutāshtem, baevare-chashmanem, berezantem, perethu-vaedhayanem, sūrem, a-khvafnem, *jaghaurvaonghem.

Yim¹ yazata² Haomo³ Frashmish⁴, baeshazyō⁵, srīro⁶, khshathrayō⁷, zairi-doithro⁸, barezishte⁹ paiti¹⁰ barezahi¹¹. Haraithyo¹² paiti¹³ Barezayāo¹⁴, yat¹⁵ vaoche¹⁶ hukairim¹⁷ nāma¹⁸, anāhitem¹⁹ anāhito²⁰ anāhitāt²¹ paiti²² baresmana²³, anāhitayāt²⁴ paro²⁵ zaothrayāt²⁶ anāhitaeibyō²⁷ paro²⁸ vaghzibyō²⁹.

(89) Yim³⁰ zaotārem³¹ stayata³² Ahuro³³ Mazdāo³⁴ ashava³⁵, āsu-yasnem³⁶ berezi-gāthrem³⁷. Yazata³⁸ zaota³⁹ āsu-yasno⁴⁰ berezi-gāthro⁴¹, berezata⁴² vacha⁴³, zaota⁴⁴ Ahurāi Mazdāi⁴⁵, zaota⁴⁶ Ameshanām Spentanām⁴⁷. Ho⁴⁸ vākhsh us⁵⁰ ava⁵¹ raochāo⁵² ashnaot⁵³, ava⁵⁴ pairi⁵⁵ imām⁵⁶ zām⁵⁷ jasat⁵⁸, vī-jasāt⁵⁹ vīspāish⁶⁰ avi⁶¹ karshvān⁶² yāish⁶³ hapta⁶⁴.

(90) Yo⁶⁵ paoiryō⁶⁶ hāvana⁶⁷ haomā⁶⁸ uzdasta⁶⁹ stehr-paesangha⁷⁰ mainyu-tāshta⁷¹, Haraithyo⁷² paiti⁷³ Barezayāo⁷⁴. Berejayat⁷⁵ Ahuro Mazdāo⁷⁶, berejayan⁷⁷ Ameshāo Spenta⁷⁸ yenghāo⁷⁹ kehrpo⁸⁰ huraodhayāo⁸¹; yahmāi⁸² hvare⁸³ aurvat-aspem⁸⁴ dūrāt⁸⁵ nemo⁸⁶ baodhayaeiti⁸⁷.

(88) Whom (i.e. Meher yazata)¹ the immaculate¹⁹, did worship² Haoma yazata³, prosperity-giving⁴, the healing⁵, the beautiful⁶, the ruling⁷, golden-eyed⁸, the pious²⁰, upon¹⁰ the highest⁹ height¹¹ of the Mount Albroz¹²⁻¹⁴, which¹⁵ is known¹⁶ by the name¹⁸ Hukairya¹⁷, with²² the consecrated²¹ Barsom²³, with²⁵ the holy²⁴ 'Zohr' (i.e. libations) (and) with²⁸ the holy²⁷ sacred verses of the Avesta²⁹.

* For its translation, see Khorshed Niaesh, para 6th.

(89) Whom (Meher yazata) Holy³⁵ (Creator) Ahura Mazda³³⁻³⁴ installed³² as the 'Zaotar'³¹, quick in performing the yasna³⁶ (and) loud-in-chanting³⁷; and that 'Zaotar'³⁹, quick in performing the yasna⁴⁰ (and) loud in chanting⁴¹ (i.e., Meher yazata) who is the Zaotar⁴⁴ of (the Creator) Ahura Mazda⁴⁵ (and who is) the Zaotar⁴⁶ of the Ameshā Spentas⁴⁷ did worship³⁸ (the Creator Ahura Mazdā) with a loud⁴² voice⁴³. (Also) that⁴⁸ voice⁴⁹ (of recitation of Meher yazata) reached⁵³ high upto⁵¹ the lights⁵² (of heaven) (i.e., stars), spread wide⁵⁸ over⁵⁵ this⁵⁶ earth⁵⁷ (and) penetrated through all⁶⁰ the seven⁶⁴ regions⁶².

(90) Who⁶⁵ (i.e., Meher yazata) first⁶⁶ prepared⁶⁹ Haoma⁶⁸ by pounding ceremoniously) in the *mortar⁶⁷ star-begemmed⁷⁰ (and) made by the Spirits⁷¹, upon⁷³ (the Mount) Alborz⁷²⁻⁷⁴ whose⁷⁹ beautiful⁸¹ body⁸⁰ (the Creator) Ahura Mazda⁷⁶ praised⁷⁵ (or blessed)⁷⁵ and the Ameshā spentas⁷⁸ have praised⁷⁷. To whom⁸² the swift-horsed⁸⁴ Sun⁸³ considers⁸⁷ (proper to pay) homage⁸⁶ (as under) from afar⁸⁵.

(91) Nemo⁸⁸ Mithrāi⁸⁹ vouru-gaoyaoite-e⁹⁰ hazangro-gaoshāi⁹¹ baevare-chashmaine⁹². Yesnyo⁹³ ahi⁹⁴ vahmyo⁹⁵, yesnyo⁹⁶ buyāo⁹⁷ vahmyo⁹⁸ nmānāhu⁹⁹ mashyākanām¹⁰⁰. Ushta¹ buyāt² ahmāi³ naire⁴, yase⁵-thwa⁶ bādha⁷ frā-yazāite⁸, aesmo-zasto⁹, baresmo-zasto¹⁰, gao-zasto¹¹, hāvano-zasto¹² frasnātaeibya¹³ zastaeibya¹⁴, frasnātaeibya¹⁵ hāvanaeibya¹⁶, frasteretāt¹⁷ paiti¹⁸ baresman¹⁹, uzdatāt²⁰ paiti²¹ haomāt²², srāvayamnāt²³ paiti²⁴ Ahunāt Vairiyāt²⁵.

(92) Aya²⁶ daenaya²⁷ fraorenta²⁸ Ahuro Mazdāo²⁹ ashava³⁰, frā Vohu Mano³¹, frā Ashem Vahishtem³², frā Khshathrem Vairim³³, frā Spenta Armaitish³⁴; frā Haurvata³⁵ Ameretāta³⁶. Frā-he³⁷ Ameshāo Spenta³⁸ bereja³⁹ verenta⁴⁰ daenayāo⁴¹; frā-he⁴² Mazdāo⁴³ hvāpāo⁴⁴ ratuthwem⁴⁵ barāt⁴⁶ gaethanām⁴⁷; yoi⁴⁸-thwā⁴⁹ vaenen⁵⁰

* Original meaning "by means of hāvani-mortar" (Instrumental singular)

dāmohu⁵¹ ahūm⁵² ratūmcha⁵³ gaethanām⁵⁴, yaozdātārem⁵⁵ āonghām⁵⁶ dāmanām⁵⁷ vahishtām⁵⁸.

(91) (May there be) homage⁸⁸ unto Meher yazata⁸⁹, the lord of wide pastures⁹⁰, possessed of the power of hearing equivalent to thousand ears⁹¹ and possessed of the power of vision equivalent to ten thousand eyes⁹²! (Oh Meher yazata!) thou art⁹⁴ worthy of worship⁹³ (and) worthy of adoration⁹⁵. Mayest thou be⁹⁷ worthy of worship⁹⁶ (and) worthy of adoration⁹⁸ in the houses⁹⁹ of men¹⁰⁰! May there be² greatness¹ (or happiness)¹ unto that³ man⁴ who will always⁷ worship⁸ thee⁶, with fuel in hand⁹, with Baresman in hand¹⁰, with "jivām"-milk in hand¹¹ (and) with the mortar in hand¹², with both the hands¹⁴ washed¹³ (i.e., purified), with both the mortars¹⁶ washed¹⁵ (i.e., purified), with the Baresman¹⁸⁻¹⁹ having spread¹⁷, with the Haoma²²⁻²¹ uplifted²⁰ (or prepared by pounding²⁰) and with chanting²³ the Ahura Vairya hymn²⁵⁻²⁴.

(92) Holy³⁰ Ahura Mazda²⁹, Vohu Manah³¹, Asha Vahishta³², Khshathra Vairya³³, Spenta Āramaiti³⁴, Haurvatāt and Ameretāt became pleased²⁸ with this²⁶ Religion²⁷. The Ameshā Spentas³⁸ chose⁴⁰ or acknowledged⁴⁰ him³⁷ (i.e., Meher yazata) *out of greatness³⁹ for the Religion⁴¹. (Also) Ahura Mazda⁴³, possessed of intrinsic merit⁴⁴ (or well-working⁴⁴) conferred upon him (Meher yazata) the leadership⁴⁵ of the settlements⁴⁷. *Amesha Spentas⁴⁸ saw⁵⁰ thee⁴⁹ (Oh Zarathushtra!) amongst (all) the creations⁵¹ as the master⁵² and leader⁵³ of (this) world⁵⁴ and as the best⁵⁸ purifier⁵⁵ of this⁵⁶ creation⁵⁷.

(93) Adha vaeibya ahubya, vaeibya no ahubya nipayāo, āi Mithra vouru-gaoyaoite, ahecha angheush yo astvato, yascha asti manahyo pairi drvatat mahrkāt, pairi drvatat aeshmāt, pairi drvaitibyo haenebyo, yāo us

* Original meaning is "wish, desire, blessing". Daenayai (Geldner)

† Presumably the word yoi (meaning who) is used for the Amesha Spentas. The portion from the word "yoi" upto the end of this paragraph seems to occur as a commentary for Holy Zarathushtra.

khürēm drafshem gerewnān, aeshmahe paro draomebyo,
yāo aeshmo duzdāo drāvayāt mat vidātaot *daevo-dātāt.

(94) Adha no tūm Mithra vouru-gaoyaoite, zāvare
dayāo hitaeibyō, drvatātem tanubyō, pouru-spakhshtim
tbishyantām, paiti-jaitim dushmainyavanām, hathrā-
nivāitim hamerethanām aurvathanām *tbishyantām.

Ahe raya khvarenanghacha, tem yazāi surunvata
yasna, Mithrem vouru-gaoyaoitim, zaotrābyo Mithrem
vouru-gaoyaoitim yazamaide, rāma-shayanem
hushayanem Airyābyo dainghubyo.

Ācha no jamyāt avanghe, ācha no jamyāt ravanghe,
ācha no jamyāt rafnanghe, ācha no jamyāt marzdikāi,
ācha no jamyāt baeshazāi, ācha no jamyāt verethraghnāi,
ācha no jamyāt havanghāi, ācha no jamyāt ashavastāi,
ughro, aiwi-thūro, yasnyo, vahmyo, an-aiwi-drukhto,
vispemāi, anguhe astvaite, Mithro yo vouru-gaogaoitish.
Tem amavantem yazatem sūrem dāmohu sevishtem
Mithrem yazāi zaotrābyo, tem pairi-jasāi vantacha
nemanghacha; tem yazāi surunvata yasna Mithrem vouru-
gaoyaoitim, zaotrabyo Mithrem vouru-gaoyaoitim
yazamaide. Haomayo gava baresmana, hizvo-danghangha,
māthracha vachacha shyaothnacha, zaotrābyascha,
arshukhdhaeibyascha vāghzibyō. Yenghe hātām āat. Yesne
paiti vangho, Mazdāo Ahuro vaethā ashāt hachā,
yāonghāmchā tāsachā tāoschā yazamaide.

(Karda XXIVth) (95) Mithrem vouru-gaoyaoitim
yazamaide, arsh-vachanghem, vyākhanem, hazangra-
gaoshem, hutāshtem, baevare-chashmanem, berezantem,

* For the translation of paras 93-94, see Sarosh Yasht Vadi (Large), paras 25-26.

perethu-vaedhayanem, surem, a-khvanem,
*jaghāurvāonghem.

Yo¹ zem-frathāo² aiwyāiti³, pascha⁴ hū⁵ frāshmo-
dāitim⁶, marezaiti⁷ va⁸ karana⁹, ainghāo¹⁰ zemo¹¹ yat¹²
pathanayāo¹³ skarenayāo¹⁴ dūrae-pārayāo¹⁵; vispem¹⁶ imat¹⁷
ā-didhāiti¹⁸, yat¹⁹ antare²⁰ zām²¹ asmanemcha²².

(96) Vazrem²³ zastaya²⁴ drazemno²⁵, sata-
fshtānem²⁶ sato-dārem²⁷, fravaeghem²⁸, viro-nyāonchim²⁹,
zaroish³⁰ ayangho³¹ frahikhtem³², amavato³³ zaranyehe³⁴,
amasvastemem³⁵ zaenām³⁶, verethravastemem³⁷ zaenām³⁸.

(95) Who¹ (Meher yazata) comes up³ to the extent² of the
earth² after⁴ the setting⁶ of the Sun⁵; also he goes⁷ upto both⁸ the
ends⁹ of this¹⁰ earth¹¹, wide¹³, round¹⁴ and far for crossing or passing
over¹⁵, and he surveys¹⁶ this¹⁷ entire¹⁸ (creation) between²⁰ the earth²¹
and heaven²².

(96) Meher yazata turns up everywhere holding²⁵ in (his)
hands²⁴ a mace²³ (of such characteristics as) having a hundred
knobs²⁶, having a hundred edges²⁷, striking upon vigorously²⁸,
hurling down men²⁹ (i.e., felling men by blow or cut), cast out³²
of yellow brass³⁰⁻³¹ and golden³⁴, so strong³³ that it is the mightiest³⁵
of (all) weapons³⁶ and most smiting the adversary³⁷ (or most
victorious³⁷) of (all) the weapons³⁸.

(97) Yahmat³⁹ hacha⁴⁰ fra-teresaiti⁴¹ angro
mainyush⁴² pouru-mahrko⁴³; yahmat⁴⁴ hacha⁴⁵ fra-
teresaiti⁴⁶ aeshmo⁴⁷ duzdāo⁴⁸ pesho-tanush⁴⁹; yahmat⁵⁰
hacha⁵¹ fra-teresaiti⁵² būshyāsta⁵³ daregho-gava⁵⁴; yahmat⁵⁵
hacha⁵⁶ fra-teresaiti⁵⁷ vispe⁵⁸ mainyava⁵⁹ daeva⁶⁰, yaecha⁶¹
varenya⁶² drvanto⁶³.

* For its translation, see Khorshed Niaesh, para 6th.

† 'marezaiti' - connection is to be taken with the preceding paragraph.

‡ In the sense of English "knob".

§ Original meaning "of yellow iron", "of red brass" (Darmesteter)

(98) Mā⁶⁴ Mithrahe⁶⁵ vouru-gaoyaoitoish⁶⁶ grantahe⁶⁷ vaeghāi⁶⁸ jasaema⁶⁹. Mā⁷⁰ no⁷¹ granto⁷² aipi-janyāt⁷³ Mithro⁷⁴ yo⁷⁵ vouru-gaoyaoitish⁷⁶; yo⁷⁷ aojishto⁷⁸ yazatanām⁷⁹, yo⁸⁰ tanchishto⁸¹ yazatanām⁸², yo⁸³ thwakhshishto⁸⁴ yazatanām⁸⁵, yo⁸⁶ āsishto⁸⁷ yazatanām⁸⁸, yo⁸⁹ as⁹⁰ verethrajāstemo⁹¹ yazatanām⁹², frakhshaita⁹³ paiti⁹⁴ āya⁹⁵ zemā⁹⁶ Mithro⁹⁷ yo⁹⁸ vouru-gaotaoitish⁹⁹.

(97) *By whom³⁹⁻⁴⁰ Angra Mainyu⁴² full of death⁴³ frightens⁴¹; by whom⁴⁴⁻⁴⁵ the demon of wrath⁴⁷, evil-knowing⁴⁸ (and) sinful⁴⁹ is afraid⁴⁶; by whom⁵⁰⁻⁵¹ būshyāstu⁵³ (i.e. demon of sloth⁵³) the long-handed⁵⁴ frightens⁵²; by whom⁵⁵⁻⁵⁶ all the invisible⁵⁹ daevas⁶⁰ (and) the wicked people⁶³ of (the city of) Gilān⁶² *terrify⁵⁷.

(98) May we not⁶⁴ come up⁶⁹ under the onslaught⁶⁸ of the wrathful⁶⁷ Meher yazata⁶⁵, the Lord of wide pastures⁶⁶! (i.e., it would be better if we do not come under his angry blow!). May (that) wrathful⁷² Meher yazata⁷⁴ of wide pastures⁷⁶, not⁷⁰ smite⁷³ us⁷¹. He who⁹⁸ is Meher yazata⁹⁷, the Lord of wide pastures⁹⁹, who⁷⁷ is the strongest⁷⁸ of (all) yazatas⁷⁹, who⁸⁰ is the firmest⁸¹ of (all) yazatas⁸², who⁸³ is the most active⁸⁴ of (all) the yazatas⁸⁵, who⁸⁶ is the swiftest⁸⁷ of (all) the yazatas⁸⁸, and who⁸⁹ is the most victorious⁹¹ (or the smiter of the enemy)⁹¹ of (all) the yazatas⁹², *rules over⁹⁴ this⁹⁵ earth⁹⁶ (as well)

Ahe raya khvarenanghacha, tem yazāi surunvata yasna, Mithrem vouru-gaoyaoitim; zaotrābyo Mithrem vouru-gaoyaoitim yazamaide, rāma-shayanem, hushayanem Airyābyo dainghubyo.

* By Meher yazata; or by means of the mace of Meher yazata mentioned in para 96 above.

¹ For comparison, see para 134th of this yasht.

* Original meaning 'moves, moves about'. Know that some yazatas are regarded as spiritual and corporeal as well, viz., Meher, Sarosh, Farvardin, etc. The significance of the corporeal world in addition to the spiritual world is this that they are the destroyers of evil for the sake of the increase and prosperity of this world, so that the path of morality and ethics becomes wide opened. For its comparison, see para 135th of this yasht.

Ācha no jamyat avanghe, ācha no jamyāt ravanghe, ācha no jamyāt rafnanghe, ācha no jamyāt marzdikāi, ācha no jamyāt baeshazāi, ācha no jamyāt verethraghnāi, ācha no jamyāt havanghāi, ācha no jamyāt ashavastāi; ughro, aiwi-thūro, yaonyo, vahmyo, an-aiwi-drukhto, vīspemāi anguhe astvaite, Mithro yo vouru-gaoyaoitish. Tem amavantem yazatem sūrem dāmohu sevishtem Mithrem yazāi zaotrābyo, tem pairi-jasāi vantacha nemanghacha; tem yazāi surunvata yasna Mithrem vouru-gaoyaoitim, zaotrābyo Mithrem vouru-gaoyaoitim yazamaide.

Haomayo gava baresmana, hizvo-danghangha, māthracha vachacha shyaothnacha, zaotrābyascha arshukhdaei byascha vāghzibyo. Yenghe hātām āat yesne paiti vangho, Mazdāo Ahuro vaethā ashāt hachā, yāonghāmchā tāscha tāoschā yazamaide.

(Karda XXVth) (99) Mithrem vouru-gaoyaoitim yazamaide, arsh-vachanghem, vyākhanem, hazanrga-gaoshem, hutāshtem, baevare-chasmanem, berezantem, perethu-vaedhayanem, sūrem, a-khvafnem, *jaghāuriaonghem.

Yahmat¹ hacha² fra-teresanta³ vispe⁴ mainyava⁵ daeva⁶, yaecha⁷ varenya⁸ drvanto⁹. Fravazaitē¹⁰ dainghupaitish¹¹ Mithro¹² yo¹³ vouru-gaoyaoitish¹⁴, dashinem¹⁵ upa¹⁶ karanem¹⁷, ainghāo¹⁸ zemo¹⁹ yat²⁰ pathanayāo²¹ skarenayāo²² dūrae-pārayāo²³.

(100) Dashinem²⁴ he²⁵ upa²⁶ aredhem²⁷ vazaitē²⁸, yo²⁹ vanghush³⁰ Sraosho³¹ ashyo³²; vairyastārem³³ he³⁴ upa³⁵ aredhem³⁶ vazaitē³⁷. Rashnush³⁸ berezo³⁹ yo⁴⁰ amavāo⁴¹.

* For its translation, see Khorshed Nīāesh, para 6th.

Vispe⁴² he⁴³ upa⁴⁴ aredhem⁴⁵ vazenti⁴⁶ yāo⁴⁷ apo⁴⁸, yāoscha⁴⁹ urvarāo⁵⁰, yāoscha⁵¹ ashaonām⁵² Fravashayo⁵³.

(101) Avi⁵⁴-dish⁵⁵ aem⁵⁶ khshayamno⁵⁷ hamatha⁵⁸ baraiti⁵⁹ ishavo⁶⁰ erezifyo-parena⁶¹; āat yat⁶² athra⁶³ para-jasaiti⁶⁴ vazemno⁶⁵, yathra⁶⁶ dainghāvo⁶⁷ avi-Mithranyāo⁶⁸. Ho⁶⁹ paoiryo⁷⁰ gadhām⁷¹ nijainti⁷² aspaecha⁷³ paiti⁷⁴ viraecha⁷⁵, hathra⁷⁶ tarshta⁷⁷ thrāonghayeite⁷⁸ vaya⁷⁹ aspa⁸⁰ viracha⁸¹.

(99) From whom¹⁻² all⁴ the invisible⁵ daevas⁶ (and) the wicked people⁹ of (the city of) Gitān⁸ frightens³. The lord of the land¹¹ who¹³ is Meher yazata¹², of wide pastures¹⁴ drives forward in the chariot¹⁰ at the right-hand¹⁵ side¹⁷ of this¹⁸ earth¹⁹, (which is) wide²¹, circular²² and far for crossing or passing over²³.

(100) Or²⁶ his²⁵ (i.e. Meher yazata's) right hand²⁶ side²⁷ drives in a chariot²⁸ the good³⁰ (and) holy³² Sraosha yazata³¹; on³⁵ his³⁴ left³³ side³⁶ drives in a chariot³⁷ the exalted³⁹ and powerful⁴¹ Rashna yazata³⁸. On⁴⁴ all⁴² sides⁴⁵ around him⁴³ drive in a chariot⁴⁶ (the yazatas presiding over) water⁴⁸ and trees⁵⁰ (and) the Fravashis⁵³ of the righteous (people)⁵².

(101) When⁶² (Meher yazata) goes⁶⁴ driving in a chariot⁶⁵ to that place⁶³ where⁶⁶ (there are) the countries⁶⁷ belonging to the promise-breakers⁶⁸, he⁵⁶, the ruling⁵⁷ carries⁵⁹ always⁵⁸ the falcon-feathered⁶¹ arrows⁶⁰ unto them⁵⁴⁻⁵⁵ (i.e., unto those countries); he⁶⁹ first⁷⁰ strikes⁷² (his) mace⁷¹ upon⁷⁴ the horses⁷³ and men⁷⁵ (of those countries), and then immediately⁷⁶ he frightens⁷⁸ both (those) horses⁸⁰ and men⁸¹ (who are) terror-stricken⁷⁷ (i.e., he creates horrible terror amongst them).

Ahe raya khvarenanghacha, tem yazāi surunvata yasna, Mithrem vouru-gaoyaoitīm; zaotrābyo Mithrem vouru-gaoyaoitām yazamaide, rāma-shayanem hushayanem Airyābyo dainghubyo.

Ācha no jamyāt avanghe, ācha no jamyāt ravanghe, ācha no jamyāt rafnanghe, ācha no jamyāt marzdikāi,

ācha no jamyāt baeshazāi, ācha no jamyāt verethraghnāi, ācha no jamyāt havanghāi, ācha no jamyāt ashavastāi, ughro, aiwi-thūro, yasnyo, vahmyo, an-aiwi-drukhto, vispemāi anguhe astvaite, Mithro yo vouru-gaoyaoitish. Tem amavantem yazatem sūrem dāmohu sevishtem Mithrem yazāi zaotrābyo, tem pairi-jasāi vantacha nemanghacha; tem yazāi surunvata yasna Mithrem vouru-gaoyaoitīm; zaotrābyo Mithrem vouru-gaoyaoitīm yazamaide.

Haomayo gava baresmana, hizvo-danghangha, māthracha vachacha shyaothnacha, zaotrābyascha arshukhdhaeibyascha vāghzibyo. Yenghe hātām āat yesne paiti vangho, Mazdāo Ahuro vaethā ashāt hachā, yāonghāmchā tāschā tāoschā yazamaide.

(Karda XXVIth) (102) Mithrem vouru-gaoyaoitīm yazamaide, arsh-vachanghem, vyākhanem, hazangragaošem, hutāshtem, baevare-chashmanem, berezantem, perethu-vaedhayanem, sūrem, a-khvafnem, *jaghāurvāonghem.

Aurushāspem¹, tizi-arshtīm², daregha-areshtaem³, khshvivi-ishūm⁴, paro-kedvidhem⁵, hunairyāonchim⁶ rathaeshtām⁷.

(103) Yim⁸ haretāremcha⁹ aiwyākhshtāremcha¹⁰ fradathat¹¹ Ahuro Mazdāo¹² vispayāo¹³ fravoish¹⁴ gaethayāo¹⁵; yo¹⁶ haretacha¹⁷ aiwyākhshtacha¹⁸ vispayāo¹⁹ fravaoish²⁰ gaetha yāo²¹, yo²² anavanguhabdemno²³ zaenangha²⁴ nipāiti²⁵ Mazdāo²⁶ dāmām²⁷ yo²⁸ ana vanguhabdemno²⁹ zaenangha³⁰ nish-haurvaiti³¹ Mazdāo³² dāmān³³.

* For its translation, see Khorshed Niaesh, para 6th

(102) (We worship Meher yazata who is) the warrior⁷,
 *possessed of white horse¹, of sharp spear², of long spear³,
 possessing swift arrows⁴, of the piercing instrument⁵, and walking
 with full manliness⁶.

(103) Whom⁸ (i.e., Meher yazata) (the Creator) Ahura
 Mazda¹² appointed¹¹ the warden⁹ and the watcher¹⁰ of the whole¹³
 moving¹⁴ world¹⁵. (It is he) who¹⁶ is the warden¹⁷ and the watcher¹⁸
 of the whole¹⁹ moving²⁰ world²¹. (It is he) who²² (Meher yazata)
 never-falling-asleep²³ guards²⁵ with vigilance²⁴ the creatures²⁷ of
 Ahura Mazda²⁶; who²⁸ never-falling-asleep²⁹ *protects³¹ with vigi-
 lance³⁰ the creatures³³ of Ahura Mazda³².

Ahe raya khvarenanghacha, tem yazāi surunvata
 yasna, Mithrem vouru-gaoyaoitīm, zaotrābyo Mithrem
 vouru-gaoyaoitīm yazamaide, rāma-shayanem hu-
 shayanem Airyābyo dainghubyo.

Ācha no jamyāt avanghe, ācha no jamyāt ravanghe,
 ācha no jamyāt rafnanghe, ācha no jamyāt marzdikāi,
 ācha no jamyāt baeshazāi, ācha no jamyāt verethraghnāi,
 ācha no jamyāt havanghāi, ācha no jamyāt ashavastāi,
 ughro, aiwi-thūro, yasnyo, vahmyo, an-aiwi-drukhto
 vīspemāi anguhe astvaite Mithro yo vouru-gaoyaoitish.
 Tem amavantem yazatem sūrem dāmohu sevishtem
 Mithrem yazāi zaotrābyo, tem pairi-jasāi voutacha
 nemanghacha; tem yazāi surunvata yasna Mithrem vouru-
 gaoyaoitīm; zaotrābyo Mithrem vouru-gaoyaoitīm
 yazamaide.

Haomayo gava baresmana, hizvo-daughangha,
 māthracha, vachacha shyaothnacha, Zaotrābyascha

* The meaning of 'aurusha' is also "red, crimson". See Tir yasht, Karda 1st, para 2nd.

† For its comparison, see Sarosh yasht Hadokht, Karda 2nd and Sarosh yasht Vadi or Large, karda 7th. There the same sentence occurs for yazata Sarosha.

arshukhdhaeibyascha vāghzibyo. Yenge hātām āat yesne
 paiti vangho, Mazdāo Ahuro vaethā ashat hachā,
 yāonghāmchā tāsachā tāoschā yazamaide.

(Karda XXVIIth) (104) Mithrem vouru-gaoyaoitīm
 yazamaide, arsh-vachanghem, vyākhanem, hazangra-
 gaoshem, hutāshtem, baevare-chashmanem, berezantem,
 perethuvaethayanem, sūrem, a-khvafnem,
 *jaghāurvāonghem.

Yenghe¹ dareghāchit² bāzava³ fragrewenti⁴. Mithro-
 aojangho⁵, yatchit⁶ ushastaire⁷ hindvo⁸ āgeurvayeite⁹,
 yatchit¹⁰ daoshataire¹¹ nighne¹², yatchit¹³ Sanake¹⁴
 Ranghayāo¹⁵, yatchit¹⁶ vīmaidhim¹⁷ anghāo¹⁸ zemo¹⁹.

(105) Temchit²⁰ Mithro²¹ hangrefshemno²² pairi²³
 apaya²⁴ bāzuwe²⁵. Dush-khvarenāo²⁶ nashto²⁷ razishta²⁸
 ashāto²⁹ asti³⁰ anguhaya³¹; itha³² mainyete³³
 dushkhvarenāo³⁴, noit³⁵ imat³⁶ vīspem³⁷ duzvarshtem³⁸,
 noit³⁹ vīspem⁴⁰ aiwi-drukhtem⁴¹ Mithro⁴² vaenaiti⁴³
 apishma⁴⁴.

(104) Whose (i.e., Meher yazata's) long² arms³ hold fast⁴ (i.e.,
 help) those who stick to the promise strictly⁵ (i.e., those who act
 according to promise).

Explanation:- (As regards the person who acts according to
 the promise, wherever he may be, it is explained below.)

Whether he⁶ (i.e., the person who acts according to the
 promise) (may be) in the Eastern⁷ Hind⁸ (or whether) he¹⁰ (may
 be) in the Western¹¹ "Niniveh"¹², (or whether) he¹³ (may be) in
 the *Southern part¹⁴ of Rangha (i.e., River Tigris)¹⁵ (or whether)
 he¹³ (may be) in the end¹⁷ of this¹⁸ earth¹⁹, (yet Meher yazata) *helps⁹
 (him).

* For its translation, see Khorshed Niaesh, para 6th

† The southern basin of the River Tigris.

* Original meaning is 'holds, catches'.

(105) Meher yazata²¹ *adheres²⁴ round about him²³ holding²² with his two arms²⁵ him²⁰ (i.e., the person who acts according to the promise); the man of evil glory (i.e., dishonoured man)²⁶ (having recognised) himself *as outcast²⁷ from the righteous (person)²⁸ is³⁰ displeased²⁹ in his conscience³¹. The man of evil glory (i.e., dishonoured person)³⁴ thinks³³ thus³² (in his mind): 'Meher yazata⁴² the guileless⁴⁴ does not³⁹ see⁴³ all³⁶ these³⁷ evil deeds³⁸ (which men commit) nor³⁹ all⁴⁰ the lies⁴¹ (which men utter) (with such false notions he speaks lie and commits wicked deeds).

(106) Āat⁴⁵ azem⁴⁶ manya⁴⁷ manangho⁴⁸; noit⁴⁹ mashyo⁵⁰ gaethyo⁵¹ sate⁵² aojo⁵³ manyete⁵⁴ dushmatem⁵⁵, yatha⁵⁶ Mithraschit⁵⁷ mainyavo⁵⁸ aojo⁵⁹ mainyete⁶⁰ humatem⁶¹. Noit⁶² mashyo⁶³ gaetho⁶⁴ sate⁶⁵ aojo⁶⁶ mraoiti⁶⁷ duzhukhtem⁶⁸, yatha⁶⁹ Mithraschit⁷⁰ mainyavo⁷¹ aojo⁷² mraoiti⁷³ hūkhtem⁷⁴. Noit⁷⁵ mashyo⁷⁶ gaethyo⁷⁷ sate⁷⁸ aojo⁷⁹ verezyeiti⁸⁰ duzhvarshtem⁸¹, yatha⁸² Mithraschit⁸³ mainyavo⁸⁴ aojo⁸⁵ verezyeiti⁸⁶ hvarshtem⁸⁷.

(107) Noit⁸⁸ mashim⁸⁹ gaethim⁹⁰ sate⁹¹ masyāo⁹² hachaite⁹³ āsno⁹⁴ khratush⁹⁵, yatha⁹⁶ Mithrem chit⁹⁷ mainyaom⁹⁸ hachaite⁹⁹ āsnascha¹⁰⁰ khratush¹. Noit mashyo gaethyo sate aojo surunaoiti gaoshaiwe, yatha Mithraschit mainyavo srut-gaoshō hazangra-yaokhshtish vīspem vaenaiti druzintem. Amava Mithro frakhshtāite ughra vazaite khshathrahe srira dadhāiti daemāna dūrat sūka doithrābya.

* The translation of this sentence does not seem to be satisfactory. I have taken it in the sense of Instrumental Singular (3/1). Taking the reading 'tum-chit' according to Westergaard, if we regard the "Mithro" in the vocative case, it is translated thus: "Oh Meher yazata! do thou reach him all around".

¹ Original meaning is "destroyed". Or in the alternative: 'detracted from the path of righteousness' (nashtō razishta).

(106) Then⁴⁵ I⁴⁶ think⁴⁷ in mind⁴⁸ (as under):-

Just as⁵⁶ the heavenly⁵⁸ Meher yazata⁵⁷ thinks⁶¹ a good thought⁶¹ with a power⁵⁹ (of his), (in the same way) an *earthly⁵¹ mortal⁵⁰ with (his) *hundred-fold⁵² strength⁵³ cannot⁴⁹ think⁵⁴ a wicked thought. Just as⁶⁹ the heavenly⁷¹ Meher yazata⁷⁰ speaks⁷³ good word⁷⁴ with a power⁷² (of his), (in the same way) an *earthly⁶⁴ mortal⁶³ with (his) *hundred-fold⁶⁵ strength⁶⁶ cannot⁶² speak⁶⁷ a wicked word⁶⁸. Just as⁸² the heavenly⁸⁴ Meher yazata⁸³ performs⁸⁶ a good deed⁸⁷ with a power (of his)⁸⁵, (in the same way) an *earthly⁷⁷ mortal⁷⁶ with (his) *hundred-fold⁷⁸ strength⁷⁹ cannot⁷⁵ perform⁸⁰ a wicked deed⁸¹.

Explanation:- (Its significance seems to be this that Meher yazata by means of his only one power of humata, hukhta and hvareshta destroys a hundred-fold strength of wicked thought, wicked word and wicked deed of a wicked person and gives him punishment; In no way that wicked person could succeed in his wicked scheme.

(107) Just as⁹⁶ the innate¹⁰⁰ wisdom¹ *reaches⁹⁹ Meher yazata⁹⁷ (i.e., is sufficient for him), (in the same way) the innate⁹⁴ wisdom⁹⁵ although it is more than hundred-fold yet cannot⁸⁸ reach⁹³ the worldly⁹⁰ man⁸⁹ (i.e., is not sufficient for him); just as the heavenly¹¹ Meher yazata possessed of sharp ears¹² and endowed with a thousand contrivances¹³ sees¹⁵ every¹⁴ liar¹⁶, (in the same say) the worldly⁴ man³ (inspite of his) hundred-fold⁵ strength⁶ cannot² hear⁷ with (his) two ears⁸.

The courageous¹⁷ Meher yazata¹⁸ *driving²¹ in a chariot²¹ moves about¹⁹ in (his) realm²² (and) by means of (his) two eyes²⁸ he throws²⁴ afar²⁶ (his) beautiful²³ and shining²⁷ glance²⁵.

* Original meaning is 'pertaining to this world, worldly'.

¹ If we take "ste" according to Geldner's text and if we consider it as locative singular of the word "sti", existence, world, it would be translated thus: "an earthly mortal in this world (ste) cannot think with his power".

* Original meaning 'follows'.

⁵ Original meaning: drives in chariot²¹ (and) moves about¹⁹.

(108) Ko²⁹ mām³⁰ yazāite³¹, ko³² druzāt³³, ko³⁴ huyeshti³⁵, ko³⁶ duz-yeshti³⁷, mām³⁸ zī³⁹ mainyete⁴⁰ yazatem⁴¹. Kahmāi⁴² raeshcha⁴³ khvarenascha⁴⁴, kahmāi⁴⁵ tanvo⁴⁶ drvatātem⁴⁷ azem⁴⁸ bakhshāni⁴⁹ khshayamno⁵⁰; kahmāi⁵¹ ishtim⁵² pourush-khvāthrām⁵³ azem⁵⁴ bakhshāni⁵⁵ khshayamno⁵⁶, kahmāi⁵⁷ āsnām-chit⁵⁸ frazaintim⁵⁹ us⁶⁰ apara⁶¹ barezayeni⁶².

(109) Kahmāi⁶³ azem⁶⁴ ughrem⁶⁵ khshathrem⁶⁶ khvainsakhtem⁶⁷, pouru-spādhem⁶⁸ a-mainimnahe⁶⁹ manangho⁷⁰ paiti-dathāni⁷¹, vahishtem⁷² sāthraschit⁷³ hamo-khshathrahe⁷⁴ kameredho-jano⁷⁵ aurvahe⁷⁶ vananto⁷⁷ a-vanemnahe⁷⁸. Yo⁷⁹ mishtayeiti⁸⁰ kerete-e⁸¹ sraoshyām⁸²; ishare⁸³ hā⁸⁴ nishtāta⁸⁵ kiryeiti⁸⁶, yezi⁸⁷ grantō⁸⁸ nishtayeiti⁸⁹; tbishtahe-chit⁹⁰ a-khshnutahe⁹¹ Mithra⁹² mano⁹³ rāmayeiti⁹⁴, hu-khshnāitīm⁹⁵ paiti⁹⁶ Mithrahe⁹⁷.

(108) (Meher yazata speaks) 'Who²⁹ *worships³¹ me³⁰? Who³² *deceives³³ (me)? Who³⁴ (I) worships me) with a good adoration³⁵? Who³⁶ (*deceives me) with a bad adoration³⁷? (Who) indeed³⁹ thinks⁴⁰ of me³⁸, worthy of worship⁴¹? On whom⁴² shall I⁴⁸ (who am) the ruling⁵⁰ bestow⁴⁹ lustre⁴³, glory⁴⁴ and the soundness of the body (i.e., health)? On whom⁵¹ shall I⁵⁴ (who am) the ruling⁵⁶ bestow⁵⁵ wealth⁵² (or which)⁵² affording full comfort⁵³? To whom⁵⁷ *shall I give⁶² progeny⁵⁹ of innate wisdom⁵⁸?

* Original meaning: 'may worship, will worship' (present tense subjunctive mood); 'may deceive, will deceive' (Imperfect tense subjunctive mood)

1 The above mentioned words yazāite....druzāt) are to be repeated here.

* Original meaning: 'I may offer exalted status' (barezayeni); if we take "usa para-berejayeni" according to Westergaard text, it would mean "I may bless with pleasure". Usa-nāma instrumental singular; root vas = Sanskrit vash = to wish.

(109) (Meher yazata speaks): 'Unto whom⁶³ shall I give⁷¹ the best⁷² kingdom⁶⁶, with full power⁷⁴ (i.e., autocratic), smiting the skulls of the wicked⁷⁵, illustrious⁷⁶, the mighty⁶⁵, beautifully-equipped⁶⁷, inconceivable⁶⁹ in mind⁷⁰ (i.e., abundant), provided with many armies⁶⁸ of *the conquering⁷⁷ (and) *unconquerable⁷⁸ King⁷³? Who⁷⁹ (the King) *orders⁸⁰ the execution of punishment⁸¹ unto the sinner⁸². When⁸⁷ that wrathful⁸⁸ (Meher yazata) orders⁸⁹ (the execution of punishment to the sinner), he puts into execution⁸⁶ instantaneously⁸³ that⁸⁴ decided⁸⁵ (punishment). (The person who offers good libations) with full propitiation⁹⁵⁻⁹⁶ of Meher yazata⁹⁷ (i.e., having invoked him with the khshnuman or propitiatory formula) rejoices⁹⁴ the mind⁹³ of *Meher yazata⁹², being offended⁹⁰ (and) displeased⁹¹.

(110) Kahmāi⁹⁸ yaskemcha⁹⁹ mahrkemcha¹⁰⁰, kahmāi¹ ainishtim² duchithrem³ azem⁴ bakhshāni⁵ khshayamno⁶. Kahmāi⁷ āsnāmchit⁸ frazaintim⁹ hathra-jata¹⁰ nijanām¹¹.

(111) Kahmāi¹² azem¹³ ughrem¹⁴ khshathrem¹⁵ khvainsakhtem¹⁶, pouru-spādhem¹⁷ a-mainimnahe¹⁸ manangho¹⁹ apa-barāni²⁰, vahishtem²¹ sāthras-chit²² hamo-khshathrahe²³ kameredho-jano²⁴ aurvahe²⁵ vahato²⁶ a-vanemnahe²⁷. Yo²⁸ nishtayeiti²⁹ kerete-e³⁰ Sraoshyām³¹, ishare³² hā³³ nishtāt³⁴ kiryeiti³⁵, yezi³⁶ grantō³⁷ nishtayeiti³⁸; khshnūtahechit³⁹ a-tbishtahe⁴⁰ Mithra⁴¹ mano⁴² yaozayeiti⁴³, akshnūitīm⁴⁴ paiti⁴⁵ Mithrahe⁴⁶.

(110) (Meher yazata speaks:) 'To whom⁹⁸ shall I⁴ (who am) the dominating one⁶ grant⁵ disease⁹⁹ and death¹⁰⁰ and to whom¹

* Original meaning: "the smiting ones⁷⁷, and the ones not being smitten⁷⁸".

1 Original meaning: "fixes, appoints"; root ni-stā = Sanskrit ni-sthā = to fix, to appoint.

* In the original text of Westergaard and Geldner, this word - Mithra - is in the vocative singular.

(shall I give) poverty² and distress³? Whose⁷ progeny⁹ of innate wisdom⁸ shall I smite¹¹ *with immediate stroke¹⁰?

(111) (Meher yazata speaks:) 'From whom will I snatch away²⁰ the best²¹ kingdom¹⁵ with full power²³ (i.e., autocratic), smiting the skulls of the wicked²⁴, illustrious²⁵, mighty¹⁴, beautifully-equipped¹⁶, inconceivable in mind¹⁸ (i.e., abundant), provided with many armies¹⁷ of the conquering²⁶ (and) unconquerable²⁷ King²². Who²⁸ (the King) orders²⁹ the execution of punishment³⁰ unto the sinner³¹. When³⁶ that wrathful³⁷ (Meher yazata) orders³⁸ (the execution of punishment to the sinner), he puts into execution³⁵ that³³ decided³⁴ (punishment) instantaneously³². (The person who offers bad and unlawful libations) with the displeasure⁴⁴⁻⁴⁵ of Meher yazata⁴⁶ (i.e., with his unworthy adoration) 'provokes⁴³ the mind⁴² of *Meher yazata⁴¹, being pleased³⁹ (and) unoffended⁴⁰.

Ahe raya khvarenanghacha, tem yazāi surunvata yasna, Mithrem vouru-gaoyaoitim, zaotrābyo Mithrem vouru-gaoyaoitim yazamaide, rāma-shayanem hushayanem Airyābyo dainghubyo.

Ācha no jamyāt avanghe, ācha no jamyāt ravanghe, ācha no jamyāt rafnanghe, ācha no jamyāt marzdikāi, ācha no jamyāt baeshazāi, ācha no jamyāt-verethraghnāi, ācha no jamyāt havanghāi, ācha no jamyāt ashavastāi, ughro, aiwi-thūro, yasnyo, vahmyo, an-aiwi-drukhto, vispemāi anguhe astvaite, Mithro yo vouru-gaoyaoitish. Tem amavantem yazatem sūrem dāmohu sevishtem Mithrem yazāi zaotrābyo, tem pairi-jasāi vantacha nemanghacha; tem yazāi surunvata yasna Mithrem vouru-gaoyaoitim; zaotrābyo Mithrem vouru-gaoyaoitim yazamaide.

* If we take the reading 'hathra jaiti' according to Westergaard's text, it would then mean 'with one blow' (Instrumental singular)

1 For comparison, see para 109 of the yasht.

† In the original text of Westergaard and Geldner, this word "mithra" is in the vocative case.

Haomayo gava baresmana, hizvo-danghangha, māthracha vachacha shyaothnacha, zaotrābyascha arsh-ukhdhaeibyascha vāghzibyo. Yenghe hātām āat yesne paiti vangho, Mazdāo Ahuro vaethā ashāt hachā, yāonghāmchā tāschā tāoscha yazamaide.

(Karda XXVIIIth) (112) Mithrem vouru-gaytaoitim yazamaide, arsh-vachanghem, vyākhanem, hazangra-gaoshem, hutāshtem, baevare-chashmanem, berezantem, perethu-vaedhayanam, sūrem, a-khvafnem, *jaghāurvāonghem.

Erezato-frashnem¹, zaranyo-vārethmanem², ashtraghādhem³, amavantem⁴, takhmem⁵ vispaitim⁶, rathashtām⁷, Chithrāo⁸ Mithrahe⁹ frayanāo¹⁰; yase¹¹-tām¹² dakhyūm¹³ ācharaiti¹⁴, yatha¹⁵ hubereto¹⁶ baraiti¹⁷ pathanāo¹⁸ jafrāo¹⁹ gaoyaote-e²⁰; āat²¹ hva²² pasu²³ vira²⁴ vaso-khshathro²⁵ fracharaite²⁶.

(113) Tadha²⁷ no²⁸ jamyāt²⁹ avanghe³⁰ Mithra³¹ Ahura³² berezanta³³. Yat³⁴ berezem³⁵ barāt³⁶ ashtra³⁷ vāchim³⁸, aspanāmcha³⁹ srifa⁴⁰ khshufsān⁴¹, ashtrāo⁴² kahvān⁴³, jyāo⁴⁴ nivaithyān⁴⁵ tighrāongho⁴⁶ astayo⁴⁷, tadha⁴⁸ hunavo⁴⁹ gouru-zaotrānām⁵⁰ jata⁵¹ paithyāonte⁵² fra-veresa⁵³.

(112) (We worship Meher yazata who is) with a silver helmet¹, with a golden cuirass², killing with the poniard³, powerful⁴, strong⁵ master of the streets⁶ (and) a warrior⁷. The paths¹⁰ of Meher yazata⁹ (are) 'manifest⁸. When¹⁵ a person offering a good libation¹⁶ (unto Meher yazata) dedicates¹⁷ (his) wide¹⁸ and long¹⁹ fields²⁰, he¹¹

* For its translation, see Khorshed Niaesh, para 6th.

† i.e., it is announced which places Meher yazata goes and which places he does not go.

(i.e., Meher yazata) goes¹⁴ into that¹² country¹³. Then²¹ (both) cattle²³ and men²⁴ *move about²⁶ at their will²⁴ †in those (places)²².

(113) May the exalted³³ Meher yazata³¹ and Ahura Mazda³² come²⁹ hither²⁷ for our help! When³⁴ the weapons of war³⁷ raise³⁶ the loud³⁵ voice³⁸ and the hoofs⁴⁰ of horses³⁹ †trample (the ground) roughly⁴¹ and the poniards⁴² †gleam⁴³ (or †clash with one another⁴³) (and) †the bow strings⁴¹ whiz⁴⁵ out of the sharp⁴⁶ arrow⁴⁷ (from the bow) (i.e. to say, when he goes on in full swing), then⁴⁸ the broods of those who dedicate unworthy offerings⁵⁰ lie slain⁵¹ to the ground⁵² with dishevelled hair⁵³ (i.e., are thoroughly defeated).

(114) Adha no tūm Mithra vouru-gaoyaoite, zāvare dayāo hitaebyo drvatātem tanubyo, pouru-spakhshtīm tbishayantām, paiti-jaitīm dushmainyavanām hathrāni-vāitīm hamerethanām aurvathanām †tbishyantām.

Ahe raya khvarenanghacha, tem yazāi surunvata yasna, Mithrem vouru-gaoyaoitīm, zaotrābyo Mithrem vouru-gogaoitīm yazamaide, rāma-shayanem hushayanem Airyabyo dainghubyo.

Ācha no jamyāt avanghe, ācha no jamyāt ravanghe, ācha no jamyāt rafnanghe, ācha no jamyāt marzdikāi, ācha no jamyāt baeshazāi, ācha no jamyāt verethraghnāi,

° i.e., as stated above, by dedicating the pasture-lands by their owners unto Meher yazata, i.e., by giving under his protection, cattle and men move about with ease in those fields.

† I have taken the word 'hva' in the sense of "āhva" - Sanskrit āsu, demonstrative pronoun, locative singular. Moreover, Geldner has given the variant reading "āhva" in the notes.

† The nostrils of horses tremble immensely, i.e., shake in the excited state. (Darmesteter)

‡ Kahvān - root kahv; somewhat identical to this word is Sanskrit chakās = to gleam, to shine.

† In the sense of English "to clash"; Sanskrit root "kāś" = to fizz, to make hissing or spluttering sound.

† Bow strings. Persian zeh.

† For translation of this para, see Sarosh Yasht Vadi para 26th.

ācha no jamyāt havanghāi, ācha no jamyāt ashavastāi, ughro, aiwi-thūro, yasnyo, vahmyo, an-aiwi-drukhto vispemāi anguhe astvaite, Mithro yo vouru-gaoyaoitish. Tem amavantem yazatem sūrem dāmohu sevishtem Mithrem yazāi zaotrābyo, tem pairi-jasāi vantacha nemanghacha; tem yazāi surunvata yasna Mithrem vouru-gaoyaoitīm; zaotrābyo Mithrem vouru-gaoyaoitīm yazamaide. Haomayo gava baresmana, hizvo-danghangha, māthracha vachacha shyaothnacha, zaotrābyascha arshukhdhaeibyascha vāghzibyo. Yenghe hatām āat yesne paiti vangho, Mazdāo Ahuro vaethā ashāt hachā, yāonghāmchā tāsachā tāoschā yazamaide.

(Karda XXIXth) (115) Mithrem vouru-gaoyaoitīm yazamaide, arsh-vachanghem, vyākhanem, hazangragaoishem, hutāshtem, baevare-chashmanem, berezantem, perethu-vaedhayanem, sūrem, a-khvafnem, †jaghāurāonghem.

Āi¹ Mithra² vouru-gaoyaoite³, nmānya⁴ ratvo⁵ visya⁶ zantūm⁷ dakhyum⁸ Zarathushtratema⁹.

(116) Visaitivāo¹⁰ asti¹¹ Mithro¹² antare¹³ hashā¹⁴ suptidharenga¹⁵, thrisaitivāo¹⁶ antare¹⁷ varezāna¹⁸, chathwaresathwāo¹⁹ antare²⁰ hadho-gaetha²¹, panchasathwāo²² antare²³ huyāghna²⁴, khshvashtivāo²⁵ antare²⁶ hāvishta²⁷, haptaitivāo²⁸ antare²⁹ aethrya³⁰ aethra-paiti³¹, ashtaitivāo³² antare³³ zāmātara³⁴ khvasura³⁵, navaitivāo³⁶ antare³⁷ brāthra³⁸.

(117) Satāyush³⁹ antare⁴⁰ pitarem⁴¹ puthremcha⁴², hazangrāish⁴³ antare⁴⁴ dakhyu⁴⁵, baevaroish⁴⁶ asti⁴⁷ Mithro⁴⁸

° For the translation of this portion, see Khorshed Niaesh, para 6th.

yo⁴⁹ daenayāo⁵⁰ Māzdayasnoish⁵¹; ava⁵² hachaite⁵³ amahe⁵⁴ ayān⁵⁵ atha⁵⁶ anghāiti⁵⁷ verethraghnahe⁵⁸.

(115) Oh¹ *Meher yazata² of wide pastures³, the leader⁵ protecting the house⁴, protecting the street⁶, protecting the town⁷, protecting the country⁸, and protecting the high priest⁹!

(116) Twenty-fold¹⁰ is¹¹ the friendship¹² between¹³ helping¹⁵ friends¹⁴; thirty-fold¹⁶ is¹¹ the friendship¹² between a collaborateur¹⁸ (i.e., persons having the same business - persons having one league); forty-fold¹⁹ between²⁰ the co-proprietors of a landed estate²¹ (or co-proprietors of property²¹); fifty-fold²² between²³ the full (or good) *adorers²⁴ (of the yazatas and Amesha spentas); sixty-fold²⁵ between²⁶ fellow students²⁷; seventy-fold²⁸ between²⁹ disciple³⁰ and teacher³¹; eighty-fold³² between³³ son-in-law³⁴ and father-in-law³⁵; ninety-fold³⁶ is¹¹ the friendship¹² between³⁷ two *brothers³⁸.

(117) Hundred-fold³⁹ is⁴⁷ the friendship⁴⁸ between⁴⁰ father⁴¹ and son⁴²; thousand-fold⁴³ is⁴⁷ the friendship⁴⁸ between⁴⁴ two countries⁴⁵; ten thousand-fold⁴⁶ is⁴⁷ the friendship⁴⁸ with the Religion⁵⁰ of Mazda-worship⁵¹ (of a virtuous person)(because) it⁵² (i.e., the Religion of Mazda-worship) *brings⁵³ (as it were) with it courage⁵⁴ and (strength) of victory⁵⁸.

Explanation:- (In the paragraphs 116 and 117, the proportion as to how much friendship and sympathy should be between the

* The connection of this paragraph is with the following paragraph.

¹ Original meaning is "supporting by the shoulder"; supti=Persian soft = shoulder; root dar = Sanskrit dhar = to support.

* Huyāghna = hu + yaz + na; root yaz = Sanskrit yaj = to worship; z is charged into gh; its another example is: from zan (= to be born) is derived the word ghenā = a woman, one who gives birth. "Husband and wife" according to Windischmann.

⁵ In the sense of English terms "school-fellow, co-disciples".

* Or between brother and sister; In Sanskrit, the word bhrātar (brother) is in the dual, hence its meaning becomes "brother-sister".

* The translation from the worlds "ava" upto "verethraghnahe" should be done satisfactorily. Taking the word "ava" as demonstrative pronoun nom. sing. fem. I have applied it to "the daenā" - religion.

next of kin, businessmen, disciple and teacher etc. is mentioned. Amongst these, the proportion of maintaining love towards the Mazda-worshipping Religion of the virtuous person is considered most supreme).

(118) Nemangha⁵⁹ adhara⁶⁰-dāta⁶¹ ājasāni⁶² upara⁶³-dāta⁶⁴. Yatha⁶⁵ avat⁶⁶ hvare-khshaetem⁶⁷ tarascha⁶⁸ Harām⁶⁹ Berezaitem⁷⁰ fracha⁷¹ āiti⁷² aiwicha⁷³ vazaitē⁷⁴, avatha⁷⁵ azem-chit⁷⁶ Spitama⁷⁷ nemangha⁷⁸ adhara⁷⁹-dāta⁸⁰ ājasāni⁸¹ upara⁸²-dāta⁸³, tarascha⁸⁴ angrahe mainyeush⁸⁵ drvato⁸⁶ zaoshān⁸⁷.

(118) Through the homage⁵⁹ fixed⁶¹ *for this world⁶⁰ and fixed⁶⁴ *for the world beyond⁶³ (Oh Ahura Mazda!) may I reach⁶² (Thee) (i.e., may I come near to Thee)! Just as⁶⁵ this⁶⁶ Sun¹ coming⁷² across⁶⁸ (the Mount) Alborz⁶⁹⁻⁷⁰ proceeds⁷⁴ forth⁷¹ with majesty⁷³ (i.e., proceeds further crossing the Mont Alborz), in the same way⁷⁵, Oh Spitama (Zarathushtra!) through the homage⁷⁸ fixed⁸⁰ for this world⁷⁹ and fixed⁸³ for the world beyond⁸² I may go⁸¹ against⁸⁴ the will⁸⁷ of the wicked⁸⁶ Angra mainyu⁸⁵ (i.e., by going against his will and by treading quite it's the opposite, I may *perform the act of pleasing the Spenta Mainyu).

Ahe raya khvarenanghacha, tem yazāi surunvata yasna, Mithrem vouru-gaoyaoitim, zaotrābyo Mithrem vouru-gaoyaoitim, yazamaide rāma-shayanem hu-shayanem Airyābyo dainghubyo.

Ācha no jamyāt avanghe, ācha no jamyāt ravanghe, ācha no jamyāt rafnanghe, ācha no jamyāt marzdikāi, ācha no jamyāt baeshazāi, ācha no jamyāt verethraghnāi, ācha no jamyāt havanghāi, ācha no jamyāt ashavastāi,

* Original meaning of "adhara" is "lower" and that of "upara" is "superior".

¹ Original meaning: 'comes and proceeds with greatness'.

* The principal aim of the Religion of Zarathushtra is to promote the prosperity of the world, morality and virtues and to destroy every kind of evil.

ughro, aiwi-thūro, yasnyo, vahmyo, an-aiwi-drukhto, vispemāi anguhe astvaite, Mithro yo vouru-gaoyaoitish. Tem amavantem yazatem sūrem dāmohu Sevishtem Mithrem yazāi zaotrābyo, tem pairi-jasāi vantacha nemanghacha; tem yazāi surunvata yasna Mithrem vouru-gaoyaoitūm, zaotrābyo Mithrem vouru-gaoyaoitim yazamaide.

Haomayo gava baresmana, hizvo-danghangha, māthracha vachacha shyaothnacha, zaotrābyascha arshukhdhaeibyascha vāghzibyo. Yenghe hātām āat yesne paiti vangho, Mazdāo Ahuro vaethā ashat hachā, yāonghāmchā tāschā tāoschā yazamaide.

(Karda XXXth) (119) Mithrem vouru-gaoyaoitim yazamaide, arsh-vachanghem, vyākhanem, hazangragaoshem, hutāshtem, baevare-chashmanem, berezantem, perethu-vaedhayanem, sūrem, a-khvafnem, *jaghāurvāonghem.

Mithrem¹ yazaesha² Spitama³, framrvisha⁴ aethryanām⁵; yazayanta⁶ thwām⁷ Mazdayasna⁸, pasubya⁹ staoraeibya¹⁰ vayaeibya¹¹ pataretiaeibya¹², yo¹³ parenino¹⁴ fravazāonte¹⁵.

(120) Mithro¹⁶ vispe¹⁷ Mazdayasnanām¹⁸ yām¹⁹ ashaonām²⁰ eredhwācha²¹ keredhwācha²²; Haomo²³ āvisto²⁴ aiwi-visto²⁵, yāo²⁶ zaota²⁷ aiwicha²⁸ vaedhayāonte²⁹, fracha³⁰ yazāonte³¹. Nā³² ashava³³ yaozdātām³⁴ zaotrām³⁵ franguharāt³⁶, yo³⁷ kerēnavāt³⁸ yim³⁹ yazaitē⁴⁰ Mithrem⁴¹ yim⁴² vouru-gaoyaoitim⁴³, khshnūto⁴⁴ atbishto⁴⁵ hyāt⁴⁶.

* For its translation, see Khorshed Niaesh, para 6th.

(119) Oh Spitamān³ (Zarathushtra!) thou shouldst worship² Meher yazata¹, (and for his worship) thou shouldst declare⁴ (thy disciples). The worshippers of Mazda⁸ should worship⁶ thee (Meher yazata) *together with the small¹⁰ and large⁹ cattle, together with the winged¹² birds¹¹ †which¹³ ‡fly (being) winged¹⁴.

(120) Meher yazata¹⁶ is the helper²¹ of all¹⁷ righteous²⁰ Mazda-worshippers¹⁸ and he is †the worker (for them). Haoma yazata²³ (is) known²⁴ (and) well-renowned²⁵, ‡whom²⁶ the officiating-priest²⁷ invites²⁹ and worships³¹ (in the holy ceremony) with eminence²⁸. If the righteous³³ man³² who³⁷ has prepared³⁸ (that libation) (in accordance with the rituals) shall partake³⁶ of (that) purified³⁴ libation³⁵ (and then) worship⁴⁰ Meher yazata⁴¹ of wide pastures⁴³, (that Meher yazata) shall be⁶⁷ propitiated⁶⁵ (and) unoffended⁶⁶.

(121) Paiti⁴⁷-dim⁴⁸ peresat⁴⁹ Zarathushtro⁵⁰, kutha⁵¹ Ahura Mazda⁵², nā⁵³ ashava⁵⁴ yaozdātām⁵⁵ zaotrām⁵⁶ franguharāt⁵⁷, yo⁵⁸ kerēnavāt⁵⁹ yim⁶⁰ yazaitē⁶¹ Mithrem⁶² yim⁶³ vouru-gaoyaoitim⁶⁴, khshnūto⁶⁵ a-tbishto⁶⁶ hyāt⁶⁷.

(122) Āat⁶⁸ mraot⁶⁹ Ahuro Mazdāo⁷⁰, thri-ayarem⁷¹ thri-khshaparem⁷² tanūm⁷³ frasnayayanta⁷⁴, thri-satem⁷⁵ upāzananām⁷⁶ pairi-ākayayanta⁷⁷, Mithrahe⁷⁸ vouru-gaoyaoitoish⁷⁹ yasnāicha⁸⁰ vahmāicha⁸¹; bi-ayarem⁸² bi-khshaparem⁸³ tanūm⁸⁴ frasnayayanta⁸⁵, visaiti⁸⁶ upāzananām⁸⁷ pairi-ākayayanta⁸⁸, Mithrahe⁸⁹ vouru-gaoyaoitoish⁹⁰ yasnāicha⁹¹ vahmāicha⁹². Mā⁹³-chish⁹⁴ me⁹⁵ āonghām⁹⁶ zaotrānām⁹⁷ franguharāt⁹⁸, yā⁹⁹ noit¹⁰⁰ staotanām¹ yesnyanām¹ āmāto² vispe³ ratavo⁴.

* i.e. offering them in your honour

† - better 'Yōi' (Plural) for Yō

‡ i.e. large birds who could fly with wings, not baby-birds

§ Kerethwacha - n-base masculine noun - nominative singular; root kere, -, skt. kru = 'to do'

¶ to know that certain words translated in this paragraph could not be grammatically proper.

(121) (The Prophet) Zarathushtra⁵⁰ asked⁴⁹ Him (i.e., the Creator Ahura Mazda) again⁴⁷: 'How⁵¹, oh Ahura Mazda!⁵² shall (that) righteous⁵⁴ man⁵³ who⁵⁸ may have prepared⁵⁹ (that libation in due accordance with the rites) shall partake of⁵⁷ (that) purified⁵⁵ libation⁵⁶ and how⁵¹ shall he worship⁶¹ Meher yazata⁶² of wide pastures⁶⁴ (in order that) (Meher yazata) may be⁶⁷ pleased⁶⁵ and satisfied⁶⁶?'

(122) Thereupon⁶⁸ Ahura Mazda⁷⁰ said⁶⁹: 'For three days⁷¹ and three nights⁷² they should wash⁷⁴ (their) bodies⁷³ and ^{*}should atone for⁷⁷ of thirty⁷⁵ [†]upāzanas for the sake of the worship⁸⁰ and adoration⁸¹ of Meher yazata⁷⁸ of wide pastures⁷⁹. For two days and two nights they should wash⁸⁵ (their) bodies⁸⁴ and should undergo a penance⁸⁸ of twenty [†]upāzanas for the sake of worship and adoration of Meher yazata⁸⁹ of wide pastures⁹⁰. None¹⁰⁰ who so-ever⁹⁴ shall partake⁹⁸ of these⁹⁶ libations⁹⁷ [‡]of mine⁹⁵, who has not¹⁰⁰ [§]invoked² all³ the [¶]lords⁴ of the Staota Yasna¹ (i.e., embodied in the Staota yasht).

Ahe raya khvarenanghacha, tem yazāi surunvata yasna Mithrem vouru-gaoyaoitim, zaotrābyo Mithrem vouru-gaoyaoitim yazamaide, rāma-shayanem hushayanem Airyābyo dainghubyo.

* Pairi-ākayayanta - Potential mood third person plural ātmanepada; root ki = chi = Sanskrit chi = to atone for. Root ki is to be regarded as another form of root chi.

† For the explanation of the word "upāzana" see my translation of Vendidad, Fargard 3rd, para 36th.

‡ i.e., of Meher yazata. Its significance seems to be this that the person who does not know how to recite the yazashna and Visparad with rituals, cannot taste the libations offered unto Meher yazata.

§ āmāto - original form is ā + man + ta; root man = Sanskrit man = to think.

¶ From the words 'visperatavo' the name Visparad is derived; the meaning of Visparad is the invocation of all the Lords pertaining to the spiritual and material worlds and it means the homage - prayer. For further details, see my translation of Visparad, page 1st.

Ācha no jamyāt avanghe, ācha no jamyāt ravanghe, ācha no jamyāt rafnanghe, ācha no jamyāt marzdikāi, ācha no jamyāt baeshazai, ācha no jamyāt verethraghnāi, ācha no jamyāt havanghai, ācha no jamyāt ashavastāi, ughro, aiwi-thūro, yasnyo, vahmyo, an-aiwi-drukhto vīspemāi anguhe astvaite, Mithro yo vouru-gaoyaoitish. Tem amavantem yazatem sūrem dāmohu sevishtem Mithrem yazāi zaotrābyo, tem pairi-jasāi vantacha nemanghacha; tem yazāi surunvata yasna Mithrem vouru-gaoyaoitim; zaotrābyo Mithrem vouru-gaoyaoitim yazamaide.

Haomayo gava baresmana, hizvo-danghangha, māthrecha vachacha shyaothnacha, zaotrābyascha arshukhdhaeifyascha vāghziyo. Yenghe hātām āat yesne paiti vangho, Mazdāo Ahuro vaethā ashāt hachā, yāonghāmchā tāschā tāoschā yazamaide.

(Karda XXXIst) (123) Mithrem vouru-gaoyaoitim yazamaide, arsh-vachanghem, vyākhanem, hazangra-gaoshem, hutāshtem, baevare-chashmanem, berezantem, perethu-vaedhayanem, sūrem, a-khvafnem, ^{*}jaghāurvāonghem.

Yim¹ yazata² Ahuro Mazdāo³, raokhshnāt⁴ paiti⁵ garo-nmānat⁶.

(124) Uz-bāzāush⁷ paiti⁸ amerekhtim⁹ fravazaitē¹⁰ Mithro¹¹ yo¹² vouru-gaoyaoitish¹³, hacha¹⁴ raokhshnāt¹⁵ garonmānat¹⁶, vāshem¹⁷ srīrem¹⁸ vavazānem¹⁹ hāmo-takmem²⁰ vīspo-paesem²¹ zaranaenem²².

(125) Ahmya²³ vāshe²⁴ vazāonte²⁵ chathwāro²⁶ aurvanto²⁷, spaetita²⁸ hama-gaonaongho²⁹ mainyush-khvaretha³⁰ anaoshāongho³¹. Te³² para-safāongho³³

* For its translation, see Khorshed Niaesh, para 6th

zaranaena³⁴ paitishmukhta³⁵, āat³⁶ he³⁷ apara³⁸ erezataena³⁹; āat⁴⁰ te⁴¹ vīspa⁴² frā-yukhta⁴³ hām-isāmcha⁴⁴ simāmcha⁴⁵ simoithrāmcha⁴⁶, dereta⁴⁷ hukereta⁴⁸ upairispātā⁴⁹ aka⁵⁰ bastām⁵¹ khshathrem vairīm⁵².

(123) Whom¹ (i.e., Meher yazata) did (the Creator) Ahura Mazda³ praise² from the shining⁴ Garothmān (Highest Heaven).

(124) Meher yazata, the Lord of wide pastures who is *the strong-armed⁷ (starting) from that shining Garothman (Highest Heaven) drives forward (riding) in (his) beautiful¹⁸ chariot¹⁷, swiftly (or easily) †rolling¹⁹, fully-powerful²⁰, all-adorned²¹ and golden²² to⁸ the *Heavenly space⁹ (i.e., to the abode of the Heavenly yazatas and Amesha Spentas).

(125) In that²³ chariot²⁴ four²⁶ steeds²⁷ white²⁸, †of the same colour²⁹ *fed with ambrosia³⁰ and immortal³¹ carry²⁵ away²⁵ (Meher yazata). The front †hoofs³³ (of those horses) are shod³⁵ with gold³⁴, but³⁶ †their³⁷ hind (hoofs) are shod³⁵ with silver³⁹. Moreover⁴⁰ all⁴² those⁴¹ (horses) (are) harnessed⁴³ to the same pole⁴⁴ (of the chariot); (and that pole is) fastened⁵¹ with the cord⁴⁵ of the yoke⁴⁶ and with the well-fashioned, *solid⁴⁹ †clasp⁴⁷⁻⁵⁰ of metal⁵².

* Original meaning is: 'with raised arms'.

† Vavazanem = perfect participle ātmānepada adjective masculine gender, accusative singular; root vaz; re-duplicated form is vavaz + āna termination added; hence, vavazāna.

♦ Or in the sense of English "Heavenly Space"; towards the endless space of the sky. If the word amerekhtim is derived from the root merech, to smite and if the initial 'a' is taken as 'a', the word would then mean 'the place of smiting' and hence, it can be "battle field". That is to say, Meher yazata goes in the battle for smiting the daevas and drujas.

§ After mentioning 'white', the significance of describing 'of the same colour' is this that without the slightest difference, the whiteness of those horses should be one and the same.

♦ In the sense of English 'ambrosia'; 'living upon ambrosia'.

♦ In the original text 'those front hoofs'; te demonstrative pronoun nominative plural.

† In the original text, the word is in the singular: his (he).

* Original meaning: 'fitted from above' - well fastened.

† In the sense of the singular word "clasp"; cracked⁴² hook⁵⁰.

(126) Dashinem⁵³ he⁵⁴ aredhe⁵⁵ vazaitē⁵⁶ Rashnvo⁵⁷ razishto⁵⁸ spenishto⁵⁹ upa-raodhishto⁶⁰; āat⁶¹ he⁶² hāvoya⁶³ aredhe⁶⁴ vazaitē⁶⁵ razishtām⁶⁶ chistām⁶⁷ barat-zaothrām⁶⁸ ashaonīm⁶⁹ spaeta⁷⁰ vastrāo⁷¹ vanghaiti⁷²; spaeta⁷³ daenayāo⁷⁴ Māzdayasnash⁷⁵ upamanem⁷⁶.

(127) Upavazat⁷⁷ takhmo⁷⁸ Dāmoish⁷⁹ Upamano⁸⁰, hu-kehrpa⁸¹ varāzahe⁸² paiti-ereno⁸³, tizi-dāstrahe⁸⁴, arshno⁸⁵, tizi-asūrahe⁸⁶, hakeret-jano⁸⁷ varāzahe⁸⁸, anu-poithwahe⁸⁹, grantahe⁹⁰, parshvanikahe⁹¹ takhmahe⁹², yukhdhahe⁹³, pairivāzahe⁹⁴. Nikhshat⁹⁵ ahmāt⁹⁶ vazat⁹⁷ Ātarsh⁹⁸ yo⁹⁹ upa-sukhto¹⁰⁰, ughrem¹ yo² kavaem³ khvareno⁴.

(126) On his⁵⁴ (i.e., Meher yazata's) right⁵³ side⁵⁵ drives⁵¹ Rashne yazata⁵⁷, the most just⁵⁸, the most beneficent⁵⁹ and the best-shapen⁶⁰. Also⁶¹ on his (i.e., Meher yazata's) left⁶³ side⁶⁴ drives⁶⁵ the most upright⁶⁶ *Chisti⁶⁷, the libations-bearing⁶⁸, the righteous⁶⁹ (who) has put on⁷² white⁷⁰ garments⁷¹. White⁷³ is †the sign⁷⁶ (or symbol) of the Mazda-worshipping⁷⁵ Religion⁷⁴.

(127) The strong⁷⁸ (yazata called) Dami *Upamana⁷⁹⁻⁸⁰ accompanies⁷⁷ (Meher yazata).

Explanation:- (As regards the shape in which he goes, it is stated as under).

* In the original text, the word 'Chista' and its epithets are in the accusative singular. Know that, Chisti (or Chista) yazata comes with "daenā" (din).

† Dr. Geldner has put a full stop before another "spaeta"⁷³ word. Taking in accordance with that manner, it is translated as under:- Chisti⁶⁷ (who) has put on⁷² white⁷⁰ garments⁷¹ (and who herself) is white⁷³ drives in a chariot⁶⁵ and the sign⁶⁶ (or symbol) of the Mazda-worshipping⁷⁵ Religion⁷⁴ (also drives in a chariot).

♦ Word by word meaning of "Dāmoish Upamana" is symbol of wisdom, sign of wisdom.

Dāmi (yazata named Dāmi Upamana goes with Meher yazata) in the good *body⁸¹ of boar⁸², aggressive⁸³ (or attacking), with sharp tusks⁸⁴, brave⁸⁵, sharp-jawed⁸⁶, killing at once⁸⁷, having moderate fat⁸⁹, wrathful⁹⁰, smiting the army⁹¹, strong⁹², strong-bodied⁹³, (and) rushing all around⁹⁴. Also behind⁹⁵ him⁹⁶ (i.e., Meher yazata) go⁷⁷ the blazing Adar yazata⁹⁸ and the powerful¹ Kayanian³ Glory⁴.

(128) Hishtaite⁵ aom⁶ vāshahe⁷ Mithrahe⁸ Vouru-gaoyaoitoish⁹ hazangrem¹⁰ thanvareitinām¹¹, asti¹² yo¹³ gavasnahe¹⁴ snāvya¹⁵ jya¹⁶ hukeretānām¹⁷; mainyavasāo¹⁸ vazenti¹⁹, mainyavasāo²⁰ patenti²¹, kameredhe²² paiti²³ daevanām²⁴.

(129) Hishtaite²⁵ aom²⁶ vāshahe²⁷ Mithrahe²⁸ vouru-gaoyaoitoish²⁹ hazangrem³⁰ ishunām³¹ kahrkāso-paranām³² zaranyo-zafranām³³ sroī-stayām³⁴, asti³⁵ ayanghaena³⁶ sparegha³⁷ hukeretānām³⁸. Mainyavasāo³⁹ vazenti⁴⁰, mainyavasāo⁴¹ patenti⁴² kameredhe⁴³ paiti⁴⁴ daevanām⁴⁵.

(128) On the *exterior side⁶ of the chariot⁷ of Meher yazata⁸ of wide pastures⁹ stand⁵ a thousand¹⁰ (bows) of bows¹¹ well-made¹⁷ with a bow¹⁵-string¹⁶ of cow-gut¹⁴. (The arrows darting through that bow pass¹⁹ from the heavenly (or celestial) *space¹⁸ and (having passed) through the celestial space²⁰ fall²¹ upon²³ the evil heads²² of the daevas²⁴.

* By accepting the reading hu kehrpa according to Geldner, if we compare hu with Sanskrit su, shu 'meaning' a swine, translation of the phrase hu.....varazahe would be "wild boar, pig". For comparison of this paragraph, see para 70th of this yasht and para 15th of Behram yasht.

¹ Darmesteter. This word is accusative singular of the demonstrative pronoun ava and if we consider it as a noun derived from the root av. to help, its meaning can be 'full help-protection' (in the sense of dative singular).

* Deriving from mainyu + asangh; or acting according to the spiritual wish, deriving from mainyava + vasangh; initial 'v' being dropped.

(129) On the exterior side²⁶ of the chariot²⁷ of Meher yazata²⁸ of wide pastures²⁹ stand²⁵ a thousand³⁰ (arrows) of the arrows³¹ vulture-feathered³², *gold-notched³³, with a horn-shaft³⁴, with the edge-blade³⁷ of iron³⁶, well-made. (Those arrows) pass⁴⁰ through the heavenly (or celestial) space³⁹, and (having passed) through the celestial space⁴¹ fall⁴² upon⁴⁴ the skulls⁴³ of the daevas⁴⁵.

(130) Hishtaite⁴⁶ aom⁴⁷ vāshahe⁴⁸ Mithrahe⁴⁹ vouru-gaoyaoitoish⁵⁰ hazangrem⁵¹ arshatinām⁵² baroithro-taezanām⁵³ hukeretānām⁵⁴. Mainyavasāo⁵⁵ vazenti⁵⁶, mainyavasāo⁵⁷ patenti⁵⁸, kameredhe⁵⁹ paiti⁶⁰ daevanām⁶¹. Hishtaite⁶² aom⁶³ vāshahe⁶⁴ Mithrahe⁶⁵ vouru-gaoyaoitoish⁶⁶ hazangrem⁶⁷ chakushanām⁶⁸ haosafnaeninām⁶⁹ bitaeghanām⁷⁰ hukeretānām⁷¹. Mainyavasāo⁷² vazenti⁷³, mainyavasāo⁷⁴ patenti⁷⁵ kameredhe⁷⁶ paiti⁷⁷ daevanām⁷⁸.

(130) On the exterior side⁴⁷ of the chariot⁴⁸ of Meher yazata⁴⁹ of wide pastures⁵⁰ stand⁴⁶ a thousand⁵¹ (spears) of spears⁵² with sharp blades⁵³, well-made⁵⁴. (Those spears) pass⁵⁶ through the spiritual (or celestial) space⁵⁵, (and having passed) through the celestial space⁵⁷ fall⁵⁸ upon⁶⁰ the skulls⁵⁹ of the daevas⁶¹. On the exterior side⁶³ of the chariot⁶⁴ of Meher yazata⁶⁵ of wide pastures⁶⁶ stand⁶² a thousand⁶⁷ (quoits) *of the quoits⁶⁸ double-edged⁷⁰, well-made⁷¹ of steel⁶⁹ (flung upon the enemy for killing). (Those quoits) pass⁷³ through the heavenly (or celestial) space⁷² (and having passed) through the celestial space⁷⁴ fall⁷⁵ upon⁷⁷ the skulls⁷⁶ of the daevas⁷⁸.

(131) Hishtaite⁷⁹ aom⁸⁰ vāshahe⁸¹ Mithrahe⁸² vouru-gaoyaoitoish⁸³ hazangrem⁸⁴ karetanām⁸⁵ vayo-dāranām⁸⁶ hukeretānām⁸⁷. Mainyavasāo⁸⁸ vazenti⁸⁹, mainyavasāo⁹⁰ patenti⁹¹ kameredhe⁹² paiti⁹³ daevanām⁹⁴. Hishtaite⁹⁵ aom⁹⁶ vāshahe⁹⁷ Mithrahe⁹⁸ vouru-gaoyaoitoish⁹⁹ hazangrem¹⁰⁰ gadhanām¹ ayanghaenanām² hukeretānām³. Mainyavasāo⁴ vazenti⁵, mainyavasāo⁶ patenti⁷ kameredhe⁸ paiti⁹ daevanām¹⁰.

* literally 'gold-mouthed'

¹ In the sense of English quoits.

(131) On the exterior side⁸⁰ of the chariot⁸¹ of Meher yazata⁸² of wide pastures⁸³ stand⁷⁹ a thousand⁸⁴ (swords) of the swords⁸⁵ two-edged⁸⁶, well-made⁸⁷. (Those swords) pass⁸⁹ through the spiritual (or celestial) space⁸⁸, (and having passed) through the celestial space⁹⁰ fall⁹¹ upon⁹³ the skulls⁹² of the daevas. On the exterior side⁹⁶ of the chariot⁹⁷ of Meher yazata⁹⁸ of wide pastures⁹⁹ stand⁹⁵ a thousand¹⁰⁰ (maces) of *maces¹ of iron², well-made³.

(132) Hishtaite¹¹ aom¹² vāshahe¹³ Mithrahe¹⁴ vouru-gaoyaoitoish¹⁵ vazrem¹⁶ srīrem¹⁷ hunivikhtem¹⁸, sata-fshtānem¹⁹, satodārem²⁰, fravaeghem²¹, vīso-nyāonchim²², zaroish²³ ayangho²⁴ frahikhtem²⁵, amavato²⁶, zaranyehe²⁷, amavastemem²⁸ zayanām²⁹, verethravastemem³⁰ zayanām³¹. Mainyavasāo³² vazenti³³, mainyavasāo³⁴ patenti³⁵ kameredhe³⁶ paiti³⁷ daevanām³⁸.

(132) On the exterior side¹² of the chariot¹³ of Meher yazata¹⁴ of wide pastures¹⁵ stand¹¹ *the powerful²⁶ *mace¹⁶ (having such characteristics as) beautiful¹⁷, sufficiently made heavy¹⁸, with a hundred *knobs¹⁹, with a hundred edges²⁰, striking upon vigorously²¹, *felling man down, cast out²⁵ of brass²³⁻²⁴ and gilt with gold²⁷, strongest²⁸ of (all) weapons²⁹ and most smiting the enemy³⁰ (or most victorious)³⁰ of (all) weapons³¹. (That mace) passes³³ through the spiritual (or celestial) space³⁴, (and having passed) through the celestial space *falls³⁵ upon³⁷ the skulls³⁶ of the daevas³⁸.

(133) Pascha³⁹ jainti⁴⁰ daevanām⁴¹, pascha⁴² nighninti⁴³ Mithro-drujām⁴⁴ mashyānām⁴⁵, fravazaite⁴⁶ Mithro⁴⁷ yo⁴⁸ vouru-gaoyaoitish⁴⁹, taro⁵⁰ Arezahi⁵¹ Savahi⁵², taro⁵³

* In the sense of English word cudgel, mace.

† In the original text, this word is in the genitive singular.

‡ A short description of the weapons of war of Ancient Iran we find in the paragraphs 128-132. For comparison of this paragraph, see para 96th of this yasht.

§ In the sense of English "knob".

¶ Original meaning: "hurling down man"²²

• Although its subject (vazrem) is in the singular number, yet in accordance with the preceding paragraphs, the verb is in the plural.

Fradadhafshu⁵⁴ Vidadhafshu⁵⁵, taro Vouru-bareshti⁵⁷ Voru-jareshti⁵⁸, taro⁵⁹ imat⁶⁰ karshvare⁶¹ yat⁶² Khvanirathem⁶³ bāmim⁶⁴.

(134) Avi⁶⁵ bādha⁶⁶ frateresaiti⁶⁷ angro-mainyush⁶⁸ pourumahrko⁶⁹, avi⁷⁰ bādha⁷¹ frateresaiti⁷² Aeshmo⁷³ duzdāo⁷⁴ peshotanush⁷⁵; avi⁷⁶ bādha⁷⁷ frateresaiti⁷⁸ Bushyāsta⁷⁹ dareghogava⁸⁰; avi⁸¹ bādha⁸² frateresenti⁸³ vīspe⁸⁴ mainyava⁸⁵ daeva⁸⁶, yaecha⁸⁷ Varenya⁸⁸ drvanto⁸⁹.

(133) After³⁹ the *smiting⁴⁰ of the daevas⁴¹ (and) after the *slaying⁴³ of the promise-breaking⁴⁴ persons⁴⁵, Meher yazata⁴⁷, the Lord of wide pastures⁴⁹, after *crossing⁵⁰ Arezahi⁵¹ and Savahi⁵² (regions), after crossing⁵³ Fradadhafshu⁵⁴ and Vidadhaphu⁵⁵ (regions), after crossing⁵⁶ Vouru-bareshti⁵⁷ and Vouru-jareshti⁵⁸ (regions) and after crossing *this⁶⁰ region⁶¹ which⁶² (is) the shining⁶⁴ Khvaniratha⁶³ proceeds further⁶⁶.

(134) In the presence⁶⁵ (of Meher yazata) Angra Mainyu⁶⁸ full of death⁶⁹ is verily⁶⁶ afraid⁶⁷; in (his) presence⁷⁰ the evil-knowing⁷⁴ and sinful⁷⁵ Aeshma daeva⁷³ surely⁷¹ takes fright⁷²; in (his) presence⁷⁶ Bushyasta⁷⁹ (i.e., the demon of procrastination), the long-handed⁸⁰ indeed frightens⁷⁸; in (his) presence⁸¹ all⁸⁴ the invisible⁸⁵ daevas (and) the wicked people⁸⁹ of Gitan (city)⁸⁸ indeed⁸² *get scare⁸³.

(135) Mā Mithrahe vouru-gaoyaoitoish grantahe vaeghāi jasaema; mā-no granto aipi-janyāo Mithro yo vouru-gaoyaoitish; yo aojishto yazatanām, yo tanchishto yazatanām, yo thwakhshishto yazatanām, yo āsishto yazatanām, yo as verethrājastemo yazatanām, frakhshtāite paiti āya zemā.*

* Jainti, nighninti - i-base noun feminine, instrumental singular; root jan, ni-jan.

† i.e., by passing through it; original meaning 'across' (Sanskrit tiras)

‡ i.e., of the people of that time when Avesta was written.

§ For its comparison, see paragraph 97th of this yasht.

• For the translation of this paragraph, see para 98 of this yasht.

Ahe raya khvarenanghacha, tem yazāi surunvata yasna, Mithrem vouru-gaoyaoitim, zaotrābyo Mithrem vouru-gaoyaoitim yazamaide, rāma-shayanem hushayanem Airyābyo dainghubyo.

Ācha no jamyāt avanghe, ācha no jamyāt ravanghe, ācha n jamyāt rafnanghe, ācha no jamyāt marzdikāi, ācha no jamyāt baeshazāi, ācha no jamyāt verethraghnāi, ācha no havanghāi, ācha no jamyāt ashavastāi, ughro, aiwithūro, yasnyo, vahmyo, an-aiwi-drukhto vīspemāi anguhe astvaite, Mithro yo vouru-gaoyaoitish. Tem amavantem yazatem sūrem dāmohu sevishtem Mithrem yazāi zaotrābyo, tem pairi-jasāi vantacha nemanghacha; tem yazāi surunvata yasna Mithrem vouru-gaoyaoitim; zaotrābyo Mithrem vouru-gaoyaoitim yazamaide.

Haomayo gava baresmana, hizvo-danghangha, mēthracha vachacha shyaothnacha, zaotrābyascha arshukhdhaeibyascha vāghzibyo. Yenghe hātām āat yesne paiti vangho, Mazdāo Ahuro vaethā ashāt hachā, yāonghāmchā tāsachā taoscha yazamaide.

(Karda XXXIInd) (136) Mithrem vouru-gaoyaoitim yazamaide, arsh-vachanghem, vyākhanem, hazangragaoshem, hutāshtem, baevare-chashmanem, berezantem, perethu-vaedhayanem, sūrem, a-khvafnem, yaghāurvāonghem.

Yahmāi¹ aurusha² aurvanta³ yūkhta⁴ vāsha⁵ thanjayāonte⁶, aeva⁷ chakhra⁸ zaranaena⁹ asānascha¹⁰ vīspo-bāme¹¹; yezi¹²-she¹³ zaotrāo¹⁴ baraiti¹⁵ avi¹⁶-she¹⁷ maethanem¹⁸.

(137) Ushta¹⁹ ahmāi²⁰ naire²¹ mainyāi²², uiti²³ mraot²⁴ Ahuro Mazdāo²⁵, āi²⁶ ashāum²⁷ Zarathushtra²⁸; yahmāi²⁹ zaota³⁰ ashava³¹ angheush³² dahmo³³ tanu-mēthro³⁴, frasteretāt³⁵ paiti³⁶ baresman³⁷, Mithrahe³⁷ vacha³⁸ yazāite³⁹, rāshtem⁴⁰ ahmāi⁴¹ naire⁴² mainyāi⁴³, Mithro⁴⁴ maethanem⁴⁵ ācharaiti⁴⁶; yezi⁴⁷-she⁴⁸ yānādha⁴⁹ bavaiti⁵⁰ sanghemchit⁵¹ anu⁵² sastrāi⁵³ sanghemchit⁵⁴ anu⁵⁵ mainyāi⁵⁶.

(136) For whom (i.e., for Meher yazata) *a pair of white steeds †are yoked⁶ to the chariot⁵ with one⁷ golden⁹ wheel⁸ and with all-glittering¹¹ axle¹⁰.

If¹² he carries¹⁵ libations¹⁴ for him¹³ to his¹⁷ abode¹⁸. †

(137) (May there be) prosperity¹⁹ unto that²⁰ person²¹, (so) I think²² (i.e., I wish all-prosperity to that person), Oh Holy²⁷ Zarathushtra²⁸! Thus²³ said²⁴ (the Creator) Ahura Mazda²⁵.

Explanation: (As to who that man is it is stated below).

For whom²⁹ (i.e., for that person) the holy³¹ Zaotar³⁰, most †virtuous, the word - incarnate³⁴, worships³⁹ (Meher yazata) with the Barsam³⁶ having spread³⁵ (and) with the hymn³⁸ of Meher yazata³⁷ (i.e., with the sacred verses of the Avesta to be recited in honour of Meher yazata); then †I think, for (the help of) that⁴¹ person⁴² Meher yazata †goes⁴⁶ †straight⁴⁰ to (his) abode⁴⁵.

(138) Sādre⁵⁷ ahmāi⁵⁸ naire⁵⁹ mainyāi⁶⁰, uiti⁶¹ mraot⁶² Ahuro Mazdāo⁶³, āi⁶⁴ ashāum⁶⁵ Zarathushtra⁶⁶,

* Original meaning: 'yoked⁴ horses³'

† Original meaning: 'they harness the steeds'.

‡ I have translated the sentence word for word; I do not understand its purport.

\$ In the original text, 'the virtuous³³ of the world³²'.

‡ The Creator, Ahura Mazda speaks.

‡ I cannot properly translate the sentence from the word yezi-she upto the word 'mainyāi'.

‡ In the sense of the English word 'straight' or similar to Persian 'rāst'. Original meaning 'straight, arranged, true'.

yahmāi⁶⁷ zaota⁶⁸ anashava⁶⁹ a-dahmo⁷⁰ a-tanu-māthra⁷¹, pascha⁷² baresma⁷³, frahishta⁷⁴, perenemcha⁷⁵ baresma⁷⁶ starāno⁷⁷, dareghemcha⁷⁸ yasnem⁷⁹ yazāno⁸⁰.

(139) Noit⁸¹ khshnāvayeiti⁸² Ahurem Mazdām⁸³, noit⁸⁴ anye⁸⁵ Ameshāo Spenta⁸⁶, noit⁸⁷ Mithrem⁸⁸ yim⁸⁹ vouru-gaoyaoitīm⁹⁰. Yo⁹¹ Mazdām⁹² taro⁹³ manyete⁹⁴, taro⁹⁵ anye⁹⁶, Ameshāo Spenta⁹⁷, taro⁹⁸ Mithrem⁹⁹ yim¹⁰⁰ vouru-gaoyaoitīm¹, taro² dātemcha³ Rashnūmcha⁴ Arshtātemcha⁵ frādat-gaethām⁶, varedat-gaethām⁷.

(138) Woe⁵⁷ (be) unto that man, I think⁶⁰ (so) (i.e., I think that that person ought to suffer pain), Oh⁶⁴ Holy⁶⁵ Zarathushtra⁶⁶! Thus⁶¹ (the Creator) Ahura Mazda⁶³ spoke⁶².

Explanation: (As regards what type of that man he is, it is stated below)

For whom (i.e., for that man) if he who is the Zaotar - the officiating priest⁶⁸ (inspite of being) the spreader⁷⁷ of sufficient⁷⁵ (i.e., as required) Barsam⁷⁶ and *the consecrator of long⁷⁸ yazishn⁷⁹ is impious⁶⁹, immoral⁷⁰, and not keeping his body under the control of māthra⁷¹ (i.e., religious commandments) and †standing⁷⁴ behind⁷² the Baresman-twigs⁷³ (as to what happens thereby, it is stated in the following paragraph).

(139) (The Zaotar of the above-mentioned characteristics) does neither⁸¹ please⁸² (the Creator) Ahura Mazda⁸³, nor⁸⁴ does he please⁸² other⁸⁵ Amesha Spentas⁸⁶, nor even⁸⁷ does he please⁸² Meher yazata⁸⁸ of wide pastures; (rather by performing the ceremony unlawfully) that *man⁹¹ (as if) regards⁹⁴ (the Creator) Ahura Mazda⁹² as mean⁹³ (i.e., he hates Ahura Mazda), he regards⁹⁴ other⁹⁶ Amesha Spentas⁹⁷ as mean⁹⁵ he regards⁹⁴ Meher yazata⁹⁹,

* Original meaning: consecrating the yasna ceremony.

† Frahishta - present participle parasmaipada nominative singular masculine; like 'frā...shusa (yasna I.17). Also the same word can be perfect tense third person singular parasmaipada.

♦ Original meaning 'who' (yo); and it applies to "zaota anashava" occurring in the above para.

of wide pastures¹ as mean⁹⁸; he *regards⁹⁴ as mean² the Law³ (of Zarathushtra), Rashna yazata⁴ and Ashtad yazata⁵, the world-furthering (and) the world-increasing.

Ahe raya khvarenanghacha, tem yazāi surunvata yasna, Mithrem vouru-gaoyaoitīm, zaotrābyo Mithrem vouru-gaoyaoitīm yazamaide, rāmashayanem hushayanem Airyābyo dainghubyo.

Ācha no jamyāt avanghe, ācha no jamyāt ravanghe, ācha no jamyāt rafnanghe, ācha no jamyāt marzdikai, ācha no jamyāt baeshazāi, ācha no jamyāt verethraghnāi, ācha no jamyāt havanghāi, ācha no jamyāt ashavastāi, ughro, aiwi-thūro, yasnyo, vahmyo, an-aiwi-drukhto, vispemāi anguhe astvaite, Mithroyo vouru-gaoyaoitish. Tem amavantem yazatem sūrem dāmohu sevishtem Mithrem yazāi zaotrābyo, tem pairi-jasāi vantacha nemanghacha; tem yazāi surunvata yasna Mithrem vouru-gaoyaoitīm, zaotrābyo Mithrem vouru-gaoyaoitīm yazamaide.

Haomayo gava baresmana, hizvo-danghangha, māthracha vachacha shyaothnacha, zaotrābyascha arshukhdhaeibyascha vāghzibyo. Yenghe hātām āat yesne paiti vangho, Mazdāo Ahuro vaethā ashāt hacha, yāonghāmcha tāshcā tāoscha yazamaide.

(Karda XXXIIIrd) (140) Mithrem vouru-gaoyaoitīm yazamaide arsh-vachanghem, vyākhanem, hazangra-gaoshem, hutāshtem, baevare-chashmanem, berezantem,

* From the above paragraphs 138-139, it is noticed that if the mobed who performs the religious ceremonies is neither holy nor virtuous and does not know how to perform his duty properly, then that ceremony performed by him is null and void; not only that but such a person casts a slur upon Ahura Mazda and His Divine yazatas. Therefore, a true priest should be pious, virtuous and well-versed in rituals and ceremonies.

perethu-vaedhayanem, sūrem, a-khvafnem,
 *jaghāurvāonghem.

Yazāi¹ Mithrem², Spitama³, vanghush⁴ takhmem⁵,
 mainyaom⁶ aghrim⁷, hvāmarzdikem⁸ amithwem⁹, uparo-
 nmānem¹⁰, aojanghem¹¹ takhmem¹² rathaeshtām¹³.

(141) Verethravāo¹⁴ zaena¹⁵ hachimno¹⁶, hutāshta¹⁷,
 temanghādha¹⁸ jaghāurum¹⁹ adhaoyamnem²⁰.
 Aojishtanām²¹ asti²² aojishtem²³, tanchishtanām²⁴ asti²⁵
 tanchishtem²⁶, baghanām²⁷ asti²⁸ ash-khrathwastemo²⁹,
 verethravāo³⁰ khvarena³¹ hachimno³², hazangrā-gaoshō³³
 baevare-chashmano³⁴, yo³⁵ baevare-spasano³⁶ sūro³⁷,
 vispovidhvāo³⁸ adhaoyamno³⁹.

(140) (The Creator Ahura Mazda says: 'Oh Spitamān³ (Zarathushtra)! Thou dost worship¹ Meher yazata², good⁴, strong⁵, heavenly⁶, foremost⁷, *self-forgiving⁸, free from *falsehood⁹, *possessing an abode on high¹⁰, mighty¹¹ (and) powerful¹² warrior¹³.

(141) (Meher yazata is) victorious¹⁴ and equipped with¹⁶ a well-fashioned¹⁷ weapon¹⁵. (He is) *a warden¹⁹ in darkness¹⁸ (and) *undeceived²⁰ by anyone. He is the *the mightiest²³ amongst the mightiest²¹, he is²⁵ *the strongest²⁶ amongst the strongest²⁴, and he

* For its translation, see Khorshed Niaesh, para 6th.

¹ Yazāi - present subjunctive parasmaipada second person singular; original form yaz+a+hi; h is dropped. Similarly, vindāi (instead of vindāhi); see Vendidad 19, para 6.

* hva+ā+marzdika; or most merciful (hu+ā+marzdika).

⁵ Or unequalled; a=Sanskrit a=not; Sanskrit mithuna=a pair.

* Know that the palace of Meher yazata is stated to be on the top of Mount Alborz (see para 50th of this yasht).

* Original meaning: "wakeful, alert"; i.e. to say, he is the watcher over lying promise-breakers who cannot succeed in darkness for their wicked actions.

²⁰ It would be better if the last two words would be in the nominative case. Taking them in the accusative case, they can be the object of "yazamaide".

* These words (aojishto, tanchishto) should be in nominative singular.

is²⁸ fully wisest²⁹ amongst the divinities²⁷. (Moreover he is) victorious³⁰, possessed of³² glory³¹, *of a thousand ears, ¹of ten thousand eyes³⁴, of ten thousand *spies³⁶, brave³⁷, all-knowing³⁸ (and) undeceivable by anyone³⁹.

Ahe raya khvarenanghacha, tem yazāi surunvata yasna, Mithrem vouru-gaoyaoitīm, zaotrābyo Mithrem vouru-gaoyaoitīm yazamaide, rāma-shayanem, hu-shayanem Airyābyo dainghubyo.

Ācha no jamyāt avanghe, ācha no jamyāt ravanghe, ācha no jamyāt rafnanghe, ācha no jamyāt marzdikāi, ācha no jamyāt baeshazāi, ācha no jamyāt verethraghnāi, ācha no jamyāt havanghāi, ācha no jamyāt ashavastāi, ughro, aiwi-thūro, yasnyo, vahmyo, an-aiwi-drukhto, vispemāi anguhe astvaite, Mithroyo vouru-gaoyaoitish. Tem amavantem yazatem sūrem dāmohu sevishtem Mithrem yazāi zaotrābyo, tem pairi-jasāi vantacha nemanghacha; tem yazāi surunvata yasna Mithrem vouru-gaoyaoitīm; zaotrābyo Mithrem vouru-gaoyaoitīm yazamaide. Haomayo gava baresmana, hizvo-danghancha, mēthracha vachacha shyaothnacha, zaotrābyascha arshukhdhaeibyascha vāghzibyo. Yenge hātām āat yesne paiti vangho, Mazdāo Ahuro vaethā ashāt hachā, yāonghāmchā tēsčā tāoschā yazamaide.

(Karda XXXIVth) (142) Mithrem vouru-gaoyaoitīm yazamaide, arsh-vachanghem, vyākhanem, hazangrahaoshem, hutāshtem, baevare-chashmanem, berezantem, perethu-vaedhayanem, sūrem, a-khvafnem, *jaghāurvāonghem.

* i.e., possessed of sharp hearing power to the extent of a thousand ears.

¹ i.e., possessed of sharp vision to the extent of ten thousand eyes.

* Darmesteter.

⁵ For its translation, see Khorshed Niaesh, para 6th.

Yo¹ paorish² vaeidhish³ sūrem frādhāiti⁵ Spentahe⁶ Mainyeush⁶ dāmān⁷; hudhāto⁸ mazishto⁹ yazato¹⁰, yatha¹¹ tanūm¹² raochayeiti¹³, yatha¹⁴ māongho¹⁵ hvāraokhshno¹⁶.

(143) Yenghāo¹⁷ ainiko¹⁸ brāzaiti¹⁹; yatha²⁰ Tishtryostārahe²¹, yenghe²² vāshem²³ hangrewnāiti²⁴ adhavish²⁵ paorish²⁶ Spitama²⁷; yatha²⁸ dāmān²⁹ sraeshtāish³⁰ hūbāmya³¹ khshaetāi³². Yazāi³³ hām-tashtem³⁴, yo³⁵ dadhvāo³⁶ Spenta-mainyush³⁷, stehrpaesanghem³⁸ mainyu-tāshtem³⁹, yo⁴⁰ baevare-spasāno⁴¹ sūro⁴² vīspo-vidhvāo⁴³ adhaoyamno⁴⁴.

(142) Who (Meher yazata) (being) fully² learned³ increases⁵ *strongly⁴ the creatures⁷ of Spenta Mainyu⁶. (Who is) well-created⁸ greatest⁹ yazata¹⁰. Just as¹⁴ the Moon¹⁵ is self-shining¹⁶, in the same way¹¹ (Meher yazata) makes (his) body¹² shine¹³.

(143) Whose¹⁷ (Meher yazata's) face¹⁸ shines¹⁹ like²⁰ Star Tishtrya²¹. Whose²² chariot²³, Oh Spitaman²⁷ (Zarathushtra)! The undeceiving²⁵ and the *foremost²⁶ (Spirit) seizes²⁴. *In comparison²⁸ with (other) creatures²⁹ (Meher yazata is) most beautiful³⁰, resplendent as the sun³¹ (and) brilliant³². I praise³³ (the chariot of Meher yazata) *the manufacture³⁴ of the Creator³⁶ Ahura Mazda³⁷, star-begemmed³⁸ and *fashioned by the Spirit³⁹. (He is Meher yazata) who⁴⁰ is of ten thousand spies⁴¹, brave⁴², all-knowing⁴³ and undeceivable⁴⁴.

^o i.e., tries his level best to increase or to prosper the creatures.

¹ This reference seems to be about the Divine Ashishvagh yazata; see para 68th of this yasht.

⁴ Word "yatha" whose usual meaning is "just as", "in the same way" occurs also in the sense of showing "comparison, analogy".

⁵ Its import seems to be this that the Creator Ahura Mazda showed the sample and the heavenly yazatas fashioned that chariot according to that sample; or fashioned in the spiritual world (or in Heaven). Or taking alternatively-made of the spiritual (thing). About Ahura Mazda there occurs "spenishta" or "spenotema". On account of "dadhvāo" (i.e., Creator), I have taken the meaning of "Spento Mainyush" as "Spenishta".

Ahe raya khvarenanghacha, tem yazāi surunvata yasna, Mithrem vouru-gaoyaoitim, zaotrābyo Mithrem vouru-gaoyaoitim yazamaide, rāma-shayanem hushayanem Airyābyo dainghubyo.

Ācha no jamyāt avanghe, ācha no jamyāt ravanghe, ācha no jamyāt rafnanghe, ācha no jamyāt marzdikāi, ācha no jamyāt baeshazāi, ācha no jamyāt verethraghnāi, ācha no jamyāt havanghāi, ācha no jamyāt ashavastāi, ughro, aiwi-thūro, yasnyo, vahmyo, an-aiwi-drukhto vīspemai anhuge astvaite, Mithro yo vouru-gaoyaoitish. Tem amavantem yazatem sūrem dāmohu sevishtem Mithrem yazāi zaotrābyo, tem pairi-jasāi vantacha nemanghacha; tem yazāi surunvata yasna Mithrem vouru-gaoyaoitim; zaotrābyo Mithrem vouru-gaoyaoitim yazamaide. Haomayo gava baresmana, hizvo-danghangha, mēthracha vachacha shyaothnacha, zaotrābyascha arshukh dhaeibyascha vāghzibyo. Yenghe hātām āat yesne paiti vangho, Mazdāo Ahuro vaethā ashāt hachā, yāonghāmchā tēschā tāoschā yazamaide.

(Karda XXXVth) (144) Mithrem vouru-gaoyaoitim yazamaide, arsh-vachanghem, vyākhanem, hazangra-gaoshem, hutāshtem, baevare-chashmanem, berezantem, perethu-vaedhayanem, sūrem, a-khvafnem, *jaghaurvaonghem.

Mithrem aiwi-dakhyūm yazamaide; Mithrem antare-dakhyūm yazamaide; Mithrem ā-dakhyūm yazamaide; Mithrem upairi-dakhyūm yazamaide; Mithrem adhairi-dakhyūm yazamaide; Mithrem pairi-dakhyūm yazamaide; Mithrem aipi-dakhyūm *yazamaide.

^o For its translation, see Khorshed Niaesh, para 6th.

¹ For its translation, see Meher Niaesh, para 11th.

(145) Mithra Ahura berezanta aithyejangha ashavana yazamaide, streushcha māonghemcha hvarecha, urvarāhu paiti baresmānyahu, Mithrem vispanām dakhyunām danghu-paitim yazamaide. Ahe raya khvarengacha, tem yazāi surunvata yasna, Mithrem vouru-gaoyaoitim; zaotrābyo Mithrem vouru-gaoyaoitim yazamaide, rāma-shayanem hu-shayanem Airyābyo^o dainghubyo.

Ācha no jamyāt avanghe, ācha no jamyāt ravanghe, ācha no jamyāt rafnanghe, ācha no jamyāt marzdihāi, ācha no jamyāt baeshazāi, ācha no jamyāt verethraghnāi, ācha no jamyāt havanghāi, ācha no jamyāt ashavastāi, ughro, aiwi-thūro, yasnyo, vahmyo, an-aiwi-drukhto vispemāi anguhe astvaite, Mithro yo vouru-gaoyaoitish. Tem amavantem yazatem sūrem dāmohu sevishtem Mithrem yazāi zaotrābyo, tem pairi-jasāi vantacha nemanghacha; tem yazāi surunvata yasna Mithrem vouru-gaoyaoitim; zaotrābyo Mithrem vouru-gaoyaoitim¹ yazamaide.

Haomayo gava baresmana, hizvo-danghangha, māthracha vachacha shyaothnacha, zaotrābyascha arshukhdaei byascha vāghzibyō. Yenghe hātām āat yesne paiti vangho, Mazdāo Ahuro vaethā ashāt hachā, yāonghāmchā tāsčā tāoschā yazamaide.

(Recite in Bāz in a low tone) Ahura Mazda Khodāe, awazūnie mardum, mardum sardagān hamā sardagān, ham-bāyastē vehān, oem behedīn Māzdayasnān āgahī āstavānī nekī rasānad; aedūn bād. (Recite aloud) Yathā Ahu Vairyo (2).

^o For its translation, see Meher Niaesh, paras 12-13.

¹ For its translation, see Meher Niaesh, paras 14-15.

Yasnemcha vahmemcha aojascha zavarecha āfrināmi, Mithrahe vouru-gaoyaoitoish hazangra-gaoshahe, baevare-chashmano, aokhto-nāmano yazatahe, Rāmanascha Khvāstrahe. Ashem Vohū (1).

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

Roz nek nām, roz pāk nām, roz mubārak (falān)^o māhe mubārak (falān), Gāhe (falān), namāz Dādāre gehān damān. Khshnaothra Ahurahe Mazdāo, taroidite angrahe mainyeush. Haithyā-varshtām hyat vasnā ferashotemem. Staomi ashem; Ashem Vohū (1).

Gorje Khoreh awazāyād Meher Frāgayod dāvare rāst be-rasād amāvand pirozgar amāvandih pirozgarī. Dād Dīn beh Māzdayasnān āgahī ravāi goāfrangānī bād hafte Keshvar zamīn; aedūn bād. Man āno āwāyad shudan, man āno āwāyad shudan, man āno āwāyad shudan. Ashaone Ashem Vohu (1).

(Recite facing the South) Dādāre Gehān Dīne Māzdayasni Dāde Zarathushti. Nemase-te ashāum sevishte Ardvī Sūra anāhite, ashaone Ashem Vohū (1).

Nemo urvaire vanguhi Mazda-dhāte ashaone Ashem Vohū (1).

Mithrem vouru-gaoyaoitim yazamaide. Ashem Vohū (1).

Meher Frāgayod dāvare rāst be-rasād. Ashem Vohū (1).



Rashne Yasht

Khshnaothra Ahurahe Mazdāo. Ashem Vohū 1.

Pa nāme yazdān Ahura Mazda Khodāe awazūni gorje khoreh awazāyād; Rashne rāst be-rasād^o.

Az hamā gunāh patet pashemānum; az harvastin dushmata duzhukhta duzhvarshta, mem pa geti manid, oem goft, oem kard, oem jast, oem būn būd ested. Az ān gunāh manashni gavashni kunashni, tanī ravāni geti minoāni, okhe awākhsh pashemān pa se gavashni pa patet hom. Khshnaothra Ahurahe Mazdāo, taroidite angrahe mainyeush; haithyā-varshatām hyat vasnā fereshotemem. Staomi ashem. Ashem Vohū 3.

Fravarāne Mazdayasno Zarathushtrish vīdaevo Ahura-tkaesho (Recite the Gāh whichever may be) frasastayaecha. Rashnaosh razishtahe Arshtātascha frādat-gaethayāo varedat-gaethayāo arshukhdhahe vachangho yat ¹frādat-gaethahe. Khshnaothra yasnāicha vahmāicha khshnaothrāicha frasastayaecha, yathā ahu Vairyo zaotā frā me mrūte, athā ratush ashāt-chit hacha frā ashava vīdhvāo mraotū.

(Karda Ist) (1) Paiti¹ dim² peresat³ ashava⁴, ashāum⁵ Ahura Mazda⁶, ise⁷ thwām⁸ Ahura Mazda⁹, perese¹⁰ thwām¹¹ rashnya¹² ukhdha¹³ paiti¹⁴ me¹⁵ vīdhvāo¹⁶ mrūidhi¹⁷.

^o i.e., may Rashna yazata, the just, come (to my help)!

¹ i.e., for the worship, etc. of Rashnu yazata, the most just, of Āshtād yazata, making the world prosperous and causing the world to increase and of the rightly-spoken utterance, that brings prosperity to the world. (For further explanation, see the paragraph of "Fravarāne Mazdayasno" of Khorshed Niāesh).

Adhaoyo¹⁸ ahi¹⁹ adhaoyo-khratush²⁰ adhaoyo²¹ vīspo-vīdhvāo²². Kat²³ asti²⁴ māt̄hrahe²⁵ spentahe²⁶ arsh-dātem²⁷, ^okat²⁸ frazdātem²⁸, kat²⁹ vīchithem³⁰, kat thamananghuntem³¹, kat³² varechanghuntem³³, kat³⁴ yaokhshtivantem³⁵, taradhātem³⁶ anyāish³⁷ dāmān³⁸.

(2) Āat³⁹ mraot⁴⁰ Ahuro Mazdāo⁴¹, azem⁴² bā⁴³-te⁴⁴ tat⁴⁵ framravāni⁴⁶, erezvo⁴⁷ ashāum⁴⁸ Spitama⁴⁹, māt̄thro⁵⁰ spento⁵¹ yo⁵² ash-khvarenāo⁵³. Tat⁵⁴ asti⁵⁵ māt̄hrahe⁵⁶ spentahe⁵⁷ arsh-dātem⁵⁸, tat⁵⁹ frazdātem⁶⁰, tat⁶¹ vīchithem⁶², tat⁶³ thamanaghuntem⁶⁴, tat⁶⁵ varechanghuntem⁶⁶, tat⁶⁷ yaokhshtivantem⁶⁸, tardhātem⁶⁹ anyāish⁷⁰ dāmān⁷¹.

(1) Holy⁴ (Zarathushtra) asked³ Him² (i.e., Ahura Mazda): Oh Holy⁵ Ahura Mazda¹⁶. I ¹wish⁷ from Thee⁸, I ask¹⁰ Thee¹¹; (therefore) Oh ^oOmniscient¹⁶ Ahura Mazda⁹! Speak¹⁷ ^sThou unto me¹⁵ the truthful¹² word¹³, (because) Thou art¹⁹ undeceivable¹⁸, possessed of undeceivable wisdom²⁰, undeceived by anyone²¹ (and) all-knowing (or omniscient)²².

What²³ (part) of the beneficent²⁶ (or holy)²⁶ scripture²⁵ is truly-created²⁷, prosperity-bringing²⁸, discriminative (of right and wrong), health-giving³¹, ^olustrous³³, powerful³⁵ (and) created superior³⁶ to other³⁷ creations³⁸?

^o In this paragraph, the word "Kat" has occurred before each adjective, but in accordance with the style of Gujarati language, I have translated it once.

¹ ise thwām Ahura Mazda - these words are not given in Westergaard's Text, but he has given in the notes thus: Se thwām Ahura Mazda. "Ise" is present tense third person singular ātmānepada; also, this same word (ise) occurs even as Perfect Tense third person singular ātmānepada (see yasna Hā 50.1). Root is; reduplicated is = īs (Gāthic form) + e.

^o Or harvisp-āgāh. Sometimes for Ahura Mazda the word "vīdhvāo" only occurs instead of "vīspo-vīdhvāo" (see yasna Hā 29.6).

^s For its comparison, see the first line of each strophe of yasna Hā 44:- Tat thwā peresā eresh moi vaochā Ahura.

^o "Wise" (Darmesteter); protecting (Harlez).

(2) Thereupon³⁹ Ahura Mazda⁴¹ spoke: 'Oh pure⁴⁷ righteous⁴⁸ Spitamān (Zarathushtra)! I⁴² will, indeed, speak⁴⁶ that⁴⁵ unto thee⁴⁴; and that is the most glorious⁵³ holy spell⁵⁰. *That⁵⁴ (part) of the Holy⁵⁷ spell⁵⁶ is⁵⁵ truly-created⁵⁸, prosperity-giving⁶⁰, discriminative (of right and wrong)⁶², health-giving⁶⁴, lustrous⁶⁶, powerful⁶⁸ (and) created superior⁶⁹ to other⁷⁰ creatures⁷¹.

(3) Āat⁷² mraot⁷³ Ahuro Mazdāo⁷⁴, thrishūm⁷⁵ baresma⁷⁶ frasterenuyāo⁷⁷ paitisha⁷⁸ hū⁷⁹ adhwānem⁸⁰, zbayamahi⁸¹ frināmahi⁸² mām⁸³ yim⁸⁴ Ahurem Mazdām⁸⁵; urvathāmchit⁸⁶ zbayemi⁸⁷, avi⁸⁸ amat⁸⁹ varo⁹⁰ uzdātem⁹¹, avi⁹² ātaremcha⁹³ baresmācha⁹⁴, avi⁹⁵ perenām⁹⁶ vighzārayeintim⁹⁷ avi⁹⁸ raoghnyām⁹⁹ varanghem¹⁰⁰, āzūitimcha¹ urvaranām².

(4) Aetat³ te⁴ jasānī⁵ avanghe⁶ azem⁷ yo⁸ Ahuro Mazdāo⁹, avi¹⁰ avat¹¹ varo¹² uzdātem¹³, avi¹⁴ ātaremcha¹⁵ baresmācha¹⁶ avi¹⁷ perenām¹⁸ vighzārayeintim¹⁹, avi²⁰ raoghnyām²¹ varanghem²², āzūitimcha³³ urvaranām²⁴, hathra²⁵ vāta²⁶ verethrā-jano²⁷, hathra²⁸ Dāmoish²⁹ Upamano³⁰, hathra³¹ Kavaem³² Khvareno³³, hathra³⁴ Saoke³⁵ Mazda-dhāite³⁶.

(3) Then⁷² Ahura Mazda⁷⁴ said: 'Towards⁷⁸ the course⁸⁰ of the Sun⁷⁹ (i.e., facing the Southern direction) we worship⁸¹ and we praise⁸² Ahura Mazda⁸⁵; thou *shouldst spread one-third Barsam (whilst reciting this verse). Towards⁸⁸ this⁸⁹ prepared⁹¹ libation⁹⁰, towards⁹² the fire⁹³ and the Baresman⁹⁴, towards⁹⁵ (the libation) of

* Which is much glorious. Presumably, there is a reference about some certain portion of the Holy Spell. In this paragraph, the word "tat" occurs before every adjective, but I have translated it only once according to the Gujarati style.

† It would be better if the word "mām" (i.e., me) would not be there. There was no necessity of this word here.

‡ "Thou shouldst bind" (Darmesteter) i.e., one-third portion of the Barsam which is generally spread. How much Barsam is covered by one-third portion is not stated.

over-flowing⁹⁶ milk⁹⁷, towards⁹⁸ the libation¹⁰⁰ rich in butter⁹⁹, (and) towards the sap of the plants (or vital juice circulating in plants), I *invoke⁸⁷ (i.e., I call for help) the friendship⁸⁶ (of Ahura Mazda) (provided thou would utter the word in this manner).

(4) I⁷ (who am) Ahura Mazda⁹ accompanied by²⁵ the victorious²⁷ Wind²⁶, by³⁸ (the yazata named) *Dāmi Upamana³⁹⁻⁴⁰, by⁴¹ the Kayanian⁴² Glory⁴³, and by⁵ (the yazata called) Saoka⁴⁵ created by Ahura Mazda, will come up⁵ to thy⁴ help⁶, towards¹⁰ that¹¹ prepared¹³ libation¹², towards¹⁴ the Fire¹⁵ and the Baresman¹⁶, towards (the libation) of over-flowing¹⁸ milk¹⁹, towards²⁰ the libation²² rich in oil²¹, towards²⁰ the sap²³ of the plants²⁴ (or vital juice circulating in plants).

(5) Zbayamahi⁴⁷ frināmahi⁴⁸ Rashnūm⁴⁹ yim⁵⁰ amavantem⁵¹, urvathām chit⁵² zbayemahi⁵³, avi⁵⁴ imat⁵⁵ varo⁵⁶ uzdātem⁵⁷, avi⁵⁸ ātaremcha⁵⁹ baresmācha⁶⁰, avi⁶¹ perenām⁶² vighzārayeintim⁶³, avi⁶⁴ rooghnyām⁶⁵ varanghem⁶⁶, āzūitimcha⁶⁷ *urvaranām⁶⁸.

(6) Aetat⁶⁹ te⁷⁰ jasāiti⁷¹ avanghe⁷² Rashnush⁷³ berezo⁷⁴ yo⁷⁵ amavāo⁷⁶, avi⁷⁷ imat⁷⁸ varo⁷⁹ uzdātem⁸⁰, avi⁸¹ ātaremcha⁸² baresmācha⁸³, avi⁸⁴ perenām⁸⁵ vighzārayeintim⁸⁶, avi⁸⁷ raoghnyām⁸⁸ varanghem⁸⁹, āzūitimcha⁹⁰ urvaranām⁹¹, hathra vāta⁹² verethrājano⁹³,

* Presumably, sacred verses of the Avesta from 'zbayamahi frināmahi' upto 'āzūitimcha urvaranām' are to be recited, i.e., whilst spreading the Baresman these sacred verses should be recited. Professor Darmesteter renders the meaning of the words "varo", "varanghem" occurring in this paragraph by ordeal (i.e. strictest mode of deciding suspected person's guilt or innocence).

† Its connection comes in the paragraph following.

‡ Original meaning is: "the symbol of wisdom".

§ Original meaning is: "welfare, prosperity, wealth, profit, happiness".

¶ Paragraphs 5th and 6th are quite similar to paragraphs 3rd and 4th above, with this difference that, in the later paragraphs, the name of Rashnu yazata occurs instead of that of Ahura Mazda.

**hathra⁹⁴ Dāmoish Upamano⁹⁵, hathra⁹⁶ Kavaem⁹⁷
Khvareno⁹⁸, hathra⁹⁹ saoke¹⁰⁰ *Mazda-dhāite!**

(5) We invoke⁴⁷ and we praise⁴⁸ the courageous⁵¹ Rashnu⁴⁹. Towards⁵⁴ this⁵⁵ prepared⁵⁷ libation⁵⁶, towards⁵⁸ the Fire⁵⁹ and the Baresman⁶⁰, towards⁶¹ (the libation) of overflowing⁶² milk⁶³, towards⁶⁴ the libation⁶⁶ rich in butter⁶⁵, and towards⁶⁴ the sap⁶⁷ of the plants⁶⁸ (or the vital juice circulating in plants)⁶⁷, I call for *help⁵³ the friendship⁵² (of Rashnu yazata).

(6) (By calling for help of the Friendship of Rashnu yazata) the exalted⁷⁴ and the courageous⁷⁶ Rashnu yazata⁷³, associated with⁹² the victorious⁹³ wind⁹², associated with⁹⁴ (the yazata called) Dāmi Upamana⁹⁵, associated with⁹⁶ the Kayanian⁹⁷ Glory⁹⁸ and associated with⁹⁹ (the yazata called) Saoka¹⁰⁰ created by Ahura Mazda, *will come up⁷¹ unto thy⁷⁰ help⁷² towards⁷⁷ this⁷⁸ prepared⁸⁰ libation⁷⁹, towards⁸¹ the Fire⁸² and the Baresman⁸³ towards⁸⁴ (the libation) of over-flowing⁸⁵ milk⁸⁶, towards⁸⁷ the libations⁸⁹ rich in butter⁸⁸ and towards⁹⁰ the sap⁹⁰ of the plants⁹¹ (or the vital juice circulating in the plants).

(7) **Rashnavo¹ ashāum², Rashnavo³ razishta⁴,
Rashnavo⁵ spenishta⁶, Rashnavo⁷ vaedhishta⁸, Rashnavo⁹
vidh-choishta¹⁰, Rashnavo¹¹ parakavishtem¹², Rashnavo¹³
dūraedareshtem¹⁴, Rashnavo¹⁵ arethamat¹⁶ bairishta¹⁷,
Rashnavo¹⁸ tāyūm¹⁹ ni-jaghnishta²⁰.**

(8) **A-tbishta²¹ hāidhishta²² jaghnishta²³, nasishta²⁴
tāyūmscha²⁵ hazanguhanemcha²⁶, ahmi arethe yahmi
gaethe kesha vashta, hadha nara tadha mara hadha
nātanasush.**

(7) Oh Rashnu¹ the righteous²! Oh most just⁴ Rashnu yazata³! Oh most beneficent⁶ Rashnu yazata⁵! Oh most knowing⁸ Rashnu yazata⁷! Oh most discerning¹⁰ Rashnu yazata⁹! Oh most foreboding¹² Rashnu yazata¹¹! Oh most far-seeing¹⁴ Rashnu yazata¹³! Oh Rashnu

* Paragraphs 5th and 6th are quite similar to paragraphs 3rd and 4th, with this only difference that in the later paragraphs the name of Rashnu yazata occurs instead of that of Ahura Mazda.

yazata¹⁵, giving the greatest encouragement¹⁷ to a righteous person¹⁶! Oh Rashnu yazata, the greatest smiter²⁰ of thief¹⁹.

(8) Oh (Rashnu yazata) the untormented²¹, the best killer (of evil and immortality)²², the most smiter²³ (of the enemy)²³, the most destroyer²⁴ of thieves²⁵ and robbers²⁶! "thou takest into account the deeds of men in whatever part of the world, whether those men may be here or in other *place".

(Karda IInd) (9) **Yat-chit¹ ahi² Rashnvo³ ashāum⁴ upa⁵
karshvare⁶ yat⁷ Arezahi⁸.**

(9) If¹ thou art, Oh Rashnu³, the righteous⁴! in the region (called) Arezahi⁸, (from there) we invoke thy *name⁹ and we *praise thee¹⁰.

*Zbayamahi frināmahi Rashnūm yim amavantem.
Urvathāmchit zbayemi, avi imat varo uzdātem, avi
ātaremcha baresmācha, avi perenām vighzārāyeintim, avi
raoghnyām varanghem, āzūitimcha urvarnām. Aetat te
jasāiti avanghe Rashnush berezoyo amavāo, avi imat varo
uzdātem, avi ātaremcha baresmācha, avi perenām
vighzārāyeintim, avi raoghuyām varanghem, āzūitimcha
urvaranām, hathra vāta verethrājano, hathra Dāmoish
Upamano, hathra Kavaem Khvareno, hathra Saoka
Mazdadhāite. Rashnvo ashāum, Rashnvo razishta,
Rashnvo spenishta, Rashnvo vaedhishta, Rashnvo
vidhchoishta, Rashnvo parakavistem, Rashnvo dūrae-
dareshtem, Rashnvo arethamat bairishta, Rashnvo tāyūm

* I cannot give the translation from "ahmi arethe" upto "hadha na-tanasush". European scholars could not give the satisfactory translation of this sentence.

¹ On the basis of Darmesteter. These words zbayamahi frinamahi occur below.

* This entire paragraph (the portion from zbayamahi frināmahi upto hadha na-tanasush) is similar to paragraphs 5-8 of this yasht. At the end of each karda, this portion regularly occurs.

ni-jaghnishta. Atbishta hāidhishta jaghmishta, nasishta tāyūmcha hazanguh anemcha, ahmi arethe yahmi gaethe kesha vashta, hadha nara tadha mara hadha nā-tanasush.

(Karda IIIrd) (10) Yatchit¹¹ ahi¹² Rashnvo¹³ ashāum¹⁴ upa¹⁵ karshvare¹⁶ yat¹⁷ Savahi¹⁸,

(10) If¹¹ thou, Oh Rashnu the righteous! Art in the region (called) ^oSavahi¹⁸,

Zbayamahi frināmahi Rashnūm yim amavantem. Urvathāmchit zbayemi, avi imat varo uzdātem, avi ātaremcha baresmācha, avi perenām vighzārayeintim, avi raoghnyām varanghem, āzūitimcha urvarnām. Aetat te jasāiti avanghe Rashnush berezoyo amavāo, avi imat varo uzdātem, avi ātaremcha baresmācha, avi perenām vighzārayeintim, avi raoghuyām varanghem, āzūitimcha urvaranām, hathra vāta verethrājano, hathra Dāmoish Upamano, hathra Kavaem Khvareno, hathra Saoke Mazdadhāite. Rashnvo ashāum, Rashnvo razishta, Rashnvo spenishta, Rashnvo vaedhishta, Rashnvo vidhchoishta, Rashnvo parakavistem, Rashnvo dūraedareshtem, Rashnvo arethamat bairishta, Rashnvo tāyūm ni-jaghnishta. Atbishta hāidhishta jaghmishta, nasishta tāyūmcha hazanguh anemcha, ahmi arethe yahmi gaethe kesha vashta, hadha nara tadha mara hadha nā-tanasush.

(Karda IVth) (11) Yatchit²¹ ahi²² Rashnvo²³ ashāum²⁴ upa²⁵ Karshvare²⁶ yat²⁷ Fradadhafshu²⁸

(11) If²¹ thou, Oh righteous²⁴ Rashnu²³! Art²² in²⁵ the region²⁶ (called) Fradadhafshu²⁸,

Zbayamahi frināmahi Rashnūm yim amavantem. Urvathāmchit zbayemi, avi imat varo uzdātem, avi

^o As regards the explanation of the Seven Regions of the earth, see my Khordeh Avesta Ba Maeni, note on para 13th of Khorshed Niaesh.

ātaremcha baresmācha, avi perenām vighzārayeintim, avi raoghnyām varanghem, āzūitimcha urvarnām. Aetat te jasāiti avanghe Rashnush berezoyo amavāo, avi imat varo uzdātem, avi ātaremcha baresmācha, avi perenām vighzārayeintim, avi raoghuyām varanghem, āzūitimcha urvaranām, hathra vāta verethrājano, hathra Dāmoish Upamano, hathra Kavaem Khvareno, hathra Saoke Mazdadhāite. Rashnvo ashāum, Rashnvo razishta, Rashnvo spenishta, Rashnvo vaedhishta, Rashnvo vidhchoishta, Rashnvo parakavistem, Rashnvo dūraedareshtem, Rashnvo arethamat bairishta, Rashnvo tāyūm ni-jaghnishta. Atbishta hāidhishta jaghmishta, nasishta tāyūmcha hazanguh anemcha, ahmi arethe yahmi gaethe kesha vashta, hadha nara tadha mara hadha nā-tanasush.

(Karda Vth) (12) Yat-chit³¹ ahi³² Rashnvo³³ ashāum³⁴ upa³⁵ karshvare³⁶ yat³⁷ Vidadhafshu³⁸

(12) If³¹ thou, Oh righteous³⁴ Rashnu³³! Art³² in³⁵ the region³⁶ (called) Vidadhafshu³⁸,

Zbayamahi frināmahi Rashnūm yim amavantem. Urvathāmchit zbayemi, avi imat varo uzdātem, avi ātaremcha baresmācha, avi perenām vighzārayeintim, avi raoghnyām varanghem, āzūitimcha urvarnām. Aetat te jasāiti avanghe Rashnush berezoyo amavāo, avi imat varo uzdātem, avi ātaremcha baresmācha, avi perenām vighzārayeintim, avi raoghuyām varanghem, āzūitimcha urvaranām, hathra vāta verethrājano, hathra Dāmoish Upamano, hathra Kavaem Khvareno, hathra Saoke Mazdadhāite. Rashnvo ashāum, Rashnvo razishta, Rashnvo spenishta, Rashnvo vaedhishta, Rashnvo vidhchoishta, Rashnvo parakavistem, Rashnvo dūraedareshtem, Rashnvo arethamat bairishta, Rashnvo tāyūm ni-jaghnishta. Atbishta hāidhishta jaghmishta, nasishta

tāyūmcha hazanguh anemcha, ahmi arethe yahmi gaethe kesha vashta, hadha nara tadha mara hadha nā-tanasush.

(Karda VIth) (13) Yat-chit⁴¹ ahi⁴² Rashnvo⁴³ ashāum⁴⁴ upa⁴⁵ karshvare⁴⁶ yat⁴⁷ Vouru-bareshti⁴⁸

(13) If⁴¹ thou art⁴², Oh Righteous⁴⁴ Rashnu⁴³! in⁴⁵ the region⁴⁶ (called) Vouru-bareshti⁴⁸,

Zbayamahi frināmahi Rashnūm yim amavantem. Urvathāmchit zbayemi, avi imat varo uzdātem, avi ātaremcha baresmācha, avi perenām vighzārayeintim, avi raoghnyām varanghem, āzūitimcha urvarnām. Aetat te jasāiti avanghe Rashnush berezoyo amavāo, avi imat varo uzdātem, avi ātaremcha baresmācha, avi perenām vighzārayeintim, avi raoghuyām varanghem, āzūitimcha urvaranām, hathra vāta verethrājano, hathra Dāmoish Upamano, hathra Kavaem Khvareno, hathra Saoke Mazdadhāite. Rashnvo ashāum, Rashnvo razishta, Rashnvo spenishta, Rashnvo vaedhishta, Rashnvo vidhchoishta, Rashnvo parakavistem, Rashnvo dūraedareshtem, Rashnvo arethamat bairishta, Rashnvo tāyūm ni-jaghnishta. Atbishta hāidhishta jaghmishta, nasishta tāyūmcha hazanguh anemcha, ahmi arethe yahmi gaethe kesha vashta, hadha nara tadha mara hadha nā-tanasush.

(Karda VIIth) (14) Yat-chit⁵¹ ahi⁵² Rashnvo⁵³ ashāum⁵⁴ upa⁵⁵ karshvare⁵⁶ yat⁵⁷ Vouru-jareshti⁵⁸

(14) If⁵¹ thou, oh righteous⁵⁴ Rashnu⁵³! art⁵² in⁵⁵ the region⁵⁶ (called) Vouru-jareshti⁵⁸,

Zbayamahi frināmahi Rashnūm yim amavantem. Urvathāmchit zbayemi, avi imat varo uzdātem, avi ātaremcha baresmācha, avi perenām vighzārayeintim, avi raoghnyām varanghem, āzūitimcha urvarnām. Aetat te jasāiti avanghe Rashnush berezoyo amavāo, avi imat varo

uzdātem, avi ātaremcha baresmācha, avi perenām vighzārayeintim, avi raoghuyām varanghem, āzūitimcha urvaranām, hathra vāta verethrājano, hathra Dāmoish Upamano, hathra Kavaem Khvareno, hathra Saoke Mazdadhāite. Rashnvo ashāum, Rashnvo razishta, Rashnvo spenishta, Rashnvo vaedhishta, Rashnvo vidhchoishta, Rashnvo parakavistem, Rashnvo dūraedareshtem, Rashnvo arethamat bairishta, Rashnvo tāyūm ni-jaghnishta. Atbishta hāidhishta jaghmishta, nasishta tāyūmcha hazanguh anemcha, ahmi arethe yahmi gaethe kesha vashta, hadha nara tadha mara hadha nā-tanasush.

(Karda VIIIth) (15) yat-chit⁶¹ ahi⁶² Rashnvo⁶³ ashāum⁶⁴ upa⁶⁵ imat⁶⁵ karshvare⁶⁶ yat⁶⁷ Khvanirathem⁶⁸ bāmim⁶⁹

(15) If⁶¹ thou, oh righteous⁶⁴ Rashnu⁶³! art⁶² in⁶⁵ this⁶⁵ region⁶⁶ (called) shining⁶⁹ Khvaniratha⁶⁸,

Zbayamahi frināmahi Rashnūm yim amavantem. Urvathāmchit zbayemi, avi imat varo uzdātem, avi ātaremcha baresmācha, avi perenām vighzārayeintim, avi raoghnyām varanghem, āzūitimcha urvarnām. Aetat te jasāiti avanghe Rashnush berezoyo amavāo, avi imat varo uzdātem, avi ātaremcha baresmācha, avi perenām vighzārayeintim, avi raoghuyām varanghem, āzūitimcha urvaranām, hathra vāta verethrājano, hathra Dāmoish Upamano, hathra Kavaem Khvareno, hathra Saoke Mazdadhāite. Rashnvo ashāum, Rashnvo razishta, Rashnvo spenishta, Rashnvo vaedhishta, Rashnvo vidhchoishta, Rashnvo parakavistem, Rashnvo dūraedareshtem, Rashnvo arethamat bairishta, Rashnvo tāyūm ni-jaghnishta. Atbishta hāidhishta jaghmishta, nasishta tāyūmcha hazanguh anemcha, ahmi arethe yahmi gaethe kesha vashta, hadha nara tadha mara hadha nā-tanasush.

(Karda IXth) (16) Yat-chit⁷² ahi⁷³ Rashnvo⁷⁴ ashāum⁷⁵
upa⁷⁶ Zrayo⁷⁷ vouru-kashem⁷⁸

(16) If⁷² thou, oh righteous⁷⁵ Rashnu⁷⁴, art⁷³ in⁷⁶ the sea⁷⁷
(called) Vouru-kasha⁷⁸,

Zbayamahi frīnāmahi Rashnūm yim amavantem.
Urvathāmchit zbayemi, avi imat varo uzdātem, avi
ātaremcha baresmācha, avi perenām vighzārayeintim, avi
raoghnyām varanghem, āzūitimcha urvarnām. Aetat te
jasāiti avanghe Rashnush berezoyo amavāo, avi imat varo
uzdātem, avi ātaremcha baresmācha, avi perenām
vighzārayeintim, avi raoghuyām varanghem, āzūitimcha
urvaranām, hathra vāta verethrājano, hathra Dāmoish
Upamano, hathra Kavaem Khvareno, hathra Saoke
Mazdadhāite. Rashnvo ashāum, Rashnvo razishta,
Rashnvo spenishta, Rashnvo vaedhishta, Rashnvo
vidhchoishta, Rashnvo parakavistem, Rashnvo dūrae-
dareshtem, Rashnvo arethamat bairishta, Rashnvo tāyūm
ni-jaghnishta. Atbishta hāidhishta jaghmishta, nasishta
tāyūmcha hazanguh anemcha, ahmi arethe yahmi gaethe
kesha vashta, hadha nara tadha mara hadha nā-tanasush.

(Karda Xth) (17) Yat-chit⁸¹ ahi⁸² Rashnvo⁸³ ashāum⁸⁴,
upa⁸⁵ avām⁸⁶ vanām⁸⁷ yām⁸⁸ Sanahe⁸⁹ yā⁹⁰ hishtaite⁹¹
maidhim⁹² zrayangho⁹³ Vouru-kashahe⁹⁴, yā⁹⁵ hubish⁹⁶
eredhwo-bish⁹⁷ yā⁹⁸ vaoche⁹⁹ vispo-bish¹⁰⁰ nāma¹ yām² upairi³
urvaranām⁴ vispanām⁵ taokhma⁶ nidhayat⁷

(17) If⁸¹ thou, oh righteous⁸⁴ Rashnu⁸³! art⁸² on⁸⁵ this⁸⁶ tree⁸⁷
of (the bird called) *Saena⁸⁹, which⁹⁰ stands⁹¹ in the middle part⁹²
of the sea⁹³ (called) Vouru-kasha⁹⁴ (and) which⁹⁵ (tree) is known⁹⁹

* i.e., that tree on which the bird called Saena perches. About the explanation
of the word Saena, see my Avesta Dictionary.

by the name *hu-bish⁹⁶, eredhav-bish⁹⁷ and vispo-bish¹⁰⁰ and in³
which² (tree) are *included⁷ the seeds⁶ of all⁵ trees⁴,

Zbayamahi frīnāmahi Rashnūm yim amavantem.
Urvathāmchit zbayemi, avi imat varo uzdātem, avi
ātaremcha baresmācha, avi perenām vighzārayeintim, avi
raoghnyām varanghem, āzūitimcha urvarnām. Aetat te
jasāiti avanghe Rashnush berezoyo amavāo, avi imat varo
uzdātem, avi ātaremcha baresmācha, avi perenām
vighzārayeintim, avi raoghuyām varanghem, āzūitimcha
urvaranām, hathra vāta verethrājano, hathra Dāmoish
Upamano, hathra Kavaem Khvareno, hathra Saoke
Mazdadhāite. Rashnvo ashāum, Rashnvo razishta,
Rashnvo spenishta, Rashnvo vaedhishta, Rashnvo
vidhchoishta, Rashnvo parakavistem, Rashnvo dūrae-
dareshtem, Rashnvo arethamat bairishta, Rashnvo tāyūm
ni-jaghnishta. Atbishta hāidhishta jaghmishta, nasishta
tāyūmcha hazanguh anemcha, ahmi arethe yahmi gaethe
kesha vashta, hadha nara tadha mara hadha nā-tanasush.

(Karda XIth) (18) Yat-chit¹⁰ ahi¹¹ Rashnvo¹² ashāum¹³,
upa¹⁴ aodhaeshu¹⁵ Ranghayāo¹⁶

(18) If¹⁸ thou, oh righteous¹³ Rashnu¹²! art¹¹ in the country
located on the northern part¹⁴⁻¹⁵ of (the river called) Rangha¹⁶,

Zbayamahi frīnāmahi Rashnūm yim amavantem.
Urvathāmchit zbayemi, avi imat varo uzdātem, avi
ātaremcha baresmācha, avi perenām vighzārayeintim, avi
raoghnyām varanghem, āzūitimcha urvarnām. Aetat te
jasāiti avanghe Rashnush berezoyo amavāo, avi imat varo

* Hubish means "the tree of good remedies; eredhwo-bish means "the
tree of powerful remedies"; vispo-bish means the tree of all remedies;
bish = baeshaza = remedy, healing virtue.

¹ Original meaning: on which (tree) the seeds of all trees are placed (in the
passive sense).

uzdātem, avi ātaremcha baresmācha, avi perenām vighzārayeintim, avi raoghuyām varanghem, āzūitimcha urvaranām, hathra vāta verethrājano, hathra Dāmoish Upamano, hathra Kavaem Khvareno, hathra Saoke Mazdadhāite. Rashnvo ashāum, Rashnvo razishta, Rashnvo spenishta, Rashnvo vaedhishta, Rashnvo vidhchoishta, Rashnvo parakavistem, Rashnvo dūraedareshtem, Rashnvo arethamat bairishta, Rashnvo tāyūm ni-jaghnishta. Atbishta hāidhishta jaghmishta, nasishta tāyūmcha hazanguh anemcha, ahmi arethe yahmi gaethe kesha vashta, hadha nara tadha mara hadha nā-tanasush.

(Karda XIIth) (19) Yat-chit¹⁹ ahi²⁰ Rashnvo²¹ ashāum²², upa²³ sanake²⁴ Ranghayāo²⁵

(19) If¹⁹ thou, oh righteous²² Rashnu²¹! art²⁰ in the country located in the Southern direction²³⁻²⁴ of (the river called) Rangha²⁵,

Zbayamahi frināmahi Rashnūm yim amavantem. Urvathāmchit zbayemi, avi imat varo uzdātem, avi ātaremcha baresmācha, avi perenām vighzārayeintim, avi raoghnyām varanghem, āzūitimcha urvarnām. Aetat te jasāiti avanghe Rashnush berezoyo amavāo, avi imat varo uzdātem, avi ātaremcha baresmācha, avi perenām vighzārayeintim, avi raoghuyām varanghem, āzūitimcha urvaranām, hathra vāta verethrājano, hathra Dāmoish Upamano, hathra Kavaem Khvareno, hathra Saoke Mazdadhāite. Rashnvo ashāum, Rashnvo razishta, Rashnvo spenishta, Rashnvo vaedhishta, Rashnvo vidhchoishta, Rashnvo parakavistem, Rashnvo dūraedareshtem, Rashnvo arethamat bairishta, Rashnvo tāyūm ni-jaghnishta. Atbishta hāidhishta jaghmishta, nasishta tāyūmcha hazanguh anemcha, ahmi arethe yahmi gaethe kesha vashta, hadha nara tadha mara hadha nā-tanasush.

(Karda XIIIth) (20) Yat-chit²⁸ ahi²⁹ Rashnvo³⁰ ashāum³¹, upa³² karanem³³ anghāo³⁴ zemo³⁵

(20) If²⁸ thou, oh righteous³¹ Rashnu³⁰! art²⁹ at²² the end²³ (i.e., at the boundary) of this²⁴ earth²⁵,

Zbayamahi frināmahi Rashnūm yim amavantem. Urvathāmchit zbayemi, avi imat varo uzdātem, avi ātaremcha baresmācha, avi perenām vighzārayeintim, avi raoghnyām varanghem, āzūitimcha urvarnām. Aetat te jasāiti avanghe Rashnush berezoyo amavāo, avi imat varo uzdātem, avi ātaremcha baresmācha, avi perenām vighzārayeintim, avi raoghuyām varanghem, āzūitimcha urvaranām, hathra vāta verethrājano, hathra Dāmoish Upamano, hathra Kavaem Khvareno, hathra Saoke Mazdadhāite. Rashnvo ashāum, Rashnvo razishta, Rashnvo spenishta, Rashnvo vaedhishta, Rashnvo vidhchoishta, Rashnvo parakavistem, Rashnvo dūraedareshtem, Rashnvo arethamat bairishta, Rashnvo tāyūm ni-jaghnishta. Atbishta hāidhishta jaghmishta, nasishta tāyūmcha hazanguh anemcha, ahmi arethe yahmi gaethe kesha vashta, hadha nara tadha mara hadha nā-tanasush.

(Karda XIVth) (21) Yat-chit³⁸ ahi³⁹ Rashnvo⁴⁰ ashāum⁴¹, upa⁴² vīmaidhīm⁴³ anghāo⁴⁴ zemo⁴⁵,

(21) If³⁸ thou, oh righteous⁴¹ Rashnu⁴⁰! art³⁹ at⁴² the exterior-limit⁴³ of this⁴⁴ earth⁴⁵,

Zbayamahi frināmahi Rashnūm yim amavantem. Urvathāmchit zbayemi, avi imat varo uzdātem, avi ātaremcha baresmācha, avi perenām vighzārayeintim, avi raoghnyām varanghem, āzūitimcha urvarnām. Aetat te jasāiti avanghe Rashnush berezoyo amavāo, avi imat varo uzdātem, avi ātaremcha baresmācha, avi perenām vighzārayeintim, avi raoghuyām varanghem, āzūitimcha

urvaranām, hathra vāta verethrājano, hathra Dāmoish Upamano, hathra Kavaem Khvareno, hathra Saoke Mazdadhāite. Rashnvo ashāum, Rashnvo razishta, Rashnvo spenishta, Rashnvo vaedhishta, Rashnvo vidhchoishta, Rashnvo parakavistem, Rashnvo dūraedareshtem, Rashnvo arethamat bairishta, Rashnvo tāyūm ni-jaghnishta. Atbishta hāidhishta jaghmishta, nasishta tāyūmcha hazanguh anemcha, ahmi arethe yahmi gaethe kesha vashta, hadha nara tadha mara hadha nā-tanasush.

(Karda XVth) (22) Yat-chit⁴⁸ ahi⁴⁹ Rashnvo⁵⁰ ashāum⁵¹ upa⁵² kavachit⁵³ anghāo⁵⁴ zemo⁵⁵

(22) If⁴⁸ thou, oh righteous⁵¹ Rashnu⁵⁰! art⁴⁹ in⁵² any part whatever⁵³ of this⁵⁴ earth⁵⁵,

Zbayamahi frīnāmahi Rashnūm yim amavantem. Urvathāmchit zbayemi, avi imat varo uzdātem, avi ātaremcha baresmācha, avi perenām vighzārayeintim, avi raoghnyām varanghem, āzūitīmcha urvarnām. Aetat te jasāiti avanghe Rashnush berezoyo amavāo, avi imat varo uzdātem, avi ātaremcha baresmācha, avi perenām vighzārayeintim, avi raoghuyām varanghem, āzūitīmcha urvaranām, hathra vāta verethrājano, hathra Dāmoish Upamano, hathra Kavaem Khvareno, hathra Saoke Mazdadhāite. Rashnvo ashāum, Rashnvo razishta, Rashnvo spenishta, Rashnvo vaedhishta, Rashnvo vidhchoishta, Rashnvo parakavistem, Rashnvo dūraedareshtem, Rashnvo arethamat bairishta, Rashnvo tāyūm ni-jaghnishta. Atbishta hāidhishta jaghmishta, nasishta tāyūmcha hazanguh anemcha, ahmi arethe yahmi gaethe kesha vashta, hadha nara tadha mara hadha nā-tanasush.

(Karda XVIth) (23) Yat-chit⁵⁸ ahi⁵⁹ Rashnvo⁶⁰ ashāum⁶¹, upa⁶² Harām Berezaitim⁶³ pouru-fraourvaesām⁶⁴

bāmyām⁶⁵, yathra⁶⁶ noit⁶⁷ khshapa⁶⁸, noit⁶⁹ temāo⁷⁰, noit⁷¹ aoto⁷² vāto⁷³, noit⁷⁴ garemo⁷⁵, noit⁷⁶ akhtish⁷⁷ pouru-mahrko⁷⁸, noit⁷⁹ āhitish⁸⁰ daevo-dāta⁸¹, naedha⁸² dunmān⁸³ us-jasaiti⁸⁴ Haraithyo paiti Berezayāo⁸⁵

(23) If⁵⁸ thou, oh righteous⁶¹ Rashnu⁶⁰! art⁵⁹ on⁶² (the mount) Alborz⁶³ (having such characteristics as) brilliant⁶⁵, around which many (stars) *revolve⁶⁴ and where⁶⁶ there was neither⁶⁷ night⁶⁸ nor⁶⁹ darkness⁷⁰, neither⁷¹ cold⁷² wind⁷³ nor⁷⁴ hot⁷⁵, neither⁷⁶ illness⁷⁷ full of death⁷⁸ nor⁷⁹ defilement⁸⁰ created by daevas⁸¹, nor ever⁸² the mist⁸³ come upto⁸⁴ the Mount Alborz⁸⁵.

Zbayamahi frīnāmahi Rashnūm yim amavantem. Urvathāmchit zbayemi, avi imat varo uzdātem, avi ātaremcha baresmācha, avi perenām vighzārayeintim, avi raoghnyām varanghem, āzūitīmcha urvarnām. Aetat te jasāiti avanghe Rashnush berezoyo amavāo, avi imat varo uzdātem, avi ātaremcha baresmācha, avi perenām vighzārayeintim, avi raoghuyām varanghem, āzūitīmcha urvaranām, hathra vāta verethrājano, hathra Dāmoish Upamano, hathra Kavaem Khvareno, hathra Saoke Mazdadhāite. Rashnvo ashāum, Rashnvo razishta, Rashnvo spenishta, Rashnvo vaedhishta, Rashnvo vidhchoishta, Rashnvo parakavistem, Rashnvo dūraedareshtem, Rashnvo arethamat bairishta, Rashnvo tāyūm ni-jaghnishta. Atbishta hāidhishta jaghmishta, nasishta tāyūmcha hazanguh anemcha, ahmi arethe yahmi gaethe kesha vashta, hadha nara tadha mara hadha nā-tanasush.

(Karda XVIIth) (24) Yat-chit⁸⁸ ahi⁸⁹ Rashnvo⁹⁰ ashāum⁹¹, upa⁹² Hukairīm⁹³ Berezo⁹⁴ vispo-vahmem⁹⁵

* Professor Darmesteter. Pouru-fraourvaesam - this word is an adjective feminine gender accusative singular of "Haram Berezaitim".

† In the original text before every noun the word noit occurs, but according to the style of Gujarati I have translated it only once.

zaranaenem⁹⁶, yahmat⁹⁷ me⁹⁸ hacha⁹⁹ frazgradhaite¹⁰⁰ Aredvī Sūra¹ anāhita², hazangrāi³ bareshna⁴ vīranām⁵

(24) If⁸⁸, thou, oh Righteous⁹¹ Rashnu⁹⁰! art⁸⁹ upon⁹² the Mount⁹⁴ (called) Hukara⁹³, *worthy of all homage⁹⁵, (and) full of verdure⁹⁶, from which^{97,99} flows forth¹⁰⁰ My⁹⁸ (river called) Ardvī Sura¹, the undefiled² from the height⁴ of a thousand³ men⁵ (i.e., from the height equivalent to that of a thousand men),

Zbayamahi frināmahi Rashnūm yim amavantem. Urvathāmchit zbayemi, avi imat varo uzdātem, avi ātaremcha baresmācha, avi perenām vighzārayeintim, avi raoghnyām varanghem, āzūitimcha urvarnām. Aetat te jasāiti avanghe Rashnush berezoyo amavāo, avi imat varo uzdātem, avi ātaremcha baresmācha, avi perenām vighzārayeintim, avi raoghnyām varanghem, āzūitimcha urvaranām, hathra vāta verethrājano, hathra Dāmoish Upamano, hathra Kavaem Khvareno, hathra Saoke Mazdadhāite. Rashnvo ashāum, Rashnvo razishta, Rashnvo spenishta, Rashnvo vaedhishta, Rashnvo vidhchoishta, Rashnvo parakavistem, Rashnvo dūrae-dareshtem, Rashnvo arethamat bairishta, Rashnvo tāyūm ni-jaghnishta. Atbishta hāidhishta jaghmishta, nasishta tāyūmcha hazanguh anemcha, ahmi arethe yahmi gaethe kesha vashta, hadha nara tadha mara hadha nā-tanasush⁶.

(Karda XVIIIth) (25) Yat-chit⁸ ahi⁹ Rashnvo¹⁰ ashāum¹¹, upa¹² Taerem¹³ Haraithyāo Berezo¹⁴, yat¹⁵ me¹⁶ aiwito¹⁷ urvisenti¹⁸ starascha¹⁹ māoscha²⁰ hvarecha²¹

* The reason for calling Mount Hukara 'worthy of all homage' is that the river Ardvīsurā flows forth from this mountain. Mount Hukara is one of the peaks of Albroz Mountains.

¹ Compare Āvan yasht, paragraph 96.

(25) If⁸ thou, oh righteous¹¹ Rashnu¹⁰! art⁹ upon¹² the (summit called) *Taera¹³ of (the Mount) Alborz¹⁴, around¹⁷ which¹⁵ the stars¹⁹, the Moon²⁰ and the Sun²¹ revolve¹⁶ for me¹⁶

Zbayamahi frināmahi Rashnūm yim amavantem. Urvathāmchit zbayemi, avi imat varo uzdātem, avi ātaremcha baresmācha, avi perenām vighzārayeintim, avi raoghnyām varanghem, āzūitimcha urvarnām. Aetat te jasāiti avanghe Rashnush berezoyo amavāo, avi imat varo uzdātem, avi ātaremcha baresmācha, avi perenām vighzārayeintim, avi raoghnyām varanghem, āzūitimcha urvaranām, hathra vāta verethrājano, hathra Dāmoish Upamano, hathra Kavaem Khvareno, hathra Saoke Mazdadhāite. Rashnvo ashāum, Rashnvo razishta, Rashnvo spenishta, Rashnvo vaedhishta, Rashnvo vidhchoishta, Rashnvo parakavistem, Rashnvo dūrae-dareshtem, Rashnvo arethamat bairishta, Rashnvo tāyūm ni-jaghnishta. Atbishta hāidhishta jaghmishta, nasishta tāyūmcha hazanguh anemcha, ahmi arethe yahmi gaethe kesha vashta, hadha nara tadha mara hadha nā-tanasush.

(Karda XIXth) (26) Yat chit²⁴ ahi²⁵ Rashnvo²⁶ ashāum²⁷, upa²⁸ Vanantem²⁹ stārem³⁰ Mazdadhātem³¹

(26) If²⁴ thou, oh righteous²⁷ Rashnu²⁶! art²⁵ on²⁸ the star³⁰ Vanant²⁹ created by Ahura Mazda³¹,

Zbayamahi frināmahi Rashnūm yim amavantem. Urvathāmchit zbayemi, avi imat varo uzdātem, avi ātaremcha baresmācha, avi perenām vighzārayeintim, avi raoghnyām varanghem, āzūitimcha urvarnām. Aetat te jasāiti avanghe Rashnush berezoyo amavāo, avi imat varo uzdātem, avi ātaremcha baresmācha, avi perenām

* Taera is the highest peak of the Mount Alborz situated in the middle.
¹ If we take the word 'me' in the genitive case, then the translation would be: "my stars....revolve".

vīghzārayeintim, avi raoghuyām varanghem, āzūitīmcha urvaranām, hathra vāta verethrājano, hathra Dāmoish Upamano, hathra Kavaem Khvareno, hathra Saoke Mazdadhāite. Rashnvo ashāum, Rashnvo razishta, Rashnvo spenishta, Rashnvo vaedhishta, Rashnvo vidhchoishta, Rashnvo parakavistem, Rashnvo dūraedareshtem, Rashnvo arethamat bairishta, Rashnvo tāyūm ni-jaghnishta. Atbishta hāidhishta jaghmishta, nasishta tāyūmcha hazanguh anemcha, ahmi arethe yahmi gaethe kesha vashta, hadha nara tadha mara hadha nā-tanasush.

(Karda XXth) (27) Yat-chit³⁴ ahi³⁵ Rashnvo³⁶ ashāum³⁷ upa³⁸ Tishtrīm³⁹ stārem⁴⁰ raevanem⁴¹ khvarenanguhanem⁴²

(27) If³⁴ thou, oh righteous³⁷ Rashnu³⁶! Art³⁵ on³⁸ *the star³⁹ Tishtrya⁴⁰, radiant⁴¹ and glorious⁴²,

Zbayamahi frināmahi Rashnūm yim amavantem. Urvathāmchit zbayemi, avi imat varo uzdātem, avi ātaremcha baresmācha, avi perenām vīghzārayeintim, avi raoghnyām varanghem, āzūitīmcha urvarnām. Aetat te jasāiti avanghe Rashnush berezoyo amavāo, avi imat varo uzdātem, avi ātaremcha baresmācha, avi perenām vīghzārayeintim, avi raoghuyām varanghem, āzūitīmcha urvaranām, hathra vāta verethrājano, hathra Dāmoish Upamano, hathra Kavaem Khvareno, hathra Saoke Mazdadhāite. Rashnvo ashāum, Rashnvo razishta, Rashnvo spenishta, Rashnvo vaedhishta, Rashnvo vidhchoishta, Rashnvo parakavistem, Rashnvo dūraedareshtem, Rashnvo arethamat bairishta, Rashnvo tāyūm ni-jaghnishta. Atbishta hāidhishta jaghmishta, nasishta

* According to Pahlavi Text Bundahesh, Tishtrya was regarded as the chief of the stars of the East.

tāyūmcha hazanguh anemcha, ahmi arethe yahmi gaethe kesha vashta, hadha nara tadha mara hadha nā-tanasush.

(Karda XXIst) (28) Yat chit⁴⁵ ahi⁴⁶ Rashnvo⁴⁷ ashāum⁴⁸, upa⁴⁹ ave⁵⁰ stāro⁵¹ yoi⁵² Haptoiringa⁵³

(28) If⁴⁵ thou, oh righteous⁴⁸ Rashnu⁴⁷! art⁴⁶ on those stars which⁵² (are) *Haptoiranga⁵³,

Zbayamahi frināmahi Rashnūm yim amavantem. Urvathāmchit zbayemi, avi imat varo uzdātem, avi ātaremcha baresmācha, avi perenām vīghzārayeintim, avi raoghnyām varanghem, āzūitīmcha urvarnām. Aetat te jasāiti avanghe Rashnush berezoyo amavāo, avi imat varo uzdātem, avi ātaremcha baresmācha, avi perenām vīghzārayeintim, avi raoghuyām varanghem, āzūitīmcha urvaranām, hathra vāta verethrājano, hathra Dāmoish Upamano, hathra Kavaem Khvareno, hathra Saoke Mazdadhāite. Rashnvo ashāum, Rashnvo razishta, Rashnvo spenishta, Rashnvo vaedhishta, Rashnvo vidhchoishta, Rashnvo parakavistem, Rashnvo dūraedareshtem, Rashnvo arethamat bairishta, Rashnvo tāyūm ni-jaghnishta. Atbishta hāidhishta jaghmishta, nasishta tāyūmcha hazanguh anemcha, ahmi arethe yahmi gaethe kesha vashta, hadha nara tadha mara hadha nā-tanasush.

(Karda XXIInd) (29) Yatchit⁵⁶ ahi⁵⁷ Rashnvo⁵⁸ ashāum⁵⁹ upa⁶⁰ ave⁶¹ stāro⁶² yoi⁶³ afsh-chithra⁶⁴,

(29) If⁵⁶ thou, oh righteous⁵⁹ Rashnu⁵⁸! art⁵⁷ on⁶⁰ those⁶¹ stars⁶² which⁶³ are *possessing the origin (or seed) of waters⁶⁴,

Zbayamahi frināmahi Rashnūm yim amavantem. Urvathāmchit zbayemi, avi imat varo uzdātem, avi ātaremcha baresmācha, avi perenām vīghzārayeintim, avi

* According to Bundahesh, Haptoiranga was considered as the chief of the stars of the North.

† i.e., possessing the quality of increasing the waters.

raoghnyām varanghem, āzūitīmcha urvarnām. Aetat te jasāiti avanghe Rashnush berezoyo amavāo, avi imat varo uzdātem, avi ātaremcha baresmācha, avi perenām vighzārayeintim, avi raoghuyām varanghem, āzūitīmcha urvaranām, hathra vāta verethrājano, hathra Dāmoish Upamano, hathra Kavaem Khvareno, hathra Saoke Mazdadhāite. Rashnvo ashāum, Rashnvo razishta, Rashnvo spenishta, Rashnvo vaedhishta, Rashnvo vidhchoishta, Rashnvo parakavistem, Rashnvo dūraedareshtem, Rashnvo arethamat bairishta, Rashnvo tāyūm ni-jaghnishta. Atbishta hāidhishta jaghmishta, nasishta tāyūmcha hazanguh anemcha, ahmi arethe yahmi gaethe kesha vashta, hadha nara tadha mara hadha nā-tanasush.

(Karda XXIIIrd) (30) Yatchit⁶⁷ ahi⁶⁸ Rashnvo⁶⁹ ashāum⁷⁰ upa⁷¹ ave⁷² stāro⁷³ yoi⁷⁴ zemaschithra⁷⁵

(30) If⁶⁷ thou, oh righteous⁷⁰ Rashnu⁶⁹! art⁶⁸ on⁷¹ those⁷² stars⁷³ which⁷⁴ (are) *possessing the origin (or seed) of the earth⁷⁵,

Zbayamahi frināmahi Rashnūm yim amavantem. Urvathāmchit zbayemi, avi imat varo uzdātem, avi ātaremcha baresmācha, avi perenām vighzārayeintim, avi raoghnyām varanghem, āzūitīmcha urvarnām. Aetat te jasāiti avanghe Rashnush berezoyo amavāo, avi imat varo uzdātem, avi ātaremcha baresmācha, avi perenām vighzārayeintim, avi raoghuyām varanghem, āzūitīmcha urvaranām, hathra vāta verethrājano, hathra Dāmoish Upamano, hathra Kavaem Khvareno, hathra Saoke Mazdadhāite. Rashnvo ashāum, Rashnvo razishta, Rashnvo spenishta, Rashnvo vaedhishta, Rashnvo vidhchoishta, Rashnvo parakavistem, Rashnvo dūraedareshtem, Rashnvo arethamat bairishta, Rashnvo tāyūm ni-jaghnishta. Atbishta hāidhishta jaghmishta, nasishta

* i.e., possessing the quality of making the land prosperous and fertile.

tāyūmcha hazanguh anemcha, ahmi arethe yahmi gaethe kesha vashta, hadha nara tadha mara hadha nā-tanasush.

(Karda XXIVth) (31) Yatchit⁷⁸ ahi⁷⁹ Rashnvo⁸⁰ ashāum⁸¹ upa⁸² ave⁸³ stāro⁸⁴ yoi⁸⁵ urvaro-chithra⁸⁶

(31) If⁷⁸ thou, oh righteous⁸¹ Rashnu⁸⁰! art⁷⁹ on⁸² those⁸³ stars⁸⁴ which⁸⁵ (are) *possessing the origin (or seed) of the plants⁸⁶,

Zbayamahi frināmahi Rashnūm yim amavantem. Urvathāmchit zbayemi, avi imat varo uzdātem, avi ātaremcha baresmācha, avi perenām vighzārayeintim, avi raoghnyām varanghem, āzūitīmcha urvarnām. Aetat te jasāiti avanghe Rashnush berezoyo amavāo, avi imat varo uzdātem, avi ātaremcha baresmācha, avi perenām vighzārayeintim, avi raoghuyām varanghem, āzūitīmcha urvaranām, hathra vāta verethrājano, hathra Dāmoish Upamano, hathra Kavaem Khvareno, hathra Saoke Mazdadhāite. Rashnvo ashāum, Rashnvo razishta, Rashnvo spenishta, Rashnvo vaedhishta, Rashnvo vidhchoishta, Rashnvo parakavistem, Rashnvo dūraedareshtem, Rashnvo arethamat bairishta, Rashnvo tāyūm ni-jaghnishta. Atbishta hāidhishta jaghmishta, nasishta tāyūmcha hazanguh anemcha, ahmi arethe yahmi gaethe kesha vashta, hadha nara tadha mara hadha nā-tanasush.

(Karda XXVth) (32) Yatchit⁸⁹ ahi⁹⁰ Rashnvo⁹¹ ashāum⁹², upa⁹³ ave⁹⁴ stāro⁹⁵ yoi⁹⁶ spento-mainyava⁹⁷

(32) If⁸⁹ thou, oh righteous⁹² Rashnu⁹¹! art⁹⁰ on⁹³ those⁹⁴ stars⁹⁵ which⁹⁶ (are) *belonging to the creation of Spenta Mainyu⁹⁷,

* i.e., possessing the quality of rendering the trees and plants prosperous and fruitful.

¹ In the Pahlavi texts, the stars are regarded as the creation of Spenta Mainyu and the planets as that of Angra Mainyu; see Bundahesh Chapter Third and Menok i Kharat, Chapter Eighth.

Zbayamahi frināmahi Rashnūm yim amavantem. Urvathāmchit zbayemi, avi imat varo uzdātem, avi ātaremcha baresmācha, avi perenām vighzārayeintim, avi raoghnyām varanghem, āzūitimcha urvarnām. Aetat te jasāiti avanghe Rashnush berezoyo amavāo, avi imat varo uzdātem, avi ātaremcha baresmācha, avi perenām vighzārayeintim, avi raoghuyām varanghem, āzūitimcha urvaranām, hathra vāta verethrājano, hathra Dāmoish Upamano, hathra Kavaem Khvareno, hathra Saoke Mazdadhāite. Rashnvo ashāum, Rashnvo razishta, Rashnvo spenishta, Rashnvo vaedhishta, Rashnvo vidhchoishta, Rashnvo parakavistem, Rashnvo dūrae-dareshtem, Rashnvo arethamat bairishta, Rashnvo tāyūm ni-jaghnishta. Atbishta hāidhishta jaghmishta, nasishta tāyūmcha hazanguh anemcha, ahmi arethe yahmi gaethe kesha vashta, hadha nara tadha mara hadha nā-tanasush.

(Karda XXVIth) (33) Yatchit¹⁰⁰ ahi¹ Rashnvo² ashāum³, upa⁴ aom⁵ māonghem⁶ gao-chithrem⁷

(33) If¹⁰⁰ thou, oh righteous³ Rashnu²! art¹ on⁴ this⁵ moon⁶, possessing the seed of cattle⁷,

Zbayamahi frināmahi Rashnūm yim amavantem. Urvathāmchit zbayemi, avi imat varo uzdātem, avi ātaremcha baresmācha, avi perenām vighzārayeintim, avi raoghnyām varanghem, āzūitimcha urvarnām. Aetat te jasāiti avanghe Rashnush berezoyo amavāo, avi imat varo uzdātem, avi ātaremcha baresmācha, avi perenām vighzārayeintim, avi raoghuyām varanghem, āzūitimcha urvaranām, hathra vāta verethrājano, hathra Dāmoish Upamano, hathra Kavaem Khvareno, hathra Saoke Mazdadhāite. Rashnvo ashāum, Rashnvo razishta, Rashnvo spenishta, Rashnvo vaedhishta, Rashnvo vidhchoishta, Rashnvo parakavistem, Rashnvo dūrae-

dareshtem, Rashnvo arethamat bairishta, Rashnvo tāyūm ni-jaghnishta. Atbishta hāidhishta jaghmishta, nasishta tāyūmcha hazanguh anemcha, ahmi arethe yahmi gaethe kesha vashta, hadha nara tadha mara hadha nā-tanasush.

(Karda XXVIIth) (34) Yatchit¹⁰ ahi¹¹ Rashnvo¹² ashāum¹³, upa¹⁴ hvare-khshaetem¹⁵ aurvat-aspem¹⁶,

(34) If¹⁰ thou, oh righteous¹³ Rashnu¹²! art¹¹ on¹⁴ the swift-horsed¹⁶ Sun¹⁵,

Zbayamahi frināmahi Rashnūm yim amavantem. Urvathāmchit zbayemi, avi imat varo uzdātem, avi ātaremcha baresmācha, avi perenām vighzārayeintim, avi raoghnyām varanghem, āzūitimcha urvarnām. Aetat te jasāiti avanghe Rashnush berezoyo amavāo, avi imat varo uzdātem, avi ātaremcha baresmācha, avi perenām vighzārayeintim, avi raoghuyām varanghem, āzūitimcha urvaranām, hathra vāta verethrājano, hathra Dāmoish Upamano, hathra Kavaem Khvareno, hathra Saoke Mazdadhāite. Rashnvo ashāum, Rashnvo razishta, Rashnvo spenishta, Rashnvo vaedhishta, Rashnvo vidhchoishta, Rashnvo parakavistem, Rashnvo dūrae-dareshtem, Rashnvo arethamat bairishta, Rashnvo tāyūm ni-jaghnishta. Atbishta hāidhishta jaghmishta, nasishta tāyūmcha hazanguh anemcha, ahmi arethe yahmi gaethe kesha vashta, hadha nara tadha mara hadha nā-tanasush.

(Karda XXVIIIth) (35) Yatchit¹⁹ ahi²⁰ Rashnvo²¹ ashāum²² upa²³ anaghra²⁴ raochāo²⁵ khvadhātao²⁶

(35) If¹⁹ thou, oh righteous²² Rashnu²¹! art²⁰ on²³ the Endless²⁴ Lights²⁵, taking their course according to one system²⁶,

Zbayamahi frināmahi Rashnūm yim amavantem. Urvathāmchit zbayemi, avi imat varo uzdātem, avi ātaremcha baresmācha, avi perenām vighzārayeintim, avi

raoghnyām varanghem, āzūitīmcha urvarnām. Aetat te jasāiti avanghe Rashnush berezoyo amavāo, avi imat varo uzdātem, avi ātaremcha baresmācha, avi perenām vighzārayeintim, avi raoghuyām varanghem, āzūitīmcha urvaranām, hathra vāta verethrājano, hathra Dāmoish Upamano, hathra Kavaem Khvareno, hathra Saoke Mazdadhāite. Rashnvo ashāum, Rashnvo razishta, Rashnvo spenishta, Rashnvo vaedhishta, Rashnvo vidhchoishta, Rashnvo parakavistem, Rashnvo dūraedareshtem, Rashnvo arethamat bairishta, Rashnvo tāyūm ni-jaghnishta. Atbishta hāidhishta jaghmishta, nasishta tāyūmcha hazanguh anemcha, ahmi arethe yahmi gaethe kesha vashta, hadha nara tadha mara hadha nā-tanasush.

(Karda XXIXth) (36) Yatchit²⁹ ahi³⁰ Rashnvo³¹ ashāum³², upa³³ vahishtem³⁴ ahūm³⁴ ashaonām³⁵ raochanghem³⁶ vispo-khvāthrem³⁷

(36) If²⁹ thou, oh righteous³² Rashnu³¹! art³⁰ in³³ the heaven³⁴ of the righteous³⁵, bright³⁶ and all-comfortable³⁷,

Zbayamahi frināmahi Rashnūm yim amavantem. Urvathāmchit zbayemi, avi imat varo uzdātem, avi ātaremcha baresmācha, avi perenām vighzārayeintim, avi raoghnyām varanghem, āzūitīmcha urvarnām. Aetat te jasāiti avanghe Rashnush berezoyo amavāo, avi imat varo uzdātem, avi ātaremcha baresmācha, avi perenām vighzārayeintim, avi raoghuyām varanghem, āzūitīmcha urvaranām, hathra vāta verethrājano, hathra Dāmoish Upamano, hathra Kavaem Khvareno, hathra Saoke Mazdadhāite. Rashnvo ashāum, Rashnvo razishta, Rashnvo spenishta, Rashnvo vaedhishta, Rashnvo vidhchoishta, Rashnvo parakavistem, Rashnvo dūraedareshtem, Rashnvo arethamat bairishta, Rashnvo tāyūm ni-jaghnishta. Atbishta hāidhishta jaghmishta, nasishta

tāyūmcha hazanguh anemcha, ahmi arethe yahmi gaethe kesha vashta, hadha nara tadha mara hadha nā-tanasush.

(Karda XXXth) (37) Yatchit⁴⁰ ahi⁴¹ Rashnvo⁴² ashāum⁴³, upa⁴⁴ raokhshne⁴⁵ Garo-nmāne⁴⁶

(37) If⁴⁰ thou, oh righteous⁴³ Rashnu⁴²! art⁴¹ in⁴⁴ the shining⁴⁵ Garō-nmāna⁴⁶ (Highest Heaven⁴⁶)

Zbayamahi frināmahi Rashnūm yim amavantem. Urvathāmchit zbayemi, avi imat varo uzdātem, avi ātaremcha baresmācha, avi perenām vighzārayeintim, avi raoghnyām varanghem, āzūitīmcha urvarnām. Aetat te jasāiti avanghe Rashnush berezoyo amavāo, avi imat varo uzdātem, avi ātaremcha baresmācha, avi perenām vighzārayeintim, avi raoghuyām varanghem, āzūitīmcha urvaranām, hathra vāta verethrājano, hathra Dāmoish Upamano, hathra Kavaem Khvareno, hathra Saoke Mazdadhāite. Rashnvo ashāum, Rashnvo razishta, Rashnvo spenishta, Rashnvo vaedhishta, Rashnvo vidhchoishta, Rashnvo parakavistem, Rashnvo dūraedareshtem, Rashnvo arethamat bairishta, Rashnvo tāyūm ni-jaghnishta. Atbishta hāidhishta jaghmishta, nasishta tāyūmcha hazanguh anemcha, ahmi arethe yahmi gaethe kesha vashta, hadha nara tadha mara hadha nā-tanasush.

(Karda XXXIst) (38) Yatchit ahi Rashnvo ashāum upa hadhana hadhanā tanasusha.

Zbayamahi frināmahi Rashnūm yim amavantem. Urvathāmchit zbayemi, avi imat varo uzdātem, avi ātaremcha baresmācha, avi perenām vighzārayeintim, avi raoghnyām varanghem, āzūitīmcha urvaranām. Aetat te jasāiti avanghe Rashnush berezo yo amavāo, avi imat varo uzdātem, avi ātaremcha baresmācha, avi perenām vighzārayeintim, avi raoghnyām varanghem, āzūitīmcha

urvaranām, hathra vāta verethrājano, hathra Dāmoish Upamano, hathra Kavaem Khvareno, hathra Saoke Mazda-dhāite. Rashnvo ashāum, Rashnvo razishta, Rashnvo spenishta, Rashnvo vaedhishta, Rashnvo vidhchoishta, Rashnvo parakavistem, Rashnvo dūrae-dareshtem, Rashnvo arethamat bairishta, Rashnvo tāyūm nijaghnishta. A-tbishta hāidhishta jaghnishta, nasishta tāyūmcha hazanguhanemcha, ahmi arethe yahmi gaethe kesha vashta, hadha nara tadha mara hadha nā-tanasush.

Ahe raya khvarenanghacha, tem yazāi surunvata yasna ahe Rashnvo ashāum ashaonim; zaotrābyo ahe Rashnvo ashāum ashaonim ashahe ratūm *yazamaide.

Haomayo gava baresmana, hizvo-danghangha, māthracha vachacha shyaothnacha, zaotrābyascha arshukhdhaeibyascha vāghzibyō. Yenghe hātām āat yesne paiti vangho, Mazdāo Ahuro vaethā ashāt hachā, yāonghāmchā tāscha tāoscha yazamaide.

(To recite in Bāz in a low tone) Ahura Mazda Khodāe awazūnie mardum, mardum sardagān, hamā sardagān, hambāyaste vehān, oem behedīn Māzda-yasnān āgahī āstavāni nekī rasānad; aedūn bād. (To recite aloud) Yathā Ahū Vairyo 2.

Yasnemcha vahmemcha aojascha zavarecha āfrīnāmi, Rashnaosh razishtahe Arshtātascha frādat-gaethayāo

* This paragraph which is given in Professor Westergaard's Avesta Edition, is presumably a corrupt one; and it is not according to other yashts. Dr. Geldner has not given this paragraph in his Avesta Edition. It would be better if there would be "Rashnum razishtem" instead of "ahe Rashnvo ashaum ashaonim". It would be proper also if the text has given "Rashnum razishtem ashavanem ashahe ratum yazamaide" instead of the portion after "zaotrābyo".

varedat-gaethayāo arshukhdhahe vachangho yat frādat-gaethahe. Ashem Vohū 1.

Ahmāi raeshcha; hazangrem; Jasa me avanghe Mazda; Kerfeh Mozda.

Roz nek nām, roz pāk nām, roz mubāarak (falān) māhe mubāarak (falān) gāhe (falān), namāz Dādāre gehān dāmān. Khshnaothra Ahurae Mazdāo, taroidite angrahe mainyeush. Haithyāvarshtām hyat vasnā ferashotemem. Staomi ashem; Ashem Vohū 1.

Gorje khoreh awazāyād Rashne Rāst, be-rasād amāvand pīrozgar amāvandīh pīrozgarīh. Dād Dīn beh Māzdayasnān, āgahi ravāi goāfarangānī bād hafte keshvar zamīn; aedūn bād. Man āno āwāyad shudan, man āno āwāyad shudan, man āno āwāyad shudan; ashaone Ashem Vohū 1.

(Facing the Southern Direction, recite) Dādāre gehān Dīne Māzdayasni Dāde Zarathushti. Nemase-te ashāum sevishte Ardvī Sura anāhite. ashaone Ashem Vohū 1. Nemo urvaire vangui Mazda-dhāte ashaone Ashem Vohū 1. Ahe Rashnvo ashāum ashāonim ashahe ratūm *Yazamaide. Ashem Vohū 1. Rashne rāst be-rasād. Ashem Vohū 1.

* This sentence appears to be corrupt. It would be better if the text would read thus: Rashnum razishtem ashavanem ashahe ratum yazamaide.

Rām Yasht

Khshnaothra Ahurahe Mazdāo. Ashem Vohū 1.

Pa nāme yazdān Ahura Mazda Khodāe awazūni,
gorje khoreh awazāyād; Mino Rām be-rasād.*

Az hamā gunāh patet pashemānum; az harvastin
dushmata duzhūkhta duzhvarshta, mem pa geti manid,
oem goft, oem kard, oem jast, oem būn būd ested. Az ān
gunāh manashnī gavashnī kunashnī, tanī ravānī geti
minoānī, okhe awākhsh pashemān pa se gavashnī pa patet
hom. Khshnaothra Ahurahe Mazdāo, taroidite angrahe
mainyeush; haithyāvarshtām hyat vasnā fereshotemem.
Staomi Ashem; Ashem Vohū 3.

Fravarāne Mazdayasno Zarathushtrish vīdaevo
Ahura-tkaesho (Recite Gāh according to the period of the
day) frasastayaecha. Rāmano khvāstrahe, vayaosh uparo-
kairyehe taradhāto anyāish dāmān, aetat te vayo yat te
asti Spento-mainyaom, khshnaothra yasnāicha vahmāicha
khshnaothrāicha frasastayaecha, Yathā Ahū Vairyo zaotā
frā me mrūte, athā ratush ashāt-chit hacha frā ashava
vidhvāo mraotū.

(Kardā Ist) (1) Yazāi¹ apemcha² baghemcha³, yazāi⁴
ākhshtim⁵ hām-vaintimcha⁶ suyāmcha⁷ kataremchit⁸. Tem⁹
vaem-chit¹⁰ yazamaide¹¹, tem¹² vaem-chit¹³ zbayamahi¹⁴
ahmāicha¹⁵ nmānāi¹⁶ ahmāicha¹⁷ nmānahe¹⁸ nmāno-pate-
e¹⁹, ahmāicha²⁰ zaothrobarāi²¹ aredrāi²². Paiti-asti²³ geush²⁴
vachahyehecha²⁵ hathravatahecha²⁶ paiti²⁷
hamarethanām²⁸, vahishtem²⁹ yazatem³⁰ yazamaide³¹.

* i.e. may Mīnō Rām come (unto my help)!

(1) I praise¹ the water² and (the yazata) who causes (it) ^{to}reach³ (everywhere). I praise⁴ both⁸ the victorious⁶ friendship⁵ (or friendly⁶ peace⁵) and happiness⁷. We worship¹¹ that⁹ Vayu yazata¹⁰. We invoke¹⁴ that¹² Vayu yazata¹³ for this¹⁵ house¹⁶, ^{to}for the house-lord¹⁹ of this¹⁷ house¹⁸, ^{to}for the person carries this²⁰ libation²¹ (and) ^{to}for the person who dedicates an oblation in worship²². We worship²¹ that best (Vayu) yazata³⁰ (with this aim that) having accepted²³ (the offering) of ^{to}Jivam²⁴ and prayer²⁵ (from) us (he may grant us) in return²⁷ the universal overthrow²⁶ of the enemies²⁸.

(2) Tem³² yazata³³ yo³⁴ Dadhvāo³⁵ Ahuro Mazdāo³⁶
Airyene Vaejahi³⁷ Vanghuyāo Dāityayāo³⁸ zaranaene³⁹
paiti⁴⁰ gātvo⁴¹, zaranaene⁴² paiti⁴³ fraspāiti⁴⁴, zaranaene⁴⁵
paiti⁴⁶ upasterene⁴⁷, frasteretāt⁴⁸ paiti⁴⁹ baresman⁵⁰,
perenebyo⁵¹ paiti⁵² ghzārayatbyo⁵³.

(3) Aom⁵⁴ jaidhyat⁵⁵ avat⁵⁶ āyaptem⁵⁷ dazdi⁵⁸-me⁵⁹
vayush⁶⁰ yo⁶¹ uparo-kairyo⁶², yatha⁶³ azem⁶⁴ ni-janāni⁶⁵
angrahe mainyeush⁶⁶ dāmanām⁶⁷, nae-chish⁶⁸ avat⁶⁹ yo⁷⁰
spentahe⁷¹.

(2) The Creator³⁵ Ahura Mazda³⁶ worshipped³³ him³² (i.e., Vayu yazata) in Airyene Vaeja³⁷ in the proximity of the (River) Veh Dāitya³⁸, on⁴⁰ a golden³⁹ throne⁴¹, on⁴⁶ a golden⁴⁵ carpet⁴⁷ (and sitting) under⁴³ a golden⁴² canopy⁴⁴, with the Baresman⁴⁹⁻⁵⁰ having spread⁴⁸ (and) with (the libations of) plenty⁵¹ and freshly-drawn⁵²⁻⁵³ (milk).

* This reference appears to be as regards Tishtrya yazata or Apām Nāpāt who is generally known by the name Barzo yazata. See paragraphs 1st and 34th of Tir Yasht.

1 The original meaning of Vaya, Vayu (Sanskrit Vāyu) is "air, atmosphere, the space between the earth and the sky, and the yazata presiding over them. With this yazata is always associated Rāma Khvāstra, i.e., the closest connection of Mino Rām, rather being his collaborator.

† i.e., for the protection of the lord of the house, of the bearer of libation in worship and of the dedicator of offering.

‡ Understood in the sense of "gām jivyām" or it can be in the sense of "goshodo" (gāush hudhāo).

(3) Then He asked⁵⁵ of him⁵⁴ (i.e., of Vayu yazata): 'Oh powerful⁶² Vayu yazata⁶⁰! Grant thou⁵⁸ this⁵⁶ (below-mentioned) boon⁵⁷ unto Me⁵⁹; that⁶³ I may smite⁶⁵ the creatures⁶⁷ of Angra Mainyu⁶⁶. (Moreover) none whatsoever⁷⁸ (may smite) this (My creation)⁶⁹ of Spenta Mainyu⁷⁶.

(4) Dathat⁷² ahmāi⁷³ tat⁷⁴ avat⁷⁵ āyaptem⁷⁶ Vayush⁷⁷ yo⁷⁸ uparo-kairyo⁷⁹, yatha⁸⁰ tā⁸¹ upanghachat⁸² yo⁸³ Dadhvāo⁸⁴ Ahuro Mazdāo⁸⁵.

(5) Vaem⁸⁶ ashavanem⁸⁷ yazamaide⁸⁸; Vaem⁸⁹ uparo-kairim⁹⁰ yazamaide⁹¹; aetat⁹² te⁹³ Vayo⁹⁴ yazamaide⁹⁵, yat⁹⁶ te⁹⁷ asti⁹⁸ spento-mainyaom⁹⁹.

(4) Powerful⁷⁹ Vayu yazata⁷⁷ granted⁷² Him⁷³ that⁷⁵ boon⁷⁷, so that⁸⁰ the Creator⁸⁴ ahura Mazda⁸⁵ obtained His wish⁸².

(5) We worship⁸⁸ the holy⁸⁷ Vayu yazata⁸⁶; we worship⁹¹ the powerful⁹⁰ Vayu yazata⁸⁹. Oh Vayu yazata⁹⁴ we worship⁹⁵ that⁹² (wind) of thine⁹³ which⁹⁶ is⁹⁸ pertaining to Spenta Mainyu⁹⁹.

Explanation:- Know that according to later books Vāe (Vāyu) is of two kinds: 'vāe veh' and vāe saritar or vāe vadtar. 'Vāe veh' is that pure undefiled air of the high places, of the atmosphere and from the sky and 'Vāe saritar' or 'vāe vadtar' is that air which is poisonous, polluted, smoky and of the underground etc. First air stated above is pertaining to Spenta Mainyu and Vāe yazata is presiding over that air, and the second which is impure air is pertaining to Angra Mainyu and it should be regarded as the creation of daevas and drujas. See Vendidad Fragar Fifth, paras 8-9 and the notes thereon.

Ahe raya khvarenanghacha, tem yāzai surunvata yasna, ughrem vaem uparo-kairim zaotrābyo; ughrem vaem uparo-kairim yazamaide. Haomayo gava baresmana, hizvo-danghangha, māthracha vachacha shyaothnacha, zaotrābyascha arshukhdhaebyascha vāghzibyō. Yenghe

* Lit. "working high; working with more vigour."

hātām āat yesne paiti vangho, Mazdāo Ahuro vaethā ashāt hachā, yāonghāmchā tāsčā tāoschā yazamaide.

(Kardā IInd) (6) Yazāi apemcha baghemcha, yazāi ākhshtim hām-vaintimcha suyāmcha kataremchit. Tem vaem-chit yazamaide, tem vaem-chit zbayamahi, ahmāicha nmānāi ahmāicha nmanahe nmāno-pate-e, ahmāicha zaothro-barāi aredrāi. Paiti-asti geush vachahyehecha, hathra-vatahecha paiti hamerethanām, vahishtem yazatem *yazamaide.

(7) Tem¹ yazata² Haoshyangho³ Paradhāto⁴ upa⁵ Taerem⁶ Harayāo⁷ yukhtayāo⁸ paiti-ayangho⁹ zaranaene¹⁰ paiti¹¹ gātvo¹², zaranaene¹³ paiti¹⁴ fraspāiti¹⁵; zaranaene¹⁶ paiti¹⁷ upasterene¹⁸, frasteretāt¹⁹ paiti²⁰ baresman²¹, perenebyo²² paiti²³ ghzārayatbyo²⁴.

(8) Aom²⁵ jaidhyat²⁶ avat²⁷ āyaptem²⁸ dazdi²⁹-me³⁰ Vayush³¹ yo³² uparo-kairyo³³, yatha³⁴ azem³⁵ nijanāni³⁶ dva³⁷ thrishva³⁸ Māzainyanām³⁹ daevanām⁴⁰ Varenyanāmcha⁴¹ drvatām⁴².

(7) (King) Hōshang³ of the Peshdādyān⁴ (Dynasty) worshipped² him (i.e., Vāe yazata) on⁵ (the summit called) Taera⁶ of (the Mount) Alborz⁷, strong⁸ and hard as iron⁹, on¹¹ the golden¹⁰ throne¹², on¹⁷ the golden¹⁶ carpet¹⁸, (and sitting) under¹⁴ the golden¹³ canopy¹⁵, with the Baresman²⁰⁻²¹ having spread¹⁹ (and) with (the libations of) plenty²² and freshly-drawn (milk)²³⁻²⁴.

(8) He (then) asked²⁶ of him²⁵ (i.e., of Vayu yazata): 'Oh powerful³³ Vayu yazata³¹! Grant thou²⁹ unto me³⁰ this²⁷ (below-mentioned) boon²⁸, that³⁴ I³⁵ may smite³⁶ two-thirds³⁸ of the daevas⁴⁰ of Māzandarān³⁹ and wicked men⁴² of Gilan⁴¹.'

* For its translation, see para 1st of this yasht.

† For its comparison, see Āvān yasht, para 22nd and Zamyāt yasht, para 26th.

(9) Dathat ahmāi tat avat āyaptem Vayush yo uparo-kairyo, yatha tā upanghachat yo Dadhvāo Ahuro Mazdāo.

Vaem ashavanem yazamaide; vaem uparo-kairim yazamaide; aetat te vayo yazamaide, yat te asti Spento-mainyaom.

Ahe raya khvarenanghacha, tem yazāi surunvata yasna, ughrem Vaem uparo-kairim zaotrābyo; ughrem Vaem uparo-kairim yazamaide. Haomayo gava baresmana, hizvo-danghangha, mēthracha vachacha shyaothnacha, zaotrābyascha arshukhdhaeibyascha vāghziyo. Yenghe hātām āat yesne paiti vangho, Mazdāo Ahuro vaethā ashāt hachā, yāonghāmchā tāscha tāoschā yazamaide.

(Karda IIIrd) (10) Yazāi apemcha baghemcha, yazāi ākhshtim hām-vaintimcha suyāmcha kataremchit. Tem Vaemchit yazamaide, tem Vaemchit zbayamahe, ahmāicha nmānāi ahmāicha nmānahe nmāno-pate-e, ahmāicha zaothro-barāi aredrāi. Paiti-asti geush vachahyehecha, hathravatahecha paiti hamerethanām, vahisstem yazatem *yazamaide.

(11) Tem¹ yazata² Takhmo Urupa³ azinavāo⁴, zaranaene⁵ paiti⁶ gātvo⁷, zaranaene⁸ paiti⁹ fraspāiti¹⁰, zaranaene¹¹ paiti¹² upasterene¹³, frasteretāt¹⁴ paiti¹⁵ baresman¹⁶, perenebyo¹⁷ paiti¹⁸ ghzārayatbyo¹⁹.

(12) Aom²⁰ jaidhyat²¹ avat²² āyaptem²³ dazdi²⁴ me²⁵ Vayush²⁶ yo²⁷ uparo-kairyo²⁸, yat²⁹ bavāni³⁰ aiwi-vanyāo³¹ vispe³² daeva³³ mashyācha³⁴, vispe³⁵ yātavo³⁶ pairikāoscha³⁷. Yat³⁸ barāni³⁹ angrem⁴⁰ mainyūm⁴⁰

* For its translation, see para 1st of this yasht.

framitem⁴¹ aspahē⁴² kehrpa⁴³, thrisatem⁴⁴ aiwi-gāmanām⁴⁵ va⁴⁶ pairi⁴⁷ zemo⁴⁸ karana⁴⁹.

(11) The well-armed⁴ (hero) *Tehemuras³ worshipped² him¹ (i.e., Vayu yazata)¹ on⁶ a golden⁵ throne⁷, on¹² the golden¹¹ carpet¹³ (and sitting) under⁹ the golden⁸ canopy¹⁰, with the Baresman¹⁵⁻¹⁶ having spread¹⁴ (and) with (the libations of) plenty¹⁷ (and) freshly-drawn (milk)¹⁸⁻¹⁹.

(12) He (then) asked²¹ of him²⁰ (i.e., of Vayu yazata): 'Oh powerful²⁸ Vayu yazata²⁶! Grant thou²⁴ unto me²⁵ this²² (below-mentioned) boon²³, that²⁹ I may be³⁰ triumphant³¹ over all³² the daevas³³ and (wicked) men³⁴, over all³⁵ the wizards³⁶ and witches³⁷. (Moreover) I having subjugated⁴¹ Angra Mainyu⁴⁰ will ride³⁹ (over him) in the shape of a horse (i.e., like a horse), for thirty⁴⁴ years⁴⁵, around⁴⁷ both⁴⁶ the ends⁴⁹ of the earth⁴⁸ (i.e., from one end of the earth to the other end).

(13) Dathat ahmāi tat avat āyaptem Vayush yo uparo-kairyo. Yatha tā upanghachat yo Dadhvāo Ahuro Mazdāo.

Vaem ashavanem yazamaide; Vaem uparo-kairim yazamaide; aetat te vayo yazamaide, yat te asti Spento-mainyaom.

Ahe raya khvarenanchacha, tem yazāi surunvata yasna, ughrem Vaem uparo-kairim zaotrābyo; ughrem vaem uparo-kairim yazamaide. Haomayo gava baresmana, hizvo-danghangha, mēthracha vachacha shyaothnacha, zaotrābyascha arshukhdhaeibyascha vāghziyo. Yenghe hātām āat yesne paiti vangho, Mazdāo Ahuro vaethā ashāt hachā, yāonghāmchā tāscha tāoschā yazamaide.

* The elder brother of King Jamshed. He is well-known as "Tehemurase div band" as he vanquished all the daevas.

¹ For its comparison, see Zamyāt yasht, para 29th.

(Karda IVth) (14) Yazāi apemcha baghemcha, yazāi ākhshtīm hām-vaintīmcha suyāmcha kataremchit. Tem Vaemchit yazamaide, tem Vaemchit zbayamahi, ahmāicha nmānāi ahmāicha nmānahe nmāno-pate-e, ahmāicha zaothro-barāi aredrāi. Paiti-asti geush vachahyehecha, hathravatahecha paiti hamerethanām, vahishtem yazatem *yazamaide.

(15) Tem¹ yazata² yo³ yimo⁴ khshaeto⁵ hvāthwo⁶, Hukairyāt⁷ hacha⁸ Barezanghat⁹ vīspo-bāmyāt¹⁰ zaranaenāt¹¹, zaranaene¹² paiti¹³ gātvo¹⁴, zaranaene¹⁵ paiti¹⁶ fraspāiti¹⁷, zaramaene¹⁸ paiti¹⁹ upasterene²⁰, frasteretāt²¹ paiti²² baresman²³, perenebyo²⁴ paiti²⁵ ghzārayatbyo²⁶.

(15) King⁵ Jamshed⁴, the well-protector of the subject⁶, worshipped² him¹ (i.e. Vayu yazata) from⁸ the all-resplendent¹⁰ (and) golden¹¹ Mount⁹ (called) Hukara⁷, on¹³ the golden¹² throne¹⁴, on¹⁹ the golden¹⁸ carpet²⁰ (and sitting) under¹⁶ the golden¹⁵ canopy¹⁷, with the Baresman²²⁻²³ having spread²¹ (and) with (the libations of) plenty²⁴ and freshly-drawn (milk)²⁵⁻²⁶.

(16) Aom²⁷ jaidhyat²⁸ avat²⁹ āyaptem³⁰ dazdi³¹-me³² Vayush³³ yo³⁴ uparo-kairyo³⁵, yat³⁶ bavāni³⁷ khvarenanguhastemem³⁸ zātanām³⁹, hvare-daresem⁴⁰ masyānām⁴¹; yat⁴² kerenavāni⁴³ māvoya⁴⁴ khshathrādha⁴⁵ amareshinta⁴⁶ pasu⁴⁷ vira⁴⁸, anghaoshemne⁴⁹ āpa⁵⁰ urvaire⁵¹, khvairyān⁵² khvarethem⁵³ ajoyamnem⁵⁴. Yimahe⁵⁵ khshathre⁵⁶ aurvahe⁵⁷, noit⁵⁸ aotem⁵⁹ aongha⁶⁰, noit⁶¹ garemem⁶², noit⁶³ zaurva⁶⁴ āongha⁶⁵, noit⁶⁶ merethyush⁶⁷, noit⁶⁸ arasko⁶⁹ yo⁷⁰ daevo-dāto⁷¹.

(16) He (then) asked²⁸ of him²⁷ (i.e. Vayu yazata): 'Oh powerful³⁵ Vayu yazata³³! grant thou³¹ unto me³² this²⁹ (below-mentioned) boon³⁰, that³⁶ I may become³⁷ most possessed of

* For its translation, see para 1st of this yasht.

khvarenah³⁸ of those born³⁹ and *worthy of beholding the Sun⁴⁰ amongst mortals⁴¹. (Second is) that⁴² owing to my sovereignty⁴⁵ I may make⁴³ animals⁴⁷ and men⁴⁸ immortal⁴⁶, water⁵⁰ and vegetation⁵¹ not drying up⁴⁹ (i.e. ever fresh) and edible⁵² food⁵³ not becoming stale⁵⁴ (or inexhaustible⁵⁴).

During the rule⁵⁶ of the illustrious⁵⁷ Jamshed⁵⁵ there was⁶⁰ neither⁶¹ (excessive) cold⁵⁹ nor (excessive) heat⁶², neither⁶³ was⁶⁵ there old age⁶⁴ nor⁶⁶ death⁶⁷, nor⁶⁸ was there⁶⁵ envy⁶⁹ created by the daevas⁷¹.

(17) Dathat ahmāi tat avat āyaptem Vayush yo uparo-kairyo. Yatha tā upanghachat yo Dadhvāo Ahuro Mazdāo.

Vaem ashavanem yazamaide; Vaem uparo-kairim yazamaide; aetat te Vayo yazamaide, yat te asti Spento-mainyaom.

Ahe raya khvarenanghacha, tem yazāi surunvata yasna, ughrem Vaem uparo-kairim zaothrābyo; ughrem Vaem uparo-kairim yazamaide.

Haomayo gava baresmana, hizvo-danghangha, māthracha vachacha shyaothnacha, zaothrābyascha arshukhdaeibyascha vāghzibyo. Yenghe hātām āat yesne paiti vangho, Mazdāo Ahuro vaethā ashāt hachā, yāonghāmcha tāsčā tāoschā yazamaide.

(Kardā Vth) (18) Yazāi apemcha baghemcha, yazāi ākhshtīm hām-vaintīmcha suyāmcha kataremchit. Tem Vaem-chit yazamaide, tem Vaem-chit zbayamahi,

* Or having the appearance of the sun, sun-like in appearance i.e., most brilliant.

† i.e., owing to benignity of my kingdom, owing to his sovereignty.

‡ For the comparison of this paragraph, see Yazishn Ha IX, paras 4-5; For further details, see Zamyāt yasht, paras 31-38.

ahmāicha nmānāi ahmāicha nmānahe nmāno-pate-e,
ahmāicha zaothro-barāi aredrāi. Paiti-asti geush
vachahyehecha, hathravatahecha paiti hamerethanām,
vahishtem yazatem *yazamaide.

(19) Tem¹ yazata² Azish³ thri-zafāo⁴ Dahāko⁵, upa⁶
Kvirintem⁷ duzitem⁸, zaranaene⁹ paiti¹⁰ gātvo¹¹, zaranaena¹²
paiti¹³ fraspāiti¹⁴, zaranaene¹⁵ paiti¹⁶ upasterene¹⁷,
frasteretāt¹⁸ paiti¹⁹ baresman²⁰, perenebyo²¹ paiti²²
ghzārayatbyo²³.

(19) The three-jawed⁴ Azi Dahaka³⁻⁵ worshipped² him¹ (i.e. Vayu yazata) in⁶ (his) inaccessible⁸ palace (built by himself) (called) *Kvirinta⁶⁻⁷, on¹⁰ the golden⁹ throne¹¹, on¹³ the golden¹² carpet¹⁴, (and sitting) under¹⁶ the golden¹⁵ canopy¹⁷, with¹⁹ the Baresman²⁰ having spread¹⁸, (and) with²² (the libations) of plenty²¹ and freshly-drawn²³ (milk).

(20) Aom²⁴ jaidhyat²⁵ avat²⁶ āyaptem²⁷ dazdi²⁸-me²⁹
Vayush³⁰ yo³¹ uparo-kairyo³², yatha³³ azem³⁴ amashyā³⁵
kerenavāni³⁶ vīspāish³⁷ avi³⁸ karshvān³⁹ yāish⁴⁰ hapta⁴¹.

(21) Noit⁴² yazemnāi⁴³, nit⁴⁴ jaidhyantāi⁴⁵, noit⁴⁶
zbayantāi⁴⁷, noit⁴⁸ aredrāi⁴⁹, noit⁵⁰ zaothro-barāi⁵¹, noit⁵²
ahmāi⁵³ dathat⁵⁴ tat⁵⁵ avat⁵⁶ āyaptem⁵⁷ Vayush⁵⁸ yo⁵⁹ uparo-
kairyo⁶⁰.

(20) He (then) asked²⁵ of him²⁴ (i.e., Vayu yazata): 'Oh powerful³² Vayu yazata³⁰! grant thou²⁸ unto me²⁹ this²⁶ (below-mentioned) boon²⁷ that³³ I may make³⁶ all³⁷ the seven⁴¹ regions of the earth³⁹ devoid of men³⁵ (i.e., desolate)'

* For its translation, see para first of this yasht.

† Name of the beautiful palace of Zohāk built in Bābul. For further details, see my Avesta Dictionary under the word Kvirinta.

(21) The powerful⁶⁰ Vayu yazata⁵⁸ (did *not⁵² grant⁵⁴ that⁵⁶ boon⁵⁷ (viz. his evil wish of rendering the world barren) to him⁵³ (i.e.) to the worshipper⁴³, to the wisher of the boon⁴⁵, to the beseecher⁴⁷, to the offerer of gift⁴⁹ and to the bearer of libations (Zohak)⁵¹.

Ahe raya khvarenanghacha, tem yazāi surunvata
yasna, ughrem Vaem uparo-kairim zaothrābyo; ughrem
Vaem uparo-kairim yazamaide.

Haomayo gava baresmana, hizvo-danghangha
māthracha vachacha shyaothnacha, zaothrābyascha
arshukhdaeibyascha vāghzibyo. Yenghe hātām āat yesne
paiti vangho, Mazdāo Ahuro vaethā ashāt hachā,
yāonghāmchā tāschā tāoschā yazamaide.

(Kardā VIth) (22) Yazāi apemcha baghemcha, yazāi
ākhshtīm hām-vaintīmcha suyāmcha kataremchit. Tem
Vaemchit yazamaide, tem Vaemchit zbayamahi, ahmāicha
nmānāi ahmāicha nmanahe nmāno-pate-e, ahmāicha
zaothro-barāi aredrāi. Paiti-asti geush vachahyehecha,
hathra vatahecha paiti hamerethanām, vahishtem yazatem
*yazamaide.

(23) Tem¹ yazata² Viso³ puthro⁴ Āthwyānoish⁵ viso⁶
sūrayāo⁷ Thraetaono⁸, upa⁹ varenem¹⁰ chathru-gaoshem¹¹,
zaranaene¹² paiti¹³ gātvo¹⁴, zaranaene¹⁵ paiti¹⁶ fraspāiti¹⁷,

* In the original text, the word "noit" meaning 'not' has come before every noun such as "worshipper", "wisher of boon" etc. and I have translated only once in this para in accordance with the Gujarati idiom.

† Know that the request of cruel and wicked men done with guilty conscience and with bad intention is nullified. On the contrary, the request of the pious, virtuous and religious persons done with good intention for performing good, virtuous, benevolent and patriotic deeds is acknowledged.

‡ For its translation, see para first of this yasht.

zaranaene¹⁸ paiti¹⁹ upasterene²⁰, frasteretāt²¹ paiti²²
baresman²³, perenebyo²⁴ paiti²⁵ ghzārayatbyo²⁶.

(23) Faredun of the valiant⁷ race⁶, the son⁴ of the Athavyan⁵ worshipped² him¹ (i.e., Vayu yazata) Family³, in⁹ the *four-cornered¹¹ Gilan (city)¹⁰, on¹³ the golden¹² throne¹⁴, on¹⁶ the golden¹⁵ carpet¹⁷, (sitting) under¹⁹ the golden canopy²⁰, with the Baresman²²⁻²³ having spread²¹ (and) with²⁵ (the libations of) plenty²⁴ and freshly-drawn²⁶ (milk).

(24) Aom²⁷ jaidhyat²⁸ avat²⁹ āyaptem³⁰ dazdi³¹-me³²
Vayush³³ yo³⁴ uparo-kairyo³⁵, yat³⁶ bavāni³⁷ aiwi-vanyāo³⁸
Azim Dahākem thri-zafnem thri-kameredhem, khshvash-
ashim, hazangra-yaokhshtim, ash-aojanghem, daevim
drujem, aghem gaethāwyo drvantem, yām ash-aojastemām
drujem fracha kerentat angromainyush, avi yām astvaitim
gaethām, mahrkai ashahe guthanām. Uta he vanta azāni
Savanghavāchi Arenavāchi, yoi hen kehrpa sraeshta
zazāte-e gaethyāicha, yoi *abdoteme.

(24) He (then) asked²⁷ of him²⁷ (i.e. Vayu yazata): 'Oh powerful³⁵ Vayu yazata³³! grant thou unto me this (below-mentioned) boon, that I may be *triumphant over the three-jawed and three-skulled Zohāk.

(25) Dathat ahmāi tat avat āyaptem Vayush yo
uparo-kairyo. Yatha tā upanghachat yo Dadhvāo Ahuro
Mazdāo.

Vaem ashavanem yazamaide; Vaem uparo-kairim
yazamaide; aetat te Vayo yazamaide, yat te asti Spento-
mainyaom.

* Or having four gates or having four high-roads (as a city). See para 18th of the First Fragard of the Vendidad and para 13th of Gosh Yasht.

† For its translation, see Gosh yasht, para 14. For its comparison, see Āvān yasht, para 34th.

‡ For the remaining translation, see Gosh yasht, para 14th.

Ahe raya khvarenanghacha, tem yazāi surunvata
yasna, ughrem Vaem uparo-kairim zaotrābyo; ughrem
Vaem uparo-kairim yazamaide. Haomayo gava baresmana,
hizvo-danghangha, mēthracha vachacha shyaothnacha,
zaotrābyascha arshukhdhaeibyascha vāghzibyo. Yenghe
hātām āat yesne paiti vangho, Mazdāo Ahuro vaethā ashāt
hachā, yāonghāmchā tāschā tāoschā yazamaide.

(Karda VIIth) (26) Yazāi apemcha baghemcha; yazāi
ākhshtim hām-vaintimcha suyāmcha kataremchit. Tem
Vaemchit yazamaide, tem Vaemchit zbayamahi, ahmāicha
nmānāi ahmāicha nmānahe nmāno-pate-e, ahmāicha
zaothro-barāi aredrāi. Paiti-asti geush vachahyehecha,
hathravatahecha paiti hamerethanām, vahishtem yazatem
yazamaide.

(27) Tem¹ yazata² nairje-manāo³ Keresāspo⁴, upa⁵
Gudhem⁶ apaghzārem⁷ Ranghayāo⁸ Mazdadhātayāo⁹
zaranaene¹⁰ paiti¹¹ gātvo¹², zaranaene¹³ paiti¹⁴ fraspāiti¹⁵,
zaranaene¹⁶ paiti¹⁷ upasterene¹⁸, frasteretāt¹⁹ paiti²⁰
baresman²¹, perenebyo²² paiti²³ ghzārayatbyo²⁴.

(27) The heroic³ Keresāspa⁴ worshipped² him¹ (i.e. Vayu yazata) near⁵ the tributary⁷ (called) Gudha⁶ of (the River) Rangha⁸ created by Ahura Mazda⁹, on¹¹ the golden¹⁰ throne¹², on¹⁴ the golden¹³ carpet¹⁵ (and sitting) under¹⁷ the golden¹⁶ canopy¹⁸, with the Baresman²⁰⁻²¹ having spread¹⁹ and with (the libations of) plenty²² and freshly drawn (milk)²³⁻²⁴.

(28) Aom²⁵ jaidhyat²⁶ avat²⁷ āyaptem²⁸, dazdi²⁹-me³⁰
Vayush³¹ yo³² uparo-kairyo³³, yat³⁴ kaena³⁵ ni-jasāni³⁶
azem³⁷ brāthro³⁸ urvākhshaya³⁹, yat⁴⁰ janāni⁴¹ Hitāspem⁴²
raithe⁴³ paiti⁴⁴ vazaidhyāi⁴⁵; uiti⁴⁶ asti⁴⁷ gafyo⁴⁸ Āhūirish⁴⁹,
uiti⁵⁰ aevo⁵¹ gafyo⁵² paitish⁵³ uiti Gandarevo⁵⁵ upāpo⁵⁶.

(28) He (then) asked²⁶ of him²⁵ (i.e. Vayu yazata): 'Oh powerful³³ Vayu yazata³¹! grant thou²⁹ unto me³⁰ this²⁷ (below-

mentioned) boon²⁸ that I may succeed³⁶ in avenging³⁵ my brother³⁸ Urvākhshaya³⁹; it is in such a way that⁴⁰ I may smite⁴¹ Hitaspa⁴² (the murderer of Urvakhshaya) and *may drag⁴⁵ him to⁴⁴ (my) chariot⁴³. Similarly⁴⁶ I may succeed (in smiting the monster called) Gandareva⁵⁵ *residing in the sea⁵⁶, (who) is also⁴⁶ the lord of the abyss of darkness⁴⁸⁻⁴⁹ (and who) is⁴⁷ also⁵⁰ the sole⁵¹ master of the abyss of darkness⁵²⁻⁵³. (Keresaspa *asked of such a boon from Vayu yazata).

(29) Dathat ahmāi tat avat āyaptem Vayush yo uparo-kairyo. Yatha tā upanghachat yo Dadhvāo Ahuro Mazdāo.

Vaem ashavanem yazamaide; Vaem uparo-kairim yazamaide; aetat te Vayo yazamaide, yat te asti Spento-mainyaom.

Ahe raya khvarenanghacha, tem yazāi surunvata yasna, ughrem Vaem uparo-kairim zaotrābyo; ughrem Vaem uparo-kairim yazamaide. Haomayo gava baresmana, hizvo-danghangha, mēthracha vachacha shyaothnacha, zaotrābyascha arshukhdhaeibyascha vāghzibyo. Yenghe hātām āat yesne paiti vangho, Mazdāo Ahuro vaethā ashāt hachā, yāonghāmchā tāsčā tāoschā yazamaide.

(Kardā VIIIth) (30) Yazāi apemcha baghemcha, yazāi ākhshtim hām-vaintimcha suyāmcha kataremchit. Tem Vaemchit yazamaide, tem Vaemchit zbayamahi, ahmāicha nmānāi ahmāicha nmānahe nmāno-pate-e, ahmāicha zaothro-barāi aredrāi. Paiti-asti geush vachahyehecha

* This fact resembles to the episode of Achilles and Hector occurring in the Greek History. Vazaidhyāi, infinitive, is used here in the sense of a verb. In its evidence see Yazishna Hā 28.2; Yasishna Hā 31.5; Yazishna Hā 43.11; Yazishna Hā 46.15 and Yazishna Hā 51.20.

† Original meaning is 'residing in water'.

‡ In translating this connection is to be taken with the word 'jaidhyat' occurring in the beginning of this para.

hathra vatahecha paiti hamerethanām vahishtem yazatem yazamaide.

(31) Tem¹ yazata² Aurvasārao³ dainghu-paitish⁴ avi⁵ spaetinish⁶ razurāo⁷, upa⁸ spaeititem⁹ razurem¹⁰, upa¹¹ vīmaidhīm¹² razuraya¹³, zaranaene¹⁴ paiti¹⁵ gātvo¹⁶, zaranaene¹⁷ paiti¹⁸ fraspāiti¹⁹, zaranaene²⁰ paiti²¹ upasterene²², frastaretāt²³ paiti²⁴ baresman²⁵, perenebyo²⁶ paiti²⁷ ghzārayatbyo²⁸.

(31) The Lord of the country⁴ (called) *Aurvasāra³ worshipped² him (i.e., Vayu yazata) (whilst going) to⁵ the white⁶ *forests⁷, in the forest¹⁰ (called) "Spaetita"⁹ and within the limit¹² of the forest¹³, on¹⁵ the golden¹⁴ throne¹⁶, on¹⁸ the golden¹⁷ carpet¹⁹ and sitting under²¹ the golden²⁰ canopy²², with the Baresman²⁴⁻²⁵ having spread²³, (and) with (the libations of) plenty²⁶ and freshly-drawn (milk)²⁷⁻²⁸.

(32) Aom²⁹ jaidhyat³⁰ avat³¹ āyaptem³² dazdi³³-me³⁴ Vayush³⁵ yo³⁶ uparo-kairyo³⁷, yat³⁸ nā³⁹ noit⁴⁰ nijanāt⁴¹ arsha⁴² Airyanām⁴³ dakhyunām⁴⁴ khshathrāi⁴⁵ hankeremo⁴⁶ Haosrava⁴⁷; yatha⁴⁸ azem⁴⁹ uzayeni⁵⁰ hacha⁵¹ Kavoish⁵² Haosravanghahe⁵³.

Janāt⁵⁴ tem⁵⁵ Kava⁵⁶ Haosrava⁵⁷ vispe⁵⁸ aire⁵⁹ razuraya⁶⁰.

* The name of the enemy fighting against the King Kay Haosrava - Kaykhosru.

† According to Bahman Yasht, it was the seat of the last and decisive battle between Arjaspa and Gushtāspa. According to Bundehesh, the White Forest was regarded as the chief of all forests (Darmesteter).

(32) He (then) asked³⁰ of him²⁹ (i.e., Vayu yazata): 'Oh powerful³⁷ Vayu yazata³⁵! Grant thou³³ unto me³⁴ this³¹ (below-mentioned) boon³² that³⁸ the valiant (King)(Kay) Haosrava, *the uniter⁴⁶ with the sovereignty⁴⁵ of Iranian⁴³ Provinces⁴⁴ may not⁴⁰ smite⁴¹ us³⁹; but⁴⁸ I may escape⁵⁰ from (the clutches) of the King Kay Haosrava. †Kay⁵⁶ Haosrava⁵⁷ (and) all⁵⁸ the Iranians⁵⁹ might smite⁵⁴ him⁵⁵ (i.e., Aurvasāra) in the battlefield⁶⁰.

(33) Dathat ahmāi tat avat āyaptem Vayush yo uparo-kairyo. Yatha tā upanghachat yo Dadhvāo Ahuro Mazdāo.

Vaem ashavanem yazamaide; vaem uparo-kairim yazamaide; aetat te vayo yazamaide, yat te asti spento-mainyaom.

Ahe raya khvarenanghacha, tem yazāi surunvata yasna, ughrem Vaem uparo-kairim zaotrābyo; ughrem Vaem uparo-kairim yazamaide.

Haomayo gava baresmana, hizvo-danghangha, māthracha vachacha shyaothnacha, zaotrābyascha arshukhdhaeibyascha vāghzibyō. Yenge hātām āat yesne paiti vangho, Mazdāo Ahuro vaethā ashāt hachā, yāonghāmchā tāsachā taoscha yazamaide.

* i.e., the uniter of all the provinces under the control of Iran into one Sovereignty; see Gosh yasht para 21st. 'Towards the white forests' - there appear to occur these words like "in the forest (named) Spaetita and within the limbs of the forest (i.e. not in the midst of the forest)" as a commentary of these words.

† In this place, there seems to be something incomplete; and that portion which is dropped out here, is found from the para 50th of Āvān yasht. That is in such a way that she did not acknowledge the homage-prayer of the wicked Aurvasara, the enemy of the Iranians; but that Vayu yazata did acknowledge the homage-prayer which King Kay Haosrava performed in order to defeat him (Aurvasava) in the battle.

(Kardā IXth) (34) Yazāi apemcha baghemcha, yazāi ākhshtim hām-vaintimcha suyāmcha kataremchit. Tem Vaemchit yazamaide, tem Vaemchit zbayamahi, ahmāicha nmānāi ahmāicha nmānahe nmāno-pate-e, ahmāicha zaothro-barāi aredrāi. Paiti-asti geush vachahyehecha, hathravatahecha paiti hamerethanām, vahishtem yazatem yazamaide.

(35) Tem¹ yazata² Hutaosa³, yā⁴ pouru-brāthra⁵ vīso⁶ avi⁷ Naotaranām⁸, zaranaene⁹ paiti¹⁰ gātvo¹¹, zaranae¹²-paiti¹³ fraspāiti¹⁴, zaranaene¹⁵ paiti¹⁶ upasterene¹⁷, frasteretāt¹⁸ paiti¹⁹ baresman²⁰, perenebyo²¹ paiti²² ghzārayatbyo²³.

(35) Hutaosa³, of the *descendent⁶ of Naotara⁸ (and) †having many brothers⁵, worshipped² him¹ (i.e., Vayu yazata) on¹⁰ the golden⁹ throne¹¹, on¹³ the golden¹² carpet¹⁴, (and sitting) under¹⁶ the golden¹⁵ canopy¹⁷, with the Baresman¹⁹⁻²⁰ having spread¹⁸, and with (the libations of) plenty²¹ and freshly-drawn (milk)²²⁻²³.

(36) Aom²⁴ jaidhyat²⁵ avat²⁶ āyaptem²⁷ dazdi²⁸-me²⁹, Vayush³⁰ yo³¹ uparo-kairyo³², yat³³ bavāni³⁴ frya³⁵ fritha³⁶ paiti-zanta³⁷, nmāne³⁸ Kavoish³⁹ Vishtāspa⁴⁰.

(36) She (then) asked²⁵ of him²⁴ (i.e., Vayu yazata): 'Oh powerful³¹ Vayu yazata³⁰! grant thou²⁸ unto me²⁹ this²⁶ (below-mentioned) boon²⁷, that³² I may become³⁴ loving³⁵, beloved³⁶ and welcomed³⁷ in the house³⁸ of Kava Vishtāspa³⁹⁻⁴⁰.

(37) Dathat ahmāi tat avat āyaptem Vayush yo uparo-Kairyo. Yatha tā upanghachat yo Dadhvāo Ahuro Mazdāo.

* Original meaning is: 'belonging to⁷ the descendent of Naotara⁸'.

† i.e., whose brothers were many. We did not find any writing showing how many they were and where they were.

Vaem ashavanem yazamaide; Vaem uparo-kairim yazamaide; aetat te vayo yazamaide, yat te asti Spento-manyao.

Ahe raya khvarenanghacha, tem yazāi surunvata yasna, ughrem Vaem uparo-kairim zaotrābyo; ughrem Vaem uparo-kairim yazamaide.

Haomayo gava baresmana, hizvo-danghangha, māthracha vachacha shyaothnacha, zaotrābyascha arshukhdhaeibyascha vāghzibyo. Yenghe hātām āat yesne paiti vangho, Mazdāo Ahuro vaethā ashāt hachā, yāonghāmchā tāscha tāoschā yazamaide.

(Kardā Xth) (38) Yazāi apemcha baghemcha, yazāi ākhshtim hām-vaintīmcha suyāmcha kataremchit. Tem Vaemchit yazamaide, tem Vaemchit zbayamahi, ahmāicha nmānāi ahmāicha nmānahe nmāno-pate-e, ahmāicha zaothro-barāi aredrāi. Paiti-asti geush vachahyehecha, hathra vatahecha paiti hamerethanām vahishtem yazatem yazamaide.

(39) Tem¹ yazenta² kainino³, yoi⁴ anupaeta⁵ mashyānām⁶, zaranaene⁷ paiti⁸ gātvo⁹, zaranaene¹⁰ paiti¹¹ fraspāiti¹², zaranaene¹³ paiti¹⁴ upasterene¹⁵, frasteretāt¹⁶ paiti¹⁷ baresman¹⁸, perenebyo¹⁹ paiti²⁰ ghzārayatbyo²¹.

(39) The maidens³ who⁴ had⁵ never gone near⁶ men⁶, worshipped² him¹ (i.e., Vayu yazata) on⁸ the golden⁷ throne⁹, on¹¹ the golden¹⁰ carpet¹² (and sitting) under¹⁴ the golden¹³ canopy¹⁵, with the Baresman¹⁷⁻¹⁸ having-spread¹⁶ and with (libations of) plenty¹⁹ and freshly-drawn (milk)²⁰⁻²¹.

(40) Āat²² hīm²³ jaidhyen²⁴ avat²⁵ āyaptem²⁶ dazdi²⁷ me²⁸, Vayush²⁹ yo³⁰ uparo-kairyo³¹, yat³² nmāno-paitim³³

* i.e., those who have not enjoyed the married life; fully virgin maidens.

vindāma³⁴ yvāno³⁵ sraeshto-kehrpa³⁶, yo³⁷ no³⁸ huberetām³⁹ barāt⁴⁰, yavata⁴¹ gaya⁴² jvāva⁴³, frazaintīmcha⁴⁴ ho⁴⁵ verezyāt⁴⁶, dangro⁴⁷ danto⁴⁸ hizukhdho⁴⁹.

(40) They then asked of him (i.e. Vayu yazata): 'Oh powerful³¹ Vayu yazata²⁹! do thou grant²⁷ *me²⁸ this²⁵ (below-mentioned) boon²⁶ that we may obtain³⁴ young³⁵ and most handsome³⁶ husbands³³. (Also) as long as⁴¹ we¹ both live together⁴³ in life⁴², (so long) that³⁷ (husband) may *treat⁴⁰ us³⁸ well⁴⁰. (Besides) that⁴⁵ (husband) may give⁴⁶ (us) children⁴⁴ (i.e., through that husband we may beget children).

(Explanation: The characteristics of what type of husband he should be are stated as under)

(It is that husband who should be) wise⁴⁷, *mild⁴⁸ and *fluent-tongued.

(41) Dathat *ahmāi tat avat āyaptem Vayush yo uparo-kairyo-yatha tā upanghachat yo Dadhvāo Ahuro Mazdāo.

Vaem ashavanem yazamaide; Vaem uparo-kairim yazamaide; aetat te Vayo yazamaide, yat te asti Spento-mainyaom.

* It would be better if the text would show 'nō' meaning 'us' instead of 'me' (i.e., me); the verb is also in the plural here in this connection: vindāma = we may obtain.

¹ A couple - husband and wife. Jvāva = imperfect tense first person dual parasmaipada of root ju - to live, class 6th

* i.e., he may not inflict pain upon us but he may show his love upon us. In this place the object "huberetām" and the verb "barāt" are the words of the same root.

⁵ danta = dam + ta = obeyed, humble; root dam = to be tamed; or learned, erudite; root da = Sanskrit dhyei = Persian dānistan - to know.

* hizukhdha = hizu + ukhdha = possessed of tongue with the easy flow of words (literally); in the sense of the English phrase "fluent-tongued".

* It would be better if Avesta aebyaschit would have been used in the text.

Ahe raya khvarenanghacha, tem yazāi surunvata yasna, ughrem Vaem uparo-kairim zaotrābyo; ughrem Vaem uparo-kairim yazamaide.

Haomayo gava baresmana, hizvo-danghangha, māthracha vachacha shyaothnacha, zaotrābyascha arshukhdhaeibyascha vāghziby.

Yenghe hātām āat yesne paiti vangho, Mazdāo Ahuro vaethā ashāt hachā, yāonghāmchā tāscha tāoschā yazamaide.

(Karda XIth) (42) Yazāi apemcha baghemcha, yazāi ākhshtim hām-vaintimcha suyāmcha kataremchit. Tem Vaemchit yazamaide, tem Vaemchit zbayamahi, ahmāicha nmānāi ahmāicha nmānahe nmāno-pate-e, ahmāicha zaotro-barāi aredrāi. Paiti-asti geush vachahyehecha, hathravatahecha paiti hamerethanām, vahisstem yazatem yazamaide. Spento-mainyaom¹ raevantem² khvarenanghvantem³ yazamaide^{4*}.

(43) Vayush⁵ bā⁶ nāma⁷ ahmi⁸, ashāum⁹ Zarathushtra¹⁰; avat¹¹ Vayush¹² bā¹³ nāma¹⁴ ahmi¹⁵, yat¹⁶ va¹⁷ dāma¹⁸ vayemi¹⁹, yascha²⁰ dathat²¹ Spento Mainyush²², yascha²³ dathat²⁴ angro mainyush²⁵. Apayate²⁶ nāma²⁷ ahmi²⁸, ashāum²⁹ Zarathushtra³⁰; avat³¹ apayate³² nāma³³ ahmi³⁴, yat³⁵ va³⁶ dāma³⁷ apayemi³⁸, yascha³⁹ dathat⁴⁰ Spento Mainyush⁴¹, yascha⁴² dathat⁴³ angro mainyush⁴⁴.

(43) (Vayu yazata says): 'Oh Holy⁹ Zarathushtra¹⁰! my⁸ name⁷ indeed⁶ is Vayu⁵; my name¹⁴ indeed¹³ is Vayu¹² for this¹¹,

because¹⁶ I am *permeated¹⁹ through both the creations which²⁰ Spenta Mainyu²² created²¹ and which²³ Angra Mainyu²⁵ created²⁴. Oh Holy²⁹ Zarathushtra³⁰! my name²⁷⁻²⁸ is 'the reacher²⁶; my name³³⁻³⁵ is the reacher³² for this³¹, because I can reach³⁸ both³⁶ the creations³⁷ which³⁹ Spenta Mainyu created and which⁴² angra mainyu⁴⁴ created⁴³.

(44) Vano-vīspāo⁴⁵ nāma⁴⁶ ahmi⁴⁷, ashāum⁴⁸ Zarathushtra⁴⁹, avat⁵⁰ vano-vīspāo⁵¹ nāma⁵² ahmi⁵³, yat⁵⁴ va⁵⁵ dāma⁵⁶ vanāmi⁵⁷, yascha⁵⁸ dathat⁵⁹ Spento Mainyush⁶⁰ yascha⁶¹ dathat⁶² angro mainyush⁶³. Vohvarshte⁶⁴ nāma⁶⁵ ahmi⁶⁶, ashāum⁶⁷ Zarathushtra⁶⁸; avat⁶⁹ vohvarshte⁷⁰ nāma⁷¹ ahmi⁷², yat⁷³ vohū⁷⁴ verezyāmi⁷⁵ Dathusho⁷⁶ Ahurāi Mazdāi⁷⁷, Ameshanām Spentanām⁷⁸.

(44) Oh Holy⁴⁸ Zarathushtra⁴⁹! my name⁴⁶⁻⁴⁷ is all-conquering⁵¹. My name⁵²⁻⁵³ is all-conquering⁵¹ for this⁵⁰, because⁵⁴ I gain victory⁵⁷ over both⁵⁵ the creations⁵⁶ which⁵⁸ Spenta Mainyu⁶⁰ created⁵⁹ and which⁶¹ Angra Mainyu⁶³ created⁶². Oh Holy⁶⁷ Zarathushtra⁶⁸! my name⁶⁵⁻⁶⁶ is worker of good⁶⁴. My name⁷¹⁻⁷² is worker of good⁷⁰ for this⁶⁹, because⁷³ I do⁷⁵ good⁷⁴ unto the Creator⁷⁶ Ahura Mazda⁷⁷ and unto the Amesha Spentas⁷⁸ (respectively).

(45) Frachare⁷⁹ nāma⁸⁰ ahmi⁸¹, aipichare⁸² nāma⁸³ ahmi⁸⁴, aipidhbaoghe⁸⁵ nāma⁸⁶ ahmi⁸⁷, fraspāo⁸⁸ nāma⁸⁹ ahmi⁹⁰, nispāo⁹¹ nāma⁹² ahmi⁹³, dahake⁹⁴ nāma⁹⁵ ahmi⁹⁶, zinake⁹⁷ nāma⁹⁸ ahmi⁹⁹, vidake¹⁰⁰ nāma¹ ahmi², vindikhvarene³ nāma⁴ ahmi⁵.

(45) My name⁸⁰⁻⁸¹ is one that goes forward⁷⁹;
My name⁸³⁻⁸⁴ is one that goes backward⁸²;
My name⁸⁶⁻⁸⁷ is *one that follows⁸⁵;
My name⁸⁹⁻⁹⁰ is one who hurls away⁸⁸;
My name⁹²⁻⁹³ is one that hurls down⁹¹;

* Or am spread out or diffused (in the sense of the English word to permeate).

† Or overtaker in the proper English sense.

‡ Spiegel and Justi: "one that bends behind" (Darmesteter).

* For the beginning portion of this paragraph, see para first of this yasht. The last sentence of this para 42: We worship⁴ the radiant² and glorious³ Spenta-Mainyu¹.

My name⁹⁵⁻⁹⁶ is *the destroyer⁹⁴ (of wicked creation);
 My name⁹⁸⁻⁹⁹ is one who snatches away⁹⁷;
 My name¹⁻² is one who obtains¹⁰⁰;
 My name⁴⁻⁵ is one who obtains the glory³.

(46) Aurvo⁶ nāma⁷ ahmi⁸, aurvotemo⁹ nāma¹⁰
 ahmi¹¹; takhmo¹² nāma¹³ ahmi¹⁴, takhmotemo¹⁵ nāma¹⁶
 ahmi¹⁷; drezro¹⁸ nāma¹⁹ ahmi²⁰, drezishto²¹ nāma²² ahmi²³;
 aoji²⁴ nāma²⁵ ahmi²⁶, aojishto²⁷ nāma²⁸ ahmi²⁹; huparetāo³⁰
 nāma³¹ ahmi³², hupairispāo³³ nāma³⁴ ahmi³⁵; hathravana³⁶
 nāma³⁷ ahmi³⁸, āiniva³⁹ nāma⁴⁰ ahmi⁴¹; vīdaevo-kare⁴²
 nāma⁴³ ahmi⁴⁴; karedarese⁴⁵ nāma⁴⁶ ahmi⁴⁷.

(46) My name⁷⁻⁸ is *the famous⁶; my name¹⁰⁻¹¹ is the most famous⁹; my name¹³⁻¹⁴ is the strong¹²; my name¹⁶⁻¹⁷ is the strongest¹⁵; my name¹⁹⁻²⁰ is the firm¹⁸; my name²²⁻²³ is the firmest²¹; my name²⁵⁻²⁶ is the powerful²⁴; my name²⁸⁻²⁹ is the most powerful²⁷; my name³¹⁻³² is *one who fights most bravely³⁰; my name³⁴⁻³⁵ is one who scatters (the enemy) all around³³; my name³⁷⁻³⁸ is the vanquisher at one stroke³⁶; my name⁴⁰⁻⁴¹ is *the guide³⁹; my name⁴³⁻⁴⁴ is the one that works against the daevas⁴²; my name⁴⁶⁻⁴⁷ is the one who looks forward to perform something⁴⁵.

(47) Taro-tbaesho⁴⁸ nāma⁴⁹ ahmi⁵⁰, tbaesho-taro⁵¹
 nāma⁵² ahmi⁵³; āyaojo⁵⁴ nāma⁵⁵ ahmi⁵⁶, pāyaojo⁵⁷ nāma⁵⁸
 ahmi⁵⁹, vīvaojo⁶⁰ nāma⁶¹ ahmi⁶²; saochahi⁶³ nāma⁶⁴ ahmi⁶⁵,
 buchahi⁶⁶ nāma⁶⁷ ahmi⁶⁸; bukhtish⁶⁹ nāma⁷⁰ ahmi⁷¹,
 saidhish⁷² nāma⁷³ ahmi⁷⁴; geredho⁷⁵ nāma⁷⁶ ahmi⁷⁷;
 geredhyokhadho⁷⁸ nāma⁷⁹ ahmi⁸⁰, geredikhivo⁸¹ nāma⁸²
 ahmi⁸³.

* Original meaning 'stinger'; the meaning 'destroyer' is derived from it.
 † "Valiant" (Darmesteter)

‡ If we take the reading "hupairitāo" according to Geldner, then it would mean "spread or diffuse around fully"; root tā = tan = Sanskrit tan = to spread.

§ i.e. to say, one who points out the path of truth; protector from doubt and false paths; root nī = Sanskrit nī = to point out the way; nominative singular masculine of the word ainivan.

(47) My name⁴⁹⁻⁵⁰ is the destroyer of enmity (or malice)⁴⁸;
 My name⁵²⁻⁵³ is one who is free from malice⁵¹; My name⁵⁵⁻⁵⁶ is one who unites together⁵⁴ (or one who makes strong)⁵⁴; My name⁵⁸⁻⁵⁹ is *one who re-unites⁵⁷ (or one who clamps)⁵⁷; My name⁶¹⁻⁶² is one who separates⁶⁰; My name⁶⁴⁻⁶⁵ is the glittering⁶³; My name⁶⁷⁻⁶⁸ is *the deliverer⁶⁶;

My name⁷⁰⁻⁷¹ is the salvation⁶⁹; My name⁷³⁻⁷⁴ is the fulfiller of success⁷² (or *avertor of difficulties)⁷²; My name⁷⁶⁻⁷⁷ is *one who cries out⁷⁵; My name⁷⁹⁻⁸⁰ is the one who extirpates the burrows⁷⁸ *of (of noxious creatures); My name⁸²⁻⁸³ is the one who spits in the burrows⁸¹ (of the noxious creatures).

(48) Tizhyarshte⁸⁴ nāma⁸⁵ ahmi⁸⁶, tizhyarshtish⁸⁷
 nāma⁸⁸ ahmi⁸⁹; perethvareshte⁹⁰ nāma⁹¹ ahmi⁹²,
 perethvareshtish⁹³ nāma⁹⁴ ahmi⁹⁵; vaezhvarshte⁹⁶ nāma⁹⁷
 ahmi⁹⁸, vaezhvarshtish⁹⁹ nāma¹⁰⁰ ahmi¹; khvarenāo² nāma³
 ahmi⁴, aiwi-khvarenāo⁵ nāma⁶ ahmi⁷.

(48) My name⁸⁵ is⁸⁶ the sharp spear⁸⁴; my name⁸⁸⁻⁸⁹ is the one holding a piercing spear⁸⁷;

My name⁹¹⁻⁹² is the broad spear⁹⁰, my name⁹⁴⁻⁹⁵ is the one holding a broad spear⁹³;

My name⁹⁷⁻⁹⁸ is the spear that pierces⁹⁶, my name¹⁰⁰⁻¹ is one that keeps the piercing spear⁹⁹;

* pāyaojo - initial pā seems to be presumably an abbreviated form of the prefix 'upa'.

† Saochahi, buchahi - adjectives from saochahin, buchahin; buchahin = bujahin (originally); root buj = Persian bokhtan, to deliver, to set free.

‡ Harlez; "appearance" (Darmesteter)

§ or one who pleases; meaning of the word "geredh" is also "the burrow of noxious creatures" (See Vendidad Fragarad IIIrd, paras 3, 10, 22)

¶ i.e., one who closes those burrows by digging, eradicating and extirpating, so that the noxious creatures and other wild animals cannot stay inside.

My name³⁻⁴ is the possessor of glory², my name⁶⁻⁷ is the one *possessing glory the most⁵.

(49) Tāoscha⁸ me⁹ nāma¹⁰ zbayaesha¹¹, ahmi¹² ashāum¹³ Zarathushtra¹⁴, yim¹⁵ antare¹⁶ haenayāo¹⁷ khrvishyeitish¹⁸, antare¹⁹ hām-yanta²⁰ rasmaoyo²¹, antare²² danghu-pāperetāne²³.

(50) Tāoscha²⁴ me²⁵ nāma²⁶ zbayaesha²⁷, ahmi²⁸ ashāum²⁹ Zarathushtra³⁰, yim³¹ sāsta³² daingheush³³ hamokhshathro³⁴ patentem³⁵ vā³⁶, zbarentem³⁷ vā³⁸, irishentem³⁹ vā⁴⁰, rathoishemnem⁴¹ vā⁴², paitishentem⁴³ thrimahe⁴⁴ paitishentem⁴⁵ baeshazyehē⁴⁶.

(49) Thou shouldst invoke¹¹ these⁸ (i.e., above-mentioned) names¹⁰ of mine⁹, Oh Holy Zarathushtra! in the midst of¹⁶ the cruel¹⁸ army¹⁷, in the midst¹⁹ of the united²⁰ *forces²¹ (and) in the midst of *civil war²²⁻²³ (so that) I am¹² (present *there).

(50) When³¹ *the tyrannical³² (ruler) of (any) country³³ with full power³⁴ (comes upon thee) rushing³⁵ or³⁶ *intriguing³⁷, or wounding³⁹ (thee), or⁴⁰ hurling the war chariot⁴¹ (against thee) or *envying³³ (thy) prosperity⁴⁴, (or) envying⁴⁵ (thy) health⁴⁶, (then) Oh Holy²⁹ Zarathushtra³⁰! thou shouldst invoke²⁷ these²⁴ (i.e., mentioned in paras⁴³⁻⁴⁸) names²⁶ of mine²⁵ (so that) I am²⁸ (present there).

* By reciting the names of Mino Ram mentioned in the paragraphs 43-48, what benefits are gained by that person who recites them and what difficulties of his are averted are explained in the following paragraphs 49-52.

† i.e., whilst fighting against the army of the enemy.

‡ i.e., the war fought between the fellow citizens of one and the same country. In the sense of English word "civil war".

§ i.e., I am present on the spot for rendering help unto thee.

¶ The meaning of 'sāstar' is both 'ruler' as well as 'the tyrant'.

♦ Literal meaning is 'moving crooked', bent down; root zbar = Sanskrit hvar - to be crooked.

⬢ Literal meaning is 'wishing ill, hating' (root paiti-ish); i.e. to wish ill.

(51) Tāoscha⁴⁷ me⁴⁸ nāma⁴⁹ zbayaesha⁵⁰, ahmi⁵¹ ashāum⁵² Zarathushtra⁵³, yim⁵⁴ ashemaoghem⁵⁵ anashavanem⁵⁶ patentem⁵⁷ vā⁵⁸, zbarentem⁵⁹ vā⁵⁹, irishentem⁶⁰ vā⁶¹, rathoishemnem⁶³ vā⁶⁴, paitishentem⁶⁵ amahe⁶⁶, paitishentem⁶⁷ thrimahe⁶⁸, paitishentem⁶⁹ baeshazyehē⁷⁰.

(52) Tāoscha⁷¹ me⁷² nāma⁷³ zbayaesha⁷⁴, ahmi⁷⁵ ashāum⁷⁶ Zarathushtra⁷⁷, yat⁷⁸ basto⁷⁹ anghat⁸⁰ hishtemno⁸¹, basto⁸ anghat⁸³ frādhayamno⁸⁴, basto⁸⁵ anghat⁸⁶ vādhayamno⁸⁷, fradhbaoye⁸⁸ bāshe⁸⁹ buyente⁹⁰, vidhbaoye⁹¹ grāfe⁹² buyente⁹³.

(51) When⁵⁴ (any) wicked⁵⁶ heretic⁵⁵ (comes upon thee) rushing⁵⁷ or⁵⁸ scheming⁵⁹ or⁶⁰ wounding⁶¹ (thee) or⁶² hurling the war chariot⁶³ (against thee) or⁶⁴ envying⁶⁵ (thy) prowess⁶⁶, envying⁶⁷ (thy) prosperity⁶⁸, or envying⁶⁹ (thy) health⁷⁰, (then) Oh Holy⁵² Zarathushtra⁵³! thou shouldst recite⁵⁰ these⁴⁷ (i.e., mentioned in paras⁴³⁻⁴⁸) names⁴⁹ of mine⁴⁸ so that I am (present there)⁵¹.

(52) When⁷⁸ anyone may be⁸⁰ standing⁸¹ as a *captive⁷⁹, may be⁸³ driven on⁸⁴ as a captive⁸², (or) may be⁸⁶ dragged along⁸⁷ as a captive⁸⁵, or may be involved⁸⁸⁻⁹⁰ in some *accusation (or indictment)⁸⁹ or may be entrapped⁹¹⁻⁹³ in *prison⁹², (then), Oh Holy⁷⁶ Zarathushtra⁷⁶! thou shouldst recite⁷⁴ these⁷¹ (i.e., mentioned in paras⁴³⁻⁴⁸) names⁷³ of mine⁷² so that I am (present there)⁷⁵.

(53) Vayo⁹⁴ aspaeshu⁹⁵ vīraeshu⁹⁶ vīspaeshu⁹⁷ vīmana-kara⁹⁸, vīspaeshu⁹⁹ vīdaevo-kara¹⁰⁰, nitemaeshva¹ gātushva² hazangro-temahvacha³ hām⁴ ishemnem⁵ paidhyāiti⁶.

* Original meaning 'bound, fettered; original form is band+ta = basta.

† bāsha = Sanskrit bhāshā = an accusation, an indictment.

‡ i.e., in the difficulty, adversity and calamity of any one. Its meaning is also 'in the prison'. Know that Avesta word 'grāfe' and Persian word 'giraftāri' are the words of the same root. The roots of the words 'fradhbaoye', 'vidhbaoye' are fra-bū and vī-bū = to flee away, to escape (Darmesteter). The final portion of this paragraph is complicated.

(54) Kana⁷ thwām⁸ yasna⁹ yazāne¹⁰, kana¹¹ yasna¹² frāyazāne¹³, kana¹⁴ thwā¹⁵ yasna¹⁶ paiti¹⁷ hankeretish¹⁸ avahishtāt¹⁹. Vayush²⁰ aurvo²¹ uskāt²²-yāsto²³ dereziyaokhedhro²⁴ berezi-pādho²⁵, perethu-varo²⁶ perethu-sraonish²⁷, anākhṛvidha-doithre²⁸, yatha²⁹ anyāoschit³⁰ khshathrāt³¹ khshayamnāo³² hamo-khshathro-khshayamnāo³³.

(53) *Vayu yazata⁹⁴ is 'one who strikes fear⁹⁸ amongst all⁹⁷ horses⁹⁵ (and) men⁹⁶; (also he is) working against the law of the daevas¹⁰⁰ *with all⁹⁹. He *goes⁶ *courageously⁵ into the lowest¹ places², (rather) in the places² a thousand times dark³ (i.e., in the deepest of the deep darkness).

(54) With what⁷ yasna⁹, (Oh Vayu yazata!) shall I worship¹⁰ thee⁸? With what¹¹ yasna¹² shall I worship (thee) more¹²? With what¹⁴ yasna¹⁶ shall thy¹⁵ adoration¹⁸ be performed¹⁹ (O Vayu yazata!)?

Vayu yazata²⁰ is valiant²¹, high²²-girt²³, strong-bodied²⁴, high-footed²⁵, broad-breasted²⁶, broad-hipped²⁷, (and) with smiling face and *eyes²⁸.

Explanation: (The analogy is given below as to whom that eye resembles)

Like even²⁹ other (eyes)³⁰ ruling³² with sovereignty³¹ and ruling with supreme power³³ (i.e., *the eyes of Vayu yazata are like those of the Kings and Emperors ruling with supreme authority.)

* Oh Vayu yazata, thou produces fear (Darmesteter).

† original meaning is: he who produces inquietude or distraction of the mind.

‡ Or in all (matters) i.e., in every way.

§ Hurls down the powerful man (Darmesteter)

¶ Original meaning is: 'keeping strength' (see yasna Ha 28.4; yasna Ha 43.9)

♦ "Possessed of such eyes whereby he is fearless or is never fear stricken" (Harley). "With untrembling, i.e. steady eyes".

⦿ Note that except the word 'khshathrāt' the words after "yatha" (i.e. like) are in first person plural, feminine gender, and that applies to the word doithra (i.e. eye) being in the feminine gender.

(55) Tūm³⁴ baresma³⁵ ayasaesha³⁶, ashāum³⁷ Zarathushtra³⁸, frachinathware³⁹ vichinathware⁴⁰ raochinavantem⁴¹ bāmim⁴², frataraeibyō⁴³ raochāo⁴³, vitaraeibyō⁴⁴ ushāonghem⁴⁵.

(56) Yezi⁴⁶ mām⁴⁷ yashto⁴⁸ kerenavāni⁴⁹, azem⁵⁰ te⁵¹ vacha⁵² framravāni⁵³ Mazdadhāta⁵⁴ khvarenanghvanta⁵⁵ baeshazya⁵⁶, yatha⁵⁷ thwām⁵⁸ noit⁵⁹ taurvayāt⁶⁰ angro mainyush⁶¹ pouru-mahrko⁶², noit⁶³ yātavo⁶⁴, noit⁶⁵ yātumāo⁶⁶, noit⁶⁷ daevo⁶⁸, naedha⁶⁹ mashyo⁷⁰.

(55) "Oh Holy³⁷ Zarathushtra³⁸! thou³⁴ shouldst *take³⁶ the Baresman³⁵ tied³⁹ (or) untied⁴⁰ in accordance with (the time) of the day⁴¹ (or) dawn⁴². (Thou shouldst take) (the baresman) tied⁴³ during the time of the day⁴⁴ and *untied⁴⁵ at the time of dawn⁴⁶".

(56) (Vayu yazata says): 'If⁴⁷ thou shalt *consecrate⁴⁹⁻⁵⁰ me⁴⁸ (i.e., if thou shalt worship me) (oh Holy Zarathushtra!) then I will *recite⁵⁴ the glorious⁵⁶ (and) healing⁵⁷ sacred verses⁵³ created by Ahura Mazda⁵⁵ for thee⁵², so that⁵⁸ (i.e., by the power of that sacred verse) neither⁶⁰ Angra Mainyu⁶² full of death⁶³ nor⁶⁴ the sorcerer⁶⁵, neither he who is addicted to sorcery⁶⁷ (i.e., the believer in sorcery) nor⁶⁸ the daeva⁶⁹, nor even (any wicked) mortal⁷¹ shall cause affliction⁶¹ unto thee⁵⁹.

(57) Vayo⁷² aurva⁷³ yazamaide⁷⁴; Vayo⁷⁵ takhma⁷⁶ yazamaide⁷⁷; vaem⁷⁸ aurvanām⁷⁹ aurvotemem⁸⁰ yazamaide⁸¹; vaem⁸² takhma- nām⁸³ takhmotemem⁸⁴ yazamaide⁸⁵; vaem⁸⁶ zaranyo-khaodhem⁸⁷ yazamaide⁸⁸; vaem⁸⁹ zaranyo-pusem⁹⁰ yazamaide⁹¹; vaem⁹² zaranyo-minem⁹³ yazamaide⁹⁴; vaem⁹⁵ zaranyo-vāshem⁹⁶

* Original meaning 'thou shouldst aspire or thou should approve; root ā-yās = Sanskrit yāch.

† Darmesteter. This para should be translated better than this.

‡ The verb should be in second person singular. It is in the first person.

§ i.e. to say, I will recite these efficacious sacred verses of Ahura Mazda for thee, which are glorious and healing.

yazamaide⁹⁷; vaem⁹⁸ zaranyo-chakhrem⁹⁹ yaza-maide¹⁰⁰; vaem¹ zaranyo-zaem² yazamaide³; vaem⁴ zaranyo-vastrem⁵ yazamaide⁶; vaem⁷ zaranyo-aothrem⁸ yazamaide⁹; vaem¹⁰ zaranyo-aiwyāonghanem¹¹ yazamaide¹²; vaem¹³ ashavanem¹⁴ yazamaide¹⁵; vaem¹⁶ uparo-kairim¹⁷ yazamaide¹⁸; aetat¹⁹ te²⁰ Vayo²¹ yazamaide²², yat²³ te²⁴ asti²⁵ Spento-mainyaom²⁶.

(57) Oh valiant⁷³ Vaya yazata⁷²! we worship (thee)⁷⁴ Oh strong⁷⁶ Vaya yazata⁷⁵! we worship (thee)⁷⁷.

We worship⁸¹ Vaya yazata⁷⁸ (who is) most valiant⁷⁹ of the valiant⁸⁰.

We worship⁸⁵ Vaya yazata⁸² (who is) the strongest⁸⁴ of the strong⁸³.

We worship⁸⁸ Vaya yazata⁸⁶ of the golden helmet⁸⁷;

We worship⁹¹ Vaya yazata⁸⁹ of the golden crown⁹⁰;

We worship⁹⁴ Vaya yazata⁹² of the golden necklace⁹³;

We worship⁹⁷ Vaya yazata⁹⁵ of the golden chariot⁹⁶;

We worship¹⁰⁰ Vaya yazata⁹⁸ of the golden ^{*}wheel⁹⁹;

We worship³ Vaya yazata¹ of the golden weapon²;

We worship⁶ Vaya yazata⁴ of the golden raiment⁵;

We worship⁹ Vaya yazata⁷ of the golden shoe⁸;

We worship¹² Vaya yazata¹⁰ of the golden belt¹¹;

We worship¹⁵ Vaya yazata¹³, the holy¹⁴;

We worship¹⁸ Vaya yazata¹⁶, the powerful¹⁷;

Oh Vaya yazata²¹! we worship²² that¹⁹ (wind) of thine²⁰ which²³ is²⁵ ^{*}belonging to Spenta Mainyu²⁶.

Ahe raya khvarenanghacha, tem yazāi surunvata yasna, ughrem Vaem uparo-kairim zaotrābyo; ughrem Vaem uparo-kairim yazamaide.

Haomayo gava baresmana, hizvo-danghangha, mātthracha vachacha shyaothnacha, zaotrābyascha arshukhdhaeibyascha vāghzibyō. Yenghe hātām āat yesne

^{*} Wheel (Av. chakhra) is a kind of round swinging weapon. Sanskrit "chakra" means "a disc, a quoit". The meaning of chakhra is also "a wheel".

[†] For its explanation, see the explanation given under para 5th of this yasht.

paiti vangho, Mazdāo Ahuro vaethā ashāt hachā, yāonghāmchā tāschā tāoschā yazamaide.

(To recite in 'Bāz') Ahura Mazda Khodāe, awazūnie mardum mardum sardagān hamā sardagān, hambāyaste vehān, oem behedin Māzdayasnān āgahī āstavānī neki rasānad; aedūn bād. (Recite aloud) Yathā Ahu Vairyo 2.

Yasnemcha vahmemcha aojascha zavarecha āfrināmi Rāmano Khvāstrahe, Vayaosh uparo-kairyehe taradhāto anyāish dāmān, aetat te Vayo yat te asti Spento-mainyaom, Ashem Vohu 1.

Ahmāi raeshcha; Hazangrem; Jasa me avanghe Mazda; Kerfeh Mozda.

Roz nek nām, roz pāk nām, roz mubārak (Falān), Māhe mubārat (Falān), Gāhe (Falān), namāz Dādāre gehān dāmān. Khshnaothrao Ahurahe Mazdāo, taroidite angrahe mainyeush. Haithyāvarshtām hyat vasnā ferashotemem. Staomi ashem; Ashem Vohū 1.

Gorje khoreh awazāyād Mīno Rām, be-rasād amāvand pīrozgar amāvandi pīrozgari, dād dīn beh Māzdayasnān, āgahī ravāi goāfarangānī bād hafte keshvar zamīn; aedūn bād. Man āno āwāyad shudan, man āno āwāyad shudan, man āno āwāyad shudan, Ashaone Ashem Vohu 1.

(Facing the Southern direction, recite): Dādāre gehān Dīne Māzdayasni Dāde Zarathushti. Nemasete ashāum sevishte Aredvi Sūra anāhite ashaone Ashem Vohu 1. Nemo urvaire vangui Mazdadhāte ashaone Ashem Vohu 1. Ughrem Vaem uparo-kairim yazamaide. Ashem Vohū 1. Mīno Rām be-rasād. Ashem Vohū 1.

Din Yasht

Khshnaothra Ahurahe Mazdāo. Ashem Vohū 1.

Pa nāme yazdān Ahura Mazda Khodāe awazūnī,
gorje khoreh awazāyād; Din beh Māzdayasnān be-rasād*.

Az hamā gunāh patet pashemānum; az harvastin
dushmata duzhūkhta duzhvarshta, mem pa geti manid,
oem goft, oem kard, oem jast, oem būn būd ested. Azān
gunāh manashnī gavashnī kunashnī, tanī ravānī geti
minoānī, okhe awākhsh pashemān pa se gavashnī pa patet
hom. Khshnaothra Ahurahe Mazdāo, taroidite
angrahe mainyeush; haithyā-varshtām hyat vasnā
ferashotemem. Staomi ashem; Ashem Vohū 3.

Fravarāne Mazdayasno Zarathushtrish vīdaevo
Ahura tkaesho (Gāh according to the period of the day)
frasastayaecha, razistayāo chistayāo Mazdadhātayāo
ashaonyāo, Daenayāo vanghuyāo Māzdayasnoish,
khshnaothra yasnāicha vahmāicha khshnaothrāicha
frasastayaecha, Yathā Ahū Vairyo zaotā frā me mrūte,
athā ratush ashāchit hacha frā ashava vīdhvāo mraotū.

(Karda 1st) (1) Razishtām¹ Chishtām² Mazdadhātām³
ashaonīm⁴ yazamaide⁵. Hupathmainyām⁶ hu-aiwi-
tacinām⁷ nimarezishtām⁸ barat-zaothrām⁹ ashaonīm¹⁰
hunaravaitim¹¹ frasrūtām¹² āsu-kairyām¹³ moshukairyām¹⁴
hvāyaonām¹⁵ hvāyaozdām¹⁶ yām¹⁷ vanguhim¹⁸ Daēnām¹⁹
Māzdayasnīm²⁰.

* i.e., may the good Mazdā-worshipping Religion come unto my help!

(2) Yām²¹ yazata²² Zarathushtro²³, use-hishta²⁴
hacha²⁵ gātvo²⁶, frashūsa²⁷ hacha²⁸ demānāt²⁹, razishte³⁰
chishte³¹ Mazda-dhāte³² ashaonī³³; yezi³⁴ ahi³⁵ paurva-
naemāt³⁶, āat³⁷ mām³⁸ avi³⁹ nmānaya⁴⁰; yezi⁴¹ paskāt⁴², āat⁴³
mām⁴⁴ avi⁴⁵ apaya⁴⁶.

(3) Athanā⁴⁷ ākhshta⁴⁸ buyān⁴⁹ yathanā⁵⁰ buyāt⁵¹
hvāyaonāongho⁵², pantāno⁵³ khvāpathana⁵⁴, garayo⁵⁵
khvātachina⁵⁶, razura⁵⁷ huperethwe⁵⁸, āfsh⁵⁹ nāvaya⁶⁰,
ahmāi⁶¹ saokāi⁶² frasastāi⁶³, fravākāi⁶⁴ uta⁶⁵ framānāi⁶⁶.

(1) We praise⁵ the most upright¹ and holy⁴ knowledge² (i.e.,
*Religious Education), created by Ahura Mazda³. We praise⁵ the
good Mazdā-worshipping²⁰ *Religion¹⁹ (having all these
characteristics, such as) leading to the righteous path², running
quickly (in her desires)⁷, effacing (the wicked thoughts) most⁸,
bearing libations⁹, righteous¹⁰, virtuous¹¹, renowned¹² (or well-
known)¹², acting with skill¹³, swift-working¹⁴, possessing sufficient
vigour¹⁵, and cleansing well¹⁶.

(2) Whom²¹ (i.e., Chista the collaborator of Dīn Yazata) did
(the Prophet) Zarathushtra worship (and said): 'Oh most upright³⁰
Holy³³ Chista³¹, created by Ahura Mazda! stand up thou²⁴ from²⁵
(thy) place²⁶ and do thou proceed²⁷ from²⁸ (thy) abode²⁹. If³⁴ thou
art³⁵ near³⁶ (to me), do thou wait⁴⁰ near³⁹ me³⁸; if⁴¹ (thou art) behind⁴²
(me), then *overtake⁴⁶ me⁴⁴.

* An angel called Chista as an yazata; and daenā means 'Dīn yazata'. Note
that Chista and Daena yazatas have the nearest relation with each other
and this is noticed from their meanings. Also, both these are collaborators,
i.e., co-workers and that is found from its 'Khshnuman' - propitiatory
formula.

¹ Or if it is taken for "garo-demāna", then it would mean 'from the
Garothmān Heaven'.

* Its significance is this that may thou make me replete with religious
knowledge. In other words 'do thou keep me in thy arms'.

(3) So that⁴⁷ (all) *may be⁴⁹ peaceful⁴⁸ and possessed of sufficient vigour⁵² as⁵⁰ it should be⁵¹; (It is in such a way that) the roads⁵³ (are) easily passable⁵⁴, mountains⁵⁵ can be comfortably passed over⁵⁶, the forests⁵⁷ can be crossed without ¹difficulty⁵⁸ and the river⁵⁹ may be easily navigable.

Explanation:- (As regards whom it is stated as follows):

For that⁶¹ benefit⁶², admonition⁶³, recital⁶⁴ and thought⁶⁶.

Explanation: The purport of this paragraph seems such that the person who acts in accordance with the teachings of the Religion, the sacred verses of the Religion and with the ideas expressed therein overcomes all the difficulties in his way. In other words, that person possesses strength so powerful that he can cross over the mountains and the rivers.

(4) Ahe⁶⁷ raya⁶⁸ khvarenanghacha⁶⁹, tām⁷⁰ yazāi⁷¹ surunvata⁷² yasna⁷³, tām⁷⁴ yazāi⁷⁵ huyashta⁷⁶ yasna⁷⁷, razishtām⁷⁸ Chistām⁷⁹ Mazdadhātām⁸⁰ ashaonim⁸¹ zaotrābyo⁸². Razishtām⁸³ Chistām⁸⁴ Mazdadhātām⁸⁵ ashaonim⁸⁶ yazamaide⁸⁷.

Haomayo gava baresmana, hizvo-danghangha, mēthracha vachacha shyaothnacha, zaotrābyascha arshukhdhaeibyascha vāghzibyo. Yenghe hātām āat yesne paiti vangho, Mazdāo Ahuro vaethā ashāt hachā, yāonghāmchā tēsčā tāoschā yazamaide.

(4) On account of her (i.e. Dīn yazata's)⁶⁷ splendour⁶⁸ and glory⁶⁹, her⁷⁰ do I worship⁷¹ with the famous⁷² yasna⁷³ and her⁷⁴ do I worship⁷⁵ with well-consecrated yasna. I worship⁷⁵ the most upright⁷⁸, holy⁸¹ Chista⁷⁹, created by Ahura Mazda with libations⁸².

* Being thoroughly aware of the knowledge of the Religion and its laws, everything becomes intelligible and beneficial. Note that the laws of nature are embodied in the commandments of the Religion. By acting in accordance with those laws, everything becomes smooth and stable and thereby they enhance prosperity.

¹ That can be well crossed.

We worship⁸⁷ the most upright⁸³ and holy⁸⁶ Chista⁸⁴ created by Ahura Mazda⁸⁵.

(Karda IInd) (5) Razishtām Chistām Mazdadhātām ashaonim yazamaide. Hupath mainyām hu-aiwi-tachinām nimarezishtām barat-zaotrām ashaonim hunaravaitim frasrūtām āsu-kairyām moshu-kairyām hvāyaonām hvāyaozdām yām vanguhim daēnām Māzdayasnīm*.

(6) Yām¹ yazata² Zarathushtra³ humatahe⁴ paiti⁵ manangho⁶, hūkhtahe⁷ paiti⁸ vachangho⁹, hvarshtahe¹⁰ paiti¹¹ shyaothnahe¹², avahecha¹³ paiti¹⁴ yānahe¹⁵.

(7) Yat¹⁶ he¹⁷ dathat¹⁸ razishta¹⁹ Chista²⁰ Mazdadhātā²¹ ashaoni²², pādhave²³ zāvare²⁴, gaoshaiwe²⁵ sraoma²⁶, bāzuwe²⁷ aojo²⁸, tanvo²⁹ vispayāo³⁰ drvatātem³¹, tanvo³² vispayāo³³ vazdvare³⁴, aomcha³⁵ sūkem³⁶ yim³⁷ baraiti³⁸ Karo³⁹ masyo⁴⁰ upāpo⁴¹, yo⁴² Ranghayāo⁴³ dūraepārayāo⁴⁴ zafrayāo⁴⁵ hazangro-vīrayāo⁴⁶ varesostavanghem⁴⁷ āpem⁴⁸ urvaesem⁴⁹ mārayeriti⁵⁰.

(6) Whom¹ (i.e., Chista the collaborator of Dīn yazata) (the Prophet) Zarathushtra³ worshipped² for⁵ the well-thought⁴ thought⁶, for⁸ the well-spoken⁷ speech⁹ and for¹¹ the well-done¹⁶ deed¹² (i.e., in order that they may be gained) and for¹⁴ this¹³ (below-mentioned) boon¹⁵.

(7) That the most upright¹⁹, holy²¹ Chista²⁰ created by Ahura Mazda²¹ may grant¹⁸ him¹⁷ (i.e., Prophet Zarathushtra) the strength²⁴ for both the feet²³, the sharp strength of hearing²⁶ for both the ears²⁵, the might²⁸ of both the arms²⁷, the health³¹ of the entire³⁰ body²⁹, the happiness³⁴ of the whole³³ body³², and³⁵ that power of vision³⁶ which the fish⁴⁰ (called) Kara³⁹, living in the waters⁴¹ possesses³⁸.

* For the translation of this paragraph, see para 1st of this yasht.

¹ i.e., will grant perfect healthy condition of the body and happiness. For that purpose, the Prophet Zarathushtra worshipped Chista, the co-worker of Dīn yazata.

Explanation:- (As regards the power of the vision of Kara Fish it is stated as follows:-)

That⁴² (Fish called Kara) *can see⁵⁰ the minute rippling of the wave⁴⁹ as thin as a hair⁴⁷ in the *water⁴⁸ of the (River called) Rangha⁴³, (which is) far for crossing over⁴⁴ and deep⁴⁶ (to the extent of the height) of a thousand men⁴⁶.

Ahe raya khvarenanghacha, tām yazāi surunvata yasna, tām yazāi huyashta yasna; razishtām Chishtām Mazdadhātām ashaonim zaotrābyo. Razishtām Chishtām Mazdadhātām ashaonim yazamaide. Haomayo gava baresmana, hizvo-danghangha, mēthracha vachacha shyaothnacha, zaotrābyascha arshukhdhaeibyascha vāghziyo. Yenghe hātām āat yesne paiti vangho, Mazdāo Ahuro vaethā ashāt hachā, yāonghāmchā tāschā tāoschā yazamaide.

(Karda IIIrd) (8) Razishtām Chishtām Mazdadhātām ashaonim yazamaide. Hupathmainyām hu-aiwi-tachinām nimarezishtām barat-zaotrām ashaonim hunaravaitim frasarūtām āsu-kairyām moshu-kairyām hvāyaonām hvāyaozdām yām vanguhim daēnām Māzdayasnim[†].

(9) Yām¹ yazata Zarathushtro³ humatahe⁴ paiti⁵ manangho⁶, hūkhtahe⁷ paiti⁸ vachangho⁹, hvarshtahe¹⁰ paiti¹¹ shyaothnahe¹², avahecha¹³ paiti¹⁴ yānahe¹⁵.

(10) Yat¹⁶ he¹⁷ dathat¹⁸ razishta¹⁹ Chista²⁰ Mazdahātā²¹ ashaoni²², pādhave²³ zāvare²⁴, gaoshaiwe²⁵ sraoma²⁶, bāzuwe²⁷ aojo²⁸, tanvo²⁹ vīspayāo³⁰ drvatātem³¹, tanvo³²

* For comparison, see Behrām Yasht, para 29th.

¹ Or if we take the meaning of "āpo" as river, then, it would mean 'of the River (called) Rangha' besides "water". In the same way, in the Persian language, the meaning of "āb" is also "river", i.e., ābe chang meaning "Changā River".

† For the translation of this para, see para 1st of this yasht.

vīspayāo³³ vazdvare³⁴, aomcha³⁵ sūkem³⁶ yim³⁷ baraiti³⁸ aspo arsha³⁹; yo⁴⁰ tēthrayaschit⁴¹ hacha⁴² khshafno⁴³ vārentyāo⁴⁴ snaezintyāo⁴⁵ sraschintyāo⁴⁶ fyanghvaityāo⁴⁷, yo⁴⁸ naomyāchit⁴⁹ hacha⁵⁰ khshathryāt⁵¹ aspaem⁵² varesem⁵³ zemāt⁵⁴ avaoirithentem⁵⁵ vaenaiti⁴⁶, katāro⁵⁷ aghravo⁵⁸ vā⁵⁹ bunavo⁶⁰ vā⁶¹.

(9) Whom¹ (i.e., Chista the collaborator of Dīn yazata) (the Prophet) Zarathushtra³ worshipped² for⁴ the well-thought⁵ thought⁶, for⁷ the well-spoken⁸ word⁹, for¹¹ the well-done¹² deed¹³ (i.e., for acquiring them) and for¹⁴ this¹³ (below-mentioned) boon¹⁵.

(10) That¹⁶ the most upright¹⁹ and holy²² Chista²⁰ created by Ahura Mazda may grant¹⁸ him¹⁷ (i.e., the Prophet Zarathushtra) strength²⁴ for both the legs²³, sharp sense of hearing²⁶ for both the ears²⁵, might²⁸ of both the arms²⁸, health³¹ of the entire³⁰ body²⁹, happiness³⁴ of the whole³³ body³² and that³⁵ power of vision³⁶ which³⁷ the horse³⁹ possesses³⁸.

Explanation: (As regards the sharp sense of vision of the horse, it is stated as under)

Who⁴⁰ (i.e., the horse) even in the dark⁴¹, rainy⁴⁴, snowing⁴⁵, hailing⁴⁶, mistful⁴⁷ night⁴³ perceives⁵⁶ a horse's⁵² hair⁵³ *lying on the ground⁵⁵ *to nine times the distance⁴⁹ from⁵⁰ the city⁵¹ and that horse *can perceive (also) whether⁵⁷ (hair may be) of the head⁵⁸ or⁵⁹ of the tail⁶⁰.

Ahe raya khvarenanghacha, tām yazāi surunvata yasna, tām yazāi hu-yashta yasna; razishtām Chishtām Mazdahātām ashaonim zaotrābyo. Razishtām Chishtām Mazdahātām ashaonim yazamaide. Haomayo gava baresmana hizvo-danghangha mēthracha vachacha shyaothnacha, zaotrābyascha arshukhdhaeibyascha vāghziyo. Yenghe hātām āat yesne paiti vangho, Mazdāo Ahuro vaethā ashāt hachā, yāonghāmchā tāschā tāoschā yazamaide.

* Or a horse's hair mingled with the dust

¹ i.e., from the highest height.

† For its comparison, see Behrām Yasht, para 31st.

(Karda IVth) (11) Razishtām Chishtām Mazdadhātām ashaonīm yazamaide. Hupathmainyām hu-aiwi-tachinām nimarezishtām barat-zaotrām ashaonīm hunaravaitim frasarūtām āsu-kairyām moshu-kairyām hvāyaonām hvāyaozdām yām vanguhīm daenām Māzdayasnīm^o.

(12) Yām¹ yazata² Zarathushtro³ humatahe⁴ paiti⁵ manangho⁶, hūkhtahe⁷ paiti⁸ vachangho⁹, hvarshtahe¹⁰ paiti¹¹ shyaothnahe¹², avahecha¹³ paiti¹⁴ yānahe¹⁵.

(13) Yat⁴ he¹⁷ dathat¹⁸ razishta¹⁹ Chista²⁰ Mazdadhātā²¹ ashaoni²², pādhave²³ zāvare²⁴, gaoshaiwe²⁵ sraoma²⁶, bāzuwe²⁷ aojo²⁸, tanvo²⁹ vispayāo³⁰ drvatātem³¹, tanvo³² vispayāo³³ vazdvare³⁴, aomcha³⁵ sūkem³⁶ yim³⁷ baraiti³⁸ kahrkāso³⁹ zarenumainish⁴⁰, yo⁴¹ naomyāchit⁴² hacha⁴³ danghaot⁴⁴ mushti-masanghem⁴⁵ khrūm⁴⁶ aiwi-vaenaiti⁴⁷, avavat-chit⁴⁸ yatha⁴⁹ sūkayāo⁵⁰ brāzayāo⁵¹ brāzem⁵², avavat-chit⁵³ yatha⁵⁴ sūkayāo⁵⁵ naezem⁵⁶.

(12) Whom¹ (i.e. Chista the collaborator of Dīn yazata) (the Prophet) Zarathushtra³ worshipped² for⁵ the well-thought⁴ thought⁶, for⁸ the well-spoken⁷ speech⁹, for¹¹ the well-done¹⁰ deed¹², (i.e., for acquiring them) and for¹⁴ this¹³ (below-mentioned) boon¹⁵.

(13) That the most upright¹⁹ and holy²² Chista²⁰ created by Ahura Mazda²¹ may grant¹⁸ him¹⁷ (i.e., the Prophet Zarathushtra) strength²⁴ for both the legs²³, sharp sense of hearing²⁶ for both the ears²⁵, might²⁸ for both the arms²⁷, health³¹ of the entire³⁰ body²⁹, happiness³⁴ of the whole³³ body³² and that power of vision³⁶ which³⁷ a vulture³⁹ with a golden collar possesses³⁸.

Explanation: (As regards the power of vision of that vulture it is stated as under)

That (vulture)⁴¹ perceives⁴⁷ a piece of raw flesh⁴⁶ of the size of a fist⁴⁵, to nine times the distance⁴² from⁴³ the city⁴⁴; just as much⁴⁸ the brightness⁵² of a bright⁵¹ needle⁵⁰, as even⁵⁴ the point⁵⁶ of that needle⁵⁵ (the vulture can see).

^o For the translation of this paragraph, see para 1st of this yasht.

Ahe raya khvarenanghacha, tām yazāi surunvata yasna, tām yazāi hu-yashta yasna; razishtām Chishtām Mazda-dhātām ashaonīm zaotrābyo. Razishtām Chishtām Mazdadhātām ashaonīm yazamaide. Haomayo gava baresmana, hizvo-danghangha, mēthracha vachacha shyaothnacha, zaotrābyascha arshukhdhaeibyascha vāghzibyo. Yenghe hātām āat yesne paiti vangho, Mazdāo Ahuro vaethā ashāt hachā, yāonghāmchā tāscha tāoscha yazamaide.

(Karda Vth) (14) Razishtām Chishtām Mazdadhātām ashaonīm yazamaide. Hupathmainyām hu-aiwi-tachinām nimarezishtām barat-zaotrām ashaonīm hunaravaitim frasarūtām āsu-kairyām moshu-kairyām hvāyaonām hvāyaozdām yām vanguhīm daenām Māzdayasnīm^o.

(15) Yām¹ yazata² Hvovi³ ashaoni⁴ vīthushi⁵, vohu⁶ banghem⁷ isemna⁸ ashavanem⁹ Zarathushtrem¹⁰, anumate-e¹¹ daenayāi¹², anukhte-e¹³ daenayāi¹⁴, anvarshte-e¹⁵ daenayāi¹⁶.

(15) Whom¹ (i.e., Chista, the collaborator of Dīn yazata) the learned⁵ (or versatile⁵) and holy⁴ Hvovi³ ¹worshipped² desiring⁸ (for herself) good⁶ religious knowledge⁷ (so that she may act) in accordance with the thought¹¹ of the Religion¹², in accordance with the word¹³ of the Religion¹⁴ and in accordance with the ¹deed¹⁵ of the Religion¹⁶.

^o For the translation of this paragraph, see para 1st of this yasht.

¹ Note that Hvovi was the virtuous wife of the Prophet Zarathushtra. She who belonged to Hvova Family was the daughter of Frashaostar. Whatever she wished for was not some wealth and property, but her desire was to obtain perfect knowledge of the Religion of Holy Zarathushtra, who was her husband and to adhere strictly to the commandments of that Religion. Bangha - Sanskrit bhās, bhāse, meaning religious knowledge. If we adopt the reading "vohu baghem" according to Geldner, it would mean "good boon" and that boon is to act in accordance with the commandment of the Religion.

Ahe raya khvarenanghacha, tām yazāi surunvata yasna, tām yazāi huyashta yasna; razishtām Chistām Mazda-dhātām ashaonīm zaotrābyo. Razishtām Chistām Mazda-dhātām ashaonīm yazamaide. Haomayo gava baresmana, hizvo-danghangha, mēthracha vachacha shyaothnacha, zaotrabyascha arshukhdhaeibyascha vāghzibyo. Yenghe hātām āat yesne paiti vangho, Mazdāo Ahuro vaethā ashāt hachā, yāonghāmchā tāsčā tāoschā yazamaide.

(Karda VIth) (16) Razishtām Chistām Mazdadhātām ashaonīm yazamaide. Hupathmainyām hu-aiwi-tachonām nimarezishtām barat-zaotrām ashaonīm hunaravaitim frasrūtām āsu-kairyām moshu-kairyām hvāyaonām hvāyaozdām yām vanguhim daenām Māzdayasnīm^o.

(17) Yām¹ yazata² āthrava³ dūrae-frakāto⁴ maremnem⁵ isemno⁶ daenayāi⁷, amem⁸ isemno⁹ tanuye¹⁰.

(17) Whom¹ (i.e. Chista, the collaborator of Dīn yazata) worshipped² the priest³ greatly esteemed (in) distant (lands)⁴ wishing⁵ a good memory⁵ (required) for (the propagation of the Zoroastrian) Religion and wishing⁹ the courage⁸ for his body¹⁰.

Explanation: (The priest worshipped Chista and begged of her that she may grant him sharp and agile knowledge and powerfully strong body in the difficult mission of propagating the Zoroastrian Religion.

Ahe raya khvarenanghacha tām yazāi surunvata yasna, tām yazāi huyashta yasna; razishtām Chistām Mazdadhātām ashaonīm zaotrābyo. Razishtām chistām mazdadhātām ashaonīm yazamaide. Haomayo gava baresmana, hizvo-danghangha, mēthracha vachacha shyaothnacha, zaotrābyascha arshukhdhaeibyascha

^o For the translation of this paragraph, see para 1st of this yasht.

vāghzibyo. Yenghe hātām āat yesne paiti vangho, Mazdāo Ahuro vaethā ashāt hachā, yāonghāmchā tāsčā tāoschā yazamaide.

(Karda VIIth) (18) Razishtām Chistām Mazdadhātām ashaonīm yazamaide. Hupathmainyām hu-aiwi-tachinām nimarezishtām barat-zaotrām ashaonīm hunaravaitim frasrūtām āsu-kairyām moshukairyām hvayaonām hvāyaozdām yām vanguhim daenām Māzdayasmim.

(19) Yām¹ yazata² sāsta³ dangheush⁴ danghupaitish⁵ ākhshti⁶ isemno⁷ danghave⁸, amem⁹ isemno¹⁰ tanuye¹¹.

(19) Whom¹ (i.e., Chista, the collaborator of Dīn yazata) the Lord of the country⁵, the Ruler³ of the country⁴ worshipped² wishing⁷ peace² for the country⁸, and wishing¹⁰ strength⁹ for (his) body¹¹.

Ahe raya khvarenanghacha tām yazāi surunvata yasna, tām yazāi hu-yashta yasna; razishtām Chistām Mazda-dhātām ashaonīm zaotrābyo. Razishtām Chistām Mazda-dhātām ashaonīm yazamaide. Haomayo gava baresmana, hizvo-danghangha, mēthracha vachacha shyaothnacha, zaotrābyascha arshukhdhaeibyascha vāghzibyo. Yenghe hātām āat yesne paiti vangho, Mazdāo Ahuro vaethā ashāt hachā, yāonghāmchā tāsčā tāoschā yazamaide.

(To recite in Bāz - in low tone): Ahura Mazda Khodāe awazūnie mardum, mardum sardagān hamā sardagān, hambāyaste vehān, oem behedin Māzdayasnān āgahi āstavāni neki rasānad; aedūn bād.

(To recite aloud): Yathā Ahu Vairyo 2.

Yasnemcha vahmemcha aojascha zavarecha āfrināmi, razishtayāo Chistayāo Mazda-dhātayāo ashaonyāo, Daenayāo vanghuyāo Māzdayasnoish; Ashem Vohu 1.

Ahmāi raeshcha; hazangrem; Jasa me avanghe Mazda; Kerfe Mozd.

Roz nek nām, roz pāk nām, roz mubārak (falān) Māhe mubārak (falān), Gāhe (falān), namāz Dādāre gehān dāmān. Khshnaothra Ahurahe Mazdāo, taroi-dite angrahe mainyeush, haithyā-varshtām hyat vasnā ferashotemem. Staomi ashem; Ashem Vohū 1.

Gorje khoreh awazāyād Dīn beh Māzdayasnān, be-rasād amāvand pīrozgar amāvandih pīrozgarīh. Dād Dīn beh Māzdayasnān, āgahī ravāi goāfarangāni bād hafte keshvar zamīn; aedūn bād. Man āno āwāyad shudan, man āno āwāyad shudan, man āno āwāyad shudan, ashaone. Ashem Vohū 1.

(Facing the Southern Direction and recite): Dādāre gehān Dīne Māzdayasnī Dāde Zarathushti. Nemase-te ashāum sevishte Aredvī Sūra anāhite ashaone. Ashem Vohū 1.

Nēmo urvaire vanguhi Mazdadhāte ashaone. Ashem Vohū 1.

Razishtām Chistām Mazdadhātām ashaonīm yazamaide. Ashem Vohū 1.

Dīn beh Māzdayasnān be-rasād. Ashem Vohū 1.

Ashishvangh Yasht

Khshnaothra Ahurahe Mazdāo. Ashem Vohū 1.

Pa nāme yazdān Ahura Mazda Khodāe awazūnī gorje khoreh awazāyād; Mīno Arshashvang be-rasād. Az hamā gunāh patet pashemānum; az harvastīn dushmata dūzhūkhta dūzhvarshta, mem pa getī manīd, oem goft, oem kard, oem jast, oem būn būd ested. Az ān gunāh manashnī gavashnī kunashnī, tanī ravānī, getī minoānī, okhe awākhsh pashemān pa se gavashnī pa patet hom. Khshnaothra Ahurahe Mazdāo, taroidite angrahe mainyeush; haithyā-varshtām hyat vasnā fereshotemem. Staomi ashem; Ashem Vohū 3.

Fravarāne Mazdayasno Zarathushtrish vīdaevo Ahura-tkaesho (Gāh according to the period of the day) frasastayaecha Ashoish Vanghuyāo, Chistoish vanghuyāo, Erethe vanghuyāo, Rasāstāto vanghuyāo, khvarenangho savangho *Mazda-dhātahe, Khshnaothra yasnāicha vahmāicha khshnaothrāicha frasastayaecha, Yathā Ahū Vairyo zaotā frā me mrūte, athā ratush ashāt-chit hacha frā ashava vīdhavāo mraotū.

(Karda 1st) (1) Ashīm¹ Vanguhīm² yazamaide³, khshoithnīm⁴ berezaitīm⁵ huraodhām⁶, huyazatām⁷ khvanat-chakhrām⁸ amavaitīm⁹, dāto-saokām¹⁰ baeshazyām¹¹ perethvīrām¹² sūrām¹³.

(2) Dughdhare¹⁴ Ahurahe Mazdāo¹⁵, khvanghare¹⁶ Ameshanām Spentanām¹⁷; yā¹⁸ vispanām¹⁹ Saoshyantām²⁰ frasha²¹ khrathwa²² frathanjayeiti²³, uta²⁴-he²⁵ āsnem²⁶ khratūm²⁷ ava-baraiti²⁸ vārema²⁹. Uta³⁰-he³¹

^o For its translation, see the last portion (beginning with yasnemcha vahmemcha etc. of this yasht.

āsnahecha³² zbayantāi³³, dūraecha³⁴ zbayantāi³⁵ jasaiti³⁶
 avanghe³⁷ yo³⁸ Ashim³⁹ yazāite⁴⁰ zaotrābyo⁴¹, ho⁴²
 Mithrem⁴³ yazāite⁴⁴ zaotrābyo⁴⁵.

(1) We worship³ (the yazata) *Ashishvangh¹⁻², brilliant⁴, exalted⁵, beautiful⁶, much worthy of adoration⁷, possessing resounding (or shining) ¹wheels⁸, courageous⁹, welfare-giving¹⁰ (or giving the benefit of justice¹⁰), healing¹¹ ²sufficient strength-giving like a hero¹² and valiant¹³.

(2) (We worship Ashishvangh who) (is) ³the daughter¹⁴ of (the Creator) Ahura Mazda¹⁵ and ⁵the sister¹⁶ of the Amesha Spentas¹⁷. Who¹⁸ strengthens²³ (the virtuous person) with the enlivening²¹ intelligence²² of all¹⁹ the Saoshyants²⁰ (i.e., having granted the sharp intellect she bestows strength). Also²⁴ she brings²⁸ for him²⁵ (i.e., for the virtuous person²⁵) innate²⁶ wisdom²⁷ and ⁴help. Also³⁰ she goes³⁶ for giving help³⁷ unto him who invokes her³³ from near³² and unto him who invokes her³⁵ from afar³⁴. Any one who³⁸ worships⁴⁰ Ashishvangh³⁹ with libations⁴¹ worships Meher yazata⁴³ with libations⁴⁵.

(3) Ahe⁴⁶ raya⁴⁷ khvarenanghacha⁴⁸, tām⁴⁹ yazāi⁵⁰
 surunvata⁵¹ yasna⁵², tām⁵³ yazāi⁵⁴ hu-yashta⁵⁵ yasna⁵⁶,
 Ashim⁵⁷ Vanguhim⁵⁸ zaotrābyo⁵⁹. Ashim⁶⁰ Vanguhim⁶¹
 yazamaide⁶².

* Note that Ashishvangh is the Female yazata presiding over wealth, treasure, happiness and holiness. She is generally associated with "Pārendi" (Sanskrit Purandī).

¹ i.e., the wheels of the chariot in which she drives are resounding or shining.

⁴ Original word is perethu+vira; vira = Sanskrit vīra meaning 'a hero'; brave. Darmesteter comparing the Avesta word vira with Sanskrit vīra, meaning "fire" and translates "with fullness of intellect".

⁵ This word being accusative singular feminine applies to "Ashim Vanguhim" of the preceding paragraph.

⁶ vārema - accusative singular neuter of vāreman; from root var, Sanskrit vri..

Haomayo gava baresmana, hizvo-danghangha,
 mathracha vachacha shyaothnacha, Zaotrabyascha
 arshukhdhaeibyascha vāghzibyo. Yenghe hātām āat yesne
 paiti vangho, Mazdāo Ahuro vaethā ashāt hachā,
 yāonghāmchā tāscha tāoschā yazamaide.

(3) On account of her (i.e., Ashishvangh's⁴⁶) splendour⁴⁷ and glory⁴⁸ I praise⁵⁰ her⁴⁹ with the famous⁵¹ yasna⁵² and I consecrate⁵⁴ her with the well-consecrated⁵⁵ yasna⁵⁶. I praise⁵⁴ Ashishvangh⁵⁷⁻⁵⁸ with libations⁵⁹. We worship⁶² Ashishvangh⁶⁰⁻⁶¹.

(Karda IInd) (4) Ashim Vanguhim yazamaide.
 Khshoithnim berezaitim huraodhām, huyazatām
 khvanatchakhrām amavaitim, dāto-saokām baeshazyām
 perethvirām sūrām*.

(5) Haomahecha¹ nemo² mātthrahecha³
 ashaonaecha⁴ Zarathushtrahe⁵. Atchit⁶ bā⁷ nemo⁸ Haomāi⁹,
 yat¹⁰ vīspe¹¹ anye¹² madhāongho¹³ aeshma¹⁴ hachinte¹⁵
 khrevi-drvo¹⁶ āat¹⁷ ho¹⁸ yo¹⁹ Haomahe²⁰ madho²¹ asha²²
 hachaite²³ khvaepaithe²⁴.

(6) Ashish²⁵ Vanguhī²⁶, Ashi²⁷ srīre²⁸, Ashi²⁹
 bānumaiti³⁰ shāiti³¹ vyāvaiti³² bānubyo³³; Ashi³⁴ dāthre³⁵
 vohūm³⁶ khvareno³⁷, aeshām³⁸ narām³⁹ yoi⁴⁰ hachahi⁴¹
 Hubaoidhish⁴² baodhaite⁴³ nmānem⁴⁴, yenghe⁴⁵ nmāne⁴⁶
 Ashish⁴⁷ Vanguhi⁴⁸ sūra⁴⁹ pādha⁵⁰ ni-dathaite⁵¹
 āgremaish⁵² dareghāi⁵³ hakhedhrāi⁵⁴.

(5) (May there be) homage² unto Haoma¹, unto the holy⁴ mathra³ and unto (the Prophet) Zarathushtra! (May there) verily⁷ (be) homage⁸ unto Haoma⁹! because¹⁰ all¹¹ other¹² (kinds of) intoxications¹³ lead to the path¹⁵ (of the demon) Aeshma¹⁴ of infuriate weapon¹⁶, but¹⁷ that¹⁸ which¹⁹ is the intoxication²¹ of Haoma²⁰ leads to the path²³ of righteousness²² itself²⁴.

* For its translation, see para 1st of this yasht.

(6) Ashi²⁵ (i.e., Ashishvagh) (is) *good²⁶, Ashi²⁷ (is) handsome²⁸, Ashi is brilliant³¹ on account of joy³¹ (i.e., it is on account of that she is ever joyful); (also she is) minutely¹comprehensible³² (of difficult matters) on account of brilliant rays³³. Oh Ashi! thou art the giver³⁵ of good³⁶ glory unto those³⁸ men³⁹ whom⁴⁰ thou⁹ dost lead⁴¹ (i.e., thou dost guide). The house⁴⁴ of that person⁴⁵ is caused⁵fragrant⁴³ and perfumed⁴² wherein⁴⁶ Ashishvagh⁴⁷⁻⁴⁸, entertaining a friendly thought⁵² puts⁵¹ (her) powerful⁴⁹ feet⁵⁰ for long⁵³ friendship⁵⁴.

(7) Te⁵⁵ naro⁵⁶ khshathra⁵⁷ khshayente⁵⁸ ash-pachina⁵⁹ stūi-bakhedra⁶⁰ fraothat-aspa⁶¹, khvanat-chakhra⁶² khshvaevayat-ashtra⁶³, ash-baourva⁶⁴ nidhāto-pitu⁶⁵ hubaoidhi⁶⁶; yahmya⁶⁷ staretascha⁶⁸ gātush⁶⁹ anyāoscha⁷⁰ berekhdhāo⁷¹ avaretāo⁷² yoi⁷³ hachahi⁷⁴, Ashish Vanguhi⁷⁵. Ushta⁷⁶ bā⁷⁷ yim⁷⁸ hachahi⁷⁹, uta⁸⁰ mām⁸¹ upanghachahi⁸², vouru-saredha⁸³ amavaiti⁸⁴.

(8) Aeshām⁸⁵ nmānāo⁸⁶ hvidhātāo⁸⁷ gaosūrāongho⁸⁸ hishtente⁸⁹ asha⁹⁰ paurvāo⁹¹ daregho-upaste-e⁹², yoi⁹³ hachahi⁹⁴ Ashish Vanguhi⁹⁵. Ushta⁹⁶ bā⁹⁷ yim⁹⁸ hachahi⁹⁹, uta¹⁰⁰ mām¹ upanghacha² vouru-saredha³ amavaiti⁴.

* Note that the word "Ashishvagh" is made up of two words in this way - Ashish Vanguhi. Sometimes the word "Ashi" is used only for "Ashishvagh". (See para 2nd of this yasht).

¹ Original meaning is "piercing"; root vī = Sanskrit vī.

² Or thou dost accompany them.

³ If we take the word "baodhaite" as intransitive verb, then the sentence would mean: "fragrance⁴² imparts sweet scent⁴³ to that house⁴⁴". Regarding "nmānem", accusative singular neuter is here used in the sense of the locative singular. (See Vendidad Fragar V.39)

(7) Those⁵⁵ men⁵⁶ whom⁷³ thou, Oh Ashishvagh dost accompany⁷⁴ *rule⁵⁸ over empires⁵⁷ (with such characteristics as) *well-administered⁵⁹, with high tributes⁶⁰, with snorting (i.e., quickest) horses⁶¹, with resounding *chariots⁶² *with sharp weapons⁶³, having stores of food⁶⁴, possessed of warehouses containing food and eatables (in case of famine, etc.)⁶⁵ and well-scented⁶⁶. In which (kingdom)⁶⁷ (there are) spread out⁶⁸ seats⁶⁹ and other⁷⁰ desirable⁷¹ precious things⁷². (There is) indeed⁷⁷ happiness⁷⁶ (unto him) whom⁷⁸ thou (Oh Ashishvagh!) dost accompany. Hence⁸⁰, Oh (Ashishvagh) rich in various sorts⁸³ (i.e., the giver of good things) and courageous⁸⁴, thou dost accompany⁸² me⁸¹ (i.e., thou dost associate me so that I may become fortunate).

(8) The houses⁸⁶ of those⁸⁵ whom⁹³, Oh Ashishvagh!⁹⁵ thou dost accompany⁹⁴ *are⁸⁹ *well-managed⁸⁷, *well-guarded⁸⁸, foremost⁹¹ in righteousness⁹⁰ and long-lasting⁹². There is indeed⁹⁷ happiness⁹⁶ (unto him) whom⁹⁸ (Oh Ashishvagh!) thou dost accompany⁹⁹. Hence¹⁰⁰ Oh (Ashishvagh) rich in various sorts³ (i.e., the giver of good things) and courageous⁴! thou dost accompany² me¹ (i.e., thou dost associate me so that I may become fortunate).

(9) Aeshām⁵ gātava⁶ hishtente⁷ hustareta⁸ hupobusta⁹ hukereta¹⁰ barezish-havanto¹¹ zaranyapakhshta-pādhāongho¹², yoi¹³ hachahi¹⁴ Ashish Vanguhi¹⁵. Ushta¹⁶ bā¹⁷ yim¹⁸ hachahi¹⁹, uta²⁰ mām²¹ upanghachahi²², vouru-saredha²³ amavaiti²⁴.

* Ashishvagh yazata having presided over holiness, riches and treasures renders those persons most fortunate, rather enabling them to rule over kingdoms with the characteristics mentioned above in this para, with whom she is pleased.

¹ Original meaning is "fully matured".

² Original meaning is: "with resounding wheels" (Av.Dict.p.139).

³ In Dr. Geldner's text the words from 'ash-pachina' upto 'khshvaevayat-ashtra' are not given.

⁴ Hishtente - root stā = Sanskrit sthā, to be, to remain in certain condition.

⁵ Well-arranged or powerfully built (hudhātāo).

⁶ Original meaning is "furnished with weapons, armed"; Darmesteter translates "rich in cattle".

(10) Aeshām²⁵ vantāongho²⁶ bāt²⁷ mainyāongho²⁸ gātush²⁹ paiti³⁰ āonghenti³¹, yoi³² srira³³ barezish-havanto³⁴ merezymnāo³⁵ anku-paesemnāo³⁶ frā-gaoshāvara³⁷ sispanna³⁸ chathru-karana³⁹ minocha⁴⁰ zaranyopaesa⁴¹. Kadha⁴² no⁴³ avi⁴⁴ ā-jasāt⁴⁵ nmāno-paitish⁴⁶, kadha⁴⁷ shāiti⁴⁸ paiti-shām⁴⁹ fryā⁵⁰ paiti⁵¹ tanvi⁵², yoi⁵³ hachahi⁵⁴ Ashish Vanguhi⁵⁵. Ushta⁵⁶ bā⁵⁷ yim⁵⁸ hachahi⁵⁹, uta⁶⁰ mām⁶¹ upanghachahi⁶², vouru-saredha⁶³ amavaiti⁶⁴.

(9) The seats⁶ of those⁵ whom¹³ thou, Oh Ashishvangh¹⁵! dost accompany¹⁴ are⁷ well-spread⁸, well-adorned⁹, well-made¹⁰, provided with cushions (or pillows)¹¹ (and) with feet inlaid with gold¹². There is indeed¹⁷ happiness¹⁶ (unto him) whom¹⁸ thou, (Oh Ashishvangh!) attendest¹⁹; hence²⁰ Oh (Ashishvang) rich in various sorts (i.e., the giver of good things) and powerful! thou dost escort²² me²¹ (i.e., thou dost associate me so that I may become fortunate).

(10) The loving wives²⁶ of those²⁵ whom⁵³ thou, Oh Ashishvangh⁵⁵! dost accompany⁵⁴ sit³¹ *waiting (for their husbands) on³⁰ the beautiful³³ beds²³ fitted with cushions³⁴.

Explanation: (As regards the condition in which they are sitting it is commented upon as under)

*Polished by taking baths³⁵, adorned with bracelets³⁶, with square³⁸ *pendent²⁸ ear-rings³⁷, and with gold-inlaid⁴¹ necklace⁴⁰.

Explanation: (In the above-mentioned condition, those beloved wives *sit down, waiting for their husbands, thinking in mind as under)

* Mainyāongho - root man = Sanskrit man = to think, to wait.

† Its Sanskrit equivalent is mrujyamāna; Sanskrit root mruj = to clean, to purify.

‡ Root spi = Sanskrit svi; reduplicated into sispi- + present participle termination mna.

§ The word above-mentioned of the same para are to be taken here once again for connecting the link.

When⁴² will our⁴³ *husband⁴⁶ come⁴⁴⁻⁴⁵! When⁴⁷ will (our) loving⁵⁰ (husband) enjoy⁴⁸ in the body⁵² according to his pleasure⁴⁹ (or according to his will⁴⁹) (i.e. to say, he will make love with us)!

(11) Aeshām⁶⁵ kainino⁶⁶ āonghente⁶⁷ āghmo-paidhish⁶⁸ urvizo-maidhyāo⁶⁹ sraotanvo⁷⁰ daregho-angushtāo⁷¹ kehrpa⁷² avavatām⁷³ sraya⁷⁴ yatha⁷⁵ didhayatām⁷⁶ zaosho⁷⁷, yoi⁷⁸ hachahi⁷⁹, Ashish Vanguhi⁸⁰. Ushta⁸¹ bā⁸² yim⁸³ hachahi⁸⁴, uta⁸⁵ mām⁸⁶ upanghachahi⁸⁷ vouru-saredha⁸⁸ amavaiti⁸⁹.

(11) The maidens⁶⁶ beautiful of bodies⁷⁰, having thin waists⁶⁹, having long fingers⁷¹ of those⁶⁵ whom⁷⁸ thou, Oh Ashishvangh⁸⁰! dost accompany⁷⁹ are seated⁶⁷ adorned with the anklets on feet⁶⁸. Just as⁷⁵ (there is) the desire⁷⁷ of the beholders⁷⁶, in the same way⁷³ (the maidens) are *handsome⁷⁴ in form⁷² (i.e., they are so much handsome and fair that they can never be better than that).

(There is) indeed⁸² happiness⁸¹ (unto him) whom⁸³ thou, (Oh Ashishvangh!) attendest⁸⁴; hence⁸⁵ Oh (Ashishvangh) rich in various sorts⁸⁸ (i.e. the giver of good things⁸⁸) and powerful⁸⁹! thou dost escort⁸⁷ me⁸⁶ (i.e. thou dost associate me so that I may become fortunate).

(12) Aeshām⁹⁰ aspāongho⁹¹ bayente⁹², āsavo⁹³ ravo-fraothemano⁹⁴ raom⁹⁵ vāshem⁹⁶ vāshayante⁹⁷, mrātem⁹⁸ charem⁹⁹ thanjayante¹⁰⁰ takhmem¹ staotārem² vazenti³ āsu-aspem⁴ berezi-rathem⁵ tizi-arshtim⁶ daregha-āreshtaem⁷ khshvivi-ishūm⁸ paro-kevidhem⁹ vitārem¹⁰ paskāt¹¹ hamerethem¹² jantārem¹³ paro¹⁴ dushmainyūm¹⁵, yoi¹⁶ hachahi¹⁷, Ashish Vanguhi¹⁸. Ushta¹⁹ bā²⁰ yim²¹ hachahi²², uta²³ mām²⁴ upanghachahi²⁵, vouru-saredha²⁶, amavaiti²⁷.

* In other words, every wife waits to see her own husband. Original meaning: house-lord; from it the Persian word "Kad-khodā" in the sense of 'husband' is derived.

† sraya - nominative plural of sri-adj; sri = Sanskrit sri = beautiful.

(12) The surfit⁹³ *loud-snorting⁹⁴ horses⁹¹ of those⁹⁰ whom¹⁶, thou, Oh Ashishvagh!¹⁸ attendest¹⁷ *strike terror⁹² (on account of their pompous appearance). (Those horses) draw⁹⁷ the chariot⁹⁶ *easily⁹⁵, (with which those horses) *are yoked¹⁰⁰ by means of a flexible⁹⁸ leather yoke-strap⁹⁹. (Also those horses of such characteristics as stated above) convey in the chariot³ *the celebrator² (of Ashishvagh).

Explanation: (As regards the qualities of the celebrator of Ashishvagh it is commented upon as under)

The gallant¹, swift-horsed⁴, strong-charioted⁵, sharp-speared⁶, long-shafted⁷, swift-arrowed⁸, piercing with weapon⁹, hunter¹⁰ in pursuit of¹¹ the foe¹², slayer¹³ in front of¹⁴ the enemy¹⁵, (i.e., in the presence of the enemy) (her celebrator of these qualities is conveyed in the chariot yoked with horses stated above)

(There is) indeed²⁰ happiness¹⁹ (unto him) whom²¹ thou, (Oh Ashishvagh!) attendest²²; hence²³ Oh (Ashishvagh) rich in various sorts²⁶ (i.e., the giver of good things) and powerful! thou dost escort²⁵ me²⁴ (i.e., thou dost associate me so that I may become fortunate).

(13) Aeshām²⁸ ushtrāongho²⁹ bayente³⁰ saemi-kaofa³¹ ash-manangha³² aojayeni³³ zemat³⁴ peretamna³⁵ vadhairyo³⁶, yoi³⁷ hachahi³⁸, Ashish Vanguhi³⁹. Ushta⁴⁰ ba⁴¹ yim⁴² hachahi⁴³ uta⁴⁴ mām⁴⁵ upanghachahi⁴⁶, pouru-saredha⁴⁷ amavaiti⁴⁸.

(14) Aeshām⁴⁹ erezatem⁵⁰ zaranīm⁵¹ niberethi⁵² ābereta⁵³ baraiti⁵⁴ aiwitarābyo⁵⁵ hacha⁵⁶ danghubyo⁵⁷ vāstrāoscha⁵⁸ keshāo⁵⁹ bāmanivāo⁶⁰, yoi⁶¹ hachahi⁶² Ashish Vanguhi⁶³. Ushta⁶⁴ bā⁶⁵ yim⁶⁶ hachahi⁶⁷, uta⁶⁸ mām⁶⁹ upanghachahi⁷⁰, vouru-saredha⁷¹ amavaiti⁷².

* Its meaning also is: "wide-stepping" (Av.Dict p.443)

† i.e., the appearance, size etc. of those horses produce fright in us. Original meaning is "frightens"; root bi = Sanskrit bhi.

‡ Or they drag⁹⁷ light⁹⁵ chariot⁹⁶

§ Darmesteter; mrātem charema = Sanskrit mlātama charma.

¶ Original meaning is: adorer, praiser; Sanskrit stotara.

(13) The high-humped³¹, *dexterous-minded³², traversing³⁵ *the journey³⁴ swiftly³³ and burden-bearing³⁶ *camels²⁹ of those²⁸ *whom³⁷ thou, Oh Ashishvagh!³⁹ attendest³⁸ entertain dread³⁰ (owing to their pompous appearance).

(There is) indeed⁴¹ happiness⁴⁰ (unto him) whom⁴² thou (Oh Ashishvagh!) attendest⁴³; hence⁴⁴, Oh (Ashishvagh) rich in various sorts⁴⁷ (i.e. the giver of good things) and powerful⁴⁸! thou dost escort⁴⁶ me⁴⁵ (i.e., thou dost associate me so that I may become fortunate).

(14) *The agent⁵³ brings⁵⁴ *plenty of⁵² gold⁵¹ and silver⁵⁰ and garments⁵⁸ of *very high⁶⁰ workmanship⁵⁹ from⁵⁶ distant⁵⁵ lands⁵⁷ for *those⁴⁹ whom⁶¹ thou, Oh Ashishvagh!⁶³ attendest⁶².

Explanation: (Its significance is this that the sovereigns and great men present precious gifts or grand treasures through the agency of the ambassadors to those who offer praise unto Ashishvagh, i.e., who adhere to truth and who fight for the truth).

(There is) indeed⁶⁵ happiness⁶⁴ (unto him) whom⁶⁶ thou (Oh Ashishvagh!) attendest⁶⁷; hence⁶⁸, (Oh Ashishvagh), rich in various sorts⁷¹ (i.e., the giver of good things) and powerful⁷²! thou dost escort⁷⁰ me⁶⁹ (i.e., thou dost associate me so that I may become fortunate).

* Original meaning: 'with full mental faculties'.

† Or "passing on the ground swiftly". (Professor Harlez); i.e., quickest in traversing the road during the journey. About such types of camels, we find reference in the Shāh Nāme. In the text of Prof. Westergaard, the word "uzyamana" is given instead of 'aojayeni'.

‡ For its comparison, see Behram yasht, Karda IVth.

§ The praiser or the adorer of Ashishvagh of the above-mentioned characteristics seems to refer to some certain hero. It was not known who he was. Probably he may be the hero Keresāspa or any other heroic personage like him.

¶ Original meaning: 'bringer'; nominative singular masculine of 'āberetar'

‡ Original meaning is: 'in abundance', 'in lots'; locative singular of niberethi, Sanskrit nibhruta-

§ Original meaning: 'shining brilliant, glittering garments'; i.e., gift, offering, reward.

* Original meaning: 'their'.

(15) Apa¹ mām² apa-daidhya³, frā-mām⁴ aiwi-urvaesayanguha⁵ marzdikem⁶, Ashish⁷ berezaiti⁸; hudhāta⁹ ahi¹⁰ huchithra¹¹, vasatha¹² ahi¹³ khshayamna¹⁴, tanuye¹⁵ khvarenanghe¹⁶ dāite¹⁷.

(16) Pita¹⁸ te¹⁹ yo²⁰ Ahuro Mazdāo²¹, yo²² mazishto²³ yazatanām²⁴, yo²⁵ vahishto²⁶ yazatanām²⁷; māta²⁸ Ārmaitish Spenta²⁹; brāta³⁰ te³¹ yo³² vanghush³³ Sraosha³⁴ ashyo³⁵ Rashnushcha³⁶ berezo³⁷ amavāo³⁸, Mithrascha³⁹ vourugaoyaoitish⁴⁰, yo⁴¹ baevare-spasano⁴² hazangra-gaosho⁴³; khvangha⁴⁴ Daena⁴⁵ Māzdayasnish⁴⁶.

(15) *Do not¹ turn away thy look³ from me², Oh exalted⁸ Ashishvagh¹⁷ (rather) bring⁵ mercy⁶ towards me⁴. Thou art¹⁰ well-created⁹ and of noble descent¹¹. Thou art ruling¹⁴ *at (thy) will¹², *on account of the glory¹⁶ which is placed¹⁷ in thy body¹⁵.

(16) Thy¹⁹ father¹⁸ (is) Ahura Mazda²¹, who²² (is) the greatest²³ of the yazatas²⁴, and who²⁵ (is) the most excellent²⁶ of the yazatas²⁷; (thy) mother²⁸ (is) Spenta-ārmaiti²⁹ (Ameshāspand); thy³¹ brothers³⁰ are the good³², holy³⁵ Sraosha³⁴, the exalted³⁷ and powerful³⁸ Rashna³⁶ (yazata) and Meher yazata³⁹, the Lord of wide pastures⁴⁰, of ten thousand eyes⁴² and of *thousand ears⁴³; (and thy) sister⁴⁴ (is) the Religion⁴⁵ of Mazda-Worship⁴⁶.

(17) Upa-stuta⁴⁷ yazatanām⁴⁸, amuyamna⁴⁹ razishtanām⁵⁰, paiti-stayata⁵¹ raithya⁵² Ashish Vanguhi⁵³ yā⁵⁴ berezaiti⁵⁵, uiti⁵⁶ vachebish⁵⁷ aojana⁵⁸; ko⁵⁹ ahi⁶⁰ yo⁶¹ mām⁶² zbayehi⁶³, yenghe⁶⁴ azem⁶⁵ frāyo⁶⁶ zbayantām⁶⁷ sraeshtem⁶⁸ susruye⁶⁹ vāchim⁷⁰.

* i.e., do not be careless towards me, do not hate me. Here, the meaning of 'apa' is just like the negative not; e.g. apa-stu-

¹ vasatha - noun instrumental singular; in the compound there occurs "vaso-khshathro". (See yasna Hā 8th, para 6th)

† Darmesteter

⁵ i.e., whose power of vision is as powerful as ten thousand eyes and whose sense of hearing is as sharp as ten thousand ears. The meaning of 'baevare-spasano' is 'possessed of ten thousand spies'.

(18) Adhāt⁷¹ uiti⁷² fravashata⁷³ yo⁷⁴ Spitāmo⁷⁵ Zarathushtra⁷⁶, yo⁷⁷ paoiryo⁷⁸ mashyāko⁷⁹, staota⁸⁰ ashem⁸¹ yat⁸² vahishtem⁸³, yazata⁸⁴ Ahurem Mazdām⁸⁵, yazata⁸⁶ Amesh Spente⁸⁷. Yenghe⁸⁸ zāthaecha⁸⁹ vakhshaecha⁹⁰ urvāsen⁹¹ āpo⁹² urvarāoscha⁹³, yenghe⁹⁴ zāthaecha⁹⁵ vakhshaecha⁹⁶ ukhshin⁹⁷ āpo⁹⁸ urvarāoscha⁹⁹.

(17) The exalted⁵⁵ Ashishvagh⁵³ who is praised⁴⁷ amongst (all) the yazatas and who is *firm⁴⁹ amongst the most just (persons)⁵⁰ stood up⁵¹ in (her) chariot⁵², pronouncing⁵⁸ the words⁵⁷ thus⁵⁶ (i.e., as follows): 'Who⁵⁹ art thou⁶⁰ who⁶¹ dost invoke⁶³ me⁶² (or summons me for help⁶³)? Whose⁶⁴ voice⁷⁰ (which) I¹⁵ have ever heard⁶⁹ (is) the sweetest⁶⁸ of all those that invoked (me)⁶⁷ most⁶⁶.

(18) Then⁷¹ (or thereupon)⁷¹ he said⁷³ thus⁷² that (he is) Spitaman⁷⁵ Zarathushtra⁷⁶, who⁷⁷ (was) the first⁷⁸ man⁷⁹ (who) praised the best⁸³ righteousness⁸¹, worshipped⁸⁴ (the Creator) Ahura and worshipped⁸⁶ Amesh Spentas⁸⁷. In whose⁸⁸ birth⁸⁹ and growth⁹⁰ waters⁹² and plants⁹³ rejoiced⁹¹, in whose⁹⁴ birth⁹⁵ and growth⁹⁶ waters⁹⁸ and plants⁹⁹ *began to grow up⁹⁷.

(19) Yehe¹⁰⁰ zāthaecha¹ vakhshaecha² apa-dvarat³ angro mainyush⁴ hacha⁵ zemat⁶, yat⁷ pathanayāo⁸ skarenayāo⁹ dūrae-pārayāo¹⁰. Uiti¹¹ davata¹² ho¹³ yo¹⁴ duzdāo¹⁵ angro mainyush¹⁶ pouru-mahrko¹⁷, noit¹⁸ mām¹⁹ vispe²⁰ yazatāongho²¹ anusement²² fraorechinta²³; āat²⁴ mām²⁵ aevo²⁶ Zarathushtra²⁷ anusement²⁸ apayeiti²⁹.

(20) Jainti³⁰ mām³¹ Ahuna Vairya³², avavata³³ snaithisha³⁴ yatha³⁵ asma³⁶ kato-masāo³⁷; tāpayeiti³⁸ mām³⁹ Asha Vahishta⁴⁰, mānayen ahe yatha⁴¹ ayokhshustem⁴²;

* i.e. to say, he who adheres excessively to truth and in no way he will turn away from it.

¹ Answer: Prophet Zarathushtra and it can be seen from the following paragraph.

† For comparison, see Farvardin Yasht, para 93rd.

raeko⁴³ me⁴⁴ hacha⁴⁵ anghāo⁴⁶ zemat⁴⁷ vangho⁴⁸ kerenaioiti⁴⁹,
yo⁵⁰ mām⁵¹ aevo⁵² jāmayeiti⁵³, yo⁵⁴ Spitāmo⁵⁵ Zarathushtra⁵⁶.

(19) In whose¹⁰⁰ birth¹ and growth² Angra Mainyu⁴ ran away³ from (this) earth⁶ which⁷ is wide⁸, round⁹ and far for crossing over¹⁰. (Moreover) he¹³ who¹⁴ is evil-knowing¹⁵ Angra Mainyu¹⁶, full of death¹⁷, bragged¹² thus¹¹ (i.e. as follows):

‘All²⁰ the yazatas²¹ have not¹⁸ *lacerated²³ me¹⁹ against my will²²; but²⁴ Zarathushtra²⁷ alone²⁶ could reach²⁹ me²⁵ against my will²⁸ (i.e., after having subdued me he defeated me totally)’.

(20) (Angra-Mainyu speaks:) ‘(Prophet Zarathushtra) smites³⁰ me³¹ by means of³⁴ the weapon³⁴ Ahuna Vairya³² which is like³³ a big³⁷ stone³⁶ of the “kata” size³⁷. He burns³⁸ me³⁹ by means of *Asha Vahishta⁴⁰ (i.e., Ashem Vohū) just like⁴¹ (the molten) metal⁴². (He, i.e., the Prophet Zarathushtra) makes⁴⁹ it better⁴⁹ for me⁴⁴ that I *may withdraw⁴³ from⁴⁵ this⁴⁶ earth⁴⁷. Only he⁵², i.e.⁵⁴, Spitaman⁵⁵ Zarathushtra (none else) *can drive⁵³ me⁵¹ (out of this earth).

(21) Adhāt⁵⁷ uiti⁵⁸ fravashata⁵⁹ Ashish Vanguhi⁶⁰ yā⁶¹ berezaiti⁶², nazdyo⁶³ mām⁶⁴ upa-hishta⁶⁵, erezvo⁶⁶ ashāum⁶⁷ Spitama⁶⁸, upa⁶⁹ me⁷⁰ srayanguha⁷¹ vāshahe⁷². Nazdyo⁷³ tām⁷⁴ upa-hishta⁷⁵ yo⁷⁶ Spitāmo⁷⁷ Zarathushtra⁷⁸, upa⁷⁹ he⁹⁰ srayata⁸¹ vāshahe⁸².

(22) Ā-dim⁸³ uscha⁸⁴ pairi-marezat⁸⁵, hāvoya⁸⁶ bāzvo⁸⁷ dashinacha⁸⁸, dashina⁸⁹ bāzvo⁹⁰ hāvayacha⁹¹, uiti⁹² vachebish⁹³ aojana⁹⁴. Srīro⁹⁵ ahi⁹⁶ Zarathushtra⁹⁷,

* Original meaning: “Could not tear into pieces”; root fra-varech = to tear, to mangle; original form is fra+varech+ant = fraorechinta (a being dropped after v)

1 Also Asha Vahishta i.e., Ardibeheshta, is the yazata presiding over fire.

* Original meaning: to pour out, to empty; root rich; its Sanskrit equivalent is ‘rechana, rechanā’.

5 Having defeated the wicked Ahriman - angra mainyu, Prophet Zarathushtra had employed the weapons which were the most efficacious hymns of Ahuna Vairya and Ashem Vohū, for diving him out of this earth. The word jāmayeiti is the causal form of the root jam - Sanskrit gam.

hukereto⁹⁸ ahi⁹⁹ Spitama¹⁰⁰, hvaschvo¹ daregho-bāzāush². Dātem³ te⁴ tanuye⁵ khvareno⁶, urunaecha⁷ dareghem⁸ havanghem⁹, yatha¹⁰ imat¹¹ yat¹² te¹³ frāvaochim¹⁴.

(21) Thereupon⁵⁷ Ashishvangh⁶⁰ the exalted⁶² said⁵⁹ thus⁵⁸ (i.e., as follows): ‘Stand thou⁶⁵ near⁶³ me⁶⁴ (i.e., come thou near me), Oh righteous⁶⁶ Holy⁶⁷ Spitamān⁶⁸ (Zarathushtra)! and step⁷¹ into my⁷⁰ chariot⁷².’

(Having heard the above request) Spitamān⁷⁷ Zarathushtra⁷⁸ went⁷⁵ near⁷³ her⁷⁴ and stepped up⁸¹ into her⁸⁰ chariot⁸².

(22) (Ashishvangh) caressed⁸⁵ him⁸³ (i.e., Prophet Zarathushtra) from the top⁸⁴ (or well) with her left⁸⁶ arm⁸⁷ and the right (arm)⁸⁸, with the right⁸⁹ arm⁹⁰ and the left (arm)⁹¹ uttering⁹⁴ the words⁹³ thus⁹² (i.e., as under):

‘Thou art⁹⁶ beautiful⁹⁵, Oh Zarathushtra⁹⁷! Oh descendent of Spitama¹⁰⁰! thou art⁹⁹ well-shaped⁹⁸, strong-legged¹ and long armed². Just as¹⁰ I said¹⁴ unto thee¹³ these¹¹ (above utterances), (in the same manner) (are) granted³ (divine) glory⁶ for thy⁴ body⁵ ad long⁸ happiness⁹ for (thy) soul⁷ (i.e., beautitude of Heaven).

Ahe raya khvarenanghacha, tām yazāi surunvata yasna, tām yazāi huyashta yasna, Ashim Vanguhim zaotrābyo. Ashim Vanguhim yazamaide. Haomayo gava baresmana, hizvo-danghangha, mēthracha vachacha shyaothnacha, zaotrābyascha arshukhdhaeibyascha vāghzibyo. Yenghe hātām āat yesne paiti vangho, Mazdāo Ahuro vaethā ashāt hachā, yāonghāmchā tēsā tāoschā yazamaide.

(Karda IIIrd) (23) Ashim Vanguhim yazamaide, khshoithnim berezaitim huraodhām, huyazatām khvanat-chakhrām amavaitim, dāto-saokām baeshazyām perethvirām surām^{*}.

* For its translation, see para 1st of this yasht.

(24) Tām¹ yazata² Haoshyangho³ Paradhāto⁴, upa⁵ upabde⁶ Harayāo Berezo⁷ srirayāo⁸ Mazdadhātayāo⁹.

(25) Āat¹⁰ him¹¹ jaidhyat¹² avat¹³ āyaptem¹⁴ dazdi me¹⁶ Ashish Vanguhi¹⁷ yā¹⁸ berezaiti¹⁹, yat²⁰ bavāni²¹ aiwi-vanyāo²² vīspe²³ daeva²⁴ Māzainya²⁵, yatha²⁶ azem²⁷ noit²⁸ tarshto²⁹ frānemāne³⁰ thwaeshāt³¹ paro³² daevaeiby³³, frā ahmāt³⁴ paro³⁵ vīspe³⁶ daeva³⁷ anuso³⁸ tarshta³⁹ nemāonte⁴⁰, tarshta⁴¹ temangho⁴² dvarāonte⁴³.

(26) Pairi-tachat⁴⁴ pairi-jasat⁴⁵ Ashish Vanguhi⁴⁶ yā⁴⁷ berezaiti⁴⁸. Vindāt⁴⁹ tem⁵⁰ yānem⁵¹ Haoshyangho⁵² Paradhāto⁵³.

(24) (the King) Haoshyangha³ of the Peshdadyan (Dynasty)⁴ worshipped² her¹ (i.e. Ashish Vangh) near⁵ the foot⁶ of (the Mount) Alborz⁷, beautiful⁸, created by Ahura Mazda⁹.

(25) He then¹⁰ asked¹² of her¹¹: 'Oh exalted¹⁹ Ashishvangh¹⁷! grant thou¹⁵ unto me¹⁶ this (below-mentioned) boon¹⁴ that²⁰ I may become²¹ very triumphant²² over all²³ the daevas²⁴ of Māzandarān²⁵; also²⁶ I²⁷ never²⁸ stricken with terror²⁹ bow down³⁰ through fear³¹ before³² the daevas³³, (but) on the contrary³⁴⁻³⁵. All³⁶ the daevas³⁷ stricken with terror³⁹ bow down⁴⁰ (before me) against their will³⁸ (and) terror-stricken⁴¹ *run away⁴³ into darkness⁴² (i.e., into hell).

(26) The exalted⁴⁸ Ashishvang⁴⁶ ran near⁴⁴ (King) Haoshyang (and) approached⁴⁵ (him). (King) Haoshyang⁵² of the Peshdadyan (Dynasty) obtained⁴⁹ that⁵⁰ boon⁵¹ (asked by him).

Ahe raya khvarenanghacha, tām yazāi surunvata yasna, tām yazāi huyashta yasna, Ashim Vanguhim zaotrābyo. Ashim Vanguhim yazamaide. Haomayo gava baresmana, hizvo-daughangha, mēthracha vachacha shyaothnacha, zaotrābyascha arshukhdaeibyascha vāghzibyō. Yenghe hātām āat yesne paiti vangho, Mazdāo

* For its comparison, see Gosh Yasht, paras 3-4.

Ahuro vaethā ashāt hachā, yāonghāmchā tāsachā tāoschā yazamaide.

(Karda IVth) (27) Ashim Vanguhim yazamaide, khshoithnim berezaitim huraodhām, huyazatām khvanat-chakhrām amavaitim, dāto-saokām baeshazyām perethvirām sūrām.

(28) Tām¹ yazata² yo³ yimo⁴ khshaeto⁵ hvāthwo⁶, Hukairyāt⁷ hacha⁸ Berehanghat⁹.

(29) Āat¹⁰ him¹¹ jaidhyat¹² avat¹³ āyaptem¹⁴ dazdi¹⁵-me¹⁶, Ashish Vanguhi¹⁷ yā¹⁸ berezaiti¹⁹, yatha²⁰ azem²¹ fshaoni²² vāthwa²³ ava-barāni²⁴, avi²⁵ Mazdāo²⁶ dāmabyo²⁷, yatha²⁸ azem²⁹ amerekhtim³⁰ ava-barāni³¹, avi³² Mazdāo³³ dāmabyo³⁴.

(28) King⁵ Jamshed⁴ *having a large retinue⁶ worshipped² her¹ from⁸ the Mount⁹ Hukairyā⁷.

(29) He then¹⁰ asked¹² of her¹¹: 'Oh exalted Ashishvangh! grant¹⁵ thou unto me¹⁶ this¹³ (below-mentioned) boon¹⁴, that²⁰ I²¹ may bring²⁴ (i.e. I make more numerous) increase of cattle²³ and prosperity²² unto²⁵ the creatures²⁷ of Ahura Mazda²⁶; and that²⁸ I²⁹ may bring³¹ immortality³⁰ unto³² the creatures³⁴ of Ahura Mazda³³.

(30) Uta³⁵ azem³⁶ apa-barāni³⁷ va³⁸ shudhemcha³⁹ tarshnemcha⁴⁰, hacha⁴¹ Mazdāo⁴² dāmabyo⁴³; uta⁴¹ azem⁴⁵ apa-barāni⁴⁶, va⁴⁷ zaurvāmcha⁴⁸ merethūmcha⁴⁹, hacha⁵⁰ Mazdāo⁵¹ dāmabyo⁵², uta⁵³ azem⁵⁴ apa-barāni⁵⁵ va⁵⁶ garememcha⁵⁷ vātem⁵⁸ aotemcha⁵⁹, hacha⁶⁰ Mazdāo⁶¹ dāmabyo⁶², hazangrem⁶³ aiwi-gāmanām⁶⁴.

(31) Pairi-tachat⁶⁵ pairi-jasat⁶⁶ Ashish Vanguhi⁶⁷ yā⁶⁸ berezaiti⁶⁹. Vindāt⁷⁰ tem⁷¹ yānem⁷² yo⁷³ yimo⁷⁴ khshaeto⁷⁵ hvāthwo⁷⁶.

* Or possessing large number of subjects; the good protector of the subjects.

(30) 'Also³⁵ I shall take away³⁷ (or I shall remove) both³⁸ hunger³⁹ and thirst⁴⁰ from⁴¹ the creatures⁴³ of Ahura Mazda⁴²; moreover⁴⁴ I⁴⁵ may take away⁴⁶ both⁴⁷ decrepitude⁴⁸ and death⁴⁹ from⁵⁰ the creatures⁵² of Ahura Mazda⁵¹; likewise⁵³ I⁵⁴ *will take away⁵⁵ (i.e., I will get rid of) from⁶⁰ the creatures⁶² of Ahura Mazda⁶¹ both⁵⁶ (excessive) hot⁵⁷ and (excessive) cold⁵⁹ wind⁵⁸ for a period of thousand⁶³ years⁶⁴.

(31) The exalted⁶⁹ Ashishvagh⁶⁷ ran near⁶⁵ (King Jamshed and approached⁶⁶ (him). King⁷⁵ Jamshed⁷⁴ having a large retinue⁷⁶ obtained⁷⁰ that⁷¹ boon⁷² (asked for by him).

Ahe raya khvarenanghacha, tām yazāi surunvata yasna, tām yazāi huyashta yasna Ashim Vanguhim zaotrābyo. Ashim Vanguhim yazamaide. Haomayo gava baresmana, hizvo-daughangha, mēthracha vachacha shyaothnacha, zaotrābyascha arshukhdaeibyascha vāghzibyo. Yenghe hātām āat yesne paiti vangho, Mazdāo Ahuro vaethā ashāt hachā, yāonghāmchā tāschā tāoschā yazamaide.

(Kardā Vth) (32) Ashim Vanguhim yazamaide, khshoithnim berezaitim huraodhām, huyazatām khvanat-chakhrām amavaitim dāto-saokām baeshazyām perethvirām sūrām.

(33) Tām¹ yazata² viso³ puthro⁴ Āthwyānoish⁵, viso⁶ sūrayāo⁷ Thraetaono⁸, upa⁹ Varenem¹⁰ chathru-gaoshem¹¹.

(34) Āat¹² him¹³ jaidhyat¹⁴ avat¹⁵ āyaptem¹⁶ dazdi¹⁷. me¹⁸ Ashish Vanguhi¹⁹ yā²⁰ berezaiti²¹, yat²² bavāni²³ aiwi-vanyāo²⁴ Azim Dahākem²⁵ thrizafanem²⁶ thrikameredhem²⁷, khshvashashim²⁸ hazangra-yaokhshtim²⁹, ash-aojanghem³⁰, daevim³¹ drujem³² aghem³³ gaethāvyo³⁴ drvantem³⁵, yām³⁶ ash-aojastemām³⁷ drujem³⁸ fracha-kerentat³⁹ angro mainyush⁴⁰, avi⁴¹ yām⁴² astvaitim⁴³ gaethām⁴⁴, mahrkai⁴⁵ ashahe⁴⁶ gaethanām⁴⁷. Uta⁴⁸ he⁴⁹ vanta⁵⁰ azāni⁵¹

* For its comparison, see Gosh Yasht, paras 9-10.

Savanghavāchi⁵² Arenavāchi⁵³, yoi⁵⁴ hen⁵⁵ kehrpa⁵⁶ sraeshta⁵⁷ zazāte-e⁵⁸ gaethyāicha⁵⁹, yoi⁶⁰ abdoteme⁶¹.

(35) Pairi-tachat⁶² pairi-jasat⁶³ Ashish Vanguhi⁶⁴ yā⁶⁵ berezaiti⁶⁶ Vindāt⁶⁷ tem⁶⁸ yānem⁶⁹ viso⁷⁰ puthro⁷¹ Āthwyānoish⁷² viso⁷³ sūrayāo⁷⁴ Thraetaono⁷⁵.

(33) Faredun⁸, the son⁴ of the valiant⁷ Āthwya⁵ race³, worshipped² her¹ (i.e., Ashish Vagh) in the four-cornered¹¹ (city of) Gilān¹⁰.

(34) He then¹² asked¹⁴ of her¹³: 'Oh exalted²¹ Ashishvagh¹⁹! grant thou¹⁷ unto me¹⁸ this¹⁵ (below-mentioned) boon¹⁶ that²² I may overcome²³⁻²⁴ Zohāk²⁵ who is three-jawed²⁶, three-skulled²⁷, six-orbed²⁸, of a thousand wives²⁹, the very strong³⁰ devilish³¹ druj³² (and who is) harmful³³ for (these) settlements³⁴ and an infidel³⁵; whom³⁶ Angra Mainyu⁴⁰ created³⁹ by far the strongest³⁷ druj³⁸ (i.e. Zohāk) on⁴¹ (this) corporeal⁴³ world⁴⁴ for the destruction⁴⁵ of the worlds⁴⁷ of righteousness⁴⁶. Also I may set free⁵¹ (or rescue) his⁴⁹ two wives⁵⁰ (named) Shehernāz⁵² and Arnavāz⁵³ who⁵⁴ are⁵⁵ the fairest⁵⁷ amongst the women⁵⁸ of (this) world⁵⁹ and who⁶⁰ (have fallen) in the most inaccessible *cavern⁶¹.

(35) The exalted⁶⁶ Ashishvagh⁶⁴ ran near⁶² (Faredun) and approached him⁶³ (King) Faredun⁷⁵, the son⁷¹ of the valiant⁷⁴ Āthwya⁷² race⁷⁰ obtained⁶⁷ that⁶⁸ boon⁶⁹ (asked by him).

Ahe raya khvarenanghacha, tām yazāi surunvata yasna, tām yazāi huyashta yasna, Ashim Vanguhim zaotrābyo. Ashim Vanguhim yazamaide. Haomayo gava baresmana, hizvo-danghangha, mēthracha vachacha shyaothnacha, zaotrābyascha arshukhdaeibyascha vāghzibyo. Yenghe hātām āat yesne paiti vangho, Mazdāo Ahuro vethā ashāt hachā, yāonghāmchā tāschā tāoschā yazamaide.

* For its comparison, see Gosh Yasht, paras 13-14.

(Kardā VIth) (36) Ashīm Vanguhīm yazamaide, khshoithnim berezaitim huraodhām huyazatām khvanatchakhrām amavaitim dāto-sāokām baeshazyām perethvirām sūrām.

(37) Tām¹ yazata² Haomo³ frāshmish⁴ baeshazyo⁵, sriro⁶, khshathryo⁷, zairi-doithro⁸, barezishte⁹ paiti¹⁰ barezahi¹¹ Haraithyo paiti Barezayāo¹².

(38) Āat¹³ him¹⁴ jaidhyat¹⁵ avat¹⁶ āyaptem¹⁷ dazdi¹⁸-me¹⁹ Ashish Vanguhi²⁰ yā²¹ berezaiti²², yatha²³ azem²⁴ bandayeni²⁵ mairim²⁶ tūirim²⁷ Frangrasyānem²⁸, uta²⁹ bastem³⁰ vādhayeni³¹, uta³² bastem³³ upanayeni³⁴ bastem³⁵ Kavoish³⁶ Haosravanghahe³⁷, janāt³⁸ tem³⁹ Kava⁴⁰ Haosrava⁴¹, pasne⁴² varoish⁴³ Chaechistahe⁴⁴ zafrāhe⁴⁵ urvyāpahe⁴⁶, puthro⁴⁷ kaena⁴⁸ Shyāvarshānāi⁴⁹ zuro-jatahe⁵⁰ narahe⁵¹, Aghraerathahe⁵² naravahe⁵³.

(37) Yazata Haoma³, prosperity-bringing⁴, the healing⁵, the beautiful⁶, the kingly⁷, and golden-eyed⁸, worshipped her¹ (i.e., Ashishvangh) upon¹⁰ the highest⁹ height¹¹ of the Mount Alborz¹².

(38) He then asked of her: 'Grant thou unto me this (below-mentioned) boon, Oh exalted Ashishvangh! that²³ I may bind²⁵ the blood-thirsty²⁶ (or cruel²⁶) Turānian²⁷ Afrāsīāb²⁸, and²⁹ I may drag³¹ (him) bound³⁰ and that I may bring³⁴ (him) bound³³ in the presence of King Kaikhosrou³⁶⁻³⁷, so that King Kaikhosrou⁴⁰⁻⁴¹ may kill³⁸ him³⁹ (i.e., Afrāsīāb) on the other side⁴² (or behind⁴²) the Lake⁴³ Chaechasta⁴⁴, deep⁴⁵ and broad-watered⁴⁶.'

Explanation: (As regards the reason why he may kill him, it is explained as under)

The son⁴⁷ (i.e., King Kaikhosrou) in revenge⁴⁸ for Siāvash⁴⁹ killed by violence⁵⁰ and in revenge⁴⁸ for the heroic⁵¹ Agareras⁵² of Nāru race⁵³ (may kill Afrāsīāb)⁵.

* For its comparison, see Gosh Yasht, paras 17-18.

(39) Pairi-tachat⁵⁴ pairi-jasat⁵⁵ Ashish Vanguhi⁵⁶ yā⁵⁷ berezaiti⁵⁸. Vindāt⁵⁹ tem⁶⁰ yānem⁶¹ Haomo⁶² frāshmish⁶³, baeshazyo⁶⁴, sriro⁶⁵, khshathryo⁶⁶, zairi-doithro⁶⁷.

(39) The exalted⁵⁸ Ashishvangh⁵⁶ ran⁵⁴ near (Haoma) and approached⁵⁵ (him). Yazata Haoma⁶² prosperity - bringing⁶³, the healing⁶⁴, the beautiful⁶⁵, the Kingly⁶⁶ and golden-eyed⁶⁷ obtained⁵⁹ that⁶⁰ boon⁶¹ (asked by him).

Ahe raya khvarenanghacha, tām yazāi surunvata yasna, tām yazāi huyashta yasna, Ashīm Vanguhīm zaotrābyo. Ashīm Vanguhīm yazamaide. Haomayo gava baresmana, hizvo-danghangha, māthracha vachacha shyaothnacha, zaotrābyascha arshukhdhaeibyascha vāghzibyo. Yenghe hātām āat yesne paiti vangho, Mazdāo Ahuro vaethā ashāt hachā, yāonghāmchā tāschā tāoschā yazamaide.

(Kardā VIIth) (40) Ashīm Vanguhīm yazamaide, khshoithnim berezaitim huraodhām, huyazatām khvanatchakhrām amavaitim, dāto-saokām baeshazyām perethvirām sūrām^{*}.

(41) Tām¹ yazata² arsha³ Airyanām⁴ dakhyunām⁵ khshathrāi⁶ haukeremo⁷ Haosrava⁸.

(42) Āat⁹ him¹⁰ jaidhyat¹¹ avat¹² āyaptem¹³ dazdi¹⁴-me¹⁵, Ashish Vanguhi¹⁶ yā¹⁷ berezaiti¹⁸, yatha¹⁹ azem²⁰ nijanāni²¹ mairim²² tūirim²³ Frangrasyānem²⁴, pasne²⁵ varoish²⁶ Chaechistahe²⁷ zafrāhe²⁸ urvyāpahe²⁹, puthro³⁰ kaena³¹ Syāvarshānāi³² zuro-jatahe³³ narahe³⁴ Aghraerathahecha³⁵ Naravahe³⁶.

* For its translation, see para 1st of this yasht.

(43) Pairi-tachat³⁷ pairi-jasat³⁸ Ashish Vanguhi³⁹ yā⁴⁰ berezaiti⁴¹. Vindāt⁴² tem⁴³ yānem⁴⁴ arsha⁴⁵ Airyanām⁴⁶ dakhyunām⁴⁷ khshathrāi⁴⁸ hankeremo⁴⁹ Haosrava⁵⁰.

(41) The brave (King) Kaikhosrou⁸ worshipped² her¹ (i.e., Ashishvangh) who is the uniter⁷ of the sovereignty⁶ of the Iranian⁴ countries⁵ into one whole kingdom⁷.

(42) He then⁹ asked¹¹ of her¹: 'Grant thou¹⁴ unto me¹⁵, Oh exalted¹⁸ Ashishvangh¹⁶! this¹² (below-mentioned) boon¹³ that¹⁹ I may kill²¹ the criminal²² Tūrānian²³ Afrāsīāb²⁴ on the other side²⁵ of (or behind²⁵) the lake²⁶ (called) Chaechasta²⁷, (which is) deep²⁸ and broad-watered²⁹.'

Explanation: (The reason as to why he may kill him is stated below)

'I who am the son³⁰ of Syāvakhsh³² (will *kill the criminal Afrāsīāb) in the revenge³¹ of Syāvakhsh³² killed by violence³³ and in the revenge³¹ of the heroic³⁴ Aghraeratha³⁵ of Naru race³⁶.'

(43) The exalted⁴¹ Ashishvangh³⁹ ran near³⁷ (the King Kaikhosrou) and approached³⁸ (him). (King) Kaikhosrou⁵⁰ who is the uniter⁴⁹ of the sovereignty⁴⁸ of the Iranian⁴⁶ countries⁴⁷ into one whole kingdom⁴⁹ obtained⁴² that⁴³ boon⁴⁴ (asked by him).

Ahe raya khvarenanghacha, tām yazāi zurunvata yasna, tām yazāi huyashta yasna, Ashim Vanguhim zaotrābyo. Ashim Vanguhim yazamaide. Haomayo gava baresmana, hizvo-danghangha, mēthracha vachacha shyaothnacha, zaotrābyascha arshukhdhaeibyascha vāghzibyo. Yenghe hātām āat yesne paiti vangho, Mazdāo Ahuro vaethā ashāt hachā, yāonghāmchā tāschā tāoschā yazamaide.

(Kardā VIIIth) (44) Ashim Vanguhim yazamaide, khshoithnim berezaitim, huraodhām, huyazatām khvanat-

* For its comparison, see Gosh Yasht, paras 21-22.

chakhrām amavaitim, dāto-saokām baeshazyām perethvirām sūrām.*

(45) Tām¹ yazata² yo³ ashava⁴ Zarathushtro⁵ Airyene Vaejahi⁶ Vanghuyāo Dāityayāo⁷.

(46) Āat⁸ him⁹ jaidhyat¹⁰ avat¹¹ āyaptem¹² dazdi¹³-me¹⁴, Ashish Vanguhi¹⁵ yā¹⁶ berezaiti¹⁷, yatha¹⁸ azem¹⁹ hāchayene²⁰ vanguhim²¹ āzātām²² Hutaosām²³, anumate-e²⁴ daenayāo²⁵, anukhte-e²⁶ daenayāo²⁷, anvarshte-e²⁸ daenayāo²⁹, yā³⁰ me³¹ daenām³² Māzdayasnim³³ zarascha³⁴ dāt³⁵, apaecha³⁶ aotāt³⁷ yā³⁸ me³⁹ varezānāi⁴⁹, vanguhim⁴¹ dāt⁴² frasastim⁴³.

(47) Pairi-tachat pairi-jasat Ashish Vanguhi yā berezaiti. vindāt tem yānem yo ashava Zarathushtro.

(45) The Holy⁴ (Prophet) Zarathushtra⁵ worshipped² her¹ (i.e., Ashishvangh) in Iravej⁶ (near the mouth) of the River Vehedāti⁷.

(46) He then⁸ asked¹⁰ of her⁹: 'Oh exalted¹⁷ Ashishvangh¹⁵! grant thou¹³ unto me¹⁴ this¹¹ (below-mentioned) boon¹², that¹⁸ I¹⁹ may lead²⁰ Hutaosa²³, the virtuous²¹ and nobly born²² (or of noble lineage²²) to think in confirmity with²⁴ the Religion²⁵, to speak in confirmity with the Religion²⁷ and to act in confirmity²⁸ with the Religion²⁹. (And) who (i.e. Hutaosa) may devote (herself)³⁴⁻³⁵ to my³¹ Mazda-worshipping³³ Religion³², and may declare³⁷ (her) wish³⁶; (moreover) who³⁸ (i.e., Hutaosa) may impart⁴² good⁴¹ admonition⁴³ to me³⁹ for (the prophetic) mission⁴⁰.'

(47) The exalted⁴⁸ Ashishvangh ran near⁴⁴ (the Prophet Zarathushtra) and approached⁴⁵ (him). Holy⁵³ Zarathushtra⁵⁴ obtained⁴⁹ that⁵⁰ boon⁵¹ (asked by him).

Ahe raya khvarenanghacha, tām yazāi surunvata yasna, tām yazāi huyashta yasna, Ashim Vanguhim

* For its translation, see para 1st of this yasht.

1 For its comparison, see Gosh Yasht, paras 25-26.

zaothrābyo. Ashim Vanguhim yazamaide. Haomayo gava baresmana, hizvo-danghangha, māthracha vachacha shyaothnacha, zaothrābyascha arshukhdhaeibyascha vāghzibyo. Yenghe hātām āat yesne paiti vangho, Mazdāo Ahuro vaethā ashāt hachā yāonghāmchā tāscha tāoschā yazamaide.

(Karda IXth) (48) Ashim Vanguhim yazamaide, khshoithnim berezaitim huraodhām, huyazatām khvanatchakhrām amavaitim, dāto-saokām baeshazyām perethvirām sūrām^o.

(49) Tām¹ yazata² berezaidhish³ Kava⁴ Vishtāspo⁵ pasne⁶ āpo⁷ Dāityayāo⁸.

(50) Āat⁹ him¹⁰ jaidhyat¹¹, avat¹² āyaptem¹³ dazdi¹⁴-me¹⁵, Ashish Vanguhi¹⁶ yā¹⁷ berezaiti¹⁸, yatha¹⁹ azāni²⁰ peshane²¹ ashta²² aurvanto²³, Vispa-thaurva-astoish²⁴, puthro²⁵ vispathaurvo²⁶, Urvi-khaodho²⁷, Urvi-verethro²⁸, Stvi-manothrish²⁹, yenghe³⁰ hapta-sata³¹ ushtranām³² jainyāvarat³³, pascha³⁴ khvidhahe³⁵ yatha³⁶ azāni³⁷ peshane³⁸ mairyehe³⁹ khyonahe⁴⁰ Arejat-aspahe⁴¹, yatha⁴² azāni⁴³ peshane⁴⁴ Darshinikahe⁴⁵ daevayasnahe⁴⁶.

(49) Kay⁴ Vishtāspa⁵ worshipped² her¹ (i.e. Ashishvagh) ¹of high insight³ on the other side⁶ of the River⁷ Vehedāti⁸.

(50) He then⁹ asked¹¹ of her¹⁰: 'Oh exalted¹⁸ Ashishvagh¹⁶! grant thou¹⁴ unto me¹⁵ this¹² (below-mentioned) boon¹³ that¹⁹ I may drive out²⁰ in the battle²¹ eight²² heroes²³ (mentioned below):- (1) Vispa-thaurvo-asti²⁴, (2) the son²⁵ of Vispa-thaurva²⁶, (3) Urvi-khaodha²⁷, (4) Urvi-verethra²⁸, (5) Stvi-manothri²⁹ whose³⁰ seven hundred³¹ camels³² ^ofollow him³³; then³⁴ I may drive out³⁷ (6) the

^o For its translation, see para I^a of this yasht.

¹ i.e., liberal-hearted; or fore-sighted, far-seeing. "Noble, of noble lineage" (Harlez); "exalted" (Darmesteter)

^o Professor Harlez

criminal Khyaona⁴⁰ and (7) Arjāspa⁴¹, infuriated³⁵ in the battle³⁸; similarly, I may drive out⁴³ the daeva-worshipper⁴⁶ Darshinika⁴⁵ in the battle⁴⁴ as well.⁷

(51) Uta⁴⁷ azem⁴⁸ nijanāni⁴⁹ Tāthravantem⁵⁰ duzh-daenem⁵¹, uta⁵² azem⁵³ nijanāni⁵⁴ Spinjaurushkem⁵⁵ daevayasnem⁵⁶, uta⁵⁷ azem⁵⁸ fraourvaesayeni⁵⁹ humaya⁶⁰ Varedhakanāmcha⁶¹ Khyaonyechecha⁶² danghavo⁶³, uta⁶⁴ azem⁶⁵ nijanāni⁶⁶ Khyaoninām⁶⁷ dakhyunām⁶⁸, panchsaghnāi⁶⁹ sataghnāishcha⁷⁰, sataghnāi⁷¹ hazangragnāishcha⁷², hazangragnāi⁷³ baevareghnāishcha⁷⁴, baevareghnāi⁷⁵ ahākhshtagnāishcha⁷⁶.

(52) Pairi-tachat⁷⁷ pairi-jasat⁷⁸ Ashish Vanguhi⁷⁹ yā⁸⁰ berezaiti⁸¹. Vindāt⁸² tem⁸³ yānem⁸⁴ berezaidhish⁸⁵ Kava⁸⁶ Vishtāspo⁸⁷.

(51) Also⁴⁷ I⁴⁸ may kill⁴⁹ Tāthravant⁵⁰ of the wicked faith⁵¹; also⁵² I⁵³ may kill⁵⁴ Spinjaurushka⁵⁵, the daeva-worshipper⁵⁶; and I may introduce⁵⁹ good laws⁶⁰ (or a wise code of laws⁶⁰) into the countries⁶³ of Veredhaka⁶¹ and Khyaona⁶²; also⁶⁴ I⁶⁵ may kill (men) of the country⁶⁸ of Khyaona⁶⁷ from fifty-fold⁶⁹ to hundred-fold⁷⁰, from hundred-fold⁷¹ to thousand-fold⁷², from a thousand-fold⁷² to ten thousand-fold⁷³ and from ten thousand-fold⁷⁴ to innumerable⁷⁵.^o

(52) The exalted⁸⁰ Ashishvagh⁷⁹ ran near⁷⁷ Kay Vishtāspa and approached⁷⁸ (him). Kay⁸⁶ Vishtāspa⁸⁷ of high insight⁸⁵ obtained⁸² that⁸³ boon⁸⁴ (asked by him).

Ahe raya khvarenanghacha, tām yazāi surunvata yasna, tām yazāi huyashta yasna, Ashim Vanguhim zaothrābyo. Ashim Vanguhim yazamaide. Haomayo gava baresmana, hizvo-danghangha, māthracha vachacha shyaothnacha, zaothrabyascha arshukhdhaeibyascha vāghzibyo. Yenghe hātām āat yesne paiti vangho, Mazdāo ahuro vaethā ashāt hachā, yāonghāmchā tāscha tāoschā yazamaide.

^o For its comparison, see Gosh Yasht, paras 30-31.

(Kardā Xth) (53) Ashīm Vanguhīm yazamaide, khshoithnīm berezaitim huraodhām, huyazatam khvanat-chakhrām amavaitim, dāto-saokām baeshazyām perethvirām sūrām.*

(54) Āat¹ aokhta² Ashish Vanguhī³ yā⁴ berezaiti⁵, mā⁶ chish⁷ me⁸ āonghām⁹ zaothranām¹⁰ vindita¹¹, yā¹² māvoya¹³ nipārayeinti¹⁴, mā¹⁵ naro¹⁶ pairishta-khshudhro¹⁷, mā¹⁸ jahika¹⁹ para-dakhshta²⁰, mā²¹ aperenāyu²² tauruna²³, mā²⁴ kainina²⁵ anupaeta²⁶ mashyānām²⁷.

(55) Yat²⁸ mām²⁹ Tūra³⁰ pazdayanta³¹ āsu-aspā³² Nāotaracha³³, āat³⁴ azem³⁵ tanūm³⁶ aguze³⁷, adhairi³⁸ pādhem³⁹ geush⁴⁰ arshno⁴¹ baremāyaonahe⁴². Āat⁴³ mām⁴⁴ fraguzayanta⁴⁵ yoi⁴⁶ aperenāyu⁴⁷ tauruna⁴⁸ yoi⁴⁹ kainina⁵⁰ anupaeta⁵¹ mashyānām⁵².

(54) Then¹ spoke² Ashishvangh³, the exalted⁵: 'If a man¹⁶ whose seed is dried up¹⁷, the wicked woman¹⁹ who produces untimely issues²⁰, the youth²² of tender age²³, and the maiden²⁵ who hath not approached man will dedicate¹⁴ unto me¹³ even any (offering) out of these libations (fixed) for me, it will not⁶ be accepted¹¹ (i.e., I will not accept that offering ceremoniously dedicated)'.¹

(55) (Ashishvangh says): 'When²⁸ the Turanians³⁰ and the descendents of Naotars³³ having swift horses³² pursued³¹ (for getting me), I³⁵ hid (my) body³⁶ under³⁸ the feet³⁹ of a burden-bearing⁴² ox⁴⁰⁻⁴¹. But⁴³ the youths⁴⁷ of tender age⁴⁸ (and) the maidens⁵⁰ who have never approached⁵¹ men⁵² found⁴⁵ me⁴⁴ out⁴⁵.

* For its translation, see para 1st of this yasht.

¹ Its purport is to bring menstruation by drinking drug or medicine in order to procure abortion of a courtesan; "the harlot who has no more sign of menstruation" (Spiegel, Justi and Harlez).

* i.e., a woman who has not enjoyed the family life; an unmarried woman.

³ i.e., riding on swift horses.

(56) Yat-chit⁵³ mām⁵⁴ Tura⁵⁵ pazdayanta⁵⁶ āsuaspa⁵⁷ Noātaracha⁵⁸, at-chit⁵⁹ azem⁶⁰ tanūm⁶¹ aguze⁶² adhairi⁶³ maeshahe⁶⁴ garo⁶⁵ yat⁶⁶ varshnoish⁶⁷ sato-Karahe⁶⁸. At-chit⁶⁹ mām⁷⁰ fraguzayanta⁷¹ yoi⁷² aperenāyu⁷³ tauruna⁷⁴ yoi⁷⁵ kainina⁷⁶ anupaeta⁷⁷ mashyānām⁷⁸, yat-chit⁷⁹ mām⁸⁰ tura⁸¹ pazdayanta⁸² āsu-aspā⁸³ Naotaracha⁸⁴.

(57) Paoiryām⁸⁵ gerezām⁸⁶ gerezaeta⁸⁷ Ashish Vanguhī⁸⁸ yā⁸⁹ berezaiti⁹⁰, hacha⁹¹ aputhro-janyāo⁹² jahikayāo⁹³. Mā⁹⁴ he⁹⁵ avi⁹⁶ pādhem⁹⁷ ava-hishta⁹⁸, mā⁹⁹ gātūm¹⁰⁰ nipaidhyanguha¹. Kutha² hīsh³ azem⁴ kerenavāni⁵, asmanem⁶ avi⁷ frashusāni⁸, zām⁹ avi¹⁰ niurvisyāni¹¹.

(56) Even when⁵³ the Turānians⁵⁵ and the descendents of Naotars⁵⁸ having swift horses⁵⁷ pursued⁵⁶ (for getting me), I⁶⁰ hid⁶² (my) body⁶¹ under⁶³ the throat⁶⁵ of a ram⁶⁴⁻⁶⁷ of hundred-fold energy⁶⁸. But⁶⁹ the youths⁷³ of tender age⁷⁴ and the maidens⁷⁶ who have never approached⁷⁷ men⁷⁸ found⁷¹ me⁷⁰ out⁷¹, when⁷⁹ the Turanians⁸¹ and the descendents of Naotars⁸⁴ having swift horses⁸³ pursued⁸² me⁸⁰.

(57) The first⁸⁵ cry of wailing⁸⁶ (which) Ashishvangh⁸⁸ the exalted⁹⁰ raises⁸⁷ is about the courtesan destroying pregnancy. Stand thou⁹⁸ not⁹⁴ on⁹⁶ the steps⁹⁷ of that (woman)⁹⁵ and sit thou¹ not⁹⁹ at (her) seat¹⁰⁰. What² shall I⁴ do⁵ with (such) women³? Shall I go away⁸ to⁷ heaven⁶ or shall I hide¹¹ (or shall I bury¹¹) underneath the earth⁹⁻¹⁰?

(58) Bityām¹² gerezām¹³ gerezaeta¹⁴ Ashish Vangu¹⁵ - hī yā¹⁶ berezaiti¹⁷, hacha¹⁸ avanghāi¹⁹ jaihikeyāi²⁰, yā²¹

* Original meaning is 'of the ram emitting seed or sperm.'

¹ Original meaning is 'working hundred-fold', i.e. most powerful.

* Original meaning: laments, utters a loud voice, weeps.

³ i.e., in no way one should come in contact with the courtesan; one should remain far away from her.

* Or how shall I act? She utters with contempt after being tired with such wicked women.

aom²² puthrem²³ baraiti²⁴, anyahmāi²⁵ arshānāi²⁶ varshtem²⁷, paithe²⁸ upa-baraiti²⁹. Kutha³⁰ hīsh³¹ azem³² kerenavāni³³, asmanem³⁴ avi³⁵ frashusāni³⁶, zām³⁷ avi³⁸ ni-urvisyāni³⁹.

(59) Thrityām⁴⁰ gerezām⁴¹ gerezaeta⁴² Ashish Vanguhi⁴³ yā⁴⁴ berezaiti⁴⁵, imat⁴⁶ me⁴⁷ stāvishtem⁴⁸ shyaothnem⁴⁹ mashya⁵⁰ verezenti⁵¹ sāsta⁵², yat⁵³ Kainyo⁵⁴ uzvādhayeinti⁵⁵ dareghem⁵⁶ aghravo⁵⁷ nijāmayeinti⁵⁸. Kutha⁵⁹ hīsh⁶⁰ azem⁶¹ kerenavāni⁶², asmanem⁶³ avi⁶⁴ frashusāni⁶⁵, zām⁶⁶ avi⁶⁷ ni-urvisyāni⁶⁸.

(58) The second¹² cry of lamentation¹³ (which) the lofty¹⁷ Ashishvagh¹⁵ raises¹⁴ is about that¹⁹ courtesan²⁰ who²¹ brings forth²⁴ a child²³ *conceived²⁷ of another²⁵ man²⁶, and gives²⁹ (it) to her husband²⁸ (i.e., entrusts that child to her husband begotten by a stranger). What³⁰ shall I do³³ with such (women³¹)? Shall I go³⁸ to heaven³⁴ or shall I hide³⁹ underneath³⁸ the earth?³⁷

(59) The third⁴⁰ cry of grief⁴¹ (which) the exalted⁴⁵ Ashishvagh⁴³ raises⁴² is about this⁴⁶ (mentioned below) worst⁴⁸ action⁴⁹ (which) men⁵⁰ and rulers⁵² commit⁵¹, namely⁵³, they *keep away maidens⁵⁴ from marrying⁵⁵ and condemn⁵⁸ (them) for a long time⁵⁶ (in such state) without husbands⁵⁷. What⁵⁹ shall I⁶¹ do⁶² with such (men⁶⁰)? Shall I go⁶⁵ to⁶⁴ heaven⁶³ or shall I hide⁶⁸ underneath the earth⁶⁶⁻⁶⁷.

(60) Āat⁶⁹ mraot⁷⁰ Ahuro Mazdāo⁷¹, Ashi⁷² srīre⁷³ dāmidhāite⁷⁴, mā⁷⁵ avi⁷⁶ asmanem⁷⁷ frashusa⁷⁸, mā⁷⁹ avi⁸⁰ zām⁸¹ ni-urvisē⁸², stha⁸³ me⁸⁴ tūm⁸⁵ hām-charanguha⁸⁶, antare⁸⁷ aredhem⁸⁸ nmānahe⁸⁹ srīrahe⁹⁰ khshathro-keretahe⁹¹.

* Original meaning: done, made pregnant.

1 The meaning of "sāstar" is 'tyrant' as well.

* Root vadh = Sanskrit vah = to be wedded, to marry. vādhaya = to get married (causal); uz-vādhaya = to prevent from marrying; prefix 'uz' is used here in the negative sense.

(61) Ana⁹² thwā⁹³ yasna⁹⁴ yazāne⁹⁵, ana⁹⁶ yasna⁹⁷ frāyazane⁹⁸, yase⁹⁹-thwā¹⁰⁰ yazata¹ Vīstāspo², pasne³ āpo⁴ Dāikyayao⁵. Berezem⁶ barāt⁷ zaota⁸ vāchim⁹, hishtemno¹⁰ pascha¹¹ baresma¹². Ana¹³ thwā¹⁴ yasna¹⁵ yazāne¹⁶, ana¹⁷ yasna¹⁸ frāyazāne¹⁹, Ashi²⁰ srīre²¹ dāmi-dhāite²².

(60) Thereupon⁶⁹ (the Creator) Ahura Mazda⁷¹ said⁷⁰: 'Oh fair⁷³ and wise-created⁷⁴ (i.e., full of wisdom⁷⁴) Ashishvagh⁷²! do not⁷⁵ go⁷⁸ to⁷⁶ heaven⁷⁷, nor⁷⁹ do thou hide⁸² (thyself) underneath⁸⁰ the earth⁸¹. But⁸³ do thou⁸⁵ enter⁸⁶ into the interior⁸⁷ part⁸⁸ of my⁸⁴ beautiful⁹⁰ royal⁹¹ palace⁸⁹.

(61) I will worship⁹⁵ thee⁹³ with that⁹² yazishna⁹⁴ (i.e., with the most famous yazishna) and I will worship (thee) the most⁹⁸ with that⁹⁶ yazishna⁹⁷ (which) (the King) Vīstāspa² did worship¹ thee¹⁰⁰ on the other side³ of the River⁴ Vehedātī⁵. Standing¹⁰ behind¹¹ the Baresman¹², the Zaotar - the invoker - lifted up⁷ a loud⁶ voice⁹ (i.e. said with a loud voice): 'Oh fair²¹ and wise-created²² (i.e., full of wisdom) Ashishvagh²⁰! with that¹³ (above-mentioned) yazishna¹⁵ I will worship¹⁶ thee¹⁴, with that¹⁷ (above-mentioned) yazishna¹⁸ I will worship (thee) the most¹⁹.

Ahe raya khvarenanghacha, tām yazāi surunvata yasna, tām yazāi huyashta yasna, Ashim Vanguhim zaotrābyo. Ashim Vanguhim yazamaide. Haomayo gava baresmana, hizvo-danghangha, mēthracha vachacha shyaothnacha, zaotrābyascha arshukhdhaeibyascha vāghzibyo. Yenghe hātām āat yesne paiti vangho, Mazdāo Ahuro vaethā ashāt hachā, yāonghāmchā tāscha tāoschā yazamaide.

(To recite in Bāz): Ahura Mazda Khodāe, awazūnie mardum, mardum sardagān hamā sardagān, hambāyaste vehān, oem behedīn Māzdayasnān āgahī āstavāni nekī rasānad; aedūn bād. (Recite aloud) Yathā Ahū Vairyo (2).

Yasnemcha¹ vahmemcha² aojascha³ zavarecha⁴ āfrināmi⁵ Ashoish⁶ Vanghuyāo⁷, chistoish⁸ vanghuyāo⁹,

Erethe¹⁰ vanghuyāo¹¹, Rasāstāto¹² vanghuyāo¹³,
khvarenangho¹⁴ savangho Mazda-dhātahe¹⁵. Ashem Vohū 1.

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

I praise⁵ the worship¹, the glory², the strength³ (or efficacy³)
and power⁴ of Ashishvangh⁶⁻⁷, of the good⁹ wisdom⁸, of the good¹¹
truthfulness¹⁰, of the good¹³ justice¹² and of the glory¹⁴ created by
Ahura Mazda¹⁵.

Roz nek nām, roz pāk nām, roz mubārak (falān),
māhe mubārak (falān), gāhe (falān), namāz Dādāre gehān
dāmān. Khshnaothra Ahurahe Mazdāo, taoidite angrahe
mainyeush; haithyāvarshtām hyat vasnā ferashotemem.
Staomi ashem; Ashem Vohū 1.

Gorje Khoreh awazāyād Mino Arshashang be-rasād
amāvand pīrozgar amāvandī pīrozgarīh. Dād dīn beh
Māzdayasnān, āgahīravāigo-āfarangānī bād hafte keshvar
zamīn; aedūn bād. Man āno āvāyad shudan, man āno
āvāyad shudan, man āno āvāyad shudan; ashaone Ashem
Vohū 1.

(Facting the Southern direction, recite): Dādāre gehān
Dīne Māzdayasnī Dāde Zarathushti. Namasete ashāum
sevishte Aredvi Sūra anāhite ashaone. Ashem Vohū 1.

Nemo urvaire vanguhi Mazdadhāte ashaone. Ashem
Vohū 1.

Ashim Vanguhim yazamaide. Ashem Vohū 1.

Mino Arshashang be-rasād. Ashem Vohū 1.

Āshtād Yasht

Pa nāme yazdān Ahura Mazda Khodāe awazūnī,
gorje khoreh awazāyād; Āshtād yazad be-rasād.

Az hamā gunāh patet pashemānum; az harvastīn
dushmata duzhūkhta duzhvarshta, mem pa getī manīd,
oem goft, oem kard, oem jast, oem būn būd ested. Azān
gunāh manashnī gavashnī kunashnī, tanī ravānī, getī
mīnoānī, okhe awākshh pashemān pa se gavashnī pa patet
hom. Khshnaothra Ahurahe Mazdāo, taroidite angrahe
mainyeush; haithyāvarshtām hyat vasnā ferashotemem.
Staomi ashem; Ashem Vohū 3.

Fravarāne Mazdayasno Zarathushtrish vīdaevo
Ahura-tkaesho (Gāh according to the period of the day)
frastastayaecha. Airyanām Khvareno Mazda-dhātānām
khshnaothra yasnāicha vahmāicha khshnaothrāicha
frastastayaecha, Yathā Ahū Vairyo zaotā frā me mrūte,
athā ratush ashāt-chit hacha frā ashava vidhvāo mraotū.

(1) Mraot¹ Ahuro Mazdāo² spitamāi³
Zarathushtrāi⁴, azem⁵ dadhām⁶ Airyanem⁷ Khvareno⁸
gaomavaitim⁹ pouru-vāthwem¹⁰ pouru-ishtim¹¹ pouru-
khvarenanghem¹² hush-hām-beretem¹³ khrathwem¹⁴, hush-
hām-beretem¹⁵ shaetem¹⁶ āzīm¹⁷ hamaestārem¹⁸,
dushmainyūm¹⁹ hamaestārem²⁰.

(2) Taurvayeni²¹ angrem mainyūm²² pouru-
mahrkem²³, taurvayeni²⁴ aeshmem²⁵ khrvi-drūm²⁶,
taurvayeiti²⁷ būshyāstem²⁸ zairinem²⁹, taurvayeiti³⁰ hām-
steretem³¹ aekhem³², taurvayeiti³³ daeum³⁴ apaoshem³⁵,
taurvayeiti³⁶ an-airyāo³⁷ dainghāvo³⁸.

(1) The Creator Ahura Mazda² spoke¹ unto Spitamān³ Zarathushtra⁴: 'I⁵ created⁶ the Iranian⁷ Glory⁸, rich in flocks or herds⁹, rich in men¹⁰, full of wealth (or boons)¹¹, full of glory¹⁴, provided with full store¹³ of intelligence¹⁴, and with full store¹⁵ of riches (or prosperity)¹⁶ as an antagonist¹⁸ of [♂]greed¹⁷ and as an opponent²⁰ of the evil-minded¹⁹.'

(2) (That Iranian Glory) overcomes²¹ Angra-Mainyu²², full of death²³, overcomes²⁴ the demon Aeshma (i.e. demon of wrath)²⁵ of cruel-weapons²⁶, overcomes the demon bushyāsta (i.e., the demon of procrastination)¹, of weak judgment²⁹, overcomes the all-spread³¹ plague (or illness)³², overcomes³³ the demon³⁴ Apaosha (i.e., the demon of drought)³⁵ and overcomes³⁶ the countries³⁸ [♂]antagonistic to Iran³⁷.

(3) Azem³⁹ dadhām⁴⁰ Ashīmcha Vanguhim⁴¹ berezaitim⁴² Fracharaiti⁴³ antare⁴⁴ aredhem⁴⁵ nmānahe⁴⁶ srirahe⁴⁷ khshathro-keretahe⁴⁸.

(4) Tem⁴⁹ hachāt⁵⁰ Ashish⁵¹ pourush-khvāthra⁵² rāiti⁵³ ashava-khshnvaityāi⁵⁴ masyāi⁵⁵. Fracharaiti⁵⁶ antare⁵⁷ aredhem⁵⁸ nmānahe⁵⁹ srirahe⁶⁰ khshathro-keretahe⁶¹. Vispo-vāthwo⁶² vispo-verethro⁶³ vispo-khrathwo⁶⁴ vispo-khvareno⁶⁵. Aevo⁶⁶ pādhem⁶⁷ nidaithite⁶⁸ Ashish Vanguhi⁶⁹ yā⁷⁰ berezaiti⁷⁰ antare⁷¹ aredhem⁷² nmānahe⁷³ srirahe⁷⁴ khshathro-keretahe⁷⁵.

(3) (The Creator Ahura Mazda says): 'I³⁹ created⁴⁰ the exalted⁴² Ashishvangh¹.'

(Ashishvangh) moves about⁴³ in the interior⁴⁴ part⁴⁵ of the beautiful⁴⁷, imperial⁴⁸ abode⁴⁶ (of the person who rejoices her).

° Taking the word āzīm figuratively, it would also mean 'the demon of concupiscence - lust'.

1 Or lean, meagre, weak. Its Persian equivalent is zār, nezār. It may be noted that through idleness bodily strength and the mental faculty of man are spoiled.

♂ Or non-Iranian, not noble or not of good lineage like the Iranians; wicked, wild. Airya = Sanskrit arya, ārya = good, noble.

(4) May Ashishvangh⁵¹ with full comfort⁵² [♂]follow⁵⁰ the man⁵⁴ who pleases the righteous⁵⁴ by means of generosity⁵³!

(Ashishvangh) goes⁵⁶ into the interior⁵⁷ part⁵⁸ of the beautiful⁶⁰, royal⁶¹ abode⁵⁹ (of the person referred to above).

When Ashishvangh⁶⁸ the exalted⁷⁰ places⁶⁷ (her) only single step⁶⁶ into the interior⁷¹ part⁷² of the beautiful⁷⁴ royal⁷⁵ abode⁷³ (of that person), (he becomes) possessed of all sorts of flocks⁶², all-victorious⁶³, all-wise⁶⁴ and ¹all-glorious⁶⁵.

(5) Hazangrem⁷⁶ aspāo⁷⁷ bavaiti⁷⁸, hazangrem⁷⁹ vāthwāo⁸⁰ bavaiti⁸¹, uta⁸² āsnāmchit⁸³ frazaintim⁸⁴. Hāmo⁸⁵ yaozaiti⁸⁶ tishtrim⁸⁷ stārem⁸⁸, hāmo⁸⁹ vāto⁹⁰ darshish⁹¹ Mazda-dhāto⁹², hāmo⁹³ Airyanem⁹⁴ Khvareno⁹⁵.

(6) Uta⁹⁶ barenti⁹⁷ fradathem⁹⁸ vispāo⁹⁹ bareshnavo¹⁰⁰ gairinām¹, vispāo² jāfnavo³ raonām⁴, uta⁵ barenti⁶ fradathem⁷ vispanām⁸ urvaranām⁹ frā-urustanām¹⁰ srīranām¹¹ zairi-gaonanam¹². Uta¹³ barenti¹⁴ fradathem¹⁵ hām-steretem¹⁶ aekhem¹⁷, uta¹⁸ barenti¹⁹ mahrkathem²⁰ daeum²¹ apaoshem²².

(5) That person on whom Ashishvangh is pleased) gains⁷⁸ a thousand⁷⁶ horses⁷⁷, a thousand⁷⁹ flocks of cattle⁸⁰ and⁸² an offspring⁸⁴ of innate wisdom⁸³. (Also) the star⁸⁸ Tishtrya⁸⁷ the sthormy⁹¹ wind⁹⁰ created by Ahura Mazda⁹² and the Iranian⁹⁴ Glory⁹⁵ equally⁸⁹ [♂]correspond⁸⁶ (with that man).

♂ Used in the sense of the benedictive mood. For its explanation, see my Avesta Grammar page 307th.

1 That is, Ashishvangh is pleased on that person who gives suitable help to the pious person and grants him alms, where he acquires riches, happiness and good fortune.

♂ Lit. 'join together'. It means that as if the natural creations like wind, water etc. tie the knot of friendship with that person on whom Ashishvangh is pleased.

(6) Moreover⁹⁶ (they⁹⁷) bring⁹⁷ prosperity⁹⁸ on all⁹⁹ the heights¹⁰⁰ of the mountains¹ and into all² the depths³ of the ravines⁴; besides⁵ they grant support⁶ to the increase⁷ of all⁸ beautiful¹¹ green-coloured¹² large¹⁰ trees⁹. Also¹³ they carry far away¹⁴ (i.e., remove) the sickness¹⁷ spread out¹⁶. Moreover¹⁸ they carry far away¹⁹ (i.e. get rid of)¹⁹ the demon²¹ Apaosha²² (the demon of drought) and plague²⁰.

(7) Nemo²³ Tishtrīm²⁴ Stārem²⁵ raevanem²⁶ khvarenanguhanem²⁷, nemo²⁸ vāto²⁹ darshish³⁰ Mazdahāto³¹; nemo³² Airyanem³³ Khvareno³⁴. Yathā Ahū Vairyo 4. Ashem Vohū 3.

(8) Ahunem Vairīm³⁵ yazamaide³⁶, Ashem Vahishtem³⁷ sraeshtem³⁸ Ameshem Spentem³⁹ yazamaide⁴⁰, vacha⁴¹ arshukhdha⁴² vārethraghnish⁴³ baeshazish⁴⁴ yazamaide⁴⁵, baeshazish⁴⁶ vacha⁴⁷ arshukhdha⁴⁸ vārethraghnish⁴⁹ yazamaide⁵⁰. Māthra⁵¹ Spenta⁵² Daena⁵³ Māzda-yasne⁵⁴ haomachinem⁵⁵ yazamaide⁵⁶. Airyanem⁵⁷ Khvareno⁵⁸ Yazamaide⁵⁹.

(7) Homage²³ (be) unto the Star²⁵ Tishtrya²⁴, radiant²⁶ and glorious²⁷! Obeisance²⁸ (be) unto the stormy³⁰ wind²⁹ created by Ahura Mazda³¹! Salutation³² (be) unto the Iranian³³ Glory³⁴!

(8) We praise³⁶ Ahuna Vairya³⁵. We praise⁴⁰ the most excellent³⁸ Ardibehesht³⁷ Ameshāspand³⁹ (Holy Immortal³⁹). We praise⁴⁵ the rightly spoken⁴², victorious⁴³ and healing⁴⁴ hymns⁴¹ (of Avesta). The healing⁴⁶, rightly-spoken⁴⁸ and victorious⁴⁹ (Avestan) hymns⁴⁷ we praise⁵⁰. We praise⁵⁶ the beneficent⁵² (or holy) mātṛa⁵¹

⁹⁶ i.e. those persons on whom Ashishvāng is pleased.

¹ Or give support to prosperity; root bar = Sanskrit bhar - to carry; to give support.

⁴ I have translated it as if the word is "apa-barenti". In this way it occurs in para 10th of Gosh yasht:- apa-barāni = I carry far away, i.e., I get rid of.

⁵ In this para 6th, the subject of the verb "barenti" is not found. Perhaps the words "Tishtraya (rain), vāta - wind and Airyana khvareno - Iranian Glory mentioned in the above para 5 stand for the subject of the verb "barenti".

(i.e., formula of prayer) and the Religion⁵³ of Mazdā-Worship⁵⁴ deriving pleasure in the Haoma (ceremony-cult)⁵⁵. We praise⁵⁹ the Iranian⁵⁷ Glory⁵⁸.

Yenghe hātām āat yesne paiti vangho, Mazdāo Ahuro vaethā ashāt hachā, yāonghāmchā tāschā tāoschā yazamaide.

(To recite in 'Bāz') Ahura Mazda Khodāe, awazūnie mardum, mardum sardagān hamā sardagān, hambāyaste vehān, oem behedin Māzdayasnān āgahī āstavāni neki rasānad; aedūn bād.

(Recite aloud) Yathā Ahū Vairyo 2.

Yasnemcha vahmemcha aojascha zavarecha āfrināmi Airyanām Khvareno Mazdadhātānām. Ashem Vohū 1.

Ahmāi raeshcha; 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, taroidite angrāhe mainyeush. Haithyā-varshtām hyat vasnā ferashotemem. Staomi ashem; Ashem Vohū 1.

Gorje khoreh awazāyād Āshtād yazad be-rasād amāvand pirozgar amāvandih pirozgarih. Dād Dīn beh Māzdayasnān āgahī ravāi goāfrangāni bād hafte keshvar zamīn; aedūn bād. Man āno āwāyad shudan, man āno āwāyad shudan, man āno āwāyad shudan; ashaone Ashem Vohū 1.

(Facing the Southern direction recite): Dādāre gehān Dīne Māzdayasni Dāde Zarathushti. Nēmase-te ashāum sevishte Aredvi Sūra anāhite ashaone Ashem Vohū 1.

Nēmo urvaire vanguhi Mazdadhāte ashaone Ashem Vohū 1.

Airyanem khvareno Mazdadhātem yazamaide. Ashem Vohū 1.

Āshtād yazad be-rasād. Ashem Vohū 1.



Zamyād Yasht

Khshnaothra Ahurahe Mazdāo. Ashem Vohū 1.

Pa nāme yazdān Ahura Mazda Khodāe awazūnī, gorje khoreh awazāyād; zamyād yazad be-rasād.

Az hamā gunāh patet pashemānum; az harvastin dushmata duzhūkhta duzhvarshta, mem pa geti manīd, oem goft, oem kard, oem jast, oem būn būd ested. Az ān gunāh manashnī gavashnī kunashnī, tanī ravānī geti mīnoānī, okhe awākhsh pashemān pa se gavashnī pa patet hom. Khshnaothra Ahurahe Mazdāo, taroidite angrahe mainyeush; haithyāvarshtām hyat vasnā ferashotemem. Staomi Ashem; Ashem Vohū 3.

Fravarāne Mazdayasno Zarathushtrish vīdaevo Ahura-tkaesho (Gāh according to the period of the day) frasastayaecha; garoish ushi-darenahe Mazdadhātahe asha-khvāthrahe Kāvayehecha Khvarenangho Mazdadhātahe A-khvaretahecha Khvarenangho Mazdadhātahe. Khshnaothra yasnāicha vahmāicha khshnaothrāicha frasastayaecha, Yathā Ahū Vairyo zaotā frā me mrūte, athā ratush ashāt-chit hacha frā ashava vidhvāo mraotū.

(Karda Ist) (1) Paoiryo¹ gairish² hām-hishtat³, Spitama⁴ Zarathushtra⁵, paiti⁶ āya⁷ zemā⁸, Haraiti Barsh⁹. Hā¹⁰ hama¹¹ pāirisāite¹² frāpayāo¹³ dangheush¹⁴ ā¹⁵ upaoshanghvāoscha¹⁶. Bityo¹⁷ Zeredhazo¹⁸ gairish¹⁹, pārentārem²⁰ aredho²¹ Manushahe²². Hāmo²³ haschit²⁴ pāirisāite²⁵ frāpayāo²⁶ dangheush²⁷ ā²⁸ upaoshanghvāoscha²⁹.

(2) Ahmat³⁰ hacha³¹ garayo³² fraokhshyān³³ ushidhāo³⁴ ushi-dareno³⁵ Erezifyascha³⁶ Fraorepo³⁷;

khshthvo³⁸ Erezuro³⁹, haptatho⁴⁰ Būmyo⁴¹, ashtemo⁴² Raodhito⁴³, naomo⁴⁴ Mazishvāo⁴⁵, dasemo⁴⁶ antare-danghush⁴⁷, aevandaso⁴⁸ Erezisho⁴⁹, dvadaso⁵⁰ Vāiti-gaesō⁵¹.

(1) Oh Spitamān⁴ Zarathushtra⁵! the first¹ mountain² (that) *grew up³ on⁶ this⁷ earth⁸ (was) Alborz⁹. That¹⁰ (mountain) †is extended all over¹² the entire¹¹ country¹⁴ rendered fertile by means of the water (of the Caspian Sea) in the eastern direction¹⁵⁻¹⁶.

The second *mountain was †Zeredhaza which was on the external²⁰ surface²¹ of (the mountain called) Manusha²². This²⁴ (mountain called Zeredhaza too) is extended all over²⁵ the entire²³ country²⁷ rendered fertile by means of the water²⁶ (of the Caspian Sea) in the eastern direction²⁹.

(2) From this³⁰⁻³¹ (i.e., from the mountain called Zeredhaza mentioned above) arose³³ the mountains (called) *Ushi-darena³⁵, the giver of intelligence³⁴, Erezifya³⁶ and Fraorepa³⁷ (respectively). The sixth³⁸ (mountain) is Erezura³⁹; the seventh⁴⁰ Būmya⁴¹, the eighth⁴² Raodhita⁴³, the ninth⁴⁴ Mazishvā⁴⁵, the tenth⁴⁶ Antaredanghu⁴⁷, the eleventh⁴⁸ Erezisha⁴⁹ and the twelfth⁵⁰ (mountain called) †Vāiti-gaesō⁵¹.

(3) Adaranascha⁵², Bayanascha⁵³, Ishkatācha⁵⁴, Upāirisaena⁵⁵, Kāso-tafedhra⁵⁶, Varafa⁵⁷ dva⁵⁸ hamankuna⁵⁹ paurvata⁶⁰, ashta⁶¹ Vashano⁶² pourvata⁶³, ashta⁶⁴ Aurvanto⁶⁵ frāonkavo⁶⁶, Chathwāro⁶⁷ Vidhvana⁶⁸ Kaofo⁶⁹.

* In the sense of the English word "rose up".

† The rows of the Alborz mountains are situated commencing from the eastern direction upto the desolate forest as long as the Caspian Sea. (Darmesteter)

* Or the second¹⁷ (was) the mountain¹⁹ (called) Zeredhaza¹⁸.

† It can be the rows of the mountains in the South of Iran. Alborz and Zeredhaza can be two opposite rows of the mountains on the plateau of Iran. On the Mountain Manusha, King Minocheher was born (Darmesteter).

* For its explanation, see Hormazd Yasht, para 28th.

* As regards the explanations of all these mountains, see my Avesta - English-Gujarati Dictionary.

(4) Aezakhascha⁷⁰, Maenakhascha⁷¹, Vākhedrikaecha⁷², Asayaecha⁷³, Tudhaskaecha⁷⁴, Vishavaecha⁷⁵, Draoshivāoscha⁷⁶, Sāirivāoscha⁷⁷, Nanghushmāoscha⁷⁸, Kakahyushcha⁷⁹, Antare-kanghacha⁸⁰.

(3) (The mountains called) Adarana⁵², Bayana⁵³, Ishkata⁵⁴ *Upāiri-Saena⁵⁵, the two⁵⁸ mountains⁶⁰ contiguous⁵⁹ to (the mountains called) Kāso-tafedhra⁵⁶ and Varafa⁵⁷, †eight Vashana Mountains, †eight Alvand⁶⁵ *mountains⁶⁶, †four⁶⁷ Vidhvana⁶⁸ mountains⁶⁹.

(4) (There are several mountains known as) Aezakha⁷⁰, Maenakha⁷¹, Vākhedrika⁷², Asaya⁷³, Tudhaska⁷⁴, Vishava⁷⁵, Draoshishvant⁷⁶, Sāirivant⁷⁷, Nanghushmant⁷⁸, *Kakahyu⁷⁹ and †Antare-Kangha⁸⁰.

(5) Sichidavascha⁸¹, Ahuranascha⁸², Raemanascha⁸³, Ashastembanascha⁸⁴, urunyo-vāidhimidhkaecha⁸⁵, Asnavāoscha⁸⁶, Ushaomascha⁸⁷, Ushta-khvarenāoscha⁸⁸, Syāmakascha⁸⁹, Vafrayāoscha⁹⁰, Vorushascha⁹¹.

(6) Yahmya-jatarascha⁹², Adhutavāoscha⁹³, Spitavarenāoscha⁹⁴, Spento-dātauscha⁹⁵, Kadrava-aspascha⁹⁶, Kaoirisascha⁹⁷, Taerascha⁹⁸ baro-srayano⁹⁹, Baranascha¹⁰⁰, Frāpayāoscha¹ gairish², Udsyascha³, Ravāoscha⁴ gairish⁵. Yaeshāmcha⁶ paro⁷ mashyāka⁸ aiwitaedhacha⁹ spaeshitaedhacha¹⁰ gairinām¹¹ nāmām¹² dādhare¹³.

* The mountain called Pārasīn; according to Āfrīn Hamkars it is called "Meh-Pārasīn".

† In this paragraph, before the names of the mountains the numerals eight, four, occur in this way. Its significance appears to be this, that they may be several rows of the mountains of those names or their various summits.

* From the words 'mountain' and 'kaofo' prior to them and after them, such a meaning can be taken. The original base is fāonku. It can be a Proper noun.

† The Mount Kakahyu is compared with the Mount Caucasus. Syāvakhsh had built a fortress called "Kangdez" on the Mount called Antare-Kangha. Nothing is known about other mountains.

(5) (There are other mountains called) *Sichidava⁸¹, Ahurana⁸², Raemana⁸³, Ashastembana⁸⁴, Urunya-vāidhimidhka⁸⁵, †Asnavant⁸⁶, Ushaoma⁸⁷, Ushta-khvarenangh⁸⁸, †Syāmaka⁸⁹, †Vafrayant⁹⁰, and vourusha⁹¹.

(6) Yahmya-jatara⁹², Adhutavant⁹³, †Spitavarenangh⁹⁴, †Spenta-dāta⁹⁵, †Kadrava-aspa⁹⁶, †Kaoiris⁹⁷, †Taera⁹⁸ possessed of splendours⁹⁹, Barana¹⁰⁰, *the Mountain² (named) Frāpaya¹, Udrya³, the Mount⁵ Raevant⁴ (are the mountains of these names). Which (i.e., the highest places mentioned in the above paragraphs) on account of their⁶ being a limit⁹ around⁷ (the world) and a protection¹⁰, men⁸ *assigned¹³ (their) names¹² as mountains¹¹.

(7) Chathwarascha¹⁴ atha¹⁵ garayo¹⁶, Spitama¹⁷ Zarathushtra¹⁸, chathwaresatemcha¹⁹ dvaecha²⁰ saite²¹ dvaecha²² hazangre²³.

* One branch of antare-Kangha (Kangadez) (Darmesteter - based on Bundelesh).

† The mountain Ādarbaizān near the lake Urumya, upon which King Kaikhusru had installed the holy Fire named Adargoshasp.

* Syāmaka = Black mountain; vafrayant = snowy mountain; According to Bundelesh there are two branches of the Mount Apārasān (Darmesteter).

† Original meaning is 'with white covering', 'clothed in white' i.e., snowy. Note that this word is analogous to the word "vafrayant" occurring in the above paragraph.

* The Mountain situated in the row of Raevant in Khorāsān. It can be perhaps the mountain called 'Sapand' conquered by the hero Rustam (Darmesteter).

* The mountain called 'Kon Drāspa' situated near the city named Tusa.

† The mountain in the proximity of the river named 'Korre' situated in the neighbourhood of Ādarbaizān, according to Bundelesh (Darmesteter).

* Taera is a summit of the Mount Alborz, and the sun, moon and the stars revolve round it; hence its one characteristic is mentioned here.

† Original meaning is 'abounding in waters'; see para 1st of this yasht.

* This last sentence is a bit confounding aiwiti (enclosure) and spashiti (watchfulness, defence) become ablative singular as aiwitaedha and Spashitaedha; root spash = to inspect - dādhare perfect tense parasmaipada third person plural; root dar = skt dhar = to hold.

(8) Yavat²⁴ anu²⁵ aipi²⁶ āite²⁷ garayo²⁸ vishastare²⁹ vīspem³⁰ avat³¹ aipi³² draono³³ bazhat³⁴ athaurunaecha³⁵ rathashtāicha³⁶ vāstryāicha³⁷ *fshuyante³⁸.

(7) Thus¹⁵ (i.e., as stated above), Oh Spitama Zarathushtra! (there are in the world) two²² thousand²³ two²⁰ hundred²¹ and forty¹⁹-four¹⁴ mountains¹⁶.

(8) To what extent²⁴ (i.e., to whatever directions) the mountains²⁸ stretch²⁷ their †branches²⁹, they provide³⁴ food for the priest³⁵, the warrior³⁶ and the prosperity-bringing agriculturist³⁹ in all those³¹ directions³⁰.

Ahe raya khvarenanghacha, tem yāzai surunvata yasna, ughrem Kavaem khvareno Mazdadhātem; zaotrābyo ughrem Kavaem Khvareno Mazdadhātem yazamaide. haomayogava baresmana, hizvo-danghangha, mēthracha vachacha shyaothnacha, zaotrābyascha arshukhdhaeibyascha vāghzibyō. Yenghe hātām āat yesne paiti vangho, Mazdāo Ahuro vaethā ashāt hachā, yāonghāmchā tāschā tāoschā yazamaide.

(Kardā IInd) (9) Ughrem¹ Kavaem² khvareno³ Mazdadhātem⁴ yazamaide⁵; ash-vandrem⁶ uparo-kairim⁷ thamananguhantem⁸ varechanguhantem⁹ yaokhshtivantem¹⁰ taradhātem¹¹ anyāish¹² dāmān¹³.

* Just as this occurs at the end of each 'Kerdā', in the same way the portion of 'ahe raya khvarenanghacha' is given in the Edition of Prof. Westergaard, after this paragraph eighth; but this was not given in the Edition of Dr. Geldner. In the first eight paragraphs only the names of mountains occur and Dr. Geldner having considered this portion as a preface, commenced the Kardā Ist from the paragraph 9th and he has thus counted fifteen Kardās of the entire yasht.

† Vishastare - Sanskrit vishasan, meaning "bisecting", root "shas"; bazhat - root baz = Sanskrit bhaj = to divide. This para is rather complicated, but its purport can be understood. Moreover, the writing of this similar significance is also noticed in the Pahlavi Bundelesh.

(10) Yat¹⁴ asti¹⁵ Ahurahe Mazdāo¹⁶ yatha¹⁷ dāmān¹⁸ dathat¹⁹ Ahuro Mazdāo²⁰ pourucha²¹ vohucha²², pourucha²³ sriracha²⁴, pourucha²⁵ abdacha²⁶, pourucha²⁷ frashacha²⁸, pourucha²⁹ bāmyācha³⁰.

(9) We praise⁵ the mighty¹ *Kayanian² Glory³ created by Ahura Mazda⁴ (having all these characteristics:) most conquering⁶, working energetically⁷, health-giving⁸, refulgent⁹, powerful¹⁰ and superior¹¹ to other¹² creations¹³.

(10) Which¹⁴ (i.e., Khvarenah - Glory having the epithets stated in para 9th above) is¹⁵ of (the Creator) Ahura Mazda¹⁶, whereby¹⁷ (i.e., owing to the efficacy of that Glory) (the Creator) Ahura Mazda²⁰ created¹⁹ the creatures¹⁸ plenty²¹ and good²², plenty²³ and excellent²⁴, plenty²⁵ and wonderful²⁶, plenty²⁷ and prosperous²⁸, and plenty²⁹ and illustrious³⁰.

(11) Yat³¹ kerenavān³² frashem³³ ahūm³⁴ azareshentem³⁵ amareshentem³⁶ afrothyantem³⁷ apuyantem³⁸, yavaejim³⁹ yavaesum⁴⁰ vaso-khshathrem⁴¹. Yat⁴² irista⁴³ paiti⁴⁴ usehishtān⁴⁵ jasāt⁴⁶ jvayo⁴⁷ amerekhtish⁴⁸, dathaite⁴⁹ frashem⁵⁰ vasna⁵¹ anghush⁵².

(12) Bun⁵³ gaethāo⁵⁴ amarshantish⁵⁵ yāo⁵⁶ ashahe⁵⁷ sanguhaitish⁵⁸. Nishtat⁵⁹ paiti⁶⁰ drukhsh⁶¹ nāshāite⁶² yadhāt⁶³ aiwichit⁶⁴ jaghmat⁶⁵ ashavanem⁶⁶ mahrkathāi⁶⁷ aom⁶⁸ chithremcha⁶⁹ stimcha⁷⁰ āthatcha⁷¹ mare⁷² nāshātaecha⁷³ vairyo⁷⁴ atha⁷⁵ ratush⁷⁶.

(11) ¹Which (i.e. Glory) will make³² the world³³ fresh³⁴, without growing old³⁵, never dying³⁶, never rotting³⁷, never decaying³⁸, ever-living³⁹, ever-profitting⁴⁰ and ruling at one's own

* The description of the names of the persons who had possessed this efficacious Glory and of the great works performed by them by means of that Glory is narrated in this yasht at least upto the end.

¹ If 'yat' pronoun is taken in plural sense, then "all creations created through the virtue of that Glory".

will⁴¹. The dead⁴³ *will revive⁴⁴⁻⁴⁵, life⁴⁷ (and) immortality⁴⁸ will come⁴⁶ (and the entire) world⁵² will be⁴⁹ fresh⁵⁰ at its will⁵¹.

(12) (Also the entire) existing ¹creations⁵⁴ having (the seed of) righteousness⁵⁷ and beneficent⁵⁸ will be⁵³ immortal⁵⁵. Although⁶³ the druj⁶¹ will rush⁶⁵ all around⁶⁴ (or hither and thither⁶⁴) for destroying⁶⁷ the holy (man)⁶⁶, this⁶⁸ seed⁶⁹ (of that holy man) and the creation⁷⁰ (pertaining to him), yet⁷¹ (eventually) he will perish⁶² headlong⁵⁹.

(13) Ahe raya khvarenanghacha, tem yazāi surunvata yasna, ughrem Kavaem Khvareno Mazdadhātem; zaotrābyo ughrem Kavaem Khvareno Mazdadhātem yazamaide. Haomayo gava baresmana, hizvo-danghagha, māthracha vachacha shyaothnacha, zaotrābyascha arshukhdaeibyascha vāghzibyo. Yenghe hātām āat yesne paiti vangho, Mazdāo Ahuro vaethā ashāt hachā, yāonghāmchā tāschā tāoschā yazamaide.

(Kardā IIIrd)(14) Ughrem Kavaem Khvareno Mazdadhātem yazamaide, ash-vandrem uparo-kairim thamananguhantem varechanguhantem yaokhshtivantem taradhātem anyāish dāmān.[†]

(15) Yat¹ asti² Ameshanām Spentanām³, khshaetanām⁴ verezi-doithranām⁵, berezantām⁶ aiwyāmanām⁷, takhmanām⁸ Āhūryanām⁹, yoi¹⁰ aithyejangho¹¹ ashavano¹².

(16) Yoi¹³ hapta¹⁴ hamo-manangho¹⁵, yoi¹⁶ hapta¹⁷ hamovachangho¹⁸, yoi¹⁹ hapta²⁰ hamo-shyaothnāongho²¹; yaeshām²² asti²³ hamem²⁴ mano²⁵, hamem²⁶ vacho²⁷ hamem²⁸ shyaothneni²⁹; hamo³⁰ patacha³¹ frasāstacha³², yo³³ dadhvāo³⁴ Ahuro Mazdāo³⁵.

* Original meaning: will stand up⁴⁵ again⁴⁴. Usehishtān is imperfect subjective third person plural parasmaipada; root stā = Sanskrit 'shthā'.

[†] Its purport is to be understood as the creation of Spenāmīno.

‡ For translation, see paragraph 9 of this same yasht.

(15) Which¹ (i.e. Glory) is² of the Ameshā Spentas³ (Amshāspands³), the rulers⁴, of effective glance⁵, exalted⁶, extremely-helping⁷, powerful⁸, acting according to the Law of Ahura Mazda⁹, who¹⁰ (are) immortal¹¹ and holy¹².

(16) Who¹³ (are) seven¹⁴ (Amshāspands) of one thought¹⁵, who¹⁶ (are) seven¹⁷ of one word¹⁸ and who¹⁹ (are) seven²⁰ of one deed²¹. (Also) whose²² thought²⁵ (is) the same²⁴, word²⁷ the same²⁸ and whose deed²⁹ (is) the same²⁸. (Whose) Father³¹ and Teacher³² (or Lord³²) (are) the same³⁰, that is³³ the Creator³⁴ Ahura Mazda³⁵.

(17) Yaeshām³⁶ anyo³⁷ anye³⁸ urvānem³⁹ aiwi-vaenaiti⁴⁰ merethwentem⁴¹ humataeshu⁴², merethwentem⁴³ hūkhtaeshu⁴⁴, merethwentem⁴⁵ hvarshtaeshu⁴⁶, merethwentem⁴⁷ garo-nmānem⁴⁸, yaeshām⁴⁹ raokhshnāongho⁵⁰ pantāno⁵¹ āvayatām⁵² avi⁵³ zaotrāo⁵⁴.

(18) Yoi⁵⁵ henti⁵⁶ āonghām⁵⁷ dāmanām⁵⁸ yat⁵⁹ Ahurahe Mazdāo⁶⁰ dātarascha⁶¹ marekhshtarascha⁶² thwarekhshtarascha⁶³ aiwyākhshtarascha⁶⁴ nipātarascha⁶⁵ nish-haretarascha⁶⁶.

(17) Of whom (i.e. Ameshā Spentas) the soul of one³⁷ sees⁴⁰ the soul³⁹ of another³⁸, thinking⁴¹ of good thoughts⁴², meditating⁴³ on good words⁴⁴ (and) concentrating⁴⁵ on good deeds⁴⁶ and remembering⁴⁷ (the heaven) Garothmān⁴⁸. (Also) whose⁴⁹ paths⁵¹ (are) illuminated⁵⁰ whilst coming⁵² to⁵³ offerings⁵⁴-libations.

(18) Who⁵⁵ (i.e. Ameshā Spentas) are the creators of (all) these⁵⁷ creations⁵⁸ of (the Creator) Ahura Mazda⁶⁰, the purifiers (or adorners⁶²) (of those creations), the modellers⁶³ (of them), watchers⁶⁴ (of those creations), (their) protectors⁶⁵, and (their) preservers⁶⁶.

(19) Tae-chit⁶⁷ yoi⁶⁸ frashem⁶⁹ vasna⁷⁰ ahūm⁷¹ dathen⁷² azareshentem⁷³ amereshentem⁷⁴ a-frithayantem⁷⁵ apuyantem⁷⁶ yavajini⁷⁷ yavaesum⁷⁸ vaso-khshathrem⁷⁹ yat⁸⁰ irista⁸¹ paiti⁸² usehishtān⁸³ jasāt⁸⁴ jvayo⁸⁵ amerekhtish⁸⁶ dathaite⁸⁷ frashem⁸⁸ vasna⁸⁹ anghush⁹⁰.

(20) Bun gaethāo amarshantish yāo ashahe sanguhaitish. Nish-tat paiti drukhsh nāshāite yadhāt aiwichit jaghmat ashavanem mahrkathai aom chithremcha stimcha āthatcha mare nāshātaecha vairyo atha ratush⁹.

(19) Indeed they⁶⁷ (are the Ameshā Spentas) who⁶⁸ will make⁷² according to their will⁷⁰ (this) world⁷¹ fresh⁶⁹, without growing old⁷³, never dying⁷⁴, never rotting⁷⁵, never decaying⁷⁶, ever-living⁷⁷, ever-profitting⁷⁸ and ruling at will⁷⁹; (and at that time) the dead⁸¹ will revive⁸²⁻⁸³, life⁸⁵ and immortality⁸⁶ will come⁸⁴ and the entire world⁹⁰ will become⁸⁷ prosperous⁸⁸ at its will⁸⁹.

Ahe raya khvarenanghacha, tem yazāi surunvata yasna, ughrem Kavaem Khvareno Mazdadhātem; zaotrābyo ughrem Kavaem Khvareno Mazdadhatem yazamaide. Haomayo gava baresmana, hizvo-danghangha, mēthracha vachacha shyaothnacha, zaotrābyascha arshukhdhaeibyascha vāghzibyo. Yenghe hātām āat yesne paiti vangho, Mazdāo Ahuro vaethā ashāt hachā, yāonghāmchā tāscha tāoschā yazamaide.

(Kardā IVth) (21) Ughrem Kavaem Khvareno Mazdadhātem yazamaide, ash-vandrem uparo-kairim thamananguhantem varechanguhantem yaokhshtivantem taradhātem anyāish dāmān.¹

(22) Yat¹ asti² mainyavanām³ yazatanām⁴ gaeithyanāmcha⁵ zātanāmcha⁶ a-zātanāmcha⁷ frasho-charethrām⁸ Saoshyantāmcha⁹.

(22) Which¹ (i.e. the Glory) is² of the spiritual³ and material⁴ yazatas⁴, of those born⁶ and of those yet unborn⁷ Saoshyants⁹, the promoters⁸ (of the world) (i.e. the renovators of the world⁸).

⁹ For the translation of this paragraph, see para 12th of this yasht.

¹ For the translation of this para, see para 9th of this yasht.

(23) Tae-chit yoi frashem vasna ahūm dathen azareshentem amereshentem a-frithyantem apuyantem yavaejim yavaesum vaso-khshathrem yat irista paiti usehishtān jasāt jvayo amerekhtish dathaite frashem vasna anghush^o.

(24) Bun gaethāo amarshentish yāo ashahe sanguhaitish. Nishtat paiti drukhsh nāshāite yadhāt aiwichit jaghmat ashavanem mahrkathāi aom chithrem stimcha āthatcha mare nāshātaecha vairyo atha ratush^o.

Ahe raya khvarenanghacha, tem yazāi surunvata yasna, ughrem Kavaem Khvareno Mazda-dhātem; zaotrābyo ughrem Kavaem Khvareno Mazda-dhātem yazamaide. Haomayo gava baresmana, hizvo-danghangha, mēthracha vachacha shyaothnacha, zaotrābyascha arshukhdhaeibyascha vāghzibyō. Yenghe hātām āat yesne paiti vangho, Mazdāo Ahuro vaethā ashāt hachā, yāonghāmchā tāschā tāoschā yazamaide.

(Kardā Vth) (25) Ughrem Kavaem Khvareno Mazda-dhātem yazamaide, ash-vandrem uparo-kairim thamananguhantem varechanguhantem yaokhshtivantem taradhātem anyāish dāmān.¹

(26) Yat¹ upanghachat² Haoshyanghem³ Paradhātem⁴ dareghem-chit⁵ aipi⁶ zrvānem⁷, yat⁸ khshayata⁹ paiti¹⁰ būmim¹¹ haptaihyām¹², daevanām¹³ masyānāmcha¹⁴ yāthwām¹⁵ pairikanāmcha¹⁶, sāthrām¹⁷ kaoyām¹⁸ karafnāmcha¹⁹; yo²⁰ janat²¹ dva²² thrishva²³ Māzainyanām²⁴ daevanām²⁵ Varenyanāmcha²⁶ drvatām²⁷.

^o For the translation of para 23, see para 19th and for the translation of para 24, see para 12 of this yasht.

¹ For the translation of this para, see para 9th of this yasht.

(26) Which¹ (i.e., the Glory) was associated with² (the King) Hoshang³ of the Peshdādyān Dynasty⁴, for⁶ a long⁵ time⁷, when⁸ (i.e., on account of the efficacy of that Glory) he ruled⁹ over the daevas¹³, (wicked) men¹⁴, wizards¹⁵, witches¹⁶, tyrants¹⁷, the Kiks¹⁸ and the Karapans¹⁹, in¹⁰ the Seven Regions¹² of the Earth¹¹. Also who²⁰ (i.e., King Hoshang) *killed²¹ two-thirds²²⁻²³ of the daevas²⁵ of Māzandarān²⁴ and the wicked persons²⁷ of Gilān.

Ahe raya khvarenanghacha, tem yazāi surunvata yasna, ughrem Kavaem Khvareno Mazdadhātem; zaotrābyo ughrem Kavaem Khvareno Mazdadhātem yazamaide. Haomayo gava baresmana, hizvo-danghangha, mēthracha vachacha shyaothnacha, zaotrābyascha arshukhdhaeibyascha vāghzibyō. Yenghe hātām āat yesne paiti vangho, Mazdāo Ahuro vaethā ashāt hachā, yāonghāmchā tāschā tāoschā yazamaide.

(Kardā VIth) (27) Ughrem Kavaem Khvareno Mazda-dhātem yazamaide, ash-vandrem uparo-kairim thamananguhantem varechanguhantem yaokhshtivantem taradhātem anyāish dāmān.¹

(28) Yat¹ upanghachat² Takhmem³ Urupi³ azinavantem⁴ yat⁵ khshayat⁶ paiti⁷ būmim⁸ haptaihyām⁹, daevanām¹⁰ masyānāmcha¹¹, yāthwām¹² pairikanāmcha¹³, sāthrām¹⁴ kaoyām¹⁵ karafnāmcha¹⁶.

(29) Yat¹⁷ bavat¹⁸ aiwi-vanyāo¹⁹ vispe²⁰ daeva²¹ masyācha²², vispe²³ yātavo²⁴ pairikāoscha²⁵. Yat²⁶ barat²⁷ angrem mainyūm²⁸ framitem²⁹ aspahe³⁰ kehrpa³¹ thrisatem³² aiwigāmanām³³ va³⁴ pairi³⁵ zemo³⁶ karana³⁷.

^o For its comparison, see Āvān yasht, para 22nd and Rām yasht, para 8th respectively.

¹ For the translation of this para, see para 9th of this yasht.

(28) Which¹ (i.e., the Glory) was associated² with the well-armed⁴ Takhmuras³, when⁵ (i.e., on account of the efficacy of that Glory) he, in⁷ the Seven Regions⁹ of the Earth⁸, ruled over⁶ the daevas¹⁰, (wicked) men¹¹, the sorcerers¹² and witches¹³, the tyrants¹⁴, the Kiks¹⁵ and the Karapans¹⁶.

(29) (Also) he did overcome¹⁸⁻¹⁹ all²⁰ the daevas²¹ and (wicked) men²², all the sorcerers²⁴ and witches²⁵. (Moreover) he (i.e., Tehemuras) having subjugated²⁹ angra mainyu²⁸ rode²⁷ (upon him) in the shape³¹ of a horse³⁰ (i.e., like a horse) for thirty³² years³³ around³⁵ both³⁴ the ends³⁷ of the earth³⁶ (i.e., from one end of the earth upto the other end.)

Ahe raya khvarenanghacha, tem yazāi surunvata yasna ughrem Kavaem Khvareno Mazdadhātem; zaotrābyo ughrem Kavaem Khvareno Mazdadhātem yazamaide. Haomayo gava baresmana, hizvo-danghangha, māthracha vachacha shyaothnacha, zaotrābyascha arshukhdhaeibyascha vāghzibyo. Yenghe hātām āat yesne paiti vangho, Mazdāo Ahuro vaethā ashāt hachā, yāonghāmchā tāschā tāoschā yazamaide.

(Kardā VIIth) (30) Ughrem Kavaem Khvareno Mazda-dhātem yazamaide, ash-vandrem uparo-kairim thamananguhantem varechanguhantem yaokhshtivantem taradhātem anyāish dāmān.*

(31) Yat¹ upanghachat² yim³ Yimem⁴ Khshaetem⁵ hvāthwem⁶, dareghemchit⁷ aipi⁸ zrvānem⁹, yat¹⁰ khshayat¹¹ paiti¹² būmīm¹³ haptaihyām¹⁴, daevanām¹⁸ mashyānāmcha¹⁶, yāthwām¹⁷ pairikanāmcha¹⁸ sāthrām¹⁹ kaoyām²⁰ karafnāmcha²¹.

(32) Yo²² uz-barat²³ hacha²⁴ daevaeiby²⁵, uye²⁶ ishtishcha²⁷ saokācha²⁸, uye²⁹ fshaonishcha³⁰ vāthwācha³¹, uye³² thrāfascha³³ frasastishcha³⁴. Yenghe³⁵ khshathrādha³⁶

* For the translation of this para, see para 9th of this yasht.

khvairyantu³⁷ astu³⁸ uye³⁹ khvarethe⁴⁰ ayyamne⁴¹, amareshanta⁴² pasu⁴³ vīra⁴⁴, anghaoshemne⁴⁵ āpa⁴⁶ urvaire⁴⁷.

(31) Which¹ (i.e., the Glory) was associated² with the King⁵ Jamshed⁴, the good protector of the subject⁶ for⁸ a long⁷ time⁹, when¹⁰ (i.e., on account of the efficacy of that Glory) he, in the Seven Regions¹⁴ of the Earth¹³, ruled over¹¹ the daevas¹⁵, (wicked) men¹⁶, the sorcerers¹⁷, witches¹⁸, the tyrants¹⁹, the Kiks²⁰ and the Karapans²¹.

(32) Who²² (i.e., the King Jamshed) took away²³ from²⁴ (the power of) the daevas²⁵ both²⁶ wealth²⁷ and profit²⁸, both²⁹ prosperity³⁰ and increase³¹ (of cattle), both³² satiety³³ (or gratification of desires) and glorification³⁴. During whose³⁵ rule³⁶ two³⁹ (types of) *food⁴⁰ (which men) were partaking³⁷ were³⁸ inexhaustible⁴¹. Animals⁴³ and men⁴⁴ were immortal⁴², waters⁴⁶ and vegetation⁴⁷ (were) *ever fresh⁴⁵.

(33) Yenghe⁴⁸ khshathrādha⁴⁹ noit⁵⁰ aotem⁵¹ āongha⁵², noit⁵³ garemem⁵⁴, noit⁵⁹ zaurva⁵⁶ āongha⁵⁷, noit⁵⁸ merethyush⁵⁹, noit⁶⁰ arasko⁶¹ daevo-dāto⁶², para⁶³ anādrukhtoit⁶⁴, para⁶⁵ ahmāt⁶⁶ yat⁶⁷ him⁶⁸ aem⁶⁹ draoghem⁷⁰ vāchim⁷¹ anghaithim⁷² chinmāne⁷³ paiti⁷⁴ barat⁷⁵.

(34) Āat yat⁷⁶ him⁷⁷ aem⁷⁸ draoghem⁷⁹ vāchim⁸⁰ anghaithim⁸¹ chinmāne⁸² paiti⁸³ barata⁸⁴, vaenemnem⁸⁵ ahmat⁸⁶ hacha⁸⁷ khvareno⁸⁸, mereghahe⁸⁹ kehrpa⁹⁰ frashusat⁹¹. Avaeno⁹² khvareno⁹³ fraeshto⁹⁴ yo⁹⁵ yimo⁹⁶ khshaeto⁹⁷ hvāthwo⁹⁸, brāsat⁹⁹ yimo¹⁰⁰ ashāto¹ deush-manahyāicha² yo³ stereto⁴ nidārat⁵ upairi⁶ zām⁷.

* The significance of two types of food is eating and drinking; and that was never exhausted; they were always found in sufficient stock and abundant.

¹ Original meaning is 'not drying'.

(33) In the times before he began to deceive⁶³⁻⁶⁴ owing to the ^olove of pride⁷³ and prior to⁶⁵ the utterance⁷⁵ of that⁶⁹ ¹word⁷¹ of falsehood⁷⁰ and untruth⁷², in his⁴⁸ reign⁴⁹ there was⁵² neither⁵⁰ (excessive) cold⁵¹ nor⁵³ there was⁵² (excessive) heat⁵⁴, neither⁵⁵ was there⁵⁷ old age⁵⁶ nor⁵⁸ was there⁵⁷ death⁵⁹, nor⁶⁰ was there⁵⁷ envy⁶¹ created by the daevas⁶².

(34) But when⁷⁶ he (i.e., King Jamshed) uttered⁸⁴ the word⁸⁰ of falsehood⁷⁹ and untruth⁸¹ with pride⁸², the Glory⁸⁸ fled away⁹¹ visibly⁸⁵ from him⁸⁶⁻⁸⁷ in the shape⁹⁰ of a bird⁸⁹. (When that) King⁹⁷ Jamshed⁹⁶ of exalted status⁹⁴ and the protector of the subjects⁹⁸ saw (the Divine) Glory (acquired by him) disappearing⁹², he being displeased¹ began to tremble⁹⁹ and being frightened⁴ (by the presence) of his antagonist² (i.e., Zohāk who succeeded him on the throne) fell down⁵ on⁶ the ground⁷ (i.e., by having lost his own position he fell down unconscious on the ground.)

(35) Paoirim⁸ khvareno⁹ apanemata¹⁰ khvareno¹¹ yimat¹² hacha¹³ khshaetāt¹⁴. Shushat¹⁵ khvareno¹⁶ yimat¹⁷ hacha¹⁸ Vivanghushāt¹⁹, mereghahe²⁰ kehrpa²¹ vāreghnahe²². Aom²³ khvareno²⁴ hangeurvayata²⁵ Mithro²⁶ yo²⁷ vouru-gaoyaoitish²⁸, yo²⁹ srut-gaoshō³⁰ hazangro-yaokhshtish³¹. Mithrem³² vispanām³³ dakhyunām³⁴ danghupaitim³⁵ yazamaide³⁶, yim³⁷ fradathat³⁸ Ahuro Mazdāo³⁹, khvarenanguhastemem⁴⁰ mainyavanām⁴¹ yazatanām⁴².

(35) For the first time⁸ (that) Glory⁹ departed¹⁰ from¹³ the King¹⁴ Jamshed¹². (When) that Glory¹⁶ fled away¹⁵ from¹⁸ Jamshed¹⁷, (the son) of Vivanghām¹⁹ in the shape²¹ of the bird²⁰ fluttering the wings²² (i.e., flying), Meher yazata, the Lord of wide pastures²⁸, whose ears hear well³⁰ (i.e., of sharp ears)³⁰ and of a thousand wiles³¹ seized²⁵ that²³ Glory²⁴. We worship³⁶ Meher yazata³², the Lord³⁵ of all³³ countries³⁴, whom³⁷ Ahura Mazda³⁹ created³⁸ the most glorious⁴⁰ of the Spiritual⁴¹ yazatas⁴².

^o Original meaning: 'in the desire, in love'.

¹ Being puffed up with the prosperity of his kingdom, through sheer pride, King Jamshed proclaimed to his subjects that when I have achieved all these, you should worship me as the Almighty God; I am God only.

Explanation: Owing to the rash behaviour of King Jamshed and his Divine claim, the Divine Glory separated from him at three different stages, and it is narrated that Meher Yazata, King Faridoon and the Hero Keresāspa have seized that Glory. As regards this see the following paragraphs. Professor Darmesteter presuming the Glory to be of the priest, warrior and agriculturist has regarded this tripartite Khoreh-Glory to belong to the well-known fires of Ādar Farobā, Ādar Gushaspa and Ādar Burzīn Meher respectively, which are stated to be the special fires of the above-mentioned three classes.

(36) yat⁴³ bitim⁴⁴ khvareno⁴⁵ apanemata⁴⁶ khvareno⁴⁷ yimat⁴⁸ hacha⁴⁹ khshaetāt⁵⁰. Sushat⁵¹ khvareno⁵² Yimat⁵³ hacha Vivanghushāt⁵⁵, mereghahe⁵⁶ kehrpa⁵⁷ vāreghnahe⁵⁸. Aom⁵⁹ khvareno⁶⁰ hangeurvayata⁶¹ Viso⁶² puthro⁶³ Āthwayānoish⁶⁴, viso⁶⁵ sūrayāo⁶⁶ Thraetaono⁶⁷. Yat⁶⁸ ās⁶⁹ mashyānām⁷⁰ verethravanām⁷¹ verethravastemo⁷² ainyo⁷³ Zarathushtrāt⁷⁴.

(36) For the second time⁴⁴ (that) Glory⁴⁵ departed⁴⁶ from⁴⁹ Yima⁴⁸ the King⁵⁰. When that Glory⁵² fled away⁵¹ from Jamshed, (the son) of Vivanghām⁵⁵ in the shape⁵⁷ of the bird⁵⁶ fluttering the wing⁵⁸ (i.e., flying)⁵⁹, Faridoon, the son⁶³ of the valiant⁶² Āthwayān race⁶⁴, seized⁶¹ that⁵⁹ Glory⁶⁰. Who⁶⁸ (i.e., Faridoon) was⁶⁹ the most victorious⁷² of (all) the victorious⁷¹ mortals⁷⁰, ^onext⁷³ to (the Prophet) Zarathushtra⁷⁴.

(37) ¹Yo janat azim Dahākem thri-zafanem, thri-kameredhem, khshvash-ashim, hazangra-yaokhshtim, ash-aojanghem, daevim drujem, aghem gaethāwyo drvantem; yām ash-aojastemām drujem fracha kerentat angro mainyush, avi yām astvaitim gaethām, mahrkāi ashahe ¹gaethanām.

^o In the sense of the English word "next". Original meaning: 'second from Zarathushtra'. Or alternatively: except Zarathushtra (see Vendidad Fragard Iind, paras 1-2).

¹ For the translation of this paragraph, see yasna Hā IXth para 8th.

(38) Yat⁷⁵ thritim⁷⁶ khvareno⁷⁷ apanemata⁷⁸ khvareno⁷⁹ Yimat⁸⁰ hacha⁸¹ Khshaetāt⁸². Shusat⁸³ khvareno⁸⁴ Yimat⁸⁵ hacha⁸⁶ Vīvanghushāt⁸⁷, mereghahe⁸⁸ kehrpa⁸⁹ vāreghnahe⁹⁰. Aom⁹¹ khvareno⁹² hangeurvayata⁹³ naire-manāo⁹⁴ Keresāspo⁹⁵; yat⁹⁶ ās⁹⁷ mashyānām⁹⁸ ughranām⁹⁹ aojishto¹⁰⁰ ainyo¹ Zarathushtrāt² nairyayāt³ paro⁴ hām-veretoit⁵.

(39) Yat⁶ dim⁷ upanghachat⁸ yā⁹ ughra¹⁰ naire¹¹ hām-varetish¹². Nairyām¹³ hām-varetim¹⁴ yazamaide¹⁵, eredhwo-zengām¹⁶ a-khvafnyām¹⁷ āsito-gātūm¹⁸ jaghāurūm¹⁹, yā²⁰ upanghachat²¹ Keresāspem²².

(38) For the third time⁷⁶ (that) Glory⁷⁷ departed⁷⁸ from⁸¹ the King⁸² Jamshed⁸⁰. (When) that Glory⁸⁴ fled away⁸³ from⁸⁶ Jamshed⁸⁵ (the son) of Vīvanghām⁸⁷ in the shape⁸⁹ of the bird⁸⁸ fluttering the wings⁹⁰ (i.e., flying⁹⁰), the *heroic⁹⁴ Keresāspa⁹⁵ seized⁹³ that⁹¹ Glory⁹². Who⁹⁶ (i.e., Keresāspa) was⁹⁷, on account of⁵⁴ being endowed with manly³ courage⁵, the strongest¹⁰⁰ of (all) powerful⁹⁹ mortals⁹⁸, next to¹ (Prophet) Zarathushtra².

(39) The powerful¹⁰ Nairya¹¹ *Hām-vareti¹² followed⁸ that (Divine Glory)⁷ (i.e., aspired to gain it). We worship¹⁵ Nairya¹³ Hām-vareti¹⁴, the firm-footed¹⁶, sleepless¹⁷, steadfast on one's own duty¹⁸ and wakeful¹⁹. Who²⁰ (i.e., Nairya hām-vareti) *attained to Keresāspa (i.e., all the qualities of Hām-vareti are acquired by Keresāspa, so that he became a most powerful hero).

(40) Yo janat azim sravarem, yim aspo-garem nere-garem, yim vishavantem zairitem, yim upairi vish

* Original meaning: 'of manly heart', 'firm-minded'.

† Original meaning of 'naire hām-vareti' is 'manly protection or support' as well as the yazata presiding over it.

‡ Original meaning: followed.

raodhat khshvaepaya vaenaya *bareshna; yim upairi vish raodhat āreshtyo-bareza zairitem, yim upairi Keresāspo ayangha pitūm pachata, ā rapithwanem zrvānem; tafsatcha ho mairyo khvisatcha; frāsh ayangho frasparat, yeshyantim āpem parāonghat; parāsh tarshto apa-tachat naire-manāo Keresāspo.

(41) Yo¹ janat² Gandarevem³ yim zairi⁴-pāshnem⁵, yo⁶ apatayat⁷ vizafāro⁸ merekhshāno⁹ gaethāo¹⁰ astvaitish¹¹ ashahe¹². Yo¹³ janat¹⁴ hunavo¹⁵ yat¹⁶ pathanaya¹⁷ nava¹⁸, hunavascha¹⁹ nivikahe²⁰, hunavascha²¹ dashtayānoish²². Yo²³ janat²⁴ zaranyo-pusem²⁵ Hitāspem²⁶, Vareshaomcha²⁷ Dānayanem²⁸, Pitaonemcha²⁹ ash-pairikem³⁰.

(41) Who¹ (i.e., Hero Keresāspa) slew² (the destructive daeva called) *Gandarewa³, the golden-healed⁵; who (i.e., the daeva) rushed⁷ (on all sides) with open jaws⁸ (i.e. with gape) for destroying⁹ the corporeal¹¹ world¹⁰ of righteousness¹². Also who¹³ (i.e., Keresāspa) killed¹⁴ nine¹⁸ descendents¹⁵ of (the powerful tribe of highwaymen called) *Pathana, the descendents¹⁹ of *Nivika²⁰ and the descendents²¹ of *Dāstyana²². Who²³ (i.e., the hero Keresāspa) killed the golden crowned²⁵ *Hitāspa²⁶, *Vareshava²⁷ of the Dānaya family²⁸ and *Pitaona²⁹ attended by many pairikās-witches³⁰.

* Khshvaepaya vaenaya bareshna - upon the back of (Azi Dahāka) (the poison was) seen flowing. In the Avesta Text of Professor Westergaard these words are not found. For the translation of this 40th paragraph, see Yasna Hā IXth, para 11th.

† The narration of herculean exploits of the well-known Hero Keresāspa performed for getting rid of all the calamities from the Iranian countries and for the promotion of prosperity, happiness, etc. is given in paragraphs 40-44 of this yasht.

‡ Nothing is known about these wicked persons as well as these monsters causing harm in the world.

§ The murderer of Urvākhshaya, the brother of hero Keresāspa.

¶ i.e., Pitaona in whose control there were many witches, of whom the witch called Khnāthaiti sought to seduce the hero Keresāspa. Vareshava and Pitaona seem to be the names of the monsters. About these names, see my Avesta Dictionary.

(42) Yo³¹ janat³² Arezo-Shamana³³ nairyām-hām-varetivantem³⁴, takhmem³⁵ frāzushtem³⁶, ushtem³⁷, jirem³⁸, zbaremnm³⁹ jaghāurūm⁴⁰ afrakatachim⁴¹, baro-zushem⁴² apadisem⁴⁸ nyāidāuru⁴⁴, apastanangho⁴⁵ gato⁴⁶ arezahe⁴⁷.

(43) Yo⁴⁸ janat⁴⁹ Snāvidhkem⁵⁰ yim⁵¹ srvo-janem⁵² asengo-gāum⁵³. Ho⁵⁴ avatha⁵⁵ vyākhmanyata⁵⁶; aperenāyu⁵⁷ ahmi⁵⁸, noit⁵⁹ perenāyu⁶⁰. Yezi⁶¹ bavāni⁶² perenāyu⁶³, zām⁶⁴ chakhrem⁶⁵ kerenaṽāne⁶⁶, asmanem⁶⁷ rathem⁶⁸ kerenaṽāne⁵⁹.

(42) Who³¹ (i.e., the Hero Keresāspa) killed³² (the monster called) *Arezo-Shamana³³ (possessed of all these traits such as) endowed with manly courage³⁴, mighty³⁵, beloved (of the wicked)³⁶, healthy³⁷, clever³⁸, †crooked³⁹, alert⁴⁰, never falling back⁴¹, ‡possessed of bracelet⁴², of false understanding⁴³, §going⁴⁶ to war⁴⁷ with full confidence⁴⁵.

(43) Who⁴⁸ (i.e., the Hero Keresāspa) killed⁴⁹ (the monster named) Snāvidhka, the killer with nails⁵², with hands of stone⁵³. That⁵⁴ (monster) was telling the people⁵⁶ thus⁵⁵ (i.e., as under):

‘(Yet) a child⁵⁷ am I⁵⁸, not of full age⁶⁰; if⁶¹ I shall be⁶² of full age⁶³, I shall make⁶⁶ (this) earth⁶⁴ a wheel⁶⁵, and I shall make⁶⁹ the sky⁶⁷ a chariot⁶⁸.’

(44) Avanayeni⁷⁰ Spentem⁷¹ Mainyūm⁷² hacha⁷³ raokhshna⁷⁴ garo-nmāna⁷⁵; us-patayeni⁷⁶ angrem mainyūm⁷⁷ ereghat⁷⁸ hacha⁷⁹ duzhangha⁸⁰; te⁸¹ me⁸² vāshem⁸³ thanjayāonte⁸⁴ Spentascha⁸⁵ Mainyush angrascha⁸⁶, yezi⁸⁷ mām⁸⁸ noit⁸⁹ janāt⁹⁰ naire-manāo⁹¹

* Word by word meaning of “Arezo-shamanem” is “destroyed in war” or “destroyed by war” (Sanskrit shamana, shāmana = destruction, killing).

† In the sense of English words “crooked, tortuous”.

‡ Bracelet, an ornament for the wrist; see Āvān Yasht, para 7th.

§ According to Darmesteter, that is to say, going to war with full confidence and surety to gain victory over the enemy. The exact meaning of the word “nyāidāuru” is not known with certainty and is doubtful.

Keresāspo⁹². Tem⁹³ janāt⁹⁴ naire-manāo⁹⁵ Keresāspo⁹⁶; ava⁹⁷ apanem⁹⁸ gayehe⁹⁹, sānem¹⁰⁰ ushtānahe¹.

(44) ‘I shall bring down⁷⁰ the Spenta⁷¹ Mainyu⁷² - the Beneficent⁷¹ Spirit⁷² - from⁷³ the shining⁷⁴ Garothmān⁷⁵; I will drag high up⁷⁶ angra mainyu - the Evil Spirit - from⁷⁹ the stinking⁷⁸ hell⁸⁰; they⁸¹ (i.e.) Spenā Mino⁸⁵ and angra mainyu⁸⁶ will draw⁸⁴ my⁸² chariot⁸³, provided⁸⁷ Keresāspa⁹² of manly heart⁹¹ (or Narīmān⁹¹) will not⁸⁹ kill⁹⁰ me⁸⁸.

Narīmān⁹⁵ Keresāspa⁹⁶ killed⁹⁴ him⁹³ (i.e., the above-mentioned monster named Snāvidhka). Thus came *the end⁹⁸ of (his) life⁹⁹ (and ensued) the annihilation¹ of (his) existence¹⁰⁰.

Ahe raya khvarenanghacha, tem yazāi surunvata yasna, ughrem Kavaem Khvareno Mazdadhātem; zaotrābyo ughrem Kavaem Khvareno Mazdadhātem yazamaide. Haomayo gava baresmana, hizvo-danghangha, māthracha vachacha shyaothnacha, zaotrābyascha arshukhdhaeibyascha vāghzibyo. Yenghe hātām āat yesne paiti vangho, Mazdāo Ahuro vaethā ashāt hachā, yāonghāmchā tāschā tāoschā yazamaide.

(Kardā VIIIth) (45) Ughrem Kavaem Khvareno Mazda-dhatem yazamaide; ash-vandrem uparo-kairim thamananguhantem varechanguhantem yaokhshtivantem, taradhātem anyāish dāmān.¹

(46) Yahmi¹ paiti² parekhvāithe³ Spentascha⁴ Mainyush⁴ angrascha⁵; aetahmi paiti at a-khvarete adhāt¹⁰ ashte¹¹ frangharechayat¹² asishte¹³ kataraschit¹⁴; Spento Mainyush¹⁵ ashtem¹⁶ frangharechayat¹⁷ Vohucha Mano¹⁸, Ashemcha Vahishtem¹⁹, Ātaremcha²⁰ Ahurahe Mazdāo²¹

* The original meaning of “apanem” is “remoteness, removal”; apanem..sānem is noun neuter gender of nominative singular.

¹ For its translation, see the translation of para 9th of this yasht.

puthrem²². Angro Mainyush²³ ashtem²⁴ frangharechayat²⁵
Akemcha Mano²⁶, Aeshmemcha²⁷ Khrvidrūm²⁸, Azīmcha
Dahākem²⁹ Spityuremcha³⁰ Yimokerentem³¹.

(46) For which¹ (i.e., for Divine Glory)¹ Spenā-Mīno⁴ and
Angra Mīno⁵ *struggled with each other³. Henceforth¹⁰ for that⁶
†indestructible⁹ (Divine Glory) each one of the two¹⁴ (Spenā Mīno
and Angra Mīno) despatched¹² (i.e., sent) (his own) swiftest¹³
‡apostles¹¹. Spenā Mīno¹⁵ sent¹⁷ as his apostles¹⁶ Vohu Manah¹⁸,
Ardibehesht¹⁹ and Atar (i.e. Ādar yazata) the purifier²² (of all things)
belonging to Ahura Mazda²¹. Angra Mīno²³ (on the other hand) sent²⁵
as (his) apostles²⁴ Akomana²⁶, Aeshma Daeva²⁷ of cruel weapon²⁸,
Zohāk²⁹ and †Spityura³⁰, who sawed King Jamshed in twain.

(47) Adhāt³² frasha³³ hām-rāzayata³⁴ Ātarsh³⁵
Mazdāo Ahurahe³⁶, uiti³⁷ avatha³⁸ manghāno³⁹; aetat⁴⁰
khvareno⁴¹ hangerefshāne⁴² yat⁴³ a-khvaretem⁴⁴; āat⁴⁵ he⁴⁶
paskāt⁴⁷ fra-dvarat⁴⁸ Azish⁴⁹ thri-zafāo⁵⁰ duzdaeno⁵¹, uta⁵²
zakhshathrem⁵³ daomno.

(48) Inja⁵⁵ avat⁵⁶ handaesayanguha⁵⁷, Ātarsh⁵⁸
Mazdāo Ahurahe⁵⁹, yezi⁶⁰ aetat⁶¹ nyāsāonghe⁶² yat⁶³ a-
khvaretem⁶⁴, frā⁶⁵ thwām⁶⁵ paiti⁶⁶ apātha⁶⁷, noit⁶⁸ apaya⁶⁹
uz-raochayāi⁷⁰, zām⁷¹ paiti⁷² Ahuradhātām⁷³, thrāthrāi⁷⁶
ashahe⁷⁵ gaethanām⁷⁶. Adha⁷⁷ Ātarsh⁷⁸ zasta⁷⁹ paiti⁸⁰ apa-
geurvayat⁸¹ frakhshni⁸² ushtāno-chinahya⁸³, yatha⁸⁴ Azish⁸⁵
biwivāo⁸⁶ āongha⁸⁷.

* parekhvāithe - Imperfect tense third person dual ātmānepada of root parekhv.

† Or inexhaustible "uneseizable" (Darmesteter).

‡ The meaning of "ashta" can also be 'a missile, a lance, an arrow'.

§ According to Bundehesh this person was the brother of King Jamshed. This story resembles to that of Rustam and Shogad occurring in the Shāh Nāme.

(47) Then³² Ādar yazata³⁵ of Ahura Mazda³⁶ went straight³⁴
*thinking³⁹ thus³⁷ (i.e., as under):

'I will seize⁴² that⁴⁰ inexhaustible⁴⁴ Glory⁴⁵,

Thereupon⁴⁵ after⁴⁷ him⁴⁶ Zohāk⁴⁹ the three-jawed⁵⁰ and the
follower of the wicked faith⁵¹, rushed forward⁴⁸ pronouncing⁵⁴ the
words of †derision⁵³ (thus):-

(48) 'Oh Ādar yazata⁵⁸ of Ahura Mazda⁵⁹! do thou give⁵⁷ (me)
(the Divine Glory) here⁵⁵ (or) now⁵⁶. If⁶⁰ thou wilt seize⁶² that⁶¹
inexhaustible (Glory)⁶⁴, I will cause thee⁶⁵ retreat⁶⁷ (or will throw
headlong)⁶⁷, so that thou shalt never move⁶⁸ blaze⁷⁰ upon⁷² the
earth⁷¹ created by Ahura Mazda⁷³, for the protection⁷⁴ of the
settlements⁷⁶ of righteousness⁷⁵'.

In this way⁸⁴ Zohāk⁸⁵ had †frightened⁸⁶⁻⁸⁷ (Ādar yazata so
much) that Ādar yazata †for the sake⁸² of the love of (his own)
life⁸³ withdrew⁸⁰⁻⁸¹ (his) hands⁷⁹ (from seizing that Divine Glory).

(49) Adhāt⁸⁸ frasha⁸⁹ hām-dvarat⁹⁰ Azish⁹¹ thri-
zafāo⁹² duz-daeno⁹³ uiti⁹⁴ avatha⁹⁵ manghāno⁹⁶; aetat⁹⁷
khvareno⁹⁸ hangerefshāne⁹⁹ yat¹⁰⁰ a-khvaretem¹; āat² he³
paskāt⁴ hām-rāzayata⁵ Ātarsh⁶ Mazdāo Ahurahe⁷, uiti⁸
vachebish⁹ aojano¹⁰.

(50) Tinja¹¹ avat¹² handaesayanguha¹³ Aze¹⁴ thri-
zafem¹⁵ Dahāka¹⁶; yezi¹⁷ aetat¹⁸ nyāsāonghe¹⁹ yat²⁰ a-
khvaretem²¹, frā²² thwām²³ zadangha²⁴ paiti²⁵ uzukhshāne²⁶
zafre paiti²⁸ uz-raochayeni²⁹, noit³⁰ apaya³¹ afrapatāi³²,
zām³³ paiti³⁴ Ahuradhātām³⁵, mahrkai³⁶ ashahe³⁷

* manghāno - Aorist Present Participle Ātmānepada nominative singular, masculine gender; root man = Sanskrit "man", to think.

† The word is equivalent to Arabic zahāq, the meaning of which is "laughing, ridiculing"; that word reminds of the root "zakhsh" (Darmesteter)

‡ Geldner has taken these two words as a compound - biwivāongha.

§ Original meaning: in the increase⁸² of the love of life⁸³, the word frakhshni is locative singular.

gaethanām³⁸. Adha³⁹ Azish⁴⁰ gava⁴¹ paiti⁴² apa-geurvayat⁴³, frakhshni⁴⁴ ushtāno-chinahya⁴⁵, yatha Ātarsh⁴⁷ biwivāo⁴⁸ āongha⁴⁹.

(49) Then⁸⁸ rushed forth⁹⁰ Zohāk⁹¹, the three-jawed⁹² and the follower of the wicked faith⁹³, thinking⁹⁶ thus⁹⁴ (i.e., as under):-

'I will seize⁹⁹ that⁹⁷ inexhaustible¹ Glory⁹⁸

Thereupon² Ādar yazata⁶ of Ahura Mazda⁷ went straight⁵ after⁴ him³ uttering¹⁰ the words⁹ thus⁸ (i.e., as follows):-

(50) Oh three-jawed¹⁵ Zohāk¹⁴! do thou give¹³ (me) now¹¹ that¹² (Divine Glory). If¹⁷ thou will seize¹⁹ that¹⁸ inexhaustible (Glory)²¹ I will attack²⁶ thee from behind²⁴ and I will set fire²⁹ to (thy) mouth²⁷, (so that) for the destruction³⁶ of the settlements³⁸ of righteousness³⁷ (i.e., for the purpose of destroying the settlements of righteousness) thou shalt not³⁰ hereafter³¹ rush forward³² on³⁴ the earth³³ created by Ahura Mazda.

In this way⁴⁹ Ādar yazata⁴⁷ had frightened⁴⁸⁻⁴⁹ (Zohāk) (so much) that Zohāk⁴⁰ for the sake of⁴⁴ the love of (his own) life⁴⁵ withdrew⁴²⁻⁴³ (his) hands⁴¹ (from seizing that Divine Glory).

(51) Aetat⁵⁰ khvareno⁵¹ frapinvata⁵², avi⁵³ zrayo⁵⁴ Vourukashem⁵⁵; ā-dim⁵⁶ hathra⁵⁷ hangeurvayata⁵⁸ Apām Nāpāo⁵⁹ aurvat-aspo⁶⁰; tatcha⁶¹ izyeiti⁶² Apām Nāpāo⁶³ aurvat-aspo⁶⁴; aetat⁶⁵ khvareno⁶⁶ hangerefshane⁶⁷ yat⁶⁸ a-khvaretem⁶⁹, bunem⁷⁰ zrayangho⁷¹ gufrahe⁷², bune⁷³ jafranām⁷⁴ vairyanām⁷⁵.

(52) Berezantem⁷⁶ ahurem⁷⁷ khshathrim⁷⁸ khshaetem⁷⁹ Apām Nāpātem⁸⁰ aurvat-aspem⁸¹ yazamaide⁸², arshānem⁸³ zavano-sum⁸⁴; yo⁸⁵ nereush⁸⁶ dadha⁸⁷, yo⁸⁸ nereush⁸⁹ tatasha⁹⁰, yo⁹¹ upāpo⁹² yazato⁹³ srut-gaoshotemo⁹⁴ asti⁹⁵ yezimno⁹⁶.

(51) (Then) that⁵⁰ (Divine) Glory⁵¹ took shelter⁵² into⁵³ the Sea⁵⁴ Vourukasha⁵⁵; there⁵⁷ the swift-horsed⁶⁰ Apām Nāpāt⁵⁹ seized⁵⁸ it⁵⁶. The swift-horsed⁶⁴ Apām Nāpāt⁶³ approved⁶² of that (Glory)⁶¹

(i.e., it was the wish of Apām Nāpāt that) I will seize⁶⁷ that⁶⁵ inexhaustible⁶⁹ glory⁶⁶ in the bottom⁷⁰ of the deep⁷² sea⁷¹ (called Vourukasha), in the ⁹bottom of the deep⁷⁴ seas⁷⁵.

Explanation: (Owing to the irreligious and blasphemous conduct of King Jamshed when the Divine Glory acquired by him left him in the lurch, Zohāk of the wicked faith wanted to seize it; but Ādar yazata prevented it from going into his hand. At last, Apām Nāpāt preserved that Glory into the Sea vourukasha.)

(52) We praise⁸² the swift-horsed⁸¹ Apām Nāpāt⁸⁰ (who is) the exalted⁷⁶ Lord⁷⁷, the ruling⁷⁸, shining⁷⁹, valiant⁸³ (or virile⁸³) and ¹bestowing benefit of worship⁸⁴. Who⁸⁵ has created⁸⁷ men⁸⁶ who⁸⁸ ⁹has modelled⁹⁰ men⁸⁹. Who⁹¹ (is) the sub-aqueous⁹² yazata⁹³ (and when) he (is) ⁵worshipped, he is⁹⁵ possessed of most sharp ears for hearing⁹⁴.

(53) Āat⁹⁷ vo⁹⁸ kaschit⁹⁹ mashyānām¹⁰⁰, uiti¹ mraot² Ahuro Mazdāo³, āi⁴ ashāum⁵ Zarathushtra⁶, khvareno⁷ a-khvaretem⁸ isaeta⁹, athauruno¹⁰ ho¹¹ rātanām¹², raokhshni-khshnūtem¹³ ishāonghaeta¹⁴, athauruno¹⁵ ho¹⁶ rātanām¹⁷ pouru-khshnūtem¹⁸ ishāonghaeta¹⁹, athauruno²⁰ ho²¹ rātanām²².

(53) Then⁹⁷ (the Creator) Ahura Mazda³ spoke² (unto Spitama Zarathushtra) thus¹ (i.e., as follows): 'Oh Holy Zarathushtra! if any one⁹⁹ of you⁹⁸, mortals¹⁰⁰ will endeavour to obtain⁹ (that) inexhaustible⁸ Glory⁷, he¹¹ (so to say) (will obtain) the gifts¹² of the priest¹⁰.

Explanation: (As to what the gifts of the priest are it is stated below):-

* These words 'bune⁷³ zafranām⁷⁴ vairyanām⁷⁵' meaning 'in the bottom of the deep seas', seem to be the Zand or Commentary of the preceding three words. For its comparison, see para Ist of Vendidad Fragard XIXth.

¹ i.e., the giver of reward for the performance of worship - adoration.

⁹ i.e., gave shape and form to them as required.

⁵ i.e., When men worship him, he fulfils their desire by acknowledging their appeal. Yezimno - is present participle passive; instead of 'yazyamno'; original form is yaz+ya+mna.

That person¹⁶ acquires the gifts¹⁷ of the priest¹⁵, (i.e. to say) he gains ^othe light of the knowledge of the Religion¹³. That person²¹ (acquires) the gifts²² of the priest²⁰ (i.e. to say) (he gains) sufficient religious-knowledge¹⁸.

Explanation: (Amongst the gifts of the āthravan - priest are mentioned the perfect knowledge of the Religion and acquaintance with religious matters, and that, as the pillar of the faith, should be understood as most useful, rather more supreme and precious treasure than the riches of this material world, for pointing out to the people the path of ethics and the way to paradise. Secondly, it is this that in ancient times the knowledge of the Religion acquired by them was regarded as the most precious wealth of the priests).

(54) Tem²³ hachāt²⁴ Ashish²⁵ pourush-khvāthra²⁶ spāra-dāshta²⁷ sūra²⁸ geushcha²⁹ vāstrahecha³⁰; tem³¹ hachāt³² verethrem³³ vispo-ayārem³⁴, amaenighnem³⁵ taro-yārem³⁶. Āat³⁷ ana³⁸ verethra³⁹ hachimno⁴⁰, vanāt⁴¹ haenayāo⁴² khrevishyeitish⁴³; āat⁴⁴ ana⁴⁵ verethra⁴⁶ hachimno⁴⁷, vanāt⁴⁸ vispe⁴⁹ tbishyanto⁵⁰.

(54) Ashi²⁵, possessed of much bliss²⁶, shield-bearing²⁷, ¹prosperity-bringing²⁸ to the cattle²⁹ and pasture³⁰ ^oshall be gained²⁴ by that (person)²³. Daily³⁴ victory³³ and strength for smiting courageously³⁵ ^ofor the whole year³⁶ (i.e., strength for destroying malice) will be acquired³² by that (person)³¹. Also ^oby following⁴⁰

^o i.e., by means of which knowledge the path of recognising God seems quite open and clear.

¹ Original meaning: 'strong, valiant'. "Abundant in cattle and clothing" (Darmesteter). Note that Ashishvang is the yazata presiding over wealth and welfare.

^o Original meaning: will adhere, will follow. In other words, that person will acquire the happiness of this world who will be fortunate to obtain above-mentioned Divine Glory.

^o i.e., without being defeated in the midst, permanent, ever-lasting; the original meaning of 'taro-yārem' is 'more than a year; above one year'. Its significance is this that this means 'everlasting victory and permanent strength'.

^o By having the confidence of victory. To victory is given an allegorical form.

that³⁸ (i.e., above-mentioned) victory³⁹ (that person will conquer⁴¹ the cruel⁴³ hordes⁴² (of the enemy); moreover⁴⁴ by following⁴⁷ that⁴⁵ victory⁴⁶ (that person) will vanquish⁴⁸ all⁴⁹ the wicked (men)⁵⁰.

Ahe raya khvarenanghacha, tem yazāi surunvata yasna, ughrem Kavaem Khvareno Mazdadhātem; zaotrābyo ughrem Kavaem Khvareno Mazdadhātem yazamaide. Haomayo gava baresmana, hizvo-danghangha, mēthracha vachacha shyaothnacha, zaotrā byascha arshukhdhaeibyascha vāghzibyo.

Yenghe hātām āat yesne paiti vangho, Mazdāo Ahuro vaethā ashāt hachā, yāonghāmchā taschā tāoschā yazamaide.

(Kardā IXth) (55) Ughrem Kavaem Khvareno Mazda-dhātem yazamaide; ash-vandrem uparo-kairim thamananguhantem varechanguhantem yaokhshtivantem taradhātem anyāish dāmān^o.

(56) Yat¹ isat² mairyo³ Tūiryo⁴ Frangrase⁵ Zrayangho⁶ Vourukashahe⁷; maghno⁸ apa-spayat⁹ vāstrāo¹⁰, tat¹¹ khvareno¹² iso¹³, yat¹⁴ asti¹⁵ Airyanām¹⁶ dakhyunām¹⁷, zātanām¹⁸ a-zātanāmcha¹⁹, yat-cha²⁰ ashaono²¹ Zarathushtrahe²². Ā-tat²³ khvareno²⁴ frazghadhata²⁵, tat²⁶ khvareno²⁷ apatayat²⁸, tat²⁹ khvareno³⁰ apa-hidhat³¹, adha³² hāu³³ apaghzāro³⁴ bvat³⁵ zrayangho³⁶ vourukashahe³⁷, vairish³⁸ yo³⁹ Haosravāo⁴⁰ nāma⁴¹.

^o For the translation of this paragraph, see para 9 of this yasht.

(56) Which (i.e., Divine Glory)¹ the cruel³ Turāman⁴ Afrāsīāb⁵ found² in the Sea⁶ Vourukasha⁷ (i.e., sought to obtain from the Sea called Vourukasha). He *having stripped off⁹ (his) clothes¹⁰ (became) naked¹ in the wish¹³ of obtaining that¹¹ Glory¹² which¹⁴ is¹⁵ of (the people of) Iranian¹⁶ Countries¹⁷, of the born¹⁸ and yet unborn¹⁹ and which²⁰ (i.e. Glory) is¹⁵ of Holy²¹ Zarathushtra²². (But) that²³ Glory fled away²⁵, that²⁶ Glory²⁷ went far away²⁸, that²⁹ Glory³⁰ *receded from its place³¹. There³² it³³ became³⁵ *a branch³⁴ (or an outlet³⁴) of the Sea³⁶ Vourukasha³⁷ (and its) name⁴¹ (was designated as) the Lake³⁸ (named) Haosravangh⁴⁰.

(57) Āat⁴² us-patat⁴³ Frangrase⁴⁴ Tūro⁴⁵ ash-varechāo⁴⁶, Spitama⁴⁷ Zarathushtra⁴⁸, zrayanghat⁴⁹ hacha⁵⁰ Vourukashāt⁵¹, aghām⁵² daoithrīm⁵³ daomno⁵⁴; ithe⁵⁵ itha⁵⁶ yathna⁵⁷ ahmāi⁵⁸; noit⁵⁹ tat⁶⁰ khvareno⁶¹ pairi-abaom⁶², yat⁶³ asti⁶⁴ Airyanām⁶⁵ dakhyunām⁶⁶, zātanām⁶⁷ a-zātanāmcha⁶⁸, yatcha⁶⁹ ashaono⁷⁰ Zarathushtrahe⁷¹.

(58) Vaem⁷² hām-raethwayeni⁷³ vīspa⁷⁴ tarshucha⁷⁵ khshudhracha⁷⁶, masanacha⁷⁷ vanghanacha⁷⁸ srayanacha⁷⁹. Thwām⁸⁰ jasāiti⁸¹ Ahuro Mazdāo⁸² paitishāo⁸³ dāmān⁸⁴ dathāno⁸⁵. Āat⁸⁶ ava-patat⁸⁷ Frangrase⁸⁸ Tūro⁸⁹ ash-varechāo⁹⁰, Spitama⁹¹ Zarathushtra⁹², avi⁹³ zrayo⁹⁴ Vourukashem⁹⁵.

° In the original sense: he stripped off his clothes and (became) naked.

1 In the literal sense 'wishing'. Iso - present participle nominative singular masculine (isant).

* Or changed its own place (root apa-had - Sanskrit apa-sad).

3 In the sense of the English word 'an arm of the sea'.

(57) Then⁴² (that) most crafty⁴⁶ Turānian⁴⁵ Afrāsīāb⁴⁴, Oh Spitamān⁴⁷ Zarathushtra⁴⁸! rushed⁴³ out of⁵⁰ the sea⁴⁹ Vourukasha⁵¹, *scheming a wicked⁵² plot⁵³ (mentioned in para 58th below).

(Afrāsīāb spoke): 'I could not⁵⁹ succeed in obtaining⁶² that⁶⁰ Glory⁶¹ which⁶³ is of (the people of) the Iranian⁶⁵ Countries⁶⁶, of the born⁶⁷ and of yet unborn⁶⁸ and which⁶⁹ (i.e. Glory) (is) of Holy⁷⁰ Zarathushtra⁷¹;

(58) 1For this reason⁷² I will pollute⁷³ all⁷⁴ the articles of victuals⁷⁵ and drinks⁷⁶ from (their) greatness⁷⁷, excellence⁷⁸ and beauty⁷⁹. (i.e., I will destroy the excellence and grandeur of the Iranian Countries by destroying their provisions of food and prosperity).

(But) Ahura Mazda⁸² who is the Creator⁸⁵ of creations⁸⁴ (and who is) profoundly pleased⁸³ (for creating them) *will oppose⁸¹ thee⁸⁰.

(Thus thinking in mind) Oh Spitama⁹¹ Zarathushtra⁹²! the most crafty⁹⁰ Tūrānian⁸⁹ Afrāsīāb⁸⁸ rushed down⁸⁷ into the sea⁹³⁻⁹⁴ Vourukasha⁹⁵.

(59) Ātbitim⁹⁶ maghno⁹⁷ ava-spasyat⁹⁸ vastrāo⁹⁹,

* In the sense of English word "to scheme", "to cheat", "to deceive". Root dav = Sanskrit dabh = to deceive. The words "daoithrīm" and "daomno" are to be derived from one and the same root "dav" - I cannot satisfactorily translate the words 'ithe itha yathna ahmāi'. "Be it so, let it be so! (so it)" (Darmesteter).

1 "Eh bien! Well" (Darmesteter)

° From the rendering of Darmesteter. This sentence viz. 'against the false intimidation of Afrāsīāb to ruin the world' seems to be the thought produced in his mind; or alternatively, instead of 'thwām jasāiti' if the reading given in the footnote 'thwāz jaiti' is taken and if it is translated on the analogy of "ashethwozgemā" occurring in yasna Hā 12.2, then thwozg = vā-zj = thwakhsh and would mean "endeavour" attempt. Translation then would be thus: 'Ahura Mazda is full of perseverance and endeavours for fashioning the creations and therein He (is) very much pleased, i.e., main aim of the Creator Ahura Mazda is to render the creations of the world prosperous.

tat¹⁰⁰ khvareno¹ iso², yat³ asti⁴ Airyanām⁵ dakhyunām⁶,
zātanām⁷ azātanāmcha⁸, yatcha⁹ ashaono¹⁰
Zarathushtrahe¹¹. Ā-tat¹² khvareno¹³ frazghadhat¹⁴, tat¹⁵
khvareno¹⁶ apatachat¹⁷, tat¹⁸ khvareno¹⁹ apa-hidhat²⁰.
Adha²¹ hāu²² apaghzāro²³ bvat²⁴ zrayangho²⁵
Vourukashahe²⁶, vairish²⁷ yo²⁸ Vanghaz-dāo²⁹ nāma³⁰.

(59) A second time⁹⁶ he having stripped off⁹⁸ (his) clothes⁹⁹
(became) naked⁹⁷ in the wish of obtaining² that¹⁰⁰ Glory¹ which³
(is) of (the people of) the Iranian⁵ Countries⁶, of the born⁷ and yet
unborn⁸ and which⁹ (Glory) is of Holy¹⁰ Zarathushtra¹¹. (But) that¹²
Glory¹³ fled away¹⁴, that¹⁵ Glory¹⁶ went far away¹⁷, that¹⁸ Glory¹⁹
receded from its place²⁰. There²¹ it²² became²⁴ an outlet²³ of the Sea²⁵
Vourukasha²⁶ (and its) name³⁰ (was designated as) the Lake (named)
*Vanghazdāo²⁹.

(60) Āat³¹ us-patat³² Frangrase³³ Tūro³⁴ ash-
varechāo³⁵, Spitama³⁶ Zarathushtra³⁷, zrayanghat³⁸ hacha³⁹
Vourukashāt⁴⁰, aghām⁴¹ daoithrim⁴² daomno⁴³; ithe⁴⁴ itha⁴⁵
yathna⁴⁶ ahmāi⁴⁷, avaetha⁴⁸ itha⁴⁹ yathna⁵⁰ kahmāi⁵¹. Noit⁵²
tat⁵³ khvareno⁵⁴ pairi-abaoma⁵⁵, yat⁵⁶ asti⁵⁷ Airyanām⁵⁸
dakhyunām⁵⁹ zātanām⁶⁰ azātanāmcha⁶¹, yatch⁶² a ashaono⁶³
Zarathushtrahe⁶⁴.

(61) Vaem⁶⁵ hām-raethwayeni⁶⁶ vīspa⁶⁷ tarshucha⁶⁸
khshudhracha⁶⁹, masanacha⁷⁰ vanghanacha⁷¹ srayanacha⁷².
Thwām⁷³ jasāiti⁷⁴ Ahuro Mazdāo⁷⁵ paitishāo⁷⁶ dāmān⁷⁷
dathāno⁷⁸. Āat⁷⁹ ava-patat⁸⁰ Frangrase⁸¹ Tūro⁸² ash-
varechāo⁸³, Spitama⁸⁴ Zarathushtra⁸⁵, avi⁸⁶ zrayo⁸⁷
Vourukashem⁸⁸.

(60) Then³¹ (that) most crafty³⁵ Turānian³⁴ Afrāsīāb³³ Oh
Spitamān³⁶ Zarathushtra³⁷! rushed³² out of the sea Vourukasha³⁸⁻³⁹,
scheming⁴³ a wicked⁴¹ plot⁴² (mentioned in para 61st below).

* For its comparison, see para 56th of this yasht.

¹ I cannot translate satisfactorily these words 'ithe itha yathna, kahmāi', 'Be it so, let it be so' (Darmesteter)

(He said) 'I could not⁵² succeed in obtaining⁵⁵ that⁵³ Glory⁵⁴
which⁵⁶ is of (the people of) the Iranian⁵⁸ Countries⁵⁹, of the born⁶⁰
and of yet unborn⁶¹ and which⁶² (i.e., Glory) is⁵⁷ of Holy⁶³
Zarathushtra⁶⁴;

(61) For this reason⁶⁵ I will pollute⁶⁶ all⁶⁷ the articles of
victuals⁶⁸ and drinks⁶⁹ from (their) greatness⁷⁰, excellence⁷¹ and
beauty⁷² (i.e. I will destroy the excellence and grandeur of the
Iranian Countries by ruining their provisions of food as well as
prosperity). But⁷⁹ Ahura Mazda (who is) the Creator⁷⁸ of creations⁷⁷
(and who is) extremely pleased⁷⁶ (for creating them) *will oppose⁷⁴
thee⁷³. (Thinking thus in mind) Oh Spitama⁸⁴ Zarathushtra⁸⁵! the
most crafty⁸³ Turānian⁸² Afrāsīāb⁸¹ rushed down⁸⁰ into the
sea⁸⁶⁻⁸⁷ Vourukasha⁸⁸.

(62) Āthritim⁸⁹ apa-spayat⁹⁰ vastrāo⁹¹, tat⁹²
khvareno⁹³ iso⁹⁴ yat⁹⁵ asti⁹⁶ Airyanām⁹⁷ dakhyunām⁹⁸,
zātanām⁹⁹ azātanāmcha¹⁰⁰, yatcha¹ ashaono²
Zarathushtrahe³. Ā-tat⁴ khvareno⁵ frazghadhat⁶, tat⁷
khvareno⁸ apatachat⁹, tat¹⁰ khvareno¹¹ apa-hidhat¹². Adha¹³
hāu¹⁴ apaghzāro¹⁵ bvat¹⁶ zrayangho¹⁷ vourukashahe¹⁸, āfsh¹⁹
yā²⁰ Awzdānva²¹ nāma²².

(62) A third time⁸⁹ (Afrāsīāb) stripped off⁹⁰ (his) clothes⁹¹
in the wish of obtaining⁹⁴ that⁹² glory⁹³ which⁹⁵ is of (the people
of) Iranian⁹⁷ Countries⁹⁸, of the born⁹⁹ and of yet unborn¹⁰⁰ and
which¹ (i.e. Glory) is of Holy² Zarathushtra³; (but) that⁴ Glory⁵ fled
away⁶, that⁷ Glory⁸ went far away⁹, that¹⁰ Glory¹¹ receded from its
place¹². There¹³ it became¹⁶ an outlet¹⁵ of the sea¹⁷ Vourukasha¹⁸
(and its) name²² (was designated as) the River¹⁹ (named)
Awzdānva²¹.

(63) Āat²³ us-patat²⁴ Frangrase²⁵ Tūro²⁶ ash-
varechāo²⁷, Spitama²⁸ Zarathushtra²⁹, zrayanghat³⁰ hacha³¹
Voura-Kashāt³², aghām³³ daoithrim³⁴ daomno³⁵; ithe³⁶
itha³⁷ yathna³⁸ ahmāi³⁹ avathe⁴⁰ itha⁴¹ yathna⁴² ahmāi⁴³
āvoya⁴⁴ itha⁴⁵ yathna⁴⁶ ahmāi⁴⁷. Noit⁴⁸ tat⁴⁹ khvareno⁵⁰ pairi-

* For its explanation, see footnote to para 58th of this yasht.

abaom⁵¹ yat⁵² asti⁵³ Airyanām⁵⁴ dakhyunām⁵⁵, zātanām⁵⁶.
zātanāmcha⁵⁷, yatchit⁵⁸ ashaono⁵⁹ Zarathushtrahe⁶⁰.

(63) Then²³ (that) most crafty²⁷ Turānian²⁶ Afrāsīāb²⁵, Oh Spitamān²⁸ Zarathushtra²⁹! rushed²⁴ out of the sea³⁰⁻³¹ Vourukasha³², scheming³⁵ a wicked³³ plot³⁴ (of destroying the Iranian countries) (and said): *Well! I could not⁴⁸ succeed in obtaining⁵¹ that⁴⁹ Glory⁵⁰ which⁵² is of (the people of) Iranian⁵⁴ Countries⁵⁵, of the born⁴⁶ and of yet unborn⁵⁷ and which⁵⁸ (i.e. Glory) is of Holy⁵⁹ Zarathushtra⁶⁰.

(64) Noit⁶¹ tat⁶² khvareno⁶³ pairi-abavat⁶⁴, yat⁶⁵ asti⁶⁶ Airyanām⁶⁷ dakhyunām⁶⁸, zātanām⁶⁹ azātanāmcha⁷⁰, yatcha⁷¹ ashaono⁷² Zarathushtrahe⁷³.

(64) (Afrāsīāb eventually) could not⁶¹ succeed in obtaining⁶⁴ that⁶² Glory⁶³ which⁶⁵ is of (the people of) Iranian⁶⁷ Countries⁶⁸, of the born⁶⁹ and of yet unborn⁷⁰ and which⁷¹ (Glory) is⁶⁶ of Holy⁷² Zarathushtra⁷³.

Ahe raya khvarenanghacha, tem yazāi surunvata yasna, ughrem Kavaem Khvareno Mazdadhātem; zaotrābyo ughrem Kavaem Khvareno Mazdadhātem yazamaide. Haomayo gava baresmana, hizvo-danghangha, mātthra vchacha shyaothnacha, zaotrābyascha arshukhdaeibyascha vāghzibyō. Yenghe hatām āat yesne paiti vangho, Mazdāo Ahuro vaethā ashāt hachā, yāonghāmchā tāschā yazamaide.

(Kardā Xth) (65) Ughrem Kavaem Khvareno Mazda-dhātem yazamaide; ash-vandrem uparo-kairim thamananguhantem varechanguhantem yaokhshtivantem taradhātem anyāish dāmān.¹

* Ithe itha yathna ahmāi - I cannot translate satisfactorily these words. Darmesteter translate these words thus: "be it so; let it be so".

¹ For the translation of this para, see para 9th of this yasht.

(66) Yat¹ upanghachaiti² yo³ avadhāt⁴ frakhshayeite⁵, yatha⁶ zrayo⁷ yat⁸ Kāsūm⁹ Haetumatem¹⁰, yatha¹¹ gairish¹² yo¹³ Ushidhāo¹⁴, yim¹⁵ aiwito¹⁶ paorish¹⁷ āpo¹⁸ hām¹⁹ gairishācho²⁰ jasento²¹.

(67) Avi²² tem²³ avi-hantachaiti²⁴, avi²⁵ tem²⁶ avi hām-vazaiti²⁷ Khvāstracha²⁸ Hvaspacha²⁹, Fradatha³⁰ Khvarenanguhaiticha³¹ yā³² srīra³³ Ushtavaiticha³⁴, yā³⁵ sūra³⁶ Urvadhcha³⁷ pouru-vāstra³⁸, Erezicha³⁹ Zarenumaticha⁴⁰. Avi⁴¹ tem⁴² avi hantachaiti⁴³, avi⁴⁴ tem⁴⁵ avi hām-vazaiti⁴⁶. Hae.....⁴⁷ raevāo⁴⁸ khvarenanguhāo⁴⁹, spaetinish⁵⁰ varemish⁵¹ sispimno⁵², ni-highemno⁵³ paorish⁵⁴ voighnāo⁵⁵.

(66) That¹ (Divine Glory) associated² with (the Kayanian Dynasty), which³ (Dynasty) ruled⁵ over there⁴ (i.e., over those provinces).

Explanation: (As regards what these provinces are it is stated as under):

(The Kings of the Kayanian Dynasty ruled over the provinces) where⁷ stands *the Sea Kāsava⁹ on the river Hilmand¹⁰ and where¹² the Mount (called Ushi-Darena), *the bestower of intelligence¹⁴ (is situated), around which (mountain¹⁵⁻¹⁶) many¹⁷ rivers¹⁸ flowing from the mountain²⁰ *are situated²¹.

* Kāsava is to be understood as the sea called "Kīānsāi" occurring in Bundelesh; the place situated in that direction was the capital city of the Kayānians. According to Bundelesh, the sea Kīānsāi wherein the river called Hilmand stands, is in Seistān and that can be compared with the sea Hamun" (Darmesteter).

¹ i.e. the Mountain which gave inspiration to the Prophet Zarathushtra regarding religious matters. For further details, see note on Paragraph 28 of Hormazd Yasht.

† Original meaning: 'reaching, going'; jasento - present participle nominative plural.

(67) Towards²² that²³ (i.e., towards that Divine Glory which is in the Sea Vourukasha) (the rivers mentioned below) flow²⁴ and towards²⁵ that²⁶ (those rivers) take their own course²⁷ (i.e., empty out).

Names of Rivers: Khvāstra²⁸, Hvaspa²⁹, Fradhatha³⁰, Khvarenanguhaiti³¹, beautiful³³ Ushtavaiti³⁴, large³⁶ Urvadha³⁷ rich in pastures³⁸, Erezi³⁹ and Zarenumati⁴⁰ (these rivers empty out in the sea Vourukasha). The wealthy⁴⁸ and glorious⁴⁹ (River) *Hilmand⁴⁷, "splashing⁵² the white⁵⁰ waves⁵¹ and 'destroying⁵³ all⁵⁴ the plagues⁵⁵" flows⁴³ towards⁴¹ that⁴² (Glory) (residing in the sea Vourukasha) and takes its own course⁴⁶ (i.e., empties out) towards⁴⁴ that⁴⁵ (Glory).

(68) Hachaiti⁵⁶ dim⁵⁷ aspahē⁵⁸ aojo⁵⁹, hachaiti⁶⁰ ushtrahe⁶¹ aojo⁶², hachaiti⁶³ virahe⁶⁴ aojo⁶⁵, hachaiti⁶⁶ Kavaem⁶⁷ Khvareno⁶⁸, asticha⁶⁹ ahmi⁷⁰, ashāum⁷¹ Zarathushtra⁷², avavat⁷³ Kavaem⁷⁴ Khvareno⁷⁵, yatha⁷⁶ yat⁷⁷ idha⁷⁸ anairyāo⁷⁹ danghush⁸⁰ hakat⁸¹ uscha⁸² us-frāvayoit⁸³.

(69) Athra⁸⁴ paschaeta⁸⁵ vaozirem⁸⁶ baodhento⁸⁷ shudhem⁸⁸ tarshnemcha⁸⁹, baodhento⁹⁰ aotem⁹¹ urvākhemcha⁹²; tat⁹³ asti⁹⁴ Kavaem⁹⁵ Khvareno⁹⁶ thrāthrem⁹⁷ Airyanām⁹⁸ dakhyunām⁹⁹ geushcha¹⁰⁰ panchohyayāi¹, avanghe² narām³ ashaonām⁴, Daenayāoscha⁵ Māzdayasnoish⁶.

(68) Unto him (i.e., unto the winner of Divine Glory)⁵⁷ *comes⁵⁶ the strength⁵⁹ of a horse⁵⁸; (unto him) comes⁶⁰ the strength⁶² of a camel⁶¹; (unto him) comes⁶³ the strength⁶⁵ of a hero⁶⁴; Kayānian⁶⁷ Glory⁶⁸ (i.e., the royal splendour) is acquired⁶⁶ (by him).

* i.e., the rich and prosperous province around the river Hilmand. In Avesta this word is used both for the Province Heatumant as well as for the river (see Vendidad I.14). Darmesteter presumes the broken word occurring in this paragraph "hae." as Haetumant on the strength of the qualitative adjective following it. (See Vendidad I.14)

¹ Darmesteter. Geldner has given only the final portion (.....emno) of this word in his Edition.

† Or gets. Original meaning: 'follows'.

(Moreover) in (that) man⁷⁰, Oh Holy Zarathushtra! there is⁶⁹ so much⁷³ Kayanian⁷⁴ Glory⁷⁵ that⁷⁶ (that person) hither⁷⁸ (i.e., in this world) can annihilate⁸³ at a stroke⁸¹ the countries⁸⁰ *not acknowledging the Religion of Zarathushtra⁷⁹.

Explanation: (It is stated in this paragraph that, that person who becomes fortunate to obtain the Divine Glory residing in the sea Vourukasha, gains strength, gains courage and exercises authority).

(69) Unto those who know (i.e. those who bear)⁸⁷ (the pair of) hunger⁸⁸ and thirst⁸⁹ and unto those who are aware of (the pain of) (excessive) cold⁹¹ and 'heat (the glorious Kayanian Glory stated above) (is) the *giver of joy⁸⁶. That⁹³ Kayanian⁹⁵ Glory (truly-speaking) is⁹⁴ the protection⁹⁷ of (the people of) Iranian⁹⁸ Countries⁹⁹ and of the five kinds¹ of *animals¹⁰⁰; (moreover that Glory) is⁹⁴ for the assistance² of the righteous⁴ men³ and of the Religion⁵ of Mazdā-Worship⁶.

Ahe raya khvarenanghacha, tem yazāi surunvata yasna ughrem Kavaem Khvareno Mazdadhātem; zaotrābyo ughrem Kavaem Khvareno Mazdadhātem yazamaide. Haomayo gava baresmana, hizvo-danghangha, māthracha vachacha shyaothnacha, zaotrābyascha arshukhdaeibyascha vāghzibyō. Yenghe hātām āat yesne paiti vangho, Mazdāo Ahuro vaethā ashāt hachā, yāonghāmchā tāschā tāoschā yazamaide.

* Original meaning: countries other than Iranian states, viz., Turanian, Sairima, Sāinī, Dāhi countries, etc.; i.e. to say foreign kingdoms (see Farvardīn Yasht, para 144th).

¹ For its comparison, see Gosh Yasht, para 10th and Yasna Hā IXth para 5th.

† Based upon Darmesteter's translation.

⁵ For its explanation, see Farvardīn Yasht, para 10th.

(Kardā XIth) (70) Ughrem Kavaem Khvareno Mazdahātem yazamaide; ash-vandrem uparo-kairim thamananguhantem varechanguhantem yaokhshtivantem taradhātem anyāish dāmān.*

(71) Yat¹ upanghachat² Kavaem³ Kavātem⁴, yimcha⁵ Kavaem⁶ Aipi-vohūm⁷, yimcha⁸ Kavaem⁹ Usadhanem¹⁰, yimcha¹¹ Kavaem¹² Arshnem¹³, yimcha¹⁴ Kavaem¹⁵ Pisinem¹⁶, yimcha¹⁷ Kavaem¹⁸ Byarshānem¹⁹, yimcha²⁰ Kavaem²¹ Syāvarshānem²².

(72) yat²³ bāun²⁴ vispe²⁵ aurva²⁶, vispe²⁷ takhma²⁸, vispe²⁹ thamananguhant³⁰, vispe³¹ varechanguhant³² vispe³³ yaokhshtivant³⁴, vispe³⁵ darshi-kara³⁶.

(71) Which¹ (i.e., Divine Glory) associated with² Kavi³ Kavāta⁴, and which⁵ (i.e., Divine Glory) associated with² Kavi⁶ Aipivangu⁷, Kay⁹ Kāush¹⁰, Kay¹² Aresh¹³, Kay¹⁵ Pīsina¹⁶, Kay¹⁸ Byarshan¹⁹ and Kay²¹ Syāvakhsh²².

(72) Owing to which (i.e., Divine Glory)²³ all²⁵ (the above-mentioned Kings of the Kayanian Dynasty) were²⁴ renowned²⁶, all²⁷ powerful²⁸, all²⁹ healthy³⁰, all³¹ illustrious³² (or brilliant³²), all³³ skilful³⁴ and all³⁵ hard workers³⁶ (i.e., performers of herculean tasks).

Ahe raya khvarenanghacha, tem yazāi surunvata yasna, ughrem Kavaem Khvareno Mazdadhātem; zaotrabyo ughrem Kavaem Khvareno Mazdadhātem yazamaide. Haomayo gava baresmana, hizvo-danghangha,

* For its translation, see para 9th of this yasht.

¹ This personage is the father of 'Api-veh' and Kay Kobād mentioned in the Bundehesh. See Farvardīn Yasht, para 132nd.

² Four sons of Aipi-Vangu.

³ The son of King Kay Kāush and the father of Kay Khosroo. See Farvardīn Yasht, para 132nd for further details.

⁴ Dexterous, clever (Harlez); 'wise' (Darmesteter)

⁵ "useful" (Harlez); "of wishes fulfilled, happy" (Darmesteter).

māthracha vachacha shyaothnacha, zaotrābyascha arshukhdhaebyascha vāghzibyo. Yenghe hātām āat yesne paiti vangho, Mazdāo Ahuro vaethā ashāt hachā, yāonghāmchā tāschā tāoschā yazamaide.

(Kardā XIIth) (73) Ughrem Kavaem Khvareno Mazdahātem yazamaide; ash-vandrem, uparo-kairim thamananguhantem varechanguhantem yaokhshtivantem taradhātem anyāish dāmān.*

(74) Yat¹ upanghachat² Kavaem³ Haosravanghem⁴ amahecha⁵ paiti⁶ hutāshtahe⁷, verethraghnahecha⁸ paiti⁹ Ahuradhātahe¹⁰, vanaintyāoscha¹¹ paiti¹² uparatāto¹³, sanguihascha¹⁴ paiti¹⁵ husastayāo¹⁶, sanguihascha¹⁷ paiti¹⁸ amuyamnayāo¹⁹, sanguihascha²⁰ paiti²¹ a-vanemnayāo²², hathravatahecha²³ paiti²⁴ hamerethanām²⁵.

(75) Drvahe²⁶ paiti²⁷ aojangho²⁸, khvarenascha²⁹ paiti³⁰ Mazdadhātahe³¹, tanuyāoscha³² paiti³³ drvatāto³⁴, āsnayāoscha³⁵ paiti³⁶ vanghuyāo³⁷ frazantoish³⁸, dangrayāo³⁹ vyākhanayāo⁴⁰ khshoithnyāo⁴¹, spiti-doithrayāo⁴² āzobūjo⁴³ hvīrayāo⁴⁴, huzenteush⁴⁵ paiti⁴⁶ aparayāo⁴⁷ vyarethayāo⁴⁸ vahishtahe⁴⁹ angheush⁵⁰.

(74) Which¹ (i.e. Divine Glory) associated² with (the King) Kay Khosroo⁴

Explanation: (As regards whatever advantages have been accrued unto King Kai Khosroo by becoming fortunate to obtain that Divine Glory it is explained as under):

* For the translation of this para, see para 9th of this yasht.

²For (bestowing) ¹the well-shapen⁷ courage⁵⁴, the victory⁸ created by Ahura Mazda¹⁰, the conquering¹¹ superiority¹³, well-taught¹⁶ admonition¹⁴, the steadfast¹⁹ admonition¹⁷, the unconquerable²¹ admonition²⁰ (in any matter), and the universal overthrow²³ of the adversaries²⁵ (that Divine Glory associated with the King Kay Khosroo).

(75) (That Divine Glory associated with the King Kay Khosroo) for (bestowing) the sound²⁶ strength²⁸, the Glory²⁹ created by Ahura Mazda³¹, the soundness³⁴ (i.e., health) of the body³², the progeny³⁸ of innate wisdom³⁵, good³⁷, discreet, ruling over the assembly⁴⁰, brilliant⁴¹, bright-eyed⁴² (i.e., of sharp intellect), delivering from distress⁴³, and heroic⁴⁴ and for (bestowing) heaven⁴⁹-⁵⁰ of the wise person⁴⁵, the abstainer⁴⁷ from infidelity⁴⁸ (i.e., fixed for the religious and sagacious person).

(76) Khshathrahe⁵¹ paiti⁵² bānumato⁵³, dareghayāoscha paiti⁵⁵ daregho-jitoish⁵⁶, vispanāmcha⁵⁷ paiti⁵⁸ ayaptanām⁵⁹, vispanāmcha⁶⁰ paiti⁶¹ baeshazanām⁶².

(77) Yat⁶³.....Kava⁶⁴ Haosrava⁶⁵ tām keresem⁶⁶, upa-tām⁶⁷ charetām⁶⁸ yām⁶⁹ dareghām⁷⁰ nava-frāthweresām⁷¹, razurem⁷² yat⁷³ dim⁷⁴ mairyo⁷⁵ nurem⁷⁶ aspaeshu⁷⁷ paiti⁷⁸ peretata⁷⁹. Vispe⁸⁰ bavāt⁸¹ aiwivanyāo⁸² Ahuro⁸³ Kava⁸⁴ Haosrava⁸⁵ mairim⁸⁶ Tūirim⁸⁷ Frangrasyānem⁸⁸ bandayat⁸⁹ Keresavazdem⁹⁰, puthro⁹¹ Kaena⁹² Syāvarshānāi⁹³ zuro-jatahe⁹⁴, narahe⁹⁵ Aghraerathahecha⁹⁶ Naravahe⁹⁷.

(76) (That Divine Glory associated with the King Kay Khosroo) for (bestowing) the brilliant⁵³ (or pompous) sovereignty⁵¹, the longest⁵⁴ of the long life⁵⁶, all⁵⁷ rewards⁵⁹ and all⁶⁰ healing virtues⁶².

² The meaning of 'paiti' is used in the sense of dative singular. See my Avesta Dictionary. For its comparison, see para 133rd of Farvardin Yasht.

¹ For comparison of paras 74-76, see Farvardin Yasht, paras 133-135.

² In the text with every name, the word paiti (=for) has occurred, and in the translation, I have taken it only once according to Gujarati-style at the end.

(77) Whereby⁶³ (i.e., by means of the efficacy of that Divine Glory) King Kay Khosroo (²killed) that tyrant (or infidel)⁶⁶ (pursuing him) along a long⁷⁰ course⁶⁸, nine 'frāthweresa' in length⁷¹ of the forest⁷², when⁷³ (his) cruel⁷⁵ (enemy) fought⁷⁹ against him⁷⁴ on the back of the horse⁷⁷⁻⁷⁸ (i.e., riding on horse-back). (Besides this) ⁴King⁸³ Kay⁸⁴ Khosroo⁸⁵ became⁸¹ triumphant⁸² over all (his enemies)⁸⁰ (i.e., he got victory by defeating them). (Moreover King Kay Khosroo) as the son⁹¹ kept in bondage⁸⁹ (i.e., imprisoned them, being bound with chains and fetters) the cruel⁸⁶ Turanian⁸⁷ Afrāsīāb⁸⁸ (and his brother) Keresavazda⁹⁰ in revenge⁹² for Svakhsh⁹³, ⁵killed by violence⁹⁴, and ⁶in revenge⁹² for the heroic⁹⁵ Aghraeras⁹⁶ of Nāru Family.

Ahe raya khvarenanghacha tem yazāi surunvata yasna, ughrem Kavaem Khvareno Mazdadhātem; zaotrābyo ughrem Kavaem Khvareno Mazdadhātem yazamaide. Haomayo gava baresmana, hizvo-danghangha, māthracha vachacha shyaothnacha, zaotrābyascha arshukhdhaeibyascha vāghzibyo. Yenghe hātām āat yesne paiti vangho, Mazdāo Ahuro vaethā ashāt hachā, yāonghāmchā tāschā yazamaide.

(Kardā XIIIth) (78) Ughrem Kavaem Khvareno Mazda-dhātem yazamaide; ash-vandrem uparo-kairim thamananguhantem varechanguhantem yaokhshtivantem taradhātem anyāish dāmān.*

(79) Yat¹ upanghachat² ashavanem³ Zarathushtrem⁴, anumate-e⁵ daenayāi⁶, anukhte-e⁷ daenayāi, anvarshte-e⁹ daenayāi¹⁰; yat¹¹ as¹² vīspahe¹³ angheush¹⁴ astvato¹⁵ ashem¹⁶ ashavastemo¹⁷, khshathrem¹⁸

* See Āvān Yasht, para 50th.

¹ The reference is about "Aurvasāra" (see Rām Yasht, para 31st and Āvān Yasht, para 50th.

² Original meaning: 'master, lord'.

³ For its comparison, see Gosh Yasht, para 22nd.

⁴ For the translation of this para, see para 9th of this yasht.

hu-khshathrotemo¹⁹, raem²⁰ raevastemo²¹, khvareno²² khvarenanguhastemo²³, verethra²⁴ verethravastemo²⁵.

(80) Vaenemnem²⁶ ahmat²⁷ para²⁸ daeva²⁹ patayen³⁰, vaenemnem³¹ mayāo³² frāvoit³³, vaenemnem³⁴ apara³⁵ karshayen³⁶ jainish³⁷ hacha³⁸ mashyākaeibyo³⁹, āat⁴⁰ tāo⁴¹ snaodhentish⁴² gerezānāo⁴³, hazo⁴⁴ nivarezayen⁴⁵ daeva⁴⁶.

(79) Which¹ (i.e., Kayanian Glory) associated² with Holy³ Zarathushtra⁴, (whereby i.e., by the efficacy of that Glory) he ⁵thought in confirmity with⁵ the Laws of the Religion⁶, he ⁷spoke in confirmity with⁷ the Laws of the Religion⁸, and he ⁹acted in confirmity with⁹ the Laws of the Religion¹⁰; so that¹¹ (i.e. by means of the efficacy of that Glory) (Prophet Zarathushtra) was¹², in the whole¹³ of the corporeal¹⁵ world¹⁴, the holiest in holiness, the best ruling¹⁹ in rule¹⁸, the brightest²¹ in brightness²⁰, the most glorious²³ in glory²² and the most victorious²³ in victory²⁴.

(80) ¹By (his) sight²⁶ the daevas²⁹ were running far away in front of him²⁷; by (his) sight³¹ (the devilish) malice³² was disappeared³³; by (his) sight³⁴ a bad woman³⁷ (i.e. a woman of devilish characteristic) withdrew herself³⁶ back³⁵ from³⁸ men³⁹, and ⁴²lamenting⁴² and bewailing⁴³ those⁴¹ (wicked women) and daevas⁴⁶ ⁴⁵were prevented⁴⁵ ⁴⁴from robbing⁴⁴.

* dative singular in the sense of common form; and the common form in the sense of a predicate (See yasna 31.5; yasna 43.11); or alternatively: in order to think in accordance with the Laws of the Religion..i.e., he may think according to the Laws of the Religion..for that purpose that Glory associated with Zarathushtra.

¹ Original meaning: 'looking at' i.e., whilst looking at; during the time when the Holy Prophet Zarathushtra cast his glance; only on account of his glance.

⁴² Or shedding tears; root snudh = Sanskrit snuh = to drip.

⁴⁵ nivarezayen - root verez - to work; ni-verez = to stop from working; the meaning of the prefix ni - is negative; e.g., zaresh = to please; ni-zaresh = to displease, etc. Or alternatively, at his glance³⁴ the wicked woman³⁷ (or a woman of devilish characteristic) lamenting⁴² and bewailing⁴³ withdrew³⁶ herself back³⁵ from men³⁸⁻³⁹ and the daevas⁴⁶ were prevented⁴⁵ from causing plunder (or damage)⁴⁴.

⁴⁴ See Yasna Hā 29, stanza 1st (word hazaschā).

(81) Āat⁴⁷ te⁴⁸ aevo⁴⁹ Ahuno Vairyo⁵⁰, yim⁵¹ ashavaenm⁵² Zarathushtram⁵³ frasrāvayat⁵⁴, vi-berethwantem⁵⁵ ākhtūrīm⁵⁶ aparem⁵⁷ khraozdyehya⁵⁸ frasrūiti⁵⁹, zemargūz⁶⁰ avazat⁶¹ vispe⁶² daeva⁶³ ayesnya⁶⁴ avahmya⁶⁵.

(82) Yenghe⁶⁶ tat⁶⁷ khvareno⁶⁸ isat⁶⁹ mairyo⁷⁰ Tuiryo⁷¹ Frangrase⁷², vispāish⁷³ avi⁷⁴ karshvān⁷⁵ yāish⁷⁶ hapta⁷⁷. Pairi⁷⁸ yāish⁷⁹ hapta⁸⁰ karshvān⁸¹, mairyo⁸² apatat⁸³ Frangrase⁸⁴ iso⁸⁵ khvareno⁸⁶ Zarathushtrāi⁸⁷. Ā-tat⁸⁸ khvareno⁸⁹ frazghadhat⁹⁰ avi⁹¹ vayān⁹² vitāpem⁹³. Inja⁹⁴ me⁹⁵ urvisyatem⁹⁶ aezo⁹⁷ jasatem⁹⁸ aezahe⁹⁹ yatha¹⁰⁰ kathacha¹ te² ās³ zaosho⁴, mana⁵ yat⁶ Ahurahe Mazdāo⁷ Daenayāoscha⁸ Māzdayasnoish⁹.

(81) Then⁴⁷ (it is) only⁴⁹ ⁵⁰the prayer of Ahuna Vairyo⁵⁰ ⁵¹spread⁵⁵ on all of the four sides⁵⁶ which⁵¹ Holy⁵² (Lord) Zarathushtra⁵³ chanted aloud⁵⁴ and then⁵⁷ (recited) with ⁵⁸a louder chant⁵⁹, whereby he ⁶⁰caused⁶¹ all⁶² the daevas⁶³ (who are) unworthy of worship⁶⁴ and unworthy of adoration⁶⁵ to hide underneath the earth⁶⁰.

* i.e., the sole prayer of Ahuna Vairya; original meaning: 'Ahunavar alone'.

¹ Recited four times (Darmesteter). For its comparison, see Yasna Hā 9., paras 14-15.

⁵⁸ i.e., whilst reciting having fallen in the inspired mood he recited Ahuna Vairya with a louder chant.

⁹⁵ So that they stop from causing damage in the world. See Yasht 13 para 90. The word "azazat" should be translated into English by "abandoned"; root vaz - Or alternatively:-

That prayer of Ahuna Vairya caused all the daevas buried underneath the earth. Subject should be taken "that prayer" in lieu of 'he'. As regards the excellence of Ahuna Vairya, see Sarosh Yasht Hādokht Kardā 1st and Yasna Hā 19 respectively.

(82) That⁶⁷ Glory of whom⁶⁶ (i.e., that Divine Glory of Prophet Zarathushtra) the cruel⁷⁰ Turānian⁷¹ Afrāsīāb⁷² sought to gain⁶⁹ (in order to rule) over⁷⁴ all⁷³ the seven⁷⁷ regions of the earth⁷⁵. (And for that purpose) the cruel⁸² Afrāsīāb⁸⁴ roamed about here and there⁸³ on⁷⁸ the seven⁸⁰ regions of the earth⁸¹, searching⁸⁵ for the Glory⁸⁶ of (the Prophet) Zarathushtra⁸⁷. But that⁸⁸ Glory⁸⁹ *receded⁹⁰ to the *region of the air⁹¹⁻⁹² without water⁹³. *Hither *they both *⁹⁴ attained to⁹⁸ my⁹⁵ wish⁹⁹, and they both *were found out⁹⁶ *according to (my) wish⁹⁷, as was the wish of Me, Ahura Mazda and of the Religion⁸ of Mazdā-Worship⁹.¹⁰

Ahe raya khvarenanghacha tem yazāi surunvata yasna, ughrem Kavaem Khvareno Mazdadhātem; zaotrābyo ughrem Kavaem Khvareno Mazdadhātem yazamaide. Haomayo gava baresmana, hizvo-danghangha, māthracha vachacha shyaothnacha, zaotrābyascha arshukhdhaeibyascha vāghzibyō. Yenghe hātām āat yesne paiti vangho, Mazdāo Ahuro vaethā ashāt hachā, yāonghāmchā tāschā tāoschā yazamaide.

(Kardā XIVth) (83) Ughrem Kavaem Khvareno Mazda-dhātem yazamaide, ash-vandrem uparo-kairim thamananguhantem varechanguhantem yaokhshtivantem taradhātem anyāish dāmān.*

* The cruel Afrāsīāb struggled very hard and employed tricks to obtain the Divine Glory through evil intention but he could not get it; see paragraphs 56-64 of this yasht.

¹ i.e., towards the sky above; vītāpēm = vīta+āpa = apart from water, without water; or vī+ta+āpa (t in the middle is redundant). Vaya = the region of the air. Another form of vaya is vāyu (Sanskrit vāyu).

* Or in the meantime; having been so; English word 'now'.

³ This seems to refer to Prophet Zarathushtra and King Gushtāspa.

* urvisyatema.jasatem -imperfect Tense third person dual parasmaipada.

* aozo - accusative singular of aezangh, neuter; aezahi - locative singular; root iz = Sanskrit iḥ = to wish.

¹⁰ This last portion seems to have been incorporated as commentary.

* For its translation, see para 9th of this yasht.

(84) Yat¹ upanghachat² Kavaem³ Vishtāspem anumate-e⁵ daenayāi⁶, anukhte-e⁷ daenayāi⁸, anvarshte-e⁹ daenayāi¹⁰; yat¹¹ imām¹² daenām¹³ āstaota¹⁴, dushmainyūm¹⁵ sizdyo¹⁶ daevān¹⁷ apa¹⁸ ashavān.

(84) Which¹ (Divine Glory) associated with (the King) Kay³ Gushtāspa⁴ (whereby, i.e., by means of the efficacy of that Glory) he thought⁵ according to the Laws of the Religion⁶, he spoke⁷ according to the Laws of the Religion⁸ and he *acted⁹ according to the Laws of the Religion¹⁰ (and) whereby¹¹ he *extolled¹⁴ this¹² (Mazdā-Worshipping Zoroastrian) Religion¹³ and *destroyed¹⁶ the enemy¹⁵ and *wicked¹⁸⁻¹⁹ daevas¹⁷.

(85) Yo drucha paurvāncha ashāi ravo yaesha; yo drucha paurvāncha ashāi ravo vivaedha. Yo bāzushcha upastacha ainghāo daenayāo yat Āhuroish Zarathushtroish.*

(86) Yo him stātām hitām haitim uzvazat hacha hunūibyō. Nī him dasta maidhyoishādhem berezi-rāzem a-frakadhavaitim ashaonim thrāfdhām geushcha vāstrahecha, frithām geushcha vāstrahecha.*

(87) Bavat¹ aiwi-vanyāo² yase³ takhmo⁴ Kava⁵ Vishtāspo⁶ Tāthryāvantem⁷ duz-daenem⁸, Peshanemcha⁹ daevayasnem¹⁰, drvantemcha¹¹ Arejat-aspem¹², uta¹³ anyāoschit¹⁴ agha¹⁵ duzvandravo¹⁶ Khyaonāongho¹⁷.

* For its explanation see para 79th of this yasht.

¹ i.e., having accepted and approved this religion, he gave his Royal assent and protection for its promulgation.

* Original meaning: 'destroying'. sizdyo - present participle nominative singular masculine; root sish = Sanskrit shish = to reject, to abandon; sish+da = sizdā; sizdā+yant = sizdyant (ā in the middle being dropped)

³ Darmesteter, apa ashavan = away from righteousness, wicked.

* For the translation of this paragraph, see Farvardīn Yasht, para 99th.

* For the translation of this paragraph, see Farvardīn Yasht, para 100th.

(87) The valiant⁴ (King) Kay⁵ Gushtāspa⁶ defeated¹⁻² Tāthryavant⁷ of the wicked faith⁸, Peshana⁹, the daeva-worshipper¹⁰, Arjāsp¹², the wicked¹¹ and¹³ other¹⁴ wicked¹⁵ and disreputable¹⁶ *Khyaonians¹⁷.

Ahe raya khvarenanghacha tem yazāi surunvata yasna, ughrem Kavaem Khvareno Mazdadhātem; zaotrābyo ughrem Kavaem Khvareno Mazdadhātem yazamaide. Haomayo gava baresmana, hizvo-danghangha, mēthracha vachacha shyaothnacha, zaotrābyaschas arshukhdhaeibyascha vāghzibyō. Yenghe hātām āat yesne paiti vangho, Mazdāo Ahuro vaethā ashāt hachā, yāonghāmchā tāsčā tāoschā yazamaide.

(Kardā XVth) (88) Ughrem Kavaem Khvareno Mazda-dhātem yazamaide, ash-vandrem uparo-kairim thamananguhanem varechanguhantem yaokhshtivantem taradhātem anyāish dāmān.¹

(89) Yat¹ upanghachat² Saoshyantām³ verethrājanem⁴, uta⁵ anyāoschit⁶ hakhayo⁷. Yat⁸ kerēnavāt⁹ frashem¹⁰ ahūm¹¹ azareshentem¹² amereshentem¹³ afrithyantem¹⁴ apuyantem¹⁵ yavaejim¹⁶ yavaesum¹⁷ vaso-khshathrem¹⁸ yat¹⁹ irista²⁰ paiti²¹ usehishtāt²² jasāt²³ jvayo²⁴ amerekhtish²⁵ dathaite²⁶ frashem²⁷ vasna²⁸ angush²⁹.

(89) Which¹ (Divine Glory)* will associate² with the victorious⁴ Saoshyant³ (i.e. the future Prophet) and⁵ (his) other⁶ companions⁷.

* i.e., the inhabitants of the province called Khyaona. Khyaona is the name of the province situated in the north of Iran, the inhabitants of which were the opponents of the Zoroastrian Religion and were pretenders. See note on paragraph 31st of Gosh Yasht.

¹ For the translation of this paragraph, see para 9th of this yasht.

* For further details, see paragraph 95th of this yasht.

Explanation: (As regards the age when he will associate it is stated as under):

When⁸ (he, i.e., the Saoshyant) will make⁹ (the entire) world¹¹ fresh¹⁰, without growing old¹², never dying¹³, never rotting¹⁴, never decaying¹⁵, ever-living¹⁶, ever-profitting¹⁷ (and) ruling at one's own will¹⁸. When¹⁹ the dead²⁰ will rise up²² again²¹ (i.e., will revive); life²⁴ and immortality²⁵ will come²³ (and the entire) world²⁹ will be²⁶ fresh²⁷ at its own will²⁸.

Explanation: The reference is about the time of Renovation. In order to accomplish this herculean task, the Saoshyant Prophet will get help from his companions. The number of these helpers is given as six in paragraph 128th of Farvardin Yasht. Moreover the detailed description about this subject matter is narrated in the later books of the Zoroastrian Religion, specially in the Pahlavi Bundeesh and Dīnkard. There, the number of the helpers of the Saoshyant - future Prophet - is said to be thirty.

(90) Bun gaethāo amarshantish yāo ashahe sanguhaitish. Nishtat paiti drukhsh nāshāite yadhāt aiwichit jaghmat ashavanem mahrkathāi aom chithremcha stimcha āthatcha mare nāshātaecha vairyo athā ratush*.

Ahe raya khvarenanghacha tem yazāi surunvata yasna, ughrem Kavaem Khvareno Mazdadhātem; zaotrābyo ughrem Kavaem Khvareno Mazdadhātem yazamaide. Haomayo gava baresmana, hizvo-danghangha, mēthracha vachacha shyaothnacha, zaotrābyascha arshukhdhaeibyascha vāghzibyō. Yenghe hātām āat yesne paiti vangho, Mazdāo Ahuro vaethā ashāt hachā, yāonghāmchā tāsčā tāoschā yazamaide.

* For its translation, see para 12th of this yasht.

(Kardā XVIth) (91) Ughrem Kavaem Khvareno Mazda-dhātem yazamaide, ash-vandrem uparokairim thamananguhantem varechanguhantem yaokhshtivantem taradhātem anyāish dāmān.*

(92) Yat¹ Astvat-Ereto² frakhshtāite³ hacha⁴ apat⁵ Kāsaoyāt⁶, ashto⁷ Mazdāo Ahurahe⁸, Vispataurvayāo⁹ puthro¹⁰, vaedhem¹¹ vaejo¹² yim¹³ vārathraghnem¹⁴. Yim¹⁵ barat¹⁶ takhmo¹⁷ Thraetaono¹⁸, yat¹⁹ Azish²⁰ Dahāko²¹ jaini²².

(93) Yim²³ barat²⁴ Frangrase²⁵ Tūro²⁶, yat²⁷ drvāo²⁸ zainigāush²⁹ jaini³⁰; yim³¹ barat³² Kava³³ Haosrava³⁴, yat³⁵ Tūro³⁶ jaini³⁷ Frangrase³⁸; yim³⁹ barat⁴⁰ Kava⁴¹ Vishtāspo⁴², ashahe⁴³ haenayāo⁴⁴ chaeshemno⁴⁵, tāo⁴⁶ avatha⁴⁷ drujem⁴⁸ niz-barāt⁴⁹ ashahe⁵⁰ hacha⁵¹ gaethābyo⁵².

(92) Whereby¹ (i.e., by the help of the Divine Glory) ¹Astvat-Ereta² (i.e. Saoshyant) who is ²the friend⁷ of Ahura Mazda⁸, the son¹⁰ of ⁹Vispa-taurvi⁹ and the offspring¹⁰ of the victorious¹⁴ seed¹², will rise up³ from the river (called) Kāsa⁶. Which¹⁵ (the Glory) the valiant¹⁷ Faredoon¹⁸ possessed¹⁶, by whose¹⁹ (hand) Zohāk²⁰⁻²¹ ¹was killed.

* For the translation of this paragraph, see para 9th of this yasht.

¹ Original meaning: 'One who makes the bodily creatures rise up', i.e., resurrecting the dead in bodily shape; the Renovator.

² Or a messenger, i.e. prophet.

³ Name of the mother of Soshyos. Lit. "mother of all destroyers of evil".

⁴ i.e., born of the seed of the Prophet Zarathushtra. vaedhem = 'conception, a becoming pregnant' (Darmesteter).

⁵ jaini - Aorist passive third person singular of root jan = Sanskrit 'han', to smite, to kill. For its explanation, see my Avesta Grammar, page 254th.

(93) Which²³ (i.e. Glory) the Turānian²⁶ Afrāsīāb²⁵ possessed²⁴ by whose²⁷ (hand) the wicked²⁸ ¹Zainigāo²⁹ was killed³⁰. which³¹ (i.e. Glory) (the King) Kay³³ Khosroo³⁴ possessed³² by whose (hand)³⁵ the Turānian³⁶ Afrāsīāb³⁸ was killed³⁷. Which³⁹ (i.e. Glory) (the King) Kai⁴¹ Gushtāshpa⁴² possessed⁴⁰, (through the efficacy of which he was) ¹the instructor⁴⁵ of righteousness⁴³ to the army⁴⁴; (in the same way, he, i.e. ²the Saoshyant) will drive out⁴⁹ falsehood⁴⁸ hither⁴⁷ (i.e.) from the worlds⁵¹⁻⁵² of righteousness⁵⁰.

(94) Ho⁵³ didhāt⁵⁴ Khrateush⁵⁵ doithrābya⁵⁶, vīspa⁵⁷ dāmān⁵⁸ paiti⁵⁹ vaenāt⁶⁰, paeshisho⁶¹ dush-chithrayāo⁶², ho⁶³ vīspem⁶⁴ ahūm⁶⁵ astvantem⁶⁶ izayāo⁶⁷ vaenāt⁶⁸ doithrābya⁶⁹; darescha⁷⁰ dathat⁷¹ a-merekshyantim⁷², vīspām⁷³ yām⁷⁴ astvaitim⁷⁵ gaethām⁷⁶.

(95) Anghe⁷⁷ hakhayo⁷⁸ frāyente⁷⁹ astvat-eretahe⁸⁰ verethraghno⁸¹, humanangho⁸² huvachangho⁸³ hushyaothnāongho⁸⁴ hudaena⁸⁵. Naedha-chit⁸⁶ mitho⁸⁷-aojāongho⁸⁸ aeshām⁸⁹ khvaepaithya⁹⁰ hizvo⁹¹. Aeshu⁹² paro⁹³ frānāmāite⁹⁴ aeshmo⁹⁵ khrvi-druksh⁹⁶ dush-khvarenāo⁹⁷. Vanāt⁹⁸ asha⁹⁹ akām¹⁰⁰ drujim¹ yām² dush-chithrem³ temanghaenim

(94) He (i.e., Saoshyant) will look upon⁵⁴ with the eyes⁵⁶ of wisdom⁵⁵.

* Professor Darmesteter says: "Zainigao seems to be a tyrannical king. When King Kay Kāus was in Māzandarān, he invaded Iran with his army. Afrāsīāb having defeated him drove him out of Iran and he himself occupied the throne of Iran. For this period, Afrāsīāb, so to say, obtained the help of the Divine Glory for relieving Iran from the hands of the enemy. Afterwards, the hero Rustam drove out immediately Afrāsīāb from Iran and released the King Kay Kāus from the prison of Māzandarān and made him enthroned on the throne of Iran."

¹ Darmesteter. That is to say, he caused the men of his army to accept the Zoroastrian Religion and he delivered a sermon to them to adhere to righteousness.

² It is possible to insert "Saoshyant" from the paragraph that follows.

Explanation: (As to how he will look upon it is commented upon as under):

He will look [♠]disdainfully⁵⁹⁻⁶⁰ at all⁵⁷ the creatures⁵⁸ of (the druj called) Paeshish⁶¹ of evil brood⁶². (Moreover he, i.e., the Saoshyant) will look upon⁶⁸ the entire⁶⁴ corporeal⁶⁶ world⁶⁵ with the eyes⁶⁹ of prosperity⁶⁷; (his) glance⁷⁰ will bestow⁷¹ immortality⁷² upon the entire⁷³ corporeal⁷⁵ world⁷⁶ (or animate objects⁷⁶).

Explanation: (Its purport is this that the Prophet Saoshyant will show his hatred towards the wicked creatures and will look upon the good creatures with loving glance and will wish their prosperity).

(95) There ¹shall come forward⁷⁹ the friends⁷⁸ of him⁷⁷ (i.e.) of the victorious⁸¹ Saoshyant⁸⁰. (With a view to render the required help in that herculean task during the period of Resurrection).

Explanation: (The Poet describes in the following lines what types of those friends are and their characteristics):

Those friends⁷⁸ (are) of good thoughts⁸², of good words⁸³, of good deeds⁸⁴ and of good religion⁸⁵. None of them⁸⁹ has ever [♠]uttered false utterance⁸⁶⁻⁸⁸ with his⁹⁰ tongue⁹¹. Before⁹³ them⁹² (i.e., in the presence of these friends of the Saoshyant) Aeshma⁹⁵ (daevas) of the infuriate spear⁹⁶ and of wicked glory⁹⁷ bows down⁹⁴. (Also at the time of the Resurrection) righteousness⁹⁹ will smite the wicked¹⁰⁰ druj¹, of evil seed³ and evolved out of darkness⁴ (i.e., hellish).

(96) Vanaiti⁵ akemcha mano⁶, Vohu Mano⁷ tat⁸ vanaiti⁹; vanaiti¹⁰ mithaokhto¹¹ vākhsh¹², erezukhdho¹³ vākhsh¹⁴ tem¹⁵ vanaiti¹⁶; vanāt¹⁷ Hurvāoscha¹⁸

[♠] Original meaning: will look against or opposite (Paiti-varnāt)

¹ frāyente - present tense third person plural of root fra-i = to come out, to come forward. For further details, see the explanation given in para 89th of this yasht.

[♠] Original meaning: not uttering falsehood. mitha = Sanskrit mithyā = false; root vach - to speak; the weak form of vach is changed to uj, which then became 'aoj'. Alternatively: possessing the strength of falsehood; aojangh = Sanskrit 'ojas' = strength.

Ameretāoscha¹⁹ va²⁰ shudhemcha²¹ tarshnemcha²²; vanāt²³ Haurvāoscha²⁴ Ameretāoscha²⁵ aghem²⁶ shudhemcha²⁷ tarshnemcha²⁸. Frānāmāiti²⁹ duzvarshtāvarsh³⁰ angro mainyush³¹ a-khshayamno³².

(96) (The druj called) Ako-mano⁶ will smite⁵, (but eventually) Vohu-mano⁷ will smite⁹ him⁸ (i.e. Ako-Mano).

Explanation: (Its significance seems to this that the druj called Aka-Mano will do harm in the world, but at last Vohu-Mano after having defeated that wicked druj will enhance the prosperity of the world).

The false-spoken¹¹ word¹² will smite¹⁰ (i.e. falsehood will produce destruction in the world) (but) the truthful¹³ word¹⁴ will (finally) vanquish¹⁶ it¹⁵. Khordād¹⁸ and Amardād¹⁹ will smite¹⁷ both²⁰ hunger²¹ and thirst²². Khordād²⁴ and Amardād²⁵ will smite²³ evil²⁶, hunger²⁷ and thirst²⁸ (i.e. famine and drought). Angra Mainyu³¹, the evil-doer³⁰, being powerless³², will bow down²⁹ (i.e. will subdue).

Explanation: (Its purport is this that in the world, harm and wickedness will be triumphant for some time, but eventually all kinds of evil will be destroyed and there will be the triumph of righteousness and all good virtues).

Ahe raya khvarenanghacha tem yazāi surunvata yasna, ughrem Kavaem Khvareno Mazdadhātem; zaotrābyo ughrem Kavaem Khvareno Mazdadhātem yazamaide. Haomayo gava baresmana, hizvo-danghangha, māthracha vachacha shyaothnacha, zaotrābyascha arshukhdhaeibyascha vāghzibyō. Yenghe hātām āat yesne paiti vangho, Mazdāo Ahuro vaethā ashāt hachā, yāonghāmchā tāsčā tāoschā yazamaide.

(To recite in Bāz - in a low tone) Ahura Mazda Khodāe, awazūnie mardum, mardum sardagān hamā sardagān, hambāyaste vehān, oem behedin Māzdayasnān āgahī āstavāni nekī rasānad; aedūn bād.

(To recite aloud) **Yathā Ahū Vairyo 2**

**Yasnemcha vahmemcha aojascha zavarecha
āfrināmi; garoish Ushi-darenahe Mazdadhātahe ash-
khvāthrahe, Kāvayehecha Khvarenangho Mazdadhātahe,
a-khvaretahecha khvarenangho Mazdadhātahe. Ashem
Vohu 1.**

**Ahmāi raeshcha; Hazangrem; Jasa me avanghe
Mazda; Kerfeh Mozd.**

**Roz nek nām roz pāk nām, roz mubārak (falān),
māhe mubārak (falān). Namāz Dādāre gehān dāmān.
Khshnaothra Ahurahe Mazdāo, taroidite angrahe
mainyeush; haithyāvarshtām hyat vasnā ferashotemem.
Staomi ashem; Ashem Vohū 1.**

**Gorje khoreh awazāyād Zamyād yazad be-rasād
amāvand pīrozgar amāvandi pīrozarī Dād Dīn beh
Māzdayasnān āgahī ravāi goāfrangānī bād hafte keshvar
zamīn; aedūn bād. Man āno āwāyad shudan, man āno
āwāyad shudan, man āno āwāyad shudan; ashaone Ashem
Vohu 1.**

(Facing the South direction, recite): **Dādāre gehān Dine
Māzdayasni Dāde Zarathushti. Nemase-te-ashāum sevishte
Aredvi Sūra anāhite ashaone. Ashem Vohū 1.**

**Nemo urvaire vanguhi Mazdadhāte ashaone. Ashem
Vohū 1.**

**Ughrem Kavaem Khvareno Mazdadhātem
yazamaide. Ashem Vohū 1.**

Zamyad yazad be-rasād. Ashem Vohū 1.

XXIst Yasht

First Fragard of Hādokht Nask

Explanation:- Professor Westergaard has given to Yashts XXIst and XXIInd the title Yasht Fragments. Generally, these two yashts are known by the name "Three Frakarts of the Hādokht Nask"; in it Yasht XXI, first eighteen paragraphs of Yasht XXII and paragraphs 19-36 of Yasht XXII are known by the names "First Fragart, Second Fragart and Third Fragart respectively of the Hādokht Nask. Like other yashts, in these two yashts there does not occur description of any special yazata or narration of His glorification. Moreover, as usual there does not occur the initial or final Pāzand portion. In the XXIst Yasht is stated the supreme status of the well-known prayer Ashem Vohū recited at a certain period on various occasions. In the beginning portion of Yasht XXIInd (paragraphs 1-18) is very vividly described the fate of the soul of the righteous, virtuous and moral person after death, which experiences excessive joy and which eventually attains to the heavenly abode. In sharp antithesis to this, in the second part (paras 19-36) is given a mandatory description of the fate of the soul of the wicked, vicious and sinful person after death and of the punishment which that soul has to undergo in return of the wicked deeds done by him in this material world.

(1) **Peresat¹ Zarathushtro² Ahurem Mazdām³,
Ahura Mazda⁴ Mainyo⁵ Spenishta⁶, Dātare⁷ gaethanām⁸
astvaitinām⁹ ashāum¹⁰. Kahmi¹¹ te¹² aevahmi¹³ paiti¹⁴
vacho¹⁵ vīspanām¹⁶ vohunām¹⁷ vīspanām¹⁸ asha-
chithranām¹⁹ fravākem²⁰.**

(2) **Paiti²¹-she²² aokhta²³ Ahuro Mazdāo²⁴ Ashem²⁵
stuto²⁶ Zarathushtra²⁷.**

(1) (Prophet) Zarathushtra² asked¹ (the Creator) Ahura Mazda³: 'Oh Ahura Mazda⁴, the Most Beneficent⁶ Spirit⁵, righteous¹⁰ Creator⁷ of the corporeal⁸ world⁹! in which¹¹ only one¹³ hymn¹⁴⁻¹⁵ of Thine¹² (is contained) the glory²⁰ of all¹⁶ good things¹⁷

(of the world), and of all (things)¹⁸ containing the seed of righteousness¹⁹? (That is to say, which is that Hymn, through the recital of which it is considered equal to the singing of praise of the Creation of Spenta Mainyu?)'

(2) (The Creator) Ahura Mazda²⁴ replied²¹⁻²³ him²²: 'Oh Zarathushtra²⁷! the praise²⁶ of righteousness²⁵ (i.e., the Hymn of *Ashem Vohū).

(3) Yo²⁸ ashem²⁹ staoiti³⁰, fraoret-frakhshni³¹ avi³² mano³³ zarazdātoit³⁴ anghuyat³⁵ hacha³⁶, ho³⁷ mām³⁸ staoiti³⁹ yim⁴⁰ Ahurem Mazdām⁴¹, ho⁴² āpem⁴³ staoiti⁴⁴, ho⁴⁵ zām⁴⁶ staoiti⁴⁷, ho⁴⁸ gām⁴⁹ staoiti⁵⁰, ho⁵¹ urvarāo⁵² staoiti⁵³, ho⁵⁴ vispa⁵⁵ vohū⁵⁶ Mazdadhāta⁵⁷ asha-chithra⁵⁸ staoiti⁵⁹.

(3) That person²⁷ who *praises with full *faith of a devoted heart, praises³⁹ Me³⁸ Ahura Mazda⁴¹, that person⁴² praises⁴⁴ the water⁴³, that person⁴⁵ praises⁴⁷ the earth⁴⁶, that person⁴⁸ praises⁵⁰ the cattle⁴⁹, that person⁵¹ praises⁵³ the trees⁵², that person⁵⁴ praises⁵⁹ all⁵⁵ good things⁵⁶, created by Ahura Mazda⁵⁷, having the seed of righteousness⁵⁸.

(4) Aesho⁶⁰ zī⁶¹ vākhsh⁶² Zarathushtra⁶³ erezhukhdho⁶⁴ framravāno⁶⁵ ā⁶⁶ vachō⁶⁷ Ahuno Vairyo⁶⁸ fraokhto⁶⁹ amahecha⁷⁰ verethraghnahecha⁷¹ urunacha⁷² daenacha⁷³ spanvanti⁷⁴.

(5) Arejaiti⁷⁵ zī⁷⁶ Spitama⁷⁷ Zarathushtra⁷⁸ aeva⁷⁹ asho-stūitish⁸⁰, oyum⁸¹ vā⁸² ashaono⁸³ khshnaothrem⁸⁴ satem⁸⁵ khvafnanām⁸⁶, hazangrem⁸⁷ geush⁸⁸ khvareitinām⁸⁹,

* As regards the explanation of Ashem Vohū, see my Khordeh Avesta Bā Māēnī, pages 1-2 and notes thereon. If the compound word Ashem-stūiti as the original word in lieu of "Ashem stuto" is considered, its locative singular would be 'ashem-stuto'; the meaning of "Ashem-stuto" can be 'in the praise of righteousness, in the recital of Ashem vohū. Similarly, the locative singular of the word "yūiti" is 'yuto'.

¹ i.e., having chosen righteousness he leads his own life accordingly.

* Or with a sympathetic mind and a devoted heart.

baevare⁹⁰ anumayanām⁹¹, kanghāoschit⁹² tanunām⁹³ paro-asti⁹⁴ jasoithyāo⁹⁵.

(4) For⁶¹, Oh Zarathushtra⁶³ that⁶⁰ truly-spoken⁶⁴ hymn⁶² (of Ashem Vohū) (or) the hymn⁶⁷ (called) Ahunavar⁶⁸ properly-intoned⁶⁹ increases⁷⁴ strength⁷⁰ and victory⁷¹ *in the soul⁷² of that reciter⁶⁵ and *in the faith of his religion⁷³.

(5) For⁷⁶, Oh Spitamān⁷⁷ Zarathushtra⁷⁸! One⁷⁹ recital of *Ashem Vohū⁸⁰ or⁸² a single⁸¹ *act of propitiation⁸⁴ of the righteous (man)⁸³ (i.e., to please the righteous man) is worth⁷⁵ a hundred⁸⁵ sleep-prayers⁸⁶ a thousand⁸⁷ prayers⁸ before eating meals⁷⁵....., and it is worth *any prayer whatsoever recited at the last moment of the departure of the material existence.

(6) Kā⁹⁶ aeva⁹⁷ asho-stūitish⁹⁸, yā⁹⁹ dasa¹⁰⁰ anyaeshām¹ asho-stūitinām², masanacha³ vanghanacha⁴ srayanacha⁵ arejaiti⁶.

(7) Paiti⁷ she⁸ aokhta⁹ Ahuro Mazdāo¹⁰ hāu¹¹ bā¹² ashāum¹³ Zarathushtra¹⁴, yām¹⁵ nā¹⁶ franguhareta¹⁷

* Instrumental singular in the sense of the locative singular. See the word Kehrpa occurring in the first Karda of Behrām Yasht.

¹ Original meaning 'praise of Asha (i.e. righteousness).

* If we apply the word "ashaono" to the spiritual yazata, the meaning of 'ashaono khshnaothra' would then mean "the khshnaothra of so and so yazata" i.e., his Yasht; e.g., Tīr yasht, Ashishvagh Yasht, etc. Note that the words "khshnaothra yasnāicha" occur in the paragraph of "Fravarāne" of every Yasht.

⁵ Original meaning: a thousand⁸⁷ prayers for eating⁸⁹ meat⁸⁸, i.e., a thousand prayers before meals.

* The original meaning of 'tanunām paro-asti' is the departure of this life. I cannot translate the words "baevare anumayanām" occurring here. Generally their meaning is "ten thousand of small animals". The translation of this whole paragraph does not seem to me to be satisfactory. Moreover, in the paragraphs 6-17 succeeding this, the share of meritorious deed acquired by the reciter by the recital of Ashem Vohū at a fixed period is shown differently.

**haurvatbya¹⁸ ameretatbya¹⁹ ashem²⁰ staoiti²¹, frastavano²²
humatacha²³ hūkhtacha²⁴ hvarshtacha²⁵, nizhbaremno²⁶
dushmatacha²⁷ duzhukhtacha²⁸ duzhvarshtacha²⁹.**

(6) (Prophet Zarathushtra asked the Creator Ahura Mazda): 'What⁶⁶ is the one⁹⁷ recital of Ashem Vohū⁹⁸ which⁶⁹ is worth⁶ ten¹⁰⁰ other⁶ recitals of Ashem Vohū² in greatness³, in goodness⁴ and in excellence⁶?'

(7) (The Creator) Ahura Mazda¹⁰ replied⁷⁻⁹ Him⁸ (i.e., that Holy Prophet): 'Oh Holy¹³ Zarathushtra¹⁴! (When) any person¹⁶ may partake¹⁷ of Khordād¹⁸ and Amardād¹⁹ (i.e., may sit down for taking meals), and recites²¹ one Ashem Vohu²⁰ *by acquiring good thought²³, good word²⁴ and good deed²⁵ and by renouncing²⁶ wicked thought²⁷, wicked word²⁸ and wicked deed²⁹, then that¹¹ (one Ashem Vohū) indeed¹² (is worth ten Ashem Vohū's).'

**(8) Kā³⁰ aeva³¹ asho-stūitish³², yā³³ satem³⁴
anyaeshām³⁵ asho-stūitinām³⁶, masanacha³⁷ vanghanacha³⁸
srayanacha³⁹ arejaiti⁴⁰.**

**(9) Paiti⁴¹-she⁴² aokhta⁴³ Ahuro Mazdāo⁴⁴, hāu⁴⁵
bā⁴⁶ ashāum⁴⁷ Zarathushtra⁴⁸, yām⁴⁹ bā⁵⁰ nā⁵¹ pascha⁵²
franguhareiti⁵³ haomahe⁵⁴ hutahe⁵⁵ ashem⁵⁶ staoiti⁵⁷,
frastavano⁵⁸ humatacha⁵⁹ hūkhtacha⁶⁰ hvarshtacha⁶¹,
nizhbaremno⁶² dushmatacha⁶³ duzhukhtacha⁶⁴
duzhvarshtacha⁶⁵.**

(8) (Prophet Zarathushtra asked the Creator Ahura Mazda): 'What³⁰ is the one³¹ recital of Ashem Vohū³² which³³ is worth⁴⁰ hundred³⁴ other³⁵ recitals of Ashem Vohū³⁶ in greatness³⁷, in goodness³⁸ and in excellence³⁹?'

(9) (The Creator) Ahura Mazda replied⁴¹⁻⁴³ Him⁴² (i.e., that Holy Zarathushtra): 'Oh Holy Zarathushtra! after⁵² having drunk⁵³ Haoma-juice⁵⁴ ceremoniously-pounded⁵⁵, by acquiring⁵⁸ good thought⁵⁹, good word⁶⁰ and good deed⁶¹ and by renouncing⁶² wicked thought⁶³, wicked word⁶⁴ and wicked deed⁶⁵ (if any person) recites⁵⁷

* Original meaning: 'having praised, by praising'.

one Ashem Vohū, then that⁴⁵ (one Ashem Vohū) verily⁴⁶ (is worth hundred Ashem Vohū's).'

**(10) Kā⁶⁶ aeva⁶⁷ asho-stūitish⁶⁸, yā⁶⁹ hazangrem⁷⁰
angaeshām⁷¹ asho-stūitinām⁷², masanacha⁷³, vanghunacha⁷⁴
srayanacha⁷⁵ arejaiti⁷⁶.**

**(11) Paiti⁷⁷-she⁷⁸ aokhta⁷⁹ Ahuro Mazdāo⁸⁰, hāu⁸¹
bā⁸² ashāum⁸³ Zarathushtra⁸⁴, yām⁸⁵ bā⁸⁶ nā⁸⁷ khvafnādha⁸⁸
ustrayamno⁸⁹ avanguhabdemno⁹⁰ ashem⁹¹ staoiti⁹²,
frastavano⁹³ humatacha⁹⁴ hūkhtacha⁹⁵ hvarshtacha⁹⁶,
nizhbaremno⁹⁷ dushmatacha⁹⁸ duzhukhtacha⁹⁹
duzhvarshtacha¹⁰⁰.**

(10) (Prophet Zarathushtra asked the Creator Ahura Mazdā): 'What⁶⁶ is the one⁶⁷ recital of Ashem Vohu⁶⁸ which⁶⁹ is worth⁷⁶ a thousand⁷⁰ other⁷¹ recitals of Ashem Vohū⁷² in greatness⁷³, in goodness⁷⁴ and in excellence⁷⁵?'

(11) (The Creator) Ahura Mazda⁸⁰ replied⁷⁹ Him⁷⁸ (i.e., that Holy Prophet): 'Oh Holy⁸³ Zarathushtra⁸⁴! (When) any person⁸⁷ at the time of changing the side⁸⁹ (after awaking) from sleep⁸⁸ and falling asleep again⁹⁰, by acquiring⁹³ good thought⁹⁴, good word⁹⁵ and good deed⁹⁶ and by renouncing⁹⁷ wicked thought⁹⁸, wicked word⁹⁹ and wicked deed¹⁰⁰, recites⁹² one Ashem Vohū⁹¹, that⁸¹ (one Ashem Vohū), indeed, (is worth a thousand Ashem Vohū's).'

**(12) Kā¹ aeva² asho-stūitish³, yā⁴ baevare⁵
anyaeshām⁶ asho-stūitinām⁷, masanacha⁸ vanghanacha⁹
srayanacha¹⁰ arejaiti¹¹.**

**(13) Paiti¹²-she¹³ aokhta¹⁴ Ahuro Mazdāo¹⁵, hāu¹⁶
bā¹⁷ ashāum¹⁸ Zarathushtra¹⁹, yām²⁰ bā²¹ nā²² khvafnādha²³,
fraghrisemno²⁴ frabudhyamno²⁵ ashem²⁶ staoiti²⁷,
frastavano²⁸ humatacha²⁹ hūkhtacha³⁰ hvarshtacha³¹,
nizhbaremno³² dushmatacha³³ duzhukhtacha³⁴
duzhvarshtacha³⁵.**

(12) (Prophet Zarathushtra asked the Creator Ahura Mazda): 'What¹ is (that) one² recital of Ashem Vohū³ which⁴ is worth¹¹ ten thousand⁵ other⁶ recitals of Ashem Vohū⁷ in greatness⁸, in goodness⁹ and in excellence¹⁰?'

(13) (The Creator) Ahura Mazda¹⁵ replied¹²⁻¹⁴ Him¹³ (i.e., that Holy Prophet): 'Oh Holy¹⁸ Zarathushtra¹⁹! (if any person) waking up²⁴ and rising up²⁵ from sleep²³ recites²⁷ one Ashem Vohū²⁶, by acquiring²⁸ good thought²⁹, good word³⁰ and good deed³¹ and by relinquishing³² wicked thought³³, wicked word³⁴ and wicked deed³⁵, that¹⁶ (one recital of Ashem Vohū) truly¹⁷ (is worth ten thousand recitals of Ashem Vohū).

(14) Kā³⁶ aeva³⁷ asho-stūtish³⁸, yā³⁹ vīspem⁴⁰ imat⁴¹ karshvare⁴² yat⁴³ khvanirathem⁴⁴ *ta.⁴⁵ matfshum⁴⁶ mat-rathwem⁴⁷ paiti-vīrem⁴⁸ masanacha⁴⁹ vanghanacha⁵⁰ srayanacha⁵¹ arejaiti⁵².

(15) Paiti⁵³-she⁵⁴ aokhta⁵⁵ Ahuro-Mazdāo⁵⁶, hāu⁵⁷ bā⁵⁸ ashāum⁵⁹ Zarathushtra⁶⁰, yām⁶¹ bā⁶² nā⁶³ usteme⁶⁴ urvaese⁶⁵ gayehe⁶⁶ ashem⁶⁷ staoiti⁶⁸, frastavano⁶⁹ hūmatacha⁷⁰ hukhtacha⁷¹ hvarshtacha⁷², nizhbaremeno⁷³ dushmatacha⁷⁴ duzhūkhtacha⁷⁵ duzhvarshtacha⁷⁶.

(14) (Prophet Zarathushtra asked the Creator Ahura Mazda): 'What³⁶ is (that) one³⁷ recital of Ashem Vohū³⁸ which³⁹ is worth⁵² this⁴¹ entire⁴⁰ region⁴² Khvaniratha⁴⁴ (inhabited) with cattle⁴⁶, with grandeur⁴⁷ and ¹with heroes⁴⁸, in greatness⁴⁹, in goodness⁵⁰ and in excellence⁵¹?'

(15) (The Creator) Ahura Mazda⁵⁶ replied⁵⁵ Him⁵³⁻⁵⁴ (i.e., that Holy Prophet): 'Oh Holy⁵⁹ Zarathushtra⁶⁰! (when) any person⁶³ at the most ultimate⁶⁴ end⁶⁵ of (his) life⁶⁶ recites⁶⁸ one Ashem Vohū⁶⁷, by acquiring⁶⁹ good thought⁷⁰, good word⁷¹ and good deed⁷² and

* Professor Westergaard thinks that the word ta. following khvanirathem is the Semitic word "vad" (upto), Pazand tā (= upto). But Dr. Haug considers this ta. as full-point at the end of the writing on the margin of the original copy.

¹ Vīra - Sanskrit vīra, hero; it also means "man"; except men (Pahlavi).

by forsaking⁷³ wicked thought⁷⁴, wicked word⁷⁵ and wicked deed⁷⁶, that⁵⁷ (one recital of Ashem Vohu) indeed⁵⁸ (is worth the entire region Khvaniratha as stated above).

(16) Kā⁷⁷ aeva⁷⁸ asho-stūtish⁷⁹, yā⁸⁰ vīspem⁸¹ imat⁸² yat⁸³ antarecha⁸⁴ zām⁸⁵ antarecha⁸⁶ asmanem⁸⁷, imāmcha⁸⁸ zām⁸⁹ avacha⁹⁰ raochāo⁹¹, vīspacha⁹² vohū⁹³ Mazdadhāta⁹⁴ asha-chithra⁹⁵, masanacha⁹⁶ vanghanacha⁹⁷ srayanacha⁹⁸ arejaiti⁹⁹.

(17) Paiti¹⁰⁰-she¹ aokhta² ahuro Mazdāo³, hāu⁴ bā⁵ ashāum⁶ Zarathushtra⁷, yat⁸ fraoirisaiti⁹ pairi¹⁰ dushmataeibyascha¹¹ duzhūkhtaeibyascha¹² duzhvarsh-taeibyascha¹³.

(16) (Prophet Zarathushtra asked the Creator Ahura Mazda): 'What⁷⁷ is (that) one⁷⁸ recital of Ashem Vohū⁷⁹ which⁸⁰ is worth⁹⁹ all⁸¹ these⁸² (things) that⁸³ are *between⁸⁴ the earth⁸⁵ and the sky⁸⁷, this⁸⁸ earth⁸⁹ and those⁹⁰ luminaries⁹¹ (of heaven) and all⁹² good things⁹³ created by Ahura Mazda⁹⁴, having the seed of righteousness⁹⁵, in greatness⁹⁶, in goodness⁹⁷ and in excellence⁹⁸?'

(17) (The Creator) Ahura Mazda³ replied² Him¹⁰⁰⁻¹ (i.e., that Holy Prophet): 'Oh Holy⁶ Zarathushtra⁷! (when any person recites one Ashem Vohū) ¹by abstaining⁹ from wicked thoughts¹¹, wicked words¹² and wicked deeds¹³ (i.e., by repenting of his wicked deeds and sins and by resolving to tread the path of truth), that⁴ (one recital of Ashem Vohū) (is) verily (worth that which is mentioned in paragraph 16 above).

* In the text the word antare - (meaning, between) has occurred twice: between the earth and between the sky. For its comparison, see Yasna Hā 61st para first.

¹ Literal meaning: turns far away; present tense third person singular parasmaipada.

Yasht XXIInd*

Second Fargard of Hādokht Nask

(1) Peresat¹ Zarathushtro² Ahurem Mazdām³, Ahura Mazda⁴ Mainyu⁵ spenishta⁶ dātare⁷ gaethanām⁸ astvaitinām⁹ ashāum¹⁰-yat¹¹ ashava¹² para-irithyeiti¹³, kva¹⁴ aetām¹⁵ khshapanem¹⁶ havo¹⁷ urva¹⁸ vanghaiti¹⁹.

(2) Āat²⁰ mraot²¹ Ahuro Mazdāo²², asne²³ vaghdhanāt²⁴ nish-hidhaiti²⁵, Ushtavaitim²⁶ gāthām²⁷ srāvayo²⁸, ushtatātem²⁹ nimraomno³⁰. Ushtā³¹ ahmāi³² yahmāi³³ ushtā³⁴ kahmāichit³⁵, vase-khshayās³⁶ Mazdāo³⁷ dāyāt³⁸ Ahuro³⁹. Upa⁴⁰ aetām⁴¹ khshapanem⁴² avavat⁴³ shātoish⁴⁴ urva⁴⁵ ishaiti⁴⁶, yatha⁴⁷ vīspem⁴⁸ imat⁴⁹ yat⁵⁰ juyo⁵¹ anghush⁵².

(1) (Prophet) Zarathushtra² asked¹ (the Creator) Ahura Mazda³: 'Oh Ahura Mazda⁴, Most Beneficent⁶ Spirit⁵, Holy¹⁰ Creator⁷ of the corporeal⁹ worlds⁸! When¹¹ any righteous¹² (person) dies¹³, where¹⁴ does his own¹⁷ soul¹⁸ abide¹⁹ that¹⁵ night¹⁶ (i.e., on the first night of the passing-away)?'

(2) Thereupon²⁰ (the Creator) Ahura Mazda²² replied²¹: (The soul of that righteous man) sits²⁵ near²³ (his) head²⁴, chanting²⁸ the Ushtavaiti²⁶ Gāthā²⁷ (and) desiring³⁰ happiness²⁹.

(May) happiness³¹ (be) unto that (man)³², through whom³³ happiness³⁴ (reaches) 'others³⁵! May Ahura³⁹ Mazda³⁷ ruling-at-will³⁶ ♦grant³⁸ (strength and power to the benevolent man referred to above)!

* For its explanation see the Explanation given on page 299.

¹ In the original text, meaning is 'unto anyone too' (kahmāi-chit).

♦ The portion from 'Ushtā ahmāi' upto 'dāyāt Ahuro' occurs in the first stanza of Ushtavaiti Gāthā: There as the object of the word 'dāyāt' occur 'utayūiti tevīshī' (meaning strength and power). The sacred verse of the Ushtavaiti Gāthā which the soul of the righteous man recites is given here as a quotation.

On⁴⁰ that⁴¹ night⁴² (i.e., on the first night of the passing away) the soul⁴⁵ (of that righteous man) ♦experiences⁴⁶ as much 'happiness as⁴⁷ ♦the people of the whole⁴⁸ world experience (happiness).

(3) Yām⁵³ bityām⁵⁴ kva⁵⁵ aetām⁵⁶ khshapanem⁵⁷ havo⁵⁸ urva⁵⁹ vanghaiti⁶⁰.

(4) Āat⁶¹ mraot⁶² Ahuro Mazdāo⁶³, asne⁶⁴ vaghdhanāt⁶⁵ nish-hidhaiti⁶⁶, Ushtavaitim⁶⁷ Gāthām⁶⁸ srāvayo⁶⁹, ushtatātem⁷⁰ nimraomno⁷¹. Ushtā⁷² ahmāi⁷³ yahmāi⁷⁴ ushtā⁷⁵ kahmāichit⁷⁶, vase-khshayās⁷⁷ Mazdāo⁷⁸ dāyāt Ahuro⁸⁰. Upa⁸¹ aetāmchit⁸² khshapanem⁸³ avavat⁸⁴ shātoish⁸⁵ urva⁸⁶ ishaiti⁸⁷, yatha⁸⁸ vīspem⁸⁹ imat⁹⁰ yat⁹¹ juyo⁹² anghush⁹³.

(3) (Prophet) Zarathushtra asked the Creator Ahura Mazda: 'Where⁵⁵ does his own⁵⁸ soul⁵⁹ abide⁶⁰ on the second⁵⁴ 'night⁵⁷?''

(4) Thereupon⁶¹ (the Creator) Ahura Mazda⁶³ replied⁶²: '(The soul of that righteous man) sits⁶⁶ near⁶⁴ (his) head⁶⁵, chanting⁶⁹ Ushtavaiti⁶⁷ Gāthā⁶⁸ (and) wishing⁷¹ happiness⁷⁰. (May) happiness⁷² (be) unto that⁷³ (man), through whom⁷⁴ happiness⁷⁵ (reaches) others⁷⁶! May Ahura⁸⁰ Mazda⁷⁸ ruling-at-will⁷⁷ grant⁷⁹ (strength and power to the benevolent man referred to above)!

On⁸¹ that⁸² night⁸³ (i.e., on the second night of the passing away) the soul (of that righteous man) gets as much⁸⁴ ♦happiness⁸⁵ as⁸⁸ ♦the people of the whole⁸⁹ world get⁸⁷ (happiness).

* Root ish = Sanskrit ish = to obtain, to gain.

¹ Original meaning: (portion) of so much⁴³ happiness⁴⁴.

♦ Original meaning: 'living⁵¹ world⁵²'.

⁵ In the original text, it is thus: 'that⁵⁶ night⁵⁷ which⁵³ is second⁵⁴'.

♦ Original meaning: (portion) of so much⁸⁴ happiness⁸⁵.

♦ Original meaning: 'living⁹² world⁹³'.

(5) Yām⁹⁴ thrityām⁹⁵ kva⁹⁶ *khshapanem⁹⁷ havo⁹⁸ urva⁹⁹ vanghaiti¹⁰⁰.

(6) Āat¹ mraot² Ahuro Mazdāo³, asne⁴ vaghdhanāt⁵ nish-hidhaiti⁶, Ushtavaitim⁷ Gāthām⁸ srāvayo⁹, ushtatātem¹⁰ nimraomno¹¹. Ushtā¹² ahmāt¹³ yahmāi¹⁴ ushtā¹⁵ kahmāichit¹⁶, vase-khshayās¹⁷ Mazdāo¹⁸ dāyāt¹⁹ Ahuro²⁰. Upācha²¹ aetāmchit²² khshapanem²³ avavat²⁴ shātoish²⁵ urva²⁶ ishaiti²⁷, yatha²⁸ vīspem²⁹ imat³⁰ yat³¹ juyo³² anghush³³.

(5) (Prophet Zarathushtra asked Ahura Mazda): 'where⁹⁶ does his own⁹⁸ soul⁹⁹ abide¹⁰⁰ on the third⁹⁵ night⁹⁷?'

(6) Thereupon¹ (the Creator) Ahura Mazda³ replied²: '(the soul of that righteous man) sits⁶ near⁴ (his) head⁵, chanting⁹ the Ushtavaiti⁷ Gathā⁸, (and) desiring¹¹ happiness¹⁰.'

(May) happiness¹² (be) unto that (man)¹³, through whom¹⁴ happiness¹⁵ (reaches) others¹⁶! May Ahura²⁰ Mazda¹⁸ ruling-at-will¹⁷ grant¹⁹ (strength and power to the benevolent man referred to above)!

On²¹ that²² night²³ (i.e., on the third night of the Passing Away) the soul²⁶ (of that righteous man) experiences²⁷ as much²⁴ happiness²⁵ as²⁸ the *people of the whole²⁹ world experience (happiness).

(7) Thrityāo³⁴ khshapo³⁵ thraoshta³⁶, vyusā³⁷ sadhayeiti³⁸, yo³⁹ narsh⁴⁰ ashaono⁴¹ urva⁴² urvarāhucha⁴³ paiti⁴⁴ baoidhishcha⁴⁵ vīdidhāremno⁴⁶ sadhayeiti⁴⁷. Ā-dim⁴⁸ vāto⁴⁹ upa-vāvo⁵⁰ sadhayeiti⁵¹ rapithwarat⁵² hacha⁵³ naemāt⁵⁴, rapithwataraeibyo⁵⁵ hacha naemaeibyo⁵⁶, hubaoidhish⁵⁷ hubaoidhitaro⁵⁸ anyaeibyo⁵⁹ vātaeibyo⁶⁰.

* Here as in paragraph 3rd, the word "aetām" before 'khshapanem' is not found in Westergaard's text. But Dr. Haug has given the word 'aetām-chit' in the Avesta of Hādokht Nask included in the book of Ardā Virāf.

† Original meaning: (the portion) of so much²⁴ happiness²⁵.

‡ Original meaning: 'living³² world³³'

(8) Āat⁶¹ tem⁶² vātem⁶³ nāonghaya⁶⁴ uzgerembyo⁶⁵ sadayeiti⁶⁶ yo⁶⁷ narsh⁶⁸ ashaono⁶⁹ urva⁷⁰. Kuda-dhaem⁷¹ vāto⁷² vāiti⁷³, yim⁷⁴ yava⁷⁵ vātem⁷⁶ nāonghābya⁷⁷ hubaoidhitemem⁷⁸ jigaurva⁷⁹.

(7) At the end³⁶ of the third³⁴ night³⁵ when the dawn³⁷ appears³⁸, (i.e., on the fourth day at dawn) the soul⁴² of (that) righteous⁴¹ man⁴⁰ passes through the trees *inhaling⁴⁶ fragrant odours⁴⁵. A sweet-scented⁵⁷ wind⁴⁹ blowing⁵⁰ from⁵³ the direction⁵⁴ of the south⁵², nay, from the directions⁵⁶ of the south⁵⁵, which is more sweet-scented⁵⁸ than other⁵⁹ winds⁶⁰, comes up⁵¹ to that (soul)⁴⁸.

(8) Then⁶¹ the soul⁷⁰ of (that) righteous⁶⁹ man⁶⁸ seems⁶⁶ to inhale⁶⁵ that⁶² (sweet scented) wind⁶³ (mentioned in the para above) through the nose⁶⁴. (He reflects): 'Whence⁷¹ doth (that) wind⁷² blow⁷³, which⁷⁴ is the most fragrant⁷⁸ wind⁷⁶ I ever⁷⁵ have inhaled⁷⁹ with (my) nostrils⁷⁷.'

(9) Anghāo⁸⁰ dim⁸¹ ztayāo⁸² frerenta⁸³ sadhayeiti⁸⁴ yā⁸⁵ hava⁸⁶ daena⁸⁷; kainino⁸⁸ kehrpa⁸⁹ srirayāo⁹⁰, khshoithnyāo⁹¹, aurusha-bāzvo⁹², amayāo⁹³, huraodhayāo⁹⁴ huzarshtayāo⁹⁵, eredva-fshnyāo⁹⁶, sraotanvo⁹⁷, āzātayāo⁹⁸, raevas-chithrayāo⁹⁹ panchadasayāo¹⁰⁰; raodhaeshva¹ kehrpa² avavato³ srayāo⁴, yatha⁵ dāmān⁶ sraeshtāish⁷.

* Perfect Participle Atmanepada nominative singular mas; root vī-dar = Sanskrit vi-dhar = to hold.

† uzgerembyo - verbal adjective nominative singular masculine; root uz-gere = to breathe in; uz-gere = uz-gereb; before 'b' spurious 'm' is added + ya-termination; hence uzgerembya.

‡ jigaurva - Perfect tense first person singular parasmaipada; root garew = Sanskrit grabh-, grah.

(9) In *the sweet breeze⁸² of that⁸⁰ wind there appears⁸⁴ to him⁸¹ (i.e., his soul) his own⁸⁶ daenā⁸⁷ (i.e., daena of that righteous man) ¹stepping forward⁸³.

Explanation:- (The daenā of that righteous man appears to his soul in the form of a maiden as stated below).

(That daenā) appears⁸⁴ stepping in front⁸³ (of that righteous man) in the shape⁸⁹ of a maiden⁸⁸ beautiful⁹⁰, shining⁹¹, white-armed⁹², robust⁹³, of fine appearance⁹⁴, tall of stature⁹⁵, high-breasted⁹⁶, *beautiful body⁹⁷, noble⁹⁸, of glorious ⁵lineage⁹⁹, fifteen years of age¹⁰⁰. In appearance¹ (that daenā) (is) so much³ more beautiful⁴ in form² than⁵ the most beautiful⁷ creatures⁶ (of this world).

(10) Āat⁸ hīm⁹ aokhta¹⁰ pereso¹¹ yo¹² narsh¹³ ashaono¹⁴ urva¹⁵: Chishcha¹⁶ charāitish¹⁷ ahi¹⁸, yām¹⁹ it²⁰ yava²¹ charāitinām²² kehrpa²³ sraeshtām²⁴ dādaresa²⁵.

(11) Āat²⁶ he²⁷ paiti-aokhta²⁸ yā²⁹ hava³⁰ daena³¹; azem³² bā³³ te³⁴ ahmi³⁵ yum³⁶ humano³⁷ hvacho³⁸ hushyaothana³⁹ hudaena⁴⁰, yā⁴¹ hava⁴² daena⁴³ khvaepaithe⁴⁴ tanvo⁴⁵; Chishcha⁴⁶ thwām⁴⁷ chakana⁴⁸ ava⁴⁹ masanacha⁵⁰ vanghanach⁵¹ srayanacha⁵² hubaoidhitacha⁵³ verethrajāstacha⁵⁴ paiti-dvaeshayantacha⁵⁵, yatha⁵⁶ yat⁴⁷ me⁵⁸ sadhayehi⁵⁹.

(10) Then⁸ the soul¹⁵ of that¹ righteous¹⁴ man¹³ *asked¹⁰⁻¹¹ (the Daenā in the shape of a maiden mentioned in the above paragraph): 'What¹⁶ damsel¹⁷ art thou¹⁸ whom¹⁹ I have ever²¹ ¹seen²⁵ as the most beautiful²⁴ of (all) damsels²² in form²³?'

(11) Then²⁶ to him²⁷ (to that soul) his own³⁰ Daenā³¹ (i.e. Daena of that righteous man) replied²⁸: 'Oh thou *youth³⁶ of good thought³⁷, good word³⁸, good deed³⁹ (and) of good conscience⁴⁰! I³² am³⁴, indeed³³, the daenā⁴³, of thine own⁴²; everyone⁴⁶ ⁵had loved⁴⁸ thee⁴⁷ on account of that⁴⁹ greatness⁵⁰ (of thine) on account of goodness⁵¹, on account of beauty (i.e. good qualities)⁵², on account of the fragrance (of good deeds)⁵³, on account of the victory (gained over evil)⁵⁴ and on account of the freedom from enmity⁵⁵, as⁵⁶ thou appearest⁵⁹ unto me⁵⁸.

(12) Tum⁶⁰ mām⁶¹ chakana⁶², yum⁶³ humano⁶⁴ hvacho⁶⁵ hushyaothana⁶⁶ hudaena⁶⁷, ava⁶⁸ masanacha⁶⁹ vanghanacha⁷⁰ srayanacha⁷¹ hubaoidhitacha⁷² verethrajāstacha⁷³ paiti-dvaeshayantacha⁷⁴ yatha⁷⁵ yat⁷⁶ te⁷⁷ sadhayehi⁷⁸.

(13) Yat⁷⁹ tum⁸⁰ aidhim⁸¹ aetenoish⁸² saochayacha⁸³ kerenavantem⁸⁴ baosavascha⁸⁵ varakhedhrāoscha⁸⁶ varozhintem⁸⁷ urvaro-strayāscha⁸⁸ kerenavantem⁸⁹, āat⁹⁰ tām⁹¹ tum⁹² nish-hidhoish⁹³ gāthāoscha⁹⁴ srāvayo⁹⁵, apascha⁹⁶ vanguhish⁹⁷ yazemno⁹⁸, ātaremcha⁹⁹ Ahurahe Mazdāo¹⁰⁰, naremcha¹ ashavanem² kukhshnvāno³, asnāatcha⁴ jasentem⁵ dūrāatcha⁶.

* Original meaning: addressed¹⁰ saying¹¹: pereso - present participle masculine nominative singular.

¹ i.e. to say, if I have ever seen the most beautiful maiden, it is only today that I have seen.

♦ It is surprising that although the righteous departed person may be of any age, yet the appellation young is given to his soul.

⁵ chakana - Perfect tense third person singular parasmaipada; root kan = Sanskrit kan = to love.

* European scholars consider the word "ztayāo" as the corrupted form of "vātayāo" on the strength of the Pahlavi Version.

¹ frerenta - present participle feminine nominative singular; root fra-ar = to step forward.

♦ Having the body like the Sarva Tree; srao = Persian sarva = tree grown up near the lake (Haug).

⁵ Or of brilliant face; chithra = Persian chehreh = face.

(12) (The Daenā of the righteous speaks to his soul): 'Oh youth⁶³ of good thought⁶⁴, good word⁶⁵, good deed⁶⁶ and of good conscience⁶⁷! thou⁶⁰ hast loved⁶² me⁶¹ on account of that⁶⁸ greatness⁶⁹, on account of goodness⁷⁰, on account of beauty (i.e., good qualities)⁷¹, on account of the fragrance (of good deeds)⁷², on account of the victory (gained over evil)⁷³ and on account of the freedom from enmity⁷⁴, as⁷⁵ I appear⁷⁸ unto thee⁷⁷.

(13) (That Daenā speaks to the soul of the righteous man): 'When⁷⁹ others (were) making⁸⁴ derision⁸³ (of the matters of religion), (were) worshipping⁸⁴ idolatry⁸⁵, were I not giving necessary help to the needy and helpless⁸⁶⁻⁸⁷ and (were) cutting down the trees⁸⁸⁻⁸⁹, then⁹⁰ thou⁹² then wouldst sit down⁹³ chanting⁹⁵ the Gāthās⁹⁴, praising⁹⁸ (the excellence of) the good⁹⁷ waters⁹⁶, praising⁹⁸ the Fire⁹⁹ of Ahura Mazda¹⁰⁰ and (was) rejoicing³ the holy² man¹ coming⁵ from near⁴ and from afar⁶.

(14) *Āat*⁷ *mām*⁸ *frithām*⁹ *haitim*¹⁰ *frithotarām*¹¹, *srīrām*¹² *haitim*¹³ *srīrotarām*¹⁴, *berekhdhām*¹⁵ *haitim*¹⁶ *berekhdhotarām*¹⁷, *frataire*¹⁸ *gātvo*¹⁹ *āonghanām*²⁰ *fratarotaire*²¹ *gātvo*²² *nishādhayoish*²³, *aeta*²⁴ *humata*²⁵, *aeta*²⁶ *hūkhta*²⁷, *aeta*²⁸ *hvarshta*²⁹. *Āat*³⁰ *mām*³¹ *naro*³² *paskāt*³³ *yazente*³⁴ *Ahurem Mazdām*³⁵ *daregho-yashtemcha*³⁶ *hām-parshtemcha*³⁷.

(14) (That Daenā speaks to the soul of the righteous man): 'Through this²⁴ (thy) good thought²⁵, through this²⁶ (thy) good word²⁷, through this²⁸ (thy) good deed²⁹ (thou madest) me⁸ being¹⁰ beloved⁹ still more beloved¹¹, (thou didst make) me being¹³ beautiful¹² still more beautiful¹⁴, (thou didst make me) being¹⁶ desirable¹⁵ still more desirable¹⁷, sitting²⁰ in a far forward¹⁸ place¹⁹ didst thou seat²³ (me) farther forward²¹ place²².'

* Chakana - this verb should be in the second person singular. It can be also in second person plural. The termination 'a' in the Perfect Tense parasmaipada stands for first person singular, third person singular and second person plural. See my Avesta Grammar pp.238-239.

† Prof. Darmesteter on the strength of the Pahlavi Version.

* Original meaning: causing⁸⁹ to cut out the trees⁸⁸, root star = sanskrit 'star' = to scatter, to destroy.

(The Creator Ahura Mazda speaks): 'Then³⁰ men³² will hereafter³³ worship³⁴ Me³¹, Ahura Mazda³⁵, the long-adored³⁶ and the long-communed³⁷.

(15) *Paoirim*³⁸ *gāma*³⁹ *frabarat*⁴⁰ *yo*⁴¹ *narsh*⁴² *ashaono*⁴³ *urva*⁴⁴, *humate*⁴⁵ *paiti*⁴⁶ *nidadhāt*⁴⁷; *bitim*⁴⁸ *gāma*⁴⁹ *frabarat*⁵⁰ *yo*⁵¹ *narsh*⁵² *ashaono*⁵³ *urva*⁵⁴, *hūkhte*⁵⁵ *paiti*⁵⁶ *nidadhāt*⁵⁷; *thritim*⁵⁸ *gāma*⁵⁹ *frabarat*⁶⁰ *yo*⁶¹ *narsh*⁶² *ashaono*⁶³ *urva*⁶⁴, *hvarshte*⁶⁵ *paiti*⁶⁶ *nidadhāt*⁶⁷; *tūirim*⁶⁸ *gāma*⁶⁹ *frabarat*⁷⁰ *yo*⁷¹ *narsh*⁷² *ashaono*⁷³ *urva*⁷⁴, *anaghraeshva*⁷⁵ *raochohva*⁷⁶ *nidadhāt*⁷⁷.

(15) The soul⁴⁴ of that righteous⁴³ man⁴² advanced⁴⁰ with a first³⁸ step³⁹ (which) placed⁴⁷ (that soul) in⁴⁶ the Good-Thought Paradise⁴⁵ (i.e., in the Star Station Paradise); (i.e. to say, the soul of that righteous man while placing the first step came up to the Star-Station Paradise). The soul⁵⁴ of that righteous⁵⁰ man⁵² advanced⁵⁰ with the second⁴⁸ step⁴⁹ (which) placed⁵⁷ (that soul) in the Good-Word Paradise⁵⁵ (i.e. in the Moon-Station Paradise)⁵⁵; (i.e. to say, the soul of the righteous man while placing the second step came up to the Moon-Station Paradise). The soul⁶⁴ of that righteous⁶³ man⁶² advanced⁶⁰ with the third⁵⁸ step⁵⁹ (which) placed⁶⁷ (that soul) in the Good-Deed Paradise (i.e., in Sun-Station Paradise)⁶⁵; (i.e. to say, the soul of the righteous man while placing the third step reached the Sun-Station Paradise). The soul⁷⁴ of that righteous⁷³ man⁷² advanced⁷⁰ with the fourth⁶⁸ step⁶⁹, (which) placed⁷⁷ (that soul) in the Endless⁷⁵ Lights⁷⁶ (i.e. in the Garothman Paradise); (i.e. to say, that soul while placing the fourth step reached the Highest Heaven Garothmān).

(16) *Ā-dim*⁷⁸ *aokhta*⁷⁹ *pereso*⁸⁰ *paourvo*⁸¹ *ashava*⁸² *parairithyo*⁸³, *katha*⁸⁴ *ashāum*⁸⁵ *para-irithyo*⁸⁶, *katha*⁸⁷

* The Creator Ahura Mazda says: 'By taking the example of the righteous man, i.e., taking the mandatory example of the soul of the righteous man which has gained happiness, on account of the good deeds which the righteous man has performed and who has worshipped Me every moment of his life, men now will worship Me and will perform virtuous and benevolent deeds.

ashāum⁸⁸ apa-jaso⁸⁹, shkitibyascha⁹⁰ hacha⁹¹ gaomaiti-
byascha⁹² vayaeibyascha⁹³ hacha⁹⁴ māyavaitibyascha⁹⁵
astvatat⁹⁶ hacha⁹⁷ anghaot⁹⁸ manahim⁹⁹ avi¹⁰⁰ ahūm¹,
ithyejanguhatat² hacha³ anghaot⁴ aithyejanghuntem⁵ avi⁶
ahūm⁷; katha⁸ te⁹ dareghem¹⁰ ushta¹¹ abavat¹².

(17) Āat¹³ mraot¹⁴ Ahuro Mazdāo¹⁵ ma¹⁶ dem¹⁷
pereso¹⁸ yim¹⁹ peresahi²⁰, yim²¹ khrauantem²² ārthavantem²³
urvishtrem²⁴ pantām²⁵ aiwitem²⁶, yat²⁷ astascha²⁸
baodhanghascha²⁹ vi-urvishtim³⁰.

(16) One righteous⁸² (man) who had previously⁸¹ departed⁸³
*asked him⁷⁸ (i.e., the righteous man stated above): 'Oh righteous
(man)⁸⁵! how⁸⁴ didst thou pass away⁸⁶? How⁸⁷, Oh righteous
(man)⁸⁸! didst thou come away⁸⁹ *from⁹¹ the abode⁹⁰ rich-in-cattle⁹²
(i.e., by leaving off the abode), *by giving up⁹⁴ the joy *and
pleasure⁹³ of love⁹⁵, from⁹⁷ the corporeal⁹⁶ world⁹⁸ to¹⁰⁰ the spiritual⁹⁹
world¹, from³ the perishable² world⁴ to⁶ the imperishable one⁷?
(Also) how⁸ was¹² thy long-enduring¹⁰ happiness¹¹?

(17) Thereupon¹³ (the Creator) Ahura Mazda¹⁵ spake (thus):
*Question¹⁸ him¹⁷ not¹⁶ what¹⁹ thou *dost ask²⁰ (because that man
has come) *from²⁶ the dreary²², destructive²³ and perilous²⁴ path²⁵

* Original meaning: said⁷⁹ asking⁸⁰; pereso-present participle masculine
nominative singular.

† Note that the preposition 'hacha' implies the sense of the English word
"separation, departure from".

* Darmesteter. Dr. Haug has given the Pahlavi translation:- "(place)
possessed of abode, rich in cattle, full of desires and full of love."
Professor Westergaard taking these five words in brackets () states the
Pahlavi Version.

‡ Literal meaning: '(be) not questioning, (be) not the questioner'; pereso
- present participle masculine nom. singular.

♦ Reference of which has occurred in the preceding para.

♦ This seems to refer to this corporeal world, which is not free from pain,
misery and wickedness; and in which world, sooner or later, the soul
leaving the material frame goes to the world beyond and there enjoys the
fruit of its actions.

(where there is) a separation³⁰ of the body²⁸ and consciousness²⁹
(from one another).

(18) Khoarethanām³¹ he³² beretanām³³
zaremayehe³⁴ raoghnahe³⁵; tat³⁶ asti³⁷ yūno³⁸ humanangho³⁹
hvachangho⁴⁰ hushyaothnahe⁴¹ hudaenahe⁴² khvarethem⁴³
pascha⁴⁴ para-iristim⁴⁵. Tat⁴⁶ nāirikayāi⁴⁷ frāyo-
humatayāi⁴⁸, frāyo-hūkhtayāi⁴⁹, frāyo-hvarshtāi⁵⁰, hush-
hām-sāstayāi⁵¹, ratukhshathrāi⁵², ashaonyāi⁵³ khvarethem⁵⁴
pascha⁵⁵ para-iristim⁵⁶.

(18) (In the exalted place of Paradise) of the food³¹ brought³³
for him³² (i.e., for the soul of that righteous man) (is the celestial
food) of *zaremaya³⁴ raoghna³⁵. This³⁶ is³⁷ (ambrosia), the food⁴³
(stated above fixed), after⁴⁴ death⁴⁵, of the youth³⁸ of good thought³⁹,
of good word⁴⁰, of good deed⁴¹ and of good conscience⁴² (i.e., for
his soul). (Similarly), this⁴⁶ is (ambrosia), the food⁵⁴ (stated above
fixed) after⁵⁵ death⁵⁶ for the (soul of) the woman⁴⁷ richer-in-good
thought⁴⁸, richer in good word⁴⁹, richer in good deed⁵⁰, fully and
well trained⁵¹, obedient to her husband⁵² (and) truth-speaking⁵³.

Explanation:- From the beginning of this yasht upto para 18th
there delineates a vivid and graphic description of the endless
pleasure which the soul of the virtuous and righteous man derives
and obtains the reward of Heaven for his good deeds after death.
In sharp antithesis to this, from the paragraphs 19th upto the end
of para 36th, there delineates a didactic description of the gigantic
horror which the soul of the wicked and sinful man derives and
suffers the punishment of hell for his wicked deeds after his death.

* Literal meaning of Zaremaya raoghna is "butter made in spring-time",
which is most tasty; name of the food given to the souls who enter
Garothman - the highest heaven; nectar. On the contrary, the souls who
suffer the punishment of hell are given "khvaretha vish-gainti", i.e.,
poisonous stinking food (see para 36th of this yasht).

Yasht XXIInd

Third Fragard of Hādokht Nask

(19) Peresat¹ Zarathushtra² Ahurem Mazdām³, Ahura Mazda⁴ Mainyo⁵ Spenishta⁶, dātare⁷ gaethanām⁸ astvaitinām⁹ ashāum¹⁰. Yat¹¹ dravāo¹² ava-mairyeite¹³, kva¹⁴ aetām¹⁵ khshapanem¹⁵ havo¹⁷ urva¹⁸ vanghaiti¹⁹.

(20) Āat²⁰ mraot²¹ Ahuro Mazdāo²², avatha²³ bā²⁴ ashāum²⁵ Zarathushtra²⁶, asne²⁷ kameredhāt²⁸ handvaraiti²⁹, kimām³⁰ Gāthwyām³¹ vacho³² srāvayo³³. Kām³⁴ neme³⁵ zām³⁶, Ahura Mazda³⁷, kutha³⁸ neme³⁹ ayeni⁴⁰. Upa⁴¹ aetām⁴² khshapanem⁴³ avavat⁴⁴ ashātoish⁴⁵ urva⁴⁶ ishaiti⁴⁷ yatha⁴⁸ vīspem⁴⁹ imat⁵⁰ yat⁵¹ juyo⁵² anghush⁵³.

(19) (Prophet) Zarathushtra² asked¹ (the Creator) Ahura Mazda³: 'Oh Ahura Mazda⁴, Most Beneficent⁶ Spirit⁵, Holy¹⁰ Creator⁷ of the corporeal⁹ worlds⁸! When¹¹ any wicked (person)¹² dies¹³, where¹⁴ does his own¹⁷ soul¹⁸ abide¹⁹ that¹⁵ night¹⁶ (i.e., on the first night of death)?'

(20) Thereupon²⁰ (the Creator) Ahura Mazda²² replied²¹: 'Oh Holy²⁵ Zarathushtra²⁶! (the soul of that wicked person) runs about²⁹ there²³ (i.e.,) beside²⁷ (his own) head²⁸ indeed²⁴, chanting the hymn of the Kimā³⁰ Gāthā³¹.'

To what³⁴ land³⁶, Oh Ahura Mazda³⁷! shall I take a turn³⁵? where³⁸ shall I go⁴⁰ by taking a turn³⁹?

* i.e., Gāthā hymn of despair and dejection is seen from the sentence following. This reference is about the first stanza of yasna Hā 46, known as "Kām nemoi Zām".

† The soul of the wicked and sinful person which is extensively terrified by the fear of suffering punishment for its wicked actions speaks thus here.

On⁴¹ that⁴² night⁴³ (i.e., on the first night of the passing away) the soul⁴⁶ (of that wicked and sinful person) experiences⁴⁷ as much⁴⁴ unhappiness⁴⁵ as⁴⁸ the people of the whole⁴⁹ world experience⁴⁷ (unhappiness).

(21) Yām⁵⁴ bityām⁵⁵ kva⁵⁶ aetām⁵⁷ khshapanem⁵⁸ havo⁵⁹ urva⁶⁰ vanghaiti⁶¹.

(22) Āat⁶² mraot⁶³ Ahuro Mazdāo⁶⁴ avadha⁶⁵ bā⁶⁶ ashāum⁶⁷ Zarathushtra⁶⁸, asne⁶⁹ kameredhāt⁷⁰ handvaraiti⁷¹, kimām⁷² Gāthwyām⁷³ vacho⁷⁴ srāvayo⁷⁵. Kām⁷⁶ neme⁷⁷ zām⁷⁸, Ahura Mazda⁷⁹, kuthra⁸⁰ neme⁸¹ ayeni⁸². Upa⁸³ aetām⁸⁴ khshapanem⁸⁵ avavat⁸⁶ ashātoish⁸⁷ urva⁸⁸ ishaiti⁸⁹, yatha⁹⁰ vīspem⁹¹ imat⁹² yat⁹³ juyo⁹⁴ anghush⁹⁵.

(21) (Prophet) Zarathushtra asked the Creator Ahura Mazda: 'Where⁵⁶ does his own⁵⁹ soul⁶⁰ abide⁶¹ on the second⁵⁵ night⁵⁸?''

(22) Thereupon⁶² (the Creator) Ahura Mazda⁶⁴ replied⁶³: 'The soul of that wicked and sinful person verily⁶⁶ runs about⁷¹ there⁶⁵ (i.e.,) near⁶⁹ (his own) head⁷⁰, chanting⁷⁵ the hymn⁷⁴ of the Kimā⁷² Gāthā⁷³.'

(Now) to what⁷⁶ land⁷⁸, Oh Ahura Mazda⁷⁹! shall I take a turn⁷⁷? Where⁸⁰ shall I go⁸² by taking a turn⁸¹?

On that⁸⁴ night⁸⁵ (i.e., on the second night of the passing away) the soul⁸⁸ (of that wicked and sinful person) experiences⁸⁹ as much⁸⁶ unhappiness⁸⁷ as⁹⁰ the people of the whole⁹¹ world experience⁸⁹ (unhappiness).

(23) Yām⁹⁶ thrityām⁹⁷ kva⁹⁸ aetām⁹⁹ khshapanem¹⁰⁰ havo¹ urva² vanghaiti³.

(24) Āat⁴ mraot⁵ Ahuro Mazdāo⁶, avadha⁷ bā⁸

* Literal meaning: 'living⁵² world⁵³'.

† i.e., as much unhappiness and calamity the people of the entire world suffer.

* Literal meaning: 'living⁹⁴ world⁹⁵'.

ashāum⁹ Zarathushtra¹⁰, asne¹¹ kameredhāt¹² handvaraiti¹³, Kimām¹⁴ Gāthwyām¹⁵ vacho¹⁶ srāvayo¹⁷. Kām¹⁸ neme¹⁹ zām²⁰, Ahura Mazda²¹, kuthra²² neme²³ ayeni²⁴. Upa²⁵ aetām²⁶ khshapanem²⁷ avavat²⁸ ashātoish²⁹ urva³⁰ ishaiti³¹, yatha³² vispem³³ imat³⁴ yat³⁵ juyo³⁶ anghush³⁷.

(23) (Prophet Zarathushtra asked Ahura Mazda): 'Where does his own¹ soul² (i.e., the soul of the wicked and sinful person) abide³ on the third⁹⁷ night¹⁰⁰?'

(24) Thereupon⁴ (the Creator) Ahura Mazda⁶ replied⁵: '(The soul of that wicked and sinful person) indeed⁸ runs about⁷¹ there⁷ (i.e.,) beside¹¹ (his own) head¹², chanting¹⁷ the hymn¹⁶ of the Kimā¹⁴ Gāthā¹⁵.

(Now) to what¹⁸ land²⁰, Oh Ahura Mazda²¹! shall I take a turn¹⁹? Where²² shall I go²⁴ by taking a turn²³?

On²⁵ that²⁰ night²⁷ (i.e., on the third night of the passing away) the soul³⁰ (of that wicked and sinful person) experiences³¹ as much²⁸ unhappiness²⁹ as³⁰ *the people of the whole³³ world experience³¹ (unhappiness).

(25) Thrityāo³⁸ khshapo³⁹ thraoshta⁴⁰, ashāum⁴¹ Zarathushtra⁴², vyusā⁴³ sadhayēiti⁴⁴ yo⁴⁵ narsh⁴⁶ drvato⁴⁷ urva⁴⁸, aeithāhucha⁴⁹ paiti⁵⁰ gaintishcha⁵¹ vīdidhāremno⁵² sadhayēiti⁵³. Ā-dim⁵⁴ vāto⁵⁵ upavāvo⁴⁶ sadhayēiti⁵⁷ apākhtarāt⁵⁸ hacha⁵⁹ naemāt⁶⁰ apākhtareibyō⁶¹ hacha⁶² naemaeibyō⁶³ duzh-gaintish⁶⁴ duzh-gaintitaro⁶⁵ anyaeibyō⁶⁶ vātaeibyō⁶⁷.

(26) Āat⁶⁸ tem⁶⁹ vātem⁷⁰ nāonghaya⁷¹ uzgarembyo⁷² sadhayēiti⁷³ yo⁷⁴ narsh⁷⁵ drvato⁷⁶ urva⁷⁷. Kuda-daem⁷⁸ vāto⁷⁹ vāiti⁸⁰, yim⁸¹ yava⁸² vātem⁸³ nāong-hābyō⁸⁴ duzhgaintitemem⁸⁵ jigaurva⁸⁶.

(25) At the end⁴⁰ of the third³⁸ night³⁹, Oh Holy⁴¹ Zarathushtra⁴²! (When) the dawn⁴³ appears⁴⁴ (i.e., on the fourth day

* Literal meaning: 'living³⁶ world³⁷'.

at dawn), the soul⁴⁸ of the wicked⁴⁷ person⁴⁶ passes through⁵⁰ *snow⁴⁹ inhaling⁵² miasma⁵¹. There seems⁵⁷ to blow towards that (soul)⁵⁴, from⁵⁹ the direction⁶⁰ of the North⁵⁸, from⁶² the directions⁶³ of the North⁶¹, a foul-smelling⁶³ wind⁵⁵ (which is) more foul-smelling⁶⁴ than other⁶⁵ winds⁶⁶.

(26) Then⁶⁷ the soul⁷⁶ of (that) wicked⁷⁵ person⁷⁴ seems⁷² to inhale⁷¹ that⁶⁸ (foul-smelling) wind⁶⁹ (mentioned in the para above) through the nose⁷⁰. (He reflects): 'Whence⁷⁷ doth (that) wind blow⁷⁹, which⁸⁰ is the most stinking⁸⁴ wind⁸² I ever⁸¹ have inhaled⁸⁵ with the nostrils⁸³.

(27-32)[†]

(33) Paoirim¹ gāma² frabarāt³ yo⁴ narsh⁵ drvato⁶ urva⁷ dushmatahe⁸ paiti⁹ ni-dadhāt¹⁰; bitim¹¹ gāma¹² frabarāt¹³ yo¹⁴ narsh¹⁵ drvato¹⁶ urva¹⁷ duzhūkhtahe¹⁸ paiti¹⁹ nidadhāt²⁰; thritim²¹ gāma²² frabarāt²³ yo²⁴ narsh²⁵ drvato²⁶ urva²⁷ duzhvarshtahe²⁸ paiti²⁹ nidadhāt³⁰; tūirim³¹ gāma³² frabarāt³³ yo³⁴ narsh³⁵ drvato³⁶ urva³⁷ anaghraeshva³⁸ temohva³⁹ nidadhāt⁴⁰.

(33) The soul⁷ of that wicked⁶ person⁵ advanced³ with a first¹ step² (which) placed¹⁰ (that soul) in the hell (called) Wicked-Thought⁸; (i.e., the soul of that wicked person while placing the first step came up to hell called wicked-thought). The soul¹⁷ of that wicked¹⁶ person¹⁵ advanced¹³ with the second¹¹ step¹² (which) placed²⁰ (that soul) in¹⁹ hell called Wicked-Word¹⁸; (i.e., the soul of that

* Darmesteter on the basis of the Pahlavi Version; unholy place (Spiegel); horrible (Harlez).

† For its comparison, see para 8th of this Yasht.

‡ On the fourth day at dawn, the soul of the wicked and sinful person whilst travelling to the world beyond, meets on its way a hideous, frightful and stinking maiden. About this an interesting description is given in paragraphs 27-32. This description is quite the opposite of that of the daena of the righteous and virtuous man. Unfortunately, we do not possess Avestan text of these 27-32 paragraphs. But, the description quite similar to this is given in Chapter 17th of the Pahlavi Text Ardā Virāf Nāmak.

wicked person while placing the second step came up to hell called Wicked Word). The soul²⁷ of that wicked²⁷ person²⁵ advanced²³ with the third²¹ step²² (which) placed³⁰ (that soul) in²⁹ the hell called Wicked-Deed²⁸; (i.e., the soul of that wicked person while placing the third step came up to hell called Wicked-Deed). The soul³⁷ of that wicked³⁶ man³⁵ advanced³³ with the fourth³¹ step³² (which) placed⁴⁰ (that soul) into the Endless³⁸ darkness³⁹; (i.e., that soul whilst placing the fourth step fell headlong in the deepest abyss of hell).

(34) *Ā-dim*⁴¹ *aokhta*⁴² *pereso*⁴³ *paourvo*⁴⁴ *drvo*⁴⁵ *ava-mereto*⁴⁶ *katha*⁴⁷ *drvo*⁴⁸ *ava-mairyangha*⁴⁹ *katha*⁵⁰ *drujo*⁵¹ *apa-jaso*⁵² *shkitibyascha*⁵³ *hacha*⁵⁴ *gaomavaitibyascha*⁵⁵ *vayaeibyascha*⁵⁶ *hacha*⁵⁷ *mayāvaitibyascha*⁵⁸ *astvatat*⁵⁹ *hacha*⁶⁰ *anghaot*⁶¹ *manahim*⁶² *avi*⁶³ *ahūm*⁶⁴ *ithyejanguhatat*⁶⁵ *hacha*⁶⁶ *anghaot*⁶⁷ *a-ithyejanguhantem*⁶⁸ *avi*⁶⁹ *ahūm*⁷⁰; *katha*⁷¹ *te*⁷² *dareghem*⁷³ *āvoya*⁷⁴ *anghat*⁷⁵.

(34) One wicked (person)⁴⁵ who had previously⁴⁴ died⁴⁶ *asked him⁴¹ (i.e., the wicked and sinful person stated above): 'Oh wicked (person)⁴⁸! how⁴⁷ didst thou ¹die⁴⁹? How⁵⁷, Oh ²wicked (person)! didst thou come away⁵² from⁵⁴ the abode⁵³ rich-in-cattle⁵⁵ (i.e., by deserting the abode⁵³), ³by giving up⁵⁷ the joy and pleasure of love⁵⁶, from⁶⁰ the corporeal⁵⁹ world⁶¹ to⁶³ the spiritual⁶² world⁶⁴, from⁶⁶ the perishable⁶⁵ world⁶⁷ to⁶⁹ the imperishable⁶⁸ one⁷⁰? (Also) how⁷¹ was⁷⁵ thy⁷² long-enduring⁷³ misery⁷⁴?

* Original meaning: said⁴² asking⁴³; pereso - present participle nominative singular, masculine.

¹ Professor Westergaard has taken this word as "mairyangha" - Imperative second person singular ātmānēpada. I have considered this word as "mairyangha" - Imperfect tense second person singular ātmānēpada; this meaning suits better in the translation here.

* It would be better if it would be "drukhsh" - vocative singular of druj, instead of 'drujo'. For its comparison, see para 16th katha ashāum apa-jaso'.

³ Note that the preposition "hacha" denotes the sense of the English word "separation".

(35) *Adavat*⁷⁶ *angro mainyush*⁷⁷, *ma*⁷⁸ *dem*⁷⁹ *pereso*⁸⁰ *yim*⁸¹ *peresahi*⁸² *yim*⁸³ *khvarentem*⁸⁴ *aithivatem*⁸⁵ *urvishtrem*⁸⁶ *pantām*⁸⁷ *aiwitem*⁸⁸ *yat*⁸⁹ *astasha*⁹⁰ *baodhanghascha*⁹¹ *vi-urvishtim*⁹².

(36) *Khvarethanām*⁹³ *he*⁹⁴ *beretanām*⁹⁵ *vishayāatcha*⁹⁶ *vish-gaintayāatcha*⁹⁷; *tat*⁹⁸ *asit*⁹⁹ *yuno*¹⁰⁰ *dushmanangho*¹ *duzh-vachangho*² *dush-shyaothnahe*³ *duzh-daenahe*⁴ *khvarethem*⁵ *pascha*⁶ *avamereitim*⁷. *Tat*⁸ *jahikayāi*⁹ *frāyo-dushmatayāi*¹⁰ *duzhūkhtayāi*¹¹ *duzhvarshtayāi*¹², *dush-hām-sāstayāi*¹³, *a-ratukhshathrayāi*¹⁴, *drvaityāi*¹⁵ *khvarethem*¹⁶ *pascha*¹⁷ *ava-mereitim*¹⁸.

(35) (Thereupon⁷⁶) angra mainyu⁷⁷ howled⁷⁶ out: *question him⁷⁹ not⁷⁸ what⁸¹ thou askest⁸² (because that person) (has come) from⁸⁵ the dreary⁸⁴, destructive⁸⁵ and perilous⁸⁶ path⁸⁷ (where there is) a separation⁹² of the body⁹⁰ and consciousness⁹¹ (from one another).

(36) (In the dark abyss of hell) of the food⁹³ brought⁹⁵ for him⁹⁴ (i.e., for the soul of that wicked and sinful person) (are) poison⁸⁶ and (food) full of poisonous stench⁹⁷. This⁹⁸ is⁹⁹ the food⁵ (stated above meant) after⁶ death⁷, of the youth¹⁰⁰ of wicked thought¹, of wicked word², of wicked deed³ and of wicked conscience⁴ (i.e., for his soul). (Similarly) this⁸ (is) the food⁵ (stated above) after¹⁷ death¹⁸ for (the soul of) the sinful¹⁵ wicked woman⁹ of very advanced wicked thought¹⁰, of wicked word¹¹, of wicked deed¹², badly-trained¹³ and disobedient to her husband¹⁴.

Explanation:- (Note that in the world beyond a person gets the reward or punishment - happiness or misery - after his death in accordance with the good or wicked deeds performed in this world. A vivid and graphic description of this is given in paras 1-36 of this yasht. In the remaining portion of this yasht, quite a different subject-matter has occurred, which has no connection whatsoever with the previous past viz. paras 1-36. Paras 37-38 are borrowed from Hormazd Yasht. paras 39-42 may be regarded as a Fragment).

* Literal meaning (be) not questioning, (be) not the questioner.

(37) Ahe narsh ashaono Fravashīm yazamaide, yo Asmo-khvanvāo nāma. Adhāt anyaeshām ashaonām frakhshti yazāi fravareta.*

(38) Ushi ahurahe Mazdāo yazamaide, darethrāi mēthrahe spentahe; khratūm Ahurahe Mazdāo yazamaide, marethrāi mēthrahe spentahe; hizvām Ahurahe Mazdāo yazamaide, fravākāi mēthrahe spentahe; aom gairim yazamaide, yim ushi-dām ushi-daranem, paiti asni paiti khshafne, yasoberetābyo zaotrābyo.*

(39) Dātare¹ kva² ithra³ zi⁴ henti⁵ iristanām⁶ urvāno⁷ yāo⁸ ashāunām⁹ Fravashayo¹⁰.

(40) Paiti¹¹-she¹² aokhta¹³ Ahuro Mazdāo¹⁴, spentat¹⁵ hacha¹⁶ mainyaot¹⁷ Zarathushtra¹⁸ aeshām¹⁹ chithrem²⁰ vahishtāatcha²¹ mananghat²².

(39) (Prophet Zarathushtra asked Ahura Mazda): 'Oh Creator! in what way² the souls⁷ of the departed ones⁶ who⁸ belong to the Fravashis¹⁰ of the holy (people)⁹ 'become⁵ manifest³ (i.e., are publicly noticed)?'.

(40) (The Creator) Ahura Mazda replied^{11,13} him¹² (i.e., that Holy Zarathushtra): 'Oh Zarathushtra! their¹⁹ manifestation²⁰ (is) *as the beneficent¹⁵ Spirit¹⁷ (of the world) and *as the most excellent²¹ Power²².

* Paras 37-38 are taken from Hormazd Yasht; for their translation, see my Khordeh Avesta Bā Māenī, Hormazd Yasht, paras 29-30.

† Literal meaning: 'are⁵ manifest⁴'. In the paragraph following, i.e., in the paragraph of reply of this question, the word 'chithra' has occurred. On this basis, taking the word 'chithra' instead of 'ithra', I have thought it proper to translate "manifest" here.

* Like 'zaotrābyo', ablative case should be taken in the sense of the instrument case. Manangh = Sanskrit manas = power, energy. This meaning suits more to Fravashis than to souls; and its sufficient proof is available from the Fravardīn Yasht.

(41) Āat²³ ushanghām²⁴ para²⁵ freretoit²⁶ aesho²⁷ meregho²⁸ yo²⁹ paro-darsh³⁰, aesho³¹ meregho³² yo³³ kareto-dāsush³⁴, āthro³⁵ vāchem³⁶ surunaoiti³⁷.

(42) Āat³⁸ maire³⁹ fradvaraiti⁴⁰ bushyāsta⁴¹ daregho-gava⁴², apākhtarāt⁴³ hacha⁴⁴ naemat⁴⁵, apakhtaraeibyo⁴⁶ hacha⁴⁷ naemaeibyo⁴⁸, uiti⁴⁹ aojemna⁵⁰, uiti⁵¹ daomna⁵², khvafsata⁵³ masyākāongho⁵⁴ khvafsata⁵⁵ merezu-jvāongho⁵⁶, khvafsata⁵⁷ merezu-jītayo⁵⁸.

(41) Then²³ on account of the advent²⁵⁻²⁶ of the dawn²⁴, this²⁷ cock²⁸ (called) Parodarsh³⁰, this³¹ cock³² (called) †Kareto-dāsu³⁴ hears³⁷ the voice³⁶ of the Fire³⁵.

Explanation:- The 41st paragraph above, if taken separately here, is not understood. Its context is found in paragraphs 22-23 of Vendidad Fargard 18th. In these paragraphs it is stated that in the third or the last period of the night the Fire of Ahura Mazda makes an appeal to Holy Sraosha yazata thus: 'do thou come unto my help; otherwise the demon called Azish will extinguish me'. On that account Sraosha yazata wakes up the cock called Parodarsh from sleep. Then that cock flaps his wings and is awake and lifts up his voice thus: 'Oh men! get up from your beds, take your bath and put on clean clothes, and kindle the fire, i.e., kindle the fire of the hearth, by worshipping in mind the righteousness; otherwise, as stated in paragraph 42nd below, the demon called Bushyāsta will cause you lazy and will lull you to sleep again so that your work will be left undone and misery and poverty will attack you and thereby you will have to suffer excessively.

* hears (surunaoiti) - verb in the third person singular; †from this it is supposed that kareto-dāsu is the same as Paro-darsh; it is known by two different names.

(42) Then³⁸ the long-handed⁴², cruel³⁹ Bushyāsta⁴¹ (the demon of procrastination) rushes forth⁴⁰ from⁴⁴ the direction⁴⁵ of the North⁴³ from⁴⁷ the directions⁴⁶ of the North⁴⁸, speaking⁵⁰ thus⁴⁹, *howling⁵² thus⁵¹:

‘Oh men⁵⁴! ¶sleep on⁵³. Oh sinners⁵⁶! sleep on⁵⁵. Oh sinful
livers⁵⁸! sleep on⁵⁷.

* daomna - present participle atmānepada nominative singular; root du = to howl, to speak (of evil beings); it would be better if the word “aojemna” would not be there in the text; this word (i.e. aojemna = speaking) is used for the good beings.

¶ khvafsata - imperative second person plural parasmaipada; original root khvap.



Monājāt to be recited at every time

(composed by Dastur Erachji Sohorābji Meherji Rānā).

1. **Khodāyā toi khāleke do jehān,
Sazāe satāesh toi bigumān.**
 1. Oh God! Thou art the Creator of both the words; undoubtedly Thou art worthy of worship.
2. **Manam bandeh khākī O āsī hakīr,
Ze esiāno taksirhāe kasīr.**
 2. I am the worldly servant and the material sinner, full of many sins and faults.
3. **Benālam ba dargāhe to bā niāz,
Be mālam saram mīkunam tobeh bāz.**
 3. (Oh Divine Judge!) With earnest request I appeal before Thy Court, and bowing my head and with penitence I repent of my sins.
4. **Afu kun gunāhe marā ae gafur,
bokun darguzar har-che bāshad kasur.**
 4. Oh Merciful Lord! Do Thou forgive my sin; and pardon me for every fault of mine.
5. **Bokun rehem bar hāle man ae rahīm,
Karam kun barīn binavā ae karīm.**
 5. Oh Lord of Mercy! have Thy mercy on my condition; Oh Lord of riches! do Thou bestow upon me, Thy poor servant the wealth.
6. **Bokun meher bar man to ae Meherbān,
Makun kehero az dargehe khud marān.**
 6. Oh Merciful Lord! Have Thy kind grace on me; Do no be angry on me and do not drive me out from Thy Court.

7. **Hamishe ba fariāde man zud ras,
Ke gair az t fariād-ras nist kas.**

7. Do Thou listen to my complaints always and without any delay, because there is no saviour of mine except Thee.

8. **Nabandam bajoz to delamrā ba kas,
Madadgāro yāram to bāshi o bas.**

8. I do not attach my heart on anyone except Thee, for this reason (Oh Lord!) do Thou be my helper and friend.

9. **To ranjo balārā ze man dūr dār,
Gamo sakhtio āfate ruzgār.**

9. Do Thou keep far away from me trouble, violence, sadness, distress and calamity reached through the revolution of the age.

10. **Ze man dūr kun tangio muflesī,
Farākhi ze ganjo zaram deh basī.**

10. (Oh Lord!) keep far away from me distress in indigence; bestow Thou upon me full happiness of wealth and treasures.

11. **Marā binyāzi deh az digarān,
Ba ehsāne to dār dar har zamān.**

11. Do Thou make me free from want from others; and do Thou (Oh Lord of boons) keep me in Thy gratitude.

12. **Magardān ba darvāze-e nākasān,
Ze ehsāne har mardumānam rehān.**

12. Do Thou not make me wander near the door of the men of mean nature; also do Thou deliver me from coming into the obligation of such men.

13. **Ze dargāhe to hājatamprā bar-ār,
Hamishe bokun dar jehān kāmgār.**

13. From Thy Court fulfil my requirements; and in this world always bring to consummation all my wishes.

14. **To āsān bokun mushkelam har zamān,
Marā dār har dam ba amno amān.**

14. Do Thou set at ease my trouble every time; and do Thou keep me always in happiness and in peace.

15. **Hamishe bedār ābruyo hayā,
Ba har do jehān az karam ae khodā.**

15. Oh Lord! by means of Thy grace do Thou ever preserve my honour and prestige in both the worlds.

16. **Ba ayāme pīrī marā shād dār,
Abā tandarostī murādam bar-ār.**

16. Keep me cheerful during the time of old age; also fulfil Thou my wish together with good health of the body.

17. **Ze lotfo karam khāneam bā ayāl,
Ze har chīz ābād dārī o māl.**

17. With Thy grace and boon keep my family, lineage and property prosperous.

18. **Marā bā zano bachcheo dudmān,
Ze har guneh nikī o rāhat rasān.**

18. Together with the wife, children and the entire family do Thou cause me reach goodness and happiness in all respects.

19. **To hargez ba suye gunāham mabīn,
Marā jāe deh dar beheshte barīn.**

19. (Oh Merciful Lord!) Do Thou never cast Thy sight towards my sins; but do Thou allot me a place in the highest Heaven.

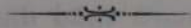
20. **Harāncheh to az behere man ae Khodā,
Be kardīo khāhī kunī az razā;**

21. **Barān kāreto sabro shokrat hazār,
Ba rāzī shudeh mikunam bishumār.**

20 & 21. Whatever, Oh God! Thou hast done upto now and whatever Thou wilt do hereafter for the sake of my welfare, I express unto Thee innumerable thanks by keeping trust, by observing patience and by becoming joyous over them.

**22. Khodāyā monājāto ozram pazīr,
Ba hardo jehān shav marā dastagīr.**

22. Oh Lord of the world! do Thou accept my prayer and request; and do Thou be my helper in both the worlds.



Monājāt in eulogy of 33 yazatas - Angels

Explanation:- (Note that at present, amongst 33 yazatas, yazatas of thirty days of the month plus Barjo, Hom and Daham yazatas are taken into account. But in this Monājāt, amongst 33 yazatas, yazatas of 27 days of the month except Dae-pa-Ādar, Dae-pa-Meher and Dae-pa-Dīn plus these following six viz. (1) Neryosang, (2) Hom, (3) Barjo, (4) Vanant, (5) Daham, (6) Satavasa and Haortaranga are considered as 33 yazatas.)

**1. Izad harvastino chamig husepās,
Khorehmand Ahura Mazda niki-shanās.**

**2. Bokun zindagāni to mārā farākh,
Ba yārāno khvishāno paevando shākh.**

1. Oh omniscient, immortal and merciful Judge! Oh glorious and goodness-recognizable Hormazd!
2. Do Thou make the life of mine and the lives of my friends, relatives, family-members and of my children cheerful and happy.

**3. Befarmāy bā Bahman Amshāspand,
Ke dārad ba giti marā arzmand.**

**4. Ze dibāe zar-baft pushesh marā,
Bebakhshad dehad khalate pur-safā.**

**5. Ba mardum besāzad marā āshti,
Hamisheh dehad bar zabān rāsti.**

**6. Manashni marā dārad u khubtar,
Rehānad ravāne marā az sakar.**

**7. Rasānad ravānam ba kursie arsh,
Abā jāmeḥ-o sāzo zar-bafto farsh.**

3. (Oh Lord! (1) do Thou command Bahman Amshāspand that he may keep me in the world honourable; (4) that he will grant me gold-embroidered clothes and precious reward; (5)

that he may make me friendly and peaceful with men and may keep my tongue always for speaking truth; (6) that he may make my thought better and he may deliver my soul from hell; (7) that he may cause my soul attain to the seat in the Ninth Heaven with precious carpets and golden dress.

8. **Negehbāne man kun to Ardibehesht,
Ke bedehad marā jāe roshan behesht.**

9. **Ba giti marā shād-kāmī dehad,
Ba mīno baram meherbānī nehad.**

8. (Oh Lord of the world!) do Thou make Ardīhesht Amshāspand my guardian so that he will grant me the bright Paradise and

9. He will bestow upon me happiness in this world and will show favour upon me in the yonder world.

10. **Befarmā ba Sheherivar ae Dādgar,
Ke bakhshad ba giti marā sīmo zar.**

11. **Ba pīshe buzorgāno nām-āworān,
Marā ābrūi negehdārad ān.**

12. **Ba har jā dehad imani mar marā,
Dehad shād-kāmī fazuntar marā.**

10. Oh Lord of justice! Do Thou command Sheherevar Amshāspand that he will grant me in this world gold and silver (i.e. he will make me rich in the matter of money).

11. that he may take care of my respect before the renowned and glorious personages.

12. that everywhere he will bestow upon me freedom from anxiety and peace of mind and cause increase in my happiness as well.

13. **Bokun pāsbānam Sapandārmad,
Ke bar ruye arzam farākhi dehad.**

14. **Ba jāe ashoān mukāmam dehad,
Ba man shefakato meherbānī nehad.**

13. (Oh Creator!) do Thou appoint Aspadād Amshāspand my protector so that he may grant wideness to my request, i.e., may accept my request.

14. He may make my abode in the dwellings of the righteous men and he may show mercy and love to me.

15. **Ba Khordādo Mardād farmā chunān,
Ke bāshad negehbāne man nātavān.**

16. **Ze har mushkeli kāram āsān kunad,
Ba man chār-pāyān ferāvān kunad.**

17. **Kunad jāne man sabzjo shādāb nīz,
Rasānad niku naemato khāno chīz.**

15. (Oh Holy Creator!) do Thou command Khordād and Amardād Amshāspands that they may be the care-takers of the weak like me.

16. that they may facilitate my work in every difficulty and they may bestow upon me the increase of cattle.

17. that they may keep my life cheerful and happy and they may grant me good things of life and necessities of life such as food etc.

18. **To Ādar yazad kun negehbāne man,
Ke pur-noor dārad marā jāno tan.**

19. **Rasānad ba firūzī andar marā,
Dehad khorramiām ba hardo sarā.**

18. (Oh Lord of the World!) do Thou appoint Adar yazad my protector so that he may keep my life and body brilliant (owing to his splendour).

19. Also he may fulfil my wishes in every work successfully and may grant me delight in both the worlds (i.e., he may grant happiness in this world and the abode of Heaven in the world beyond).

20. **Ba Āban befarmā ae Dādgar,
Ke jānam kunad roshano tāzehtar.**

20. Oh Lord of justice! do Thou command Āvān Ardvīsūra Bānoo Yazad that she may keep my life shining and very cheerful.

21. **To Khurshido Māh kun marā pāsbān,
Ke az noor pākam besāzand shān.**

22. **Rehānad ze har kāre mushkel marā,
Rehānad ze anduho az bīmhā.**

21. (Oh Creator!) do Thou appoint Khorshed yazad and Māh (Mohor) yazad my guardian, so that they may purify me through their light.

22. Also they may deliver me from every difficult task and keep me immune from anxiety and fear.

23. **Befarma abā Tishtar ae Dādgar,
Ke bā man kunad rādiḥā bishtar.**

24. **Ba har jā kunad pāsbāni marā,
Ba del dānesho hūsh bakhshad marā.**

25. **Ziādat kunad omra andar dayār,
Ba paevando delbando khvīsho tabār.**

23. (Oh Judge!) do Thou command Tishtar yazad that he may allot to me more boons.

24. That he may take care of me at every place and bestow upon me wisdom and sharp intellect.

25. (Also) he may grant long life to those pertaining to my lineage, to my children, next-of-kin and to the members of my family.

26. **Khodāyā befarmā to bā gusho Rām,
Ke shādīo rāmash rasānad mudām.**

26. Oh Lord of the World! do Thou command Gosh Yazad and Mīno Rām that they may always keep me in joy and pleasure.

27. **Bokun pāsbān Mehero Rashne marā
Ba Chinvad-pulam ham numāyad atā.**

28. **Dehad dar delam shādīo rāsti,
Kunad dūram hamvāreh az kāstī.**

29. **Gunāham bebakhshad ba ruze hesāb,
Rehānad ravānam ze bīme azāb.**

27. (Oh Lord of Justice!) do Thou make Meher Dāvar yazad and the Most Just Rashne Yazad my care-taker and show grace upon me at the Chinvad Bridge.

28. (Also you may do so that) they may place joy and truthfulness in my heart and also they may keep me far away always from defect and fault.

29. and that on the day of judgment (i.e., on the fourth day at dawn) they may forgive my sins and release my soul from the fear of punishment.

30. **Sarushe ashorā befarmā chunān,
Ke bāshad chun dāye marā pāsbān.**

31. **Ravānam negehdārad az tarso bim,
Ba shādī rasānad ba kholde azim.**

32. **Ba har shab kunad pāsbāni marā,
Ba del dānesho hush bakhshad marā.**

30. (Oh Omnipotent Lord!) do Thou command Holy Sarosh yazad in such a way that he may render protection unto me like the guardian of a child.

31. may deliver my soul from anxiety and fear and may cause it reach the Highest Heaven with delight;

32. and that he may guard me (in sleep) at night and will grant wisdom and intelligence in my heart.

33. **Abā Neryosango ham Arshashvagh,
Befarmā ke bedehad marā hūsho hang.**

34. **Ze se Dae fazūn aklo husham kunad,
Be man shefkato meherbāni kunad.**

33. (Oh Omniscient Lord!) do Thou command Neryosang yazad and Mīno Ashishvangh that they may bestow upon me wisdom and sharp intellect and that they may grant me knowledge and intelligence more than three Dae's (i.e., Dae-pa-Ādar, Dae-pa-Meher and Dae-pa-īn) who grant them unto me and may show mercy and grace upon me.

35. **Farohar ashorā befarmā Khodā,
Ke az behere man rāhe-jinnat gushā.**

35. Oh Lord of the world! do Thou command blessed Farvardin that he may make wide open the path of Heaven for me.

36. **Ba Beherām Yazad To farmā chunān,
Ke bāshad negeh-dāram andar jehān.**

37. **Ba har kār yārī kunad u marā,
Ba firuzmandī rasānad marā.**

38. **Ba har jā ba nikī shavad rehnumā,
Ba har jā kunad dushmanam zīre pā.**

36. (Oh Holy God!) do Thou command Behrām yazad that he may be my protector in the world

37. and grant me help in every work and help me to come out triumphantly from my difficulties

38. and also that he may always guide me towards the path of goodness and may vanquish my enemy.

39. **Befarmā To Bād Izad chunān,
Ke barge gunāham sarāsar feshān.**

39. (Oh Lord!) do Thou command Gowād yazad that he may scatter completely the leaves of my sins (i.e., he may wipe off all my sins).

40. **Befarmā ba Dīn Izad ae kerdegār,
Ke dārad dele man ba Dīn ustevār.**

41. **Ba nīku manashne negeh dāradam,
Ba yashto yazashne hamīsh āradam.**

40. Oh Creator of the world! do Thou command Dīn Izad that he may keep my heart steadfast on the Zoroastrian Religion;

41. and that he may keep watch over me for continuing me to remain permanently in good thought and that he may devote my heart to yasht and yazishn.

42. **Khodāyā befarmā ba Mārespand,
Ke sāzad ba har hājatam sudmand.**

42. Oh God! do Thou command Mīno Mārespand that he may fulfil all my requirements and may ease of my difficulties.

43. **Chu Astādo Zamīād ān hardōān,
Hamisheh bokun bar tanam pāsban.**

43. (Oh Creator!) do Thou appoint both the yazatas like Āstād yazat and Zamīād yazat my guardians.

44. **Rasān mar Anirāno ham Āsmān,
Ba kāmam begardad marā har zamān.**

44. (Oh Lord of Boons!) do Thou cause Mīno Āsmān and Mīno Anerān to reach my help for leading me in accordance with my wish.

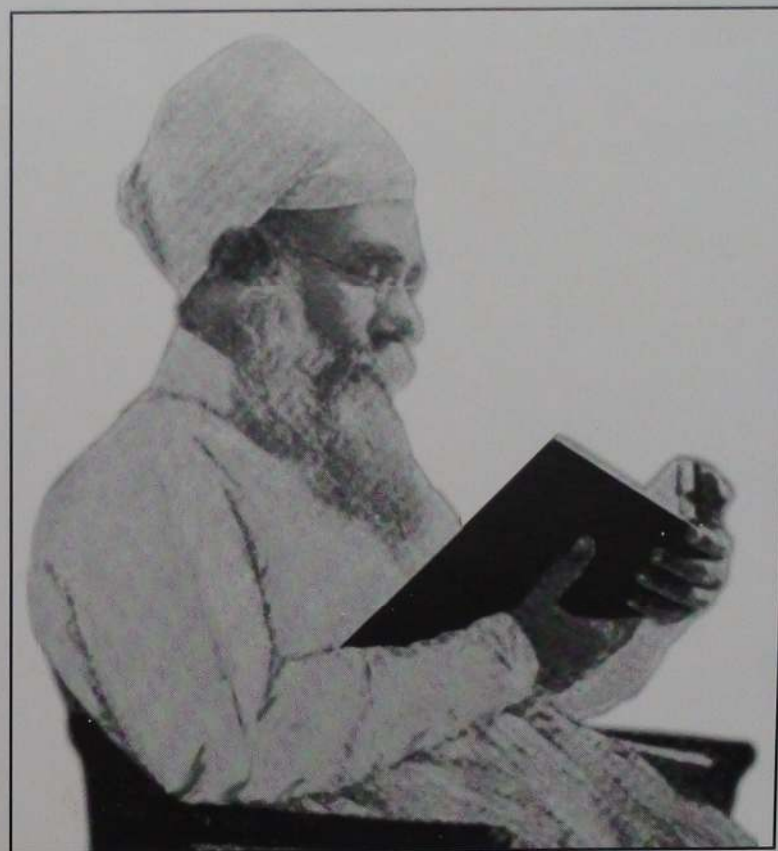
45. **Befarmā ba Hom Izad ae gaib-dān,
Ke bāshad negehbāne man nātavān.**

46. **Yakinam ba har jā bedārad dorost,
Abā rāsti dārado tandorost.**

45. Oh Lord, the knower of every secret thing! do Thou command Hom Yazad that I may become the protector of the weak;

46. and that he may keep my faith pertaining to Religion steadfast everywhere and keep me truthful and healthy.
47. **Befarmā bā Borzo Izad chunān,
Ke gardad negeh-dāram ander jehān.**
48. **Dehad pāko pur-noor farzand ba man,
Dehad zuro kauvat ba jāno ba tan.**
47. Do Thou command Barzo yazad (or Apām Napāt) that he may take care of me in this world and that he may grant me holy and brilliant children and he may bestow upon my life and body strength and power.
49. **Vanant Izad u kun negehbāne man,
Ke bakhshad fazun husho dānesh baman.**
49. (Oh Lord!) do Thou make Vanant yazad my protector, so that he may grant me much intelligence and wisdom.
50. **Ba Dahmān befarmā to ae Dādgar,
Rasānad umede marā sar basar.**
50. Oh Judge and Creator! do Thou command Daham yazad that he may fulfil all my hopes.
51. **Ba Satvas befarmāyo bā Haftrang,
Ke dushman negun sāzad u ruze jang.**
51. Do Thou command *Satavasa and *Haftaranga that they turn the enemy headlong down on the day of the battle.
52. **Khodāyā ba dargāhe khud zīn fakīr,
Doā kun kabulo To puzesh pazīr.**
52. Oh God! do Thou acknowledge the blessings of this thy humble servant in Thy Court and do Thou accept his prayer made with entreaty for his sins.

* According to Avesta these words are Satavaesa and Haftoiranga. The former is regarded as the chieftain of the stars in the West and the latter the Chieftain of the stars in the North.



Late Ervad Kavasji Edalji Kanga

Birth : 4th June 1839 — Death : 10th March, 1904