GĀTHĀ - BĀ - MAĀNI

Transliterated and Translated
Into English
With Grammatical and Explanatory Notes

By

ERVAD KAVASJI EDALJI KANGA
Translator of the Vendidad, The Yasna, The Vispered,
The Khordeh Avestä and the Yashts.
Author of a practical Avestā grammar and of a Complete Dictionary
of the Avestā Language (Both Avestā into English and English into
Avestā). Fellow of the University of Bombay.
Late Head Master Mooilla Feeroz Madressa.

Translated from the Gujarati Original
GĀTHĀ - BĀ - MAĀNI
of
ERVAD KAVASJI EDALJI KANGA
into English

by

Prof. Ervad Maneck Furdoonji Kanga, M. A.

First Edition in English
1366 A.Y. - 1997 A.C.
Eravad Kavasji Edali Kanga

Eravad K. E. Kanga one of the great scholars of the Avestā Language of the last century. He had rendered services for the translation of entire Avesta into Gujarati language. Beside he was author of “A Practical Grammar of the Avestā language” published in English in 1891 A. C. and a colossal dictionary of the Avesta into English and Gujarati language in the year 1900 A. C. These two books, Avestā Grammar and Dictionary are most important for the student of the Avest literature world-wide.

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FOREWARD

The section of the Gathas form a sacred and important part of the Avesta literature. The celebrated Avesta scholar, the Late Ervd Kavasji Edelji Kanga, had prepared the text and the translation of the Gathas in Gujarati in the year 1895 A.C. This was published as a separate volume and as a part of the translation work of the entire present Avesta Scripture which Ervd Kanga had undertaken during his lifetime. This volume is known as the Gathā-Bā-Maāni.

As in the case with his other works, this Gathās-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 six 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, a serious need was felt to have the English version published, of the classic works of Ervd Kavasji Edalji Kanga.

The Trustees of the Bombay Parsi Punchayet therefore entrusted the work, of rendering the said Gujarati Gathā-Bā-Maāni into an English version, to the well-known Iranologist, Prof. Ervd 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, thanks are due to Ervd Dr. Peshotan Framarz Peer, Ervd
Preface to the First English Edition of The Gāthā - Bā - Maāni

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

Having experienced at least three major periods of holocaust in its history, the scripture in Avestā that has survived at present is only a miniscule 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.:

The Gāthās, which are the metrical compositions of the Prophet Zarathushtra himself, form a part of the Yasna (Popularly known as the Ijasni) text. The rest of the Avestā may be regarded as the compositions of the immediate disciples of Zarathushtra.

The Avestā word 'Gāthā' means "a divine song, a song of praise, a sacred hymn". These Gāthās are expressly stated to be five in number and of Zarathushtra Spitama (in Yasna 57-8 or Sarosh Yasht Vadi-Kardā-3).

Out of the 72 chapters (known as the 'Hā's) of the Yasna Text, the Gāthās consist of a total of 17 chapters. The following are the Avestā names of the five Gāthās, along with their present forms and their corresponding numbers of Hās in the Yasna.

1) Ahunavaitī (Ahunavad) - 7 chapters (Yasna Hā 28 to 34)
2) Ushtvaitī (Ushťavad) - 4 chapters (Yasna Hā 43 to 46)
3) Spentā - Mainyu (Spentōmad) 4 chapters (Yasna Hā 47 to 50)
4) Vohu-Khshathra (Vohu - Khshathra) - 1 chapter (Yasna Hā 51)
5) Vahishtōishti (Vahishtōishtī) - 1 chapter (Yasna Hā 53)
The Gāthās also include the ancient sacred prayers of the Ahuna Vairya (Ahunavar, or Yatha Ahū Vairyō), Ashem Vohu and Yenghe Hattām.

The Gāthās contain some very high philosophical thoughts. The word in Avestā for prayer is ‘Mānthra’, which while properly recited, evokes responses in the environment, which in turn, are benevolent for the reciter as well to those around him.

The Gāthās are the celestial songs, and as the name implies, are written in poetic form with fixed metrical compositions for each of them. Sarosh Yazat (the Spirit of Intelligence) was the first to chant the five Gāthās of Zarathushtra, for the worship of Ahura Mazda, Amesha Spentas and the Yazatas, observing the rules of metre (Yasna-Hā 57-8). Various references are made in the rest of the Avestā about the rules of chanting the Gāthās. It is stated in the Visperad that this should be done “line by line, stanza by stanza, with exposition, with inquiry, with catachism, syllable by syllable, (metrical) foot by foot.”

According to Yasna Hā-55-2 “Gāthās are the source of spiritual nourishment and protection. They are spiritual food and raiment for the soul, and they are the givers of proper deserts and appropriate rewards (good for good and bad for bad) after death.”

The dialect of the Gāthās differs marginally from the other Avestā in some few linguistic characteristics.

The Yasna is the basic ritual text. For the Visperad and the Vendidad, they are never recited exclusively as independent texts in the ceremonies. In the ceremonial recitation of the Visperad, the chapters of the Visperad are either supplementary to, or interwoven with those of the Yasna. In the ceremonial recitation of the Vendidad, all three texts (Yasna, Visperad and Vendidad) are recited, and their chapters are intermingled and arranged in a particular order for recitation. In this way, during the ceremonial recitation of any of these three texts, the section of the Gāthā prayers is invariably recited therein.

In ancient times and also up to the present, most of the Avestā was handed down by oral transmission from generation to generation, particularly among the priestly class; and it is only because of the practice of memorising the Yasna, the Visperad and the Vendidad, that the present Gāthā literature has survived. This shows the value of the texts other than that of the Gāthās in the Zoroastrian Theology, and the present tendency among a section of the people to follow only the Gāthās, and nothing else, is not proper.

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

One such volume then is known as GĀTHĀ - BĀ - MAĀNI i.e. ‘Gāthā with meanings’, first published in July 1895. The entire Gāthā section of the Avestā has been treated in this volume in a scholarly and systematic manner, transliterating and translating each paragraph simultaneously and giving a number to each word for the benefit of the readers following the translation with accuracy. He also gave footnotes, wherever necessary in the light of modern research based on philology. An accurate transliteration would help the lay person to recite the Gāthās with proper pronunciation and intonation.

The nature of the composition of the Gāthās being such, the understanding of the work of translation upon them is a difficult proposition. Presently there are more than 30 forms of translations in different languages by different scholars available, several of them varying widely in their interpretations. In Kavasji Kanga’s own words (in his preface to the first edition): “The writings of the Gāthās being highly poetical and full of deep meaning, containing prayers, hymns and other subjects pregnant with philosophical and abstract ideas, ripe scholarship and patient investigation, added to a critical knowledge of the Avestā are requisite to interpret them correctly and intelligibly.”

In such circumstances, the work of this nature carried out by a scholar priest of the calibre of Ervad Kavasji Edalji Kanga is still very much the need of the hour, and sought after by Zoroastrians both in India and abroad. Though a century has now elapsed, this translation of the Gāthās has stood the test of time, and is in
much demand, both among the scholars and the laity. It has subsequently been brought out in six editions, the last one being in 1969.

The Trustees of the Parsee Panchayat at Bombay, in their desire to preserve and promote Zoroastrian religion and culture, have recently undertaken the task of getting such classic works in Gujarati translated into English for the benefit of Zoroastrians in India and abroad, since the readership in Gujarati is gradually diminishing among them. The Trustees had then entrusted this work to another celebrated scholar of Avesta-Pahlavi of international repute, the late Professor Ervd Manek Furdoonji Kanga.

Prof. M. F. Kanga then completed three of late Ervd Kavasji Kanga’s works, viz. Khorodeh-Avesta-Ba-Maani, Gath-Ba-Maani and Yasht-Ta-Maani 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 Ervd 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 one such volume of the Khordeh Avesta-Ba-Maani in English was published by the Trustees of the Parsee Panchayat of Bombay in January 1993. Now the Trustees are making available for the benefit of the Zoroastrian World the present edition of the Gath-Ba-Maani in English.

Ervad Dr. Rooyintan Peshotan Peer,
M. F. Cama Athornam Institute,
Andheri.

Bombay,

Preface to the First Edition

In my Translation of the Yasna and the Vispered published in 1886, the Gathas were not included. In the preface to that work I observed:

"The translation of the Gathas is not included in the present work. Some European Zend scholars have at various times attempted it, but they themselves are aware of the great difficulty they had to encounter in rendering a correct and intelligible translation of them. The writings of the Gathas being highly poetical and full of deep meaning, containing prayers, hymns and other subjects pregnant with philosophical and abstract ideas, ripe scholarship and patient investigation, added to a critical knowledge of the Avesta, are requisite to interpret them correctly and intelligibly. Such being the case, I have thought it proper to defer their translation to some future occasion."

By the light of progressive knowledge and experience acquired by a continuous and careful study of the subject since the publication of the above-mentioned work, I was able to collect materials necessary for a faithful translation of the Gathas. On the 20th of October 1893, the Managing Committee of the Moolla Feeroz Madressa offered, on behalf of Mr. Ardeshir Sorabjee Dostoor Kamdlin, a prize of Rs. 500 for a transliteration and translation of the Gathas into Gujarati. Having at my disposal sufficient materials for the work, I availed myself of this offer and undertook the task. The work on completion was submitted by the Managing Committee for inspection and report to Mr. K. R. Cama, our well-known Oriental scholar, who approved of the same adjudged it deserving of the prize, which was accordingly awarded to me.

The whole of the text and the translation are based on Dr. Geldner’s newly published edition of the Avesta, supplemented by important materials derived from the translations of European savants, especially of the Reverend Dr. Mills and Professor Darmesteter. In order to facilitate the work of the students of the Avesta, grammatical analyses and explanations of difficult words are inserted in foot-notes.
I trust to the indulgence of the scholar and the critic to overlook inaccuracies or imperfections which may have crept into the work, notwithstanding all the conscientious care and attention that have been bestowed on it. Any corrections, either in the translation or the notes, if sent to me, will be thankfully received and attended to in the second edition. I confess to finding a few passages to me quite unintelligible. I leave them to be dealt with by better scholars.

In conclusion, I beg to tender my best thanks to Mr. Ardeshir Sorabjee Dustoor Kamdin for his liberality in offering the prize referred to above, which gave me an opportunity of carrying out my long-cherished hope of completing this book and to the Managing Committee of the Moolla Feeroz Madressa for granting permission to publish it. I am also thankful to the scion of an old and well-known Parsi family of Bombay for his generous support towards the publication of the work. My thanks are also due to the esteemed Trustees of the Sir Jamsetjee Jejeebhoy Translation Fund for purchasing 100 copies of this work.

Kavasji Edalji Kanga.

Bombay, July 1895.

Preface to the Second Edition

The first edition of this book was issued in 1895 and was out of print in 1900. The issue of a second edition had to be deferred as I was then engaged in the publication of my Yasht bā Maāni. The demand for a second edition of the Gāthās within the short period of five years testifies to the increasing desire among my co-religionists to recite their prayers according to the correct text and to understand their meaning.

Before issuing this edition, I have carefully examined the whole translation and made the necessary alterations suggested by further study. Additional notes are given with a view to help Avesta students. In the present edition I have added the translation of one or two verses left untranslated in the first edition.

Kavasji Edalji Kanga.

Bombay, May 1902.
Preface to the Fourth Edition

While publishing this present edition, it is my duty to take note of the mournful death of my father Mr. Pestonji Kavasji Kanga who passed away on 8th November 1923.

After the publication of the last edition in September 1919 there was a demand from our Co-religionists and Avestā students who had the appreciation of the book at heart which encouraged me to publish this fourth edition.

My Co-religionists will be pleased to see that in the present edition an addition of five pages has been made by way of untranslated passages rendered into word-for-word translation which were not done up to now.

I have to thank Ervd Phiroze Shapurji Masani, M.A., L.L.B, Solicitor, who at my request willingly added the translations of about a dozen verses left untranslated or doubtfully translated by my late grandfather, Ervd Masani being versed in a special line of study of the Avestā Bā Maāni by furnishing translations of certain passages left untranslated by my grand-father and also certain very important Pazend prayers with their first original translations.

Finally, I have to thank our well known Avestā Pahlavi Scholar Ervd Bomanji Nasarwanj Dhabhar, M.A., for his usual courtesy and valuable assistance in going through the final proofs of this present edition.

Navroji Pestonji Kavasji Kanga.

Bombay, August 1934.

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(The Gāthā - Bā - Maāni)

a as in English but
ā as in English Father
e (short) as in English met
e (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
ä Pronounced like ā with a slight tinge of a nasal sound, like the French 'an' in 'ancre.'
Ahurem Mazda\textsuperscript{40} raëvantem\textsuperscript{41} khvarenanguhantem\textsuperscript{42} yazamaide\textsuperscript{43}; Ameshe Spentā\textsuperscript{44} huksathrā\textsuperscript{45} hudhāonghō\textsuperscript{46} yazamaide\textsuperscript{47} Gāthāo spentā\textsuperscript{48} ratu-khshathrā\textsuperscript{49} ashaonish\textsuperscript{50} yazamaide\textsuperscript{51}; Ahunavaitim Gāthām\textsuperscript{52} ashaonim\textsuperscript{53} ashahe\textsuperscript{54} ratūm\textsuperscript{55} yazamaide\textsuperscript{56}; Ushťavaitim Gāthām\textsuperscript{57} ashaonim\textsuperscript{58} ashahe\textsuperscript{59} ratūm\textsuperscript{60} yazamaide\textsuperscript{61}; Spentā mainyūm Gāthām\textsuperscript{62} ashaonim\textsuperscript{63} ashahe ratūm\textsuperscript{64} yazamaide\textsuperscript{65}; Vohu-khshathrām Gāthām\textsuperscript{66} ashaonim\textsuperscript{67} ashahe ratūm\textsuperscript{68} yazamaide\textsuperscript{69} Vahishtoishtim Gāthām\textsuperscript{70} ashaonim\textsuperscript{71} ashahe\textsuperscript{72} ratūm\textsuperscript{73} yazamaide\textsuperscript{74}. Ashaonim\textsuperscript{75} vanugush\textsuperscript{76} sūrāo\textsuperscript{77} spentā\textsuperscript{78} fravashayo\textsuperscript{79} yazamaide\textsuperscript{80}, Ahunem Vairim\textsuperscript{81} tanūm\textsuperscript{82} pāiti\textsuperscript{83}, Ahunem Vairim tanūm pāiti, Ahunem Vairim tanūm pāiti; Yathā Ahū Vairyō 1.

We worship\textsuperscript{84} the wealth keeping\textsuperscript{81} (and) glorious\textsuperscript{82} (Creator) Mazda\textsuperscript{85}. We worship\textsuperscript{86} the Ameshe Spentā\textsuperscript{44} (i.e., Bountiful Immortals)\textsuperscript{47} (who are) good - rulers\textsuperscript{49} and possessing good sense\textsuperscript{46}. We praise\textsuperscript{88} the bountiful Gāthā\textsuperscript{48} (which are) the lords of truth\textsuperscript{49} (and) holy\textsuperscript{50}, we praise the holy\textsuperscript{53} Ahunavād Gāthā\textsuperscript{52} (which is) the lord\textsuperscript{55} of righteousness\textsuperscript{56}; We praise\textsuperscript{88} the holy\textsuperscript{53} Ushťavit Gāthā\textsuperscript{57} (which is) the lord of righteousness\textsuperscript{64}; We praise\textsuperscript{88} the holy\textsuperscript{53} Spentomad Gāthā\textsuperscript{62} (which is) the lord of righteousness\textsuperscript{66}; We praise\textsuperscript{88} the holy\textsuperscript{53} Vohu-kshathra Gāthā\textsuperscript{66} (which is) the lord of righteousness\textsuperscript{68}; We praise\textsuperscript{88} the holy\textsuperscript{53} Vahishtoisht Gāthā\textsuperscript{70} (which is) the lord\textsuperscript{73} of righteousness\textsuperscript{75}; we worship\textsuperscript{88} the excellent\textsuperscript{76} heroic\textsuperscript{77} and bountiful\textsuperscript{78} Fravashis\textsuperscript{79} of the righteous (people)\textsuperscript{83}. Ahunavar\textsuperscript{84} protects \textsuperscript{84} the body.

Know that the same "khshnuman" recited in "Fravaranē Mazdayasna" is recited in every Gāthā because its translation in every Gāthā was not repeated. "Ahunavar protects body" - for its explanation see my Khordeh Avesta-Bā-Mānī 'Sarōsh Bāz', sentence preceding 'kēm nā Mazdā'.
yānim¹ manō², yānim³ vachō⁴, yānim⁵
shyaothanem⁶, ashaonō Zarathushtrahē⁸.
ferā³ Ameshā Spentā¹⁰ Gāthāo¹¹ gēurvāin¹².
Nemō¹³ vē¹⁴ gāthāo¹⁵ ashaonish¹⁶.

Thoughts⁷ words⁴ and deeds⁶ of Holy³ Zarathushtra⁵ (are) bringing prosperity (or are full of inspiration').
¹May¹² the Ameshā Spentā¹⁰ (i.e. Bountiful Immortals¹⁰) accept¹² (these) Gāthās¹¹! O sacred¹₆ Gāthās¹¹! salutation¹³ (be) unto you¹⁴!

In the sense of English word 'inspired' (infused thought or feeling in a person, especially of divine or super natural agency). In the original text, for thought, word and deed a separate adjective yānim is given.
Yānim is derived from yāña + m.

used in the sense of the benedictory mood. ‘Gēurvāin = geurvayān’ imperfect subjunctive 3rd person plural parasmaiplus, root ‘gareh = grabh’ (Vedic). Sanskrit ‘grah’ = to take, to accept. See my Avesta Grammar page 307⁹.
If we take ‘geurvāni’ according to Prof. Westergaard Edition instead of ‘geurvāin’ and if we accept the reading ‘Ameshā Spentā’ as given in the footnotes by Prof Geldner instead of the text ‘Ameshā Spentā’ regarding it as an adjective to ‘Gāthāo’ it can be translated as under:-

I will acquire¹¹ the inspired¹ thoughts², words³, and deeds⁴ of Holy⁵ Zarathushtra⁶ (which are) the immortal⁷ and holy⁸ (bountiful) Gāthās¹⁰.

¹ In humble adoration¹⁹, with hands⁸ uplifted⁲⁰ first of all¹⁴ I pray¹⁵ at this¹⁷ (moment) rejoicing¹⁸ all¹⁷ righteous²⁸ deeds²⁸ of the invisible²² (and) bountiful²¹ Ahura Mazdā²⁵ (and) the wisdom⁳⁰ of the Good Mind²¹ so that I may please²¹ the soul²¹ of the universe²⁵.

# Note that this stanza is to be recited twice; in the same way this stanza or verse is to be recited twice at the end of each Hà of Ahunavād Gāthā.

§ Know that three lines occur in every verse of Ahunavād Gāthā in poetical form. In every line there are (7+9) 16 syllables, i.e., caesura at the end of the seventh syllable. In this book from the first, third and fifth line of every verse of the Hàs of Ahunavād Gāthā commences the first, second and third line of the original Avestā. The initial word of each line is placed externally so that it can be easily noticed. The second, fourth and the sixth line of each verse should be understood as continuation of the first, third and fifth line. This first stanza or verse is to be recited twice at the end of each Hà of the Ahunavād Gāthā. The first three Hàs (28.30) of Ahunavād Gāthā have 11 stanzas or strophes and are invoked by the name "Tishra Paorīya" in Visparad Kārdā 13th para 2nd. The original meaning of the phrase "Tishra paorīya" is first three (Hàs of Ahunavād Gāthā).


H or the life of nature, the source of creation; ‘gāo’=Sanskrit ‘gō’ = ‘cow, earth, world’. Note that the form of cow is given to this world.
2 Yē[vā]36 Mazdā[38 Ahura][39]
pairi-jasā[40] Vohu Mananghā[41]
maibyo[dāvōi][42 ahvō[44]
astvataschā[45 hyatchā[46] mananghō[47]
rapantō[51] daidit[52] khvāthre[53].

2. O Omniscient[68] Lord[69]! I would reach near[70] Thee[71] through the
Good Mind[72].

Explanation:- (by means of the purest thought, O Ahura Mazda! I fully recognise Thee!)

Do Thou 'grant[63] me[62] benefits[64] of both the worlds[65], of this the corporeal and (the other) the
spiritual, (which may accrue[66]) through truth[67], joy-giving[68] and
happiness[69].

In the Gāthās pronoun for Hormazd comes in plural instead of singular; it may be for indicating His Majesty. See Yasna 32.9; Yasna 34.14; 46. 18; 50.4. I have translated the pronoun used in plural for Hormazd in singular in all places.

'ahvō' - genitive dual of 'ahu' - masculine; other forms of the same word - 'anghvō, anghā'.

'dāvōi' - infinitive in the form of a verb. Some times especially in the Gāthās, infinitive is used as verb. (See Yasna 29.3; 31.5; 43.11; 12, 14, 44.2,17; 46.15; and 51.20).

3 Yē[vā]34 vāo[55] ashā[56] ufīyāni[57]
Manaschā Vohu[58] apaourvīm[59]
Mazdāmchā Ahurem[60] yaēibyō[61]
khsah teżemchā[62] aghəaənvmnm[63]
varedaiti[64] Ārmatis[65], ā-mōi[66]
rafedhrāi[67] zavēng[68] jasatā[69].

O Ahura Mazda, [60] Asha[66] (Truth) and Vohu Manah[68] (good mind)! unto you[69] I shall weave my hymns of praise[70] as never before[71] by whose grace[72] (or from whom[73]) (are obtained) bountiful[74] perfect mentality[75] and
the perpetual[76] wealth[77] (i.e., happiness of Heaven) For my[78] rejoicing[79] may you come[80] towards (my acts of worship[81].

Or having no second, such as has been equalled, having no superior; Sanskrit = 'apurva'.

ufīyāni - imperative first person singular parasmaipada of root 'vap' - Sanskrit 'vap.' 've' = 'vi-ere' (Latin) Persian 'hāftan' - to weave (original meaning) to sing the praise, to weave the hymn of praise.

'aghzaaonvnnm' - present participle adjective neuter nominative singular; 'a' = Sanskrit 'a' = not, from root 'ghzhu' Sanskrit 'khshu' = to squeeze, to pour out, to empty; not decreasing, 'unfailing';

zava = Sanskrit 'bava' = worship; from root 'zu'. Sanskrit 'hu' = to
invoke, to call for help.
4. Ye⁷⁰ urvanem⁷¹ men⁷² gair⁷³
   vohu⁷⁴ dadē⁷⁵ hathra⁷⁶ Manangha⁷⁷
   ashishchā⁷⁸ shyaothananam⁷⁹
   vidush⁸⁰ Mazdao Ahurahyā⁸¹
   yavat⁸² isāi⁸³ tavāchā⁸⁴ avat⁸⁵
   khasā⁸⁶ aēshē⁸⁷ ashahyā⁸⁸.

4. Being aware⁸⁰ of the blessings⁷⁸ of deeds⁷⁹ of Ahura Mazda³ (i.e., being aware of the most excellent advantages accrued by performing the deeds approvable to Ahura Mazda³)⁶ shall I lead⁶ to Garothman Heaven⁷ through the agency⁷⁷ of the Good Mind⁷⁷. As long as⁸² I have strength⁸¹ and power⁸⁴, so long⁸¹ will I teach⁸⁶ (others) (to abide) by the desire⁷⁷ of Truth⁸⁴.

5 Ashā⁸⁹ kat⁹⁰ thwā⁹¹ daresānī⁹²
   Manaschā Vohu⁹³ vaedemnō⁹⁴
   gātūmchā⁹⁵ Ahurāi⁹⁶ sevishtāi⁹⁷
   Seraoshem⁹⁸ Mazdāi⁹⁹;
   anā¹⁰⁰ māthrā¹ mazishtem² vāurōi-
   maidi³ khrafstrā⁴ hizvā⁵.

5. O Truth⁸⁹! equipped with knowledge⁹⁴ when⁹⁰ shall I see⁹² Thee⁹¹ and Vohu Manah (Good Mind)⁹³ and the abode⁹³ of most beneficent⁹⁷ Ahura Mazdā⁹⁶ and Sarōsh Yazat⁹⁸ (Thy Messenger)? Through this¹⁰⁰ Holy Spell¹ (of Thine) by means of (the eloquence of our) tongue⁵ only we cause wicked men⁴ to believe completely.

* It should be understood as an abbreviated form of 'gaire-nmāna;' in the compound it can be 'garō-nmāne.'

# 'dāte' - present tense first person singular ātmanepada of root 'dā' Sanskrit 'dā' = to lead - I shall lead class 3rd.
# 'isāi' - present tense subjunctive first person singular ātmanepada; root 'is' = Sanskrit 'ish' = to be able.

♀ 'tavāchā' - present tense first person singular parasmaipada; root 'tu' = Vedic 'tu' - to be able, to be strong, to have power. In the Gāthās sometimes the termination at the end is dropped.
♀ 'khasā' - present tense subjunctive first person singular ātmanepada; root 'khasa'; probably it is another form of the root 'chash' - (Sanskrit 'chakhsh') to teach.
♀ 'vāurōimaidi' Intensive verb subjunctive first person plural ātmanepada of root 'var' Sanskrit 'var' = to put faith in, to believe; or alternatively, we can counteract wicked persons; root 'var + Vedic var' = to counter act, to drive far away.
6 Vohù⁶ gaidi⁷ Mananghā⁸ dāidi⁹
   Ashā-dāo¹⁰ daregāyū¹¹;
ereshvāish¹² tū¹³ ukhdhāish¹⁴ mazdā¹⁵
   Zarathushtrāi¹⁶ aojonghvat¹⁷ rafenō¹⁸
   ahmaibyāchā¹⁹ Ahurā yā²¹ daibishvatō²²
dvaēshāo²³ taurvayāmā.²⁴
6 O Lord²⁶ bountiful (to a person) for his piety
   - righteousness!! do Thou "come" (to our help)
   through the Good Mind³ and grant" (us) long life¹⁰.
O Ahuramazdā! on account of true¹² utterances¹⁴
   immense¹⁷ joy¹⁸ verily arises unto Zarathustra¹⁸ and unto us¹⁶
   (his disciples) so that¹¹ we may "overcome²⁴ the evils²¹
   of a wicked person²².

7 Dāidi²⁵ Ashā²⁶ tām²⁷ ashīm²⁸
   Vanghēush²⁹ āyaptā³⁰ Mananghō³¹;
dāidi³² tū³³ ārmaitē³⁴ vishtāspāi³⁵
   ishem³⁶ maibyā-chā³⁷
dāostū³⁸ Mazdā³⁹ khshayā-chā⁴⁰ yā⁴¹
   vē⁴² māthrā⁴³ srevimā⁴⁴ rādāo.⁴⁵
7 Do Thou grant²⁵ (me), O Asha²⁶! that²⁷ blessing²⁸
   (which is) the profit²⁹ (or the reward³⁰) of the Good³¹
   Mind³¹. O Ārmaitē³⁴! grant³² unto Vishtāspā³⁵ and unto me³⁷
   the wish³⁶ (of the heart). O Omniscient³⁹ and Ruling⁴⁰
   (Lord)! may Thou be⁶ pleased³⁸ so that⁴² we⁹ may hear⁴⁴
   Thy⁴² precious⁴⁵ (or) happiness - giving⁴⁷ "Holy Spell⁴³.

⑨ or do Thou bestow, 'dāostū' should be understood as the abbreviated
   form of 'dāyāostū,' 's' in the middle is euphonic.
⑩ 'rādhangh' Sanskrit 'rādhas' = wealth, happiness, favour.
⑪ 'māthrā' this word is found to occur in Yasna 44 stanza 17 in the
   sense of instrumental singular:- 'avā māthrā' - through this Holy Spell
   or Sacred Hymn.
⑫ 'srevimā' Benedicive mood first person plural parasmaipada original
   form 'sru+yama'. By adding 'e' after 'v' and by substituting 'y' to 'i'
   it became 'srevima.'
8 Vahishtem\textsuperscript{46} thwā\textsuperscript{47} vahishtā\textsuperscript{48} yēm\textsuperscript{49} 
Asha\textsuperscript{50} vahishtā\textsuperscript{51} hazaoshem\textsuperscript{52} 
Ahurem\textsuperscript{53} yāsā\textsuperscript{54} vāunush\textsuperscript{55} narōi\textsuperscript{56} 
Ferashaoshtrā\textsuperscript{57} maibyāchā\textsuperscript{58} 
yāēibyaschā\textsuperscript{59} it\textsuperscript{60} rāonghanghōi\textsuperscript{61} 
vispāī yavē\textsuperscript{62} vangheush\textsuperscript{63} Mananghō.\textsuperscript{64}

Through the excellent\textsuperscript{78} Best\textsuperscript{71} Righteousness\textsuperscript{70} do I entreat\textsuperscript{74} Thee\textsuperscript{75} \"with affection\textsuperscript{76}, the most excellent\textsuperscript{77} \"friend\textsuperscript{78}, who\textsuperscript{79} is the Lord\textsuperscript{80} (of the entire creation), for \"the hero\textsuperscript{81} Frashaoosthra\textsuperscript{82} and for myself\textsuperscript{83}; upon whom\textsuperscript{84} Thou wouldst bestow (the gifts) of the Good\textsuperscript{85} Mind\textsuperscript{86} eternally\textsuperscript{87}.

Explanation:- For the sake of the propagation of the good Mazdā-worshipping Religion Thou, O Hormard! will be pleased to bestow upon me and the Hero Frashaoosthra wisdom and intelligence till the end of our lives.

\textsuperscript{\#} 'hazaoshha' - original meaning is 'having the same desire'; of one accord.'
\textsuperscript{*} The reason of calling Frashaoosthar as 'nara' a hero is that he was the most courageous amongst the first disciples of the Prophet Zarathushtra and was most persevering in propagating the Religion. For further details, see my translation of Yazishn and Visparad, Hā 12th para 7th note.
\textsuperscript{\$} 'vidush', like the word 'mamanush' is used here almost adverbially; root 'van' =to love, to wish; original form 'vavan=vaung'; it became 'vāunush' by dropping the second and third 'a' and by changing 'ao' to 'au'.
\textsuperscript{\$} 'rāonghanghōi' - present future second person singular atmanepada root 'rā' = Sanskrit 'rā' = to give; original form 'rā=ha=he'. See Avestā Dictionary page 484.

9 Anāish\textsuperscript{65} vāo\textsuperscript{66} noit\textsuperscript{67} Ahurā Mazdā\textsuperscript{68} 
Ashemchā\textsuperscript{69} yānāish\textsuperscript{70} zaranaēmā\textsuperscript{71} 
Manaschā\textsuperscript{72} hyat\textsuperscript{73} vahishtem\textsuperscript{74} yōi\textsuperscript{75} 
vē\textsuperscript{76} yōithemā\textsuperscript{77} dasemē\textsuperscript{78} stūtām\textsuperscript{79} 
yūzhem\textsuperscript{80} zevishtyāonghō\textsuperscript{81} 
isḥō\textsuperscript{82} khshathremchā\textsuperscript{83} savangām\textsuperscript{84}.

9 O Ahura Mazdā! through these\textsuperscript{85} gifts\textsuperscript{86} (of the Good Mind) we will not\textsuperscript{87} offend\textsuperscript{88} Thee\textsuperscript{89}, Asha (Truth)\textsuperscript{90} and the Best\textsuperscript{91} Mind\textsuperscript{92}.

Explanation:- O Ahura Mazdā! we will not give you any cause of provocation to be wrathful by badly (wrongly) utilising wisdom, intelligence and truth-justice decreed by you.

(We) who\textsuperscript{93} have striven "eagerly" in the "training" of your songs - of - praise\textsuperscript{94} (O Truth and Best Mind!) (you are) the "gracious" friend\textsuperscript{95} of the advantages\textsuperscript{96} (derived from you).

\textsuperscript{\$} 'zaranaēmā' - Potential first person plural parasmaipada of root 'zar' - Persian 'āzordan' = to give offence, to make sad; class 9th 'a' after 'r' is wrongly added.
\textsuperscript{\$} i.e., of Truth and Best Mind.
\textsuperscript{\$} 'dasemē' locative singular; similar to this 'deshanā' in Sanskrit is noticed; root 'das-dis'=Sanskrit 'dish'=to teach.
\textsuperscript{\$} 'yōithemā' Perfect tense first person plural parasmaipada of root 'yat' = Skt, 'yat,' to strive, to be eager; reduplicated into 'yayat,' abridged form is 'yaet'.
\textsuperscript{\#} 'zevishtyāonghō' 'zevish' = root 'zush'=Sanskrit 'jush' - to love, to favour, to wish, strengthened Gāthic form is 'zevish'.
11 Ye² aish⁹ ashem⁸ nipāonghe⁹
Manaschā¹⁰ Vohū¹¹ yavaëtaitë¹²
twēm¹³ Mazda Ahurā¹⁴ frō-mā¹⁵
sishā¹⁶ thwahmāt¹⁷ vaochanghe¹⁸
manyēush¹⁹ hachā²⁰ thwā²¹ eëaōnghā²²
yāish³³ ā anghush²⁴ pouruyō²⁵ bavat²⁶.

By (the help of) these (sacred verses) I will keep a watch over truth and Good till the end of my life; in order to proclaim (amongst people), O Ahura Mazda! do; Thou (Thyself) teach me through Thy mouth, from Thy Divine (throne) (how) (this) world first came into being? (or do Thou teach me as to how this world first came into existence).

Explanation: Prophet Zarathushtra speaks to the Creator Ahura Mazda thus: Do Thou fulfil completely wishes of those who rightly use their mental power with truth.

I have known that your approved (or victorious) sacred verses are full of efficacy.

1 'vōistā' perfect tense second person singular parasmaipada of root 'vid' - Sanskrit 'vid'- to know; original form 'vivaēd-ta'; 'vi'- being dropped it became 'vōista' by means of Sandhi; its Gāthic form became 'vōistā'.
2 'perēnā' - Imperative second person singular parasmaipada of root 'pere' - Sanskrit 'pru'= Latin 'ple-re.' to fill, class 9th.
3 'vaēdā' - Perfect tense first person singular praranaipada of root 'vid' - to know; reduplicated form; 'vi'- is dropped. In Sanskrit too veda occurs in the same way.
4 original meaning 'through lustre - through glory'.
5 'ashēnā' - = Sanskrit 'ashūnya' = full of replete with; Av. 'śūna' = Sanskrit 'shunya' = empty.
6 'nīpāonghe' future tense first person singular ātramipada of root 'ni-pā', to protect, to preserve, to guard. Original form 'ni+pā+ha+e'.
7 xx 'vāch' reduplicated into 'vaoch' + termination of dative infinitive 'he' (Vedic 'se') is added. See my Avesta Grammar page 269, note.
8 'eëaōnghā' somewhat similar to 'eëaōnghā' is found in Sanskrit 'āśya' (mouth). For the word 'mouth' there occurs in Avesta 'āongh'; see Yasna Ha 31.3 ('āonghō').
9 'twēm' = Sanskrit 'tvam'. The later Avesta form is 'tum'.
10 root 'bū' = Sanskrit 'bhū' = to become, to originate; for its comparison see Hörmezd Yasht, para 26th.
Ahyā yāsā nemanghā
ustānaha-zastō rafedhrahyā
mainyēush Mazdāo pourvim
spentahyā Ashā spēng
shyaothanā Vangheush khratūm
Mananghō yā khshnevishā
Gēushchā Urvānem⁹.

(Above strophe should be recited twice).

Yathā Ahū Vairyo 4, Ashem Vohū 3, Ahyā
yāsām háitim yazamaide.
yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaethā Ashāt hachā,
yāonghāmchā tāschā tāoschā
yazamaide.

We revere⁵ Ḥyā yāsā Ḥa² (i.e., Ḥa called Ḥyā Yāsā).

Disclaimer: Certain terms have been transliterated for accuracy.

*: European scholars have rendered the meaning of "Gēush urvā" by "the soul of the cow, soul of the cattle".

#: 'khshmaiḥya' = before you, unto you, i.e., Ahura Mazda and Asha (Mīlas); unto Amēshā Spēntas (unto the Bountiful Immortals) (Darmesteter). Another form of 'khshmaiḥya' is 'yushmaiḥya' = Sanskrit 'yushmahhyam', second personal pronoun dative plural.

|| 'Gerezhdā' - imperfect tense third person singular atmanepada of root 'gerez' class 6th, 'a' of class 6th is dropped; root 'gerez' = Sanskrit 'grj' - Persian 'geristant,' to bewail, to complain, to cry'. Another form of root 'gerez' is 'jerez'.

* 'thwarōzdūm' - imperfect tense second person plural atmanepada of root 'thwerēs' - to create.

# Or cruelty; root 'ram' = Sanskrit 'ram' - to smite, to strike.

# All these names are in the nominative singular; also these same names can be used as agentive nouns. 'āhushūḥya' = aridity, drought (antonym of prosperity); root 'hush' = Sanskrit 'shush' = to dry up.
2 Ad̠ ā27 Tashā28 Gēush29 peresat30 Ashem31; kathā32 töi33 gavōi34 ratuš35 hyat36 him37 dātā38 khshayantō39 hadā40 vāstrā41 gaodāyō42 thwakhshō43; kēm44 höi45 ushtā46 Ahurem47 yē48 dregvōdebiśh49 aēshemem50 vādāyōit.51

2 The Creator28 of the Universe29 (i.e., Ahura Mazda) (there upon) therefore asked30 Asha (truth)28; whom52 (do you appoint) the chief53 for (the care of) Thy33 universe54? Who36 (i.e., the chief) (may always) become its37 savour38 (i.e., to the entire universe) and the ruler39 (over it). (also) (he may) diligently41 (and skilfully become) the bringer of prosperity to the world42 whom44 (do you consider) the Lord47 of its (i.e., of the universe) prosperity46? who48 can its50 passion39 (produced) by wicked persons49.

❖ Original meaning: How is the Lord for Thy Universe, of what sort is the Lord of the universe for Thee?

¶ know that Ahura Mazda himself asks in the form of Asha (Truth) whom do you appoint as the Lord for Thy Creation? One name amongst the names of Ahura Mazda is 'Asha' (see Hormazd Yasht para 15th).

# 'Dātā' = Sanskrit 'dhātrā' - care taker, protector.
$ regarded as adverb.
† Original meaning 'life giving (or health giving) Lord'.
xx 'vādāyōit' potential third person singular paraśmaipada of root 'vād' - Skt 'vādh' to repel, to oppose.

3 Ahmāī52 Ashā53 noīt54 sarejā55 advaēshō56 gavōi57 paiti mravat;58 avaēshām59 noīt60 viduyē61 yā62 shavaītē63 ädrēng64 ereshvāonghō;65 hätām66 hvō67 aojīshō68 yahmāi69 zavēng70 jimā71 kerēdushā.72

3 (°Asha) replied58 unto Him53 (i.e., unto Ahura Mazda with sanctity (i.e., sincere heart)53; 'For the world'57 (that Lord) is not54 cruel55 (but he is) harmless56; amongst them59 (i.e., amongst the men of this world) I 'do not60 recognise61 (anyone). Who62 may advance63 the respected64 (and) the truthful (men)65; amongst the existing human beings68 he69 is the strongest44 for whom69 (his) 'helpers72' may respect71 (his) 'call (or command).

❖ The subject 'Asha' is to be inferred from the previous verse; see first line of second verse. Or if we consider it used instead of 'ashem' it can be the subject of the verb 'replied'.
¶ incomplete form 'sarejan' = 'sarzan' (Persian) = disobedient, seditious; its original meaning 'head - breaker' 'head - smiter'.
# Originally this word is in infinitive. In the Gāthās infinitive is sometimes found used as an adverb; see Yasna 28.2; 31.5; 43.11,12,14; 44.2.17; 46.15; and 51.20.
$ Sanskrit 'ādara' = respect, honour; comparing with Sanskrit letter 'a' in the middle seems to have been dropped.
xx Originally 'workers' see my Avesta Grammar, p. 112 note.
† 'zava' = Sankrit hava call, command; root 'zu' Sanskrit 'hu' to call, to invoke.
♀ Original meaning may be 'the comers'; root 'jm' = 'jam' = Sankrit 'gam'; present tense first person plural.
4 Mazdãō sakhvārē mairishtō yā
zī væverezōī pairichithit,
daēvāishchā mashyāishchā yāchā
vareshaitē apičithit;
 hvō vichirō Ahūrō, athā - nē
anghat yathā hvō vasat.

4 By the daevas and by men whatever verily has been done in the past and whatever will be done hereafter. Ahura Mazdâ (is) most remembering (all these) matters, Ahura Mazdâ Himself is the judge (of good and bad). So let happen unto us as He Himself desires (i.e., we resign to His will).

Q 'væverezāl' Perfect tense third person singular âtmanepada; from root 'værez' - to make, to perform. For this see my Avestā Grammar pages 254 - 255.
¶ 'vareshaitē' future passive third person singular âtmanepada; from root 'værez' + 'sha + te'.
# 'sākhveni' see Yasna Hā 53.5. Its Avestā form is 'sangha' = Sanskrit 'shansa'.
$ 'vi-chi' = Persian 'gozidan'.
♀ 'værez' and 'værest' - imperfect subjunctive third person singular paraṣmaipada, from root 'væs' and root 'ah' - class 2.

5 At vā āstānāish ahvā zuastāish frinennā Ahūrā ā, mē urvā gēushchā azyāo hyaṭ, Mazdâm dvaidī ferasābyō.
nōit erezhejyōī frajyāitish
nōit fshuyentē dregvasū pari.

5 (having asked) 'question' of various sorts (matters pertaining to Religion) to Ahura Mazdâ by my soul as well as by (that of the) revolving world, with outstretched hands, (i.e., raising high both the hands of requests towards the sky) we (may become) the praisers of Ahura Mazdâ. There is no harm in leading life with honesty. There is no need for a diligent (man) of going *near wicked persons."

Q 'ahvā': I have considered it as the Gāthic form of 'ahva' = demonstrative pronoun feminine, locative plural; Sanskrit 'āṣu'. Or alternatively 'ahvā' (Sanskrit 'āsva') might be a verb - imperfect tense first person dual paraśmaipada; it might be construed with 'ahvā...frinennā' (periphrastic verb) meaning 'we both (i.e., my soul and that of the revolving world) may be or are the praisers'. 'frinennā': present participle âtmanepada first person dual; root 'fri' = Sanskrit 'pri'.
♀ root 'az'. Sanskrit 'aj'; = Latin 'Ag-ere' = to move, to walk. The word occurs once in Vendidad 9.37 'geush azyāo' in the sense of "moving or grazing cow". 'Gao' = Sanskrit 'gō' cow, ox; world.
¶ 'dvaidī' somewhat resembling to this Avestā is Sanskrit 'dvidhā' = 'of two kinds', separate; see Avestā Dictionary p. 279.
# The later Avestā form of Gāthic Avestā 'ferasā' is 'frashna' = Sanskrit 'prashna' meaning 'question'.
♀ 'erezhejyōī' locative singular; 'erezh + jya'; root 'ji' = to live.
♀ root 'jīa' = Sanskrit 'jyā' - to wither, to destroy.
♀ 'dregvasu' locative plural of 'dregvant, dregvat.'
♀ i.e., there is no need for the diligent or industrious person to have any association or contact with wicked persons and to carry on business connection with them.
6 Atë³ vaochat¹⁶ Ahūro Mazdā¹⁷
vidvāo¹⁸ vafūsh¹⁹ vyānayāa²⁰
nōūt²¹ aēvā²² ahū³² vistō³⁴
naēdā²⁵ ratush²⁶ ashāt-chit²⁷ hachā²⁸.
at²⁹ zi³⁰ thwā³¹ fshuyantaēchā³²
vāstryāichā³³ thwōreshtā³⁴ tatashā³⁵.

There upon¹⁵ (or then¹³) the Omniscient¹⁸ (and) *Beneficent¹⁶ Ahūra Mazdā *spoke out¹⁸ *with (His) innate wisdom¹⁰, *owing to²⁸ (having possessed) truth²⁷ (except thee, O Zarathushtra) there is neither²¹ a single²² Ahū²² nor a Ratu²⁶ (known¹¹) to me and for this reason²⁹ (I the (world) Creator³⁴ verily²⁶ have created³³ thee²¹ as the renderer of prosperity³² (to the world) and as an active worker³¹ (for the Religion).

◊ root ‘vaq’, Sanskrit ‘vaq’ =to cause to prosper; or Sanskrit ‘vaqṣ’ = beautiful.
‡ or “with elucidation or explanation”, root ‘vi’ - Sanskrit “vi” to spread, to propagate.
★ ‘ē vaochat = ‘ē -vaochat’; sometimes there occurs ‘ē’ instead of ‘ā’ e.g., ‘haēnāvēyā =haēneyō’ or ‘ē vaochat’ ‘avaochat’; it can be the augment ‘ā’ also (e).
# i.e., a person possessed of such virtue in whom perfect truthfulness exists.
$ ‘ahū’ i.e., the Lord who looks after the worldly affairs, ‘ratu’ i.e., the Lord who looks after religious affairs, chief spiritual leader.
♂ ‘tatashā’ - Perfect tense first person singular parasimpada from root ‘tash’ = Sanskrit ‘takhsh’ - to create, to fashion.

7 Tēm³⁶ āzūtōish³⁷ Ahūro³⁸ māthrem³⁹
tashat⁴⁰ Ashā⁴¹ hazaoshō⁴²,
Mazdā⁴³ gavō⁴⁴ khshvidemchā⁴⁵ hvō⁴⁶
urushaēibyō⁴⁷ spentō⁴⁸ sāsnyā⁴⁹
kastē⁵⁰ Vohū⁵¹ Manangha⁵² yē⁵³ i⁵⁴
dāyat⁵⁵ ēēvā⁵⁶ maretaēibyō⁵⁷.

Ahūra Mazdā³⁹, the well - wisher⁴² of prosperity³⁷, fashioned³⁶ this³⁶ Māthra - Holy spell³⁹ through righteousness⁴¹. Beneficent⁴⁵ Ahūra Mazdā⁴³ Himself⁴⁸ (created) *verses of admonition for the world⁴⁴ prosperity³⁷ and *for truthful (men)⁴⁷.

(Ahūra Mazdā asks); who⁵⁰ (is such a man) of Thine⁵⁰ who⁵⁰, *may *always grant⁵⁵ unto mortals⁵⁷ (*these two⁵⁴ which are) Holy Spells and prosperity) with Good⁵¹ Mind⁵²?

◊ ‘khsavtida’- its general meaning is ‘milk, sweetness’.
‡ ‘urusha’ = ‘eresha’ = true, just; sometimes ‘ere’ in the word changes to ‘uru’; e.g. ‘nuryō = nereyō’ meaning ‘for men’. ‘urushaibyō’ = “for those with illumined intellect” (Sheth K.R. Camaji).
xx ‘sāsnyā’- Sanskrit ‘shāsana’ - teaching instruction, command.
$ ‘i’ demonstrative pronoun accusative dual. (Sometimes this ‘i’ is used in plural as well. (See Yasna 31.22; Yasnā 34.2).
# ‘ēēvā’ (Westergaard) = ‘yaēvā’ always. (Dr. Haug) ‘for all time’.
♀ Probably these words are addressed to Ahura by a disciple of Zarathushtra. From the following verse it is inferred that there is no other powerful man except Holy Zarathushtra for teaching the Religion to the people and for making the world prosperous.
8 Aēmō68 mōī69 idā60 vistō61 ye62 ne63 
aēvō64 sāsnāo66 gūshata66
Zarathushtrō67 spitāmō68; hvō69 ne70
Mazdā71 vashti72 ashāichā73,
charēkerethrā74 srāvayenghē75 hyat76 hōi77
hudemem78 dyā79 vakhedhrahya80

(Ahura Mazdā says:)9 That9 (person) alone93 who92 has listened to94 My95 teachings96 and who91 is
known92 to me93 in this94 world95, (is) Spitāma96 Zarathushtra97, who himself92 through Ahura Mazdā98 desires93 (to propagate) truth94 (and) *for proclaiming*95 true96 duties97 of the world; for this reason92 I want to
give93 him94 (or I must give95)”*fluence96 of speech97.

Explanations:- For getting rid of all kinds of evils of this world about which a reference has been made in the
very first verse of this Hā, and for bringing it in prosperous state, the Creator Ahura Mazdā, having
considered Prophet Zarathushtra fit and worthy, wanted to entrust him to fulfil this mission. But it
was not approved by the Soul of the Universe; it said: It would be better if there be some one more
powerful than Holy Zarathushtra. However it was
later noticed that the distrust of the Soul of the
Universe was unfounded. All this description is figurative.

9 At-chā81 Gēush82 Urvā83 raostā84,
yē85 anaēshem86 khshānmenē87 rādem88
vāchem89 neresh90 asūrasyā91 yēm92
ā vasemi93 ishā94 - khshathrem95,
kadā yava95 hvō96 anghat97 yē98
hōi99 datat100 zastavat1 avō1.

Thereupon81 the soul82 of the universe83, *bewailed84:

at the time of (my) *calamity87 (I have obtained) an
(one) undesirable86 *chief88 (i.e.,) voice89 of one
impotent82 *person81 (but) I desire83 a mighty *leader84. When85
(to me) one such86 (leader) will arise, who will
grant100 (it)96 (i.e, the entire universe) *a strong *support?8.

1. ‘charēkerethrā’ - root ‘kere’ is reduplicated into ‘charēkere’ and the termination ‘thrā’ is added.
2. ‘srāvayanghē’ - causal of root ‘sru = srāvaya; ‘he’ - Vedic ‘Se’,
genitive singular termination; original meaning is “for causing (people) to hear”. See my Grammar, page 269th note.
3. ‘hudema’ - orginal meaning good breath, or Sanskrit ‘dama’ meaning ‘self command’.

‘raostā’ - root ‘rud’ - = Sankrit ‘rud’ = Latin ‘rudere’ = to bewail, to weep.
1 ‘khshānmenē’ - dative singular of ‘khshānmen’; suffering, distress, calamity, misfortune; root ‘khshan’ = Sankrit
‘khshan’ = to torment, to smile.
2 ‘rādem’ = ‘rādhem’ see Yasna 9.23.
3 Its oppioste ‘sūra’=Sanskrit ‘shūra’ = brave, mighty; ‘a’ = Sanskrit ‘a’ = not.
4 ‘neresh’; genitive singular of nar- there occurs its another form viz. ‘narsh’.
5 Original meaning ‘Lord or Ruler acting according to his own will’.
6 ‘zastavat’ - Sanskrit ‘hastavat’ = dexterous, powerful.
10 Yūzhem⁴ aēibyō⁴ Ahurā⁵ 
aogō⁶ dātā⁷ Ashā⁸ Khshathremchā⁹ 
avat¹⁰ Vohū¹¹ Manangha¹² yā¹³ 
hushēitish¹⁴ rāmāchā¹⁵ dāt¹⁶; 
azemchīt¹⁷ ahyā¹⁸ Mazdā¹⁹ thwām²⁰ 
mēnghi²¹ paourvim²² vaēdem²³, 
10 (Zarathushtra speaks:) O Ahura Mazda³ (and) 
Asha⁸. (do you) grant⁴ them⁴ (i.e. my helpers) strength⁶ and 
power⁸ so that through Good⁹ Mind¹⁰ (they could bring¹¹) joy¹² and happiness¹³ (to the people of 
the world). O Ahura Mazda! I "regard¹⁴ Thee"¹⁵ as the first²² keeper²³ of that joy (and happiness¹⁸). 

Explanation: When the Creator Ahura Mazda has 
appointed Holy Zarathushtra for the prophetic mission, he asks 
for spiritual help for fulfilling his task, properly.

- "mashā" - original meaning '(will be) hastening'; adjective nominative plural; root "mash"=Sanskrit 'mashk, mask' = to come. "(come) hastening" (Prof. Justi and Dr. Mills). See Avestā Dictionary p 401.
- "avārē" - its Later Avesta form is 'avad'; base is 'avanagh'. Sanskrit "avas" - meaning 'help'. (Spiegel, Harlez, Mills and Darmesteter.)
Ahyā yāsā nemanghā
ustāna-zastō rafedhrayā
mainyeush Mazdā pourvim
spentahyā Ashā vispēng shyothanā
Vangheush khratūm Mananghō yā
Khsnevishā Gēushchā Urvānem.*
(Above verse is to be recited twice).

Yathā Ahū Vairyō 4, Ashem Vohū 3.
Khshmāvyā - Gēush Urvām ĥātim yazamaide.
yenghe hātām āat yesne paiti vanghō,
Mazdāo ahurō vaēthā ashāt hachā,
yāonghāmchā tāschā tāoshchā
yazamaide.

we worship¹ with reverence¹ Hā² (named) Khshmaibyā - 
Gēush urvā¹.

* For its translation and explanation see stanza first of the same Hā.

Hā 30th

1 At¹ tā² vakhshyā³ ishentō⁴ yā⁵.

Mazdāthā⁶ hyat-chit⁷ vidushē⁸
staotāchā⁹ Ahurāi¹⁰ yesnyāchā¹¹
Vangheush¹² Mananghō¹³
humāzdrā¹⁴ Ashā¹⁵ yēchā¹⁶ yā¹⁷
rachoēbish¹⁸ daresatā¹⁹ urvāzā²⁰

I will speak¹ (unto you), O those desirous¹ for 
knowing¹¹ (matters of Religion) (about these matters 
viz) two spirits¹², homage¹³ unto Ahura Mazdā,¹⁴ 
worship¹⁵ of the 
Good¹⁶ Mind¹⁷ and efficacious Holy spell¹⁸ 
gained) through truth.¹⁹ I regard²⁰ these (matters)²¹ 
worth-learning²² (and) profitable²³ on account of 
spiritual illumination.²⁴
2 Sraotā²¹ gēushāish²² vahishtā,²³
avaēnātā²⁴ sūchā²⁵ mananghā,²⁶
āvarenāo²⁷ vichithahyā²⁸ narem
narem²⁹ khvakhyāi³⁰ tanuyē,³¹
parā³² mazē³³ yāonghō³⁴ ahmāi³⁵
ne³⁶ sazdyā³⁷ baodontā³⁸ paiti³⁹

2 (Prophet Zarathushtra speaks): 'Hear ye²⁰ with
(your) ears²¹ (my) best (teachings)²², (and) ponder over²³
them with (your) bright²⁴ intellect,²⁶ for each (one)²⁸ for
himself²⁹-³¹ (there should be) avowal of belief²² of
(his) choice²⁸ prior to thirty (those) great³¹ events,³² (May
you be) wakeful³³ for learning²⁷ by us.³⁴

* 'avaēnātā' - imperative second person plural parasmai padā of root
  'ā -vin' = Sanskrit 'ven' = Persian 'bin' = to see, to think.

† Possibly a reference seems to have been made about death and
  about the days of judgement of the departed at the Chinvat Bridge.

'yāonghō' - the original meaning 'work, attempt, endeavor'; root
'yāongh' = Sanskrit 'yos' = to try; accusative plural.

¶ 'narem narem' = Sanskrit 'man and man', 'individually'.

§ Original meaning 'for his own body' (dative singular feminine).

$ Every person ought to choose for himself either of the two,
  Mazdā-worship and Dāeva-worship, which ever is best and
  accordingly he should keep his religious faith.

** 'sazdyāi' = 'sangh+djyāi' (infinitive) = original meaning 'for learning',
  'in order to learn'; root 'sangh' = Sanskrit 'sāhās' = to learn, to
  teach.

£ 'baodontā' = 'knowing', present participle parasmai padā nominative
  plural, of root 'budh' = Sanskrit 'budh' = to know, to awaken.

Hā 30.3

3 At⁶⁰ tā⁴¹ mainyū⁴² pouruyē⁴³
yā⁴⁴ yēmā⁴⁵ khvaftenā⁴⁶ asravātem⁴⁷
manahichā⁴⁸ vachahichā⁴⁹ shyaothanōi⁵⁰
hi⁵¹ vahyō⁵² akemchā,⁵³
āoschā⁵⁴ hudāonghō⁵⁵ eresh⁵⁶
vishyātā⁵⁷ noīt⁵⁸ duzh-dāonghō⁵⁹.

3 These⁵¹ 'two spirits'⁴⁴ who⁴⁴ (are) twins⁵⁰ talked⁴⁷
among themselves⁴⁸. These 'two' (spirits) (are) in this way
better⁵² and worse⁵³ in thoughts⁴⁹, in
words⁴⁸ and in deeds⁵⁰. (Those) who⁴⁴ (are)
possessed of good understanding⁵¹, chose truth⁴⁶,
but those possessed of wicked understanding⁴⁸ (did)
not⁵² (do so).

* There is a reference about Spentā Mainyu and Angra Mainyu for whom
  also occur 'vahishtem' and 'achishtem manō' (neuter gender). See
  Yasna Hā 30.4, 6).

¶ 'yēmā' = Sanskrit 'yama'. Root 'yam' = Sanskrit 'yam' = to unite, to
  join.

# adverb; derived from 'khva'.

* 'asravātem'. Root aorist third person dual parasmai padā of root 'sru'.
  Sanskrit 'shru', original meaning 'heard each other'.

$ 'hi' - Third personal pronoun nominative and accusative dual (see
  Yasna Hā 31, 10, Yasna Hā 44, 18) This word 'hi' is derived from 'ta'.

‡ i.e. of these two, one spirit is better in thought, word and deed and the
  other is quite the opposite, i.e. in all respects worse.

H 'vishyātā' imperfect subjunctive third person singular ātmanepada of
root 'vi-sō', to discriminate, to discover by the intellect, class 4th.
Original form 'vi+sō+yā+a+i'. Original meaning of the roots 'to
decide, to discern'; in English is 'to cut', 'to separate'; in the same way
meaning of the root 'sō' is 'to cut'. 'ā' of the root is dropped. See my
4 Atchā⁶⁰ hyat⁶¹ tā⁶² hēm⁶³ mainyū⁶⁴ jasaētem⁶⁵ paourvim⁶⁶, dazđe⁶⁷ gaēmchā⁶⁸ ajyāitimchā⁶⁹, yathāchā⁷⁰ anghat⁷¹ apemem⁷² anghush,⁷³ achishtō⁷⁴ dregvatām⁷⁵ at⁷⁶ ashāune⁷⁷ vahishtem⁷⁸ manō⁷⁹.

4 When⁸⁰ these⁸¹ two spirits⁸² (i.e. Spentā Mainyuy and Angra Mainyu) first of all⁸³ met⁸⁴ together,⁸⁵ (they) 'created'⁸⁶ life⁸⁷ and destruction,⁸⁸ and as long as⁸⁹ the world⁹⁰ will come to an end⁹¹, so long (this cycle of creation and destruction will continue.)

Explanation: (As regards Spentā Mainyu and Angra Mainyu it is stated as a comment as under.) (Angra Mainyu who ) is of the worst⁹² mind⁹³ amongst the wicked⁹⁴ and Spentā Mainyu who) is of the best⁹⁵ mind⁹⁶ for the righteous⁹⁷.

† 'hēm-jasaētem' - potential third person dual parasmaipada of root 'hāṃ jas', to come together; 'hem' became the Gāthic Avestā form of 'hāṃ'.

* 'ajyātī' - its antonym is 'jyātī' i.e. life; e.g. 'hu -jyātī' - i.e. good things pertaining to life.

†† 'dazđe' perfect tense third person dual ātmanepada. According to rule the form should be 'dādātē' (Sanskrit 'dādāte') 'ā' being dropped it became 'dazđe' by means of 'Sandhi'. Professor Justi takes it as present tense third person dual ātmanepada. In Pahlavi it is taken as infinitive.

§ Know that death and life; these two functions will go on till the end of the world they are carried by and these two spirits Angra Mainyu and Spentā Mainyu) under the authority of Ahura Mazdā.

5 Ayāō⁹⁰ manivāo⁹¹ varatā⁹² yē⁹³ dregvāo⁹⁴ achishtā⁹⁵ verezyō,⁹⁶ Ashem⁹⁷ mainyush⁹⁸ spēnishtō⁹⁹, yēⁱ⁰⁰ khraozhdishtēngⁱ⁰¹ asēnōⁱ⁰² vastēⁱ⁰³; yaēchāⁱ⁰⁴ khshnaoshēnⁱ⁰⁵ Ahuremⁱ⁰⁶ haithyāishⁱ⁰⁷ shyaothananāishⁱ⁰⁸ fraoretⁱ⁰⁹ Mazdāmⁱ¹⁰.

5. Of these (above mentioned) twin¹¹¹ 'spirits¹¹² he who¹¹³ is the evil¹¹⁴ spirit) choose¹¹⁵ the worst¹¹⁶ deed¹¹⁷; the most beneficent¹¹⁸ Spirit ¹¹⁹ who¹²⁰ dwells in the most powerful¹²¹ sky¹²², chose¹²³ truth¹²⁴. Moreover (those) who¹²⁵ please¹²⁶ Ahura¹²⁷ Mazdā¹²⁸ by means of virtuous¹²⁹ deeds¹³⁰ 'having placed implicit faith¹³¹ (in the Religion) (also chose the truth).

• 'ayāō' - demonstrative pronoun genitive dual masculine; 'manivāo' is genitive dual of 'mainyush'. 'mainyush-āo = manivāo'.

†† 'achishtā - verezyō' - compound noun accusative singular neuter of 'achishtā - verezyah.'

# 'vastē' root 'vāng' = Sanskrit 'vas' to dwell, to abide. The meaning of this same root is also 'to dress', 'to put on clothes'.

$ 'fraoret' - root 'var' Persian 'gervidan' = to put faith in. The original word is 'fravart' (present participle), 'a' in the middle being dropped and the penultimate 'a' is changed to 'e'. See Avestā Dictionery p. 840.
6 Ayāo¹ nōšt² ersh³ vishyātā⁴ daēvāchinā⁵, hyat⁶ ish⁷ ā -debaomā⁸ peresmanēng⁹ upā-jasat¹⁰ hyat¹¹ verēnātā¹² achsithem¹³ manō¹⁴ at¹⁵ aēshemem¹⁶ īndvārentā¹⁷ yā¹⁸ bānayen¹⁹ ahūm²⁰ maretānō²¹

6. "The followers of the Daeva could not comprehend the difference between these twin (spirits), although when they came up to inquire question-answer (of the matters of Religion) we "have defeated (or disappointed") them. Even in spite of this (they) chose the worst thought and 'associated with' Aeshma daeva, whereby they bring bane to mortals in the world.

Explanation: (Prophet Zarathushtra says: 'When wicked persons came forward to us to argue matters of Religion, they were totally defeated and commanded them to give up the wicked faith of Angra Mainyu and to act in accordance with the virtuous Law of Septā Mainyu: yet they could not comprehend this fact in their mind and chose the wicked thoughts only and followed the path of Aeshma, i.e. the demon of wrath causing harm and destruction to men.)

7 Ahmāichā²² Khṣhathrā²³ jasat²⁴ Manangha²⁵ Vohū²⁶ Ashāchā²⁷, at²⁸ kehrpe³⁹ utayūtish³⁰ dadat³¹ ārmaits³² ānāmā³³; aēshām³⁴ tōi³⁵ ā anghat³⁶ yathā³⁷ ayanghā³⁸ ādānāiṣ³⁹ pouruyō⁴⁰.

7. "The mighty Aramit came up for help to (religious and and truthful person) with sovereignty, with good mind and with truth, and granted strength to (his) body. 'May it be so to thee when thou first came along with the "creations".

Footnotes:
- I do not understand correctly the meaning of this verse. I have made an attempt to translate it as best as I can. Translation done by European Savants is also more or less of the very same significance.
- i.e., what Ārmait can bestow in prosperity. The word 'utayūtī' is noticed also as a noun, meaning 'strength'. See Yasna Ha 48.6.
- about which a reference is made in the fifth verse of this Hä.
- ānāmā - noun accusative singular neuter of ānman. See Yasna 44.20; Yasna 45.10. The original meaning of ānman = steadfastness, firmness; ā = an = not; root 'nam' = Sanskrit 'nam' = to bow down, to bend. See Avesta Dictionary page 121.
- Original meaning 'theirs', i.e. may the sovereignty, good mind and truth also be gained by thee!
- ādāna = Sanskrit 'dhāna' meaning 'creation', or ādāna = Sanskrit 'dāna' = gift.
- ayanghā = imperfect subjunctive second person singular ātmanepada of root 'i' = Sanskrit 'ī' = to go, to come, initial 'ā' is of the augment. Original form is 'a+i+a+ha'.

Footnotes:
- Original meaning 'choosers of daeva'; root 'chi' = Sanskrit 'chidan'.
- 'vishyātā' - for the explanation of this word see stanza 3⁹ of this Hä.
- 'ā -debaomā - imperfect tense first person plural parasmaipada of root 'dhā' = Sanskrit 'dabhi' = to injure, to defeat.
- Original meaning 'ran together before Aeshma daeva'. Root 'handvar' = to run together; root 'dwar' = Pahlavi 'dabāristan', to run.
- 'maretān' = Sanskrit 'marta' = Latin 'mortalis' = 'mortal', 'man'; root 'mēre'=Sanskrit 'mru'.
- "they spoil, they worsen" (Darmesteter); "they pollute" (Spiegel and Mills).
8 Atchā⁴¹ yadā⁴² aēshām⁴³ kaēnā⁴⁴ jamaiti⁴⁵ aēnanghām⁴⁶, at⁴⁷ Mazdā⁴⁸ taibyō⁴⁹ khshathrem⁵⁰ Vohū⁵¹ Mananghā⁵² voividaiti⁵³ aēibyō⁵⁴ sastē⁵⁵ Ahurā⁵⁶ yōi⁵⁷ Ashā⁵⁸ daden⁵⁹ zastayō⁶⁰ drujem⁶¹.

9 At-chā¹ tōi² vaēm³ khyāmā⁴ yōi⁵ im⁶ frashem⁷ kerenāun⁸ ahūm⁹ Mazdāoschā¹⁰ Ahurāonghō¹¹ ā mōyastrā¹² baranā¹³ ashāchā¹⁴ hyat¹⁵ hathrā¹⁶ manāo¹⁷ bavat¹⁸ yathrā¹⁹ chistish²⁰ anghat²¹ maēthā²².

8 And when⁴¹ punishment⁴² will come⁴³ upon these⁴⁵ sinful persons⁴⁶, then⁴⁷ O Ahura Mazdā.⁴⁸ They will recognise⁵³ (or will regard) Thee,⁴⁸ as King⁵⁰, through good⁵¹ mind⁵²; (good intelligence) teaches⁵⁵ (to do so). O Ahura Mazdā⁵⁶ to those⁵⁷ who deliver⁵⁸ up⁵⁹ the falsehood⁶⁰ into the hands⁶⁰ of Truth-Asha⁵⁸.

9 May we⁴ verily¹ be⁵ like⁶ those² who⁸ are⁶ made⁸ this⁶ world prosperous' (and in this wish of ours) leaders¹¹ (under the authority) of Ahura Mazdā (may become) helpers¹² and supporters¹³ through righteousness¹⁴. Because where¹⁵ wisdom²⁰ may establish¹⁷ (its) abode²⁰, there arises¹⁹ a person of good mind¹⁷ (or a sagacious person).

Notes:
- 'Voividaiti' - intensive verb present subjunctive third person singular parasmaiypada of root 'vid' Sanskrit 'vid' to know. The root vid is reduplicated into 'vaevid'; then the gāthic form of 'vae' became 'voi' or we accept the reading 'voividaite'. According to Prof. Westergaard's text, it becomes štanepada; the termination 'āte' (=Sanskrit 'āte') is added.
- 'zastayō' - locative dual of 'zasta' - masculine (in both the hands).
- i.e. who suppress falsehood by means of the strength of Asha-Truth.
- More lucid translation of this verse should be done than this.
10 Adā²⁶ zi²⁴ avā²⁵ drūjō²⁶ avō²⁷ bavaiti²⁸ skendō²⁹ spayathrahya³⁰.

at³¹ asishtā³² yaojantē³³ ā hushitōish³⁴ Vangheush³⁵ Mananghō³⁶
Mazdā³⁷ ashakhyāchā³⁸ yōi³⁹ zazenti⁴⁰ vanghāu⁴¹ sravahi⁴².

10 When³¹ (those) who³⁹ are born⁴⁰ in good⁴¹ fame⁴² are associated⁵⁵ in the good abode⁴⁶ of Ahura Mazdā³⁷ of Vohu³⁵ Manah³⁶ and of Asha (i.e., Truth)²⁶, then⁵⁵ immediately⁵⁵ support⁵⁷ of the destructive⁵⁵ Druj²⁶ becomes⁵⁸ verily²⁵ dilapidated²⁵.

★ Original meaning ‘unites, joins’; root ‘yuy’ = Sanskrit ‘yuj’.
† original meaning ‘druj of destruction’. i.e., the druj who destroys prosperity.
# i.e., strength of the druj is broken; Sanskrit ‘avas’ = support.
★ The same word occurs in Meher Yasht, para 806 as nominative plural.
$ ‘khvītichā’ – its corresponding Sanskrit equivalent ‘svāda’; English ‘sweet’. Sometimes ‘ā’ is changed to ‘i’. ‘ēnēiti’ seems to be the Gāthic Avesta form of the Later Avesta ‘inti’. (see Westergaard Vendidad 18.61). Its other form can also be ‘aniti’.
# ‘urvātā’ – teaching, admonition, commandment; somewhat corresponding Sanskrit equivalent is ‘vāda’; root ‘vad’-to speak, to say. Professor Darmesteter derives this word from root ‘var’ to believe, to put faith in and regards it as formed by adding the termination ‘āt’ with the change of letter.
† ‘sashathā’ – I have considered this word as ‘sashatā’ and have taken as imperative second person plural. The word ‘sashathā’ can be present tense second person plural parasmaipada of root ‘sash’ = ‘shiksh’ = Sanskrit ‘shiksh’ to learn.
+F ‘rashō’ – original meaning ‘to wound’ Persian ‘rish’; common noun accusative singular neuter of ‘rashangh’. Dict.p.444
‘anghaiti’ – present subjunctive third person singular parasmaipada of root ‘ah’ = Sanskrit ‘as’ = to be, to exist.
Ahyā yāsā nemanghā
Ustānazastō rafedhrahyā
mainỹeush Mazdā pourvim
spentahyā Ashā vispēng shyaothanā
Vangheush khratūm Mananghō yā
khshnevishā Gēushchā Urvānem.
(The above quoted verse is to be recited twice).
Yathā Ahū Vairyō 4, Ashem Vohū 3.
At-tā vakhsyām3 hāitim2 yazamaide3.
yenghe hātām āt yesne paiti vanghō,
Mazdāo Ahurō vaēhtā ashāt hachā,
yāonghámchā tāschā tāoschā yazamaide.

We worship3 Hā2 (called) 'At tā vakhsyām1'.

1 Tā1 vē2 urvātā3 marentō4
   agushtā5 vachāo6 sēnghāmahī7
   aēibyō8 yōi9 urvātāish10 drujō11
   ashahyā12 gaēthāo13 vimerenchaitē14;
atchit15 aēibyō16 vahishtā17yōi18
   zarazdāo19 anghen20 Mazdāi21.

1. O "desirous one!" we proclaim7 unto you2 these1 "teachings" - verses (which are9) never heard before5. (These are the verses) for those4 who9 destroy14 the settlements13 of righteousness17 by means of 4the teachings16 of the Druj11; but (these verses) (are)17 best for those16 who19 are 16devoted10 to Ahura Mazda21.

○ Prophet Zarathushtra speaks to those persons present in the assembly. Root 'mere' = Sanskrit 'smru' = to desire eagerly; present participle vocative plural.
xx. for the explanation of the word 'urvātā' see Yasna 30.11.
1 i.e., "by means of the commandments of the Druj leading to the false or wrong path", "through the temptations of the Druj".
$ 'zarazdāo' adjective nominative plural masculine of 'zarazdā'.
Original form is 'zarangh + dā' = to give one's heart, to devote, to dedicate.
2 Yəzi²¹ aish²³ nöit²⁴ urvānē²⁵
advāo²⁶ aibi-dereshtā²⁷ vakhyāo²⁸
at²⁹ vāo³⁰ vispēng³¹ āyōi³²
yathā ratūm³³ Ahuro³⁴ vaedā³⁵
Mazdā³⁶ ayāo³⁷ āsayāo³⁸
yā³⁹ ashāt⁴⁰ hachā⁴¹ jvāmahi⁴².

3 Yām⁴³ dāo⁴⁴ mainyū⁴⁵ āthrāchā⁴⁶
Ashāchā⁴⁷ chōish⁴⁸ rānoibyā⁴⁹
khshnūtem⁵⁰
hyat⁵¹ urvatem⁵² chazdōnghvadebyō⁵³ tat⁵⁴
nē⁵⁵ Mazdā⁵⁶ vidvanōi⁵⁷ vaochā⁵⁸
hizvā⁵⁹ thwahyā⁶⁰ āonghō⁶¹, yā⁶²
jvantō⁶³ vispēng⁶⁴ vāurayā⁶⁵.

*Prof. Darmesteter. I do not understand the entire translation of this strophe. Explanation of words -

'urvānē' = in the soul (Mills); in order to believe, in order to put faith in (Darmesteter) (from root 'var').

'avado' noun nominative plural neuter = indubitable state, faith (Darmesteter); indubitable truths (Mills).

'aibi dereshtā' - becoming stout, strengthened root 'aibi - derez-' = Sanskrit 'drus'.

'vakhyāo' adjective comparative degree of 'vohu' - nominative singular; its another form is 'vahyā', meaning 'better' (see Yasna 30.3)

'āyōi' - present tense first person singular ātmanepada of root 'ā-i-; to come over, original form 'ā-i-ka'. (Every person) has to go (Darmesteter).

'āsayāo' - noun genitive dual = crowd, 'tribe' (Mills); 'to come up, to reach' (Darmesteter); good thing (Spiegel and Justi). Sanskrit 'āmsha' - part, share, position.

* 'rāna' - its Sanskrit equivalent 'rana' = fight, war; Sanskrit root 'ran' = to shout.

† or one who understands the Religion - religious scholar; 'chazedangh' = intelligence, dexterity; root 'chash' = Sanskrit 'chaksh' to discern, to see. Or Persian 'chashidan' = to see.

‡ or through Thy spiritual Fire and Asha.

§ infinitive (Professor Justi) This word is also found in other forms with the same meaning, e.g., 'vaedhā, viduye, vividuye, vōīzhdhā.'

§ allegorical sense i.e., Thou Thyself.

¶ original meaning 'the living' beings; root 'ju'-to live.

• 'vāurayā' - Causal first person singular of root 'var' = Persian 'gervidan' = to put faith in; intensive form 'vāvar = vāur' ('a' being dropped); it becomes 'vāurayā' by adding causal termination 'aya'; 'mi'- termination is dropped. Exactly similar form to this occurs 'tītārayā'.
4 Yadā⁶⁷ Ashem⁶⁸ zēvim⁶⁹ anghen⁷⁰
Mazdāoschā⁷¹ Ahurāonghō²⁷², ashichā⁷³ Ārmaiti⁷⁴ vahishta⁷⁵
ishasā⁷⁶ Mananģhā⁷⁷, maibyō⁷⁸ khshathrem⁷⁹ ajojghvat⁸⁰,
yehyā⁸¹ vereda⁸² vanæmā⁸³ drujem⁸⁴.

4 When⁷⁶ Ahura Mazda¹ and the leaders² (under His control) are in full measure³ gracious⁴, (then) I desire⁵ for myself⁶ mighty⁷ through truth⁸, humility⁹ and best¹⁰ mind¹¹, through whose power¹² we may overcome¹³ the Druj (i.e. falsehood, untruth¹⁴).

5 Tat⁸⁵ mōi⁸⁶ vichidyāi⁶⁷ vaochā⁶⁸
hyat⁶⁹ mōi⁷₀ Ashā⁷¹ dātā⁷² vahyō⁷₃, viduyē⁷⁴ Vohū⁷⁵ Mananģhā⁶⁶ mënchā⁷⁷,
daidyāi⁷⁸ yehyā⁹⁹ mā¹⁰⁰ ereshi⁷¹, tāchit² Mazdā Ahurā³ yā⁴ nōlt⁵
vā⁶ anghat⁷ anghaiti⁸ vā⁸.

5 Tell⁶⁸ me⁶⁶ (O Ahura Mazda!) (for knowing) truth⁷⁹ (and) the laws (of the Religion⁸⁰) and for choosing⁸¹ whatever⁸² (is) better⁸³ for me⁸⁴ (whereby): I may know⁸⁴ through my good⁸⁵ thoughts⁸⁶, whose profit⁷ may be accrued⁸⁶ to me.¹⁰⁰ O Ahura Mazda¹ (Do Thou make me aware as to) whatever¹⁰ will not¹ happen² or whatever¹² will happen⁴.

* Mazdāoschā Ahurāonghō - its meaning can also be "Lords under the authority of Ahura Mazda" (see Yasna 30.9).
* I have taken the word 'Ashem' as equivalent to 'ash, asha' - adverb.
* Sheth K.R. Camaj. Original meaning 'worthy of invocation', 'inclined to the appeal', 'Zevim' verbal adjective accusative singular of 'zeyva' of root 'zu' - Sanskrit 'hu'-to invoke.
* 'ishasā' inchoative verb present tense first person singular parasmatipada of root 'ish' - to long for, to strive after. See my Avestā Grammar page 251-252.
* 'vereda' - its Persian equivalent can be 'gordi' (from the noun 'gord', meaning 'hero'). Or if it is derived from root 'vere' - then it would mean "shield, support."
* Prophet Zarathushtra includes with him his own helping disciples as well. For comparison see Vendidad Fragard 20.8.

* infinitive used as verb. (see Yasna 28.2; Yasna 29.3; Yasna 43.11,12,14; Yasna 44.2,17; Yasna 46.15; Yasna 51.20).
* Justi; "profitable" (Spiegel); "prophet" (Mills); By comparing Avestā 'ereshi' with the Sanskrit 'Rishi' its meaning would be "a poet composing songs in praise of God"; 'Saint'. Darmesteter translates Avestā 'eresish' by the Demon of the infidelity or irreligiosity and he compares the word with 'Ares' occurring in the Pahlavi Text Dēnkart, with whom Prophet Zarathushtra had argued about the Religion.
6 Ahmāī\textsuperscript{10} anghat\textsuperscript{11} vahishtem\textsuperscript{12} ye\textsuperscript{13} mōi\textsuperscript{14} vidvāo\textsuperscript{15} vaochat\textsuperscript{16} haithim\textsuperscript{17}, māthrem\textsuperscript{18} yim\textsuperscript{19} Haurvatātō\textsuperscript{20} ashahyā\textsuperscript{21} Ameretātaschā\textsuperscript{22} Mazdā\textsuperscript{23} avat\textsuperscript{24} khshathrem\textsuperscript{25} hyat\textsuperscript{26} hōi\textsuperscript{27} Vohū\textsuperscript{28} vakhshat\textsuperscript{29} Mananghā\textsuperscript{30}.

6 The best\textsuperscript{22} may accrue\textsuperscript{23} to him\textsuperscript{20}, who\textsuperscript{24}, the learned one\textsuperscript{25}, tells\textsuperscript{26} me openly\textsuperscript{27} the Holy Word of welfare\textsuperscript{28}, truth and immortality\textsuperscript{29}! The Sovereignty of Ahura Mazdā\textsuperscript{30} has remained prosperous (or permanent) on account of good thought.

6 Word by word translation: For Ahura Mazdā\textsuperscript{23} this\textsuperscript{31} sovereignty\textsuperscript{29} became prosperous\textsuperscript{26} on account of His\textsuperscript{27} good\textsuperscript{28} thought\textsuperscript{29}.

7 Yastā\textsuperscript{31} mantā\textsuperscript{32} pouruyō\textsuperscript{33},
raochēbish\textsuperscript{34} rōithwen\textsuperscript{35} khvāthrā\textsuperscript{36};
hvō\textsuperscript{37} khrathwā\textsuperscript{38} dāmish\textsuperscript{39}, ashem\textsuperscript{40}
yā\textsuperscript{41} dārayat\textsuperscript{42} Vahishtem\textsuperscript{43} Manō\textsuperscript{44}
tā\textsuperscript{45} Mazdā\textsuperscript{46} mainyū\textsuperscript{47} ukhshyō\textsuperscript{48}, ye\textsuperscript{39} a nüremchit\textsuperscript{49} Ahurā\textsuperscript{50} āhō\textsuperscript{51}.

7 Who\textsuperscript{11} (i.e., Ahura Mazdā) (is) the first\textsuperscript{33} Great Thinker\textsuperscript{37}; (whose brilliance\textsuperscript{26} has mingled\textsuperscript{33} with (the Boundless) Lights\textsuperscript{34} (of the heaven). Who himself\textsuperscript{37} (is) the Creator\textsuperscript{39} (of the entire world) through His omniscient wisdom\textsuperscript{38}, by means of which\textsuperscript{41} he upholds\textsuperscript{42} the truth\textsuperscript{40} and the best\textsuperscript{43} thought\textsuperscript{44}. O Divine\textsuperscript{47} Ahura Mazdā! Thou who art always\textsuperscript{50} the same\textsuperscript{39} dost make \textsuperscript{45} them\textsuperscript{45} prosperous,\textsuperscript{49}

\* 'yastā = yo + tā'; 'tā=these' i.e., 'truths of Māthra - Holy Word' 'true matters' (Mills). Pahlavi version: 'he has come' (Darmesteter).

\*\* The first great Thinker. Thinker about bringing into existence the entire universe. Sanskrit 'mantri'; root 'man' = Sanskrit 'man'-to think.

\*\*\* Its significance seems to be such that a part of God is spread in every sphere of the sky. Here I have thought it proper to add 'yenghe' meaning 'whose' on the strength of Yasna Hā 12.1.

\*\*\*\* Like Persian 'Kāder' (i.e. 'powerful and omnipotent'), the word 'khruatu' is found employed.

\*\*\*\*\* 'and overcome hate, falsehood and wicked conscience'.

\*\*\*\*\*\* It is doubtful to whom the word 'tā' is to be applied; 'creation pertaining to this world and to the spiritual world' (Pahlavi version and Spiegel); 'in both i.e., the corporeal and the spiritual worlds' (Darmesteter); 'holy men - creation' (Mills).

\*\*\*\*\*\*\* original meaning (is) 'prosperity bringer'; 'ukhshyō' present participle nominative singular masculine from 'vakhsh'; original word 'ukhshyant',
8 At\textsuperscript{53} thwā\textsuperscript{54} mēnghi\textsuperscript{55} pourvim\textsuperscript{56}
Mazdā\textsuperscript{57} yezim\textsuperscript{58} stōī\textsuperscript{59} manangha\textsuperscript{60},
Vanghēush\textsuperscript{61} patarem\textsuperscript{62} Mananghō\textsuperscript{63} hyat\textsuperscript{64}
thwā\textsuperscript{65} hem chashmaini\textsuperscript{66} hēngrabem\textsuperscript{67}
haithim\textsuperscript{68} asahyā\textsuperscript{69} dāmim\textsuperscript{70} anghēush\textsuperscript{71}
Ahurem\textsuperscript{72} shyaothnaēshū\textsuperscript{73}.

8 Ever since\textsuperscript{64} I\textsuperscript{9} have held\textsuperscript{65} Thee\textsuperscript{66} (O Ahura Mazdā!) in (my) eye\textsuperscript{68},
I have always\textsuperscript{90} regarded\textsuperscript{91} Thee\textsuperscript{84}, O Ahura Mazdā! as \textsuperscript{8} the first of\textsuperscript{64} all\textsuperscript{64}, as worthy of worship\textsuperscript{68} with pure thought\textsuperscript{60}, as the Father\textsuperscript{65} of Vohu\textsuperscript{66} Manah\textsuperscript{67}. - Good\textsuperscript{8} mind\textsuperscript{81}, as the real\textsuperscript{69} origin\textsuperscript{70} of Truth\textsuperscript{89} (and) as the Lord\textsuperscript{71} over (all) the actions\textsuperscript{73} of this world\textsuperscript{7}.

\(\text{root 'han-garew'} = \text{Sanskrit 'sang-grah' = to hold, to keep, 'hem' is to be understood the Gāthic form of the later Avesta 'hām', meaning 'together'.}

\(\text{i.e., prior to the entire creation of the world, rather 'the root of all'; Sanskrit 'Pūrva'.}

\(\text{Original meaning: 'maker, creator'; root 'dā' = Sanskrit 'dhā' = to create.}

\(\text{mēnghi' = 'h' Aorist first person singular ātmanepada of root 'man' - to think; original form 'man+h+i'.}

9 Thwōî\textsuperscript{74} as\textsuperscript{75} Ārmaitish\textsuperscript{76}, thwe\textsuperscript{77}
ā Gēush\textsuperscript{78} Tashā\textsuperscript{79} as\textsuperscript{80} khratūsh\textsuperscript{81}
Mainyush\textsuperscript{82} Mazdā Ahūra\textsuperscript{83}, hyat\textsuperscript{81}
akhvāī\textsuperscript{85} dadāō\textsuperscript{86} pathām\textsuperscript{87}
vāstrāt\textsuperscript{88} vā\textsuperscript{49} āītē\textsuperscript{90}, ye\textsuperscript{91} vā\textsuperscript{72}
nōt\textsuperscript{93} anghat\textsuperscript{94} vāstrō\textsuperscript{95}.

9 Perfect mindedness\textsuperscript{76}, O Ahura Mazdā\textsuperscript{51} is\textsuperscript{75} Thine\textsuperscript{77}, Thine\textsuperscript{77} is\textsuperscript{80} the wisdom\textsuperscript{81} Divine\textsuperscript{82} of creating\textsuperscript{79} the world\textsuperscript{78} Thou hast fixed\textsuperscript{80} the path\textsuperscript{77} (of awarding due reward) to him\textsuperscript{85} who 'passes\textsuperscript{89} his life with industry\textsuperscript{88} and one who\textsuperscript{80} is\textsuperscript{84} not\textsuperscript{83} industrious\textsuperscript{82} or idle.

\textbf{Explanation:} Its significance is that just as a man passes his life industriously or otherwise on earth, in the same way he gets the reward in accordance with his actions after his death.

\(\text{root 'tashan' = Sanskrit 'takshan' = fashioner, maker; root 'tash' Sanskrit 'taksh' to fashion, to mould.}

\(\text{The meaning of 'vāstrā' (derived from 'vāstrā') is 'work pertaining to agriculture', 'tilling, industry'; it also means 'agriculturist, diligent, industrious'.}

\(\text{Original meaning 'goes, moves'; 'āītē' - present tense third person singular ātmanepada of root 'ā-ī' to come up, to go, class 2'.}
10 At₁⁹ hi₁⁹ ayaoⁿ²⁸ fravaretaⁿ⁶⁰
västrim¹⁰⁰ akhyāi¹ fshuyantem,²
Ahurem³ ashavanem⁴, Vangheush⁵
fshênghim⁶ Mananghō⁷;
nōit⁸, Mazdā⁹, avāstryō¹⁰
davāschinā¹¹ humeretōish¹² bakhstā¹³.

*From these two₁⁹ Ishe²⁹ (i.e., Ahura Mazda’s Perfect
mindness) chose²⁷ for (the benefit of) this (world)¹
the prosperity bringing agriculturist₁⁰⁰ as the true¹
lord¹, as the promoter² of good³ mind³. O Ahura Mazda⁵ the
deceitful⁷ indolent man⁸ (would) never (be)
the “gainer¹ of the
good⁸ doctrine of the Religion¹².

* i.e., from amongst these two the good industrious worker and the
indolent man.
¹ “hi” - demonstrative pronoun nominative singular feminine.
² “akhyāi” (Sanskrit ‘asvēy’) demonstrative pronoun dative singular
feminine. Its later Avesta form ‘aingbe, ainghāi’.
³ “fshênghim” - derived from the root ‘fshu’ Sanskrit ‘psu’-to increase,
to prosper.
⁴ “davāschinā” - “davās” - present participle parasmaipada nominative
singular of ‘davant’ - from root ‘dav’ - Sanskrit ‘dabh - dambh’ = to
deceive, deceiving, deceiver. ‘China’ is an enclitic particle, which
comes at the end of certain words. Professor Darmesteter regards
the word ‘davās’ as the name of a wicked king on the basis of
the Pahlavi
version.
⁵ “humeretōish” - ‘mereti’ = Sanskrit ‘smiti’ = “doctrine of the Reli-
gion, exposition.”
⁶ “bakhshṭā” = nominative singular of the agentive noun
‘bakhshhtar’ - masculine from root ‘bakhsh’ - to share.

11 Hyat¹⁴ nē¹⁵ Mazdā¹⁶ paourvim¹⁷
gaethāoschā¹⁸ tashō¹⁹ daēnāoschā²⁰,
thwā²¹ mananghā²² khratūshchā²³ hyat²⁴
astvantem²⁵ dadāo²⁶ ushtānem²⁷,
hyat²⁸ shyaothanāchā²⁹ sēnghāschā³⁰
yathrā³¹ varenēng³² vasāo³³ dāyetē³⁴.

O Ahura Mazda! when¹⁴ Thou first¹⁷ didst make¹⁸ with Thy
power of thought²² the entire “living things¹⁸ and
laws¹⁹ (for them,) Thou didst bestow²⁶ upon us²⁵ corporeal²⁵
life²⁷ and wisdom²⁷; (along with these also) Thou ordaine²⁶
us¹⁹ power to work²⁸ and commandments of the Religion²⁰,
towards which (act and the commandments of
the Religion) (our) wish³¹ (and our) faith³¹ (or choice)³² may be fixed²⁸;
(i.e., Thou didst bestow upon us strength and wisdom in order to
fulfil whatever may be our wish for doing the act and whatever
may be our faith on the commandments of the Religion.)

* meaning of ‘gaethā’ is also ‘region, settlement, a pen or enclosure
for animals’. See Avesta Dictionary p. 158.
³ ‘dāyetē’ passive verb present tense third person singular of root
‘dā-’ = Sanskrit ‘dāh’ to - fix.
12 Athrāṃ vāchem baraiti mithah-vāchāo
   vā eresh-vāchāo vā vāi,
   vidvāo vā evidvāo vā vā.
   ahyā zeredāhā mananghāhā
   ānush-hakhsh Ārmaitish mainyū
everśāte yathrā maēthā.
12 To it38 either39 the false speaker28 or41 the true speaker,40 either41 the enlightened42 or43 the unenlightened44 lifts up47 his voice46 with his heart47, and also with his true mind49. Then immediately48 Perfect Mindedness Ārmaiti asks the twin spirits (i.e., Spentā Mainyu and Angra Mainyu) (as to) where33 (their inclination44 is).

◊ There is the connecting of strophe 11th with the following strophe 12th.
§ 'mitha-vāchāng' - 'mitha' = Sanskrit 'mithā'=false, untrue, and 'vāchāng' = Sanskrit 'vāchas'=word, utterance; 'āresh'=Sanskrit 'ārtha'=true, just.
# 'zereda' its another form is 'zaredhaya' Sanskrit 'hrd, hrdaya'.
$ 'ānush-hakhsh' original form 'ā+anu+hach+shh' nominative singular (used as adverb).
† Original meaning is 'residence, abode, place'.

13 yā āvishyā yā āvishyā yā āvishyā
vā Mazdā peresāite tayā,
yē vā kasēush aēnanghō ā
mazishtām ayamaitē būjem
ṭā chashmēṅg thwirā hārō aibī
avēnērī vaēnēhrī vispē.
13 O Ahura Mazdā! the questions which55 any one asks openly or secretly, or any person undergoes the highest55 penance66 for a small66 sin66 all74 these70, 'O Lord71! Thou dost observe77 with (Thy) sharp72 eye73 and in accordance with truth77.

◊ 'āvishyā' - In Pahlavi version the word is translated by 'āshkārak.' Prof. Justi regards this word to be derived from the root 'vid'-to know.
# 'tayā' -original meaning 'secretly', 'furtively'. Its another form is 'tāyā', 'tāyū'.
† i.e., that which men intend openly or clandestinely with each other.
$ Original meaning - 'surrenders oneself to, submits' root 'ā-yam'=Sanskrit 'ā-yam.' Its significance is that a certain person has to undergo highest punishment through injustice for the sake of a trivial fault.
¶ 'O Ahura Mazdā! whatever actions any person performs openly or secretly or any person commits most grievous sins in order to escape from the punishment of trivial sins - all these Thou observest with Thy eye.' (Prof Darmesteter).
خي 'hārō' - original meaning of this word is 'protector, a guardian'. There occurs in Yasna Hā37 para 17 the word 'hishārō' in the reduplicated form. See Avestā Dictionary p 586.
† 'aibī' should be taken as a prefix to the verb 'vaēnēhr'. 'aibī' = Later Avesta 'aiwi'=Sanskrit 'abhi'=meaning 'round about, high, towards'. According to the opinion of Dr. Geldner there is no need of the second 'aibī' as it is redundant.
14 Tā⁷⁸ thwā⁷⁹ peresa⁸⁰ Ahurā⁸¹ yā⁸² ľi̯₄ aiti₄ jēnhatichā⁸⁵ yāo⁶⁶ ishudō⁶⁷ dadente⁶⁸ dāthranām⁹⁹ hachā⁹⁹ ashāuno⁹¹ yāoschā⁹² Mazdā⁹³ dregvōdebyō⁹⁴ yathā⁹⁵ tāo⁹⁶ anghen⁷ henkeretā⁹⁹ "hyat"⁹⁹.

15 Peresā¹ avat² yā³ mainish⁴ yē⁵ dregvāitē⁶ khshathrem⁷ hunāiti⁸ dush-shyaothanāi², Ahurā¹⁰ yē¹¹ nōit¹² jyōtūm¹³ hanare¹⁴ vinasti¹⁵, vāstryehyā¹⁶ aēnanghō¹⁷ pasēush¹⁸ virāatchā¹⁹ adrujyanto²⁰

15 The man who⁸ severs⁸ authority⁷ for the wicked -working⁷ sinner⁶ and the man who⁷ on account of the harm⁷ of the agriculturist⁶, of his cattle⁶ and of the person⁷ never-uttering falsehood⁷ (i.e., for him who causes injury to them) would not⁷ be⁷ in any way fit⁷ for living.⁸ I ask² of Thee, O Ahura Mazdā¹⁰ about the punishment⁷ (of such a person).

• "hyat" - this word is regarded by Prof Spiegel as having been added merely to make up the meter.

• "āiti" - root "ā-i" = Sanskrit "ā-i" = to happen, to come.

• "jēnhatichā" present subjunctive third person singular parasasipada of root "jam".

• This word is used in the sense of Sanskrit "dāna" and English "charity".

• Original meaning "thankfulness, indebtedness"; noun accusative plural.

• Or alternatively - "gratitude" of the charity⁷ of the righteous (man)⁶ as well as whatever⁸ ("gratitude") is granted to the wicked (person)⁷ i.e., I ask of Thee, O Ahura Mazdā⁷ as to how do you account for the man who gives gifts to the righteous man and for any one who gives charity to the wicked person and what consequence does the giver of that charity finally get?

• "henkeretā" - this word is locative singular of "henkereti".

• or gives power to the evil-working sinner; root "hu" = Sanskrit "su"- to prepare, to produce.

• "virāatchā" - it would be better if this word would be in the genitive singular like the corresponding words.

• both "jyōtu and jyātu" occur in the Avestā; see Yasna Hā 32.9. Sanskrit "jivātu" = life.

• root "han" = Sanskrit "san" = to be worthy, to be deserving of honour.

• "vinasti" - root "vid" = Sanskrit "vid" (intransitive); to know; to find out, to increase (transitive).

• Pahlavi version. Spiegel, Justi, Harley, Mills and Darmesteter. See Yasna Hā 44.19. Another meaning of "maini" is "collar"; e.g., "zaremnumaini" (Yasit 14-33) = "(a vulture) with a golden collar".

• "I ask of Thee, O Ahura Mazdā⁷ as regards the type of punishment of that evil doer who does not hesitate to snatch away the life of a person by way of retribution ("hanare") and of the oppressor ("aēnanghō") of such a (kind of) agriculturist who does not treat with cruelty the animals as well as men under his control" (Darmesteter), or who is kind to men as well as animals.
16 Peresā²¹ avat²² yathā²³ hvō²⁴
ye²⁵ hudānush²⁶ demanahyā²⁷
khshathrem²⁸
shōitrhrayā²⁹ vā dakhvyēush³⁰ vā Ashā³¹
fradathāi³² asperezatā³³;
thwāvās³⁴ Mazdā Ahurā³⁵ yadā³⁶ hvō³⁷
anghat³⁸ yā³⁹ shyaothanaschā⁴⁰.

16 I ask²¹(of Thee O Ahura Mazdā!) as to²² 'how²³ be himself²⁴(is regarded) who²⁵ possessed of good
wisdom²⁶ might have tried³¹ to enhance³² the authority³³ of the
‘house³⁴, of the province³⁵ and of the country³⁶ by means of Asha-
truth³⁷. I ask (of Thee) (as to) ‘when³⁸ will he himself³⁹ be³⁰ siding
with Thee³¹, O Ahura Mazdā! and ‘of what sort³² should (his)
actions³³ be³⁰’?

- In the original text these words ‘just as⁴—yathā, ‘when⁴ yadā ‘who-
which’½ ya, ‘I ask of this as it is considered’ etc. For the Gujarati
context I had to translate interrogatively.
# ‘demanahyā’—its latter Avesta form is ‘mnānahe’.
¶ ‘asperezatā’ root ‘sparz’ to strive ‘h’, to endeavour; corresponding
Sanskrit word is ‘spardh’; initial ‘a’ is augment. See Avestā Dictionary
p. 543.

17 Katārem⁴¹ ashavā⁴² vā⁴³ dregvāo⁴⁴
vā⁴⁵ verenvaitē⁴⁶ mazyō.⁴⁷
vidvāo⁴⁸ vidushē⁴⁹ mraotū⁵⁰, mā⁵¹
evidvāo⁵² aipi-dēbāvayat⁵³.
zdi⁵⁴-ne⁵⁵ Mazdā Ahurā⁵⁶
Vanghēush⁵⁷ fradakhsētā⁵⁸ Mananghō⁵⁹.

17 which of the two⁴¹ is the greater⁴² what the righteous man⁴³
chooses⁴⁴ (or puts faith on the Religion⁴⁶) or⁴⁷ what the wicked person⁴⁸ chooses⁴⁹? Let the
enlightened man⁵⁰ explain⁵¹ (i.e., teach) (the excellence of the Religion) to the learned man⁵².
‘To the fanatic person⁴⁴ (the work of giving religious
instruction) is not¹¹ to be entrusted³³. O Ahura Mazdā¹⁶:
*reveal³⁴ to us³⁵ the symbols³⁶ (of Thy) Good³⁷ Mind³⁸.

- The foolish and the fanatic person remains thoroughly ignorant of the
teachings of the Religion and he cannot comprehend them, but the wise
and enlightened man can understand immediately the matter of the
Religion.
¶ Dr. Harlez. “The fanatic person does not any more deceive us”
(Mills). ‘Aipi-dēbāvayat’—imperfect tense causal third person singular
from root ‘debu’, ‘debu’ should be understood as the enlarged or
denominative form of root ‘dab’—Sanskrit ‘dabh-dambh’.
# ‘zdi’—imperative second person singular parasmaipada of root
‘zan’—to create, to bring out.
18 Mā-chish⁶¹ at⁶² vē⁶³ dregvātō⁶⁴
māthrāśchā⁶⁵ gushtā⁶⁶ sāsnāoschā⁶⁷,
āzī⁶⁸ demānem⁶⁹ visem⁷⁰ vā
shōithrem⁷¹ vā dakhyūm⁷² vā ādāt⁷³
dushitāchā⁷⁴ marakaēchā⁷⁵ athā⁷⁶
īsh⁷⁷ sāzdūm⁷⁸ snaithishā⁷⁹

18 Let not any⁶¹ of you⁶² even ⁶³ hear⁶⁶ the māthra⁶⁶ of the wicked man (and his) teaching⁶⁷, because⁶⁸ he may "put"⁷³ into "distress"⁷⁴ and "destruction"⁷⁵ the house⁶⁹, the clan⁷⁰, the town⁷¹ and the country⁷², so "attack"⁷⁶ him (upon them)⁷⁷ (or "kill"⁷⁷-⁷⁸) (i.e., such wicked persons) by means of the weapon⁷⁹.

‚āzi‘ = ‘ā zi; ‘ā‘ = Sanskrit ‘ā’, to, at; ‘zi‘ = Sanskrit ‘hi’ for, because.

‘dushitāchā’-locative singular of ‘dushiti’ feminine; Sanskrit ‘dūshita, dūshità’; ‘marakaēchā’- locative singular of ‘maraka’; ‘maraka’= Sanskrit ‘maraka’ plagues, affliction, disease. European scholars have taken this word as ‘maharaka’ and translated ‘death’.

Having heard the teaching of the wicked person and having acted according to it these occasions evil and there is no doubt about it.


19 Gūshtā⁸⁰ vē⁸¹ mantā⁸² ashem⁸³
ahūmbiš⁸⁴ vidvāo⁸⁵ Ahurā⁸⁶,
erēzhukdhāi⁸⁷ vachanghām⁸⁸
khshayamnō⁸⁹ hizvō-vasō⁹⁰;
thwā⁹¹ āthrā⁹² sukhrā⁹³ Mazdā⁹⁴
vanghāu⁹⁵ vidātā⁹⁶ rānayāo⁹⁷.

19 The enlightened one⁹¹ who⁹¹, O Ahura Mazdā⁹³, "hears"⁹⁶ the truth⁹⁴ (i.e., the matter of truth) for (the advantages of) both the worlds⁹⁴ (and) "meditates"⁹⁴ (over) it is the "ruler"⁹⁴ over⁹⁴ truthful utterances⁹⁴ and the "controller over his tongue"⁹⁴. O Ahura Mazdā! through Thy⁹² radiant⁹² Fire⁹² (that person) "is fully absorbed"⁹⁶ in the good⁹² "affairs"⁹⁷ (of the life).

‘gūshtā, mantā’ - Root Aorist ātmanepada from root ‘gush’ and ‘man’.

i.e., always speaker of truthful utterances.

i.e., truth speaker after proper thinking; one who does not speak out whatever comes to the mouth. Original meaning: he who has kept full control over his tongue; Sanskrit ‘vash’ to subdue, to subjugate.

original meaning ‘in the battle’ (Sanskrit ‘rana’); in the battle of worldly affairs; genitive singular is sometimes used in the sense of the locative singular; see my Avestā Grammar p. 303.

i.e., siding with the truth and eradicating from this world falsehood and evil with the best efforts he is prepared to devote his own life. ‘vidātā’ - root ‘vi-dā’ means ‘to devote’ or it is taken as an equivalent of French ‘Se donner’.
20 Ye28 ayat99 ashavanem100 divannem,1 hōi2 aparem3 khshayō4 daregem5 ayū6 temanghō7 dush-khwarethem8 avaētas9 vacho10 tem11 vāo12 ahūm13 dregvantō14 shyaothanāish15 khvāish16 daēnā17 naēshat18.

21 The person who deceitfully (man)100 will have (his) "abode." if, (i.e., after his death) in darkness for a long time, and (his) food bad (or poisonous) and his shouts (are) "full of woe." O sinful person! (your wicked) conscience on account of your own deeds will lead you to that (dark) "world."

$ Original meaning 'comes deceiving' root 'dvādav' = Sanskrit 'dabh, dambh' = to deceive. 'Āyat': imperfect subjunctive third person singular parasmaipada of root 'ā-i' = Sanskrit 'ā-i' to come; class 29.

# 'khshaya' = Sanskrit 'khshaya' = abode; root 'khshī' - Sanskrit 'kshī' to dwell.

☆ or later on.

‡ "Later on there will be his destruction and he will remain in darkness for a long life" (Mills). "Later on he will have to bewail and there will be his long abode in darkness." (Darmesteter).

† Harlez; 'insult' (Darmesteter); original meaning 'downward course, meanness, baseness'; derived from 'ava' + 'Sanskrit' 'ava' meaning 'down'; abstract noun became 'avaētasā' like Avesta khvaētāt; its nominative singular form is 'avaētas'.

☆☆ for this see my Avestā Grammar page 299.

★ 'naēshat' - Future tense third person singular, parasmaipada of root = 'ni' Sanskrit 'ni', to lead. For its comparison see Vendidad Fragard V para 624. This is a brief idea of how the wicked person have to suffer pain and punishment for their wicked conduct. For further details, see my Yasht-Bā-Maāni, Hädokht Nask, Fragard IIIrd.
22 Chithrā⁰ i⁰ hudāonghe⁰
yathana⁰ vaedemnāi⁰ mananghā⁰;
vohū⁰ hvō⁰ khshathrā⁰ ashem⁰
vachanghā⁰ shyaothanāchā⁰ hapti⁰;
hvō⁰ τοῖ⁰ Mazdā⁰ Ahurā⁰
vāzishtō⁰ anghaiti⁰ astish⁰.

22 Likewise⁰ for the one who understands⁰ with the mind⁰ (as) for the one with good wisdom⁰ these⁰ (matters) (mentioned above) are manifest⁰ (or known). That person⁰ with (his) good⁰ powers⁰ with thought⁰ and deed⁰ guards⁰ the truth⁰. Such a person⁰ O Ahura Mazdā⁰⁰⁰! may be regarded⁰ as the most helpful⁰ person⁰ for Thee⁰.

* 'I' - demonstrative pronoun neuter nominative plural.
* i.e., having used his power in a good way.
* i.e., did not go in any way apart or away from the truth; root 'hap' = to guard, to follow, or to adore (Sanskrit 'sap' -).
* 'may be, may become'. 'anghaiti' - present subjunctive. "Its significance is this that the person who adheres to truth only in every respect, may be regarded as the friend of Ahura Mazdā and the most efficient supporter of His natural laws."
1 Akhvyāchā₁ khvaētush₂ yāsat³ ahyā⁴ verezēnem⁵ mat⁶ airynamnā⁷, ahyā⁸ daēvā⁹; mahmi¹⁰ manōi¹¹
Ahurahyā¹² urvāzemā¹³ Mazdāo¹⁴; thwōi¹⁵ dūtaonghō¹⁶ āonghāmā¹⁷; tēng¹⁸ dārayō¹⁹ yōi²⁰ vāo²¹ daibishenti²².

(Holy Zarathushtra says:) Ṣ‘His’¹ kinṣmen², his³ co-workers⁴ (or comrades’) his⁵ obediency⁶ subordinates⁷ wicked persons⁸ begged⁹ (Ahura Mazdā) to interfere in my prophetic mission (but) ‘in my¹⁰ mind¹¹ there is joy¹² of Ahura Mazdā.¹³–¹⁴ (O Ahura Mazdā!) may we become¹⁷ Thy¹⁸ messengers¹⁹ (i.e., may we become the propagators of Thy pure Religion!) (and) may we become¹⁷ the repellers¹⁹ of those¹⁸ who²⁰ torment²² Thee²³ (i.e., disobey Thy Commandments.)

There is a reference to the mischievous leader Bendva of the daeva worshippers. For its explanation see Yasna 49.1; ‘akhvyā or ahyā’ = ‘ahē’ of the later Avestā and = Sanskrit ‘asya’, meaning ‘his’.

Darmesteter: peers (Mills); original meaning ‘with’ the obedient’.

As regards the explanation of the word ‘daēvā’ see my Khordeh Avestā Bā Maānī, Saros Bāz under the word ‘vi-daēvō’ in the ‘Fravaranē’ paragraph.

From the following stanza it is thought proper to take it as an objective case.

‘mahmi’ - possessive pronoun locative singular of ‘ma’.

i.e., Ahura Mazdā having defeated all their endeavours discarded their request - this thought is a great rejoicing to my heart.

‘thwōi’ - possessive pronoun nominative plural; from ‘thwa, thwā’.

‘āonghāmā’ - Perfect tense subjunctive first person plural (Justi as Hovelac.)

Gāthic form of root ‘tbhīsh’ became ‘daibhīsh’; of Sanskrit ‘dvīsh’.


2 Aēibyō²³ Mazdāo²⁴ Ahurō²⁵ sāremnō²⁶ Vohū²⁷ Mananghā²⁸ Khshathrāt²⁹ hachā³⁰ paiti-mraot³¹ Ashā³² hush-hakḥā³³ khvēnvātā³⁴; spentām³⁵ vē³⁶ Ārmaitim³⁷ vanguhim³⁸ varemaidī³⁹; hā⁴⁰-nē⁴¹ anghat⁴².

(When the wicked Bendva and his comrades begged of Ahura Mazdā to thwart the Prophetic Mission of the Holy Zarathushtra) one sincere friend³¹ (of Zarathushtra) Ahura Mazdā¹⁴–¹⁵ (who is) “ruling³⁶ (over the entire creation) in accord with ³⁷ His authority³⁸ replied ³⁹ them ³⁹ that through good³⁵ thought³⁶ and ³⁷ glorious³⁸ truth³⁹ we have chosen³⁰ the good³⁸ (and) beneficent³⁸ humility³⁹.

May she⁴⁰ be ³⁵ ours’⁴²!

Explanation: The Creator Ahura Mazdā replied to Bendva and his comrades who do not accept the Religion of Zarathushtra that I choose them only who, obeying my command, will acknowledge the commandments of the Religion sent by me and will acquire humility. I discard pride and disobedience - insolence.

‘hush-hakẖā’ - nominative singular of “hush-hakẖan,” masculine; ‘hush=hu’ = Sanskrit ‘su’ = good. ‘h’ or ‘kh’ comes after ‘hu’, it becomes ‘hush’.

‘sāremnō’ - nominative singular of the present participle ātmanepada of the denominative verb. noun ‘sara’ - chieftain.

‘khvēnvātā’ (later Avestā form ‘khvanvata’) - adjective instrumental singular neuter. ‘kvān’ = Sanskrit ‘śvān’ = to shine.

‘varemaidī’ - imperfect tense first person plural ātmanepada of root ‘var’ = Sanskrit ‘var’ - Latin ‘velle’ = to choose.

For its comparison, see Yasna Hā 12.2 - “Spentām Ārmaitim vanguhim verene; hā mōi astū”.
3 At⁴³ yūsh⁴⁴, daēva⁴⁵, vispāonghō⁴⁶
akāt⁴⁷ mananghō⁴⁸ sta⁴⁹ chithrem⁵⁰;
yaschā⁵¹ vāo⁵² mash⁵³ yazaitē⁵⁴
drujaschā⁵⁵ pairi-matōishchā⁵⁶;
shyaōmām⁵⁷ aipi⁵⁸ daibitānā⁵⁹
yāish⁶⁰ arsūdūm⁶¹ būmyāo⁶² haptaithe⁶³.

But⁶⁴ "you all⁶⁶, O daevas⁶⁷! I am⁶⁸ of the 'brood of Akōman (i.e., daeva of wicked thought). He who⁷¹ worships you⁷² much⁷³ (is himself) a deceiver⁷⁴ and entertaining conceited idea⁷⁵. "Deceits⁷⁶ on account of which⁷⁷ you have become notorious⁷⁸ in the seven regions⁷⁹ of the earth⁸⁰ (are) more and more⁸¹ (in you).

○ 'yūsh' = you; its Later Avestā form is 'yužhem' = Sanskrit 'yūyám'.
# original meaning 'origin, seed'.
¶ 'sta' (= Sanskrit 'sthā', Latin 'estis'); present tense second person plural parasmaipada of root 'sth' - Sanskrit 'as' - to be, to become.
$ 'mash' (original form 'maz+sh') nominative singular termination added; used as an adverb.
♀ as per original sense "of the Druj and of hatred," i.e., deceitful and of the brood of hatred. Alternatively, deceit and a man of distorted mind worships you ("O daevas!" much. The meaning of 'pairi - maiti' is 'pride' also, and its opposition is 'Ārmaiti' ("humility, wisdom, good thought, perfect mentality").
xx 'daibitānā': nominative plural of 'daibitānā' neuter from root 'dabh = Sanskrit 'dabh', 'dambh' to deceive.
籼 'baptatha' - ordinary meaning of the word 'baptatha' is 'seventh'.
◆ 'arsūdūm' - Passive Aosist second person plural; original meaning 'you were heard' root 'srhu' - Sanskrit 'srhu' to hear. For the explanation of this see my Avestā Grammar page 254.
_formatter= 'shyaōmām - aipi = towards the increase; root 'shyu' = Vedic Sanskrit 'chhyu', Persian 'shuđān' - to go or move forward.

4 yāt⁶⁴ yūshchā⁶⁵ framimathā⁶⁶, yā⁶⁷ mashyā⁶⁸ achishtā⁶⁹ dantō⁷⁰,
vakhshentē⁷¹ dāevō-zushātē⁷² vanghēush⁷³
sizhdyamnā⁷⁴ mananghō⁷⁵;
Mazdā⁷⁶ Ahurahyā⁷⁷ khratēush⁷⁸
nasyantō⁷⁹ ashāatchā⁸⁰.

*Because⁸¹ you have perverted the mind⁸², whereby⁸³ men turned to (become) doing the worst⁸⁴ and (deny) of good thought⁸⁵, and speak utterances⁸⁶ like "the friend of the daeva" (i.e., in such a manner as if they are the comrades of the Devas); (moreover they are) led astray⁸⁷ from truth⁸⁸ and wisdom⁸⁹ bestowed by Ahura Mazdā⁹⁰ (i.e., they became liars and insensible or unwise).

○ 'yāt' - is to be understood as the extended form of 'yat';
¶ 'yūshchā' - Geldner has taken the reading 'yūshhta' from which Prof Darmesteter taking 'ta' as accusative plural on the basis of the Pahlavi version and translates "in both the worlds".
# 'framimathā' - present tense class 2nd (or intensive) second person plural parasmaipada of root 'math' - Sanskrit 'math' - to agitate, to perplex; original form is 'fra-mimathā' (see my Avestā Grammar p.41st). 'Framimathā' means 'you are confusing our thoughts, you are leading astray our ideas' (Mills and Darmesteter). See Avestā Dictionary p.345.
$ 'dantō' present participle parasmaipada nominative plural masculine of root 'dā' - to do, to perform (Mills and Darmesteter).
♀ 'sizhdyamnā' present participle ātmanepada nominative plural of root 'sizh-dā' - to cancel, to give up, to reject; like the word 'khvabda' and 'meredā' this root has come under the form of compound verb.
Ƙ "beloved of the Daeva's" (Mills); "things loved by Daeva" (Darmesteter; for comparison see 'ashō-zushē' - Vendidad 17.9.
xx 'vakhshentē' - future tense third person singular ātmanepada of root 'vach' = Sanskrit 'vach' - to speak; future base 'vach+sha = vakhsha'.
◆ 'nasyantō' present participle parasmaipada masculine nominative plural of root 'nas' - Sanskrit 'nash' - to be destroyed, to be perished. The meaning of root 'nas' is 'to destroy, to perish' as well. See Yasna Hā 53.6 ('nāsat').
5 Tānā debenaotā amashim
hyujatōish ameretātaschā
hyatōis vāo ākā mananaghā
yēng deāvēng akashchā mainyushā
ākā shyaoathanem vachanghā yā
frachinas dregvantem khshayā.

5 (O Daevas!) as regards happiness of life and immortality you have defrauded (i.e., have misled) men, because the Wicked Spirit called Akōman (i.e., the Druj) has apprised you that Angra Mainyu is your ruler through wicked thought, wicked word and wicked action.

Explanation: The Druj Akōman informed all the Daevas that the foundation of the power of Ahriman is based upon falsehood, rascality, wicked conscience and deeds etc. From that those Daevas incite men to perform every wicked thing. Know that Akōman is the leader of all the Daevas of the band of Ahriman.

6 Pouru- aēnāo ēnāhkshtā yāish
srāvayeitē yēzi tāish athā
hātā marānē Ahūrā vaishštā
vōistā mananaghā
thwahmi vi Mazdā khshathrōi
ashāchā vēnghō vidām.

6 The sinners will be punished in a short time by means of the weapons about which it is made known to Ahura Mazda. Thou knowest to render the account of (the actions of) men through (Thy) best mental power. I make permanent the commandments of the Religion (sent by Thee) for (propagating) truth in Thy sovereignty.

1. 'pouru - aēnāo' - nominative plural masculine of 'Pouru - aēnangh'; 'aēnangh' = Sanskrit 'ēnas' = 'sin, revenge, destruction.'
2. Professor Darmesteter. 'ēnāhkshtā - 'has obtained' (Speigel and Justi); 'Wished to harm' (Mills, desiderative); 'will be punished' (Darmesteter). 'Srāvayeitē' 'is known', 'is heard' - causal passive third person singular, 'srāvayeitē' (Geldner).
3. i.e., through 'Thy omniscient power;' through 'perfect Justice' (Darmesteter).
4. 'hātā - marānē' - as an infinitive; 'hātā, hāta' (=existing ones, men). This word is the plural form of 'ḥant' (existing, being); root 'mar' = Sanskrit 'smar' to reckon, to adjust an account; see 'hātamareni'. One who weighs and makes account of the deeds of men. (Hormizd Yarsh. para 8) Avestā Dictionary by Kanga p. 585.
5. 'vōistā' perfect tense second person singular parasmaiipa; original form 'vi-vaed-ta=vaesta,' reduplicated 'vi' dropped; root 'vid' - Sanskrit 'vid' - to know.
6. 'vēnghō' - (Later Avesta form 'sanghō') accusative plural of 'sengh'; root 'sangh'; 'sangh' = Sanskrit 'shans'; 'shās' = to teach, to admonish.
7. 'vidām' - Root Aorist - first person singular parasmaiipa of root 'vi-dā' - Sanskrit 'vi-dhā'.
7 Aēshām<sup>21</sup> aēnanghām<sup>22</sup> naēchit<sup>23</sup>
vidvāo<sup>24</sup> aojōi<sup>25</sup> hādrōyā<sup>26</sup>
yā<sup>27</sup> jōyā<sup>28</sup> sēnghaitē<sup>29</sup> yāish<sup>30</sup>
srāvi<sup>31</sup> khvaēnā<sup>32</sup> ayanghā<sup>33</sup>
yaēshām<sup>34</sup> tū<sup>35</sup> Ahurā<sup>36</sup> irikhtem<sup>37</sup>
Mazdā<sup>38</sup> vaēdishtō<sup>39</sup> ahi<sup>40</sup>.

7 “They do not know at all what severe punishment these sinful persons (by their own wicked teachings) bring upon them; and that punishment is stated to be through the pure metal” (i.e., it is stated that their wickedness will be removed by pouring molten metal on their bodies). But about their sins Thou art most aware (i.e., O Ahura Mazdā! Thou knowest very well as regards sinful persons who defraud men by their own wicked teachings).

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8 Aēshām<sup>41</sup> aēnanghām<sup>42</sup>
Vivanghushā<sup>43</sup> srāvi<sup>44</sup> yimashchit<sup>45</sup>
yē<sup>46</sup> mashyēng<sup>47</sup> chikhsnushō<sup>48</sup> ahmākēng<sup>49</sup>
gāush<sup>50</sup> bagā<sup>51</sup> khvāremnō<sup>52</sup>
aēshāmcit<sup>53</sup> ā<sup>54</sup> ahmi<sup>55</sup> thwahmi<sup>56</sup>
Mazdā<sup>57</sup> vichithōi<sup>58</sup> aipi<sup>59</sup>.

8 Among these<sup>60</sup> sinners<sup>61</sup> (one) 8 Jamshed<sup>62</sup> (the king), (the son) of Vivanghu<sup>63</sup> is known<sup>44</sup>, who<sup>64</sup> having pleased in his mind<sup>65</sup> distressed the hearts<sup>66</sup> of us<sup>67</sup> men<sup>47</sup> through the strength<sup>68</sup> of words<sup>60</sup> (full of pride). O Ahura Mazdā! I obey<sup>69</sup> (belong<sup>70</sup>) to Thy<sup>71</sup> (just) Judgement<sup>72</sup> (or punishment) of such (sinful persons)?

Explanation: Owing to the seduction of Ahriman, having puffed up with pomp and splendour of his sovereignty, king Jamshed claimed himself with inordinate pride as a Divine Being, and he ordered his subjects to worship him thus: (“perform my worship”). Thereby he brought about his own ruin. About this a reference is found from this stanza. Quite similar to this matter, we find a narration in the Zamyāt Yasht paras 33-34 and Vendīdād Fragard II<sup>84</sup> para 6<sup>th</sup> according to Prof Westergaard’s Edition.

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<sup>21</sup> Aēshām = “Aesham” or “Ahura.”
<sup>22</sup> aēnanghām = “enangham” or “aengham,” a term of contempt for the wicked.
<sup>23</sup> naēchit = “nachit.”
<sup>24</sup> vidvāo = “vidva.”
<sup>25</sup> aojōi = “aojoi.”
<sup>26</sup> hādrōyā = “hadroya.”
<sup>27</sup> yā = “ya.”
<sup>28</sup> jōyā = “joya.”
<sup>29</sup> sēnghaitē = “senghaiti.”
<sup>30</sup> yāish = “yasht.”
<sup>31</sup> srāvi = “sravi.”
<sup>32</sup> khvaēnā = “khvaena.”
<sup>33</sup> ayanghā = “ayangha.”
<sup>34</sup> nyaēshām = “nyaesham.”
<sup>35</sup> tū = “tu.”
<sup>36</sup> Ahurā = “Ahura.”
<sup>37</sup> irikhtem = “irikhtim.”
<sup>38</sup> Mazdā = “Mazda.”
<sup>39</sup> vaēdishtō = “vadishto.”
<sup>40</sup> ahi = “ahi.”
<sup>41</sup> Aēshām = “Aesham.”
<sup>42</sup> aēnanghām = “aengham.”
<sup>43</sup> Vivanghushā = “Vivanghu.”
<sup>44</sup> srāvi = “sravi.”
<sup>45</sup> yimashchit = “yimashchit.”
<sup>46</sup> yē = “yeh.”
<sup>47</sup> mashyēng = “mashyeng.”
<sup>48</sup> chikhsnushō = “chikhsnush.”
<sup>49</sup> ahmākēng = “ahmakan.”
<sup>50</sup> gāush = “gaush.”
<sup>51</sup> bagā = “bagha.”
<sup>52</sup> khvāremnō = “khvaremo.”
<sup>53</sup> aēshāmcit = “aeshamcit.”
<sup>54</sup> ā = “a.”
<sup>55</sup> ahmi = “ahmi.”
<sup>56</sup> thwahmi = “thwahmi.”
<sup>57</sup> Mazdā = “Mazda.”
<sup>58</sup> vichithōi = “vichithoi.”
<sup>59</sup> aipi = “aipi.”
<sup>60</sup> Among these = “Among these.”
<sup>61</sup> sinners = “sinners.”
<sup>62</sup> Jamshed = “Jamshed.”
<sup>63</sup> Vivanghu = “Vivanghu.”
<sup>64</sup> known = “known.”
<sup>65</sup> having pleased in his mind = “having pleased in his mind.”
<sup>66</sup> distressed the hearts = “distressed the hearts.”
<sup>67</sup> men = “men.”
<sup>68</sup> through the strength = “through the strength.”
<sup>69</sup> Judgement = “Judgement.”
<sup>70</sup> I obey = “I obey.”
<sup>71</sup> (just) Judgement = “(just) Judgement.”
<sup>72</sup> punishment of such = “punishment of such.”
9 Dush-sastish\(^{60}\) sravāo\(^{61}\) morendat\(^{62}\), hvō\(^{63}\)
   jyātēush\(^{64}\) sēnghanāish\(^{65}\) khratūm\(^{66}\);
   apō\(^{67}\) mā\(^{68}\) ishtim\(^{69}\) apayantā\(^{70}\) berekhdhām\(^{71}\)
   häitim\(^{72}\) Vanghēush\(^{73}\) Mananghō\(^{74}\),
   tā\(^{75}\) ukhdhā\(^{76}\) manyēush\(^{77}\) mahyā\(^{78}\) Mazdā\(^{79}\)
   ashāichā\(^{80}\) yūsmaibhya\(^{81}\) gerezē\(^{82}\).

The teacher of false doctrines\(^{60}\) "distorts\(^{62}\)" the
sacred verses of the Religion\(^{61}\); and he\(^{63}\) through (his false)
teachings\(^{69}\) destroy\(^{62}\) the wisdom\(^{66}\) "of men\(^{64}\)."
(Such persons) "snatch away\(^{67-70}\)" from me\(^{68}\) (my)
wisdom\(^{66}\) of pure conscience\(^{74}\) and "true\(^{71}\)" desire\(^{71}\); therefore\(^{73}\), through my\(^{74}\) "sincere\(^{77}\)" prayer\(^{78}\) I earnestly
appeal\(^{81}\) to Thee\(^{61}\) O Ahura Mazdā\(^{80}\) and to
Ashā\(^{80}\) (that Thou may destroy them)!

Original meaning "destroys, smites' root 'māred' = Sanskrit 'mardh';
owing to Gāthic dialect 'māred' is changed to 'mōred'. See my Avestā
Grammar page 286. Also imperfect tense is used in the sense of the
present indicative. See my Avestā Grammar page 305th.

Original meaning 'he himself'.

Original meaning 'life'. (Sanskrit 'jīvātu').

'pā' = Sanskrit 'pā' = to obtain; 'apō apa' = away, apart, except.
In the same way, the opposite of root 'stu' is
'apa-stu' = to hate.

Original meaning 'of the mind'. In Persian language too there is noticed
only one word for 'mind, heart, conscience' (khotar, zamir, del).
In the Gathas sometimes are noticed pronouns in plural used for Ahura
Mazdā. See Yasna 28.2; Yasna 34.14.

'gerezē' = present tense first person singular ātmanepada of root
'garezē' = Sanskrit 'garj' = Persian 'geristan', = to bewail, to mourn,
class 6th.

10 Hvō\(^{83}\) mā\(^{84}\) nā\(^{85}\) sravāo\(^{86}\) morendat\(^{87},
   ye\(^{88}\) achiṣṭem\(^{69}\) vaēnanghe\(^{90}\) aogeda\(^{91}\)
   gām\(^{92}\) ashībya\(^{93}\) hvarechā\(^{94}\) yaschā\(^{95}\)
   dāthēng\(^{96}\) dregvato\(^{97}\) dadāt\(^{98},
   yaschā\(^{99}\) vāstrā\(^{100}\) vivāpat\(^{1} yaschā\(^{2}\)
   vadarē\(^{3}\) vōizhdat\(^{4}\) ashāunē\(^{5}).

That person\(^{61}\) distorts\(^{67}\) "totally\(^{61}\)" my\(^{84}\) sacred verses of
the Religion\(^{88}\) (i.e., he goes quite astray from the original
significance of the commandments of the Religion).

Explanations:- (who is that person? as stated below)
Who\(^{91}\) "considers\(^{91}\)" very bad\(^{92}\) to see with (his) both
eyes\(^{92}\) (this) "earth" and the Sun\(^{94},\) and who\(^{95}\)
grants\(^{95}\) gifts\(^{98}\) to wicked persons\(^{97}\) (i.e., increases
their strength by giving them help, and who\(^{99}\) "renders
the fields desolate\(^{1}\) and (who\(^{92}\) "smites\(^{4}\) a
blow\(^{1}\) to the righteous (men)" (i.e., tortures them).

"mā ... sravāo" = 'my sacred verses' (accusative plural neutral), 'nā',
Sanskrit 'na', (Latin 'ne') is adverb, meaning 'assuredly, quite.' (see
Sanskrit Dictionary by Professor Benfield); occurs some time only rarely.

The meaning 'gāo' is 'earth, ground' in addition to 'cow'.

'vaēnanghe' = infinitive or dative singular of 'vaēnangh' root 'vin'
Sanskrit 'ven', Persian 'bin' = to see.

'aaogeda' it is the Gāthic form of the later Avestā 'aokhta'; it is formed
by inserting 'e' in the middle, softening the consonants. Original
meaning - 'express, said' = Avestā third person singular.

Original meaning 'renders dry - waterless'; 'vivāpat' = diminutive verb
third person singular parašmaipada; 'vi-ap' = without water; 'v' is
inserted unnecessarily. More over this same word occurs in Yasna
Ha 12.2\(^{9}\) in the sense of the noun ablative singular. 'Vivāpata' = from
drought.

Smites by hurling the weapon (Mills); insults (Darmesteter). 'vadarē'
= noun accusative singular neuter; root 'vad' = Sanskrit 'vādh' = to
smite. The compound verb of 'vōizhdat' is 'vōizhd-dā' = to torment;
original form 'vāzhd-dā'; this same root occurs in Yasna Ha 9, para 31
in the form of present participle; root 'vāzhd' = Sanskrit 'vāž'.

11 Taechit⁶ mā⁷ morenden⁸ jyōtum⁹, yōi¹⁰ dregvatō¹¹ mazibish¹² chikōisteresh¹³; anguhishchā¹⁴ anghavashcā¹⁵ apayeiti¹⁶ raēkhenanghō¹⁷ vaēdem¹⁸; yōi¹⁹ vaḥishtāt²⁰ ashāunō²¹ Mazdā²² rāreshyān²³ Mananghō²⁴.

11 These persons corrupt "the manner of living" (enjoyed) "by me" (i.e., the persons mentioned below corrupt what good life men live through the excellence of my teachings); those who regard the wicked as "great", get "possession" of "the wealth" of the lords and "the women" (and) who hold back righteous persons from best thoughts (i.e., produce wicked thoughts by raising doubts about the commandments of the Religion in their hearts).

$ 'mā' - First person pronoun instrumental singular. Similarly in the second person pronoun the word 'θwā' occurs. (see Yasna 43.10).
$ 'jyōtum' - Another form of 'jyōtu' occurs as 'jyātu'; see Yasna 32.9; Yasna 46.4.
$ Or those who respect the wicked persons on account of their outer 'grandeur' (Harlez); 'mazibish' accusative plural of 'māζ' (according to first meaning); sometimes instrumental plural termination is used in the sense of the accusative plural. Instrumental plural (according to other meaning).
ψ 'chikōisteresh' - Perfect tense third person plural parasmaipada of root 'chit' = Sanskrit 'chit' - to think, to know, to consider, the reduplicated form of 'chit' is 'chikit' 'chikāet'; termination 'eresh' is added and 'āe' is changed into 'ōi':
# The feminine form of 'anghush' is 'anguhi'; of the masters of the house and of the ladies of the house (Harlez, Mills and Darmesteter); i.e., deprive the respectable persons of their valuable possessions by plundering and looting.
¶ 'raēkhenanghō' - genitive singular of 'raēkhenangu' 'Sanskrit reknas' = prosperity, wealth; good things; see Yasna 34.7.
xx 'vaēdem' - accusative singular of the noun 'vaēda'; root 'vid' = Sanskrit 'vid' = to obtain, to get.
¶ 'snatch away, deprive of, take away' (Harlez and Darmesteter).

12 Yā²⁵ rāonghayen²⁶ sravanghā²⁷ vahishtāt²⁸ shyaothanāt²⁹ maretānō,³⁰ aēibhyō³¹ Mazdā³² akā³³ mraot³⁴, yōi³⁵ gēush³⁶ morenden³⁷ urvāksh - ukhti³⁸ jyōtum³⁹;

# Original meaning 'joyous or cheerful shouts', Av. Dict. p. 107.
¥ The ablative denotes deviation or separation. See my Avestā Grammar, Page 301-302. Section 631.
¶ Darmesteter: "One who receives bribe" (Harlez): referring to a certain irreverent and corrupt chieftain, Dr. Mills takes it as a Proper Noun. Sanskrit 'grās'. Av. Dict. p. 173.
$ The meaning of this last line cannot be construed grammatically but its significance can be understood. "Karapāna" who prefers wealth to his own true duty and desires strength for doing evil and harm.
xx Original meaning 'is called wicked'; 'curse' (Harlez, Mills and Darmesteter).
13 Yā⁴⁸ khshathrā⁴⁹ gerēhmō⁵⁰ hishasat⁵¹  
achshtahyā⁵² demānē⁵³ mananghā⁴⁴,  
anghēush⁵⁵ marekhṭār̥g⁶⁶ ahya⁵⁷,  
yachā⁵⁸ Mazdā⁵⁹ jigezat⁶⁰ kāmā⁶¹;  
thwahyā⁶² māthrānō⁶³ dūtēm⁶⁴ yē⁶⁵-ih⁶⁶  
pāt⁶⁷ dāresāt⁶⁸ ashahyā⁶⁹.

13 (Ahura Mazdā¹² considers⁶⁶) all of them⁶⁶ (as wicked)⁵⁵ who⁵⁵ (remaining) *in the control⁶² of the worst⁶² thought⁶¹ in desire⁶¹ (to obtain) wealth by evil practices⁶⁵ through their power⁶⁷, and who⁶⁴ (are) "the destroyers"⁶⁶ (of the prosperity) of this⁵³ world⁶⁶, and who, O Ahura Mazdā¹⁹ inspite of (their) wishes (being fulfilled)⁶⁴ remain "discontented"⁶⁰, (and who) "over hold back"⁶⁰ in the face⁶⁴ of truth" the "messenger"⁶⁶ of the sacred verses of Thwahyā⁶² Religion⁶⁵ (i.e., the Prophet). (Ahura Mazdā³² regard⁴⁶ them⁶¹ as "wicked"⁵²).

* demānē - locative singular of the noun "demāna". Later Avestā "nmāna". Usual meaning of the word "demāna" is house, abode, but in this place I have taken it is similar to Sanskrit "damana" meaning "obedience"; Sanskrit root "dām" to obey.

○ Or "wishes eagerly" (Mills and Darmesteter); the root can be "shas" or "has". Replicated form became "bhasas".

marekhṭār̥ - nominative plural of "marekhṭā" from root "marenč" = Sanskrit "march" = Pahlavi "marchchiten" = to destroy, to kill.

Original meaning "complaints, bewails"; "jigezat" - Intensive verb: root "garej" = Sanskrit "gar" - Persian "geristan", to complain i.e., having fulfilled his wish and in spite of having obtained the benefits of the good creations of Ahura Mazdā yet he complains.

māthrānō - genitive singular of māthrā-., noun., it is the extended form of māθhra. Av. Dict. p. 412.

dūtēm (Geldner "dūtim"); "dāta" = Sanskrit dūta=messeger, and an envoy.

i.e., prevents from performing truthfulness at all; Vedic "pā" = to protect, to hinder; "pāta" - imperfect tense, class 2⁴ or Aorist.

Words "Mazdā akā mraoh" of stanza 12⁴ above are to be taken here; having taken thus "Mazdā and thwahyā" did not suit properly in the context; taking these words "Thou does consider wicked" suit well in this way.
15 Anāish93 ā vi-nēnāsā94 yā95
Karapōtāoschā96 Kevītāoschā97
avāish98 aibī99 yēng100 daintī1
nōit2 jyātēush3 khshyamnēng4 vasō5;
tōi6 ābyā7 bairyaōtē8
vangheush9 ā -demānē10 Mananghō11.

15 The Creator Ahura Mazda says: "I will extirpate" (from Heaven) those who are Karapas (i.e., those who do not accept the Religion of Zarathushtra) and Kavis (i.e., those who do not listen to the commandments of that Religion) as well as those possessed of strength of life according to their own will (i.e., the powerful ones) who are not granting help. (But) through these two (i.e., through the Holy Immortals Khordād and Amardād) they the helpers in the mission of the Religion and virtuous persons will be carried into the abode of the Holy Immortal Bahman (i.e., into Paradise).

Explanation: The Creator Ahura Mazda says: "I will grant the happiness of Heaven to the helpers in the work of the Religion and I will keep far away from the abode of Heaven to those who do not listen to the commandments of the Religion nor accept them.

Darmesteter: "disciples - associates of Karapas and Kavis" (Harlez and Mills).

There seems to be a reference here to those persons who do not give required help in the work of propagating the Religion, inspite of the sufficient power and means. 'daintī' root 'dā' = Sanskrit 'dā' = to give; vowel of the root is shortened and the termination is added. 'anāish', and 'avāish' - demonstrative pronoun masculine instrumental plural; the word 'anāish' is from 'a', 'in (this)', and 'avāish' is from the word 'ava' (meaning 'that'). If we take these words as accusative plural like 'mashyāshchā' (Yasa 19.2), the word 'anāish' can be applied to 'Karapa and Kavi' and 'avāish' word to those 'possessed of strength'.

Darmesteter.

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Darmesteter.

The translation of this stanza did not seem to me to be trustworthy 'ēēanū' - through the mouth, orally. Instrumental singular; 'anghayā' - instrumental singular meaning 'by means of the conscience'. Its another form is 'anghuyā' (see Yasa 11.18). 'Through the mouth and by means of the conscience'.

Darmesteter.
Ahyā yāsā nemanghā
ustāna-zastō rafedrahyā
manyeush Mazdāo pourvim
spentahyā ashā vispēng shyaotathanā
Vangheush khratūm Mananghō yā
khshnevishā Ğēushchā Urvānem.  
(The above strophe is to be recited twice).

Yathā Ahū Vairyō 4, Ashem Vohū 3.
Khvaetumaithyem¹ hāitim² yazamaide³,
yenghe hätām āat yesne paiti vanghō,
Mazdāo Ahurō vaethā ashāt hachā,
yāonghāmchā tōscha tāoschā yazamaide.

We revere⁴ the chapter⁵ (called) Akhyāchā Khvaetush⁶.

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1 Yathā¹ āish² ithā³ vareshaitē⁴ yā⁵
dāṭā⁶ anghēush⁷ paouruyehyā⁸,
ratūsh⁹ shyaotahanā¹⁰ razishtā¹¹ dregvataēchā¹² hyatchā¹³ ashāunē¹⁴;
yekhvyāchā¹⁵ hēm-yāsaite¹⁶ mithahyā¹⁷
yāchā¹⁸ hōi¹⁹ ā ěrežvā²⁰

1 In accordance with the laws⁶ of the "ancient² world", just as⁴ to the righteous⁵ so also⁶ to the wicked (person)¹² and to the man¹⁹ whose¹⁸ wicked¹⁷ as well as "good²⁰ (deeds) are mixed in equal proportion¹⁸, Ratu (i.e., Chief Religious Leader)⁹ will exercise¹ the most just¹¹ action¹⁰.

Explanation: There seems to be a reference about the authority to grant reward and to execute punishment to men in accordance with their good and wicked deeds, which was assigned to the chief Religious Leader, i.e., "Dasturān Dastur". Moreover Dr. Roth supposes the idea of Hamestagehān, derived from the word 'hemyāsaite' occurring in this strophe; rather the term Hamestagehān is derived from the 'hem-yās' (to mix in equal proportion the good and wicked deeds). See Dr. Spiegel Pahlavi Vendidat, page 95⁶.

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¹ i.e., according to the laws of ancient times (or of the time of the beginning of the world).
² Another Gațbic form of 'yekhvyāchā' is "yehyā" (= Sanskrit 'yasya'). See Yasna 31.4; Yasna 51.22. Its Later Avestā form is 'yēhe, yenghe'.
³ 'mithahyā' (= Sanskrit 'mīthīya') adj. nominative plural of 'mīthahyā' 'mīthangha + yə'. 'ērežvā' adj. nominative plural of 'ērezu' = Sanskrit 'ṛjū' = just.
⁴ 'vareshaitē' Future present third person singular ātmanepada of root 'varez' - to act; future base - 'varez+sha'.

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For its translation and explanation, see page 3-4.
2 At ye akem dregvaité vachanghā vā at vā mananhgā zastoībyā vā vareshaiti, vanghāu vā chōithaiti astim; tōl vārā rādenti Ahurahyā zaoshē Mazdā.

3 Ye ashunē vahistō khvaetū vā at vā verēzēnyō Airyamnā vā Ahurā vidēs thwakhshanghā gavōi at hvō asahyā anghar Vangheushcō vāstrē Mananghō.

Explanations:

1 In the original text ‘ye... tōl’ are pronouns in singular and in plural. They occur in the Gāthās sometimes in this way (see Yasna 32.4).

2 ‘zastoībyā’ — instrumental dual of ‘zasta’; its Later Avestā form is ‘zastaebya’ (Vendidad II 31–32; Vendidad V; 29; Vendidad VIII 40 etc).

3 ‘vārāi’ root ‘var’ — Persian ‘gervidan’ = ‘to put faith in, to believe.’

4 ‘vārāi’ root ‘var’ — Persian ‘gervidan’ = ‘to put faith in, to believe.’

5 ‘vārāi’ root ‘var’ — Persian ‘gervidan’ = ‘to put faith in, to believe.’

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9 ‘vārāi’ root ‘var’ — Persian ‘gervidan’ = ‘to put faith in, to believe.’

10 ‘vārāi’ root ‘var’ — Persian ‘gervidan’ = ‘to put faith in, to believe.’

11 ‘vārāi’ root ‘var’ — Persian ‘gervidan’ = ‘to put faith in, to believe.’
4 Ye63 thwāt64 Mazdā65 asrushtim66
akemchā67 manō68 yazāi69 apā70;
khaevātushchā71 tarēmitim72, verevēna-
hyāchod73 nazdishtām74 drugem75,
airamanaschā76 nadentō77, gūshchā78
vāstrāt79 achištem80 mantūm81.

4 By means of prayers69-70 to thee64 I drive away
disobedience66 and evil70 thought84. O Ahura Mazdā85 I by the
force of prayers 69 drive away from me69-70 (my bad behaviours
of all kinds such as) (my) 72 haughtiness71, (my)
deceit73 with co-workers (i.e., my associates74, and (my) 75 hatred76
towards the subordinate (i.e., person working under my control76),
and (my) immense carelessness80-81 as regards the pastures79 of
the cattle78.

Explanation: This strophe can be applied to any
person who wants to be thoroughly virtuous by repenting
conscientiously his past bad habits and conduct.

From Thee I worship away (Darmesteter). The word ‘ye’ is applied to
‘azem’ and it can be noticed from the verb ‘yazāi’ - ‘yazāi apā’ root
’apa-yaz’ means ‘to drive away by means of worship or prayers’; see
us guesh stuie tāyāchāt hanzaghatchā’ (Yasna 12.2).
† tarēmiti Later Avestā form is tarēmiti’. Its antonym is Ārmaiti =
Sanskrit ‘āramati’ - ‘humility, good thought, wisdom, perfect
mentality.‘
# as its adjective ‘nazdishtām’ (i.e., nearest); from this it can also mean
‘very common’.†
¶ Or ‘insult’ (Darmesteter); ‘nadentō’ - present participle accusative
plural; root ‘nad’ = Sanskrit ‘nind’; if it is taken as an adjective of
‘Airyanmanaschā’, then it can be ‘genitive singular’.
$ Original meaning ‘utter carelessness’. Avestā ‘manu’ = Sanskrit
‘manu’-means ‘attention’. In Pahlavi it is translated by ‘patmān’
proportion, moderation, measure.

5 Yastē82 vispē-mazishtem83 Serao-
shem84 zbayā85 avanghānē86;
apānō87 daregō-juāitim88 ā-
khshathrem89 Vanghēush90 Mananghō91;
ashē92 ā93 erēush94 pathō95 yaēsh96
Mazdā97 Ahūrō98 shaēti99.

5 (O Ahura Mazdā! 9 I invoke you with entreaty88 for
(my) help87 Thy88 Sarosh Yazat89, the most excellent amongst
(all Yazatas)85. In the domain90 of good90 thought91 do Thou
obtain92 for me long life93 (i.e., do Thou bless us so that we may
live long life with good thought; evil thought of any kind may
not enter into our minds); do Thou cause us to reach94 the
paths of virtue94, on account of (our) righteousness92;
wherein96 Ahura Mazdā97-98. dwells98.

- ‘avanghānē’ - dative singular of the noun ‘avanghān’ (derived from
‘avangh’) in the sense of the infinitive.

- know that Sarosha Yazata is the Yazata for the protection of the soul
during the life time of the man as well as for three days after his death.
Yaste = yo-te se who Thy’; like ’ye’ of stanza fourth here ’yas (seyo)’
is applied to ‘azem’ meaning ‘I’; ‘te’ can be taken for Ahura Mazdā.

# ’apānō = apā+nō;’ apā’ - imperative second person singular
parasmanipada of root ’ap’ = Sanskrit ‘ap’ = ‘to reach, to obtain,’ ‘do
cause to reach (causal).’
† Or if we take ablative singular in the sense of the instrumental singular,
then it means ‘through truth-righteousness’. See my Avestā Grammar
page 301.
$ Original meaning ‘true, proper, straight’ (‘Sanskrit ‘ruju’).

- In the Gāthās sometimes instead of calling ‘Ahura Mazdā’ in the
second person singular, there occurs third person singular: honorific.
Taking thus into consideration the sentence can be translated as under:
“Do thou cause us to reach those paths of virtue in which, O Ahura
Mazdā! Thou dost dwell.”
6 Ye⁶⁰⁶ zaotā¹ ashā² erezūsh⁴ hvō⁴ manyūush⁵ a vahishtā⁶ kayā⁷, ahmāt⁸ avā⁹ mananghā¹⁰ yā verezyeidyā¹¹ mantā¹² vastryā¹³; tā¹⁴-toi¹⁵ izyā¹⁶ Ahūra Mazdā¹⁷ darshtoishchā¹⁸ hēm-parshtoishchā¹⁹.

As the true⁰ invoker¹ through righteousness² and with the most pious³ intent⁴ (O Ahūra Mazdā!) I myself⁵ always remember (Thee), so that⁥ I may fulfill⁶ the planned⁷ work⁸ according to (my) wish⁹. O Ahūra Mazdā¹⁰ ask¹¹ of Thee¹² two things¹³: (1)§ Vision (of Thee)¹⁴, (2) conversation with Thee about the Religion⁶.

Original meaning 'the officiating priest who performs the ceremony such as Yasna, Vendīdād etc. See my Avestā Dictionary (1) p 107.

or I call for help 'kayā' - present tense first person singular, root 'kā' (from root 'kan') = 'to love, to remember with love.' As regards the various meanings of the present tense, see my Avestā Grammar page 304; like the fourth strophe the word 'ye' applies to 'azēm'.

'manangh' (Sanskrit 'manasa') = 'wish, desire, aim, thought.'

'mantā vastrā' - Professor Darmesteter also translates these words similarly, but applies to Ristākha. The meaning of 'mantā' is 'thinker, entertainer of the idea' - nominative singular of the agentive noun 'mantar' - Sanskrit 'mantra'. Here it is taken as past participle.

i.e., I may accomplish successfully the mission of propagating the Religion. 'verezyeidyā' - infinitive, 'in order to fulfill, in order to perform.' In the Gāthās, sometimes infinitive is used in the sense of adverb (see Yaça 28.2; 29-3; 31.5; 43.11, 12; 14; 44.2, 17; 46.15.)

tā - demonstrative pronoun accusative dual.

ixyā - present subjunctive ātnānepyada first person singular of root 'ix' class ⁴, Sanskrit 'ih' - to desire, to long for. Westergaard gives the reading 'ixyā' present parasmainpada.

'darshī' - Sanskrit 'drisshtī' - vision, appearance, sight;

root 'dareś' - Sanskrit 'darshī' - to see;

'hēm-parshī' (hām parshī) 'conversation, consultation' root, 'hām-pares' = Sanskrit 'sam-prachch.'

7 Ā-māṃ²⁰ āidūm²¹ vahishtā²² ā khvaethyācha²³ Mazdā²⁴ dareshchata²⁵ ashā²⁶ Vohū²⁷ Mananghā²⁸ yā sruye²⁹ parē³⁰ magūnō³¹; āvish³²-nāo³³ antare³⁴ hentu³⁵ nemakhvaitish³⁶ chithrāo³⁷ rātayō³⁸.

7 "Come⁹ unto me¹⁰, O Ahūra Mazdā¹¹ and teach¹² me whatever is best¹³ (in my favour) unto me who am known¹⁴, near¹⁵ men steadfast upon the Religion¹⁶ on account of truth¹⁷ and good thought¹⁸. (We wish this) that offerings¹⁹ pertaining to our prayer¹⁶ may become²³ manifest²⁴ and known²⁷ (in Thy presence).

Explanation: We wish that our prayer humble and full of earnest request be accepted by Thee. Except the offerings of prayer, O Ahūra Mazdā! we have no other gifts to offer to Thee.

āidūm - imperative second person plural ātnānepyada root 'ā-i' = Sanskrit 'ā-ā' = to come. In the Gāthās verb for Ahūra Mazdā comes sometimes in plural.

magūnō' - accusative plural of 'magavan'; = Sanskrit 'mabhavan'. Pare = Later Avestā form 'parō = 'before, near (preposition).'

Having misunderstood the meaning of 'sruye' as nail, the portion from 'ashā' unto the word 'magūnō' is quoted in the Vendīdād 17, para 7 in the matter of gnaring of nails. But in this place the word 'sruye' is used as a verb 'sruye' - passive present first person singular, I am heard (original meaning), 'I am known,' root 'sru' - Sanskrit 'shru' to hear.

Harlez and Darmesteter, in the notes, if 'dareshchata' is taken as Darmesteter considers, then it can be imperative second person plural parasmainpada.

nemakhvaithish - nominative plural of 'nemakhvaiti' - adj. fem. Being the feminine form of 'nemanghvani', 'hva' is changed to 'khva.'

āvish = Sanskrit 'āvīs' = manifest. (adverb).

hentu = Sanskrit 'santu' - imperative third person plural parasmainpada of root 'ah' = Sanskrit 'as' - to be. See my Avestā Grammar page 309²⁰.
8 Frō-mōī⁵⁹ fravōizdūm⁶⁰ arethā⁴¹
tā⁴² yā⁴³ Vohū⁴⁴ shavā⁴⁵ Mananghā⁴⁶
yasnem⁴⁷ Mazdā⁴⁸ khsmāvatō⁴⁹ at
vā⁵⁰ ashā⁵¹ staomyā⁵² vachāo⁵³;
dātā⁵⁴ vē⁵⁵ ameretāoscā⁵⁶
utayūiti⁵⁷ haurvatās⁵⁸ draonō⁵⁹.

° Do Thou make me⁷⁹ * known⁶⁰ (what is that) * main
purpose⁴¹ (of our Faith on the Religion) so that⁷⁵ * I
would pursue⁴³ with good⁴⁴ intention⁴⁶. O Ahura
Mazdā⁵⁴! the worship⁴⁷ * of one like you⁴⁸ * as well as⁵⁰ words⁵¹ of
Thy fame⁵² with sincerity⁵³, xx Do Thou grant⁴⁶ (me) the everlasting
* gift⁵¹ of Khordād (i.e., the happiness of this world)⁵⁸ and of
* Amardād (i.e., the immortality of the spiritual world)⁵⁶ as a gift⁵⁹
(of Thy love).

* 'arethā' - noun accusative plural neuter; 'aretha' = Sanskrit
'arthā' = 'wish, profit, use, gain.'

* Explain me as to what is the original significance of keeping faith on the
Religion and what advantages are secured thereby.
fravōizdūm' - imperative second person plural ātmanepada of root
'fra-vid' - to make known, to take cognisance of.

* 'khsmāvatō' - pronominal adjective genitive singular.

1 The meaning of 'vā' is 'or' besides this it also means 'and, as well as'.

5 'shavāi' - present subjunctive first person singular ātmanepada of root
'shu-'. Dr. Geldner has taken this word as 'shyavāi'.

I have taken these two words in the genitive dual.

x Dr. Mills. It can be taken as accusative dual.

xx I have given the translation of this strophe based mainly on the translation
of Dr. Mills. dātā' - imperative second person plural paraśmaipad
of root 'dā' - to give.

9 At⁶⁰ toi⁶¹ Mazdā⁶² tēm⁶³ mainyūm⁶⁴
ashaokhshayantāo⁶⁵ saredayāo⁶⁵
khvāthrā⁶³ maethā⁶⁴ mayā⁶⁵
vahishtā⁷⁰ baretū⁷¹ mananghā⁷²
ayāo⁷³ ārōj⁷⁴ hākurenem⁷⁵
yayāo⁷⁶ hachinte⁷⁷ urvānō⁷⁸;

9 Ahura Mazdā and Vohu Manah increase goodness and
strength. They bestow happiness upon men according to
their actions. In association with Vohuman, Ahura Mazdā grants
that happiness. The souls of such persons being in harmony
carry on work with entire goodness.

* The gist of the translation of Prof. Darmesteter. I cannot understand the
translation of this strophe, but the explanation of words are stated below:
'tem mainyūm' = the spirit i.e., 'Vohu Manah' (Darmesteter).
'ashaokhshayantāo' - Causal present participle adjective genitive dual of
'ashaokh ayant'-; 'asha+ukhshayant' - promoting righteousness,
causing the righteousness to increase.
saredayāo' - adjective genitive dual of 'saredya' = 'saredya' enjoying
power, holding authority, from 'sara' = chieftainship, authority.
'ārōj' - noun locative sing of 'ara' - perfection, adequacy, sufficiency.
'ayāo' - demonstrative pronoun genitive dual.
yayāo' - relative pronoun genitive dual.
hākurenem' - working together (lit); co-operation (see Yasna 44.1);
hāi' = 'ha' = Sanskrit 'sa' = together; 'kurena' = working 'root' 'kere'
- Sanskrit 'kru' = to do, to make, besides the annotated form 'kar' of
'kere', there are 'kīr' 'kur' as well, e.g., 'kīryete' Yasti 10.109. See my
Avesta Dictionary page 585.
10 Vispāo
d-tōi
hujitayō
yāo
- zī
āongharē
yāoshcā
henti
yāoshcā
Mazdā
bavainti
thwahmi
hish
zaoshē
ābakhshohvā
Vohū
ukhshyā
Mananghā
Khshathrā
Ashāchā
ushta
tanūm

(To recite in Bāz) shekasteh' ghanāmenyo', bar aheraman' leānat sad hazār bār (to recite loudly).

10. O Ahura Mazda! do Thou grant (me), verily in Thy love (from me) all the happy states of life, which had been enjoyed in the past (by men) and which are enjoyed at present, and which will be enjoyed hereafter. Also do Thou strengthen (my) body through good thought, truth, power (or authority) and prosperity.

(May) the Ghanā-minī (i.e., the Evil spirit) be defeated! Imprecations (be) on Ahriman a hundred thousand times (i.e., one lakh).

11 Yē sevishtō Ahurō Mazdā-oshchā Ārmaitishchā,
Ashemchā frādat - gaethem?
Manaschā Vohū Khshathremchā,
sraotā-mōī merezhdātā-mōī
ādāi kahyāichit paiiti.

(This strophe to be recited three times).

11 O (Thou) who the most beneficent Ahura Mazda and O (thou who (art) Ārmaiti and O (thou who art) Asha, bringing prosperity to the world? O (thou) Vohu Manah and "Khshathra"! hearken (ye all) my (request and prayer) and have mercy upon me for (my) every deed.

ền or 'bestowing prosperity - happiness in the highest degree'.

# Mills; of the world (Darmesteter). The meaning of 'tōi' is also 'everlasting'.

1 i.e., all kinds of happiness of life.

5 Original meaning: 'which had been, and which are and which will be'
   'ābakhshohvā' - imperative second person singular ārmanepada of root 'bakhsh' - with 'ā' prefix 'to bestow', 'to oppose.' Its later Avesta form can be 'ā-bakhshangua'.
   or if we consider the verb 'ukhshyā' used instead of 'ukhshyāmi' then it is translated thus: 'do thou appor tion me so that (in order to get rid of all kinds of evil), I may strengthen my body through good thought, through truth, through power, i.e., I may get sufficient strength of the body and of the mind as well in order to promote the prosperity of the world and in order to destroy the evil.'
12 Us-möl¹⁸ uzāreshvā¹⁹ Ahūrā³⁰  
Ārmaiti¹¹ tevishim²² dasvā²¹,  
Spēnishtā²⁴ Mainyū²⁵ Mazdā²⁶,  
vanghuyā²⁷ zavō²⁸-ādā²⁹,  
Ashā³⁰ hazō³¹ ēmavat³² Vohū³³.  
Mananghā³⁴ feseratūm³⁵.

12 O Ahūra Mazdā²⁶, the most beneficent²⁴ spirit²⁸ and  
"the giver of reward²⁸ of prayers²⁸ in good things²⁷! do  
Thou make me¹⁸ pure¹⁸ (i.e., do Thou keep me far  
away from wicked deeds), *do grant²²* me²⁴ strength²²  
on account of (my) goodness (or humility)²¹, do Thou bestow²³  
(upon me) vigour²¹ full of powers²¹ on account of (my)  
righteousness²⁰ and grant Thou¹³ unto me¹⁸ lordship³⁵ on account  
of (my) good³⁰ thought³⁶.

† in the original text "the giver of reward²⁸ of prayers²⁸ in good  
things²⁷! "raiva" = Sanskrit "hava" = prayer, invocation, calling.
‡ "užarez̄vā" - imperative second person singular átmanepada of root  
"uz-arez̄" = Sanskrit "arj" to clean, to make pure, "get up forme, i.e., help  
me" (Spiegel, Harlez and Mills); on the basis of the Pahlavi  
version, Darmesteter translates "deliver me".
# "dasvā" - imperative second person singular átmanepada of root  
"dȧ" = Sanskrit "daśa" give. Its other forms are: "dasava"  
(Yašt 10.32), "dāhva" (Yašna Ha 50.2).
¶ "hazō" accusative singular of the noun "hazangū" neuter, Vedic Sanskrit  
sahasā = strength, victory; root "haz" = Sanskrit "sah" - to bear, to be  
able.
§ See Yaṣna 51.4; original meaning "Lordship over cattle".

13 Rafedhrā³⁶ youru-chashānē³⁷ dōishi³⁸  
möl⁹ yā⁴⁰-ve⁴¹ abifrā⁴²  
tā⁴³ Khshathrāhyā⁴⁴ Ahūrā⁴⁵ yā⁴⁶  
Vangheush⁴⁷ ashish⁴⁸ Manangho⁴⁹  
frō spentā⁵⁰ Ārmaitē⁵¹ asā⁵²  
daēnāo⁵³ fradakhshayā⁵⁴.

13 "Grant Thou⁴⁰ unto me⁴⁰ as a certainty⁴², O Ahūra  
Mazdā! those⁴³ "blessed gifts"⁴⁶. Which⁴³ (are) of Khshathra  
Vairya⁴² and of Vohu Manah⁴⁴-⁵⁰ for (my) rejoicing⁴⁶ (and) for  
acquiring sufficiently the knowledge of the  
Religion⁴³. O Spentā Ārmaitē⁵⁰ do thou teach⁴⁶ (me) through  
truth⁴³ the commandments of the Religion⁵³.
14 At rātām55 Zarathushtrā56 tanvashchit57 khvakhyāo58 ushtanem59 dadāiti60 paurvataem61 manang-haschā62 Vangheush63 Mazdāi64 shyaothanahyā65 ashāi66 yāchā67 ukhdha-khyāchā68 Seraoshem69 khshathremchā70.

14 (Prophet) Zarathushtra56 dedicates53-60 unto Ahura Mazdā64 the life 4of his own59 body79 and the goodness61 (or excellence61) of good63 thought62. Also he dedicates55-60 unto truth66 (his own) authority of work79, and obedience69 for the sacred verses of the Religion82.

† "khvakhyāo" - Reflexive pronoun genitive singular feminine. Its other forms are 'haoyāo', 'hayayāo', 'hayayāose'.
§ "rātā" - anything given, a gift, an offering: 'rātām dadāiti' = offers a gift, dedicates. 'at' - adverb signifying 'verily, indeed, indeed' occurs sometimes in the Gāthās without any import.
△ "Zarathushtra dedicates his own life to the service of the Lord." He entrusts unto Ahura Mazdā the guidance of his own thought in goodness, unto Asha the guidance of his own mission, and unto Khshathra and Sraoša the guidance of his own speech ("Darmesteter"). 'paurvataem' - = priority, guidance. Darmesteter applies the word 'yā' to 'paurvataem'.

Ahyā yasā nemanghā
ustānaezastō rafedhrathiyā
mainyēush Mazdāo pourvim
spentahyā ashā vispēng shyaotana
Vangheush khrātūm Mananghō yā
khshnevishā Geushchā Urvānem*
(The above strophe should be recited twice)
Yathā Ahū Vairyō 4, Ashem Vohū 3
yathā-āish-ithām1 háittim2 yazamaide.3
yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaēthā ashāt hachā,
yāonghāmchā tāshca tāoscha yazamaide.

We revere4 the chapter2 called yathā āish ithā1.

Ω For its translation and explanation see page 3-4.
Hā 34th

1 Ya¹ shyaotana² ya³ vachangha⁴
    yä⁵ yasnā⁶ Ameretātem⁷
Ashemcha⁸ taēibyo⁹ dāongha¹⁰
Mazdâ¹¹ Khshathremcha¹² Haurvatāto¹³
aēshām¹⁴ toi¹⁵ Ahurā¹⁶ ēhmā¹⁷
pourtetmāish¹⁸ dastē¹⁹.

2 At-chā²⁰ i²¹-toi²² manangha²³ main-
    nyush²⁴ vanghush²⁵ vispā²⁶ datā²⁷
spentakhyāchā²⁸ neresh²⁹ shyaotana³⁰
yehyā³¹ urvā³² ashā³³ hachaitē³⁴
pairigaēthē³⁵ khshmāvato vahmē³⁷
Mazdâ³⁸ garobish³⁹ stūtām.⁴⁰

i. O Ahura Mazdâ¹¹-¹² first of all¹³ "I offer¹⁰ unto Thee¹⁵ "that" which" is the deed", that which¹ is the word", and that which¹⁵ we¹⁷ obtain¹⁹ owing to worship¹⁶ (viz). immortality¹ (i.e., happiness of the spiritual "world", truth", power¹² and welfare¹³.

2 All that have been "offered"²² to Thee²² with (full) heart²² (O Ahura Mazda!) (are the good) deeds²⁰ and good²³ thoughts²¹ of the beneficent²⁸ man²⁹ whose¹ soul³² is accompanied³⁴ by "truth³³.
Through the prayer³⁷ worthy of Thee³⁶ and "through the divine songs of Thy̶³⁷ glorifiers³⁸, O Ahura Mazda³⁹! I may approach Thee³⁵.

‘datā’ (Sanskrit 'datta' = Latin 'Data') past participle noun neuter nominative plural. ‘I’ - demonstrative pronoun neuter nominative plural; in singular 'it, it, at.'
In this strophe are mentioned things worthy to be offered to Ahura Mazda such as good thought and good deed.
‘stūtām’ - Genitive plural of the present participle noun masculine ‘stūt’; like the word ‘jita’ it became ‘stūt’, ‘stūta’ present participle from root ‘stū.’
‘garobish’ - instrumental plural of the neuter noun ‘garah’ - ‘garangh’ from root ‘gar’ = Sanskrit ‘gär’ = to sing, to praise.
‘pairigaēthē’ - present tense first person singular atmanepada of root ‘pairi gith’ - ‘to go around - to go near.’
3  At¹⁴ tōi⁴² myazdem⁴³ Ahūrā⁴⁴ nemanghā⁴⁵ ashāichā⁴⁶ dāmā⁴⁷ gaethāo⁴⁸ vispāo⁴⁹ ākhshathrōi⁵⁰ yāō⁵¹ Vohū⁵² thraoshta⁵³ Mananghā⁵⁴ ārōi⁵⁵ - zi⁵⁶ hudāonghō⁵⁷ vispaish⁵⁸ Mazdā⁵⁹ khshmāvasū⁶⁰ savō.⁶¹

O Ahura Mazdā⁴⁴¹ with humble adoration⁴⁵ we offer⁴⁷ votive offerings⁴⁹ unto Thee⁴² and Asha⁴⁸. Within (Thy) Dominion⁴⁵⁰ (O Ahura Mazdā!) all⁶⁹ living creatures⁴⁸ are "nourished"⁵³ on account of Vohu Manah.⁵²⁵⁴. "That person is fully sagacious who in every respect offers prayers to Thee and to those belonging to Thee (i.e., Yazatas)."

‘myazda’ - i.e., ‘sacred things offered in the ceremony.’

‘dāmā’ - imperative first person plural paraśmaipada of root ‘dā’ - to give, to offer.

Taking as abstract noun, the meaning of ‘Vohu Mananghā’ is ‘good intent’ "Justice and charity" (Darmesteter).

‘thraoshta’ - past participle passive of root ‘thrush’ ‘to nourish, to protect, to thrive.’ This is to be understood as another form of ‘thrā’ (Sanskrit ‘tra’).

Darmesteter: ‘ārōi’ - noun locative singular; in perfection, in sufficiency; ‘khshmāvasū’ - locative plural of ‘khshmāvat’, ‘khshmāvant’: original meaning of ‘khshmāvant’ is ‘one like you’.

4  At⁶² tōi⁶³ ātrem⁶⁴ Ahūrā⁶⁵ aojōnghvament⁶⁶ ashā⁶⁷ usemahī⁶⁸
asishtem⁶⁹ emavantem⁷⁰ stōi rapentem⁷¹ chithrā - avanghem⁷²
at⁷³ Mazdā⁷⁴ daibishyantē⁷⁵ zastā ishtāish⁷⁶ dereshtā⁷⁷ aēnanghem⁷⁸.

O Ahura Mazdā⁶¹ we ardently desire⁶⁸ (we choose⁶⁸) Thy fire⁶⁴, mighty⁶⁶, swiftest⁶⁸, courageous⁷⁰, ever giving delight⁷¹, giving help in various ways (or "miraculously")⁷² through Asha (i.e., through the Holy Immortal Asha Vahishta)⁶⁹. O Ahura Mazdā (Fire) "through his full strength"⁷³ is the “holder strongly”⁷⁷ (i.e., punisher of) "the tormentor"⁷² and the avenger⁷⁹.

Sanscrit ‘chitra’ = ‘different, of various sorts; wonderful, helping openly, helping in various of wonderful ways.’

or through truth, through acquiring truth.

‘usemahī’ - present tense first person plural paraśmaipada of root ‘vas’ - Sanskrit ‘vash’ - to wish, to desire; class 2nd.

Original meaning “through wished for strength”.

‘daibishyantē’ - its later Avestā form is ‘tbishyante’ root ‘tīsh’ - Sanskrit ‘tīsh’.

5 Kat⁷⁹ vē⁹⁰ khshathrem⁸¹, kā⁹² ishtish⁹³, 
  shyaothanāish⁹⁴ Mazdā⁸⁵ yathā⁹⁶ vāo⁹⁷ 
  hakkhi⁸⁸ Ashā⁸⁹ Vohū⁹⁰ Mananγhā⁹¹ 
  thrayōidyā⁹² drigūm⁹³ yūshmākem,⁹⁴ 
  parē⁸⁵ vāo⁹⁶ vispāish⁹⁷ parē⁷⁸ vaokhema⁹⁹ 
 daevāishcā¹⁰₀ khrafstrāish¹ mashyāishcā².

5 O Ahura Mazdā⁶¹ (do Thou tell me) * on what⁷⁶ 
 Thy⁶⁰ sovereignty⁵¹ is (founded) and what⁴² (is) Thy¹⁰ 
 wish⁹, so that⁶⁰ through (my good) works⁴⁴ 
 (remaining) in Thy⁹⁷ * friendship¹⁸ I * give shelter²⁵ to 
 Thy⁹⁷ * poor⁵ men with righteousness⁶⁰ and good⁹⁰ 
 intent⁸¹. (Moreover) being separated from all⁹⁷ 
 the Daeva¹⁰⁰ and wicked¹ men² we have regarded⁹⁴⁹⁹ 
 Thee²⁶ as *most excellent (or we have called 
 Thee the best⁹⁶⁹⁷).

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6 Yezi⁴ athā⁴ stā⁴ haithim⁶

  Mazdā⁷ Ashā⁸ Vohū⁹ Mananγhā¹⁰, 
  at¹¹ tat¹² mōi¹³ dakhsetm¹⁴ dātā¹⁵ 
  ahyā¹⁶ anghēush¹⁷ vispā¹⁸ maethā¹⁹, 
  yathā²⁰ vāo²¹ yazemnascā²² urvāydiyā²³ 
  stavas²⁴ ayeni²⁵ paiti²⁶.

6 If⁰ (Thou), O Ahura Mazdā! * art⁰ truly⁰ so¹ on 
 account of righteousness⁰⁰ and good thought¹⁰ 
 (i.e., Thou Thyself art the allegorical form of 
 righteousness and thought), then in this¹⁶ world¹⁷ 
 *grant such inspiration¹⁸ * for enjoying¹⁹ (my) whole¹⁴ 
 life, so that²⁰ * I may approach²⁵²⁶ Thee²¹ as Thy 
 *most devoted² worshipper¹² and as Thy glorifier²⁴.

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* 'stā' (= Sanskrit 'śta' = 'you are') - present tense second person 
  plural of root 'ah' - 'to be, to live,' Sanskrit 'as.' In this strophe 
  the pronoun used for Ahura Mazdā and the verb are in plural.

# Original meaning 'stay, abide'; root 'mith' = Sanskrit 'meth' to dwell; 
  or in my whole life of this world. Rev. Mills has taken the word 
  'maetha' in the sense of the locative singular.

‡ Devoutly (Rev. Mills).

$ stavas' - present participle paraa mpadā nominative singular 
  masculine root 'stiu'.

ayeni paiti = paiti - ayeni (Avestā form) - imperative mood first 
  person singular paraa mpadā of root 'paiti' - 1 = Sanskrit 'prati' - 1 = 
  'to go near, to approach,' class 2nd.
7 Kuthrā²⁷ töi²⁸ aredrā²⁹ Mazdā³⁰, yōi³¹

Vanghēush³² vaēdmnā³³ Mananghō³⁴
sēnghūsh³⁵ raekhenāo³⁶ aspēnchit³⁷
sādrāchit³⁸ chakhrayō³⁹ usheurū⁴⁰;
naē⁴¹-chim⁴² tēm⁴³ anyēm⁴⁴ yūshmat⁴⁵
vaēdā⁴⁶ Ashā⁴⁷. Athā⁴⁸ - nāo⁴⁹ thrāzdūm.⁵⁰

7 Where²⁵, O Ahura Mazdā! (are) Thy *worshippers²⁸, who³¹
through understanding³³ of good³² thought³⁹, (by +regarding)
the commandments of the Religion³⁵ as true wealth³⁶, may
fulfil⁹ with full *intelligence⁴⁰ in happiness³⁷ as well as in
distress³⁹.
O Thou *righteous* one⁴⁷! I have not⁴¹ known⁴⁸ any
one⁸ except⁴⁶ Thee⁵⁵, therefore⁶ do Thou protect⁵⁰ us⁵⁰.

* aredrā' - Other meanings of the word 'aredrā' are: "one who dedicates
an oblation in worship, an offerer, a bestower, (by that which
is dedicated, an offering, a gift." See Yasna Hā 50.4.8.

** vaēdmnā' - noun, instrumental singular; Sanskrit 'vedana' or
Sanskrit 'vedanā' - 'knowledge, understanding, feeling, gain;' or if
we accept the variant reading of Westergaard, 'vaēdmnā,' present
participle ātmanepada, nominative plural masculine, then it would mean
'knowing, informing.'

raēkhenāo' - accusative plural of 'raēkhenangh' - noun neuter Sanskrit 'rekanas' = 'wealth.'

* aspēnchit' It is translated into Pahlavi Version by 'āsānīh'
root 'spi = Sanskrit 'shvi' = 'to be prosperous.' The initial 'a' is
to be understood for 'ā' "prosperity, happiness," "misfortune,
imprisonment" (Mills) accusative used in the sense of the locative.

* ushe urū' - noun instrumental singular; original form 'ushi + uru' =
'wide intelligence.' The word 'uru' is the abbreviated form of Avestā
'vouru'.

i.e. "may act in accordance with the commandment of Religion.
In the word 'chakhrayō' root 'kar' - 'to do, to make,' has occurred in
the reduplicated form. "produces" (Mills); "promotes" (Darmesteter).
There seems to be a reference about those who disobey the
commandments of the Religion in their happy state.

$ Or O righteousness! Ahura Mazdā is considered himself as
Righteousness (Yasht L 15); (In Hormazd Yasht - Para 15).

)' 'vaēdā' (Sanskrit 'veda') - Perfect tense first person singular
parasmatipada of root 'vid' = Sanskrit 'vid' - 'to know.' Here the
reduplicated form of the root is dropped. i.e., "O Ahura Mazdā! my
helper, remover of my difficulties and the fulfiller of my good
wishes! I have not known anyone except Thee alone." This last line
is quoted in Yasna Hā 58, strophe 5⁹.

* thrāzdūm' - imperative mood second person plural ātmanepada of root
'thrā' = Sanskrit 'trai' = 'to protect.' 'Z' in the middle is useless.
8 Taish⁵¹ zi⁵²-nāo⁵³ shyaothanāish⁵⁴ byente⁵⁵,
yaēshū⁵⁶ as⁵⁷ pairi⁵⁸ pourubyō⁵⁹ ithyejō⁶⁰;
hyat⁶¹ as⁶² aojyāo⁶³ nāidyāonghem⁶⁴
thwahyā⁶⁵ Mazdā⁶⁶ āstā⁶⁷ urvātahyā⁶⁸;
yō⁶⁹ nōit⁷⁰ ashem⁷¹ mainyantā⁷²,
aēibyo⁷³ dūrē⁷⁴ Vohū⁷⁵ as⁷⁶ Manō⁷⁷.

For⁵⁵, (⁹⁶ the heretics) "frighten" us³⁷ by those⁳⁸ deeds⁵⁸ of
theirs, in which (works)⁵⁸ ± is included⁵³⁸ destruction⁶⁰
for many⁶⁰.

Explanation:- The deeds of the heretics are full of
doubts and are the pointers to the false and deceitful path; by
adopting such deeds, pain and agony are to be borne and do not
leave without causing harm to the happiness of the next
birth; therefore one ought to obtain from their deeds and must
act in accordance with the commandments of the Religion,
by embracing righteousness.

O Ahura Mazdā⁶⁰! "the person who defies to obey the
commandments⁶⁸ of Thy Religion⁶⁸ can succeed over
the weaker (or the poorer). Such a person does not pay heed to righteousness⁷¹, and from such a person Good Thought remains at a distance." ³⁸

Explanation:- The persons showing false and deceitful path only succeed over men of weak mind, they are liars and of wicked intent.

In the above strophe the shelter of Ahura Mazdā is asked for and it indicates its one reason.

based on Pahlavi version and Prof. Darmesteter's translation.

'byente' - present tense third person plural ātmanepada of root 'bi' = Sanskrit 'bhi' - 'to fear, to frighten.'
9 Yōi<sup>96</sup> Spentām<sup>79</sup> Ārmaitim<sup>80</sup> thwahyā<sup>81</sup>
Mzdā<sup>82</sup> berekhdhām<sup>83</sup> vidushō<sup>86</sup>,
dush-shyaothanā<sup>85</sup> avazazat<sup>86</sup>
Vangheush<sup>97</sup> ēvist<sup>88</sup> Mananghō<sup>89</sup>,
aēibyō<sup>90</sup> mash<sup>91</sup> ashā<sup>92</sup> syazdat<sup>93</sup>
yavat<sup>94</sup> ahmat<sup>95</sup> aurunā<sup>96</sup> khrastrā<sup>87</sup>.

From such person<sup>90</sup> who<sup>91</sup> O Ahura Mazda<sup>92</sup>! *inspite of knowing<sup>84</sup> Thy<sup>85</sup> beloved<sup>86</sup> Spentā Ārmaiti (i.e., bountiful devotion or beneficient perfect mentality)<sup>79</sup> *pass the life<sup>96</sup> as wicked doers<sup>85</sup> *through the ignorance<sup>86</sup> of good thought, righteousness<sup>92</sup> flee away<sup>91</sup> *entirely<sup>91</sup>, just as<sup>94</sup> *wild<sup>96</sup> noxious creatures<sup>97</sup> *flee away<sup>91</sup> *from us<sup>95</sup>.

Δ i.e., "inspite of knowing the fact that she is beloved of Thee; or blessed by Thee........", root 'berej' = 'to bless'. Original form is 'berej+ta'.
• vidushō nominative plural of vidushangh masculine.
• original meaning: "through the ignorance or lack of knowledge of good thought," Instrumental singular; original for - a+vid+ti; Sanskrit root 'vid' = 'to know.'
# avazazat = Imperfect tense third person singular parasmaidpada of root 'zā' = Sanskrit 'hā' = 'to go, to move;' or root 'zā' = Sanskrit 'hā' = 'to leave,' 'he leaves himself as a wicked doer;' Latin 'Video meliora probeque deteriora sequor (Darmesteter), i.e., 'To adopt wicked by forsaking it inspite of being assured as to that which is good'.
¶ original meaning: much, excessive: 'maz+sh=mash' - adverb. See Yasna Ha 32.3.
$ 'syazdat' its root can be 'syazd' - or compound verb 'syazdā' in the sense of transitive verb. There occurs its equivalent 'syazjyōit' (See Âfringān Gāhānār, para 13<sup>96</sup>).
• aurunā adjective nominative plural; Sanskrit 'aruna' - 'wild.'
• ahmat (=Sanskrit 'asmat') - first personal pronoun ablative plural.
11 At\textsuperscript{18} tōi\textsuperscript{19} ubē\textsuperscript{20} Haurvāoschā\textsuperscript{21} khvarethāi\textsuperscript{22}
ā\textsuperscript{23} Ameretatāoschā\textsuperscript{23} Vangheush\textsuperscript{24}
Khshathrā\textsuperscript{25} Mananghō\textsuperscript{26} Ashā\textsuperscript{27}
mat\textsuperscript{28} Ārmaitish\textsuperscript{29} vakhshē\textsuperscript{30}
utayūiti\textsuperscript{31} tevishi\textsuperscript{32} tāish\textsuperscript{33} ā Mazdā\textsuperscript{34}
vidvaēshām\textsuperscript{35} thwūi\textsuperscript{36} ahi\textsuperscript{37}.

11 Both\textsuperscript{38} Khordā\textsuperscript{39} and Amardā\textsuperscript{40} (are)\textsuperscript{41} for thy\textsuperscript{42} food.\textsuperscript{43} Devotion\textsuperscript{44}
(or Perfect Mentality)\textsuperscript{45} increases\textsuperscript{46} through the
sovereignty\textsuperscript{47} of Vohu Manah\textsuperscript{48,49} and through Ashā\textsuperscript{50} Truth.
Through them\textsuperscript{51} (are) strength\textsuperscript{52} and vigour\textsuperscript{53}. O Ahura Mazdā!
"Thou art\textsuperscript{54} the expeller of malevolence and harm."\textsuperscript{55}

\textsuperscript{¶} For comparison see Zamyāt Yasht, para 96\textsuperscript{56}.
\textsuperscript{§} I do not understand properly the translation of this strophe I have
translated as above, but it is not trustworthy and satisfactory. ubē nominative dual of 'ubā = Sanskrit 'ubha' Latin 'Ambo' = both.
vakhshē - Root Aorist third person singular paraasmaipada of root 'vakhsh' - Sanskrit 'vakhsh' = 'to increase, to wax.'
vidvaēshā - 'expelling malice or torment.' See the word "vidvaēstvō" in Hormazd Yasht para 86.

12 Kat\textsuperscript{57} tōi\textsuperscript{58} rāzarē\textsuperscript{40}, kat\textsuperscript{59} vashi\textsuperscript{60},
kat\textsuperscript{61} vā\textsuperscript{62} stūtō\textsuperscript{63}, kat\textsuperscript{64} vā\textsuperscript{65} yasnahyā\textsuperscript{66}
srūdyāi\textsuperscript{67} Mazdā\textsuperscript{68} frāvaochā\textsuperscript{69} yā\textsuperscript{70}
vīdāytē\textsuperscript{71} ashīsh\textsuperscript{72} rāshnām\textsuperscript{73}.
sishā\textsuperscript{74} nā\textsuperscript{75} ashā\textsuperscript{76} pathō\textsuperscript{77}
Vangheush\textsuperscript{80} khvāētē\textsuperscript{81} Mananghō\textsuperscript{82}.

12 O Ahura Mazdā\textsuperscript{78}! what (are) Thy \textsuperscript{79} "guiding principles\textsuperscript{80}"? what\textsuperscript{81}
dost Thou wish\textsuperscript{82} as regards (Thy) praise\textsuperscript{83} or\textsuperscript{84} as regards (Thy)
worship\textsuperscript{85}? Do Thou tell (me) openly\textsuperscript{86} (all these) that
"I may hear!" so that\textsuperscript{87} blessings\textsuperscript{88} of (Thy) commandments\textsuperscript{89}
"may be accrued\textsuperscript{90} unto me." Through righteousness\textsuperscript{91}, (O Ahura Mazdā) \textsuperscript{92} do Thou teach\textsuperscript{93} us\textsuperscript{94} the paths\textsuperscript{95} of Vohu Manah\textsuperscript{96,97} himself\textsuperscript{98} (or special).

\textsuperscript{¶} 'rāzarē' nominative singular of the noun 'rāzar', neuter from root 'rāz' - 'to shine, to adjust.'
\textsuperscript{¶} i.e., "do Thou tell me as regard how Thy songs of praise and Thy
worship should be made....." stūtō' genitive singular of the noun
'stūt', 'srūdyāi' infinitive used as adverb (see Yasna 23.2, 29.3;
31.5, 43.11, 12.14, 43.15, 44.2, 17).
\textsuperscript{¶} i.e., by acting in accordance with Thy commandments - ordinances
"I may get the happiness of this world and the happiness of the
next birth." rāshnām - genitive plural of 'rāshn' from root
'rāz' = Sanskrit 'rāj' - 'to order, to command.' vīdāytē - optative
mood third person singular paraasmaipada of root 'vī-dā' = Sanskrit 'vī
dhā' = 'to obtain, to gain' (see Yasna 43.12).
\textsuperscript{¶} 'khvāētē' accusative plural of 'khvāēta' - adjective: from
'khvā' Sanskrit 'sva'.
\textsuperscript{¶} 'sishā' imperative mood second person singular paraasmaipada of
root 'sish' = Sanskrit 'shikshā' = 'to teach'; see 'frō' - mā sishā' in
Yasna 28.11.
13 Tēm⁶³ advānem⁶⁴ Ahurā⁶⁵ yēm⁶⁶ mōl⁶⁷ mraosh⁶⁸ Vangheush⁹ Mananghō⁹⁰, daenāo⁷¹ saoshyantām⁷² yā⁷³ hûkeretâ⁷⁴ ashāchit⁷⁵ urvākhshat⁷⁶, hyat⁷⁷ chivishtâ⁷⁸ hudābyō⁷⁹ mīzhdem⁸⁰ Mazdā⁸¹, yehya⁸² tū⁸³ dathrem⁸⁴,

14 Tat⁸⁵ zi⁸⁶ Mazdā⁸⁷ vairim⁸⁸ astvaitē⁸⁹ ushtānāī⁹⁰ dātā⁹¹ Vangheush⁹² shyaothana⁹³ Mananghō⁹⁴ yōi⁹⁵ zi⁹⁶ gēush⁹⁷ verezēnē⁸⁸ azyāo⁹⁹ khshmākām⁹⁰ huchistim¹ Ahurā² khratēush³ ashā⁴ frādō³ verezēnā⁶.

13 (1) As regards that⁶³ path⁶⁴ of Vohu Manah⁶⁵-⁶⁶ (i.e. good thought) about which⁹⁶ O Ahura Mazda⁶⁵ Thou hast said⁶⁶ to me⁶⁶;
(2) About the commandments⁷¹ of the Future Saviours⁷² by (acting according to) which⁷¹ man performing good deeds⁷³ through his⁷⁵ righteousness etc⁷⁶ enjoys happiness⁷⁷; and
(3) O Ahura Mazda⁶⁵ Thou hast promised⁹⁷ (to give) that which⁷¹ is the reward⁹⁸ unto those possessing good wisdom⁹⁷ - of which⁷¹ (reward)⁹² Thou Thyself⁹³ art⁷¹ the apportioner⁹¹. (Do Thou explain and interpret all these⁹⁸.)

Explanation: Its singificance seems to be that men in this world are engrossed in doing deeds of goodness and perform deeds of wisdom by leading their lives with righteousness and it is due to some part of Ahura Mazda's own wisdom given to them. In other words, it is due to the inspiration received by men through Ahura Mazda.

☆ 'advānem' - Later Avestā 'advanem' accusative singular of 'advan', noun; Sanskrit 'adhvan'.
☆ In the sense of the imperfect tense; see my Avestā Grammar p. 306.
☆ 'saoshyantā' "displayer of the path of the Religion, wise persons in piety and in the knowledge of Religion, true guides to the people."
☆ 'hûkeretā' - nominative singular masculine of 'hukeretār' noun; Hū=Hun+Sanskrit 'su'=good+keretār = Sanskrit 'kartru'=doer.
☆ i.e., through righteousness and other virtues associated with it.
☆ Spiegel: 'Thou preparest' (Harlez) 'Thou dost proclam' (Darmiester); its meaning can also be 'Thou hast given'. 'chivishtā' imperfect tense second person plural of root 'chivishtā' (original form 'chish') 'to give, to bestow.' Avestā Dictionary p. 183.
☆ Reverend Mills.
○ ○ Concerning this I ask Thee (Rev. Mills).
15 Mazdā⁷ at⁸ mōi⁹ vahishtā¹⁰
sravāoschā¹¹ shyaothanāchā¹² vaochā¹³,
tā¹⁴-tū¹⁵ Vohū¹⁶ Mananγhā¹⁷
Ashāchā¹⁸ ishudem¹⁹ stūtō²⁰
khshmākā²¹ khshathrā²² Ahurā²³ ferashem²⁴
vasnā²⁵ haithyem²⁶ dāo²⁷ ahūm²⁸.
(The above strophe to be recited four times).

15 O Ahura Mazdā¹¹ do Thou tell¹² me about the best sacred verses of the Religion¹³ and deeds¹⁴ that through these¹⁵ I will repay the debt¹⁶ of Thy hymns of praise¹⁷ with good¹⁸ thought¹⁹ and with righteousness²⁰ (in order that in its return) mayest Thou make²¹ my life²², O Ahura Mazdā²³! truly²⁴ through Thy²⁵ power²⁶ and in accordance with Thy will²⁷ (or mayest Thou make my life regenerated, i.e., mayest Thou grant the happiness of the next birth).

The learned author, Ervad Kavasji Edulji Kanga in the first edition of the "Gāthā-Bā-Maānī" gives his comments in parenthesis as follows:
(or mayest thou make my life regenerated i.e. mayest thou grant the happiness of the next birth.) (Vide "Gāthā-Bā-Maānī" by Ervad Kavasji Edulji Kanga, first edition, p.95, Bombay, 1895).

The phrase applied by the erudite author as the "happiness of the next birth" clearly indicates the "Doctrine of Reincarnation".

For other references to the subject the reader may refer to the Yasna Hā 34.1, Yasna Hā 34.8 and Yasna Hā 34.15 in the first edition while Yasna Hā 32.5 and yasna Hā 34.12 are in all the six editions of the Gāthā-Bā-Maānī.

Ahयः yāsā nemanghā
ustāna-zastō rafedhrahya
manyēush Mazdāo pourvim
spentahyā Ashā vispēng shyaothanā
Vangheush khratūm Mananγhō yā
khshnevishā Gēushchā Urvānem.

(Above strophe to be recited twice).

Yathā Ahū Vairyō 4, Ashem Vohū 3
yā-shyaothanāṃ¹ hätitm² yazamaide³.
Ahunavaitätim⁴ Gāthām⁵ ashaonim⁶
ashahe⁷ ratūm⁸ yazamaide⁹.
AhunavaITYāo¹⁰ GāthAYāo¹¹ handātā¹²
yazamaide¹³.

Yenghe hātṃ āat yesne paiti vanghō,
Mazdāo Ahurō vaethā ashēt hachā,
yāonghāmchā tāschchā tōoșchch yazamaide.

We revere¹ the chapter¹ (called) yā shyaothanā¹. We revere² the Holy³ Ahunavad⁴ Gāthā⁵ (which is) the lord⁶ of holiness⁷.

We revere⁸, the prayer¹² of Ahunavad Gāthā¹¹.

(To be recited in bāz) Ahuramazda khōdāc,
awažunie mardum, mardum sardagān hamā
sardagān hambāyaste vehān, ōem behedin

* For its translation and explanation See Page 3-4.
Hā 34

Māzdayasnān āgahi āstavāni neki rasānad;
aedūn bād. (To be recited loudly)

Yathā Ahū Vairyō 2

Yasnemcha¹ vahtmeccha² aojascha³ zavarecha⁴
āfrināmi⁵, Ahurahe Mazdā⁶ raēvato⁷
khvarenanguhato⁸, Ameshanām Spentanām⁹,
Gāthābyō¹⁰ spentābyō¹¹ ratu-kshathrābyō¹²
ashaonibyō¹³, Ahunavaityō¹⁴ Gāthāyō¹⁵,
Ushtavāityō¹⁶ Gāthāyō¹⁷, Spentā Mainyēush¹⁸
Gāthāyō¹⁹, Vohu-kshathrayō²⁰ Gāthāyō²¹,
Vahishtōishtōish²² Gāthāyō²³, ashāunām²⁴
Fravashinām²⁵ ughranām²⁶ aiwiṭhranām²⁷.
Paoiryo-tkaēshanām²⁸ Fravashinām²⁹, nabā
nazdishtanām³⁰ Fravashinām³¹, Ashem Vohū¹.
Ahmāi raēschha; Hazangrem; Jasa me, Kerfeh
Mōzād.

I praise¹ the worship² glory³, strength⁴ and and vigour⁴
(of all those) - of Ahura Mazda (the Creator), wealth-bestowing⁵
(and) glorious⁶, of the Amesha Spentas (Bountiful Immortals) of
Ahunavag Gāthā³⁰, of Ushtavag Gāthā³¹, of Spentōmad Gāthā³²,
of Vohu-kshathrayag Gāthā³³, of Vahishtōishtōish Gāthā³⁴ among
the bountiful³⁵ Gāthās⁶ (which are) the lords of truth⁶ (and) holy³⁶
(and) of the powerful³⁷ and triumphant³⁸ Fravashis³⁹ of
the righteous (men)⁴⁰, of the Fravashis⁴ of the Pōryōtkashešas⁴¹
(and) of the Fravashis⁴³ of the Nabūnāzdūshta⁴⁴ (i.e., of the next of
kith and kin).⁴⁵

✠ The name of this Gāthā is derived from its very beginning, i.e.,
from the word ‘Ushtā’ occurring in the first strophe of the first Hā.
Adjective feminine form of Ushtā became Ushțavaiti. It
became Ushțavat in Pahlavi.
✠ As regards this for further explanation see note 2⁷ of page 1².
# This khshnuman also occurs in the Āringān Gāthā.
Translation: May from amongst Gāthā Gāthānās (i.e., out of the five Gāthā Gāthānār days) Ahunavag Gāthā, Ushtavag Gāthā Spentōmad
Gāthā, Vohu-kshathray Gāthā and Vahishtōishtōish Gāthā (and) Holy Fravashis
come up (unto this prayer)!
† For its translation see the translation of 'Ahura Mazda Khodā'.

Hā 43

Hās or Chapters of Ushtavag Gāthā

Know that Hās or Chapters of Ushtavag Gāthā begin from Yasna Hā 43² and
finishes at the end of Hā 46². These four Hās or Chapters should be recited with the Khshnuman given below on the Ushtavag
Gāthā day³.

Pa nāme yazdān Ahuramazda Khōdē awazūnī,
gorje khōreh awazāyād Geh Gāthābyō Ahunavad
Geh, Ushtavag Geh, Spentōmad Geh, Vohu-kshathra
Geh, Vahishtōisht Geh, Geh Gāthābyō, Ardāfravash
be-rasād⁴. Az hamā gunāh patet pasheμanuμ;
az harvartin dushmat duxukt duhvarsh, mem pa
geti manid, oem göft, oem kard, oem jast, oem
būn būd ested. Az ān gunāh manashni gavashni
kunashni, tani ravāni geti-minōāni, okhe awākhsh
pashemān pasē gavashni pa patet hōm.
Khshnoothra Ahurahe Mazdāo, tarōdite anghrahe mainyēush
haityāvarštām hyat vasnā ferashōtemem;
staomī ashem. Ashem Vohū 3,

◊ For the translation of this entire paragraph see page 1-3

1. Nemō1 vē2 Gāthāō3 ashaonish4.
   *Ushtā5 ahmāī6 yahmāī7 ushtā8 kahmāichit9 vāsē-khshayāë10 Mazdā11 dāyāt12 Ahurō13 utayūīt14 tevishi15 gat16 tōī17 vasmēi18 ashem19 deredyāi20 tat21 mōī22 dāo23 ārmaitē24 rāyō25 ashish26 vanghēush27 gaēm28 *mananghō29.

(This strophe should be recited twice).

1. O Sacred1 Gāthās1 Salutation1 (be) unto you2! May prosperity3 (or happiness?) (be) unto that (person) through whom7 happiness8 (may reach) 'others'. May Ahura Mazdā11 ruling-at-will10, grant12 health13 and vigour14 (to the above mentioned benevolent man.) 5In order to hold fast20 to Truth19 (O Ahura Mazdā!) I *verify16 ask of19 Thee17 that22 (health and vigour). 9Owing to Ārmaitē24 (O Ahura Mazdā!) "do Thou grant21 me22 *wealth25, good blessings26 and *the life27 of good28 mind29."
2 Atcha\textsuperscript{30} ahmā\textsuperscript{31} vispanām\textsuperscript{32} vahishtem,\textsuperscript{33} khvāthrōyā\textsuperscript{34} nā\textsuperscript{35} khvāthrem\textsuperscript{36} daiditā\textsuperscript{37};
thwā\textsuperscript{38} chichithwā\textsuperscript{39} Spēnishtā\textsuperscript{40} Mainyū\textsuperscript{41} Mazdā\textsuperscript{42} yā\textsuperscript{43} dāo\textsuperscript{44} Ashā\textsuperscript{45} Vanghēush\textsuperscript{46} māyā\textsuperscript{47} Mananghō\textsuperscript{48} vispā\textsuperscript{49} ayārē\textsuperscript{50} daregō - jyātōish\textsuperscript{41} urvādanghā.\textsuperscript{52}

(\textsuperscript{30} Know) him\textsuperscript{43} verily\textsuperscript{39} most fortunate\textsuperscript{31} amongst all\textsuperscript{32} (who) = most glorious\textsuperscript{34} man\textsuperscript{41} = can preserve\textsuperscript{36} (his) glory\textsuperscript{37}. O most beneficent\textsuperscript{40} Spirit\textsuperscript{41} Ahura Mazdā\textsuperscript{42} reveal ThouThyself\textsuperscript{43} (and) with love\textsuperscript{44} do Thou grant\textsuperscript{45} (us) through truth\textsuperscript{46} the riches\textsuperscript{47} of good\textsuperscript{48} mind\textsuperscript{49} for all\textsuperscript{49} o days\textsuperscript{50} (of) our (long life).\textsuperscript{42}

\textsuperscript{30} khvāthrōyā - nominative singular of khvāthrōyan; original meaning 'shining', 'glittering' (from khvāthra).
\textsuperscript{31} daiditā - Potential ātmanepada root 'dā' = to save, to know.
\textsuperscript{32} The translation of these two lines does not seem to me to be satisfactory: better translation should be done. "May He grant glory which is granted to that man, (spiritual) glory to this (i.e., mentioned in the above stanza) man, which is the best of all things." (Mills). "Grant Thou to him best happiness; let that man who does good to everyone, get the happiness" (Darmesteter).
\textsuperscript{33} 'twā chichithwā - Spiegel and Harlez; root 'Chit-
\textsuperscript{34} 'urvādanghā - Spiegel, Justi and Harlez, 'joyous growth' (Mills).
\textsuperscript{35} Justi derives it from the root 'rud' - Sanskrit 'ruh' to grow, to increase.
\textsuperscript{36} 'ayārē - should be regarded as accusative plural.
\textsuperscript{37} 'māyā' - accusative plural, of Persian māyeh. See 'humaya; humāya' (Visparad 13,4,5).
3. At⁵⁹ hvô⁵⁴ vangheush⁵⁶ vahyô⁵⁶ nâ⁷⁷
   aibi⁵⁷ jamyät⁵⁸, ye⁵⁹ náo⁶⁰ erezûsh⁶¹
   savanghô⁶² pathô⁶³ sishôt⁶⁴ ahya⁶⁵
   anghèush⁶⁶ astvató⁶⁷ managhaschâ⁶⁸
   haithyêng⁶⁹ â-stish⁷⁰ yêng⁷¹ a⁷²
   shaëti⁷³ Ahurô⁷⁴, aredrô⁷⁵ thwâvàs⁷⁶
   huzêntush⁷⁷ spentô⁷⁸ Mazda⁷⁹.

That man⁶¹ himself⁶⁴ who can show⁶⁴ true⁶¹ paths⁶³ of profit⁶⁵ of this corporeal and (that) spiritual⁶⁸ world⁶⁹ (can point out the paths) of the real⁶⁶ world⁷⁰ in which⁷¹ Ahura Mazda⁷⁵ *dwell*⁷⁷ *may attain to*⁷⁸ *better than the good⁷⁹*. O Ahura Mazda! (that man is or is regarded as) (Thy) devotee⁷⁵ (or giver of libations), ranged on Thy side⁷⁶, possessing good wisdom⁷⁷ (and) maker of prosperity⁷⁸ (of the world).

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4. At⁸⁰ thwâ⁸¹ ménghâi⁸² takhmemchâ⁸³ spentem⁸⁶ Mazda⁸⁵, hyat⁸⁶ tâ⁸⁷ zasta⁸⁸ yâ⁸⁹-tû⁹⁰ hafshi⁹¹ avào⁹² yáo⁹³ dao⁹⁴ ashish⁹⁵ dregvaitë⁹⁶ ashûnaeçhâ⁹⁷; thwahya⁹⁸ garemâ⁹⁹ âthréⁱ⁰⁰ ashà -
   - aojanghô¹ hyat² mòi³ Vangheush⁴ hazê⁵ jimat⁶ Mananghô⁷.

4. O Ahura Mazda⁸⁵! *I will certainly regard⁶¹ Thee⁶² as omnipotent⁶⁷ and beneficent⁷⁴, because⁶⁸ Thou⁶⁸ dost grant⁷⁴ help⁷² with (Thy) hand⁸⁶ to the sinful⁷⁸ as well as the righteous (man)⁷³ and with the same⁷⁹ hand⁸⁸, Thou dost shower¹⁰ (Thy) blessing⁶⁸ (upon them). And, shall Thou come¹⁰ to me¹ through the splendour⁹⁹ of Thy⁹⁶ Fire¹⁰⁰, possessing the strength¹⁰ of righteousness¹, and good¹ mind².

☆ 'ménghâi' - present subjunctive future átmanepada first person singular; root 'man'-to think. See my Avestâ Grammar p. 236.
☆ 'dào' - aorist second person singular; for various meanings of the aorist see my Avestâ Grammar p. 311.
☆ If 'ashî' is taken, then it can mean 'protects through blessing', 'guards with blessing'.
☆ Original meaning 'heat' = Sanskrit 'gharma' = English 'warm'.
☆ Another form of 'hazê' is 'hazangh' = Sanskrit 'sahas' = strength, victory.
☆ 'jimat' - I have taken 'jimät' (imperfect subjunctive instead of the word 'jimat'). And that is used sometimes in this sense. See my Avestâ Grammar p. 304.
5 Spentem* at* thwā* Mazdā* mēnghi*

Ahurā, hyat thwā anghēush
zāthōi17 daresem18 paourvim19;
hyat dāo shyaotanā mizhdavān23
yāchā ukhdhā25, akēm26 akāi27
vanguhim28 ashim29 vanghaovē30;

thwā hunara32 dāmoish33 urvaēsē34 apēme35.

5 When14 I saw18 Thee19, in the creation17 of the world16 O Ahura Mazdā(11-12) # Most Supreme19 # I recognised12 Thee16 indeed9 bountiful5, Thou * wilt grant11 (men) the reward22 * according to (their) deeds23 as well as26 words25 in accordance with Thy31 * sense of justice32 upto the ultimate33 end39 of the creation33 in such way that20 evil28 unto evil (man)32 and good30 blessings30 * unto good (man)39.

or 'first of all', 'Immemorial'; Sanskrit 'purva' -
'*mēnghi' - h - aorist first person singular ātmanepada; root man.

* thwā hunara - instrumental singular; 'hu' = Sanskrit 'su' = good; root 'nu' = to point out the path. The meaning of 'hunara' is also 'goodness, virtue, good path'.
† i.e. according as they perform good or bad deeds and utter words good or bad.
§ 'mizh davān' - accusative plural of 'mizh davan'; or alternatively - Thou wilt decide as obtainers of reward Sanskrit root 'ni-dhā' - 'vi-dhā'.

' dāo ' - here aorist is used in the sense of the future tense; see my Avestā Grammar page 3116.

' vanghaovē ' - in 'vanghaovē' one o is extra. There occurs also 'vanghavē' see Yasna Hā 12.1.

6 Yahmi36 spentā thwā mainyū39
urvaēsē40, jasō,41 Mazdā42 khshathra43
ahmi44 Vohū45 Mananghā46, yehyā47
shyaothanāish48 gaēthāo49 Ashā50
frādentē51; aēibyo52 ratush53 sēnghaiti54
Ārmaītish55, thwahyā56 khraṭēush57
yēm58 nae59 chish60 dābaya4i61.

6 At which11 end60, Thou, O Ahura Mazdā? * wile come41 with Thy48 Bountiful43 Spirit (i.e., Spentā Mainyu), Khshathra Vairya43 and Vohu Manah45-46, through whose37 deeds48 people of the world49 * become prosperous51 by means of righteousness50. Ārmaīt53 (i.e., Perfect Mindedness) will teach4 those (people)52 * fixed laws53 of Thy56 wisdom57.

Explanation: (The excellence or praise of the wisdom of Ahura Mazdā is stated below): (Thy wisdom which58 not59 one60 can thwart60.

oo 'jasō': original meaning (is) the comer- present participle nominative singular.
†† This sentence occurs in Yasna Hā 19.17; 'Yehyā = Later Avestā yengeh = whose.
## Haug, Harlez and Mills. Its equivalent is 'ordinance'.
☆ 'dābaya4i' - root 'dab' = Sanskrit 'dabh', 'dambh'; 'dābaya' = Sanskrit 'dabhaya'.

7 Spentem⁶² at⁶³ thwā⁶⁴ Mazda⁶⁵ mēnghi⁶⁶
Ahurā⁶⁷ hyat⁶⁸ mā⁶⁹ Vohū⁷⁰ pari-jasat⁷¹
Mananghā⁷² peresatchā⁷³ mā⁷⁴; chish⁷⁵
ahi⁷⁶ kahyā⁷⁷ ahi⁷⁸; kathā⁷⁹ ayârē⁸⁰
dakhshārā⁸¹ ferasyāi⁸² dishā⁸³
aibi⁸⁴ thwāhū⁸⁵ gaethāhū⁸⁶ tanushichā⁸⁷.
7 I verily⁶⁵ considered⁶⁶ Thee⁶⁴, O Ahura Mazda⁶⁷! bountiful⁶⁸ when (Thy Messenger Sraosha Yazata) came⁶² near me⁶⁶ through Vohu Mananghā⁷⁰-⁷² and asked⁷⁷ me⁷⁸: ‘Who⁷⁸ art Thou⁷⁹, and whose⁸⁰ is ‘thine⁷⁸ (allegiance)? How⁷⁹ shall I indicate⁶³ (the required) light⁸⁰ and the signs pertaining to it⁸¹ in the hearts⁷⁷ (of men) in Thy⁸² lands⁸⁶ for questioning (about the Religion) (i.e., for learning knowledge of the Religion)?

Explanation: (Its significance is this that in what way can I exert influence in the hearts of men in order that they may have desire for learning the knowledge of the Religion and may apply their attention upon it?)

† Prof. Haug: he i.e. Thy Messenger Sraosha (Mills); that Spirit (Harlez); Bahman came near me (Pahlavi and Darmesteter).
# Or ‘whose (son)’ art Thou?
† ferasyāi = Later Avestāfrasyāi; root ‘peres’ = Sanskrit ‘Pracch’ - to ask.
§ tanushichā = locative singular of ‘tanush’ ( Justi); ‘tanush’ = Sanskrit ‘tanus’.
• Original meaning ‘day’. This meaning ‘light’ is suggested by the original meaning ‘day’. If we take the word ‘ayârē’ like the word ‘khhing’ (Yaṣna 44.3) in the genitive singular, the meaning would then be ‘signs of light’.
! dishā = Future tense first person singular paraismaipada of root ‘dis’ =Sanskrit ‘dish’ to show, to point out. Original form is ‘dis+sha+mi’.  

8 At⁸⁸ hōi⁸⁹ aoji⁹⁰ Zarathushtrō⁹¹ paourvim⁹², haithyō⁹³ dvaēshā⁹⁴ hyat⁹⁵ īsōyā⁹⁶ dregvātē⁹⁷ at⁹⁸ ashāune⁹⁹ rafeno¹⁰¹ khyēm¹ aojōnghvāt; hyat¹ ā¹ būstish¹ vasase¹ khshathrahyā⁷ dyā¹, yavat¹ ā¹ thwā¹ Mazda¹ staomi¹¹ ufyāchā¹².

8 *Then Zarathustra⁹¹ first of all⁹² said⁹⁰ to him (i.e., Sraosha Yazata) (as under): *May I be *a powerful⁹⁶ enemy⁹⁴ openly⁹⁹ for the wicked (man)⁹⁷ and a mighty¹ Joy giver¹⁰¹ for the righteous (man)⁹¹? O Ahura Mazda¹ as long as¹ I praise¹ Thee¹ weave hymns of praise¹ of Thy fame, (so long) *I may be absorbed in *the splendour of¹ (Thy) Sovereignty⁷ and *in the desire (of it)⁶.

In this place ‘at’ is to be understood as the abbreviated form of Av. ‘āat’.
'aoji' = aorist first person singular âartâmepada of root 'vach' to speak.
'īsōyā' = adjective nominative singular of ‘īsōyān’ root ‘is’ = to wish. Its English meaning may be taken as ‘willing, voluntary’.
In the original text, this word is an abstract noun, meaning ‘joy’ and that is proved from the neuter adjective ‘aojōnghvāt’
§ i.e., I wish that I may be, it would be better if I become (beneficent). Root 'aḥ'=Sanskrit ‘as’ - to be, ‘khyēm’=Sanskrit ‘sāyān’.
¢ i.e., in adorning Thy Sovereignty; root ‘bhūṣ’=Sanskrit ‘bhūṣ’ - to adorn, to decorate. Its somewhat Sanskrit equivalent is ‘bhūshan’.
◊ ‘vasase’ : accusative singular of ‘vas’; ‘ā vasase’ means to the wish, ‘in this wish’.  
•• Mills ‘dyā’ = beneficent mood first person singular paraismaipada; root ‘dā’ - (see my Avestā Grammar p. 244⁴) or alternatively potential mood first person singular âartâmepada; root ‘dā’; as it frequently happens in the Gāthās, it became ‘dyā’ by adding the termination ‘ya’ and by dropping vowel ā of the root.
9 Spentem¹⁴ at¹⁵ thwā¹⁶ Mazdā¹⁷ mēngḥi¹⁸ 
   Ahurā¹⁹, hyat²⁰ mā²¹ Vohu²² pairi - jasat²³ 
   Mananghā²⁴ ahyā²⁵ ferasem²⁶ kahmāi²⁷ 
   vividuyē²⁸ vāshi²⁹; at³⁰ ā³¹ thwahmāi³² 
   āther³³ rātmā³⁴ nemanghē³⁵ ashahyā³⁶ 
   mā³⁷ yavat³⁸ isā³⁹ manyā³⁰.

9 I verily¹⁵ considered¹⁶ Thee¹⁶, O Ahura Mazdā¹⁵-¹¹ bountiful 
   when²⁰ (Thy Messenger Sraosha Yazata) came²⁷ near me²⁷ through 
   Vohu Manangh²²-²⁴ and asked²⁸ me with love and respect: what 
   (thing²⁷) dost thou wish²⁹ to see²⁸. As long as³¹-³² I will have strength³³-³⁹ (so long) (O Ahura Mazdā!) I will 
   indeed consider precious⁴⁰ (or will look upon with reverence and 
   affection)⁴⁰ the offering⁴⁰ of righteousness⁴⁰ and homage⁴⁰ unto 
   Thy⁴⁰ Fire⁴⁰.

* In the book of Dr. Spiegel the translation of this fourth line has not been 
  given in Pahlavi.

† Original meaning ‘his’ question²⁶ (was this). If the word ‘ferasem’ is 
  taken as a verb, then it can also be ‘I asked’ (in lieu of perasem), which 
  meaning Dr. Haug has adopted.

# ‘vividuyē’: Dative infinite; the meaning of root ‘vid’ is to know; 
  moreover it can also mean ‘to esteem, to respect’. Sanskrit ‘vid’.

¶ ‘To put question about what subject matter and for whom dost thou wish 
  to know’ (Sheth K. R. Camaji), ‘What dost thou wish to know’ 
  (Darmesteter).

$ ‘isāi’ - present subjunctive first person singular ātmanepada of root ‘is’ 
  - to be able.

Δ ‘manyāi’ - present subjunctive (in the sense of the future tense) first 
  person singular ātmanepada of root ‘man’ = Sanskrit ‘man’ to think, to 
  consider.

10 At⁴¹ tū⁴² mōi⁴³ daish⁴⁴ Ashem⁴⁵ 
   hyat⁴⁶ mā⁴⁷ zaozaomi⁴⁸, 
   Ārmaiti⁴⁹ hachimno⁵⁰ it⁵¹ ārem⁵²; 
   peresāchā⁵³ nāo⁵⁴ yā⁵⁵ toi⁵⁶ ēhmā⁵⁷ 
   parshtā⁵⁸, parshtem⁵⁹ zī⁶⁰ thwā⁶¹ yathānā⁶² 
   tat⁶³ emavatām⁶⁴; hyat⁶⁵ thwā⁶⁶ 
   khshayās⁶⁷ aeshem⁶⁸ dyāt⁶⁹ ēmavantem⁷⁰.

10 ’Do Thou⁴⁵ grant⁴⁴ me⁴⁲ righteousness⁴⁵, because⁴⁴ I 
   verily yearn for⁴⁸ it for myself⁴³ (so that) (I may) 
   properly⁴⁰ be acting⁴⁰ in accordance with Ārmaiti⁴⁹ 
   (i.e., Perfect mentality). I ask⁵² Thee⁵² our⁵⁷ questions⁵⁴ (i.e., those 
   questions which we wish to ask as regards the 
   Religion), because⁶⁰ (every question) asked⁵⁵ through 
   Thee⁵⁵ (is) courage - giving⁶⁴ to us⁵⁴. On account of Thee⁶⁴ 
   (i.e., with Thy authority) (O Ahura Mazdā!) any ruler whatever⁷⁷ 
   can maintain⁶⁰ (his) supreme⁶⁰ desire⁶⁰ (i.e., his intended herculean 
   task).

* i.e. insert in my heart the fountain of righteousness and desire for Truth. 
  ‘daish’ - potential second person singular parasnaipa; its another 
  form is ‘daidhis’. Root ‘dā’ = Sanskrit ‘dāh’ = to put, to fix, to appoint.

† ‘ārem’ - used as adverb = “properly, completely”

# Which in the following chapter, i.e., in Yasna Hā⁴⁴⁹ are asked.

¶ ‘khshāys’ - present participle nominative singular masculine of ‘khshi’ 
  - Sanskrit ‘khshī’ to rule.

$ ‘dyāt’ - potential mood third person singular parasnaipads; other forms 
  of the same word are: ‘daidhit’, ‘daidit’, ‘daidyat’ (See Yasna Hā 
  28.2; Yasna Hā 44.10).
11 Spentem⁷¹ at⁷² thwā⁷³ Mazdā⁷⁴ mēnghi⁷⁵ Ahurā⁷⁶, hyat⁷⁷ mā⁷⁸ Vohū⁷⁹ pairi-jasat⁸⁰ Mananghā⁸¹, hyat⁸² khshmā⁸³ ukhhdāish⁸⁴ didainghē⁸⁵ pauourvim⁸⁶; sādṛā⁸⁷ mōi⁸⁸ sās⁸⁹ mashyaēshū⁹⁰ zarazdāitish⁹¹ tat⁹² verezyeidāi⁹³ hyat⁹⁴ mōi⁹⁵ mraotā⁹⁶ vahishtem⁹⁷.

11 I verily⁷² considered⁷² Thee⁷², O Ahura Mazdā⁷⁴-⁷⁶; bountiful⁷¹ when⁷⁷ (Thy Messenger Sraoša Yazata) came⁸⁰ near me⁸⁰ through Vohu Manah⁷⁹-⁸¹ (and) when⁸² first of all⁸⁶ * * * I became learned⁸⁵ by means of (the gift of) Thy Sacred * * * Verses⁸⁴. But that which Thou didst teach⁸⁶ me⁸⁶ (O Ahura Mazdā) about promulgating⁸⁶ it amongst men⁸⁶ is difficult⁸⁹, yet I will accomplish it⁸⁵, because⁸⁶ (that which) you told⁸⁶ me⁸⁶, (O Ahura Mazdā!) is the best⁸⁶.

Explanation:* (A doubt has arisen in the mind of Holy Zarathushtra that people will not at once accept the Holy Verses of Ahura Mazdā, yet by proclaiming his prophetship amongst them he dares to reveal them the path of Religion and Morality, because he knows that the mission he has undertaken is for the benefit of the people.)

* Thy Messenger (Mills); I met Vohu Manah (Darmesteter).

†† i.e. words or sacred verses sent by Ahura Mazdi. As it sometimes occurs, this word in the original text is in plural.

* * * 'didainghē' - perfect tense first person singular ātmanepada of root 'dangh' = Sanskrit 'dams' to see, to be wise root 'dangh' is reduplicated into 'didadangh' and the termination e is added.
12 Hyatchâ⁹⁸ mő⁹⁹ mraosh¹⁰⁰ ashem¹
jasō² frākhshnenê³, at⁴ tu⁵-mōi⁶ nōî⁷
asrushtâ⁸ pairyarmorzhâ⁹; uzeredyâ¹⁰ parâ¹¹
hyat¹² mōi¹³ a - jimat¹⁴ Seraoshô¹⁵
Ashî¹⁶ māzâ -rayâ¹⁷ hachimnô,¹⁸ yâ¹⁹ vê²⁰
ashish²¹ rānōibyô²² savô²³ vidāyâ²⁴.

12 When⁸⁹ Thou said¹⁰⁰ to me⁹⁹ that (Thou art) ³fully³ preaching⁵ the Truth¹, Thou ⁶dost not⁷ proclaim (or command)⁸ therefore⁹ that which is not worth hearing⁸ for me⁶. Prior to¹¹ Sraosha¹³ (who is) following¹² according to truth⁶ may come¹³ to tell Thy inspiration to me¹⁴ with great⁶ magnificence¹⁷, I am preparing myself²⁰ (for Thy mission of prophetship) so that²¹ to the fighters²² for the sake of the Religion²³ may accrue²⁶ Thy²⁷ blessing²⁸ as a ÷reward²⁹ (of their labours).

or publicly; root 'tra - anch' = Sanskrit 'anch' = to open. ⁵'By means of vigour - strength' (Darmesteter); ³'in plenty' (Mills); ⁵particular'. (Spiegel). See Yasna Hä 29.11.
⁴pairyarmorzhâ - root 'pairi yukshe' = to proclaim (Mills); to command (Justi and Harlez). "Do not give me any blame for the impudence or disobedience" (Darmesteter).
²²māzā -rayâ instrumental singular; 'māza; māzā' = Sanskrit 'mahâ' = great; 'raya' = Sanskrit 'rai, rayi' = wealth splendour.
Original meaning 'am rising up' 'uz-eredyâ' - infinitive is sometimes used as a verb (See Yasna 28.3; Yasna 79.3; Yasna 31.5; Yasna 43.11,14) 'uz ere' = Sanskrit 'ud-rî'.
¹ Original meaning 'in the advantage, in the profit'; locative singular of sava.
¹¹'vōizdyâ' - infinitive root vid; original form vaed +dyā.
²²yâush - genitive singular of 'yu'; root is the very same original word: root 'yu'. If this word 'yu' is changed into vṛddhi form 'yāu' and the nominative singular termination 'sh' is added, hence yâush; In the same way words such as 'bâzâush, erēzâush, hudânâush', are noticed in Avesta.
¹ In the original text, this verb is in plural as it occurs sometimes in the Gathas; see Yasna Hä 34.14.

13 Spentem²⁵ at²⁶ thwâ²⁷ Mazdâ²⁸ mēnghi²⁹
Ahurâ,³⁰ hyat³¹ mā³² Vohû³³
pairi-jasat³⁴ Mananghâ³⁵, arethâ³⁶
vōizdyâ³⁷ kâmahâ³⁸ têm³⁹ mōi⁴⁰ dātâ⁴¹,
dareghâyâ³² yâush³³, yēm³⁴ vāo³⁵ naê³⁶
chish³⁷ dâresht³⁸ itê³⁹; vairûramp⁵⁰
stoîsh⁵¹ yâ³² thwahmi⁵³ khshathrôî⁵⁴ vâchî⁵⁵.

13 When³³ (Thy Messenger Sraosha Yazata) came³⁴ near me³⁷ through Vohu Mananeg³⁵,³⁶. I considered²⁹ Thee,³⁷ O Ahura Mazdâ! ²⁸-³⁰ indeed²⁶ bountiful²² * * * In order to fulfil⁴⁰ the aim²⁶ of (my) desire²⁶ (O Ahura Mazdâ!) * grant Thou ¹ unto me ⁷th⁷ (part) of long⁴² ⁵⁰life⁴³, which⁴⁴ no one ⁴⁷ (upto now) * did⁶⁶ obtain⁴⁷ in this ⁴⁷way⁴⁷ from Thee⁴⁷. The desirable⁵⁰ (thing) of the world²¹ which²⁷ it is said²⁶ to have been in Thy³³ Kingdom²⁴ (i.e., Thou art capable of granting long life).

³³ 'I met Vohu Mananeg' (Darmesteter).
³⁶ 'arethâ' - accusative plural neuter. Sanskrit 'arthâ'; root 'ere' Sanskrit 'ri' = to obtain.
²²vōizdyâ - infinitive root vid; original form vaed +dyā.
²²yâush - genitive singular of 'yu'; root is the very same original word: root 'yu'. If this word 'yu' is changed into vṛddhi form 'yāu' and the nominative singular termination 'sh' is added, hence yâush; In the same way words such as 'bâzâush, erēzâush, hudânâush', are noticed in Avesta.
In the original text, this verb is in plural as it occurs sometimes in the Gathas; see Yasna Hä 34.14.
14 Ἡ nguyên nā57 frayāī58 vaēdemnō59 isvā60 daidit61 maibyō62 Mazdā63 tāvā64 rafeng65 frākhshnenem66, hyat67 thwā68 khshathrā69 ashāt70 hachā71 frākhshtā72; uzereidyāi73 azēm74 saredanāo75 sēnghahyā76, mat77 tāish78 vispāish79, yōi80 tōi81 māthrāo82 marenti83.

14 That wise59 (and) powerful60 man57 can bestow upon61 me62, the friend58, bliss63 (derived from) Thee64 fully, O Ahura Mazdā65 which67 Thou (hast) ordered72 on account of71 Thy68 omnipotence69 and righteousness70. I "may incite73 (in my task of promulgating the Religion sent by Thee) the Š chief73 of doctrine76, together with77 all79 (others) who69 remember83 Thy81 māthra - Holy spells82.

$ 'isvā' - nominative singular of isvan-adj; root 'is' = Sanskrit 'iṣh' = to have power. This reference seems to be for Sraosha Yazata.
□ Dr. Spiegel and Professor Justi.
♯ Original meaning 'possessors' - keepers of chieftainship;
'sar' = Sanskrit 'śiras' = chieftainship; Sanskrit root 'dāḥ' = to keep.
$ 'uz-erediyāi' - infinitive used in the sense of a verb (see Yasna 28.2; Yasna 29.3; Yasna 31.5; Yasna 43, 11-12).
16 At²¹ Ahurā³ hvō¹⁴ mainyūm¹⁵
Zarathushtrō¹⁶ verentē¹⁷ Mazdā¹⁸,
yastē¹⁹ chishchā²⁰ spēnichtō²¹, astvat²²
asmē²³ khyāt²⁴ ushtānā²⁵ aojōngvat²⁶,
khwēng - daresōi²⁷ khshathrōi²⁸ khyāt²⁹
Ārmaitish³⁰, ashim³¹ shyaothanāish³²
Vohū³³ daidit³⁴ Mananghā³⁵;

15 I verily⁵³ considered⁵⁵. O Ahura Mazdā⁵⁷–⁵⁸! hountiful⁵⁴. When⁵⁵ (Thy Messenger Sraosha Yazata) came³⁹ near me⁶⁰ through Vohu Manangh³¹-⁵⁸ and (and) pointed⁶¹ intelligently⁶² to me that a 'contented' thought⁶³ is the best thing⁶⁴. (It would be better if) a perfect man¹ may not¹⁰ become⁶⁵ pleasing a sinful man¹, because he² (i.e., sinful man) has been considering all¹ righteous (persons)¹⁰ wicked.

16 O Most Bountiful!²¹ Ahura Mazdā¹³–¹⁴! Zarathushtra¹⁶ himself¹⁴ 'looks upon' (Thy) Spirit (or soul) with an eye of respect and any other person¹⁸ (who) will try his level best (to do so)¹⁹.

May Righteousness²³ be²⁶ powerful²² and victorious²⁶ with full brilliance²⁵. In (Thy entire) Sovereignty²⁸, resplendent as the Sun²⁷, (i.e., in the entire world) (O Ahura Mazdā) may Ārmaiti (i.e., humility)⁶⁶ may make her own abode²⁷ and through the Good Thought²⁹ she may bestow blessings¹⁰ upon men according to their deeds²⁶.

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1. Original meaning 'showed': root 'dakhsh': see Yasna Há 33.13 (fradakhshyā).
2. 'tushnā': nominative singular of 'tushnā': Sanskrit root 'tush' := to be content.
3. Its significance may be 'righteous and erudite': 'rich' (Harlez); 'Leader', 'foremost i.e., chieftain' (Mills).
4. 'Chikhshnushō': desiderative present participle nominative singular masculine (see Yasna Há 32.8); root 'khshnu': reduplicated form is 'chikhshnu': present participle form 'chikhshnushant'.
5. 'tormentors' to them; root 'ang' = Latin 'ang-ere' =to torment, to make narrow. Sinful persons did not like virtues and righteous persons, because virtuous persons hate their individual character.
6. 'ādarē': Perfect tense third person plural parasmaipada of root 'ā-dā' = Sanskrit 'ā-dā' := to regard, to recognise; reduplicated form of the root and the vowel of the root being dropped and the termination '-are' is added. See my Avestā Grammar p. 204.
Ushta ahmāi yahmāi ushta kahmāichit;
vase-khshaṣṣ Mazdā dāyāt Ahūrō
utayūti tevishi; gat töi vasemi
ashem deredyāi; tat möi dāo Ārmaitē
rayō ashish Vangheush gaēm Mananghō.*
(This stanza should be recited twice).
Ashem Vohū 3. Ushtavaitim1 hālitim2
yazamaide3.
yenghe hātām āat yesne paiti vanghō,
Mazdā Ahūrō vaēthā ashāt hachā,
yāonghāmchā tāschā tāoschā yazamaide.
we revere3 Ushtavad1 Hā -Chapter2.

1 Tat1 thwā2 peresā3 eresh4 - möi5 vaochā6
Ahūrā7; nemanghō8 ā9 yathā10 nemē11
khshmāvātō12, Mazdā13 thvāvās15
sakhvāyat16 mavaite17 at18 nē19 ashā20
thvā11 dazdyā12 hākurenā23, yathā24 -
ne25 ā26 Vohū27 jimat28 Mananghā29.

*Do Thou tell5 me6 truly1 that1 which I ask7 Thee5
O Ahura Mazdā7! *when10 (there is the necessity) of prayer9 of *one3 like Thee, then O Ahura Mazdā! it
would be better if a friend21 *like Thee15 may *teach16 about that prayer11. *for giving22 help23
(every time), so that24 (with the charm of Thy Prayer)
(Thy Messenger Sraosha Yazata) may come28 near28 us23 (to give
intuition of Thy help) through27 thought29.

- This first line comes in the beginning of every stanza of this Hā;
moreover this same line is quoted in paragraph 107 of Vendidad Fragard 19h.
- In this entire Hā Chapter, Prophet Zarathushtra asks questions to the
Creator Ahura Mazdā about the Religion and natural creation whose
assuasion is found to occur in Yasna Hā 43.10.
- The meaning of 'yathā' is to be taken in the sense of English 'since' and
Persian 'chunkeh'.
- This pronoun is in plural as it occurs sometimes in the Gāthās.
- 'khshmāvatō,' 'thvāvās,' 'mavaite' by adding the termination 'vat'
to these pronominal adjectives 'khshmā; 'thvā; 'ma' there arose
'khshmāvāt, thvāvat, mavaat' respectively; then to them various case
terminations are added. See my Avesta Grammar page 159-101.
- Harlez and Mills, "helpers" (Spiegel and Justi); "true works of friendship" (Haug) 'ha, hā' = Sanskrit 'sa' - together uniforms;
root 'kere' = to do. The developed form of 'kere' became 'kur'. Note
that in addition to the developed form 'kar' of root 'kere', there occurs
the forms "kir" and "kur" like Sanskrit.
- 'sakhvāyat' - benedictive third person singular paraśmaipada of root
'sanγh' = Sanskrit 'shās' to teach.
2 Tat²⁹ thwā³¹ peresā³² eresh³³ - moi³⁴
vaocḥā³⁵ Ahurā³⁶; kathā³⁷ anghēush³⁸
vahishtahyā³⁹ pāourvīm⁴⁰; kāthē⁴¹ sūdyā¹⁴²
yē³³ -i⁴⁴ paitishāt⁴⁵; hvō⁴⁶ zi⁴⁷ ashā⁴⁸
spentō⁴⁹ irikhtem⁵⁰ vispoibyo⁵¹ hāro²⁵²
mainyū³³ ahūmbish⁵⁴ urvathō⁵⁵ Mazda³⁶.

2 Do Thou tell me²⁴ truly¹³ that thirty I ask²² Thee²¹. O Ahura Mazda²⁶. How (or what²⁵) (²⁶) is the origin⁰ of the best²⁲ life²²? In what way²ⁱ should he accrue benefit²² who²³ may acknowledge²⁴ both these (worlds)?²⁴ O heavenly³³ Ahura Mazda³⁶ Thou Thyself²⁴ (art). Indeed²⁵, bountiful²⁶ through righteousness²⁷ and keeping far away²⁸ evil²⁹ from all of us³⁰ and friend³¹ in both the worlds³².

* i.e., what he who intends to lead the best life ought to do? Its reply: one ought to acquire righteousness. Truthfulness is the origin of the best life.
* Or alternatively: - How (arose) the origin of Heaven? "In the world of goodness what is the foremost thing?" (Darmesteter).
* 'I' - demonstrative pronoun nominative and accusative dual.
* or may have the desire of both these (worlds); 'paitishāt' = 'paiti+ishat'; root 'paiti+ish' = Sanskrit 'Prati-ish', to acknowledge, to wish.
* infinitive used as verb (See Yasna 28, 2; 29, 3; 31, 5; 43, 11, 12, 14, 44, 17, 46, 15, 51.)
* Haug. "destruction" (Mills); "going astray, doubt" (Justi); 'sin, wickedness' (Darmesteter).

3 Tat²⁷ thwā²⁸ peresā²⁹ eresh³⁰ moi³¹
vaocḥā³² Ahurā³³; kasnā³⁴ zāthā³⁵
patā³⁶ asahyā³⁷ pouryō³⁸; kasnā³⁹
khvēng⁷⁰ staremcḥa⁷¹ dāt⁷² advānem⁷³;
kē⁷⁴ yā⁷⁵ māo²⁷ sixty ukhshyeiti⁷⁷ nerefsaiti⁷⁸
'thwat³²; tāchit⁶⁶ Mazda²⁸ vasemi⁸²
anyāchā³² viduyē³².

3 Do Thou tell me³² truly³⁰ that which³³ I ask³⁹ Thee³³, O Ahura Mazda³³ who³⁴ (was) o the Creator³⁵ (and) ²³ father³⁶ of Righteousness²³ in the beginning²³? Who²⁵ determined²³ the path²³ of the Sun²⁵ and of the stars? Who (is there) ²³ other than Thee³³ through whom²³ the Moon²³ waxes²³ and wanes²³? (Reply: - no one).
O Ahura Mazda! these³³ as well as other³³ (things) do I wish³³ to know³³.

* 'zāthā' - nominative singular of 'zāthar'; root 'zan' - ; Sanskrit 'janitr'.
* 'patā'- other forms of the same word are: 'pita ~, ptē, patacha'; Sanskrit 'pītā'.
* staremcḥa (=stārāmchā) - genitive plural. Some time 'ā (Arial) is changed to 'e' in the Gāthās; e.g., 'verezan = verzenā'; 'hyān =khyen' etc. 'khvēng' - the later Avesta form of khveng is 'hvaire' (Sanskrit svr.). No termination is added to this word (except 'hū-, hūrō'). Here the word is used in the sense of the genitive singular.
* 'advānem' - accusative singular of advān; its later Avesta form is 'adhvan' =Sanskrit 'adhvan'.
* 'thwet' - meaning of the ablative singular is also 'other than, except'; see my Avesta Grammar 'Syntax' p. 301.
* This line is quoted in Māh Bōkhtār Neyāesh and Māh Yashū as well.
4 Tat⁸⁵ thwā⁸⁶ peresā⁸⁷ eresh⁸⁸ mōi⁸⁹ vaochā⁹⁰ Ahurā⁹¹; kasnā⁹² deretā⁹³ zāmchā⁹⁴ adē⁹⁵ nabāoschā⁹⁶ avapastōish⁹⁷; ké⁹⁸ apō⁹⁹ urvarāoshcā¹⁰⁰; ké¹ vātā³ dvānmaihyaschā³ yaogett¹ äsū³; kasnā⁶ Vangheush⁷ Mazdā⁸ dāmish⁴ Mananghā¹⁰.

4 Do Thou tell¹⁰ me¹¹ truly¹² that¹³ which I ask¹⁴ Thee¹⁵, O Ahura Mazdā¹⁶ Who¹⁷ (is) the supporter¹⁸ of the earth¹⁹ and the sky²⁰ °from falling²¹ °down²² who²³ (created) waters²⁴ and plants²⁵ who²⁶ bestowed²⁷ swiftness²⁸ to the wind²⁹ and clouds³° who³¹, O Ahura Mazdâ³² (is) the Creator³³ of the good³⁴ mind³⁵.

Explanation: (As regards the three parts of the day the comment is given below).

Which³⁶ (i.e., three parts of the day) (are) the reminders³⁷ (as it were) to the religious priest³⁸ about (his) duty (or mission)³⁹.

1 'hvāpāo' - nominative singular of 'hvāpah'. Sanskrit 'apās' Latin 'opus' =work. Original form 'hū-ā apangh'; Sanskrit 'su-apās' =good or great architect, the architect.

2 'zaēmāchā' - accusative singular of 'zaēman' - its meaning is dexterity, 'zeal', 'joy', root 'zē' =Sanskrit 'hi' = to incite, to please.

3 These three words are in the accusative plural; 'ushan' =Sanskrit 'ushas' =dawn. Later Avestā form of 'arēm-pithwā' is 'rapithwā'; 'khshap' =Sanskrit 'khshap' =night.

4 Haagi; 'interpreter of the Religion' (Harlez), 'clever, wise, dexterous' (Justi and Mills), root 'chash' =Sanskrit 'chakhsh' = to see, to examine; original form - chash +dangh+vant.

5 'aretha' =Sanskrit 'arthu' =work, (in the sense of affair, concern.)

6 'manōthrish' - nominative - accusative plural of 'manōthri'. This word is applied to the three divisions of the day. This word is nominative accusative plural feminine of 'manōtar' (monitor). Sanskrit 'man' = to declare. "Who declares the decider of justice, i.e., by whom the decider of justice (ie., saosthyant) will be created?" (Darmesteter).
6 Tat\textsuperscript{64} thwa\textsuperscript{65} peresa\textsuperscript{66} eresh\textsuperscript{67} mo\textsuperscript{68} vaoh\textsuperscript{69} Ahur\textsuperscript{70}; ke\textsuperscript{71} berekhdham\textsuperscript{72} tash\textsuperscript{73} khshathra\textsuperscript{74} mat\textsuperscript{75} Armaite\textsuperscript{76}; ke\textsuperscript{77} uzemem\textsuperscript{78} chooret\textsuperscript{79} yaanay\textsuperscript{80} puthrem\textsuperscript{81} pithr\textsuperscript{82}; azem\textsuperscript{83} tais\textsuperscript{84} thwa\textsuperscript{85} frakhshne\textsuperscript{86} avami\textsuperscript{87} Mazda\textsuperscript{88} Spenta\textsuperscript{89} Mainyu\textsuperscript{90} vispan\textsuperscript{91} datre\textsuperscript{92}.

7 Do Thou tell\textsuperscript{69} me\textsuperscript{69} truly\textsuperscript{67} that which\textsuperscript{77} I ask\textsuperscript{79} Thee\textsuperscript{79}, O Ahura Mazda\textsuperscript{71}! whether\textsuperscript{46} that\textsuperscript{47} which\textsuperscript{44} I say\textsuperscript{43} (below) (is) true\textsuperscript{42}? Does Armati\textsuperscript{73} (i.e., Perfect Mindedness) increase\textsuperscript{69} righteousness\textsuperscript{60} through (her) deeds\textsuperscript{51}? Explanation: (Its significance is, does that person who by performing good deeds and thinking humble and good thought cause righteousness to increase?)

(What is it that) *Thou hast established\textsuperscript{52} Thy\textsuperscript{54} kingdom\textsuperscript{55} of good\textsuperscript{56} thought\textsuperscript{58} (or through the Good Mind)? For whom\textsuperscript{89} didst Thou fashion\textsuperscript{63} (this) joy-bringing\textsuperscript{60} world\textsuperscript{89}?*
8 Tat\(^9\) thvā\(^94\) peresā\(^95\) eresh\(^96\) mōi\(^97\) vaocah\(^98\)
Ahurā\(^99\) mendaifyā\(^100\) yā\(^1-tōl\(^2\) Mazdā\(^3\)
ādishtish\(^4\) yāchā\(^5\) Vohù\(^6\) ukhdha\(^7\) frashi\(^8\)
Mananghā\(^9\), yāchā\(^10\) ashā\(^11\) anghéush\(^12\)
arēm\(^13\) vaēdyā\(^14\); kā\(^15\)-mē\(^16\) urvā\(^17\) Vohù\(^18\)
urvahat\(^19\) āgemat\(^20\) tā\(^21\).

8 Do Thou tell\(^22\) me\(^23\) truly\(^24\) that which\(^25\) I ask\(^26\) Thee\(^27\), O Ahura Mazdā\(^28\) about those\(^29\) five\(^30\) ṣcommandments\(^31\) of Thine (i.e., Thy five times) Prayer which\(^32\) is sought\(^33\) through good thought\(^34\) and which\(^35\) is essential\(^36\) for acquiring\(^37\) happiness\(^38\) of this world\(^39\) through righteousness.

With what\(^40\) goodness (or meritorious deed)\(^41\) shall my\(^42\) soul\(^43\) be \(\text{'pleased'}\) whereby\(^44\) (it) may gain its wish\(^45\).

\(\frac{9}{9}\) or Thy command of (performing) five times; five times daily prayer enjoined by Thee with care (Hau), see Yasna Ha 11.9 adishtish.

Root \(\text{ā dish}'\) - Sanskrit \(\text{ā dish}'\) to enjoin, to order.

\# \(\text{'frashi'}\) - Passive Aorist third person singular of root \(\text{'peres'}\) to ask ,
See my Avestā Gānān p 354.

\(\text{'vaēdyā'}\) infinitive root \(\text{'vī'}\) =Sanskrit \(\text{'vī'}\) =to obtain.

\$ \(\text{'urvāhat'}\) - see \(\text{'urvākhsh anguha'}\) (Yasna Hā 62.10).

9 Tat\(^22\) thvā\(^23\) peres\(^24\) eresh\(^25\)-mōi\(^26\) vaocah\(^27\)
Ahruā\(^28\); kathā\(^29\)-mōi\(^30\) yām\(^31\) yaosh\(^32\)
daēnām\(^33\) yaozhdānē\(^34\), yām\(^35\) hudānāush\(^36\)
paitishē\(^37\) sakhvyāt\(^38\) khshatrhyāh\(^39\)
ereshvā\(^40\) khshatrā\(^41\) thvāvās\(^42\) asishtish\(^43\)
Mazdā\(^44\) hademōi\(^45\) asha\(^46\) vohuchā\(^47\)
shyas\(^48\) Mananghā\(^49\).

9 Do Thou tell\(^27\) me\(^26\), truly\(^25\) that which\(^27\) I ask\(^28\) Thee\(^29\), O Ahura Mazdā\(^22\)! In what manner\(^30\) shall I keep pure\(^31\) (this) \(\text{Holy}\) Religion\(^32\) (and its) \(\text{commandments}\(^33\), which\(^35\) the wise\(^36\) Lord\(^37\) like Thee\(^22\) of the sovereignty (of the whole world) \(\text{taught}\) me\(^38\)?

O Ahura Mazdā on account of (Thy) just\(^39\) sovereignty\(^40\) Thou \*dost dwell\(^41\) \*in one abode only\(^42\) together with Asha\(^46\) (i.e., righteousness) and Vohu-Manah (i.e., Good thought)\(^47\)

\(\frac{9}{9}\) \text{‘yaosh’} = Vedic \text{‘yōs’} = pure, holy. This word occurs in the same form (vide Yasna 46,18).

\(\frac{9}{9}\) Its Sanskrit equivalent is \text{‘shishti’} = order, command, rule.

\(\frac{9}{9}\) \text{‘ahishi’} = \(\text{ā + sishti} = \text{'Teachings'}\) (Mills).

\(\frac{9}{9}\) \text{‘hudānāush’} - this can be genitive singular of \text{‘hudānu’}. But like \text{‘ash - bāzāush’} (Yash 14-12) and \text{‘merethyāush’} (Yasna 53,8) I have thought it proper to take it in nominative singular.

\(\frac{9}{9}\) \text{‘sakhvyāt’} root \text{‘sangh’} = Sanskrit \text{‘shās’} = to teach.

\(\frac{9}{9}\) Original meaning \text{‘shall I purify’}, i.e., I shall keep a far from pollution all around and from evil influence.

\(\frac{9}{9}\) \text{‘hademōi’} locative singular of hadema - ; hadema= ha+demāna;
demāna = Later Avestā \text{‘numāna’} = in the house or abode, or in the assembly; its Sanskrit equivalent is \text{‘sadas’} = assembly, seat; Av. root \text{‘had’} = Sanskrit \text{‘sad’} = to sit (see Yasna 46,14).

\(\frac{9}{9}\) \text{‘shyas’} - present participle nominative singular of root \text{‘shi’} Sanskrit \text{‘khshi’} - to dwell. \text{‘shi-ant = shyant’}. Original meaning \text{‘(thou art) dwelling- abiding’}, i.e., Righteousness and good thought are in the perfect condition in Thee. In other words, Thou dost dwell on both these most excellent virtues.
10 Tat²⁰ thwā²¹ peresā²² eresh²³ moi²⁴ vaochā²⁵
    Ahurā²⁶; tām²⁷ daenām²⁸ yā²⁹ hätām²⁰
    vahishtā²¹, yā²² - moī²³ gaethāo²⁴ ashā²⁵
    frādōit²⁶ hachēmnā²⁷, Ārmatōish²⁸
    ukhhdāish²⁹ shyaothanā³⁰ eresh³¹ daidyat³²
    makhvyāo³³ chistōish³⁴ thwā³⁵
    ishtish³⁶ usēn³⁷ Mazdā³⁸.

10 Do Thou tell³⁹ me⁴⁰ truly⁴¹ that which⁴² I ask Thee⁴³, O Ahura Mazdā⁴⁴! about this⁴⁵ Religion⁴⁶ which⁴⁷ (is) the best⁴⁸ amongst all the existing (religions)⁴⁹, (and) which⁵⁰ can prosper⁵¹ my⁵² property⁵³ following⁵⁴ the righteousness⁵⁵, (and which) on account of (the sacred verses⁵⁶ of perfect thought⁵⁷ can make⁵⁸ our) deeds⁵⁹ true⁶⁰ (or virtuous). O Ahura Mazdā!⁶¹ all the desires of my⁶² wisdom⁶³ may long for⁶⁴ Thee only (or may incline⁶⁵ towards Thee alone⁶⁶). (i.e., I so wish that I may have the longing for Thee only).

Explanation:- (Prophet Zarathushtra says that those who listen to the matters of Thy Religion expounded by me regard me fully worthy of such mission. This fact, O Ahura Mazdā! is clearly known to Thee)
(The remaining) ⁶⁷ all⁶⁸ others⁶⁹ I look upon with hatred⁰ of (my) inner self¹ (or of my spirit²).

◊ i.e., the Religion which having united with righteousness.
♀ i.e., by acting according to the law of perfect mindedness:
# ‘daidyat’ - potential third person singular parastraipa of root dā-Sanskrit dhā. The same word occurs in other forms ‘daidit’, ‘daidhit’.
¶ ‘makhvyāo’ - possessive pronoun feminine genitive singular.
§ ‘uṣēn’ - (= Later ‘Avesta usān’) - imperfect subjunctive used in the sense of the benedicitive mood of root ‘vas’ - (See my Avestā Grammar page 307.)

11 Tat⁷⁷ thwā⁷⁸ peresā⁷⁹ eresh⁸⁰ moi⁸¹ vaochā⁸²
    Ahurā;⁸³ kathā⁸⁴ teng-ā⁸⁵ vijmyāit⁸⁶
    Ārmatish⁸⁷, yaēbyō⁸⁸ Mazdā⁹⁰ thwōi⁹¹
    vashyētē⁹² daēnā⁹³; azem⁹⁴ tōi⁹⁵ āish⁹⁶
    pouruyō⁹⁷ fravōivīdē⁹⁸; vispēng¹⁰⁰ anyēŋ¹
    manyēush² spasyā³ dvaēshanghā⁴.

11 Do Thou tell⁴¹ me⁴² truly⁴³ that which⁴⁴ I ask⁴⁵ Thee⁴⁶, O Ahura Mazdā⁴⁷! In what way⁴⁸ will Ārmati⁴⁹ (i.e., Perfect mentality) exert influence⁵⁰ over those⁵¹ to whom⁵². O Ahura Mazdā! Thy⁵³ Religion⁵⁴ will be will be proclaimed⁵⁵ by them⁵⁶ (i.e., the listeners of the doctrines of the Religion) I⁵⁷ have been recognised⁵⁸ by Thee⁵⁹ as the best.⁶⁰

◊ ‘vashyētē’ - Passive future tense third person singular of root ‘vach’ = Sanskrit ‘vach’, to speak; original form ‘vach + shya + te = vashyete’ ‘ch’ being dropped).
♀ ‘vijmyāit’ - Later Avesta ‘vijamyāit’ root ‘vi-Jam’ = to enter. “when will Ārmati (i.e., Perfect Mentality) enter into those when I expound Thy Religion?” (Darmesteter).
# fravōivīdē - Reduplicated perfect passive ātmanepada first person sing. of root ‘vid’ = Sanskrit ‘vid’ = to know.
♀ i.e., to those who do not pay attention to the matter of the Religion.
# ‘spasyā’ = Later Avestā’spasyāmī’; root ‘spas’ = Latin ‘specere’ to see.
12 Tat$^6$ thwa$^6$ peres$^7$ eresh$^8$ möi$^9$ vaocha$^{10}$
Ahrūá$^{11}$ Kē$^{12}$ ashavā$^{13}$ yāish$^{14}$ peresāi$^{15}$
dregvāo$^{16}$ vá$^{17}$, katārem$^{18}$ angrō$^{19}$ vá$^{20}$,
hvō$^{21}$ vá$^{22}$ angrō$^{23}$; ye$^{24}$ mā$^{25}$ dregvāo$^{26}$
thwā$^{27}$ savā$^{28}$ paiti-eretê$^{29}$, chyanghat$^{30}$
hvō$^{31}$ nōit$^{32}$ ayēm$^{33}$ angrō$^{34}$ manyetê$^{35}$.

12. Do Thou tell$^{16}$ me$^{16}$ truly$^{16}$ that which$^3$ I ask$^7$: Thee$^6$, O Ahura Mazda$^{11}$ Who$^{12}$ (is) righteous$^{13}$ and who$^{12}$ (is) wicked$^{16}$ (amongst the persons) with whom$^{14}$ I confer$^{17}$? On which side of the two$^{18}$ is the Evil one$^{19}$ (Angrō Mainyu$^{20}$)? (which of the two) is the Evil one$^{20}$ (Angrō-Mainyu$^{22}$) himself$^{19}$? why$^{20}$ is that$^{18}$ wicked person$^{22}$ himself$^{21}$ not$^{12}$ $^{20}$ regarded$^{20}$ as belonging to Angra Mainyu$^{23}$ who$^{29}$ (O Ahura Mazda$^{32}$) blames$^{29}$ me$^{25}$ (and) Thy good creations$^{22}$.

Original meaning 'opposes', 'goes against'. Its significance is this, the person who opposes me and puts Thee into disgrace instead of being grateful for getting through Thy good things of life and other benefits. Or alternatively: the wicked person who blames Thy good creations before me etc. "Why can I not recognise the invertebrate hostility of that wicked person from his wretched behaviour who envies me for getting good things - gifts from Thee". (Darmesteter) 'a+ym' = ayēm; 'a+ya' = Sanskrit aya = movement, character, behaviour; root 'i' = Sanskrit 'i' = to go (Darmesteter) 'It corresponds to Persian word 'raftār'.

$\text{manyetê}$: Passive verb present third person singular. This same verb occurs in Yazh 10. para 71 in the sense of the active.
14 Tat\textsuperscript{42} thwā\textsuperscript{63} peresā\textsuperscript{64} eresh\textsuperscript{65} mōi\textsuperscript{66} vaochā\textsuperscript{67} Ahūra\textsuperscript{68}; kathā\textsuperscript{69} ashā\textsuperscript{70} drujem\textsuperscript{71} dyām\textsuperscript{72} zastayō\textsuperscript{73}; ni\textsuperscript{74} him\textsuperscript{75} merāzhdyā\textsuperscript{76} thwayhā\textsuperscript{77} māṭhraish\textsuperscript{78} sēnghahyā\textsuperscript{79}; ēmavaitim\textsuperscript{80} sinām\textsuperscript{81} dāvoī\textsuperscript{82} dregvasū\textsuperscript{83} ā-ish\textsuperscript{84} dvaśēng\textsuperscript{85} Mazdā\textsuperscript{86} anāšē\textsuperscript{87} ṣṭāsche\textsuperscript{88}.

15 Do Thou tell\textsuperscript{89} me\textsuperscript{90} truly\textsuperscript{91} that which\textsuperscript{92} I ask\textsuperscript{93} Thee\textsuperscript{94} O Ahura Mazdā!\textsuperscript{95} How\textsuperscript{96} shall I deliver\textsuperscript{97} untruth\textsuperscript{98} (or deceit\textsuperscript{99})\textsuperscript{99} into the hands\textsuperscript{100} of righteousness\textsuperscript{101}?

\textbf{Explantion:-} (why? its reason is stated below.) For destroying\textsuperscript{102} it, O Ahura Mazdā!\textsuperscript{103} through the Holy Words\textsuperscript{104} of Thy\textsuperscript{105} Sacred Verses\textsuperscript{106}, for causing\textsuperscript{107} heavy\textsuperscript{108} destruction\textsuperscript{109} amongst wicked persons, for not allowing them to propagate intrigues\textsuperscript{110} and frauds\textsuperscript{111} amongst\textsuperscript{112} them, how\textsuperscript{113} shall I deliver\textsuperscript{114} untruth\textsuperscript{115} into the hands\textsuperscript{116} of righteousness\textsuperscript{117}?

\textbullet\ From 'āshāhe' letter 'K' is dropped and the letter 'a' prior to it is changed to 'ā' and hence it became 'āshā'! In the same way are the words 'āzōish dahākāi' (Vendidad 1.18).
\textbullet\ 'zastayō' locative dual of 'zasta' - in both the hands.
\# i.e., I hand over in the control of Truth - Righteousness that it can crush untruth-deceit. 'dyām' - potential mood first person singular parasmaipada of root 'dā' - Sanskrit 'dā'. Its other form occurs as 'dāhyām' - i.e., through mystic charms.
\$ 'ni-merjādyāi' infinitive; root 'merench' - to destroy.
\& 'dregvasū' - locative plural of 'dregvanti' - 'dregvat'.
\* root 'sī' - Sanskrit 'sī' = to fall down.
\# 'ā-ish' - demonstrative pronoun accusative plural masculine; 'unto them'.
\# 'ōstāsche' - accusative plural; Sanskrit root 'ōms' = to deceive.
\% 'anāšhe' - infinitive; 'an' = not; Sanskrit 'āsh' - to spread; or 'a' = not; Sanskrit root 'nash' = Latin 'narc-ire'; narcisor = to reach, to attain to.
16 Tat²⁰ thwā²¹ peresā²⁰ eresh²¹ mōi²² vaochā²³
Ahurā²⁴; Kē²⁵ verethrem²⁶ - jā²⁷ thwā²⁸
pōi²⁹ sēnghā³⁰ yōi³¹ henti³²; chithrā³³ mōi³⁴
dām³⁵ ahūmbiš³⁶ ratūm³⁷ chizhi³⁸;
at³⁹ hōi⁴⁰ Vohū⁴¹ Seraoshō⁴² jantu⁴³
Mananghā⁴⁴, Mazdā⁴⁵ ahmāi⁴⁶ yahmāi⁴⁷
vashi⁴⁸ "kahmāichit⁴⁹.

16 Do Thou tell²¹ me²² truly²¹ that which²¹ I ask²⁰ Thee¹⁹, O Ahura Mazdā²⁴! Who²⁵ (is) "the smiter²⁷ of the foe²⁸ through (the efficacy of) Thy²⁸ (Avestan)
sacred verses²⁹ which³⁰ (by reciting at the time
of difficulty) are³² the protectors³³? (O Ahura Mazdā!) a wise³⁴ "leader³⁵. for both the lives³⁶ do Thou reveal³⁸ unto me³⁹ openly³⁰. May Sraosha (Yazata)⁴⁰ go⁴¹ with the good⁴²
thought⁴³ (or through Vohu Manah) unto any one⁴⁴ whom⁴⁴ so-
ever²⁰ Thou × dost love⁴⁸, O Ahura Mazdā!⁴⁹

This strophe is found quoted in Vendidad Fragarz ⁷, para ²⁰.

"verethrem - jā" - Compound noun nominative singular of "verethrem
jan"; its common form is "verethrajan". "Verethra" = Sanskrit
"vrtra" = enemy. Root "jan" = Sanskrit "han" = to smite.

i.e., in order to get benefit for myself in this and in other life.

i.e., the indicator of the path of goodness, the expounder of the teachings
of Religion.

vashi - present tense second person singular class 2nd parasmaspada of
root "vas" = Sanskrit "vashi" = to love; vas+hi="vashi", Gāthic form
"vashi".

jantū = jāntu; root jam = Sanskrit gam = to go.

17 Tat²⁰ thwā²¹ peresā²⁰ eresh²¹ mōi²² vaochā²³
Ahurā⁵⁶; kathā⁵⁷ Mazdā⁵⁸ zarem⁵⁹
charānī⁶⁰ hachā⁶¹ khshmat⁶², āsketim⁶³
khshmākām⁶⁴, hyachā⁶⁵ mōi⁶⁶ khyāt⁶⁷
vākhsh⁶⁸ aēshō⁶⁹, sarōi⁷⁰ būzhdyāi⁷¹
Haurvātā⁷² Ameretātā⁷³, avā⁷⁴ māthra⁷⁵
yē⁷⁶ rāthempō⁷⁷ ashāt⁷⁸ hachā⁷⁹

17 Do Thou tell⁵⁶ me⁵⁶ truly⁵⁶ that which⁵⁶ I ask⁵⁶ Thee⁵⁶, O Ahura Mazdā! How⁵⁷ shall I draw⁶⁰ (towards me) a attraction of love⁶⁰ from Thee⁵⁷? (and) how⁶ⁱ shall I attain⁶² to Thy⁶³
consummation⁶⁴? so that⁶⁵ my voice⁶⁶ may have the desired effect⁶⁷. I may⁶⁸ obtain⁶⁹ in (my) chiefship⁷⁰ Haurvatat² (i.e., happiness of this world) and Ameretä² (i.e., immortality in the world beyond).⁶⁶ through this²⁴ Māthra² which²⁵ (is) the best wealth²⁶ on account of²⁶ its righteousness²⁶.

Explanation:- Holy Zarathushtra says that O Ahura Mazdā! I may pass my life in accordance with the commandments written in Thy Language of the Māthra, so that I may attain to the happiness of this world and the abode of Heaven - Paradise in the spiritual world after death.

Explanation:- Holy Zarathushtra says that O Ahura Mazdā! I may pass my life in accordance with the commandments written in Thy Language of the Māthra, so that I may attain to the happiness of this world and the abode of Heaven - Paradise in the spiritual world after death.

"zarā" = Sanskrit "bara" - "meeting, to get together" (Rev Mills).

# How shall I reach Thy attraction of love? or what mode of conduct shall I have to attract Thy love (for me), O Ahura Mazdā?"

root 'char' = Sanskrit 'char' = to enjoy life.

Spiegel, Justi and Mills; to the abode (Haug); to the work (Darmesteter).

'charānī' - This verb is applied to both 'zarem' and 'āsketim'.

i.e., what I have said in the public may be fulfilled according to my wish.

Dr. Haug: "indicator of the path." (Mills); "reward" (Darmesteter).

termination of the instrumental case; 'through this Holy Spell-māthra'.

"būzhdyāi" - infinitive used in the sense of a verb as it happens 'sometimes'. (See Yasna 28.2; Yasna 29.3; Yasna 31.5; Yasna 43.11,12,14);

root 'bū' = Sanskrit 'bhu' = to get, to obtain.
18 Tat\textsuperscript{60} thwā\textsuperscript{61} peresā\textsuperscript{62} eresh\textsuperscript{63} mōi\textsuperscript{24} vaochā\textsuperscript{65} Ahurā\textsuperscript{86}; kathā\textsuperscript{87} ashā\textsuperscript{88} tat\textsuperscript{69} mizhdem\textsuperscript{66} hanānī\textsuperscript{91}, dasā\textsuperscript{92} aspā\textsuperscript{93} arshna-vaitish\textsuperscript{94} ushtremchā\textsuperscript{95}, hyat\textsuperscript{96} mōi\textsuperscript{97} Mazdā\textsuperscript{98} apivaiti\textsuperscript{99} Haurvātā\textsuperscript{100} Ameretā\textsuperscript{1} yathā\textsuperscript{2} hi\textsuperscript{3} tačibyō\textsuperscript{4} dāonghā\textsuperscript{3}.

19 Do Thou tell\textsuperscript{60} me\textsuperscript{61} truly\textsuperscript{67} that which\textsuperscript{60} I ask\textsuperscript{63} Thee\textsuperscript{61}, O Ahura Mazdā\textsuperscript{69}! How\textsuperscript{61} shall I be worthy of that\textsuperscript{99} prize\textsuperscript{90}—ten\textsuperscript{92} pregnant\textsuperscript{94} mares\textsuperscript{91} and "a camel"\textsuperscript{95}—of righteousness\textsuperscript{96}, about which\textsuperscript{79} O Ahura Mazdā\textsuperscript{69}! is known\textsuperscript{99} to me\textsuperscript{67} through Haurvatāt (Khordād\textsuperscript{100}) and Ameretāt (Aardashād); so that (i.e., if I get that prize) I may dedicate\textsuperscript{60} both\textsuperscript{60} the prizes to Thee\textsuperscript{2} (i.e., in Thy name or in Thy memory I may give as a present to the pious men.)

* by acting according to Truth - Righteousness, by treading the path of Truth-Righteousness.

'\textsuperscript{60} arshnavaitish' - derived from 'arshan' (Sanskrit 'vrshan', 'vrshn - male).

'$\textsuperscript{92}'ten pregnant mares and a camel' - this is stated as a description of the prize.

'$\textsuperscript{99}'apivaiti' - Passive Aorist third person singular of root 'aip-vat' = to know, to inform. For its explanation, see my Avestā Grammar p. 254. "Which both Khordād and Amardash has promised to grant me" (Spiegel).

$\textsuperscript{91}'hi' - third personal pronoun nominative and accusative dual feminine. (See Yasna 30,3; Yasna 31,10; Yasna 44,18).

$\textsuperscript{93}'thwā' instead of 'tačibyō'.

$\textsuperscript{94}'dāonghā' - Future tense first person singular of root 'dāsto give; future base 'dāongha' (=dā+ha). The termination 'mi' at the end is dropped.

\textsuperscript{91}'yā-im' = Which indeed, 'im' Vedic participle, which lays a stress upon the preceding word (Prof Benfey).

\textsuperscript{92}'avām' - If we take the word 'avām' from Sanskrit root 'av' - to injure, to fall. Instead of taking as pronoun, then it would be translated thus: 'I am aware of the eventual injury (of that man)'.

\textsuperscript{93}'mōi' here has the force of 'marriage', not 'give'.

\textsuperscript{94}'vaochā' is a circumlocution for 'mōi'.

\textsuperscript{95} 'yā' = Sanskrit 'na' = 'nah' (Persian) = 'ne' (Latin) = not, is not.

\textsuperscript{96}'yā-im' = Which indeed, 'im' Vedic participle, which lays a stress upon the preceding word (Prof Benfey).
Ushta ahmâi yahmâi ushman kahmâichit
vasë-khsâyâs Mazdâo dâyât Ahurô
utâyûtti têvîshi gat tôi vasaîmi
ashem deredîâyî tat möî dào Ārmaitê
râyô ashîsh Vang hôsh gaêm Mananghô•
(Above stanza should be recited twice)
Ashem Vohû 3. Tat thwâ -peresâm1
hêitîm2 yazamaide, yenghe hátâm aat
yesne paitî vanghô, Mazdâo Ahurô vâethâ
ashât hachâ, yâônghâmchâ têschâ
tâoschâ yazamaide.

We revere3 the Hâ•- chapter (called)1 Tat -thwâ Peresâ11.

Original meaning ‘like what, in what manner’; ‘chithanâ=chithenâ’
yathunâ; Or alternatively:- are the wicked persons34 ever3 considered36 as good sovereigns17, O Ahura Mazdâ16!
• ‘ãongharê’ - Perfect tense third person plural parasmaipada of root ‘ah’-to be, to become.
# I ask Thee: ‘What punishment (kâm) is there for those who oppose (goodness-uprightness)?’ (Darmesteter). This scholar translates the word ‘kâm’ by ‘punishment’ applying to ‘mainish’ occurring in the preceding stanza.
• ‘Kavi’ i.e., ‘kiks’ i.e., those who do not listen to the commandments and teachings of the Holy Zoroastrian Religion. Pahlavi writers have merely translated this word in Avestan character.
• ‘ânmênê’ - dative singular of ãnman; see Yasna 45.10.
• ‘mizên’ - root ‘miz’ = Sanskrit ‘mih’ = Latin ‘Ming-ere’ = to sprinkle, to fertilise.

Like Kiks and Karaps Usikhsh seems to be a certain tribe of the wicked. Pahlavi translators have simply transcribed this word
Hā 45th

1. Atśivaḥ svāsyaḥ svāyām dharmānaḥ śrāvate
dhāraṇaḥ āsintāyaḥ yāṣṭāyaḥ dhāraṇāyāṁ

Parasmipada 'of root' 'sva-vach', to expound, to explain;
'sva-vach +shya+mi'; termination 'mi' at the end, is dropped.

1. 'svāsyaḥ' - Imperative second person plural atmanepada of root
'svāsya', to listen; 'śrāvate' - imperative second person plural parasmipada,

# Owing to 'im', to speak by putting stress on 'nu'; for its explanation see
note on the phrase 'yā-im' (Yasna 44.19).

S. Original meaning 'clearly, manifestly'.

1. 'Now ponder ye clearly all (imperative atmanepada second person
plural)' Reverend Dr. Mills.

1. 'śrāvate' = Later Avestā 'bitim' = Sanskrit 'dvitiyam' again, a second
time, or 'to second (i.e., of the spiritual world) life'.

Or I will now explain: 'śrāvākshyā' - future tense first person singular

# 'āsintāyāṁ' - Imperative second person plural dharmānaḥ atmanepada of root
'āsinta', to desire.

D. 'āsintāyāṁ' - present tense second person plural parasmipada of root
'svāsya' = Sanskrit 'śrāvā' = to long for, to desire.
2 At²¹ fravakhshyā²⁹ anghêush²⁰ mainyū³¹ pouruyē³², yayāo³³ spanyāo³⁴ üiti³⁵
mravat³⁶ yēm³⁷ angrēm³⁸, nōit³⁹ nā⁴⁰
manāo⁴¹, nōit⁴² sēnghā⁴³, nōit⁴⁴
khratavā⁴⁵, naēdā⁴⁶ varanā⁴⁷, nōit⁴⁸
ukhddā⁴⁹ naēdā⁵⁰ shyaothanā⁵¹, nōit⁵²
daēnāo⁵³, nōit⁵⁴ urvānō⁵⁵ hachaintē⁵⁶.

2 (O members of the assembly!) first of all⁷² I will
declare⁰ (unto you) about the Twin Spirits⁴⁰ of the
world⁴ⁱ, of whom⁴² the more bountiful (spirit) spoke to
the "harmful (or destructive) (spirit)⁴³ thus⁴⁴: ‘neither⁴⁵ our
thoughts⁴⁶, nor⁴⁷ our⁶ teachings⁴⁸ or senses⁴⁹ (or
understandings⁰), nor⁵¹ our⁵² manners⁵³ (or doctrines⁵⁴),
nor⁵⁵ words⁵⁶, nor⁵⁷ deeds⁵⁸, nor⁵⁹ ‘consciences’⁶⁰, nor⁶¹ souls⁶² conform (or accord)
with each other⁶³.

3 At⁵⁷ fravakhshyā⁵⁸ anghêush⁵⁹ ahyā⁶⁰
pourvim⁶¹, yā⁶² mōi⁶³ vidvāo⁶⁴ Mazdāo⁶⁵
vaochat⁶⁶ Ahurō⁶⁷, yōi⁶⁸ im⁶⁹ vē⁷⁰ nōit⁷¹
ithā⁷² māthrem⁷³ vareshti⁷⁴, yathā⁷⁵
im⁷⁶ mēnāichā⁷⁷ vaocha-chā⁷⁸ aeibyo⁷⁹
anghêush⁸⁰ avōi⁸¹ anghat⁸² amemem⁸³

3 I will expound⁸⁴ (to you) the foremost⁸⁵ (knowledge)
of this⁸⁶ "life"⁸⁷ (or of this⁸⁸ world⁸⁹), which⁹² the
Omniscient⁹³ Ahurā⁹⁴ Mazdā⁹⁵ has said⁹⁶ to me⁹⁷
(to taught me); (that is this); if (those) amongst⁹⁸ you
who⁹⁹ will notⁱ⁰¹ put into practiceⁱ⁰² this Holy Wordⁱ⁰³
asⁱ⁰⁴ I "think" and (as now) expoundⁱ⁰⁵ itⁱ⁰⁶, (then)
theirⁱ⁰⁷ lifeⁱ⁰⁸ will endⁱ⁰⁹ in "destruction (or calamity)"ⁱ¹⁰.

† Or in this life (or in this world) - genitive singular used in the sense of
the locative singular (See my Avestā Grammar page 303).
‡ or I observe with reverence; root ‘man’=Sanskrit ‘man’;
‘menāichā’ - present subjunctive first person singular atmanepada;
there occur other forms of the same word viz. "manyāi, mainyāi"
(See Yasna 43.9).
¶ Original meaning: "the end of life for them".
¶ ‘avōi’ - locative singular of ‘ava’ - from Sanskrit - or ‘av’ - to injure.
to harm.
4 At\(^84\) fravakhshya\(^85\) anghēush\(^86\) ahyā\(^87\) vahishtem\(^88\) ashāt\(^89\) hachā\(^90\) Mazdā\(^91\) vaēdā\(^92\) yē\(^93\) im\(^94\) dāt\(^95\) patarem\(^96\) Vangheush\(^97\) verezyanto\(^98\) Manangho\(^99\) at\(^100\) hōi\(^1\) dugedā\(^2\) hushyaothanā\(^3\) Ārmaītish\(^4\) nōi\(^5\) divzhaidyāī\(^6\) vispā - hishas\(^7\) Ahuro\(^8\).  

I will expound\(^5\) (to you) the best\(^8\) (viz. about Him who is) the diligent\(^9\) (or active\(^9\)) Father\(^10\) of Good\(^11\) Thought\(^12\) in this\(^13\) world\(^14\) on account of\(^15\) righteousness\(^16\) and whose\(^1\) daughter\(^2\) Ārmaīti\(^3\) is well working\(^4\). Ahura Mazdā\(^5\) is All-knowing\(^6\) (and it is He) who\(^7\) has given\(^8\) (me) this\(^9\) (Religion and Holy Spell). Ahura Mazdā\(^10\) (who is) the All-Seeing\(^11\) is never deceived by anyone\(^12\).

5 'patarem' — there occurs other forms of the same word viz. 'ptarem, pitarem'.  
Later Avestā form of 'dugedā' is 'dughdha' = Sanskrit 'duhitā' = daughter.  
It is in the allegorical sense; by virtuous humility and obedience is represented the womanhood.  
Original meaning 'has known' (Perfect Tense). The word 'vaēdā' is to be taken in the sense of 'vidvāo' or 'vispā - vidvāo'.  
'divzhaidyāī' - is in the infinitive; root 'divz=dab'=Sanskrit 'dambh' = to deceive.

5 At\(^9\) fravakhshya\(^10\) hyat\(^11\) mōi\(^12\) mraot\(^13\) Spentōtemū, vachē\(^14\) srūidyāī\(^16\) hyat\(^17\) maretāēibyo\(^18\) vahishtem\(^19\); yōi\(^20\) mōi\(^21\) ahmāi\(^22\) Sēraoshem\(^23\) dān\(^24\) chayaschā\(^25\); upā-jimen\(^26\) Haurvātā\(^27\) Ameretātā\(^28\); Vangheush\(^29\) manyēush\(^30\)

shyaothanāiś Mazdā\(^31\) Ahuro\(^32\).  

I will expound\(^10\) the Sacred Verse\(^15\) (of the Religion) (to you), which\(^11\) the Most Bountiful\(^14\) (i.e., Ahura Mazdā) said\(^13\) to me\(^17\) (and) which\(^17\) (is) most beneficial\(^19\) for men\(^18\), to hear\(^19\). Those who\(^20\) will give\(^14\) obedience\(^22\) and\(^4\) attention\(^19\) to me\(^21\) will acquire\(^29\) health\(^27\) and immortality\(^29\).

Explanation:- (Those who will hear attentively the text of the Religion which I expound and will put into practice accordingly with obedience, will acquire health and happiness in this life and will secure the Abode of Heaven after death.)

(Moreover) through the deeds\(^31\) of good\(^29\) thought\(^30\) (i.e., through virtuous deeds) (to such persons) (the Creator) Ahura Mazdā\(^3\) (will appear or will be near).

\# 'vachē' = Later Avesta form 'vachō' = accusative singular of 'vachah', Sanskrit 'vachas'.  
† Rev. Dr. Mills. 'chayaschā' - accusative singular of 'chayangh', root 'ehl' - Sanskrit 'ehl' - to arrange, to collect. Also the meaning of this word can be equivalent to English word 'composure' and Persian 'jamiyat-e-khāter'.  
§ 'upā - jimen' root 'upa - jam' = Sanskrit 'upā-gam' = to accrue, to appear.  
By the holy and heavenly souls the Creator Ahura Mazdā is seen. For its comparison see Ardibehešt Yashīt, paragraph 4th.  
△ The above verb (upā-jimen) is to be taken here in the singular (upā-jimāt).
6 At\textsuperscript{33} fravakhshyā\textsuperscript{34} vispanām\textsuperscript{35} mazishtem\textsuperscript{36},
\begin{quote}
  "stavas"\textsuperscript{37} ashā\textsuperscript{38} yē\textsuperscript{39} hudāo\textsuperscript{40}, yōi\textsuperscript{41}
henti\textsuperscript{42}; "Spentā\textsuperscript{43} Mainyū\textsuperscript{44} sraotū\textsuperscript{45}
Mazdā\textsuperscript{46} Ahurō\textsuperscript{46}, yeyā\textsuperscript{47} vahmē\textsuperscript{48}
Vohū\textsuperscript{49} frashi\textsuperscript{50} Mananghā\textsuperscript{51}, ahyā\textsuperscript{52}
khratū\textsuperscript{53} fō-mā\textsuperscript{54} sāstū\textsuperscript{55} vahishtā\textsuperscript{56}.
\end{quote}

6 I will explain\textsuperscript{44} about the Greatest\textsuperscript{59} of all\textsuperscript{58} (God) to you; (also) I sing hymns in His praise through righteousness\textsuperscript{58}. Who\textsuperscript{58} (Himself) is very wise\textsuperscript{59} (and) who\textsuperscript{60} (i.e., His Amshaspands) are\textsuperscript{60} (also *full of wisdom). Through (His) Bountiful\textsuperscript{61} Spirit\textsuperscript{61} Ahura Mazdā\textsuperscript{62} will hear\textsuperscript{63} (my prayer). Whose\textsuperscript{64} *worship*\textsuperscript{65} **is performed**\textsuperscript{66} through good\textsuperscript{67} thought\textsuperscript{68}. Through His own\textsuperscript{69} best\textsuperscript{70} wisdom\textsuperscript{70} He will teach\textsuperscript{71} me\textsuperscript{72}.

\begin{footnotes}
\item This whole line is quoted in Yasna 52,4 and Yasna 61,5.
\item i.e., for Ahura Mazdā who is the source of Righteousness; or alternatively, I sing the hymns of praise of Him through Righteousness, i.e., with my sincere heart and with pure thought.
\item Original meaning is am praising: "stavas" - present participle parasmaipa da masculine nominative singular of root 'stu'=Sanskrit 'stu' = to praise
\item "hudāo" (of good wisdom, full of wisdom) occurs in the praise of the Bountiful Immortals - Aramesh Spentās, like Ahura Mazdā; (see Visparad 5,2; Yasna Ha 2,2).
\item "vahmē" - by taking as "vahmā" feminine it can be nominative singular.
\item "frashi" - Passive Aorist third person singular of root 'peres' = to ask.
\item "frashi" = "is asked". (original meaning); see my Avestā Grammar, page 254.
\item This first line is quoted in Yasna Ha 7\textsuperscript{th} paragraph 24\textsuperscript{th}.
\item The word "rādangh" also means "an offerer, one who dedicates," root "rā"=Sanskrit "rā" = to bestow, to dedicate.
\item 'jvā' - this word 'jvā' seems to be an abbreviated form of Av. 'jvainti' here, taking into account the two verbs 'ąongharechā', 'bvantichā' following this word.
\item Original meaning 'they become, they exist'. Owing to the Gāthic Avestā, the word 'bvantichā' became a shortened from 'bvauintichā'.
\item In the original text it means 'through whom, whose (advantages)'.
\item See Yasna Ha 7\textsuperscript{th} paragraph 24\textsuperscript{th}.
\item root 'ish' = Sanskrit 'ish' = to wish, to desire, or 'is going, i.e., goes'. Vedic root 'ish'=sto go.
\item Original meaning is "in severity" - in the sense of Persian 'ba-sheddhat'; 'utayūti' - locative singular of 'utayūti', feminine.
\item Reverend Dr. Mills.
\end{footnotes}

7 *yehyā\textsuperscript{57} savā\textsuperscript{58} ishāonti\textsuperscript{59} rādanghō\textsuperscript{60}
yōi\textsuperscript{61}, zī\textsuperscript{62} jvā\textsuperscript{63} ąongharechā\textsuperscript{64}
bvantichā\textsuperscript{65}; ameretāiti\textsuperscript{66} ashāunō\textsuperscript{67}
urvā\textsuperscript{68} aēshō\textsuperscript{69}; utayūtā\textsuperscript{70} yā\textsuperscript{71} nerāsh\textsuperscript{72}
sādrā\textsuperscript{73} dregvatō\textsuperscript{74}; tāchā\textsuperscript{75} khshathrā\textsuperscript{76}
Mazdā\textsuperscript{77} đāmish\textsuperscript{78} Ahuro\textsuperscript{79}.

7 The charitable ones\textsuperscript{66} who\textsuperscript{67} (are *living\textsuperscript{66}, who\textsuperscript{68} have been\textsuperscript{69} and who\textsuperscript{70} will be hereafter\textsuperscript{71} verily\textsuperscript{72} desire\textsuperscript{73} benefic\textsuperscript{74}) \textsuperscript{75} from Him\textsuperscript{77} (i.e., from Ahura Mazdā) (i.e., aspire to get benefits). The soul\textsuperscript{76} of the righteous (man)\textsuperscript{76} (is) *aspiring\textsuperscript{77} for immortality\textsuperscript{78} (i.e., for the happiness of Heaven); To sinful\textsuperscript{79} persons\textsuperscript{79} tribulations\textsuperscript{80} are "severe\textsuperscript{80}". And, the Creator\textsuperscript{81} Ahura Mazdā\textsuperscript{78,79} (**has established\textsuperscript{79}**) these laws\textsuperscript{79} through (his) Power\textsuperscript{79}. 
8 Tēm⁸⁰ nē⁸¹ staotāish⁸² nemanghō⁸³ ā
vivareshō⁸⁴; nū⁸⁵-zit⁸⁶ chashmaini⁸⁷
vyādaresem⁸⁸, vangheush⁸⁹ manyēush⁹⁰
shyaothanahyā⁹¹ ukhdhakhvyāchā⁹² vidush⁹³
ashā⁹⁴ yēm⁹⁵ Mazdām⁹⁶ Ahurem;⁹⁷ at⁹⁸ hōi⁹⁹
vahmēng¹⁰⁰ demānê¹ garō² nidāmā³

8 We wish⁸⁴ to praise Him⁸⁰ (Ahura Mazdā) with
hymns⁸⁵ of adoration⁸³, we⁸⁴ wish⁸⁴ to praise Him⁶⁰ (i.e., because we are indeed⁸⁸ aware⁹⁹ of the
matters of Religion), 'I now⁸⁵ clearly see⁹⁸ within
(my) eye⁹¹ (that) Omniscient⁹⁶ Lord⁹⁷ (i.e., Ahura
Mazdā) of good thought⁹⁸, word⁹⁷ and deed⁹⁵: We will⁸⁴ offer His⁹⁶ praise¹⁰⁰ (or songs) (not only in this world
but) in the Garōthmān (Heaven too¹.²).

“"I wish to extol" (Dr. Haug); "I would faithfully serve" (Reverend
Mills). The first line in each of the verses 8⁸⁵, 9⁸⁵, and 10⁸⁵, begins with
the words "tēm nē" and ends with a desiderative form.
'nē' - First Person Pronoun nominative singular; Latin
Nos. (Darmesteter).

"zit'="zi-it".

# In the Gāthās in one subject matter, rather in the very same verse, the
change from the singular form into plural is frequently noticed.

† Imperfect tense is used here in the sense of the Present tense. (See my
Avesta Grammar page 305). Root 'vi-ā-deres' = Sanskrit 'vyā-
drash' = to see clearly.

$ Reverend Dr. Mills.

# Also in the same meaning the word "garō demānê" is found in Yasna
51.15 and the word "garō-mmānē" is found in Yasht 10, para 32.

Or we will lay down; root 'ni-dā'=Sanskrit 'ni-dhā'.

9 Tēm⁴ nē⁵ Vohū⁶ mat⁷ Mananghā⁸
chikhshnusho⁹, ye¹⁰-nē¹¹ usēn¹²
chōret¹³ spēnchā¹⁴ aspēnchā¹⁵
Mazdāo¹⁶ khshathrā¹⁷ varezi¹⁸ nāo¹⁹
dyāt²⁰ Ahūrō²¹, pasush²² virēng²³
ahmākēng²⁴ fradathēī²⁵ ā²⁶, Vangheush²⁷
ashā²⁸ haozāthwē²⁹ ā³⁰ Mananghō³¹.

9 Together with good thought we wish to propitiate
Him⁴ (i.e., Ahura Mazdā), who¹⁰ wishing good for
us¹¹-¹² has created¹¹ 'weal'¹³ and woe¹³. In order to
make our²⁴ men²³ and cattle²⁴ prosperous²³, Ahura
Mazdā²⁶-²⁷ through (His) sovereign - power²³ will
bestow²⁴ upon us¹⁹ the (required) strength²¹ on
account of good wisdom²⁹ in (our) good²⁷ mind¹³
(and) on account of righteousness²⁹.

Or to adore; "to honour" (Mills) "khshnu"; it is in the desiderative form.
European scholars have also translated it in first person plural. In
accordance with the Latin 'nos' the pronoun 'ne' here and in the preceding
verse has occurred in the sense of the nominative plural. For its
comparison see 'vē-nē' (Yasna 51.20).

Harlez (nē usēn); "to us according to His own will" (Haug); "for us
according to His own will" (Darmesteter)

# or good fortune and misfortune root 'sēp' = Sanskrit 'shvi' = to swell,
† 'chōret' - Aorist; original form is 'karat' root 'kere' = Sanskrit 'kr' =
Latin 'cre-are' = to create; See Yasna 44.7 and its notes.
§ 'hauzāthwa' - 'hau' = 'hu' = Sanskrit 'su' = Greek 'Eu' = good; root
'zā, zhō' Sanskrit 'jā' = to know.

or power to work.

i.e., we wish so that he may bestow. 'dyāt' (original form dāyāt)
beneficidive mood; there also occurs 'dāyāt'.

""
10 Tēm³² ne³³ yasnaishes³⁴ Ārmatōiš³⁵ mimaghzhō³⁶ yē³⁷ ānmeni³⁸ Mazdā³⁹ srāvi⁴⁰ Ahurō⁴¹; hyāt⁴² hōi⁴³ Ashā⁴⁴ Vohuchā⁴⁵ chōisht⁶⁶ Mananghā⁴⁷ khshathrōi⁴⁸ hōi⁴⁹ Haurvātā⁵⁰ Ameretātā⁵¹ ahmāi⁵² stōi⁵³ dān⁵⁴ tevishi⁵⁵ utayūiiti⁵⁶.

Through the worship⁵⁷ of humility⁵⁸ (or through humble worship⁵⁹) we⁶⁰ wish to offer prayers to Him, who⁶¹ in his inscrutable strength⁶² is known⁶³ as Omniscient⁶⁴ and the bestower of life, and who⁶⁵ through righteousness⁶⁶ and good thought⁶⁷ has decreed⁶⁸ weak⁶⁹ and immortality⁷⁰ for him⁷¹ (i.e. for the virtuous person) in His "Dominion"; (moreover) (Ahura Mazdā)⁷² bestows upon him⁷³ (i.e., upon the virtuous person) ever⁷⁴ strength⁷⁵ and might⁷⁶.

% Sanskrit root 'māch' = to offer prayers; this is a desiderative form, or if Sanskrit 'māg', 'māgh' = (to go) is taken, then it would mean "we wish to reach him".
% Reverend Dr. Mills; if 'ānmeni' is taken as the changed form of 'nāmaini', then it can mean 'in the name' i.e. "by the name" (locative singular).
# Here the word Ahurō Mazdā (Hormazd) is used in its literal meaning.
¶ 'srāvi' - Passive Aorist third person singular of root 'sr̥u' = Sanskrit 'shru' = to hear; 'srāvi' means 'is heard or in known.' (See my Avestā Grammar p. 254).
$ In the Gāthās sometimes in the 'a'=base locative singular the final 'e, ae' is changed 'āi' e.g. 'khshathrōi', 'shyaanthani'.
% whose reference occurs in the verse seventh.
_i.e., happiness of this world and Heaven in the world beyond.
** Reverend Dr. Mills: 'is bestowed' (Professor Justi).
\[ 'Dān' looks like an accusative infinitive here (Dr. Bartholomae)
- Sometime infinitive is used as a verb (See Yasnā 28:2; 29:3; 31:5; 43,11,12,14,44,17 and 46,13).]
12 Ushtā ahmāi yahmāi ushtā kahmāichit
vasē-khshayās Mazdāo dāyāt Ahūrō
utayūti tevishi; gat tōi vasemī ashem
deredyāi; tat mōi dāo Ārmaitē
rāyō ashish vangēush gaēm mananghō.9
(This stanza should be recited twice)
Ashem Vohū 3. At - fravakhshyām1 häitīm2
yazamaide3
Yenghe hātām āat yesne paīti vanghō,
Mazdāo Ahūrō vaēthā ashāt hachā,
yāonghāmchā tāschā tāoschā yazamaide
we revere3 the chapter4 (called) At-Fravakhshyā

◊ For the translation and explanation of this stanza. see page 95-96.

1 Kām1 nemōi2 zām3, kuthrā4 nemōi5 ayeni6,
pairi7 khvaētēush8 airyamanaschā9
dadaiti10; nōit11 mā12 khshnāush13 yā14
vereze15 hēchā16, naēda17 dakhvyēush18
yōi19 sāstāro20 dregvantō,21 kathā22 thwā23
Mazdā24 khshnaoshā25 Ahūrā.26

1 (Prophet Zarathushtra speaks:) *Having been deserted7-10 by my *relatives8 and followers9 (now) to what1 land3 shall I *turn? Whither4 *shall I go? Neither11 the workers16 nor17 the sinful21 (or cruel) tyrants30 of the country,18 *nor any one else16 please12 me12; (having been in such a state) how12 *shall I propitiate25 Thee26, O Ahura Mazdā?

Explanation:- Being deprived of the necessary assistance in his Prophetic Mission and by not getting due respect and honour from the near and dear relatives and being disheartened, Holy Zarathushtra makes an earnest appeal to the Creator Ahura Mazdā that O Ahura Mazdā! having accomplished the great task which Thou hast entrusted to me, in what way shall I please Thee?

◊ After the death of the sinful and wicked person, his soul through the dread and fear of receiving punishment, in the world beyond, for his wicked deeds, feels dejected and repentant; at that time in fear that soul near his head utters the Gāthic verse and that is the first line of this stanza. As regards this, for further detail, see my Yash-Bā-Maāni, Hādōktī Nāsk, Third Fragard.

◊ 'khvaētēu' - if the meaning of 'khvaētēu' is taken as 'one's own', then the sentence can be translated thus "of my own followers".
2 Vaēdā27 tat28 yā29 ahmi30 Mazdā31 anaēshō32; mā33 kamnafshvā34 hyatchā35 kamnānā36 ahmi37, gerezō1private38 tōi39 ā-it40 avaēnā41 Ahurā42, rafedhrēm43 chagvāo44 hyat45 fryō46 fryāi47 daidit48; ākhsō49 Vangēush50 ashā51 ishtim52 Mananghō53.

2 °I knew27 *this28 (fact) so that29, O Ahura Mazdā31, I am30 *disappointed32. I have34 *small possessions34, along with it also35 I am37 with a small following36; therefore, O Lord! I with humility appeal39 to Thee40 thus: °Do Thou have a look41 at this (condition of mine)42 and °I beg43 (of Thee') consolation45 just as a friend46 can give48 to another friend47. °°Do Thou teach49 (me) through righteousness41 about the wealth47 of the good50 mind57.

★ i.e. the fact is this that I do not get the required help in my mission and my colleagues leave me in the lurch.

★ 'vaēdā' - Perfect tense first person singular parasmaipada; initial 'vi' is dropped. In Sanskrit too it is in the same way :: 'veda'; root - 'vid'.

★ 'anaēshō' - its opposite is 'aēshō' (See Yasna Hā 9, 20).

★ i.e., my wealth-income is very small. 'kamnafshvā' - nominative singular of 'kamnafshvā'. Original meaning is "having few herds of cattle". In ancient times wealth of people was that of cattle. English word 'Pecuniary' is derived from Latin word 'Pecus', i.e. cattle.

★ 'kamnānā' - nominative singular of 'kamnānār' having few men.

★ 'avaēnā' = 'āvaēnā' - imperative first person singular parasmaipada, class first.
3 Kadā\(^{54}\) Mazdā\(^{55}\) yōi\(^{56}\) ukhshānō\(^{57}\) asnām\(^{58}\),
   "ānghēush\(^{59}\) darethrāi\(^{60}\), frō asahyā\(^{61}\)
frārente\(^{62}\), verezdāish\(^{63}\) sēnghāish\(^{64}\)
saoshyantām\(^{65}\) khratavō\(^{66}\); kaēibyō\(^{67}\)
ūthāi\(^{68}\) Vohū\(^{69}\) jimat\(^{70}\) Mananghā\(^{71}\)
   maibyō\(^{72}\) thwā\(^{73}\) sāstrāi\(^{74}\) verene\(^{75}\) Ahurā\(^{76}\).

3 When\(^{54}\), O Ahura Mazdā\(^{33}\)! best wisdom\(^{66}\) of the "Saoshyants\(^{65}\)
which\(^{56}\) (i.e.) "light bringing\(^{57}\) of the days"\(^{58}\) (Resurrection\(^{55}\)), with effective\(^{61}\),
spiritual utterance\(^{44}\) will come forth\(^{62}\) for the prosperity\(^{60}\) of the world\(^{79}\) of righteousness\(^{61}\).

Explanation : (Its significance is, when will the Saoshyants who are intelligent and possessed of best wisdom in matters of the Religion, come forth along with effective spiritual utterance? Presumably, this reference alludes to the advent of the Saoshyant and his six co-operators at the time of Resurrection. See Fravardin Yasht, para 128\(^b\)).

On account of (possessing) the good mind\(^{72}\) unto whom\(^{96}\) will \(^9\) he come up\(^{70}\) for help\(^{66}\) (i.e. unto whom will he give help)? I \(^9\) choose\(^{55}\) Thee\(^{13}\), O Ahura Mazdā\(^{33}\) as my\(^{72}\) teacher\(^{74}\).

\* This second line is quoted in the first paragraph of Yasna Hā 64\(^b\).
\* Original meaning 'for upholding'; root 'dere' = Sanskrit 'dhr'-to uphold.
\# Taking 'ushānō' according to Reverend Dr. Mills. 'ashan' = ushā = dawn, shining. By taking the reading 'ukhshānō', the word would mean 'increasing'. See Yasna 50.10. Dr. Spiegel understands this reference about the advent of fifteen helpers along with the Saoshyant on the Day of the Resurrection. This fact is stated in the 29\(^b\) - 30\(^b\) chapters of the Pahlavi Text entitled Bundahishn.
\|$ Or with effective sacred verses; 'senghā = Sanskrit shansā'.
4 At\(^{77}\) têng\(^{78}\) dregvão\(^{79}\) yêng\(^{80}\) ashahyã\(^{81}\) vazdrêng\(^{82}\) pát\(^{83}\), gão\(^{84}\) frôretôišh\(^{85}\) shôithrahyã\(^{86}\) vâ\(^{87}\) dakhvyêush\(^{88}\) vâ\(^{89}\), duzhazôbâo\(^{90}\) hâs\(^{91}\) khvâish\(^{92}\) shyaothanâiš\(^{93}\) ahêmustô\(^{94}\), yastêm\(^{95}\) khshathrât\(^{96}\) Mazdâ\(^{97}\) môîthât\(^{98}\) jyâîtêush\(^{99}\) vâ\(^{100}\) hvôî têng\(^2\) frô\(^3\)-gâô\(^4\) pathmêng\(^5\) huchistôišh\(^6\) charât\(^7\).

4 The man of evil strength\(^{10}\), a sinful\(^{78}\) person\(^{81}\), destroying the life\(^{84}\) through his\(^{82}\) wicked deeds\(^{83}\), prevents\(^{85}\) the supporters\(^{86}\) of righteousness\(^{87}\) and the cattle of the province\(^{88}\) as well as\(^{89}\) the land\(^{90}\) from\(^{91}\) movements\(^{92}\). O Ahura Mazdâ\(^{93}\), whoso\(^{94}\) overthrows\(^{95}\) such a (wicked person)\(^{96}\) from his\(^{97}\) power\(^{98}\) or\(^{99}\) from life\(^{100}\), that man\(^{101}\) will\(^{102}\) open widely\(^{103}\) the paths\(^{104}\) to them\(^{105}\) (i.e.) to the cattle\(^{106}\) and of good wisdom\(^{107}\).

\(\text{§}\) i.e., one who uses his own strength in a bad way; 'duzhazôbâo' = 'dush + hazô + vâo' (Reverend Dr. Mills), 'tyrannical' (Justi and Darmesteter), 'of wicked tongue' (Harlez). See Avestâ Dictionary page 265.

\(\text{§}\) 'ahêmustô' = 'ahûm+ustô' (Spiegel); root 'ush' = Sanskrit 'ush' - to burn; here 'ta' is a noun termination; 'worthy of death' (Spiegel and Justi). See Avestâ Dictionary page 73.

\(\text{§}\) 'hâs' - present participle prâsimsipada nominative singular masculine; original form 'ah-sant'; to be taken in the sense of the English word 'Being, person'.

Original meaning: "those\(^*\) who\(^*\) are the strengtheners\(^{47}\) of righteousness\(^{48}\). Root 'vaz' = Sanskrit 'vaj' = Latin 'veg-ere', 'vig-ere'; = to strengthen.

In the sense of English 'as well as', Sanskrit 'vâ'.

\(\text{§}\) 'frârentê' - present tense third person plural âtmanepada of root 'frâere' = to come forth, to appear; class I. See my Avestâ Grammar page 304.
5 Ye⁸ vā⁹ khshayāq¹⁰ adās¹¹ drita¹² ayantem¹³ urvātoiś¹⁴ vā¹⁵ huzentusḥ¹⁸ mithroiburṣ¹⁷ vā¹⁸ rashnā¹⁹ jyās²⁰ yē²¹ ashavā²² dregvantem²³ vichiro²⁴ hās²⁵ tat²⁶ frō²⁷ khvaētavē²⁸ mruyāt²⁹ uzūīthyōi³⁰ im³¹ Mazdā³² khrūnyāt³³ Ahurā³⁴.

5 (I do not understand the meaning of this verse. Darmesteter explains the significance of this stanza as under):--

Powerful persons should never help wicked men, i.e., should not show grace or mercy of any kind to them. The righteous and virtuous persons should be regarded as their own relatives. Any one who helps the wicked man should be considered as wicked and any one who helps a righteous virtuous man should be regarded as righteous.

* The significance of the rendering of Darmesteter. Explanation of words: - "adās" - ( = not giving not showing grace) - present participle parasmaipada nominative singular masculine of "adant" - root "dā", = Sanskrit "dā" = to give. "drita" - instrumental singular of the noun "drita"; or locative singular of "dritī" pain, anguish. "urvātoiś" - noun genitive singular of urvāti - friendship, peace, contract, relation "huzentusḥ" - of good understanding", root "zan" = Sanskrit "jān" = to know. "rashnā" - instrumental singular of "rashnā"; or locative singular of "rashni"; rectitude, truth, "vichiro" noun nominative singular masculine; "discerning", discriminating; root "vi-chi" = Persian "gozidan" = to discern. "khrūnyāt" = he may crush (Mils); "from wickedness or evil" (Darmesteter).
6 At\textsuperscript{35} yastem\textsuperscript{36} nöit\textsuperscript{37} nā\textsuperscript{38} isemnō\textsuperscript{39} ayät\textsuperscript{40},

drüō\textsuperscript{41} hvō\textsuperscript{42} dāmān\textsuperscript{43} haithyā\textsuperscript{44} gāt\textsuperscript{45};

hvō\textsuperscript{46} zi\textsuperscript{47} dregvāo\textsuperscript{48} yē\textsuperscript{49} dregvāite\textsuperscript{50}

vahishtō\textsuperscript{51}, hvō\textsuperscript{52} ashavā\textsuperscript{53} yahmāt\textsuperscript{54}

ashavā\textsuperscript{55} fryō\textsuperscript{56}; hyat\textsuperscript{57} daēnāo\textsuperscript{58}

paouruyāō\textsuperscript{59} dāo\textsuperscript{60} Ahurā\textsuperscript{61}.

6 The man\textsuperscript{49} who\textsuperscript{36} ispínte of being powerful\textsuperscript{50} (referred
to in stanza third) "does not\textsuperscript{37} go\textsuperscript{46} " near him\textsuperscript{36} (in
order to punish a wicked person) is himself\textsuperscript{42} truly\textsuperscript{44} "considered\textsuperscript{45} as the creation\textsuperscript{46} of the Druj\textsuperscript{41}, because\textsuperscript{47} he himself\textsuperscript{46} (is) wicked\textsuperscript{48} who\textsuperscript{49} (is) best\textsuperscript{51} for the wicked (man)\textsuperscript{50}.

(Quite contrary to this) he himself\textsuperscript{52} "is righteous\textsuperscript{53} to whom\textsuperscript{54} the righteous\textsuperscript{55} (man) is beloved\textsuperscript{56}.

In this way\textsuperscript{57} Thou, O Ahura Mazda\textsuperscript{61} hast fixed\textsuperscript{50} first of all\textsuperscript{59} the laws of
the Religion\textsuperscript{58}.

\textsuperscript{35} yastem' = 'yas+tem' = 'yō tem' = who to him.
\textsuperscript{36} "ayāt" - imperfect subjunctive third person singular parasmaipada of
root 'ā-i' class 2nd = 'Sanskrit ā-i': to go up to. Before the termination
'ā' is added.
\textsuperscript{37} or 'to be in the abode of the Druj'; Sanskrit 'dhāman' = abode. About
the meaning of the accusative case see my Avesta Grammar, Syntax p.
299.
\textsuperscript{38} Original meaning 'may go'. 'gāt' - imperfect subjunctive third person
singular parasmaipada of root 'gā = Sanskrit 'gā' = to go. It can be also
aorist. The idea here is that the person who inspínte of having the power
and means to destroy evil and wickedness fails to do so, is said to be on
the side of the Druj.
\textsuperscript{39} The wicked person in the eyes of the righteous man is useless and
undesirable and the wicked person being frightened and afraid remains
far away from the righteous man and imputes false charges against him.

7 Kēm-nā\textsuperscript{63} Mazdā\textsuperscript{64} mavaite\textsuperscript{65} pāyūm\textsuperscript{66}
dadāt\textsuperscript{67}, hyat\textsuperscript{68} mā\textsuperscript{69} dregvāo\textsuperscript{70}
didareshata\textsuperscript{71} aēnanghe\textsuperscript{72}, anyēm\textsuperscript{73}
thwahmāt\textsuperscript{74} Āṭhraschā\textsuperscript{75}

Mananghaschā\textsuperscript{76}, yayō\textsuperscript{77} shyaothanāi\textsuperscript{78}

ashem\textsuperscript{79} thraoshtā\textsuperscript{80} Ahurā\textsuperscript{81};
tām\textsuperscript{82} mōi\textsuperscript{83} ḍāstvām\textsuperscript{84} daēnayāi\textsuperscript{85}

"frāvāochā"\textsuperscript{86}.

7 When\textsuperscript{66} any wicked person\textsuperscript{70} "glares at\textsuperscript{71} me\textsuperscript{69} in
order to take revenge\textsuperscript{72} (or in order to torment)\textsuperscript{72},
what\textsuperscript{63} man\textsuperscript{69} will grant\textsuperscript{67} protection\textsuperscript{66} to me and to
those belonging to me\textsuperscript{69}? (Who else will grant
protection) of the fire\textsuperscript{75} and of the mind\textsuperscript{76} (i.e. of the
happiness of the house and of the peace of mind), other than\textsuperscript{73} Thee\textsuperscript{74}? "Through the deeds\textsuperscript{78} of which
two, O Ahura Mazda\textsuperscript{81} righteousness\textsuperscript{79} "is advanced\textsuperscript{80}. "Do
Thou declare\textsuperscript{86} to me\textsuperscript{81} (O Ahura Mazda) that\textsuperscript{82} "knowledge\textsuperscript{84} for the
faith\textsuperscript{85}.

\textsuperscript{63} This strophe is quoted in Vendidad 8.20; Vendidad 11, 3;
Vendidād 20.13.
\textsuperscript{64} Sanskrit root 'drsh' = to see; but if the word is derived from Sanskrit
'dhrsh' = to dare, then it would mean 'dares to injure or to torment
me'. 'didareshata' - desiderative imperfect tense third person singular
ātmanepada.
\textsuperscript{65} 'dadāt' - if the variant reading 'dadāo' as given in the footnotes instead
of 'dadāt' is accepted and if 'nā' is taken as an adverb, then the sentence
can be translated as under: 'O Ahura Mazda! whom hast Thou
appointed Protector at that time (nā) for me and for those belonging to
me?"
8. Ye\(^{87}\) vā\(^{88}\) mōi\(^{89}\) yāo\(^{90}\) gaēthāc\(^{91}\) dazdē\(^{92}\)
āenanghē\(^{93}\), nōit\(^{94}\) ahya\(^{95}\) mā\(^{96}\) āthrish\(^{97}\)
shyaothanāish\(^{98}\) frosīyat\(^{99}\); paityaogēt\(^{100}\) tā\(^1\)
ahnā\(^2\) jasōit\(^3\) dvaēshanghā\(^4\),
tanvē\(^5\) ā\(^6\) yā\(^7\) im\(^8\) hużyāoīsh\(^9\) pāyāt\(^10\)
nōit\(^11\) duzhjyāōīsh\(^12\) kāchit\(^13\) Mazdā\(^14\)
dvaēshanghā\(^15\).

8. Whoso\(^7\) "intends to harm"\(^2\), his "flame of wrath"\(^7\) shall not\(^4\) "harm"\(^9\) me\(^9\) through (his wicked) deeds\(^3\); (but) "retribution"\(^10\) (of that person) shall reach\(^1\) him\(^2\) with hatred\(^4\) (and retribution) \(^9\)will hinder\(^10\) his body\(^3\). From happiness\(^6\), not\(^11\) "with anguish"\(^12\) even any\(^13\) (or each retribution) \(^9\)will come\(^10\) with repentance\(^14\).

Explanation:- (The wicked person who harms others without any reason or intends to harm, will have to taste the fruit of his action sooner or later. About this, for further details, see my Yasht Ba Māeni, Third Fragad of Hādōkht Nask).

\(\diamond\) Original meaning "gives"\(^2\) for harm\(^9\). "dazdē" = dastē = dath + tē - present tense third person singular ātmanepada of root 'dā' - class 3\(^6\).

¶ or his misfortune - harm; derived from 'ātar (fire)'; 'punishment' (Spiegel, Harlez and Darmesteter).

$ 'frosīyat' imperfect subjunctive third person singular parasmaipada of root 'so' = Sanskrit 'shō' = to wound, to injure; vowel 'o' of the root is dropped; in Sanskrit too, 'ō' is dropped. See my Avestā Grammer page 207\(^6\).

\(\Diamond\) or "Retribution" (Dr. Haug). Original meaning 'to recoil'; root "Paiti-vaz"; 'vaz' = Sanskrit 'vah' = to go; present participle neuter nominative singular (paityaogēt).
original meaning 'through good life; through bad life'. In the original text these words are in genitive singular. Spiegel, Harlez and Mills also have translated as ablative singular.

'payāt': Subjunctive third person singular parasmaipada of root 'pā' class 2nd. (Vedic pā) has two opposite meanings: 1. to protect; to hinder, to withhold; to prevent from the good i.e., to hinder; to prevent from the bad i.e. to protect. See Mills, Gāthās page 139.

This translation does not seem to me to be satisfactory. In this meanings of these words viz. 'yā, im and Mazda' could not be included.

9  Kē\textsuperscript{16} hvā\textsuperscript{17} yē\textsuperscript{18}-mā\textsuperscript{19} aredrō\textsuperscript{20} chōithat\textsuperscript{21}  
pouruyō\textsuperscript{22} yathā\textsuperscript{23} thwā\textsuperscript{24} zevishtim\textsuperscript{25}   
uzēmōhi\textsuperscript{26} shyaothanōi\textsuperscript{27} spentem\textsuperscript{28} Ahurem\textsuperscript{29}   
asahanem\textsuperscript{30} yā\textsuperscript{31}-tōi\textsuperscript{32} ashā\textsuperscript{33} yā\textsuperscript{34} ashāi\textsuperscript{35}   
gēush\textsuperscript{36} tashā\textsuperscript{37} mraot\textsuperscript{38}  ishenti\textsuperscript{39} mā\textsuperscript{40} tā\textsuperscript{41}   
tōi\textsuperscript{42} Vohū\textsuperscript{43} Mananghā\textsuperscript{44}.

9 "Who is that man, who whilst supporting me, made me first acquainted with Thee as the most venerable being, as the beneficent righteous Lord? The true sayings revealed by the maker of the earth come to me by means of thy good mind."

Dr. Haug, I do not quite understand the meaning of this verse. The meanings of the separate word are given as under :-

'chōithat' - root 'chit' = Sanskrit 'chit' = to know, to consider.
'zevishtim' - accusative singular of 'zevishtya' - adjective; 'zevish = zush' = to love, to feel affection for; 'zevishtya' = friendly, loving.
'uzēmōhi' - present tense first person plural parasmaipada of root 'uz' = Sanskrit 'uh' to regard, to consider lofty, to esteem, to honour.
'gēush tashā' = fashioner of the world.
10 Ye\textsuperscript{45} va\textsuperscript{46} moi\textsuperscript{47} na\textsuperscript{48} gen\textsuperscript{49} va\textsuperscript{50} Mazda\textsuperscript{51} Ahur\textsuperscript{52} day\textsuperscript{53} angh\textsuperscript{54} y\textsuperscript{55} t\textsuperscript{56} vo\textsuperscript{57} vahisht\textsuperscript{58} ash\textsuperscript{59} ash\textsuperscript{60} V\textsuperscript{61} khshathrem\textsuperscript{62} Manangh\textsuperscript{63} y\textsuperscript{64} khshh\textsuperscript{65} khshm\textsuperscript{66} vah\textsuperscript{67} a\textsuperscript{68} fr\textsuperscript{69} t\textsuperscript{70} visp\textsuperscript{71} chin\textsuperscript{72} fra\textsuperscript{73} peret\textsuperscript{74}.

11 Khshathra\textsuperscript{74} y\textsuperscript{75} Karapan\textsuperscript{76} K\textsuperscript{77} ak\textsuperscript{78} shya\textsuperscript{79} ah\textsuperscript{80} mereng\textsuperscript{81} mashim\textsuperscript{82} y\textsuperscript{83} urv\textsuperscript{84} kh\textsuperscript{85} daen\textsuperscript{86} hyat\textsuperscript{88} aib\textsuperscript{90} yath\textsuperscript{91} chin\textsuperscript{92} peret\textsuperscript{93} yav\textsuperscript{94} visp\textsuperscript{95} dru\textsuperscript{96} dem\textsuperscript{96} ay\textsuperscript{97}.

10 Whoso\textsuperscript{98}, O Ahura Mazda\textsuperscript{99} man\textsuperscript{100} or\textsuperscript{101} woman\textsuperscript{102} may give\textsuperscript{103} me\textsuperscript{104} the best\textsuperscript{105} (gift) of (this) life\textsuperscript{106} which\textsuperscript{107} Thou, indeed\textsuperscript{108}, hast known\textsuperscript{109} (and) whoso\textsuperscript{110} may rule over\textsuperscript{111} righteousness\textsuperscript{112} for the sake of righteousness\textsuperscript{113} and may exercise\textsuperscript{114} his sovereignty\textsuperscript{115} through good mind\textsuperscript{116}, I will point out the path\textsuperscript{117} to them\textsuperscript{118} towards\textsuperscript{119} Thy\textsuperscript{120} worship\textsuperscript{121} (or praise), (O Ahura Mazda! and) I will make them\textsuperscript{122} all\textsuperscript{123} cross\textsuperscript{124} the *Chinvat Bridge*.

**Explanation:** (Prophet Zarathushtra says: 'I will bring to Heaven by causing to cross the Chinvat Bridge doers of virtuous deeds, followers of the Law of Righteousness and those persons who do not rule their dominion arbitrarily. About this, for further details, see my Yasht Bâ Máeni, Second Fragard of the Hâdôkht (Nâsk).

- 'vôistâ' - Perfect tense second person singular parasmaipada of root 'vid' - Sanskrit 'vid', to know, the duplicated syllable of the root 'vi' is dropped.
- may carry his own faith towards me, i.e., may keep sufficient faith on the matters of my Religion. (Darmesteter).
- i.e., bearing in mind that Righteousness is profitable, not that he may adopt righteousness for mere outward show.
- In this place I have translated the word 'dayât' in accordance with the names occurring as object thus: 'may exercise' and 'may govern'. In Sanskrit too root 'dáh, vi-dáh' have the same meaning.
- Original meaning 'of such as you'. Occasionally pronoun for Ahura Mazda in the Gathas stands in the plural. Or if Amesha Spentás are taken along with Ahura Mazda, then that can be in plural.
- 'Chinvatô - Peretôm' - in the compound there occurs 'Chinvat Peretôm'.

11 *The Karapans* and the *Kavis* intend to destroy 'life' of humanity by means of wicked 'deeds' and power 'whom' (for doing thus) their 'own' 'souls' and their own 'conscience' hardened (or incited). They (i.e., Karapans and Kavis) go there where the Chinvat Bridge is, but not their 'dwelling' is for ever in the abode of the Druj (i.e., in hell).

**Explanation:** Know that prior to the Chinvat Bridge and down below it there is the abode of the Drujs and sinful persons who whilst crossing the Chinvat Bridge cannot proceed further; cf. verse previous to this. Note that only the souls of the righteous can successfully cross the Chinvat Bridge; see Yasna 51.13; Yasna 71.16; Vendidad 13.3)

- 'Karap' = (Pâzand Karaf) i.e., 'those wilfully deaf'. 'Kavi' = (Pâzand Kik) i.e., 'those wilfully blind'. Its significance is this that they do not pay attention to the commandments of the holy Zarathusrian Religion nor they are the acceptors of the same; See Hormazd Yasht 10th paragraph.
- Rev. Mills; 'world of men' (Darmesteter); the meaning of 'ahûm mashim' can be unto the world (as well as) unto man.
- 'khvê' - masculine nominative singular; 'khvâĉa' - feminine nominative singular.
- Later Avestâ form of 'yavôl' is 'vispái yavê'.
- Its opposite is 'garô demâna' (Yasna 51.15). Garô mnâne is Later Avesta form. For the word 'drujô demâna' there occurs in the Avestâ 'daozaŋ' (See Vendidad 19.47).
Rev. Mills; or existence, existing ones (Sanskrit 'asti')
But when they (i.e Karaps and Kavis) will come up to the Chinvat Bridge
in order to dwell for ever in the Abode of the Druj their souls and thier
conscience will bewail (Darmesteter) Similar somewhat to this see
Yasna 51.14.

12 Hyat\(^9\) us\(^{10}\) ash\(^1\) naptyaēsh\(^2\)
nafshuchā\(^3\) Tūrahyā\(^4\) uz-jēn\(^5\)
Frayānahyā\(^6\) aojyaēshū,\(^7\) Ārmatōish\(^8\)
gaēthāo\(^9\) frādō\(^{10}\) thwakhshanghā\(^{11}\);
at\(^{12}\) ISH\(^{13}\) Vohu\(^{14}\) hēm\(^{15}\) aibi-mōist\(^{16}\)
Mananghā\(^{17}\); aēibyō\(^{18}\) rafedrāi\(^{19}\)
Mazdāo\(^{20}\) sastē\(^{21}\) Ahurō.

12 But\(^{99}\) from the powerful\(^7\) descendant\(^2\) and \(^9\) dynasty\(^3\) of
the Turanian\(^4\) Frayāna\(^8\) (some) \(^9\) are at present born\(^3\)
with majesty,\(^{100}\) (who) by their dexterity\(^{11}\) "prosper\(^{10}\)
the settlements" of Ārmati\(^8\) (piety) owing to Ashā.
With them\(^{11}\) (the Creator) Ahura Mazdā\(^{20-22}\) 'gets
merged\(^{15-16}\) through Good\(^{14}\) Mind\(^{17}\) (and) for (their)
happiness\(^{19}\) (the Creator) Ahura Mazdā\(^{20-22}\) 'points out
the right path\(^{21}\) to them\(^{19}\).

\* 'nafshuchā' - presumably this word is locative plural of 'napat'.
\* 'uz-zan': 'z' is changed to 'j'. Aorist.
\# Original meaning "(are) prosperity - bringing".
\$ i.e., they have friendship with the Creator Ahura Mazdā.
\$ 'aibi-mōist': Aorist third person singular parasmaiypadra of root
'mith'='Sanskrit 'meth' = to unite, to get merged.
\$ root 'sangh' = Sanskrit 'sāñs' 'Pra - anu - shās' = to lead class 2nd.
On the borders of Iran some mischievous Turanian tribes had given up
the undesirable profession of robbing and plundering and have accepted
the Zoroastrian Religion and began to behave like true Zoroastrians.
From this verse Dr. Mills draws such a conclusion.
13 Ye"a Zarathushthrem:
   rādanghā maretaēshū kshnāush hvō nā ferasrūidyā ēredhvō
   at hōı Mazdāh ahūm dadāt
   Ahūrō ahmāī gaēthāo Vohū frādat
   Mananghā tēm vē asha mēhmāïdi hush-hakhāim.

14 Zarathushtrā kastē ashavā urvathō mazōi magāī kā vā ferasrūidyāi
   vashti. At hvō Kavā Vishtāspō yāhi. Yēngstū Mazdā hadēmōi
   minash Ahurā tēng zbayā Vahēush ukhdhaïsh Mananghō.

14 O Zarathushtra! for this great "mission" who (is) Thy true friend? or who wishes to proclaim (or to make known amongst the populace) the commandments of thy Religion?

(Prophet Zarathushtra replies:) "Indeed brave Kay Vishtāspā himself.

*I invoke them through the sacred verses of (my) good thought whom Thou, O Ahura Mazda hast regarded worthy (of sitting) in the (heavenly) assembly.

"rādangh" = Sanskrit "rādhas" = favours, joy, wealth; root "rādh" = to please, to satisfy. "By means of the gift" (Spiegel, Harlez and Darmesteter).

Original meaning (will be) pleasing i.e., by pleasing and showing kindness to him, will please him by helping in his task of the Religion.

General meaning of "ēredhvō" is "exalted", "of high status.

Considering "ahum" as "vahishtem ahum", i.e., "Heaven, Paradise". "(prosperous) life" (Mills). "place in the other world" (Darmesteter).

Sheth K.R. Camuji. Original meaning "creatures, settlements".

or as thy true friend we revere "mēhmāïdi" h-Aorist first person plural atmanepada of root "man" = Sanskrit "man" = to regard, to honour. "n" of the root being dropped and by adding Aorist - h and termination. Original word "man+h+māïdi".
15 Haēchat-aspā⁷⁴ vakhshyā⁷⁵ vē⁷⁶
Spitamāonghō⁷⁷ hyat⁷⁸ dāthēng⁷⁹
Vichayathā⁸⁰ adāthāscha;⁸¹ tāish⁸²
yūsh⁸³ shyaothanāish⁸⁴ ashem⁸⁵
khshmaibyā⁸⁶ daduye⁸⁷ yāish⁸⁸
dātāish⁸⁹ paouruyāish⁹⁰ *Ahurahyā⁹¹.

15 O *scions of Haechat-aspā²⁴ of the family of Spitama!⁷¹ (now) unto you⁷⁶ *I will declare⁷⁵ (the commandments of the Religion) because⁷² *you discriminate⁸⁰ (or recognise) right⁷⁹ and *wrong⁸¹. Through these deeds (of yours) in accordance with the primeval⁸⁶ laws⁸⁸ of Ahura Mazdā⁹⁰ you⁹¹ *have decided⁸⁷ righteousness⁸⁸ for yourselves⁶⁶.

Except this verse, in every verse of the Hās (or chapters) of the Ushatavaiti Gāthā there are five lines. Only in this verse 15⁴ there are four lines.

Presumably one line seems to have been lost yāis - Ahurahyā - this last line occurs at the end of first 10 Kardas of Bahrām Yash in Later Avestā form as under:- ‘yāish dātāish paoruyāish Ahurahyā’.

Original meaning: “those belonging to Haechat-aspa”. Haechat aspa is patronymic from the name of the great-great-grandfather of the Prophet Zarathushtra. This name being well known, Pouru-chiati, daughter of Holy Zarathushtra is said to belong to the family of Haechat - aspa (See Yasna 53.3).

‘vakhshyā’⁵ - future tense first person singular parasmai padā; termination ‘mi’ at the end is dropped. Original form ‘vach+shya+mi’.

# Whom to give and whom not to give: (because it is proper to give good men and not to give to wicked men) (Darmesteter).

‘vichayathā’⁵ - present tense second person plural parasmai padā of root ‘vi-chi’ = Sanskrit ‘vi-chi’ Persian - gozidan = to choose.

$i.e.$ you have, as it were, acquired the name of living your life on the path of Righteousness in accordance with the fixed laws of Ahura Mazdā for enhancing the prosperity of the world. ‘daduye’- inative used as adverb (See Yasna 28.2; 29.3, 31.5; 43.11, 12.14; 44.2, 17, 51.20).

16 Ferashaoshtra⁹² athrā⁹³ - tū⁹⁴ aredrāish⁹⁵
idi⁹⁶ Hvōgvā⁹⁷ tāish⁹⁸ yēng⁹⁹ usvahi¹⁰⁰
ushtā-stōi¹; yathrā² ashā³ hachaitē⁴
Ārmaitish⁵ yathrā⁶ Vangheush⁷
Manangho⁸ ishta⁹ khshathrem¹⁰, yathrā¹¹
Mazdā¹² varedemām¹ thirteen shaëiti¹⁴ Ahurō¹⁵.

16 O Frashaoshtra⁹² of the Family of Hvō-gvā! go⁹⁶ thou⁹⁴ thither⁹⁷ together with¹⁰ those “helpers” whom⁹⁹ we both¹¹ have chosen¹⁰ for the benefits of the world.

**Explanation:** (as regards which direction it is stated below)

Where? Perfect mindedness⁵ follows⁴ - righteousness. Where⁶ the desirable⁸ sovereigntyⁿ of the Good thought (reigns), (and) whereⁱ¹ Ahura Mazdā¹²-¹⁵ dwells¹⁴ *in this own honoured Abode¹⁷.

‘Hvō-gvā’ - the Later Avestā form of Hvō-gvā is Hvōvas-Persian Habub = the name of the family of Frashaoshtra and Jamāspa. The wife of Prophet Zarathushtra also belonged to this same family. Frashaoshtra was the Father-in-Law of Holy Zarathushtra.

“generous helpers” (Mills) “Religious Devotee” (Harlez): The meaning of ‘aredra’ is also “offerer, worshipper”.

# Haug; “for happiness” (Spiegel); “for the defence of the country” (Mills); “in order to gain happiness”, “in order to be happy”. (Darmesteter).

† ‘usvahi’: present tense first person dual parasmai padā of root ‘vas’=Sanskrit ‘vash’, to wish, to desire class 2nd. ‘usvahi’=Sanskrit ‘usvhas, usvah’. “a” from the root is dropped. For its explanation, see my Avestā Grammar, page 195.

$ ‘idi’-imperative second person singular parasmai padā of root ‘i’=to go Sanskrit ‘i’ to go, Class 2nd. “O Frashaoshtra! go thou thither for taking thy gift. O son of Hvō-gvā! go thou to take what we both wish”. (Darmesteter).
17 Yathrā⁶ vē⁷ afshmāni⁸ sē nghāni⁹
nōit⁰ anafshmām¹¹ Dē-jamāspā¹²
Hvō-gvā¹³; hadā¹⁴ vēstā¹⁵ vahmēng¹⁶
seraoshā¹⁷ rādangēh¹⁸, yē¹⁹ vichinaot²⁰
dā themchā³¹ adā themchā,²³ dāngrā²³
mantū³⁴ ashā³⁵ Mazdā³⁶ Ahurō³⁷.

17 O Wise-Jāmāspā³² of the family of Hvō-gvā³³! I will praise¹⁸ you¹⁷ *in poetic cadence¹⁸ *too¹⁸, - not²⁰ in ordinary language²¹ whose²⁸ *with the known²⁵ obedience²⁷ ever²⁶ (dedicates) venerable²⁶ offerings²⁸ (unto Ahura Mazdā) and *can discriminate between right²¹ and wrong²² (i.e., true and false), (upon that person) Ahura Mazdā²⁸ *will maintain³⁴ affection “by means of His Omniscient righteousness”²³.

* Professor Darmesteter has read the initial word ‘yathrā’ of this verse as ‘yathā’ and has translated it “also, too”.
* ‘afsmāni’ *- locative singular of ‘afsmān’.
# ‘vēstā’ = ‘vista’ (Later Avestā form) = Sanskrit ‘vīta’; root ‘vid’ = Sanskrit ‘vid’.
¶ ‘vichinaot’ root ‘vi-chi’ = Persian ‘gozidan’ = to choose.
$ Professor Harlez.
* ‘mantū’ *- imperative third person singular parasmaipada of root ‘man’ = Sanskrit ‘man’ = to think. I do not consider the translation of this strophe satisfactory.


Whoso is the source of delight to me, best (gift) will be accrued to him, and with good thought I may give (to him) a share of my possession. But calamity will befall him who will inflict (pain) upon us.

O Ahura Mazda! through righteousness I wish to satisfy. "Thy wish!" This (is) the only decision of my wisdom and mind (as well).

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Harles: 'purity' (Mills: Sanskrit 'yos'). 'who bestowed most favours upon me' (Haug); whose (gives) purity to me (Mills).

Original meaning 'may be' 'aschit' imperfect tense third person singular parasmatpada of root 'ah' = Sanskrit 'as' = to be; class 2.

In comparison to 'yat+cha' = yasha (vide Yasht 15.43): If 'aschit' is considered to be derived from 'at+chit' and if it is translated by 'indeed', then the sentence would be translated as under: I indeed give the best (share) of my possession to him who is the source of joy to me. Whoso will make me free from want (or rich) I will taste him the gifts of Vohu Manangh. (Durmeisteter).

Oppression will be inflicted (by others) upon him who will inflict oppression upon us. 'daïditā' potential mood third person singular amanepad.

In the original text it is in plural, just as in the Gāthás the pronoun for Ahura Mazda sometimes occur in plural, e.g., Yasna 28.2; Yasna 34.14.

See Ashishvand Yangh paragraph 2.

Original meaning: "I am wishing to satisfy". 'khsnaoshemnô' present participle amanepad nominative singular masculine of root 'kshnu' = to please, to propitiate, to satisfy.

'vichithem' root 'vi-chî' = Sanskrit 'vinis-chi, nis-chi' = to decide, to resolve, to give judgement.
20 Ushtā ahmāi yahmāi ushtā kahmāichit
vasē-khshayās Mazdāo dāyāt Ahurō
utayūīti tevishi gat tōi vasemi
ashem deredyāi tat mōi dāo Ārmaitē
rāyō ashish Vanghēush gaēm Mananghō.

(This strophe should be recited twice)
Ashem Vohu3. Kamnanaezām1 hāltim2
yazamaide3. Ushtavaitim4 Gāthām5
ashaonim6 ashahe7 ratūm8 yazamaide9.
Ushtavaityāo10 Gāthayāo11 handātā12
yazamaide13.

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

We revere the Hā7 (called) kām-nemōi-zām1. We
revere the Holy6 Ushtavad Gāthā5 who (are) the
Lords of Holiness; We revere11 the prayer-Hymn12 of
Ushtavad10 Gāthā.

(To be recited in Bāz) Ahuramazda khōdāe,
awazūnie mardum mardum sardagān hamāsardagān
hambāyaste vehān, oem behedin Mazdayasnān
āgahī āstavāni neki rasānad; aedūn bād. (Recite
louly) Yathā Ahū Vairyō 2.
Hās or Chapters of Spentōmad *Gāthā

Know that Hās or Chapters of Spentōmad Gāthā begins from Yasna Hā 47th and finishes at the end of the Yasna Hā 50th. These four Hās or Chapters should be recited with the Khshnuman given below on Spentōmad Gāthā day.

Khshnaothra Ahurahe Mazda.
Ashem Vohū 1.

Pa nāme yazdān Ahuramazda khōdāe awazūnī, gorje khōreh awazāyād Geh Gāthābyō Ahunavad Geh, ushtavad Geh, Spentōmad Geh, Vohu-khshathra Geh, Vahishtōisht Geh, Geh Gāthābyō, Ardāfravash be-rasād.

Az hamā gunāh patet pashemānum; as harvastin dushmat duzhukht duzhvarsht; mem pa geti manid oem göft, oem kard, oem jast, oem būn būd ested. Az ān gunāh manashnī gavashnī kunashnī tani ravani geti minoānī, okhe awākhsh pashemān pa sē gavashnī pa patet hōm, khshnaothra Ahurahe Mazda, tarōdite angrahē mainyēush; haithyāvarshtām hyaṭ vanā ferašṭōtemem; stāmoi ashem.
Ashem Vohū 3.

The name of this Gāthā is derived from its very beginning, i.e., from the word ‘Spentā Mainyu’ occurring in the beginning of the first strophe of the first Hā. It became ‘Spentōmat’ in Pahlavi.

Know that the chapters of the Gāthās are enjoined to be recited on the days of Gāthā Gāthānghārs, yet if the Hās of any Gāthā may be recited on any day along with the khshnuman of Sarōsh Yazat or of any Yazat, there is no objection at all.
Fravarâne Mazdayasnô Zarathushtrish vidaēvô ahura tkaēshô (recite whatever Gâh may be)


Ahurem Mazdâm raēvantem khvarenanguhantem yazamaide; Ameshâ Spentâ hu-khshathrâ hudhâonghî yazamaide. Gäthâo Spentâo ratu-khshathrâo ashaonish yazamaide; Ahunavaitim Gäthâm ashaonîm ashahe ratûm yazamaide; Ushtavaitim Gäthâm ashaonîm ashahe ratûm yazamaide; Spentâ-mainyûm Gäthâm ashaonîm ashahe ratûmyazamaide; Vohu-khshathrâm Gäthâm ashaonîm ashahe ratûm yazamaide; Vahishtoishtîm Gäthâm ashaonîm ashahe ratûm yazamaide; ashaonâm vanguish sürâo spentâo Fravashayô yazamaide. Ahunem Vairim tanûm päiti, Ahunem Vairim tanûm päiti; Ahunem Vairim tanûm *päiti; Yathâ Ahû Vairyô 1.

※ For the translation of this entire paragraph see pages 1-3.
1 Nemō1 ve2 Gāthānš ashaonish4.

'Spentā5 Mainyū6 Vahishtāchā7
mananghā8 hachā9 ashā10 shyaothanāchā11
vachanghāchā12, ahmāi13 dān14
Haurvātā15 Ameretātā16 Mazdāo17
khshathra18 Armaiti19 *Ahurō20.

(This stanza should be recited twice).

Homage1 (be) unto you2, O Holy3 Gāthā4! *Owing to best3 thought4, word5 and deed6 (inspired) through7 righteousness8 (the Creator) Ahura Mazdā9-10 *doth give11 unto us12 happiness13 (of this world) and immortality14 (of the world beyond) (i.e., Heaven), prosperity15 and 1perfect mindedness16 through Spentā Mainyu (i.e., beneficent spirit)17.

- Note that just as this stanza is recited twice here, in the same way this first strophe is also recited twice at the end of each Hā of ‘Spentōmad Gāthā’.
- Know that in each verse of ‘Spentōmad Gāthā’ there occur four lines in a poetic form; in every line there are 11 syllables (4+7) i.e., there is usually caesura after the fourth syllable.
- i.e., if life is lived with good thought, good word and good deed, grasping tightly the path of righteousness by us.
- About ‘ahmāi’, see Avestā Grammar, and Mills and Darmesteter. Also the meaning of ‘ahmāi’ is ‘unto him’; unto him means ‘unto the holy man’, about which it is alluded in verse 4-5 of the same Hā.
- ‘Haurvātā Ameretātā’ and ‘khshathra Armaiti’ - I have taken both these as dvandva compound accusative dual. As regards its explanation see my Avestā Grammar page 60, para 85.
- ‘dān’- Root Aorist third person plural parasmaipada of root dā to give. Just as it occurs in Persian, so also the verb occurs in the plural of respect for Ahura Mazdā, here. See Yasa 34,14.

2 Ahyā21 Manyēush22 Spēnishtahyā23
vahishtem24, hizvā25 ukhdhāish26
vanghēush27 ēēānu28 mananghō29,
Ārmatōish30 zastōhyā31 shyaothanā12
verezyat32; ōyā34 chisti35 hvō36 patā37
ashahyā38 Mazdā39.

2 (Any person) owing to (good) words (spoken)20 through (his) tongue21 (and) 9mouth22 and owing to deed20 (performed) 8by both the hands21 of (his) good21 thought22 and behaviour (or perfect mindedness20) 7can secure3 the best24 (thing) (i.e., happiness of Heaven) of that21 Most Beneficent22 Spirit21 (i.e., of Ahura Mazdā).

‘Only’38 owing to (His Omniscient) 1knowledge23 Ahura Mazdā39 Himself39 (is) the father37 of righteousness38 (i.e., the origin of Truth).

- Pahlavi Reverend, Mills and Professor Darmesteter.
- i.e., with the best possible effort. It is an allegorical writing.
- The meaning of ‘verezyat’ is to be taken as English word “to work out, to achieve”.
- ‘ōyā’ - is the form of the instrumental singular feminine of ‘aēva’- meaning ‘one’. From the word ‘aēva’ letter ‘v’ is dropped and ‘ae’ = is changed to ‘ōi’.
- Like the word ‘khraθu’, the word ‘chisti’ occurs also for Ahura Mazdā.
3 Ahyā⁴⁰ Manyēush⁴¹ tvēm⁴² ahi⁴³ tā⁴⁴
  spentō⁴⁵, ye⁴⁶ ahmāl⁴⁷ gām⁴⁸ rānyō-
skeretim⁴⁹ hēm-tashat⁵⁰, at⁵¹ hō⁵²
  vāstrāi⁵³ rāmā-dāo⁵⁴ Ārmaitim⁵⁵
  hyat⁵⁶ hēm⁵⁷ Vohī⁵⁸ Mazdā⁵⁹
  hēmē - frashta⁶⁰ Manangha⁶¹.

3 O Ahura Mazda⁵⁸ of this⁴⁰ spirit⁴¹ Thou⁴² art⁴³ bountiful⁴⁴ (Thou) who⁴⁶ art joy-giving⁴⁵ fashioned⁵⁰ (this) "joy-producing" world⁵⁹ (and) Ärmaiti (i.e. humility)⁵⁵ for "our "benefit"⁴₃ through "communed"⁶⁰ "Vohu Manah"⁵⁸⁴ⁱ.

4 Ahmāt⁶⁴ Manyēush⁶³ rāreshyeinti⁶⁴
dregvantō⁶⁵, Mazdā⁶⁶ Spentā⁶⁷ nōit⁶⁸
  ithā⁶⁹ ashāunō⁷⁰; Kasēushchit⁷¹ nā⁷²
  ashāunē⁷³ kāthē⁷⁴ anghat⁷⁵, isvāchit⁷⁶
  hās⁷⁷ paraosh⁷⁸ akō⁷⁹ dregvāitē⁸₀.

4 O Ahura Mazda⁶⁹ owing to the good fortune of Spentā⁶⁷ Mainyu⁶⁹ wicked persons⁶⁵ are tormented⁶⁴ but⁶⁶ not⁶⁸ (so) the righteous persons⁷⁰. For (keeping) righteous man (pleased) even any person⁷² is⁷⁵ in the need⁷⁶ of some (thing)⁷⁷. For (keeping) the wicked man (pleased) a wicked⁷⁹ person⁷⁷ (inspite of being) powerful⁸₀ is⁷⁵ in the need⁷⁶ of plenty⁷⁸.

Diamonds:

- 'ithā' = 'atha' = Sanskrit 'atha' = but; or alternatively, righteous persons⁰ (are) not⁶⁶ so⁶⁶; ithā = Sanskrit 'Itam' = thus, 'just so'.
- "hēm-parstā=hām-parshta" (Later Avestā form); root "hām
  peres" = Sanskrit "sam-prch", see Yasht 22.14; Vendidad 19.3.
- i.e., through Thy omniscient thought.
- See Yasna 44.6; Yasna 50.2.

Diamonds:

- 'isvāchit' - nominative singular of 'isvan' from root 'is' Sanskrit 'ish' — to be able, to rule over, See Yasna 43.14.
- Darmesteter gives the significance of this verse as under, although it cannot be translated accordingly: "Whether the religious man may be poor or rich, yet this is incumbent on him to do good to the virtuous pious man and to harm the wicked person,"
5 Tāchā⁵¹ Spentā⁵² Mainyū⁵³ Mazdā⁵⁴
Ahurā⁵⁵, ashāune⁵⁶ chōish⁷ yā⁸-zi⁸⁹
chichā⁹³ vahishta⁹¹; hanarē⁹² thwahmāt⁹³
zaoshāt⁹⁴ dregvāo⁹⁵ bakhshaiti,⁹⁶
ahyā⁹⁷ shyaothanaiš⁹⁸ akāt⁹⁹
āshyās¹⁰⁰ manangbō¹.

5 O *Bountiful¹² invisible¹³ Ahura Mazdā¹⁴¹⁵! Thou verily dost give¹⁷ unto the righteous (man)⁸⁶ that⁸¹ which⁸² is the best⁸³ (i.e., happiness of this world and that of the world beyond). But the wicked⁹³ (man) on account of his⁹⁴ (wicked) deeds⁹⁵, (remaining) far from-Thy¹⁵⁶ love¹⁵⁷, *doth partake of¹⁶ (his)¹⁶²share¹⁶² (i.e., consequences of his own action) and becomes¹⁰⁰ *the co-dweller with (the Druj called) Akōman⁹⁶¹.

For Ahura Mazdā there occur is Avesta *Spentētoma, Spenishta*, but occasionally *Spenta* is also noticed (see Yasna 48.3). Moreover, if the word *Spenta Mainyu* occurring in this verse is taken in the instrumental singular, then it can be translated *through Spenta Mainyu-Holy Spirit*.

*chōish*=chaesh+sh (imperfect tense second person singular); root *chish* chish; about this meaning of the imperfect tense, see my Avestā Grammar, page 306.

*zaoshāt* - ablative singular indicates *far from, separate from*.

*hanarē* - neuter accusative singular; root *han* = to be worthy. The meaning of *hanarē* may be taken in the sense of English word *due, lot* and Persian word *jāzā, sāza*.

*bakhshaiti* - root *baj† = Sanskrit *bhaj† = to share, to gain.

*āshyās* - present participle nominative singular masculine of root *shi* = Vedic *khši† = to dwell, to abide.

6 Tā² dāo³ Spentā⁴ Mainyū⁵ Mazdā⁶ Ahurā⁷,
āthrā⁸ vanghau² vidāite¹⁰ rānoibyā¹¹
Ārmatoiš¹² dehāzanghā¹³ ashakhyvychā¹⁴;
Hā¹⁵ zī¹⁶ pourush¹⁷ ishentō¹⁸ vārāite¹⁹.

6 O Bountiful¹ invisible¹ Ahura Mazdā¹-² through (Thy)³ Fire⁴ Thou dost give⁵ that⁶ (i.e., reward as stated above) in good decision⁷ (i.e., by rendering proper justice), to the two⁸ *rivals¹¹, in accordance with their advancement¹² of (their) perfect mindedness¹² and righteousness¹³; and that (proper justice) (of Thine) is indeed¹⁰ *approved¹⁹ fully¹⁷ by the contestants¹⁹.

From this verse as well as from Yasna 31.3 Professor Darmesteter draws a reference about the former traditional method of proving right and wrong and sin and innocence of a person by passing through the ordeal of Fire, i.e., by pouring molten metal over the breast. For its comparison see Yasna 32.7; Yasna 51.9.

unto the righteous and wicked man referred to in the previous verse. Original meaning *two fighters, two factions*; Sanskrit *rana† = fight, quarrel. See Avestā Dictionary page 446 ṛāna.

The same word occurs as a verb (dehāzalti) in Yasna Ha 44.7. root *dehāz† (Gāthā= ni-hāz† (Later Avestā)= Sanskrit *bham† to increase, to be great.

*vanghau vidāite* - locative singular root *vi-dā† = Sanskrit *vi-dā† = to cut. Just as the English word *decision* is derived from the Latin *caedere*, to cut, in the same way, in Avestā the word for decision too is derived from the root *vi-dā† = to cut.

*Tā† = those two - accusative dual; see Yasna 51.2; those two means 1. reward of goodness 2. punishment of evil.

Which unto the righteous man reward for his goodness and unto the wicked man suitable punishment.

*ishentō* the same word occurs in Yasna 30.1 in the vocative plural.

*vārāite* - intensive verb present subjunctive third person singular ātmanepada; Original word *vāvrāite*. Also the same form can be imperfect third person dual ātmanepada of root *var†-; termination *āite* is added.
Spentā Manyū vahishtāchā manan'gā
hachā ashāt shyaothan'āchā
vachanghāchā ahmāi dān Haurvātā
Āmeretātā Mazdaō khshathrā
Ārmaiti Ahurō°.
(This strophe should be recited twice).
Ashem Vohū 3. Spentā Mainyūm¹ Háitim²
yazamaide³. Yenghe hātām āat yesne
paitī vanghō, Mazdaō Ahurō vaethā ashāt
hachā, yāonghāmchā tāschā tāoschā
yazamaide.

We revere¹ the Há² (named) Spentā Mainyu¹

° For its translation see Ha 47th verse lst., page 204.

Yezi¹ adāish² Ashā³ drujem⁴ vēnhaiti⁵
hyat⁶ ḍashutā⁷ yā⁸ daibitānā⁹
fraokhā¹⁰ ameretāiti¹¹ daēvāishchā¹²
mashyāishchā,¹³ at¹⁴ tōi¹⁵ savāish¹⁶
vahmem¹⁷ vakhshat¹⁸ Ahurā¹⁹.

1 When¹ (the righteous - virtuous 'man) 'will smite³
the druj (i.e., deceit, falsehood)⁶ by means of (his)
benevolent 'deeds² (and) by means of righteousness³, (and)
when² the things⁸ which (were declared¹⁰ 'to be deceit⁹
by the Daevas¹² (and) by (wicked) persons¹³ 'will come out
in their true shapes⁷, then¹⁴ 'O Ahura Mazda¹. Thy
adoration¹⁷ 'will spread¹⁸ together with the benefits¹⁶
(arising therefrom):

- About whom a referenee was made in the Há proceeding it;
  see yasna 47.5.
- 'adāish' (=adish) - instrumental plural; root 'dā'=Sanskrit 'dha'=to
  make; or by means of gifts; root 'dā'= S (akrit 'dā'=to give, to award.
- 'vēnhaiti'=Puthrī Present third person singular parasmaiapada of root
  'van'=Sanskrit 'van'=to smite; original form '-van+ha+ti'.
- 'daibitānā' - root 'dab' = Sanskrit 'dabha-dabh' = to deceive.
  Professor Darmesteter compares the final ending 'tānā' with the
  termination 'tan' used in the infinitive in Persian.
- Reverend Mills; in Pahlavi too the sense is the same.
- 'ameretāiti'='means "in immortality, in the Heaven, in the happiness of
  Heaven". I could not give the meaning of this word in the above
  translation.
2 Vaochā²⁰-mōi²¹, yā²² tvēm²³ vidvāo²⁴
Ahurā²⁵, parā²⁶ hyat²⁷ mā²⁸ yā²⁹ mēng³⁰
perethā³¹ jimaītī,³² Kat³³ ashavā³⁴ Mazdā³⁵
vēnghat³⁶ > dregvantem³⁷; hā³⁸-zi³⁹
anghēush⁴⁰ vangui⁴¹ vistā⁴² ākeretish⁴³.

2 O Ahura Mazdā²⁵! do Thou tell²⁰ me²¹ prior to the time when²⁶-²⁷ big fight³¹ concerning "me"²² may come³³ upon me²⁶, because²² Thou²³ (art) "Omniscient²²; (that is this:) whether³³ the righteous man³³, O Ahura Mazdā³³! "shall overcome³³ the wicked man³⁷? (If this is so, then) surely³⁸ (this is) marked³² (or to be understood) as an excellent³¹ "event³² of (this) life³⁰ (or of this world)⁴⁰.

§ This whole line occurs in the Later Avestā form in Hormazd Yasht, para 28⁵ as under:- "Kat ashava Mazda vanat dravantem".

"mēng perethā" nominative plural; "mēng" is derived from "ma"-possessive pronoun. See my Avestā Grammar page 153-156. Its significance: difficulties and obstructions coming in the work of my prophethood, "miseries and hardships of my life".

frica place there occurs "vīspō-vidvāo" (See Vendidad 19, 20; Yastīk I2.1)

"vēnghat" h- Aorist third person singular parasmaipada of root "van"- to vanquish, to overcome.

It may be taken in the sense of English expression "A noble feature"; "ākereti" = Sanskrit "ākṛiti"=form; event, appearance.

3 At⁴⁴ vaedemnāi⁴⁵ vahishta⁴⁶ sāsanām⁴⁷,
yā⁴⁸ hudāo⁴⁹ sāstī⁵⁰ Ashā⁵¹ Ahurō⁵²,
Spentō⁵³ vidvāo⁵⁴, yaechit⁵⁵ guzrā⁵⁶
sēnghāonghō⁵⁷; thwāvās⁵⁸ Mazdā⁵⁹
Vanghēush⁶⁰ khrathwā⁶¹ Mananghō⁶².

2 Ahura Mazdā⁵², bestower of good things⁴⁹, bountiful⁵³ and Omniscient⁴⁴ teaches⁵⁰ through (His) righteousness⁵¹ (His) best⁵⁶ teaching⁵⁷ which⁵⁸ (or infact⁵⁴) are "mystic⁵⁶ verses⁵⁷, unto (that) wise man⁶⁵.

O Ahura Mazdā⁵³! (any person can be) "Thy nearest devotee⁶⁴ through the wisdom⁶¹ of the good⁴⁹ mind⁶².

§ Original meaning: "the best (teaching) of teachings". Sanskrit 'śāsan': Sanskrit root 'śās'. From the same root 'senghā' = Sanskrit 'shamsā'.'

"guzrā"- root 'guz' = Sanskrit 'guh' - to conceal, to hide.

i.e. Ahura Mazdā teaches His mystic lore only to that man who is righteous and wise, in order that he may enhance the prosperity of the world and may render good to mankind. The ignorant and wicked person causes evil or harm by means of those mystic verses.

§ Original meaning 'one like Thee, like Thee, siding with Thee' (in the sense of Sanskrit 'tvādās'). See my Avestā Grammar, pages 159-161 and Avestā Dictionary p. 238:
4 Ye ṭā ṭa ṭa manō vahyo Mazda aşyaschā hvō daēnām shyaothanāchā vachanghāchā; ahyā zaoshēṅg ushtish varenēṅg hachaitē; thwahmi khratāo apēmēm nanā anghat.

Whoso, O Ahura Mazda, keeps his mind better and holier, he himself through word and deed keeps (even) the religion (the same.) His wish follows his faith and 'fealty; the destiny (lit. the end) (of that man)' is distinctly in Thy wisdom, (O Ahura Mazda!)

"varenēṅg" Root - 'vere' = Persian 'gervidan' = to put faith in, to believe.

"fealty" (Reverend Mills). Its usual meanings are 'pleasure, joy, happiness'; 'zāoshā' = Sanskrit, 'joshā'.

'nanā' = Sanskrit 'nāna' = in various ways, in many ways, openly apart. On the strength of the Pahlavi version Darmesteter has translated the word by 'man and woman'.

'khratāo' - locative singular of khratu- wisdom.

Or alternatively: eventually (that righteous person) O Ahura Mazda! goes openly in Thy wisdom (Sanskrit root 'as' = to go).

5 Hu-khshathrā khshēnām mā-nē dushe-khshathrā khshēntā vanghuyāo chistoīsh shyaothanāīsh Ārmaitē yaozdāo mashyāi aipi zāthem vahishtā Gavōi vereyātām tāmī nēī khvarethāī fshuyō.

O Ārmaitē! by the deeds of good wisdom may good rulers rule over us! May not wicked rulers rule over us!

Purity (is) the best "thing) for man from birth.

For the cattle man must work (because) they (are) the increasers for our food.

'khshēntām' (Original form 'khshayantām') imperative third person plural ātmanepada of root 'khsh' =Sanskrit 'khshī' = to rule; class I.

'khshēntā' (original form khshayanati) imperfect tense ātmanepada.

This sentence is quoted in Vendidad 5.21 and Vendidad 10.18.

If 'fshuya' is taken instead of 'fshuyō', then it can be translated as under: O Ārmaitē (i.e., Spandārmad Mother Earth!) for our food do thou cause it (i.e., cattle) to prosper. Its significance is this that if sufficient grass may grow up on the earth, cattle will get fattened; and thereby there is benefit to us, viz. from the milk of the cow numerous things can be made. Moreover, by keeping the cattle healthy the work of agriculture may go on promptly, whereby there will be increase in the prosperity of the country. The same sentence also occurs in Yasna Hā 10.20 and Yasht 14th (i.e., Bahram Yasht) 61. There instead of 'gavōi' is 'gave' the Later Avestā form.
6 Hā₄-zīⁿᵉⁿ⁶ hushōithemā⁷, hāⁿᵉ⁹
utayūtim¹⁶ dā¹⁴ tevishim¹², Vanghēush¹³
Mananghō¹⁴ berekhdhē¹⁵; at¹⁶ akhvyā⁷
ashā¹⁸ Mazdā¹⁶ urvarāo²⁰ 'vakhshtat²¹,
Ahuru²² anghēush²³ zāthōi²⁴ paouruyā²⁵.

Because she³ (i.e., cattle) is our⁴ precious "property" (and)
* in the wish² of good¹ thought¹ she⁴ grants us⁸ strength¹⁶ (and) power¹². * In the creation²⁴ of primeval⁵ (or old²⁵) world²³ (the Creator) Ahura Mazdā¹⁶–²² grew¹⁷ vegetation²⁶ through Asha²⁹ for her²¹ (i.e., for the cattle).

5 This line is quoted in Vendidad 11.6 and Vendidad 17.5 respectively.

*hushōithemā* - nominative singular of the noun "hushōitheman" neuter; *hu* = Sanskrit "su" = good; Sanskrit root kshhi = to own.

Justi, Spiegel, Harlez, Mills and Darmesteter. As an adjective "berekhdhha" means "agreeable, exalted" (See Yasna 44.7 and yashat 17.7).

*zāthōi* - its Later Avestā form can be 'zāthe' with 'cha' (=and there occurs 'zāthačha'; (see yashat 13.93).

*akhvyā* - demonstrative pronoun dative singular feminine. Sanskrit "asyei". Its later Avestā form: "ainge, ainghāi"; see my Avestā Grammar.

7 Ni-aēshemō²⁶ ni-dyāṯām²⁷, paiti²⁸ remem²⁹
paiti-syođūm³⁰, yōi³¹ a³² Vanghēush³³
Mananghō³⁴ didraghzhōduye³⁵ ashā³⁶ vyēm³⁷
yehyā³⁸ hithāush³⁹ nā⁴⁰ spentō⁴¹; at⁴²
hōi⁴³ dāmām⁴⁴ thwahmi⁴⁵ ā-dām⁴⁶ Ahurā⁴⁷.

7 (You) who¹¹ "wish to hold fast¹ five the path³ of good¹⁵ thought¹⁴ through righteousness¹⁶ should keep the demon of wrath¹⁶ suppressed¹⁷ and should cut out⁰ violence (or hatred)²⁹. To which (path of good thought) the beneficent man (of the world)⁰ is dedicated.....⁴⁻"
8 Kā⁴⁸-tōī⁵⁰ vangheush⁵⁰ Mazdā⁵¹
khshathrahyā⁵² ishtish⁵³; kā⁵⁴-tōī⁵⁵
ashōish⁵⁶ thwakhvyāo⁵⁷ maibyō⁵⁸ Ahurā⁵⁹;
kā⁶⁰ thwōī⁶¹ ashā⁶² ākāo⁶³ aredrēṅ⁶⁴
ishyā⁶⁵, vangheush⁶⁶ manyēush⁶⁷
shyaothnanām⁶⁸ javarō⁶⁹.

8 O Ahura Mazdā! what⁷⁰ (is) the main object⁷¹ of
Thy⁷² Justice⁷³ Sovereignty? "What is the effective
prayer for securing Thy holy reward and blessing
*to my (soul)"7⁷⁴?

How⁸⁰ shall I get⁸¹ through righteousness⁸² Thy⁸³
(appointed) manifest⁸⁴ helpers⁸⁵ (for myself) (to be)
"the furtherer"⁸⁶ of the deeds⁸⁷ of good⁸⁸ thought⁸⁹?.

# 1 Usual meaning 'good', 'holy' (Mills). Sanskrit 'vasu' = divine.
$ 1 'ishtī, iṣṭī' = Sanskrit 'iṣṭī' = wish (in the sense of English phrase
'any desired object'.
6 'maibyō' first personal pronoun dative singular.
7 Reverend Mills: 'O Ahura Mazdā': what is the reward for those who
follow me or 'who act according to my saying' (Darmesteter).
 twistshyāo possessive pronoun genitive singular feminine.
8 'javarō' - noun masculine nominative singular: 'one who promotes or
furthers' from root 'Ju' - Vedic 'jū' = to promote. See Avestā Dictionary
page 189.
9 'ishyā' - Future tense first person singular parasmaipada of root 'is =
Sanskrit ish = to obtain; original form = is + shya + mi = ishyāmī. "By
adhering to the deeds of Vohu Manah, O Ashā! which gift of thine I shall
expect" (Darmesteter).

9. Kadā⁷⁰ vaēdā⁷¹ yezi⁷² chahyā⁷³
khshayathā⁷⁴ Mazdā⁷⁵ Asha⁷⁶ yehyā⁷⁷-
mā⁷⁸ aithish⁷⁹ dvaēthā⁸⁰; eresh⁸¹-mōī⁸²
erezhučām⁸³ Vangheush⁸⁴ vafush⁸⁵
Mananγhō⁸⁶, vidyāt⁸⁷ Saoshyās⁸⁸ yathā⁸⁹
hōī⁹⁰ ashish⁹¹ anghat⁹².

9 O *beneficent⁹³ Ahura Mazdā!⁹⁴ if⁹⁵ owing to
righteousness⁹⁶ Thou dost true⁹⁷ over every
(creation), then, when⁹⁸ will I know⁹⁹ (about the
matter) of which⁰⁰ (there is) *a doubt⁰¹ to me⁰²? That is that: (tell) me⁰³ truly³⁴ (about what) (is) *the
end⁰⁴ *of the righteous lives⁰⁵ of good⁰⁶ thought⁰⁷; this fact (Thy) Saviour⁰⁸ must know⁰⁹ so thatⁱ⁰
benefitⁱ¹ may accrueⁱ² to him⁰⁰.

# "vafush" - root 'vap' Sanskrit 'vap' = to cause to prosper; see Yasna
29.6.
$ Original meaning: 'Over any (creation-thing) whatsoever'; 'chahyā' -
its another form or variant of the usual 'kahyā' - Sanskrit, 'kasya'.
$ 'khshayathā' - present tense second person plural parasmaipada of root
'khshi' = Sanskrit 'khshi' ; to rule, to have power over.
- Pahlavi. Spiegel, Mills and Darmesteter; 'right' (Harlez).
- Pahlavi. Justi and Darmesteter. Taking this meaning 'erezhu-anch',
root 'anch' Sanskrit 'anch' = to go, to move. When combined 'an' of
the root is dropped. Also its meaning can be "of the speakers of true
words"; 'erezhu'; root 'vach' = to speak. By dropping 'a' it became
'uch'.
- 'aithish' - I have taken this word in the sense of Sanskrit "anta" 'antima';
that is this: "aithi" = "aithi" = "anti" = end, result, "within whose power
lie my griefs ("aithish") and doubts?" (Mills). At that time when my
entire doubt will be removed. (Aithish; on the basis of Pahlavi version
"āshkārak"), Darmesteter; In Yash 10, 37 the meaning of 'aithish' is
'destruction, ruin'.
- Holy Prophet Zarathushtra makes a reference for himself.
10. Kadā³ Mazdā⁴ mānarōish⁵ narō⁶ visentē⁷, kadā⁸ ajēn⁹mithrem¹⁰ ahyā¹ madahyā², yā³ angrayā⁴ Karapanō⁵ urūpayeinti⁶, yāchā⁷ khratū⁸ dushekshhartā⁹ dakhvyunām¹⁰.

10 O Ahura Mazdā¹¹ when¹² will men¹³ of °mind's perfection¹⁴ come¹⁵ and when¹⁶ their evil¹⁷ of this¹⁸ intoxication¹⁹ through which¹⁰ evil¹² the °Karapans¹³ and the wicked rulers⁴ of the lands¹⁰ cause evil² in the world by their wicked intent¹⁸.

Dr. Spiegel and Reverend Mills.

# This seems to allude to Hoshedermāḥ, Hoshederbāmī and Sosbyōs at the time of Resurrection, prior to which there will be irreligiousness and evil in the world. See Yasna 46.3 'visentē' - root 'vis' = Sanskrit 'ā + vis' = to come.

† There seems to be a marked allusion to drunkeness-intoxication caused by the excessive drink of the Haoma juice - so understands Reverend Mills. 'māda' = Sanskrit 'mada' = intoxication, drunkenness lust root 'mad' = Sanskrit 'mad' = to be intoxicated. Dr. Goldner has adopted this reading 'maghyā', which is translated by Prof Dameseter as 'of false obstinacy, of ignorance'. °mūthra = Sanskrit 'mutha', meaning 'urine, filth, dirt'.

bjen = root 'aj' = Sanskrit 'aj' = to drive away, to get rid of.

angrayā = instrumental singular; "with angry zeal" (Mills) with wrath (Harlez); "with wickedness", evil (Darmesteter).

i.e. those who do not pay heed to the commandments of the Holy Religion of Zarathushtra.

°urūpayeinti = Sanskrit root 'lap' = to destroy, to plunder.

11 Kadā¹¹ Mazdā¹² ashā¹³ mat¹⁴ Ārmaitsīsh¹⁵ jimat¹⁶, kshathrā¹⁷ husheīsh¹⁸ vāstravaitt¹⁹; kōi²⁰ derogēdīsh²¹ khrūraiš²² rāmām²³ dāontē²⁴, kēng²⁵ ā²⁶ Vanghēush²⁷ jimat²⁸ Mananghō²⁹ chistīsh³⁰.

11 when¹¹, O Ahura Mazdā¹² will perfect mindedness (or humility¹³) together with¹⁴ righteousness¹⁵ be accrued¹⁶ (to us)? and when¹¹ will °the prosperous¹⁹ pleasant abode¹⁸ together with wealth¹⁷ be owned¹⁶ (by us)? who¹² will give¹³ (us) °happiness - peace²⁵ from the wicked¹¹ (and) bloodthirsty²² (men)? To whom²⁵ shall come²⁸ the wisdom¹⁰ of the good²¹ mind²² (i.e., to whom will the wisdom of the good mind be accrued?)

Original meaning 'will come'; 'jimat' = 'jamat'; 'when will Asha come along with Armaist, i.e., when will goodness and piety rule'? (Darmesteter).

# Original meaning 'rich in pastures - cornfields'.

† 'when will the good sovereignty and security, together with the deeds industry and peace come?' (Darmesteter).

°rāmām' = root 'ram' = Sanskrit 'ram' = to live at ease. See Yasna 29, 10.
12 Atā toī anghen Saoshyantō
dakhvyunāṃ, yōī khshnūṃ Vohū
Mananghā hachāontē shyatothanāish
ashā thwahyā Mazdā
sēngahayā, toī zi dātā
hmaēstārō aēshem mahyā

12. *They* are the Saoshyants - Saviours of the lands, who will surely adhere to "the knowledge of the Religion" through (their) good mind, righteousness and good deeds in accord with Thy command. O Ahura Mazda!; because they (i.e., the Saoshyants - Saviours) are appointed as "the strong" "opponents" of hatred.

* i.e., givers of protection - happiness from the wicked and blood-thirsty men. "tōi" (these, they) refers to the reply of the interrogative pronoun 'kōr' of the preceding verse. The Later Avestā form of 'tōi' is 'te' = Sanskrit 'te', with the enclitic particle 'cha' it becomes 'taēcha'.

The meaning of 'khshnūm' is to be taken in the same significance of that of the Persian word 'm'arafat', 'knowledge of recognising God, perfect religious knowledge', root 'khshnā' = Sanskrit 'khshnā' = Persian 'shanākhtan' = to know; "sharp intellect" (Mills); "knowledge" (Harlez); "satisfaction" (Spiegel); "delight" (Darmesteter).

* i.e., through the deeds of promoting the prosperity of the world and morality as enjoined in the Religion sent by Thee.

§ Mills, "enemies of the demon Aeshma" (Harlez); "one who overcomes or vanquishes oppression". (Darmesteter).

1. 'dātā' = Sanskrit 'dhita' - Sankrit root 'dhā' = to appoint; or Sanskrit 'hitā' = worthy.

13 Spentā Mainyū vahishtāchā mananghā hachā ashāt shyatothanāchā vachanghāchā ahmāi dān Haurvātā Ameretātā Mazdāo khshathrā Ārṇaiti Ahurō５.

(This stanza should be recited twice)


We revere the Hā (called) yezī - adāīsh.

$ For its translation, see first stanza of Yasna Hā 47⁹, p. 204.
Hā 49th

1 At¹ mā² yavā³ bēndvō⁴ pafre⁵ mazishtō⁶, yē⁷ dush-erethrish⁸ chikhshunsha⁹ ashā¹⁰ Mazdā¹¹; vanguhi¹² ādā¹³ gaidi¹⁴ mōi¹⁵ a-mōi¹⁶ arapā¹⁷, ahyā¹⁸ Vohu¹⁹ āōshō²⁰ vidā²¹ Mananghā.²²

2 At²³ ahyā²⁴ mā²⁵ bēndvahyā²⁶ mānayeiti²⁷ tkaēshō²⁸ dregvō²⁹ daibitā³⁰ ashā³¹ rāreshō³², nōit³³ spentām³⁴ dōreshti³⁵ ahmā³⁶ stō³⁷ Ārmaitim³⁸, naēdā³⁹ Vohu⁴⁰ Mazdā⁴¹ frashti⁴² Mananghā⁴³.

Explanation: According to Reverend Mill's view, the person named Benda was a chief on the border of Iran, who on account of the strength and power of his mischievous tribes had become a formidable enemy of Holy Zarathushtra in his Prophetic Mission. Owing to this the Holy Prophet was engrossed in deep anxiety and great fear. Dr. Haug compares this 'Benda' with Sanskrit 'pandua' and Professor F. Justi with Sanskrit 'bhindu'.

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1 This first line is quoted in paragraph 49 of the Fragard 11 of the Vendidad.
2 Rev. Mills. Or alternatively: I wish to reform and to give religious education to those followers of false doctrines. Thus translating, the root of the word 'chikhshunsha' may be taken Sanskrit 'kshshu' = to be sharp - dexterous; The meaning of 'dush-erethrish' may be considered in the sense of the Persian 'bad-raftar'; Sanskrit root 'r' = to go.
3 Or has come opposing or fighting; see my Avestā Grammar page 309; 'pafre' - Perfect tense third person singular ātmanepada of root 'par' = to oppose.
4 'arapā' accusative plural of 'arapa'; or accusative singular of 'arapā'; root 'rap' = (Latin Rap-ere) = to rejoice; 'a' = Sanskrit 'a' not.
5 'gaidi' - imperative second person singular parasmaipada of root 'gā' = Sanskrit 'gā' (Vedic, class 2nd) to go.
6 'Original meaning: 'causes to think' (causal form), root 'man'.
7 'rāreshō' root 'rash' = Sanskrit 'rish' = to think, to injure; reduplicated and termination 'a' is added.
8 'daibita' - nominative singular masculine to torment, to injure; reduplicated and termination 'a' is added.
9 'ahmāi' - rarely occurs with this meaning; see Yasna 47.1.
10 'stōi' is like English word 'ever', 'always', 'at any day', 'every'; see Yasna 31.8.
11 Original meaning does not lend support; 'dōreshti' - Root Aorist third person singular parasmaipada of root 'dērez'.
12 Original meaning 'asked question and answers'; root 'peres' (see Yasna 47.3.)
3 Atchā⁴⁴ ahmāï⁴⁵ varenāï⁴⁶ Mazdā⁴⁷
nīdātem⁴⁸ ashem⁴⁹ sūidyāï⁵⁰ tkaēshāï⁵¹
rāshayenghē⁵² drukkhš⁵³; ūa⁵⁴ Vangheush⁵⁵
sāre⁵⁶ izyā⁵⁷ Mananghō⁵⁸, antarē⁵⁹ vispēng⁶⁰
dregvato⁶¹ ḥakhmēng⁶² antarē - mrūyē⁶³.

In order to render benefit⁴⁰ (to the people of the world) righteousness⁴⁹ is laid-down¹⁴ for this⁴³ (my) religion⁴⁶. O Ahura Mazdā!⁴⁷ "In order to cause harm⁵² (to the people of the world) the druj (i.e., falsehood) is laid-down¹⁸ for (the wicked) doctrine (of the pretentious Bendva.)

Explanation:- (Prophet Zarathushtra says: The foundation of my Religion is based upon Truth, Humata-Good Thought, Hukhta - Good word and Hvarshta - Good Deed. The origin of the teaching of my opponent, the pretentious Bendva, is based upon falsehood and deceit).

I "choose" the chieftainship⁶⁰ of good⁶⁰ thought⁶³. 'I interdict with hatred⁶⁰ all⁶⁰ the companions⁶² of wicked men⁶¹.

- i.e., in order to show the path of morality and Heaven by guiding properly. "sūidyāï" - infinitive from root 'sū'.
- i.e., in order to show the path of wickedness and hell by misleading. rāshayenghē = causal infinitive from root 'rash' = Sanskrit 'rish' = to injure, to torment, by adding 'he' (=Vedic 'se') of the infinitive suffix rāshaya+he = 'rashayenghē.' similarly 'rānghe' (Yasna 12.3). For its explanation, see my Avestā Grammar page 269.
- 'drukkhš' - being in the feminine gender, the word previous to this viz 'nīdātem' may be changed to feminine form 'nīdātā.'
- 'izyā' (Westergaard)- present tense first person singular parsmaipada of root 'iz' = Sanskrit 'ih' = to wish, to long for, class 4⁴; instead of 'izyāmi'. Geldner has adopted the reading 'izyā' present subjunctive first person singular amānpada.
- The meaning of 'antarē - mrūyē' should be considered as equivalent to English 'interdict'. The root and prefix of both these languages are of the same meaning.
5 At⁸⁴ hvō⁸⁵ Mazdā⁸⁶ izhāchā⁸⁷ āzūtishchā⁸⁸, yē⁸⁹ daenām⁹⁰ Vohū⁹¹ sārshtā⁹²
Manangāhā⁹³; Ārmatōish⁹⁴ kaschit⁹⁵ ashā⁹⁶, huzēntush⁹⁷, tāishchā⁹⁸ vispāish⁹⁹
thwahmiⁱ⁰⁰ khshathrōi¹ Ahurā².

5 Whoso⁸⁹ "regards" (this Mazdā - worshipping Zoroastrian) Religion⁹⁰ as the best⁹¹ through the good⁹² mind⁹³, he himself⁹⁴ (is) (the source of) abundance⁹⁵ and prosperity,⁹⁶ O Ahura Mazdā!

Explanation: The fundamental aim of the Religion of Zarathushtra is to render the world prosperous; and whoso puts implicit faith in this Religion with faithfulness and sincerity, and grants her the exalted status by defending from the attacks of the enemies, he himself is considered as the increaser of prosperity.

Through righteousness⁹⁶ of perfect mindedness⁹⁷ any such person⁹⁸ (is considered as)⁹⁹ of good understandingⁱ₀₀ (and he) O Ahura Mazdā? (will go) with entire (happiness⁹⁶) in Thy¹₀¹ Sovereignty¹ (i.e., in the lofty Heaven).

5 Original meaning: "considers a person as the leader", "bestows greatness". "Defends from the attacks" (Reverend Mills). This word is in the form of Aorist derived from 'sara, sāra', meaning 'leadership'. sārshta (like 'māsta').

9 Or better than all others. 'frō-fra' (Later Avestā form).
# 'fraēshyā' - present tense class 4th first person singular of root 'fra-ish' = Sanskrit 'ish'=, its plural is 'fraēshyāmāhī' (See Yasn 35.4).
1 or 'proclaims, states'. Root 'mēr' = Sanskrit 'brū' = to speak.
$ 'vichidyāli'- root 'vi chi' = Persian 'gozidan' = to select;
$ Original meaning: "We can proclaim", 'sravayaemā' - causal subjunctive first person plural of root 'sru' = Sanskrit 'shru' = to hear, to proclaim. Causal form 'sravaya' = Sanskrit 'shravaya' = to cause to hear, to proclaim. Root 'sru' = Sanskrit 'shru' - 'i' = as an adverb can mean 'indeed'.

6 Frō³ vao⁴ fraēshyā⁵ Mazdā⁶ ashemchā⁷, mruīte⁸ yā⁹ vē¹⁰ khratēush¹¹
khshmākhyā¹² a-manangāh¹³, eresh¹⁴ vichidyāi,¹⁵ yathā¹⁶ i¹⁷ sravayaemā¹⁸
tam¹⁹ daenām²⁰ yā²¹ khshmāvato²² Ahurā²³.

6 O Ahura Mazdā¹ - I "choose" Thee² "extremely" (because) through the thought¹³ of Thy¹² (Omniscient) wisdom¹¹, the truth² enjoins³ what is true "must be adopted¹¹, so that¹⁶ we may be able to proclaim¹⁸ this¹⁹ Thy²⁰ Religion²¹ Oh Ahura Mazdā²²!
7 Tatcha24 Vohu25 Mazd26 sraot27 
Manangh28 sraot29 Asha30, Gushahv31- t32 Ahura33; K34 
Airyam35, k36 Khvadush37 dtaish38 
anhat39, y20 Verezern41 vanguhim42 
dat43 frasastim44.

O Ahura Mazda! (that person) will listen to this (matter of the Religion), through (his) good mind and will think over it with righteousness (i.e., sincere heart).

O Ahura Mazda! do Thou pay attention (to my subject matter) viz, who will be a helper (to me) according to laws, and who will be as a relative, who may impart good admonition (to me) for the work (of my prophethood).

8 Ferashaoshtai45 urvazishta46 asahyai 
dao48 sarim49, tat50 thwa51 
Mazda52 yasa53 Ahura54 maibyacha55, yam56 vanghau57 thwahmi58 
a-khshathro59, yavo60 vispai61 
frashtaongh62 aongham63.

Thou, O Ahura Mazda! wilt give (me) strength to give help and protection and chieftainship of righteousness, to Frashaoshtai. This (request) do I beg of Thee, so that we may for ever be under Thy good Sovereignty beloved of all (or most-liked).

❖ Reverend Mills; "great joy" (Harlez); "friendship of Asha" (Spiegel); "enthusiasm, solace" (Darmesteter); as an adjective the meaning of 'urvazista' is 'most beloved', 'most affectionate'. See Yasna 36.2.
❖ The father-in-law of the Holy Prophet Zarathushtra and his most staunch disciple and the great helper in the work of his Prophethood.
❖ Aorist is also used in the sense of the future tense, see my Avesta Grammar para 649; "Thou hast given" (Mills); "do Thou give" (Darmesteter). As an answer to the question asked in the preceding verse Prophet Zarathushtra wishes that it would be better if Frashaoshtai is similar to that person. By the grace of God it so happened according to his wish, viz. Frashaoshtai proved to be a true helper in his herculean task.
❖ Yasa (instead of yasami) - verb form root yas = Sanskrit yach - to ask for, to beg, to request. Verb yasami occurs in Yasna Ha 65.11 and Yasht 5.130.
❖ Frashta = Sanskrit preshta = most beloved, most liked. Taking thus this word is considered as the superlative of frya = Sanskrit priya = beloved. Moreover the meaning of the same word is foremost as well from fra-.
9 Sraotë⁶⁴ sásnāo⁶⁵ fshēnghyō⁶⁶ suyē⁶⁷
tashtō⁶⁸; nōit⁶⁹ eresh-vachāo⁷⁰ sarēm⁷¹
dadās⁷² dregvātā⁷³; hyat⁷⁴ daēnāo⁷⁵
vahishtē⁷⁶ yūjēn⁷⁷, mizhdē⁷⁸, ashā⁷⁹
yukhtā⁸⁰ yāhi⁸¹ Dé-jāmāspā.⁸²
9 That "diligent" (or intelligent), (man) "born" for
benefiting (the world) will listen to⁻⁶ the
commandments (of my Religion).

The truthful person should not "take" leaderhsip of
the wicked person (or in association with the
wicked person). "Religious men" unite with the
best reward (just as) "heroic" (Vishtāspa) and
Jāmāsp the wise (are) united through righteousness.⁷⁹

# Original meaning 'created, fashioned'; Sanskrit root 'taksh' = to
create.

¶ This reference seems to be about Frashaoshtra and it is supported by the
Pahāvi version. Its meaning is also 'prosperity bringer'.
See Yasna 31.10.

$ 'dādās' - present participle parasmaipada nominative singular of root
'dā' = Sanskrit 'dha' = to take; original word 'dadānt'. Dr. Geldner has
taken the reading 'didās'. By keeping this variant reading even Prof
Darmesteter derives it from root 'dā'.

† 'daēnā' = meaning of 'daenā' is sometimes "religious man" too. See
Yasna 40.1. Similarly the meaning of 'yātu' is both 'magic' as well as"sorcerer". See Vendidad 21.17; Vendidad 20.10.

◆ i.e., having attained to the stage of Highest Heaven reaches the very same
position.

oo See Yasna 46.14. For taking as dual original word 'yāhi' is taken into
account. I have taken the last three words of the last line in the dual.
De-Jāmāsp =Jāmāsp Hakim, Jāmāsp the wise. 'De-dā' = Persian
'dānā'=wise, root 'dā'=to be wise, to know. Professor Darmesteter,
taking these words in the vocative singular translates as under:
"O thou heroic and wise Jāmāsp united to righteousness!"

10 Taechā⁸³ Mazdā⁸⁴ thwahmi⁸⁵ ādām⁸⁶
nipāonghē;⁸⁷ manō⁸⁸ Vohū⁸⁹ urunaschā⁹⁰
ashāunām⁹¹, nemaschā⁹² yā⁹³ Ārmaĩtish⁹⁴
izhāchā⁹⁵ māza⁹⁶ khshathrā⁹⁷ vazdanghā⁹⁸
avēmirā⁹⁹.

10. I entrust (or I dedicate) in Thy shelter. O Ahura
Mazdā good thought, the souls of the
righteous and prayer through which (are)
humility and prosperity.

"But the evil power will be destroyed".

◆ 'yā' - relative pronoun instrumental singular.
† Reverend Mills and Professor Harlez. The word 'nipāonghē' can also be
future tense first person singular 'ātmanepada'; future base
'nipāongha'.

'ādām' - Root Aorist first person singular.

'vazdanghā' - vigour, strength.

'avēmirā' = "not dying" (Mills); "not destroying" (Harlez); 'ave =
avi' Sanskrit 'avā' = not, apart from (like 'avi-mithrīsh').

◆ Darmesteter. I do not understand the meaning of this last line. Dr. Spiegel
and Reverend Mills show doubt on their translation of this line
done conjecturally. The translation of this entire verse does not seem to
me to be satisfactory.
11 At¹⁰⁰ dushkhshathrēng¹⁰¹ dush-shyaothanēng¹⁰²

duzhvachangō³, duzh-daēnēng⁴

dush-mananghē⁵ dregvatō⁶, akāish⁷

khvarethāish⁸ paiti⁹ urvānō¹⁰

paityeinti¹¹; drujō¹² demānē¹³

haithyā¹⁴ anghen¹⁵ astayō¹⁶.

11 The Daevas "go forth to meet"¹¹ with foul "food" (i.e., carrying poisonous and stinking food) the souls¹⁰ of the wicked¹⁰, "misusing authority", committing evil deeds¹², evil - speaking¹³, of evil conscience¹⁴, evil - minded¹⁵; and the existence¹⁶ of those souls are¹⁷ truly¹⁸ in the abode¹⁹ of the Druj²⁰ (i.e., in hell).

Explanation: The Yazatas congratulate the souls of the righteous persons whilst going to Heaven after the judgement on the Chinvat Bridge; and as soon as they reach Heaven, they are given a cup of ambrosia (zaramaya raoghana) to drink. Quite opposite to this, when wicked souls go to Hell, the Daevas come to greet them and give poisonous and stinking food suitable to their taste. As regards this, for further details, see my translation of the Vendidad the explanation given under paragraph 3⁰ of the Fragard 1⁰ and my Yasht-Bā-Maānī, Hādinkht Nask, Second and Third Fragards.

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12 Kat¹⁷ tōi¹⁸ ashā¹⁹ zbayentē²⁰ avanaghō²¹

Zarathushtra¹², kat²³ tōi²⁴ Vohū²⁵

Manangha²⁶ ye²⁷ ve²⁸ staotāish²⁹ Mazdā³⁰

frināi³¹ Ahurā³² avat³³ yāsās³⁴ hyat³⁵

ve³⁶ ishtā³⁷ svahtishtem.³⁸

12 (Prophet Zarathushtra speaks to Ahura Mazda:-) How much¹⁹ (portion) of (Thy) "Divine grace"²¹ (is there) (i.e., dost Thou wish to give) for Thy "mortal"²⁰ (or humble)²⁰ Zarathushtra²², (O Ahura Mazda!) on account of (his) "righteousness"²³ and good²⁰ thought²⁰.

Acting according to Thy³⁶ will²⁷, "yearning eagerly"³⁴ of whatever²⁵ (is) the best³³, with hymns of praise²⁹. O Ahura Mazda³⁰¾² Ṣwill extol³² Thee³².

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Footnotes:
- Reverend Mills, regarding this whole verse as closely related to Yasna Há 5⁰ places this verse in that Há and remarks that lost verses may, however have intervened between this and the first verse of Yasna Há 5⁰.
- Original meaning: 'helper, invoker' 'zbayentē' - present participle dative singular of root 'zbēā' = Sanskrit 'hvā, hve' = to invoke.
- Its meaning can be also 'through Asha and through Vohu Manah'. Owing to two words: 'kat tōi' has occurred twice. Taking separately with 'Ashā' and with 'Vohu Mananghā', there can be two sentences.
- 'avanagh' - the meaning 'avanagh' (Sanskrit 'avas') should be taken in the sense of Persian word 'taufuk' and English word 'Divine Grace'.
- 'yāsās' - present participle masculine nominative singular of Sanskrit 'yāc' - Av. 'yās'.
- 'frināi' - present subjunctive 'ṣtmanepada' first person singular of root 'frī', - Class 9⁰. Original form: 'frī+ma+a+e = frināi'; 'ye' (= I who) is the subject of 'frināi'.

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Notes:
- i.e. those who use their authority and power wrongly and in a wicked way.
- See Yasna 31,20. In that place the word is 'aka khvarethā' in lieu of 'dush khvarethā'.
- 'paityeinti' = present tense third person plural paramaipada of root paiti-i = Sanskrit prati-i to go for, to meet, class 2⁰ (in the sense of the Persian 'pazireh shudan') In the Pahlavi it is similarly translated.
- This last line also occurs in Vendidad 8, 107 and Vendidad 14,18 but there the word is 'nāmā' instead of the Gāthic form 'demānē'.

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13 Spentā Mainyu vahishtācchā mananghā
ahchā ashāt shyaotnācchā
vachanghācchā ahmāi dān Haurvātā
Ameretātā Mazdāo khshathrā
Ārmaitī Ahurō⁵.
(This verse should be recited twice).
Ashem Vohu 3. At-māyaṃāt Hāitim²
yazamaide⁴. Yenghe hātām āat yesne
paiti vanghō, Mazdāo Ahurō vaethā ashāt
hachā, yāonghāmchā tāschā tāoschā
yazamaide.

we revere⁵ the Hā⁴ (called) At-mā-yavā¹.

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[Hā 50º]

1 Kat¹ mōi² urvā³ isē⁴ chahyā⁵ avanghō⁶;
kē⁷-mōi⁸ pasēush⁹ kē¹⁰ mē¹¹ nā¹²
thrātā¹³ vistō¹⁴, anyā¹⁵ ahsāt¹⁶ thwatchā¹⁷
Mazdā¹⁸ Ahurā¹⁹, azdā²⁰ zūtā²¹
vahishtāatchā²² mananghō²³.

1 "Whether¹ my² soul?³ has wished⁴ for the help⁵ of
any one?⁶ O Ahura Mazdā⁷-⁸! I Invoke¹⁰ you¹¹ to
tell¹² (me); 'Who¹³ is the protector¹⁴ of my¹⁵ cattle¹⁶
other than¹⁷ Thee¹⁸, righteousness¹⁹ and best²⁰
thought²¹? (And) who²² is the person²³ known²⁴ (as a
protector) for me²⁵?

Explanation: (The Creator Ahura Mazdā is the
greatest protector of every man, and on account
of his righteousness and good thought, the Creator
Ahura Mazdā saves him from any calamity whatever.)

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[Footnotes]

³ 'Kat' is also interrogative 'whether' (see Yasht I.28).
⁴ "How and for whose protection will my soul wish?" (Speigel) "Aye,
doth my soul indeed obtain assisting grace, and which of Thy blessings
is that gift to me, O Lord?" (Mills).
⁵ ise (instead of i se²)- Perfect tense third person singular ātmanepada
of root 'is'-; reduplicated form 'i+i+iwise'; it became 'is' because of
Gāthic dialect. In Sanskrit there is the same law, i.e., in reduplication 'i'
is changed to 'ī' and 'ū' is changed to 'ū'; e.g. Sanskrit 'īs' = to wish;
reduplicated form 'i+i+i=' 'īsh'; Sanskrit 'ukh' = to go, to move
reduplicated form 'u+ukh = 'uukh'.
⁶ 'zūtā' = Sanskrit 'hutā'; root 'zu' = Sanskrit 'hu' = to invoke.
⁷ In the original it is in plural. 'azdā' imperative second person plural
paraambaipada of root 'az' Sanskrit 'ah' = to speak. Original form
'az+ta'; due to Gāthic dialect 't' is softened to 'd'. O (ye) invoked ones!
tell me (Mills).
2 Kathā24 Mazda25 rānyō-skeretim26 gām27 ishasōit28, yē29-him30 ahmāī31 vāstravaitim32 stōi33 usyāt34; erezhejish35 ashā36 pourushū37 hvarē38-pishyasū39 ākāstēng40 mā41 nishāsya42 dāthēm43 dāhvā44.

2 How24 does (a man) choose28 (or wish) (this) joy-bringing26 world27, O Ahura Mazda25, which29 he may always31 wish44 to be "full of prosperity32. Those living truthfully35 through righteousness36 and shone forth with the divine knowledge (are) in the abundant lustre39 of the Sun38 (or in the Heaven of the Region of the Sun). O Ahura Mazda! Grant me44 the gifts45 of bringing42 me41 in that state46.

◊ Original meaning: "full of pastures - prosperous".

† "ākāstēng": Later Avestā form of "ākāstēn" can be "ākāst". Past participle; root "kā" = Sanskrit "kāsh" = to shine. Its English equivalent is "enlightened".

# Its significance is 'in Heaven of the highest degree. There are four stages of Heaven - Star Region, Moon Region, Sun Region, Anahita Raohā-Region of Endless Lights. See my 'Yasht-Bā-Maāni, Hādāhōkht Nask Fragard II', para 15.

① "nishāsya": it seems to be imperative second person singular paraśmaipada. And its meaning is uncertain "make me sit down"; "make space for me" (Darmesteter). "(The things which) I have to obtain by searching". (Mills).

③ "dāthēa" - the meaning of this same word is 'creation'. See Yasna Hā 28.10.

◊ "dāhvā" - imperative second person singular atmanepada of root "dā" = to bestow. Another form of the same word is "dasāvā" (Yasna 33.12) and "dasva" (Meher Yash, 10.32).
4 At⁶⁶ vāo⁶⁷ yazāi⁶⁸ stavas⁶⁹ Mazdā⁷⁰
Ahurā⁷¹ hadā⁷² ashā⁷³ vahishtāchā⁷⁴
mananghā⁷⁵ khshathrāchā⁷⁶, yā⁷⁷ ishō⁷⁸
stāonghat⁷⁹ ā-paithi,⁸⁰ ākāo⁸¹ aredrēng⁸²
demāne⁸³ garē⁸⁴ seraoshāne⁸⁵.

5 Ārōi⁸⁶ - zi⁸⁷ khshmā⁸⁸ Mazdā⁸⁹ Ashā⁹⁰
Ahurā⁹¹ hyat⁹² yūshmākāi⁹³ māthrān⁹⁴
vaorāzathā⁹⁵; aibī-dereshtā⁹⁶ āvishyā⁹⁷
avanghā⁹⁸, zastāishtā⁹⁹ yā¹⁰⁰-nāo¹
khvāthre² dayāt⁴.

Explanation:- (Its significance seems to be this that
Thou, O Ahura Mazdā! mayest please and rejoice
the expounder of the Religion by giving the required
help in order that by hearing his teachings we may
gain happiness by holding fast the path of
righteousness and Truth.)
6 Yē⁴ māθrā⁵ vāchem⁶ Mazdā⁷ baraiti⁸ urvathō⁹ ashā¹⁰ nemanghā¹¹
Zarathushtrō¹². Dātā¹³ khratēush¹⁴ hizvō¹⁵ raiθhi⁶ stōi¹⁷; mahyā¹⁸ rāzēng¹⁹ Vohū²⁰
sāhit²¹ Mananghā²².

6 (Prophet) Zarathushtra¹² who (is) always¹⁵ the "keeper"¹³ of wisdom¹⁴ and the "conductor"¹⁶ on the right path of (his) tongue¹⁷ is the friend¹⁸ (of that man) who¹⁹, O Ahura Mazdā²⁰ "pronounces"²¹ (Holy) Māθra²²-Sacred Hymn²³ with sincerity²⁴ and with homage²⁵.

(Prophet Zarathushtra says:) '(Any person) can teach⁶ my secrets²⁶ through good thought'.

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7 Aī²³ vē²⁴ yaojā²⁵ zevištyēng²⁶ urvato²⁷ Jayāish²⁸ perethūsh²⁹ vahmhayā³⁰ yūshmākahyā³¹ Mazdā³² ashā³³ ugrēng³⁴ Vohū³⁵ Mananghā³⁶; yāish³⁷ azāthā³⁸ mahmā³⁹ khvyātā⁴⁰ avanghē⁴¹.

7 O Ahura Mazdā³²: "I meditate²⁷ only upon Thee²⁸ through righteousness²⁹ and good³⁰ thought³¹, having reached *the beneficial²⁹, strong²⁷ (and) steadfast²⁸ paths²⁸ of Thy²¹ adoration;²⁹ on account of which³⁷ (i.e., on account of my righteousness and good thought) "do Thou guide³⁸ (me) (to go towards those paths) and "may Thou become³⁹ my⁴⁰ helper⁴¹."

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* Original meaning: 'friendly, kind'. See Yasna 28.9.
* Pahlavi version, Mills, Spiegel and Darmesteter. Original form 'jam+ya'; jas=Sanskrit 'gam' = to go, to reach.
* or I unite with Thee. root 'yuj' = Sanskrit 'yuj'. If the word is taken in the imperative mood, then the translation would be, 'let me meditate upon Thee by leading towards the paths'.
* 'azāthā' - present subjunctive second person plural of root 'az' = Sanskrit 'aj'= Latin 'ag - ere' = to guide, to drive on, class 2nd;
* 'khvyātā' (Sanskrit 'syātā') benedictory mood second person plural of root 'ah' = Sanskrit 'as' = to be. In this verse pronoun and verb in honour of Ahura Mazdā in the original text are given in the plural, as has been noticed sometimes in the Gāthā; see Yasna 34.14.
8 Mat\textsuperscript{42} vāo\textsuperscript{43} padāish\textsuperscript{44} yā\textsuperscript{45} frasrūtā\textsuperscript{46}

izhayā\textsuperscript{47} pairi - jasā\textsuperscript{48} Mazdā\textsuperscript{49} ustāna
zastō\textsuperscript{50}, at\textsuperscript{51} vāo\textsuperscript{52} ashā\textsuperscript{53} aredrakhvyāchā\textsuperscript{54}
nemanghā\textsuperscript{55} at\textsuperscript{56} vāo\textsuperscript{57} Vanghēush\textsuperscript{58}
Mananghō\textsuperscript{59} hunaretätā\textsuperscript{60}.

8 Ahura Mazdā\textsuperscript{49} I may verily\textsuperscript{56} reach\textsuperscript{44} Thee\textsuperscript{52}
*Together with\textsuperscript{42} poetical *hymns\textsuperscript{44} sung from the
"fullness of my heart", which\textsuperscript{45} (are) known\textsuperscript{46} fully, may I reach\textsuperscript{44}
"Thee"\textsuperscript{52}. O Ahura Mazdā\textsuperscript{49!} *with both the
hands entreatingly uplifted through righteousness\textsuperscript{46}
and adoration\textsuperscript{56} accompanied by libations and
through the excellence\textsuperscript{50} of good\textsuperscript{46} thought:\textsuperscript{52}\textsuperscript{60}

$\textsuperscript{52}$ in the sense of the English expression "fullness of heart".

\textsuperscript{44} 'pada' (=Sanskrit 'pāda'). - Like the English word 'foot', the meaning
of this word is both (1) 'foot, step' (2) 'chant, metric foot, poetic
measure'.

\textsuperscript{45} This adverb (mat) applies to poetic hymns, Or through poetical chant-
verses ('mat ... padāish').

\textsuperscript{50} 'ustāna -zastō' for the explanation of this word see Yasna 28.1.

\textsuperscript{56} In order to make more impressive and emphatic meaning 'thee' is
repeated. For its comparison see Yasna 36.1: - 'paouruye pairi-jasānaide
Mazdā Ahurā thwā thwā Mainyu Spēnishtā'.

9 Taish\textsuperscript{61} vāo\textsuperscript{62} yasnāish\textsuperscript{63} paiti\textsuperscript{64} stavas\textsuperscript{65}
ayenī,\textsuperscript{66} Mazdā\textsuperscript{67} Ashā\textsuperscript{68} Vangheush\textsuperscript{69}
shyaothanaish\textsuperscript{70} Mananghō\textsuperscript{71};

yadā\textsuperscript{72} ashōish\textsuperscript{73} makhyāo\textsuperscript{74} vasē\textsuperscript{75}
khshyā\textsuperscript{76}, at\textsuperscript{77} hudānāush\textsuperscript{78} ishayās\textsuperscript{79}
gerezdā\textsuperscript{80} khvēṃ\textsuperscript{81}.

9 May I (who am Thy) \textsuperscript{6} praise\textsuperscript{66} Thee\textsuperscript{62}, O
Ahura Mazdā\textsuperscript{67} through these\textsuperscript{61} prayers (or acts of worship)\textsuperscript{66},
through righteousness\textsuperscript{68}, good deeds\textsuperscript{70} and\textsuperscript{69} thought
when\textsuperscript{72} I am \textsuperscript{7} steadfast\textsuperscript{78} over my\textsuperscript{74} wish\textsuperscript{75}
of righteousness\textsuperscript{73}, then \textsuperscript{7} I wish\textsuperscript{76} that like a man possessed of
good\textsuperscript{7} wisdom\textsuperscript{78} I may be\textsuperscript{71}, \textsuperscript{76} earnestly yearning\textsuperscript{78}
thee with obedience \textsuperscript{7} as an humble petitioner.'\textsuperscript{80}

\textsuperscript{61} 'stavas' - present participle parasmai padāda nominative singular
masculine of root 'stu' - to praise.

\textsuperscript{6} 'ayeni' - imperative first person singular parasmai padāda of root 'i' to go
class 2\textsuperscript{9}. Its another form aeni occurs (See Vendidad 3.27). Or if
'paiti-ayeni' is taken, then it means 'I keep faith in Thee' (Sanskrit
'prati-i').

\textsuperscript{72} 'yadā' (=Sanskrit 'yadā'). - the meaning of it may be taken in the sense
of Persian 'chunkeh' and English 'since'.

\textsuperscript{66} Original meaning 'I exercise power or I rule', present parasmai padāda
termination is dropped. Sanskrit root 'khshi'.

\textsuperscript{80} 'khvēṃ' (=Sanskrit 'svām'). Benedictive first person singular
parasmai padāda of root 'ah' = Sanskrit 'as' - to be class 2\textsuperscript{9}. Original
meaning 'may I become', 'I wish to be'.

\textsuperscript{76} 'hudānāush'. I have taken this word as nominative singular like the
word 'ash - bārāush'; it can be genitive singular.

\textsuperscript{7} 'ishayās' - causal present participle; Sanskrit root 'ish' = to wish, causal
form 'ishaya' = Sanskrit 'ishayā' = to search. Original form 'ishayant'.

\textsuperscript{80} 'gerezdā' - nominative singular of 'gerezdar' - noun masculine;
the termination 'dar' instead of 'tar' is attached. Moreover the word
'gerezdā' in Yasna 29.1 is found in the form of a verb.
10 At\(^6\) yā\(^8\) varesḥā\(^8\) yāchā\(^5\) pairi\(^1\)
āish\(^7\) shyaothana\(^8\), yāchā\(^9\)
Vohū\(^0\) chashmām\(^1\) arejat\(^2\) Mananghā\(^3\);
raochāo\(^4\) khvēn\(^5\) asnām\(^6\) ukhshā\(^7\)
aĉurush\(^8\), khshmākāī\(^9\) ashā\(^10\) vahmāī\(^1\)
Mazdā\(^2\) Ahurā\(^3\).

10 Through these (prayers and righteousness) (referred to in the preceding verse) whatever (good) acts I will perform "will be considered worthy of respect in the eyes (of men) on account of good thought (i.e., by reason of having been performed with good conscience)."

O, "Holy Ahura Mazdā stars, the Sun, the informer of (rising of) the day (i.e., twilight at Dawn) - (all these) revolve round to sing Thy hymns of praise!"

\# 'pairi' (pairi) = Sanskrit 'pārī' = successfully, severally.
\# 'varesḥā' - future tense first person singular parasmaipada of root 'vare' = to perform, to make; future base 'vare +sha'.
\# 'arejat' - root 'arej' = Sankrit root 'ārṇ' - to be worth, to deserve, "seems illuminating" (Mills); "draws (attention)" (Harlez); "pleases the eye" (Darmesteter).
\# Sometimes the word 'asīa' occurs as an adjective; see Yasna 50.5, Yašt 13.91; Visparad 13.1.
\# 'khvēn' - it is the Gāthic form of the Later Avestā 'hvare'. No termination is added to it; See Yasna 44.3.
\# Haug; "dawn" (Harlez), "light" (Mills); "increase of the day, i.e., midnight" (Darmesteter). According to the root or stem its meaning is 'increaser'. If this word is read 'usīa' instead of 'ukhshā' then its meaning becomes 'dawn'.
\# 'aĉurush' - Perfect tense third person plural parasmaipada of root 'ir' = Sanskrit 'ir' = to move, to go, to rise up, instead of being reduplicated, the root is gminated and the termination 'ush' is added, "Dawn" (Darmesteter).

11 At\(^4\) vē\(^5\) staotā\(^6\) aojāī Mazdā\(^8\) āonghāchā\(^9\),
yavat\(^10\) ashā\(^11\) tavāchā\(^12\) isāīchā\(^13\),
dātā\(^14\) anghēnš\(^15\) aredat\(^16\) Vohū\(^17\)
Mananghā\(^18\); haiṭhyāvarṣtām\(^19\) hyat\(^20\)
vasnā\(^21\) ferashōtemem\(^22\).

11 O Ahura Mazdā as long as I can wield the power through righteousness, so long I will be known as the singer of Thy hymns of praise as I had been before. The Creator of the world, (Ahura Mazdā) fulfils the wish most progressive of the doers of righteous deeds through good thought.

\* 'tavāchā isāīchā' - for the explanation of these words see Yasna 28.4.
\* 'āonghāchā' (Sanskrit 'āṣ') - Perfect Tense first person singular parasmaipada of root 'āṣ' = Sanskrit 'ās' = to be, reduplicated form 'āṣ + shā = Sanskrit 'āṣ'.
\# Original meaning: 'I will be called'.
\> Original meaning: 'increases, prosper'. Sanskrit root 'rūdh' to grow; "gives help; renders help" (Mills and Harlez.) About the explanation of imperfect tense see my Avestā Grammar p. 306.
12 Spentā Mainyū vahishtāchā mananghā
hachā ashāt shyaothanāchā
vachanghāchā, ahmāi dān Haurvātā
Ameretātā Mazdāo khshathṛā
Ārmaitī Ahurō.
(This verse should be recited twice)
Ashem Vohū 3.
Kat-mōi-urvāṃ¹ Häitim² yazamaide³.
Spentā-Mainyūṃ⁴ Gāthāṃ⁵ ashaonim⁶
ashahe⁷ ratūm⁸ yazamaide⁹. Spentā
mainyēush¹⁰ Gāthayō¹¹ handatā¹² yazamaide¹³
yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaēthā ashāt hachā,
yāonghāmchā tāschā tāoschā yazamaide.

We revere¹ Hä² (called) Kat - mōi-urva¹. We revere²
Holy³ Spentōmad Gāthā (who is) the Lord⁴ of holiness⁵. We revere⁶
the Hymns⁷ of Spentōmad⁸ Gāthā⁹.

(To recite in Bāz- i.e. in a low tone)
Ahura Mazda Khōdāe, awazūni-e mardum
mardum sardagān hamā sardagān
hambāyaste vehān, ōem behedin Mazdayasnān
āgahi āstavāni neki rasānad; aedūn bād.
(To recite aloud) Yathā Ahū Varyō 2
yasnemcha vahmemcha aojischa zavarecha
Hā 51st

Vohu-khshathra* Gāthā

Know that the Hā of Vohu-khshathra Gāthā is Yasna Hā 51", which must be recited on the Day of Vohu-khshathra Gāthā with the Khshnuman given below*

Khshnaothra Ahurahe Mazdāo,
Ashem Vohū 1.

Pa nāme yazdān Ahuramazda khōdāc
aawzūni, gorje khorēh awazāyād Geh
Gāthābyō Ahunavad Geh, Ushtavad Geh,
Spentōmad Geh, Vohu-khshathra Geh,
Vahishtōisht Geh, Geh Gāthābyō, Ardāfravash
berasād. "Az hamā, gunāh patet pashemānum;
az harvastīn dushmat duzhukht duzhvarṣht,
mem pa geti manid, oem göft, oem kard,
oem jast, oem bun bud ested. Az ān gunāh,
manashni gavashni kunashni, tani ravāni geti
minōāni, okhe avākhsh pashemān pa sē
gavashni pa patet hōm. khshnaothra Ahurahe
Mazdāo, tarōidite angrahe mainyēush;
haftāyavartshām hyat vasnā 'ferashōtemem;
staomi ashem. Ashem Vohū 3. Fravărāne
Mazdayasnō Zarathushtrish vidaēvō Ahurat-
tkaēshō (Gāh according to the period of the
day) frasastayaēcha

Ahurahe Mazdāo raevatō khvarenanguhatō,
Ameshanām Spentanām, Gāthābyō spentābyō
rātu-khshathrābyō

For further details see note 2nd on page first.
# This Khshnuman also occurs in the Afrēngān-i Gāthā.
Translation: May from amongst Gāthā Gahānārā (i.e., out of five Gāthā Gahānārā days viz.) Ahunavad Gāthā, Ushtavad Gāthā, Spentōmad Gāthā, Vohukhshathra Gāthā and Vahīshtōisht Gāthā and Holy Fravahis come up (unto this prayer)!
¶ For its translation, see the translation of Ahura Mazda Khōdāc.

* The name of this Gāthā is derived from the words 'Vohu khshathrem'
Nemō1 vē2 Gāthā3 ashaonish4!

1  "Vohū5 khshathrem6 vairim7 bägem8
   aibi-bairishtem8, vidishemnāish10, izhāchit11
   ashā12 antarē-charait13
shyaothanāish,14 Mazdā15 vahishtem16
tat17 nē18 nūchit19 *vareshānē20

(This verse should be recited twice.)

Homage1 (be) unto you2, O Holy3 Gāthā3!

1 Good5 Kingdom6 (which is) worthy-to-be-desired7 and
most helpful8 (help giving9) spreads10 wealth11, prosperity,
happiness etc. (amongst the people of the world)11 owing to righteousness12 and owing to pious13 deeds14.

Explanation: (By utilising Good Kingdom on the path of Truth
and in performing virtuous deeds, besides doing good to
the people, it enhances their prosperity and happiness.)

O Ahura Mazdā15! let me accomplish20 now19 that17
which is the best16 for us18.

-know that the same verse at the end of this Hā also should be recited twice
as is being recited in this place.

* This whole line is quoted in Yasna Hā 15th.
* Know that in each stanza of Vohū-khshathra Gāthā there occur three
lines in poetic form. Each line consists of 14 (7+7) syllables, with a
caesura at the seventh syllable.
* root 'bere' = Sanskrit 'bhr' = to support, to help.
* Original meaning 'portion, share' (Sanskrit 'bhāga'); or 'happiness,
prosperity' (Sanskrit 'bhaga').
* 'vidishemnāish' root 'dish' = Sanskrit 'diksh' = to consecrate.
* Spiegel, Justi and Darmesteter: Original meaning: "moves within",
'enters'; Sanskrit root 'antar -char'.
* or let me do; future tense root 'verez'; original for 'varez+sha+āne'.

For the translation of this entire paragraph see page 2-3.
2 Tā²¹-vē²² Mazdā²³ paourvīm²⁴ Ahurā²⁵
ashā²⁶ yechā²⁷ taibyāchā²⁸ Ārmaitē²⁹,
dōishā³⁰-mōī³¹ ishtōish³² khshathrem³³:
khshmākem³⁴ Vohū³⁵ Manangbā³⁶
vahmā³⁷ dāidi³⁸ savanghō³⁹.

2 For righteousness⁴⁶, O Ahura Mazda⁵⁶-⁵⁷! I
pray⁵² Thee and⁵³ "Armatē⁵⁴ most supreme. I
Do Thou grant⁵⁸ unto me⁵⁹, (O Ahura Mazda)⁶⁰ the
possession⁶¹ of (my) wish⁶². Do Thou grant the
acquisition⁶³ of (its) advantage⁶⁴ for our adoration (or prayer)⁶⁵
(done for Thee) with good⁶⁶ thought⁶⁷.

or I am regarding. 'yechā' - Perfect tense first person singular
paraśaipada of root 'yach'; reduplicated form 'yayach'; owing to
weak base it became 'yechā' by dropping 'a' of the root and by affixing
the termination. 'yecha' = Gāthic form 'yechā'. See Yasa30.1
or gain - in the sense of the English word 'Possession'. Original
meaning 'Power, dominion, sovereignty'.

’dōishā -mōī' - thou shouldst bestow upon me; 'dōishā' - potential
mood second person singular paraśaipada of root 'dā' =Sanskrit 'dā' =
to grant. 'dā' - changed to 'da' and by adding the termination 'isha' it
became 'daēsha' = dōishā = Gāthic form 'dōishā'.

3 ā-vē⁴⁰ gēush⁴¹ bēmyantū⁴², yōi⁴³
vē⁴⁴ shyaothanāish⁴⁵ sārentē⁴⁶, Ahurō⁴⁷
ashā⁴⁸ hizvā⁴⁹ ukhdhāish⁵⁰ vangheush⁵¹
manangbō⁵², yaēshām⁵³ tū⁵⁴ pouruyō⁵⁵
Mazdā⁵⁶ fradakhshťa⁵⁷ ahi⁵⁸.

3. Those who⁴⁶ consider Thee⁴⁴ as * the Lord⁴⁴, O
Ahurō Mazdā⁵⁵! with (their) deeds⁴⁷, *tongues⁴⁸ and
righteousness⁴⁹, (i.e., with truthful utterances) and prayer⁵⁰ of
good⁵¹ thought⁵² (i.e., performed with sincere
conscience) (and) whose⁵³ foremost guide⁵⁶ Thou
art⁵⁶. *will (eventually) merge⁵⁷ in Thee⁵⁸ on account
of (their) renown⁵⁹.

or If the reading 'ashā-hizvā' according to Dr. Geldner is taken, then it is
translated as: "persons who are of truthful tongues i.e.,
truth - speaking, regard Thee as the Lord with their deeds and with the
honor of good thought."

‘Ahurō’ - the word ‘Ahurō’ is taken in the vocative case. In the words
ending 'a' sometimes 'ā' occurs at the end in this way: e.g., twám Mazdā
vaedishthō O Thou Omnicent Ahura Mazdā! (See Yasa 46.19).

’sārentē' - denominative verb from the word ‘sara’ (Sanskrit
'sharas' = Lord)

‘fradakhshťa' - nominative singular of ‘fradakhshťar' - noun; see
Yasa 19.13.

Original meaning 'publicity, sound' (Sanskrit 'ghōsha') root
'gush' = Sanskrit 'ghush' = to announce. In this way from the base with
the meaning 'to announce' English word 'fame' and Persian word
'shoheete' are derived.

*bēmyantū' - imperative third person plural paraśaipada of root
'hām-i' = Sanskrit 'sām-i' = to meet, to come together, class 2⁶⁴. The
Gāthic form of Later Avesta form 'hām' became 'hem'.
4 Kuthrāᵃ⁵⁹ ārōishᵇ⁶⁰ ā fseratushⁿ⁽⁶¹⁾,
   Kuthrāⁿ⁽⁶²⁾ merezhdkāⁿ⁽⁶³⁾ akshtatᵃ⁽⁶⁴⁾;
   Kuthrāⁿ⁽⁶⁵⁾ yasōⁿ⁽⁶⁶⁾ khvyenⁿ⁽⁶⁷⁾ ashemⁿ⁽⁶⁸⁾;
   Kūⁿ⁽⁶⁹⁾ Spentāⁿ⁽⁷⁰⁾ Ārmaitishⁿ⁽⁷¹⁾;
   Kuthrāⁿ⁽⁷²⁾ manōⁿ⁽⁷³⁾ Vahishtemⁿ⁽⁷⁴⁾, Kuthrāⁿ⁽⁷⁵⁾
   thwāⁿ⁽⁷⁶⁾ khsathrāⁿ⁽⁷⁷⁾ Mazdāⁿ⁽⁷⁸⁾.

4 Where⁽⁷⁹⁾ (is) "the cheiftainship⁽⁸⁰⁾ of "Goodness⁽⁸¹⁾" (i.e., where does one get its reward by performing goodness?) (Reply - in the world beyond, assuredly). Where⁽⁸²⁾ is⁽⁸³⁾ the pardon⁽⁸⁴⁾ (i.e., what kind of deeds one should perform in order to get pardon for the sin?) (Reply - by rendering service to humanity and by performing benevolent deeds). Where⁽⁸⁶⁾ shall there be the attainment⁽⁸⁷⁾ of righteousness⁽⁸⁸⁾ (and where⁽⁸⁹⁾ shall be found) beneficent⁽⁹⁰⁾ Perfect mentality⁽⁹¹⁾ (or humility⁽⁹²⁾) (i.e., which person has these virtues?) (Reply - the person who hates falsehood and pride. In what⁽⁹³⁾ is) the best⁽⁹⁴⁾ thought⁽⁹⁵⁾? (Reply - in not wishing ill of anyone). Where?⁽⁹⁶⁾ (is) "Thy Sovereignty⁽⁹⁷⁾ (or authority⁽⁹⁸⁾), O Ahura Mazdā⁽⁹⁹⁾? (Reply - in the entire world.

Ⅴ "prosperity" (Mills); "Perfection" (Spiegel and Justi); "best virtue, all goodness" (Harlez); "Perfect" (Darmesteter).
Ⅵ Pahlavi version, Harlez and Darmesteter; "Lord" (Spiegel and Mills).
ⅤⅦ 'akhshtat' = original form 'ahishtat,' by dropping 'i' "h" is changed to 'k'; root 'stā' = Sanskrit 'sthā' = to stand, to remain.
Ⅷ 'yasō' = nominative plural of 'yas'; root 'yas' = Sanskrit 'yachchh'; yam=to come (Justi). 'khvyen' = benedictive mood third person plural parasmaipada 'yasō khvyen' is used as compound verb. It can be potential mood as well; root 'ah' = to be; original form 'ah+yān'.
Ⅸ 'thwā khsathrā' - about these word see my Avestā Grammar page 155."
6 yē¹⁰⁰ vahyō¹ vanghēush² dazdē³
yaschā⁴ hōi⁵ vārai⁶ rādat⁷
Ahurō⁸ khshathrā⁹ Mazdā¹⁰ at¹¹
ahmāi¹² akāt¹³ ashōy¹⁴
yē¹⁵ hōi¹⁶ nōiτ¹⁷ vidāiτ¹⁸
apēmi¹⁹ anghēush²⁰ urvaesš²¹.

6 Whoso⁴ "in order to propitiate" (Ahura Mazdā) *worships* (Him) with libations⁷, unto that (person)¹³, Ahura Mazdā⁸-*¹⁰ by means of. His *omnipotence⁹ grants* better¹ than good² (i.e., He does better for him). Moreover whoso¹³ "does not" perform His¹⁴ worship¹⁵, unto that (person)¹⁶ (will) verily¹¹ (be) *worse¹⁴ than bad¹⁵ at the final¹⁶ end¹⁷ of the world²⁰, (i.e., he will have to suffer very much eventually).

† as an infinitive. "vāra" = Sanskrit "vara" =desire, pleasure; root 'vere'
See 'rāđanghō' (Yasna 45.7; Yasna 46.17).
*** Just as the meaning of *kudrat* in Persian is *'power, and omnipotence'*
† 'dazdē' - its another form 'dastê=dath+te,' root 'dā' - class III.
*** Haug, "does not offer libations unto Him" (Harlez and Mills); "whoso does not atone for his sin and does not repent for the same" (Spiegel); "whoso does not offer any gift" (Darmesteter).
$ 'ashōy' - adjective, accusative singular of *'ashyang'*-neuter; this word is the comparative degree of the word *'aka'*, meaning 'bad'. Its other forms are *'akatara' (Yasht 10.26) and *'ashō' (Yasna Hā 59.31.).

7 Dāidi²²-mōi²³ yē²⁴ gūm²⁵ tashō²⁶ apaschā²⁷
urvarāoschā²⁸ Ameretātā²⁹ Haurvātā³⁰
Spēnishtā³¹ Mainyū³² Mazdā³³ tevishi³⁴
utayūiti³⁵ mananghā³⁶ vohū³⁷ ŝēngbē³⁸.

7 O Most Beneficent³³, Spirit³³ Ahura Mazdā³³ who²⁴ *hast created²⁵ cattle²⁶, waters²⁷ and plants²⁸, grant thou unto me²⁹ health of the body³⁰ and *immortality³² (i.e., happiness of Heaven), strength³³, *power³⁴ and *religious teaching³⁵ on account of (my) *good³⁷ thought³⁸.

† This verse is quoted in the first verse of Yasna Hā 18th.
# "tashō" - imperfect tense second person singular parasmaiypada of root "tash"=Sanskrit "taksh" = to fashion, to create class I.
¶ In Yasna Hā 45.5 and in Yasna Hā 46.1 *'haurvātā', 'ameretātā' occur in this way.
$ 'tevishi utayūiti' - When these words *'haurvātā, ameretātā' come together, Dr. Haug and Reverend Mills translate them as "two ever-lasting (or dexterous) powers" and apply them to *'haurvātā, ameretātā'.

¶ health of the body and religious teaching - I have taken these five names in accusative dual; see my Avestā Grammar, page 59-60; *'sēngbē' - accusative dual of *'sēngbē' - feminine (like the word urvaes). Sanskrit 'shansā'.
¶ Or alternatively *- grant²² me²² happiness²³ and immortality²⁴* - I praise²² with my pious²² thought²² these two ever lasting²²²²²² powers²²²²²² (Dr. Haug).
8 At⁴⁹ zi⁴⁶ töi⁴¹ vakhshyā⁴² Mazda³⁳;
vidushē⁴⁴ zi⁴⁵-nā⁴⁶ mryāt⁴⁷,
hyat⁴⁸ akōyā⁴⁹ dregvāitē⁵⁰,
ushtā⁵¹ yē⁵² ashem⁵³ dādrē⁵⁴;
hvō⁵⁵ zi⁵⁶ māthra⁵⁷ shyātō⁵⁸
yē⁵⁹ vidushē⁶⁰ mravaitī⁶¹.

8 O Ahura Mazda⁶¹! I *will indeed⁶² announce¹ Thy⁶³ (māthra) amongst the people); because⁶⁴ (the religious-minded⁶⁵) man⁶⁶ should declare⁶⁷ to the wise man⁶⁸ (that) (eventually there is) *punishment⁶⁹ for the wicked, and whose⁷⁰ supports⁷¹ righteousness⁷², (for him there is in store) happiness⁷³. (Moreover) whose⁷⁴ expounds⁷⁵ the excellences of the māthra⁷⁶ to wise - sagacious man⁷⁷, he himself⁷⁸ is indeed⁷⁹ *joyous⁸⁰.

‘at zi töi vakhshyā Mazda’ - Darmesteter has not translated these words. Its original meaning: ‘O Ahura Mazda! I will surely speak for Thee, i.e., on Thy behalf, i.e., to say, I will surely accomplish Thy Prophethood “vakhshyā” Future present paramaipada of root ‘vach’ = Sanskrit ‘vach’ - to speak.

Professor Darmesteter.

# ‘akōyā’ - noun, nominative singular; ‘evil, misery, woe’ (derived from ‘aka’ - adj, meaning ‘bad’).
† ‘dādrē’ - perfect tense third person singular ātmanepada of root ‘dār’ = Sanskrit ‘dhar’ = to cling to, to hold fast to, to support; its ātmanepada form ‘didhāra’ (see Yash 13.67).


‘shyātō’ - past participle adjective masculine nominative singular of root ‘shyā’ (extended form of root ‘shā’) = to be pleased, to rejoice.

because he having pointed out the path of truth-righteousness to others attains to happiness of the spiritual world for his own soul.

9 yām⁶² khshnūtem⁶³ rānoībyā⁶⁴ dāo⁶⁵
thwā⁶⁶ āthrā⁶⁷ sukhrā⁶⁸ Mazda⁶⁹,
ayanghā⁷⁰ khshustā⁷¹ aibi⁷² ahvāhū⁷³
dakhsthem⁷⁴ dāvōi⁷⁵ rāshyenghē⁷⁶
dregvantem⁷⁷ savayō⁷⁸ ashavanem⁷⁹.

9 O Ahura Mazda⁶⁹! unto these two opposing parties⁸⁰ (the righteous and the wicked) through Thy⁸¹ blazing⁸² fire⁸³ and molten⁸⁴ metal⁸⁵ Thou dost bring into recognition⁸⁶ on (their matters of good and evil), and *by manifesting⁸⁷ its evidence⁸⁸ Thou dost punish⁸⁹ the wicked and Thou dost grant happiness⁹⁰ to the righteous⁹¹, in both the worlds⁹².

* ‘khshnūtem ... dāo’ mean also ‘Thou dost propitiate or Thou dost please’; ‘khshūta’ = “intelligeencee” (Harlez and Mills), “knowledge, recognition, awareness” (Darmesteter).

† ‘dakhsthem dāvōi’ = ‘in order to give the sign’ (original meaning); “dāvōi” infinitive. See Yasa 28.2.

# ‘ahvāhū’ - Speigal, Harlez, Mills and Darmesteter have taken this word as locative dual of ‘anghū’. Darmesteter also translate it by ‘in both the worlds’, but he takes this word as made up of ‘ahu+ahu’ (this world and in the world beyond).

‡ This meaning does not seem to me to be satisfactory. In order to prove guilt and sinlessness of men, in ancient times they were made to pass through the blazing fire or molten metal was poured upon their bodies. Professor Darmesteter applies this matter of ordeal to this verse. ‘rāshyenghē’ - Causal infinitive - in order to cause injury; root ‘rash’- to wound, to injure; see my Avestā Grammar page 269. Also this word can be causal present second person singular as well. ‘savayō’ benefitting, rendering benefit - causal present participle nominative singular masculine; also it can be causal imperfect (used in the sense of the present indicative) second person singular.
10 At⁸⁰ yē⁸¹ mā⁸²-nā⁸³ marekhshaitē⁸⁴
anyāthā⁵⁵ ahmāt⁶⁶ Mazdā⁸⁷, hvō⁸⁸
dāmōish⁹⁹ drujo⁹⁰ hunush⁹¹, tā⁹² duzhdāo⁹³
* yōi⁸⁴ henti⁸⁵; maibyō⁹⁶ zhaya⁹⁷
ashem⁹⁸ vanghuyā⁹⁹ ashiⁱ⁰⁰ gati¹ tē².

The "man" who, O Ahura Mazdā? "seeks to harm" me (by following) "contrary" to the "(law of righteousness), is himself the child of the creation of the Druj. Such persons are of evil understanding (or "foolish"). For myself I praise righteousness only, (O Ahura Mazdā!) As (the reward of) Thy good blessing, may righteousness accrue (unto me)!

This compound word (mā-nā) is quoted in Yasna Hā 32.10 where Ervad S.D. Bharucha considers this compound word 'mā-nā' as one word 'mānā' and as the proper name like the names of Arejat-uspa, Vandareman, Darshinika etc. and explains it as the Daeva-worshipper Māna, the opponent of the Religion of Zarathushtra.

Reverend Dr. Mills, 'way of justice' (Professor Harlez).

'anyāthā' = Sanskrit "anyathā" = "centrally to, otherwise, in a different way".

'marekhshaitē' - instead of 'mimarekhshaite'; desiderative verb.

'hunus' = Sanskrit sunu = child (of the daeva, dnu of evil creation); Sanskrit root 'su' = to give birth to. If the word 'hunushita' instead of 'hunush tā' is taken, then its meaning according to Harlez would be "supporter, helper", 'hu+nud+tar' - noun. Sanskrit root 'nud' = to encourage.

'miscreants' (Reverend Mills). If 'duzhdāo' is taken in the sense of the genitive singular, then it would mean: "such persons are of evil understanding, i.e., of the companions of Angra Mainyu, of wicked understanding". Sometimes the word 'duzhdāo' occurs as an adjective of Angra Mainyu also. (See Vendidad 11.10, Vendidad 19.12).

Original meaning "may reach", Sanskrit root 'gā' = to reach. I have taken it as Root-Aorist. Or alternatively, if the word 'gat' (Vedic ṣāṃ - indeed)

11 Kē⁴ urvathō⁵ Spitamāi⁵
Zarathushtrā⁶ nā⁷ Mazdā.⁸
Kē⁹ vā¹⁰ ashā¹¹ āfrashtā¹²;
Kā¹³ Spentā¹⁴ Ārmaitish¹⁵;
Kē¹⁶ vā¹⁷ Vangbeush¹⁸ Mananghō¹⁹

achistā²⁰ magāi²¹ ereshvo²²

12 what man is the true friend of Spitama? O Zarathushtra, O Ahura Mazdā! Or who had asked questions (about the Religion) with righteousness? Through whom (can be gained) holy (or beneficent) perfect mentality? Or what righteous (man) of good thought is known of that herculean task?

Original meaning: 'is the true friend for Spitama Zarathushtra'.

'āfrashtā' - root-Aorist; if it is taken as nominative singular of 'āfrashtar' the meaning would be 'the questioner (about the Religion); from this are derived the meaning 'disciple, pupil', root 'peres' = to ask.

If 'kā' is considered as feminine nominative singular, its meaning would be 'what Spenta Armaiti is that'?'

Presumably the author alludes to the time of Resurrection and the advent of the 'Saoshyant', the Future Benefactor. In another place the phrase 'mazāz magāi' occurs in this sense (See Yasna 29.11; Yasna 46.14).

'achistā' = "a+chit+ta" (past participle); root 'chit' = Sanskrit 'chit' to know. If 'achistā' is considered as Aorist, its meaning would then be thus: what righteous man of good thought is aware of that herculean task (or of the advent of the Resurrection)?
12 Nōitām khshnāush
vaēpayō kevinō peretō zemō,
Zarathushtrēm Spitāmem hayat
ahmī urūraost āsto,
hyat hōī im charataschā
aoıdreschā zōishenū vāza,

These two (persons), the paederast and the irreligious indeed do not please on this material bridge (i.e., in this corporeal world) Spitama Zarathushtra who has reached the supreme status as the prophet in this (world).

(These two persons) by means of (their) wicked strength (i.e., by utilising their strength in a bad way) indeed annoy (or oppose by disobeying) him (i.e., that Holy Prophet.)

- 'ahmī' - this pronoun applies to 'peretō zemō' (= on the material bridge, i.e., in this world).
- 'āsto' = Sanskrit 'āsta'=sent, from which is derived 'the prophet' (like Persian word 'rasūl').
- 'urūraost' - Reduplicated Aorist third person singular paramaipada of root 'rudh'=Sanskrit 'ruh' - to grow, to rise.
- Original meaning 'belonging to the Kavi (i.e., Kīk). This word is applied to those who disobey the commandments of the Zoroastrian Religion, Gāthic form 'Kevina = Kavi=na'=like the Kavi, belonging to the Kīk.
- 'tā' - demonstrative pronoun masculine nominative dual, 'im'=Sanskrit 'im' a Vedic particle which lays a stress upon the preceding word (Professor Beneify).
- Original meaning 'on the bridge of dust'. This world is our abode for a short time and it is not a permanent abode; in order to inform this the world is compared to a bridge in such a way that the bridge is meant only for passing and not intended for making a permanent abode on it. Similar
13 Tā\(^{44}\) dregvatō\(^{45}\) maredaiti\(^{46}\)
dañē\(^{47}\) eрезāush\(^{48}\) haithim\(^{49}\)
yehyā\(^{50}\) urvā\(^{51}\) khraodaiti\(^{52}\)
chinvatō\(^{53}\) peretāō\(^{54}\) ākāō\(^{55}\)
khvāish\(^{56}\) shyaothanāish\(^{57}\) hizvaschā\(^{58}\)
asahyā\(^{59}\) nāsvāō\(^{60}\) pathō\(^{61}\).

13 The religious "doctrine" of the righteous (man)\(^{48}\)
crushes down\(^{48}\) (eventually) (the doctrine) of the wicked (man)\(^{59}\) indeed\(^{48}\) (or without doubt)\(^{48}\). Whose (i.e., wicked man's) soul\(^{51}\) "wishes"\(^{50}\) to reach the path\(^{61}\) of righteousness\(^{59}\) on the well-known Chinvat\(^{53}\)
Bridge\(^{44}\) (i.e., the path of Heaven), (but he cannot go there); (hence that soul) is very much fretted\(^{52}\) by means of his own acts\(^{37}\) and by means of his own tongue (i.e. abuses)\(^{58}\).

Explanation:- The wicked man succeeds for a short time in this world over the righteous man, but finally he is defeated. Also he on account of his wicked deeds and bad conduct becomes extremely repentant after death on the Chinvat Bridge, because the path to Heaven is closed for his soul.

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14 Nōit\(^{62}\) urvāthā\(^{61}\) dātōibyaschā\(^{64}\)
Karapanō\(^{65}\) vāstrāt\(^{66}\) arem\(^{67}\);
gavō\(^{68}\) āröish\(^{69}\) āsēndā\(^{70}\) khvāish\(^{71}\)
shyaothanāishchā\(^{72}\) sēnghäishchā\(^{73}\);
yē\(^{74}\)-ish\(^{75}\) sēnghō\(^{76}\) apēmem\(^{77}\)
drujō\(^{78}\) demānē\(^{79}\) ādāt\(^{80}\).

14 "Friendship with gift or any good act whatsoever cannot be achieved by the Karapans; they in their deeds or in their teachings do not teach to take care of the cattle. Owing to their such method ultimately they will go into the Abode of the "Druj".

\(^{44}\) 'Karapans' i.e., those who do not accept the commandments of the Religion of Zarathushtra; see paragraph 10\(^{6}\) of Hormazd Yasht.
\(^{45}\) Darmesteter. I do not understand the translation of this verse.
\(^{46}\) Explanations of words:- 'urvāthā' = 'friendship' (Darmesteter); "friend" (Mills); 'Dätōibyaschā' = gifts (Darmesteter); "creatures"; (Mills); 'men' (Spiegel); 'vāstrāt' = 'work, industry' (Darmesteter); 'feld' (Mills) 'āröish' - sufficiently, proper. 'āsēndā' = teach (Darmesteter) 'prosper- increase' (Mills).

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1. 'eрезāush' - genitive singular of 'erezu', Sanskrit 'rju' - truthful, righteous.
2. 'maredaiti' root 'mered' = Sanskrit 'mrd' = Latin 'mordere', = to melt.
3. 'peretāō' - locative singular of the noun peretu, feminine. There also occurs 'peretā' (See verse 12\(^{6}\) of this Hā).
4. 'ākāō' - adjective locative singular; owing to 'peretāō' by case attraction it became 'ākāō'; an attracted form for a locative as elsewhere (Mills).
5. Spiegel and Just; 'to reach' (Mills). root 'nas=Sanskrit nash' = Latin 'nānē-ire, nanciscor' = to reach.
6. 'khraodaiti' - root 'khruud, khrudh' = Sanskrit 'kruudh' = to be fretted, to get angry.
15 Hyat⁸¹ mizhdem⁸² Zarathushtrō⁸³ magavabyō⁸⁴ chōisht⁸⁵ parā⁸⁶
garō⁸⁷ demāne⁸⁸ Ahurō⁸⁹
Mazdā⁹⁰ jasat⁹¹ pouruyō⁹²
tā⁹³ vē⁹⁴ Vohu⁹⁵ Mananghā⁹⁶
ashāichā⁹⁷ savāish⁹⁸ chivishi⁹⁹.

15 That⁹⁵ reward⁹² which⁹¹ (the prophet) Zarathushtra⁸³ has fixed⁹⁷ (or *has decided to grant*)⁹⁷ from the very first⁹⁸ for the Magavans (i.e. truthful religious men)⁹⁹ *will be awarded*⁹⁹ to you⁹⁴ (O Mazdā worshipping Zoroastrians!) (too) with blessing⁹⁹ on account of (your) good⁹⁰ thought⁹⁰ and righteousness⁹⁰.

Explanations: (About what that reward is stated below).

(That reward i.e., Gārōthmān Heaven) (which) Ahura Mazdā⁹⁸ entered⁹⁷ first of all⁹² in the Garōthmān⁷⁸-⁸⁸.

† Or *from before* (Sanskrit *para*), in the sense of English *before* *from olden times* (Haug).

‡ Dr. Haug; "bestowed" (Spiegel); "promised" (Darmesteter) "declared" (Mills), *chōisht* - imperfect tense third person singular prasnaipada of root *nas* = Sanskrit *nash* = to attain, to reach. *padebish* noun instrumental plural, "chant, metric foot, poetic measure", "conduct, way" (Darmesteter), "mantā" - Root Aorist third person singular amatnapada of root *man* = Sanskrit *man* - "Spentō Ahurō Mazdā" these words Darmesteter has applied to *Vishtāspā* (King Vishtāspa) and has translated "the wise and benevolent sovereign", "Sazdyātil" infinitive, original form root *sangh+dyā†*; root *sangh* = Sanskrit *shas*, *shāś* = to teach; its meaning also is *to learn* (See Yasna 30.2).
17 Berekhdham²⁰ möi²¹ Ferashaoshtro²²
Hvögvo²³ daédóisht²⁴ kehrpem²⁵
daénayai²⁶ vanghuyai²⁷ yám²⁸
höi²⁹ ishyám³⁰ dätú³¹
khshayäs³² Mazdå³³ Ahuró,³⁴
ashahyä³⁵ ázhdyái³⁶ gerezdüm³⁷.

17 Ferashaoshtra, the descendant of "Hvögva Family, has shown me "precious his daughter." For (the propagation of) the good (Mazdâ worshipping) Religion it would be better if 'Almighty Ahura Mazdâ "may grant (me) his" (i.e., Frashaoshtra's) beloved" (daughter). "For gaining righteousness" (O Mazdâ - worshippers!) you "acknowledge (her) with respect".

Explanation:- Prophet Zarathushtra liked the daughter of Frashaoshtra, named Hvögvi on account of her being good, virtuous and pious. He prays earnestly to Ahura Mazdâ that it would be better if she becomes his wife! In the work of propagating the good Mazdâ-worshipping Religion she can help him whenever necessary. At last his heart's desire was fulfilled.

Ferashaoshtra and Jâmâspa who were both brothers belonging to Hvögva Family were regarded as the most staunch disciples and helpers of the Prophet Zarathushtra. Jâmâspa was the prime Minister of King Vishtäspta. Frashaoshtra asked holy Zarathushtra some questions. Some statement about this we find in the Yasna Há 71.

"beloved" (Darmesteter); "fortunate and dear" (Mills).

¹ I have taken the word 'kehrpem" in the sense of man, person, mortal in the common gender like the English word 'Body' and I have assigned its meaning here 'daughter' quite suitable and appropriate here in the context.

¹ 'daédóisht' - Reduplicated Aorist third person singular prasnaipada of root 'dis'=Sanskrit dish = 'to show'; te exhibit to view or notice; it is reduplicated and the termination 't' is added.

² Like the Persian word 'kåder', the word 'khshayäs' is used in both the sense of 'migthly and Almighty'. Its meaning is also "ruling", "exercising authority".

³ About this meaning of the imperative mood see my Avesta Grammar page 309.

⁴ or having the desire of righteousness; root 'ázh' = Sanskrit 'ih'-to wish, to aim at: 'ázhdyái' - infinitive.

⁵ "In order to gain holiness you may sing His (i.e., Ahura Mazdâ's) hymns of praise" (Harlez); 'gerezdüm' - imperative mood second person plural átmánepada; 'gerezdün' - variant given by Geldner.
18 Tām³⁸ chistim³⁹ Dē-Jāmāspō⁴⁰
   Hvō-gvō⁴¹ ishtōish⁴² khvarenāo⁴³
   ashā⁴⁴ verentē⁴⁵, tat⁴⁶ khsatharem⁴⁷
   manangho⁴⁸ vangheush⁴⁹ vidō⁵⁰;
   tat⁵¹ mōi⁵² dāidī⁵³ Ahūrā⁵⁴
   hyat⁵⁵ Mazdā⁵⁶ rapēn⁵⁷ tavā⁵⁸.

18 Jāmāspa *the Wise⁴⁹ of the Family of Hvō-gvā⁴¹
   *desires⁴⁵ wisdom⁴⁵ (i.e., sufficient) glory⁴⁵,
   *sovereignty⁴⁷ (acquired) through righteousness⁴⁴
   and *possession⁵⁰ of good⁴⁹ thought⁴⁴, (i.e., he so desires that these
   four objects may be accrued to him). In accord with
   his wish⁶².

O Ahura Mazdā⁵⁴-⁵⁸! grant Thou⁵⁵ unto me⁵⁶ that⁵⁷
   which⁵⁸ (may be) ⁵⁹ delight giving⁶⁰ to Thee⁶¹.

**Explanation:** Do Thou ascribe such qualities in me
whereby by leading a good life and by doing good
  to the people Thou mayest become pleased and joyous.

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³⁸ 'Dē' = wise, sagacious; root 'dā' = Persian 'dānistān' = to know.
³⁹ 'vidō' = noun, accusative singular of vidāh-neuter from root
   'vid' = Sanskrit 'vid' = to obtain, to acquire. If the word is to be derived
   form root 'vid' = Sanskrit vid=to know, then the word means
   'knowledge, information'.
⁴⁰ 'verentē' = present tense third person singular ātmanepada; letter 'n' in
   the middle may be of class ⁷⁶ or it may be instead of 'na' of the ⁹⁶th class
   (See Yasa 43.16).
⁴¹ Original meaning: 'grant Thou unto me that which may be Thy joy'.
   If we regard the word 'rapēn' as a noun, then it is accusative plural;
   Darmesteter considers this word as present participle; root
   'rap' = Sanskrit 'ram'=Latin 'rap-ere'.
⁴² 'ahmā' - First Personal pronoun dative plural; (see Yasa 47.1).
⁴³ 'dazdē' = present tense ātmanepada of root 'dā' = Sanskrit 'dā'=to
   dedicate oneself, to devote; or Vedic 'dā' = to bind one's self.
20 Tat\(^{75}\) vē\(^{79}\)-ne\(^{80}\) hazaoshāonghō\(^{81}\)
vispāonghō\(^{82}\) daidyat\(^{83}\) savō\(^{84}\),
ashem\(^{85}\) Vohu\(^{86}\) Mananghā\(^{87}\) ukhdhā\(^{88}\)
yāish\(^{89}\) Ārmaitish\(^{90}\),
yazemnāonghō\(^{91}\) nemanghā\(^{92}\)
Mazdā\(^{93}\) rafedrem\(^{94}\) chagedō\(^{95}\).

20 "Grant\(^{1}\) us\(^{2}\) happiness\(^{3}\) (or prosperity)\(^{4}\) & you\(^{5}\) all\(^{6}\) (Holy Immortals\(^{8}\)) of one will\(^{9}\) (i.e., working with sincerity for the prosperity of the world)\(^{10}\) on account of (our) righteousness\(^{11}\),
good\(^{12}\) thought\(^{13}\) and homage\(^{14}\) whereby\(^{15}\) Perfect-mindedness\(^{16}\) (is accrued). (May we be) \(^{1}\) the seekers\(^{2}\) with eagerness\(^{3}\) of the joy\(^{4}\) of Ahura Mazda\(^{5}\) and the worshippers (of Him) with humility\(^{6}\).

\(^{7}\) vē-ne' = you unto us; 'vaem' (= Sanskrit 'vayam'). - its shortened form 'va, vā=va' (See Yasna 40.4). Similarly the shortened form of 'yūzhem' is 'yūsh'. Alternatively: or 'tēm ne' (Yasna Hā45,8,9,10) occurs in the same way phrase 'vē-ne' must be considered; this form occurs rarely.

\(^{8}\) Mille See Yasht 10,51; Khorshed Neyāyesh, para 13, or alternatively: O Holy Immortals working with one accord! (Vocative plural) you may grant us prosperity.

# In the original text this word is in the accusative singular.
\(^{1}\) i.e., owing to righteousness, good thought and prayer.
\(^{2}\) 'daidyat'-infinitive used as a verb; (see Yasna 28.2; 29.3; 31.5; 43,11,12,14; 44.2,17; 46.15)
\(^{3}\) 'chagedō' - present participle parasmaipada masculine nominative plural; root 'chag' = Persian 'chagidan' = to wish, to desire, Gāthic form of 'chagantō, chagatō' became 'chagedō'; letter 't' is changed into soft form 'd'.

21 Ārmatōish\(^{96}\) nā\(^{97}\) spentō\(^{98}\) hvō\(^{99}\)
chisti\(^{100}\) ukhdmāsh\(^{1}\) shyaotanā\(^{2}\),
daēnā\(^{3}\) ashem\(^{4}\) spēnvat\(^{5}\), Vohu\(^{8}\)
khshathrem\(^{7}\) mananghā\(^{8}\),
Mazdā\(^{9}\) dadā\(^{10}\) Ahurō\(^{11}\), tēm\(^{12}\)
vanguhim\(^{13}\) yāsā\(^{14}\) ashim\(^{15}\).

21 The man\(^{2}\) of perfect-mindedness\(^{3}\) himself (is) bountiful\(^{4}\) through his wisdom\(^{5}\), (good) utterances\(^{6}\) and (good)
action\(^{7}\). Through (his) religiosity\(^{8}\) doth Ahura Mazda\(^{8}\)
bestow\(^{10}\) (him) happiness-giving\(^{11}\) righteousness\(^{12}\) and through
(his) good\(^{13}\) thought\(^{14}\) sovereignty\(^{15}\). "This\(^{16}\) divine\(^{17}\) blessing\(^{18}\) I pray\(^{19}\) for (from Ahura Mazda), (i.e., I so wish that I too may get
path of good fortune and authority.)

\(^{1}\) Original meaning "bountiful", "blessed" (Mills). 'spēnvat' - adjective neuter accusative singular; its another form is 'spenta' (see the same verse).
\(^{2}\) i.e., for his religiosity He points out to that man good and fortunate
path whereby he becomes happy. The meaning of 'ashu' can also be
'reward of righteousness, meritorious deed'.
\(^{3}\) If the word 'tēm' is taken in the sense of the Gāthic form 'tām'
(feminine), then it can be applied to 'ashim';
22 Yehyā¹⁶ möi¹⁷ ashāt¹⁸ hachā¹⁹
vahishtem²⁰ yesnē²¹ paītī²²,
vādā²³ Mazdā²⁴ Ahūro²⁵,
yōi²⁶ āongharecha²⁷ hentichā²⁸,
tā²⁹ yazāi³⁰ khvāish³¹ nāmēnīsh³²,
pairichā³³ jasa³⁴ vantā³⁵.

Among those who²⁶ "have been"²⁷ and who are²⁸ the best²⁰ "in performing Yasnā²¹-²² with righteousness²³-²⁴, (and whom) Ahura Mazdā²⁴-²⁵ "has known"²⁷, I worship²⁹ such (persons)²⁹ with their own²²² names"²² and I "may reach"²⁴ (them) with sincere love²³.

- "āongharecha" - Perfect tense third person plural paraasmaipada of root 'ah' = Sanskrit 'as' = to be, to exist; see my Avestā Grammar, page 309h.
- If the pronoun 'mōi' is applied to Ahura Mazdā, then the meaning would be 'in performing or consecrating My Yasnā'.
- 'vādā' - Perfect tense third person singular paraasmaipada of root 'vid' = Sanskrit 'vid' = to know. The reduplicative syllable is dropped. Original form is 'vivaēda'. In Sanskrit too the same form occurs: 'veda'.
- 'nāmēnīsh' - in the sense of the instrumental plural. Perhaps it may be the corrupted for of 'nāmebīsh'.
- This entire verse is found in Yasnā 15.2. For comparison see the strophe of 'yenghe hātām'.

23 Vohū khshathrem vairim bāgem aibi-
bairishtem, vidishemnāish izhāchit ashā
antarē-charaiti shyaothanāish, Mazdā
vahishtem tat nē nūchit vareshānē².
(This verse to be recited twice)

Ashem Vohu 3. Vohu - khshathrām¹
Hāītīm² yazamaide¹, Vohu Khshathrām⁴
Gāthām⁵ ashaonim⁶ ashahe⁷ ratūm⁸
yazamaide⁹, Vohu-khshathrayāō¹⁰
Gāthayāō¹¹ handātā¹² yazamaide¹³.

Yenghe hātām āat yesne paītī vanghō,
Mazdāo Ahūro vaēthā ashāt hachā,
yāonghāmeh chā tāsēchā tāosēchā yazamaide.

We revere³ the Hā (or chapter)⁵ (named)
Vohu-khshathra⁴. We revere the Holy⁶ Vohu khshathra⁴
Gāthā⁷ (which is) the Lord⁸ of righteousness⁹ we revere¹⁰ the prayer¹¹ of Vohu - khshathra¹² Gāthā.

(To recite in bāz - i.e., in a low tone):

Ahura Mazda Khōdāe, awazūnie mardum,
mardum sardagān hamā sardagān hambāyaste
vehān, oem behedin Mazdayasnān āgahi
āstavāni neki rasānād; aedūn bād.

- The same verse occurs as the first verse of this Hā. For its translation and explanation, see the first verse of Hā 51st.
(To recite aloud) Yatha Ahū Vairyō 2.


Ashem Vohū 1.

Ahmāi raēshcha; Hazanghrem;
Jasa me avanghe Mazda *Kerfeh mozd.

Hā 53rd

Hā of Vahishtōisht *Gāthā

Know that the Hā of Vahishtōisht Gāthā which is the Hā 53rd of Yasna must be recited on the 'Vahishtoīṣṭ Gāthā' Day with the 'Khshnuman' given below.


Pa nāme yazdān Ahura Mazdā Khōdāe awazūni, gorje khōreh awazāyād Geh Gāthābyō Ahunavad Geh, Ushťavad Geh, Spentōmad Geh, Vohu - khshathra Geh, Vahishtōisht Geh, Geh Gāthābyō, ardāfravash berasād. *Az hamā gunāh patet pashemān; az harvastin dushmat duzhukht duzhwarsht, mem pa geti manid, oem göft, oem kard, oem jast, oem būn būd ested. Az ān gunāh manshni gavashni kunashni, tani ravāni, geti minōāni, ökhe avākhsh pashemān pa se gavashni pa patet hōm. Khshnaothra Ahurahe Mazdāo, tarōidite angrahe mainyēush; haithyā - varshṭām hyat vasnā sērashōtemem; staomi ashem. Ashem Vohū 3. Fravarāne mazdayasnō Zarathushtrish vidaēvō Ahura tkaēshō (Gāh according to the period of the day) frasastayaēcha.
The name of this Gāthā is derived from the words ‘Vahishtā ishtish’ occurring in its beginning, i.e., in the first verse. The compound word of Avesta 'Vahishtā ishti' became 'Vahishtōishti'. 'Vahishtā ishti' means 'the best wish'.

About this for further details see note 2nd on page first.

This kshnman also occurs in the Āfrīngān i Gāthā.

Translation:- May from amongst Gāthā Gāhānbārs (i.e., out of five Gāthā days viz) Ahunavad Gāthā, Ushtavad Gāthā, Spentomad Gāthā, Vohu kshathra Gāthā, and Vahishtōishtī Gāthā come up (unto this prayer).

For its translation, see the translation of 'Ahura Mazda khōdāe'.


Ahurem Mazdām raēvantem khvaren-anguhanem yazamaide; Amesāh Spentā hukhshathrā hudhāonghō yazamaide. Gāthāo Spentāo ratu-khshathrāo ashaonish yazamaide. Ahunavaityim Gāthām ashaonim ashahe ratūm yazamaide; Ushtavaityim Gāthām ashaonim ashahe ratūm yazamaide; Spentā-mainyūm Gāthām ashaonim ashahe ratūm yazamaide; Vohu-khshathrām Gāthām ashaonim ashahe ratūm yazamaide; Vahishtōishtim Gāthām ashaonim ashahe ratūm yazamaide; ashaonām vanguhish sūrāo spentāo fravashyō yazamaide; Ahunem Vairim tanūm pāiti, Ahunem Vairim tanūm pāiti, Ahunem Vairim tanūm *pāiti. Yathā Ahū Vairyo 1.

For the translation of this entire paragraph see pages 2-3.
(Hā 53rd)

Nemō<sup>1</sup> vē<sup>2</sup> Gāthā<sup>3</sup> ashaonish<sup>4</sup>.

1  *Vahishtā<sup>5</sup> ishtish<sup>6</sup> sṛāvī<sup>7</sup> 
Zarathushtrahē<sup>8</sup> Spitāmahyā<sup>9</sup> 
yezī<sup>10</sup> hōï<sup>11</sup> dār<sup>12</sup> ayāptā<sup>13</sup>, ashāt<sup>14</sup> 
hachā<sup>15</sup> Ahurō<sup>16</sup> Mazdāo<sup>17</sup> yavōī<sup>18</sup> 
vispāi<sup>19</sup> ā hvanghevīm<sup>20</sup>; 
yaēchā<sup>21</sup> hōi<sup>22</sup> dabēn<sup>23</sup> sashkenchā<sup>24</sup> 
daēnayāo<sup>25</sup> vanghuyāo<sup>26</sup> ukhhdā<sup>27</sup> 
*shyaoothanāchā<sup>28</sup>.

(This verse to be recited twice)

Homage<sup>1</sup> (be) unto you<sup>2</sup>, O Holy<sup>3</sup> Gāthā<sup>4</sup>!

The best wish<sup>5</sup> of Spitāma<sup>6</sup> Zarathushtra<sup>7</sup> has been fulfilled<sup>8</sup>; when<sup>9</sup> (the Creator) Ahura Mazdā<sup>10</sup> gave<sup>11</sup> him<sup>12</sup> two gifts<sup>13</sup> on account of (his) righteousness<sup>14</sup>-<sup>15</sup> (viz.) (1) good life<sup>16</sup> (i.e., happiness of heaven) for all eternity<sup>17</sup>-<sup>18</sup> and (2) (those) who were first tormenting<sup>19</sup> him<sup>20</sup> were wishing earnestly to learn<sup>21</sup> the teachings<sup>22</sup> and the acts<sup>23</sup> of (his) Good<sup>24</sup> Religion<sup>25</sup>.

<sup>1</sup> Know that just as this verse is recited here, in the same way the same verse occurring at the end of this Hā is enjoined to be recited twice.

<sup>2</sup> Know that in each verse of Vahishtōšthi Gāthā occur four lines poetically. Professor Darmesteter describes the Metre of this Hā as under:- “First two lines uniform in syllables, second two lines uniform in syllables. In the first and second lines there are 7+5 = 12 syllables, i.e., there is a caesura at the end of the 7<sup>th</sup> syllable. In the third and fourth lines there are (7+7+5) = 19 syllables, i.e., there is a caesura at the end of the 7<sup>th</sup> syllable. Hence the arrangements of syllables of 4 lines is thus:- 2.(7+5):2 (7+7+5)”.

Original meaning is “is heard” sṛāvī - Passive Aorist third person singular of root ‘sru’ = Sanskrit ‘shru’ = to hear. For the explanation of the word sṛāvī see my Avesta Grammar page 254.
‘yavōī vispāi’ - Later Avesta form of ‘yavōī vispāi’ is ‘vispāi yave’. (See Yasna 40,2; Yasna Hā 41,2)
‘hvanghevīm’ = hu + anghu + ya + m = happy life.
‘dabēn’ - root ‘dab’ = Vedic ‘dabh’ = to torment, to hurt.
Original meaning: “wished to learn”, root ‘sach’ = to learn; without reduplication by adding ‘sha’ of the desiderative verb it became ‘sach+sha’; then having altered ‘ch’ and ‘sh’ and by adding the imperfect tense third person plural termination it became ‘sashken’; ‘sashken’ = wished to learn. “disciples” (Justi and Mills); “teaches” (Harlez). “teaching” (Darmesteter). If the meaning ‘Disciples’ is accepted, then it can be translated as under: through the teaching and acts of the Good Religion (i.e., by their acting according to the sacred hymns of that Religion and good deeds) they became the disciples of the Religion.
2 Atchā²⁹ hōi³⁰ schantū³¹ mananghā³² uxkhḍhāish³³ shyaothanāishchā³⁴, khshnūm³⁵ Mazdā³⁶ vahmāi³⁷ à fraoret³⁸ yasnāschā³⁹, Kavachā⁴⁰ Vishtāspō⁴¹ Zarathushtrish⁴² Spitāmō³⁴ Ferashaoshtraschā,⁴⁴ dāonghō⁴⁵ ereszush⁴⁶ pathō⁴⁷ yām⁴⁸ daēnēm⁴⁹ Ahurō⁵⁰ Saoshyanțō⁵¹ dadāt⁵².

2 Now When²⁹ (they are anxious) for (singing) the hymns of praise⁵⁷ of Ahura Mazdā⁶ by having faith,¹⁶ on the lore of the Religion⁵⁴ and on the worship with rituals; with (good) thought⁵², words⁵³ and deeds⁵⁶, (then) Kay⁶⁰ Vishtāspa⁵⁵, the acceptor of the Religion of Spitama⁵⁰, Zarathushtrish⁴² and Frashaoshtra, well-versed in the Religion⁴⁳ will teach (or would be better if they teach) to each one⁵⁶, the paths⁵⁷ of righteousness⁶⁶, (i.e.,) the Religion⁶⁰ of the Saoshyanț which⁶⁸ Ahura Mazdā⁵⁰ made⁵².

Explanation:- (Resting on the authority of King Vishtāspa, Holy Zarathushtra in later times of his prophethood entrusts his work to the Dasturs - High Priests - pious and well-versed in the Religion).

# In the sense of the Persian 'ma'refat', 'khshnu=khshnā' = Persian 'shenākhtan' = to know, to recognise; see Yasna 48.12.
¶ 'fraoret' - present participle of root 'fra-vere'; see Yasna 30.5.
● 'Zarathushtrish' - this title or epithet can be applied to any person who accepts the Religion of Zarathushtra. cf. the sentence recited every where-Mazdayasna Zarathushtrish vihāvē Ahura-kaēshō.
● 'dāonghō' - nominative singular of adj. 'dāongha' (see Fravardin Yasti, 98th paragraph). If the original word 'dā' is taken, it would be nominative plural and applies to all proper nouns.

- i.e., the persons referred to in the preceding verse who have shown their wish to put faith on the Religion of Zarathushtra revealed by Ahura Mazdā.
\(\) Original meaning: 'true paths'. 'erezu' = Sanskrit 'ṛju' = straight, true.
$ 'schantū' - imperative third person plural parasmajāpa; original word 'sachantu' (root 'sach'). Like the Persian word 'āmukhtan' root 'sach'; 'to teach' and 'to learn' appears to be used in both the senses in this verse.
3 Tēmchā\(^{23}\)-tū\(^{44}\) Pouruchistā\(^{55}\) Haechhat-
apānā\(^{56}\) Spitāmi\(^{57}\) yezivi\(^{58}\) dugdrām\(^{59}\)
Zarathushtrahe\(^{60}\) vanghēush\(^{61}\) paityāstēm\(^{62}\)
mananghō\(^{63}\) ashayā\(^{64}\) Mazdāoschā\(^{65}\)
taibyō\(^{66}\) dāt\(^{67}\) sarem\(^{68}\) athā\(^{69}\)
hēm ferashvā\(^{70}\) thwā\(^{71}\) khrathwā\(^{72}\)
spēnishtā\(^{73}\) Ārmatōish\(^{74}\) hūdanvareshvā\(^{75}\).

3 O thou\(^{44}\) Pouru - chista\(^{55}\) of the Family of \"Haechhat - aspānā\(^{56}\)\! O thou\(^{44}\) youngest\(^{44}\) amongst the daughter\(^{79}\) of Zarathushtra\(^{60}\) of the descendent of Spitama\(^{61}\) (the Creator) Ahura Mazda\(^{65}\) has\(^{67}\) (or has destined) him\(^{33}\) (i.e., Jamaspa, brother of Frashaostra) who is\(^{44}\) devoted\(^{62}\) to \"good\(^{63}\) thought\(^{63}\) and righteousnes\(^{64}\), for thee\(^{66}\) as the husband\(^{66}\); therefore now\(^{68}\) do thou keep on conversing\(^{70}\) with him\(^{33}\) and through thy\(^{71}\) holiest\(^{73}\) (or most bountiful) wisdom\(^{72}\) of perfect-mindedness\(^{74}\) do thou work with good\(^{76}\) prudence\(^{77}\).

'Haechhat - aspa' and 'Spitamān' are the names of the ancestors of the Prophet Zarathushtra, Haechhat-aspa the name of the grand father of the grand father of Zarathushtra and Spitamān is the name of the grand father of the grand father of Haechhat aspa (Sheth K.R. Camaji).

Know that the Prophet Zarathushtra had three sons and three daughters. Names of the sons:- (1) Isat vāstra (2) Urvatat-nara, (3) Khorschedcheher. Names of the daughters:- (1) Freni, (2) Thrithi (3) Pouru-chista. Amongst them Pouruchista was the youngest daughter (See Yasht 13, 98 and 139).

\# 'dugdrām' this is genitive plural of 'dughdhar' (Sanskrit 'duhitra'; root 'dugh' = Sanskrit 'duh' = to milk.

\# Reverend Mills; "worthy of adoration" (Dr. Spiegel); root 'yaz'.

\$ Pahlavi commentary.

\# 'vanghēush paityāstēm mananghō ashayā' - These words have occurred as the epithet of 'sarem' = husband.
4 Tém⁷⁶ zi⁷⁷ vi⁷⁸ speredānī⁷⁹ varānī⁸⁰,
    yā⁸¹ fedhrōi⁸² vidāt⁸³ paithyaēchā⁸⁴
vāstraēbyō⁸⁵ atchā⁸⁶ khvaētaovē⁸⁷
ashāuni⁸⁸ ashavabyō⁸⁹, mananghō⁹⁰
vanghēush⁹¹, khvēnvat⁹² hanghush⁹³
mē⁹⁴ bē-et⁹⁵ ush⁹⁶, Mazdā⁹⁷
dadāt⁹⁸ Ahūrō⁹⁹ daēnayāī¹⁰⁰
vanghuyāī yavōī vispāī āī.

(Pouru-chista replies):- Indeed⁷⁷ I will love⁸⁰ him⁷⁶ (i.e., my destined husband) and I will vie⁷⁹ with him more⁷⁸ (in my love with him), (i.e., I will try to show him more love than (my husband) he will show his love for me).

(Pouru-chista advises her friends as under:) (The daughter) who³¹ will remain faithful⁴¹ to her father⁶², to her husband, to her men⁶⁵ as well as⁶⁶ her kinsman⁶⁷ (and) to righteous⁶⁸ men⁶⁹, her wish⁶⁶ of good⁶⁶ thought⁴⁶ will be fully⁴⁹ fulfilled⁵⁰, (and the Creator) Ahura Mazdā⁶⁰ for (her) good⁶⁶ conscience¹⁰⁰ will grant (her)

**Garōthmān (Heaven)**⁹¹ for all eternity²⁻⁴.

⁴ varānī - imperative mood first person singular parasmaipada of root 'vere' = Sanskrit 'vr'=to love class 1°.
² 'speredānī' - imperative mood first person singular parasmaipada of root 'spared' = Sanskrit 'spardh'= to emulate, to vie.
³ 'ashāuni' = Later Avestā form 'ashaoni'; i-base; it is antecedent to 'yā'.
⁵ 'fedhrōi' = Later Avestā form 'pithre'= dative singular of 'pitar'
⁶ 'paithyaēchā' - this word is dative singular of 'paiti' = Sanskrit 'Pati'
⁷ Its other form is 'pātēc'= see Yasna 52.2. (smānī pātēc).
⁸ Original meaning: 'to the farmers'; to the workers, to the diligent or industrious.
5 Sākhvēni⁵ vazyamnābyō⁶ kainibyō⁷ mraomi,⁸ khshmaibyāchā⁹ vadennō¹⁰ mēnchā¹¹-¹² māzdaizdūm¹³; vaēdōdūm¹⁴ daēnābish¹⁵ abyastā¹⁶ ahūm¹⁷ yē¹⁸ vangheush¹⁹ mananghō²⁰, ashā²¹ vē²² anyō²³ ainin²⁴ vivēghatū²⁵ tat²⁶ zi²⁷ hōi²⁸ hushēnem²⁹ anghat³⁰,³¹

5 (Prophet Zarathustra Says):- To maidens⁷ "marrying" and ⁹ to you (bridegroom uniting in marriage) I who am "the giver of command (or encouragement) to get married" speak⁴ the word of admonition⁸ (as under)⁵ "Do you bear in mind¹⁵ these utterance²² of mine³¹.

(The words of admonition of Holy Zarathustra):--

"Being educated" through the religious− "minded persons"⁵⁹ strive to secure⁴ the life¹⁵ of good¹⁹ thought¹⁷ (and) with righteousness²¹ (or with a sincere heart) keep on "loving" each¹³ other⁴ amongst you²²; thereby²⁴ indeed⁴⁷ "domestic life of each one²⁷ may be²⁶ happy³⁵.

Explanation: Prophet Zarathustra gives admonition to married couple thus: through virtuous and pious dastur, well−versed in Religion, try to get sufficient knowledge of the Religion. Have a clear conscience and behave well in the world. The wife must love her husband with sincere love and the husband must love the wife with devotion and sincerity and affectionate love so that they may carry on their domestic affairs with peace and happiness.

◊ root 'vaz' = Sanskrit 'vah' = to marry; in the sense 'vad' also occurs (see Vendidad 4.44). 'kain' = Sanskrit 'kanyā'; - Sanskrit root 'kan' = to love.
6 Ithā31 i32 haithyā33 narō34 athā35
   jēnayō36, drujo37 hachā38
rāthemō39 yēmē40 spashuthā41 frāidim42
drujo43 āyesē44 hōithā45 tanvō46
parā47, Vayū48-beredubyō49 dush -
   khvarethēm50 nāsat51 khvāthrem52,
dregvōđebyo53 dējit54-aretaeibyo55
   anāish56 ā manahim57 ahūm58
   merengeduyē59

6 But50, O men51 and 'maids52! *do you seal53 the path54 of the Druj55 (i.e., falsehood) (and its) advancement56 manifestly57 (or openly)58 "Do you sever the connection59 of your body60 from the worship61 of the Druj62. Happiness53 having bad lustre64 (i.e., greatness associated with disrepute and shame) is destructive65 for men66. From *truth destroying67 wicked persons68 (O men and women!) you *pervert69(your) spiritual70 life71 (i.e., the existence of the Spiritual World).

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5 Reverend Mills: *jenayō* vocative plural of *jeni; Sanskrit *'jani'=woman; Sanskrit *'jan'=usual word for woman is *'genā, ghenā.'
6 i.e., do not allow falsehood succeed over you in any way. Sanskrit root *'spash', 'pash'=to shut, to prevent. If it is taken from the root *'spash' (=Sanskrit *'Pashya' to see), then its meaning would be: *do you take care of the path of the Druj and its advancement* *'spashuthā' = denomative verb imperative mood second person plural (Ervad S.D. Bharucha).
7 Ernad S.D. Bharucha. The shortned form of *'āyesē yeshti' is *'āyesē', *parā hōithā* separate, sever the connection; Sanskrit root 'sī' = to bind; *'para-sī' = to disunite; *'tanvō parā hōithū' try to cause your body separate - keep afar. (Ervad S.D. Bharuch).
7 Atchā⁶⁸ vē⁶⁹ mizhDEM⁶² anghat³⁶ ahyā⁶⁴ magahyā⁶⁵, yavat⁶⁶ āzhush⁶⁷ zarazdishtō⁶⁸ būnōi⁹⁹ hakhtayāo⁷⁰ parachā⁷¹ mraočhās⁷² aorāchā⁷³ yathrā⁷⁴ mainyūsh⁷⁵ dregvatō⁷⁶ anāsat⁷⁷ parā⁷⁸ ivizayathā⁷⁹ magēm⁸⁰ tēm⁸¹ at⁸² vē⁸³ vayōi⁸⁴ anghaitī⁸⁵ apēmēm⁸⁶ vacho⁸⁷.

7 (O men and women!) When⁸⁸ your 'inner' greed⁸⁷ (or wicked lust) which is 'strongly attached'⁸⁹ to the bottom⁹⁰ (of the heart) will be completely removed⁹¹ (and when) wicked 'thought'⁹² will be fully destroyed⁹³ (from you), you⁹⁴ will get⁹⁵ the reward⁹⁶ of that⁹⁷ great task⁹⁸; (therefore) for (this) adventurous work⁹⁹ gird up your loins⁹⁰; (otherwise) 'woe! woe! woe!' (thus) there will be⁹¹ your speech⁹² at the end⁹³.

Original meaning 'fixed or inclosed in the heart', 'innest'; from 'zāreih-dā'; 'zāreih, zāreihaya' = Sanskrit 'hrdaya' = heart; root 'dā' = Sanskrit 'dhā' = to dwell, to remain; or alternatively, 'zāreih +diz+ta'; root 'diz' = Sanskrit 'dīh' = to bend, to fix.

-hakhtā'- Sanskrit 'sakta' = attached, clung; Sanskrit root 'sach' to stick to. 'būnōi' = locative singular of 'buna'; its Later Avestan form is 'bune' (See Vedād 19, 42); 'būna, buna' = Sanskrit 'budha' = Latin 'fundus' = bottom.

-mraočhās' = present participle nominative singular. Sanskrit root 'mruč' = to move. 'para - mruč' = to be removed. 'aorāchā' = 'avarāchā'; 'avarā' = Sanskrit 'avara' = lower, nether; comparative degree of 'ava'.

Original meaning 'spirit of the wicked', 'spirit of wickedness'.

-anāsat' = initial 'a' is augment, root 'para -nas' = to be annihilated to disappear.

i.e., to get rid of the passionate lust and to remove the mind the wicked thoughts and to keep the heart-consciousness pure - this is a big, rather difficult task. In another place adjective 'maz' = 'great' occurs with the word 'maga' (see Yasna 29.11; Yasna 46.14).

Or try (Spiegef and Justi). Original meaning: 'push on'. 'ivizayathā' causal imperative second person plural paraismapida of root 'viz' = Sanskrit 'vij' = to go, to move; 'vizaya, ivizaya' - causal = to cause to move.

Ervad S.D. Bharucha; i.e., you will have to repent. 'vayōi = āvōya' = 'vēe' (Persian) = woe. See Ardibehest Yash 3.14.

8 Anāish⁸⁸ ā duzz-varèsh-nanghō⁹⁹ dafshnyā⁹⁸ hentū⁹¹ zakhyāchā⁹² vispāonghō⁹⁵ khraosentām⁹⁴ upā⁹⁵; hukhshathraish⁹⁶ jénérerām⁹⁷ krūnerāmchā⁹⁸ rāmāmchā⁹⁹ āish¹⁰⁰ dadātū¹ shyeitibhōv² vízhibyō³, iratū⁴ ish⁵ dvañshō⁶ hvō⁷ derezā⁸ merethyāush⁹ mazishtōⁱ⁰ moschuchā¹¹ astū¹².

8 May the wicked workers⁹⁹ be defeated¹⁰⁰! May they all⁹⁹ be defeated! jeered at with hatred⁹² and 'lamenting'⁹⁴. Through good rulers⁹⁶ (i.e., through the ruling persons) 'may they suffer' misery⁹⁷ and 'wound'⁹⁸! 'May they be outcast⁹⁹ from the dwellings (of men)² and from the villages (or families)! "Let (the evil-doing person) himself be bound with double fetters" (i.e., chained with fetters in hands and feet) shake those fetters! ! 'May the greatest blow of death' come upon him¹² "quickly"¹⁰¹!

* Reverend Mills; "smitten, foiled" (Harlez) 'anāish' = through them (original meaning) - demonstrative pronoun instrumental plural.

* 'upā-zakhyā' = Sanskrit 'upa - hāyasa' = laughed at, jeered at (Ervad S.D. Bharucha).

# root 'khrus' = Sanskrit 'krush' = to bewail, to lament.

† Professor Justi.

$ 'dadātū' = 'n' of the third person plural termination is dropped. In Sanskrit too it happens similarly, i.e., 'n' from the terminations 'antar' and 'antal' is dropped, e.g. 'dvishatām' (3-plural imperative ātmanepada) 'jhyuhtu', 'shasatu' (3-plural imperative paraismapada) etc. (see Professor Kielhorn's Sanskrit Grammar, Third Edition page 96.98) Sanskrit 'dha' to bear, to suffer, to get.

* 'vizhibyō' = ablative plural of 'vis', noun, feminine; root 'vis' = Sanskrit 'vish' = family; or 'vis' = Latin 'vicius' = village, clan.
9 Duzhvanēnīsh¹³ vaēshō¹⁴ rāstī¹⁵
tōi¹⁶ narepish¹⁷ rajish¹⁸,
aēshasā¹⁹ dējit-aretā²⁰ peshō-tanvō²¹.
kū²² ashavā²³ Ahurō²⁴, ye²⁵ īsh²⁶
jyātēush²⁷ hēmīthyāt²⁸ vasē-ītōishchā²⁹;
tat³⁰ Mazdā³¹ tāv³² khshathrem³³ yā³⁴
erezējyōi³⁵ dāhi³⁶ drīgaovē³⁷ vahyō³⁸.

(this paragraph to be recited thrice)

9 "Owing to the persons of false faiths-beliefs¹⁷, Thy¹⁶
religious guides¹⁰ devoted¹⁰ (to the Religion), (O
Ahura Mazdā,)³¹ have to suffer¹⁰ calamity¹⁰, "intentionally¹⁰ the
*destroyers of righteousness²⁰ (became or are
considered as) tanāfr (i.e., sinners)²³ Where²² is the righteous²⁵
Lord²⁶? Who²⁷ "can render destruction of²⁴
the freedom²⁸ and the life²⁷ of those (Persons)²⁶
(i.e., of men of false beliefs and of the destroyers
of righteousness). Surely³⁰, O Ahura Mazdā³¹, Thy³²
Sovereignty³³ (is such) that³⁶ Thou bestowest³⁸
"goodness"³⁸ (i.e., exalted status upon the "right living³⁸ meek
person³⁸ (as a reward of his goodness).

ধ: i.e., those who have no faith in the Religion of Zarathushtra revealed by
Ahura Mazdā, but they are the Daeva - worshippers, Daeva - yasna.

† 'rajish' - root 'raj' = Sanskrit 'raj' = to be attached or fascinated.
‡ Spiegel, Justi, Hareiz and Mills; original meaning: 'one who saves men
from evil ways.' Exactly similar to this is Sanskrit 'urcp' = king.
¶ 'rāstī' - present tense third person singular paraśmaipada of root
'rādh' = Sanskrit 'rādh' = to be accomplished or effected; Original
form 'rādh + ti = rāstī'.
§ Original meaning 'willingly'; root 'ish' = Sanskrit 'ish' = to wish.
10 Vahishtā ishīsh srāvi Zarathushtrahe
Spitāmahyā yezī hōī dāt āyaptā,
ashāt hachā Ahurō Mazdaō
yavōī vispāi ā hvanghevim;
yāēcā hōī dabēn sashkenchā daēnayāo
vanghuyāo ukhādā shyaasteṣāhā.

(This verse to be recited twice)°.

Ashem Vohū 3. Vahishtōishtim¹ háitim²
yazamaide³. Vahishtōishtim⁴ Gāthām⁵
ashaonde⁶ ahshahe⁷ ratūm⁸ yazamaide⁹.
Vahistōishtos⁴ Gāthayō¹¹ handatā¹²
yazamaide¹³.

Yenghe hātām āat yesne paiti vanghō, Mazdaō
Ahurō vāētā ashāt hachā,
yāonghāmchā tāschā tāoschā yazamaide.

We revere⁴ the Hā² (called) Vahishtōisht¹. We revere⁵ the holy⁶ Vahishtōisht⁴ Gāthā⁷ (which is) the Lord⁸ of
righteousness⁹. We revere¹⁰ the Prayer¹¹ of
Vahishtōisht¹¹ Gāthā¹².

(To recite in Bāz-in a low tone): Ahura Mazda
Khōdaie, awazūnie mardum, mardum sardagān
hamā sardagān hambāyaste vehān, ōem
behedin Mazdayasnān āgahi āstavānī
neki rāsānād; aedūn bād. (To recite loudly)
Yathā Ahū Vairyo (2).

° This same verse occurs as the first verse of this Hā. For its translation and
explanation, see the first verse of the same Hā. p 282.
Yasna Há 20th named Frāmrāot*

(This Há is enjoined to be recited with the 'Bāz' mentioned below on the first five days of Fravartikān, i.e., from the Rōz 26th Māh 12th to Rōz 30th Māh 12th.)


Pa nāme yazdān Ahura Mazda Khōdāe awazūni gorje khōreh awazāyād; Ardāfravash be - rasād *Az hamā gunāh patet pashemānum; az harvastin dushmat dushukht duzhvashr, mem pa geti manid, oem gōft, oem kard, oem jast, oem būn būd ested, Az ān gunāh manashni gavashni kunashni, tani rāvāni geti minōāni, okhe awākhsh pashmān pa sē gavashni pa pātet hōm.

Khshnaothra Ahurahe Mazdāo, tarāidite angrahe mainyēush; haithyāvarṣtām hyat vasnā *ferashōtemem; staomi ashem. Ashem Vohū 3.

* In this Há is embodied the commentary of the well-known prayer called Ashem Vohū; for the prayer Ashem Vohū and its translation, see my 'Khordeh Avestā-Bā-Maānī'. About how much meritorious deed is obtained by reciting Ashem Vohū at a fixed time on various occasions, see my 'Yasht Bā Maānī' Hādākh Nask, Fragard - Chapter First.

* 'Ardāfravash be - rasād' means 'may Holy Fravashi come up to (this prayer)'.

# As regards the translation of 'az hamā gunāh patet pashemānum' up to here, see my 'Khordeh Avestā-Bā-Maānī' translation of 'Ahura Mazda Khōdāe' and its note.
Fravarâne Mazdayasnô Zarathushtrish vidaēvô Ahuratkaēshô (Gāh according to the period of the day) frasastayaēcha. Ahurahe Mazda raēvatô khvarenanguhatô, Ameshanâm Spentanâm, ashāunâm fravashinâm ughranâm aiwithūranâm, Paoiryô - tkaēshanâm fravashinâm, nabâ - nazdishtanâm fravashinâm, khshnaothra yasnâicha vahmaicha khshnaothrâicha frasastayaēcha,
Yathâ Ahû Vairyô zaotâ frâ me mrûte athâ ratush ashâchit hacha frâ ashava vidhvâo mroatû. Ahurem Mazda raēvantem khvarenanguhantem yazamaide; Ameshâ Spentâ hukhsathrâ hudhânghô yazamaide. Ashâunâm vanguhish sūrâo spentâo fravashayô ō yazamaide.


"Ushtâ astî ushtâ "ahmâî"19 - (uttering these words the worshipper) associates firmly20 every21 righteous22 (man) with every23 righteous24 (man); just as25 every26 righteous27 (man) "accepts"28 happiness29 from every30 righteous31 (man).

3 Hyat ashâi vahishtī ashem29, para - chinasti30 vispem31 mâthrem32 vispem33 mâthrāî34, yathâ35 ashâi36 khshathrem37 chinasti38, yathacha39 zbayente40 ashaone41 ashem42 chinasti43, yathacha44 khshmâvôya45 ashem46 chinasti47 yat Saoshyantaēibyo;48 thrâyô49 tkaēsha50. vispem51 vachô52 fravâkem53 haurûm54, vachô55 Ahurahe Mazdao56.

"Hyat ashâi vahishtî "ashem" - (uttering these words, the worshipper, as it were) accepts"34 all35 the hymns36 for every37 knower41 of the hymns42, just as38 he accepts43 the sovereignty44 for righteousness45, and just as46 he acknowledges47 righteousness48 for the invoking49 Saoshyanta50 (of the Spiritual Yazatas), and just as he accepts51 righteousness52 for you53, the Saviours54.

(As stated in the first, second and third paragraphs) there are three46 "parts"50 (of Ashem Vohû). Every51 hymn52 (which is) the complete53 utterance54, (is) of (the Creator) Ahura Mazda.

For the translation of this paragraph, see my "Khordeh Avestâ-Bâ-Maânî", "Bâr for reciting 1200 Ashem Vohû".

Fravashinâm is the best blessings of the best good granted by God or the best good.

See page 304.
4 Mazdāo frāmraot; chim frāmraot; ashavanem mainyaomcha gaethimcha. Chvās frāmraot; fravakem; vahishto khshhayamno. Chvante; ashavanem vahishtemcha avasō-khshathremcha.

4 (The Creator) Ahura Mazda proclaimed aloud (the Hymn of Ashem Vohu) Whom did he proclaim10 (Reply): to the righteous (man) belonging to the spiritual and the material world.

In what capacity did he proclaim the hymn of that Ashem Vohu? (Reply): as the Supreme Ruler.

Whom (did he proclaim)? (Reply): to the righteous and the best (man) who exercises no despotic power.

5 Baghm Ashahe Vahishtahe yazamaide; Ashahe Vahishtahe yazamaide frasraothremcha, framerethremcha, fragaithremcha, frayashtimcha.

Yenge hātām āat yesne paiti vangho,
Mazdāo Ahurō vaethā ashāt hachā,
yāonghāmchā tāschā tāoschā yazamaide

Ashem Vohu 1.

(To recite in a low tone-'bāz').
Ahura Mazda khodāe, awazūnie mardum, mardum sardagān hamā sardagān, hambāyaste vēhān őcm behedin Mūzdāyasān āgahi āstavāni neki rasānad; ṣeṭēn bād.
(To recite loudly) Yathā Ahū Vairyō 2.

Yasnamchā vahmemchā aojaschā zavarecha āfināmi Ahurahe Mazdā raēvātō khvarenanguhatō, Ameshanām Spentanām, aṣhāunām fravashinām ughranām aiwitūranām Paouryō-tkaēshanām fravashinām, nabānazdishtanām fravashinām.

Ashem Vohu 1.

Ahmāi raēshchā; Hazangrem; Jasa me Avanghe Mazda; Kerfē Mozd.

I praise the worship, glory, strength and vigour of the wealth-bestowing and glorious (Creator) Ahura Mazda, of the Bountiful Immortals, powerful and triumphant fravahis of the righteous (people), fravahis of the Paoiryō-kaēsāsh those of the ancient faith (and) fravahis of the next of kin.

1 For the translation of this paragraph see my Khordē Avesta-Bā-Māāni, the final portion of Khordē Avesta-Nāēsh, Neyāyēsh.
Gehsāranu

When any Parsi Zoroastrian passes away, in order to perform ‘Gehsāranu’ ceremony, two priests are required, who first of all wash their hands and face with water and then untie and tie the Kusti – sacred thread girdle on their waists. Then they put on the mouth veil (pātī-dāna). Holding the ‘paevand’ by means of white waist-band both of them throw their glance on the dead body and begin to recite the Ahunavaiti Gāthā.

Khshnaothra Ahuruhe Mazdāo.
Ashem Vohū 1; Yathā Ahū Vairyo 5, Ashem Vohū 3.
Fravarāne Mazdayasnō Zarathushtrish vidaēvō Ahura tkaēshō

(If it is Hāvan Gāh, then it is recited as under.)

Hāvanēe ashaone ashahe rhathwe yasnaīcha vahmāichā khshnaothrāichā frasastayaēchā.
Sāvanghēe Visyāichā ashaone ashahe rhathwe, yasnaīcha vahmāichā khshnaothrāichā frasastayaēchā.

(*) The meaning of ‘Gehsāranu’ is the recital of Gāthā. “Geh” is the Pāzand form of Avestā word ‘Gāthā’; e.g., Ahunavat Geh, i.e., Ahunavat Gāthā, etc. Avestan equivalent of the word ‘Gehsāranu’ can be ‘Gāthāo srāvaya’. know that in the Gehsāranu Ceremony along with Sraoshā Bāz seven Hāš-chapters of Ahunavat Gāthā are recited by both the priests with certain ceremonies.

(Gehsāranu) (During the period of Rapithwin Gāh or Second Hāvan Gāh it is recited as under):

Rapithwināi ashaone ashahe rhathwe, yasnaīcha vahmāichā khshnothrāichā frasastayaēchā,
Frādat-fsheve zantumāichā ashaone ashahe rhathwe, yasnaīcha vahmāichā khshnaothrāichā frasastayaēchā.

(If the period of the day is Uzirin Gāh, it is then recited as under):

Uzeyrināi ashaone ashahe rhathwe, yasnaīcha vahmāichā khshnaothrāichā frasastayaēchā,
Frādat-virāi dakhvyumāichā ashaone ashahe rhathwe, yasnaīcha vahmāichā khshnaothrāichā frasastayaēchā.

Sraoshāhe ashyēhe, takhmahe, tanu-māthrahe, darshi draosh, Āhuiryēhe, khshnaothra yasnaīcha vahmāichā khshnaothrāichā frasastayaēchā, Yathā Ahu Vairyo zaotā frā me mrute, athā ratush ashātchit hachā frā ashavā vidvāo mraotū. Ahunem Vairim tanūm pāiti, Ahunem Vairim tanūm pāiti, Ahunem Vairim tanūm ṛpāiti, Yathā Ahū Vairyo 1.

Kēm nā Mazdā mavaitē pâyūm dadāt, hyat mā dregyāo didareshtā aēnanghe, anyēm thwahmēt Āthraschā Mananghaschā, yayāo shyoathanāiš ashem thraoshtā Ahurā; tām mōi dāstvām daēnayāi frāvaochā. Kē verethrem-ja thwā pōi sēŋhā yōi henti chiṭhrā mōi dām ahumbish ratūm chizhdī; at hōi Vohū Sraoshō jantū Mananghā,
Mazdā ahmāi yahmāi vashi kahmāīchit.

Pāta-nō tibshyantat pairī Mazdāoscha Ārmaītīshcha spentascha, nase daēvi drukhsh, nase daēvō drukhshchet, nase daēvō-fradāite, apa drukhsh nase, apa drukhsh dvāra, apa drukhsh vinase, apākhede apa-nasyehe, mā merenchainish gaēthāo astvaitish ashahe².

Here seven ĥās of the Ahunavaiti Gāthā are to be recited. That is in this order:- From ‘yānim manō yānim vachō, yānim shyaothanem’ (page 4th, line 2nd) upto ‘yehyā veredā vanaemā drużem’ (page 36th line 8th)

After reciting as stated above, both the priests turn their backs for a while. Another person may perform the ‘Sagdi’ to the dead; then the corpse-bearers put that dead body on the bier; both the priests turn back again and perform salutation to the dead and throw their glance on the dead body continue to recite as under: from ‘tāt mōi vichidyāi vaochā’ (page 37th line 1st) upto ‘khshnevisha Gēushchā Urvānem’ (page 91st, line 10th).

Then they recite as under:-


Yenghe hātām āat yesne paite vanghō, Mazdāo Ahūro vaēthā ashāt hachā, yaōnghāmchā tāscha tāoschā yazamaide.

Nemaschā yā ārmaītīsh izhāchā, nemaschā yā ārmaītīsh izhāchā, nemaschā yā ārmaītīsh izhāchā; Yathā Ahū Vairyō 5; idha iristānām urvānō yazamaide, yāo ashaonām fravashayō; idha iristānām urvānō yazamaide, yāo ashaonām fravashayō; idha iristānām urvānō yazamaide, yāo ashaonām fravashayō. Yathā Ahū Vairyō 2.

Yasmēcha vahmēcha aojaścha zavarecha āfrināmi, Sraośhahe ashyehē takhmahē tanu-māthrahe, darshi - draoš Āhuīryehe. Ashem Vohū 1.

Hazangrem baēshazanām, baēvare baēshazanām; Hazangrem baēshazanām, baēvare baēshazanām; Hazangrem baēshazanām, baēvare baēshazanām; Ashem Vohū 1.

In this book the translation of those passages which was not given up to now is given word by word with their original Avestan texts in the following lines.

**Ahunavad Gatha Hā**

**Hā 31.2:**

2 Yezi²² āish²³ nōit²⁴ urvāne²⁵ 
   advāo²⁶ aibi-deresht²⁷ vakhvāo²⁸ 
   at²⁹ vāo³⁰ vispēng³¹ āyōi³² 
   yathā³³ ratūm³⁴ Ahurō³⁵ vaēdā³⁶ 
Mazdā³⁷ ayāo³⁸ āsayaō³⁹ 
   yē³⁶ ashā³⁴ hachā³⁵ jvāmahī⁴⁰.

2 If²² through these (hymns)²³ indubitable ness²⁹ would not⁴² strengthen²⁷ better²⁸ in the soul²⁵, then²⁶ just as²⁹ Ahura³⁷ Mazdā³⁷ has recognised³⁶ as the Ratu or 
   Spiritual Leader²⁴ of both these³⁷ worlds³⁶, in the same way I may 
reach²¹ you²⁹ all¹¹ through which both 
   worlds we may live²⁶ on account of²² the Law of Asha¹¹.

**Hā 32.7**

7 Aēshām²¹ aēnanghām²² naēchit²³ 
   vidvāo²⁴ aojōi²⁵ hādrōyā²⁶ 
   yē²⁷ jōya²⁸ sēnghait²² yāish²⁰ 
   srāvi¹ khvācnā² ayanghā²³ 
   yaēshām²⁵ tō³⁵ Ahurā²⁶ irikhtem²⁷ 
Mazdā²⁸ vaēdishtō²⁹ ahi⁴⁰.

7 Amongst these²² sinners²³ (mingled in the Law of 
   Action and Reaction) no one²⁶ is openly²⁶ aware²⁹ of the 
punishment²² (relating to the soul) executed; through 
   which²² punishment²² (that soul) learns²⁷, which²⁰ 
   through the punishments is known¹ like the glowing²⁶ metal². 
Thou³¹, O Ahura³⁶ Mazdā³⁷ art best knowing²⁶ about “gomizagi”²⁷ 
   (sin).

**Hā 32.14**

14 Ahyā⁷⁰ gerēhmō⁷¹ a hōi-thōi⁷² nī⁷³ 
   kāvayascit⁷⁴ khratush⁷⁶ nī⁷⁶ dadat⁷⁷ 
   varechā⁷⁹ hichā⁷⁹ fraidivā⁸⁰ hyat⁸¹ 
   visentā⁸² dregvantem⁸³ avō⁸⁴ 
   hyatchā⁸⁵ gāush⁸⁶ jaidyā³⁷ mraoi⁸⁸ 
   yē dūraoshem⁹⁰ saochayat⁹¹ avō⁹².

14 The greedy person ensnared in worldly love⁸³ by 
   remaining in its⁷ bond⁷² relinquishes⁹⁷ true wisdom,⁷⁵ so also “Kavi”⁷⁴ i.e., those willfully blind towards divine 
   things (relinquish). Just as⁹¹ they acknowledge⁸⁴ the 
   “darvanā²⁰, i.e., the followers of falsehood and lie for help⁸⁴, in 
the same way destructive glamour⁸⁷ of deceit⁸⁰ exists there⁹⁷. It is 
so stated⁸⁴ that whose⁹⁷ burns up, i.e., ignores completely⁹¹ for 
help⁸² the “Darvish”, i.e., one who wards off the bodily death by 
   adhering to righteousness, he smites⁸⁷ “gava”, i.e., the 
   soul-developing constituent.

**Hā 33.9**

9 At⁶⁹ tōi⁶¹ Mazdā⁶² tēm⁶³ mainyūm⁶⁴ 
   ashakshayantō⁸⁵ saredhayāō⁶⁶ 
   khaṭhrā⁶⁷ maēṭha⁶⁸ mayā⁹⁹ 
   vahishtō⁷⁰ baretū⁷¹ mananghā⁷² 
   ayō⁷³ ārōi⁷⁴ hākurenem⁷⁶ 
   yayō⁷⁶ hachintē²² urvānō²⁸.

9 O Mazdā⁶¹ then⁶⁸ through glory⁶⁷ and sense relating to wisdom 
   and moderation⁶⁸ and through the vibration of the best⁶⁸ Holy 
spell⁹⁷ Thou shouldst catch hold of. Thy⁶⁸ these⁶⁸ spirits⁶⁸, the 
eternal promoters of righteousness⁷⁵ and possessors of leadershıp⁶⁶, owing to the co-operation⁴⁷ of these two⁹⁶ the souls⁹⁷ are 
   proceeding further into perfection⁹⁷.
Ushtavād Gāthā Hä

Hä 46.5

5 Yē19 vā18 khshayās19 adās13 dritā12 ayantem13 urvātōish14 vā15 huzēntush16 mithrōihōyō17 vā18 rashnā19 jvās20 yē21 ashavā22 dregvāntem23 vichirō24 hās25 tat26 frō27 khvētvē28 mrūyāt29 uzūithōi30 im31 Mazdā32 khrūnīyāt33 Ahūrā34

5: Whoso8 (may be) possessed of desirable power20 or possessed of immense spiritual wisdom19 together with good knowledge18 of inner laws of nature16, or9 the liver of life26 with righteous thoughts19 through Rashna the just17 or8 the holy7 liver of life6 the discriminator5 of what is right and wrong17, he, O Ahūrā14 Mazdā20 should promulgate27 that spiritual knowledge9 to that22 wicked6 person falling13 into destruction12 for granting continuous higher state26 from the destruction of the soul31 for the sake of the law of "Khētvā"28 i.e., the law of attracting within itself the particles of the soul itself.

Hä 46.9

9 Kē16 hvō17 yē18 mā19 aredrē20 chōithat21 pouruyō,22 yathā23 thwā24 zevtś iht25 uzēmōhi26 shyaothanō27 spentem29 Ahurem29 ashavanem30 yō27-tōi31 ashā32 yā34 ashāi35 Gēush36 Tashā37 mraot38 ishent39 mā40 tā41 tōi42 Vohū43 Manangha44.

9: Who18 is he8 who4 regarded4 me18 advanced13 and devout25? As we regarded with loveliness50 Thee25 in the matter of Spiritual Progress51 as beloved4, bountiful28, Holy30 Ahūrā39, in the same way11 through Thy32 Ashā28 and2 Vohu Manangha41 I may be able to accomplish higher inspiration60 of those (laws)61, which6 Gēush - Tashan (the Modeler of 'gava')59 communicated49 to Ashā39.
Vohu-khshathra Gāthā Há

Há 51.14

14 Nōit⁶² urvāthā⁶³ dātōibyaschā⁶⁴
   Karapanō⁶⁵ vāstrāt⁶⁶ arēm⁶⁷;
   gavōi⁶⁸ arōish⁶⁹ āsēndā⁷⁰ khvāish⁷¹
   shyaothanāishchā⁷² sēnghāishchā⁷³;
   yē⁷⁴-ish⁷⁵ sēnghō⁷⁶ apēmem⁷⁷
   drujo⁷⁸ demānē⁷⁹ ādāt⁸⁰.

14 The Karapans⁶⁵, i.e., those wilfully blind despite the
   spiritual knowledge, owing to their own⁷¹ actions⁷²
   and teachings⁷³, do not⁷⁴ teach⁷⁵ perfection⁷⁶ relating to spiritual
   growth⁷⁷ for the sake of life of existence⁷⁸ of perfection⁷⁹ by means
   of laws⁸⁰ and by means of allotted work⁸¹. For this reason⁷⁴ owing
   to their⁷³ teachings⁷⁶ the ultimate end⁷⁷ is determined⁸⁰ in the
   drujo-nmāna (i.e., in the Abode of the Druj i.e., in hell, i.e., in this
   material world).

Há 51.16

16 Tām⁸² Kavā¹ Vishtāspō²
   magahyā¹ khshhathra⁴ nāsat⁵
   Vangheush⁶ padebish⁷ Mananghō⁸
   yām⁹ chistim¹⁰ ashā¹¹ mantā¹²
   spentō¹³ Mazdā¹⁴ Ahurō¹⁵
   athā¹⁶-nē¹⁷ sazdyāi¹¹ ushtā¹⁸.

16 Kay¹ Vishtāspa² through the power³ (khshathra) of
   spiritual greatness of the soul⁴ attained⁵ through the chants⁵, i.e., teachings of Vohu-Manangh⁶, which⁷
   is by means of righteousness⁸, the meditated⁹, unique wisdom¹⁰.
   (As is) the Bountiful¹¹ Ahura¹² Mazdā¹³, so¹⁴ is that (Vishtāspa) to
   us¹⁸ for giving the exposition¹⁹ of “Ushtā”, i.e., Divine
   happiness of immortality¹⁹.
Vohu-khshathra Gāthā Hā

Hā 51.14

14 Nōit⁶² urvāthā⁶³ dātōibyaschā⁶⁴ Karapanō⁶⁵ vāstrāt⁶⁶ arēm⁶⁷; gavōi⁶⁸ āroish⁶⁹ āsēndā⁷⁰ khvāish⁷¹ shyaothanāishchā⁷² sēnghāishchā⁷³; yē⁷⁴-ish⁷⁵ sēnghō⁷⁶ apēmem⁷⁷ drujō⁷⁸ demānē⁷⁹ ādāt⁸⁰.

14 The Karapans⁷⁵, i.e., those wilfully blind despite the spiritual knowledge, owing to their own⁷⁹ actions⁷⁰ and teachings⁷¹, do not⁶ teach⁶ perfection⁶ relating to spiritual growth⁶⁶ for the sake of life of existence⁷⁰ by means of laws⁶⁶ and by means of allotted work⁶⁶. For this reason⁷⁰ owing to their⁷⁰ teachings⁷⁶ the ultimate end⁷⁷ is determined⁶⁶ in the drujō-mmānā (i.e., in the Abode of the Druj i.e., in hell, i.e., in this material world).

Hā 51.16

16 Tām¹⁰⁰ Kavā¹ Vishtāspō² magahyā³ khshathrā⁴ nāsat⁵ Vanghēush⁶ padebish⁷ Mananghō⁸ yāṃ⁹ chistim¹⁰ ashā¹¹ mantā¹² spentō¹³ Mazdā¹⁴ Ahurō¹⁵ athā¹⁶-ne¹⁷ sazdyā¹⁸ ushtā¹⁹.

16 Kāy¹ Vishtāspa² through the power² (khshathra) of spiritual greatness of the soul¹⁴ attained¹⁹ it¹⁹ through the chants¹, i.e., teachings of Vohu-Manan⁶⁹gh⁶⁶, which² is by means of righteousness¹¹ the meditated¹² unique wisdom¹⁶. (As is) the Bountiful¹⁶ Ahura¹⁶ Mazdā¹⁶, so¹⁹ is that (Vishtāspa) to us¹⁹ for giving the exposition¹⁸ of “Ushtā”, i.e., Divine happiness of immortality¹⁶.