Late Ervad Kavasji Edalji Kanga

Birth: 4th June 1839 — Death: 10th March, 1904
YASHT - BĀ - MAĀNI

Transliterated and Translated
Into English
With Grammatical and Explanatory Notes

by

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From the Original Gujarati

YASHT - BĀ - MAĀNI
Of
ERVAD KAVASJI EDULJI KANGA

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Foreword

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

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

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

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

The Yasht - Bā - Maāni

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

Having experienced at least three major periods of holocaust in its history, the scripture in Avesta that has survived at present is only a 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:- 1) The Yasna, 2) The Visparad, 3) The Vendidad, 4) The Yasht Literature and, 5) The Khordah Avesta.

The fourth of the above groups, the Yasht Literature, is not a single running text like that of the first three groups, namely, The Yasna, The Visparad and The Vendidad. Instead, it is a compilation of a number of independent texts called Yashts. Each such Yasht is a prayer in the form of a hymn,
and assigned to each of the major Yazatas in his/her praise. ‘Yazata’ is the Avesta term for a spiritual divinity or an angel. Its later form is ‘Yazad’.

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

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

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

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

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

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

1. Hormazd Yasht
2. Haftan Yasht (Av. Yasna Haptanghaiti)
3. Ardibehehsht Yasht
4. Khordad Yasht
5. Āvān Ardivisur Yasht
6. Khorsheed Yasht
7. Mohor (Māh) Yasht
8. Tir (Tishtrya) Yasht
9. Gosh (Drvāsp) Yasht
10. Meher (Mithra) Yasht
11. Srosh Yasht (Hādokht)
11a. Srosh Yasht Longer ('Vadi')
12. Rashne Yasht
13. Fravardin Yasht
14. Bahram Yasht
15. Rām Yasht
16. Din Yasht
17. Āshishvargh Yasht
18. Āshṭād Yasht
19. Zamyād Yasht
20. Hōm Yasht

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

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

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

The Avesta Texts of some of the Yashts are identical (with adaptations) with the texts of some of the chapters of the Yasna; for instance, Yasna 9-10 form the Hōm Yasht; Yasna 35 to 42, the Haftan Yasht; and Yasna 57, the Srosh Yasht (longer).
The celebrated Avesta scholar, the late Ervad Kavasji Edalji Kanga of revered memory, had during his lifetime accomplished the work of translating the entire extant Avesta literature in Gujarati in different volumes.

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

The remaining larger Yashts, therefore, comprise the subject of this volume YASHT-BĀ-MAĀNĪ. These are Āvān Yasht, Meher Yasht, Rashne Yasht, Fravardin Yasht, Rām Yasht, Din Yasht, Ashisvangh Yasht, Ashita Yasht and Zamyada Yasht. Also included in this volume are what is known as the Yashts 21 and 22 in some quarters, and which are also known as the “three Fragards (chapters) of the Hadokht Nask”. Prof. Westergaard has termed the same as the “Yasht Fragments”. (For details, see Introduction to Yasht No. 21). Moreover, the two ‘Monajats’ in Persian are also added at the end of the volume. This volume was first published in Gujarati in 1901 by Ervad Kavasji Kanga. This was done in a scholarly and systematic manner, the text being transliterated and translated each paragraph simultaneously, and given a number to each word for the benefit of the readers following the translation with accuracy. He also gave footnotes, wherever necessary in the light of modern research based on philology. This volume has subsequently been brought out in three editions.

As has been described above, the original translation of the Yasht-Bā-Maānī was in the Gujarati language. Even though there is much demand for work of this kind and utility, readership in the Gujarati language is gradually diminishing in the Parsi community, particularly among the younger generation as well as among a very large number of those who have migrated to Western countries in recent years.

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

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

The terms of reference for these works entrusted to Prof. M. F. Kanga were to carry out a faithful word-by-word translation into English language from the original Gujarati of Ervad K. E. Kanga, and also to include the text in the Roman script without any alteration. Prof. M. F. Kanga completed these works with meticulous care, and brought to bearing on it his vast knowledge and experience.
Subsequently, the first volume of the Khordeh-Avesta-Bā-Maāni in English was published by the Trustees of the Parsi Punchayat of Bombay in January 1993. The second such volume of the Gāthā-Bā-Maāni in English was published in January 1997. Now the Trustees are making available for the benefit of the Zoroastrian World, the third and last of such volumes in the form of the present edition of the Yasht-Bā-Maāni in English.

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

Ervad Dr. Rooyiantan Peshotan Peer


Preface to the First Edition
(Original Gujarati Edition of Late Ervad Kavasji Edulji Kanga)

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

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

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

Kavasji Edalji Kanga

Bombay,
May, 1901.

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Method of Transliteration

a as in English but
ä as in English Father
c (short) as in English met
c (long) as in English mate
i (short) as in English pin
i (long) as in English machine
o (short) as in English pot
ö (long) as in English coat
â Pronounced like â with a slight tinge of a nasal sound, like the French ‘an’ in ‘ancr’.

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Āvān Yasht

Khshnaothra Ahurahe Mazdâo Ashem Vohu 1.

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

Az hamā gunāh patet pashemānum; az harvastin dushmata duzhukta duzhvarshta, mem pa geti manid, oem goft, oem kard, oem jast, oem bùn bùdested. Az ān gunāh manashni gavashni kunashni, tanī ravanī geti minoānī, okhe avākhsh pashemān, pa se gavashni pa pātet hom. Khshnaothra Ahurahe Mazdâo taroidite anghrahe mainyeush; haithyā-varshtām hyat vasnā ferashotemem. Staomi ashem; Ashem Vohū 3. Fravarāne Mazdayanso Zarathushtrish vidaevo Ahura-tkaesho (Recite the Gah according to the period of the day) frasastayaecha.

Apām vanghuhiṇām Mazdadātānām, Aredyōo āpo anāhitayāo ashaonyāo, vispanāmchā apām Mazdadātānām, vispanāmchā urvaranām Mazda-dātānām, khshnāothrā yaśnāichā vahmāichā khshnaōthrāichā frasastayaecha, Yathā Ahū Vairyo zaotā frā me mrūte, athā ratuṣh ashāt-chit hacha frā ashava vidhvāo mraotū.

(Karda 1ª) (1) Mraot Ahuro Mazdāo Spītamāi Zarathushedhā, yazaesha me him, Spītama Zarathushtra yām Aredvīm Surām anāhitām, perethū-frākām, baeshazyām, vīdaevām, Ahuro-tkaesḥām, yesyām anghuhe astvāte, vahmyām anghuhe astvāte. Āḍhū-frādhanām ashaonīm, vāṭhvo-frādhanām ashaonīm, gaetho-frādhanām ashaonīm, khshaeto-frādhanām ashaonīm, danghū-frādhanām ashaonīm.

(2) Yā vispanām arshnām khshudrāo yaozdadhāiti. Yā vispanām hairishnām zāthāi garevān

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


(5) Anghāoscha me aevanghāo āpo apaghżāro vijasāiti, vispāish avi karshvān yāish hapta. Anghāoscha me aevanghāo āpo hamatha ava-baraiti hāminemcha zayanemcha. Hā me āpo yaozdadhāiti, hā arshnām khshudrāo, hā khshathrinām garevān, hā khshathrinām pāema.

(6) Yām1 azem2 yo3 Ahuro4 Mazdāo5 huzvārena6 uzbaire7, fradathān8 nmānahecha9 visahecha10 zanteusch11 dangheusch12, pāthrāi13 harethrāi14 aiwyākshthrāi15 nipātayeche16 nishangharetayeche17.


For the translation, explanation and notes of the first five paragraphs, see my Khordeh Avesta Bā Māeni, beginning portion of Ardvīsūra Nīshēst.

(8) Kō41 mām42 stavāt43, kō44 yāzaite45, haomavaitibo46 gaomavaitibo47 zaothrābyo48, yaozdātibyob49 pairiangharshṭibyob50, kahmā51 azem52 upanghachayeni53 hacha-manāicha54 ana-manāicha56 frāranghā56 haomananghāicha57.

(6) Whom (Ardvīsūra)1 I who3 (am) Ahura Mazda5, created with sufficient strength6 for the prosperity8, for the guidance10, for the protection11, for the vigilance12, for the defence16 of the house9, of the streets10, of the town11 and of the country12.

(7) Then18, Oh Zarathushtra20 Ardvīsūra21, the undeclared proceeded19 forth23 from the Creator24 Ahura Mazda25. (Her) arms26 were28 fair29, crimson30 (or white31) (and) bigger than the size of a horse31. (Also that Ardvīsura) was adorned33 with fine33 bracelet34 (and went) forward32 thinking40 in mind39 thus38 (i.e., as under).

(8) Who41 will praise43 me42? Who44 will worship45 (me) with libations48 mixed with Haoma46 (and47) with jivam47, piously prepared49 (and) well-strained50. To what (person)21 shall I attach myself53 - to the faithful54, to the devoted55, to the bestower of gift56 and to the good-minded57?

(Karda IIId) (10) Yazaesha me him, Spîtama Zarathushtra, yãm Aredvim Sûrãm anâhitãm perethu-frâkãm, baeshazyãm, vidavãm, Ahuro-tkaeshãm, yesnyãm anghueh astvaite, vahyymãm anghuhe astvaite. Ædhû-frâdhanãm ashaoanim, vâthvo-frâdhanãm ashaoanim, gaetho-frâdhanãm ashaoanim, khshaeo-frâdhanãm ashaoanim, danghu-frâdhanãm ashaoanim.

(11) Yà¹ paourva² vâshem³ vazãite⁴, âkhnão⁵ drazaite⁶ vâshae⁷; ahmyã⁸ vâshe⁹ vazemna¹⁰ narem¹¹ paitishmaremna¹² avat¹³ manangha¹⁴ mainimna¹⁵.

(11) Who¹ (Ardvi Sûra) holding in hand² the reins³ of the chariot⁴ drives forward⁵ the chariot⁶.

Explanation:- (Whilst driving the chariot, the yashth says below the state of her mind). While driving¹⁰ in that⁸ chariot⁶ (she proceeds) remembering¹² men¹¹, thinking¹⁵ in (her) mind¹⁶ thus¹³ (i.e. as follows):-

 Ko mäm stavat, ko yazãite, haomavaithibyo gaomavaitibyo zaothrâbyo, yaozdâtibyo pairianganharstibyô; kahmãi azem upanghacayeni hacha-manãicha anamanãicha frãranghãi ⁹ haomananghãicha.

³ For its translation, see paragraph 8th of this Yashth.
Yazaesha me him, Spitama Zarathushtra, yām Aredvim Sūrām anāhitām perethurākām, baeshazyām, vidaevām, Ahuro-tkaeshām, yesnyām anghuhe astvaithe, vahmyām anghuhe astvaithe. Ādhū-frādhānāṁ ashaonim, vāthvo-frādhānām ashaonim, gaetho-frādhānām ashaonim, khsaeto-frādhānām ashaonim, danghu-frādhānām ashaonim.

(17) Tām' yazata2 yo3 Dadhyāo4 Ahuro Mazdāo5, Airyene Vaejahi6 Vanghuyao6 Dāityyāo8, haoma9 yo10 gava11 baresmana12, hizvo-danghangha13, māthracha14 vachcha15, shyaoothnacha16, zaotherapyascha17 arshukdhdaebyascha18 vāghzhibyo19.

(18) Āat20 him21 jaidhyat22, avat23 āyaptem24 dazdi25 me26 vanguh27 sevishte28 Aredvi Sūre29 anāhite3o yatha31 azem32 hāchayeni33 puthrem34 yat35 Pourushasphe36 ashavanem37 Zarathustrem38, anumate-e39 daenayāi40, anukhte-e41 daenayāi42, anuvarshte-e43 daenayāī44.

He then asked32 of21: "Grant25 (thou) unto me26 this (below mentioned) boon28. Oh good37, most beneficiant (and) undefiled30 Aredvi Sūra29! that41 I12 may lead35 the son24 of Pourushasphe36, Holy37 Zarathushtra38, to think in conformity with (my) Religion, to speak in conformity with (my) Religion and to act in conformity with (my) Religion.

Holy Zarathushtra begs of the same boon from Aredvi Sūra to lead King Gushtaspa on the path of his Religion (vide para 105 of the same Yasht)
(19) Dathat^{45} ahmăi^{46} tat^{47} avat^{48} āyaptem^{49} Aredvi Sūra^{50} anāhitā^{51}, hadha-zaathro-barāī^{52} aredrāī^{53} yazemnāt^{54} jaidhyantāi^{55}, dā thrish^{56} āyaptem^{57}.

(19) Aredvi Sūra^{50}, the undefiled^{51}, the giver^{52} of boon^{53}, granted that^{54} boon^{55} to that offerer accompanied with the zaotro, to one who dedicates an oblation in worship^{56}, to the worshipper^{57}, to the beseecher of boon^{58} (i.e., to Ahura Mazda).


(Karda VIth) (20) Yazaesha me him, Spitama Zarathushtra, yām Aredvi Sūrm ānāhitām perethurfrākām, baeshazyām, vīdaevām, Ahuro-tkaeshām, yesnyām anghuhe astvaite, vahmyām anghuhe astvaite. Ādhū-frādhānam ašhaonim, vāthvo-frādhānam ašhaonim, gaetho-frādhānam ašhaonim, kshnaeto-frādhānam ašhaonim, danghu-frādhānam ašhaonim.

(21) Tām yazatae Haoshyangho, Paradhāto, upa upabde Harayāno, satem āspanām arshnām, hazanghremavām, baevare anumāynām.

(22) Āat hime jaidhyantāv avat āyapteme dzadzī me vangui sevishte Aredvi Sūre Anāhitε, yathaa azem upemem khshathrem bavān, vispanām dakhyunām daevanām mashyānāmchā, yāthvām pairikanāmchā sāthrām kaoyām karafnāmchā.

Yathaazem nianāni deva thrishva Mazanyānam daevanām Vareyanāmcha dravatām.

(21) (King) Haoshyanghā^{3} of the Peshdāyan Dynasty^{4}, worshipped her^{5} near the "foot" of the (Mount) Alborz^{6} with a hundred male horses^{7}, with a thousand oxen^{8} and with ten thousand small animals^{9}.

(22) He then^{10} asked of her^{11}: 'Do (thou) grant^{12} me^{13} this^{14} (below mentioned) boon^{15}, Oh good^{16}, most beneficent^{17} (and) undefiled^{18} Ardvi Sura! that^{19} I^{20} may^{21} obtain^{22} the highest^{23} sovereignty^{24} over the daevas^{25}, (wicked) men^{26}, wizards^{27}, witches^{28}, tyrants^{29}, the Kiks^{30} and the Karapans^{31} of all^{32} countries; and that^{33} I^{34} may^{35} smite^{36} the two^{37} divus^{38} of the daevas^{39} of Mazandaran^{40} and of the irreligious men^{41} of Gilan^{42}.

(23) Dathat ahmāi tat avat āyaptem Aredvi Sūra anāhitā, hadha-zaathro-barāī aredrāī yazemnāi jaidhyantāi, dā thrish āyaptem.


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

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

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

* For its comparison, see Rām Yasht, para 8th; Zamyāt Yasht, para 26th.
(Karda VII) (24) Yazaesha me him, Spitama Zaraθushtra, yãm Aredvîm Sûrûm anãhîtûm perethu-fräkûm, baeshazyûm, vidaevûm, Ahurow-tkaeshûm, yënsyûm anghûhe astvâite, vahmyûm anghûhe astvâite. Ädhu-fräðhanûm ashaonîm, vãthvo-fräðhanûm ashaonîm, gaetho-fräðhanûm ashaonîm, khsaeto-fräðhanûm ashaonîm, danghu-fräðhanûm òashaonîm.

(25) Tãmû yazata4 yo5 yimo4 khsaeto5 hväthvo6, Hukairyâ7 paiti8 barezanghat9, satem10 aspanâm11 arshnâm12, hazanghrem13 gavâm14, baevare15 anumayanâm16.

(26) Äat17 him18 jaidhyat19, avat20 äyaptem21 dazdi22 me23, vanguh24 sevîhte25 Aredvî Sûre26 anãhîte27, yatha28 azem29 upemem30 kshathrem31 bavãni32, vispanâm33 dakhunyâm34 daevanâm35 mashyanâmcha36 yathvây37 pairikanâmcha38, sâtãm39 kaoyâm40 karafnâmcha41. Yatha42 azem43 uzbarâni44 hacha45 daevaebiyo46 uye47 ishtishcha48 saokâcha49, uye50 fshaonishcha51, vãthvâcha52, uye53 thrâfascha54 frasastishcha55.

(25) Yimaâ, the King, having a large ñretine,6 worshipped her on7 the Mount8 Hukara9 with a hundred10 horses11-12, with a thousand13 oxen14 (and) with ten thousand15 small animals16.

(26) He, then17, asked19 of her18 : Do (thou) grant22 me23 this20 (below mentioned) boon21, oh good24, most beneficent25 (and) undefiled27 Aredvî Sûra26 that28 I may obtain32 the highest33 sovereignity31 (over) the daevas35, (wicked) men36, wizards37, witches38, tyrants39, kîks40 and the karaps41 of all123 countries44. Also42 I may snatch away44 from45 (the authority of) the daevas46 both17 wealth48 and profit49, both30 prosperity31 and increase52 (of cattle), both53 contentment54 (or wish of the mind54) and glorification55.

For the translation of this paragraph, see Aredvî Sûra Niñesh para 2nd.
1 possessing large flocks, well protecting the subjects.


(Karda VIII) (28) Yazaesha me him, Spitama Zaraθushtra, yãm Aredvîm Sûrûm anãhîtûm perethu-fräkûm, baeshazyûm, vidaevûm, Ahurow-tkaeshûm, yënsyûm anghûhe astvâite, vahmyûm anghûhe astvâite. Ädhu-fräðhanûm ashaonîm, vãthvo-fräðhanûm ashaonîm, gaetho-fräðhanûm ashaonîm, khsaeto-fräðhanûm ashaonîm, danghu-fräðhanûm ashaonîm.

(29) Tãmû yazata2 Azish3 thri-zafâo4 Dahâko5, bavroish6 paiti7 danghâove8, satem9 aspanâm10 arshnâm11, hazanghrem12 gavâm13, baevare14 anumayanâm15.


(31) Noit36 ahmâî37 dathat38 tat39 avat40 ãyaptem41 Aredvî Sûra42 anãhîta43.
(29) The three-jawed Zohāk worshipped her in the land of Babylon, with a hundred horses, with a thousand oxen (and) with ten thousand small animals.

(30) He then asked of her: ‘Do thou grant me this (below mentioned) boon, oh good, most beneficent (and) undefiled Ardvi Sūra! That I may make all the seven regions of the earth devoid of men (i.e. desolate).

(31) Unto him, i.e., unto Zohāk, the undefiled, did not grant this boon (requested by him).

Ahe raya khvarenanghacha, tām yazāi surunvata yasna, tām yazāi huyashta yasna, ana buyāo zavano-sāsta, ana buyāo huyashtatara. Ardvim Sūrām anāhītam ashaonim; zaotrābyo Ardvim Sūrām anāhītam ashavnem ashahe ratūm yazamaide. Haomayo gava baresmana, hizvo-danghangha, māṭhracha vachacha shyaothnacha, zaotrābyascha arshukhdhaeiyascha vāghzibyo. Yenghe hātām āat yesne paiṭi vango, Mazdāo Ahuro vaethā ashāt hachā, yāonghāmchā tāscha tāoschā yazamaide.

(Karda IXth) (32) Yazaeshna me him, Spitama Zarathushtra, yām Ardvim Sūrām anāhītam perethu-frākām, baeshazyām, vidaevām, Ahuro-tkaeshām, yesnyām anghuhe astvaita, vahmyām anghuhe astvaita. Ādhu-frādhanām ashaonim, vāthvo-frādhanām ashaonim, gaetho-frādhanām ashaonim, khshaeto-frādhanām ashaonim, danghu-frādhanām ashaonim.

(33) Tām yazāta Viso puthro Āthyānoish, viso sūrayāo Thraetaono, upa Varenem chathru-gaoshem.

(34) Āat him jaidhyat, avat āyapem dazdī-me, vangui sevishte Aredvi Sūre anāhite, yat bavāni aiv-vanvīyo azim Dahākem thri-zafnem, thri-kameraldhem, khshvash-ashim, hazanghra-yaokhshtim, ashaojanghem, daevim drujem, aghem gaethāvyo drvantem; yām ashaojastemām drujem frachā kerentat angro mainyush, avi yām astvistim gaethām mahrkāi ashahe gaethānām. Uta he vanta azāni Sanghavācī Arenavācī, yoi hen kehrpa sraeshta zazāte-gaethāyśa, yoi ābdotene.

(35) Dathat ahmāi tāt avat āyapem Aredvi Sūra anāhite, hadha-zaotrho-barāi aredrāi yazemnāi jaidhyantāi, dāthrī āyapem.

Ahe raya khvarenanghacha, tām yazāi surunvata yasna, tām yazāi huyashta yasna, ana buyāo zavano-sāsta, ana buyāo huyashtatara. Ardvim Sūrām anāhītam ashaonim; zaotrābyo Ardvim Sūrām anāhītam ashavnem ashahe ratūm yazamaide. Haomayo gava baresmana, hizvo-danghangha, māṭhracha vachacha shyaothnacha, zaotrābyascha arshukhdhaeiyascha vāghzibyo. Yenge hātām āat yesne paiṭi vango, Mazdāo Ahuro vaethā ashāt hachā, yāonghāmchā tāscha tāoschā yazamaide.

(Karda Xth) (36) Yazaeshna me him, Spitama Zarathushtra, yām Ardvim Sūrām anāhītam perethu-frākām, baeshazyām, vidaevām, Ahuro-tkaeshām, yesnyām anghuhe astvaita, vahmyām anghuhe astvaita. Ādhufrādhanām ashaonim, vāthvo-frādhanām, ashaonim.

* Know that the wish of the wicked man asked by wicked conscience is never granted. See Karda XIth of the same yawst.
1 For the translation of this paragraph, see para 9th of Ardvi Sura Niaesh.
* For the translation of this paragraph, see para 2nd of Ardvi Sura Niaesh.
* For the translation of paragraphs 33-34, see Gosh yawst, paragraphs 13-14. Instead of Aredvi Sūra, the name Dravāsp has occurred in that yawst.
gaetho-frādhanām ashaonim, khshaeto-frādhanām ashaonim, danghu-frādhanām ashaonim.

(37) Tām'1 yazata2 naire-manān3 Keresās4po4, pasne5 varoish6 Pishina6gho7, satem8 aspanām9 arshnām10, hanzaghrem11 gavām12, baevare13 anumayanām14.


(39) The 6 valiant3 Keresās4 Worshipped2 her1 behind5 the Lake6(called)7 Pishina8 with a hundred9 horses10, with a thousand11 oxen12 (and) with ten thousand13 small animals14.

(38) He, then15, asked16 of her17: ‘do (thou) grant20 me21 this18 boon19, oh good20, most beneficent21 (and) undefiled25 Ardvi Sūrā26! that26 I may become27 more triumphant28 over the giant daeva called the golden-heeled29 Gandareva30. “(Who, the daeva) bring into commotion32 the Sea Vouru-kasha33-34 from its one end unto the other9 end.” (Also) I may reach37 the strong36 abode39 of (that) wicked (daeva)40 (which is situated on this5 earth), broad42, round43 and far for crossing44.

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

Ahe raya khvarenaughacha, tām yazāi surunvata yasna, tām yazāi huyashta yasna, anabuyāo zavanosāsta, ana buyāo huyashtatara. Aredviṃ Sūrāṃ anāhitām ashaonim; zaotrābyo Aredviṃ Sūrāṃ anāhitām ashavanem ashahe ratūm yazamaide - Haomayo gava baresmana, hizvo-danghangha, māthrachha vachacha shyaothnachha, zaotrābyascha arshukhdaeibhascha vāghziobyo. Yenge hātām āat yesne paiti vango, Mazdāo Ahuro vaethā asḥat hachā, yāonghāmchā tāchā tāoschā yazamaide.

(Kardā XI°) (40) Yazaesha me him, Spitama Zarathushtra, yāṃ Aredviṃ Sūrāṃ anāhitām perethu-frākām, baeshazāṃ, vidaevāṃ, Ahuro-tkaehāṃ, yesnyāṃ anghuhe astvaithe, vahmyāṃ anghuhe astvaithe. Ādhufrādhanām ashaonim, vāthvo-frādhanām ashaonim, gaetho-frādhanām ashaonim, khshaeto-frādhanām ashaonim, danghu-frādhanām ashaonim.

(41) Tām'1 yazata2 mairyo3 Tūryo4 Frangrze5, hankaine6 paiti7 anghāo8 zemo9, satem10 aspanām11 arshnām12, hanzaghrem13 gavām14, baevare15 anumayanām16.

(42) Āat17 him18 jaidhyat19, avat20 āyaptem21 dazdi22- me23, vanguhi24 sevishte25 Aredvi Sūre26 anāhit27, yathα28 azem29 avat30 khvareno31 apayemi32; yim33 vazaite34 maidhim35 zrayangho36 Vouru-kasha37, yat38 asti39 Airyanām40 dakhyunām41 zātanām42 azātanāmchā43, yatcha44 ashaono45 Zarathushtrahe46.

(43) Noi7 ahmāi48 dathat49 tat50 avat51 āyaptem52 Aredvi Sūra53 anāhitā54.

(41) The cruel3 Turānian4 Afrāsyaib5 worshipped2 her1 in the underground6 of this8 earth9 with a hundred9 horses10-12, with a thousand13 oxen14 (and) with ten thousand15 small animals16.

(40) Or in the cave built underneath this earth. This cave is called in the Shāh Nāmeh as “Hange Afrāsyaib”. “In his palace built underneath the earth”.

(Darmesteter)
(42) He, then, asked of her: ‘Do (thou) grant me this (below mentioned) boon, oh good, most beneficent (and) unndefiled Ardvi Sūra! that I may take away this khvaremang-glory which flows in the midst of the sea. That which (Glory) belongs to the (people) born and yet unborn of the Iranian countries and that which (Glory) belongs to Holy Prophet Zarathushtra (I may take away).

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

(43) Ardvi Sūra, the unndefiled did not grant that boon (desired) by him (i.e. by Afrasyab).

Ahe rya khvarenanghacha, tām yazāi surunvata yasna, tām yazāi huyashta yasna, ana buyāo zavanośāsta, ana buyāo huyashtatara. Arevdīm Sūrām anāhitām ashaonim; zaothrābyo Arevdīm Sūrām anāhitām ashavanem ashahe ratūm yazamaide. Haomayo gava baresmana, hizvo-daughangha, māthracha vachcha shyaothncha, zaothrābyascha arshukhdhaecibyscha vághzhibyo. Yenghe hātām āat yesne paiitī vangho, Mazdāo Ahuro vaethā ashāt hachā, yāonghāmchā tāschā tāoschā yazamaide.

(Kardā XII) (44) Yazaesha me him, Spitama Zarathushtra, yām Arevdīm Sūrām anāhitām perethufrākām, baeshazyām, vidaevām, Ahuro-tkaesħām, yesnyām anghuhe astvaite, vahmyām anghuhe astvaite. Ādhū-frādhanām ashaonim, vāthvo-frādhanām ashaonim, vāthvo-frādhanām ashaonim, khsaeto-frādhanām ashaonim, danghu-frādhanām ashaonim.

(45) Tām yazata3 asv-verecho4 Kava Usa5, Erezifyăt6 paiit7 garoit8, satem9 aspanām10 arshnām11, hazanghrem12 gavām13, baevare14 anumayanām15.

(45) The illustrious (or valiant) and much glorious (King) Kava Usa worshipped her on the Mount Erezifya, with a hundred horses, with a thousand oxen, (and) with ten thousand small animals.

(46) Āat him jaidhyat avat āyaptem dazdi-me vanghui sevishte Arevdī Sūre anāhīte, yatha azem upemem khshathrem bavāni, vispanām dakhyunām daevanām mashyānāmcha, yāthvām paikranāmcha, sāthrām koyaṃ īkaraṇāmcha.

(47) Dathat ahmāi tat avat āyaptem Arevdī Sūra anāhīta, hadha-zaotho-barāi, acredāi, jaidhyantarī, dāthhrish āyaptem.

Ahe raya khvarenanghacha, tām yazāi surunvata yasna, tām yazāi huyashta yasna, ana buyāo zavanośāsta, ana buyāo huyashtatara. Arevdīm Sūrām anāhitām ashaonim; zaothrābyo Arevdīm Sūrām anāhitām ashavanem ashahe ratūm yazamaide. Haomayo gava baresmana, hizvo-danghangha, māthracha vachcha shyaothncha, zaothrābyascha arshukhdhaecibyscha vághzhibyo. Yenghe hātām āat yesne paiitī vangho, Mazdāo Ahuro vaethā ashāt hachā, yāonghāmchā tāschā tāoschā yazamaide.

(Kardā XIII) (48) Yazaesha me him, Spitama Zarathushtra, Yām Arevdīm Sūrām anāhitām perethu-frākām, baeshazyām, vidaevām, Ahuro-tkaesħām, yesnyām anghuhe astvaite, vahmyām anghuhe astvaite. Ādhū-frādhanām ashaonim, vāthvo-frādhanām ashaonim.
(49) Tām yazata arsha Airyanēmām khshathrāi hankeremo Haosrava, pasne Varoish Chaechistahe zafrāhe urvāpahe, satem aspanām arshnām, hazanghrem gavām, baevare ṣanumayanām.

(50) Āat him jaidhyat, avat āyaptem dazdi-me, vanguhi sevishte Aredvi Sūre anāhite, yatha azem upemem khshathrem bavāni vispanām dakhyunām daevanām mashyanāmcha, yāthvām pairikanāmcha, sāthrām kaoyām ʼkarafnāmcha. Yat1 vispanām2 yuktanām3 azem4 fratem5 thanjany6 ana ʼkhvaretām7 yām9 dareghām10 nava frāthveresām11, razurem12, yo11 mām19 mairyo15 nurem16 man19 aspaeshu18 paite19 parethā20.

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

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

For its translation, see Gosh Yasht, paragraph 21.
1 For the translation of these four lines, see paragraph 26 of this yasht.
2 In paragraph 77 of Zamyāt yasht the word “Charetām” occurs in the text with the same significance.
3 See paragraph 31 of Rām yasht.
4 i.e., from the white forest, whose reference is found in the 31st paragraph of Rām yasht. Near this forest, a great war was waged between the Iranians and the Turanians.
5 Based on Professor Darmesteter’s translation

(52) Yazaesha me him, Spitama Zarathushtra, yām Aredvim Sūram anāhitām perethurākām, baeshayām, vidāevām, Ahuro-tkaēshām, yesnyām anghuhe astvaithe, vahmyām anghuhe astvaithe. Ādhā-frāthdhanām ashaonim, vāthyo-frāthdhanām ashaonim, gaeto-frāthdhanām ashaonim, khshaeto-frāthdhanām ashaonim, danghu-frāthdhanām ashaonim.

(53) Tām1 yazata2 takhmo3 Tuso4 rathaeštāro5, barshaeshu6 paite7 aspanām8, zāvare9 jaidhyantō10 hitaeibo11, drvatātem12 tanubyo13, pouru-spakhshīt14 tbishyantām15, paite-jaitī16 dushmainyunām17, hathrānivātim18 hamerethanām19 aurvathanām20 tbishyantām21.


(55) Her1 did worship2 the brave3 warrior4 Tusa5 on the back6 of the horse8 (i.e., whilst warring against the enemy in the
battlefield) praying\(^9\) (for all these) - strength\(^9\) unto horse-teams\(^11\), soundness\(^12\) for the bodies\(^13\), completely smiting down\(^14\) of the tormentors\(^15\), opposition\(^6\) of the enemies\(^17\), and the strength for over-throwing\(^18\) at once the tormentors\(^20\) and the enemies\(^21\) fighting together\(^19\).

(54) He then\(^22\) asked\(^24\) of her: 'do thou grant\(^27\) me\(^28\) this\(^25\) (below-mentioned) boon\(^26\), oh good\(^29\), most beneficent\(^30\) and undefined\(^31\) Aredvi Sūra\(^31,32\) that\(^34\) I may be\(^35\) more smiting\(^36\) the valiant\(^37\) sons\(^38\) of Vaesaka\(^38\) near\(^40\) the highest\(^41\) gates\(^41\) (called) Khshathro-Suka\(^2\) of (the famous fortress named) the lofty\(^45\) (and) holy\(^46\) Kangadez, (and) that I\(^48\) may annihilate\(^49\) (the people) of the Turanian\(^50\) countries\(^51\), by fifties\(^52\) and hundred fold\(^53\), by hundred\(^54\) and thousand fold\(^55\), by thousands\(^56\) and ten-thousand fold\(^57\) and by ten-thousands\(^58\) and innumerable\(^59\).

(55) Dathat ahmāi tat avat āyaptem Aredvi Sūra anāhita, hadha-zathro-barāi aredrāi yazemnāi jaidhyantāi, dāthrīsh āyaptem.

Ahe raya khvarenanghacha, tām yazāi surunvata yasna, tām yazāi huyashta yasna, ana buyāo zavanosāota, ana buyāo huyashtatara. Aredvim Sūrām anāhitām ashaonim; zaothrābyo Aredvim Sūrām anāhitām ashavanem ashahe ratūm yazamaide. Haomayo gava baresmana, hivzo-danghangha, māthrachā vachcha shyaothnācha, zaothrābyascha arshukhddhæi byascha vāghzhibyo. Yenghe hātām āat yesne paiči vanghó, Mazdāo Ahuro vaethā ashāt hachā, yāonghmāchā tāshcā tāoschā yazamaide.

(Kardā XV\(^46\)) (56) Yazaesha me him Spitama Zarathushtra, yām Aredvim Sūrām anāhitām perethu-frākām, baeshzayām, vidaveśm, Ahuro-tkaesvām, yesnām anghuhe astvaite, vahmyām anghuhe astvaite.

\(^9\) For its comparison, see Sarosha Yasht Vadi (large), Kardā 10\(^{19}\).
\(^1\) Originally these words are in locative singular.
(Kardā XVI) (60) Yazaesha me him, Spitama Zarathushtra, yam Aredvim Sūram anāhitām perethufrākāṃ, baeshazyāṃ, vaidaevāṃ, Ahuro-tkaeshāṃ, yesnyāṃ anghuhe astvaithe, vahmiyāṃ anghuhe astvaithe. Aḏhū-frādhānāṃ ashaonim, vathwo-frādhānāṃ ashaonim, gaetho-frādhānāṃ ashaonim, khshaeto-frādhānāṃ ashaonim, danshu-frādhānāṃ ashaonim.

(61) Tām1 yazata2 pāurvo3 yo4 Vifro Navāzo5 yat6 dim7 uschā8 uzdvānayat9 verethrajā10 takhmo11 Thraetaono12, mereghae13 kehrpa14 kahrkāsae15.


(61) The "swimmer" (named) Vifro Navāzo' worshipped' her1. Explanation: (The reason of worshipping her is given below) When6 the victorious10 (and) strong11 Faridun12 flung6 him7 (i.e., Vifra Navāza) high up in the shape14 of the bird11 vulture.

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

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6 or girded up
1 or put on socks upto ankle-height
(65) She seized both the arms of him (i.e. of Vifra Navāz), quickly arrived with agility at the earth created by Ahura Mazda (and) at his own house, healthy as well as unharmed, exactly as before.

(66) Dathat ahmāi tat avat āyaptem Aredvi Śūra anāhita, hadha-zaothro-barāi aredrāi yazmnāi jaidhyantāi, dāthrish āyaptem.

Ahe raya khvarenanghacha, tām yazāī surunvata yasna, tām yazāī huyashta yasna, ana buyāo zavano-sāsta, ana buyāo-huyashtatara. Aredvim Sūrām anāhitām ashaonim; zaothrābyo Aredvim sūrāmanāhitām ashavanem ashahe ratūm yazamaide. Haomayo gava baresmana, hizvodangangha, māthracha vachacha shyaothnaha, zaothrābyascha arshukhddaebyascha, vāghzbīyo. Yenghe hātām āat yesne paiti vangho, Mazdāo Ahuro vaethā ashāt hachā, yāonghāmcha tāschā tāoschā yazamaide.


(68) Tām yazata Jāmāspō, yat spādhem pairiavaneat dūrāt ayantem rasmaoyo, drvatām daevayasnamām, satem aspanām arshnām, hazanghrem gavām, baevare anumayanām.

(69) Āat him jaidhyat, avat āyaptem dazdi me vanghī sevishte Aredvi Śūre anāhite, yatha azem avata veretha hachāne, yatha vispe anye aire.

(68) "Jāmāspō worshipped her with a hundred horses, with a thousand oxen (and) with ten thousand small animals, when he saw the army of wicked men (and) of the daeva-worshippers, coming from afar in battle array (i.e., in the preparation of waging war).

(69) He then asked of her: "Do thou grant me this (below mentioned) boon, oh good, most beneficent (and) undefiled! That I may obtain so great a victory (over the wicked men and the worshippers of the daevas) as all other Iranians (obtained victory)."

(70) Dathat ahmāi tat avat āyaptem Aredvi Śūra anāhita, hadha-zaothro-barāi aredrāi yazmnāi jaidhyantāi, dāthrish āyaptem.


(Kardā XVIII) (71) Yazaesha me him. Spitama Zarathushtra, yām Aredvim Sūrām anāhitām perethu-

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* Words from 'moshutat upto thwakhshemno' occur also in Vendidad Fragard 22nd, para 19th.
1 avart lit. means 'so much, this much'. "Without harm or injury" (Darmesteter).
frākām, baeshazyām, vi-daevām, Ahuro-tkaeshām, yesnyām anghuhe astvaite, vahmyām anghuhe astvaite. Ādhū-frādhanāṃ ashaonim, vi-thwo-frādhanāṃ ashaonim, gaetho-frādhanāṃ ashaonim, khshaeto-frādhanāṃ ashaonim, danghu-frādhanāṃ ashaonim.

(72) Tām1 yazenta2 Ashavazdā3 puthro4 Pourudhākhshtosho5, Ashavazadaschā6 Thritaschā7 Sāyuzdroish8 puthra9, upa10 berezantem11 ahurem12 khshathrim13 khshaetem14 Apām Napātem15 aurvat-asphem16, satem17 aspanām18 arshnām19, hazanghrem20 gavām21, bacvare22 anumayanām23.

(73) Āat24 him25 jaidhyen26, avat27 āyaptem28 dazdim29 no30, vanghi31 sevished12 Aredvi33 Sūre34 anāhitē35, yat36 bavāma37 aiwi-vanyāo38 Dānavo39 Tūra40 vyākhana41 Karemchā42 Asabanem43, Varemchā44 Asabanem45, tanchishtemchā46 Dūraekatem47, ahmi48 gaethe49 peshanāhu50.

(74) Dathat aeiβyaschit tatt avat51, Aredvi Sūra anāhitā, hadha-zathrot-barāi aredrāi yazemnāi jaidhyantāi dāthris āyaptem.

(72) Ashavazdanghi, the Son4 of Pourudhākhusthi5, (and) Ashavazdanghi6 and Thriti7, the two sons9 of Sāyuzdri8 worshipped9 her1 at (a place sacred to) Apām9 Napā10, the exalted11, the lord12, the ruler13, the shining14, the swift-horsed15, with a hundred17 horses18, with a thousand19 oxen20 and with ten thousand21 small animals22.

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Dānu is the name of a Turanian tribe inimical to the ancient Iranians; the original meaning of ‘vyakhana’ is ‘the leader-chief of the assembly.

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

5 Or alternatively: ‘I may be the vanisher of (those) leaders of the Turanian Dānu (who are) Kara Asabanu, Vara Asabanu and Dūraeketa’, taking the leaders of the last three names in apposition. Taking thus, the words ‘Kara’ and ‘Vara’ may be the names of certain well-known slingers.

3 Originally it is in the locative singular.
(76) Tām1 yazata2 Vistarush3 yo4 Naotairyāno5, upa6 āpem7 yām8 Vitanguhaitim9, erezukhdhat10 paiti11 vachanghat12, uiti13 vaishesh14 aojano15.

(77) Tā16 bā17 asha18 tá19 arshukhdha20, Aredvi Sūre21 anāhite22, yat23 me24 avat25 daevasanān26 nijatem27 yatha28 sārem29 varṣanā30 barām31, Āat32 me33 tüm34 Aredvi Sūre35 anāhite36, hushkem37 peshūm38 raechaya39 taro40 vanguhim41 Vitanguhaitim42.

(78) Gustahem43, the descendent of Nóotara44 worshipped2 her1 near the shore6 of the River7 (called) o Vitanguhaitim9, with11 truly-spoken10 hymn12, uttering15 thus13 (the below-mentioned) words14.

(79) Oh Aredvi Sūra45, the undefined2! This16 (fact) indeed17 (is) true18, this19 (fact) (is) justly-spoken20, that21 (I have) slain27 as many26 worshippers of daevas26 as the hairs30 I have31 on my22 head29. Therefore33, for my sake35 thou34, Oh Aredvi Sūre35, the undefined2! Drain out38 (waters so as to make) a dry37 passage38 across49 (the river named) good41 Vitanguhaiti42.

(78) Upa-tatchā43 Aredvi Sūra44 anāhita45, kainino46 kehrpa47 srirayao48 ash-amayāo49 huraodhayāo50, uskat51 yāstayao52 erezaithyō53, raevat54 chithrem55 äzātayao56, zaranyā57 aothra58 paitishmukta59 yā60 vispo-pisa61 bāmya62, Aramaeshtao63 anyāo64 āpo65 keraanot66, frasha67 anyāo68 fratachat69 hushkem70 peshūm71 raechayat72, taro73 vanguhim74 Vitanguhaitim75.

(79) Dathat ahmāi tat avat āyaptem Aredvi Sūra anāhita hadha-zoathro-barāi aredrāi yazennāi jaidhyantāi dāthrishō āyaptem.

Ahe raya khvarenanghacha, tām yazai surunvata yasna, tām yazai huhyashta yasna, ana buyāo zavanāsāta, ana buyāo huyashtatara. Aredvim Sūrām anāhitām ashaonim; zoathrābyo Aredvim Sūrām anāhitām ashavanem ashahe ratūm yazamaide. Haomayo gava baresmana, hivzo-danghangha, mā thrachac vachach shyaothnaha, zoathrābyascha arshukhdhaeibascha vāghzibyo. Yenghe hātām āat yesne paiti vangho, Mazdāo Ahuro vaethā ashāt hachā, yāonghāmchā tāschā tāoschā yazamaide.

(Kārdā XX b) (80) Yazaesha me him, Spitama Zarathushtra, yām Aredvim Sūrām anāhitām perethu-frākām, baeshzyām, vidaevām, Ahuro-tkaeshām, yesnyām anghuhe astvaita, vahmyām anghuhe astvaita. Ādhū-frādhanām ashaonim, vēthwō-frādhanām ashaonim, gaetho-frādhanām ashaonim, khshacto-frādhanām ashaonim, danghu-frādhanām ashaonim.
(81) Tām1 yazata2 Yoishta3 yo4 Frayanānām4, paiti6 pedveae7 Raṅghayāo8, satem9 āspanām10 arshnām11, hazanghrem12 gavām13, baevare14 anumayanām15.


(81) Goshta3 Friān5 worshipped2 her4 on7 the 5th bank7 of (the river named) Raṅgha6, with a hundred9 horses10,11, with a thousand12 oxen13, (and) with ten thousand14 small animals15.

(82) He then16 asked18 of her17: ‘Grant thou21 unto me22 this19 (below mentioned) boon20, oh good23, most beneficent24 (and) undefiled27 Aredvi Sūra25-26:1 that I maybe28-29 more smiting30 the evil-knowing31 (and) 33 hellish33 (sorcerer named) Akhtī34. Also35, I 36 may answer His35 ninety-nine37,38 hard39 questions40, asked-with-malice40 which41 (that) evil-knowing43 and hellish44 (sorcerer named) Akhtī44 asked45 me46.

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Ersvad T.D. Anklesaria. Perhaps this word may be the name of a branch of the River Raṅgha. Professor Darmesteter having accepted the reading ‘paitepe dveae’ and having compared with the Sanskrit ‘pratipa dvipa’ translates the phrase “in the island of the River Raṅgha”.

Original meaning is ‘sprung from darkness’. Hell is always related with darkness. (See Vendidad Fragad V.62; Fragad XIX.47 etc.)

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

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

Ahe raya khvarenganghacha, tām yazāi surunvata yasna, tām yazāi huyashta yasna, ana buyāo zavanosāsta, ana buyāo huyashtatara. Aredvim Sūrām anāhitām ashasnim; zaothrābyo Aredvim Sūrām anāhitām ashvanem ashahe ratūm yazamaide. Haomayo gava baresmana, hizvo-danghanga, māthracha vachacha shyaothnacha, zaothrābyascha arshukhdhaebyascha vāghzibyo. Ynghec hätām āat yesne paiti vangho, Mazdāo Ahuro vaethā ashāt hachā, yāonghāmchā tōschā tōscha yazamaide.

(Kārd XX16) (84) Yazaesha me him, Spitama Zarathushtra, yām Aredvim Sūrām anāhitām perethurfākām, baeshazyām, vidaevām, Ahuro-tkaeshām, yesnyām anghuhe astvaita, vahmyām anghuhe astvaita. Ādhū-frādhānām ashanonim, vāthwo-frādhānām ashanonim, gaetho-frādhānām ashanonim, khaheaeto-frādhānām ashanonim, danghu-frādhānām ashanonim.

(85) Yahmya1 Ahuro2 Mazdāo3 hvapo4 nivaedhayat5, āidhi6 paiti7 ava-jasa8, Aredvi9 Sūre10 anāhite11, hacha12 avatbyo13 sterebyo14 avi15 zām16 Ahuradhātām17. Thwām18 yazaont19 aurvāngho20 ahurāngho21, danghu-patayo22 putrāngho23 danghu-paitinām24.

(86) Thwām25 narachit26 yoi27 takhma28 jaidhyāont29 āsu-aspim30 khvarenganghacha31 uparatāto32. Thwām33 āthrawano34 maremno35 āthrawano36 thrayaono37 mastim38 jaidhyāont39, spānemchā40 verethraghnemchā41 Ahuro-dhātem42 Vanaintimchā43 uparatātem44.
(87) Thwām⁴⁵ kainino⁴⁶ vadre⁴⁷ yaona⁴⁸ khshathra⁴⁹ hvāpā⁵⁰ jaidhyā̄nte⁵¹ takhmemcha⁵² nmāno-paithim⁵³. Thwām⁴⁴ charā̄ītis⁵⁵ zisanā̄īthi⁵⁶ jaidhyā̄̄onte⁵⁷ huzā̄mim⁵⁸; tūm⁵⁹ tā̄⁶⁰ aeibyo⁶¹ khshayamna⁶² nisirinavāhī⁶³, Aredvi⁶⁴ Sūre⁶⁵ anāhite⁶⁶.

(85) Whom¹ (i.e., Aredvi Sūra) well-working² Ahura³ Mazda⁴ announced⁵ (thus): 'Oh Ardvī Sūra⁶,⁷,⁸ the undefiled¹¹ ! do thou go⁶ from these¹³ ṣ stars¹⁴ (and) do thou reach³ the earth¹⁶ created by Ahura Mazda¹⁷ (i.e., descending downwards from the sky do thou go towards the earth) (so that) the valiant²⁰ lords²¹, the masters of the country (i.e., kings) (and) the sons²³ of kings²⁴ (i.e., princes) will worshipⁱ⁶ thee¹⁸.'

(86) '(Also) the powerful²⁸ men²⁶ (i.e., the heroes) will ask²⁹ of thee³⁰ the ṣwiftness of the horses³⁰ and the ṣuperiority³² of the glory³¹. (Moreover) the priests³⁵ who recite (the sacred hymns of Avesta)³⁶ (and) the priests³⁶ of three-religions--orders³⁷ will beg³⁹ of thee⁵³ greatness⁶⁰, wisdom⁶⁰, victory⁶¹ created by Ahura⁴² and all-conquering superiority⁴⁴.'

(87) Maidens⁶⁶, highly respectable³⁰ and marriageable⁴⁷ will beseech⁶⁹ thee⁶⁵ royal⁶⁸ home⁶⁸ and strong⁵² husbands⁵³. (Also) the pregnant⁵⁶ maidens⁵⁷ will beg⁵⁸ of thee⁵⁴ an easy child-birth⁵⁸. All these⁶⁰, thou⁶⁹, Oh Ardvī Sūra⁶⁴-⁶⁵, the undefiled⁶⁶! (being) powerful⁶² will grant⁶³ unto them⁶⁶.

(88) Āat⁶⁷ frashusat⁶⁸, Zarathushtra⁶⁹, Aredvi⁷⁰ Sūra⁷¹ anāhita⁷², hacha⁷³ avatbyo⁷⁴ stebeyo⁷⁵ avi⁷⁶ zā̄m⁷⁷ Ahura-dhāṭām⁷⁸; āat⁷⁹ aokhta⁸⁰ Aredvi⁸¹ Sūra⁸² anāhita⁸³.

(89) Erezvo⁸⁴ ashāum⁸⁵ Spitama⁸⁶, thwām⁸⁷ dhatat⁸⁸ Ahuro⁹⁰ Mazdāo⁹⁰ ratum⁹¹ astvaithyo⁹² ga thayāō⁹³; mām⁹⁴ dhatat⁹⁵ Ahuro⁹⁶ Mazdāo⁹⁷ nipāṭhrim⁹⁸ vispayāo⁹⁹.

The original abode of Ardvī Sūra is in the Stars; for comparison see Vendidad Fragard 21, para 13 (stāra gufra afsh-chitthrāṅgho)
1 or teams of swift horses (aspa-Sanskrit ashvya=teams of horses)
5 i.e., complete victory in battle whereby full glory may be obtained.
For further details, see Behram Yasht, para 46⁶⁶.

ashaono¹⁰⁰ stoish¹. Mana² raya³ khvarenanghacha⁴, pasvashca⁵ staoarcha⁶ upairi⁷ zām⁸ vīcharenti⁹ masyācha¹⁰ bizangra¹. Azem¹² boit¹³ tūm¹⁴ tā¹⁵ nipayemii¹⁶ vispa¹⁷ vohu¹⁸ Mazdadhata¹⁹ aṣha-chithra₂⁰, mānayen ahe yathā²¹ pāṣum²² pasu-vāstrem²³.

(88) (The Creator Ahura Mazda says: ‘When I spoke to Ardvī Sūra as mentioned in paragraphs 85-87 above) then⁶⁷, Oh Zarathushtra⁸⁹! (that) Ardvī Sūra⁷⁰-⁷¹, the undefiled⁷² began to move towards the earth created by Ahura Mazda from⁷³ these⁷⁴ ṣ stars⁷⁵. Then⁷⁶ spoke⁸⁰ Ardvī Sūra⁸², the undefiled⁸³.

(89) ‘Oh pure⁸⁴ and holy⁸⁵ Spitama (Zarathushtra)! (the Creator) Ahura⁹⁰ Mazda⁹⁰ hath created⁹⁸ thee⁹⁷ a spiritual leader⁹¹ (in the matter of Religion), (wheras the Creator) Ahura⁹⁶ Mazda⁹⁷ hath created⁹⁷ me⁹⁸ a protector⁹⁹ of the entireⁱ⁰⁰ creation of Holy (Ahura Mazda)¹⁰⁰. On account of my⁵ splendour¹ and glory¹ cattle¹⁵, small animals¹⁶ (and) two-legged¹¹ men¹⁰ live⁹ on¹ this earth. Just as¹¹ the vegetation of the cattle¹⁵ (i.e., wool on the body of the cattle) (protects) the cattle¹⁵ (from harm), (in the same way)¹¹ certainly¹¹ protects¹¹ all¹⁲ the good¹⁸ (creations) created by Ahura Mazda¹⁹, having the seed of righteousness⁸⁰.

(90) Paiti¹⁴ dim²⁵ peresat²⁶ Zarathushtra²⁷ Aredvim Sūrām²⁸ anāhītām²⁹, Aredvi Sūre³⁰ anāhite³¹, Kana thwām³³ yasnā³⁴ yazānē³⁵, kana³⁶ yasnā³⁷ frāyazānē³⁸, yasē³⁹-tava⁴⁰ Mazdāo⁴¹ keraṇaaut⁴² tachare⁴³, noī⁴⁴ tachare⁴⁵ antare⁴⁶ arethem⁴⁷ upair⁴⁸ hvare-khsaetem⁴⁹. Yase⁵⁰-thwā⁵¹ noī⁵² aiwi-drūjaōntre⁵³ azishāca³⁴, arethnāish³⁵ vavazakāishcha³⁶ varenavāishcha³⁷ varenava-vishāishcha³⁸.

(90) (Prophet) Zarathushtra²⁷ asked²⁸ again²⁹ Ardvī Sūra²⁸ the undefiled²³ thus: ‘Oh Ardvī Sūra²⁰, the undefiled²³! With what²² yasnā²⁸ shall I worship²⁸ thee²⁸? With what²² yasnā²⁸ shall I worship²⁸'

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

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

(91) Aat 60 aokhta 60 Aredvi Sūra 61 anāhita 62, erezvo 63 ashāum 64 Spitamān 65, ana 66 mām 67 yasna 68 yazaesha 69, ana 70 yasna 71 frāyazaesha 72, hacha 73 hū 74 vakhshāt 75 a 76 hū 77 frāsmo-dātōt 78. A tū 79 me 80 aetayāo 81 zaothrayāo 82 franguharoish 83, āthrauāu 84 parshto-vachangho 85 paiti-parshto-sravangho 86 māzdro 87 hadha-hunaro 88 tanu-māthro 89.

(91) Thereupon 59 Ardvi Sūra the undefiled 62 replied 60: 'Oh righteous 63 (and) holy Spitamān 65 (Zarathushtra)! Thou shouldst worship 69 me with this 70 yasna 71, thou shouldst worship me the more with this yasna 72. (That is thou shouldst perform my worship) from 73 sun 74 rise 75 to 76 sun-set 78. (And) the priest 84 (like) thee 79, versed in the religious lore 85, conversant with Revelation 86, acquainted with māthra (i.e., unrevealed secrets of Zoroastrian Religion) 87, endowed with virtues 88 and the 6 word-incarnate 89 should partake 83 of this votive offering 82 of mine 69.

* Based on the translation of Ervad T. D. Ankesaria.
1 The explanation and translation of the final portion of this paragraph according to Prof. Darmesteter: arithna = Sanskrit ard + ana = work of tormenting; vaazaka = Sanskrit vāspa = vapour, heat; varevna = Sanskrit varana = act of encircling; Translation: 'so that the serpent by means of his blow, by means of the breath or heat of the mouth, by surrounding and by means of the poison of surrounding, may not injure thee'.
2 Professor Harlez.
5 i.e., after sun-set my worship is not considered proper. For this reason amongst us Aredvi Sūra Niāesh or Avân Yasht is not enjoined to be recited after sun-set.
6 i.e., whose body is replete with māthra.

(92) Mā 90 me 91 aetayāo 92 zaothrayāo 93 franguharentu 94 hareto 95, mā-tafto 96, ma-drushto 97, ma-sachish 98, ma-kasvish 99, ma-stri 100, ma-dahmo 1 asrāvayat-gātho 2, ma-paes 3 yo 4 vitereto-tanush 5.


(92) Neither 60, *the tormentor (of others)* 65, nor the hot-tempered 66, nor the deceiver 67, nor the *coward* 68, nor the mean person 99, nor the wicked woman 60, nor *the wicked (or irreligious)* person 11 who does not chant the Gathās 12, *nor the leprous 2 (who have the leprosy) spread all over the body* 5 - (none of all these) shall partake of 4 this 92 libation 93 of mine 91.

(93) I do not accept those 9 libations 8 for me 11 (i.e. dedicated unto me) which 10 (anyone of them viz.) the blind 11, the deaf 14, the wicked 15, *the cruel 16, the stingy 17, the lascivious (and any one) not 14 stamped 15 with such characteristic 20 and quality 25 of great intelligence 24 related to 27 (any) māthra 28 (whateover) amongst all (the māthras) 26 will partake of 21.

(Also) neither 29 the bulging-chested 24 nor 55 the hump-backed 26 nor even 17 the wicked man 18 possessed of deformed teeth 19 (i.e. the speaker of bad words) should partake of these 31 libations 32 of mine 30.

* the person who has gone astray' (Darmesteter)
1 According to Darmesteter: 'the slanderer' (Spiegel); 'uttering evil or malicious words' (Harlez).
2 ma-dahmo = mā + adahmo; mā = not and a-dahmo = not good, i.e. the wicked
3 The letter 'ma' which has come in the beginning of the words from "ma-tafto upto mapaeso" should be understood as a particle of negation or prohibition, mā (sanskrit mā = not, neither), implying 'no, not'
4 'mūraka' (Sanskrit mūrka) means "foolish or silly person" (Darmesteter)
5 Professor Harlez: 'prodigal, recklessly wasteful person' (Darmesteter)
6 Literal meaning of dakhstavant is 'possessed of signs or characteristics'.
vi

which75 (the wicked people) carry78 (or bring) for me76. 6 after77 (the setting of the sun). “So that71 I do not72 accept73 (them). Hence those libations 4 turn out84 to be86 the worship87 of the daeva78.

(96) Yazāi88 Hukairim89 barezo90 vispo-vahmem91 zaranaenem92, yahmat93 me94 hachā94 frazgadhaite96 Aredvi Sūra97 anāhita98, hazanghrai99 bareshna100 virangā1; masō2 khshaete3 khvarenangho4, yatha5 vispā6 imāō7 āpo6, yao9 zemā10 paiti11 fratachinti12, yā13 amavaiti14 fratachaiti15.

(96) I praise88 the Mount89 Hukara88, worthy of all homage91 (and full of green pastures92, from which93 My94 Aredvi Sūra97 the undefiled99 flows96 from the height100 of a thousand99 men1 (i.e., from the height of as many as a thousand men); (and) she enjoys1 as much2 greatness3 of glory4 as5 all6 these7 rivers8 that9 flow along10 on11 (this) earth12 and that13 flow along14 with force15.


9 Very lately, later on (Darmesteter)
1 Darmesteter. Presumably, the words “yā noit haiti yasna” are the comments of their preceding portion. Haiti (derived from hant) is present participle feminine nominative singular; root ah = to be, to exist.
8 The original meaning of the word amavaiti is “courageous” and it is an epitaph of Aredvi Sūra. For comparison, see paras 102 and 121 of this yasht.
(Karda XXII<sup>nd</sup>) (97) Yazaesha me him, Spitama Zarathushtra, yâm Aredvîm Šûrâm anâhîtâm, perethufrâkâm, baeshazyâm, vidadevâm, Ahuro-tkaeshâm, yesnyâm anghuhe astvaiâ, vahmyâm anghuhe astvaiâ. Ādhû-frâdhanâm ashaonim, vâthu-frâdhanâm ashaonim, gaeto-frâdhanâm ashaonim, khshaeto-frâdhanâm ashaonim, danghu-frâdhanâm ashaonim.

(98) Yim<sup>1</sup> aiwito<sup>2</sup> mazdayasna<sup>3</sup> hishtenti<sup>4</sup> baresmozasta<sup>5</sup>. Tâm<sup>6</sup> yazenta<sup>7</sup> Hvovângho;<sup>8</sup> tâm<sup>9</sup> yazenta<sup>10</sup> Naotairyângho<sup>11</sup>. Ishtim<sup>12</sup> jaidhyanta<sup>13</sup> Hvovo<sup>14</sup>, âsu-asperm<sup>15</sup> Naotaire<sup>16</sup>. Moshu<sup>17</sup> paschaeta<sup>18</sup> Hvovo<sup>19</sup> ishtim<sup>20</sup> baon<sup>21</sup> sevishta<sup>22</sup>; moshu<sup>23</sup> paschaeta<sup>24</sup> Naotaire<sup>25</sup> Vishtâspô<sup>26</sup> âongham<sup>27</sup> dakhyunâm âsu-aspotem<sup>29</sup> bavat.<sup>30</sup>

(99) Dathat aeibyasitch tat avat âyaptem Aredvi Sûra anâhita, hadha-zaotro-barâi aredrai yazemnài jaidhyantai dâthrish âyaptem.<sup>9</sup>

(98) In front of whom (Aredvîsûra<sup>1</sup>) the Mazda worshippers stand<sup>3</sup> with baresman in (their) hands<sup>5</sup>. The descendants of Hvova<sup>6</sup> worshipped<sup>7</sup> her<sup>8</sup>; the descendants of Naotara<sup>9</sup> worshipped<sup>10</sup> her<sup>11</sup>. The descendants of Hvova<sup>12</sup> requested<sup>13</sup> wealth<sup>14</sup> (from her); the descendants of Naotara<sup>15</sup> requested<sup>16</sup> (from her) <sup>8</sup>swiftness of horses<sup>17</sup>. Thereafter<sup>18</sup> (i.e., after asking for these) the descendants of Hvova<sup>19</sup> gained<sup>20</sup> quickly<sup>21</sup> wealth<sup>22</sup> (and) happiness<sup>23</sup>. Thereafter<sup>24</sup> (King) Gushtâspâ<sup>25</sup> of the Family of Nôdar<sup>26</sup> became<sup>27</sup> the possessor of swiftest horses<sup>28</sup> of these<sup>29</sup> countries<sup>30</sup> (i.e., countries under the control of Iran).

<sup>6</sup> There is no necessity here of the sentence from 'dathat upto the word âyaptem' (para 99 in full).
<sup>1</sup> or swift horses (see paragraph 86th of this yasht)
<sup>2</sup> baon - imperfect tense; root bû = Sanskrit bhu = to obtain, to acquire.
<sup>3</sup> Based upon the translation of Prof. Darmesteter. According to Chapter 31<sup>th</sup> of Bundeshesh, King Gushtâsp belonged to the family of Nôdar by adoption, because he was descended from Kaikobâd whom Kavi Uzava had adopted as the grandson of Nôdar. "Kavi Uzava" stands for the name "Zu" in Avesta.

(101) Yenghe<sup>1</sup> hazanghrem<sup>2</sup> vairyanâm<sup>3</sup>, hazanghrem<sup>4</sup> apaghzarâmâm<sup>5</sup>. Kaschitshka aeshâm vairyanâm, kaschitsha aeshâm apaghzarâmâm, chathwaresatem ayare-baranâm hvaspâ<sup>14</sup> naire<sup>15</sup> baramnâ<sup>16</sup>. Kanghe khangâ<sup>17</sup> apaghzâire<sup>18</sup>, nmâmâ<sup>19</sup> hishtaite<sup>20</sup> hudhâtem<sup>21</sup> sato-raochanem<sup>22</sup>, bâmim<sup>23</sup> hazanghro-stunem<sup>24</sup>, hukeretem<sup>25</sup> baevare-fraskembem<sup>26</sup> sûrem<sup>27</sup>.

(101) Whose (i.e. Aredvi Sûra<sup>1</sup>'s) (are) a thousand<sup>2</sup> (rivers) amongst the rivers<sup>3</sup> and a thousand<sup>4</sup> (outlets) among the outlets<sup>5</sup> (in order to cross) any one<sup>6</sup> (river) of these<sup>7</sup> rivers<sup>8</sup> (or) anyone (outlet) of these<sup>9</sup> outlets<sup>10</sup> a forty<sup>11</sup> days' ride<sup>12</sup> (is required) for a man<sup>13</sup> riding<sup>14</sup> on a swift horse<sup>15</sup>.

<sup>1</sup> For its translation, see Ardvi Sûra Nîâesh, para 5<sup>th</sup>.
(104) Tām¹ yazata² yo³ ashava⁴ Zarathustrtro⁵ Airyene⁶ Vaejahî⁷ vanghuyāo Dāityayāo⁸, haoma⁹ yo¹⁰ gava¹¹ baresmana¹², hizvo-danghangha¹³, māthracha¹⁴ vachcha¹⁵ shyaothnacha¹⁶, zaothrāyascha¹⁷ arshukhdhæibyascha¹⁸ vāghzibyo¹⁹.

(105) Āat²⁰ him¹ jaidhyat²² avat āyaptem²⁴ dazdi²⁵ me²⁶ vanguh²⁷ sevishte²⁸ Aredvi Sūre²⁹ anāhitə³⁰, yatha³¹ azem³² hāchayen³³ puthrem³⁴ yat³⁵ Aurvat-aspahe³⁶ takhmem³⁷ Kavaem³⁸ Vīśťaspem³⁹, anumate-e⁴⁰ danayāi⁴¹, anukhte-e⁴² daenayāi⁴³, anu-varshte-e⁴⁴ daenayāi⁴⁵.

(106) Dathat ahmāi tat avat āyaptem Aredvi Sūra anāhitə, hadha-zaothro-barai aeredrai yazemnāi jaidhyantāi dāthrisheyāyaptem.

(104) The Prophet Holy⁴ Zarathushtra⁵ worshipped² her¹ in the Aryan Aaeja⁶ near (the River) Veh Dāitya⁷ with Haoma⁸ which⁹ is mixed with “Jīvam–milk”¹¹ (and) baresman¹² (and) with the Haoma which is) with thought¹³, word¹⁴ and deed¹⁵ through the wisdom of the tongue¹⁶ (and with the Haoma which is prepared) for libations¹⁷ with rightly-spoken words¹⁸.

(105) He then²⁰ asked²² of her²¹: “Oh good²², most beneficent²³ and undefiled²⁶ Aredvi Sūra²⁹! do thou grant²⁵ me²⁶ this²⁷ (below mentioned) boon²⁸ that²⁹ may lead³⁰ the valiant³¹ Kay³³ Vīśťāspa³⁹, the Son³⁴ of Aurvat-aspa³⁶, to think in conformity with³⁶ (my) Religion³⁷, to speak in conformity with³⁸ (my) Religion³⁹ and to act in conformity with⁴² (my) Religion⁴³.


(103) (Kardā XXIV²⁰) (103) Yazeasha me him, Spītama Zarathushtra, yām Aredvi Sūrm anāhitām perethfrākām, baeshazyām, vīdaevām, Ahuho-tkaeshām, yesyām anghuhe astvai, vahyām anghuhe astvai. Ādhū-frādhanām ashaoni, vāthwo-frādhanām ashaoni, gaetho-frādhanām ashaoni, kksaeto-frādhanām ashaoni, danghu-frādhanām ashaoni.

Original meaning is 'is situated, lies'. It would be better if the word would be “saete”. (See Vendidad Fragard 18⁶, para 5⁸) iroot st = Sanskrit shi = to lie down.

For the translation of the remaining portion, see paragraph 96⁶ of this yasht.

(Also) on each outlet there stands (Aredvi Sūra’s) well-built house, with a hundred windows, shining, with a thousand pillars, well-made, with ten thousand props (and) large.
vāghzibyo. Yenghe hātām āat yesne paiiti vangho, Mazdāo Ahuro vaethā ashāt hachā, yāonghāmchā tāscchā tāoschā yazamaide.


(108) Śām⁴ yazata² berezaidsīh² Kava⁴ Viṣhtāsp⁴ pasne⁶ āpem⁷ Frazdāanom⁹, satem⁹ aspanām¹⁰ arshnām¹¹, hazanhrēm¹² gāvām¹³, baevāre¹⁴ anumayanām¹⁵.

(109) Āat¹⁶ him¹⁷ jaidhyat¹⁸, avat¹⁹ ayaptem²⁰ dazdri²¹ me²², vanguhi²³ sevishte²⁴ Aredvi Sūre²⁵ anāhitē²⁶, yat²⁷ bavānī²⁸ aiwi-vanyā²⁹ Tāṭhyavantem³⁰ duzdaenom³¹, Peshanemchā²² daeyvasnem³³, drvantemchā³⁴ Areyat-aspem³⁵, ahmi³⁶ gaethē³⁷ peshanāhu³⁸.

(108) The liberal³ hearted⁵ Kava Viṣhtāspa⁴ worshipped² her¹ on the other side⁵ of the river⁶ (called)³ Frazdānava, with a hundred⁷ horses⁸-¹⁰ with a thousand¹¹ oxen¹² and with ten thousand¹³ small animals¹⁵.

(109) He then asked of her, 'Do thou grant²¹ me²² this (below mentioned) boon²⁰, oh good²³, most benefici⁶t²¹ (and) unfulfilled²⁶ Aṛdvī Sūra²⁹ that²³ I may defeat²⁸-²⁹ Tāṭhyayant° of the wicked faith°. Peshanam²², the dāva-worshipper²³ (and) the wicked³⁴ of the wars³⁸ of this thirty⁶ world³⁸.

* Original meaning is “looking from an elevated position”; or “farseeing”. Avesta bereza, exalted + di, to see. See Gosh Yasht, para 29h.

1 According to Bundehesh it is the name of a lake; and it is situated in Seistan.

* These three persons were the opponents of the Religion and they were therefore the enemies of the Religion.

(110) Dathat ahmāi tat avat ayaptem Aredvi Sūra anāhitā, hadha-zaothro-barāi aeredrāi yazemnāi jaidhyantāi dāthrīsh ayaptem.

Ahe raya khvareanghachha, tām yazāi surunvata yasna, tām yazāi huyashta yasna, ana buyāo zavanosasta, ana buyāo huyashtatarā. Aredvim Sūrām anāhitām ashaonim; zaothrīyboyo Aredvim Sūrām anāhitām ashavanem ashahe ratūm yazamaide. Haomayo gava bresman, hizvō-danghangha, māthricha vachcha sīyaonthaḥca, zaothrīybasca arshukhhdhaibyasca vāghzibyo. Yenghe hātām āat yesne paiiti vangho, Mazdāo Ahuro vaethā ashāt hachā, yāonghāmchā tāscchā tāoschā yazamaide.

(Kardā XXVI) (111) Yazaesha me him, Spitama Zarathushtra, yām Aredvim Sūrām anāhitām perethu-frākām, baeshazyām, vidaevām, Ahuro-kaeshām, yesnyām anghuhe astvaiye, vahmyām anghuhe aevtaiye. Ādhū-śrādhanāṃ ashaonim, vāthwō-śrādhanāṃ ashaonim, gaeto-śrādhanāṃ ashaonim, khshaeto-śrādhanāṃ ashaonim, daghu-śrādhanāṃ ashaonim.

(112) Tām⁴ yazata² aspāyaodho³ Zairi-vairish⁴, pasne⁵ āpο⁴ Dāityayāo⁶, satem⁹ aspanām⁹ arshnām¹⁰, hazanhrēm¹¹ gāvām¹², baevāre¹³ anumayanām¹⁴.

(113) Āat¹⁵ him¹⁶ jaidhyat¹⁷ avat¹⁹ ayaptem¹⁹ dazdri¹⁰ me¹¹, vanguhi¹² sevishte¹³ Aredvi Sūre¹⁴ anāhitē¹⁵, yat¹⁶ bavānī¹⁷ aiwi-vanyā¹⁸ Peshochinghem¹⁹ ashto-kāmē²⁰, Humayakem²¹ daeyvasnem²², drvantemchā²³ Areyat-aspem²⁴, ahmi²⁵ gaethē²⁶ peshanāhu²⁷.

(112) °Zarir⁸, fighting on horse-back¹ worshipped¹ her¹ on the other side⁵ of the river⁸ Veh-Dāitya³, with a hundred⁸ horses⁹⁰, with a thousand¹¹ oxen¹² (and) with ten thousand¹³ animals¹⁴.

° The son of Lohraspa and the brother of King Gushtāsa.
(113) He then asked of her: ‘Oh good, most beneficent and undefiled! Do thou grant me this (below mentioned) boon that I may defeat the corpse-burier, Humayaka, the daeva-worshipper and the wicked Arjāspa in the wars of this world.

(114) Dathāh aiṁ tat avat āyaptem Aredvi Sūra anāhita, hadha-zaothro-barāi aredrāi, yazemnāi jaidhyantāi, dāthrish āyaptem.

Ahe raya khvarenanghacha, tām yazāi surunvata yasna, tām yazāi huyasha yasna, ana buyāo zavanosāsta, ana buyāo huyashtatara. Aredvi Sūrām anāhitām ashaonim; zaotrābīyo Aredvi Sūrām anāhitām ashavanem ashahe ratūm yazamaide. Haomayo gava baresmana, hviz-danghanacha, māthracha vachacha shyaothnacha, zaotrābīyasca arshukhdhaieyvashca vāghzhibyo. Yenghe hāṭām āat yesne paiťi vangho, Mazdāo Ahuro vaethā ashāt hachā, yāonghmchā tāsēh tāoschā yazamaide.

(Kardā XXVII) (115) Yazaesha me him, Spītama Zarathushtra, yām Aredvi Sūrām anāhitām perethufrakām, baeshazyām, vidaevām, Ahuro-tkaeshām, yesnyām anghuhe astvaite, vahmyām anghuhe astvaite. Ādhū-frādhanām ashaonim, vārtho-frādhanām ashaonim, gaeto-frādhanām ashaonim, khshaeto-frādhanām ashaonim, danghu-frādhanām ashaonim.

(116) Tām1 yazata2 Vandaremainish3 Arjet-aspo4, upa5 zray6 Vουou-Kashem7, satem8 aspanām9 arshnām10, hazanghrem11 gavām12, baevre13 anumayanām14.

(117) Āat15 him16 jaidhyat17 avat18 āyaptem19 dazd20 me21, vanguhi22 sevishte23 Aredvi Sūre24 anāhte25. yat26 bavānī27 aiwi-vanē28 takhem29 kavaem30 Vishtapsem31 aspāyaodo32 zaiρi-vairish33; yathā34 azem34 nijanān35.

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

1 It would be better if the words "aspāyaodo Zairi-vairish" are in accusative singular (zairi-vairim aspāyaodhem).
(Kardā XXVIII) (119) Yazaesha me him, Spitama Zarathushtra, yām Aredvīm Sūrām anāhitām, perethufrākām, baeshzyām, vīdaevām, Ahuro-tkaeshām, yesnyām anghuhe astvalte, vahmyām anghuhe astvalte.

Ādhū-śradhanām ashaonim, vāṭhwo-śradhanām ashaonim, gaetho-śradhanām ashaonim, khshaeto-śradhanām ashaonim, danghu-śradhanām ashaonim.

(120) Yenghe1 chathwāro2 arshānā3 hām-tāshat4 Ahuro Mazda5, vātemcha6 vāremcha7 maeghemcha8 fyanghumcha9; mishti10 zi11-me12 him13, Spitama14 Zārathushtra15, vārentaeccha16 snaezintaeccha17 sraschintaeccha18 fyanghuntaecha19. Yenghe20 avavat1 avanānām22 nava-satāish23 hazanghremcha24.

(120) Whose (i.e. Aredvī Sūra’s) four3 ṣhorses5 (viz.) the wind6, the rain7, the cloud8 and the sleet9 Ahura Mazda10 has created11. Indeed12, Oh Spitama13 Zārathushtra14! Upon that (Ardvi Sūra)15 of Mine16 it is raining17, snowing18, hail19 and it is 2sleeting20 permanently21. (Also) whose22 armies22 are 3so23 (numerous and counted) by nine hundred24 thousand25.

This is to be understood as “aspa arshāna”; See paras 21, 25, 29, 33 of this yasht.
1 Know that these four words are in the verbal form and they are Impersonal Verbs, present tense third person plural.
2 According to Darmesteter, based on Pahlavi. Original meaning is ‘through dew drops’ (See Māh Bookhtār Niašt, para 6)
3 Original meaning “so, so much”. Permanently raining, hail etc. are given metaphorically as the army of Aredvi Sūra. Hence, the word “mīshī” occurs for permanent sleeting.

(121) Yazāi Hukairīm barezo vispo-vahmem zaranaenem, yahmat hacha frazgadhaiye Aredvi Sūra anāhita, hazanghrāi bareshna viranām; masokshayete khvarenangho, yatha vispāo imāo āpo, yāo zemā paitī fratachinti, yā amavaiti fratachaiti.6

Ahe raya khvarenanghachā, tām yazāi surunvata yasa, tām yazāi huyasha yasna, ana buyāo zavano-sāsta, ana buyāo huyashtatara. Aredvīm Sūrām anāhitām ashaonim; zaothrābyo Aredvīm Sūrām anāhitām ashavanem ashāhe ratūm yazamaide. Haomayo gava baresmana hizvodanghangha, māthrachā vachchā shyaothnachā, zaothrābyaschā arshukhðhaiseyaschā vāghzibyo. Yenghe hātām āat yesne paitī vangho, Mazdāo Ahuro vaethā ashāt hachā, yāonghāmchā tāsčā tāoschā yazamaide.

(122) Yazaesha me him, Spitama Zarathushtra, yām Aredvīm Sūrām anāhitām perethufrākām, baeshzyām, vīdaevām, Ahuro-tkaeshām, yesnyām anghuhe astvalte, vahmyām anghuhe astvalte. Ādhū-śradhanām ashaonim, vāṭhwo-śradhanām ashaonim, gaetho-śradhanām ashaonim, khshaeto-śradhanām ashaonim, danghu-śradhanām ashaonim.

(123) Zaranaenem1 paitī-dānem2 vanguih3 hishtaite4 drazimno5 Aredvī Sūra6 anāhita7 zaothrē8 vāchim9 paitishmaremna10, avat11 manangha12 mainima13.

* For the translation of this paragraph, see para 96 of this yasht.
(124) Ko mām Stavāt, ko yazāite, haomavaitibyo gaomavaitibyo zaothrābāyo, yaozdātibyo pairi-angharshtibyo; kahmāi azem upanghachayeni hachamanaichay ana-manaiccha frāranghāi haomananghāicha.6

(123) The good, undefiled7 Aredvi Sūra6 stands4 wearing5 a golden1 "paitī-dāna" (i.e. mouth-veil), "wating10 for the libation8 (and) prayer9”, thinking13 in (her) mind12 thus11 (i.e., as stated in the following paragraph):


(Kardā XXXth) (125) Yazaesha me him, Spitama Zarathushtra, yām Aredvim Sūrām anāhitām perethufrākām, baeshazāyām, vidaevid, Ahuro-tkaeshām, yesenām anghuhe astvaithe, vahmyām anghuhe astvaithe. Ādhot-śraudhanām ashaonim, vāthwo-śraudhanām ashaonim, gaetho-śraudhanām ashaonim, khshaeto-śraudhanām ashaonim, danghu-śraudhanām ashaonim.

(126) Yā1 hishtaite2 fravaedhemna3 Aredvi Sūra4 anāhitā5, kainino6 kehrpa7 srirayag8 ashamaya9 huraodhayag10, uskā11 yāstāyāga12 erevait13 chithrem15 ātāyag16; frazushem17 adhκem18 vanghānem19 pouru-pakhshtem20 zarananem21.

(127) Gādhā22 yatha-mam23 Gareshōzasta24 frā-gaoshāvar25 sispemna26 chathru-karana27 zarananen28, minum29 barat30 hvāzeta31 aredvi sūra32 anāhit33 upa34 tām35 srirā36 manaarthim37, ha38 he39 maidhim40 nyāzeta41 yathacha42 hukerepta5 fshtana4 yathacha45 anghen5 nivāzāna.47

(126) Aredvi Sūra4 the undefiled3 who1 is "learned", "comes in the shape of a maiden beautiful", "fully courseous", of good appearance2, "high-cinctured" (or "high-girded", "innocent" of brilliant face15, nobly-born46. (Moreover she "comes") clad19 in precious17 garment18, golden17 (and) richly-embroidered20.

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

(127) (She6 "comes") verily22 holding Baresman in her hand24 of the required measure25, adorned with golden26 square27 pendant26 earrings25. (Moreover,) that nobly-born31 Aredvi Sūra32 the undefiled31 wears30 a necklace26 (or ornament of precious stones or beads) on24 her15 "beautiful" neck37.

(Besides) she16 has tightly girded41 (her) waist42 so that42 her5 breasts44 may appear45 well-shaped43 and "charming"7.

6 For the translation of this paragraph, see para 8th of this yasht.
1 "Wearing a golden robe" (Darmesteter)
9 Or perhaps "pausing for the prayer of the priest" (Darmesteter)
(128) Upairi⁶⁸ pusām⁴⁹ bandayata⁵⁰ Aredvi Sūra⁵¹ anāhita⁵², sato-stranghām⁵³ zaranaenim⁵⁴ ashta-kaozdām⁵⁵, rathakairyām⁵⁶ drafshakavaitim⁵⁷ sīrīm⁵⁸ anupoithwaitim⁵⁹ lukeretām⁶⁰.


(130) Aat, vanghibi idha sevishte Aredvi Sūra anāhite, avat āyaptem yāsāmi, yatha azem hvāfrito¹ masa² khshathrā³ nīvānāni⁴, ash-pachina⁵ stūi-bakhedhra⁶, fraothat-aspa⁷ khvanat-chakhra⁸, khshveayatastha⁹ ash-bauourva¹⁰, nidhāto-pitu¹¹ hubaoidhi¹², upa¹³ steremaeshu¹⁴ vārema¹⁵ daidhe¹⁶, parenanghuntem¹⁷ vispām¹⁸ hujyāitīm¹⁹ irithentem²⁰ khshathrem²¹ zaatīt²².

(130) Thereupon⁶⁸, oh god⁶⁹, most beneficent⁷⁰ Aredvi Sūra⁷¹ the undefiled⁷²! I ask⁷³ of this⁷⁴ boon⁷⁵ (from thee) that⁷⁶ here²² (i.e., in this world) I⁷⁷ (who am) fully blessed¹ (or greatly beloved)¹ may conquer⁴ great² kingdoms³.

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

I may conquer⁴ the kingdoms³ well-administered⁹, with high⁴ tributes⁶, with quickest⁸ horses⁸, with resounding chariots⁴, with sharp weapons⁴, having stores of food¹⁰, possessed of warehouses containing food and eatables¹¹, (and)⁵ well-scented¹³.

(Also) that kingdom (which) can give¹⁶ sufficient¹⁷ support¹⁵ in the battlefield⁴ and having produced¹⁸ all¹⁸ the amenities of life¹⁹ (or happiness of living) would add²² (to it).

(131) Aat²³, vanghibi idha²⁵ Aredvi Sūre²⁶ anāhite²⁷, dva²⁸ avantao²⁹ yāsāmi³⁰, yimcha³¹ bi-paitishtānem³² avartanem³³ yimcha³⁴ chathware-paitishtānem³⁵. Aom³⁶ bi-paitishtānem³⁷ avartanem³⁸, yo³⁹ anghat⁴⁰ asush⁴¹ uzgsto⁴², hufraourvaes³⁴ vāsha⁴⁴ peshanaeshhua⁴⁵. Aom⁴⁶ chathwarepaitishtānem⁴⁷ yo⁴⁸ haenayāo⁴⁹ peruthuainikayāo⁵⁰ va⁵¹ urvaesayat⁵² karana⁵³ hoyūmcha⁵⁴ dashinemcha⁵⁵, dashinemcha⁵⁶ hoyūmcha⁵⁷.

* Literally “is bound”; root band = Sanskrit to bandh = to bind.
  1 Octagonal (Harlez); “(a crown) of eight rays” (Darmesteter).
  2 Just like at present under the turbans of kings and princes is attached a pendant necklace of pearls. The literal meaning is ‘of a small banner’ (based upon drafshaka).
  5 According to Ervad T. D. Anklesaria.
  7 This sentence is used as a commentary on beaver.
  9 Original meaning “(are) cut”. Root kere = Sanskrit kri = to cut.
(131) Then\textsuperscript{23}, oh good\textsuperscript{24}, undefiled\textsuperscript{27} Ardvi Sūra\textsuperscript{26}! Hither\textsuperscript{25} (i.e. in this world) I ask\textsuperscript{30} (of thee) two\textsuperscript{28} heroes\textsuperscript{20}.

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

(One is that) who\textsuperscript{31} is a biped\textsuperscript{32} hero\textsuperscript{33}; (and the other is that) who\textsuperscript{34} is four-footed one\textsuperscript{35}. That\textsuperscript{36} biped\textsuperscript{37} hero\textsuperscript{38} (should be such) "who\textsuperscript{39} by causing (the horse) to run\textsuperscript{40} quickly\textsuperscript{41} in the battle\textsuperscript{42} can\textsuperscript{43} revolve\textsuperscript{44} the chariot\textsuperscript{45} (i.e. war-chariot) with dexterity\textsuperscript{46}" (Also) that\textsuperscript{47} four-footed\textsuperscript{48} hero should be such a one who\textsuperscript{49} can reach swiftly\textsuperscript{52} both\textsuperscript{51} the wings\textsuperscript{53} of the army\textsuperscript{49} with the wide front\textsuperscript{50} (i.e.) the left wing\textsuperscript{54} and the right\textsuperscript{55}, and the right wing\textsuperscript{56} and the left\textsuperscript{37}.

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

(132) Aeta\textsuperscript{58} yasna\textsuperscript{59}, aeta\textsuperscript{60} vahma\textsuperscript{61}, aeta\textsuperscript{62} paiti\textsuperscript{63} ava-jasa\textsuperscript{64}, Aredvi Sūre\textsuperscript{65} anāhite\textsuperscript{66}, hacha\textsuperscript{67} avatbyo\textsuperscript{68} sterebyo\textsuperscript{69} avī\textsuperscript{70} zām\textsuperscript{71} Ahuradḥātām\textsuperscript{72}, avī\textsuperscript{73} zaotāre\textsuperscript{74} yazemnem\textsuperscript{75}, avī\textsuperscript{76} perenām\textsuperscript{77} vighzārāyentim\textsuperscript{78}, avanghe\textsuperscript{79} zaothrurbarī\textsuperscript{80} aedhrāl\textsuperscript{81} yazemnā\textsuperscript{82} jaidhyantai\textsuperscript{83} dāthrīsh\textsuperscript{84} āyaptim\textsuperscript{85}; yatha\textsuperscript{86} te\textsuperscript{87} vispe\textsuperscript{88} auranta\textsuperscript{89} zazvāongha\textsuperscript{91} paiti-jasān\textsuperscript{92}, yatha\textsuperscript{93} Kavoish\textsuperscript{94} Vishtāsphe\textsuperscript{95}.

(132) On account of\textsuperscript{90} this\textsuperscript{58} yasna\textsuperscript{59} (of thine) and on account of face\textsuperscript{60} (from us), oh Aredvi Sūra\textsuperscript{65}, the undefined\textsuperscript{66} the giver\textsuperscript{67} of boon\textsuperscript{68}! Do thou come down\textsuperscript{64} from\textsuperscript{67} these\textsuperscript{68} stars\textsuperscript{69} (i.e., from the sky) to\textsuperscript{70} the\textsuperscript{71} earth\textsuperscript{72} created by Ahura Mazda\textsuperscript{73}, to\textsuperscript{74} the zaotar\textsuperscript{75} (=invoker) worshipping\textsuperscript{76} (thee), and to many\textsuperscript{78} gifts\textsuperscript{79} (and) libation of milk\textsuperscript{80} (dedicated unto thee), in order to help\textsuperscript{81} him who offers the libations\textsuperscript{82}, him who dedicates an oblation in worship\textsuperscript{62}, the worshipper\textsuperscript{63} and the beseecher of boon\textsuperscript{64}, so that\textsuperscript{87} like\textsuperscript{91} Kay\textsuperscript{84} Gushṭāspa\textsuperscript{85} all\textsuperscript{89} those\textsuperscript{88} heroes\textsuperscript{89} may\textsuperscript{85} return\textsuperscript{82} having fulfilled their wishes\textsuperscript{81}.

Ahe raya khvarenanghacha, tām yazāi suruvanta yasna, tām yazāi huyashta yasna, ana buyāo zavano-sasta, ana buyāo huyashta tara. Aredvim Sūrām anāhītam ashaonim; zaothrāboyo Aredvim Sūrām anāhītam ashavanem ashahe ratūm yazamaide. Haomayo gava baresmana, hizvo-danghangha, māthracha vachcha shyaothracha, zaothrabyascha arshukhdhaebyascha vāghzibyo. Yenge hātām āat yesne paiti vangho, Mazdāo Ahuro vaēθhā ashāt hachā, yāonghāmchā tāsčhā tāoschh yazamaide.

(Recite in Bāz) Ahura Mazda Khodāe, awznīe mardum, mardum sardagān hamā sardagān, hambāyaste vēhnā, oem behedī Mazdayasnān āgha āstavāni neki raśānād; aedūn bād (Recite loudly) Yathā Ahū Vairyo (2).

Yaslemcha vaḥmemcha aojascha zavarecha āfrināmī; apām vanghuhiṇām Mazdaddhātanām, Aredvyāo āpo anāhītayāo ashaonyāo, vīsanāmcha apām Mazdaddhātanām, vīsanāmcha urvaranām Mazda-dhātanām. Ashem Vohū (1).

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

\textsuperscript{0} Uzgasta = us + zgath + ta; root us-zgath = to rush with force.
\textsuperscript{1} Prof. Darmesteter
\textsuperscript{2} or on account of this worship and hymn of praise (of thine).
\textsuperscript{3} See paragraphs 85\textsuperscript{a} and 88\textsuperscript{b} of this yasht.
\textsuperscript{4} See Vendidad Fragad XIX\textsuperscript{a} para 40\textsuperscript{b}. 

\textsuperscript{5} Like the heroes of King Gushṭāspa, the heroes may return victorious (Professor Jackson). Root zā = Sanskrit hā = to gain, to obtain. Alternatively, powerful (root zā = Sanskrit jō = to be strong). zazvaongha - perfect participle parasmaiypada first person plural.


Meher Yasht

Khshnaothehra Ahurāhe Mazdāo. Ashem Vohū (1).

Pa nāme yazdān Ahura Mazda Khodāe awazānī gorje khoreh awazāyād; Meher Farāgayod dāvare rāst ber-asād⁹. Az hamā gunāh patet pashemānum; az harvastīn dushmata dzhukhtā dzhārvāshta, mem pa gētī manid, oem goft, oem kard, oem jast, oem būn būd ēsted; az ān gunāh manashni gavashni kunashni, tani ravāni gētī mīnōānī, okhe avākhsh pashemān pa se gavashni pa patet hom.

Khshnaothehra Ahurāhe Mazdāo, taroidite angrāhe mainycush; haithyā-varshtām hyat vasnā ferashotemem. Staomi ashem; Ashem Vohū (3).

Fravaranē Mazdayasno Zarathushrīsh vīdaevō Ahura-tkaesho (Gāh according to the period of the day) frasastayaeca. Mithrahe vouru-gaoyaoitoish hazangragoashae baveare-chashmano, aokhto-nāmano yazatahe, Rāmanascha Khvāstrāhe, khshnaothehra yasnāich vahmāich khshnaothraicha frasastayaeca, Yathā Ahū Vairyo zaotā frā me mrūte, atāh ratush aṣhāchit hachā frā aṣhava vidhvāo mraotū.

(Kardā 1⁰) (1) Mraot¹ Ahuro Mazdāō² Spitamāī³ Zarathushtraī⁴, āat yat⁵ Mithrem⁶ yim⁷ vouru-gaoyaoitim⁸ frādadhām⁹, azem¹⁰ Spitama¹¹, āat¹² dim¹³ dadhām¹⁴ avāontem¹⁵ yesnyata¹⁶, avāontem¹⁷ vahmyata¹⁸, yatha¹⁹ māmchet²⁰ yim²¹ Ahurem Mazdām²².

(2) Merenchaithe²³ vispām²⁴ dainghaoṃ²⁵ mairyo²⁶ mithro-druksh⁷, Spitama²⁸, yatha²⁹ satem³⁰ kayadhanāṃ³¹

⁹ For its translation, see the initial portion of Meher Niāesh.
avat\textsuperscript{32} ashava-jachit\textsuperscript{33}. Mithrem\textsuperscript{34} m\textsuperscript{a}\textsuperscript{35} jany\textsuperscript{ao}\textsuperscript{36}, Spitama\textsuperscript{37}, m\textsuperscript{a}\textsuperscript{38} yim\textsuperscript{39} dravata\textsuperscript{40} persa\text{\textemdash}anghe\textsuperscript{41}, m\textsuperscript{a}\textsuperscript{42} yim\textsuperscript{43} k\hbox{hv\text{\textemdash}a\text{-}da\text{\textemdash}en\text{\textemdash}a\text{\textemdash}t\textsuperscript{44}} asha\text{\textemdash}onat\textsuperscript{45}. Vay\text{\textemdash}ao\textsuperscript{46} zi\textsuperscript{48} ast\textsuperscript{49} mith\textsuperscript{ro} dravata\text{\textemdash}a\text{\textemdash}e\textsuperscript{50} asha\text{\textemdash}onae\text{\textemdash}a\textsuperscript{51}.

(I) (The Creator) Ahura Mazda\textsuperscript{2} spoke\textsuperscript{1} unto Spitama\textsuperscript{3} Zarathushtra\textsuperscript{1}: 'When\textsuperscript{10} created\textsuperscript{1}, Oh Spitam\text{\textemdash}an\textsuperscript{14} (Zarathushtra)! Mithra yazata\textsuperscript{6}, the lord of wide pastures\textsuperscript{8}, I \textsuperscript{1} created\textsuperscript{14} him\textsuperscript{13} as worthy of worship\textsuperscript{16} (and) as worthy of adoration\textsuperscript{18} as\textsuperscript{19} Myself\textsuperscript{20} Ahura Mazda\textsuperscript{22}. (2) The \textsuperscript{3} cruel\textsuperscript{29} promise-breaker\textsuperscript{27}, Oh Spitama\textsuperscript{28} (Zarathushtra)! destroys\textsuperscript{23} the whole\textsuperscript{24} country\textsuperscript{25}. (That promise-breaker becomes the injurer of the righteous man to the extent\textsuperscript{26} of hundred\textsuperscript{29} wicked men\textsuperscript{31} (i.e., to such an extent as hundred wicked men cause harm). Oh Spitam\text{\textemdash}an\textsuperscript{21} (Zarathushtra)! Thou shalt not\textsuperscript{35} break\textsuperscript{30} the promise\textsuperscript{34} (at all); (whether) thou \textsuperscript{9} dost contract\textsuperscript{41} with the wicked man\textsuperscript{40} (or whether) thou \textsuperscript{9} dost contract with the righteous\textsuperscript{45} co-religionist\textsuperscript{44} (but do) not\textsuperscript{38} (break that promise at all), because\textsuperscript{57} the promise\textsuperscript{49} \textsuperscript{5} is (the same) for both\textsuperscript{46} - for the wicked man\textsuperscript{49} and for the righteous man\textsuperscript{51}.

(3) Āsu-aspi\textsuperscript{52} dadhāïi\textsuperscript{53} Mithro\textsuperscript{44} yo\textsuperscript{55} Vouru\text{-}ga\text{-}yao\text{-}ait\text{\textemdash}ish\textsuperscript{46}, yoi\textsuperscript{57} Mithrem\textsuperscript{58} nit\textsuperscript{59} aiwi\text{-}druz\text{\textemdash}inti\textsuperscript{60}, razishtem\textsuperscript{61} pantām\textsuperscript{62} dadhāïi\textsuperscript{63} Ātarsh Mazda\text{\textemdash}ā Ahura\text{\textemdash}e\textsuperscript{64}, yoi\textsuperscript{66} Mithrem\textsuperscript{67} noit\textsuperscript{68} aiwi\text{-}druz\text{\textemdash}inti\textsuperscript{69}, asha\text{\textemdash}onām\textsuperscript{70} vangu\text{\textemdash}i\text{\textemdash}sh\textsuperscript{71} surā\textsuperscript{72} spentā\textsuperscript{73} fravash\text{\textemdash}y\textsuperscript{74} dadhāïi\textsuperscript{75} ā\text{\textemdash}nām\textsuperscript{76} fra\text{\textemdash}zantim\textsuperscript{77}, yoi\textsuperscript{78} Mithrem\textsuperscript{79} noit\textsuperscript{80} aiwi\text{-}druz\text{\textemdash}inti\textsuperscript{81}.

(3) Yazata Mithra\textsuperscript{54}, the Lord of wide pastures\textsuperscript{56} grants\textsuperscript{33} swift \textsuperscript{\ast}horses\textsuperscript{52} (to those) who\textsuperscript{57} do not\textsuperscript{59} break\textsuperscript{60} the promise\textsuperscript{58}. The Fire\textsuperscript{64} of Ahura Mazda\textsuperscript{65} bestows\textsuperscript{65} the most just\textsuperscript{61} path\textsuperscript{62} (upon those)

\textsuperscript{4} Similar description for Tir Yazad also (See Tir Yasht - Karda 16 - paragraph 50).

\textsuperscript{1} Meaning of 'ma\text{\textemdash}ri\text{\textemdash}yo, apart from 'snake', is also redundant, cruel, sinner, - literally 'fit to die'; root 'merē' - Skt. 'mṛu' = 'to die'

\textsuperscript{9} Original meaning 'dost thou ask'. (Present Subjunctive)

\textsuperscript{5} i.e. never to break the promise, made either to a wicked person or to a good person. For the punishment and repentence towards breaking the promise. See Vd-Ch-4-Paras 1 to 16.

\textsuperscript{\ast} Or grants swiftness to horses.
Yim yazente dainghu-patayo arezahi avajasento, avi haenayao khrvishyetish, avi hâm-yanta rasmaoyo, antare dainghu-páperetâne.

Whom (i.e., Meher yazata) the rulers while going to the battlefield worship (for help) against the cruel army and against the battle-array gathered together in the civil war.

Yatâra vâ dim pourva frâyazente fraoret frakhshni avi man zarzdâoit anguhyat hacha, âtarathra fraorisyeiti Mithro yo vouru-gaoyoaitish, hathra vâta verahrâjano, hathra Dâmoish Upamano.

Whichsoever side of the two (armies) worships him (i.e., Meher yazata) first with the perfect heart, of a devoted heart, to that side Mithra, the Lord of wide-pastures, accompanied by the victorious wind and accompanied by (the yazata called) Dâmi Upamana.

Ahe raya khvarenanghacha, tem yazái surunvata yasna, Mithrem vouru-gaoyoaitim, zaotrhâbyo Mithrem vouru-gaoyoaitim yazamaide, Râma-shayanem hu shayanem Airyâbyo dainghubyo.

Ácha no jamyât avanghe, ácha no jamyât ravighe, ácha no jamyât rafanghe, ácha no jamyât marzdikái, ácha no jamyât baeshazái, ácha no jamyât verethrâghi, ácha no jamyât havanghái, ácha no jamyât ashavastâi, ughro, aiwi-thûro, yasmyo, vahmyo, an-aiwi-drükhto, vispemâi anguhe astvaitâe, Mithro yo vouru-gaoyoaitish. Tem amavantem yazatem sûrem dâmohu sevishtem Mithrem

Yazái zaotrhâbyo, tem pairi-jasái vantacha nemanghacha; tem yazái surunvata yasna Mithrem vouru-gaoyoaitim; zaotrhâbyo Mithrem vouru-gaoyoaitim yazamaide. Haomayo gava baresmana hizvo-danghangha, mâthacha vachacha shyaotnhacha, zaotrhâbyascha arshukhshdaeyhyscha vâghzhibo. Yenghe hotâm aât yesne paii vânghe, Mazdá Ahuro vaethâ ashât hachâ, yâonghâmchâ tâschâ tâoschâ yazamaide.


(11) Yim yazente rathaeshtâro, bareshaeshu paiti aspanâm, zâvare jaidhyanto hitaebyo drvatâm tanbyo, pouru-spakhshtim bishyantâm, paiti-jaitim dushmainyavanâm, hathâ-nivâitim hamerethanâm aurvathanâm bishyantâm.

Whom (i.e., Meher yazata) the warriors (riding) on the backs of the horses worship praying for (all these) - strength unto their horse-teams, health unto the bodies, the strength of completely smiting down of the wicked (or the envious people), the vigour of smiting against the enemies and the power of overthrowing the enemies fighting together.

Ahe raya khvarenanghacha, tem yazái surunvata yasna, Mithrem vouru-gaoyoaitim; zaotrhâbyo Mithrem vouru-gaoyoaitim yazamaide, râma-shayanem hu-shayanem Airyâbyo dainghubyo.

Ácha no jamyât avanghe, ácha no jamyât ravighe, ácha no jamyât rafanghe, ácha no jamyât marzdikái, ácha

(Kardà IV\(^{10}\)) (12) Mithrem vouru-gaoyaoitim yazamaide, arsh-vachanghem, vyakhnem, hazangragooshem, hutashem, baevare-chashmanem, berezentem, perethu-vaedhayanem, surem, a-khvafnem, o-jaghauvamonghem.

(13) Yo1 paoiryo2 mainyavo3 yazato4 taro5 haram6 ásnaoiti7, paourva-naemát8 ameshah9 hú10 yat11 aurvataspae12. Yo13 paoiryo14 zarnyo-piso15 sirrao16 bareshnava17 gerewnoiti18, adhá19 vispm20 a-didháiti21 Airyo-shayenam22 sevishto23.

(14) Yahmya24 sástáro25 aurvo26 paoirish27 irq28 rázayente29, yahmya30 garayo31 berezanto32 pouru-vástráongho33 áfento34 tháitairo35 gavo36 frádhayente37; yahmya38 jafra39 varayo40 urvá-páongho41 hishtente42; yahmya43 ápo44 návayáo45 perethwish46 khshaodhangha47 thwakhshente48 á-Ishkatem49 pourutemcha50 Mourum51, Haroyum52 Gaomcha53 Sukhdhem54 Khváiri-zemcha55.

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

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\(^{1}\) i.e., the country of flat maiden or tract, viz. Khorsán (Darmesteter).

\(^{2}\) i.e., mountainous region, viz., Upári-Saena Mountain (Mehepäršin) (Darmesteter).

\(^{3}\) i.e., lake regions, such as Seístân and Āzarbaizán (Darmesteter).

\(^{4}\) i.e., the countries of rivers, about which I have explained in the notes later on. The significance of this para is that that Meher yazata goes to other parts of the world by crossing through the regions of Iran, further details of which come in para 15\(^{b}\) below.

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\(^{5}\) Rivers situated in these regions: “Áishkata” is a country situated on the river of the same name arising from the mountain called Ishkata (Modi). Pouruta is supposed to be the country situated between Ouxs and the Xartates. In Merv there is the river Morgáb; in Haroyu there is a river named Hafí; in Sogdiana there is the river Zarafshán; in Khváiríz there is the river Ouxs. For the explanation of these countries, see my Avesta-English-Gujarati Dictionary.
Meher Yasht

Ācha no jamyāt avanghe, ācha no jamyāt ravanghe, ācha no jamyāt rafnanghe, ācha no jamyāt marzdikāi, ācha no jamyāt baeshazāi, ācha no jamyāt verethragnāi, ācha no jamyāt havanghāi, ācha no jamyāt ashavashtāi, ughro, aiwi-thūro, yesnoy, vahmyo, an-aiwi-drukhto vispemāi anguhe astvaite, Mithro yo vouru gaoyaootish. Tem amavantem yazatem sûrem dāmohu sevishtem Mithrem yazāi Zaothrábyo, tem pairi-jasāi vantachu nemanghach; tem yazāi suruvata yasna Mithrem vouru-gaoyaootim; zaothrábyo Mithrem vouru-gaoyaootim yazamaide.

Haomayo gava baresmana, hizvo-danghangha, māthrachu vachachu shyaothnachu, zaothrábyascha arshukhdhaeiyascha vāghzibyo. Yenge hātam āat yesne paiti vangho, Mazdāo Ahuro vaethā ashāt hachā, yāonghāmchā tāshchā tāoschā Yazamaide.

(Kardā Vth) (17) Mithrem vouru-gaoyaootim yazamaide, arsh-vachanhem, vyākhanen, hazangragooshem, hufāshthem, baevre-chashmanem, berezanem, perethu-vaedhayanem, sūrem, akhvasnem, dajaghārruśānghem.

Yo1 noit2 kahmāri3 aiwi-drukhto4, noit5 nmānahe6 nmānο-pate-ɛ7, noit8 viso9 vispate-ɛ10, noit zanteush12 zantu-pate-ɛ13, noit14 daingheush15 dainghu-pate-ɛ16.

(18) Yezi17 vā18 dim19 aiwi-druzaiti20 nmānahe21 vā22 nmānο-paitish23, viso24 vā25 vis-paitish26, zanteush27 vā28 zantu-paitish29, daingheush30 vā dainghu-paitish32, frasha33 upa-schindayeiti34 Mithro35 grante36 upa-tblisho37 uta38 nmānem39, uta40 visem41, uta42 zantu43, uta44 dakhyum45, uta46 nmānanām47 nmānο-paitish48, uta49 visām40 vis-

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8 If we say in short, then Meher yazata starting from the Iranian province travels all over the seven regions of the earth. Note that the region Khavaniratha is considered best of all amongst the seven regions and that stands between all the regions. For further details, see note on para 13th of Khorshed Nāleşh.
9 i.e., of the people of that time when Avesta was written.
10 The meaning of “vazait” can also be “he drives”; e.g., vazemnem, “driving in a car” (See Vendidād Fragad V1:26).
11 If we take the words vidusha-asha as a compound according to Geldner, it would mean ‘with a pure faith’ ‘with sincere intention’.
12 For its translation, see Khorshed Nālesai, para 6th.
Väto¹⁵ tām¹⁶ arshtim¹⁷ baraiti¹⁸, yām¹⁹ anghayeiti²⁰ avi-mithrish²¹, frena²² aghanam²³ mithranam²⁴, yao²⁵ vereyeyiti²⁶ avi-mithrish²⁷.

(19) "Wherever there is a person who breaks the promise⁶⁹, to that⁴¹ side⁶² Meher yazata⁶⁴ being enraged⁶⁵ and tormented⁶⁶ comes up³ for punishing him) and he does not⁷⁹ grant¹² his spiritual¹ protection⁷².

(20) The horses⁷⁳ of the promise-breakers (even though) are⁷⁷ more⁷⁹ burden-bearing⁵⁸, (yet) they do not⁷⁹ reach the target⁸⁰ by galloping⁷⁸ (i.e., inspite of galloping), whilst riding⁸¹ (i.e. When the promise-breakers ride upon them) they cannot⁸² stir forward⁸³, whilst driving⁸⁴ the chariot (i.e., when they are harnessed) they do not⁸⁵ reach the destination⁸⁶. The promise-breaker²⁷ contracts²⁷ plenty³⁹ sinful⁴¹ (i.e., false) promises⁸⁷. Backwards⁸⁷ darts¹⁴⁸ the lance⁹⁰ which⁹⁶ (that) promise-breaker²⁹ flings⁹¹ (on account of that).

(21) The promise-breaker¹⁴ contracts¹³ plenty⁹ sinful¹⁰ (i.e., false) promises¹¹; (on account of them) even though⁹⁹ he flings¹² (this) well-aimed¹⁰⁰ (lance) and even though² (that lance) thrusts¹ into (the opponent's) body, yet¹ it does not² wound³ him⁶. The promise-breaker²⁷ contracts²⁷ plenty²² sinful²¹ (i.e., false) promises²⁴ and on account of them the wind⁴⁵ warps away¹⁸ (i.e., does not achieve its target) that¹⁶ lance¹⁷ which¹⁹ that promise-breaker²¹ flings²⁰.

Ahe raya khvarenanghacha, tem yazai surunvata yasna, Mithrem vorru-gaoyaatim; zaothrâbyo Mithrem vorru-gaoyaatim yazamaide, râma-shayanem hushayanem Airyâbyo dainghubyo.

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* In the original sense, these words should be translated thus: house-lord of the house, clan-lord of the clan etc. I have translated these words in accordance with the Gujarati style.
* In the text the word 'uta' is associated with every noun.
* In the original text "house-lords of the houses", "clan-lords of the clans" etc. are translated thus: I have translated these words in accordance with the Gujarati style.
* Literally "first fixed - appointed".
* Translating word by word: in whatever part⁶⁷ of the parts⁶⁸.
* Taking word by word it is translated thus: he did not⁶⁷ protect⁷² (him) spiritually⁷¹, or through anger⁷¹ (sanskrit "manyu") he did not⁷⁸ give protection⁷² (to him).
* root vaz = Sanskrit vaj = to weigh, to be heavy; or 'swifter in running' from root vaz = Sanskrit vah = to run.
* Original meaning: "plenty³⁹ of sinful⁴¹ promises⁸⁷."
Åcha no jamyät avanghe, åcha no jamyät ravanghe, åcha no jamyät rafnanghe, åcha no jamyät marzdikäi, åcha no jamyät baeshažäi, åcha no jamyät verethraghnäi; åcha no jamyät havanghi, åcha no jamyät ashavastäi, ughro, aiwi-thüro, yasnyo, vahmyo, an-aiwi-drükhto, vispemäi anuguhe astvaite Mithro yo vouru-gaoyaoitis. Tem amavantem yazatem sûrem dämohu sevishtem Mithrem yazäi zaothräbyo, tem pairi-jasäi vantacha nemanghacha; tem yazäi surunvata yasna Mithrem vouru-gaoyaoitim, zaothräbyo Mithrem vouru-gaoyaoitim yazamaide.

Haomayo gava baresmana, hizvo-danghangha, mäthracha vachacha shyaothracha, zaothräbyascha arshukhdhaebyascha vághzhibyo. Yenghe hàthäm áat yesne paiti vangho, Mazdäo Ahuro vaethä ashät hachä, yãonghãmchä tãschä täoschä yazamaide.

(Kardä VI(19)) (22) Mithrem vouru-gaoyaoitim yazamaide, arsh-vachanghem, vyäkhanem, hazaŋragaoshem, hutäštem, baevare-chashmanem, berezantem, perethu-væghyânem, sûrem, a-khvañem, 6jaghãurväonghem.

Yo1 narem² an-aiwi-drükhto³ apa⁴ åzanghat⁵ baraiti⁶, apa⁷ uthyajanghat⁸ baraiti⁹.

(23) Apa¹⁰no¹¹ hacha¹² åzanghat¹³, apa¹⁴ hacha¹⁵ åzanghibyo¹⁶, Mithra₁⁷ bariœšh¹⁸ anããñrükhto¹⁹. Täm²⁰ ana²¹ mithro-drûzam²² mashyänäm²³ av²⁴ khraepathiyoõe²⁵ tanvo²⁶ thwûyõ²⁷ avabarañ²⁸. Apa²⁹ aeshôm³⁰ bëvâö³¹ aojo³² tûm³³ granto³⁴ kshhayamno³⁵ barahi³⁶, apa³⁷ pâdhayaõ³⁸ zâvare³⁹, apa⁴⁰ chashmanao⁴¹ sûkem⁴², apa⁴³ gaoshayâo⁴⁴ sraoma⁴⁵.

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(24) Noit⁴⁶ dim⁴⁷ arshtoish⁴⁸ hu-khshnutayâo⁴⁹, noit ishašh⁵⁰ para-pathwato⁵¹ ava-ashnaoiti⁵² shanmaoyo⁵³, yahmäi⁵⁴ frakhshni⁵⁵ avi mano⁵⁶ Mithro⁵⁷ jasäit⁵⁸ avanghe⁵⁹, yo⁶⁰ baevarespasano⁶¹ sûro⁶² vispo-vidhvâo⁶³ a-dhaoyamno⁶⁴.

(22) "Meher Yasata¹ takes away⁶ (that) man² out of distress⁵ and takes⁸ (him) away⁷ from destruction⁶ (by whom he is) not deceived. (That is to say Meher Yasata protects that man from pain and distress who does not break the promise and does not utter lies)

(23) Oh Meher yazañ¹⁶, not having been deceived¹⁷! thou shouldst take¹⁸ us¹⁹ far away²⁰ from distress¹²-¹³ and from distresses¹⁴-¹⁶. Also¹³ thou²⁰ bringest²⁸ terror²⁷ unto²⁸ the bodies²⁶ of those²⁵ persons²⁴ (who are) the promise-breakers²⁲ (that is to say, thou strikkest terror in their bodies). Thou (who art) enraged¹⁷ and ruling¹⁸ takes away²⁹-³⁰ the strength of both arms (of theirs), vigour³³ of both feet³² (of theirs), the light³⁴ of both the eyes³¹ (of theirs) and the sense of hearing³⁵ of both the ears³⁶ (of theirs).

(24) Neither⁶⁴ the wound⁶¹ of the well-sharpened⁶⁵ spear⁶¹ not⁶² that of the running quickly far off⁶³ arrow⁶⁴ hits⁶⁵ that (man)⁶⁶ whom⁶⁷ Meher yazata³⁶, who keeps watch ten thousand times⁶¹, valiant⁶², all-knowing⁶³ and unendeavâre⁶⁴ goes⁶⁵ for (granting) help⁶⁶ with the fullness of⁷ heart⁶⁸.

Ahe raya khvarenanghacha, tem yazäi surunvata yasna, Mithrem vouru-gaoyaoitim, zaothräbyo Mithrem vouru-gaoyaoitim yazamaide, räma-shayanem hu-shayanem Airyâbyo dainghubyo.

Acha no jamyät avanghe, acha no jamyät ravanghe, acha no jamyät rafnanghe, acha no jamyät marzdikäi, acha no jamyät baeshažäi, acha no jamyät verethraghnäi, acha no jamyät havanghäi, acha no jamyät ashavastäi, ughro, aiwi-thüro, yasnyo, vahmyo, an-aiwi-drükhto,

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⁶ Yo¹ (meaning, who) relative pronoun applies to Meher yazata.
¹ Or possessing ten thousand spies.
⁵ Or sympathetically; literally 'with the growth of the heart'.
vispemēi anguhe astvaite, Mithro you vouru-gaoyaotish.
Tem amavantem yazatem sûrem dāmohu sevishtem
Mithrem yazai zoatarābyo, tem pari-jasāi vantachā
nemanghacha; tem yazai surunvata yasna Mithrem vouru-

gaoyaotim; zoatarābyo Mithrem vouru-gaoyaotim
yasamaide.

Haamayo gava baresmana, hizvo-danghangha,
māthraccha vachacha shyaathnachha, zoatarābyascha
arshukhdhaeibascha vāghzhibyo. Yenghe hātām āat yesne
paiti vango, Mazdāo Ahuro vaethā ashāt hachā,
yəonghamcha tāschā tōscha yasamaide.

(Karda VIIth) (25) Mithrem vouru-gaoyaotim
yasamaide, arsh-vachanghem, vyākhanem, hazangragaoshem,
hutāshtem, baevare-chashmanem, berezantem,
perethu-vaedhayanem, sûrem, akhvañhem,
jaghaurvāonghem.

Ahurem1 guferem2 amavantem3 dāto-saokem4
vyākhanem5 vahmo-sendanghem6 berezantem7 ashah-

hunarem8 tanu-māthrem9 bāzush-aolanghem10
rathaeshtam11.

(26) Kameredho-janem12 daevanām13, akatarem14
sraoshyanām15, achedārem16 mithro-drująm17
mashyānām18, hamaestārem19 pairikanām20 yo21
dainghaom22 anāduktō23 uparā24 anāi25 dadhāiti26; yo27
dainghaom28 anāduktō29 uparā30 verethrā31 dadhāiti32.

(27) Yo33 daingheush34 rākhsyāothya35 para36
razishtā37 baraiti38, pai39 khvarenā40 vārayeti41, ap42
verethragnem43 baraiti44, avarēthō45 hish46 apivatati47,
baevare48 ghēnānāo49 nisirnaoiti50, yo51 baevare-spasano52
suro53 vispo-vidhā54 a-dhaoyamo55.

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The word “yasamaide” occurring in para 25th should be taken here.
Or bestowing happiness by means of justice.
Or worthy of respect and veneration; root “sen” = Sanskrit “San” = to
worship, to adore.
i.e., he causes to bring that country into bad condition. The original
meaning of the word “razishtā” is “most just”; from this it can be
translated “proper right”.
Original meaning is ‘delivers unto ten thousand strokes’.
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6 For the translation of this paragraph, see Khorsheed Niaesh, para 6th.
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(28) Who1 (Meher yazata) upholds3 the pillars5 of a6 high-built4 house1, (and) renders4 (those pillars) strong6 and indestructible7. Also9 he gives12 a multitude14 of cattle13 and men15 to that16 house11 wherein16 (i.e., in the house) he is pleased17, (but) he destroys21 (these) of other30 (houses) in which22 he is offended13.

(29) Thou25, oh Meher yazata24! art29 (both) strict26 and best7 to the countries30. Thou31, oh Meher yazata24! art39 (both) strict22 and best33 to men36. Thou, oh Meher yazata! rulest11 over39 peace38 and discord39 of the countries42.

(30) Thou dost grant50 houses48 with well-known (or beautiful) women44, with famous chariots45, with strong foundations46, of high structures49 and high-roofed47 (unto that person) who59 being the offerer of libations56 and pious57 worship58 thee60 (Oh Meher yazata) with the well-known41 yazishna52 and with the suitable63 sacred verses of the Avesta64. (Also) thou dost grant24 the house36 (to the righteous person who offers libations unto thee) with beautiful woman52, with famous chariot53, with strong foundation, of high structure45 and high-roofed55.

(31) Aokhto-nāmana68 thwā69 yasna70 rathwya71 vacha7, sūra73 Mithra74, yazā75 zaothrābyo76. Aokhto-nāmana77 thwā76 yasna79 rathwya80 vacha81, sevishta82 Mithra83, yazā84 zaothrābyo85. Aokhto-nāmana86 thwā87 yasna88 rathwya89 vacha90, a-dhaoyama91 Mithra92, yazā93 zaothrābyo94.

For its translation, see Khorshed Niaesh, para 6th.
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(32) Surunuyāno95 no96 Mithra97 yasnahe98, khshnuyāno99 no100 Mithra1 yasnahe2, upa-1-no4 yasnem5 āhisha6, paiity-1-no4 zaotrāo9 visanguha10, paiity11-hish12 yashtāno13 visanguha14, hām15 hish16 chinmāne17 baranguha18, ni19-hish20 das21 garo-nmāne22.

(31) Oh valiant73 Mehēr yazata! I worship75 thee69 with the yasna70 consecrated with (thy) own special name70 and with the suitable71 sacred verses of the Avesta72 through libations76. Oh most beneficent82 Mehēr yazata! I worship84 thee78 with the yasna86 consecrated with (thy) own special name77 and with the suitable80 sacred verses of the Avesta81, through libations83. I worship90 thee76, oh undeceivable91 Mehēr yazata92! with the yasna88 consecrated with (thy) own special name66 (and) with the suitable89 sacred verses of the Avesta90 through libations94.

(32) Oh Mehēr yazata! thou shouldst listen95 to (the voice) of our96 yasna4; oh Mehēr yazata! thou shouldst rejoice97 with the voice of our100 yasna2. Thou shouldst sit6 near our4 yasna5 (consecrated in thy honour). Do thou accept10 our9 libations9. Do thou accept14 these12 (our) consecrated things13, collect15-18 those (consecrated things)16 with love11 (or with affection) and 9 do thou deposit19-21 them20 in (the highest heaven) Garoθmān99.


(34) Yatha64 vaem65 humanangho66 framananghaschā67 urvāzemna68 haomananghamna69.

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vanāma60 vispe61 hamerethe62. Yatha63 vaem64 humanangho65 framananghaschā66 urvāzemna67 haomananghamna68, vanāma69 vispe70 dushmainyush71. Yatha72 vaem73 humanangho74 framananghaschā75 urvāzemna76 haomananghamna77, vanāma78 vispao79 taeshāo80 taurvayama81 daevanām82 mashyānāmchā83, yāthwām84 pairikanāmchā85, sāthrām86 kaoyām87 karafānāmchā88.

(33) In accordance with11 the prayers33 offered12 (i.e. performed) by us unto thee, oh valiant69 (Meher yazata)! do thou grant23 us4 that25 boon26 (mentioned below) which77 we ask29 of thee74.

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

We ask29 of thee28 (all these): Wealth24, courage35, strength to smite the enemy46, prosperity of the family37, sanctification38 good reputation59, blissful state of soul (after death)60, greatness61, wisdom52, knowledge43, victoriousness44 created by Ahura45, the Conquering66, superiority47 of the best50 righteousness49 and 1conversance with the Holy Mithra52.

(34) So that44 we55 (being) of good thought56, of friendly thought57, pleased58 and well-intentioned59 may vanquish60 all61 the opponents62. So that63 we69 being of good thought42, of friendly thought56, pleased57 and well-intentioned68 may smite69 all70 the enemies71, so that72 we73 being of good thought84, of friendly thought75, pleased76 and well-intentioned77 8may overcome78 all79 hostilities80 of the daevas82 and (wicked) men83, of the sorcerers84 and witches85, of the tyrants86, of the Kiks and of the Karapans88.

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* i.e., by treading the path of righteousness he gets that highest status.
1 Original meaning is: 'question and answer about the Religion, Explanation of the Religion'.
9 For its comparison, see Hormazd yashta, para 10th.
Ahe raya khvarenanghacha, tem yazāi surunvata yasna, Mithrem vouru-goyaoitim, zaothrābyo Mithrem vouru-goyaoitim yazamaide, rāma-shayanem hushayanem Airyābyo dainghubyo.

Ācha no jamyāt avanghe, ācha no jamyāt ravanghe, ācha no jamyāt rafanghe, ācha no jamyāt maszdikāi, ācha no jamyāt baeshazāi, ācha no jamyāt verethraghnnāi; ācha no jamyāt havanghāi, ācha no jamyāt ashavastāi, ughro, aiwi-thūro, yasno, vahmyo, an-aiwi-druckhto, vispemāi anguhe astvaite, Mithro yo vouru-goyaoitish. Tem amavantem yazatem sûrem dāmolu sevishtem Mithrem yazāi zaothrābyo, tem pairi-jasāi vantacha nemanghacha; tem yazāi surunvata yasna Mithrem vouru-goyaoitim; zaothrābyo Mithrem vouru-goyaoitim yazamaide.

Haomayo gava baresmana, hizvo-danghanga, māthracha vachacha shaathnacha, zaothrābyascha arshukhdahevyascha vāghzibyo. Yenghe hātām āat yesne paiti vangho, Mazdāo Ahuro vaethā ashāt hachā, yānghāmehā tāschā tāoschā yazamaide.

(Karda IX(५)) (35) Mithrem vouru-goyaoitim yazamaide, arsh-vachanghem, vyākhanem, hazangragaoshem, hutāshtem, baevare-chashmanem, berezantem, perethu-vaedhayanem, sûrem, a-khvasnem, ^g jaghaurvāonghem.

Arenat-chaeshem¹ vindat-spādhem², hazangragyaokkhishtim³ khshayantem⁴ khshayamnem⁵ vispo-vidhvāonghem⁶.

(36) Yo⁷ arezem⁸ frashāvayeiti⁹, yo¹⁰ areze¹¹ paiti¹²-hishtaiti¹³, yo¹⁴ areze¹⁵ paiti¹⁶-hishtenmo¹⁷, frā¹⁸ rasmano¹⁹

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

7 Instead of khrāonghayeite, I have considered ‘thrāonghayeite’ as the better reading. It is causative present of the root tares, tars = to frighten, to be afraid. See paras 41 and 101 of the same yasht.
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(39) Ishavaschit⁷⁹ aeshâm⁸⁰ ezrifyo-parêna¹¹ huthakhtâ¹² hacha¹³ thanvât¹⁴ jya-jatâôngho¹⁵ vazemna¹⁶ ashemno-vidho¹⁷ bavainti¹⁸ yatha¹⁹ granto²⁰ upa-tbîshto²¹ a-paiti-zanto²² mîthnâîti²³ Mîthro²⁵ yo²⁶ vouru-gaoyaoiôish²⁶.

Arshyayaschit²⁷ aeshâm²⁸ hu-khshûnta²⁹ tighra³⁰ daregha-arshtyâ¹, vazemna²¹ hacha³ bûzyo⁴, ashemno-vidho⁵ bavainti⁶, yatha⁷ granto⁸ upa-tbîshto⁹ a-paiti-zanto¹⁰ mîthnâîti¹¹ Mîthro¹² yo¹³ vouru-gaoyaoiôish¹⁴.

Zarshtvachit¹⁵ aeshâm¹⁶ fradakhshnya¹⁷, vazemna¹⁸ hacha¹⁹ bûzyo²⁰, ashemno-vidho²¹ bavainti²² yatha²³ granto²⁴ upa-tbîshto²⁵ a-paiti-zanto²⁶ mîthnâîti²⁷ Mîthro²⁸ yo²⁹ vouru-gaoyaoiôish³⁰.

(38) Those dwellings⁴⁹ (are) horrible⁴⁸ in which⁰ places⁵³ abide⁵⁴ verily⁵⁶ the breakers of covenants⁵⁴ and the tormentors of the righteous men⁵⁷, and those dwellings⁵² (are) not⁵¹ taboung in progeny⁶⁰. The cloven-hoofed⁵² ox⁶⁰ by being disheartened⁷⁰ is driven⁶⁵ along the dreadful⁷⁰ zig-zag path⁶⁴, which⁶⁶ (path) (is) located in the narrow pass⁶⁷ of the breakers of covenants⁶⁸. Moreover (that ox) stands⁵⁷ shedding⁵⁹ tears⁶¹ the chariot⁷⁰ of them⁷¹ (i.e., of the covenant-breakers) (which i.e., tears) drip on⁶⁶ the face⁷⁷.

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

(39) When⁶⁹ Meher yazata⁷⁰, the Lord of wide pastures⁸⁶, becomes⁵¹ enraged⁴¹, offended⁴⁹ (and) dishonouured⁴² (by the promise-breakers and by the distorters of truth), the falcon - feathered⁴¹ arrows⁷⁹ shot⁶⁶ from a well-stretched⁸² bow⁸³-⁸⁴ do not hit the mark⁸⁷-⁸⁸, though quickly flying from the string of the bow⁸⁵ of those⁸⁶ (promise-breakers). When⁷ Meher yazata¹², the Lord of

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* Original meaning 'in which'. Yâhva is a relative pronoun locative singular feminine.
1 i.e. abide barren and desolate without children.
(41) Meher yazata⁵⁵ frightens⁶⁶ (the promise-breakers) from the front (i.e., from one direction); Rashna yazata⁶⁷ frightens⁶⁸ (them) from the opposite direction (i.e., from another direction), and the holy⁷⁰ Sraosha yazata⁷⁰ (it) blows the furious wind from all⁷¹ sides⁷² towards⁷³ both the protective⁷⁵ yazatas⁷⁶. (Also) when⁷⁸ Meher yazata⁷⁸, the Lord of wide pastures⁷⁷, becomes⁸⁴ enraged⁸⁵, offended⁸² and (and) dishonoured⁸³ (by the promise-breakers), they⁷⁷ cause the battle-array⁷⁸ (of those promise-breakers) to desert⁷⁹.

(42) Uityaojanao⁸⁸ Mithra⁹⁰ vouru-gaoyaoite-o⁹⁰ äi⁹¹ Mithra⁹² vouru-gaoyaoite⁹³, ime⁹⁴ no⁹⁵ aurvant⁹⁶ aspa⁹⁷ para⁹⁸ Mithrådha⁹⁹ nayente¹⁰⁰; ime¹ no¹ ughra-bázava¹ kaleta¹ Mithra⁶ schindayeinte⁶.

(43) Paschaeta⁷ dish⁸ fraspayetit⁹ Mithroⁱ¹ vouru-gaoyaoitish¹², panchasaghñi¹³ sataghñi¹⁴shcha¹⁴, sataghñi¹⁵ hazangraghnși¹⁶shcha¹⁶, hazangraghnñi¹⁷ baevareghñi¹⁸shcha¹⁸, baevareghñi¹⁹ ahakhshtaghñi¹¹ schcha¹⁰ yatha¹¹ granto¹² upa-tbïshto¹³ Mithro¹⁴ vouru-gaoyaoitis¹⁶.

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

Oh¹¹ Meher yazata⁹², the Lord of wide pastures⁹¹¹ (Sraosha and Rashna) lead⁹⁶¹⁰⁰ these⁹⁴ our⁹⁵ swift⁹⁶ horses⁹⁸ far away from (the) Meher yazata⁹⁹, and they cut⁶ these⁶ mighty arms⁵ of ours² to pieces⁶ by the sword⁴, oh Meher yazata¹¹!

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

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

¶ ‘Uityaojanao’ - its original meaning is ‘thus speaking’.

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(43) Afterwards⁷, Mithra⁰, the Lord of wide pastures¹¹⁻¹², knocks them down (i.e., kills the army of the promise-breakers) from smiting fifty-times¹³ up to the smiting hundred-times¹⁴, from smiting a hundred-times¹⁵ up to the smiting thousand-times¹⁶, from the smiting thousand times¹⁷ up to the smiting ten-thousand times¹⁸ and from smiting ten thousand times¹⁹ up to the innumerable smitings²⁰, when²¹ Meher yazata²⁴, the Lord of wide pastures²⁰ (is) enraged²² (and) offended²³.

Ahe raya khvarenanghach, tem yazi surunvata yasna, Mithrem vouru-gaoyaoitim, zaotrabhō Mithrem vouru-gaoyaoitim yazamaide, rāma-shayanem hushayanem Airyābyo dainghubyo.

Ācha no jamyāt avanghe, ācha no jamyāt ravanghe, ācha no jamyāt rafnanghe, ācha no jamyāt marzākhai, ācha no jamyāt baeshāzai, ācha no jamyāt verethraghnai, ācha no jamyāt havanghai, ācha no jamyāt ashabasti, ughro, aiw-thūro, yasnayo, vahmyo, an-aïw-drükhto, vispemai angihu astvaite, Mithro yo vouru-gaoyaoitis.

Tem amavantem yazatem sūrem dāmohu sevisthem Mithrem yaziā zaotrabhō, tem pari-jasāi vantachα nemanghachα; tem yaziā surunvata yasna Mithrem vouru-gaoyaoitim; zaotrabhō Mithrem vouru-gaoyaoitim yazamaide. Haamoyo gava baresmana, hizvo-danghangha, māthracha vachacha shyaothchha, zaotrabhāyascha arshukhdhaebyascha vaghzhibyo. Yenghe hāṭmāt āat yesne paiti vangho, Mazdāu Ahuro vaethā ashāt hachā, yāonghāmchā tāscha tāoschā yazamaide.

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* In the original text ‘Mithro yo vouru-gaoyaoitis’ meaning ‘Meher yazata of wide pastures’ occurs twice: first and second line and the fourth and fifth line of this paragraph.
(Karda Xth) (44) Mithrem vouru-gaoyaitim yazamaide, arsh-vachanghem, vyakhaneh, hazangragooshem, hutashitem, baevare-chashmanem, berezantem, perethuvaedhayanem, súrem, a-khafnum, o jagháurvaonghem.

Yenghe1 zem-fratho2 maethanem3 vidhátem4 astvainti5 anghvo6 mazat7 ananga8 bámim9 perethu10 aip11 vouru-ashtem12.

(45) Yenghe13 ashta14 rátayo15 vispa16 pai17 barezahu18, vispa19 vaedhayanahu20, spas21 aonghaire22 Mithrabe22 mithero-druijem24 hishposemma25, ave26 aip27 daidhyanto28, ave29 aip30 hishmarento31, voi32 pawra33 mithrema34 druzint35, avaeshãmcha36 patho37 pânto38 yim39 isenti40 mithro-druij41 hoithim42 ashavá-janascha43 drvanto44.

(46) Añvo45 pavávo46, pascha47 pavávo48, paro49 pavávo50, spas51 vidhaeta52 a-dhaoynamo53, fra54 anže55 visai56 Mithro57 yo58 vouru-gaoyaitish59, yahma56 frakhshn51 av52 mano62 Mithro64 jasaiti56 avanghe56, yo67 baevare-spasano68 sûro69 vispo-vdhván70 a-dhaoynamo71.

(44) Whose1 (i.e., Meher yazata’s) abode1 in this corporeal5 world6 (is) as wide as the earth2, strong3, large4, spacious5, shining6, broad10, (and) wide-extending12.

(45) Whose15 (i.e., Meher yazata’s) eight14 friends15 on17 all16 heights16 (and) on17 all19 watching-places20 have permanently22 sat as spies21 of Meher yazata23 (i.e., on behalf of Meher yazata) looking out24 for the breaker of covenants24. (Also) those26 (friends) are from the beginning the keepers in mind28 (and) rememberers31 (of those) who32 break23 the promise34. (Besides) those friends are care-takers

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(of those paths) on which wicked men45 (who are) the smiter of the righteous persons43 amongst those (promise-breakers)40 desire40 truly42 (or openly)42 to traverse on the path37 (of Meher yazata).

(46) For the assistance66 of whom69 (Meher yazata), the possessor of such eye-sight to the extent of ten-thousand eyes69, valiant69, all-knowing70 (and) undecievable71 goes55 with all his sincerity6263, for that person57 Meher yazata57, undecievable53, lord of wide pastures56 becomes56 (or comes as)56 the helper57, protector57, protector57 from behind57, protector57 from the front57, watcher and on-looker (of him) from all sides52.

Ahe raya khvarenanghacha, tem yazâi surunvata yasna, Mithrem vouru-gaoyaitam, zaothrâbyo Mithrem vouru-gaoyaitim yazamaide, râma-shayanam hu-shayanam Airyâbyo dainghubyo.

Âcha no jamyât avanghe, åcha no jamyât ravnanghe, åcha no jamyât ravnanghe, åcha no jamyât marzdikâi, åcha no jamyât baeshazâi, åcha no jamyât veethraghnâi, åcha no jamyât havanghâi, åcha no jamyât ashavastâi, ughro, aiwi-thüro, yasnö, yahmâo, an-aiwi-drukhto, vispemâi anguhe astvâte, Mithro yo vouru-gaoyaitish. Tem amavantem yazatem sûrem dâmohu sevishtem Mithrem yazâi zoatrâbyo, tem pairi-jasâi vantacha nemanghacha; tem yazâi surunvata yasna Mithrem vouru-gaoyaitim; zoatrâbyo Mithrem vouru-gaoyaitim yazamaide.

Haomayo gava baresmana, hizvo-danghangha, mäthracha vachachsha yaothnachha, zaothrâyascha arshukhduelbyascha vâghzibyo. Yenghe hätâm åat yesne

9 Or with sympathy; literal meaning 'with the growth of the heart'. Also there occurs in another place the same phrase in full form as under: "froaret frakhshni avî mano zardâtoit anguhyyathacha". See para 9th of this yasht; para 92nd of Fravardin yasht.
(48) When Meher yazata drives along towards the blood-thirsty army and towards gathered together in the civil wars, thither (i.e., of that direction) he binds the hands of the promise-breakers persons from behind, he covers all around (their) eye-sight (i.e., he makes them blind), he removes the sense of hearing from (their) ears (i.e., he deafens their ears) and he does not give support to (their) feet (i.e., he renders their feet lame). Also when Meher yazata, the Lord of wide pastures bears his ill-will to the promise-breakers, those countries (i.e. the countries of the promise-breakers) and those combatants become powerless.

Ahe raya khvarenanghacha, tem yazai surunvata yasna, Mithrem voru-gaoyaitim. zoathrëbyo Mithrem voru-gaoyaitim yazamaide, räma-shayanem, hushayanem Airyäbyo dainghubyo.

Ācha no jamyät avanghe, ācha no jamyät ravnaghe, ācha no jamyät rafanghe, ācha no jamyät marzdiäi, ācha no jamyät baeshazäi, ācha no jamyät verethraghài; ācha no jamyät havanghài, acha no jamyt ashä vastäi, ughro aiwi-thüro, yasnyo, vahmyo, an-aiwi-drükhto, vispemäi anguhe astvaite, Mithro yo voru-gaoyaitish. Tem amavantem yazatem sûrem dämohu sevishtem Mithrem yazäi zoathrëbyo, tem pairi-jasäi vantachä nemanghacha; tem yazai surunvata yasna Mithrem voru-gaoyaitim, zoathrëbyo Mithrem voru-gaoyaitim yazamaide.

Haomayo gava baresmana, hizvo-danghangha, mäthracha vachacha shyaothchna, zoathrëbyascha, arshukhddaiebyascha vâghzhïbyo. Yenõhe hâtäm åat yesne paiti vangho, Mazdäo Ahuro vaethä ashät hachä, yâonghämchä täschä táoschä yazamaide.

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For its translation, see Khorshed Niaësh, para 6th.
For its comparison, see Behrâm yash, para 63rd.
Original meaning is “angry in mind”; zarunu=German zorn=angry; mana=thought, mind; in Geldner’s text, the word is “zaranimmen”. If we accept the reading zaranyo-minem according to para 57 of Râm Yasht, it would the mean “of the golden necklace”.
See para 125th of this yash.
For its comparison, see para 8th of this yash.

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For its translation, see Khorshed Niaësh, para 6th.
For its comparison, see Behrâm yash, para 63rd.
Original meaning is “opponents, enemies”; “life-sacrifices unitedly”.

(Karda XIIth) (49) Mithrem vouru-gaoyaitoim yazamaide, arsh-vachanghem, vyākhanem, hazangragaoshem, hutāshtem, baevare-chashamanem, berezantem, perethu-vaedhayanem, sūrem, a-khvanem, 6jaghāurāvanghem.

(50) Yahmāi’ maethanem2 frathwereasat3 yo4 Dadhvā5 Ahuro Mazdā6, upair7 Harām Berezaitim8 pouru-traourvaesīy9 bāmyām10; yathra11 noit12 khshapa13 noit14 temāo15, noit aoto17 vāto18, noit19 garemo20, noit21 ahtīsh22 pouru-mahrko23, noit24 āhītish25 daevō-dātā26, naedha27 dumān28 uz-jasait29, Harairthey30 paitī31 Barezayāo32.

(51) Yat33 kerenāun34 Ameshāo Spenta35 vispē36 hvare-hazaosha37, fraoret38 frakhshini39 avi40 manō41 zarzdātoit42 anguhyat43 hacha44; yo45 vispēm46 ahūm47 astvāntem48 adidhāitī49, Harairtheyā50 paitī51. Barezanghat52.

(52) Āat yat53 duzdāo54 fra-dvārāitī55 yo56 aghavaresh57, thwasha58 gama59 thwāshem60 yuyjēiti61 vāshem62 Mithro63 yo64 vouru-gaoyaitish65, Sraoshaschas66 ashto67 sūro68, Nairyo-sanghaschas69 yo70 māyu71, rasmjatem72 vādham73 jainti74 am-ojatem75 vā76.

(50) For whom1 (i.e., for Meher yazata) the Creator2 Ahuro Mazda3 has built4 an abode5 upon6 the shining7 Mount Alborz8 around which many (stars) revolve9; where10 (there was) neither11 night12 nor13 darkness14, neither15 cold16 wind17 nor18 hot19 (wind), neither20 sickness21 full of death22 nor23 pollution24 produced by the daevas25 (also) on26 (the mount) Alborz27 mists, clouds28 (etc.) cannot29 ascend high up30.

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(51) (The above-mentioned abode of Meher yazata) which33 the Amesahspands35 all36 of one accord with Khorsched yazata37 (i.e., working together with one heart) made34 with the perfect35 faith36 of the devoted42 heart43, who45 (i.e. Meher yazata) surveys46 the entire47 corporate world48 from the Mount Alborz49.50

(52) When51 any evil-knowing52 and wicked-working53 (person) rushes forward55, Meher yazata56, the Lord of wide pastures57 quickly58 and with fast steps59 yokes60 his chariot61 (in order to defeat him) (i.e., having yoked his chariot he goes against Him), and the mighty62, holy63 Sraosha yazata64 and the wise65 Neryosang yazata66 (too go against him, having harnessed their chariots); and Meher yazata smites72 a “weapon”73 (to the evil-doing person) struck in the battle-array74 or75 struck with courage76.

Ahe raya khvarengachha, tem yazāi surunvata yasna, Mithrem vouru-gaoyaitoim, zaotbrābyo Mithrem vouru-gaotytaiotim yazamaide, rāma-shayanem hushayamen Airyābyo dainghubyo.

Ācha no jamyāt avanghe, ācha no jamyāt ravanghe, ācha no jamyāt rafanghe, ācha no jamyāt marzdīkāi; ācha no jamyāt baeshazāi, ācha no jamyat verethraghnaī; ācha no jamyāt havanghāi, ācha no jamyāt ashavastāl, ughro, aiwi-thūro, yasnyo, vahmyo, an-aiwi-drūkhto vispēmāi anguhe astvaite, Mithro yo vouru-gaoyaitish. Tem amavantem yazatem sûrem dāmohu sevštem Mithrem yazāi zaotbrābyo, tem pairi-jasāi vantachanemanghachha; tem yazāi surunvata yasna Mithrem voru-gaoyaitoim; zaotbrābyo Mithrem voru-gaoyaitoim yazamaide.

For its translation, see Khorshed Nīāesch, para 6th.

1 According to Professor Darmesteter.

Or with a sympathetic mind and with a devoted heart.

I.e. it is that weapon which is used with bravery for defeating the army of the promise-breaking persons. If in the words “rasmo-jata” and “amo-jata” the suffix ta is taken as a gerund instead of the past-participle passive, their meanings would be (a weapon) ‘for smiting in the battle-array’ or ‘for smiting with courage or with bravery’.
(55) Yeidhi33 zi34 mā35 mashyāka36 aokhto-nāmana37 yasna38 yazayanta39, yathā40 anye41 yazatāongho42 aokhto-nāmana43 yasna44 yazenti45, frā46 nuruyo47 ashavaayo48 thwarshateh49 zrū50 āyu51 shushuyām52, khvahe53 khvanvato54 amshahe55, upa56 thwarshateh57 jaghmīṃ58.


(55) If33 indeed34 men35 would worship36 me37 with the famous38 yasna39 as40 they do worship45 other41 yazatas with the famous43 yasna44, I should have gone41 indeed34 to the pious46 men47 (i.e., to the help of the pious men) at the appointed49 time50; I6 should have gone (for the help of the righteous men) at the fixed57 time of my own52 hands64 (and) immortal55 life56.

(56) With the famous59 yasna61 (and) with suitable62 sacred hymns63 the righteous man offering libations, (oh Meher yazata!) worships64 thee65. With the famous67 yasna69 and with suitable62 sacred hymns71, Oh valiant72 Meher yazata73 I worship74 (thee) with libations75.

(57) Surunyāo no Mithra yasnahe, khshnuyāo no Mithra yasnahe, upa-no yasneṃ āhisha, paiti-no zaothrō visanghuka, paiti-hish yashtāo visanghuka, hāṃ hish chinmāne varanghuka, ni-hish dasya garōnām3.3

(58) Dazdi ahmākem tat āyaptem, yase-thwā yāsānme, sûra, urvaiti dātanāṃ sravanghāṃ, ishtam amem verethraghnmcha, havanghun ashavastemcha,

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9 For its translation, see Khorsheed Niāesh, para 6th.
1 Ustāna - Sanskrit utāna; root us-tan = Sanskrit ud-tan = to lift the hands by way of request; zasta = Sanskrit hasta = hands; see yasna Ha 28.1
9 According to Gujarati idiom; in the original text, the word for “men” occurs.
haosravanghem hurünimcha, mastim spāno vaeidhimcha. Verethraghnemcha Ahura-dhātem, vanaintimcha uparatātem, yām ashahe vahishtaje, paiti-parshitimcha māthrahe spentahe.*

(59) Yatha vaem humanangho framananghascha urvāzemna haomananghamma, vanāma vispe hamereth. Yatha vaem humanangho framananghascha urvāzenina haomananghamma, vanāma vispe duşimainyush; yatha vaem humanangho framananghascha urvāzemna haomananghamma, vanāma vispāo tbaeshōu taurvayama daevanām mashyānāmcha yāthwām paircankāmcha, sāthrām kaoyām karafnāmcha.³

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

Ācha no jamyāt avanghe, ācha no jamyāt ravnane, ācha no jamyāt rafnanghe, āchano jamyāt marzdikāi, ācha no jamyāt baeshazāi, ācha no jamyāt verethraghnāi; ācha no jamyāt havanghāi, ācha no jamyāt ashavastāi, ughro, aiwi-thūro, yasnyo, vahmyo, an-aiwi-drukhto, vispemāi anguhe astvāte Mithro yo vouru-gaoyaatish. Tem amavantem yazatem sūrem dāmohu sevishtem Mithrem yazāi zaothrābio, tem pairi-jaśāi vantacha nemanghacha; tem yazāi surunvata yasna Mithrem vouru-gaoyaatim; zaothrābio Mithrem vouru-gaoyaatim yazamaide.

Haomayo gava baresmana, hizvo-danghangha, māthrahe vachacha shyaothnachha, zaothrābyascha arshukhdhaeibyascha vāghzibyo. Yenghe hātām āat yesne

³ For the translation of this paragraph, see para 33rd of this Yasht.
⁴ For its translation, see para 34th of this Yasht.

paiti vangho, Mazdāo Ahuro vaethā ashāt hachā, yāonghāmcha tāschā tāošchā yazamaide.

(Karda XIVth) (60) Mithrem vouru-gaoyaatim yazamaide, arsh-vachanghem, vyakhānem, hazangragaoshem, hutāshtem, baevare-chashmanem, berezantem, perethu-vaedhayanem, sūrem, a-khvañem, ojaghauryānghem.

Yenghe¹ voh² haosravanghem³, vangui⁴ kerefsh⁵, vangui⁶ frasasti⁷; vaso-yānem⁸ vaso-gaoyaatim⁹ ataurvayo¹⁰ idha¹¹ fshuyantem¹² vāstrim¹³, vaso-yaonāi¹⁴ intām¹⁶ huddhānghem¹⁶, yo¹⁷ baevare-spaśāno¹⁸ sūro¹⁹ vispō-vidhvā²⁰ adhaoyamno²¹.

(60) Whose (i.e. Meher yazata's) reputation¹ (is) good², (whose) body³ (is) good, (whose) glory⁴ (is) good⁵. Who i.e., meher yazata (is) exercising authority over gifts⁶ (and) swaying over the pasture-fields⁷, not tormenting⁸ the prosperity-bringing⁹ agriculturist¹⁰ (of the country) (i.e., cause of benefit on their behalf).........¹ possessing good sense¹². (Also) who¹³ (is) the possessor of such eye-sight to the extent of ten thousand eyes¹⁴, valiant¹⁵, all-knowing¹⁶ (and) undeceivable¹⁷.

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

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

⁰ For its translation, see Khorshed Nāšesh para 6th.
¹ The meaning of “intām” is not decided. Westergaard has taken “inatām”.
frakhshni avi mano Mithro jasaiti avanghe, yo baevarespasano sûro vispo-vidhvāno adhaoyamno.  

(61) (We worship Meher yazaata who is) firm-footed1, armed2, a spy3, strong4, chief in the assembly5, the replenisher of waters6, listening to appeal7, causing the waters run8, plant-increasing9, ruling over the region10, possessed of status in the assembly11, skillful12, undeceivable13, endowed with many arts14 and full of wisdom15.

(62) Who16 (i.e., Meher yazaata) 

(63) (Oh Meher yazaata) thou18 (who art) enraged19 (and) ruling20 take away21 the strength of both the arms of those (promise-breakers)22, vigour23 of both (their) legs24, brightness25 of both (their) eyes26 (and) the sense of hearing27 of both (their) ears28.

Ahe raya khvarenanghacha, tem yazāi surunvata yasnā Mithrem vouru-gaoyaoitim; zaothrāboyo Mithrem vouru-gaoyaoitim yazamaide, rāma-shayanem hu-shayanem Airyābho dainghubyo.

Acha no jamyāt avanghe, acha no jamyāt ravanghe, acha no jamyāt rafanghe, acha no jamyāt marzidkāi, acha no jamyāt baeshazāi, acha no jamyāt verethraghnāi, acha no jamyāt havanghāi, acha no jamyāt ashavastāi, ughro, aiwi-thūro, yasnyo, vahmyo, an-aiwi-drukhta

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For its translation, see Khorshed Niāesh para 6th.

1 Or prospering the fields; root karesh = sanskrit karsh, to cultivate
2 If the reading "vyānem" is adopted according to Westergaard, the word would mean "of sharp wisdom", 'penetrator in every matter'; root vi = Sanskrit vi = to penetrate.
3 In the text 'neither-strength-giving nor vigour, etc.
4 Dadhāti means 'gives'; apa-dadhāti means 'takes away, snatches away'. After second 'dadhāti' in this para, the prefix 'apa' is understood.

(Karda XVI\(^{19}\)) (64) Mithrem youru-gaoyaiotim yazamaide, arsh-vachanghem, vyâkhanem, hazangragaoshem, hutâshtem, baevare-chashmanem, berezantem, perethu-vaedhayanem, sûrem, a-khvañfem, jaghâurvônghem.

Yahmai\(^{1}\) vyâne\(^{2}\) daenayâi\(^{3}\) srirayâi\(^{4}\) perethu-frâkayâi\(^{5}\), maza\(^{6}\) amavâ\(^{7}\) nîdâtem\(^{8}\); yahi\(^{9}\) paiti\(^{10}\) chithrem\(^{11}\) vidhâtem\(^{12}\), vispâish\(^{13}\) avî\(^{14}\) karshvîn\(^{15}\) yâish\(^{16}\) hapta\(^{17}\).

(65) Yo\(^{18}\) âsunâm\(^{19}\) âush\(^{20}\), yo\(^{21}\) aredrânâm\(^{22}\) aredro\(^{23}\), yo\(^{24}\) takhranâm\(^{25}\) takhmo\(^{26}\), yo\(^{27}\) vyâkhananâm\(^{28}\) vyâkhano\(^{29}\), yo\(^{30}\) frakhshi-dâo\(^{31}\), yo\(^{32}\) âzuiti-dâo\(^{33}\), yo\(^{34}\) vâthwo-dâo\(^{35}\), yo\(^{36}\) khshathro-dâo\(^{37}\), yo\(^{38}\) puthro-dâo\(^{39}\), yo\(^{40}\) gayo-dâo\(^{41}\), yo\(^{42}\) havangho-dâo\(^{43}\), yo\(^{44}\) ashavasto-dâo\(^{45}\).

(66) Yim\(^{46}\) hachaite\(^{47}\) Ashish Vanguhi\(^{48}\), Pârendicha\(^{49}\) raorathâ\(^{50}\), ughracho\(^{51}\) naire\(^{52}\) hâm-varcetish\(^{53}\), ughremcha\(^{54}\) kavaem\(^{55}\) khvarenâo\(^{56}\), ughremcha\(^{57}\) thwâshem\(^{58}\) khvadhâtem\(^{59}\), ughrascha\(^{60}\) Dâmoish\(^{61}\) Upamano\(^{62}\) ughrâoscha\(^{63}\) ashaonâm\(^{64}\) fravashayo\(^{65}\), yascha\(^{66}\) pourunâm\(^{67}\) hathráko\(^{68}\), ashaonâm\(^{69}\) mazdayasnanâm\(^{70}\).

\(^{19}\) For its translation, see Khorsheed Niâesh, para 6th.

(64) In whom\(^{1}\) (i.e., in Meher yazata) is placed extensive\(^{2}\) and powerful\(^{3}\) sharp intellect\(^{4}\) for the excellent\(^{5}\) and widely-spread\(^{6}\) Religion\(^{7}\) (of Mazda-Worship). Whose\(^{8}\) evidence\(^{9}\) is spread\(^{10}\) over all the seven\(^{11}\) regions\(^{12}\) of the earth.

(65) Who\(^{13}\) (i.e., Meher yazata) is the swiftest\(^{14}\) of the swift\(^{15}\), who is generous\(^{16}\) among the generous\(^{17}\), who is valiant\(^{18}\) among the valiant\(^{19}\), who is the chief\(^{20}\) amongst the members of the assembly\(^{21}\). Who\(^{22}\) is increase-giving\(^{23}\), who\(^{24}\) is prosperity-giving\(^{25}\), who\(^{26}\) is giving a herd of cattle\(^{27}\), who\(^{28}\) is kingdom-giving\(^{29}\), who (is) son-giving\(^{30}\), who\(^{31}\) is life-giving\(^{32}\), who\(^{33}\) is felicity-giving\(^{34}\) (and) who\(^{35}\) is piety-giving\(^{36}\).

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

(66) Whom\(^{37}\) (i.e., Meher yazata) (all those mentioned below) escort\(^{38}\) - Ashishvâng\(^{39}\), Pârendî\(^{40}\), of the light (or quick-moving) chariot\(^{41}\) powerful\(^{42}\) (and) brave\(^{43}\) defense\(^{44}\), the powerful\(^{45}\) Kayanian\(^{46}\) Glory\(^{47}\), the strong\(^{48}\) sky\(^{49}\) that follows its own course\(^{50}\), the powerful\(^{51}\) Dami\(^{52}\) upamans\(^{53}\) (yazata), the strong\(^{54}\) Fravash\(^{55}\) of the righteous (people)\(^{56}\) and (those) who\(^{57}\) associate\(^{58}\) amongst plenty\(^{59}\) righteous\(^{60}\) Mazdayasians\(^{61}\).
(68) Yengeh\(^{21}\) vāshem\(^{22}\) han-gerewnāiī\(^{23}\) Ashish Vango√\(^{24}\) yā\(^{25}\) berezāi√\(^{26}\), yengeh\(^{27}\) daena\(^{28}\) Māzdayaresh\(^{29}\) khvīte\(^{30}\) patho\(^{31}\) rādhāi√\(^{32}\). Yim\(^{33}\) aurvant\(^{34}\) mainyavāongho\(^{35}\) aurusha\(^{36}\) raokhsnha\(^{37}\) fradersera\(^{38}\) spenta\(^{39}\) vidhvaŋgho\(^{40}\) asaya\(^{41}\) manivasangho\(^{42}\) vazent\(^{43}\); yat\(^{44}\) dim\(^{45}\) Dāmoish\(^{46}\) Upamanu hu-irikhkhem\(^{48}\) bādh\(^{49}\) irinakhti\(^{50}\). Yahmat\(^{51}\) hacha\(^{52}\) frateresento\(^{53}\) vispe\(^{54}\) mainyava\(^{55}\) daeva\(^{56}\), yaech\(^{57}\) vareny\(^{58}\) drvant\(^{59}\).

(68) Who\(^{1}\) (i.e., Meher yazata) accompanied\(^{16}\) by the glory\(^{17}\) created by Ahura Mazda\(^{18}\) and victory\(^{19}\) created by Ahura-Mazda\(^{20}\) drives along\(^{5}\) (sitting) in a chariot\(^{2}\) high-wheeled\(^{6}\), with well-fitted wheels\(^{13}\), and fashioned by the Spirits (or made in heaven) from the region\(^{57}\) (called) Arezahi\(^{9}\) upt\(^{10}\) the region\(^{1}\) (called) the shining\(^{14}\) Khvaniratha\(^{13}\).

(68) Whose (i.e. Meher yazata's)\(^{1}\) chariot\(^{22}\) Ashishvang\(^{24}\) the lofty\(^{26}\) seizes\(^{3}\). Whose\(^{27}\) passage\(^{31}\) the Mazda-worshipping\(^{29}\) (Zoroastrian) Religion\(^{28}\) itself points out. (Also) whom\(^{3}\) (i.e., Meher yazata) the heavenly\(^{35}\) steeds\(^{34}\), daring through the heavenly\(^{8}\) places\(^{42}\); white\(^{6}\), brilliant\(^{37}\), beautiful\(^{38}\), divine\(^{39}\), wise\(^{40}\), shadowless\(^{41}\), do bear\(^{43}\). (Moreover, the yazata called) Dami\(^{41}\) *Upamanu\(^{47}\) renders plentiful\(^{50}\) verily those who are well filled up\(^{48}\) from\(^{52}\) whom\(^{51}\) (i.e., from Meher yazata) all\(^{24}\) the invisible\(^{55}\) daevas and (those) who\(^{57}\) (are) the Varenian\(^{58}\) wicked persons\(^{59}\) frighten\(^{52}\).

\(^{1}\) i.e., wheels that can be revolved easily and when required.
\(^{2}\) khvite = hu-rite, meaning, good passage, easy (Darmesteter).
\(^{3}\) mainyu+asangho; macnyu=spiritual; asangh=space or moving according to divine will.
\(^{4}\) i.e., they are such whose shadow do not fall at all (spiritual). a-not + saya.
\(^{5}\) Sanskrit chhayā, Persian sāyeh=shadow. Its meaning can also be "quickly".
\(^{6}\) Similar is the description of the horses of Sraosha yazata. See Srao apex yasht, Large, Karda 11th.
\(^{7}\) Its original meaning is "the Symbol of Wisdom".
\(^{8}\) This sentence should be translated better than this. The meaning of root "rich" is (1) "to empty" as well as (2) "to fill, to make plenty". Darmesteter translates the sentence thus: "The curse of the wise man strikes a blow to the sinner".
(69) Moi-tu⁶⁰ ithra⁶¹ Ahuraha⁶² grantaha⁶³ vaeghái⁶⁴ jasaema⁶⁵. Yenghe⁶⁶ hazangrem⁶⁷ vaeghanām⁶⁸ paiti⁶⁹ hamerethā⁷⁰ jasaìt⁷¹; yo⁷² baevare-spaśano⁷³ sūro⁷⁴ vispo-vidhvā⁷⁵ adhaoyamno⁷⁶.

(69) May we⁹ not⁶⁰ come⁶⁴ of the (that) wrathful⁶³ Lord⁶² (i.e., of Meher yazata)! Whose⁶⁶ thousand⁶⁷ strokes⁶⁸ amongst the strokes⁶⁸ come⁷¹ upon⁶⁸ the foe⁷⁰. Who (i.e., Meher yazata) of ten thousand⁷³ watchers⁷³, valiant⁷⁴, all-knowing⁷⁵ (and) undeceivable⁷⁶.

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


(70) Mithrem vouru-gaoyaoitim yazamaide, arsh-vachanghem, vyākhanem, hazangragaoshem, hutāshtem, baevare-chashmanem, berezantem, perethu-vaedhayanem, sûrem, a-khvañem, ojaghāurvōnghem.

Yenghe¹ paurvva-naemāt² vazaite³ verethraghnho⁴ Ahuradhāto⁵ hū⁶ kehrpa⁷ varāzha⁸ paiti-ereno⁹, tizi-dāstreheⁱ⁰, arshno¹¹ tizi-asūrahe¹², hakaret-jano¹³ varāzha¹⁴, anu-poithwahe¹⁵, grantahe¹⁶, parshvanikhahe¹⁷, takhmahe¹⁸, ayangho-pādhahe¹⁹, ayangho-zastha²⁰, ayangho-jyehe²¹, ayangho-dūmahe²², ayangho-paitish-khvarenahe²³.

(71) Yo²⁴ frāstacho²⁵ hameḥethādha²⁶ upa-hakhto²⁷ a-manangha²⁸ hathra²⁹ nairya³⁰ hām-vareti³¹ stijha³² ni-jainti³³ hamerethe³⁴. Naedha³⁵ manyate³⁶ jagnhavā³⁷, naedha³⁸ chim³⁹ ghenām⁴⁰ sadayeti⁴¹, yavate⁴² aem⁴³ ni-jainti⁴⁴ merezucha⁴⁵ sūno⁴⁶ gayehe⁴⁷, merezucha⁴⁸ khāo⁴⁹ ushtānahe⁵⁰.

(72) Hakat⁵¹ vispāo⁵² aipi-kerentaiti⁵³, yo⁵⁴ hakat⁵⁵ astescha⁵⁶ vareseschha⁵⁷ mastareghnascha⁵⁸ vohunishcha⁵⁹ zemādha⁶⁰ hām-raethwayeiti⁶¹ Mithro-drujām⁶² masyānām⁶³.

(70) In front¹ of whom¹ (i.e., Meher yazata) goes⁳ Verethraghnha⁴ created by Ahura Mazdā⁵ in the shape⁶ of a wild boar⁸ aggressive⁹ (or attacking), with sharp tusks⁹, valiant¹⁰, sharp-jawed¹¹, killing at once¹², being moderately fat¹³, wrathful¹⁴, smiling the army¹⁵, strong¹⁶, with iron hind feet¹⁷, with iron forefeet¹⁸, with iron tendons¹⁹, with an iron tail²² (and) with iron jaws²³.

¹ Or surely not; moī=ṁā; tū=Sanskrit tū=surely, verily
² Or 'of ten thousand spies'
(71) Who (i.e., Meher yazata) fleeing forth\(^25\) with a determined mind\(^28\) in the pursuit\(^27\) of the enemy\(^26\) (running away) kills\(^33\) that enemy\(^34\) in the battle\(^32\) by means of (his) manly\(^30\) valour\(^9\). (And) as long as he\(^43\) smites down the entire strength\(^45\) (of that enemy) (and his) pillars\(^46\) of life\(^47\), his vigour\(^48\) and the origin\(^49\) of his vitality\(^50\), (so long) he does not consider\(^56\) himself\(^56\) as a smiter\(^57\) (or) he does not give up\(^41\) smiting\(^40\) (i.e. to say, when Meher yazata kills the enemy with his life, he then regards as smiting him properly).

(72) Who\(^54\) (Meher yazata) cuts all\(^52\) (the limbs) to pieces\(^53\) of the promise-breaking\(^52\) persons\(^63\) at once\(^51\) (i.e. without any delay), and he mingles\(^61\) with the dust of the earth\(^60\) (their) bones\(^55\), hair\(^27\), brains\(^58\) and blood\(^59\).

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

Ácha no jamyat avanghe, ácha no jamyat ravanghe, ácha no jamyat rafnanghe, ácha no jamyat marzdikai, ácha no jamyat baeshazai, ácha no jamyat verethraghrnai, ácha no jamyat havanghai, ácha no jamyat ashavastai, ughro, aiwi-thuro, yasnyo, vahmyo, an-aiwi-drulkhto vispemai anguhe astvaithe, Mithro yo vouru-gaoyaoitish. Tem amavantem yazatem súrem dámohu sevishthem Mithrem yazai zaotrabyo, tem pairi-jasai vantacha nemanghacha; tem yazai surunvata yasna Mithrem vouru-gaoyaoitim, zaotrabyo Mithrem vouru-gaoyaoitim yazamaide. Haomayo gava baresmana, hizvo-danghangha, mathracha vachcha shyaothnacha, zaotrabyascha arshukhdhaeibysachca vaghzhibyo. Yenghe hatam itat yesne paiiti vangho, Mazdåo Ahuro vaetha ashat hachå, y'ongha'mcha tãschcha tãoscchya yazamaide.

\(^6\) Original meaning: his marrow and pillars of life, 'his' marrow and springs of vitality'.

\(^1\) "He does not consider as strokes" (Darmesteter)
(75) (Oh Meher yazata!) may we be the thrivers (or protectors) of the fields! May we not be the devastators of the fields! May we not be the devastators of the house, devastators of the street, devastators of the town and the devastators of the country. (Also) our mighty arms would not be defeated, in the presence of the envious (or wicked) persons.

(76) Tūm aeshām, tūm aeshām tbaeshanguhatām, tbaeshān schindayehi, schindaya ashavajano; hvasho ahi huráthyo zavan-sva ahi sūro.

(77) Ācha-thwā zbaya zavanghe. Ācha-no jamyā avanghe, ash-frāyashticha zaothranām hufrahereticha, yatha thwa aiwishayanna daregha aiwishayana hushitem bereghmya-shaatem.


(76) Thou (Oh Meher yazata!) breakest acts of enmity both of these envious persons and of those belonging to these envious persons. Do thou destroy the injurers of the righteous. (Oh Meher yazata!) thou art possessed

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Footnotes:
1. In this place I have rendered the meaning of “shōthra” equivalent to Sanskrit “kshetra” “field”. Ordinary meaning is ‘city’. Know that Meher yazata presides over the fields. The word “vouru-gaoyaiti” occurs frequently in many places as his epithet “Lord of wide pastures”.
2. Original meaning is ‘one who empties’, root inchi = empty, to pour out.
3. In the original text, every word is prefixed with the prohibitive particle ‘ma’.
4. This is considered in the Passive voice: “That mighty armed yazata may not crush us in the presence of our enemies” (Darmesteter).
5. “Having good ways” (Darmesteter). See hivzo-raithya (yasna Ha 50.6) “leading the tongue to the right direction”.
6. i.e., it would be better if he comes! We wish that he may come (in the benefactive mood).
7. The translation of the last sentence does not seem to me to be satisfactory. Presumably, the sentence from “ācha no jamyā” up to the word “hufrahereticha” is parenthetical. Or in the alternative, omitting ‘yatha’ quite a different sentence may be considered.
8. Original meaning is “endeavours, tries”, “are eager”; root yat = Sanskrit yat.

(Karda XXth) (79) Mithrem vouru-gaoyaititim yazamaide, arsh-vachanghem, vyâkhanem, hazangragaoshem, hutâshtem, baevare-chashmanem, berezantem, perethuvaedhyanem, sûrem, a-khvañfem, Çaghaurvaonghem.

Yo¹ Rashnush² daidhe³ maethanem⁴, yahmäï⁵ Rashnush⁶ dareghäï⁷ hakhédrai⁸ fra-bavara⁹ manavantim¹⁰.

(80) Tûm¹¹ maethanahe¹² pâta¹³ ahî¹⁴ a-drujâm¹⁶; tûm¹⁷ varezänâhe¹¹ paiti¹⁹ nish-hareta²⁰ ahî¹¹ a-drujâm²². Thwâ²³ paiti²⁴ zl²⁵ hakhedrem²⁶ daidhe²⁷ vahishtem²⁸ verethraghnmchã²⁹ Ahura-dhâtem³⁰; yahm³¹ soïr³² mithro-drupo³³ aïpi³⁴ vithishi³⁵ jata³⁶ paurv³⁷ mashýâkâongho³⁸.

¹ For its translation, see Khorsched Niaesh, para 6th.
nemanghacha; tem yazāi surunvata yasna Mithrem vouru-gaoyaoitim; zaothrābyo Mithrem vouru-gaoyaoitim yazamaide.

Haoamayo gava baresmana, hizvo-danghangha, māthracha vachacha shyaothnacha, zaothrābyascha arshukhdhaeibyscha vāghzibyo. Yenghe hātām āat yesne paiti vangho, Mazdāo Ahuro vaethā asḥāt hachā, yāonghāmchā tāscha tāoschā yazamaide.

(Karda XXI$^{40}$) (81) Mithrem vouru-gaoyaoitim yazamaide, arsh-vachanghem, vyākhanem, hazangragaoshem, hutāshtem, baevare-chashmanem, berezantem, perethu-vaehdhanem, sūrem, a-khvafnem, jaghāurvāonghem.

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

(82) Yenghe hazangrem$^2$ yaokhshtinām$^3$ fradathat$^4$ Ahuro Mazdā$^5$ baevare$^6$ doithranām$^7$ vidoithre$^8$. Āat$^9$ ābyo$^{10}$ doithrābyo$^{11}$ aiwyascha$^{12}$ yaokhshtibyo$^{13}$ spacyeti$^{14}$ mithro-zyām$^{15}$ mithro-drujemcha$^{16}$. Āat$^{17}$ ābyo$^{18}$ doithrābyo$^{19}$ aiwyascha$^{20}$ yaokhshtibyo$^{21}$ adhāyono$^{22}$ asti$^{23}$ Mithro$^{24}$ yo$^{25}$ baevare-spasano$^{26}$ sūro$^{27}$ vispo-vidhvāo$^{28}$ adhāoyamo$^{29}$.

(82) Whose (Meher yazata's)$^1$ thousand $^9$faculties$^3$ and ten thousand$^6$ eyes$^2$for seeing all-round$^8$ Ahura Mazdā$^5$ (the Creator) made$^4$. Then$^5$with these$^{10}$ (ten thousand) eyes$^{11}$ and with these$^{12}$ (thousand) faculties$^{13}$ (Meher yazata) spots$^{14}$ the infringer of the contract$^{15}$ and the promise-breaker$^{16}$. Also$^{17}$ owing to these$^{18}$

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

† For the translation of this paragraph, see para 79th of this yazh.

$^*$ In the original text “a thousand” of faculties”$^3$ and “ten thousand” of eyes”$^2$. The meaning of yaokhshiti is “skill, scheme”.

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

Ācha no jamyāt avanghe, ācha no jamyāt ravnanghe, ācha no jamyāt rahanghe, ācha no jamyāt marzdikāi, ācha no jamyāt baeshazāi, ācha no jamyāt verethaghnāi, ācha no jamyāt havanghāi, ācha no jamyāt ashavastāi, ughro, aiwi-thūro, yasnyo, vaṃhyo, an-aiwi-drukhto, vispeāi angže astvaithe, Mithro yo vouru-gaoyaoitith.

Tem amavantem yazatem sūrem dāmohu sevishtem Mithrem yazāi zaothrābyo, tem pairi-jasāi vantacha nemanghacha; tem yazāi surunvata yasna Mithrem vouru-gaoyaoitim; zaothrābyo Mithrem vouru-gaoyaoitim yazamaide.

Haoamayo gava baresmana, hizvo-danghangha, māthracha vachacha shyaothnacha, zaothrābyascha arshukhdhaeibyscha vāghzibyo. Yenghe hātām āat yesne paiti vangho, Mazdāo Ahuro vaethā asḥāt hachā, yāonghāmchā tāscha tāoschā yazamaide.

(Karda XXII$^{40}$) (83) Mithrem vouru-gaoyaoitim yazamaide, arsh-vachanghem, vyākhanem, hazangragaoshem, hutāshtem, baevare-chasmanem, berezantem, perethu-vaehdhanem, jūrem, a-khvafnem, jaghāurvāonghem.

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* For its translation, see Khorshed Niaesh, para 6th.
Yim¹ daingheush² dainghu-paitish³ bādha⁴ ustāna-zasto⁵ zbayeti⁶ avanghe⁷; yim⁸ zanteush⁹ zantu-paitish¹⁰ bādha¹¹ ustāna-zasto¹² zbayeti¹³ avanghe¹⁴.

(84) Yim¹⁵ viso¹⁶ vis-paitish¹⁷ bādha¹⁸ ustāna-zasto¹⁹ zbayeti²⁰ avanghe²¹; yim²² nmānahe²³ nmāno-paitish²⁴ bādha²⁵ ustāna-zasto²⁶ zbayeti²⁷ avanghe²⁸; yim²⁹ dvāchina³⁰ pithe³¹ hachimna³² bādha³³ ustāna-zasto³⁴ zbayeti³⁵ avanghe³⁶. Yim³⁷ drighush-chit³⁸ asho-tkaesh³⁹ apayato⁴⁰ havāish⁴¹ dātāish⁴² bādha⁴³ ustāna-zasto⁴⁴ zbayeti⁴⁵ avanghe⁴⁶.

(85) Yenghe⁴⁷ vākhsh⁴⁸ gerezānaha⁴⁹ us⁵⁰ ava⁵¹ raocḥao⁵² ashnaoiti⁵³, ava⁵⁴ pairi⁵⁵ imām⁵⁶ zām⁵⁷ jasaiti⁵⁸; vi⁵⁹ haptə⁶⁰ karshvān⁶¹ jasaiti⁶², yat-chit⁶³ nemangha⁶⁴ vāchim⁶⁵ baraiti⁶⁶ yat⁶⁷ gaoshchait⁶⁸.

(83) Whom (i.e., Meher yazata)¹ the king² of the country³ (by way of request) with hands uplifted⁴ (towards the sky) invokes⁵ for help⁶. Whom (i.e., Meher yazata)⁷ the lord⁸ of the town⁹ (by way of request) with hands uplifted¹⁰ (towards the sky) indeed¹¹ invokes¹² for help¹³.

(84) Whom (i.e., Meher yazata)¹⁴ the lord¹⁵ of the streets¹⁶ (by way of request) with hands uplifted¹⁷ (towards the sky) verily¹⁸ invokes¹⁹ for help²⁰. Whom (i.e., Meher yazata)²¹ the master²² of the house²³ (by way of request) with hands uplifted²⁴ (towards the sky) indeed²⁵ invokes²⁶ for help²⁷. Whom (i.e., Meher yazata)²⁸ the beggar²⁹ (and the person) wandering⁳² for food³¹ from door to door³² (of the people) (by way of request) with hands uplifted³³.

According to Gujarati idiom in the original text, it is 'the lord of the town' (no).

pithe: dative singular of pitu = meaning 'food', pithwe = pithe (letter 'w' being dropped). If we accept the reading "paithe" instead of "pithe" (which Geldner has given in the footnote) and if we consider "china" in the word "dvāchina" as a suffix, the phrase can be translated as follows: "walking between two[x] roads" (i.e., a traveller who has lost his way).
of wide pastures\(^7\) when\(^7\) will he cause us\(^7\) reach\(^8\) (our own) destinations\(^8\) and when\(^8\) will he turn\(^9\) us\(^9\) back to\(^2\) the path\(^9\) of righteousness (by diverting) (us) from the abode\(^9\) of the false paths\(^9\) of the druj?\(^9\)

(87) Also\(^9\) Meher yazata\(^1\), the lord of wide pastures\(^3\), goes\(^3\) to the help\(^5\) of him\(^4\) by whom\(^8\) he is\(^10\) pleased\(^9\); but\(^7\) Meher yazata\(^1\), the Lord of wide pastures\(^13\), destroys the house\(^16\), the street\(^17\), the town\(^18\), the country\(^19\) and the empire of the country\(^20\) (respectively) of him by whom\(^8\) he is tormented (or displeased)\(^9\).

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

Ācha no jamyāt avanghe, ācha no jamyāt ravanghe, ācha no jamyāt rafanghe, ācha no jamyāt marzdikāi, ācha no jamyāt baeshazāi, ācha no jamyāt veretthaghañī, ācha no jamyāt havanghāi, ācha no jamyāt ashavastāi, ughro, aiwi-thūro, yasnyo, vahmyo, an-aiwi-drukhto, vispe mai anguhe astvaithe. Mithro yo vouru-gaoyaoitis. Tem amavantem yazatem sûrem dāmohu sevishtem Mithrem yazai zaothrābyo, tem pairi-jasai vantacha nemanghacha; tem yazai surunvata yasna Mithrem vouru-gaoyaoitim; zaothrābyo Mithrem vouru-gaoyaoitim yazamaide.

Haomayo gava baresmana, hizvo-danghangha, māthracha vachcha shyaothnacha, zaothrāyacscha arshukhdhaeihaseha vāghzhibyo. Yenghe hätām āat yesne paitei vango, Mazdāo Ahuro vaethā ashāt hachā, yāonghāmchā tāscha tāoschā yazamaide.

Meher Yasht

(Karda XXII\(^{10}\)) (88) Mithrem vouru-gaoyaitim yazamaide, arsh-vachanghем, vyākhanem, hazangragaoshem, hutāshtem, baevare-chashmanem, berezantem, perethu-vaedhayanem, sûrem, a-khvañfem, ḍaghaunvonghem.

Yim\(^1\) yazata\(^2\) Haomo\(^3\) Frashmish\(^4\), baeshazyo\(^5\), sāro\(^6\), khshathrayo\(^7\), zairi-doithro\(^8\), barezishte\(^9\) paitei\(^10\) barezahi\(^11\). Haraityo\(^12\) paitei\(^13\) Barezayō\(^14\), yat\(^15\) vaoche\(^16\) hukairīm\(^17\) nāma\(^18\), anāhitem\(^19\) anāhito\(^20\) anāhitāt\(^21\) paitei\(^22\) baresmana\(^23\), anāhitayāt\(^24\) paro\(^25\) zaothrāyāt\(^26\) anāhitaeibyo\(^27\) paro\(^28\) vaghzhibyo\(^29\).

(89) Yim\(^30\) zaotārem\(^31\) stayata\(^32\) Ahuro\(^33\) Mazdā\(^34\) ashava\(^35\), āsu-yasnen\(^36\) berezi-gāthrem\(^37\). Yazata\(^38\) zaota\(^39\) āsu-yasnō\(^40\) berezi-gāthō\(^41\), berezata\(^42\) vachā\(^43\), Ahurāi Mazdā\(^44\), zaota\(^46\) Ameshanām Spentañām\(^47\). He\(^48\) vākhsh us\(^50\) āva\(^51\) roachā\(^52\) ashnaot\(^53\), āva\(^54\) pairi\(^55\) imām\(^56\) zām\(^57\) jasat\(^58\), vi-jasāt\(^59\) vispāish\(^60\) av\(^61\) kharshvān\(^62\) yāish\(^63\) hatpa\(^64\).

(90) Yo\(^65\) paioiry\(^66\) hāvan\(^67\) haomo\(^68\) uzdasta\(^69\) stehr-paesangha\(^70\) mainyu-tāsha\(^71\), Haraityo\(^72\) paitei\(^73\) Barezayā\(^74\). Berejayat\(^75\) Ahuro Mazdā\(^76\), berejayan\(^77\) Ameshāo Spenta\(^78\) yenghāo\(^79\) kehre\(^80\) huraodhayāo\(^81\); yahmā\(^82\) hvare\(^83\) aurvat-aspe\(^84\) dūrāt\(^85\) nemo\(^86\) baodhayaite\(^87\).

(88) Whom (i.e. Meher yazata\(^1\)) the immaculate\(^19\), did worship\(^2\) Haoma yazata\(^3\), prosperity-giving\(^1\), the healing\(^1\), the beautiful\(^1\), the ruling\(^1\), golden-eyed\(^1\), the pious\(^2\), upon\(^19\) the highest\(^10\) height\(^1\) of the Mount Albroz\(^12\)-\(^14\), which\(^15\) is known\(^16\) by the name\(^18\) Hukairiya\(^17\), with\(^2\) the consecrated\(^21\) Barsom\(^2\), with\(^2\) the holy\(^24\) ‘Zohr’ (i.e. librations) (and) with\(^2\) the holy\(^27\) sacred verses of the Avesta\(^29\).

\(^6\) For its translation, see Khorsheed Niaesh, para 6th.
(89) Whom (Meher yazata) Holy\textsuperscript{35} (Creator) Ahura Mazda\textsuperscript{33-34} installed\textsuperscript{32} as the ‘Zoatar’\textsuperscript{31}, quick in performing the yasna\textsuperscript{36} (and) loud-in-chanting\textsuperscript{37}; and that ‘Zoatar’\textsuperscript{39}, quick in performing the yasna\textsuperscript{40} (and) loud in chanting\textsuperscript{41} (i.e., Meher yazata) who is the Zoatar\textsuperscript{44} of (the Creator) Ahura Mazda\textsuperscript{45} (and who is) the Zoatar\textsuperscript{46} of the Amesha Spentas\textsuperscript{57} did worship\textsuperscript{58} (the Creator Ahura Mazda) with a loud\textsuperscript{42} voice\textsuperscript{43}. (Also) that\textsuperscript{45} voice\textsuperscript{46} (of recitation of Meher yazata) reached\textsuperscript{43} high\textsuperscript{44} the lights\textsuperscript{42} (of heaven) (i.e., stars), spread\textsuperscript{45} over\textsuperscript{45} this\textsuperscript{56} earth\textsuperscript{57} (and) penetrated through\textsuperscript{46} the seven\textsuperscript{69} regions\textsuperscript{62}.

(90) Who\textsuperscript{63} (i.e., Meher yazata) first\textsuperscript{64} prepared\textsuperscript{60} Haoma\textsuperscript{68} by pounding ceremoniously\textsuperscript{69} in the 9 mortar\textsuperscript{70} star-begemmed\textsuperscript{70} (and) made by the Spirits\textsuperscript{71}, upon\textsuperscript{73} (the Mount) Alborz\textsuperscript{72-74} whose\textsuperscript{79} beautiful\textsuperscript{81} body\textsuperscript{80} (the Creator) Ahura Mazda\textsuperscript{76} praised\textsuperscript{79} (or blessed)\textsuperscript{75} and the Amesha spentas\textsuperscript{78} have praised\textsuperscript{77}. To whom\textsuperscript{48} the swift-horse\textsuperscript{84} Sun\textsuperscript{83} considers\textsuperscript{87} (proper to pay) homage\textsuperscript{46} (as under) from afar\textsuperscript{85}.

(91) Nemo\textsuperscript{88} Mithrā\textsuperscript{89} vouu-gaoyaoite-e\textsuperscript{69} hazangro-gashā\textsuperscript{91} baevare-chashmaine\textsuperscript{92}. Yesnyo\textsuperscript{93} ah\textsuperscript{94} vahmyo\textsuperscript{65}, yesnyo\textsuperscript{4} buyao\textsuperscript{99} vahmyo\textsuperscript{48} nmānahu\textsuperscript{99} mashyākānām\textsuperscript{100}. Ushita\textsuperscript{1} buyāt\textsuperscript{2} ahmāt\textsuperscript{7} nāre\textsuperscript{1}, yase\textsuperscript{2-thwa\textsuperscript{6} bādha\textsuperscript{7} frā-yazāīte\textsuperscript{8}, aesmo-zasto\textsuperscript{9}, baresmo-zasto\textsuperscript{9}, gao-zasto\textsuperscript{11}, ḫāvano-zasto\textsuperscript{12} frasnātāeiba\textsuperscript{13} zastaibya\textsuperscript{14}, frasnātāeiba\textsuperscript{15} ḫāvanaeiba\textsuperscript{16}, frasteretāt\textsuperscript{17} paiti\textsuperscript{21} baresman\textsuperscript{21}, uzdātār\textsuperscript{29} paiti\textsuperscript{21} haomāt\textsuperscript{22}, srāvayammān\textsuperscript{23} paiti\textsuperscript{24} Ahunāt Vairyt\textsuperscript{25}.

(92) Aya\textsuperscript{26} daenaya\textsuperscript{27} fraorenta\textsuperscript{26} Ahuro Mazda\textsuperscript{29} ashava\textsuperscript{30}, frā Vohu Mano\textsuperscript{31}, frā Ashem Vahishtem\textsuperscript{32}, frā Khshathrem Vairim\textsuperscript{33}, frā SpentaArmaitis\textsuperscript{34}, frā Haurvata\textsuperscript{35} Ameretā\textsuperscript{36}. Frā-he\textsuperscript{37} Amesha Spenta\textsuperscript{38} bereja\textsuperscript{29} verenta\textsuperscript{26} daenaya\textsuperscript{40}; frā-he\textsuperscript{42} Mazda\textsuperscript{43} hvāpā\textsuperscript{44} ratuthwem\textsuperscript{45} barāt\textsuperscript{46} gaethānām\textsuperscript{47}; yoi\textsuperscript{48-thwa\textsuperscript{49} vaenen\textsuperscript{50}

\textsuperscript{*} Original meaning "by means of ḫāvani-mortar" (Instrumental singular)
(94) Adha no tūm Mithra vouru-gaoyaote, zāvare
dayāo hitaebito, dvratātem tanubyo, pouro-spakhsit
tbishyantām, pairtaitim dushmainyavanām, hathrā-
nivātim hamerethanām avrathanām  
10tbishyantām.

Ahe raya khvarencaghacha, tem yazāī surunvata
yasna, Mithrem vouru-gaoyaoitim, zaothrābyo Mithrem
vouru-gaoyaotim yazamaide, rāma-shayanem
hushyanem Airyābyo dainghubyo.

Ācha no jamyāt avanghe, ēcha no jamyāt ravanghe,
ācha no jamyāt rafnanghe, ēcha no jamyāt marzidāi,
ācha no jamyāt baeshzāi, ēcha no jamyāt verethraghnāi,
ācha no jamyāt havanghāi, ēcha no jamyāt ashavastāi,
ughro, aiwi-thūro, yasnyo, vahmyo, an-aiwi-drūkhto,
vispemāi, anguhe astvait, Mithro yo vouru-gyaagaitsh.
Tem amavantem yazatem sûrem dāmohu sevishtem
Mithrem yazāī zaothrābyo, tem pairi-Jasāl vantacha
nemanghacha; tem yazāī surunvata yasna Mithrem vouru-
gaoyaotim, zaothrābyo Mithrem vouru-gaoyaotim
yazamaide. Haomayo gava baresman, hizvo-danghangha,
māthrach apha achea shyaothnac, zaothrābyascha,
arshukhdhaibyasca vāghzhibyo. Yenghe hātām āat. Yesne
pairt vangho, Mazdāo Ahuro vaethā ashāt hachā,
yāonghāmcha tāscāh tāoschā yazamaide.

(Karda XXIVth) (95) Mithrem vouru-gaoyaotim
yazamaide, arsh-vachanghem, vyākhanem, hazangra-
gaoshem, hūtāshtem, baevare-chashmanem, berezantem,

perethu-vaedhayanem, surem, a-khvanem,
10jaghāuvāonghem.

Yo1 zem-frathāo2 aiwyāitī3, pascha4 hū5 frāshmo-
daitim6, marezaīt7 va8 karana9, ainghāo10 zemo11 yat12
panthanāo13 skarenayāo14 dūrae-pārayāo15, vispem16 imat17
ā-didhāitī18, yat19 antare20 zām21 asmanemche22.

(96) Vazrem23 zastay24 dræmeno25, sata-
fshtānem26 sato-dārem27, fravaeghem28, vīro-nyāonchim29,
zaroiš30 ayangho31 frahikhtem32, amavato33 zaranye34,
amasvatem35 zaenām36, verethravatem37 zaenām38.

(95) Whō1 (Meher yazata) comes up2 to the extent3 of the
everth3 after the setting4 of the Sun5; also he goes6 up to both7 the
ends8 of this9 earth10, wide11, round12 and far for crossing or passing
over13, and he surveys14 this15 entire16 (creation) between17 the earth18
and heaven19.

(96) Meher yazata 4turns up everywhere holding25 in (his)
hands26 a mace27 (of such characteristics as) having a hundred
knores28, having a hundred edges29, striking upon vigorously30,
hurling down men31 (i.e., felling men by blow or cut), cast out32
of yellow brass33 and golden34, so strong35 that it is the mightiest36
of (all) weapons37 and most smiting the adversary38 (or most
victorious39) of (all) the weapons40.

(97) Yahmat39 hachā40 fra-teresaiti41 angoro
mainysu42 pouro-mahrko43; yahmat44 hachā45 fra-
teresaiti46 aeshmo47 dūzāo48 pesho-tanush49; yahmat50
hachā51 fra-teresaiti52 būshāsta53 daregho-gava54; yahmat55
hachā56 fra-teresaiti57 vispe58 mainyava59 daeva60, yaecha61
varenyā62 drvanto63.

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* For the translation of paras 93-94, see Sarosh Yasht Vadi (Large), paras 25-26.

1 'marezaıt' - connection is to be taken with the preceding paragraph.
2 In the sense of English "knob".
3 Original meaning "of yellow iron", "of red brass" (Darmesteter).
Acha no jamyat avanghe, acha no jamyat ravinthe, acha no jamyat ravanghe, acha no jamyat rafanvhe, acha no jamyat marzikai, acha no jamyat bahezahi, acha no jamyat vethranghni, acha no jamyat havanghe, acha no jamyat ashavastai, uhgro, aivi-thurlo, yaonly, vahmyo, an-aivi-druckho, vispemai angvhe astvai, Mithro yo vouru-gaoyaoitish.

Tem amavantem yazatem siih dambho sevishtem Mithrem yazai zaothyabyo, tem pari-jasai vantcha nemanghcha; tem yazai surunvata yasna Mithrem vouru-gaoyaoitish, zaothrabyo Mithrem vouru-gaoyaoitish yazamaide.

Haamay gova baaremaya, hivyo-dharghangha, mithracha vachacha shyaothnacha, zaothrabyascha arshuhkhdheibyascha vaghzhibyo. Yenghe hatam aat yesne paite vamgho, Mazdario Ahuro vaetha ashat hach, yonghaimcha tacscha toshcha yazamaide.

(Kardk XXV) (99) Mithrem vouru-gaoyaoitish yazamaide, arsh-vachanghem, vyakheman, hazanrga-gooshem, hutashem, baevare-chasmanem, berezantem, perethu-vaedhayanem, siih, a-khvaenem, a-jaghauriaonghem.

Yahmat hacha fra-teresanta vispe mainyava daeva, yaecha varenya dryanto. Fravazaite dainghupaitish Mithro yo vouru-gaoyaoitish, dashinem upa karanem, angho zemo yato pathanayao skarenayao durae-paryao.

(Dashinem he upa aredhem vazaihe, yo vanghush Sraosho ashyo; vairystarem he upa aredhem vazaihe. Rashnush berezo yo amavao.)
Vispe⁴² he³⁴ upa⁴⁴ aredhem⁴⁵ vazenti⁴⁶ yāo⁴⁷ apo⁴⁸, yāoscha⁴⁹ urvaro⁵⁰, yāoscha⁵¹ ashaonām⁵² Fravashayo⁵³.  

(101) Avf⁵⁴-dish⁵⁵ aem⁵⁶ khshayanno⁵⁷ hamatha⁵⁸ baraiti⁵⁹ ishav⁶⁰ erézifyo-parena⁶¹; aát yat⁶² athra⁶³ para-jasaiti⁶⁴ vazemmo⁶⁵, yathra⁶⁶ dainghāve⁶⁷ avi-Mîthrnaya⁶⁸. Ho⁶⁹ paoiryo⁷⁰ gadhām⁷¹ nijainti⁷² aspaechha⁷³ paity⁷⁴ viraecha⁷⁵, hathra⁷⁶ tarshita⁷⁷ thrãnghayeit⁷⁸ vaya⁷⁹ aspa⁸⁰ viracha⁸¹.  

(99) From whom¹² all⁴ the invisible⁶ daeva⁵ and the wicked people⁸ of (the city of) Gitân⁸ frightens⁹. The lord of the land¹⁰ who¹¹ is Meher yazata¹², of wide pastures¹⁴ drives forward in the chariot¹⁰ at the right-hand¹⁵ side¹⁷ of this¹⁰ earth¹⁹, (which is) wide¹⁰, circular²² and far for crossing or passing over²³.  

(100) Or²⁶ his²⁵ (i.e. Meher yazata’s) right hand²⁶ side²⁷ drives in a chariot²⁸ the good²⁹ (and) holy³² Sraosha yazata³³; on³⁵ his³⁴ left³³ side³⁶ drives in a chariot³⁷ the exalted³⁸ and powerful⁴¹ Rashna yazata³⁸. On⁴⁴ all⁴² sides⁴⁵ around him⁷⁵ drive in a chariot⁴⁶ (the yazatas presiding over) water⁴⁶ and trees⁵⁰ (and) the Fravashis⁵³ of the righteous (people)⁵.  

(101) When⁶² (Meher yazata) goes⁶⁴ driving in a chariot⁶⁵ to that place⁶ where⁶⁶ (there are) the countries⁶⁷ belonging to the promise-breakers⁶⁸, he⁵⁶, the ruling⁷⁷ carries⁵⁸ always⁵⁸ the falcon-feathered⁶¹ arrows⁶⁰ unto them⁵⁴-⁵⁵ (i.e., unto those countries); he⁶⁰ first⁶⁰ strikes⁶² (his) mace⁶¹ upon⁴ the horses⁷³ and men⁷⁵ (of those countries), and then immediately⁷⁶ he frightens⁷⁷ both (those) horses⁷⁰ and men⁷¹ (who are) terror-stricken⁷⁷ (i.e., he creates horrible terror amongst them).  

Ahe raya khvarenanghacha, tem yazāi surunvata yasna, Mithrem vouru-gaoyoaitim; zaotrhāybo Mithrem vouru-gaoyoaitām yazamaide, rāma-shayanem hushayanem Aairybo dainghubyō.  

Acha no jamyāt baeshazāi, acha no jamyāt verethraghnāi, acha no jamyāt havanghāi, acha no jamyāt ashavastāi, ughro, aiwi-thīro, yasnyo, vahmyo, an-aiwi-drūkhto, vispemāi angue astvaite, Mithro yo vouru-gaoyoaitish. Tem amavantem yazatem sûrem dāmulu sevishtem Mithrem yazāi zaotrhrābyo, tem pairi-jaśi vāntachā nemanghacha; tem yazāi surunvata yasna Mithrem vouru-gaoyoaitim; zaotrhrābyo Mithrem vouru-gaoyoaitim yazamaide.  

Haomayo gava baresmana, hizvo-danghangha, māthracha vachacha shyaothnacha, zaotrhrāyascha arshukhdhaelhayaachscha vāghzibyo. Yenghe hātām āat yesne paity vangho, Mazdāo Ahuro vaethā astāt hachā, yāonghāmchā tāscchā tāoschā yazamaide.  

(Karda XXVI⁵⁵) (102) Mithrem vouru-gaoyoaitim yazamaide, arsh-vachanghem, vyākhanem, hazangragaoshem, hutashtem, baevare-chashmanem, berezantem, perethu-vaedhayanem, sûrem, a-khvaññem, jâghāurvānghem.  

Aurushāspem¹, tīzi-arshtim², daregha-areshtam¹, khshvī-īshūṃ¹, paro-kedvidhem¹, hunairyaōnchim⁶ rathaeṣṭim⁷.  

(103) Yim⁸ haratāremcha⁹ aiwyākhstāremcha¹⁰ fradatath¹¹ Ahuro Mazdāo¹² vispayā¹³ fravoish¹⁴ gaethayā¹⁵, yo¹⁶ haratacha¹⁷ aiwyākhstachā¹⁸ vispayā¹⁹ fravoish¹⁰ gaetha yā¹¹, yo²² anavanguhabdenmo²³ zaenangha²⁴ nipāiti²⁵ Mazdāo²⁶ dāmām²⁷ yo²⁸ anavanguhabdenmo²⁹ zaenangha³⁰ nish-haurvaiti³¹ Mazdāo³² dāmām³³.  

⁶ For its translation, see Khorshed Niaesha, para 6th
arshukhdaehyascha vâghzibyo. Yenge hâtâm āat yesne paiti vangho, Mazdâo Ahuro vaethâ ashat hachâ, yâonghâmchâ tâschâ táoschâ yazamaide.

(104) Mithrem vousu-gaoyaoitim yazamaide, arsh-vachanghem, vyâkhanem, hazangragoshem, hutâshtem, bâevare-chashmanem, berezantem, perethuvaethayanem, sûrem, a-khvnem, jaghâurvânghem.


(105) Temchit 20 Mithro 21 hangrefshemo 22 pairi 23 apaya 24 bâzuwe 25. Dush-khvarenno 26 nashto 27 razishta 28 ashâtô 29 asti 30 anguhyalo 31; itha 32 mainyete 33 dushkhvarenno 34, noit 35 imat 36 vispm 37 duzvarshem 38, noit 39 vispm 40 aiwi-drulkhtem 41 Mithro 42 vaenaiti 43 apishma 44.

(104) Whose (i.e., Meher yazata’s) long 2 arms 3 hold fast 4 (i.e., help) those who stick to the promise strictly 5 (i.e., those who act according to promise).

Explanation: (As regards the person who acts according to the promise, wherever he may be, it is explained below.)

Whether he 4 (i.e., the person who acts according to the promise) (may be) in the Eastern 6 Hind 8 (or whether) he 8 (may be) in the Western 11 “Niniveh” 12, (or whether) he 13 (may be) in the Southern part 14 of Ranglu 15 (or whether) he 13 (may be) in the end 17 of this 18 earth 19, (yet Meher yazata) 6 helps 9 (him).

9 For its translation, see Khorshed Niaesh, para 6th
1 The southern basin of the River Tigris.
Meher Yasht

(105) Meher yazata\textsuperscript{21} adheres\textsuperscript{24} round about him\textsuperscript{23} holding\textsuperscript{22} with his two arms\textsuperscript{25} him\textsuperscript{20} (i.e., the person who acts according to the promise); the man of evil glory (i.e., dishonoured man)\textsuperscript{26} (having recognised) himself \textsuperscript{4} as outcast\textsuperscript{27} from the righteous (person)\textsuperscript{28} is\textsuperscript{30} displeased\textsuperscript{29} in his conscience\textsuperscript{31}. The man of evil glory (i.e., dishonoured person)\textsuperscript{34} thinks\textsuperscript{33} thus\textsuperscript{32} (in his mind): ‘Meher yazata\textsuperscript{34} the guileless\textsuperscript{44} does not\textsuperscript{39} see\textsuperscript{43} all\textsuperscript{38} these evil deeds\textsuperscript{37} (which men commit) nor\textsuperscript{39} all\textsuperscript{40} the lies\textsuperscript{41} (which men utter) (with such false notions he speaks lie and commits wicked deeds).

(106) Āat\textsuperscript{45} azem\textsuperscript{46} manya\textsuperscript{47} manangho\textsuperscript{48}; noit\textsuperscript{49} mashyo\textsuperscript{50} gaethyo\textsuperscript{51} sate\textsuperscript{52} aojo\textsuperscript{53} manyete\textsuperscript{54} dushmatem\textsuperscript{55}, yatha\textsuperscript{56} Mithraschit\textsuperscript{57} mainyavo\textsuperscript{58} aojo\textsuperscript{59} mainyete\textsuperscript{60} humatem\textsuperscript{61}. Noit\textsuperscript{62} mashyo\textsuperscript{63} gaethyo\textsuperscript{64} sate\textsuperscript{65} aojo\textsuperscript{66} mraoiti\textsuperscript{67} duzhukhtem\textsuperscript{68}, yatha\textsuperscript{69} Mithraschit\textsuperscript{70} mainyavo\textsuperscript{71} aojo\textsuperscript{72} mraoiti\textsuperscript{73} hükhtem\textsuperscript{74}. Noit\textsuperscript{75} mashyo\textsuperscript{76} gaethyo\textsuperscript{77} sate\textsuperscript{78} aojo\textsuperscript{79} verezyeti\textsuperscript{80} duzhvarshtem\textsuperscript{81}, yatha\textsuperscript{82} Mithraschit\textsuperscript{83} mainyavo\textsuperscript{84} aojo\textsuperscript{85} verezyeti\textsuperscript{86} hvarshtem\textsuperscript{87}.

(107) Noit\textsuperscript{88} mashim\textsuperscript{89} gaethim\textsuperscript{90} sate\textsuperscript{91} masyāo\textsuperscript{92} hachaithe\textsuperscript{93} äsno\textsuperscript{94} khratush\textsuperscript{95}, yatha\textsuperscript{96} Mithrem chit\textsuperscript{97} mainyaom\textsuperscript{98} hachaithe\textsuperscript{99} äsascha\textsuperscript{100} khratush\textsuperscript{1}. Noit mashyo gaethyo sate aojo surunaoiti gaoshaiwe, yatha Mithraschit mainyavo surut-gao sho hazangra-yao khoshtish vispem vaenaiti druzintem. Amava Mithro frakshthaite ughra vazaithe khshathrahe srirad dadhāiti daemāna dūrat sūka doithrābya.

\textsuperscript{9} The translation of this sentence does not seem to be satisfactory. I have taken it in the sense of Instrumental Singular (3/1). Taking the reading ‘tum-chit’ according to Westergaard, if we regard the “Mithro” in the vocative case, it is translated thus: “Oh Meher yazata! do thou reach him all around”.

\textsuperscript{1} Original meaning is “destroyed”. Or in the alternative: ‘dettracted from the path of righteousness” (nashtō razishta).

Meher Yasht

(106) Then\textsuperscript{45} I\textsuperscript{46} think\textsuperscript{47} in mind\textsuperscript{48} (as under):-

Just as\textsuperscript{56} the heavenly\textsuperscript{46} Meher yazata\textsuperscript{57} thinks\textsuperscript{41} a good thought\textsuperscript{61} with a power\textsuperscript{59} (of his), (in the same way) an \textsuperscript{e} earthy\textsuperscript{64} mortal\textsuperscript{50} with (his) \textsuperscript{e} hundred-fold\textsuperscript{52} strength\textsuperscript{53} cannot\textsuperscript{49} think\textsuperscript{54} a wicked thought. Just as\textsuperscript{66} the heavenly\textsuperscript{41} Meher yazata\textsuperscript{50} speaks\textsuperscript{3} a good word\textsuperscript{62} with a power\textsuperscript{59} (of his), (in the same way) an \textsuperscript{e} earthy\textsuperscript{64} mortal\textsuperscript{53} with (his) \textsuperscript{e} hundred-fold\textsuperscript{52} strength\textsuperscript{56} cannot\textsuperscript{62} speak\textsuperscript{67} a wicked word\textsuperscript{68}. Just as\textsuperscript{62} the heavenly\textsuperscript{57} Meher yazata\textsuperscript{63} performs\textsuperscript{60} a good deed\textsuperscript{67} with a power (of his)\textsuperscript{65}, (in the same way) an \textsuperscript{e} earthy\textsuperscript{67} mortal\textsuperscript{76} with (his) \textsuperscript{e} hundred-fold\textsuperscript{78} strength\textsuperscript{79} cannot\textsuperscript{75} perform\textsuperscript{60} a wicked deed\textsuperscript{61}.

Explanation:- (Its significance seems to be this that Meher yazata by means of his only one power of humata, hukhta and hvershata destroys a hundred-fold strength of wicked thought, wicked word and wicked deed of a wicked person and gives him punishment; In no way that wicked person could succeed in his wicked scheme.

(107) Just as\textsuperscript{96} the innate\textsuperscript{100} wisdom\textsuperscript{9} reaches\textsuperscript{99} Meher yazata\textsuperscript{97} (i.e., is sufficient for him), (in the same way) the innate\textsuperscript{3} wisdom\textsuperscript{9} although it is more than hundred-fold yet cannot\textsuperscript{3} reach\textsuperscript{3} the worldly\textsuperscript{39} man\textsuperscript{9} (i.e., is not sufficient for him); just as the heavenly\textsuperscript{11} Meher yazata possessed of sharp ears\textsuperscript{12} and endowed with a thousand contrivances\textsuperscript{13} sees\textsuperscript{13} every\textsuperscript{14} liar\textsuperscript{16}, (in the same way) the worldly\textsuperscript{14} man\textsuperscript{3} (in spite of his) hundred-fold\textsuperscript{3} strength\textsuperscript{3} cannot\textsuperscript{3} hear\textsuperscript{3} with (his) two ears\textsuperscript{5}.

The courageous\textsuperscript{17} Meher yazata\textsuperscript{18} ‘driving\textsuperscript{21} in a chariot\textsuperscript{21} moves about\textsuperscript{19} in (his) realm\textsuperscript{22} (and) by means of (his) two eyes\textsuperscript{9} he throws\textsuperscript{24} afar\textsuperscript{26} (his) beautiful\textsuperscript{21} and shining\textsuperscript{27} glance\textsuperscript{23}.

\textsuperscript{9} Original meaning is ‘pertaining to this world, worldly’.

\textsuperscript{1} If we take “ste” according to Geldner’s text and if we consider it as locative singular of the word “sit”, existence, world, it would be translated thus: “an earthly mortal in this world (ste) cannot think with his power”.

\textsuperscript{9} Original meaning ‘follows’.

\textsuperscript{9} Original meaning: drives in chariot\textsuperscript{21} and moves about\textsuperscript{9}. 
(108) Ko\textsuperscript{29} mām\textsuperscript{30} yazāite\textsuperscript{31}, ko\textsuperscript{32} drużât\textsuperscript{33}, ko\textsuperscript{34} huyeshti\textsuperscript{35}, ko\textsuperscript{36} duz-yeshti\textsuperscript{37}, mām\textsuperscript{38} zi\textsuperscript{39} mainyete\textsuperscript{40} yazatem\textsuperscript{41}. Kahmā\textsuperscript{42} raeshcha\textsuperscript{43} khvarenascha\textsuperscript{44}, kahmā\textsuperscript{45} tanvo\textsuperscript{46} drvâtem\textsuperscript{47} azem\textsuperscript{48} bakhshānī\textsuperscript{49} khshayamno\textsuperscript{50}; kahmā\textsuperscript{51} ishtim\textsuperscript{52} pourush-khvāthrām\textsuperscript{53} azem\textsuperscript{54} bakhshānī\textsuperscript{55} khshayamno\textsuperscript{56}, kahmā\textsuperscript{57} āsnām-chit\textsuperscript{58} frazaintim\textsuperscript{59} us\textsuperscript{60} aparā\textsuperscript{61} barezayeni\textsuperscript{62}.

(109) Kahmā\textsuperscript{63} azem\textsuperscript{64} ughrem\textsuperscript{65} khshathrem\textsuperscript{66} khvainisakhtem\textsuperscript{67}, pouru-spādhem\textsuperscript{68} a-mainimmahe\textsuperscript{69} manangho\textsuperscript{70} paiti-dathānī\textsuperscript{71}, vahishtem\textsuperscript{72} sāhraschit\textsuperscript{73} hamo-khshathrahe\textsuperscript{74} kameredho-jano\textsuperscript{75} aurvahe\textsuperscript{76} vananto\textsuperscript{77} a-vanemmahe\textsuperscript{78}. Yo\textsuperscript{79} mishtayei\textsuperscript{80} kerete-e\textsuperscript{81} sraoshyām\textsuperscript{82}; ishare\textsuperscript{83} ha\textsuperscript{84} nishṭāta\textsuperscript{85} kiryeiti\textsuperscript{86}, yezi\textsuperscript{87} granto\textsuperscript{88} nishtayei\textsuperscript{89}, tbištaha-chit\textsuperscript{90} a-khshnutaha\textsuperscript{91} Mithra\textsuperscript{92} mano\textsuperscript{93} rāmayeti\textsuperscript{94}, hu-khshnātīm\textsuperscript{95} paiti\textsuperscript{96} Mithrahe\textsuperscript{97}.

(108) (Meher yazata speaks) 'Who\textsuperscript{98} worships\textsuperscript{99} me\textsuperscript{100}? Who\textsuperscript{101} deceives\textsuperscript{102} (me)? Who\textsuperscript{103} worships\textsuperscript{104} (me) with a good adoration\textsuperscript{105}? Who\textsuperscript{106} deceives\textsuperscript{107} (me) with a bad adoration\textsuperscript{108}? (Who) indeed\textsuperscript{109} thinks\textsuperscript{110} of\textsuperscript{111} me, worthy of worship\textsuperscript{112}? On whom\textsuperscript{113} shall I\textsuperscript{114} (who am) the ruling\textsuperscript{115} bestow\textsuperscript{116} lustre\textsuperscript{117}, glory\textsuperscript{118} and the soundness of the body (i.e., health)? On whom\textsuperscript{119} shall I\textsuperscript{120} (who am) the ruling\textsuperscript{121} bestowed\textsuperscript{122} wealth\textsuperscript{123} (or which)\textsuperscript{124} affording full comfort\textsuperscript{125}? To whom\textsuperscript{126} shall I\textsuperscript{127} give\textsuperscript{128} progeny\textsuperscript{129} of innate wisdom\textsuperscript{130}?

\textsuperscript{0} Original meaning: 'may worship, will worship' (present tense subjunctive mood); 'may deceive, will deceive' (Imperfect tense subjunctive mood)

\textsuperscript{1} The above mentioned words yazāite...drużât are to be repeated here.

\textsuperscript{2} Original meaning: 'I may offer exalted status' (barezayeni); if we take "usa para-berejayeni" according to Westergaard text, it would mean "I may bless with pleasure". Usa-nāma instrumental singular; root vas = Sanskrit vash = to wish.

\textsuperscript{0} Original meaning: "the smiting ones?", and the ones not being Smitten\textsuperscript{1}.

\textsuperscript{1} Original meaning: "fixes, appoints"; root ni-stā = Sanskrit ni-sthā = to fix, to appoint.

\textsuperscript{0} In the original text of Westergaard and Geldner, this word - Mithra - is in the vocative singular.

(109) (Meher yazata speaks): 'Unto whom\textsuperscript{132} shall I give\textsuperscript{133} the best\textsuperscript{134} kingdom\textsuperscript{135}, with full power\textsuperscript{136} (i.e., autocratic), smiting the skulls of the wicked\textsuperscript{137}, illustrious\textsuperscript{138}, the mighty\textsuperscript{139}, beautifully-equipped\textsuperscript{140}, inconceivable\textsuperscript{141} in mind\textsuperscript{142} (i.e., abundant), provided with many armies\textsuperscript{143} of the conquering\textsuperscript{144} (and) unconquerable\textsuperscript{145} King\textsuperscript{146}? Who\textsuperscript{147} orders\textsuperscript{148} the execution of punishment\textsuperscript{149} unto the sinner\textsuperscript{150}? When\textsuperscript{151} wrathful\textsuperscript{152} (Meher yazata) orders\textsuperscript{153} (the execution of punishment to the sinner), he puts into execution\textsuperscript{154} instantaneously\textsuperscript{155} that\textsuperscript{156} decided\textsuperscript{157} (punishment). (The person who offers good libations) with full propitiation\textsuperscript{158} of Meher yazata\textsuperscript{159} (i.e., having invoked him with the khshnuman or propitiatory formula) rejoices\textsuperscript{160} the mind\textsuperscript{161} of Meher yazata\textsuperscript{162}, being offended\textsuperscript{163} (and) displeased\textsuperscript{164}.

(110) Kahmā\textsuperscript{165} yasmekha\textsuperscript{166} mahrkemcha\textsuperscript{167}, kahmā\textsuperscript{168} ainishtim\textsuperscript{169} duchithrem\textsuperscript{170} azem\textsuperscript{171} bakhshānī\textsuperscript{172} khshayamno\textsuperscript{173}. Kahmā\textsuperscript{174} āsnāmchit\textsuperscript{175} frazaintim\textsuperscript{176} hathrajata\textsuperscript{177} nijanam\textsuperscript{178}.

(111) Kahmā\textsuperscript{179} azem\textsuperscript{180} ughrem\textsuperscript{181} khshathrem\textsuperscript{182} khvainisakhtem\textsuperscript{183}, pouru-spādhem\textsuperscript{184} a-mainimmahe\textsuperscript{185} manangho\textsuperscript{186} apa-barānī\textsuperscript{187}, vahishtem\textsuperscript{188} sāhras-chit\textsuperscript{189} hamo-khshathrahe\textsuperscript{190} kameredho-jano\textsuperscript{191} aurvahe\textsuperscript{192} vananto\textsuperscript{193} a-vanemmahe\textsuperscript{194}. Yo\textsuperscript{195} mishtayei\textsuperscript{196} kerete-e\textsuperscript{197} Sraoshyām\textsuperscript{198}, ishare\textsuperscript{199} ha\textsuperscript{200} nishṭāt\textsuperscript{201} kīryeiti\textsuperscript{202}, yezi\textsuperscript{203} granto\textsuperscript{204} nishtayei\textsuperscript{205}, khshnūṭahchit\textsuperscript{206} a-tbištaha\textsuperscript{207} Mithra\textsuperscript{208} mano\textsuperscript{209} yaozayeti\textsuperscript{210}, akhsnūṭīt\textsuperscript{211} paiti\textsuperscript{212} Mithrahe\textsuperscript{213}.

(110) (Meher yazata speaks:) 'To whom\textsuperscript{214} shall I\textsuperscript{215} (who am) the dominating one\textsuperscript{216} grant\textsuperscript{217} disease\textsuperscript{218} and death\textsuperscript{219} and to whom\textsuperscript{220}.'
(shall I give) poverty² and distress³? Whose⁸ progeny⁹ of innate wisdom⁸ shall I smite¹⁰ with immediate stroke¹⁰?

(111) (Meher yazata speaks:) ‘From whom will I snatch away¹⁰ the best¹³ kingdom¹³ with full power²³ (i.e., autocratic), smiting the skulls of the wicked²⁴, illustrous²⁵, mighty¹⁴, beautifully-equipped¹⁶, inconceivable in mind¹⁸ (i.e., abundant), provided with many armies¹⁷ of the conquering²⁶ (and) unconquerable²⁷ King²². Who²⁸ (the King) orders²⁰ the execution of punishment³⁰ unto the sinner¹¹. When¹⁹ that wrathful³⁷ (Meher yazata) orders³⁸ (the execution of punishment to the sinner), he puts into execution³⁵ that³⁵ decided³⁴ (punishment) instantaneously³². (The person who offers bad and unlawful libations) with the displeasure⁴⁴-⁴⁵ of Meher yazata⁴⁶ (i.e., with his unworthy adoration ‘provokes’⁴³ the mind⁴² of Meher yazata⁴¹, being pleased⁸⁹ (and) unoffended¹⁰.

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

Ācha no jamyāt avanghe, ācha no jamyāt ravnanghe, ācha no jamyāt rafnaughe, ācha no jamyāt marzdkāl, ācha no jamyāt baeshazāi, ācha no jamyāt-verethraghnāi, ācha no jamyāt havanghāi, ācha no jamyāt ashavastāi, ughro, aiwi-thūro, yasnyo, vahmyo, an-aiwi-drukhto, vispeṃāi anguhe astvaihe, Mithro yo vouru-gaoyaoitish. Tem amavantem yazatem sūrem dāmohu sevishtem Mithrem yazāi zaothrābyo, tem pairi-jasāi vantacha nemanghachae; tem yazāi surunvata yasna Mithrem vouru-gaoyaoitim; zaothrābyo Mithrem vouru-gaoyaoitim yazamaide.

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² If we take the reading “`hathra jaiti’ according to Westergaard’s text, it would then mean ‘with one blow’ (Instrumental singular)
¹ For comparison, see para 109 of the yashat.
⁸ In the original text of Westergaard and Geldner, this word “mīthra” is in the vocative case.
(113) May the exalted Meher yazata and Ahura Mazda come hither for our help! When the weapons of war raise the loud voice and the hoofs of horses trample (the ground) roughly and the poniards gleam (or clash with one another) and the bow strings whiz out of the sharp arrow (from the bow) (i.e. to say, when he goes on in full swing), then the broods of those who dedicate unworthy offerings lie slain to the ground with dishevelled hair (i.e., are thoroughly defeated).

(114) Adha no tūm Mithra vouru-gaoyaioite, zavare dayāo hitaeybo drvatātem tamubyo, pouru-spakhsitim tbishayantām, paiti-jaitim dushmainyavanām hathrani-vātīm hamerethanām aurvathanām tbishyantām.

Aha raya khvarengahcha, tem yazāi surunvata yasna, Mithrem vouru-gaoyaioitim, zaothrābyo Mithrem vouru-gogoaitim yazamaide, rāma-shayanem hushayanem Airyabyo dainghubyo.

Ācha no jamyāt avanghe, ācha no jamyāt ravanghe, ācha no jamyāt rafranghe, ācha no jamyāt marzdiāi, ācha no jamyāt baeshazāi, ācha no jamyāt verethraghnāi,

i.e., as stated above, by dedicating the pasture-lands by their owners unto Meher yazata, i.e., by giving under his protection, cattle and men move about with ease in those fields.

I have taken the word 'hva' in the sense of 'āhva' - Sanskrit āsu, demonstrative pronoun, locative singular. Moreover, Geldner has given the variant reading 'āhva' in the notes.

The nostrils of horses tremble immensley, i.e., shake in the excited state. (Darmesteter)

Kahvān - root kahv; somewhat identical to this word is Sanskrit chakās = to gleam, to shine.

In the sense of English "to clash"; Sanskrit root "kās" = to fizz, to make hissing or spluttering sound.

Bow strings. Persian zeh.

For translation of this para, see Sarosh Yasht Vadi para 26th.


(Karda XXIX) (115) Mithrem vouru-gaoyaioitim yazamaide, arsh-vaanchhagem, vyākhanem, hazangragaoshem, hūtāshtem, baevare-chashmanem, berezantem, perethu-vaedhyanem, sûrem, a-khvañem, jaghāurānghem.

Ā1 Mithra2 vouru-gaoyaioite3, nmānya4 ratvo5 visya6 zantūm7 dakhyum8 Zarathushtratema9.


(117) Satyush39 antare40 pithrema41, hazangrāś42 antare43 dakhyu44, baevaroish46 ast47 Mithro48.
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(115) Oh! Meher yazata\(^5\) of wide pastures\(^6\), the leader\(^7\) protecting the house\(^8\), protecting the street\(^9\), protecting the town\(^10\), protecting the country\(^11\), and protecting the high priest\(^12\).\

(116) Twenty-fold\(^13\) is the friendship\(^14\) between helping friends\(^15\); thirty-fold\(^16\) is the friendship between a collaborator\(^17\) (i.e., persons having the same business - persons having one league); forty-fold\(^18\) between the co-proprietors of a landed estate\(^19\) (or co-proprietors of property\(^20\)); fifty-fold\(^21\) between the full (or good)\(^22\) adorers\(^23\) (of the yazatas and Amesha spenta); sixty-fold\(^24\) between the fellow students\(^25\); seventy-fold\(^26\) between disciple\(^27\) and teacher\(^28\); eighty-fold\(^29\) between son-in-law\(^30\) and father-in-law\(^31\); ninety-fold\(^32\) is the friendship\(^33\) between two brothers\(^34\).\

(117) Hundred-fold\(^35\) is the friendship\(^36\) between father\(^37\) and son\(^38\); thousand-fold\(^39\) is the friendship between\(^40\) two countries\(^41\); ten thousand-fold\(^42\) is the friendship\(^43\) with the Religion\(^44\) of Mazda-worship\(^45\) (of a virtuous person) (because) it\(^46\) (i.e., the Religion of Mazda-worship) brings\(^47\) (as it were) with it courage\(^48\) and (strength) of victory\(^49\).

Explanation: - In the paragraphs 116 and 117, the proportion as to how much friendship and sympathy should be between the

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\(^5\) The connection of this paragraph is with the following paragraph.
\(^6\) Original meaning is “supporting by the shoulder”; supiti-Persian soft = shoulder; root dar = Sanskrit dhar = to support.
\(^7\) Huyāghāna = hu + yaz + na; root yaz = Sanskrit yaj = to worship; z is charged into gh; its another example is: from zan (= to be born) is derived the word ghenā = a woman, one who gives birth. “Husband and wife” according to Windischmann.
\(^8\) In the sense of English terms “school-fellow, co-disciples”.
\(^9\) Or between brother and sister; In Sanskrit, the word bhrār (brother) is in the dual, hence its meaning becomes “brother-sister”.
\(^10\) The translation from the worlds “ava” unto “verethraghnahe” should be done satisfactorily. Taking the word “ava” as demonstrative pronoun nom. sing. fem. I have applied it to “the daena” - religion.

Meher Yasht

next of kin, businessmen, disciple and teacher etc. is mentioned. Amongst these, the proportion of maintaining love towards the Mazda-worshipping Religion of the virtuous person is considered most supreme).

(118) Nemangha\(^50\) adhara\(^51\)-dāta\(^52\) ājasānī\(^53\) upara\(^54\)-dāta\(^55\). Yatha\(^56\) avat\(^57\) hvare-khsaatem\(^58\) tarascha\(^59\) Harām\(^60\) Berezaitim\(^61\) fracha\(^62\) āiti\(^63\) aiwicha\(^64\) yazaita\(^65\), avatha\(^66\) azem-chir\(^67\) Spitama\(^68\) nemangha\(^69\) adhara\(^70\)-dāta\(^71\) ājasānī\(^72\) upara\(^73\)-dāta\(^74\), tarascha\(^75\) angrahā mainyeush\(^76\) drvato\(^77\) zaoshān\(^78\).

(118) Through the homage\(^79\) fixed\(^80\) for this world\(^81\) and fixed\(^82\) for the world beyond\(^83\) (Oh Ahura Mazda!) may I reach\(^84\) (Thee) (i.e., may I come near to Thee)! Just as\(^85\) this\(^86\) Sun \(\odot\) coming\(^87\) across\(^88\) (the Mount) Alborz\(^89\) proceeds\(^90\) forth\(^91\) with majesty\(^92\) (i.e., proceeds further crossing the Mont Alborz), in the same way,\(^93\) Oh Spitama (Zarathushtra!) through the homage\(^94\) fixed\(^95\) for this world\(^96\) and fixed\(^97\) for the world beyond\(^98\) I may go\(^99\) against\(^100\) the will\(^101\) of the wicked\(^102\) Angra mainyu\(^103\) (i.e., by going against his will and by treading quite it’s the opposite, I may perform the act of pleasing the Spenta Mainyu).

Ache raya khvarenangha, tem yazai surunvata yasna, Mithrem vouru-gaoyaitim, zaorthowy Mithrem vouru-gaoyaitim, yazamaide rama-shayanem hushayanem Airyaibyo dainghibyo.

Åcha no jamyat avanghe, åcha no jamyat ravnge, åcha no jamyat ravnge, åcha no jamyat marzdikai, åcha no jamyat baeshzai, åcha no jamyat verethraghnai, åcha no jamyat havanghai, åcha no jamyat ashavastai,
Oh Spitaman\(^1\) (Zarathushtra!) thou shouldst worship\(^2\) Meher yaza\(^3\), (and for his worship) thou shouldst declare\(^4\) (thy disciples). The worshippers of Mazda\(^5\) should worship\(^6\) thee (Meher yaza) \(^6\) together with the small\(^10\) and large\(^9\) cattle, together with the winged\(^11\) birds\(^11\) which\(^9\) fly (being) winged\(^14\).

Meher yaza\(^16\) is the helper\(^21\) of all\(^17\) righteous\(^20\) Mazda-worshippers\(^18\) and he is \(^\text{the worker (for them)\. Haoma yaza\(^23\) (is) known\(^24\) (and) well-renowned\(^25\), \(^\text{whom\(^{26}\) the officiating-priest\(^27\) invites\(^29\) and worships\(^31\) (in the holy ceremony) with eminence\(^32\). If the righteous\(^33\) man\(^32\) who\(^37\) has prepared\(^38\) (that libation) (in accordance with the rituals) shall partake\(^36\) of (that) purified\(^34\) libation\(^33\) (and then) worship\(^60\) Meher yaza\(^41\) of wide pastures\(^33\), (that Meher yaza) shall be\(^67\) propitiated\(^65\) (and) unoffended\(^66\).

Paiti\(^47\)-dim\(^48\) peresat\(^49\) Zarathushtra\(^50\), kutha\(^61\) Ahura Mazda\(^52\), n\(^53\) ashava\(^54\) yaozdat\(^55\) zaathra\(^56\) franguharat\(^57\), yo\(^58\) kerenavat\(^59\) yim\(^60\) yazaite\(^61\) Mithrem\(^62\) yim\(^63\) vouru-gaoyoiitim\(^64\), khshnuto\(^65\) a-tibishto\(^66\) hyat\(^67\).

Aat\(^58\) mraot\(^59\) Ahuro Mazda\(^70\), thri-ayarem\(^71\) thri-kshaparem\(^72\) tanum\(^73\) frasnyayanta\(^74\), thri-satem\(^75\) upazananam\(^76\) pairi-akayant\(^77\), Mithrahe\(^78\) vouru-gaoyoiitolsh\(^79\) yasnaicha\(^80\) vahmaicha\(^81\); bi-ayarem\(^82\) bikshaparem\(^83\) tanum\(^84\) frasnyayanta\(^85\), visaiti\(^86\) upazananam\(^77\) pairi-akayant\(^86\), Mithrahe\(^88\) vouru-gaoyoiitolsh\(^89\) yasnaicha\(^90\) vahmaicha\(^91\). M\(^92\)-chish\(^94\) me\(^95\) aonghm\(^96\) zaothranam\(^97\) franguharat\(^98\), y\(^99\) noit\(^100\) staotanam\(^1\) yesnyanam\(^1\) amato\(^2\) vispe\(^3\) ratavo\(^4\).

\(^{(*)}\) i.e. offering them in your honour
\(^1\) - better 'Yoi' (Plural) for Yoi
\(^2\) i.e. large birds who could fly with wings, not baby-birds
\(^3\) Kerethwacha - n-base masculine noun - nominative singular; root kere, - skt kru = 'to do'
\(^4\) to know that certain words translated in this paragraph could not be grammatically proper.

For its translation, see Khorshed Niaesh, para 6th.
(121) The Prophet Zarathushtra asked Him (i.e., the Creator Ahura Mazda) again: 'How, oh Ahura Mazda? shall (that) righteous man who may have prepared (that libation in due accordance with the rites) shall partake of (that) purified libation and how shall he worship Meher yazata of wide pastures (in order that) Meher yazata may be pleased and satisfied?'

(122) Thereupon Ahura Mazda said: 'For three days and three nights they should wash (their) bodies and should atone for thirty upāzanas for the sake of the worship and adoration of Meher yazata of wide pastures. For two days and two nights they should wash (their) bodies and should undergo a penance of twenty upāzanas for the sake of worship and adoration of Meher yazata of wide pastures. None who have 90 libations of mine, who has not invoked all the lords of the Staota Yasna (i.e., embodied in the Staota yazata).

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

(123) Mithrem vouru-gaoyaitim yazamaide, arsh-vachanghem, vyākanhem, hazang-sangošem, sutāshtem, baevar-chashmanem, berezantem, perethu-vaedhayanem, sūrem, a-khavfem, jaghaurvāonghem.

Yim yazāi Ahuro Mazdā, raokshnāt paiiti garo-nmānāt.

(124) Uz-bāzāush paiiti amerekhtim fravazaite Mithro yo vouru-gaoyaitish, hach a raokshnāt garonmānāt, vāshem srīrem vavazānem hāmotakhmem vispo-paesem zaranaenem.

(125) Ahmya vāshe vāzōntse chathwāro aurvanto, speita hama-gaonaongo anaoshāongho. Te para-safaongo.
zaranena34 paithsmukha35, āat36 he37 aparā38 erezatena39; āat40 te41 vispa42 frā-yukhta43 hām-isāmcha44 simāmca45 simoīthramcha46, dereta47 hukereta48 upairispātā49 aka50 bastām51 khshathrem vairim52.

(123) Whom1 (i.e., Meher yazata) did (the Creator) Ahura Mazda3 praise2 from the shining4 Garothman (Highest Heaven).

(124) Meher yazata, the Lord of wide pastures who is "the strong-armed" (starting) from that shining Garothman (Highest Heaven) drives forward (riding) in (his) beautiful17 chariot17, swiftly (or easily)19 rolling19, fully-powerful30, all-adorned41 and golden52 to9 the Heavenly space9 (i.e., to the abode of the Heavenly yazatas and Amesha Spendas).

(125) In that23 chariot48 four26 steeds27 white28, 5 of the same colour29 *fed with ambrosia30 and immortal31 carry25 away25 (Meher yazata). The front23 hoof33 (of those horses) are shod15 with gold34, but36 their hind (hoofs) are shod35 with silver39. Moreover40 all42 those41 (horses) (are) harnessed31 to the same pole44 (of the chariot); and (that pole is) fastened31 with the cord45 of the yoke46 and with the well-fashioned, *solid49 *clasp75,50 of metal52.

* Original meaning: 'with raised arms'.
1 Īvavzanēm = perfect participle ātmānepada adjective masculine gender, accusative singular; root vaz; re-duplicated form is vavazā = āna termination added; hence, vavazāna.
9 Or in the sense of English "Heavenly Space"; towards the endless space of the sky. If the word amerekhtim is derived from the root merek, to smite and if the initial 'ā' is taken as 'a', the word would then mean 'the place of smiting' and hence, it can be 'battle field'. That is to say, Meher yazata goes in the battle for smiting the daevas and drujas.
5 After mentioning 'white', the significance of describing 'of the same colour is this that without the slightest difference, the whiteness of those horses should be one and the same.
1 In the sense of English 'ambrosia'; 'living upon ambrosia'.
5 In the original text 'those front hoofs'; the demonstrative pronoun nominative plural.
9 In the original text, the word is in the singular: his (he).
* Original meaning: 'fitted from above' - well fastened.
+ In the sense of the singular word "clasp"; cracked47 hook48.

(126) Dashinēm53 he54 aredhe55 vazaite56 Rashnvo57 razishto58 spenishto59 upa-raodhīsto60; āat61 he62 haya63 aredhe64 vazaite66 razishtām66 chīstām67 barat-zothrām68 ashaonīm69 spate70 vastrā71 vanghait72; spate73 daenayān74 Mazdayasnash75 upamanān76.

(127) Upavazat77 takhmo78 Dāmoish79 Upamano80, hu-kehrpa81 varāzāhe82 paiti-ereno83, tizi-dāstrabe84, arshno85, tizi-asūrāhe86, hakeret-jano87 varāzhāhe88, anupoithwae89, grantae90, parshvanikae91 takhmahe92, yukhdahe93, pairivāzahe94. Nikhsbat95 ahmāt96 vaza97 Ātarsh98 yo99 upa-sukheto100, ughrem1 yo2 kavaem3 khvareno1.

(126) On his54 (i.e., Meher yazata's) right53 side55 drives51 Rashne yazata57, the most just56, the most beneficent59 and the best-shapen60. Also64 on his (i.e., Meher yazata's) left63 side54 drives55 the most upright66 "Chisti77, the libations-bearing66, the righteous69 (who) has put on72 white70 garments71. White73 is 'the sign76 (or symbol) of the Mazda-worshipping3 Religion74.

(127) The strong78 (yazata called) Dami9 Upamana79-80 accompanied77 (Meher yazata).

Explanation:- (As regards the shape in which he goes, it is stated as under).

+ In the original text, the word 'Chisti' and its epithets are in the accusative singular. Know that, Chisti (or Chista) yazata comes with "daeni" (din).
9 Dr. Geldner has put a full stop before another "spaeta"73 word. Taking in accordance with that manner, it is translated as under: Chisti77 (who) has put on72 white70 garments71 (and who herself) is white73 drives in a chariot66 and the sign69 (or symbol) of the Mazda-worshipping3 Religion74 (also drives in a chariot).
+ Word by word meaning of "Dāmoish Upamana" is symbol of wisdom, sign of wisdom.
Dāmi (yazata named Dāmi Upamana goes with Meher yazata) in the good body of boa, aggressive (or attacking), with sharp tusks, brave, sharp-jawed, killing at once, having moderate fat, wrathful, smiting the army, strong, strong-bodied, (and) rushing all around. Also behind him (i.e., Meher yazata) go the blazing Adar yazata and the powerful Kayanian Glory.

(128) Hishtaite aom vāshahe Mithrahe Vouru-gaoyaitoish hazangrem thanvareitinām, asti yu gavasahe snāva jya hukeretanām; mainyavasāo vazenti, mainyavasāo patenti, kameredhe paiti daevanām.


(128) On the exterior side of the chariot of Meher yazata of wide pastures stand a thousand (arrows) of the arrows vulture-feathered, o gold-notched, with a horn-shaft, with the edge-blade of iron, well-made. (Those arrows) pass through the heavenly or (celestial) space and (having passed) through the celestial space fall upon the skulls of the daevas.

(130) On the exterior side of the chariot of Meher yazata of wide pastures stand a thousand (arrows) of the arrows with sharp blades, well-made. (Those arrows) pass through the spiritual or (celestial) space and (having passed) through the celestial space fall upon the skulls of the daevas. On the exterior side of the chariot of Meher yazata of wide pastures stand a thousand (quoits) of the quoits double-edged, well-made of steel flung upon the enemy for killing. (Those quoits) pass through the heavenly or (celestial) space and (having passed) through the celestial space fall upon the skulls of the daevas.

By accepting the reading hu kehrpa according to Geldner, if we compare hu with Sanskrit su, shu 'meaning' a swine, translation of the phrase hu...varazhe would be "wild boar, pig". For comparison of this paragraph, see para 70th of this yashth and para 15th of Belrān yashth.

Darmesteter. This word is accusative singular of the demonstrative pronoun aya and we consider it as a noun derived from the root aya to help, its meaning can be 'full help-protection' (in the sense of dative singular).

Deriving from mainyu + asangh; or acting according to the spiritual wish, deriving from mainyava + vasangh; initial 'v' being dropped.

0 literally 'gold-mouthe'd
1 In the sense of English quoits.
(131) On the exterior side of the chariot of Meher yazata of wide pastures stand a thousand swords, well-made. (Those swords) pass through the celestial space and having passed through the celestial space fall upon the skulls of the daevas. On the exterior side of the chariot of Meher yazata of wide pastures a thousand maces of iron, well-made.

(132) Hishtaite aom vāshahe Mithrahe vouru-gaoyaitoisht vazrem sirimm hunivikhtem, satafshtānem, satodārem, fravaehlem, viso-nyāonchim, zaroish, ayangho frahikhtem, amavato, zaryanye, amavastem, zayanām, verethravastem, zayanām. Mainyavasām, vazenti, mainyavasām patenti kameredhe paiBit daevanām.

(132) On the exterior side of the chariot of Meher yazata of wide pastures stand the powerful (having such characteristics as) beautiful, sufficiently made heavy, with a hundred knobs, with a hundred edges, striking upon vigorously, falling man down, cast out of brass and gilt with gold, strongest of (all) weapons and most smiting the enemy (or most victorious) of (all) weapons. (That mace) passes through the spiritual (or celestial) space, and having passed through the celestial space falls upon the skulls of the daevas.

(133) Pascha jainti daevanām. pascha nighnint Mithro-duřjām mashyānām, fravazaiti Mithro yovouru-gaoyaitišht, tarto Areyzati Savahiti taro.

Fradadhasfhu Vidadhasfhu, tarto Vouru-bareshti Voru-jareshti, tarto imat karshvare yat Khvanirathem bāmim.

(134) Avi bādha frateresaiti angro-mainyush pourumahrko, avī bādha frateresaiti Aeshma dūzdāno peshotanush; avī bādha frateresaiti Bushyāsta dareghogava; avī bādha frateresenti vispe mainyava daevas, yaecha Varenya drvanto.

(134) After the slaying of the daevas (and) after the slaying of the promise-breaking persons, Meher yazata, the Lord of wide pastures, after crossing Areyzah and Savahit (regions), after crossing Fradadhasfhu and Vidadahphit (regions), after crossing Voru-bareshti and Voru-jareshti (regions) and after crossing this region which is the shining Khvaniratha proceeds further.

(134) In the presence of Meher yazata Anga Mainyuh full of death, is verily afraid; in (his) presence the evil-knowing and sinful Aeshma daeva surely takes fright; in (his) presence Bushyastha (i.e., the demon of procrastination), the lung-handled indeed frightens; in (his) presence all the invisible daevas (and) the wicked people of Gitan (city) indeed get scare.

(135) Mā Mithrahe vouru-gaoyaitoisht granthe vaeghāi jasam; mā no granto aipi-janyāo Mithro yovouru-gaoyaitish; yo aojishto yazatanām, yo tanchishto yazatanām, yo thwakhshishto yazatanām, yo aśishto yazatanām, yo as verethrējastemo yazatanām, frakhshēite paiBit aya zemā.

a In the sense of English word cudgel, mace.
1 In the original text, this word is in the genitive singular.
* A short description of the weapons of war of Ancient Iran we find in the paragraphs 128-132. For comparison of this paragraph, see para 96th of this yash.
5 In the sense of English “knob”.
6 Original meaning: “hurling down man”.
7 Although its subject (vazrem) is in the singular number, yet in accordance with the preceding paragraphs, the verb is in the plural.
8 Jainti, nighninti - i-base noun feminine, instrumental singular; root jan, ni-jan.
9 i.e., by passing through it; original meaning 'across' (Sanskrit tiris)
10 i.e., of the people of that time when Avesta was written.
11 For its comparison, see paragraph 97th of this yash.
12 For the translation of this paragraph, see para 98 of this yash.
Ahe raya khvarenanghacha, tem yazäi surunvata yasna, Mithrem vouru-gaoyaoitim, zaothräbyo Mithrem vouru-gaoyaoitim yazamaide, räma-shayanem hushayanem Airyäbyo dainghubyo.

Ächa no jamyät avanghe, ächa no jamyät ravnanghe, ächa n jamyät rafnanghe, ächa no jamyät marzdkäi, ächa no jamyät baeshazäi, ächa no jamyät verethraghnäi, ächa no havanghäi, ächa no jamyät ashavastäi, ughro, aiwithüro, yasnyo, vahmyo, an-aiwi-drükhto vispemäi anguhe astvaite, Mithro yo vouru-gaoyaoitis. Tem amavantem yazatem sürem dämohu sevishtem Mithrem yazäi zaothräbyo, tem pairi-jasäi vantacha nemanghacha; tem yazäi surunvata yasna Mithrem vouru-gaoyaoitim; zaothräbyo Mithrem vouru-gaoyaoitim yazamaide.

Haomayo gava baresmana, hizvo-danghangha, mäthracha vachacha shyaothnacha, zaothräbyascha arshukhdhaebyascha väghzibyo. Yenghe hâtäm äät yesne paiiti vangho, Mazdäo Ahuro vaethä ashät hachä, yäonghämchä täsçä taoscha yazamaide.


Yahmäi¹ aurusha² aurvantva³ yükhta⁴ vësha⁵ thanjayäonte⁶, aev⁷ chakhra⁸ zaranae⁹ asänascha¹⁰ vispo-bäme¹¹; yezi¹²-she¹³ zaothräo¹⁴ baraiti¹⁵ avi¹⁶-she¹⁷ maethanem¹⁸.

(137) Ushta¹⁹ ahmäi²⁰ naire²¹ mainyäi²², uiti²³ mraot²⁴ Ahuro Mazdäo²⁵, äi²⁶ ashäum²⁷ Zarathushtra²⁸; yahmäi²⁹ zaota³⁰ ashava³¹ anghesh³² dahmo³³ tanu-mäthro³⁴, frasteretät³⁵ paiiti³⁶ baresman³⁷, Mithrahe³⁷ vacha³⁸ yazäite³⁹, räshtem⁴⁰ ahmäi⁴¹ naire⁴² mainyäi⁴³, Mithro⁴⁴ maethanem⁴⁵ ächaraiti⁴⁶; yezi⁴⁷-she⁴⁸ yäñädha⁴⁹ bavaiti⁵⁰ sanghemchi⁵¹ anu⁵² sastraï³ sanghemchit³⁵ anu⁵⁵ mainyäi⁵⁶.

(136) For whom (i.e., for Meher yazata) a pair of white steeds are yoked to the chariot with one golden wheel and with all-glittering axe.

If he carries libations for him to his abode. For whom there be prosperity unto that person, (so) I think (i.e., I wish all-prosperity to that person), Oh Holy Zarathushtra! Thus said (the Creator) Ahura Mazda.

Explanation: (As to who that man is it is stated below).

For whom the holy Zaotor, most virtuous, the word - incarnate, worships (Meher yazata) with the Barsam having spread (and) with the hymn of Meher yazata (i.e., with the sacred verses of the Avesta to be recited in honour of Meher yazata); then I think, for (the help of) that person Meher yazata goes straight to (his) abode.

(138) Sädrem⁵⁷ ahmäi⁵⁸ naire⁵⁹ mainyäi⁶⁰, uiti⁶¹ mraot⁶² Ahuro Mazdäo⁶³, äi⁶⁴ ashäum⁶⁵ Zarathushtra⁶⁶.

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¹ For its translation, see Khorshed Niaesh, para 6th.
yahmā\textsuperscript{67} zaota\textsuperscript{68} anashava\textsuperscript{69} a-dahmo\textsuperscript{70} a-tanu-māthro\textsuperscript{71}, pascha\textsuperscript{72} baresma\textsuperscript{73}, frahishta\textsuperscript{74}, perenemcha\textsuperscript{75} baresma\textsuperscript{76} starāno\textsuperscript{77}, dareghemcha\textsuperscript{78} yas nem\textsuperscript{79} yazāno\textsuperscript{80}.

(139) Noit\textsuperscript{81} khshnāvayetti\textsuperscript{82} Ahurem Mazda\textsuperscript{83}, noit\textsuperscript{84} anye\textsuperscript{85} Amesha Spenta\textsuperscript{86}, noit\textsuperscript{87} Mithrem\textsuperscript{88} yim\textsuperscript{89} voru-gaoyaotim\textsuperscript{90}. Yo\textsuperscript{91} Mazda\textsuperscript{92} tāro\textsuperscript{93} man ye\textsuperscript{94} tāro\textsuperscript{95} anye\textsuperscript{96}, Amesha Spenta\textsuperscript{97}, tāro\textsuperscript{98} Mithrem\textsuperscript{99} yim\textsuperscript{100} voru-gaoyaotim\textsuperscript{1}, tāro\textsuperscript{2} dātemcha\textsuperscript{3} Rashnūmcha\textsuperscript{4} Arshātemcha\textsuperscript{5} frādat-gaethām\textsuperscript{4}, varedat-gaethām\textsuperscript{7}.

(138) Woe\textsuperscript{57} (be) unto that man, I think\textsuperscript{50} (so) (i.e., I think that that person ought to suffer pain), Oh\textsuperscript{64} Holy\textsuperscript{65} Zarathushtra\textsuperscript{66}! Thus\textsuperscript{61} (the Creator) Ahura Mazda\textsuperscript{63} spoke\textsuperscript{62}.

Explanation: (As regards what type of that man he is, it is stated below)

For whom (i.e., for that man) if he who is the Zaotar - the officiating priest\textsuperscript{68} (inspite of being) the spreader\textsuperscript{77} of sufficient\textsuperscript{75} (i.e., as required) Barsam\textsuperscript{76} and \textsuperscript{9} the consecrator of long\textsuperscript{78} yazish\textsuperscript{79} is impious\textsuperscript{80}, immoral\textsuperscript{81}, and not keeping his body under the control of māthra\textsuperscript{71} (i.e., religious commandments) and standing\textsuperscript{72} behind\textsuperscript{72} the Baresman-twigs\textsuperscript{73} (as to what happens thereby, it is stated in the following paragraph).

(139) (The Zaotar of the above-mentioned characteristics) does neither\textsuperscript{81} please\textsuperscript{52} (the Creator) Ahura Mazda\textsuperscript{83}, nor\textsuperscript{84} does he please\textsuperscript{82} other\textsuperscript{85} Amesha Spentas\textsuperscript{86}, nor even\textsuperscript{87} does he please\textsuperscript{82} Meher yazata\textsuperscript{84} of wide pastures; (rather by performing the ceremony unlawfully) that \textsuperscript{9} man\textsuperscript{81} (as if) regards\textsuperscript{84} (the Creator) Ahura Mazda\textsuperscript{92} as mean\textsuperscript{91} (i.e., he hates Ahura Mazda), he regards\textsuperscript{84} other\textsuperscript{86} Amesha Spentas\textsuperscript{97} as mean\textsuperscript{98} he regards\textsuperscript{84} Meher yazata\textsuperscript{92},

\textsuperscript{6} Original meaning: consecrating the yasna ceremony.
\textsuperscript{1} Frahishta - present participle parsmaipada nominative singular masculine - like fra...shusa (yasna I.17). Also the same word can be perfect tense third person singular parsmaipada.
\textsuperscript{2} Original meaning 'who' (yo); and it applies to "zaota anashava" occurring in the above para.

of wide pastures\textsuperscript{1} as mean\textsuperscript{98}; he \textsuperscript{9} regards\textsuperscript{84} as mean\textsuperscript{7} the Law\textsuperscript{1} (of Zarathushtra), Rashna yazata\textsuperscript{4} and Ashtad yazata\textsuperscript{3}, the world-furthering (and) the world-increasing.

Ahe raya khvarenanghacha, tem yazāi surunvata yasna, Mithrem voru-gaoyaotim, zaotrhābyo Mithrem voru-gaoyaotim yazamaide, rāmashayanem hushayanem Airyābyo dainghubyo.

Ācha no jamyāt avanghe, ācha no jamyāt ravnanghe, ācha no jamyāt ravnanghe, ācha no jamyāt marzdikai, ācha no jamyāt baeshazāi, ācha no jamyāt verethragnāi, ācha no jamyāt havanghāi, ācha no jamyāt ashavastāi, ughro, aiwi-thūro, yasa, yahmo, an-aiwi-druxhōk, vispemā anguhe astvaite, Mithroyo voru-gaoyaotish. Tem amavantem yazatem sûrem dāmohu sevishtem Mithrem yazāi zaotrhābyo, tem pairi-jaśai vantacha nemanghacha; tem yazāi surunvata yasna Mithrem voru-gaoyaotim, zaotrhābyo Mithrem voru-gaoyaotim yazamaide.

Haamayo gava baresmana, hizvo-danghangha, māthrhaca vachacha shyaothnacha, zaotrhāyashacha arshukhdhāeiobyascha vāghzibyo. Yenghe hātām āat yesne paiti vangho, Mazdāo Ahuro vaethā ashāt hacha, yāngōhmcha tāshcā tāosha yazamaide.

(Karda XXXIII\textsuperscript{94}) (140) Mithrem voru-gaoyaotim yazamaide arsh-vachanghem, vāyākha nem, hanzagra-gaoshem, Mutāshtem, baevare-chashmanem, berezantem,
Meher Yasht

perethu-vaedhayanem, sürem, a-khvafnem, javghaurvāonghem.

Yazāī1 Mithrem2, Spitama3, vanghush4 takhmem5, mainyaom6 aghrim7, hvāmarzdikem8 amithwem9, uparnānem10, aojanghem11 takhmem12 rathaeshtām13.


(140) (The Creator Ahura Mazda says: 'Oh Spitamān3 (Zarathushtra)! Thou dost worship Meher yazata2, good1, strong3, heavenly6, foremost7, self-forgiving4, free from falsehood9, possessing an abode on high10, mighty11 (and) powerful12 warrior13.

(141) (Meher yazata is) victorious14 and equipped with16 a well-fashioned17 weapon18. He is the 'a warden19 in darkness18 (and) undeceived20 by anyone. He is the 'the mightiest21 amongst the mightiest21, he is 22 the strongest23 amongst the strongest24, and he

is28 fully wisest29 amongst the divinities27. (Moreover he is) victorious30, possessed of22 glory31, 6of a thousand ears, 7of ten thousand eyes34, of ten thousand spies36, brave37, all-knowing38 (and) undeceivable by anyone39.

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

Ācha no jamyāt avanghe, ācha no jamyāt ravganghe, ācha no jamyāt rañfanghe, ācha no jamyāt marzdikāi, ācha no jamyāt baeshazāi, ācha no jamyāt verethragnāi, ācha no jamyāt havanghāi, ācha no jamyāt ashavastāl, ughro, aivi-thüro, yasnyo, vahty, an-aivi-drūkhto, vispemāi anguhe avsaithe, Mithroyo vouru-gaoyaoitish. Tem amavan tem yazatem sürem dāmojë sevishem Mithrem yazāī zaothrābyo, tem pairi-jaśāi vantacha nemanghacha; tem yazāī surunvata yasna Mithrem vouru-gaoyaoitim; zaothrābyo Mithrem vouru-gaoyaoitim yazamaide. Haomayo gava baresmana, hizvo-danghancha, māthracha vachach shaotaobhach, zaothrābysacha arshukhdhāebyascha vāghzhibyo. Yenge hāṭām āat yesne paii vangho, Mazdāo Ahuro vaethā asht hachā, yāonghāmchā tāsēchā tāsōchā yazamaide.

(Karda XXXIV60) (142) Mithrem vouru-gaoyaoitim yazamaide, arsh-vachanghem, vyākhem, hazangrahaoshem, hutsātem, baevare-chashmanem, berezantem, perethu-vaedhayanem, sürem, a-khvafnem, jaghāurvāonghem.

0 For its translation, see Khorshed Niaesh, para 6th.
1 Yazāī - present subjunctive parasmaipada second person singular; original form yaz+a+hi, h is dropped. Similarly, vindāi (instead of vindāhi).
2 Vendidad19, para 6.
3 Or unequalled; a=Sanskrit a=not; Sanskrit mithuna=a pair.
4 Know that the palace of Meher yazata is stated to be on the top of Mount Alborz (see para 50th of this yasna).
5 Original meaning: “wakeful, alert”; i.e. to say, he is the watcher over lying promise-breakers who cannot succeed in darkness for their wicked actions.
6 It would be better if the last two words would be in the nominative case Taking them in the accusative case, they can be the object of “yazamaide”.
7 These words (aojishto, tanchishto) should be in nominative singular.
Yo\(^1\) paoirish\(^2\) vaeidhish\(^3\) sürem frădhaïiti\(^5\) Spentahe\(^6\) Mainyeush\(^4\) dâmän\(^7\); hudhâto\(^8\) mazishto\(^9\) yazato\(^10\), yatha\(^11\) tanüm\(^12\) raohayeiiti\(^13\), yatha\(^14\) mäongho\(^15\) hvârâokhsñho\(^16\).

(143) Yenghâo\(^17\) ainiko\(^18\) brâzaïiti\(^19\); yatha\(^20\) Tishtryostârahe\(^21\), yenghe\(^22\) vâshem\(^23\) hangrewnaiiti\(^24\) adhavish\(^25\) paoirish\(^26\) Spitama\(^27\); yatha\(^28\) dâmän\(^29\) sraeshtâish\(^30\) hûbâmya\(^31\) khshaetiï\(^32\). Yazâï\(^33\) hâm-tashtem\(^34\), yo\(^35\) dadhvâo\(^36\) Spenta-mainyush\(^37\), stehrpâesânghem\(^38\) mainyû-tâshtem\(^39\), yo\(^40\) baevare-spasâño\(^41\) sûro\(^42\) vispo-vërâvîho\(^43\) adhoamyno\(^44\).

(142) Who (Meher yazata) (being) fully\(^2\) learned\(^3\) increases\(^4\) strongly\(^5\) the creatures\(^6\) of Spenta Mainyu\(^6\). (Who is) well-created\(^7\) greatest\(^8\) yazata\(^9\). Just as\(^10\) the Moon\(^11\) is self-shining\(^12\), in the same way\(^13\) (Meher yazata) makes (his) body\(^14\) shine\(^15\).

(143) Whose\(^17\) (Meher yazata's) face\(^18\) shines\(^19\) like\(^20\) Star Tishtrya\(^21\). Whose\(^22\) chariot\(^23\), Oh Spitaman\(^27\) (Zarathushtra)! The undeceiving\(^24\) and the foremost\(^25\) (Spirit) seizes\(^26\). In comparison\(^28\) with (other) creatures\(^29\) (Meher yazata is) most beautiful\(^30\), resplendent as the sun\(^31\) (and) brilliant\(^32\). I praise\(^33\) (the chariot of Meher yazata) the manufacture\(^34\) of the Creator\(^36\) Ahura Mazda\(^37\), star-bejeweled\(^38\) and fashioned by the Spirit\(^39\). (He is) Meher yazata who\(^40\) is of ten thousand spies\(^41\), brave\(^42\), all-knowing\(^43\) and undeceiving\(^44\).

\(^0\) i.e., tries his level best to increase or to prosper the creatures.
\(^1\) This reference seems to be about the Divine Ashishvangh yazata; see para 68th of this yasht.
\(^2\) Word "yatha" whose usual meaning is "just as", "in the same way" occurs also in the sense of showing "comparison, analogy".
\(^3\) Its import seems to be this that the Creator Ahura Mazda showed the sample and the heavenly yazatas fashioned that chariot according to that sample; or fashioned in the spiritual world (or in Heaven). Or taking alternatively-made of the spiritual (thing). About Ahura Mazda there occurs "spenishta" or "spentotema". On account of "dadhvâo" (i.e., Creator), I have taken the meaning of "Spento Mainyush" as "Spenishta".

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Meher Yasht

Ahe raya khvarenanghacha, tem yazâi surunvata yasna, Mithrem vouru-gaoyaoitim, zaotrâbyo Mithrem vouru-gaoyaoitim yazamaide, râma-shayanem hu-shayanem Airyâbyo dainghubyo.


(Karda XXXV\(^26\)) (144) Mithrem vouru-gaoyaoitim yazamaide, arsh-vachanghem, vyâkhanem, hazangragaoshem, hutâshem, baevare-chashnamen, berezantem, perethu-vaeđhayanem, sürem, a-khvafnem, jaghaurvaonghem.

Mithrem aiwi-dakhûüm yazamaide; Mithrem antaredakhûüm yazamaide; Mithrem ã-dakhûüm yazamaide; Mithrem upairi-dakhûüm yazamaide; Mithrem adhairidakhûüm yazamaide; Mithrem pairi-dakhûüm yazamaide; Mithrem ai-pi-dakhûüm yazamaide.
(145) Mithra Ahura berezanta aityejangha ashavana yazamaide, streushcha mäonghemcha hvarecha, urvarāhu paiti baresmānyahu, Mithrem vispanām dakhyunām danghu-paitim yazamaide. Ahe raya khvarenghacha, tem yazāi surunvata yasna, Mithrem vouru-gaoyaoitim; zaothrābyo Mithrem vouru-gaoyaoitim yazamaide, rāma-shayanem hu-shayanem Airyābyo ²dainghubyo.

Ācha no jamyāt avanghe, ācha no jamyāt ravnaghe, ācha no jamyāt rafnanghe, ācha no jamyāt marzdhāi, ācha no jamyāt baeshazāi, ācha no jamyāt verethraghnāi, ācha no jamyāt havanghāi, ācha no jamyāt ashavastāi, ughro, aiwi-thūro, yasnyo, vahmyo, an-aiwi-drūkho vispemāi anguhe astvaite, Mithro yo vouru-gaoyaoitish. Tem amavantem yazatem sürem dāmohu sevishtem Mithrem yazāi zaothrābyo, tem pairi-jasāi vantcha nemanghacha; tem yazāi surunvata yasna Mithrem vouru-gaoyaoitim; zaothrābyo Mithrem vouru-gaoyaoitim ¹yazamaide.

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

(Recite in Bāz in a low tone) Ahura Mazda Khodāe, awazūnīe mardum, mardum sardagān hamā sardagān, ham-bāyaste vehān, oem behedin Māzdayasnān āgahi āstavānī neki rasānād; aedūn bād. (Recite aloud) Yathā Ahu Vairyo (2).

² For its translation, see Meher Niaesh, paras 12-13.
¹ For its translation, see Meher Niaesh, paras 14-15.
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Pa nāme yazdān Ahura Mazda Khodāe awazūnī gorje khoreh awazāyād; Rashne rāst be-rasād.


Fravarāne Mazdayasno Zarathushtrish vidaevo Ahura-tkaesho (Recite the Gāh whichever may be) frasastayaecha. Rashnaosh razishtahe Arshítasascha frādat-gaethyāō varedat-gaethyāō arshukhdhāhe vachhango yat frādat-gaethahe. Khshnaothra yasnāīcha vahmāicha khshnaothricācha frasastayaecha, yathā ahū Vairyo zaotā frā me mrūte, athā ratush ashāt-chit hachā frā ashava vidhvā mraotū.

(Karda I) (1) Paiti dim peresat ashava, ashāum Ahura Mazda, ise thwām Ahura Mazda, perese thwām rashnya ukhdha paiti me vidhvā mrūidhi.

(2) Āat mraot Ahuro Mazda, azem bā-tee tat framravānī, erevō ashāum Spitama, māthrhō spentō yo ash-khvarēnakō. Tat astī māthrahe spenteā arsh-dātem, tat vizhītem, tat thamananghungent, tat varechahungent, tat yaokhshitvatem, tārakhahem anyāish dāmnā.

(1) Holy (Zarathushtra) asked Ḥim (i.e., Ahura Mazda): Oh Holy Ahura Mazda! I wish, let me ask Thee (the) (therefore) Oh Omniscient Ahura Mazda! Speak Thou unto me the truthful word, (because) Thou art undecidable, possessed of undecidable wisdom, undeceived by anyone (and) all-knowing (or omniscient).

What part of the beneficial or holy scripture is truly-created, prosperity-bringing, discriminative (of right and wrong), health-giving, lustrous, powerful and created superior to other 37 creations?

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6 i.e., may Rashna yazata, the just, come (to my help)!
7 i.e., for the worship, etc. of Rashnu yazata, the most just, of Āshād yazata, making the world prosperous and causing the world to increase and of the rightly-spoken utterance, that brings prosperity to the world. (For further explanation, see the paragraph of “Fravarāne Mazdayasno” of Khorshed Nīāesh).
8 In this paragraph, the word “Kat” has occurred before each adjective, but in accordance with the style of Gujarati language, I have translated it once.
9 ise thwām Ahura Mazda - these words are not given in Westergaard’s Text, but he has given in the notes thus: Se thwām Ahura Mazda. “Ise” is present tense third person singular ātmānegā; also, this same word (ise) occurs even as Perfect Tense third person singular ātmānegā (see yasna Hā 40.1). Root is; reduplicated is = īs (Gāthic form) + e.
10 Or harvish-āgāh. Sometimes for Ahura Mazda the word “vidhvā” only occurs instead of “vispo-vidhvā” (see yasna Hā 29.6).
11 For its comparison, see the first line of each strophe of yasna Hā 44.: Tat thwār pērasē eresh mi vachoā Ahura.
12 “Wise” (Darmesteter); protecting (Harlez).
Thereupon Ahura Mazda spoke: 'Oh pure righteous Spītamān (Zarthushtra)! I will, indeed, speak that unto thee, and that is the most glorious holy spell. That (part) of the Holy spell is truly-created, prosperity-giving, discriminative (of right and wrong), health-giving, lustrous, powerful and created superior to other creatures.

Āat²² mraot³³ Ahuro Mazdā³⁴, thrishūm³⁵ baresmā³⁶ frasterenuyā³⁷ paitisā³⁸ handwanem³⁹, zbavamhi⁴¹ frīnamahi⁴² mām⁴³ yim⁴⁴ Ahurem Mazdām⁴⁵; urvathāmchit⁴⁶ zbavem³⁷, avī⁴⁸ amat⁴⁹ varo⁵⁰ uzdam⁵¹, avī⁵² ātremcha⁵³ baresmācha⁵⁴, avī⁵⁵ perenām⁵⁶ vighzarayeintim⁵⁷ avī⁵⁸ raoghnām⁵⁹ varangham⁶⁰, āzūtimcha¹ urvaranām².

Aetat³ te⁴ jasān⁵ avanghe⁶ azem⁷ yo⁸ Ahuro Mazdā⁹, avī¹⁰ avat¹¹ varo¹² uzdam¹³, avī¹⁴ ātremcha¹⁵ baresmācha¹⁶, avī¹⁷ perenām¹⁸ vighzarayeintim¹⁹, avī²⁰ raoghnām²¹ varanghem²², āzūtimcha²³ urvaranām²⁴, hathra²⁵ vat²⁶ verethrā-jano²⁷, hathra²⁸ Dāmoish²⁹ Upamano³⁰, hathra³¹ Kavaem³² Khvaren³³, hathra³⁴ Saoke³⁵ Mazda-dhāite³⁶.

Then Ahura Mazda said: 'Towards the course of the Sun' (i.e., facing the Southern direction) we worship and we praise Ahura Mazda, thou shouldst spread one-third Barsam (whilst reciting this verse). Towards this prepared libation, towards the fire and the Baresman, towards (the libation) of over-flowing milk, towards the libation rich in butter, (and) towards the sap of the plants (or vital juice circulating in plants), I invoke (i.e., I call for help) the friendship of Ahura Mazda (provided thou would utter the word in this manner).

I (who am) Ahura Mazda accompanied by the victorious Wind, by the Kayanian Glory, and by the (yazata called) Saoka created by Ahura Mazda, will come up to thy help, that prepared libation, towards the Fire and the Baresman, towards (the libation) of over-flowing milk, towards the libation rich in oil, towards the sap of the plants (or vital juice circulating in plants).

Zbayamhi⁴⁷ frīnamahi⁴⁸ Rashnum⁴⁹ yim⁵⁰ amavantem⁵¹, urvathām chit⁵² zbayemahi⁵³, avī⁵⁴ imat⁵⁵ varo⁵⁶ uzdām⁵⁷, avī⁵⁸ ātremcha⁵⁹ baresmācha⁶⁰, avī⁶¹ perenām⁶² vighzarayeintim⁶³, avī⁶⁴ raoghnām⁶⁵ varanghem⁶⁶, āzūtimcha⁶⁷ urvaranām⁶⁸.

Aetat⁶⁹ te⁷⁰ jasāiti⁷¹ avanghe⁷² Rashnushi⁷³ berezo⁷⁴ yo⁷⁵ amavāj⁷⁶, avī⁷⁷ imat⁷⁸ varo⁷⁹ uzdam⁸⁰, avī⁸¹ ātremcha⁸² baresmācha⁸³, avī⁸⁴ perenām⁸⁵ vighzarayeintim⁸⁶, avī⁸⁷ raoghnām⁸⁸ varanghem⁸⁹, āzūtimcha⁹⁰ urvaranām⁹¹, hathra vāt² verethrājano⁹³.

Which is much glorious. Presumably, there is a reference about some certain portion of the Holy Spell. In this paragraph, the word "tāt" occurs before every adjective, but I have translated it only once according to the Gujarati style.

It would be better if the word "mām" (i.e., me) would not be there. There was no necessity of this word here.

"Thou shouldst bind" (Darmesteter) i.e., one-third portion of the Barsam which is generally spread. How much Barsam is covered by one-third portion is not stated.

Presumably, sacred verses of the Avesta from 'zbayamhi frīnamahi' up to 'āzūtimcha urvaranām' are to be recited, i.e., whilst spreading the Baresman these sacred verses should be recited. Professor Darmesteter renders the meaning of the words "varo", "varanghem" occurring in this paragraph by ordeal (i.e. strictest mode of deciding suspected person's guilt or innocence).

Its connection comes in the paragraph following.

Original meaning is: "the symbol of wisdom".

Original meaning is: "welfare, prosperity, wealth, profit, happiness".

Paragraphs 5th and 6th are quite similar to paragraphs 3rd and 4th above, with this difference that, in the later paragraphs, the name of Rashnu yazata occurs instead of that of Ahura Mazda.
hathra\(^94\) Dāmoish Upamano\(^95\), hathra\(^96\) Kavaem\(^97\) Khvaren\(^8\), hathra\(^99\) saoke\(^100\) *Mazda-dhāite!*

(5) We invoke\(^47\) and we praise\(^48\) the courageous\(^31\) Rashnu\(^69\). Towards\(^24\) this\(^55\) prepared\(^57\) libation\(^56\), towards\(^58\) the Fire\(^59\) and the Baresman\(^60\), towards\(^61\) (the libation) of overflowing\(^62\) milk\(^63\), towards\(^64\) the libation\(^66\) rich in butter\(^65\), and towards\(^66\) the sap\(^67\) of the plants\(^68\) (or the vital juice circulating in plants)\(^67\), I call for *help*\(^53\) the friendship\(^52\) (of Rashnu yazata).

(6) (By calling for help of the Friendship of Rashnu yazata) the exalted\(^71\) and the courageous\(^70\) Rashnu yazata\(^71\), associated with\(^62\) the victorious\(^93\) wind\(^92\), associated with\(^64\) (the yazata called) Dāmi Upama\(^65\), associated with\(^66\) the Kavanian\(^97\) Glory\(^98\) and associated with\(^99\) (the yazata called) Saoka\(^100\) created by Ahura Mazda, \(^8\) will come up\(^71\) unto thy\(^70\) help\(^72\) towards\(^77\) this\(^78\) prepared\(^80\) libation\(^79\), towards\(^81\) the Fire\(^82\) and the Baresman\(^83\) towards\(^64\) (the libation) of over-flowing\(^85\) milk\(^86\), towards\(^87\) the libations\(^89\) rich in butter\(^88\) and towards\(^90\) the sap\(^91\) of the plants\(^91\) (or the vital juice circulating in the plants).

(7) Rashnavo\(^1\) ashāum\(^2\), Rashnavo\(^3\) razishta\(^4\), Rashnavo\(^5\) spenishta\(^4\), Rashnavo\(^7\) vaedhisha\(^8\), Rashnavo\(^9\) vidh-choisht\(^10\), Rashnavo\(^11\) parakavishtem\(^12\), Rashnavo\(^13\) dūraedareshtem\(^14\), Rashnavo\(^15\) arethamat\(^16\) bairishta\(^17\), Rashnavo\(^18\) täyüm\(^19\) ni-jaghnishta\(^20\).

(8) A-thsht\(^21\) hāidhisha\(^22\) jaghnishta\(^23\), nasishta\(^24\) täyōmscha\(^25\) hazanguhanemcha\(^26\), ahmi arethe yahmi gaethe kesha vasha, hadha nara tadha mra hadha nātanasush.

(7) Oh Rashnu\(^1\) the righteous\(^2\)! Oh most just\(^4\) Rashnu yazata\(^3\)! Oh most beneficent\(^6\) Rashnu yazata\(^4\)! Oh most knowing\(^6\) Rashnu yazata\(^7\)! Oh most discerning\(^10\) Rashnu yazata\(^8\)! Oh most foreboding\(^12\) Rashnu yazata\(^11\)!! Oh most far-seeing\(^14\) Rashnu yazata! Oh Rashnu yazata\(^15\), giving the greatest encouragement\(^17\) to a righteous person\(^16\)! Oh Rashnu yazata, the greatest smiter\(^20\) of thief\(^19\).

(8) Oh (Rashnu yazata) the untormented\(^21\), the best killer (of evil and immortality)\(^22\), the most smiter\(^23\) (of the enemy)\(^23\), the most destroyer\(^24\) of thieves\(^25\) and robbers\(^26\) "thou takest into account the deeds of men in whatever part of the world, whether those men may be here or in other place".

(Karda II\(^nd\)) (9) Yat-chit\(^1\) ahi\(^2\) Rashnov\(^3\) ashāum\(^4\) upa\(^5\) karshvare\(^6\) yat\(^7\) Arezahi\(^8\).

(9) If\(^1\) thou art, Oh Rashnu\(^3\), the righteous\(^4\)! in the region (called) Arezahi\(^8\), (from there) we invoke thy\(^3\) name\(^9\) and we \(^9\) praise thee\(^10\).


\(^6\) I cannot give the translation from "ahmi arethe" upto "hadha natanasush". European scholars could not give the satisfactory translation of this sentence.

\(^1\) On the basis of Darmesteter. These words zbayamahi frinahmahi occur below.

\(^2\) This entire paragraph (the portion from zbayamahi frināmahi up to hadha na- (natanasush)) is similar to paragraphs 5-8 of this yazast. At the end of each karda, this portion regularly occurs.
ni-jaghnishta. Atbishta häidhishta jaghnishta, nasishta täyümcha hazanguh anemcha, ahmi arethe yahmi gaethe keshas vashta, hadha nara tadha mara hadha nā-tanasush.

(Karda III\textsuperscript{rd}) (10) Yatchit\textsuperscript{11} ahi\textsuperscript{12} Rashnvo\textsuperscript{13} ashāum\textsuperscript{14} upa\textsuperscript{15} karshvare\textsuperscript{16} yat\textsuperscript{17} Savahi\textsuperscript{18},

(10) If\textsuperscript{11} thou, Oh Rashnu the righteous! Art in the region (called) \textsuperscript{9}Savahi\textsuperscript{18}.


(Karda V\textsuperscript{th}) (12) Yat-chit\textsuperscript{31} ahi\textsuperscript{32} Rashnvo\textsuperscript{33} ashāum\textsuperscript{34} upa\textsuperscript{35} karshvare\textsuperscript{36} yat\textsuperscript{37} Vidadhafshu\textsuperscript{38}

(12) If\textsuperscript{31} thou, Oh righteous\textsuperscript{34} Rashnu\textsuperscript{33}! Art\textsuperscript{32} in\textsuperscript{35} the region\textsuperscript{36} (called) Vidadhafshu\textsuperscript{38}.


\textsuperscript{9} As regards the explanation of the Seven Regions of the earth, see my Khordeh Avesta Ba Maeni, note on para 13th of Khorsheed Niaesh.
tāyūmcha hazanguh anemcha, ahmi arethe yahmi gaethe 
keshaboxa, hadha nara tadha mara hadha nā-tanasush.

(Karda VI⁴⁸) (13) Yat-chit⁴¹ ahī⁴² Rashnvo⁴³ ashāum⁴⁴ 
upa⁵⁵ karshvare⁶⁶ yat⁶⁷ Vouru-bareshti⁶⁸

(13) If⁴¹ thou art⁴², Oh Righteous⁴⁴ Rashnus⁴¹! in⁴⁵ the region⁴⁶ 
called Vouru-bareshti⁶⁸.

Zbayamahi frināmahi Rashnūm yim amavantem. 
Urvathāmchit zabayemi, avī imat varo uzdātem, avī 
ātaremcha baresmācha, avī perenām vighārāyeintim, avī 
raoghnyām varanghem, äzūitimcha urvaranām, 
hatthā vātā verethrājano, hatthā Dāmoish 
Upamano, hatthā Kavaem Khvareno, hatthā Saoke 
Mazdadhaftē. Rashnvo ashāum, Rashnvo razihsita, 
Rashnvo spenishta, Rashnvo vaedhishta, Rashnvo 
vīdhōchoishta, Rashnvo parakavistem, Rashnvo durāe-
dareshtem, Rashnvo arethamat bairishta, Rashnvo tāyūm 
ni-jaghnīshita. Atbisha hāidhishita jaghmīshita, nasīshita 
tāyūmcha hazanguh anemcha, ahmi arethe yahmi gaethe 
keshaboxa, hadha nara tadha mara hadha nā-tanasush.

(Karda VII⁴⁸) (14) Yat-chit⁵¹ ahī⁵² Rashnvo⁵³ ashāum⁵⁴ 
upa⁵⁵ karshvare⁶⁶ yat⁶⁷ Vouru-jareshtī⁵⁸

(14) If⁵¹ thou, oh righteous⁵⁴ Rashnus⁵¹! art⁵² in⁵⁵ the region⁵⁶ 
called Vouru-jareshtī⁵⁸.

Zbayamahi frināmahi Rashnūm yim amavantem. 
Urvathāmchit zabayemi, avī imat varo uzdātem, avī 
ātaremcha baresmācha, avī perenām vighārāyeintim, avī 
raoghnyām varanghem, äzūitimcha urvaranām. 
Aetat te 
jasāiti avanghe Rashnush berezoyō amavāo, avī imat varo 
uzdātem, avī ātaremcha baresmācha, avī perenām 
vighārāyeintim, avī raoghūyām varanghem, äzūitimcha 
urvaranām, hatthā vātā verethrājano, hatthā Dāmoish 
Upamano, hatthā Kavaem Khvareno, hatthā Saoke 
Mazdadhaftē. Rashnvo ashāum, Rashnvo razihsita, 
Rashnvo spenishta, Rashnvo vaedhishta, Rashnvo 
vīdhōchoishta, Rashnvo parakavistem, Rashnvo durāe-
dareshtem, Rashnvo arethamat bairishta, Rashnvo tāyūm 
ni-jaghnīshita. Atbisha hāidhishita jaghmīshita, nasīshita 
tāyūmcha hazanguh anemcha, ahmi arethe yahmi gaethe 
keshaboxa, hadha nara tadha mara hadha nā-tanasush.
(Karda IX) (16) Yat-chit\(^{72}\) ahi\(^{73}\) Rashnvo\(^{74}\) ashāum\(^{75}\) upa\(^{76}\) Zrayo\(^{77}\) vouru-kashem\(^{78}\)

(16) If\(^{72}\) thou, oh righteous\(^{75}\) Rashnu\(^{74}\), art\(^{73}\) in\(^{76}\) the sea\(^{77}\) (called) Vouru-kasha\(^{78}\),


(Karda XI) (18) Yat-chit\(^{10}\) ahi\(^{11}\) Rashnvo\(^{12}\) ashāum\(^{13}\), upa\(^{14}\) aodhaeshu\(^{15}\) Ranghayāo\(^{16}\)

(18) If\(^{18}\) thou, oh righteous\(^{13}\) Rashnu\(^{12}\) art\(^{11}\) in the country located on the northern part\(^{14}\) of (the river called) Rangha\(^{16}\),

Zbayamahi frināmahī Rashnūm yim amavantem. Urvathāmchit zbayemī, avi imat varo uzdātem, avi ātaremcha baresmācha, avi perenām vighzārayeintim, avi raoghnyām varanγhem, azūtīmcha urvarnām. Aetat te jasāītī avanghe Rashnush berezoy amavāo, avi imat varo

\(^6\) Hubish means “the tree of good remedies; eredhwo-bish means “the tree of powerful remedies”; vispo-bish means the tree of all remedies;

\(^7\) Original meaning: on which (tree) the seeds of all trees are placed (in the passive sense).

\(^{1}\) i.e., that tree on which the bird called Saena perches. About the explanation of the word Saena, see my Avesta Dictionary.
(Karda XIIIth) (20) Yat-chit²⁸ ahi²⁹ Rashnvo³⁰ ashāum³¹,upa³² karanem³³ anghāo³⁴ zemo³⁵

(20) If²⁹ thou, oh righteous³¹ Rashnu³⁰ art²⁰ at²² the end²³ (i.e., at the boundary) of this²⁴ earth²⁵.


(Karda XIVth) (21) Yat-chit²⁸ ahi³⁹ Rashnvo⁴⁰ ashāum⁴¹,upa⁴² vimādhim⁴³ anghāo⁴⁴ zemo⁴⁵,

(21) If⁴⁴ thou, oh righteous⁴¹ Rashnu⁴⁰ art⁴⁵ at⁴² the exterior-limit⁴³ of this⁴⁴ earth⁴⁵.


(Karda XVith) (22) Yat-chit48 ahi49 Rashnvo50 ashāum51 upa52 kavachit53 anghāo54 zem55

(22) If56 thou, oh righteous51 Rashnu50! art56 in52 any part whatever53 of this54 earth55.


(Karda XVIth) (23) Yat-chit58 ahi59 Rashnvo60 ashāum61, upa62 Harâm Berezaitim63 pouru-fraourvaesām64

bāmyām65, yathra66 noit67 khshapa68, noit69 temāo70, noit71 aote72 vāto73, noit74 garemo75, noit76 akhtish77 pourumahrko78, noit79 āhītish79 daevo-dāta80, neddha82 dūmān83 us-jasaiti84 Harathyo paiti Berezayāo85

(23) If88 thou, oh righteous61 Rashnu60! art60 in62 the mount Albor82 (having such characteristics as) brilliant67, around which many (stars)58 revolve64 and where68 there was69 neither70 night86 nor87 darkness70, neither71 cold72 wind73 nor74 hot73, neither76 illness77 full of death78 nor79 defilement80 created by daevas81, nor ever82 the mist83 come upto84 the Mount Albor85.


(Karda XVIIth) (24) Yat-chit86 ahi89 Rashnvo90 ashāum91, upa92 Hukairim93 Berezo94 vispo-vaḥmeh95

9 Professor Darmesteter. Pouru-fraourvaesam - this word is an adjective feminine gender accusative singular of “Haram Berezaitim”.
1 In the original text before every noun the word noit occurs, but according to the style of Gujarati I have translated it only once.
zaranaenem⁹⁶, yahmat⁹⁷ me⁹⁸ hacha⁹⁹ frazgadhaite¹⁰⁰ Aredvi Sūra¹ anāhita³, hazangrāi¹ bareshna⁴ viranām⁵

(24) If⁸⁸, thou, oh Righteous⁹¹ Rashnu¹⁰⁰! art⁹ upon¹² the Mount⁹⁹ (called) Hukara⁹³, "worthy of all homage⁹⁵, (and) full of verdure⁹⁶, from which⁷⁹ My⁹⁸ (river called) Ardvī Sūra¹, the undefiled¹² from the height¹⁰ of a thousand¹ men¹ (i.e., from the height equivalent to that of a thousand men),


(Karda XIX²⁵) (25) Yat-chit¹⁴ ahi¹⁵ Rashnuvo¹⁶ ashāum¹¹, upa¹² Taerem¹³ Harahthyāo Berezō¹⁴, yat¹⁵ me¹⁶ aïwito¹⁷ urvisenti¹⁸ starascha¹⁹ mōoscha²⁰ hvarecha²¹

(26) If²⁴ thou, oh righteous²⁷ Rashnu²⁶! art²⁵ on²⁸ the star²⁹ Vanant²⁹ created by Ahura Mazda³¹.


⁰ The reason for calling Mount Hukara 'worthy of all homage' is that the river Ardivisura flows forth from this mountain. Mount Hukara is one of the peaks of Albroz Mountains.
¹ Compare Āvan yasht, paragraph 96.

(Karda XX1st) (27) Yat-chit45 ahi46 Rashnv47 ashāum48, upa29 ave30 stāro40 yoi52 Haptoringa53
(28) If44 thou, oh righteous48 Rashnu47! art66 on those stars which52 (are) 9Haptiringa51.


(27) If44 thou, oh righteous37 Rashnu36! Art35 on38 the star39 Tishtrya29, radiant41 and glorious42.


(Karda XX1st) (29) Yatchit6 ahi57 Rashnvo58 ashāum59, upa60 ave61 stāro62 yoi63 afsh-chithra64.
(29) If56 thou, oh righteous59 Rashnu58! art57 on60 those stars61 which62 are possessing the origin (or seed) of waters64.

Zbayamahi frīnāmahi Rashnūm yim amavantem. Urvathāmchit zbayemi, avi imat varo uzdātem, avi ātaremcha baresmācha, avi perenām vīghzārayeintim, avi

According to Pahlavi Text Bundahesh, Tishtrya was regarded as the chief of the stars of the East.

i.e., possessing the quality of increasing the waters.
راوگنی‌ام وارنگهم، اژیتیمچا ورمارنام. اتات ته یاسائی اوانگه راشنیش برهزویو ااماماو، ای ایتام وارا عزدام، ای اتارمچا بارسمچا، ای پرینام ویجیزراهیایتینام، ای راوگیویم وارنگهم، اژیتیمچا ورمارنام، اکثرا ویتا ورئریجایو، اکثرا داموش اپامانو، اکثرا کوؤم خیوانمو، اکثرا ساوکه مازدادهیتی. راشنیو اشام، راشنیو ژیزهیتا، راشنیو وندهیستا، راشنیو وندهیستا، راشنیو پارکامیستم، راشنیو دوژیزرداهستم، راشنیو اریزاته بایریستا، راشنیو یانیم نی‌جاغنیستا. اتیستا هایدیستا یاجیمنیستا، ناسیستا یانیمچا هانگیُویه اسیمچا، اهی ارتیه یاهیمی گائه کَهشا وشیتا، هادها نارا تادها مارا هادها نی‌تاناسوشه.

(Karda XXIV) (31) یاتیچیت۷۸ اهی۱۷۹ راشنیو۶۰ اشام۸۱ یپا۸۲ اوی۸۳ ندره۸۴ یوی۸۵ یووو-چیتیرا۸۶

(31) ای۱۷۸ توه، اوه رایگیوزه۷۰ راشنو۶۱ ارتی۹۰ اوه۷۱ اوه نی۷۲ ندره۷۳ که۷۴ که (از) نوجودک (یا) سیدن (از) اکثره۷۵ که نی.

زیباماهی فرینامهی راشنیم یم اامانتم. یورفیماهمچیت یازیمی، ای ایتام وارا عزدام، ای اتارمچا بارسمچا، ای پرینام ویجیزراهیایتینام، ای راوگیویم وارنگهم، اژیتیمچا ورمارنام. اتات ته یاسائی اوانگه راشنیش برهزویو ااماماو، ای ایتام وارا عزدام، ای اتارمچا بارسمچا، ای پرینام ویجیزراهیایتینام، ای راوگیویم وارنگهم، اژیتیمچا ورمارنام، اکثرا ویتا ورئریجایو، اکثرا داموش اپامانو، اکثرا کوؤم خیوانمو، اکثرا ساوکه مازدادهیتی. راشنیو اشام، راشنیو ژیزهیتا، راشنیو وندهیستا، راشنیو پارکامیستم، راشنیو دوژیزرداهستم، راشنیو اریزاته بایریستا، راشنیو یانیم نی‌جاغنیستا. اتیستا هایدیستا یاجیمنیستا، ناسیستا یانیمچا هانگیُویه اسیمچا، اهی ارتیه یاهیمی گائه کَهشا وشیتا، هادها نارا تادها مارا هادها نی‌تاناسوشه.

(Karda XXV) (32) یاتیچیت۹۰ اهی۹۱ راشنیو۹۱ اشام۹۲ یپا۹۳ اوی۹۴ ندره۹۵ یوی۹۶ اپان-مینایو۲۹۷

(32) ای۹۰ توه، اوه رایگیوزه۹۲ راشنو۹۱ ارتی۹۰ اوه۹۳ اوه نی۹۴ اوه که۹۵ که (از) نوجودک (یا) سیدن (از) اکثره۹۶ که نی. ایتام نسیمچا، اوه (اوه) (از) اکثره۹۷ که نی. ایتام نسیمچا، اوه (اوه) (از) اکثره۹۷ که نی. ایتام نسیمچا، اوه (اوه) (از) اکثره۹۷ که نی.

(Karda XXVI(6)) (34) Yatchit$^{100}$ ahi$^{11}$ Rashnvo$^{12}$ ashûum$^{13}$, upa$^{14}$ hvare-khshaetem$^{15}$ urvat-aspent$^{16}$

(34) If$^{100}$ thou, oh righteous$^{13}$ Rashnu$^{12}$! art$^{11}$ on$^{14}$ the swift-horsed$^{16}$ Sun$^{15}$.

tāyūmcha hazanguh anemcha, ahmi arethe yahmi gaethe kesha vashta, hadha nara tadha mara hadha nā-tanasush.

(Karda XXXth) (37) Yatchit46 ahi41 Rashnvo42 ashāum43, upa44 raokhshne45 Garo-nmāne46

(37) If40 thou, oh righteous43 Rashnu42! art49 in40 the shining45 Garo-nmāne46 (Highest Heaven46)


Ahe raya khvarenanghacha, tem yazāi surunvata yasna ahe Rashnvo ashāum ashaonim; zaothrābyo ahe Rashnvo ashāum ashaonim ashahe ratūm ṭyazamaide.

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

(To recite in Bāz in a low tone) Ahura Mazda Khodāe awazūnīc mardum, mardum sardagān, hamā sardagān, hambāyaste vēhān, oom behedin Mazda-yaşnān āghā āstavāni neki rasānad; aedūn bād. (To recite aloud) Yathā Ahū Vairy 2.

Yasнемча vahmemчa aоasча zavarecha āfrināmi, Rashnash razishtahе Arshtātasча frādat-gaethayāo


Ahmāi raeshcha; hazangrem; Jasa me avanghe Mazda; Kerfch Mozda.


Gorje khoreh awazāyād Rashne Rāst, be-rasād amāvand pīrozgar amāvandih pīrozgarih. Dād Din beh Mazdayasnān, āghāi ravoī goāfarangānī bād hafte keshvar zamin; aedūn bād. Man ānō āwāyad shudan, man ānō āwāyad shudan; ashaone Ashem Vohū 1.


* This paragraph which is given in Professor Westergaard’s Avesta Edition, is presumably a corrupt one; and it is not according to other yashts. Dr. Geldner has not given this paragraph in his Avesta Edition. It would be better if there would be “Rashnum razishtem” instead of “ahe Rashnvo ashaum ashaonim”. It would be proper also if the text has given “Rashnum razishtem ashaumanem ashahe ratum yazamaide” instead of the portion after “zaothrābyo”.

* This sentence appears to be corrupt. It would be better if the text would read thus: Rashnum razishtem ashavanem ashahe ratum yazamaide.
Rām Yasht


Pa nāme yazdān Ahura Mazda Khodāe awazūnī, gorje khoreh awazāyād; Mino Rām be-rasād. ⁰

Az hamā gunāb patet pashemānum; az harvastin dushmata duzhūkhtā duzhvarshartā, mem pa geti manid, oem goft, oem kard, oem jast, oem būn būd ested. Az ān gunāh manashni gavashni kunashni, tani ravānī geti minoānī, okhe avākksh pashemān pa se gavashni pa patet hom. Khshnaothra Ahurahe Mazdāo, tariādite angrāhe mainyeush; haithyāvarštām hyat vasnā freshotemem. Staomi Ashem; Ashem Vohū 3.

Fravarāne Mazdayasno Zarathushtrish vidaevo Ahura-tkaesho (Recite Gāh according to the period of the day) frasastayaeccha. Rāmano khvāstrae, vayaosh uparokairyehe taradhāto anyāish dāmān, aetet te vayo yat te asti Spento-mainyaom, khshnaothra yasnaichha vahmāchā khshnaothrāchā frasastayaeccha, Yathā Ahū Vairyo zaotā frā me mrūte, athā ratush ashāt-chit hacha frā ashava vidhva mraotū.

(Kardā 1°) (1) Yazāi⁰ apemcha² baghemcha³, yazāi⁴ ākhshtim⁵ hām-vaintimcha⁶ suyāmcha⁷ kataremchīth⁸. Tem⁹ vaem-chit¹⁰ yazamaide¹¹, tem¹² vaem-chit¹³ zabhamahī¹⁴ ahmāichā¹⁵ nmānāt¹⁶ ahmāichā¹⁷ nmānāhe¹⁸ nmāno-pate-e¹⁹, ahmāichā²⁰ zaothrobarāt²¹ aredrāt²², Paiti-asti²³ geush²⁴ vachahyehecha²⁵ hathravatahecha²⁶ paiti²⁷ hamarethanām²⁸, vahishtem²⁹ yazatem³⁰ yazamaide³¹.

(2) Tem³² yazata³ y°v°ye³yi³° Dadhvyā³° Ahuro Mazdāo³⁶ Airyene Vaejahi³⁷ Vanghyāo Dāityayāo³⁸ zaranaene³⁹ paiti⁴⁰ gātvo⁴¹, zaranaene⁴² paiti⁴³ fraspāi⁴⁴, zaranaene⁴⁵ paiti⁴⁶ upasterene⁴⁷, frasteretāt⁴⁸ paiti⁴⁹ baresman⁵⁰, perenehyo⁵¹ paiti⁵² ghāravatbyo⁵³.

(3) Aom⁵⁴ jaidhyat⁵⁵ avat⁵⁶ ayaptem⁵⁷ dazdi⁵⁸-mé⁵⁹ vayush⁶⁰ yo⁶¹ uparo-kairyo⁶², yathā⁶³ azem⁶⁴ ni-janāi⁵ angrāhe mainyeush⁶⁶ dāmanām⁶⁷, nac-chish⁶⁸ avat⁶⁹ yo⁷⁰ spentahe⁷¹.

(2) The Creator³⁵ Ahura Mazda³⁶ worshipped⁵³ him⁷² (i.e., Vayu yazata) in Airyene Vaeja³⁷ in the proximity of the (River) Veh Dāitya³⁸, on⁴⁶ a golden⁴⁹ thuru²¹, on⁴⁶ a golden⁴⁵ carpet²⁷ (and sitting) under⁴³ a golden⁴² canopy⁴⁴, with the Baresman⁴⁸-⁵⁰ having spread⁴⁸ (and) with (the libations of) plenty⁵¹ and freshly-drawn⁵²-⁵³ (milk).

⁽⁰⁾ This reference appears to be as regards Tishtrya yazata or Apām Nāpāt who is generally known by the name Barzo yazata. See paragraphs 1st and 34th of Tir Yasth.
⁽¹⁾ The original meaning of Vaya, Vayu (Sanskrit Vāyu) is “air, atmosphere, the space between the earth and the sky, and the yazata presiding over them. With this yazata is always associated Rāmā Khvāstrā, i.e., the closest connection of Mino Rām, rather being his collaborator.
⁽²⁾ i.e., for the protection of the lord of the house, of the bearer of libation in worship and of the dedicator of offering.
⁽³⁾ Understood in the sense of “gūm jivyām” or it can be in the sense of “goshodo” (gūsh hudhā).
(3) Then He asked 55 of him 54 (i.e., of Vayyu yazata): ‘Oh powerful 52 Vayyu yazata 51! Grant thou this 56 (below-mentioned) boon 57 unto Me 58; that I may smite 63 the creatures 57 of Angra Mainyu 66. (Moreover) none whatsoever 78 (may smite) this (My creation) 69 of Spenta Mainyu 66.

(4) Dathat 72 ahmāi 73 tat 74 avat 75 āyaptem 76 Vayush 77 yo 78 uparo-kairyo 79, yatha 80 tā 81 upanghachat 82 yo 83 Dadhvāo 84 Ahuro Mazda 85.

(5) Vaem 86 ashavanem 87 yazamaide 88; Vaem 89 uparo-kairim 90 yazamaide 91; aet 92 te 93 Vayo 94 yazamaide 95, yat 96 te 97 asti 98 spento-mainyaom 99.

(4) Powerful 79 Vayyu yazata 77 granted 72 Him 73 that 75 boon 77, so that 80 the Creator 84 ahura Mazda 85 obtained His wish 82.

(5) We worship 88 the holy 87 Vayyu yazata 86; we worship 91 the powerful 90 Vayyu yazata 89. Oh Vayyu yazata 94 we worship 95 that 92 (wind) of thine 93 which 96 is 91 pertaining to Spenta Mainyu 99.

Explanation:—Know that according to later books Vāe (Vāyu) is of two kinds: 'vāe veh' and vāe sarīta or vāe vadatar. 'Vāe veh' is that pure undefiled air of the high places, of the atmosphere and from the sky and 'vāe sarīta' or 'vāe vadatar' is that air which is poisonous, polluted, smoky and of the underground etc. First air stated above is pertaining to Spenta Mainyu and Vāe yazata is presiding over that air, and the second which is impure air is pertaining to Angra Mainyu and it should be regarded as the creation of daevas and drujas. See Vendidad Frargad Fifth, paras 8-9 and the notes thereon.

Ahe raya khvarenanghacha, tem yāzai surunvata yasna, ughrem vaem uparo-kairim zaotrhāyo; ughrem vaem uparo-kairim yazamaide. Haomayo gava baresmana, hizvo-danghangha, māthracha vachcha shyaotnacha, zaotrhāyascha arshukhdhēyascha vāghzhibo. Yenge

hātām āat yesne paiti vangho, Mazdāo Ahuro vaethā ashāt hachā, yāonghāmchā tāsāch tāoschā yazamaide.


(7) Tem 1 yazata 2 Haoshyangho 3 Paradhāto 4 upa 5 Taeerm 6 Harayāo 7 yuktayāo 8 paiti-ayangho 9 zaranaene 10 paiti 11 gātvō 12, zaranaene 13 paiti 14 fraspāti 15; zaranaene 16 paiti 17 upasterene 18, frasteret 19, paiti 20 baresman 21, pereneyo 22 paiti 23 ghāzāratbyo 24.

(8) Aom 25 jaīdhyat 26 avat 27 āyaptem 28 dazdi 29-me 30 Vayush 31 yo 32 uparo-kairyo 33, yatha 34 azem 35 njanānī 36 dva 37 thrishva 38 Māzainyanm 39 daevanām 40 Varenyanamchā 41 drvatām 42.

(7) (King) Hoshang 3 of the Peshdadyau 4 (Dynasty) worshipped 8 him (i.e., Vāe yazata) on 9 (the summit called) Taer 6 of the (Mount) Alborz 7, strong 8 and hard as iron 9, on 10 the golden throne 12, on 17 the golden carpet 18, (and sitting) under 14 the golden 13 canopy 15, with the Baresman 20-21 having spread 19 (and) with (the libations of) plenty 22 and freshly-drawn (milk) 23-24.

(8) He (then) asked 26 of him 25 (i.e., of Vayyu yazata): ‘Oh powerful 33 Vayyu yazata 31! Grant thou 29 unto me 30 this 27 (below-mentioned) boon 28, that 24 I 35 may 36 smite 36 two-thirds 38 of the daevas 40 of Māzanderān 39 and wicked men 39 of Gilan 41.'
(9) Dathat ahmāi tat avat āyaptem Vayush yo uparo-kairyo, yatha tā upanghachat yo Dadhvāo Ahuro Mazdāo.

Vaem ashavanem yazamaide; vaem uparo-kairim yazamaide; acetat te vayo yazamaide, yat te asti Spento-mainyaom.

Ahe raya khvarenanghacha, tem yazāi surunvata yasna, ughrem Vaem uparo-kairim zaothrábyo; ughrem Vaem uparo-kairim yazamaide. Haomayo gava baresmana, hizvo-danghangha, māthracha vachacha shyaothnacha, zaothrábyascha arshukhdhaeibyascha vāghzibyō. Yenghe hātām āt yesne paiiti vangho, Mazdāo Ahuro vaethā ashāt hachā, yāonghāmchā āśchā tāoschā yazamaide.


(11) Tem¹ yazata² Takhmo Urupa³ azinavāo⁴, zaranaene⁵ paiiti⁶ gātvo⁷, zaranaene⁸ paiiti⁹ fraspāiti¹⁰, zaranaene¹¹ paiiti¹² upasterene¹³, Fraseretat¹⁴ paiiti¹⁵ baresman¹⁶, perenebyo¹⁷ paiiti¹⁸ ghzāryatbyo¹⁹.

(12) Aom²⁰ jaithyat²¹ avat²² āyaptem²³ dazdi²⁴-me²⁵ Vayush²⁶ yo²⁷ uparo-kairyo²⁸, yat²⁹ bavāni³⁰ aiwi-vanyāo³¹ vispe³² daeva³³ maśhyācha³⁴, vispe³⁵ yātavo³⁶ pairikāošcha³⁷. Yat³⁸ barāni³⁹ angrem⁴⁰ mainyūm⁴⁰

° For its translation, see para 1st of this yasht.

(11) The well-armed¹ (hero) °Tehemuras³ worshipped⁴ him¹ (i.e., Vayu yazata)¹ on a golden⁵ throne⁶, on the golden⁷ carpet⁸ (and sitting) under the golden⁹ canopy¹⁰, with the Baresinan¹¹-¹² having spread¹³ (and) with (the libations of) plenty¹⁴ (and) freshly-drawn (milk)¹⁵-¹⁶.

(12) He (then) asked²¹ of him²² (i.e., of Vayu yazata): ‘Oh powerful²³ Vayu yazata²⁴! Grant thou²⁵ unto me²⁶ this²⁷ (below-mentioned) boon²⁸, that²⁹ I may be³⁰ triumphant³¹ over all³² the daevas³³ and (wicked) men³⁴, over all³⁵ the wizards³⁶ and witches³⁷. (Moreover) I having subjugated³⁸ Angra Mainyu³⁹ will ⁴⁰ ride ⁴¹ (over him) in the shape of a horse (i.e., like a horse), for thirty⁴² years⁴³, around⁴⁴ both⁴⁵ the ends⁴⁶ of the earth⁴⁷ (i.e., from one end of the earth to the other end).


Vaem ashavanem yazamaide; Vaem uparo-kairim yazamaide; acetat te vayo yazamaide, yat te asti Spento-mainyaom.

Ahe raya khvarenanchacha, tem yazāi surunvata yasna, ughrem Vaem uparo-kairim zaothrábyo; ughrem vaem uparo-kairim yazamaide. Haomayo gava baresmana, hizvo-danghangha, māthracha vachacha shyaothnacha, zaothrábyascha arshukhdhaeibyascha vāghzibyō. Yenghe hātām āt yesne paiiti vangho, Mazdāo Ahuro vaethā ashāt hachā, yāonghāmchā āśchā tāoschā yazamaide.

¹ For its comparison, see Zamyāt yasht, para 29th.
(Karda IV) (14) Yazāi aphemcha baghemcha, yazāi ākhshtim hām-vaintimcha suyāmcha kataremchit. Tem Vaemchit yazamaide, tem Vaemchit zbayamahi, ahmāicha nmānāi ahmāicha nmānahe nmāno-pate-e, ahmāicha zaotro-ārāi aredrāi. Paiti-asti geush vachahyehcha, hathravathachea paiti hamerethanām, vahashtem yazatem yazamaide.

(15) Tem yazata yo yimo khsaeto hväthwo, Hukairydā hacha Barezanghat vispō-bāmyāt zaranaenāt, zaranaene paiti gātvo, zaranaene paiti fraspāiti, zaramene paiti upasterene frasteretāt paiti baresman, perenebyo paiti ghārayatbyo.

(15) King Jamshed, the well-protector of the subject, worshipped him (i.e. Vayu yazata) from the all-resplendent (and) golden Mount (called) Hukara, on the golden throne, on the golden carpet (and sitting) under the golden canopy, with the Baresman having spread (and) with (the libations of) plenty and freshly-drawn (milk).

(16) Aom jaidhyat avat āyaptem dzadi me Vayush yo uparo-kairyo, yat bāvāi khvarengu Hastemari zātanām, hvare-daresem mashyānām; yat kerenavānā māvaya khshathrāhā amareshtina pasu vīra, anghoashemne āpa urvāre, khvairīn khvarethum ajyannem. Yimae khshathre auruva, noit aotem aongha, noit garemem, noit zaurva āongha, noit merethuys, noit arasko yo āeo-ātāo.

(16) He (then) asked of him (i.e. Vayu yazata): ‘Oh powerful Vayu yazata! grant thou unto me this (below-mentioned) boon, that I may become most possessed of khvarenah of those born and worthy of beholding the Sun amongst mortals. (Second is) that, owing to my sovereignty I may make animals and men immortal, water and vegetation not drying up (i.e. ever fresh) and edible food not becoming stale (or inexhaustible).

During the rule of the illustrious Jamshed there was neither (excessive) cold nor (excessive) heat, neither was there old age nor death, nor was there envy created by the daevas.


Vaem ashavanem yazamaide; Vaem uparo-kairim yazamaide; etet te Vayo yazamaide, yat te asti Spentomainyaom.

Ahe raya khvarenanghacha, tem yazāi surunvata yasna, ughrem Vaem uparo-kairim zaothrābyo; ughrem Vaem uparo-kairim yazamaide.

Haomayo gava baresmana, hizvo-danghangha, māthracha vachacha shyaothnachha, zaothrābyascha arshuksdhaebiascha vāghzhibyo. Yenghe hātām āat yesne paiti vangho, Mazdāo Ahuro vaethā ashtā hachā, yāonghāmcha tāschā tāoschā yazamaide.

(Karda V) (18) Yazāi aphemcha baghemcha, yazāi ākhshtim hām-vaintimcha suyāmcha kataremchit. Tem Vaem-chit yazamaide, tem Vaem-chit zbayamahi,
ahmāicha nmānāi ahmāicha nmānahe nmāno-pate-e, ahmāicha zaotro-barāri aredrāi. Paiti-asti geush vachahyehecha, hathravatahecha paiti hamerethanām, vahishtem yazatem ṣyzamaide.

(19) Tem¹ yazata² Azish³ thri-zafāō⁴ Dahākō⁵, upa⁶ Kvirintem⁷ duzītem⁸, zaranaene⁹ paiti¹⁰ gātvo¹¹, zaranaene¹² paiti¹³ fraspāti¹⁴, zaranaene¹⁵ paiti¹⁶ upasterene¹⁷, frasteretāti¹⁸ paiti¹⁹ baresman²⁰, perenehvo²¹ paiti²² ghzārayatbyo²³.

(19) The three-jawed⁴ Azi Dahakā⁵ worshipped² him¹ (i.e. Vayu yazata) in⁶ (his) inaccessible⁶ palace (built by himself) (called) Ḳvirinta⁷, on⁸ the golden⁹ throne¹¹, on¹³ the golden¹² carpet¹⁴, (and sitting) under¹⁶ the golden¹⁵ canopy¹⁷, with¹⁹ the Baresman²⁰ having spread¹⁸, (and) with²² (the libations) of plenty²¹ and freshly-drawn²³ (milk).

(20) Aom²⁴ jaidhyat²⁵ avat²⁶ āyaptem²⁷ dazdi²⁸, me²⁹ Vayush³⁰ yo³¹ uparo-kairyo³², yatha³³ azem³⁴ amashyā³⁵ kerenaవāni³⁶ vispāśi³⁷ avi³⁸ karshvān³⁹ yāish⁰ haṭpa⁰¹. (21) Noit⁴² yazemnāi⁴³, nit⁴⁴ jaidhyantā⁴⁵, noit⁴⁶ zbayantā⁴⁷, noit⁴⁸ aredrāi⁴⁹, noit⁵⁰ zaotho-barāri⁵¹, noit⁵² ahmāi⁵³ dathat⁵⁴ taf⁵⁵ avat⁵⁶ āyaptem⁵⁷ Vayush⁵⁸ yo⁵⁹ uparo-kairyo⁶⁰.

(20) He (then) asked⁵² of him²⁴ (i.e., Vayu yazata): 'Oh powerful⁵² Vayu yazata⁵¹! grant thou²⁸ unto me²⁹ this²⁶ (below-mentioned) boon²⁷ that⁳¹ I may make⁶ all⁷ the seven⁷ regions of the earth³⁹ devoid of men³⁵ (i.e., desolate)'

* For its translation, see para first of this yasht.
1 Name of the beautiful palace of Zohāk built in Bābūl. For further details, see my Avesta Dictionary under the word Kvirinta.

Rām Yasht

(21) The powerful⁶⁰ Vayu yazata⁵⁸ (did⁸ not⁵² give⁴⁴ that⁵⁶ boon⁵⁷ (viz. his evil wish of rendering the world barren) to him⁵³ (i.e.) to the worshipper⁴³, to the wisher of the boon⁵⁸, to the beseecher⁴⁷, to the offerer of gift⁴⁹ and to the bearer of libations (Zohāk)⁵¹.

Ahe raya khvarengahacha, tem yazāi surunvata yasna, ughrem Vaem uparo-kairim zaotrobaio; ughrem Vaem uparo-kairim yazamaide.

Haomayo gava baresmana, hizvo-danghangha māthracha vachacha shyaothnacha, zaotraibayasha arshukhdhaeibyascha vāghzibyo. Yenghe hāṭīm āat yesne paiti vangho, Mazdāo Ahuro vaethā asḥāt hachā, yāonghāmchā tāschā tāoschā yazamaide.

(19) The three-jawed⁴ Azi Dahakā⁵ worshipped² him¹ (i.e. Vayu yazata) in⁶ (his) inaccessible⁶ palace (built by himself) (called) Ḳvirinta⁷, on⁸ the golden⁹ throne¹¹, on¹³ the golden¹² carpet¹⁴, (and sitting) under¹⁶ the golden¹⁵ canopy¹⁷, with¹⁹ the Baresman²⁰ having spread¹⁸, (and) with²² (the libations) of plenty²¹ and freshly-drawn²³ (milk).

(20) Aom²⁴ jaidhyat²⁵ avat²⁶ āyaptem²⁷ dazdi²⁸, me²⁹ Vayush³⁰ yo³¹ uparo-kairyo³², yatha³³ azem³⁴ amashyā³⁵ kerenaవāni³⁶ vispāśi³⁷ avi³⁸ karshvān³⁹ yāish⁰ haṭpa⁰¹. (21) Noit⁴² yazemnāi⁴³, nit⁴⁴ jaidhyantā⁴⁵, noit⁴⁶ zbayantā⁴⁷, noit⁴⁸ aredrāi⁴⁹, noit⁵⁰ zaotho-barāri⁵¹, noit⁵² ahmāi⁵³ dathat⁵⁴ taf⁵⁵ avat⁵⁶ āyaptem⁵⁷ Vayush⁵⁸ yo⁵⁹ uparo-kairyo⁶⁰.

(20) He (then) asked⁵² of him²⁴ (i.e., Vayu yazata): 'Oh powerful⁵² Vayu yazata⁵¹! grant thou²⁸ unto me²⁹ this²⁶ (below-mentioned) boon²⁷ that⁳¹ I may make⁶ all⁷ the seven⁷ regions of the earth³⁹ devoid of men³⁵ (i.e., desolate)'

* For its translation, see para first of this yasht.
zaranaene¹⁸ paiti¹⁹ upasterene²⁰, frasteretät²¹ paiti²² baresman²³, pere neybo²⁴ paiti²⁵ ghząrayatbyo²⁶.

(23) Faredun of the valiant⁶ race⁶, the son⁴ of the Athvayan⁵ worshipped¹ him¹ (i.e., Vayu yazata) Family³, in the four-cornered¹¹ Gilan (city)¹⁰, on the golden¹² throne¹⁴, on the golden¹⁵ carpet¹⁷, (sitting) under the golden canopy¹⁰, with the Baresman²² having spread²¹ (and) with the libations of plenty²⁴ and freshly-drawn²⁶ (milk).


(24) He (then) asked²⁷ of him²⁷ (i.e. Vayu yazata): ‘Oh powerful³⁵ Vayu yazata³⁹! grant thou unto me this (below-mentioned) boon, that I may be triumphant over the three-jawed and three-skulled Zohák.


Vaem ashavanem yazamaide; Vaem uparo-kairim yazamaide; acet te Vayo yazamaide, yat te asti Spento-mainyaom.

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(27) Tem¹ yazata³ nairje-manáo³ Keresás-po⁴, upa⁵ Gudhém⁶ āpagházarem⁷ Ranghayáº⁸ Mazdadhátyáº⁹ zaranaene¹⁰ paiti¹¹ gáto¹², zaranaene¹³ paiti¹⁴ fraspáiti¹⁵, zaranaene¹⁶ paiti¹⁷ upasterene¹⁸, frasteretät¹⁹ paiti²⁰ baresman²¹, pere neybo²² paiti²³ ghząrayatbyo²⁴.

(27) The heroic³ Keresás-po⁴ worshipped¹ him¹ (i.e. Vayu yazata) near² the tributary³ (called) Gudha⁶ of (the River) Ranghá⁷ created by Ahura Mazdá⁸, on the golden¹⁰ throne¹², on the golden¹³ carpet¹⁷ (and) sitting under the golden¹⁶ canopy¹⁸, with the Baresman²² having spread¹⁹ (and) with the (libations of) plenty²² and freshly drawn (milk)²³-²⁴.

(28) Aom²⁵ jaidhyat²⁶ avat²⁷ áyaptem²⁸, dazdi²⁹-me³⁰ Vayush³¹ yo³² uparo-kairyo³³, yat³⁴ kaena³⁵ ni-jásántë³⁶ azem³⁷ bráthho³⁸ urväkhshaya³⁹, yat⁴⁰ janání³¹ Hitáspem³² raithe³³ paiti³⁴ vazaidhyái⁵⁷; uií⁴⁶ astí⁴⁷ gafyo⁴⁸ Ėúirish⁴⁹, uiti⁵⁰ aeví⁵¹ gafyo⁵² paitish⁵³ uiti Gandarevo⁵⁵ upápo⁵⁶.

(28) He (then) asked²⁶ of him²⁵ (i.e. Vayu yazata): ‘Oh powerful³¹ Vayu yazata³¹! grant thou²⁰ unto me³⁰ this²⁷ (below-
mentioned) boon that I may succeed in avenging my brother Urvakhshaya; it is in such a way that I may smite Hitasp (the murderer of Urvakhshaya) and may drag him to my chariot. Similarly I may succeed in smiting the monster called Gandraeva residing in the sea, (who is) also the lord of the abyss of darkness and (who is) also the sole master of the abyss of darkness. (Keresaspa asked of such a boon from Vayu yazata).


Vaem ashavanem yazamaide; Vaem uparo-kairim yazamaide; aetat te Vayo yazamaide, yat te asti Spentomainyaom.


(Kardā VIII) (30) Yazāi aphemcha baghembcha, yazāi ākhshtim hām-vaintimcha suyāmcha kataremchit. Tem Vaemchit yazamaide, tem Vaemchit zbyamahī, ahmāicha nmānāi ahmāicha nmānahe nmāno-pate-e, ahmāicha zaortho-barāi aredṛāi. Paiti-asti geush vachhayechecha

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This fact resembles to the episode of Achilles and Hector occurring in the Greek History. Vazaidhāi, infinitive, is used here in the sense of a verb. In its evidence see Yazishna Há 28.2; Yazishna Há 31.5; Yazishna Há 43.11; Yazishna Há 46.15 and Yazishna Há 51.20.

1 Original meaning is ‘residing in water’.

2 In translating this connection is to be taken with the word ‘jaidhyat’ occurring in the beginning of this para.

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hathra vatahecha paiti hamerethanām vahishtem yazatem yazamaide.

(31) Tem yazata Aurvasāra dainghu-paitish avi spaetinish razurāo, upa spaeititem razurem, upa vinmaidhim razuraya, zaranaene paiti gātvo, zaranaene paiti fraspāti, zaranaene paiti upasterene, frastaretā paiti baresman, perenebyo paiti ghzārayatbyo.

(31) The Lord of the country (called) Aurvasāra worshipped him (i.e., Vayu yazata) (whilst going) to the white forests, in the forest called “Spaetit” and within the limits of the forest, on the golden throne, on the golden carpet and sitting under the golden canopy, with the Baresman having spread, and with the libations of plenty and freshly-drawn (milk).

(32) Aom jaidhyat avat āyaptem dazdī-me Vayush yo uparo-kairyo, yat nā noit nōjāt arsha Airyanām dakhyanām khshathrāi hankeremo Haosrava; yatha azem uzayen hacha Kavoish Haosravanghahe.

Janāt tem Kava Haosrava vispe aire razuraya.

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The name of the enemy fighting against the King Kay Haosrava Kaykhsru.

According to Bahman Yash, it was the seat of the last and decisive battle between Arjaspa and Gushtāspa. According to Bundeshesh, the White Forest was regarded as the chief of all forests (Darmesteter).
(32) He (then) asked of him (i.e., Vayu yazata): ‘Oh powerful! Vayu yazata! Grant thou unto me this (below-mentioned) boon that the valiant (King)(Kay) Haosrava, * the uniter of the sovereignty of Iran,* the uniter of the sovereignty of Iranian provinces may not smite him; but I may escape from the (clutches) of the King Kay Haosrava. *Kay Haosrava (and) all* the Iranians might smite him (i.e., Aurasava) in the battlefield.

(33) Dathat ahmai tat avat ayaptem Vayush yo uparo-kairyo. Yatha t a upanghachat yo Dadhvao Ahuro Mazdão.

Vaem ashavanem yazamaide; vaem uparo-kairim yazamaide; aetat te vayo yazamaide, yat te asti spento-mainyaom.

Ahe raya khvarenanghacha, tem yazai surunvata yasna, ughrem Vaem uparo-kairim zaothrabyo; ughrem Vaem uparo-kairim yazamaide.

Haomayo gava baresmana, hizvo-danghangha, māthracha vachcha shyaothnacha, zaothrabyasca arshukhdhaeibyascha vāghzibyo. Yeuge hātām āat yesne paiti vangho, Mazdāo Ahuro vaethā ashāt hachā, yāonghmāchā tāschā taoscha yazamaide.

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(35) Tem yazata Hutaosa, yā puru-brāthra viso avi Naotaranām, zaranaene paiti gātvo, zaranae-paiti fraspāti, zaranaene paiti upasterene, frasteretāt paiti baresman, perenebyo paiti ghārayatbyo.

Hutaosa, of the descendents of Naotara (and) having many brothers, worshipped him (i.e., Vayu yazata) on the golden throne, on the golden carpet, (and sitting) under the golden canopy, with the Baresman having spread, and with the libations of plenty and freshly-drawn (milk).

(36) Aom jaidhyat avat avat yazama 27 dadzii-me, Vayush yo uparo-kairyo, yat bavāi frya rettha paiiti-zanta, nmāne kavoish Vishtāspuh.

She (then) asked of him (i.e., Vayu yazata): ‘Oh powerful! Vayu yazata! Grant thou unto me this (below-mentioned) boon that I may become loving, beloved and welcomed in the house of Kava Vishtāspu.

(37) Dathat ahmai tat avat ayaptem Vayush yo uparo-Kairyo. Yatha t a upanghachat yo Dadhvao Ahuro Mazdāo.

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i.e., the uniter of all the provinces under the control of Iran into one Sovereignty; see Gosh yasht para 21st. *Towards the white forests* - there appear to occur these words like "in the forest (named) Spaeita and within the limbs of the forest (i.e. not in the midst of the forest)" as a commentary of these words.

1 In this place, there seems to be something incomplete; and that portion which is dropped out here, is found from the para 50th of Avân yasht. That is in such a way that she did not acknowledge the homage-prayer of the wicked Aurasara, the enemy of the Iranians; but that Vayu yazata did acknowledge the homage-prayer which King Kay Haosrava performed in order to defeat him (Aurasava) in the battle.

1 Original meaning is: ‘belonging to’ the descendents of Naotara’.

1 i.e., whose brothers were many. We did not find any writing showing how many they were and where they were.
Vaem ashavanem yazamaide; Vaem uparo-kairim yazamaide; aetat te vayo yazamaide, yat te asti Spentomanyaom.

Ahe raya khvarenanghacha, tem yazäi surunvata yasna, ughrem Vaem uparo-kairim zothräbyo; ughrem Vaem uparo-kairim yazamaide.

Haomayo gava baresmana, hizvo-danghangha, mäthracha vachacha shyatothnaca, zothräbyascha arshukhddaeibyascha väghzibyo. Yenghe hätäm äät yesne paiti vangho, Mazdäo Ahuro vaethä ashät hachä, yäonghämchä täschä täoschä yazamaide.


(39) Tem¹ yazenta² kainino³, yoi⁴ anupaeta⁵ mashyänäm⁶, zaranaene⁷ paiti⁸ gätvô⁹, zaranaene¹⁰ paiti¹¹ fraspäiti¹², zaranaene¹³ paiti¹⁴ upasterene¹⁵, frasteretät¹⁶ paiti¹⁷ baresman¹⁸, perenebyo¹⁹ paiti²⁰ ghzärayathyo²¹.

(39) The maidens² who³ had⁴ never gone near⁵ men⁶, worshipped⁷ him⁸ (i.e., Vayu yazata) on⁹ the golden¹⁰ throne¹¹, on¹² the golden¹³ carpet¹⁴ (and sitting) under¹⁵ the golden¹³ canopy¹⁶, with the Baresman¹⁷, having-spread¹⁸ and with (libations of) plenty¹⁹ and freshly-drawn (milk)²⁰-²¹.

(40) Āät²² him²³ jaidhyen²⁴ avat²⁵ āyaptem²⁶ dazdzi²⁷-më²⁸, Vayush²⁹ yo³⁰ uparo-kairyo³¹, yat³² nmäano-paitim³³

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vindämä³⁴ yvän³⁵ sraeshto-kehrpa³⁶, yo³⁷ no³⁸ huberetäm³⁹ barät⁴⁰, yavata⁴¹ gaya⁴² jväva⁴³, frazaintimchä⁴⁴ ho⁴⁵ verezyät⁴⁶, dangro⁴⁷ danto⁴⁸ hizukhdho⁴⁹.

(40) They then asked of him (i.e. Vayu yazata): 'Oh powerful¹¹ Vayu yazata! do thou grant²⁷ me²⁸ this²⁵ (below-mentioned) boon²⁶ that we may obtain³⁴ young¹⁵ and most handsome³⁶ husbands³³. (Also) as long as²¹ we both live together²³ in life²², (so long) that²² (husband) may²² treat²² us³¹ well⁴⁰. (Besides) that²² (husband) may²⁸ give⁴⁶ (us) children³⁴ (i.e., through that husband we may beget children).

(Explanation: The characteristics of what type of husband he should be are stated as under)


Vaem ashavanem yazamaide; Vaem uparo-kairim yazamaide; aetat te Vayo yazamaide, yat te asti Spentomanyaom.

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* i.e., those who have not enjoyed the married life; fully virgin maidens.

¹ A couple - husband and wife. Jvāva = imperfect tense first person dual parasmaipada of root ju - to live, class 6
² i.e., he may not inflict pain upon us but he may show his love upon us.
³ In this place the object "huberetäm" and the verb "barät" are the words of the same root.
⁴ danta = dam + ta = obeyed, humble; root dam = to be tamed; or learned, erudite; root da = Sanskrit dheyi = Persian dānistan = to know.
⁵ hizukhdha = hizu + ukhdha = possessed of tongue with the easy flow of words (literally); in the sense of the English phrase "fluent-tongued".
⁶ It would be better if Avesta aeyaschit would have been used in the text.
Ahe raya khvarenangbacha, tem yazāi surunvata yasna, ughrem Vaem uparo-kairim zaothrabyo; ughrem Vaem uparo-kairim yazamaide.

Haomayo gava baresmana, hizvo-danghangha, māthracha vachacha shyaothnacha, zaothrabyascha arshukhidhaeibyascha vāghzibyo.

Yenghe hätām āat yesne paiti vangho, Mazdāo Ahuro vaethū ashāt hachā, yāonghāmchā tāschā tāoschā yazamaide.

(Karda XI") (42) Yazāi apemcha baghemcha, yazāi ākhshtim hām-vaitintma suynīchka kataremchit. Tem Vaemchit yazamaide, tem Vaemchit zbayamahi, ahmāicha nmānāi ahmāicha nmānahe nmāno-pate-e, ahmāicha zaotgro-barai aresdrāi. Paiti-asti geush vachhayechecha, hthravatachecha paiti hamerethanām, vahashtem yazatem yazamaide. Spento-mainyaom¹ raevantem² khvrenaghvamtem³ yazamaide.⁴⁰

(43) Vayush⁵ bā⁶ nāma⁷ ahmi⁸, ashāum⁹ Zarathushtra¹⁰; avat¹¹ Vayush¹² bā¹³ nāma¹⁴ ahmi¹⁵, yat¹⁶ va¹⁷ dāma¹⁸ vayemi¹⁹, yascha²⁰ dathat²¹ Spento Mainyush²², yascha²³ dathat²⁴ angro mainyush²⁵. Apayate²⁶ nāma²⁷ ahmi²⁸, ashāum²⁹ Zarathushtra³⁰; avat³¹ apayate³² nāma³³ ahmi³⁴, yat³⁵ va³⁶ dāma³⁷ apayemi³⁸, yascha³⁹ dathat⁴⁰ Spento Mainyush⁴¹, yascha⁴² dathat⁴³ angro mainyush⁴⁴.

(43) (Vayu yazata says): 'Oh Holy⁹ Zarathushtra¹⁰! my⁸ name¹ indeed⁶ is Vayu¹; my name¹⁴ indeed¹³ is Vayu¹² for this¹₁,

because¹⁶ I am *permeated¹⁹ through both the creations which²⁰ Spenta Mainyu²¹ created²² and which²³ Angra Mainyu²⁵ created²⁶. Oh Holy²⁹ Zarathushtra²⁰! my name²⁷-²⁸ is "the reacher²⁶; my name³²-³⁵ is the reacher²³ for this³¹, because I can reach³⁸ both³⁶ the creations³⁷ which³ Spenta Mainyu created and which³⁸ angra mainyu created³⁹.

(44) Vano-vispā⁴⁵ nāma⁴⁶ ahmi⁴⁷, ashāum⁴⁸ Zarathushtra⁴¹, avat⁴⁰ vano-vispā²¹ nāma²² ahmi²³, yat²⁵ dāma²⁶ vanām²⁷, yascha²⁸ dathat²⁹ Spento Mainyush⁶⁰ yascha⁴¹ dathat⁴² angro mainyush⁴³. Vohvashste⁶⁴ nāma⁶⁵ ahmi⁶⁶, ashāum⁶⁷ Zarathushtra⁶⁸; avat⁶⁵ vohvashste⁷⁰ nāma⁷¹ ahmi⁷², yat⁷³ voh⁷⁴ verezyām²⁷ Dathusho⁷⁶ Ahurāi Mazdā⁷⁷, Ameshanām Spentanām⁷⁸.

(44) Oh Holy¹⁸ Zarathushtra⁹¹! my name⁶⁶-⁶⁷ is all-conquering⁵¹. My name⁵²-⁵³ is all-conquering⁵¹ for this⁵⁰, because⁵⁴ I gain victory⁵⁷ over both⁵⁵ the creations⁵⁶ which⁵⁶ Spenta Mainyu⁶⁰ created⁵⁹ and which⁶ⁱ Angra Mainyu⁶³ created⁶². Oh Holy⁶⁷ Zarathushtra⁸¹! my name⁵⁵-⁶⁶ is worker of good⁴⁶. My name⁷¹-⁷² is worker of good⁸⁹ for this⁹⁰, because¹ I do⁷⁵ good⁷⁶ unto the Creator⁷⁶ Ahura Mazda⁷⁷ and unto the Amesha Spentas⁷⁸ (respectively).

(45) Frachare⁷⁹ nāma⁸⁰ ahmi⁸¹, aipichare⁸² nāma⁸³ ahmi⁸⁴, aipidhbaoghe⁸⁵ nāma⁸⁶ ahmi⁸⁷, frasāp⁸⁸ nāma⁸⁹ ahmi⁹⁰, nispā⁹¹ nāma⁹² ahmi⁹³, dahake⁹⁴ nāma⁹⁶ ahmi⁹⁶, zinake⁹⁷ nāma⁹⁸ ahmi⁹⁹, vidake¹⁰⁰ nāma¹ ahmi¹, vindikhvarene¹ nāma⁴ ahmi⁵.

(45) My name⁸³-⁸⁴ is one that goes forward³⁹; My name⁸⁶-⁸⁷ is one that goes backward⁳⁵; My name⁸⁶-⁸⁷ is ⁹ one that follows⁹¹; My name⁹⁰-⁹¹ is one who hurls away⁸⁸; My name⁹²-⁹³ is one that hurls down⁹¹;
Rām Yasht

My name\textsuperscript{95-96} is "the destroyer"\textsuperscript{4} (of wicked creation); My name\textsuperscript{98-99} is one who snatches away\textsuperscript{97}; My name\textsuperscript{1-2} is one who obtains\textsuperscript{100}; My name\textsuperscript{4-5} is one who obtains the glory\textsuperscript{3}.

(46) Aurvo\textsuperscript{6} nāma\textsuperscript{7} ahmi\textsuperscript{8}, aurvotemo\textsuperscript{9} nāma\textsuperscript{10} ahmi\textsuperscript{11}; takhmo\textsuperscript{12} nāma\textsuperscript{13} ahmi\textsuperscript{14}, takhmotemo\textsuperscript{15} nāma\textsuperscript{16} ahmi\textsuperscript{17}; derezre\textsuperscript{18} nāma\textsuperscript{19} ahmi\textsuperscript{20}, darezishto\textsuperscript{21} nāma\textsuperscript{22} ahmi\textsuperscript{23}; aoji\textsuperscript{24} nāma\textsuperscript{25} ahmi\textsuperscript{26}, aojishto\textsuperscript{27} nāma\textsuperscript{28} ahmi\textsuperscript{29}; huparete\textsuperscript{30} nāma\textsuperscript{31} ahmi\textsuperscript{32}, hupairispāo\textsuperscript{33} nāma\textsuperscript{34} ahmi\textsuperscript{35}; hathravana\textsuperscript{36} nāma\textsuperscript{37} ahmi\textsuperscript{38}, ániva\textsuperscript{39} nāma\textsuperscript{40} ahmi\textsuperscript{41}; vidaev-kare\textsuperscript{42} nāma\textsuperscript{43} ahmi\textsuperscript{44}; karedarese\textsuperscript{45} nāma\textsuperscript{46} ahmi\textsuperscript{47}.

(46) My name\textsuperscript{8} is "the famous"\textsuperscript{5}; my name\textsuperscript{10-11} is the most famous\textsuperscript{9}; my name\textsuperscript{13-14} is the strong\textsuperscript{12}; my name\textsuperscript{15-17} is the strongest\textsuperscript{13}; my name\textsuperscript{19-20} is the firm\textsuperscript{14}, my name\textsuperscript{22-23} is the firmest\textsuperscript{15}; my name\textsuperscript{25-26} is the powerful\textsuperscript{24}, my name\textsuperscript{28-29} is the most powerful\textsuperscript{25}; my name\textsuperscript{31-32} is "one who fights most bravely"\textsuperscript{30}; my name\textsuperscript{34-35} is one who scatters (the enemy) all around\textsuperscript{33}; my name\textsuperscript{37-38} is the vanquisher at one stroke\textsuperscript{36}; my name\textsuperscript{40-41} is "the guide"\textsuperscript{37}; my name\textsuperscript{43-44} is the one that works against the daevas\textsuperscript{38}; my name\textsuperscript{46-47} is the one who looks forward to perform something\textsuperscript{39}.

(47) Taro-tbaesho\textsuperscript{48} nāma\textsuperscript{49} ahmi\textsuperscript{50}, tbaesho-taro\textsuperscript{51} nāma\textsuperscript{52} ahmi\textsuperscript{53}, āyaojo\textsuperscript{54} nāma\textsuperscript{55} ahmi\textsuperscript{56}, pāyaojo\textsuperscript{57} nāma\textsuperscript{58} ahmi\textsuperscript{59}, vīvaojo\textsuperscript{60} nāma\textsuperscript{61} ahmi\textsuperscript{62}, sāochahi\textsuperscript{63} nāma\textsuperscript{64} ahmi\textsuperscript{65}, buchahi\textsuperscript{66} nāma\textsuperscript{67} ahmi\textsuperscript{68}, bukhtish\textsuperscript{69} nāma\textsuperscript{70} ahmi\textsuperscript{71}, saidhish\textsuperscript{72} nāma\textsuperscript{73} ahmi\textsuperscript{74}, geredho\textsuperscript{75} nāma\textsuperscript{76} ahmi\textsuperscript{77}, geredhyokhadho\textsuperscript{78} nāma\textsuperscript{79} ahmi\textsuperscript{80}, geredikhivo\textsuperscript{81} nāma\textsuperscript{82} ahmi\textsuperscript{83}.

○ pāyaojo - initial pā seems to be presumably an abbreviated form of the prefix 'upa'.
△ Sāochahi, buchahi - adjectives from sāochahīn, buchahīn; buchahīn = bujahīn (originally); root buj = Persian bokht, to deliver, to set free.
★ Harlez; "appearance" (Darmesteter)
§ or one who pleases; meaning of the word "geredh" is also "the burrow of noxious creatures" (See Vendidad Fragard Ilrdr, paras 3, 10, 22)
† i.e., one who closes those burrows by digging, eradicating and extirpating, so that the noxious creatures and other wild animals cannot stay inside.
My name is the possessor of glory, my name is possessory glory the most.

(49) Tāoscha me nāma zbayaesa, ahmi ashāum Zarathushtra, yim antare haenayō khrvishyeitish, antare hām-yanta rasmaoyo, antare danghu-pāperetāne.

(50) Tāoscha me nāma zbayaesa, ahmi ashāum Zarathushtra, yim sāsta daingheush, hamokhshathro patentem vā, zbarentem vā, irishentem vā, rathoishmem vā, paithshentem thirmahe, paithshentem baeshayyehe.

(49) Thou shouldst invoke these (i.e., above-mentioned) names of mine, Oh Holy Zarathushtra! in the midst of the cruel army, in the midst of the united forces (and) in the midst of civil war (so that) I am present there.

(50) When the tyrannical (ruler) of (any) country with full power (comes upon thee) rushing or intriguing, or wounding (thee), or, or, hurling the war chariot (against thee) or envying (thy) prosperity, or envying (thy) health, (then) Oh Holy Zarathushtra! thou shouldst recite these (i.e., mentioned in paras 43-48) names of mine so that I am present there.

By reciting the names of Mino Ram mentioned in the paragraphs 43-48, what benefits are gained by that person who recites them and what difficulties of his are averted are explained in the following paragraphs 49-52.

1 i.e., whilst fighting against the army of the enemy.
2 i.e., the war fought between the fellow citizens of one and the same country. In the sense of English word "civil war".
3 i.e., I am present on the spot for rendering help unto thee.
4 The meaning of 'sāsta' is both 'ruler' as well as 'the tyrant'.
5 Literal meaning is 'moving crooked', bent down; root zbar = Sanskrit hvar - to be crooked.
6 Literal meaning is 'wishing ill, hating' (root paith-ish); i.e. to wish ill.

(51) Tāoscha me nāma zbayaesa, ahmi ashāum Zarathushtra, yim ashamooghem anashavanem patentem vā, zbarentem vā, irishentem vā, rathoishmem vā, paithshentem amahē, paithshentem baeshayyehe.

(52) Tāoscha me nāma zbayaesa, ahmi ashāum Zarathushtra, yat basto anghat hishtemme, basto anghat frādhayamno, basto anghat vādhyamno, fradhbaoye báshe buyente, vidhbaoye grāfe buyente.

(51) When (any) wicked heretic (comes upon thee) rushing or scheming or wounding (thee) or hurling the war chariot (against thee) or envying (thy) prosperity, or envying (thy) health, (then) Oh Holy Zarathushtra! thou shouldst recite these (i.e., mentioned in paras 43-48) names of mine so that I am present there.

(52) When anyone may be standing as a captive, may be driven or as a captive, or may be dragged along as a captive, or may be involved in some accusation (or indictment) or may be entrapped in the prison, (then), Oh Holy Zarathushtra! thou shouldst recite these (i.e., mentioned in paras 43-48) names of mine so that I am present there.

(53) Vayo aspaeshu viraeshu vispaeshu vimana-kara, vispaeshu vidaevo-kara, nitmaeshvā gātushva hazangro-temahvacha hām i shihmem paidhyātī.

Original meaning 'bound, fettered, original form is bandatsu = basta. 1 bāsha = Sanskrit bhāsha = an accusation, an indictment. 2 i.e., in the difficulty, adversity and calamity of any one. Its meaning is also 'in the prison'. Know that Avesta word 'grāfe' and Persian word 'grāfāri' are the words of the same root. The roots of the words 'fradhbaoye', 'vidhbaoye' are fra-bū and vi-bū = to flee away, to escape (Darmesteter). The final portion of this paragraph is complicated.
(54) Kana⁷ thvām⁸ yasnā⁹ yazāne¹⁰, kana¹¹ yasnā¹² frāyazāne¹³, kana¹⁴ thvā¹⁵ yasnā¹⁶ paiti¹⁷ hankeretish¹⁸ avahishtat¹⁹. Vayush²⁰ aurvo²¹ uskāt²² yāsto²³ derezīyaokhedro²⁴ berezi-pādho²⁵, perethu-varo²⁶ perethu-sraonish²⁷, anākhridha-doithre²⁸, yatha²⁹ anyāoschit³⁰ khshathrat³¹ khshayamanño³² hamo-khshathro-khshayamnā³³.

(55) "Vayu yazata³⁴ is one who strikes fear⁶⁸ amongst all⁹⁷ horses⁹⁵ (and) men⁹⁶; (also he is) working against the law of the daevas¹⁰ with all¹⁰⁹. He goes⁶ courageously⁵ into the lowest¹ places², (rather) in the places³ a thousand times dark⁴ (i.e., in the deepest of the deep darkness).

(56) "Oh Holy³⁷ Zarathushtra³⁶! thou⁴⁴ shouldst take³⁶ the Baresman³⁵ tied³⁹ or untied⁴⁰ in accordance with (the time) of the day⁴¹ (or) dawn¹². (Thou shouldst take) (the baresman) tied⁴³ during the time of the day⁴⁴ and untied⁴⁵ at the time of dawn⁶⁷.

(57) Vayo⁷² aurvo⁷³ yazamaide⁷⁴; Vayo⁷⁵ takhma⁷⁶ yazamaide⁷⁷; vaem⁷⁸ aurvanām⁷⁹ aurvotem⁸⁰ yazamaide⁸¹; vaem⁸² takhma-nām⁸³ takh remotem⁸⁴ yazamaide⁸⁵; vaem⁸⁶ zaranyo-khaodhem⁸⁷ yazamaide⁸⁸; vaem⁸⁹ zaranyo-puse⁹⁰ yazamaide⁹¹; vaem⁹² zaranyominem⁹³ yazamaide⁹⁴; vaem⁹⁵ zaranyo-vāshem⁹⁴.

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Oh Vayu yazata, thou produces fear (Darmesteter).

original meaning is: he who produces inquietude or distraction of the mind.

Or in all (matters) i.e., in every way.

Hurts down the powerful man (Darmesteter)

Original meaning is: 'keeping strength' (see yasnas Ha 28.4; yasnasa Ha 43.9)

"Possessed of such eyes whereby he is fearless or is never fear striken" (Harley). "With untrembling, i.e. steady eyes".

Note that except the word 'khshathrat' the words after "yatha" (i.e. like) are in first person plural, feminine gender, and that applies to the word doithra (i.e. eye) being in the feminine gender.

Original meaning 'thou shouldst aspire or thou should approve; root ā- yās = Sanskrit yāch.

Darmesteter. This para should be translated better than this.

The verb should be in second person singular. It is in the first person.

i.e.to say, I will recite these efficacious sacred verses of Ahura Mazda for thee, which are glorious and healing.
yazamaide⁹⁷; vaem⁹⁸ zaranyo-chakhrem⁹⁹ yaza-maide¹⁰⁰; vaem¹ zaranyo-zaem² yazamaide³; vaem¹ zaranyo-vastrem⁵ yazamaide⁶; vaem⁷ zaranyo-aothrem⁸ yazamaide⁹; vaem¹⁰ zaranyo-aivyāonghanem¹¹ yazamaide¹²; vaem¹³ ashavanem¹⁴ yazamaide¹⁵; vaem¹⁶ uparo-kairim¹⁷ yazamaide¹⁸; aetat¹⁹ te²⁰ Vayo²¹ yazamaide²², yat²³ te²⁴ asti²⁵ Spento-mainyaom²⁶.

(57) Oh valiant⁷³ Vaya yazata²¹! we worship (thee)²⁴ Oh strong⁷⁶ Vaya yazata²⁹! we worship (thee)⁷⁷.
We worship⁵¹ Vaya yazata⁵⁹ (who is) most valiant⁷⁹ of the valiant⁸⁰.
We worship⁵⁵ Vaya yazata⁶² (who is) the strongest⁸² of the strong⁸³.
We worship⁵⁸ Vaya yazata⁶⁶ of the golden helmet⁷⁷;
We worship⁶¹ Vaya yazata⁶⁹ of the golden crown⁷⁰;
We worship⁶⁴ Vaya yazata⁶⁲ of the golden necklace⁵⁹;
We worship⁷⁷ Vaya yazata⁷⁵ of the golden chariot⁷⁸;
We worship¹⁰⁰ Vaya yazata⁸⁰ of the golden ²⁷wheel⁸⁰;
We worship¹ Vaya yazata¹ of the golden weapon²;
We worship³ Vaya yazata⁴ of the golden raiment¹;
We worship⁵ Vaya yazata⁶ of the golden shoe⁴;
We worship⁷ Vaya yazata⁸ of the golden belt¹¹;
We worship¹³ Vaya yazata¹³, the holy¹⁴; We worship¹⁵ Vaya yazata¹⁵, the powerful¹⁷.
Oh Vaya yazata²¹! we worship²³ that²⁹ (wind) of thine²⁰ which²³ is²⁵ belonging to Spenta Mainyu²⁶.

Ahe raya khvarenanghacha, tem yazāi surunvata yasna, ughrem Vaem uparo-kairim zoorthābyo; ughrem Vaem uparo-kairim yazamaide.

Haomayo gava baresmana, hizvo-danghangha, māthraca vachacha shyaothnacha, zoorthābyascha arshukhdhaibyascha vāghzibyo. Yenghe hātām āat yese

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*p Wheel (Av. chakrā) is a kind of round swinging weapon. Sanskrit “chakra” means “a disc, a quoit”. The meaning of chakrā is also “a wheel”.

¹ For its explanation, see the explanation given under para 5th of this yasht.
(2) Yāmī Yazata 22 Zarathushtra 23, use-hishta 24 hacha 25 gātvo 26, frashūsa 27 hacha 28 demânāt 29, razishte 30 chishte 31 Mazda-dhāte 32 ashaoni 33; yezi 34 ahi 35 pauvranemāt 36, āat 37 mām 38 avi 39 nmānaya 40; yezi 41 paskāt 42, āat 43 mām 44 avi 45 apaya 46.

(3) Athana 47 akhshtā 48 buyān 49 yathana 50 buyāt 51 hvayaonāongho 52, pantāno 53 khvāpathana 54, garayo 55 khvātachina 56, razura 57 huperethwe 58, afsh 59 nāvaya 60, ahmāi 61 soakāi 62 frasastāi 63, fravākāi 64 uta 65 framanāi 66.

(1) We praise the most upright and holy knowledge (i.e., Religious Education), created by Ahura Mazda. We praise the good Mazda-worshipping (i.e., Religion) (having all these characteristics, such as) leading to the righteous path, running quickly (in her desires), effacing (the wicked thoughts) most, bearing libations, righteous, virtuous, renowned (or well-known), acting with skill, swift-working, possessing sufficient vigour, and cleansing well.

(2) Whom (i.e., Chista the collaborator of Din Yazata) did (the Prophet) Zarathushtra worship (and said): ‘Oh most upright Holy 30 Chista 31, created by Ahura Mazda! stand up thou 24 from 25 (thy) place 26 and do thou proceed 27 from 28 (thy) 1 32 place. If 24 thou art 29 near 36 (to me), do thou wait 40 near 39 me 38; if 41 (thou art) behind 42 (me), then 9 46 overtake 44 me 44.

* An angel called Chista as an yazata; and daenā means ‘Din yazata’. Note that Chista and Daena yazatas have the nearest relation with each other and this is noticed from their meanings. Also, both these are collaborators, i.e., co-workers and that is found from its ‘Khshnumān’ - propitiatory formula.

* Or if it is taken for “garo-demāna”, then it would mean ‘from the Garothmān Heaven’.

* Its significance is this that may thou make me replete with religious knowledge. In other words ‘do thou keep me in thy arms’.
We worship\textsuperscript{57} the most upright\textsuperscript{83} and holy\textsuperscript{66} Chista\textsuperscript{84} created by Ahura Mazda\textsuperscript{85}.

(Karda II\textsuperscript{44}) (5) Razishtām Chistām Mazadhātām ashaonim yazamaide. Hupath mainyām hu-aiwi-tachinām nimarezistām barat-zaothrām ashaonim hunaravaitim frasrūtām āsu-kairiyām moshu-kairiyām hvāyaonām hvāyaozdām yām vanguhim daēnām Mazdayasnim\textsuperscript{6}.

(6) Yām\textsuperscript{1} yazata\textsuperscript{2} Zarathushtro\textsuperscript{3} humatahe\textsuperscript{4} paiti\textsuperscript{5} manangho\textsuperscript{6}, hūktaha\textsuperscript{7} paiti\textsuperscript{8} vachangho\textsuperscript{9}, hvarshtahe\textsuperscript{10} paiti\textsuperscript{11} shyaothnahe\textsuperscript{12}, avahecha\textsuperscript{13} paiti\textsuperscript{14} yānahe\textsuperscript{15}.

(7) Yat\textsuperscript{16} he\textsuperscript{17} dathat\textsuperscript{18} razishta\textsuperscript{19} Chista\textsuperscript{20} Mazadhātā\textsuperscript{21} ashaonim\textsuperscript{22}, pādhave\textsuperscript{23} zāvare\textsuperscript{24}, gaoshiae\textsuperscript{25} sraoma\textsuperscript{26}, bāzuwe\textsuperscript{27} ajoj\textsuperscript{28}, tanvo\textsuperscript{29} vispayā\textsuperscript{30} drvatātem\textsuperscript{31}, tanvo\textsuperscript{32} vispayā\textsuperscript{33} vazdvare\textsuperscript{34}, aomcha\textsuperscript{35} sūkem\textsuperscript{36} yim\textsuperscript{37} baraiti\textsuperscript{38} Kār\textsuperscript{39} masyo\textsuperscript{40} upāpē\textsuperscript{41}, yo\textsuperscript{42} Ranghayāō\textsuperscript{43} dūrāe-pārayā\textsuperscript{44} zafrayā\textsuperscript{45} hazangro-virayā\textsuperscript{46} varesostavanghem\textsuperscript{47} āpem\textsuperscript{48} urvaesem\textsuperscript{49} mārayeitī\textsuperscript{50}.

(6) Whom\textsuperscript{1} (i.e., Chista the collaborator of Din yazata) (the Prophet Zarathushtra\textsuperscript{3} worshipped\textsuperscript{2} for the well-thought\textsuperscript{1} thought, for\textsuperscript{4} the well-spoken\textsuperscript{1} speech and for\textsuperscript{1} the well-done\textsuperscript{1} deed\textsuperscript{1} (i.e., in order that they may be gained) and for\textsuperscript{1} this\textsuperscript{1} (below-mentioned) boon\textsuperscript{1}.

(7) That the most upright\textsuperscript{19}, holy\textsuperscript{21} Chista\textsuperscript{20} created by Ahura Mazda\textsuperscript{21} may grant\textsuperscript{16} him\textsuperscript{17} (i.e., Prophet Zarathushtra) the strength\textsuperscript{24} for both the feet\textsuperscript{23}, the sharp strength of hearing\textsuperscript{26} for both the ears\textsuperscript{25}, the might\textsuperscript{28} of both the arms\textsuperscript{27}, the health\textsuperscript{31} of the entire\textsuperscript{30} body,\textsuperscript{29} the happiness\textsuperscript{39} of the whole\textsuperscript{23} body,\textsuperscript{32} and\textsuperscript{35} that power of vision\textsuperscript{46} which the fish\textsuperscript{40} (called) Kār\textsuperscript{39}, living in the waters\textsuperscript{41} possesses\textsuperscript{38}.\textsuperscript{1}

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\textsuperscript{1} For the translation of this paragraph, see para 1st of this yasht.

\textsuperscript{1} i.e., will grant perfect healthy condition of the body and happiness. For that purpose, the Prophet Zarathushtra worshipped Chista, the co-worker of Din yazata.

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\textsuperscript{6} Being thoroughly aware of the knowledge of the Religion and its laws, everything becomes intelligible and beneficial. Note that the laws of nature are embodied in the commandments of the Religion. By acting in accordance with those laws, everything becomes smooth and stable and thereby they enhance prosperity.

\textsuperscript{1} That can be well crossed.
Explanations:- (As regards the power of the vision of Kara Fish it is stated as follows:-)

That (Fish called Kara) ⁹ can see the minute rippling of the wave ⁴⁹ as thin as a hair ⁴⁷ in the water ⁴⁸ of the (River called) Rangha ¹⁵, (which is) far for crossing over ⁴¹ and deep ⁴⁶ (to the extent of the height) of a thousand men ⁴⁶.

Ahe raya khvarenanghacha, tām yazāi surunvata yasna, tām yazāi huyashya yasna; razishtām Chistām Mazdadḥātām ashaonim zaothrābyo. Razishtām Chistām Mazdadḥātām ashaonim yazamaide. Haomayo gava baresmana, hizvo-danghangha, māthracha vachach shyaothnachha, zaothrābyascha arshukh dhaebyascha vāghzibyo. Yenghe hātām āat yesne paiti vangho, Mazdāo Ahuro vaetha āshat hachā, yāonghāmchā taśschā tāoschā yazamaide.


(9) Yām ¹ yazata Zarathushtra ³ humatahe ⁴ paitī ⁹ manangho ⁴, hūktaha ⁷ paiti ⁴vachangho ⁵, hvarshhta ¹⁶ paiti ¹ⁱ shyaothnahe ¹², avahecha ¹³ paiti ¹⁴ yaneha ¹⁵.

(10) Yat ¹⁶ he ¹⁷ dath ¹⁸ razishta ¹⁹ Chista ²⁰ Mazdadḥāta ²¹ ashaonim ²², pādhva ²³ zāvare ²⁴, gaoshawhe ²⁵, saoma ²⁶, bāzuwe ²⁷ ajo ²⁸, tanvo ²⁹, vispayā ³⁰ drvatātem ³¹, tanvo ²⁷

vīspayā ³³ vāzdvarē ³⁴, aomchā ³⁵ sūkem ³⁶ yīm ³⁷ bārātī ³⁸ aspto arsha ³⁹; yo ⁴⁰ tānhraschit ⁴¹ hachā ⁴² khshafno ⁴³ vārentyā ⁴⁴ snaezintyā ⁴⁵ srauchintyā ⁴⁶ faunghvaityā ⁴⁷, yo ⁴⁸ naomyāchit ⁴⁹ hachā ⁵⁰ khshathryā ⁵¹ aspaem ⁵² varesem ⁵³ zemāt ⁵⁴ avaroitentem ⁵⁵ vaenaiti ⁵₆, katāro ⁵₇ aghrova ⁵₉ va ⁵⁹ bunavo ⁶₀ vā ⁶¹.

(9) Whom (i.e., Chista the collaborator of Din yazata) (the Prophet) Zarathushtra ³ worshipped ² for the well-thought ² thought ², for the well-spoken ⁵ word ⁵, for the well-done ¹² deed ¹² (i.e., for acquiring them) and for this ¹³ (below-mentioned) boon ¹⁵.

(10) That ¹⁶ the most upright ²⁸ and holy ²² Chista ²³ created by Ahura Mazda may grant him ¹⁷ (i.e., the Prophet Zarathushtra) strength ²⁴ for both the legs ³³, sharp sense of hearing ²⁶ for both the ears ²⁵, might ²⁸ of both the arms ²⁸, health ³¹ of the entire ³⁰ body ²⁹, happiness ³⁴ of the whole ³¹ body ³² and that ³³ power of vision ³⁵ which ³⁶ the horse ³⁷ possesses ³⁸.

Explanations: (As regards the sharp sense of vision of the horse, it is stated as under)

Who ⁰ (i.e., the horse) even in the dark ⁴¹, rainy ⁴⁴, snowing ⁴⁵, hailing ⁴⁶, misful ⁴⁷ night ⁴⁸ perceives ⁵⁰ a horse's ⁵² hair ⁵³ lying on the ground ⁵⁵ its nine times the distance ⁵⁹ from the city ³¹ and that horse ³ can perceive (also) whether ⁵⁷ (hair may be) of the head ⁵⁸ or ⁵⁹ of the tail ⁶⁰.

Ahe raya khvarenanghacha, tām yazāi surunvata yasna, tām yazāi hu-yashta yasna; razishtām Chistām Mazdadḥātām ashaonim zaothrābyo. Razishtām Chistām Mazdadḥātām ashaonim yazamaide. Haomayo gava baresmana hizvo-danghangha māthracha vachach shyaothna, zaothrābyascha arshukh dhaebyascha vāghzibyo. Yenghe hātām āat yesne paiti vangho, Mazdāo Ahuru vaetha āshat hachā, yāonghāmchā taśschā tāoschā yazamaide.

⁰ For comparison, see Behram Yasht, para ²⁹th.
¹ Or if we take the meaning of “āpo” as river, then, it would mean 'of the River (called) Rangha' besides 'water'. In the same way, in the Persian language, the meaning of “āb” is also “river”, i.e., ābe chang meaning “Chang River”.
² For the translation of this para, see para ²ⁱ of this Yasht.

(12) Yām1 yazata2 Zarathushtr3 humatahe4 paithē5 manangho6, hukhteh7 paith8 vachangho9, hvarshathe10 paith11 shyaootnahe12, avahcha13 paith14 yānaha15.

(13) Yat4 he17 datath18 razishta19 Chista20 Mazdadhātā21 ahashonī22, pādhvā23 zavare24, gaoshaiwe25 sraoma26, ḅāzuwe27 aojo28, tanvō29 vispayā30 drvatātem31, tanvō32 vispayā33 vazdvāre34, aomcha35 sūkem36 yim37 baraiti38 kahrkāso39 zarennumainish40, yo41 naomyacht42 hachā43 danghaot44 mushti-masanghem45 khrūm46 aiwivānaiti47, avavat-chit48 yathā49 sūkayā50 brāzayā51 brāzem42, avavat-chit43 yathā54 sūkayā55 naezem56.

(12) Whom1 (i.e. Chista the collaborator of Din yazata) (the Prophet) Zarathushtra3 worshipped2 for the well-thought thought4, for the well-spoken speech5, for the well-done deed6, (i.e., for acquiring them) and for this13 (below-mentioned) boon15.

(13) That the most upright19 and holy22 Chista20 created by Ahura Mazda21 may grant18 him17 (i.e., the Prophet Zarathushtra) strength24 for both the legs33, sharp sense of hearing36 for both the ears25, might35 for both the arms27, health31 of the entire30 body29, happiness32 of the whole38 body32 and that power of vision53 which7 a vulture39 with a golden collar possesses38.

Explanation: (As regards the power of vision of that vulture it is stated as under):

    That (vulture)41 perceives47 a piece of raw flesh46 of the size of a fist45, to nine times the distance42 from43 the city44; just as much8 the brightness9 of a bright1 needle20, as even4 point56 of that needle55 (the vulture can see).

* For the translation of this paragraph, see para 14 of this yasht.

** Note that Hvovi was the virtuous wife of the Prophet Zarathushtra. She who belonged to Hvova Family was the daughter of Frashaoostar. Whatever she wished for was not some wealth and property, but her desire was to obtain perfect knowledge of the Religion of Holy Zarathushtra, who was her husband and to adhere strictly to the commandments of that Religion. Bangha - Sanskrit bhāsā, bāsā, meaning religious knowledge. If we adopt the reading "vohu baghem" according to Geldner, it would mean "good boon" and that boon is to act in accordance with the commandment of the Religion.

(Karda VI(8)) (16) Razishtām Chistām Mazdadhātām aṣhaoni yazamaide. Hupathmainyām hu-aiwi-tachsenām nimarezishtām barat-zaothrām aṣhaoni hunaravaitim frasrūtām aṣu-kairyām moshu-kairyām hvāyaoṇām hvāyaozdām yām vanguhim daenām Mazdayasnim.

(17) Yām1 yazata2 āthrava3 dūrē-frakāto4 maremnm5 isemn6 daenāyā7, amem8 isemn9 tanuye10.

(17) Whom1 (i.e., Chista, the collaborator of Din yazata) worshipped2 the priest3 greatly esteemed (in) distant (lands)4 wishing5 a good memory6 (required) for (the propagation of the Zoroastrian) Religion and wishing7 the courage8 for his body10.

Explanation: (The priest worshipped Chista and begged of her that she may grant him sharp and agile knowledge and powerfully strong body in the difficult mission of propagating the Zoroastrian Religion.

Ahe raya khvarenanghacha ūm yazāi surunvata yasna, ūm yazāi hu-yasha yasna; razishtām Chistām Mazdadhātām aṣhaoni na zaothrayo. Razishtām chistām mazdadhātām aṣhaoni yazamaide. Haomayo gava baremsana, hizvo-danghangha, māthracha vachacha shya oathnacha, zaothrabyascha arshukhdhaeibyascha

\[\text{vāghzibyo. Yenghe hātām āat yesne paiti vangho, Mazda Ahuro vaethā ashat hachā, yāonghamchā tāschā tāoschā yazamaide.} \]

(Karda VII(8)) (18) Razishtām Chistām Mazdadhātām aṣhaoni yazamaide. Hupathmainyām hu-aiwi-tachenām nimarezishtām barat-zaothrām aṣhaoni hunaravaitim frasrūtām aṣu-kairyām moshu-kairyām hvāyaoṇām hvāyaozdām yām vanguhim daenām Mazdayasnim.

(19) Yām1 yazata2 sāsta3 dangheush4 danghupaitish5 ākhshiti6 isemn7 danghaved8, amem9 isemn10 tanuye11.

(19) Whom1 (i.e., Chista, the collaborator of Din yazata) the Lord of the country2, the Ruler3 of the country4 worshipped5 wishing6 peace7 for the country8, and wishing9 strength10 for (his) body11.

Ahe raya khvarenanghacha ūm yazāi surunvata yasna, ūm yazāi hu-yasha yasna; razishtām Chistām Mazdadhātām aṣhaoni na zaothrayo. Razishtām chistām mazdadhātām aṣhaoni yazamaide. Haomayo gava baremsana, hizvo-danghangha, māthracha vachacha shya oathnacha, zaothrabyascha arshukhdhaeibyascha vāghzibyo. Yenghe hātām āat yesne paiti vangho, Mazda Ahuro vaethā ashat hachā, yāonghamchā tāschā tāoschā yazamaide.

(To recite in Bāz - in low tone): Ahura Mazda Khodāe awazūnīe mardum, mardum sardagān hamā sardagān, hambāyaste vēhān, oem behedin Mazdayasnān āghā āstavānī nekī rasānad; aedūn ṣād.

(To recite aloud): Yathā Ahu Vairyo 2.

Yasnemcha vahmemcha aojischa zavarecha afrināmi, razishtayō Chistayō Mazda-dhātayō ashanyaō, Daenayō vanghuyō Mazdayasnoish; Ashem Vohu 1.
Ashishvangh Yasht

Khshnoothra Ahurahe Mazdao. Ashem Vohu 1.

Pa na me yazdān Ahura Mazda Khodāe awazūni gorje khoreh awazāyād; Mino Arshashvang be-rasād. Az hamā gunāh patet pashemānum; az harvastin dushmanata duzhukhta duzhvarshta, mem pa Geti manid, oem goft, oem kard, oem jast, oem būn būd ested. Az ān gunāh manashni gavashni kunashni, tani ravāni, Geti mīnojīni, okhe awākhsh pashemān pa se gavashni pa patet hom. Khshnoothra Ahurahe Mazdao, taroidite angrah Maneush; haitya-varshīm hyat vāsnā fershotemem. Staomi ashem; Ashem Vohu 3.

Fravarāne Mazdayasno Zarathushtrish videvo Ahura-tkaesho (Gāh according to the period of the day) frasastayaecha Ashoish Vanghuyāo, Chistosh vanghuyāo, Erethe vanghuyāo, Rasāštato vanghuyāo, khvarenangho savanghō ो Mazda-dhāたhe, Khshnaothra yasnāchī vahmāchī khshnaothrāchī frasastayaecha, Yathā Āhū Vairyo zaotā frā me mrute, atha ratush ashāt-chīt hacha frā ashava vidhavā mraotū.

(Karra 1) (1) Ashim1 Vanguhim2 yazamaide3, khshoithnim4 berezaitim5 huraodhām6, huyazatām7 khvanat-chakhrām8 amavaitim9, dāto-saokām10 baeshazyām11 perethvārām12 surām13.

(2) Dughdhaem14 Ahurahe Mazdāo15, khvangharem16 Ameshanām Spentanām17; yā18 vispanām19 Saoshyanām20 frasha21 khrathwa22 frathanjayeītī23, uta24-he25āsne26 khratūm27 ava-baraītī28 vārema29. Uta30-he31

* For its translation, see the last portion (beginning with yasnemcha vahmemcha etc. of this yasht.
Ahe⁴⁶ raya⁴⁷ khvarenanghacha⁴⁸, tām⁴⁹ yazāi⁵⁰ surunvata⁵¹ yasna⁵², tām⁵³ yazāi⁵⁴ hu-yashta⁵⁵ yasna⁵⁶, Ashim⁵⁷ Vanguhim⁵⁸ zaothrābyo⁵⁹. Ashim⁶⁰ Vanguhim⁶¹ yazamaide⁶².

(2) We worship Ashishvagh who (is) the daughter ⁴ of the Creator Ahura Mazda¹³ and the sister ¹⁶ of the Amesha Spentas¹⁷. Who ¹⁸ strengthens ²³ (the virtuous person) with the enlivening ²¹ intelligence ²² of all ¹⁹ the Saushyants ²⁰ (i.e., having granted the sharp intellect she bestows strength). Also ²⁸ she brings for him ²⁵ (i.e., for the virtuous person ²²) innate ²⁶ wisdom ²⁷ and help. Also ²⁸ she gives for giving help ²⁷ unto him who invokes her ³³ from near ²² and unto him who invokes her ³⁵ from afar ²⁴. Any one who ³⁸ worships ⁴⁰ Ashishvagh ⁴⁰ with liberations ⁴¹ worships Meher yazata ⁴⁵ with liberations ⁴⁵.

(3) Ahe⁴⁶ raya⁴⁷ khvarenanghacha⁴⁸, tām⁴⁹ yazāi⁵⁰ surunvata⁵¹ yasna⁵², tām⁵³ yazāi⁵⁴ hu-yashta⁵⁵ yasna⁵⁶, Ashim⁵⁷ Vanguhim⁵⁸ zaothrābyo⁵⁹. Ashim⁶⁰ Vanguhim⁶¹ yazamaide⁶².

Note that Ashishvagh is the Female yazata presiding over wealth, treasure, happiness and holiness. She is generally associated with “Pārendi” (Sanskrit Purandi).

1 i.e., the wheels of the chariot in which she drives are resounding or shining.

2 Original word is perethu+vira; vira = Sanskrit vīra meaning ‘a hero’; brave. Darmesteter comparing the Avesta word vīra with Sanskrit vīra, meaning “fire” and translates “with fullness of intellect”.

3 This word being accusative singular feminine applies to “Ashim Vanguhim” of the preceding paragraph.

4 värem - accusative singular neuter of väremen; from root var, Sanskrit vri.

(5) Haomayo gava baresmana, hizvo-danghangha, mathracha vachacha shyaotnhacha, Zaothrabyascha arshukhdhaibyascha vāghzibyo. Yenge hātām āat yesne paoti vango, Mazdā Ahuro vaethā ashāt hachā, yāonghāmchā āašcha tāoschā yazamaide.

(3) On account of her (i.e., Ashishvagh’s⁶⁶) splendour ⁴⁷ and glory ⁴⁸ I praise ³⁰ her ⁴⁰ with the famous ⁵¹ yasna ⁵² and I consecrate ⁵⁴ her with the well-consecrated ⁵⁵ yasna ⁵⁶. I praise ⁵⁴ Ashishvagh ⁵⁷-⁵⁸ with liberations ⁵⁹. We worship ⁶² Ashishvagh ⁶⁰-⁶¹.

(Karda II⁴) (4) Ashim Vanguhim yazamaide. Khshoithnim berezaitim huradhan, huyazatām khvanatchakhrām amavaitim, dāto-saokām baehsazyām perethvirām sūrām⁰.


(6) Ashish²⁵ Vanguh²⁶, Ashi²⁷ srirre²⁸, Ashi²⁹ bānumaith²⁰ shāiti²¹ vyavaiti²² bānyubody²³; Ashi²⁴ dāthre²⁵ vohum²⁶ khvarena²⁷, aesham²⁸ nārām²⁹ yo²⁰ hachahi²¹ Hubaidish⁴² baodhaite⁴³ mnānem⁴⁴, yenghe⁴⁵ mnāne⁴⁶ Ashish²⁷ Vanguh²⁸ sūra²⁹ pāda²⁰ ni-dathaite²¹ agremaítis²² dreghāi²³ hakhedhrāi²⁴.

(5) (May there be) homage² unto Haoma¹, unto the holy³ mathra¹ and unto (the Prophet) Zarathushtra! (May there) verily⁷ (be) homage⁸ unto Haoma¹ because¹⁰ all¹¹ other¹² (kinds of) intoxications¹³ lead to the path¹⁵ (of the demon) Aeshma¹⁴ of infuriate weapon¹⁶, but¹⁷ that¹⁸ which¹⁹ is the intoxication¹¹ of Haoma²⁰ leads to the path²³ of righteousness²⁵ itself²⁶.

⁰ For its translation, see para ¹⁰ of this yasht.
Ashishvargh Yasht

(6) Ashi\textsuperscript{25} (i.e., Ashishvargh) (is) \textsuperscript{9} good\textsuperscript{26}, Ashi\textsuperscript{27} (is) handsome\textsuperscript{28}. Ashi is brilliant\textsuperscript{31} on account of joy\textsuperscript{31} (i.e., it is on account of that she is ever joyful); (also she is) minutely \textsuperscript{32} comprehensible\textsuperscript{32} (of difficult matters) on account of brilliant lights\textsuperscript{33}. Oh Ashi! thou art the giver\textsuperscript{35} of good\textsuperscript{36} glory unto those\textsuperscript{38} men\textsuperscript{39} whom\textsuperscript{40} thou\textsuperscript{3} dost lead\textsuperscript{41} (i.e., thou dost guide). The house\textsuperscript{44} of that person\textsuperscript{45} is caused \textsuperscript{43} fragrant\textsuperscript{43} and perfumed\textsuperscript{42} wherein\textsuperscript{46} Ashishvargh\textsuperscript{47-48} is entertaining a friendly thought\textsuperscript{52} putes\textsuperscript{51} (her) powerful\textsuperscript{49} feet\textsuperscript{50} for long\textsuperscript{51} friendship\textsuperscript{54}.

(7) Te\textsuperscript{55} naro\textsuperscript{56} khsathra\textsuperscript{57} kshayenta\textsuperscript{58} ash-pachina\textsuperscript{59} Stū-bakhedra\textsuperscript{60} fraothat-aspa\textsuperscript{61}, khvanat-chakra\textsuperscript{62} kshvaaevat-ashtra\textsuperscript{63}, ash-bauurva\textsuperscript{64} nidhāto-pitu\textsuperscript{65} hubaoidi\textsuperscript{66}; yahmya\textsuperscript{67} staretascha\textsuperscript{68} gātush\textsuperscript{69} anyāoscha\textsuperscript{70} berekhāthā\textsuperscript{71} avaretā\textsuperscript{72} yoī\textsuperscript{73} hachahi\textsuperscript{74}, Ashish Vanguhi\textsuperscript{75}. Ushta\textsuperscript{76} bā\textsuperscript{77} yim\textsuperscript{78} hachahi\textsuperscript{79}, uta\textsuperscript{80} mām\textsuperscript{81} upanghachahi\textsuperscript{82}, vouru-saredha\textsuperscript{83} amavai\textsuperscript{84}.

(8) Aeshām\textsuperscript{85} nmānā\textsuperscript{86} hvidhātā\textsuperscript{87} gaosūrāongo\textsuperscript{88} hishtente\textsuperscript{89} asha\textsuperscript{90} paurvā\textsuperscript{91} daregho-upaste\textsuperscript{92}, yoī\textsuperscript{93} hachahi\textsuperscript{94}, Ashish Vanguhi\textsuperscript{95}. Ushta\textsuperscript{96} bā\textsuperscript{97} yim\textsuperscript{98} hachahi\textsuperscript{99}, uta\textsuperscript{100} mām\textsuperscript{101} upanghachahi\textsuperscript{102} vouru-saredha\textsuperscript{103} amavai\textsuperscript{104}.

Note that the word “Ashishvargh” is made up of two words in this way - Ashish Vanguhi. Sometimes the word “Ashish” is used only for “Ashishvargh”. (See para 2\textsuperscript{4} of this yasht).

Original meaning is “piercing”; root vi = Sanskrit vi.

Or thou dost accompany them.

If we take the word “baadhaite” as intransitive verb, then the sentence would mean: “fragrance\textsuperscript{42} imparts sweet scent\textsuperscript{43} to that house\textsuperscript{44}”. Regarding “nmānām”, accusative singular neuter is here used in the sense of the locative singular. (See Vendidad Fragard V.39)

Ashishvargh Yasht

(7) Those\textsuperscript{55} men\textsuperscript{56} whom\textsuperscript{73} thou, Oh Ashishvargh dost accompany\textsuperscript{74} rule\textsuperscript{38} over empires\textsuperscript{57} (with such characteristics as) well-administer\textsuperscript{39}, with high tributes\textsuperscript{69}, with snorting (i.e., quickest) horses\textsuperscript{61}, with resounding chariots\textsuperscript{62}, with sharp weapons\textsuperscript{63}, having stores of food\textsuperscript{64}, possessed of warehouses containing food and eatables (in case of famine, etc.)\textsuperscript{65} and well-scented\textsuperscript{66}. In which (empire)\textsuperscript{97} (there are) spread out seats\textsuperscript{69} and other\textsuperscript{79} desirable\textsuperscript{71} precious things\textsuperscript{72}. (There is) indeed\textsuperscript{77} happiness\textsuperscript{76} (unto him) whom\textsuperscript{78} thou (Oh Ashishvargh!) dost accompany. Hence\textsuperscript{60}, Oh (Ashishvargh) rich in various sorts\textsuperscript{65} (i.e., the giver of good things) and courageous\textsuperscript{84}, thou dost accompany\textsuperscript{62} me\textsuperscript{81} (i.e., thou dost associate me so that I may become fortunate).

(8) The houses\textsuperscript{80} of those\textsuperscript{85} whom\textsuperscript{93} Oh Ashishvargh\textsuperscript{155} thou dost accompany\textsuperscript{99} are\textsuperscript{89} well-guarded\textsuperscript{88}, foremost\textsuperscript{81} in righteousness\textsuperscript{90} and long-lasting\textsuperscript{92}. There is indeed\textsuperscript{97} happiness\textsuperscript{95} (unto him) whom\textsuperscript{98} Oh (Ashishvargh!) thou dost accompany\textsuperscript{99}. Hence\textsuperscript{100} Oh (Ashishvargh) rich in various sorts\textsuperscript{85} (i.e., the giver of good things) and courageous\textsuperscript{84} thou dost accompany\textsuperscript{2} me\textsuperscript{1} (i.e., thou dost associate me so that I may become fortunate).

(9) Aeshām\textsuperscript{85} gātava\textsuperscript{8} hishtente\textsuperscript{9} hustare\textsuperscript{8} hupobusta\textsuperscript{9} hukereta\textsuperscript{10} barezish-havanto\textsuperscript{11} zaranyapakshta-pādhāongo\textsuperscript{12}, yoī\textsuperscript{13} hachahi\textsuperscript{14}, Ashish Vanguhi\textsuperscript{15}. Ushta\textsuperscript{16} bā\textsuperscript{17} yim\textsuperscript{18} hachahi\textsuperscript{19}, uta\textsuperscript{20} mām\textsuperscript{21} upanghachahi\textsuperscript{22}, vouru-saredha\textsuperscript{23} amavai\textsuperscript{24}.

\textsuperscript{a} Ashishvargh yazata having presided over holiness, riches and treasures renders those persons most fortunate, rather enabling them to rule over kingdoms with the characteristics mentioned above in this para, with whom she is pleased.

\textsuperscript{b} Original meaning is “fully matured”.

\textsuperscript{c} Original meaning is “with resounding wheels” (Av.Dict.p.139).

\textsuperscript{d} In Dr. Geldner’s text the words from 'ash-pachina' upto 'khshvaaevat-ashtra' are not given.

\textsuperscript{e} Hishtente - root stā = Sanskrit sthī, to be, to remain in certain condition.

\textsuperscript{f} Well-arranged or powerfully built (hudhātā).\n
\textsuperscript{g} Original meaning is “furnished with weapons, armed”; Darmesteter translates “rich in cattle”.

\textsuperscript{h} Original meaning is “fully matured”.

\textsuperscript{i} Original meaning is “with resounding wheels” (Av.Dict.p.139).

(9) The seats⁴ of those¹ whom¹ thou, Oh Ashishvanghi⁵! dost accompany¹⁴ are² well-spread³, well-adorned⁴, well-made⁵, provided with cushions (or pillows)¹¹ (and) with feet inlaid with gold¹². There is indeed¹⁷ happiness¹⁶ (unto him) whom¹⁸ thou, (Oh Ashishvanghi!) attendest¹⁹; hence²⁰ Oh (Ashishvang) rich in various sorts (i.e., the giver of good things) and powerful! thou dost escort²² me²¹ (i.e., thou dost associate me so that I may become fortunate).

(10) The loving wives²⁶ of those²⁵ whom⁵³ thou, Oh Ashishvanghi⁵⁵! dost accompany⁵⁴ sit¹² sitting (for their husbands) on³⁰ the beautiful¹³ beds²³ fitted with cushions²⁴.

Explanation: (As regards the condition in which they are sitting it is commented upon as under)

①Polished by taking baths, adorned with bracelets, with square pendant ear-rings, and with gold-inlaid necklace.

Explanation: (In the above-mentioned condition, those beloved wives sit down, waiting for their husbands, thinking in mind as under)

*Mainyāngho - root man = Sanskrit man = to think, to wait.
* Its Sanskrit equivalent is mṛujyamāṇa; Sanskrit root mṛuj = to clean, to purify.
* Root sī = Sanskrit svi; reduplicated into sispī + present participle termination ma.
* The word above-mentioned of the same para are to be taken here once again for connecting the link.

* In other words, every wife waits to see her own husband. Original meaning: house-lord; from it the Persian word “Kad-khodā” in the sense of ‘husband’ is derived.
* sraya - nominative plural of sri-adj; sri = Sanskrit sri = beautiful.
(12) The surfit, loud-snorting horses of those, thou, Oh Ashishvanchh! attendest, strike terror (on account of their pompous appearance). (Those horses) draw the chariot, easily, (with which those horses) are yoked by means of a flexible leather yoke-strap. (Also those horses of such characteristics as stated above) convey in the chariot the celebrator (of Ashishvanchh).

Explanation: (As regards the qualities of the celebrator of Ashishvanchh it is commented upon as under)

The gallant, swift-horsed, strong-charioted, sharp-speared, long-shafted, swift-arrowed, piercing with weapon, hunter in pursuit of the foe, slayer in front of the enemy (i.e., in the presence of the enemy) (her celebrator of these qualities is conveyed in the chariot yoked with horses stated above)

(There is) indeed happiness (unto him) whom thou, (Oh Ashishvanchh!) attendest; hence Oh (Ashishvanchh) rich in various sorts (i.e., the giver of good things) and powerful! thou dost escort me (i.e., thou dost associate me so that I may become fortunate).

(13) Aesham ushtraongho bayente saemikaosha ash-mananga aqayeni zemat peratamna vadhairyavo, yoï hachahi, Ashish Vanghi. Ushta ba yim hachahi uta mām upanghachahi, pourusaredha avamaiti.

(14) Aesham erezatem zaranim nibereth nibaratai aiwitarābyo hachā danghubyo vāstrāoscha keshā bāmanivāo, yoï hachahi Ashish Vanghi. Ushta bā yim hachahi, uta mām upanghachahi, vouru-saredha avamaiti.

* Original meaning: ‘with full mental faculties’.
1 Or “passing on the ground swiftly”. (Professor Harlez); i.e., quickest in traversing the road during the journey. About such types of camels, we find reference in the Shāh Nāmeh. In the text of Prof. Westergaard, the word “uzayama” is given instead of ‘aqayeni’.
2 For its comparison, see Behram yash, Karda IVth.
3 The praiser or the adorer of Ashishvanchh of the above-mentioned characteristics seems to refer to some certain hero. It was not known who he was. Probably he may be the hero Keresāspa or any other heroic personage like him.
4 Original meaning: ‘bringer’, nominative singular masculine of ‘ābereta’
5 Original meaning is: ’in abundance’, ‘in lots’; locative singular of niberethi, Sanskrit nibhruta-
6 Original meaning: ‘shining brilliant, glittering garments’; i.e., gift, offering, reward.
7 Original meaning: ‘their’.
(15) Apa mām apa-daidhya, fra-mām aiwi-urvaeayanguhu marzdikem, Ashish berezaiti, hudhāh ahi huchithra, vasatha ahi khshayanna, tanuye khvarenanghe daite.

(16) Pita te yo Ahuro Mazdā, yo mazishto yazatanām, yo yahishto yazatanām; māta Ārmaitish Spenta; brāta 31 yo vanghush Sraoasha ashyo Rashnushcha berezo amavā Mithrascha vourugaoyaoitish, yo baevare-spasano hazangra-gasoho; khwangha Daena Māzdayasnīh.

(17) The exalted who is praised amongst (all) the yazatas and who is firm amongst the most just (persons) stood up in (her) chariot, pronouncing the words thus (i.e., as follows): "Who art thou who dost invoke me (or summons me for help)? Whose voice (which) I have ever heard is the sweetest of all those that invoked (me) most.

(18) Then he said thus that (is) Spitaman Zarathushtra, who (was) the first man (who) praised the best righteousness, worshipped (the Creator) Ahura and worshipped Amesha Spenta. In whose birth and growth waters and plants rejoiced, in whose birth and growth waters and plants began to grow up.

(19) Yehe zāthaeca vakhshaecha apa-dvarat angro mainyush hacha zemat, yat pathanyao skarenyaō dūrae-pārayo. Uiti davata ho yo yu dudza angro mainyush pouru-mahrko, noit mām vispe yazataonghō anusentem fraorechinta; āt mām aevō Zarathushtra anusentem apayelti.

(20) Jainti mām Ahuna Vairyayav, avavata snaithisha yatha asma kato-maso; tāpayelti mām Asha Vahishta, mānayen ahe yatha ayokshustem;
raeko⁴³ me⁴⁴ hacha⁴⁵ anghāo⁴⁶ zemat⁴⁷ vangho⁴⁸ kerenaoti⁴⁹, yo⁵⁰ mām⁵¹ aevo⁵² jāmayeiti⁵³, yo⁵⁴ Spitāmo⁵⁵ Zarathushtro⁵⁶.

(19) In whose⁵⁰ birth¹ and growth² Angra Mainyu¹ ran away³ from (this) earth⁴ which⁵ is wide⁶, round⁷ and fur for crossing over¹⁰. (Moreover) he¹³ who¹⁴ is evil-knowing¹⁵ Angra Mainyu¹⁶, full of death¹⁷, bragged¹² thus¹¹ (i.e. as follows):

‘All²¹ the yazatas²² have not eighteen²³ lacerated²⁴ me²⁵ against my will²², but²⁶ Zarathushtra²⁷ alone²⁸ could reach²⁹ me³⁰ against my will³¹ (i.e., after having subdued me he defeated me totally)¹.

(20) (Angra-Mainyu speaks:) ‘(Prophet Zarathushtra) smites³⁰ me³¹ by means of³⁴ the weapon³⁴ Ahuna Vairya³² which is like³³ a big⁷⁷ stone³⁶ of the “kata” size³⁷. He burns³⁸ me³⁹ by means of³⁴ Asha Vahishta³⁰ (i.e., Ashem Vohu) just like⁴¹ (the molten) metal⁴². (He, i.e., the Prophet Zarathushtra) makes⁴⁹ it better⁴⁹ for me⁴⁴ that I could withdrawfrom⁴⁵ this⁴⁶ earth⁴⁷. Only he⁵², i.e.⁵³, Spitaman⁵⁵ Zarathushtra (none else) can drive⁵³ me⁵⁵ (out from) this earth.

(21) Adhāt⁵⁷ uiti⁵⁸ fravashata⁵⁹ Ashish Vanguhi⁶⁰ yā⁶¹ berezaït⁶², nazdye⁶³ mām⁶⁴ upa-hishta⁶⁵, erevzo⁶⁶ ashāum⁶⁷ Spitama⁶⁸, upa⁶⁹ me⁷⁰ srayanguha⁷¹ vāshahe⁷². Nazdye⁷³ tām⁷⁴ upa-hishtat⁷⁵ yo⁷⁶ Spitāmo⁷⁷ Zarathushtro⁷⁸, upa⁷⁹ he⁸⁰ srayata⁸¹ vāshahe⁸².

(22) Ā-dim⁸³ uscha⁸⁴ pairi-marezat⁸⁵, hāvoyā⁸⁶ bāzvo⁸⁸ dashinacha⁸⁵, dashina⁸⁹ bāzvo⁹⁰ hāvayachā⁹¹, uiti⁹² vachebīsh⁹³ aojana⁹⁴. Srito⁹⁵ ahi⁹⁶ Zarathushtra⁹⁷.

hukereto⁹⁸ ahi⁹⁰ Spitama¹⁰⁰, hvaschvo¹ daregho-bāzāush². Dātem³ te⁴ tanuye⁵ khvarenō, urunaecha⁷ dareghem⁸ havanghem⁹, yatha¹⁰ imat¹¹ yat¹² te¹³ frāvaochim¹⁴.

(21) Thereupon⁷⁷ Ashishvangh⁵⁰ the exalted⁵² said⁵⁶ (i.e., as follows): ‘Stand thou⁶ near⁶ me⁶⁴ (i.e., come thou near me). Oh righteous⁶⁶ Holy⁶⁷ Spitamān⁷⁸ (Zarathushtra)! and step⁷¹ into my⁷⁰ chariot⁵².’

(Having heard the above request) Spitamān⁷⁷ Zarathushtra⁷⁸ went⁷⁵ near⁷³ her⁷⁴ and stepped up⁸¹ into her⁸⁰ chariot⁸².

(22) (Ashishvangh) caressed⁸⁵ him³ (i.e., Prophet Zarathushtra) from the top⁸⁶ (or well) with her left⁸⁶ arm⁸⁷ and the right (arm)⁸⁸, with the right⁸⁹ arm⁹⁰ and the left (arm)⁹¹ uttering⁹² the words⁹³ thus⁹² (i.e., as under):

‘Thou art²⁶ beautiful²⁶, Oh Zarathushtra²⁷! Oh descendent of Spitama²⁰! thou art²⁹ well-shaped²⁹, strong-legged¹ and long armed². Just as¹⁰ I said¹⁴ unto thee¹¹ these¹¹ (above utterances), (in the same manner) (are) granted² (divine) glory² for thy² body² ad long² happiness² for (thy) soul² (i.e., beauty of Heaven).


(Karda III⁹) (23) Ashīm Vanghuhim yazamaide, khsōiñnīm berezaïtīm huraodhām, huyazatām khvanat-chakhrām amavaitim, dāto-saokām baeshazyām perethvirām surām⁹°.

° For its translation, see para ¹º of this yashat.
(24) Tām1 yazata2 Haoshyangho3 Paradhāto4, upa5 upabde6 Harayāno Berezo7 srirayāo8 Mazadhātayao9.

(25) Āat10 him11 jaidhyat12 avat13 āyaptem14 dzadī me16 Ashish Vanguhi17 yā18 berezaiti19, yat20 bavāni21 aiwivanyō22 vispe23 daeva24 Māzainya25, yatha26 azem27 noit28 tarshto29 frānemāne30 thwaeshāt31 paro32 daevaeibyo33, frā ahmāt34 paro35 vispe36 daeva37 anuso38 tarshta39 nemāonte40, tarshata41 temangho42 dvarāon43.


(24) (the King) Haoshyangho3 of the Peshdadyan (Dynasty)4 worshipped her5 (i.e. Ashish Vangh) near6 the foot7 of (the Mount) Albor7, beautiful8, created by Ahura Mazda9.

(25) He then10 asked12 of her11: ‘Oh exalted19 Ashishvangh!1 grant thou15 unto me16 this (below-mentioned) boon14 that20 I may become21 very triumphant22 over all23 the daevas24 of Māzandarān25; also26 I7 never28 striken with terror29 bow down30 through fear31 before32 the daevas33, (but) on the contrary34. All36 the daevas37 striken with terror39 bow down40 (before me) against their will38 (and) terror-striken41 run away42 into darkness43 (i.e., into hell).

(26) The exalted44 Ashishvang45 ran near46 (King Haoshyang) and47 approached48 (him). (King) Haoshyang49 of the Peshdadyan (Dynasty) obtained50 that51 boon52 (as asked by him).

Ahe raya khvarenanghacha, tām yazāi surunvata yasna, tām yazāi huyashta yasna, Ashim Vanguhim zaothrábyo. Ashim Vanguhim yazamaide. Haomayo gava baresmana, hivzo-daughangha, māthracha vachacha shyaothnacha, zaothrábyascha arshukhddaeibyascha vāghzibyo. Yenghe hātām āat yesne paite vangho, Mazdāo

* For its comparison, see Gosh Yasht, paras 3-4.

Ashishvangh Yasht

Ahuro vaetha ashāt hachā, yāonghāmchā tāschā tāoschā yazamaide.

(Karda IV10) (27) Ashim Vanguhim yazamaide, khshoithnim berezaitim huraodhām, huyazatīm khvanat-chakhrām amavaitim, dā-to-saokām baeshazyām perethvirām sūrām.

(28) Tām1 yazata2 yo3 yim0 khshaeto5 hvāthwo6, Hukairyāt7 hachā8 Berezanghat9.


(28) King5 Jamshed4 *having a large retinue5 worshipped2 her1 from the Mount5 Hukairyā7.

(29) He then10 asked12 of her11: ‘Oh exalted Ashishvangh! grant5 thou unto me16 this13 (below-mentioned) boon14, that20 I may bring21 (i.e. I make more numerous) increase of cattle13 and prosperity22 unto23 the creatures27 of Ahura Mazdā26; and that24 I may bring21 immortality30 unto32 the creatures30 of Ahura Mazdā28.

(30) Uta35 azem36 apa-barāni37 va38 shudhemcha39 tarshnemcha40, hacha41 Mazdāo42 dāmabyo43; uta41 azem45 apa-barāni46, va47 zauryāmcha48 merethumcha49, hachā40 Mazdāo41 dāmabyo42, uta53 azem54 apa-barāni55 va56 garememcha57 vātem58 aotemcha59, hachā60 Mazdāo61 dāmabyo62, hazangrem63 aiwi-gāmanām64.

(31) Pairi-tachat65 pairi-jasat66 Ashish Vanguh17 yā68 berezaiti69. Vindat70 tem71 yānem72 yo73 yim074 khshaeto75 hvāthwo76.

* Or possessing large number of subjects; the good protector of the subjects.
Ashishvangh Yasht

(30) 'Also I shall take away (or I shall remove) both hunger and thirst from the creatures of Ahura Mazda; moreover I may take away both decapitude and death from the creatures of Ahura Mazda; likewise I will take away (i.e., I will get rid of) from the creatures of Ahura Mazda both excessive hot and (excessive) cold wind for a period of thousand years.

(31) The exalted Ashishvagh ran near (King Jamshed and approached him). King Jamshed having a large retinue obtained that boon (asked for by him).


(Kardā V'9) (32) Ashim Vanguhim yazamaide, khshoithnim berezaitim huraodhām, huyazatām khvanat-chakhrām amavaitim dāto-saokām baeshazyām perethvirām sūrām.

(33) Tām yazatā viso puthro Āthwyānoiṣh, viso sūrayāo Thraetaono, upa Varenem chathru-gaoshem.

(34) Āat him jaidhyat avat āyaptem ādzdilme Ashish Vanghi yā Berezaiti, yat bavāni aiw-vanyāo Azim Dakhākem thrizaфанem thrikameredhem, khshvaşhāsiṃt hazangra-yoakhshtim, ash-ajanghem, daevim drujem aghem gaethāvyo drvament, yām ash-aqjastemām drujem fracha-kerentāt angro mainyuš, avī ēyc ēstvaitim gaethām, mahrkāī ashahe gaethanām. Uta he vanta azānī

For its comparison, see Gosh Yasht, paras 9-10.

Ashishvangh Yasht

Savanghayāchy52 Arenalāchi53, yoi54 hen55 kehrpa56 sraeshta57 zazāte-58 gaethyāicha59, yoi60 abdotem61.

(35) Pairi-tachat62 pairi-jasat63 Ashish Vanguhi64 yā65 berezaiti66 Vindat67 tem68 yānen69 viso70 puthro71 Ṭhwyānoiṣh72 viso73 surayāo74 Thraetaono75.

(33) Fareoun, the son of the valiant Ṭhwyā race, worshipped he (i.e., Ashish Vangh) in the four-cornered city of Gīlan70.

(34) He then asked of her13; 'Oh exalted21 Ashishvagh! grant thou17 unto me18 this15 (below-mentioned) boon16 that22 I may overcome23 Zohak25 who is three-jawed26, three-skulled27, six-orded28, of a thousand wiles29, the very strong30 devilish31 dru32 (and who is) harmful33 for (these) settlements34 and an infidel35, whom36 Angra Mainyu30 created39 by far the strongest37 dru38 (i.e. Zohak) on41 this corporeal world42 for the destruction45 of the worlds47 of righteousness46. Also I may set free51 (or rescue) his49 two wives50 (named) Shehernaz22 and Arnavaz53 who54 are the fairest7 amongst the women58 of (this) world59 and who60 (have fallen) in the most inaccessible cavern61.

(35) The exalted Ashishvagh4 ran near66 (Fareoun) and approached him63 (King) Fareoun73, the son71 of the valiant4 Ṭhwyā72 race70 obtained67 that68 boon69 (asked by him).


For its comparison, see Gosh Yasht, paras 13-14.
(Kardā VI14) (36) Ashim Vanguhim yazamaide, khshoithnim berezaiteih muraodhām huyyatām kahanatchakhrām amavaitim dāto-sāokām baeshazyām perethvirām sūrām.

(37) Tām1 yazata2 Haomo3 frāshmis4 baeshazyo5, sriro6, khshathryo7, zaire-doithro8, bareziahte9 paiti10 barezahi11 Harathyo paiti Barezayāo12.

(38) Āat13 him14 jaidhyat15 avat16 āyaptem17 dazdi18-me19 Ashish Vanguhi20 yā21 berezaite22, yatha23 azem24 bandayeni25 mairim26 tūirim27 Frangrašyānem28, uta29 bastem30 vādhayeni31, uta32 bastem33 upanyayeni34 bastem35 Kavoish36 Haosravanghahe37, janāt38 tem39 Kava40 Haosrava41, pasne42 varoih34 Chaechistahe44 zafrāhe45 urvyāpah46, puthro47 kaena48 Shāyāvarshānā49 zuro-jatahe50 narahe51, Aghraerathae52 naravaha53.

(37) Yazata Haoma3, prosperity-bringing4, the healing5, the beautiful6, the kinglyn1, and golden-eyed10, worshipped her1 (i.e., Ashishvanga) upon10 the highest11 height11 of the Mount Alborz12.

(38) He then asked of her: ‘Grant thou unto me this (below-mentioned) boon, Oh exalted Ashishvanga! that25 I may bind26 the blood-thirsty20 (or cruel19) Turānian27 Afrāšiāb28, and27 I may drag31 (him) bound30 and that I may bring34 (him) bound33 in the presence of King Kaikhosrou40-41, so that King Kaikhosrou40-41 may kill34 him34 (i.e., Afrāšiāb) on the other side42 (or behind42) the Lake43 Chaechasta44, deep45 and broad-watered46.

Explanation: (As regards the reason why he may kill him, it is explained as under)

The son47 (i.e., King Kaikhosrou) in revenge48 for Sīvash49 killed by violence50 and in revenge52 for the heroic51 Agareras52 of Nāru race53 (may kill Afrāšiāb)54.

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(39) The exalted58 Ashishvanga56 ran45 near (Haoma) and approached55 (him). Yazata Haoma62 prosperity - bringing63, the healing64, the beautiful65, the Kingly66 and golden-eyed67 obtained59 that60 boon61 (asked by him).


(Kardā VII14) (40) Ashim Vanguhim yazamaide, khshoithnim berezaiteih muraodhām huyyatām khanatchakhrām amavaitim, dāto-sāokām baeshazyām perethvirām sūrām6.

(41) Tām1 yazata2 arsha3 Airyanām4 dakhyanum5 ksishhāthrāi6 haokeremo7 Haosrava8.


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* For its comparison, see Gosh Yasht, paras 17-18.
(43) Pairi-tachat\textsuperscript{37} pairi-jat\textsuperscript{38} Ashish Vanguh\textsuperscript{39} yā\textsuperscript{40} berezaiti\textsuperscript{41}. Vindāt\textsuperscript{42} tem\textsuperscript{43} yānem\textsuperscript{44} arsha\textsuperscript{45} Airyanēm\textsuperscript{46} dakhynuṇām\textsuperscript{47} khshathrā\textsuperscript{48} hankeremo\textsuperscript{49} Haosrava\textsuperscript{50}.

(41) The brave (King) Kaikhosrou\textsuperscript{8} worshipped\textsuperscript{2} her\textsuperscript{1} (i.e., Ashishvangeh) who is the uniter\textsuperscript{7} of the sovereignty\textsuperscript{6} of the Iranian\textsuperscript{4} countries\textsuperscript{5} into one whole kingdom\textsuperscript{7}.

(42) He then\textsuperscript{11} asked\textsuperscript{11} of her\textsuperscript{1}: ‘Grant thou\textsuperscript{15} unto me\textsuperscript{15}, Oh exalted\textsuperscript{16} Ashishvangeh\textsuperscript{16} this\textsuperscript{12} (below-mentioned) boon\textsuperscript{13} that\textsuperscript{19} I may kill\textsuperscript{21} the criminal\textsuperscript{12} Turānian\textsuperscript{23} Afrāsiāb\textsuperscript{24} on the other side\textsuperscript{23} of (or behind\textsuperscript{25} the lake\textsuperscript{26} (called) Chaechasta\textsuperscript{27}, (which is) deep\textsuperscript{28} and broad-watered\textsuperscript{29}.’

   Explanation: (The reason as to why he may kill him is stated below.)

   ‘I who am the son\textsuperscript{30} of Syāvaksh\textsuperscript{32} (will\textsuperscript{9} kill the criminal Afrāsiāb) in the revenge\textsuperscript{31} of Syāvaksh\textsuperscript{35} killed by violence\textsuperscript{33} and in the revenge\textsuperscript{31} of the heroic\textsuperscript{34} Aghraeratha\textsuperscript{35} of Naru race\textsuperscript{36}.’

(43) The exalted\textsuperscript{41} Ashishvangeh\textsuperscript{39} ran near\textsuperscript{47} (the King Kaikhosrousrou) and approached\textsuperscript{38} (him). (King) Kaikhosrou\textsuperscript{40} who is the uniter\textsuperscript{49} of the sovereignty\textsuperscript{48} of the Iranian\textsuperscript{46} countries\textsuperscript{47} into one whole kingdom\textsuperscript{49} obtained\textsuperscript{42} that\textsuperscript{43} boon\textsuperscript{44} (asked by him).


(Kardā VIII\textsuperscript{39}) (44) Ashim Vanguhim yazamaide, khshoithnim berezaitim, huraodhām, huysataṁ khvanat-

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\textsuperscript{8} For its translation, see para 21\textsuperscript{4} of this yasht.
\textsuperscript{9} For its comparison, see Gosh Yasht, paras 21-22.

(Karda IX) (48) Ashim Vanguhim yazamaide, khshoithnim berezaimiti huraodhām, huyazatām kvanatchakhrām amavaitim, dāto-saokām baeshazyām perethvirām sūrām.

(49) Tām' yazata' berezaidhiš' Kava' Vishtāspo' pasne' āpo' Dāityayāō.

(50) Āt' ham' jaidhyat', avat' āyaptem' dzadi' me' Azhish Vanguh' yā' berezaiti', yatha' azāni' peshane' ashta' avarvanto', Vispa-thauruva-astoiš', puthro' vispathaurvo', Urvi-khāo‘hō', Urvi-verethro', Stvi-manothriš', yenghe' hapta-sata' ushtranām' jainyuvarat'3, pascha' khvidhahe' yatha' azāi' peshane' mairyehe' khyoanahe' Arejat-aspahe' yatha' azāni' peshane' Darshiniha' daevayasnahe'6.

(49) Kay' Vishtāsp' worshipped' her' (i.e. Ashishvangh) 2of high insight 3on the other side 4of the River 5of Vehedāti.

(50) He then 6asked 7of her 8. ‘Oh exalted 9Ashishvangh 10grant thou 11unto me 12(below-mentioned) boon 13that 14I may drive out 15in the battle 16eight 17heroes 18(mentioned below): (1) Vispa-thauvu-asti 19, (2) the son 20of Vispa-thaurvo 21, (3) Urvi-khuo‘dha 22, (4) Urvi-verethro 23, (5) Stvi-manothri 24whose 25seven hundred 26camels 27follow him 28; then 29I may drive out 30in the

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For its translation, see para 1 of this yasht.

* i.e., liberal-hearted; or fore-sighted, far-seeing. “Noble, of noble lineage” (Harlez); “exalted” (Darmesteter)

* Professor Harlez

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For its comparison, see Gosh Yash, paras 30-31.
(Kardā X°) (53) Ashim Vanguhim yazamaide, khshoitnīm berezaitim huraodhām, huzyatzam kvanat-chakhrām amavaitim, dāto-saokām baeshazyām perethvirām sūrām.

(54) Āat1 aokhtā2 Ashish Vanguhi3 yā4 berezaitī5, mā6 chish7 me8 āonghām9 zoarthranām10 vindita11, yā12 māvoya13 nippārayeinti14, mā15 naro16 pairishta-khushdur17, mā18 jahika19 para-dakhshta20, mā21 aperenāyu22 tauruna23, mā24 kainina25 anupae26 mashyanām27.

(55) Yat28 mām29 Tūra30 pazdayanta31 āsu-aspa32 Naotaracha33, āat34 azem35 tanām36 aguze37, adhairī38 pādhem39 geush40 arshno41 baremāyaonahe42. Āat43 mām44 fraguzayanta45 yoi46 aperenāyu47 tauruna48 yoi49 kainina50 anupae51 mashyanām52.

(54) Then1 spoke2 Ashishvang3, the exalted4: ‘If a man5 whose seed is dried up17, the wicked woman19 who produces untimely issues20, the youth22 of tender age23, and the maidens29 who hath not approached man will dedicate4 unto me13 even any (offering) out of these libations (fixed) for me, it will not be accepted11 (i.e., I will not accept that offering ceremoniously dedicated).’

(55) (Ashishvang says): ‘When28 the Turanians30 and the descendents of Naotars31 having swift horses32 pursued31 (for getting me), I35 hid (my) body36 under38 the feet39 of a burden-bearing ox40. But33 the youths47 of tender age48 (and) the maidens50 who have never approached51 men52 found53 me46 out55.

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For its translation, see para 1° of this yasht.

1 Its purport is to bring menstruation by drinking drug or medicine in order to procure abortion of a courtesan; “the harlot who has no more sign of menstruation” (Spiegel, Justi and Harlez).

9 i.e., a woman who has not enjoyed the family life; an unmarried woman.

5 i.e., riding on swift horses.
(61) Ana⁹² thwā⁹³ yasna⁹⁴ yazāne⁹⁵, ana⁹⁶ yasna⁹⁷ frāyazane⁹⁸, yase⁹⁹-thwāⁱ⁰⁰ yazata³ Vistāsپ³, pasne⁴ āpo⁴ Dāikyaya⁴. Berezem⁶ barāt⁷ zaota⁸ vāchim⁸, hishtenmo¹⁰ pascha¹¹ baresma¹². Ana¹³ thwā¹⁴ yasna¹⁵ yazāne¹⁶, ana¹⁷ yasna¹⁸ frāyazane¹⁹, Ashi²⁰ srīre²¹ dāmi-dhāite²².

(60) Thereupon⁵⁹ (the Creator) Ahura Mazda⁷¹ said⁷⁰: 'Oh fair⁷³ and wise-created⁷⁴ (i.e., full of wisdom⁷⁵) Ashishvagh⁷²! Do not⁷⁵ go⁷⁶ to⁷⁶ heaven⁷⁷, nor⁷⁹ do thou hide⁸² (thyself) underneath⁸⁰ the earth⁸¹. But⁸³ do thou⁸⁵ enter⁹⁶ into the interior⁸⁷ part⁸⁸ of my⁸⁴ beautiful⁹⁰ royal⁹¹ palace⁹².

(61) I will worship⁶⁵ thee⁶⁶ with that⁹² yazishna²⁴ (i.e., with the most famous yazishna) and I will worship (thee) the most⁶⁸ with that⁹⁵ yazishna⁷⁷ (which) (the King) Vistāsپ³ did worship⁶⁰ on the other side³ of the River¹ Vehedāt¹. Standing¹⁰ behind¹ the Baresman¹², the Zaatår - the invoker - lifted up¹ a loud⁴ voice⁮ (i.e. said with a loud voice): 'Oh fair²¹ and wise-created²² (i.e., full of wisdom) Ashishvagh²⁰! With that¹⁹ (above-mentioned) yazishna¹⁵ I will worship¹⁶ thee²⁴, with that¹⁷ (above-mentioned) yazishna¹⁸ I will worship (thee) the most¹⁹.


(To recite in Bāz): Ahura Mazda Khodāe, awazūnīe mardum, mardum sardagān hamā sardagān, hambāyste vehān, oem behedin Mazdayasnān āgah āstavānī neki rasānād; aedūn bād. (Recite aloud) Yathā Ahū Vairyo (2).

Yasnemcha¹ vahmemcha² aojacha³ zavarecha⁴ āfrināmi⁵ Ashoish⁶ Vanghuyā⁷, chistois⁸ vanghuyā⁹,
Eretše¹⁰ vanghuyāo¹¹, Rasāstāto¹² vanghuyāo¹³, khvarenangho¹⁴ savangho Mazda-dhātahe¹⁵. Ashem Vohū 1.

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

I praise³ the worship¹, the glory², the strength⁶ (or efficacy⁷) and power⁴ of Ashishvangh⁸, of the good⁵ wisdom¹, of the good¹¹ truthfulness¹⁰, of the good¹¹ justice¹² and of the glory¹⁴ created by Ahura Mazda¹⁵.

Roz nēk nām, roz pāk nām, roz mubārak (falān), māhe mubārak (falān), gāhe (falān), namāz Dādāre gehān dāmān. Khshnaothra Ahurahe Mazdāo, taoidite angrahē maineyush; haithyāvarštām hyat vASNā ferahotem. Staomi ashem; Ashem Vohū 1.


Nemo urvaire vanguh Mazdadhāte ashaone. Ashem Vohū 1.

Ashim Vanguhim yazamaide. Ashem Vohū 1.

Mino Arshashang be-rasād. Ashem Vohū 1.

Āštād Yastḥ

Pa nāme yazdān Ahura Mazda Khodāe awazūnī, gorje khoreh awazāyād; Āštād yazad be-rasād.

Az hamā gunāh patet pashemānum; az harvastin dushmata duzhukhta duzhvarshta, mem pa geti manid, oem goft, oem kard, oem jast, oem būn būd ested. Azān gunāh manashni gavashni kunashni, tani ravānī, geti mīnōāni, okhe awākhsh pashmān pā se gavashni pā patet hom. Khshnaothra Ahurahe Mazdāo, taoidite angrahē maineyush; haithyāvarštām hyat vASNā ferahotem. Staomi ashem; Ashem Vohū 3.

Fravarāne Mazdayasno Zarathushtrish vidadēvo Ahura-tkaeṣho (Gāh according to the period of the day) frastastayaeca. Airyanām Khvareno Mazda-dhātanām khshnaouthra yasnāicha vahmāicha khshnaothrāicha frastastayaeca, Yathā Ahū Vairyo zaotā frā me mrūte, athā ratuṣh ashāt-chit hacha frā asha va vidhivāo mraotū.

(1) Mraot¹ Ahuro Mazdān² spītāmāi³ Zaratushtrāit¹, azem⁵ dadhām⁶ Airyanem⁷ Khvarenā⁸ gaomavaitim⁹ pouru-vāthwem¹⁰ pouru-ishtim¹¹ pouru-khvarengihem¹² hush-hām-beretem¹³ khrahwem¹⁴, hush-hām-beretem¹⁵ shaetem¹⁶ āzim¹⁷ hamaestāreh¹⁸, dushmainyūm¹⁹ hamaestārem²⁰.

(2) Taravayeni²¹ angrem mainyūm²² pourumahrkem²³, taravayeni²⁴ aeshmēm²⁵ khrvi-drūm²⁶, taravayēit²⁷ būshēstēm²⁸ zairinēm²⁹, taravayēiti⁰ bām-stētem³¹ aekhem³², taravayēiti³³ daem³⁴ apaoshm³⁵, taravayēiti³⁶ an-airyāo³⁷ dainghāvo³⁸.
(1) The Creator Ahura Mazda\(^1\) spoke\(^1\) unto Spιtιm\(^3\) Zarathushtra\(^2\): 'I\(^6\) created\(^6\) the Iranian\(^?\) Glory\(^6\), rich in flocks or herds\(^3\), rich in men\(^10\), full of wealth (or boons)\(^1\), full of glory\(^1\), provided with full store\(^1\) of intelligence\(^1\), and with full store\(^1\) of riches (or prosperity)\(^1\), as an antagonist\(^1\) of \(\Phi\) greed\(^1\) and as an opponent\(^20\) of the evil-minded\(^19\).

(2) (That Iranian Glory) overcomes\(^21\) Angra-Mainyu\(^22\), full of death\(^22\), overcomes\(^24\) the demon Aeshma (i.e. demon of wrath)\(^25\) of cruel-weapons\(^26\), overcomes the demon bushyasta (i.e., the demon of procrastination)\(^3\), of weak judgment\(^26\), overcomes the all-spread\(^31\) plague (or illness)\(^32\), overcomes\(^33\) the demon\(^34\) Apaoshra (i.e., the demon of drought)\(^35\) and overcomes\(^36\) the countries\(^38\) antagonististic to Iran\(^37\).

(3) Azem\(^39\) dadhām\(^40\) Ashimcha Vanguhim\(^41\) berezaitim\(^42\) Fracharaiti\(^43\) antare\(^44\) aredhem\(^45\) nmānahe\(^46\) srirahe\(^47\) khshathro-keretahe\(^48\).

(4) Tem\(^49\) hachāt\(^50\) Ashish\(^51\) pourush-khvāthra\(^52\) rāiti\(^53\) ashava-khshnvaiyāi\(^54\) māshyāi\(^55\). Fracharaiti\(^56\) antare\(^57\) aredhem\(^58\) nmānahe\(^59\) srirahe\(^60\) khshathro-keretahe\(^61\). Vispo-vāthwō\(^62\) vispo-verethro\(^63\) vispo-khrathwō\(^64\) vispo-khwareno\(^65\). Aevi\(^66\) pādhem\(^67\) naidithite\(^68\) Ashish Vanguhi\(^69\) yā\(^70\) berezaiti\(^70\) antare\(^71\) aredhem\(^72\) nmānahe\(^73\) srirahe\(^74\) khshathro-keretahe\(^75\).

(3) (The Creator Ahura Mazda says): 'I\(^79\) created\(^40\) the exalted\(^42\) Ashishvargh'.

(Ashishvargh) moves about\(^65\) in the interior\(^43\) part\(^43\) of the beautiful\(^47\), imperial\(^48\) abode\(^46\) (of the person who rejoices her).

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\(^1\) Taking the word azim figuratively, it would also mean 'the demon of concupiscence - lust'.

\(^2\) Or lean, meagre, weak. Its Persian equivalent is zār, nezār. It may be noted that through idleness bodily strength and the mental faculty of man are spoiled.

\(^3\) Or non-Iranian, not noble or not of good lineage like the Iranians; wicked, wild. Airya = Sanskrit aryā, ārya = good, noble.
(6) Moreover⁶ they bring prosperity⁵ on all⁹ the heights a hundred of the mountains¹ and into all the depths³ of the ravines⁵; besides² they grant support⁴ to the increase⁸ of all¹⁰ beautiful¹¹ green-coloured¹² large¹⁰ trees⁵. Also³ they carry far away¹⁴ (i.e., remove) the sickness² spread out sixteen. Moreover eighteen they carry far away¹⁹ (i.e., get rid of) nineteen the demon twenty-one Apaosha the demon of drought) and plague twenty.

(7) Nemo²³ Tishtrim²⁴ Stārem²⁵ raevantem²⁶ khvarenanguhantem²⁷, nemo²⁸ vāto²⁹ darshish²⁰ Mazdadhāto²¹; nemo²² Airyanem³³ Khvarenos³⁴. Yathā Ahū Vairyo


(7) Homage be unto the Star²⁵ Tishtrya²⁴, radiant⁶ and glorious²⁷! Obeisance²⁸ (be unto) the stormy wind²⁹ created by Ahura Mazda³¹! Salutation³² (be unto) the Iranian³³ Glory³⁴!

(8) We praise³⁶ Ahuna Vairya³⁵. We praise⁴⁰ the most excellent³⁸ Ardibehesh³⁷ Ameshāspand³⁹ (Holy Immortal³⁹). We praise⁴¹ the rightly spoken⁵², victorious⁴⁵ and healing⁴⁴ hymns⁴¹ (of Avesta). The healing⁴⁶, rightly-spoken⁴⁸ and victorious⁴⁹ (Avestan) hymns⁴⁷ we praise⁵⁰. We praise⁵⁶ the beneficent⁵² (or holy) māthra⁵¹

* i.e. those persons on whom Ashishvangh is pleased.
  1 Or give support to prosperity; root bar = Sanskrit bhar - to carry; to give support.
  2 I have translated it as if the word is “apa-barenit”. In this way it occurs in para 10th of Gosh yash:- apa-barani = I carry far away, i.e., I get rid of.
  3 In this para 6th, the subject of the verb “barenit” is not found. Perhaps the words “Tishtrya (rain), vāta - wind and Airyana khvreno - Iranian Glory mentioned in the above para 5 stand for the subject of the verb “barenit”.

(i.e., formula of prayer) and the Religion⁵³ of Mazdâ-Worship⁵⁴ deriving pleasure in the Haoma (ceremony-cult)⁵⁵. We praise⁵⁹ the Iranian⁵⁷ Glory⁵⁸.

Yenghe hātām āatyesne paīti vangho, Mazdāo Ahuro vaethā ashät hachā, yōonghāmchā tāschā tāschna yazamaide.

(To recite in ‘Bāz’) Ahura Mazda Khodāe, awazūnie mardum, mardum sardāgān hamā sardāgān, hambāyste vehān, oem behedin Māzdayasnān āgāhē āstavānī neki rasānād; aedūn bād.

(Recite aloud) Yathā Ahū Vairyo 2.

Yasnemcha vahmemcha aojascha zavarecha āfrināmī Airyanam Khvreno Mazdadhātanām. Ashem Vohu 1.

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

Roz nek nām, roz pāk nām, roz mubārak (falān), Māhe mubārak (falān), Gāhe (falān), namāz Dādāre gehān dāmān. Khshebothra Ahurahe Mazdāo, taroidite anraghe mainyeush. Haithyā-varshṭam hyat vasnā ferashotem. Staomi ashem; Ashem Vohu 1.

Gorje khoreh awazāyād Āshtād yazad be-rasād amāvand pirozgar amāvandī pirozagharī. Dād Din beh Māzdayasnān āgāhī ravāī goāfrangānī bād hafte keshvar zamin; aedūn bād. Man āno āwayad shudan, man āno āwayad shudan, man āno āwayad shudan; ashāone Ashem Vohu 1.

Nēmo urvaire vanguhi Mazdadhāte ashaone Ashem Vohū 1.

Airyanem khwareno Mazdadhātem yazamaide. Ashem Vohū 1.

Āśtād yazad be-rasād. Ashem Vohū 1.


Pa nāme yazdān Ahura Mazda Khodāe awazūni, gorje khorch awazāyād; zamyād yazad be-rasād.

Az hamā gunāh patet pashemānum; az harvastin dushmata duzhūkhta duzhvarshta, mem pa geti manid, oem goft, oem kard, oem jast, oem būn būd ested. Az ān gunāh manashni gavashni kunashni, tani ravānī geti minoqāni, okhe awākshsh pashemān pa se gavashni pa patet hom. Khshnaothra Ahurahe Mazdāo, taroidīte angrāhe mainyeush; haithyāvarṣtvām hyat vasnā ferashotemem. Staomi Ashem; Ashem Vohū 3.

Fravarāne Mazdayasno Zarathushtrish vidaevho Ahura-tkaesho (Gāh according to the period of the day) frasastayaecha; garoish ushi-dareneh Mazdadhātāhe asha-khvāthrahe Kāvayechecha Khvarenangho Mazdadhātāhe A-khwaretahecha Khvarenangho Mazdahātāhe. Khshnaothra yasnāichka vahmahīcha khshnaothrāichka frasastayaecha, Yathā Ahū Vairyo zaotā frā me mrūte, athā ratush ashāt-chit hacha frā ashava vidhvāo mraotū.


(2) Ahmat³⁰ hacha³¹ garayo³² fraokhshyān³³ ushidhāo³⁴ ushi-dareno³⁵ Erezifyascha³⁶ Fraorepo³⁷;
khşhtvo	extsuperscript{38} Erezuro	extsuperscript{39}, haptatho	extsuperscript{40} Bûmya	extsuperscript{41}, ashtemo	extsuperscript{42} Raodhito	extsuperscript{43}, naomö	extsuperscript{44} Mazîshvâo	extsuperscript{45}, dasemo	extsuperscript{46} antaredanghush	extsuperscript{47}, aevandaso	extsuperscript{48} Erezisho	extsuperscript{49}, dvadaso	extsuperscript{50} Vâiti-gaeso	extsuperscript{51}.

(1) Oh Spitamân	extsuperscript{4} Zarathushtra	extsuperscript{5}! the first	extsuperscript{1} mountain	extsuperscript{2} (that) grew up	extsuperscript{3} on	extsuperscript{4} this	extsuperscript{5} earth	extsuperscript{6} (was) Alborz	extsuperscript{9}. That	extsuperscript{10} (mountain) is extended all over	extsuperscript{13} the entire	extsuperscript{11} country	extsuperscript{14} rendered fertile by means of the water (of the Caspian Sea) in the eastern direction	extsuperscript{15}-	extsuperscript{16}.

The second	extsuperscript{17} mountain was Zeredhaza which was on the external	extsuperscript{20} surface	extsuperscript{21} of (the mountain called) Manusha	extsuperscript{22}. This	extsuperscript{24} (mountain called Zeredhaza too) is extended all over	extsuperscript{25} the entire	extsuperscript{23} country	extsuperscript{27} rendered fertile by means of the water	extsuperscript{26} (of the Caspian Sea) in the eastern direction	extsuperscript{29}.

(2) From this	extsuperscript{30}-	extsuperscript{31} (i.e., from the mountain called Zeredhaza mentioned above) arose	extsuperscript{33} the mountains (called) Ushi-darena	extsuperscript{35}, the giver of intelligences	extsuperscript{34}, Erezifya	extsuperscript{36} and Fraorepa	extsuperscript{37} (respectively). The sixth	extsuperscript{38} (mountain) is Erezura	extsuperscript{39}; the seventh	extsuperscript{40} Bûmya	extsuperscript{41}, the eighth	extsuperscript{42} Raodhita	extsuperscript{43}, the ninth	extsuperscript{44} Mazîshvâ	extsuperscript{45}, the tenth	extsuperscript{46} Antaredanghush	extsuperscript{47}, the eleventh	extsuperscript{48} Erezisha	extsuperscript{49} and the twelfth	extsuperscript{50} (mountain called) Vâiti-gaesa	extsuperscript{51}.

(3) Adaranasha	extsuperscript{52}, Bayanascha	extsuperscript{53}, Ishkatâcha	extsuperscript{54}, Upâirisâena	extsuperscript{55}, Kâso-tafedhra	extsuperscript{56}, Varafa	extsuperscript{57} dva	extsuperscript{58} hamankuna	extsuperscript{59} paurvata	extsuperscript{60}, ashta	extsuperscript{61} Vashano	extsuperscript{62} pourvata	extsuperscript{63}, ashta	extsuperscript{64} Aurvanto	extsuperscript{65} frâonkavo	extsuperscript{66}, Chathwâro	extsuperscript{67} Vidhvana	extsuperscript{68} Kafo	extsuperscript{69}.

In the sense of the English word "rose up".

The rows of the Alborz mountains are situated commencing from the eastern direction unto the desolate forest as long as the Caspian Sea.

Darmesteter

Or the second (was) the mountain (called) Zeredhaza.

It can be the rows of the mountains in the South of Iran. Alborz and Zeredhaza can be two opposite rows of the mountains on the plateau of Iran. On the Mountain Manusha, King Minocheher was born.

Darmesteter.

For its explanation, see Hormazd Yash, para 28th.

As regards the explanations of all these mountains, see my Avesta-English-Gujarati Dictionary.

(4) Aezakhascha	extsuperscript{70}, Maenakhascha	extsuperscript{71}, Vâkhedrikaech, Asayaech, Tudhaskaech, Vishavaech, Draoshîváscha, Sâirrîváscha, Nanghushmâoscha, Kayahusha, Antare-kangha.

(3) (The mountains called) Adaranasha, Bayana, Ishkata, Upâiri-Saena, the two mountains contiguous to (the mountains called) Kâso-tafedhra and Varafa, eight Vashana Mountains, eight Alvand, six mountains, four Vidhvana mountains.

(4) (There are several mountains known as) Aezaka, Maenaka, Vâkhedhraka, Asaya, Tudhaska, Vishava, Draoshishvant, Sâirivant, Nanghushmant, Kahahyu and Antare-Kangha.


(5) (There are other mountains called) *Sichidava*(1), Ahurana*(2), Raemana*(3), Ahashembanha*(4), Urnnya-vaibh&mI&ihkhap*(5), *Asnavant*(6), Usmaoma*(7), Usha-khvarengnah*(8), *Syamaka*(9), *Fvafrant*(10), and vourusha*(11).

(6) Yahmya-jatara*(2), Adhutavant*(3), *Spitavarengnah*(4), *Spenta-data*(5), *Kadrv-aspa*(6), *Kairins*(7), *Taerva*(8) possessed of splendours*(9), Barana*(10), *the mountain* (named) Frapaya*(1), Udrya*(12), the Mount* Raevant*(4) (are the mountains of these names). Which (i.e., the highest places mentioned in the above paragraphs) on account of their*(6) being a limit*(9) around*(7) (the world) and a protection*(10), men*(10) assigned*(11) (their) names*(12) as mountains*(11).

(7) Chathwarascha*(14) at*15 garayo*(16), Spitama*(17) Zarathushtra*(18), chathwaretemcha*(19) dvaecha*(20) saite*(21) dvaecha*(22) hazangre*(23).

- One branch of antare-Kangha (Kangadez) (Darmesteter - based on Bundehesh).
- The mountain Adarbaizân near the lake Urumya, upon which King Kaikhusru had installed the holy Fire named Adargoshap.
- *Syamaka = Black mountain; vafrant = snowy mountain; According to Bundehesh there are two branches of the Mount Aparsin (Darmesteter).
- Original meaning is 'with white covering', 'clothed in white' i.e., snowy. Note that this word is analogous to the word 'vafrant' occurring in the above paragraph.
- The Mount situated in the row of Raevant in Khorasân. It can be perhaps the mountain called 'Sapand' conquered by the hero Rustam (Darmesteter).
- The mountain called 'Kon Draspa' situated near the city named Tusa.
- The mountain in the proximity of the river named 'Korre' situated in the neighbourhood of Adarbaizan, according to Bundehesh (Darmesteter).
- Taerva is a summit of the Mount Alborz, and the sun, moon and the stars revolve round it; hence its one characteristic is mentioned here.
- Original meaning is 'abounding in waters'; see para 1st of this yashat.
- This last sentence is a bit confusing aiwiti (enclosure) and spashiti (watchfulness, defence) become ablative singular as aiwitaedha and Spashtaedha; root spash = to inspect - dadhare perfect tense parasmaipada third person plural; root dar = skt dhar = to hold.


(7) Thus*(15) (i.e., as stated above), Oh Spitama Zarathushtra! (there are in the world) two*(22) thousand*(23) two*(20) hundred*(21) and forty*(22) four*(14) mountains*(16).

(8) To what extent*(24) (i.e., to whatever directions) the mountains*(28) stretch*(27) their branches*(29), they provide*(34) food for the priest*(35), the warrior*(36) and the prosperity-bringing agriculturist*(39) in all those*(13) directions*(30).

Ahe raya khvarengahacha, tem yaizai surunvata yasn, uthrem Kavaem khvareno Mazdadhâm; zaotrao byo uthrem Kavaem Khvareno Mazdadhâm yazamaide. haomayoga baresmana, hizvo-danghangha, mâthraha vachacha shyaotnacha, zaotraoyscha arshukhdhaebyascha vâghzibyo. Yengeh jâtâm âat yesne paiti vangho, Mazdâo Ahvru vaethâ ashât hachâ, yângâmchâ tâsychâ tâoschh yazamaide.

(Karvâ IInd) (9) Ughrem*Kavaem khvareno Mazdadhâm yazamaide; ash-vandreu uparo-kairim thamananguhantem varechanguhantem yokshhtivantem taradhâmten anyâish dâmân(13).

- Just as this occurs at the end of each "Karvâ", in the same way the portion of 'ahe raya khvarengahacha' is given in the Edition of Prof. Westergaard, after this paragraph eighth; but this was not given in the Edition of Dr. Geldner. In the first eight paragraphs only the names of mountains occur and Dr. Geldner having considered this portion as a preface, commenced the Karvâ 1st from the paragraph 9th and he has thus counted fifteen Karvâs of the entire yashat.

Vishastare - Sanskrit vishasan, meaning "bisecting", root "shas"; bazhat - root baz = Sanskrit bhaj = to divide. This para is rather complicated, but its purport can be understood. Moreover, the writing of this similar significance is also noticed in the Pahlavi Bundehesh.
Zamyād Yasht


(9) We praise5 the mighty1 ṚKayanian2 Glory3 created by Ahura Mazdā4 (having all these characteristics:) most conquering5, working energetically5, health-giving8, refugent5, powerful10 and superior11 to other12 creations13.

(10) Which14 (i.e., Khvarenah - Glory having the epithets stated in para 9th above) is15 of (the Creator) Ahura Mazdā16, whereby17 (i.e., owing to the efficacy of that Glory) (the Creator) Ahura Mazdā20 created18 the creatures18 plenty21 and good22, plenty23 and excellent24, plenty25 and wonderful26, plenty27 and prosperous28, and plenty29 and illustrious30.

(11) Yat31 kerenavān32 frashem33 ahūm34 azareshentem35 amareshentem36 afrothantem37 apuyantem38, yavaejim39 yavaesum40 vaso-khshathrem41. Yat42 irista43 paï44 usehishtēn45 jasā46 jvay47 amerekhtīsh48, dathaitē49 frashem50 vasna51 anghush52.

(12) Bun53 gaethā54 amarshantish55 yāo56 ashahe57 sanghuaitish58. Nishtat59 paï60 drukkh61 nāsāhite62 yadhā63 aiwicht64 jagmat65 ashavan66 mahrkathāi67 aom68 chithremcha69 stimchā70 āthatcha71 mare72 nāshātacecha73 vairyo74 atah75 ratush76.

(11) Which (i.e. Glory) will make32 the world33 fresh34, without growing old35, never dying36, never rotting37, never decaying38, ever-living39, ever-profiting40 and ruling at one’s own

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Footnotes:
1. The description of the names of the persons who had possessed this efficacious Glory and of the great works performed by them by means of that Glory is narrated in this yasht at least upto the end.
2. If 'yat' pronoun is taken in plural sense, then “all creations created through the virtue of that Glory”.
3. Original meaning: will stand up45 again46. Usehishtēn is imperfect subjective third person plural parasmaipada; root stā = Sanskrit 'sthā'.
4. Its purport is to be understood as the creation of Spenāmīno.
5. For translation, see paragraph 9 of this same yasht.
(15) Which² (i.e. Glory) is² of the Amesā Spentas³ (Amshāspands³), the rulers⁴, of effective glance⁵, exalted⁶, extremely-helping⁷, powerful⁸, acting according to the Law of Ahura Mazda⁹, who¹⁰ (are) immortal¹¹ and holy¹².

(16) Who¹³ (are) seven¹⁴ (Amshāspands) of one thought¹⁵, who¹⁶ (are) seven¹⁷ of one word¹⁸ and who¹⁹ (are) seven²⁰ of one deed²¹. (Also) whose²² thought²³ (is) the same²⁴, word²⁵ the same²⁶ and whose deed²⁷ (is) the same²⁸. (Whose) Father²¹¹ and Teacher²³² (or Lord²³³) (are) the same³⁰, that is³¹ the Creator³²⁴ Ahura Mazda³⁵.

(17) Yaeshām³⁶ anyo³⁷ anyehe³⁸ urvānem³⁹ aivi-vaenaifi⁴⁰ merethwentem⁴¹ humataeshhu⁴², merethwentem⁴³ húkhtaeshu⁴⁴, merethwentem⁴⁵ hvarshtaeshu⁴⁶, merethwentem⁴⁷ garo-nmānem⁴⁸, yaeshām⁴⁹ raokhshnāongho⁵⁰ pantān⁵¹ āvayatām⁵² avi⁵³ zaothrāo⁵⁴.

(18) Yoi⁵⁵ henti⁵⁶ āonghām⁵⁷ dāmanām⁵⁸ yat⁵⁹ Ahurahe Mazdā⁶⁰ dātarascha⁶¹ marekhshtarascha⁶² thwarekhshtarascha⁶³ aiywākhshtarascha⁶⁴ nipātarascha⁶⁵ nish-harekarscha⁶⁶.

(17) Of whom (i.e. Amesā Spentas) the soul of one¹⁷ sees¹⁰ the soul²⁷ of another²⁸, thinking¹¹ of good thoughts¹², meditating⁰ on good words⁴⁴ (and) concentrating⁴⁵ on good deeds⁴⁶ and remembering⁷ (the heaven) Garothmān⁴⁸. (Also) whose⁴⁹ paths⁵¹ (are) illuminated⁴⁰ whilst coming²⁵ to³³ offerings⁴⁴-libations.

(18) Who⁵⁵ (i.e. Amesā Spentas) are the creators of (all) these³⁷ creations⁵⁸ of (the Creator) Ahura Mazda⁶⁰, the purifiers (or) rs of those creations, the modellers⁴⁹ (or) of those creations, the (their) protectors⁶⁵, and (their) preservers⁶⁶.

(19) Tae-chit⁶⁷ yoi⁶⁸ fresham⁶⁹ vasna⁷⁰ ahūm⁷¹ dathen⁷² azareshemt⁷³ amereshemt⁷⁴ a-frithayantem⁷⁵ apuyantem⁷⁶ yavajini⁷⁷ yavaesum⁷⁸ vaso-kshahthrem⁷⁹ yat⁸⁰ irista⁸¹ paiti⁸² usehshtan⁸³ jasāt⁸⁴ jvay⁸⁵ amerekhtish⁸⁶ dathait⁸⁷ fresham⁸⁸ vasna⁸⁹ anghush⁹⁰.

(20) Bun gaethāo amarschantish yao ashahe sanguhaltish. Nish-tat paiti druksh nāshāite yadhāt aiwichit jaghat ashavanem mahrkathai aom chithremcha stimcha āthatcha mare nāshātecha vairyo atha ratuš⁶⁰.

(19) Indeed they⁶⁷ (are the Amesā Spentas) who⁶⁸ will make⁷¹ according to their will⁷⁰ (this) world⁷¹ fresh⁶⁹, without growing old⁷², never dying⁷³, never rotting⁷⁴, never decaying⁷⁵, ever-living⁷⁶, ever-profitting⁷⁷ and ruling at will⁷⁸; (and at that time) the dead⁷⁹ will revive⁸²,⁸³ life⁸⁴ and immortality⁸⁵ will come⁸⁴ and the entire world⁷⁰ will become⁸⁷ prosperous⁸⁸ at its will⁷⁹.

Ahe raya khvarenanghacha, tem yazāi surunvata yasna, ughrem Kavaem Khvareno Mazdadhātem; zaotrhāyo ughrem Kavaem Khvareno Mazdadhātem yazamaide. Haomayo gava baresmana, hizvo-danghangha, māthracha vachcha shyaothncha, zaothrāyascha arshukhdsheadbyascha vāghzibyo. Yenge hātām āat yesne paiti vangho, Mazdā Ahuro vaethā ashāt hachā, yōngbāmhcha tāscha tāoschā yazamaide.

(Kardā IVth) (21) Ughrem Kavaem Khvareno Mazdadhātem yazamaide, ash-vandrem uparo-kairm thamananguhantem varechanguhantem yakhshivantem taradhātem anyāish dāmān.¹

(22) Yat¹ asti² mainyavanām³ yazatanām⁴ gaeithyanāmcha⁵ zātanāmcha⁶ a-zātanāmcha⁷ frashocharethram⁸ Saoshyantāmcha⁹.

(22) Which¹ (i.e. the Glory) is² of the spiritual³ and material⁵ yazatas¹ of those born⁶ and of those yet unborn⁷ Saoshyants⁸, the renovators⁹ (of the world) (i.e. the renovators of the world⁸).

¹ For the translation of this paragraph, see para 12th of this yasht.
² For the translation of this para, see para 9th of this yasht.
(23) Tae-chit yoi frashem vasna ahūm dathen azareshentem amershentem a-frithyan tem apuyan tem yavaejim yavaesum vaso-khshathrem yat irista paiti uschishtān jasāt jyavo amerekhtish dathaiete frashem vasna anghush⁰.

(24) Bun gaethāo amarshentish yāo ashahe sanguhaitish. Nishtat paiti drukhsh nāshāite yadhāt aiwicht jaghmāt ashavanem mahrkathāi aom chithrem stimcha āthatcha mare nāshātecha vairyo atha ratuṣh⁰.


(Kardā Vth) (25) Ughrem Kavaem Khvarenō Mazdad-dhātem yazamaide, ash-vandrem uparkairim thamananguhantem varechanguhantem yaokhshitvante taradhātem anyāish dāmān.

(26) Yat¹ upanghachat² Haoshyanhēm³ Paradhadātem⁴ dareghem-chit⁵ aip⁶ zrvānem⁷, yat⁸ khshhayat⁹ paiti¹⁰ būmim¹¹ haptaihyām¹², daevanām¹³ mashyāmchā¹⁴ yāthwām¹⁵ pairikanāmchā¹⁶, sāthrām¹⁷ koayām¹⁸ karanāmchā¹⁹; yo²⁰ janta²¹ dva²² thrishva²³ Māzainyanām²⁴ daevanām²⁵ Vareynāmchā²⁶ drvatām²⁷.

⁰ For the translation of para 23, see para 19th and for the translation of para 24, see para 12 of this yasht.
¹ For the translation of this para, see para 9th of this yasht.
² For its comparison, see Āvān yasht, para 22nd and Rām yasht, para 8th respectively.


(32) Who[22] (i.e., the King Jamshed) took away[23] from[24] the power of[25] the daevas[26], both[27] wealth[28] and profit[29], both[29] prosperity[30] and increase[31] (of cattle), both[32] satiety[33] (or gratification of desires) and glorification[34]. During whose[35] rule[36] two[39] (types of) food[40] (which men) were partaking[37] were inexhaustible[41]. Animals[43] and men[44] were immortal[42], waters[46] and vegetation[47] (were) forever fresh[45].


For the translation of this para, see para 9th of this yasht.

Original meaning is 'not drying'.
(33) In the times before he began to deceive\textsuperscript{66-64} owing to the love of pride\textsuperscript{73} and prior to\textsuperscript{67} the utterance\textsuperscript{75} of that\textsuperscript{69} word\textsuperscript{71} of falsehood\textsuperscript{80} and untruth\textsuperscript{72}, in his\textsuperscript{48} reign\textsuperscript{49} there was\textsuperscript{82} neither\textsuperscript{70} (excessive) cold\textsuperscript{51} nor\textsuperscript{83} there was\textsuperscript{52} (excessive) heat\textsuperscript{54}, neither\textsuperscript{65} was there\textsuperscript{37} old age\textsuperscript{56} nor\textsuperscript{58} was there\textsuperscript{57} death\textsuperscript{49}, nor\textsuperscript{80} there was\textsuperscript{59} envy\textsuperscript{61} created by the daevas\textsuperscript{62}.

(34) But when\textsuperscript{76} he (i.e., King Jamshed) uttered\textsuperscript{74} the word\textsuperscript{70} of falsehood\textsuperscript{79} and untruth\textsuperscript{81} with pride\textsuperscript{62}, the Glory\textsuperscript{88} fled away\textsuperscript{81} visibly\textsuperscript{85} from him\textsuperscript{86-87} in the shape\textsuperscript{90} of a bird\textsuperscript{89}. (When that) King\textsuperscript{97} Jamshed\textsuperscript{96} of exalted status\textsuperscript{84} and the protector of the subjects\textsuperscript{38} saw (the Divine) Glory (acquired by him) disappearing\textsuperscript{82}, he being displeased\textsuperscript{3} began to tremble\textsuperscript{90} and being frightened\textsuperscript{8} (by the presence) of his antagonist\textsuperscript{2} (i.e., Zohāk who succeeded him on the throne) fell down\textsuperscript{56} on\textsuperscript{6} the ground\textsuperscript{7} (i.e., by having lost his own position he fell down unconscious on the ground.)

(35) Paoirim\textsuperscript{8} khvareno\textsuperscript{9} apanemata\textsuperscript{10} khvareno\textsuperscript{11} yimat\textsuperscript{12} hacha\textsuperscript{13} khsheatât\textsuperscript{14}. Shushat\textsuperscript{15} khvareno\textsuperscript{16} yimat\textsuperscript{17} hacha\textsuperscript{18} Vivanghushât\textsuperscript{19}, mereghhae\textsuperscript{20} kehrpa\textsuperscript{21} vâreghnahe\textsuperscript{22}. Aom\textsuperscript{23} khvareno\textsuperscript{24} hangeurvayata\textsuperscript{25} Mithrem\textsuperscript{26} yo\textsuperscript{27} vouru-gaoyaotit\textsuperscript{28}, yo\textsuperscript{29} srut-gaosho\textsuperscript{30} hazangro-yaokhshtish\textsuperscript{31}. Mithrem\textsuperscript{32} vispanâm\textsuperscript{33} dakhyunâm\textsuperscript{34} danghupaitim\textsuperscript{35} yazamaide\textsuperscript{36}, yim\textsuperscript{37} fradathat\textsuperscript{38} Ahuro Mazdâ\textsuperscript{39}, khvarenanguhastem\textsuperscript{40} mainyavanâm\textsuperscript{41} yazatanâm\textsuperscript{42}.

(36) For the first time\textsuperscript{64} (that) Glory\textsuperscript{45} departed\textsuperscript{46} from\textsuperscript{49} Yima\textsuperscript{48} the King\textsuperscript{10}. When that Glory\textsuperscript{52} fled away\textsuperscript{51} from Jamshed, (the son) of Vivanghâm\textsuperscript{55} in the shape\textsuperscript{57} of the bird\textsuperscript{56} fluttering the wings\textsuperscript{22} (i.e., flying), Meher yazata, the Lord of wide pastures\textsuperscript{38}, whose ears hear well\textsuperscript{39} (i.e., of sharp ears)\textsuperscript{30} and of a thousand wiles\textsuperscript{31} seized\textsuperscript{29} that\textsuperscript{23} Glory\textsuperscript{24}. We worship\textsuperscript{56} Meher yazata, the Lord\textsuperscript{45} of all\textsuperscript{59} countries\textsuperscript{38}, whom\textsuperscript{37} Ahura Mazda\textsuperscript{39} created\textsuperscript{39} the most glorious\textsuperscript{40} of the Spiritual\textsuperscript{41} yazatas\textsuperscript{42}.

\textsuperscript{66} Original meaning: ‘in the desire, in love’.
\textsuperscript{68} Being puffed up with the prosperity of his kingdom, through sheer pride, King Jamshed proclaimed to his subjects that when I have achieved all these, you should worship me as the Almighty God; I am God only.

\textsuperscript{70} In the sense of the English word ‘next’. Original meaning: ‘second from Zarathushtra’. Or alternatively: except Zarathushtra (see Vendidad Fragadind, paras 1-2).
\textsuperscript{76} For the translation of this paragraph, see yasna Há IXth para 8th.
(38) Yat⁷⁵ thritim⁷⁶ khvareno⁷⁷ apanemata⁷⁸
khvareno⁷⁹ Yimat⁸⁰ hacha⁸¹ Khshaetāt⁸². Shusat⁸³
khvareno⁸⁴ Yimat⁸⁵ hacha⁸⁶ Vivanghushait⁸⁷, mereghae⁸⁸
kehrpa⁸⁹ vāregha⁹⁰. Aom⁹¹ khvareno⁹² hangeurvyata⁹³
naire-manāo⁹⁴ Keresāspo⁹⁵; yat⁹⁶ ās⁹⁷ masyānām⁹⁸
ughranām⁹⁹ ajoishto¹⁰⁰ aino¹ Zarithushtrāt² nairyayāt³
paro⁴ hām-veretoit⁵.

(39) Yat⁶ dim⁷ upanghachat⁸ yā⁹ ughra¹⁰ naire¹¹
hām-varetish¹². Nairyām¹³ hām-varetim¹⁴ yazamaide¹⁵,
eredhwo-zengām¹⁶ a-khafnyām¹⁷ āsito-gātum¹⁸
jaghāurīm¹⁹, yā²⁰ upanghachat²¹ Keresāspem²².

(38) For the third time⁷⁶ (that) Glory⁷⁷ departed⁷⁸ from⁸¹ the
King⁸² Jamsmed⁸⁰. (When) that Glory⁸⁴ fled away³ from⁸³ Jamsmed⁸⁵
(the son) of Vivanghām⁸⁷ in the shape⁸⁹ of the bird⁹⁰ fluttering the
wings⁹³ (i.e., flying⁹⁵), the "heroic⁹⁶ Keresāspa⁹⁷ seized⁹⁸ that⁹⁹
Glory. Who⁸⁰ (i.e., Keresāspa) was⁸⁰, on account of⁴ being endowed with
manly⁷ courage¹, the strongest¹⁰⁰ of (all) powerful¹⁰ mortals⁹⁸, next
to¹ (Prophet) Zarathushtra².

(39) The powerful⁷¹ Nairya¹¹ "Hām-varetī¹² followed⁶ that
(Divine Glory)⁷ (i.e., aspired to gain it). We worship¹⁵ Nairya¹³
Hām-varetī¹⁴, the firm-footed¹⁶, sleepless¹⁷, steadfast on one's own
duty¹⁸ and wakeful¹⁹. Who²⁰ (i.e., Nairya hām-varetī)² attained to
Keresāsp (i.e., all the qualities of Hām-varetī are acquired by
Keresāsp, so that he became a most powerful hero).

(40) Yo janat azim sravarem, yim aspo-garem
nerē-garem, yim vishavantem zairitem, yim upairi vish

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raodhat khshvaepaya vaenaya bareshna; yim upairi vish
raodhat āreshtyo-bareza zairitem, yim upairi Keresāspo
ayangha pitūm pachata, ā rapithwanem zvañam; tafsatcha
ho maiyto khvisatcha; frāsh ayangho frasspat, yeshyantim āpem parāonghat; parāsh tarsho apa-tatch
naire-manāo Keresāspo.

(41) Yo¹ janat² Gandarevem³ yim zairī⁴-pāshnem⁵,
yo⁶ apayatay⁶ vizafāro⁶ merekhshāno⁶ gaethāō⁷ astvaitish⁸
ashahe⁹. Yo¹¹ janat¹⁴ hunavo¹⁵ yat¹⁶ pathanaya¹⁷ nava¹⁸,
hunavascha¹⁹ nivikahe²⁰, hunavascha²¹ dashtayānoish²².
Yo³ janat²⁴ zaranyo-pusem²⁵ Hitāspem²⁶, Vareshamcha²⁷
Dānayanem²⁸, Pitaonemcha²⁹ ash-pairikem³⁰.

(41) Who¹ (i.e., Hero Keresāspa) slew² (the destructive daeva
called)³ Gandarewa⁴, the golden-healed⁵; who (i.e., the daeva) rushed⁶
(on all sides) with open jaws⁷ (i.e. with gape) for destroying⁸ the
corporeal¹¹ world¹⁰ of righteousness¹². Also who¹³ (i.e., Keresāspa)
killed¹⁴ nine¹⁵ descendants¹⁶ of (the powerful tribe of highwaymen
called)¹⁷ Pathana, the descendants¹⁸ of (the) Nivika¹⁹ and the descendants²⁰ of
¹¹ Dāstyanayë². Who²¹ (i.e., the hero Keresāspa) killed the golden
crowned²² Hitāspa²³, Vareshava²⁷ of the Dānaya family²⁸ and
Pitaona²⁹ attended by many pairikās-witches³⁰.

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* Khshvaepaya vaenaya bareshna - upon the back of (Azi Dahāka) (the poison was) seen flowing. In the Avesta Text of Professor Westergaard these words are not found. For the translation of this 40th paragraph, see Yasna Hà IXth, para 11th.
* The narration of herculean exploits of the well-known Hero Keresāspa performed for getting rid of all the calamities from the Iranian countries and for the promotion of prosperity, happiness, etc. is given in paragraphs 40-44 of this yasht.
* Nothing is known about these wicked persons as well as these monsters causing harm in the world.
* The murderer of Urvākhshaya, the brother of hero Keresāspa.
* i.e., Pitaona in whose control were many witches, of whom the witch called Khnāthaiti sought to seduce the hero Keresāspa. Vareshava and Pitaona seem to be the names of the monsters. About these names, see my Avesta Dictionary.
Keresáspos, Temjanát naire-manáos Keresáspos; aya apanem gayehe, sà nem ushtânahe.

(44) 'I shall bring down the Spenta Mainyu — the Beneficent Spirit — from the shining Garothmân; I will drag high up angra mainyu — the Evil Spirit — from the stinking hell; they (i.e. Spêna Mino and angra mainyu) will draw my yà chariot, provided Keresáspos, of manly heart (or Narimán) will not be killed me.

Narimân Keresáspos killed him (i.e., the above-mentioned monster named Snâvidhkha). Thus came the end of (his) life (and ensued) the annihilation of (his) existence.

Ahe raya khvarenganghacha, tem yazâi surunvata yasna, ughrem Kavaem Khvareno Mazdadhátem; zaothâbys ughrem Kavaem Khvareno Mazdadhátem yazamaide. Haomayo gava baresana, hizvo-danghangha, mâtancha vachacha shyaothnacha, zaothâbyscha arshukhðhælbyascha vâghzhibyo. Yenghe hàtâm âat yesne paiti vangho, Mazdà Ahuro vaethâ ashât hachâ, yàonghâmchà tâsccha tàoscha yazamaide.

(Kardá VIIIth) (45) Ughrem Kavaem Khvareno Mazda-dhátem yazamaide; ash-vandem uparkair wym thamananguhantem varechanguhantem yaokhshivantem, taradhâtem anyâish dâmân.

(46) Yahmi paiti parekhvâithe Spentastra Mainyushân angrascha; aethami paiti a-kharete adhâ ashte frangharechayat asishe kataraschit; Spenta Mainyush ashtem frangharechayat Vohucha Mano, Ashemcha Vahishtëm, Ataremcha Ahurâhe Mazdà.
Zamyad Yasht

(46) For which1 (i.e., for Divine Glory)2 Spena-Mino3 and Angra Mino4 struggled with each other. Henceforth5 for that6 indestructible7 (Divine Glory) each one of the two8 (Spena Mino and Angra Mino) despatched9 (i.e., sent) (his own) swiftest10 apostles11. Spena Mino12 sent13 as his apostles14 Vohu Manah15, Ardibehesht16 and Atar (i.e., Ædar yazata) the purifier17 (of all things) belonging to Ahura Mazda18. Angra Mino19 (on the other hand) sent20 as (his) apostles21 Akomana22, Aeshma Daeva23 of cruel weapon24, Zohak25 and 26 Spityura27, who sawed King Jamshed in twain.

(47) Adhāt28 frasha29 hâm-râzayata30 Ätarsh31 Mazdâo Ahurâhe32, uiti33 avatha34 manghâno35; aetâ36 khvareno37 hangerefshâne38 yat39 a-khvaretam40; âat41 he42 paskât43 fra-dvarat44 Azish45 thri-zafâo46 duzaeno47, uta48 zakhshathrem49 daomo.

(48) Inja50 avat51 handaesayanguha52, Ätarsh53 Mazdâo Ahurâhe54, yezi55 aetâ56 nyasaonghe57 yat58 a-khvaretam59, frâ60 thwâm61 paiti62 apâtha63, noit64 apaya65 uz-raochayât66, zâm67 paiti68 Ahuradhâtâm69, thâthrâi70 ashahe71 gaethanâm72. Adha73 Äatarsh74 zasta75 paiti76 apageyvayat77 frakshini78 ushtâno-chinahya79, yatha80 Azish81 biwivão82 åongha83.

(49) Adhât84 frasha85 hâm-dvareat86 Azish87 thri-zafâo88 duz-daeono89 uiti90 avatha91 manghâno92; aetâ93 khvareno94 hangerefshâne95 yat100 a-khvaretam101; âat102 he103 paskat1 hâm-râzayata5 Äatarsh Mazdâo Ahurâhe5, uiti8 vachebish8 aojano10.


9 parekhvāiithe - Imperfect tense third person dual atāmânepada of root parekhv.
1 Or inexhaustible "unescizable" (Darmesteter).
2 The meaning of "ashta" can also be 'a missile, a lance, an arrow'.
3 According to Bundehesh this person was the brother of King Jamshed. This story resembles to that of Rustam and Shogad occurring in the Shah Nameh.
gaethanāṁ. Adha39 Azish40 gava41 paiitī42 apa-geurvayat43 frakhshnī44 ushtāno-chinahya45, yatha Ātarsh47 biwivāo48 āongha49.

(49) Then88 rushed forth90 Zohāk91, the three-jawed92 and the follower of the wicked faith93, thinking94 thus94 (i.e., as under):-

'I will seize99 that97 inexhaustible1 Glory98.

Thereupon7 Ādar yazata8 of Ahura Mazda2 went straight4 after4 him3 uttering10 the words9 thus8 (i.e., as follows):-

(50) Oh three-jawed15 Zohāk14! do thou give13 (me) now11 that12 (Divine Glory). If17 thou will seize19 that7 inexhaustible (Glory)21 I will attack36 thee from behind24 and I will set fire29 to (thy) mouth27, (so that) for the destruction36 of the settlements38 of righteousness37 (i.e., for the purpose of destroying the settlements of righteousness) thou shalt not93 hereafter31 rush forward94 on14 the earth33 created by Ahura Mazda.

In this way9 Ādar yazata7 had frightened48-49 (Zohāk) (so much) that Zohāk40 for the sake of9 the love of (his own) life55 withdrew42-43 (his) hands41 (from seizing that Divine Glory).

(51) Aetat50 khrvaren9 frapinvata52, avi53 zrayo54 Vourukashem55; ā-dim56 hathra57 hangeurvayata58 Āpaṁ Nāpāo59 aurvat-aspo60; tatcha61 izyetti62 Āpaṁ Nāpāo63 aurvat-aspo64; aetat65 khrvaren66 hangerefshe67 yet68 akhvaret699, bunem70 zrayangho71 gufrh672, bune73 jafranām74 vairyanām75.

(52) Berezantem76 ahurem77 kkhshatrim78 kkhshatem79 Āpaṁ Nāpātem80 aurvat-aspe81 yazamaide82, arshānem83 zavano-sum84; yo85 nereush86 dadha87, yo88 nereush89 tatasha90, yo91 upāpo92 yazato93 srut-gaoshotem94 ast95 yazimo96.

(51) (Then) that50 (Divine) Glory51 took shelter52 into53 the Sea54 Vourukasha55; there57 the swift-horsed60 Āpaṁ Nāpāt99 seized58 it96. The swift-horsed64 Āpaṁ Nāpāt43 approved62 of that (Glory)61 (i.e., it was the wish of Āpaṁ Nāpāt that) I will seize67 that99 inexhaustible99 glory98 in the bottom79 of the deep7 sea71 (called Vourukasha), in the 9 bottom of the deep11 seas15.

Explanation: (Owing to the irreligious and blasphemous conduct of King Jamshed when the Divine Glory acquired by him left him in the lurch, Zohāk of the wicked faith wanted to seize it; but Ādar yazata prevented it from going into his hand. At last, Āpaṁ Nāpāt preserved that Glory into the Sea vourukasha.)

(52) We praise82 the swift-horsed81 Āpaṁ Nāpāt80 (who is) the exalted66 Lord77, the ruling78, shining79, valiant83 (or virile83) and 1 bestowing benefit of worship84. Who85 has created87 men88 who88 1 has modelled90 men89 Who91 (is) the sub aquatic92 yazata93 (and when) he is83 1 worshiped, he is83 1 possessed of most sharp ears for hearing94.

(53) Āat97 vo98 kaschi99 mashyānām100, uiti1 mraot2 Ahuro Mazdā3, āi4 asāhām4 Zarathushtra5, khrvaren7 akhvaret58 isaeta5, athauruno10 ho11 rātanām12, raokhshikhshnītem13 ishāonghaeta14, athauruno15 ho16 rātanām17 pouru-khshnītem18 ishāonghaeta19, athauruno20 ho21 rātanām22.

(53) Then79 (the Creator) Ahura Mazda3 spoke2 (unto Spitama Zarathushtra) thus1 (i.e., as follows): 'Oh Holy Zarathushtra! if any one99 of you98, mortals100 will endeavour to obtain9 (that) inexhaustible9 Glory7, he11 (so to say) (will obtain) the gifts12 of the priest10.

Explanation: (As to what the gifts of the priest are it is stated below):-

9 These words 'bune73 zafranām74 vairyanām75' meaning 'in the bottom of the deep seas', seem to be the Zand or Commentary of the preceding three words. For its comparison, see para Ist of Vendidad Fragard XIXth.
1 i.e., the giver of reward for the performance of worship - adoration.
9 i.e., gave shape and form to them as required.
5 i.e., When men worship him, he fulfils their desire by acknowledging their appeal. Yazimo - is present participle passive; instead of 'yazyamno'; original form is yaz+ya+ma.
That person\textsuperscript{16} acquires the gifts\textsuperscript{17} of the priest\textsuperscript{15}, (i.e. to say) he gains \textsuperscript{9}the light of the knowledge of the Religion\textsuperscript{13}. That person\textsuperscript{23} (acquires) the gifts\textsuperscript{20} of the priest\textsuperscript{20} (i.e. to say) (he gains) sufficient religious-knowledge\textsuperscript{18}.

Explanation: (Amongst the gifts of the athravan - priest are mentioned the perfect knowledge of the Religion and acquaintance with religious matters, and that, as the pillar of the faith, should be understood as most useful, rather more supreme and precious treasure than the riches of this material world, for pointing out to the people the path of ethics and the way to paradise. Secondly, it is this that in ancient times the knowledge of the Religion acquired by them was regarded as the most precious wealth of the priests).

(54) Tem\textsuperscript{23} hachā\textsuperscript{24} Ashish\textsuperscript{25} pourush-khväthra\textsuperscript{26} spāra-dāshta\textsuperscript{27} sūra\textsuperscript{28} geushcha\textsuperscript{29} vāstrahecha\textsuperscript{30}; tem\textsuperscript{31} hachā\textsuperscript{32} verethrem\textsuperscript{33} vispo-ayārem\textsuperscript{34}, amaenighnem\textsuperscript{15} taro-yārem\textsuperscript{36}. Āat\textsuperscript{37} ana\textsuperscript{38} verethra\textsuperscript{39} hachimno\textsuperscript{40}, vanāt\textsuperscript{41} haenayāo\textsuperscript{42} khrvishyeitish\textsuperscript{43}; āat\textsuperscript{44} ana\textsuperscript{45} verethra\textsuperscript{46} hachimno\textsuperscript{47}, vanāt\textsuperscript{48} vispe\textsuperscript{49} thishyanto\textsuperscript{50}.

(54) Ashi\textsuperscript{25}, possessed of much bliss\textsuperscript{36}, shield-bearing\textsuperscript{27}, 'prosperity-bringing\textsuperscript{28} to the cattle\textsuperscript{29} and pasture\textsuperscript{30} shall be gained\textsuperscript{24} by that (person)\textsuperscript{23}. Daily\textsuperscript{34} victory\textsuperscript{31} and strength for winning courageously\textsuperscript{35} for the whole year\textsuperscript{36} (i.e., strength for destroying malice) will be acquired\textsuperscript{15} by that (person)\textsuperscript{31}. Also\textsuperscript{7} by following\textsuperscript{40}

\textsuperscript{1} i.e., by means of which knowledge the path of recognising God seems quite open and clear.
\textsuperscript{2} Original meaning: 'strong, valiant'. "Abundant in cattle and clothing" (Darmesteter). Note that Ashishvang is the yazata presiding over wealth and welfare.
\textsuperscript{3} Original meaning: will adhere, will follow. In other words, that person will acquire the happiness of this world who will be fortunate to obtain above-mentioned Divine Glory.
\textsuperscript{4} i.e., without being defeated in the midst, permanent, ever-lasting; the original meaning of 'taro-yārem' is 'more than a year; above one year'. Its significance is this that this means 'everlasting victory and permanent strength'.
\textsuperscript{5} By having the confidence of victory. To victory is given an allegorical form.

\textsuperscript{6} For the translation of this paragraph, see para 9 of this yasht.
(56) Which (i.e., Divine Glory) the cruel found in the Sea Vourukasha (i.e., sought to obtain from the Sea called Vourukasha). He having stripped off his clothes (became) naked in the wish of obtaining that Glory which is of the people of Iran Countries, of the born and yet unborn and which (i.e. Glory) is of Holy Zaraithushtra. (But) that Glory fled away, that Glory went far away, that Glory receded from its place. There became a branch or an outlet of the Sea Vourukasha (and its name was designated as the Lake Haosravangh.

(57) Āat us-patat Frangrase Tūro ashvarechāo, Spitama Zaraithushtra, zrayanghat hacha Vouruksh, aghām daoithrim daomno; ithe itha yathna ahmāi; noit tat khvareno pairi-aboam, yat ast Airyanām dakhynūm, zātanām a-zātanāmchā, yatcha ashaono Zaraithushtrahe.

(58) Vaem hām-raethwayeni vispa tarshucha khshudhracha, masanacha vanghanacha srayanacha, Thwām jasāti Ahuro Mazdā paitishā dāmān dathāno. Āat ava-patat Frangrase Tūro ashvarechāo, Spitama Zarathushtra, avi zrayo Vourukahem.

(57) Then (that) most crafty Turānian Afrāšiāb, Oh Spitamān Zarathushtra rushed out of the sea Vourukasha, scheming a wicked plot (mentioned in para 58th below).

(Afrāšiāb spoke): 'I could not succeed in obtaining that Glory which is of the people of the Iran Countries, of the born and of yet unborn and which (i.e. Glory) is of Holy Zaraithushtra.

(58) For this reason I will pollute all the articles of victuals and drinks from (their) greatness, excellence and beauty. i.e., I will destroy the excellence and grandeur of the Iran Countries by destroying their provisions of food and prosperity.

(But) Ahura Mazdā who is the Creator of creations (and who is) profoundly pleased for creating them will oppose thee.

(Thus thinking in mind) Oh Spitama Zarathushtra! the most crafty Turānian Afrāšiāb rushed down into the sea Vourukasha.

(59) Ābitim maghno ava-spasyat vastrāo,

* In the original sense he stripped off his clothes and (became) naked.
1 In the literal sense ‘wishing’. Iso - present participle nominative singular masculine (isant).
† Or changed its own place (root apa-had - Sanskrit apa-sad).
§ In the sense of the English word ‘an arm of the sea’.

* In the sense of English word ‘to scheme’, ‘to cheat’, ‘to deceive’. Root day = Sanskrit dabh = to deceive. The words “daoithrim” and “daomno” are to be derived from one and the same root “day” - I cannot satisfactorily translate the words ‘ithe itha yathah ahmāi’. ‘Be it so, let it be so! (so it)” (Darmesteter).
† “Eh bien! Well” (Darmesteter).
§ From the rendering of Darmesteter. This sentence viz. against the false intimidation of Afrāšiāb to ruin the world seems to be the thought produced in his mind; or alternatively, instead of ‘thwām jasāti’ if the reading given in the footnote ‘thwāz jaiti’ is taken and if it is translated on the analogy of “asethwozgatemah” occurring in yasna Hā 12.2, then thwog = vā-zj = thwaksh and would mean “endeavour” attempt. Translation then would be thus: ‘Ahura Mazdā is full of perseverance and endeavours for fashioning the creations and therein He (is) very much pleased, i.e., main aim of the Creator Ahura Mazda is to render the creations of the world prosperous.
(He said) 'I could not succeed in obtaining that Glory which is of the people of the Iranian Countries, of the born and of yet unborn and which (i.e., Glory) is of Holy Zarathushtra;

(61) For this reason I will pollute all the articles of victuals and drinks from (their) greatness, excellence and beauty (i.e., I will destroy the excellence and grandeur of the Iranian Countries by ruining their provisions of food as well as prosperity). But Ahura Mazda (who is) the Creator of creations (and who is) extremely pleased (for creating them) will oppose thee?. (Thinking thus in mind) Oh Spitama Zarathushtra! the most crafty Turanian Afrasiab rushed down into the sea and Vourukasha.


(62) A third time (Afrsāīb) stripped off (his) clothes in the wish of obtaining that glory which is of (the people of) Iranian Countries, of the born and of yet unborn and which (i.e. Glory) is of Holy Zarathushtra; (but) that Glory fled away, that Glory went far away, that Glory receded from its place. There it became an outlet of the sea and Vourukasha (and its) name was designated as the River named Awzdānva.


For its comparison, see para 56th of this yashth.

1 I cannot translate satisfactorily these words 'ithe itha ...... yathna, khamāī', 'Be it so, let it be so' (Darmesteter)
abaom⁵¹ yat⁵² asti⁵³ Airyanām⁵⁴ dakhunām⁵⁵, zātanām⁵⁶–
zātanāmcha⁵⁷, yatchit⁵⁸ ashaono⁵⁹ Zaraθuštrahe⁶⁰.

(63) Then⁵⁺³ (that) most crafty⁵⁷ Turānian⁵⁸ Afrāsīāb⁵⁹, Oh
Spitamān⁵⁰ Zaraθuštrahe⁵¹ rushed⁵² out of the sea⁵³–⁵⁴ Vounrkaša⁵², scheming⁵³ a wicked⁵⁴ plot⁵⁵ (of destroying the Iranian countries)
(and said): ³⁵ Well! I could not⁵⁶ succeed in obtaining⁵⁷ that⁵⁸ Glory⁵⁹ which⁶⁰ is of (the people of) Iranian⁶¹ Countries⁶², of the born⁶³ and of yet unborn⁶⁴ and which⁶⁵ (i.e. Glory) is of Holy⁶⁶ Zaraθuštrahe⁶⁷.

(64) Noit⁶¹ tat⁶² khvareno⁶³ pairi-ābat⁶⁴, yat⁶⁵ asti⁶⁶ Airyanām⁶⁷ dakhunām⁶⁸, zātanām⁶⁹ azātanāmcha⁷⁰, yatcha⁷¹ ashaono⁷² Zaraθuštrahe⁷³.

(64) (Afrāsīāb eventually) could not⁶¹ succeed in obtaining⁶² that⁶³ Glory⁶⁴ which⁶⁵ is of (the people of) Iranian⁶⁶ Countries⁶⁷, of the born⁶⁸ and of yet unborn⁶⁹ and which⁷⁰ (Glory) is of Holy⁷¹ Zaraθuštrahe⁷².

Ahe raya khvarengāchha, tem yazāi surunvata
yasna, ughrem Kavaem Khvareno Mazdadḥātem;
zaθrābyo ughrem Kavaem Khvareno Mazdadḥātem
yazamaide. Haimayō gava baRemana, hizvo-danghangha,
māθracha vchacha shyaothnacha, zaθrābyascha
arsukhdahebyscha vāghzibyo. Yenghe hatām aṭ at yeene
paiti vangho, Mazdāo Ahuro vaθhā ashāt hachā,
yāonghāmchā tāschā tāoschā yazamaide.

(Kardā Xth) (65) Ughrem Kavaem Khvareno
Mazda-dhātem yazamaide; ash-vandrem uparokairim
thamananghuatem varechanguhantem
yaokhshtivantem taradḥātem anyāish dāmān.¹

¹ The itha .... yathna ahmāi - I cannot translate satisfactorily these words.
Darmesteter translate these words thus: “be it so; let it be so”.
² For the translation of this para, see para 9th of this yashth.

(66) Yat¹ upanghachaiti² yo³ avadhāt⁴ frakhshayeite⁵, yathā⁶ zrayo⁷ yat⁸ Kāsūm⁹ Haetumateµⁱ⁰, yathā¹¹ gairish² yo¹³ Ushidhāo¹⁴, yim¹⁵ alwito¹⁶ paoirish¹⁷
āpo¹⁸ hām¹⁹ gairishācho²⁰ jasento²¹.

(67) Avi²² tem²³ avi-hantachaiti²⁴, avi²⁵ tem²⁶ avi
hām-vazaiti²⁷ Khvāstrachā²⁸ Hvaspachā²⁹, Fradathā³⁰ Khvarengāhuita³¹ yā³² srīrā³³ Ushtvaita³⁴, yā³⁵
sūrā³⁶ Urvadchā³⁷ pouru-vāstra³⁸, Erezicha³⁹
Zarenatumica⁴⁰, Avi⁴¹ tem⁴² avi hantachaiti⁴³, avi⁴⁴ tem⁴⁵
avi hām-vazaiti⁴⁶. Hae....⁴⁷ raeyāo⁴⁸ khvarengāhūo⁴⁹,
spaeclish⁵⁰ varemish⁵¹ sispimno⁵², ni-highemno⁵³ paoirish⁵⁴
volgno²⁵.

(66) That¹ (Divine Glory) associated² with (the Kayanian
Dynasty), which³ (Dynasty) ruled⁴ over there⁵ (i.e., over those
provinces).

Explanation: (As regards what these provinces are it is stated as under):

(The Kings of the Kayanian Dynasty ruled over the provinces)
where² stands ³ the Sea Kāsāvā⁴ on the river Hilmand⁵ and where¹²
the Mount (called Ush-Darena), ⁴ the bestower of intelligence⁵ (is
situated), around which (mountain¹⁵–¹⁶) many¹⁷ rivers¹⁸ flowing from
the mountain²⁰ ² are situated²¹.

⁹ Kāsava is to be understood as the sea called “Kinsai” occurring in
Bundehesh; the place situated in that direction was the capital city of the
Kayānians. According to Bundehesh, the sea Kinsai wherein the river
called Hilmand stands, is in Seistan and that can be compared with the sea
Hamun⁹ (Darmesteter).
¹ i.e. the Mountain which gave inspiration to the Prophet Zaraθuštra
regarding religious matters. For further details, see note on Paragraph 28
of Hormzad Yashth.
² Original meaning: ‘reaching, going’; jasento - present participle
nominative plural.
Zamyād Yasht

(67) Towards22 that23 (i.e., towards that Divine Glory which is in the Sea Vourukasha) (the rivers mentioned below) flow24 and towards25 that26 (those rivers) take their own course27 (i.e., empty out).

Names of Rivers: Khvāstra28, Hvaspa29, Fradhatha30, Khvarenanghukhāi31, beautiful32 Ushtvaiti34, large36 Urvadha37 rich in pastures38, Erezī39 and Zarenumati40 (these rivers empty out in the sea Vourukasha). The wealthy48 and glorious49 (River) 6Hilmānd,42 “splitting”52 the white60 waves53 and destroying53 all54 the plagues55 flows43 towards41 that52 (Glory) (residing in the sea Vourukasha) and takes its own course46 (i.e., empties out) towards44 that45 (Glory).

(68) Hachaiti56 dim57 aspāhe58 aojo59, hachaiti60 ushtrahe61 aojo62, hachaiti63 virah4, aojo65, hachaiti66 Kavaem67 Khvareno68, asticha69 ahmi70, ashāum71 Zarathushtra72, avavat73 Kavaem74 Khvareno75, yatha76 yat77 idha78 anairyō79 danghush80 hakat81 uscha82 us-frāvayoi83.

(69) Athra84 paschaeta85 vaozirem86 baodhento87 shudhem88 tarshnemcha89, baodhento90 aotem91 urvākhemcha92; tat93 asti94 Kavaem95 Khvareno96 thrāthrem97 Airyanām98 dakhyunām99 gueshcha100 panchohyāī1, avanghe2 naram3 ashaonam, Daenayōscha5 Māzdayasnoish6.

(68) Unto him (i.e., unto the winner of Divine Glory)57 "comes56 the strength59 of a horse58, (unto him) comes90 the strength65 of a camel67, (unto him) comes63 the strength65 of a hero64, Kayāṇatī Glory66 (i.e., the royal splendour) is acquired96 (by him).

(69) Unto those who know (i.e., those who bear)97 (the pair of) hunger83 and thirst90 and unto those who are aware of (the pain of) (excessive) cold93 and heat (the glorious Kayanian Glory stated above) is the giver of joy66. That93 Kayanian99 Glory (truly-speaking) is94 the protection97 of (the people of) Iranian98 Countries99 and of the five kinds100 of animals100; (moreover that Glory) is94 for the assistance3 of the righteous4 men3 and of the Religion5 of Mazdā-Worship6.

Ahe raya khvarenoanghacha, tem yazāi surunvata yasna ughrem Kavaem Khvareno Mazadahātem; zaathrābhyo ughrem Kavaem Khvareno Mazadahātem yazamaide. Haomayo gava baresmana, hizvo-danghangha, māthracha vachacha shyaothochna, zaathrābhya arshukhdhaibhyscha vāghzibyo. Yenghe hārām āat yesne paiti vangho, Mazdāu Ahuro vaethā ashāt hachā, yōonghāmchā tāschā tāoschā yazamaide.

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Original meaning: countries other than Iranian states, viz., Turanian, Sairima, Saini, Dauli countries, etc.; i.e. to say foreign kingdoms (see Farvardin Yasht, para 144th)
1 For its comparison, see Gosh Yasht, para 10th and Yasna Hā IXth para 5th.
2 Based upon Darmesteter’s translation.
3 For its explanation, see Farvardin Yasht, para 10th.
mīthraṃ vachacha shyathaṃcha, zaathrābyascha arshukhdhaiebyascha vāghzibyo. Yenghe hātāṃ āat yesne paiti vangho, Mazdāo Ahuro vaethā ashāt hachā, yāonghāmchā tāṣchā tāoschā yazamaide.

(Kardā Xlth) (73) Ughrem Kavaem Khvareno Mazdadhātem yazamaide; ash-vandrem, uparo-kaimrim thamananguhantem varechanguhantem yaokhshtivantem taradhātem anyāish dāmān.⁰

(74) Yat¹ upanghachat² Kavaem³ Kavātem⁴, yimcha⁵ Kavaem⁶ Aipi-vohām⁷, yimcha⁸ Kavaem⁹ Usadhanem¹⁰, yimcha¹¹ Kavaem¹² Arshnem¹³, yimcha¹⁴ Kavaem¹⁵ Pisinem¹⁶, yimcha¹⁷ Kavaem¹⁸ Byarshānem¹⁹, yimcha¹⁰ Kavaem¹¹ Syāvarshānem²².

(72) yat²³ bāun²⁴ vispe²⁵ aurva²⁶, vispe²⁷ takhma²⁸, vispe²⁹ thamananguhant³⁰, vispe³¹ varechanguhant³² vispe³³ yaokhshtivant³⁴, vispe³⁵ darshi-kara³⁶.

(71) Which1 (i.e., Divine Glory) associated with² Kavi³ Kavāta⁴, and which³ (i.e., Divine Glory) associated with² Kavi⁴ 'Aipivanghu⁷, Kay⁹ Kāush¹⁰, Kay¹² 'Aresh¹³, Kay¹¹ 'Pisina¹⁶, Kay¹⁸ 'Byarshani¹⁹ and Kay¹¹ Syāvaksh²².

(72) Owing to which (i.e., Divine Glory)²³ all²⁵ (the above-mentioned Kings of the Kayanian Dynasty) were²⁶ renowned²⁶, all²⁷ powerful²⁸, all²⁹ healthy³⁰, all³¹ illustrious³² (or brilliant³²), all³³ skilful³⁴ and all³⁵ hard workers³⁶ (i.e., performers of herculean tasks).

Ahe raya khvarenanghacha, tem yazāī surunvata yasna, ughrem Kavaem Khvareno Mazdadhātem; zaathrābyo ughrem Kavaem Khvareno Mazdadhātem yazamaide. Haomayo gava baresmana, hizvo-danghangha,

⁰ For its translation, see para 9th of this yasht.
¹ This personage is the father of 'Api-vēh and Kay Kobād mentioned in the Bundesh. See Farvardin Yashat, para 132nd.
² Four sons of Aipi-Vanghu.
³ The son of King Kay Kāush and the father of Kay Khosroo. See Farvardin Yashat, para 132nd for further details.
⁴ Dexterous, clever (Harlez); 'wise' (Darmesteter)
⁵ "useful" (Harlez); "of wishes fulfilled, happy" (Darmesteter).
Zamyād Yasht

(77) Whereby⁶³ (i.e., by means of the efficacy of that Divine Glory) King Kay Khosroo (⁶⁴ killed) that tyrant (or infidel)⁶⁶ (pursuing him) along a long⁷⁰ course⁶⁸, nine 'frāthwera's in length⁷¹ of the forest⁷², when⁷³ (his cruel)⁷⁵ (enemy) fought⁷⁰ against him⁷⁴ on the back of the horse⁷⁷-⁷⁸ (i.e., riding on horse-back). (Besides this)⁷⁵ King⁸⁳ Kay⁴⁶ Khosroo⁵⁶ became⁵⁸ triumphant⁸² over all (his enemies)⁸⁰ (i.e., he got victory by defeating them). (Moreover King Kay Khosroo) as the son⁸⁹ kept in bondage⁹¹ (i.e., imprisoned them, being bound with chains and fetters) the cruel⁹⁰ Turanian⁹⁷ Aフラスタb⁸⁸ (and his brother) Keresavazda⁹⁰ in revenge⁹² for Svakhsh⁹³, 'killed by violence'⁹⁴, and 'in revenge'⁹² for the heroic⁹⁵ Aghraeras⁹⁶ of Nuru Family.

Ahe raya khvarenanghacha tem yazai surunvata yasna, ughrem Kavaem Khvareno Mazdadhatem; zaotrhābyo ughrem Kavaem Khvareno Mazdadhatem yazamaide. Haomayo gava baresmana, hızo-danghangha, māthracha vachacha shyaotnhacha, zaotrhābyascha arshukhdhæibyascha väghzibyo. Yenghe hátam aat yesne paiti vangho, Mazdāo Ahuro vaethā ashāt hachā, yāonghămcha tāscha tāoschā yazamaide.

-Kardā XIIIth- (78) Ughrem Kavaem Khvareno Mazda-dhātem yazamaide; ash-vandrem uparkairim thamananguhantem varechhanguhantem yaokhshtivantem taradhātem anyāish dāmān.⁷⁸

(79) Yat¹ upanghachat² ashavanem³ Zarathushtrim⁴, anumate-ε³ daenayai⁴, anukhte-ε⁷ daenayai, anvarshte-ε⁰ daenayai¹⁰; yat¹ as¹² vispahe³ anheush⁴ astvato¹⁵ ashem¹⁶ ashvastemo¹⁷, khshathrem¹⁸

See Avān Yasht, para 50th.
¹ The reference is about "Aurvasā" (see Rām Yasht, para 31st and Āvān Yasht, para 50th.
² Original meaning: 'master, lord'.
³ For its comparison, see Goh Yash, para 22nd.
⁴ For the translation of this para, see para 9th of this yasht.
(80) Vaenennem²⁶ ahmat²⁷ para²⁸ daeva²⁹ patayen³⁰, vaenennem³¹ mayao³² raavoit³³, vaenennem³⁴ apara³⁵ karshayen³⁶ jainish³⁷ hacha³⁸ mashyakaeibyo³⁹, āat⁴⁰ tāo⁴¹ snaodhentisch⁴² gereznāo⁴³, hazo⁴⁴ nivarezayen⁴⁵ daeva⁴⁶.

(79) Which¹ (i.e., Kayanian Glory) associated² with Holy³ Zarathushtra⁴, (whereby i.e., by the efficacy of that Glory) he ḍthought in conformity with⁵ the Laws of the Religion⁶, he ⁰spoke in conformity with⁷ the Laws of the Religion⁸, and he ⁰acted in conformity with⁹ the Laws of the Religion¹⁰, so that¹¹ (i.e. by means of the efficacy of that Glory) (Prophet Zarathushtra) was¹², in the whole¹³ of the corporeal¹⁵ world¹⁴, the holiest in holiness, the best ruling¹⁶ in rule¹⁷, the brightest¹⁸ in brightness¹⁹, the most glorious²⁰ in glory²¹ and the most victorious²² in victory²³.

(80) By (his) sight²⁶ the daevas²⁹ were running far away in front of him²⁷; by (his) sight³¹ (the devilish) malice³² was disappeared³³; by (his) sight³⁵ a bad woman³⁶ (i.e. a woman of devilish characteristic) withdrew herself³⁶ back³⁵ from³⁸ men⁹, and ⁰lamenting⁴² and bewailing⁴³ those⁴¹ (wicked women) and daevas⁴⁶ were prevented⁴⁵ ⁰from robbing⁴⁴.

¹ dative singular in the sense of common form; and the common form in the sense of a predicate (See yasna 31.5; yasna 43.11); or alternatively: in order to think in accordance with the Laws of the Religion...i.e., he may think according to the Laws of the Religion...for that purpose that Glory associated with Zarathushtra.
² Original meaning: ‘looking at’ i.e., whilst looking at; during the time when the Holy Prophet Zarathushtra cast his glance; only on account of his glance.
³ Or shedding tears; root snuh = Sanskrit snuh = to drip.
⁴ nivarezayen - root vez - to work; ni-vezes = to stop from working; the meaning of the prefix ni- is negative; e.g., zaresh = to please; ni-zaresh = to displease, etc. Or alternatively, at his glance⁴∞ the wicked woman⁷ (or a woman of devilish characteristic) lamenting⁴¹ and bewailing⁴³ withdrew⁴⁸ herself back⁴⁹ from men⁵⁰-⁵¹ and the daevas⁶⁰ were prevented⁶⁵ from causing plunder (or damage)⁴⁴.
⁵ See Yasna Ha 29, stanza 1st (word hazascoh).
(82) That\(^6\) Glory of whom\(^6\) (i.e., that Divine Glory of Prophet Zarathushtra) the cruel\(^7\) Turānian\(^1\) Afrāsiāb\(^7\) sought to gain\(^8\) (in order to rule) over\(^7\) all\(^3\) the seven\(^7\) regions of the earth\(^5\). (And for that purpose) the cruel\(^1\) Afrāsiāb\(^8\) roamed about here and there\(^3\) on\(^7\) the seven\(^7\) regions of the earth\(^1\), searching\(^8\) for the Glory\(^6\) of (the Prophet) Zarathushtra\(^8\). But that\(^9\) Glory\(^6\) \(^8\) receded\(^6\) to the \(^9\) region of the air\(^9\), without water\(^3\). \(^\delta\) Hither \(^\delta\) they both \(^\delta\) attained\(^6\) to\(^6\) my\(^\delta\) wish\(^9\), and they both were found out\(^6\) according to (my) wish\(^9\), as was the wish of Me, Ahura Mazda and of the Religion\(^6\) of Mazda-Worship\(^9\).

Ahe raya khvarenanghacha tem yazāi surunvata yasna, ughrem Kavaem Khvareno Mazda-dhātem; zaothrābhyo ughrem Kavaem Khvareno Mazda-dhātem yazamaide. Haomayo gava baresmana, hizvo-danghangha, māthracha vachcha shyaothnacha, zaothrābysaccha arshukhdhdaeibysaccha vāghzibyo. Yenge hātām āat yesne paiti vangho, Mazdāo Ahuro vaethā asḥāt hachā, yāonghāmchā tāςchā tāoschā yazamaide.

(Kardā XIVth) (83) Ughrem Kavaem Khvareno Mazda-dhātem yazamaide, ash-vandrem uparo-kairim thamananguhantem varechanguhantem yaokshhtivantem taradhātem anyāīsh dāmān.\(^*\)

\(^*\) The cruel Afrāsiāb struggled very hard and employed tricks to obtain the Divine Glory through evil intention but he could not get it; see paragraphs 56-64 of this yasht.

\(^1\) i.e., towards the sky above; vitāpem = viτā+āpā = apart from water, without water; or vi+i+t+āpā (t in the middle is redundant). Vaya = the region of the air. Another form of vaya is vayu (Sanskrit vāyu).

\(^\ddagger\) Or in the meantime: having been so; English word ‘now’.

\(^5\) This seems to refer to Prophet Zarathushtra and King Gushţaspā.

\(^6\) urvisyatema.jasatem -imperfect Tense third person dual paraśmaipada.

\(^7\) aozoz -accusative singular of aezanzh, neuter; aeza -locative singular; root iz = Sanskrit ih = to wish.

\(^8\) This last portion seems to have been incorporated as commentary.

\(^9\) For its translation, see para 9th of this yasht.

(84) Yat\(^1\) upanghachat\(^2\) Kavaem\(^3\) Vishtāspem anumate-e\(^5\) daenayāi, anukhete-e\(^7\) daenayāi, anvarshte-e\(^9\) daenayāi; yat\(^1\) imām\(^12\) daenām\(^13\) āustaota\(^14\), dushmainyūm\(^15\) sızdio\(^16\) daeşān\(^7\) apa\(^18\) ashavān.

(84) Which\(^1\) (Divine Glory) associated with (the King) Kay\(^3\) Gushţaspā\(^4\) (whereby, i.e., by means of the efficacy of that Glory) he thought\(^7\) according to the Laws of the Religion\(^6\), he spoke\(^7\) according to the Laws of the Religion\(^6\) and he \(^7\) acted\(^8\) according to the Laws of the Religion\(^6\) and (whereby)\(^11\) he \(^7\) extolled\(^14\) this\(^12\) (Mazda-Worshipping Zoroastrian) Religion\(^13\) and \(^7\) destroyed\(^16\) the enemy\(^15\) and \(^7\) wicked\(^18\) daeşās\(^17\).

(85) Yo drucha paurvāncha ashai ravo yaešta; yo drucha pauvāncha ashai ravo vívaedha. Yo bāzushcha upastacha ainghāo daenayāo yat Āhuroīsh Zarathushtraīsh.

(86) Yo him stāṭam hitām haitim uzvazat hacha hunūibo. Ni him dasta maidhyoshāhām berezi-rāzem afrakadhavaitim ashaonim thrafitām geushcha vāstrahecha, frithām geushcha vāstrahecha.

(87) Bavat\(^1\) aiwi-vanyāo yase\(^4\) takhhmo\(^4\) Kava\(^5\) Vishtāspō\(^6\) Tāthryāvantem\(^7\) duz-daenem\(^8\), Peshanemcha\(^9\) daevaysnam\(^10\), dvranemcha\(^11\) Arejat-aspem\(^12\), uta\(^13\) anyāoschit\(^14\) agha\(^15\) duzvandrao\(^16\) Khyaonāngho\(^17\).

\(^*\) For its explanation see para 79th of this yasht.

\(^1\) i.e., having accepted and approved this religion, he gave his Royal assent and protection for its promulgation.

\(^\ddagger\) Original meaning: ‘destroying’, sızdio - present participle nominative singular masculine; root sish = Sanskrit shish = to reject, to abandon; sish+i+da = sizzā; sizzā+yant = sizzyan (ā in the middle being dropped)

\(^\ddagger\) Darmesteter, apa ashavān = away from righteousness, wicked.

\(^\ddagger\) For the translation of this paragraph, see Farvardīn Yasht, para 99th.

\(^\ddagger\) For the translation of this paragraph, see Farvardīn Yasht, para 100th.
Zamyād Yasht

(87) The valiant⁴ (King) Kay³ Gushtāspa⁶ defeated¹² Tathryavant⁷ of the wicked faith⁸, Peshana⁹, the daeva-worshipper¹⁰, Arjaasp¹¹, the wicked¹¹ and other¹⁴ wicked¹⁵ and disreputable¹⁶ Khyaonions¹⁷.

Ahe raya khvarenanghacha tem yazai surunvata yasna, ughrem Kavaem Khvareno Mazadadhetem; zaothrahyo ughrem Kavaem Khvareno Mazadadhetem yazamaide. Haomayo gava baresmana, hizvodanghangha, mathercha vachacha shyaothnacha, zaothrahyaschas arshukhdhaebyascha vaghzibyo. Yenghe hatam aat yesne paiti vangho, Mazdāuo Ahuro vaethā ashāt hachā, yāonghāmchā tāschā tāoschā yazamaide.

(Kardh XVth) (88) Ughrem Kavaem Khvareno Mazda-dhātem yazamaide, ash-vandrem uparokairim thanamanguhantem varechanguhantem yakhshivantem taradātem anyāish dāmn.

(89) Yat¹ upanghachat² Saoshyantām³ verethrājanem⁴, uta⁵ anyāoschit⁶ hakhayo⁷. Yat³ kerenavāt⁸ frashem¹⁰ ahūm¹¹ azareshentem¹² amershentem¹³ afrithyantem¹⁴ apuyantem¹⁵ yavaejim¹⁶ yavaesum¹⁷ vaskhshathrem¹⁸ yat¹⁹ irista²⁰ paiti²¹ ushehshtā²² jasā²³ jyavo²⁴ amerekhtish²⁵ dathaite²⁶ frashem²⁷ vasna²⁸ anghush²⁹.

(89) Which¹ (Divine Glory)⁹ will associate² with the victorious³ Saoshyant³ (i.e. the future Prophet) and⁵ (his) other⁶ companions⁷.

Explanation: (As regards the age when he will associate it is stated as under):

When⁸ (he, i.e., the Saoshyant) will make⁹ (the entire) world¹⁰ fresh¹⁰, without growing old¹², never dying¹³, never rotting¹⁴, never decaying¹⁵, ever-living¹⁶, ever-profitting¹⁷ (and) ruling at one's own will¹⁸. When¹⁹ the dead²⁰ will rise up²¹ again²¹ (i.e., will revive); life²⁴ and immortality²³ will come²³ (and the entire) world²⁸ will be²⁶ fresh²⁷ at its own will²⁸.

Explanation: The reference is about the time of Renovation. In order to accomplish this herculean task, the Saoshyant Prophet will get help from his companions. The number of these helpers is given as six in paragraph 128th of Farvardin Yasht. Moreover the detailed description about this subject matter is narrated in the later books of the Zoroastrian Religion, specially in the Pahlavi Bundehesh and Dinkard. There, the number of the helpers of the Saoshyant - future Prophet - is said to be thirty.

(90) Bun gaethāo amarshantish yāo ashahes sanguhaitish. Nishtat paiti drukshh nāshāite yadhāt aiwichit jaghmat ashavanem mahrkhaith aom chithremcha stimcha áthatcha mare nāshātaecha vairyo atāh ratush⁰.

Ahe raya khvarenanghacha tem yazai surunvata yasna, ughrem Kavaem Khvareno Mazadadhetem; zaothrahyo ughrem Kavaem Khvareno Mazadadhetem yazamaide. Haomayo gava baresmana, hizvodanghangha, mathercha vachacha shyaothnacha, zaothrahyaschas arshukhdhaebyascha vaghzibyo. Yenghe hatam aat yesne paiti vangho, Mazdāuo Ahuro vaethā ashāt hachā, yāonghāmchā tāschā tāoschā yazamaide.

⁰ For its translation, see para 12th of this yasht.
(Kardā XVth) (91) Ughrem Kavaem Khvarenok Mazda-dhātem yazamaide, ash-vandrem uparokairim thamananguhantem varechanguhantem yaokhshtivantem taradhātem anyāish dāmān.7


(93) Yim23 barat24 Frangrāse25 Tūro26, yat27 dvāro28 zainigāush29 jaini30; yim31 barat32 Kava33 Haosrava34, yat35 Tūro36 jaini37 Frangrāse38; yim39 barat40 Kava41 Vishtāspo42, ashāhe43 haenayāo44 chaeshemo45, tāo46 avatha47 drujem48 niz-barat49 ashāhe50 hacha51 gaethābyo52.

(92) Whereby1 (i.e., by the help of the Divine Glory) 1Astvat-Ereta2 (i.e. Saoshyant) who is 3the friend4 of Ahura Mazda5, the son6 of 7Vispa-taurv8 and the offspring9 of the victorious10 seed11, will rise up12 from the river (called) Kāsawa13. Which14 (the Glory) the valiant15 Faredoon16 possessed17, by whose18 (hand) Zohāk20-21 was killed.

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* For the translation of this paragraph, see para 9th of this yasht.
1 Original meaning: ‘One who makes the bodily creatures rise up’, i.e., resurrecting the dead in bodily shape; the Renovator.
2 Or a messenger, i.e. prophet.
3 Name of the mother of Sooshyos. Lit. “mother of all destroyers of evil”.
4 i.e., born of the seed of the Prophet Zarathushtra. vaedhem = ‘conception, becoming pregnant’ (Darmesteter).
5 jaini - Aorist passive third person singular of root jan = Sanskrit ‘han’, to smite, to kill. For its explanation, see my Avesta Grammar, page 254th.
Explanation: (As to how he will look upon it is commented upon as under):

He will look disdainfully at all the creatures of (the druj called) Paeshish of evil brood. Moreover, he, i.e., the Saoshyant) will look upon the entire corporeal world with the eyes of prosperity; (his) glance will bestow upon the entire corporeal world (or animate objects).

Explanation: (Its purport is this that the Prophet Saoshyant will show his hatred towards the wicked creatures and will look upon the good creatures with loving glance and will wish their prosperity).

(95) There shall come forward the friends of him (i.e.) of the victorious Saoshyant. (With a view to render the required help in that herculean task during the period of Resurrection).

Explanation: (The Poet describes in the following lines what types those friends are and their characteristics):

Those friends are of good thoughts, of good words, of good deeds and of good religion. None of them has ever uttered false utterance with his tongue. Before them (i.e., in the presence of these friends of the Saoshyant) Aeshma of the infuriate spear and of wicked glory bows down. (Also at the time of the Resurrection) righteousness will smite the wicked, of evil seed and evolved out of darkness (i.e., hellish).

(96) Vanaiti akemcha mano, Vohu Mano tat vanaiti; vanaiti mithaokhto vakhsh, erezukhPDO vakhsh tem vanaiti; vanat Hurvaoscha

Original meaning: will look against or opposite (Paiti-varnat)
frayente - present tense third person plural of root fra-i = to come out, to come forward. For further details, see the explanation given in para 89th of this yasht.
Original meaning: not uttering falsehood. mitha = Sanskrit mithyä = false; root vach - to speak; the weak form of vach is changed to uj, which then became ‘oaj’. Alternatively: possessing the strength of falsehood; aojangh = Sanskrit 'ojas' = strength.

Ameretäoscha va shudhemcha tarshnemcha; vanät Haurvaooscha Ameretäoscha aghem shudhemcha tarshnemcha. Fränamaiti duzvarstavarsha angro mainyush a-khshayamno.

(96) (The druj called) Ako-manō will smite, (but eventually) Vohu-manō will smite him (i.e. Ako-Mano).

Explanation: (Its significance seems to this that the druj called Aka-Mano will do harm in the world, but at last Vohu-Mano after having defeated that wicked druj will enhance the prosperity of the world).

The false-spoken word will smite (i.e. falsehood will produce destruction in the world) but the truthful word will finally vanquish it. Khordād and Amardād will smite both hunger and thirst. Khordād and Amardād will smite evil, hunger and thirst (i.e. famine and drought). Angra Mainyū, the evil-doer, being powerless, will bow down (i.e. will subdue).

Explanation: (Its purport is this that in the world, harm and wickedness will be triumphant for some time, but eventually all kinds of evil will be destroyed and there will be the triumph of righteousness and all good virtues).

Ahe raya khvarenanghacha tem yazai surunvata yasna, ughrem Kavaem Khvareno Mazdadhātem; zaothrābyo ughrem Kavaem Khvareno Mazdadhātem yazamaide. Haamayo gava baresmana, hizvo-danghangha, māthrachā vachacha shyaothnachā, zaothrābyascha arshukhdhaeibyscha vāghzhibyo. Yenghe hātām āat yesne paiti vangho, Mazdāo Ahuro vaethā asāt hachā, yāonghāmchā tāsčhā tāoschā yazamaide.

(To recite in Bāz - in a low tone) Ahura Mazda Khodāe, awazūnie mardum, mardum sardagān hamā sardagān, hambāyaste vehān, oem behedin Mazdayasnān āgāhi āstavānī neki rasānad; aedūn bād.
Yathā Ahū Vairyo 2

Yasnamchā vahmemchā aojascha zavarecha āfrināmī; garoish Ushi-darenahe Mazdadhātehe ash-khvaṭharahe, Kāvayecheha Khvarenahego Mazdadhātehe, a-kvaretahecha khvarenahego Mazdadhātehe. Ashem Vohū 1.

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


Gorje khoreh awazāyād Zamyād yazad be-rasād amāvand pirozgar amāvandi pirozgari Dād Dīn beh Māzdayasnān āgahī rāvī goāfrangānī bād hafta keshvar zamin; aedūn bād. Man āno āwāyad shudan, man āno āwāyad shudan, man āno āwāyad shudan; ashaone Ashem Vohū 1.


Nemo urvaiare vanguard Mazdadhāte ashaone. Ashem Vohū 1.

Ughrem Kavaem Khvareno Mazdadhātem yazamaide. Ashem Vohū 1.

Zamyad yazad be-rasād. Ashem Vohū 1.

XXIst Yasht

First Fragard of Hādokht Nask

Explanation:- Professor Westergaard has given to Yashts XXIst and XXIInd the title Yasht Fragments. Generally, these two yashts are known by the name “Three Frakarts of the Hādokht Nask”; in it Yasht XXI, first eighteen paragraphs of Yasht XXI and paragraphs 19-36 of Yasht XXII are known by the names ‘First Frangart, Second Fragart and Third Fragart respectively of the Hādokht Nask. Like other yashts, in these two yashts there does not occur description of any special yazata or narration of His glorification. Moreover, as usual there does not occur the initial or final Pāzand portion. In the XXIst Yasht is stated the supreme status of the well-known prayer Ashem Vohū recited at a certain period on various occasions. In the beginning portion of Yasht XXIInd (paragraphs 1-18) is very vividly described the fate of the soul of the righteous, virtuous and moral person after death, which experiences excessive joy and which eventually attains to the heavenly abode. In sharp antithesis to this, in the second part (paras 19-36) is given a mandatory description of the fate of the soul of the wicked, vicious and sinful person after death and of the punishment which that soul has to undergo in return of the wicked deeds done by him in this material world.

1. Peresat\textsuperscript{1} Zarathushstro\textsuperscript{2} Ahurem Mazdām\textsuperscript{3}, Ahura Mazda\textsuperscript{4} Mainyo\textsuperscript{5} Spenishta\textsuperscript{6}, Dātare\textsuperscript{7} gaethanām\textsuperscript{8} astvaitinām\textsuperscript{9} ashāum\textsuperscript{10}. Kahmi\textsuperscript{11} te\textsuperscript{12} aevahmi\textsuperscript{13} paiti\textsuperscript{14} vacho\textsuperscript{15} vispanām\textsuperscript{16} vohunām\textsuperscript{17} vispanām\textsuperscript{18} asha-chithranām\textsuperscript{19} fravākem\textsuperscript{20}.

2. Paiti\textsuperscript{21}-she\textsuperscript{22} aokhta\textsuperscript{23} Ahuro Mazdāo\textsuperscript{24} Ashem\textsuperscript{25} stuto\textsuperscript{26} Zarathushtra\textsuperscript{27}.

(1) (Prophet) Zarathushtra\textsuperscript{2} asked\textsuperscript{1} (the Creator) Ahura Mazda\textsuperscript{4}: ‘Oh Ahura Mazda\textsuperscript{4}, the Most Beneficent\textsuperscript{6} Spirit\textsuperscript{2}, righteous\textsuperscript{10} Creator\textsuperscript{7} of the corporeal\textsuperscript{8} world\textsuperscript{9}! in which\textsuperscript{11} only one\textsuperscript{13} hymn,\textsuperscript{14,15} of Thine\textsuperscript{12} (is contained) the glory\textsuperscript{20} of all\textsuperscript{16} good things\textsuperscript{17}
(of the world), and of all (things) containing the seed of righteousness? (That is to say, which is that Hymn, through the recital of which it is considered equal to the singing of praise of the Creation of Spenta Mainyu)?

(2) (The Creator) Ahura Mazda replied: ‘Oh Zarathushtra! the praise of righteousness (i.e., the Hymn of Ashem Vohu).


(3) That person who praises with full faith of a devoted heart, praises Me, Ahura Mazda!, that person praises the water, that person praises the earth, that person praises the cattle, that person praises the trees, that person praises all good things, created by Ahura Mazda, having the seed of righteousness.

(4) Aesho60 zi61 vāḵsh62 Zarathushtra63 ereszuhkhdh64 framra65 vah66 Ahuno Vairy67 fraokhto68 amahēc69 verethra6h7a urunach7a daenacha73 spandvanti74.

(5) Arejaiti75 zī76 Spitta77 Zarathushtra78 aev79 ash-stūtish60, oyum81 vā82 ašaonthre83 satem85 khvafnanām86, hazangrem87 geush88 khvareitinām89,

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XXIst Yasht

baevare90 anumayanām91, kanghāoschit92 tanunām93 paro-asti94 jasoithyā95.

(4) For, Oh Zarathushtra! that truly-spoken hymn, (of Ashem Vohu) (or) the hymn (called) Ahunavar properly-intoned increases strength and victory in the soul of that reciter and in the faith of his religion.

(5) For, Oh Spatām! Zarathushtra! One recital of Ashem Vohu or as a single act of propitiation of the righteous (man) (i.e., to please the righteous man) is worth a hundred sleep-prayers a thousand prayers before eating meals, and it is worth any prayer whatsoever recited at the last moment of the departure of the material existence.

(6) Kā96 aev97 asho-stūtish98, yā99 dasā100 anyaeshām1 asho-stūtīnām2, masanach4 vanghanach4 srayanach5 arejaiti6.

(7) Paiti she8 aokhta9 Ahuro Mazdā10 hāu11 bā12 ashāum13 Zarathushtra14, yām15 nā16 frangharet17

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As regards the explanation of Ashem Vohu, see my Khordah Avesta Bā Māeni, pages 1-2 and notes thereon. If the compound word Ashem-stuiti as the original word in lieu of “Ashem-stuto” is considered, its locative singular would be ‘ashem-stuto’; the meaning of “Ashem-stuto” can be in the praise of righteousness, in the recital of Ashem vohú. Similarly, the locative singular of the word “yūiti” is ‘yuto’.

† i.e., having chosen righteousness he leads his own life accordingly.

‡ Or with a sympathetic mind and a devoted heart.
(6) (Prophet Zarathushtra asked the Creator Ahura Mazda): "What\(^{66}\) is the one\(^{67}\) recital of Ashem Vohu\(^{98}\) which\(^{99}\) is worth\(^{6}\) ten\(^{100}\) other\(^{6}\) recitals of Ashem Vohu\(^{5}\) in greatness\(^{3}\), in goodness\(^{4}\) and in excellence\(^{9}\)?"

(7) (The Creator) Ahura Mazda\(^{10}\) replied\(^{79}\) Him\(^{8}\) (i.e., that Holy Prophet): 'Oh Holy\(^{13}\) Zarathushtra\(^{14}\)! (When) any person\(^{16}\) may partake\(^{17}\) of Khordad\(^{18}\) and Amardad\(^{19}\) (i.e., may sit down for taking meals), and recites\(^{21}\) one Ashem Vohu\(^{20}\) by acquiring good thought\(^{23}\), good word\(^{24}\) and good deed\(^{25}\) and by renouncing\(^{26}\) wicked thought\(^{27}\), wicked word\(^{28}\) and wicked deed\(^{29}\), then that\(^{31}\) (one Ashem Vohu) indeed\(^{32}\) (is worth ten Ashem Vohu's).'

(8) Kā\(^{30}\) aeva\(^{31}\) asho-stūîtish\(^{3}\), yā\(^{33}\) satem\(^{34}\) anyaesāḥṃ\(^{58}\) asho-stūîtīṇāṃ\(^{36}\), masanachā\(^{37}\) vanghanachā\(^{38}\) srayanachā\(^{39}\) arejaiti\(^{40}\).

(9) Paiti\(^{41}\)-she\(^{42}\) aokhtā\(^{3}\) Ahuro Mazdā\(^{44}\), hāu\(^{45}\) bā\(^{46}\) ashāum\(^{47}\) Zarathushtra\(^{48}\), yāṃ\(^{49}\) bā\(^{50}\) nā\(^{51}\) pascha\(^{52}\) franguharecti\(^{53}\) haumahe\(^{44}\) hutahe\(^{6}\) ashem\(^{56}\) staoiti\(^{57}\), frastavano\(^{58}\) humatacha\(^{59}\) hūktachā\(^{60}\) hvarshtachā\(^{61}\), nizhbaremno\(^{62}\) dushmatacha\(^{63}\) duzhukhtachā\(^{64}\) duzhvarshtachā\(^{65}\).

(8) (Prophet Zarathushtra asked the Creator Ahura Mazda): 'What\(^{40}\) is the one\(^{31}\) recital of Ashem Vohu\(^{32}\) which\(^{49}\) is worth\(^{40}\) hundred\(^{34}\) other\(^{35}\) recitals of Ashem Vohu\(^{36}\) in greatness\(^{37}\), in goodness\(^{38}\) and in excellence\(^{39}\)?'

(9) (The Creator) Ahura Mazda replied\(^{41}-\)\(^{43}\) Him\(^{4}\) (i.e., that Holy Zarathushtra): 'Oh Holy Zarathushtra! after\(^{42}\) having drunk\(^{53}\) Haoma-juice\(^{44}\) ceremoniously-pounded\(^{55}\), by acquiring\(^{38}\) good thought\(^{39}\), good word\(^{40}\) and good deed\(^{41}\) and by renouncing\(^{42}\) wicked thought\(^{43}\), wicked word\(^{44}\) and wicked deed\(^{45}\) (if any person) recites\(^{57}\)

\(^{*}\) Original meaning: 'having praised, by praising'.

(10) Kā\(^{66}\) aeva\(^{67}\) asho-stūîtish\(^{6}\), yā\(^{69}\) hazangrem\(^{70}\) angaesāḥṃ\(^{71}\) asho-stūîtīṇāṃ\(^{72}\), masanachā\(^{73}\) vanghanachā\(^{74}\) srayanachā\(^{75}\) arejaiti\(^{76}\).

(11) Paiti\(^{77}\)-she\(^{78}\) aokhtā\(^{9}\) Ahuro Mazdā\(^{80}\), hāu\(^{81}\) bā\(^{82}\) ashāum\(^{83}\) Zarathushtra\(^{84}\), yāṃ\(^{85}\) bā\(^{86}\) nā\(^{87}\) khvafnādha\(^{88}\) ustrayamno\(^{89}\) avanguhabdemono\(^{90}\) ashem\(^{91}\) staoiti\(^{92}\), frastavano\(^{93}\) humatacha\(^{94}\) hūktachā\(^{95}\) hvarshtachā\(^{96}\), nizhbaremno\(^{97}\) dushmatacha\(^{98}\) duzhukhtachā\(^{99}\) duzhvarshtachā\(^{100}\).

(10) (Prophet Zarathushtra asked the Creator Ahura Mazda): 'What\(^{40}\) is the one\(^{31}\) recital of Ashem Vohu\(^{68}\) which\(^{69}\) is worth\(^{76}\) a thousand\(^{79}\) other\(^{80}\) recitals of Ashem Vohu\(^{72}\) in greatness\(^{77}\), in goodness\(^{78}\) and in excellence\(^{79}\)?'

(11) (The Creator) Ahura Mazda\(^{80}\) replied\(^{79}\) Him\(^{7}\) (i.e., that Holy Prophet): 'Oh Holy\(^{82}\) Zarathushtra!\(^{84}\) (When) any person\(^{87}\) at the time of changing the side\(^{89}\) (after awaking) from sleep\(^{88}\) and falling asleep again\(^{90}\), by acquiring\(^{93}\) good thought\(^{94}\), good word\(^{95}\) and good deed\(^{96}\) and by renouncing\(^{97}\) wicked thought\(^{98}\), wicked word\(^{99}\) and wicked deed\(^{100}\), recites\(^{92}\) one Ashem Vohu\(^{91}\), that\(^{91}\) (one Ashem Vohu), indeed, (is worth a thousand Ashem Vohu's).'

(12) Kā\(^{1}\) aeva\(^{2}\) asho-stūîtish\(^{3}\), yā\(^{4}\) baevare\(^{5}\) anyaesāḥṃ\(^{6}\) asho-stūîtīṇāṃ\(^{7}\), masanachā\(^{8}\) vanghanachā\(^{9}\) srayanachā\(^{10}\) arejaiti\(^{11}\).

(13) Paiti\(^{12}\)-she\(^{13}\) aokhtā\(^{14}\) Ahuro Mazdā\(^{15}\), hāu\(^{16}\) bā\(^{17}\) ashāum\(^{18}\) Zarathushtra\(^{19}\), yāṃ\(^{20}\) bā\(^{21}\) nā\(^{22}\) khvafnādha\(^{23}\), fraghrisemno\(^{24}\) frabudhyamno\(^{25}\) ashem\(^{26}\) staoiti\(^{27}\), frastavano\(^{28}\) humatacha\(^{29}\) hūktachā\(^{30}\) hvarshtachā\(^{31}\), nizhbaremno\(^{32}\) dushmatacha\(^{33}\) duzhukhtachā\(^{34}\) duzhvarshtachā\(^{35}\).
(12) (Prophet Zarathushtra asked the Creator Ahura Mazda): 'What is (that) one recital of Ashem Vohu which is worth ten thousand other recitals of Ashem Vohu in greatness, in goodness and in excellence?'

(13) (The Creator) Ahura Mazda replied (i.e., that Holy Prophet): 'Oh Holy Zarathushtra! (if any person) waking up and rising up from sleep recites one Ashem Vohu, by acquiring good thought, good word and good deed and by relinquishing wicked thought, wicked word and wicked deed, that (one recital of Ashem Vohu) indeed is worth the entire region Khvaniratha as stated above).

(14) Ka³³ aevo³³ asho-stúitish³³, yá³³ vispem³³ imat³³ karshvare³³ yat³³ khvanirathem³³ o³³ ta³³ matfhshum³³ matrathwem³³ paiiti-virem³³ masanacha³³ vanghanacha³³ srayanacha³³ arejaiti³³.

(15) Paiti³³-she³³ aokhta³³ Ahuro-Mazdao³³; háu³³ bā³³ ashāum³³ Zarathushtra³³, yā³³ bā³³ nā³³ usteme³³ urvaese³³ gayehê³³ ashem³³ staoiti³³; frastavano³³ hūmatacha³³ huhtchas³³ hvarshtachta³³, nizharemnuo³³ dushmatac³³ duzhūkhtac³³ duzhvarshtachta³³.

(14) (Prophet Zarathushtra asked the Creator Ahura Mazda): 'What is (that) one recital of Ashem Vohu which is worth this entire region Khvaniratha (inhabited) with cattle, with grandeur and heroes, in greatness, in goodness and in excellence?'

(15) (The Creator) Ahura Mazda replied (i.e., that Holy Prophet): 'Oh Holy Zarathushtra! (when any person recites one Ashem Vohu) by abstaining from wicked thoughts, wicked words and wicked deeds (i.e., by repenting of his wicked deeds and sins and by resolving to tread the path of truth), that (one recital of Ashem Vohu) is verily (worth that which is mentioned in paragraph 16 above).

In the text the word antare - (meaning, between) has occurred twice: between the earth and between the sky. For its comparison, see Yasna Hā 61st para first.

Literal meaning: turns far away; present tense third person singular parasmaipada.
On⁹⁰ that⁴¹ night⁴² (i.e., on the first night of the passing away) the soul⁴⁵ (of that righteous man) experiences⁴⁶ as much happiness as⁴⁷ the people of the whole⁴⁸ world experience (happiness).

(3) Yāṁ⁵³ bityāṁ⁵⁴ kva⁵⁵ aetām⁵⁶ khshapanem⁵⁷ havo⁵⁸ urva⁵⁹ vanghaiti⁶⁰.

(4) Āat⁶¹ mraot⁶² Ahuro Mazda⁶³, asne⁶⁴ vaghdhanāt⁶⁵ nish-hidhaiti⁶⁶, Ushtavaitim⁶⁷ Gāthām⁶⁸ srāvayo⁶⁹, ushtatātem⁷⁰ nimraomno⁷¹. Ushta⁷² ahmāt⁷³ yahmāt⁷⁴ ushta⁷⁵ khamāichit⁷⁶, vase-khshayās⁷⁷ Mazda⁷⁸ dāyät Ahuro⁷⁹. Upa⁸⁰ aetāmchit⁸¹ khshapanem⁸² avavat⁸³ shātoish⁸⁴ urva⁸⁵ ishaiti⁸⁶, yatha⁸⁷ vispem⁸⁸ imat⁹⁰ yat⁹¹ juyo⁹² anghush⁹³.

(3) (Prophet Zarathushtra asked the Creator Ahura Mazda): 'Where⁵⁵ does his own⁵⁸ soul⁵⁹ abide⁶⁰ on the second⁵⁴ night⁵⁷?'

(4) Thereupon⁶¹ (the Creator) Ahura Mazda⁶³ replied⁶²: 'The soul of that righteous man sits⁶⁶ near⁶⁷ (his) head⁶⁸, chanting⁶⁹ Ushtavaiti⁶⁷ Gāthā⁶⁸ (and) wishing⁵¹ happiness⁵². (May) happiness⁷² (be) unto that⁷³ (man). through whom⁵⁸ happiness⁷⁵ (reaches) others⁶⁹! May Ahuro⁸⁰ Mazda⁸¹ ruling-at-will⁷⁷ grant⁸³ (strength and power to the benevolent man referred to above)!

On⁵¹ that⁵² night⁵³ (i.e., on the second night of the passing away) the soul (of that righteous man) gets as much⁴⁹ happiness⁵⁰ as⁵⁸ the people of the whole⁶⁰ world get⁶⁷ (happiness).

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⁰ Root ish = Sanskrit ish = to obtain, to gain.
¹ Original meaning: (portion) of so much³⁴ happiness⁴⁴.
² Original meaning: 'living³ world⁵².'
³ In the original text, it is thus: 'that⁴⁶ night⁴⁷ which⁴⁸ is second⁴⁴.
⁴ Original meaning: (portion) of so much³⁴ happiness³⁵.
⁵ Original meaning: 'living³ world⁵¹.'
(5) Yām⁹⁴ thrityām⁹⁵ kva⁹⁶ ḍkhshpanem⁹⁷ havo⁹⁸ urva⁹⁹ vanghaiti¹⁰⁰.

(6) Āat¹ mraot² Ahuro Mazda³, asne⁴ vaghḍhanat⁵ nish-hidhaiti⁶, Ushtavaitim⁷ Gathām⁸ śrāvayo⁹, ushtatātem¹⁰ nimraomno¹¹. Ushtā¹² aṁhat¹³ yahmāt¹⁴ ushta¹⁵ kahmāchit¹⁶, vase-khshyās¹⁷ Mazda¹⁸ dāyāt¹⁹ Ahuro²⁰. Upācha²¹ aetāmchit²² khshapanem²³ avatav²⁴ śhātoish²⁵ urva²⁶ ishaiti²⁷, yatha²⁸ vispem²⁹ imat³⁰ yat³¹ jyuo³² anghush³³.

(5) (Prophet Zarathushtra asked Ahura Mazda): ‘where⁴⁶ does his own⁹⁶ soul⁹⁹ abide¹⁰⁰ on the third⁹⁵ night⁸⁹?’

(6) Thereupon¹ (the Creator) Ahura Mazda¹ replied²: ‘(the soul of that righteous man) sits⁴ near⁴ (his) head⁴, chanting⁶ the Ushtavaiti⁷ Gathā⁸, (and) desiring¹¹ happiness¹².

(May) happiness¹² (be) unto that (man)¹³, through whom¹⁴ happiness¹³ (reaches) others¹⁶! May Ahura²⁰ Mazda¹⁸ ruling-at-will¹⁷ grant¹⁹ (strength and power to the benevolent man referred to above)! On²¹ that²² night²³ (i.e., on the third night of the Passing Away) the soul²⁶ (of that righteous man) experiences²⁷ as much²⁴ happiness²⁵ as²⁸ the people of the whole²⁹ world experience (happiness).

(7) Thrityā⁴ khshapo⁵ thrashtam⁶, vyusā⁷⁰ sadhayeiti⁷⁸, yo⁷⁰ narsh⁴⁴ ashaon⁴ urva⁴² urvarāhucha⁴³ paiiti⁴ baidōhidhscha⁴⁵ vididhāremmo⁴⁶ sadhayetii⁴⁷. Ā-dim⁴⁸ vāto⁴⁹ upa-vāvo⁵⁰ sadhayeiti⁵¹ rapithwaraṭ⁵² hacha⁵³ naemāt⁵⁴, rapithwataraeibyo⁵⁵ hacha naemaeibyo⁵⁶, hubaoiḥdhish⁵⁷ hubaoiḥhitaro⁵⁸ anyaeibyo⁵⁹ vātāeibyo⁶⁰.

* Here as in paragraph 3rd, the word “aetām” before ‘khshapanem’ is not found in Westergaard’s text. But Dr. Haug has given the word ‘aetāmchit’ in the Avesta of Hādokht Nask included in the book of Ardā Vīrāf.

¹ Original meaning: (the portion) of so much²⁴ happiness²⁵.

² Original meaning: ‘living²² world³³’.

(8) Āat⁶¹ tem⁶² vātem⁶³ nāonghaya⁶⁴ uzgerembyo⁶⁵ sadayeiti⁶⁶ yo⁶⁷ narsh⁶⁸ ashaon⁶⁹ urva⁷⁰. Kuda-dhaem⁷¹ vāto⁷² vāiti⁷³, yim⁷⁴ yava⁷⁵ vātem⁷⁶ nāonghābya⁷⁷ hubaoiḥhitem⁷⁸ jīgarvura³⁹.

(8) Then⁶¹ the soul⁶⁰ of (that) righteous⁶⁹ man⁶⁶ seems⁶⁶ to inhale⁶⁶ that⁶² (sweet scented) wind⁶⁶ (mentioned in the para above) through the nose⁶⁶. (He reflects): ‘Whence⁷¹ doth (that) wind⁷² blow⁷³, which⁷⁴ is the most fragrant⁷⁸ wind⁷⁶ I ever⁷⁵ have inhaled⁷⁹ with (my) nostrils⁷⁷.

(9) Anghāo⁸⁰ dim⁸¹ ztayao⁸² frerenta⁸³ sadhayetii⁸⁴ yā⁸⁵ hava⁸⁶ daen⁸⁷; kainino⁸⁸ kehrpa⁸⁹ srirayāo⁹⁰, khshoithnyao⁹¹, aurush-bāzvo⁹², amayāo⁹³, huraodhayāo⁹⁴ hugzartayao⁹⁵, eredva-fshyāo⁹⁶, sraotanvo⁹⁷, āzātayao⁹⁸, raevas-chithraya⁹⁹ panchadasayao¹⁰⁰; raodhaesvā⁸ⁱ kehrpa¹ avatavo¹ srayā⁴, yatha⁵ dāmān⁶ sraeshtai⁸⁷.

* Perfect Participle Atmanepada nominative singular mas; root vi-dār = Sanskrit vi-dhar = to hold.

¹ użgerembyo - verbal adjective nominative singular masculine; root uż-gerew = to breathe in; uż-gerew = uz-gereb; before ‘b’ spurious ‘m’ is added + ya-termination; hence uzgerembya.

³³ jīgarvura - Perfect tense first person singular parasmaipada; root garew = Sanskrit grabh-. grah.
(9) In the sweet breeze of that wind there appears to him (i.e., his soul) his own daena (i.e., daena of that righteous man) stepping forward.

Explanation: (The daena of that righteous man appears to his soul in the form of a maiden as stated below).

(That daena) appears stepping in front (of that righteous man) in the shape of a maiden beautiful, shining, white-armed, robust, of fine appearance, tall of stature, high-breasted, beautiful body, noble, of glorious lineage, fifteen years of age. In appearance (that daena) is so much more beautiful in form than the most beautiful creatures (of this world).

(10) Āat8 him9 aokhta10 pereso11 yo12 narsh13 ashaono14 urva15: Chishcha16 charāitish17 ahi18, yām19 it20 yava21 charāitīnām22 kehrpa23 sraesātm24 dādaresa25.

(11) Āat26 he27 paiti-aokhta28 yā29 hava30 daena31; azem32 bā33 te34 ahmi35 yum36 humano37 hvacho38 hushyaothana39 hudaena40, yā41 hava42 daena43 khvaepaithe44 tanvo45; Chishcha46 thwām47 chakana48 ava49 masanacha50 vanghanach51 thwām chakana52 avagha masanacha53 srayanacha54 hubaoidhitacha55 verethraja56 chakana57 paiti-dvāshayantacha58 yatha59 yat60 he61 sadhayēhi62.

(10) Then8 to his15 of that19 righteous19 man10 asked10-11 (the Daena in the shape of a maiden mentioned in the above paragraph): 'What6 damsel7 art thou8 whom9 I have ever21 seen25 as the most beautiful24 of (all) damsels22 in form23?'

(11) Then26 to him27 (to that soul) his own20 Daena31 (i.e. Daena of that righteous man) replied20: 'Oh thou youth66 of good thought,77 good word,38 good deed,39 and of good conscience40; I2 am44, indeed43, the daena41, of thine own22, everyone46 had loved46 thee47 on account of that49 greatness50 (of thine) on account of goodness51, on account of beauty (i.e. good qualities)52, on account of the fragrance (of good deeds)53, on account of the victory (gained over evil)54 and on account of the freedom from enmity55, as26 thou appearest59 unto me58.

(12) Tum69 mām61 chakana62, yum43 humano64 hvacho65 hushyaothana66 hudaena67, ava68 masanacha69 vanghanacha70 srayanacha71 hubaoidhitacha72 verethraja73 chakana74 paiti-dvāshayantacha75 yatha76 yat77 sadhayēti78.

(13) Yat79 tum80 aidhim81 aetenoish82 saochayach83 kerenavantem84 baosvascha85 varakhdhrāoscha86 varo-zhintem87 urvaro-strāyacha88 kerenavantem89, aat90 tām91 tum92 nishhidhoish93 gāthāoscha94 sraavyo95, apascha96 vanguhi97 yazemno98, ātaremcha99 Ahura Mazda100, naremcha1 ashavanem2 kuhkhshnāno3, asnāatcha4 jasentem5 dūrāatcha6.

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9 European scholars consider the word "ztaiyō" as the corrupted form of "vātayō" on the strength of the Pahlavi Version.
1 frerenta - present participle feminine nominative singular; root fra-ar = to step forward.
9 Having the body like the Sarva Tree; srao = Persian sarva = tree grown up near the lake (Haug).
5 Or of brilliant face; chithra = Persian chehreh = face.
(12) (The Daena of the righteous speaks to his soul): ‘Oh youth, good thoughts, good words, good deeds and of good conscience! Thou hast loved me on account of that greatness, on account of goodness, on account of beauty (i.e., good qualities), on account of the fragrance (of good deeds), on account of the victory (gained over evil) and on account of the freedom from enmity, as I appear unto thee.

(13) (That Daena speaks to the soul of the righteous man): ‘When others were making derision (of the matters of religion), were worshipping, idolatory, were not giving necessary help to the needy and helpless and were cutting down the trees, then thou wouldst sit down chanting the Gathas, praising (the excellence of) the good waters, praising the Fire of Ahura Mazda and (was) rejoicing the holy man coming from near and from afar.

(14) Āat mām frithām haitim frithotarām, srirām haitim srirotarām, berekhdhām haitim berekhdotarām, frateire gātvō aonghanām fratarotaire gātvō nishādhayoish, aeta humata, aeta hūkhtā, aeta hvarshta. Āat mām naro paskāt yazente Ahurem Mazdām daregho-yashtemcha hām-parshtemcha.

(14) (That Daena speaks to the soul of the righteous man): ‘Through this (thy) good thought, through this (thy) word, through this (thy) deed (thou madest) me being more beloved, still more beloved, (thou didst make) me being beautiful, still more beautiful, (thou didst make me) being desirable, still more desirable, sitting in a far forward place (me) farther forward.

(The Creator Ahura Mazda speaks): ‘Then men will hereafter worship Me, Ahura Mazda, the long-adored and the long-communed.

(15) Paoirime gāma frbarat yo narsh ashano urva, humate paiti nidadhāt; bitim gāma frbarat yo narsh ashano urva, hūkhtē paiti nidadhāt; thritim gāma frbarat yo narsh ashano urva, hvarshite paiti nidadhāt; tuirime gāma frbarat yo narsh ashano urva, anaghareshva raocohva nidadhāt.

(15) The soul of that righteous man advanced with a first step (which) placed (that soul) in the Good-Thought Paradise (i.e., in the Star Station Paradise); (i.e. to say, the soul of that righteous man while placing the first step came up to the Star-Station Paradise). The soul of that righteous man advanced with the second step (which) placed (that soul) in the Good-Word Paradise (i.e., in the Moon-Station Paradise); (i.e. to say, the soul of the righteous man while placing the second step came up to the Moon-Station Paradise). The soul of that righteous man advanced with the third step (which) placed (that soul) in the Good-Deed Paradise (i.e., in Sun-Station Paradise); (i.e. to say, the soul of the righteous man while placing the third step reached the Sun-Station Paradise). The soul of that righteous man advanced with the fourth step (which) placed (that soul) in the Endless Lights (i.e. in the Garothman Paradise); (i.e. to say, that soul while placing the fourth step reached the Highest Heaven Garothman).

(16) A-dim akhta pereso paourvo așhava parairithyo, katha așhūm para-irithyo, katha.

* The Creator Ahura Mazda says: ‘By taking the example of the righteous man, i.e., taking the mandatory example of the soul of the righteous man which has gained happiness, on account of the good deeds which the righteous man has performed and who has worshipped Me every moment of his life, men now will worship Me and will perform virtuous and benevolent deeds.

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* Chakana - this verb should be in the second person singular. It can also be in second person plural. The termination ‘a’ in the Perfect Tense parasmaipada stands for first person singular, third person singular and second person plural. See my Avesta Grammar pp.238-239.

1 Prof. Darmesteter on the strength of the Pahlavi Version.

2 Original meaning: causing to cut out the trees, root star = sanskrit ‘star’ = to scatter, to destroy.

3 The Creator Ahura Mazda speaks: ‘Then men will hereafter worship Me, Ahura Mazda, the long-adored and the long-communed.’

4 Paoirime gāma frbarat yo narsh ashano urva, humate paiti nidadhāt; bitim gāma frbarat yo narsh ashano urva, hūkhtē paiti nidadhāt; thritim gāma frbarat yo narsh ashano urva, hvarshite paiti nidadhāt; tuirime gāma frbarat yo narsh ashano urva, anaghareshva raocohva nidadhāt.

5 The soul of that righteous man advanced with a first step (which) placed (that soul) in the Good-Thought Paradise (i.e., in the Star Station Paradise); (i.e. to say, the soul of that righteous man while placing the first step came up to the Star-Station Paradise). The soul of that righteous man advanced with the second step (which) placed (that soul) in the Good-Word Paradise (i.e., in the Moon-Station Paradise); (i.e. to say, the soul of the righteous man while placing the second step came up to the Moon-Station Paradise). The soul of that righteous man advanced with the third step (which) placed (that soul) in the Good-Deed Paradise (i.e., in Sun-Station Paradise); (i.e. to say, the soul of the righteous man while placing the third step reached the Sun-Station Paradise). The soul of that righteous man advanced with the fourth step (which) placed (that soul) in the Endless Lights (i.e. in the Garothman Paradise); (i.e. to say, that soul while placing the fourth step reached the Highest Heaven Garothman).

6 A-dim akhta pereso paourvo așhava parairithyo, katha așhūm para-irithyo, katha.
ashāum²⁸ apa-jaso²⁹ shkitibyascha³⁰ hacha³¹ gaomaitibyascha³² vayaebyascha³³ hacha³⁴ māyavaitibyascha³⁵ astvatat³⁶ hacha³⁷ anghaot³⁸ manahim³⁹ avi¹⁰0 ahūm¹, ithyeyanguhata² hacha² anghaot¹ aithyeyanghuntem⁴ avi⁶ ahūm⁷; katha⁸ te⁹ dareghem¹⁰ ushta¹¹ abavat¹².

(17) Āat¹³ mraot¹⁴ Ahuro Mazda³⁵ ma¹⁶ dem¹⁷ pereso¹⁸ yim¹⁹ peresah¹²⁰, yim²¹ khrawvantem²² ārthavantem²³ urvishtem²⁴ pantâm²⁵ aīwtem²⁶, yat²⁷ astascha²⁸ baodhanghascha²⁹ vi-urvishtim³⁰.

(16) One righteous⁵² (man) who had previously⁴¹ departed⁴² *asked him⁴³ (i.e., the righteous man stated above): ‘Oh righteous (man)! how⁴⁴ didst thou pass away⁴⁵? How⁴⁷, Oh righteous (man)⁴⁸! didst thou come away⁰ *from⁹ the abode⁰ rich-in-cattle⁰ (i.e., by leaving off the abode), by giving up⁰ the joy⁰ and pleasure⁰ of love⁰, from⁰ the corporeal world⁰ to⁰ the spiritual world¹, from⁰ the perishable world¹ to⁰ the imperishable one⁰? (Also) how⁰ was¹² thy long-enduring¹⁰ happiness³¹?

(17) Thereupon¹³ (the Creator) Ahura Mazda¹⁵ spake (thus): ‘Question¹⁸ him¹⁷ not¹⁶ what¹⁹ thou *dost ask²⁰ (because that man has come) *from²⁶ the dreary²², destructive²² and perilous²⁴ path²⁵

(where there is) a separation⁰ of the body³⁸ and consciousness³⁹ (from one another).

(18) Khorethanām³¹ he³² beretanām³³ zaremayahe³⁴ raoghnahe³⁵; tat³⁶ asti³⁷ yūno³⁸ humanangho³⁹ hvachangho⁴⁰ hushyaothnahe⁴¹ hudaenah⁴² khvarethem⁴³ pascha⁴⁴ para-iristim⁴⁵. Tat⁴⁶ nāirikayāi⁴⁷ frāyo-humatayāi⁴⁸, frāyo-hūkhtayāi⁴⁹, frāyo-hvargshtai⁵⁰, hushām-sāsthayāi⁵¹, ratukhshahrāi⁵², ashaonyāi⁵³ khvarethem⁵⁴ pascha⁵⁵ para-iristim⁵⁶.

(18) (In the exalted place of Paradise) of the food⁴¹ brought⁴² for him⁴³ (i.e., for the soul of that righteous man) (is the celestial food) of *zaremaya⁴⁴ raoghna⁴⁵. This³⁶ is (ambrosia), the food⁴⁶ (stated above fixed), after⁴⁹ death⁵⁰, of the youth³⁸ of good thought⁴⁹, of good word⁴⁶, of good deed⁵¹ and of good conscience⁵² (i.e., for his soul). (Similarly), this⁴⁶ is (ambrosia), the food⁴⁴ (stated above fixed) after⁵⁳ death⁵⁴ for the (soul of) the woman⁴⁷ richer-in-good thought⁴⁸, richer in good word⁴⁹, richer in good deed⁵⁰, fully and well trained⁵¹, obedient to her husband⁵² (and) truth-speaking⁵³.

Explanation:- From the beginning of this yasht upto para 18th there delineates a vivid and graphic description of the endless pleasure which the soul of the virtuous and righteous man derives and obtains the reward of Heaven for his good deeds after death. In sharp antithesis to this, from the paragraphs 19th upto the end of para 36th, there delineates a didactic description of the gigantic horror which the soul of the wicked and sinful man derives and suffers the punishment of hell for his wicked deeds after his death.

* Literal meaning: “butter made in spring-time”, which is most tasty; name of the food given to the souls who enter Garothenam - the highest heaven; nectar. On the contrary, the souls who suffer the punishment of hell are given “khvaretha vish-gainti”, i.e., poisonous stinking food (see para 36th of this yasht).
Yasht XXIInd

Third Fragard of Hādokht Nask

(19) Peresat\(^1\) Zarathushtro\(^2\) Ahurem Mazdā\(^3\), Ahura Mazda\(^4\) Mainyo\(^5\) Spenishta\(^6\), datare\(^7\) gaethanām\(^8\) astvaitinām\(^9\) ashāum\(^10\). Yat\(^11\) dravāo\(^12\) ava-mairyeite\(^13\), kva\(^14\) aetām\(^15\) khshapanem\(^16\) havo\(^17\) urva\(^18\) vanghaiti\(^19\).

(20) Āat\(^20\) mraot\(^21\) Ahuro Mazdā\(^22\), avatha\(^23\) bā\(^24\) ashāum\(^25\) Zarathushtra\(^26\), asne\(^27\) kameraedhāt\(^28\) handvaraiti\(^29\), kimām\(^30\) Gāthwyām\(^31\) vacho\(^32\) srāvayo\(^33\). Kām\(^34\) neme\(^35\) zām\(^36\), Ahura Mazda\(^37\), kutha\(^38\) neme\(^39\) ayeni\(^40\). Upa\(^41\) aetām\(^42\) khshapanem\(^43\) avavat\(^44\) ashātoish\(^45\) urva\(^46\) ishaiti\(^47\) yatha\(^48\) vispem\(^49\) imat\(^50\) yat\(^51\) juyo\(^52\) anghush\(^53\).

(19) (Prophet) Zarathushtra\(^1\) asked\(^2\) (the Creator) Ahura Mazda\(^3\): 'Oh Ahura Mazda\(^4\), Most Beneficent\(^5\) Spirit\(^6\), Holy\(^7\) Creator\(^8\) of the corporeal\(^9\) worlds\(!) When\(10\) any wicked (person)\(^11\) dies\(^12\), where\(^13\) does his own\(^14\) soul\(^15\) abide\(^16\) that\(^17\) night\(^18\) (i.e., on the first night of death)\(!)

(20) Thereupon\(^20\) (the Creator) Ahura Mazda\(^22\) replied\(^21\): 'Oh Holy\(^25\) Zarathushtra\(^26\)! (the soul of that wicked person) runs about\(^28\) there\(^23\) (i.e.,) beside\(^27\) (his own) head\(^29\) indeed\(^30\), chanting the hymn of the Kimā\(^30\) Gāthā\(^31\).

To what\(^24\) land\(^36\), Oh Ahura Mazda\(^37\)! shall I take a turn\(^35\) where\(^38\) shall I go\(^40\) by taking a turn\(^39\)?

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\(^{1}\) i.e., Gāthā hymn of despair and dejection is seen from the sentence following. This reference is about the first stanza of yasna Hā 46, known as "Kām nemoi Zām".

\(^{2}\) The soul of the wicked and sinful person which is extensively terrified by the fear of suffering punishment for its wicked actions speaks thus here.

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XXIInd Yasht

On\(^41\) that\(^42\) night\(^43\) (i.e., on the first night of the passing away) the soul\(^44\) (of that wicked and sinful person) experiences\(^47\) as much\(^44\) unhappiness\(^45\) as\(^48\) the people of the whole\(^49\) world\(^50\) experience\(^47\) (unhappiness).

(21) Yām\(^44\) bityām\(^55\) kva\(^56\) aetām\(^57\) khshapanem\(^58\) havo\(^59\) urva\(^60\) vanghaiti\(^61\).

(22) Āat\(^62\) mraot\(^63\) Ahuro Mazdā\(^64\) avadhā\(^65\) bā\(^66\) ashāum\(^67\) Zarathushtra\(^68\), asne\(^69\) kameraedhāt\(^70\) handvaraiti\(^71\), kimām\(^72\) Gāthwyām\(^73\) vacho\(^74\) srāvayo\(^75\). Kām\(^76\) neme\(^77\) zām\(^78\), Ahura Mazda\(^79\), kuthra\(^80\) neme\(^81\) ayeni\(^82\). Upa\(^83\) aetām\(^84\) khshapanem\(^85\) avavat\(^86\) ashātoish\(^87\) urva\(^88\) ishaiti\(^89\), yatha\(^90\) vispem\(^91\) imat\(^92\) yat\(^93\) juyo\(^94\) anghush\(^95\).

(21) (Prophet Zarathushtra asked the Creator Ahura Mazda): 'Where\(^66\) does his own\(^30\) soul\(^16\) abide\(^15\) on the second\(^55\) night\(^55\)?'

(22) Thereupon\(^62\) (the Creator) Ahura Mazda\(^64\) replied\(^63\): '(The soul of that wicked and sinful person) verily\(^66\) runs about\(^28\) there\(^23\) (i.e.,) near\(^69\) (his own) head\(^70\), chanting\(^75\) the hymn\(^44\) of the Kimā\(^30\) Gāthā\(^31\).

(Note) to what\(^24\) land\(^36\), Oh Ahura Mazda\(^37\)! shall I take a turn\(^77\)? Where\(^66\) shall I go\(^42\) by taking a turn\(^31\)?

On that\(^64\) night\(^65\) (i.e., on the second night of the passing away) the soul\(^88\) (of that wicked and sinful person) experiences\(^89\) as much\(^66\) unhappiness\(^67\) as\(^90\) the people of the whole\(^91\) world\(^50\) experience\(^69\) (unhappiness).

(23) Yām\(^96\) thitīyām\(^97\) kva\(^98\) aetām\(^99\) khshapanem\(^100\) havo\(^1\) urva\(^2\) vanghaiti\(^3\).

(24) Āat\(^4\) mraot\(^5\) Ahuro Mazdā\(^6\), avadhā\(^7\) bā\(^8\)

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\(^{1}\) Literal meaning: 'living\(^52\) world\(^53\).

\(^{2}\) i.e., as much unhappiness and calamity the people of the entire world suffer.

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\(^{3}\) Literal meaning: 'living\(^94\) world\(^95\).
at dawn), the soul\(^{48}\) of the wicked\(^{17}\) person\(^{46}\) passes through\(^{50}\) snow\(^{49}\) inhaling\(^{52}\) miasma\(^{51}\). There seems\(^{52}\) to blow towards that (soul)\(^{54}\), from\(^{59}\) the direction\(^{60}\) of the North\(^{58}\), from\(^{62}\) the directions\(^{63}\) of the North\(^{64}\), a foul-smelling\(^{65}\) wind\(^{65}\) (which is) more foul-smelling\(^{64}\) than other\(^{65}\) winds\(^{66}\).

(26) Then\(^{67}\) the soul\(^{76}\) of (that) wicked\(^{55}\) person\(^{74}\) seems\(^{72}\) to inhale\(^{71}\) that\(^{68}\) (foul-smelling) wind\(^{59}\) (mentioned in the para above) through the nose\(^{79}\). (He reflects): 'Whence\(^{77}\) doth (that) wind blow\(^{79}\), which\(^{80}\) is the most stinking\(^{64}\) wind\(^{82}\) I ever\(^{81}\) have inhaled\(^{85}\) with the nostrils\(^{83}\).

(27-32)\(^{9}\)

(33) Paoirim\(^{1}\) gama\(^{2}\) frabarat\(^{5}\) yo\(^{4}\) narsh\(^{5}\) drvato\(^{6}\) urva\(^{7}\) dushmatahe\(^{8}\) paiiti\(^{9}\) ni-dadhat\(^{10}\); bitim\(^{11}\) gama\(^{12}\) frabarat\(^{13}\) yo\(^{14}\) narsh\(^{15}\) drvato\(^{16}\) urva\(^{17}\) duzhukhtahe\(^{18}\) paiiti\(^{19}\) nidadhat\(^{20}\); thritim\(^{21}\) gama\(^{22}\) frabarat\(^{23}\) yo\(^{24}\) narsh\(^{25}\) drvato\(^{26}\) urva\(^{27}\) duzhvarshhtahe\(^{28}\) paiiti\(^{29}\) nidadhat\(^{30}\); tuirim\(^{31}\) gama\(^{32}\) frabarat\(^{33}\) yo\(^{34}\) narsh\(^{35}\) drvato\(^{36}\) urva\(^{37}\) anaghareshva\(^{38}\) temohva\(^{39}\) nidadhat\(^{40}\).

(33) The soul\(^{3}\) of that wicked\(^{5}\) person\(^{3}\) advanced\(^{3}\) with a first\(^{2}\) step\(^{2}\) (which) placed\(^{10}\) (that soul) in the hell (called) Wicked-Thought\(^{1}\); (i.e., the soul of that wicked person while placing the first step came up to hell called wicked-thought). The soul\(^{17}\) of that wicked person\(^{16}\) advanced\(^{13}\) with the second\(^{11}\) step\(^{12}\) (which) placed\(^{30}\) (that soul) in\(^{19}\) hell called Wicked-Word\(^{18}\); (i.e., the soul of that

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\(^{9}\) Darmesteter on the basis of the Pahlavi Version; unholy place (Spiegel); horrible (Harlez).

\(^{1}\) For its comparison, see para 8th of this Yashth.

\(^{4}\) On the fourth day at dawn, the soul of the wicked and sinful person whilst traversing to the world beyond, meets on its way a hideous, frightful and stinking maiden. About this an interesting description is given in paragraphs 27-32. This description is quite the opposite of that of the daena of the righteous and virtuous man. Unfortunately, we do not possess Avestan text of these 27-32 paragraphs. But, the description quite similar to this is given in Chapter 17th of the Pahlavi Text Arda Vîraf Namak.
wicked person while placing the second step came up to hell called Wicked Word). The soul⁷ of that wicked person²⁵ advanced²³ with the third²¹ step²² (which) placed²⁰ (that soul) in²⁹ the hell called Wicked-Deed²⁸, (i.e., the soul of that wicked person while placing the third step came up to hell called Wicked-Deed). The soul⁷ of that wicked man²⁶ advanced²³ with the fourth²¹ step²² (which) placed²⁰ (that soul) into the Endless²⁸ darkness²⁹, (i.e., that soul whilst placing the fourth step fell headlong in the deepest abyss of hell).

(34) Ā-dim⁴¹ aokhta⁴² pereso⁴³ paourvo⁴⁴ drvo⁴⁵ avamereto⁴⁶ katha⁴⁷ drvo⁴⁸ ava-mairyangha⁴⁹ katha⁵⁰ drujo⁵¹ apa-jaso⁵² shkhitbyascha⁵³ hacha⁵⁴ gaomavaitbyascha⁵⁵ vayaebyascha⁵⁶ hacha⁵⁷ maya-vaitbyascha⁵⁸ astvatat⁵⁹ hacha⁶⁰ anghaot⁶¹ manahim⁶² avi⁶³ ahüm⁶⁴ ihyeyanguhatat⁶⁵ hacha⁶⁶ anghaot⁶⁷ a-ihyeyanguhantem⁶⁸ avi⁶⁹ ahüm⁷⁰; katha⁷¹ te⁷² daregehem⁷³ ęvyo⁷⁴ anghat⁷⁵.

(34) One wicked (person)⁵⁵ who had previously⁴⁴ died⁶⁶ asked him⁴¹ (i.e., the wicked and sinful person stated above): ‘Oh wicked (person)⁴⁸! how⁷ how⁷? Oh… wicked (person)! didst thou⁶² come away⁶² from⁶² the abode⁶³ rich-in-cattle⁶⁵ (i.e., by deserting the abode⁵³),³ by giving up⁷ the joy and pleasure of love⁶⁶, from⁶⁶ the corporeal⁶⁹ world⁶⁶ to⁶⁶ the spiritual⁷² world⁷⁵, from⁷⁵ the perishable⁷⁸ world⁷⁹ to⁷⁹ the imperishable⁷² one⁸²? (Also) how⁷¹ was⁷⁵ thy⁷⁷ long-enduring⁷³ misery⁷⁴⁷?

* Original meaning: said⁶⁶ asking⁶⁶, pereso - present participle nominative singular, masculine.
1 Professor Westergaard has taken this word as “mairyanguha” - Imperative second person singular atmänapada. I have considered this word as “mairyangha” - Imperfect tense second person singular atmänapada; this meaning suits better in the translation here.
* It would be better if it would be “druksh - vocative singular of druit, instead of ‘drujo’. For its comparison, see para 16th katha ashäum apa-jaso’.
* Note that the preposition ‘hacha’ denotes the sense of the English word “separation”.

(35) Adavat⁷⁶ angro mainyush⁷⁷, ma⁷⁸ dem⁷⁹ pereso⁸⁰ yim⁸¹ peresahi⁸² yim⁸³ khrvantem⁸⁴ aithivatem⁸⁵ urvishtrem⁸⁶ pantäm⁸⁷ aiwtem⁸⁸ yat⁸⁹ astascha⁹⁰ haodhanghascha⁹¹ vi-urvishtim⁹².

(36) Khvarethanam⁹³ he⁹⁴ beretanam⁹⁵ vishayāatcha⁶ vish-gantayāatcha⁷; tat⁹⁸ asit⁹⁹ yuno¹⁰⁰ dushmanango¹ dush-vachangho¹ dush-shyaothnahe³ dush-daenahe⁴ khvaretem⁵ pascha⁶ avamereitim⁷. Tat⁸ jahikayail⁹ fräyo-dushmatayai¹⁰ dzhukhtayai¹¹ dzhvhashtayai¹², dush-häm-sästayai¹³, a-ratukshha-thrayai¹⁴, drvaityaï¹⁵ khvaretem¹⁶ pascha¹⁷ ava-mereitim¹⁸.

(35) (Thereupon⁷⁶) angra mainyu⁷⁷ howled⁷⁶ out: *question him⁷⁹ not⁷⁹ what⁸¹ thou askest⁸² (because that person) (has come) from⁸⁵ the dreary⁸⁵, destructive⁸⁵ and perilous⁸⁵ path⁸⁷ (where there is) a separation⁹² of the body⁹⁰ and consciousness⁹¹ (from one another).

(36) In the dark abyss of hell) of the food⁹⁵ brought⁹⁵ for him⁹⁴ (i.e., for the soul of that wicked and sinful person) (are) poison⁶⁶ and (food) full of poisonous stench⁷⁷. This⁹⁸ is⁹⁹ the food⁹⁵ (stated above meant) after⁶ death¹, of the youth¹⁰⁰ of wicked thought¹, of wicked word¹, of wicked deed¹ and of wicked conscience⁴ (i.e., for his soul). (Similarly) this⁴ (is) the food⁹⁵ (stated above) after⁶ death¹ (for the soul of) the sinful¹² wicked woman⁶ of very advanced wicked thought¹⁰, of wicked word¹⁰, of wicked deed¹, badly-trained¹³ and disobedient to her husband¹⁴.

Explanation:- (Note that in the world beyond a person gets the reward or punishment - happiness or misery - after his death in accordance with the good or wicked deeds performed in this world. A vivid and graphic description of this is given in paras 1-36 of this yasht. In the remaining portion of this yasht, quite a different subject-matter has occurred, which has no connection whatsoever with the previous past viz. paras 1-36. Paras 37-38 are borrowed from Hormazd Yashat. paras 39-42 may be regarded as a Fragment).

* Literal meaning (be) not questioning, (be) not the questioner.
(37) Ahe narsh ashaono Fravashim yazamaide, yo Aismo-khvanvão nãma. Adhãt anyaeshãm ashaonãm frakhshti yazãi fravareta.⁹

(38) Ushì ahurahe Mazdão yazamaide, darethrãi māthrahe spentahe; khṛatūm Ahurahe Mazdão yazamaide, marethrãi māthrahe spentahe; hizvãm Ahurahe Mazdão yazamaide, fravâkãi māthrahe spentahe; aom gairim yazamaide, yim ushi-dãm ushi-daranem, paiti asni paiti khshafne, yasoberetãbyo zaothrãbyo.⁰

(39) Dātare¹ kva² ithra³ zi⁴ henti⁵ iristanãm⁶ urvâno⁷ yao⁸ ashãunãm⁹ Fravashayu¹⁰.

(40) Paitì¹¹-she¹² aokhta¹³ Ahuro Mazdão¹⁴, spentat¹⁵ hacha¹⁶ mainyaot¹⁷ Zarathushtra¹⁸ aeshãm¹⁹ chitrem²⁰ vahishtãatcha²¹ mananghat²².

(39) (Prophet Zarathushtra asked Ahura Mazda): 'Oh Creator! in what way² the souls⁷ of the departed ones⁶ who⁵ belong to the Fravashis¹⁰ of the holy (people)⁹ become³ manifest¹ (i.e., are publicly noticed)?³.

(40) (The Creator) Ahura Mazda replied¹¹¹,¹² him¹² (i.e., that Holy Zarathushtra): 'Oh Zarathushtra! their¹⁹ manifestation²⁰ (is) as the beneficent¹⁵ Spirit¹⁷ (of the world) and as the most excellent²¹ Power²².

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⁹ Paras 37-38 are taken from Hormazd Yasht; for their translation, see my Khordeh Avesta Bā Māenī, Hormazd Yasht, paras 29-30.

¹ Literal meaning: 'are manifest'. In the paragraph following, i.e., in the paragraph of reply of this question, the word 'chithra' has occurred. On this basis, taking the word 'chithra' instead of 'ithra', I have thought it proper to translate "manifest" here.

¹ Like 'zaothrabyo', ablative case should be taken in the sense of the instrument case. Manangh = Sanskrit manas = power, energy. This meaning suits more to Fravashis than to souls; and its sufficient proof is available from the Fravashis of the Yast.
Monājāt

Monājāt to be recited at every time
(composed by Dastur Erachji Sohorābji Meherji Rānā).

1. Khodāyā toi khāleke do jehān,
   Sazāā satāesh toi bigumān.
   1. Oh God! Thou art the Creator of both the words; undoubtedly
      Thou art worthy of worship.

2. Manam bandeh khāki O āśi hakir,
   Ze esiānō taksīrhāē kasīr.
   2. I am the worldly servant and the material sinner, full of many
      sins and faults.

3. Benālam ba dargāhe to bā niāz,
   Be mālam saram mikunam tobeh bāz.
   3. (Oh Divine Judge!) With earnest request I appeal before Thy
      Court, and bowing my head and with penitence I repent of
      my sins.

4. Afu kun gunāhe marā ae gafur,
   bokun darguzar har-che bāshad kasur.
   4. Oh Merciful Lord! Do Thou forgive my sin; and pardon me
      for every fault of mine.

5. Bokun rehem bar hāle man ae rahim,
   Karam kun barin bināvā ae karim.
   5. Oh Lord of Mercy! have Thy mercy on my condition; Oh Lord
      of riches! do Thou bestow upon me, Thy poor servant the
      wealth.

6. Bokun meher bar man to ae Meherbān,
   Makun kehero az dargehe khud marān.
   6. Oh Merciful Lord! Have Thy kind grace on me; Do no be
      angry on me and do not drive me out from Thy Court.
7. Hamishe ba fariāde man zud ras,  
   Ke gair az t fariād-ras nist kas.
   Do Thou listen to my complaints always and without any 
   delay, because there is no saviour of mine except Thee.

8. Nabandam bajoz to delamrā ba kas,  
   Madadgāro yāram to bāshi o bas.
   I do not attach my heart on anyone except Thee, for this reason 
   (Oh Lord!) do Thou be my helper and friend.

9. To ranjo balārā ze man dūr dār,  
   Gamo sakhtō āfate ruzgār.
   Do Thou keep far away from me trouble, violence, sadness, 
   distress and calamity reached through the revolution of the 
   age.

10. Ze man dūr kun tangio muflesi,  
    Farākhi ze ganjo zaram deh basi.
    (Oh Lord!) keep far away from me distress in indigence; 
    bestow Thou upon me full happiness of wealth and treasures.

11. Marā binyāzi deh az digarān,  
    Ba ehsāne to dār dar har zamān.
    Do Thou make me free from want from others; and do Thou 
    (Oh Lord of boons) keep me in Thy gratitude.

12. Magardān ba darvāze-e nākasān,  
    Ze ehsāne har mardumānam rehān.
    Do Thou not make me wander near the door of the men of 
    mean nature; also do Thou deliver me from coming into the 
    obligation of such men.

13. Ze dargāhe to hājatamprā bar-ār,  
    Hamishe bokun dar jehān kāmgār.
    From Thy Court fulfil my requirements; and in this world 
    always bring to consummation all my wishes.

14. To āsān bokun mushkelam har zamān,  
    Marā dār har dam ba amno amān.
    Do Thou set at ease my trouble every time; and do Thou keep 
    me always in happiness and in peace.

15. Hamishe bedār ābruyo hayā,  
    Ba har do jehān az karam ae khodā.
    Oh Lord! by means of Thy grace do Thou ever preserve my 
    honour and prestige in both the worlds.

16. Ba ayāme piri marā shād dār,  
    Abā tandarosti murādam bar-ār.
    Keep me cheerful during the time of old age; also fulfil Thou 
    my wish together with good health of the body.

17. Ze lotfo karam khāneam bā ayāl,  
    Ze har chiz ābād dārī o māl.
    With Thy grace and boon keep my family, lineage and property 
    prosperous.

18. Marā bā zano bachcheo dudmān,  
    Ze har guneh niki o rāhat rasān.
    Together with the wife, children and the entire family do Thou 
    cause me reach goodness and happiness in all respects.

19. To hargez ba suye gunāham mabin,  
    Marā jāe deh dar beheshte barin.
    (Oh Merciful Lord!) Do Thou never cast Thy sight towards 
    my sins; but do Thou allot me a place in the highest Heaven.

20. Harānchēh to az behere man ae Khodā,  
    Be kardio khāhi kuni az razā;

21. Barān kāreto sabro shokrat hazār,  
    Ba rázi shudeh mikunam bishumār.
20 & 21. Whatever, Oh God! Thou hast done upto now and whatever Thou wilt do hereafter for the sake of my welfare, I express unto Thee innumerable thanks by keeping trust, by observing patience and by becoming joyous over them.

22. Khodāyā monājāto ozram pazir,  
Ba hardo jehān shav marā dastagir.

22. Oh Lord of the world! do Thou accept my prayer and request; and do Thou be my helper in both the worlds.

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Monājāt in eulogy of 33 yazatas - Angels

Explanation:- (Note that at present, amongst 33 yazatas, yazatas of thirty days of the month plus Barjo, Hom and Daham yazatas are taken into account. But in this Monājāt, amongst 33 yazatas, yazatas of 27 days of the month except Dae-pa-Ādar, Dae-pa-Meher and Dae-pa-Din plus these following six viz. (1) Neryosang, (2) Hom, (3) Barjo, (4) Vanant, (5) Daham, (6) Satavasa and Haortaranga are considered as 33 yazatas.)

1. Izad harvastino chamīg husepās,  
Khorehmand Ahura Mazda niki-shanās.

2. Bokun zindagāni to mārā farākh,  
Ba yārāno khvishāno paevando shākh.

1. Oh omniscient, immortal and merciful Judge! Oh glorious and goodness-recognizable Hormazd!

2. Do Thou make the life of mine and the lives of my friends, relatives, family-members and of my children cheerful and happy.

3. Befarmāy bā Bahman Amshāspand,  
Ke dārad ba gīti marā arzmand.

4. Ze dibāe zar-baft pushesh marā,  
Bebakhshad dehad khalate pur-safā.

5. Ba mardum besāzad marā āshti,  
Hamisheh dehad bar zabān rāsti.

6. Manashni marā dārad u khubitār,  
Rehanad rāvāne marā az sakar.

7. Rasānād rāvānam ba kursie arsh,  
Abā jāmēh-ō sāzo zar-bafto farsh.

3. (Oh Lord! (1) do Thou command Bahman Amshāspand that he may keep me in the world honourable; (4) that he will grant me gold-embroidered clothes and precious reward; (5)
that he may make me friendly and peaceful with men and may keep my tongue always for speaking truth; (6) that he may make my thought better and he may deliver my soul from hell; (7) that he may cause my soul attain to the seat in the Ninth Heaven with precious carpets and golden dress.

8. Negehbane man kun to Ardibehesht,
   Ke bedehad mara jae roshan behesht.

9. Ba giti mara shad-kami dehad,
   Ba mino baram meherbane nehad.

   8. (Oh Lord of the world!) do Thou make Ardibehesht Amshaspand my guardian so that he will grant me the bright Paradise and
   9. He will bestow upon me happiness in this world and will show favour upon me in the yonder world.

10. Befarmah ba Sheherivar ae Dagar,
    Ke bakhsad ba giti mara simo zar.

11. Ba pishe buzorgano nam-avoran,
    Mara abru neghdarad an.

12. Ba har ja dehad imani mar mara,
    Dehad shad-kami fazuntar mara.

   10. Oh Lord of justice! Do Thou command Sheherevar Amshaspand that he will grant me in this world gold and silver
       (i.e. he will make me rich in the matter of money.
   11. that he may take care of my respect before the renowned and glorious personages.
   12. that everywhere he will bestow upon me freedom from anxiety
       and peace of mind and cause increase in my happiness as well.

13. Bokun pashanam Sapandarmad,
    Ke bar ruye arzam farakh dehad.

14. Ba jae ashoon mukamam dehad,
    Ba man shefakato meherbane nehad.

   13. (Oh Creator!) do Thou appoint Assandad Amshaspand my protector so that he may grant wideness to my request, i.e., may accept my request.
   14. He may make my abode in the dwellings of the righteous men and he may show mercy and love to me.

15. Ba Khordado Mardad farma chunan,
    Ke bashad negehbane man natavan.

16. Ze har mushkeli karam asan kunad,
    Ba man char-payan feravvan kunad.

17. Kunad jane man sahzjo shadah niz,
    Rasand niku naemato khano chiz.

   15. (Oh Holy Creator!) do Thou command Khordad and Amardad Amshaspands that they may be the care-takers of the weak
       like me.
   16. that they may facilitate my work in every difficulty and they may bestow upon me the increase of cattle.
   17. that they may keep my life cheerful and happy and they may grant me good things of life and necessities of life such as
       food etc.

18. To Adar yazad kun negehbane man,
    Ke pur-noor darad mara jano tan.

19. Rasand ba firuzi andar mara,
    Dehad khorramiam ba hardo sar.

   18. (Oh Lord of the World!) do Thou appoint Adar yazad my protector so that he may keep my life and body brilliant (owing
       to his splendour).
   19. Also he may fulfil my wishes in every work successfully and may grant me delight in both the worlds (i.e., he may grant
       happiness in this world and the abode of Heaven in the world
       beyond).
20. Ba Āban befarmā ae Dādgar,  
Ke jānam kunad roshano tāzehtar.

20. Oh Lord of justice! do Thou command Āvān Ardvisūra Bānoo Yazad that she may keep my life shining and very cheerful.

21. To Khurshido Māh kun marā pāsbān,  
Ke az noor pākam besāzand shān.

21. (Oh Creator!) do Thou appoint Khorsheed yazad and Māh (Mohor) yazad my guardian, so that they may purify me through their light.

22. Rehānad ze har kāre mushkel marā,  
Rehānad ze anduho az bimhā.

22. Also they may deliver me from every difficult task and keep me immune from anxiety and fear.

23. Befarma abā Tishtar ae Dādgar,  
Ke bā man kunad rādihā bishtar.

23. (Oh Judge!) do Thou command Tishtar yazad that he may allot to me more boons.

24. Ba har jā kunad pāsbāni marā,  
Ba del dānesho hūsh bakhshad marā.

24. That he may take care of me at every place and bestow upon me wisdom and sharp intellect.

25. Ziādat kunad omra andar dayār,  
Ba paevando delbando khvisho tabār.

25. (Also) he may grant long life to those pertaining to my lineage, to my children, next-of-kin and to the members of my family.

26. Khōdāyā befarmā to bā gusho Rām,  
Ke shādio rāmash rasānad mudām.

26. Oh Lord of the World! do Thou command Gosh Yazad and Mino Rām that they may always keep me in joy and pleasure.

27. Bokun pāsbān Mehero Rashne marā  
Ba Chinvad-pulam ham numāyad atā.

27. (Oh Lord of Justice!) do Thou make Meher Dāvar yazad and the Most Just Rashne Yazad my care-taker and show grace upon me at the Chinvad Bridge.

28. Dehad dar delam shādio rāsti,  
Kunad dūram hamvāreh az kāsti.

28. (Also you may do so that) they may place joy and truthfulness in my heart and also they may keep me far away always from defect and fault.

29. Gunāham bebakhsad ba ruze hesāb,  
Rehānad ravānam ze bime azāb.

29. and that on the day of judgment (i.e., on the fourth day at dawn) they may forgive my sins and release my soul from the fear of punishment.

30. Sarushe ashorā befarmā chunān,  
Ke bāshad chun dāye marā pāsbān.

31. (Oh Omnipotent Lord!) do Thou command Holy Sarosh yazad in such a way that he may render protection unto me like the guardian of a child.

31. may deliver my soul from anxiety and fear and may cause it reach the Highest Heaven with delight;

32. Ba har shab kunad pāsbāni marā,  
Ba del dānesho hūsh bakhshad marā.

32. and that he may guard me (in sleep) at night and will grant wisdom and intelligence in my heart.

33. Abā Neryosango ham Arshashvanga,  
Befarmā ke bedehad marā hūsho hang.
34. Ze se Dae fazūn aklo husham kunad,  
Be man shefkato meherbānī kunad.  
33. (Oh Omniscient Lord!) do Thou command Neryosang yazad  
and Mino Ashishvanga that they may bestow upon me wisdom  
and sharp intellect and that they may grant me knowledge and  
intelligence more than three Dae’s (i.e., Dae-pa-Adar, Dae-  
pa-Mehr and Dae-pa-in) who grant them unto me and may  
show mercy and grace upon me.  
35. Farohar ashorā befarmā Khodā,  
Ke az behere man rāhe-jinnat gushā.  
35. Oh Lord of the world! do Thou command blessed Farvardin  
that he may make wide open the path of Heaven for me.  
36. Ba Beherām Yazad To farmā chunān,  
Ke bāshad negeh-dārān andar jehān.  
37. Ba har kār yāri kunad u marā,  
Ba fruzmandi rasānād marā.  
38. Ba har jā ba niki shavad rehnumā,  
Ba har jā kunad dushmannam zire pā.  
36. (Oh Holy God!) do Thou command Behrām yazad that he may  
be my protector in the world  
37. and grant me help in every work and help me to come out  
triumphantly from my difficulties  
38. and also that he may always guide me towards the path of  
goodness and may vanquish my enemy.  
39. Befarmā To Bād Izad chunān,  
Ke barge gunāham sarāsār feshān.  
39. (Oh Lord!) do Thou command Gowād yazad that he may  
scatter completely the leaves of my sins (i.e., he may wipe  
off all my sins).  
40. Befarmā ba Din Izad ae kerdegār,  
Ke dārad dele man ba Din ustevār.  
41. Ba niku manashne negeh dāradam,  
Ba yashto yazashne hamish āradam.  
40. Oh Creator of the world! do Thou command Din Izad that  
he may keep my heart steadfast on the Zoroastrian Religion;  
41. and that he may keep watch over me for continuing me to  
remain permanently in good thought and that he may devote  
my heart to yasht and yazishn.  
42. Khodāyā befarmā ba Mārespand,  
Ke sāzad ba har hājatam sudmand.  
42. Oh God! do Thou command Mino Mārespand that he may  
fulfil all my requirements and may ease of my difficulties.  
43. Chu Astādo Zamiād ān hardōān,  
Hamisheh bokun bar tanam pāsān.  
43. (Oh Creator!) do Thou appoint both the yazatas like Āstād  
yazat and Zamiād yazat my guardians.  
44. Rasān mar Anirāno ham Āśmān,  
Ba kāmam begardad marā har zamān.  
44. (Oh Lord of Boons!) do Thou cause Mino Āšmān and Mino  
Anerān to reach my help for leading me in accordance with  
my wish.  
45. Befarmā ba Hom Izad ae gaib-dān,  
Ke bāshad negehbaēne man nātavān.  
46. Yakinam ba har jā bedārad dorost,  
Abā rásti dāradā tandorost.  
45. Oh Lord, the knower of every secret thing! do Thou command  
Hom Yazad that I may become the protector of the weak;  
46. Oh Lord, the knower of every secret thing! do Thou command  
Hom Yazad that I may become the protector of the weak;
46. and that he may keep my faith pertaining to Religion steadfast everywhere and keep me truthful and healthy.

47. Befarmā bā Borzo Izad chunān,
Ke gardad negeh-dāram ander jehān.

48. Dehad pāko pur-noor farzand ba man,
Dehad zuro kauvat ba jāno ba tan.

47. Do Thou command Barzo yazad (or Apəm Nāpēt) that he may take care of me in this world and that he may grant me holy and brilliant children and he may bestow upon my life and body strength and power.

49. Vanant Izad u kun negeh-bāne man,
Ke bakhshad fazun husho dānesh baman.

49. (Oh Lord!) do Thou make Vanant yazad my protector, so that he may grant me much intelligence and wisdom.

50. Ba Dahmān befarmā to ae Dādgar,
Rasānād umede marā sar basar.

50. Oh Judge and Creator! do Thou command Daham yazad that he may fulfil all my hopes.

51. Ba Satvas befarmāyō bā Haftrang,
Ke dushmān negun sāzad u ruze jang.

51. Do Thou command *Satavasa and *Haftoranga that they turn the enemy headlong down on the day of the battle.

52. Khodāyā ba dargāh-e khud zīn fakir,
Doā kun kabulo To puzesh pazir.

52. Oh God! do Thou acknowledge the blessings of this thy humble servant in Thy Court and do Thou accept his prayer made with entreaty for his sins.

* According to Avesta these words are Satavaesa and Haftoranga. The former is regarded as the chieftain of the stars in the West and the latter the Chieftain of the stars in the North.

Late Ervad Kavasji Edalji Kanga

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