



GĀTHĀ - BĀ - MĀNĪ

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GĀTHĀ - BĀ - MAĀNI

Transliterated and Translated

Into English

With Grammatical and Explanatory Notes

By

ERVAD KAVASJI EDALJI KANGA

Translator of the Vendidad, The Yasna, The Vispered,
The Khordeh Avestā and the Yashts.

Author of a practical Avestā grammar and of a Complete Dictionary
of the Avestā Language (Both Avestā into English and English into
Avestā). Fellow of the University of Bombay.
Late Head Master Moolla Feroz Madressa.

Translated from the Gujarati Original
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of

ERVAD KAVASJI EDALJI KANGA

into English

by

Prof. Ervad Maneck Furdoonji Kanga, M. A.

First Edition in English

1366 A.Y. - 1997 A.C.



Ervad Kavasji Edali Kanga

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

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FOREWARD

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

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

However, because of the receding readership in Gujarati in recent times, and also for the benefit of the increasing number of Zoroastrians in the Western countries, a serious need was felt to have the English version published, of the classic works of Ervad Kavasji Edalji Kanga.

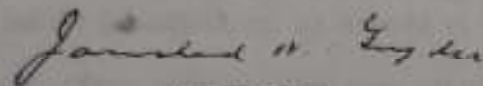
The Trustees of the Bombay Parsi Panchayat therefore entrusted the work, of rendering the said Gujarati Gāthā-Bā-Maāni into an English version, to the well-known Iranologist, Prof. Ervad Maneck Furdoonji Kanga, who had completed this work with diligence before his passing away in October, 1988.

For the proof-reading and correction of this publication, thanks are due to Ervad Dr. Peshotan Framarz Peer, Ervad

Ratanshah Rustomji Motafram who is the headmaster of the M. F. Cama Athornan Institute, Andheri, and also to Ervad Dr. Rustom Jamshedjee Turel.

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

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



PRESIDENT,
BOARD OF TRUSTEES,
PARSI PUNCHAYET FUNDS & PROPERTIES,
MUMBAI.

MUMBAI
January, 1997

Preface to the First English Edition of The Gāthā - Bā - Maāni

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

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

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

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

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

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

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

- 1) **Ahunavaiti** (Ahunavad) - 7 chapters (Yasna Hā 28 to 34)
- 2) **Ushtavaiti** (Ushtavad) - 4 chapters (Yasna Hā 43 to 46)
- 3) **Spentā - Mainyu** (Spentomad) 4 chapters (Yasna Hā 47 to 50)
- 4) **Vohu-Khshathra** (Vohu - Khshathra) - 1 chapter (Yasna Hā 51)
- 5) **Vahishtëishti** (Vahishtëisht) - 1 chapter (Yasna Hā 53)

The Gāthās also include the ancient sacred prayers of the Ahuna Vairya (Ahunavar, or Yatha Ahū Vairyō), Ashem Vohū and Yenghe Hātām.

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

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

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

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

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

In ancient times and also upto the present, most of the Avestā was handed down by oral transmission from generation to generation, particularly among the priestly class; and it is only

because of the practice of memorising the Yasna, the Visparad and the Vendidād, that the present Gāthā literature has survived. This shows the value of the texts other than that of the Gāthās in the Zoroastrian Theology, and the present tendency among a section of the people to follow only the Gāthās, and nothing else, is not proper.

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

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

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

In such circumstances, the work of this nature carried out by a scholar priest of the calibre of Ervad Kavasji Edalji Kanga is still very much the need of the hour, and sought after by Zoroastrians both in India and abroad. Though a century has now elapsed, this translation of the Gāthās has stood the test of time, and is in

much demand, both among the scholars and the laity. It has subsequently been brought out in six editions, the last one being in 1969.

The Trustees of the Parsi Panchayat at Bombay, in their desire to preserve and promote Zoroastrian religion and culture, have recently undertaken the task of getting such classic works in Gujarati translated into English for the benefit of Zoroastrians in India and abroad, since the readership in Gujarati is gradually diminishing among them. The Trustees had then entrusted this work to another celebrated scholar of Avestā-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-Avestā-Bā-Maāni, Gāthā-Bā-Maāni and Yasht-Bā-Maāni before his sad demise in October 1988 at the age of 80 Years.

The terms of reference for these works entrusted to Prof. M. F. Kanga were to carry out a faithful word-by-word translation into English language from the original Gujarati of Ervad K. E. Kanga and also to include the text in the Roman script without any alteration. Prof. M.F. Kanga completed these works with meticulous care and brought to bearing on it his vast knowledge and experience.

Subsequently one such volume of the Khordeh Avestā-Bā-Maāni in English was published by the Trustees of the Parsi Panchayat of Bombay in January 1993. Now the Trustees are making available for the benefit of the Zoroastrian World the present edition of the Gāthā-Bā-Maāni in English.

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

Bombay,
January, 1997.

Preface to the First Edition

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

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

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

The whole of the text and the translation are based on Dr. Geldner's newly published edition of the Avestā, supplemented by important materials derived from the translations of European savants, especially of the Reverend Dr. Mills and Professor Darmesteter. In order to facilitate the work of the students of the Avestā, grammatical analyses and explanations of difficult words are inserted in foot-notes.

I trust to the indulgence of the scholar and the critic to overlook inaccuracies or imperfections which may have crept into the work, notwithstanding all the conscientious care and attention that have been bestowed on it. Any corrections, either in the translation or the notes, if sent to me, will be thankfully received and attended to in the second edition. I confess to finding a few passages to me quite unintelligible. I leave them to be dealt with by better scholars.

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

Kavasji Edalji Kanga.

Bombay, July 1895.

Preface to the Second Edition

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

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

Kavasji Edalji Kanga.

Bombay, May 1902.

Preface to the Fourth Edition

While publishing this present edition, it is my duty to take not of the mournful death of my father Mr. Pestonji Kavasji Kanga who passed away on 8th November 1923.

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

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

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

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

Navroji Pestonji Kavasji Kanga.

Bombay, August 1934.

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**A note on the Reading and the
Pronunciation of the Avesta
(The Gāthā - Bā - Maāni)**

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

Chapter of Ahunavad *Gāthā

Know that the chapters of Ahunavad Gāthā begin with Yasna Hā 28th and ends with Yasna Hā 34th. These seven chapters should be recited on the Ahunavad Gāthā day with the Khshnuman given as under:

Khshnaothra Ahurahē Madzāo, Ashem Vohū 1.
Pa nāmē yazdān Ahuramazda Khōdāe awazūni
gorjē khōrēh awazāyād; *Gēh Gāthābyō Ahunavad
Gēh, Ushtavad Gēh, Sepntōmad Gēh, Vohū khshathra
Gēh, Vahishtōisht Gēh, Gēh Gāthābyō Ardāfravash
berasād *az hamā gunāh patēt pashēmānum; az
harvastin dushmat, duzhūkht duzhvarsht, mēm
pa gēti manid, oēm gōft, oēm kard, oēm jast, oēm
būn būd ēstēd. Az ān gunāh manshni gavashni
kunashni, tanī ravāni gēti minōāni, okhē awākshh
pashēmān pa sē gavashni pa patēt hōm. Kshnaothra
Ahurahe Mazdāo, tarōiditē anghrahē mainyēush;
haithyāvarshtām hyat vasnā ferashōtemem; staomi
ashem. Ashem Vohū 3, fravarānē Mazdayasnō
Zarathushtrish vidaēvō Ahura tkaēshō (Recite whatever
Gēh may be) frasastayaēcha.

- ☆ The name of this Gāthā is derived from Ahunavar recited in the beginning and from the metre similar to Ahunavar. The feminine adjective form of Ahuna became Ahunavaiti. In Pahlavi it is Ahunavat and in Pāzand Ahunavad.
- ¶ know that the chapters of the Gāthās are enjoined to be recited on the days of the Gāthā Gāhānbār, yet there is no objection if the chapter of any Gāthā is recited with the khshnuman of Sarōsh Yazat or any other Yazat.
- # Note that this khshnuman occurs in every Gāthā, as well as in the Āfringān of the Gāthā. Translation:- May Ahunavad Gāthā, Ushtavad Gāthā, Spentōmad Gāthā, Vohū khshathra Gāthā and Vahistoisht Gāthā from amongst Gāthā Gāhānbār (i.e., out of five Gāthā - Gāhānbār days) (and Holy Fravashis come (to attend this prayer)!

Ahurahe Mazdāo⁶ raēvatō⁷ khvarenanguhatō⁸,
Ameshanām Spentanām⁹ Gāthābyō¹⁰ spentābyō¹¹
ratu - khshathrābyō¹² ashaonibyō¹³, Ahunavaityāo
Gāthayāo¹⁴, Ushtavaityāo Gāthayāo¹⁵,
Spentāmainyēush Gāthayāo¹⁷, Vohu-khstharayāo
Gāthayāo¹⁷, Vahishtoish Gāthayāo¹⁸, ashaonām¹⁹
fravashinām²⁰ ughranām²¹ aiwi-thūranām²² paoriyō-
tkaēshanām²³ fravashinām²⁴, nabānazdishtanām²⁵
fravashinām²⁶, khshnaothra²⁷ yasnāicha²⁸ vahmāicha²⁹
khshnaothrāicha³⁰ frasastayaēcha³¹, yathā Ahū
Vairyō³² zaotā³³ frā mē³⁴ mrūtē³⁵, athā
ratush ashāchit hacha³⁶ frā ashava³⁷
vidhvāo³⁸ mraotū³⁹.

In order to please (the creator Hormazd⁷), the wealth keeping⁷
(and) glorious⁸ (Creator) Hormazd⁶ and the Ameshā Spentās⁹, of
Ahunavaiti Gāthā¹⁴, Ushtavaiti Gāthā¹⁵, Spentōmad Gāthā¹⁶, Vohu-
khshathra Gāthā¹⁷ and Vahistoish Gāthā¹⁸ from the bounteous¹⁹
Gāthās¹⁰ (which are) the Lords of truth¹² and also the holy¹³
powerful²¹ and triumphant²² Fravashis²⁰ of the righteous (people)¹⁰,
the Fravashis²⁴ of the Poryōtkeshas²³, (and) the Fravashis²⁶ of the
Nabānazdishta²⁵ - for the worship (of them all), for (their) invoca-
tion²⁸ for (their) propitiation³¹ and for (their) glorification³¹, the
Zaotar (i.e., the officiating Priest)³³ may proclaim before me³⁴ (the
excellences of the sacred verses of) 'Yathā Ahū Vairyō'. The
Rāspi (i.e., The Assistant Priest (who is) righteous³⁷ (and) learned³⁸
may proclaim (the excellences of these sacred verses) 'athā ratush
ashāchit hacha³⁶'.

◇ ruling over time or period (Dr. Spiegel).

Ahurem Mazdām⁴⁰ raēvantem⁴¹
khvarenanguhantem⁴² yazamaide⁴³;
Ameshā Spentā⁴⁴ hukshathrā⁴⁵ hudhāonghō⁴⁶
yazamaide⁴⁷ Gāthāo spentāo⁴⁸ ratu-khshathrāo⁴⁹
ashaonish⁵⁰ yazamaide⁵¹; Ahunavaitim
Gāthām⁵² ashaonim⁵³ ashahe⁵⁴ ratūm⁵⁵ yazamaide⁵⁶;
Ushtavaitim Gāthām⁵⁷ ashaonim⁵⁸ ashahe⁵⁹ ratūm⁶⁰
yazamaide⁶¹; Spentā mainyūm Gāthām⁶² ashaonim⁶³
ashahe⁶⁴ ratūm⁶⁴ yazamaide⁶⁵; Vohu-khshathrām
Gāthām⁶⁶ ashaonim⁶⁷ ashahe⁶⁸ ratūm⁶⁸ yazamaide⁶⁹
Vahishtoishim Gāthām⁷⁰ ashaonim⁷¹
ashahe⁷² ratūm⁷³ yazamaide⁷⁴. Ashaonām⁷⁵
vanguhish⁷⁶ sūrāo⁷⁷ spentāo⁷⁸ fravashayō⁷⁹
yazamaide⁸⁰, Ahunem Vairim⁸¹ tanūm⁸²
pāiti⁸³, Ahunem Vairim tanūm pāiti, Ahunem Vairim
tanūm pāiti; Yathā Ahū Vairyō 1.

We worship⁴¹ the wealth keeping⁴¹ (and) glorious⁴²
(Creator) Hormazd⁴⁰. We worship⁴⁷ the Ameshā Spentās⁴⁴ (i.e.,
Bountiful Immortals)⁴⁹ (who are) good - rulers⁴⁵ and possessing
good sense⁴⁶. We praise⁵¹ the bountiful Gāthās⁴⁸ (which are) the
lords of truth⁴⁹ (and) holy⁵⁰, we praise the holy⁵³ Ahunavad Gāthā⁵²
(which is) the lord⁵⁵ of righteousness⁵⁴; We praise⁶¹ the holy⁶³
Ushtvad Gāthā⁵⁷ (which is) the lord of righteousness⁶⁴; We praise⁶⁵
the holy⁶⁹ Spentōmad Gāthā⁶² (which is) the lord of righteous-
ness⁶⁴; We praise⁶⁹ the holy⁶⁷ Vohukshathra Gāthā⁶⁶ (which is) the
lord of righteousness⁶⁸; We praise⁷⁴ the holy⁷¹ Vahistoish Gāthā⁷⁰
(which is) the lord⁷³ of righteousness⁷²; we worship⁸⁰ the excel-
lent⁷⁶ heroic⁷⁷ and bountiful⁷⁸ Fravashis⁷⁹ of the righteous (people)⁷⁵.
Ahunavar⁸¹ protects the body.

☆ Know that the same 'khshnuman' recited in 'Fravarānē Mazdayasnō'
is recited in every Gāthā because its translation in every Gāthā was not
repeated. 'Ahunavar protects body' - for its explanation see my
Khordeh Avestā-Bā-Maāni 'Sarōsh Bāz', sentence preceding 'kēm nā
Mazdā'.

Hā 28th

yānim¹ manō², yānim³ vachō⁴, yānim⁵
 shyaathanem⁶, ashaonō Zarathushtrahē⁸.
 ferā⁹ Ameshā Spentā¹⁰ Gāthāo¹¹ gēurvāin¹².
 Nemō¹³ vē¹⁴ gāthāo¹⁵ ashaonish¹⁶.

Thoughts² words⁴ and deeds⁶ of Holy⁷ Zarathushtra⁸
 (are) bringing prosperity (or ⁶are full of inspiration¹).
⁹May¹² the Ameshā Spentās¹⁰ (i.e. Bountiful Immortals¹⁰) accept¹²
 (these) Gāthās¹¹! O sacred¹⁰ Gāthās¹¹! salutation¹³ (be) unto you¹⁴!

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

¶ used in the sense of the benedictive mood. 'Gēurvāin = geurvayān' imperfect subjunctive 3rd person plural parasmaipada, root 'garev = grabh' (Vedic). Sanskrit 'grah' = to take, to accept. See my Avesta Grammar page 307th.

If we take 'geurvāni' according to Prof. Westergaard Edition instead of 'geurvāin' and if we accept the reading 'Ameshāo Spentāo' as given in the footnotes by Prof Geldner instead of the text 'Ameshā Spentā' regarding it as an adjective to 'Gāthāo' it can be translated as under:-

"I will acquire¹³ the inspired¹ thoughts², words⁴, and deeds⁶ of Holy⁷ Zarathushtra⁸ (which are) the immortal¹⁰ and holy¹¹ (bountiful) Gāthās¹¹."

1. 'Ahyā¹⁷ yāsā¹⁸ nemanghā¹⁹
 ustāna-zastō²⁰ rafedhrahyā²¹
 mainyēush²² Mazdāo²³ pourvim²⁴
 spentahyā²⁵ Ashā²⁶ vispēng²⁷ shyaathanā²⁸
 Vanghēush²⁹ khratūm³⁰ Mananghō³¹ yā³²
 khshnēvishā³³ Gēushchā³⁴ 'Urvānem³⁵.

(The stanza should be recited twice).

1 In humble adoration¹⁹, with hands ²⁰uplifted²⁰ first of all¹⁴ I pray¹⁸ at this¹⁷ (moment) rejoicing²¹ all²⁷ righteous²⁶ deeds²⁸ of the invisible²² (and) bountiful²³ Ahura Mazdā²³ (and) the wisdom³⁰ of the Good Mind³¹ so that I may please²¹ the ^Hsoul³² of the universe³⁴.

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

\$ Know that three lines occur in every verse of Ahunavad Gāthā in poetical form. In every line there are (7+9) 16 syllables, i.e., caesura at the end of the seventh syllable. In this book from the first, third and fifth line of every verse of the Hās of Ahunavad Gāthā commences the first, second and third line of the original Avestā. The initial word of each line is placed externally so that it can be easily noticed. The second, fourth and the sixth line of each verse should be understood as continuation of the first, third and fifth line. This first stanza or verse is to be recited twice at the end of each Hā of the Ahunavad Gāthā. The first three Hās (28.30) of Ahunavad Gāthā have 11 stanzas or strophes and are invoked by the name "Tishra Paoirya" in Visparad Kardā 1.3th para 2nd. The original meaning of the phrase "Tishra paoirya" is first three (Hās of Ahunavad Gāthā).

⊕ 'Ustānazastō' 'Av' 'ustāna' = Sanskrit 'uttāna'; root 'Us-tan' - Sanskrit 'ud - tan' = 'to raise hands by way of entreaty'; 'zasta' Sanskrit 'hasta', meaning 'hands'.

⊕ or the life of nature, the source of creation; 'gao' = Sanskrit 'gō' = 'cow, earth, world'. Note that the form of cow is given to this world.

2 Yē³⁶ vāo³⁷ Mazdā³⁸ Ahurā³⁹

pairi-jasāi⁴⁰ Vohū Mananghā⁴¹

maibyō⁴² dāvōi⁴³ ahvāo⁴⁴

astvataschā⁴⁵ hyatchā⁴⁶ mananghō⁴⁷

āyaptā⁴⁸ ashāt hachā⁴⁹ yāish⁵⁰

rapantō⁵¹ daidit⁵² khvāthrē⁵³.

2. O Omniscient³⁶ Lord³⁹! I would reach near⁴⁰ ⁹Thee³⁷ through the Good Mind⁴¹.

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

Do Thou 'grant⁴³ me⁴² benefits⁴⁴ of ⁹both the worlds⁴⁴, of this the corporeal and (the other) the spiritual, (which may accrue⁵²) through truth⁴⁰, joy-giving⁵¹ and happiness⁵¹.

⊙ In the Gāthās pronoun for Hormazd comes in plural instead of singular; it may be for indicating His Majesty. See Yasna 32.9; Yasna 34.14; 46.18; 50.4. I have translated the pronoun used in plural for Hormazd in singular in all places.

¶ 'ahvāo' - genitive dual of 'ahu' - masculine; other forms of the same word - 'anghvāo, anghāo'.

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

3 Yē⁵⁴ vāo⁵⁵ ashā⁵⁶ ufyāni⁵⁷

Manaschā Vohū⁵⁸ apaourvīm⁵⁹

Mazdāmchā Ahurem⁶⁰ yaēibyō⁶¹

khshathremchā⁶² aghzaonvamnem⁶³

varedaiti⁶⁴ Ārmaitish⁶⁵, ā-mōi⁶⁶

rafedbrāi⁶⁷ zavēng⁶⁸ jasatā⁶⁹.

O Ahura Mazda,⁶⁰ Asha⁵⁶ (Truth) and Vohu Manah⁵⁸ (good mind)! unto you⁵⁵ I shall weave my hymns of praise⁵⁷ as never before⁵⁹ by whose grace⁶¹ (or from whom⁶¹) (are obtained) bountiful⁶⁰ perfect mentality⁶⁵ and ⁹the perpetual⁶³ wealth⁶² (i.e., happiness of Heaven) For my⁶⁶ rejoicing⁶⁷ may you come⁶⁶ towards (my) acts of ^{xx}worship⁶⁸!

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

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

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

xx 'zava' = Sanskrit 'hava' = worship; from root 'zu' - Sanskrit 'hu' = to invoke, to call for help.

4. Yē⁷⁰ urvānem⁷¹ mēn⁷² gairē⁷³

vohū⁷⁴ dadē⁷⁵ hathrā⁷⁶ Managhā⁷⁷

ashishchā⁷⁸ shyaothananām⁷⁹

vidush⁸⁰ Mazdāo Ahurahyā⁸¹

yavat⁸² isāi⁸³ tavāchā⁸⁴ avat⁸⁵

khsāi⁸⁶ aēshē⁸⁷ ashahyā⁸⁸.

4. Being aware⁸⁰ of the blessings⁷⁸ of deeds⁷⁹ of Ahura Mazda⁸¹ (i.e., being aware of the most excellent advantages accrued by performing the deeds approvable to Ahura Mazda) shall I lead⁷³ my⁷² soul⁷¹ to ²Garothmān Heaven⁷⁷ through the agency⁷⁵ of the Good Mind⁷⁷! As long as⁸² *I have strength⁸³ and *power⁸⁴, so long⁸⁵ *will I teach⁸⁶ (others) (to abide) by the desire⁸⁷ of Truth⁸⁸.

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

✧ 'dadē' - present tense first person singular ātmanepada of root 'dā' Sanskrit 'dhā' = to lead - I shall lead class 3rd.

'isāi' - present tense subjunctive first person singular ātmanepada; root 'is' = Sanskrit 'ish' = to be able.

✧ 'tavāchā' - present tense first person singular parasmaipada; root 'tu' = Vedic 'tu' - to be able, to be strong, to have power. In the Gāthās sometimes the termination at the end is dropped.

✧ 'khsāi' - present tense subjunctive first person singular ātmanepada; root 'khsā'; probably it is another form of the root 'chash' -(Sanskrit 'chakshh') to teach.

5 Ashā⁸⁹ kat⁹⁰ thwā⁹¹ daresāni⁹²

Manaschā Vohū⁹³ vaēdemnō⁹⁴

gātūmchā⁹⁵ Ahurāi⁹⁶ sēvishtāi⁹⁷

Seraoshem⁹⁸ Mazdāi⁹⁹;

anā¹⁰⁰ māthrā¹ mazištem² vāurōi-

maidī³ khrafstrā⁴ hizvā⁵.

5. O Truth⁸⁹! equipped with knowledge⁹⁴ when⁹⁰ shall I see⁹² Thee⁹¹ and Vohu Manah (Good Mind)⁹³ and the abode⁹⁵ of most beneficent⁹⁷ Ahura Mazda^{96,99} and ⁰Sarōsh Yazat⁹⁸ (Thy Messenger)? Through this¹⁰⁰ Holy Spell¹ (of Thine) by means of (the eloquence of our) tongue² only we cause ¹wicked men⁴ ²to believe completely³.

✧ being eager "to hear the joy giving message from Thee through Sarōsh Yazat."

✧ In Pahlavi it is translated by 'khrat start', from this Prof Darmesteter regards 'khrafstra' as made up of 'khratu+star' (of stupefied wisdom); 'khratu-star = khrathstar = khrafstra'.

✧ 'vāurōimaidī' Intensive verb subjunctive first person plural ātmanepada of root 'var' Sanskrit 'var' = to put faith in, to believe; or alternatively:- we can counteract wicked persons; root 'var + Vedic var' = to counteract, to drive far away.

6 Vohū⁶ gaidī⁷ Mananghā⁸ dāidi⁹

Ashā-dāo¹⁰ daregāyū¹¹;

ereshvāish¹² tū¹³ ukhdhāish¹⁴ mazdā¹⁵

Zarathushtrāi¹⁶ aojonghvat¹⁷ rafenō¹⁸

ahmaibyāchā¹⁹ Ahurā yā²¹ daibishvatō²²

dvaēshāo²³ taurvayāmā.²⁴

6 O Lord²⁰ bountiful (to a person) for his piety -
°righteousness¹⁰! do Thou "come"⁷ (to our help)
through the Good Mind⁸ and grant⁹ (us) long life¹⁰.
O AhuraMazdā! on account of true¹² utterances¹⁴
immense¹⁷ joy¹⁸ verily arises unto Zarathushtra¹⁶ and unto us¹⁹
(his disciples) "so that"²¹ we may "overcome"²⁴ the evils²² of a
wicked person²².

☆ i.e., giver of reward for pursuing the path of Justice and Truth.

✠ 'gaidī' - imperative second person singular parasmaipada of root
'gā' = Sanskrit 'gā' = to come, class 2nd.

¶ i.e., by means of bountifulness of true sacred verses.

xx 'taurvayāmā' - imperative first person plural parasmaipada of root
'taurv' = Sanskrit 'turv' to overcome, to torment.

7 Dāidi²⁵ Ashā²⁶ tām²⁷ ashim²⁸

Vanghēush²⁹ āyaptā³⁰ Mananghō³¹;

dāidi³² tū³³ ārmaitē³⁴ vishtāspāi³⁵

ishem³⁶ maibyā-chā³⁷;

dāostū³⁸ Mazdā³⁹ khshayā-chā⁴⁰ yā⁴¹

vē⁴² mātthrā⁴³ srevimā⁴⁴ rādāo.⁴⁵

7 Do Thou grant²⁵ (me), O Asha²⁶! that²⁷ blessing²⁸
(which is) the profit³⁰ (or the reward³⁰) of the Good²⁹ Mind³¹.
O Ārmaiti³⁴! grant³² unto Vishtāspa³⁵ and unto me³⁷
the wish³⁶ (of the heart). O Omniscient³⁹ and Ruling⁴⁰
(Lord)! may Thou be⁹ pleased³⁸ so that⁴² we⁹ may hear⁴⁴
Thy⁴² precious⁴³ (or) happiness - giving⁴³ "Holy Spell"⁴³.

☆ or do Thou bestow, 'dāostū' should be understood as the abbreviated
form of 'dāyāostū,' 's' in the middle is euphonic.

¶ 'rādhangh' Sanskrit 'rādhas' = wealth, happiness, favour.

'mātthrā' this word is found to occur in Yasna 44 stanza 17 in the sense
of instrumental singular:- 'avā mātthrā' - through this Holy Spell or
Sacred Hymn.

† 'srevimā' Benedictive mood first person plural parasmaipada original
form 'sru+yama'. By adding 'e' after 'r' and by substituting 'y' to 'i' it
became 'srevima.'

8 Vahishtem⁴⁶ thwā⁴⁷ vahishtā⁴⁸ yēm⁴⁹

Ashā⁵⁰ vahishtā⁵¹ hazaoshem⁵²

Ahurem⁵³ yāsā⁵⁴ vāunush⁵⁵ narōi⁵⁶

Ferashaoshtrāi⁵⁷ maibyāchā⁵⁸

yaēibyāschā⁵⁹ it⁶⁰ rāonghanghōi⁶¹

vispāi yavē⁶² vanghēush⁶³ Mananghō.⁶⁴

8 Through the excellent⁴⁸ Best⁵¹ Righteousness⁵⁰ do I entreat⁵⁴ Thee⁴⁷ ¹with affection⁵⁵ the most excellent⁴⁶ ²friend⁵², who⁵⁶ is the Lord⁵³ (of the entire creation), for ³the hero⁵⁶ Frashaoshtra⁵⁷ and for myself⁵⁸; upon whom⁵⁹ ⁴Thou wouldst bestow (the gifts) of the Good⁵³ Mind⁵⁴ eternally⁶⁰.

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

❖ 'hazaosha' - original meaning is 'having the same desire'; 'of one accord.'

§ The reason of calling Frashaoshtra as 'nara' a hero is this that he was the most courageous amongst the first disciples of the Prophet Zarathushtra and was most persevering in propagating the Religion. For further details, see my translation of Yazishn and Visparad, Hā 12th para 7th note.

¶ 'vidush', like the word 'mamanush' is used here almost adverbially; root 'van' = to love, to wish, to desire; original form 'vavan=vangh'; it became 'vāunush' by dropping the second and third 'a' and by changing 'ao' to 'au'.

♣ 'rāonghanghōi' - present future second person singular āmanepada root 'rā' = Sanskrit 'rā' = to give; original form 'rā=ha=he'. See Avestā Dictionary page 484.

9 Anāish⁶⁵ vāo⁶⁶ noit⁶⁷ Ahurā Mazdā⁶⁸

Ashemchā⁶⁹ yānāish⁷⁰ zaranaēmā⁷¹

Manaschā⁷² hyat⁷³ vahishtem⁷⁴ yōi⁷⁵

vē⁷⁶ yōithemā⁷⁷ dasemē⁷⁸ stūtām⁷⁹

yūzhem⁸⁰ zevishtyāonghō⁸¹

ishō⁸² khshathremchā⁸³ savanghām⁸⁴.

9 O Ahura Mazdā⁶⁸! through these⁶⁵ gifts⁷⁰ (of the Good Mind) we will not⁶⁷ ¹offend⁷¹ Thee⁶⁶, Asha (Truth)⁶⁹ and the Best⁷⁴ Mind⁷³.

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

(We) who⁷⁵ have striven ²eagerly⁷⁷ in the ³training⁷⁸ of ⁴your⁷⁹ songs - of - praise⁷⁹ (O Truth and Best Mind!) (you are) the ⁵gracious⁸¹ friend⁸² of the advantages⁸⁴ (derived from you).

❖ 'zaranaēmā' - Potential first person plural parasmaipada of root 'zar' - Persian 'āzordan' = to give offence, to make sad, class 9th 'a' after 'r' is wrongly added.

♣ i.e., of Truth and Best Mind.

§ 'dasemē' locative singular; similar to this 'deshanā' in Sanskrit is noticed; root 'das=dis' = Sanskrit 'dīsh' = to teach.

xx 'yōithemā' Perfect tense first person plural parasmaipada of root 'yat' = Skt. 'yat' to strive, to be eager; reduplicated into 'yayat'; abridged form is 'yaet'.

'zevishthyāonghō' 'zevish' = root 'zush' = Sanskrit 'jush' - to love, to favour, to wish, strengthened Gāthic form is 'zevish'.

10 At⁸⁵ yēng⁸⁶ Ashāatchā⁸⁷ vōistā⁸⁸

Vanghēushchā⁸⁹ dāthēng⁹⁰ Mananghō⁹¹

erethwēng⁹² Mazdā Ahurā⁹³ aēibyō⁹⁴

perenā⁹⁵ āpanāish⁹⁶ kāmēm⁹⁷

at⁹⁸ vē⁹⁹ khshmaibyā¹⁰⁰ asunā¹ vaēdā²

khvaraithyā³ vaintyā⁴ sravāo⁵.

10 (O Ahura Mazdā!) on account of righteousness⁸⁵ do Thou °fulfil⁸⁶ with perfection⁸⁷ (their) wishes⁸⁸ for those⁸⁹ whom⁹⁰ Thou °hast known⁹¹ as the true⁹² creation⁹³ of Vohu⁹⁴ Manah⁹⁵.

Explanation: Prophet Zarathushtra speaks to the Creator Ahura Mazdā thus: Do Thou fulfil completely wishes of those who rightly use their mental power with truth¹.

I °have known² that your³ approved (or victorious)⁴ sacred verses⁵ (are) °°full⁶ of °efficacy⁷

¶ 'vōistā' perfect tense second person singular parasmaipada of root 'vid' = Sanskrit 'vid' - to know; original form 'vivaēd=ta'; 'vi' -being dropped it became 'vōista' by means of Sandhi; its Gāthic form became 'vōistā'.

* 'perenā' - Imperative second person singular parasmaipada of root 'pere' - Sanskrit 'pru' = Latin 'ple-re.' to fill, class 9th.

'vaēdā' - Perfect tense first person singular prātamaipada of root 'vid' - to know; reduplicated form; 'vi' is dropped. In Sanskrit too veda occurs in the same way.

§ original meaning 'through lustre - through glory'.

xx 'asūnā' - = Sanskrit 'ashūnya' = full of replete with; Av. 'sūna' = Sanskrit 'shunya' = empty.

11 Yē⁶ āish⁷ ashem⁸ nipāonghē⁹

Manaschā¹⁰ Vohū¹¹ yavaētāitē¹²

twēm¹³ Mazdā Ahurā¹⁴ frō-mā¹⁵

sishā¹⁶ thwahnāt¹⁷ vaochanghē¹⁸

manyēush¹⁹ hachā²⁰ thwā²¹ ēēāonghā²²

yāish²³ ā anghush²⁴ pouruyō²⁵ bavāt²⁶.

11 By (the help of) these (sacred verses⁷) I will keep °a watch⁸ over truth⁶ and Good¹¹ Thought¹⁰ till the °end of my life¹²; in order to °°proclaim¹³ (amongst people), O Ahura Mazdā¹⁴! do °Thou (Thyself) teach¹⁶ me¹⁵ through Thy²¹ °mouth¹⁷, from²⁰ Thy¹³ Divine¹⁹ (throne) (how) (this) world²⁴ first²⁵ °came into being²⁶? (or do Thou¹³ teach¹⁶ me¹⁵ as to how this world²⁴ first²⁵ came into existence²⁶).

¶ Original meaning 'for ever'.

* 'nipāonghē' future tense first person singular ātmanepada of root 'ni-pā', to protect, to preserve, to guard. Original form 'ni+pā+ha+e'. xx infinitive; root 'vach' reduplicated into 'vaoch' + termination of dative infinitive 'he' (Vedic 'se') is added. See my Avestā Grammar page 269, note.

¶ 'ēēāonghā' somewhat similar to 'ēēāonghā' is found in Sanskrit 'āsya' (mouth). For the word 'mouth' there occurs in Avestā 'āongh'; see Yasna Hā 31.3 ('āonghō').

§ 'twēm' = Sanskrit 'tvam'. The later Avestā form is 'tum'.

root 'hū' = Sanskrit 'bhū' = to become, to originate; for its comparison see Hörmazd Yasht, para 26th.

Ahyā yāsā nemanghā

ustāna-zastō rafedhrahayā

mainyēush Mazdāo pourvim

spentahyā Ashā vispēng

shyaothanā Vanghēush khratūm

Mananghō yā khshnevishā

Gēushchā Urvānem^o.

(Above strophe should be recited twice).

Yathā Ahū Vairyō 4, Ashem Vohū 3, Ahyā
yāsām hāitīm yazamaide.

yenghe hātām āat yesne paiti vanghō,

Mazdāo Ahurō vaēthā Ashāt hachā,

yāonghāmchā tāsachā tāoschā

yazamaide.

We revere³ Ahyā yāsā¹ Hā² (i.e., Hā called Ahyā Yāsā).

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

Hā 29th

1 Khshmaibyā¹ gēush² urvā³ gerezhdā⁴, kahmāi⁵
mā⁶ thwarōzhdūm⁷ kē-mā⁸ tashat⁹,
ā-mā¹⁰ aēshemō¹¹ hazaschā¹² remō¹³
āhushuyā¹⁴ dereshchā¹⁵ tevishchā¹⁶
nōit¹⁷ mōi¹⁸ vāstā¹⁹ khshmat²⁰ anyō²¹
athā²³ mōi²⁴ sāsā²⁵ vohū vāstryā²⁶.

1 *The soul³ of the Universe² 'complained', O Ahura Mazda and Ameshā Spentas! 'wherefore'⁵ did *you create⁷ me⁶? who⁸ fashoined⁹ me⁹? upon me¹⁰ (have fallen) wrath¹¹, plunder¹², *violence¹³, evil¹⁴, outrage¹⁵ (or aggression) and *oppression¹⁶ (There is) no¹⁷ protector¹⁹ for me¹⁸ other than²¹ you²⁰, therefore²² teach²⁴ me²³ good²⁵ industry²⁶ (whereby I may get rid of such calamities).

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

xx 'khshmaibyā' = before you, unto you, i.e., Ahura Mazda and Asha (Mills); unto Ameshā Spentās (unto the Bountiful Immortals) (Darmesteter). Another form of 'khshmaibyā' is 'yushmaibyā' = Sanskrit 'yushmabhyam', second personal pronoun dative plural.

¶ 'Gerezhdā' - imperfect tense third person singular ātmanepada of root 'gerez' class 6th, 'a' of class 6th is dropped; root 'gerez' = Sanskrit 'gruj' - Persian 'geristan,' 'to bewail, to complain, to cry'. Another form of root 'gerez' is 'jerez'.

❖ 'thwarōzhdūm' - imperfect tense second person plural ātmanepada of root 'thweres' - to create.

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

❖ all these names are in the nominative singular; also these same names can be used as agentive nouns. 'āhushuyā' = aridity, drought (antonym of prosperity); root 'hush' = Sanskrit 'shush' = to dry up.

2 Adā²⁷ Tashā²⁸ Gēush²⁹ peresat³⁰ Ashem³¹;

kathā³² tōi³³ gavōi³⁴ ratush³⁵

hyat³⁶ him³⁷ dātā³⁸ khshayantō³⁹ hadā⁴⁰

vāstrā⁴¹ gaodāyō⁴² thwakhshō⁴³;

kēm⁴⁴ hōi⁴⁵ ushtā⁴⁶ Ahurem⁴⁷ yē⁴⁸

dregvōdebish⁴⁹ aēshemem⁵⁰ vādāyōit.⁵¹

2 The Creator²⁸ of the Universe²⁹ (i.e., Ahura Mazdā) (there upon²⁷) therefore asked³⁰ Asha (truth)²⁸; °whom³² (do 'you appoint) the chief³³ for (the care of) Thy³⁴ universe³⁴? Who³⁶ (i.e., the chief) (may always⁴⁰ become) its³⁷ 'saviour³⁸ (i.e., to the entire universe) and the ruler³⁹ (over it). (also) (he may 'diligently⁴¹ (and) skilfully become) the bringer of prosperity to the world⁴² whom⁴⁴ (do you consider as) °the Lord⁴⁷ of its (i.e., of the universe) prosperity⁴⁶? who⁴⁸ can °repel⁵¹ passion⁵⁰ (produced) by wicked persons⁴⁹.

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

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

'Dātā' = Sanskrit 'dhātru' - care taker, protector.

\$ regarded as adverb.

⊕ Original meaning 'life giving (or health giving) Lord'.

xx 'vādāyōit' potential third person singular parasmaipada of root 'vād' -Skt 'vādḥ' to repel, to oppose.

3 Ahmāi⁵² Ashā⁵³ nōit⁵⁴ sarejā⁵⁵

advaēshō⁵⁶ gavōi⁵⁷ paiti mravat;⁵⁸

avaēshām⁵⁹ nōit⁶⁰ viduyē⁶¹ yā⁶²

shavaitē⁶³ ādrēng⁶⁴ ereshvāonghō;⁶⁵

hātām⁶⁶ hvō⁶⁷ aojishtō⁶⁸ yahmāi⁶⁹

zavēng⁷⁰ jimā⁷¹ keredushā.⁷²

3 (°Asha) replied⁵⁸ unto Him⁵³ (i.e., unto Ahura Mazdā with sanctity (i.e., sincere heart)⁵³: 'For the world⁵⁷ (that Lord) is not⁵⁴ 'cruel⁵⁵ (but he is) harmless⁵⁶; amongst them⁵⁹ (i.e., amongst the men of this world) I °do not⁶⁰ recognise⁶¹ (anyone). Who⁶² may advance⁶³ 'the respected⁶⁴ (and) the truthful (men)⁶⁵; among the existing human beings⁶⁶ he⁶⁷ is the strongest⁶⁸ for whom⁶⁹ (his) °helpers⁷² °may respect⁷¹ (his) °call (or command).

⊙ The subject 'Asha' is to be inferred from the previous verse; see first line of second verse. Or if we consider it used instead of 'ashem' it can be the subject of the verb 'replied'.

¶ incomplete form 'sarejan' = 'sarzan' (Persian) = disobedient, seditious; its original meaning 'head - breaker' 'head - smiter'.

Originally this word is in infinitive. In the Gāthās infinitive is sometimes found used as an adverb; see Yasna 28.2: 31.5; 43.11,12,14; 44.2.17;46.15; and 51.20.

\$ Sanskrit 'ādara' = respect, honour; comparing with Sanskrit letter 'a' in the middle seems to have been dropped.

xx Originally 'workers' see my Avestā Grammar, p. 112 note.

⊕ 'zava' = Sanskrit hava call, command; root 'zu' Sanskrit 'hu' to call, to invoke.

⊕ Original meaning may be 'the comers'; root 'jim' = 'jam' = Sanskrit 'gam', present tense first person plural.

- 4 Mazdāo⁷³ sakhvārē⁷⁴ mairishtō⁷⁵ yā⁷⁶
 zi⁷⁷ vāverezōi⁷⁸ pairichithit⁷⁹,
 daēvāishchā⁸⁰ mashyāishchā⁸¹ yāchā⁸²
 vareshaitē⁸³ aipichithit⁸⁴;
 hvō⁸⁵ vichirō⁸⁶ Ahurō⁸⁷, athā⁸⁸ - nē⁸⁹
 anghat⁹⁰ yathā⁹¹ hvō⁹² vasat⁹³.

4 By the daevas⁸⁰ and by men⁸¹ whatever⁷⁶ verily⁷⁷
 "has been done"⁷⁸ in the past⁷⁵ and whatever⁷⁴ "will be done"⁷³
 hereafter⁷⁶. Ahura mazdā (is) most remembering (all these)
 "matters"⁷⁴, Ahura Mazdā⁷⁷ Himself⁷⁵ is "the judge"⁸⁰ (of good and
 bad). So⁸² let happen⁸⁰ unto us⁸⁰ as He Himself "desires"⁸³ (i.e., we
 resign to His will).

⊛ 'vāverezōi' Perfect tense third person singular ātmanepada; from root
 'verez' - to make, to perform. For this see my Avestā Grammar
 pages 254 - 255.

¶ 'vareshaitē' future passive third person singular ātmanepada; from root
 'verez'; original form 'verez + sha + te.'

Original meaning 'words' 'utterances'. Its another form is 'sākhveni';
 see Yasna Hā 53.5. Its Avestā form is 'sangha' = Sanskrit 'shansa'.

§ Original meaning is "a discerner, the discerning arbiter;" Persian 'gozin';
 root 'vi-chi' = Persian 'gozidan'.

⊞ 'vasat' and 'anghat' - imperfect subjunctive third person singular
 parasmaipada; from root 'vas' and root 'ah' - class 2nd.

- 5 At vā⁹⁴ ūstānāish⁹⁵ ahvā⁹⁶
 zastāish⁹⁷ frinemnā⁹⁸ Ahurāi ā⁹⁹,
 mē¹⁰⁰ urvā¹ gēushchā² azyāo³ hyat⁴,
 Mazdām⁵ dvaiddi⁶ ferasābyō⁷.
 nōit⁸ erezhejyōi⁹ frajyāitish¹⁰
 nōit¹¹ fshuyentē¹² dregvasū¹³ pairi¹⁴.

5 (having asked) "question" of various "sorts" "in" (matters
 pertaining to Religion) to Ahura Mazdā² by my¹⁰⁰ soul¹ as well as²⁴
 by (that of the "revolving" world², with outstretched¹⁰⁰ hands⁹⁷, (i.e.,
 raising high both the hands of requests towards the sky) we (may
 become) the praisers⁹⁸ of Ahura Mazdā⁹⁹. There is no⁸ "harm"¹⁰ in
 "leading" life with honesty. There is no¹¹ (need for a diligent
 (man)¹² of going) "near"¹⁴ "wicked persons"¹³.

⊛ 'ahvā': I have considered it as the Gāthic form of 'āhva' - , demonstra-
 tive pronoun feminine, locative plural; Sanskrit 'āsu'. Or alternatively
 'ahvā' (Sanskrit 'āsva') might be a verb - imperfect tense first person
 dual parasmaipada; it might be construed with 'ahvā...frinemma' (peri-
 phrastic verb) meaning 'we both (i.e., my soul and that of the revolving
 world) may be or are the praisers'. 'frinemnā' present participle
 ātmanepada first person dual; root 'fri' = Sanskrit 'pri'.

⊞ root 'az' - Sanskrit 'aj'; = Latin 'Ag-ere' = to move, to walk. The word
 occurs once in Vendidad 9.37 'geush azyāo' in the sense of "moving or
 grazing cow". 'Gao' - Sanskrit 'gō' cow, ox, world.

¶ 'dvaiddi' - somewhat resembling to this Avestā is Sanskrit
 'dvidhā' - 'of two kinds', 'separate' see Avestā Dictionary p. 279.

The later Avestā form of Gāthic Avestā 'ferasā' is
 'frashna' - = Sanskrit 'prashna' meaning 'question'.

⊞ 'erezhejyōi' - locative singular; 'erezh + jya'; root 'ji' = to live.

⊞ root 'jyā' = Sanskrit 'jyā' - to wither, to destroy.

xx 'dregvasu' - locative plural of 'dregvant, dregvat'.

⊞ i.e., there is no need for the diligent or indutrious person to have any
 association or contact with wicked persons and to carry on business
 connection with them.

6 At¹⁵ ē vaochat¹⁶ Ahurō Mazdāo¹⁷

vidvāo¹⁸ vafūsh¹⁹ vyānaya²⁰

nōit²¹ aēvā²² ahū²³ vistō²⁴

naēdā²⁵ ratush²⁶ ashāt-chit²⁷ hachā²⁸.

at²⁹ zī³⁰ thwā³¹ fshuyantaēchā³²

vāstryāichā³³ thwōreshtā³⁴ tatashā³⁵.

6 There upon¹⁵ (or then¹⁵) the Omniscient¹⁶ (and) Beneficent¹⁷ Ahura Mazdā °spoke out¹⁸ with (His) innate wisdom¹⁹, °owing to²⁰ (having possessed) truth²¹ (except thee, O Zarathushtra) there is neither²² a single²³ Ahu²⁴ nor a Ratu²⁵ (known²⁶) to me and for this reason²⁷ (I) the (world) Creator²⁸ verily²⁹ have °created³⁰ thee³¹ as the renderer of prosperity³² (to the world) and as an active worker³³ (for the Religion)³⁴.

❖ root 'vap', Sanskrit 'vap' = to cause to prosper; or Sanskrit 'vapus' = beautiful.

¶ or "with elucidation or explanation", root 'vi' - Sanskrit "vi" to spread, to propagate.

⊛ 'ē vaochat' = 'ā -vaochat'; sometimes there occurs 'ē' instead of 'ā' e.g., 'haenābyō = haenebyō' or 'ē vaochat' 'avaochat'; it can be the augment 'a' also (e).

i.e., a person possessed of such virtue in whom perfect truthfulness exists.

\$ 'ahū' i.e., the Lord who looks after the worldly affairs, 'ratu' i.e., the Lord who looks after religious affairs, chief spiritual leader.

⊞ 'tatashā' - Perfect tense first person singular parasmipada from root 'tash' = Sanskrit 'takhsh' - to create, to fashion.

7 Tēm³⁶ āzūtōish³⁷ Ahurō³⁸ māthrem³⁹

tashat⁴⁰ Ashā⁴¹ hazaoshō⁴²,

Mazdāo⁴³ gavōi⁴⁴ khshvidemchā⁴⁵ hvō⁴⁶

urushaēibyō⁴⁷ spentō⁴⁸ sāsnyā⁴⁹

kastē⁵⁰ Vohū⁵¹ Mananghā⁵² yē⁵³ i⁵⁴

dāyāt⁵⁵ ēēāvā⁵⁶ maretaēibyō⁵⁷.

7 Ahura Mazdā³⁸, the well - wisher⁴² of prosperity³⁷ fashioned⁴⁰ this³⁶ Māthra - Holy spell³⁹ through righteousness⁴¹, Beneficent⁴³ Ahura Mazdā⁴³ Himself⁴⁶ (created) °verses of admonition for the world⁴⁴ °prosperity⁴⁵ and °for truthful (men)⁴⁷.

(Ahura Mazdā asks); who⁵⁰ (is such a man) of Thine⁵⁰ who⁵³, °may °always grant⁵⁵ unto mortals⁵⁷ (°these two⁵⁴ which are) Holy Spells and prosperity) with Good⁵¹ Mind⁵²?

⊛ 'khshvidha' - its general meaning is 'milk, sweetness'.

¶ 'urusha' = 'eresha' = true, just; sometimes 'ere' in the word changes to 'uru'; e.g. 'nuruyō = nerehyō' meaning 'for men', 'urushaēibyō' =

"for those with illumined intellect" (Sheth K.R. Cama).

xx 'sāsnyā' - Sanskrit 'shāsana' - teaching instruction, command.

\$ 'i' demonstrative pronoun accusative dual. (Sometimes this 'i' is used in plural as well. (See Yasna 31.22; Yasna 34.2).

'ēēāvā' (Westergaard) = 'yaēvā' always. (Dr. Haug) 'for all time'.

⊞ Probably these words are addressed to Ahura by a disciple of Zarathushtra. From the following verse it is inferred that there is no other powerful man except Holy Zarathushtra for teaching the Religion to the people and for making the world prosperous.

8 Aēm⁵⁸ mōi⁵⁹ idā⁶⁰ vistō⁶¹ yē⁶² nē⁶³

aēvō⁶⁴ sāsnaō⁶⁵ gūshatā⁶⁶

Zarathushtrō⁶⁷ spitāmō⁶⁸; hvō⁶⁹ nē⁷⁰

Mazdā⁷¹ vashti⁷² ashāichā⁷³,

charekerethrā⁷⁴ srāvayenghē⁷⁵ hyat⁷⁶ hōi⁷⁷

hudemem⁷⁸ dyāi⁷⁹ vakhedhrahya⁸⁰

8 (Ahura Mazdā says:)⁶ That⁵⁸ (person) alone⁵⁹ who⁶² has listened to⁶⁰ My⁶¹ teachings⁶³ and who (is) known⁶⁴ to me⁶⁵ in this ⁶⁶world⁶⁰, (is) Spitāma⁶⁸ Zarathushtra⁶⁷, who himself⁶⁹ through Ahura Mazdā⁷¹ desires⁷² (to propagate) truth⁷³ (and) ⁷⁴(for) proclaiming⁷³ true ⁷⁵duties⁷⁴ of the world; for this reason⁷⁶ I want to give⁷⁷ him⁷⁷ (or I must give⁷⁹) ⁸⁰fluency⁷³ of speech⁸⁰.

❖ Original meaning 'here' = 'idā=idha' (Later Avestā form) = Sanskrit 'iha'.

‡ 'charekerethrā' - root 'kere' is reduplicated into 'charekere' and the termination 'thrā' is added.

'srāvayenghē' - causal of root 'sru = srāvaya'; 'he' - Vedic 'Se', genitive singular termination; original meaning is "for causing (people) to hear". See my Grammar, page 269th note.

'hudema' - original meaning good breath; or Sanskrit 'dama' meaning 'self command'.

9 At-chā⁸¹ Gēush⁸² Urvā⁸³ raostā⁸⁴,

yē⁸⁵ anaēshem⁸⁶ khshānmēnē⁸⁷ rādem⁸⁸

vāchem⁸⁹ neresh⁹⁰ asūrahya⁹¹ yēm⁹²

ā vasemi⁹³ ishā⁹⁴ - khshathrem⁹⁴.

kadā yavā⁹⁵ hvō⁹⁶ anghat⁹⁷ yē⁹⁸

hōi⁹⁹ dadat¹⁰⁰ zastavat¹ avō².

9 Thereupon⁸¹ the soul⁸² of the universe⁸³ ⁸⁴bewailed⁸⁴; at the time of (my) ⁸⁵calamity⁸⁷ (I have obtained) an (one) undesirable⁸⁶ ⁸⁸chief⁸⁸ (i.e.,) voice⁸⁹ of one ⁹⁰impotent⁹⁰ ⁹¹person⁹⁰ (but) I desire⁹¹ a mighty ⁹²leader⁹⁴. When⁹³ (to me) one such⁹⁶ (leader) will arise, who will grant¹⁰⁰ (it)⁹⁸ (i.e. the entire universe) ⁹⁹a strong 'support'⁹⁹?

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

❖ 'raostā' - root 'rud' - = Sanskrit 'rud' = Latin 'rudere' = to bewail, to weep.

‡ 'khshānmēnē' - dative singular of 'khshānmen'; suffering, distress, calamity, misfortune; root 'khshan' = Sanskrit 'khshan' = to torment, to smite.

'rādem' = 'rādhem' see Yasna 9.23.

§ Its oppoiste 'sūra'=Sanskrit 'shūra' = brave, mighty; 'a' = Sanskrit 'a' = not.

⌘ 'neresh': genitive singular of nar- there occurs its another form viz. 'narsh'.

⌘ Original meaning 'Lord or Ruler acting according to his own will'.

❖ 'zastavat' - Sanskrit 'hastavat' = dexterous, powerful.

10 Yūzhem³ aēibyō⁴ Ahurā⁵

aogō⁶ dātā⁷ Ashā⁸ Khshathremchā⁹

avat¹⁰ Vohū¹¹ Mananghā¹² yā¹³

hushēitish¹⁴ rāmāmchā¹⁵ dāt¹⁶;

azemchit¹⁷ ahyā¹⁸ Mazdā¹⁹ thwām²⁰

mēngihī²¹ paourvim²² vaēdem²³,

10 (Zarathushtra speaks:) O Ahura Mazdā⁵ (and) Asha⁸. (do you³) grant² them⁴ (i.e. my ^ahelpers) strength⁶ and power⁹ so that¹⁰ through Good¹¹ Mind¹² (they could bring¹³) [§]joy¹⁴ and happiness¹⁵ (to the people of the world). O Ahura Mazdā! I ^{*}regard²¹ Thee²⁰ as the first²² keeper²³ of that joy (and happiness¹⁵).

⊛ "my disciples" (Dr Mills and Prof. Darmesteter).

¶ 'hushēitish' - I have compared it with Persian 'shādi'. If the reading 'hushiti' is accepted, it would mean 'good abode'. See Yasna 48.11.

'mēngihī' - 'h' -Aorist first person singular ātmanepada of root 'man', to think, to regard; sometimes aorist is used in the sense of the present tense; e.g. 'ferā-rāhi' = I dedicate.

11 Kudā²⁴ Ashem²⁵ vohu-chā²⁶ Manō²⁷

Khshathremchā²⁸ at mā²⁹ mashā³⁰

yūzhem³¹ Mazdā³² frākhshnenē³³ mazōi³⁴

magāi³⁵ ā paiti - zānatā³⁶

Ahurā³⁷ nū³⁸ nāo³⁹ avarē⁴⁰;

ēhmā⁴¹ rātōish⁴² yūshmāvatām⁴³.

11 (Prophet Zarathushtra speaks); When²⁴ will truth²⁵, good thought²⁷ and authority²⁸ will reign? (to be maintained over people) ^oHasten³⁰ unto me²⁹? O Ahura Mazdā³⁷ (and Ameshā Spentā³)! (do [§]you) grant³⁶ [§]us³⁹ [§]help⁴⁰ now³⁸ [§]in full measure³³ for (this) grant³⁴ adventurous work³⁵ (There is the need) for us⁴¹ of the gift⁴² of such as you⁴³.

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

⊛ 'mashā' - original meaning '(will be) hastening'; adjective nominative plural; root 'mash' = Sanskrit 'mashk, mask' = to come. "(come) hastening" (Prof. Justi and Dr. Mills). See Avestā Dictionary p 401.

¶ In the Gāthās, sometimes pronoun and verb in honour of Ahura Mazdā are employed in the plural; if we take it that way, they can apply only to Ahura Mazdā - "O Ahura Mazdā! do Thou grant us help; there is need for us of the gift of such as Thou."

i.e. to me and to my helpful disciples.

§ 'frākhshnenē' - original meaning 'in full measure' 'in abundance' root 'frakhsh' - to increase.

xx 'avarē' - its Later Avesta form is 'avō'; base is 'avangh'. Sanskrit 'avas' - meaning 'help'. (Spiegel, Harlez, Mills and Darmesteter.)

Ahyā yāsā nemanghā

ustāna-zastō rafedhrahya

mainyēush Mazdā pourvim

spentahyā Ashā vīspēng shyothanā

Vanghēush khratūm Mananghō yā

Khsnevishā Gēushchā Urvānem.*

(Above verse is to be recited twice).

Yathā Ahū Vairyō 4, Ashem Vohū 3.

Khshmvāya - Gēush Urvām hāitim yazamaide.

yenghe hātām āat yesne paiti vanghō,

Mazdāo ahurō vaēthā ashāt hachā,

yāonghāmchā tāsachā tāoshchā

yazamaide.

we worship¹ with reverence² Hā³ (named) Khshmaibyā -
Gēush urvā¹.

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

Hā 30th

1 At¹ tā² vakhshyā³ ishentō⁴ yā⁵

Mazdāthā⁶ hyat-chit⁷ vidushē⁸

staotāchā⁹ Ahurāi¹⁰ yesnyāchā¹¹

Vanghēush¹² Mananghō¹³

humāzdrā¹⁴ Ashā¹⁵ yēchā¹⁶ yā¹⁷

raochēbish¹⁸ daresatā¹⁹ urvāzā²⁰

1 I will ¹ speak³ (unto you), O those desirous⁴ for knowing⁵ (matters of Religion) (about these matters viz) ⁶two spirits⁶, homage⁹ unto Ahura Mazdā,¹⁰ ¹¹worship¹¹ of the Good¹² Mind¹³ and ¹⁴efficacious Holy spell¹⁴ (gained) through truth.¹⁵ I regard¹⁶ these (matters)¹⁷ ¹⁸worth-learning¹⁹(and) ²⁰profitable²⁰ ¹⁸on account of (this) ¹⁸spiritual illumination.¹⁸

☆ Original meaning 'these² which⁴ (tā - yā) two divine spirits⁶'.

¶ i.e. worship produced through good conscience.

The later Avesta form of 'humāzdrā' can be 'hu māthra', 'z' is inserted between 'mā' and 'drā'. See 'māzdazdūm'.

(='man+dath=dūm') Yasna Hā 53.5.

⊕ 'vakhshyā' future tense first person singular parasmaipada of root 'vach', to speak; future tense 'vach + shya = vakhshya'; the termination at the end is dropped.

⊗ Spiritual illumination. Original meaning 'realms of Light'.

◆ 'daresatā' - verbal adjective; Sanskrit root 'dash' to teach, to learn, to see. 'urvāzā' - its original meaning 'worthy of friendship,' 'friendly.'

⊞ I entreat - I request; root 'yūch' = Sanskrit 'yūch' to request (Mills). Spiegel, Harlez and Darmesteter translated "Who" as if the word is 'yaechā'.

2 Sraotā²¹ gēushāish²² vahishtā,²³

avaēnatā²⁴ sūchā²⁵ mananghā,²⁶

āvarenāo²⁷ vichithabyā²⁸ narem

narem²⁹ khvakhyāi³⁰ tanuyē,³¹

parā³² mazē³³ yāonghō³⁴ abmāi³⁵

nē³⁶ sazdyāi³⁷ baodantō³⁸ paifi³⁹

2 (Prophet Zarathushtra speaks): 'Hear ye²⁰ with (your) ears²² (my) best (teachings)²³, (and) °ponder over²⁴ them with (your) bright²⁵ intellect,²⁶ for each °one²⁹ °for himself³⁰⁻³¹ (there °should be) avowal of belief²⁷ of (his) choice²⁸ prior to²⁷ (those) great³¹ °events. °(May you be) °wakeful³⁸⁻³⁹ for learning³⁷ by us. °!

⊛ 'avaēnatā' - imperative second person plural parasmaipada of root 'ā-vin' = Sanskrit 'ven' = Persian 'hin' = to see, to think.

⊜ Possibly a reference seems to have been made about death and about the days of judgement of the departed at the Chinvat Bridge. 'yāonghō' - the original meaning 'work, attempt, endeavor'; root 'yāongh' = Sanskrit 'yas' = to try; accusative plural.

⊝ 'narem narem' 'man and man', 'individually'.

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

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

xx 'sazdyāi' = 'sangh+dyāi' (infinitive) = original meaning 'for learning', 'in order to learn'; root 'sangh' = Sanskrit 'śās' = to learn, to teach.

⊖ 'baodantō' - 'knowing' present participle parasmaipada nominative plural, of root 'budh' + Sanskrit 'budh' = to know, to awaken.

3 At⁴⁰ tā⁴¹ mainyū⁴² pouruyē⁴³

yā⁴⁴ yēmā⁴⁵ khvafenā⁴⁶ asravātem⁴⁷

manahichā⁴⁸ vachahichā⁴⁹ shyaothanōi⁵⁰

hī⁵¹ vahyō⁵² akemchā;⁵³

āoschā⁵⁴ hudāonghō⁵⁵ eresh⁵⁶

vīshyātā⁵⁷ nōit⁵⁸ duzh-dāonghō⁵⁹.

3 These⁴¹ °two spirits⁴¹ who⁴⁴ (are) twins⁴¹ talked⁴⁷ °among themselves⁴⁸. These °two⁵¹ (spirits) (are) °in this way better⁵² and worse⁵³ in thoughts⁴⁹, in words⁴⁹ and in deeds⁵⁰. (Those) who⁵⁴ (are) possessed of good understanding⁵⁵ °chose⁵⁷ truth⁵⁶, but those possessed of wicked understanding⁵⁹ (did) not⁵⁸ (do so).

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

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

adverb; derived from 'khva'.

⊖ 'asravātem'. Root aorist third person dual parasmaipada of root 'sru'. Sanskrit 'shru', original meaning 'heard each other'.

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

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

⊝ 'vīshyātā' imperfect subjunctive third person singular ātmanepada of root 'vi-sō', to discriminate, to discover by the intellect, class 4th. Original form 'vi+sō+ya+a+at'. Original meaning of the roots 'to decide, to discern'; in English is 'to cut' 'to separate'; in the same way meaning of the root 'sō' is 'to cut' 'ō' of the root is dropped. See my Avestā Grammar p. 207ⁿ and Avestā English Dictionary p. 530 - 531.

4 Atchā⁶⁰ hyat⁶¹ tā⁶² hēm⁶³ mainyū⁶⁴

jasaētem⁶⁵ paourvīm⁶⁶, dazdē⁶⁷

gaēmchā⁶⁸ ajyāitimchā⁶⁹, yathāchā⁷⁰

anghat⁷¹ apemem⁷² anghush,⁷³

achishtō⁷⁴ dregvatām⁷⁵ at⁷⁶

ashāunē⁷⁷ vahishtem⁷⁸ manō⁷⁹.

- 4 When⁶¹ these⁶² two spirits⁶³ (i.e. Spentā Mainyu and Angra Mainyu) first of all⁶⁶ met⁶⁵ together,⁶³ (they) created⁶⁷ life⁶⁸ and destruction,⁶⁹ and as long as⁷⁰ the world⁷¹ will come to an end⁷², so long (this cycle of creation and destruction will continue.)

Explanation: (As regards Spentā Mainyu and Angra Mainyu it is stated as a comment as under.) (Angra Mainyu who) is of the worst⁷⁴ mind⁷⁹ amongst the wicked⁷³ and Spentā Mainyu who) is of the best⁷⁷ mind⁷⁹ for the righteous⁷⁷.

- 'hēm-jasaētem' - potential third person dual parasmaipada of root 'hēm jas', to come together; 'hēm' became the Gāthic Avestā form of 'hēm'.
- # 'ajyāiti' - its antonym is 'jyāiti' i.e. life; e.g. 'hu -jyāiti' - i.e. good things pertaining to life.
- ‡ 'dazdē' perfect tense third person dual ātmanepada. According to rule the form should be 'dadāitē' (Sanskrit 'dadāte') 'ā' being dropped it became 'dazdē' by means of 'Sandhi'. Professor Justi takes it as present tense third person dual ātmanepada. In Pahlavi it is taken as infinitive.
- § Know that death and life-these two functions will go on till the end of the world they are carried by and these two spirits Angra Mainyu and Spentā Mainyu under the authority of Ahura Mazdā.

5 Ayāo⁸⁰ manivāo⁸¹ varatā⁸² yē⁸³

dregvāo⁸⁴ achishtā⁸⁵ verezyō,⁸⁶

Ashem⁸⁷ mainyush⁸⁸spēnishtō⁸⁹, yē⁹⁰

khraozhdishtēng⁹¹ asēnō⁹² vastē⁹³;

yaēchā⁹⁴ khshnaoshen⁹⁵Ahurem⁹⁶

haithyāish⁹⁷shyaothanāish⁹⁸

fraoret⁹⁹ Mazdām¹⁰⁰.

5. Of these (above mentioned) twin⁸⁰ spirits⁸¹ he who⁸³ is the evil⁸⁴ (spirit) choose⁸² the worst⁸⁵ deed⁸⁶; the most beneficent⁸⁹ Spirit⁸⁸ who⁹⁰ dwells in the most powerful⁹¹ sky⁹¹, chose⁸² truth⁸⁷. Moreover (those) who⁹⁴ please⁹⁵ Ahura⁹⁶ Mazdā¹⁰⁰ by means of virtuous⁹⁷ deeds⁹⁸ having placed implicit faith⁹⁹ (in the Religion) (also chose the truth).

- ⊛ 'ayāo' - demonstrative pronoun genitive dual masculine; 'manivāo' is genitive dual of 'mainyu'. 'mainyu+āo = manivāo'.
- ‡ 'achishtā - verezyō' - compound noun accusative singular neuter of 'achishtā - verezyah'.
- # 'vastē' root 'vangh' = Sanskrit 'vas' to dwell, to abide. The meaning of this same root is also 'to dress', 'to put on clothes'.
- § 'fraoret' - root 'var' Persian 'gervīdan' = to put faith in. The original word is 'fravarat' (present participle), 'a' in the middle being dropped and the penultimate 'a' is changed to 'e'. See Avestā Dictionary p. 840.

6 Ayāo¹ nōit² eresh³ vishyātā⁴
 daēvāchinā⁵, hyat⁶ ish⁷ ā -debaomā⁸
 peresmanēng⁹ upā-jasat¹⁰ hyat¹¹
 verenātā¹² achisthem¹³ manō¹⁴
 at¹⁵ aēshemem¹⁶ hēndvārentā¹⁷ yā¹⁸
 bānayen¹⁹ ahūm²⁰ maretānō²¹

6. ²The followers of the Daeva ³could not² comprehend⁴ the difference between these twin (spirits)¹ rightly¹, although when⁵ they came up¹⁰ to inquire⁹ question-answer (of the matters of Religion) we ⁶have defeated² (or disappointed⁶) them⁷. Even¹¹ in spite of this (they) chose¹² the worst¹³ thought¹⁴ and ⁸associated with¹⁷ Aeshma daeva¹⁶, whereby¹⁹ ⁹they bring bane¹⁰ to ¹¹mortals²¹ in the world²⁰.

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

⊙ Original meaning 'choosers of daeva'; root 'chi' = Sanskrit 'chi' = Persian 'chidan'.

¶ 'vishyātā' - for the explanation of this word see stanza 3rd of this Hā.

'ā - debaomā' - imperfect tense first person plural parasmaipada of root 'dah' = Sanskrit 'dabh' 'dambh' - to injure, to defeat.

§ Original meaning 'ran together before Aeshma daeva'. Root 'handvar' = to run together with; root 'dvar' = Pahlavi 'dōbāristan', to run.

¶ 'maretān' = Sanskrit 'marta' - Latin 'mortalis' = 'mortal', 'man'; root 'mere' = Sanskrit 'mru'.

⊕ "they spoil, they worsen" (Darmesteter); "they pollute" (Spiegel and Mills).

7 Ahmāichā²² Khshathrā²³ jasat²⁴
 Mananghā²⁵ Vohū²⁶ Ashāchā²⁷,
 at²⁸ kehrpem²⁹ utayūitish³⁰
 dadāt³¹ ārmaitsh³² ānmā³³;
 aēshām³⁴ tōi³⁵ ā anghat³⁶, yathā³⁷
 ayanghā³⁸ ādānāish³⁹ pouruyō⁴⁰.

7. ²²The mighty ³⁰Āramiti³² came up²⁴ for help²² to (religious and and truthful ²⁵person) with sovereignty²¹, with good²⁶ mind²⁵ and with truth²⁷, and granted³¹ ³³strength³³ to (his) body²⁹. ³⁴May it be³⁶ so to thee³⁵ when³⁷ thou first⁴⁰ ³⁸came³⁸ along with the ³⁹creations³⁹.

⊙ I do not understand correctly the meaning of this verse. I have made an attempt to translate it as best as I can. Translation done by European Savants is also more or less of the very same significance.

¶ i.e., what Āramiti can bestow in prosperity. The word 'utayūiti' is noticed also as a noun, meaning 'strength'. See Yasna Hā 48.6.

about which a reference is made in the fifth verse of this Hā.

§ 'ānmā' - noun accusative singular neuter of 'ānman'. See Yasna 44.20; Yasna 45.10. The original meaning of 'ānman' = steadfastness, firmness; 'ā = an' = not; root 'nam' = Sanskrit 'nam' = to bow down, to bend. See Avesta Dictionary page 121.

⊕ Original meaning 'theirs', ³⁴i.e. may the sovereignty, good mind and truth also be gained by thee!

⊖ 'dāna' = Sanskrit 'dhāna' meaning 'creation'; or 'dāna' = Sanskrit 'dāna' = gift.

⊗ 'ayanghā' - imperfect subjunctive second person singular ātmanepada of root 'i' = Sanskrit 'i' = to go, to come, initial 'a' is of the augment. Original form is 'a+i+a+ha'.

8 Atchā⁴¹ yadā⁴² aēshām⁴³ kaēnā⁴⁴

jamaiti⁴⁵ aēnanghām⁴⁶,

at⁴⁷ Mazdā⁴⁸ taibyō⁴⁹ khshathrem⁵⁰

Vohū⁵¹ Mananghā⁵² voividāiti⁵³

aēibyō⁵⁴ sastē⁵⁵ Ahurā⁵⁶ yōi⁵⁷

Ashāi⁵⁸ daden⁵⁹ zastayō⁶⁰ drujem⁶¹.

8 And when⁴¹ punishment⁴² will come⁴³ upon these⁴⁴ sinful persons⁴⁵, then⁴⁷ O Ahura Mazdā! ⁴⁸They ⁴⁹will recognise⁵³ (or will regard) Thee, ⁴⁸as King⁵⁰, through good⁵¹ mind⁵²; (good intelligence) teaches⁵⁵ (to do so), O Ahura Mazdā⁵⁶! to those⁵⁴ who⁵⁷ *deliver up⁵⁸ the falsehood⁵⁹ *into the hands⁶⁰ of Truth-Asha⁶¹.

⊛ 'Voividāiti' - intensive verb present subjunctive third person singular parasmaipada of root 'vid' Sanskrit 'vid' to know. The root vid is reduplicated into 'vaevid'; then the gāthīc form of 'vae' became 'voi' or we accept the reading 'vōividāitē'. According to Prof. Westergaard's text, it becomes ātmanepada; the termination 'āite' (=Sanskrit 'āte') is added.

§ 'zastayō' - locative dual of 'zasta' - masculine (in both the hands).

i.e. who suppress falsehood by means of the strength of Asha-Truth.

¶ More lucid translation of this verse should be done than this.

9 At-chā¹ tōi² vaēm³ khyāmā⁴ yōi⁵

im⁶ frashem⁷ kerenāun⁸ ahūm⁹

Mazdāoschā¹⁰ Ahurāonghō¹¹ ā

mōyastrā¹² baranā¹³ ashāchā¹⁴

hyat¹⁵ hathrā¹⁶ manāo¹⁷ bavat¹⁸ yathrā¹⁹

chistish²⁰ anghat²¹ maēthā²².

9 May we³ verily⁴ be⁵ like ⁶those² who⁷ *made⁸ *this⁶ world⁹ prosperous⁷ (and in this wish of ours) ¹⁰leaders¹¹ (under the authority) of Ahura Mazdā (may become) ¹²helpers¹² and ¹³supporters¹³ through righteousness¹⁴. Because where¹⁵ wisdom²⁰ may establish¹⁷ (its) abode²², there¹⁶ *arises¹⁸ a person of good mind¹⁷ (or a sagacious person).

⊛ although 'im' is feminine and 'ahūm' is masculine. Moreover, 'im' meaning "indeed, verily" occurs in the Gāthās sometimes as an adverb. See Yasna 45.1; Yasna 46.8-51.12.

xx 'kerenāun' - Imperfect tense third person plural parasmaipada of root 'kere' to do, to make. 'kerenava + n = kerenāun'.

⊛ original meaning 'they' 'tōi' - its Later Avesta form is 'te', 'taecha'; meaning 'they'.

¶ Its significance seems to be 'Ameshā Spentās' and Yazatas of higher grades.

'mōyastrā' seems to be a vrddhi form of 'maestra, mōistra' root 'mit' = Sanskrit 'mid' = 'to love, to associate; to help' (Spiegel) "joy" (Harlez), "Companionship, friendship" (Mills and Darmesteter).

§ 'baranā' = Sanskrit 'bharana' = 'supporter'. Sanskrit root 'bhru'. Or alternatively if we take 'baranā' as imperative second person plural parasmaipada according to Prof. Jackson then it would mean thus; "O leaders (under the authority) of Ahura Mazdā do you grant help through righteousness". Root 'bere' = Sanskrit 'bhru' = to grant, to give.

⊛ Or alternatively: Where wisdom is permanent, there arise (our) thoughts; i.e., our thoughts are full of wisdom.

10 Adā²³- zi²⁴ avā²⁵ drūjō²⁶ avō²⁷
 bavaiti²⁸ skendō²⁹ spayathrahyā³⁰
 at³¹ asishtā³² yaojantē³³
 ā hushitōish³⁴ Vanghēush³⁵ Mananghō³⁶
 Mazdāo³⁷ ashakhyāchā³⁸, yōi³⁹
 zazenti⁴⁰ vanghāu⁴¹ sravahi⁴².

10 When³¹ (those) who³⁹ are born⁴⁰ in good⁴¹ fame⁴²
 *are associated³³ in the good abode³⁴ of Ahura Mazdā³⁷, of
 Vohu³⁵ Manah³⁶ and of Asha (i.e., Truth)³⁸, then²⁷
 immediately³² support²⁷ of the ¹destructive²⁶ Druj²⁶ becomes²⁸
 verily²⁴ ²dilapidated²⁹.

⊙ Original meaning 'unites, joins'; root 'yuz' = Sanskrit 'yuj'.

† original meaning 'druj of destruction', i.e. the druj who destroys prosperity.

i.e., strength of the druj is broken; Sanskrit 'avas' = support.

11 Hyat⁴³ tā⁴⁴ urvātā⁴⁵ sashathā⁴⁶ yā⁴⁷
 Mazdāo⁴⁸ dadāt⁴⁹, mashyāonghō⁵⁰,
 khvitichā⁵¹ ēnēiti⁵², hyat-chā⁵³
 daregēm⁵⁴ dregvōdebyō⁵⁵ rashō⁵⁶
 savachā⁵⁷ ashavabyō⁵⁸, at⁵⁹ aipi⁶⁰
 tāish⁶¹ anghaiti⁶² ushtā⁶³.

10 *O men!³⁰ ¹you understand⁴⁶ (or learn⁴⁹) this⁴⁴ ²law⁴⁵
 (as regards) ³happiness⁵¹ and misery⁵² (in accordance with the
 law of action), which⁴⁷ Ahura Mazdā⁴⁸ has ordained⁴⁹; namely⁵³ to
 bear age-long⁵⁴ ⁵pain⁵⁶ for the wicked
 sinful persons⁵⁵ (and) advantages⁵⁷ for the righteous persons,⁵⁴
 owing to which (advantages)⁶⁰⁻⁶¹ happiness⁶² ⁶accrues⁶² (unto
 them) (i.e., is attained by them).

⊙ The same word occurs in Meher Yasht, para 80th as nominative plural.

§ 'khvitichā' - its corresponding Sanskrit equivalent 'svāda'; English
 'sweet'. Sometimes 'ā' is changed to 'i'. 'ēnēiti' seems to be the Gāthīc
 Avesta form of the Later Avesta 'inti'. (see Westergaard
 Vendidad 18.61). Its other form can also be 'aniti'.

'urvātā' - teaching, admonition, commandment; somewhat correspond-
 ing Sanskrit equivalent is 'vāda'; root 'vad' - to speak, to say. Professor
 Darmesteter derives this word from root 'var' to believe, to put faith in
 and regards it as formed by adding the termination 'āt' with the change
 of letter.

† 'sashathā' - I have considered this word as 'sashatā' and have taken as
 imperative second person plural. The word 'sashathā' can be present
 tense second person plural parasmaipada of root 'sash' = 'shikhsh' =
 Sanskrit 'shikhsh' to learn.

‡ 'rashō' - original meaning 'to wound' Persian 'rish'; common noun
 accusative singular neuter of 'rashangh'. Dict. p. 444

⋈ 'anghaiti' - present subjunctive third person singular parasmaipada of
 root 'ah' = Sanskrit 'as' = to be, to exist.

Ahyā yāsā nemanghā

Ustānazastō rafedhrahayā

mainyēush Mazdā pourvim

spentahyā Ashā vispēng shyaothanā

Vanghēush khratūm Mananghō yā

khshnevishā Gēushchā Urvānem.

(The above quoted verse is to be recited twice).

Yathā Ahū Vairyō 4, Ashem Vohū 3.

At-tā vakhsyām¹ hāitim² yazamaide³.

yenghe hātām āat yesne paiti vanghō,

Mazdāo Ahurō vaēhtā ashāt hachā,

yāonghāmchā tāsčā tāosčā yazamaide.

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

Hā 31^a

1 Tā¹ vē² urvātā³ marentō⁴

agushtā⁵ vachāo⁶ sēnghāmahī⁷

aēibyō⁸ yōi⁹ urvātāish¹⁰ drujō¹¹

ashahyā¹² gaēthāo¹³ vimerenchaitē¹⁴;

atchit¹⁵ aēibyō¹⁶ vahishtā¹⁷ yōi¹⁸

zarazdāo¹⁹ anghen²⁰ Mazdāi²¹.

1. O ^odesirous one!⁴ we proclaim⁷ unto you² these¹ "teachings¹ - verses (which are⁶) never heard before⁵. (These are the verses) for those⁸ who⁹ destroy¹⁴ the settlements¹³ of righteousness¹² by means of the teachings¹⁰ of the Druj¹¹; but (these verses) (are)¹⁷ best for those¹⁸ who¹⁶ are¹⁵ devoted¹⁹ to Ahura Mazda²¹.

☆ Prophet Zarathushtra speaks to those persons present in the assembly. Root 'mere' = Sanskrit 'smru' = to desire eagerly; present participle vocative plural.

xx for the explanation of the word 'urvātā' see Yasna 30.11.

¶ i.e., "by means of the commandments of the Druj leading to the false or wrong path", "through the temptations of the Druj".

§ 'zarazdāo' adjective nominative plural masculine of 'zarazdā'. Original form is 'zarangh + dā' = to give one's heart, to devote, to dedicate.

2 Yezi²² āish²³ nōit²⁴ urvānē²⁵

advāo²⁶ aibi-dereshtā²⁷ vakhyāo²⁸

at²⁹ vāo³⁰ vispēng³¹ āyōi³²

yathā ratūm³³ Ahuro³⁴ vaēdā³⁵

Mazdāo³⁶ ayāo³⁷ āsayāo³⁸

yā³⁹ ashāt⁴⁰ hachā⁴¹ jvāmahi⁴².

2 "If at the first sight (i.e. in the beginning) any person does not believe in the matter of religion, (eventually) by means of obvious-visible evidences his faith will become stronger, O Ahura Mazda! knowing (or acknowledging) Thee as the Lord of all, every one will come near Thee (i.e., every one has to ask for Thy help and finally "has to come before Thee". "Our goodness and our life are due to Hormazd only."

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

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

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

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

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

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

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

3 Yām⁴³ dāo⁴⁴ mainyū⁴⁵ āthrāchā⁴⁶

Ashāchā⁴⁷ chōish⁴⁸ rānoibyā⁴⁹
khshnūtem⁵⁰

hyat⁵¹ urvatem⁵² chazdōnghvadebyō⁵³ tat⁵⁴

nē⁵⁵ Mazdā⁵⁶ vidvanōi⁵⁷ vaochā⁵⁸

hizvā⁵⁹ thwahyā⁶⁰ āonghō⁶¹, yā⁶²

jvantō⁶³ vispēng⁶⁴ vāurayā⁶⁵.

3 O Divine⁴³ (Ahura Mazdā!) do thou grant⁴⁴ us that intensive⁵² (or complete) bliss⁵⁰ which⁵¹ Thou hast awarded⁴⁸ to the fighters⁴⁹ (for the sake of Religion) and to the learners⁵³ of the Religion on account of our zeal⁴⁸ and 'truth'⁴⁷. Speak Thou⁵⁹ with Thy 'tongue'⁵⁹ of the mouth⁶¹, O Ahura Mazdā! 'for our enlightenment'⁵⁷ (i.e., my and my disciples), so that⁶² I cause all⁶⁴ 'men'⁶³ to put faith in the Religion⁶⁵.

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

¶ or one who understands the Religion - religious scholar; 'chazdangh' = intelligence, dexterity; root 'chash' = Sanskrit 'chakshh' to discern, to see. Or Persian 'chashidan' = to taste.

or through Thy spiritual Fire and Asha.

\$ infinitive (Professor Justi) This word is also found in other forms with the same meaning, e.g. 'vaedyāi, viduye, vividuye, vōizhdyāi.'

⊕ allegorical sense i.e. Thou Thyself.

⊗ Original meaning 'the living' beings; root 'ju' - to live.

⊛ 'vāuruyā' - Causal first person singular of root 'var' - = Persian 'gervidan' = to put faith in; intensive form 'vāvar = vāur' ('a' being dropped); it becomes 'vāuruya' by adding causal termination 'aya'; 'mi' - termination is dropped. Exactly similar form to this occurs 'titāraya'.

4 Yadā⁶⁷ Ashem⁶⁸ zēvim⁶⁹ anghen⁷⁰

Mazdāoschā⁷¹ Ahurāonghō⁷²,

ashichā⁷³ Ārmaīti⁷⁴ vahishtā⁷⁵

ishasā⁷⁶ Mananghā⁷⁷,

maībyō⁷⁸ khshathrem⁷⁹ aojonghvat⁸⁰,

yehyā⁸¹ veredā⁸² vanaēmā⁸³ drujem⁸⁴.

4 When⁶⁷ Ahura Mazdā⁷¹ and °the leaders⁷² (under His control) are †in full measure⁶⁸ †gracious⁶⁹, (then) ††I desire⁷⁰ for myself⁷³ mighty⁷⁴ power⁷⁵ through truth⁷³, humility⁷⁴ and best⁷⁵ mind⁷⁷, through whose⁸¹ †power⁸² ††we may overcome⁸³ the Druj (i.e. falsehood, untruth⁸⁴).

⊛ 'Mazdāoschā Ahurāonghō' - its meaning can also be "Lords under the authority of Ahura Mazdā" (see Yasna 30.9).

¶ I have taken the word 'Ashem' as equivalent to 'ash, asha' - adverb.

Sbeth K.R. Camaji. Original meaning 'worthy of invocation'; "inclined to the appeal". 'Zevim' verbal adjective accusative singular of 'zevya' of root 'zu' - = Sanskrit 'hu' - to invoke.

xx 'ishasā' inchoative verb present tense first person singular parasmaipada of root 'ish' - to long for, to strive after. See my Avestā Grammar page 251-252.

5 'veredā' - its Persian equivalent can be 'gōrdi' (from the noun 'gōrd', meaning 'hero'). Or if it is derived from root 'vare' - then it would mean 'shield, support'.

⊛ Prophet Zarathushtra includes with him his own helping disciples as well. For comparison see Vendidad Fragard 20.8.

5 Tat⁸⁵ mōi⁸⁶ vichidyāi⁸⁷ vaochā⁸⁸

hyat⁸⁹ mōi⁹⁰ Ashā⁹¹ dātā⁹² vahyō⁹³,

viduyē⁹⁴ Vohū⁹⁵ Mananghā⁹⁶ mēnchā⁹⁷,

daidyāi⁹⁸ yehyā⁹⁹ mā¹⁰⁰ ereshish¹,

tāchit² Mazdā Ahurā³ yā⁴ nōit⁵

vā⁶ anghat⁷ anghaiti⁸ vā⁹.

5 Tell⁸⁵ me⁸⁶ (O Ahura Mazdā!) (for knowing) truth⁹¹ (and) the laws (of the Religion⁹²) and for choosing⁹⁷ whatever⁹⁹ (is) better⁹³ for me⁹⁰ (whereby) °I may know⁹⁴ through my good⁹⁵ thoughts⁹⁶, whose⁹⁸ †profit¹ may be accrued⁹⁸ to me.¹⁰⁰ O Ahura Mazdā!³ (Do Thou make me aware as to) whatever²⁻⁴ will not⁵ happen⁷ or⁶ whatever²⁻⁴ will happen⁸.

⊛ infinitive used as verb. (see Yasna 28.2; Yasna 29.3; Yasna 43.11,12,14; Yasna 44.2,17; Yasna 46.15; Yasna 51.20).

¶ Justī; "profitable" (Spiegel); "prophet" (Mills); By comparing Avestā 'ereshi' with the Sanskrit 'Rishi' its meaning would be "a poet composing songs in praise of God"; 'Saint'. Darmesteter translates Avestā 'ereshish' by the Demon of the infidelity or irreligiousness and he compares the word with 'Aresh' occurring in the Pahlavi Text Dēnkart, with whom Prophet Zarathushtra had argued about the Religion.

6 Ahmāi¹⁰ anghat¹¹ vahishtem¹² yē¹³
 mōi¹⁴ vidvāo¹⁵ vaochāt¹⁶ haithīm¹⁷,
 māthrem¹⁸ yim¹⁹ Haurvatātō²⁰
 ashahyā²¹ Ameretātaschā²²
 Mazdāi²³ avat²⁴ khshathrem²⁵ hyat²⁶
 hōi²⁷ Vohū²⁸ vakhshat²⁸ Mananghā²⁹.

6 The best¹² may accrue¹¹ to him¹⁰ who¹³, the learned one¹⁴, tells¹⁶ me openly¹⁷ the Holy Word of welfare²⁰, truth and immortality²²! The Sovereignty of Ahura Mazda²³ has remained prosperous (or permanent) on account of good thought.

⊛ Word by word translation: For Ahura Mazda²³ this²⁴ sovereignty²⁵ became prosperous²⁶ on account of His²⁷ good²⁸ thought²⁹.

7 Yastā³¹ mantā³² pouruyō³³,
 raochēbish³⁴ rōithwen³⁵ khvāthra³⁶;
 hvō³⁷ khrathwā³⁸ dāmish³⁹, ashem⁴⁰
 yā⁴¹ dārayat⁴² Vahishtem⁴³ Manō⁴⁴
 tā⁴⁵ Mazdā⁴⁶ mainyū⁴⁷ ukshyō⁴⁸, yē⁴⁹
 ā nūremchit⁵⁰ Ahurā⁵¹ hāmō⁵².

7 °Who³¹ (i.e., Ahura Mazda) (is) the first³³ ¶Great Thinker³²; (whose brilliance³⁶ has mingled³³ with (the Boundless) Lights³⁴ (of the heaven). Who himself³⁷ (is) the Creator³⁹ (of the entire world) through His omniscient wisdom³⁸, by means of which⁴¹ he upholds⁴² the truth⁴⁰ and the best⁴³ thought⁴⁴. O Divine⁴⁷ Ahura Mazda! Thou who art always⁵⁰ the same⁴⁵ dost make them⁴⁵ prosperously⁴⁹.

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

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

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

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

xx 'and overcome hate, falsehood and wicked conscience'.

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

⊕ original meaning (is) 'prosperity bringer'; 'ukshyō' present participle nominative singular masculine from 'vakhsh'; original word 'ukshyant'.

8 At⁵³ thwā⁵⁴ mēngi⁵⁵ pourvim⁵⁶

Mazdā⁵⁷ yezim⁵⁸ stōi⁵⁹ mananghā⁶⁰,

Vanghēush⁶¹ patarem⁶² Mananghō⁶³ hyat⁶⁴

thwā⁶⁵ hem chashmaini⁶⁶ hēngrabem⁶⁷

haithim⁶⁸ ashahyā⁶⁹ dāmim⁷⁰ anghēush⁷¹

Ahurem⁷² shyaothnaēshū⁷³.

8 Ever since⁵⁴ I⁵³ have held⁶⁷ Thee⁶⁵ (O Ahura Mazda!) in (my) eye⁶⁶, I have always⁷² regarded⁵⁵ Thee⁵⁴, O Ahura Mazda! as¹ the first⁶⁴ of all⁵⁶, as worthy of worship⁵⁸ with pure thought⁶⁰, as the Father⁶² of Vohu⁶¹ Manah⁶¹ - Good⁶¹ mind⁶², as the real⁵⁹ origin⁷⁰ of Truth⁶⁸ (and) as the Lord⁷¹ over (all) the actions⁷³ of this world⁷¹.

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

¶ i.e., prior to the entire creation of the world, rather 'the root of all'; Sanskrit 'Pūrva'.

Original meaning: 'maker, creator'; root 'dā' = Sanskrit 'dhā' = to create.

§ 'mēngi' - 'h' Aorist first person singular ātmanepada of root 'man' - to think; original form 'man+h+i'.

9 Thwōi⁷⁴ as⁷⁵ Ārmaīsh⁷⁶, thwē⁷⁷

ā Gēush⁷⁸ Tashā⁷⁹ as⁸⁰ khratūsh⁸¹

Mainyush⁸² Mazdā Ahurā⁸³, hyat⁸⁴

akhvyāi⁸⁵ dadāo⁸⁶ pathām⁸⁷

vāstryāt⁸⁸ vā⁸⁹ āitē⁹⁰, yē⁹¹ vā⁹²

nōit⁹³ anghat⁹⁴ vāstryō⁹⁵.

9 Perfect mindedness⁷⁶, O Ahura Mazda⁸³! is⁷⁵ Thine⁷⁴, Thine⁷⁷ is⁸⁰ the wisdom⁸¹ Divine⁸² of °creating⁷⁹ the world⁷⁸ Thou hast fixed⁸⁵ the path⁸⁷ (of awarding due reward) to him⁸² who °passes⁹⁰ his life °with industry⁸⁸ and one who⁹¹ is⁹⁴ not⁹³ industrious⁹⁵ or idle. **Explanation:** Its significance is that just as a man passes his life industriously or otherwise on earth, in the same way he gets the reward in accordance with his actions after his death.

⊛ 'tashan' = Sanskrit 'takhshan' = fashioner, maker; root 'tash' Sanskrit 'takhsh' to fashion, to mould.

¶ The meaning of 'vāstrya' (derived from 'vāstra') is 'work pertaining to agriculture', 'tilling, industry'; it also means 'agriculturist, diligent, industrious'.

Original meaning 'goes, moves'; 'āitē' - present tense third person singular ātmanepada of root 'ā-i' to come up, to go, class 2nd.

10 At⁹⁶ hi⁹⁷ ayāo⁹⁸ fravaretā⁹⁹

vāstrim¹⁰⁰ akhyāi¹ fshuyantem,²

Ahurem³ ashavanem⁴, Vanghēush⁵

fshēnghim⁶ Mananghō⁷;

nōit⁸, Mazdā⁹, avāstryō¹⁰

davāschinā¹¹ humeretōish¹² bakhshā¹³.

10 * From these two⁹⁸ 'she'⁹⁷ (i.e., Ahura Mazdā's Perfect mindedness) chose⁹⁹ 'for (the benefit of) this (world)' the prosperity bringing agriculturist¹⁰⁰ as the true⁴ lord³, as 'the promoter⁵ of good⁴ mind'. O Ahura Mazdā⁹ 'the deceitful¹¹ indolent man'¹⁰ (would) never (be) the 'gainer¹³ of the good⁸ doctrine of the Religion¹².

* i.e., from amongst these two the good industrious worker and the indolent man.

¶ 'hi' - demonstrative pronoun nominative singular feminine.

'akhyāi' (Sanskrit 'asyei') demonstrative pronoun dative singular feminine. Its later Avesta form 'ainghe, ainghāi'.

§ 'fshēnghim' - derived from the root 'fshu' Sanskrit 'psu' - to increase, to prosper.

⊕ 'davāschinā' - 'davāš' - present participle parasmaipada nominative singular of 'davant' - from root 'dav' - Sanskrit 'dabh - dambh' = to deceive; deceiving; deceiver. 'China' - is an enclitic particle, which comes at the end of certain words. Professor Darmesteter regards the word 'davāš' as the name of a wicked king on the basis of the Pahlavi version.

⊞ 'humeretōish' - 'mereti' = Sanskrit 'smṛiti' = "doctrine of the Religion, exposition."

xx 'bakhshā' = nominative singular of the agentive noun 'bakhshar' - masculine from root 'bakhsh' - to share.

11 Hyat¹⁴ nē¹⁵ Mazdā¹⁶ paourvīm¹⁷

gaēthāoschā¹⁸ tashō¹⁹ daēnāoschā²⁰,

thwā²¹ mananghā²² khratūshchā²³ hyat²⁴

astvantem²⁵ dadāo²⁶ ushtānem²⁷,

hyat²⁸ shyaothanāchā²⁹ sēnghāschā³⁰

yathrā³¹ varenēng³² vasāo³³ dāyetē³⁴.

11 O Ahura Mazdā! when¹⁴ Thou first¹⁷ didst make¹⁹ with Thy power of thought²² the entire¹⁵ living things¹⁸ and laws²⁰ (for them,) Thou didst bestow²⁶ upon us¹⁵ corporeal²⁵ life²⁷ and wisdom²³; (along with these also) Thou ordained²⁸ us¹⁵ power to work²⁹ and commandments of the Religion³⁰, towards which (act and the commandments of the Religion) (our) wish³¹ (and our) faith³² (or choice)³ may be fixed³⁴; (i.e., Thou didst bestow upon us strength and wisdom in order to fulfil whatever may be our wish for doing the act and whatever may be our faith on the commandments of the Religion.)

* meaning of 'gaethā' is also 'region, settlement, a pen or enclosure for animals'. See Avesta Dictionary p. 158.

¶ 'dāyetē' passive verb present tense third person singular of root 'dā-' = Sanskrit 'dhā' to - fix.

12 Athrā³⁵ vāchem³⁶ baraiti³⁷ mithah-vachāo³⁸

vā³⁹ eresh-vachāo⁴⁰ vā⁴¹,

vidvāo⁴² vā⁴³ evidvāo⁴⁴ vā⁴⁵,

ahyā⁴⁶ zeredāchā⁴⁷ mananghāchā⁴⁸

ānush-hakhsh⁴⁹ Ārmaitish⁵⁰ mainyū⁵¹

peresāitē⁵² yathrā⁵³ maēthā⁵⁴.

12 -²To it³⁵ either³⁷ †the false speaker³⁸ or⁴¹ the true speaker,⁴⁰ either⁴⁷ the enlightened⁴² or⁴³ the unenlightened⁴⁴ lifts up³⁷ his voice³⁶ *with his⁴⁶ heart⁴⁷ and also with his true mind⁴⁵. Then †immediately⁴⁹ Perfect Mindedness Ārmaiti⁵⁰ asks⁵² the twin spirits⁵¹ (i.e., Spentā Mainyu and Angra Mainyu) (as to) where⁵³ (their †inclination⁵⁴ is).

⊛ There is the connecting of strophe 11th with the following strophe 12th.

† 'mitha-vachangh' - 'mitha' = Sanskrit 'mithyā' = false, untrue, and 'vachangh' = Sanskrit 'vachas' = word, utterance; 'eresh' = Sanskrit 'rta' = true, just.

'zereda' its another form is 'zaredhaya' Sanskrit 'hrd, hrdaya'.

\$ 'ānush-hakhsh' original form 'ā+anu+hach+sh,' nominative singular (used as adverb).

⊙ Original meaning is 'residence, abode, place'.

13 yā⁵⁵ frasā⁵⁶ āvishyā⁵⁷ yā⁵⁶

vā⁵⁹ Mazdā⁶⁰ peresāitē⁶¹ tayā⁶²,

yē⁶³ vā⁶⁴ kasēush⁶⁵ aēnanghō⁶⁶ ā

mazishtām⁶⁷ ayamaitē⁶⁸ būjem⁶⁹

tā⁷⁰ chashmēng⁷¹ thwisrā⁷² hārō⁷³ aibi⁷⁴

ashā⁷⁵ aibi⁷⁶ vaēnahī⁷⁷ vispā⁷⁸.

13 O Ahura Mazdā⁶⁰ the questions⁵⁴ which⁵⁵ any one †asks⁶¹ †openly⁵⁷ or †secretly⁶², or⁶⁴ any person⁶³ †undergoes⁶⁸ the highest⁶⁷ penance⁶⁹ for a small⁶⁵ sin⁶⁶ †all⁷⁴ these⁷⁰, †O Lord⁷³! Thou †dost observe⁷⁷ with (Thy) sharp⁷² eye⁷¹ and in accordance with truth⁷⁵.

⊛ 'āvishyā' - In Pahlavi version the word is translated by 'āshkarak.' Prof. Justi regards this word to be derived from the root 'vid'-to know.

'tayā' - original meaning 'secretly', 'furtively'. Its another form is 'tāya', 'tāyu'.

† i.e., that which men intend openly or clandestinely with each other.

\$ Original meaning - 'surrenders oneself to, submits' root 'ā-yam' = Sanskrit 'ā-yam'. Its significance is that a certain person has to undergo highest punishment through injustice for the sake of a trivial fault.

⊙ "O Ahura Mazdā! whatever actions any person performs openly or secretly or any person commits most grievous sins in order to escape from the punishment of trivial sins - all these Thou observest with Thy eye." (Prof Darmesteter).

⊛ 'hārō' - original meaning of this word is 'protector, a guardian'. There occurs in Yasna Hā57 para 17 the word 'hishārō' in the reduplicated form. See Avestā Dictionary p 586.

⊙ 'aibi' should be taken as a prefix to the verb 'vaēnahī'. 'aibi' = Later Avesta 'aiwi' = Sanskrit 'abhi' - meaning 'round about, high, towards'. According to the opinion of Dr. Geldner there is no need of the second 'aibi' as it is redundant.

14 Tā⁷⁸ thwā⁷⁹ peresā⁸⁰ Ahurā⁸¹ yā⁸²
 zi⁸³ āiti⁸⁴ jēnghaticā⁸⁵
 yāo⁸⁶ ishudō⁸⁷ dadentē⁸⁸
 dāthranām⁸⁹ hachā⁹⁰ ashāunō⁹¹
 yāoschā⁹² Mazdā⁹³ dregvōdebyō⁹⁴ yathā⁹⁵
 tāo⁹⁶ anghen⁹⁷ henkeretā⁹⁸ -hyat⁹⁹.

14 O Ahura Mazda⁹¹! I ask⁸⁰ of Thee⁷⁹ as to⁷⁸ that which⁸² happens⁸⁴ now and will happen⁸⁵ hereafter. (Moreover) I ask⁸³ of Thee⁷⁹, O Ahura Mazda⁸¹! as to⁷³ the reward⁸⁷ of good deeds⁸⁹ unto the righteous (person)⁹¹ which⁸⁶ is awarded⁸⁸, and as to whatever (punishment)⁹² (is meted out) for the sinful persons⁹⁴, and in what manner⁹⁵ will be considered⁹⁷ (the fate of both in accordance with their respective actions) at the final stage⁹⁹ (i.e., after death)?

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

¶ 'āiti' - root 'ā-i' = Sanskrit 'ā-i' = to happen, to come.

'jēnghati-chā' present subjunctive third person singular parasmaipada of root 'jam'.

§ This word is used in the sense of Sanskrit 'dāna' and English 'charity'.

xx Original meaning 'thankfulness, indebtedness'; noun accusative plural.

† or alternatively: gratefulness⁸⁷ of the charity⁸⁶ of the righteous (man)⁹¹ as well as whatever⁹² ('gratitude') is granted to the wicked (person)⁹⁴ i.e., I ask of Thee, O Ahura Mazda! as to how do you account for the man who gives gifts to the righteous man and for any one who gives charity to the wicked person and what consequence does the giver of that charity finally get?

⊕ 'henkeretā' - this word is locative singular of 'henkereti'.

15 Peresā¹ avat² yā³ mainish⁴
 yē⁵ dregvāitē⁶ khshathrem⁷ hunāiti⁸
 dush-shyaathanāi⁹, Ahurā¹⁰ yē¹¹ nōit¹²
 jyōtūm¹³ hanare¹⁴ vīnasti¹⁵,
 vāstryehyā¹⁶ aēnanghō¹⁷ pasēush¹⁸
 virāatchā¹⁹ adrujyantō²⁰

15 The man who³ secures⁴ authority⁷ for the wicked - working⁵ sinner⁶ and the man who¹¹ on account of the harm¹⁷ of the agriculturist¹⁶, of his cattle¹³ and of the person¹⁹ never-uttering falsehood²⁰ (i.e. for him who causes injury to them) would not¹² be¹³ in any way¹⁴ for living;¹⁵ I ask¹ (of Thee), O Ahura Mazda¹⁰! about the punishment¹ (of such a person).

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

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

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

§ root 'han' = Sanskrit 'san' = to be worthy, to be deserving of honour.

⊕ 'vīnasti' - root 'vid' = Sanskrit 'vid' (intransitive); to know; to find out, to increase (transitive).

× Pahlavi version. Spiegel, Justi, Harlez, Mills and Darmesteter. See Yasna Hā 44.19. Another meaning of 'maini' is 'collar'; e.g. 'zarenumaini' (Yasht 14-33) = '(a vulture) with a golden collar'.

⊕ "I ask of Thee, O Ahura Mazda! as regards the type of punishment of that evil doer who does not hesitate to snatch away the life of a person by way of retribution ('hanare') and of the oppressor ('aēnanghō') of such a (kind of) agriculturist who does not treat with cruelty the animals as well as men under his control" (Darmesteter), or who is kind to men as well as animals.

16 Peresā²¹ avat²² yathā²³ hvō²⁴

yē²⁵ hudānush²⁶ demanahyā²⁷

khshathrem²⁸

shōithrahyā²⁹ vā dakhvyēush³⁰ vā Ashā³¹

fradathāi³² asperezatā³³;

thwāvās³⁴ Mazdā Ahurā³⁵ yadā³⁶ hvō³⁷

anghat³⁸ yā³⁹ shyaothanaschā⁴⁰.

16 I ask²¹ (of Thee O Ahura Mazdā!) as to²² °how²³ he himesif²⁴ (is regarded) who²⁵, possessed of good wisdom,²⁶ °might have tried²⁷ to enhance²⁸ the authority²⁹ of the °house³⁰, of the province³¹ and of the country³² by means of Asha-truth³³. I ask (of Thee) (as to) °when³⁴ will he himself³⁵ be³⁶ siding with Thee³⁷, O Ahura Mazdā! and °of what sort³⁸ should (his) actions³⁹ be⁴⁰?

○ In the original text these words 'just as'-yathā, 'when' yadā 'who - which' - yā. 'I ask of this as it is considered' etc. For the Gujarati context I had to translate interrogatively.

'demanahyā' - its latter Avesta form is 'nmānabe'.

‡ 'asperezata' root 'sparz' to strive 'h', to endeavour, corresponding Sanskrit word is 'spardh'; initial 'a' is augment. See Avestā Dictionary p. 543.

17 Katārēm⁴¹ ashavā⁴² vā⁴³ dregvāo⁴⁴

vā⁴⁵ verenvaitē⁴⁶ mazyō.⁴⁷

vidvāo⁴⁸ vidushē⁴⁹ mraotū⁵⁰, mā⁵¹

evidvāo⁵² aipi-dēbāvayat⁵³.

zdi⁵⁴-nē⁵⁵ Mazdā Ahurā⁵⁶

Vanghēush⁵⁷ fradakhshtā⁵⁸ Mananghō⁵⁹.

17 which of the two⁴¹ is the greater⁴² what the righteous man⁴³ chooses⁴⁴ (or puts faith on the Religion⁴⁵) or⁴⁶ what the wicked person⁴⁷ chooses⁴⁸? Let the enlightened man⁴⁹ °explain⁵⁰ (i.e. teach) (the excellences of the Religion) to the learned man⁵¹.

'To the fanatic person⁵² (the work of giving religious instruction) is not⁵³ to be entrusted⁵⁴. O Ahura Mazdā!⁵⁵ °reveal⁵⁶ to us⁵⁷ the symbols⁵⁸ (of Thy) Good⁵⁹ Mind⁶⁰.

☆ The foolish and the fanatic person remains thoroughly ignorant of the teachings of the Religion and he cannot comprehend them, but the wise and enlightened man can understand immediately the matter of the Religion.

‡ Dr. Harlez. "The fanatic person does not any more deceive us" (Mills). 'Aipi debāvayat' - imperfect tense causal third person singular from root 'debu'. 'debu' should be understood as the enlarged or denominative form of root 'dab' - Sanskrit 'dabh-dambh'.

'zdi' - imperative second person singular parasmaipada of root 'zan' - to create, to bring out.

18 Mā-chish⁶¹ at⁶² vē⁶³ dregvatō⁶⁴

māthraśchā⁶⁵ gūshā⁶⁶ sāsnaōschā⁶⁷,

āzi⁶⁸ demānem⁶⁹ višem⁷⁰ vā

shōithrem⁷¹ vā dakhyūm⁷² vā ādāt⁷³

dushitāchā⁷⁴ marakaēchā⁷⁵ athā⁷⁶

ish⁷⁷ sāzdūm⁷⁸ snaithishā⁷⁹

18 Let not any⁶¹ of you⁶² even ⁶³hear⁶⁶ the māthra⁶⁵ of the wicked-man⁶⁴ and (his) teaching⁶⁷, ⁶⁸because⁶⁶ he may ⁶⁹put⁷³ into ⁷⁴distress⁷⁴ and ⁷⁵destruction⁷⁵ the house⁶⁹, the clan⁷⁰, the town⁷¹ and the country⁷², so ⁷⁶attack⁷⁶ him (upon them⁷⁷) (or kill⁷⁷⁻⁷⁸) (i.e., such wicked persons) by means of the weapon⁷⁹.

⊙ i.e., should not hear and should not pay any attention upon it at all.

¶ 'āzi' = 'ā zi'; 'ā' = Sanskrit 'ā', to, at, 'zi' = Sanskrit 'hi' for, because.

xx 'dushitāchā' - locative singular of 'dushiti' feminine; Sanskrit 'dūshita, dūshitā', 'marakaēchā' - locative singular of 'maraka'; 'maraka' = Sanskrit 'maraka' plagues, affliction, disease. European scholars have taken this word as 'mahrka' and translated 'death'.

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

\$ 'sāzdūm' - imperative causal second person plural ātmanepada of root 'sad' Sanskrit 'śhad' - to attack, to rush upon, 'sād', causal - to cause to attack; 'sād+ūm' = sāzdūm. See my Avestā Grammar p.251 and Avestā Dictionary p. 521.

19 Gūshā⁸⁰ yē⁸¹ mantā⁸² ashem⁸³

ahūmbish⁸⁴ vidvāo⁸⁵ Ahurā⁸⁶,

erezhukhdhāi⁸⁷ vachanghām⁸⁸

khshayamnō⁸⁹ hizvō-vasō⁹⁰;

thwā⁹¹ āthrā⁹² sukhrā⁹³ Mazdā⁹⁴

vanghāu⁹⁵ vidātā⁹⁶ rānayo⁹⁷.

19 The enlightened one⁸⁵ who⁸¹, O Ahura Mazda⁸⁶! ⁸⁰hears⁸⁰ the truth⁸³ (i.e., the matter of truth) for (the advantages of) both the worlds⁸⁴ (and) ⁸⁵meditates⁸² (over it) is the ⁸⁶ruler⁸⁶ over⁸⁸ truthful utterances⁸⁷ and the ⁸⁹controller over his tongue⁹⁰. O Ahura Mazda! through Thy⁹¹ radiant⁹² Fire⁹³ (that person) ⁹⁴is fully absorbed⁹⁵ in the good⁹⁵ ⁹⁷affairs⁹⁷ (of the life).

⊙ 'gūshā, mantā' - Root Aorist ātmanepada from root 'gush' and 'man'.

¶ i.e., always speaker of truthful utterances.

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

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

\$ i.e., siding with the truth and eradicating from this world falsehood and evil with the best efforts he is prepared to devote his own life. 'vidātā' - root 'vi-dā' means 'to devote' or it is taken as an equivalent of French 'Se donner'.

20 Yē⁹⁸ āyat⁹⁹ ashavanem¹⁰⁰divamnem,¹ hōi² aparem³ khshayō⁴daregem⁵ āyū⁶ temanghō⁷.dush-khvarethem⁸ avaētās⁹ vachō¹⁰;tem¹¹ vāo¹² ahūm¹³ dregvantō¹⁴shyaothanāish¹⁵ khvāish¹⁶ daēnā¹⁷naēshat¹⁸.

- 21 The person who⁹⁸ deceives⁹⁹ the righteous (man)¹⁰⁰ will have (his) abode⁵ hereafter³ (i.e., after his death) in darkness⁷ for a long⁶ time⁵, and (his) food bad⁸ (or poisonous) and his shouts¹⁰ are full of woe⁹. O sinful person¹¹! (your wicked) conscience¹⁷ on account of your own¹⁶ deeds¹⁵ will lead¹⁸ you¹² to that¹¹ (dark) world¹³.

§ Original meaning 'comes deceiving' root 'div=dav'=Sanskrit 'dabh, dambh' = to deceive. 'Āyat' - imperfect subjunctive third person singular parasmaipada of root 'ā-i'=Sanskrit 'ā-i' to come; class 2⁹⁸.

'khshaya' = Sanskrit 'khshaya' = abode; root 'khshi' - Sanskrit 'khshi' to dwell.

☆ or later on.

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

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

◆ for this see my Avestā Grammar page 299.

✠ 'naēshat' - Future tense third person singular, parasmaipada of root = 'ni' Sanskrit 'ni', to lead. For its comparison see Vendidad Fragard V para 62⁹⁸. This is a brief idea of how the wicked person have to suffer pain and punishment for their wicked conduct. For further details, see my Yasht-Bā-Maūni, Hādokht Nask, Fragard IIIrd.

21 Mazdāo¹⁹ dadāt²⁰ Ahurō²¹Haurvatō²² Ameretātaschā²³,būrōish²⁴ ā ashakhyāchā²⁵khvāpaithyāt²⁶ Khshathrahyā²⁷ sarō²⁸,Vanghēush²⁹ vazdvarē³⁰ Mananghō³¹, yē³²hōi³³ māinyū³⁴ shyaothanāishchā³⁵urvathō³⁶.

- 21 Ahura Mazdā¹⁹⁻²¹ shall bestow²⁰ health²² and immortality²³ by virtue of His own Lordship²⁶ (upon that person) who³² through³⁴ (his) thoughts and actions³⁵ (becomes) His³³ (i.e., Ahura Mazdā's) friend³⁶ and will bestow²⁰ leadership²⁹ of prosperity²⁴, of righteousness²⁵ and of sovereignty²⁷ (and), happiness³⁰ of the good²⁹ mind³¹ (as well).

- ☆ 'dadāt' - imperfect subjunctive third person singular used in the sense of the future.
- ¶ 'būrī' - Sanskrit 'bhūri' original meaning 'abundance', 'plenty', 'fullness'.

22 Chithrā³⁷ i³⁸ hudāonghē³⁹

yathanā⁴⁰ vaēdemnāi⁴⁴ mananghā⁴²;

vohū⁴³ hvō⁴⁴ khshathrā⁴⁵ ashem⁴⁶

vachanghā⁴⁷ shyaothanāchā⁴⁸ hapti⁴⁹;

hvō⁵⁰ tōi⁵¹ Mazdā⁵² Ahurā⁵³

vāzishtō⁵⁴ anghaiti⁵⁵ astish⁵⁶.

22 Likewise⁴¹ for the one who understands⁴¹ with the mind⁴² (as) for the one with good wisdom³⁸ ° these³⁸ (matters) (mentioned above) are manifest³⁷ (or known). That person⁴⁴ with (his) good⁴³ powers⁴⁵ with thought⁴⁷ and deed⁴⁸ guards⁴⁹ the truth⁴⁶. Such a person⁵⁰ O Ahura Mazdā⁵²⁻⁵³! may be regarded⁵⁵ as the most helpful⁵⁴ person⁵⁶ for Thee⁵¹.

○ 'i' - demonstrative pronoun neuter nominative plural.

¶ i.e., having used his power in a good way.

i.e., did not go in any way apart or away from the truth; root 'hap' = to guard, to follow, ; or to adore (Sanskrit 'sap'-).

\$ 'may be, may become'. 'anghaiti' - present subjunctive. "Its significance is this that the person who adheres to truth only in every respect, may be regarded as the friend of Ahura Mazdā and the most efficient supporter of His natural laws."

Ahyā yāsā nemanghā

ustāna zastō rāfedhtrahyā

mainyēush Mazdā pourvim

spentahyā ashā vispēng shyaothanā

vanghēush khratūm Mananghō yā

khshnevīshā Gēushchā Urvānem.

(stanza to be recited twice).

Yathā Ahū Vairyō 4. Ashem Vohū 3

Tā-vē- urvātām¹ hāitim² yazamaide¹,

yenghe hātām āat yesne paiti vanghō

Mazdāo Ahurō vaēthā ashāt hachā,

yāonghāmchā tāschā tāoschā yazamaide.

we revere³ the Hā² - chapter (called)

Tā-ve-urvātā¹.

Hā 32nd

1 Akhvyāchā¹ khvaētush² yāsat³
 ahyā⁴ verezēnem⁵ mat⁶ airyamnā⁷,
 ahyā⁸ daēvā⁹; mahmī¹⁰ manōi¹¹
 Ahurahyā¹² urvāzemā¹³ Mazdāo¹⁴;
 thwōi¹⁵ dūtāonghō¹⁶ āonghāmā¹⁷;
 tēng¹⁸ dārayō¹⁹ yōi²⁰ vāo²¹ daibishenti²².

1 (Holy Zarathushtra says:) ° 'His¹' kinsmen², his⁴ co-workers³ (or comrades³) his¹ 'obedient²' subordinates⁴ °wicked persons⁵ begged⁶ (°Ahura Mazdā) to interfere in my prophetic mission) (but) °°in my¹⁰ mind¹¹ there is °joy¹³ of Ahura Mazdā¹²⁻¹⁴ (O Ahura Mazdā!) °may we become¹⁷ °Thy¹⁵ messengers¹⁶ (i.e., may we become the propagators of Thy pure Religion!) (and) may we become¹⁷ °the repellers¹⁹ of those¹⁸ who²⁰ °torment²² Thee²¹ (i.e., disobey Thy Commandments.)

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

¶ Darmesteter; peers (Mills); original meaning 'with' the obedient¹¹.

As regards the explanation of the word 'daevā' see my Khordeh Avestā Bā Mañni, Sarosh Bāz under the word 'vi-daevō' in the 'Fravarāne' paragraph.

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

xx 'mahmī' - possessive pronoun locative singular of 'ma'.

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

⊕ 'thwōi' - possessive pronoun nominative plural; from 'thwa, thwā.'

⊕ 'āonghāmā' - Perfect tense subjunctive first person plural (Just as Hovelac.)

◆ Gāthic form of root 'tbish' became 'daibish'; of Sanskrit 'dvish'.

⊕ 'dārayō' - nominative plural of 'dāri' - masculine. Root 'dar' - Sanskrit 'dhar' - to repel.

2 Aēibyō²³ Mazdāo²⁴ Ahurō²⁵

sāremnō²⁶ Vohū²⁷ Mananghā²⁸

Khshathrāt²⁹ hachā³⁰ paiti-mraot³¹

Ashā³² hush-hakhā³³ khvēnvātā³⁴;

spentām³⁵ vē³⁶ Ārmaitim³⁷

vanguhim³⁸ varemaidī³⁹; hā⁴⁰-nē⁴¹

anghat⁴².

2 (When the wicked Bendva and his comrades begged of Ahura Mazdā to thwart the Prophetic Mission of the Holy Zarathushtra) one sincere ° friend³¹ (of Zarathushtra) Ahura Mazdā¹⁴⁻¹⁵ (who is) °ruling²⁶ (over the entire creation) in accord with³⁰ His authority²⁹ replied²¹ them²³ that through good²⁵ thought²⁸ and °glorious³⁴ truth³² °we have chosen³⁵ the good³⁸ (and) beneficent³⁵ humility³⁹. °May she⁴⁰ be⁴² ours⁴¹!

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

⊕ 'hush-hakhā' - nominative singular of 'hush-hakhan,' masculine; 'hush=hu'=Sanskrit 'su'=good. 'h' or 'kh' comes after 'hu', it becomes 'hush'.

xx 'sāremnō' - nominative singular of the present participle ātmanepada of the denominative verb. noun 'sara' - chieftain.

¶ 'khvēnvātā' (later Avestā form 'khvanvata') - adjective instrumental singular neuter; 'khvan' = Sanskrit 'svan' = to shine.

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

§ For its comparison, see Yasna Hā 12.2 - 'Spentām Ārmaitim vanguhim verene; hā moi astū'.

3 At⁴³ yūsh⁴⁴, daēvā⁴⁵, vispāonghō⁴⁶

akāt⁴⁷ mananghō⁴⁸ stā⁴⁹ chithrem⁵⁰;

yaschā⁵¹ vāo⁵² mash⁵³ yazaitē⁵⁴

drujaschā⁵⁵ pairi-matōishchā⁵⁶;

shyaōmām⁵⁷ aipi⁵⁸ daibitānā⁵⁹

yāish⁶⁰ asrūdūm⁶¹ būmyāo⁶² haptaitē⁶³.

But⁵³ "you⁴⁴ all⁴⁶, O daevas⁴⁵! ¹are⁴⁹ of the ²brood of Akōman (i.e., daeva of wicked thought). He who⁵¹ worships⁵⁴ you⁵² much⁵³ (is himself) a deceiver⁵⁵ and ³entertaining conceited idea⁵⁶. "Deceits⁵⁷ on account of which⁵⁸ you ⁴have become notorious⁵⁹ ⁵in the seven regions⁶⁰ of the earth⁶¹ (are) ⁶more and more⁶²⁻⁶³ (in you).

- ⊙ 'yūsh' = you; its Later Avestā form is 'yuzhem' = Sanskrit 'yūyam'.
- ⊕ original meaning 'origin, seed'.
- ¶ 'stā' (= Sanskrit 'sthā', Latin 'estis'), present tense second person plural parasmaipada of root 'ah' - Sanskrit 'as' - to be, to become.
- § 'mash' (original form 'maz+sh') nominative singular termination added; used as an adverb.
- ⊖ as per original sense 'of the Druj and of hatred,' i.e., deceitful and of the brood of hatred. Alternatively, deceit and a man of distorted mind worships you ('O daevas!') much. The meaning of 'pairi - maiti' is 'pride' also, and its opposite is 'Ārmaiti' ('humility, wisdom, good thought, perfect mentality').
- xx 'daibitānā': nominative plural of 'daibitāna' neuter from root 'dab' = Sanskrit 'dabh', 'dambh' to deceive.
- ⌘ 'haptatha' - ordinary meaning of the word 'haptatha' is 'seventh'.
- ◆ 'asrūdūm' - Passive Anisist second person plural; original meaning 'you were heard' root 'sru' - Sanskrit 'shru' to hear. For the explanation of this see my Avestā Grammar page 254^b.
- ⊖ 'shyaōmām - aipi' = towards the increase; root 'shyu' = Vedic Sanskrit 'chhyu', Persian 'shudan' - to go or move forward.

4 yāt⁶⁴ yūshchā⁶⁵ framimathā⁶⁶, yā⁶⁷

mashyā⁶⁸ achishtā⁶⁹ dantō⁷⁰,

vakhshentē⁷¹ dāevō-zushtā⁷² vanghēush⁷³

sizhdyamnā⁷⁴ mananghō⁷⁵;

Mazdāo⁷⁶ Ahurahyā⁷⁷ khratēush⁷⁸

nasyantō⁷⁹ ashāatchā⁸⁰.

- 4 [⊙]Because⁶⁴ ¹you ²have perverted the mind⁶⁵, whereby⁶⁷ men⁶⁸ turned to (become) ³doing⁷⁰ the worst⁶⁹ (and) ⁴denying⁷⁴ of good⁷³ thought⁷⁵, and ⁵speak utterances⁷¹ like ⁶the friend of the daeva⁷² (i.e., in such a manner as if they are the comrades of the Daevas); (moreover they are) ⁷led astray⁷⁶ from truth⁸⁰ and wisdom⁷⁸ (bestowed) by Ahura Mazda⁷⁶⁻⁷⁷ (i.e., they became liars and insensible or unwise).

- ⊙ 'yāt' - is to be understood as the extended form of 'yat'.
- ¶ 'yūshchā' - Geldner has taken the reading 'yūshchā' from which Prof Darmesteter taking 'tā' as accusative plural on the basis of the Pahlavi version and translates "in both the worlds".
- ⊕ 'framimathā' - present tense class 2nd (or intensive) second person plural parasmaipada of root 'math' - Sanskrit 'math' - to agitate, to perplex; original form is 'fra-mimathathā' (see my Avestā Grammar p 41st). 'Framimathā' means 'you are confusing our thoughts, you are leading astray our ideas' (Mills and Darmesteter). See Avestā Dictionary p 345.
- § 'dantō' present participle parasmaipada nominative plural masculine of root 'dā' - to do, to perform (Mills and Darmesteter).
- ⊖ 'Sizhdyamnā' present participle ātmanepada nominative plural of root 'sizh-dā' - to cancel, to give up, to reject; like the word 'khvabdā' and 'merezdā' this root has come under the form of compound verb.
- ⌘ "beloved of the Daevas" (Mills); "things loved by Daevas" (Darmesteter; for comparison see 'ashō-zushtā' - Vendidad 17.9.
- xx 'vakhshentē' - future tense third person singular ātmanepada of root 'vach' = Sanskrit 'vach' - to speak; future base 'vach+sha = vakhsha'.
- ◆ 'nasyantō' present participle parasmaipada masculine nominative plural of root 'nas' - Sanskrit 'nash' - to be destroyed, to be perished. The meaning of root 'nas' - is 'to destroy, to perish' as well. See Yasna Hā 53.6 ('nāsat').

5 Tā⁸¹ debenaotā⁸² mashim⁸³
 hujiātōish⁸⁴ ameretātaschā⁸⁵,
 hyat⁸⁶ vāo⁸⁷ akā⁸⁸ mananghā⁸⁹
 yēng⁹⁰ daēvēng⁹¹ akashchā⁹² mainyush⁹³
 akā⁹⁴ shyaothanem⁹⁵ vachanghā⁹⁶ yā⁹⁷
 frachinas⁹⁸ dregvantem⁹⁹ khshayō¹⁰⁰.

5 (O Daevas!) as regards happiness of life⁸⁴ and immortality⁸⁵ you have defrauded⁸² (i.e., have misled) men⁸³, because⁸⁶ the Wicked⁸⁷ Spirit⁸⁸ called Akōman⁸⁹ (i.e., the Druj) has apprised⁹⁰ you⁹¹ Daevas⁹² that Angra Mainyu⁹³ is your ruler⁹⁴ through wicked⁹⁵ thought⁹⁶, wicked⁹⁷ word⁹⁸ and wicked⁹⁹ action¹⁰⁰.

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

o Just as in English man is used for the entire class of men, in the same way here the word "mashim" is used in the singular.

† 'debenaotā' - imperfect tense second person plural parasmaipada of root 'dab' - Sanskrit 'dabh' 'dambh' = to deceive. See my Avesta Grammar p 395^o.

"O Daevas! you falsely teach mankind that happiness of this world and heaven (i.e. happiness) of the next birth hereafter are to be got through obeying you, and that Ahriman is the leader of all (Pahlavi)." First Avestā edition p. 56, (1895).

the meaning of 'hyat' is also 'since' see Yasna 31.8.

o Besides Angra Mainyu, the word 'dregvant' is also used in the Gāthās sometime for Ahriman. See Yasna Hā 30.5.

✕ 'khshayō' - present participle nominative singular masculine (instead of accusative singular). Rev. Mills states that similarly in the Rig Veda too nominative case comes at the end of the sentence.

§ 'frachinas' - imperfect tense third person singular parasmaipada of root 'chit' = Sanskrit 'chit' - 'to know, to be informed' class 7th. Original form 'frachinast-frachinas' ('t' being dropped). (See Prof. Benfey Sanskrit Dictionary.

6 Pouru- aēnāo¹ ēnākhshtā² yāish³
 srāvayeitē⁴ yezi⁵ tāish⁶ athā⁷
 hātā⁸-marānē⁹ Ahurā¹⁰ vahishtā¹¹
 vōistā¹² mananghā¹³
 thwahmī¹⁴ vī¹⁵ Mazdā¹⁶ khshathrōi¹⁷
 ashāichā¹⁸ sēnghō¹⁹ vidām²⁰.

6 °The sinners¹ 'will be punished² in a short time by means of the weapons about which it is made known³ O Ahura Mazdā¹⁰⁻¹⁶! Thou 'knowest¹² °to render the account⁴ of (the actions of) men⁵ through (Thy) best¹¹ 'mental power¹³. I *make permanent²⁰ *the commandments of the Religion¹⁰ (sent by Thee) for (propagating) truth¹⁸ in Thy¹⁴ sovereignty¹⁷.

o 'pouru - aēnāo' - nominative plural masculine of 'Pouru - aenangh'; 'aēnangh' = Sanskrit 'enas' = 'sin, revenge, destruction.'

† Professor Darmesteter 'ēnākhshtā' - 'has obtained' (Speigel and Justi); 'Wished to harm' (Mills, desiderative); "will be punished" (Darmesteter). 'Srāvayeitē' 'is known', 'is heard' - causal passive third person singular, 'srāvayeiti' (Geldner).

i.e., through "Thy omniscient power;" through "perfect justice" (Darmesteter).

o 'hātā - marānē' - as an infinitive; 'hātā, hāta' (=existing ones, men). This word is the plural form of 'hant' (existing, being); root 'mar' = Sanskrit 'smar' to reckon, to adjust an account; see 'hātā-marenī'. One who weighs and makes account of the deeds of men. (Hōrmazd Yasht, para 8th) Avestā Dicitonary by Kanga p. 585).

§ 'vōistā' perfect tense second person singular parasmaipada; original form 'vi-vaed+ta=vaesta'; reduplicated 'vi' dropped; root 'vid' - Sanskrit 'vid' - to know.

o 'sēnghō' - (Later Avesta form 'sanghō') accusative plural of 'sengh'; root 'sangh'; 'sangh' = Sanskrit 'shans', 'shās' = to teach, to admonish.

✕ 'vidām' - Root Aorist - first person singular parasmaipada of root 'vi-dā'-Sanskrit 'vi-dhā'.

7 Aēshām²¹ aēnanghām²² naēchit²³

vidvāo²⁴ aojōi²⁵ hādrōyā²⁶

yā²⁷ jōyā²⁸ sēnghaitē²⁹ yāish³⁰

srāvi³¹ khvaēnā³² ayanghā³³

yaēshām³⁴ tū³⁵ Ahurā³⁶ irikhtem³⁷

Mazdā³⁸ vaēdishtō³⁹ ahi⁴⁰.

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

◊ Professor Darmesteter. For its explanation see Yasna 47.6; Yasna 51.9. Interpretation of words: - 'aenanghām' among the sinners. The meaning of 'aenangh' is (1) sin and (2) sinner - see Yasna 31.13. 'aojōi' - locative singular of 'aoja'; root 'ā - jan' - to smite; 'punishment' (Harlez and Darmesteter).

'hādrōyā' - nominative singular of 'hādrōyān' (adverb); clear, obvious, manifest (Pahlavi version, Spiegel, Justi and Darmesteter).

'jōyā' = punishment (Darmesteter); deadly (Justi); victorious (Mills).

'srāvi' Aorist passive third person singular from root 'sru' 'is made known'; see my Avestā grammar p 254^b.

'khvaēnā' = pure, clear (Darmesteter); glowing (Mills).

'irikhta' = evil, harm, destruction (Mills); to go astray, defrauded (Justi); sin (Darmesteter).

8 Aēshām⁴¹ aēnanghām⁴²

Vivanghushō⁴³ srāvi⁴⁴ yimashcit⁴⁵

yē⁴⁶ masyēng⁴⁷ chikhsnushō⁴⁸ ahmākēng⁴⁹

gāush⁵⁰ bagā⁵¹ khvāremnō⁵²

aēshāmchit⁵³ ā⁵⁴ ahmi⁵⁵ thwahmi⁵⁶

Mazdā⁵⁷ vichithōi⁵⁸ aipi⁵⁹.

8 Among these⁴¹ sinners⁴² (one) °Jamshed⁴⁵ (the king), (the son) of Vivanghusha⁴³ is known⁴⁴, who⁴⁶ °having pleased in his mind⁴⁷ °distressed the hearts⁴⁸ of us⁴⁹ men⁴⁷ °through the strength⁵¹ of °words⁵⁰ (full of pride). O Ahura Mazda! I obey °(belong⁵⁴) to Thy⁵⁴ (just) Judgement⁵³ (or punishment) of such (sinful persons)⁵³.

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

◊ 'yimaschit' = Jamshed etc., i.e., Jamshed and others like him.

¶ 'chikhsnushō' - desiderative present participle parasmaipada of root 'kshnu' to please. Original word 'chikhsnushant'.

⊙ 'gāush' - genitive singular noun of 'gao' = Sanskrit 'gō' = speech, word.

'bagā' instrumental singular of 'baga' noun; 'baga' = Sanskrit 'bhaga' = strength, power, might. Having uttered words of inordinate pride. viz. 'I am God'; 'worship me'.

§ Original meaning '(was) tormenting - wounding men' 'khvāremnō' desiderative present participle ātmanepada nominative singular masculine; 'khavara' - 'sore = wound, to torment.'

× 'ahmi' = 'I am, I belong to.' Sanskrit 'as'.

- 9 Dush-sastish⁶⁰ sravāo⁶¹ morendat⁶², hvō⁶³
 jyātēush⁶⁴ sēnghañāish⁶⁵ khratūm⁶⁶;
 apō⁶⁷ mā⁶⁸ ishtīm⁶⁹ apayantā⁷⁰ berekhdhām⁷¹
 hāitīm⁷² Vanghēush⁷³ Mananghō⁷⁴,
 tā⁷⁵ ukhdhā⁷⁶ manyēush⁷⁷ mahyā⁷⁸ Mazdā⁷⁹
 ashāichā⁸⁰ yūshmaibyā⁸¹ gerezē⁸².

9 The teacher of false doctrines⁶⁰ *distorts⁶² the sacred verses of the Religion⁶¹; and *he⁶³ through (his false) teachings⁶⁴ destroy⁶² the wisdom⁶⁶ *of men⁶⁴. (Such persons) *snatch away⁶⁷⁻⁷⁰ *from me⁶⁸ (my) wish⁶⁵ of pure conscience⁷⁴ and *true⁷² desire⁷¹; therefore⁷¹, through my⁷⁸ *sincere⁷⁷ prayer⁷⁸ I earnestly *appeal⁸² *to Thee⁸¹ O Ahura Mazdā⁷⁹! and to Asha⁸⁰ (that Thou may destroy them)!

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

‡ Original meaning 'he himself'.

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

H Mills, in the sense of 'haithim', Sanskrit 'satyam'.

◇ 'mā' - it can be instrumental singular like 'thwā' and it is used in the sense of the ablative singular. See my Avestā Grammar p.301.

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

◇ Original meaning 'of the mind'. In Persian language too there is noticed only one word for 'mind, heart, conscience' (khāter, zamir, del).

◆ In the Gāthās sometimes are noticed pronouns in plural used for Ahura Mazdā. See Yasna 28.2; Yasna 34.14.

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

- 10 Hvō⁸³ mā⁸⁴-nā⁸⁵ sravāo⁸⁶ mōrendat⁸⁷,
 yē⁸⁸ achishtem⁸⁹ vaēnanghē⁹⁰ aogedā⁹¹
 gām⁹² ashibyā⁹³ hvarechā⁹⁴ yaschā⁹⁵
 dāthēng⁹⁶ dregvatō⁹⁷ dadāt⁹⁸,
 yaschā⁹⁹ vāstrā¹⁰⁰ vīvāpat¹ yaschā²
 vadarē³ vōizhdat⁴ ashāunē⁵.

10 That person⁸³ distorts⁸⁷ *totally⁸³ my⁸⁴ sacred verses of the Religion⁸⁶ (i.e., he goes quite astray from the original significance of the commandments of the Religion).

Explanation:- (who is that person? as stated below) Who⁸⁸ *considers⁹¹ very bad⁸⁹ *to see with (his) both eyes⁹¹ (this) *earth⁹² and the Sun⁹⁴, and who⁹⁵ grants⁹⁸ gifts⁹⁰ to wicked persons⁹⁷ (i.e., increases their strength by giving them help, and who⁹⁹ *renders the fields desolate¹ and (who²) *smites⁴ a blow³ to the righteous (men⁵) (i.e., torments them).

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

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

◇ 'vaēnanghē' - infinitive or dative singular of 'vaenangh' root 'vin' Sanskrit 'ven', Persian 'bin' = to see.

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

◆ Original meaning 'renders dry - waterless'; 'vīvāpat' denominative verb third person singular parasmaipada; 'vi -ap' = without water; 'v' is inserted unnecessarily. More over this same word occurs in Yasna Hā 12.2nd in the sense of the noun ablative singular. 'Vivūpatchā' = from drought.

§ Smites by hurling the weapon (Mills); insults (Darmesteter). 'vadarē' - noun accusative singular neuter; root 'vad' = Sanskrit 'vād' = to smite. The compound verb of 'vōizhdat' is 'vōizh-dā' = to torment; original form 'vīzh-dā'; this same root occurs in Yasna Hā 9. para 31st in the form of present participle; root 'vīzh' = Sanskrit 'vij'.

11 Taēchit⁶ mā⁷ mōrenden⁸ jyōtūm⁹,
 yōi¹⁰ dregvatō¹¹ mazibīsh¹²
 chikōisteresh¹³; anghishchā¹⁴ anghavashcā¹⁵
 apayeiti¹⁶ raēkhenanghō¹⁷ vaēdem¹⁸,
 yōi¹⁹ vahishtāt²⁰ ashāunō²¹
 Mazdā²² rāreshyān²³ Mananghō²⁴.

11 These persons⁶ corrupt⁸ *the manner of living⁹ (enjoyed) *by me⁷ (i.e., the persons mentioned below corrupt what good life men live through the excellences of my teachings); Those who¹⁰ °regard¹³ the wicked¹¹ as °great¹², get¹⁸ °possession¹⁴ of °the wealth¹⁷ of the lords¹⁵ and °the ladies¹⁴, (and) who¹⁹ °hold back²³ righteous (persons)²¹ from best²⁰ thoughts²⁴ (i.e., produce wicked thoughts by raising doubts about the commandments of the Religion in their hearts).

§ 'mā' - First person pronoun instrumental singular. Similarly in the second person pronoun the word 'thwā' occurs. (see Yasna 43.10).

◆ 'jyōtu' - Another form of 'jyōtu' occurs as 'jyātu'; see Yasna 32.9; Yasna 46.4.

⊛ Or those who respect the wicked persons on account of their outer 'grandeur' (Harlez); 'mazibīsh' accusative plural of 'maz' (according to first meaning); sometimes instrumental plural termination is used in the sense of the accusative plural. Instrumental plural (according to other meaning).

⊣ 'chikōisteresh' - Perfect tense third person plural parasmaipada of root 'chit' = Sanskrit 'chit' - to think, to know, to consider, the reduplicated form of 'chit' is 'chikit' 'chikaet'; termination 'eresh' is added and 'ae' is changed into 'oi'.

⊛ The feminine form of 'anghu' is 'anguhi'; of the masters of the house and of the ladies of the house (Harlez, Mills and Darmesteter); i.e., deprive the respectable persons of their valuable possessions by plundering and looting.

‡ 'raēkhenanghō' - genitive singular of 'raekhenangu' 'Sanskrit rekhas' = prosperity, wealth, good things; see Yasna 34.7.

xx 'vaēdem' - accusative singular of the noun 'vaeda'; root 'vid' = Sanskrit 'vid' = to obtain, to get.

⊛ 'snatch away, deprive of, take away' (Harlez and Darmesteter).

12 Yā²⁵ rāonghayen²⁶ sravanghā²⁷
 vahishtāt²⁸ shyaothanāt²⁹ maretānō,³⁰
 aēibyō³¹ Mazdāo³² akā³³ mraot³⁴, yōi³⁵
 gēush³⁶ mōrenden³⁷ urvākshsh -
 ukhti³⁸ jyōtūm³⁹;
 yāish⁴⁰ gerēhmā⁴¹ ashāt⁴² varatā⁴³
 Karapā⁴⁴ khshathremchā⁴⁵ ishanām⁴⁶
 drujem⁴⁷.

12 Ahura Mazda³² regards³⁴ them³¹ as wicked³³ who²⁵ *through (false) teachings²⁷ °prevent²⁶ men³⁰ from (doing) best²⁸ action²⁹, (and) destroy³³ the life³⁰ of the cattle³⁶ °in jokes and jests (i.e., without any reason) (and) who⁴⁰ by °forsaking truth⁴⁷ prefer⁴³ °wealth obtained through deceitful means⁴¹, (and who) (are) the Karapans⁴⁴ (i.e., those who do not accept the commandments of the Zoroastrian Religion) and (are) °the desirers⁴⁶ of the authority⁴³ of the Druj (i.e., the liar).

◆ Spiegel, Harlez and Darmesteter; i.e., by telling falsehood, by false doctrines.

⊛ Spiegel, Justi; and Harlez; "bruise, crush" (Darmesteter); Potential mood future third person plural parasmaipada of root 'rā' - Sanskrit 'rā' - to stop, to prevent. Av. Dict. p.445, S.V. vā (2).

⊣ Original meaning 'joyous or cheerful shouts', Av. Dict. p. 107.

The ablative denotes deviation or separation. See my Avestā Grammar, Page 301-302. Section 631.

‡ Darmesteter; "One who receives bribe" (Harlez); referring to a certain irreligious and corrupt chieftain, Dr. Mills takes it as a Proper Noun. Sanskrit 'grās'. Av. Dict. p. 173.

§ The meaning of this last line cannot be construed grammatically but its significance can be understood. "Karapan" who prefers wealth to his own true duty and desires strength for doing evil and harm.

xx Original meaning 'is called wicked'; 'curses' (Harlez, Mills and Darmesteter).

13 Yā⁴⁸ khshathrā⁴⁹ gerēhmō⁵⁰ hishasat⁵¹
 achishtahyā⁵² demānē⁵³ mananghā⁵⁴,
 anghēush⁵⁵ marekhtārō⁵⁶ ahyā⁵⁷,
 yaēchā⁵⁸ Mazdā⁵⁹ jigerezat⁶⁰ kāmē⁶¹;
 thwahyā⁶² māthranō⁶³ dūtēm⁶⁴ yē⁶⁵-īsh⁶⁶
 pāt⁶⁷ daresāt⁶⁸ ashahyā⁶⁹.

13 (Ahura Mazdā⁵⁹ considers⁵⁴) all of them⁶⁶ (as wicked)⁶⁵ who⁴⁸ (remaining) *in the control⁵³ of the worst⁵² thought⁵⁴ *desire⁵¹ (to obtain) wealth by evil practices⁵⁰ through their power⁴⁹, and who⁵⁸ (are) *the destroyers⁵⁶ (of the prosperity) of this⁵⁷ world⁵⁵, and who, O Ahura Mazdā⁵⁹ in spite of (their) wishes (being fulfilled)⁶¹ remain *discontented⁶⁰; (and who) **over hold back⁶⁷ in the face⁶⁸ of truth⁶² the *messenger⁶⁴ of the sacred verses of Thy⁶² *Religion⁶³ (i.e., the Prophet). (Ahura Mazdā⁵⁹ regard⁶⁸ them⁶⁶ as *wicked⁶⁵).

- ◆ 'demānē' - locative singular of the noun 'demāna' - (Later Avestā 'nmāna'). Usual meaning of the word 'demāna' is house, abode, but in this place I have taken it is similar to Sanskrit 'damana' meaning 'obedience'; Sanskrit root 'dam' to obey.
- ◇ Or "wishes eagerly" (Mills and Darmesteter); the root can be "shas" or "has". Reduplicated form became 'hishas'.
- ◇ 'marekhtārō' - nominative plural of 'marekhtār' from root 'marech' = Sanskrit 'march' = Pahlavi 'marōchīnītan' = to destroy, to kill.
- ◆ Original meaning 'complains, bewails'; 'jigerezat' - Intensive verb: root 'garez' = Sanskrit 'garj' - Persian 'geristan', to complain i.e., having fulfilled his wish and in spite of having obtained the benefits of the good creations of Ahura Mazdā yet he complains.
- ¶ 'māthranō' genitive singular of māthra-, noun; it is the extended form of māthra. Av. Dict. p. 412.
- § 'dūtēm' (Geldner 'dūtīm'); 'dūta' → Sanskrit duta=messenger, and an envoy.
- xx i.e., prevents from performing truthfulness at all; Vedic 'pā' = to protect, to hinder; 'pāta' - imperfect tense, class 2nd or Aorist.
- ¶ Words "Mazdāo akā mraot" of stanza 12th above are to be taken here; having taken thus 'Mazdā and thwahyā' did not suit properly in the context; taking these words 'Thou does consider wicked' suit well in this way.

14 Ahyā⁷⁰ gerēhmō⁷¹ ā-hōithōi⁷² ni⁷³
 Kāvayaschit⁷⁴ khratūsh⁷⁵ ni⁷⁶ dadat⁷⁷
 varechāi⁷⁸ hichā⁷⁹ fraidivā⁸⁰ hyat⁸¹
 visentā⁸² dregvantem⁸³ avō⁸⁴
 hyatchā⁸⁵ gāush⁸⁶ jaidyāi⁸⁷ mraoi⁸⁸
 yē⁸⁹ dūraoshem⁹⁰ saochayat⁹¹ avō⁹².

(I can not translate this stanza, hence I have left it out. To me the translation of Mills and Darmesteter do not seem to be trustworthy).

15 Anāish⁹³ ā vi-nēnāsā⁹⁴ yā⁹⁵

Karapōtāoschā⁹⁶ Kevitāoshchā⁹⁷

avāish⁹⁸ aibi⁹⁹ yēng¹⁰⁰ dainti¹

nōit² jyātēush³ khshyamnēng⁴ vasō⁵;

tōi⁶ ābyā⁷ bairyāontē⁸

vanghēush⁹ ā -demānē¹⁰ Mananghō¹¹.

15 The Creator Ahura Mazda says: "I will extirpate⁹³ (from Heaven) those who are ⁹⁴Karapas (i.e., those who do not accept the Religion of Zarathushtra⁹⁶) and ⁹⁷Kavis (i.e., those who do not listen to the commandments of that Religion⁹⁷) as well as those possessed of strength⁴ of life³ according to their own will⁵ (i.e., the powerful ones) who¹⁰⁰ are not² ⁹⁹granting¹ (help). (But) through ⁹⁵these two (i.e., through the Holy Immortals Khordād and Amardād)⁷ they⁶ (i.e., the helpers in the mission of the Religion and virtuous persons) ⁸will be carried⁸ into the abode¹⁰ of the Holy Immortal Bahman⁹ (i.e., ⁹into Paradise).

Explanation:- The Creator Ahura Mazda says: 'I will grant the happiness of Heaven to the helpers in the work of the Religion and I will keep far away from the abode of Heaven to those who do neither listen to the commandments of the Religion nor accept them.

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

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

'vi-nēnāsā' - Intensive verb present subjunctive first person singular parasmaipada of root 'vi-nas' = Sanskrit 'vi-nash', to destroy, to perish. Root is reduplicated and final termination is dropped.

¶ Harlez, Mills and Darmesteter; See Yasht I - Hormazd Yasht 25; 'ābyā' = Sanskrit 'ābhyām' - Demonstrative Pronoun masculine instrumental dual.

§ See Vendidad 19.32

⊖ 'bairyāontē' - Passive verb present subjunctive third person plural of root 'bar' = Sanskrit 'bhar', to carry. See my Avestā Grammar, page 180^b and pages 252^a 253^a.

16 Hamēm¹² tat¹³ vahistāchit¹⁴ yē¹⁵

ushuruyē¹⁶ syaschit¹⁷ dahmahyā¹⁸

khshayās¹⁹ Mazdā²⁰ Ahurā²¹ yehyā²²-mā²³

āithishchit²⁴ dvaēthā²⁵

hyat²⁶ aēnanghē²⁷ dregvatō²⁸

ēēnū²⁹ ishyēng³⁰ anghayā³¹.

16 (For bringing) ¹²the end¹³ of that ¹⁴doubt¹⁵ which I¹² have about that¹³ (matter) (i.e., in order to get rid of the doubt in my mind), O Ahura Mazda²⁰⁻²¹, Ruler over all¹⁹! ¹⁷the religious education¹⁷ (or teaching) of the pious (man)¹⁸ (given) ¹⁶with wide intelligenece¹⁶ (is) the best¹⁴ (thing) in all respects¹², "because the sinful have to suffer the punishment and the aspirer of propagating the Religion will get his suitable reward".³

⊙ 'dvaethā' - nominative plural of the noun 'davetha', neuter from 'dva' (=two); original meaning 'this or that'; 'doubt'.

⊕ 'āithi' (Geldner - 'aithi') this word is derived from 'anti' = Sanskrit 'anta' - meaning 'end' its other meanings are 'ruin, in destruction, misery'.

"ushuruyē" - Original word 'ushi+uru' = 'wide - extensive intelligence'; 'uru' = Sanskrit 'uru' = 'wide'; dative singular in the sense of the instrumental singular; "in the light of broad mind". (Mills).

¶ Darmesteter.

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

Ahyā yāsā nemanghā

ustāna-zastō rafedrahyā

manyēush Mazdāo pourvim

spentahyā ashā vīspēng shyaothanā

Vanghēush khratūm Mananghō yā

khshnevishā Gēushchā Urvānem.*

(The above strophe is to be recited twice).

Yathā Ahū Vairyō 4, Ashem Vohū 3.

Khvaētumaithyem¹ hāitim² yazamaide³,

yenghe hātām āat yesne paiti vanghō,

Mazdāo Ahurō vaēthā ashāt hachā,

yāonghāmchā tāscha tāoschā yazamaide.

We revere¹ the chapter² (called) Akhyāchā Khvaetush¹.

* For its translation and explanation, see page 3-4.

Hā 33rd

1 Yathā¹ āish² ithā³ vareshaitē⁴ yā⁵

dātā⁶ anghēush⁷ paouruyehyā⁸,

ratūsh⁹ shyaothanā¹⁰ razishtā¹¹ dregva-

taēchā¹² hyatchā¹³ ashāunē¹⁴;

yekhvāchā¹⁵ hēm-yāsaitē¹⁶ mithahyā¹⁷

yāchā¹⁸ hōi¹⁹ ā erezvā²⁰

1 In accordance with the laws⁶ of the *ancient⁸ world⁷, just as¹ to the righteous¹⁴ so also¹ to the wicked (person)¹² and to the man¹⁹ whose¹⁵ wicked¹⁷ as well as *good²⁰ (deeds) are mixed in equal proportion¹⁶, Ratu (i.e., Chief Religious Leader) will exercise⁴ the most just¹¹ action¹⁰.

Explanation: There seems to be a reference about the authority to grant reward and to execute punishment to men in accordance with their good and wicked deeds, which was assigned to the chief Religious Leader, i.e., "Dasturān Dastur". Moreover Dr. Roth supposes the idea of Hamestagehān, derived from the word 'hemyāsaitē' occurring in this strophe; rather the term Hamestagehān is derived from the 'hem-yās' (to mix in equal proposition the good and wicked deeds). See Dr. Spiegel Pahlavi Vendidad, page 95^b.

- ⊙ i.e., according to the laws of ancient times (or of the time of the beginning of the world).
- ⊕ Another Gāthic form of 'yekhvāchā' is "yehyā" (= Sanskrit 'yasya'). See Yasna 31.4; Yasna 51.22. Its Later Avestā form is 'yehē, yenghe'.
- ⊖ 'mithahyā' (= Sanskrit 'mīthyā') adj. nominative plural of 'mithahya' 'mithangha + ya'. 'erezvā' adj. nominative plural of 'erezu' = Sanskrit 'riju' = just.
- ⊗ 'vareshaitē' Future present third person singular ātmanepada of root 'varez' - to act; future base - 'varez+sha'.

- 2 At²¹ yē²² akem²³ dregvāitē²⁴
 vachanghā²⁵ vā²⁶ at²⁷ vā²⁸ mananhgā²⁹
 zastōibyā³⁰ vā³¹ vareshaiti³²,
 vanghāu³³ vā³⁴ chōithaitē³⁵ astim³⁶;
 tōi³⁷ vārāi³⁸ rādentī³⁹ Ahurahyā⁴⁰
 zaoshē⁴¹ Mazdāo⁴².

- 2 He²⁷ *'who'²² through his word², thought²⁹ and action or (through ³⁰both the hands) ²²causes evil²³ to the wicked person²⁴, or³⁴ instructs³⁵ any ¹man³⁶ ²for his good²³, (as it were) ³⁹gives presents³⁹ ⁴for his religious faith³⁸ in love⁴ of Ahura Mazdā⁴⁰⁻⁴².

Explanation:- Those who fighting with wicked persons prevent their wickedness and point out to the people virtue and the path of goodness having pleased the Creator Ahura Mazdā strengthen their faith upon Him.

- ❖ In the original text 'yē... tōi' are pronouns in singular and in plural. They occur in the Gāthās sometimes in this way (see Yasna 32.4).
 ❖ 'zastōibyā' - instrumental dual of 'zasta'; its Later Avestā form is 'zastaeibya' (Vendidād II 31-32; Vendidad V; 29; Vendidad VIII 40 etc).
 # i.e., uses strictness to him for destroying roguery, deceit etc of the wicked person.
 ¶ In addition to the meaning 'existence, man' of the word "asti" it also means 'bone, an arrow.' See Avestā English Dictionary page 56.
 § Original meaning 'in the welfare, in the good' locative singular of 'vanghu'-; 'chōithaitē' - present subjunctive third person singular ātmanepada (Justi) root 'chit': "is known for goodness" (Darmesteter).
 ❖ 'vārāi' root 'var' = Persian 'gervidan' = 'to put faith in, to believe.'
 ¶ on the basis of Mills' translation. 'Rādentī' root 'rād' = Sanskrit 'rād' - to give present.

- 3 Yē⁴³ ashāunē⁴⁴ vahistō⁴⁵, khvaētū⁴⁶
 vā⁴⁷ at vā⁴⁸ verēzēnyō⁴⁹
 Airyamnā⁵⁰ vā⁵¹ Ahurā⁵² vidās⁵³
 vā⁵⁴ thwakhshanghā⁵⁵ gavōi⁵⁶
 at hvō⁵⁷ asahyā⁵⁸ anghat⁵⁹
 Vanghēushcā⁶⁰ vāstrē⁶¹ Mananghō⁶².

- 3 If that person himself³⁷ who⁴³ unto the righteous (person)⁴⁴ (is) the best⁴⁵ (i.e., behaves very well with a virtuous person), whether (that righteous person may be) his ⁴⁸relative⁴⁸, ⁴⁹business man⁴⁹ ^{or}⁴⁸ subordinate⁴⁹ (or servant) ¹(may be) ²a care-taker³³ of ³⁸his cattle³⁸ with skill³³ (is so regarded) as if he were³⁸ ⁴in the act⁴¹ of truth³⁸ and of good⁴⁰ thought⁴².

Explanation: Its significance is, that if any person helps as best as he can a righteous and pious person, (of any rank) and protects his belongings and wealth from thief and robber, he is said to be, as it were engrossed in the work or meritorious deeds.

- ❖ 'khvaētū' - noun instrumental singular; its meaning is also 'relation', 'kinsman' (see Yasna 13.6; yasna 39.5).
 ❖ or "associate, companion, comrade, labourer of the village" (Mills); nominative singular instead of the instrumental singular (see Yasna 32.5, note on the word 'kshayō').
 # 'at' - adverb is very common in the Gāthās. Sometime its meaning is 'indeed' 'yes'.
 ¶ 'Ahurā' the meaning of 'Ahura' (O Ahura Mazdā!) does not seem to be proper, hence I have dropped it out. Prof. Darmesteter has also not translated it.
 xx 'gavōi' - (Later Avestā form 'gave') dative singular of 'gao'.
 § 'vidās' present participle parasmaipada nominative singular of root 'vid' = Sanskrit 'vid' = 'to see'.
 ❖ The meaning of 'vāstra' is 'pastures, grazing ground, field'; besides the same word means also 'industry, labour, work'. See Yasna 29.2; See Avestā Dictionary p 483.

4 Yē⁶³ thwat⁶⁴ Mazdā⁶⁵ asrushtim⁶⁶
 akemchā⁶⁷ manō⁶⁸ yazāi⁶⁹ apā⁷⁰;
 khvaētēushchā⁷¹ tarēmaitim⁷², verezēna-
 khyāchā⁷³ nazdishtām⁷⁴ drujem⁷⁵,
 airyamanaschā⁷⁶ nadentō⁷⁷, gēushchā⁷⁸
 vāstrāt⁷⁹ achishtem⁸⁰ mantūm⁸¹.

4 By means of prayers⁶⁹⁻⁷⁰ to thee⁶⁴ I drive away disobedience⁶⁶ and evil⁶⁷ thought⁶⁸. O Ahura Mazdā⁶⁵ I by the force of prayers⁶⁹ drive away from me⁶⁹⁻⁷⁰ (my bad behaviours of all kinds such as) (my) ⁷¹haughtiness⁷² with my relatives⁷¹, (my) ⁷³deceit⁷³ with co-workers (i.e., my associates⁷³), and (my) ⁷⁵hatred⁷⁵ towards the subordinate (i.e., person working under my control⁷⁶), and (my) immense ⁸⁰⁻⁸¹carelessness⁸⁰⁻⁸¹ as regards the pastures⁷⁸ of the cattle⁷⁸.

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

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

5 Yastē⁸² vīspē-mazishtem⁸³ Seraō-
 shem⁸⁴ zbayā⁸⁵ avanghānē⁸⁶;
 apānō⁸⁷ daregō-jyāitim⁸⁸ ā-
 khshathrem⁸⁹ Vanghēush⁹⁰ Mananghō⁹¹;
 ashāt⁹² ā⁹³ erezūsh⁹⁴ pathō⁹⁵ yaēshū⁹⁶
 Mazdāo⁹⁷ Ahurō⁹⁸ shaēti⁹⁹.

5 (O Ahura Mazdā! ⁸²I invoke you with entreaty⁸³ ⁸⁴for (my) help⁸⁴ Thy⁸² Sarosh Yazat⁸⁵, the most excellent amongst (all Yazatas)⁸³. In the domain⁸⁹ of good⁹⁰ thought⁹¹ ⁸⁶do Thou obtain⁸⁷ for me long life⁸⁸ (i.e., do Thou bless us so that we may live long life with good thought; evil thought of any kind may not enter into our minds); do Thou cause us to reach⁸⁷ the paths of ⁹⁴virtue⁹⁴, ⁹⁵on account of (our) righteousness⁹²; wherein⁹⁶ Ahura Mazdā^{97,98} ⁹⁹dwells⁹⁹.

- ✧ 'avanghānē' - dative singular of the noun 'avanghān' (derived from 'avangh') in the sense of the infinitive.
- ✧ know that Sraosha Yazata is the Yazata for the protection of the soul during the life time of the man as well as for three days after his death. 'yastē' = 'yo + te = who Thy'; like 'ye' of stanza fourth here 'yas (=yo)' is applied to 'azem' meaning 'I'; 'te' can be taken for Ahura Mazdā.
- # 'apānō = apā + nō'; 'apā' - imperative second person singular parasmaipada of root 'ap' = Sanskrit 'ap' = 'to reach, to obtain'; 'do cause to reach (causal)'.
 ¶ Or if we take ablative singular in the sense of the instrumental singular, then it means 'through truth- righteousness'. See my Avestā Grammar page 301.
- § Original meaning 'true, proper, straight' (=Sanskrit 'ruju').
- ✧ In the Gāthās sometimes instead of calling 'Ahura Mazdā' in the second person singular, there occurs third person singular honorific. Taking thus into consideration the sentence can be translated as under: "Do thou cause us to reach those paths of virtue in which, O Ahura Mazdā! Thou dost dwell."

6 Yē¹⁰⁰ zaotā¹ ashā² erezūsh³ hvō⁴
 manyēush⁵ ā vahishtāt⁶ kayā⁷,
 ahmāt⁸ avā⁹ mananghā¹⁰ yā
 verezeyidyāi¹¹ mantā¹² vāstryā¹³;
 tā¹⁴-toi¹⁵ izyā¹⁶ Ahurā Mazdā¹⁷
 darshtōishchā¹⁸ hēm-parshhtōishchā¹⁹.

6 As the true¹ *invoker¹ through righteousness² and with the most pious³ intent³, (O Ahura Mazdā!) I myself⁴ always *remember⁵ (Thee), so that⁶ *I may fulfil¹¹ *the planned¹² work¹³ *according to (my) wish¹⁰. O Ahura Mazdā! *ask¹⁶ of Thee¹⁵ *two things¹⁴ (1) *Vision (of Thee)¹⁸, (2) conversation with Thee about the Religion¹⁹.

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

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

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

* 'mantā vāstryā' - Professor Darmesteter also translates these word similarly, but applies to Ristākhit.

The meaning of 'mantā' is 'thinker' 'entertainer of the idea' - nominative singular of the agentive noun 'mantar'-; Sanskrit 'mantra'. Here it is taken as past participle.

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

§ 'tā' - demonstrative pronoun accusative dual.

xx 'izyāi' - present subjunctive ātmnepada first person singular of root 'iz' class 4th, Sanskrit 'ih'-to desire, to long for. Westergaard gives the reading 'izyā' present parasmaipada.

◆ 'darshti' - Sanskrit 'drishti' - 'vision, appearance, sight'; root 'dares' - Sanskrit 'darsh' - 'to see';

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

7 Ā-mām²⁰ āidūm²¹ vahishtā²²
 ā khvaēthyācha²³ Mazdā²⁴ dareshatchā²⁵
 ashā²⁶ Vohū²⁷ Mananghā²⁸ yā
 srūyē²⁹ parē³⁰ magāunō³¹;
 āvish³²-nāo³³ antarē³⁴ hēntū³⁵
 nemakhvaitish³⁶ chithrāo³⁷ rātayō³⁸,

7 *Come²¹ unto me²⁰, O Ahura Mazdā²⁴! and *teach²² me whatever is best²² (in my favour) unto me who *am known²⁹ *near³⁰ men steadfast upon the Religion³¹ on account of truth²⁶ and good thought²⁷. (We wish *this) that offerings¹⁶ pertaining to our²³ *prayer¹⁶ may become³⁵ *manifest³² and known³⁷ (in Thy presence).

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

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

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

Having misunderstood the meaning of 'srūyē' as nail, the portion from 'ashā' upto the word 'magāunō' is quoted in the Vendidad 17, para 7 in the matter of paring of nails. But in this place the word 'srūyē' is used as a verb 'srūyē' - passive present first person singular: 'I am heard' (original meaning), 'I am known'; root 'sru' - Sanskrit 'shru' to 'hear.'

¶ Harlez and Darmesteter, in the notes; if 'dareshatchā' is taken as Darmesteter considers, then it can be imperative second person plural parasmaipada.

§ 'nemakhvaitish' - nominative plural of 'nemakhvaiti' - adj. fem. Being the feminine form of 'nemanghvant', 'hva' is changed to 'khva'.

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

⌘ 'hēntū' =Sanskrit 'santu' - imperative third person plural parasmaipada of root 'ah' = Sanskrit 'as' - to be. See my Avestā Grammar page 309th.

8 Frō-mōi³⁹ fravōizdūm⁴⁰ arethā⁴¹

tā⁴² yā⁴³ Vohū⁴⁴ shavāi⁴⁵ Mananghā⁴⁶

yasnem⁴⁷ Mazdā⁴⁸ khsmāvato⁴⁹ at

vā⁵⁰ ashā⁵¹ staomyā⁵² vachāo⁵³;

dātā⁵⁴ vē⁵⁵ ameretāoscā⁵⁶

utayūiti⁵⁷ haurvatās⁵⁸ draonō⁵⁹.

8. *Do Thou make me³⁹ *known⁴⁰ (what is that) *main purpose⁴¹ (of our Faith on the Religion) so that⁴² †I would pursue⁴³ with good⁴⁴ intention⁴⁵, O Ahura Mazdā⁴⁶! the worship⁴⁷ *of one like you⁴⁸ †as well as⁴⁹ words⁵⁰ of Thy fame⁵¹ with sincerity⁵². **Do Thou grant⁵³ (me) the everlasting *gift⁵⁴ *of Khordād (i.e., the happiness of this world)⁵⁵ and of *Amardād (i.e., the immortality of the spiritual world)⁵⁶ as a gift⁵⁷ (of Thy love).

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

† Explain me as to what is the original significance of keeping faith on the Religion and what advantages are secured thereby.

'fravōizdūm' - imperative second person plural ātmanepada of root 'fra-vid' - to make known, to take cognisance of.

* 'khsmāvato' - pronominal adjective genitive singular.

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

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

♦ I have taken these two words in the genitive dual.

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

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

9 At⁶⁰ tōi⁶¹ Mazdā⁶² tēm⁶³ mainyūm⁶⁴

ashaokhshayantāo⁶¹ saredyayāo⁶²

khvāthrā⁶³ maēthā⁶⁴ mayā⁶⁵

vahishtā⁷⁰ baretū⁷¹ mananghā⁷²

ayāo⁷³ ārōi⁷⁴ hākurenem⁷⁵

yayāo⁷⁶ hachintē⁷⁷ urvānō⁷⁸;

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

♦ The gist of the translation of Prof. Darmesteter. I cannot understand the translation of this strophe, but the explanation of words are stated below:-

'tem mainyūm' = that spirit i.e., 'Vohu Manah' (Darmesteter).

'ashaokhshayantāo' - Causal present participle adjective genitive dual of 'ashaokh ayant' -; 'asha+ukhshayant' - promoting righteousness, causing the righteousness to increase.

'saredyayāo' - adjective genitive dual of 'saredya' = 'saredya' enjoying power, holding authority, from 'sara' = chieftainship, authority.

'ārōi' - noun locative sing of 'ara' - perfection, adequacy, sufficiency.

'ayāo' - demonstrative pronoun genitive dual.

'yayāo' - relative pronoun genitive dual.

'hākurenem' - working together (lit); co-operation (see Yasna 44.1);

'hā' = 'ha' = Sanskrit 'sa' = together; 'kurena' = working 'root' 'kere'

- Sanskrit 'kru' = to do, to make; besides the annotated form 'kar' of 'kere', there are 'kir' 'kur' as well, e.g., 'kiryete' Yasht 10.109. See my Avestā Dictionary page 585.

10 Vispāo⁷⁹ -stōi⁸⁰ hujitayō⁸¹ yāo⁸² - zī⁸³

āongharē⁸⁴, yāoshcā⁸⁵ henti⁸⁶,

yāoshcā⁸⁷ Mazdā⁸⁸ bavainti⁸⁹,

thwahmī⁹⁰ hish⁹¹ zaoshē⁹² ābakhshohvā⁹³

Vohū⁹⁴ ukhshyā⁹⁵ Mananghā⁹⁶ Khshathrā⁹⁷

Ashāchā⁹⁸ ushtā⁹⁹ tanūm¹⁰⁰

(To recite in Bāz) shekasteh¹ ghanāmenyo², bar ahereman³ leānat sad hazār †hār (to recite loudly).

10. O Ahura Mazdā⁸⁸! *do Thou grant (me)⁸⁹, verily⁹⁰ in Thy love (from me) all⁹¹ the happy states⁹² of life⁹³, which⁹⁴ had been enjoyed in the past (by men)⁹⁵ and which⁹⁶ are enjoyed at present⁹⁷, and which⁹⁸ will be enjoyed hereafter⁹⁹. Also *do Thou strengthen¹⁰⁰ (my) body¹⁰⁰ (O Ahura Mazdā!) through good⁹⁴ thought⁹⁵, truth⁹⁶, power⁹⁷ (or authority)⁹⁸ and prosperity⁹⁹.

(May) the Ghanā-minō² (i.e., the Evil spirit)² (be) defeated¹! Imprecations³ (be) on Ahriman a hundred thousand times (i.e., one lakh)!

◇ This Pāzand sentence to be recited in hāz - in a murmur seems to have been added at the later times.

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

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

§ Original meaning: 'which had been, and which are and which will be'

◇ 'ābakhshōhvā' - imperative second person singular ātmanepada of root 'bakhsh' - with 'ā' prefix 'to bestow', 'to oppose'. Its later Avestā form can be 'ā-bakhshangula'.

○ or if we consider the verb 'ukhshyā' used instead of 'ukhshyāmi' then it is translated thus: "do thou apportion me so that (in order to get rid of all kinds of evil). I may strengthen my body through good thought, through truth, through power, i.e., I may get sufficient strength of the body and of the mind as well in order to promote the prosperity of the world and in order to destroy the evil."

11 Yē¹ sevishtō² Ahurō³ Mazdā-

oschā⁴ Ārmaitishchā⁵,

Ashemchā⁶ frādat - gaēthem⁷

Manaschā⁸ Vohū⁹ Khshathremchā,¹⁰

sraotā¹¹-mōi¹² merezhdātā¹³-mōi¹⁴

ādāi¹⁵ kahyāichit¹⁶ paiti¹⁷.

(This strophe to be recited three times).

11 O (Thou) who¹ (art) *the most beneficent² Ahura Mazdā³! and O (thou who (art) Ārmaiti⁴ and O (thou who art) Asha⁵, bringing prosperity to the world⁶! O (thou) Vohu Manah⁸ and *Khshathra¹⁰! 'hearken¹¹ (ye all) my¹² (request and prayer) and 'have mercy¹³ upon me¹⁴ for (my) 'every¹⁶ *'deed¹⁷.

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

In this strophe, the invoker entreats Ahura Mazdā and the remaining Ameshā Spentās except Khordād and Amardād (Vohu Manah, Asha Vahishta, Khshathra Vairya and Spentā Ārmaiti) and begs pardon for his improper behaviour and for the wicked actions done by him.

‡ 'sraotā ... merezhdātā' imperative second person plural parasmaipada; root 'sru' = Sanskrit 'shru' = to hear, to listen; compound root 'merezh + Meregh + dā' = to take pity, to forgive, original meaning 'hearken unto me and forgive me-have pity on me'.

§ Original meaning 'anywhere' 'kahyāi' (=Sanskrit 'kasyei') dative singular.

◆ 'ādāi' - noun; root 'ā-dā' = Sanskrit 'ā-dhā' = to do, to appoint, to fix.

12 Us-mōi¹⁸ uzārēshvā¹⁹ Ahurā²⁰
 Ārmaiti¹¹ tevishim²² dasvā²³,
 Spēnishtā²⁴ Mainyū²⁵ Mazdā²⁶,
 vanghuyā²⁷ zavō²⁸-ādā²⁹,
 Ashā³⁰ hazō³¹ ěmavat³² Vohū³³
 Mananghā³⁴ feseratūm³⁵.

12 O Ahura²⁰ Mazdā²⁶, the most beneficent²⁴ spirit²⁵ and
 *the giver of reward²⁹ of prayers²⁸ in good things²⁷! do
 Thou make me¹⁸ *pure¹⁹ (i.e., do Thou keep me far
 away from wicked deeds), *do grant²³ me¹⁸ strength²²
 on account of (my) goodness (or humility)²¹, do Thou bestow²³
 (upon me) *vigour²⁷ full of powers²² on account of (my)
 righteousness²⁶ and grant Thou²¹ unto me¹⁸ *lordship³⁵ on account
 of (my) good³³ thought³⁴.

- ⊛ in the original text *the giver of reward²⁹ of prayers²⁸ in good things²⁷. *zava* = Sanskrit *hava* - = prayer, invocation, calling.
- ⊛ *uzāreshvā* - imperative second person singular ātmanepada of root *uz-arez* = Sanskrit *arj* 'to clean, to make pure, "get up for me, i.e., help me" (Spiegel, Harlez and Mills); on the basis of the Pahlavi version, Darmesteter translates "deliver me".
- # *dasvā* - imperative second person singular ātmanepada of root *dā* - = Sanskrit *dā* = to give. Its other forms are: *dasva* (Yasht 10.32), *dāhvā* (Yasna Hā 50.2).
- ¶ *hazō* accusative singular of the noun *hazangh* neuter, Vedic Sanskrit *sahas* = strength, victory; root *haz* - = Sanskrit *sah* - to bear, to be able.
- § See Yasna 51.4; original meaning "Lordship over cattle".

13 Rafedhrāi¹⁶ vouru-chashānē³⁷ dōishi³⁸
 mōi³⁹ yā⁴⁰-vē⁴¹ abifrā⁴²
 tā⁴³ Khshathrahyā⁴⁴ Ahurā⁴⁵ yā⁴⁶
 Vanghēush⁴⁷ ashish⁴⁸ Mananghō⁴⁹
 frō spentā⁵⁰ Ārmaitē⁵¹ ashā⁵²
 daēnā⁵³ fradakhshayā⁵⁴.

13 *Grant Thou³⁸ unto me³⁹ as a certainty⁴², O Ahura
 Mazdā! those⁴³ *blessed gifts⁴⁸. Which⁴⁶ (are) of Khshathra
 Vairya⁴⁴ and of Vohu Manah⁴⁷⁻⁴⁹ for (my) rejoicing⁴⁶ (and) *for
 acquiring sufficiently the knowledge of the
 Religion³⁷. O Spentā Ārmaiti⁵⁰⁻⁵¹! do thou teach⁵² (me) through
 truth⁵³ the commandments of the Religion³⁷.

- ⊛ Original meaning 'for tasting widely (religious lore)'; dative singular of *Vouru-chashan* -; *Chash* = Persian *chashidan*, 'to taste or Sanskrit *chakshh* 'to see, to observe.
- ⊛ Reverend Mills; *blessing* (see Yasna 9.3,6,9,12); *ashish* (in the sense of *ashish*) accusative plural Sanskrit *ashis*.
- # Darmesteter; "make manifest - reveal" (Mills); "indicate, show"; (Harlez); *dōishi* - present tense second person singular parasmaipada; root *di* = Sanskrit *dhi*, *dhyei*; or *dis* = Sanskrit *dish* 'thou dost reveal. See my Avestā Grammar p. 304.

14 At rātām⁵⁵ Zarathushtrō⁵⁶ tanvas-
 chīt⁵⁷ khvakhvyāo⁵⁸ ushtanem⁵⁹
 dadāiti⁶⁰ paurvatātem⁶¹ manang-
 haschā⁶² Vanghēush⁶³ Mazdāi⁶⁴
 shyaothanahyā⁶⁵ ashāi⁶⁶ yāchā⁶⁷ ukhdha-
 khyāchā⁶⁸ Seraoshem⁶⁹ khshathremchā⁷⁰.

14 (Prophet) Zarathushtra⁵⁶ ⁵⁵⁻⁶⁰dedicates unto Ahura
 Mazdā⁶⁴ the life ⁵⁸of his own body⁵⁹ and the
 goodness⁶¹ (or excellence⁶¹) of good⁶³ thought⁶².
 Also ⁶⁰he dedicates unto truth⁶⁶ (his own) authority
 of work⁷⁰, and obedience⁶⁹ for the sacred verses of the Religion⁶⁴.

¶ 'khvakhvyāo' - Reflexive pronoun genitive singular feminine. Its other
 forms are 'haoyāo', 'havayāo', 'havayāose'.

5 'rāta' - anything given, a gift, an offering; 'rātām dadāiti' = offers
 a gift, dedicates. 'at' - adverb signifying 'verily, indeed' occurs
 sometimes in the Gāthās without any import.

❖ "Zarathushtra dedicates his own life to the service of the
 Lord." He entrusts unto Ahura Mazdā the guidance of his
 own thought in goodness, unto Asha the guidance of his own
 mission, and unto Khshathra and Sraosha the guidance of his
 own speech ("Darmesteter"). 'paurvatātem' - = priority,
 guidance. Darmesteter applies the word 'yā' to 'paurvatātem'.

Ahyā yāsā nemanghā
 ustānazastō rafedhrahya
 mainyēush Mazdāo pourvim
 spentahyā ashā vispēng shyaothanā
 Vanghēush khrātūm Mananghō yā
 khshnevishā Geushchā Urvānem*

(The above strophe should be recited twice)

Yathā Ahū Vairyō 4, Ashem Vohū 3

yathā-āish-ithām¹ hāitim² yazamaide.³
 yenghe hātām āat yesne paiti vanghō,
 Mazdāo Ahurō vaēthā ashāt hachā,
 yāonghāmchā tāshca tāoscha yazamaide.

We revere¹ the chapter² called yathā āish ithā¹.

☆ For its translation and explanation see page 3-4.

Hā 34th

1 Yā¹ shyaothanā² yā³ vachanghā⁴
 yā⁵ yasnā⁶ Ameretātem⁷
 Ashemchā⁸ taēibyō⁹ dāonghā¹⁰
 Mazdā¹¹ Khshathremchā¹² Haurvatātō¹³
 aēshām¹⁴ tōi¹⁵ Ahurā¹⁶ ēhmā¹⁷
 pourutemāish¹⁸ dastē¹⁹.

1. O Ahura Mazdā¹¹⁻¹⁶! first of all¹⁴ I offer¹⁰ unto Thee¹⁵ that⁹ which¹ is the deed², that which³ is the word⁴, and that which⁵ we¹⁷ obtain¹⁹ owing to worship⁶ (viz. immortality⁷ (i.e., happiness of the spiritual world), truth⁸, power¹² and welfare¹³).

⊙ According to original text - 'He grants us immortality and welfare'. 'dastē' is to be taken as 'impersonal verb; or its subject can be 'Ahura Mazdā'.

⊕ i.e., good deed; good word and prayer from the heart.

'dāonghā' - present future first person singular parasmaipada of root 'dā' = Sanskrit 'dā' - 'to give,' future base 'dāh' = 'dāongh'; termination 'mi' at the end is dropped.

Synopsis of Mills translation: - "O Ahura Mazdā! you granted us, your devotees, these three gifts - that immortality on account of good deeds and good words, law of Truth and dominion of welfare. In return of these, O Ahura Mazdā! offerings will be given to Thee."

§ In his first edition p. 82 (1895) the author Ervad K. E. Kanga had translated this as the happiness of the next birth. (Instead of the spiritual world.).

2 At-chā²⁰ ī²¹-tōi²² mananghā²³ mai-
 nyush²⁴ vaughush²⁵ vīspā²⁶ dātā²⁷
 spentakhyāchā²⁸ neresh²⁹ shyaothanā³⁰
 yehyā³¹ urvā³² ashā³³ hachaitē³⁴
 pairigaēthē³⁵ khshmvātō vahmē³⁷
 Mazdā³⁸ garōbish³⁹ stūtām.⁴⁰

2 All that have been offered²⁷ to Thee²² with (full) heart²³ (O Ahura Mazdā!) (are the good) deeds²⁰ and good²⁵ thoughts²⁴ of the beneficent²⁸ man²⁹ whose³¹ soul³² is accompanied³⁴ by truth³³.

Through the prayer³⁷ worthy of Thee³⁶ and through the divine songs of Thy glorifiers⁴⁰, O Ahura Mazdā³⁸! I may approach Thee³⁵.

⊙ 'dātā' (Sanskrit 'datta' = Latin 'Data') past participle noun neuter nominative plural. 'ī' - demonstrative pronoun neuter nominative plural; in singular 'it, it, at.'

⊕ In this strophe are mentioned things worthy to be offered to Ahura Mazdā such as good thought and good deed.

'stūtām' - Genitive plural of the present participle noun masculine 'stūt'; like the word 'jita' it became 'stūt', 'stūta' present participle from root 'stu-'

‡ 'garōbish' - instrumental plural of the neuter noun 'garah' - 'garangh' - from root 'gar' = Sanskrit 'gar' = to sing, to praise.

§ 'pairigaēthē' - present tense first person singular ātmanepada of root 'pairi gith' - 'to go around - to go near.'

- 3 At⁴¹ tōi⁴² myazdem⁴³ Ahurā⁴⁴
 nemanghā⁴⁵ ashāichā⁴⁶ dāmā⁴⁷
 gaēthāo⁴⁸ vispāo⁴⁹ ākhshathrōi⁵⁰
 yāo⁵¹ Vohū⁵² thraoshtā⁵³ Mananghā⁵⁴
 ārōi⁵⁵ - zi⁵⁶ hudāonghō⁵⁷ vispāish⁵⁸
 Mazdā⁵⁹ khshmāvasū⁶⁰ savō.⁶¹

- 3 O Ahura Mazdā⁴¹! with humble adoration⁴² we offer⁴³ ♦votive offerings⁴⁴ unto Thee⁴⁵ and Asha⁴⁶. Within (Thy) Dominion⁴⁷ (O Ahura Mazdā!) all⁴⁸ living creatures⁴⁹ are ♦nourished⁵⁰ ♦on account of Vohu Manah⁵¹⁻⁵⁴.

"That person is fully sagacious who in every respect ♦offers prayers to Thee and to those belonging to Thee (i.e., Yazatas)".

- ♦ 'myazda' - i.e. 'sacred things offered in the ceremony.'
 ¶ i.e. We wish to offer or to give (See my Avestā Grammar p. 308).
 'dāmā' - imperative first person plural parasmaipada of root 'dā' - to give, to offer.
 ☆ Taking as abstract noun, the meaning of 'Vohu Mananghā' is 'good intent' "Justice and charity" (Darmesteter).
 ☆ 'thraoshtā' - past participle passive of root 'thrush' 'to nourish, to protect, to thrive.' This is to be understood as another form of 'thrā' (Sanskrit 'trai').
 # Darmesteter: 'ārōi'-noun locative singular; in perfection, in sufficiency; 'khshmāvasū' - locative plural of 'khshmāvat', 'khshmāvāt'; original meaning of 'khshmāvāt' is 'one like you!'

- 4 At⁶² tōi⁶³ ātarem⁶⁴ Ahurā⁶⁵
 aojōnghvantem⁶⁶ ashā⁶⁷ usemahi⁶⁸
 asishtem⁶⁹ ēmavantem⁷⁰ stōi
 rapentem⁷¹ chithrā - avanghem⁷²
 at⁷³ Mazdā⁷⁴ daibishyantē⁷⁵ zastā
 ishtāish⁷⁶ dereshtā⁷⁷ aēnanghem⁷⁸.

- 4 O Ahura Mazdā⁶²! we ♦ardently desire⁶³ (we choose⁶⁴) Thy⁶⁵ fire⁶⁶, mighty⁶⁷, swiftest⁶⁸, courageous⁶⁹, ever giving delight⁷⁰, giving help in various ways (or ♦miraculously⁷¹) ♦through Asha (i.e., through the Holy Immortal Asha Vahishta)⁷². O Ahura Mazdā!⁷³ (Fire) ♦through his full strength⁷⁴ is the ♦holder strongly⁷⁵ (i.e., punisher of) ♦the tormentor⁷⁶ and the avenger⁷⁷.

- ¶ Sanskrit 'chitra' = 'different, of various sorts; wonderful, helping openly, helping in various of wonderful ways.'
 § or through truth, through acquiring truth.
 ¶ 'usemahi' - present tense first person plural parasmaipada of root 'vas' - =Sanskrit 'vash' - to wish, to desire; class 2nd.
 ♦ Original meaning "through wished for strength".
 ☆ 'daibishyantē' - its later Avestā form is 'dbishyante' root 'dbish' - Sanskrit 'dvish'.
 † 'dereshtā' - nominative sing of 'dereshtar' -, noun masculine root 'darez' = Sanskrit 'darh' - to hold fast.

5 Kat⁷⁹ vē⁸⁰ khshathrem⁸¹, kā⁸² ishtish⁸³,

shyaathanāish⁸⁴ Mazdā⁸⁵ yathā⁸⁶ vāo⁸⁷

hakhmi⁸⁸ Ashā⁸⁹ Vohū⁹⁰ Mananghā⁹¹

thrāyōidyāi⁹² drigūm⁹³ yūshmākem,⁹⁴

parē⁹⁵ vāo⁹⁶ vispāish⁹⁷ parē⁹⁸ vaokhemā⁹⁹

daēvāishchā¹⁰⁰ khrafstrāish¹

mashyāishchā².

5 O Ahura Mazdā⁸⁵! (do Thou tell me) ⁸⁰on what⁷⁹ Thy⁸⁰ sovereignty⁸¹ is (founded) and what⁸² (is) Thy⁸⁰ wish⁸³, so that⁸⁰ through (my good) works⁸⁴ (remaining) in Thy⁸⁷ ⁸⁸friendship⁸⁸ I ⁸⁹give shelter⁸⁹ to Thy⁹⁰ ⁹⁰'poor'⁹⁰ men with righteousness⁹⁰ and good⁹⁰ intent⁹¹. (Moreover) being separated from all⁹⁷ the Daevas¹⁰⁰ and wicked¹ men² we have regarded^{98,99} Thee⁹⁸ as ⁹⁹'most excellent (or we have called Thee the best^{98,99}).

⊙ original meaning: "What⁷⁹ (is) Thy⁸⁰ sovereignty⁸¹ (or of what kind⁷⁹)?"

⊙ 'hakhmi' - noun, locative singular; it is another form of 'hakhman'. If we accept the variant reading 'ahmi' then it would mean 'I am Thine' i.e., 'I am Thy obedient servant.'

i.e., "To those who are really poor and in the state of extreme poverty in Thy dominion." Singular form used in the collective sense for the entire class. See Yasna Hā.57.10.

¶ infinitive used in the sense of a verb (see Yasna 28.2; 29.3; 31.5; 43.11; 12.14; 44.2, 17; 46.15) root 'thrā' - = Sanskrit 'traī' = to thrive, to nourish.

§ 'parē vaokhemā' Perfect tense first person plural parasmaipada of root 'vach' - = Sanskrit 'vach' = to speak, to describe. 'pare' = later Avestā 'para' = Sanskrit 'para,' meaning 'most excellent, best.'

6 Yezi³ athā⁴ stā⁵ haithim⁶

Mazdā⁷ Ashā⁸ Vohū⁹ Mananghā¹⁰,

at¹¹ tat¹² mōi¹³ dakhshtem¹⁴ dātā¹⁵

ahyā¹⁶ anghēush¹⁷ vispā¹⁸ maēthā¹⁹,

yathā²⁰ vāo²¹ yazemnaschā²² urvāidyāo²³

stavas²⁴ ayeni²⁵ paiti²⁶.

6 If⁵ (Thou), O Ahura Mazdā⁷! ⁶art⁶ truly⁶ so⁴ on account of righteousness⁷ and good thought¹⁰ (i.e., Thou Thyself art the allegorical form of righteousness and thought), then in this¹⁶ world¹⁷ ¹⁸'grant such inspiration¹⁸ ¹⁹'for enjoying'¹⁹ (my) whole¹⁸ life, so that²⁰ ²¹'I may approach²¹⁻²⁶ Thee²¹ as Thy ²²'most devoted²² worshipper²² and ²³'as Thy glorifier²³.

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

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

Original meaning 'grant a token' 'dātā' - imperative mood second person plural of root 'dā' - 'to give, to grant.'

¶ Devoutly (Rev. Mills).

§ 'stavas' - present participle parasmaipada nominative singular masculine root 'stu'.

⊙ 'ayeni paiti = paiti - ayeni' (Avestā form) - imperative mood first person singular parasmaipada of root 'paiti - i' = Sanskrit 'prati - i' = 'to go near, to approach,' class 2nd.

7 Kuthrā²⁷ tōi²⁸ aredrā²⁹ Mazdā³⁰, yōi³¹

Vanghēush³² vaēdemnā³³ Mananghō³⁴

sēnghūsh³⁵ raekhenāo³⁶ aspēnchit³⁷

sādrāchit³⁸ chakhrayō³⁹ usheurū⁴⁰;

naē⁴¹-chīm⁴² tēm⁴³ anyēm⁴⁴ yūshmat⁴⁵

vaēdā⁴⁶ Ashā⁴⁷. Athā⁴⁸ - nāo⁴⁹ thrāzdūm.⁵⁰

7 Where²², O Ahura Mazdā³⁰! (are) Thy *worshippers²⁹, who³¹ *through understanding³² of good³³ thought³⁴, (by +regarding) the commandments of the Religion³⁵ *as true wealth³⁶ *may fulfil³⁷ with full *intelligence⁴⁰ *in happiness³⁷ as well as in distress³⁷?

O Thou *'righteous' one⁴⁷! *I have not⁴¹ known⁴⁴ any one⁴² except⁴⁴ Thee⁴³, therefore⁴⁸ *do Thou protect⁵⁰ us⁴⁵.

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

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

'raekhenāo' - accusative plural of 'raekhenangh' - noun neuter Sanskrit 'rekanas' = 'wealth.'

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

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

¶ i.e. "may act in accordance with the commandment of Religion." In the word 'chakhrayō' root 'kar' - 'to do, to make,' has occurred in

the reduplicated form. "produces" (Mills); "promotes" (Darnesteter). There seems to be a reference about those who disobey the commandments of the Religion in their happy state.

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

⊕ 'vaēdā' (Sanskrit 'veda') - Perfect tense first person singular parasmaipada of root 'vid' = Sanskrit 'vid' - 'to know.' Here the reduplicated form of the root is dropped, i.e. "O Ahura Mazdā! my helper, remover of my difficulties and the fulfiller of my good wishes! I have not known anyone except Thee alone." This last line is quoted in Yasna Hā 58, strophe 5ⁿ.

◆ 'thrāzdūm' - imperative mood second person plural ātmanepada of root 'thrā' = Sanskrit 'trai' = 'to protect.' 'Z' in the middle is useless.

8 Tāish⁵¹ zi⁵²-nāo⁵³ shyaothanāish⁵⁴ byentē⁵⁵,
 yaēshū⁵⁶ as⁵⁷ pairi⁵⁸ pourubyō⁵⁹ ithyejō⁶⁰;
 hyat⁶¹ as⁶² aojyāo⁶³ nāidyāonghem⁶⁴
 thwahyā⁶⁵ Mazdā⁶⁶ āstā⁶⁷ urvātahyā⁶⁸;
 yōi⁶⁹ nōit⁷⁰ ashem⁷¹ mainyantā⁷²,
 aēibyō⁷³ dūirē⁷⁴ Vohū⁷⁵ as⁷⁶ Manō⁷⁷.

8 ☉☉ For⁵², (☉☉ the heretics) ☉frighten⁵⁵ us⁵⁷ by those⁵¹ deeds⁵⁴ of theirs, in which (works)⁵⁸ ☉is included⁵⁹⁻⁶⁰ destruction⁶⁰ for many⁶⁰.

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

O Ahura Mazdā⁶⁶! *the person who defies to obey⁶¹ the commandments⁶² of Thy⁶³ Religion⁶⁴ *can succeed⁶⁵⁻⁶⁶ *over the weaker (or the poorer). Such a person⁶⁷ *does not⁶⁸ pay heed⁶⁹ to righteousness⁷⁰, and from such a person⁷¹ Good⁷² Thought⁷³ remains⁷⁴ at a distance⁷⁵.

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

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

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

☉ *hyeniē - present tense third person plural ātmanepada of root 'bi' - = Sanskrit 'bhi' - 'to fear, to frighten.'

(Contd. next Page)

- ☉ *as pairi⁵⁸ - imperfect tense third person singular parasmaipada of root 'pairi - ah' = Sanskrit 'pari - as' = 'to spread.'
- # *āstā⁶⁷ - noun nominative singular masculine of 'āstar-'; its meaning is also 'an oppressor', root 'angh' = Sanskrit 'amh' = 'to straiten, to distress.'
- ¶ *nāidyāonghem⁶⁴ - accusative singular of the comparative adjective masculine; root 'nād' = Sanskrit 'nādh' = 'to beg for, to entreat, to seek aid.'
- § *as aojyāo⁶³ = 'became stronger, succeeded, became powerful'
- ☉ root 'man' = Sanskrit 'man' - 'to pay attention, to give heed; to consider, to see reverently'
- ☉☉ These words "to the happiness of the next birth" are only in the first edition, p. 88 of the Gāthā-Bā-Maṇi by Ervad K.E. Kanga, Bombay 1895.

9 Yōi⁷⁸ Spentām⁷⁹ Ārmaitim⁸⁰ thwahyā⁸¹

Mazdā⁸² berekhdhām⁸³ vidushō⁸⁶,
dush-shyaathanā⁸⁵ avazazat⁸⁶

Vanghēush⁸⁷ ēvisti⁸⁸ Mananghō⁸⁹,
aēibyō⁹⁰ mash⁹¹ ashā⁹² syazdat⁹³

yavat⁹⁴ ahmat⁹⁵ aurunā⁹⁶ khrafstrā⁹⁷.

9 From such person⁹⁰ who⁷⁸, O Ahura Mazdā⁸²! *in spite of knowing⁸⁴ Thy⁸¹ beloved⁸⁰ Spentā Ārmaiti (i.e., bountiful devotion or beneficent perfect mentality)⁷⁹⁻⁸⁰ *pass the life⁸⁶ as wicked doers⁸⁵ *through the ignorance⁸⁸ of good⁸⁷ thought⁸⁹, righteousness⁹² flee away⁹¹ *entirely⁹¹, just as⁹⁴ *wild⁹⁶ noxious creatures⁹⁷ *flee away⁹⁷ *from us⁹⁷.

❖ i.e., "in spite of knowing the fact that she is beloved of Thee; or blessed by Thee....." root 'berej' = 'to bless.' Original form is 'berej+ta'. 'vidushō' nominative plural of 'vidushangh', masculine.

♣ original meaning: 'through the ignorance or lack of knowledge of good thought.' Instrumental singular; original for - 'a+vid+ti'; Sanskrit root 'vid' = 'to know.'

'avazazat' = Imperfect tense third person singular parasmaidpada of root 'zā' = Sanskrit 'hā' = 'to go, to move,' or root 'zā' = Sanskrit 'hā' = 'to leave,' 'he leaves himself as a wicked doer,' Latin 'Video meliora proboque deteriora sequor (Darmesteter). I.e., 'To adopt wicked by forsaking it in spite of being assured as to that which is good'.

¶ original meaning: much, excessive; 'maz+sh=mash' - adverb. See Yasna Hā 32.3.

§ 'syazdat' its root can be 'syazd' - or compound verb 'syazdā' in the sense of transitive verb. There occurs its equivalent 'syazjyōit' (See Āfringān Gāhānbār, para 13⁹⁸).

❖ 'aurunā' adjective nominative plural; Sanskrit 'aruna' - 'wild.'

Ⓜ 'ahmat' (=Sanskrit 'asmat') - first personal pronoun ablative plural.

10 Ahyā⁹⁸ Vanghēush⁹⁹ Mananghō¹⁰⁰

shyaathanā¹ vaochat² garebām³ hu-

kratush⁴, Spentāmchā⁵ Ārmaitim⁶ dāmim⁷

vidvāo⁸ hithām⁹ ashahyā¹⁰,

tāchā¹¹ vispā¹² Ahurā¹³ thwahmi¹⁴

Mazdā¹⁵ khshathrōi¹⁶ ā vōyathrā¹⁷.

10 The person of good wisdom⁴ tells² to uphold³ *deeds of good⁹⁹ thought¹⁰⁰ (moreover he) *knows⁵ Spentā⁵ Ārmaiti⁶ (to be) the real⁹ *origin⁷ of Truth¹⁰ "All¹¹ these¹² (moral virtues) (help our growth), O Ahurā Mazdā¹³⁻¹⁵! in Thy¹⁴ Sovereignty¹⁴ because these virtues *smite¹⁷ (The oppression) with fear.

❖ If we take 'shyaathanā' in the instrumental singular instead of accusative plural, then the translation would be: "The man of good wisdom tells to uphold the good thought along with deed," i.e., "maintaining good thought he works or governs in accordance with it." 'garebām' - noun accusative singular of root 'gareb' = Sanskrit 'grabh, grah' = 'to hold.'

♣ The original meaning of 'dāmi' - is 'creator' 'maker' (see Yasna 44.4; 45.7) 'vidvāo' 'the knower' - nominative singular.

'hithām' = 'real' (Mills); 'abode' (Speigel and Justi) 'abode of bliss' (Darmesteter); 'main characteristic' (Harlex). "The wise man will tell to uphold deeds of Vohu Manah. He knows that Spentā Ārmaiti is the abode of bliss of righteous person" (Darmesteter).

Mills. 'vōyathrā' = "to smite with fear" (Mills), "to drive back, to keep afar." (Speigel and Darmesteter).

11 At¹⁸ tōi¹⁹ ubē²⁰ Haurvāoschā²¹ khvarethāi²²

ā²³ Ameretatāoschā²³ Vanghēush²⁴

Khshathrā²⁵ Mananghō²⁶ Ashā²⁷

mat²⁸ Ārmaitish²⁹ vakhsht³⁰

utayūiti³¹ tevishi³² tāish³³ ā Mazda³⁴

vidvaēshām³⁵ thwōi³⁶ ahi³⁷.

11 Both²⁰ Khordād²¹ and Amardād²³ (are) ¹⁸for thy¹⁹ food.²² Devotion²⁹ (or Perfect Mentality)²⁸ increases³⁰ through the sovereignty²⁵ of Vohu Manah²⁴⁻²⁶ and through Asha²⁷ Truth. Through them³³ (are) strength³¹ and vigour³². O Ahura Mazda! 'Thou art³⁷ the expeller of malice and harm³⁵.

¶ For comparison see Zamyāt Yasht, para 96^b.

§ I donot understand properly the translation of this strophe I have translated as above, but it is not trust worthy and satisfactory. 'ubē' nominative dual of 'uba' = Sanskrit 'ubha' Latin 'Ambo' = both. 'vakhsht' - Root Aorist third person singular parasmaipada of root 'vaksh' - Sanskrit 'vaksh' = 'to increase, to wax.' 'vidvaēsha' - 'expelling malice or torment.' See the word 'vidvaēshtvō' in Hormazd Yasht para 8^a.

12 Kat³⁸ tōi³⁹ rāzarē⁴⁰, kat⁴¹ vashī⁴²,

kat⁴³ vā⁴⁴ stūtō⁴⁵, kat⁴⁶ vā⁴⁷ yasnahyā⁴⁸

srūidyāi⁴⁹ Mazdā⁵⁰ frāvaochā⁵¹ yā⁵²

vidāyāt⁵³ ashish⁵⁴ rāshnām⁵⁵.

sishā⁵⁶ nāo⁵⁷ ashā⁵⁸ pathō⁵⁹

Vanghēush⁶⁰ khvaētēng⁶¹ Mananghō⁶².

12 O Ahura Mazda⁵⁰! what (are) Thy ⁴⁹guiding principles⁴⁹? what⁴¹ dost Thou wish⁴² as regards (Thy) praise⁴⁵ or⁴⁷ as regards (Thy) worship⁴⁸? Do Thou tell (me) openly³¹ (all these) that ⁴⁹'I may hear⁴⁹! so that⁵² blessings⁵⁴ of (Thy) commandments⁵³ 'may be accrued⁵³ (unto me). Through righteousness⁵⁴, (O Ahura Mazda!) ⁵⁶do Thou teach⁵⁶ us⁵⁷ the paths⁵⁹ of Vohu Manah⁶⁰⁻⁶² ⁶¹himself⁶¹ (or special).

☆ 'rāzarē' nominative singular of the noun 'rāzar', neuter from root 'rāz' - 'to shine, to adjust.'

♣ i.e. "do Thou tell me as regard how thy songs of praise and Thy worship should be made....." 'stūtō' - genitive singular of the noun 'stūt'. 'srūidyāi' infinitive used as adverb (see Yasna 28.2; 29.3; 31.5; 43.11, 12,14; 43.15; 44.2.17).

i.e. by acting in accordance with Thy commandments - oridnances "I may get the happiness of this world and the happiness of the next birth." 'rāshnām' - genitive plural of 'rāshn' from root 'rāz' = Sanskrit 'rāj'. 'to order, to command.' 'vidāyāt' - optative mood third person singular parasmaipada of root 'vi - dā' = Sanskrit 'vi dhā' = 'to obtain, to gain' (see Yasna 43.12).

¶ 'khvaētēng' accusative plural of 'khvaēta' - adjective; from 'khva' Sanskrit 'sva'.

§ 'sishā' imperative mood second person singular parasmaipada of root 'sish' - Sanskrit 'shiksh' = 'to teach'; see 'frō - mā sishā' in Yasna 28.11.

13 Tēm⁶³ advānem⁶⁴ Ahurā⁶⁵ yēm⁶⁶ mōi⁶⁷
 mraosh⁶⁸ Vanghēush⁶⁹ Mananghō⁷⁰,
 daēnāo⁷¹ saoshyantām⁷² yā⁷³
 hūkeretā⁷⁴ ashāchit⁷⁵ urvākhshat⁷⁶,
 hyat⁷⁷ chivishtā⁷⁸ hudābyō⁷⁹ mizhdem⁸⁰
 Mazdā⁸¹, yehyā⁸² tū⁸³ dathrem⁸⁴,

13 (1) As regards that⁶³ path⁶⁴ of Vohu Manah⁶⁵⁻⁷⁰ (i.e. good thought) about which⁶⁶, O Ahura Mazda!⁶⁵ Thou⁶⁷ hast said⁶⁸ to me⁶⁷;

(2) About the commandments⁷¹ of the Future Saviours⁷² by (acting according to) which⁷³ man performing good deeds⁷⁴ through his⁷⁵ righteousness etc⁷⁶ enjoys happiness⁷⁶; and

(3) O Ahura Mazda!⁸¹ Thou hast promised⁷⁸ (to give) that which⁷⁷ is the reward⁸⁰ unto those possessing good wisdom⁷⁹ - of which (reward)⁸² Thou Thyself⁸² art⁸³ the apportioner⁸⁴ - (Do Thou explain and interpret all these⁸⁵).

☆ 'advānem' - Later Avestā 'advanem' accusative singular of 'advan', noun; Sanskrit 'adhvan'.

◇ In the sense of the imperfect tense; see my Avestā Grammar p. 306.

'saoshyantō' - 'displayer of the path of the Religion, wise persons in piety and in the knowledge of religion, true guides to the people.'

‡ 'hūkeretā' - nominative singular masculine of 'hūkeretar' noun; Hū=Hu=Sanskrit 'su'=good+'keretar'=Sanskrit 'kartru'=doer.

§ i.e., through righteousness and other virtues associated with it.

¶ Spiegel: 'Thou preparest' (Harlez) 'Thou dost procalim' (Darmesteter); its meaning can also be 'Thou hast given'. 'chivishtā' imperfect tense second person plural of root 'chivish' (original form 'chish') 'to give, to bestow'. Avestā Dictionary p. 183.

◆ Reverend Mills.

◇◇ Concerning this I ask Thee (Rev. Mills).

14 Tat⁸⁵ zi⁸⁶ Mazdā⁸⁷ vairim⁸⁸
 astvaitē⁸⁹ ushtānāi⁹⁰ dātā⁹¹
 Vanghēush⁹² shyaothana⁹³ Mananghō⁹⁴ yōi⁹⁵
 zi⁹⁶ gēush⁹⁷ verezēnē⁹⁸ azyāo⁹⁹
 khshmakām¹⁰⁰ huchistim¹ Ahurā²
 khratēush³ ashā⁴ frādō⁵ verezēnā⁶.

14 Thou, O Ahura Mazda⁸⁷ ! 'hast granted'⁸⁸ surely⁸⁸ Thy¹⁰⁰ good wisdom¹ (loved by all) to this² corporeal⁹⁹ life⁹⁰ of those who⁹⁵ in (this) revolving⁹⁹ world⁹⁷ (are deeply engrossed) in performing⁹⁸ deeds⁹⁹ of good⁹² thought⁹⁴ (and are) the⁹⁶ promoters of the deeds of wisdom¹ through righteousness⁴.

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

☆ 'frādō' - nominative plural of 'frād', root 'frād'.

† Bodily life, i.e., the life on earth (Mills).

In the Gāthās, sometimes, pronouns and verbs used in honour of Ahura Mazda occurs in plural; see Yasna 28.2; 32.9; 46.18. The meaning of 'dātā' can also be 'do you give' (imperative).

15 Mazdā⁷ at⁸ mōi⁹ vahishtā¹⁰

sravāoschā¹¹ shyaothanāchā¹² vaochā¹³,
tā¹⁴-tū¹⁵ Vohū¹⁶ Mananghā¹⁷

Ashāchā¹⁸ ishudem¹⁹ stūtō²⁰
khshmakā²¹ khshathrā²² Ahurā²³ ferashem²⁴
vasnā²⁵ haithyem²⁶ dāo²⁷ ahūm²⁸.

(The above strophe to be recited four times).

15 O Ahura Mazdā⁷! ¹do Thou tell¹⁵ me⁹ about the best sacred verses of the Religion¹¹ and deeds¹² that through these¹⁴ 'really'¹⁵ (°I will repay) the debt¹⁸ of Thy hymns of praise¹⁷ with good¹⁹ thought²⁰ and with righteousness¹⁸ (in order that in its return) °mayest Thou make²⁷ my life²⁵, O Ahura Mazdā²⁹! °truly²⁸ fresh²⁴ °through Thy²¹ power²² and in accordance with Thy will²³ (or mayest Thou make my life regenerated, i.e., °mayest Thou grant the happiness of the next °birth).

¶ or 'do Thou declare the commandments of the best religion', 'vaochā' - imperative mood second person singular parasmaipada of root 'vach' = Sanskrit 'vach' = 'to speak, to tell'; class 3rd.

§ 'tū' = Sanskrit 'tu' = 'really, indeed.' (See Yasna 8.5; Yasna 59.30).
⊕ i.e., I may perform my duty by singing Thy hymns of praise.

⊖ 'khshmakā' - Possessive pronoun instrumental singular; original form 'yushmakā'. See my Avestā Grammar p.155.156.

'haithyem' = Later Avestā form 'haithim' = Sanskrit 'satyam' (adverb).

⊕ 'dāo' - Aorist second person singular parasmaipada.

⊖ Darmesteter gives the significance of this strophe as under: "Tell me openly or explain me implicitly about whatever I ought to speak or ought to do, so that by having accomplished my duties for Thee Thou may bestow me the bliss of the future life."

✕ The learned author, Ervad Kavasji Edulji Kanga in the first edition of the "Gāthā-Bā-Maāni" gives his comments in parenthesis as follows:

(or mayest thou make my life regenerated i.e. mayest thou grant the happiness of the next birth.) (Vide "Gāthā-Bā-Maāni" by Ervad Kavasji Edulji Kanga, first edition, p.95, Bombay, 1895).

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

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

Ahyā yāsā nemanghā

ustāna-zastō rafedhrahayā

manyēush Mazdāo pourvim

spentahyā Ashā vispēng shyaothanā

Vanghēush khratūm Mananghō yā

khshnevisā Gēushchā Urvānem.⁹

(Above strophe to be recited twice).

Yathā Ahū Vairyō 4, Ashem Vohū 3

yā-shyaothanām¹ hāitīm² yazamaide³.

Ahunavaitim⁴ Gāthām⁵ ashaonim⁶

ashahe⁷ ratūm⁸ yazamaide⁹.

Ahunavaityāo¹⁰ Gāthayāo¹¹ handātā¹²

yazamaide¹³.

Yenghe hātām āat yesne paiti vanghō,

Mazdāo Ahurō vaēthā ashāt hachā,

yāonghāmchā tāsčhā tāoschā yazamaide.

We revere¹ the chapter² (called) yā shyaothanā¹. We revere² the Holy⁶ Ahunavad⁴ Gāthā⁵ (which is) the lord⁸ of holiness⁷. We revere¹³, the prayer¹² of Ahunavad Gāthā¹¹.

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

° For its translation and explanation See Page 3-4

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

Yathā Ahū Vairyō 2

Yasnemcha¹ vahmemcha² aojascha³ zavarecha⁴
āfrināmi⁵, Ahurahe Mazdāo⁶ raēvatō⁷
khvarenanguhatō⁸, Ameshanām Spentanām⁹,
Gāthābyō¹⁰ spentābyō¹¹ ratu-khshathrābyō¹²
ashaonībyō¹³, Ahunavaityāo¹⁴ Gāthayāo¹⁵,
Ushtavaityāo¹⁶ Gāthayāo¹⁷, Spentā Mainyēush¹⁸
Gāthayāo¹⁹, Vohu-kshathrayāo²⁰ Gāthayāo²¹,
Vahishtōishtōish²² Gāthayāo²³, ashāunām²⁴
Fravashinām²⁵ ughranām²⁶ aiwithūranām²⁷,
Paoiryō-tkaēshanām²⁸ Fravashinām²⁹, nabā
nazdishtanām³⁰ °Fravashinām³¹, Ashem Vohū 1.
Ahmāi raēshcha; Hazangrem; Jasa me, Kerfeh
Mōzd.

I praise¹ the worship² glory³, strength³ and and vigour⁴
(of all those) - of Ahura Mazdā⁶ (the Creator), wealth-bestowing⁷
(and) glorious⁸, of the Ameshā Spentās (Bountiful Immortals) of
Ahunavad¹⁴ Gāthā¹⁵, of Ushtavad¹⁶ Gāthā¹⁷, of Spentōmad¹⁸ Gāthā¹⁹,
of Vohu-khshathra²⁰ Gāthā²¹, of Vahishtōisht²² Gāthā²³ amongst
the bountiful¹¹ Gāthās¹⁰ (which are) the lords of truth¹² (and) holy¹³,
(and) of the powerful²⁴ (and) triumphant²¹ Fravashis²⁵ of
the righteous (men)¹⁴, of the Fravashis²⁹ of the Pōryōtkaeshas²⁸
(and) of the Fravashis³¹ of the Nabūnazdishta³⁰ (i.e., of the next of
kith and kin).³⁰

- ❖ The same strophe comes as the first stanza of the first chapter of this Gāthā. See pages 3-4 of for its translation and explanation.
- ❖ Know that the same khshnuman recited in "Yasnemcha" is recited at the end of each Gāthās; for this reason in every Gāthā its translation is not separated.

Hā 43rd

Hās or Chapters of Ushtavad °Gāthā

Know that Hās or Chapters of Ushtavad Gāthā begin from Yasna Hā 43rd and finishes at the end of Hā 46th. These four Hās or Chapters should be recited with the Khshnuman given below on the Ushtavad Gāthā day⁹.

Khshnaothra Ahurahe Mazdāo. Ashem Vohū 1.
Pa nāme yazdān Ahuramazda Khōdāe awazūni,
gorje khōreh awazāyād Geh Gāthābyō Ahunavad
Geh, Ushtavad Geh, Spentōmad Geh, Vohu-khshathra
Geh, Vahishtōisht Geh, Geh Gāthābyō, Ardāfravash
be-rasād⁹. Az hamā gunāh patet pashemānum; az
harvastin dushmat duzukht duzhvarsht, mem pa
geti manid, oem goft, oem kard, oem jast, oem
būn būd ested. Az ān gunāh manashni gavashni
kunashni, tanī ravāni geti minōāni, okhe awāksh
pashemān pa sē gavashni pa patet hōm. Khshnaothra
Ahurahe Mazdāo, tarōidite anghrahe mainyēush
haithyāvarshtām hyat vasnā °ferashōtemem;
staomi ashem. Ashem Vohū 3.

- ❖ The name of this Gāthā is derived from its very beginning, i.e. from the word 'Ushtā' occurring in the first strophe of the first Hā. Adjective feminine form of Ushtā became Ushtavaiti. It became Ushtavat in Pahlavi.
- ❖ As regards this for further explanation see note 2nd of page 1st.
- # This khshnuman also occurs in the Āfringān Gāthā.
Translation:- May from amongst Gāthā Gāhānbars (i.e. out of the five Gāthā Gāhānbār days) Ahunavad Gāthā, Ushtavad Gāthā Spentōmad Gāthā, Vohu-khshathra Gāthā and Vahishtōisht Gāthā (and) Holy Fravashis come up (unto this prayer)!
- ¶ For its translation see the translation of 'Ahura Mazda Khōdāe'.

Fravarāne Mazdayasnō Zarathushtrish vidaēvō
 Ahura-tkaēshō (recite whatever Geh may be)
 frasastayaēcha. Ahurahe Mazdāō raēvatō
 khvarenanguhatō, Ameshanām Spentanām, Gāthābyō
 Spentābyō ratu khshathrābyō ashaonibyō
 Ahunavaityāo Gāthayāo, Ushtavaityāo Gāthayāo,
 Spentā-mainyēush Gāthayāo, Vohu khshathrayāo
 Gāthayāo, Vahishtōishtōish Gāthayāo, ashaonām
 Fravashinām, ughranām aiwithūranām, Paoiryō-
 tkaēshanām Fravashinām, nabā-nazdishtanām
 Fravashinām, khshnaothra yasnāicha vahmāicha
 khshnaothrāicha frasastayaēcha, Yathā Ahū Vairyō
 zaotā frā me mrūte, athā ratush ashāt-chit hacha
 frā ashava vidyāo mraotū. Ahurem Mazdām
 raēvantem khvarenanguhantem yazamaide;
 Ameshā Spentā hu-khshathrā hudhāonghō yazamaide.
 Gāthāo spentāo ratū- khshathrāo ashaonish
 yazamaide. Ahunavaitim Gāthām ashaonim ashahe
 ratūm yazamaide; Ushtavatim Gāthām ashaonim
 ashahe ratūm yazamaide; Spentā-mainyūm Gāthām
 ashaonim ashahe ratūm yazamaide; Vohu-
 khshathrām Gāthām ashaonim ashahe ratūm
 yazamaide. Vahishtōishtim Gāthām ashaonim ashahe
 ratūm yazamaide; ashaonām vanguhish sūrāo spentāo
 Fravashayō yazamaide. Ahunem Vairim tanūm
 pāiti, Ahunem Vairim tanūm pāiti, Ahunem Vairim
 tanūm pāiti. °Yathā Ahū Vairyō 1.

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

(Hā 43rd)

1. Nemō¹ vē² Gāthāo³ ashaonish⁴.

°Ushtā⁵ ahmāi⁶ yahmāi⁷ ushtā⁸ kahmāichit⁹

vasē-khshayās¹⁰ Mazdāo¹¹ dāyāt¹²

Ahurō¹³ utayūiti¹⁴ tevishi¹⁵ gat¹⁶ tōi¹⁷

vasemi¹⁸ ashem¹⁹ deredyāi²⁰ tat²¹ mōi²²

dāo²³ ārmaitē²⁴ rāyō²⁵ ashish²⁶

vanghēush²⁷ gaēm²⁸ °mananghō²⁹.

(This strophe should be recited twice).

1. O Sacred⁴ Gāthās³! Salutation¹ (be) unto you²!
 May prosperity⁵ (or happiness⁵) (be) unto that
 (person) through whom⁷ happiness⁵ (may reach)
 °others⁹. May Ahura Mazdā¹¹⁻¹² ruling-at-will¹⁰, grant¹²
 health¹⁴ and vigour¹⁵ (to the above mentioned
 benevolent man.) °In order to hold fast²⁰ to Truth¹⁹
 (O Ahura Mazdā!) I °verily¹⁶ ask of¹⁸ Thee¹⁷ that²¹ (health and
 vigour). °Owing to Ārmaiti²⁴ (O Ahura Mazdā!)
 °do Thou grant²³ me²² °wealth²⁵, good blessings²⁶ and
 °the life²⁸ of good²⁷ mind²⁹.

⊛ Know that, just as this strophe is recited twice here, so also it is
 recited twice at the end of each Hā of the Ushtavad Gāthā. After
 the death of the good and virtuous man what his soul near his cushion
 chants in excessive joy the sacred verse of the Gāthās in order
 to attain Heaven in the world beyond is simply nothing but the two lines
 of the First Strophe from Ushtā upto the end of the word Ahurō, which
 is quoted in the second paragraph of the Hādōkht Nask.

⊛ Know that, except strophe 15th of the Hā 46th in every strophe of the
 Ushtavad Gāthā there occur four lines in poetical form; in every line
 there are 11 syllables (4+7), i.e., Caesura after the fourth syllable.

From this very strophe one line seems to be missing, i.e., in Yasna Hā 46.15 only four lines occur. In its Pahlavi Version also there are four lines only.

- # In the original text there is (kahmāichit) meaning 'to any one else' Sanskrit 'kasmal'.
- ¶ Or in the alternative:- (may) happiness¹ (be) unto that (man)² (may) happiness³ (be) unto any one else⁴, whom⁵ Ahura Mazdā¹¹⁻¹³ ruling at His own will¹⁰ may grant¹² health and vigour¹⁴.
- § i.e., in order to lead my whole life on the path of Truth. Asha-Sanskrit 'dhr'.
- ⊛ Dr. Mills: there occurs Sanskrit 'gha' somewhat similar to it in the Veda.
- ⊣ i.e., owing to my humble prayer full of entreaty.
- ◆ or happy state. Sanskrit 'rai' means 'wealth, prosperity'.
- ¶ i.e., in which life to me good and virtuous thoughts may enter into my mind; wicked and sinful thoughts cannot enter at all.
- § dāo - Original meaning 'Thou dost give' - Aorist parasmaipada.

2 Atchā³⁰ ahmāi³¹ vīspanām³² vahishtem,³³
 khvāthrōyā³⁴ nā³⁵ khvāthrem³⁶ daiditā³⁷;
 thwā³⁸ chichithwā³⁹ Spēnishtā⁴⁰ Mainyū⁴¹
 Mazdā⁴² yā⁴³ dāo⁴⁴ Ashā⁴⁵ Vanghēush⁴⁶
 māyāo⁴⁷ Mananghō⁴⁸, vispā⁴⁹ ayārē⁵⁰
 daregō - jyātōish⁵¹ urvādanghā.⁵²

- 2 (°° Know) him¹¹ verily³⁰ most fortunate³¹ amongst all³² (who) °being glorious³⁴ man³⁵ °can preserve³⁷ (his) glory³⁶.
 O most beneficent⁴⁰ Spirit⁴¹ Ahura Mazdā⁴²! reveal
 °°Thyself³⁸⁻³⁹ (and) °°with love⁴³ do Thou grant⁴⁴ (us)
 through truth⁴⁵ the °riches⁴⁶ of good⁴⁷ mind⁴⁸ for all⁴⁹
 °days⁵⁰ of (our) long life⁵¹.

⊣ 'khvāthrōyā' - nominative singular of khvāthroyan; original meaning 'shining', 'glittering' (from khvāthra).

◆ 'daiditā' - Potential ātmanepada root 'dhā' = to save, to know.

⊛⊛ The translation of these two lines does not seem to me to be satisfactory: better translation should be done. "May He grant glory which is granted to that man, (spiritual) glory to this (i.e., mentioned in the above stanza) man, which is the best of all things." (Mills). "Grant Thou to him best happiness; let that man who does good to everyone, get the happiness." (Darmesteter).

⊣⊣ 'thwā chichithwā' - Spiegel and Harlez; root Chit-

'urvādanghā' - Spiegel, Justi and Harlez, 'joyous growth' (Mills). Justi derives it from the root 'rud' - Sanskrit 'ruh' to grow, to increase.

⊛ 'ayārē' - should be regarded as accusative plural.

⊣ 'māyāo' - accusative plural; of Persian māyeh. See 'humaya; humāya' (Visparad 12.4.5).

- 3 At⁵³ hvō⁵⁴ vanghēush⁵⁶ vahyō⁵⁶ nā⁵⁷
 aibi⁵⁷ jamyāt⁵⁸, yē⁵⁹ nāo⁶⁰ erezūsh⁶¹
 savanghō⁶² pathō⁶³ sishōit⁶⁴ ahyā⁶⁵
 anghēush⁶⁶ astvatō⁶⁷ managhaschā⁶⁸
 haithyēng⁶⁹ ā-stish⁷⁰ yēng⁷¹ ā⁷²
 shaēti⁷³ Ahurō⁷⁴, aredrō⁷⁵ thwāvās⁷⁶
 huzēntush⁷⁷ spentō⁷⁸ Mazdā⁷⁹.

That man⁵³ himself⁵⁴ who can show⁵⁴ true⁵⁴ paths⁵⁴
 of profit⁵⁷ of this corporeal and (that) spiritual⁶⁴
 world⁶⁰ (can point out the paths) of the 'real'⁶⁹
 world⁷⁰ in which⁷¹ Ahura Mazdā⁷⁴ dwells⁷⁴ may
 attain to better than the good⁵⁹. O Ahura Mazdā!
 (that man is or is regarded as) (Thy) devotee⁷⁵ (or
 giver of libations), ranged on Thy side⁷⁶, possessing
 good wisdom⁷⁷ (and) maker of prosperity⁷⁸ (of the world).

- # This whole stanza is quoted in the beginning of Yasna Hā 60^b
 ¶ i.e. who by treading the righteous path may gain the happiness of this world, peace of mind and prosperity and after death in that spiritual world may get the exalted position of Heaven.
 § Or true-real creations.
 ❖ From this a reference is noticed about the omnipresence of the Creator Ahura Mazdā.
 ¶ i.e., Summum Bonum.
 ❖❖ Or may go towards the better! It is to be taken in the benedictive sense Like the Avestā root aibi-jam the meaning of the verb 'attendre' in French may be both 'to attain', 'to gain', 'to accrue'.

- 4 At⁸⁰ thwā⁸¹ mēnghāi⁸² takhmemchā⁸³
 spentem⁸⁴ Mazdā⁸⁵, hyat⁸⁶ tā⁸⁷ zastā⁸⁸
 yā⁸⁹-tū⁹⁰ hafshī⁹¹ avāo⁹² yāo⁹³ dāo⁹⁴
 ashish⁹⁵ dregvāitē⁹⁶ ashāunaēchā⁹⁷;
 thwahyā⁹⁸ garemā⁹⁹ āthrō¹⁰⁰ ashā -
 - aojanghō¹ hyat² mōi³ Vanghēush⁴
 hazē⁵ jimat⁶ Mananghō⁷.

- 4 O Ahura Mazdā⁸⁵! I will certainly regard⁸¹ Thee⁸²
 as omnipotent⁸³ and beneficent⁸⁴, because⁸⁵ Thou
 dost grant⁸⁶ help⁸⁷ with (Thy) hand⁸⁸ to the sinful⁸⁹
 as well as the righteous (man)⁹⁰ and with the
 same⁹¹ hand⁹², Thou dost shower⁹³ (Thy) blessing⁹⁴
 (upon them). And, shall come⁹⁵ to me⁹⁶ through the
 splendour⁹⁷ of Thy⁹⁸ Fire⁹⁹, possessing the strength¹⁰⁰
 of righteousness¹, and good² mind³.

- ❖ 'mēnghāi' - present subjunctive future ātmanepada first person singular; root 'man' = to think. See my Avestā Grammar p. 236.
 ¶ 'dāo' - aorist second person singular; for various meanings of the aorist see my Avestā Grammar p. 311.
 # If 'ashi' is taken, then it can mean 'protects through blessing', 'guards with blessing'.
 ¶ Original meaning 'heat' = Sanskrit 'gharma' = English 'warm'.
 § Another form of 'hazē' is 'hazangh' = Sanskrit 'sahas' = strength, victory.
 ❖ 'jimat' - I have taken 'jimat' (imperfect subjunctive instead of the word 'jimat'). And that is used sometimes in this sense. See my Avestā Grammar p. 304.

5 Spentem⁸ at⁹ thwā¹⁰ Mazdā¹¹ mēnghi¹²

Ahurā¹³, hyat¹⁴ thwā¹⁵ anghēush¹⁶

zāthōi¹⁷ daresem¹⁸ paourvim¹⁹;

hyat²⁰ dāo²¹ shyaothanā²² mizhdavān²³

yāchā²⁴ ukhdhā²⁵, akēm²⁶ akāi²⁷

vanguhim²⁸ ashim²⁹ vanghaovē³⁰;

thwā³¹ hunarā³² dāmōish³³ urvaēsē³⁴ apēmē³⁵.

5 When¹⁴ I saw¹⁵ Thee¹³, in the creation¹⁷ of the world¹⁶ O Ahura Mazda⁽¹¹⁻¹³⁾ *Most Supreme¹⁹ †I recognised¹² Thee¹⁰ indeed⁹ bountiful⁸. Thou *wilt grant²¹ (men) the reward²². ‡according to (their) deeds²³ as well as²⁴ words²⁵ in accordance with Thy³¹ *sense of justice³² upto the ultimate²⁶ end²⁷ of the creation³³ in such way that²⁰ evil²⁸ unto evil (man)²⁹ and good²⁸ blessings²⁹ *unto good (man)³⁰.

⊙ or 'first of all', 'Immemorial'; Sanskrit 'purva' -

⊕ 'mēnghi' - h - aorist first person singular ātmanepada; root man.

'thwā hunarā' - instrumental singular; 'hu' = Sanskrit 'su' = good; root 'nu' = to point out the path. The meaning of 'hunarā' is also 'goodness, virtue, good path'.

¶ i.e. according as they perform good or bad deeds and utter words good or bad.

§ 'mizh davān' - accusative plural of 'mizh davan'; or alternatively - Thou wilt decide as obtainers of reward Sanskrit root 'ni-dhā', 'vi-dhā'.

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

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

6 Yahmi³⁶ spentā³⁷ thwā³⁸ mainyū³⁹

urvaēsē⁴⁰ jasō,⁴¹ Mazdā⁴² khshathrā⁴³

ahmi⁴⁴ Vohū⁴⁵ Mananghā⁴⁶, yehyā⁴⁷

shyaothanāish⁴⁸ gaēthāo⁴⁹ Ashā⁵⁰

frādentē⁵¹; aēibyō⁵² ratush⁵³ sēnghaiti⁵⁴

Ārmaitish⁵⁵, thwahyā⁵⁶ khratēush⁵⁷

yēm⁵⁸ naē⁵⁹ chish⁶⁰ dābayeri⁶¹.

6 At which³¹ end⁴⁰, Thou, O Ahura Mazda! *wilt come⁴¹ with Thy³⁸ Bountiful³⁹ Spirit (i.e. Spentā Mainyu), Khshathra Vairya⁴³ and Vohu Manah⁴⁵⁻⁴⁶; through whose⁴⁷ deeds⁴⁸ people of the world⁴⁹ †become prosperous⁵¹ by means of righteousness⁵⁰. Ārmaiti⁵⁵ (i.e., Perfect Mindedness) will teach⁵⁴ those (people)⁵² ‡fixed laws⁵³ of Thy³⁶ wisdom⁵⁷.

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

⊙⊙ 'jasō': original meaning (*is the comer*- present participle nominative singular.

†† This sentence occurs in Yasna Hā 19.17; 'Yehyā = Later Avestā yenghe = whose.

Haug, Harlez and Mills. Its equivalent is 'ordinance'.

◇ 'dābayeri' - root 'dab' = Sanskrit 'dabh', 'dambh'; 'dābaya' = Sanskrit 'dābhaya'.

7 Spentem⁶² at⁶³ thwā⁶⁴ Mazdā⁶⁵ mēngihī⁶⁶
 Ahurā⁶⁷ hyat⁶⁸ mā⁶⁹ Vohū⁷⁰ pairi-jasat⁷¹
 Mananghā⁷² peresatchā⁷³ mā⁷⁴; chish⁷⁵
 ahi⁷⁶ kahyā⁷⁷ ahi⁷⁸; kathā⁷⁹ ayārē⁸⁰
 dakhshārā⁸¹ ferasyāi⁸² dishā⁸³
 aibi⁸⁴ thwāhū⁸⁵ gaēthāhū⁸⁶ tanushichā⁸⁷.

7 I verily⁶⁵ considered⁶⁶ Thee⁶⁴, O Ahura Mazdā⁶⁷!
 bountiful⁶² when (Thy Messenger °Sraosha Yazata) came⁶¹ near
 me⁶⁹ through Vohu Manangh⁷⁰⁻⁷² and asked⁷¹ me⁷⁴: 'Who⁷³ art
 Thou⁷⁶ and whose⁷⁷ is °thine⁷⁵ (allegiance)?
 How⁷⁸ shall I indicate⁶² (the required) °light⁶⁰ and
 the signs pertaining to it⁸¹ °in the hearts⁸⁷ (of men)
 in Thy⁸³ lands⁸⁴ °for questioning (about the
 Religion) (i.e., for learning knowledge of the Religion)?

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

☞ Prof Haug; he i.e. Thy Messenger Sraosha (Mills); that Spirit (Harlez);
 Bahman came near me (Pahlavi and Darmesteter).

Or 'whose (son)' art Thou?

¶ 'ferasyāi' - = Later Avestā frasyāi; root 'peres' = Sanskrit 'Pracch' - to
 ask.

§ 'tanushichā' = locative singular of 'tanush' (Justi); 'tanush' =
 Sanskrit 'tanus'.

◆ Original meaning 'day'. This meaning 'light' is suggested by the
 original meaning 'day'. If we take the word 'ayārē' like the word
 'khēng' (Yasna 44.3) in the genitive singular, the meaning would then
 be 'signs of light'.

✕ 'dishā' - Future tense first person singular parasmaipada of root 'dis'
 =Sanskrit 'dish' - to show, to point out. Original form is 'dis+sha+mi'.

8 At⁸⁸ hōi⁸⁹ aoji⁹⁰ Zarathushtrō⁹¹ paourvim⁹²,
 haithyō⁹³ dvaēshāo⁹⁴ hyat⁹⁵ isōyā⁹⁶
 dregvāite⁹⁷ at⁹⁸ ashāunē⁹⁹ rafenō¹⁰⁰ khyēm¹
 aojōnghvat²; hyat³ ā⁴ būshtish⁵ vasase⁶
 khshathrahyā⁷ dyā⁸, yavat⁹ ā¹⁰
 thwā¹¹ Mazdā¹² staomi¹³ ufyāchā¹⁴.

8 °Then⁸⁸ Zarathushtra⁹¹ first of all⁹² °said⁹⁰ to him⁸⁹
 (i.e., Sraosha Yazata) (as under): °°May I be °a
 powerful⁹³ enemy⁹⁴ openly⁹⁵ for the wicked (man)⁹⁷
 and a mighty⁹⁸ °joy giver¹⁰⁰ for the righteous (man)⁹⁹!

O Ahura Mazdā! as long as⁹ I praise¹¹ Thee¹⁰
 weave hymns of praise¹¹ of Thy fame, (so long) °°I
 may be absorbed in °the splendour of⁴⁻⁵ (Thy)
 Sovereignty² and °in the desire (of it)⁶.

☞ In this place 'at' is to be understood as the abbreviated form of Av. 'āat'.

☞ 'aoji' - aorist first person singular ātmanepada. of root 'vach' - to speak.

'isōyā' - adjective nominative singular of 'isōyān' root 'is' = to wish.
 Its English meaning may be taken as 'willing, voluntary'.

¶ In the original text, this word is an abstract noun, meaning 'joy' and that
 is proved from the neuter adjective 'aojōnghvat'

§ i.e., I wish that I may be, it would be better if I become (benedictive).
 Root 'ah' = Sanskrit 'as' - to be, 'khyem' = Sanskrit 'syām'.

◆ i.e. in adorning Thy Sovereignty; root 'bhūsh' = Sanskrit 'bhūsh' - to
 adorn, to decorate. Its somewhat Sanskrit equivalent is 'bhūshan'.

◆ 'vasase'; accusative singular of 'vas'; 'ā vasase' means to the wish,
 'in this wish'.

◆◆ Mills 'dyā' - benedictive mood first person singular parasmaipada; root
 'dā' - (see my Avestā Grammar p. 244⁹) or alternatively potential mood
 first person singular ātmanepada; root 'dā'; as it frequently happens in
 the Gāthās, it became 'dyā' by adding the termination 'ya' and by
 dropping vowel ā of the root.

9 Spentem¹⁴ at¹⁵ thwā¹⁶ Mazdā¹⁷ mēnghi¹⁸Ahurā¹⁹, hyat²⁰ mā²¹ Vohū²² pairi - jasat²³Mananghā²⁴ ahyā²⁵ ferasem²⁶ kahmāi²⁷vividuyē²⁸ vashi²⁹; at³⁰ ā³¹ thwahnāi³²āthre³³ rātām³⁴ nemanghō³⁵ ashahyā³⁶mā³⁷ yavat³⁸ isāi³⁹ manyāi⁴⁰.

- 9 I verily¹⁵ considered¹⁸ Thee¹⁶, O Ahura Mazdā¹⁷⁻¹⁹ bountiful when²⁰ (Thy Messenger Sraosha Yazata) came²³ near me²¹ through Vohu Manangh²²⁻²⁴ and²⁵ asked²⁶ me with love and respect: °what (thing²⁷) °dost thou wish²⁹ °to see²⁸. As long as³¹⁻³² I will have strength³³⁻³⁹, (so long) (O Ahura Mazdā!) °I will indeed consider precious⁴⁰ (or will look upon with reverence and affection)⁴⁰ the offering³⁴ of righteousness³⁶ and homage³⁵ unto Thy³³ Fire³³.

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

✧ Original meaning 'his²⁶ question²⁶ (was this)'. If the word 'ferasem' is taken as a verb, then it can also be 'I asked' (in lieu of peresem), which meaning Dr. Haug has adopted.

'vividuyē'- Dative infinitive; the meaning of root 'vid' is to know; moreover it can also mean 'to esteem, to respect'. Sanskrit 'vid'.

¶ "To put question about what subject matter and for whom dost thou wish to know" (Sheth K. R. Cama); 'What dost thou wish to know' (Darmesteter).

§ 'isāi' - present subjunctive first person singular ātmanepada of root 'is' - to be able.

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

10 At⁴¹ tū⁴² mōi⁴³ dāish⁴⁴ Ashem⁴⁵hyat⁴⁶ mā⁴⁷ zaozaomi⁴⁸,Ārmaiti⁴⁹ hachimnō⁵⁰ it⁵¹ ārem⁵²;peresāchā⁵³ nāo⁵⁴ yā⁵⁵ tōi⁵⁶ ēhmā⁵⁷parshtā⁵⁸, parshtem⁵⁹ zi⁶⁰ thwā⁶¹ yathanā⁶²tat⁶³ emavatām⁶⁴; hyat⁶⁵ thwā⁶⁶khshayās⁶⁷ aēshem⁶⁸ dyāt⁶⁹ ēmavantem⁷⁰.

- 10 °Do Thou⁴² grant⁴⁴ me⁴³ righteousness⁴⁵, because⁴⁶ I verily yearn for⁴⁸ it for myself⁴⁷ (so that) (I may) °properly⁵² be acting⁵⁰ in accordance with Ārmaiti⁴⁹ (i.e., Perfect mentality). I ask⁵³ Thee⁵⁰ our⁵⁷ questions⁵⁴ (i.e., those questions which we wish to ask as regards the Religion), because⁶⁰ (every question) asked⁵⁹ through Thee⁶¹ (is) courage - giving⁶² to us⁵⁸. On account of Thee⁶⁰ (i.e., with Thy authority) (O Ahura Mazdā!) °any ruler whatever⁶⁷ can⁶³ maintain⁶⁴ (his) supreme⁶⁸ desire⁶⁹ (i.e., his intended herculean task).

✧ i.e. insert in my heart the fountain of righteousness and desire for Truth. 'dāish' - potential second person singular parasmaipada; its another form is 'daidhish'. Root 'dā' = Sanskrit 'dhā' = to put, to fix, to appoint.

✧ 'ārem' - used as adverb - "properly, completely".

Which in the following chapter, i.e., in Yasna Hā 44⁹ are asked.

¶ 'khshayās' - present participle nominative singular masculine of 'khshi' - Sanskrit 'kshī' to rule.

§ 'dyāt' - potential mood third person singular parasmaipads; other forms of the same word are: 'daidhit', 'daidit', 'daidyat' (See Yasna Hā 28.2; Yasna Hā 44.10).

11 Spentem⁷¹ at⁷² thwā⁷³ Mazdā⁷⁴

mēngihī⁷⁵ Ahurā⁷⁶, hyat⁷⁷ mā⁷⁸ Vohū⁷⁹

pairi-jasat⁸⁰ Mananghā⁸¹, hyat⁸² khshumā⁸³

ukhdhāish⁸⁴ didainghē⁸⁵ paourvim⁸⁶;

sādrā⁸⁷ mōi⁸⁸ sās⁸⁹ mashyaēshū⁹⁰

zarazdāitish⁹¹ tat⁹² verezyeidyāi⁹³

hyat⁹⁴ mōi⁹⁵ mraotā⁹⁶ vahisstem⁹⁷.

11 I verily⁷² considered⁷⁵ Thee⁷³, O Ahura Mazdā⁷⁴⁻⁷⁶! bountiful⁷¹ when⁷⁷ (Thy ◊ Messenger Sraosha Yazata) came⁸⁰ near me⁷⁹ through Vohu Manah⁷⁸⁻⁸¹ (and) when⁸² first of all⁸⁶ *I became learned⁸⁵ by means of (the gift of) Thy Sacred *Verses⁸⁴. But that which Thou didst teach⁸³ me⁸⁶ (O Ahura Mazdā) ◊ about promulgating⁸¹ it amongst men⁸⁰ is 'difficult'⁸², yet I will accomplish it⁹², because⁹⁴ (that which) you told⁹⁰ me⁹¹, (O Ahura Mazdā!) (is) the best⁹⁷.

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

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

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

◊◊ 'didainghē' - perfect tense first person singular ātmanepada of root 'dangh' - =Sanskrit 'dams' to see, to be wise root 'dangh' is reduplicated into 'didangh' and the termination e is added.

x 'sās' - Root - Aorist second person singular parasmaipada of sangh root = Sanskrit 'sāngh'.

◊ 'zarazdāitish' - original meaning 'to devote, to dedicate' - original form is zarangh+dāiti.

Spiegel, Harlez and Darmesteter. Original meaning of 'sādrā' is 'distress, misfortune, woe'.

⌘ Infinitive used in the sense of the future tense. (Professor Jolly and Mills). In the Gāthās the infinitive is sometimes used in the sense of the verb (See Yasna 28,2; Yasna 29,3; Yasna 31,5; Yasna 43, 11,12,14; Yasna 44,2,17; Yasna 46,15; Yasna 51,20).

12 Hyatchā⁹⁸ mōi⁹⁹ mraosh¹⁰⁰ ashem¹

jasō² frākhshnenē³, at⁴ tū⁵-mōi⁶ nōit⁷

asrushtā⁸ pairyaoghzhā⁹; uzereyāi¹⁰ parā¹¹

hyat¹² moi¹³ ā - jimat¹⁴ Seraoshō¹⁵

Ashī¹⁶ māzā -rayā¹⁷ hachimnō,¹⁸ yā¹⁹ vē²⁰

ashish²¹ rānōibyō²² savōi²³ vidāyāt²⁴.

12 When²⁴ Thou said¹⁰⁰ to me⁹⁹ that (Thou art) 'fully'¹ preaching² the Truth¹, Thou 'dost not⁷ proclaim (or command)⁸ therefore⁹ that which is not worth hearing² for me⁶. Prior to¹¹ Sraosha¹⁵ (who is) following¹⁶ according to truth¹⁶ may come¹⁴ (to tell Thy inspiration) to me¹³ with great 'magnificence'¹⁷, I 'am preparing myself²⁰ (for Thy mission of prophethood) so that¹⁹ to the fighters²² for the sake of the Religion 'may accrue²⁴ Thy²⁰ blessing²¹ as a 'reward²² (of their labours).

§ or publicly; root 'fra - anch' = Sanskrit 'anch' = to open. "By means of vigour - strength" (Darmesteter); 'in plenty' (Mills); 'particularly' (Spiegel). See Yasna Hā 29.11.

⊛ 'pairyaoghzhā' -root 'pairi yukhsh' = to proclaim (Mills); to command (Justi and Harlez). "Do not give me any blame for the impudence or disobedience" (Darmesteter).

⊣ 'māzā-rayā' instrumental singular; 'māzā; māzā' = Sanskrit 'mahā' = great; 'rayā' = Sanskrit 'rai, rayi' = wealth splendour.

Original meaning "am rising up" "uz-ereyāi" - infinitive is sometimes used as a verb (See Yasna 28.3; Yasna 29.3; Yasna 31.5; Yasna 43.11,14) 'uz ere' = Sanskrit 'ud-ri'.

‡ Original meaning 'in the advantage, in the profit'; locative singular of sava.

◆ 'vidāyāt' - root 'vi-dā' = Sanskrit 'vi-dhā' = to obtain, to accrue.

13 Spentem²⁵ at²⁶ thwā²⁷ Mazdā²⁸ mēngi²⁹

Ahurā,³⁰ hyat³¹ mā³² Vohū³³

pairi-jasat³⁴ Mananghā³⁵, arethā³⁶

vōizdyāi³⁷ kāmahyā³⁸ tēm³⁹ mōi⁴⁰ dātā⁴¹,

daregahyā⁴² yāush⁴³, yēm⁴⁴ vāo⁴⁵ naē⁴⁶

chish⁴⁷ dāresht⁴⁸ itē⁴⁹; vairyāo⁵⁰

stōish⁵¹ yā⁵² thwahi⁵³ khshathrōi⁵⁴ vāchi⁵⁵.

13 When²¹ (Thy Messenger 'Sraosha Yazata) came²⁴ near me²⁷ through Vohu Manangh³³⁻³⁵, I considered²⁹ Thee,³⁷ O Ahura Mazda!²⁸⁻³⁰ indeed²⁸ bountiful²⁵ * * In order to fulfil³⁷ * the aim³⁸ of (my) desire³⁴ (O Ahura Mazda!) * grant Thou⁴¹ unto me⁴⁰ that³⁹ (part) of long⁴² * * life⁴³, which⁴⁴ no one⁴⁷ (upto now) * did⁴⁶ obtain⁴⁸ in this 'way⁴⁹ from Thee²⁵.

The desirable⁵⁰ (thing) of the world⁵¹ which⁵² 'is said⁵³ to have been in Thy⁵³ Kingdom⁵⁴ (i.e., Thou art capable of granting lohḡ life).

⊗ 'I met Vohu Manangh' (Darmesteter).

◆ 'arethā' - accusative plural neuter. Sanskrit 'artha'; root 'ere' Sanskrit 'ri' = to obtain.

⊛⊛ 'vōizdyāi' - infinitive root vid; original form vaed +dyāi.

⊛⊛ 'yāush' - genitive singular of 'yu'; root is the very same original word: root 'yu'. If this word 'yu' is changed into vrddhā form 'yāu' and the nominative singular termination 'sh' is added; hence yāush. In the same way words such as "bāzāush, erezāush, hudānāush", are noticed in Avesta.

⊛ In the original text, this verb is in plural as it occurs sometimes in the Gāthās; see Yasna Hā 34,14.

§ 'ite' = Sanskrit 'iti' 'in this way'.

i.e. in order to fulfil the final aim of pointing out the path of the Religion and morality to the people by destroying evil from the world, the Prophet Zarathushtra asks long life from the Creator Ahura Mazda. 'dāresht' - Root Aorist third person singular parasmaipada of root 'derez'.

¶ 'vāchi' - Passive -Aorist third person singular of root 'vach'-to speak. Its another form 'avāchi' is noticed (see Yasna Hā 36.6). For its explanation see my Avestā Grammar page 254^h. Translation of this last line does not seem to me very satisfactory; each word individually is clearly understood by me. Perhaps they may be words of commentary on 'long life'.

'vairyāo stōish' - "in that desired place" (Mills); "of good creation" (Haug); "in the desirable things of the Creation" (Spiegel); "of the entire world" (Harlez); of the chosen-dear world (Darmesteter).

14 Hyat⁵⁶ nā⁵⁷ frayāi⁵⁸ vaēdemnō⁵⁹ isvā⁶⁰

daidit⁶¹ maibyō⁶² Mazdā⁶³ tavā⁶⁴

rafenō⁶⁵ frākhshnenem⁶⁶, hyat⁶⁷ thwā⁶⁸

khshathrā⁶⁹ ashāt⁷⁰ hachā⁷¹ frākhshstā⁷²;

uzereidyāi⁷³ azēm⁷⁴ saredanāo⁷⁵

sēnghahyā⁷⁶, mat⁷⁷ tāish⁷⁸ vispāish⁷⁹ yōi⁸⁰

tōi⁸¹ māthraō⁸² marenti⁸³.

14 That wise⁵⁹ (and) 'powerful⁶⁰ man⁵⁷ can bestow upon⁶¹ me⁶², the friend⁶³, bliss⁶⁴ (derived from) Thee⁶⁴ fully, O Ahura Mazda⁶³ which⁶⁵ Thou (hast) ⁶⁶ordered⁷² on account of⁷¹ Thy⁶⁸ omnipotence⁶⁹ and righteousness⁷⁰. I 'may incite⁷³ (in my task of promulgating the Religion sent by Thee) the ⁷⁴chiefs⁷⁵ of doctrine⁷⁶ together with⁷⁷ all⁷⁹ (others) who⁸⁰ remember⁸¹ Thy⁸¹ māthra - Holy spells⁸².

§ 'isvā' - nominative singular of isvan-adj; root 'is' = Sanskrit 'ish' = to have power. This reference seems to be for Sraosha Yazata.

⊛ Dr. Spiegel and Professor Justi.

⊛ Original meaning 'possessors' - keepers of chieftainship,

'sar' = Sanskrit 'shiras' = chieftainship; Sanskrit root 'dhā' = to keep.

'uz-eredyāi' - infinitive used in the sense of a verb (see Yasna 28.2; Yasna 29.3; Yasna 31.5; Yasna 43, 11-12).

15 Spentem⁸⁴ at⁸⁵ thwā⁸⁶ Mazdā⁸⁷ mēngi⁸⁸

Ahurā⁸⁹, hyat⁹⁰ mā⁹¹ Vohū⁹²

pairi-jasat⁹³ Mananghā⁹⁴, dakhshat⁹⁵

ūshyā⁹⁶ tūshnā⁹⁷ maitish⁹⁸ vahishtā⁹⁹;

nōit¹⁰⁰ nā¹ pourush² dregvatō³ khyāt⁴

chikhshnushō⁵, at⁶ tōi⁷ vispēng⁸

angrēng⁹ ashāunō¹⁰ ādarē¹¹.

15 I verily⁸⁵ considered⁸⁸ Thee⁸⁶. O Ahura Mazdā⁸⁷⁻⁸⁹! bountiful⁸⁴ When⁹⁰ (Thy Messenger Sraosha Yazata) came⁹³ near me⁹² through Vohu Manangh⁹⁴⁻⁹⁶ (and) ⁹⁷pointed out⁹⁵ intelligently⁹⁸ to me that a ⁹⁹contented⁹⁷ thought⁹⁸ (is) the best thing⁹⁹. (It would be better if) ¹⁰⁰a perfect¹ man¹ may not¹⁰⁰ become¹ ¹pleasing² a sinful man², because³ he² (i.e. sinful man) ³has been considering³ all³ righteous (persons)¹⁰ ⁴wicked⁹.

¶ Original meaning 'showed'; root 'dakhsh'-; see Yasna Hā 33.13 (fradakhshyā).

5 'tūshnā' - nominative singular of 'tushnā'; Sanskrit root 'tush' - = to be content.

❖ Its significance may be 'righteous and erudite', "rich" (Harlez), "Leader", "foremost i.e., chieftain" (Mills).

◆ 'Chikhshnushō' - desiderative present participle nominative singular masculine (see Yasna Hā 32.8); root 'khshnu'; reduplicated form is 'chikhshnu'; present participle form 'chikhshnushant'.

⊙ 'tormentors' to them; root 'ang' = Latin 'ang-ere' = to torment, to make narrow. Sinful persons did not like virtues and righteous persons, because virtuous persons hate their individual character.

⊕ 'ādarē' - Perfect tense third person plural parasmaipada of root 'ā-dā' = Sanskrit 'ā-dā' = to regard, to recognise; reduplicated form of the root and the vowel of the root being dropped and the termination '- are' is added. See my Avestā Grammar p. 204⁹.

16 At¹² Ahurā¹³ hvō¹⁴ mainyūm¹⁵

Zarathushtrō¹⁶ verentē¹⁷ Mazdā¹⁸,

yastē¹⁹ chishchā²⁰ spēnishtō²¹, astvat²²

ashem²³ khyāt²⁴ ushtānā²⁵ aojōnghvat²⁶;

khvēng - daresōi²⁷ khshathrōi²⁸ khyāt²⁹

Ārmaitish³⁰, ashim³¹ shyaothanāish³²

Vohū³³ daidit³⁴ Mananghā³⁵;

16 O Most Bountiful¹² Ahura Mazdā¹³⁻¹⁴! Zarathushtra¹⁶ himself¹⁴ ¹⁷looks upon (Thy) Spirit (or soul) with an eye of respect¹⁷ and any other person¹⁹ ¹⁹(who) will try his level best (to do so)¹⁹.

May Righteousness²³ be²⁴ powerful²² and victorious²⁶ with ²⁵full brilliance²⁵ In (Thy entire) Sovereignty²⁸, resplendent as the Sun²⁷ (i.e. in the entire world) (O Ahura Mazdā!) may Ārmaiti (i.e. humility) ³⁰may make her own abode²⁹ and through the Good Thought³¹ ³¹may she bestow³⁴ blessings³¹ (upon men) according to their deeds³²!).

In the sense of English word 'to venerate, to revere'.

¶ 'yastē' root 'yangh' = Sanskrit 'yas' - to endeavour, to try; 'yangh te = yaste'. From this same root the word 'yāskerestem' is derived.

5 Original meaning 'with life - breath', 'with life force'. That is the strength of righteousness may increase and succeed over falsehood or alternatively: 'in the corporeal world it may become possessed of righteousness in life'.

❖ 'khvēng-daresā' - its Later Avestā form is 'hvare - daresa' - Sanskrit 'svar-drsh' 'of the appearance of the Sun', Sun-like (See Yasna Hā 9.4).

⊙ 'khyāt' (=Sanskrit 'syāt') - benedictive mood third person singular; root 'ah' = Sanskrit 'as' - to be, to become, to exist.

⊕ 'daidit' - in the verbs of the benedictive mood, sometimes termination 'it (it)' instead of 'yat' is added; such as 'vainit' Yasna Hā 60.5. See my Avestā Grammar p. 244-245.

Ushtā ahmāi yahmāi ushtā kahmāichit;
 vase-khshāyās Mazdāo dāyāt Ahurō
 utayūiti tevīshī; gat tōi vasemi
 ashem deredyāi; tat mōi dāo Ārmaitē
 rāyō ashīsh Vanghēush gaēm Mananghō.[†]
(This stanza should be recited twice).

Ashem Vohū 3. Ushtavaitim¹ hāitīm²
 yazamaide³.

yenghe hātām āat yesne paiti vanghō,
 Mazdāo Ahurō vaēthā ashāt hachā,
 yāonghāmchā tāsčhā tāosčhā yazamaide.
 we revere³ Ushtavad¹ Hā -Chapter².

For the translation of this stanza see stanza first of the Hā Chapters.

1 Tat¹ thwā² peresā³ eresh⁴ - mōi⁵ vaochā⁶
 Ahurā⁷; nemanghō⁸ ā⁹ yathā¹⁰ nemē¹¹
 khshmāvatō¹², Mazdā¹³ fryāi¹⁴ thwāvās¹⁵
 sakhvyāt¹⁶ mavaitē¹⁷ at¹⁸ nē¹⁹ ashā²⁰
 fryā²¹ dazdyāi²² hākurenā²³, yathā²⁴ -
 nē²⁵ ā²⁶ Vohū²⁷ jimat²⁸ Mananghā²⁹.

1 [†]Do Thou tell[†] me⁵ truly⁴ that¹ which I ask² Thee²
[†]O Ahura Mazdā⁷! [†]when¹⁰ (there is the necessity) of
 prayer⁸ of ³one like Thee, then O Ahura Mazdā⁷! it
 would be better if a friend²¹ ⁵like Thee¹⁵ may [†]teach¹⁶ a
 friend¹⁴ ³like me¹⁷ about that prayer¹⁵ [†]for giving²² help²³
 (every time), so that²⁴ (with the charm of Thy Prayer)
 (Thy Messenger Sraosha Yazata) may come²⁸ near²⁸ us²² (to give
 intuition of Thy help) through good²⁷ thought²⁹.

✧ This first line comes in the beginning of every stanza of this Hā; moreover this same line is quoted in paragraph 10⁹ of Vendidad Fragard 19^h.

† In this entire Hā Chapter, Prophet Zarathushtra asks questions to the Creator Ahura Mazdā about the Religion and natural creation whose allusion is found to occur in Yasna Hā 43.10.

The meaning of 'yathā' is to be taken in the sense of English 'since' and Persian 'chunkeh'.

‡ This pronoun is in plural as it occurs sometimes in the Gāthās.

§ 'khshmāvatō', 'thwāvās', 'mavaitē' by adding the termination 'vat' to these pronominal adjectives 'khshmä', 'thwā', 'ma' there arose 'khshmāvat, thwāvat, mavat' respectively; then to them various case terminations are added. See my Avestā Grammar page 159-161.

❖ Harlez and Mills; "helpers" (Spiegel and Justi); "true works of friendship" (Haug) 'ha, hā' = Sanskrit 'sa' - together uniforms; root 'kere' = to do. The developed form of 'kere' became 'kur'. Note that in addition to the developed form 'kar' of root 'kere', there occurs the forms "kir" and "kur" like Sanskrit.

◆ 'sakhvyāt' - benedictive third person singular parasmaipada of root 'sangh' = Sanskrit 'shās' to teach.

- 2 Tat³⁰ thwā³¹ peresā³² eresh³³ - moi³⁴
 vaochā³⁵ Ahurā³⁶; kathā³⁷ anghēush³⁸
 vahishtahyā³⁹ paourvim⁴⁰, kāthē⁴¹ sūidyāi⁴²
 yē⁴³ -i⁴⁴ paitishāt⁴⁵, hvō⁴⁶ zi⁴⁷ ashā⁴⁸
 spentō⁴⁹ irikhtem⁵⁰ vispōibyō⁵¹ hārō⁵²
 mainyū⁵³ ahūmbish⁵⁴ urvathō⁵⁵ Mazdā.⁵⁶

- 2 Do Thou tell³² me³⁴ truly³³ that³⁰ which I ask³¹ Thee³¹. O Ahura Mazdā!³⁶ How (or what³⁷) (°is) the origin⁴⁰ of the best³⁹ life³⁸? In what way⁴¹ †should he accrue benefit⁴² who⁴³ †may acknowledge⁴⁵ †both these (worlds)?⁴⁴ O heavenly³⁵ Ahura Mazdā!³⁶ Thou Thyself⁴⁴ (art). Indeed⁴⁷, bountiful⁴⁸ through righteousness⁴⁸ and keeping far away⁵² †evil⁵⁰ from all of us⁵¹ and friend⁵⁵ in both the worlds⁵⁴.

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

- 3 Tat⁵⁷ thwā⁵⁸ peresā⁵⁹ eresh⁶⁰ moi⁶¹
 vaochā⁶² Ahurā⁶³; kasnā⁶⁴ zāthā⁶⁵
 patā⁶⁶ ashahyā⁶⁷ pouruyō⁶⁸; kasnā⁶⁹
 khvēng⁷⁰ staremchā⁷¹ dāt⁷² advānem⁷³;
 kē⁷⁴ yā⁷⁵ māo⁷⁶ ukhshyeiti⁷⁷ nerefsaiti⁷⁸
 †thwat⁷⁹; tāchit⁸⁰ Mazdā⁸¹ vasemi⁸²
 anyāchā⁸³ viduyē⁸⁴.

- 3 Do Thou tell⁶² me⁶¹ truly⁶⁰ that which⁵⁷ I ask⁵⁸ Thee⁵⁸. O Ahura Mazdā!⁶³ who⁶⁴ (was) †the Creator⁶⁵ (and) †father⁶⁶ of Righteousness⁶⁷ in the beginning⁶⁸? Who⁶⁹ determined⁷² †the path⁷¹ of the Sun⁷⁰ and of the stars? Who (is there) †other than Thee⁷⁹ through whom⁷⁵ the Moon⁷⁶ waxes⁷⁷ (and) wanes⁷⁸ (Reply: - no one).

O Ahura Mazdā! these⁸⁰ as well as other⁸³ (things) do I wish⁸² to know⁸⁴.

- ⊙ 'zāthā' - nominative singular of 'zāthar'; root 'zan' - ; Sanskrit 'janitr'
 † 'patā' - other forms of the same word are: 'pita -, ptā, patacha'; Sanskrit 'pitā'.
 # staremchā (=stārāmchā) - genitive plural. Some time 'ā (ā) is changed to 'e' in the Gāthās; e.g., 'verezān =verezenā'; 'hyān =khyen' etc. 'khvēng' - the later Avesta form of khvēng is 'hvare' (Sanskrit svar.) No termination is added to this word (except 'hū-, hūrō'). Here the word is used in the sense of the genitive singular.
 ¶ 'advānem' - accusative singular of advān; its later Avestā form is 'adhvan' = Sanskrit 'adhvan'.
 § 'thwat' - meaning of the ablative singular is also 'other than, except'; see my Avestā Grammar 'Syntax' p. 301.
 † This line is quoted in Māh Bōkhtār Neyāesh and Māh Yasht as well.

4 Tat⁸⁵ thwā⁸⁶ peresā⁸⁷ eresh⁸⁸ mōi⁸⁹
 vaochā⁹⁰ Ahurā⁹¹; kasnā⁹² deretā⁹³
 zāmchā⁹⁴ adē⁹⁵ nabāoschā⁹⁶ avapastōish⁹⁷;
 kē⁹⁸ apō⁹⁹ urvarāoshcā¹⁰⁰; kē¹
 vātāi³ dvānmaibyaschā³ yaoget⁴ āsū⁵;
 kasnā⁶ Vanghēush⁷ Mazdā⁸
 dāmish⁹ Mananghō¹⁰.

4 Do Thou tell¹⁰ me¹⁰ truly⁸⁵ that⁸⁶ which I ask⁸⁷ Thee⁸⁸, O Ahura Mazda⁹¹! Who⁹² (is) the supporter⁹³ of the earth⁹⁴ and ⁹⁵the sky⁹⁶ ⁹⁷from falling⁹⁷ ⁹⁸down⁹⁸ who⁹⁹ (created) waters¹⁰⁰ and plants¹⁰⁰ who¹ ²bestowed⁴ swiftness³ to the wind² and ³clouds³? who⁶, O Ahura Mazda⁸ (is) ⁹the Creator⁹ of the good⁹ mind¹⁰?

- ❖ 'nabāoschā' accusative plural; Sanskrit 'nabhas' = sky; the meaning of Sanskrit 'nabhas' in dual is 'the sky and the earth'.
- ◆ 'adē' - the Later Avestā form of adē is 'adha' = Sanskrit 'adhas', =below, down.
- ⊙⊙ 'avapasti' = 'avapat +ti', root 'ava -pat' =Sanskrit 'ava - pat' = Persian 'oftādan' = to fall down, to fall; its Latin equivalent to 'Pet-ere'.
- ⊙ 'dvānmaibyaschā' - dative plural of 'dvānman'-, its another form is 'dunman' = Sanskrit 'dhūm', 'dhūm-yoni'
- ⊙ 'yaoget' - imperfect tense third person singular parasmaipada of root 'yuj' =Sanskrit 'yuj' = to bestow, to give. The meaning of this same root 'yuj' is 'to join', 'to yoke'.
- # The meaning of 'dāmi' is also 'the creation' and 'wisdom'. "Who is the producer of good thoughts" (in our mind). (Mills.)

5 Tat¹¹ thwā¹² peresā¹³ eresh¹⁴ mōi¹⁵ vaochā¹⁶
 Ahurā¹⁷; kē¹⁸ hvāpāo¹⁹ raochāoschā²⁰
 dāt²¹ temāoschā²²; kē²³ hvāpāo²⁴
 khvafnemchā²⁵ dāt²⁶ zaēmāchā²⁷;
 kē²⁸ yā²⁹ ushāo³⁰ arēm-pithwā³¹
 khshapāchā³²; yāo³³ manōthrish³⁴
 chazhdōnghvantem³⁵ arethahyā³⁶.

5 Do Thou tell¹⁶ me¹⁵ truly¹⁴ that¹¹ which I ask¹³ Thee¹², O Ahura Mazda¹⁷! what¹⁸ ¹⁹architect¹⁹ fashioned²¹ light²⁰ and darkness?²² What²³ ²⁴architect²⁴ fashioned²⁶ sleep²⁵ and ²⁷wakefulness²⁷. Who²⁸ ²⁹created²⁶ morning, ³⁰noon³⁰ and ³¹night³¹?

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

Which³³ (i.e., three parts of the day) (are) ³⁴the reminders³⁴ (as it were) ³⁵to the religious priest³³ about (his) ³⁶duty (or mission)³⁶.

- ¶ 'hvāpāo' - nominative singular of 'hvāpah' - Sanskrit 'apas' Latin 'opus' =work. Original form 'hu+ā+ apangh'; Sanskrit 'su+apas' = good or great artificer, the architect.
- § 'zaēmāchā' - accusative singular of 'zaeman' - its meaning is 'dexterity', 'zeal', 'Joy'; root 'zi' =Sanskrit 'hi' = to incite, to please.
- ❖ These three words are in the accusative plural; 'ushangh' =Sanskrit 'ushas' =dawn. Later Avestā form of 'arēm-pithwā' is 'rapithwā'; 'khshap' =Sanskrit 'khshap' =night.
- ¶ Haug; "interpreter of the Religion" (Harlez); "clever, wise, dexterous" (Justi and Mills). root 'chash' =Sanskrit 'chakshh' = to see, to examine; original form - chash+dangh+vant.
- ⊙ 'aretha' =Sanskrit 'artha' =work, (in the sense of affair, concern.)
- ❖ 'manōthrish' - nominative - accusative plural of 'manōthri'. This word is applied to the three divisions of the day. This word is nominative accusative plural feminine of 'manōtar' (monitor). Sanskrit 'man' = to declare. "who declares the decider of justice, i.e. by whom the decider of justice (i.e., Saoshyant) will be created?" (Darmesteter).

6 Tat³⁷ thwā³⁸ peresā³⁹ eresh⁴⁰ mōi⁴¹
 vaochā⁴² Ahurā⁴³; yā⁴⁴ fravakhshyā⁴⁵
 yezi⁴⁶ tā⁴⁷ athā⁴⁸ haithyā⁴⁹, ashem⁵⁰
 shyaothanāish⁵¹ debāzaiti⁵² Ārmaitish⁵³,
 taibyō⁵⁴ khshathrem⁵⁵ Vohū⁵⁶ chinās⁵⁷
 Mananghā⁵⁸, kaēibyō⁵⁹ azīm⁶⁰ rānyō-
 skeretim⁶¹ gām⁶² tashō⁶³.

6 Do Thou tell⁴² me⁴¹ truly⁴⁰ that which³⁷ I ask³⁸
 Thee³⁹, O Ahura Mazda⁴³! 'whether⁴⁴ that⁴⁷ which⁴⁴ 'I say⁴⁵
 (below) (is) true⁴⁶?

Does Ārmaiti⁵³ (i.e. Perfect Mindedness) 'increase⁵²
 righteousness⁵⁰ through (her) deeds⁵¹?

Explanation: (Its significance is, does that person
 who by performing good deeds and thinking humble
 and good thought cause righteousness to increase?)

(What is it that) 'Thou hast established⁵² Thy⁵⁴
 kingdom⁵⁵ of good⁵⁶ thought⁵⁷ (or through the Good
 Mind)? For whom⁵⁹ didst Thou fashion⁶³ (this) 'joy -
 bringing 'revolving⁶⁰ world⁶²?

Original meaning 'I will say'. Root 'vach' -; original form 'vach+shya'
 'vakhshya'.

¶ The meaning of 'yezi' is to be taken in the sense of 'whether' here.

§ Spiegel, Justi, Harlez, and Mills; "makes double" (Dr. Haugh);
 'debāz' = Avesta 'ni-bāz' = Sanskrit 'bambh' = to increase. From this
 same root are noticed 'bāzangh - length and bāshnu - depth'.

❖ 'chinās' - imperfect tense second person singular parasmaipada of root
 'chi' = Sanskrit 'chi' = to arrange, to search, to collect, to establish, to set,
 to inlay.

⊙ Mills: "Cow furnishing offerings" (Harlez); "rich in gifts"
 (Darmesteter): See Avesta Dictionary p. 446.

⊕ 'azīm' - root 'az' - = Sanskrit 'amh' = to move, to revolve; ordinary
 meaning of the word 'gām azīm' is also 'revolving moving cow'. See
 Vendidad 9.37: 'Gao' = Sanskrit 'gō' = cow, ox; world.

7 Tat⁶⁴ thwā⁶⁵ peresā⁶⁶ eresh⁶⁷ mōi⁶⁸ vaochā⁶⁹
 Ahurā⁷⁰; kē⁷¹ berekhdhām⁷² tāsht⁷³
 khshathrā⁷⁴ mat⁷⁵ Ārmaitim⁷⁶; kē⁷⁷
 uzemem⁷⁸ chōret⁷⁹ vyānayā⁸⁰ puthrem⁸¹
 pithrē⁸²; azem⁸³ tāish⁸⁴ thwā⁸⁵ frakhshnē⁸⁶
 avāmi⁸⁷ Mazdā⁸⁸ Spentā⁸⁹ Mainyū⁹⁰
 vispanām⁹¹ dātārem⁹².

7 Do Thou tell⁶⁵ me⁶⁸ truly⁶⁷ that which⁶⁴ I ask⁶⁶
 Thee⁶⁵, O Ahura⁷⁰ Mazda! who⁷¹ fashioned⁷² the
 'agreeable⁷³ Ārmaiti⁷⁶ together with⁷³ (her) 'exalted
 status⁷⁴? who⁷⁷ 'made⁷⁹ son⁸¹ 'beloved⁷⁸ to the
 father⁸² through (his) 'far sightedness⁸⁰ (or wisdom)?
 (matters)⁸⁴ I 'wish⁸⁷ to 'know⁸⁶ from Thee⁸⁵ O Bountiful⁸⁹,
 Invisible⁹⁰ Ahura Mazda⁸⁸, 'the Creator⁹² of the
 entire (world)⁹¹!

Spiegel, Darmesteter and Justi; "bleoved" (Mills); 'of exalted
 position' (Harlez).

¶ Original meaning 'authority', sovereignty, rule.

§ "with the nature too" (Harlez). For the explanation of this word, see
 Yasna 29.6.

❖ Harlez; "respectful, revering" (Mills). "Who created love of the father
 to the son?" (Spiegel and Justi).

⊕ 'chōret' - Aorist (Gāthic form of the Later Avesta 'karat'). Professor
 Justi regarding this word as an abbreviated form of Sanskrit 'achakrat',
 takes it as reduplicated Aorist.

⊙ 'in order to ask Thee about all these matter' (K.R. Camaji and Harlez)

⊕ European scholars also have translated it thus although in the original
 text this word is in the accusative case.

⊕ root 'av' = Sanskrit 'av' - to wish. "I come near Thee" (Spiegel, Haug and
 Camaji) "I press Thee with such numerous (frakhshnē) (questions)"
 (Mills). I wish to help Thee with stead fastness, i.e., I wish to bring people
 in Thy service (Darmesteter).

8 Tat⁹³ thwā⁹⁴ peresā⁹⁵ eresh⁹⁶ mōi⁹⁷ vaochā⁹⁸

Ahurā;⁹⁹ mendaidyāi¹⁰⁰ yā¹-tōi² Mazdā³

ādishtish⁴ yāchā⁵ Vohū⁶ ukhdhā⁷ frashi⁸

Mananghā⁹, yāchā¹⁰ ashā¹¹ anghēush¹²

arēm¹³ vaēdyāi¹⁴; kā¹⁵-mē¹⁶ urvā¹⁷ Vohū¹⁸

urvāshat¹⁹ āgemat²⁰ tā²¹.

8 Do Thou tell⁹⁶ me⁹⁷ truly⁹⁸ that which⁹⁹ I ask⁹⁵ Thee⁹⁴, O Ahura Mazda⁹³ about those⁹³ five¹⁰⁰ commandments⁴ of Thine (i.e. Thy five times) Prayer⁷ which⁸ is sought⁴ through good thought⁹ and which¹⁰ (is essential³ for acquiring¹⁴ happiness¹³ of this world¹² through righteousness.

With what¹⁵ goodness (or meritorious deed)¹⁴ shall my¹⁸ soul¹⁷ be¹⁶ pleased¹⁹ whereby²¹ (it) may gain its wish²⁰?

☞ or Thy command of (performing) five times; five times daily prayer enjoined by Thee with care (Haug), see Yasna Hā 11.9 adishtish. Root 'ā dish' = Sanskrit 'ā dish' to enjoin, to order.

'frashi' - Passive Aorist third person singular of root 'peres' to ask. See my Avestā Gannar p 354.

¶ 'vaēdyāi' infinitive root 'vi' = Sanskrit 'vi' = to obtain.

§ 'urvāshat' - see 'urvākhsh anguha' (Yasna Hā 62.10).

9 Tat²² thwā²³ peresā²⁴ eresh²⁵-mōi²⁶ vaochā²⁷

Ahruā²⁸; kathā²⁹-mōi³⁰ yām³¹ yaosh³²

daēnām³³ yaozhdānē³⁴, yām³⁵ hudānāush³⁶

paitishē³⁷ sakhvyāt³⁸ khshathrahyā,³⁹

ereshvā⁴⁰ khshathrā⁴¹ thwāvās⁴² asishtish⁴³

Mazdā⁴⁴ hademōi⁴⁵ ashā⁴⁶ vohuchā⁴⁷

shyās⁴⁸ Mananghā⁴⁹.

9 Do Thou tell²⁷ me²⁶ truly²⁵ that which²² I ask²⁴ Thee²³, O Ahura Mazda²²! In what manner²⁵ shall I keep pure³² (this) Holy³² Religion³³ (and its) commandments⁴³, which³⁵ the wise³⁶ Lord³⁷ like Thee⁴² of the sovereignty (of the whole world) taught²⁸ me²⁰?

O Ahura Mazda on account of (Thy) just⁴⁰ sovereignty⁴¹ Thou dost dwell⁴⁸ in one abode only⁴⁵ together with Asha⁴⁶ (i.e., righteousness) and Vohu-Manah (i.e., Good thought)⁴⁷⁻⁴⁹.

☞ 'yaosh' = Vedic 'yōs' = pure, holy. This word occurs in the same form (vide Yasna 46,18).

☞ Its Sanskrit equivalent is 'shishti' = order, command, rule.

'ahishti' = ā + sishti. "Teachings" (Mills).

'hudānāush' - this can be genitive singular of 'hudānu'. But like 'ash - bāzāush' (Yasht 14-12) and 'merethyāush' (Yasna 53,8) I have thought it proper to take it in nominative singular.

¶ 'sakhvyāt' root 'sangh' = Sanskrit 'shās' = to teach.

§ Original meaning 'shall I purify', i.e., I shall keep a far from pollution all around and from evil influence.

☞ 'hademōi' locative singular of hadema - : hadema=ha+demāna; demāna = Later Avestā 'nmānu' = in the house or abode, or in the assembly; its Sanskrit equivalent is 'śadas' = assembly, seat; Av. root 'had' = Sanskrit 'śad' = to sit (see Yasna 46,14).

◆ 'shyās' - present participle nominative singular of root 'shi' Sanskrit 'khshi' - to dwell. 'shi+ant = shyant'. Original meaning '(thou art) dwelling- abiding', i.e. Righteousness and good thought are in the perfect condition in Thee. In other words, Thou dost dwell on both these most excellent virtues.

10 Tat⁵⁰ thwā⁵¹ peresā⁵² eresh⁵³ mōi⁵⁴ vaochā⁵⁵

Ahurā⁵⁶; tām⁵⁷ daēnām⁵⁸ yā⁵⁹ hātām⁶⁰

vahishtā⁶¹, yā⁶² - mōi⁶³ gaēthāo⁶⁴ ashā⁶⁵

frādōit⁶⁶ hachēmnā⁶⁷, Ārmatōish⁶⁸

ukhdhāish⁶⁹ shyaothanā⁷⁰ eresh⁷¹ daidyat⁷².

makhvyāo⁷³ chistōish⁷⁴ thwā⁷⁵

ishtish⁷⁶ usēn⁷⁷ Mazdā⁷⁸.

10 Do Thou tell⁷² me⁷⁴ truly⁷³ that which⁶⁰ I ask Thee⁵², O Ahura Mazdā⁵⁵! about this⁵⁷ *Religion⁵⁸ which⁵⁹ (is) the best⁶¹ amongst all the existing (religions)⁶⁰, (and) which⁶² can prosper⁶⁶ my⁶³ property⁶⁴ following⁶³ the righteousness⁶⁵, (and which) on account of ^othe sacred verses⁶⁰ of perfect thought⁶⁶ *can make⁷² (our) deeds⁷⁰ true⁷⁵ (or virtuous). O Ahura Mazdā⁷⁸! all the desires ^qof my⁷³ wisdom⁷⁴ ^zmay long for⁷⁷ Thee⁷⁵ only (or may incline⁷⁷ towards Thee alone⁷⁵). (i.e. I so wish that I may have the longing for Thee only).

⊙ i.e. the Religion which having united with righteousness.

⊙ i.e., by acting according to the law of perfect mindedness.

'daidyat' - potential third person singular parasmaipada of root dā-Sanskrit 'dhā'. The same word occurs in other forms 'daidit', 'daidhit'.

‡ 'makhvyāo' - possessive pronoun feminine genitive singular.

§ 'usēn' - (= Later 'Avesta usān') - imperfect subjunctive used in the sense of the benedictive mood of root 'vas' - (See my Avestā Grammar page 307.)

11 Tat⁷⁹ thwā⁸⁰ peresā⁸¹ eresh⁸² mōi⁸³ vaochā⁸⁴

Ahurā⁸⁵; kathā⁸⁶ tēng-ā⁸⁷ vijēmyāt⁸⁸

Ārmaish⁸⁹, yaēibyō⁹⁰ Mazdā⁹¹ thwōi⁹²

vashyetē⁹³ daēnā⁹⁴; azem⁹⁵ tōi⁹⁶ āish⁹⁷

pouruyō⁹⁸ fravōividē⁹⁹; vispēng¹⁰⁰ anyēng¹

manyēush² spasyā³ dvaēshanghā⁴.

11 Do Thou tell⁸⁴ me⁸³ truly⁸² that which⁷⁹ I ask⁸¹ Thee⁸⁰, O Ahura Mazdā⁸⁴! In what way⁸⁰ will Ārmaish⁸⁹ (i.e., Perfect mentality) *exert influence⁸⁸ over those⁸⁷ to whom⁹⁰, O Ahura Mazdā⁹¹! Thy⁹² Religion⁹⁴ will be will be *proclaimed⁹³? By them⁹⁷ (i.e. the listeners of the doctrines of the Religion) I⁹⁵ have been *recognised⁹⁶ by Thee⁹⁶ as the best.⁹⁸

Explanation:- (Prophet Zarathushtra says that those who listen to the matters of Thy Religion expounded by me regard me fully worthy of such mission. This fact, O Ahura Mazdā! is clearly known to Thee)

(The remaining) ^zall¹⁰⁰ others¹ *I look upon² with hatred⁴ of (my) inner self² (or of my spirit)².

⊙ 'vashyetē' - Passive future tense third person singular of root 'vach' = Sanskrit 'vach', to speak; original form 'vach + shya + te = vashyete' 'ch' being dropped).

⊙ 'vijēmyāt' - Later Avesta 'vijamyāt' root 'vi-jam' = to enter. "when will Ārmaish (i.e., Perfect Mentality) enter into those when I expound Thy Religion?" (Darmesteter).

⊙ fravōividē - Reduplicated perfect passive ātmanepada first person sing. of root 'vid' = Sanskrit 'vid' = to know.

⊙ i.e., to those who do not pay attention to the matter of the Religion.

'spasyā' = Later Avesta 'spasyāmi'; root 'spas' = Latin 'specere' to see.

12 Tat⁵ thwa⁶ peresā⁷ eresh⁸ mōi⁹ vaochā¹⁰

Ahurā;¹¹ Kē¹² ashavā¹³ yāish¹⁴ peresāi¹⁵

dregvāo¹⁶ vā¹⁷, katārēm ā¹⁸ angrō¹⁹ vā²⁰,

hvō²¹ vā²² angrō²³; ye²⁴ mā²⁵ dregvāo²⁶

thwā²⁷ savā²⁸ paiti-eretē²⁹, chyanghat³⁰

hvō³¹ nōit³² ayēm³³ angrō³⁴ manyetē³⁵.

12 Do Thou tell¹⁰ me⁹ truly⁸ that which⁵ I ask⁷ Thee⁶, O Ahura Mazdā!¹¹ Who¹² (is) righteous¹³ and who¹² (is) wicked¹⁶ (amongst the persons) with whom¹⁴ I confer¹⁵? On which side of the two¹⁸ is the Evil one¹⁹ (Angrō Mainyu¹⁹)? (which of the two) is the Evil one²³ (Angrō-Mainyu²³) himself²¹? why³⁰ is that²⁷ wicked person²⁸ himself²¹ not²² *regarded³⁵ as belonging to Angra Mainyu³⁴ who²⁴ (O Ahura Mazdā!) blames²⁹ me²⁵ (and) Thy good creations²⁶.

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

◊◊ 'manyetē' - Passive verb present third person singular. This same verb occurs in Yasht 10, para 71 in the sense of the active.

13 Tat³⁶ thwā³⁷ peresā³⁸ eresh³⁹ mōi⁴⁰ vaochā⁴¹

Ahurā⁴²; kathā⁴³ drujem⁴⁴ nish⁴⁵

ahmat⁴⁶ ā nish-nāshāmā⁴⁷, tēng-ā⁴⁸ avā⁴⁹

yōi⁵⁰ asrushtōish⁵¹ perenāonghō⁵², nōit⁵³

ashahyā⁵⁴ ādivyeinti⁵⁵ hachēmna⁵⁶,

nōit⁵⁷ frasayā⁵⁸ Vanghēush⁵⁹

chākhnarē⁶⁰ Mananghō⁶¹.

13 Do Thou tell⁴¹ me⁴⁰ truly³⁹ that which³⁶ I ask³⁸ Thee³⁷, O Ahura Mazdā!⁴² How⁴³ *shall we drive away⁴⁷ *from us⁴⁸ untruth⁴⁴ (or deceit), (and) those⁴⁵ who⁵⁰ (are) *not paying attention totally to the commandments of the Religion⁵¹⁻⁵², who⁵⁰ are not *willing⁵⁵⁻⁵³ (to be) the followers⁵⁶ of righteousness⁵⁴ (and)⁴⁸ and who⁵⁰ *do not⁵⁷ become⁶⁰ glad who are not happy⁵⁹ in the furtherance⁶¹ of *morality⁵⁰⁻⁵¹.

◊ Original meaning full of⁵² disobedience⁵⁵; 'perenāonghō' - nominative plural of 'perena' - adjective; 'perena' = Sanskrit 'pūrna' = full.

◊ 'ādivyeinti' - Sanskrit root 'div' - to be pleased, to be glad, class fourth. "Those who teach people to do goodness but they themselves do not carry out in that way".

Original meaning 'of good thought; of good mind'.

¶ 'frasayā' - locative singular of 'frasaya' -; root 'fras' = Sanskrit 'pras' = to spread, to develop; or in question answer, in the controversy; root 'peres' = Sanskrit 'Prachh' = to ask, to question.

§ 'chākhnarē' - Perfect tense third person plural parasmaipada of root 'kan' = Sanskrit 'kan' = to be pleased, to be glad Reduplicated 'chāken'; chākhn; by adding the termination 'arē' it became 'chākhnarē'.

◊ 'ahmat' First Personal pronoun ablative singular; also the same word becomes demonstrative pronoun ablative singular; Sanskrit 'asmat'; 'from this (place)', 'from here'.

◆ 'nish - nāshāmā' - future imperative first person plural parasmaipada of root 'nish - nas'; future form 'nish - nās + sh' = 'nish-nāsh'.

14 Tat⁶² thwā⁶³ peresā⁶⁴ eresh⁶⁵ mōi⁶⁶
 vaochā⁶⁷ Ahurā;⁶⁸ kathā⁶⁹ ashāi⁷⁰
 drujem⁷¹ dyām⁷² zastayō⁷³; nī⁷⁴ hīm⁷⁵
 merāzhdyāi⁷⁶ thwahyā⁷⁷ māthraish⁷⁸
 sēnghahyā⁷⁹, ēmavaitim⁸⁰ sinām⁸¹
 dāvōi⁸² dregvasū⁸³ ā-ish⁸⁴ dvafshēng⁸⁵
 Mazdā⁸⁶ anāshē⁸⁷ āstāschā⁸⁸.

14 Do Thou tell⁸⁷ me⁸⁶ truly⁸⁵ that which⁸² I ask⁸⁴
 Thee⁸³, O Ahura Mazda⁸¹! How⁸⁰ shall I deliver⁷² untruth⁷¹ (or
 deceit⁷¹) into the hands⁷³ of righteousness⁷⁰?

Explanation:- (why? its reason is stated below.)
 For destroying⁷¹⁻⁷⁶ it⁷¹, O Ahura Mazda⁸¹! through the
 Holy Words⁷⁸ of Thy⁷⁷ Sacred Verses⁷⁸, for causing⁸² heavy⁸⁰
 destruction⁸¹ amongst wicked persons, for
 not allowing them to propagate intrigues⁸⁵ and
 frauds⁸⁴ amongst them⁸⁴, how⁸⁰ shall I deliver⁷²
 untruth⁷¹ into the hands⁷³ of righteousness⁷⁰?

◊ From 'ashabe' letter 'K' is dropped and the letter 'a' prior to it is changed to 'ā' and hence it became 'ashāi' In the same way are the words 'azōish dahākāi' (Vendidād I. 18).

◊ 'zastayō' locative dual of 'zasta' -, in both the hands.

i.e., I hand over in the control of Truth - Righteousness that it can crush untruth-deceit. 'dyām' - potential mood first person singular parasmaipada of root 'dā'-Sanskrit 'dā'. Its other form occurs as 'daidhyām'.

¶ i.e., through mystic charms.

§ 'ni-merāzdyāi' infinitive; root 'merench' - to destroy.

◆ 'dregvasū' - locative plural of 'dregvant' -, 'dregvat'.

◆ root 'si' -Sanskrit 'shi' = to fall down.

◊◊ to give shock or blow i.e., to smite (Harlez).

◆◆ 'ā-ish' - demonstrative pronoun accusative plural masculine; 'unto them'.

'āstāschā' - accusative plural; Sanskrit root 'ams' = to deceive.

Ⓜ 'anāshē' - infinitive; 'an' = not; Sanskrit 'ash' - to spread; or 'ā' = not; Sanskrit root 'nash' = Latin 'nanc-ire', nancisor = to reach, to attain to.

15 Tat⁸⁹ thwā⁹⁰ peresā⁹¹ eresh⁹² mōi⁹³ vaochā⁹⁴
 Ahurā⁹⁵; yezi⁹⁶ ahyā⁹⁷ ashā⁹⁸ pōi⁹⁹
 mat¹⁰⁰ khshayehi¹, hyat² hēm³ spādā⁴
 anaochanghā⁵ jamaētē⁶,
 avāish⁷ urvātāish⁸ yā⁹-tū¹⁰ Mazdā¹¹
 diderezhō¹²; kuthrā¹³ ayāo¹⁴ kahmāi¹⁵
 vananām¹⁶ dadāo¹⁷.

15 Do Thou tell⁸⁹ me⁹³ truly⁹² that which⁸⁹ I ask⁹¹ Thee⁹⁰
 O Ahura Mazda⁹⁵! Thou rulest! together with
 righteousness⁹⁸ in this (world)⁹⁷ as the protector⁹⁹ (of
 all), O Ahura Mazda⁹¹! When² two armies¹ will meet
 together³⁻⁶ with hatred², then¹ O Ahura Mazda¹¹ to
 which (army)¹⁵ of these two¹⁴ (and) in what way¹³
 wilt Thou grant¹² victory¹⁶ in accordance with the⁷
 laws⁴ which⁹ Thou hast laid down¹⁷.

Explanation:- Presumably this verse seems to allude to the religious war. As regards expounding the Religion to the atheists and irreligious people and as to what result will ensue when he has to take the troubles and to suffer pain in order to enter into controversy with them, Thus Holy Prophet Zarathushtra asks the Creator Ahura Mazda.

◊ or "with perfect defence through righteousness" (Reverend Mills).

Harlez and Mills; "indestructible (army)" (Spiegel and Justi); "in silence" (Haug).

¶ 'hēm - jamaētē' - present tense third person dual ātmanepada of root 'hēm - gam'; Sanskrit 'sam-gam'. Original form 'jam+a+ite'.

§ Spiegel, Harlez and Darmesteter; "teaching" (Haug); treaty (Mills). See Yasna 31.1.

◆ 'diderezhō' - Intensive imperfect second person singular parasmaipada of root 'derez' = Sanskrit 'darh' = to strengthen, to establish.

◆ 'in accordance with these' is applied to laws, i.e., in accordance with the laws.

◊ 'ayāo' - demonstrative pronoun genitive dual masculine.

Ⓜ Professor Harlez and Reverend Mills.

◆ 'dadāo' - imperfect tense subjunctive second person singular of root 'dā' - to give. For the explanation of this see my Avestā Grammar p. 306.

16 Tat¹⁸ thwā¹⁹ peresā²⁰ eresh²¹ mōi²² vaochā²³
 Ahurā²⁴; Kē²⁵ verethrem²⁶ - jā²⁷ thwā²⁸
 pōi²⁹ sēnghā³⁰ yōi³¹ henti³²; chithrā³³ mōi³⁴
 dām³⁵ ahūmbish³⁶ ratūm³⁷ chizhdī³⁸;
 at³⁹ hōi⁴⁰ Vohū⁴¹ Seraoshō⁴² jantū⁴³
 Mananghā⁴⁴, Mazdā⁴⁵ ahmāi⁴⁶ yahmāi⁴⁷
 vashi⁴⁸ †kahmāichit⁴⁹.

16 Do Thou tell²³ me²² truly²¹ that which¹⁹ I ask²⁰
 Thee¹⁸, O Ahura Mazdā²⁴! Who²⁵ (is) †the smiter²⁷
 of the foe²⁶ through (the efficacy of) Thy²⁸ (Avestan)
 sacred verses³⁰ which³¹ (by reciting at the time of
 difficulty) are³² the protectors²⁹? (O Ahura Mazdā!)
 a wise³³ †leader³⁴ †for both the lives³⁵ do Thou reveal³⁶
 unto me³⁷ openly³⁸. May Sraosha (Yazata) †go³⁹ with the good⁴⁰
 thought⁴¹ (or through Vohu Manah) unto any one⁴² whom⁴³ so-
 ever⁴⁴ Thou †dost love⁴⁵, O Ahura Mazdā!⁴⁶

† This strophe is found quoted in Vendidad Fragard 8^o, para 20^o.

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

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

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

◇◇ 'vashi' - present tense second person singular class 2nd parasmaipada of
 root 'vas' = Sanskrit 'vash' = to love; vas+hi = 'vashi', Gāthīc form
 'vashi'.

◇◇ 'jantū' = jam+tu; root jam = Sanskrit gam = to go.

17 Tat⁵⁰ thwā⁵¹ peresā⁵² eresh⁵³ mōi⁵⁴ vaochā⁵⁵
 Ahurā⁵⁶; kathā⁵⁷ Mazdā⁵⁸ zarem⁵⁹
 charāni⁶⁰ hachā⁶¹ khshmat⁶², āsketim⁶³
 khshmākām⁶⁴, hyatchā⁶⁵ mōi⁶⁶ khvyāt⁶⁷
 vākhsh⁶⁸ aēshō⁶⁹, sarōi⁷⁰ būzhdyāi⁷¹
 Haurvātā⁷² Ameretātā⁷³, avā⁷⁴ māthra⁷⁵
 yē⁷⁶ rāthemō⁷⁷ ashāt⁷⁸ hachā⁷⁹

17 Do Thou tell⁵³ me⁵² truly⁵¹ that which⁵⁰ I ask⁵⁴ Thee⁵¹, O Ahura
 Mazdā⁵⁶! How⁵⁷ shall I draw⁶⁰ (towards me) †attraction of
 love⁵⁹ from Thee⁵⁸? (and) how⁶² shall I attain⁶⁰ to Thy⁶³
 †consummation⁶⁴? so that⁶⁵ my voice⁶⁶ †may have the desired
 effect⁶⁷. I may †obtain⁷¹ in (my) chieftainship⁷⁰ Haurvatāt⁷²
 (i.e., happiness of this world) and Ameretāt⁷³
 (i.e., immortality in the world beyond) †through this⁷⁴
 Māthra⁷⁵ which⁷⁶ (is) the best wealth⁷⁷ on account of⁷⁸
 (its) righteousness⁷⁹.

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

† 'zara' = Sanskrit 'hara' - "meeting, to get together" (Rev Mills).

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

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

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

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

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

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

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

◇◇ 'būzhdyāi' - infinitive used in the sense of a verb as it happens 'some-
 times'. (See Yasna 28.2; Yasna 29.3; Yasna 31.5; Yasna 43.11,12,14);
 root 'bū' = Sanskrit 'bhū' = to get, to obtain.

18 Tat⁸⁰ thwā⁸¹ peresā⁸² eresh⁸³ mōi⁸⁴
 vaochā⁸⁵ Ahurā⁸⁶; kathā⁸⁷ ashā⁸⁸ tat⁸⁹
 mizhdem⁹⁰ hanāni⁹¹, dasā⁹² aspāo⁹³ arshna-
 vaitish⁹⁴ ushtremchā⁹⁵, hyat⁹⁶ mōi⁹⁷
 Mazdā⁹⁸ apivaiti⁹⁹ Haurvātā¹⁰⁰ Ameretātā¹
 yathā² hi³ taēibyō⁴ dāonghā⁵.

18 Do Thou tell⁸⁵ me⁸⁴ truly⁸³ that which⁸⁰ I ask⁸²
 Thee⁸¹. O Ahura Mazdā⁹⁰! How⁸⁷ shall I be worthy
 of that⁸⁹ prize⁹⁰ - ten⁹² °pregnant⁹⁴ mares⁹³ and °a
 camel⁹⁵. °through righteousness⁹⁸, about which⁹⁶. O
 Ahura Mazdā⁹⁹! °is known⁹⁹ to me⁹⁷ through
 Haurvatāt (Khordād)¹⁰⁰ and Ameretāt (Amardād)¹; so
 that (i.e. if I get that prize) I °may dedicate °both³ the
 prizes to Thee² (i.e. in Thy name or in Thy
 memory I may give as a present to the pious men.)

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

⊙ 'arshnavaitish' - derived from 'arshan' (Sanskrit 'vrshan',
 'vrshan' - male).

'ten pregnant mares and a camel' - this is stated as a description of the
 prize.

‡ 'apivaiti' - Passive Aorist third person singular of root 'āpi-vat' = to
 know, to inform. For its explanation, see my Avestā Grammar p. 254.
 "Which both Khordād and Amardād has promised to grant me" (Spiegel).

§ i.e., mare and camel. 'hi' - third personal pronoun nominative and
 accusative dual feminine. (See Yasna 30,3; Yasna 31,10;
 Yasna 44,18).

⊙ I have translated as if 'taibyō' instead of 'taēibyō'.

◆ 'dāonghā' - Future tense first person singular of root 'dā' = to give;
 future base 'dāongha' (=dā+ha). The termination 'mi' at the end is
 dropped.

19 Tat⁶ thwā⁷ peresā⁸ eresh⁹ mōi¹⁰ vaochā¹¹
 Ahurā¹²; Yastat¹³ mizhdem¹⁴ hanentē¹⁵
 nōit¹⁶ dāiti¹⁷, yē¹⁸-it¹⁹ ahmāi²⁰ erezhukhdhāi²¹
 nā²² dāitē²³, kā²⁴-tem²⁵ ahyā²⁶ mainish²⁷
 anghat²⁸ pouruyē²⁹; vidvāo³⁰ avām³¹ yā³²-im³³
 anghat³⁴ apēmā³⁵

19 Do Thou tell¹¹ me¹⁰ truly⁹ that which⁶ I ask⁸ Thee⁷,
 O Ahura Mazdā¹²! ° Any one who¹³ does not¹⁶ give¹⁷
 ° that prize¹⁴ ° to the deserving (man)¹⁵ and any one
 who¹⁸ does °not²² grant²³ ° that¹⁹ (prize) (even) unto
 the truthful man²¹ - what²⁴ will be²⁵ his °punishment²⁷ first²⁸
 (i.e., in this worldly life)? (Because) I am aware of³¹ ° that³²
 (punishment) which³³ will take place³⁴ ° certainly³⁵ at last³⁵ (i.e., in
 the world beyond).

⊛ 'yastat' = 'yas +tat =yō' (who, he who) and 'tat' = that.

⊙ The reference about ten mares and a camel is alluded to in the above
 strophe viz strophe 18⁹.

'hanentē' - dative sing 'hanant', present participle parasmaipada of
 root 'han' = Sanskrit 'san' = to be worthy, to deserve.

‡ 'it' - demonstrative pronoun neuter nominative - accusative singular.

§ 'nā' = Sanskrit 'na' = 'nah' (Persian) = 'ne' (Latin) = not, is not.

⊙ Pahlavi. Spiegel, Justi, Harlez, Mills and Darmesteter. See Yasna
 Hā 31.15.

◆ 'yā-im' = Which indeed; 'im' Vedic participle, which lays a stress upon
 the preceding word (Prof Benfey).

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

20 Chithenā³⁵ Mazdā³⁶ hukhshathrā³⁷ daevā³⁹
 āongharē³⁹; at⁴⁰ it⁴¹ peresā⁴², yōi⁴³
 pishyeinti⁴⁴ aēibyō⁴⁵ kām⁴⁶, yāish⁴⁷ gām⁴⁸
 karapā⁴⁹ usikhshchā⁵⁰ aēshēmāi⁵¹ dātā⁵²
 yāchā⁵³ kavā⁵⁴ ānmēnē⁵⁵
 urūdōyatā⁵⁶, nōit⁵⁷ him⁵⁸ mizēn⁵⁹
 ashā⁶⁰ vāstrem⁶¹ frādainghē⁶².

20 O Ahura Mazdā³⁶: possessed of good dominion³⁷! I ask⁴¹ (Thee) about this⁴⁰ (viz) of what sort⁴² are the Daevas³⁹ considered³⁹; (because they) fight⁴⁴ against this⁴³ (deserving and truthful man referred to in the above stanza). (And) on account of whom⁴⁷ (i.e., on account of the power of the Daevas) (wicked persons called by the names) the Karapans⁴⁹ and the Usikhsh⁵⁰ have delivered over⁵² this Earth⁴⁵ unto evil⁵¹, and on account of whom⁵³ Kavi⁵⁴ has grown⁵⁴ in the strength⁵³. In order to increase⁶² the field⁶¹ through righteousness⁶⁰ (the Daevas) do not⁵⁵ keep this (earth)⁵⁶ fresh and ever green⁵⁹.

❖ Original meaning 'like what, in what manner'; 'chithanā=chithenā' 'yathanā'; Or alternatively:- are the wicked persons³⁹ ever³⁹ considered³⁹ as good sovereigns³⁷, O Ahura Mazdā³⁶!

❖ 'āongharē' - Perfect tense third person plural parasmaipada of root 'ah' - to be, to become.

I ask Thee: 'What punishment (kām) is there for those who oppose (goodness-uprightness)?' (Darmesteter). This scholar translates the word 'kām' by 'punishment' applying to 'malnish' occurring in the preceding stanza.

¶ 'Kavi' i.e. 'kiks' i.e., those who do not listen to the commandments and teachings of the Holy Zoroastrian Religion. Pahlavi writers have merely translated this word in Avestan character.

❖ i.e., destroy the prosperity of the world. See Yasna 29.1.

◆ 'ānmēnē' - dative singular of ānman; see Yasna 45.10.

◉◉ 'mizen' - root 'miz' = Sanskrit 'mih' = Latin 'Ming-ere' = to sprinkle, to fertilise.

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

Ushtā ahmāi yahmāi ushtā kahmāichit
 vasē-khshayās Mazdāo dāyāt Ahurō
 utayūiti tēvishi gat tōi vasemī
 ashem deredyāi tat mōi dāo Ārmaitē
 rāyō ashish Vanghēush gaēm Mananghō.
 (Above stanza should be recited twice)

Ashem Vohū 3. Tat thwā -peresām¹

hāitīm² yazamaide. yenghe hātām āat
 yesne paiti vanghō, Mazdāo Ahurō vaēthā
 ashāt hachā, yāonghāmchā tāschā
 tāoschā yazamaide.

We revere² the Hā¹ - chapter (called)¹ Tat -thwā Pēresā¹.

❖ For the translation and explanation of this strophe see page 95-96.

Hā 45th

1 At¹ fravakhshyā² nū³ gūshōdūm⁴ nū⁵

sraotā⁶, yaēchā⁷ asnāt⁸ yaēchā⁹ dūrāt¹⁰

ishathā¹¹, nū¹² im¹³ vispā¹⁴ chithrē¹⁵ zi¹⁶

mazdāonghōdūm¹⁷, nōit¹⁸ daibitīm¹⁹

dush - sastish²⁰ ahūm²¹ merāshyāt²²;

akā²³ varanā²⁴ dregvāo²⁵ hizvā²⁶ āveretō²⁷.

- 1 (Holy Prophet Zarathushtra tells his listeners in a sermon thus:) Now³ *give ye ear⁴ and now⁵ *listen attentively⁶ that which I⁷ *speak⁸ openly you who⁹ are (coming) from far and near¹⁰ *desire¹¹ (to learn religious matters from me), Indeed¹², *bear in mind¹³ *properly¹⁴ this time¹⁵ all¹⁶ *these¹⁷ (subject matters of mine) (so that) a false religious teacher¹⁸ may not¹⁹ *destroy²⁰ (your) life²¹ * (a second time²²) in future.

Explanation: (In other words, Prophet Lord Zarathushtra tells those present in the assembly that if you, bearing in mind this my sermon, will lead your life in accordance with it, you will not destroy your life in this and the Spritiual World by the false teachings of an evil teacher, but on the contrary you will acquire happiness of both the worlds.)

The wicked man²³ through (his)²⁴ evil *doctrine²⁵ (and) speech²⁶ goes astray²⁷.

- ⊛ *ishathā - present tense second person plural parasmaipada of root 'ish' - = Sanskrit 'ish' = to long for, to desire.
 ⊛ Or I will now explain: *fravakhshyā - future tense first person singular

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

*gūshōdūm - Imperative second person plural ātmanepada of root 'gush', to hear; *sraotā - imperative second person plural parasmaipada.

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

§ Original meaning 'clearly, manifestly'.

⊛ "Now ponder ye clearly all (imperative ātmanepada second person plural)" Reverend Dr. Mills.

◆ *daibitīm = Later Avestā *bitīm = Sanskrit 'dvitīyam' again, a second time, or 'to second (i.e., of the spiritual world) life'.

⊛⊛ *merāshyāt - future subjunctive third person singular of root *merench'.

⊛ Sanskrit 'varna' = manner, quality; or Sanskrit 'varana' = choice.

2 At²⁸ fravakhshyā²⁹ anghēush³⁰ mainyū³¹

pouruyē³², yayāo³³ spanyāo³⁴ ūiti³⁵

mravat³⁶ yēm³⁷ angrēm³⁸, nōit³⁹ nā⁴⁰

manāo⁴¹, nōit⁴² sēnghā⁴³, nōit⁴⁴

khratavō⁴⁵, naēdā⁴⁶ varanā⁴⁷, nōit⁴⁸

ukhdhā⁴⁹ naēdā⁵⁰ shyaothanā⁵¹, nōit⁵²

daēnāo⁵³, nōit⁵⁴ urvānō⁵⁵ hachaintē⁵⁶.

2 (O members of the assembly!) first of all³² I will declare²⁸ (unto you) about the Twin Spirits³¹ of the world³⁰, of whom³³ the more bountiful (spirit) spoke to the "harmful (or destructive) (spirit)"³⁸ thus³⁵:- 'neither³⁹ our⁴⁰ thoughts⁴¹, nor⁴² our⁴⁰ teachings⁴³ or senses⁴⁵ (or understandings⁴⁵), nor⁴⁶ our⁴⁰ manners⁴⁷ (or doctrines⁴⁷), nor⁴⁸ words⁴⁹, or⁵⁰ deeds⁵¹, nor⁵² our⁴⁰ *consciences⁵³ nor⁵⁴ souls⁵⁵ conform (or accord) with each other⁵⁶.'

☞ 'angrēm' - root ang = Latin Ang-ere - to narrow, to straiten.

See 'khvā - daenā' (Vendidād 5.62; Vendidād 10, 18-19).

¶ Spentā Mainyu spoke to Angra Mainyu: "both of us are contradictory with each other in every respect; we do not concur in any single matter".

3 At⁵⁷ fravakhshyā⁵⁸ anghēush⁵⁹ ahyā⁶⁰

pourvim⁶¹, yā⁶² mōi⁶³ vidvāo⁶⁴ Mazdāo⁶⁵

vaocat⁶⁶ Ahurō⁶⁷, yōi⁶⁸ im⁶⁹ vē⁷⁰ nōit⁷¹

ithā⁷² māthrem⁷³ vareshenti,⁷⁴ yathā⁷⁵

im⁷⁶ mēnāichā⁷⁷ vaocha-chā⁷⁸ aēibyō⁷⁹

anghēush⁸⁰ avōi⁸¹ anghat⁸² apemem⁸³

3 I will expound⁵⁸ (to you) the foremost⁶¹ (knowledge) of this⁶⁰ *life⁵⁹ (or of this⁶⁰ world⁵⁹), which⁶² the Omniscient⁶⁴ Ahura⁶⁷ Mazdā⁶⁵ has said⁶⁶ to me⁶³ (taught me): (that is this); if (those) amongst⁷⁰ you who⁶⁸ will not⁷¹ put into practice⁷⁴ this Holy Word⁷³ as⁷⁵ I *think⁷⁷ and (as now) expound⁷⁸ it⁷⁶, (then) their⁷⁹ life⁸⁰ *will end⁸² in destruction (or calamity)⁸³

☞ Or in this life (or in this world) - genitive singular used in the sense of the locative singular (See my Avestā Grammar page 303).

☞ or I observe with reverence; root 'man' = Sanskrit 'man'; 'mēnāichā' - present subjunctive first person singular ātmanepada; there occur other forms of the same word viz. 'manyāi, mainyāi' (See Yasna 43.9).

Original meaning: "the end of life for them".

¶ 'avōi' - locative singular of 'ava' - from Sanskrit - or 'av' - to injure, to harm.

4 At⁸⁴ fravakhshyā⁸⁵ anghēush⁸⁶ ahyā⁸⁷
 vahishtem⁸⁸ ashāt⁸⁹ hachā⁹⁰ Mazdāo⁹¹
 vaēdā⁹² yē⁹³ im⁹⁴ dāt⁹⁵ patarem⁹⁶
 Vanghēush⁹⁷ verezyantō⁹⁸ Mananghō⁹⁹
 at¹⁰⁰ hōi¹ dugedā² hushyaothanā³
 Ārmaitish⁴ nōit⁵ divzhaidyāi⁶
 vispā - hishas⁷ Ahurō⁸.

4 I will expound⁸⁵ (to you) the best⁸⁶ (viz. about Him who is) the diligent⁸⁸ (or active⁸⁹) 'Father⁹⁰ of Good⁹¹ Thought⁹² in this⁹³ world⁹⁴ on account of⁹⁵ righteousness⁹⁶ and whose¹ *daughter² Ārmaiti⁴ is *well working³. Ahura Mazda⁹⁷ is *All-knowing⁹⁷ (and it is He) who⁹⁸ has given⁹⁹ (me) this¹⁰⁰ (Religion and Holy Spell). Ahura Mazda⁸ (who is) the All-Seeing⁷ is never⁵ *deceived by anyone⁶.

§ 'patarem' - there occurs other forms of the same word viz. 'ptarem, pitarem'.

❖ Later Avestā form of 'dugedā' is 'dughdha' = Sanskrit 'dūhitā' = daughter.

◆ It is in the allegorical sense; by virtuous humility and obedience is represented the womanhood.

⊛ Original meaning 'has known' (Perfect Tense). The word 'vaedā' is to be taken in the sense of 'vidvān' or 'vispō - vidvān'.

⊞ 'divzhaidyāi' - is in the infinitive; root 'divz=dab' = Sanskrit 'dambh' = to deceive.

5 At⁹ fravakhshyā¹⁰ hyat¹¹ mōi¹² mraot¹³
 Spentōtemō¹⁴, vachē¹⁵ srūidyāi¹⁶ hyat¹⁷
 maretaēibyō¹⁸ vahishtem¹⁹; yōi²⁰ mōi²¹
 ahmāi²² Sēraoshem²³ dān²⁴ chayaschā²⁵;
 upā-jimen²⁶ Haurvātā²⁷ Ameretātā²⁸;
 Vanghēush²⁹ manyēush³⁰
 shyaothanāish³¹ Mazdāo³² Ahurō³³.

5 I will expound¹⁰ 'the Sacred Verse¹⁵ (of the Religion) (to you), which¹¹ the Most Bountiful¹⁴ (i.e., Ahura Mazda) said¹³ to me¹² (and) which¹⁷ (is) most beneficial¹⁹ for men¹⁸, to hear²⁰. Those who²¹ will give²² obedience²³ and *attention²⁴ to me²⁵ *will acquire²⁶ health²⁷ and immortality²⁸.

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

(Moreover) through the deeds²³ of good²⁴ thought³⁰ (i.e., through virtuous deeds) (to such persons) (the Creator) *Ahura Mazda³³ (*will appear or will be near).

'vachē' = Later Avesta form 'vachō' = accusative singular of 'vachah', Sanskrit 'vachas'.

¶ Rev. Dr. Mills. 'chayaschā' - accusative singular of 'chayangh'. root 'chi' - Sanskrit 'chi' - to arrange, to collect. Also the meaning of this word can be equivalent to English word 'composure' and Persian 'jamiyat -e-khāter'.

§ 'upā - jimen' root 'upa - jam' = Sanskrit 'upā-gam' = to accrue, to appear.

⊛ By the holy and heavenly souls the Creator Ahura Mazda is seen. For its comparison see Ardibehesht Yasht, paragraph 4th.

⊞ The above verb (upā-jimen) is to be taken here in the singular (upā-jimat).

- 6 At³³ fravakhshyā³⁴ vispanām³⁵ mazishtem³⁶,
 *stavas³⁷ ashā³⁸ yē³⁹ hudāo⁴⁰, yōi⁴¹
 henti⁴²; *Spentā⁴³ Mainyū⁴⁴ sraotū⁴⁵
 Mazdāo⁴⁶ Ahurō⁴⁶, yehyā⁴⁷ vahmē⁴⁸
 Vohū⁴⁹ frashi⁵⁰ Mananghā⁵¹, ahyā⁵²
 khratū⁵³ frō-mā⁵⁴ sāstū⁵⁵ vahishtā⁵⁶.

6 I will explain³⁴ about the Greatest³⁶ of all³⁵ (God) to you; (also) I ³sing hymns in His praise ³through righteousness³⁸. Who³⁹ (Himself) is very wise⁴⁰ (and) who⁴¹ (i.e., His Amshāspands) are⁴² (also) ⁴full of wisdom). Through (His) Bountiful⁴³ Spirit⁴⁴ Ahura Mazdā⁴⁶ will hear⁴⁵ (my prayer); Whose⁴⁷ ⁴worship⁴⁸ ⁵is performed⁵⁰ through good⁴⁹ thought⁵¹. Through His own⁵² best⁵⁰ wisdom⁵³ He will teach⁵⁶ me⁵⁴.

This whole line is quoted in Yasna 52,4 and Yasna 61,5.

¶ i.e., for Ahura Mazdā who is the source of Righteousness; or alternatively - I sing the hymns of praise of Him through Righteousness, i.e. with my sincere heart and with pure thought.

§ Original meaning is am praising; 'stavas' - present participle parasmaipada masculine nominative singular of root 'stu' = Sanskrit 'stu' = to praise

◇ 'hudāonghō' (of good wisdom, full of wisdom) occurs in the praise of the Bountiful Immortals - Ameshā Spentās, like Ahura Mazdā; (see Visparid 5,2; Yasna Hā 2,2).

◆ 'vahmē' - by taking as 'vahmā' feminine it can be nominative singular.

○○ 'frashi' - Passive Aorist third person singular of root 'peres' = to ask. 'frashi' = 'is asked'. (original meaning); see my Avestā Grammar, page 254.

- 7 *yehyā⁵⁷ savā⁵⁸ ishāonti⁵⁹ rādanghō⁶⁰
 yōi⁶¹. zī⁶² jvā⁶³ āongharechā⁶⁴
 bvantichā⁶⁵; ameretāiti⁶⁶ ashāunō⁶⁷
 urvā⁶⁸ aēshō⁶⁹; utayūtā⁷⁰ yā⁷¹ nerāsh⁷²
 sādā⁷³ dregvatō⁷⁴; tāchā⁷⁵ khshathrā⁷⁶
 Mazdāo⁷⁷ dāmish⁷⁸ Ahurō⁷⁹.

7 *The charitable ones⁶⁰ - who⁶¹ (are ⁶living⁶³, who⁶⁴ have been⁶⁴ and who⁶¹ ³will be hereafter⁶⁵ verily⁶² ⁴desire⁵⁹ benefits⁶⁶) ³from Him⁵⁷ (i.e., from Ahura Mazdā) (i.e., aspire to get benefits). The soul⁶⁸ of the righteous (man)⁶⁷ (is) ⁴aspiring⁶⁹ for immortality⁶⁶ (i.e., for the happiness of Heaven); To sinful⁷² persons⁷² tribulations⁷³ are ⁵severe⁷⁰. And, the Creator⁷⁸ Ahura Mazdā⁷⁷⁻⁷⁹ (⁵has established) these laws⁷⁴ through (his) Power⁷⁶.

◇ This first line is quoted in Yasna Hā 7th paragraph 24th.

◇ The word 'rādangh' also means "an offerer, one who dedicates." root 'rā' = Sanskrit 'rā' = to bestow, to dedicate.

'jvā' - this word 'jvā' seems to be an abbreviated form of Av. 'jvainti' here, taking into account the two verbs 'āongharechā', 'bvantichā' following this word.

¶ Original meaning 'they become, they exist'. Owing to the Gāthic Avestā, the word 'bvantichā' became a shortened form 'bavaintichā'.

§ In the original text it means 'through whom, whose (advantages)'.

◇ See Yasna Hā 7th paragraph 24th.

◆ root 'ish' = Sanskrit 'ish' = to wish, to desire; or 'is going, i.e., goes'. Vedic root 'ish' = to go.

○○ original meaning is 'in severity' - in the sense of Persian 'ba-sheddat'; 'utayūtā' - locative singular of 'utayūti', feminine.

◇◇ Reverend Dr. Mills.

8 Tēm⁸⁰ nē⁸¹ staotāish⁸² nemanghō⁸³ ā
 vivareshō⁸⁴; nū⁸⁵-zit⁸⁶ chashmaini⁸⁷
 vyādaresem⁸⁸, vanghēush⁸⁹ manyēush⁹⁰
 shyaothanahyā⁹¹ ukhdhakhvyāchā⁹² vidush⁹³
 ashā⁹⁴ yēm⁹⁵ Mazdām⁹⁶ Ahurem;⁹⁷ at⁹⁸ hōi⁹⁹
 vahmēng¹⁰⁰ demānē¹ garō² nidāmā³

8. We wish⁸⁴ to praise Him⁸⁰ (Ahura Mazdā) with hymns⁸² of adoration⁸³, we *wish⁸⁴ to praise Him⁸⁰ (i.e., *because we are indeed⁸⁶ aware⁸³ of (the matters of Religion), *I now⁸⁵ clearly *see⁸⁶ within (my) eye⁸⁷ (that) Omniscient⁸⁸ Lord⁸⁹ (i.e., Ahura Mazdā) of good thought⁹⁰, word⁹² and deed⁹¹ We *will⁹³ offer His⁹⁴ praise⁹⁵ (or songs) (not only in this world *but) in *the Garōthmān (Heaven too¹⁻²).

⊙ "I wish to extol" (Dr. Haug); "I would faithfully serve" (Reverend Mills). The first line in each of the verses 8th, 9th, and 10th, begins with the words 'tēm nē' and ends with a desiderative form, 'nē' - First Personal Pronoun nominative singular; Latin Nos. (Darmesteter).

⊙ 'zit' = 'zi+it'.

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

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

§ Reverend Dr. Mills.

⊕ Also in the same meaning the word 'garō demānē' is found in Yasna 51.15 and the word 'garō-nmāne' is found in Yasht 10, para 32.

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

9 Tēm⁴ nē⁵ Vohū⁶ mat⁷ Mananghā⁸
 chikhshnushō⁹, yē¹⁰-nē¹¹ usēn¹²
 chōret¹³ spēnchā¹⁴ aspēnchā¹⁵,
 Mazdāo¹⁶ khshathrā¹⁷ varezi¹⁸ nāo¹⁹
 dyāt²⁰ Ahurō²¹, pasush²² virēng²³
 ahmākēng²⁴ fradathāi²⁵ ā²⁶, Vanghēush²⁷
 ashā²⁸ haozāthwāt²⁹ ā³⁰ Mananghō³¹.

9 Together with⁷ good thought⁸ we⁵ wish⁹ to propitiate⁸ Him⁴ (i.e., Ahura Mazdā), who¹⁰ wishing good for *us¹¹⁻¹² *has created¹³ *weal¹⁴ and woe¹⁵. In order to make our²⁴ men²³ and cattle²⁴ prosperous²⁵, Ahura Mazdā¹⁶⁻²¹ through (His) sovereign - power¹⁷ *will bestow²⁰ upon us¹⁹ (the required) *strength¹⁸ on account of *good wisdom²⁹ in (our) good²⁷ mind³¹ (and) on account of righteousness²⁸.

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

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

or good fortune and misfortune root 'spen' = Sanskrit 'shvi' = to swell.
 ¶ 'chōret' - Aorist; original form is 'karat' root 'kere' = Sanskrit 'kr' = Latin 'cre-are' = to create; See Yasna 44.7 and its notes.

§ 'haozāthwa' - 'hao' = 'hu' = Sanskrit 'su' = Greek 'Eu' = good; root 'zan, zhnā' Sanskrit 'jnā' = to know.

⊕ or power to work.

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

10 Tēm³² nē³³ yasnāish³⁴ Ārmatōish³⁵

mimaghzhō³⁶ yē³⁷ ānmenī³⁸ Mazdāo³⁹

srāvī⁴⁰ Ahurō⁴¹; hyāt⁴² hōi⁴³ Ashā⁴⁴

Vohuchā⁴⁵ chōisht⁴⁶ Mananghā⁴⁷

khshathrōi⁴⁸ hōi⁴⁹ Haurvātā⁵⁰ Ameretātā⁵¹

ahmāi⁵² stōi⁵³ dān⁵⁴ tevīshī⁵⁵ utayūiti⁵⁶.

10 Through the worship³² of humility³³ (or through humble³³ worship³⁴) we³³ wish³⁴ to offer prayers to Him,³² who³⁷ in his inscrutable strength³⁸ is known⁴⁰ as Omniscient³⁹ and the bestower of life, and who³⁷ through righteousness⁴⁴ and good⁴³ thought⁴² has decreed⁴⁵ weal⁵⁰ and immortality⁵¹ for him⁴¹ (i.e. for the virtuous person) in His Dominion⁴⁸; (moreover) (Ahura Mazda) bestows⁴⁶ upon him⁴⁹ (i.e., upon the virtuous person) ever⁴⁸ strength⁴⁹ and might⁵⁰.

❖ Sanskrit root 'mach' = to offer prayers; this is a desiderative form, or if Sanskrit 'mag', 'magh' = (to go) is taken, then it would mean "we wish to reach him".

❖ Reverend Dr. Mills; if 'ānmenī' is taken as the changed form of 'nāmāini', then it can mean 'in the name' i.e. "by the name" (locative singular).

Here the word Ahurō Mazdāo (Hormazd) is used in its literal meaning.

¶ 'srāvī' - Passive Aorist third person singular of root 'sru' = Sanskrit 'śru' = to hear; 'srāvī' means 'is heard or is known.' (See my Avestā Grammar p. 254).

§ In the Gāthās sometimes in the 'a'-base locative singular the final 'e, ae' is changed 'ōi' e.g. 'khshathrōi', 'shyaothanōi'.

❖ whose reference occurs in the verse seventh.

❖ i.e., happiness of this world and Heaven in the world beyond.

❖ Reverend Dr. Mills; 'is bestowed' (Professor Justi).

❖ 'Dān' looks like an accusative infinitive here (Dr. Bartholomae) Sometime infinitive is used as a verb (See Yasna 28,2; 29,3; 31,5; 43,11,12,14; 44,17 and 46,15.)

11 yastā⁵⁷ daēvēng⁵⁸ aparō⁵⁹ masyāschā⁶⁰

tarē-māstā⁶¹ yōi⁶² im⁶³ tarē-manyantā⁶⁴,

anyēng⁶⁵ ahmāt⁶⁶ yē⁶⁷ hōi⁶⁸ arem manyātā⁶⁹

Saoshyantō⁷⁰ dēng⁷¹ patōish⁷² spentā⁷³

daēnā⁷⁴, urvathō⁷⁵ barātā⁷⁶ patā⁷⁷ vā⁷⁸

Mazdā Ahurā⁷⁹.

11 *Whoso⁵⁷ hates⁶¹ those daevas⁵⁸ and mean⁵⁹ persons⁶⁰ who⁶² despise⁶⁴ (or regard mean) (Ahura Mazda), and who⁶² sees⁶³ Him with reverence⁶⁹ (i.e., Ahura Mazda) (and) the wise⁷¹ Saoshyants through the holy⁷² (or bountiful)⁷³ Religion of the Lord⁷², Ahura Mazda (who is) the friend⁷³ helper⁷⁶ or father of (that) man⁷⁴. From such a person (the daevas and mean persons) (are) quite different⁶⁹ (i.e., of quite against the doctrines).

❖ it would be better if the word would be 'apara'; Sanskrit 'apara' = base, mean; Sanskrit para = best, most excellent. Moreover, the meaning of 'apara' is 'later, posterior' as well.

❖ 'tarē-mainyantā' = Contemptuous thought; 'tare=tarō' (Later Avestā) = Sanskrit 'tiras' = crooked, bad; its antonym is 'arem, āra-ar'. See the line following it. As regards 'im' see Yasna 44, 19 (Yā-im).

'yastā' = 'yō+tā'; 'tā', third personal pronoun accusative plural.

¶ 'dēng' - adjective accusative plural; root 'de=dā' = to be wise.

§ 'barātā' - noun, nominative singular of 'brātar'; root 'bere' Sanskrit 'bhr' = to support, to save; common meaning 'brother' Avestā form 'brāta'.

❖ or alternatively; '(Thou art), O Ahura Mazda! the friend, helper or father of that man'.

12 Ushtā ahmāi yahmāi ushtā kahmāichit

vasē-khshayās Mazdāo dāyāt Ahurō

utayūiti tevīshī; gat tōi vasemī ashem

dereyāi; tat mōi dāo Ārmaitē

rāyō ashish vanghēush gaēm mananghō[◇].

(This stanza should be recited twice)

Ashem Vohū 3. At - fravakhshyām¹ hāitīm²
yazamaide³

Yenghe hātām āat yesne paiti vanghō,

Mazdāo Ahurō vaēthā ashāt hachā,

yāonghāmchā tāsčā tāosčā yazamaide

we revere⁴ the chapter⁵ (called) At-Fravakhshyā

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

Hā 46th

1 [◇]Kām¹ nemōi² zām³, kuthrā⁴ nemōi⁵ ayeni⁶,

pairi⁷ khvaētēush⁸ airyamanaschā⁹

dadaiti¹⁰; nōit¹¹ mā¹² khshnāush¹³ yā¹⁴

verezēnā¹⁵ hēchā¹⁶, naēdā¹⁷ dakhvyēush¹⁸

yōi¹⁹ sāstārō²⁰ dregvantō.²¹ kathā²² thwā²³

Mazdā²⁴ khshnaoshāi²⁵ Ahurā²⁶.

1 (Prophet Zarathushtra speaks:) [◇]Having been deserted⁷⁻¹⁰ by my [◇]relatives⁸ and followers⁹ (now) to what¹ land³ shall I [◇]turn? Whither⁴ [◇]shall I go⁶? Neither¹¹ the workers¹⁵ nor¹⁷ the sinful²¹ (or cruel) tyrants²⁰ of the country¹⁸ [◇]nor any one else¹⁶ please¹³ me¹²; (having been in such a state) how²² [◇]shall I propitiate²⁵ Thee²³, O Ahura Mazda?

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

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

◇ 'khvaētu' - if the meaning of 'khvaētu' is taken as 'one's own', then the sentence can be translated thus "of my own followers".

- # Dr. Haug. Meaning of 'pairi' like 'pairi varezāi' (Visparad 15.1) becomes negative.
- ¶ 'nemōi' present tense first person singular ātmanepada of root 'nam' -
- § 'ayeni' - imperative first person singular parasmaipada of root 'i'-Sanskrit 'i' = to go, class 2nd. "Where shall I go for prayer?" (Darmesteter).
- ❖ 'hēchā' - Third Personal pronoun masculine nominative singular; 'he, hō' (Later Avesta form) = Sanskrit 'sa' = he.
- ◆ 'khshnaoshāi' - Future tense first person singular ātmanepada of root 'khshnu-.'

2 Vaēdā²⁷ tat²⁸ yā²⁹ ahmi³⁰ Mazdā³¹

anaēshō³²; mā³³ kamnafshvā³⁴

hyatchā³⁵ kamnānā³⁶ ahmi³⁷, gerezōi³⁸

tōi³⁹ ā-it⁴⁰ avaēnā⁴¹ Ahurā⁴²,

rafedhrēm⁴³ chagvāo⁴⁴ hyat⁴⁵ fryō⁴⁶

fryāi⁴⁷ daidit⁴⁸; ākhsō⁴⁹ Vanghēush⁵⁰

ashā⁵¹ ishtim⁵² Mananghō⁵³.

- 2 *I knew²⁷ °this²⁸ (fact) so that²⁹, O Ahura Mazdā³¹! I am³⁰ *disappointed³². I³³ have *small possessions³⁴, along with it also³⁵ I am³⁷ *with a small following³⁶; therefore, O Lord! I with humility appeal³⁸ to Thee³⁹ thus: °Do Thou have a look⁴¹ at this (condition of mine)⁴³ and *I beg⁴⁴ (of Thee!) consolation⁴⁵ just as a friend⁴⁶ can give⁴⁸ to another friend⁴⁷. °°Do Thou teach⁴⁹ (me) through righteousness⁵¹ about the wealth⁵² of the good⁵⁰ mind⁵³.

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

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

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

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

§ 'kamnānā' - nominative singular of 'kamnānar' having few men.

❖ 'avaēnā' = 'āvaēnā' - imperative first person singular parasmaipada, class first.

- ◆ Original meaning '(I am) the wisher, the seeker'; root 'chag' = Persian 'chagidan' = to aspire, to wish. Like the word 'vidhvāo' the reduplicated syllable of the root is dropped. "Do Thou console me" (Haug); "from Thee I expect happiness" (Darmesteter).
- ◊◊ Reverend Dr. Mills. See 'khsāt, chakhse', Yasna 65.9. Its significance is this that by keeping the mind firm and by turning it to good thought and by not allowing despair and despondency to succeed over the mind, do Thou teach me, O Ahura Mazda! about whatever advantages accrued therefrom.

3 Kadā⁵⁴ Mazdā⁵⁵ yōi⁵⁶ ukhshānō⁵⁷ asnām⁵⁸,
 °anghēush⁵⁹ darethrāi⁶⁰ frō ashahyā⁶¹
 frārentē⁶², verezdāish⁶³ sēnghāish⁶⁴
 saoshyantām⁶⁵ khratavō⁶⁶; kaēibyō⁶⁷
 ūthāi⁶⁸ Vohū⁶⁹ jimat⁷⁰ Mananghā⁷¹
 maibyō⁷² thwā⁷³ sāstrāi⁷⁴ verene⁷⁵ Ahurā⁷⁶.

- 3 When⁵⁴, O Ahura Mazda⁵⁵! best wisdom⁵⁶ of the °Saoshyants⁶⁵ which⁵⁶ (is) °light-bringing⁵⁷ of the days⁵⁸ (Resurrection⁶⁵), with⁶⁶ effective⁶¹ spiritual utterance⁶⁴ will come forth⁶² for the prosperity⁶⁰ of the world⁵⁹ of righteousness⁶¹?

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

On account of (possessing) the good mind⁷³ unto whom⁶⁷ will °he come up⁷⁰ °° for help⁶⁶ (i.e. unto whom will he give help)? I °° choose⁵⁵ Thee⁵⁴, O Ahura Mazda⁵⁵! as my⁷² teacher⁷⁴.

- ◊ This second line is quoted in the first paragraph of Yasna Hā 64^a.
- ♣ Original meaning 'for upholding'; root 'dere' = Sanskrit 'dhr' - to uphold.
- # Taking 'ushānō' according to Reverend Dr. Mills, 'ushan' = ushā = dawn, shining. By taking the reading 'ukhshānō', the word would mean 'increasing'. See Yasna 50.10. Dr. Spiegel understands this reference about the advent of fifteen helpers along with the Saoshyant on the Day of the Resurrection. This fact is stated in the 29^b - 30^a chapters of the Pahlavi Text entitled Bundahishn.
- ‡ Or with effective sacred verses; 'senghā = Sanskrit shansā'.

- 5 'frārentē' - present tense third person plural ātmanepada of root 'frā-ere' = to come forth, to appear; class I. See my Avestā Grammar page 304.
- ❖ The meanings of the word 'Saoshyant' in plural are : "well-workers of the people, light-bringers, persons well-versed in the precepts of the religion, interpreters of the excellence of Religion, Saviours, the Redeemers". They may be of any period whatever :- (1) of the ancient period (See Yasna 9.2); (2) pertaining to that period (See Yasna 14.1; Yasna 20.3; Yasna 61, 5; Yasnas 70.4; (3) of the period hereafter (See Yasna 46.3). In singular this word 'Saoshyās' occurs generally for 'Sōshyōs'; only in one place (Yasna 48.9); it is used for the Prophet Zarathushtra.
- ⊙⊙ Mills; "benefit" (Spiegel and Justi); "happiness" (Harlez); "prosperity" (Darmesteter).
- ↑ i.e. the chief among the Saoshyants, the principal Saoshyant (Reverend Dr. Mills).
- ⊙⊙ 'verēnē' - present tense first person singular ātmanepada of root 'vere' = Sanskrit 'vr' = Latin 'velle' = to choose; class 9th.

4 At⁷⁷ tēng⁷⁸ dregvāo⁷⁹ yēng⁸⁰ ashahyā⁸¹
 vazdrēng⁸² pāt⁸³, gāo⁸⁴ frōretōish⁸⁵
 shōithrahyā⁸⁶ vā⁸⁷ dakhvyēush⁸⁸ vā⁸⁹,
 duzhazōbāo⁹⁰ hās⁹¹ khvāish⁹²
 shyaothanāish⁹³ ahēmustō.⁹⁴ yastēm⁹⁵
 khshathrāt⁹⁶ Mazdā⁹⁷ mōithat⁹⁸
 jyātēush⁹⁹ vā,¹⁰⁰ hvō¹ tēng² frō³-gāo⁴
 pathmēng⁵ huchistōish⁶ charāt.⁷

- 4 †The man of evil strength⁹⁰, a sinful⁷⁸ †person⁸¹,
 †destroying the life⁹⁴ through his⁹² wicked deeds⁹³
 †prevents⁸³ †the supporters⁸² of righteousness⁸¹ and
 the cattle of the province⁸⁰ †as well as⁸⁷ of the
 land⁸⁴ from †movements⁸⁵. O Ahura Mazdā⁹⁷! whose⁹⁵ †over-
 throws⁹⁸ †such a (wicked person)⁸⁶ from (his) power⁸⁸ or¹⁰⁰ from
 life⁹⁹, that man¹⁰⁰ †will⁷ open widely †the paths² to them² (i.e.) to the
 cattle⁴ and of good wisdom⁶.

- ¶ i.e., one who uses his own strength in a bad way; 'duzhazōbāo' = 'dush + hazō + vāo' (Reverend Dr. Mills), "tyrannical" (Justi and Darmesteter), "of wicked tongue" (Harlez). See Avestā Dictionary page 265.
- § 'ahēmustō' = 'ahūm+ustō' (Spiegel); root 'ush' = Sanskrit 'ush' - to burn; here 'ta' is a noun termination; "worthy of death" (Spiegel and Justi). See Avestā Dictionary page 73.
- ❖ 'hās' - present participle parasmaipada nominative singular masculine; original form 'ah+ant'; to be taken in the sense of the English word 'Being, person'.
- ◆ Original meaning: "those⁷⁸ who⁸⁰ are the strengtheners⁸² of righteousness⁸¹". Root 'vaz' = Sanskrit 'vaj' = Latin 'veg-ere', 'vig-ere'; = to strengthen.
- ⊙ In the sense of English 'as well as', Sanskrit 'vā'.

- † 'frōreti' = 'fra + arti'; root 'ēre' = Sanskrit 'r' = to go,
 # or 'holds back'; Vedic root 'pā' (Reverend Mills).
 ¶ Reverend Mills, "drives away from his power or from his property"
 (Haug); "will prevent him from ruling or from exercising tyranny"
 (Darmesteter); deprives him of his strength or life." (Spiegel and Harlez);
 root 'mith' = Sanskrit 'mith, meth' = to oppress, to kill.
 § 'pathmēng' - 'store of food or provisions'; 'warehouse' ('Pahlavi,
 Spiegel', Justi, Mills and Darmesteter).
 ☆☆ 'charāt' = 'karāt'; root 'kere' = Sanskrit 'kr' = to prepare, to keep
 ready.

- 5 Yē⁸ vā⁹ khshayās¹⁰ adās¹¹ dritā¹² ayantem¹³
 urvātōish¹⁴ vā¹⁵ huzēntush¹⁶ mithrōibyō¹⁷
 vā¹⁸ rashnā¹⁹ jvās²⁰ yē²¹ ashavā²²
 dregvantem²³ vichirō²⁴ hās²⁵ tat²⁶ frō²⁷
 khvaētavē²⁸ mruyāt²⁹ uzūthyōi³⁰ im³¹
 Mazdā³² khrūnyāt³³ Ahurā³⁴.

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

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

- ☆ The significance of the rendering of Darmesteter. Explanation of
 words:- 'adās' - (= not giving not showing grace) - present participle
 parasmaipada nominative singular masculine of 'adant' - of root
 'dā', = Sanskrit 'dā' = to give. 'dritā' - instrumental singular of the
 noun 'dritā'; or locative singular of 'driti' pain, anguish. 'urvātōish'
 - noun genitive singular of urvati - friendship, peace, contract, relation
 'huzentush' - 'of good understanding'; root 'zan' = Sanskrit 'jñā' =
 to know. 'rashnā' - instrumental singular of 'rashnā'; or locative
 singular of 'rashni'; rectitude, truth. 'vichiro' noun nominative singu-
 lar masculine; 'discerning', discriminating; root 'vi-chi' = Persian
 'gozidan' = to discern. 'khrūnyāt' = he may crush (Mills); "from
 wickedness or evil" (Darmesteter).

6 At³⁵ yastēm³⁶ nōit³⁷ nā³⁸ isemnō³⁹ āyāt⁴⁰,
 drūjō⁴¹ hvō⁴² dāmān⁴³ haithyā⁴⁴ gāt⁴⁵;
 hvō⁴⁶ zī⁴⁷ dregvāo⁴⁸ yē⁴⁹ dregvāitē⁵⁰
 vahishtō⁵¹, hvō⁵² ashavā⁵³ yahmāi⁵⁴
 ashavā⁵⁵ fryō⁵⁶; hyat⁵⁷ daēnāo⁵⁸
 paouruyāo⁵⁹ dāo⁶⁰ Ahurā⁶¹.

6 The man³⁵ who³⁶ inspite of being powerful³⁹ (referred to in stanza third) *does not³⁷ go⁴⁰ †near him³⁶ (in order to punish a wicked person) is himself⁴² truly⁴⁴ †considered⁴³ †as the creation⁴³ of the Druj⁴¹; because⁴⁷ he himself⁴⁶ (is) wicked⁴⁹ who⁴⁹ (is) best⁵¹ for the wicked (man)⁵⁰. (Quite contrary to this) he himself⁵² †is righteous⁵³ to whom⁵⁴ the righteous⁵⁵ (man) is beloved⁵⁶. In this way⁵⁷ Thou, O Ahura Mazda! hast fixed⁶⁰ first of all⁵⁹ the laws of the Religion⁵⁸.

† 'yastēm' = 'yas+tem' = 'yō tem' = who to him.

'āyāt' - imperfect subjunctive third person singular parasmaipada of root 'ā-i' class 2nd = 'Sanskrit ā-i' : to go up to. Before the termination 'a' is added.

‡ or 'to be in the abode of the Druj'; Sanskrit 'dhāman' = abode. About the meaning of the accusative case see my Avestā Grammar, Syntax p. 299.

5 Original meaning 'may go' 'gāt' - imperfect subjunctive third person singular parasmaipada of root 'gā' = Sanskrit 'gā' = to go. It can be also aorist. The idea here is that the person who inspite of having the power and means to destroy evil and wickedness fails to do so, is said to be on the side of the Druj.

⊛ The wicked person in the eyes of the righteous man is useless and undesirable and the wicked person being frightened and afraid remains far away from the righteous man and imputes false charges against him.

7 Kēm-nā⁶³ Mazdā⁶⁴ mavaitē⁶⁵ pāyūm⁶⁶
 dadāt⁶⁷, hyat⁶⁸ mā⁶⁹ dregvāo⁷⁰
 didareshatā⁷¹ aēnanghē⁷², anyēm⁷³
 thwahmāt⁷⁴ Āthraschā⁷⁵
 Mananghaschā⁷⁶; yayāo⁷⁷ shyaothanāish⁷⁸
 ashem⁷⁹ thraoshtā⁸⁰ Ahurā⁸¹;
 tām⁸² mōi⁸³ dāstvām⁸⁴ daēnayāi⁸⁵
 †frāvaochā⁸⁶.

7 When⁶⁸ any wicked person⁷⁰ *glares at⁷¹ me⁶⁹ in order to take revenge⁷² (or in order to torment)⁷², what⁶³ man⁶³ †will grant⁶⁷ protection⁶⁶ to me and to those belonging to me⁶⁹? (Who else will grant protection) of the fire⁷⁵ and of the mind⁷⁶ (i.e. of the happiness of the house and of the peace of mind), other than⁷³ Thee⁷⁴? †Through the deeds⁷⁸ of which two⁷⁷, O Ahura Mazda!⁸¹ righteousness⁷⁹ †is advanced.⁸⁰ †Do Thou declare⁸⁶ to me⁸³ (O Ahura Mazda!) that⁸² †knowledge⁸⁴ for the faith⁸⁵.

⊛ This strophe is quoted in Vendidad 8.20; Vendidad 11, 3; Vendidad 20.13.

Sanskrit root 'dṛsh' = to see; but if the word is derived from Sanskrit 'dhrsh' = to dare, then it would mean 'dares to injure or to torment me'. 'didareshatā' - desiderative imperfect tense third person singular ātmanepada.

‡ 'dadāt' - if the variant reading 'dadāo' as given in the footnotes instead of 'dadāt' is accepted and if 'nā' is taken as an adverb, then the sentence can be translated as under :- 'O Ahura Mazda!' whom hast Thou appointed Protector at that time (nā) for me and for those belonging to me?'

- 5 i.e. family happiness and through the deeds of the peace of mind.
- ❖ The root of the word 'thraoshtā' - is "thrush = thru, thrā" = skt 'tre' = to thrive.
- ❖ i.e., this idea viz. except Thee there is no other Protector; root 'dans' = Sanskrit 'dams') 'dans' = to see. 'dans+tvā' = 'dāstva'; see 'dāghishta' = most wise, wisest. Moreover, the root of the same word can also be 'dā' = to know. Professor Darmesteter has taken the Pahlavi word 'dastōbar' and the Modern Persian and Gujarati dastur to have been derived from the Avesta word 'dāstvabar'; 'dāstva' = law, doctrine of the Religion; 'dāstva-bar' means 'the administrator of the law of the religion', the Pontiff.
- ❖ 'frā-vaochā' - imperative second person singular parasmaipada of root 'frā-vach' = Sanskrit 'pra-vach'.

8 Yē⁸⁷ vā⁸⁸ mōi⁸⁹ yāo⁹⁰ gaēthāo⁹¹ dazdē⁹²

aēnanghē⁹³, nōit⁹⁴ ahyā⁹⁵ mā⁹⁶ āthrish⁹⁷

shyaothanāish⁹⁸ frošyāt⁹⁹; paityaoget¹⁰⁰ tā¹

ahmāi² jasōit³ dvaēshanghā⁴,

tanvēm⁵ ā⁶ yā⁷ im⁸ hujiātōish⁹ pāyāt¹⁰

nōit¹¹ duzhjyātōish¹² kāchit¹³ Mazdā¹⁴
dvaēshanghā¹⁵.

- 8 Whoso⁸⁷ *intends to harm^{92,93} my⁸⁹ settlements⁹¹, his
*flame of wrath⁹⁷ shall not⁹⁴ *harm⁹⁹ me⁹⁶ through
(his wicked) deeds⁹⁸; (but) *retribution¹⁰⁰ (of that
person) shall reach¹ him² with hatred⁴ (and
retribution) *will hinder¹⁰ his body⁷ *from happiness⁹,
not¹¹ *with anguish¹² even any¹³ (or each retribution)
(*will come) with repentance¹⁵.

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

- ❖ Original meaning "gives⁹² for harm⁹³". 'dazdē' = dastē' = dath + tē - present tense third person singular ātmanepada of root 'dā' - class 3⁹⁶.
- ¶ or his misfortune - harm; derived from 'ātar (fire)'; 'punishment' (Spiegel, Harlez and Darmesteter).
- 5 'frōšyāt' imperfect subjunctive third person singular parasmaipada of root 'so' = Sanskrit 'shā' = to wound, to injure; vowel 'ō' of the root is dropped; in Sanskrit too, 'ō' is dropped. See my Avestā Grammar page 207⁹.
- ❖ or "Retribution" (Dr. Haug). Original meaning 'to recoil'; root "Paiti-vaz"; 'vaz' = Sanskrit 'vah' = to go; present participle neuter nominative singular (paityaoget).

- ❖ original meaning 'through good life; through bad life'. In the original text these words are in genitive singular. Spiegel, Harlez and Mills also have translated as ablative singular.
- ❖ 'pāyāt' - Subjunctive third-person singular parasmaipada of root 'pā' class 2nd. (Vedic pā) has two opposite meanings: 1. to protect; to hinder, to withhold; to prevent from the good i.e., to hinder; to prevent from the bad i.e. to protect. See Mills, Gāthās page 139.
- # This translation does not seem to me to be satisfactory. In this meanings of these words viz. 'yā, im and Mazdā' could not be included.

9 Kē¹⁶ hvō¹⁷ yē¹⁸-mā¹⁹ aredrō²⁰ chōithat²¹
 pouruyō²² yathā²³ thwā²⁴ zevishtim²⁵
 uzēmōhi²⁶ shyaothanōi²⁷ spentem²⁸ Ahurem²⁹
 ashavanem³⁰ yā³¹-tōi³² ashā³³ yā³⁴ ashāi³⁵
 gēush³⁶ tashā³⁷ mraot³⁸ ishenti³⁹ mā⁴⁰ tā⁴¹
 tōi⁴² Vohū⁴³ Mananghā⁴⁴.

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

- ¶ Dr. Haug. I do not quite understand the meaning of this verse. The meanings of the separate word are given as under :-
 'chōithat' - root 'chit' = Sanskrit 'chit' = to know, to consider.
 'zevistim' - accusative singular of 'zevishtya' - adjective;
 'zevish = zush' = to love, to feel affection for; 'zevishtya' = friendly, loving.
 'uzēmōhi' - present tense first person plural parasmaipada of root 'uz' = Sanskrit 'uh' to regard, to consider lofty, to esteem, to honour.
 'gēush tashā' = fashioner of the world.

10 Yē⁴⁵ vā⁴⁶ mōi⁴⁷ nā⁴⁸ genā⁴⁹ vā⁵⁰ Mazdā⁵¹
 Ahurā⁵² dāyāt⁵³ anghēush⁵⁴ yā⁵⁵ tū⁵⁶
 vōista⁵⁷ vahishtā⁵⁸, ashim⁵⁹ ashāi⁶⁰ Vōhū⁶¹
 khshathrem⁶² Mananghā⁶³, yāschā⁶⁴
 hakhshāi⁶⁵ khshmāvatām⁶⁶ vahmāi⁶⁷ ā⁶⁸,
 frō⁶⁹ tāish⁷⁰ vispāish⁷¹ chinvatō⁷²
 frafrā⁷³ peretūm⁷⁴.

10 Whoso⁴⁵, O Ahura Mazdā⁵¹⁻⁵²! man⁴⁶ or⁵⁰ woman⁴⁹ may give⁵³ me⁵⁴ the best⁵⁵ (gift) of (this) life⁵⁴ which⁵⁵ Thou, indeed⁵⁶, "hast known"⁵⁷ (and) whoso⁵⁸ may rule over⁵⁹ righteousness⁵⁹ for the sake of "righteousness"⁶⁰ and "may exercise"⁶¹ (his) sovereignty⁶² through good mind⁶³, I will point out the path⁶⁴ to them⁶⁴ towards⁶⁴ Thy⁶⁶ worship⁶⁷ (or praise), (O Ahura Mazdā! (and) I will make them⁶⁸ all⁶⁹ cross⁷⁰ the "Chinvat"⁷¹ Bridge⁷².

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

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

11 Khshathrāish⁷⁴ yūjēn⁷⁵ Karapanō⁷⁶
 Kāvayascha⁷⁷ akāish⁷⁸ shyaathanāish⁷⁹
 ahūm⁸⁰ merengeidyāi⁸¹ mashīm,⁸²
 yēng⁸³ khvē⁸⁴ urvā⁸⁵ khvaēchā⁸⁶
 khraodat⁸⁷ daēnā⁸⁸, hyat⁸⁹ aibi -gemen⁹⁰
 yathrā⁹¹ chinvatō⁹² peretush⁹³,
 yavōi⁹⁴ vispāi⁹⁵ drūjō⁹⁶ demānāi⁹⁶ astayō⁹⁷.

11 *The Karapans⁷⁶ and the *Kavis⁷⁷ intend⁷⁵ to destroy⁷⁴ life⁸⁰ of humanity⁸² by means of wicked⁷⁸ deeds⁷⁸ and power⁷⁸ whom⁸¹ (for doing thus) their 'own⁸¹ souls⁸¹ and their own⁸¹ conscience⁸¹ hardened⁸⁷ (or incited). They (i.e., Karapans and Kavis) go⁸⁹ there where⁹¹ the Chinvat⁹² Bridge⁹² (is), but⁹³ their *dwelling⁹⁶ (is) for ever⁹⁵ in the abode⁹⁷ of the Druj⁹⁶ (i.e., in hell).

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

- ⊙ 'Karap' = (Pāzand Karaf) i.e., 'those wilfully deaf'. 'Kavi' = (Pāzand Kik) i.e., 'those wilfully blind'. Its significance is this that they do not pay attention to the commandments of the holy Zoroastrian Religion nor they are the acceptors of the same; See Hormazd Yasht 10th paragraph.
- ⊙ Rev. Mills.; 'world of men' (Darmesteter); the meaning of 'ahūm - mashīm' can be unto the world (as well as) 'unto man'.
- # 'khvē' - masculine nominative singular; 'khvaēchā' - feminine nominative singular.
- 5 Later Avestā form of 'yavōi vispāi' is 'vispāi yave'.
- ⊙ Its opposite is 'garō demāna' (Yasna 51.15). Garō imāne is Later Avestā form. For the word 'drujō demāna' there occurs in the Avestā 'daoazang' (See Vendidad 19.47).

- ◆ Rev. Mills; or existence, existing ones (Sanskrit 'asti')
But when they (i.e. Karaps and Kavis) will come up to the Chinvat Bridge in order to dwell for ever in the Abode of the Druj their souls and thier conscioence will bewail (Darmesteter) Similar somewhat to this see Yasna 51.14.

12 Hyat⁹⁹ us¹⁰⁰ ashā¹ naptyaēshū²
nafshuchā³ Tūrahya⁴ uz-jēn⁵
Frayānahyā⁶ aojyaēshū,⁷ Ārmatōish⁸
gaēthāo⁹ frādō¹⁰ thwakhshanghā¹¹;
at¹² ish¹³ Vohu¹⁴ hēm¹⁵ aibi-mōist¹⁶
Mananghā¹⁷; aēibyō¹⁸ rafedrāi¹⁹
Mazdāo²⁰ sastē²¹ Ahurō.

12 But⁹⁹ from the powerful⁷ descendant² and ³dynasty³ of the Turanian⁴ Frayāna⁶ (some) ⁵are at present born⁵ with majesty,¹⁰⁰ (who) by their dexterity¹¹ ⁹prosper¹⁰ the settlements⁹ of Ārmatī⁸ (piety) owing to Asha¹. With them¹¹ (the Creator) Ahura Mazda²⁰⁻²² ¹gets merged¹⁵⁻¹⁶ through Good¹⁴ Mind¹⁷ (and) for (their) happiness¹⁹ (the Creator) Ahura Mazda²⁰⁻²² ¹points out the right path²¹ to them¹⁸.

⊛ 'nafshuchā' - presumably this word is locative plural of 'napat'.

⊛ 'uz-zan'. 'z' is changed to 'j'. Aorist.

Original meaning "(are) prosperity - bringing".

¶ i.e., they have friendship with the Creator Ahura Mazda.

'aibi-mōist' - Aorist third person singular parasmaipada of root 'mith' = Sanskrit 'meth' = to unite, to get merged.

5 root 'sangh' = Sanskrit 'shās' 'Pra - anu - shās'; = to lead class 2nd.
On the borders of Iran some mischievous Turanian tribes had given up the undesirable profession of robbing and plundering and have accepted the Zoroastrian Religion and began to behave like true Zoroastrians. From this verse Dr. Mills draws such a conclusion.

13 Yē²³ Spitāmē²⁴ Zarathushthrem²⁵rādanghā²⁶ maretaēshū²⁷ khshnāush²⁸hvō²⁹ nā³⁰ ferasrūidyāi³¹ eredhvō³²at³³ hōi³⁴ Mazdāo³⁵ ahūm³⁶ dadāt³⁷Ahurō³⁸ ahmāi³⁹ gaēthāo⁴⁰ Vohū⁴¹ frādat⁴²Mananghā⁴³ tēm⁴⁴ vē⁴⁵ ashā⁴⁶mēhmaidī⁴⁷ hush-hakhāim.⁴⁸

13 Whoso²³ among men²⁴ ♀ shall please²⁵ Spitamā²⁴ Zarathushtra²⁵ ♀ with the gift of affection (or with happiness)²⁶, that man himself²⁹ (is) ♀ worthy³² of proclaiming³¹ (the commandments of Religion). To that (man)³⁴ Ahura Mazda³⁵⁻³⁸ will grant³⁷ ♀ heaven³⁶ (and) on account of good³¹ thought³² shall render prosperous⁴² his³⁹ family and ♀ cattle⁴⁰.

O Asha⁴⁶ (Righteousness)! ♀ we regard⁴⁷ that (man)⁴⁴ thy⁴⁵ true friend⁴⁸.

- ♣ 'rādangh' = Sanskrit 'rādhas' = favours, joy, wealth; root 'rād' = to please, to satisfy. "By means of the gift" (Spiegel, Harlez and Darmesteter).
- ♣ Original meaning '(will be) pleasing' i.e., by pleasing and showing kindness to him, will please him by helping in his task of the Religion.
- # General meaning of 'eredhvō' is 'exalted', 'of high status'.
- ¶ Considering 'ahum' as 'vahisitem ahum', i.e. 'Heaven, Paradise'. "(prosperous) life" (Mills); "place in the other world" (Darmesteter).
- § Sheth K.R. Camaji. Original meaning 'creatures, settlements'.
- ♣ or as thy true friend we revere 'mēhmaidī' h-Aorist first person plural āmanepada of root 'man' = Sanskrit 'man' = to regard, to honour. 'n' of the root being dropped and by adding Aorist - h and termination. Original word 'man+h+maidī'.

14 Zarathushtrā⁴⁹ kastē⁵⁰ ashavā⁵¹ urvathō⁵²mazōi⁵³ magāi,⁵⁴ kē⁵⁵ vā⁵⁶ ferasrūidyāi⁵⁷vashti⁵⁸. At⁵⁹ hvō⁶⁰ Kavā⁶¹ Vishtāspō⁶²yāhi⁶³. Yēngstū⁶⁴ Mazdā⁶⁵ hadēmōi⁶⁶minash⁶⁷ Ahurā⁶⁸, tēng⁶⁹ zbayā⁷⁰Vanghēush⁷¹ ukhdhāish⁷² Mananghō⁷³.

14 O Zarathushtra! for this great⁵¹ ♀ mission⁵² who (is) Thy⁵⁰ true⁵⁴ friend⁵³? or⁵⁸ who⁵⁵ wishes⁵⁶ to proclaim (or to make known amongst the populace) (the commandments of thy Religion)?

(Prophet Zarathushtra replies:) 'Indeed'⁵⁹ ♀ brave⁶³ Kay⁶¹ Vishtāspa⁶² himself⁶⁰.

♣ I invoke⁷⁰ them⁶⁵ through the sacred verses⁷² of (my) good⁷³ thought⁷¹ ♀ whom⁶⁴ Thou⁶¹, O Ahura Mazda!⁶⁵⁻⁶⁸ hast regarded⁶⁷ worthy (of sitting) in the (heavenly) ♀ assembly⁶⁶.

- ♣ i.e., for helping in the herculean task of thy Prophetship.
- ♣ Or adventurous, enterprising; 'yah' = Sanskrit 'yas' = to work hard.
- # 'Yengstū' = 'yeng+tū' = Whom Thou; 's' is redundant.
- ¶ Dr. Haug; or in the seat (of heaven); 'hadema' = Sanskrit 'sadas' = Session, assembly; root 'had' = Sanskrit 'sad' = Latin sed-ere to sit.
- § Original meaning: 'Thou hast seen'; Thou hast measured (through their deeds); imperfect tense class 9th second person singular parasmaipada of 'mi' = Sanskrit 'mi' - to see, to measure. "Thou hast elected" (Haug); "Thou hast united" (Harlez); "Thou wilt meet" (Mills).
- ♣ i.e., I ask for help by remembering or invoking sacred verses uttered through good thought.

15 Haēchat-aspā⁷⁴ vakhshyā⁷⁵ vē⁷⁶

Spitamāonghō⁷⁷ hyat⁷⁸ dāthēng⁷⁹

Vichayathā⁸⁰ adāthāschā;⁸¹ tāish⁸²

yūsh⁸³ shyaothanāish⁸⁴ ashem⁸⁵

khshmaibyā⁸⁶ daduyē⁸⁷ yāish⁸⁸

dātāish⁸⁹ paouruyāish⁹⁰ ♦ Ahurahyā⁹¹.

15 O "scions of Haechat-aspā⁷⁴ of the family of Spitamā⁷⁷ (now) unto you⁷⁶ "I will declare⁷⁵ (the commandments of the Religion) because⁷⁸ "you discriminate⁸⁰ (or recognise) right⁷⁹ and "wrong⁸¹. Through these deeds (of yours) in accordance with the primeval⁸⁰ laws⁸² of Ahura Mazdā⁸¹ you⁸³ "have decided⁸⁷ righteousness⁸⁵ for yourselves⁸⁶.

♦ Except this verse, in every verse of the Hās (or chapters) of the Ushtavaiti Gāthā there are five lines. Only in this verse 15^a there are four lines. Presumably one line seems to have been lost. yāis - Ahurahyā - this last line occurs at the end of first 10 Kardas of Bahrām Yasht in Later Avestā form as under:- 'yāish dātāish paouryāish Ahurabe'.

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

⊛ 'vakhshyā' - future tense first person singular parasmaipada; termination 'mi' at the end is dropped. Original form 'vach+shya+mi'.

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

¶ 'vichayathā' - present tense second person plural parasmaipada of root 'vi-chi' = Sanskrit 'vi-chi' Persian- gozidan = to choose.

5 I.e., you have, as it were, acquired the name of living your life on the path of Righteousness in accordance with the fixed laws of Ahura Mazdā for enhancing the prosperity of the world. 'daduyē' - infinitive used as adverb (See Yasna 28.2; 29.3; 31.5; 43.11., 12.14; 44.2; 17.51.20)

16 Ferashaoshtrā⁹² athrā⁹³ - tū⁹⁴ aredrāish⁹⁵

idi⁹⁶ Hvōgvā⁹⁷ tāish⁹⁸ yēng⁹⁹ usvahi¹⁰⁰

ushtā-stōi¹; yathrā² ashā³ hachaitē⁴

Ārmaitish,⁵ yathrā⁶ Vanghēush⁷

Mananghō⁸ ishtā⁹ khshathrem¹⁰, yathrā¹¹

Mazdāo¹² varedemām¹³ shaēiti¹⁴ Ahurō¹⁵.

16 O Frashaoshtra⁹² of the Family of "Hvōva! "go⁹⁶ thou⁹⁴ thither⁹³ together with⁹⁵ those "helpers⁹⁵ whom⁹⁹ we both "have chosen¹⁰⁰ "for the benefits of the world.

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

Where⁷ Perfect mindedness⁵ follows⁴ ♦ righteousness. Where⁶ the desirable⁸ sovereignty¹⁰ of the Good thought (reigns), (and) where¹¹ Ahura Mazdā¹²⁻¹⁵ dwells¹⁴ ♦ in this own honoured Abode¹³.

⊛ 'Hvō-gvā' - the Later Avestā form of Hvō-gvā is Hvōva=Persian Habōb = the name of the family of Frashaoshtra and Jāmāspa. The wife of Prophet Zarathushtra also belonged to this same family. Frashaoshtra was the Father-in-Law of Holy Zarathushtra.

⊛ "generous helpers" (Mills) "Religious Devotee" (Harlez): The meaning of 'aredra' is also "offerer, worshipper".

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

¶ 'usvahi' - present tense first person dual parasmaipada of root 'vas' = Sanskrit 'vash', to wish, to desire class 2nd. 'usvahi' = Sanskrit 'ushvas, usvah'. 'a' from the root is dropped. For its explanation, see my Avestā Grammar, page 195.

5 'idi' - imperative second person singular parasmaipada of root 'i' = to go Sanskrit 'i' to go, Class 2nd. "O Frashaoshtra! go thou thither for taking thy gift. O son of Hvō-gva! go thou to take what we both wish". (Darmesteter).

- ❖ 'ashā' instrumental singular of 'asha'; see my Avestā Grammar section 625 page 300.
- ◆ Mills. 'chosen abode' (Spiegel and Justi); "abode according to his own wish" (Darmesteter); "dwelling place" (Haug). Somewhat equivalent to Avestā 'vare dem' there is Sanskrit "vardhamān", 'vartana'=abode, house. Professor Justi explains this word as under: 'vare'=chosen; 'dem'=abode.

17 Yathrā¹⁶ vē¹⁷ afshmāni¹⁸ sēnghāni¹⁹

nōit²⁰ anafshmām²¹ Dē-jamāspā²²

Hvō-gvā²³; hadā²⁴ vēstā²⁵ vahmēng²⁶

seraoshā²⁷ rādanghō²⁸, yē²⁹ vichinaot³⁰

dāthemchā³¹ adāthemchā,³² dangrā³³

mantū³⁴ ashā³⁵ Mazdāo³⁶ Ahurō³⁷.

17 O Wise-Jāmāspa²² of the family of Hvō-gva²³! I will praise¹⁹ you¹⁷ ^oin poetic cadence¹⁸ ^otoo¹⁶, - not²⁰ in ordinary language²¹ whoso²⁹ ^owith the known²⁵ obedience²⁷ ever²⁴ (dedicates) venerable²⁶ offerings²⁸ (unto Ahura Mazdā) and ^ocan discriminate between right³¹ and wrong³² (i.e., true and false), (upon that person) Ahura Mazdā³⁶ ^owill maintain³⁴ affection "by means of His Omniscient righteousness"³³.

☆ Professor Darmesteter has read the initial word 'yathrā' of this verse as 'yathā' and has translated it "also, too".

† 'afsmāni' - locative singular of 'afsmān' -

'vēstā'='vista' (Later Avestā form) = Sanskrit 'vitta'; root 'vid' = Sanskrit 'vid'.

‡ 'vichinaot' root 'vi-chi' = Persian 'gozidan' = to choose.

§ Professor Harlez.

❖ 'mantu' - imperative third person singular parasmaipada of root 'man' = Sanskrit 'man' = to think. I do not consider the translation of this strophe satisfactory.

18 Yē²⁷ maibyā³⁸ yaosh³⁹ ahmāi⁴⁰ aschit⁴¹
 vahishtā⁴², makhvyāo⁴³ ishtōish⁴⁴ Vohū⁴⁵
 chōishem⁴⁶ Mananghā⁴⁷; āstēng⁴⁸ ahmāi⁴⁹
 yē⁵⁰ nāo⁵¹ āstāi⁵² daiditā⁵³; Mazdā⁵⁴
 ashā⁵⁵ khshmakem⁵⁶ vārem⁵⁷
 khshnaoshemnō,⁵⁸ tat⁶⁰ mōi⁶⁰ khratēush⁶¹
 mananghaschā⁶² vichithem⁶³.

18. Whoso¹⁷ (is the source of) *delight³⁹ to me³⁹, best⁴² (gift) **will be accrued⁴¹ to him⁴⁰, and with good⁴⁵ thought⁴¹ I *may give²⁶ (him) (a share) of my⁴³ possession⁴⁴ But calamity⁴⁸ (° will befall) him⁴⁹ who⁵⁰ will inflict⁵⁵ pain⁵⁷ upon us⁵¹.

O Ahura Mazdā⁵⁴ through righteousness⁵³ I °wish to satisfy⁵⁸ °Thy °wish⁵⁷. This (is) °the only decision⁶¹ of my⁶⁰ wisdom⁶¹ and mind⁶² (as well).

- ◆ Harlez: "purity" (Mills; Sanskrit 'yās'), "who bestowed most favours upon me" (Haug); whoso (gives) purity to me (Mills).
- ◊◊ Original meaning 'may be' 'aschit' - imperfect tense third person singular parasmaipada of root 'ah' = Sanskrit 'as' = to be; class 2nd.
- ◊ In comparison to 'yat+cha' = yaucha (vide Yasht 15.43). If 'aschit' is considered to be derived from 'at+chit' and if it is translated by 'indeed', then the sentence would be translated as under - I indeed give the best (share) of my possession to him who (is) the source of joy to me. Whoso will make me free from want (or rich) I will taste him the gifts of Vohu Manangh. (Darmesteter).
- ◊ Oppression will be inflicted (by others) upon him who will inflict oppression upon us. 'daiditā' - potential mood third person singular āmanepada.
- # In the original text it is in plural just as in the Gāthās the pronoun for Ahura Mazdā sometimes occur in plural: e.g., Yasna 28. 2; Yasna 34.14
- ¶ See Ashishvang Yasht paragraph 2nd.
- 5 original meaning: "I am wishing to satisfy". 'khshnaoshemnō' present participle āmanepada nominative singular masculine of root 'khshnu' = to please, to propitiate, to satisfy.
- ◊ 'vichithem' root 'vi-chi' = Sanskrit 'vinis-chi, nis-chi' = to decide, to resolve, to give judgement.

19 Yē⁶⁴-mōi⁶⁵ ashāt⁶⁶ haithim⁶⁷ hachā⁶⁸
 vareshaiti⁶⁹ Zarathushtrāi⁷⁰, hyat⁷¹
 vasnā⁷² ferashōtemem⁷³, ahmāi⁷⁴ mizhdem⁷⁵
 hanentē⁷⁶ parāhūm⁷⁷, manē⁷⁸-vistāish⁷⁹
 mat⁸⁰ vispāish⁸¹ gāvā⁸² azi⁸³; tāchit⁸⁴ mōi⁸⁵
 sās⁸⁶ tvēm⁸⁷ Mazdā⁸⁸ vaēdishtō⁸⁹.

19. Whoso⁷⁴ shall *manifestly⁶⁷ (or truly) *accomplish⁶⁶ for me⁶⁵, Zarathushtra,⁷⁰ through righteousness^{66,68} (and) °°sincere⁷³ wish⁷², to that (man⁷⁴), they °will consider deserving⁷⁶ of the reward⁷⁷ in the world to come⁷⁷ and on⁸² (this) revolving⁷³ °earth together with⁸⁰ °wealth⁸¹ comprising entire⁸¹ honours⁷⁹. This⁸⁴ (fact), O Omniscient⁸⁸ Ahura Mazdā! Thou⁸⁷ °didst teach⁸⁹ me⁸⁵.

Explanation:-Prophet Zarathushtra tells his disciples thus: 'whoso will help me with his sincere heart in my Prophetic Mission enthusiastically, his honour and fame will be enhanced after death and deserving reward will be granted to him in the world beyond'.

- ◆ 'haithim' = Sanskrit 'satyam' (adverb) = truly, indeed.
- ◊◊ in the sense of English word 'ardent'. Original meaning is 'most progressive'.
- ◊ 'vareshaiti' - future tense third person singular parasmaipada of root 'verez' - Original form 'varez+sha+ti'.
- ◊ "On the imperishable earth" (Haug): "through the holy pregnant" (Mills) 'gāvā azi' - feminine instrumental singular; later Avestā form is 'gava'.
- # 'manē-vista' manē = Sanskrit 'mān' = honour, respect; Sanskrit root 'man'. 'Manē' = Later Avesta form 'manangh', meaning, 'mind, thought'. 'vista' = Sanskrit 'vitta' = wealth, property, strength. "Obtained the blessings of the entire will power" (Mills); all good things -

property which can be had (Haug.)

- ¶ Ahura Mazda and the Ameshā Spentās or those reward-giving Yazatas appointed by Ahura Mazda may be taken as its subject; verb is impersonal.
- § 'sās' (=sangh+s) - Root Aorist second person singular parasmaipada of root 'sangh' = Sanskrit 'shams', 'shās' = to teach.

20 Ushtā ahmāi yahmāi ushtā kahmāichīti

vasē-khshayās Mazdāo dāyāt Ahurō

utayūiti tevishi gat tōi vasemī

ashem deryēyāi tat mōi dāo Ārmaītē

rāyō ashish Vanghēush gaēm Mananghō*.

(This strophe should be recited twice)

Ashem Vohu³. Kamnamaēzām¹ hāitim²

yazamaide³. Ushtavaitim⁴ Gāthām⁵

ashaonim⁶ ashahe⁷ ratūm⁸ yazamaide⁹.

Ushtavaityāo¹⁰ Gāthayāo¹¹ handātā¹²

yazamaide¹³.

Yenghe hātām āat yesne paiti vanghō,

Mazdāo Ahurō vaēthā ashāt hachā,

yāonghāmchā tāsčā tāosčā yazamaide.

We revere¹ the Hā² (called) kām-nemōi-zām¹. We revere the Holy³ Ushtavad Gāthā⁵ who (are) the Lords of Holiness. We revere¹¹ the prayer-Hymn¹² of Ushtavad¹⁰ Gāthā.

(To be recited in Bāz) Ahuramazda khōdāe, awazūnie mardum mardum sardagān hamā sardagān hambāyaste vehān, oem behedin Māzdayasnān āgahi āstavāni neki rasānad; aedūn bād. (Recite loudly) Yathā Ahū Vairyō 2.

Yasnemcha vahmemcha aojascha zavarecha āfrināmi,
 Ahurahe Mazdāo raēvatō khvarenanguhatō,
 Ameshanām Spentānām, Gāthābyo Spentābyō
 ratu-khshathrābyō ashaonibyō, Ahunavaityāo
 Gāthayāo, Ushtavaityāo Gāthayāo, Spentā-Mainyēush
 Gāthayāo, Vohu khshathrayāo Gāthayāo,
 Vahishtōishtōish Gāthayāo, ashaonām
 fravashinām ughranām aiwithūranām,
 Paoiryō-tkaēshanām fravashinām, nabā-
 nazdishtanām fravashinām. Ashem Vohū.1

Ahmāi raēshcha; Hazangrem;

Jasa Me avanghe Mazda; Kerfeh Mōzd.

- ❖ This same strophe occurs as the first strophe of the first Hā of this Gāthā.
 For its translation and explanation see page 95-96.

Hās or Chapters of Spentōmad *Gāthā

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

Khshnaothra Ahurahe Mazdāo.

Ashem Vohū 1.

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

Az hamā gunāh patet pashemānum; as
 harvastin dushmat duzhukht duzhvarsht; mem
 pa geti manid oem gōft, oem kard, oem jast,
 oem būn būd ested. Az ān gunāh manashni
 gavashni kunashni tanī ravanī geti minoāni,
 okhe awākhsh pashemān pa sē gavashni pa
 patet hōm, khshnaothra Ahurahe Mazdāo,
 tarōidite angrahe mainyēush; haithyāvarshtām
 hyat vasnā ferashōtemem; staomi ashem.

Ashem Vohu 3.

- ❖ The name of this Gāthā is derived from its very beginning, i.e. from the word 'Spentā Mainyu' occurring in the beginning of the first strophe of the first Hā. It became 'Spentōmat' in Pahlavi.
- ❖ Know that the chapters of the Gāthās are enjoined to be recited on the days of Gāthā Gāthānbārs, yet if the Hās of any Gāthā may be recited on any day along with the khshnuman of Sarōsh Yazat or of any Yazat, there is no objection at all.

This khshnuman also occurs in the Āfrinagāni Gāthā.

Translation: May from amongst Gāthā Gāhānbārs (i.e. out of the five Gāthā-Gāhānbār days) (viz) Ahunavad Gāthā, Ushtavad Gāthā, Spentiomad Gāthā, Vohu-khshathra Gāthā and Vahishtiōisht Gāthā and Holy Fravashis come up (unto this prayer)!

¶ For its translation, see the translation of Ahura Mazda 'khōdāe'.

Fravarāne Mazdayasnō Zarathushtrish vīdāēvō
ahura tkaēshō (*recite whatever Gāh may be*)

Ahurahe Mazdāo raēvatō khvarenanguhatō,
Ameshanām Spentanām, Gāthābyo Spentābyō
ratu-khshathrābyō ashaonibyō, Ahunavaityāo
Gāthayao, Ushtavaityāo Gāthayāo, Spentā mainyēush
Gāthayāo, Vohu khshathrayāo Gāthayāo,
Vahishtiōishtōish Gāthayāo, ashaonām Fravashinām
ughranām aiwithūranām, Paoiryō-tkaēshanām
Fravashinām, nabā-nazdishtanām Fravashinām.
Khshnaothra, yasnāicha vahmāicha, khshnaothrāicha
frasastayaēcha, yathā Ahū Vairyō zaotā
frā me mrūte, athā ratush ashāt-chit hacha frā
ashava vidvāo mraotū.

Ahurem Mazdām raēvantem khvarenanguhantem
yazamaide; Ameshā Spentā hu-khshathrā
hudhāonghō yazamaide. Gāthāo Spentāo ratu-
khshathrāo ashaonish yazamaide; Ahunavaitim
Gāthām ashaonim ashahe ratūm yazamaide;
Ushtavaitim Gāthām ashaonim ashahe ratūm
yazamaide; Spentā-mainyūm Gāthām ashaonim
ashahe ratūm yazamaide; Vohu-khshathrām Gāthām
ashaonim ashahe ratūm yazamaide; Vahishtiōishtim
Gāthām ashaonim ashahe ratūm yazamaide;
ashaonām vanguhish sūrāo spentāo Fravashayō
yazamaide. Ahunem Vairim tanūm pāiti, Ahunem
Vairim tanūm pāiti; Ahunem Vairim tanūm *pāiti;
Yathā Ahū Vairyō I.

♦ For the translation of this entire paragraph see pages 1-3.

Ha 47th1 Nemō¹ vē² Gāthāo³ ashaonish⁴.

YSpentā⁵ Mainyū⁶ Vahishtāchā⁷
 mananghā⁸ hachā⁹ ashāt¹⁰ shyaothanāchā¹¹
 vachanghāchā¹², ahmāi¹³ dān¹⁴
 Haurvātā¹⁵ Ameretātā¹⁶ Mazdāo¹⁷
 khshathrā¹⁸ Ārmaiti¹⁹ *Ahurō²⁰.

(This stanza should be recited twice).

Homage¹ (be) unto you², O Holy³ Gāthā¹! *Owing to best⁴ thought⁵, word¹² and deed¹¹ (inspired) through⁷ righteousness¹⁰ (the Creator) Ahura Mazda^{17,20} *doth give¹⁴ *unto us¹³ happiness¹⁵ (of this world) and immortality¹⁶ (of the world beyond) (i.e., Heaven), prosperity¹⁸ and *perfect mindedness¹⁹ through Spentā Mainyu (i.e., beneficent spirit)²⁰.

- ⊕ Note that just as this stanza is recited twice here, in the same way this first strophe is also recited twice at the end of each Hā of 'Spentōmad Gāthā'.
- ⊕ Know that in each verse of 'Spentōmad Gāthā' there occur four lines in a poetic form. In every line there are 11 syllables (4+7) i.e., there is usually caesura after the fourth syllable.
- # i.e., if life is lived with good thought, good word and good deed, grasping tightly the path of righteousness by us.
- ¶ About 'ahmāi', see Avestā Grammar, and Mills and Darmesteter. Also the meaning of 'ahmāi' is 'unto him'; unto him means 'unto the holy man', about which it is alluded in verse 4-5 of the same Hā.
- 5 'Haurvātā Ameretātā' and 'khshathrā Ārmaiti' - I have taken both these as dvandva compound accusative dual. As regards its explanation see my Avestā Grammar page 60, para 85^o.
- ⊕ 'dān-' Root Aorist third person plural parasmaipada of root dā-to give. Just as it occurs in Persian, so also the verb occurs in the plural of respect for Ahura Mazda, here. See Yasna 34.14.

2 Ahyā²¹ Manyēush²² Spēnishtahyā²³

vahishtem²⁴, hizvā²⁵ ukhdhāish²⁶
 vanghēush²⁷ ēēānu²⁸ mananghō²⁹,
 Ārmatōish³⁰ zastōibyā³¹ shyaothanā³²
 verezyat³³; ōyā³⁴ chisti³⁵ hvō³⁶ patā³⁷
 ashahyā³⁸ Mazdāo³⁹.

- 2 (Any person) owing to (good) words (spoken)²⁰ through (his) tongue²⁵ (and) *mouth²³ and owing to deed¹² (performed) *by both the hands³¹ of (his) good²⁷ thought²⁹ and behaviour (or perfect mindedness)³⁰ *can secure³³ the best²⁴ (thing) (i.e., happiness of Heaven) of that²¹ Most Beneficent²² Spirit²³ (i.e., of Ahura Mazda).
- *Only³⁴ owing to (His Omniscient) *knowledge³⁵ Ahura Mazda³⁹ Himself³⁰ (is) the father³⁷ of righteousness³⁸ (i.e., the origin of Truth).

- ⊕ Pahlavi Reverend. Mills and Professor Darmesteter.
- ⊕ i.e., with the best possible effort. It is an allegorical writing.
- # The meaning of 'verezyat' is to be taken as English word 'to work out, to achieve'.
- ¶ 'ōyā' - is the form of the instrumental singular feminine of 'aēva' - meaning 'one'. From the word 'aēva' letter 'v' is dropped and 'ae' = is changed to 'ōl'.
- 5 Like the word 'khratu', the word 'chisti' occurs also for Ahura Mazda.

3 Ahyā⁴⁰ Manyēush⁴¹ tvēm⁴² ahī⁴³ tā⁴⁴
 spentō⁴⁵, yē⁴⁶ ahmāi⁴⁷ gām⁴⁸ rānyō-
 skeretim⁴⁹ hēm-tashat⁵⁰, at⁵¹ hōi⁵²
 vāstrāi⁵³ rāmā-dāo⁵⁴ Ārmaitim⁵⁵
 hyat⁵⁶ hēm⁵⁷ Vohū⁵⁸ Mazdā⁵⁹
 hēmē - frashtā⁶⁰ Mananghā⁶¹.

3 O Ahura Mazdā⁵⁹ of this⁴⁰ spirit⁴¹ Thou⁴² art⁴³
 bountiful⁴⁵ (Thou) who⁴⁶ art joy-giving⁴⁴ fashioned⁵⁰
 (this) ¹joy-producing⁴⁸ world⁴⁸ (and) Ārmaiti
 (i.e. humility)⁵³ for ²our ³benefit⁵⁷ through ⁴communed⁵⁰
⁵Vohu Manah⁵⁸⁻⁶¹.

○ 'ahmāi' - Possessive Pronoun dative singular; form 'ahma'.

⊙ or "for the work-industry" (Mills).

* "hēm-parstā=hēm -parshta" (Later Avestā form); root "hām
 peres"=Sanskrit "sam-prchch"; see Yasht 22.14; Vendidad 19.3.

¶ i.e., through Thy omniscient thought.

§ See Yasna 44.6; Yasna 50.2.

4 Ahmāt⁶² Manyēush⁶³ rāreshyeinti⁶⁴
 dregvantō⁶⁵, Mazdā⁶⁶ Spentāt⁶⁷ nōit⁶⁸
 ithā⁶⁹ ashāunō⁷⁰; Kasēushchit⁷¹ nā⁷²
 ashāunē⁷³ kāthē⁷⁴ anghat⁷⁵, isvāchit⁷⁶
 hās⁷⁷ paraosh⁷⁸ akō⁷⁹ dregvāitē⁸⁰.

4 O Ahura Mazdā⁶⁶! owing to the good fortune of
 Spentā⁶⁷ Mainyu⁶³ wicked persons⁶⁵ are tormented⁶⁴
 *but⁶⁹ not⁶⁸ (so) the righteous persons⁷⁰. For (keeping) righteous
 man (pleased) even any person⁷² is⁷³ *in
 the need⁷⁴ of some (thing)⁷¹. For (keeping) the wicked man
 (pleased) a wicked⁷⁹ person⁷⁷ (in spite of being)
 **powerful⁷⁶ **is⁷⁵ in the need⁷⁴ of plenty⁷⁸.

◇ 'ithā' = 'atha' = Sanskrit 'atha' = but, or alternatively, righteous per-
 sons⁷⁰ (are) not⁶⁸ so⁶⁹; ithā = Sanskrit 'ityam' = 'thus', 'just so'.

◆ Original meaning 'in the desire, in the yearning': root
 'kā' 'kan' = Sanskrit 'kan' = to desire, to love.

⊙⊙ 'isvāchit' - nominative singular of 'isvan' from root 'is' Sanskrit 'ish'
 = to be able, to rule over, See Yasna 43.14.

⊕⊕ Darmesteter gives the significance of this verse as under, although it
 cannot be translated accordingly: "Whether the religious man
 may be poor or rich, yet this is incumbent on him to do good to
 the virtuous pious man and to harm the wicked person."

5 Tāchā⁸¹ Spentā⁸² Mainyū⁸³ Mazdā⁸⁴

Ahurā⁸⁵, ashāunē⁸⁶ chōish⁸⁷ yā⁸⁸-zi⁸⁹

chīchā⁹⁰ vahishtā⁹¹; hanarē⁹² thwahnāt⁹³

zaoshāt⁹⁴ dregvāo⁹⁵ bakhshaiti,⁹⁶

ahyā⁹⁷ shyaothanāish⁹⁸ akāt⁹⁹

āshyās¹⁰⁰ mananghō¹.

5 O *Bountiful⁸² invisible⁸³ Ahura Mazdā⁸⁴! Thou verily *dost give⁸⁵ unto the righteous (man)⁸⁶ that⁸⁷ which⁸⁸ is the best⁸⁹ (i.e. happiness of this world and that of the world beyond). But the wicked⁹⁰ (man) on account of his⁹¹ (wicked) deeds⁹², (remaining) far from Thy⁹³ *love⁹⁴, *doth partake of⁹⁵ (his) *share⁹⁶ (i.e. consequences of his own action) and becomes¹⁰⁰ *the co-dweller with (the Druj called) Akōman⁹⁹.

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

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

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

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

§ 'bakhshaiti' - root 'buj' = Sanskrit 'bhuj' = to share, to gain.

◊ 'āshyās' - present participle nominative singular masculine of root 'shī' = Vedic 'kshī' = to dwell, to abide.

6 Tā² dāo³ Spentā⁴ Mainyū⁵ Mazdā⁶ Ahurā⁷,

āthrā⁸ vanghāu⁹ vidāitē¹⁰ rānōibyā¹¹

Ārmatōish¹² debāzanghā¹³ ashakhvyāchā¹⁴;

Hā¹⁵ zi¹⁶ pourush¹⁷ ishentō¹⁸ vāurāitē¹⁹.

6 O Bountiful⁴ invisible⁵ Ahura Mazdā⁶ through (Thy) *Fire⁸ Thou dost give¹ *that² (i.e. reward as stated above) in good decision¹⁰ (i.e. by rendering proper justice), to the two *rivals¹¹, in accordance with *the advancement¹² of (their) perfect mindedness¹³ and righteousness¹⁴; and that (proper) *justice (of Thine) is indeed¹⁵ *approved¹⁹ fully¹⁷ *by the contestants¹⁶.

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

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

The same word occurs as a verb (debāzaiti) in Yasna Hā 44.7. root 'debh' (Gāthā) = 'ni-bh' (Later Avestā) = Sanskrit 'bamh' to increase, to be great.

¶ 'vanghāu vidāitē' - locative singular root 'vi-dā' = Sanskrit 'vi-dā' = to cut. Just as the English word 'decision' is derived from the Latin 'caedere', to cut, in the same way, in Avestā the word for decision too is derived from the root 'vi-dā' = to cut.

§ 'tā' = those two - accusative dual; see Yasna 51.2; those two means 1. reward of goodness 2. punishment of evil.

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

◆ 'ishentō' the same word occurs in Yasna 30.1 in the vocative plural.

◊◊ 'vāurāitē' - Intensive verb present subjunctive third person singular ātmanepada; Original word 'vāvraītē'. Also the same form can be imperfect third person dual ātmanepada of root 'var' -; termination 'āitē' is added.

7 Spentā Manyū vahishtāchā mananghā

hachā ashāt shyaothanāchā

vachanghāchā ahmāi dān Haurvātā

Āmeretātā Mazdāo khshathrā

Ārmaiti Ahurō.

*(This strophe should be recited twice).*Ashem Vohū 3. Spentā Mainyūm¹ Hāitim²yazamaide³. Yenghe hātām āat yesne

paiti vanghō, Mazdāo Ahurō vaēthā ashāt

hachā, yāonghāmchā tāschā tāoschā

yazamaide.

We revere¹ the Hā² (named) Spentā Mainyū¹⊙ For its translation see Hā 47th verse 1st., page 204.Hā 48th1 Yezi¹ adāish² Ashā³ drujem⁴ vēnghaiti,⁵hyat⁶ āsashutā⁷ yā⁸ daibitānā⁹fraokhtā¹⁰ ameretāiti¹¹ daēvāishchā¹²mashyāishchā,¹³ at¹⁴ tōi¹⁵ savāish¹⁶vahmem¹⁷ vakhshat¹⁸ Ahurā¹⁹.

1 When¹ (the righteous - virtuous [⊙] man) [⊙]will smite² the druj (i.e., deceit, falsehood)³ by means of (his) benevolent [⊙]deeds⁴ (and) by means of righteousness⁵, (and) when⁶ the things⁷ which (were declared¹⁰ ¹to be deceit⁸ by the Daevas¹² (and) by (wicked) persons¹³, ⁵will come out in their true shapes⁷, then¹⁴, O Ahura Mazdā!¹⁹ Thy adoration¹⁷ [⊙]will spread¹⁸ together with the benefits¹⁶ (arising therefrom).

⊙ About whom a reference was made in the Hā preceding it; see yasna 47.5.

⊙ 'adāish' (=ādāish) - instrumental plural; root 'dā' = Sanskrit 'dā' = to make; or by means of gifts; root 'dā' = Sanskrit 'dā' = to give, to award.

'vēnghaiti' - Future Present third person singular parasmaipada of root 'van' = Sanskrit 'van' = to smite; original form - 'van + ha + ti'.

‡ 'daibitānā' - root 'dab' = Sanskrit 'dabh-dumbh' = to deceive. Professor Darmesteter compares the final ending 'tānā' with the termination 'tan' used in the infinitive in Persian.

§ Reverend Mills; in Pahlavi too the sense is the same.

⊙ 'ameretāiti' - means "in immortality, in the Heaven, in the happiness of Heaven". I could not give the meaning of this word in the above translation.

2 Vaochā²⁰-mōi²¹, yā²² tvēm²³ vidvāo²⁴

Ahurā²⁵, parā²⁶ hyat²⁷ mā²⁸ yā²⁹ mēng³⁰

perethā³¹ jimaiti,³² Kat³³ ashavā³⁴ Mazdā³⁵

vēnghat³⁶ ♦ dregvantem³⁷; hā³⁸-zi³⁹

anghēush⁴⁰ vanguhi⁴¹ vistā⁴² ākeretish⁴³.

- 2 O Ahura Mazdā²⁵! do Thou tell²⁰ me²¹ prior to the time when²⁶⁻²⁷ big fight³¹ concerning *me³⁰ may come³² upon me²⁴, because²² Thou²³ (art) *Omniscient²⁴; (that is this:) whether³³ the righteous man²⁸, O Ahura Mazdā³⁷! *shall overcome³⁶ the wicked man³⁷? (If this is so, then) surely³⁹ (this is) marked⁴² (or to be understood) as an excellent⁴¹ *event⁴³ of (this) life⁴⁰ (or of this world)⁴⁰.

- ♦ This whole line occurs in the Later Avestā form in Hormazd Yasht, para 28⁶ as under:- 'Kat ashava Mazda vanat dravantem'.
- ♦ 'mēng perethā' nominative plural; 'mēng' is derived from 'ma' -possessive pronoun. See my Avestā Grammar page 153-156. Its significance: difficulties and obstructions coming in the work of my prophethood, 'miseries and hardships of my life'.
- ♦ in another place there occurs 'vispō-vidvāo' (See Vendidad 19, 20; Yasht 12.1)
- # 'vēnghat' h - Aorist third person singular parasmaipada of root 'van'- to vanquish, to overcome.
- ¶ It may be taken in the sense of English expression "A noble feature"; 'ākereti' = Sanskrit 'ākṛiti' = form, event, appearance.

3 At⁴⁴ vaēdemnāi⁴⁵ vahishtā⁴⁶ sāsnanām⁴⁷,

yām⁴⁸ hudāo⁴⁹ sāsti⁵⁰ Ashā⁵¹ Aburō⁵²,

Spentō⁵³ vidvāo⁵⁴, yaēchit⁵⁵ gūzrā⁵⁶

sēnghāonghō⁵⁷; thwāvās⁵⁸ Mazdā⁵⁹

Vanghēush⁶⁰ khrahwā⁶¹ Mananghō⁶².

- 2 Ahura Mazdā⁵², bestower of good things⁴⁹, bountiful⁵³ and Omniscient⁵⁴ *teaches⁵⁰ through (His) righteousness⁵¹ (His) best⁴⁶ *teaching⁵⁷ which⁵⁵ (or infact⁵⁷) (are ♦mystic⁵⁶ verses⁵⁷, unto (that) wise man⁴⁵).

O Ahura Mazdā⁵⁹! (any person can be) ♦Thy nearest devotee⁵⁸ through the wisdom⁶¹ of the good⁶⁰ mind⁶².

- § Original meaning: 'the best (teaching) of teachings'. Sanskrit 'shāsan'; Sanskrit root 'shās'. From the same root 'senghā' = Sanskrit 'shamsā'.
- ♦ 'gūzrā' - root 'guh' = Sanskrit 'guh' - to conceal, to hide.
- ♦ i.e. Ahura Mazdā teaches His mystic lore only to that man who is righteous and wise, in order that he may enhance the prosperity of the world and may render good to mankind. The ignorant and wicked person causes evil or harm by means of those mystic verses.
- ♦ Original meaning 'one like Thee, like Thee, siding with Thee' (in the sense of Sanskrit 'tvādas'). See my Avestā Grammar, pages 159-161 and Avestā Dictionary p. 238.

4 Yē⁶³ dāt⁶⁴ manō⁶⁵ vahyō⁶⁶ Mazdā⁶⁷

ashyaschā⁶⁸, hvō⁶⁹ daēnām⁷⁰

shyaathanāchā⁷¹ vachanghāchā⁷²; ahyā⁷³

zaoshēng⁷⁴ ushtish⁷⁵ varenēng⁷⁶

hachaitē⁷⁷; thwahmī⁷⁸ khratāo⁷⁹

apēmēm⁸⁰ nanā⁸¹ anghat⁸².

4. Whoso⁶³, O Ahura Mazdā!⁶⁷ keeps⁶⁴ his mind⁶⁵ better⁶⁶ and holier⁶⁸, he himself⁶⁹ through word⁷¹ and deed⁷² keeps⁷³ (even) the religion⁷⁰ (the same.) His⁷³ wish⁷³ follows⁷⁷ his ^ofaith⁷⁶ and ^ffealty⁷⁴; the destiny (lit. the end) (of that man) ^{is}⁸² ^{distinctly}⁸¹ in Thy⁷⁸ ^{wisdom}⁷⁹, (O Ahura Mazdā!).

◇ 'varenēng' Root - 'vere' = Persian 'gervidan' = to put faith in, to believe.

'Tealty' (Reverend Mills). Its usual meanings are 'pleasure, joy, happiness'; 'zaosha' = Sanskrit, 'joshā'.

‡ 'nanā' = Sanskrit 'nanā' = in various ways, in many ways, openly apart. On the strength of the Pahlavi version Darmesteter has translated the word by "man and woman".

§ 'khratāo' - locative singular of khratu- wisdom.

◇ Or alternatively - eventually (that righteous person) O Ahura Mazdā! goes openly in Thy wisdom (Sanskrit root 'as' = to go).

5 Hu-khshathrā⁸³ khshēntām⁸⁴, mā⁸⁵-nē⁸⁶

dushe-khshathrā⁸⁷ khshēntā⁸⁸,

vanghuyāo⁸⁹ chistōish⁹⁰ shyaathanāish⁹¹

Ārmaitē⁹², yaozdāo⁹³ mashyāi⁹⁴ aipi⁹⁵

zāthem⁹⁶ vahishtā⁹⁷, Gavōi⁹⁸ verezyātām⁹⁹

tām¹⁰⁰ nē¹ khvarethāi² fshuyō³.

5. O Ārmaiti!⁹² by the deeds⁹¹ of good⁹⁰ wisdom⁹⁰ may good rulers⁹³ ^{rule}⁹⁴ over us⁹⁶! May not⁹⁷ wicked rulers⁸⁷ ^{rule}⁸⁸ over us⁹⁶!

Purity⁹³ (is) the best⁹⁷ (^{thing}) for man⁹⁴ from birth^{95,96}.

For the cattle⁹⁸ man must work⁹⁹ (because) they¹⁰⁰ (are) ^{the}increasers¹ for our² food².

◇ 'khshēntām' (Original form 'khshayantām') imperative third person plural ātmanepada of root 'khshī'=Sanskrit 'kshī' = to rule; class I⁹.

◇ 'khshēntā' (original form khshayantā) imperfect tense ātmanepada.

This sentence is quoted in Vendidad 5.21 and Vendidad 10.18.

‡ If 'fshuya' is taken instead of 'fshuyō', then it can be translated as under:- O Ārmaiti⁹² (i.e., Spandārmad Mother Earth)! for our¹ food² do thou cause it¹⁰⁰ (i.e., cattle) prosper³. Its significance is this that if sufficient grass may grow up on the earth, cattle will get fattened; and thereby there is benefit to us, viz. from the milk of the cow numerous things can be made. Moreover, by keeping the cattle healthy the work of agriculture may go on promptly, whereby there will be increase in the prosperity of the country. The same sentence also occurs in Yasna Hā 10.20 and Yasht 14⁹⁸ (i.e., Bahrām Yasht) 61. There instead of 'gavōi' is 'gave' the Later Avestā form.

6 Hā⁴-zi⁵-nē⁶ hushōithemā⁷, hā⁸-nē⁹
 utayūitīm¹⁰ dāt¹¹ tevishīm¹², Vanghēush¹³
 Mananghō¹⁴ berekhdhē¹⁵; at¹⁶ akhvyāi¹⁷
 ashā¹⁸ Mazdāo¹⁹ urvarāo²⁰ vakhshat²¹,
 Ahurō²² anghēush²³ zāthōi²⁴ paouruhyā²⁵.

6 Because she⁴ (i.e., cattle) (is) our⁶ precious *property⁷ (and)
 *in the wish¹³ of good¹¹ thought¹² she⁸ grants¹¹ us⁹
 strength¹⁰ (and) power¹². *In the creation²⁴ of
 primeval²³ (or old²⁴) world²² (the Creator) Ahura
 Mazdā¹⁹⁻²² grew²¹ vegetation²⁰ through Asha¹⁸ *for her¹⁷
 (i.e., for the cattle).

- § This line is quoted in Vendidad 11.6 and Vendidad 17.5 respectively.
 ♦ 'hushōithemā' - nominative singular of the noun 'hushōitheman'
 neuter; 'hu' = Sanskrit 'su' = good; Sanskrit root kshī = to own.
 ♦ Justi, Spiegel, Harlez, Mills and Darmesteter. As an adjective
 'berekhdha' means "agreeable, exalted" (See Yasna 44.7 and
 yasht 17.7).
 ♦ 'zāthōi' - its Later Avestā form can be 'zāthe' with 'cha' (=and there
 occurs 'zāthāēcha', (see yasht 13.93).
 ♦ 'akhvyāi' - demonstrative pronoun dative singular feminine. Sanskrit
 'asyei'. Its later Avestā form: - 'ainghe, ainghāi'; see my
 Avestā Grammar.

7 Ni-aēshemō²⁶ ni-dyātām²⁷, paiti²⁸ remem²⁹
 paiti-syōdūm³⁰, yōi³¹ ā³² Vanghēush³³
 Mananghō³⁴ didraghzhōduyē³⁵ ashā³⁶ vyām³⁷
 yehyā³⁸ hithāush³⁹ nā⁴⁰ spentō⁴¹; at⁴²
 hōi⁴³ dāmām⁴⁴ thwahmi⁴⁵ ā-dām⁴⁶ Ahurā⁴⁷.
 7 (You) who³¹ *wish to hold fast³⁵ *the path³³ of good³³
 thought³⁴ through righteousness³⁶ should keep the
 demon of wrath³⁸ *suppressed³⁷ and *should cut out³⁰
 violence (or hatred)³⁹. To which (path of good
 thought) the beneficent man (of the world) *is
 dedicated.....*

- # Justi; "love, affection" (Harlez); "Shelter, protection" (Mills) 'wish'
 (Darmesteter); root 'vi' = Sanskrit 'vi' = to go, to love, to wish.
 ¶ 'didraghzhōduyē' - desiderative verb present ātmanepada second person
 plural of root 'derez' = Sanskrit 'drh' = to strengthen, to hold fast; in the
 Gāthās termination 'duyē' Sanskrit 'dhwe' for present tense ātmanepada
 second person plural is attached; e.g. 'merengedyē' (you smite) see
 Yasna 53.6; for the equivalent termination of Gāthāic 'duyē', termination
 'dhwe' is found in the later Avestā; e.g. 'fracharathwe' (you proceed);
 See Yasht 13.34. Both these terminations viz 'duyē' and 'thwe' are very
 rare in the entire Avestā.
 § 'ni-dyātām' Passive verb imperative third person singular of root
 'ni-dhā' = Sanskrit 'ni-dhā' = to put down, to suppress. Its subject is
 'aēshemō'.
 ♦ 'paiti-syōdūm' - imperative second person plural ātmanepada of root
 'sō' = Sanskrit 'shō' = to cut; class 4th; special base 'sya' Sanskrit
 'shya'. 'ō' from the Avestā as well as the Sanskrit root is dropped;
 see my Avestā Grammar, page 207.
 ♦ Original meaning: - 'whose³⁸ knot³⁹ (or connection³⁹) is the benefi-
 cent⁴⁰ man⁴⁰ (of the world). I have taken the word 'hithāush' as
 nominative singular of 'hithu' like 'ash - būzāush'; root 'hi' = Sanskrit
 'si' = to bind; if the word 'hithu' is compared with the Sanskrit 'setu',
 (a land-mark) then its translation is: 'whose manifest symbol of speci-
 men (is) the beneficent man (of the world)'.
 ♦ I do not understand the meaning of the last line. And therefore, "O
 Ahura! (to save Thy struggling saint who toils with changing lot) will I
 place (that refuge) for him in Thy world (Mills)". "(The religious man)
 who entrusts the world in Thy hand or under Thy control". (Darmesteter).

8 Kā⁴⁸-tōi⁴⁹ vanghēush⁵⁰ Mazdā⁵¹

khshathrahyā⁵² ishtish⁵³; kā⁵⁴-tōi⁵⁵

ashōish⁵⁶ thwakhvyāo⁵⁷ maibyō⁵⁸ Ahurā⁵⁹;

kā⁶⁰ thwōi⁶¹ ashā⁶² ākāo⁶³ aredrēng⁶⁴

ishyā⁶⁵, vanghēush⁶⁶ manyēush⁶⁷

shyaothnanām⁶⁸ javarō⁶⁹.

- 8 O Ahura Mazdā⁵¹! what⁴⁸ (is) ¹the main object³³ of Thy⁴⁹ ¹just³⁰ Sovereignty? * what is the effective prayer for securing Thy holy reward and blessing *to my (soul)?"?

How⁶⁰ * shall I get⁶³ through righteousness⁶² Thy⁶² (appointed) manifest⁶³ helpers⁶⁴ (for myself) (to be) *the furtherer⁶⁵ of the deeds⁶⁶ of good⁶⁷ thought⁶⁷?

- ¶ Usual meaning 'good', 'holy' (Mills). Sanskrit 'vasu' = divine.
 § 'ishtī, ishti' = Sanskrit 'ishtī' = wish (in the sense of English phrase 'any desired object').
 ♦ 'maibyō' first personal pronoun dative singular.
 ♦ Reverend Mills; 'O Ahura Mazdā'! what is the reward for those who follow me or 'who act according to my saying' (Darmesteter). 'thwakhvyāo' possessive pronoun genitive singular feminine.
 ♦ 'javarō' - noun masculine nominative singular; 'one who promotes or furthers' from root 'ju' - Vedic 'jū' = to promote. See Avestā Dictionary page 189.
 ♦ 'ishyā' - Future tense first person singular parasmaipada of root 'is = Sanskrit 'ish' = to obtain; original form = is + shya + mi = ishyāmi. "By adhering to the deeds of Vohu Manah, O Asha! which gift of thine I shall expect" (Darmesteter).

9. Kadā⁷⁰ vaēdā⁷¹ yezi⁷² chahyā⁷³

khshayathā⁷⁴ Mazdā⁷⁵ Ashā⁷⁶ yehyā⁷⁷-

mā⁷⁸ āithish⁷⁹ dvaēthā⁸⁰; eresh⁸¹-mōi⁸²

erezhūchām⁸³ Vanghēush⁸⁴ vafush⁸⁵

Mananghō⁸⁶, vidyāt⁸⁷ Saoshyās⁸⁸ yathā⁸⁹

hōi⁹⁰ ashish⁹¹ anghat⁹².

- 9 O *beneficent⁸⁵ Ahura Mazdā⁷⁵! if⁷² owing to righteousness⁷⁶ Thou dost ¹rule⁷⁴ over ¹every (creation),⁷³ then, when⁷⁰ will I know⁷¹ (about the matter) of which⁷⁷ (there is) * a doubt⁸⁰ to me⁷⁸? That is that: (tell) me⁸² truly⁸¹ (about what) (is) * the end⁷⁹ * of the righteous lives⁸³ of good⁸⁴ thought⁸⁴; this fact (Thy) * Saviour⁸⁸ must know⁸⁷ so that⁸⁹ benefit⁹¹ may accrue⁹² to him⁹⁰.

- # 'vafush' - root 'vap' Sanskrit 'vap' = to cause to prosper; see Yasna 29.6.
 ¶ Original meaning; "Over any (creation-thing) whatsoever"; 'chahyā' - its another form or variant of the usual 'kahyā' - Sanskrit, 'kasya'.
 § 'khshayathā' - present tense second person plural parasmaipada of root 'khshi' = Sanskrit 'khshi'; to rule, to have power over.
 ♦ Pahlavi. Spiegel, Mills and Darmesteter; 'fright' (Harlez).
 ♦ Pahlavi. Justi and Darmesteter. Taking this meaning 'erezhū+anch'; root 'anch' = Sanskrit 'anch' = to go, to move. When combined 'an' of the root is dropped. Also its meaning can be "of the speakers of true words" 'erezhū'; root 'vach' = to speak. By dropping 'a' it became 'uch'.
 ♦♦ 'āithi' - I have taken this word in the sense of Sanskrit "anta" "antima"; that is this: - 'āithi' = 'āithi' = 'anti' = end, result, "within whose power lie my griefs ('āithish') and doubts"? (Mills). At that time when my entire doubt will be removed. (āithish; on the basis of Pahlavi version 'āshkūrak'), Darmesteter; In Yasht 10, 37 the meaning of 'āithish' is 'destruction, ruin'.
 ♦ Holy Prophet Zarathushtra makes a reference for himself.

10. Kadā⁹³ Mazdā⁹⁴ mānarōish⁹⁵ narō⁹⁶visentē⁹⁷, kadā⁹⁸ ajēn⁹⁹ mūthrem¹⁰⁰ahyā¹ madahyā², yā³ angrayā⁴ Karapanō⁵urūpayeinti⁶, yāchā⁷ khratū⁸ dushe-khshathrā⁹ dakhvyunām¹⁰.

10 O Ahura Mazdā⁹⁴! when⁹³ will men⁹⁶ of [◊]mind's perfection⁹⁷ 'come⁹⁷ and when⁹⁸ 'will they remove⁹⁹ the evil¹⁰⁰ of this¹ 'intoxication?² through which¹ [◊]evil⁴ the [◊]Karapans⁵ and the wicked rulers⁶ of the lands¹⁰ [◊]cause evil⁶ (in the world) by their wicked intent⁸.

◊ Dr. Spiegel and Reverend Mills.

This seems to allude to Hosheder māh, Hoshederbāmi and Soshyōs at the time of Resurrection, prior to which there will be irreligiosity and evil in the world. See Yasna 46.3 'visentē' - root 'vis' = Sanskrit 'ā-vis' = to come.

‡ There seems to be a marked allusion to drunkenness-intoxication caused by the excessive drink of the Haoma juice - so understands Reverend Mills. 'mada' = Sanskrit 'mada' = intoxication, drunkenness; root 'mad' = Sanskrit 'mad' = to be intoxicated. Dr. Geldner has adopted this reading 'magabyā', which is translated by Prof Darmesteter as 'of false obstinacy, of ignorance'. 'mūthra' = Sanskrit 'mūthra', meaning 'urine, filth, dirt'.

§ 'ajēn' - root 'aj' = Sanskrit 'aj' = to drive away, to get rid of.

◊ 'angrayā' - instrumental singular; "with angry zeal" (Mills) with wrath (Harlez); "with wickedness, evil" (Darmesteter).

◆ i.e., those who do not pay heed to the commandments of the Holy Religion of Zarathushtra.

◊ 'urūpayeinti' = Sanskrit root 'lup' = to destroy, to plunder.

11 Kadā¹¹ Mazdā¹² ashā¹³ mat¹⁴ Ārmaitish¹⁵jimat¹⁶, khshathrā¹⁷ husheitish¹⁸vāstravaiti¹⁹; kōi²⁰ dregvōdebish²¹khrūrāish²² rāmām²³ dāontē²⁴,kēng²⁵ ā²⁶ Vanghēush²⁷ jimat²⁸Mananghō²⁹ chistish³⁰.

11 when¹¹, O Ahura Mazdā¹²! will perfect mindedness (or humility¹⁵) together with¹⁴ righteousness¹³ [◊]be accrued¹⁶ (to us)? and when¹¹ will 'the prosperous¹⁹ pleasant abode¹⁴ together with wealth¹⁷ [◊]be owned¹⁶ (by us)? who²⁰ will give²⁴ (us) 'happiness - peace²² from the wicked²¹ (and) bloodthirsty²² (men)? To whom^{25,26} shall come²⁸ the wisdom³⁰ of the good²⁷ mind²⁹? (i.e., to whom will the wisdom of the good mind be accrued?)

◊ original meaning 'will come'; 'jimat' = 'jamat'; 'when will Asha come along with Ārmaiti, i.e. when will goodness and piety rule?' (Darmesteter).

Original meaning 'rich in pastures - cornfields'.

‡ 'when will the good sovereignty and security, together with the deeds industry and peace come?' (Darmesteter).

§ 'rāmām' - root 'ram' = Sanskrit 'ram' = to live at ease. See Yasna 29, 10.

12 Ai³¹ tōi³² anghen³³ Saoshyantō³⁴

dakhvyunām³⁵, yōi³⁶ khshnūm³⁷ Vohū³⁸

Mananghā³⁹ hachāontē⁴⁰ shyaothanāish⁴¹

ashā⁴² thwahyā⁴³ Mazdā⁴⁴

sēnghahayā⁴⁵, tōi⁴⁶ zi⁴⁷ dātā⁴⁸

hamaēstārō⁴⁹ aēshem⁵⁰ mahyā⁵¹

12 *They³² are³³ the Saoshyants³⁴ - Saviours³⁴ of the lands³⁵, who³⁶ will surely³⁷ adhere³⁸ to³⁹ the knowledge of the Religion³⁷ through (their) good³⁸ mind³⁹, righteousness⁴² and *good deeds⁴¹ in accord with Thy⁴³ command⁴³. O Ahura Mazdā⁴⁴!; because⁴⁷ they⁴⁶ (i.e. the Saoshyants - Saviours) (are) appointed⁴⁸ (as) "the strong⁴¹ *opponents⁴⁸ of hatred⁴⁸".

❖ i.e., givers of protection - happiness from the wicked and blood - thirsty men. 'tōi' (these, they) refers to the reply of the interrogative pronoun 'kōi' of the preceding verse. The Later Avestā form of 'tōi' is 'te' = Sanskrit 'te', with the enclitic particle - 'cha' it becomes 'taēcha'.

❖ The meaning of 'khshnūm' is to be taken in the same significance of that of the Persian word 'm'arafat', 'knowledge of recognising God, perfect religious knowledge', root 'khshnu' = Sanskrit 'khshnā' = Persian 'shanākhtan' = to know; "sharp intellect" (Mills); "knowledge" (Harlez); "satisfaction" (Spiegel); 'delight' (Darmesteter).

❖ i.e., through the deeds of promoting the prosperity of the world and morality as enjoined in the Religion sent by Thee.

❖ Mills; "enemies of the demon Aeshma" (Harlez); "one who overcomes or vanquishes oppression". (Darmesteter).

¶ 'dātā' = Sanskrit 'dhita' - Sanskrit root 'dhā' = to appoint; or Sanskrit 'hita' = worthy.

13 Spentā Mainyū vahishtāchā mananghā

hachā ashāt shyaothanāchā

vachanghāchā ahmāi dān Haurvātā

Ameretātā Mazdāo khshathrā

Ārṃpaiti Ahurō⁵.

(This stanza should be recited twice)

Ashem Vohū 3. yezidhām¹ Hāitīm²

yazamaide³. Yenghe hātām āat yesne

paiti vanghō, Mazdāo Ahurō vaēthā

ashāt hachā, yāonghāmchā tāschā

tāoschā yazamaide.

We revere¹ the Hā² (called) yezi - adāish¹.

§ For its translation, see first stanza of Yasna Hā 47⁹ p. 204.

Hā 49th

- 1 At¹ mā² yavā³ bēndvō⁴ pafre⁵ *mazishtō⁶,
 yē⁷ dush-erethrish⁸ chikhshnushā⁹ ashā¹⁰
 Mazdā¹¹; vanguhi¹² ādā¹³ gaidi¹⁴ mōi¹⁵ ā-
 mōi¹⁶ arapā¹⁷, ahyā¹⁸ Vohū¹⁹ āōshō²⁰
 vidā²¹ Mananghā.²²

- 1 O Ahura Mazdā¹¹! the most powerful⁶ Bendva⁴ always 'opposes' me² who⁷ desires to please⁹ the 'disheartened ones' through righteousness¹⁰; (therefore) (O Ahura Mazdā!) 'do Thou come¹⁴ with (Thy) good¹² reward¹¹ (for helping) me¹⁵ in (this) 'difficulty of mine¹⁶⁻¹⁷. I look out²¹ for his¹⁸ (i.e., Bendva's) death²⁰ through the good¹⁹ mind²².

Explanation: According to Reverend Mill's view, the person named Bendva was a chief on the border of Iran, who on account of the strength and power of his mischievous tribes had become a formidable enemy of Holy Zarathushtra in his Prophetic Mission. Owing to this the Holy Prophet was engrossed in deep anxiety and great fear. Dr. Haug compares this 'Bendva' with Sanskrit 'pāndu' and Professor F. Justi with Sanskrit 'bhindu'.

- ❖ This first line is quoted in paragraph 4th of the Fragard 11th of the Vendidad.
- ❖ Rev. Mills. Or alternatively:- I wish to reform and to give religious education to those followers of false doctrines. Thus translating, the root of the word 'chikhshnushā' may be taken Sanskrit 'khshnu' = to be sharp - dexterous; The meaning of 'dush-erethrish' may be considered in the sense of the Persian 'bad-raftār'; Sanskrit root 'r' = to go.
- Or has come opposing or fighting; see my Avestā Grammar page 309; 'pafre' - Perfect tense third person singular ātmanepada of root 'par' = to oppose.
- ¶ 'arapā' accusative plural of 'arapa', or accusative singular of 'arapan' root 'rap' = (Latin Rap-ere) = to rejoice; 'a' = Sanskrit 'a' not.
- 5 'gaidi' - imperative second person singular parasmaipada of root 'gā' = Sanskrit 'gā' (Vedic, class 2nd) to go.

- 2 At²³ ahyā²⁴ mā²⁵ bēndvahyā²⁶ mānayeiti²⁷
 tkaēshō²⁸ dregvāo²⁹, daibitā³⁰ ashāt³¹
 rāreshō³², nōit³³ spentām³⁴ dōresht³⁵
 ahmāi³⁶ stōi³⁷ Ārmaitim³⁸, naēdā³⁹
 Vohū⁴⁰ Mazdā⁴¹ frashtā⁴² Mananghā⁴³.

- 2 The false²⁸ doctrine²⁴ of that Bendva; (O Ahura Mazdā!) 'makes me²⁵ anxious.²⁷ (Moreover) that 'tormenting³² 'deceiver³⁰ (remaining separated) ¶from righteousness 'does not³³ uphold³⁴ 'at any day³⁷ 'for our sake³⁶ the beneficent³⁴ (or holy³⁴) humility³⁵ (i.e., causes hatred and enmity towards us) and 'is not³⁹ made known³² (about the matter of Religion) with the good⁴⁰ mind⁴³, O Ahura Mazdā⁴¹!

- ❖ Original meaning 'causes to think' (causal form), root 'man'.
- ❖ 'rāreshō' root 'rash' = Sanskrit 'rish' = to torment, to injure; reduplicated and termination 'ā' is added.
- # 'daibitā' - nominative singular masculine of 'daibitar' - noun from root 'dab' = Sanskrit 'dabh', 'dambh' = to deceive.
- ¶ The ablative denotes deviation or separation, see my Avestā Grammar page 301-302, 631.
- 5 'ahmāi' - rarely occurs with this meaning; see Yasna 47.1.
- ❖ meaning of "stōi" is like English word 'ever', 'always', 'at any day', 'ever'; see Yasna 31.8.
- ◆ Original meaning does not lend support; 'dōresht' - Root Aorist third person singular parasmaipada of root 'derez'.
- o-o Original meaning 'asked question and answers'; root 'peres'; (see Yasna 47.3.)

3 Atchā⁴⁴ ahmāi⁴⁵ varenāi⁴⁶ Mazdā⁴⁷nidātem⁴⁸ ashem⁴⁹ sūidyāi⁵⁰ tkaēshāi⁵¹rāshayenghē⁵² drukhsh⁵³; tā⁵⁴ Vanghēush⁵⁵sarē⁵⁶ izyā⁵⁷ Mananghō⁵⁸, antarē⁵⁹ vispēng⁶⁰dregvatō⁶¹ hakhmēng⁶² antarē - mrūyē⁶³.

- 3 ⁶⁴In order to render benefit⁵⁰ (to the people of the world) righteousness⁴⁹ (is) laid-down⁴⁸ for this⁴⁵ (my) religion⁴⁶. O Ahura Mazdā⁴⁷! ⁶⁵In order to cause harm⁵² (to the people of the world) the druj⁵³ (i.e., falsehood) (is) laid-down⁴⁸ for (the wicked) doctrine (of the pretentious Bendva.)

Explanation:- (Prophet Zarathushtra says: The foundation of my Religion is based upon Truth, Humata-Good Thought, Hukhta - Good word and Hvarshita - Good Deed. The origin of the teaching of my opponent, the pretentious Bendva, is based upon falsehood and deceit).

I 'choose'⁵⁰ the chieftainship⁴⁹ of good⁴⁵ thought⁴⁶.
I interdict with hatred⁵⁹ all⁶⁰ the companions⁵² of wicked men⁵³.

- ◇ i.e., in order to show the path of morality and Heaven by guiding properly, 'sūidyāi' - infinitive from root 'sū'.
- ◇ i.e., in order to show the path of wickedness and hell by misleading. 'rāshayenghē' - causal infinitive from root 'rāsh' = Sanskrit 'rīsh' = to injure, to torment; by adding 'he' (=Vedic 'se') of the infinitive suffix 'rāshaya+he' = 'rāshayenghe'; similarly 'rāonghe' (Yasna 12.3) For its explanation, see my Avestā Grammar page 269.
- # 'drukhsh' - being in the feminine gender, the word previous to this viz 'nidātem' may be changed to feminine form 'nidātā'.
- ‡ 'izyā' (Westergaard) - present tense first person singular parasmaipada of root 'iz' = Sanskrit 'ih' = to wish, to long for, class 4th; instead of 'izyāmi'. Geldner has adopted the reading 'izyāi' present subjunctive first person singular ātmanepada.
- § The meaning of 'antarē - mrūyē' should be considered as equivalent to English 'interdict'. The root and prefix of both these languages are of the same meaning.

4 yōi⁶⁴ dush-khrathwā⁶⁵ aēshemem⁶⁶ vareden⁶⁷rāmemchā⁶⁸ khvāish⁶⁹ hizubish⁷⁰,fshuyasū⁷¹ afshuyantō⁷², yaēshām⁷³ nōit⁷⁴hvarshtāish⁷⁵ vās⁷⁶ duzhvarshtā⁷⁷,tōi⁷⁸ daēvēng⁷⁹ dān⁸⁰ yā⁸¹ dregvatō⁸² daēnā⁸³

- 4 (Such persons) who⁶⁴ through wicked wisdom⁶⁵ and thier own⁶⁶ tongues⁷⁰ increase⁶⁴ anger⁶⁶ and jealousy⁶⁴, are ⁶⁷futile⁷² amidst diligent persons⁷¹ - (and) whose⁷¹ inclination⁷⁰ are not⁷⁴ towards good deeds⁷³ (but) towards wicked deeds⁷⁷ - they support⁸⁰ the daevas⁷⁹ through the religion⁸³ of the False One (i.e., Evil Spirit)⁸².

- ◇ i.e., with bad words; with unworthy utterances, with abuses.
- ◇ based upon the Pahlavi version; "violence, tyranny", (Harlez) "cruelty brutality" (Darmesteter). Moreover this same word occurs in feminine gender, in the sense of 'happiness, peace' Vide Yasna 29.10; yasna 48.11.
- † 'not diligent or industrious'; 'lazy'. 'fshuyasū - a - fshuyantō' these words should be understood as a commentary on sentence preceding it or parenthetical. Reverend Mills has left these words untranslated. "Who are not the well doers towards the evil workers" (Darmesteter); 'fshuyasū' (from fshuyant) - locative plural.
- # 'wish, desire' (Pahlavi version, Mills and Darmesteter).
- ‡ i.e., through adopting the teaching of the Evil Spirit; instrumental singular.

5 At⁸⁴ hvō⁸⁵ Mazdā⁸⁶ izhāchā⁸⁷ āzūitishchā⁸⁸,

yē⁸⁹ daēnām⁹⁰ Vohū⁹¹ sārshā⁹²

Mananghā⁹³; Ārmatōish⁹⁴ kaschit⁹⁵ ashā⁹⁶

huzētush⁹⁷, tāishchā⁹⁸ vispāish⁹⁹

thwahmi¹⁰⁰ khshathrōi¹ Ahurā².

- 5 Whoso⁸⁹ 'regards'⁹² (this Mazdā - worshipping Zoroastrian) Religion⁹⁰ as the best⁹² through the good⁹¹ mind⁹¹, he himself⁸⁹ (is) (the source of) abundance⁹⁷ and prosperity.⁹⁸ O Ahura Mazdā!

Explanation: The fundamental aim of the Religion of Zarathushtra is to render the world prosperous; and whoso puts implicit faith in this Religion with faithfulness and sincerity, and grants her the exalted status by defending from the attacks of the enemies, he himself is considered as the increaser of prosperity.

Through righteousness⁸⁶ of perfect mindedness⁹⁴ any such person⁸⁹ (is considered as) ⁹of good understanding⁹⁷ (and he) O Ahura Mazdā⁸⁶! (will go) with entire (happiness⁹⁹) in Thy¹⁰⁰ Sovereignty¹ (i.e., in the lofty Heaven).

- 5 Original meaning: "considers a person as the leader", "bestows greatness". "Defends from the attacks" (Reverend Mills). This word is in the form of Aorist derived from 'sara, sārā', meaning 'leadership', sār+s+ta (like 'māsta').

☞ See Yasna 43.3; Yasna 46.5; "a wise citizen" (Mills).

6 Frō³ vāo⁴ fraēshyā⁵ Mazdā⁶ ashemchā⁷

mrūtē⁸ yā⁹ vē¹⁰ khratēush¹¹

khshmākahyā¹² ā-mananghā¹³, eresh¹⁴

vīchidyāi,¹⁵ yathā¹⁶ -i¹⁷ srāvayaēmā¹⁸

tām¹⁹ daēnām²⁰ yā²¹ khshmāvatō²² Ahurā²³.

- 6 O Ahura Mazdā⁶! I 'choose' Thee⁴ 'extremely' (because) through the thought¹¹ of Thy¹² (Omniscient) wisdom¹¹, the truth⁹ 'enjoins'⁴ that what is true 'must be adopted'¹³, so that¹⁶ ☞ we may be able to proclaim¹⁴ this¹⁹ Thy²² Religion²⁰ Oh Ahura Mazdā²³!

☞ Or better than all others. 'frō-fra' (Later Avestā form).

'fraēshyā' - present tense class 4th first person singular of root 'fra-ish' = Sanskrit 'ish' =; its plural is 'fraēshyāmahī' (See Yasna 35.4).

‡ or 'proclaims, states'. Root 'mrū' = Sanskrit 'brū' = to speak.

§ 'vīchidyāi' - root 'vi chí' = Persian 'gozidan' = to select;

◆ Original meaning: "We can proclaim". 'srāvayaēmā' - causal subjunctive first person plural of root 'sru' = Sanskrit 'shru' = to hear; to proclaim. Causal form 'srāvaya' = Sanskrit 'shrāvaya' = to cause to hear, to proclaim. Root 'sru' = Sanskrit 'shru' - 'i' = as an adverb can mean 'indeed'.

7 Tatchā²⁴ Vohū²⁵ Mazdā²⁶ sraotū²⁷

Mananghā²⁸ sraotū²⁹ Ashā³⁰,

Gushahvā³¹- tū³² Ahurā³³; Kē³⁴

Airyamā³⁵, kē³⁶ Khvaētush³⁷ dātāish³⁸

anghat³⁹, yē⁴⁰ Verezēnāi⁴¹ vanguhim⁴²

dāt⁴³ frasastim⁴⁴.

7 O Ahura Mazdā²⁶! (°that person) will listen to²² this²⁴ (matter of the Religion) through (his) good²³ mind²⁸ and will think over it²⁵ with righteousness (i.e. sincere heart)³⁰.

O Ahura Mazdā! do Thou³² pay attention³¹ (to my subject matter) viz. who³⁴ will be³³ °a helper³⁵ (to me) according to laws³⁸? and who³⁶ will be³⁵ as a relative³⁷? who³⁹ °may impart³⁸ good⁴² °admonition⁴⁴ (to me) for the work⁴¹ (of my prophetship).

⊕ i.e., the religious man referred in the fifth stanza above.

⊕ Mills. Or "the giver of peace of mind and happiness;" "obedient" (Justi); "protector" (Harlez); "friend" (Darmesteter).

Or praise, fame, guidance= Sanskrit 'Prashasti'; Sanskrit root 'shans'.

¶ 'dāt' - Root Aorist third person singular parasmaipada of root 'dā' - See Yasht 9.26; Yasht 17.46.

8 Fērashaoshtrāi⁴⁵ urvāzishtām⁴⁶ ashahyā⁴⁷

dāo⁴⁸ sarēm⁴⁹, tai⁵⁰ thwā⁵¹

Mazdā⁵² yāsā⁵³ Ahurā⁵⁴ maibyāchā⁵⁵,

yām⁵⁶ vanghāu⁵⁷ thwahmi⁵⁸

a-khshathrōi⁵⁹, yavōi⁶⁰ vispāi⁶¹

fraēshtāonghō⁶² āonghāmā⁶³.

8 Thou, O Ahura Mazdā⁵²⁻⁵⁴! °wilt give⁴⁸ (me) °strength to give help and protection⁴⁶ and chieftainship⁴⁷ of righteousness⁴⁷ to °Frashaoshtra⁴⁵. This⁵⁰ (request) °do I beg⁵³ of Thee⁵¹ for my sake⁵⁵, so that⁵⁶ we may for ever⁶⁰⁻⁶¹ be⁶³ under Thy⁵⁴ good⁵⁷ Sovereignty⁵⁹ °beloved of all⁶² (or most-liked).

§ Reverend Mills; "great joy" (Harlez); "friendship (of Asha)" (Spiegel); "enthusiasm, solace" (Darmesteter); as an adjective the meaning of 'urvāzishta' is 'most beloved', 'most affectionate'. See Yasna 36.2.

◆ The father-in-law of the Holy Prophet Zarathushtra and his most staunch disciple and the great helper in the work of his Prophethood.

◆ Aorist is also used in the sense of the future tense, see my Avestā Grammar para 649; "Thou hast given" (Mills); "do Thou give" (Darmesteter). As an answer to the question asked in the preceding verse Prophet Zarathushtra wishes that it would be better if Frashaoshtra is similar to that person. By the grace of God it so happened according to his wish, viz. Frashaoshtra proved to be a true helper in his herculean task.

⊕ 'yāsā' (instead of 'yāsāmi') - verb form root 'yās' = Sanskrit 'yāch' - to ask for, to beg, to request. Verb 'yāsāmi' occurs in Yasna Hā 65, 11 and Yasht 5, 130.

⊕ 'fraēshta' = Sanskrit 'preshta' = most beloved, most liked. Taking thus this word is considered as the superlative of 'frya' = Sanskrit 'priya' = beloved. Moreover the meaning of the same word is 'foremost' as well from 'fra'.

9 Sraotū⁶⁴ sāsnaō⁶⁵ fshēnghyō⁶⁶ suyē⁶⁷

tashtō⁶⁸; nōit⁶⁹ eresh-vachāo⁷⁰ sarēm⁷¹

dadās⁷² dregvātā⁷³; hyat⁷⁴ daēnāo⁷⁵

vahishtē⁷⁶ yūjēn⁷⁷, mizhdē⁷⁸, ashā⁷⁹

yukhtā⁸⁰ yāhi⁸¹ Dē-jāmāspā.⁸²

9 That 'diligent⁶⁴ (or intelligent⁶⁶) (man) 'born⁶⁸ for benefiting (the world) will listen to⁶⁷ the commandments⁶⁵ (of my Religion).

The truthful person⁷⁰ should not⁶⁹ 'take⁷² leadership⁷¹ of the wicked person⁷³ (or in association with the wicked person⁷³). ♦ Religious men⁷⁴ ♦ unite with the best⁷⁵ reward⁷⁵ (just as) ♦♦ heroic⁷⁶ (Vishtāspa) and Jāmāspa the wise⁸¹ (are) united⁸⁰ through righteousness⁷⁷.

Original meaning 'created, fashioned'; Sanskrit root 'takhsh' = to create.

¶ This reference seems to be about Frashaostrā and it is supported by the Pahlavi version. Its meaning is also 'prosperity bringer'. See Yasna 31.10.

§ 'dadās' - present participle parasmaipada nominative singular of root 'dā' = Sanskrit 'dhā' = to take; original word 'dadant'. Dr. Geldner has taken the reading 'didās'. By keeping this variant reading even Prof Darmesteter derives it from root 'dā'.

♦ 'daēnā' - meaning of 'daēnā' is sometimes "religious man" too. See Yasna 40.1. Similarly the meaning of 'yātu' is both 'magic' as well as "sorcerer". See Vendidad 21.17; Vendidad 20.10.

♦ i.e., having attained to the stage of Highest Heaven reaches the very same position.

♦♦ See Yasna 46.14. For taking as dual original word 'yāhi' is taken into account. I have taken the last three words of the last line in the dual. De-Jāmāspa = Jāmāspa Hakim, Jāmāspa the wise. 'De-dā' = Persian 'dānā' = wise; root 'dā' = to be wise, to know. Professor Darmesteter, taking these words in the vocative singular translates as under: "O thou heroic and wise Jāmāspa united to righteousness!"

10 Taechā⁸³ Mazdā⁸⁴ thwahmī⁸⁵ ādām⁸⁶

nipāonghē,⁸⁷ manō⁸⁸ Vohū⁸⁹ urunaschā⁹⁰

ashāunām⁹¹, nemaschā⁹² yā⁹³ Ārmaitish⁹⁴

izhāchā⁹⁵ mājā⁹⁶ kshathrā⁹⁷ vazdanghā⁹⁸

avēmīrā⁹⁹.

10. I entrust⁸⁵ (or I dedicate⁸⁶) in Thy⁸³ 'shelter⁸⁷. O Ahura Mazdā⁸⁴! good⁸⁸ thought,⁸⁸ the souls⁸⁹ of the righteous⁹¹ and prayer⁹² ♦ through which⁹³ (are) humility⁹⁴ and prosperity⁹⁵.

"But the evil power will be destroyed" ♦

♦ 'yā' - relative pronoun instrumental singular.

¶ Reverend Mills and Professor Harlez. The word 'nipāonghē' can also be future tense first person singular 'ātmanepada'; future base 'nipāongha'.

'ādām' - Root Aorist first person singular.

'vazdanghā' - vigour, strength.

'avēmīrā' = "not dying" (Mills); "not destroying" (Harlez); 'ave = avi' Sanskrit 'ava' = not, apart form (like 'avi-mithrish').

Darmesteter. I do not understand the meaning of this last line. Dr. Spiegel and Reverend Mills show doubt on their translation of this line done conjecturally. The translation of this entire verse does not seem to me to be satisfactory.

11 At¹⁰⁰ dushkhshathrēng¹ dush-shyaothanēng²

duzhvachangō³, duzh-daēnēng⁴

dush-mananghō⁵ dregvatō⁶, akāish⁷

khvarethāish⁸ paiti⁹ urvānō¹⁰

paityeinti¹¹; drujō¹² demānē¹³

haithyā¹⁴ anghen¹⁵ astayō¹⁶.

11 The Daevas 'go forth to meet'¹¹ with foul 'food'⁸ (i.e., carrying poisonous and stinking food) the souls¹⁰ of the wicked¹, 'misusing authority', committing evil deeds², evil - speaking⁷, of evil conscience⁴, evil - minded³; (and) the existence¹⁶ (of those souls) 'are'¹¹ truly¹⁴ in the abode¹³ of the Druj¹² (i.e., in hell).

Explanation: The Yazatas congratulate the souls of the righteous persons whilst going to Heaven after the judgement on the Chinvat Bridge; and as soon as they reach Heaven, they are given a cup of ambrosia (zaramaya raoghana) to drink. Quite opposite to this, when wicked souls go to Hell, the Daevas come to greet them and give poisonous and stinking food suitable to their taste. As regards this, for further details, see my translation of the Vendidad the explanation given under paragraph 32nd of the Fragard 19th and my Yasht-Bā-Māni, Hādihokht Nask, Second and Third Fragards.

- ⊙ i.e. those who use their authority and power wrongly and in a wicked way.
- ⊕ See Yasna 31.20. In that place the word is 'aka khvaretha' in lieu of 'dush khvaretha'.
- # 'paityeinti' - present tense third person plural parasmaipada of root pati - i = Sanskrit prati - i - to go for the, to meet, class 2nd (in the sense of the Persian 'pazireh shudan') In the Pahlavi it is similarly translated.
- ‡ This last line also occurs in Vendidad 8. 107 and Vendidad 14.18 but there the word is 'nmāne' instead of the Gāthic form 'demānē'.

12 Kat¹⁷ tōi¹⁸ ashā¹⁹ zbayentē²⁰ avanghō²¹

Zarathushtra²², kat²³ tōi²⁴ Vohū²⁵

Manangha²⁶ ye²⁷ vē²⁸ staotāish²⁹ Mazdā³⁰

frināi³¹ Ahurā³² avat³³ yāsās³⁴ hyat³⁵

vē³⁶ ishtā³⁷ †vahisitem.³⁸

12 (Prophet Zarathushtra speaks to Ahura Mazda:-) How much¹⁷ (portion) of (Thy) 'Divine grace'²¹ (is there) (i.e. dost Thou wish to give) for Thy¹⁸⁻²⁰ mortal²⁰ (or humble)²⁰ Zarathushtra²², (O Ahura Mazda!) on account of (his) 'righteousness'¹⁹ and good²³ thought?²⁸

Acting according to Thy²⁶ will²⁷, †yearning eagerly²⁴ of whatever²⁵ (is) the best²⁸, with hymns of praise²⁹, O Ahura Mazda!³⁰⁻³² †I will extol³¹ Thee³⁸.

- § Reverend Mills, regarding this whole verse as closely related to Yasna Hā 50th places this verse in that Hā and remarks that lost verses may, however have intervened between this and the first verse of Yasna Hā 50th.
- ⊙ Original meaning: 'helper, invoker' 'zbayentē' - present participle dative singular of root 'zbā' = Sanskrit 'hvā, hve' = to invoke.
- ⊕ Its meaning can be also 'through Asha and through Vohu Manah'. Owing to two words 'kat tōi' has occurred twice. Taking separately with 'Ashā' and with 'Vohu Mananghā', there can be two sentences.
- # 'avangh' - the meaning 'avangh' (Sanskrit 'avas') should be taken in the sense of Persian word 'taufik' and English word 'Divine Grace'.
- ‡ 'yāsās' present participle masculine nominative singular of Sanskrit 'yāc' - Av. 'yās'.
- ‡‡ 'frināi' - present subjunctive 'ātmanepada' first person singular of root 'fri', - Class 9th. Original form:- 'fri+na+a+e = frināi'; 'ye' (= I who) is the subject of 'frināi'.

13 Spentā Mainyū vahishtāchā mananghā

hachā ashāt shyaothnāchā
 vachanghāchā ahmāi dān Haurvātā
 Ameretātā Mazdāo khshathrā
 Ārmaiti Ahurō⁵.

(This verse should be recited twice).

Ashem Vohu 3. At-māyavām¹ Hāitim²

yazamaide³. Yenghe hātām āat yesne
 paiti vanghō, Mazdāo Ahurō vaēthā ashāt
 hachā, yāonghāmchā tāsčā tāoschā
 yazamaide.

we revere⁵ the Hā² (called) At-mā-yavā¹.

5 For its translation see first verse of 47th Hā, p. 204

(Hā 50th)

1 Kat¹ mōi² urvā³ isē⁴ chahyā⁵ avanghō⁶;

kē⁷-mōi⁸ pasēush⁹ kē¹⁰ mē¹¹ nā¹²
 thrātā¹³ vistō¹⁴, anyō¹⁵ ahsāt¹⁶ thwatchā¹⁷
 Mazdā¹⁸ Ahurā¹⁹, azdā²⁰ zūtā²¹
 vahishtāatchā²² mananghō²³.

1 *Whether¹ my² soul³ has wished⁴ for the help⁵ of any one?⁶ O Ahura Mazdā¹⁸⁻¹⁹! ⁷I Invoke²¹ you ⁸to tell¹⁰ (me); 'Who⁷ (is) the protector¹³ of my⁸ cattle⁹ other than¹¹ Thee¹⁷, righteousness¹⁸ and best²² thought²³? (And) who¹⁰ is the person¹² known¹⁴ (as a protector) for me?¹¹

Explanation: (The Creator Ahura Mazdā is the greatest protector of every man, and on account of his righteousness and good thought, the Creator Ahura Mazdā saves him from any calamity whatever.)

- ✧ meaning of 'kat' is also interrogative 'whether' (see Yasht I.28).
 ✧ "How and for whose protection will my soul wish" (Speigel) "Aye, doth my soul indeed obtain assisting grace, and which of Thy blessings is that gift to me, O Lord?" (Mills).
 "ise (instead of i se)"- Perfect tense third person singular ātmanepada of root 'is'; reduplicated form 'i+iswis'; it became 'is' because of Gāthic dialect. In Sanskrit there is the same law, i.e., in reduplication 'i' is changed to 'ī' and 'ū' is changed to 'ū'; e.g. Sanskrit 'is' = to wish; reduplicated form 'i+is=' 'ish'; Sanskrit 'ukh' = to go, to move reduplicated form 'u+ukh' = 'ukh'.
 # 'zūtā' = Sanskrit 'huta'; root 'zu' = Sanskrit 'hu'=to invoke.
 ¶ In the original it is in plural. 'azdā' imperative second person plural parasmaipada of root 'az' Sanskrit 'ah' = to speak. Original form 'az+ta'; due to Gāthic dialect 't' is softened to 'd'. O (ye) invoked ones! tell me (Mills).

- 2 Kathā²⁴ Mazdā²⁵ rānyō-skeretim²⁶ gām²⁷
 ishasōit²⁸, yē²⁹-hīm³⁰ ahmāi³¹
 vāstravaitim³² stōi³³ usyāt³⁴; erezhejish³⁵
 ashā³⁶ pourushū³⁷ hvarē³⁸-pishyasū³⁹
 ākāstēng⁴⁰ mā⁴¹ nishāsyā⁴² dāthēm⁴³ dāhvā⁴⁴.

- 2 How²⁴ does (a man) choose²⁵ (or wish) (this) joy-bringing²⁶ world²⁷. O Ahura Mazdā²⁸! which²⁹ he may always³⁰ wish³¹ to be "full of prosperity"³². Those living truthfully³³ through righteousness³⁴ and "shone forth with the divine knowledge (are) in the abundant³⁵ lustre³⁶ of the Sun³⁷ (or "in the Heaven of the Region of the Sun). O Ahura Mazdā! "grant me³⁸ "the gifts³⁹ of "bringing⁴⁰ me⁴¹ in that state⁴².

- ♦ Original meaning: "full of pastures - prosperous".
 ♦ 'ākāstēng': Later Avestā form of 'ākāst' can be 'ākāst'. Past participle; root 'kās' = Sanskrit 'kāsh' = to shine. Its English equivalent is "enlightened".
 # Its significance is 'in Heaven of the highest degree. There are four stages of Heaven: - Star Region, Moon Region, Sun Region, Anaghra Ruochāo-Region of Endless Lights. See my 'Yasht-Bā-Maīni, Hādhōkht Nask Fragard IInd', para 15th.
 ¶ 'nishāsyā' it seems to be imperative second person singular parasmaipada. And its meaning is uncertain "make me sit down"; "make space for me" (Darmesteter). "(The things which) I have to obtain by searching" (Mills).
 § 'dātha' - the meaning of this same word is 'creation'. See Yasna Hā 28.10.
 ♦ 'dāhvā' - imperative second person singular ātmanepada of root 'dā' = to bestow. Another form of the same word is 'dasvā' (Yasna 33.12) and 'dasva' (Meher Yasht, 10.32).

- 3 Atchit⁴⁵ ahmāi⁴⁶ Mazdā⁴⁷ ashā⁴⁸
 anghaiti⁴⁹ yām⁵⁰ hōi⁵¹ khshathrā⁵²
 Vohuchā⁵³ chōisht⁵⁴ Mananghā⁵⁵
 yē⁵⁶-nā⁵⁷ ashōish⁵⁸ aojanghā⁵⁹
 varedayaētā⁶⁰ yām⁶¹ nazdishtām⁶²
 gaēthām⁶³ dregvāo⁶⁴ bakhshaiti⁶⁵.

- 3 Whoever with the strength of righteousness cultivates and renders prosperous the nearest "land by snatching it away, from the wicked person "or (i.e., which is in the possession of some wicked person), to that (man)".....

- ♦ Mills and Darmesteter; i.e. the land situated in the neighbourhood of his estate.
 ♦ Mills.; "given up" (Darmesteter).
 # The first part of this verse is not clearly understood by me; every word is simple enough. Last two lines can be understood whose translation I have given above. 'To cultivate and to render prosperous the desolate and idle land is considered a meritorious deed in the Religion of Zarathushtra'; see Vendidad Fragard III, paras 4 and 23.

4 At⁶⁶ vāo⁶⁷ yazāi⁶⁸ stavas⁶⁹ Mazdā⁷⁰

Ahurā⁷¹ hadā⁷² ashā⁷³ vahishtāchā⁷⁴
 mananghā⁷⁵ khshathrāchā⁷⁶, yā⁷⁷ ishō⁷⁸
 stāonghat⁷⁹ ā-paithi,⁸⁰ ākāo⁸¹ aredrēng⁸²
 demānē⁸³ garō⁸⁴ seraoshānē⁸⁵.

- 4 O Ahura Mazdā!⁷⁰⁻⁷¹ (I who am Thy) Singer of praises⁶⁹ ♦ always⁷² worship⁶⁸ (or invoke⁶⁸) ♦ Thee⁶⁷ with righteousness⁷³ (i.e., with sincere heart), with the best⁷⁴ thought⁷⁵ and ♦ with steadfastness,⁷⁶ ♦ so that⁷⁷ (I) might stand⁷⁹ on the path⁸⁰ of ♦ Chinvat Bridge and hear⁸⁵ ♦ openly⁸³ hymns of adoration⁸² in the Garōthmān (Heaven)⁸¹⁻⁸⁴.

- ¶ Original meaning 'with authority', 'with the power'; 'with the vigour'.
 § Original word is in the plural as it happens sometimes in the Gāthās. See Yasna 28.2; Yasna 32.9 Yasna 34.14; Yasna 46.18.
 ♦ 'hadā' = Sanskrit 'sadā' = always. If this word is taken as the form of Avesta 'hadha' (Sanskrit 'saha' = together with accompanied by, then its meaning will be 'together with righteousness and good thought'.
 ♦ i.e., by so doing any person succeeds in his wish. These words seem to be parenthetical. If the connection is taken with Yasna Hā 46.10, then it can be the path of Chinvat Bridge. The soul of the wicked cannot cross the Chinvat Bridge. 'yā' - relative pronoun instrumental singular. 'paithi' - this word is the locative singular of 'pathan' (Sanskrit 'pāthan' = road). 'stāonghat' -h-Aorist third person singular of root 'stā' = Sanskrit 'sthā' = to stand
 ○ ākāo = 'āskārak' (Pahlavi version) = manifest. Adverb.
 ✧ i.e., I may get the reward in the Garōthmān Heaven of Thy hymns of praise and invocation which I have sung together with the pious life in this world, O Ahura Mazdā! 'seraoshānē' future tense first person singular ātmanepada of root 'sru' = Sanskrit 'shru' = to hear; future base seraosha = Gathic 'seraosha'.

5 Āroi⁸⁶ - zi⁸⁷ khshamā⁸⁸ Mazdā⁸⁹ Ashā⁹⁰

Ahurā⁹¹ hyat⁹² yūshmākāi⁹³ māthranē⁹⁴
 vaorāzathā⁹⁵; aibi-dereshtā⁹⁶ āvishyā⁹⁷
 avanghā⁹⁸, zastāishtā⁹⁹ yā¹⁰⁰-nāo¹
 khvāthre² dāyāt³.

- 5 O 'Holy⁹⁰ Ahura Mazdā⁸⁹⁻⁹¹ do Thou⁸⁸, indeed⁸⁷, ♦ bring joy⁹² ♦ fully⁹³ unto Thy⁹¹ revealer of Holy⁹⁴ Word by ♦ giving⁹⁵ (Thy) ♦ powerful⁹⁶ and manifest⁹⁷ help⁹⁸ so that¹⁰⁰ (i.e., on account of the strength of Thy help) (he) may grant¹ us¹ ♦ happiness¹ with sufficient vigour⁹⁹.

Explanation:- (Its significance seems to be this that Thou, O Ahura Mazdā! mayest please and rejoice the expounder of the Religion by giving the required help in order that by hearing his teachings we may gain happiness by holding fast the path of righteousness and Truth.)

- # See Yasna 50.10; Visparad 13.1; Yasht 13.91. Or alternatively O Ahura Mazdā!⁸⁹⁻⁹¹ through Asha⁹⁰.
 ¶ 'aibi-dereshtā' root 'deresh' = Sanskrit 'drh' - to strengthen.
 § Original meaning: 'through help'.
 ♦ 'āroi' - locative singular of 'āra' = in plenty, in perfection.
 ♦ 'vaorāzathā' - imperative second person plural parasmaipada of root 'vrāz' - another form of 'urvāz' = to rejoice; 'rv' from the word urvāz being replaced changed into 'vrāz'; its reduplicated form 'vavrāz' = 'vanrāz' ('a' being dropped). Also the same form can be present tense second person plural parasmaipada. (You rejoice). In this verse pronoun and verb used for Ahura Mazdā are in the plural, as is sometimes noticed in the Gāthās.
 ○ 'khvāthre' = 'khvāthra'; or if the termination 'ē' locative singular is taken, then the meaning will be: "he may fix" (Sanskrit root dhā) in happiness¹ (locative singular).

6 Yē⁴ māthra⁵ vāchem⁶ Mazdā⁷ baraiti⁸

urvathō⁹ ashā¹⁰ nemanghā¹¹

Zarathushtrō¹². Dātā¹³ khratēush¹⁴ hizvō¹⁵

raithim¹⁶ stōi¹⁷; mahyā¹⁸ rāzēng¹⁹ Vohū²⁰

sāhit²¹ Mananghā²².

6 (Prophet) Zarathushtra¹² who (is) always¹⁷ the °keeper¹³ of wisdom¹⁴ and the °conductor¹⁵ on the right path of (his) tongue¹³ (is) the friend⁹ (of that man) who⁴, O Ahura Mazdā!⁷ °pronounces⁶⁻⁸ (Holy) Māthra⁵-Sacred Hymn⁵ with sincerity¹⁰ and with homage¹¹

(Prophet Zarathushtra says:) '(Any person) °can teach²¹ my¹⁹ °secrets¹⁵ through good thought¹⁷'.

⊙ Sanskrit 'dhatr;' or teacher of wisdom (Sanskrit 'dātṛ').

⊙ 'raithya' = -Sanskrit 'rathya-, rathyā' = path; root 'ere' = Sanskrit 'r' = to go, to move.

i.e., whoso recites - invokes efficacious sacred hymns of the Zoroastrian Religion with his sincere heart and with humility.

¶ The significance of these secrets seems to be Holy Sacred Hymns māthra referred to in the preceding line. The teacher of the religious doctrine must be himself possessed of good thought.

'rāza' = Sanskrit 'rahas' = Persian 'rāz' = secret. "Regulations" (Mills).

§ 'sāhit' - potential third person singular parasmaipada class 2nd of root 'sāh' = Sanskrit 'shās' = to teach.

7 At²³ vē²⁴ yaojā²⁵ zevištyēng²⁶ urvatō²⁷

Jayāish²⁸ perethūsh²⁹ vahmahyā³⁰

yūshmākahyā³¹ Mazdā³² ashā³³ ugrēng³⁴

Vohū³⁵ Mananghā³⁶; yāish³⁷ azāthā³⁸

mahmāi³⁹ khvyātā⁴⁰ avanghē⁴¹.

7 O Ahura Mazdā!³² °I meditate²⁵ only upon Thee²⁴ through righteousness²⁷ and good²⁵ thought²⁶, °having reached °the beneficial²⁹, strong²⁷ (and) steadfast³⁴ paths²⁸ of Thy³¹ adoration;³⁰ on account of which²⁷ (i.e., on account of my righteousness and good thought) °do Thou guide³⁸ (me) (to go towards those paths) and °may Thou become⁴⁰ my⁴⁰ helper⁴¹.

⊙ Original meaning: 'friendly, kind'. See Yasna 28.9.

⊙ Pahlavi version, Mills, Spiegel and Darmesteter. Original form 'jam+ya'; jas=Sanskrit 'gam' = to go, to reach.

⊙ or I unite with Thee, root 'yuj' = Sanskrit 'yuj'. If the word is taken in the imperative mood, then the translation would be, 'let me meditate upon Thee by leading towards the paths'.

'azāthā' - present subunctive second person plural of root 'az' = Sanskrit 'aj' = Latin 'ag - ere' = to guide, to drive on, class 2nd.

¶ 'khvyātā' (Sanskrit 'syāta') benedictive mood second person plural of root 'ah' = Sanskrit 'as' = to be. In this verse pronoun and verb in honour of Ahura Mazdā in the original text are given in the plural, as has been noticed sometimes in the Gāthā; see Yasna 34.14.

8 Mat⁴² vāo⁴³ padāish⁴⁴ yā⁴⁵ frasarūtā⁴⁶

izhayāo⁴⁷ pairi - jasāi⁴⁸ Mazdā⁴⁹ ustāna
zastō⁵⁰, at⁵¹ vāo⁵² ashā⁵³ aredrakhvyāchā⁵⁴

nemanghā⁵⁵ at⁵⁶ vāo⁵⁷ Vanghēush⁵⁸

Mananghō⁵⁹ hunaretātā⁶⁰.

8 Ahura Mazdā!⁴⁹ I may verily⁵⁶ reach⁴⁴ Thee⁴²
*Together with⁴² poetical *hymns⁴⁴ sung from the
*fullness of my heart⁴⁷, which⁴⁵ (are) known⁴⁶ fully, may I reach⁴⁴
*Thee⁴². O Ahura Mazdā!⁴⁹ *with both the
hands entreatingly uplifted through righteousness⁵³
and adoration⁵⁵ accompanied by libations and
through the excellence⁶⁰ of good⁴⁸ thought⁵⁰.

5 in the sense of the English expression "fullness of heart".

❖ 'pada' (=Sanskrit 'pāda' -) - Like the English word 'foot', the meaning of this word is both (1) 'foot, step' (2) 'chant, metric foot, poetic measure'.

◆ This adverb (mat) applies to poetic hymns. Or through poetical chants-verses ('mat ... padāish').

◦◦ 'ustāna -zastō' for the explanation of this word see Yasna 28.1.

◦ In order to make more impressive and emphatic meaning 'thee' is repeated. For its comparison see Yasna 36.1:- 'paouruye pairi-jasāmaide Mazdā Ahurā thwā thwā Mainyu Spēnishtā'.

9 Tāish⁶¹ vāo⁶² yasnāish⁶³ paiti⁶⁴ stavas⁶⁵

ayeni,⁶⁶ Mazdā⁶⁷ Ashā⁶⁸ Vanghēush⁶⁹

shyaothanāish⁷⁰ Mananghō⁷¹;

yadā⁷² ashōish⁷³ makhvyāo⁷⁴ vasē⁷⁵

khshayā⁷⁶, at⁷⁷ hudānāush⁷⁸ ishayās⁷⁹

gerezdā⁸⁰ khvyēm⁸¹.

9 May I (who am Thy) *praiser⁶⁵ *reach⁶⁴ Thee⁶², O
Ahura Mazdā!⁶⁷ through these⁶¹ prayers (or acts of worship)⁶³,
through righteousness⁶⁸, good deeds⁷⁰ and⁶⁹ thought
*when⁷² I am *steadfast⁷³ over my⁷⁴ wish⁷⁵ of
righteousness⁷³, then *I wish⁷⁸ that like a man possessed of
good *wisdom⁷⁶ I may be⁷⁷ *earnestly yearning⁷⁹
thee with obedience *as an humble petitioner.⁸⁰

❖ 'stavas' - present participle parasmaipada nominative singular masculine of root 'stu' - to praise.

'ayeni' - imperative first person singular parasmaipada of root 'i' to go class 2nd. Its another form aeni occurs (See Vendidad 3.27). Or if 'paiti-ayeni' is taken, then it means 'I keep faith in Thee' (Sanskrit 'prati-i').

¶ 'yadā' (=Sanskrit 'yadā'), - the meaning of it may be taken in the sense of Persian 'chunkeh' and English 'since'.

§ Original meaning 'I exercise power or I rule', present parasmaipada termination is dropped. Sanskrit root 'khshi'.

❖ 'khvyēm' (Sanskrit 'syām') Benedictive first person singular parasmaipada of root 'ah' = Sanskrit 'as' - to be class 2nd. Original meaning 'may I become', 'I wish to be'.

◆ 'hudānāush' - I have taken this word as nominative singular like the word 'ash - būzāush'; it can be genitive singular.

◦ 'ishayās' - causal present participle; Sanskrit root 'ish' = to wish, causal form 'ishaya' = Sanskrit 'ishaya' = to search. Original form 'ishayant'.

¶ 'gerezdā' - nominative singular of 'gerezdar' - noun masculine; the termination 'dar' instead of 'tar' is attached. Moreover the word 'gerezdā' in Yasna 29.1 is found in the form of a verb.

10 At⁸² yā⁸³ vareshā⁸⁴ yāchā⁸⁵ pairi⁸⁶

āish⁸⁷ shyaothanā⁸⁸, yāchā⁸⁹

Vohū⁹⁰ chashmām⁹¹ arejat⁹² Mananghā⁹³;

raochāo⁹⁴ khvēng⁹⁵ asnām⁹⁶ ukshā⁹⁷

aēurush⁹⁸, khshmakāi⁹⁹ ashā¹⁰⁰ vahmāi¹

Mazdā² Ahurā³.

10 Through these (prayers and righteousness) (referred to in the preceding verse) whatever⁸²⁻⁸³ (good) acts⁸⁴ I will perform 'successively'⁸⁶ 'will be considered'⁸⁸ worthy of respect⁹² in the eyes⁹¹ (of men) on account of good thought (i.e., by reason of having been performed with good conscience).

O *Holy¹⁰⁰ Ahura Mazdā²⁻³! stars⁹⁴, *the Sun⁹⁵, *the informer of (rising of) the day⁹⁷ (i.e., twilight at Dawn) - (all these) *revolve round⁹⁸ to sing Thy⁹⁹ hymns of praise¹

* pairi - 'pairi' = Sanskrit 'pari' = successively, severally.

† vareshā - future tense first person singular parasmaipada of root 'varezh' - to perform, to make; future base 'varezh + sha'.

‡ arejat - root 'arej' = Sanskrit root 'arj' - to be worth, to deserve, 'seems illuminating' (Mills); 'draws (attention)' (Harlez); 'pleases the eye' (Darmesteter).

◆ Sometimes the word 'asha' occurs as an adjective; see Yasna 50.5; Yasht 13.91; Visparad 13.1.

◆ khvēng - it is the Gāthic form of the Later Avestā 'hvare'. No termination is added to it. See Yasna 44.3.

◆ Haug: "dawn" (Harlez); "light" (Mills); "increase of the day, i.e. midnight" (Darmesteter). According to the root or stem its meaning is 'increaser'. If this word is read 'ushā' instead of 'ukshā' then its meaning becomes 'dawn'.

++ aēurush - Perfect tense third person plural parasmaipada of root 'ur' = Sanskrit 'ir' = to move, to go, to rise up; instead of being reduplicated, the root is geminated and the termination 'ush' is added. "Dawn" (Darmesteter).

11 At⁴ vē⁵ staotā⁶ aojāi⁷ Mazdā⁸ āonghāchā⁹,

yavat¹⁰ ashā¹¹ tavāchā¹² isāichā¹³,

dātā¹⁴ anghēush¹⁵ aredat¹⁶ Vohū¹⁷

Mananghā¹⁸; haithyāvarshtām¹⁹ hyat²⁰

vasnā²¹ ferashōtemem²².

11 O Ahura Mazdā⁸ as long as¹⁰ I can¹² wield the power¹¹ through righteousness¹³, so long I 'will be known' as the singer of Thy⁷ hymns of praise⁹ as I had been before¹⁰.

The Creator⁸ of the world,¹¹ (Ahura Mazdā) 'fulfils'¹⁸ the wish¹⁴ most progressive²⁰ of the doers of righteous deeds¹⁹ through good¹⁷ thought¹⁵.

◆ 'tavāchā isāichā' - for the explanation of these words see Yasna 28.4.

◆ 'āonghāchā' (Sanskrit 'ās') - Perfect Tense first person singular parasmaipada of root 'ah' - Sanskrit 'as' = to be; reduplicated form 'a+ah = āongh' = Sanskrit 'as'.

Original meaning: 'I will be called'.

¶ Original meaning 'increases, prospers', Sanskrit root 'rudh' to grow: "gives help-renders help" (Mills and Harlez.) About the explanation of imperfect tense see my Avestā Grammar p. 306.

12 Spentā Mainyū vahishtāchā mananghā

hachā ashāt shyaothanāchā

vachanghāchā, ahmāi dān Haurvātā

Ameretātā Mazdāo khshathrā

Ārmaiti Ahurō.

(This verse should be recited twice)

Ashem Vohū 3.

Kat-mōi-urvām¹ Hāitīm² yazamaide³.
 Spentā-Mainyūm⁴ Gāthām⁵ ashaonim⁶
 ashabe⁷ ratūm⁸ yazamade⁹. Spentā -
 mainyēush¹⁰ Gāthayāo¹¹ handātā¹² yazamaide¹³

yenghe hātām āat yesne paiti vanghō,

Mazdāo Ahurō vaēthā ashāt hachā,

yāonghāmchā tāsachā tāoschā yazamaide.

We revere³ Hā² (called) Kat - mōi-urva¹. We revere⁷
 Holy⁶ Spentōmad Gāthā (who is) the Lord⁴ of holiness⁵. We revere¹³
 the Hymns¹⁰ of Spentōmad¹¹ Gāthā¹².

(To recite in Bāz- i.e. in a low tone)

Ahura Mazda Khōdāe, awazūni-e mardum
 mardum sardagān hamā sardagān
 hambāyaste vehān, ōem behedin Māzdayasnān
 āgahi āstavāni neki rasānad; aedūn bād.

(To recite aloud) Yathā Ahū Variyō 2

yasnemcha vahmemcha aojascha zavarecha

āfrināmi Ahurahe Mazdāo raēvatō
 khvarenanguhatō, Ameshanām Spentanām,
 Gāthābyō spentābyō ratu-khshatrābyō
 ashaonibyō, Ahunavaityāo Gāthayāo,
 Ushtavaityāo Gāthayao, Spentā - Mainyēush
 Gāthayāo, Vohu khshathrayāo Gāthayāo,
 Vahishtōishtōish Gāthayāo, ashaonām
 fravashinām ughranām aiwi-thūranām,
 Paoiryō tkaēshanām favashinām, nabā-
 nazdishtanām fravashinām. Ashem Vohu1.

Ahmāi raēshcha; Hazangrem;

Jasa me avanghe Mazda; Kerfeh mōzd.

Hā 51^m

Vohu-khshathra* Gāthā

*Know that the Hā of Vohu-khshathra Gāthā is Yasna Hā 51^m, which must be recited on the Day of Vohu-khshathra Gāthā with the Khshnuman given below**

**Khshnaothra Ahurahe Mazdāo,
Ashem Vohū 1.**

Pa nāme yazdān Ahuramazda khōdāe
awazūni, gorje khōreh awazāyād Geh
Gāthābyō Ahunavad Geh, Ushtavad Geh,
Spentōmad Geh, Vohu-khshathra Geh,
Vahishtōisht Geh, Geh Gāthābyō, Ardāfravash
berasād. *Az hamā, gunāh patet pashemānum;
az harvastin dushmat duzhukht duzhvarsht,
mem pa geti manid, oem gōft, oem kard,
oem jast, oem bun bud ested. Az ān gunāh,
manashni gavashni kunashni, tanī ravānī geti
minōāni, okhe avākhsh pashemān pa sē
gavashni pa patet hōm. khshnaothra Ahurahe
Mazdāo, tarōidite angrahe mainyēush;
haithyāvarshatām hyat vasnā *ferashōtemem;
staomi ashem. Ashem Vohu 3. Fravarāne
Mazdayasnō Zarathushtrish vīdāēvō Ahura-
tkaēshō (Gāh according to the period of the
day) frasastayaēcha

Ahurahe Mazdāo raevatō khvarenanguhatō,
Ameshanām Spentanām, Gāthābyō spentābyō
ratu-khshathrābyō

* The name of this Gāthā is derived from the words 'Vohu khshathrem'

occurring in its beginning, i.e., in the first verse. It became 'Vohu Khshatar' in Pahlavi.

♠ For further details see note 2nd on page first.

This Khshnuman also occurs in the Āfringān-i Gāthā.

Translation:- May from amongst Gāthā Gāhānbārs (i.e., out of five Gāthā Gāhānbār days viz.) Ahunavad Gāthā, Ushtavad Gāthā, Spentōmad Gāthā, Vohu khshathra Gāthā and Vahishtōisht Gāthā and Holy Fravashis come up (unto this prayer)!

‡ For its translation, see the translation of Ahura Mazda Khōdāe.

ashaonibyō, Ahunavaityāo Gāthayāo,
 Ushtavaityāo Gāthayāo, Spentā-mainyēush
 Gāthayāo, Vohu-khshathrayāo Gāthayāo,
 Vahistōishtëish Gāthayāo, ashaonām
 fravashinām, ughranām aiwi-thūranām,
 Paoiryō- tkaēshanām fravashinām, nabā
 nazdishtanām fravashinām, khshnaothra
 yasnāicha, vahmāicha, khshnaothrāicha,
 frasastayaēcha, yathā Ahū Vairiyō zaotā frā
 me mrūte, athā ratush ashāt-chit hacha frā
 ashava vidvāo mraotū.

Ahurem Mazdām raēvantem
 khvarenanguhantem yazamaide; Ameshā
 Spentā hu-khshathrā hundāongho yazamaide;
 Gāthāo Spentāo ratu- khshthrāo ashaonish
 yazamaide; Ahunavaitim Gāthām ashaonim
 ashahe ratūm yazamaide; Ushtavaitim Gāthām
 ashaonim ashahe ratūm yazamaide; Spentā-
 mainyūm Gāthām ashaonim ashahe ratūm
 yazamaide; Vohu-khshathrām Gāthām
 ashaonim ashahe ratūm yazamaide;
 Vahishtōishtim Gāthām ashaonim ashahe
 ratūm yazamaide; ashaonām vanguhish sūrāo
 spentāo fravashayō yazamaide; Ahunem
 Vairim tanūm pāiti Ahunem Vairim tanūm
 pāiti, Ahunem vairim tanūm *pāiti. Yathā
 Ahū Vairiyō 1.

✧ For the translation of this entire paragraph see page 2-3.

(Hā 51¹⁰)

Nemō¹ vē² Gāthāo³ ashaonish⁴!

1 *Vohū⁵ khshathrem⁶ vairim⁷ bāgem⁸

*aibi-bairishtem⁹, vidishemnāish¹⁰, izhāchit¹¹

ashā¹² antarē-charaiti¹³

shyaothanāish,¹⁴ Mazdā¹⁵ vahishtem¹⁶

tat¹⁷ nē¹⁸ nūchit¹⁹ *vareshānē²⁰

(This verse should be recited twice.)

Homage¹ (be) unto you², O Holy³ Gāthās³!

- 1 Good⁵ Kingdom⁶ (which is) worthy-to-be-desired⁷ and most helpful (help giving⁸) *spreads¹¹ wealth⁹, prosperity, happiness etc. (amongst the people of the world)¹¹ owing to righteousness¹² and owing to *pious¹⁰ deeds¹⁴.

Explanation: (By utilising Good Kingdom on the path of Truth and in performing virtuous deeds, besides doing good to the people, it enhances their prosperity and happiness.)

O Ahura Mazdā¹⁵! *let me accomplish²⁰ now¹⁸ that¹⁷ which is the best¹⁶ for us¹⁸.

- ✧ know that the same verse at the end of this Hā also should be recited twice as is being recited in this place.
 ♪ This whole line is quoted in Yasna Hā 15¹⁶.
 # Know that in each stanza of Vohū-khshathra Gāthā there occur three lines in poetic form. Each line consists of 14 (7+7) syllables, with a caesura at the seventh syllable.
 ¶ root 'bere' = Sanskrit 'bhr' = to support, to help.
 § Original meaning 'portion, share' (Sanskrit 'bhāga'); or 'happiness, prosperity' (Sanskrit 'bhaga').
 ♦ 'vidishemnāish' root 'dish' = Sanskrit 'diksh' = to consecrate.
 ◆ Spiegel, Justi and Darmesteter. Original meaning: "moves within", 'enters'; Sanskrit root 'antar-char'.
 ○ or let me do; future tense root 'verez'; original for 'varez+sha+āne'.

- 2 Tā²¹-vē²² Mazdā²³ paourvīm²⁴ Ahurā²⁵
 ashāi²⁶ yechā²⁷ taibyācha²⁸ Ārmaitē²⁹,
 dōishā³⁰-mōi³¹ ishtōish³² khshathrem³³;
 khshmākem³⁴ Vohū³⁵ Mananghā³⁶
 vahmāi³⁷ dāidi³⁸ savanghō³⁹.

- 2 For righteousness²⁴, O Ahura Mazda^{27-23!} I
 regard²⁷ Thee and²⁸ *Ārmaiti²⁹ most supreme. ³Do
 Thou grant³⁰ unto me³¹, (O Ahura Mazda!) ⁴the
 possession³³ of (my) wish³². Do Thou grant³⁴ the
 acquisition³⁵ of (its) advantages³⁶ for our³⁷ adoration (or prayer)³⁸
 (done for Thee) with good³⁹ thought³⁹.

♣ or I am regarding. 'yechā' - Perfect tense first person singular
 parasmaipada of root 'yach'; reduplicated form 'yayach'; owing to
 weak base it became 'yecha' by dropping 'a' of the root and by affixing
 the termination. 'yecha' = Gāthic form 'yechā'. See Yasna 30.1

i.e., Perfect mindedness, humility. "Writing is allegorical."

¶ or gain - in the sense of the English word "Possession". Original
 meaning "Power, dominion, sovereignty".

§ 'dōishā -mōi' - thou shouldst bestow upon me; 'dōishā' - potential
 mood second person singular parasmaipada of root 'dā' = Sanskrit 'dā' =
 to grant; 'dā' - changed to 'da' and by adding the termination 'isha' it
 became 'daisha' = dōisha = Gāthic form 'dōishā'.

- 3 ā-vē⁴⁰ gēush⁴¹ hēmyantū⁴², yōi⁴³
 vē⁴⁴ shyaothanāish⁴⁵ sārentē⁴⁶, Ahurō⁴⁷
 ashā⁴⁸ hizvā⁴⁹ ukhdhāish⁵⁰ vanghēush⁵¹
 mananghō⁵², yaēshām⁵³ tū⁵⁴ pouruyō⁵⁵
 Mazdā⁵⁶ fradakhštā⁵⁷ ahi⁵⁸.

3. Those who⁴³ consider Thee⁴⁴ as * the Lord⁴⁵, O
 Ahura Mazda^{47!} with (their) deeds⁴⁸, * tongue⁴⁹ and
 righteousness⁵⁰, (i.e., with truthful utterances) and prayer⁵¹
 of good⁵² thought⁵³ (i.e., performed with sincere
 conscience) (and) whose⁵⁴ foremost⁵⁵ guide⁵⁷ Thou
 art⁵⁸ * will (eventually) merge⁵⁹ in Thee⁶⁰ on account
 of (their) renown⁶¹.

♣ If the reading 'ashā-hizvāo' according to Dr. Geldner is taken, then it is
 translated as:- "persons who are of truthful tongues i.e.,
 truth - speaking, regard Thee as the Lord with their deeds and with the
 homage of good thought".

♣ 'Ahurō' - the word 'Ahurō' is taken in the vocative case. In the words
 ending 'a' sometimes 'ō' occurs at the end in this way; e.g., twēm Mazda
 vaēdishō = O Thou Omniscient Ahura Mazda! (See Yasna 46.19).

'sārentē' - denominative verb from the word 'sara' (Sanskrit
 'shiras' = Lord)

¶ 'fradakhštā' - nominative singular of 'fradakhshat' - noun; see
 Yasna 19.13.

§ Original meaning 'publicity, sound' (Sanskrit 'ghōsha') root
 'gush' = Sanskrit 'ghush' = to announce. In this way from the base with
 the meaning 'to announce' English word 'fame' and Persian word
 'shohrat' are derived.

♣ 'hēmyantū' - imperative third person plural parasmaipada of root
 'hām -i' = Sanskrit 'sam-i' = to meet, to come together, class 2nd. The
 Gāthic form of Later Avestā form 'hām' became 'hem'.

4 Kuthrā⁵⁹ ārōish⁶⁰ ā fseratush⁶¹,

Kuthrā⁶² merezhdikā⁶³ akhshtat⁶⁴;

Kuthrā⁶⁵ yasō⁶⁶ khvyēn⁶⁷ ashem⁶⁸,

Kū⁶⁹ Spentā⁷⁰ Ārmaitish⁷¹;

Kuthrā⁷² manō⁷³ Vahishtem⁷⁴, Kuthrā⁷⁵

thwā⁷⁶ khshathrā⁷⁷ Mazdāo⁷⁸.

4 Where⁷⁹ (is) [◊]the cheiftainship⁸⁰ of [◊]Goodness^{80?} (i.e., where does one get its reward by performing goodness?) (Reply-in the world beyond, assuredly). Where⁸² [◊]is⁸⁴ the pardon⁸³ (i.e., what kind of deeds one should perform in order to get pardon for the sin?) (Reply - by rendering service to humanity and by performing benevolent deeds). Where⁸⁵ [◊]shall there be the attainment⁸⁶⁻⁸⁷ of righteousness⁸⁸ (and) where⁸⁹ (shall be found) beneficent⁹⁰ Perfect mentality⁹¹ (or humility⁹¹) (i.e., which person has these virtues?) (Reply - the person who hates falsehood and pride). In what⁷⁷ (is) the best⁷⁴ thought^{73?} (Reply - in not wishing ill of anyone). Where⁷³ (is) [◊]Thy⁷⁸ Sovereignty⁷⁷ (or authority⁷⁷), O Ahura Mazda^{79?} (Reply - in the entire world).

◊ "prosperity" (Mills); "Perfection" (Spiegel and Justi); "best virtue, all goodness" (Harlez); "Perfect" (Darmesteter).

◊ Pahlavi version, Harlez and Darmesteter; 'Lord' (Speigel and Mills).

'akhshtat' - = original form 'ahishtat,' by dropping 'ī''h'' is changed to 'kh'; root 'stā' = Sanskrit 'sthā' = to stand, to remain.

‡ 'yasō' - nominative plural of 'yas'; root 'yas' = Sanskrit 'yachch', yam=to come (Justi). 'khvyen' - benedictive mood third person plural parasmaipada 'yasō khvyen' is used as compound verb. It can be potential mood as well; root 'ah' = to be; original form 'ah+yān'.

§ 'thwā khshathrā' - about these word see my Avestā Grammar page 155⁶.

5 Vīspā⁷⁹-tā⁸⁰ peresās⁸¹, yathā⁸²

ashāt⁸³ hachā⁸⁴ gām⁸⁵ vidat⁸⁶

vāstryō⁸⁷ shyaothanāish⁸⁸ ereshvō⁸⁹

hās⁹⁰ hu-khratush⁹¹ nemanghā⁹²;

yē⁹³ dāthaēibyō⁹⁴ eresh⁹⁵-ratūm⁹⁶

khshayās⁹⁷ ashivāo⁹⁸ chistā⁹⁹.

5 The diligent⁸⁷ (man) (who is) righteous⁸⁹ through his (good) deeds⁸⁸ and [◊]the man possessing good wisdom⁹¹ through humility⁹² (is) [◊]questioning⁹¹ all⁹³ these⁹³ (matters), so that⁸² he [◊]may render⁸⁶ the world⁸³ prosperous⁸⁶ through righteousness⁸³. (Moreover the above-mentioned person) (being) able⁸⁷ and righteous⁸⁸ looks upon the righteous⁹⁴ [◊]leader⁹⁴ [◊]according to just law⁹⁴ with [◊]reverence⁹⁰.

◊ 'hās' - (= 'hant=s') present participle parasmaipada nominative singular of root 'ah' = Sanskrit 'as' = to be. The word 'hās' is used in the sense of the English word 'being'.

◊ i.e., the questioner referred to in the preceding stanza. It is not exactly and precisely known as to whom this reference is applied.

‡ original meaning: 'may increase, may enhance'. root 'vid' = Sanskrit 'vid' = to increase.

its significance is: the leader appointed by the assembly, or intelligent High priest - 'Dastur' well - versed in religious lore.

‡ 'dātha' - meaning of 'dātha' is "gift, creation"; it also means "proper".

§ 'chistā' - imperfect tense used in the sense of the present indicative (see my Avestā Grammar pages 305-306). 'chista=chit+ta'; root 'chit' = Sanskrit 'vi-chit' = to honour, to pay respect. "appointed" (Mills); "wise" (Darmesteter).

6 yē¹⁰⁰ vahyō¹ vanghēush² dazdē³
 yaschā⁴ hōi⁵ vārāi⁶ rādat⁷,
 Ahurō⁸ khshathrā⁹ Mazdāo¹⁰ at¹¹
 ahmāi¹² akāt¹³ ashyō¹⁴,
 yē¹⁵ hōi¹⁶ nōit¹⁷ vidāiti¹⁸
 apēmē¹⁹ anghēush²⁰ urvaēsē²¹.

- 6 Whoso⁴ *in order to propitiate⁴ (Ahura Mazda) *worships⁷ (Him) with libations⁷, unto that (person)¹², Ahura Mazda¹⁻¹⁰ by means of His *omnipotence⁹ *grants¹ better¹ than good² (i.e., He does better for him). Moreover whoso¹³ **does not¹⁷ perform His¹⁰ worship¹¹, unto that (person)¹⁶ (will) verily¹¹ (be) *worse¹⁴ than bad¹⁵ at the final¹⁸ end²¹ of the world²⁰. (i.e., he will have to suffer very much eventually).

◇ as an infinitive. 'vāra' = Sanskrit 'vara' = desire, pleasure; root 'vere'

◆ See 'rādanghō' (Yasna 45.7; Yasna 46.17).

◦◦ Just as the meaning of 'kudrat' in Persian is 'power, and omnipotence' + 'dazdē' - its another form 'dastē=dath+te,' root 'dā' - class 3¹⁰.

** Haug: "does not offer libations unto Him" (Harlez and Mills); "whoso does not atone for his sin and does not repent for the same" (Spiegel); "whoso does not offer any gift" (Darmesteter).

◦ 'ashyō' - adjective, accusative singular of 'ashyang' - neuter; this word is the comparative degree of the word 'aka', meaning 'bad'. Its other forms are 'akatura' (Yasht 10.26) and 'ashō' (Yasna Hā 59.31).

7 Dāidi²²-mōi²³ yē²⁴ gām²⁵ tashō²⁶ apaschā²⁷
 urvarāoschā²⁸ Ameretātā²⁹ Haurvātā³⁰
 Spēnishtā³¹ Mainyū³² Mazdā³³ tevishī³⁴
 utayūiti³⁵ mananghā³⁶ vohū³⁷ *sēnghē³⁸.

- 7 O Most Beneficent³¹ Spirit³² Ahrua Mazda³³ who²⁴ *hast created²⁶ cattle²⁵, waters²⁷ and plants²⁸, grant thou unto me²² health of the body³⁰ and *immortality²⁹ (i.e., happiness of Heaven), strength³⁶, *power³⁵ and *religious teaching³⁴ on account of (my) *good²⁷ thought³⁸.

† This verse is quoted in the first verse of Yasna Hā 18th.

'tashō' - imperfect tense second person singular parasmaipada of root 'tash' = Sanskrit 'takhsh' = to fashion, to create class 1¹.

‡ In Yasna Hā 45.5 and in Yasna Hā 46.1 'haurvātā', 'ameretātā' occur in this way.

§ 'tevisih utayūiti' - When these words 'haurvātā, ameretātā' come together, Dr. Haug and Reverend Mills translate them as "two ever-lasting (or dexterous) powers" and apply them to 'haurvātā, ameretātā'.

◇ health of the body and religious teaching - I have taken these five names in accusative dual; see my Avestā Grammar, page 59-60; 'sēnghē' - accusative dual of 'sēnghā' - feminine (like the word urvaire). Sanskrit 'shansā'.

◆ Or alternatively :- grant²² me²³ happiness³⁰ and immortality²⁹ - I praise³⁸ with my pious²⁷ thought³⁸ these two ever-lasting³⁵ powers³⁶ (Dr. Haug).

8 At³⁹ zī⁴⁰ tōi⁴¹ vakhshyā⁴² Mazdā⁴³,
 vidushē⁴⁴ zī⁴⁵-nā⁴⁶ mruyāt⁴⁷,
 hyat⁴⁸ akōyā⁴⁹ dregvāitē⁵⁰,
 ushtā⁵¹ yē⁵² ashem⁵³ dādrē⁵⁴;
 hvō⁵⁵ zī⁵⁶ māthra⁵⁷ shyātō⁵⁸
 yē⁵⁹ vidushē⁶⁰ mravaiti⁶¹.

8 O Ahura Mazdā⁴³! I ° will indeed⁴⁰ announce⁴² Thy⁴¹ (māthra) (amongst the people); because⁴⁵ (the religious - minded⁴⁶) man⁴⁴ should declare⁴⁷ to the wise man⁴⁴ (that) (eventually there is) *punishment⁴⁹ for the wicked, and whoso⁵² ° supports⁵⁴ righteousness⁵³, (for him there is in store) happiness⁵¹. (Moreover) whoso⁵⁹ ° expounds⁶¹ the excellences of the māthra⁵⁷ to wise - sagacious man⁶⁰, he himself⁵⁵ is indeed⁵⁶ ° joyous⁵⁸. *

⊕ 'at zi tōi vakhshyā Mazdā' - Darmesteter has not translated these words. Its original meaning: 'O Ahura Mazdā! I will surely speak for Thee, i.e., on Thy, behalf, i.e., to say, I will surely accomplish Thy Prophethip' 'vakhshyā' Future present parasmaipada of root 'vach' = Sanskrit 'vach' - to speak.

⊕ Professor Darmesteter.

'akōyā' - noun, nominative singular; 'evil, misery, woe' (derived from 'aku' - adj. meaning 'bad').

‡ 'dādrē' - perfect tense third person singular ātmanepada of root 'dar' = Sanskrit 'dhar' = to cling to, to hold fast to; to support; its ātmanepada form 'didhāra' (see Yasht 13.67).

§ Original meaning: 'māthra speaks'. 'Mravaiti' - present subjunctive.

⊕ 'shyātō' - past participle adjective masculine nominative singular of root 'shyā' (extended form of root 'shā') = to be pleased, to rejoice.

⊕ because he having pointed out the path of truth-righteousness to others attains to happiness of the spiritual world for his own soul.

9 yām⁶² khshnūtem⁶³ rānōibyā⁶⁴ dāo⁶⁵
 thwā⁶⁶ āthra⁶⁷ sukhrā⁶⁸ Mazdā⁶⁹,
 ayanghā⁷⁰ khshustā⁷¹ aibi⁷² ahvāhū⁷³
 dakshtem⁷⁴ dāvōi⁷⁵ rāshyenghē⁷⁶
 dregvantem⁷⁷ savayō⁷⁸ ashavanem⁷⁹.

9 O Ahura Mazdā⁶⁹! unto these two opposing parties⁶⁴ (the righteous and the wicked) through Thy⁶⁶ blazing⁶⁸ fire⁶⁷ and molten⁷¹ metal⁷⁰ Thou ° dost bring into recognition^{63,62} on (their matters of good and evil), and ° by manifesting⁷³ its evidence⁷⁴ Thou dost punish⁷⁶ the wicked⁷² and Thou ° dost grant happiness⁷⁸ to the righteous⁷⁵, ° in both the worlds⁷⁷.

⊕ 'khshnūtem ... dāo' mean also 'Thou dost propitiate or Thou dost please'; 'khshūta' = "intelligence" (Harlez and Mills), "knowledge, recognition, awareness" (Darmesteter).

⊕ 'dakshtem dāvōi' = 'in order to give the sign' (original meaning); 'dāvōi' infinitive. See Yasna 28.2.

'ahvāhū' - Speigel, Harlez, Mills and Darmesteter have taken this word as locative dual of 'anghu'. Darmesteter also translate it by 'in both the worlds', but he takes this word as made up of 'ahu+ahu' (this world and in the world beyond).

‡ This meaning does not seem to me to be satisfactory. In order to prove guilt and sinlessness of men, in ancient times they were made to pass through the blazing fire or molten metal was poured upon their bodies. Professor Darmesteter applies this matter of ordeal to this verse. 'rāshyenghē' - Causal infinitive - in order to cause injury; root 'rash' - to wound, to injure; see my Avestā Grammar page 269. Also this word can be causal present second person singular as well. 'savayō' benefitting, rendering benefit - causal present participle nominative singular masculine; also it can be causal imperfect (used in the sense of the present indicative) second person singular.

10 At⁸⁰ yē⁸¹ mā⁸²-nā⁸³ marekhshaitē⁸⁴

anyāthā⁸⁵ ahmāt⁸⁶ Mazdā⁸⁷, hvō⁸⁸

dāmōish⁸⁹ drujō⁹⁰ hunush⁹¹, tā⁹² duzhdāo⁹³

yōi⁹⁴ henti⁹⁵; maibyō⁹⁶ zbayā⁹⁷

ashem⁹⁸ vanghuyā⁹⁹ ashi¹⁰⁰ gat¹ tē².

10 The 'man⁸¹ who⁸¹, O Ahura Mazdā⁸⁷! 'seeks to harm⁸⁴ me⁸² (by following) 'contrary⁸⁵ to the ' (law of righteousness), is himself⁸⁸ 'the child⁹¹ of the creation⁹⁰ of the Druj⁹⁰. Such⁹² (persons) are⁹³ of evil understanding⁹¹ (or 'foolish⁹³). For myself⁹⁶ I praise⁹⁷ righteousness⁹⁸ only. (O Ahura Mazdā!) As (the reward of) Thy⁹ good blessing⁹⁹ may righteousness¹⁰⁰ 'accrue¹ (unto me)!

5 This compound word (mā-nā) is quoted in Yasna Hā 32.10 where Ervad S.D. Bharucha considers this compound word 'mā-nā' as one word 'mānā' and as the proper name like the names of Arejat-uspa, Vandareman, Darshinika etc. and explains it as the Daeva-worshipper Māna, the opponent of the Religion of Zarathushtra.

⊙ Reverend Dr. Mills; 'way of justice' (Professor Harlez).

⊕ 'anyāthā' = Sanskrit 'anyathā' = "centrally to, otherwise, in a different way".

'marekhshaitē' - instead of 'mimarekhshaitē'; desiderative verb.

¶ 'hunu' = Sanskrit sunu = child (of the daeva, druj) of evil creation); Sanskrit root 'su' = to give birth to. If the word 'hunushā' instead of 'hunush tā' is taken, then its meaning according to Harlez would be 'supporter, helper'. 'hu+nud+tar' - noun. Sanskrit root 'nud' = to encourage.

◆ 'miscrants' (Reverend Mills). If 'duzhdāo' is taken in the sense of the genitive singular, then it would mean: "such persons are of evil understanding, i.e., of the companions of Angra Mainyu, of wicked understanding". Sometimes the word 'duzhdā' occurs as an adjective of Angra Mainyu also. (See Vendidad 11.10; Vendidad 19.12)

⊖ Original meaning 'may reach', Sanskrit root 'gā' = to reach. I have taken it as Root-Aorist. Or alternatively: - if the word 'gat' (Vedic gha=indoe) is taken as an adverb, then the sentence would mean thus: "for me⁹⁶ even (O Ahura Mazdā!) I praise⁹⁷ Thy⁹ righteousness⁹⁸ with (my) sincere⁹⁹ heart¹⁰⁰ indeed¹".

11 Kē¹ urvathō² Spitamāi⁵

Zarathushtrāi⁶ nā⁷ Mazdā.⁸

Kē⁹ vā¹⁰ ashā¹¹ āfrashtā¹²,

Kā¹³ Spentā¹⁴ Ārmaitish¹⁵;

Kē¹⁶ vā¹⁷ Vanghēush¹⁸ Mananghō¹⁹

achistā²⁰ magāi²¹ ereshvō²²

12 what¹ man⁷ is the true friend⁴ of Spitama⁵ 'Zarathushtra⁶, O Ahura Mazdā! Or¹⁰ who⁹ 'had asked¹² questions (about the Religion) with righteousness¹¹? Through whom¹³ (can be gained) holy¹⁴ (or beneficent¹⁴) 'perfect mentality¹⁵? Or¹⁷ what¹⁶ righteous²² (man) of good¹⁸ thought¹⁹ (is) 'known²⁰ of 'that herculean task²¹?

⊙ Original meaning: '(is) the true friend for Spitama Zarathushtra'.

⊕ 'āfrashtā' - root-Aorist; if it is taken as nominative singular of 'āfrashtar' the meaning would be 'the questioner (about the Religion); from this are derived the meaning 'disciple, pupil', root 'peres' = to ask.

If 'kā' is considered as feminine nominative singular, its meaning would be 'what Spentā Ārmaiti is that'?

¶ Presumably the author alludes to the time of Resurrection and the advent of the 'Saoshyant', the Future Benefactor. In another place the phrase 'mazōi magāi' occurs in this sense (See Yasna 29.11; Yasna 46.14).

5 'achistā' = 'ā+chit+ta' (past participle); root 'chit' = Sanskrit 'chit' to know. If 'achistā' is considered as Aorist, its meaning would then be thus: what righteous man of good thought is aware of that herculean task (or of the advent of the Resurrection)?

12 Nōit²³ tā²⁴-im²⁵ khshnāush²⁶

vaēpayō²⁷ kevinō²⁸ peretō²⁹ zemō³⁰,

Zarathushtrem³¹ Spītāmem³² hyat³³

ahmi³⁴ urūraost³⁵ astō³⁶,

hyat³⁷ hōi³⁸ im³⁹ charataschā⁴⁰

aodereshchā⁴¹ zōishenū⁴² vāzā⁴³,

12 ¹These two²⁴ (persons), the paederast²⁷ and ²the irreligious²⁸ indeed²⁵ *do not²³ please²⁹ on this material³⁰ *bridge²⁸ (i.e., in this corporeal world) Spītama³¹ Zarathushtre³¹ who³² *has reached the supreme status³³ as the prophet³⁶ in this (world).

(These two persons) by means of (their) **wicked⁴² *strength⁴³ (i.e., by utilising their strength in a bad way) indeed³⁹ **annoy⁴⁰ (or oppose by disobeying) him³⁸ (i.e., that Holy Prophet.)

○ 'ahmi' - this pronoun applies to 'peretō zemō' (= on the material bridge, i.e., in this world).

◆ 'asta' = Sanskrit 'asta' = sent, from which is derived 'the prophet' (like Persian word 'rasūl').

'urūraost' - Reduplicated Aorist third person singular paramaipada of root 'rudh' = Sanskrit 'ruh' - to grow, to rise.

‡ Original meaning 'belonging to the Kavi (i.e., Kōk)'. This word is applied to those who disobey the commandments of the Zoroastrian Religion, Gāthic form 'Kevina = Kavi+na' = like the Kavi; belonging to the Kik.

§ 'tā' - demonstrative pronoun masculine nominative dual, 'im' = Sanskrit 'im' a Vedic particle which lays a stress upon the preceding word (Professor Benefey).

◆ Original meaning 'on the bridge of dust'. This world is our abode for a short time and it is not a permanent abode; in order to inform this the world is compared to a bridge in such a way that the bridge is meant only for passing and not intended for making a permanent abode on it. Similar

writing is also noticed in Persian books, 'Peretō' locative singular of the 'Peretū' - feminine also there occurs 'peretāo' - locative singular of 'peretu' see verse 13th below.

◆ See Yasna 46.1; root 'khshnu', to please, to rejoice.

○○ root 'zish' = Sanskrit 'jish' - to become impure, from which the word 'zōizda' = wicked is derived.

✦✦ 'vāzā' - Sanskrit 'vāja' = strength; root 'vaz' = Sanskrit 'vaj' = to be strong.

'charataschā' present tense third person dual paramaipada of root 'char', class I'; 'charatō' is also noticed. (See Vendidad 13.49) root 'char' = Sanskrit 'ati-char' = "to annoy, to harass, to disobey"; "rushes upon", "attacks" (Harlez and Mills).

'aodereshchā' - I do not understand the meaning of this word. "of the bosom, of the heart" (Mills); "they push back, they drive out" (Harlez); "evils, wickedness, pain" (Darmesteter). The translation of this verse is not so satisfactory as required, Better translation should be attempted. Reverend Mills considers this verse as an interpolation. Professor Darmesteter is not sure of his translation and feels doubtful about it.

13 Tā⁴⁴ dregvatō⁴⁵ maredaiti⁴⁶

daēnā⁴⁷ erezāush⁴⁸ haithim⁴⁹

yehyā⁵⁰ urvā⁵¹ khraodaiti⁵²

chinvatō⁵³ peretāō⁵⁴ ākāō⁵⁵

khvāish⁵⁶ shyaothanāish⁵⁷ hizvaschā⁵⁸

ashahyā⁵⁹ nāsvāō⁶⁰ pathō⁶¹.

13 The religious 'doctrine'⁴⁷ of 'the righteous (man)'⁴⁸ crushes down⁴⁹ (eventually) (the doctrine) of the wicked (man)⁵⁰ indeed⁵¹ (or without doubt)⁵². Whose (i.e., wicked man's) soul⁵³ wishes⁵⁴ to reach the path⁵⁵ of righteousness⁵⁶ on⁵⁷ the well-known⁵⁸ Chinvat⁵⁹ Bridge⁶⁰ (i.e., the path of Heaven), (but he cannot go there); (hence that soul) is very much fretted⁶¹ by means of his own⁶² acts⁶³ and by means of his own⁶⁴ tongue (i.e. abuses)⁶⁵.

Explanation:- The wicked man succeeds for a short time in this world over the righteous man, but finally he is defeated. Also he on account of his wicked deeds and bad conduct becomes extremely repentant after death on the Chinvat Bridge, because the path to Heaven is closed for his soul.

¶ 'erezāush' - genitive singular of 'erezu', Sanskrit 'rju' - truthful, righteous.

5 or law (See Yasna Hā 46, Verse 6^o).

♦ 'maredaiti' root 'mered' = Sanskrit 'mrd' = Latin 'mord-ere', = to melt.

♦ 'peretāō' - locative singular of the noun peretu, feminine. There also occurs 'peretō' (See verse 12^o of this Hā).

'ākāō' - adjective locative singular; owing to 'peretāō' by case attraction it became 'ākāō'; an attracted form for a locative as elsewhere (Mills).

♦ Spiegel and Justi; 'to reach' (Mills). root 'nas=Sanskrit nash' =Latin 'nanē-ire, nanciscor' = to reach.

'khraodaiti' - root 'khrud, khrudh' = Sanskrit 'krudh' = to be fretted, to get angry.

14 Nōit⁶² urvāthā⁶³ dātōibyaschā⁶⁴

Karapanō⁶⁵ vāstrāt⁶⁶ arem⁶⁷;

gavōi⁶⁸ ārōish⁶⁹ āsēndā⁷⁰ khvāish⁷¹

shyaothanāishchā⁷² sēnghāishchā⁷³;

yē⁷⁴-ish⁷⁵ sēnghō⁷⁶ apēmēm⁷⁷

drujō⁷⁸ demānē⁷⁹ ādāt⁸⁰.

14 "Friendship with gift or any good act whatsoever cannot be achieved by 'the Karapans, they in their deeds or in their teachings do not teach to take care of the cattle. Owing to their such method ultimately they will go into the Abode of the 'Druj'".

¶ 'Karapans' i.e., those who do not accept the commandments of the Religion of Zarathushtra; see paragraph 10^o of Hormazd Yasht.

♦ Darmesteter. I do not understand the translation of this verse.

Explanation of words:- 'urvāthā' = "friendship" (Darmesteter);

'friend' (Mills), 'Dātōibyaschā' = gifts (Darmesteter); "creatures";

(Mills); 'men' (Spiegel). 'Vāstrāt' = 'work, industry' (Darmesteter);

'field' (Mills) 'ārōish' - sufficiently, proper. 'āsēndā' = teach (Darmesteter) "prosper-increase" (Mills).

15 Hyat⁸¹ mizhdem⁸² Zarathushtrō⁸³

magavabyō⁸⁴ chōisht⁸⁵ parā⁸⁶

garō⁸⁷ demānē⁸⁸ Ahurō⁸⁹

Mazdāo⁹⁰ jasat⁹¹ pouruyō⁹²

tā⁹³ vē⁹⁴ Vohū⁹⁵ Mananghā⁹⁶

ashāichā⁹⁷ savāish⁹⁸ chivishi⁹⁹.

15 That⁹³ reward⁸² which⁸¹ (the prophet) Zarathushtra⁸³ has fixed⁸⁵ (or "has decided to grant")⁸² from the very first⁸⁶ for the Magavans (i.e. truthful religious men)⁸⁴ will be awarded⁹¹ to you⁹⁴ (O Mazda worshipping Zoroastrians!) (too) with blessing⁹⁸ on account of (your) good⁹⁷ thought⁹⁸ and righteousness⁹⁷.

Expalantion:- (About what that reward is stated below).

(That reward i.e., Gārōthmān Heaven) (which) Ahura Mazda⁸⁹⁻⁹⁰ entered⁹¹ first of all⁹² in the Gārōthmān⁸⁷⁻⁸⁸.

♠ Or 'from before' (Sanskrit 'para'), in the sense of English 'before' "from older times" (Haug).

Dr. Haug; "bestowed" (Spiegel); "promised" (Darmesteter) 'declared' (Mills). 'chōisht' - imperfect tense third person singular parasmaipada of root 'chish' class 2nd.

‡ 'chivishi' - Passive Aorist third person singular; original root 'chish'; extended form of chish is 'chivish'. 'chivish + i'. About this see my Avestā Grammar page 254th.

⊙ See Ardvisura Neyōyesh, para 8th, and Ardibehesht Yasht, paragraphs 3-4. This last sentence seems to have been added as a commentary.

16 Tām¹⁰⁰ Kavā¹ Vishtāspō²

magahyā³ khshathrā⁴ nāsat⁵

vanghēush⁶ padebish⁷ mananghō⁸

yām⁹ chistim¹⁰ ashā¹¹ mantā¹²

Spentō¹³ Mazdāo¹⁴ Ahurō¹⁵

athā¹⁶-nē¹⁷ sazdyāi¹⁸ ushtā¹⁹.

16 "King Vishtāspa by means of his virtuous conduct has realised the wisdom of good conscience in just Sovereignty (i.e., by having good conscience whatever benefits may accrue). He is a Wise and Benevolent Sovereign. He will do good to us⁹⁷".

♠ Darmesteter. I have not understood the meaning of this verse clearly. **Explanation of words:-** 'magahyā' - an enterprise, a herculean undertaking (See Yasna 53.7). 'nāsat' - Aorist third person singular parasmaipada of root 'nas' = Sanskrit 'nash' = to attain, to reach. 'padebish' noun instrumental plural, "chant, metric foot, poetic measure". "conduct, way" (Darmesteter). "mantā" - Root Aorist third person singular ātmanepada of root 'man' = Sanskrit 'man' - 'Spentō Ahurō Mazdāo' these words Darmesteter has applied to 'Vishtāspō' (King Vishtāspa) and has translated "the wise and benevolent sovereign". 'Sazdyāi' infinitive; original form root 'sangh+dyāi'; root 'sangh' = Sanskrit 'shas', 'shās' = to teach; its meaning also is 'to learn' (See Yasna 30.2).

17 Berekhdhām²⁰ mōi²¹ Ferashaoshtrō²²

Hvō-gvō²³ daēdōisht²⁴ kehrpem²⁵

daēnayāi²⁶ vanghuyāi²⁷ yām²⁸

hōi²⁹ ishyām³⁰ dātū³¹

khshayās³² Mazdāo³³ Ahurō,³⁴

ashahyā³⁵ āzhdyāi³⁶ gerezdūm³⁷.

17 Ferashaoshtra, the descendant of *Hvōgva Family, has shown²¹ me²¹ precious his daughter.²² For (the propagation of) the good (Mazdā worshipping) Religion it would be better if ³Almighty³² Ahura Mazdā^{33,34} ♦ may grant (me) his²⁸ (i.e., Frashaoshtra's) beloved³⁰ (daughter). ⁸For gaining²⁶ righteousness²⁵ (O Mazdā - worshippers!) you ⁹acknowledge (her) with respect²⁷.

Explanation: Prophet Zarathushtra liked the daughter of Frashaoshtra, named Hvōvi on account of her being good, virtuous and pious. He prays earnestly to Ahura Mazdā that it would be better if she becomes his wife! In the work of propagating the good Mazdā-worshipping Religion she can help him whenever necessary. At last his heart's desire was fulfilled.

♦ Frashaoshtra and Jāmāspa who were both brothers belonging to Hvōgva Family were regarded as the most staunch disciples and helpers of the Prophet Zarathushtra. Jāmāspa was the prime Minister of King Vishtāspa. Frashaoshtra asked holy Zarathushtra some questions. Some statement about this we find in the Yasna Hā 71.

♣ "beloved" (Darmesteter); "fortunate and dear" (Mills).

• I have taken the word 'kehrpem' in the sense of man, person, mortal in the common gender like the English word 'Body' and I have assigned its meaning here 'daughter' quite suitable and appropriate here in the context.

‡ 'daēdōisht' - Reduplicated Aorist third person singular parasmaipada of root 'dis' = Sanskrit *dish* = 'to show'; to exhibit to view or notice; it

is reduplicated and the termination 't' is added.

§ Like the Persian word 'kāder', the word 'khshayās' is used in both the sense of 'mighty and Almighty'. Its meaning is also "ruling", "exercising authority".

❖ About this meaning of the imperative mood see my Avestā Grammar page 309.

⊕ or for having the desire of righteousness; root 'āzh' = Sanskrit 'ih'-to wish, to aim at: 'āzhdyāi' - infinitive.

♣ "In order to gain holiness you may sing His (i.e., Ahura Mazdā's) hymns of praise" (Harlez); 'gerezdūm' - imperative mood second person plural ātmanepada; 'gerezdīm' - variant given by Geldner.

18 Tām³⁸ chistim³⁹ Dē-Jāmāspō⁴⁰

Hvō-gvō⁴¹ ishtōish⁴² khvarenāo⁴³
ashā⁴⁴ verentē⁴⁵, tat⁴⁶ khshathrem⁴⁷
mananghō⁴⁸ vanghēush⁴⁹ vidō⁵⁰;
tat⁵¹ mōi⁵² dāidi⁵³ Ahurā⁵⁴
hyat⁵⁵ Mazdā⁵⁶ rapēn⁵⁷ tavā⁵⁸.

18 Jāmāspa 'the Wise'⁴⁰ of the Family of Hvō-gva⁴¹ 'desires'⁴² wisdom⁴³ (i.e., sufficient) glory⁴⁴, sovereignty⁴⁵ (acquired) through righteousness⁴⁶ and 'possession'⁴⁷ of good⁴⁸ thought⁴⁹, (i.e., he so desires that these four objects may be accrued to him). In accord with his wish⁵⁰.

O Ahura Mazdā⁵⁴⁻⁵⁶! grant Thou⁵⁵ unto me⁵² that⁵¹ which⁵³ (may be) 'delight giving'⁵⁷ to Thee⁵⁸.

Explanation:- Do Thou ascribe such qualities in me whereby by leading a good life and by doing good to the people Thou mayest become pleased and joyous.

'Dē' = wise, sagacious; root 'dā' = Persian 'dānistan' = to know.

¶ 'vidō' = noun, accusative singular of vidah-neuter from root 'vid' = Sanskrit 'vid' = to obtain, to acquire. If the word is to be derived from root 'vid' - Sanskrit vid=to know, then the word means 'knowledge, information'.

§ 'verentē' - present tense third person singular ātmanepada; letter 'n' in the middle may be of class 7th or it may be instead of 'na' of the 9th class (See Yasna 43.16).

◇ Original meaning: 'grant Thou unto me that which may be Thy joy'. If we regard the word 'rapēn' as a noun, then it is accusative plural; Darmesteter considers this word as present participle; root 'rap' = Sanskrit 'ram' = Latin 'rap-ere'.

19 Hvō⁵⁹ tat⁶⁰ nā⁶¹ Maidyō-māonghā⁶²

Spitamā⁶³ ahmāi⁶⁴ dazdē⁶⁵,
daēnayā⁶⁶ vaēdemnō⁶⁷, yē⁶⁸
ahūm⁶⁹ ishasās⁷⁰ aibi⁷¹,
Mazdāo⁷² dātā⁷³ mraot⁷⁴,
gayehyā⁷⁵ shyaothanāish⁷⁶ vahyō⁷⁷.

19 (Prophet Zarthushtro says:) 'O⁵⁹ Maidyō - māonghā⁶², descendant of Spitama⁶¹ who⁶⁰ having educated through the Religion (i.e., by becoming a scholar in the lore of the Religion) and 'having displayed his love'⁷⁰ for the people of the world⁶⁶ and (having become) more virtuous⁷¹ through the acts⁷² of his life⁷³, announces⁷⁴ the laws⁷⁵ of Ahura Mazdā⁷², that man⁶⁹ himself⁶⁸ 'is regarded⁶⁵ devoted⁶⁷ to 'us⁶⁴ (or dedicated) (i.e., is considered as belonging to our side and as co-operating in our work).

◇ know that Maidyō - māonghā was the son of the uncle of the Holy Zarathushtra and he was the first and foremost disciple of the Prophet. He helped him to be large extent in the work of propagating the good Mazdā - worshipping Religion.

Original meaning: 'being a lover of the people of the world'. 'ishasās' incohesive present participle nominative singular masculine of root 'ish' = Sanskrit 'ish' = to love.

¶ 'ahmāi' - First Personal pronoun dative plural; (see Yasna 47.1).

§ 'dazdē' - present tense ātmanepada of root 'dā' = Sanskrit 'dā' = to dedicate oneself, to devote; or Vedic 'dā' = to bind one's self.

20 Tat⁷⁸ vē⁷⁹-nē⁸⁰ hazaoshāonghō⁸¹

vispāonghō⁸² daidyai⁸³ savō⁸⁴,

ashem⁸⁵ Vohū⁸⁶ Mananghā⁸⁸⁷ ukhdhā⁸⁸

yāish⁸⁹ Ārmatish⁹⁰,

yazemnāonghō⁹¹ nemanghā⁹²

Mazdāo⁹³ rafedrem⁹⁴ chagedō⁹⁵.

20 ⁵Grant⁸¹ us⁸² happiness⁸⁴ (or prosperity)⁸⁴ ⁶you⁷⁹ all⁸¹ (Holy Immortals⁸¹) of one will⁸¹ (i.e., working with sincerity for the prosperity of the world) ³on account of (our) ⁴righteousness⁸³, good⁸⁶ thought⁸⁷ and homage⁸⁸ whereby⁸⁸ Perfect-mindedness⁹⁰ (is accrued). (May we be) ⁹the seekers⁸⁹ with eagerness⁹⁰ of the joy⁸⁶ of Ahura Mazda⁹³ and the worshippers (of Him) with humility⁹²!

⊙ 'vē-nē' = you unto us; 'vaem' (=Sanskrit 'vayam') - its shortened form 'va, vā=ve' (See Yasna 40.4). Similarly the shortened form of 'yūzhem' is 'yūsh'. Alternatively: - or 'tēm nē' (Yasna Hā 45.8,9,10) occurs in the same way phrase 'vē-nē' must be considered; this form occurs rarely.

⊠ Mills See Yasht 10.51; Khorshed Neyāyesh, para 1st, or alternatively: - O Holy Immortals working with one accord! (Vocative plural) you may grant us prosperity.

In the original text this word is in the accusative singular.

‡ i.e., owing to righteousness, good thought and prayer.

§ 'daidyāi' - infinitive used as a verb; (see Yasna 28.2; 29.3; 31.5; 43.11,12,14; 44.2,17; 46.15)

⊖ 'chagedō' - present participle parasmaipada masculine nominative plural; root 'chag' = Persian 'chagidan' = to wish, to desire, Gāthic form of 'chagantō, chagatō' became 'chagedō'; letter 't' is changed into soft form 'd'.

21 Ārmatōish⁹⁶ nā⁹⁷ spentō⁹⁸ hvō⁹⁹

chisti¹⁰⁰ ukhdhāish¹ shyaothanā²,

daēnā³ ashem⁴ spēvat⁵, Vohū⁶

khshathrem⁷ mananghā⁸,

Mazdāo⁹ dadāt¹⁰ Ahurō¹¹, tēm¹²

vanguhim¹³ yāsā¹⁴ ashim¹⁵.

21 The man⁹⁷ of perfect-mindedness⁹⁶ himself (is) bountiful⁹⁸ through his wisdom¹⁰⁰, (good) utterances¹ and (good) action². Through (his) religiousness³ doth Ahura Mazda⁹¹¹ bestow¹⁰ (him) ⁴happiness-giving⁵ ⁶righteousness⁴ and through (his) good⁶ thought⁴ sovereignty⁷. ⁸This¹² divine¹³ blessing¹³ I pray¹⁴ for (from Ahura Mazda), (i.e., I so wish that I too may get path of good fortune and authority.)

⊙ Original meaning "bountiful", "blessed" (Mills), 'spēvat' - adjective neuter accusative singular; its another form is 'spenta' (see the same verse).

⊠ i.e., for his religiousness He points out to that man good and fortunate path whereby he becomes happy. The meaning of 'asha' can also be 'reward of righteousness, meritorious deed'.

If the word 'tēm' is taken in the sense of the Gāthic form 'tām' (feminine), then it can be applied to 'ashim'.

22 Yehyā¹⁶ mōi¹⁷ ashāt¹⁸ hachā¹⁹
 vahishtem²⁰ yesnē²¹ paiti²²,
 vaēdā²³ Mazdāo²⁴ Ahurō²⁵,
 yōi²⁶ āongharechā²⁷ hentichā²⁸,
 tā²⁹ yazāi³⁰ khvāish³¹ nāmēnish³²,
 pairichā³³ jasāi³⁴ vantā³⁵.

22 (Among those) who²⁶ *have been²⁷ and who are²⁸
 the best²⁰ *in performing Yasna²¹⁻²² with
 righteousness¹⁸⁻¹⁹, (and whom) Ahura Mazdā²⁴⁻²⁵ *has
 known²³, I worship³⁰ such (persons)²⁹ with their own³¹
 *names³² and I *may reach³⁴ (them) with sincere love³³.

⊕ 'āongharechā' - Perfect tense third person plural parasmaipada of root
 'ah' = Sanskrit 'as' = to be, to exist; see my Avestā Grammar,
 page 309^b

⊕ If the pronoun 'mōi' is applied to Ahura Mazdā, then the meaning would
 be 'in performing or consecrating My Yasna'.

'vaēdā' - Perfect tense third person singular parasmaipada of root
 'vid' = Sanskrit 'vid' = to know. The reduplicative syllable is dropped.
 Original form is 'vivaēda'. In Sanskrit too the same form occurs:
 'veda'.

‡ 'nāmēnish' - in the sense of the instrumental plural. Perhaps it may be
 the corrupted form of 'nāmebish'.

§ This entire verse is found in Yasna 15.2. For comparison see the strophe
 of 'yenghe hātām'.

23 Vohū khshathrem vairim bāgem aibi-
 bairishtem, vidishemnāish izhāchit ashā
 antarē-charaiti shyaothanāish, Mazdā
 vahishtem tat nē nūchit vareshānē[⊕].

(This verse to be recited twice)

Ashem Vohu 3. Vohu - khshathrām¹

Hāitīm² yazamaide³. Vohu Khshathrām⁴

Gāthām⁵ ashaonim⁶ ashahe⁷ ratūm⁸

yazamaide⁹. Vohu-khshathrayāo¹⁰

Gāthayāo¹¹ handātā¹² yazamaide¹³.

Yenghe hātām āat yesne paiti vanghō,

Mazdāo Ahurō vaēthā ashāt hachā,

yāonghāmchā tāschā tāoschā yazamaide.

We revere² the Hā (or chapter)² (named)
 Vohu-khshathra¹. We revere the Holy⁶ Vohu khshathra⁴
 Gāthā⁵ (which is) the Lord⁸ of righteousness⁷ we
 revere¹³ the prayer¹² of Vohu - khshathra¹⁰ Gāthā.

(To recite in bāz - i.e., in a low tone)

Ahura Mazda Khōdāe, awazūnie mardum,
 mardum sardagān hamā sardagān hambāyaste
 vehān, oem behedin Māzdayasnān āgahī
 āstavāni nekī rasānad; aedūn bād.

⊕ The same verse occurs as the first verse of this Hā. For its translation and
 explanation, see the first verse of Hā 51st.

(To recite aloud) *Yatha Ahū Vairyō 2.*

Yasnemcha vahmemcha aojascha zavarecha
āfrināmi. Ahurahe Mazdāo raēvatō
khvarenanghuhātō, Ameshanām Spentanām,
Gāthābyō Spentābyō ratu-khshathrābyo
ashaonibyō, Ahunavaityāo Gāthayāo,
Ushtavaityāo Gāthayāo, Spentā- mainyēush
Gāthayāo, Vohu - khshathrayāo Gāthayāo,
Vahishtōishtōish Gāthayāo, ashaonām
fravashinām, ughranām aiwithūranām,
Paoiryō-tkaēshanām fravashinām nabā-
nazdishtanām fravashinām.

Ashem Vohū 1.

Ahmāi raēshcha; Hazanghrem;

Jasa me avanghe Mazda *Kerfeh mozd.

Hā 53^d

Hā of Vahishtōisht °Gāthā

Know that the Hā of Vahishtōisht Gāthā which is the Hā 53^d of Yasna must be recited on the 'Vahishtōisht Gāthā' Day with the 'Khshnuman' given below.*

Khshnaothra Ahurahe Mazdāo. Ashem
Vohū 1.

Pa nāme yazdān Ahura Mazda Khōdāe
awazūni, gorje khōreh awazāyād Geh
Gāthābyō Ahunavad Geh, Ushtavad Geh,
Spentōmad Geh, Vohu - khshathra Geh,
Vahishtōisht Geh, Geh Gāthābyō, ardāfravash
berasād. *Az hamā gunāh patet pashemānum;
az harvastin dushmat duzhukht duzhvarsht,
mem pa geti manid, oem gōft, oem kard, oem
jast, oem būn būd ested. Az ān gunāh
manshni gavashni kunashni, tani ravāni, geti
minōāni, ōkhe avākhsh pashemān pa se
gavashni pa patet hōm. Khshnaothra
Ahurahe Mazdāo, tarōidite angrahe
mainyēush; haithyā - varshtām hyat vasnā
*fērashōtemem; staomi ashem. Ashem Vohū
3. Fravarāne mazdayasnō Zarathushtrish
vidaēvō Ahura tkaēshō (Gāh according to the
period of the day) frasastayaēcha.

⊛ The name of this Gāthā is derived from the words 'Vahishtā ishtish' occurring in its beginning, i.e., in the first verse. The compound word of Avesta 'Vahishta ishti' became 'Vahishtōishti'. 'Vahishta ishti' means 'the best wish'.

⊞ About this for further details see note 2nd on page first.

This khshnuman also occurs in the Āfringān i Gāthā.

Translation:- May from amongst Gāthā Gāhānbārs (i.e., out of five Gāthā days viz:) Ahunavad Gāthā, Ushtavad Gāthā, Spentōmad Gāthā, Vohu khshathra Gāthā, and Vahishtōisht Gāthā and Holy Fravashis come up (unto this prayer).¹

‡ For its translation, see the translation of 'Ahura Mazda kbōdāe'.

Ahurahe Mazdāo raēvatō khvarenanguhatō,
Ameshanām Spentanām, Gāthābyō Spentābyō
ratu-khshathrābyō ashaonibyō, Ahunavaityāo
Gāthayāo, Ushtavaityāo Gāthayāo,
Spentamainyēush Gāthayāo, Vohu -
khshathrayāo Gāthayāo, Vahishtōishtōish
Gāthayāo, ashaonām fravashinām ughranām
aiwithūranām, Paoiryō-tkaēshnām
fravashinām, nabānazdishtanām fravashinām,
khshnaothra yasnāicha vahmāicha,
khsnaothrāicha frasastayaēcha, Yathā Ahū
Vairyō zaotā frā me mrūte, athā ratush
ashāt-chit hacha frā ashava vidvāo mraotū.

Ahurem Mazdām raēvantem khvaren-
anguhantem yazamaide; Ameshā Spentā
hukhshathrā hudhāonghō yazamaide. Gāthāo
Spentāo ratu-khshathrāo ashaonish yazamaide.
Ahunavaityim Gāthām ashaonim ashahe ratūm
yazamaide; Ushtavaityim Gāthām ashaonim
ashahe ratūm yazamaide; Spentā-mainyūm
Gāthām ashaonim ashahe ratūm yazamaide;
Vohu-khshathrām Gāthām ashaonim ashahe
ratūm yazamaide; Vahishtōishtim Gāthām
ashaonim ashahe ratūm yazamaide; ashaonām
vanguhish sūrāo spentāo fravashayō
yazamaide; Ahunem Vairim tanūm pāiti,
Ahunem Vairim tanūm pāiti, Ahunem Vairim
tanūm *pāiti. Yathā Ahū Vairyō I.

⊛ For the translation of this entire paragraph see pages 2-3.

(Hā 53rd)Nemō¹ vē² Gāthāo³ ashaonish⁴.1 ◊ Vahishtā⁵ ishtish⁶ srāvi⁷Zarathushtrahē⁸ Spitāmahyā⁹yezi¹⁰ hōi¹¹ dāt¹² āyaptā¹³, ashāt¹⁴hachā¹⁵ Ahurō¹⁶ Mazdāo¹⁷ yavōi¹⁸vispāi¹⁹ ā hvanghevīm²⁰;yaēchā²¹ hōi²² daben²³ sashkenchā²⁴daēnayāo²⁵ vanghuyāo²⁶ ukhdhā²⁷‡shyaothanāchā²⁸.*(This verse to be recited twice)*Homage¹ (be) unto you², O Holy³ Gāthā⁴!

The best⁵ wish⁶ of Spitama⁹ Zarathushtra⁸ *has been fulfilled⁷; when¹⁰ (the Creator) Ahura Mazda¹⁶⁻¹⁷ gave¹² him¹¹ two gifts¹⁵ on account of (his) righteousness¹⁴⁻¹⁸ (viz.) (1) *good life²⁰ (i.e., happiness of heaven) *for all eternity¹⁹⁻¹⁸ and (2) (those) who were (first) *tormenting²³ him²² ◊ were wishing earnestly to learn²⁴ the teachings²⁷ and the acts²⁶ of (his) Good²⁵ Religion²³.

◊ Know that just as this verse is recited here, in the same way the same verse occurring at the end of this Hā is enjoined to be recited twice.

‡ Know that in each verse of Vahishtōishti Gāthā occur four lines poetically. Professor Darmesteter describes the Metre of this Hā as under: "First two lines uniform in syllables, second two lines uniform in syllables. In the first and second lines there are 7+5 = 12 syllables, i.e., there is a caesura at the end of the 7th syllable. In the third and fourth lines there are (7+7+5) = 19 syllables, i.e., there is a caesura at the end of the 7th syllable. Hence the arrangements of syllables of 4 lines is thus: 2.(7+5); 2.(7+7+5)".

‡ Original meaning is "is heard" 'srāvi' - Passive Aorist third person singular of root 'sru' = Sanskrit 'shru' = to hear. For the explanation of the word 'srāvi' see my Avestā Grammar page 254.

‡ 'yavōi vispāi' - Later Avesta form of 'yavōi vispāi' is 'vispāi yave'. (See Yasna 40.2; Yasna Hā 41.2).

‡ 'hvanghevīm' = hu + anghu + ya + m = happy life.

‡ 'daben' - root 'dab' = Vedic 'dabh' = to torment, to hurt.

‡ Original meaning: "wished to learn" root 'sach' = to learn; without reduplication by adding 'sha' of the desiderative verb it became 'sach+sha'; then having altered 'ch' and 'sh' and by adding the imperfect tense third person plural termination it became 'sashken'; 'sashken' = wished to learn. "disciples" (Justi and Mills); "teaches" (Harlez). "teaching" (Darmesteter). If the meaning 'Disciples' is accepted, then it can be translated as under: through the teaching and acts of the Good Religion (i.e., by their acting according to the sacred hymns of that Religion and good deeds) they became the disciples of the Religion.

2 Atchā²⁹ hōi³⁰ schantū³¹ mananghā³²

ukhdhāish³³ shyaothanāishchā³⁴,

khshnūm³⁵ Mazdāo³⁶ vahmāi³⁷ ā fraoret³⁸

yasnāschā³⁹, Kavachā⁴⁰ Vishtāspō⁴¹

Zarathushtrish⁴² Spitāmō⁴³

Ferashaoshtraschā,⁴⁴ dāonghō⁴⁵

erezush⁴⁶ pathō⁴⁷ yām⁴⁸ daēnām⁴⁹

Ahurō⁵⁰ Saoshyantō⁵¹ dadāt⁵².

2 Now When²⁹ (they are anxious) for (singing) the hymns of praise²⁷ of Ahura Mazda³⁶ by having faith³⁰ on the lore of the Religion³⁵ and on the worship with rituals³²; with (good) thought³³, words³⁴ and deeds³⁴, (then) Kay⁴⁰ Vishtāspa⁴¹, the acceptor of the Religion of Spitama⁴³ Zarathushtra⁴² and Frashaoshtra, well-versed in the Religion⁴⁴ will teach (or would be better if they teach) to each one³⁸, the paths⁴⁷ of righteousness⁴⁹, (i.e.) the Religion⁴⁹ of the Saoshyant⁵¹ which⁴⁸ Ahura Mazda⁵⁰ made⁵².

Explanation:- (Resting on the authority of King Vishtāspa, Holy Zarathushtra in later times of his prophetship entrusts his work to the Dasturs - High Priests - pious and well - versed in the Religion).

in the sense of the Persian 'ma'refat', 'khshnu=khshnā' = Persian 'shenākhtan' = to know, to recognise; see Yasna 48.12.

‡ 'fraoret' - present participle of root 'fra-vere'; see Yasna 30.5.

◊ 'Zarathushtrish' - this title or epithet can be applied to any person who accepts the Religion of Zarathushtra. cf. the sentence recited every where-Mazdayasnō Zarathushtrish vīdāēvō Ahura-kaēshō.

◊ 'dāonghō' - nominative singular of adj. 'dāongha' (see Fravardin Yasht, 98th paragraph). If the original word 'dā' is taken, it would be nominative plural and applies to all proper nouns.

i.e., the persons referred to in the preceding verse who have shown their wish to put faith on the Religion of Zarathushtra revealed by Ahura Mazda.

‡ Original meaning: 'true paths'. 'erezu' = Sanskrit 'rju' = straight, true.

\$ 'schantū' - imperative third person plural parasmaipada; original word- 'schantu' (root 'sach'). Like the Persian word 'āmukhtan' root 'sach'; 'to teach' and 'to learn' appears to be used in both the senses in this verse.

3 Tēmchā⁵³-tū⁵⁴ Pouruchistā⁵⁵ Haēchat-aspānā⁵⁶ Spitāmi⁵⁷ yezivi⁵⁸ dugedrām⁵⁹Zarathushtrahe⁶⁰ vanghēush⁶¹ paityāstēm⁶²mananghō⁶³ ashahyā⁶⁴ Mazdāoschā⁶⁵taibyō⁶⁶ dāt⁶⁷ sarem⁶⁸ athā⁶⁹hēm ferashvā⁷⁰ thwā⁷¹ khrathwā⁷²spēnishtā⁷³ Ārmatōish⁷⁴ hudānvareshvā⁷⁵.

- 3 O thou⁵⁴ Pouru - chista⁵⁵ of the Family of Haēchat - aspānā⁵⁶ O thou⁵⁷ youngest⁵⁸ amongst the daughter⁵⁹ of Zarathushtra⁶⁰ of the decednt of Spitama! (the Creator) Ahura Mazdā⁶⁵ has fixed⁶⁷ (or has destined) him⁶³ (i.e., Jāmaspa, brother of Frashaoshtra) who is devoted⁶² to good⁶¹ thought⁶¹ and righteousness⁶¹, for thee⁶⁰ as the husband⁶⁸; therefore now⁶⁹ do thou keep on conversing⁷⁰ with him⁷¹ and through thy⁷¹ holiest⁷¹ (or most bountiful) wisdom⁷² of perfect-mindedness⁷⁴ do thou work with good⁷³ prudence⁷³.

- 'Haēchat - aspa' and 'Spitamān' are the names of the ancestors of the Prophet Zarathushtra, Haēchat-aspa the name of the grand father of the grand father of Zarathushtra and Spitamān is the name of the grand father of the grand father of Haēchat aspa (Sheth K.R. Camaji).
- ◇ Know that the Prophet Zarathushtra had three sons and three daughters. Names of the sons:- (1) Isat västra (2) Urvatat-nara, (3) Khorshed-cheher. Names of the daughters:- (1) Freni, (2) Thriti (3) Pouru-chista. Amongst them Pouruchista was the youngest daughter (See Yasht 13, 98 and 139).
- # 'dugedrām' this is genitive plural of 'dughdhar' (Sanskrit 'dohitra'; root 'dugh' = Sanskrit 'doh' = to milk).
- ¶ Reverend Mills; "worthy of adoration" (Dr. Spiegel); root 'yaz'.
- § Pahlavi commentary.
- ◇ 'vanghēush paityāstem mananghō ashahyā' - These words have occurred as the epithet of 'sarem' = husband.

'paityāstēm' - original meaning 'sat above' (root 'paiti-āh', Sanskrit 'ās' = to sit); persevering, strongly attached to. Compare English word 'assiduous' (from Latin 'sedere' = to sit); "follower in accordance with the command, obedient." 'Paityāsti' = obedience (Justi); "help, support" (Mills and Harlez).

- ◇ Original meaning 'chieftain'. Compare Sanskrit 'pati' = lord, master, husband.
- ◇ 'hem ferashvā' = the Later Avestā form 'hām-peresanguha' - imperative mood ātmanepada second person singular of root 'hāmperes' = Sanskrit 'sam - prachh'.
- ¶ Do thou work like one possessed of good wisdom, 'hudānvareshvā' = 'hudānu' - vareshvā; 'hudānu' = of good wisdom (see Yasna 31.16; Yasht I.15). 'vareshvā' - imperative mood second person singular ātmanepada of root 'verez' = to work; "varez+hva = vareshva." See my Avestā Grammar, page 255-256.

4 Tēm⁷⁶ zī⁷⁷ vī⁷⁸ speredāni⁷⁹ varāni⁸⁰,
 yā⁸¹ fedhrōi⁸² vidāt⁸³ paithyaēchā⁸⁴
 vāstraēibyō⁸⁵ atchā⁸⁶ khvaētaovē⁸⁷
 ashāuni⁸⁸ ashavabyō⁸⁹, mananghō⁹⁰
 vanghēush⁹¹, khvēnvat⁹² hanghush⁹³
 mē⁹⁴ bē-et⁹⁵ ush⁹⁶, Mazdāo⁹⁷
 dadāt⁹⁸ Ahurō⁹⁹ daēnayāi¹⁰⁰
 vanghuyāi¹ yavōi² vīspāi³ ā⁴.

4 (Pouru-chista replies):- Indeed⁷⁷ I ⁸⁰will love⁸⁰ him⁷⁸ (i.e., my destined husband) and ⁷⁹I will vie⁷⁸ with him more⁷⁸ (in my love with him), (i.e., I will try to show him more love than (my husband) he will show his love for me).

(Pouru-chista advises her friends as under:;) (The daughter) who⁸¹ ⁸²will remain faithful⁸² to her ⁸²father⁸², to her ⁸⁰husband, to her ⁸⁵men⁸⁵ as well as⁸⁶ her ⁸⁷kinsman⁸⁷ (and) to righteous⁸³ men⁸³, her ⁸⁴wish⁸⁴ of good⁸⁴ thought⁸⁴ ⁸⁵will be fully⁸⁵ fulfilled⁸⁵, (and the Creator) Ahura Mazdā⁸⁹ for (her) good⁹⁸ ⁹⁹conscience⁹⁹ will grant (her) ¹⁰⁰Garōthmān (Heaven)¹⁰⁰ for all eternity²⁻³⁻⁴.

◇ 'varāni' - imperative mood first person singular parasmaipada of root 'vere' = Sanskrit 'vr' = to love class 1st.

'speredāni' - imperative mood first person singular parasmaipada of root 'spered' = Sanskrit 'spardh' = to emulate, to vie.

‡ 'ashāuni' = Later Avestā form 'ashaoni'; 1-base; it is antecedent to 'yā'.

§ 'fedhrōi' - Later Avestā form 'pithre' - dative singular of 'pitar' Sanskrit 'pitar'.

⊙ 'paithyaēchā' - this word is dative singular of 'pati' - Sanskrit 'Pati' Its other form is 'patīe'; see Yasna 52.2. (nmānō patīe).

✕ Original meaning: 'to the farmers'; to the workers, to the diligent or industrious.

§ 'khvaētaovē' - its common form is 'khvaētave' (See Yasna 20.1; Yasna 146.5).

‡ Original meaning: will attach to, will cling to; root 'vi-dā' = Sanskrit 'vi-dhā'; see Vendidad 15.4 (Vidhāonte).

§§ 'ush' = Persian 'aus' = hope, expectation. 'Mē bēet ush' - Geldner has taken the reading 'mēm bēed ush' instead of 'mē bēet ush'.

◇ 'bēed' this word is perhaps the Gothic form of the Later Avestā 'buvāt' (Reverend Mills); root 'bū' = Sanskrit 'bhū' = to gain.

◆ 'daēnā' - the usual meaning of 'daēnā' is 'religion'; it also means "Conscience, the sense of justice, power to discriminate right from the wrong." (see Vendidad 10.18; Yasna Hā 26.4).

⊙⊙ 'khvēnvat' = 'khvanvat'; root 'khvan' = Sanskrit 'svan' = to sing. I have considered the word 'demānem' or 'nmānem' after the word 'khvenvat' as dropped or understood and that should be regarded as 'garō demānem' (Abode of Song, the place where divine songs are sung).

5 Sākhvēnī⁵ vazyamnābyō⁶ kainibyō⁷mraomī,⁸ khshmaibyāchā⁹vademnō¹⁰ mēnchā¹¹⁻ⁱ māzdazdūm¹²;vaēdōdūm¹⁴ daēnābish¹⁵ abyastā¹⁶ahūm¹⁷ yē¹⁸ vanghēush¹⁹ mananghō²⁰,ashā²¹ vē²² anyō²³ ainīm²⁴vīvēnghatū²⁵ tat²⁶ zī²⁷ hōi²⁸hushēnem²⁹ anghat³⁰.³¹

- 5 (Prophet Zarathushtra Says):- To maidens⁷ *marrying* and ⁸to you (bridegroom uniting in marriage)⁸ I who am *the giver of command (or encouragement) to get married¹⁰ speak¹¹ the word of admonition¹ (as under) *Do you bear in mind¹³ these utterance^{12,3} of mine¹¹.

(The words of admonition of Holy Zarathushtra):-

** Being educated¹⁶ through the religious- *minded persons¹⁵ strive to secure¹⁴ the life¹² of good¹⁹ thought¹⁷ (and) with righteousness²¹ (or with a sincere heart) keep on *loving²³ each²² other²⁴ amongst you²². *thereby²⁶ indeed²⁷ ** domestic life of each one²⁸ may be³⁰ happy²⁹.

Explanation: Prophet Zarathushtra gives admonition to married couple thus: through virtuous and pious dastur, well-versed in Religion, try to get sufficient knowledge of the Religion. Have a clear conscience and behave well in the world. The wife must love her husband with sincere love and the husband must love the wife with devotion and sincerity and affectionate love so that they may carry on their domestic affairs with peace and happiness.

- ◊ root 'vaz' = Sanskrit 'vah' = to marry; in the sense 'vadh' also occurs (see Vendidad 4.44). 'kainin' = Sanskrit 'kanyā'; - Sanskrit root 'kan' = to love.

- ◊ 'khshmaibyā' - Second Personal Pronoun dative plural.
- # Ervad S.D. Bharucha. 'vademnō' - present participle ātmanepada of root 'vad' = to wed; or root 'vadh' = Sanskrit 'vah' = to marry, to cause to marry.
- ¶ 'sākhvēnī' - accusative plural neuter of 'sākhvēnī'; its Later Avestā form is 'sangha' = Sanskrit 'shamsā' = word; root 'sangh' = Sanskrit 'shama'.
- § 'menchā' - i - presumably the word 'men' may be the shortened form of 'mana' meaning 'my, mine' 'i' demonstrative pronoun accusative plural neuter.
- # 'māzdazdūm' - imperative mood second person plural ātmanepada; original form; 'man+z' ('z' is useless) + 'dath+dūm'; 'man-dath' = to bear in mind; see my Avestā Grammar page 255th.
- ◆ the meaning of 'daenā' is 'Religion' and 'religious minded' (see Yasna 7.24, Yasna 40.1) or alternatively if we translate it, then it would mean 'through the laws of the Religion'.
- ◊◊ 'abyastā' - past participle nominative plural; original form is 'abi+ah+ta'; 'abi=albi=aiwi' (Avesta); 'aiwi-ah' = Sanskrit 'abhi-as' = to study.
- ◊◊ 'vaēdōdūm' - imperative mood second person plural ātmanepada of root 'vid' = Sanskrit 'vid' = to obtain class 1st.
- ◊ 'vīvēnghatū' - future tense imperative mood; 'van' = Sanskrit 'van' = to love.
- ¶ The meaning of 'tat' here may be taken in the sense of the Persian word 'tā', meaning 'thereby', 'so that'.
- ## "Happy Home-life" (Reverend Mills). 'hushenem' = 'hushayanem'; root 'shi' = Sanskrit 'kshhi' = to dwell. Original meaning: 'live well - live happily; 'all joy' (Harlez); 'good abode' (Justi).
- ¶ I have taken from the translation of Ervad S.D. Bharucha.

6 Ithā³¹ i³² haithyā³³ narō³⁴ athā³⁵

jēnayō³⁶, drujō³⁷ hachā³⁸

rāthemō³⁹ yēmē⁴⁰ spashuthā⁴¹ frāidīm⁴²

drujō⁴³ āyesē⁴⁴ hōithā⁴⁵ tanvō⁴⁶

parā⁴⁷, Vayū⁴⁸-beredubyō⁴⁹ dush -

khvarethēm⁵⁰ nāsat⁵¹ khvāthrem⁵²,

dregvōdebyō⁵³ dējit⁵⁴-aretaēibyō⁵⁵

anāish⁵⁶ ā manahim⁵⁷ ahūm⁵⁸

merengeduyē⁵⁹

6 But³¹, O men³⁴ and ³maids^{30!} ♀ do you seal⁴¹ the path³⁹ of the Druj³⁷ (i.e., falsehood) (and its) advancement⁴² manifestly³³ (or openly)³³ "Do you sever the *connection⁴⁷⁻⁴⁹ of your body⁴⁶ from the worship⁴⁴ of the Druj⁴³. Happiness³⁷ having bad lustre³⁶ (i.e., greatness associated with disrepute and shame) is destructive³¹ for men³⁴. From *truth destroying⁴⁴⁻⁴⁵ wicked persons³⁴ (O men and women!) you ³pervert³⁹ (your) spiritual³⁷ life³⁶ (i.e., the existence of the Spiritual World).

5 Reverend Mills. 'Jenayō' vocative plural of jeni; Sanskrit 'jani' = woman; Sanskrit 'jan' - usual word for woman is 'genā, ghenā'.

❖ i.e., do not allow falsehood succeed over you in any way. Sanskrit root 'spash', 'pash' = to shut, to prevent. If it is taken from the root 'spash' (=Sanskrit 'Pashya' to see), then its meaning would be: 'do you take care of the path of the Druj and its advancement' 'spashuthā' - denominative verb imperative mood second person plural (Ervad S.D. Bharucha).

○ Ervad S.D. Bharucha. The shortened form of 'āyese yeshti' is 'āyese'. 'parā hōithā' separate, sever the connection; Sanskrit root 'si' = to bind; 'para-si' = to disunite; 'tanvō parā hōithā' try to cause your body separate - keep afar. (Ervad S.D. Bharuch).

♣ 'vayū - beredubyō' - satisfactory meaning is not noticed; perhaps the derivation may be: Sanskrit 'vāyu' - life, life force; 'beredū' = keeper; Sanskrit root 'bhr' = to keep.

Reverend Mills; 'areta=asha' = Sanskrit 'rta' = righteousness; 'dējit' can be present participle from Sanskrit 'dah' = to destroy, to burn.

¶ 'merengeduyē' - present tense ātmanepada second person plural of root 'meregḥ, merench' = to kill, to destroy. Class 6th in Sanskrit termination 'dhwe' occurs corresponding Avesta termination 'duye'. Out of 'duye', letter 'y' being dropped it becomes 'dhwe' = Sanskrit 'dhwe'. This termination is rarely noticed. See my Avestā Grammar p 174 and p 213.

7 Atchā⁶⁰ vē⁶¹ mizhdem⁶² anghat⁶³ ahyā⁶⁴ magahyā⁶⁵,
 yavat⁶⁶ āzhush⁶⁷ zarazdishtō⁶⁸ būnōi⁶⁹
 hakhtayāo⁷⁰ parachā⁷¹ mraochā⁷² aorāchā⁷³
 yathrā⁷⁴ mainyūsh⁷⁵ dregvatō⁷⁶ anāsat⁷⁷
 parā⁷⁸ ivizayathā⁷⁹ magēm⁸⁰ tēm⁸¹ at⁸² vē⁸³
 vayōi⁸⁴ anghaiti⁸⁵ apēmēm⁸⁶ vachō⁸⁷.

7 (O men and women!) When⁶⁰ your⁶¹ inner⁶² greed⁶³ (or wicked lust⁶⁴) which is⁶⁵ strongly attached⁶⁶ to the bottom⁶⁷ (of the heart) will be completely⁶⁸ removed⁶⁹ (and) when⁷⁰ wicked⁷¹ thought⁷² will be fully destroyed⁷³ (from you), you⁷⁴ will get⁷⁵ the reward⁷⁶ of that⁷⁷ great task⁷⁸; (therefore) for (this) adventurous work⁷⁹ gird up your loins⁸⁰, (other wise) woe!⁸¹ woe!⁸² (thus) there will be⁸³ your speech⁸⁴ at the end⁸⁵.

5 Original meaning "fixed or inclosed in the heart", "inmost"; from 'zaredh+dā': 'zaredha, zaredhaya' = Sanskrit 'hrdaya' = heart; root 'dā' = Sanskrit 'dhā' = to dwell, to remain; or alternatively - 'zaredha +diz+ta; root 'diz' = Sanskrit 'dih' = to bind, to fix.

6 'hakhta' - Sanskrit 'sakta' = attached, clung; Sanskrit root 'sach' to stick to. 'būnōi' - locative singular of 'buna'; its Later Avestā form is 'bune' (See Vedidād 19, 42); 'būna, buna' = Sanskrit 'budhna' = Latin 'fundus' = bottom.

7 'mraochā' - present participle nominative singular. Sanskrit root 'mruch' = to move. 'para - mruch' = to be removed; 'aorāchā' = 'avarāchā'; 'avara' = Sanskrit 'avara' = lower, nether; comparative degree of 'ava'.

8 Original meaning: 'spirit of the wicked', 'spirit of wickedness'.

9 'anāsat' - initial 'a' is augment, root 'para - nas' - to be annihilated to disappear.

10 I.e., to get rid of the passionate lust and to remove from the mind the wicked thoughts and to keep the heart-conscience pure - this is a big, rather difficult task. In another place adjective 'muz' = 'great' occurs with the word 'maga' (see Yasna 29, 11; Yasna 46, 14).

11 Or try (Spiegel and Justi). Original meaning: 'push on', 'ivizayathā' causal imperative second person plural parasmaipada of root 'viz' = Sanskrit 'vij' = to go, to move; 'vizaya, ivizaya' - causal = to cause to more.

12 Ervad S.D. Bharucha; i.e., you will have to repent. 'vayōi = āvōya' = 'vāe' (Persian) = woe. See Ardibehesht Yasht 3, 14.

8 Anāish⁸⁸ ā duzh-vareshnanghō⁸⁹ dafshnyā⁹⁰
 hentū⁹¹ zakhvyāchā⁹² vispāonghō⁹³
 khraosentām⁹⁴ upā⁹⁵; hukhshathrāish⁹⁶
 jēnerām⁹⁷ khrūnerāmchā⁹⁸ rāmāmchā⁹⁹
 āish¹⁰⁰ dadātū¹ shyeitibyō² vizhibyō³,
 iratū⁴ ish⁵ dvaifshō⁶ hvō⁷ derezā⁸
 merethyāush⁹ mazištō¹⁰ moshuchā¹¹ astū¹².

8 May the wicked workers⁸⁸ be⁸⁹ defeated⁹⁰! May they all⁹¹ be⁹² jeered at with hatred⁹³⁻⁹⁴ and⁹⁵ lamenting⁹⁶. Through good rulers⁹⁷ (i.e., through the ruling persons) may they suffer⁹⁸ misery⁹⁹ and¹⁰⁰ wound¹! May they be outcast² from the dwellings (of men)³ and⁴ from the villages (or families)⁵! "Let (the evil-doing person) himself⁶ being bound with double⁷ fetters⁸ (i.e., chained with fetters in hands and feet) shake⁹ those¹⁰ fetters¹¹! "May the greatest¹² blow of "death" come upon him¹³ quickly¹⁴!"

9 Reverend Mills; "smitten, felled" (Harlez) 'anāish' = through them (original meaning) - demonstrative pronoun instrumental plural.

10 'upā-zakhyā' = Sanskrit 'upa - hāsya' = laughed at, jeered at (Ervad S.D. Bharucha).

11 root 'khrus' = Sanskrit 'krush' = to bewail, to lament.

12 Professor Justi.

13 'dadātū' - 'n' of the third person plural termination is dropped. In Sanskrit too it happens similarly, i.e., 'n' from the terminations 'antām' and 'antu' is dropped, e.g. 'dvishatām' (3 plural imperative ātmanepada) 'juhvtu', 'shasatu' (3 plural imperative parasmaipada) etc. (see Professor Kielhorn's Sanskrit Grammar, Third Edition page 96-98) Sanskrit 'dhā' to bear, to suffer, to get.

14 'vizhibyō' - ablative plural of 'vis', noun, feminine; root 'vis' = Sanskrit 'vish' = family; or 'vis' = Latin 'vicus' = village, clan.

- ◆ Original meaning : may they attain to¹ the outcast state², the word *rāmā* is to be considered as equivalent to 'armaēshta' (Ervad S.D. Bharucha)
- Ervad S.D. Bharucha. 'dvafshō' = Sanskrit 'dvipāshah' = having two fetters, i.e., bound with fetters in hands and feet; 'a deceiver' (Mills) 'deception, falsehood' (Justi) 'iratō' - imperative third person singular paramaipada of root 'ir' = Sanskrit ; = to shake class 6³.
- †† 'merethyāush' - nominative singular of 'merethyu' like the word 'ash-bāzāush'
- ## In this verse curses are given to the wicked and immoral doers.

9 Duzhvarenāish¹³ vaēshō¹⁴ rāsti¹⁵
 tōi¹⁶ narepish¹⁷ rajish¹⁸,
 aēshasā¹⁹ dējī-aretā²⁰ peshō-tanyō²¹,
 kō²² ashavā²³ Ahurō²⁴, yē²⁵ ish²⁶
 jyātēush²⁷ hēmithyāt²⁸ vasē-itōishchā²⁹;
 tat³⁰ Mazdā³¹ tavā³² khshathrem³³ yā³⁴
 erezhējyōi³⁵ dāhi³⁶ drīgaovē³⁷ vahyō³⁸.

(this paragraph to be recited thrice)

- 9 ¹³ Owing to the persons of false faiths-beliefs¹³, Thy¹⁶ *religious guides¹⁷ devoted¹⁸ (to the Religion), (O Ahura Mazdā!) ¹⁹ have to suffer¹⁹ calamity¹⁹, ²⁰ Intentionally¹⁹ the ²¹ destroyers of righteousness²⁰ (became or are considered as) 'tanāfur' (i.e., sinners)²¹ Where²² is the righteous²² Lord²⁴? Who²⁵ * ²⁶ can render destruction of²⁴ *the freedom²⁹ and the life²⁷ of those (Persons)²⁸ (i.e., of men of false beliefs and of the destroyers of righteousness). Surely³⁰, O Ahura Mazdā³¹! Thy³² Sovereignty³³ (is such) that³⁴ Thou bestowest³⁸ *goodness³⁸ (i.e., exalted status) upon the ³⁵ right living³⁵ mock person³⁷ (as a reward of his goodness).

- ◊ i.e., those who have no faith in the Religion of Zarathushtra revealed by Ahura Mazdā, but they are the Daeva - worshippers, Daeva - yasna.
- ◆ 'rajish' - root 'raj' = Sanskrit 'raj' = to be attached or fascinated.
- # Spiegel, Justi, Harelz and Mills; original meaning: 'one who saves men from evil ways.' Exactly similar to this is Sanskrit 'nrip' = king.
- ‡ 'rāsti' - present tense third person singular paramaipada of root 'rād' = Sanskrit 'rād' = to be accomplished or effected; Original form 'rād + ti = rāsti'.
- § Original meaning 'willingly'; root 'ish' = Sanskrit 'ish' = to wish.

- ❖ See verse 6^h of the same Hā (dējii- aretaēibyō).
- ◆ 'vasē-iti:' its original meaning is 'going about at will'; see 'vasē-yāitim' (Yasna Hā 12,3): 'iti'=Sanskrit 'iti'=way, method. Sanskrit root 'i' = to go.
- 'hēmithyāt' - root 'mith' = Sanskrit = 'mith' = to injure, to smite, to kill; 'hē' = 'ha' = Sanskrit 'sa' = same, similar; or 'hām' = together, at once, original meaning 'may cause harm of life and of freedom to those persons.
- ⚙ 'erezhēzjyōi' - dative singular of 'erezhēji'; 'erezha' = 'erezhu' = Sanskrit 'rju' = just, righteous, right; 'erezh = ji'; 'e' in the middle is due to compound.
- ✦ Most excellent (of the blessings) (Reverend Mills); this last line of verse 9^h somewhat resembles to the last line of 'Ahunavar' prayer.

10 Vahishtā ishtish srāvi Zarathushtrahē

Spitāmahyā yezi hōi dāt āyaptā,
ashāt hachā Ahurō Mazdāo
yavōi vispāi ā hvanghevīm;
yaēchā hōi daben sashkenchā daēnayāo
vanghuyāo ukhdā shyaothanāchā.

(This verse to be recited twice).*

Ashem Vohū 3. Vahishtōishtim¹ hāitim²
yazamaide³. Vahishtōishtim⁴ Gāthām⁵
ashaonim⁶ ahshahe⁷ ratūm⁸ yazamaide⁹.
Vahistōishtōish¹⁰ Gāthayāo¹¹ handātā¹²
yazamaide¹³.

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

We revere¹ the Hā² (called) Vahishtōisht³. We revere⁴ the holy⁵ Vahishtōisht⁶ Gāthā⁷ (which is) the Lord⁸ of righteousness⁹. We revere¹⁰ the Prayer¹¹ of Vahishtōisht¹² Gāthā¹³.

(To recite in Bāz-in a low tone): Ahura Mazda
Khōdāe, awazūnie mardum, mardum sardagān
hamā sardagān hambāyaste vehān, ōem
behedīn Māzdayasnān āgahi āstavāni
neki rasānad; aedūn bād. *(To recite loudly)*
Yathā Ahū Vairyō (2).

* This same verse occurs as the first verse of this Hā. For its translation and explanation, see the first verse of the same Hā. p 282.

yasnemcha vahemecha aojashca zavarecha
 āfrināmi, Ahurahe Mazdāo raēvatō
 khvarenanguhatō, Ameshanām Spentanām;
 Gāthābyō spentābyō ratu-khshathrābyō
 ashaonibyō, Ahunavaityāo Gāthayāo,
 Ushtavaityāo Gāthayāo, Spentā - mainyēush
 Gāthayāo, Vohu - khshathrayāo Gāthayāo,
 Vahishtōishtōish Gāthayāo, ashaonām
 fravashinām, ughranām aiwi-thūranām,
 Paoiryō-tkaēshanām fravashinām, nabā-
 nazdishtanām fravashinām. Ashem vohū 1.

Ahmāi raēshcha; Hazangrem;

Jasa me avanghe Mazda; Kerfeh mōzd.

Appendix

Yasna Hā 20th named Frāmraot*.

*(This Hā is enjoined to be recited with the
 'Bāz' mentioned below on the first five days
 of 'Fravartikān, i.e., from the Rōz 26th Māh
 12th to Rōz 30th Māh 12th.)*

**Khshnaothra Ahurahe Mazdāo. Ashem
 Vohū 1.**

Pa nāme yazdān Ahura Mazda Khōdāe
 awazūni gorje khōreh awazāyād; Ardāfravash
 be - rasād *Az hamā gonāh patet
 pashemānum; az harvastin dushmat duzhukht
 duzhvarsht, mem pa geti manid, oem gōft,
 oem kard, oem jast, oem būn būd ested, Az
 ān gonāh manashni gavashni kunashni, tanī
 ravāni geti minōāni, okhe awākhsh pashemān
 pa sē gavashni pa
 patet hōm.

**Khshnaothra Ahurahe Mazdāo, tarōidite
 angrahe mainyēush; haithyāvarshtām hyat
 vasnā *ferashōtemem; staomi ashem. Ashem
 Vohū 3.**

* In this Hā is embodied the commentary of the well-known prayer called Ashem Vohū; for the prayer Ashem Vohū and its translation, see my 'Khordeh Avestā-Bā-Maāni'. About how much meritorious deed is obtained by reciting Ashem Vohū at a fixed time on various occasions, see my 'Yasht Bā Maāni' Hādōkht Nask, Fragarō - Chapter First.

† 'Ardāfravash be - rasād' means 'may Holy Fravashī come up to (this prayer)'.
 ‡

§ As regards the translation of 'az hamā gonāh patet pashemānum' up to here, see my 'Khordeh Avestā-Bā-Maāni' translation of 'Ahura Mazda Khōdāe' and its note.

Fravarāne Mazdayasnō Zarathushtrish vidaēvō Ahuratkaēshō (Gāh according to the period of the day) frasastayaēcha. Ahurahe Mazdāo raēvatō khvarenanguhatō, Ameshanām Spentanām, ashāunām fravashinām ughranām aiwithūranām, Paoiryō - tkaēshanām fravashinām, nabā - nazdishtanām fravashinām, khshnaothra yasnāicha vahmāicha khshnaothrāicha frasastayaēcha, Yathā Ahū Vairyō zaotā frā me mrūte athā ratush ashātchit hacha frā ashava vidhvāo mraotū. Ahurem Mazdām raēvantem khvarenanguhantem yazamaide; Ameshā Spentā hukshathrā hudhāonghō yazamaide. Ashāunām vanguhish sūrāo spentāo fravashayō ♀ yazamaide.

♂ (1) Frāmraot¹ Ahurō Mazdāo². Ashem Vohū vahisstem asti³, para ahmāi⁴ vohū⁵ vahisstem⁶ chinasti⁷, yatha⁸ khvaētave⁹ khvaētātēm¹⁰; vohū vahisstem asti¹¹ atha¹² tkaēshem¹³ kārayeiti¹⁴.

1 (The Creator) Ahura Mazdā² proclaimed¹ (the sacred verse of Ashem Vohū). "Ashem vohū vahisstem" = "asti" - (uttering these words, the worshipper) acknowledges¹ for Him⁴ (i.e., for Ahura Mazdā) the highest⁶ good⁵ just as⁸ if he were accepting⁷ the kinship¹⁰ of his kindred⁹. "Vohū vahisstem asti¹¹" - (uttering these words the worshipper as it were) puts into practice¹⁴ the Law of the Religion¹³.

♂ For the translation of this paragraph, see my "Khordeh Avestā-Bā-Maāni", "Bāz for reciting 1200 Ashem Vohū"

♀ i.e., Righteousness is the best blessings of the best good granted by God or the best good.

♂ See page 304.

2 Ushtā asti ushtā ahmāi¹⁵, ushtatāitya¹⁶ vispem¹⁷ ashavanem¹⁸ vispāi¹⁹ ashaone²⁰ para-chinasti²¹, yathanā²² stāitya²³ vispem²⁴ ashavanem²⁵ vispāi²⁶ ashaone²⁷ para-chinasti²⁸.

"Ushtā asti ushtā 'ahmāi¹⁵" - (uttering these words the worshipper) associates firmly²⁹ every²² righteous²⁵ (man) with every²⁶ righteous²⁷ (man); just as²¹ every¹⁷ righteous¹⁸ (man) ¹accepts²¹ happiness¹⁶ from every¹⁹ righteous²⁰ (man).

3 Hyat ashāi vahishtāi ashem³⁰, para-chinasti³⁰ vispem³¹ māthrem³² vispem³³ māthrāi³⁴, yatha³⁵ ashāi³⁶ khshathrem³⁷ chinasti³⁸, yathacha³⁹ zbayente⁴⁰ ashaone⁴¹ ashem⁴² chinasti⁴³, yathacha⁴⁴ khshmāvōya⁴⁵ ashem⁴⁶ chinasti⁴⁷ yat Saoshyantaēibyō;⁴⁸ thrāyō⁴⁹ tkaēsha⁵⁰, vispem⁵¹ vachō⁵² fravākem⁵³ haurūm⁵⁴, vachō⁵⁵ Ahurahe Mazdāo⁵⁶.

3 "Hyat ashāi vahishtāi 'ashem'" - (uttering these words, the worshipper, as it were) accepts³⁰ all³¹ the hymns³² for every³³ knower³⁴ of the hymns³², just as³⁵ he accepts³⁸ the sovereignty³⁷ for righteousness³⁶, and just as³⁹ he acknowledges⁴³ righteousness⁴² for the invoking⁴⁰ Saint⁴¹ (of the Spiritual Yazatas), and just as he accepts⁴⁷ righteousness⁴⁶ for you⁴⁵, the Saviours⁴⁸.

(As stated in the first, second and third paragraphs) there are three⁴⁹ parts⁵⁰ (of Ashem Vohū). Every⁵¹ hymn⁵² (which is) the complete⁵⁴ utterance⁵³, (is) of (the Creator) Ahura Mazdā.

♂ i.e., it is happiness, happiness is to that (person).

♀ i.e., righteous people mutually share each other's happiness.

i.e., the person who is righteous in the matter of the best righteousness.

♂ In the same way the hymns of "Ahunavar and Yenghe Hātām" are also of the three lines in verse. See my "Khordeh Avestā-Bā-Maāni."

4 Mazdāo⁵⁷ frāmraot⁵⁸; chim⁵⁹ frāmraot⁶⁰;
ashavanem⁶¹ mainyaomcha⁶² gaēthimcha⁶³.
Chvāš⁶⁴ frāmraot⁶⁵ fravākem⁶⁶; vahishtō⁶⁷
khshayamnō⁶⁸. Chvantem; ashavanem
vahishtemcha⁷¹ avasō-khshathremcha⁷².

4 (The Creator) Ahura Mazdā⁵⁷ proclaimed aloud⁵⁸ (the Hymn of Ashem Vohu) Whom⁵⁹ did he proclaim?⁶⁰ (Reply):- to the righteous (man⁶¹) belonging to the spiritual⁶² and the material world⁶³.

In what capacity⁶⁴ did he proclaim⁶⁵ the hymn⁶⁶ (of that Ashem Vohu)? (Reply):- as the Supreme⁶⁷ Ruler⁶⁸.

Whom⁶⁹ (did he proclaim)? (Reply) :- "to the righteous⁷⁰ and the best (man)⁷¹ who ⁷²exercises no despotic power."

5 Baghām Ashahe Vahishtahe yazamaide;
Ashahe Vahishtahe yazamaide
frasraothremcha, framerethremcha,
fragāthremcha, frāyashtimcha.

Yengbe hātām āat yesne paiti vanghō,

Mazdāo Ahurō vaēthā ashāt hachā,

yāonghāmchā tāschā tāoschā yazamaide

Ashem Vohū 1.

⁵(This entire Hā beginning with the word 'Frāmraot Ahurō Mazdāo' should be recited seven times. When it is repeated seventh time, Ashem Vohu need not be recited)⁵

5 We adore⁷³ the portion⁷⁴ ⁷⁵of Asha Vahishta⁷⁶. We do adore the recitation⁷⁷ of Asha Vahishta⁷⁸, (its) remembrance⁷⁹, (its) singing aloud⁸⁰ and (its) glorification⁸¹.

o Original meaning: 'not ruling according to one's will'.

o It seems to refer to Holy Prophet Zarathushtra.

o The Prayer of hymn called Asha Vahishta should be understood as the hymn Ashem Vohu.

o See page 302.

(To recite in a low tone-'bāz').

Ahura Mazda khōdāe, awazūnie mardum,
mardum sardagān hamā sardagān,
hambāyaste vehān ōem behedin Māzdāyasnān
āgahi āstavāni nekī rasānad; 'aedūn bād.
(To recite loudly) Yathā Ahū Vairyō 2.

Yasnemcha¹ vahmemcha² aojascha³ zavarecha⁴
āfrināmi⁵ Ahurahe Mazdāo⁶ raēvatō⁷
khvarenanguhatō⁸, Ameshanām Spentanām⁹,
ashāunām¹⁰ fravashinām¹¹ ughranām¹² aiwi-
thūranām¹³ Paoiryō-tkaēshanām¹⁴
fravashinām¹⁵, nabānazdishtanām¹⁶
fravashinām¹⁷.

Ashem Vohū 1.

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

I praise⁸ the worship¹, glory², strength³ and vigour⁴
of the wealth-bestowing⁵ and glorious⁶ (Creator) Ahura Mazda, of
the Bountiful Immortals⁷, powerful¹² and
triumphant¹³ fravashis¹¹ of the righteous (people),¹⁰
fravashis of the Paoiryō-tkaeshas those of the ancient faith (and)
fravahis¹⁷ of the next of kin¹⁶.

1 For the translation of this paragraph see my Khordeh Avesta-Bā-Maāni, the final portion of Khorshed Nūesh. Neyāyesh

Gehsāranu^y

When any Parsi Zoroastrian passes away, in order to perform 'Gehsāranu' ceremony, two priests are required, who first of all wash their hands and face with water and then untie and tie the Kusti - sacred thread girdle on their waists. Then they put on the mouth - veil (paiti - dāna), Holding the 'paevand' by means of white waist-band both of them throw their glance on the dead body and begin to recite the Ahunavaiti Gāthā.

Khshnaothra Ahurahe Mazdāo.

Ashem Vohū 1; Yathā Ahū Vairyō 5, Ashem Vohū 3.

**Fravarāne Mazdayasnō Zarathushtrish vīdāēvō
Ahura tkaēshō**

(If it is Hāvan Gāh, then it is recited as under:)

**Hāvanēe ashaone ashahe rathwe yasnāicha
vahmāicha khshnaothrāicha frasastayaēcha.
Sāvānghēe Visyāicha ashaone ashahe rathwe,
yasnāicha vahmāicha khshnaothrāicha
frasastayaēcha.**

❖ The meaning of 'Gehsāranu' is the recital of Gāthā. 'Geh' is the Pāzand form of Avestā word 'Gāthā' : e.g. Ahunavad Geh, i.e., Ahunavad Gāthā, etc. Avestan equivalent of the word 'Gehsāranu' can be 'Gāthāo srāvaya'. know that in the Gehsāranā Ceremony along with Sraosha Bāz seven Hās-chapters of Ahunavad Gāthā are recited by both the priests with certain ceremonies.

(During the period of Rapithwin Gāh or Second Hāvan Gāh it is recited as under):

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

(If the period of the day is Uzirin Gāh, it is then recited as under):

**Uzveirināi ashaone ashahe rathwe, yasnāicha
vahmāicha khshnaothrāicha frasastayaēcha,
Frādat-virāi dakhvyumāicha ashaone ashahe
rathwe, yasnāicha vahmāicha khshnaothrāicha
frasastayaēcha.**

**Sraoshahe ashyehe, takhmahe, tanu-māthrahe,
darshi draosh, Āhuiryēhe, khshnaothra yasnāicha
vahmāicha khshnaothrāicha frasastayaēcha, Yathā
Ahu Vairyō zaotā frā me mrūte, athā ratush
ashātchit hacha frā ashava vidvāo mraotū. Ahunem
Vairim tanūm pāiti, Ahunem Vairim tanūm pāiti,
Ahunem Vairim tanūm 'pāiti, Yathā Ahū
Vairyō 1.**

**Kēm nā Mazdā mavaitē pāyūm dadāt, hyat mā
dregvāo didareshatā aēnāghē, anyēm thwāhmāt
Āthraschā Mananghaschā, yayāo shyaothanāish
ashem thraoshtā Ahurā; tām mōi dāstvām daēnayāi
frāvaochā. Kē verethrem-jā thwā pōi sēnghā
yōi henti chithrā mōi dām ahumbish ratūm
chizhdi; at hōi Vohū Sraoshō jantū Mananghā,**

Mazdā ahmāi yahmāi vashi kahmāichit.

Pāta-nō tbishyantat pairi Mazdāoscha
 Ārmaitishcha spentascha, nase daēvi drukhsh,
 nase daēvō-chithre, nase daevō frakarshite, nase
 daēvō-fradāite, apa drukhsh nase, apa drukhsh
 dvāra, apa drukhsh vinase, apākhedre apa-nasyehe,
 mā merenchainish gaēthāo astvaitish ashahe^v.

Here seven hās of the Ahunavaiti Gāthā are to be recited. That is in this order:- From 'yānim manō yānim vachō, yānim shyaothanem' (page 4th, line 2nd) upto 'yehyā veredā vanaemā drujem' (page 36th line 8th)

After reciting as stated above, both the priests turn their backs for a while. Another person may perform the 'Sagdīd' to the dead; then the corpse-bearers put that dead body on the bier; both the priests turn back again and perform saluation to the dead and throw their glance on the dead body continue to recite as under: from 'tat mōi vichidyāi vaochā' (page 37th line 1st) upto 'khshnevisā Gēushchā Urvānem' (page 91th, line 10th)

Then they recite as under:-

Yathā Ahū Vairyō 4, Ashem Vohū 3.
 yā shyaothnām hāitīm yazamaide. Ahunavaitim
 Gāthām ashaonim ashahe ratūm yazamaide.
 Ahunavaityāo Gāthayāo handātā yazamaide.

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

Nemaschā yā ārmaitish izhāchā, nemaschā yā
 ārmaitish izhāchā, nemaschā yā ārmaitish izhāchā;
 Yathā Ahū Vairyō 5; idha iristanām urvānō

yazamaide, yāo ashaonām fravashayō; idha
 iristanām urvānō yazamaide, yāo ashaonām
 fravashayō; idha iristanām urvānō yazamaide, yāo
 ashaonām fravashayō. Yathā Ahū Vairyō 2.

Yasnemcha vahmemcha aojascha zavarecha
 āfrināmi, Sraoshahe ashyehe takhmahe
 tanu-māthrahe, darshi - draosh Āhuiryehē.
 Ashem Vohū 1.

Hazangrem baēshazanām, baēvare baēshazanām;
 Hazangrem baēshazanām, baēvare baēshazanām;
 Hazangrem baēshazanām, baēvare baēshazanām;
 Ashem Vohū 1.

Jasa me avanghe Mazda, Jasa me avanghe Mazda,
 Jasa me avanghe Mazda. Amahe hutāshtahe
 huraodhahe, Verethraghahe Ahura-dhātahe,
 Vanaintyāoscha Uparatāto, thwāshahe khvadhātahe,
 zrvānahe akaranahe zrvānahe dareghō
 khvadhātahe. Ashem Vohū 1.

In this book the translation of those passages which was not given upto now is given word by word with their original Avestan texts in the following lines.

Ahunavad Gathā Hā

Hā 31.2:

- 2 Yezi²² āish²³ nōit²⁴ urvāne²⁵
 advāo²⁶ aibi-dereshtā²⁷ vakhvyāo²⁸
 at²⁹ vāo³⁰ vispēng³¹ āyōi³²
 yathā³³ ratūm³⁴ Ahurō³⁵ vaēdā³⁶
 Mazdāo³⁷ ayāo³⁸ āsayāo³⁹
 yā⁴⁰ ashāt⁴¹ hachā⁴² jvāmahi⁴³.

- 2 If²² through these (hymns)²³ indubitableness²⁴ would not²⁵ strengthen²⁶ better²⁷ in the soul²⁸, then²⁹ just as³⁰ Ahura³¹ Mazdā³² has recognised³³ as the Ratu or Spiritual Leader³⁴ of both these³⁵ worlds³⁶, in the same way I may reach³⁷ you³⁸ all³⁹, through which both worlds we may live⁴⁰ on account of⁴¹ the Law of Asha⁴².

Hā 32.7

- 7 Aēshām²¹ aēnanghām²² naēchit²³
 vidvāo²⁴ aojōi²⁵ hādrōyā²⁶
 yā²⁷ jōyā²⁸ sēnghaitē²⁹ yāish³⁰
 srāvi³¹ khvaēnā³² ayanghā³³
 yaēshām³⁴ tū³⁵ Ahurā³⁶ irikhtem³⁷
 Mazdā³⁸ vaēdishtō³⁹ ahī⁴⁰.

- 7 Amongst these²¹ sinners²² (mingled in the Law of Action and Reaction) no one²³ is openly²⁴ aware²⁵ of the punishment²⁶ (relating to the soul) executed; through which²⁷ punishment²⁸ (that soul) learns²⁹, which³⁰ through the punishments is known³¹ like the glowing³² metal³³; Thou³⁴, O Ahura³⁵ Mazdā³⁶! art best knowing³⁷ about "gomizagi"³⁸ (sin).

Hā 32.14

- 14 Ahyā⁷⁰ gerēhmō⁷¹ ā hōi-thōi⁷² ni⁷³
 kāvayaschit⁷⁴ khratush⁷⁵ ni⁷⁶ dadat⁷⁷
 varechā⁷⁸ hichā⁷⁹ fraidivā⁸⁰ hyat⁸¹
 visentā⁸² dregvantem⁸³ avō⁸⁴
 hyatchā⁸⁵ gāush⁸⁶ jaidyāi⁸⁷ mraoi⁸⁸
 yē dūraoshem⁸⁹ saochayat⁹⁰ avō⁹¹.

- 14 The greedy person ensnared in worldly love⁷¹ by remaining in its⁷² bond⁷³ relinquishes⁷⁴⁻⁷⁷ true wisdom; ⁷⁸ so also "Kavi"⁷⁹ i.e., those wilfully blind towards divine things (relinquish). Just as⁸⁰ they acknowledge⁸¹ the "darvand"⁸², i.e., the followers of falsehood and lie for help⁸³, in the same way destructive glamour⁸⁴ of deceit⁸⁵ exists there⁸⁶. It is so stated⁸⁷ that whoso⁸⁸ burns up i.e., ignores completely⁸⁹ for help⁹⁰ the "Darvish", i.e., one who wards off the bodily death by adhering to righteousness, he smites⁹¹ "gava", i.e., the soul-developing constituent.

Hā 33.9

- 9 At⁶⁰ tōi⁶¹ Mazdā⁶² tēm⁶³ mainyūm⁶⁴
 ashaokhshayantāo⁶⁵ saredayayāo⁶⁶
 khvāthrā⁶⁷ maēthā⁶⁸ mayā⁶⁹
 vahishtā⁷⁰ baretū⁷¹ mananghā⁷²
 ayāo⁷³ ārōi⁷⁴ hākurenem⁷⁵
 yayāo⁷⁶ hachintē⁷⁷ urvānō⁷⁸.

- 9 O Mazdā⁶¹! then⁶² through glory⁶³ and sense relating to wisdom and moderation⁶⁴ and through the vibration of the best⁶⁵ Holy spell⁶⁶ Thou shouldst catch hold of⁶⁷ Thy⁶⁸ these⁶⁹ spirits⁷⁰, the eternal promoters of righteousness⁷¹ and possessors of leadership⁷²; owing to the co-operation⁷³ of these two⁷⁴ the souls⁷⁵ are proceeding further into perfection⁷⁶.

Ushtavad Gāthā Hā

Hā 46.5

5 Yē⁸ vā⁹ khshayās¹⁰ adās¹¹ dritā¹² ayantem¹³
 urvātōish¹⁴ vā¹⁵ huzēntush¹⁶ mithrōibyō¹⁷
 vā¹⁸ rashnā¹⁹ jvās²⁰ yē²¹ ashavā²² dregvantem²³
 vichirō²⁴ hās²⁵ tat²⁶ frō²⁷ khvaētavē²⁸
 mruyāt²⁹ uzūithōi³⁰ im³¹ Mazdā³²
 khrūnyāt³³ Ahurā³⁴

5 Whoso⁸ (may be) possessed of desirable power¹⁰ or possessed of immense spiritual wisdom¹¹ together with good knowledge¹² of inner laws of nature¹³, or¹⁴ the liver of life¹⁵ with righteous thoughts¹⁶ through Rashna the just¹⁷ or¹⁸ the holy¹⁹ liver of life²⁰ the discriminator²¹ of what is right and wrong²², he, O Ahura²³ Mazdā²⁴ should promulgate²⁵⁻²⁹ that spiritual knowledge²⁹ to that³¹ wicked³² person falling³³ into destruction³⁴ for granting continuous higher state³⁵ from the destruction of the soul³⁶ for the sake of the law of "Khaēva"³⁷ i.e., the law of attracting within itself the particles of the soul itself.

Hā 46.9

9 Kē¹⁶ hvō¹⁷ yē¹⁸ mā¹⁹ aredrō²⁰ chōithat²¹ pouruyō,²²
 yathā²³ thwā²⁴ zevishtim²⁵ uzēmōhi²⁶
 shyaathanōi²⁷ spentem²⁸ Ahurem²⁹ ashavanem³⁰
 yō³¹-tōi³² ashā³³ yā³⁴ ashāi³⁵ Gēush³⁶ Tashā³⁷
 mraot³⁸ ishenti³⁹ mā⁴⁰ tā⁴¹ tōi⁴² Vohū⁴³ Mananghā⁴⁴.

9 Who¹⁶ is he¹⁷ who¹⁸ regarded²¹ me¹⁹ advanced²² and devoted²³? just as²⁴ we regarded with loftiness²⁵ Thee²⁶ in the matter of Spiritual Progress²⁷ as beloved²⁸, bountiful²⁹, Holy³⁰ Ahura³¹, in the same way³² through Thy³³ Asha³⁴ and³⁵ Vohu Mananghā³⁶ I may be able to accomplish higher inspiration³⁷ of those (laws)³⁸, which³⁹ Gēush - Tashan (the Modeller of 'gava')⁴⁰ communicated⁴¹ to Asha⁴².

Spentōmad Gāthā Hā.

Hā 49.10

māzā⁹⁶ khshathrā⁹⁷ vazdanghā⁹⁸ avēmīrā⁹⁹

Owing to their lofty⁹⁶ "Khshathra" i.e., power⁹⁷ their spiritual strength⁹⁸ is immortal⁹⁹, i.e., without destruction.

Hā 50.3

3 At-chit⁴⁵ ahmāi⁴⁶ Mazdā⁴⁷ ashā⁴⁸ anghaiti⁴⁹

yām⁵⁰ hōi⁵¹ khshathrā⁵² Vohuchā⁵³ chōisht⁵⁴

Mananghā⁵⁵ yē⁵⁶-nā⁵⁷ ashōish⁵⁸ aojanghā⁵⁹

varedayaētā⁶⁰ yām⁶¹ nazdishtām⁶² gaēthām⁶³

dregvāo⁶⁴ bakhshaiti⁶⁵.

3 What⁶¹ nearest⁶² "gaēthā" and divisions relating to existence⁶³ a wicked one, i.e., the false one⁶⁴ breaks⁶⁵; whoso⁶⁶⁻⁶⁷ by means of the power⁶⁸ of righteousness⁶⁹ transforms into spiritual growth⁷⁰ that "Gaēthā"⁷¹, to him⁴⁸⁻⁵¹ becomes⁴⁹ chosen⁵⁰ the Trinity of Asha⁴⁸, Khshathra⁵² and Vohu-Mananghā⁵³⁻⁵⁵, O Mazdā⁴⁷!

Vohu-khshathra Gāthā Hā

Hā 51.14

14 Nōit⁶² urvāthā⁶³ dātōibyaschā⁶⁴
 Karapanō⁶⁵ vāstrāt⁶⁶ arēm⁶⁷;
 gavōi⁶⁸ ārōish⁶⁹ āsēndā⁷⁰ khvāish⁷¹
 shyaothanāishchā⁷² sēnghāishchā⁷³;
 yē⁷⁴-ish⁷⁵ sēnghō⁷⁶ apēmēm⁷⁷
 drujō⁷⁸ demānē⁷⁹ ādāt⁸⁰.

14 The Karapans⁶⁵, i.e., those wilfully blind despite the spiritual knowledge, owing to their own⁷¹ actions⁷² and teachings⁷³, do not⁶² teach⁷⁴ perfection⁷⁵ relating to spiritual growth⁶³ for the sake of life of existence⁶⁶ of perfection⁶⁷ by means of laws⁶⁴ and by means of allotted work⁶⁸. For this reason⁷⁴ owing to their⁷⁵ teachings⁷⁶ the ultimate end⁷⁷ is determined⁸⁰ in the drujō-nmāna (i.e., in the Abode of the Druj i.e., in hell, i.e., in this material world).

Hā 51.16

16 Tām¹⁰⁰ Kavā¹ Vishtāspō²
 magahyā³ khshathrā⁴ nāsat⁵
 Vanghēush⁶ padēbish⁷ Mananghō⁸
 yām⁹ chistim¹⁰ ashā¹¹ mantā¹²
 spentō¹³ Mazdāo¹⁴ Ahurō¹⁵
 athā¹⁶-nē¹⁷ sazdyāi¹⁸ ushtā¹⁹.

16 Kāy¹ Vishtāspa² through the power⁴ (khshathra) of spiritual greatness of the soul³ attained¹⁰ it¹⁰⁰ through the chants¹, i.e., teachings of Vohu-Manangh^{6,8}, which⁹ is by means of righteousness¹¹ the meditated¹² unique wisdom¹³. (As is) the Bountiful¹⁴ Ahura¹⁵ Mazda¹⁴, so¹⁶ is that (Vishtāspa) to us¹⁷ for giving the exposition¹⁸ of "Ushtā", i.e., Divine happiness of immortality¹⁹.



Ervad Kavasji Edali Kanga

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

Vohu-khshathra Gāthā Hā

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