

Pallan ICHAPORIA

**The Gathaš in the Pahlavi tradition of late Sasanian and early Islamic periods, exemplified by Yasna 30.3. and the Pahlavi Text of the Ahunavaiti Gathaš as given in the Deñkard Book IX**

The Avesta text of the famous Gathaš passage on the twin spirits (Yasna 30.3) along with its English rendering of J. Duschesne-Guillemain by Maria Henning followed by quite a different interpretation by Humbach-Ichaporria are given in the appendix II. Furthermore the Pahlavi translation and the adaptation of Yasna 30.3 embedded in Deñkard (Book 9.29.3-4) are also provided with the English translations. A treatment of complete Yasna 30 can be looked into by those interested, being the specimen of a comprehensive work under preparation to make the complete Gathaš Pahlavi evidence accessible to the general public and to give a substantive impulses to Gathaš scholarship and the study of the history of the Zoroastrian religion.

Zarathushtra was living about 1000 BC i.e. 3000 years ago. As we conclude from the Gathaš quotations from the Young Avestan text, the exact knowledge of the Gathaš was fading even among the priestly circles in the immediate centuries after passing away of Zarathushtra “*Beispiel magem auuakanois*”. In such a dark period, the understanding of the Gathaš was elucidated just a little bit as can be seen from the OP inscriptions and through non-Iranian Classical and Armenian sources.

It was about 1500 years after the prophet, in the later Sasanian period that the Yasna was translated into Pahlavi, the Zoroastrian variant of Middle Persian. Unlike the Pahlavi translation of the Young Avestic text of the Yasna, that of the Gathaš is most problematic. In view of both the distance of time and the dearth of Zoroastrian scholarly tradition as compared to that of the Brahmins, it is no wonder that the Pahlavi translator lacked knowledge of the vocabulary, the grammar, and the difficult style of the Gathaš. Thus he was unable to get along without a large amount of unspecific presumptions, mainly based on a general view of the religious ethics cultivated by the priests of the Sasanian period. Moreover his translation is a word for word translation which, being hampered by the considerable difference between the word order of the Gatha language and that of Pahlavi, often enough must be supplied by explanatory glosses which

sometimes betray deeper insight. Yet in spite of all its shortcomings, the Pahlavi translation is interesting in so far it mirrors the theological ideas of the priests of the Sasanian time.

In medieval times the Pahlavi translation of the Gathaŝ was rendered into a strange artificial Sanskrit by Neriosangh son of Dhawal. Yet neither the Pahlavi translation nor its Sanskrit version could save the knowledge of the Gathaŝ from further decline. The interest of both the priests and the lay people being focused on the efficacy of the correct recitation of the Gatha^text rather than on its translation and interpretation. Thus the translations transmitted by Dastur Darab of Surat to the famous French traveler Anquetil-Duperron in 1760/61 are even less reliable than the Pahlavi translation. Their style rather recalls that of the Deŝkard adaptation, the connection of which with the original Gathas text is very loose.

The revival of Gatha^studies in the midst of the 19<sup>th</sup> century started from Neriosangh's Sanskrit version which was of great help for the decipherment of Pahlavi script and Pahlavi language and, thereby, for the disclosure of the Pahlavi translation of the Gathaŝ. Thereupon the Pahlavi translation itself became the door to the Gatha^interpretation in the heroic period of Gatha^ scholarship. To a certain extent its shortcomings were compensated in the following decades by comparison of details of Gathic vocabulary and grammar with their equivalents in the much better known language of the Indian Rigveda (known as Vedic Sanskrit and not to be confounded with Neriosangh's Sanskrit). Yet many mistakes of that heroic period are petrified in the Gatha^ translation by the German scholar Christian Bartholomae (1904), and they continue in multiplied forms in the publications of authors of our present time who are not conscious of the weak evidence on which their views are based. Modified according to their preferences by numerous authors of the 20th century, by professionals in academic positions and hobbyists, both groups are used to follow their own imaginations with the simple purpose of pleasing people by meeting their expectations. For good reasons authors of both of these groups avoid scholarly discussion, and for people interested in the Gathaŝ the only way left out from the jungle is to accept what pleases them most. This is, of course, the result of a vicious circle. It is necessary to emphasize that the majority of the stanzas of the Gathaŝ are composed by the prophet in an arcane and cryptic style. Even during the prophet's time they could be understood by community people in exceptional cases only, particularly in the very few instances where the prophet addresses human beings, be it directly or indirectly.

It must be definitely stated that any serious attempt to deciphering these enigmatic messages must be in vain without realizing the numerous philological, religio-historical, linguistic and literary problems posed by these holy texts. Yet since the start of Gatha^studies in the midst of the 19<sup>th</sup> century it has become customary to enter into discussion on Gatha^problems without having an access to the involved problems.

Let us go into details:

The first line of Y30.3 (Ahunavaiti Gatha) : *a! ta-maiinyu-pouruiie-ya-y&na-x<sup>v</sup>f&na-asruu~~v~~atem* which reads in the into French translation by Duchesne-Guillemin with just some minor improvements of Bartholomae's work and from French into English by Maria Henning.

“Now at the beginning the twin spirits have declared their nature” >. In our translation it reads: “These are the two spirits [existing] in the beginning, the twins who have been heard of as the two dreams”

Now the question arises as what is the reason for the difference in two translations.

The main points are two: 1. The noun *x<sup>v</sup>f&na* and 2. The verb *asruu~~v~~atem*

1. Avestic *x<sup>v</sup>f&na* is well attested in the meaning ‘sleep, dream’

It must have the same meaning here but the Pahlavi translator took it as an equivalent of the Avestic word *x<sup>v</sup>ato*, Pahlavi *xwad* (NP *xud*) and has English meaning “self” However *x<sup>v</sup>f&na* and *x<sup>v</sup>ato* have nothing in common except the two initial sounds and hence their being equal is absolutely unacceptable from the scholarly point of view. Nevertheless it is accepted by Duschene-Guillemin and Maria Henning who then turn *xwad* ‘self’ into ‘own nature’ Unlike Duschene-Guillemin and Maria Henning we stick to the well attested meaning ‘sleep, dream’ for *x<sup>v</sup>f&na*. Its grammatical form as found in Y30.3, it can be sing. inst. [with/by a dream] or plural nom. [the dreams] or dual nom. [the two dreams, two kinds of dreams] which we have decided to accept in our translation with regard to the context in Y30.3

2. *mainiiu<... .. asruu~~v~~atem* It does not mean ‘two mainiyus declared’ as suggested by the Pahlavi translator when he writes *a<sup>o</sup>an... .. sru~~v~~* =it was declared by them, or they declared’ but it means that “two have been heard of” or “the two become famous”. Internal evidence shows

that the verb *asruuat&m* belongs to same verbal category as similar '*asruđum*' found in Y32.2 meaning "you have been heard of , you have become notorious" (with which the prophet abuses daevas in order to keep them away from holy ceremony) Both *asruuat&m* and *asruđum* refer to the events which were transmitted in the religious tradition upto the time of the prophet.

To sum up, in the above two instances DG and MH followed Pahlavi translation which is erroneous

The second line of 30.3:

*manahica^vacahica^šiiio} anof hi^vahiio^ak&mca^*

the better and evil in thought and word and deed ( Duschesne-Guillemin and Maria Henning]  
the two thoughts, the two words, the two actions, the better and the evil one

(Humbach-Ichaporla)

The grammatical form: *manahica^vacahica^šiiio} anof* can be loc. sing. 'in thought, in word, in action', as well as nom. dual 'the two thoughts, the two words, the two actions' . We decided for the dual and in doing that not only in regard to dualistic context of two *mainyus*, but also in consideration of the fact that an expression such as 'the good or better in thought ' is nowhere found in Avesta but is encountered only as "good or better thought" . This dualistic solution agrees with Pahlavi translation which does not have 'pad meni%ñ.....añ > harw do^ = "in thought .... ... the two" but simply 'meni%ñ.....añ > harw do^ ="the two thought ... ...etc"

In the Gathaš the sequence 'thought-word-action' (or thinking-speaking-acting) is customarily found in a poetical variation and even here it is not too much elaborated. Y30.3 is the only Gathic occurrence where the sequence appears in its basic form and enlarged into -two spirits , two dreams - two thoughts - two words and - two actions, the better and the evil one. The climax is of highly anthropological nature ascending from the dream, in which conscious makes itself felt to the strongest manifestation of individuality, the actions of a human individual. And all the four, the dream, thought, word and action are considered by the prophet as the functions of the *mainiuu* , the one of the two spirits or cosmical powers for which a human individual has decided.

After these philosophical considerations we must descend again into the depth of etymology. The attributes *hudâ°ho^* and *duzdâ°ho^* in the 3<sup>rd</sup> line can not mean ‘wise and foolish’ as given by DG and MH but must mean ‘giver of good gifts’ and ‘giver of bad gifts’ or more freely ‘beneficent’ and ‘maleficent’. This is inevitable due to number of arguments but the fact that there are numerous occurrences in which the same *hudâ°ho^* is used as an attribute of the cow which is hardly considered as ‘wise’ but rather as giver of good gifts or beneficial.

When rendering *hudâ°ho^* as ‘wise’ and *duzdâ°ho* as ‘foolish’ DG and MH relied too much on the Pahlavi translation which erroneously connected these Avestic words with Pahlavi *dañag* “knowing” from *dañistan* “to know” which in Gathic Avesta certainly would be *zañ* and not *dâ°h*

The English rendering of the Gathas by DG and MH is mainly based on the German translation by Christain Bartholomae in 1904 and which has been repeated several times. As we have seen above, it should not be as uncritically repeated again and again.

One can notice that the modern authors were misled by the information found in the Pahlavi translation which they did not try to evaluate appropriately, neither in the negative nor in the positive fashion.

In this connection we must ask a question, why the Pahlavi translator did not refrain from explanations such as given for *x^v apna* ‘sleep, dream’ as ‘self’ and *hudâ°ho^* ‘giver of good gifts’ as “wise” which are not acceptable to us. The answer to this is very simple, the Pahlavi translator lack proper scholarship in the modern sense and he projected his theological knowledge into the Gathas and he did it at all costs. A picture of what he might have known can be derived from Bundahišn 16 ff between Ohrmazd and Ahriman (Zehner p 313 ff) where Ohrmazd is styled *harwisp-agah* “all knowing” but Ahriman *anağah* “unknowing”

The context of the stanza Y30.3 must have given rise to theological discussion in the history of Zoroastrian religion. In the Deñkard adaptation of the twin passage we read that some Deñw confused mankind as follows: “Ohrmazd and Ahreman have been two brothers in one womb and of these two, Ameshapand Ohrmazd preferred what is evil, proclaiming the worship of the deñws

to the intelligent”. This passage is deliberately confirming Ahmeshapand preferring the worship of evil, and it is noteworthy that a similar interpretation of twiness mentioned in Y 30.3 is described as to the nature in general by a number of Christian authors , two Armenians , two Syrians and one Arab and was easily accessible to Zaehner, pp 419-429. This heterodox interpretation of the word *y&ma* “twin” as referring to material twiness must certainly be seen as connection with the etymology of Phlv *jomaŷ* “twin”. This Phlv *jomaŷ* “twin” did not come from Av *y&ma* which in Pahlavi is *jam* or *jom* but it must come from a compound word *y&ma-avya* “twin egg”. The conservative interpretation of the myth is less strict. The egg is explicitly mentioned in the famous passage of the Greek author Plutarchus “De Iside et Osride ed. George Griffith Cambridge 1970, p 193. “ But they (Persians also relate many mythical details about gods and following are the instances: Horomazes is born from the purest light and Areimanius from darkness, and they are at war with one another. The former (Horomazes) cretaed six gods, and first being gos of good will, the second god of truth, the third the god of good order, and the other gods of wisdom and wealth and the sixth being creator of leasure in beautiful things. The other (Aremeanius) created equal number aas rival to these... ... Twenty four other gods were created and put into an egg. Those cerated from Areimanius were of equal number, and they pierced through the egg ... and so it comes about that good and evil are mixed”

Bundahiŋ 4, 9-10 says : *u-% par miyaŋag >eŋ zamig suft ud andar mad*

“he then peirced and entered the middle of the earth.

And furthermore Bdh 4.26: *Do%akw andar miyaŋ >zam>g aŋooŋ ku^Gannaŋ Meŋoŋ zam>g suft pad-i%andar dwaŋist*

Do%akw is in the middle of the earth, this is where the Evil Spirit entered, having pierced the earth

When we examine the Greek source, we find that the ‘egg’ has no real function and we may doubt the originality of this picture painted by the Greeks but when we examine the Persian source from Bundahiŋ it is simply the earth into which Ahreman pierced a hole from below to enter it from his underworld abode as Zehner has lucidly explained (4.28).

There is similar allusion in one passage in a Yašt which says that Heaven covers the earth from all side like a bird covering an egg

To sum up, the Pahlavi translation of the Gathas and their adaptation by the Dēnkard give no reliable picture of the Gathas but their study conveys a critical judgment of current views and, in a much more positive sense, they are unique sources of the teachings of the Zoroastrian priests in the late Sasanian and early Islamic periods. In almost each stanza of his Gatha hymns Zarathushtra addresses Ahura Mazda along with his divine entities with the purpose of praising and extolling him, the most initiated among the initiated ones. To please Ahura Mazda the majority of the stanzas of his Gatha hymns are poetical technique. From this situation one of our colleagues drew the conclusion that first of all Gatha^discussion on community level should rigorously be separated from scholarly studies. Yet we do not agree with our friend (who unfortunately is not present here). Our real duty is to make the Pahlavi translations of the Gathas with interpretations accessible to the community members and to investigate the Gatha tradition, and in particular to prepare a modern treatment of the Pahlavi version of the Gathas. In our opinion this will give a fresh impulse to the study of the Gathas.

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## Appendix I

When we examine the work of Christian Bartholomae we see a strange mixture of scholarly work and conception. Numerous cases of progress on the field of phonology, grammar, and vocabulary but at the same time also many examples of helpless recourse to Spiegel and Haug which from the present point of view are of less scholarly quality. With just some minor improvements Bartholomae's work has been translated into French by Duchesne-Guillemin and from French into English by Maria Henning.

We have to make the Pahlavi translations of the Gathas with interpretations accessible all so that they investigate the Gatha tradition, and in particular to prepare a modern treatment of the Pahlavi version of the Gathas. In our opinion this will give a fresh impulse to the study of the Gathas.

## Appendix II

**Yasna 30,3 Ahunavait> Gatha^**

***a² ta'mainiu'pouruie^ ya'y&na'xjaf&na'asruuat&m  
manahica^vacahica^ šiiā} anof h> vahiiō^ak&mca^  
âsca^hudâ°ho^ &&v>šiiata^nof² duzdâ°ho^***

These are the two spirits (existing) in the beginning, the twins who have been heard of as the two dreams, the two thoughts, the two words, and also the two actions, the better and the evil one, and between these two, the givers of good gifts (= the pious) discern rightly, but not the givers of bad gifts (= the impious), (Humbach-Ichaporja).

Now at the beginning the twin spirits have declared their nature,  
The better and the evil In thought and word and deed. And between the two  
The wise ones choose well, not so the foolish, (J. Duchesne-Guillemin/Maria Henning).

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Pahlavi Translation:

***efloñ añ > har do'meñoğ ðohrmazd ud gannağ¥ a^añ fradom añ > jomağ xwad sruđ ðku^a^añ  
winah ud kirbag xwad be'guft¥meni%ñ ud gowi%ñ ud kuni%ñ añ > har do'ke'weh ud ke^z wad  
ðwāk añ > weh men>d ud guft ud kard ud ewāk añ wad¥az awe%a^ñ oğ > hudañag ðohrmazd¥rašt  
be wiz>d ne^a^ñ du%lañag ðgannağ meñoğ¥***

These are the two spirits ðOhrmazd and the evil one¥ whose twin(ness?) was declared by them (at) the first (creation) ði.e. their demerits and their merits were told by themselves (implying) both (kinds of) thinking, speaking, and acting, the good and the evil (kind) ðone of them was thinking, speaking, and doing that which is good, and (the other) one (was thinking, speaking, and doing) that which is bad¥. Of these two (spirits) the wise one ðOhrmazd¥ discerned rightly but the stupid one ðthe Evil Spirit¥ did not do so.

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Deñkard:

***ud abar handarz > o mardoñañ pad xwaštan > añ gañ ke'dagr pad kañag abar mañistan %yeđ  
ud o^murdan us-hammoxtan > deñ yazadañ. ud az gowi%ñ > zardux% abar drağistan > dew o^  
mardoñañ ohrmazd ud ahreman do'brađ > pad ewāk a^kom (40r.5) buđ heñd ud az awe%a^ñ  
famahrspond (read \*Ahreman) añ > wattar do%đ pad añ > ka-%a^%našagañ dewañ ağazi%ñ>h guft  
ud eñ ku'pas-i%<guft > gošpand daheđ o'abaxtar>gañ dewañ.***

And about the admonition unto mankind about seeking that condition/place in which it is possible for one to remain long at pleasure, and about reciting and teaching the Religion of the Yazads. And about the statement of Zardux%t regarding the demon chattering to mankind (thus): "Ohrmazd and Ahreman have been two brothers in one womb, and between them \*Ahreman preferred what is evil, proclaiming the worship of the DeWs to the <un>intelligent; and (said): thereafter you should offer a sheep to the northern/planetary demons.'

## Appendix III

Ahunavaiti Gatha, The Pahlavi Text from *Dehkard*

Sanjana *Dehkard* Chapter 27- Book IX. Yasna 28

(1) *panjem fragard yani mehoğ abar nek>h arzañ>g>h > zardu%t pad frafoñ>h añ->h meni%ñ gowi%ñ kuni%ñ ud fradom>h > ohrmazd ud fradom xwe%h añ->h niya%yi%ñ ud meni%ñ-g kuni%ñ>h > niya%yi%ñ > yazdan hamağ kirbag niya%ñ > yazdan pahlom>h > mard > ahlaw pad>ri%ñ ud atax%hu^bari%ñ>h ud weh deñ da%taf>h ud hañm xrad>h > dađaf ud handaži%ñ > harw kañ o^i%kañ ud dahi%ñ ud fraz dax%ag>h pad abzoñ wiz>dan ud kardan e^w > e^w > abzon>gañ hamağ buđ ud xwad haxtag>h > zardux%t o^deñ az frađoñ ta^abdom pad bowandag karmg>h > pad > <e^w> yazdanan niya%yi%ñ ekañag buđ.*

(2) *ud eñ->z ku^mih haē/(?heh) o^garođmañ e(w) ahlaw zardu%t ağañ haē/(?heh) kuni%ñ Zardu%t ke^%an warz>d andar astoñmand axwañ ud ke^z warzeñd ud yazdanan abar mardoñm kirbag tuwañ ayabag nihađan garođmañ.*

(3) *ud abar > garođman az->z ku^ke^andar añ mañ ne^kas pas az zay%ñ be wideređ ud pad fra%agird hame^garođmañ frođ o^star pağag ud hame%g (?zam>g) ul o^añoñ wihež>neđ ud pad hamağ kañ wahman o^hambursag>h xwa%t ud ka^%xwand<an> pad ..?... mihr nigeri%ñ>h az ahlay>h buđan ud pad añ > rašt amahraspand o^ayat>h ?madan/mihr ud pad amaharaspandañ ud sro%ahlay abag>h be%idafañ be%tarweñ>dañ ud ayateñidañ amahraspandañ o^ zardu%t ka pad abafon dađ > efañ agateñidan fraž raftan.*

(4) *zardux%t ray pad gowi%ñ > ohrmazd eñ-iz ku xwe%to^ama^heh zardu%t ud ama^eđ > to^rad>h tis o^ to^dahed a%ama^dađ dahed ud > o^zardu%t niwe^(?niweyd) > o^zardu%t pad ra%idan > wi%tasp ud o^% ayat>h ud añ > oğ xwadağ>h o^%nefoğ>h.*

(5) *ud fra%o%tar añ-iz ha^wi%t>h ud tarsagañ>h ud sta%yi%ñ > fra%o%tar pad rawağ kardan > deñ rašt widağ>h pad añ > ohrmazd saxwan ud awe%añ > fra%o%tar o^deñ hađ/haxt hamağ ahlaw>h.*

(6) *abar sta%yi%ñ > zardu%t eñ-iz ku ne^ama^\*abafon>h ne^pad ?yañ ne^pad fraž ud ne fraž niweyeñi%ñ>h ka^z deñ o^kasi%ñ nimağ>h ud ne^pad kardaf->z-e^w spitañmañ ama^ke^amahraspand \*ham-im ud suđ dahi%ñ>h > o^xwaštafañ xwari%ñ ud wastarg o^ama^ke^pad yazi%ñ yazdan a^suđag ba^weđ.*

(7) *ud abar došt pad añ ud adošt wiraštan ud pañag>h ud rašt>h ud frafoñ>h ray mardoñm pañag>h kardan ud anarzañ>g bañ>h > oğ mard ke^añ > meñ kañ ud kirbag niyabag kardan añ > kaš kuneđ.*

(8) *ud eñ-iz ku^ağañiz heh añ andar-iz dañis>h ahlaw zardu%t ud pad añ > man xrad frazañag>h ke^ andar axwañ frađoñm buđ ud ke^z eđoñ ta^o^añ > abdom axwañ. ahlay>h ast abađ>h pahlom.*

## Deñkard - Sanjana Chapter 28-Book IX - Yasna 29

(1) %om fragard x%maibia abar garzi%n > go%ufwañ ka o'daðan niwistan andar amahraspandañ hanjaman o'ohrmazd az was \*gandag>h/gaňag>h ud anağ>h aň->h meňog>ha^ didaň/weñaň ku%pad tanoñmand>h abar rased . pad zadan ud ku%tan re%idaň re%n>dan ud duz>dan ud azurdan ud dađan >aň > abafoň kuni%ñ kañmag wattar pad pařag o'oy > du%pađix%ay mar pađi% kardaf>h wad-xwañi%h ud du%nigeraý>h ud zařguğay>h ud wardag kardan >aň > xe%im > stahmag pad a'z ud are%k az aň > kardag gugaýstaň aň > tuwaň tux%ağ pasu%hurv sařaf>h o'aň > sard > abar handaxt-abgar gaň ud oy > xwar xwaheđ ana^apitandar dañ pad durg>ha judağ kardaf>h > az waceag.

(2) pad wizafendan ud kařtan ud was eweňag pađi%kardan ke%añ ne^be%>ka-m aň > sard wađ ud aň-iz > garm abar rased af%añ ne^be%>ka-m be^rafeñ>dan a%kambag ud kañi%nd af%añ ne^be%>ka-m gaz ud hukař ud aň-iz > puđagtom xrařstar > dawidaň.

(3) ud xwañi%ñ>go%ufwañ ku^m o'aň st> breheñ>h ku^m uz-u%taň>ha^be^dađ ku^amařdaf bawañ ud aň du%wař dard ayab>ñ o'tag>g dađan ke%an pad ayař>h paňag>h > man kardan pattuğ>h (h)ast ka-z kay ud karb heñd.

(4) ud abağ rařt garzi%ñ>h > go%ufwañ ud u-wix%ayi%ñ > amahraspandañ pad aň garzi%añ pas-iz dahi%ñ > dañ ke%o andar meh > pahlom mardoñ o'kox%iš aňabi%ñ > ebđat ka-z oh hambařtağ pad re%ud be%garzi%ñ>h cıyoň go%ufwañ az a-dahi%ñ>h ama^az-iz a-petyař>h > \*kay go%ufwan meh dađestanihatar dađan.

(5) mardoñ pad gořpand ayař>h z>wistan ud winnirdan %ayistan raý go%ufwañ o'get>g/st> tanoñmand>h ud ayař>h > mardoñ dađan ud kam mardan aň->h steř anağ>h raý gořpand (men>dan) ud ana%t>h paymoxtaň go%ufwañ psd dahi%ñ > zardu%t o'gořpandañ ayař>h rawağeñ>dan > zardu%t deñ maždeřn andar geňan božag>h > gořpand ud abař>g>h dahi%ñ > weh pad bowandag ud rawağ>h deñ (husand>h).

(6) eň-iz o'go%urwan guřt ku^gořwañ o'to^wi%obi%ñ wizafi%ñ ku^anağ>h > az gannağ meňog carag ast ke^m ne^dañ fraž breheñ>daň heñ man ke'ohrmazd hava^m ka-m anağ>h > az oy carag ne^dañeñitaň.

(7) eň-iz ku^s edoň kañmag buđan gannağ meňog ku^ma hagriz dañ fraž breheñ>dan heñ ohrmazd ud ma eđar ahoř heñ ud ma rad>h ud ma kañmag > ahlay>h > pahlom abařyst abař>stan > o^kař ud kirbag.

(8) ud pusi%ñ > go%ufwan ku'o'ke^az brehen>d ta%id ham ud passox awi%ku'o'oy > tux%ağ ud paymaň>g.

(9) ud xwařt > go%ufwañ gořpandañ raý ayař ud ne srayi%ñ dađ > ohrmazd > ayař>h > gořpand mard > ahlaw ud srayi%ñ gořpandan raý %ren>h andar ab ud urwar, ku^xwardan dađan > gořpand oy pađix%ay ke% (h)ařt daheđ wařtar ud aň-iz > gořpandañ dahi%ñ tux%ağ ku^wařtar daheđ. u-% pasu%hurv az aň paydağeñ>d ke'gořpand be^abzařineđ ud oy-iz ke^añ > druwand > xe%im aneř wañi%ñ daheđ ku^sto^kuneđ.

(10) abzaýinedaň > ohrmazd gošpand, handarz > o'mardoňmaň pad paymaň xwariň>h, ud [arraň puh] > oý > a-dad>ha'gošpand be%dad > go'ufwan pad meňoğ hamkať amaharspandaň hamkať > aň > xwar%ed ro%ň>h ud kaňmag doťsr huca%im ku^\*jastaň ožomandať oý ke'o'yazdaň paywažedł azi%u-% yazdaň paywažedł.

(11) abar gowiň > ohrmazd eň-iz ku'haňd aň az->h aňaňeňidať ham ke^az->h (h)ast > get>gaň aň > har do'axwaň raý goweđ ud aňaň ham kuniň meniň warz>d andar astomand axwaň de'w ud mardoň ud ke'z warzeđ ?ham ?haňd-m be wizidať xwadaý ud eđoň (h)ast c>yon man kaňmag padiz ku^abdom axwaň wardiň, ud harwisp ku^abar (h)ast-im d>dam/?weham pad aň > man xrad ud frazaňag>h ke'buđ ke^(h)ast ke'z hagriz ba'wedł.

(12) ud ta%daň > ohrmazd mizd o'get>gaň pad maňsarspand ke'buđ ešteđ pe%raftať > sudomandaň ku'e%aň dastwar ke'abzoň>g>h ud aňaň>h > harwisp sudomand ast ku^>maňsar .

(13) ud abar ud ek>h ud ahamtağ>h > zardux%ť andar mardoňmaň pad kaňmag > o'ahlaý>h ud caťag %naš>h > abar waň>dan > ebgat ud hammoxtar>h > daňmaň. ahlaý>h ast abađ>h paňlom.

#### Deňkard-Sanja, Chapter 30-Book IX Yasna 31

(1) ha%tom pargard 'ta^v&^uruuvata' abar handarz > pad o'murdan > deň ud aňaň>h > u-%o^ aštawaň padii% \*aňaňeň>daň o^\*anaaštawaň<aň> pad handažag > paydağ>h daňiň > nimuđať>g guftaň ud kadať-iz-e'w ke'pad>riftaň ud ke'z ne^ pad>riftan meňidan o'deň xwandan suđ > az haxtan > mardoň o'deň we%ha'wi%ť>h-iz ud az we%ha'wi%ť>h get>g>ha abzoň>g mehiih ud meňoğ>ha fraý mizd>h ud rawağ>h > deň <> ohrmazd pad-iz agdeňaň ahlomofaň-iz.

(2) ud eň-iz ku'daňmaň > ohrmazd z>ndag>h ud abaf>g-iz hamağ nek>h az ohrmazd aň > ohrmazd kaň-warzag padi%az ohrmazd mizd-iz pađ-dahiň rasedł.

(3) ud daň > ahreman az ahreman sacedł anag>h hamağ az ahreman . ahreman ka-% yazeđ wattar ud stahmagtar ud anağ>h kardaťtar ba'wedł.

(4) ud abar astiň ud winnafiň > har do'meňoğ pad xwe%st>ud xwad kardaf>h ku^%aň xwe%abzaťaň har ek pad xwe%abzať > gohrag>g pad aň > taňg <gadi%ň>g> kať raýeň>daň ud ohrmazd aho%ud radih ud rašt xwastuğ>h weh deň rawağ>h ahreman pad ham.aňať>h > daňmaň > ohrmazd hambad>geň.

(5) ud ohrmazd pad aň hambad>g spož>h aň > rašt aňaň>h dađar uzwaň nefang-iz nar dađ ud xwaňiň yazdaň o'aryaf>h ud rasiň > yezd o'xwaňdaťaň aýar>h ud tarweň>daň aňe%aň be%ud dađ aňe%aň abađ>h/ažadł>h ud ahlaý>hiz ud an-iz weh xwadaý > ohrmazd a%tag ud abaž a.raštaf>h > tanaň efmeđ > hamağ weh dahi%anaň pad xwandan yazdan o'ayaf>h ud ras>dan ku'handaziň ku^> frafoň daňiň pad wahman deň > weh ke^ast ceđaň-iz hudaňağ>h wisp (h)astaň buđaň ba'wedł.

(6) ud abar draý>ň > afe%de'w o'zardu%ť ud passox > zardu%ť pad aň handarz ud ohrmazd ce^andar ham dar ciyoň>h deň go'wedł ku^%o'o'ý guft afe%de'w ku'adaň franaň.im zardu%ť o^aň > de'waň hanjaman ke'to'raý ni%ind pad ham gaň se%ab caňaf rož.

- (7) purs>d.>az oý zardux%t ku afe%-im drož.tom ce^man pad aň pada%n (h)ast agar a%ma^ pad gowi%n yazim.
- (8) u-%o^oý guft afe%dewaň drož-tom ku^to^padix%ay>h bawe^andar mardomaň pad kaňag dahi%h^ andar axwaň cıyoň-it xwad abayeđ ud aho%bawe^sp>tafmaň.
- (9) u-%az oý purs>d zardux%t ku^afe%>dewaň drož.tom mardoň ke^>%a%ma^\*yazd heđ pad-iz ku^> zahag pus pad-iz ku^>pad husand>h xwašt jeň ku-i%pad xwe%h >a%ma^da%t cıyoň kas az awe%aň aho%
- (10) u-%aň >oý ne^guft was ađaň>h afe%>dewaň drož.tom.
- (11) guft.i%zardux%t ku^oý ham oý du%man/du%nam ku^oý xwe%ham ud cı%>oý kumaň ud aň dađ ud aň ari>gaň>h o%mufaň >hudaňag ohrmazd kaňag rafmeň>daf.
- (12) ud abar božag>h >hamađ daň pad maňsar ud andcand u-%rawag>h oý zođ ke^pad fra%agird amarg>h heň.dahi%n padi%winnaf>htan abzuđan pad bowndag rawag>h maňsar daň >weh abežag>h%tan ud wax%anidan >andar geňaň weh>h ka oý >weh xwadaý rašeđ.
- (13) meňođ>g dahi%n frađoň meni%n >ohrmazd buđan. ohrmazd daň frađom meňođ>g afurđan ud pas st>kardan. ud meňođ o^st>gumeđtan ud padi%daň rawageň>dan ud pad aň >oý xrad wahman ahlay>h andar daň mehmaň>hi%taň padi%harwisp daň >weh o^abežag>h ud urwahman>h zwi%hhi%tan.
- (14) eň-iz ku^bowandag %naš>h >ti%aň pad wahman andar kuni%h>h baweđ.
- (15) ud abar \*ud-zođg mizd>h >oý ke^pad go%pandaň nek>h kuneđ ud parista>ha ud wiyabaňgar>ha^paysmođdeň>h ud goň meni%h>h ud ahlay>h saxwan.>h ud du%xwar%t kar-i%ud pad aň ahlay>h o%murda>h \*?dewiha.iz aňabag mizd>h >\*warz>daf ahlomođ .
- (16) ud abar ka^>dađar pad frazafeň>daň padi%abaroň %naš>heđ ka^i%geňaň deň tašid ud ka-i% \*hamađ ud kuni%n afuridaň ud ka^i%o^kaňagoňmandaň kaňag dađ ku \*jadag >st>ud meňođ oý wis xwe%eň>daň.
- (17) ke^bowandag meni%h>h pad tan mehmaňeňeđ bowandag meni%h>h hamburseđ ud andar hađar>h >har do^meňođ ke^weh ud ke^iz watar jud jud o^xwe%abzađ ud kar >deň >ohrmazd pad ud ahu^ud meni%n wis nigeri%h>h agaň>h ud cađag >mardoň abar wi%uftan aňe%aň winah abar ohrmazd hamađ ađaň aň >a%kađag ud an->z >n>haň>g warzeňd.
- (18) ud wuzurg mizd>h >oý ke^o^mađ >ahlaw az xweš xir dađer rađeňeđ ud ke^iz ku^ ke^o^oý >druwand aň >abafoň ummeđ ray dađer daňeđ tom ayafeňeđ ne^rawi%h>h.
- (19) eň-iz ku^wattom xwadaý aň >du^deň du%kuni%n ke^padiz pađag nek>h ne^kuneđ aň >awinaň zadađ ud garaň pađofraň>h aň kas pad du%ox ke^oý druwand xwadaý kuneđ.
- (20) ud handarz >oý mardoňmaň pad kardan >abar har maň dađwar ud safađ azmuđan >mard pad aň >meh kar gumađdan abzoň >geňaň hamađ dahi%n ka-i%xwafay hudaňag.

(21) ud %karw>dan >ganag meňog o'mard >rašt meni%. rašt gowi%, rašt kuni% ud wizurdan ahlaw petyařag>h ahlomoř ud reš>dan >ahlomoř mardořm o'řappař-ha/ařař>ha^ frař az aň \*hažeheđ o'ahlaw o'aň >rašt raň ud adeň-iz pad frařaň %kastan ke^suđořmand mardořm aň >druz spaň.

(22) ud handarz >o^mardořmaň abar pahrež >az pas>h >oř >ahlomoř ne^niyoř%dan ud ne^ ?dabr.xwastaň >af%aň abestař ud zand ud du%breheňi%>h ud spazg>h ud anast>h ud marg>h ud baň >ahlomořaň andar geňaň.

(23) ud handarz >o^deň burdařaň abar cařag >ahlomo[ aň be<nařtan af%an sneh sařtan ud dařtan ku^aň >pađix%ař >abeb>m rašt gowi%>h niyabagtar ud ka-%deň >ohrmazd dořdan adeni%rašt gowi%>h ud abar>g ahlař>h kařmagjud bařweđ.

(24) ud rašeđ >pad \*sto% pad peřta ařax%>abzoň>g o^ařař>h ud bořag>h >ahlawañ ud %eřwan rawi%>h oř ke^mard >ahlaw fereřtaň ud beřid ud n>dan >druwandaň xwe% abařistan kard o^du%ox.

(25) eň-iz ku^bowandag arzaň>g>h >pad hordad ud amurdađ oř bařweđ ke^pađix%ař>h an-i%ast pad frařoň>h \*dareňd ke^kadař-iz-eřw aň >xwe%meňog pad eđoň dořt abařeđ buđ ciřoň dađař an >xwe%daň.

(26) ud en-iz ku abar geňaň kadař-iz-eřw eđoň paňloň ka har kas eđoň men>dan goweđ kuneđ ciřoň-i%axw ud dastwar ku^weh xwadař oř keđ abař nek guřtar>h frařoň kuni%-iz bařweđ.

(27) eň-iz ku^ohrmazd andar st>mehmaň>h pad tan >oř xwadař we%ud aň mehmaň>h pađi% paydař>g 'abađ>h ahlař>h ast paňlom'

### Deňkard-Sanjana, Chapter 31- Book IX Varshtmaňsar Nask --- Yasna 32

nahom fargard xvaetumaiti abar madan >se^deřw farspig ud labakkar>h >ohrmzd ku^ pad aň labag awe%aň \*menidan ud \*mizdinad ud o^zuř zay%aň pad murjêň>dan >daňaň rasend.

(2) awe%aň deřwaň az zofr >o^borz labag eřwaž>ha^axwař>dan ek ku^xwe%>h >adruzi% ud ek-iz ku^ wařan>h >adruzi% ek ku^eřmaň>h >adruzi%aň haňd guřtan pad eň ku^aň meňog heň ka xweš eřmaň ud wařan ek abař tand mihr ne^družeňd ama^ne^eň-iz ku^ne^abzař >to^haňd \*umaň deň dađ aň to^ud kařmag >to^kunaň, ud ke^to^dořt ařař ud ke^to^du%men wizuđař bawaň az to^ xwařam gaň >andar aň paňlom axw ud mizd >mizd arzaň>gaň.

(3) passox >ohrmazd o^awe%aň ku^be^du%daňag dwař>daň o^bun >aň eřang tom eđoň a%ma^ harwisp az deřw heđ a^t az akořman-iz tořmag kufa^tořmag az aňoň ku^akořman ud waran-iz >abes>heň>tař ud a^z-iz >huhambař ud ?gand-lajan >koš>dař deň meňog >ahlomoř>h ud fraž freb mardořm st>pad huž>wi%>h ud amarg rawi%>h ud meni% awe%aň frađořm be band>daň.

(4) frađořm eđ mardořmaň meni% az ti%>frařoň be band>daň af%aň fraž gowi% wardêň>dan fraž kun>% az aň >ama^ ařazi% ke^amahraspand heň fraž xrađ be ud fraž wisařeňd ud fraž ahlař>h.iz paňlom aň >dewaň dořid meňog aň dro^ gowi% gořweđ ud pad aň wattar kuni% mardořm yazeňd

pad zoħr az a%ma was ?yazeħd drožandať ud abarmeni%ħdar az aħ drožan-ħ ud abarmeni%ħ mahist yazi%ħ abzayeħd ku^wis wis o^kuneħm.

ud awe%aħ az ana%ħ pad zani%ħ zaneħd pad aħ >a%ma^do%ħ ke^deħ heđ ?ke^tan rah pad pe%ħ husand-ħ ka pe%obay ?daneħd zadať baħweđ eđoħ pad pas.iz ast ku^zaneđ ka.z tan pad pe%obay daneħd zani%ħ kuneđ.

(6) watar deħweđ pad ambari%ħ ke^tan pahrež goħweđ watar pad yazi%ħ niyayi%ħ ka raseđ aħ >ahlay-ħ guftať hamağ ro%ħ baħweđ andar axwaħ a%ma^be abeš-daħ handarz >o^anao%ħ abar pahrež >az deħwaħ ray bowandag meni%ħ pad tan mehmaħeħ-daħ.

(7) ud eħ.iz ku^watar a%ma^druwandeđ pad aħ >weh zoħr pad goħwi%ħ deħwaħ yazeđ pad awe%aħ zoħr aħ >watar windeđ padix%ħ aħ-iz >efan du%ox.

(8) eħ-iz ku^awe%aħ keħi-g deħwaħ ray o^to^ağah-ħa^ frađoħm goħwaħm ka mih heħd o^geħaħ ku^ frađoħm ka andar dwaħistan heħd xa%eħ dađestaħ c%yoħ buđ.

(9) s-ħ sturg-zam aħ >man geħaħ buđ heħd amarg azarmaħ zardu% ka aħ >s-ħoħm sturg-zam be^saxt buđ spitaħmaħ adeħ o^aħ >man gayoħmart aħ >deħwaħ dađ eđ fraž mih pad be% >aħ and zamaħ cand mard eħ goħwi%ħ fraž goħweđ >axwoħmand ud radoħmand ya} a^ahu wairyo^

(10) ud ka az aħ eđ farž buđ kas-g buđ ku^tať-g-ħ andar aħmadan buđ u-m adeħ eħ goħwi%ħ fraž guft >axwoħmand ud radoħmand ud ka.m waštirim guft bud adeħn deħ o^tom heħd.

(11) ud abar wizend >az deħwaħ eħ.iz ku^murnjeħ-ded-ħ gannag meħoğ >až man daħm du%ħmenizaħ-ħ >srav u-%aħ >man i% ud ažur paymaħ kardan ud daħtan >ařzoğ ast pad wahman ku^ka frađoħ-ħ daħi%neđ abay%ig.

(12) ud aħ >vivangahaħ yim a%ħnayeħ-d mardoħm u-% ħnayeħ-d gošpand huda(ħa)g eđoħ pad goħwi%ħ zardu% ka.% guft o^mardoħmaħ ku^a%ma^gošpand mardoħmeđ ku^a%ma^xwe% pad boži%ħ mardoħmeđ gošt xwaređ apaymaħ pad bozin gošt sagr baw%ħ ast mardoħmeđ ma a^z ra[ ud ma are%k ra[ ma be abgand pid >rod-g ud ma be abgand pid >pe%ag ra[ pad ku^i%ħ ko^d ku^ta^eđoħ nek haftaħ bowandağ.

(13) ud eħ-iz ku^oý-iz mard o^aħ >man murjeħ-daħ dađ >gannag meħoğ >druwaħd xwe%aħ mard wan-g-ħ drang a%ke.% astay%ħ >ahlay-ħ guft ud yaz%ħ >mard >ahlaw ke.% guft oý ku^awe%aħ waštarmardoħmeđ saz dađať ku^be-abzay%daħ saz amburdať ku^rawağ be-kuneđ andar awe%aħ waħtar mardoħmeđ saz maneħd pad mehmaħ-ħ awe%aħ waštarmay maneħd pad ku^i%ħ ro%ħ o^ ham.zaneħd awe%aħ waštarmardoħmeđ sazeđ pad afaħ% ud wiyabaħeħ-d pad abafig tis buđ.iz a%ma^ku.%aħ >dro^goħwi%ħ >?arašt/aħašt oý ham haħmoýeħeđ ?ham-neđ h.eđ xwe%ħ >druwand ?ħan be >az druz zaytan meh mih ešteđ.

(14) ud abar wizend >az deħwaħ ke:z ku%aħ abar o^eħ >man daħm abarmeniħ be kard ud anast-hiz > mard >ahlaw aħiz > ceť we%niğah-ħ.

(15) ud ke:z ku^awe%aħ mardaħ zani%ħtar heħd ke^nasa^be ka%eħd pad aħ >deħ anašttag andar eħ geħaħ pad pah ud stof.

(16) ud ke'z ku'ah > daxmag (per ms K) du'war-h zndag aba'geh>dañ mardo'mañ ke'nasa^> rist pad pah ud stof wis daheñd o'ku'burdan awe%añ atax%be%añd ud abiz > girañ-taz>ñ ud awe%añiz tan > namag > dah (10) ud awe%añ e'wan > ca'ha'fag heñd > hazafagxoğ ku'haza' (1000) pad eđ ba' be da'6d aya' dahi'ntar baweñd ke'nasa6 druwand burdan.

(17) awe%añ ray o'to'gowem spitaman zardu't ku'pad ah > nohom ud dahom sto'zam raseñd > o'y > druz hunu%ak heñd ud ra'hadaf > gannağ me'noğ a'hoğiz az awe%añ z>wi'ndar ciyoñ dah /(10) %na'yidan az o'y abezag kuneñd ku%az anašttag ?tuh>g be kuneñd ke'asro'az o'muri'ñ ud burzi'ñ be.

(18) ud ke'pas-h > purrmarag waštaryo% ke^pađlaneđ ah > de'fand ud waza[ ku'az mardo'mañ abaž dafeđ ud o'y > awinañ mardo'm abar astradag>h abar barand ud warzend ah > du'war't fra'mañ.

(19) ud awe%añiz o'eñ > man marwizeñi'ñ daheñd o'eñ > man deñ ziwi'n-o'man-h (?heñd-h) goweñ ku'ka z>w>stan %ayeđ pad rañ > ama^ ud druwand heñd ud meh-h kaheñd wider>hiz ku'pad pe%oba'y>h ud pe%oba'y>h ke'eđ > to'deñ > winañ kuneñd ud ke'to'gannağ halag go'wi>h abezag spita'mañ.

(20) gannağ awe%añ goweđ ke^eđ > to'deñ > maždešnañ o'mureñd awe%añ zardu't az to'añiz > re%e'nd widi'ñ eđ ku'afri>nd ud tar eđ > to yaz>ñ ?me'noğ/menend ud tar niya'y'i'ñ ud tar ah > har do^ wabar>gañ-h ?me'noğ/menend abestağ ud zand ke'ah to'man fraž guft ke'az meni'ñ abzoñ>gtom ham.

(21) ud ah > o'y > pañlom ahlaw yazi'ñ re%añd niya'y'i'niz az zardu't > spita'mañ ha'wi't buđ ah ke^ be'nihađan ras-h > watar sra'yeñd pañlom kuni'ñ o'mardo'mañ ke^ ah > watar kuni'ñ urwahman-h go'weđ .

(22) ud xwada'y>h pad gra'mag xwaheñd ku'pađix%a'y>h pad pa'fag xwaheñd af%añ ah > watar andar go'w meni'ñ xwaheđ ku'sad (100) dad>gar be'daheđ došad (200) dad>gar abaž stañim murnjeñeñd ah > pañlom axwan murnjeñeñd ah > xwe%ruwañ murnjeñeñd asto'mandañ ge'hañ.

(23) eğ ah xwada'y>h be'ba'fand ke'pađix%a'y>h heñd kayak ud karb ahiz du'xwada'tom ke'pad deh abar o'o'y > huxwada'tom deñ mañ ud wis ud zand ud deh eğ har do^ karew barand ke^ ah > huxwada'y ud ahiz ke'ah du'xwada'y ud zadan>hheđ ah > du'xwada'y ud o'o'y > huxwada'tom xwada'y>h be'abespa't>heđ.

(24) eğ ke^andar ah pad ah har gra'mag xwaheđ > u'ta'no'mand ud ahiz > uzu'tañ ke'zani'ñ garzi'ñ ka'mag ke'ah > man mard > ahlaw tars>d bax'eđ asañ-h ud ke'awe%añ payeđ ke'nigeži'ñ > ahlay>h ud ke'jađuğ ud par>g e'w ku'ah pađofrañ kuneñd.

(25) ud eñiz ku'kayak keñ>gañ keñ xwaheđ ku'wina'ngafañ pađofrañ kuneñd ka paymožeñd o'tan gyañ ku'gyañ abaž o'tan daheñd be'owoñ ast abar pad zam>g fraž wida'xt ke'ne'keñeđ/?keñeñeđ o'y > ahlaw ud keñeđ/?keñeñeđ o'y > druwand fra'agird andar axwañ kunam man ke'ohramzd ham.

(26) eđoñiz hagriz frađo'm ah drust ba'weđ ge'hañ drust > eđoñ>m ah fraž wa'ma'f ne'ba'weđ ke'az man be nuñiz amarg paydağ gañ ast keñ ud a'gañiz baweñd pad ah > man xwada'y>h ku'az man be^

nuñiz amarag geñan > astomand > ahlay>h. abad>h pahlom ahlay>h ast.

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Chapter 32-----Yasna 33

(1) dahom pařag yasař% abar far%agird pad gowi%ñ > ohrmazd o'zardu%t ku^man añ dađ  
fra%agird kardaf ahlay>h%eđaf sořan ke^goŵe^mardořm ku^ne^rašeđ ud raseđ pad añ xwař>h hamağ  
ro%ñ>h baŵeđ o^ahlawañ.

(2) abar niger>dan ud o^paymañ handaxtan pad dastwar kardan har kař eñiz ku^añ azadař  
kařm > abar kadař-iz-eŵ xwe%ha^eřmañ>ha^wařan>ha nek>h kardaf kařmwarz ud dořt > ohrmazd u-%  
ařm pađi% mehmañ ne^frešeđ.

(3) ud handarz > abar dur>h > az oŷ ke:%druz > xoğ hango%idar>h ud targumeñi%ñ>h pađi%  
stahmag xwe%añ tarmen abag wařanañ tež druzan ud eřmañan ?wizaři%ñ dahi%ñ gořpandañ  
apahrež mustomandañ anayař.

(4) ud abar puhl ke^pađi%raři%ñ > o^ohrmazd añ > pahlořm axwañ raseđ weñi%ñ>g ud  
a^weñi%ñ>g ož yazdañ ya%tan.

(5) ud ca%dan > ohrmazd o'zardu%t pořyotke%ud axw ud rad ud zoř > geñañ e%tař/e%tađ >  
pad fra%agird hangařm zardu%t > az ayzamañ xuř zoř gañ > hamağ geñañ ud wañwassad > snoŷ az  
deñañ humatañ pad hařwanañ>h ud señ > waražañ (?wiražañ) > az tuřañ dehañ/dehgañ pad  
atařvax%h ud señ hořmařtañ > az señañ dehañ/dehgañ pad frařbartař>h ud wi%tařpa > az ?nođrañ pad  
sro%ařarz>h.

(6) abar amařwand>h ud peřožgar>h > añ yaři%ñ baŵeđ > pađiz ander añ axwañ hamağ  
rawi%ñ>h > fra%agird amarg > hamdahi%ñ.

(7) eñiz ku^gařag mehoğ abdom-iz o%pad wahman baŵeđ.

(8) meh mizd>h > oŷ ke^pad wiz>dař da%ñ>h rađ>h yazdañ andar nigež > yazdañ baŵeđ pad  
bowandag dořt>h hamkař>h pad ağeneñ o^xwe%kař>h > ařořtar>h amahraspandañ.

(9) eñiz ku^to^awe%añ heđ frařand az awe%añ dađ fraž goŵeñ hamdařestañ>h ke^hagriř  
abaradom ham>h farž guřt ku^hamdařestañ>h añ > stabrtar baŵeđ.

(10) u-%guřt ohrmazd ku^man hom xwadař > dařağ > suđ xwařtar > frař dađaf > geñañ  
u-m pad añ eñ gowi%ñ y&sařui%to^meni%ñ pad neřang ya%tar baŵe nek xařm to^hammožim to^hařt  
rařařm o^ayař>h u-t dađim kadař-iz-eŵ pad>h pađix%ay>h > eđar aňoñ.

(11) eñiz ku^ka atax%abrož>h eñ gowi%ñ fraž goŵ **us moř** ta^wixzihdañ/?weždañ  
roři%ñ.

(12) abar paywařtan yazdañ ay dañ > zardu%t pattuğ>h > pad frařoř>h > farž dax%ag > deñ  
rařmi%ñ > andar har do^axwañ.

(13) eñiz ku'sahistan>h ganağ meñoğ ku'ahalaŷ>h abar oŷ stahmag amaŷwand aň zamaň ka ešted akoňan ke^az aŷag > wahman ka pafs>red akoňan ke^wahman ne^dided akoňan ke^aň >oŷ rafmeñideŷ>h goŷwed.

(14) abar xwaheđ >zardu%t az ohrmazd nimuđan azi%karp >atax%pad meñoğ ud nimuđan ohrmazd o'zardu%t karp >atax%ne^ne^wax%ad az do^ayab did ohrmazd.

(15) ud sahistan >zardu%t aň atax%ku^hañ geñaň ta^nehe^o^aseñeñ ud wasx%ae ud men>daň aň.i%ku^nek eđoň man ka az atax%>abzoň>g pad ham>h nehe^wax%ae pad aň abağ>h fraž rawam andar astoňmandañ geñaň.

(16) ud guft ohrmazd ku^menidan.tan eđoň zardu%t ke:t amen>d buđ ku:t ne^abayist men>dan ce^men.ae eđ zardu%t griftať kardan ne^ayed ke^didaň-ae sanjaň/?so%zaň pad aň >ca^m weñi^n.

(17) ud anahogeñid zardu%t eđ atax%ud ahogeň>d to^he^andar st>haň/?getigahaň ne^to^he^ hamxak>h kardaf pe%az axwaň fra%agird kardaf>h ud aňoň aň >man zaňag pus anahogeň>d andar st>haň/?getigahan sti^radeñi%o^oŷ ku.%tis dađ azbay>h rafmeň>h oŷ zardu%t. abađ>h pahlom ast ahlaŷ>h.

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(1) yažadahom pargard **ya^%iao}** na^/ ya'siya%nan abar kardan >pad hamağ kať ud dađestaň mežd>>nañc%t>g ka noğ ud abar ayaz>heđ andar aň panj gaň.

(2) eñiz ku^ohrmazd geñaň pad daňag>h pad weň>h parwaređ ud rašt>h wax%ined.

(3) ud abar dađan ohrmazd atax%o^ayaf>h >mardoñ paydağ>h >abar mardoñaň tan ayaf>h rafni^n > az atax% padiz ruwaň ayafeheđ > meñoğ > atax% o^ke^atax% ayafeheđ ud pad>rag ruwaň a^ m.añaf>h/hamañaf>h eštađ > ke atax%ud abar be^eđ ud abar daňag guftať dađ >ohrmazd aň atax% meñoğ.

(4) eñiz ku^ka atax%abar kuneđ pad aň > xwae%nek>h zardu%t weñi^n daheñd>h spitamaň abar pad aň >xwe%tan ta.% waňg be ni%astan ka.%goŷi^n handarzeň>d hađ zahag ud pus >ohrmazd adaeň eň goŷi^n fraž goŷ aň >pefoğar zardu%t 'a^ toť atr&ñ ahura^ gahaň>g ta^wiz>h>dan roŷ>ñ.

(5) daheđ o^to^atax%ke^az oŷ zah>h spitamaň ku^getig>ha^xawaštag xwadaŷ>h >yazdaň aňang o^ nek kuni^n mardoñ ud yazdaň aň mard eđoň došt ciyoň pid o^zaňag pus.

(6) abar weň/?neŷ dil>ha^staŷ>dan <ahlaŷ>h judağ>h >az deŷaň abeğumaň>h >abar weň/?neŷ ku^ dađaf tuwaň>gtar ud padlix%ay>tať az hamağ deŷ ud mardoñ.

(7) ud paydağ>h >az was st>(geŷ>g) niyoŷ%g tis abar baŷeđ ta^tan > paseň ku^ke^xwaheđ ku.% afigaň>h >andar mardoñaň abardar baŷeđ staŷ>ñ yazi^n yazdaň kardan.

(8) eñ.iz ku^rađ>h.>o^yazdaň pad frafoň kuni^n>h baŷeđ pad frafoň kun%ñ>h pad frafoň meni^n>h %ayed madan.

(9) ud eñiz ku'raweđ aň > man wahman niger-d axw > astořmand meni%ñ az weh.go%wi%ñ-h ud kuni%ñ aň > o'man abar abaž niweyeñid ta'ho'se%bař andar hemeñ-m to'rađ spitařmaň ke:z o'to^ arađ.

(10) ud ko%idaň > de%waň o'aňaftan > hamağ nek-h az mardořmaň ne^dađ ayaftan aň e%aň tuwaň o^ aň nekiň > mardořm pad tan > paseň ba%weđ ku'az har anağ-h > de%w o'mardořm handaž eñd anağ-h.> aň [arraňtař ka%ñ az raň > yazdaň nihaleñd ud druwand> af%aň saxtař pad ahlomořaň abar-g dahi%ñ stayıdaraň > ahlay-h pad ahlay-h stayıdara-h ka.z abeř koý stayeñd.

(11) abar raftan > ařmad ud tařogmad hame^andar dařm ?we%adan > ařmad mardořm ahlay-h ud tařogmad o'druzi%ñ nek-hedaň > aň > wattar tařogmad ud dur-h > ahlay-h az aň > wattar c%yoň gošpand seždağ az mardořm

(12) eñ.iz ku'pad bawandag men-%ñ-h zan-heđ ganağ meñoğ pad aň > staro%řmand koši%ñ c%yoň ožořmand aň > ?nihađdahi%ñ zaneđ abežag zardu%t dađ > ohrmazd hordađ amurdađ zoř > pattuğ-h o^ frazdah-%ñ ud minnař-%ñ > dařmaň.

(13) abar jud.dew-h > ohrmazd ud handaži%ñ > mardořm kuni%ñ o'meh dađestan-h ast we% suđ-h > hammis dahi%ñ > weh ud andar warořmand-h-> yazi%ñ yazdaň kardan.

(14) abar ku'mardořm o'deň > weh weh kařmag-h bowandag meni%ñ meñoğ raseñeđ af%an meñoğ-g urwařm az yořdahreñdan > xwe%pad frařoň ka%ñ kuni%ñ ba%weđ.

(15) abar mizd kařmag-h > kadař-iz-e%w ud was suđ > az mizd > kařmag-h mardořm xweš-his tan > mizd pad kař > yazdan padiz aň > a%ma xwasdaý-h pad/?pid fra%agird pad kařmag axwaň dadim man ke^ohrmazd ham. abađ-h ast ahlay-h pařlom.

## Appendix IV

xxxxxxxx (dotted underlining in the English translation of the Avesta text): divergence from Humbach-Ichaporja, The Heritage of Zarathushtra)

xxxxxxxx (stroked out): delete.

<xxxxxxxx> (pointed brackets): restoration of lost text by the editor.

xxxxxxxx¥ (square brackets): complements inserted into the text by the Sassanian redactors of the Avesta; complements inserted into the Pahlavi text by the Pahlavi translator, or glosses added to it by him

(xxxxxxxx round brackets): complements added by the editor

\* (asterisk): corrected form

f (crux): corrupt form

30,1 A<sup>2</sup> ta'vax%ia'i%&sup3to^ ya'mazdař a'hiia<sup>2</sup>c<sup>2</sup> v>du%e^  
staotača^ahurař yesniiača va^h&u%mana^ho^  
hum@zdra^aša.yeca^ ya'raoc&đ-%dar&sata^uruuaža ^

*O approaching ones, I shall now proclaim (praises) worthy of being noted even by Him who (already) knows them,(I shall proclaim) praises for the Ahura and worships of good thought*  
*O attentive ones, and for truth (I shall proclaim) the joy which is visible through the lights.*

*O you approaching ones, I shall now proclaim praises for the Ahura and worships of good thought worthy of being noted even by Him who (already) knows them, O attentive ones, and for truth (I shall proclaim) the joy which is visible through the lights.ā*

30.1-Phl *ēdoñ añ >har do^gowiñ xwahiñ >ohrmazddađ abestağ ud zand¥ke^z ağah ðku^dañag a^%efbedestañ kuniñ¥ ke^stañiñ >ohrmazd ud yaziñ >wahman ðu-%paydağ añ >abestağ ud zand ke^humen>dađ pad ahlay>h añ-iz ðke^tis >frafoñ mened a^%kirbag yaziñ >meh bawed¥ke^%añ andar roñ>h pad weñiñ urwaxman>h ðku^%añ ka meñoğ yaziñ weñeñd a^%añ rafniñ bawed¥*  
 (1) (It is my) wish to recite the two (texts) that are given by Ohrmazd (i.e.) Avesta and Commentary¥. Whosoever is aware (of them) i.e. (whosoever is) wise should perform Efvadestañ¥, the person he who (is knowing) the praise of Ohrmazd and the worship of Wahman ðevidently that which (is) Avesta and Commentary¥; (to) that person who (is) well-intentioned in accordance with truth and ðwho thinks what is honest, to that person his worship results in greater merit¥, persons for whom joy is visible in the light i.e. when they see/realize the spirit of the worship then joy will arise for them ¥

30.1-Dk (1) *az aýazofmand>h ud niyayi%noñmand>h >deñ ud mansr meñoğ ud eñ-iz ku^meñoğ >aýaziñ >oý >humeñ>dađ >ağah >dañag mard tež abar gumeñted o^añ >xwar^ed roñ>h ud o^kañag hanjañ>h ud <o^ urwahn amahrspandañ paywand>h.*

(1) About the Religion as being worthy of worship and homage, and (about) the spirit of the Manthra; and that the spirit of worship of the person who is well-intentioned, aware (of it), and wise is quickly imbued by the radiance of the sun, and by the fulfilment of his wishes, and by the joy of being close to the AmeshaSpentas

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30,2 *sraota^g&ù%af%vahi%ta^ auuaeñata^suca^mana^ha^ ađuar&nâ v>ci} ahiia^ nar&ñ nar&m xpañiaf tanuiie^ para^maz&yâ^ho^ ahmañ n&^sazdiiaf baod&^to^pait>*

*Hear the best (words) with your ears, through the radiance (of the fire) contemplate with your thought the preferences of discernment, (contemplate) each man individually before the great sharing, waiting for it being proclaimed to us.*

30.2-Phl *go^oşruđ wax%eñiñ>h ðku^%efbedestañ kuniñ¥ ke^%e? weñabdağ añ >roñ pad meniñ ðku^añ >efbedestañ roñ oý? ta^g^kañag a%ma^be wiz>niñ ke^mard zan heñ o^añ >xwe% tan ðku^mañ tis >frafoñ az añ >abafoñ be wiz>niñ u-mañ añ >frafoñ oñ kuniñ¥ ku^be pad añ >*

*meh kaf pad passaxt > pad tan > paseh o'ah > hammoxtin > a'ma'nigezehd pada'n ku-mah tis > frafoh hammoxtan ray pada'n kunehd*

(2) Religious studies should be intensified i.e. that person should perform Efvadesta in whose thought the light is visible i.e. the light of Efvadesta (is visible) in? the dark. Our desire (is focused) on discernment, be we man or woman, for our own sake i.e. we wish to discern what is honest from what is dishonest, and we wish to do what is honest so that, at the great work (i.e.) at the realization of the final embodiment (the divinities) might reveal the reward for our studies i.e. they (should) fix something honest as reward for our studies.

30.2-Dk (2) *abar wizeh > mardo mah kam ud rah > o'mizd pad wizeh kar ras-dan.*

(2) About the discernment of the desire by? mankind, and about the way to reach the reward by carrying out (such) discernment.

30,3 *a<sup>2</sup> ta'mainiu pouruie<sup>^</sup> ya'y&ma'xraf&na'asruuat&m  
manahica vacahica<sup>^</sup> \$iiao} anof h> vahio ak&mca<sup>^</sup>  
asca hudâ<sup>o</sup> ho<sup>^</sup> &r&v> \$iifata'nof<sup>o</sup> duzda<sup>o</sup> ho<sup>^</sup>*

*These are the two spirits (existing) in the beginning, a pair of twins who have been heard of as the two dreams, the two thoughts, the two words, and also the two actions, the better and the evil one, and between these two the givers of good offerings (= the pious) discern rightly, but not those of bad offerings (= the impious).*

30.3-Phl *edo h ah > har do mehog ohrmazd ud ganna a'ah fradom ah > jomay xwad sru d ku<sup>^</sup>  
ah winah ud kirbag xwad be'guft meni n ud go wi n ud kuni n ah > har do ke weh ud ke z wad  
ewak ah > weh men d ud guft ud kard ud ewak ah wad az awe ah oy > huda h ag ohrmazd rast  
be wiz d ne ah du da h ag ganna me hog*

(3) These are the two spirits Ohrmazd and the evil one whose twin(ness?) was made known by themselves (at) the first (creation), (implying) both (kinds of) thinking, speaking, and acting, the good and the evil (kind) one of them was thinking, speaking, and doing that which is good, and (the other) one (was thinking, speaking, and doing) that which is bad. Of these two the wise one Ohrmazd discerned rightly but the stupid one the Evil Spirit did not so.

30.3-Dk (3) *ud abar handarz > o mardo mah pad xwa stan > ah gah ke dagr pad kamag abar  
mahistan a yed ud o murdan us hammoxtan > deh yazada h.*

(3) And about the admonition unto mankind about seeking that condition/place in which it is possible for one to remain long at pleasure, and about reciting and teaching the Religion of the Yazads.

30,4 *a<sup>2</sup> ca' h iia<sup>2</sup> ta' h& m mainiu<sup>^</sup> jasaef& m paouruu m dazde<sup>^</sup>  
gaef mca' ajiaft mca<sup>^</sup> h iiatca<sup>^</sup> a<sup>o</sup> ha<sup>2</sup> ap& m& m a<sup>o</sup> hu %  
aci to dr guuat m a<sup>2</sup> a satune vahi t& m mano<sup>^</sup>*

and when these two spirits meet (to fight for a person, then that person) determines (his) first (existence), (with) vitality and lack of vitality, and how his existence will be at the end. (The existence) of the deceitful will be very bad, but best thought will be (in store) for the truthful one.

30.4-Phl *eđoň-iz aň > har do'meňođ o'ham mad heňd o'aň > o'y fradom dahi'n ku'har do'meňođ o'gayoňmard mad heňd e'iz pad z'ndag'h ohrmazd pad eđ kať ku'ta^%z'ndag dafaňd eđ ud ke'z pad az'ndag'h gannađ meňođ pad eđ kať ku'^%ožanaňd eđ wattom'h > druwandaň ahreman ud druwandaň ray abes'hi'n'h be d-d eđ ud eđoň aň > ahlaw pahlom meňi'n'h ohrmazd eđeđ > hameđ'ha*

And thus these two spirits met (to fight) for the first creation/creature i.e. the two spirits went to Gayoňmard (the one) who (fought) for (Gayoňmard's) life ohrmazd with the purpose that they should keep him alive, and (the other one) who (fought) for the loss of his life the evil spirit with the purpose that they should kill him. Worst (will be the life) of the deceitful the destruction of Ahreman and the deceitful is seen (= meant with) here, but the best thought of Ohrmazd is an eternal hope of the truthful one.

30.4-Dk (4) *ud az go'wi'n > zardux't abar dra'yistan > afe'de'w o'mardoňaň ohrmazd ud ahreman do'brađ > pad e'wak a'kom (40r.5) buđ heňd ud az awe'aň famahrspand (read \*Ahreman) aň > watar do'd pad aň > ka-%<a>našagaň de'waň a'yazi'n'h guft ud eň ku'pas-i'<guft > gošpand dahed o'aba'xtar'gaň de'waň.*

(4) And about the statement of Zardux't regarding the demon Aresh chattering to mankind (thus): "Ohrmazd and Ahreman having been two brothers in one womb, and of them \*Ahreman preferred what is evil when proclaiming the worship of the De'ws to the <un>intelligent; and that Aresh (said): thereafter you should offer a sheep to the northern/planetary demons."

30,5 *aiiâ mainiuuâ varata^ y&'dr&guuâ aci'ta^v&r&ziiio^  
aš&m mainiuu%sp&hi'to^ y&'xraozđi't&g as&no^vaste^  
yaeča^x'nao%&n ahur&m hai} iiaf%šiiio} anať%fraor&^2 mazd@m*

Of these two spirits the deceitful one chooses to do the worst things,  
but the most holy spirit, clothed in the hardest stones, (chooses) truth,  
and (so do those) who, with true actions, devotedly gratify Ahura Mazda^

30.5-PhIT *az dowaň meňođaň a'^%do'd ke'druwand aň > watar warzi'n ahreman aň > watar warzi'n kaťag buđ'ahlay'h meňođ abzoň'g ohrmazd ahlay'h do'd eđ ka-iz-i'aň > saxt sa(n)g nihuft asmaň-iz pad eđ kať pe'faňoň > ge'haň be kard ku'ta'ahlay'h rawađ bawad eđ ke'z na'yeneđ ohrmazd u-%kaťag aň > ohrmazd eđ ud pad aň > a'kaťag kuni'n o'ohrmazd ku'^ pad aň < o'y > kaťag kuni'n < o' ohrmazd %a'yed madan eđ*

(5) That one of these two spirits who is deceitful preferred the worse action Ahreman was desirous of the worse action, the bountiful spirit preferred truth Ohrmazd decided for truth who is clothed in hard stone and the heaven is arranged around the earth to keep truth in progress

and (so does he) who gratifies/pleases Ohrmazd and whose desire is that of Ohrmazd; and by making it evident for Ohrmazd i.e. one is allowed to go to Ohrmazd by carrying out (his) desire.

30.5-Dk (5) *ud abar družand>h >afe%ud jud-bun>h >ro%in ud tom ud weh>h >añ ro%in get>g pad wizeñ ud war%t ud wad>h >añ >tom.*

(5) And about the deceitfulness of the demon Are% and the separate origin of light and darkness, and the goodness of the world of light, and the evilness of the (world) of darkness, in respect to discernment and action.

(6) *\*daw>dan >gannağ meñoğ ku^añ >wattar meni%in man hast spenağ meñoğ añ >añ >wattar gowi%in añ >wattar kuni%in; añ >tom>gtar hast watarg >was stabr >du%kefdar ku^and-cand we%aweñd taf>gtar; du%mat ud du%huxt ud du%huwar%t man hast xwari%in. ud añ >awe%añ do%em ke^andar añ hast pad du%mat ud du%huxt ud du%huwar%t.*

(6) (And about) the growling of the Evil Spirit (Ahreman): "I am he whose thoughts are evil, O Holy Spirit, I am he whose words are evil, I am he whose deeds are evil; (my) garb is of utter darkness, which is very thick and frigh (8) *u-%o^by guft afe%dewañ drož-tom ku^to^padix%ay>h bawe^andar mardomañ pad kañağ dahi%in>h andar axwañ cıyoñ-it xwad abayeđ ud aho%bawe^sp>tañañ.*

fully gloomy, such that the more it extends the darker (it grows); my nourishment consists in bad thoughts, in bad words, and in bad deeds; and I prefer those who subsist in that (state) through bad thoughts, and bad words, and bad deeds."

(7) *ud guftan >ohrmazd ku^añ >weh meni%in man hast gannağ meñoğ ud añ >weh gowi%in ud añ >weh kuni%in; asmañ man hast wastarg ke^fradom fraž breheñ>d añ >geñañ st>ke^pad añ sag abar harwisp sag be/be^dađ ešteđ ku^%hamağ gohr andar peš>d ešteđ; hađ ud humat ud huxt ud huwar%t man hast xwari%in ud añ awe%añ du%in?? ke^andar añ hast pad pad humat ud huxt ud huwar%t.*

(7) And (about) the speaking of Ohrmazd: "I am he whose thoughts are good, O Evil Spirit! and I am he whose words are good, and I am he whose deeds are good; my garb consists of the firmament which was first created from that worldly substance, which had been produced from the stone-substance; that is, it is adorned with all kinds of precious stones; good thoughts, good words and good deeds are my nourishment, and I prefer those who subsist in that state through good thoughts, and good words and good deeds."

30,6 *aiiâ nof² &r&%v>šiiata^ daeūuaćina^hiia² >%a^d&baoma^  
p&r&s<a>mn&g upa^jasa² hiia² v&r&nafa^aci%t&m mano^  
a² ae%&m&m h&³duuať&³ta^ ya^b@naii&n ahuñ mar&taño^*

*The Daevas do not at all rightly discern between these two spirits, for delusion*

*comes over them when they take counsel with each other, so that they choose the worst thought.*

*In that way they all run to meet wrath, by which the mortals sicken existence*

30.6-Phl *awe%añ ne^rašt wiz>neñd ke^dewañ heñd ceğam-iz &ku^dewañ tis >frafoñ ne^kuneñd%  
ud ke^z awe%añ freft &awe%añ ke^dewañ freft ešteñd rašt a^z ne^kuneñd% o^pursi%in abar mad heñd*



being (given) back to Ohrmazd, and it is fitting that (the truthful) hold the reward of Wahman and the (other) Yazatas; and (about) the final control of mankind over the Deŵs, and of the good over the evil, and of the righteous over the deceitful; and about the nature of those who would bring about the Renovation.

30,8 a<sup>2</sup>ca'yada'ae@m kaeha'jamait> aeha°h@m  
 a<sup>2</sup> mazda'taibii'o'x%a} r&m vohu'mana°ha'vof.v>daft>  
 aefbii'o'saste'ahura^ yof ašaf dad&n zastaiio'druj&m

*And so, when the (day of) payment for the crimes of those (deceitful) comes,  
 (then) the power will be committed to you with good thought, O Ahura,  
 to command those who will deliver deceit into the hands of truth.*

30.8-PhIT eđoñ-iz >pad añ dahi%ñ pad tan paseñ¥o'awe%añ keñ>gañ winañgarañ¥rased keñ ku^  
 %añ pađifrañ kuneñd¥eđoñ ohrmazd ke'o'to'xwadaŷ>h a% wahman be dahed' mizd¥  
 pad awe%añ hamoxti%ñ ohrmazd pad deñ >ohrmazd¥ ka o'oŷ ke'ahlay>h? ku'pad ti%>frafoñ  
 hammoxt ested¥a%o^dast dah>hed' druz druz >ahromoŷ>h¥

(8) At that creation (i.e.) at the (day of) the final embodiment¥revenge/malice will reach those malicious sinners¥i.e. punishment will be executed over them¥. O Ohrmazd, Wahman grants reward to the person who (commits) power to You. When through these the teaching of Ohrmazd (i.e. the teaching) about the Religion of Ohrmazd¥ (has reached) the person who (has chosen) Truth i.e. he has been taught that which is honest¥ then deceit ¥deceit of heresy¥ will be delivered into his hands.

30.8-Dk (not given by Sanjana)

30,9 a<sup>2</sup>ca'tof vaem xiiama^ yof >m fra%&ñ k&r&naon ahufñ  
 mazdâsca'ahurâ°ho^ a'mofiastra'barana'ašaca^  
 hiiâ<sup>2</sup> ha} ra'maná'bauua<sup>2</sup> ya} ra'cisti%a°ha<sup>2</sup> mae} a^

*Thus may we be those who make existence brilliant (= those who renovate existence),  
 O Mazda^and you (other) Ahuras, by bringing change and with truth, while (our) thoughts  
 are concentrated/focussed (on the place) where insight wavers.*

30.9-PhIT eđoñ-iz ama'ke'to'heñ ku'to'xwe%heñ a'mañ¥eñ fra%gird kuni%ñ andar axwañ  
 ohrmazd-iz añ >hamaŷ hanjaman>g>h bari%ñ >a%awahi%t-iz ku-%añ hame%ag hanjaman abar tan >  
 paseñ kuni%ñ¥ke'asať (read \*hasr) meni%ñ bawed' ku'meni%ñ pad dastwar>h >axw dafed¥a%añoñ  
 frazañag>h hast ku'frazatñ >tis pad frarofñ>h be dahed¥andar meñan (read \*mayañ?).

We who are Yours i.e. we are Your own ¥, we wish to being about this Renovation among the existences (= in the world), O Ohrmazd, an all(-time) conference should be arranged (by You)

and A%awahi%t ¼.e a permanent conference (dealing) with the final embodiment should be held by them% A person who is of *hasr* thought ¼.e. he keeps his thinking in accordance with the authority of the lord% (such a person is endowed with) foreknowledge of the beyond ¼.e. owing to his honesty he knows the end of (all) things %in .....

30.9-Dk (11) *ud eñ-iz ku^pad> paydağ>h awe%añ heñd spitamañ zardux%t ke^fra%kard kuneñd andar axwañ draxt awe%añ heñd ud zeñawand pad xwahi%ñ>h > ahlay>h; ud sazuğ? wañg awe%añ heñd ud abar pad meni%ñ ahlay>h ahlayeñeñd tis > frafoñ.*

(11) And (about) this (statement of Ohrmazd): “Those (saviors) are manifest, O Spitañmañ Zardux%t, who bring about the Renovation among the existences (= in te world); they are (steadfast like) trees, armed with the desire for truth, and of penetrating? voice; and through thinking of truth they strive for truth (to obtain) a honest (reward).”

(12) *ke^o^awe%añ abar añ > stud gowi%ñ sruđ ešted^ ¼ku^pad gašañ guft ešted^¼ku^eđoñ abağ (read \*ama) ke^to^heñ ¼ku^to^xwe%heñ%hamañ eñ fra%gird kuni%ñ andar axwañ.*

(12) The person who has been made known to them in/by the Stoñ Ya%t ¼.e. (the personm) who has been mentioned in the (following) Gatha^passage%: “Thus we are those who belong to You ¼.e. we are Your own%, and we will bring about the Renovation among the existences (= in the world).”

(13) *ud abar hame%ag hanjaman>h > amahraspand abar kardan > tan > paseñ.*

(13) and about the permanent conference of the Ame%aspands about the bringing about of the final embodiment.

30,10 *ada^z> auua^drufo^ ¼auuo.%bauuait>sk&^3do^spaiia} rahia^  
a^asi%ta^yaoja^3te^ a^hu^itof%va^o^h&u%mana^o^ho^  
mazdā ašaxiāca^ yof zaz&^3t> va^o^hañ srauuah>*

For then destruction will come down over deceit through its elimination;  
the swiftest steeds will be yoked (for the race) to the good dwelling of good thought,  
Mazda,^and truth, and they will win good fame.

30.10-Phl *eđoñ pad añ dahi%ñ ¼pad tan > paseñ% oý > druž ¼ gannağ meñoğ% pad frođ banni%ñ>h ¼ka-%tis be o^wizat>h ešted^¼skenn>heđ spañ eđoñ tež ayožeñd ¼o^mizd stad% añ > pad humañi%ñ>h > wahman ¼ka pad frafoñ>h mañist ešted^¼o^ohrmazd ud a%awahi%t ¼ayožeñd% ke^g>reñd añ > weh nañg>h ¼ku^añ kas %awed^ o^mizd stad ke^husraw bawed^¼*

At that creation ¼(i.e.) at the final embodiment%the army of the Druš ¼of the Evil Spirit% will be tied down and smashed ¼when its cause is up for decision%, (those persons) will swiftly join/reach ¼the reward deserved%, ¼(those persons) will join% Ohrmazd and A%awahi%t, (those truthful) who acquire good reputation ¼.e. anybody who has good fame will attain the reward deserved%.

30.10-Dk (14) *ud eñ-iz ku^be wax%eñ>dať > rožañ añ > druž %kenneñd spañ ud paymožeñd añ > %ed ro%ñ>h. ud añ-iz > newak tan warzi%ñ ke^awe%añ heñd asroñ ud arte%tať id waštriyo%ud mard >*

*xwadaŷ* (read \*hutux%) *ke^%aň abağ hast a%í>wang ud meňog >rad>h; ud awe%aň pad humeni%ň>h ud rafni%ň meneňd, ud pad rafni%ň o^xwe%daheňd geňaň pad aň >ohrmazd salafr>h ud a%awahi%t-iz ka ohrmazd ud deň pad xwadaŷ dafeňd.*

(14) And about this, that, (like the rays of the rosy dawn) which make wax the days, (the saviors) will smash the army of Deceit, and that they will put on the bright light (of the Sun); and (about) the bodily perfection of those (classes) which are the priests, the warriors, the husbandmen, and the artisans, in whose company would be A%í>wang and the spirit of liberality; and by good thinking they think of peacefulness, and they provide peace for their own possessions by (committing them) to the leadership the leadership of Ohrmazd and of A%awahi%t, regarding Ohrmazd and the Religion as ruling authorities.

30,11 *hiia<sup>2</sup> ta^uruuafa^saša} a^ ya^mazdâ dada<sup>a</sup> mašiiâ<sup>o</sup> ho^ xptica^&h&it> hiia<sup>2</sup>ca^dar&g&h&in dr&guuo.d&biio^ra%o^ sauuaca^ašauuabiio^ a<sup>2</sup> aip> taf%a<sup>o</sup> hait> u%ta^*

O you mortals, when you observe the rules that Mazda^has established implying prosperity and non-prosperity, and (when you consider) the long-lasting harm which is (in store) for the deceitful and the benefit for the truthful, then (you will realize that) owing to these (rules) the things desired will be (availabl for you).

30.11-PhIT aň >har do^wabar>gaň>h hammoxti%ň >ohrmazd dađ o^mardomaň *ke^z x^v>ň ud axw>ň a^z hammoxti%ň aň tis ku^ta^m pad passaxt dazi%ň ne^bawadŷ ke^z dagr re% az aň passaxtŷsuđ-iz ahlawaň a^ku^ciyoň abayeđ kardanŷedoň pas awe%aň hast newak>h a^ka aň suđ bowandag be madŷ*

(11) One must learn the two (texts) of (our) belief (= Avesta and Commentary) which Ohrmazd gave to mankind, and which are *xw>ň* and *axw>ň* and one must learn that thing, viz. that I will not be burned at the realisation (of the final embodiment)ŷ, and (one must learn about) the long-lasting harm which a^will result from that (embodiment)ŷand (one must learn about) the benefit for the truthful a.i.e. about the way in which one has to actŷ, thus (people) will enjoy pleasant conditions a^when that complete benefit has arrivedŷ.

30.11-Dk (15) *ud eň-iz ku^%? ke^hu>meni%ň pad dastwar >axw dafed hame%ag aň >frafoň meneđ ud a^%frazañag>h abzaŷed.*

(15) And (about) this, that the foreknowledge of a person increases who considers good-thinking as the authority of the existences (= of the world), always thinking what is honest.

(16) *ud abar handarz >o^mardoñaň pad se^tis ke^pad-i%bawed fra%gird ud dañaň nek rawi%ň>h deň >rašt xwaštan az winahi%ň >dañaň pahrextan pad nek>h >mardoñaň tux%dan.*

(16) And about the advice to mankind in respect of three things owing to which the Renovation will arise and the good progress of the creatures, viz.: - The longing for the true Religion, the abstaining from the destruction of the creatures, (and) the striving for the well-being of mankind.

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