

The Paragnā

Subtitles of the Interactive Film

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Preface

The purpose of this file is to help the viewer navigating through the Paragnā by providing the information of the online version available at <https://muya.soas.ac.uk/tool/film-multimedia/>. The file provides the Avestan text, its subdivisions and the ritual directions linked with it.

The Paragnā is divided into 10 chapters (a title corresponds to each chapter to help navigating through the Paragnā).

The division of the chapters of the Paragnā into stanzas has been introduced by the MUYA project as no previous edition of the Paragnā exists for the Avestan text. In doing so, the division of a chapter of the Paragnā into stanzas at times is according to the ritual actions, as is the case, for example, in Par 1, where no text is recited.

Each stanza has been divided into subsections in order to achieve a precise alignment of recitation text and ritual action. These subsections have been created for the film.

Each subsection contains the following information:

1. The Avestan text is provided in a simplified transcription as compared to the system developed by Karl Hoffmann. The following changes have been applied: $\eta^j > \eta$, $\eta^v > \eta u$ (as it is often written in Indian manuscripts), $n, \acute{n} > n$, $\acute{s} / \check{s} > \check{s}$, $\acute{x} > x$ and $\acute{t} > t$. Furthermore, the transcription uses *ao* as in the Indian tradition rather than *aō*, which is characteristic of Iranian manuscripts.
2. If available for the passage in question, the corresponding ritual actions.
 - The Indian tradition is represented by the Gujarati ritual of the edition by Anklesaria's 1888. They are given in the English translation of Redard & Daruwalla 2021.
 - In certain chapters of the Paragnā, in particular Par 1, a description, labelled 'RD Eng', is given, freely describing what happens in that particular subsection.

Furthermore two indices have been added:

1. the index of passages only provide the references to correspondances from the Yasna that are indicated in the document to help the reader seeing the parallels between the Paragnā and the Yasna.
2. the index of words provides the Avestan term when a specific action is linked with it, and if the term is mentionned in the Gujarati ritual directions.

Abbreviations

i.e.	that is (Lat. <i>id est</i>)
Lat.	Latin
Par	Paragnā
RD Eng	Ritual directions - free description in English
RD Guj	Ritual directions - English translation of the Gujarati ritual directions from Anklesaria 1888
Y	Yasna

Paragnā

1 Introduction (Par 0)

Par 0.1

*xšnaoθra ahurahe mazdā^ā
ašəm vohū vahištəm astī uštā astī uštā ahmāi hiiat ašāi vahištāi ašəm*

Par 0.2

*(Y 46.7) kēm.nā mazdā mauuaitē pāiūm dadāt
hiiat mā drəguuā dīdarəšatā aēnaṅhē
aniiēm θβahmāt āθrascā manaṅhascā
yaiiā šūiaoθanāiš ašəm θraoštā ahurā
təm mōi dąstuuqm daēnaiiāi frāuuaočā*

Par 0.3

*(Y 44.16) kə vərəθrəm.jā θβā pōi sēnghā yōi həntī
ciθrā mōi dqm ahūmbiš ratūm cīzdī
at hōi vohū səraošō jantū manaṅhā
mazdā ahmāi yahmāi vaši kahmāicīt*

Par 0.4

*pāta nō tbišūiantat pairi mazdāasca ārmaitišca spəntasca nase daēuui druxš nase
daēuuō.ciθre nase daēuuō.frakaršte nase daēuuō.fradāiti apa druxš nase apa
druxš duuāra apa druxš vīnase apāxəðre apanasiēhe mā mərəncainiš gaēθā^ā
astuuaitiš ašahe*

Par 0.5

(Y 49.10) *nəmascā yā ārmaitiš ızācā
ašəm vohū vahištəm astī uštā astī uštā ahmāi hūiat ašāi vahištāi ašəm*

Par 0.6

(1) *ahura mazda i x^vudāi āhrəman aβā dišāhą dūr aβāž dāštār zat šikasta bāt;
āhrəman dāβą drūžą jādūuą daruūandą kīką karafą sāstārą gunāhkārą āšmōgą
daruūandą dušmaną fariūą zat šikasta bāt dušpādišāhą aβādišāhą bāt dušmaną
stuh bāt dušmaną aβādišāhą bāt*

(2) *ahura mazda i x^vudāi əž hamā gunāh patit pašəmənōm əž haravistīn dušmat
dužūxt dužvarəšt mən pa gəθī minūt vaem guft vaem kard vaem jast vaem bun
būt əstət əž ą gunāhihā manašnī gaβəšnī kunašnī tanī ruuqñī gəθī mainiūuqñī ōxe
aβaxš pašəmą pa sə gaβəšnī əpa patit hōm*

Par 0.7

(1) (Y 0.14) *xšnaoθra ahurahe mazdā tarōidīte ayrahe mainiūūš haiθiūūuarštąm
hūiat vasnā fərašōtəməm*

(2) *staomi ašəm
ašəm vohū vahištəm astī uštā astī uštā ahmāi hūiat ašāi vahištāi ašəm*

(3) *yaθā ahū vairiūō aθā ratuš ašātcīt hacā vaṇhəuš dazdā manəṇhō šūiaoθnanəqəm
aṇhəuš mazdāi xšəθrəmcā ahurāi ā yim drigubiūō dadat vāstarəm (2×)*

(4) *ašəm vohū vahištəm astī uštā astī uštā ahmāi hūiat ašāi vahištāi ašəm*

Par 0.8

(1) *jasa mē auuəṇhe mazda (3×)*

(2) (Y 12.7) *mazdaiiasnō ahmī
(Y 12.8) mazdaiiasnō zaraθuštriš frauuarānē āstūtascā frauuarətascā āstuiiē
humatəm manō āstuiiē hūxtəm vacō āstuiiē x^varštəm šūiaoθanəm*

(3) (Y 12.9) *āstuiiē daēnəqəm vaṇuhīm māzdaiiasnīm fraspāiiaoxədrəqəm*

*niḍāsnaīθiṣəm x^vaētuuadaθqm ašanonīm yā hāitinqmā būšieintinqmā
mazištācā vahištācā sraēštācā yā āhūiriš zaraθuštriš ahurāi mazdāi vīspā
vohū cinahmī aēšā astī daēnaiiā māzdaiiasnōiš āstūitiš*

(4) *ašəm vohū vahištəm astī uštā astī uštā ahmāi hīiat ašāi vahištāi ašəm*

2 Drawing water from the well, cleaning and filling the pots, cleaning the implements (Par 1)

Par 1.1

(RD Eng) Each priest takes a metal pot, and they go to the well. The chief priest draws water from the well. Thrice, he pours the water on the floor. Then, the water he draws serves to fill the metal pot hold by the assistant priest. Thrice, the chief priest pours a little bit of water in the second metal pot, the assistant priest pours the water on the ground. Then, he draws water to fill the second metal pot. Once, it is filled, he draws water to fill his metal pot. They go back to the ritual area with the metal pots filled.

Par 1.2

(RD Eng) Both metal pots are put on the ritual table. The chief priest sits crossed legged on the seat. Then, he takes one metal pot and pours water in a jug to clean it before pouring the water on the floor. He repeats this action thrice, and then fills the jug with water. Then, he pours some water from the jug to another jug three times, each time pouring the water on the ground afterwards. He repeats this with a second jug. When the three jugs are cleaned, he fills them with water from the metal pot. The chief priest gives the metal pot to the assistant priest, who pours some water in the water container. The chief priest circles his right hand within the water container, then pours the water on the ground. The assistant priest pours some water in the water container, the chief priest holds the water container and moves it in order to make circle the water within it, then he pours the water on the ground. This operation is repeated twice. The chief priest puts the water container on his base, and the assistant priest pours water in it. Each priest takes a metal pot, and they go to the well.

Par 1.3

(RD Eng) The chief priest draws water from the well. He fills the metal pot hold by the assistant priest. Once, it is filled, he draws water to fill his metal pot. They go back to the ritual area with the metal pots filled.

Par 1.4

(RD Eng) Both priests, one after the other, fills the water container with the water contained in the respective metal pots. Each priest keeps his metal pot, and they go to the well.

Par 1.5

(RD Eng) The chief priest draws water from the well. He fills the metal pot hold by the assistant priest. Once, it is filled, he draws water to fill his metal pot. They go back to the ritual area with the metal pots filled.

Par 1.6

(RD Eng) Both priests, one after the other, fills the water container with the water contained in the respective metal pots. Each priest keeps his metal pot, and they go to the well.

Par 1.7

(RD Eng) The chief priest draws water from the well. He fills the metal pot hold by the assistant priest. Once, it is filled, he draws water to fill his metal pot. They go back to the ritual area with the metal pots filled.

Par 1.8

(RD Eng) The chief priest puts his metal pot on the ritual table, while the assistant priest puts it near the window. The chief priest gives a vasselike jug to the assistant priest, who puts it near the window next to the metal pot. The chief priest sits crossed legged on the seat. Then, he takes a vasselike jug in his right hand and implements in his left hand. He cleans the implements one after another by pouring water on them, and then puts them in the water container. When all the implements are in the water container, the chief priest cleans his left hand by pouring water on it from the vasselike jug that he still holds in his

right hand. Eventually remain on the ritual table one metal pot and two vaselike jugs.

3 Taking goat's milk (Par 2)

Par 2.1

(RD Eng) The chief priest stands up, puts his sandals on, and goes outside the ritual area. The assistant priest takes the vaselike jug near the window and goes outside the ritual area.

Par 2.2

xšnaoθra ahurahe mazdā
ašəm vohū vahištəm astī uštā astī uštā ahmāi hiiat ašāi vahištāi ašəm (3×all)

(RD Guj) First getting a nanny-goat which gives milk into the ritual precinct, making the other purifier priest hold her near him, and making her stand facing the Eastern direction, washing her teats (of the udder), makes (them) clean. The milk taker priest, holding a jug that has been made pure in the left hand, comes near to that nanny-goat and sitting on her left side facing the Southern direction, reciting three times. Making his right hand pure three times, he makes pure one teat of the nanny-goat.

Par 2.3

ašəm vohū vahištəm astī uštā astī uštā ahmāi hiiat ašāi vahištāi ašəm (3×)

Par 2.4

frauuarāne mazdaiiasnō zaraθuštriš vīdaēuuō ahura.tkaēšō hāuuuanēe ašaone
ašāhe raθβe yasnāica vahmāica xšnaoθrāica frasastaiiaēca sāuuayhēe vīsīiāica
ašaone ašāhe raθβe yasnāica vahmāica xšnaoθrāica frasastaiiaēca

(RD Guj) After standing up, while reciting the Avestan (text), he takes the *bāj*.

Par 2.5

*gəuš tašne gəuš urune tauua gəuš hudāṅhō urune xšnaoθra yasnāica vahmāica
xšnaoθrāica frasastaiiaēca*

Par 2.6

*yaθā ahū vairiō zaotā frā mē mrūtē aθā ratuš ašātcit haca frā ašauua vīduuā
mraotū*

Par 2.7

*ašəm aša.sara manaṅha
ašəm aša.sara vacaṅha
ašəm aša.sara šūiaoθana*

(RD Guj) Reciting this much, the milk taker priest sits again, and while reciting *ašəm*, squirts milk for the first time on the floor. While reciting *aša.sara manaṅha*, he squirts milk into the jug. While reciting *ašəm*, he squirts milk on the floor for the second time. While reciting *aša.sara vacaṅha*, he squirts milk into the jug for the second time. While reciting *ašəm*, he squirts milk on the floor for the third time. While reciting *aša.sara šūiaoθana*, he squirts milk into the jug for the third time.

Par 2.8

*yaθā ahū vairiō aθā ratuš ašātcit hacā vaṅhəuš dazdā manaṅhō šūiaoθananəm
aṅhəuš mazdāi xšaθrəmcā ahurāi ā yim drigubiō dadat vāstarəm (2×)*

(RD Guj) And standing up again, he releases the *bāj*.

Par 2.9

*yasnəmca vahməmca aojasca zauuarəca āfrīnāmi gəuš tašne gəuš urune tauua
gəuš hudāṅhō urune*

Par 2.10

hazaŋrəm baēšazanqm baēuuarə baēšazanqm (2 ×)

(RD Guj) Reciting this much, caressing the nanny-goat's back, first, he recites one time aloud. The second time, he recites once in a low tone.

Par 2.11

(RD Guj) Then taking that milk jug into the ritual precinct, he puts (it) in the stone niche.

4 Washing the implements (Par 3)**Par 3.1**

(1) *xšnaoθra ahurahe mazdā*

ašəm vohū vahištəm astī uštā astī uštā ahmāi hiiat ašāi vahištāi ašəm

(1) (RD Guj) Then the jug which is to be made pure, keeping that on a stone or in a metal vessel, while pouring water from that metal pot the first time, such that (the water), after spilling over the rim of the jug, falls out, (he) recites the below Avestan (text) aloud.

(2) *yaoždāθra zareh i frąkart*

(2) (RD Guj) He recites in a low tone.

Par 3.2

(1) *xšnaoθra ahurahe mazdā*

ašəm vohū vahištəm astī uštā astī uštā ahmāi hiiat ašāi vahištāi ašəm

(1) (RD Guj) While pouring water the second time into the jug in the above manner, he recites aloud.

(2) *yaoždāθra zareh i varkaš*

(2) (RD Guj) He recites in a low tone.

Par 3.3

(1) *xšnaoθra ahurahe mazdā*

ašəm vohū vahištəm astī uštā astī uštā ahmāi hūiat ašāi vahištāi ašəm

(1) (RD Guj) While pouring water the third time into the jug in the above manner, he recites aloud.

(2) *yaoždāθra zareh i pūiti haruuaspa mīnō arduīsūr āβ i pāk yaoždāθra*

(2) (RD Guj) He recites in a low tone.

5 Cutting the date-palm leaf and the pomegranate twig (Par 4)**Par 4.1**

xšnaoθra ahurahe mazdā

ašəm vohū vahištəm astī uštā astī uštā ahmāi hūiat ašāi vahištāi ašəm

(RD Eng) The assitant priest stands up. He takes the vaselike jug in his left hand and the knife in his right hand. He pours water on the knife in order to clean it.

Par 4.2

xšnaoθra ahurahe mazdā

ašəm vohū vahištəm astī uštā astī uštā ahmāi hūiat ašāi vahištāi ašəm (3 × all)

(RD Guj) As informed in the ritual of bringing the *barsam*, taking the purified jug in the left hand and the knife in the right hand, he goes to the date palm tree, and cleans one of its leaves with the right hand, then reciting three times. Making the right hand along with the knife pure three times, he makes the date palm leaf pure.

Par 4.3

ašəm vohū vahištəm astī uštā astī uštā ahmāi hūiat ašāi vahištāi ašəm

(RD Guj) Cutting off its top edge with the knife, he throws it down, and cutting the leaf from the stem, making it pure once again, keeping it in the jug, he brings it to the ritual precinct.

Par 4.4

(RD Eng) Holding the knife and the date palm leaf in his right hand, he pours water on them from the vaselike jug while reciting.

xšnaoθra ahurahe mazdā

ašəm vohū vahištəm astī uštā astī uštā ahmāi hūiat ašāi vahištāi ašəm

Par 4.5

(RD Eng) He puts the date palm leaf within the vaselike jug.

Par 4.6

(RD Eng) With his right hand, he touches the pomegranate twig four times and after each time he pours water on his right hand.

Then, while reciting, he touches with his right hand the pomegranate twig and cleans his right hand.

xšnaoθra ahurahe mazdā

ašəm vohū vahištəm astī uštā astī uštā ahmāi hūiat ašāi vahištāi ašəm (3 × all)

(RD Guj) Of the pomegranate tree from which the twig is to be taken, removing a stalk of that tree, first cleaning (it), he comes (back), and as written above, taking in the left hand the jug which has been made pure and a knife with a metal handle in the right hand, he goes in front of that tree and reciting three times. Making the right hand along with the knife pure three times, he makes the stalk of that tree pure.

Par 4.7

ašəm vohū vahištəm astī uštā astī uštā ahmāi hūiat ašāi vahištāi ašəm

(RD Guj) Cutting a little of its upper portion with the knife, he throws it down, and as much of the stalk as is required, cutting off that much from the stem, making it pure once again.

Par 4.8

(RD Eng) Holding the knife and the pomegranate twig in his right hand, he pours water on them from the vaselike jug while reciting.

xšnaoθra ahurahe mazdā

ašəm vohū vahištəm astī uštā astī uštā ahmāi hiiat ašāi vahištāi ašəm

Par 4.9

(RD Eng) He puts the pomegranate twig within the vaselike jug.

Par 4.10

(1) (RD Guj) Taking it in the right hand, he comes into the ritual precinct.

(2) (RD Guj) He puts the pomegranate twig also in the pure cup (in which) the date-palm leaf is kept, or alternately putting (it) in another pure cup, he puts (it) in the stone niche also.

(3) (RD Eng) He puts the knife and the vaselike jug on the ritual table.

(4) (RD Eng) The assistant priest sits crossed legged, and the chief priest takes the vaselike jug and the knife in order to put the vaselike jug on the floor outside the *pāvi* and the knife next to the window.

6 Beginning of the *hom* straining (Par 5)

(1) *xšnaoθra ahurahe mazdā*

ašəm vohū vahištəm astī uštā astī uštā ahmāi hiiat ašāi vahištāi ašəm

(1) (RD Eng) The assistant priest pours water from the metal pot into the vaselike jug.

(2) *yaoždāθra zareh i frqart*

(2) (RD Eng) He recites in a low tone.

Par 5.2

(1) *xšnaoθra ahurahe mazdā*

ašəm vohū vahištəm astī uštā astī uštā ahmāi hiiat ašāi vahištāi ašəm

(1) (RD Eng) The assistant priest pours water from the metal pot into the vaselike jug.

- (2) *yaoždāθra zareh i varkaš*
 (2) (RD Eng) He recites in a low tone.

Par 5.3

- (1) *xšnaoθra ahurahe mazdā*
ašəm vohū vahištəm astī uštā astī uštā ahmāi hiiat ašāi vahištāi ašəm
 (1) (RD Eng) The assistant priest pours water from the metal pot into the vaselike jug.

- (2) *yaoždāθra zareh i pūiti haruuaspa mīnō ardūisūr āβ i pāk yaoždāθra*
 (2) (RD Eng) He recites in a low tone.

Par 5.4

- (1) *xšnaoθra ahurahe mazdā*
ašəm vohū vahištəm astī uštā astī uštā ahmāi hiiat ašāi vahištāi ašəm
 (1) (RD Eng) The assistant priest pours water from the metal pot into the other vaselike jug.

- (2) *yaoždāθra zareh i frqkart*
 (2) (RD Eng) He recites in a low tone.

Par 5.5

- (1) *xšnaoθra ahurahe mazdā*
ašəm vohū vahištəm astī uštā astī uštā ahmāi hiiat ašāi vahištāi ašəm
 (1) (RD Eng) The assistant priest pours water from the metal pot into the other vaselike jug.

- (2) *yaoždāθra zareh i varkaš*
 (2) (RD Eng) He recites in a low tone.

Par 5.6

- (1) *xšnaoθra ahurahe mazdā*
ašəm vohū vahištəm astī uštā astī uštā ahmāi hiiat ašāi vahištāi ašəm
 (1) (RD Eng) The assistant priest pours water from the metal pot into the other vaselike jug.

(2) *yaoždāθra zareh i pūiti haruuaspa mīnō ardūisūr āβ i pāk yaoždāθra*
 (2) (RD Eng) He recites in a low tone.

Par 5.7

(1) *xšnaoθra ahurahe mazdā*
ašəm vohū vahištəm astī uštā astī uštā ahmāi hīiat ašāi vahištāi ašəm
 (1) (RD Eng) He pours water from the metal pot into the water container.

(2) *yaoždāθra zareh i frqkart*
 (2) (RD Eng) He recites in a low tone.

Par 5.8

(1) *xšnaoθra ahurahe mazdā*
ašəm vohū vahištəm astī uštā astī uštā ahmāi hīiat ašāi vahištāi ašəm
 (1) (RD Eng) He pours water from the metal pot into the water container.

(2) *yaoždāθra zareh i varkaš*
 (2) (RD Eng) He recites in a low tone.

Par 5.9

(1) *xšnaoθra ahurahe mazdā*
ašəm vohū vahištəm astī uštā astī uštā ahmāi hīiat ašāi vahištāi ašəm
 (1) (RD Eng) He pours water from the metal pot into the water container.

(2) *yaoždāθra zareh i pūiti haruuaspa mīnō ardūisūr āβ i pāk yaoždāθra*
 (2) (RD Eng) He recites in a low tone.

Par 5.10

(RD Eng) He puts the metal pot on the floor, then one vaselike jug. He cleans the table by pouring water with the other vaselike jug.

Par 5.11

xšnaoθra ahurahe mazdā
ašəm vohū vahištəm astī uštā astī uštā ahmāi hīiat ašāi vahištāi ašəm

(RD Eng) He cleans his right hand.

Par 5.12

xšnaoθra ahurahe mazdā
ašəm vohū vahištəm astī uštā astī uštā ahmāi hiiat ašāi vahištāi ašəm

(RD Eng) He cleans his left hand. Then, he puts the vaselike jug on the floor..

Par 5.13

xšnaoθra ahurahe mazdā
ašəm vohū vahištəm astī uštā astī uštā ahmāi hiiat ašāi vahištāi ašəm (6×all)

(RD Guj) In that, he pours water three times vertically and three times horizontally on the table in such a way that it gets purified all around.

Par 5.14

(RD Guj) After that removes all the implements to arrange on the table. Among them, first removing the pair of moon-shaped stands, he arranges (them) at the front (of the table) in the Eastern direction towards the chief priest's left hand. Then removing the mortar, he puts (it) on the edge towards the fire on the chief priest's right hand side. Then removing 5 cups, out of which he puts inverted 2 libation cups near the front on the chief priest's right side. And he puts 1 cup for the ring with bull's hair near that. He puts 1 cup near the base of the moon-shaped stand towards the fire. And he puts 1 cup filled with water on the chief priest's left side on the edge (of the table) towards the fire. After that removing 5 saucers, from which he puts 1 saucer for the milk inverted on the base of the moon-shaped stands. He places a second saucer in between the mortar and the cup of the bull's hair (ring), for putting the *hom* and the pomegranate twigs (into them). He partially covers a third saucer on that cup filled with water, which is towards the fire on the chief priest's left side. If the bull's hair (ring) is required to be covered, then he places 1 saucer near the cup in which the bull's hair ring is kept, and if the bull's hair (ring) is not required to be covered, then it is not kept; and he puts 1 saucer for keeping the consecrated bread midway on the edge (of the table) towards the fire. Then removing the knife, he puts it near to himself at the centre (of the table). Then removing the bundle, he puts it near the knife and finally he puts the bull's hair ring in the cup meant for it. The perforated saucer and the pestle are left in the water container itself. And

counting the bundle wires, he makes sure that (the number) is accurate, i.e. if the Yasna is to be performed, then counting 23 wires correctly, keeps them on the table, the remaining that are left, those he puts back into the water container

7 Extracting the libation (Par 6)

Par 6.1

(RD Guj) Holding one wire for preparing the libation in the left hand, he puts the left hand along with the wire on the two cups for preparing the libation which are lying inverted near the front on the table, and taking the bull's hair ring from its cup in the right hand.

Par 6.2

yazaṭ harvasp.tauuṣṇ harvasp.āgāh harvasp.x^vudā abadah aβī.anjām būnastah frāxtaṇtah jamay parjahtarāh tum.afaiiah abravaṇṭ parvaṇdah an.āiiāfah ham.āiiāfah ādarō gīrā acim cinnā sapinā aβzā nāšā parvarā āiiānah āiiān.āiiānah an.āiiānah xraošīttum mīnōtum vāsna harvastum husipās har.hēmīṭ harnēk-farēh bēštarnā tarōnīs anaošak faršak pazōhadhad xavāpar aβaxšāiiā aβarzā a.sitōh raxōh varūn a.frīpah aβā.frīftah aḍauuāi kqma.raṭ farmqṇ.kqṇ āiiēxtan a.farmōš hamārnā snāiiā a.tars a.biš afrāzdum hamcūn mīnō.stīgar a.mīnōgar mīnō.nahab ādar.bātgar ādar.namgar bāt.ādargar bāt.namgar bāt.gēlgar bāt.girdtum ādar.kībarīttum bātgarjāi āβtum gāl.ādargar gāl.vādgar gāl.namgar gargar garōgar garāgar garāgargar a.garāgar a.garāgargar a.gūmqṇ a.jamqṇ a.x^vuṣṇ āmušthušiār fašūtanā paḍamqṇī pīrōzgar x^vudāvaṇd ahuramazda abarīnkuhantauuṣṇ abarīn.nō.tauuṣṇ vaspqṇ vaspār x^vāβar ahū aβaxšīdār dādār raiiōmaṇd x^varəhmaṇd dāβar kərfagar buxtār faršōgar

(RD Guj) Purifying (the bull's hair ring) in the water of the container one thousand times, he recalls mentally the 101 names of God, and after making it pure, he puts (it) back in its cup.

Par 6.3

ašəm vohū vahištəm astī uštā astī uštā ahmāi hiāt ašāi vahištāi ašəm (3×)

(RD Guj) Then taking the libation wire in the right hand, striking the (two) libation cups (on the table) with both hands, he makes (them) upright. And

putting the libation wire on the cups, he holds them in the pinch of both hands, and reciting the Avestan (text), takes the *bāj*.

Par 6.4

frauuarāne mazdaiiasnō zaraθuštriš vīdaēuuō ahura.tkaēšō hāuuānāe ašaone ašahe raθβe yasnāica vahmāica xšnaoθrāica frasastaiiāēca sāuuāṅhāe vīsiīāica ašaone ašahe raθβe yasnāica vahmāica xšnaoθrāica frasastaiiāēca

Par 6.5

aiβiiō vaṅuhibiīō vīspanq̄mca apq̄m mazdaδātānq̄m bəṛəzatō ahurahe nafəδrō apq̄m apasca mazdaδātāiīā tauua ahurāne ahurahe xšnaoθra yasnāica vahmāica xšnaoθrāica frasastaiiāēca

Par 6.6

yaθā ahū vairiīō zaotā frā mē mrūtē aθā ratuš ašātcit haca frā ašauua vīduuā mraotū

Par 6.7

*ašəm
frā te staomaide ahurāne ahurahe vaṅhūš yasnq̄sca vahmq̄sca vohu yasnəmca vahməmca hubəṛətīmca ušta.bəṛətīmca vanta.bəṛətīmca*

(RD Guj) Saying the above *ašəm* word, taking both the libation cups within the water container, touches the surface of water (with them).

Par 6.8

yazatanq̄m θβā ašaonq̄m kuxšniša us.bī.barāmi raθβasca bəṛəzatō gāθāsca srāuuaiiōit

(RD Guj) While reciting the above words, he keeps circling both cups on the water surface. While reciting *yazatanq̄m*, he keeps holding both cups still on the water. While reciting *θβā*, he circles the cups on the water again. While reciting *ašaonq̄m*, he partially fills both the cups with water. While reciting *kuxšniša*, he fills out the cups with water completely. While reciting *us.bī.barāmi*, he holds up both cups above the water (surface) without touching (it). While reciting

raθβasca bərəzatō, he puts both the cups on the rim of the water container. And while reciting *gāθāsca srāuuaiōit*, bringing both the cups over the table, he puts (them) again at their place.

Par 6.9

yaθā ahū vairiō aθā ratuš ašātcīt hacā vaṇhēuš dazdā manaṇho šiiāoθananqm aṇhēuš mazdāi xšaθrəmcā ahurāi ā yim drigubiō dadat vāstārəm (2×)

(RD Guj) Reciting this Avestan (text), releases the *bāj*. While reciting, the libation maker (priest), holding the cup near to him in the right hand, puts upright with the left hand the milk saucer, which is lying inverted on the base of the moon-shaped stands, on the second libation cup which is towards the fire, and pouring into it two dribbles from the libation cup in the right hand.

Par 6.10

(1) *yasnəmca vahməmca aojasca zauuarəca āfrīnāmi aiβiō vaṇuhibiō višpanəmca aṇqm mazdaḍātānqm bərəzatō ahurahe nafəδrō aṇqm apasca mazdaḍātāiiā tauua ahurāne ahurahe*

2) *tauua ahurāne ahurahe*

2) (RD Guj) Reciting *tauua ahurāne ahurahe* again one time in a low tone, he puts the libation wire on the libation cup.

8 Tying the *barsam* (Par 7)

Par 7.1

(RD Guj) After taking the date-palm leaf from that pure cup, in which the date-palm leaf and the pomegranate twig have been kept, he puts (it) on the moon-shaped stands and puts the pomegranate twig on the base of the moon-shaped stands. And then from the *barsam* wires, if a Yasna is to be performed, then after counting accurately twenty-two wires, he holds (them) in the left hand.

Par 7.2

ašəm vohū vahištəm astī uštā astī uštā ahmāi hiāt ašāi vahištāi ašəm (3×)

(RD Guj) And keeping one separate wire for libation in the right hand, reciting the Avestan (text), takes the *bāj*.

Par 7.3

*frauuarāne mazdaiiasnō zaraθuštriš vīdaēuuō ahura.tkaēšō hāuuānāe ašaone
ašahe raθβe yasnāica vahmāica xšnaoθrāica frasastaiiāēca sāuuāṅhēe vīsīiāica
ašaone ašahe raθβe yasnāica vahmāica xšnaoθrāica frasastaiiāēca*

Par 7.4

*xšaθrahe vairiiehe aiiaoxšustahe marəždikāi θraiīō.drigaouue xšnaoθra yasnāica
vahmāica xšnaoθrāica frasastaiiāēca*

(RD Guj) While reciting the words below, he touches one time the front and the back ends of the bundle with the libation wire in the right hand.

Par 7.5

*yaθā ahū vairiīō zaotā frā mē mrūtē aθā ratuš ašātcit haca frā ašauua vīduuā
mraotū*

Par 7.6

*ašəm
ašəm vohū vahīštəm astī uštā astī uštā ahmāi hīiat ašāi vahīštāi ašəm*

(RD Guj) After touching the front and the back ends of the bundle with the libation wire while reciting the *Ašəm*.

Par 7.7

*yaθā ahū vairiīō aθā ratuš ašātcīt hacā vaṅhēuš dazdā manaṅho šīiaoθananqm
aṅhēuš mazdāi xšaθrāmcā ahurāi ā yim drigubiīō dadat vāstārəm (2×)*

(RD Guj) He releases the *bāj*.

Par 7.8

*yasnəmca vahməmca aojasca zauuarəca āfrīnāmi xšaθrahe vairiiehe
aiiaoxšustahe marəždikāi θraiiō.drigaouue*

Par 7.9

ašəm vohū vahištəm astī uštā astī uštā ahmāi hiiat ašāi vahištāi ašəm (3 ×)

Par 7.10

*frauuarāne mazdaiiasnō zaraθuštriš vīdaēuuō ahura.tkaēšō hāuuānē ašaone
ašahe raθβe yasnāica vahmāica xšnaoθrāica frasastaiiaēca sāuuāyḥē vīsīāica
ašaone ašahe raθβe yasnāica vahmāica xšnaoθrāica frasastaiiaēca*

Par 7.11

*ahurahe mazdā raēuuatō x^varənaḥatō xšnaoθra yasnāica vahmāica xšnaoθrāica
frasastaiiaēca*

(RD Guj) While reciting *ahurahe mazdā*, after holding the bundle on the date-palm leaf, he makes one loop with the right hand. While reciting *raēuuatō*, (he makes) a second loop and while reciting *x^varənaḥatō*, he makes a third loop.

Par 7.12

*yaθā ahū vairiō zaotā frā mē mrūtē aθā ratuš ašātcit haca frā ašauua vīduuā
mraotū*

Par 7.13

ašəm

ašəm vohū vahištəm astī uštā astī uštā ahmāi hiiat ašāi vahištāi ašəm (3 × all)

(RD Guj) While reciting the above 4 *Ašəm (Vohū)*, with the libation wire in the right hand, he holds both ends of the date-palm leaf and keeping both hands together, taking the bundle to the water container, he makes (it) pure four times, out of which three times from the top edge and one time from the bottom edge, by dipping along with both hands and making pure.

Par 7.14

yaθā ahū vairiio aθā ratuš ašātcīt hacā vaṇhēuš dazdā manaṇho šīiaoθananqm aṇhēuš mazdāi xšaθrəmcā ahurāi ā yim drigubiio dadat vāstārəm (2×)

(RD Guj) After removing the bundle outside again, while reciting two *Ahuna Vairiia*, he ties two front knots, similar to (tying) the girdle, to the date-palm leaf with the right hand.

Par 7.15

yaθā ahū vairiio aθā ratuš ašātcīt hacā vaṇhēuš dazdā manaṇho šīiaoθananqm aṇhēuš mazdāi xšaθrəmcā ahurāi ā yim drigubiio dadat vāstārəm (2×)

(RD Guj) And then while reciting the two below *Ahuna Vairiia* for releasing the *bāj*, taking the knife in the right hand, he cleans by cutting the edges above the ends of the date-palm leaf, which have been tied in two knots.

Par 7.16

(1) *yasnəmca vahməmca aojasca zauuarəca āfrīnāmi ahurahe mazdā raēuuatō xʷarənaṇhatō*

(2) *ahurahe mazdā raēuuatō xʷarənaṇhatō*

(2) (RD Guj) He recites one time again in a low tone. Then, he puts the bundle on the moon-shaped stands with both hands and taking out one wire from the bundle, he puts (it) on the base of the moon-shaped stands towards the milk saucer, and (puts) the libation wire in the hand back on the libation cup.

9 Making the *hom* twig pure (Par 8)**Par 8.1**

xšnaoθra ahurahe mazdā ašəm vohū vahištəm astī uštā astī uštā ahmāi hūiat ašāi vahištāi ašəm (3×all)

(RD Guj) The libation maker priest, losing the purity of his right hand, wipes (and) cleans (it), then he holds, in the pinch of the right hand, five or seven pieces of *hom* twigs, which have been taken out from the box (and) kept in the

metal vessel, and removing one saucer with the left hand, reciting three times. Turning the *hom* twigs three times in the pinch of (his) hand, he makes the hand pure upto the wrist.

Par 8.2

ašəm vohū vahištəm astī uštā astī uštā ahmāi hiāt ašāi vahištāi ašəm (3 ×)

Par 8.3

frauuarāne mazdaiiasnō zaraθuštriš vīdaēuuō ahura.tkaēšō hāuuānāe ašaone ašahe raθβe yasnāica vahmāica xšnaoθrāica frasastaiiaēca sāuuānḥē vīsīiāica ašaone ašahe raθβe yasnāica vahmāica xšnaoθrāica frasastaiiaēca

Par 8.4

haomahe ašauuazarḥō xšnaoθra yasnāica vahmāica xšnaoθrāica frasastaiiaēca

Par 8.5

yaθā ahū vairiio zaotā frā mē mrūtē aθā ratuš ašātcit haca frā ašauua vīduuā mraotū

Par 8.6

ašəm

ašəm vohū vahištəm astī uštā astī uštā ahmāi hiāt ašāi vahištāi ašəm (3 ×)

(RD Guj) While reciting the 4 *Ašəm (Vohū)*, dipping both hands along with the *hom* twigs in the water container, he makes pure four times, of that three times from the top edge and one time from the bottom edge.

Par 8.7

yaθā ahū vairiio aθā ratuš ašātcit hacā vaṇḥēuš dazdā manaṇho šīiaoθananqm aṇḥēuš mazdāi xšaθrəmcā ahurūi ā yim drigubiiō dadat vāstārəm (2 ×)

(RD Guj) Then, taking out both hands along with the *hom* twig again, putting (them) together, reciting the Avestan (text), he releases the *bāj*.

Par 8.8

(1) *yasnəmca vahməmca aojasca zauuarəca āfrīnāmi haomahe ašauuazayhō*

(2) *haomahe ašauuazayhō*

(2) (RD Guj) He repeats again one time in a low tone. Then, he wets (by dipping) the *hom* twigs in the libation cup, and taking the mortar near to him, he inverts (it) and putting on it three pieces of *hom* twigs, he puts the remaining *hom* twigs on the base of the moon-shaped stands and taking the pomegranate twig from the base of the moon-shaped stands, cutting with the knife, he puts one piece of that on the mortar, and he puts the remaining (part) again on the base of the moon-shaped stands.

10 Taking the *bāj* of the bull's hair (Par 9)**Par 9.1**

ašəm vohū vahištəm astī uštā astī uštā ahmāi hiiat ašāi vahištāi ašəm (3 ×)

(RD Guj) The *hom* strainer priest (holding) the libation wire in his left hand, and the *varas* ring, on which the hair of the bull have been tied, keeping them raised, holding (it) in the right hand, aligning both hands, he takes the *bāj*.

Par 9.2

frauuarāne mazdaiiasnō zaraθuštriš vīdaēuuō ahura.tkaēšō hāuuuanēe ašaone ašahe raθβe yasnāica vahmāica xšnaoθrāica frasastaiiaēca sāuuayhōe vīsīiāica ašaone ašahe raθβe yasnāica vahmāica xšnaoθrāica frasastaiiaēca

Par 9.3

zaraθuštrahe spitāmahe ašaonō frauuašēe xšnaoθra yasnāica vahmāica xšnaoθrāica frasastaiiaēca

Par 9.4

yaθā ahū vairiio zaotā frā mē mrūtē aθā ratuš ašātcit haca frā ašauua vīduuā mraotū

Par 9.5*ašəm**ašəm*

(RD Guj) He recites *ašəm* one time again in a low tone. Then, dipping the bull's hair ring in the libation cup, he puts (it) back at its place.

11 Straining the *hom* (Par 10)**Par 10.1**

(1) (Y 24.1) *ahurāi mazdāi haomq āuuāēdaiimahi*

(1) (RD Guj) And putting the right hand on the mortar, taking the libation wire in the left hand, he recites.

(2) *imq haomq̄sca miiazdq̄sca zaoθrā̄sca barəsmaca ašauua frastarətəm gqmca hudā̄ṅhəm*

(2) (RD Guj) While reciting these words, he looks at the *hom* twig.

(3) *imq̄mcā uruuarq̄m haḍanaēpatq̄m ašauua uzdatq̄m*

(3) (RD Guj) While reciting these words, he looks at the pomegranate twig.

Par 10.2

(Y 24.2) *aiβiiō vaṅuhiiō imā̄ zaoθrā̄ haomauuaitiš gaomauuaitiš haḍān-aēpatauuaitiš ašaiia uzdatā̄ aiβiiō vaṅuhiiō apəmca haomiiq̄m asmanaca hāuuana aiiaṅhaēnaca hāuuana*

(RD Guj) While reciting these words, he looks at the libation cup.

Par 10.3

(Y 24.3) *imq̄mcā uruuarq̄m barəsmanīm jaymūšimca ratufritīm marəθrəmca varəzīmca daēnaiiā̄ vaṅhuiiā̄ māzdaiiasnōiš gāθanq̄mca sraoθrəm jaymūšimca ašaonō ašahe raθβō ratufritīm*

Par 10.4

(Y 24.3) *imq aēsmaq̄sca baiōdīmca tauua āθrō ahurahe mazdā puθra vīspaca vohu mazdaḍāta ašaciθra pairica dadamahī āca vaēḍaiiamahī āat dīš āuuāēḍaiiamahī*

(RD Guj) While reciting these words, he looks at the wood (and) incense. If he has forgotten to put the wood (and) incense, he has to put (them) from this point onwards.

Par 10.5

(Y 24.4) *ahurāica mazdāi sraošāica ašiiāi amāšaēibiasca spantaēibiiō ašāunq̄mca frauuašibiiō ašāunq̄mca uruuōibiiō*

Par 10.6

(Y 24.4) *āθraēca ahurahe mazdā raθβaēca bərəzaitē vīspaiiā sqaṭca ašaonō stōiš yasnāica vahmāica xšnaoθrāica frasastaiiaēca*

(RD Guj) While reciting these words, he looks at the fire.

Par 10.7

(Y 24.5) *āat dīš āuuāēḍaiiamahī zaraθuštrahe spitāmahe ašaonō frauuašōe yasnāica vahmāica xšnaoθrāica frasastaiiaēca aṅhuiiaoš ašacināḅhō mat vīspābiiō ašaonibiiō frauuašibiiō yā iririθušq̄m ašaonq̄m yāasca juuantq̄m ašaonq̄m yāasca narq̄m azātanq̄m frašō.carəθraq̄m saošiiantq̄m*

Par 10.8

(~ Y 24.6) *imq haomq̄sca miiazdq̄sca zaoθrāasca barəsmaca ašaiia frastarətəm q̄mca huḍāṅhəm imq̄mca uruuarq̄m haḍānaēpatq̄m ašaiia uzḍātq̄m*

Par 10.9

(Y 24.7) *aiβiiō vaṅuhibiiō imā zaoθrā haomauuaitš gaomauuaitš haḍānaēpatauuaitš ašaiia uzḍātā aiβiiō vaṅuhibiiō apəmca haomiiq̄m asmanaca hāuuana aiiaṅhaēnaca hāuuana*

Par 10.10

(Y 24.8) *imqmcā uruuarq̄m barəsmānīm jaymūšīmca ratufritīm marəθrəmca varəzīmca daēnaiiā vaṅhūiā māzdaiiasnōiš gāθanq̄mca sraoθrəm jaymūšīmca ašaonō ašahe raθβō ratufritīm imq̄ aēsmq̄sca baoiḍīmca tauua āθrō ahurahe mazdā puθra vīspaca vohu mazdadāta ašaciθra pairica dadəmahī āca vaēḍaiiamahī āat diš āuuāēḍaiiamahī*

Par 10.11

(Y 24.9) *aməšaēibiiō spəntaēibiiō huxšaθraēibiiō huḍābiiō yauuaējibiiō yauuaēsubiiō yōi vaṅhāuš ā manəḥō šieinti yāšca uiti*

Par 10.12

(Y 24.10) *āat diš āuuāēḍaiiamahī frāiiehiš ahe nmānahe fradaθāi ahe nmānahe pasuuq̄mca narq̄mca zātanq̄mca zq̄hiiamnanq̄mca ašaonq̄m yeq̄he aēm hənti*

Par 10.13

(Y 24.11) *āat diš āuuāēḍaiiamahī ašāunq̄m vaṅuhibiiō frauuašibiiō yā uyrāšca aiβiθūrāšca ašaonq̄m auuaḡhe*

Par 10.14

(Y 24.12) *āat diš āuuāēḍaiiamahī daθušō ahurahe mazdā raēuuatō xʷarənaḡuhātō mainiūuš mainiiaoiehe aməšanq̄m spəntanq̄m yasnāica vahmāica xšnaoθrāica frasastaiiaēca*

Par 10.15

(Y 24.13) *āat diš āuuāēḍaiiamahī asniiaēibiiō ašahe ratubiiō hāuuanē ašaone ašahe raθβe yasnāica vahmāica xšnaoθrāica frasastaiiaēca āat diš āuuāēḍaiiamahī sāuuəḡhē visiāica ašaone ašahe raθβe yasnāica vahmāica xšnaoθrāica frasastaiiaēca āat diš āuuāēḍaiiamahī miθrahe vouru.gaoiiaotōiš hazayrō.gaošahe baēuuarə.cašmanō aoxtō.nāmanō yazatahe rāmanō xʷāstrahe yasnāica vahmāica xšnaoθrāica frasastaiiaēca*

(RD Guj) The straining of the *hom* is performed at the times of *hāvan* and *uśahen*, if he strains the *hom* at the time of *hāvan*, he recites the dedication to

hāvan, and if he strains (it) at the *ušahen* time, (he recites) the dedication to *ušahen*. (Here is) the dedication to *hāvan*.

Par 10.16

(Y 24.21) *āat dīš āuuuēδaiiamahi vaṇhauue manayhe yasnāica vahmāica xšnaoθrāica frasastaiiaēca āat dīš āuuuēδaiiamahi tištriiehe starō raēuuatō xʷarənanjuhatō yasnāica vahmāica xšnaoθrāica frasastaiiaēca*

(RD Guj) He recites the present day and month.

Par 10.17

(Y 24.22, Y 4.17) *āat dīš āuuuēδaiiamahī tauua āθrō ahurahe mazdā puθra mat vīspaēibiio ātərabiiō yasnāica vahmāica xšnaoθrāica frasastaiiaēca āat dīš āuuuēδaiiamahī aiβiio vaṇjuhibiio vīspanq̄mca apq̄m mazdaδātanq̄m vīspanq̄mca uruuaranq̄m mazdaδātanq̄m yasnāica vahmāica xšnaoθrāica frasastaiiaēca*

Par 10.18

(Y 24.23, Y 4.18) *āat dīš āuuuēδaiiamahī mq̄θrahe spəntahe ašaonō vərəziianjuhahe dātahe vīdaēuuuaha dātahe zaraθuštrōiš darəγaiiā upaiianaiiā daēnaiiā vaṇhuiiā māzdaiiasnōiš yasnāica vahmāica xšnaoθrāica frasastaiiaēca*

Par 10.19

(Y 24.24, Y 4.19) *āat dīš āuuuēδaiiamahī garōiš ušidarənahe mazdaδātahe ašaxʷāθrahe vīspaēšq̄mca gairinq̄m ašaxʷāθranq̄m pouru.xʷāθranq̄m mazdaδātanq̄m kāuuaiieheca xʷarənaṇhō mazdaδātahe axʷarətaheca xʷarənaṇhō mazdaδātahe yasnāica vahmāica xšnaoθrāica frasastaiiaēca āat dīš āuuuēδaiiamahī ašōiš vaṇhuiiā cistōiš vaṇhuiiā ərəθə vaṇhuiiā rasq̄stātō vaṇhuiiā xʷarənaṇhō sauuaṇhō mazdaδātahe yasnāica vahmāica xšnaoθrāica frasastaiiaēca*

Par 10.20

(Y 24.25, Y 4.20) *āat dīš āuuuēδaiiamahī dahmaiīā vaṇhuiiā āfritōiš dahmaheca narš ašaonō uγraheca taxmahe dāmōiš upamanahe yazatahe yasnāica vahmāica xšnaoθrāica frasastaiiaēca*

Par 10.21

(Y 24.26, Y 4.21) *āat diš āuuāēḍaiiamahī āṅḥq̄m asaq̄ḥq̄mca šōiḍranq̄mca
gaoiiaoitinq̄mca maēḍananq̄mca auuō.x^varənanq̄mca apq̄mca zəmq̄mca
uruuaranq̄mca aṅḥāsca zəmq̄mca auuāḥq̄mca ašnō vātaheca ašaonō strq̄m māṅḥō
hūrō anayranq̄m raocāḥq̄m x^vaḍātānq̄m vīspanq̄mca spəntahe mainiūēuš
dāmanq̄m ašaonq̄m ašaoninq̄mca ašahe raḍḍq̄m yasnāica vahmāica xšnaoḍrāica
frasastaiiaēca*

Par 10.22

(~ Y 4.23) *āat diš āuuāēḍaiiamahī zaraḍuštrahe spitāmahe ašaonō frauuašēe
xšnaoḍra yasnāica vahmāica xšnaoḍrāica frasastaiiaēca*

Par 10.23

(Y 24.33, Y 4.24) *āat diš āuuāēḍaiiamahī ašāunq̄m frauuašinq̄m uyrānq̄m
aiḍiḍūranq̄m paoiriū.tkaēšanq̄m frauuašinq̄m nabānazdištanq̄m frauuašinq̄m
yasnāica vahmāica xšnaoḍrāica frasastaiiaēca*

Par 10.24

(~ Y 24.34, ~ Y 4.25) *āat diš āuuāēḍaiiamahī vīspaēibiū vaṅḥudābiū yazataēibiū
mainiiaoiḥiāscā gaēḍiāēibiāscā yōi hənti yasnūāca vahmiāca ašāt haca yat
vahištāt*

Par 10.25

(1) (~ Y 25.1, Y 4.25) *aməšā spəntā huxšaḍrā huḍāṅḥō yazamaide*

(1) (RD Guj) While reciting these words, holding the *hom* and the pomegranate twigs from the top of the mortar in the pinch of the left hand, striking the inverted mortar three times on the table with the right hand, he makes (it) upright.

(2) *iməm haoməm ašaia uzdātəm yazamaide*

(2) (RD Guj) While reciting these words, taking in the right hand the *hom* twigs from the pinch of the left hand, he puts (them) in the mortar.

(3) *imqmcā uruuarq̄m haḍānaēpatq̄m ašaiia uzdatq̄m yazamaide*

(3) (RD Guj) While reciting these words, taking in the right hand the pomegranate twig from the pinch of the left hand, he puts (it) in the mortar.

Par 10.26

(Y 25.2) *aiβiiō vaḡhibiiō imā zaoθrā haomauuaitiš gaomauuaitiš haḍānaēpatauuaitiš ašaiia uzdatā yazamaide aiβiiō vaḡhibiiō apəmca haomiiq̄m yazamaide asmanaca hāuuana yazamaide aiaḡhaēnaca hāuuana yazamaide*

(RD Guj) While reciting these words, taking the libation cup in the right hand, he pours some driblets of libation into the mortar.

Par 10.27

(Y 25.3) *imqmcā uruuarq̄m barəsmanīm jaymūšīmca ratufritīm marəθrəmca varəzīmca daēnaiiā vaḡhuiiā māzdaiiasnōiš gāḡanq̄mca sraoθrəm jaymūšīmca ašaonō ašahe raθβō ratufritīm imq̄ aēsmaq̄sca baoiḍīmca yazamaide tauua āθrō ahurahe mazdā puθra vīspaca vohu mazdadāta ašaciθra yazamaide*

Par 10.28

(~ Y 26.5) *zaraθuštrahe spitāmahe iḍa ašaonō ašīmca frauuašīmca yazamaide*

Par 10.29

(1) (~ Y 26.11) *iristanq̄m uruuq̄nō yazamaide yā ašaonq̄m frauuašaiiō*

(1) (RD Guj) While reciting these words, filling out with the right hand the perforated saucer from the water container, he puts (it) on the cup near the base of the moon-shaped stands.

(2) *yeyhē hātq̄m āat yesnē paitī vaḡhō mazdā ahurō vaēθā ašāt hacā yāḡḡamcā tq̄scā tāscā yazamaide*

Par 10.30

(1) *aθā ratuš ašātcit haca frā ašauua vīḍuuā mraotū*

(1) (RD Guj) And while reciting, taking the pestle from the water container with the right hand, after circling (it) around inside the water container, he takes (it) out.

(2) (Y 27.1) *aētāt dim vīspanq̄m mazištəm dazdiūāi ahūmca ratūmca yim ahurəm mazdq̄m*

(2) (RD Guj) While reciting these words, he touches the table with the top surface of the pestle.

(3) *snaθāi aṅrahe mainiiūš druuatō*

(3) (RD Guj) While reciting these words, he strikes one time the pestle on the outside of the mortar from the Eastern direction.

(4) *snaθāi aēšmahe xruuīm.draoš*

(4) (RD Guj) While reciting these words, he strikes one time the pestle on the outside of the mortar from the Southern direction.

(5) *snaθāi māzainiianq̄m daēuuanq̄m*

(5) (RD Guj) While reciting these words, he strikes one time the pestle on the outside of the mortar from the Western direction.

(6) *snaθāi vīspanq̄m daēuuanq̄m varēniianq̄mca druuatq̄m*

(6) (RD Guj) While reciting these words, he strikes three times the pestle on the outside of the mortar from the Northern direction.

(7) *šikašta ganā mainiiō bar āhrēman laq̄naṭ sad hazār bār*

(7) (RD Guj) He recites in a low tone.

Par 10.31

(Y 27.2) *fradaθāi ahurahe mazdā raēuuatō xʷarənaṅʷhatō fradaθāi aməšanq̄m spəntanq̄m fradaθāi tištriehe stārō raēuuatō xʷarənaṅʷhatō fradaθāi narš ašaonō fradaθāi vīspanq̄m spəntahe mainiiūš dāmanq̄m ašaonq̄m*

(RD Guj) He recites aloud.

Par 10.32

(Y 27.3) *yaθā ahū vairiūō aθā ratuš ašātcīt hacā vaṅhēuš dazdā manaṅhō šiiəoθən-anq̄m aṅhēuš mazdāi xšaθrəmcā ahurāi ā yim drigubiiō dadat vāstarəm (4×)*

(RD Guj) In the four *Ahuna Vairiia*, while reciting 3 *Ahuna Vairiia*, he pounds the *hom* (and) pomegranate twigs, and while reciting the 4th *Ahuna Vairiia*, he rings the mortar.

Par 10.33

(Y 27.4, Y 34.15) *mazdā at mōi vahištā srauuāscā šiiāoθanācā vaocā tā tū vohū manayhā ašācā išudəm stūtō xšmākā xšaθrā ahurā fərašəm vasnā haiθiūēm dā ahūm* (4×)

(RD Guj) In the same way, while reciting three times *mazdā at mōi*, he pounds the *hom* and while reciting the 4th time, he rings the mortar. He recites four times.

Par 10.34

(1) (Y 27.5) *ā airiūēmā išiūō rafəθrāi jantū nərəbiūascā nāiribiūascā zaraθuštrahē vaṅhəuš rafəθrāi manayhō yā daēnā vairīm hanāt mīzdəm ašahiīā yāsā ašīm yaqm išiūqm ahurō masatā mazdā* (4×)

(1) (RD Guj) While reciting three times *ā airiūēmā išiūō*, he pounds the *hom* and while reciting the 4th time, he rings the mortar. He recites four times.

(2) *ašəm vohū vahištəm astī uštā astī uštā ahmāi hūiat ašāi vahištāi ašəm* (3×)

(2) (RD Guj) While reciting the three *Ašəm Vohū* above, he pours three driblets into the mortar from the libation cup, which has been kept in the milk saucer.

Par 10.35

(Y 27.6) *haoma pairi.harəšiiēnte mazda.xšaθra aša.ratauuō vaṅhuš sraošō yō ašahe hacaite mazaraiia hēca iḍa yōiθβā astu*

(RD Guj) Circling the pestle in the mortar, he recites.

Par 10.36

(Y 27.7) *humaiia upayhā cīšmaide ahunahe vairiiehe ašaiia frasrūtahe hāuuanauiāscā ašaiia frašūtaiiā aršuxdanqmcā vacqm aθā zī nē humāiūtara aṅhən*

(RD Guj) While reciting the above *aθā zī nē humāiūtara aṅhən* words, he holds the pestle in the right hand and holding the *hom* and pomegranate twigs from inside the mortar in the pinch of the right hand, while reciting *aθā*, he touches the bundle; while reciting *zī nē*, he touches the milk saucer; while reciting *humāiūtara*, he touches the *hom* cup kept near the base of the moon-shaped stands;

while reciting *-tara*, he touches the table; and while reciting *aṅhən*, he puts the *hom* and pomegranate twigs back into the mortar.

Par 10.37

(1) *yaθā ahū vairiio aθā ratuš ašātcit hacā vaṅhēuš dazdā manayhō šīiaoθananqm aṅhēuš mazdāi xšaθrəmcā ahurāi ā yim drigubiiō dadat vāstarəm*

(1) (RD Guj) And then holding the libation cup in the left hand and the pestle in the right hand, he recites four *Ahuna Vairiia*. And beginning the first of the four *Ahuna Vairiia* (*yaθā ahū vairiio aθā*). While reciting these words, he pours one driblet of libation with the left hand into the mortar from the libation cup and putting back the cup, with the right hand he pounds the *hom* (and) pomegranate twigs using the pestle. And from *ratuš* upto that *vāstarəm*, he completes the entire *Ahuna Vairiia*, until there he rings the mortar. (After) completing the first *Ahuna Vairiia*, holding the pestle in the left hand, he holds (it) above the perforated saucer and picking up the mortar with the right hand, he pours one driblet of *hom* on the lower surface of the pestle in such a way that it drops via the pestle through the perforated saucer into the cup below.

(2) *yaθā ahū vairiio aθā ratuš ašātcit hacā vaṅhēuš dazdā manayhō šīiaoθananqm aṅhēuš mazdāi xšaθrəmcā ahurāi ā yim drigubiiō dadat vāstarəm*

(2) (RD Guj) And beginning the second *Ahuna Vairiia* (*yaθā ahū vairiio aθā ratuš ašāt*). While reciting these words, he pours again one driblet of libation from the libation cup into the mortar with the left hand, and putting the cup back, he pounds the *hom* (and) pomegranate twigs with the right hand using the pestle. And from *cit* upto that *vāstarəm*, he completes the entire *Ahuna Vairiia*, until there he rings the mortar. And (after) completing the second *Ahuna Vairiia*, holding the pestle in the left hand, he holds (it) above the perforated saucer and picking up the mortar with the right hand, he pours one driblet of *hom* on the lower surface of the pestle in such a way that it drops via the pestle through the perforated saucer into the cup below.

(3) *yaθā ahū vairiio aθā ratuš ašātcit hacā vaṅhēuš dazdā manayhō šīiaoθananqm aṅhēuš mazdāi xšaθrəmcā ahurāi ā yim drigubiiō dadat vāstarəm*

(3) (RD Guj) And beginning the third *Ahuna Vairiia* (*yaθā ahū vairiio aθā ratuš ašātcit haca*). While reciting these words, he pours again one driblet of libation from the libation cup into the mortar with the left hand and putting the cup back, he pounds the *hom* (and) pomegranate twigs with the right hand using the pestle. And from *vaṅhēuš* upto that *vāstarəm*, until the entire *Ahuna Vairiia* is completed, he rings the mortar. And (after) completing the third *Ahuna Vairiia*,

holding the pestle in the left hand, he holds (it) above the perforated saucer and picking up the mortar with the right hand, he pours one driblet of *hom* on the lower surface of the pestle in such a way that it drops via the pestle through the perforated saucer into the cup below.

(4) *yaθā ahū vairiio aθā ratuš ašātcit hacā vaṅhēuš dazdā manāḥō šiiāoθananqm aṅhēuš mazdāi xšaθrəmcā ahurāi ā yim drigubiiō dadat vāstarəm*

(4) (RD Guj) And beginning the fourth *Ahuna Vairiia* (*yaθā ahū vairiio aθā ratuš ašātcit haca vaṅhēuš mazdā*). While reciting these words, he pours again a driblet of libation from the libation cup into the mortar with the left hand, and putting the cup back, he pounds the *hom* (and) pomegranate twigs with the right hand using the pestle. And from *manāḥō* upto that *vāstarəm*, until the entire *Ahuna Vairiia* is completed, he rings the mortar. And (after) completing the fourth *Ahuna Vairiia*, taking the pestle in the left hand, he holds (it) above the perforated saucer, and picking up the mortar with the right hand (and) pouring the entire *hom* on the lower surface of the pestle, he inspects the surface of the pestle. If any residue of *hom* (or) pomegranate twigs is stuck on it, then he throws it in the perforated saucer with the right hand. And cleaning the pestle, he puts (it) back in the water container. And then he inspects the mortar again. If in it any residue of *hom* (or) pomegranate twigs is left, then putting that also in the perforated saucer with the right hand, he cleans the mortar. And holding with the right hand the perforated saucer above the *hom* cup (which is) below it (and) without touching (it), cleaning (it) with the finger, he strains the *hom*.

Par 10.38

(Y 27.8) *yā səuuīštō ahurō mazdāscā ārmaitišcā ašəmcā frādat.gaēθəm manascā vohū xšaθrəmcā sraotā mōi mərəždātā mōi ādāi kahiiāicit paitī (3×) ādāi kahiiāicit paitī (2×)*

(RD Guj) And rubbing (and) squeezing the *hom* (and) pomegranate twigs, while removing its juice, he recites three times.

Par 10.39

(Y 27.9) *us mōi uzārəšuuā ahurā ārmaitī təuuīšim dasuuā spəništā mainiū mazdā vaṅhuiiā zauuō ādā ašā hazō əmauuat vohū manāḥā fəsəratūm*

(RD Guj) And he puts the perforated saucer back on the mortar. And the *hom* (and) pomegranate twigs which are within it, taking them in the right hand,

putting (them) separately outside the table in another clean place, he cleans that saucer and its holes. Then putting in it the bull's hair ring, he takes the libation cup in the left hand. And while rubbing the finger of the right hand on the knot which is tied to the bull's hair ring, (and) while pouring little by little the libation water from the libation cup on that ring.

Par 10.40

(Y 27.10) *rafəδrāi vourucašānē dōiši mōi yā vā abifrā tā xšaθrahiīā ahurā yā vanjhəuš ašiš manajhō frō spəntā ārmaitē ašā daēnā fradaxšaiīā*

Par 10.41

(1) (Y 27.11) *at rātəm zaraθuštrō tanuuascīt xʷaxiiā uštanəm dadāiti pauruuatātəm manajhascā vanjhəuš mazdāi šiiəθanahiiā ašāi yācā uxδaxiiācā səraošəm xšaθrəmcā*

(2) *ašəm*

ašəm

humata (3×)

hūxta

huuaršta

(2) (RD Guj) While reciting until there, finishing all the water within that libation cup, puts (it) back at its place. And he recites *ašəm* once again in a low tone. And taking in the left hand the *hom* cup near the base of the moon-shaped stands, holding in the right hand the perforated saucer along with the bull's hair ring, while reciting *humata* three times in a low tone as detailed below, he pours some *hom* from the cup in the perforated saucer such that it falls towards the right hand side on the table. Then he holds the perforated saucer upon that libation cup which has been emptied. And while reciting *hūxta* in a low tone, he pours some *hom* from the cup into the perforated saucer in such a way that it falls only in that libation cup. Then he holds again the perforated saucer upon the mortar, and while reciting *huuaršta* in a low tone, he pours some *hom* from the cup into the perforated saucer in such a way that it falls only in that mortar. But in the final time, pouring that entire *hom* water into the mortar, he puts back the empty cup at its place near the base of the moon-shaped stands.

(3) (RD Guj) And putting back the perforated saucer along with the ring of bull's hair on that cup, taking the mortar with the right hand, he pours all the water from it into the perforated saucer and he puts the mortar at its place at the

edge of the table towards the fire. He puts the ring of bull's hair at its place in the cup. Then removing the *hom* cup from the top of that libation cup, he puts (it) near the libation cup closer to him, and putting the milk saucer at its place near the base of the moon-shaped stands, he puts the libation wire on it. The *hom* (and) pomegranate twigs which have been kept on the base of the moon-shaped stands, from that, taking three pieces of *hom* twigs and one piece of pomegranate twig, he puts (them) at their place in the saucer. Taking some more of the *hom* (and) pomegranate twigs, he puts them in the *hom* cup (which is) meant for covering, near the moon-shaped stands on his left hand side. And pouring a driblet of *hom* in it from the *hom* cup near the base of the moon-shaped stands, he covers (it). And putting the remaining *hom* (and) pomegranate twigs in the cup near the base of the moon-shaped stands (and) putting the left hand on the bundle, he sits.

Par 10.42

(1) *yaθā ahū vairiū aθā ratuš ašātcīt hacā vaṅhāuš dazdā manāṅhō šūiaoθananq̄m aṅhēuš mazdāi xšaθr̄mcā ahurāi ā yim drigubiū dadat vāstarəm* (2×)

(1) (RD Guj) After that, that *hom* strainer priest, lifting the hand from the bundle, taking the libation wire in the left hand and the bull's hair ring in the right hand, he releases the *bāj* of the bull's hair.

(2) *yasnəmca vahməmca aojasca zauuarəca āfrīnāmi zaraθuštrahe spitāmahe ašaonō frauuašē*

(2) (RD Guj) Reciting this much, dipping the bull's hair ring in the libation cup, he puts (it) at its place in the cup and he puts back the libation wire on the milk saucer. If he does the Yasna or the Vidēvdād of Mīno Nāvar, Gāthā, Ardāfravaš or Sīrojā, or he does the Yasna for the dedication to every *vīšpēsām*, then he keeps that bull's hair open. And (if) he does the Yasna or Vidēvdād of Srāoša, Dādār Ahura Mazdā, or any other divinity, then he covers the cup of bull's hair with another saucer. And the *hom* strainer priest, taking in the right hand that uncovered *hom* cup (which is) near the base of the moon-shaped stands, getting up, puts (it) in the stone niche. And bringing the milk jug, he pours (it) in the saucer by taking care that the water droplets on it (= jug) do not splash on the other implements. Then bringing the consecrated bread with clean hands, he puts (it) in the plate on the table. And if the wood (and) incense have not been put on the fire, then putting it.

(3) *ašəm vohū vahištəm asti uštā asti uštā ahmāi hūiat ašāi vahištāi ašəm*

(3) (RD Guj) Coming outside in another *pāvī*, he recites.

Par 10.43

(1) *ahmāi raēšca x^varənasca ahmāi tanuuō druuatātəm ahmāi tanuuō vazduuarə ahmāi tanuuō vərəθrəm ahmāi ištīm pouruš.x^vāθrəm ahmāi āsnqmcit frazantīm ahmāi darəγqm darəγō.jītīm ahmāi vahištəm ahūm ašaonqm raocayhəm višpō.x^vāθrəm aθa jamiāt yaθa afrināmi*

(2) *ašəm vohū vahištəm astī uštā astī uštā ahmāi hūiat ašāi vahištāi ašəm*

(3) *hazayrəm baēšazanqm baēuuarə baēšazanqm (3×)*

(4) *ašəm vohū vahištəm astī uštā astī uštā ahmāi hūiat ašāi vahištāi ašəm*

(5) *jasa mē auuaḡhe mazda (3×)*

(6) *amahe hutāštahe huraoðahe vərəθraynahe ahuraδātahe vanaintiiāšca uparatātō*

Par 10.44

(1) *rāmanasca x^vāstrahe vaiiaoš uparō.kairiiehe taraδātō aniiāiš dāmḡn aētāt tē vaiiō yat tē astī spəntō.mainiiaom θβāšahe x^vaδātahe zruuānahe akaranahe zruuānahe darəγō.x^vaδātahe*

(2) *ašəm vohū vahištəm astī uštā astī uštā ahmāi hūiat ašāi vahištāi ašəm*

Par 10.45

(1) *kərfe mužda gunāh guzārašni rā kunōm ašahī ruuḡ dušārm rā ham kərbaī i hamā vahq i haft kəšβar zamī zamī pahanā rōt drānā x^varšət bārā bundahihā bē rasāt ašō bāt dār zī*

(2) *aθa jamiāt yaθa afrināmi*

(3) *ašəm vohū vahištəm astī uštā astī uštā ahmāi hūiat ašāi vahištāi ašəm*

Par 10.46

(1) *ahura mazda i x^vuδāi āhrəman aβā dišāhq dūr aβāž dāštār zat šikasta bāt; āhrəman dāβq drūžq jāduuq daruuandq kīkq karafq sāstār q gunāhkār q āšmōgq daruuandq dušmanq fariiq zat šikasta bāt dušpādišāhq aβādišāhq bāt dušmanq stuh bāt dušmanq aβādišāhq bāt*

(2) *ahura mazda i x^vuδāi əž hamā gunāh patit pašəm qnōm əž haravistīn dušmat dužūxt dužvarəšt mən pa gəθī minūt vaem guft vaem kard vaem jast vaem bun būt əstət əž q gunāhihā manašnī gaβəšnī kunašnī tanī ruuqñī gəθī mainiiuqñī ōxe aβaxš pašəm q pa sə gaβəšnī əpa patit hōm*

Par 10.47

(1) (Y 0.14) *xšnaoθra ahurahe mazdā tarōidīte agrahe mainiiəuš haiθiiūuuarštqm hūiat vasnā fərašōtəməm*

(2) *staomi ašəm*
ašəm vohū vahištəm astī uštā astī uštā ahmāi hūiat ašāi vahištāi ašəm

(3) *yaθā ahū vairiio aθā ratuš ašātcīt hacā vaḡhəuš dazdā manarḡhō šiiaoθənanəqm aḡhəuš mazdāi xšaθrəmcā ahurāi ā yim drigubiiō dadat vāstarəm (2×)*

(4) *ašəm vohū vahištəm astī uštā astī uštā ahmāi hūiat ašāi vahištāi ašəm*

Par 10.48

(1) *jasa mē auuaḡhe mazda (3×)*

(2) (Y 12.7) *mazdaiiasnō ahmī*
(Y 12.8) *mazdaiiasnō zaraθuštriš frauuarānē āstūtascā frauuarətascā āstuiiē humatəm manō āstuiiē hūxtəm vacō āstuiiē x^varštəm šiiaoθanəm*

(3) (Y 12.9) *āstuiiē daēnəqm vaḡuhīm māzdaiiasnīm fraspāiioxəδrəqm niδāsnaithišəm x^vaētuuadaθəqm ašaonīm yā hāitinəmcā būšieintinəmcā mazištācā vahištācā sraēštācā yā āhūiriš zaraθuštriš ahurāi mazdāi vīspā vohū cinahmī aēšā astī daēnaiiā māzdaiiasnōiš āstūitiš*

(4) *ašəm vohū vahištəm astī uštā astī uštā ahmāi hūiat ašāi vahištāi ašəm*

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