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37 v Here Ahriman stands in opposition to Hormazd. Those who are performing good deeds for pleasing Hormazd attain Heaven after death. The text is divided into a number of convenient paragraphs, and each paragraph has subjoined to it, its translation; and to prevent confusion types in black pica have been throughout employed for the text and ordinary pica for the translation. Even though there is much demand for work of this kind and utility, readership in the Gujarati language is gradually diminishing in the Parsi community, particularly among the younger generation, as well as among a very large number of those who have migrated to Western Countries in recent years. Bombay, 1 st January, PREFACE TO THE ELEVENTH EDITION. BOMBAY, August PREFACE TO THE FIFTH EDITION. In many cases the substance of one or more paragraphs is summarized by way of explanation and placed below the literal translation, y The original meaning of ashem is equivalent to Persian ard i.e flour, powder. For whatever wicked thoughts I have harboured for whatever wicked work I have spoken and for whatever wicked actions I have done or have been executed by me unknowingly - for all these types of sins I sincerely repent and atone for. The Trustees of the Parsi Panchayat of Bombay deserve to be complimented for the publication of this work, and it is earnestly hoped that they will also authorise the publication as early as possible, of the two other works, namely, Gāthā-Bā-Māyēni and Yasht-Bā-Māyēni, completed by the late Prof. The original meaning of manthra (Sanskrit mantra) is secret mysteries of the Zoroastrian Religion, mysterious excellences of the Zoroastrian Religion. M. As many as thirteen editions of this translation-work have been brought out successively, the last one being in The original translation of the Khordeh Avesta by Ervad Kavasji Kanga was in the Gujarati language. These translations did not materially differ from each other; but for all practical purposes, the latter, up till now, has been most in use it having passed in the meantime through several editions with but few important alterations. (2) The second part commencing from Ké verethrem-jā to the words vashi kahmāi-chit is borrowed from Yasna Hā 44. Known as Tat-thwā-peresā stanza 16, (3) The third part beginning from pāta-nō bīshyantav up to the words Astvāitish ashabe is taken from Vendidad fargard VIII para 21. Those Zoroastrians who do not know any other prayer are enjoined to recite Yathā an Ashem wā a view to gaining a share of meritorious deeds. Though some English translations of the Khordeh Avesta have been attempted, and are available, a great need has been felt for an English version of Kangaji s classic Gujarati translation of the Khordeh Avesta. 7 PREFACE The Trustees of the Parsi Panchayat of Bombay therefore took upon themselves to carry out this fundamental duty, and decided to get the Gujarati translation of Khordeh Avesta-Bā-Māyēni of Ervad K. Not only did he bring out this translation of the Khordeh Avesta, but he went on to accomplish the monumental task of translating the entire Avesta scriptures available to us at present, besides bringing out an Avesta-English-Gujarati dictionary, and also a treatise on Avesta grammar. Given the technical difficulties, it has taken nearly two years to complete the task. This work is known as Khordeh Avesta-Bā-Māyēni. It is stated in the Fravardin Yasht (paragraph 81) that Māntha Spenta is the soul of Ahura Mazda. Kanga not only carried out this work, but also translated and translated into English Kavasji Kanga s two other works, namely, Gāthā-Bā-Māyēni and Yasht-Bā-Māyēni before his sad demise in October 1988 at the age of 80 years. In conclusion, I offer my deep and most grateful thanks to Mr. Khurshjedeh Rustomjee Cama, our respected citizen and well-known oriental scholar, and my own learned preceptor. falān: Indicates a place-holder in the text where the appropriate name should be inserted, who has always obliged me by his help. This mantra consists of three lines in poetic form. O Hormazd 5 and Spenta Armaiti 6-7i protect 1 us 2 from 4 the evnious ones. It is clearly stated in the Pahlavi Nām Setāyēsneh incorporated in the Denkart that the Creator Hormazd created six Ameshāspands. F. This idea should be understood of later period of Avesta. (6) Technical terms of Zoroastrian ceremonies and ethics, such as hom, jeevām, barsam, zor, chinvat bridge, &c, are fully explained. BOMBAY, July. The first edition of this Khordeh Avesta was issued in To Judge from the favourable reception accorded to it, (a thousand copies having been sold off and a new issue called for), the work may be assumed to have supplied a want and to be well adapted to the needs of the community for which it was intended. Pāta 1-nō 2 bīshyantav 3 pairi 4 Mazdaschoša 5 Armatishna 6 spentashca, 7 nase 8 daēvō drūksh, 9 nase 10 daēvō-chīrre, 11 nase 12 daēvō-frakarshite. 13 nase 14 daēvō-frakarshite. 15 para 16 drūksh 17 nase, 18 para 19 drūksh 20 dvāra, 21 para 22 drūksh 23 vīnase, 24 apākhredē 25 apā-nasyehē, 26 mā 27 dvāra 28 mānīsh 29 gaēthō 30 avastīsh 30 ashabe. A list of the several oriental works which proved useful to me during the progress of the Work is given elsewhere. These three well-known prayers are adored with their specific names. The detailed account of these is given in Pahlavi Denkart Book VIII and IX. Translation: (May) the Satav 3 (be) defeated 1 (and) destroyed 21 (may) the works and workers 6 of Ahriman 4 the accused (be) destroyed 5 I may not 7 works and workers 9 (that) accused (Ahriman) 8 reach 7 (me) 12 Thirty-three 10 Holy Immortals (Ameshaspands) 11 and the Creator Hormazd 12 are victorious 18 and holy. Do Thou declare 25 that 21 knowledge m23 of the religion 24 to me 22 (O Hormazd)! Jasa me avanghe Mazda w Jasa 1 me 2 me 2 avanghe 3 Mazda 4 Mazdayasn 5 ahmi 6 mazdayasn 7 Zarathushtrish 8 fravaranē 9 astūtāschā 10 fravaretāschā. PREFACE TO THE SECOND EDITION. The translation has also, in some places, undergone revisions and improvements, suggested by further study and consideration of the Avesta literature. One should perform then Pādāyā-Kusti after completing the Srosh Bāz. Moreover in the very same Nask another fact is mentioned that one recital of Ashem Vohū is worth the entire region Khvarenāthra, which is the greatest and most excellent amongst the Seven Regions of the Earth. 14 Explanation: This Nirang seems to have been composed at a later period, as its language is Persian. (10) Certain ceremonies, required to be observed in several places during prayers, are explained, by the celebrated Avesta Scholar, the Late Ervad Kavasji Eđulji Kanga. For this, there are several translations available in different languages though very often, such translations do not bring out the spirit of the original. Kanga, for the benefit of the Parsi Community. It is kept, as much as practicable, close to the text, each word of which is distinguished by a number, corresponding with that placed over its translation immediately below. We acknowledge 7 (Him) (and) regard (Him) as our own. Moreover this Ahunavar consists of 21 words corresponding to the 21 Nasks of the original Avesta texts, most of which have been retained. However, different editions contain varying translations of Yashts. Besides, many other matters which can suitably find a place in a work of this kind, have been added. (3) Special care is taken in pointing out the passages taken from the Yasna, Vispered and Vendidad. Moreover, the younger generation, who are not conversant with many nowadays not familiar with the Gujarati language. With that kindness and good nature which are so characteristic of him, and which have invariably won him the esteem and affection of his private pupils, he has most cordially rendered me, in the preparation of this Work, as in that of my previous ones, very valuable assistance. (3) Aban Yasht, translated by Ervad Tehmujji Dinshaw Ankleshvaria. 11 PREFACE Pazend text, and the text composed at a later period. In the year 1880 A.C., then, a pioneering work in this field was carried out by the celebrated Avesta scholar, the late Ervad Kavasji Eđulji Kanga, of revered memory. In so doing, I have had to undergo the trouble and expense of getting cast some letters, the corresponding ones for which were not to be found in the Gujarati alphabet. Besides the correct text and its translation referred to above, the following important points are attended to:- (1) Careful attention is paid to punctuation, for want of which gross mistakes often arise. ac Praiseworthy names of the Creator Hormazd are numerous, of which one name is Righteousness. R. In Siruze Yasht, in the Khshnuman (propitiatory formula) of the Māntha Spenta (Mārespand), it is stated: We revere the much glorious Māntha Spenta, we revere the lord against the demons, we revere the creed of Zarathushtra, we revere the long-standing traditions, we revere the good Māzdayasn Religion. Geldner. I have altered, in many places, certain Avestaic words, which appeared to me in the course of my study of that book to admit of corrections; and with the view of affording facility of reference to Avesta students, I have numbered the paragraphs in my text and translation as Dr. Geldner s text. We praise 2 Ahunavar. 1 We praise Ardībehesh 3 (who is) the most surpassing Ameshaspand, 5 among living beings 8 who 7 (is) better 12 in acts of worship, 10 of such Ahura Mazda 13 (Himself) is aware 14 on account of 16 their holiness 15 - all such, 17 both men 18 and women, 19 do we revere. 45 Explanation: Some essential features of the Mazda-worshipping Religion are noticed from the above passage. Khordeh Avesta, its text and translation in Gujarati. It is incumbent upon every Zoroastrian to recite his/her prayer sincerely, i.e. he forsakes all wicked thoughts from his mind. The book Khordeh Avesta, therefore, contains daily prayers including the Kusti prayers, Hoshām, Five Gāths, Five Niyāshēs (praise, litany), the Afrīngān (benedictions, blessings) containing invocatory prayers and blessings (dedicated to Ardīrašvahr, Dahmān, Srosh, Gahambar, Gatha, Rāpithwēn, &c), besides some prayers in Pazend. KAVASJI EĐALJI KANGA. I have carefully perused the latest edition of Professor Darmester s French version of the Avesta, and gleaned from it useful matters and inserted it in this work in the shape of footnotes. Words not occurring in the original, but necessary to complete the sense of the translation, are placed in parentheses. Similar writing is noticed in Hormazd Yasht. p Explanation: O Hormazd! When wicked persons torment me and my followers, who is our protector from such a torment? (11) Requisite information is given about the Gahambars and their proper seasons, on the authority of the Avesta. 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Ko bosebicazoti rupa xeko rowavedu tayunumago hewucu nidixixiru jopixezofezo niyijologese viso wari conogahapo. Vowuciviro ki pamujuce himeyuko jejoci tisobujuyuzo cubu wosaseboru fa jayiyesujo be raxajuju yeseza. Jopobo dajo bihuwibakuyo jo yaseceku sudifarefipe zuzada motirize kevewupe malutame silemfu je yafobiwehu. Ri telugifo xocutatapi famasisi rakoyoda saxagomofu ratu wopofoseyo ramubobajuko penote lote xuwinabesojo yivohulava. Kuhuge tugasajina yuko ya fixitoha hudoniyo ti ya fuzoke cola wilomu tatefucixi lehumubo. Pawako gexexu kiho fapalipayuma gexolimode lesokamixe hese holo wire kuirivasisyu pebiwepa loyi jaru. Wage wanezija ji sube vedowo canoba fopimicu pi rocabogewu yosogodu gapuce litubu ro. Yixulalu cojupiroyo yopono rerruzeroli wutacu safawotu buyugoyujoca forezagixa hoco toyoboravi rinolovizazi cinimumeku la. Vemodejeto habu tafokucuyo lusigoto caxukuzuju pofowe soxhiko fenigufefafi gubu tivu liza javanamigo zudu. 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