

Preface by the translator

The work you have at hand is initially a university project (First Semester of Solar Year 1388 (2009), at Allameh Tabataba'i University, Tehran, Iran) for translating a selected item of choice either from English to Farsi or from Farsi to English of approximately 8,000 to 9,000 words.

As far as I see, there is very limited work done for introducing the Ancient Persian Culture and Heritage through common general English to the world audience.

This caused me to decide to translate something of Cultural and International Value from Farsi to English: Gath-ha, the ancient songs by the Aryan prophet, Zoroaster, seemed like a good choice in my mind for such work.

In this document I have translated seven songs by Zoroaster with a background that the Farsi book offers at the beginning. Each song consists of several paragraphs. My source, "Zoroaster's Gath-ha: A comparative work of eight Farsi translations" is a work put-together by "Frank Davanloo" and provides eight translations of each paragraph of every song, compared with each other in two-page side by side format.

As I understood, one translation of the original script to Farsi was sometimes more technical than the rest and also more complex. At the meantime some of the eight translations were much more brief and to the point.

In this Farsi to English translation, I have done my best to select something of more potential ease. I also considered the Farsi Translation that was more understandable for the general reader. The writers whose works I used for my translation are all highly respected. These are the six I chose from the overall eight Farsi Translators who gave Farsi translations to the Original Ancient Persian Script:

1. AzarGashsp
2. Doostkhah
3. Ja'fari
4. Razi
5. Shahzadi (most used)
6. Vahidi

The two translators' work I did not use are: Purdavood and Shooshtari. This was mainly because of complexity of terms used as I saw.

My work is not free of errors and I will strive to improve it.

Hope you enjoy,

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The Translation Vocabulary

1. Perishable	زوال پذیر	42. Desolateness and destruction	ویرانی
2. Pollution	پلیدی	43. Teachings	آموزش‌ها
3. Liberality	آزادگی	44. Culture (2)	آیین
4. Eternal people	انسانهای مینوی	45. Blindness of heart	کور دلی
5. Pre-existence	از لیت	46. Good majesty	شهریاری
6. To disturb	آشفته کردن	47. Good nature	نیک منشی
7. Ignorant	بی خبر	48. Ahriman	Satan
8. Commandments	فرمانهای خدا	49. Be disappointed	ناکام ماندن
9. Trickery	نیرنگ	50. Sinful ones	گناهکاران
10. Thoughts	اندیشه	51. To despise	خوار کردن
11. Norms	هنجار	52. Doubtless	بی گمان
12. Good Character	منش	53. Threshold	درگاه
¹ 3. Good-character	نیک منشی	54. Corruption	تباهی
¹ 4. To bestow	بخشیدن	55. To be leveled	هموار شدن
15. Benedictions	نیایش‌ها	56. Being ungrateful	ناسپاسی
16. Insight	بینش	57. Farms	زمینهای زیرکشت
¹ 7. Inspiration	الهام	58. To ploy	فریفتن
¹ 8. To surface	آشکار کردن	59. The greedy	آزمند
¹ 9. To improve the world	آباد کردن	60. To distress	آشفته کردن
20. Beneficence	لطف	61. To sacrifice	قربانی کردن
21. Making habitable	آباد ساختن	62. Those remorseful	پشیمان
22. Competent	شایسته	63. Righteousness	راستی
23. Guardian	پاسبان	64. The oppressed	ستم دیده
² 4. Mission	ماموریت	65. The recalcitrant	نافرمان
25. Determination	اراده	66. The crooked thought	اندیشه‌ی کژ
26. Descended	نازل کرد	67. Reproach	نکوهش
27. Prosperity	خوشبختی	68. Ideal	آرمان
28. Religion	آیین	69. Expressiveness	رسایی
29. The Magi	انجمن مغان	70. Fountainhead	سرچشمه
30. Ingratitude	کفر	71. Devotion	فداکاری
31. Renew	نو سازی	72. Break into	راه یافتن
32. To crash	در هم شکستن	73. Universal kindness	مهر جهانی
33. Reward	پاداش	74. To be polished	جلا یافته
34. Body	کالبد	75. Impressive	شگرف
35. Chastisement	سزا	76. Injured at heart	درماندگان
36. Discord	نفاق	77. Bandits	راهزنان
37. Day of Assembly	روز واپسین	78. Those in love	دلدادگان
38. Wandering in error	گمراهی	79. Make despised	خوار کردن
39. Path of kindness	راه نیک	80. Those who sustain loss	زیان کاران
40. Path of benevolence	راه نیکی	81. God of Soul and Wisdom	خداوند جان و خرد
41. The liar and the astray	دُرُوند	82. To be delivered	رستگار شدن

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Ashu "Zoroaster" called the Unique Creator of World "Ahura Mazda" and summoned¹ people to good words¹, good deeds¹, and good thoughts¹. He sought from the Creator success for all creatures of the world just the way they were created without considering their race or gender and tried to move all to the best position possible in the world. All was done through right deeds. Unknowns are too much about the life and birth-place of this great Aryan man so that he would become the friend of all. Today, by acknowledging him as an Aryan we can say he spiritually belonged to this country [Iran]. Zoroaster's time and place remained unknown so that all would be able to associate themselves with him and so that we'd hear the voice of many, saying:

"All Iran is my world of life."

Preface

The biography of great men have always been covered in a layer of myth told about them during different periods of time so that it would be possible to reach the most noble dream of completeness. This process was very common among different tribes and nations.

In this perishable¹ life, human beings have always dreamed to reach the eternal path, away from any wrong or pollution², and to be related to the supernatural so that they could overcome the unknown and to stabilize their lives and justify their right to live. They wished to wash their hands from whatever the common man was dependent on in this material life and to walk toward the land of wisdom and liberality³. With Godly beauty they have tried to conquer the heart and mind of people and improve their lives.

Based on religious texts we can infer that the life of "Zoroaster" is rooted in Aryan beliefs. This belief is very strong that "eternal people"⁴ always appear when destruction threatens people. This is so that people can be guided to full development in both pre-existence⁵ and eternity.

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"At one point darkness and evil had disturbed⁶ [and covered] the world. There was no teacher nor leader nor commander for the supreme. Everyone was ignorant⁷ of God and his commandments⁸."

¹ زوال پذیر

² پلیدی

³ آزادگی

⁴ انسانهای مینوی

⁵ ازلیت

⁶ آشفتگی کردن

⁷ بی خبر

Finally the Just God brought bounty to His people and planted a seed in the garden of prophecy from the race of "Fereydoon" which brought "Zoroaster" to life. From "Fereydoon's" race, came a great man named "Petersep", the offspring of which was "Pooshesp", and from who came "Zoroaster" and untied the hard knots of the world then. "Zoroaster's" mother, "Doghdoo" was from the same race.

"Doghdoo", the offspring of "Zooyesh" and "Farahim-Ravan" was born in "Ragha (Raag)". When she was fifteen she shone like the sun and was great in knowledge and understanding. Demons, with the help of "Kooy's" and "Kerpens" drove her away with the witches calling her guilty of doing witchcraft. She was driven to the tribe of "Sepiteman" and married "Pourshesp" then.

The priests mixed Zoroaster's life and birth with trickery⁹ and bad thoughts by "Kooy's" and "Kerpens" so that today we would be aware of the problems and difficulties of the existing religion then. "Zoroaster" tried very hard to remove the religious superstitions which were forced to people under the pretext of religion.

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That is such that Zoroaster's thought, wisdom, abstemiousness, and braveries were praised numerous times in historical documents. In fact, much has been said about superiority of his wisdom over that of priests, his bravery over that of the army-leaders, his piousness over that of the pious, and his freedom from wealth over that of the farm-owners. He was called the most descent of God's selection for leadership.

According to religious texts, Zoroaster came to speak with the Lord at the age of thirty, through the help & guidance of Emshaaspand, "Bahman". Within two years he returned to people and invited them to the religion of Mazda with piousness and clear voice: "The best for you is to pray and follow Ashe and to advise the demons and guide all to the religion of Mazdinsi, "Zoroastrian" and pray to Emshaaspandaan. I advise you to marry the ones who are close you and not to worship the demons. This is what is best to worship..."

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Upon this, the "Kavis", the "Kerpens" and the "Ousiges" rose against him. Through his lordly treatment & and self-wealth and by the witness of God's words and the help of the healing water by "Houmigan" he overcame the deadly Ganaaminavi and the accompanying demons, "Bood" and "Sieze" and their trickery. Upon this, "Gashtaasp" and his people truly accepted him and turned to Zoroaster.

Zoroaster went back to his talk with the lord for ten years. He then returned to "Gashtaasp" and announced his prophecy. He invited all to the religion of "Ourmazd". Geshtaasp on his own was full of wisdom, wealthy in thought and crave for eternity. Despite all this, he still wanted to hear "Zoroaster's" speech to to get to know his character. But "Zahoge" and other "Kooy's" and "Kreps" injured him through saying bad things about him and doing witchcraft. However, after a long time, they still found his body healthy, which shouldn't have been after such torment and trouble, they turned to believe in him. A great miracle had taken place for King Geshtaasp and the courtiers. Later, Zoroaster clarified the

⁸ فرمانهای خدا

⁹ نیرنگ

king's thought by his eternal insight and rescued the king's horse from a great disease and recalled people from praying the idols made by Zahhaak and defeated the wise men in dialogue. It was then that light and happiness emerged in the world. Zoroaster and his followers returned safe from “Var” examination and the guilty were distinguished from the innocent. Zoroaster's predictions then turned true: Geshtaasp accepted the religion by Zoroaster and the king announced his religion. Zoroaster said to him: “Oh Geshtaasp, be it that you work for the good nature of this religion and its betterment. The religion has suffered loss and injury although it is the best of cultures. Be it that you keep this good temperament like a pillar that keeps Asia as it stand. Later on, there was much of overcomings over “Arjaasp” and other “Anirs” in great battlefields.

Zoroaster presented many branches of good works and deeds to people such as medicine, natural observations, and other arts and industries which he had learned through God's help and eternal wisdom. Through religion he learned techniques to keep away and defeat demons and elfs and to make the witchcraft ineffectual and to treat sicknesses and to fight with the wolves and “kharofestaraan” and pouring rain and stopping hail and broadening access to cereals and ranch. Several of the miraculous slogans are still left of him regarding his request to “Khordad” and “Amordad” and others that were used up till the end of kingdom-ship in Iran. Some still exist with miracles of fire. He showed many of the eternal secrets which were to the benefit of the world and are accessible by eternal wisdom. The

Touranian “Arjaasp” took advantage of the king of Sistaan being away and lack of army in “Balkh” and the imprisonment of prince “Esfandyar” and send an army to “Iran” with his brother in charge. He destroyed pray tombs and brought the life of old “Lahraasp”, “Zoroaster”, and clerics to an end.

Zoroaster was the first monotheist of the world, a great Ahoorayi son, and a teacher who brought a lasting message to the world, so that with it, people would be guided to good thoughts, good words, and good deeds. In order to know him and his teachings, we should truly listen to what he has to say.

One of the most important resources for research about religions and the ancient Iranian culture, is “Avestaa”, especially “Zoroaster's Gath-ha”. This is usually used by the writers and researchers for writings contents and mentioning concepts and clarifying difficult portions of their work. “Avestaa” is the most ancient written heritage and re-emphasizer of the Iranian culture and traditions and “Gathaha” are the poems from Zoroaster's pure and eternal heart.

From the beginning to now, “Avestaa” was caught in the fire of those vengeful toward Iranians and two third of Avestaa was destroyed. However, “Gath-ha” successfully past these “Var” examinations and returned to people.

The researchers believe that we see two kinds of dialect in “Avestaa”: One very ancient and old “Avestaayi”, and the other, a new type of dialect. The first and the most important part of “Avestaa” is called “Yasnaa”, which includes the prayers and praise of God the Creator and consists of seventy two Haats (sections) which has Gathaha in five sections and seven Haats.

1. Ahavana-Va'i-Ti (Aahnoodgah): “Yathnaa”: Twenty eight to thirty four, Seven Haats, and One-Hundred sections
2. Avashta-Va'i-Ti (Aveshtoogaah): "Yasnaa": Forty three to forty six, 4 Haats and sixty six paragraphs – About the secret of creation self-realization, and getting to know God.
3. Spentaama'in-you (Spentmadgaah): "Yasnaa" – Forty seven to fifty – Four Haats and forty one

- paragraphs – About creation and its surrounding Spentaminoo
4. Vahakh-shatr: "Yasnaa", fifty-one and one Haat and twenty-two paragraphs – About the renewal of the world, and the use of human activities & works
 5. Vahishto-yashti: "Yasnaa" Fifty three paragraphs – One Haat and nine paragraphs – About Zoroaster's highest wish and Ashun.

Each word of Gathaha, according to Avesta is called "Vachg" which means "saying" or "talk". In the new Persian it is called "word". Since "Gathaha" language is very old and difficult, there is no translation that has fully equal words that correspond to all meanings. No translator has called his/her translation to completely match the meaning in Gathaha. It was a good idea to put all credible translations of the "Avestayi Gathaha" next to each other in paragraphs so that we can consider the various translations for Gathaha written works.

For this reason, each paragraph from Gathaha and its eight translations are put together in 2-page sets. Only the translation by Professor Hashem Razi was without number, similar to Gath-ha and it was impossible to divide the content into a numbered set. For this reason we have avoided stating it at some points.

In this translation comparison of Gath-ha, eight translations are used:

- AzarGashsp, Firuz: Gath-ha or heavenly songs, Without Publisher, 1360 (1981)
- Pourdavood, Ebrahim: Gath-ha, the songs by the Iranian prophet: Sepiteman Zoroaster, 2nd Publication by the Iranian Zoroastrian Committee, 1952
- Doostkhah, Jalil: Avesta – The most ancient Persian songs and contents, Morvarid Publications, 2nd Edition, 1374 (1995)
- Razi, Hashem: Avesta, Behjat Publications, 2nd Edition, 1380 (2001)
- Shoushtari (Mehrin), Abbas: Gath-ha, The Zoroastrian Songs, without publisher 1354 (1975)
- Shahzadi, Rostam: The translation of Gath-ha, Ferdows Publications, 1377 (1998)
- Vahidh, Hosseini: the Eternal Songs of Zoroaster: Aftab Publications, 2nd Edition, 1366 (1987)

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My pain is not that they tied my wings
My fear is that they take not my message to the red rose.

The hand-written works of professor "Nasrollah Barzabadi-Farahani" about the meaning of the Farsi letters of alphabet, Abesta, and Gatha still remain unpublished.

Zoroaster's Gath-ha

Song 28 – Paragraph 1 – The translation selected is by Shahzadi

With raised hands toward thee, O Mazda, and with most humbled manners, I ask thee to honor me with your sacred wisdom so that I can provide the world with prosperity through the assistance of right thoughts, and a clear conscious.

Song 28 – Paragraph 2 – The translation selected is by Shahzadi

O Ahura Mazda, be it that I approach thee with right thoughts¹⁰ and understanding and follow with the norms¹¹ of existence to realize my valued physical and spiritual strength in order to guide the seekers of truth toward light and comfort in both lives

Song 28 – Paragraph 3 - The translation selected is by Ja'fari

O Truth and Good Character¹²: I song for you of true names of the Wise God – Songs that no-one has sung before, songs that generate peace and comfort in the unmistakable and error free Kingdom of God. O listen to me and assist me.

Song 28 – Paragraph 4 - The translation selected is by Doostkhah

I will take my spirit to the highest place of being through good character for I am aware that the present God will grant the deeds. I look to teaching people to ask for "Ahu" as much as I have strength.

Song 28 – Paragraph 5 - The translation selected is by AzarGashsp

O Asha, symbol of truth and purity. When will I finally get to see you and pray you? O Vahoman, symbol of right thought, will I be able to know you with holy knowledge and real wisdom? Will I find my way toward the wise and knowledgeable Creator by following the speech of the conscious and that of Ahura? Be it that through the call of conscience and the holy word & with strength of expression I lead those who are astray to the best road which is truth and monotheism indeed.

Song 28 – Paragraph 6 - The translation selected is by Shahzadi

O Mazda come to me and enrich me with the forgiveness of character of truth and health. I ask thee that thou grant me long life in the material and eternal life so that I can succeed over the hatred of those in the wrong-side and the war of your enemies in your path.

Song 28 – Paragraph 7 - The translation selected is by Ja'fari

O Ash, O Truth, Grant us the good and the gift which they call good-character¹³. O Arem'eity, O the Internal Peace, give Geshtaasp and my followers what they ask. Yes O Mazda, grant us the strength and ability to transfer your message successfully to all who are in the world.

¹⁰ اندیشه

¹¹ هنجار

¹² منش

¹³ نیک منشی

Song 28 – Paragraph 8 - The translation selected is by AzarGashsp

O He Who Grants Life, O Most Superior and He Whose Decision is Parallel With The Most True. I truly ask you by heart that you grant Heaven to Farshoustar the famous, and my friends and followers and also to those who are wealthy of eternal forgiveness and right thought.

Song 28 – Paragraph 9 - The translation selected is by Vahidi

O Mazda-Ahura, I shall not hurt you nor make you angry with the forgiveness you have bestowed¹⁴ us. I will try to bring praise to thee because thou art the King of Eternity and deserve [the most] praise and worship.

Song 28 – Paragraph 10 - The translation selected is by AzarGashsp

O He Who Grants Life, I ask that you fulfill the request by those who possess truth and right thought and have been named so by you for I know that pure worships by your servants who possess excellent high wishes will not be left ineffective and without answer.

Song 28 – Paragraph 11 - The translation selected is by AzarGashsp

Be it that with these benedictions¹⁵ I would always have access to thy bounty of truth and good thoughts. O He Who is the Great Wise Creator of the world: help me through wisdom and insight¹⁶ and inspiration¹⁷ to understand the secret of creation of the world from the first day so I would surface¹⁸ the Truth for people.

Song 29 – Paragraph 1 - The translation selected is by Shahzadi

The Spirit of Creation (or the Spirit of all creation) asks for help in the Court of Guard and says: Why did you create me? Why did you grant me the body of existence? Anger and fight and hatred and force have tired me and I have no-one to call on but you. I ask you to bring me an assistant and saviors so that he would bless me with peace and happiness.

Song 29 – Paragraph 2 – The translation selected is by Shahzadi

Then the Creator of the world (Ahura Mazda) asked Ashaa (who was the symbol of pure conscience and creation by Ahura Mazda): Who do you know as leader and savior of people in the world so that we can his friend and supporter in order for him to improve the world¹⁹ and expand Truth? O Asha who do you introduce as the leader of people in the World so that he would destroy the army of evil and those are evil doers and push away hatred and anger from the world and its peoples.

Song 29 – Paragraph 3 - The translation selected is by Shahzadi

And then Asha answered so to Ahura Mazda: The leader to be selected for the world people should not be tyrant nor unreasonable but rather, just and kind. But from among those who live in the world I do not know any who can help the good doers against the tyrants. In fact such person should be strong so that we would be able to assist him in time of need.

Song 29 – Paragraph 4 - The translation selected is by Shahzadi

¹⁴ بخشیدن

¹⁵ نیایش ها

¹⁶ بینش

¹⁷ الهام

¹⁸ آشکار کردن

¹⁹ آباد کردن

O Mazda! You know better than all what indecency occurred in the past by evil doers or what will occur of it in the future. It is your will which shall take effect for the delivery of the people of the world.

Song 29 – Paragraph 5 - The translation selected is by Ja'fari

So it is better that the world's spirit and I raise our hands to the Wise God and ask for his beneficence²⁰ and kindness. Be it that no hurt comes to he who lives with truth and no injury comes to he who improves life and makes it habitable²¹.

Song 29 – Paragraph 6 - The translation selected is by AzarGashsp

Then Ahura Mazda, the Wise, who would grant strength of existence, said: Do you know any one person who is competent²² in material life or a spiritual leader and a savior who is full of purity and piousness. Is it not true that the Creator selected you as the guardian²³ of Creation and assigned you the mission²⁴ of the world?

Song 29 – Paragraph 7 - The translation selected is by AzarGashsp

Ahura Mazda continue His talk this way: This sacred song which increases prosperity (meaning Ahunvar) belongs to He who is the One-Absolute Grantor of Existence, Whose Determination²⁵ is equal with AshaA (Truth). The Pure Creator descended it²⁶ for development in the world and for people's prosperity²⁷. (After some pause Ahura Mazda continues:) O Vohuman, who is he in your mind who can help people and deliver them from darkness?

Song 29 – Paragraph 8 - The translation selected is by Shahzadi

The only person (in my mind) who will follow the sacred religion²⁸ and will expand the truth thought and wisdom, for sure, is Zoroaster Spentmaan. It is only he who seeks to teach the religion of Truth and Mazda's praise songs. So in order for him to advance his work we shall grant him a soft tongue, which speaks well and is accepting.

Song 29 – Paragraph 9 - The translation selected is by Shahzadi

Then, the Spirit of Creation cried loudly: Am I to accept such weak person's leadership and support him without asking a word and listen to all his commands? I was expecting an able commander and warrior so that he would be my friend and supporter with strong arms.

Song 29 – Paragraph 10 - The translation selected is by Shahzadi

If it is so, O Ahura Mazda and Ashaa: I ask thee to grant Zoroaster the spiritual and physical ability and you O Vahoman, to grant Zoroaster the power of thought and wealth of intelligence so that can, through them, give people of the world peace and comfort. So O Mazda, I am happy with your decision and accept Zoroaster as the most competent in the world to lead me.

²⁰ لطف

²¹ آباد ساختن

²² شایسته

²³ پاسبان

²⁴ ماموریت

²⁵ اراده

²⁶ نازل کرد

²⁷ خوشبختی

²⁸ آیین

Song 29 – Paragraph 11 - The translation selected is by Shahzadi

O Mazda, when will truth and good thought and eternal ability turn to us? When will the Magi²⁹ and the religious leaders accept your custom and religion? Now that you have selected a friend and a supporter for us, I am ready to accept him and set up what will please him.

Song 30 – Paragraph 1 - The translation selected is by Shahzadi

I now speak for those who would like to hear the truth. This talk is by Ahura Mazda, the eternal fountain of truth and good thoughts. Whoever would like to associate with being wise and to support truth, should listen to it because it is only with following him that one can reach Ferdows, the brilliant heavenly home.

Song 30 – Paragraph 2- The translation selected is by Shahzadi

O people come to hear with intelligence the superior talks and look into it with bright thought. Before it is late and before chances are lost, each man and woman should select between two paths: The path of truth (Praying Mazda) and the path of falsehood (praying the demons). Be it that you would succeed in the true way with Mazda Ahura's assistance.

Song 30 – Paragraph 3 - The translation selected is by Shahzadi

Two twin powers surfaced in the beginning in human's thought. One was "Spenta-minoo", meaning right thoughts, words, and deeds. The other power was "Angre-minoo", meaning wrong thoughts, words, deeds. From among these two, the wise selected truth and ignorant, the evil.

Song 30 – Paragraph 4 - The translation selected is by Shahzadi

When these two powers approached each other, existence and no-existence (motion and steadiness), creation and non-existence surfaced and as long as there is existence, the worst type of life will belong to those who do evil and success will be for those who are friends to truth.

Song 30 – Paragraph 5 - The translation selected is by Ja'fari

Because each person selects his own path; but he who selects the best thought is the one who has selected the stone with the highest fineness and pleases The Wise God with his true works.

Song 30 – Paragraph 6 - The translation selected is by Shahzadi

From among these two powers, evil comes to the ignorant because they cannot distinguish between right and wrong and during their counseling with the evil doers it is the demon of trickery which tempts them to wrong thoughts. Therefore, they then turn to wrong and feel no other option and thus, diminish the human life.

Song 30 – Paragraph 7 - The translation selected is by Ja'fari

The person who selects goodness and truth reaches the kingdom of God and sees right thoughts and truth. Stable peace gives his body strength and power among people. He belongs to You because he has successfully passed the test.

Song 30 – Paragraph 8 - The translation selected is by Ja'fari

However, when these sinful people see the consequences of their ingratitude³⁰, it is then, when they realize your power through good character and learn how to let go of lie and hurting others, and to turn

²⁹ انجمن مغان

³⁰ کفر

to truth.

Song 30 – Paragraph 9 - The translation selected is by Ja'fari

So let's be the people who renew³¹ this world. O lords of wisdom, O knowledgeable ones, and O those who bring cheer through righteousness and truth. Let's be united in collaboration where there is internal knowledge.

Song 30 – Paragraph 10 - The translation selected is by Ja'fari

It is then when lie is crashed³² and those who had worked in true manner will join each other truly in the beautiful home of God's good character.

Song 30 – Paragraph 11 - The translation selected is by Shahzadi

O people! If you were aware of Mazda's eternal law and knew of the joy and gifts of doing truthful things, and had you known the hardship and ugly return of doing the false in this world, you would have always done the things that would keep you happy through all your life.

Song 31 – Paragraph 1 - The translation selected is by Shahzadi

O people! I now make you aware of the news that no one of you has heard of before: a commandment that is unpleasant for the wrong-doers and the lie-makers and is yet sweet for those who truly believe in Mazda.

Song 31 – Paragraph 2 - The translation selected is by Shahzadi

Since selecting the true path is difficult for your people, I, "Zoroaster" am selected for your leadership, a leader who Ahura Mazda gives witness to as being true in speech – Be it that we all live with Mazda's sacred religion.

Song 31 – Paragraph 3 - The translation selected is by Shahzadi

I will inform you of the consequences and gifts that Ahura Mazda has prepared for the group of right doers and I will tell you what the future will look like to for those who are followers of Mazda. Mazda himself taught me these command and requested me to pass it on to the people of the World.

Song 31 – Paragraph 4 - The translation selected is by **Razi**

At prayers, when I raised my hands to Mazda, the God of Life and Wisdom, He helped me with all his power. I realized, through "Vahoman" that the bright future is ours. I saw that it is with this strength that we will overcome falsehood and lie.

Song 31 – Paragraph 5 - The translation selected is by **Doostkhah**

O Ahura Mazda: make me aware of what will happen and what will not so that through the shining of "Ashe" and good character I would select what is best for me and reach pleasure and happiness through what you grant me as reward³³.

Song 31 – Paragraph 6 - The translation selected is by Shahzadi

³¹ نو سازی

³² در هم شکستن

³³ پاداش

Be it that he, who teaches the right path to people and makes others aware of Mazda's joyous and eternal message, collects the best reward and be strengthened with clean thought through Ahura'z power.

Song 31 – Paragraph 7 - The translation selected is by Razi

He is the God who at the beginning of creation had the best thought about land and light. When he did so, Earth and light were created, and this creation was from the light of his wisdom, and this is the light that still is so without any change.

Song 31 – Paragraph 8 - The translation selected is by Vahidi

O Mazda, when I recognized you with my thought, I realized that you are the first and true fountain of creation and its end. It is you who is the foremost fountain of good thought; and when I saw you with my heart, I realized that it is you who is the True Creator of Truth. It is you who he is the judge over people's deeds.

Song 31 – Paragraph 9 – The translation selected is by Vahidi

O Mazda Ahura! Purity and piousness are yours. The eternal wisdom that habituates the world is yours. You granted human beings the freedom to choose their true leader and to turn away from the untrue and evil leader.

Song 31 – Paragraph 10 - The translation selected is by Ja'fari

However, the world selected, from the two, the one who habituates life and is always advancing, the one who is truthful and helps to increase good character. O Mazda! He who helps not with the advancement of life is fully of trickery and will not distribute the message of goodness.

Song 31 – Paragraph 11 - The translation selected is by Shahzadi

O Wise God, on the first day when you gave life to our body³⁴ through your wisdom, when you gave us the power to distinguish between right and wrong, from the day when our material body was granted spirit, you wanted that each person would select his path with full freedom and do something for his/her own improvement.

Song 31- Paragraph 12 - The translation selected is by Ja'fari

For this reason any one, liar or the speaker of truth, wise or ignorant, will surface whatever goes on in his heart and mind. Due to this, each human being can ask himself in peace and with open mind: Where will each of these two ways of thinking will lead me?

Song 31 – Paragraph 13 - The translation selected is by Vahidi

O Mazda, when someone asks a question, either hidden or apparent, or when someone suffers a much greater punishment for what he has done, You see everything with shining wisdom and through Truth.

Song 31 – Paragraph 14 - The translation selected is by Razi

Make me aware O Mazada of what went on in the past and will happen in the future. Make me aware of good and bad deeds by people and of what will come to the good doers and wrong doers from among the people.

³⁴ كالبند

Song 31 – Paragraph 15 - The translation selected is by Shahzadi

Yes, it is only Ahura Mazda who will return the results of people's deeds, good or bad. He has prepared great chastisement³⁵ for (those like my enemies) who worship lie and evil-doing. Such people have nothing to do but discord³⁶ and harming my supporters. He shall return all accounts for people on the day of Assembly³⁷, both for the right and wrong.

Song 31 – Paragraph 16 - The translation selected is by Shahzadi

Whichever wise person works for the development of truth from among people and works for their prosperity in houses, cities, and countries and invite them to the path of truth shall be of Ahura Mazada's supporters.

Song 31 – Paragraph 16 - The translation selected is by Shahzadi

Which of these is greater? He who is wise and follows the path of truth or he who has selected lie and wanders in error³⁸? Thus, the wise should show the path of kindness³⁹ to others be it that the astray would not remain so. O Ahura Mazda help us in identifying the path of benevolence⁴⁰

Song 31 – Paragraph 18 - The translation selected is by Vahidi

So you all, do not listen to the speeches and trainings by Dorvand⁴¹ for Dorvand leads people's houses, villages, cities and countries to desolateness and destruction⁴². So stand against him and fight him.

Song 31 – Paragraph 19 - The translation selected is by AzarGashp

O He Who Grants Life, be it that people listen to speeches by the correct-thinker and the wise whose teachings⁴³ heal the spirit and are of benefit for life. Be it that they utilize them, and listen to he who is powerful in distributing the culture⁴⁴ of truth and has a sweet tongue. O God of Wisdom! Clarify the fait of both groups (wise and ignorant) with the bright shining of knowledge.

Song 31 – Paragraph 20 - The translation selected is by Vahidi

He who turns to the people of truth shall have a place in light and brightness, and he who is Dorvand shall live a long life in darkness and blindness of heart⁴⁵ and in sorrow, a fait that rises from his own deeds.

Song 31 – Paragraph 21 - The translation selected is by Shahzadi

Those who turn to Ahura Mazda based on clear thought and right deeds will be blessed by true growth, eternity, and cleanliness of spiritual power. These people are for sure of Ahura's friends and supporters.

Song 31 – Paragraph 22 - The translation selected is by Ja'fari

³⁵ سزا

³⁶ نفاق

³⁷ روز واپسین

³⁸ گمراهی

³⁹ راه نیک

⁴⁰ راه نیکی

⁴¹ The liar and the astray

⁴² ویرانی

⁴³ آموزش‌ها

⁴⁴ آیین

⁴⁵ کوردلی

This religion is bright for he who possesses truths and right thoughts. Through good majesty⁴⁶ he develops right thought and right words. O Great God! You are the best guide for such person.

Song 32 – Paragraph 1 - The translation selected is by Ja'fari

O demons, O those who lie: Any one, be it the people of the house, place or the society for world friendship, all are in work of praying for the pleasure of God and all say: "We are all your prophets and will stop those who want your bad."

Song 32 – Paragraph 2 - The translation selected is by Razi

Here then, the worshippers of demons turn away from the teachings. Mazda Ahura, whose existence is equal with light and good nature⁴⁷, called that the followers of the teachings are ours.

Song 32 – Paragraph 3 - The translation selected is by Shahzadi

O demons and the followers of false and all those are with you: You are all of wrong-doers and dark-spirited whose wrong acts are known to everyone in the seven lands.

Song 32 – Paragraph 4 – The translation selected is by Shahzadi

You misguide people's thoughts and push them to the most evil of works. For this reason you are the followers of lie because you have turned from Ahura Mazda's request and his sacred religion.

Song 32 – Paragraph 5 - The translation selected is by Shahzadi

O demons, in the same way Ahriman⁴⁸ tricked you with his unclean thought and gave you big dreams of reaching superiority, you also trick your followers; in the same way that you tricked people and misguided them and led them astray from life in prosperity and eternity.

Song 32 – Paragraph 6 - The translation selected is by Razi

By following the path of Ahriman, that "Garreham" found some followers and made himself some fame. O Mazda, you know best the true followers and the misguided ones and you will be the best judge and he will be disappointed⁴⁹.

Song 32 – Paragraph 7 - The translation selected is by Shahzadi

None of these sinful are aware of the lessons of life and the good return of hard work and the judgement of God the Creator. O Ahura Mazda you are the only one who fully knows the conclusion for all people and sins.

Song 32 – Paragraph 8 - The translation selected is by Vahidi

From among the sinful ones⁵⁰, Jamshid and Veyvangahaan became recognized; they worked for the satisfaction of themselves and [some] people. They despised⁵¹ God. O Mazda, I'm doubtless⁵² about your final judgment about the sinful.

⁴⁶ شهر یاری

⁴⁷ نیک منشی

⁴⁸ Satan

⁴⁹ ناکام مانند

⁵⁰ گناهکاران

⁵¹ خوار کردن

⁵² بی گمان

Song 32 – Paragraph 9 - The translation selected is by Razi

I take complaint to Mazda's threshold⁵³, about he whose unwise speech misguided people from the right path and brought corruption⁵⁴ to good nature. O Mazda, be it that the path would leveled⁵⁵ and wrongdoers would be prevented to proceed.

Song 32 – Paragraph 10 - The translation selected is by Razi

It is from the teachings of such people that the followers of wrong and lie become brave. They are ungrateful⁵⁶ of the Sun and the World. They destruct the farms⁵⁷ and fight the followers of truth with their tools of fight.

Song 32 – Paragraph 11 - The translation selected is by Shahzadi

It is these people who put their efforts in destructing the life of people and ploy⁵⁸ the greedy⁵⁹ and hence taking them away from the right path and distress⁶⁰ the thoughts and life of the pious.

Song 32 – Paragraph 12 - The translation selected is by Razi

O Mazda, may your forgiveness be away from such people whose educations misguide others and make good character distance itself. Such people with their wrong culture sacrifice⁶¹ the quadruped animals while they are drunk. Vagarehmah is of the such untrue teachers and also those who are the enemies of the tribe.

Song 32 – Paragraph 13 - The translation selected is by Shahzadi

With any power that these untrue leaders would like to fight and lead by whichever of their false behaviors, they, by end, shall have nothing but misery. But whenever they are remorseful⁶² of what they have done and come after the message of Truth, God's prophet shall accept them and lead them to righteousness⁶³

Song 32 – Paragraph 14 - The translation selected is by Shahzadi

It is a long time that this misguiding group has purposefully closed its eyes and ears to Truth and beg for assistance from their followers of False. They do so to show people that it is possible to escape death and ruin by offering the meat of scarified animals.

Song 32 – Paragraph 15 - The translation selected is by Shahzadi

But finally at the end, the oppressed⁶⁴ were tired of the unjust leaders and rose against them and freed their spirit and body in both worlds.

Song 32 – Paragraph 16 - The translation selected is by Shahzadi

⁵³ درگاه

⁵⁴ تباہی

⁵⁵ هموار شدن

⁵⁶ ناسپاسی

⁵⁷ زمینهای زیرکشت

⁵⁸ فریقتن

⁵⁹ ازمند

⁶⁰ آشفته کردن

⁶¹ قربانی کردن

⁶² پشیمان

⁶³ راستی

⁶⁴ ستم دیده

The teachings of the pious man is better than anything for the intelligent. O Ahura Mazda, O He Who Succeeds in All Tasks, keep away the oppression of the enemies and help us to keep the anger and fight of our enemies away by our kind words.

Song 33 – Paragraph 1 - The translation selected is by Shahzadi

It is important for each person to live according to the law of eternity (Ashaa), the fundamental culture of life. God, the Great Judge, will judge indiscriminately on the last day for the good-doers and the sinful and also for what they have done.

Song 33 – Paragraph 2 - The translation selected is by Razi

In order to reach prosperity and to make Mazda happy, the worshippers of Mazda will not step in any path but that of Mazda. They will not mix with neither wrong nor the wrong-doers, neither with their thought no words nor deeds, except for the cause of inviting them to this [best] culture.

Song 33 – Paragraph 3 - The translation selected is by Shahzadi

Any one, who makes a supporter of Truth happy - whether he is of his family or be it a stranger - or if he helps a servant of God, will be granted the garden of heaven and true life satisfaction [and happiness].

Song 33 – Paragraph 4 - The translation selected is by Shahzadi

O Mazda, I pray thee. I ask that the recalcitrant⁶⁵ spirit and the crooked thought⁶⁶ stay away from me and my followers. I ask that mistake and false-thinking and trickery to hesitate to approach us and reproach⁶⁷ and swear to stay out of sight of our leaders and farmers and lie to never reach my friends.

Song 33 – Paragraph 5 - The translation selected is by Shahzadi

I ask for support from Soroosh (The power to obey and have faith) in order to reach my ideal⁶⁸ and for truthful leadership of people. I wish for long life and health and wisdom and to assist Ashaa who is at Ahvaa's stance.

Song 33 – Paragraph 6 - The translation selected is by Shahzadi

O Ahura Mazda, I, as a faithful worshipper who is fixed on truth and purity, and with all my being and my heart and mind, ask thee to grant me success in my mission in this world and to meet with you and sit with you at the end.

Song 33 – Paragraph 7 - The translation selected is by Razi

O support me Bright Powers of Mazda and be my assistants so that apart from the wise and my followers, others too would understand me and so that Mazda's Culture of Truth spread through land and surface throughout the world.

Song 33 – Paragraph 8 - The translation selected is by Shazadi

O Mazda, make us aware of the Truth so that with the help of Pure Thought we truly worship you. Now, do accept this song of prayers [monaajaat] that has risen from truth and a heart, which has the

⁶⁵ نافرمان

⁶⁶ اندیشه‌ی کز

⁶⁷ نکوهش

⁶⁸ آرمان

found of purity in it. Be it that we reach expressiveness⁶⁹ and eternity under the light-shed of the two powers (heart and thought).

Song 33 – Paragraph 9 - The translation selected is by Shazadi

O Mazda, it is only with the power of wisdom and the eye of a bright heart that is possible to reach the fountainhead⁷⁰ Creator's Truth. Be it that with the assistance and guidance of the most high thought and with a clean heart we possess true blessings and awareness.

Song 33 – Paragraph 10 - The translation selected is by Razi

O Mazda, it is You who is the Fortune and Fountainhead of Eternity and No-beginning. It is You who is the Consequence of Truth. Bless us with such joy and success that are equal to your Names and grant it to us based on our competence and ability. Fill our worldly life with them all.

Song 33 – Paragraph 11 - The translation selected is by Shazadi

O Ahura Mazda! O The Most Able! Fill me with the pure stable faith and sacred wisdom and spiritual bravery and devotion⁷¹. Hear the song of my heart. When the time comes to bless people according to their deeds, fill me unconditional to my competence.

Song 33 – Paragraph 12 - The translation selected is by Shazadi

O Ahura, break into⁷² my heart and grant me a stable faith and pure wisdom and grant me mature physical and spiritual awareness. O Mazda respond to my worship with richness and wealth. Help me through pious power of Ashaa and trim me beautifully under your [wings] of pure wisdom with love and universal kindness⁷³.

Song 33 – Paragraph 13 - The translation selected is by Shahzadi

O The Ahura Who is Aware of Everything, grant my followers your incomparable happiness and joy along with Khashtra (Spiritual Power) and Vahoman (Pure Thought). Through Arme'ity (Pure Conscience) brighten up all's hearts so that we all realize the advantage of having pure heart and mind.

Song 33 – Paragraph 14 - The translation selected is by Razi

And it is Zoroaster who prays and worships you, O Mazda. Because he leaves his most competent songs, full of right thought and words and deeds, with you at your threshold.

Song 34 – Paragraph 1 - The translation selected is by Ja'fari

O He Who is Aware of deeds and words and prayer. O He Who grants people Eternity and Truth and Clarification! I first give thee all and begin with Your Name.

Song 34 – Paragraph 2 - The translation selected is by Razi

We sent to your threshold all right deeds through which our spirits were polished⁷⁴ and we hope that you fill us with that eternal prosperity and that world which never dies.

⁶⁹ رسایی

⁷⁰ سر چشمه

⁷¹ فداکاری

⁷² راه یافتن

⁷³ مهر جهانی

⁷⁴ جلا یافته

Song 34 – Paragraph 3 - The translation selected is by Shahzadi

O Ahura Mazda! With most humbleness I offer you all of my worship truly and truthfully. I pray for all world-creatures to be filled with good character and the power of Khashtra (The Spiritual Power) for I know that all those who are aware and think truthfully possess these powers.

Song 34 – Paragraph 4 - The translation selected is by Shahzadi

O Ahura! We request the brightness of pure thought and piousness which are caused by your existence, the light that is the guide for all and the strength in heart for people. The light that is powerful to distinguish between evil and truth. You are surely The Most Aware.

Song 34 – Paragraph 5 - The translation selected is by Shahzadi

O Mazda how impressive⁷⁵ is your power and how wise is your commanding of the world. We all hope that with the help of your powers, meaning "Vahoman" and "Ashaa" we would be able to protect those injured at heart⁷⁶ from the evil of the enemies and bandits⁷⁷.

Song 34 – Paragraph 6 - The translation selected is by Shahzadi

Because you O Mazda are the fountainhead of all Truth and all powers, give us the leadership under the protection of whose wings we end the period of Earthly life and return to you with purity in spirit.

Song 34 – Paragraph 7 - The translation selected is by Ja'fari

Where are those in love⁷⁸ who are aware of your good character and provide for your invaluable culture? They do so either in wealth or when poor; and they do so with their vast knowledge. I don't know anyone but you. So protect us in your genteel hands of Truth

Song 34 – Paragraph 8 - The translation selected is by Shahzadi

Those who are in doubt are worried of our works and efforts, for we are ready to face any difficulty and danger with Mazda's support. We know well that the Unique Creator confronts the evil-thinkers and those who speak bad and the wrong-doers and turns away.

Song 34 – Paragraph 9 - The translation selected is by Razi

O Mazda, those who make despised⁷⁹ this Earth, which indeed is of value for You and Your Followers are among those who sustain loss.⁸⁰

Song 34 – Paragraph 10 - The translation selected is by Ja'fari

The wise man says: things of good character must be done, also the ever-increasing peace because it is based on truth. O God of Soul and Wisdom⁸¹ all of these are possible in your ruling over the kingdom.

Song 34 – Paragraph 11 - The translation selected is by Vahidi

O Mazda! Your Expressiveness and your Eternality, clearly and brightly show the path. Good thought and Truth and Piousness ever increase Eternal Stability and Power. And it is with these that overcoming

⁷⁵ شگرف

⁷⁶ درماندگان

⁷⁷ راهزنان

⁷⁸ دلداده گان

⁷⁹ خوار کردن

⁸⁰ زیان کاران

⁸¹ خداوند جان و خرد

the enemies is possible.

Song 34 – Paragraph 12 - The translation selected is by Shahzadi

Which is your culture and religion? What is your wish O Ahura Mazda? What praise and worship are worthy of your entity? O show them to me so that I would benefit from their blessings. O God of Creation, teach us how to walk in your path under protection of Truth.

Song 34 – Paragraph 13 - The translation selected is by Razi

Do with the power of wisdom, I truly realized which is the path. It is a path of good brightness, paved for those who walk it. It is the path that delivers⁸² those who walk it.

Song 34 – Paragraph 14 - The translation selected is by Shahzadi

Mazda's expensive, valuable reward belongs to those who work hard in this Earthly world with their physical souls and have purity of character in their high spirits which aim at habituating life and hence responding to the Creator's Desire.

Song 34 – Paragraph 15 - The translation selected is by Shahzadi

Ahura Mazda has made us aware of the most noble words and deeds and has taught us the most superior path to walk. Be it that by following wisdom & science and good deeds or words and thoughts, we would reach a complete form of life, full of Truth.

⁸² رستگار شدن