

Palladino, Martina (2022)
The Sanskrit Version of Yasna 1-8
PhD thesis. SOAS University of London
DOI: <https://doi.org/10.25501/SOAS.00037213>
<https://eprints.soas.ac.uk/37213>

Copyright © and Moral Rights for this thesis are retained by the author and/or other copyright owners.

A copy can be downloaded for personal non-commercial research or study, without prior permission or charge.

This thesis cannot be reproduced or quoted extensively from without first obtaining permission in writing from the copyright holder/s.

The content must not be changed in any way or sold commercially in any format or medium without the formal permission of the copyright holders.

When referring to this thesis, full bibliographic details including the author, title, awarding institution and date of the thesis must be given e.g. AUTHOR (year of submission) "Full thesis title", name of the School or Department, PhD Thesis, pagination.

The Sanskrit Version of Yasna 1-8

Martina Palladino

Thesis submitted for the degree of PhD

10th May 2022

Department of Religions and Philosophies
SOAS, University of London

Abstract

The present work constitutes a study of the first eight chapters of the Sanskrit version of the Yasna, the core ritual of the Zoroastrian religion. It includes a new edition of the Sanskrit text, accompanied by the corresponding Avestan one, a translation into English, and a Sanskrit – English glossary which includes references to the Avestan and Pahlavi corresponding terms. The work also includes an introductory chapter on the historical context in which the translation was carried out, followed by a study of the structure of the text, and a detailed analysis on the translation techniques employed by the Sanskrit translator(s).

Particular attention is paid to the peculiar feature of this text, consisting in the Sanskrit version being a translation of the Pahlavi version, which in its turn is a translation with commentary of the Avestan original. A detailed analysis of the peculiar Sanskrit language used to compile this text is possible thanks to the repetitiveness of the text itself while the lexicon, rich in loanwords and calques, constitutes a unique and to date little studied variety of Sanskrit. Genuine Indian (Jaina, Buddhist and Hindu) elements are identifiable amidst the Zoroastrian content, and a systematic translation project is recognisable behind a Sanskrit text that is influenced by both Indian regional features and the Zoroastrian tradition. The Sanskrit Yasna was probably composed in the first centuries of the second millennium CE in north-western India, a land which has always been characterised by religious and cultural syncretism. Therefore, it must be read both in a diachronic perspective of Zoroastrian tradition lineage, and in a synchronic perspective of Indian contemporary cultural environment.

Contents

Acknowledgement IX

Abbreviations X

1 Introduction 1

PART I

Towards the Sanskrit Yasna

2 Historical Context 5

1 Sources on the Migration and Settlement of Zoroastrians in India 6

1.1 Overview of the Contacts Between Iran and India in Ancient Times (Land Routes) 7

1.1.1 Achaemenids 7

1.1.2 Śakas and Kuṣāṇas 8

1.1.3 Śākadvīpīya Brāhmaṇas 8

1.1.4 After the Arab Conquest of Iran: Communities in Panjāb 9

1.2 Sea Route Contacts and the Maritime Migration of the Parsis from Iran to Gujarāt 9

1.2.1 Parthian and Sasanian Periods 9

1.2.2 After the Arab Conquest of Iran: the Parsis' Migration to Gujarāt 10

1.3 The *Qeṣṣe-ye Sanjān* 13

1.3.1 The Poem 13

1.3.2 The *Qeṣṣe-ye Sanjān* as a Symbolic Journey 15

1.3.3 Building Parsi Identity 18

1.4 The 'Sixteen Ślokas' 19

2 Translations of the Avesta in India 21

2.1 Nēryōsangh and His Authorship 23

2.2 Gujarātī Versions 26

2.3 The 'Sanskrit Cosmopolis' and Vernacularisation 28

2.4 Towards the Sanskrit Translation of the *Yasna*. Hemacandra's Grammar and Jaina Influences 32

3 Conclusion 33

3	Methodology	34
1	Editions of the Sanskrit <i>Yasna</i>	34
2	Sanskrit Manuscripts	36
2.1	The Most Authoritative Manuscripts and the Transmission of the Sanskrit <i>Yasna</i>	38
2.2	List of the Manuscripts Used for the Edition	38
2.2.1	Why Collate All the Manuscripts?	41
2.2.2	The Relationships Between the Extant Manuscripts	42
2.3	Some Remarks on the Palaeography of the Manuscripts	42
2.3.1	The Script	43
2.3.2	The Use of the <i>Daṇḍa</i>	45
3	The Editorial Process	47
3.1	Transcription Process	47
3.1.1	OTE - The Transcription Editor	47
3.1.2	Base Texts	48
3.2	Collation Process	51
3.2.1	None Rules	53
3.2.2	Orthographic Rules	53
3.2.3	Phonetic Rules	57
3.2.4	Orthographic-Phonetic Rules	60
3.2.5	Reconstruction Rules	63
3.2.6	Abbreviations	65
3.2.7	Non-regularised Forms	65
3.3	The Critical Apparatus	65
3.3.1	Emended Forms	66
3.4	Some Remarks on the Edited Text	66
3.4.1	Edition of the Sanskrit Ritual Direction	67
4	Sanskrit <i>Yasna</i> 1–8	68
1	Structure of the Section	68
2	Abbreviations	71
2.1	Abbreviation of Chapters	71
2.2	Abbreviations of Single Stanzas	72
3	Sanskrit Ritual Directions	73
3.1	Edited Ritual Directions	73
3.2	Instruction Excluded from the Edited Text	77

5	Translation Process	81
1	Layers of the Sanskrit Text of the <i>Yasna</i>	81
1.1	Translation	83
1.2	Comments	85
1.2.1	Types of Comments	85
1.2.2	Classification of Comments According to Their Origin	88
1.2.3	Non-Edited Comments	91
2	Translation Techniques	93
2.1	The Formal Level of Translation	94
2.1.1	A Few Hints of Phonetics	94
2.1.2	Syntax	95
2.1.3	Morphology	95
2.1.4	Verbal Forms	99
2.1.5	Prefixes and Preverbs	100
2.2	The Semantic Level of Translation	101
3	Lexical Focus	103
3.1	Calques, Loanwords and Proper Names	103
3.1.1	Markers	105
3.2	Significant Terms	106
3.2.1	Ahura Mazdā	107
3.2.2	Spənta Mainīiu	108
3.2.3	Aməša Spəntas	109
3.2.4	Miθra, Rašnu, Sraōša and the Other <i>Yazatas</i>	111
3.2.5	Zaraθuštra	114
3.2.6	Zoroastrian Religious and Ritual Terms	114
3.2.7	Terms Belonging to the Indian Non-Zoroastrian Environment	116
3.3	The Rendition of the Avestan <i>ratus</i> in Sanskrit	119
3.3.1	Daily <i>ratus</i>	120
3.3.2	Monthly <i>ratus</i>	127
3.3.3	Yearly <i>ratus</i>	128
4	Translation of Formulae	130
5	Conclusion	133

PART 2

Avestan and Sanskrit Texts with Translation

6	Note on the Avestan and Sanskrit Texts with Translation	135
1	The Avestan Text	135

2	The Sanskrit Text	135
2.1	Editorial Decisions	136
2.1.1	General Remarks	136
2.1.2	Middle Indic Features	138
2.1.3	Lexical Variations and Edition of Specific Terms	140
2.1.4	Preferred Manuscript Readings	144
3	Note on the Translation	145
7	Yasna 1	148
8	Yasna 2	172
9	Yasna 3	190
10	Yasna 4	213
11	Yasna 5	225
12	Yasna 6	229
13	Yasna 7	246
14	Yasna 8	257
15	Conclusion	266

PART 3

Appendix A

A	Sanskrit Glossary	268

PART 4

Appendices B–I

	Sigla and Abbreviations Used in the Critical Apparatus	349

B	Edition of Yasna 1 (SY 1)	350

C	Edition of Yasna 2 (SY 2)	389
D	Edition of Yasna 3 (SY 3)	420
E	Edition of Yasna 4 (SY 4)	455
F	Edition of Yasna 5 (SY 5)	470
G	Edition of Yasna 6 (SY 6)	475
H	Edition of Yasna 7 (SY 7)	503
I	Edition of Yasna 8 (SY 8)	517
J	Notes to the Edition	528

PART 5

Appendices J–K

K	A Study of Ms. 671_J3	536
1	List of Correspondences in the Bodleian Library's Digitisation and My Transcription	537
1.1	Methodology and Key of the Table	539
2	Issues in the Bodleian Library's Digitisation	539
3	Problematic Folios in Detail	540
3.1	Folios Ordering	540
3.2	Joining Fragments of Folios	540
3.3	Misplaced Folios	541
3.4	Multiple Fragments	541
L	The Gujarātī <i>Yasna</i>	543
1	Consultation of Gujarātī Manuscripts	544

Bibliography 547

Index of Words 555

Index of Passages 556

Acknowledgement

This research would not have been possible without the fundamental help and support of many people.

First, I would like to deeply thank the Multimedia Yasna (MUYA) team:

Almut Hintze, who offered me the great opportunity of joining the team, even if my topic was originally not included in the project. Over the three years of my PhD, she trusted and assisted me in my work.

Leon Goldman, who gave me precious advice on the Sanskrit *Yasna* and guided me through the reading of the manuscripts.

Céline Redard, for the huge help she gave me in every aspect of my research, and the wonderful hours we spent together trying to understand the meaning of the Sanskrit text.

Mehrbod Khanizadeh, for the useful highlights on the Pahlavi ritual directions.

Benedikt Peschl, who kindly shared with me his knowledge of the Pahlavi *Yasna* and with whom I had fruitful Pahlavi-Sanskrit reading sessions.

Kerman Daruwalla, for having read with me some Gujarātī ritual directions, and his family, for having welcomed me in Mumbai.

Stefano Damanins, for having shared with me numerous hours of PhD activities.

Chiara Grassi, with whom I had a constant discussion on many aspects of our research.

Martin Sievers and Catherine Smith, for their patience and fundamental technical support.

Furthermore, I must thank Saloni Joshi for her help with Prakrit and Old Gujarātī; Ervad Ramiyar Karanjia, who gave me precious advice and put me in touch with the Parsi community in Ahmedabad; Peter Flügel, my second supervisor at SOAS; Antonio Panaino for his ungoing support.

I deeply thank Miguel Ángel Andrés-Toledo and James Mallinson for their precious feedback on my thesis and the kind words they spent on my work.

Finally, yet importantly, I would like to thank my family, Khalil and all my friends for their constant support and love.

Abbreviations

abl.	ablative
acc.	accusative
act.	active
ADA	Avestan Digital Archive
adj.	adjective
adv.	adverb
Av.	Avestan
AY	Anno Yazdegird
BnF	Bibliothèque nationale de France (Paris)
caus.	causative
CE	Christian Era
cf.	compare (Lat. <i>confer</i>)
comp.	comparative
conj.	conjunction
dat.	dative
dem.	demonstrative
du.	dual
ed.	editor / edidit
eds.	editors
encl.	enclitic
etc.	et cetera
f.	feminine
fn.	footnote
fol.	folio
fols.	folios
frag.	fragment
fut.	future
gen.	genitive
Guj.	Gujarati
IAST	International Alphabet of Sanskrit Transliteration
i.e.	that is (Lat. <i>id est</i>)
ind.	indicative
indecl.	indeclinable
indef.	indefinite
inf.	infinitive
instr.	instrumental
ipf.	imperfect
ipt.	imperative
Lat.	Latin
lit.	literally
loc.	locative

lw.	loanword
m.	masculine
mid.	middle
MP	Middle Persian
ms.	manuscript
mss.	manuscripts
MUYA	Multimedia Yasna project at SOAS University of London
neg.	negation
nom.	nominative
ntr.	neuter
num.	numeral
OP	Old Persian
opt.	optative
part.	participle
pass.	passive
pcl.	particle
perf.	perfect
pers.	personal
Phl.	Pahlavi (= Zoroastrian Middle Persian in Pahlavi script)
pl.	plural
pp.	pages
prep.	preposition
pres.	present
Prof.	Professor
pron.	pronoun
PY	Pahlavi Yasna
rel.	relative
sg.	singular
Skt.	Sanskrit (= post-Vedic Sanskrit)
sq.	and the following page (Lat. <i>sequiturque</i>)
subst.	substantive
superl.	superlative
SY	Sanskrit Yasna
transl.	translation/translated (by)
v.	verse
vb.	verb
Ved.	Vedic
voc.	vocative
Vol.	volume
vv.	verses
Y	Yasna

Introduction

The study of the first eight chapters of the Sanskrit *Yasna* is part of the Multimedia Yasna (MUYA) Project,¹ headed by Almut Hintze. The MUYA Project investigates the *Yasna* ritual on two levels, the performance and the written tradition. The first aspect is represented by the filming of a full *Yasna* ritual in Mumbai in 2017; the film has been annotated with the transcription of the original text, the English translation of the ritual directions from manuscript 5_Arundel⁵⁴ for Pahlavi and from Anklesaria's edition for Gujarātī,² and an encyclopaedia of the relevant ritual implements. The MUYA film will be available online soon. At the same time, the members of the team have worked on the manuscript tradition, preparing editions of different portions of the *Yasna* text in its original Avestan version. The present study on the Sanskrit edition of chapters 1 to 8 constitutes a parallel work, which has complemented the editions of the corresponding Avestan section.

The Sanskrit *Yasna* has been edited in its entirety by Spiegel in 1861 (*Neriosengh's Sanskrit-Üebersetzung des Yaçna*) and by Bharucha in 1910 (*Collected Sanskrit Writings of the Parsis, Part II Ijisi*); other scholars have then studied and edited single sections of it over the decades. However, an edition of section SY 1–8 accompanied by a translation into English was missing, and the present work aims to fill in this gap in the scholarship.

The choice of section 1 to 8 is due to various reasons: first, the beginning of the *Yasna* is a self-subsistent section, which starts with the beginning of the Sanskrit *Yasna* text and ends with the ritual ingestion of the sacred bread in chapter 8. Moreover, the section consists in a repetitive text, and this has allowed the comparison of the same expressions and lexicon found in the corresponding passages in the different chapters. Since some chapters contain long abbreviations, and some portions of text are only present in chapter 1, the text had to be read from the beginning for a good understanding of it. Furthermore, in this section 1 to 8, we find the mention of numerous Zoroastrian divine beings and ritual implements, whose rendition into Sanskrit is a fascinating topic of investigation. Two members of the Multimedia *Yasna* (MUYA) team were already working on the corresponding Avestan sections, namely Almut Hintze on Y 0–2 and Céline Redard on Y 3–8. The present study benefits from their work on the Avestan text, which is included here and directly provides an idea of the differences between the Avestan and the Sanskrit versions.

The topic has required a number of skills, which have been developed over the three years

¹ <https://multimediasasna.wixsite.com/muya>.

² The Gujarātī text of the ritual directions, in Gujarātī script, is included in Anklesaria 1888; the MUYA team has benefited from the translation of Anklesaria's edition by Redard & Daruwalla 2021.

spent in the MUYA Project: first, a starting good knowledge of the Sanskrit language, and of its later features, which are essential to reading the peculiar Parsi Sanskrit; knowledge of Avestan, enhanced by the transcription of the Avestan portion of text in the manuscripts and by some proofreadings of the transcriptions done by other members of the team; a working knowledge of Pahlavi, supported and improved thanks to the help of the colleagues; finally, yet importantly, familiarity with the Zoroastrian ritual, acquired through MUYA resources and teamwork.

The first part of this work includes an introduction to the Sanskrit *Yasna*, its contextualisation and explanation of peculiar features; it is composed of four chapters, each of them focusing on a specific aspect. The first chapter, *Historical Context*, deals with a brief history of the contacts between Iran and India, the migration of the Parsis to Gujarāt and what has contributed to create a multicultural and multi-identity context, in which the Sanskrit translation of the *Yasna* was carried out. The second chapter is on the *Methodology* that has been employed in the preparation of the edition: the previous editions and the manuscripts used for the present one, some palaeographical features and the description of the editorial process. The third chapter is on the *Structure of SY 1–8*: first, the general structure of the beginning of the *Yasna* is briefly illustrated; then, a specific focus on the abbreviations of the Sanskrit text and the Sanskrit ritual directions provides a deeper analysis of the Sanskrit version. The fourth chapter, *Translation Process*, discusses the different aspects of the two-step passage from the Avestan original to the Pahlavi version, and from the Pahlavi version to the Sanskrit one: an introduction on the layers of the Sanskrit text and the distinction between translation and comments is followed by a more specific section on some formal and semantic features which characterise the passage from Avestan to Pahlavi and from Pahlavi to Sanskrit; an insight on the lexicon illustrates the differences in the three languages, and finally, the brief description of the Sanskrit version of the formulae close the first part.

The second part is on the *Avestan and Sanskrit Texts with Translation*: a Note on the editorial decisions opens the section, which is composed by the corresponding Avestan and Sanskrit texts followed by their respective translation. Finally, the *Conclusion* constitutes the last part of the study.

Numerous Appendices integrate the work. Appendix A contains a *Sanskrit – English Glossary* that includes the Sanskrit terms attested in the text and in the ritual directions. For each term, at the lemma level, the translation into English and the corresponding Avestan and Pahlavi terms, when possible, are provided; then, at the sublemma level, the inflected forms are listed, accompanied by their parsing, the context of the attestations and their corresponding Avestan and Pahlavi attestations of terms. Appendices B – J contain the *Edition* of the Sanskrit text with its critical apparatus, chapter 1 to 8, and some *Notes to the Edition*. Finally, two last Appendices (K – L) deal with a specific *Study of Ms. 671_J3* and a brief comment on *The Gujarātī Yasna*.

A few last clarifications are necessary: if not specified otherwise, the translation and discussion of Avestan terms rely on the work of MUYA, and especially on the available publication by Redard on the corresponding section (*The Srōš Drōn – Yasna 3 to 8. A Critical Edition with Ritual*

Commentaries and Glossary, 2021). The Pahlavi text made available online by Skjærvø (2000) represents the main reference to the Pahlavi *Yasna* text; when other works have been used, it has been specified.

I deeply thank Almut Hintze and Céline Redard for having provided me with their Avestan texts and translations to be inserted in the edition. Any errors in the present work are my sole responsibility.

PART 1

Towards the Sanskrit Yasna

∴

Historical Context

When a significant number of Zoroastrians left Iran and moved to India, becoming the community of the Parsis, they brought along their customs and the largest part of their sacred texts. The use of their ritual language, Avestan, and the language used at that time, i.e. Middle Persian (Pahlavi), persisted and was employed even in India. Zoroastrians have produced three typologies of manuscripts, namely the liturgical ones, the exegetical ones, and the combined manuscripts, which contain the Pahlavi translation and the ritual directions. The Parsis kept this tradition alive, adding Gujarātī ritual instructions to the liturgical manuscripts and a Sanskrit or Gujarātī translation of the exegetical texts. The Pahlavi translation was connected to Zoroastrian tradition in Iran, but the introduction of Sanskrit and Gujarātī languages reflects the peculiar character of the Zoroastrian literary production in India. The text of the *Yasna*, the long liturgy, was also translated into Sanskrit and Old Gujarātī. Over the centuries, Gujarātī became the mother tongue of the Parsis and was widely adopted. On the contrary, the Sanskrit version of the *Yasna* remained closely linked to the aim and modality of its redaction, since it presents a unique specimen of Sanskrit language, which is closely connected to space-time contingencies. For this reason, the analysis of the context in which the translation was compiled provides valuable insights into the formal aspects of the text itself, linked to the Sanskrit cultural environment of north-western India combined with the peculiar Parsi features.

This chapter deals with the study of the historical contacts between Iran and India, showing that the migration of the Parsis was inserted in a long history of migration and exchanges between the two lands, which have taken place via land and sea routes. The importance of dating the migration will provide a time span for the Sanskrit translation. Even the few literary sources on the migration of the Parsis to Gujarāt provide some additional data on the migratory process, especially with regard to the integration of the Parsi community in the Indian society (cf. section 1). Then, some general remarks on the translation of the Avesta into Sanskrit (cf. section 2), including a brief section on the alleged translator Nēryōsangh (cf. 2.1), are exposed. After a section on the Gujarātī version of the Avestan corpus (cf. section 2.2), the hypotheses on the revival of the Sanskrit language from the 10th century and the following takeover of vernaculars (cf. section 2.3) are discussed. A focus on the Jaina environment that influenced the Parsi communities in which the Sanskrit translation was carried out (cf. 2.4) closes the chapter. This introductory historical section argues that the versions of the *Yasna* in Indian languages were the result of a process of customisation and adaptation of the Zoroastrian tradition to north-western Indian environment and, at the same time, the necessity of keeping their traditional practices alive.

1 Sources on the Migration and Settlement of Zoroastrians in India

The present study proposes to investigate the traditions developed by the Zoroastrians in India. The Parsi settlement in Gujarāt is part of the migratory flow that has constantly characterised the relationship between Iran and India. We have evidence of contacts between the two lands since Achaemenid times, and recorded migrations of Śaka¹ and Kuṣāṇa populations from Iran to India in the first centuries of the Christian Era. This communication between the two areas led to the formation of syncretistic cults and cultural environments, which were generally absorbed by the inclusivist Indian society. The relationships between the two areas have been of dominion, expansion and trade. They took place through land routes, among which the most famous was the Silk Road, and sea routes, concentrated in the Persian Gulf and the western shores of India. Apparently, the movement of the Parsi community happened in different phases.

As set out in greater detail below in section 1.1.4, evidence for a Zoroastrian community in Ucha near Multān in the Panjāb comes from the Pahlavi Vidēvdād manuscripts 4610 and 4600, which were copied in Kambhāt, Gujarāt. The original source of these manuscripts was in Ucha, Panjāb. Moreover, Iranian coins and artefacts were found in the port city of Sanjān, in Gujarāt, thanks to archaeological excavations. These pieces of evidence testify to the different itineraries. Unfortunately, we do not have other records based on material evidence. The only piece of literature about the migration from Iran to India is the *Qeṣṣe-ye Sanjān* (cf. below section 1.3). This late 16th century poem narrates the stages of the migration from Iranian lands to Gujarāt. Many scholars have taken this poem as an historical document. The historical dimension, which is not completely absent from the account, is continuously intertwined with mythical and symbolic elements. This has always been the general trend of the Indian approach to historical narrative.² For instance, the Indian epics or the Purāṇas are a clear example of records which drew inspiration from real facts, but transposed them on a mythological level in order to grant them immortality. As Thapar (2000: 459) noticed, these facts are not faithful historical records, but '[...] memories of social relations'. Thapar (1984: 291) has provided a definition of history as a record of socio-political events which interested different socio-political groups (or castes). In fact, the systematic registration of the general history of a country, or even information which concern the whole reign or empire are totally absent. In these texts, we find the accounts on the lives of religious figures, or sovereigns, even of artists and poets, but they are never devoid of supernatural interventions and mythological traits. For the migration of the Parsis, the earliest literary compositions are the aforementioned *Qeṣṣe-ye Sanjān* and the

1 The Iranian Sakas are called 'Śakas' in Sanskrit sources, when they moved to northern India. In Purāṇic literature, Iran is called *Śaka-dvīpa*.

2 On the topic, cf. for instance Zimmer 1962, Thapar 1984, Varshney 1990, Thapar 2000.

so-called ‘Sixteen Ślokas’. Later, the *Qeṣṣe-ye Zartoshtiān-e Hendustān* (18th century) and Parsi folklore reshaped the account of the migration and added details to the story.

1.1 Overview of the Contacts Between Iran and India in Ancient Times (Land Routes)

The so-called ‘Indo-Iranian substratum’³ affected many aspects of the linguistic, cultural and religious life of the populations living in the lands corresponding to the Iranian and Indian areas of influence. From a linguistic point of view, the common Indo-Iranian isoglosses (for instance, the phenomenon of rhoticism, or Brugmann’s Law) have characterised the linguistic legacy of Indo-Iranian languages. Although the two branches have developed differential linguistic features, similarities between the different stages of the evolution of the languages in both environments are evident. The most ancient documents we have, the Avesta and the Vedas, show numerous commonalities not only in the languages in which they are written, Avestan and Vedic, but also in the pantheon, the religious customs and rituals. Obviously, there are several differences in the two religious systems. For instance, the well-known and most striking overturning of the Av. *daēuua-* / Ved. *déva-* and Av. *ahura-* / Ved. *ásura-* has created a debate in scholarship. Some studies have brought attention to a possible synchronic redaction of some sections of the two *corpora*. For instance, the 8th book of the *R̥gveda* presents more affinities with the Avesta’s language and *topoi*. This was probably due to a geographical vicinity or to shared contemporary features (cf. Hopkins 1896; Hoffmann 1940; Witzel 1999). These are only brief remarks on the common Indo-Iranian heritage and the first contacts between Iran and India. The intense relationship based on linguistic, cultural and religious exchanges has developed over millennia and survived up to the present day.⁴

1.1.1 Achaemenids

The earliest evidence for Iranians having moved eastwards comes from Achaemenid times.⁵ The Bīsotūn inscription lists Gandhāra (OP *gandāra-*) as one of the lands subdued by Darius I. Therefore, we must suppose that groups of people moved into these new territories. The Achaemenian bureaucracy employed Aramaic language, enriched with Iranian lexicon; this administrative language reached India and was reflected, for instance, in Aśoka’s edicts. The peculiar language employed by Aśoka to reproduce the Iranian form of bureaucratic Aramaic was called Arameo-Iranian by Humbach (1974). Moreover, scholars have noticed the similarity of the formulae used in Achaemenid inscriptions and Aśoka’s edicts (cf. for instance Ītō 1981:

³ Cf. Lubotsky 2001.

⁴ The literature on the contacts between Iran and India is copious. Many scholars have dealt with the borrowings and the cultural exchanges between the two lands. For an overview of the literature about the topic, cf. Palladino 2017a.

⁵ For the contacts between Achaemenid Empire and India, cf. in particular Chattopadhyaya 1950.

308). Thus, the Achaemenid model of administration clearly reached India and was employed by local rulers.

1.1.2 Śakas and Kuṣāṇas

In the first centuries CE, the populations of Śakas and Kuṣāṇas, coming from eastern Iranian lands, particularly Sīstān and Bactria, moved to North India. They represent a typical example of syncretistic culture, where genuine Iranian, and perhaps specifically Zoroastrian features melted with some Indian traits.⁶ In particular, we know about the syncretistic Kuṣāṇa pantheon, which presented Zoroastrian, as well as Greek and Indian divinities. For instance, on the coins of the Kuṣāṇa king Kaniška, who himself probably sympathised with Buddhism, we find the image of the sun god with typical Central Asian clothing. In the Greek series, we find the name Hēlios on it, while in the Bactrian series it is called *MIIRO* or *MIORO*: the latter is clearly the Bactrian form of the Middle Persian *mihr* (cf. MacDowall 1975, 1978).

1.1.3 Śākadvīpiya Brāhmaṇas

Alongside with Śaka and Kuṣāṇa tribes, the Śākadvīpiya (or Maga) Brāhmaṇas⁷ came from Iranian lands (Śākadvīpa refers to *Sakastāna, i.e. Sīstān) and settled in North India. They worshipped the sun god in the form of Mihira⁸ and employed some Zoroastrian ritual objects (namely the Skt. *varśman*-, Av. *barəsman*-, the Skt. *patidāna*-, Av. *paiti.dāna*- etc.). They have become part of the Indian society and been inserted in the caste system, but they have preserved some of their peculiar Iranian customs and the pride of their foreign origin. For this reason, the Śākadvīpiyas are not considered real Brāhmaṇas by many Hindūs; even though, over the centuries, they acquired fame at northern courts, they have always been considered a lower caste by some traditional Brahmanical groups. The Śākadvīpiya presence was recorded in Multān⁹ (Panjāb), in Magadha¹⁰ and in Orissa since the first centuries CE. Even today, this community is still settled in Rājasthān and Bihār.¹¹

6 Cf. for instance Scheftelowitz 1933; Junge 1939; Gnoli 1967; Humbach 1975; Chattopadhyay 1975; Chakrabarti 1981.

7 On the Śākadvīpiya Brāhmaṇas cf. von Stietencron 1966; Humbach 1978; Panaino 1996; Bronkhorst 2015; Palladino 2017b.

8 *Mihira* is the 'Sanskritised' form of Middle Persian *mihr*. Cf. Palladino 2017c: 57 and chapter 5, section 3.2.4 of the present work.

9 Cf. Stausberg 2002–2004: 374, fn. 338; Palladino 2018: 180.

10 Cf. Bronkhorst 2007.

11 Cf. Palladino 2017b.

1.1.4 After the Arab Conquest of Iran: Communities in Panjāb

The Zoroastrian presence in Panjāb after the Arab conquest is documented in some of the colophons of Zoroastrian manuscripts. The colophon of the Pahlavi Vidēvdād manuscripts 4600 and 4610 relates that Māhyār, a Zoroastrian priest who belonged to the community of Ucha¹² in Panjāb,¹³ went to Sistān for a copy of the Pahlavi Vidēvdād at the end of 12th-beginning of 13th century, because this text was not available in India at that time.¹⁴ We do not have Māhyār's original manuscript. The two descendants were both compiled by Mihrābān Kayhusraw in Gujarāt in 1323 and 1324 CE, where he was invited by a Zoroastrian layman. The latter copies report three colophons: the original one, with the information about Māhyār, the second one belonging to the first copy (their source) and their own colophons.¹⁵ This undoubtedly testifies to the travel of Māhyār's Pahlavi Vidēvdād manuscript from Panjāb to Gujarāt. Therefore, we may suppose that the Zoroastrian community that was settled in Ucha, or a part of it, moved to Gujarāt before the 14th century, following a land route.

1.2 Sea Route Contacts and the Maritime Migration of the Parsis from Iran to Gujarāt

1.2.1 Parthian and Sasanian Periods

Land and sea trade routes incentivised the contacts between Iran and other areas, and the formation of trade colonies in other countries. During the Parthian period, sources are scarce; the Parthian Stations by Isidore of Charax (cf. Schoff 1976) is perhaps the most important document to realise the interaction between neighbouring lands and the central cities for trade.¹⁶

In Sasanian times, there was a revival of trade, since the empire's territories continued having a central position even on the Silk Road.¹⁷ Sasanians had an important maritime trade activity, too, and they tried to control the Persian Gulf since the very beginning of their empire. Furthermore, during the 5th and 6th centuries, they controlled the western part of the Indian

12 In Cunningham's *Ancient Geography of India* (Sastri 1924: 277 sqq.), Ucha is described as 'situated on the eastern bank of the Panjnad, 70 miles to the south-west of Multān, and 45 miles to the north-east of the present confluence with the Indus at Mithunkot.' Since the name of the town means 'high, lofty' (Sastri 1924: 278), it must have been situated in an upland area.

13 The first identification of the city mentioned in the colophon of the manuscript with Ucha was proposed by West (1896–1904: 82), also mentioned in Cereti (2007: 128). On the same topic, cf. also Sanjana (1895: xxxvi) and Westergaard (1993: 3 sq., fn. 4). According to Tavadia (1944: 309 sqq.), quoted also in Hintze (2017: 148, fn. 11), from Panjāb this Zoroastrian community moved either to Gujarāt or to Sistān.

14 Cf. Hintze 2017: 148, fn. 11.

15 Cf. Hintze 2017: 148.

16 Cf. Frye 2020.

17 On Sasanian trade, cf. Malekandathil 2002; Frye 2020.

Ocean.¹⁸ In that period, ‘the ports of Gujarat, Konkan, South Canara, Malabar, Coromandel and Sri Lanka provided the chief doors for these Sassanid traders to interact with the regional economies of South Asia’¹⁹. During the reign of Shahpur II, ‘both persecution (of Christians in his empire) and maritime trading activities [...] ushered in a phenomenon of increasing movement of people from Persian Gulf regions to different places in Asia [...]’²⁰. Persian Christians were the first ones to leave for India; the increase of trading activity led to their settlement there and the establishment of colonies. The Persian trade route also expanded to Far East. Iran and China had diplomatic contacts since the 2nd century BC. Then, they developed a commercial relationship, which flourished in Sasanian times; in fact, a big quantity of Sasanian coins was found in China. People and religious ideas travelled along with goods, and in the 6th century Zoroastrianism received an official recognition in northern China.²¹

1.2.2 After the Arab Conquest of Iran: the Parsis’ Migration to Gujarāt

The migration of the Parsis to Gujarāt is part of the history of the contacts between Iranian and Indian lands. Wares, people and ideas have always travelled in both directions.²² Apparently, some Zoroastrian communities, after the Arab conquest of Iran decided to undertake a maritime journey to reach the coast of Gujarāt. The aforementioned intense trade activity with Gujarāt in Sasanian times may have encouraged and simplified the migration and settlement. For this reason, scholars decided to investigate the Zoroastrian presence in the port cities of Gujarāt, and especially in the city of Sanjān, which is mentioned as the final destination of the Iranian Zoroastrian migrants in the poem *Qeṣṣe-ye Sanjān*, the only literary account we have on the Parsis’ migration (cf. section 1.3). The scholars Nanji and Dhalla, with a large équipe of experts, conducted archaeological excavations in Sanjān, from 2000. Their work produced important results, particularly concerning coins and pottery found in the area of the *dokhma* (Nanji & Dhalla 2008; Prabhune & Sathe 2013).

Sanjān is located on the north bank of the Varoli River, a rocky stream which has its origin about 20 km south-east in the hills of Thana and debouches into the Arabian Sea. The vicinity to the coast and the location on a creek was ideal for anchorage of sea-going vessels and connection with the hinterland (Nanji & Dhalla 2008: 35). The importance of maritime trade for Gujarāti port cities made their *bandar* (port) the centre of the urban area, which developed around it. According to the quantity of wares found in the area near the shore in Sanjān, the

¹⁸ Cf. Whitehouse & Williamson 1973.

¹⁹ Malekandathil 2002: 156.

²⁰ Malekandathil 2002: 157.

²¹ Cf. Pulleyblank 2020: 429; cf. also Menant 1898: 10 and Tavadia 1944: 310.

²² Evidence of Indian presence in Iran can be also found in the Buddhist sources in the 3rd century or in some influence of Indian art on Sasanian reliefs (cf. Palladino 2017a).

embankment and the port registered a dense population. The genuine Zoroastrian area is indeed identified with the *dokhma*, the so-called ‘Tower of silence’, where corpses were exposed, and the flesh was stripped by carrion-eating birds; only Zoroastrians had access to this area. The ceramics found in the mortar of the building indicate a date between the 10th and the 12th century for its construction (Nanji & Dhalla 2008: 42). Probably, Zoroastrian people started a significant migration towards Sanjān in 7th to 8th century, after the Arab conquest of Iran, but others followed in the next centuries: ‘[...] there is every likelihood that there may have been several such subsequent migrations after the settlement was established and that the numbers of Zoroastrians grew large enough to necessitate the construction of structures such as the *dokhma*.’²³

The excavations at the *dokhma* site brought up different levels of coins and pottery, which show the various periods of activity of the building. For instance, the majority of coins belongs to the Gujarāt Cālukya and Yādava, Rāṣṭrakūṭa, Amirs of Sindh, Gadhiya (Indo- Sasanian coins), some to the Delhi and Gujarāt Sultans, one (No. 14) is Abbasid-Iranian.²⁴ In particular, the presence of coins that could be dated 6th to 8th century with fire altars leaves no doubts about the above-mentioned intense trade with Iran in Sasanian (and early Arab) times.²⁵ Then, the discovery of pottery from West Asia and Far East highlights the central role of Sanjān in the maritime trade in the Indian Ocean (Nanji & Dhalla 2008: 43). For instance, there are some luxury wares that can be dated from the early 9th to the 10th century (Nanji & Dhalla 2008: 49). Archaeologists noticed that ‘there is a tremendous increase in the volume and range of traded ceramics from the eighth and ninth century onwards with the most prosperous phase extending up to the mid-thirteenth century.’²⁶ On the contrary, there is no evidence of a 15th century level in trenches and pottery. Scholars had immediately thought that the raid of Sanjān, which is mentioned in the *Qeṣṣe-ye Sanjān*, could have been an historical event, which may have happened earlier; yet, the human remains in the *dokhma* do not show any sign of massacre (Nanji & Dhalla 2008: 50). According to the *Qeṣṣe* (vv. 225- 229; cf. Williams 2009: 99) Parsi people left the city of Sanjān and dispersed all over India. In particular, they are said to have moved to Bānkānir, Bharuch, Baryāv, Anklesar, Kambāyat and to Nāvsāri, where they brought the Irān Shāh, their sacred fire. From the evidence of the excavations, it seems that at some point the fame of the port of Sanjān declined and many Zoroastrians left the city; many reasons could have led people to move away. The *Qeṣṣe* states that ‘From those days in the city of Sanjān

23 Nanji & Dhalla 2008: 50.

24 Cf. Prabhune & Sathe 2013: 46.

25 Sasanian or Abbasid-Sasanian coins with a partial legend and a fire altar: No. 10 – coin with fire altar, 6th century onwards (Prabhune & Sathe 2013: 39); No. 27, 28 – coins with fire altars, 6th century onwards, even if they are corroded and damaged (Prabhune & Sathe 2013: 42); No. 55 – coin with fire altar, 6th century onwards (Prabhune & Sathe 2013: 46). Indo-Sasanian coins (Gadhiya) can be dated from 8th to 11th century (Nanji & Dhalla 2008: 43).

26 Nanji & Dhalla 2008: 53.

/ none of the *dastūr* s' houses have remained' (v. 232; Williams 2009: 101); historically, not all the Parsi people left Sanjān, because the *dokhma* was used until 1410-50 (Nanji & Dhalla 2008: 54). In any case, Sanjān apparently lost its reputation as a Zoroastrian centre at some point; in fact, not even the *Revāyāts* ²⁷ mention the port city.

The material evidence uncovered in Sanjān opens up new perspectives on the settlement of Zoroastrians in India. The above-mentioned sea trade contacts between Iran and Gujarāt during Parthian, and especially Sasanian times are historically well documented.²⁸ At that time, Sanjān, thanks to its optimal geographical position, may have been a pivotal trade centre. Furthermore, epigraphic records²⁹ testify to its existence even before the 7th century. Nagarjunakonda inscription of Abhira Vasushena (278 AC) mentions the city of 'Sañjayapura', ruled by the Yōnājis (perhaps 'Yādavas')³⁰; therefore, Sanjān could perhaps be dated back to the 3rd century (cf. Sircar 1963: 199). For this reason, we may assume that Zoroastrians already knew about this city and moved to Sanjān intentionally. The primary occupation of the Parsis must have been trade and handicraft and they must have had a good knowledge of sea- routes. The above-mentioned following dispersal to Bharuch and Kambāyat, big trading ports, supports the hypothesis of a migration based on trade reasons (Nagarsheth & Chilleriga 2009: 42-43). Moreover, the records of the family names show that the majority of them was related to trade (Nagarsheth & Chilleriga 2009: 112).

The *Qeṣṣe-ye Sanjān* (v. 110; cf. Williams 2009: 76-77), however, points to the Muslim oppression as the cause of the Zoroastrians' getaway from Iranian lands, and the Parsi tradition has generally adduced this motivation. Bhathena (1944: 3) and Wink (2002: 104-108), on the contrary, support the idea that rather than an escape from the persecution by the Muslim rulers, they followed mercantile interests: the Arab expanding dominion in the Persian Gulf and their monopolisation of trade could have led the Zoroastrians to find new routes.³¹ Therefore, it may simply have been a readjustment of commercial patterns brought about by the activities of the Arab merchants who began to challenge the Iranian supremacy (Framjee 2003: 7). This theory is endorsed by the fact that Zoroastrians were compared with Christians and Jews under the Arabs, i.e. they were not forced into conversion; if they refused to convert or let their children

²⁷ The *Revāyāts* are a series of exchanges between Indian and Iranian Zoroastrians on ritual matters and customs. The first one is dated 1478 CE.

²⁸ Cf. also Nanji & Dhalla 2008: 53.

²⁹ Williams (2009: 51) mentions the inscriptions of Buddhavarśa (671 CE), Amoghavarśa (871 CE) and the Chinchani Copper Plates (926-1053 CE).

³⁰ The mention of foreign rulers for the city of Sanjān is very informative. Even if they are not Persians, the openness of the city to foreign groups is a relevant piece of information.

³¹ Hinnells (2015: 157) wrote: 'It has generally been assumed that the Parsis fled from Iran because of religious persecution but recent excavations demonstrating there was a long-standing trade between Persia and north-west India, in particular with Gujarat, notably the port of Sanjan, suggest that trade was a major factor in the gradual development of the Parsis in the region [...]'.

become Muslim, they would pay a poll-tax. Apparently, they were free to profess their faith (cf. Nariman 1935: 169). Moreover, the 10th century Chinchani copper plates report that during the reign of Indra III (915-28 CE) a certain Madhumati, the Sanskritised form of Muhammad, received all the territorial division of 'Saṁyāna'. This means that during the 10th century Sanjān was ruled by a Muslim governor. In the 10th century the migrants must have been already settled and integrated, under a Muslim governor. Then, the inscriptions mention the various communities living in Sanjān: this testifies to the cosmopolitan character of the city, which is confirmed by the accounts of the travellers and other Indian inscriptions. This evidence is also borne out by archaeological data.³² This new perspective significantly changes the picture of the Parsis' migration and, consequently, the context of their literary production. If they were not forced into an extemporaneous getaway, and probably they already had some acquaintance with the environment in which they were moving, their integration must have been facilitated.

1.3 The *Qeṣṣe-ye Sanjān*

1.3.1 The Poem

The Parsis' traditional account on the migration, the *Qeṣṣe-ye Sanjān*³³, is the product of the Parsi community in late 16th century. The poem, originally written in New Persian³⁴ in 1599 CE by Bahman Kay Qobād Sanjāna³⁵, narrates the persecutions Zoroastrians had to face in their homeland and their decision to move eastwards towards India, becoming the community of the Parsis. More precisely, this account narrates the escape of the Sanjāna family, to which the author belonged, the journey by sea and settlement in Gujarāt. In the past centuries, scholars have tried to establish a precise date for the landing in Sanjān on the base of the *Qeṣṣe-ye Sanjān*. The biggest dispute has been between the 8th century, supported by the tradition of the Gujarātī manuscripts and the scholar Modi (1933), and the 10th century, supported, for instance, by Hodivala (1920b).³⁶ The calculation was made on the basis of the round figures given in the poem: the starting point of the migration, according to the *Qeṣṣe*, was the defeat of Yazdegerd

32 Cf. Sircar 1963: 47; quoted also in Nanji & Dhalla 2008: 51–52.

33 The translations of this poem into English are numerous: for instance, Hodivala 1920a: 92 sqq.; Eduljee 1991; Boyce 1990.

34 The Persian text was later translated into Gujarātī; the latter is probably the most known version of the *Qeṣṣe-ye Sanjān* among the Parsis, because a higher number of Parsi people could read Gujarātī rather than New Persian. Even the translations into English gained considerable popularity (Williams 2009: 7). The New Persian version was written by a Gujarātī native speaker, but in a classical Persian metre; this represents a unique example. Williams (2009: 16) describes it '[...] as a Zoroastrian text written in a classical metre of Persian literature, the QS has a doubly hybrid status as a work of non-Muslim religious literature composed in India by an author whose mother-tongue was Gujarati.'

35 The author was from a notable family of *dastūr* s, a well-educated priest: the references in the text are not drawn from folklore, but from religious and literary sources. The poem is a *masnavi*, like Nezāmi's *Khosrov o Shirin*, but it is a non-Muslim hybrid composed in India (cf. Williams 2009: 17).

36 For a complete excursus on the different theories, cf. Williams 2009: 207 sqq. The traditional date proposed for the landing in Sanjān, based on Gujarātī manuscripts, is 772 Vikram Saṁvat. Modi (1933: 132) placed it in 785 CE; Hodivala (1920b: 70) claimed that the year 772 Vikram Saṁvat was a misreading of 992 Vikram Saṁvat.

III, the last Sasanian king, by the Arabs. The historical battle of Nehāvand took place in 642 CE. After that, according to the poem, Zoroastrians stayed a hundred years in Kuhestān, and then moved to Hormuz, in the southern coast of Iran, and remained there for fifteen years. Then, they spent nineteen years on the island of Diu / Div and they were forced to leave again. The *Qeṣṣe* does not specify the reason why they had to leave again; it only states that they were rejoiced to set forth again, so something must have happened there, perhaps another persecution or difficulties with the climate (Paymaster 1954: 6). Finally, they moved to the Indian mainland and they eventually landed at the city of Sanjān and settled there with the approval of the local ruler, king Jādi Rāṇā.³⁷ The latter asked the Zoroastrians to present the principles of their faith (v. 153, Williams 2009: 84–85; cf. also section 1.4) and a *dastūr*, a high priest of the community, gave a speech about their religious customs. Then, the Hindū king imposed the newcomers some conditions, namely the adoption of the Indian dresses by women (v. 156, Williams 2009: 84 sq.), disarming (v. 157, Williams 2009: 84 sq.) and the attention to marriage policies (v. 158, Williams 2009: 84 sq.).³⁸ Following these rules, they would integrate and be accepted by the Indian, and specifically the Hindū society. One of the conditions concerned the language:

*zabān-e shahr-e irān dur dārand zabān-e
molk-e hendi rā berānand*

They shall give up the language of Irān and
speak the language of the land of Hend.

v. 155, Williams 2009: 84 sq.

This obligation is significant, because it represents a first justification of the adoption of Indian languages, i.e. the necessity of integration. Even if the *Qeṣṣe-ye Sanjān* is not an historical document and the account of the migration is rich in mythological elements, the fact that this rule is present in the list is informative about the symbolic meaning of the adoption of Indian languages by the Parsi community. Palsetia (2001: 13) wrote that ‘[...] the Parsis’ adoption and use of the languages of India was the most conspicuous example of their assimilation.’

According to the poem, after the king’s consent, they settled in Sanjān, where they installed their sacred fire, the Irān Shāh, and lived in peace for seven centuries. Then, they moved to other cities of Gujarāt. At some point, in more recent times, the Muslim Sultan Mahmud Shāh and his troops invaded Sanjān and the Hindū ruler of the city invited the Parsis to join the army and defend the land. The battle was a carnage and after a first victory, the Hindū king was killed

37 Scholars have discussed about the figure of king Jādi Rāṇā and tried to identify him with some kings of Gujarāt. In particular, it has been pointed to Jayadeva (or Vajjadadeva) of the Silhāra dynasty (cf. for instance Hodivala 1920b: 77). Both Modi (1933: 45) and Paymaster (1954: 6) came to the conclusion that Jādi Rāṇā may have been just a titular name, an appellative to designate the ruler or governor of Sanjān under the King of Gujarāt. As a matter of fact, the number of legends about Jādi Rāṇā is so high that it is difficult to distinguish between mythological elements and historical facts (cf. Nanji & Dhalla 2008: 35).

38 The most curious of the imposed conditions has always been the prohibition to celebrate marriages during daytime, but only at night. Williams (2009: 177) proposes a convincing solution for the translation of the unclear passage, that Zoroastrian spouses could have intercourse only within marriage: ‘[...] when they perform the noble act of children, on that night they should be married’.

and the Parsis had to set forth again. They took their sacred fire to Bahārut and stayed there twelve years. Finally, the Irān Shāh was brought to Nāvsārī, its final settlement.

1.3.2 The *Qeṣṣe-ye Sanjān* as a Symbolic Journey

It has been already mentioned that in 19th and 20th centuries, scholars have considered the *Qeṣṣe-ye Sanjān* a purely historical text, trying to deduce genuine historical data from it. In this way, it has been underestimated as a religious poetry: ‘In order to understand it [...] one must read it with the tools of literary, religious and social, as well as historical, criticism.’³⁹

The nature of the text can be drawn starting from the definition of its genre: in Persian literature, the word *qeṣṣe* is used to indicate a ‘text’ or a ‘narrative’, without any implication of facticity on the one hand or of pure fantasy on the other.⁴⁰ This, once again, fits into the category of historico-mythological Indian narrative, neither historical as western scholars intend it, nor completely a work of inventiveness. The aim to treat the text as an historical account has led to a problem of credibility of it,⁴¹ since very little of the events presented in the story can be verified. Williams (2009: 218) properly states:

[It] is not, and was not intended to be, a historical work, it may be better seen as a mirror of Parsi self-understanding of the 16th century. There is a whole literary genre of works which is known in Europe as ‘Mirrors for princes’ (Fürstenspiegel) [...]. Such works were texts for rulers and their ministers to contemplate, whereby they might readily see the moral and political advice given by the author as directly applying to their own times and concerns.

This is also confirmed by the remarkable presence of the author in the poem; in fact, Bahram was taking care of the interests of the Sanjāna priests, to whom he belonged, in 16th century Nāvsārī.⁴² Rather than the plausibility of events, the mythologised story of the *Qeṣṣe* is important for the Parsi community’s interests and identity in India⁴³ and it is an effective indicator of their self-perception of the migration.⁴⁴ Moreover, it is useful to express the Parsis’ attitude towards other social Indian groups, since it also draws a picture of the Parsi identity in Indian society (Axelrod 1980: 152). As a matter of fact, such events as the ones described in the *Qeṣṣe* ‘shape

³⁹ Williams 2008b: 16.

⁴⁰ Cf. Williams 2008b: 15.

⁴¹ Especially Bhathena (1944) insisted on the inconsistencies presented in this poem, defining the *Qeṣṣe-ye Sanjān* ‘a palpable falsehood’. It is clear that he misinterpreted the final aim of the text.

⁴² Cf. Williams 2008b: 26.

⁴³ Cf. Williams 2009: 227.

⁴⁴ Cf. Hinnells 2008.

community identity and their memory is generally carefully preserved, but precisely because of their importance the stories can be subject to later “elucidation”.⁴⁵ Zoroastrian people coming from Iran integrated into a new context and had to introduce themselves in the thriving cultural milieu of trading Gujarāt. Therefore, ‘[...] the purpose of this story is to articulate a collective memory of survival and evolution in a memorable poem, not to transmit a historical record of the past, as we conceive it in modernity.’⁴⁶ The mythological episodes here ‘[...] provide a cultural view of historical processes.’⁴⁷ The *Qeṣṣe-ye Sanjān* had an inspiring potential on the Parsi community and its story is sung in the Gujarātī *Garbas*, which are group songs and dances.⁴⁸ Furthermore, its symbology was so meaningful to the community, that the complete story has been reported in the *Qeṣṣe-ye Zartoshtiān-e Hendustān* by Shāpurji Maneckji Sanjana (1735–1805).⁴⁹

The *Qeṣṣe-ye Sanjān* presents many characteristics of a religious myth. Williams has shown that the poem follows a threefold structure,⁵⁰ which reflects the typical Zoroastrian eschatological-soteriological scheme and must have sounded familiar to Parsi people. It mirrors, for instance, the threefold phase of Ahura Mazdā’s creation: the proper creation (MP *bundahišn*), the mixture (MP *gumēzišn*) and the resolution (MP *wizārišn*).⁵¹ In the *Qeṣṣe*, three tyrants annihilate the good religion, three times people are forced to leave and three times the good religion finds its place and is restored.⁵² Any time the Zoroastrian religion is in danger and the situation leads to a critical turning point, according to the Zoroastrian positive eschatology, the victory and restoration of the good religion follow.⁵³ Even the reassurance to king Jādi Rāṇā by the Zoroastrian priest carries a threefold structure of affirmation of cooperation between

45 Hinnells 2008.

46 Williams 2008b: 17.

47 Axelrod 1980: 152.

48 Cf. Nanavutty 1980.

49 For the text and the translation of this poem, cf. Modi 1933 and Cereti 1991.

50 Cf. Williams 2008a: 19, 2008b: 25, 2009: 26–27 for the complete discussion of the threefold narrative of the *Qeṣṣe-ye Sanjān*.

51 Cf. Williams 2008b: 24; Williams 2009: 24.

52 Cf. Williams 2008b: 50.

53 ‘Each crisis turns out to yield benefit: the storm results in the consecration of the *āteshbahrām* who becomes their “King of Irān”; the encounter with Jādi Rāṇā confers on them a site for Sanjān and for their fire-temple; the ordeal of battle against the forces of Sultan Mahmud repays the old debt to Jādi Rāṇā for the granting of asylum, as Zoroastrian warriors’ blood is mingled with the Indian earth in defence of the “Hindu” interests’ (Williams 2009: 223).

political and religious power, starting with Zaratuštra and king Vištāspa.⁵⁴ Three was also the number of the establishment of the Parsi presence in India:⁵⁵

1. The symbolic enthronement of the Irān Shāh *āteshbahrām*: the sacred fire, the king of Iran, was installed in Sanjān and then permanently moved to Nāvsārī. After the death of the last Sasanian sovereign, Yazdegerd III, the sacred fire became virtually '[...] the newly restored Iranian monarch of the Zoroastrians.' Furthermore, '[...] the Irān Shāh fire signifies the unification of the Iranian kingship and Zoroastrian priesthood,'⁵⁶ the alliance between politics and religion.
2. When the Hindū kingdom that had welcomed the Zoroastrians was attacked by the Muslim Sultan Mahmud Shāh, the Parsis fought next to the Hindūs to repay their debt; in that very moment, the Persian blood of the foreign immigrants who sacrificed their lives for India mixed with Indian earth. Williams (2008a: 33) noticed that

[...] in these battles there is a libation of blood to the earth of India which is both a chthonic and cathartic rite: it is literally a blood bath, and even more poignantly it is also a scene which would resonate in the Zoroastrian imagination, considering the vivid ancient imagery of the old Iranian religious eschatology.

3. Next to the mythical-historical narrative, there was a historical artisan and mercantile settlement of the Parsis; the aforesaid trading activities probably had a great importance in the dynamics of the migration.

Therefore, they acquired the right to reside on Indian soil, both legitimated by the presence of their king, the sacred fire, and the benevolence of other Indian groups, with whom Persian immigrants fought alongside.

Only after this journey of legitimacy and multi-staged rite de passage, the Zoroastrian immigrants could become the Parsis. In fact, the term 'Pārsī' appears for the first time only in v. 36554 and this is the only occurrence in the text. Williams (2009: 40) states that 'after all their trials and rites de passage, they have finally become a community which is both fully Iranian and fully Indian, yet distinctively "Parsi". The very adoption of the name "Parsi" here seems to suggest a reconciliation with the dislocation and dispossession of the past.' It represents both a process of 'Indianisation' and the reaffirmation of Iranian identity through the installation of the sacred fire; they struggled for their new identity as representative of their tradition but at the same time they had to adapt to the new environment. This itinerary carries a strong

54 The three times in which the alliance between religion and state took place are: Zaratuštra – Vištāspa (v. 77; Williams 2009: 68–69); Ardā Virāf – Ardašir (vv. 84–86; Williams 2009: 70–71); Šāpur – Ādurbād-e Mahrasfand (vv. 89–90; Williams 2009: 70–73).

55 Cf. Williams 2008b: 19

56 Williams 2008a: 27.

symbolic value: ‘Their status is sanctioned by fate and the forces of nature, and legitimised in their loyalty to ‘India’: it is not, therefore merely the outcome of the random contingencies of history’⁵⁷. The rite de passage was completed with the installation of the sacred fire, the King of Iran, in Nāvsārī, city of the author and most important religious centre, where the Parsis’ journey of repatriation ended. The Parsis re-enthroned their king in India and transposed their Iranian identity to the new context.⁵⁸

1.3.3 Building Parsi Identity

The Parsis became part of the Indian society. Even if they had come from Iran, they were incorporated into the caste system. Williams (2009: 228) defines them a ‘virtual caste’. Probably, they still care about their exclusiveness and endogamy because they were inserted in caste-oriented society. According to Mulla (1901: 2 sq.), a caste is ‘any well-defined community governed for certain internal purposes by its own rules and regulations.’ Therefore, the Parsis can be considered an anomalous caste, without any internal stratification. Thanks to the fact that they have always been considered a separate caste by themselves and the others, they have also been able to maintain their distinctive character in syncretistic India.⁵⁹ On the one hand, they have a lot of things in common with high-caste Hindūs, like the concepts of purity and pollution. On the other hand, they have decided to remain outside the caste system by not fitting in any preestablished caste, and this exclusion has preserved their cohesiveness as a peculiar group (cf. Axelrod 1980: 154). In fact, they have always considered themselves Iranian migrants rather than Indians.⁶⁰ This ambivalent status of being officially outside the Indian inclusive caste system and, at the same time, being considered a separate caste, has facilitated their integration: ‘their relationship with India and the other Indian peoples was conditioned by their internalized view of themselves as Zoroastrians.’⁶¹ In some way, they remained orthodox and faithful: their ‘ability to adapt to the social and cultural norms of the Indian setting reflected the extent to which they had successfully integrated into Indian society.’⁶² Moreover, ‘[...] the small size of the community, its capacity to conform and adapt to the beliefs and values of the dominant cultures without compromising their own system of values, have enabled the Parsis to benefit from these “external” relations.’⁶³ For instance, they engaged a dialogue with the

⁵⁷ Williams 2009: 224.

⁵⁸ Cf. Williams 2008a: 37.

⁵⁹ Cf. Writer 1989: 130.

⁶⁰ ‘Though they have been in India for over 1,200 years Parsi Zoroastrians still regard themselves as long-term émigrés from Iran, which remains their spiritual home’ (Hinnells & Williams 2008: 2).

⁶¹ Writer 1989: 129.

⁶² Palsetia 2001: 12–13.

⁶³ Axelrod 1980: 161.

British colonists, while many other Indian communities refused it.⁶⁴ Finally, yet importantly, Parsis have created their own fortune in India, they are generally wealthy and powerful people and they are treated with great respect.

The peculiar position they have acquired in the Indian society is represented by the iconic images of the sugar in milk or a golden ring in milk. The metaphor of sugar in milk is well documented in Parsi folklore and it traditionally dates back to the speech the priest gave in front of Jādi Rāṇā, even if it does not explicitly appear in the *Qeṣṣe-ye Sanjān*: if they were allowed to settle there, they would integrate, as sugar disappears in milk, and, at the same time, they would add sweetness to the mixture. Another image, which is probably a recent gain in folklore, describes the Parsi community as a golden ring in a cup of milk: they would add value to the land, but they would not disturb the other groups, as there is no interaction between gold and milk.⁶⁵ Actually, Parsis have integrated better than other communities into the Indian society. Many others have been absorbed⁶⁶ within it, while they have integrated without mixing themselves: '[...] they are uncertain whether they are the "golden ring" or the "sugar" in the cup of milk, whether they belong to, or are distinct from, the rest of the population of India.'⁶⁷

This kind of approach to the Indian environment has brought up distinctive features in the Parsi community. Williams (2008a: 16) correctly notices that 'Parsi Zoroastrians are [...] doubly anomalous, having at the same time a claim to Iranian and Indian identity, but being neither Muslim or Hindu.' There has always been a strong relation between the practice of Zoroastrianism and the formation of the Parsi culture. These two aspects have influenced one another, but religion has not been the only distinctive feature of the Parsis in India. They have created a peculiar set of symbols which distinguish them from the rest of the Indian society, albeit the same peculiar customs have been the cause of their integration into it. For this reason, '[...] the historical formation of Parsi culture and identity has been a complex process which, at the cognitive level, has given rise to a particular system of conceptions, meanings, and beliefs of which religion is but one component.'⁶⁸

1.4 The 'Sixteen Ślokas'

According to the *Qeṣṣe-ye Sanjān*, when the Parsis arrived in Sanjān, they had an encounter with the local ruler Jādi Rāṇā (vv. 137–223). It is no coincidence that the encounter with the king is the longest single section of the poem (87 verses) and it has been widely reshaped by

64 Cf. Axelrod 1980: 161–162.

65 Cf. Axelrod 1980: 152 sq.

66 For instance, the previously mentioned Śākadvīpiya (or Maga) Brāhmaṇas have been totally absorbed by Hindū society, adhering to the caste of Brāhmaṇas.

67 Axelrod 1980: 162.

68 Axelrod 1980: 150.

folklore, since it represents the first step of the Parsi interaction with Indian society. According to popular tradition, the king and the *dastūr* met on the beach, with the respective associates; they exchanged gifts and negotiated the terms of the newcomers' stay.⁶⁹ This story has acquired a mythical dimension for the legitimization of the Parsis in India. In fact, it represents a symbolic turning point for the new life of the Zoroastrians in India and their process of 'Indianisation'.

First, the *dastūr* presented the Zoroastrian customs, especially in terms of purity laws⁷⁰ and sacred elements. The speech given in front of Jādi Rāṇā highlights the importance of the cow and fire, and the rules of purity for women. It has been pointed out⁷¹ that the *dastūr* touched some topics in his speech, which could have pleased the Hindū king. In fact, they are all common rules, rooted in the common ancient Indo-Iranian customs, which have always been followed by Hindūs and Zoroastrians so far. The Parsi community has a traditional record of this speech in the so-called 'Sixteen Ślokas'. This text is available in Schmidt 1963: 168–189; Bharucha 1933: 20–30; Boyce 1979: 122–123 (partial translation); for a complete list of editions and translations, cf. Schmidt 1963: 158–159. Hodivala (1925) also published the revised version of the *dastūr* Aspandīārji Kāmdinji's translation into Gujarātī.

This text is probably older⁷² than the *Qeṣṣe-ye Sanjān*, but there are serious doubts on the authentic Parsi authorship. The sixteen stanzas are written in Sanskrit and the Parsi tradition claims Nēryōsangh to be their author.⁷³ The importance of Nēryōsangh for the Zoroastrian Sanskrit production is well-known (cf. section 2.1); since the translations into Sanskrit are generally dated starting from the late 11th- early 12th century and scholars believe that the settlement took place around 8th century, he cannot be the same person. Moreover, it will be discussed below that a historical figure called Nēryōsangh may have never existed, but his name has become a kind of label for the Sanskrit translations of the Zoroastrian text. Probably, the Parsi tradition has recorded Nēryōsangh's name in connection to the knowledge of Sanskrit and inserted his figure in a context which presumed the acquaintance with Indian languages. Schmidt (1963: 157) properly states: '[...] Neryosengh's name was the only one kept alive in memory from olden days as that of a master of Sanskrit.' Moreover, in the colophon of some manuscripts (U21, H3, M49, Mf. 67; cf. Schmidt 1963: 159 sqq.) the name Ākā Adhyāru is mentioned as the author of the sixteen stanzas. Boyce (1990: 122) read the *Qeṣṣe* as a historical document and insisted on the fact that none of the first settlers could have composed verses in Sanskrit, since they had just moved from Iran. According to her, the migrating Zoroastrians

69 Cf. Williams 2008b: 28

70 For a specific study on it, cf. Williams 1999.

71 Many scholars have pointed out the fact that the Parsis, in order to be accepted by the Hindū king, had previously become learned in Hindū customs, perhaps during the time they spent in Diu before moving to Sanjān, and that they wanted to impress him (cf. for instance Menant 1898: 13; Nanavutty 1980: 39–40; Framjee 2003: 11).

72 The oldest extant manuscript belongs to the 17th century (Boyce 1990: 122).

73 Cf. Schmidt 1963: 157 and Williams 2009: 229.

would have adopted the Gujarātī language while spending almost two decades on the island of Diu / Div, where Gujarātī was spoken. As a result, they would have been able to present their case to the king in Gujarātī⁷⁴ rather than in Sanskrit.

More probably, however, this text does not originally belong to the Parsi popular tradition, but it has been incorporated from other sources. Khareghat (1920: VI sqq.) states that the content of the 'Sixteen Ślokas' is closer to the customs of the above-mentioned Śākadvīpiya (or Maga) Brāhmaṇas, and that the author must have been at least acquainted with their customs, or perhaps a member of their community. Schmidt (1963: 192 sqq.) reports Khareghat's idea but affirms that the Ślokas would rather have been written by a common Hindū financed by a Parsi. In the Ślokas, there are some elements which suggest the Śākadvīpiya authorship. For instance, the text starts with an invocation to the sun god (stanza 1), while in Zoroastrian writings the first and most important invocation is always to Ahura Mazdā. Moreover, there are other elements which may not be genuinely Zoroastrian, such as the comparison between the *kustī* (sacred thread) and the snake (stanza 3), which is considered one of the most evil creatures in Zoroastrianism. The same comparison can be found in Śākadvīpiya literature (cf. *Bhaviṣya Purāṇa* I, 140, 39; 142, 2-3; 15b).⁷⁵ Finally, the most important aspects of the Zoroastrian doctrine, in particular the dualism of Good and Evil, and key-concepts like Truth, are absent from the 'Sanskrit Ślokas'. Therefore, I would rather ascribe this text to the Śākadvīpiya tradition and propose that it may be contemporary to the *Bhaviṣya Purāṇa* at the latest. Dating the Purāṇas, and in particular the *Bhaviṣya Purāṇa*, which is a relatively recent and composite text, represents a big issue; its most ancient section, to which the Śākadvīpiya texts belong, may have been composed between 6th and 12th century (cf. Hazra 1975: 169 sqq.). In any case, the 'Sanskrit Ślokas' are presumably more ancient than the 16th century *Qeṣṣe-ye Sanjān*.

2 Translations of the Avesta in India

After the arrival and settlement of the Parsis in India, and a plausible period of acquaintance with the new environment, the community started producing Sanskrit translations of the Avestan and Pahlavi texts. In the headings of various manuscripts, we read that the author of these translations is Nēryōsangh Dhaval. However, he seems to be more a legendary figure than a historical one (cf. section 2.1). Moreover, the dating of the Sanskrit translations is uncertain. Bharucha (1906: VII) records that manuscript H₁,⁷⁶ now unfortunately lost, provided both Sanskrit and Old Gujarātī portions of various texts and had the date AY 784 (1415 CE). Therefore, in the 15th century the Sanskrit translation was already existing and copied. Since H₁ is the oldest

⁷⁴ Cf. Boyce 1990: 166.

⁷⁵ Cf. Palladino 2018: 167–172.

⁷⁶ Cantera (2014: 145) refers to this manuscript as H₂.

recorded bilingual manuscript with a Sanskrit version, 1415 CE is the *terminus ante quem* for the production of the Sanskrit translation. Earlier evidence of Sanskrit employed in Zoroastrian texts comes from the colophons of three manuscripts copied by Mihrabān Kayhusraw: the Pahlavi codex MK, copied in Thānā, in AY 691 (1322 CE);⁷⁷ 510, copied in Khambāt, in AY 692 (1324 CE)⁷⁸ and the manuscript 4600, copied in Nāvsārī in AY 692 (1323 CE),⁷⁹ although the colophon of the latter only survives in copies of 4600. These three manuscripts were copied by the above-mentioned Mihrābān Kayhusraw, when he was invited from Iran to Khambāt in the first 14th century by the Zoroastrian layman Čāhil Sāngan. The name of the scribe appears in colophons written between 1321 and 1351 CE.⁸⁰

The starting date for the redaction of the Sanskrit version of the *Yasna* is unknown. It seems plausible that the *Yasna* was translated at the same time as the other texts. One of the oldest extant manuscripts, ms. 677, which has been studied in detail by Goldman (2018), can be dated around 15th century. The dating is based on the quality of the paper and paleographical features (cf. Goldman 2018: 9 sq.). Cantera (2014: 147) notes that the Avestan text in the manuscripts with the Sanskrit translation belongs to a different tradition from Mihrābān's manuscripts of the Pahlavi *Yasna*. This means that the Sanskrit tradition in India is probably prior to Mihrābān's journey to India. Cantera proposes that the fact that the text of the Sanskrit version is not homogeneous suggests that the translation was carried out by different learned priests. Moreover, he hypothesises that the translations into Sanskrit may have started before Mihrābān's advent and completed after it, i.e. after the early 14th century, on the basis of the ms. 672. According to Cantera (2014: 147), the connection between Mihrābān and the Sanskrit tradition lies in the fact that an original fragment by Mihrābān was joined to fol. 68r⁸¹ of ms. 672,⁸² without any overwriting. This may prove that the fragment was joined before the copying of the manuscript.

According to the information given by the manuscripts, and assuming that the most significant migration flow took place during the 8th century, we must presume at least a couple of centuries of interaction between the immigrating Parsis and their Indian host society. The Parsis would have conformed to the phenomenon of Sanskritisation (cf. section 2.3). On this basis, we may assume that the first significant part of this process may have taken place around the 11th to 14th century.

77 Cf. Hintze 2017: 145–146.

78 Cf. Cantera 2014: 144.

79 Cf. Cantera 2014: 144. The date corresponds to 1323 CE.

80 Cf. Hintze 2017: 146.

81 The image of the folio is available in Cantera 2014: 377 and on ADA (<https://ada.geschkult.fu-berlin.de/>). Mihrābān's fragment is joined between Y 8.9 and Y 9.1.

82 Cf. chapter 3, section 2.

The production of Sanskrit texts continued in 16th century. The most important copyist of this century, Āsdīn Kākā, who was learned in Pahlavi and Sanskrit, composed in Sanskrit and Gujarātī the *Čim ī kustīg* (1547 CE) and in Pazānd and Sanskrit the *Škand Gumānīg Wizār* (1569 CE). He was from Nāvsārī, but he spent some time in Khambāt and presumably went to Bharuch to study Pahlavi and Sanskrit.⁸³ Bharuch and Nāvsārī were important centres for Sanskrit writings even in the next centuries: the *dastūr* JāmāsĀsā, who was the instructor of many other priests of the Sanjāna lineage, travelled between the two cities at the beginning of 18th century.⁸⁴ His merit is to have collected a great number of manuscripts. His collection included various Sanskrit manuscripts, like the ancient 671.⁸⁵ In the same years, the Sanskrit version of the *Yasna* was widely circulating in Nāvsārī, thanks to the renewed interest in exegetical manuscripts: JāmāspĀsā's son Jamšēd copied a manuscript with the Sanskrit translation in 1743 CE (ms. 655_J*, up to Y 44.3) and a second one in 1771 CE (ms. 665_TDA2, up to Y 54); Mānek Behrām Dārāb Sohrāb Mānek Pēšōtan copied in 1726 CE a manuscript of the *Yasna* with Sanskrit translation (ms. 650_K7, until Y 56.27); his son, Šāpur Mānek Behrām, prepared another copy of it for Anquetil-Duperron (ms. 660, which is included in the present edition; cf. chapter 3, section 2).

2.1 Nēryōsangh and His Authorship

The Parsi community drew a profile of Nēryōsangh Dhaval as a learned priest, a charismatic leader and an excellent scholar. It has already been mentioned that a later Parsi legend identifies Nēryōsangh with the spokesman of the community who, in the *Qešse-ye Sanjān*, dialogues with king Jādi Rānā and installs the sacred fire, even if his name is never mentioned in the poem.⁸⁶ Therefore, Nēryōsangh has immediately been associated with a mythical dimension. Moreover, according to the lineages of Parsi families, four of the five main families, namely Sanjāna, Bhagaria, Gōdāvra and Bharucha trace their lineage back to him (cf. Kotwal 1990: 166 and Azarnouche 2014: 90).

The tradition ascribes to him the translation into Sanskrit of the *Yasna*,⁸⁷ many *Khorde Avesta* texts, a small piece of the *Vidēvdād*,⁸⁸ the *Ardā Wīrāz Nāmag*, the *Dādestān ī Mēnōg ī Xrad* and the *Škand Gumānīg Wizār*.⁸⁹ Moreover, the original composition of the aforesaid 'Sixteen

83 Cf. Cantera 2014: 153.

84 Cf. Cantera 2014: 178 sq.

85 On this manuscript, cf. chapter 3, section 2 and appendix K.

86 Cf. Kotwal 1990: 172, fn. 4; Goldman 2018: 4; Schmidt 1963: 157; Williams 2009: 229.

87 The most important and complete editions of the Sanskrit *Yasna* are Spiegel 1861 and Bharucha 1910. Many other scholars have worked on single sections, like Harlez 1882; Mills 1910, 1912; Unvala 1924; Dehghan 1982. Cf. chapter 3, section 1.

88 Cf. Unvala 1925; Mirza 1969.

89 Cf. Degener 1991.

Ślokaś' is also attributed to him. His name is mentioned in several manuscripts with the Sanskrit translation, including some of the *Yasna*. For instance, in ms. 672, fols. 1r-1v:

<i>idaṃ iḡśṇijaṃda pustakaṃ māyā nirīosaṃghena dhavalasutena pahlavījaṃdāt saṃskratabhāṣāyām avatāritaṃ</i> (Text and translation by Goldman 2018: 2)	The manuscript of the Yasna's zand was translated from the Pahlavi zand into the Sanskrit language by me, Nirīosangha, son of Dhaval.

In spite of this explicit attribution of the translation to Nēryōsangh, scholars have noticed that the manuscripts contain the work of different authors. Spiegel (1861: 12) postulated that the translators of the *Yasna* were at least two, since the first part, which he ascribes to Nēryōsangh, ends with Y 47.89. Humbach (2003: 202) indicates Y 48.3 as the point in which the style and technique deteriorate up to the end of the translation with Y 57. The scholar also suggests that the first translator was prevented from completing his work, perhaps because of illness or death. Anquetil-Duperron (1771: 74) considers Nēryōsangh and Ōhrmazdyār to be the authors of the Sanskrit translations. According to Kellens (1998: 463):

Anquetil rapporte que la tradition persie identifie le premier traducteur comme Neryosang fils de Dhaval, le second comme son cousin Ōhrmazdyār fils de Rāmyār, et situe les deux hommes trois cents ans plus tôt, donc entre 1455 et 1471. Cette datation est inacceptable. Geldner (G50, P XXXIIb sq.) reproduit à ce sujet les supputations concordantes de West (lettre privée) et de Darmesteter (ZA I CXII sq.). Non seulement des traductions sanskrites du Xorda Avesta et de livres pehlevis existaient déjà vers 1410-1415, mais un copiste du Gōšt ī Fryān s'identifie en 1397 comme le descendant à la huitième génération d'Ōhrmazdyār. Selon que l'on postule un intervalle de vingt-cinq (Geldner, d'après West, P XXXIIIa) ou de trente ans entre les générations, on situera le second traducteur aux alentours de 1160 [...] ou de 1200.

The above-mentioned idea of a two-phase translation into Sanskrit (before and after Mihrābān's travel to India), or simply the broad timeframe in which the translations were produced, implies a higher number of authors. Hodivala (1920b: 244 sqq.) thought that Nēryōsangh was the original model of style, which was later adopted and imitated by others. It seems more plausible that his name was used to represent symbolically the translator of the Zoroastrian texts into Sanskrit. Azarnouche (2014: 91) convincingly states: '[...] la mention de son nom fait davantage penser à un « label d'authenticité » qu'à celui d'un véritable auteur.' It seems definitely more believable that different translators, in the same area of South Gujarāt, carried out the translations into Sanskrit and labelled them with Nēryōsangh's name to confer authority and a sort of mythical dimension.

Even the scholars who have tried to date Nēryōsangh as an historical figure have proposed a

range of dates from the early 11th to 15th century.⁹⁰ These suppositions clearly correspond to the aforesaid timespan for the Sanskrit translations, registered in the colophons. For this reason, it is preferable to refer to Nēryōsangh not as a specific historical figure, but as the name of an anonymous group of priests who, from the 11th to 16th century, compiled the translations of the different texts. In a sense, all these authors have merged into Nēryōsangh's figure for the Parsi tradition. Unfortunately, the scarcity of information and the uncertainties about the history of the Sanskrit versions of the Zoroastrian texts have led scholars to speculate on it, without any further clear evidence. Moreover, some of the manuscripts mentioned by previous scholars are now at unknown locations (cf. Hintze 2012). However, it is not possible to leave the dating of the translation out of consideration. In fact, the peculiar contrived language employed for the Sanskrit translations cannot be dissociated from the context of its production.

Nēryōsangh is also accredited with the rendering of Pahlavi into Pāzand, i.e. Pahlavi in Avestan script. Thus, the ambiguities generated by the arameograms of Pahlavi were resolved. Azarnouche (2014: 82) presents it as the Indian solution to the problems of Pahlavi. Since the rendering in Avestan letters was a form of interpretation, the new script was known as 'pa- zand', literally 'by interpretation' (cf. Boyce 1979: 169). Some manuscripts in Pāzand (and Sanskrit), for instance those of the *Ardā Wīrāz Nāmag* and the *Škand Gumānīg Wizār*, report that they were written with the Avestan letter instead of Parsi (Pahlavi) letters to facilitate the understanding (cf. Rezāi Bāghbīdī 2012: 2 sq.; Goldman 2018: 3).

Finally, there is one last and perhaps the most obscure piece of information about Nēryōsangh and the Sanskrit translation to discuss: what was the purpose of the translation of Zoroastrian texts into Sanskrit? Why has the figure of Nēryōsangh been elected as the promoter of the Sanskrit language and the mediator with the Indian new environment? Who were the readers? Most probably, Nēryōsangh, or many learned *dastūr* s who composed the Sanskrit translations, were felt to be the mediators between the Zoroastrian tradition of Iran and the Indian milieu. Nanavutty (1980: 41) postulated that those translations could be for the benefit of the Hindū scholars of the time. Was it perhaps a way to present the Parsi community to the Hindū Paṇḍits and, above all, to the Hindū court? We know that later, in the 16th century, the *dastūr* Meherjī Rāṇā visited the Moghul court and dialogued with Emperor Akbar. The Sanskrit translations, however, had began earlier than the multilingual and interreligious interest of Moghul court. Nevertheless, north-western India had already experienced the aforesaid presence of syncretistic cults like the Śākadvipīya one, and even of transcultural ruling dynasties like the Kuṣāṇas. Therefore, we may suppose that different communities, with different cultural and religious traits, had already engaged a dialogue in north-western lands.

The Sanskrit language probably presented some characteristics which made it an eligible

90 For instance, Führer (1883–1885: 85) writes that Nēryōsangh must have lived before the 12th century CE. Mills (1894: 121) dates his birth around 1600 CE. Haug (1907: 55), like Burnouf (1833: XIV), places him in the 15th century. For an exhaustive discussion of the various dating, cf. Goldman 2018: 3 sq.

language: first, it was relatively accessible to Gujarātī speaking Parsis.⁹¹ Then, the priests who redacted the Sanskrit versions of the Zoroastrian texts must have had a good education in Avestan and perhaps even in Sanskrit, which was a language with similar grammatical and lexical features, thanks to their common Proto Indo-Iranian ancestor. According to Sheldon (2006: 258), ‘his training in Sanskrit was no doubt part of the schooling in India at that time.’ Furthermore, the 11th-12th century was a flourishing period for Sanskrit in Gujarāt. According to Dhalla (1938: 447), Parsi scholars came frequently in contact with learned Brahmins. Nonetheless, the reason of this contact is still doubtful. For sure, we must exclude the aim of proselytism; even Hodivala (1920a: 71) clarifies that ‘Neriosengh Dhaval never wrote for the Hindu people.’ Humbach (2003: 202) suggests that this translation work ‘[...] simply reflects the entrance of the Iranian immigrants into the linguistic domain of Sanskrit.’ The Sanskrit version may have been the product of the acclimatisation of the Zoroastrian culture, a sort of academic exercise in order to master the language that, at that time, was directly associated with the Indian intellectual milieu. In other words, according to Humbach (2003: 210), the translators into Sanskrit were philologists *ante litteram*, who carried out a refined work of Indo-Iranian comparative philology.

2.2 Gujarātī Versions

Gujarātī became the mother tongue of the Parsis after their settlement in India, and they started writing and translating into a form of this language since the 14th century. This history of Gujarātī, according to JamaspAsa (2020), can be divided into three periods, namely an old stage, a middle period and a modern one. The first corresponds to an ancient stage of the language, the so-called Old Gujarātī, which will be discussed in detail later. This period coincides with the timespan in which the Sanskrit translations were produced (10th to 14th century), and in the 14th century we also find the first translations into the vernacular Gujarātī, mainly based on the Sanskrit ones.⁹² Then, with the *Revāyats* and the establishment of the Gujarāt Sultanate, Parsis started writing in New Persian.⁹³ During this second phase, until the 17th century, Gujarātī was influenced by New Persian and Urdu. When the Parsis used their mother tongue, they generally employed the southern version of the language (Surat dialect).⁹⁴ Finally, the use of Gujarātī came back from 17th-18th to 20th century, when it became the main language for all the Parsis. Still, they referred to the southern dialects of Surat and Nāvsārī, rich in Persian terms, and different from the standard Gujarātī. This peculiar stage of the language is known as

91 Cf. Boyce 1979: 168.

92 According to Anquetil-Duperron (1771: 74), mentioned also in Humbach (2003: 201), the Gujarātī version was redacted one century after the Sanskrit one.

93 Cf. Sheffield 2015: 543.

94 Cf. JamaspAsa 2020.

Parsi Gujarātī.⁹⁵ They started translating many works into Parsi Gujarātī; for instance, all the main poems of their tradition, like the *Qeṣṣe-ye Sanjān* and the ‘Sixteen Ślokas’. They started compiling grammars of Gujarātī and a history of the Parsi Gujarātī literature, the *Pārsi Sāhityāno Itihās* by *Pilā Bhikāji Makāṭi* was published in 1949. Another important work, published from 1888 to 1973, is the *Pārsi Prakāś* (‘Parsi Luster’), a chronological account of the events of the Parsi community over that century, mainly based on contemporary newspapers.⁹⁶ Next to the Gujarātī language, even English started to play an important role in the Parsi literary production.

The translations into Gujarātī of the *Khorde Avesta*, *Yasna*, *Škand Gumānīg Wizār*, *Ardā Wirāz Nāmag* were probably carried out in the late 14th-early 15th century. Generally, the Gujarātī text strictly follows the Sanskrit one.⁹⁷ These Gujarātī versions became the reference source for the studies of Parsi scholars, since the knowledge of both Pahlavi and Sanskrit was decreasing among the community.⁹⁸ The oldest manuscript containing interlinear Gujarātī along with the Sanskrit translation is the above-mentioned ms. H1, dated 1415 CE (AY 784), unfortunately lost nowadays. Bharucha (1906: VII) provided a description of this manuscript, which belonged to Hošangji Jamaspji’s private collection in Pune. According to him, this precious trilingual manuscript contained ‘[...] peculiar Avestan chirography, generally correct Sanskrit, and interesting old Gujarati.’ Later translations are dated 16th century and they do not have a Sanskrit intermediary. The Old Gujarātī is the vernacular language employed by the Parsis until the 17th century. It is also called Old Western Rājasthānī because it represented the intermediate stage between the Apabhraṃśa⁹⁹ and the modern Gujarātī and Rājasthānī (Mārvārī). Old Gujarātī was not exclusively used by Zoroastrians; it was also adopted by Hindū and Jaina communities.¹⁰⁰

From the second decade of the 19th century, the translations into Gujarātī of the Avestan and Pahlavi texts started appearing in printed editions. Some of them are very accurate: for instance, the translation of the *Vidēvdād Sāde* into Gujarātī by Ervad Frāmji Aspandīārji Rabaḍi not only provided a word-by-word translation, but also a paraphrase of each Avestan passage, in order to facilitate its reading. Other accurate translations of the ancient texts into Gujarātī were carried out by Tehmuras Dinśāh Anklesariā and Šehriārji Dādābhāi Bharuchā.¹⁰¹ The latter is also famous for his collective volumes of all the Sanskrit writings of the Parsis (cf. Bharucha

95 Cf. Sheffield 2015: 543.

96 Cf. Sheffield 2015: 544.

97 Cf. Hodivala 1920b: 244; Sheffield 2015: 544.

98 Cf. JamaspAsa 2020.

99 According to Tessitori (1914: 21) it is the form of Apabhraṃśa theorised in Hemacandra’s grammar (cf. sections 2.3 and 2.4).

100 For further information on Old Gujarātī and the available Gujarātī manuscripts, cf. appendix L.

101 Cf. Sheffield 2015: 551 sq.

1906, 1910, 1912, 1913, 1920, 1933). These editions are very helpful to have a clear picture of the Parsi exegesis of ancient texts in 19th century.

2.3 The ‘Sanskrit Cosmopolis’ and Vernacularisation

The Sanskrit translations of the Avestan and Pahlavi texts were ostensibly produced in the first centuries of the second millennium and were followed by the translations into Gujarātī from the 14th to 16th century. First, it is quite astonishing that native speakers of Gujarātī (Old Gujarātī at that period) decided to carry out translations into Sanskrit and, at least one century after, into Gujarātī. Some hypotheses on the production of the translations have already been reported. Apparently, whatever the aim of these translations may have been, Sanskrit was felt as a more translocal language.

The aforesaid lack of historical information about the translations into Sanskrit has complicated the study of the redaction of these texts. Nonetheless, some general considerations may be stated. First, the translators must have belonged to a high social class, which could have access to education. In the Parsi context, it seems most plausible that they were part of the priestly environment. In fact, priests traditionally got a higher education and language skills. Laymen financed the priests’ work as translators and copyists, but did not take part in it. Even if the Parsis have always maintained their own traditions and formed a separate ‘caste’ (cf. section 1.3.3), they were inserted in the Indian society and its cultural and educational life. We must assume that some contacts with other communities took place, at least concerning the learning of Indian languages. At some point, they got in touch with the Sanskrit environment and started carrying out some translations employing this language. Sanskrit was considered the cultural language all over India during the first millennium CE. We cannot exclude that the learned priests and scholars of the Parsi community took part in the courtly religious discourse, or at least received some echoes of it. It has already been mentioned that in the 16th century Meherjī Rāṇā was invited at the Moghul court by Akbar, in a general climate of interreligious attitude and tolerance. The 16th interreligious dialogue is mirrored even in the *Qeṣṣe-ye Sanjān*, written in 1599 CE, in which the Zoroastrian newcomers had to explain their faith to the Hindū king and, for doing it, traditionally employed sixteen stanzas in Sanskrit.

During the first centuries CE a renewed interest in Sanskrit was registered, which lasted until the end of the first millennium. Not only Hindūs, but other religious communities started using massively the Sanskrit language. Buddhists and Jainas started developing literatures in Sanskrit, too, and the foreign sovereigns, like the Śakas and the Kuṣāṇas, promoted the use of Sanskrit. Paradoxically, foreign sovereigns coming from central Asia started using Sanskrit as an instrument of power and prestige, while Indians were still using Prakrits.¹⁰² This general ‘Sanskritisation’ was not a phenomenon linked to a specific geographical area, but it had a

102 Cf. Pollock 1996: 204 sqq.

pan-Indian dimension and took place at the same time in different communities. Sanskrit became a transregional language and it somehow replaced the local languages. For this reason, Pollock (1996) refers to this phenomenon as the formation of the ‘Sanskrit Cosmopolis’. The first non-Brahmanical communities to adopt Sanskrit probably belonged to Buddhist schools. The Theravāda Buddhist canon was written in Pāli, which was the language of the first Buddhist writings. Then, presumably around the first centuries CE, some schools started writing in Sanskrit, especially in North-west India. With the advent of the Mahāyāna Buddhism, Sanskrit was broadly used by the authors, and supplanted Middle Indic languages. Renou (1956: 207) defines this Sanskrit as dependent on the original Middle Indic version, since the syntax follows the Pāli one and the morphology seems ‘Sanskritised’. This mixed language has been called Buddhist Hybrid Sanskrit and presents some particular features which cannot be assimilated to Classical Sanskrit. When different Buddhist schools adopted Sanskrit texts as part of their canonical texts, the first Sanskrit grammars were compiled by Buddhist grammarians. The most ancient is the so-called *Kaumāralāta*, named after its author, probably dated 4th century; we have only a few fragments of it, which were found in Turkmenistan (cf. Scharfe 1977: 162; Bronkhorst 2011: 148).

Jainas started writing in Sanskrit some centuries after the Buddhists. The Jaina canon in Ardhamāgadhī and the para-canonical literature in Māhārāṣṭrī formed a homogeneous corpus of texts. The Jaina production in Sanskrit started around the 5th century, with the exception of the *Tattvārtha Sūtra*, which was probably composed earlier.¹⁰³ From the 5th to 8th century, Sanskrit was used next to Prakrit and then it became the main language of the Jaina literary production, especially for commentaries.¹⁰⁴ From the 5th century onwards, Jainas started compiling Sanskrit grammars (cf. Scharfe 1977: 168; Dundas 1996: 138). The most important grammarian belonging to Jainism was Hemacandra Sūri (cf. also section 2.4), who was at the Cālukya court, in Gujarāt, during the 12th century, and was held in great esteem by the sovereign Jayasirinha Siddharāja. He prepared a Sanskrit-Prakrit-Apabhraṃśa grammar, the *Siddhahemacandra*, named after the king and the author.¹⁰⁵ According to the tradition, this grammar was read in front of the court and extolled for its clarity. Apparently, nearly a quarter of the grammar belonged to Prakrit languages, including Apabhraṃśa. On the one hand, the attention still paid to Prakrit and Apabhraṃśa informs us that vernaculars had not disappeared but lived in the shadow of Sanskrit. On the other, this complete work aimed for surpassing the borders of Gujarāt and becoming a pan-Indian grammar of reference.

The cosmopolitan aspect of Sanskrit and its transculturality is supported by many examples.

103 Cf. Bronkhorst 2011: 139 sqq.

104 Cf. Dundas 1996.

105 The description of the compositional process and even the structure of the grammar are reported in the accounts of the lives of the *ācāryās*, like the *Prabhāvakacarita* by Prabhācandra and the *Pradyumnasuri* (1250) or the *Praband-hacintāmaṇi* by Merutuṅga (cf. Bühler 1889: 12 sqq.).

Two are the scholars who have adduced convincing theories in explaining the general Sanskritisation of India during the first millennium: Pollock¹⁰⁶ and Bronkhorst (2011). Pollock (1996, 1998, 2006) coined the definition 'Sanskrit Cosmopolis' for the general adoption of the Sanskrit language all over the area. According to him, this specimen of Sanskrit has nothing to share with the language of the Vedas or the Hindū cult, but it became the language of the political power and public literary expression: the use of Sanskrit became a way to gain consent. Vernaculars were only used for specific documents or business and were therefore relegated to the local sphere. For sure, Sanskrit was not adopted as a lingua franca; in South India, for instance, the language for communication would have been Tamil. Sanskrit was neither superimposed nor it was the result of a political colonisation. Nonetheless, the dominion of Sanskrit language acted as a colonisation and was built on a voluntary cosmopolitanism. In some ways, it reminds the extension and power of the great empires, like the Roman or Persian ones. These empires aimed for the creation of a homogeneous cultural and linguistic flow, which could be immediately identifiable and become the symbol of the empire itself: for instance, the Roman *latinitas* provided a precise model, named it and spread it worldwide. On the contrary, this empire of the Sanskrit language '[...] never conceptualized its own universality.'¹⁰⁷ Sanskrit represented the most suitable language to the purpose of this linguistic globalisation: first, it did not represent any specific political power such as Latin for ancient Rome. Then, it was not associated to a single scripture-based religious cult, but it was used by many different schools. Moreover, it had never been the language for bureaucracy of administration between different areas. Finally, what made Sanskrit the most appropriate language was its exact grammar. Different religious groups started compiling Sanskrit grammars to systematise its rules and make it immortal.

Pollock also establishes a strong connection between the political power and the adopted language: 'The conceptual affinities between the order of Sanskrit poetry, the order of Sanskrit grammar, and the moral, social, and political order are profound indeed.'¹⁰⁸ The imperial language, dignified by a standardised grammar, became the symbol of political justice and ended up with transculturation. As a matter of fact, this process could not have been homogeneous in the vast Indian area: it took place in different modalities, but quite simultaneously. Obviously, it was subjected to different forms of hybridisation with local cultures and vernaculars; this was due to the non-homogeneous character of cultural matters.

While Pollock dissociates this phenomenon of Sanskritisation with the advent of a so-called New Brahmanism, Bronkhorst (2011) reads this pan-Indian adoption of Sanskrit as a reaction to the Brahmanical power at court. Brahmins were invited at court thanks to their astrological, calendrical and ritual skills. Sanskrit had become the official language at court and the Buddhists, for instance, had to defend their interests relying on Sanskrit language. In fact, mendicant

¹⁰⁶ All the following theories are exposed in Pollock 1996, 1998, 2006.

¹⁰⁷ Pollock 2006: 571.

¹⁰⁸ Pollock 1996: 240.

Buddhists needed the donations of the court to sustain themselves. We may assume that they were required to engage in debates with other religious exponents. They probably challenged Brahmins, who were able to secure their place at court, and had to defend themselves in Sanskrit. Therefore, their literature must have been available in Sanskrit. This was probably the starting point for the adoption of Sanskrit, especially in North-west India. As Bronkhorst (2011: 142) correctly notices, '[...] Sanskrit is not the kind of language that is easily adopted for mere convenience.' Since it was the sacred language of Brahmanism, it could not be treated as an ordinary language. For this reason, Buddhists started adopting it systematically and compiling grammars. According to the scholar, the situation was different for the Jains, who adopted Sanskrit later. He postulates that Jains in South India were more dependent upon courts than the Jains in the north. Even if scholars have proposed different theories about this pan-Indian adoption of Sanskrit, and we can just make hypotheses on the basis of the materials we have, a general trend toward the use of Sanskrit in translocal and transcultural environments is undeniable. The Parsi community must have shared the common feeling on the need of adopting the Sanskrit language. High priestly education must have included it to get in line with the literary status of the other communities. Moreover, as we have mentioned above, during the 11th-12th century several Sanskrit materials were available, and grammars, starting with the new *Siddhahemacandra* by Hemacandra, which was compiled and circulated in Gujarāt.

After a period of Sanskrit dominion in India, a revival of vernacularisation took place; it developed especially around the 14th-15th century, but started already in the 11th century. Writers turned again to local languages and made a choice against a larger literary culture.¹⁰⁹ Paradoxically, Sanskrit helped the literisation (which corresponds to the German term *Verschriftlichung*) of local languages in many areas of India. After that, communities chose to use vernaculars and express themselves in the local language which characterised their peculiar features. Pollock (1998: 9) has written about sociotextual communities, who needed a shared literature and a local language which could help their self-definition. Basically, the vernacularisation of the second millennium was the response to the Sanskrit cosmopolitanism of the first one. These particular and local features came to characterise universally some cultures, customs and communities, and this phenomenon took place all over India. In this way, the result was a sort of vernacular cosmopolitanism. Pollock (1998: 32) suggests that this 'Indianisation' included at the same time a cosmopolitan and the vernacular dimension. In Gujarāt, authors started employing Old Gujarātī, and not only among the Parsis, as we have already mentioned. Jains vernacularised the Sanskrit language around the 13th century and obtained the so-called Jaina Sankrit, which apparently was influenced by Old Gujarātī in morphology, syntax and vocabulary (Dundas 1996: 137 sqq.). Therefore, the Zoroastrian literary production in India strictly followed the general trends which interested the South Asian continent. The Sanskritisation and the

successive vernacularisation interested even the Parsi communities, with similar timeframes and modalities. Therefore, this shows once again the Parsi profile of adaptation to pan-India phenomena, even with their foreign Zoroastrian culture.

2.4 Towards the Sanskrit Translation of the *Yasna*. Hemacandra's Grammar and Jaina Influences

Although Pollock's and Bronkhorst's theories on the revival of Sanskrit are both plausible and may be applied to a pan-Indian scenario, the evidence we find in the manuscripts is a strong presence of North Indian cultural features, and the aim of adopting Sanskrit as a mainstream language in a north-western Indian environment is clear.

The Cālukya court, as previously mentioned, was a model of flourishing reign.¹¹⁰ Beyond the military successes and the architectural improvements to the capital city of the reign, Pātan, the Cālukya sovereigns promoted cultural life at court and Pātan became a university city. The previously mentioned Jayasinha Siddharāja started this process of acculturation and was the patron of Hemacandra, who became court poet and gained a large esteem as Jaina *sādhū*. At the same time, the sovereign invited renowned Brahmanical *gurus* at his court as well, and promoted the cultural life, no matter from which cultural environment it was coming from. In this way, he not only secured the intellectual excellence to his court, but indirectly promoted cultural exchanges between different communities in Gujarāt. After the king's death, his successor Kumarāpāla completely fell under Hemacandra's influence, and Gujarāt became a Jaina state. Kumarāpāla was a Śaiva devotee, but he started going to Jaina temples and accepted Hemacandra as counselor at his court. This syncretistic approach testifies again to the multicultural and multireligious environment of north-western India during the 11th-12th century.

It has already been pointed out by Leon Goldman¹¹¹ that Jaina influences are evident even in the formal aspects of the manuscripts containing the Sanskrit translation:

- The most evident Jaina feature pertains to the script; the so-called Parsi-Nāgarī script, which will be explained in detail in chapter 3, section 2.3.1, shares many features with the Jaina Nāgarī.
- Goldman (2018: 43–45) had already pointed out that opening and closing signs belong to Jain, Hindu and Buddhist traditions. In particular, *cakras* (wheels), flowers and a four pointed diagram resembling a flower, very similar to a Jaina *śrīvatsa*, is a symbology that belongs to Jaina iconography, and not to the Zoroastrian tradition.

The religious influences are not only present in the formal aspects of the manuscripts, and they are not only Jaina. Hemacandra and his disciples imposed a Jaina cultural and religious

¹¹⁰ For a detailed description of Cālukya cultural history, cf. Munshi 1954: 69 sqq.

¹¹¹ Leon Goldman introduced this topic in his talk 'Shifting Zands: The Hermeneutics of the Zoroastrian Ritual Tradition in Sanskrit' during the Ninth European Conference of Iranian Studies in Berlin, Germany, 9-13 September 2019.

model over the powerful state of Gujarāt during the 11th-12th century, but the syncretistic cultural environment is present at court, and the intellectual life must have been necessarily based on the encounter of different religious elements. Along with this, Hemacandra's grammar constituted an attempt of reappropriation of the Sanskrit language by a leading community whose historical languages had been Prakrit and Apabhraṃśa. However, some features of Middle Indic languages had already entered Sanskrit at that moment. While Hemacandra's Sanskrit grammar can be included in the classical grammars meant to help reading and composing Classical Sanskrit, the Prakrit section is the most useful to understanding philological-commentarial texts like the Sanskrit translation of the *Yasna*, which was for sure affected by this cultural environment.

3 Conclusion

North-western India has always been a land of cultural exchanges and syncretism. In the area of Gujarāt (and later Mumbai), the foreign community of the Parsis settled and flourished; the process of re-appropriation of their traditional Zoroastrian customs went along with their integration into the Indian society and contacts with other religious communities.

In the 11th century, the Gujarātī society went through a strong revival of Sanskrit and the predominance of Jaina influence at court. The Parsi community underwent a process of accustomisation to the Indian society of that period. All these elements are identifiable in the Sanskrit translation of the *Yasna*, which must be read in both a diachronic perspective of translation of traditional religious concepts and a synchronic perspective of contemporaneous religious, cultural and linguistic features.

Methodology

The edition of Sanskrit *Yasna* 1–8 is part of the Multimedia Yasna (MUYA) Project and the methodology of the present study follows the one adopted by the project. However, since MUYA is editing the Avestan text of the *Yasna*, the tools and the methodological approach have been adapted for the Sanskrit text. The chapter is introduced by a brief description of the extant editions of the Sanskrit *Yasna* (section ??). Then, the Sanskrit manuscripts used for the edition are presented (sections 2 including 2.1 and 2.2.1), accompanied by some specific remarks on their transmission (section 2.2.2) and palaeography (section 2.3). The third section consists in the description of the editorial work (section 3), which includes the transcription process (section 3.1), the collation process (section 3.2) and a focus on the critical apparatus (section 3.3). Finally, some additional remarks on the edited text illustrate few editorial decisions adopted to complete the edition of the Sanskrit version (section 3.4).

The study of the above-mentioned items specifically focuses on the Sanskrit text, chapters 1 to 8. The technical aspects and the tools adopted for the edition of the text are illustrated in the MUYA's introduction to the digital transcriptions and editions, which will be available online soon.¹ Therefore, in the present study, only the original aspects pertaining to the Sanskrit edition are analysed in detail.

1 Editions of the Sanskrit *Yasna*

Editions of the full text or of single chapters of the Sanskrit *Yasna* have appeared in the second half of the 18th and 19th centuries. The starting point is represented by Eugène Burnouf's *Commentaire sur le Yaçna, l'un des livres religieux des Parses* in 1833. This volume is not only fundamental for Indo-Iranian philology and the beginning of Avestan studies, but it also includes the edition, the translation and the comment on many aspects of the Sanskrit text.

Then, in 1861, Friedrich Spiegel published a complete edition² of the Sanskrit *Yasna*. He relied on ms. 672_K6 in Copenhagen, ms. 674_P11 in Paris, and on Burnouf's edition and materials (cf. Spiegel 1861: 14).

In 1882 Charles Harlez published an appendix on the Sanskrit version of SY 11 and SY 28 (*Version sanscrite de Neriosengh. Yaçna XI, et XXVIII*). Between 1892 and 1894, *A Study of the Five*

¹ The transcriptions of the manuscripts and the editions prepared by MUYA will be published online on the MUYA website. The digital transcriptions / editions are accompanied by an introduction on MUYA's methodology and technical tools.

² Spiegel's edition has a different subdivision of chapters, but it includes the full existing text of the Sanskrit *Yasna* up to SY 57. In his edition, the sections which are now conventionally part of SY 57 appear at the end of SY 56.

Zarathustrian (Zoroastrian) Gâthâs by Lawrence H. Mills appeared, and included the Pahlavi and Sanskrit versions of the text. Mills also published *A Study of Yasna I* in 1910, with Pahlavi and Sanskrit translations, and *Yasna XXIX in its Sanskrit Equivalents* in 1912.

In 1910, another complete edition of the Sanskrit *Yasna* was prepared by Ervad Sheriarji Dadabhai Bharucha as the second volume (*Ijīsni*) of his *Collected Sanskrit Writings of the Parsis*. It was based on twelve manuscripts (cf. section 2 below) and on the above-mentioned Spiegel's edition (1861) and Mills's study of the *Gâthâs* (1892–1894).

More recently, scholars have been interested again in the Parsi Sanskrit texts and some editions were published, including *Der Avesta-Text Srōš Yašt (Yasna 57) mit Pahlavi- und Sanskrit-Übersetzung* by Keyvan Dehghan in 1982.

To date, the most complete and relevant publications of the Sanskrit *Yasna* are Spiegel and Bharucha's ones. They are still essential to the study of the Sanskrit text and represent two milestones in the field. Albeit their completeness and importance, the two editions:

1. do not include a systematic critical apparatus, and it is therefore impossible to verify the readings of the manuscripts and the choices of the editor;
2. retain some peculiarities of the manuscripts which are not particularly meaningful, such as the reading *mahirañ*^o for *mihiram* in Spiegel's edited text (for instance, 1861: 24);
3. are not consistent in the edition of the spelling of names or the same expressions in the various chapters.

These three items constitute objective issues that affect the reading and usability of the text. Furthermore, there are additional editorial choices that diverge from the present edition. For instance, Spiegel did not make any distinction between translation and comments (cf. chapter 5, section 1) and included the abbreviations in his edited text (*â* for *ârâdhaye*; *â na mâ pra* for *ârâdhanāya namaskaraṇāya mānanāya prakāśanāya* etc.). Bharucha, who published the edition in *devanāgarī* script, made the distinction between translation and comments, even if the present edition does not always agree with the assignment of the portion of text to one or the other category on the basis of the comparison with Avestan and Pahlavi. On the contrary, Bharucha did not make any difference between the main text and the Sanskrit ritual directions (cf. chapter 4, section 3), which are part of the text flow in his edition.

The work of all the above-mentioned scholars is impressive in relation to their means and the lack of previous studies in the field. The usability of these materials is still unsurpassed, and they advanced hypotheses on the text which have been confirmed by other manuscript readings and scholarly theories. They represent the starting point for the present edition, which aims to integrate all the available manuscript attestations to the edited text of chapters 1 to 8, provide a complete critical apparatus and, in addition, propose an English translation accompanied by a Sanskrit – English glossary.

2 Sanskrit Manuscripts

The manuscripts of the *Yasna* can be classified in three categories: 1. liturgical manuscripts, 2. exegetical manuscripts, and 3. combined manuscripts.³ The manuscripts with the Sanskrit translation belong to the exegetical category. They do not include the Paragnā, the prefatory ceremony to prepare the ritual space and implements, and chapter 0 of the *Yasna*; therefore, the text directly begins with chapter 1. From a formal point of view, the manuscripts containing the Sanskrit version can be divided into two subcategories, the bilingual manuscripts and the trilingual ones:

1. Bilingual manuscripts

They include the Avestan text followed by its Sanskrit translation and added comments to the text (cf. chapter 5, section 1). The Avestan and the Sanskrit portions are intermingled, and each small unit of Avestan is followed by its Sanskrit equivalent and comments. The Sanskrit parts are generally written upside-down in order to maintain the flow of writing on the line: being the Avestan text written right to left and the Sanskrit one left to right, the copyist could save space by turning the manuscript upside-down.

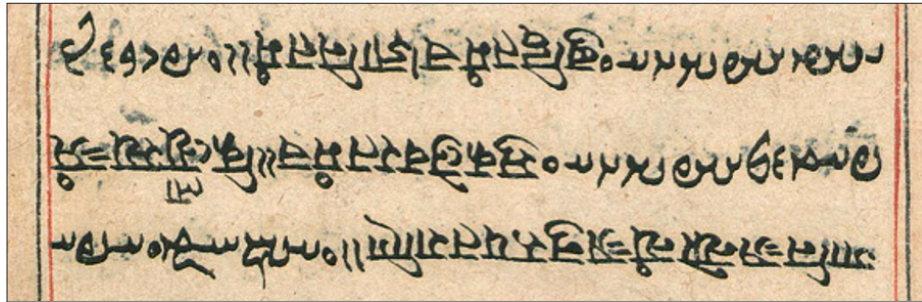


FIGURE 3.1 Ms. 672, fol. 2r, lines 3–5 – extract of Y 1.1. © Kongelige Bibliotek, Copenhagen.

Almost all the available manuscripts belong to this category, and the arrangement of the Avestan text with the Sanskrit equivalent was the preferred way of displaying the text. For this reason, the same method was adopted to provide the text and translation in the present work (cf. chapter 7 to chapter 14): the corresponding Avestan and Sanskrit stanzas appear together, with their translations, in order to partially reproduce the layout of the manuscripts.

2. Trilingual manuscripts

Even if most of the manuscripts only contain the Avestan and the Sanskrit texts, it has already been pointed out that the Sanskrit version was based on the Pahlavi one (cf. chapter 2, section 2 and especially section 2.1). This aspect is illustrated by trilingual

³ On the manuscripts' classification according to their use, cf. Cantera 2011, 2015a.

manuscripts including Avestan, Pahlavi and Sanskrit. In the list of manuscripts consulted for the present edition, only ms. 682 belongs to this subcategory. In it, each Avestan unit is followed by the corresponding Pahlavi unit and then the upside-down Sanskrit one.

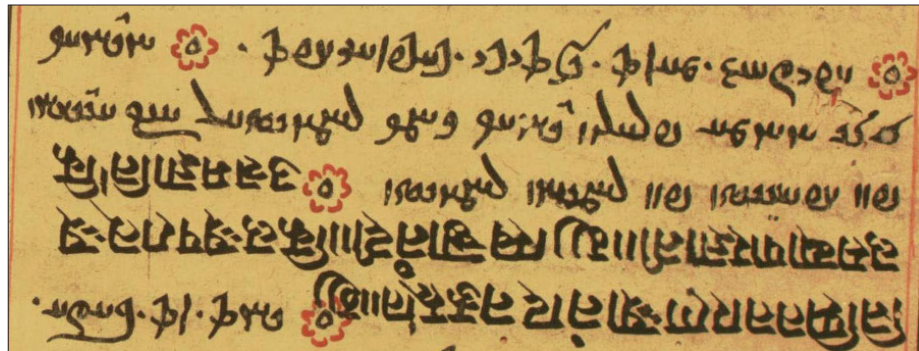


FIGURE 3.2 Ms. 682, fol. 2v, lines 9–13 – extract of Y 1.1 © ADA.

A peculiar case is represented by ms. 660, a late manuscript described below (section 2.2, item 1), which was expressly copied for Anquetil-Duperron. This manuscript contains only the Avestan and the Sanskrit texts, but has blank spaces between the Avestan and the Sanskrit units, perhaps for the Pahlavi version to be added later.



FIGURE 3.3 Ms. 660, fol. 5r, lines 7–16 – extract from Y 1.10–11 © BnF.

2.1 The Most Authoritative Manuscripts and the Transmission of the Sanskrit *Yasna*

The tradition of the Sanskrit *Yasna* records two different branches of transmission, belonging to ms. 677 and ms. 671 respectively (cf. Goldman 2018: 1); this is confirmed by the attestations in SY 1–8. These two manuscripts seem to be the most ancient among the preserved ones and they represent nowadays the most authoritative manuscripts in the transmission of the text. The story of the Sanskrit *Yasna* is nebulous, and it is almost impossible to reconstruct the phases of redaction and circulation of this text. The extant manuscripts are not dated, with the exception of ms. 660, which is probably the most recent one (cf. item 1 below). Moreover, the claimed author of the Sanskrit *Yasna* text is Nēryōsangh (cf. chapter 2, section 2.1), who is almost a mythological figure that played a central role in the settlement of the Parsis in India. Therefore, according to this accreditation, the Sanskrit version should date back to the time of the Parsi settlement.

The other manuscripts available nowadays, probably with the exception of ms. 682, seem to belong to the family of ms. 671. The most evident difference between the two traditions lies in the abbreviations (cf. chapter 4, section 2), since only ms. 677 contains the full text of SY 3. With the exception of some minor differences, the Sanskrit text is very similar in all the known manuscripts of the Sanskrit *Yasna*, the ones used for the present edition and the others, which are now at unknown locations, used by scholars for their editions. Therefore, it is very likely that the text was composed, perhaps in various stages, and then copied without significant modifications. The most ancient manuscripts are probably the closest to the original composition. In this context, mss. 677 and 671 are considered the most authoritative manuscripts because they are the most ancient, and therefore preserve more features of the original redaction. Ms. 671 is considered to be more recent than ms. 677 (Kellens 1998: 462); in SY 1–8, this seems to be confirmed by the fact that the readings of the text in ms. 677 are generally more accurate in terms of grammar, spelling and content.

2.2 List of the Manuscripts Used for the Edition

The following manuscripts, listed according to numerical order, have been collated for the present edition: ⁴

1. Ms. 660_P3

Location	Bibliothèque nationale de France, Paris. ⁵
Date	AY 1130 (1761 CE).
Scribe	Mobed Šāpūr at the request of Anquetil-Duperron.

⁴ Due to Covid-19 outbreak, it was unfortunately not possible to consult ms. 678-679_Suppl. Pers. 1663–1664 preserved at the Bibliothèque nationale de France in Paris, and mss. 670_D96, 675_R245 and R317 at the K R Cama Oriental Institute in Mumbai.

⁵ For a detailed study of the manuscripts containing the Sanskrit *Yasna* preserved at the Bibliothèque nationale de France in Paris, cf. Redard (forthcoming-b).

Sanskrit Text	SY 1.1 – SY 65.5.
Description	Geldner 1886–1896: I, xxx; Blochet 1900: 15–23; Hintze 2012: 258.
Comment	It is the only available manuscript of the Sanskrit <i>Yasna</i> to be dated. The date, 1761 CE, is indicated in the colophon in Persian, Pazānd and Gujarātī (fols. 136r–136v). Geldner (1886–1896: I, xxx, fn. 1) noticed that this manuscript is a copy of ms. 674, another manuscript preserved in Paris (cf. item 5 below). This is confirmed by the evidence of the text, with its related problems of transmission.
Publication	Bibliothèque nationale de France on Gallica website. ⁶

2. Ms. 671_J3

Location	Bodleian Library, Oxford.
Sanskrit Text	SY 1.1 – SY 56.5.
Description	Geldner 1886–1896: I, xxx; Hintze 2012: 259.
Comment	Apparently, the work of the first translator reaches up to Y 54.1, and it is followed by a colophon in Pahlavi at fol. 260r (cf. Hintze 2012: 259; Cantera 2014: 147); probably, two further authors compiled the remaining Sanskrit text. The manuscript is not in a good condition nowadays, nor it was at the time in which Mills (1893) presented it at the Bodleian Library: with the exception of the folios well-preserved under glass, many portions of the manuscripts are fragmentary and the ink is faded when the paper is present. Thanks to the MUYA Project, I had access to the digitised copy of this manuscript. In the section Y 1–8, some folios are blank and some others are missing; the problem is mainly linked to the order in which the folios were digitised, and the text can be reconstructed almost in its integrity (cf. appendix K).

3. Ms. 672_K6

Location	Kongelige Bibliotek, Copenhagen.
Sanskrit Text	SY 1.1 – SY 57.29.
Description	Spiegel 1861: 14 sq.; Geldner 1886–1896: I, vi; Asmussen 1992; Hintze 2012: 259; Redard 2021b: 21.
Comment	The Sanskrit version extends up to Y 57.29. According to Geldner (1886–1896: I, xxx, fn. 1), it is a direct copy of ms. 671_J3. The evidence in SY 1–8 supports the hypothesis that this manuscript belongs to the family of ms. 671_J3. Mihrābān's fragment was joined in fol. 68r, between Y 8.9 and Y 9.1, without any overwriting (cf. Cantera 2014: 377).
Publication	Avestan Digital Archive (Goldman 2014) and on the Kongelige Bibliotek website ⁷ .

4. Ms. 673_K15

Location	Kongelige Bibliotek, Copenhagen.
Sanskrit Text	SY 1.1 – SY 1.6.
Description	Geldner 1886–1896: I, vii; Hintze 2012: 259.
Comment	It is a collective codex, with the Sanskrit <i>Yasna</i> on fols. 1–39. For the section Y 1–8, the manuscript contains only up to Y 1.6, and this portion of text covers fols. 2r–8v.
Publication	Kongelige Bibliotek website. ⁸

⁶ <https://gallica.bnf.fr/ark:/12148/btv1b100883075>.

⁷ <http://www5.kb.dk/manus/ortsam/2009/okt/orientalia/object68506/en/>.

⁸ <http://www5.kb.dk/manus/ortsam/2009/okt/orientalia/subject5849/en/>.

5. Ms. 674_P11

Location	Bibliothèque nationale de France, Paris.
Sanskrit Text	SY 1.1 – SY 65.5.
Description	Geldner 1886–1896: I, xii; Blochet 1900: 10; Hintze 2012: 259.
Comment	Even this manuscript, according to Geldner (1886–1896: I, xxx, fn. 1), is a direct copy of ms. 671_J3. The peculiarity of this manuscript is that it contains additional textual directions (cf. chapter 4, section 3 and chapter 5 section 1.2.3.1), which may be an indication of a priestly cultural environment, where the ritual aspects represented a common knowledge.
Publication	Bibliothèque nationale de France on Gallica website. ⁹

6. Ms. 677_S1

Location	Rare Book and Manuscript Library, Columbia University, New York.
Sanskrit Text	SY 1.6 – SY 46.19.
Description	Geldner 1886–1896: I, xiii; Hintze 2012: 259; Redard 2021b: 21.
Comment	The manuscript is incomplete, and some folios are missing: the preserved text begins at Y 1.6 and ends with Y 46.19. It contains an excellent version of the Sanskrit <i>Yasna</i> , probably belonging to a branch of transmission which is different from the one of ms. 671_J3.
Publication	Avestan Digital Archive (Goldman 2013b); Goldman 2018.

7. Ms. 681_T55a

Location	First Dastur Meherji Rana Library, Nāvsārī.
Sanskrit Text	SY 1.1 – SY 9.6.
Description	Dhabhar 1923: 129; Hintze 2012: 260.
Comment	The first volume of this manuscript (T55a) contains the <i>Yasna</i> text in Avestan and Sanskrit, the second volume (T55b) has Avestan and Pahlavi (only Y 7–Y 13).
Publication	Avestan Digital Archive (Andrés-Toledo 2012a).

8. Ms. 682_KM7

Location	Ketābxāne-ye Melli, Tehrān.
Sanskrit Text	SY 1.1 – SY 44.6.
Description	Redard 2021b: 21.
Comment	Trilingual manuscript, containing the Avestan, Pahlavi and Sanskrit version of the <i>Yasna</i> . The Sanskrit text reaches up to Y 44.6, but blank spaces for the insertion of the Sanskrit translation are present until Y 62.11. According to Cantera (2014: 349, fn. 377), the Avestan text of this manuscript derives from a combined manuscript, and Peschl (2020: 275 sq.) points to the similarities with mss. 400_Pt4, 410_Mf4 and 451_T54.
Publication	Avestan Digital Archive (Goldman 2013a).

Unfortunately, some manuscripts used by scholars in their editions of the complete text or portions of the Sanskrit *Yasna* are no longer available.¹⁰ On the basis of the scholars' descriptions, we can draw information on these manuscripts, which are now at unknown locations (cf. Hintze

⁹ <https://gallica.bnf.fr/ark:/12148/btv1b100885212>.

¹⁰ The descriptions of the manuscripts of the Sanskrit *Yasna* which are now at unknown locations are provided in Spiegel 1861: 14; Geldner 1886–1896: xxx; Mills 1893, 1910, 1912; Bharucha 1910: ii sq.

2012: 271 sq.). Geldner (1886–1896: iv), for instance, in addition to mss. 660, 672, 673, 671, 674 and 677, used ms. J4, which, according to him, is a copy of ms. 672 (1886–1896: xxx, fn. 1). The manuscript is also mentioned in Mills 1893: 523. Bharucha (1910: ii sq.), for his edition, collated several manuscripts which are at unknown locations: the aforementioned trilingual ms. H1, with Avestan, Sanskrit and Gujarātī; ms. 650_K7, up to Y 56, copied in Nāvsārī in AY 1095 (1726 CE) by a scribe who seemed to have a good knowledge of Pahlavi, Persian and Sanskrit; ms. 665_TDA, up to SY 54, with a colophon in Persian, which informs that the manuscript was copied in Nāvsārī in AY 1140 (1771 CE); EMU14, EMU15, EMU16, EMU17, which were all part of the Ervad Manekji Rustomju Unwala's collection (EMU16 had also some brief parts of the Gujarātī translation); MLHL3, up to Y 52, without colophon, part of the Manekji Limji Hataria collection; JJM2, up to Y 13, with Pahlavi and Sanskrit translation, which was part of the Ervad Jivanji Jamšedji Modi's private collection. Finally, we find the mention of the ancient ms. J*, which extended up to Y 56.13, and was probably the manuscript copied by Jāmāsp Āsā's son Jamšēd in the 18th century; the Sanskrit text contained in this manuscript is not turned upside-down, like in the other manuscripts (cf. Mills 1893: 523, 1910: xxxiii; Hintze 2012: 271). One last manuscript, Katrak 604, with Y 1 to 57, was another precious manuscript with the Sanskrit translation followed by the Gujarātī one (cf. Katrak 1941: 140; Hintze 2012: 272).

2.2.1 Why Collate All the Manuscripts?

The lack of information on the transmission of the Sanskrit *Yasna* and the number of manuscripts that are now at unknown locations represent an issue for the edition of the Sanskrit text. In the present work, all the available manuscripts have been collated, even the most recent ms. 660. This decision was first taken because of the limited number of available manuscripts. A minimum number of attestations are necessary to build up a critical edition and check the variants in the text. In addition, the edited text by Bharucha, despite some different editorial choices, seems to confirm that the readings in the manuscripts he used were similar. This endorses the theory of a first Sanskrit version, which was then copied in other manuscripts; probably, the copies have never been numerous and they circulated in a reduced geographical space.

Even if there are no significant differences in the various attestations of the extant manuscripts, each of them includes small peculiarities in the script, grammar or text display that are anyway meaningful. In fact, all these elements are useful to drawing some information about the Parsi contemporary situation: additional ritual directions may provide some hints on the contemporary ritual practice, a confused script may point to the fact that scribes were not familiar with that kind of script anymore and so forth. Therefore, the inclusion of all the available witnesses helps in collecting useful information on the context in which the Sanskrit text was copied.

Clearly, the value and reliability of the manuscript readings is not the same, and the various

manuscripts are taken into account at different levels: mss. 677 and 671 are considered the most authoritative, while the readings of ms. 660 are less relevant than the ones of the others manuscripts.

2.2.2 The Relationships Between the Extant Manuscripts

The work on the edition of the Sanskrit text shows some similarities between the attestations of certain manuscripts. For instance, mss. 672 and 681 often display the same readings; the Sanskrit text of ms. 682 seems to be very close to the one of ms. 677; it is known that ms. 660 is a copy of 674. Even in this last case, however, we find some minor discrepancies in the two texts. At this stage, establishing relationships between manuscripts is premature for two reasons:

1. the analysis of a section is not sufficient, and the conclusions that can be drawn from the study of SY 1–8 are partial; only a complete study of all the chapters of the Sanskrit *Yasna* can provide relevant and reliable data.
2. there may be numerous readings in common, but also significant differences. For instance, even if two manuscripts like mss. 677 and 682 share many readings, the differences in the general structure of the text are evident: ms. 677 displays the complete text of SY 3, while ms. 682 abbreviates SY 3 and, in addition to the common abbreviations of SY 4 and SY 7, it also abbreviates SY 6.

Establishing some relationships between the manuscripts is important because different scribes may have changed, added, or deleted some parts of text according to their contemporary customs and knowledge. Thanks to the differences in the Sanskrit text, we may be able to draw some interesting information on its geographical transmission and reconstruct the history of the Sanskrit version of the *Yasna*.

2.3 Some Remarks on the Palaeography of the Manuscripts

This section discusses the palaeography in relation to relevant aspects of the manuscripts and editorial decisions.¹¹ To refer to the palaeography of the Sanskrit text, the general conventions of the Sanskrit script are adopted: the *mātrās* are the syllables or consonant clusters with the addition of the inherent *-a*; each *mātrā* is mentioned with the inherent *-a* unless a particular case is discussed; the *anusvāra* *-ṁ* and the *visarga* *-ḥ* are considered diacritics; and the Latin script transliteration is according to the International Alphabet of Sanskrit Transliteration (IAST).

¹¹ On the palaeography of the Sanskrit text of the *Yasna*, see Goldman (2018: 27–49).

2.3.1 The Script

The Sanskrit text is written in a particular kind of Nāgarī script, which has been called Parsi-Nāgarī (Goldman 2018: 27). It shares many features with the Jaina-Nāgarī, even if the shape of the *mātrās* is not always consistent throughout the text, and sometimes they are closer to Jaina-Nāgarī, some others to Deva-Nāgarī.¹²

In the most ancient available manuscripts, namely mss. 677 and 671, the script is mostly correct, while in the later ones, and especially in ms. 660, it is evident that the Nāgarī script was not employed anymore by the Parsi scribes, who had already adopted the Gujarātī script. This affects the intelligibility of the text, which in many passages is not clear or incorrect: typical mistakes are the addition of more than one vowel sign to a *mātrā* (for instance, both *-i* and *-ī* are added, cf. the example below), or sometimes the consonant clusters are so poorly shaped to resemble other syllables.



ms. 681, fol. 5r, 10 © ADA, in which both diacritics *-i* णि and *-ī* णी are added.

Another common misleading addition is the abundance of *anusvāra* signs, almost with a decorative function or, on the contrary, the absence of them. This may be linked to the nasalisation of vowels, a feature of modern Indian languages which interests Gujarātī as well. The intervocalic *-ma-* is quite unstable in middle and modern Indic languages, and it tends to become an *anusvāra* *-ṁ-*. In Gujarātī, it frequently happens when a *-ma-* is preceded by an *u*-sound (cf. Dave 1935: 15).

An interesting aspect of the text, already discussed by Goldman (2018: 33 sq.), is the usage of both the *prṣṭhamātrā* and the *śiromātrā* systems to mark the vowels. The first method consists in marking the vowels with strokes before the consonant for *-e*, before and after it for *-o*, and with strokes and diacritics for *-ai* and *-au*; the second one, more common, only implies the use of diacritics to add the vowels to the *mātrās*. As he writes, this mixed usage, and especially the *prṣṭhamātrā* system, may lead to misinterpretation of the text, especially in a context of decreasing knowledge of the script.

Some features of the Jaina-Nāgarī that have entered the Parsi-Nāgarī script are discussed below in detail. The strong presence of Jaina features is probably linked to the contemporary historical context (cf. chapter 2, section 2.4). Furthermore, the palaeographic aspect of the text, made of many different elements taken from the Indian cultural environment and inserted amidst the Parsi Zoroastrian context, reflects the content of the Sanskrit text itself, i.e. a Zoroastrian liturgy enriched with various Indian elements belonging to different traditions. The impression is that the formal features are both a lens on the contemporary erudition and, at the same time, a piece of evidence of the Parsis' integration in the Indian multicultural life.

¹² On the differend kinds of script, cf. for instance Kapadia 1938, 1939, 1955; Singh 1990.

2.3.1.1 -kṣa- and -jda-

In Jaina-Nāgarī, the ligatures -kṣa- and -jda- have a very similar shape (cf. Kapadia 1935–1936). Ms. 681 is the only one among the manuscripts used for the present edition to mark a clear distinction between the two clusters.¹³



-kṣa- (42r, 1) compared to



-jda- (3v, 3)

Moreover, the cluster -jda- does not occur in Sanskrit, and this may explain the confusion between the two shapes of the ligatures.¹⁴

2.3.1.2 -scha- for -stha-

In the Jaina manuscripts, the cluster -stha- is always written as -scha-. This may represent a palaeographic or a phonetic feature: the same *mātrā* may have been used to write both ligatures, like in the case of -kṣa- and -jda-, or, even if more unlikely, the written form may reflect a regional alternative pronunciation. In all the attestations in section SY 1–8, -scha- stands for -stha- in standard Sanskrit. For instance, the Sanskrit term *schāna-*, standard Skt. *sthāna-*, is well-attested throughout the text, in the Sanskrit ritual directions and it is also present, in the same form, in Gujarātī ritual directions in the Avestan liturgical manuscript (cf. Redard 2021b: 121). In SY 1.14, mss. 674 (fol. 11v, 8) and 660 (fol. 6r, 2) record Skt. *stāne* and *stane* respectively: the sound has lost the aspiration, but points to a dental -t- sound in the pronunciation. These attestations, being part of later manuscripts, may not have been influenced by the Jaina script or phonetics as well.

2.3.1.3 -ṣa- for -kha-

Another feature of Jaina-Nāgarī is the usage of the *mātrā* -ṣa- for -kha- as well as for -ṣa-. This is attested, in the present edition, in the different readings of terms like *khādyā-* (SY 1.3, SY 2.3, SY 3.1, SY 3.5, SY 3.20, SY 6.2, SY 7.1, SY 7.20, SY 8.1), *pratiskhal-* (SY 1.21), etc. Even in this case, it is very difficult to establish whether this alternation is due to palaeographic or phonetic factors. Such a multiple reading of the *mātrā* -ṣa- was obviously widely adopted at that time and it is attested in a wide range of manuscripts belonging to different traditions. Goldman (2018: 41 sq.) proposes the phonetic option, and states that in this context, as in other Indian ones, -ṣa- has to be pronounced as a voiceless velar. He refers to the Vedic (Yajus) tradition of the *Pratijñāsūtra*, a text edited and commented on by Weber (1872), in which the pronunciation of the *mātrās* is discussed. According to the *Pratijñāsūtra* text, -ṣa- is always pronounced -kha- when it is independent or in a cluster with other consonants, with the exception of cerebrals

¹³ Images: © ADA.

¹⁴ I thank James Mallinson for pointing this element out.

(cf. Weber 1872: 84–86 and Goldman 2018: 41, fn. 32). The interchangeability between the two signs is well-attested in the text of SY 1–8, and it is also present in a Sanskrit ritual direction: the instruction in SY 3.21 and SY 7.21 contains the term *khsnūmani-*, borrowed from Av. *xšnūman* (cf. chapter 4, section 3). In the manuscripts, this term is often attested as *ṣṣnūmaniḥ* (for instance, ms. 672, fol. 36r, 2), but also *kṣnūmanīḥ* (ms. 681, fol. 24v, 4–5), which preserves the sound *-ka-* even if the aspiration is lost. The rule of *-kha-* written as *-ṣa-* is also applied the other way round: in SY 7.24, instead of *śiṣyāya*, dative singular of *śiṣya-*, mss. 660, 677, 682 read *śikhāya*, mss. 671, 674 *śikhāyā*, and ms. 672 *śikhāyāṇ*. The sound *-kh-* is also written as *-ṣa-* in Old Gujarātī, and this is testified by the fact that Sanskrit terms containing *-ṣa-* have been introduced with a *-kha-* sound in modern Gujarātī: for instance, Guj. *harakh* ‘joy’ is linked with Skt. *hṛṣi-* ‘joy’ (Dave 1935: 2). This is also indirectly confirmed by the Gujarātī ritual directions: to transcribe the Avestan *x^varata narō*, ms. 100 (29v) reports *ṣurata narō* (Redard 2021b: 173), and therefore endorses the theory that velars were written as *-ṣa-*.

2.3.1.4 *-dhya-* for *-jya-*

In Parsi-Nāgarī, the cluster *-jya-* of standard Sanskrit is written *-dhya-*.¹⁵ In the text, this happens with two terms, namely *dhyoti-* ‘light’ (SY 1.2) and *dhyota-* ‘*dhyota*’, i.e. the chief priest, corresponding to Av. *zaōtar-*; Phl. *zōd* (SY 3.25). Even in this case, the aforementioned difficulty in establishing whether this is a feature of the script or of phonetics is present.

2.3.2 The Use of the *Daṇḍa*

Goldman (2018: 42 sq.) illustrates the function of the *daṇḍa*, i.e. a vertical bar |, which is generally used as an interpunction sign to conclude the Sanskrit portion of text before the new unit of Avestan. This sign is also utilised within the Sanskrit text, for instance to separate the translation from the comments to the text (cf. chapter 5, section 1.2). The *daṇḍa* can be single or double, and its shape varies according to the different hand of the scribe: it may be shorter, have a stroke at its bottom, it may not be perfectly straight, but it is always recognisable because it is almost the only punctuation sign related to the Sanskrit portion of text.¹⁶

In the Sanskrit text of the *Yasna*, the *daṇḍa* has not been exclusively used as an interpunction sign. Sometimes, the vertical bar is used as a correction in the text (cf. section 3.1.2.2, item 5 below). In some other cases, a single or double *daṇḍa* is inserted in the middle of a word. It is not always possible to provide an explanation for the addition of the *daṇḍa*. However, there are some cases in which some remarks on the reason behind this sign can be drawn:

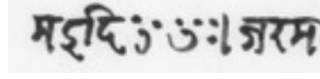
¹⁵ For the representation of the *mātrā*, cf. Goldman 2018: 40.

¹⁶ Another interpunction sign present in the text is the ‘*cha*’ between a couple of double *daṇḍas*, illustrated by Goldman (2018: 41 sq.). One example among others appears in ms. 682 (4v, 17)  © ADA.

1. In loanwords

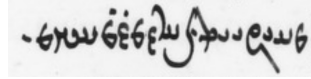
Loanwords represent peculiar terms in the text, and their spelling and morphology are not completely codified.

- For instance, in ms. 660, the *daṇḍa* mirrors an internal dot of the Avestan text:



maidiih.jarama (10v, 12 – SY 1.9, © BnF) is a loanword from

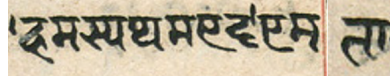
Av. *maidiiōizarəmaia-* ‘mid-spring’ (cf. chapter 5, section 3.3.1). This Avestan term is sometimes displayed in the manuscripts with an internal dot separating the two terms of the compound, and it is the case in ms. 660 where we find



maidiiō.zarəmaem, corrected into *maidiiō.zarəmaem* (10v,

10 – Y 1.9, © BnF). The internal dot is present in the same Avestan term (Y 1.9) in mss. 672, 677, 681 and 682. Therefore, we may assume that this word was written with an internal dot in the Indian tradition, at least in a good number of cases, and scribes may have tried to represent the internal dot with a *daṇḍa* in the Sanskrit equivalent.

- Another usage of the *daṇḍa* is to separate the stem from endings or derivational suffixes, as in ms. 672:



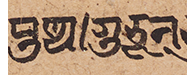
hamaspathamaedaematā (8v, 8–9 – SY 1.9, © ADA).

In this case, an abstract noun was built on Skt. *hamaspathamaedaem*, from Av. *hamaspaθmaēdaēm*, accusative singular of *hamaspaθmaēdaiia-* ‘belonging to the middle of the (sun’s) summer path’. The *daṇḍa* here seems to separate the Sanskrit stem from the accusative ending based on the Avestan one and the suffix for the abstract nouns *-tā*.

2. In Sanskrit compounds corresponding to two separate words in Avestan and Pahlavi

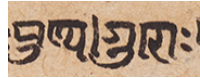
The insertion of a *daṇḍa* can be used to separate Sanskrit compounds, especially if they are meaningful terms and are originally composed by two words in Avestan and Pahlavi. In the example provided below, the sign is inserted within a calque of a Zoroastrian significant term, Skt. *punyaḡguru-* ‘good time’, corresponding to Av. *ašahe ratu-*, Phl. *ahlāyih rad*. The samples are taken from ms. 677:

- accusative *punyaḡgurūn*



(12r, 11 – SY 2.9, © ADA), Av. *ašahe ratubiō*, Phl. *ahlāyih rad*;

- genitive *punyaḡguroḡ*



(17v, 4 – SY 3.11, © ADA), Av. *ašahe raθβe*, Phl. *ahlāyih rad*.

In this case, they probably tried to render the fact that two separate terms in Avestan and Pahlavi had become a compound in Sanskrit.

The separation of the various parts of a compound by a *daṇḍa* is not always correct, as in ms. 674:

punyagururun, corrected *punyagurun* (8v, 15 - SY 1.8, © BnF)

punyagurum (10r, 8 - SY 1.9, © BnF)

The above-mentioned cases are only few examples of insertion of the *danḍa* within a word. Nonetheless, it does not seem to be casual, and it mainly involves terms which are meaningful, loanwords and calques. Moreover, this phenomenon occurs in all the manuscripts used for the present edition, and it is therefore not linked with any time-space contingencies.

3 The Editorial Process

The editorial work on the aforementioned manuscripts consisted of two phases: 1. the transcription of the manuscripts, and 2. the collation of the transcriptions and the creation of the edition. This section goes through the transcription process (section 3.1) and the collation process (section 3.2) that led to the creation of a critical apparatus (section 3.3). Finally, some remarks on the edition of the text complete the description of the work undertaken during the editorial process (section 3.4).

3.1 Transcription Process

For the edition of the Sanskrit text, the numbering of chapters and stanzas is based on the edition of the Avestan text prepared in the framework of the MUYA project: Y 0–2 by Almut Hintze (only Y 1–2 are relevant for the present work) and Y 3–8 by Céline Redard. Their editions use Geldner's (1886–1896) numbering of chapters and stanzas (cf. Redard 2021b: 4).

3.1.1 OTE - The Transcription Editor

The Online Transcription Editor (OTE) is a tool used to transcribe the manuscripts and encode their text in Extensible Markup Language (XML). It was developed by Martin Sievers at the Center for Digital Humanities at the Trier University, and the online version of the editor was then turned into an Offline version by Catherine Smith of the University of Birmingham.¹⁷ The functioning of the editor and the encoding process used by the MUYA team for the transcription of the manuscripts has already been extensively illustrated by Redard (2021b: 26–29). The OTE has also been used for the transcription of the Sanskrit text of the present edition. Additional features have been developed to transcribe bilingual manuscripts (cf. section 3.1.2.1 below), and specific diacritics (the Sanskrit diacritics according to IAST systems) and signs (single and double *danḍa*) were introduced to allow an accurate transcription of the Sanskrit text.

¹⁷ Cf. Smith & Sievers 2020.

In the description of the transcription process and related features, only the aspects pertaining to the Sanskrit text are taken into account and discussed.

3.1.2 Base Texts

The transmission of the Sanskrit text of *Yasna* 1–8 is relatively uniform, and we find only minor differences in the manuscripts. For this reason, it was possible to prepare a base text of it, as a preliminary work for the creation of the edition.

The two complete editions of the Sanskrit *Yasna* by Spiegel (1861) and Bharucha (1910) include only the Sanskrit text. For the purpose of a faithful reproduction of the manuscripts, both Avestan and Sanskrit texts have been transcribed, but only the Sanskrit text has been collated (cf. section 3.2). Therefore, two base texts were created:

- a combined Avestan-Sanskrit base text for the transcription process. It was based on the base texts of Almut Hintze (Y 1–2) and Céline Redard (Y 3–8) for the Avestan text; the Sanskrit text was mostly based on Bharucha (1910). The alternation of the two languages in the text flow was based on ms. 672, which is complete, written in a clear script and the grammar of the text is overall correct.
- a base text with only the Sanskrit text for the collation process. It corresponds to the Sanskrit text of the combined base text.

To facilitate the editorial process, the stanzas have been subdivided into smaller units, which have been progressively numbered with even numbers. Therefore, each stanza in the base text is composed by a variable number of units, corresponding in the Avestan and Sanskrit text for the combined one. This further subdivision into units is used to facilitate the collation and has not been retained in the final edition.

3.1.2.1 ‘Translation’ and ‘Commentary’ Feature

The specific feature of the OTE implemented for bilingual manuscript is the ‘Tr’ / ‘Comm’ function. The Sanskrit text appears to be composed by two layers, one being the translation of the Pahlavi text of the *Yasna*, which is in its turn a translation of the Avestan one, and additional comments (cf. chapter 5, section 1.2). These two layers, translation and comment, are already marked in the base texts and transcriptions with the labels ‘Tr’ and ‘Comm’ after the number of the aforementioned smaller unit.

Y 1 1 2Tr nimamtrayāmi saṃpūrṇayāmi 2Comm kila ijjisnau nimamtrayāmi saṃpūrṇaṃ ca karomi 2Tr dātāraṃ svāminam mahājñāninaṃ śuddhimataṃ śrīmataṃ 4Tr mahattaraṃ ca 4Comm kila vapuṣā 4Tr utkṛṣṭataraṃ ca 4Comm mūlyena 4Tr sumdarataraṃ ca 4Comm darśanena 6Tr gāḍhataraṃ ca 6Comm kāryanyāyaiḥ 5Tr buddhitamaṃ ca 6Comm jñānitamaṃ 5Tr sukalevaratamaṃ ca 6Comm kilāśya aṃgāni anyonyam anurūpatarāṇi 8Tr puṇyāt pradhānatamaṃ ca 8Comm sadācārāt kila hormmijdāt yad vapuḥ puṇyena tan mahattaraṃ 8Tr uttamajñānī 8Comm kila 'sadvyāpārajñānī 8Tr svecchānamdī 8Comm kila aparān abhīpsitatareṇa ānaṃdena kurute 10Tr yo 'smān dadau yo ghaṭayām āsa 10Comm tanubimbam 10Tr yaḥ pratyapālayat 12Tr yaḥ adṛśyebhyo vṛhattaraḥ 2 2Tr nimamtrayāmi saṃpūrṇayāmi gvahmana-nāmānaṃ 2Comm amaraṃ

FIGURE 3.4 'Tr' and 'Comm' Features in the OTE.

Each of these units, both translation and comments, are denoted by a 'Sanskrit' language label, which automatically tags the language in the XML.

In the XML, the element <ab> ... </ab>, used for the unit within a stanza, gets an attribute indicating the subtype, namely if it is a translation or a commentary, as shown in the figure below.

```
<ab type="line" subtype="translation" n="Y.1.1.4" xml:lang="sa">
  <w>mahattaraṃ</w>
  <w>ca</w>
  <pc>I</pc>
</ab>
<ab type="line" subtype="commentary" n="Y.1.1.4" xml:lang="sa">
  <w>kila</w>
  <w>vapūṣā</w>
</ab>
```

FIGURE 3.5 The XML tagging of the 'Tr' and 'Comm' Features – sample from SY 1.1.4 in ms. 66o (2r).

This tagging allows a specific display in the collation editor (cf. figure 3.6 in section 3.2 below), and then in the edition, where the commentary is included in angle brackets: <commentary>.

3.1.2.2 Features of Transcription

A complete list of the possible features of the transcription in the OTE is provided by Redard (2021b: 29–39). In the transcription of the Sanskrit text, to reproduce the manuscripts, only some features have been used and, when necessary, adapted to the Sanskrit language. They are listed below, divided into information retained for the edition (items 1–6) and information used for the transcription only (items 7–11).

1. Abbreviations

This category refers to single terms, which are frequently used in the text and are therefore abbreviated. For instance, the verbal form *ārādhaye* 'I worship', is often abbreviated with *ā* (cf. also section 3.2.6 below).

2. Abbreviated text

In the OTE, it is possible to register longer portions of text being abbreviated. This feature

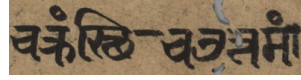
is especially used within the Sanskrit text as long sections of stanzas or even chapters are abbreviated (cf. chapter 4, section 2).

3. Lacuna

A lacuna is marked up when a part of the folio is damaged and the paper is missing. Lacunae can cover variable portions of text, up to complete folios. Lacunae of single characters or words are the most frequent ones.

The Sanskrit alphasyllabary or *abugida* is composed by *mātrās*, which correspond to syllables, or consonant clusters plus vowel. For this reason, lacunae in the text are counted per *mātrā* and not per letter. This requirement implies an adaptation of the number of missing characters in a lacuna in some cases, especially when the missing *mātrā* is split between two different words. The *visarga* and the *anusvāra* are not counted as lacunae by themselves: only complete syllables are taken into account.

The text of ms. 677 marks some lacunae (or illegible letters) with head-line dashes to indicate that the text of the manuscript from which the scribe was copying was already corrupted (cf. Goldman 2018: 46 sqq.). In the transcription in the OTE, this kind of lacuna has been represented with head-line dashes, exactly as it appears in the manuscript.



ms. 677, fol. 4v, 6 © ADA, transcribed

cakraṃ schī ca uttamāṃ

in the OTE.

4. Illegible Letters

When the folio is damaged and the portion of text is illegible even if the paper is present, the missing part is marked as illegible text.

5. Corrections

In the manuscripts, the text has been corrected in various ways.¹⁸ In the Sanskrit sections, most of the corrections are done by inserting dots above the portion of text to be deleted, inserting a strike through, drawing a circle around the part or by adding a vertical line, almost recalling the shape of a *daṇḍa* (cf. section 2.3.2). The vertical line is mostly used

– to turn an *-ā-* into an *-a-*:



ms. 671, fol. (37)r, 12 © Bodleian Library;

– to delete a visarga (: transcribed *-ḥ*):



ms. 674, fol. 10v, 13 © BnF.

6. Omission

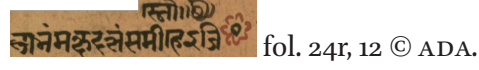
An omission represents a portion of text which is not copied; in this case, nothing is transcribed. If this omission has been corrected by the scribe, it is indicated with a correction.

7. Superscript or Subscript Text

In many cases, in the manuscripts, we have the impression that the Avestan and the

¹⁸ For the corrections in the Sanskrit text, cf. also Goldman 2018: 45.

Sanskrit texts were not copied at the same time. This led to the miscalculation of the space required for the text to be added later, and letters, words or even entire lines of text have been added above or under the line. This, for instance, is very common in the trilingual ms. 682:



fol. 24r, 12 © ADA.

8. Punctuation signs

As mentioned above in section 2.3.2, the punctuation signs pertaining to the Sanskrit text are mainly single and double *danḍas*. Two different *danḍa* signs have been added to the OTE: one has been added to the grid of punctuation characters to mark the punctuational *danḍa*; the other has been added to the grid of special letters for its specific use within words.

9. Section Heading

Few headings in Sanskrit are found in the manuscripts. For instance, at the beginning of SY 2, we generally find *ato barsma iasti* 'From here, the Barsma Iasti', indicating that chapter 2 is also named Barsom Yašt. Even if they have not been included in the edition, they were transcribed using the feature for marking the section heading.

10. Page beginning and line beginning

Page and line breaks are reproduced in the transcription according to their display in the manuscript.

11. Graphical element

Graphical elements recalling Jaina iconography (cf. chapter 2, section 2.4 and Goldman 2018: 43 sqq.) have been marked up by the command "Graphical element" in the OTE.

3.2 Collation Process

The collation of the transcriptions has been undertaken thanks to the support of a collation editor software based on CollateX, a program for alignment.¹⁹ Further layers have been developed by Catherine Smith (Institute for Textual Scholarship and Electronic Editing – ITSEE, University of Birmingham) and adapted to the needs of the MUYA Project. In particular, the new features allow the upload of transcriptions subdivided into the units which were set up in the transcription; each of them is then collated separately. For the edition, only the units marked with the 'Sanskrit' language label have been extracted from the transcriptions. In the editor, the unit is displayed with the text extracted from the base text at the top, corresponding to the a. variant; below it, in a word-by-word alignment, we find the corresponding text extracted from

¹⁹ On the collation editor, cf. Smith 2020: <https://doi.org/10.5281/zenodo.4088056>; on CollateX, cf. <https://collatex.net>. A detailed explanation of the functioning of this tool in relation to the MUYA Project can be found in Redard 2021b: 41 sqq.

the transcriptions. As shown in the figure below, the ‘Comm’ portion of text is coloured in blue in the top line of the base text to mark the distinction between translation and commentary.

mahattaraṃ 2	ca 4	kīla 6	vapuṣā 8
a. mahattaraṃ b. <lac all structural_line> +	a. ca b. co c. <lac all structural_line> +	a. kīla b. <lac all structural_line> +	a. vapuṣā b. ṣapuṣā c. vapuṣe d. vapuṣyā e. <lac all structural_line> +

FIGURE 3.6 ‘Tr’ and ‘Comm’ Features in the Collation Editor, unit SY 1.1.4.

The process of collation takes place in a series of different stages (cf. also Redard 2021b: 42–44 sqq.), briefly summarised here:

– Regularise (Reg)

The first step of the collation concerns single tokens, which are regularised according to certain regularisation rules, namely none, reconstructed, orthographic, phonetic, orthographic-phonetic and abbreviation (cf. sections 3.2.1 to 3.2.6 below). This stage prepares the organisation of the critical apparatus according to the mentioned categories.

– Set Variants (Set)

This stage operates on the alignment of variants, in case the automatic alignment provided by CollateX contains mistakes. At this point, it is also possible to create multiword blocks and regularise them if needed.

– Order Variants (Ord)

This feature for the re-ordering of the variants is not used by the MUYA Project. The variants are automatically ordered in the critical apparatus according to the manuscripts’ sigla.

– Approve (App)

The collation is approved and cannot be modified anymore. This stage also serves as a checking point for the work done on the unit.

– Editorial Text Selection

This additional stage was implemented for the MUYA Project. At this final point, the edited text can still undergo minor modifications, and line breaks can be added to the running text. The next sections (3.2.1–3.2.7) describe the different aspects linked with the regularisation process, with a particular focus on the Sanskrit rules used at the Reg and Set Variants stages. None of the regularisation rules have been applied to the endings of nouns, adjectives or verbal forms; the regularisation only interests the stems. Moreover, if the regularisation implied a shift of meaning or a different grammatical feature, the variant has been retained as main reading. Finally, the mistakes by the scribe or the corrupted forms have not been regularised, because they may point to important features of transmission (cf. also section 3.2.7).

3.2.1 None Rules

The regularisation to ‘none’ does not provide a variant in the apparatus, and it therefore becomes an equivalent of the reading to which it has been regularised. For the Sanskrit text, it has only been used to add angle brackets to mark the comments in the critical apparatus. Only the edited text can be automatically tagged with angle brackets; therefore, when a comment is contained in the variant but not in the edited text, the brackets do not display. A version with angle brackets is created in the editor, and the version without brackets is regularised to none to the first one. For instance, in SY 1.11, mss. 660 and 674 have an additional comment which is not edited: *⟨jñātavyo sau iti śeṣaḥ⟩*. It is transcribed and added to the main variants in the apparatus, but it automatically appears without brackets. The regularisation to none to a new version with brackets directly created in the collation editor has the following outcome:

TABLE 3.1 Apparatus of the Term *puṇyātmānaṃ* in SY 1.11

Apparatus	Manuscript
<i>puṇyātmānaṃ</i>	671 674* 677 682
o. <i>puṇyātmanam</i>	672 681
<i>ppuṇyātmāniṃ</i> <i>⟨jñātavyo sau iti śeṣaḥ⟩</i>	660
<i>puṇyātmānaṃ</i> <i>⟨jñātavyo sau iti śeṣaḥ⟩</i>	674C
lac.	673

3.2.2 Orthographic Rules

The orthographic category includes all those cases in which an assimilation or even a mistake may have occurred in the script, while the pronunciation was not significantly affected.

1. Double Consonants

In later Sanskrit, already influenced by Prakrit and regional idioms, consonants often double. The phenomenon of gemination (or degemination) of consonants, especially after semivowels, is very common in different kind of Sanskrit manuscripts and it is generally regularised. This does not really affect the pronunciation, but the script is different. The alternation between single and double consonants has been regularised to the expected value²⁰ as orthographic. The table below provides examples for different consonants.

TABLE 3.2 Orthographic Rule: Simple Consonant / Double Consonant

Consonant	Passage	Apparatus	Manuscripts
-ṇa- / -ṇṇa-	SY 1.3	<i>saṃpūrṇayāmi</i> o. <i>saṃpūrṇṇayāmi</i>	660 673 681 682 671 672 674
-ta- / -tta-	SY 1.1	<i>mahattaram</i>	671 672 673 681 682

²⁰ On the edition of the double consonants, cf. chapter 6, section 2.1.2.1.

TABLE 3.2 Orthographic Rule: Simple Consonant / Double Consonant (*cont.*)

Consonant	Passage	Apparatus	Manuscripts
-da- / -dda-	SY 7.26	o. <i>mahataram</i> <i>avirdādam</i>	660 674 660 672 674 681 682
-dha- / -ddha-	SY 1.1	o. <i>avirdādam</i> <i>buddhitamam</i>	677 672 673 674 681 682
-ma- / -mma-	SY 8.7	o. <i>budhitamam</i> <i>karmmaṇā</i>	660 660 672 674 677 681 682
-va- / -vva-	SY 1.9	o. <i>karmaṇā</i> <i>sarvvāsām</i>	671 671 672 674 681
		o. <i>sarvāsām</i>	677 682

A special case is that of *-ṇa-* / *-ṇṇa-*, because Parsi-Nāgarī script follows Jaina-Nāgarī and distinguishes the double retroflex nasal by adding a horizontal line to the body of the

mātrā:  ms. 672, fol. 1v, 6 © ADA (cf. also Goldman 2018: 38 sq.). The image includes the diacritic for the preceding *-r-*: as a matter of fact, *-ṇa-* generally doubles after *-r-*. Like the *mātrā* *-ṇa-*, *-ma-* and *-va-*²¹ generally double after the *r*-sound.

2. Nasals

Nasals are quite interchangeable in the text; the predominant nasal is the *anusvāra*, which replaces any other nasal sound.

a. *-ṇa-* / *-na-*

Hemacandra²² (section I of his Prakrit grammar, *sūtras* 228–229) points to the tendency of *-na-* being turned into *-ṇa-* in Prakrit languages. More specifically, while eastern schools of grammarians argued that this change indiscriminately occurred throughout the word, Jains utilised *-na-* in the initial position and *-ṇa-* in non-initial position (cf. Vaidya 1980: 641).

TABLE 3.3 Orthographic Rule: *-ṇa-* / *-na-*

Passage	Apparatus	Manuscripts
SY 1.11	<i>ihalokinām</i> o. <i>ihalokiṇām</i>	660 671 674 672 681 682

b. *-m* / *-ṃ*

²¹ Particularly interesting is the comment by Miguel Ángel Andrés-Toledo on this matter: the graphic peculiarities of Avestan and Pahlavi may have influenced the Nāgarī script. For instance, the double *-vva-* may reflect the Avestan *-uu-*.

²² For additional information on Hemacandra and his Sanskrit-Prakrit-Apabhraṃśa grammar, cf. chapter 2, sections 2.3 and 2.4.

This alternation is typical of the final position. There is no real difference between a nasal marked with the *-ma-* character and a *virāma* (cf. section 3.2.4, rule 3 below) to delete the inherent *-a*, and the *anusvāra* *-ṃ*. Thus, the variant is regularised as orthographic to the expected value.

TABLE 3.4 Orthographic Rule: *-m* / *-ṃ*

Passage	Apparatus	Manuscripts
SY 1.15	<i>śāpaṃ</i> o. <i>śāpam</i>	671 672 674 660 682

c. *-ma-* / *-na-*

The variation between *-ma-* and *-na-* has been regularised according to the expected value.

TABLE 3.5 Orthographic Rule: *-ma-* / *-na-*

Passage	Apparatus	Manuscripts
SY 4.4	<i>gvahmanaḥ</i> o. <i>gvahnanaḥ</i>	671 674 677 681 682

d. *Anusvāra* (*-ṃ*) Before Another Nasal

When the *anusvāra* is followed by another nasal like *-ma-* or *-na-*, the nasal sound does not change, hence the regularisation as orthographic to the expected value.

TABLE 3.6 Orthographic Rule: *Anusvāra* Before a Nasal

Phonetic Context	Passage	Apparatus	Manuscripts
before <i>-ma-</i>	SY 1.1	<i>svāminam</i> o. <i>svāṃminam</i>	660 671 672 673 681 682 674
before <i>-na-</i>	SY 1.1	<i>jñānitamaṇ</i> o. <i>jñāṃnitamaṇ</i>	660 672 674 682 673

3. Vowels

The length of the vowels does not significantly affect the pronunciation, since we are in later Sanskrit and the importance of the relation between length and accentuation is not as relevant as in Classical Sanskrit and Vedic. Therefore, when the length does not change the morphology of the term, the reading can be regularised. Furthermore, the shape of

the diacritics for the vowels, provided in the table below in each context,²³ shows how the spelling may have been impacted by copying mistakes.

TABLE 3.7 Orthographic Rule: Length of Vowels

Vowel	original script	Passage	Apparatus	Manuscripts
-a- / -ā-	क -ka-, का -kā-	SY 1.2	<i>ātmānaṃ</i> o. <i>ātmanaṃ</i>	660 673 674 682 671 672 681
-i- / -ī-	कि -ki-, की -kī-	SY 1.3	<i>iajdaṃ</i> o. <i>īajdaṃ</i>	671 672 674 681 673 682
-u- / -ū-	कु -ku-, कू -kū-	SY 1.1	<i>anurūpatarāṇi</i> o. <i>anurupatarāṇi</i>	671 673 681 682 660 672 674
-ṛ- / -ṛr-	^a	SY 1.13	<i>uparīpravyṛttiṃ</i> o. <i>uparīpravyṛttiṃ</i>	671 672 674 681 677

a The *r*-sound does not change significantly, and the vocalic *-ṛ-* may simply have been prolonged in the pronunciation.

4. *Daṇḍa*

The insertion of the *daṇḍa* is a purely graphic phenomenon (cf. section 2.3.2). Therefore, the reading with the *daṇḍa* has been regularised to the expected value.

TABLE 3.8 Orthographic Rule: *Daṇḍa*

Passage	Apparatus	Manuscripts
SY 1.5	<i>burjja-svāminam</i> o. <i>buṛjja-svāminam</i>	660 671 672 673 681 682 674

5. Presence of Both *Anusvāra* (-ṃ-) and *Visarga* (-ḥ-)

In some cases, we find both the diacritics for the *anusvāra* (-ṃ-) and the *visarga* (-ḥ-), especially at the end of the word. In this case, we may suppose that the *-ḥ* is the leading case ending and the *-ṃ* could be a graphic addition, or a way to nasalise the vowel of the *mātrā*. Moreover, it has already been mentioned that some manuscripts show an abundance of *anusvāras* (cf. section 2.3.1). This particular phenomenon of compresence of *anusvāra* and *visarga* is registered especially in mss. 674 and 660, but it is also rarely present in mss. 671, 677 and 682.

²³ The *mātrā* -ka- has been used as a base to show the diacritics of the vowels, because it is the first consonant character of the Sanskrit alphasyllabary.

TABLE 3.9 Orthographic Rule: *-ṃh-*

Passage	Apparatus	Manuscripts
SY 1.15	<i>arthaḥ</i> o. <i>arthaṃḥ</i>	671 672 674 677 681 682 660

6. *Avagraha* (') / *o*

The alternation between the *avagraha*, a diacritic which indicate that an *a-* has been dropped because of *sandhi* reasons, and nothing to fill in the gap, has been regularised as orthographic, since it is a phenomenon of the script or a lapse in the copying process, but it does not affect the pronunciation of the term.

TABLE 3.10 Orthographic Rule: *avagraha* / *o*

Passage	Apparatus	Manuscripts
SY 1.23	<i>pāpakarmmiṇāṃ</i> o. <i>'pāpakarmmiṇāṃ</i>	660 674 677 682 672

3.2.3 Phonetic Rules

The readings regularised according to the phonetic category are equivalent because the alternation neither changes the morphology of the word, nor its meaning, but the pronunciation is different.

1. *Avagraha* (') / *-a-*

When the *avagraha* symbol alternates with *-a-* there is no morphological difference; the *sandhi* phonetic rule modifies the pronunciation of the term.

TABLE 3.11 Phonetic Rule: *avagraha* (') / *-a-*

Passage	Apparatus	Manuscripts
SY 6.2	<i>sāūaṃgha-nāmnīṃ</i> p. <i>sāū'ṃgha-nāmnīṃ</i>	671 674 677 682 672

2. *-va-* / *-ba-*

The interchangeability between *-va-* and *-ba-* is a typical Middle Indic feature. It interests many Prakrit and regional languages. In Hemacandra's Prakrit grammar (section I, *sūtra* 237), it is stated that the change of *-ba-* into *-va-* is natural in Prakrit (cf. Vaidya 1980: 37, 641).

TABLE 3.12 Phonetic Rule: *-va-* / *-ba-*

Passage	Apparatus	Manuscripts
SY 2.7	<i>vrddhidam</i>	674 677 681 682
	p. <i>brddhidam</i>	672

3. *-a-* / *-i-*

This alternation is based on its strong presence in the attestations. In some cases, it may be due to an error by the scribe, who did not copy the diacritic for the *-i-* and left the *mātrā* with the inherent *-a*.

TABLE 3.13 Phonetic Rule: *-a-* / *-i-*

Passage	Apparatus	Manuscripts
SY 1.5	<i>pravarddhayati</i>	671 672 674C 682
	p. <i>pravarddhiyati</i>	674*

4. *-a-* / *-e-*

The same explanation of rule 3 can be applied even in this case.

TABLE 3.14 Phonetic Rule: *-a-* / *-e-*

Passage	Apparatus	Manuscripts
SY 2.7	<i>satyatā</i>	677 682
	p. <i>satyetā</i>	681

5. *-i-* / *-e-*

This alternation is purely phonetic, because the diacritics used for *-i-* and *-e-* in the script are different.

TABLE 3.15 Phonetic Rule: *-i-* / *-e-*

Passage	Apparatus	Manuscripts
SY 2.6	<i>jarathuśtrotēma-nāmnīṃ</i>	672 674
	p. <i>jarathuśtrotima-nāmnīṃ</i>	681

6. *-u-* / *-o-*

The same motivation expressed for rule 5 is valid here.

TABLE 3.16 Phonetic Rule: *-u-* / *-o-*

Passage	Apparatus	Manuscripts
SY 7.25	<i>saṃprāpnumaḥ</i> p. <i>saṃprāpnomaḥ</i>	660 671 672 674C 677 681 682 674*

7. *-ī-*, *-ī-* / *-īy-*, *-īy-*

The additional liquid does not change anything in the term, but modifies the pronunciation and stresses the *ī*-sound.

TABLE 3.17 Phonetic Rule: *-ī-*, *-ī-* / *-īy-*, *-īy-*

Passage	Apparatus	Manuscripts
SY 1.5	<i>īajdo</i> p. <i>īyajdo</i>	672 673 681 682 671

8. *-ja-* / *-ya-*

The two characters *-ja-* and *-ya-* are quite interchangeable in Middle Indic, and even in Gujarātī. Specifically, for the name *Jarathuśtra-* / *Yarathuśtra-*, two steps have been made: first, the Iranian *-z-* has become *-ja-* in Indian languages (cf. chapter 5, section 2.1.1, item 1 below); then, due to the interchangeability of the characters in Middle Indic, it may become *yarathuśtra-*, losing the initial correspondence *z-j* of the isogloss. The alternance between the two *mātrās* is also present in Prakrit and theorised by Hemacandra (section I, *sūtra* 245; cf. Vaidya 1980: 215): the initial *ya-* is often changed into *ja-*; therefore, the rule in Prakrit is valid only from *ya-* to *ja-* in initial position, which is clearly not the case of the name 'Jarathuśtra'. Andrés-Toledo (2012b: 21 sq.) points to the passage through the phonetics of Old Gujarātī and explains the neutralisation of *-ya-* and *-ja-* to *-ja-*, which is a typical of the language and is also highly plausible. Either way, the interchangeability of the two *mātrās* is widely attested at the middle stage of Indian languages, especially in relation to the geographical area of Northwestern India.

TABLE 3.18 Phonetic Rule: *-ja-* / *-ya-*

Passage	Apparatus	Manuscripts
SY 4.23	<i>jarathuśtrasya</i> p. <i>yarathuśtrasya</i>	672C 682 674

3.2.4 Orthographic-Phonetic Rules

The orthographic-phonetic category includes the cases in which there is a difference in both script and pronunciation, but this does not really affect the spelling of the word. More specifically, the script is quite close to each other's form, but the difference in the spelling does affect the pronunciation as well.

1. Added or Missing *Anusvāra -ṃ-*

The *anusvāra* is often added or forgotten without any systematic rule. The free nasalisation of vowels seems to be a characteristic of Apabhraṃśa (cf. Vyas 1982: 5). Since it is not a real *mātrā*, but a complement of the script, it may sometimes have been used as a decoration to embellish the script or just a superfluous symbol which could be removed. Therefore, it does not make any significant difference in the spelling of the term.

TABLE 3.19 Orthographic-Phonetic Rule: Added or Missing *Anusvāra -ṃ-*

Phonetic Context	Passage	Apparatus	Manuscripts
before velars	SY 1.3	<i>sāūaṃgha-nāmnīṃ</i> op. <i>sāūagha-nāmnīṃ</i>	673 674C 682 671
before palatals	SY 1.7	<i>saṃcayān</i> op. <i>sacayān</i>	672 681 660 677
before dentals	SY 4.2	<i>nimaṃtrayāmi</i> op. <i>nimatrayāmi</i>	671 674 677 681 682 660
before labials	SY 5.5	<i>saṃpūrṇamānasatāṃ</i> op. <i>sapūrṇamānasatāṃ</i>	660 681 682
before liquids	SY 1.1	<i>pratyapālayat</i> op. <i>pratyapālaṃyat</i>	660 671 672 673 674 682 681
before sibilants	SY 1.1	<i>ijisni</i> op. <i>ijīṃsni</i>	660 671C 672 674* 681
before <i>-ha-</i>	SY 1.2	<i>cihne</i> op. <i>ciṃhne</i>	671 672 673 674 681 682 660

2. Added or Missing *Visarga -ḥ-*

The situation of the *visarga* is similar to the *anusvāra* one (rule 1): since it is not a proper *mātrā*, but an additional diacritic, it may be added or forgotten quite easily. However, its addition or omission impacts the pronunciation of the term.

TABLE 3.20 Orthographic-Phonetic Rule: Added or Missing *-ḥ-*

Passage	Apparatus	Manuscripts
SY 1.3	<i>daśasahasralocanaṃ</i> op. <i>daśasahasraloḥcanaṃ</i>	671 674C 681 672 674*

3. Missing or added *Virāma*

The *virāma* is a complemental symbol, which removes the inherent *-a* from the consonant in the same *mātrā*. For instance, क *-ka-* and क् *-k-*.

TABLE 3.21 Orthographic-Phonetic Rule: Missing or Added *Virāma*

Passage	Apparatus	Manuscripts
SY 1.1	<i>darśanena</i> op. <i>darśanen</i>	671C 672C 673 671*
SY 1.2	<i>'smin</i> op. <i>'smīna</i>	671 672 673 674 681 682

4. *-tsa-* / *-śa-*

It is an orthographic variant, because it is probably based on a mistake by the scribe, since the two characters have a very similar shape in the manuscripts, for example in ms. 672



(6v, 3) and



(7v, 2), © ADA. As it also has consequences on the pronunciation, it

has been regularised as orthographic-phonetic.

TABLE 3.22 Orthographic-Phonetic Rule: *-tsa-* / *-śa-*

Passage	Apparatus	Manuscripts
SY 1.7	<i>uśahina-saṃdhyāyā</i> op. <i>utsahina-saṃdhyāyā</i>	674C 677 682 672

5. *-tra-* / *-tta-*

In some manuscripts, the *mātrās* for *tra* त्र and *tta* त्त are often confused. Therefore, they are different in the script and in the pronunciation, but in reality, they are not different clusters.

TABLE 3.23 Orthographic-Phonetic Rule: *-tra-* / *-tta-*

Passage	Apparatus	Manuscripts
SY 1.15	<i>trīnvārān</i> op. <i>ttīnvārān</i>	671 674 681 682 672

6. *-kṛ-* / *-kta-*

-kṛ- and *-kta-* are often confused. The reason lies in the similarity of their shape; this, for instance, can be observed in ms. 672:



-kṛ- (fol. 16r, 7) © ADA



-kta- (fol. 4r, 3) © ADA

Even if the script and the pronunciation are different, it has been regularised as orthographic-phonetic to the expected value.

7. *-ṛ-* / *-ra-* / *-ar-*

The vocalic *-ṛ-* is sometimes turned into *-ra-* or *-ar-*; this happens in consonant clusters. The following table provides one example for each phonetic context:

TABLE 3.24 Orthographic-Phonetic Rule: *-ṛ-* / *-ra-* / *-ar-*

Phonetic Context	Passage	Apparatus	Manuscripts
<i>-kṛ-</i> / <i>-kra-</i>	SY 1.21	<i>namaskṛtiṃ</i> op. <i>namaskratiṃ</i>	671 672 674 677 660
<i>-gṛ-</i> / <i>-gra-</i>	SY 8.7	<i>gr̥hebh̥yo</i> op. <i>grahebh̥yo</i>	677 682 681
<i>-tṛ-</i> / <i>-tra-</i>	SY 2.8	<i>tṛtīyasya</i> op. <i>tratīyasya</i>	677 681 682 671 672 674
<i>-dṛ-</i> / <i>-dra-</i>	SY 4.1	<i>adṛśyarūpiṇī</i> op. <i>adrasyarūpiṇī</i>	674 677 682C
<i>-dṛ-</i> / <i>-dar-</i>	SY 7.25	<i>tādṛśena</i> op. <i>tādarśena</i>	671 677 660 674
<i>-pṛ-</i> / <i>-pra-</i>	SY 2.7	<i>pṛthvībhūteḥ</i> op. <i>prathvībhūteḥ</i>	671 677 682 672 674 681
<i>-vṛ-</i> / <i>-var-</i>	SY 2.6	<i>uparipravṛtyā</i> op. <i>uparipravartyā</i>	672 674 677 681 682 660

8. *-sa-* / *-śa-* / *-ṣa-*

Like in Gujarātī, the three kinds of sibilants are interchangeable. We cannot be sure whether they were pronounced differently or not; the evidence in modern languages leads

to think that they were also assimilated in the pronunciation, and all pronounced -ṣa- or -sa- according to the different areas of north-western India.

The three sibilants are different in the script:

स -sa-

श -śa-

ष -ṣa-

Their alternance is also present in Prakrit: in the first chapter of Hemacandra's grammar we find the *sūtra* श-षः सः śa-ṣaḥ saḥ (section I, *sūtra* 260). It means that in Prakrit there is only one sibilant, namely the -sa- (cf. Vaidya 1980: 40, 216).

TABLE 3.25 Orthographic-Phonetic Rule: -sa- / -śa- / -ṣa-

Passage	Apparatus	Manuscripts
SY 1.14	śakyate op. sakyate	671 672 677 681 682 660 674
SY 1.15	sakalāsu op. sakalāṣu	671 672 674 677 681C 682 681*
SY 4.26	amiśāspiṃtān op. amiṣāspiṃtān	682 672 674 681

9. -ṣa- / -kha-

The -ṣa- / -kha- alternance (cf. section 2.3.1.3) is regularised.

TABLE 3.26 Orthographic-Phonetic Rule: -ṣa- / -kha-

Passage	Apparatus	Manuscripts
SY 3.20	khādyam op. ṣādyam	677 682 671 672 674

3.2.5 Reconstruction Rules

In the Sanskrit text, the reconstruction rules are applied in two cases.

1. Deficiency – {}

One or more characters can be marked as deficient if its / their reading is uncertain due to poor image, faded ink, damage to page, covered by tape or overwritten text, and be regularised as reconstructed. If other orthographic, phonetic or orthographic-phonetic rules are applied to the same variant, the final outcome would include both the regularisations.

TABLE 3.27 Reconstructed Rule

Rule	Passage	Apparatus	Manuscripts
orthographic	SY 1.6	<i>satkāryiṇī</i> or. { <i>satkāryi</i> }ṇī	672 677 681C 682 671
phonetic	SY 5.5	<i>adhipatitvaṃ</i> pr. <i>adhipa</i> { <i>ta</i> } <i>tvaṃ</i>	660 672 674 677 681 682 671
orthographic-phonetic	SY 3.2	<i>sanmānakṛtyā</i> opr. <i>sanmāna</i> { <i>tkatyā</i> }	672 674 677 682 671

2. Lacuna – lac.; [number of characters]

It has already been mentioned (cf. section 3), that a lacuna is marked when the paper is absent. If a complete word is missing, it is indicated with the abbreviation lac., becoming a main variant in the apparatus.

TABLE 3.28 Lacuna of a Word in the Apparatus

Passage	Apparatus	Manuscripts
SY 1.9	<i>jalānāṃ</i> lac.	660 671 672 674 677 681 682 673

When a single or more characters, i.e. *mātrās* in the Sanskrit text, are missing, the supposed number of missing characters is indicated into square brackets [number of characters]. If it is possible to relate the remaining characters to a main variant, it can be regularised in this category.

TABLE 3.29 Characters Lacuna in the Apparatus

Passage	Apparatus	Manuscripts
SY 6.13	<i>puṇyātmanaḥ</i> r. [1] <i>nyātmanaḥ</i>	660 672 674 677 681 671

Like in the case of the aforementioned deficiency, other regularisation rules, if any, can be applied if the variant is partially lacunose.

3.2.6 Abbreviations

In the manuscripts, some common words are abbreviated (cf. section 1), and they have been regularised under the category ‘abbreviation’, marked with brackets () in the apparatus. In the Sanskrit text, the abbreviated terms are the following:

- (*ā*) / (*ārā*) for *ārādhaye* ‘I worship’;
- (*ā*) (*na*) (*mā*) (*pra*) for *ārādhanāya namaskaraṇāya mānanāya prakāśanāya* ‘for the worship, the adoration, the honour (and) the illumination’.

Compared to the Avestan text, the Sanskrit one registers a lower number of abbreviations. Moreover, the Sanskrit terms are generally abbreviated in the same way, while in Avestan we find different options for each abbreviation: for instance, Redard (2021b: 83) reports the case of *ašaiia daδqmi*, the verbal syntagm of Y 7, abbreviated as (*a*) (*d*), (*aš*), (*ašaiia*) and (*ašaiia*).

3.2.7 Non-regularised Forms

A variant is not regularised when the regularisation may involve the morphology of the term. For instance, a long or short vowel may affect the gender or the number of a word, as well as the case ending. In the Sanskrit text, there are some cases in which some forms could not be regularised because they either belong to the above-mentioned categories of regularisation, but they also impact on grammatical aspects, as shown by the following examples.

- The apophonic variation between *-e-* and *-ai-*, whose diacritics ॐ (*-ke-*) and ॐ (*-kai-*) are very similar and easy to be confused, could be inserted in the orthographic category. However, it is not regularised because the phenomenon may be linked to the rules for secondary derivation.
- In the same way, *-o-* and *-au-* have not been regularised, even if the two diacritics ॐ (*-ko-*) and ॐ (*-kau-*) can be easily confused, too. In addition, *-o-* can be the outcome of external *sandhi* of *-aḥ* when the following term begins with occlusive consonants, nasals and semivowels, and therefore it cannot be regularised.
- The *mātrās* for *-na-* ण and *-ta-* ण sometimes have a very similar shape in the manuscripts, and it is not always possible to distinguish between them; this alternation may have become part of the orthographic-phonetic category. However, this was not possible, because in some cases the alternation between the two characters entails different case forms: for instance, *-āt* is an ablative singular masculine ending of an *a*-stem, while *-ān* is an accusative plural masculine ending belonging to the same declension.

3.3 The Critical Apparatus

The MUYA Project decided to adopt a positive style for the critical apparatus, i.e. including all the variants in it.²⁴

²⁴ For a detailed explanation of the building up of the critical apparatus and the technical aspects of the export, cf. Redard 2021b: 78–82.

In the positive style of the apparatus, the edited reading takes the first place, with the indication of the manuscripts attesting the form. The sequence of the other main readings is determined by the siglum of their first witness. Subreadings of the edited form or of the other main readings are ordered according to the category of regularisation: phonetic (p.), phonetic reconstructed (pr.), orthographic-phonetic (op.), orthographic-phonetic reconstructed (opr.), orthographic (o.), orthographic reconstructed (or.), reconstructed (r.) and abbreviation (in round brackets). Finally, the readings indicating the missing text are listed, if any: omission (om.), non legitur (non leg.), lacuna (lac.), abbreviated text (abbr.).

3.3.1 Emended Forms

As discussed below (cf. chapter 6, section 2.1), the Sanskrit text includes multiple spellings and many variations, which are not particularly relevant to the morphology or semantics of the text. Furthermore, the repetitiveness of the portion of text in the different chapters (cf. chapter 4, section 1) made possible the adaptation of idioms on the basis of the corresponding passages in other chapters; this is especially valid for chapter 3, where we only have one witness, ms. 677, for the section SY 3.5–19. For this reason, some forms were emended to give consistency to the text and fill in the gaps of lacunae. The emended forms are marked in the apparatus with a raised plus sign ⁺.

3.4 Some Remarks on the Edited Text

The following three features, marked in round brackets in the edited text, have been introduced into the Sanskrit base text: a. the date b. the formulae and c. long portions of abbreviated text.

- a. The date in which the ritual takes place is a variable part of the text, and it is never expressed in Sanskrit (cf. chapter 4, section 1). In the base text, the passage in which the date should be inserted is indicated by '(date, dedication of day)', '(date, dedication of month)', or '(date, dedication of day and month)' and accompanied by Sanskrit ritual directions to point to the fact that the dedication to the divinity associated with the day and the month has to be recited at that moment.
- b. The Ahuna Vairiia, the Aṣəm Vohū and the Yeṛjhē Hātəm are rarely present in Sanskrit, and when they are missing, an indication of the Avestan formulae or Pahlavi ritual directions point to the place in the text in which they have to be recited (cf. chapter 5, section 4). Therefore, in the Sanskrit base text, an indication of the expected formula and the number of times it has to be recited is inserted, with the same outcome in the edited text: for instance, '(yaθā ahū vairiō 2×)' in SY 7.25; '(asəm vohū 3×)' in SY 8.4; '(yeṛjhē hātəm 1×)' in SY 5.6.
- c. In the Sanskrit text, long portions of stanzas or even chapters are abbreviated (cf. chapter 4, section 2), and it has been necessary to point to these long abbreviations in the edited text.

For this reason, the indication ‘(abbreviated text)’ has been inserted in the Sanskrit base text and directly displayed in the edition (cf. for example SY 4.3, SY 4.8 or SY 4.22).

3.4.1 Edition of the Sanskrit Ritual Direction

The text of the ritual directions has been created on the basis of the attestations of the manuscripts, even if their spelling has not been collated and regularised in the collation editor. On the contrary, further emendations have been applied to adapt and standardise the Sanskrit, and a consistent version of the ritual directions has been directly added to the Sanskrit base text.

The attestations and the explanation of the content of the Sanskrit ritual directions are discussed in detail in the following chapter (4, section 3).

Sanskrit *Yasna* 1–8

This chapter discusses the general structure of chapters 1 to 8 of the *Yasna*, with particular reference to the Sanskrit version. This section of the *Yasna* has been chosen for the present study because it is a coherent whole, as described below in the first section (1). The next section (2) deals with the abbreviations of the Sanskrit text which are often linked with the internal structure of SY 1–8. The third and last section (3) provides an overview of the Sanskrit ritual directions.

1 Structure of the Section

The structure of the first eight chapters of the *Yasna* is crucial to understanding specific features of the Sanskrit version, and a brief summary of it is provided below. As Redard (2021b: 87) explains, ‘Chapters 1 to 7 can be seen as the introductory phase of the sacrifice leading to chapter 8, where the bread will be partaken by the priest, thus constituting the pinnacle of the entire section.’ After chapter 1, where the sacrifice is announced, and chapter 2, where the libation and the bundle are introduced, section Y 3–8 constitutes the *Srōṣ Drōn*, which is named after *Sraōša*, the protector against evil forces (Kreyenbroek 1985: 108–112, Redard 2021b: 84 sq.). Redard points to the importance of the protection by *Sraōša* during the liminal moments of the ritual, like the partaking of the bread and later, the ingestion of the *haōma*. The content of this section is the invocation to the divine beings to join the sacrifice, and a list of offerings, in a climax that reaches its highest point in chapter 8 with the partaking of the ritual bread in Y 8.4.

As to the structure of the text, chapter 1 is repeated, with variations, in chapter 2, 3, 4, 6 and 7. Chapter 5 is the same as chapter 37, and therefore the text belongs to the *Yasna Haptaṇhāiti*. Chapter 8 is dedicated to the partaking of the bread.¹ The following table displays the similar structure of chapters 1, 2, 3, 4, 6 and 7:

¹ A detailed description of the content of *Yasna* 1–8 can be found in Redard (2021b: 86 sqq.).

TABLE 4.1 Structure of Y 1–4 and Y 6–7

Introduction	Y 1.1–2	Y 2.1–2	Y 3.1–4	Y 4.1–7	Y 6.1	Y 7.1–4
Daily <i>ratus</i>	Y 1.3–7	Y 2.3–7	Y 3.5–9	Y 4.8–12	Y 6.2–6	Y 7.5–9
Monthly <i>ratus</i>	Y 1.8	Y 2.8	Y 3.10	Y 4.13	Y 6.7	Y 7.10
Yearly <i>ratus</i>	Y 1.9	Y 2.9	Y 3.11	Y 4.14	Y 6.8	Y 7.11
33 <i>ratus</i>	Y 1.10	Y 2.10	Y 3.12,	Y 4.15	Y 6.9	Y 7.12
Date	Y 1.11	Y 2.11	Y 3.13	Y 4.16	Y 6.10	Y 7.13
Textual <i>ratus</i>	Y 1.12–17	Y 2.12–17	Y 3.14–19	Y 4.17–22	Y 6.11–16	Y 7.14–19
Dedication	—	—	Y 3.20–21	Y 4.23	Y 6.17–18	Y 7.20–21
Extension (Frauuāṣi)	Y 1.18	Y 2.17	Y 3.22	Y 4.24	Y 6.19	Y 7.22
All <i>ratus</i>	Y 1.19	Y 2.18	Y 3.23	Y 4.25	Y 6.20	Y 7.23
Conclusion	Y 1.20–23	—	Y 3.24–25	Y 4.26	Y 6.21	Y 7.24–28

The Sanskrit text follows this structure, but some stanzas are abbreviated in SY 3, SY 4, SY 6 and SY 7 (cf. section 2.1 below) and the formulae (Ahuna Vairiia, Aṣəm Vohū and Yerhē Hātəm) are generally omitted (on this topic, cf. chapter 5, section 4). It has already been noted by Redard that the list of divinities and ritual elements is similar in every above-mentioned repeated chapter; on the contrary, the verbal syntagm introducing every stanza varies in each chapter. This is a feature of the original Avestan text, reproduced in the Pahlavi version and in Sanskrit, too. The following table shows the verbal syntagm of each chapter in the three languages.²

TABLE 4.2 Syntagms in Y 1–4, 6–7

SY 1	Av.	<i>niuuāēdaiemi haṅkārāiemi</i>	‘I announce, I bring to perfection (the sacrifice)’
	Phl.	<i>nīwēyēnam hangirdēnam</i>	‘I announce and complete (the sacrifice)’
	Skt.	<i>nīmaṃtrayāmi saṃpūrṇayāmi</i>	‘I invite and fulfil (the sacrifice for)’
SY 2	Av.	<i>ahmiia zaoθre barəsmanaēca ... āiiese yešti</i>	‘At this libation and bundle I ritually bring here’
	Phl.	<i>pad ēn zōhrag ud barsom ... xwāham (ō ēn) yazišn</i>	‘With this libation and <i>barsom</i> ... I desire this sacrifice’
	Skt.	<i>anena prāṇena baresmanena ... samihe ijisnau</i>	‘With this vigour and <i>baresmana</i> ... I wish in the sacrifice for’
SY 3	Av.	<i>āiiese yešti</i>	‘I ritually bring here (the sacrifice of)’
	Phl.	<i>xwāham (ō ēn) yazišn</i>	‘I desire this sacrifice’
	Skt.	<i>samihe ijisnau</i>	‘I wish in the <i>ijisni</i> of’
SY 4	Av.	<i>āaṭ dīš āuuāēdaiimahī</i>	‘We dedicate them’
	Phl.	<i>awēšān nīwēyēnam</i>	‘I announce them’

² The Pahlavi transcription is taken from Skjærvø (2000).

TABLE 4.2 Syntagms in Y 1–4, 6–7 (*cont.*)

	Skt.	<i>teṣu nimamtrayāmi</i>	‘I invite them’
SY 6	Av.	<i>yazamaide</i>	‘We worship’
	Phl.	<i>yazam</i>	‘I worship’
	Skt.	<i>ārādhaye</i>	‘I worship’
SY 7	Av.	<i>aṣāiia daḍāmi</i>	‘I orderly offer’
	Phl.	<i>pad ahlāyih bē daham</i>	‘I offer with righteousness’
	Skt.	<i>pūnyena dadāmi</i>	‘I offer with righteousness’

Another interesting feature linked with the repetitiveness and concatenation of this initial section of the *Yasna* is the presence, in both Avestan and Sanskrit, of a particular case form in the list of the *ratus* of each chapter (cf. table 4.2). In Sanskrit, the abbreviated chapters 4 and 7 exclude the list of *ratus*, and therefore the case forms used in this part are mostly missing. Without going into detail, the most evident aspect in the comparison is that the Sanskrit case form does not reproduce the Avestan one. The reason for this may be linked to the necessity of a particular case form required by the verbal syntagm, or simply the absence of inflection in Pahlavi, which may have led the translator to adopt Sanskrit forms mirroring the prepositions of Pahlavi. Furthermore, the same syntagm in the different chapters does not imply the same dominant case form: for instance, the Sanskrit syntagm *samīhe ijisnau* is used in both SY 2 and SY 3, but in the list of *ratus* it is followed by the accusative case form in SY 2 and by genitive in SY 3. This is highlighted in the English translation by means of different prepositions. The accusative of the Sanskrit form is indicated by ‘for’ (‘I wish in the *ijisni* for’) and the genitive by ‘of’ (‘I wish in the *ijisni* of’).

Finally, some chapters have a deeper connection on the basis of their content and phraseology. Excluding the introduction and the conclusion of each chapter, which contain specific features like the insertion of new ritual objects and offerings and the ritual formulae, chapter 1 is repeated in chapter 3 with some variations; chapter 7 reproduces chapter 3; chapter 2 is repeated in chapter 6. In the Sanskrit version, the repetition does not pertain only to the translation, but also to the comments: some of them are extensive in one chapter – not necessarily in the first one in which they appear – but absent in the repetition; the same applies to the ritual instructions. The pattern of the repetition includes all the layers of the text as it is clearly shown in the Sanskrit glossary (cf. appendix A).

2 Abbreviations

The Sanskrit text is generally abbreviated when a passage is the repetition of some portions of text which appear before. This phenomenon mainly concerns the long enumerations that are present in this section. In SY 1–8, we find long abbreviations of the whole structure of the chapter and shorter abbreviations of single stanzas. The choice of the passages to be abbreviated is probably based on their occurrence in the text: the first time a portion of text appears, we find it complete; then, the following times, it is abbreviated. Finally, yet importantly, the abbreviation is generally related to both the Avestan and the Sanskrit texts.

2.1 Abbreviation of Chapters

In the manuscripts containing the Sanskrit translation, only in chapter 1, 2, 5 and 8 the Sanskrit text is present in its entirety: chapter 3 is complete only in ms. 677; chapter 4 and 7 are abbreviated in all the manuscripts; chapter 6 is abbreviated only in ms. 682. The abbreviated passages are not exactly the same in the various manuscripts, pointing to the differences in the transmission of the Sanskrit text.

The abbreviated part in the chapter always concerns the list of the *ratus*; the enumeration of Y 1 is repeated, with a different verbal syntagm, in Y 3, Y 4 and Y 7, while the text of Y 2 is replicated in Y 6. In these chapters, only the first and the last stanzas differ from Y 1 and Y 2. Therefore, the complete range of text is displayed, and the repeated list of *ratus* can be abbreviated.

The following tables illustrate the abbreviated passages, chapter by chapter. Each attestation is followed by the reference of the stanza's number, and the number of conventional units in which the text was segmented during the transcription process (cf. chapter 3, section 3.1). This number gives the idea of the missing portion of text.

TABLE 4.3 Abbreviated Portions of Text in SY 1–4, 6–7

	ms., fol.	Beginning of the abbreviation	End of the abbreviation
Y 3	66o, 14v	<i>madhye satkāryiṇi uttamapatiṣu</i> (5.8)	<i>ya samṭi puṇyāgurumtāyā</i> (19.10)
	671, 27r	<i>samīhe iṣināu</i> (5.10)	<i>ye samṭi puṇyarutāyām</i> (19.10)
	672, 34r	<i>madhye satkāryiṇi uttamapatiṣu</i> (5.8)	<i>samīhe iṣināu</i> (19.2)
	674, 25v	<i>samīhe iṣināu</i> (5.10)	<i>ye samṭi puṇyagurum</i> (19.6)
	677	not abbreviated	not abbreviated
	681, 23v	<i>madhye satkāryiṇi uttamapatiṣu</i> (5.8)	<i>samīhe iṣināu</i> (19.2)
	682, 28r	<i>śakyate gaṃtuṃ prāḥbhāveṇāsyā</i> (5.2)	<i>ye samṭi puṇyagurutāyām</i> (19.6)
Y 4	66o, 16v	<i>ārāadhanāya namaskaraṇāya imananāya prakāśanāya</i> (8.6)	<i>ārāadhanāya namaskaraṇāya mānanāya prakāśanāya</i> (22.10)
	671, (33)r	lac.	lac.
	672, 41r	<i>(ā) (na) (mā) (prā)</i> (8.6)	<i>(ā) (na) (mā) (prā)</i> (22.10)

TABLE 4.3 Abbreviated Portions of Text in SY 1–4, 6–7 (cont.)

ms., fol.	Beginning of the abbreviation	End of the abbreviation
674, 29r	<i>ārādhānāya namaskaraṇāi mānanāya prakāśanāya</i> (8.6)	<i>ārādhānāya namaskaraṇāya</i> (22.10)
677, 22v	<i>ārādha[2] [1]maskaraṇāya mānanāya prakāśanāya</i> (8.6)	[...]- <i>gurūtayā</i> (22.8)
681, 27v	(ā) (na) (mā) (prā) (8.6)	(ā) (na) (mā) (prā) (22.10)
682, 33r	<i>ārādhānāya namaskaraṇāya mānanāya prakāśanāya</i> (8.6)	<i>hāūana-gurūtayā</i> (22.8)
Y 6 682, 36v	<i>puṇyātmanī puṇyagurwīm</i> (ā) (2.6)	<i>gurūn samagrān mahattarān</i> (ā) (16.2)
Y 7 660, 23r	<i>śakyate gaṃtu prabhāvenāsyā</i> (5, 2)	<i>puṇyaṃ dadāmi khādyam</i> (20, 2)
671, (46)r	<i>śakyate gaṃtuṃ prabhāvenāsyā</i> (5.2)	<i>puṇye dadāmi khādyam</i> (20.2)
672, 59r	<i>śakyate gatuṃ prabhāvenāsyā</i> (5.2)	<i>puṇyena dadāmi khādyam</i> (20.2)
674, 39v	<i>śakyate gaṃtuṃ prabhāvenāsyā</i> (5.2)	<i>puṇyaṃ dadāmi khādyi</i> (20.2)
677, 30r	<i>śakyate gaṃtuṃ prabhāvenāsyā</i> (5.2)	<i>puṇyena dadāmi khādyam</i> (20.2)
681, 38v	<i>śakyate gatuṃ prabhāvenāsyā</i> (5.2)	<i>puṇyena dadāmi khādyam</i> (20.2)
682, 39v	<i>śakyate gaṃtuṃ prabhāvenāsyā</i> (5.2)	<i>puṇyena dadāmi khādyam</i> (20.2)

From the data collected in the table above, we can draw some general conclusions:

- Y 3 is abbreviated in different ways. This opens up to different hypotheses: the scribes may have adapted the abbreviation; or there may have been other manuscripts, lost nowadays, which may have preserved and transmitted a slightly different version. For instance, according to Geldner (1896–1904: XXXb, fn. 1), ms. 672 would be a direct copy of ms. 671: the abbreviation of Y 3 does not confirm this theory, because a longer portion of text is present in ms. 672. This piece of evidence is clearly not sufficient, and many other speculations are indeed possible: above all, scribes were for sure aware that the text was a repetition of other chapters, and they may have added some portions of text and their Sanskrit rendition.
- Y 4 has more or less the same part of abbreviated text; only mss. 677 and 682 present additional text, namely the indication of the Hāūana timing (cf. chapter 5, section 3.3.1).
- Y 6 is abbreviated only in ms. 682, which is different from the other manuscripts in many ways (cf. chapter 3, section 2).
- Y 7 presents the same abbreviation in every manuscript.
- On a general level, ms. 672 and ms. 681 are very close, and the parallelism between them is also registered in the abbreviations (cf. also chapter 3, section 2.2.2 and chapter 6, section 2.1.4.2).

2.2 Abbreviations of Single Stanzas

Next to the long abbreviations in chapter 3, 4 and 7, in the manuscripts we find the abbreviation of two stanzas, namely SY 3.24 and SY 4.3.

SY 3.24 is the Inner Frauuarāne (cf. Cantera 2015b), a stanza which appears for the second time in the Sanskrit text³ after the first one in SY 1.23. The Frauuarāne in SY 1.23 is complete, and therefore the Sanskrit text does not need to repeat it.

The abbreviation of Y 4.3 is due to the fact that the stanza is a repetition of Y 4.1. Therefore, it does not add any content to the chapter and can be abbreviated.

3 Sanskrit Ritual Directions

The term ‘ritual direction’ has been explained by Redard & Daruwalla (2021: 205) as an umbrella term, which includes two main categories, namely the non-gestural and the gestural one. The non-gestural category comprises in its turn two subcategories:

- the textual ritual directions, which include every instruction linked with the text, as
 1. the mention of the date in which the ritual is performed;
 2. the recitation of some particular sections of the text;
 3. the recitation of the formulae.
- the indication for the ritual personnel, i.e. which priest has to recite a particular section.

Finally, there are additional instructions, which are not proper ritual directions, but are linked with the abbreviation of the text (cf. section 3.2 below).

In Sanskrit *Yasna* 1–8, we find textual ritual directions and only one gestural ritual direction in SY 8.4, the highest ritual point of the *Srōṣ Dron*.⁴

3.1 Edited Ritual Directions

As already mentioned (cf. chapter 3, section 3.4.1), I included in my edited text only the ritual directions which are present in a good number of manuscripts or, at least, in the most authoritative ones.

A full list of the attestations of the edited ritual directions according to categories is provided below:

1. Date

This kind of ritual direction is linked with the mention of the date. In the Avestan calendar, each day and each month are associated with a divinity.⁵ When the dedication is explicited, the stanza generally includes:

³ In the Long Liturgy, the Frauuarāne is also recited in Y 0.1-3, Y 0.7-13, but in the Sanskrit exegetical manuscripts Y 0 is absent.

⁴ For a complete compendium on the ritual directions of *Yasna* 3–8, cf. Redard 2021b: 114–180.

⁵ On the Avestan calendar, cf. Panaino 1990, 2017b. A complete list of the divinities of days and months is also provided in Redard 2021b: 9 sq.

verbal syntagm + dedication to the divinity of the day
 verbal syntagm + dedication to the divinity of the month

Geldner (1886–1896), for instance, decided to edit the date corresponding to the first day and the first month; therefore, the dedication is to Ahura Mazdā and the Frauuašis. Since the date is a variable part of the text, even in the Avestan manuscripts, when the dedication is absent, an indication of the date to be recited is provided through a ritual direction. In the Sanskrit text, the date is never indicated, and therefore a Sanskrit ritual direction is added to the text in place of the dedication to the divinity. The edited form of this ritual direction is *dinādhīpatiṃ... māsādhīpatiṃ* ‘Lord of the day ... Lord of the month’. In chapters 4 and 7 this stanza is always abbreviated. In chapter 1, 2 and 6, the mention of the day and of the month are separated, and the verbal syntagm is repeated twice. On the contrary, in chapter 3 the mention of the day and the month depends on a single verbal syntagm, and therefore the ritual direction includes the deities of both day and month.

TABLE 4.4 Ritual Directions Related to the Date

ms.	SY 1.11	SY 2.11	SY 3.13	SY 6.10
660	<i>dinādhīpati ...</i> <i>māsādhīpati</i>	<i>māsādhīpaṃ</i>	—	<i>dinādhīpati ...</i> <i>māsādhīpati</i>
671	<i>dinādhīpatiṃ ...</i> <i>māsādhīpatiṃ</i>	<i>māsādhīpaṃ</i>	—	<i>dinādhīpatiṃ ...</i> <i>māsādhīpatiṃ</i>
672	<i>dinādhīpatiṃ ...</i> <i>māsādhīpatiṃ</i>	<i>dinādhīpatiṃ ...</i> <i>māsādhīpatiṃ</i>	—	<i>dinādhīpatiṃ ...</i> <i>māsādhīpatiṃ</i>
674	<i>dinādhīpatiṃ ...</i> <i>māsādhīpatiṃ</i>	<i>māsādhīpaṃ</i>	—	<i>dinādhīpatiṃ ...</i> <i>māsādhīpatiṃ</i>
677	<i>dinādhi[2] ...</i> <i>māsādhīpatiṃ</i>	<i>māsādhīpaṃ</i>	<i>dinādhīpati</i> <i>māsādhīpati</i>	[1] <i>nādhīpatiṃ ...</i> <i>māsādhīpatiṃ</i>
681	<i>dinādhīpatiṃ ...</i> <i>māsādhīpatiṃ</i>	<i>dinādhīpati ...</i> <i>māsādhīpatiṃ</i>	—	<i>dinādhīpatiṃ ...</i> <i>māsādhīpatiṃ</i>
682	<i>dinādhīpatiṃ ...</i> <i>māsādhīpatiṃ</i>	<i>māsādhīpaṃ</i>	—	—

2. The Recitation of the *xšnūman*

This ritual direction is present at the end of SY 3.21 and SY 7.21, which are very similar stanzas and therefore can be discussed together. The edited direction is *khsnūmaniḥ vāradvayaṃ vācyam* ‘The Khsnūmani has to be recited twice’, and it refers to the fact that stanzas SY 3.20–21 and SY 7.20–21 have to be recited a second time. This ritual instruction includes a loanword, namely ‘Khsnūmani’, from Av. *xšnūman*, the invocatory formula. As a matter of fact, both Y 3.20 / Y 7.20 and Y 3.21 / Y 7.21 contain a *xšnūmaine*-formulation.

Y 3.20 / Y 7.20

... *xšnūmaine sraōšahe ašūiehe taxmahe tanu.məθrahe darši.draōš āhūiriiehe aōxtō.nāmanō yazatahe*

... ‘for the gratification of Sraōša the rewarding, brave, who has the mantra for body, of bold club, who belongs to the Lord, the sacred being whose name is uttered.’

... *sanmānakṛtyā śrośasya puṇyātmanaḥ <bhaktiśīlasya> dṛḍhasya ādeśatanoḥ <ādeśapateḥ> camatkārasya śastrasya svāminaḥ <...> uktanāmnaḥ iajdasya*

... ‘with an act of respect to the virtuous Śrośa <having the nature of distribution>, strong, having the rule as (his) body <lord of the rule>, having an astonishing weapon, lordly <...>, the *iajda* whose name is pronounced’

Y 3.21 / Y 7.21

... *xšnūmaine zaraθuštrahe spitāmahe ašaōnō frauuašēe aōxtō.nāmanō yazatahe*

... ‘for the gratification of the Choice of righteous Spitāma Zaraθuštra, the sacred being whose name is uttered’

... *xšnūmaine tauua āθrō ahurahe mazdā puθra aōxtō.nāmanō yazatahe*

... ‘for the gratification of you, the fire, O son of Ahura Mazdā, the sacred being whose name is uttered.’

In Sanskrit, it is rendered with small variations in SY 3.21 and SY 7.21, due to the above-mentioned preservation of the variety of spellings and constructs instead of emending well-attested forms (cf. chapter 3, section 2.1):

... *sanmānakṛtyā jarathuštrasya spitamaputrasya puṇyātmakaḥ vṛddheḥ / puṇyātmakavṛddheḥ uktanāmnaḥ iajdasya*

... ‘with an act of respect to the prosperity of the virtuous Jarathuštra, son of Spitama, the *iajda* whose name is pronounced’

... *sanmānakṛtyā tava agne svāmīno mahājñāninaḥ putra uktanāmnaḥ iajdasya*

... ‘with an act of respect to you, O fire, son of the Lord of Great Wisdom, the *iajda* whose name is pronounced.’

Because of this *xšnūmaine*-formulation, the passage which contains it has come to be known as *xšnūman*, *khsnūmani*- in Sanskrit. In this case, the Sanskrit ritual direction adds a piece of information by naming the passage. The Pahlavi and Gujarātī ritual directions of the Avestan manuscripts⁶ report the portion of text which has to be recited twice (‘from ... to ...’), or simply add the instruction of the repetition, without specifying the name of the section.

6 A list of the ritual directions linked to these stanzas can be found in Redard 2021b: 126–130, 145–147.

TABLE 4.5 Ritual Direction Related to the Recitation of the *ṣṣnūman*

ms.	SY 3.21	SY 7.21
660	<i>ṣṣnūmanīḥ vāradvayaṃ vāccam</i>	<i>ṣṣnūminiḥ vāradvaṃ vācyam</i>
671	<i>ṣṣnūmanīḥ vāradvayaṃ vācyam</i>	<i>ṣṣnūminiḥ vāradvayaṃ vācyam</i>
672	<i>ṣṣnūmanīḥ vāradvayaṃ vācyam</i>	<i>ṣṣnūminiḥ vāradvayaṃ vācyam</i>
674	<i>ṣṣnūmanīḥ vāradvayaṃ vācyam</i>	<i>ṣṣnūminiḥ vāradvaṃ vācyam</i>
677	<i>[1]manīḥ vāradvayaṃ vācyam</i>	<i>ṣṣnūmanīḥ vāradvayaṃ vācyā</i>
681	<i>kṣṣnūmanīḥ vāradvayaṃ vācyam</i>	<i>ṣṣnūmini vāradvayaṃ vācyam</i>
682	<i>ṣṣnūmanīḥ vāradvayaṃ vācyam</i>	<i>ṣṣnūmanīḥ vāradvayaṃ vācyā</i>

3. The Recitation of the Aṣṣm Vohū (Skt. *vyaktākṣara*-)

The ritual directions in SY 8.4 are the most structured ones because, as previously mentioned, this stanza represents the highest ritual point of section 1–8. This stanza is the only one, in section SY 1–8, containing an action. In the ritual, the priest ingests the sacred bread after having recited the Aṣṣm Vohū three times and before reciting it other four times.

In the Sanskrit text, the ritual action seems to be slightly different, and it is composed by two parts:

- a. The first part, *vyaktākṣaram uktvā cāśnī śīghrataram kartavyā yadi ca gvājam brūte* ‘After having recited the Vyaktākṣara (= Aṣṣm Vohū), the *cāśnī* should be done more quickly; and if (so), (he) recites the *gvāja* (= *bāj*)’, includes interesting elements. First, the Sanskrit name of the Aṣṣm Vohū, ‘Vyaktākṣara’, which literally means ‘whose word / syllable is manifest’.

TABLE 4.6 Aṣṣm Vohū (*vyaktākṣara*-), *cāśnī*- and *gvāja*-

ms.	SY 8.4 (a)	SY 8.4 (b)
660	<i>vyaktākṣaram uktvā cāśnī śīghrataram kartavyā yadi ca gvāja brūte</i>	<i>vyaktākṣaram vaktavyā</i>
671	<i>vyaktākṣaram uktvā cā[1] [...] [2]vyā yadi ca gvājam brūte</i>	–
672	<i>vyaktākṣaram uktvā cāśnī śīghrataram kartavyāḥ yadi ca gvājam brūte</i>	–
674	<i>vyaktākṣaram uktvā cāśnī śīghrataram kartavyā yadi ca gvājam brūte</i>	<i>vaktākṣaram vaktavyā 2</i>
677	<i>vyaktākṣaram uktvā cāśnī śīghrataram kartavyā yadi ca gvājam brūte</i>	<i>vyaktākṣaram vaktavyāḥ</i>
681	<i>vyaktākṣaram uktvā cāśnī śīghrataram kartavyāḥ yadi ca gvājam brūte</i>	–
682	<i>vyaktākṣaram uktvā cāśnī śīghrataram kartavyā yadi ca gvājam brūte</i>	<i>vaktākṣaram vaktavyā</i>

The *cāśnī* is the ‘consecrated food’ (cf. Redard & Daruwalla 2021: 26), in this case the

bread. According to this direction, the action has to be performed in a rapid way. This element of rapidity is not present elsewhere in the ritual directions of Y 8.4,⁷ and it may indicate a new feature in the ritual. Even if the meaning is somewhat obscure, the adverb based on the comparative adjective *śīghratara-*, *śīghrataram*, ‘more quickly’, spells out the rapidity. Afterwards, if the ritual action is effective, the *bāj* formula (cf. Karanjia 2010) has to be recited. The two loanwords *cāśnī-* and *gvāja-* are interesting: they both come from Middle Persian, but while *cāśnī* (Phl. *cāšnīg* ‘taste’, cf. MacKenzie 1971: 21) has the same outcome of Guj. *cāśnī*, *gvāja* is an adaptation of the Middle Persian form *bāj* (MacKenzie 1971: 16), in which the typical phonetic rules are applied, namely the *b-* becomes a *gv-* (cf. chapter 5, section 2.1.1, item 4) and the term is rendered as an *a*-stem, easier to be inflected.

- b. The second part of the ritual direction, *vyaktākṣaram vaktavyā* ‘The Vyaktākṣara (= Aṣəm Vohū) should be recited’, indicates additional recitations of the Aṣəm Vohū. As usual, ms. 674 presents further information on the ritual aspect, and in SY 8.4 (b), a number two in Nāgarī script is added to indicate that the Aṣəm Vohū has to be recited twice, which is again a new piece of information in the ritual, since the formula is supposed to be recited four times after the ingestion of the bread.

3.2 Instruction Excluded from the Edited Text

Two kinds of Sanskrit instructions were not inserted in the edited text, namely 1. the ones found only in mss. 674 and 660, which are later manuscripts, rich in ritual instructions, probably linked with the priestly tradition; 2. the directions linked with abbreviations.

1. Priestly Additions (Indication of the Ritual Personnel)

Interestingly, in ms. 674, in the upper margin of fol. 27r, we find the following ritual direction, which falls under the subcategory of the direction for the ritual personnel: *rāthvi* | *ca prativacanam brūte jyotiḥ* ‘*rāthvi*; and the *jyoti* replies’. As usual, ms. 660 follows with *prativacanam brūte joti* (fol. 15v, 1). The stanza is SY 3.25, in the context of the Dialogic Ahuna Vairiia (cf. chapter 5, section 4). The manuscript is a recent one, and this may have been a later addition. In any case, it is clear that ms. 674 has registered a priestly comment, which specifies that the different parts of the Ahuna Vairiia have to be recited by the assistant and the chief priest respectively. Moreover, *jyoti* is added on the top of the line *yathā svāmino kāmaha* etc. to specify who is speaking. Therefore, we may presume that the copyist of this manuscript, or whoever added this instruction, was part of the priestly environment, or that the manuscript was copied for a priestly recipient.

⁷ Cf. the list of ritual directions in Redard 2021b: 164–173.

2. Ritual Directions Linked to Abbreviations

Sanskrit textual ritual directions were also employed to indicate the numerous abbreviations of both Avestan and Sanskrit texts. The peculiarity of these directions linked with abbreviations is that, like the abbreviations in general, they refer to the complete text in both languages, even if they are in Sanskrit. In some cases, they also give the indication of omitted formulae. A list of them is provided below; they are in a standard Sanskrit form, since the difference in the readings of the various manuscripts is not relevant here.

- *upari* ‘above’ (Y 1.17, Y 3.19) points to the fact that the specific passage has appeared before. This is curious in relation to Y 1.17, since it is part of the first chapter; however, it may be a way to recall the repeated stanza in Y 3.19, where the instruction is repeated as well.
- *vācaḥ sumatāḥ sūktāḥ sukṛtās ceti yāvat sanmānakṛtyā iti sarvatra jñeyam* (Y 3.5, Y 7.5) ‘*vācaḥ sumatāḥ sūktāḥ sukṛtāḥ ca up to sanmānakṛtya* (has) to be known everywhere’. This indication is linked with the abbreviation of chapters 3 and 7. It means that the section of the stanza ‘the words well-thought, well-spoken and well-performed’, until *sanmānakṛtya* ‘having paid homage’, complete in SY 3.4 and SY 7.4, has to be known to the reader, because it will be abbreviated.
- *yāvat ... yathā upari likhitam* (Y 3.24, Y 4.3), ‘up to ... as (it is) written above’. This instruction is linked with the above-mentioned abbreviations of Y 3.24, the inner Frauuarāne, and Y 4.3, a repetition of Y 4.1 (cf. section 2.2).
- *yāvat ... pūrvoktavat* ‘up to ... previously spoken’ / *pūrvoktacit jñātavyam* ‘to be known as previously spoken’ in Y 5.6, (*yāvat ...*) *pūrvoktavat* Y 6.21 and *pūrvoktavat yāvat* ‘previously spoken up to’ in Y 7.27, where the Yeṅhē Hātām formula is generally abbreviated in Avestan and omitted in Sanskrit.
- *pūrvoktavat jñātavyam* ‘to be known as previously spoken’ for the omission in Sanskrit of the Dialogic Ahuna Vairiia in Y 8.9.
- Special attention needs to be paid to the indication of the long abbreviations of chapters 4 and 7 (cf. section 2.1):

TABLE 4.7 Instructions Linked to the Abbreviation of Chapter 4

ms.	Y 4.8	Y 4.22
660	yathā āiie likhita atnaschāṃne	uccaraṇīyam yāvat, iti sarvatta jñeyam
671	lac.	lac.
672	yathā āiie likhitam atrasthāne	uccaraṇīyam yāvat, iti sarvatra jñeyam
674	yathā āiiese likhita atraschāne	uccaraṇīyam yāvat, iti sarvatra jñeyam
677	yathā āiie likhitam atra[2]	ucchāraṇīyam yāvat, upari iti [...] [1]yam
681	yathā āise īasta lakhitam avaschāne	ucchāraṇīyam yāvat, iti sarvatra jñeyam
682	yathā likhitam atraschāne	ucchāraṇīyam yāvat, iti sarvatra jñeyam

The instruction contained in Y 4.8 is clear, and begins the abbreviation of the chapter, stating ‘as the *āiiese*-section (is) written somewhere else’. It probably means that the enumeration of the *ratus* has to be read from chapter 3, where the main verbal syntagm in Avestan is indeed *āiiese yešti*, abbreviated *āiiese*. The connection among chapter 3, 4 and 7 has already been mentioned. However, in the Sanskrit *Yasna* manuscripts available nowadays, chapter 3 is generally abbreviated as well. The peculiarity of ms. 681, which transcribes the Avestan expression into Skt. *āise īasta*, recalls the later practice of transcribing the Avestan text in Gujarātī script to render it more understandable for the readers (cf. appendix L).

After the long abbreviation, the text resumes in Y 4.22 with *uccāraṇīyaṃ yāvat ...* ‘to be pronounced up to’, followed by Av. *hāuuānōiš raθβō*; then, the other indication, *iti sarvatra jñeyaṃ* ‘(it has) to be known everywhere’ closes the stanza after Av. *yasnāica vahmāica xšnaōθrāica frasastaiiaēca* / Skt. *ārādhanāya namaskaraṇāya mānanāya prakāśanāya*.

TABLE 4.8 Instructions Linked to the Abbreviation of Chapter 7

ms.	Y 7.5	Y 7.20
660	likhitam atrascāne, prajñeyaṃ yāvat	—
671	yathā <i>āiiese</i> likhitam atrascāne, parijñeyaṃ yāvat	—
672	yathā upari likhitam atrascāne, prajñeyaṃ yāvat	—
674	yāvat <i>ašaiia</i> likhitam atrascāne, prajñeyaṃ yāvat	—
677	liṣitam atrascāne, parijñeyaṃ yāvat	—
681	yathā upari likhitam amtrascāne, <i>ašaiia</i> prajñeyaṃ yāvat	—
682	yathā <i>ašaiia sāuuānhē</i>	likhitam atrascāne parijñāyaṃ yāvat

The situation is similar in the abbreviation of chapter 7. In Y 7.5, interestingly, the recalled verbal syntagm is not always *āiie*, but we also find *ašaiia*, abbreviation of *ašaiia daḍqmi*, which is the verbal syntagm used in chapter 7. Here, the instruction may indicate that what is written elsewhere has to be recited with the *ašaiia*-variation. Particularly interesting is the attestation in ms. 682, which quotes a longer portion of Avestan text belonging to Y 7.5, which is a repetition of Y 1.3 and Y 3.5. In Y 7.20, in the majority of the manuscripts there is no instruction because the stanza is complete. Céline Redard informed me that the same *āiiese*-instruction exists in Pahlavi as well, for instance in two Visperad manuscripts, mss. 2007 and 2010.

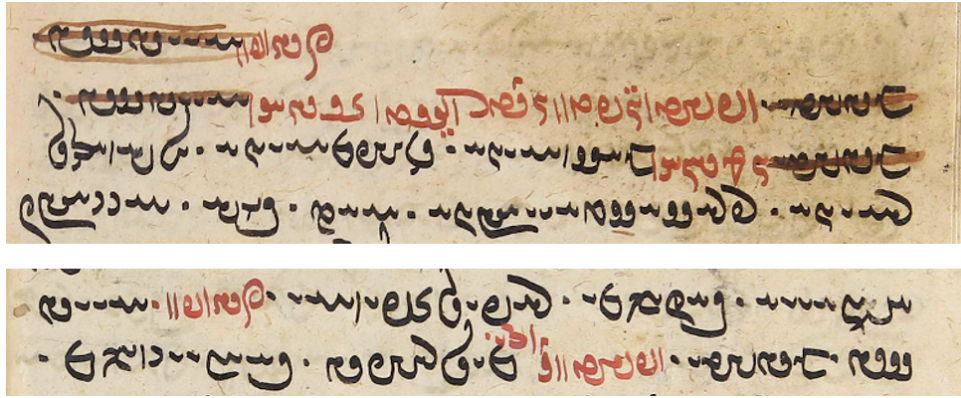


FIGURE 4.1 Pahlavi Instructions in Y 4.8 (above) and Y 7.6 (below) ms. 2007, fols. 76v, 81v. © ADA

The images of ms. 2007 clearly show that the scribe himself (or a later reviewer) was confused by this instruction, and deleted it in the text of Y 4.8, probably thinking it was a mistake. Even if this typology of instruction is not widely attested in the Avestan liturgical tradition, it undoubtedly represents the model for the Sanskrit directions in SY 4.8 and SY 7.5.

The hypotheses on the usage of this instruction in the manuscripts with the Sanskrit translation, which generally abbreviate Y 3 as well, may be various: for instance, the abbreviation of Y 3, which is complete in ms. 677, may be a later feature of the Sanskrit *Yasna* tradition; or the scribe may simply have copied and translated into Sanskrit the Pahlavi direction.

Translation Process

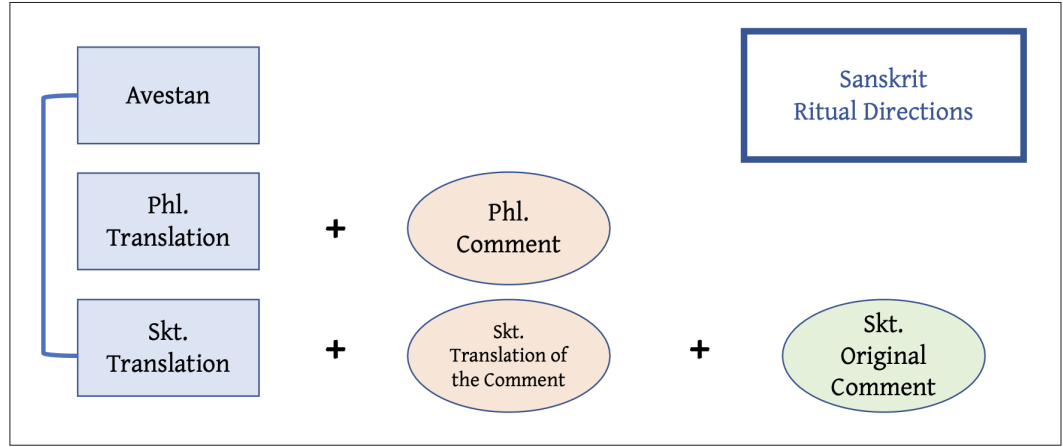
The chapter deals with the patterns of translation adopted for the Sanskrit version of the *Yasna*. First, a general presentation of the arrangement of the Sanskrit text and its layers is necessary to understand the features of the Sanskrit version (cf. section 1). Then, a specific section on the translation techniques and the passage from Avestan to Pahlavi and finally to Sanskrit illustrates the relevant aspects in the comparison of the three languages (cf. section 2). Afterwards, a focus on the lexicon and the origin of the Sanskrit renditions helps in completing the comparison with the two source languages (cf. section 3). Finally, a brief discussion of the formulae in Sanskrit shows their peculiar features (cf. section 4).

1 Layers of the Sanskrit Text of the *Yasna*

The Sanskrit version of the *Yasna* is mainly based on the Pahlavi one, which is in turn a translation of the Avestan original text with the addition of explanatory glosses and comments.¹ The manuscripts containing the Pahlavi or the Sanskrit version do not present any clear distinction between the translation of the text and additional comments. Zeini (2020: 15 sqq.) argues that the distinction between the two categories of translation and comment is not an efficacious representation of the stratified nature of the Pahlavi text and of its multiple layers. Moreover, according to him, the distinction goes against the reality of the manuscripts, in which the Pahlavi text is in a continuous flow. However, Peschl (2020: 156 sq.) has pointed to the fact that in the manuscripts, some demarcations between text and translation are sometimes identifiable. In any case, the situation of the Pahlavi version is quite complex, as the text is very stratified and was probably composed over centuries.

The Sanskrit version is structured in a slightly different way. First, unlike the Pahlavi version, the Sanskrit text is very similar in all the manuscripts, and we may assume that it was copied and transmitted systematically. As the Pahlavi version, the Sanskrit *Yasna* is composed by different layers.

¹ Peschl (2020: 156 sqq.) has explained in detail the structure of the Pahlavi *Yasna*, mainly referring to the text of the *Gāthās*.

FIGURE 5.1 Structure of the Sanskrit *Yasna*.

More precisely, it represents the last stage of a philological process *ante litteram*, which includes a translation into Sanskrit of the ‘translation’ layer of the Pahlavi version, with occasional direct reference to the original Avestan one, too (cf. section 1.1). The additional layers of the Pahlavi *Yasna* are partially translated, and integrated with original Sanskrit comments (cf. section 1.2). Finally, a few Sanskrit ritual directions are added to the text (cf. chapter 4, section 3). According to this stratification, one could argue that the Sanskrit text presents more layers than the Pahlavi one. However, the fact that the text is transmitted in a quasi-fixed form suggests that the various layers of the Sanskrit version were composed at the same time. Furthermore, the commentarial style has always been largely adopted by many Indian cultural environments, and the practice of adding further comments to an already commented text, i.e. having multiple layers of comments, was very common. In the last analysis, the Sanskrit *Yasna* seems to fall under the category that Pollock (2015) called ‘philology in Sanskrit’, which includes all the texts in Sanskrit that tried to interpret and comment other texts of the tradition. In the case of the *Yasna*, the original source did not belong to the Vedic–Sanskrit tradition, but the Parsis had already ‘Indianised’ their Zoroastrian legacy by the time the translation of the *Yasna* into Sanskrit was carried out.

In the present edition of SY 1–8, the convention of keeping two separate layers, a proper ‘translation’ and additional ‘comments’, has been adopted. The two complete editions of the Sanskrit *Yasna*, Spiegel’s (1861) and Bharucha’s (1910), are based on two opposite approaches: Spiegel subdivides the text into small units, but does not separate the translation from the commentarial part; on the contrary, Bharucha marks a distinction between translation and comments by adding round brackets to the comments.

The first important point to note about the Sanskrit version is that the translation and the comments are written in a slightly different type of Sanskrit: they are both based on Pahlavi, and the syntax unnaturally reflects the Pahlavi one in both cases (cf. section 2 below), but the text of the translation tends to be more correct than the text of the comments. This may be

due to the fact that not only the translation is more structured than the comments, but also that the Sanskrit had another guide for the text of the translation, namely the original Avestan version, copied in the manuscripts containing the Sanskrit *Yasna* and surely understood by the translator into Sanskrit.

It is evident that a clear translation process underlies the text, and some rules were mostly followed throughout it, but at the same time, the transmission and the scarce familiarity with the Sanskrit language over time has impacted the correctness of its features. Moreover, it has already been pointed out that the work was probably carried out by different authors, and that the last part of the Sanskrit version seems to be less accurate (cf. chapter 2, section 2.1).

It is very difficult to convey an idea of the Sanskrit text itself, and impossible to comment on every choice made by the translator. In the present work, specific editorial decisions (cf. chapter 6, section 2.1) have been taken to provide a genuine idea of the Sanskrit text, its peculiar features and also, in some cases, its incorrectness.

1.1 Translation

The translation, as mentioned above, is generally more correct and consistent than the comments. This is mainly due to the fact that the translator into Sanskrit had at his disposal not only the Pahlavi version, but also the original Avestan. Throughout the text, we find the evidence that some features were directly translated from Avestan and not from Pahlavi. A few examples, among others, may help understanding the process:

a. Skt. *go- bavara-* ‘the cow *bavara-*’

Redard (2021b: 103 sqq.) has illustrated the specific case of Y 3.3 and Y 7.3, in which the Sanskrit text is not only related to the Avestan one, but has also influenced the transmission of the Avestan text itself. It has already been mentioned that in the manuscripts, the Sanskrit translation was probably added to a combined Avestan text (cf. chapter 3, section 2). In the Iranian tradition, in Y 3.3 and Y 7.3, the Avestan text has *gqm jūuuiqm* ‘the living cow’, probably indicating the milk, accompanied by the verbal syntagms *āiiese yešti* and *ašaiia daḍāmi* respectively. The Sanskrit text has *gām bavarām ... gām jīvām*, and the Avestan text follows the Sanskrit by adding *gqm baōiriiqm*, probably referring to the cow meat, plus the verbal syntagm in both stanzas. Redard shows how this is reflected in the Sanskrit exegetical manuscripts, and the difficulty for the scribe to deal with the addition *gqm baōiriiqm* in the Avestan text.² Moreover, the Sanskrit term *bavara-* is directly inserted as a loanword from Avestan. The Sanskrit faithfully translates the Avestan text, which is added to the manuscripts to show the original model.

b. Features of inflected languages

As Sanskrit is an inflected language like Avestan, while Pahlavi has a system of prepos-

² Bharucha (1912: 20) reports that K7, a manuscript of the Dastur JāmāsĀsā’s private collection, unfortunately lost nowadays, omits the *gām bavarām* in SY 3.3.

itions, some features could be restored by Sanskrit following the Avestan text (cf. also section 2.1.3). One example is present in SY 8.3, where the Avestan text expresses the masculine and feminine of a substantivised adjective *vohu-* ‘good’ by inflecting the term in the vocative plural masculine form (*vaṇhauuas*^o) and in the vocative plural feminine form (*vaṇ^hhīš*^o). In the same way, the Sanskrit text has the vocative plural masculine and feminine³ forms (*uttamāḥ ... uttaminyah*) of the substantivised superlative adjective *uttama-* ‘the best’, accompanied by the particle *he* to emphasise the vocative. In Pahlavi, the concept is expressed as *kē weh nar ud kē weh mādag* ‘who (is) a good man and a good female’, by introducing the nouns *nar* ‘man’ and *mādag* ‘female’ after the adjective *weh* ‘good’.

Av.	<i>vaṇhauuas-</i>	<i>-ca</i>	<i>vaṇ^hhīš-</i>	<i>-ca</i>
Phl.	<i>kē weh nar</i>	<i>ud kē weh mādag</i>		
Skt.	<i>he uttamāḥ</i>	<i>he uttaminyah</i>		

c. Elements of the text

In some cases, the components of the text are different in Avestan and Pahlavi, and the Sanskrit follows the Avestan structure. For instance, in Y 3.5 and Y 7.5, Skt. *ahnām puṇyagurūṇām* ‘(of) the good times of days’, follows the Avestan text rather than the Pahlavi one:

Av.	<i>asñiiaēibiō</i>	—	<i>aṣahe ratubiō</i>
Phl.	<i>asnīy</i>	<i>ī ahlaw</i>	<i>ī ahlāyīh rad</i>
Skt.	<i>ahnām</i>	—	<i>puṇyagurūṇām</i>
Expected Skt.	<i>ahnām</i>	<i>puṇyātmanām</i>	<i>puṇyagurūṇām</i>

To reflect the Pahlavi text, we would have expected Skt. *ahnām puṇyātmanām puṇyagurūṇām* ‘(of) the virtuous (and) good times of days’.

The same situation occurs in Y 3.11 with Skt. *gahaṃbārāṇām puṇyagurūṇām* ‘(of) the good times belonging to the *gahaṃbāra*’:

Av.	<i>yāiriiaēibiō</i>	—	<i>aṣahe ratubiō</i>
Phl.	<i>sāl gāhān-bār</i>	<i>ī ahlaw</i>	<i>ī ahlāyīh rad</i>
Skt.	<i>gahaṃbārāṇām</i>	—	<i>puṇyagurūṇām</i>

On the contrary, in Y 6.2, we have the opposite situation, where there is an additional element in the Avestan and Sanskrit text. In the corresponding stanza Y 2.3, the Pahlavi term *ī ahlaw* is present, and therefore the case in Y 6.2 may be an omission or a *saut du*

³ As it is explained in the glossary in the entry *uttamini-*, the vocative plural form attested in the Sanskrit text is not the correct and standard Sanskrit idiom for the vocative plural feminine form of *uttama-*. However, the aim of the translator is clear, and the *i*-stem was probably preferred to emphasise the feminine gender.

même au même. However, the Sanskrit version faithfully follows the Avestan one.

SY 2.3:

Av.	<i>asñiia</i>	<i>ašauuana</i>	<i>ašahe ratauuō</i>
Phl.	<i>asnīy</i>	<i>ī ahlaw</i>	<i>ī ahlāyīh rad</i>
Skt.	<i>ahnaḥ</i>	<i>puṇyātmanaḥ</i>	<i>puṇyagurūn</i>

SY 6.2:

Av.	<i>asñiia</i>	<i>ašauuana</i>	<i>ašahe ratauuō</i>
Phl.	<i>asnīy</i>	—	<i>ī ahlāyīh rad</i>
Skt.	<i>divasān</i>	<i>puṇyātmanaḥ</i>	<i>puṇyagurūn</i>

Finally, in Y 6.9 we also find the same elements in the three languages for Skt. *samagrān puṇyagurūn* ‘all the good times’:

Av.	<i>vīspe</i>	<i>ašahe ratauuō</i>
Phl.	<i>harwisp</i>	<i>ahlāyīh rad</i>
Skt.	<i>samagrān</i>	<i>puṇyagurūn</i>

In these cases, a direct link with the Avestan original text is evident. However, especially in relation to the added or missing elements of the text, we cannot be sure that the version of the Pahlavi *Yasna* we have today is the same that the translator into Sanskrit used. A different version may have circulated at that time, and some discrepancies in the text may be linked with the transmission of the text.

1.2 Comments

The other layer of the Sanskrit version of the *Yasna* consists in the comments. Every element in the text that does not pertain to the ‘translation’, or, in other words, the portions of text which do not have an Avestan equivalent, are referred to as ‘comments’. They can be classified in two ways, namely according to their type (section 1.2.1) and on the basis of their origin (section 1.2.2).

1.2.1 Types of Comments

The typological categorisation used in the present work classifies the comments as ‘gloss’ or ‘commentary’. The first type of comments clarifies a specific term or expression, while the second is a more general explanation of a longer portion of text, or additional information to complete the stanza.

Both kinds of comments are often introduced by the particle *kila* ‘that is’, which often corresponds to Phl. *kū* and marks a following explanation.

1.2.1.1 Gloss

A gloss is a short explanation of a term, providing its meaning or rephrasing a concept just expressed in the translation or in the comment. A formal feature of the gloss is that it is generally inflected or conjugated at the same case form / tense, gender and number of the term it refers to. In SY 1–8, they are of different nature:

1. Explanations of specific terms having a ritual or religious meaning. When a term is considered too specifically related to the Zoroastrian environment, or has an unusual meaning in the specific context, it is glossed. In this case, they are all original Sanskrit glosses, since they were added to provide an explanation which could be understood in an Indian context. The presence of these glosses endorses the speculations on the Sanskrit version being also a mean for the Parsis to engage an interreligious and intercultural dialogue with other Indian communities. Some examples of this kind of glosses are listed below.
 - a. Skt. *sanmānakṛtyā* <*kila pūjākaraṇena*> ‘with an act of respect <that is, with the act of worship>’ (SY 3.1): this gloss is interesting, because they used a compound including the term *pūjā*-, particularly meaningful in the Hindū context, in order to explain the instrumental form of the term *sanmānakṛti*- ‘act of respect’, which is the Sanskrit rendition of Av. *xšnūmaine* (cf. chapter 4, section 3). The expression *sanmānakṛtyā* is also glossed with a more general meaning as <*kila ānaṃdakṛtyā*> ‘that is, with an act of enjoyment’ (SY 4.23), repeated in the dative singular form *sanmānakṛtaye* <*kila ānaṃdakṛtaye*> in SY 8.9.
 - b. Skt. *tārāś ca spanāmanīosṛṣṭiḥ* <*hormmijdena sṛṣṭāḥ*> ‘and the stars (which are) Spanāmanīo’s creation <created by Hormmijda>’ (SY 1.11): the identification of Hormmijda with Spanāmanīo, both proper names coming from Pahlavi (cf. section 3.2.1 and 3.2.2), is made explicit in the gloss.
 - c. Skt. <... *moivadāṇ moivadeṣu* ... *ācāryāṇām ācāryeṣu*> ‘<... among the *moivads* of *moivads*, teachers of teachers>’ (SY 1.6, SY 2.6, SY 3.8, SY 6.5): <*ācāryāṇām ācāryeṣu*> ‘<teachers of teachers>’, is a gloss to the previous section of the comment. The mention of the priestly rank of the *moivad* of *moivads* is already present in the Pahlavi comment *mardōm andar xwēškārīh ī mowbedān mowbed* ‘people in the service of the high priest’,⁴ which is rendered into Sanskrit in a similar way and glossed to explain that the *moivad* of *moivads*, Phl. *mowbedān mowbed*, is the ‘teacher of teachers’, the highest authority in religious teachings.
 - d. Skt. <*uttamapatiṣu*> ‘<the excellent masters>’ (SY 1.3, SY 3.5): even in this case, it is a gloss inserted in the Sanskrit comment <*yā manuṣyeṣu moivadeṣu madhye satkāryiṇī*> ‘<deserving honour among men (and) *moivads*>’, based on the Pahlavi one *ī mardom andar xwēškārīh ī mowbed* ‘people are in the service of the priest’ (Skjærvø 2000;

4 The Pahlavi text is by Skjærvø 2000 and the translation by Mohtashami 2019: 172.

Mohtashami 2019: 158). Therefore, the gloss explains that the *moivads* are the religious masters. Unlikely the case of $\langle \text{ācāryāṇām ācāryeṣu} \rangle$ ‘teachers of teachers’, which is repeated in all the stanzas containing the comment to which it belongs, $\langle \text{uttamapatiṣu} \rangle$ ‘the excellent masters’ appears only in SY 1.3 and SY 3.5, even if the rest of the comment is also present in SY 2.3 and, with small variations, in SY 6.2. This is probably linked to the above-mentioned connections between the chapters of the *Yasna* (cf. chapter 4, section 1).

2. Addition of proper names or loanwords to clarify the meaning amidst the Zoroastrian context. For instance, in SY 5.5, when the names of the Aməša Spəntas⁵ are given in a text with calques, their proper name is added in a gloss, which is even in this case an original Sanskrit one:

Sanskrit Text	Translation
<i>uttamaṃ ca manaḥ ...</i> $\langle \text{gvahmanaṃ} \rangle$	‘... the Best Mind $\langle \text{Gvahmana} \rangle$ ’
<i>uttamaṃ ca rājyaṃ</i> $\langle \text{kila saharevaram} \rangle$	‘and the Best Royalty $\langle \text{that is, Saharevara} \rangle$ ’
<i>uttamāṃ ca dīniṃ</i> $\langle \text{aśavahistaṃ} \rangle$	‘and the Best Dīni $\langle \text{Aśavahista} \rangle$ ’
<i>uttamaṃ ca adhipatitvaṃ</i> $\langle \text{avirddādaṃ}$ <i>amirddādaṃ</i>	‘and the Best Sovereignty $\langle \text{Avirddāda (and)}$ <i>Amirddāda} \rangle’</i>
<i>uttamāṃ ca saṃpūrṇamānasatām</i> $\langle \text{spiṃdārmmadaṃ} \rangle$	‘and the Best Full Mindedness $\langle \text{Spiṃdārmmada} \rangle$ ’

3. Usage of the particle *iti*. In scholastic Sanskrit and in any kind of commentarial text, the particle *iti* is frequently used to gloss or add further explanation. In the Sanskrit text of *Yasna* 1–8, it is used alone in glosses, and in the expression *ity arthaṃ* in the commentaries (cf. section 1.2.1.2 below). In a gloss, it is used to clarify the meaning or provide an explanation of the preceding term in the translation (items a. and b.), or in the comment itself (item c.) by ‘enquoting’ it:
 - a. Skt. $\langle \text{asya iti hormmijdasya ...} \rangle$ ‘ $\langle \text{‘of him’ (means) of Hormmijda ...} \rangle$ ’ SY 7.24;
 - b. Skt. $\langle \text{gahaṃbārān iti samayasamuccayān sṛṣṭīnām ghaṭanakālān} \rangle$ ‘ $\langle \text{‘gahaṃbara’ means the coming together and aggregation of the times of motion of the creations} \rangle$ ’ SY 1.9;
 - c. Skt. $\langle \text{... asya raśna iti nāmatā śuddhatā ca satyatā ca} \rangle$ ‘ $\langle \text{... the nature of his name ‘Raśna’ (is) purity and truth} \rangle$ ’ SY 2.7, SY 6.6.
4. Grammatical explanations. For instance, the original Sanskrit comment $\langle \text{sambodhane} \rangle$ (SY 1.22) is the locative form of *sambodhana-*, meaning ‘perceiving, recognising, reminding’, but also ‘the vocative case and its termination’ (Monier-Williams 1899: 1178). This gloss refers to all the great times of the day (*guravaḥ sarvve mahattarāḥ puṇyātmānaḥ puṇyaguravaḥ*), just listed in stanza SY 1.20 in the vocative case form. Therefore, there may

⁵ On the lists of names of the Aməša Spəntas cf. section 3.2.3 below.

be here a reference to the case form, and this interpretation is more pertinent than any other attribute relating to perception or recognition.

1.2.1.2 Commentary

The commentary provides an explanation of the translation, or adds original information to the text. The difference with the gloss lies in the fact that a commentary does not refer to a single term, but provides explanations on the meaning of the preceding line, or even of the whole stanza. Their length is variable, and we also find some long and articulate commentaries at the end of the stanza, as the ones contained in SY 1.14 / SY 3.16, SY 1.15 / SY 3.17 and SY 3.20.

A commentary can be the translation of a Pahlavi one, or an original Sanskrit interpretation of the preceding text. Peschl (2020: 171 sqq.) has pointed to the exegetical aspect of comments in the Pahlavi version. In the case of the Pahlavi *Yasna*, the additional comments provided an insight into the Sasanian priestly milieu and the contemporary exegetical reading of the Avestan text. In the Sanskrit version, the exegetical function doubles: in some cases, the text provides a translation of the Pahlavi comments, which also contains an interpretative component of the Pahlavi comment itself; in some others, a Sanskrit original exegesis of the text (cf. also the following section 1.2.2).

From a historical point of view, the original Sanskrit commentaries are the most interesting ones, because they offer a cross section of the times in which the text was composed, and explanations which sometimes seem to be added for non-Zoroastrian readers. For instance, the long commentary in SY 3.20 provides further information on the divine being Śroša, his role and his weapon.

1.2.2 Classification of Comments According to Their Origin

Comments can also be classified on the basis of their origin, i.e. if the formulation and the content come from a corresponding Pahlavi comment, if it is taken from the Zoroastrian common knowledge or from the generic Indian common knowledge. In some cases, the comment is the outcome of a mixture of the three elements; in others, the precise origin cannot be traced back. The following list provides some examples.

1. Original Sanskrit comments, glosses and commentaries (cf. sections 1.2.1.1 and 1.2.1.2 above). They are characterised by the presence of typical Indian elements in the lexicon, and they often consist in the presentation of divine beings or Zoroastrian concepts.
2. Pahlavi comments translated into Sanskrit, almost in a word-by-word rendition, which appear in the same position in the text. Examples⁶ are:
 - Y 1.2

⁶ In the following examples, the Pahlavi text is by Skjærvø 2000, the translation by Mohtashami 2019: 156, 158.

Phl.	<i>daxšag</i>	<i>ē čē</i>	<i>ōy</i>	<i>har</i>	<i>dō</i>	<i>mad</i>	<i>ēstēd</i>
Skt.	<i>cihne</i>	<i>yato</i>	<i>'smin</i>		<i>dviyi</i>	<i>prāpte</i>	<i>staḥ</i>

Phl.	<i>mēnōy</i>	<i>ud</i>	<i>gētīy</i>	<i>xwarg</i>	<i>ud</i>	<i>brāh</i>	
Skt.	<i>paralokasya</i>		<i>ihalokasya</i>	<i>ca</i>	<i>aṃgāro</i>	<i>dhyotiś</i>	<i>ca</i>

Pahlavi: ‘The sign is that he comes in two (forms), (in) spiritual and material (forms), (in) ember and brilliance.’

Sanskrit: ‘The signs are also two, of the other world and this world, charcoal and light.’

- Skt. *<kila nāma anayā dīnyā uktam āste>* ‘<that is, the name is pronounced (along) with this *dīni*>’ (SY 1.3, SY 2.3, SY 3.5, SY 3.20, SY 3.21, SY 6.2, SY 7.20) corresponds to Phl *kū-š nām pad ēn dēn guft ēstēd*, ‘that is, his name has been mentioned in this Religion’. The example is valid for SY 1.3, SY 2.3, SY 3.5; the Sanskrit comment is repeated in SY 3.20, SY 3.21, SY 6.2, SY 7.20, but not in Pahlavi.

3. Comments based on the Pahlavi ones, which do not present a full correspondence for different reasons.
 - a. Pahlavi comments with an additional original Sanskrit part: *<yā samam hāūana-saṃdhyāyāḥ samakāryīṇīyā ca yūthāni gavām pravarddhayati>* ‘<which(is) associated together with the Hāūana-time and increases the herds of cows>’ (SY 1.3, SY 1.23, SY 2.3, SY 3.5, SY 6.2) corresponds to Pahlavi *mēnōy ēdar hāwan hamkār* ‘the spirit who is the associate of the Time of Pressing’ (Skjærvø 2000; Mohtashami 2019: 158). Therefore, only the first part corresponds to the translation of the Pahlavi comment, and the second part is an addition.
 - b. Pahlavi comments, in which a part is not retained in Sanskrit. This clearly affects the intelligibility of the comment itself: Phl. *kū-š kāmāg pad menišn abāg ān ī axw ēw rāst ast kē ēdōn gōwēd hād ān-iz ī kasān ēdōn bē kunēd* ‘That is, the desire of his thought is equal to that of (his) mind. There is one who says: “That is, we would make thus (i.e. equal) that (the desire of thought and mind) of the people”’ (Skjærvø 2000; Mohtashami 2019: 209) PY 1.13; in Sanskrit, only the text corresponding to the first part of the comment is present: *<kila kāmāg yat manasā sahasvāmināḥ tulyam karoti>* ‘<that is, it makes the desire with the mind equal to (the one) in the company of the Lord>’, and its meaning is affected by the absence of the second part.
 - c. Various Pahlavi comments gathered in one single Sanskrit comment, which also acquires a slightly different meaning, as in Y 1.1: Phl. *az ... Ardwhišt ast kē ēdōn gōwēd kū az yazdān kē-šān tan ahlāyih ān meh* ‘From Ardwhišt; there is one who says: From the gods; those whose body is (the embodiment of) righteousness are greater’ and *ān Ohrmazd frārōn dānāg* ‘the righteously-knowing Wise Lord’ (Skjærvø 2000; Mohtashami 2019: 151) become Skt. *<sadācārāt kila hormmijdāt yad vapuḥ puṇyena*

- tan mahattaram*⟩ ‘⟨from the virtuous conduct; that is, from Hormmijda, that body (becomes) greater through righteousness⟩’.
- d. The same lexicon of the Pahlavi comment is employed, but the focus of the comment is different. Skt. ⟨*śrīr yā ācāryair adhvāsini satkāryeṇa sadyavasāyena ca svīyā śakyate karttum*⟩ ‘⟨the glory inhabiting with the teachers; (one) is able to do (his) own (path) with the merit of honour and determination towards the truth⟩’ (SY 1.14) is the rendition of Phl. *xwēškārīh ī āsrōnān u-š agriftīh ē kū pad frahang ō xwēš šāyēd kardan* ‘(It is) the duty of the priests, and its being unseizable is that it is possible to make (it) one’s own through education’ (Skjærvø 2000; Mohtashami 2019: 214). In this case, the main point of the Pahlavi comment, i.e. the education of the pupil as the duty of the teacher, totally disappears in Sanskrit.
 - e. General idea and position of the Pahlavi comment, but formulated in a different way. The beginning of SY 1.1 is: *nimaṇtrayāmi saṃpūrṇayāmi* ⟨*kila ijsnau nimaṇtrayāmi saṃpūrṇam ca karomi*⟩ ‘I invite (and) fulfil (the sacrifice for) ⟨that is, I invite to the sacrifice and I perform (it) fully⟩’. In Pahlavi, the meaning of the corresponding part *nīwēyēnam hangirdēnam ō ēn yazīšn; bē nīwēyēnam kū bun kunam; hangirdēnam kū-š sar bē kunam* ‘I invite to and I complete ⟨This sacrifice (for); I invite, that is I begin. I complete, that is, I finish.⟩’ (Skjærvø 2000; Mohtashami 2019: 151) is almost the same, but the way of expressing the fact that the ritual has to be performed completely is different. In Sanskrit, we find the adverb *saṃpūrṇam* ‘fully’, based on the adjective *saṃpūrṇa-* ‘completely filled or full’ (Monier-Williams 1899: 1173), which seems to be especially related to the second verb, *saṃpūrṇayāmi*. On the contrary, the Pahlavi uses a different formulation, expressing a timeframe of the sacrifice which is included between the two actions of the verbs.
 - f. Sanskrit comments which are probably translated from Pahlavi, but the Pahlavi comment is not present in the corresponding passage in the *Yasna*. Even if some comments seem to be original Sanskrit ones, the syntax and the expressions are not typical of the Sanskrit language. This may be an indication of the passage being part of other sections of the *Yasna* or other Pahlavi literature. For instance, in the comment ⟨*tat yat saṃdhyāyāḥ aṃtaḥ saṃdhyāyām śakyate gaṃtuṃ prabhāvenāśya*⟩ ‘⟨that which is able to go in the middle of a day-juncture (starting) from a day-juncture through (its) power⟩’ (SY 1.3, SY 3.5, SY 7.5) the term *saṃdhyā-* ‘day-juncture’ is typically Sanskrit and used many other times throughout the text, but with a slightly different meaning. Moreover, the verbal construct *śakyate gaṃtuṃ* reminds the widely attested *śakyate karttum*, Phl. *šāyēd kardan* or *kunēd* (cf. also section 2.1.4.1 below).
 - g. Avestan quotation to recall a Pahlavi comment. Redard (2021b: 106–108) has pointed to the section of the comment, which is present in most of the consulted Sanskrit exegetical manuscripts at the end of SY 2.6 / SY 6.5, ⟨*baharāmaṃ iajdam kvacī ca ṭalanāṃ yām uparipravṛtṭyā āstāda-iajdasya bruvamti tathā coktaṃ yaṃca arštōiṣ*

yazatahe> ‘<for the iajda Baharāma, and the Attack with (his) foregoing practice, they call (him) the iajda Āstāda, and likewise, it is said *yqmca arštōiš yazatahe*>’. This comment, absent in Pahlavi at this place, connects the divine being Āstāda (Av. *arštāt-*, Phl. *aštād*) with the divine being Baharāma (from Phl. *warahrān*, Av. *vərəθrayna-*). Redard shows that this comment has a parallel in the Pahlavi one contained in Y 1.6, *Warahrān yazd ast kē Aštād yazd gōwēd*, abbreviated in Sanskrit as <*baharāmaṃ iajdaṃ*> ‘<the iajda Baharāma>’. The Avestan expression *yqmca arštōiš yazatahe* ‘and that of the sacred being Aršti’⁷ (translation by Redard 2021b: 107) in turn recalls Y 57.33, the only place in which this Avestan expression appears in a similar context. Therefore, the origin of this Sanskrit comment is linked to both the Pahlavi comment in Y 1.6 and the Avestan syntagm of Y 57.33.

1.2.3 Non-Edited Comments

In rare cases, we find additional comments in the manuscripts, which have not been included in the edited text, but transcribed and only added to the variants in the critical apparatus (cf. also chapter 3, section 3.2.1). They mostly belong to ms. 674, copied then in ms. 660, but not exclusively. In the following list the non-edited comments are gathered; then, the peculiar structure of the comments in SY 1.8, mss. 674 and 660, is illustrated separately.

– SY 1.11

<*jñātavyo sau iti śeṣaḥ*> ms. 674C

<*jñātavyo sau iti śeṣaḥ*> ms. 660

‘<*jñātavyo sau* must be supplied>’

– SY 2.12

<*dhaṇūṃ mohūṃ uttama*> ms. 674C

<*dhaṇum āhṇa uttama*> ms. 660C

The comment follows the text *samaṃ samagraiḥ agnibhiḥ* ‘together with all the fires’ and a gloss on the fires is expected here. Unfortunately, the meaning of the gloss is not clear. However, the term *āhṇa* may be linked with the well-attested *ahan-* ‘day’; *uttama-* is the superlative adjective ‘best’; the first term, *dhaṇu-*, may be related to Phl. *dhān* / *dān* ‘hillside’ (cf. Turner 1962–1966: 384) or to the Sanskrit root *dhanv-* ‘to flow’.

– SY 2.13

māmthriṃ vāmṇiṃ guvviṃ <*dhanīṃ śobhati nīramala*> ms. 674C

māmthriṃ vāṇi gurvvi <*dhaṇi sobhati nīramala*> ms. 660

The comment is probably composed by *dhvani-* ‘sound’ m., the verb *śobhati*, 3sg. ind. pres. act. of the root *śubh-* ‘to embellish’ but also ‘to shine’, and *nīramala-* ‘pure, spotless’; it can be translated ‘<the sound shines pure>’, and it is clearly referred to the *māmthri-* sound.

⁷ Aršti is an alternative form of Arštāt.

– SY 5.3

⟨*bhāsām kītaṃ*⟩ ms. 681

It glosses *svāmināmānaṃ* ‘by (his) lordly name’ and it means something close to ‘⟨the famous word⟩’.

– SY 8.3

⟨*ca nirati śūte svāmi manajña*⟩ ms. 660; complete comment: ⟨*kila samṛddhiṃ dānaṃ ca nirati śūte svāmi manajña uttamānāṃ bhakṣet*⟩

⟨*mahājñānīrati ete dānaṃ ca*⟩ ms. 674C; complete comment: ⟨*kila samṛddhiṃ dānaṃ mahājñānīrati ete dānaṃ ca uttamānāṃ bhakṣet*⟩

The term *nirati-* f. expresses ‘delighting in, attachment to’, and in compound means the ‘attachment to the (Lord) of Great Knowledge’ (cf. Monier-Williams 1899: 553). The meanings of the word *śūta-* / *sūta-*, apparently inflected in the locative form *śūte* / *sūte* here, do not seem to fit the context.

1.2.3.1 SY 1.8 in mss. 674 and 660

Additional comments are present in ms. 674, but they are written as marginalia.

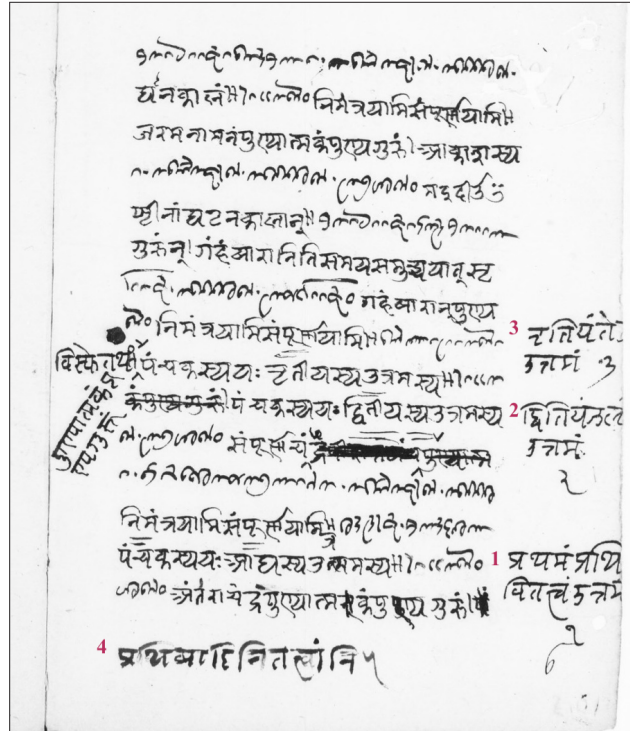


FIGURE 5.2 Image of ms. 674, fol. 9r turned upside-down, with the addition of numbers 1 to 4. © BnF.

The text of the additional comments displayed in the margins is:

1. *prathamam prathivi tatvam uttama* ‘First, the earth, the excellent element’.

2. *dvitiyaṃ jalaṃ uttamaṃ* 2 ‘Second, the excellent water 2’.
3. *tṛtiyaṃ te(ja) uttamaṃ* 3 ‘Third, the excellent *te(ja)* = light 3’.
4. *prathivādīni tatvāṇi* 5 for *prthivīdīni tattvāni* 5 ‘The 5 elements beginning with the earth’.

The content of these comments is interesting, because they list the *tattvas*, in this case intended as natural elements, in the stanza about the subdivisions of the month (cf. section 3.3.2 below). The moon, whose phases characterise the subdivision of the month, clearly influences the natural elements: for instance, the phenomenon of tides concerns the water.

In ms. 660, which was copied without paying attention to the content of the text, the additional comments in the margins are present, but inserted in the main text without following the correct order. The main problem was due to the fact that the Sanskrit text in the margins of ms. 674 is displayed from the top to the bottom of the folio, which is the opposite order of the general text flow (bottom to top). This created confusion, and ms. 660 follows the main text, misplacing the words and affecting their spelling. For instance, the first additional comment *prathamam prathivi tatvam uttama* went through this process of misreading, as shown in figure 5.2.

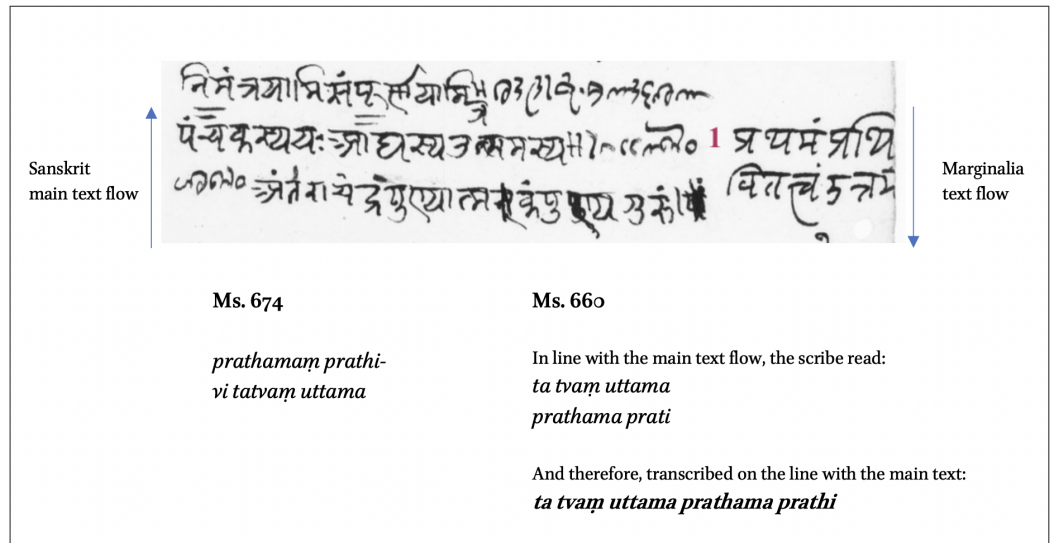


FIGURE 5.3 Misreading of Marginalia in SY 1.8, ms. 674, fol. gv. © BnF.

2 Translation Techniques

It has already been mentioned that the Sanskrit version of the *Yasna* was based on the Pahlavi one (cf. section 1), even if the features directly linked with Avestan are numerous (cf. section 1.1 and section 3 below). In the translation process, the passage from one language to the other implies the adaptation of all the formal and semantic aspects of terms and expressions. In the case of the Sanskrit version, the passage went through two steps, first from Avestan to Pahlavi and then from Pahlavi to Sanskrit; the correspondences between the three languages are often

clear and enjoyable, but in some cases, the two-step process of translation has doubled the problems of transmission.

The shift from one language to the other took place on two different levels, a formal one and a semantic one, which are discussed separately in what follows with examples illustrating the features of translation.

2.1 The Formal Level of Translation

The first evident element is the restoration of inflection, lost in Pahlavi, but already a feature of the original Avestan version. This similarity in the inflected system of Sanskrit and Avestan has led, in some cases, to the direct reference to the Avestan text for the Sanskrit constructs (cf. section 1.1, item b.).

In the composition of the Sanskrit text, a general pattern of translation is identifiable. However, it is not possible to establish unequivocal correspondences between Pahlavi prepositions and Sanskrit cases: Phl. *pad* 'to, at, in, on' is generally translated with an instrumental case, but also with the dative occasionally; Phl. *az* 'from' is mostly, but not exclusively, rendered with the ablative case; the Pahlavi *ezāfe ī* in some particular cases has become a genitive form in Sanskrit, but its multiple function has not been retained. The correspondence of cases between Sanskrit and Avestan is even more complicated, as the transmission of the text was not direct, but passed through Pahlavi.

In the analysis of the formal aspects of the rendition into Sanskrit, a different kind of approach is necessary, which focuses on specific aspects of phonetics, syntax and morphology.

2.1.1 A Few Hints of Phonetics

In the passage from Iranian to Indian languages, and especially in the 'Sanskritisation' of Iranian names, some phonetic adaptations were necessary in the text. The corresponding Sanskrit form may be linked with the Pahlavi one or trace back to the Avestan original. Some examples are listed below.

1. The sound -z- [z] is turned into -ja- [dʒ], since the first one is not present in the Indian languages (Av. *zaraθuštra-*, Phl. *zardušt* into Skt. *jarathuśtra-*; cf. section 3.2.5). Redard (2021b: 66) reports that the confusion between the two consonants is also present in Avestan, especially in the Indian manuscripts (cf. also Cantera 2014).
2. For the same reason, [f] is turned into [p^h] (Av. *frādaṭ, vīspəṃ. hujīāiti-*, Phl. *frāyīdār harwisp huzāyīšnīh* into Skt. *phrehedadāraharavispahūjīvaśnī-*; cf. section 3.3.1, item 11).
3. The Avestan dental fricative [θ] is turned into [t^h] as expected (Av. *maqθra-*, Phl. *mānsar-^o* into Skt. *māṃthra^o*).
4. The Pahlavi *wāw* [w] gives different outcomes in Sanskrit, probably on the basis of its pronunciation: sometimes it is attested as -ba- (Phl. *warahrān/ wahrān* into Skt. *baharāma-*), some others like -gva- (Phl. *wahman* into Skt. *gvahmana-*).

These are only a few examples of adaptation of the Iranian phonetics to the Indian context. Each Sanskrit rendition of proper names or loanwords is discussed in its dedicated section.

2.1.2 Syntax

From the point of view of the syntax, the Pahlavi syntactical order is generally followed in Sanskrit. The Sanskrit equivalent is provided in the text, but the Pahlavi word order is retained, in a sort of paraphrase. This clearly affects the Sanskrit text, which has to adapt to unnatural constructions and word order.

Among scholars,⁸ the most common view is that the aim of the Sanskrit translation was to facilitate the understanding of Pahlavi for contemporary readers. Whichever has been the motivation for the translation of the *Yasna* into Sanskrit, it is clear that the Sanskrit translation cannot be dissociated from the Pahlavi text to have a good understanding of it. The latter needs to be taken into account for any interpretation of the Sanskrit version.

2.1.3 Morphology

Many features of the passage from Pahlavi to Sanskrit concern the morphological aspect. Some specific examples for nouns, adjectives and verbal forms are presented below to illustrate some features of the translation process.

2.1.3.1 Agent Nouns and Secondary Derivation

One feature of the Sanskrit text is the abundance of derivative forms. For instance, in the Sanskrit text, we find numerous *nomina agentis*: *dātṛ-* ‘giver’ (SY 1.1, SY 6.1), which corresponds to Phl. *dādār*, Av. *daδuuāh-/daδuš-*; *samāgaṃṭṛtama-* ‘the most proximate’ (SY 1.2), the superlative form of *samāgaṃṭṛ-*, which corresponds to Phl. *madārtom*, Av. *yaētūštāma-*; *vettṛ-* ‘knowing, knower’ (SY 4.26), Phl. *āgāh*, which here corresponds to the 3sg. ind. act. form *vaēθā* from Av. root *vid-* ‘to know’; *vaktṛ-* ‘speaker’ (SY 8.4), Phl. *guftār* from Av. *°zūzuiiana-* in *aiβi.zūzuiiana-*.

Passage	Avestan	Pahlavi	Sanskrit
Y 1.1	<i>daδušō</i>	<i>dādār</i>	<i>dātāraṃ</i>
Y 6.1	<i>daδuuāṇhəm</i>	<i>dādār</i>	<i>dātāraṃ</i>
Y 1.2	<i>yaētūštāmāi</i>	<i>madārtom</i>	<i>samāgaṃṭṛtamaṃ</i>
Y 4.26	<i>vaēθā</i>	<i>āgāh</i>	<i>vettari</i>
Y 8.4	<i>°zūzuiianqm</i> in <i>aiβi.zūzuiianqm</i>	<i>guftārān</i>	<i>vaktṛbhyah</i>

From this list, it emerges that there is no unequivocal correspondence between the three languages in the creation of the agent nouns.

⁸ For instance, cf. Spiegel 1861: 12 and Führer 1883–1885: 83.

Interestingly, agent nouns are strongly present in the Sanskrit rendition of the *Gāṇās*. For instance, in chapter SY 28,⁹ as shown in the table below, we find *kartṛ*- ‘doer’ (SY 28.2), *vetṭṛ*- ‘knower’ (SY 28.4-5, SY 28.10), *nihaṇṭṛ*- ‘destroyer’ (SY 28.6), *stotṛ*- ‘praying’ (SY 28.7, SY 28.9), *vaktṛ*- ‘uttering’ (SY 28.7), *dātṛ*- ‘giver’ (SY 28.7). Therefore, it seems that this kind of derivation is particularly used in the Sanskrit *Yasna*.

Passage	Avestan	Pahlavi ^a	Sanskrit
Y 28.2	<i>rapantō</i>	<i>rāmēnīdār</i>	<i>ānaṇḍakartre</i>
Y 28.4	<i>viduṣ</i>	<i>āgāh bawēd</i>	<i>vetṭṛṇām</i>
Y 28.5	<i>vaēdāmnō</i>	<i>āgāh-dahišnīh</i>	<i>vetṭṛtayā</i>
Y 28.10	<i>vōistā</i>	<i>āgāh hānd</i>	<i>vettārah</i>
Y 28.6	<i>tauruuāiāmā</i>	<i>tarwēnišn</i>	<i>nihaṇṭārah</i>
Y 28.7	<i>°stū (!) in dāstū</i>	<i>stāyīdār</i>	<i>stotṛn</i>
Y 28.9	<i>stūtqm</i>	<i>stāyīdārān</i>	<i>stotṛbhyaḥ</i>
Y 28.7	<i>srəuuīmā</i>	<i>srāyēnd</i>	<i>vaktārah</i>
Y 28.7	<i>rāda</i>	<i>ārāyīšn dahēd</i>	<i>racanādātārah</i>

a The Pahlavi transcriptions are taken from Peschl 2020.

Another kind of derivation is expressed in the Sanskrit abstract nouns ending in *-tva-* (neuter) and *-tā-* (feminine), which generally correspond to Pahlavi abstract nouns in *-ih*. Few examples are: *adhipatitva-* ‘Sovereignty’ (SY 5.5), Phl. *sālārīh*, Av. *fsəratū-*; *apārthivatva-* ‘disgrace’ (SY 8.5), Phl. *apādashāyīh*, Av. *axšaiiamna-*; *gurutā-* ‘timing’ (SY 2.18, SY 3.1, SY 3.4, SY 4.1, SY 6.20, SY 7.4), Phl. *radīh*, Av. *ratu-*; and *gurutā-* ‘venerability’ (SY 5.3), Phl. *abzōnīgīh*, Av. *spəntō.tama-*.

The derivation of nouns and adjectives ending in *-īya*, which confers the meaning of ‘worthy of, belonging to, with’, seems to come from the suffix *-mand* or the Pahlavi *ezāfe*. In the following table, the correspondences with the Avestan and Pahlavi terms are provided for Skt. *namaskaraṇīya-* ‘worthy of adoration’; *ārādhanīya-* ‘worthy of worship’; *jarathuśtrīya-* ‘belonging to Jarathuśtra’; *<prāhūmīya>* ‘belonging to the *prāhūma*’; *hūmīya-* ‘with the *hūma*’; *ahuramajdīya-* ‘belonging to Ahuramajda’.

Passage	Avestan	Pahlavi	Sanskrit
Y 1.19, Y 3.23, Y 4.25, Y 7.23	<i>vahmiia-</i>	<i>niyāyīšnōmand</i>	<i>namaskaraṇīya-</i>
Y 1.19, Y 3.23, Y 4.25, Y 7.23	<i>yesniia-</i>	<i>yazišnōmand</i>	<i>ārādhanīya-</i>
Y 1.13, Y 1.23, SY 2.13, SY 6.12, SY 8.7	<i>zaraθuśtri-</i>	<i>ī zardušt</i>	<i>jarathuśtrīya-</i>
Y 3.2, Y 4.1, Y 7.2	—	<i><ī parāhōm></i>	<i><prāhūmīya></i>
Y 3.3, Y 7.3	<i>haōmiia-</i>	<i>ī hōmēn</i>	<i>hūmīya-</i>
Y 8.7	<i>āhūiri-</i>	<i>ī ohrmazd</i>	<i>ahuramajdīya-</i>

⁹ I thank Benedikt Peschl for having read with me Y 28 in its Avestan, Pahlavi and Sanskrit version; he has provided precious highlights on the formal aspects and interpretation of the text.

Finally, one example in which the derivation in Sanskrit is expressed with a periphrasis instead of a derivative: Av. *spitāma-*, Phl. *spitāmān*, was translated into Sanskrit as *spitamaputra-* ‘son of Spitama’ (SY 3.2, SY 6.18, SY 7.2), which indicates the translator was aware that the original *spitāma-* was a derivative.

2.1.3.2 Comparative and Superlative Adjectives

In the Sanskrit text of SY 1–8, the use of comparative and superlative adjectives is peculiar. In Sanskrit, the comparative suffixes are *°tara-* or *°īyas-*, and the superlative ones are *°tama-* and *°iṣṭha-* (*°iṣṭa-* in this text, cf. also chapter 6, section 2.1.2.2). First, they reproduce the comparatives and superlatives of the Avestan (comp. suffixes: *°tara-* and *°īah-*; superl. suffixes: *°tama-* and *°iṣṭa-*) and Pahlavi (comp. suffix: *°tar*; superl. suffix: *°tom*) forms, even if they are sometimes confused by the Sanskrit translator; then, a comparative grade of the adjective is often added in Sanskrit to render significant terms, like the calque *gurutara-* ‘More Venerable’, corresponding to Av. *spənta-* to indicate the Aməša Spəntas. Finally, we also find some comparatives of superlatives and superlatives of other superlative forms. The table below shows the attestations with the correspondences with Avestan and Pahlavi.¹⁰

TABLE 5.1 Attestations of Comparative and Superlative Forms

Sanskrit	Translation	Pahlavi	Avestan
Comparative			
⟨ <i>anurūpatara-</i> ⟩	‘more conformable’	<i>passazagtom</i>	—
⟨ <i>abhipsitatara-</i> ⟩	‘dearer’	<i>abāyist</i>	—
<i>gāḍhatara-</i>	‘stronger’	<i>xruždtom</i>	<i>xraōždišta-</i>
<i>gurutara-</i>	‘more venerable’	<i>abzōnīg,</i> <i>°spand in amahrspand</i>	<i>spənta-</i>
⟨ <i>dviguṇatara-</i> ⟩	‘more twofold’	—	—
⟨ <i>nirmmalatara-</i> ⟩	‘purer’	—	—
<i>mahattara-</i>	‘greater’	<i>berzat, buland,</i> <i>mahist, meh</i>	<i>bərəzant-, mazišta-</i>
<i>ṽṛhattara-</i>	‘higher’	<i>abzōnīgtom</i>	<i>spəntō.tama-</i>
<i>śīghrataram^a</i>	‘more quickly’	—	—
<i>suṃdaratara-</i>	‘more beautiful’	<i>nēktom</i>	<i>sraēšta-</i>
Superlative			
<i>adṛśyatama-</i>	‘the most invisible’	<i>mēnōytom</i>	<i>maiñīiaōīia-</i>
<i>utkṛṣṭa-</i>	‘excellent’	<i>abar</i>	<i>anu^{ob}</i>

¹⁰ The list is provided in the Sanskrit alphabetical order. The correspondences with Avestan and Pahlavi are the most attested ones; specific cases are not relevant here. Since some comparative and superlative forms are widely attested, the context is not provided; it can be found in the Sanskrit glossary, appendix A.

TABLE 5.1 Attestations of Comparative and Superlative Forms (*cont.*)

Sanskrit	Translation	Pahlavi	Avestan
<i>uttama-</i> 〈 <i>jñānitama-</i> 〉	‘the best’ ‘endowed with the most knowledge’	<i>weh</i> <i>dānāgtom</i>	<i>vohu-</i> —
<i>pradhānatama-</i> <i>baṣṭa-</i> <i>buddhitama-</i> <i>samāgamṛtama-</i> <i>sukalevaratama-</i>	‘the most important’ ‘the most powerful’ ‘the wisest’ ‘the most proximate’ ‘having the best body’	<i>abardom</i> <i>čēr</i> <i>xradīgtom</i> <i>madārtom</i> <i>hukerbtom</i>	<i>apanōtama-</i> <i>uyra-</i> <i>xraθβišta-</i> <i>yaētuštama-</i> <i>hukərəptama-</i>
Comparative of a Superlative			
<i>utkr̥ṣṭatara-</i> <i>uttamatara-</i> 〈 <i>baṣṭatara-</i> 〉	‘more excellent’ ‘more excellent’ ‘the most powerful’	<i>pahlom</i> <i>weh</i> —	<i>vahišta-</i> <i>vohu-</i> —
Superlative of a Superlative			
<i>utkr̥ṣṭatama-</i> <i>prakr̥ṣṭatama-</i>	‘Most Excellent’ ‘the most eminent’	<i>abar</i> <i>frāztom</i>	<i>upa</i> ^{ob} <i>fratama-</i>

a It is part of a Sanskrit ritual direction in SY 8.4 (cf. chapter 4, section 3.1, item 2).

b Cf. section 2.1.5 below.

In many cases, the lack of correspondence between the original Avestan form and the final Sanskrit one is easily explainable taking into account the passage through Pahlavi. For instance, the Avestan superlative *mazišta-* ‘greatest’ (SY 1.22, SY 2.17, SY 2.18, SY 6.16, SY 6.20) is translated into Pahlavi as *meh*, which is also understood as a comparative (cf. MacKenzie 1971: 55) and therefore, it is rendered into Sanskrit as *mahattara-* ‘greater’. In some other cases, a comparative form is built on a superlative, perhaps to emphasise the term: this may be the case of *utkr̥ṣṭatara-*, the Sanskrit rendition of the superlative *vahišta-* ‘the best’, *pahlom* ‘excellent, best’ (MacKenzie 1971: 64). Since it is an attribute of Skt. *punya-*, which translates *aša-* ‘Order’, one of the most important divinities and core concept in Zoroastrianism, the translator(s) into Sanskrit probably wanted to point to its importance by adding a comparative suffix to the superlative one.

2.1.3.3 Use of Compounds in Sanskrit

Various types of Sanskrit compounds are present throughout the text. This shows the skills of the translator(s) into Sanskrit, who certainly had a good knowledge of the language.

To quote some examples among many others, we find the possessive *bahuvrīhi* compounds: 〈*nirmmalāṃga-*〉 ‘having pure streams’ (SY 1.5, SY 3.7); *adhikaśakti-* ‘endowed with superior power’ (SY 1.18, SY 3.22, SY 4.24, SY 7.22); *uttamadāna-* ‘best providing’ (SY 1.19, SY 3.1, SY 3.23,

SY 6.17, SY 7.1, SY 7.23, SY 8.1); the copulative *dvandva* compounds: <*samayasamuccaya*-> ‘the coming together and aggregation’ (SY 1.9, SY 2.9, SY 3.11, SY 6.8); *caṇḍrasūrya*- ‘moon and sun’ (SY 1.16); determinative *tatpuruṣa* compounds, where the first member determines the second: *svāmikāmā*- ‘enjoyment of the Lord’ (SY 1.13, SY 3.15); *spitamaputra*- ‘son of Spitama’ (SY 3.2, SY 6.18, SY 7.2); determinative *karmadhāraya* compounds, where member qualifies the other: <*kāryapuṇya*-> ‘good action’ (SY 3.4); *saṃpūrṇanara*- ‘grown-up man’.

Avestan compounds have occasionally been transposed into Pahlavi compounds, that were in turn translated into Sanskrit compounds; one example is Skt. *sahasrakarṇṇa*- ‘having thousand ears’ (SY 1.3, SY 2.3, SY 3.5, SY 6.2), which has its correspondents in Av. *hazaṇrō.gaōša*- and Phl. *hazār-gōš*.

In some cases, the Sanskrit has a compound when the original Avestan had two separate terms; the passage from two terms to a compound may have occurred at the stage of the Pahlavi version, like in *deśapati*- ‘lord of the countries’ (SY 2.16), Av. *šōiθrahe paiti*-, Phl. *šōysarbed*, or directly at the final stage of Sanskrit, as in *svāmināman*- ‘by the lordly name’ (SY 5.3), Av. *āhūiriia-nāman*-, Phl. *xwadāy nām*.

In some other cases, the process takes place the other way round, and Avestan and Pahlavi compounds become separate terms in Sanskrit: one example is found in SY 1.23, where Av. *ahura.ṭkaēša*- Phl. *Ohrmazd-dādestān* is *hormmijdasya nyāyavat*- ‘behaving according to the rule of Hormmijda’.

2.1.4 Verbal Forms

The peculiarity of Sanskrit verbal forms is that in numerous cases they show no agreement in gender and number with the Avestan and Pahlavi words they render. Some Pahlavi verbal forms, like the third person singular of the present indicative and the second person of the present indicative and imperative, cannot be distinguished, and therefore there may be some confusion in the translation into Sanskrit (cf. Führer 1883–1885: 83). However, it seems that the confusion in the number in the verbal forms mostly took place at the level of the Pahlavi attestations: for instance, in SY 3.25, the Avestan third person singular *frā ... mraōtū* becomes a first person singular in Phl. *frāz ... gōwam*, which is then translated into Skt. *prakṛṣṭam ... bravāmi* ‘I speak forth’.

In general, it seems that the disagreement of the number especially concerns the first person: the Avestan first plural is often rendered as a first singular form in Sanskrit, and this usually in agreement with the Pahlavi form: Av. *yazamaide* ‘we worship’, Phl. *yazam* ‘I worship’, Skt. *ārādhaye* ‘I worship’; or Av. *āuuaēdaiiamahī* ‘we dedicate’, Phl. *niwēyēnam* ‘I announce’, Skt. *nimaṃtrayāmi* ‘I invite’. In this last case, the translator into Sanskrit was aware that the form did not agree with the Avestan one; for this reason, he added the comment <*asmad ukteṣu*> ‘<invited by us>’, to point to the fact that the verb was originally in the first person plural. The corresponding comment is present in Pahlavi in PY 4.4 as *ī-m guft* (cf. Skjærvø 2000); the Pahlavi

expression may refer to both first person singular and plural. However, it is more likely that the translator into Sanskrit interpreted it as a singular, and tried to express in the commentary that the original Avestan was undoubtedly a plural. In SY 7.24, the Sanskrit text has the three verbal forms *saṃprāpnumaḥ saṃtuṣṭāmas ca pratikurmmahe ca* ‘we arrive, are pleased, and return’, which reflect the Av. *aōgəmadaēcā usmahicā vīsāmadaēcā* ‘we declare ourselves, aspire and volunteer’, while Pahlavi have three forms at the third person plural: *rasānd ud hunsand hānd ud padīrānd*.

2.1.4.1 Translation of Pahlavi Verbal Constructs

Pahlavi verbal constructs are different from the Avestan and the Sanskrit ones. However, the Sanskrit text tries to reproduce some Pahlavi verbal syntagms. For instance, the Sanskrit form *śakyate karttum* ‘he is able to do’ is based on Phl. *šāyēd kardan* (SY 1.14, SY 3.16). Another occurrence with the *śak-* plus infinitive construction is *<nihamtum na śakyate>* ‘he does not die’ in SY 4.4, based on Phl. *ōzad nē šāyēnd*. The use of the Sanskrit root *śak-* ‘to be able to’ plus infinitive is attested in Sanskrit literature, more precisely in the *Mahabhārata* and in the *Manu Smṛti* according to Monier-Williams (1899: 1044). In section SY 1–8, as expected, it is only attested in the comments, which are based on Pahlavi. An original Sanskrit comment containing this verbal syntagm with the infinitive of the root *gam-* ‘to go’ is present in SY 1.3, SY 3.5, SY 7.5; as mentioned in section 1.2.2, item f., it may be the translation of a Pahlavi comment found elsewhere.

2.1.5 Prefixes and Preverbs

Prefixes and preverbs are parts of the sentence that have been quite affected by the passage from one language to another. Unfortunally, even in this case, it is not possible to establish unequivocal correspondences, and in some cases, the rendition into Sanskrit is completely unexpected.

Some examples may help understanding the use of prefixes and preverbs. For instance, Skt. *upari* ‘on, up, above, over’ translates Av. *auui, paiti, paiti°, paitī, upā°*, Phl. *abar, ō* according to the context. Skt. *prakṛṣṭam* ‘forth, ahead’ renders Av. *aiβi°, fra, fra°, frā, pairi, paiti*, Phl. *abar, bē, frāz*. In some cases, the Avestan prefixes or preverbs are turned into Sanskrit adjectives. For instance, Av. *anu°* ‘in accordance with’, is rendered with the inflected superlative adjective *utkṛṣṭa-* ‘excellent’ through Phl. *abar* (SY 8.7):¹¹

<i>utkṛṣṭena</i>	<i>manasā</i>		<i>utkṛṣṭena</i>	<i>vacasā</i>		<i>utkṛṣṭena</i>	<i>karmanā</i>
<i>abar</i>	<i>meniśnīh</i>	<i>ud</i>	<i>abar</i>	<i>gōwiśnīh</i>	<i>ud</i>	<i>abar</i>	<i>warziśnīh</i>
<i>anu-</i>	<i>-mataiiaē-</i>	<i>-ca</i>	<i>anu-</i>	<i>-(u)xtaiiaē-</i>	<i>-ca</i>	<i>anu-</i>	<i>-uarštaiiaē- -ca</i>

¹¹ In the following tabular, the first line corresponds to Sanskrit, the second to Pahlavi and the third to Avestan.

In some cases, problems in the transmission of prefixes and preverbs occur, and we find in the text unexpected Sanskrit outcomes. For instance, in SY 1.21–22, the term *nitāṃtaṃ*, lit. ‘very much, strongly’, appears in the sentence *nitāṃtaṃ tvāṃ / vo nimāṃtrayāmi* ‘I strongly invite you (sg. / pl.)’. It renders Av. *nī*, Phl. *bē ō*, but apparently, it generally does not correspond to the Pahlavi expression: in fact, for instance, in SY 10.14 and SY 11.10 Phl. *bē ō* is rendered with Skt. *upari*; in SY 13.4 and SY 19.7 with *prakṛṣṭaṃ*; etc. In this case, a new adverb is used to render the Av. *nī*, Phl. *bē ō*.

A similar case is found in SY 8.4, with the Sanskrit expression *taṃ sâ rākṣasī prāpnuyāt* ‘may that sorceress reach him’, where the Sanskrit personal pronoun *sa-* is not fitting in the context:

Skt.	<i>taṃ</i>	<i>sâ</i>	<i>rākṣasī</i>	<i>prāpnuyāt</i>
Phl.		<i>ā</i>	<i>ḡādūgīh</i>	<i>rasād</i>
Av.	<i>aētqm</i>	<i>ā</i>	<i>yātumanahe</i>	<i>jasaiti</i>

Sometimes the problems of transmission occur at the level of the Pahlavi rendition. For instance, in SY 4.1, 3 we find *prakṛṣṭaṃ ca dadāmi tasya ca nimāṃtrayāmi* ‘(all this) I offer forth and I invite this (to the sacrifice)’, which corresponds to Av. *pairica dadāmahī āca vaēdaiiamahī*; the Sanskrit demonstrative pronoun *tad* in its genitive singular form *tasya* is a strange rendering of the Av. *ā°*. In Pahlavi, we have *bē-iz daham ud ān-iz niwēyēnam*, and so the modification in the transmission of the term occurred with the Pahlavi demonstrative pronoun *ān*.

In a similar way, sometimes Avestan preverbs are completely assimilated in the Pahlavi rendition; for instance, the Avestan verbal roots *paiti.gam-* ‘to come to’, *upā.gam-* ‘to come to (acc.) by means of (instr.)’, both in SY 7.24, have been rendered in Pahlavi with the verb *rasīdan* ‘to arrive’. In Sanskrit, they are both translated with the root *saṃprāp-* ‘to arrive’, which however includes two preverbs, *saṃ-* ‘together’ and *pra-* ‘forward, forth’.

2.2 The Semantic Level of Translation

The passage from one language to another took place on the semantic level, too. In the two-step translation process to create the Sanskrit text, some misinterpretations or gaps in the transmission have occurred, at every stage of the process (cf. also section 1.1).

Many aspects have already undergone an adaptation through the Pahlavi lens. One example among many others is in Y 8.6: the Avestan term *auuasō.xšaθra-* ‘who does not rule at will’ is present twice in the nominative singular masculine form *auuasō.xšaθrō*. The form is rendered in Pahlavi in two different ways, namely *akāmagxwadāy* and *akāmag xwadāyīh* few words after. The second form is an abstract noun in *-īh*, and therefore the Sanskrit has the masculine noun *akāmarājan-* ‘not ruler at will’ and the neuter abstract noun *akāmarājya-* ‘not royalty at will’ respectively.

Another example is in Y 5.4 where Av. *raōcōṅhuuaṭ*, accusative singular neuter form of the adjective *raōcōṅhuuaṇt-* ‘full of light’ is rendered into Pahlavi as *ī rōšn tan*, that includes the

term *tan* 'body'. In consequence, the Sanskrit version preserves the rendition of the Avestan adjective with *rucimat* 'full of light', but adds the comment <*vapur asya*> '<his body>' to clarify the source of the light and recall the Pahlavi *tan* 'body'.

The switch of meaning takes place on similar semantic levels, where however, the correspondence is not correct. For instance, in SY 3.4, SY 4.1 and SY 7.4, Av. *gāθanəmca sraōθrəm* 'the hearing of the Gāθās', becomes Phl. *ān gāhān srāyišn*, where *srāyišn* means 'recitation' (MacKenzie 1971: 77); in Sanskrit, we find *gāthānaṃ ca ukṭiṃ* 'the utterance of the Gāthās'. Therefore, the action of listening to the Gaθās has become their recitation.

In some other cases, the problem of translation occurs at the last stage of Sanskrit. For instance, the Avestan verbal root *dā-* has the double meaning 'to give' and 'to set, to create', since they were originally two separate Indo-Iranian roots; in Sanskrit, the separation is preserved thanks to the aspiration: *dā-* 'to give' and *dhā-* 'to set'. In Pahlavi, the verbal root *dādan* has the double meaning of 'to give' and 'to create' (cf. MacKenzie 1971: 23), and each time, the appropriate meaning can be inferred from the context. The verb was misunderstood by the translator into Sanskrit, who used only the Sanskrit root *dā-* 'to give' with its derivatives (*dātṛ-* 'giver'). On the contrary, the root *dhā-* 'to set' is used in the comments.

Another very interesting example in which the modification occurred at the Sanskrit stage is the shifting of meaning of some terms of the translation, through a metonymical correspondence established in a comment: this occurs with Av. *hauruuatāt-* 'Wholeness' and *aməratāt-* 'Immortality', Phl. *hordad* and *amurdad*, two divinities rendered in Sanskrit as *avirddāda-* and *amirddāda-*. In SY 3.1, we find the Sanskrit comment <*avirddādaṃ udakaṃ amirddādaṃ ca vanaspatiṃ*> '<Avirddāda the water and Amirddāda the plant>', which establishes a correspondence between the two deities and the natural elements. From this moment on, when in the Avestan text we find the names of the divinities, rendered in Pahlavi as expected, in Sanskrit we directly find *udaka-* 'water' and *vanaspati-* 'plant'.

In Y 4.1, Y 6.17, Y 7.20 we have the elements instead of the names of the two Aməša Spəntas:

Av.	<i>hauruuata</i>	<i>aməratāta</i>
Phl.	<i>hordad</i> (ud)	<i>amurdad</i>
Skt.	<i>udakaṃ</i> (ca)	<i>vanaspatiṃ</i> (ca)

But in Y 7.26, the names are restored:

Av.	<i>hauruuata</i>	<i>aməratāta</i>
Phl.	<i>hordad</i>	<i>amurdad</i>
Skt.	<i>avirddādaṃ</i>	<i>amirddādaṃ</i>

This phenomenon shows the Sanskrit text taking a step forward on the exegetical level.

The Sanskrit glossary of the present work (cf. appendix A) aims to show such kind of analogies and dissimilarities that characterise the translation process through a comparison with the

Avestan and the Pahlavi terms, not only at the lemma level, but also at the attestation level; in this way, the morphology of the three languages can be analysed and compared.

3 Lexical Focus

The text of the Sanskrit *Yasna* is rich in unusual Sanskrit lexicon. The Pahlavi and Avestan words are generally rendered into Sanskrit in three modalities: with an equivalent term in Sanskrit for common words, or with a calque or a loanword for specific terms. In the first case, a process of proper translation, i.e. a word belonging to a context in the source language is translated into the target language with the expected corresponding term. On the contrary, the translation of specific terms which are meaningful to the religious sphere or refer to ‘untranslatable’ concepts¹² are rendered with calques and loanwords.

3.1 Calques, Loanwords and Proper Names

In the context of the Sanskrit *Yasna*, a calque is a literal translation of an Iranian idiom, while the loanword is a term which has been taken from Avestan or Pahlavi and inserted in the Sanskrit text, adapting the phonetics and, obviously, the script. In other words, Iranian significant terms are ‘translated’ into Sanskrit as calques and almost ‘transcribed’ as Avestan and Pahlavi loanwords. On a formal level, calques are generally inflected, while loanwords are often inserted as the first member of a compound. More specifically, they are generally accompanied by ‘markers’, which indicate their nature as loanwords (cf. section 3.1.1 below). Finally, there are proper names, which are generally taken and adapted from the Avestan and Pahlavi forms; in the Sanskrit text, we find them inflected when they are alone, and uninflected when they are the first term of a compound.

On a semantic level, the three categories in which the significant terms are rendered appear to be quite different. A discussion of their peculiar features is therefore necessary to the understanding of the differences.

1. Calque

In the case of calques, the passage from the source language to the target language takes place on a semantic level instead of the formal-morphological one. A significant term carrying unique contextual meaning is taken and translated into another language, in which that semantic context does not even exist. Therefore, the target language has to adopt a peculiar term to translate the original concept, which cannot belong to the common vocabulary. For instance, the frequently attested term *pun̐yaguru-* is the rendition of Av. *aṣahe ratu-*, Phl. *ahlāyīh rad* / *ahlāyīh radīh*, and therefore corresponds to the meaning

¹² For a detailed discussion on the definition of ‘untranslatables’ and the theory of the *Übersetzbarkeit* ‘translatability’, cf. Benjamin 1972 and Apter 2008.

of ‘good time’; this meaning is completely different from the one the term *guru*- ‘venerable person’ has in classical Sanskrit, but in this case, the issue lies in the polyvalency of the Avestan term *ratu*- and the Pahlavi *rad* / *radīh* (cf. section 3.3, item a. below). Another example is the term *prāṇa*- ‘vigour’, which corresponds to Av. *zaōθrā*- and Phl. *zōhr* / *zōhrag*, the ‘libation’. For this reason, a good knowledge of the source language and of the context of the text is essential.

The most interesting aspect of calques is to investigate the reason behind the choice of a specific term to translate a religious concept. Moreover, this specific choice may also provide some hints on the usage of a term in a particular time-space environment. Did *prāṇa*- have a different meaning in the 11th–12th century in Gujarāt? Unfortunately, the tracing is often quite difficult. In any case, the most important aspect is that the chosen term should not be confused with the common language synonym. It is therefore expected that a calque cannot be fully understood without the analysis of the corresponding term in the language it originally belongs to.

2. Loanword

In the Sanskrit text, Avestan and Pahlavi loanwords are generally inserted as the first member of a compound. The semantic aspect is mostly absent in this process, in which the terms are inserted as nouns, without a real meaning in Sanskrit. Hence, the connection with the Pahlavi or Avestan original term is essential to the understanding of the Sanskrit rendition.

Another piece of evidence for the absence of semantic significance is reflected in a formal feature: the rare cases in which a loanword is inflected, the final ending consists in a *-m*, typical ending of the accusative singular of all genders; otherwise, in many cases, it seems that an Avestan accusative singular form underlies the Sanskrit one. More specifically, we find accusative singular forms of *a*-stems in *-am* (Sanskrit *-em*); moreover, it is evident that some Sanskrit forms are based on an Avestan accusative form of an *i*-stem, *-im*.¹³ Finally, the majority of Iranian loanwords are present in the text as uninflected forms in compound.

In the text, we find only two exceptions to the above-mentioned lack or simplification of the inflection: Skt. *dīni*- and *ijisni*-. The first is a loanword from Phl. *dēn*, Av. *daēnā*- ‘vision’, and it is inflected throughout the text, both in the translation and in the comments:

TABLE 5.2 Inflected Forms of Skt. *dīni*-, f.

Stanza	Inflected Form	Parsing
SY 1.3, SY 2.3, SY 3.5, SY 3.20, SY 3.21, SY 6.2, SY 7.20, SY 7.21	⟨ <i>dīnyā</i> ⟩	instr. sg.
SY 1.13, SY 2.13, SY 5.5, SY 6.12	<i>dīnim</i>	acc. sg.

¹³ For the attestations, cf. section 3.3 below.

TABLE 5.2 Inflected Forms of Skt. *dīni*-, f. (cont.)

Stanza	Inflected Form	Parsing
SY 3.15	<i>dīneḥ</i>	gen. sg.
SY 8.3	<i>dīne</i>	voc. sg.
SY 8.7	<i>dīnau</i>	loc. sg.

Skt. *ijisni*- corresponds to Av. *yasna*- and *yešti*-, both meaning ‘sacrifice, worship’, Phl. *yazišn*.

TABLE 5.3 Inflected Forms of Skt. *ijisni*-, f.

Stanza	Inflected Form	Parsing
SY 1.1, SY 2.1–18, SY 3.1–23	⟨ <i>ijisnau</i> ⟩	loc. sg.
SY 2.1–18, SY 3.1–23	<i>ijisnau</i>	loc. sg.
SY 1.21–22	<i>ijisniṃ</i>	acc. sg.
SY 4.26	<i>ijisniyā</i> for <i>ijisnyā</i>	instr. sg.
SY 4.26	⟨ <i>ijisniḥ</i> ⟩	acc. pl.

Finally, yet importantly, another aspect concerns the gender. In a few cases, like *dīni*- and *ijisni*-, the gender can be inferred from their inflected forms, but in the majority of cases, it is impossible to draw it.¹⁴

3. Proper Names

Proper names have to be immediately recognisable. Therefore, the rendition in the target language is generally very close to the original one. Many are the examples in the Sanskrit text of the *Yasna*, with the names of divine beings and regions of the earth. Names are generally inflected; however, there are some cases in which they appear in compound with the marker *nāman*- to indicate that they are actually names. Finally, the general tendency in the text is to use the calque-based form of the name, if any, in the translation, and the loanword-based form in the comments.

3.1.1 Markers

As mentioned above (cf. section 3.1), Avestan / Pahlavi loanwords and occasionally proper names are accompanied by markers, which does not really belong neither to the translation layer (when they appear in the translation), nor to the comment. They are defined ‘markers’ because they mark up nouns, conferring in this way additional information to the reader. They directly pertain to the noun they accompany, and thus they are part of the translation, but also

¹⁴ This is reflected in the glossary with the indication subst. for ‘substantive’.

provide additional information, and this would place them in the layer of comments. In the present edition, the markers have been included in the translation of nouns.

The markers in Sanskrit text¹⁵ are:

1. **nāman-**: the term means 'noun' and it can be added *in fine compositi* to render the fact that the preceding term of the compound is a name, with the meaning 'by name'. In this way, it becomes a *bahuvrīhi* compound and is inflected in gender and number. In the text, loanwords are generally marked with *nāman-*; this is peculiar, because in this way, the loanword acquires the status of a name. For instance, the majority of *ratus*, the divisions of time, are tagged as names through this marker (cf. section 3.3 below). In this way, they lose their semantic value and can only be understood in relation to the Avestan and Pahlavi original terms. It has already been mentioned that occasionally, even proper names are accompanied by this marker. In the translation into English, *nāman-* has not been translated.
2. **saṃdhyā-**: it means 'time' intended as one of the divisions of the day. As a matter of fact, it appears in compound with the *ratus* of the day, namely *hāūana-*, *rapīthvina-*, *ujaierina-*, *aiviśruthrima-*, *uśahina-*. It is translated into English.
3. **vāṇī-**: its meaning is 'sound' and it appears with the term *māṃthra-* / *māṃthrī-*, the Sanskrit renditions of Av. *mąθra-* 'mantra', Phl. *mānsar*.¹⁶ Skt. *māṃthra-* is never inflected, and *vāṇī-* becomes the second term of the compound; with *māṃthrī-*, which is inflected, the marker agrees in number. It is translated into English.

3.2 Significant Terms

The text of the first eight chapters of the *Yasna* introduces a good number of divine beings and ritual objects used in the Zoroastrian ritual. The Sanskrit translation renders them with calques, loanwords and equivalents of the Avestan and Pahlavi names. In many cases, we find more renditions of the same term in the text, and each of them reflects a different kind of approach by the translator.

For the purpose of the present study, in the following discussion of the significant terms, each rendition is discussed as the outcome of the translation process from Iranian languages into Sanskrit, without engaging with its meaning in the Zoroastrian ritual or the exegesis of the text.

¹⁵ Since the markers are frequently attested throughout the text, the attestations have not been reported here. To have a complete picture of them, cf. appendix A with the Sanskrit glossary.

¹⁶ The term *māṃthra-vāṇī-* also renders the Av. *mąθrān-* 'poet', Phl. *mānsarīgūh*.

3.2.1 Ahura Mazdā

Ahura Mazdā holds the leading position in the Zoroastrian pantheon and in the *Yasna* ritual. His name is rendered in four different ways:

1. *svāmin- mahājñānin-*: this form of the name is a calque of the Avestan *ahura- mazdā-*, and means ‘Lord of Great Wisdom’, lit. ‘the Lord who possesses great wisdom’;¹⁷
2. *ahuramajda-*: it directly comes from Av. *ahura- mazdā-*;
3. *hormmijda-*: in this case, the name is directly taken from Phl. *Ohrmazd*; it is also inserted in the formulation *hormmijda(datta)-* ‘given by Hormmijda’;¹⁸
4. *majda(datta)-*: *majda-*, taken from Av. *mazdā-*, is attested in the expression *majda(datta)-* ‘given by Majda’.

The table below shows the attestations of the various terms in the translation and in the comments:

TABLE 5.4 Attestations of the Sanskrit Name of Ahura Mazdā in Translation and Comments.

Sanskrit Term	Attestation in the Translation	Attestation in the Comments
<i>svāmin- mahājñānin-</i>	SY 1.1, SY 1.11, SY 1.12, SY 2.2, SY 2.4, SY 2.12, SY 2.16, SY 3.1, SY 3.2, SY 3.14, SY 3.21, SY 4.2, SY 4.23, SY 4.26, SY 5.1, SY 6.1, SY 6.3, SY 6.11, SY 6.15, SY 6.18, SY 7.1, SY 7.2, SY 7.21, SY 8.1	—
<i>ahuramajda-</i>	SY 7.24, SY 8.5	SY 3.25
<i>hormmijda-</i>	SY 1.2, SY 1.4, SY 1.10, SY 2.10, SY 3.6, SY 3.12, SY 4.2, SY 6.9	SY 1.1, SY 1.11, SY 1.14, SY 4.26, SY 7.24
<i>hormmijda(datta)-</i>	SY 1.6, SY 3.8	—
<i>majda(datta)-</i>	SY 1.5, SY 1.12, SY 1.14, SY 2.5, SY 2.12, SY 2.14, SY 3.3, SY 3.7, SY 3.14, SY 3.16, SY 6.4, SY 6.11, SY 6.13, SY 7.3	—

¹⁷ The term *mahājñānin-* is translated by Monier-Williams as ‘knowing much’ and it is one of the names of the Hindū god Śiva in the *Śivagītā*, a philosophical poem which is part of the *Padma-purāṇa*. Therefore, the Indian religious context had already adopted this epithet to indicate a supreme god (cf. also section 3.2.7 below).

¹⁸ Av. *ahuraḍāta-* ‘created by the Lord’ (implying Ahura Mazdā) is rendered in Pahlavi with *Ohrmazd-dād*, and thus with *hormmijdadatta-* in Sanskrit (SY 1.6, SY 2.6, SY 3.8, SY 6.5).

3.2.2 Spəṇta Mainīiu

The name *spanāmainīo-* is particularly interesting. It renders Av. *spəṇta- mainīiu-* ‘Life-giving Force’, Phl. *spenāg mēnōy*, and it is attested in SY 1.11, SY 1.16, SY 3.13, SY 3.18, SY 8.6.

In the Sanskrit text of Y 1–8, it is always edited in compound with the term *ṣṛṣṭi-* ‘creation’. Only in few occurrences the term is attested in a general accusative inflected form in *-m* (cf. item 2): *spanāmainiomaṃ* (ms. 671, fols. 9r, 12v); *spanāmaniomaṃ* (ms. 672, fol. 9v); *spaṇtāmaniomaṃ* (ms. 674, fol. 10v); *spanāminiomaṃ* (ms. 681, fol. 8v).

The second term of the compound, *ṣṛṣṭi-*, corresponds to Av. *dāman-* ‘creation’, Phl. *dām*. Being the second term of a compound, it is inflected. The following table shows the correspondences with the Avestan and Pahlavi attestations:

TABLE 5.5 Attestations of the Compound *spanāmainīosṛṣṭi-* and Correspondences with Avestan and Pahlavi.

<i>spanāmainīosṛṣṭiḥ</i> (acc. pl.)		
Y 1.11	Av. <i>spəṇtō.maiñīiauuanaṃ dāmanaṃ</i>	Phl. <i>(ī) spēnāg mēnōy dām</i>
Y 1.16	Av. <i>spəṇtahe maiñīiēuš dāmanaṃ</i>	Phl. <i>(ī ān ī) spēnāg mēnōy dāmān</i>
<i>spanāmainīosṛṣṭinām</i> (gen. pl.)		
Y 3.13	Av. <i>spəṇtō.maiñīiauuanaṃ dāmanaṃ</i>	Phl. <i>spenāg mēnōy dām</i>
Y 3.18	Av. <i>spəṇtahe maiñīiēuš dāmanaṃ</i>	Phl. <i>(ī ān) spenāg mēnōy dāmān</i>
<i>spanāmainīosṛṣṭibhyaḥ</i> (abl. pl.)		
Y 8.6	Av. <i>spəṇtahe maiñīiēuš dāmabiō</i>	Phl. <i>az spenāg mēnōy dāmān</i>

The table shows that the Sanskrit translation follows the Pahlavi version, without paying attention to the difference between the Avestan adjective *spəṇtō.maiñīiauuā-* ‘belonging to the Life-giving Force’ and the Avestan adjective *spəṇta-* with the noun *maiñīiu-* ‘Life-giving Force’. The Pahlavi does not make any distinction and, in consequence, even the Sanskrit utilises the same term for both, adapting the case form according to the chapter.

The term *spanāmainīo-* can be subdivided into two parts, 1. *spanā°* and 2. *°mainīo-*, corresponding to the two separate words in Avestan and Pahlavi.

1. Skt. *spanā°* and Skt. *spīntā°*

The first part, *spanā°*, is the most variable one, as shown in the following table.

TABLE 5.6 Attestations of *spanā°*.

Passage	Ms., fol.	Attestation
SY 1.11	66o, 5r; 672, 9v; 681, 8v 671, 9r 674, 10v 677, 3r; 682, 8v	<i>spanā°</i> <i>spenā°</i> <i>spantā°</i> <i>spintā°</i>
SY 1.16	66o, 6v; 672, 13r; 677, 5v; 681, 11r; 682, 11v 671, 12v 674, 13r	<i>spanā°</i> <i>spenā°</i> <i>spanā°</i> / <i>spatā°</i>
SY 3.13	677, 18r	<i>spanā°</i>
SY 3.18	677, 19v	<i>spanā°</i>
SY 8.6	66o, 25v; 671, 32(5o)v; 672, 66v; 674, 43r; 677, 33v; 681, 42v; 682, 45v	<i>spanā°</i>

The form *spanā°* (*spenā°* in ms. 671) is the most attested and is closer to the Pahlavi form *spenāg*. The reading with the *-e-* traces the vowel of the Pahlavi term, which is in turn the outcome of Av. *-ə-*. Therefore, with both *spanā°* / *spenā°*, the name seems to come from Pahlavi. However, in some cases, we find a *-t-* appearing in the stem, and this may be an influence of Avestan *spənta-*. The attestation in ms. 674 is not particularly meaningful, but in the ancient manuscript 677 and in 682 we find *spintā°*, even if only in SY 1.11. As a matter of fact, in the same stanza the lw. *amiśāspiṃta-* (cf. section 3.2.3 below) is present; a phenomenon of assimilation may have occurred here.

2. Skt. *°mainīo-*

The second part of the loanword *°mainīo-*, Av. *maiñīuu-*, Phl. *mēnōy*, was edited on the basis of the attestations in the manuscripts. The epenthesis of the Av. *maiñīuu-* is retained in Sanskrit, and the *-ī-*, which reflect the Av. *-ii-*, is widely attested.

3.2.3 Aməša Spəntas

The Aməša Spəntas are very important figures of the Zoroastrian pantheon, since they are very close to Ahura Mazdā. In Sanskrit, they are rendered with a calque-based term, *amara-guru(tara)-*, and the loanword-based one, *amiśāspiṃta-*. In the translation layer, they are generally referred to as *amara-guru(tara)-* ‘Immortal (More) Venerable Ones’: the alternation of the substantivised adjective *guru-* with its comparative form *gurutara-* seems to be irrelevant in the text. Moreover, in other section of the Sanskrit *Yasna*, like in the text of the *Frauuarāne*, the Aməša Spəntas are called *amara-mahattara-*, literally the ‘Immortal Greater Ones’ (for instance, in SY 12.1); it is again a comparative form, even if it is based on a different adjective. In

the comments, we find the loanword *amišāspiṃta-*, which directly comes from Avestan. Even in Pahlavi we find two different terms to indicate the Aməša Spəntas: *amarg abzōnīg*, a calque composed by *amarg* ‘deathless, undying’ (MacKenzie 1971: 7) and *abzōnīg* ‘increasing, expansive, bountiful’ (MacKenzie 1971: 4); and the loanword *amahrspand*. However, the Sanskrit version adopted its independent system, and there is no fixed correspondence between the calques and the loanwords in the two languages. One curious example contained in this section is the comment in SY 8.4, <*kila amišāspiṃta iti na brūte*> ‘<that is, he does not mention the Amišāpiṃtas>’, based on the Pahlavi one *kū aməša spənta nē gōwād*: in the manuscripts, the borrowed Avestan term *aməša spənta* is written in Avestan script (for instance, in mss. 400, fol. 52v and 682 fol. 44v) and then rendered with the loanword-based term in Sanskrit.

The list of the Aməša Spəntas is provided twice in the section Y 1–8, namely in Y 1.2 and Y 5.5:

1. In Y 1.2, we have the first list of the Aməša Spəntas. Their names are provided in a loanword-based form from Pahlavi plus the marker *nāman-* (cf. section 3.1.1), and they are followed by original Sanskrit comments. The comments are particularly interesting for two reasons: first, each comment includes the term *amara-* ‘Immortal’ to indicate that they are Aməša Spəntas; then, each of the Aməša Spəntas is linked with a specific element. They are all listed in the accusative singular case form:

TABLE 5.7 The Aməša Spəntas in SY 1.2

Sanskrit Name	Pahlavi Name	Element
<i>gvahmana-nāmānaṃ</i>	<i>wahman</i>	< <i>gavāṃ paśūnām patim</i> > ‘<lord of cows and cattle>’
<i>aśavahista-nāmānaṃ</i>	<i>ardwahišt</i>	< <i>agnīnām patim</i> > ‘<lord of fires>’
<i>saharevara-nāmānaṃ</i>	<i>šahrewar</i>	< <i>saptadhātūnām patim</i> > ‘<lord of the seven metals>’
<i>spiṃdārmada-nāmānaṃ</i>	<i>spandarmad</i>	< <i>prthvīpatnīm</i> > ‘<lady of the earth>’
<i>avirdādā-nāmānaṃ</i>	<i>hordad</i>	< <i>apām patim</i> > ‘<lord of waters>’
<i>amirddādā-nāmānaṃ</i>	<i>amurdad</i>	< <i>vanaspatīnām patim</i> > ‘<lord of plants>’

Narten (1982: 103) points out that the association with these elements is included in the *Bundahišn* (III, 12–19; for the translation of the passage into English, cf. Agostini & Thrope 2020: 24 sq.); from this, the fact that the names of the Aməša Spəntas in this stanza are based on the Pahlavi forms is quite understandable.

2. In Y 5.4–5, we find the list of the Aməša Spəntas as it is in Old Avestan, since Y 5 is identical with Y 37 of the *Yasna Haptanḥāiti*. The list has already been provided above (cf. section 1.2.1.1, item 2), and its peculiarity is that in the translation of SY 5.5, we find the calque-based names, which are translated from the Avestan original; then, in the comments, we have the loanword-based names coming from Pahlavi. The names in the comments are the same as SY 1.2, even if they do not have the marker *nāman-*. For instance, an example is provided with one of the entities, Gvahmana:

SY 1.2	SY 5.5
<i>gvahmana-nāmānaṃ</i> < <i>amaraṃ gavāṃ paśūnāṃ patiṃ</i> > 'Gvahmana <Immortal, lord of cows and cattle>'	<i>uttamaṃ ca manaḥ</i> ... < <i>gvahmanaṃ</i> > 'the Best Mind <Gvahmana>'

Another difference between the two lists lies in the different order of the entities. The list of the Aməša Spəntas has been fixed only in Young Avestan.¹⁹ Here the Pahlavi translator, and the Sanskrit translator after, faced some difficulties: the list starts in Y 5.4, but as he did not take it into consideration, he had to link Aśavahista with another entity, Daēnā (Skt. Dīni), and this led Avirdādā and Amirdādā to become one single entity. The two complete lists with the correspondences are:

Y 1.2	SY 1.2	Y 5.4–5	SY 5.5
Vohu Manah	Gvahmana	Aša Vahišta	—
Aša Vahišta	Aśavahista	Vohu Manah	Gvahmana
Xšaθra Vairiia	Saharevara	Vohu Xšaθra	Saharevara
Ārmaiti	Spiṃdārmada	Daēnā	Aśavahista
Hauruatāt	Avirdādā	Fsəratū	Avirdādā and Amirdādā
Amərətāt	Amirdādā	Ārmaiti	Spiṃdārmada

3.2.4 Miθra, Rašnu, Sraōša and the Other Yazatas

The Avestan term *yazata* 'divine being' corresponds to Phl. *yazd*, and is rendered in Sanskrit as *iajda-* / *īajda-*. A good number of divine beings is mentioned in section SY 1–8. In the following list, their rendition into Sanskrit and its peculiar features are briefly explained.

- a. **Miθra:** Skt. *mihira-* (SY 1.3, SY 1.11, SY 2.3, SY 2.11, SY 3.5, SY 6.2, SY 6.10), from Phl. *mīhr-*, Av. *miθra-*.

This divine being is described with a series of attributes. A peculiarity lies in the attribute *nivāsītāranya-* 'having a distant land as residence', which corresponds to Av. *vouru.gaōiiaōiti-* 'of wide cattle-pastures', Phl. *frāxgōyōd*. The reading *nivāsītāranya-* appears in SY 1.3, SY 3.5 and SY 6.2. However, in a similar passage in SY 2.3, the term is attested in all the manuscripts as *nirbhayītāranyaṃ*, and it seems therefore connected to *nirbhaya-*, meaning 'free from danger' (Monier-Williams 1899: 541). The term, as it is recorded in the readings, would mean 'the distant land free from danger'. The reason of this discrepancy could be explained by the following portion of text appearing in SY 1.3 and SY 3.5, having respectively *ānaṃdaṃ* <*nirbhayatvaṃ*> and *ānaṃdasya* <*nirbhayatvasya*>. The gloss is missing in SY 2.3, but the scribe was probably influenced by it in the copying process of the manuscript.

19 Cf. Narten 1982, Kellens 2014.

- b. **Rašnu:** Skt. *raśna-* (SY 1.7, SY 2.7, SY 3.9, SY 6.6). Av. *rašnu-*, Phl. *rašn*.
In the comments, the epithet of this divine being is <*satyapati-*> ‘<lord of truth>’.
- c. **Sraōša:** Skt. *śrośa-* (SY 1.7, SY 2.7, SY 3.1, SY 3.9, SY 3.20, SY 4.2, SY 4.23, SY 6.6, SY 6.17, SY 7.1, SY 7.20), from Phl. *srōš*, Av. *sraōša-*.

This *yazata* is very present in this section of the *Yasna* dedicated to him, the *Srōš Drōn* (cf. chapter 4, section 1). Numerous epithets are attributed to him, and particularly meaningful are the ones related to the rule, *ādeśapati-* ‘lord of the rule’. Even in the comments, many information about *Sraōša* are provided: for instance, he is the lord of the *Arjahī*-region and the *Savahī*-region (SY 3.20, SY 4.23, SY 7.20) (cf. section 3.2.6, item c.); in the long comment of SY 3.20, he is presented in his role of setting souls free and destroyer of *Ganāmainīo* (cf. item l.) with his special weapon.

The list of attributes of *Sraōša* in Avestan can be classified in two categories:²⁰

1. *ašīia- ašīuuant- vərəθrajan- frādaṭ.gaēθa-* ‘the rewarding, rich in rewards, victorious (and) who prospers the living beings’ (Y 1.7, Y 3.1, Y 3.9, Y 7.1, Y 7.9)
– with its accusative variant: *ašīia- huraōda- vərəθrajan- frādaṭ.gaēθa-* where *ašīuuant-* is replaced by *huraōda-* ‘well-grown’ (Y 2.7, Y 6.6, Y 6.17).
2. *ašīia- taxma- tanu.mqθra- darši.dru- āhuiiia-* ‘the rewarding, brave, who has the mantra for body, of bold club, who belongs to the Lord’ (Y 3.20, Y 4.23, Y 7.20), providing a description of *Sraōša* more linked with his warrior and protector profile.²¹

This variation in the attributes following *Sraōša* has led to some difficulties in the Sanskrit rendition. The two considered terms are *ašīia-* ‘rewarding’ and *ašīuuant-* ‘rich in rewards’. When both the Avestan terms follow *Sraōša*, the first one is rendered with Skt. *puṇyātman-* or *puṇyātmaka-*, and the second one with *bhaktiśīla-*, as shown below:

Av.	<i>sraōšahe</i>	<i>ašīiehe</i>	<i>ašīuuatō</i>	
Skt.	<i>śrośaṃ</i>	<i>puṇyātmānaṃ</i>	<i>bhaktiśīlaṃ</i>	(SY 1.7)
Skt.	<i>śrośasya</i>	<i>puṇyātmano</i>	<i>bhaktiśīlasya</i>	(SY 3.9)
Skt.	<i>śrośasya</i>	<i>puṇyātmakasya</i>	<i>bhaktiśīlasya</i>	(SY 3.1, SY 7.1)

When *Sraōša* is only characterised by *ašīia-* ‘rewarding’, as in SY 2.7, SY 6.6, SY 6.17, it is rendered in Sanskrit with *bhaktiśīla-*:

Av.	<i>sraōšəm</i>	<i>ašīm</i>
Skt.	<i>śrośaṃ</i>	<i>bhaktiśīlaṃ</i>

The real problem occurs in SY 3.20, SY 4.23, SY 7.20, where *ašīia-* finds its correspondence

²⁰ On this repartition, cf. Redard forthcoming-a.

²¹ This list is used in the dedication pertaining to the dynamic bloc, and therefore, there is a possible adaptation depending on the ceremony that is celebrated. In a *Yasna* ceremony, the dedication is always similar; but in a *Drōn Yašt* ceremony, this dedication is adapted.

in Skt. *puṇyātman-* / *puṇyātmaka-*, and *bhaktiśīla-* is automatically excluded, leading to its insertion as a comment in the edition.

Av. *sraōšahe ašūiehe*

Skt. *śrośasya puṇyātmanaḥ* <*bhaktiśīlasya*> (SY 3.20)

Skt. *śrośasya puṇyātmakasya* <*bhaktiśīlasya*> (SY 4.23, SY 7.20)

This complex situation can be explained by the variation of the dedication and the fact that the translator must have added something pertaining to the other dedication. The Sanskrit terms *puṇyātman-* and *puṇyātmaka-* generally corresponds to Av. *ašūuan-*. In Pahlavi, the term which renders Av. *ašūuan-* is *ahlaw* [ʼhlwb], while *ahlī* / *ahlā* [ʼhl'y] is the translation of *ašūia-*. Therefore, it is possible that the two Avestan terms have already been confused in the Pahlavi version, and that the Sanskrit rendition was also affected by it.

- d. **Rāman x^vāstra:** Skt. *ānaṃda- āsvāda-* ‘Happiness (of) Tasting’ (SY 1.3, SY 2.3, SY 3.5, SY 6.2), a calque-based name from Av. *rāman-* x^vāstra-, Phl. *rāmišn xwālom*.

- e. **Apām Napāt:** Skt. *apāṃ nābhi-* ‘navel of waters’ (SY 1.5, SY 2.5, SY 3.7, SY 6.4), which is a reinterpretation of *apqm napāt-* ‘Grandson of Waters’, Phl. *nāf ī ābān*.

In the same stanzas, we also find the Sanskrit term *burjja-svāmin-*, in which *burjja-* is a loanword from Phl. *burz*, Av. *bərəzañt-*. The Av. *bərəzañt- ahura-* ‘lofty lord’, Phl. *burz xwadāy*, seems to be an epithet of Apām Napāt. However, in Sanskrit, it seems that Burjja is intended as a proper name, while *apāṃ nābhi-* ‘navel of waters’ as a kind of epithet accompanying it.

- f. **Vərəθraγna:** Skt. *vijaya-, baharāma-* (SY 1.6, SY 2.6, SY 3.8, SY 6.5). The sacred being ‘Victory’ is rendered in two different ways: with a calque, *vijaya-*, the general Sanskrit term used for ‘victory’; and *baharāma-*, a loanword-based name from Phl. *warahrān*. While the first is used in the translation, the second is attested in the comments.

- g. **Arštād:** Skt. *āstāda-* (SY 1.7, SY 2.6, SY 2.7, SY 3.9, SY 6.5, SY 6.6), a loanword-based name from Phl. *aštād*, Av. *arštāt-*.

- h. **Tištīia:** Skt. *tistara-* (SY 1.11, SY 3.13), from Phl. *tištar*, Av. *tištīia-*.

- i. **Dāmōiš Upamanaha:** Skt. *utkr̥ṣṭatama- manas-* ‘Most Excellent in the Mind’ (SY 1.15) and Skt. *uttama- utkr̥ṣṭamanas-* ‘the Best having an Excellent Mind’ (SY 2.15, SY 3.17, SY 6.14, SY 7.26, SY 8.1), calque-based names from Av. *dāmōiš upamana-*, Phl. *dahm abar pad menišn*.

- j. **Aṣi Vaṇ^hhi:** Skt. *arśiśavaṃgha-* (SY 1.14, SY 2.14, SY 3.16, SY 6.13) is the rendition of Phl. *ahlišwang*, Av. *aṣi- vaṇ^hhi-*, the ‘good Reward’. Even if in Sanskrit it is a loanword-based name, it preserves the semantic aspect of the Avestan term: in the Sanskrit text, it is generally linked to *lakṣmī-*, the ‘fortune’.

- k. **Dahmā Āfriti:** Skt. *uttama- āśīrvāda-* ‘the Best Benediction’, *uttama- āśis-* ‘the Best

Blessing' (SY 1.15, SY 2.15, SY 3.17, SY 6.14, SY 7.26, SY 8.1), being based on a calque from Av. *dahmā- āfriti-*; Phl. *dahm āfrīn*.

In SY 1.15, there is a problem of correspondences with the three languages:

Av.	<i>dahmaiīā</i>	<i>vaṇhuiīā</i>	<i>āfritōiš</i>
Phl.	<i>dahmān</i>	<i>wehān</i>	<i>āfrīn</i>
Skt.	<i>uttamānām</i>	<i>uttamam</i>	<i>āśīrvvādam</i>

In Sanskrit, both the terms Av. *dahmā-*, Phl. *dahm* and Av. *vohu-*, Phl. *weh* are rendered with *uttama-*. This creates some confusion with the inflection, and the *uttama-* which should correspond to Av. *dahmā-*, Phl. *dahm* is the second one, *uttamam*, inflected in the accusative singular form in agreement with *āśīrvvādam*. Therefore, the first *uttama-* corresponds to *vohu-* and *weh-*, and the order has been changed in the Sanskrit version.

Finally, in the text, negative divine figures are also present, namely Gannāg Mēnōg, the antagonist of Ahura Mazdā, and the Devas.

- l. **Gannāg Mēnōg:** Skt. *ganāmainīo* (SY 3.20), a loanword-based name from Phl. *gannāg mēnōg* the 'foul spirit', another name of *Ahriman*, corresponding to Av. *aṇra- maiīīu-*. In the Sanskrit text, the name appears only once, in the long comment in SY 3.20, in compound with *sṛṣṭi-* 'creation': the divine being Śroša defeats the creation of Ganāmainīo.
- m. **Deva:** Skt. *°deva-* in *vibhinnadeva-* 'destroying the Devas' (SY 1.13, SY 1.23, SY 2.13, SY 3.15, SY 6.12), Av. *°daēuua-*, Phl. *°dēw*. Even if the restitution is identical, *deva-* 'god', in the Avesta it assumes the meaning of 'false god, demon'. In this context, it represents the most symbolical detachment from Hindū religion.

3.2.5 Zaraθuštra

The name of Zaraθuštra, Phl. *zardušt*, is rendered in Sanskrit with the loanword-based name *jarathuštra-* as expected. The *-z-* becomes a *-ja-* (cf. section 2.1.1, item 1) and the fricative *-θ-* an aspirated *-tha-* (cf. section 2.1.1, item 3).

Another way to refer to Zaraθuštra is Av. *spitāma-*, Phl. *spitāmān*, 'Spitāma', i.e. 'son of Spitama'. The Sanskrit rendition directly expresses the meaning of Spitāma by translating *spitamaputra-* 'son of Spitama' (SY 3.2, SY 3.21, SY 4.23, SY 6.18, SY 7.2, SY 7.21). In , the term is also attested as *aspitamaputra-* 'son of Aspitama' by ms. 671 and its tradition, probably registering the pronunciation of the term.

3.2.6 Zoroastrian Religious and Ritual Terms

The text is rich in Zoroastrian lexicon, and each term acquires a specific meaning, which is rendered into Sanskrit. In other words, each word of the Sanskrit text would deserve a special attention. Some of the general Zoroastrian significant terms have already been discussed: *ijisni-*

and *dīni-* (cf. section 3.1, item 2); *iajda-* / *īajda-* (cf. section 3.2.4). Other meaningful Zoroastrian terms which are present in the Sanskrit text are listed below subdivided into thematic categories and generally following the order of appearance:

a. **Attributes**

Skt. *puṇyātman-* / *puṇyātmaka-* (widely attested throughout the text, cf. glossary in appendix A), both meaning ‘virtuous’ and corresponding to Av. *ašauuan-* ‘righteous’, *ašīia-* ‘rewarding’, Phl. *ahlaw*, *ahlī* (cf. also section 3.2.4, item c. above). In Sanskrit, the two terms seem to be synonyms, and they are both used in the same contexts. Therefore, the alternation between the two seems to be casual or, in any case, not based on a difference in the meaning to convey.

Skt. *mājdaiasni-* (SY 1.13, SY 2.13, SY 3.15, SY 3.24, SY 6.12, SY 8.3) and *majdaiasna* (SY 8.3, SY 8.4) deserve a comparison with the original Avestan *māzdaiiasni-* ‘of a person who sacrifices to Mazdā’ and *mazdaiiasna-* ‘whose sacrifice is to Mazdā’. In Avestan, the term *māzdaiiasni-* is a form based on the adjective *majdaiasna*, with the *vṛddhi* of the first syllable and the suffix *-i*.²² In Sanskrit, the form *mājdaiasni-* becomes a feminine *ī*-stem. In the translation into English, the two terms have been inserted as loanwords.

b. **Ritual Implements**

Skt. *baresmana-* (SY 2.1, SY 2.2–18, SY 3.1, SY 3.4, SY 4.1, SY 7.4) is a loanword from Av. *barasman-* ‘ritual bundle’, Phl. *barsom*. Quite interestingly, in SY 2.1, ms. 677 in one case and ms. 671 in another, present the reading *baresmaṇ*, accusative singular of the stem *baresma-*, which may be a loanword based on the Avestan inflected form *barasma* in the corresponding attestation.

Skt. *aiviamghana-* (SY 2.1, SY 7.4) is a loanword from Av. *°aiβiiāṇhana-* in *haḍa.aiβiiāṇhana-* ‘with the (sacred) cord’, Phl. *ēbyāgān*.

Skt. *hūma-* (SY 3.2, SY 3.3, SY 4.1, SY 6.18, SY 7.2, SY 7.3, SY 7.21, SY 7.26, SY 8.1, SY 8.9) is a loanword from Av. *haōma-*, Phl. *hōm*, and represents the plant from which the *prāhūma-* (SY 3.2, SY 3.21, SY 4.1, SY 6.18, SY 7.21, SY 7.26, SY 8.1), loanword from Av. *para.haōma-*, Phl. *parāhōm* is extracted and consumed during the ritual. Redard (2021b: 58) has already pointed to the vocalic tendency registered in the Indian transmission of the Avestan text where *aō* > *ō* > *u*. This is reflected in the passage from Avestan *aō* in *haōma-* / *para.haōma-* to the Sanskrit *-ū-* of *hūma-* / *prāhūma-*.²³ The adjectives *hūmīya-* ‘with the *hūma*’ (SY 3.3, SY 7.3), Av. *haōmīia-*, Phl. *ī hōmēn*, and <*prāhūmīya-*> ‘<belonging to the *prāhūma*>’ (SY 3.2, SY 4.1, SY 7.2), Phl. *ī parāhōm*, derives from the two nouns.

As expected, the ritual objects are inserted in the text as Avestan loanwords.

c. **Places**

Some divine or terrestrial places are mentioned in the Sanskrit text, always in the com-

²² For an explanation of the term *māzdaiiasni-*, cf. Hintze 2013: 28, fn. 18.

²³ The terms are also attested as *(prā)huma-*, but exclusively in ms. 660.

ments: Skt. *caṃdorapuhala-setu-* ‘Caṃdorapuhala bridge’ (SY 3.20) corresponds to the Av. *cinuuat.pərətu-*, Phl. *cinwad puhl*, the bridge souls have to cross after death. The Sanskrit term *caṃdorapuhala-* clearly recalls Phl. *puhl* in its final part. The first part of the compound, Skt. *caṃdora-*, is probably based on the Pahlavi alternative name of the Cinwad bridge, *candvar* [cndwl], Paz. *candōr* (Nyberg 1974: 53).²⁴ According to Nyberg, the term means ‘the shaking path’.

Skt. *arjahī-* and *savahī-* (SY 3.20, SY 4.23, SY 7.20) correspond to Av. *arəzahi-* and *sauuahi-*, two regions of the earth (cf. for instance *Vidēvdād* 19.4, Redard 2021a: 39). What is interesting is that they are inserted in the text in compound with Skt. *dvīpa-* (*arjahī-dvīpa-* and *savahī-dvīpa-*); *dvīpa-* literally means ‘island’, and represents a division of the terrestrial world according to Indian mythology (cf. Monier-Williams 1899: 500). This suggests that here an overlapping of the two traditions has occurred, and probably the addition of the term *dvīpa-* rendered the regions of the earth according to the Zoroastrian tradition immediately recognisable in the Indian context.

d. **Names of Natural Elements**

Skt. *arūaṃda-* (*nāman-*) (SY 1.5, SY 3.7): the name *Arūaṃda* appears in the comments linked with *Apām Napāt* and seems to refer to a river, from which horses are generated.

Skt. *hośadāstāra* (SY 1.14, SY 2.14, SY 3.16, SY 6.13): it is the name of the mythical mountain Av. *uši.darəna-*, Phl. *uš-dāštār*.

e. **Texts**

Reference to the sacred Zoroastrian texts are also present: Skt. *gāthā-* (SY 3.4, SY 4.1, SY 7.4) is a loanword from Av. *gāθā-*, Phl. *gāh*, referring to the text of the *Gāθās*.

Skt. *naskanibaṃdha-* ‘Naska composition’ (SY 3.4, SY 4.1, SY 7.4) is linked with Phl. *nask*, one of the twenty-one books of the Avesta according to Pahlavi sources.

3.2.7 Terms Belonging to the Indian Non-Zoroastrian Environment

One of the most fascinating aspects of the Sanskrit text is the usage of meaningful religious terms belonging to Hinduism, Buddhism and Jainism. They are calques or terms used to translate Iranian idiom which however have a peculiar meaning in the Indian context. The most interesting are listed below according to the order of their appearance in the text.

- a. Skt. *muktātman-* ‘pious one’ (SY 1.6, SY 3.8, SY 1.15, SY 1.18, SY 2.6, SY 2.17, SY 3.22, SY 4.2, SY 4.5, SY 4.6, SY 4.24, SY 5.3, SY 6.5, SY 6.19, SY 7.22, SY 8.5, SY 8.8). It corresponds to Av. *ašāuuuan-*, Phl. *ahlaw*, but *muktātman-* literally means ‘whose soul is liberated’, recalling the Hindū process of liberation of the soul (Skt. *mokṣā-* or *mukti-*).
- b. Skt. *grhāṃtarvartin-* ‘inhabiting the house’ (SY 1.7, SY 2.7, SY 3.9, SY 6.6), Phl. *dādwar*. The Sanskrit term is quite far from its Pahlavi source. It rather recalls the Hindū concept of

²⁴ I deeply thank Miguel Ángel Andrés-Toledo for the precious suggestion about the Pahlavi source of this name.

- grhastha*-, the householder, which corresponds to the second stage of the life of a Hindū Brahmin. In this stage, after the conclusion of his studies, he has to take care of his house and family duties (cf. Monier-Williams 1899: 362 and, for instance, Malamoud 1989).
- c. Skt. *bhakti*^o- (SY 1.7, SY 2.7, SY 3.1, SY 3.20, SY 4.23, SY 6.6, SY 7.20). The term *bhakti*- appears only in compound as *bhaktiśīla*-, and since the adjective is an attribute of Sraōṣa and refers to Aṣi, in the context it can mean ‘having the nature of distribution’. In reality, the term *bhakti*- is particularly meaningful in Hinduism, where it represents the attachment and devotion to the divinity as a mean of liberation.
 - d. Skt. *nirvāṇajñāna*- ‘knowledge of the extinction’ (SY 1.14, SY 3.16). The term corresponds to Av. *cisti*-, Phl. *frazānag*, but Skt. *nirvāṇa*- is one of the most well-known terms belonging to Buddhism. Actually, a semantic connection with the Avestan term *cisti*- ‘Insight’ is identifiable. However, *nirvāṇa*- is too stricly related to its Buddhist context to be fully understood outside it.
 - e. Skt. *cakra*- ‘wheel’ and *cakraschiti*- ‘(one) standing on the wheel’ (SY 1.14, SY 3.16). This passage seems to contain Buddhist lexical influences (cf. also item d.). Moreover, its transmission is quite confused, and ms. 677 records here one of the original lacunae marked with head-line dashes (cf. chapter 3, section 3.1.2.2, item 3). The two Sanskrit terms correspond to Av. *ərətī*-, Phl. *rah* and Av. *rasqstāt*-, Phl. *rah-ēstīšnīh* respectively. It is the correspondence with Pahlavi to be interesting in the Sanskrit rendition: as Mohtashami (2019: 225 sq.) points out, even if the readings and meanings of the term *rah*- and *rah-ēstīšnīh* can be various, the translator into Sanskrit understood *rah*- as ‘wheel’ (cf. also Dhabhar 1949: 108), which may be associated with the wheel of fortune in this context.
 - f. Skt. *śakti*- is the second member of the compound *adhikaśakti*- ‘endowed with superior power’ (SY 1.18, SY 3.22, SY 4.24, SY 7.22). It corresponds to Av. *aiβiθūra*- ‘unshaken’, Phl. *abarwēz*. The term *śakti*- ‘power’ is particularly known for its special connotation in Tantrism, where it represents the female power, personified in the goddess who, through the sexual act, transfers her power to the male god (cf. for instance Monier-Williams 1899: 1044).
 - g. Skt. *karmman*- (standard Skt. *karman*-) (SY 1.21, SY 1.22, SY 8.7). It corresponds to Av. *šūiaōθna*- ‘deed’ and *anuuaršti*- ‘the fact to act in accordance to’, Phl. *kunišn* and *warzišnīh*. The importance of this term in the Hindū context is well-known, since it represents the action whose consequence binds men to the cycle of rebirth.
 - h. Skt. *namaskṛti*- ‘adoration’ SY 1.21. It is the rendition of Av. *vahma*- ‘prayer’, Phl. *niyāyīšn*; however, the term can be directly associated to the peculiar practice of Hindū adoration.
 - i. Skt. *prāṇa*- ‘vigour’ (SY 2.1–18, SY 3.1, SY 3.4, SY 4.1, SY 7.4 SY 8.3). This term, which should translate Av. *zaōθrā*- ‘libation’, Phl. *zōhr*, *zōhrag* (cf. section 3.1, item 2), generally pertains to the Yoga practice, where the *prāṇāyāma*, the breath control, is one of the central techniques since ancient times (cf. Mallinson & Singleton 2017: 127 sqq.).
 - j. Skt. *pr̥thvībhūti*- ‘earthly power’ (SY 2.7, SY 6.6, SY 6.17) and *vibhūti*- ‘power’ (SY 8.5).

The first compound is the rendition of Av. *°gaēθa-* ‘living being’ in *frādaṭ.gaēθa-* and *varadaṭ.gaēθa-*, Phl. *gēh*. When *vibhūti-* appears alone, it renders Av. *°vohu-* in *vīspā.vohu-* ‘(what is) good’, Phl. *ābādīh*. Therefore, we do not find clear correspondences in the translation. In the case of *pr̥thvīvibhūti-*, there is a possible assimilation with the term *bhūta-* ‘living being’. In any case, the term *vibhūti-* is again a meaningful term in the Yoga tradition: it designates the ‘yogic powers’ obtained through practice (cf. Mallinson & Singleton 2017: 359 sqq.).

- k. Skt. *pūjākaraṇa-* ‘act of worship’ (SY 3.1, SY 7.1). This term is inserted in the already mentioned Sanskrit original gloss (cf. section 1.2.1.1, item a.), but *pūjā-* is the typical Hindū adoration of the divinity, which consists in taking care of the sacred image and presenting daily offerings.
- l. Skt. *⟨kila yāvat saṃkhyayā prabhūtāḥ bhavaṃti⟩* ‘⟨that is, as much as things are abundant through calculation⟩’. This passage in SY 4.5 is based on a Pahlavi comment. However, here is the choice of the Sanskrit lexicon to be peculiar: the *prabhūtas* are the primary elements in the *Sāṃkhyakārikā* by Īśvarakṛṣṇa and, the text at the basis of the Sāṃkhya philosophical school (cf. for instance Monier-Williams 1899: 684 and Hulin 1978). Therefore, it does not seem to be a casuality that the terms *prabhūta-* and *saṃkhyā-* are attested in the same passage.
- m. Skt. *rākṣasā°* (SY 8.3) and *rākṣasī-* (SY 8.4). In the text, both the terms are linked to sorcery (Av. *yātuman-*, Phl. *ḥādūgīh*). However, especially in Hindū, but also in Buddhist and Jaina context, a *rākṣasa-* is a category of evil demons; among them, the most famous is Rāvaṇa, the antagonist of the hero Rāma in the epic *Rāmāyaṇa*, who kidnaps the heroine Sītā.
- n. Skt. *nāstikya-* ‘scepticism’ (SY 8.8). It corresponds to Av. *qzah-* ‘narrowness’, Phl. *tanḡīh*. In the Indian context, the term *nāstikya-* may refer to the philosophical atheistic movement based on *nāsti* ‘it is not, there is not’ (cf. for instance Squarcini 2011).
- o. Skt. *hetu-* ‘cause’ (SY 8.8). Stanza SY 8.8 seems to be rich in philosophical content. *hetu-* is one of the fundamental terms of logical deduction and inference which are the foundation of the Nyāya logical philosophical school (cf. for instance Monier-Williams 1899: 1297 and Matilal 1977).
- p. Skt. *dharma-*. This rendition does not belong to section SY 1–8, but it appears in the *Gāṇās*, for instance in SY 28.3–11, as the calque of Aṣa Vahišta. Skt. *dharma-* is one of the most weighty terms in every Indian religion or philosophy: it represents Hinduism itself, which is called ‘eternal *dharma*’, being *dharma-* the conduct of each human being according to his / her caste, and the law in general; it represents the teachings of the Buddha (*dhamma-* in Pāli) and the Buddhist doctrine; it is part of Yoga; in Jainism, it covers different concepts, from teachings to social duties. Therefore, it is impressive that such a meaningful term was used to translate a specific Zoroastrian term.

3.3 The Rendition of the Avestan *ratus* in Sanskrit

The names of daily, monthly and yearly *ratus* appear first in Y 1, then they are repeated in the other chapters. It has already been mentioned (cf. chapter 4, section 1 and 2), that the list of the *ratus* is abbreviated in chapter 4 and 7, and that we have the only witness of ms. 677 for chapter 3.

Like any other significant term, the Iranian specific concept was taken and inserted in the Sanskrit text, especially with loanwords, but also with some calques. As expected, some Sanskrit renderings were based on Avestan terms, some others on the Pahlavi ones, and in some cases, we find an influence from both languages. As a general tendency, it seems that the daily *ratus* are more linked with the Pahlavi version, and they are all loanwords; the monthly *ratus* are calques, perhaps because the division of the month according to lunar phases sounded familiar to the Indian environment; finally, the loanwords of the yearly *ratus* are directly taken from the Avestan forms, while the two calques are closer to Pahlavi.

From a grammatical point of view, in the Sanskrit text, the loanwords are taken and inserted as uninflected first members of a compound, whose second part is the ‘marker’ *nāman-* (cf. section 3.1.1). The loanword appears as a substantive, whose gender is not always clear, because the term is not inflected in the text. The few inflected forms have the accusative ending *-m*, mainly appearing as an *anusvara -ṃ*, valid for the three genders. The Avestan loanwords are generally based on the accusative singular masculine form of the term. This aspect is curious if we consider that the first occurrence of the idiom always appears in Y 1, which presents the Avestan terms inflected in the dative singular masculine form; the first occurrence in accusative singular is in Y 2. In any case, it is possible that the translator perceived the accusative singular as an easier and more adaptable form.

Before moving to a detailed description of the daily (cf. section 3.3.1), monthly (cf. section 3.3.2) and yearly *ratus* (cf. section 3.3.3), a general overview of the Sanskrit terminology connected to the division of time would help in understanding the different categories.

TABLE 5.8 Division of Time

	Avestan	Pahlavi	Sanskrit
Time	<i>ratu-</i>	<i>rad, radīh</i>	<i>guru-</i>
Day	<i>aiiara-, asñiia-</i>	<i>rōz, asnīy</i>	<i>saṃdhyā-, dina-, ahan-, divasa-</i>
Month	<i>māhiia-</i>	<i>māhīg</i>	<i>māsa-</i>
Year	<i>yāiriia-, sarəḍa-</i>	<i>sāl, gāhānbār</i>	<i>saṃvatsara-, gahaṃbāra-</i>

- a. Skt. *guru-* is the Sanskrit calque for Av. *ratu-*, Phl. *rad* or *radīh*. The Avestan term *ratu-* is already a polyvalent term meaning both ‘time’ and ‘judge’ (cf. Bartholomae 1904 and Redard 2021b: 497); this ambivalence is also valid for Pahlavi *rad / radīh*. We may suppose

that the Sanskrit translator interpreted the Pahlavi *rad* / *radīh* as '(spiritual) chief, master' (MacKenzie 1971: 70) and translated it into Skt. *guru*- 'venerable person', even if it is difficult to imagine that he was not aware of the timing context, especially considering the term *saṃdhyā*- 'time' that appears in the related comments. It is also possible that the learned translator was aware of the double meaning of the Avestan and Pahlavi corresponding terms. In any case, in this particular acceptation the Sanskrit term *guru*- has been translated as 'time'.

- b. In the Sanskrit terminology designating the day, Skt. *saṃdhyā*- seems to correspond to Av. *aiiara*- 'of the (entire) day', Phl. *rōz*, and Skt. *dina*- to Av. *asñiia*- 'daily', Phl. *asnīy*, directly associated with the *ratus*. In fact, the situation is more complex. Skt. *saṃdhyā*- also represents the 'day-juncture', and from a grammatical point of view, it is the noun agreeing with the compounds containing the names of the *ratus*. Therefore, it should correspond to Av. *asñiia*-, Phl. *asnīy*. On the contrary, Skt. *dina*- is the day in its entirety, and corresponds to Av. *aiiara*-, Phl. *rōz*. Nevertheless the semantic sphere, in the Sanskrit text, *saṃdhyā*- often appears as the translation of Av. *aiiara*-, while different terms have been used to translate Av. *asñiia*-, Phl. *asnīy*: the already mentioned Skt. *dina*-, then Skt. *ahan*- (SY 1.3, SY 2.3, SY 3.5, SY 4.8, SY 7.5) and *divasa*- (SY 6.2). This matter will be discussed in detail in section 3.3.1 below.
- c. Skt. *māsa*- is the month, linked with Av. *māhiia*-, Phl. *māhīgān*.
- d. The correspondences between the terms indicating the year are not unequivocal in the three languages, reflecting the same issue of the terms indicating the day. The theory on the opposition Av. *aiiara*- and *asñiia*- in relation to the opposition Av. *yāiriia*- and *sarəδa*-, extensively discussed by Panaino (2017a) and Cantera (2017: 56 sqq.), is lost in the transmission, and the alternation between the terms does not always respect the system of correspondences. The Sanskrit term *gahambāra*- is based on Phl. *gāhānbār*. Even if it is a Pahlavi loanword, in SY 1.9 and SY 6.11 it is used to directly translate Phl. *sāl* (cf. section 3.3.3), confirming once again the unsystematic pattern of translation.

3.3.1 Daily *ratus*

The five times of the day, namely Skt. *hāūana*-, *rapīthvina*-, *ujaierina*-, *aiviśruthrima*-*aibigaīa*-*ca* and *uśahina*-, and their related ranks, are rendered in Sanskrit with Avestan and Pahlavi loanwords. The peculiarity of loanwords and the way Iranian terms are 'adapted' to Sanskrit language have already been pointed out. In relation to the time of the day, Pahlavi loanwords are the most numerous. However, the influence of Avestan, especially in some cases, is undeniable. Moreover, the Sanskrit renderings of Avestan terms are presumably created on the basis of the Indian tradition of Avestan manuscripts, and the importance of the spelling of Avestan terms according to the Indian tradition is shown by the Sanskrit renderings.

The marker is in its feminine form: *nāmnīṃ* in the accusative singular (SY 1, SY 2 and SY 6);

nāmnyāḥ in the genitive singular (SY 3, and only for the case of *hāūana-*, in SY 4). It therefore agrees with Skt. *saṃdhyā-*. In the commentary, the name of the *ratu* directly appears in compound with Skt. *saṃdhyā-* in the genitive singular form (*hāūana-saṃdhyāyāḥ*, *rapīthvina-saṃdhyāyāḥ*, *ujaierina-saṃdhyāyāḥ*, *aiviśruthrima-saṃdhyāyāḥ* and *uśahina-saṃdhyāyāḥ*). However, as mentioned above (cf. section 3.3, item b.), Skt. *ahan-* is used in SY 1.3, SY 2.3, SY 3.5, SY 4.8 and SY 7.5 as a synonym of *saṃdhyā-*. A more attentive analysis of the Sanskrit attestations shows a pattern, which is not always consistent, but records the interpretation and the differences which were probably perceived between the various terms. The following table includes all the attestations of the day in Sanskrit.

	<i>saṃdhyā-</i>	<i>ahan-</i>	<i>dina-</i>	<i>divasa-</i>
transl. of Av. <i>aīiara-</i> Phl. <i>rōz</i>	SY 1.17, SY 1.23, SY 2.17, SY 3.19, SY 6.16	—	—	—
transl. of Av. <i>asñīia-</i> Phl. <i>asnīy</i>	—	SY 1.3, SY 2.3, SY 3.5, SY 4.8, SY 7.5	SY 1.17, SY 1.23, SY 2.17, SY 3.19, SY 6.16	SY 6.2
in compound with a loanword	SY 1.10, SY 2.10, SY 3.1, SY 3.12, SY 6.3, SY 6.9, SY 6.20	—	—	—
in comments	SY 1.3, SY 1.4, SY 1.5, SY 1.6, SY 1.7, SY 1.20, SY 1.23, SY 2.3, SY 2.4, SY 2.5, SY 2.6, SY 2.7, SY 3.5, SY 3.6, SY 3.7, SY 3.8, SY 3.9, SY 4.8, SY 6.3, SY 6.4, SY 6.5, SY 6.6	SY 1.4, SY 1.5, SY 2.4, SY 2.5, SY 3.6, SY 3.7, SY 6.3, SY 6.4	—	—
in compound with a loanword in comments	SY 1.3, SY 1.4, SY 1.5, SY 1.6, SY 1.7, SY 1.23, SY 2.3, SY 2.4, SY 2.5, SY 2.6, SY 2.7, SY 3.5, SY 3.6, SY 3.7, SY 3.8, SY 3.9, SY 6.3, SY 6.4, SY 6.5, SY 6.6	—	—	—

	<i>saṃdhyā-</i>	<i>ahan-</i>	<i>dina-</i>	<i>divasa-</i>
in a ritual direction	—	—	SY 1.11, SY 2.11, SY 3.13, SY 6.10	—

It seems that *saṃdhyā-* is used as a wild-card term in both the semantic spheres of Av. *aiiara-* and *asñiia-*. More precisely, in the Sanskrit translation of the Avestan / Pahlavi text, it generally refers to Av. *aiiara-*, Phl. *rōz*, with the exception of the cases in which it appears in compound with a loanword. On the contrary, when it is attested in the translation in compound with a loanword, and in every attestation in the comments, alone or in compound, it clearly pertains to the semantical sphere of Av. *asñiia-*, Phl. *asn̄y*.

The other Sanskrit terms are always attested as renditions of *asñiia-*, and they appear as:

- ahan-***: it is always inserted in the expression *ahnah puṇyagurūn* (SY 1.3) / *ahnah puṇyātmanah puṇyagurūn* (SY 2.3) and *ahnām puṇyagurūṇām* (SY 3.5, SY 4.8, SY 7.5). It is also present in some original Sanskrit comments to the text that concern the explanation of the time of the day, in opposition to the times of the night; in this case, it appears followed by *saṃdhyā-*: *madhyāhan- saṃdhyā-* ‘time of mid-day’ (SY 1.4, SY 1.20, SY 2.4, SY 3.6, SY 6.3) and *aparāhan- saṃdhyā-* ‘time of later-day’ (SY 1.5, SY 1.20, SY 2.5, SY 3.7, SY 6.4).
- dina-***: it appears in the enumerations of the subdivision of time as the rendition of *asñiia-*, and in the ritual direction linked to the date *dinādhipatiṃ* ‘Lord of the day’, in SY 1.11, SY 2.11, SY 3.13 and SY 6.10 (cf. also chapter 4, section 3, item 1).
- divasa-***: this term, used as an adjective, appears only in SY 6.2, in the expression *divasān puṇyātmanah puṇyagurūn ārādhaye* ‘I worship the daily virtuous (and) good times.’

Therefore, the correspondences with Avestan and Pahlavi terms are not the same throughout the text. However, the Sanskrit terminology seems to have been adapted to each specific context, and a pattern is followed in the renditions, in an overall consistent way, over the different chapters.

The following list of daily *ratus* is ordered according to their appearance in the text. For each stanza, the time of the day, its associate and the toponymic / analogic correspondence are listed one after the other. A final separate section discusses the priestly ranks associated with the daily *ratus* (cf. section 3.3.1.1).

- Skt. *hāūana-*** (SY 1.3, SY 1.10, SY 1.20, SY 1.23, SY 2.3, SY 2.10, SY 3.1, SY 3.5, SY 3.12, SY 4.8, SY 4.22, SY 6.2, SY 6.9)

The Skt. *hāūana-* is the most attested rendition of Av. *hāuuani-*, Phl. *hāwan*, the period of the day from morning to midday. The lengthened vowels reflect the Avestan and Pahlavi forms: the *-ā-* is present in both attestations; the Av. *-uu-* and the Phl. semivowel *-w-* are

rendered as *-ū-* in Sanskrit as expected.

In ms. 660, all the attestations add an occlusive consonant between the two vowels: *hāguana* (SY 1.3, SY 1.10, SY 3.5, SY 1.3) and *hāja(a)na* (SY 2.3, SY 3.5, SY 4.8, SY 6.2). Finally, an attestation of this term is present in SY 4.22, ms. 682: it is the only manuscript in which this unit is not abbreviated.

2. **Skt. *sāūaṃgha-*** (SY 1.3, SY 1.20, SY 1.23, SY 2.3, SY 3.5, SY 6.2)

Skt. *sāūaṃgha-* renders the Av. *sāuuayhi*, ‘morning-(time)’, Phl. *sawang*. Like in Skt. *hāūana-*, the lengthened vowels are the expected ones. The guttural consonant of Pahlavi, which was probably pronounced [g] at Sasanian times, is present in Sanskrit, too, but the aspiration of the *-h-* was recovered in Skt. *-gha-*. This phenomenon shows once again the attention paid to Avestan. For this term, there are no significant variants; it is just interesting to remark that in SY 6.2, in mss. 672 and 681, the *-ā-* was replaced by an *avagraha* (‘).

3. **Skt. *vīsi-*** (SY 1.3, SY 1.23, SY 2.3, SY 3.5, SY 6.2)

Skt. *vīsi-* is the expected outcome from Av. *vīsiia-* and Phl. *wis*, ‘pertaining to the clan, clan’. Here, the Avestan *iia*-stem is turned into a Sanskrit *i*-stem. This shows once again that the Sanskrit rendering was probably based on the accusative case form of Avestan, *vīsim*. However, the *i*-sound is never attested lengthened in the Sanskrit rendering.

4. **Skt. *rapīthvina-*** (SY 1.4, SY 1.20, SY 2.4, SY 3.6, SY 6.3)

Skt. *rapīthvina-* is clearly closer to Av. *rapīθβina-* ‘midday’ than to Phl. *rapihwin*. The sound *-th-* of the Sanskrit unequivocally derives from Av. *-θ-*. Even the labial agrees with the Avestan one. The *-v-* is not fricative anymore in Sanskrit, but the fricative trace was already lost in Pahlavi. The decision of editing the lengthened vowel *-ī-* was mostly based on the number of attestations. Actually, in the Indian tradition of manuscripts, even the Avestan term is generally attested with a long *-ī-*.

In SY 6.3, we find the loanword with two markers following it: Skt. *saṃdhyā-* and *nāman-*. The impression here is that the translator took into account the fact that *rapīthvina-* is a *ratu* of the day (= *saṃdhyā-*), and only after added the marker of names, i.e. *nāman-*. This is an addition of the Sanskrit version only.

5. **Skt. *phrehedadārapsu-*** (SY 1.4, SY 2.4, SY 3.6, SY 6.3)

Skt. *phrehedadārapsu-* corresponds to Av. *frādatfšu-* and Phl. *frāy-dādār <ī> fšah*.²⁵ This Sanskrit term is mainly based on the Pahlavi form, especially in the section *-dadār-*, which in some cases is also attested with *-ā-* (for instance, SY 1.4, ms. 682, fol. 4v: *phrehedādārapsu*). However, the final part of the term, *-psu-*, seems to be closer to Av. *-fšu-*, of which it also preserved, or better restored, the *-u-* vowel. The most problematic section of the term is the first one, *phrehe-*: the vowel *-e-* can be explain as a phonetic outcome of the Phl. *-āy-*; on the contrary, it is difficult to justify the insertion of the aspiration

²⁵ Reading by Mohtashami 2019: 166, 249; Skjærvø 2000 reads *frāyīdār ī pšyd’*.

-he-.

In the different attestations, it is interesting to acknowledge that in some cases, namely in SY 2.4 mss. 672, fol. 19v and 681, fol. 14v or SY 6.3, ms. 681, fol. 31r, the Iranian *-f-* is rendered with an aspirated labial *-ph-* not only at the beginning of the term, *phre-*, but also in the final unit: *-fšu-* becomes Skt. *-ph(a)su-* / *-phśū-* (cf section 2.1.1, item 2). In SY 6.3, in almost all the attestations, the final part of the loanword and the *mātrā* for *-he-* / *-ha-* are missing.

6. Skt. *jaṃda-* (SY 1.4, SY 2.4, SY 3.6, SY 6.3)

The Sanskrit noun *jaṃda-* is again more connected to Pahlavi *zand* rather than with Av. *zantuma-* ‘pertaining to the tribe, tribe’. The Iranian *z-* is unsurprisingly rendered with *j-* (cf. also section 2.1.1, item 1); the Sanskrit term was turned into an *a-*stem to simplify it.

7. Skt. *ujaierina-* (SY 1.5, SY 1.20, SY 2.5, SY 3.7, SY 6.4)

In the attestations of the term for the ‘afternoon, declining day’, one form is more linked with Av. *uzaiieirina-*, namely Skt. *ujaierina-*, and another one more linked with Phl. *uzērin*, Skt. *ujīraina-* or *ujīirina-*. The edited form is the one based on Avestan on the basis of the attestations; the other one has been kept as main variant in the collation.

In the comments of SY 1.5 and SY 2.5, we find some inflected forms in the accusative singular, as mentioned before: *ujaieranām* (SY 1.5, ms. 672*, fol. 4v); *ujaierinaṃ* (SY 1.5, mss. 671, fol. 5r; 672C, fol. 4v; 674, fol. 7r; 682, fol. 5r); *ujīirinām* (SY 2.5 mss. 660, fol. 9v; 674, fol. 17v).

8. Skt. *phrehedadāravīra-* (SY 1.5, SY 2.5, SY 3.7, SY 6.4)

The Skt. *phrehedadāravīra-* is consistent with the previous form *phrehedadārapsu-*. It is based on Av. *frādaṭvīra-*, ‘heroes-prosperer’, and Phl. *frāy-dādār ī wīr*. Interestingly, in ms. 672, fol. 20r, in SY 2.5 we find again *phrehedadārapsu*, then corrected into *phrehedadāravīra*. This mistake was made only in the Sanskrit text; the Avestan text displays the correct form.

9. Skt. *dehe-* (SY 1.5, SY 2.5, SY 3.7, SY 6.4)

The Skt. *dehe-* is a transcription of Phl. *deh*, and it is more distant from Av. *dāxīiuma-*, ‘pertaining to the land, land-’.

In the same ms. 672, fol. 20r, in SY 2.5, we find *jaṃda* corrected into *dehe*: this confirms that the scribe confused the two stanzas SY 2.5 and SY 2.4 in the Sanskrit text.

10. Skt. *aivīsruthrima-aibigaīa-ca* (SY 1.6, SY 1.20, SY 2.6, SY 3.8, SY 6.5)

Skt. *aivīsruthrima-aibigaīa-ca* is linked to Av. *aīṣrūθrima-aibigaīia-*, ‘singing(-time) characterised by attentive listening’; Phl. *ēbsrūšrim ī ēbgayīy*. In some readings, namely SY 1.6, mss. 660, fol. 3v, 672, fol. 5v and 674, fol. 7v, we find *aibi-* instead of *aivi-*, and this can be explained in different ways: it may be due to the closeness to the Pahlavi form; or to a process of assimilation with the following *aibigaīia-*; finally, it may reflect the phonetic alternation *-va-* / *-ba-* (cf. the phonetic rule 2 in chapter 3, section 3.2.3).

The above-mentioned tendency of inserting inflected forms in comments is here present in SY 2.6 for *aivīsruthrima-*: in some attestations, it is inflected in the accusative singular

case form (ms. 660, fol. 9v: *aivīśrūthrimaṇ*; ms. 674, fol. 18r: *ayivīśrūthrimaṇ*; ms. 682, fol. 18v: *aivaśrūthrimaṇ*).

11. **Skt. *phrehedadāraharavispahūjīvaśnī-*** (SY 1.6, SY 2.6, SY 3.8, SY 6.5)

Skt. *phrehedadāraharavispahūjīvaśnī-* is the rendering of Av. *frādaṭ.vīspām.hujīiāiti* ‘prospering all good living’, Phl. *frāyīdār harwisp huzāyīśnīh*. Even in this case, the Sanskrit rendering is based on the Pahlavi version, and this is testified by the segment *-hara-*: it is the rendering of Phl. *har*^o. Some readings (SY 1.6, mss. 674, fol. 7v, 681, fol. 5v; SY 2.6, ms. 677, fol. 10r), probably looking at Avestan, did not include the *-hara-* section in the loanword.

The features of the initial *phrehedadāra-* portion have already been discussed. The last section of the term, *-hūjīvaśnī-*, is related to both Av. *hujīiāiti-* and Phl. *huzāyīśnīh*. Being a loanword, it contains some peculiar features: the Avestan prefix *hu-* was not rendered with its Indian equivalent *su-*; on the contrary, the syllable was reproduced and lengthened to highlight its presence and pronunciation. The Avestan verb *jī-* is retained in the Sanskrit loanword, being Sanskrit already familiar with its equivalent root *jīv-*. Finally, the consonant cluster beginning with the sibilant *-śa-* reflects the Pahlavi rendering *-šnīh*.

12. **Skt. *jarathuśtrotema-*** (SY 1.6, SY 2.6, SY 3.8, SY 6.5)

Skt. *jarathuśtrotema-* is the transcription of Av. *zaraθuštrōtama-* ‘most Zaraθuštra-like’. The Pahlavi *zarduštōm* seem to be less close. The typical Sanskrit rendering of Zaraθuštra’s name, *jarathuśtra-*, retained the *o*-vowel of the Avestan form; the *-θ-* is rendered with a *-e-* as expected. In the attestations of this term, the alternation *-tema-* / *-tima-* is quite significant, and the number of readings with the two variants is almost equivalent throughout the text (cf. the phonetic rule 5 in chapter 3, section 3.2.3).

13. **Skt. *uśahina-*** (SY 1.7, SY 1.20, SY 2.7, SY 3.9, SY 6.6)

Skt. *uśahina-* is the loanword of Av. *uśahina-* ‘dawn’, Phl. *uśahin*. The sibilant *-śa-* is alternated with the other sibilants in the various attestations (cf. chapter 3, section 3.2.4, item 8).

14. **Skt. *bereji-*** (SY 1.7, SY 2.7, SY 3.9, SY 6.6)

Skt. *bereji-* is closer to Av. *bərəjīia-* ‘belonging to esteem, esteem’, than to Phl. *burzīy*. Like in *jarathuśtrotema-*, the *-θ-* is rendered with *-e-*, with a strong alternation with *-i-*, and sometimes with *-a-* (cf. chapter 3, section 3.2.3, items 5 and 4). The Avestan *a*-stem is turned into a Sanskrit *i*-stem; this is also in accordance with the final part of the Pahlavi attestation.

15. **Skt. *māna-*** (SY 1.7, SY 2.7, SY 3.9, SY 6.6)

In the Sanskrit rendering of Av. *nmānīia-* ‘belonging to the house, house’, Phl. *mānīy*, we have two different main readings, one linked with Avestan, namely *namāna-* and its

variants,²⁶ and the other linked with Pahlavi, *māna*- and its variants.²⁷ The form *māna*- was edited on the basis of the attestations.

3.3.1.1 Priestly Ranks Associated with the Daily *ratus*

In the Pahlavi comments, some priestly titles are associated to the times of the day and their ranks (cf. Mohtashami 2019: 159); the order of appearance in the Pahlavi text is: *mowbed*, *rad*, *mow-handarzabed*, *mowbedān mowbed* and *dādwar*. The titles are rendered into Sanskrit with calques and loanwords.

TABLE 5.9 Priestly Ranks

Skt. Term	Phl. Term	Attestation
<i>moivad-</i>	<i>mowbed</i>	SY 1.3, SY 1.23, SY 2.3, SY 3.5, SY 6.2
<i>guru-</i>	<i>rad</i>	SY 1.4, SY 2.4, SY 3.6, SY 6.3
<i>paralokiṇām bhalāpanāpati-</i>	<i>mow-handarzabed</i>	SY 1.5, SY 2.5, SY 3.7, SY 6.4
<i>moivadām moivad-</i>	<i>mowbedān mowbed</i>	SY 1.6, SY 2.6, SY 3.8, SY 6.5
<i>grhāmtarvartin-</i>	<i>dādwar</i>	SY 1.7, SY 2.7, SY 3.9, SY 6.6

Skt. *moivad* and *moivadām moivad-* directly come from Phl. *mowbed* and *mowbedān mowbed*, and indicate the ‘chief priest’ and the ‘chief priest among the chief priests’ respectively. The Sanskrit rendition is in consonant stem, and it appears in the locative plural *moivadeṣu* and the genitive plural *moivadām*. It has already been mentioned (cf. item d. in section 1.2.1.1 above) that in SY 1.3 and SY 3.5 the term *moivad-* is glossed with <uttamapatiṣu> ‘<the excellent masters>’, while *moivadām moivad-* is accompanied by <ācāryāṇām ācāryeṣu> ‘<teachers of teachers>’ (cf. item c. in section 1.2.1.1), which is present in all the attestations. Spiegel (1861) and Bharucha (1912) corrected the spelling of the Sanskrit term into *moibad-* in its various forms, probably to better reflect the Pahlavi pronunciation. As a matter of fact, the *mātrās* 𐭆𐭀𐭆- and 𐭆𐭀𐭆- look very similar in their shape. However, none of the manuscripts used for the present edition attests the reading with *-ba-*, and therefore the spelling *moivad-* has been preferred.

Phl. *rad* ‘chief, master’ is expectedly rendered as Skt. *guru*- ‘venerable person’; in fact, the rendering of Phl. *ahlāyih rad* is *puṇyaguru*-. The term is always attested in the locative plural, *guruṣu*. The calque of Phl. *mow-handarzabed* is, on the contrary, more problematic: the compound is rendered with two terms, *paralokin-* and *bhalāpanāpati-*, which are compounds in their turn. *paralokin-* is the inhabitant of the Skt. *paraloka*-, the superior world, and it may translate Phl. *mow*. The meaning of *bhalāpanāpati-* is more obscure: it refers to the *pati*- ‘lord’,

26 SY 1.7 mss. 66o, fol. 4r; 674C, fol. 8v; 677, fol. 1v; 681 fol. 6v; SY 6.6 mss. 66o, fol. 19v; 674C, fol. 33v; 681 fol. 32v.

27 SY 1.7 mss. 671, fol. 6v; 672, fol. 6v; 674*, fol.; 682, fol. 6v; SY 2.7 all the manuscripts; SY 3.9, 677, fol. 16v; SY 6.6 mss. 671, fol. (39)r; 672, fol. 48v; 674*, fol. 33v; 677, fol. 25v.

of the first section of the compound.²⁸ Skt. *āpana-* / *āpanā-* might be linked with the root *āp-*, ‘to reach, to obtain’; *bhala-* / *bhalā-* may be another form of *bhalla-* with the meaning of ‘good’ (cf. Turner 1962–1966: 535). Therefore, the meaning may be ‘the lord attaining the good’. This interpretation agrees with Darmesteter (1892: 31), as he translates Skt. *bhalāpanā-* ‘l’action de rendre bon, de perfectionner’, as he believed the role of the *mow-hadarzabed* consisted in the education of the Magus.

Finally, *dādwār* ‘judge’ has been rendered in Sanskrit as *grhāṃtarvvartin-* ‘inhabiting the house’, the householder. It has already been mentioned that this corresponding term recalls the Hindū figure of the *grhastha-*, the householder (cf. section 3.2.7, item b.).

3.3.2 Monthly *ratus*

The names of the moon periods in which the month is subdivided are grouped in stanza SY 1.8, which is then repeated in SY 2.8, SY 3.10 and SY 6.7 with variations. The three periods are, in Sanskrit, *aṃtarācaṃdra-*, *saṃpūrṇacaṃdra-* and *viśaptaṭha-*, and reflect the three lunar phases of the Avestan calendar.

Many scholars have dealt with the interpretation of the names of the lunar phases in the Zoroastrian month. Av. *aṃtarəməṇha-* is related to the intervals ‘between the moons’, namely the periods preceding and following the new moon; Av. *pərənō.məṇha-* refers to the full moon; the most debated term is Av. *višaptaṭa-*, which probably indicates a period of seven days, differently interpreted by scholars. Hintze (2009) discusses the various hypothesis and argues that the *višaptaṭa*-day was inserted in between a seven-day interval in order to complete the month of 29-30 days by adding two days to the four moon periods of seven days.

In Sanskrit, the names of the subdivisions of the month are calques of the Avestan terms. The choice of translating the terms instead of inserting loanwords lead to think that the terminology of the subdivision of the month sounded familiar to the Indian environment. In Gujarāt, the *vikrama* lunar year, i.e. the *vikrama saṃvat*, the most common Hindū calendar, which conventionally begins in 58 CE, was probably followed even at the time of the Sanskrit translation of the *Yasna*, and the subdivision of time according to the moon phases was part of the common knowledge.

From a grammatical point of view, the calques of the montly *ratus* are always rendered as accusative singular forms in SY 1, SY 2 and SY 6; in SY 3, they appear inflected in the genitive singular case.

1. Skt. *aṃtarācaṃdra-* (SY 1.8, SY 2.8, SY 3.10, SY 6.7)

Skt. *aṃtarācaṃdra-* ‘Moon in the Middle’ is the calque of Av. *aṃtarəməṇha-*, ‘(belonging to the time) between the moons’, Phl. *andar-māh*, and it designates the two periods of

²⁸ Burnouf (1833: 253 fn.) proposed an emendation of the form into a verbal one, which is not convincing and criticised by Spiegel (1861: 20 fn.14). Spiegel (1861) takes the term as a compound, but does not provide a final translation.

seven days which precede and follow the new moon. The meaning is preserved in Sanskrit, being *aṃtarā*- ‘between’ and *caṃdra*- the common designation of the moon.²⁹

2. **Skt. *saṃpūrṇacaṃdra***- (SY 1.8, SY 2.8, SY 3.10, SY 6.7)

Skt. *saṃpūrṇacaṃdra*- is the *saṃpūrṇa*- ‘Full’ *caṃdra*- ‘Moon’, based on Av. *pārənō.māṇha*- ‘belonging to the full moon’, Phl. *pur-māh*.³⁰

3. **Skt. *vīśaptatha***- (SY 1.8, SY 2.8, SY 3.10, SY 6.7)

It was difficult to establish whether Skt. *vīśaptatha*- represented the calque or the loanword of Av. *vīśaptaθa*-, ‘(located) in-between-the-seventh (day)’, Phl. *wiśaptah/ wiśaptas*. The other monthly *ratus* are clearly translated into Sanskrit, and even if the Sanskrit term may look like a transcription of the Avestan one, it is more probably the calque of it. The compound consists of Skt. *saptatha*- ‘seventh’, plus the prefix *vī*-, which indicates separation: it would thus mean the ‘Seventh (Day) Apart’, and therefore even the meaning corresponds to the Avestan one. footnoteHintze (2009: 103) confirms the meaning of the Avestan term and compares it to Vedic. On the one hand, the most attested occurrence, *vīśaptathem*, is based on the accusative Avestan form *vīśaptaθem*, and does not follow the Sanskrit inflection. On the other hand, the Sanskrit term is not followed by any *nāman*-marker. However, SY 3 records the reading *vīśaspathanasya*, which is a genitive singular form and corresponds to the expected inflected form. Therefore, we may suppose that here it is a calque instead of a loanword, even if in the majority of the attestations it is based on the Avestan accusative form.

3.3.3 Yearly *ratus*

The *ratus* of the year are mostly Avestan loanwords, but not exclusively. The marker is in its masculine form, *nāmānaṃ* for the accusative singular (SY 1.9, SY 2.9 and SY 6.8) and *nāmnaḥ* for the genitive singular (SY 3.11), in accordance with the loanword *gahaṃbāra*-, apparently masculine.

1. **Skt. *maidīojarama***- (SY 1.9, SY 2.9, SY 3.11, SY 6.8)

Skt. *maidīojarama*- is directly linked to Av. *maidīiōīzarəmaīia*- ‘mid-spring’, Phl. *mēdōzarm*. The epenthetic *-i-* of the Avestan is widely attested in the Sanskrit renderings. The Sanskrit form is probably based on the accusative singular of the Avestan one (*maidīiōīzarəmaēm*); however, in this case, the *e*-sound of the inflected Avestan form has not left any trace in the Sanskrit rendering.

2. **Skt. *maidīoiśama***- (SY 1.9, SY 2.9, SY 3.11, SY 6.8)

Skt. *maidīoiśama*- is again linked to Av. *maidīiōīšəma*- ‘mid-summer’, Phl. *mēdōšim*. The epenthetic *-i-* of the Avestan form is retained in the Sanskrit rendering because it is attested

²⁹ The Sanskrit term is also present in Taraf’s glossary (1981: 318) with the corresponding Avestan and Pahlavi terms.

³⁰ Cf. also Taraf (1981: 365).

(SY 1.9 in all the readings of the manuscripts, SY 3.11 and SY 6.8 in ms. 677, fols. 17r, 26r), and this choice is consistent with the edited forms of the other loanwords. Particularly interesting is the attestation *maidīoišemāi* in SY 3.11, which transcribes the Avestan dative singular *maiδīiōišəmāi*. However, in the Sanskrit text, the form is treated as a loanword and it is followed by *nāmnaḥ*, the genitive singular of the marker *nāman-*.

3. **Skt. *paitīśahahem*** (SY 1.9, SY 2.9, SY 3.11, SY 6.8)
 Skt. *paitīśahahem* is close to the accusative form of Av. *paitīśahūia-* ‘corn-bearing’, Phl. *pāitiśah*. The Avestan term in accusative singular is *paitīśahīm*; however, the majority of the Sanskrit attestations registers an ending in *-hem*. Curiously, *paitīśahehim*, the reading of ms. 677, fol. 17r in SY 3.11, is the closest to the expected form for the Avestan accusative, even if in Y 3 the term is attested in Avestan in the dative singular form *paitīśahūiāi*. We find the Sanskrit reading *paitīśahahai* in SY 1.9, ms. 681, fol. 7v; this attestation looks closer to the Avestan dative, the expected form in Y 1.
4. **Skt. *aiāthrima-*** (SY 1.9, SY 2.9, SY 3.11, SY 6.8)
 Skt. *aiāthrima-* perfectly corresponds to the Avestan stem *aiiāθrima-* ‘(time) of home-coming’, Phl. *ayāsrīm*.
5. **Skt. *adhahparivarttita-***^o (SY 1.9, SY 2.9, SY 3.11, SY 6.8)
 Skt. *adhahparivarttita-*^o ‘coming down (of the cattle)’ is a calque from Av. *fraōuruuaēštrima-* ‘characterised by the return (of cattle)’, Phl. *frōd-waštag-*^o. Like in Pahlavi, it is accompanied by a comment, <°uṣṇakālāgamin- > ‘coming during the hot season’; the Pahlavi is read °*zamānīh* by Skjærvø and *az hamīnīh* ‘from summer (pastures)’ by Mohtashami (2019: 185).
6. **Skt. *vīryanikṣepan-*** (SY 1.9, SY 2.9, SY 3.11, SY 6.8)
 Skt. *vīryanikṣepan-* ‘abandoning the manliness’, standard Sanskrit *vīryanikṣepaṇa-*, is a calque from Av. *varšniharšta-* ‘characterised by the release of rams’, Phl. *gušn-hilišnīh*.
7. **Skt. *maidīārīma-*** (SY 1.9, SY 2.9, SY 3.11, SY 6.8)
 Skt. *maidīārīma-* is based on Av. *maiδīiāiriia-* ‘mid-year (time)’, Phl. *mēdyār*. In this case, the Sanskrit form is clearly based on the Avestan accusative form *maiδīiāirīm*: the Sanskrit rendition seems to have been turned into an *a*-stem on the basis of the Avestan genitive. In some attestations (SY 1.9, mss. 660, fol. 4v; 671, fol. 8r; 672, fol. 8v; 674, fol. 9v; 681, fol. 7v), the final *-ma-* is missing.
 The epenthetic *-i-* of Av. *maiδīiāiriia-* is reproduced in Sanskrit only in the attestations in SY 1.9 and some in SY 6.8 (mss. 660, fol. 20r; 671, fol. (40)r; 674, fol. 34v; 677, fol. 26v) and completely excluded from SY 2.9 and SY 3.11. The absence of the epenthesis as a general tendency may be due to the fact that in some manuscripts, for instance the authoritative ms. 677, the epenthetic *-i-* does not appear even in the Avestan term.
8. **Skt. *hamaspathamaedaem*** (SY 1.9, SY 2.9, SY 3.11, SY 6.8)
 The form attested in the Sanskrit text is *hamaspathamaedaem*, an inflected form based on the accusative of the Avestan term *hamaspaθmaēdaiia-* ‘belonging to the middle of the (sun’s) summer path’ (acc. sg. *hamaspaθmaēdāēm*), Phl. *hamāspahmaidīm*. The inflected

form is attested everywhere, and it is used as any other loanword, i.e. it is followed by the marker *nāman-*.

The Avestan term *hamaspaṣmaēdaiia-*,³¹ rendered in Pahlavi as *hamāspahmaidim*, has often been interpreted by the Pahlavi sources as etymologically related to Phl. *spāh* ‘army’ (cf. also MacKenzie 1971: 75). The translator into Sanskrit relied on this interpretation, because in the following comment we read <*hamaspathamaedaematā sarvvasainyadātīḥ*> ‘<...Hamaspathamaeda-ness (is) the giving of all the armies>’.

9. Skt. <*hamaspathamaedaematā-*> (SY 1.9, SY 2.9, SY 3.11, SY 6.8)

Skt. *hamaspathamaedaematā-* is a Sanskrit original term, as it is attested only in the comments. It consists of the loanword *hamaspathamaedaem-* plus the suffix *-tā* of secondary derivation, meaning ‘Hamaspathamaedaem-ness, the state of being Hamaspathamaedaem’. This construction confirms that Skt. *hamaspathamaedaem* is treated as a stem in itself.

4 Translation of Formulae

The relevant aspects concerning the formulae, namely the Ahuna Vairiia, the Aṣəm Vohū and the Yeṛjhē Hātām, in the Sanskrit exegetical manuscripts for the section 1–8 have already been illustrated by Redard (2021b). She pointed to the fact that in the Sanskrit text, the formulae are complete only in SY 3.25 (Dialogic Ahuna Vairiia) and in SY 4.26 (Yeṛjhē Hātām). In all the other cases, the Sanskrit version of the formula does not appear, and we generally find a Sanskrit indication of the abbreviation, as in SY 5.6, SY 6.21, SY 7.27 and SY 8.9 (cf. also chapter 4, section 3.2); the formula appears in Avestan, often abbreviated, or a Pahlavi ritual direction replace it.

In Sanskrit, the formulae have a sort of title, which do not correspond to the beginning of their text, but are more related to their meaning or, better, to their importance in Zoroastrian context.

- a. Ahuna Vairiia: in SY 7.26 and SY 8.1, the formula is mentioned in the text as *ahunavara-*, being a loanword-based name on Av. *ahuna- vairiia-*, Phl. *ahunwar*.
- b. Aṣəm Vohū: it has already been mentioned in chapter 4, section 3.1, item 3 that in the Sanskrit ritual directions, this formula is called ‘Vyaktāksara’, that means ‘whose word / syllable is manifest’.
- c. Yeṛjhē Hātām: the title ‘Ārādhanaṅvāk’, meaning ‘propitiating speech’, is attested for this formula out of section 1–8: for instance, in SY 19.21, mss. 677, fol. 72v; 680_T7, fol. 16v; 682, fol. 118r; in SY 20.5, ms. 672, fol. 163r; etc.

³¹ On a detailed discussion on the Avestan term cf. Hintze (2009: 105–111).

Ahuna Vairiia

The text of the Ahuna Vairiia is attested only in SY 3.25, and in the dialogic type. Redard (2021b) has pointed to the fact that in the Sanskrit exegetical manuscripts, even if in this place a dialogic Ahuna Vairiia type 7 (according to the numbering of Cantera 2016), in Avestan the line *yaθā ahū vairiio yō zaōtā frā me mrūtē* is omitted, and the Pahlavi and Sanskrit text follows this structure:

Skt.	<i>yathā</i>	<i>svāminah</i>	<i>kāmaḥ</i>	⟨ <i>yathā ahuramajdābhilāṣaḥ</i> ⟩
Phl.	<i>čiyōn</i>	<i>ahū</i>	<i>kāmag</i>	⟨ <i>čiyōn Ohrmazd kāmag</i> ⟩
Av.	<i>yaθā</i>	<i>ahū</i>	<i>vairiio</i>	

In this first part, the comment ⟨*yathā ahuramajdābhilāṣaḥ*⟩ ‘⟨according to Ahuramazda’s desire⟩’ translates Phl. ⟨*čiyōn Ohrmazd kāmag*⟩ and glosses *svāminah kāmaḥ*.

Skt.	<i>he dhyota</i>	<i>prakṛṣṭam</i>	<i>me</i>	<i>brūhi</i>	⟨ <i>kāryam puṇyam ca</i> ⟩
Phl.	<i>zōd</i>	<i>frāz</i>	<i>ō man</i>	<i>gōw</i>	⟨ <i>ēdōn radīhā</i> ⟩
Av.	<i>zaōtā</i>	<i>frā</i>	<i>mē</i>	<i>mrūtē</i>	

The Sanskrit term for the chief priest, *dhyota*-, appears in the vocative case form with the emphatic particle *he*. The comment ⟨*kāryam puṇyam ca*⟩ ‘⟨and (perform) the good action⟩’, Phl. ⟨*ēdōn radīhā*⟩ is recurrent in the text and highlights the ritual action.

Skt.	<i>evam</i>	<i>ādeśaḥ</i>	<i>puṇyāt</i>	<i>yasmāt kasmātcit</i>	<i>prakṛṣṭam</i>	<i>puṇyātman</i>
Phl.	<i>ēdōn</i>	<i>dastwarīhā</i>	<i>az ahlāyih</i>	<i>čēgām-iz-ēw</i>	<i>frāz</i>	<i>ahlawān</i>
Av.	<i>aθā</i>	<i>ratuš</i>	<i>ašātčēt</i>	<i>haca</i>	<i>frā</i>	<i>ašauua</i>

Skt.	<i>vijñāyam</i>	<i>bravāmi</i>
Phl.	<i>āgāhīhā</i>	<i>gōwam</i>
Av.	<i>vīdūuā</i>	<i>mraōtū</i>

The translation of the second part of the prayer is different from the Avestan one, since the verb is conjugated in the first person singular instead of third person singular. This change of verbal form took place in Pahlavi, and Sanskrit followed it. In consequence, the gerundive *vijñāya*- becomes the object of the verb, since *puṇyātman* is a vocative.

At the end of this second section, we find the long comment ⟨*kila sarvvaṃ kāryam puṇyam evam ādeśaḥ karttuṃ yathā ahuramajdasya rocate*⟩ ‘⟨that is, all the good action; in this way, the rule that pleases Ahuramazda is performed⟩’, Phl. ⟨*kū dānišnīg gōwam kū hamāg kār ud kerbag ast dastwarīhā kardan ciyōn Ohrmazd abāyēd*⟩.

Generally, the dialogic Ahuna Vairiia is accompanied by Pahlavi or Gujarātī ritual directions to clarify who is reciting the different lines. This is generally not present in the Sanskrit tradition. However, it has already been mentioned that in ms. 674, probably belonging to a priestly tradi-

tion, we find the indication of the priest speaking in the Ahuna Vairiia: *rāthvi* | *ca prativacanaṃ brūte jyotiḥ* ‘*rāthvi*; and the *jyoti* replies’ (cf. chapter 4, section 3.2, item 1).

Aṣəm Vohū

The Sanskrit text of the Aṣəm Vohū is never attested in section SY 1–8. It is however present in SY 20; the text below is transcribed from ms. 677, fols. 72v–73r:

SY 20.1	<i>puṇyaṃ samṛddhiḥ utkṛṣṭatarā asti ...</i> ‘Good success is more excellent (!) ...’	Av. <i>aṣəm vohū vahištəm astī</i>
SY 20.2	<i>sobhanaṃ asti <tat puṇyaṃ> ...</i> ‘(it) is glorious <that good> ...’ <i>sobhanaḥ sa ...</i> ‘it is the Glorious ...’	Av. <i>uštā astī</i> Av. <i>uštā ahmāi</i>
SY 20.3	<i>yah puṇyapracārayitā utkṛṣṭataram puṇyaṃ</i> <i><aśvādayann asti> ...</i> ‘who, through good conduct, (is) the More Excellent (!) Good <(it) is (the one) feeding horses>’	Av. <i>hūiaṭ aṣāi vahištāi aṣəm</i>

Yeṭjhē Hātaṃ

The text of the Yeṭjhē Hātaṃ is of difficult understanding even in its Avestan original. The Sanskrit version, which appears in SY 4.26, is quite confused, and tries to reproduce the Pahlavi one, even in the comments. A few elements need to be remarked in the last part of the stanza and the final comment:

Skt.	<i>samavāyakān</i>	<i>tān</i>		<i>tāś</i>	<i>ca</i>	<i>ārādhaye</i>
Phl.	<i>hanṇamanīgān</i>	<i>narān</i>		<i>ud mādagān</i>		<i>yazam</i>
Av.	<i>yāṇhqmā</i>	<i>tq̄s-</i>		<i>-cā tāś-</i>	<i>-cā</i>	<i>yazamaide</i>

Skt. <*narastrīākṛtīn amiśāspiṃtān*>

Phl. <*Amahrspandān*>

The pronouns *tān* and *tāś*, accusative plural masculine and feminine forms of the demonstrative pronoun *tad*, correspond to the Avestan pronouns *tq̄s-* and *tāś-*, while Pahlavi had to add *narān* and *mādagān* to express the masculine and feminine plural. This shows a direct reference to Avestan, in an analogous situation as SY 8.3 (cf. section 1.1, item b.). Finally, the Sanskrit comment <*narastrīākṛtīn amiśāspiṃtān*> ‘<the Amīśāspiṃtas having the shape of men and women>’, by adding *narastrīākṛtīn* specifies that the preceding masculine and feminine pronouns refer to the Aməša Spəntas.

5 Conclusion

The chapter has dealt with the two-step translation process from Avestan to Pahlavi and from Pahlavi to Sanskrit, and illustrated the main techniques of translation in the passage from one language to the other. The complexity of the matter and the numerous features involved point to the importance of a systematic comparative study of the corresponding Avestan, Pahlavi and Sanskrit sections. The traits of a structured translation project lie behind the Sanskrit text, and show the proficiency of the translator(s) in the three languages.

The discussion of the peculiar features of translation leads to the illustration of the editorial decisions taken for the present edition (cf. chapter 6) and, finally, to the Avestan and Sanskrit texts with their translation (cf. chapters 7 to 14).

PART 2

Avestan and Sanskrit Texts with Translation

∴

Note on the Avestan and Sanskrit Texts with Translation

The edition of Sanskrit *Yasna* 1–8 with the critical apparatus is displayed in appendices B to I of the present work. In the following chapters 7 to 14, the Sanskrit edited text is presented with the corresponding Avestan text to partially reproduce the Avestan–Sanskrit alternation of the manuscripts. Each Avestan stanza, accompanied by its translation, is followed by the Sanskrit corresponding one with its translation.

In this introductory chapter to the text and translation, the source of the Avestan edited text (section 1) and the decisions taken for the edition of the Sanskrit text (section 2) are discussed. Finally, some remarks on the translation into English (section 3) are provided.

1 The Avestan Text

The Avestan text displayed in the following chapters is based on the one edited by Almut Hintze for Y 1–2 and Céline Redard's edited text of Y 3–8 (Redard 2021b: 183–232). In the MUYA Project, the Avestan text is edited according to the Iranian tradition of the manuscripts. However, here it has been adapted to the requirements of the Sanskrit text in terms of 1. line-breaks 2. peculiarities of the Sanskrit exegetical tradition.

1. The line-breaks in the Avestan text have been inserted to meet the needs of the Sanskrit text, which contains numerous additional comments. Therefore, the fluency of the Avestan text and its logical display based on the content are affected by the correspondences with Sanskrit.
2. In Y 3.3 and Y 7.3, the words *gqm baōirīqm āiēse yešti* and *ašaiia daḍāmi gqm baōirīqm* have been added respectively to provide the additional Avestan expression corresponding to the Sanskrit one in exegetical manuscripts (cf. chapter 5, section 1.1, item a. and Redard 2021b: 103 sqq.).

The Pahlavi ritual directions inserted in the Avestan text have been retained to show the difference with the Sanskrit ritual directions.

2 The Sanskrit Text

The Sanskrit edited text has been prepared through the editorial process explained in chapter 3, section 3. The major challenge consisted in providing some consistency in it. On the one hand, the Sanskrit text is rich in variations, which deserve to be retained in the edition to convey a

genuine idea of the text. On the other hand, the spelling of the Sanskrit terms which is attested in the manuscripts is extremely variable, and especially in the repetitive section SY 1–8, some uniformity and standardisation was required to provide consistency in the spelling of words. The aim to find a balance between the preservation of the peculiarities of the text and the requirements of a critical edition has led to the editorial decisions listed below.

2.1 Editorial Decisions

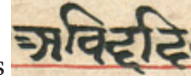
On a general level, editorial decisions have always been based on the attestations found in the manuscripts, and in particular in the two most authoritative manuscripts, mss. 671 and 677. The attempt of conveying a faithful idea of the Sanskrit text has contributed to this approach, in which the peculiarities of the spelling and morphology have been retained. However, the lack of distinction between some features of the spelling, namely gemination and degemination, the vowel length or the interchangeability of the sibilants in Middle Indic, already anticipated in the regularisation rules (cf. chapter 3, section 3.2), have required some consistent emendations and decisions.

2.1.1 General Remarks

The general decisions which are valid for the complete edition of the section SY 1–8 are the following ones:

1. Induced Reading

The fact that the script is not always accurate, especially in later manuscripts (cf. chapter 3, section 2.3.1) and, moreover, some specific features of the Parsi-Nāgarī, like the lack of distinction between the consonant clusters *-kṣa-* and *-jda-* in most of the manuscripts, have required an interpretive approach to the reading of the Sanskrit text and its transcription. More precisely, the two clusters have been transcribed according to the expected spelling, and the same has been done for the uncertain vowel readings due to the *prṣṭhamātrā* and *śiromātrā* marking systems (cf. chapter 3, section 2.3.1).

To explain the situation, one example among many others is  (ms. 672, fol. 3r, 1 © ADA), which has been transcribed *amirddāda*, the expected form confirmed by other manuscripts, even if *aviddadi* could have been another acceptable option.

2. Emendations and Lacunae

The readings have been emended on two different levels, one concerning the spelling and the other concerning the morphological-semantic aspect. The spelling of terms, and especially of loanwords, has been adapted and standardised on the basis of the attestations. On the contrary, if some forms appeared in a different, but equally correct morphological form, the difference has been retained. For instance, if the same expression was widely attested in compound in one stanza and in two inflected terms in another one, the form has

been edited in both ways. This is the case with *caṃdrasūryaṃ ca* in SY 1.16 and *caṃdraṃ ca sūryaṃ ca* in SY 2.11 and SY 6.10. Likewise, if a term is attested with a synonym or a slightly different form of equal meaning, the difference has been preserved (cf. item c. in section 2.1.3 below).

Emendations were necessary for the missing terms of the lacunae (cf. item 5 below), and this was possible thanks to the repetitions of text in section SY 1–8. A special case is the portion of text between SY 3.5 and SY 3.19, where ms. 677 is the only witness. Unfortunately, 677 is lacunose, and the missing characters have been supplied according to the expected value on the basis of other attestations of the same expression. On the contrary, when the reading in 677 was not the expected one, but was correct in terms of morphology and meaning, the form has been retained. For instance, the term *ātmanā* ‘self’ in the comment of SY 1.16 <*svayaṃ dātīś ca iyaṃ yat ātmānaṃ ātmanā śakyate karttum*> appears as *ātmīyaṃ* ‘one’s own’ in SY 3.18 and has been retained as a variant reading recorded in the edited text of SY 3.

For the loanwords and widely attested terms, the readings have been emended to the predominant spelling, which was adopted and standardised on the basis of the attestations.

3. Dashes in Compounds

Dashes have been added in compounds including special terms, especially names and loanwords, which have to be distinguishable and immediately recognisable. The markers have been separated from the loanwords by a dash to show the uninflected form of the loanword in the compound (cf. chapter 5, section 3.1, item 3.1.1). Examples are *hāūana-saṃdhyā* ‘Hāūana-time’, *burjja-svāmin-* ‘lord Burjja’ and *arjahī-dvīpa-* ‘Arjahī region’.

4. Compounds Belonging to Both Translation and Comment

When one part of a compound belongs to the translation and the other one to the comment, the compound is split and the part belonging to the translation is provided in its stem form. For example, the long compound *adhaḥparivarttitaṣṇakālāgamin-* (SY 1.9, SY 2.9, SY 3.11, SY 6.8) has been divided into *adhaḥparivarttita*° ‘coming down (of the cattle)’ (translation) and °*ṣṇakālāgamin-* ‘coming during the hot season’ (comment).

5. Problem of Transmission Where a Term is Missing

In rare cases, it is evident that a term is missing in the Sanskrit text; this is probably due to some gaps in the transmission. The evidence is based on the comparison with the corresponding terms in Avestan and Pahlavi, not on the intelligibility of the Sanskrit text itself, which may be completely understandable even without supplying the missing term. In the edited text, the syntagms have not been emended and the missing term has not been integrated; in the English translation, a question mark (?) has been added to point to the fact that a term is missing. One example is Skt. <*kila aparān abhīpsitatareṇa ānaṃdena kurute*> ‘<that is, he does (?) the others with dearer enjoyment>’ in SY 1.1: this comment has been translated from Pahlavi *kū kasān pad abāyist pad rāmišn rāmēnēd* ‘that is, he bestows peace on the ones he desires’ (Skjærvø 2000; Mohtashami 2019: 151). The Pahlavi verb

rāmēnīdan is translated only with Skt. *kr-*, where we would have expected the formulation *ānaṃdaṃ kr-*, and therefore *ānaṃdena ānaṃdaṃ kurute* in the comment, as it is attested elsewhere (for instance, in SY 28.2). In Sanskrit, the sentence as attested in the text makes sense and has the meaning ‘he makes the others more blissful’; however, a term is missing here in relation to the Pahlavi comment and the attestations of the same Sanskrit comment in other chapters of the *Yasna*.

2.1.2 Middle Indic Features

Some features of the lexicon of the Sanskrit *Yasna* can be ascribed to the Middle Indic stage of the language. The differences between the standard forms, which are common to many kinds of Sanskrit manuscripts and generally regularised, have been retained in the edited text. The reason lies in the aim to show all the peculiar traits of the Parsi Sanskrit text and point to the influences coming from other traditions.

2.1.2.1 Alternation of Single and Double Consonants

The doubling of consonant is typical of Prakrit. In fact, an orthographic regularisation rule has been set to regularise the alternance between single and double consonants (cf. chapter 3, section 3.2.2, item 1). The following list shows the peculiar case of *pūṇyagurv(v)ī-* (item a.), the cases in which the term has been edited with a double consonant (item b. to j.) and with a single consonant (items k., l.).

- a. **The Case of *pūṇyagurv(v)ī-*.** The feminine of *pūṇyaguru-* ‘good time’, Skt. *pūṇyagurv(v)ī-*, is attested in the manuscripts with single or double *-v-*, even if the standard form is *pūṇyagurvī-*. The term is generally written with a single *-v-* in SY 1¹ until stanza SY 1.20, and this reading is confirmed by almost all the attestations in the manuscripts. From this stanza onwards, the consonant is doubled, and the term is mostly attested with the double consonant until the end of SY 8. In SY 1.23, SY 3.5-9 and SY 4.8, it is inflected in the genitive singular form, *pūṇyagurvvyāh*, and it is always recorded with double *-v-*. In SY 6, the term is sometimes attested with the single consonant, and specifically in SY 6.5 the number of attestations with single and double consonant is equivalent; however, the form has been edited with the double *-v-* for the sake of consistency. Therefore, in the Sanskrit text, the edited form is *pūṇyagurvī-* until SY 1.20, and *pūṇyagurvī-* afterwards, since it was not possible to ignore the high number of readings with the single consonant in chapter 1.
- b. **Skt. *sarvva-* and *sarva-*.** All the terms including *sarvva-* have been edited with the double consonant.
- c. **Skt. *āśīrvvāda-* and *āśīrvāda-*.** It has been edited with the double consonant on the basis of the attestations, and especially of the readings in SY 8.

¹ More precisely, it appears with a single consonant in SY 1.3, SY 1.4, SY 1.5, SY 1.6, SY 1.7, SY 1.16.

- d. Skt. *gurvvanujñāṃ-* and *gurvvanujñāṃ-*. It has been edited with the double consonant because this form is the most attested one.
- e. Skt. *nirvānājñāna-* and *nirvānājñāna-*. Like in the previous cases, the form was mostly attested with the double consonant.
- f. Skt. *karttuṃ* and *kartuṃ*. The infinitive of the root *kṛ-* ‘to do, to make, to perform’ is always attested with the double *t*-consonant.
- g. Skt. *uparipravṛtti-* and *uparipravṛti-*. Nevertheless the good number of attestations with a single *-t-* at the instrumental case form *uparipravṛt(t)yā*, the term has been edited *uparipravṛtti-*, which is also in line with standard Sanskrit, on the basis of the attestations at the accusative singular form *uparipravṛttiṃ*.
- h. Skt. *parivarttula-* and *parivartula-*. It has been edited with the double consonant.
- i. Skt. *karmmaṇā-* and *karmaṇā-*. The reading *karmmaṇā-* has been preferred on the basis of the attestations.
- j. Skt. *nirmmala-* and *nirmala-*. The form *nirmmala-* has been chosen for the edition.
- k. Skt. *aṃtarvanaspati-* and *aṃtarvvanaspati-*. On the basis of the attestations, the term was edited as *aṃtarvanaspati-* with single *-v-*, even if in SY 1.12 it was mostly attested with the double consonant.
- l. Skt. *saṃpūrṇa-* and *saṃpūrṇa-*. All the terms containing *saṃpūrṇa-* have been edited with a single consonant.

2.1.2.2 Preserved Palaeographic-Phonetic Features

Some phonetic features of this peculiar form of Sanskrit have been preserved out of the regularisation rules for two reasons: first, no alternative to this phonetic variation is present in this portion of text, i.e. the form is different from the standard Sanskrit one, but it is always attested in the same way in SY 1–8; moreover, these forms may record regional variants of the terms. Even if some of these features are common in a wide range of manuscripts belonging to different places and traditions and are generally regularised by the editors, their peculiarities have been retained in the present edition. As a matter of fact, the aim of the present study is also to collect and point to the formal similarities with other traditions on the basis of the extant Parsi manuscripts.

These features are:

- *-sta-* and *-ṣṭa-*

The lack of aspiration in the consonant cluster *-stha-* / *-ṣṭha-* is typical of this text. For instance, *baliṣṭha-* is always attested as *baliṣṭa-*.

- *-scha-*

The cluster has been edited as *-scha-* instead of *-stha-* (cf. chapter 3, section 2.3.1).

- *-ṣa-* and *-kha-*

The *mātrā* *-ṣa-* when the standard Sanskrit would expect *-kha-* never appears in the edited

text, since the form *-kha-* is attested in every occurrence; however, the form with *-ṣa-*, when present, has been retained as a main variant in the critical apparatus to record the peculiarity of the script (cf. chapter 3, section 2.3.1 and the orthographic-phonetic rule 9, chapter 3, section 3.2.4).

– **Vowel Length: *iajda-* (Translation) and *īajda-* (Comment)**

The loanword *iajda-* / *īajda-*, which is the rendition of Av. *yazata-*, Phl. *yazd*, is attested throughout the text with both *i-* and *ī-*. As a general tendency, it seems that in the translation the term is mostly attested with *i-*, while in the comments with *ī-*. Therefore, the form *iajda-* has been edited in the translation, and the form *īajda-* in the comments.

– **Sibilants**

According to the orthographic-phonetic rule typical of the Gujarātī language (cf. chapter 3, section 3.2.4, item 8), there is no difference between the sibilants. However, a tendency towards the simplification of the palatal *-ś-* into *-s-* is recorded. In particular, two terms are often attested with initial *s-* instead of *ś-*: *śubhodita-* (SY 1.6 SY 2.6, SY 2.7, SY 2.14, SY 3.8, SY 6.5, SY 6.6, SY 6.13, SY 6.17) and *śikṣā-* ‘instruction’ (SY 1.13, SY 2.13, SY 6.12) / *śikṣāpita-* ‘taught’ (SY 1.10, SY 2.10, SY 3.12, SY 6.9). For the sake of consistency and since the palatal versions are anyway attested, the terms have been edited with initial *ś-*.

2.1.3 Lexical Variations and Edition of Specific Terms

In the Sanskrit text, we find numerous variations between idioms that are almost equivalents in the spelling and morphology, or are synonyms on the level of the meaning. This is confirmed by the fact that often, the Avestan and Pahlavi text have only one corresponding reading.

Two terms are considered very similar in their spelling when they are almost homographs, with the exception of some tiny variations. However, variations in the spelling often imply modifications on the morphological level: for instance, the gender may change in relation to vowel alternation, or two separate terms may become a compound.

- a. **Skt. *pr̥thvī* and *pr̥thivī*** (SY 1.2, 1.9, SY 1.19 SY 2.7, SY 2.9, SY 2.16, SY 3.4, SY 3.11, SY 3.23, SY 4.25, SY 6.6, SY 6.8, SY 6.15, SY 6.17, SY 7.4, SY 7.23, SY 8.3)

The two Sanskrit terms Skt. *pr̥thvī* and *pr̥thivī* are alternative forms of the same word meaning ‘earth’ (literally: ‘the broad one’). They translate Av. *gaēθā-*, Phl. *gēhān* and are attested throughout the text, both in the translation and in the comment sections.

TABLE 6.1 Attestations of Skt. *pr̥thvī*° and *pr̥thivī*°

Variant	Attestation	Stanza
<i>pr̥thvī-</i>	<i>pr̥thvīpatnī-</i>	SY 1.2
	<i>pr̥thvīcarān</i>	SY 1.19
	<i>pr̥thvīcārīṇām</i>	SY 3.4, SY 3.23, SY 4.25, SY 7.4, SY 7.23
	<i>pr̥thvīvibhūteḥ</i>	SY 2.7, SY 6.6, SY 6.17

TABLE 6.1 Attestations of Skt. *pr̥thivī*^o and *pr̥thivī*^o (cont.)

Variant	Attestation	Stanza
<i>pr̥thivī-</i>	<i>pr̥thivyāḥ</i>	SY 1.9, SY 2.9, SY 2.16, SY 3.11, SY 6.8, SY 6.15, SY 8.3

It seems that *pr̥thivī-* is the preferred form when it is inflected, and *pr̥thvī-* is generally attested in compounds. This difference has been retained in the edition. Spiegel and Bharucha prefer the form *pr̥thivī-* in their edited texts, at least in section SY 1–8.

Finally, in the readings of the manuscripts a third Sanskrit form is attested, *prathivī-*. According to the orthographic phonetic rule 7 (cf. chapter 3, section 3.2.4), the attestations of *prathivī-* have been regularised to *pr̥thivī-*, as the first attestation is a wrong reading, although attested in the Sanskrit literature, of the latter (cf. Monier-Williams 1899: 687).

- b. Skt. *mām̐thrī-vāṇī-* / *mām̐thra-vāṇī-* ‘*mām̐thrī/a*-sound’ (SY 1.13, SY 2.13, SY 3.15, SY 6.12, SY 7.24, SY 8.1)

Even in this case, it seems that the difference lies in the alternation between inflection and compound. When *mām̐thr**- is inflected, it is attested as an *ī*-stem, while it appears as an *a*-stem when it is in compound with its marker *vāṇī-* (cf. chapter 5, section 3.1.1, item 3). The meaning of the two terms is exactly the same, ‘*mām̐thr**-sound’.

The Sanskrit does not make any distinction between Av. *mąθra-* ‘mantra’, Phl. *mānsr* and Av. *mąθrān-* ‘poet’, Phl. *mānsrīgīh* (SY 7.24); Av. *mąθrān-* ‘poet’ is rendered in Sanskrit with *mām̐thra-vāṇī-*.

- c. Skt. *gīra-* / *gīri-* ‘mountain’ (SY 1.14, SY 2.14, SY 3.16, SY 6.13)

All the readings in the manuscripts record the term *gīra-* in SY 1.14, while in all the corresponding stanzas in the other chapters the term *gīri-* is attested. The two terms are synonyms, even if *gīri-* is the most common one in standard Sanskrit. According to Monier-Williams’s dictionary (1899: 355), *gīra-* with the meaning of ‘mountain’ is attested in Pāṇini’s grammar (*sūtra* 5.4.112).

- d. Skt. <*rakṣā-*> / <*rakṣī-*> ‘<protection>’ (SY 1.14, SY 3.16)

Ms. 677 records the reading *rakṣī-* in SY 3.16 instead of *rakṣā-*. Since the two terms are synonyms, the difference in the attestation has been retained.

- e. Skt. *cakraschita-* / *cakraschiti-* ‘standing on the wheel’ (SY 1.14, SY 3.16)

It has already been mentioned that the transmission of this term is quite corrupted, and that the form *cakra-* (cf. chapter 5, section 3.2.7, item e.) has been edited according to the interpretation of the Pahlavi term. Another variation in the attestation concerns the second term of the compound, *schit**-, which is attested in the feminine (*schiti-*) and masculine (*schita-*) gender in the manuscripts. In SY 1.14, the prevailing reading is the masculine one; in SY 3.16, with ms. 677 as the only witness, the feminine form is attested. However, in both stanzas, the adjective accompanying the term is inflected in the feminine

gender. Therefore, the term has been edited as *cakraschiti-*, even if the form in standard Sanskrit would be the masculine one.

f. **Skt. *kāryapunya-* and *kārya-punya-*** (SY 3.4, SY 4.1, SY 7.4)

The two following comments are almost identical, with the exception of *kāryapunya-* / *kārya-punya-*, which is attested in compound in SY 3.4 and as two separate inflected terms in SY 4.1 and SY 7.4, meaning in both cases the ‘good action’:

⟨*kāryapunyaṃ ca yad ahaṃ viveda sadaiva ca karomi*⟩ SY 3.4

⟨*kāryaṃ punyaṃ ca yad ahaṃ viveda sadaiva ca karomi*⟩ SY 4.1, SY 7.4

This alternation has been retained in the edition, because the majority of readings in SY 3.4 register the compound, while in the other two stanzas, the two terms are never attested as a compound; therefore, the peculiarity of the attestation in compound has to be marked in SY 3.4.

In some other cases, the terms are equivalents on a semantic level, they are synonyms, and alternate in the text.

g. **Skt. *punyaṭman-* and *punyaṭmaka-***

As mentioned before (cf. chapter 5, section 3.2.7, item a.) the two attributes are completely equivalent in the text, and alternate without following any specific pattern.

h. **Skt. *samagra-* and *sarvva-***

The two widely attested adjectives meaning ‘all’ seem to be equivalent and interchangeable. They both correspond to Av. *vīspa-*, Phl. *hamāg*, *harwisp*, *harwispīn*. In the Sanskrit text, *samagra-* sometimes acquires the meaning of ‘entire’. However, this semantic distinction is present only in this text, and only occasionally: in general, the term *sarvva-* has the additional meaning ‘entire’, too.

i. **Skt. Roots *jñā-* and *vid-*** (SY 1.3, SY 2.3, 3.5, 6.2)

The two verbal roots are almost equivalent, and they both mean ‘to know’. In one specific case, they show their interchangeability in the text:

⟨*sa īajdah ye manuṣyāḥ khādyasya svādaṃ jānaṃti*⟩ SY 1.3

⟨*sa adṛśyarūpī yasya prabhāvāt manuṣyāḥ khādyasya svādaṃ vīdaṃti*⟩ SY 2.3

⟨*sa īajdah ye manuṣyāḥ khādyasya svādaṃ jānaṃti*⟩ SY 3.5

⟨*sa adṛśyarūpī yasya prabhāvena manuṣyāḥ khādyasya svādaṃ jānaṃti*⟩ SY 6.2

The four comments are very similar, and an expected closeness between SY 1 and SY 3, and SY 2 and SY 6, is in line with the general tendency of the text. However, the comment in SY 2.3 has the verb *vid-* instead of *jñā-*.

j. **Skt. *namaskṛti-* and *namaskaraṇa-*** (SY 1.21–22, SY 1.23, SY 4.2, SY 4.7–8, SY 4.22–25)

The two terms *namaskṛti-* (SY 1.21–22) and *namaskaraṇa-* (SY 1.23, SY 4.2, SY 4.7–8, SY 4.22–25), both meaning ‘adoration’, correspond to Av. *vahma-*, Phl. *niyāyīšn*. In this case, the differentiation between the two terms is clearer, because *namaskaraṇa-* occurs in the dative singular form *namaskaraṇāya*, in the recurrent expression *ārādhanaṇāya namaskaraṇāya mānanāya prakāśanāya* ‘for the worship, the adoration, the honour (and)

the illumination'. The compound *namaskṛti-* is used in a specific context: in SY 1.21–22, it appears in the expression *yām ijisniṃ ca namaskṛtiṃ ca* '(here is) this *ijisni* and adoration', representing the two sacred actions.

- k. **Skt. *surājan-* and *susvāmin-*** (SY 2.2, SY 4.4, SY 4.25 SY 6.1)

The terms *surājan-* 'being good chiefs' (SY 2.2, SY 4.25) and *susvāmin-* 'being good lords' (SY 4.4, SY 6.1) are synonyms, and are the rendition of Av. *huxšaθra-*, Phl. *(hu)xwadāy*.

- l. **Skt. *udaka-* and *ap-***

The two frequently attested terms *udaka-* and *ap-* mean 'water', Av. *ap-*, Phl. *āb*. Semantically, they seem to be equivalent, and this is testified, for instance, in a parallel section of stanzas SY 3.3 and SY 7.3:

udakam hūmīyam samīhe ijisnau SY 3.3

puṇyena dadāmi apaḥ hūmīyāḥ SY 7.3

The verbal syntagm is different, but the expression, which corresponds to Av. *āpam haōmīqm* 'the water mixed with *haōma*', Phl. *āb ī hōmēn*, is the same. However, this alternation between the two terms in Sanskrit entails further variations, since *udaka-* is neuter, while *ap-* is feminine and always attested at the plural form. Therefore, the adjective *hūmīya-* 'with the *hūma*' is inflected in the accusative neuter singular in SY 3.3 and at the accusative plural feminine in SY 7.3 to agree with the nouns.

The term *udaka-* is also used in relation to the Aməša Spənta Avirdādā, who is identified with water (cf. also chapter 1, section 2.2).

Finally, in some cases, the alternation is between terms which are very similar, but display a different morphological form and are not full synonyms.

- m. **Skt. *guru-* and *gurutara-*** (SY 1.2, SY 2.2, SY 3.1, SY 3.4, SY 4.2, SY 4.4, SY 4.7, SY 4.25, SY 5.4, SY 6.1, SY 7.1, SY 7.4, SY 8.3)

The two terms alternates when they accompany *amara-* to indicate the Aməša Spəntas. *gurutara-* (SY 3.1, SY 4.7, SY 5.4, SY 8.3) is the comparative form of *guru-* (SY 1.2, SY 2.2, SY 3.4, SY 4.2, SY 4.4, SY 4.7, SY 4.25, SY 6.1, SY 7.1, SY 7.4), and both correspond in this context to Av. *spənta-*, Phl. *abzōnīg* and *°spand* in *amahrspand* (cf. chapter 5, section 3.2.3).

- n. **Skt. *prthvīcara-* and *prthvīcārīn-*** (SY 1.19, SY 3.4, SY 3.23, SY 4.25, SY 7.4, SY 7.23)

In SY 1.19, we find the term Skt. *prthvīcārān*, accusative plural form of *prthvīcara-* 'moving on earth'. In similar passages, we generally find the term *prthvīcārīn-* 'living on earth' (SY 3.4, SY 3.23, SY 4.25, SY 7.4, SY 7.23) inflected in the genitive plural *prthvīcārīṇām*. They both correspond to Av. *gaēθīia-* 'material', Phl. *gētīy*. The form in SY 1.19 was not emended, as it is attested in the readings of all the manuscripts. Even Bharucha (1910: 10) has not emended it. In this case, a mistake in the transmission may have occurred.

- o. **Skt. *āśis-* and *āśīrvvāda-*** (SY 1.15, SY 2.15, SY 6.14, SY 7.26, SY 8.1, SY 8.8)

The terms *āśis-* 'Blessing' (SY 2.15, SY 6.14) and *āśīrvvāda-* 'Benediction' (SY 1.15, SY 7.26, SY 8.1, SY 8.8) correspond to Av. *āfriti-*, Phl. *āfrīn* (cf. also chapter 5, section 3.2.4, item k.). The alternation between the two is not completely clear, and it may simply be based on

the general tendency of SY 2 and SY 6 to present the text with a slightly different lexicon and constructions.

2.1.4 Preferred Manuscript Readings

In some portions of text, the reading of a particular manuscript has been preferred over that of others to improve the clarity and consistency of the text. This has occurred with ms. 677 and both mss. 672 and 681.

2.1.4.1 Ms. 677

It has already been mentioned that ms. 677 belongs to a different branch of transmission from ms. 671 and its copies (cf. chapter 3, section 2.1). On a general level, ms. 677 records a good version of the Sanskrit *Yasna*, in which the spelling of terms is clear and the grammar is overall correct. The readings of this manuscripts have always been taken into special account in the edition, but in two specific cases they have been treated as the main ones, namely in SY 3.5-19 and in SY 8.

The portion of text in SY 3.5-19 is abbreviated in all the manuscripts, with the exception of 677 (cf. chapter 4, section 2.1). Therefore, ms. 677 represents the only witness for this section and clearly, the edited text corresponds to the section in ms. 677 with some emendations.

Moreover, throughout the text, some readings of ms. 677 have been preferred because they are more accurate in terms of content, grammar and correspondence with Avestan and Pahlavi. The examples below illustrate the correctness of the readings in ms. 677 compared to the attestations of the other manuscripts.

In SY 6.1, ms. 677 (fol. 24v) records *susvāminah*, accusative plural form of the term *susvāmin-* 'being good lords' (cf. also section 2.1.3, item k.). The majority of manuscripts, on the contrary, attests the reading *svāminah*, without the prefix *su-*. However, the Avestan form is *huxšaθra-*, Phl. *huxwadāyān*, and therefore, the corresponding Sanskrit term is *susvāmin-*. The only other manuscript to have this reading is ms. 682 (fol. 36r).

Another example is found in SY 8.4, where ms. 677, fol. 33r, has the term *vaktr̥bhyaḥ*, where the other manuscripts have *vaktrasya* (or *vaktr̥asya*), the genitive singular form of *vaktra-* 'mouth'. The correspondent Pahlavi term is *guftārān* (cf. Skjærvø 2000 and Kanga 1950: 144, 147), the rendition in turn of the Avestan middle participle *°zūzuiiana-* in *aiβi.zūzuiiana-*, from the Avestan root *aiβi.zū-* 'to call upon'. Hence, the agent noun *vaktr̥-* 'one who speaks', attested only in ms. 677, has become the edited form, since it is closer to the meaning of the Avestan and Pahlavi corresponding terms.

2.1.4.2 Mss. 672 and 681

These two manuscripts generally register the same correct readings. In particular, in the comment *<yat svāmī arjahī-dvīpasya savahī-dvīpasya ca>* ‘<he (is) the lord of the Arjahī region and the Savahī region>’ in stanzas SY 3.20, SY 4.23 and SY 7.20, their transmission of the text is more accurate, and the comment has been edited exclusively following the readings of these two manuscripts.

The section *<yat svāmī>* is attested only in mss. 672 and 681; it has been included in the edition because it completes the comment. In the second section, *<arjahī-dvīpasya savahī-dvīpasya>*, which is attested in all the manuscripts, even if in a fragmentary and confused way, mss. 672 and 681 register the most correct reading: the terms are inflected in the genitive case form, which is the suitable one, and the two names of the regions are in two separate compounds.²

This is not the only example in the section SY 1–8 that points to the connection between the two manuscripts: for instance, the end of stanza SY 4.23 is abbreviated in mss. 672 and 681, while the text is not abbreviated in the other manuscripts.

2.1.4.3 The Two Branches of Transmission

In the critical apparatus, it is sometimes clear that the two branches of transmission, belonging to mss. 677 and 671 respectively, register different readings. For instance:

- *grhebhyo* SY 8.7: mss. 677 and 682 attest the term; mss. 681, 674C and 660 have wrong forms of it; mss. 671, 672 and 674* omit it;
- *ādeśatanu-* / *tanu-* SY 3.20, SY 4.23, SY 7.20 (cf. appendix J, item in SY 3.20);
- *saṃtuṣyāmaś* / *saṃtuṣṭāma* SY 7.24: ms. 682 registers the correct form *saṃtuṣyāmaś*, ms. 677 has *saṃtuṣyāsaś*; the branch of ms. 671 records *saṃtuṣṭāma*;
- *prasiddhyā* / *prasiddhā* SY 7.26 SY 8.1 (cf. appendix J, item in SY 7.26).

The choice between one form or the other has been based on the expected grammatical form and on the comparison with the corresponding Avestan and Pahlavi terms.

3 Note on the Translation

This section lists the publications used for the translations of the Avestan, Sanskrit and Pahlavi texts.

² In the other attestations, the terms are sometimes inflected in the instrumental singular case, which does not fit the context, or the two names are gathered in a single compound *arjahī-savahī-dvīpa-*.

Translation into English of the Avestan Text

The English translation of the Avestan text has been taken from the work undertaken within the MUYA project by Almut Hintze (forthcoming) for Y 1 and Y 2, and Céline Redard (2021b: 183–232) for Y 3 to Y 8. The two translations have been adapted to reflect the Sanskrit text, especially in terms of line-breaks, and some adaptations to the original work of the two authors have been necessary to have a consistent and uniform text.

In complement to this, the translations by Jean Kellens (2006, 2007) in his *Études avestiques et mazdéennes* have been consulted.

Translation into English of the Sanskrit Text

Providing a translation into English of the Sanskrit *Yasna* has been challenging. The Sanskrit text was composed for a specific purpose, and probably was not meant to be an independent Sanskrit text. Moreover, there are some additional aspects which need to be taken into account.

1. The rigid structure of a translation: being a translation and not an original text, the content and the language are dependent on the source. Furthermore, in the case of the Sanskrit *Yasna*, it is a translation of a translation, and therefore, the problem is doubled.
2. The date of composition: the late Sanskrit language of the text is influenced by many Prakritisms, and the spelling of terms is often far from standard Sanskrit.
3. Gujarātī mother-tongue: Gujarātī was the translator(s)' mother-tongue, and the Sanskrit was influenced by many regionalisms.

The result is a composite text, rich in loanwords, unexpected calques and neologisms. For this reason, a translation as literal as possible was provided to preserve the character of this composite text. The calques are translated into English and the loanwords are provided in their Sanskrit rendition: this will hopefully enable the reader to have a precise idea of the Sanskrit text itself.

Another problematic matter has been the translation into English of comparative and superlative adjectives (cf. chapter 5, section 2.1.3.2). In order to convey a genuine idea of the Sanskrit text and point to the differences between the Avestan and the Sanskrit forms, the comparative and superlative forms have been translated, when possible, as they appear in Sanskrit, even if the English output is formally incorrect. For this reason, the exclamation mark (!) is used to indicate that the English translation is intentionally incorrect.

The question mark (?), as anticipated in section 2.1.1, item 5, is used to point to problematic passages, in which a full translation cannot be provided because of the lack of some elements, pointing to a problem in the transmission of the text.

The translation of the Sanskrit text has been supported by the available materials on the Sanskrit *Yasna*: in particular, the *Commentaire sur le Yaçna* by Burnouf (1833) for SY 1 and the

glossaries of Zahra Taraf (1981) for the *Niyāyišn* and of Kevyan Dehghan (1982) for *Yasna* 57 were consulted.

Translations of the Pahlavi Text

The possibility of accessing the English translation of the Pahlavi *Yasna* has been fundamental to the understanding of some passages. Three works have been consulted: *The Beginning of the Yasna Ritual: The Pahlavi version of Yasna 1–2. Edition, Translation and Commentary* by Neda Mohtashami (2019) (unpublished PhD thesis, SOAS) for PY 1 and PY 2; *Zoroastrian Scholasticism in Late Antiquity. The Pahlavi version of the Yasna Haptan̄hāiti* by Arash Zeini (2020) for PY 5; and ‘Pahlavi Yasna Hā VIII – A Critical Study’ by Ervad Maneck F. Kanga (1950) for PY 8.

Yasna 1

Y 1.1

ēsm ud bōy ō ātaxš dahēd

*ñiuuaēḍaiiemi haṇkāraiemi
daθušō ahurahe mazdā raēuuatō xʷarənaŋʷhatō
mazištaheca
vahištaheca
sraēštaheca
xraōždištaheca
xraθβištaheca
hukərəptəmaheca
aṣāṭ apanōtəmaheca
huḍāmanō
vouru.rafnəŋhō
yō nō daḍa yō tataša yō tuθruiē
yō maiñiuš spəntō.təmō*

He gives firewood and incense to the fire

I announce, I bring to perfection

(the sacrifice) of the creator Ahura Mazdā, rich and endowed with glory,
the greatest,

best,

most beautiful,

the firmest,

wisest,

of fairest form,

who has best attained (the straight paths) on account of Order,

whose gifts are good,

whose support is wide,

who has created us, who has shaped (us), who has nourished (us),

(he,) the most life-giving force.

SY 1.1

nimaṇtrayāmi saṃpūrṇayāmi <kila ijisnau nimaṇtrayāmi saṃpūrṇaṃ ca karomi>
dātāraṃ svāmināṃ mahājñāninaṃ ⁺suddhimaṇtaṃ ⁺śrīmaṇtaṃ
mahattaraṃ ca <kila vapuṣā>
utkṛṣṭataraṃ ca <mūlyena>
suṇdarataraṃ ca <darśanena>
gāḍhataraṃ ca <kāryanyāyaiḥ>
buddhitamaṃ ca <jñānitamaṃ>
sukalevaratamaṃ ca <kilāsya aṃgāni anyonyaṃ anurūpatarāṇi>
punṇyāt pradhānatamaṃ ca <sadācārāt kila hormmijdāt yad vapuḥ punyena tan mahattaraṃ>
uttamajñānī <kila ⁺sadyāpārājñānī>
svecchānaṃdī <kila aparān abhīpsitatareṇa ānaṃdena kurute>
yo 'smān dadau yo ghaṭayām āsa <tanubimbaṃ> *yaḥ pratyapālayat*
yaḥ adṛśyebhyo vṛhattaraḥ

I invite (and) fulfil (the sacrifice for) <that is, I invite to the sacrifice and I perform (it) fully>
 the giver, the Lord of Great Wisdom, pure, glorious,
 and greater <that is, through (his) body>,
 and more superior (!) <through (his) value>,
 and more beautiful <through observation>,
 and stronger <with actions and rules>,
 and the wisest <endowed with the most knowledge>,
 and having the best body <that is, whose limbs are mutually conformable>,
 and the most important from righteousness <from the virtuous conduct; that is, from
 Hormmijda, that body (becomes) greater through righteousness>,
 endowed with the best knowledge <that is, (the one) knowing the implementation of truth>,
 granter of enjoyment according to will <that is, he does (?) the others with dearer enjoyment>;
 who gave us, who set in motion <reflection of the body>, who protected,
 who is higher than the invisible ones.

Y 1.2

ñiuuaēḍaiiemi haṇkāraiemi vaṇhauue manaḥhe
aṣāi vahištāi
xšaθrāi vairiīai
spəntaiīai ārmatēe
hauruuatḥiia amərətəḥiia
gəuṣ tašne gəuṣ urune

*āθre ahurahe mazdā^ā
yaētuštəmāi aməšanəm spəntanəm*

I announce, I bring to perfection (the sacrifice) for Good Thought,
for Best Order,
for Desirable Rule,
for Life-giving Right-mindedness,
for both Wholeness (and) Immortality,
for the fashioner of the cow, for the soul of the cow,
for the Fire of Ahura Mazdā,
the most firmly established of the Life-giving Immortals.

SY 1.2

*nimantrayāmi sampūrṇayāmi gvaḥmana-nāmānaṃ <amaraṃ gavāṃ paśūnāṃ patim>
asāvahista-nāmānaṃ <amaraṃ agnīnāṃ patim>
saharevara-nāmānaṃ <amaraṃ saptadhātūnāṃ patim>
spiṇdārmma-nāmnīṃ <amaraṃ ⁺pṛthvīpatnīṃ>
avirddāda-nāmānaṃ <amaraṃ apāṃ patim> amirddāda-nāmānaṃ <amaraṃ vanaspatīnāṃ
patim>
gos tanuṃ goḥ ātmānaṃ
agniṃ hormmijdasya
samāgaṇṭṭamaṃ amarebhyo gurubhyaḥ
<cihne yato 'smīn dviyi prāpte staḥ paralokasya ihalokasya ca aṃgāro dhyotīś ca>*

I invite (and) fulfil (the sacrifice for) Gvaḥmana <Immortal, lord of cows and cattle>,
Aśavahista <Immortal, lord of the fires>,
Śaharevara <Immortal, lord of the seven metals>,
Spiṇdārmma <Immortal, lady of the earth>,
Avirddāda <Immortal, lord of the waters>, Amirddāda <Immortal, lord of the plants>,
the body of the cow, the soul of the cow,
the fire of Hormmijda,
(are) the most proximate to the Immortal Venerable Ones
<the signs are also two, of the other world and this world, charcoal and light>.

Y 1.3

*ñiuuaēḍaiemi haṇkāraiemi asñīaēibiū ašahe ratubiiō
hāuuanē ašaōne ašahe raθβe*

ñiuuaēḍaiiemi haṇkāraiemi sāuuarḥāe
vīsiāica aṣaōne aṣahe raḥḥe
ñiuuaēḍaiiemi haṇkāraiemi miṭrahe vouru.gaōīiaōtōiš hazarḥrō.gaōṣahe baēuuara.caśmanō
aōxtō.nāmanō yazatahe
rāmanō x^vāstrahe

I announce, I bring to perfection (the sacrifice) for the daily times of Order,
 for the righteous pressing-time of Order.

I announce, I bring to perfection (the sacrifice) for the righteous morning-
 and clan-time of Order.

I announce, I bring to perfection (the sacrifice) of Miṭra of wide cattle-pastures, who has a
 thousand ears, a myriad eyes, the sacred being whose name is uttered,
 (and the sacrifice for) Peace providing good pasture.

SY 1.3

nimaṇtrayāmi saṁpūrṇayāmi ahnaḥ⁺ punyagurūn < *tat yat saṁdhyāyāḥ aṁtaḥ saṁdhyāyāṁ*
śakyate gaṁtuṁ prabhāvenāsyā >
hāūana-nāmnīm < *prātaḥsaṁdhyāṁ* > *punyatmakām punyagurvīm*
nimaṇtrayāmi saṁpūrṇayāmi sāūaṁgha-nāmnīm ca < *yā samaṇ hāūana-saṁdhyāyāḥ*
samakāryiṇī
yā ca yūthāni gavāṇ pravarddhayati >
vīsi-nāmnīm ca punyatmakām punyagurvīm < *yā manuṣyeṣu moivadeṣu madhye⁺ satkāryiṇī*
uttamapatiṣu >
nimaṇtrayāmi saṁpūrṇayāmi mihiraṁ nivāsītāraṇyaṁ sahasrakarṇṇaṁ daśasahasralocanaṁ
uktanāmānaṁ iajdaṁ < *kila nāma anayā dīnyā uktam āste* >
ānaṁdaṁ < *nirbhayatvaṁ* > *āsvādaṁ ca* < *sa iajdaḥ ye manuṣyāḥ khādyasya svādaṁ jānaṁti* >

I invite (and) fulfil (the sacrifice for) the good times of the day <that which is able to go in the
 middle of a day-juncture (starting) from a day-juncture through (its) power>,
 the virtuous (and) good time Hāūana <time of early morning>.

And I invite (and) fulfil (the sacrifice for) the virtuous (and) good time Sāūaṁgha <which (is)
 associated together with the Hāūana-time

and increases the herds of cows>

and Vīsi <deserving honour among men (and) *moivads*, the excellent masters>.

I invite (and) fulfil (the sacrifice for) Mihira, having a distant land as residence, having thou-
 sand ears, ten-thousand eyes, the *iajda* whose name is pronounced <that is, the name is
 pronounced (along) with this *dīni*>,

and Happiness <security> (of) Tasting <(thanks to) this *iajda*, men know the taste of food>.

Y 1.4

ñiuuaēḍaiiemi haṇkārāiemi rapīθβināi ašaōne ašahe raθβe
ñiuuaēḍaiiemi haṇkārāiemi frādaṭ.ḡṣauue
zaṇtumāica ašaōne ašahe raθβe
ñiuuaēḍaiiemi haṇkārāiemi ašahe vahištahe āθrasca ahurahe mazdā^a

I announce, I bring to perfection (the sacrifice) for the righteous midday-time of Order.

I announce, I bring to perfection (the sacrifice) for the righteous cattle-prosperer
 and the tribe-time of Order.

I announce, I bring to perfection (the sacrifice) of Best Order and of the Fire, (son) of Ahura
 Mazdā.

SY 1.4

nimaṇtrayāmi saṃpūrṇayāmi rapīthvina-nāmnīm <madhyāhnaḥ saṃdhyām> puṇyātmanīm
puṇyagurvīm
nimaṇtrayāmi saṃpūrṇayāmi phrehedadārapsu-nāmnīm <yā samaṇ rapīthvina-saṃdhyāyāḥ
samakāryiṇī
yā ca yūthāni paśūnām pravarddhayati>
jaṃda-nāmnīm ca puṇyātmanīm puṇyagurvīm <yā manuṣyeṣu guruṣu madhye satkāryiṇī>
nimaṇtrayāmi saṃpūrṇayāmi puṇyam utkṛṣṭataram agniṃ ca hormmijdasya

I invite (and) fulfil (the sacrifice for) the virtuous (and) good time Rapīthvina <time of mid-day>.

I invite (and) fulfil (the sacrifice for) the virtuous (and) good time Phrehedādārapsu <which (is)
 associated together with the Rapīthvina-time
 and increases the herds of cattle>

and Jaṃda <deserving honour among men (and) venerable people>.

I invite (and) fulfil (the sacrifice for) the More Excellent (!) Good and the fire of Hormmijda.

Y 1.5

ñiuuaēḍaiiemi haṇkārāiemi uzaieirināi ašaōne ašahe raθβe
ñiuuaēḍaiiemi haṇkārāiemi frādaṭ.vīrāi
dāxīiumāica ašaōne ašahe raθβe
ñiuuaēḍaiiemi haṇkārāiemi bərəzatō ahurahe naḡḍrō apqm
apasca mazdaḍātaiiā^a

I announce, I bring to perfection (the sacrifice) for the righteous afternoon-time of Order.

I announce, I bring to perfection (the sacrifice) for the righteous heroes-prosperer
and land-time of Order.

I announce, I bring to perfection (the sacrifice) of the lofty lord, the Grandson of Waters,
and of the water created by Mazdā.

SY 1.5

*nimaṇtrayāmi saṁpūrṇayāmi ujaierina-nāmnīm <aparāhnaḥ saṁdhyām> punyātmanīm
punyagurvīm
nimaṇtrayāmi saṁpūrṇayāmi phrehedadāravīra-nāmnīm ca <yā samaṇ +ujaierina-saṁdhyāyāḥ
samakāryiṇī
yā ca yūthāni narāṇām pravarddhayati>
dehe-nāmnīm ca punyātmanīm punyagurvīm <yā manuṣyeṣu madhye satkāryiṇī ye paralokinām
bhalāpanāpatayaḥ>
nimaṇtrayāmi saṁpūrṇayāmi burjja-svāminam nābhiṁ apām <burjja-svāmī strīṇām iajdo
jalamayāḥ kila mūlaschānam +nirmmalāṁgam
etasmāt nābhiś ca apām evaṁ yatas tasmāt bījam jalasya arūaṁdasya nāmno
yena aśvāḥ suṁdaratarā jāyante>
apaś ca majdadattāḥ*

I invite (and) fulfil (the sacrifice for) the virtuous (and) good time Ujaierina <time of later-day>.
I invite (and) fulfil (the sacrifice for) the virtuous (and) good time Phrehedadāravīra <which (is)
associated together with the Ujaierina-time
and increases the herds of men>,
and Dehe <deserving honour among men, who (are part) of the lords attaining the good of the
inhabitants of the other world>.
I invite (and) fulfil (the sacrifice for) the lord Burjja, navel of the waters <the lord Burjja, the
iajda of women, formed of water; that is, the source having pure streams.
And he is indeed the navel of waters, from which the seed of the water Arūaṁda,
through which more beautiful horses are generated>,
and the waters given by Majda.

Y 1.6

*ñiuuaēdaiemi haṅkāraiemi aiβisrūθrimāi aibigaiiāi ašaōne ašahe raθpe
ñiuuaēdaiemi haṅkāraiemi frādaṭ.vīspqm.hujiiātē
zaraθuṣtrōtāmāica ašaōne ašahe raθpe
ñiuuaēdaiemi haṅkāraiemi ašāunqm frauuašinqm γanqnmca vīrō.vqθβanqm
yāiriiaiīasca hušitōiš*

amaheca hutāštahe huraōdahe
vərəθraynaheca ahuraδātahe
vanaiṇtiīasca uparatātō

I announce, I bring to perfection (the sacrifice) for the righteous singing-time of Order, characterised by attentive listening.

I announce, I bring to perfection (the sacrifice) for the righteous time of Order that prospers all good living

and (is) the most Zaraθuštra-like.

I announce, I bring to perfection (the sacrifice) of the Choices of the righteous (men and women), and of the noblewomen who have troops of heroes, and of good dwelling lasting throughout the year, and of the strength well-shaped and well-grown, and of Victory created by the Lord and of prevailing Superiority.

SY 1.6

nimaṇtrayāmi saṁpūrṇayāmi ⁺*aiviśruthrima-aibigaia-ca-nāmnīṁ* *⟨pūrvārdharātrasaṁdhyāṁ⟩*
punyātmanīṁ punyagurvīṁ
nimaṇtrayāmi saṁpūrṇayāmi phrehedadāraharavispahūjīvaśnī-nāmnīṁ ca *⟨yā samaṁ*
⁺*aiviśruthrima-saṁdhyāyāḥ samakāryiṇī*
yā ca mūlaṁ phalaṁ ⁺*sarvvaṁ pravarddhayati⟩*
jarathuśtrotema-nāmnīṁ ca *punyātmanīṁ punyagurvīṁ* *⟨yā manuṣyeṣu moivadāṁ moivadeṣu*
madhye satkāryiṇī ācāryāṇām ācāryeṣu⟩
nimaṇtrayāmi saṁpūrṇayāmi muktātmanāṁ vṛddhīḥ nārīṇām ca ⁺*narasaṁghānām*
saṁvatsarāṇām ca sujīvanīṁ
utsāhinaṁ ca sughaṭitaṁ śubhoditaṁ
vijayaṁ ca hormmijdadattaṁ
ṭālanām ca yā ⁺*uparipravṛtṭyā* *⟨⁺baharāmaṁ īajdaṁ⟩*

I invite (and) fulfil (the sacrifice for) the virtuous (and) good time Aiviśruthrima and Aibigaia *⟨time of the first half of the night⟩*.

I invite (and) fulfil (the sacrifice for) the virtuous (and) good time Phrehedadāraharavispahūjīvaśnī *⟨which (is) associated together with the Aiviśruthrima-time*

and completely increases root (and) fruit⟩,

and Jarathuśtrotema *⟨deserving honour among men (and) among the moivads of moivads, teachers of teachers⟩*.

I invite (and) fulfil (the sacrifice for) the prosperity of pious ones and of women having a
community of men,
and the good life-giving (element) of the years,
and the well-joined (and) increasing prosperity powerful (one),
and Victory given by Hormmijda,
and the Attack with (his) foregoing practice <the *iajda* Baharāma>.

Y 1.7

ñiuuaēḍaiiemi haṇkārāiemi ušahināi ašaōne ašahe raθβε
ñiuuaēḍaiiemi haṇkārāiemi bərəjiiāi
nmāñiiāica ašaōne ašahe raθβε
ñiuuaēḍaiiemi haṇkārāiemi sraōšahe ašiehe ašiuuatō vərəθrājanō frādaṭ.gaēḍahe
rašnaōš razištahe
arštātasca frādaṭ.gaēḍaiiā varədaṭ.gaēḍaiiā

I announce, I bring to perfection (the sacrifice) for the righteous dawn-time of Order.

I announce, I bring to perfection (the sacrifice) for the righteous esteem-
and house-time of Order.

I announce, I bring to perfection (the sacrifice) of Sraōša the rewarding, rich in rewards, victori-
ous (and) who prospers the living beings,
of Justice, the most upright
and of Rectitude who prospers the living beings (and) increases the living beings.

SY 1.7

nimaṇtrayāmi saṃpūrṇayāmi +uśahina-nāmnīṇ <+aparārddharātrasaṃdhyām>
punṇyātmanīṇ punṇyagurvīṇ
nimaṇtrayāmi saṃpūrṇayāmi +bereji-nāmnīṇ ca <yā samaṇ +uśahina-saṃdhyāyāḥ
samakāryiṇī
yā ca saṃcayān dhānyānām pravarddhayati
yā manuṣyeṣu madhye satkāryiṇī ye nagaranyāyānām adhiṣṭātārah>
māna-nāmnīṇ ca punṇyātmanīṇ punṇyagurvīṇ <yā manuṣyeṣu +grhāṇtarvartīṣu madhye
satkāryiṇī>
nimaṇtrayāmi saṃpūrṇayāmi śrośaṇ punṇyātmānaṇ bhaktiśīlaṇ vijayinaṇ vṛddhidaṇ
bhūsaṃbhūteḥ <śrośaṇ ādeśapatiṇ>
raśnaṇ śuddhaṇ <raśnaḥ satyapatiḥ>
āstādaṇ ca vṛddhidaṇ bhūsaṃbhūteḥ puṣṭidaṇ bhūsaṃbhūteḥ

I invite (and) fulfil (the sacrifice for) the virtuous (and) good time Uśahina <time of the latter half of the night>.

I invite (and) fulfil (the sacrifice for) the virtuous (and) good time Bereji <which (is) associated together with the Uśahina-time

and increases the gatherings of grains,

deserving honour among men, who will depend upon the laws of the city>,

and Māna <deserving honour among men inhabiting the house>.

I invite (and) fulfil (the sacrifice for) the virtuous Śrośa, having the nature of distribution, victorious, giving prosperity to the increase of the world <Śrośa lord of the rule>,

the pure Raśna <Raśna lord of truth>

and Āstāda giving prosperity to the increase of the world (and) causing prosperity to the increase of the world.

Y 1.8

*ñiuuaēḍaiiemi haṅkārāiemi māhiiaēibiū aśahe ratubiū aṇtarāmāñhāi aśaōne aśahe raθβε
ñiuuaēḍaiiemi haṅkārāiemi pərənō.māñhāi viśaptaθāica aśaōne aśahe raθβε*

I announce, I bring to perfection (the sacrifice) for the monthly times of Order, for the new moon, the righteous time of Order.

I announce, I bring to perfection (the sacrifice) for the full moon and for the in-between-the-seventh (day) righteous time of Order.

SY 1.8

*nimaṇtrayāmi saṇpūrṇayāmi māsān puṇyagurūn aṇtarācaṇdraṇ puṇyātmakaṇ puṇyaguruṇ
<paṇcakasya yaḥ ādyasya uttamasya>*

*nimaṇtrayāmi saṇpūrṇayāmi saṇpūrṇacaṇdraṇ viśaptathēṇ ca puṇyātmakaṇ puṇyaguruṇ
<paṇcakasya yaḥ dvitīyasya uttamasya paṇcakasya yaḥ tṛtīyasya uttamasya>*

I invite (and) fulfil (the sacrifice for) the good times belonging to the month, the virtuous (and) good time of the Moon in the Middle

<being the best first of the pentad>.

I invite (and) fulfil (the sacrifice for) the virtuous (and) good time of the Full Moon and of the Seventh (Day) Apart

<being the best second of the pentad (and) being the best third of the pentad>.

Y 1.9

*níuuuāēdaiemi haṇkārāiemi yāiriiaēibiiō ašahe ratubiiō
 maiḍiioīzarəmaiīai ašaōne ašahe raθβe
 níuuuāēdaiemi haṇkārāiemi maiḍiioīšəmai ašaōne ašahe raθβe
 níuuuāēdaiemi haṇkārāiemi paitiśhahiiāi ašaōne ašahe raθβe
 níuuuāēdaiemi haṇkārāiemi aiiāθrimāi
 fraōuruuāēštrimāi
 varšniharštāica
 ašaōne ašahe raθβe
 níuuuāēdaiemi haṇkārāiemi maiḍiioīriiāi ašaōne ašahe raθβe
 níuuuāēdaiemi haṇkārāiemi hamaspaθmaēdaiīai ašaōne ašahe raθβe
 níuuuāēdaiemi haṇkārāiemi sarədaēibiiō ašahe ratubiiō*

I announce, I bring to perfection (the sacrifice) for the annual times of Order,
for the righteous mid-spring time of Order.

I announce, I bring to perfection (the sacrifice) for the righteous mid-summer time of Order.

I announce, I bring to perfection (the sacrifice) for the of righteous corn-bearing time of Order.

I announce, I bring to perfection (the sacrifice) for the righteous home-coming time of Order
characterised by the return (of cattle)

and the release of rams.

I announce, I bring to perfection (the sacrifice) for the righteous mid-year time of Order.

I announce, I bring to perfection (the sacrifice) for the righteous mid-time of the (sun's) summer
path of Order.

I announce, I bring to perfection (the sacrifice) for the times of Order belonging to the (entire)
year.

SY 1.9

*nimaṇtrayāmi saṃpūrṇayāmi gahaṃbārān puṇyagurūn <gahaṃbārān iti samayasamuccayān
 sṛṣṭināṃ ghaṭanakālān>
 maidiojarama-nāmānaṃ puṇyātmakaṃ puṇyagurum <ākāśasya ghaṭanakālāṃ>
 nimaṇtrayāmi saṃpūrṇayāmi maidiośama-nāmānaṃ puṇyātmakaṃ puṇyagurum <jalānāṃ
 sṛjanakālāṃ>
 nimaṇtrayāmi saṃpūrṇayāmi paitiśahahem nāmānaṃ puṇyātmakaṃ puṇyagurum <prṭhivīyāḥ
 ghaṭanakālāṃ>
 nimaṇtrayāmi saṃpūrṇayāmi aiāthrima-nāmānaṃ <vanaspatināṃ ghaṭanakālāṃ>
 adhaḥparivarttita° <°uṣṇakālāgamināṃ>
 vīryanikṣepanaṃ ca <kila aśvādipaśūnāṃ vīryanikṣepaḥ tan madhye āyāti>*

puṇyātmakaṃ puṇyagurum

*nimaṇtrayāmi saṃpūrṇayāmi +maidīarima-nāmānaṃ puṇyātmakaṃ puṇyagurum <gavāṃ
paśūnāṃ sṛjanakālaṃ>*

*nimaṇtrayāmi saṃpūrṇayāmi hamaspathamaedaem nāmānaṃ puṇyātmakaṃ puṇyagurum
<manuṣyāṇāṃ daśajātīnāṃ sarvvāsāṃ ca sṛṣṭīnāṃ sṛjanakālaṃ
hamaspathamaedaematā sarvvasainyadātīḥ>*

nimaṇtrayāmi saṃpūrṇayāmi saṃvatsarān puṇyagurūn

I invite (and) fulfil (the sacrifice for) the good times belonging to the *gahaṃbara* <‘*gahaṃbara*’ means the coming together and aggregation of the times of motion of the creations>, the virtuous (and) good time Maidīojarama <time of motion of the atmosphere>.

I invite (and) fulfil (the sacrifice for) the virtuous (and) good time Maidīoisama <time of generation of the waters>.

I invite (and) fulfil (the sacrifice for) the virtuous (and) good time Paitīśaha <time of motion of the earth>.

I invite (and) fulfil (the sacrifice for) the virtuous (and) good time Aiāthrima <time of motion of the plants>,

of coming down (of the cattle) <coming during the hot season>

and of abandoning the manliness <that is, abandoning the manliness of the animals like horses etc.; it comes in the middle (of the year)>.

I invite (and) fulfil (the sacrifice for) the virtuous (and) good time Maidīarima <time of generation of cows and cattle>.

I invite (and) fulfil (the sacrifice for) the virtuous (and) good time Hamaspathamaeda <time of generation of the ten classes of men and all the creations; the Hamaspathamaeda-ness (is) the giving of all the armies>.

I invite (and) fulfil (the sacrifice for) the good times belonging to the year.

Y 1.10

ñiuuaēḍaiiemi haṅkāraiemi vīspaēibiū aēibiū ratubiū

yōi haṅti aṣahe ratauuō θraiasca θrisq̄sca nazdišta pairiš.hāuuanaiū

yōi haṅti aṣahe yaṭ vahištahe mazdō.frasāsta

zaraθuštrō.fraōxta

I announce, I bring to perfection (the sacrifice) for all these times

which are the thirty-three times of Order, the closest arranged around the pressing(-time),

which belong to Best Order, taught by Mazdā,

proclaimed by Zaraθuštra.

SY 1.10

*nimaṇtrayāmi saṃpūrṇayāmi samagrān tān gurūn
 ye saṃti punyaguravaḥ trayaś ca triṃśac ca nikaṭāḥ parivarttulaṃ ⁺hāūana-saṃdhyāyāḥ
 ye saṃti punyasya yat ⁺utkṛṣṭataraṃ hormmijdena ⁺śikṣāpitāḥ <jarathuśtrāya>
 jarathuśtreṇa ca proktāḥ <aṃtar asmin jagati>*

I invite (and) fulfil (the sacrifice for) all these times,
 which are the thirty-three good times, near around the Hāūana time,
 which are the More Excellent (!) Good taught by Hormmijda <to Jarathuśtra>
 and proclaimed by Jarathuśtra <in this world>.

Y 1.11

*ñiuuaēḍaiiemi haṅkāraiemi ahuraēibiia miθraēibiia bərəzaṇbiia aiθiiejaṇhaēibiia aṣauuanaēibiia
 stārəmca spəṇtō.maiñiiauuanaṃ dāmanṃ
 tištriieheca stārō raēuuatō x^{ar}ənaṇ^{hat}ō
 māṇhaheca gaōciθrahe huuarəca xšaētahe auruuat.aspahe dōiθrahe ahurahe mazdā
 miθrahe daxiiunṃ daṇhupatōiš
 ñiuuaēḍaiiemi haṅkāraiemi (date, dedication of day)*

rōz guftan

ñiuuaēḍaiiemi haṅkāraiemi (date, dedication of month)

māh guftan

I announce, I bring to perfection (the sacrifice) for Ahura and Miθra, the two lofty ones, unendangered, righteous.

And of the stars, the creations belonging to the Life-giving Force,
 and of the star Tištriia, rich, endowed with Glory,
 and of the moon that holds the seed of cattle, and of the radiant sun with swift horses, the eye
 of Ahura Mazdā,
 (and) of Miθra, the chief of the lands.

I announce, I bring to perfection (the sacrifice) for (mention of the month)

Say the day

I announce, I celebrate (the sacrifice) for (mention of the month)

Say the month

SY 1.11

*nimaṇtrayāmi saṃpūrṇayāmi svāminam mihiram mahattaram anaśvaram punyātmānam
 tārās ca +spanāmanīosṛṣṭīḥ <hormmijdena sṛṣṭāḥ>
 tistaram tārakam ca śuddhimantaṃ śrīmaṇtaṃ <vr̥ṣṭinakṣatram>
 caṇdraṃ ca paśubījaṃ sūryam ca +tejasvinam vegavadaśvam locane ca svāmino mahājñāninaḥ
 mihiram ca grāmāṇām rājānam <ṛte amiśāspiṇtebhyaḥ asau mahattaraḥ upari grāmāṇām
 ihalokinām rājā>
 nimaṇtrayāmi +saṃpūrṇayāmi (date, dedication of day)*

dinādhipatiṃ

nimaṇtrayāmi +saṃpūrṇayāmi (date, dedication of month)

māsādhipatiṃ

I invite (and) fulfil (the sacrifice for) the Lord Mihira, greater, imperishable, virtuous,
 and the stars (which are) Spanāmanīo's creation <created by Hormmijda>,
 and the star Tistara, pure (and) glorious <the star of rain>,
 and the moon (holding) the seed of the cattle, and the radiant sun having swift horses and
 (which is) the eye of the Lord of Great Wisdom,
 and Mihira, the chief of the villages <besides the Amiśāspiṇtas, that greater (one is) the chief
 of the villages belonging to this world>.

I invite (and) fulfil (the sacrifice for) (*mention of the day*).

Lord of the day

I invite (and) fulfil (the sacrifice for) (*mention of the month*).

Lord of the month

Y 1.12

*ñiuuaēdaiiemi haṇkāraiemi tauua āθrō ahurahe mazdā puθra maṭ vīspaēibiiō ātərəbiiō
 ñiuuaēdaiiemi haṇkāraiemi aiβiiō vaṇ^hhibiiō
 vīspanqmca apqm mazdaδātanqm
 vīspanqmca uruuaranqm mazdaδātanqm*

I announce, I bring to perfection (the sacrifice) of you, the fire, O son of Ahura Mazdā, with all
 the fires.

I announce, I bring to perfection (the sacrifice) for the good waters,

and all the waters created by Mazdā,
and all the plants created by Mazdā.

SY 1.12

*nimaṇtrayāmi saṃpūrṇayāmi tvāṃ agne svāmīno mahājñāninaḥ putra samaṇ samagrāiḥ
agnibhiḥ
nimaṇtrayāmi saṃpūrṇayāmi udakaṃ uttamatarāṃ <nāmāṇkitāṃ tat yat +aṇtarvanaspateḥ>
samagrās ca apaḥ majdadattāḥ <ekahelayaiva>
samagrāṃś ca vanaspatīn majdadattān*

I invite (and) fulfil (the sacrifice for) you, O fire, son of the Lord of Great Wisdom, together with
all the fires.
I invite (and) fulfil (the sacrifice for) the more excellent (!) water <namely, which (comes) from
among the plant>,
and all the waters given by Majda <really at once>,
and all the plants given by Majda.

Y 1.13

*ñiuuaēdaiemi haṅkārāiemi maθrahe spəṇtahe ašaōnō vərəziiaṇ"hahe
dātahe vīdaēuuahē dātahe zaraθuštrōiš
darəyāiā upaiianaiā
daēnaiā vanhuiā māzdaiiasnōiš*

I announce, I bring to perfection (the sacrifice) of the life-giving mantra, the righteous, of
energetic vital force,
of the law for expelling the demons, of the Zaraθuštrian law,
of the long tradition,
of the good Vision of a person who sacrifices to Mazdā.

SY 1.13

*nimaṇtrayāmi saṃpūrṇayāmi māṇthrīm +vāṇīm gurvīm puṇyātmanīm svāmikāmāṃ
<kila kāmāṃ yat manasā sahasvāmināḥ tulyaṃ karoti>
nyāyaṃ +vibhinnadevaṃ nyāyaṃ jarathuštrīyaṃ <nirmmalatarāṃ>
dīrghāṃ uparipravṛttiṃ <+śikṣāṃ adṛśyarūpiṇīm>
dīnīm ca uttamāṃ ca mājdaiasnīm <ekahelayaiva>*

I invite (and) fulfil (the sacrifice for) the venerable māṁthrī-sound, virtuous, enjoyment of the Lord

⟨that is, it makes the desire with the mind equal to (the one) in the company of the Lord⟩,
the law destroying the Devas, the law belonging to Jarathuśtra ⟨purser⟩,
the long foregoing practice ⟨the instruction having an invisible form⟩,
and the best *dīni mājdaiasnī* ⟨really at once⟩.

Y 1.14

ñiuuaēḍaiiemi haṇkārāiemi garōiš uši.darənahe mazdaḍātahe aša.xʷāθrahe
vīspaēšqmca gairinqm aša.xʷāθranqm pouru.xʷāθranqm mazdaḍātanqm
kāuuaiieheca xʷarənaṇhō mazdaḍātahe axʷarətaheca xʷarənaṇhō mazdaḍātahe
ñiuuaēḍaiiemi haṇkārāiemi ašōiš vaṇhuiiā
cistōiš vaṇhuiiā arəθā vaṇhuiiā rasqstātō vaṇhuiiā
xʷarənaṇhō sauuaṇhō mazdaḍātahe

I announce, I bring to perfection (the sacrifice) of the mountain Uši.darəna created by Mazdā,
that provides the well-being of Order,
and of all the mountains that provide the well-being of Order, offering much well-being, created
by Mazdā,
and of the Glory belonging to the rulers of the Kauui-dynasty, created by Mazdā, and of the
unseized Glory created by Mazdā.

I announce, I bring to perfection (the sacrifice) of good Reward,
of good Insight, of good Energy, of good Uprightness,
of the Glory (and) Strength created by Mazdā.

SY 1.14

nimaṇtrayāmi saṁpūrṇayāmi giram hośadāstāram majdadattam puṇyaśubham ⟨*sa giriḥ yaś*
caitanyaṁ manuṣyāṇām schāne dadhāti rakṣati ca⟩
samagrāṁś ca girin puṇyaśubhān saṁpūrṇaśubhān majdadattān
rājñāṁ ca śrīyaṁ majdadattām ⁺*agrhitām śrīyaṁ ca majdadattām*
⟨*śrīr yā ācāryair adhivāsini satkāryeṇa sadvyavasāyena ca svīyā śakyate karttum*⟩
nimaṇtrayāmi saṁpūrṇayāmi arśisavaṁgha- ⟨*lakṣmīṁ uttamām uttamatā ca asyā*
iyaṁ yat uttamānām lakṣmyāḥ rakṣām sāhāyyaṁ ca karoti
sarvve ⁺*pi ye lakṣmīṁ svādhīnatayā hormmijasya lābhena ca uttamānām dadhate*
teṣām vipakṣān dūre dadhāti⟩
⁺*nirvāṇajñānaṁ ca uttamaṁ cakram uttamaṁ* ⁺*cakraschitiṁ ca uttamām*
śrīyaṁ lābham ca majdadattam

I invite (and) fulfil (the sacrifice for) the mountain Hośadāstāra given by Majda, prosperous in righteousness <the mountain which sets and preserves the consciousness in a place of men>, and all the mountains, prosperous in righteousness, fully prosperous, given by Majda, and the glory of the kings, given by Majda, and the unseized glory given by Majda <the glory inhabiting with the teachers; (one) is able to do (his) own (path) with the merit of honour and determination towards the truth>.

I invite (and) fulfil (the sacrifice for) Arśisavaṃgha <the best fortune and its excellence; it (is) what makes the protection and help of the fortune of the best (ones); and also, all those who set the fortune of the best (ones) through independence (and) the gain of Hormmijda, (Arśisavaṃgha) sets the enemies far from them>, the best knowledge of the extinction, the best wheel and the best (one) standing on the wheel, the glory and gain given by Majda.

Y 1.15

*ñiuuaēdaiemi haṇkāraiemi dahmaiā vaṇhuiā āfritōiš
dahmaheca narš ašaōnō
uyraheca taxmahe dāmōiš upamanahe yazatahe*

I announce, I bring to perfection (the sacrifice) of the good Dahmā Āfriti, and of the pious, righteous man, and of the strong brave Dāmōiš Upamana, the sacred being.

SY 1.15

*nimaṇtrayāmi saṃpūrṇayāmi uttamānāṃ uttamaṇ +āśīrvvādaṃ
uttamaṇ ca naraṇ muktātmanāṃ
baliṣṭaṇ ca dṛḍhaṇ ca utkṛṣṭataṃ ca manasā +iajdaṇ <śāpaṇ ity arthaḥ
uttamānāṃ āśīr dvidhā ekā ca manasā ekā ca vacasā
āśīs ca vacasā baliṣṭatarā +śāpaś +ca manasā baliṣṭatarah
uttamānāṃ āśīḥ sakalāsu rātriṣu trīn vārān
samagre +pi bhuvane sṛṣṭimati rakṣayā uparipracarati
lakṣmīṇ ca yāṇ sadācāratayā arjjayaṇti
tasyāḥ rakṣakā uttamānām āśīḥ>*

I invite (and) fulfil (the sacrifice for) the best Benediction among the best (ones) and the best pious man, and the most powerful, strong *iajda* Most Excellent (!) in the Mind <curse, such is the meaning;

the twofold blessing of the best (ones), one in the mind and one in the speech;
 the blessing in the speech is the most powerful and the curse in the mind is the most powerful;
 the blessing of the best (ones) repeatedly proceed towards the three moments in the divisible
 nights,
 (and) also the entire world engaged in the work of creation through protection;
 and (they) obtain, through the fact of having a virtuous conduct, that fortune,
 of which the blessing of the best (ones) (is) protecting>.

Y 1.16

*ńiuuaēḍaiiemi haṇkāraiemi āṇhqm asaṇhqmca šōiḍranqmca
 gaōiiaōitinqmca maēḍananqmca auuō.xʷarənanqmca
 apqmca zəmqmca uruuaranqmca
 aṇhāasca zəmqm auuaṇheca ašnō
 vātaheca ašaōnō
 strqm māṇhō hūrō
 anayranqm raōcaṇhqm xʷaḍātanqm
 vīspanqmca spəṇtahe maiṇiiāuš dāmanqm ašaōnqm ašaōninqmca ašahe raḍḍqm*

I announce, I bring to perfection (the sacrifice) of these regions, of dwellings,
 of cattle-pastures, of homes and of mangers,
 of water, of earth, of plants,
 of this earth and of that sky,
 of the righteous wind,
 of the stars, moon, sun,
 self-governing Endless Lights,
 of all creatures of Life-giving Force, the righteous male and female ones, the times of Order.

SY 1.16

*nimaṇtrayāmi saṃpūrṇayāmi imāni schānāni deśāṃś ca
 aranyāni ca maṇdirāni ca gavāṇ vasatīś ca
 apaś ca bhuvaś ca vanaspatīṃś ca
 enāṇ ca bhūmiṇ taṇ ca ākāśaṇ
 vātaṇ ca puṇyātmānaṇ
 tārāś ca caṇdrasūryaṇ ca
 anaṇtāni tejāṃsi svayaṇ dattāni <svayaṇ dātīś ca iyaṇ yat ātmānaṇ +ātmanā śakyate karttum>
 samagrāś ca spanāmainīosṛṣṭīḥ puṇyātmānaḥ puṇyātmanīḥ puṇyagurvīṇ*

I invite (and) fulfil (the sacrifice for) these places, countries,
distant lands, dwellings, dwellings of cows,
the waters, (the parts of) the earth, the plants,
this earth and that atmosphere,
the virtuous wind,
the stars, the moon and the sun,
self-granting endless lights <self-giving and this, which is able to do (it) to the self through the
self>,
all Spanāmainīo's creations, the virtuous male and female ones, the good times.

Y 1.17

*ñiuuaēḍaiiemi haṅkārāiemi raθβō bərəzatō yō ašahe raθβqm aiiaranqmca asñiiānqmca
māhiianqmca yāiriianqmca sarəḍanqmca
yōi hənti ašahe ratauuō hāuuanōiš raθβō*

I announce, I bring to perfection (the sacrifice) of the lofty time of Order, (the sacrifice) of the
(entire) day-, daily, monthly, annual and (entire) year-times,
which are the times of Order, of the pressing-time.

SY 1.17

*nimaṇtrayāmi saṇpūrṇayāmi guruṇ mahattaraṇ yaṇ puṇyasya gurūṇāṇ ca saṇdhyānāṇ ca
dinānāṇ ca māsānāṇ ca gahaṇbārāṇāṇ ca saṇvatsarāṇāṇ ca
ye saṇti puṇyagurutāyāṇ hāūana-gurutayā*

I invite (and) fulfil (the sacrifice for) the greater time, which (is) of the righteousness of times,
and times (of the day), (entire) days, months, *gahaṇbaras* and years,
which are at the good timing, at the Hāūana timing.

Y 1.18

*ñiuuaēḍaiiemi haṅkārāiemi ašāunqm frauuašinqm uyranqm aiβiθūranqm
paōiriio.ṭkaēšanqm frauuašinqm
nabānazdištanqm frauuašinqm
hauuahe urunō frauuašē*

I announce, I bring to perfection (the sacrifice) of the strong, unshaken Choices of the righteous
(men and women),

(and) of the Choices of the first teachers,
 (and) of the Choices of the next-of-kin,
 for the choice of one's own soul.

SY 1.18

*nimaṇtrayāmi saṃpūrṇayāmi muktātmanāṃ vṛddhīḥ baliṣṭānāṃ +adhikaśaktīnām
 pūrvanyāyavatāṃ ca vṛddhīḥ
 navānvayanikaṭānāṃ ca vṛddhīḥ
 nijātmanaś ca vṛddhīṃ*

I invite (and) fulfil (the sacrifice for) the prosperity (pl.) of the pious ones, the most powerful
 (and) endowed with superior power,
 and the prosperity (pl.) of the previous ones behaving properly,
 and the prosperity (pl.) of (the ones) in the proximity for the new succession,
 and the prosperity (pl.) of the innate self.

Y 1.19

*ñiuuaēḍaiiemi haṅkārāiemi vīspaēibiiō aṣahe ratubiiō
 ñiuuaēḍaiiemi haṅkārāiemi vīspaēibiiō vaṇhuḍābiiō yazataēibiiō maiñiiaōibiiāscā
 gaēḍiiaēibiiāscā
 yōi haṅti yesñiīāca vahmiiāca aṣāt haca yaṭ vahištāt*

I announce, I bring to perfection (the sacrifice) for all the times of Order.
 I announce, I bring to perfection (the sacrifice) for all the spiritual and material sacred beings,
 who provide good (things),
 who are worthy of sacrifice and prayer according to Best Order.

SY 1.19

*nimaṇtrayāmi saṃpūrṇayāmi samagrān puṇyagurūn
 nimaṇtrayāmi saṃpūrṇayāmi samagrān uttamadānān iajdān paralokacārīṇaḥ pṛthvīcarān
 ye saṃti +ārādhanīyās +ca +namaskaraṇīyās +ca puṇyāt utkr̥ṣṭatarāt*

I invite (and) fulfil (the sacrifice for) all the good times.
 I invite (and) fulfil (the sacrifice for) all the best proving *iajdas* living in the other world (and)
 moving on earth,
 who are worthy of worship and adoration from the More Excellent (!) Good.

Y 1.20

hāuuane ašāum ašahe ratuuō
sāuuanyhe ašāum ašahe ratuuō
rapiθβina ašāum ašahe ratuuō
uzaiieirina ašāum ašahe ratuuō
aiβisrūθrima aibigaiia ašāum ašahe ratuuō
uśahina ašāum ašahe ratuuō

O righteous pressing-time of Order!

O righteous morning-time of Order!

O righteous midday-time of Order!

O righteous afternoon-time of Order!

O righteous singing-time of Order, characterised by attentive listening!

O righteous dawn-time of Order!

SY 1.20

hāūana-nāmni <prātaḥsaṃdhye> puṇyātmani puṇyagurvvi
⁺sāūaṃgha-nāmni <hāūana-samakāryiṇi> puṇyātmani puṇyagurvvi
⁺rapīthvina-nāmni <madhyāhnaḥ saṃdhye> puṇyātmani puṇyagurvvi
ujaierina-nāmni <⁺aparāhnaḥ saṃdhye> puṇyātmani puṇyagurvvi
⁺aiviśruthrima-aibigaia-ca-nāmni <pūrvārdharātrasaṃdhye> puṇyātmani puṇyagurvvi
uśahina-nāmni <aparārdharātrasaṃdhye> puṇyātmani puṇyagurvvi

O virtuous (and) good time Hāūana <time of early morning>!

O virtuous (and) good time Sāūaṃgha <associate of Hāūana>!

O virtuous (and) good time Rapīthvina <time of mid-day>!

O virtuous (and) good time Ujaierina <time of later-day>!

O virtuous (and) good time Aiviśruthrima and Aibigaia <time of the first half of the night>!

O virtuous (and) good time Uśahina <time of the latter half of the night>!

Y 1.21

yezi θβā diduuaēša
yezi manayha yezi vacayha yezi śiaōθna
yezi zaōša yezi azaōša
ā tē aṃhē fracā stuiē
nī tē vaēḍaiiemī

yezi tē aṣhē auuā.urūraōḍa
yaṭ yasnaheca vahmaheca

If I have been hostile to you,
 if by thought, if by word, if by deed,
 if wittingly, if unwittingly,
 I sing praise for you
 and I announce to you from this (part),
 if I have omitted for you from this (part)
 which (belongs to) the sacrifice and to the prayer.

SY 1.21

yadi tvām babādhe
yadi manasā yadi vacasā yadi ca karmmaṇā
yadi nirīkṣaṇena yadi ca anirīkṣaṇena <pramādena>
sa tvām tena prakṣṭam staumi
nītāntam tvām nimantrayāmi
<kila tulyam dviguṇatarām punaḥ karomi>
yadi te tena pratyaskhalayam
yām ijisniṃ ca namaskṛtiṃ ca

If I harassed you,
 if with mind, with speech, and with action,
 if with observation or without observation <with negligence>
 that, through which I pray you forth,
 I strongly invite you to it
 <that is, I do again in the same way the more twofold (!) (action of praying and inviting)>.
 If I defied you by that,
 (here is) this *ijisni* and adoration.

Y 1.22

ratauuō vīspe mazišta aṣāum aṣahe ratauuō
yezi vō diduuaēša
yezi mananḥa yezi vacanḥa yezi śīiaōḥna
yezi zaōša yezi azaōša
ā vō aṣhē fracā stuiē
nī vō vaēḍaiiemi

*yezi vō aṣhē auuā.urūraōda
yaṭ yasnaheca vahmaheca*

O (you) all greatest times, righteous one, times of Order!
If I have been hostile to you,
if by thought, if by word, if by deed,
if wittingly, if unwittingly,
I sing praise for you
and I announce to you from this (part),
if I have omitted for you from this (part)
which (belongs to) the sacrifice and to the prayer.

SY 1.22

*guravaḥ sarvve mahattarāḥ puṇyātmānaḥ puṇyaguravaḥ <sambodhane>
yadi yuṣmān babādhe
yadi manasā yadi vacasā yadi ca karmmaṇā
yadi nirīkṣaṇena yadi ca anirīkṣaṇena <pramādena>
tat yuṣmān tena prakṛṣṭaṇ staumi
nitāṇtaṇ vo nimaṇtrayāmi
<kila vo dviguṇatarāṇ punaḥ karomi>
yadi vas tena pratyaskhalayaṇ
yāṇ iḡisniṇ ca namaskṛtiṇ ca*

The times, all greater, virtuous (and) good times <in vocative>,
if I harassed you (pl.),
if with mind, with speech, and with action,
if with observation or without observation <with negligence>
that, through which I pray you (pl.) forth,
I strongly invite you (pl.) to it
<that is, I do again the more twofold (!) (action of praying and inviting) for you (pl.)>.
If I defied you (pl.) by that,
(here is) this *iḡisni* and adoration.

Y 1.23

*frauuarāne mazdaiiasnō zaraθuštriš vīdaēuuō ahura.ṭkaēšō
hāuuanāe aṣaōne aṣahe raθβe
yasnāica vahmāica xšnaōθrāica frasastaiiaēca*

sāuuuayhāe

vīsiīāica ašaōne ašahe raθβe

yasnāica vahmāica xšnaōθrāica frasastaiiaēca

raθβam aiīaranamca asniīanamca māhiīanamca yāiriīanamca sarādanamca

yasnāica vahmāica xšnaōθrāica frasastaiiaēca

I choose (to be one) whose sacrifice is to Mazdā, (to be one) who belongs to Zaraθuštra, (to be one) who expells the demons, (to be one) who follows the teachings of the Lord.

For the righteous pressing time of Order

for sacrifice, prayer, gratification and praise.

For the righteous morning-

and clan-time of Order

for sacrifice, prayer, gratification and the praise.

For sacrifice, prayer, gratification and praise

of the (entire) day-, daily, monthly, annual, and (entire) year-times.

SY 1.23

prabravīmi mājdaiasnī +jarathuštrīyām +vibhinnadevām hormmijdasya nyāyavatīm

⟨*kila madhye pāpakarmmiñā +bravīmi*⟩

hāūana-nāmnyāh ⟨prātaḥsaṃdhyāyāh⟩ puṇyātmakāyāh puṇyagurvvyāh

ārādhanāya namaskarañāya mānanāya prakāśanāya

sāūamgha-nāmnyās ca ⟨yā samañ +hāūana-saṃdhyāyāh samakāryiñī

yā ca yūthāni gavāñ pravarddhayati⟩

vīsi-nāmnyās ca puṇyātmakāyāh puṇyagurvvyāh ⟨yā manuṣyeṣu moivadeṣu madhye satkāryiñī⟩

ārādhanāya namaskarañāya mānanāya prakāśanāya

gurūñāñ saṃdhyānāñ ca dinānāñ ca māsānāñ ca gahaṃbārāñāñ ca saṃvatsarāñāñ ca

ārādhanāya namaskarañāya mānanāya prakāśanāya

I proclaim the *mājdaiasnī* of Jarathuštra, destroying the Devas, behaving according to the rule of Hormmijda ⟨that is, I speak in the middle of the wicked ones⟩,

of the virtuous (and) good time Hāūana ⟨time of early morning⟩

for the worship, the adoration, the honour (and) the illumination;

and of the virtuous (and) good time Sāūamgha ⟨which (is) associated together with the Hāūana-time

and increases the herds of cows⟩,

and of Vīsi ⟨deserving honour among men (and) *moivads*⟩,

for the worship, the adoration, the honour (and) the illumination;

of the good times, and times (of the day), (entire) days, months, *gahaṃbaras* and years,

for the worship, the adoration, the honour (and) the illumination.

Yasna 2

Y 2.1

zaōθra āiiese yešti
barəsma āiiese yešti
barəsma āiiese yešti
zaōθra āiiese yešti
zaōθra haḍa.barəsma āiiese yešti
barəsma haḍa.zaōθra āiiese yešti
ahmīia zaōθre imaṭ barəsma āiiese yešti
ana barəsmana imqṃ zaōθraqṃ āiiese yešti
haḍa.zaōθrəm imaṭ barəsma āiiese yešti

ēn gyāg barsom be ō ī māhrūg nihādan

imaṭ barəsma haḍa.zaōθrəm haḍa.aiβiiāṇhanəm aṣaiia frastarətəm āiiese yešti

I ritually bring here the libation.

I ritually bring here the bundle.

I ritually bring here the bundle.

I ritually bring here the libation.

I ritually bring here the libation with the bundle.

I ritually bring here the bundle with the libation.

At this libation I ritually bring here this bundle.

Together with this bundle I ritually bring here this libation.

I ritually bring here this bundle together with the libation.

At this point, place the bundle on the moon-shaped stand

I ritually bring here this bundle orderly spread out, together with the libation, together with the girdle.

SY 2.1

prāṇaṃ samīhe ijsnau
baresmanaṃ samīhe ijsnau
baresmanaṃ samīhe ijsnau

prāṇaṃ samīhe ijisnau
prāṇaṃ samaṃ baresmanena samīhe ijisnau
baresmanaṃ samaṃ prāṇena samīhe ijisnau
enaṃ prāṇaṃ enaṃ ca baresmanaṃ samīhe ijisnau
taṃ baresmanaṃ enaṃ ca prāṇaṃ samīhe ijisnau
samaṃ prāṇena enaṃ baresmanaṃ samīhe ijisnau
enaṃ baresmanaṃ samaṃ prāṇena samaṃ aiviamghanena puṇyena parigrathitaṃ samīhe
ijisnau

I wish in the *ijisni* for the vigour.

I wish in the *ijisni* for the *baresmana*.

I wish in the *ijisni* for the *baresmana*.

I wish in the *ijisni* for the vigour.

I wish in the *ijisni* for the vigour together with the *baresmana*.

I wish in the *ijisni* for the *baresmana* together with the vigour.

I wish in the *ijisni* for this vigour and this *baresmana*.

I wish in the *ijisni* for that *baresmana* and this vigour.

I wish in the *ijisni* for this *baresmana* together with the vigour.

I wish in the *ijisni* for this *baresmana* completely tied up with righteousness together with the vigour and together with the *aiviamghana*.

Y 2.2

ahmiia zaōθre barəsmanaēca ahurəm mazdąm ašauuanəm ašahe ratūm āiiese yešti
aməšā spəntā huxšaθrā huδāñhō āiiese yešti

At this libation and bundle I ritually bring here Ahura Mazdā, the righteous, the time of Order.

I ritually bring here the Life-giving Immortals, of good rule, well-providing.

SY 2.2

anena prāṇena baresmanena ca svāminaṃ mahājñāninaṃ puṇyātmānaṃ puṇyaguruṃ samīhe
ijisnau
amarān gurūn surājānaḥ sudāninaḥ samīhe ijisnau

With this vigour and the *baresmana*, I wish in the *ijisni* for the virtuous Lord of Great Wisdom, the good time.

I wish in the *ijisni* for the Immortal Venerable Ones, being good chiefs (and) generous.

Y 2.3

ahmīia zaōθre barəsmanaēca asñīia ašauuana ašahe ratauuō āiiese yešti
hāuuanīm ašauuanəm ašahe ratūm āiiese yešti
sāuuaṇhaēm
vīsīmca
ašauuanəm ašahe ratūm āiiese yešti
ahmīia zaōθre barəsmanaēca miθrəm vouru.gaōīiaōitīm hazayra.gaōšəm baēuuarə.cašmanəm
aōxtō.nāmanəm yazatəm āiiese yešti
rāma x^vāstrəm āiiese yešti

At this libation and bundle I ritually bring here the righteous daily times of Order.

I ritually bring here the righteous pressing-time of Order.

I ritually bring here the righteous morning-
and clan-time of Order.

At this libation and bundle I ritually bring here Miθra of wide cattle-pastures, who has a
thousand ears (and) a myriad eyes, the sacred being whose name is uttered.

I ritually bring here Peace providing good pasture.

SY 2.3

anena prāṇena baresmanena ca ahnaḥ puṇyātmanaḥ puṇyagurūn samīhe ijisnau
⁺hāūana-nāmnīm <prātaḥsaṁdhyāṇ> puṇyātmanīm puṇyagurvīm samīhe ijisnau
sāuamgha-nāmnīm ca <yā samaṇ ⁺hāūana-saṁdhyāyāḥ samakāryīṇī
yā ca yūthāni gavāṇ pravarddhayati>
vīsi-nāmnīm ca <yā manuṣyeṣu moivadeṣu madhye satkāryīṇī>
puṇyātmanīm puṇyagurvīm samīhe ijisnau
anena prāṇena baresmanena ca mihiraṇ ⁺nivāsītāranyaṇ sahasrakarṇṇaṇ daśasahasralocanaṇ
uktanāmānaṇ iajdaṇ samīhe ijisnau <kila nāma anayā dīnyā uktam āste>
ānaṇdaṇ āsvādaṇ ca samīhe ijisnau <sa adṛśyarūpī yasya prabhāvāt manuṣyāḥ khādyasya
svādaṇ vīdaṇti>

With this vigour and the *baresmana*, I wish in the *ijisni* for the good times of the virtuous day.

I wish in the *ijisni* for the virtuous (and) good time Hāūana <time of early morning>.

And I wish in the *ijisni* for the virtuous (and) good time Sāuamgha <which (is) associated
together with the Hāūana-time

and increases the herds of cows>

and Vīsi <deserving honour among men (and) *moivads*>.

With this vigour and the *baresmana*, I wish in the *ijisni* for Mihira, having a distant land as

residence, having thousand ears, ten-thousand eyes, the *iajda* whose name is pronounced
 <that is, the name is pronounced (along) with this *dīni*>.

And I wish in the *ijisni* for Happiness (of) Tasting <from the power of him, having an invisible
 form, men know the taste of food>.

Y 2.4

ahmiia zaōθre barəsmanaēca rapīθβinəm ašauuanəm ašahe ratūm āiiese yešti
frādaṭ.ṣṣāum

zaṇtuməmca ašauuanəm ašahe ratūm āiiese yešti

ahmiia zaōθre barəsmanaēca ašəm vahištəm ātrəmca ahurahe mazdā puθrəm āiiese yešti

At this libation and bundle I ritually bring here the righteous midday-time of Order;
 I ritually bring here the righteous cattle-prosperer
 and the tribe-time of Order.

At this libation and bundle I ritually bring here Best Order and the Fire, son of Ahura Mazdā.

SY 2.4

anena prāṇena baresmanena ca rapīthvina-nāmnīm <madhyāhnaḥ saṃdhyām> puṇyātmanīm
puṇyagurvīm samīhe ijisnau

phrehedādārapso-nāmnīm <yā samam rapīthvina-saṃdhyāyāḥ samakāryiṇī

yā ca yūthāni paśūnām pravarddhayati>

jaṃda-nāmnīm ca puṇyātmanīm puṇyagurvīm samīhe ijisnau <yā manusyeṣu guruṣu madhye
satkāryiṇī>

anena prāṇena baresmanena ca puṇyam utkr̥ṣṭataram agniṃ ca svāmīno mahājñāninaḥ putram
samīhe ijisnau

With this vigour and the *baresmana*, I wish in the *ijisni* for the virtuous (and) good time
 Rapīthvina <time of mid-day>.

I wish in the *ijisni* for the virtuous (and) good time Phrehedādārapso <which (is) associated
 together with the Rapīthvina-time
 and increases the herds of cattle>

and Jaṃda <deserving honour among men (and) venerable people>.

With this vigour and the *baresmana*, I wish in the *ijisni* for the More Excellent (!) Good and the
 fire, the son of the Lord of Great Wisdom.

Y 2.5

ahmiia zaōθre barəsmanaēca uzaieirinəm ašauuanəm ašahe ratūm āiiese yešti
frādaṭ.vīrəm
dāxiiuməmca ašauuanəm ašahe ratūm āiiese yešti
ahmiia zaōθre barəsmanaēca bərəzaṇtəm ahurəm xšaθrīm xšaētəm apqm napātəm
auruuat.aspəm āiiese yešti
apəmca mazdaḍātqm ašaōnīm āiiese yešti

At this libation and bundle I ritually bring here the righteous afternoon-time of Order;

I ritually bring here the righteous heroes-prosperer

and land-time of Order.

At this libation and bundle I ritually bring here the lofty lord, powerful, radiant, the Grandson
 of Waters, with swift horses;

and I ritually bring here the righteous water created by Mazdā.

SY 2.5

anena prāṇena baresmanena ca +ujaierina-nāmnīm <aparāhnaḥ samdhyām> puṇyātmanīm
puṇyagurvīm samīhe iḥisnau
phrehedadāravīra-nāmnīm ca <yā samam +ujaierina-samdhyāyāḥ samakāryinī
yā ca yūthāni narāṇām pravarddhayati>
dehe-nāmnīm ca puṇyātmanīm puṇyagurvīm samīhe iḥisnau <yā manusyeṣu madhye satkāryinī
paralokinām bhalāpanāpatiṣu>
anena prāṇena baresmanena ca burjja-svāminam nārīṇām +tejasvinam apām nābhim
pradhānāsvam samīhe iḥisnau
apaś ca majdadattāḥ puṇyātmanīḥ samīhe iḥisnau

With this vigour and the *baresmana*, I wish in the *iḥisni* for the virtuous (and) good time Ujaierina
 <time of later-day>.

And I wish in the *iḥisni* for the virtuous (and) good time Phrehedadāravīra <which (is) associated
 together with the Ujaierina-time

and increases the herds of men>,

and Dehe <deserving honour among men, who (are) among the lords attaining the good of the
 inhabitants of the other world>.

With this vigour and the *baresmana*, I wish in the *iḥisni* for the lord Burjja of women, radiant,
 navel of the waters, having superior horses.

And I wish in the *iḥisni* for the virtuous waters given by Majda.

Y 2.6

ahmīa zaōθre barəsmanaēca aiβisrūθriməm aibigāim ašauuanəm ašahe ratūm āiiese yešti
frādaṭ.vīspqm.hujiiāitīm
zaraθuštrōtəməmca ašauuanəm ašahe ratūm āiiese yešti
ahmīa zaōθre barəsmanaēca ašāunqm vaŋ^vhīš sūrā^ā spəntā^ā frauuašaiiō āiiese yešti
γnāsca vīrō.vqθβā^ā āiiese yešti
yāirīiqmca hušitīm āiiese yešti
aməmca hutaštəm huraōdām āiiese yešti
vərəθraynəmca ahuraδātəm āiiese yešti
vanaiṇtīmca uparatātəm āiiese yešti

At this libation and bundle I ritually bring here the righteous singing-time of Order, characterised by attentive listening.

I ritually bring here the righteous time of Order that prospers all good living and (is) the most Zaraθuštra-like.

At this libation and bundle I ritually bring here the good mighty (and) life-giving Choices of the righteous (men and women),
 and I ritually bring here the noblewomen who have troops of heroes,
 and I ritually bring here the good dwelling lasting throughout the year,
 and I ritually bring here the strength well-shaped and well-grown,
 and I ritually bring here Victory created by the Lord,
 and I ritually bring here prevailing Superiority.

SY 2.6

anena prāṇena baresmanena ca +aiviśruthrima-aibigaīa-ca-nāmnīm <pūrvārdharātrasaṃdhyām>
puṇyātmanīm puṇyagurvīm samīhe ijisnau
phrehedadāraharavispahūjīvaśnīm nāmnīm <yā samaṇ +aiviśruthrima-saṃdhyāyāḥ
samakāryiṇī
yā ca mūlaṇ phalaṇ +sarvvaṇ pravarddhayati>
jarathuštrotema-nāmnīm ca puṇyātmanīm puṇyagurvīm samīhe ijisnau <yā manusyeṣu madhye
satkāryiṇī moivadām moivadeṣu ācāryāṇām ācāryeṣu>
anena prāṇena baresmanena ca muktātmanām uttamānām sādhakānām gurutarāṇām vṛddhīḥ
samīhe ijisnau
nārīṇām ca narasaṃghānām samīhe ijisnau
saṃvatsarāṇām ca sunivāsītām samīhe ijisnau
utsāhinaṇ ca sughaṭitaṇ +śubhoditaṇ samīhe ijisnau
vijayaṇ ca hormmijdadattaṇ samīhe ijisnau

*ṭālanāṃ ca yāṃ +uparipravṛṭtyā samīhe ījisnau <baharāmaṃ īajdaṃ
kvacic ca ṭālanāṃ yāṃ +uparipravṛṭtyā +āstāda-īajdasya bruvaṃti
tathā cokaṃ +yama arštōiš yazatahe>*

With this vigour and the *baresmana*, I wish in the *ījisni* for the virtuous (and) good time
Aiviśruthrima and Aibigaia <time of the first half of the night>.
I wish in the *ījisni* for the virtuous (and) good time Phrehedadāraharavispahūjivaśnī <which
(is) associated together with the Aiviśruthrima-time
and completely increases root (and) fruit>,
and Jarathuśtrotema <deserving honour among men (and) among the *moivads* of *moivads*,
teachers of teachers>.
With this vigour and the *baresmana*, I wish in the *ījisni* for the prosperity (pl.) of the pious ones,
the best worshipping more venerable (!) ones,
and I wish in the *ījisni* of women having a community of men,
and I wish in the *ījisni* for the good dwelling of the years,
and I wish in the *ījisni* for the well-joined (and) increasing prosperity powerful (one),
and I wish in the *ījisni* for Victory given by Hormmijda,
and I wish in the *ījisni* for the Attack with (his) foregoing practice <for the *iajda* Baharāma,
and the Attack with (his) foregoing practice, they call (him) the *iajda* Āstāda,
and likewise, it is recited *yama arštōiš yazatahe*>.

Y 2.7

*ahmīa zaōθre barəsmanaēca uśahinəm ašauuanəm ašahe ratūm āiiese yešti
bərəjīm
nmānīmca ašauuanəm ašahe ratūm āiiese yešti
ahmīa zaōθre barəsmanaēca sraōšəm ašīm huraōdəm vərəθrājanəm frādaṭ.gaēθəm ašauuanəm
ašahe ratūm āiiese yešti
rašnūm razištəm āiiese yešti
arštātəmca frādaṭ.gaēθəm varədaṭ.gaēθəm āiiese yešti*

At this libation and bundle I ritually bring here the righteous dawn-time of Order.
I ritually bring here the righteous esteem-
and house-time of Order.
At this libation and bundle I ritually bring here Sraōša, the rewarding, well-grown, victorious
(and) who prospers the living beings, the righteous time of Order.
I ritually bring here Justice, the most upright,
and I ritually bring here Rectitude who prospers the living beings (and) increases the living
beings.

SY 2.7

*anena prāṇena baresmanena ca uśahina-nāmnīm <aparārdharātrasaṁdhyām> puṇyātmanīm
 puṇyagurvīm samīhe iḥisnau
 bereji-nāmnīm ca <yā samaṁ +uśahina-saṁdhyāyāḥ samakāryinī
 yā ca saṁcayān dhānyānām pravarddhayati
 yā ca manuṣyeṣu madhye satkāryinī ye nagaranyāyānām adhiṣṭātārah>
 māna-nāmnīm ca puṇyātmanīm puṇyagurvīm samīhe iḥisnau <yā manuṣyeṣu grhāṁtarvartīṣu
 madhye satkāryinī>
 anena prāṇena baresmanena ca śrośaṁ bhaktiśīlaṁ śubhoditaṁ vijayinaṁ vṛddhidaṁ
 prthvībhūteḥ puṇyātmānaṁ puṇyagurum samīhe iḥisnau <ādeśapatiṁ>
 raśnaṁ +śuddhaṁ samīhe iḥisnau <satyapatiṁ asya raśna iti nāmatā śuddhatā satyatā ca>
 āstādaṁ ca vṛddhidaṁ prthvībhūteḥ puṣṭidaṁ ca prthvībhūteḥ samīhe iḥisnau*

With this vigour and the *baresmana*, I wish in the *iḥisni* for the virtuous (and) good time Uśahina
 <time of the latter half of the night>.

And I wish in the *iḥisni* for the virtuous (and) good time Bereji <which (is) associated together
 with the Uśahina-time

and increases the gatherings of grains,

deserving honour among men, who will depend upon the laws of the city>,

and Māna <deserving honour among men inhabiting the house>.

With this vigour and the *baresmana*, I wish in the *iḥisni* for Śrośa, having the nature of distribu-
 tion, increasing prosperity, victorious, giving prosperity to the earthly power, the virtuous
 (and) good time <lord of the rule>,

I wish in the *iḥisni* for the pure Raśna <lord of truth; the nature of his name 'Raśna' (is) purity
 and truth>.

And I wish in the *iḥisni* for Āstāda giving prosperity to the earthly power and causing prosperity
 to the earthly power.

Y 2.8

*ahmiia zaōθre barəsmanaēca māhiia aṣauuana aṣahe ratauuō āiiese yeṣti
 aṇtarēmāṇhām aṣauuanām aṣahe ratūm āiiese yeṣti
 pərənō.māṇhām viśaptaθəm aṣauuanām aṣahe ratūm āiiese yeṣti*

At this libation and bundle I ritually bring here the righteous monthly times of Order.

I ritually bring here the new moon, the righteous time of Order.

I ritually bring here the full moon and the in-between-the-seventh (day) righteous time of
 Order.

SY 2.8

anena prāṇena baresmanena ca māsān puṇyātmanaḥ puṇyagurūn samīhe ijisnau
aṃtarācamdraṃ puṇyātmakaṃ puṇyaguruṃ samīhe ijisnau
 <paṃcakasya yaḥ ādyasya uttamasya>
sampūrṇacamdram viśaptathem ca puṇyātmakaṃ puṇyaguruṃ samīhe ijisnau
 <paṃcakasya yaḥ dvitīyasya uttamasya paṃcakasya yaḥ tṛtīyasya uttamasya>

With this vigour and the *baresmana*, I wish in the *ijisni* for the good times belonging to the month.

I wish in the *ijisni* for the virtuous (and) good time of the Moon in the Middle
 <being the best first of the pentad>.

I wish in the *ijisni* for the virtuous (and) good time of the Full Moon and of the Seventh (Day)
 Apart
 <being the best second of the pentad (and) being the best third of the pentad>.

Y 2.9

ahmiia zaōθre barəsmanaēca yāiriia aṣauuana aṣahe ratauuō āiiese yešti
maiḍiīōizarəmaēm aṣauuanəm aṣahe ratūm āiiese yešti
ahmiia zaōθre barəsmanaēca maiḍiīōišəməm aṣauuanəm aṣahe ratūm āiiese yešti
ahmiia zaōθre barəsmanaēca paitiṣhahīm aṣauuanəm aṣahe ratūm āiiese yešti
ahmiia zaōθre barəsmanaēca aiiāθriməm
fraōuruuaēštriməm
varšniharštəm
aṣauuanəm aṣahe ratūm āiiese yešti
ahmiia zaōθre barəsmanaēca maiḍiīāirīm aṣauuanəm aṣahe ratūm āiiese yešti
ahmiia zaōθre barəsmanaēca hamaspaθmaēdaēm aṣauuanəm aṣahe ratūm āiiese yešti
ahmiia zaōθre barəsmanaēca sarəḍa aṣauuana aṣahe ratauuō āiiese yešti

At this libation and bundle I ritually bring here the righteous annual times of Order,
 the righteous mid-spring time of Order.

At this libation and bundle I ritually bring here the righteous mid-summer time of Order.

At this libation and bundle I ritually bring here the righteous corn-bearing time of Order.

At this libation and bundle I ritually bring here the righteous home-coming time of Order
 characterised by the return (of cattle)

and the release of rams.

At this libation and bundle I ritually bring here the righteous mid-year time of Order.

At this libation and bundle I ritually bring here the righteous mid-time of the (sun's) summer path of Order.

At this libation and bundle I ritually bring here the righteous times of Order belonging to the (entire) year.

SY 2.9

anena prāṇena baresmanena ca gahaṃbārān puṇyātmanaḥ puṇyagurūn samīhe ijisnau
 <gahaṃbārān iti samayasamuccayān sṛṣṭīnām sṛjanakālān>
maidīojarama-nāmānaṃ puṇyātmakaṃ puṇyagurum samīhe ijisnau <ākāśasya ghaṭanakālān>
anena prāṇena baresmanena ca ⁺*maidīośama-nāmānaṃ puṇyātmakaṃ puṇyagurum samīhe*
ijisnau <jalānām sṛjanakālān>
anena prāṇena baresmanena ca paitīśahameṃ nāmānaṃ puṇyātmakaṃ puṇyagurum samīhe
ijisnau <⁺*prthivīyāḥ ghaṭanakālān*>
anena prāṇena baresmanena ca ⁺*aiāthrima-nāmānaṃ* <*vanaspatīnām ghaṭanakālān*>
adhahparivarttita^o <^o*uṣṇakālāgaminān*>
⁺*vīryanikṣepanaṃ* <*kila aśvādipaśūnām vīryanikṣepas tan madhye bhavati*>
puṇyātmakaṃ puṇyagurum samīhe ijisnau
anena prāṇena baresmanena ca maidīārīma-nāmānaṃ puṇyātmakaṃ puṇyagurum samīhe
ijisnau <*gavām paśūnām paṃcaprakārānām sṛjanakālān*>
anena prāṇena baresmanena ca ⁺*hamaspathamaedaem nāmānaṃ puṇyātmakaṃ puṇyagurum*
samīhe ijisnau <*manuṣyāṇām daśajātīnām sarvvāsām ca sṛṣṭīnām sṛjanakālān*>
⁺*hamaspathamaedaematā* ⁺*sarvvasaīnyadātīḥ*>
anena prāṇena baresmanena ca samvatsarān puṇyātmanaḥ ⁺*puṇyagurūn samīhe ijisnau*

With this vigour and the *baresmana*, I wish in the *ijisni* for the good times belonging to the *gahaṃbara* <'gahaṃbara' means the coming together and aggregation of the times of generation of the creations>.

I wish in the *ijisni* for the virtuous (and) good time Maidīojarama <time of motion of the atmosphere>.

With this vigour and the *baresmana*, I wish in the *ijisni* for the virtuous (and) good time Maidīośama <time of generation of the waters>.

With this vigour and the *baresmana*, I wish in the *ijisni* for the virtuous (and) good time Paitīśahaha <time of motion of the earth>.

With this vigour and the *baresmana*, I wish in the *ijisni* for the virtuous (and) good time Aiāthrima <time of motion of the plants>.

of coming down (of the cattle) <coming during the hot season>

and of abandoning the manliness <that is, abandoning the manliness of the animals like horses etc.; it is in the middle (of the year)>.

With this vigour and the *baresmana*, I wish in the *ijisni* for the virtuous (and) good time
Maidiārima <time of generation of the five species of cows and cattle>.

With this vigour and the *baresmana*, I wish in the *ijisni* for the virtuous (and) good time
Hamaspathamaeda <time of generation of the ten classes of men and all the creations;
the Hamaspathamaeda-ness (is) the giving of all the armies>.

With this vigour and the *baresmana*, I wish in the *ijisni* for the virtuous (and) good times
belonging to the year.

Y 2.10

ahmiia zaōθre barəsmanaēca vīspe ašahe ratauuō āiiese yešti
yōi hənti ašahe ratauuō θraiasca θrisqasca nazdišta pairiš.hāuuanaiiō
yōi hənti ašahe yaṭ vahištahe mazdō.frasāsta
zaraθuštrō.fraōxta

At this libation and bundle I ritually bring here all these times of Order,
which are the thirty-three times of Order, the closest arranged around the pressing(-time),
which belong to Best Order, taught by Mazdā,
proclaimed by Zaraθuštra.

SY 2.10

anena prāṇena baresmanena ca samagrān puṇyagurūn samīhe ijisnau
ye saṃti puṇyaguravaḥ ⁺trayaś triṃśac ca nikaṭāḥ parivarttulaṃ hāūana-saṃdhyāyāḥ
ye saṃti puṇyasya yat utkr̥ṣṭataraṃ hormmijdena śikṣāpitāḥ <⁺jarathuštrāya>
jarathuštreṇa ca ⁺proktāḥ <aṃtar asmin jagati>

With this vigour and the *baresmana*, I wish in the *ijisni* for all these good times,
which are the thirty-three good times, near around the Hāūana time,
which are the More Excellent (!) Good taught by Hormmijda <to Jarathuštra>
and proclaimed by Jarathuštra <in this world>.

Y 2.11

ahmiia zaōθre barəsmanaēca ahura miθra bərəzaṇta aiθiiejaṇha ašauuana āiiese yešti
strēšca māṇhəmca huuarəca uruuarāhu paiti barəsmañiiāhu
miθrəm vīspanqṃ daxiiunqṃ daṇhupaitīm āiiese yešti
ahmiia zaōθre barəsmanaēca

rōz ud māh ān-iš andar +ēstēd guftan

(date, dedication of day and month) *āiiese yešti*

At this libation and bundle I ritually bring here Ahura and Mithra, the two lofty ones, unendangered, righteous.

(Standing) by the bundle plants, (I ritually bring here) the stars, moon and sun.

I ritually bring here Miθra, the chief of all lands.

At this libation and bundle

Say the day and the month in which (the ritual) takes place.

I ritually bring here (*mention of the day and the month*)

SY 2.11

*anena prāṇena baresmanena ca svāminaṃ mihiraṃ mahattaraṃ anaśvaraṃ puṇyātmānaṃ
samīhe ijisnau*

tārāś caṃdraṃ ca sūryaṃ ca vanaspatī ye upari baresmanena

mihiraṃ sarvveśāṃ grāmāṇāṃ rājānaṃ samīhe ijisnau

anena prāṇena baresmanena ca

dinādhipatiṃ

(date, dedication of day) *samīhe ijisnau*

anena prāṇena baresmanena ca

māsādhipatiṃ

(date, dedication of month) *samīhe ijisnau*

With this vigour and the *baresmana*, I wish in the *ijisni* for the Lord Mihira, greater, imperishable, virtuous,

for the stars, the moon, the sun and the two plants, which (are) on the *baresmana*.

I wish in the *ijisni* for Mihira, the chief of all the villages.

With this vigour and the *baresmana*,

Lord of the day

I wish in the *ijisni* for (*mention of the day*).

With this vigour and the *baresmana*,

Lord of the month

I wish in the *ijisni* for (*mention of the month*).

Y 2.12

*ahmīia zaōθre barəsmanaēca θβqm ātrəm ahurahe mazdā puθrəm ašauuanəm ašahe ratūm
 āiiese yešti maṭ vīspaēibiū ātərabiū
 ahmīia zaōθre barəsmanaēca āpō vaṇʰhīš vahištā mazdaδātā ašaōnīš āiiese yešti
 vīspā āpō mazdaδātā ašaōnīš āiiese yešti
 vīspā uruuarā mazdaδātā ašaōnīš āiiese yešti*

At this libation and bundle I ritually bring here you, the fire, son of Ahura Mazdā, the righteous time of Order, with all the fires.

At this libation and bundle I ritually bring here the good, the best righteous waters, created by Mazdā.

I ritually bring here all the righteous waters created by Mazdā.

I ritually bring here all the righteous plants created by Mazdā.

SY 2.12

*anena prāṇena baresmanena ca tvām agniṃ svāmīno mahājñānīnaḥ putraṃ +punyātmānaṃ
 punyaguruṃ samīhe ijisnau samaṃ samagrāḥ agnibhiḥ
 anena prāṇena baresmanena ca apaḥ uttamāḥ utkṛṣṭatarāḥ majdadattāḥ punyātmanīḥ samīhe
 ijisnau <yā amtarvanaspatīsu>
 samagrāḥ apaḥ majdadattāḥ +punyātmanīḥ samīhe ijisnau <ekahelayaiva>
 samagrān vanaspatīn majdadattān punyātmanaḥ samīhe ijisnau*

With this vigour and the *baresmana*, I wish in the *ijisni* for you, the fire, son of the Lord of Great Wisdom, the virtuous (and) good time, together with all the fires.

With this vigour and the *baresmana*, I wish in the *ijisni* for the best, the more excellent (!) virtuous waters given by Majda <which (are) among the plants>.

I wish in the *ijisni* for all the virtuous waters given by Majda <really at once>.

I wish in the *ijisni* for all the virtuous plants given by Majda.

Y 2.13

*ahmīia zaōθre barəsmanaēca maθrəm spəntəm aš.xʰarənaṇhəm āiiese yešti
 dātəm vīdōiium āiiese yešti dātəm zaraθuštri āiiese yešti
 darəyqm upaiianqm āiiese yešti
 daēnqm vaṇʰhīm māzdaiiasnīm āiiese yešti*

At this libation and bundle I ritually bring here the life-giving mantra, full of Glory.

I ritually bring here the law for expelling the demons. I ritually bring here the Zaratuštrian law.
 I ritually bring here the long tradition.
 I ritually bring here the good Vision of a person who sacrifices to Mazdā.

SY 2.13

*anena prāṇena baresmanena ca māṇthrīm vāṇīm gurvīm prabhūtaśrīkāṃ samīhe ijisnau
 nyāyaṃ vibhinnadevaṃ samīhe ijisnau nyāyaṃ †jarathuśtrīyaṃ samīhe ijisnau
 <nirmmalataraṃ>
 dīrghāṃ uparipravṛttiṃ samīhe ijisnau <†adṛśyarūpiṇīm śikṣāṃ>
 dīniṃ uttamāṃ †mājdaiasnīm samīhe ijisnau <ekahelayaiva>*

With this vigour and the *baresmana*, I wish in the *ijisni* for the venerable *māṇthrī*-sound, having abundant fortune,
 I wish in the *ijisni* for the law destroying the Devas; I wish in the *ijisni* for the law belonging to Jarathuśtra <purser>.
 I wish in the *ijisni* for the long foregoing practice <the instruction having an invisible form>.
 I wish in the *ijisni* for the best *dīni mājdaiasnī* <really at once>.

Y 2.14

*ahmiia zaōθre barəsmanaēca gairīm uši.darənəm mazdaδātəm aša.xʷāθrəm yazatəm āiiese yešti
 vīspā garaliō aša.xʷāθrā pouru.xʷāθrā mazdaδātā ašauuana ašahe ratauuō āiiese yešti
 uyrəm kauuaēm xʷarənō mazdaδātəm āiiese yešti
 uyrəm axʷarətəm xʷarənō mazdaδātəm āiiese yešti
 ahmiia zaōθre barəsmanaēca ašīm vaṇʰhīm āiiese yešti xšōiθnīm bərəzaitīm amauuaitīm
 huraōδqəm xʷāparqəm
 xʷarənō mazdaδātəm āiiese yešti
 sauuuō mazdaδātəm āiiese yešti*

At this libation and bundle I ritually bring here the mountain Uši.darəna created to Mazdā, that provides the well-being of Order, the sacred being.
 I ritually bring here all the mountains that provide the well-being of Order, offering much well-being, created by Mazdā, the righteous times of Order.
 I ritually bring here the strong Glory, belonging to the rulers of the Kauui-dynasty, created by Mazdā.
 I ritually bring here the strong unseized Glory created by Mazdā.
 At this libation and bundle I ritually bring here the good Reward, radiant, lofty, strong, well-grown, prosperous.

I ritually bring here the Glory created by Mazdā.
I ritually bring here the Strength created by Mazdā.

SY 2.14

*anena prāṇena baresmanena ca giriṃ hośadāstāraṃ majdadattam puṇyaśubham⁺ iajdam
samīhe ijisnau <sa giriḥ yaś caitanyam manuṣyānām schāne dadhāti rakṣati ca>
samagrān girīn puṇyaśubhān saṃpūrṇaśubhān majdadattān puṇyātmanaḥ puṇyagurūn samīhe
ijisnau
baliṣṭām rājñām śriyam majdadattām samīhe ijisnau
baliṣṭām⁺ agrhītām śriyam majdadattām samīhe ijisnau
anena prāṇena baresmanena ca arśisavaṃgha-nāmnīm <lakṣmīm> samīhe ijisnau tejasvinīm
mahatīm utsāhinīm⁺ śubhoditām pālakām
śriyam majdadattām samīhe ijisnau
lābham majdadattam samīhe ijisnau*

With this vigour and the *baresmana*, I wish in the *ijisni* for the mountain Hośadāstāra given by Majda, the *iajda* prosperous in righteousness <the mountain which sets and preserves the consciousness in a place of men>.

I wish in the *ijisni* for all the mountains, prosperous in righteousness, fully prosperous, given by Majda, the virtuous (and) good times.

I wish in the *ijisni* for the most powerful glory of the kings, given by Majda.

I wish in the *ijisni* for the unseized glory given by Majda.

With this vigour and the *baresmana*, I wish in the *ijisni* for Arśisavaṃgha <fortune>, radiant, great, powerful, increasing prosperity (and) protecting.

I wish in the *ijisni* for the glory given by Majda.

I wish in the *ijisni* for the gain given by Majda.

Y 2.15

*ahmīa zaōθre barəsmanaēca dahmām vaṇ^vhīm āfritīm āiiese yešti
dahmāmca narəm aṣauuanəm āiiese yešti
uyrəm taxmām dāmōiš upamanəm yazatəm āiiese yešti*

At this libation and bundle I ritually bring here the good Dahmā Āfriti,
and I ritually bring here the pious, righteous man.

I ritually bring here the strong brave Dāmōiš Upamana, the sacred being.

SY 2.15

*anena prāṇena baresmanena ca uttamānāṃ uttamāṃ āśīṣaṃ samīhe ijisnau
 uttamaṃ ca naraṃ puṇyātmānaṃ samīhe ijisnau
 baliṣṭaṃ ca dṛḍhaṃ ca uttamaṃ ca utkr̥ṣṭamanasā iajdaṃ samīhe ijisnau <śāpam ity arthaḥ
 āśīś ca vacasā baliṣṭatarā śāpaś ca manasā baliṣṭatarāḥ>*

With this vigour and the *baresmana*, I wish in the *ijisni* for the Best Blessing of the best (ones).
 I wish in the *ijisni* for the best virtuous man.
 I wish in the *ijisni* for the most powerful, strong *iajda* the Best having an Excellent Mind <curse,
 such is the meaning;
 the blessing in the speech is the most powerful and the curse in the mind is the most powerful>.

Y 2.16

*ahmīa zaōθre barəsmanaēca imā apasca zəmasca uruuarāasca āiiese yešti
 imā asāasca šōiθrāasca gaōiiaōitišca maēθaṇiiāasca auuō.xʷarənāasca āiiese yešti
 iməmca šōiθrahe paitīm āiiese yešti yim ahurəm mazdqm*

At this libation and bundle I ritually bring here those waters, earth and plants.
 I ritually bring here those regions, dwellings, cattle-pastures, homes, and mangers.
 And I ritually bring here that chief of dwelling, who (is) Ahura Mazdā.

SY 2.16

*anena prāṇena baresmanena ca etāḥ apaś ca bhuvaś ca vanaspatīṃś ca samīhe ijisnau
 imāni schānāni deśāṃś ca aranyāni ca maṇdirāṇi ca gonivāsāṃś ca samīhe ijisnau
 enaṃ ca deśapatiṃ samīhe ijisnau yaṃ svāminaṃ mahājñāninaṃ <hormmijdaṃ pitaraṃ
 samagrāyāḥ pṛthivyāḥ>*

With this vigour and the *baresmana*, I wish in the *ijisni* for these waters, (the parts of) the earth
 and the plants.
 I wish in the *ijisni* for these places, countries, distant lands, dwellings and dwellings of cows.
 And I wish in the *ijisni* for this lord of the countries, who is the Lord of Great Wisdom
 <Hormmijda the father of the entire world>.

Y 2.17

*ahmīia zaōθre barəsmanaēca ratauuō vīspe mazišta āiiese yešti aiiara asñiia māhiia yāiriia
sarəda*

ahmīia zaōθre barəsmanaēca ašāunqm vaŋ^vhiš sūrā spəntā^ā frauuašaiiō āiiese yešti

At this libation and bundle I ritually bring here all the greatest times: of the (entire) day-, daily, monthly, annual and (entire) year-(times).

At this libation and bundle I ritually bring here the good, mighty, life-giving Choices of the righteous (men and women).

SY 2.17

*anena prāṇena baresmanena ca gurūn sarvvān mahattarān samīhe ijsnau saṃdhyāḥ dinān
māsān gahaṃbārān saṃvatsarān*

*anena prāṇena baresmanena ca muktātmanām uttamānām sādhakānām gurutarāṇām vṛddhīḥ
samīhe ijsnau*

With this vigour and the *baresmana*, I wish in the *ijisni* for all the greater times: times (of the day), (entire) days, months, *gahaṃbaras* and years.

With this vigour and the *baresmana*, I wish in the *ijisni* for the prosperity (pl.) of the pious ones, the best worshipping more venerable (!) ones.

Y 2.18

ahmīia zaōθre barəsmanaēca vīspe ašauuanō yazata āiiese yešti

vīspe ašahe ratauuō āiiese yešti

hāuuānīm paiti ratūm

sāuuāṇhaēm vīsīmca paiti ratūm

ratauuō vīspe mazišta paiti ratūm

At this libation and bundle I ritually bring here all the righteous sacred beings.

I ritually bring here all the times of Order,

at the pressing-time,

at the morning- and clan-time,

at the time ‘all the greatest times’.

SY 2.18

anena prāṇena baresmanena ca samagrān puṇyātmanaḥ iajdān samīhe ijisnau
samagrān puṇyagurūn samīhe ijisnau
hāūana-saṃdhyāyāḥ prakṛṣṭaṃ gurutayā
sāūaṃghāyāḥ vīsi-nāmnyās ca prakṛṣṭaṃ gurutayā
gurūṇāṃ sarvveṣāṃ mahattarāṇāṃ prakṛṣṭaṃ gurutayā

With this vigour and the *baresmana*, I wish in the *ijisni* for all the virtuous *iajdas*.
 I wish in the *ijisni* for all the good times,
 with the timing ahead of the Hāūana-time,
 with the timing ahead of Sāūaṃgha and Vīsi,
 with the timing ahead of all the greater times.

Yasna 3

Y 3.1

drōn ud gōšudāg ud ēsm ud bōy sē tāg ānōh be nihišn ud frasast ā-š kār-ē nēst
 ud srōšdrōn pad bun pad +āsāyišn har tis-ē be nigerišn
 tā srōšdrōn xwardan u-š wars ud abzār az barsom ōh pahrēzišn ka-š abar rasēd ā-šāyēd
 hōm kemistīh sē tāg ud urwarām pārag-ē nihādan

*barəsmāna paiti.bərəta haḍa.zaōθra hāuuanōiš raθβō
 xʷarəθəm miiazdəm āiiese yešti
 hauruuata amərətāta gāuš hudā
 xšnūmaine ahurahe mazdā aməšanəm spəntanəm
 xšnūmaine sraōšahe ašūiehe ašūuatō vərəθrājanō frādat.gaēθahe*

*One should put in place the bread and the ghee and three pieces of firewood and incense. There is
 no need for unmarked bread.*

*And, at the beginning of the Srōšdrōn, in an unhurried manner he should gaze at everything.
 Until the (time of) partaking of the bread of Srōš, one must keep the hair and the implements away
 from the bundle. When they do come into contact it is permissible.*

He should put in place at least three twigs of hōm and one of pomegranate.

With the ritual bundle brought together with the libation, at the pressing-time,
 I ritually bring here the food (and) the ritual meal,
 (which consists of) both Wholeness (and) Immortality, (and of) the well-providing Cow,
 for the gratification of Ahura Mazdā (and) of the Life-giving Immortals,
 for the gratification of Sraōša the rewarding, rich in rewards, victorious (and) who prospers the
 living beings.

SY 3.1

*baresmanena upari sannihitena samam prāṇena hāūana-saṃdhyāyāḥ gurutayā <saṃmitena
 baresmadānopari>
 khādyaṃ bhojanadānaṃ ca samīhe iḥisnau
 avirddādaṃ amirddādaṃ gāṃ ca uttamadānāṃ <avirddādaṃ udakaṃ amirddādaṃ ca
 vanaspatiṃ>
 sanmānakṛtyā <kila pūjākaraṇena> svāmino mahājñāninaḥ amarāṇāṃ gurutarāṇāṃ*

sanmānakṛtyā śrośasya puṇyātmakasya bhaktiśīlasya vijayino vṛddhidasya bhūsaṃbhūteḥ

With the *baresmana* put up together with the vigour, with the timing of the Hāūana-time,
 <equal to the *baresma(na)* oblation above>
 I wish in the *ijisni* for the food and the food oblation,
 Avirddāda, Amirddāda and the best providing cow, <Avirddāda the water and Amirddāda the
 plant>,
 with an act of respect <that is, with the act of worship> to the Lord of Great Wisdom (and) the
 Immortal More Venerable (!) Ones,
 with an act of respect to the virtuous Śrośa, having the nature of distribution, victorious, giving
 prosperity to the increase of the world.

Y 3.2

haōmāmca para.haōmāmca āiiese yešti
xšnūmaine zaraθuštrahe spitāmahe ašaōnō frauuašē
aēsmq āiiese yešti baōiḍi
xšnūmaine tauua āθrō ahurahe mazdā puθra

I ritually bring here the *haōma* and the *para.haōma*
 for the gratification of the Choice of righteous Spitāma Zaraθuštra,
 I ritually bring here both wood and incense
 for the gratification of you, the fire, O son of Ahura Mazdā.

SY 3.2

hūmaṃ ca prāhūmaṃ ca samīhe ijisnau <hūmaṃ prāhūmīyam ity arthaḥ>
sanmānakṛtyā jarathuštrasya spitamaputrasya puṇyātmakavṛddheḥ
samidhaṃ samīhe ijisnau gaṃdhaṃ ca
sanmānakṛtyā ⁺tava agne svāmino mahājñāninaḥ putra

I wish in the *ijisni* for the *hūma* and the *prāhūma* <the *hūma* belonging to the *prāhūma*, such is
 the meaning>,
 with an act of respect to the prosperity of the virtuous (one), of Jarathuštra, son of Spitama.
 I wish in the *ijisni* for wood and fragrance,
 with an act of respect to you, O Fire, son of the Lord of Great Wisdom.

Y 3.3

haōmaq āiiese yešti xšnūmaine aiβiūo vaŋ^hhībiūo
apqm vaŋ^hhīnqm mazdaδātanqm
āpəm haōmiiqm āiiese yešti
gqm baōirīiqm āiiese yešti gqm jūuuiiqm āiiese yešti
uruuarqm haδānaēpatqm ašaiia uzdātqm āiiese yešti
xšnūmaine apqm mazdaδātanqm

I ritually bring here the Avhaōmas for the gratification of the good waters,
 of the good waters created by Mazdā.

I ritually bring here the water mixed with *haōma*.

I ritually bring here the cow meat. I ritually bring here (the milk) of the living cow.

I ritually bring here the pomegranate plant orderly set up
 for the gratification of the waters created by Mazdā.

SY 3.3

hūmaṃ samīhe ijisnau sanmānakṛtyā udakasya uttamasya <tat yat nāmāṃkitam
aṃtarvanaspateḥ>
apāṃ uttamānāṃ majdadattānāṃ <ekahelayaiva>
udakaṃ hūmīyaṃ samīhe ijisnau
gāṃ bavarāṃ samīhe ijisnau gāṃ jīvāṃ samīhe ijisnau
vanaspatiṃ hīnavā-nāmānaṃ puṇyena uccairddattam <kila sadācāratayā +samāracitam>
samīhe ijisnau
sanmānakṛtyā apāṃ majdadattānāṃ

I wish in the *ijisni* for the *hūma*, with an act of respect to the excellent water <which namely
 (comes) from among the plant>,

for the best waters given by Majda <really at once>.

I wish in the *ijisni* for the water with the *hūma*.

I wish in the *ijisni* for the cow *bavara* (and) I wish in the *ijisni* of the living cow.

I wish in the *ijisni* for the plant Hīnavā, set up with righteousness <that is, put together with the
 fact of having a virtuous conduct>,

with an act of respect to the waters given by Majda.

Y 3.4

imaṭ barəsma haδa.zaōθrəm haδa.aiβiūāṇhanəm ašaiia frastarətəm āiiese yešti

xšnūmaine aməšanqm spəntanqm
vāca humata hūxta huuaršta āiiese yešti
gāθanqmca sraōθrəm āiiese yešti
huuarštā mqθrā āiiese yešti
imqm aṇhuiqmca ašaiqmca
raθβqmca ratufritīmca āiiese yešti
xšnūmaine yazatanqm ašaōnqm maiñiauuuanqm gaēθianqm
xšnūmaine hauuaheca urunō

Together with the libation, together with the (sacred) cord, I ritually bring here this bundle
 orderly spread out
 for the gratification of the Life-giving Immortals.
 I ritually bring here the words well-thought, well-spoken, well-performed.
 I ritually bring here the hearing of the Gāθās.
 I ritually bring here the well-performed mantras.
 I ritually bring here this state of existence, of order,
 of time, and the satisfaction of the time,
 for the gratification of the righteous sacred beings, spiritual and material,
 for the gratification of my own soul.

SY 3.4

enaṃ baresmanaṃ samaṃ prāṇena samaṃ aiviamghanena puṇyena parigrathitaṃ samīhe
ijisnau
sanmānakṛtyā amarāṇāṃ gurūṇāṃ
vācaḥ sumatāḥ sūktāḥ sukṛtāḥ samīhe ijisnau
gāthānāṃ ca uktiṃ samīhe ijisnau
sukṛtasya ādeśaṃ samīhe ijisnau <⁺*adṛśyarūpi kāryaṃ puṇyaṃ ca*>
enāṃ svāmitāṃ ca puṇyatāṃ ca <*kāryapuṇyaṃ ca yad ahaṃ viveda sadaiva ca karomi*>
gurutāṃ ca <*adṛśyarūpiṇīṃ ijisniṃ*> ⁺*gurvvaujñāṃ ca* <*adṛśyarūpiṇo naskanibaṃdhān*>
samīhe ijisnau
sanmānakṛtyā iajdānāṃ puṇyātmanāṃ paralokacāriṇāṃ prthvīcāriṇāṃ
sanmānakṛtyā svīyasya ca ātmanaḥ

I wish in the *ijisni* for this *baresmana* completely tied up together with righteousness with the
 vigour and together with the *aiviamghana*,
 with an act of respect to the Immortal Venerable Ones.
 I wish in the *ijisni* for the words well-thought, well-spoken and well-performed.
 And I wish in the *ijisni* for the utterance of the Gāthās.

I wish in the *ijisni* for the well-performed rule <the good action having an invisible form>.
 I wish in the *ijisni* for this lordship and righteousness <the good action which I came to know
 and I constantly perform>,
 the timing <the *ijisni* having an invisible form>, and the permission of time <the Naska com-
 positions having an invisible form>,
 with an act of respect to the virtuous *iajdas* living in the other world (and) living on earth,
 and with an act of respect to one's own soul.

Y 3.5

āiiese yešti asñiiaēibiū ašahe ratubiū
hāuuanāe ašaōne ašahe raθβe
āiiese yešti sāuuaṇhāe
vīsiiaica ašaōne ašahe raθβe
āiiese yešti miθrahe ⁺*vouru.gaōiiaōtōiš hazarō.gaōšahe baēuuarā.cašmanō aōxtō.nāmanō*
yazatahe
rāmanō x^vāstrahe

I ritually bring here (the sacrifice) for the daily times of Order,
 for the righteous pressing-time of Order.
 I ritually bring here (the sacrifice) for the righteous morning-
 and clan-time of Order.
 I ritually bring here (the sacrifice) of Miθra of wide cattle-pastures, who has a thousand ears, a
 myriad eyes, the sacred being whose name is uttered,
 (and the sacrifice of) Peace providing good pasture.

SY 3.5

samīhe ijisnau ahnām puṇyagurūnām <*tat yat saṃdhyāyāḥ* ⁺*aṃtaḥ saṃdhyāyām śakyate*
gaṃtuṃ prabhāvenāsyā>
hāūana-nāmnyāḥ <⁺*prātaḥsaṃdhyāyāḥ*> *puṇyātmakāyāḥ puṇyagurvvyāḥ*
samīhe ijisnau sāūaṃgha-nāmnyās ca <*yā samaṇ* ⁺*hāūana-saṃdhyāyāḥ samakāryiṇī*
yā ca yūthāni gavām pravarddhayati>
vīsi-nāmnyās ca puṇyātmakāyāḥ puṇyagurvvyāḥ <*yā manuṣyeṣu moivadeṣu madhye satkāryiṇī*
uttamapatiṣu>
samīhe ijisnau mihirasya nivāsītāraṇasya ⁺*sahasrakarṇṇasya* ⁺*daśasahasralocanasya*
uktanāmno ⁺*iajdasya* <*kila nāma anayā dīnyā uktam āste*>
ānaṃdasya <*nirbhayatvasya*> *āsvādasya* <*sa iajdaḥ ye manuṣyāḥ khādyaṣya svādaṃ* ⁺*jānaṃti*>

I wish in the *ijisni* of the good times of days, <that which is able to go in the middle of a day-juncture (starting) from a day-juncture through (its) power>, of the virtuous (and) good time Hāūana <time of early morning>.
 I wish in the *ijisni* of the virtuous (and) good time Sāūaṃgha <which (is) associated together with the Hāūana-time and increases the herds of cows> and of Viṣi <deserving honour among men (and) *moivads*, the excellent masters>.
 I wish in the *ijisni* of Mihira, having a distant land as residence, having thousand ears, ten-thousand eyes, the *iajda* whose name is pronounced <that is, the name is pronounced (along) with this *dīni*>, (and) of Happiness <security> (of) Tasting <(thanks to) this *iajda*, men know the taste of food>.

Y 3.6

āiiese yešti rapīθβināi ašaōne ašahe raθβe
āiiese yešti frādaṭ.ṣsauue
zaṇtumāica ašaōne ašahe raθβe
āiiese yešti ašahe vahištahe āθrasca ahurahe mazdā

I ritually bring here (the sacrifice) for the righteous midday-time of Order.
 I ritually bring here (the sacrifice) for the righteous cattle-prosperer and tribe-time of Order.
 I ritually bring here (the sacrifice) of Best Order and of the fire, (son) of Ahura Mazdā.

SY 3.6

samīhe ijisnau +rapīthvina-nāmnyāḥ <madhyāhnaḥ saṃdhyāyāḥ> puṇyātmakāyāḥ
puṇyagurvvyāḥ
samīhe ijisnau +phrehedādārapsu-nāmnyāḥ <yā samaṇ +rapīthvina-saṃdhyāyāḥ samakāryiṇī
yā ca yūthāni paśūnāṇ +pravarddhayati>
jaṃda-nāmnyāś ca puṇyātmakāyāḥ puṇyagurvvyāḥ <yā manuṣyeṣu guruṣu madhye +satkāryiṇī>
samīhe ijisnau +puṇyasya utkr̥ṣṭatarasya agneś ca hormmijdasya

I wish in the *ijisni* of the virtuous (and) good time Rapīthvina <time of mid-day>.
 I wish in the *ijisni* of the virtuous (and) good time Phrehedādārapsu <which (is) associated together with the Rapīthvina-time and increases the herds of cattle> and of Jaṃda <deserving honour among men (and) venerable people>.
 I wish in the *ijisni* of the More Excellent (!) Good and the fire of Hormmijda.

Y 3.7

*āiiese yešti uzaīieirināi ašaōne ašahe raθβe
 āiiese yešti frādaṭ.vīrāi
 dāxiiumāica ašaōne ašahe raθβe
 āiiese yešti bərəzatō ahurahe nafəδrō apqm
 apasca mazdaḏātaiiā*

I ritually bring here (the sacrifice) for the righteous afternoon-time of Order.
 I ritually bring here (the sacrifice) for the righteous heroes-prosperer
 and land-time of Order.
 I ritually bring here (the sacrifice) of the lofty lord, the Grandson of Waters,
 and of the water created by Mazdā.

SY 3.7

*samīhe ijisnau +ujaierina-nāmnyāḥ <aparāhnaḥ +saṃdhyāyāḥ> punyātmakāyāḥ punyagurvvyāḥ
 samīhe ijisnau +phrehedadāravīra-nāmnyās ca <yā samaṇ +ujaierina-saṃdhyāyāḥ samakāryiṇī
 yā ca yūthāni narāṇāṇ +pravarddhayati>
 +dehe-nāmnyāḥ +punyātmakāyāḥ punyagurvvyāḥ <yā manuṣyeṣu madhye satkāryiṇī ye
 +paralokināṇ +bhalāpanāpatayaḥ>
 samīhe ijisnau burjja-svāmīno nābheḥ apāṇ <burjja-svāmī strīṇāṇ īajdo jalamayaḥ kila
 +mūlaschānaṇ nirmmalāṃgaṇ
 tasmāt nābhiś ca apāṇ evaṇ yas tasmāt bījaṇ jalasya arūaṃdasya +nāmno
 yena aśvāḥ suṃdatarā jāyaṃte>
 jalasya ca +majdadattasya*

I wish in the *ijisni* of the virtuous (and) good time Ujaierina <time of later-day>.
 I wish in the *ijisni* of the virtuous (and) good time Phrehedadāravīra <which (is) associated
 together with the Ujaierina-time
 and increases the herds of men>,
 and of Dehe <deserving honour among men, who (are part) of the lords attaining the good of
 the inhabitants of the other world>.
 I wish in the *ijisni* of the lord Burjja, navel of the waters <the lord Burjja, the *īajda* of women,
 formed of water; that is, the source having pure streams.
 And he is indeed the navel of waters, from which the seed of the water Arūaṃda,
 through which more beautiful horses are generated>,
 and of the water given by Majda.

Y 3.8

āiiese yešti aiβisrūθrimāi aibigaiiāi ašaōne ašahe raθβe
āiiese yešti frādaṭ.vīspqm.hujiiātāe
zaraθuštrōtēmāica ašaōne ašahe raθβe
āiiese yešti ašāunqm frauuašinqm γanqnmca vīrō.vqθβanqm
yāiriiaiāsca hušitōiš
amaheca hutāštahe huraōdahe
vərəθraynaheca ahuraδātahe
vanaiṇtiiāsca uparatātō

I ritually bring here (the sacrifice) for the righteous singing-time of Order, characterised by attentive listening,

I ritually bring here (the sacrifice) for the righteous time of Order that prospers all good living and (is) the most Zaraθuštra-like,

I ritually bring here (the sacrifice) of the Choices of the righteous (men and women), and of the noblewomen who have troops of heroes, and of the good dwelling lasting throughout the year, and of the strength well-shaped and well-grown, and of Victory created by the Lord, and of prevailing Superiority.

SY 3.8

samīhe ijisnau +aiviśruthrima-aibigaīa-ca-nāmnyāḥ <+pūrvārdhdharātrasaṃdhyāyāḥ>
puṇyātmakāyāḥ +puṇyagurvvyāḥ
samīhe ijisnau +phrehedadāraharavispahūjivaśnī-nāmnyāḥ <samaṇ +aiviśruthrima-saṃdhyāyāḥ>
samakāryiṇī
yā ca mūlaṇ phalaṇ +sarvvaṇ +pravarddhayati>
+jarathuštrotema-nāmnyās ca puṇyātmakāyāḥ puṇyagurvvyāḥ <yā manusyeṣu moivadāṇ
moivadeṣu madhye satkāryiṇī ācāryāṇām ācāryeṣu>
samīhe ijisnau muktātmanāṇ vṛddhīnāṇ nārīnāṇ ca narasaṃghānāṇ
saṃvaśarāṇāṇ ca sujīvanīnāṇ
+utsāhinaś ca sughaṭitasya +śubhoditasya
vijayasya ca hormmijdadattasya
ṭālanāyās ca +yā +uparipravṛtṭyā <+baharāma-īajdasya>

I wish in the *ijisni* of the virtuous (and) good time Aiviśruthrima and Aibigaīa <time of the first half of the night>.

I wish in the *ijisni* of the virtuous (and) good time Phrehedadāraharavispahūjīvaśnī <which (is) associated together with the Aiviśruthrima-time and completely increases root and fruit>, and of Jarathuśtrotema <deserving honour among men (and) among the *moivads* of *moivads*, teachers of teachers>.

I wish in the *ijisni* of the prosperity (pl.) of pious ones and of women having a community of men, and of the good dwelling of the years, and of the well-joined (and) increasing prosperity powerful (one), and of Victory given by Hormmijda, and of the Attack with (his) foregoing practice <of the *iajda* Baharāma>.

Y 3.9

āiiese yešti ušahināi ašaōne ašahe raθβε
āiiese yešti bərəjiiāi
nmāñiiāica ašaōne ašahe raθβε
āiiese yešti sraōšahe ašūiehe ašiuuatō vərəθrājanō frādaṭ.gaēṭahe
rašnaōš razištahe
arštātasca frādaṭ.gaēṭaiiā varədaṭ.gaēṭaiiā

I ritually bring here (the sacrifice) for the righteous dawn-time of Order,
 I ritually bring here (the sacrifice) for the righteous esteem- and house-time of Order,
 I ritually bring here (the sacrifice) of Sraōša the rewarding, rich in rewards, victorious (and) who prospers the living beings,
 of Justice the most upright
 and of Rectitude who prospers the living beings (and) increases the living beings.

SY 3.9

samīhe ijisnau +uśahina-nāmnyāḥ <aparārdharātrasaṃdhyāyāḥ> puṇyātmakāyāḥ
puṇyagurvvyāḥ
samīhe ijisnau +bereji-nāmnyās ca <yā samaṃ +uśahina-saṃdhyāyāḥ samakāryiṇī
yā ca +saṃcayān +dhānyānām +pravarddhayati
yā manuṣyeṣu madhye +satkāryiṇī ye nagaranyāyānām adhiṣṭātārah>
+māna-nāmnyāḥ puṇyātmakāyāḥ +puṇyagurvvyāḥ <yā manuṣyeṣu +grhāmtarvvartiṣu madhye
satkāryiṇī>

samīhe ijisnau śrośasya puṇyātmano bhaktiśīlasya vijayino vṛddhidasya bhūsaṃbhūteḥ <śrośaḥ
+ādeśapatiḥ>

+raśnasya śuddhasya <+raśnaḥ satyapatiḥ>

+āstādasya ca vṛddhidasya bhūsaṃbhūteḥ puṣṭidasya bhūsaṃbhūteḥ

I wish in the *ijisni* of the virtuous (and) good time Uśahina <time of the latter half of the night>.

I wish in the *ijisni* of the virtuous (and) good time Bereji <which (is) associated together with
the Uśahina-time

and increases the gatherings of grains,

deserving honour among men, who will depend upon the laws of the city>,

and of Māna <deserving honour among men inhabiting the house>.

I wish in the *ijisni* of the virtuous Śrośa, having the nature of distribution, victorious, giving
prosperity to the increase of the world <Śrośa lord of the rule>,

of the pure Raśna <Raśna lord of truth>

and of Āstāda giving prosperity to the increase of the world (and) causing prosperity to the
increase of the world.

Y 3.10

āiiese yeṣti māhiiaēibiō aṣahe ratubiō aṇtarāmāṇhāi aṣaōne aṣahe raṇḃe

āiiese yeṣti pərənō.māṇhāi viṣaptaṇāica aṣaōne aṣahe raṇḃe

I ritually bring here (the sacrifice) for the monthly times of Order, for the new moon, the
righteous time of Order,

I ritually bring here (the sacrifice) for the full moon and for the in-between-the-seventh (day)
righteous time of Order.

SY 3.10

+icchāmi ijisnau māsānām puṇyaṃ gurūṇām aṇtarācaṇdrasya puṇyātmanaḥ puṇyaguroḥ

samīhe ijisnau +saṃpūrṇacaṇdrasya +viṣaptathasya ca puṇyātmanaḥ puṇyaguroḥ

<paṇcakasya yaḥ dvitīyasya uttamasya paṇcakasya +yaḥ tṛtīyasya uttamasya>

I wish in the *ijisni* for the good of the times belonging to the month, of the virtuous (and) good
time of the Moon in the Middle.

I wish in the *ijisni* of the virtuous (and) good time of the Full Moon and of the Seventh (Day)
Apart

<being the best second of the pentad (and) being the best third of the pentad>.

Y 3.11

āiiese yešti yāiriiaēibiū ašahe ratubiū maiḍiūōizaramaiiāi ašaōne ašahe raθβe
āiiese yešti maiḍiūōišamāi ašaōne ašahe raθβe
āiiese yešti paitišhahiiāi ašaōne ašahe raθβe
āiiese yešti aiāθrimāi
fraōuruuaēštrimāi
varšniharštāica
ašaōne ašahe raθβe
āiiese yešti maiḍiūāiriūiāi ašaōne ašahe raθβe
āiiese yešti hamaspaθmaēdaiiāi ašaōne ašahe raθβe
āiiese yešti sarādaēibiū ašahe ratubiū

I ritually bring here (the sacrifice) for the annual times of Order,
 for the righteous mid-spring time of Order,
 I ritually bring here (the sacrifice) for the righteous mid-summer time of Order,
 I ritually bring here (the sacrifice) for the righteous corn-bearing time of Order,
 I ritually bring here (the sacrifice) for the righteous home-coming time of Order
 characterised by the return (of cattle)
 and the release of rams,
 I ritually bring here (the sacrifice) for the righteous mid-year time of Order,
 I ritually bring here (the sacrifice) for the righteous mid-time of (the sun's) summer path of
 Order,
 I ritually bring here (the sacrifice) for the times of Order belonging to the (entire) year.

SY 3.11

samīhe ijsnau gahaṁbārāṇāṁ puṇyagurūṇāṁ <gahaṁbārāṇāṁ iti samayasamuccayānāṁ>
+maidīojarama-nāmnah puṇyātmanah puṇyaguroḥ <ākāsasya sṛjanakālaṁ>
samīhe ijsnau +maidīoisamāi-nāmnah puṇyātmanah puṇyaguroḥ <jalānāṁ sṛjanakālaṁ>
samīhe ijsnau +paitisahahem nāmnah puṇyātmanah puṇyaguroḥ <prthivyāḥ ghaṭanakālaṁ>
samīhe ijsnau aiāθrima-nāmnah <vanaspātīnāṁ +sṛjanakālaṁ>
adhaḥparivartita° <uṣṇakālāgaminah>
vīryanikṣepanaḥ <paśūnāṁ vīryanikṣepas +tan +madhye bhavati>
puṇyātmanah +puṇyaguroḥ
samīhe ijsnau maidīārīma-nāmnah puṇyātmanah +puṇyaguroḥ <gavāṁ paśūnāṁ
pañcaprakārāṇāṁ sṛjanakālasya>
samīhe ijsnau hamaspathamaedaem nāmnah puṇyātmanah puṇyaguroḥ <manuṣyāṇāṁ
daśajātīnāṁ sarvāsāṁ ca sṛṣṭīnāṁ sṛjanakālasya

hamaspathamaedaematā sarvvasainyadātīḥ
samīhe ijisnau saṃvatsarāṇām puṇyagurūn

I wish in the *ijisni* of the virtuous (and) good times belonging to the *gahambāra* <‘*gahambāra*’ means the coming together and aggregation>,
 of the virtuous (and) good time Maidioijarama <time of generation of the atmosphere>.
 I wish in the *ijisni* of the virtuous (and) good time Maidioisama <time of generation of the waters>.
 I wish in the *ijisni* of the virtuous (and) good time Paitisahaha <time of motion of the earth>.
 I wish in the *ijisni* of the virtuous (and) good time Aiāthrima <time of motion of the plants>,
 of coming down (of the cattle) <coming during the hot season>
 and of abandoning the manliness <abandoning manliness of the animals; it is in the middle (of the year)>.
 I wish in the *ijisni* of the virtuous (and) good time Maidiārima <time of generation of the five species of cows and cattle>.
 I wish in the *ijisni* of the virtuous (and) good time Hamaspathamaeda <time of generation of the ten classes of men and all the creations;
 the Hamaspathamaeda-ness (is) the giving of all the armies>.
 I wish in the *ijisni* for the good times belonging to the year.

Y 3.12

āiiese yešti vīspaēibiū aēibiū ratubiū
yōi haṇti ašahe ratauuō θraīiasca θrisq̄sca nazdišta pairiš.hāuuanaiiō
yōi haṇti ašahe yaṭ vahištahe mazdō.frasāsta
zaraθuštrō.fraōxta

I ritually bring here (the sacrifice) for all these times,
 which are the thirty-three times of Order, the closest arranged around the pressing(-time),
 which belong to Best Order, taught by Mazdā,
 proclaimed by Zaraθuštra.

SY 3.12

samīhe ijisnau sarvveṣām teṣām gurūṇām
ye saṃti puṇyaguravaḥ trayaś ca trimśac ca nikaṭāḥ parivarttulaṃ hāūana-saṃdhyāyāḥ
ye saṃti puṇyasya yat utkr̥ṣṭataram hormmijdena ⁺śikṣāpitāḥ <⁺jarathustrāya>
jarathustreṇa ca proktāḥ <⁺aṃtar asmin ⁺jagati>

I wish in the *ijisni* of all these times,
 which are the thirty-three good times, near around the Hāūana time,
 which are the More Excellent (!) Good taught by Hormmijda <to Jarathuśtra>
 and proclaimed by Jarathuśtra <in this world>.

Y 3.13

*āiiese yešti ahuraēibiia miθraēibiia bərəzaṇbiia aiθiiejaṇhaēibiia ašauuanaēibiia
 stārqmca spəntō.maiṇiiauuuānqm dāmanqm
 tištriieheca stārō raēuuatō xʷarənaṇʷhatō
 māṇhaheca gaōciθrahe huuarəca xšaētahe auruuat.aspahe dōiθrahe ahurahe mazdā
 miθrahe daxiiunqm daṇhupatōiš*

rōz ud māh guftan

āiiese yešti (date, dedication of day and month)

I ritually bring here (the sacrifice) of Ahura and Miθra, the two lofty ones, unendangered,
 righteous,
 and of the stars, the creations belonging to the Life-giving Force,
 and of the star Tištriia, rich, endowed with Glory,
 and of the moon that holds the seed of cattle and of the radiant sun with swift horses, the eye
 of Ahura Mazdā,
 (and) of Miθra, the chief of the lands.

Say the day and the month

I ritually bring here (the sacrifice) of (*mention of the day and the month*).

SY 3.13

*samīhe ijisnau svāmīno mihirasya mahattarasya +anaśvarasya puṇyātmanaḥ
 tārāṇāṃ ca spanāmainīosṣṭīnāṃ
 tistara-tārakasya ca śuddimataśrīmataḥ <ṛṣṭīnakṣatrasya>
 caṃdrasya ca paśubījasya sūryasya ca tejasvīno vegavadaśvasya locanayoś ca svāmīno
 mahājñāninaḥ
 mihirasya ca grāmāṇāṃ ca +rājñāḥ <ṛte +amiśāspiṇtebhyah asau mahattaraḥ upari grāmāṇāṃ
 ca +ihalokināṃ +rājā>*

samīhe ijisnau (date, dedication of day and month)

dinādhipatiṃ māsādhipatiṃ

I wish in the *ijisni* of the lord Mihira, greater, imperishable, virtuous,
 and of the stars (which are) Spanāmanīo's creation,
 and of the star Tistara, pure (and) glorious <the star of rain>,
 and of the moon (holding) the seed of the cattle, and of the radiant sun having swift horses and
 (which is) the eye of the Lord of Great Wisdom,
 and of Mihira, the chief of the villages <besides the Amišāspimtas, that greater (one is) the
 chief of the villages and (of the ones) belonging to this world>.
 I wish in the *ijisni* of (mention of the day and the month).
Lord of the day, Lord of the month

Y 3.14

āiiese yešti tauua āθrō ahurahe mazdā puθra maṭ vīspaēibiū ātārabiū
āiiese yešti aiβiū +vaŋʰhībiiū
vīspanqmca apqm mazdaδātanqm
vīspanqmca uruuaranqm mazdaδātanqm

I ritually bring here (the sacrifice) for you, the fire, O son of Ahura Mazdā, with all the fires.
 I ritually bring here (the sacrifice) for the good waters
 and all the waters created by Mazdā
 and all the plants created by Mazdā.

SY 3.14

samīhe ijisnau tava agneḥ svāmino mahājñāninaḥ putrasya samam samagraiḥ agnibhiḥ
samīhe ijisnau udakasya uttamatarasya <tat yat +amtarvanaspateḥ>
+sarvvāsām ca apām majdadattānām <ekahelayaiva>
+sarvveṣām ca vanaspatīnām +majdadattānām

I wish in the *ijisni* of you, the fire, son of the Lord of Great Wisdom, together with all the fires.
 I wish in the *ijisni* of the more excellent (!) water <which (comes) from among the plant>,
 and all the waters given by Majda <really at once>,
 and all the plants given by Majda.

Y 3.15

āiiese yešti mθrahe spəntahe ašaōnō +vərəziiaŋʰhahe
dātahe vīdaēuuahē dātahe zaraθuštrōiš
darəyaiiā upaiianaiiā

daēnaiiā vanhuiiā māzdaiiasnōiš

I ritually bring here (the sacrifice) of the life-giving mantra, the righteous, of energetic vital force,
of the law for expelling the demons, of the Zaratuštrian law,
of the long tradition,
of the good Vision of a person who sacrifices to Mazdā.

SY 3.15

samīhe ijisnau māṃthra-vānyāḥ gurvvyāḥ puṇyātma-kāyāḥ svāmikāmāyāḥ
 <kīla kāmam yat manasaḥ +sahasvāmikāmena tulyam karoti>
nyāyasya vibhinnadevasya nyāyasya +jarathuśtrīyasya <nirmmalatarasya>
+dīrghāyāḥ +uparipravṛtyāḥ <śīṣyāyāḥ adṛśyarūpīnyāḥ>
dīneś ca uttamāyāḥ mājdaiiasnyāḥ <+ekahelayaiva>

I wish in the *ijisni* of the venerable *māṃthra*-sound, virtuous, enjoyment of the Lord
 <that is, it makes the desire of the mind equal to the wish for the company of the Lord>
 of the law destroying the Devas, of the law belonging to Jarathuśtra <purser>,
 of the long foregoing practice <of (what is) to be taught having an invisible form>,
 and of the best *dīni mājdaiiasnī* <really at once>.

Y 3.16

āiiese yešti garōiš uši.darənahe mazdaδātahe aša.xʷāθrahe
vīspaēšqmca gairinqm aša.xʷāθranqm pouru.xʷāθranqm mazdaδātanqm
kāuuaiieheca xʷarənaḥhō mazdaδātahe axʷarətaheca xʷarənaḥhō mazdaδātahe
āiiese yešti ašōiš vanhuiiā
cistōiš vanhuiiā ərəθə vanhuiiā rasqstātō vanhuiiā
xʷarənaḥhō sauuaḥhō mazdaδātahe

I ritually bring here (the sacrifice) of the mountain Uši.darəna created by Mazdā, that provides the well-being of Order
 and of all the mountains that provide the well-being of Order, offering much well-being, created by Mazdā,
 and of the Glory belonging to the rulers of the Kauui-dynasty, created by Mazdā and of the unseized Glory created by Mazdā.
 I ritually bring here (the sacrifice) of good Reward,
 of good Insight, of good Energy, of good Uprightness,

of the Glory (and) Strength created by Mazdā.

SY 3.16

*samīhe ijisnau gireḥ hośadāstārasya majdadattasya +punyaśubhasya <sa girir +yaś caitanyaṃ
manuṣyāṇāṃ schāne dadhāti rakṣati ca>
sarvveṣāṃ ca girīṇāṃ +punyaśubhānāṃ +saṃpūrṇaśubhānāṃ majdadattānāṃ
rājñāṃ śrīyaś ca majdadattāyāḥ agrhītāyās ca +śrīyo majdadattāyāḥ
<+śrīr yā ācāryair adhvāsini satkāryeṇa sadvyavasāyena svīyā +śakyate karttuṃ>
samīhe ijisnau arśisavaṃgha- <+lakṣmyāḥ uttamāyāḥ +uttamātā ca asyāḥ
+īyaṃ yat +uttamānāṃ +lakṣmyāḥ rakṣī +sāhāyyaṃ ca karoti
sarvve +pi ye lakṣmīṃ svādhīnatayā hormmidasya +lābhena uttamānāṃ dadhati
teṣāṃ vipakṣān +dūre dadhāti>
nirvāṇajñānasya uttamasya cakrasya uttamasya cakraschiteś ca uttamāyāḥ
śrīyo lābhasya ca +majdadattasya*

I wish in the *ijisni* of the mountain Hośadāstāra given by Majda, prosperous in righteousness
<the mountain which sets and preserves the consciousness in a place of men>,
and of all the mountains, prosperous in righteousness, fully prosperous, given by Majda,
and of the glory of the kings, given by Majda, and of the unseized glory given by Majda
<the glory inhabiting with the teachers, (one) is able to do (his) own (path) with the merit of
honour (and) determination towards the truth>.

I wish in the *ijisni* of Arśisavaṃgha <the best fortune and its excellence;
it (is) what makes the protection and help of the fortune of the best (ones);
and also, all those who set the fortune of the best through independence (and) the gain of
Hormmijda,
(Arśisavaṃgha) sets the enemies far from them>,
of the best knowledge of the extinction, of the best wheel and of the best (one) standing on the
wheel,
of the glory and gain given by Majda.

Y 3.17

*āiiese yešti dahmaiīā vaṇhuiīā āfritōiš
dahmaheca narš aṣaōnō
uyraheca taxmahe dāmōiš upamanahe yazatahe*

I ritually bring here (the sacrifice) of the good Dahmā Āfriti
and of the pious righteous man

and of the strong brave Dāmōiš Upamana, the sacred being.

SY 3.17

*samīhe ijisnau +uttamānām uttamasya +āsīrvvādasya
 +uttamasya narasya puṇyātmanah
 baliṣṭasya ca dṛḍhasya uttamasya +utkrṣṭamanasā +iajdasya <śāpasyety arthaḥ
 uttamānām āsīr +dvidhā ekā ca manasā ekā ca +vacasā
 āsīs ca vacasā baliṣṭatarā śāpās ca manasā baliṣṭatarāḥ
 uttamānām +āsīḥ sakalāsu rātriṣu trīn vārān
 +samagre +pi bhuvane sṛṣṭimati rakṣayā +uparipracarati
 lakṣmīm ca yām sadācāratayā arjjayaṃti
 tasyā rakṣakā +uttamānām +āsīḥ>*

I wish in the *ijisni* of the Best Blessing of the best (ones),
 and of the virtuous best man,
 and of the most powerful, strong *iajda* the Best having an Excellent Mind <curse, such is the
 meaning;
 the twofold blessing of the best (ones), one in the mind and one in the speech;
 the blessing in the speech is the most powerful and the curse in the mind is the most powerful;
 the blessing of the best (ones) repeatedly proceed towards the three moments in the divisible
 nights,
 and also the entire world engaged in the work of creation through protection;
 and (they) obtain, through the fact of having a virtuous conduct, that fortune,
 of which the blessing of the best (ones) (is) protecting>.

Y 3.18

*āiiese yeṣti āṇḥam asanḥamca šōiḥranamca
 gaōiiaōitinamca maēḥananamca auuō.xʷarənanamca
 apamca zəmanamca uruuaranamca
 aṇḥāasca zəmə auuaṇḥeca ašnō
 vātaheca aṣaōnō
 stram māṇḥō hūrō
 anayranam raōcaṇḥam xʷadātanam
 vīspanamca spəṇtahe mainiūš dāmanam aṣaōnam aṣaōninamca aṣahe raḥβam*

I ritually bring here (the sacrifice) of those regions, of dwellings,
 of cattle-pastures, of homes, and of mangers,

of waters, of earth, of plants,
 of this earth and that sky,
 of the righteous wind,
 of the stars, moon, sun,
 self-governing Endless Lights,
 of all creatures of Life-giving Force, the righteous male and female ones, the times of Order.

SY 3.18

*samīhe ijisnau eṣāṃ schānānāṃ ca deśānāṃ ca
 aranyānāṃ ca maṇdirānāṃ ca gavāṃ vasatīnāṃ ca
 apāṃ ca bhūmīnāṃ ca vanaspatīnāṃ ca
 asyās +ca bhūmīḥ tasya ca ākāśasya
 vātasya ca puṇyātmanaḥ
 tāṛānāṃ ca caṇdrasya sūryasya
 anantānāṃ tejasāṃ svayaṃ dattānāṃ <svayaṃ dātīś ca iyaṃ yat ātmānaṃ ātmīyaṃ +śakyate
 karttum>
 sarvvāsāṃ ca spanāmainīosṛṣṭīnāṃ puṇyātmanāṃ puṇyātmanīnāṃ puṇyagurūnāṃ*

I wish in the *ijisni* of these places, of countries,
 of distant lands, of dwellings, of dwellings of cows,
 of the waters, of (the parts of) the earth, of the plants,
 of this earth and of that atmosphere,
 of the virtuous wind,
 of the stars, the moon, the sun,
 self-granting endless lights <self-giving and this, which is able to do (it) to his own self>,
 of all Spanāmainīo's creations, the virtuous male and female ones, the good times.

Y 3.19

*āiiese yešti raθβō bərəzatō yō ašahe raθβqm aiiaranqmca asñīianqmca māhīianqmca
 yāiriianqmca sarədanqmca
 yōi hənti ašahe ratauuō hāuuanoiš raθβō*

I ritually bring here (the sacrifice) of the lofty time of Order, of the (entire) day-, daily, monthly,
 annual, and (entire) year-times,
 which are the times of Order, of the pressing-time.

SY 3.19

*samīhe ijisnau guror +mahataḥ yaḥ puṇyasya +gurūṇām ca +samdhyayā dinānām ca māsānām
ca gahaṃbārāṇām ca saṃvatsarāṇām ca
ye saṃti puṇyagurutāyām hāūana-gurutayā*

I wish in the *ijisni* of the magnificent time, that (is) of the righteousness of times, and with the
time (of the day), of (entire) days, of months, of *gahaṃbāras* and of years,
which are at the good timing, of the Hāūana timing.

Y 3.20

*x^varəθəm miiazdəm āiiese yešti hauruuata amərətāta gāuš hudā
xšnūmaine sraōšahe ašūiehe taxmahe tanu.mqθrahe
darši.draōš āhūiriiehe
aōxtō.nāmanō yazatahe*

I ritually bring here the food (and) the ritual meal, (which consists of both) Wholeness and
Immortality, (and of) the well-providing Cow,
for the gratification of Sraōša the rewarding, brave, who has the mantra for body,
of bold club, who belongs to the Lord,
the sacred being whose name is uttered.

SY 3.20

*khādyaṃ bhojanadānaṃ ca samīhe ijisnau udakaṃ vanaspatiṃ gāṃ ca uttamadānām
sanmānakṛtyā śrośasya puṇyātmanaḥ <bhaktiśīlasya> dṛḍhasya ādeśatanoḥ <ādeśapateḥ>
camatkārasya śastrasya svāmīnaḥ <yat svāmī +arjahī-dvīpasya +savahī-dvīpasya ca>
+uktanāmnaḥ iajdasya <kila nāma anayā dīnyā uktam āste
asya puṇyātmakatā ca iyaṃ evaṃ yat svayaṃ muktimāne ātmānaṃ ca manuṣyāṇām muktyā
caṃdorapuhale setau ayaṃ uttārayati
asya dṛḍhatā ca śīghratā laghutā asya ādeśatanutā ca evaṃ yat vapuḥ ādeśena svāmīno dhatte
asya camatkāraśastratā ca evaṃ yad asya śastrāṇi upari ganāmainīosṛṣṭīnām śīghratarāṇi
cchedakāni +uktaṃ cāstī>*

I wish in the *ijisni* for the food and the food oblation, water (and) plant, and the well-providing
cow,
with an act of respect to the virtuous Śrośa <having the nature of distribution>, strong, having
the rule as (his) body <lord of the rule>.

having an astonishing weapon, lordly <since (he is) the lord of the Arjahī region and the Savahī region>,
 the *iajda* whose name is pronounced <that is, the name is pronounced (along) with this *dīni*;
 it is mentioned his virtuous nature in this way: since at the bridge Caṃdorapuhala, he sets free
 the soul by itself, in the idea of liberation, thanks to the freedom of men;
 (it is mentioned) his strongness, rapidity and agility, and his nature of having the rule as (his)
 body in this way: since (he) gives the body of the lord according to the rule;
 (it is mentioned) his nature of having an astonishing weapon in this way: since his more rapid
 weapons (are) cutting off over the creations of Ganāmainīo.>

Y 3.21

haōmāmca para.haōmāmca āiiese yešti
xšnūmaine zaraθuštrahe spitāmahe ašaōnō frauuašāe aōxtō.nāmanō yazatahe
aēsmq āiiese yešti baōiði
xšnūmaine tauua āθrō ahurahe mazdā puθra aōxtō.nāmanō yazatahe

az xʷarəθəm miiazdəm āiiese yešti tā ēn gyāg ēk bār dudīgar guftan

I ritually bring here the *haōma* and the *para.haōma*
 for the gratification of the Choice of righteous Spitāma Zaraθuštra, the sacred being whose
 name is uttered.

I ritually bring here both wood and incense
 for the gratification of you, the fire, O son of Ahura Mazdā, the sacred being whose name is
 uttered.

From xʷarəθəm miiazdəm āiiese yešti till this place, say (it) once again.

SY 3.21

hūmaṃ ca prāhūmaṃ ca samīhe ijisnau
sanmānakṛtyā jarathuštrasya spitamaputrasya puṇyātmakaḥ vṛddheḥ uktanāmnaḥ iajdasya
<kila nāma anayā dīnyā uktam āste>
samidham samīhe ijisnau gaṃdham ca
sanmānakṛtyā tava agne svāmīno mahājñāninaḥ putra uktanāmnaḥ ⁺iajdasya <kila nāma anayā
dīnyā uktam āste>

khsnūmaniḥ vāradvayaṃ vācyam

I wish in the *ijisni* for the *hūma* and the *prāhūma*,
 with an act of respect to the prosperity of the virtuous Jarathuśtra, son of Spitama, the *iajda*
 whose name is pronounced <that is, the name is pronounced (along) with this *dīni*>.
 I wish in the *ijisni* for wood and fragrance,
 with an act of respect to you, O fire, son of the Lord of Great Wisdom, the *iajda* whose name is
 pronounced <that is, the name is pronounced (along) with this *dīni*>.
The Khsnūmani has to be recited twice

Y 3.22

āiiese yešti ašāunqm frauuašinqm uyranqm aiβiθūranqm
paōiriiiō.ṭkaēšanqm frauuašinqm
nabānazdištanqm frauuašinqm

I ritually bring here (the sacrifice) of the strong, unshaken Choices of the righteous (men and
 women),
 (and) of the Choices of the first teachers,
 (and) of the Choices of the next-of-kin.

SY 3.22

samīhe ijisnau muktātmanām vṛddhīnām baliṣṭānām adhikaśaktīnām
pūrvanyāyavatām vṛddhīnām
navānvayanikaṭānām ca vṛddhīnām

I wish in the *ijisni* of the prosperity (pl.) of the pious ones, the most powerful (and) endowed
 with superior power,
 and the prosperity (pl.) of the previous ones behaving properly,
 and the prosperity (pl.) of (the ones) in the proximity for the new succession.

Y 3.23

āiiese yešti vīspaēibiiō aṣahe ratubiiō
āiiese yešti vīspaēibiiō vaṇhuḍābiiō yazataēibiiō mainīiaōibiiāscā gaēθīiaēibiiāscā
yōi haṇti +yesnūiāca vahmīiāca aṣāt haca yaṭ vahištāt

I ritually bring here (the sacrifice) for all the times of Order.
 I ritually bring here (the sacrifice) for all the spiritual and material sacred beings who provide
 good (things),

who are worthy of sacrifice and prayer according to Best Order.

SY 3.23

*samīhe ijisnau sarvveṣāṃ punyagurūṇāṃ
samīhe ijisnau sarvveṣāṃ uttamadānānāṃ iajdānāṃ paralokacāriṇāṃ pr̥thvīcāriṇāṃ ca
ye saṃti ārādhanīyās ca namaskaraṇīyās ca punyāt utkṛṣṭatarāt*

I wish in the *ijisni* of all the good times.

I wish in the *ijisni* of all the best providing *iajdas* living in the other world and living on earth,
who are worthy of worship and adoration from the More Excellent (!) Good.

Y 3.24

*frauuarāne mazdaiiasnō [zaraθuštriš vīdaēuuō ahura.tkaēšō
hāuuuanē ašaōne ašahe raθβe
yasnāica vahmāica xšnaōθrāica frasastaiiaēca
sāuuuāṇhē vīsiāica ašaōne ašahe raθβe
yasnāica vahmāica xšnaōθrāica frasastaiiaēca
raθβaṃ aiīaranamca asñīianamca māhīianamca yāīriianamca sarədanamca
yasnāica vahmāica xšnaōθrāica frasastaiiaēca]*

I choose (to be one) whose sacrifice is to Mazdā, [(to be one) who belongs to Zaraθuštra, (to be one) who expells the demons, (to be one) who follows the teachings of the Lord.

For the righteous pressing-time of Order

for sacrifice, prayer, gratification and praise.

For the righteous morning- and clan-time of Order

for sacrifice, prayer, gratification and the praise.

For sacrifice, prayer, gratification and praise

of the (entire) day-, daily, monthly, annual, and (entire) year-times.]

SY 3.24

prabravīmi mājdaiiasnīm
(abbreviated text)

I proclaim the *mājdaiiasnī*
(abbreviated text)

Y 3.25

zōt

yaθā ahū vairiō zaōtā frā mē mrūtē

rāspīg

yaθā ahū vairiō yō zaōtā frā mē mrūtē

zōt

aθā ratuš +ašāt̥cīt̥ haca frā ašauua vīduuā mraōtū

Chief priest

'As he is to be chosen by existence, the chief priest speaks (it) forth to me,

Assistant priest

As he is to be chosen by existence, (the one) who (is) the chief priest speaks (it) forth to me,

Chief priest

Thus (is) the judge on the basis of Order. Let the righteous, knowing one speak (it) forth!

SY 3.25

*yathā svāminah kāmah <yathā ahuramajdābhlāṣah> he dhyota prakṣṣtaṃ me brūhi <kāryaṃ
punyaṃ ca>*

evam ādeśah puṇyāt yasmāt kasmātcit prakṣṣtaṃ puṇyātman vijñāyaṃ bravāmi

<kila sarvvaṃ kāryaṃ puṇyaṃ evam ādeśah karttuṃ yathā ahuramajdasya rocate>

According to the wish of the Lord <according to Ahuramajda's desire>, O *dhyota*, speak forth to me <and (perform) the good action>.

In this way, (here is) the rule from righteousness, from which one, O virtuous, I speak forth (what has) to be known

<that is, all the good action; in this way, the rule that pleases Ahuramajda is performed>.

Yasna 4

Y 4.1

ima humatāca hūxtāca huuarštāca
imq haōmq̄sca miiazdq̄sca zaōθrāsca barəsmaca ašaiia frastarətəm
gqmca huḍāñhəm hauruuata amərətāta
gqmca huḍāñhəm haōməmca para.haōməmca
aēsmq̄sca baōiḍīmca
imqm aṇhuiqmca ašaiiqmca
raθβqmca ratufritīmca
gāθanqmca sraōθrəm huuarštā mąθrā
pairica dadəmahī āca vaēḍaiiamahī

We offer and dedicate

these good thoughts, good words and good deeds,
 these *haōmas*, ritual meals, libations, and the ritual bundle orderly spread out,
 the well-providing Cow, Wholeness and Immortality,
 the well-providing Cow, the *haōma* and the *para.haōma*, wood and incense,
 this state of existence, state of order,
 state of time,
 and the satisfaction of the time,
 the hearing of the Gāθās and the well-performed mantras.

SY 4.1

idaṃ sumataṃ ca sūktaṃ ca sukrtaṃ ca <kāryaṃ puṇyaṃ ca yad ahaṃ viveda sadaiva ca
karomi>
enaṃ hūmaṃ ca bhojanadānaṃ ca prāṇaṃ ca baresmanaṃ ca puṇyena parigrathitaṃ
gāṃ ca uttamadānāṃ udakaṃ ca vanaspatiṃ ca
gāṃ ca uttamadānāṃ hūmaṃ ca prāhūmaṃ ca <hūmaṃ prāhūmīyam ity arthaḥ>
samidhaṃ ca gaṃdhaṃ ca
enāṃ svāmitāṃ ca puṇyatāṃ ca <kāryaṃ puṇyaṃ ca yad ahaṃ sadaiva karomi>
gurutāṃ ca <adr̥śyarūpiṇīm ijisniṃ> gurvvanujñāṃ ca <adr̥śyarūpino naskanibaṃdhān>
gāthānāṃ ca uktiṃ sukr̥tasya ādeśaṃ <adr̥śyarūpi kāryaṃ puṇyaṃ ca>
prakṛṣṭaṃ ca dadāmi tasya ca nimamtrayāmi

What (is) well-thought, well-spoken and well-performed <the good action which I came to know and I constantly perform>,
 that *hūma*, the food oblation, the vigour, and the *baresmana* completely tied up with righteousness,
 the best providing cow, water and plant,
 the best providing cow, *hūma* and *prāhūma* <the *hūma* belonging to the *prāhūma*, such is the meaning>,
 wood and fragrance,
 this lordship and righteousness <the good action which I constantly perform>,
 the timing <the *ijisni* having an invisible form>, and the permission of time <the Naska compositions having an invisible form>;
 the utterance of the Gāthās, the well-performed rule <the good action having an invisible form>;
 (all this) I offer forth and I invite this (to the sacrifice).

Y 4.2

āaṭ dīš āuuāēḍaiiamahī
ahurāica mazdāi sraōšāica ašiiāi
aməšaēibiiasca spəntaēibiiō
ašāunəmca frauuašibiiō ašāunəmca uruuōibiiō
āθraēca ahurahe mazdā raθβaēca bərəzaite +vīspaiiāasca ašaōnō stōiš
yasnāica vahmāica xšnaōθrāica frasastaiiaēca

We dedicate them
 to Ahura Mazdā and to the rewarding Sraōša,
 and to the Life-giving Immortals,
 and to the Choices of the righteous, and to the souls of the righteous,
 and to the fire of Ahura Mazdā, and to the lofty time and all the existence of the righteous
 for sacrifice, prayer, gratification and praise.

SY 4.2

teṣu nīmaṃtrayāmi <asmad ukteṣu>
svāmīnaś ca mahājñānīnaḥ śrośasya ca puṇyātmanaḥ <ādeśapateḥ>
amarāṇāṃ ca gurūṇāṃ
muktātmanāṃ ca vṛddhīnāṃ muktātmanāṃ ca ātmanāṃ
agneś ca hormmījdasya guroś ca mahataḥ sarvvāsāṃ ca yāsāṃ kāsāṃcit muktātmanāṃ
paṃktīnāṃ
ārādhanāya namaskaraṇāya mānanāya prakāśanāya

I invite them <invited by us>,
 the Lord of Great Wisdom and the virtuous Śroša <lord of the rule>,
 and the Immortal Venerable Ones;
 the prosperity (pl.) of the pious ones and the souls of the pious ones;
 the fire of Hormmijda, the great time, and all those (pl.f.) who (are) in groups of pious ones,
 for the worship, the adoration, the honour (and) the illumination.

Y 4.3

āaṭ dīš āuuāēḍaiiamahī
 [ima humatāca hūxtāca huuarštāca
 imq haōmq̄sca miiazdq̄sca zaōθrāsca barəsmaca ašaiia frastarətəm
 gqmca huḍāñhəm hauruuata amərətātā
 gqmca huḍāñhəm haōməmca para.haōməmca aēsmq̄sca baōiḍīmca
 imqm aṇhuiiqmca ašaiiqmca raθβqmca ratufritīmca
 gāθanqmca sraōθrəm huuarštā mq̄θrā]
pairica dadəmahī āca vaēḍaiiamahī

We dedicate them,
 [(namely) these good thoughts, good words and good deeds,
 these *haōmas*, ritual meals and libations, and the ritual bundle orderly spread out,
 the well-providing Cow, Wholeness and Immortality,
 the well-providing Cow, the *haōma* and the *para.haōma*, wood and incense,
 this state of existence, state of order, state of time, and the satisfaction of the time,
 the hearing of the Gāθās and the well-performed mantras.]
 We offer and dedicate (them).

SY 4.3

teṣu nimaṇtrayāmi <asmad ukteṣu>
 (abbreviated text)
prakṣṣṭam ca dadāmi tasya ca nimaṇtrayāmi

I invite them <invited by us>
 (abbreviated text)
 I offer forth and I invite this (to the sacrifice).

Y 4.4

āaṭ dīš āuuāēḍaiiamahī
amašaeibiiō spəṇtaēibiiō huxšaθraēibiiō huḍābiiō
yauuaējibiiō yauuaēsubiiō
yōi vaṇhāuš ā manahō šīieṇti
yā^āsca uiti

We dedicate them
 to the Life-giving Immortals, of good rule, well-providing,
 who live forever, who thrive forever,
 (the male ones) who are on the side of good thought
 and (the female ones) who (are) as well.

SY 4.4

teṣu ca nimaṇtrayāmi <asmad ukteṣu>
amarāṇāṃ gurūṇāṃ susvāmināṃ sudānināṃ
sadājīvānāṃ lābhānāṃ <ekam idaṃ yat svayaṃ na mṛyate
ekam idaṃ yat nihaṇtuṃ na śakyate>
ye uttamaena manasā nivasanti <teṣāṃ abhyāgatis tasmin schāne yatra gvahmanaḥ>
ye ca <evaṃ +saṃbhavo 'pi gvahmanāt>

I invite them <invited by us>,
 the Immortal Venerable Ones, being good lords (and) generous,
 living forever, obtaining <this one that does not die by himself,
 this one that is not able to kill>,
 they live with the best mind <their arrival in this place where (is) Gvahmana>,
 and they <their birth also (comes) from Gvahmana>.

Y 4.5

āaṭ dīš +āuuāēḍaiiamahī
frāīiehīš ahe nmānahe
fradaθāi ahe nmānahe pasuuqmca narqmca
zātanaqmca zqhiīamnanqmca ašaōnqm
yeṇhe aēm hēṇti

We dedicate them as very many

for the furtherance of this house,
 (for the furtherance) of the cattle and men of this house,
 (for the furtherance) of the righteous who are born and who are yet to be born,
 whose (house) is this.

SY 4.5

teṣu nimantrayāmi <asmad ukteṣu>
prabhūtataṣya aṣya gṛhasya <kila yāvat saṃkhyayā prabhūtāḥ bhavaṃti>
vṛddhidātyā aṣya gṛhasya <kila yāvat adhikaṃ pravarddhamte> paśūnāṃ ca narāṇāṃ ca
jātānāṃ ca janimatāṃ ca muktātmanāṃ
ye ete saṃti

I invite them <invited by us>,
 through the abundance of that house <that is, as much as (things) are abundant through
 calculation>
 through the giving of prosperity of this house <that is, as much as (they) increase the surplus>,
 of cattle and men,
 of (those who are) born, (those who are yet to) be born and the pious ones,
 who are these (ones).

Y 4.6

āaṭ dīš +āuuāēdaiiamahī
aṣāunqm +vaṇ^vhībiiō frauuašibiiō
yā uyrāśca aiβiθūrāśca aṣaōnqm auuaṇhe

We dedicate them
 to the good Choices of the righteous,
 who are strong and unshaken for the help of the righteous.

SY 4.6

teṣu nimantrayāmi <asmad ukteṣu>
muktātmanāṃ vṛddhī uttamānāṃ vṛddhīnāṃ
yāḥ baliṣṭāś ca adhikaśaktāś ca muktātmanāṃ sahāyatayā

I invite them <invited by us>,
 the prosperity (du.) of the pious ones, of the best prosperity (pl.)

(which is) the most powerful, abundant, and with a number of companions among the pious ones.

Y 4.7

*āaṭ dīš +āuuāēḍaiiamahī
daθušō ahurahe mazdā^ā raēuuatō +x^varənaṇ^vhatō
maiñiiḍuš maiñiiaōiiehe
aməšanqm spəntanqm
yasnāica vahmāica xšnaōθrāica frasastaiiaēca*

We dedicate them
for sacrifice, prayer, gratification and praise
of the creator Ahura Mazdā, rich, endowed with Glory,
of the spiritual force,
of the Life-giving Immortals.

SY 4.7

*teṣu nimamtrayāmi <asmad ukteṣu>
dātuḥ svāmīno mahājñāninaḥ śuddhimataḥ śrīmataḥ
adrśyebhyo 'drśyatamasya
amarebhyo gurutarebhyaḥ <kila +amtar amarāṇām gurūṇām yad yasau abhivāncchati amtaḥ
adrśyānām vapur adrśyaṃ śaknoti karttuṃ>
ārādhanāya namaskaraṇāya mānanāya prakāśanāya*

I invite them <invited by us>,
the giver Lord of Great Wisdom, pure, glorious,
from the invisible (ones) of the most invisible
from the Immortal More Venerable (!) Ones <that is, among the Immortal Venerable Ones, the
one who longs for (being) among the invisibles, (he) is able to make (his) body invisible>
for the worship, the adoration, the honour (and) the illumination.

Y 4.8

*āaṭ dīš +āuuāēḍaiiamahī
asñiiaēibiū aṣahe ratubiiō
hāuuānē aṣaōne aṣahe raθβe
yasnāica vahmāica xšnaōθrāica frasastaiiaēca*

[*āaṭ dīš +āuuāēḍaiiamahī*
sāuuayhāe vīsiāica aṣaōne aṣahe raṣḥe
yasnāica vahmāica xšnaōθrāica frasastaiiaēca
āaṭ dīš +āuuāēḍaiiamahī
miθrahe +vouru.gaōiiaōtōiš hazayrō.gaōšahe baēuuarə.cašmanō aōxtō.nāmanō yazatahe
rāmanō x^vāstrahe
yasnāica vahmāica xšnaōθrāica frasastaiiaēca]

We dedicate them
 to the daily times of Order,
 to the righteous pressing-time of Order
 for sacrifice, prayer, gratification and praise.
 [We dedicate them
 to the righteous morning- and clan-time of Order
 for sacrifice, prayer, gratification and praise.
 We dedicate them
 for sacrifice, prayer, gratification and praise
 of Miθra of wide cattle-pastures, who has a thousand ears, a myriad eyes, the sacred being
 whose name is uttered,
 (and) of Peace providing good pasture.]

SY 4.8

teṣu nimamtrayāmi <asmad ukteṣu>
ahnāṃ puṇyagurūṇāṃ
hāūana-nāmnyāḥ <prātaḥsaṃdhyāyāḥ> puṇyātmakāyāḥ puṇyagurvyāḥ
ārādhanāya namaskaraṇāya mānanāya prakāśanāya
 (abbreviated text)

I invite them <invited by us>,
 the good times of days,
 the virtuous (and) good time Hāūana <time of early morning>,
 for the worship, the adoration, the honour (and) the illumination.
 (abbreviated text)

Y 4.22

[*āaṭ dīš +āuuāēḍaiiamahī*

*raθβō bərəzatō yō ašahe raθβqm aiiaranqmca asñiiianqmca māhiianqmca yāiriianqmca
 sarədanqmca
 yōi hən̄ti ašahe ratauuō]
 hāuuanōiš raθβō
 yasnāica vahmāica xšnaōθrāica frasastaiiaēca*

[We dedicate them]

for sacrifice, prayer, gratification and praise

[of the lofty time of Order, of the (entire) day-, daily, monthly, annual, and (entire) year-times,
 which are the times of Order,] of the pressing-time.

SY 4.22

(abbreviated text)

*+hāūana-gurutayā
 ārādhanaīya namaskaraṇāya mānanāya prakāśanāya*

(abbreviated text)

at the Hāūana timing,

for the worship, the adoration, the honour (and) the illumination.

Y 4.23

*āaṭ dīš +āuuāēdaiiamahī
 sraōšahe ašīiehe taxmahe tanu.mqθrahe
 darši.draōš āhūiriiehe xšnaōθra
 yasnāica vahmāica xšnaōθrāica frasastaiiaēca
 āaṭ dīš +āuuāēdaiiamahī
 zaraθuštrahe spitāmahe ašaōnō frauuašēe xšnaōθra
 yasnāica vahmāica xšnaōθrāica frasastaiiaēca
 āaṭ dīš āuuāēdaiiamahī
 tauua ātarš puθra ahurahe mazdā xšnaōθra
 yasnāica vahmāica xšnaōθrāica frasastaiiaēca*

We dedicate them

for sacrifice, prayer, gratification and praise

of Sraōša the rewarding, brave, who has the mantra for body,
 of bold club, who belongs to the Lord, with gratification.

We dedicate them

for sacrifice, prayer, gratification and praise
 of the Choice of righteous Spitāma Zaraθuštra with gratification.
 We dedicate them
 for sacrifice, prayer, gratification and praise
 of you, the fire, O son of Ahura Mazdā with gratification.

SY 4.23

teṣu nimamtrayāmi <asmad ukteṣu>
śrośasya puṇyātmakasya <bhaktiśīlasya> dṛḍhasya ādeśatanoh <+ādeśapateh>
camatkārasya śastrasya svāminah <yat svāmī +arjahī-dvīpasya +savahī-dvīpasya ca>
sanmānakṛtyā <kila +ānamdakṛtyā>
ārādhanāya namaskaraṇāya mānanāya prakāśanāya
teṣu nimamtrayāmi <asmad ukteṣu>
jarathuštrasya spitamaputrasya puṇyātmakavṛddheh +sanmānakṛtyā <kila +ānamdakṛtyā>
+ārādhanāya +namaskaraṇāya +mānanāya +prakāśanāya
teṣu nimamtrayāmi <asmad ukteṣu>
tava agne putra svāmīno mahājñānīnah sanmānakṛtyā <kila +ānamdakṛtyā>
ārādhanāya namaskaraṇāya mānanāya prakāśanāya

I invite them <invited by us>,
 the virtuous Śrośa <having the nature of distribution>, strong, having the rule as (his) body
 <lord of the rule>,
 having an astonishing weapon, lordly <since (he is) the lord of the Arjahī region and the Savahī
 region>, with an act of respect <that is, with an act of enjoyment>,
 for the worship, the adoration, the honour (and) the illumination.
 I invite them <invited by us>,
 the prosperity of the virtuous Jarathuštra, son of Spitama, with an act of respect <that is, with
 an act of enjoyment>,
 for the worship, the adoration, the honour (and) the illumination.
 I invite them <invited by us>,
 you, O fire, son of the Lord of Great Wisdom, with an act of respect <that is, with an act of
 enjoyment>,
 for the worship, the adoration, the honour (and) the illumination.

Y 4.24

āaṭ dīš +āuuāēdaiiamahī
aṣāunqm frauuašinqm uyranqm aiβiθūranqm

*paōirīiō.ṭkaēšanqm frauuašinqm
nabānazdištanqm frauuašinqm
yasnāica vahmāica xšnaōθrāica frasastaiiaēca*

We dedicate them
for sacrifice, prayer, gratification and praise
of the strong, unshaken Choices of the righteous (men and women),
(and) of the Choices of the first teachers,
(and) of the Choices of the next-of-kin.

SY 4.24

*teṣu nimamtrayāmi <asmad ukteṣu>
muktātmanām vṛddhīnām baliṣṭānām adhikaśaktīnām
pūrvanyāyavatām ca vṛddhīnām
navānvayanikaṭānām ca vṛddhīnām
ārādhanāya namaskaraṇāya mānanāya prakāśanāya*

I invite them <invited by us>,
the prosperity (pl.) of the pious ones, the most powerful (and) endowed with superior power,
and the prosperity (pl.) of the previous ones behaving properly,
and the prosperity (pl.) of (the ones) in the proximity for the new succession,
for the worship, the adoration, the honour (and) the illumination.

Y 4.25

*āaṭ dīš +āuuāēḍaiiamahī
vīspaēibiiō ašahe ratubiiō
yasnāica vahmāica xšnaōθrāica frasastaiiaēca
āaṭ dīš +āuuāēḍaiiamahī
vīspaēibiiō vaṇhudābiiō yazataēibiiō mainīiaōibiiāscā gaēθiiaēibiiāscā
yōi haṇti yesnīiāca vahmīiāca aṣāṭ haca yaṭ vahištāṭ
aməšā spəntā huxšaθrā hudāñhō yazamaide*

We dedicate them
to all the times of Order
for sacrifice, prayer, gratification and praise.
We dedicate them
to all the spiritual and material sacred beings who provide good (things),

who are worthy of sacrifice and prayer according to Best Order.
We sacrifice to the Life-giving Immortals of good rule, well-providing.

SY 4.25

*teṣu nimamtrayāmi <asmad ukteṣu>
sarvveṣāṃ puṇyagurūṇām
ārādhanāya namaskaraṇāya mānanāya prakāśanāya
teṣu nimamtrayāmi <asmad ukteṣu>
sarvveṣāṃ uttamadānānām iajdānām paralokacāriṇām pṛthvīcāriṇām ca
ye saṃti ārādhanīyās ca namaskaraṇīyās ca puṇyāt utkṛṣṭatarāt
amarān gurūn surājānaḥ sudāninaḥ ārādhaye*

I invite them <invited by us>,
all the good times
for the worship, the adoration, the honour (and) the illumination.
I invite them <invited by us>,
all the best providing *iajdas* living in the other world and living on earth,
who are worthy of worship and adoration from the More Excellent (!) Good.
I worship the Immortal Venerable Ones, being good chiefs (and) generous.

Y 4.26

*yej̥hē hātqm āaṭ yesnē paitī vaǰhō mazdā ahurō
vaēθā aṣāṭ hacā
yāñhqm cā tascā tāscā yazamaide*

We worship those male beings in whose worship
the Wise Lord knows what is best on account of order,
and likewise we also worship those female beings.

SY 4.26

*ye varttamānebhyaḥ evaṃ ijsniyā upari uttame mahājñāninaḥ svāmīnaḥ
<kila ijsniḥ hormmijdas yārthe pracurāḥ kurvvaṃti>
†vettari puṇyāt <yat kiṃcit puṇyāprasādādānaṃ hormmijdo vetti>
samavāyakān tān tāś ca ārādhaye <narastrīākṛtīn amīśāspiṃtān>*

Those, from coming into existence, in this way, with the *ijisni* on (what is) the best of the Lord of Great Wisdom

⟨that is, (they) numerous, perform the *ijisnis* for the sake of Hormmijda⟩

in knowing from righteousness ⟨that something (made of) good offering and oblation, Hormmijda knows (it)⟩,

I worship the same multitude of them (male) and them (female) ⟨the Amišāspīmtas having the shape of men and women⟩.

Yasna 5

Y 5.1

*iθā āt yazamaidē ahurəm mazdqm
 yē gqmcā ašəmcā dāt
 apascā dāt uruuarāscā +vaŋ^vhīš
 raōcāscā dāt būmīmcā
 vīspācā vohū
 ahiiā xšaθrācā mazēnācā hauuapaŋhāišcā*

In this way we now sacrifice to Ahura Mazdā,
 who has created the Cow and Order,
 (who) has created the waters and the good plants,
 (who) has created light and the earth
 and all that is good
 by his rule, greatness and skills.

SY 5.1

*atra evaŋ ārādhaye svāminam mahājñāninam
 yo gāṃ ca puṇyam ca dadau
 apaś ca dadau vanaspatīṃś ca uttamān
 ruciṃ ca dadau bhūmiṃ ca
 samagrām ca samṛddhiṃ <mūlaphalādikaṃ>
 evaṃ yo rājyāya ca mahattāyai ca sarakṣāyai ca*

In this way I worship here the Lord of Great Wisdom,
 who gave the cow and the Good,
 and (who) gave the waters and the best plants,
 and (who) gave the light and the earth
 and the entire success <root and fruit, etc.>,
 in this way he (does this) by royalty, greatness and his protection.

Y 5.2

*tām aṭ yasnanqm pauruuatātā +yazamaidē
yōi gāuš hacā śīieṇtī*

We sacrifice to him with the most excellent sacrifice
(of those) who are on the side of the Cow.

SY 5.2

*taṃ evaṃ ārādhakebhyo <manuṣyebhyaḥ> +puraḥpravṛtṭyā ārādhaye
<kila agratayā aparebhyaḥ +kebhyaścīt>
ye gopaśumattayāsu nivasanti <ye ārādhakāḥ>*

In this way I worship him, through the first practice by the worshippers <by men>
<that is, with the firstness of the ones having no superior>,
(they) who live in the enjoyment (pl.) of cows and cattle <(namely) the worshippers>.

Y 5.3

*tām aṭ āhūiriā nāmānī
mazdā.varā spəntō.tāmā +yazamaidē
tām ahmākāiš azdabīscā uštānāišcā +yazamaidē
tām ašāunqm frauuašīš
narqmcā nāirinqmcā +yazamaidē*

We sacrifice to him in the form of his lordly names,
(which are) welcome to the Wise one (and which are) the most life-giving ones.
We sacrifice to him with our bones and lives.
We sacrifice to him in the form of the choices of the orderly ones,
both men and women.

SY 5.3

*taṃ evaṃ svāmināmānaṃ
mahājñānatayā mitritam āste gurutayā ca ārādhaye
taṃ yaṃ asmākaṃ dehāya ca jīvāya ca ārādhaye <kila jīvanir yasmāt>
taṃ yaṃ muktātmanāṃ ca vṛddhaye
narāṇāṃ nārīṇāṃ ca ārādhaye <kila śubhaṃ yasmāt>*

In this way I worship him, by (his) lordly name,
 (which) is in accordance with (his) great wisdom and with venerability.
 I worship him for our body and life <that is, life by him>.
 I worship him for the prosperity of the pious ones,
 men and women <that is, lustre by him>.

Y 5.4

ašəm aṭ vahištəm ʔyazamaidē
hiiaṭ sraēštəm
hiiaṭ spəntəm aməšəm
hiiaṭ raōcōṇhūuaṭ
hiiaṭ vīspā.vohū

We sacrifice to Best Order,
 the most beautiful one,
 the Life-giving Immortal,
 that is full of light,
 that provides all that is good.

SY 5.4

punyaṃ evaṃ utkṛṣṭataraṃ ārādhaye
yat suṃdaraṃ
yac ca gurutaraṃ amaraṃ
yat rucimat <vapur asya>
yat samagrā samṛddhiḥ <śubhaṃ yasmāt>

In this way I worship the More Excellent (!) Good,
 which (is) beautiful,
 and which (is) the More Venerable (!) Immortal,
 which (is) full of light <of his body>,
 which (is) entire success <lustre by him>.

Y 5.5

vohucā manō ʔyazamaidē
vohucā xšaθrəm
vaṇʰhīmcā daēnəm

vaŋʷhīm̥cā f̥səratūm
vaŋʷhīm̥cā ārmaitīm

And we sacrifice to good Thought,
 and to good Rule,
 and to good Vision,
 and to good Joy,
 and to good Right-mindedness.

SY 5.5

uttamaŋ ca manaḥ ārādhaye <gvahmanaŋ>
uttamaŋ ca rājyaŋ <kila saharevaraŋ>
uttamāŋ ca dīniŋ <+aśavahistaŋ>
uttamaŋ ca adhipatitvaŋ <avirddādaŋ amirddādaŋ>
uttamāŋ ca saṃpūrṇamānasatām <spiṃdārmmadaŋ>

I worship the Best Mind <Gvahmana>,
 and the Best Royalty <that is, Saharevara>,
 and the Best Dīni <Aśavahista>,
 and the Best Sovereignty <Avirddāda (and) Amirddāda>,
 and the Best Full Mindedness <Spiṃdārmmada>.

Y 5.6

yej̥hē hātąm

Yej̥hē hātąm

SY 5.6

(yej̥hē hātąm 1×)

(Yej̥hē Hātąm 1×)

Yasna 6

Y 6.1

*daδuuāṇhəm ahurəm mazdqm +yazamaide
aməšā spəntā huxšaθrā huδāṇhō +yazamaide*

We sacrifice to the creator Ahura Mazdā.

We sacrifice to the Life-giving Immortals, of good rule, well-providing.

SY 6.1

*dātāraṃ svāminam mahājñāninaṃ ārādhaye
amarān gurūn susvāminah sudāninaḥ ārādhaye*

I worship the Lord of Great Wisdom, the giver.

I worship the Immortal Venerable Ones, being good lords (and) generous.

Y 6.2

*aśniia ašauuana ašahe ratauuō +yazamaide
hāuuānīm ašauuanəm ašahe ratūm yazamaide
sāuuayhaēm
vīsīmca
ašauuanəm ašahe ratūm yazamaide
miθrəm vouru.gaōliaōitīm hazaṇra.gaōšəm baēuuarə.cašmanəm aōxtō.nāmanəm yazatəm
+yazamaide
rāma xʷāstrəm yazamaide*

We sacrifice to the daily righteous times of Order.

We sacrifice to the righteous pressing-time of Order.

We sacrifice to the righteous morning-
and clan-time of Order.

We sacrifice to Miθra of wide cattle-pastures, who has a thousand ears, a myriad eyes, the sacred
being whose name is uttered.

We sacrifice to Peace providing good pasture.

SY 6.2

divasān puṇyātmanaḥ puṇyagurūn ārādhaye
hāūana-nāmnīm <prātaḥsaṃdhyām> puṇyātmanīm puṇyagurvīm +ārādhaye
sāūaṃgha-nāmnīm <yā samaṇ +hāūana-saṃdhyāyāḥ samakāryiṇī
yā ca yūthāni gavāṇ pravarddhayati>
vīsi-nāmnīm ca <yā manuṣyeṣu madhye satkāryiṇī moivadeṣu>
puṇyātmanīm puṇyagurvīm ārādhaye
mihiraṇ nivāsītāraṇyaṇ sahasrakarṇṇaṇ daśasahasralocanaṇ uktanāmānaṇ iajdaṇ
+ārādhaye <kila nāma anayā dīnyā uktam āste>
ānaṇdaṇ āsvādaṇ ca ārādhaye <sa adṛśyarūpī yasya prabhāvena manuṣyāḥ khādyaṣya svādaṇ
jānaṃti>

I worship the daily virtuous (and) good times.

I worship the virtuous (and) good time Hāūana <time of early morning>.

I worship the virtuous (and) good time Sāūaṃgha <which (is) associated together with the
Hāūana-time

and increases the herds of cows>

and Vīsi <deserving honour among men (and) moivads>.

I worship Mihira, having a distant land as residence, having thousand ears, ten-thousand eyes,
the *iajda* whose name is pronounced <that is, the name is pronounced (along) with this
dīni>.

And I worship Happiness (of) Tasting <through the power of him, having an invisible form,
men know the taste of food>.

Y 6.3

rapiθβinəm aṣauuanəm aṣahe ratūm yazamaide
frādaṭ.ṣṣāum
zaṇtuməmcā aṣauuanəm aṣahe ratūm yazamaide
aṣəm vahištəm ātrəmca ahurahe mazdā puθrəm yazamaide

We sacrifice to the righteous midday-time of Order.

We sacrifice to the righteous cattle-prosperer
and tribe-time of Order.

We sacrifice to Best Order and to the fire, son of Ahura Mazdā.

SY 6.3

*rapīthvina-saṃdhyāṃ nāmnīm <madhyāhnaḥ saṃdhyāṃ> puṇyātmanīm puṇyagurvīm
 ārādhaye
 +phrehedadārapsu-nāmnīm <yā samaṃ +rapīthvina-saṃdhyāyāḥ samakāryinī
 yā ca yūthāni paśūnāṃ pravarddhayati>
 jaṃda-nāmnīm ca puṇyātmanīm puṇyagurvīm +ārādhaye <yā manuṣyeṣu guruṣu madhye
 satkāryinī>
 puṇyaṃ utkṛṣṭataraṃ agniṃ ca svāmīno mahājñānīnaḥ putraṃ ārādhaye*

I worship the virtuous (and) good time Rapīthvina <time of mid-day>.

I worship the virtuous (and) good time Phrehedādārapsu <which (is) associated together with
 the Rapīthvina-time

and increases the herds of cattle>

and Jaṃda <deserving honour among men (and) venerable people>.

I worship the More Excellent (!) Good and the fire, son of the Lord of Great Wisdom.

Y 6.4

*uzaieirinəm aṣauuanəm aṣahe ratūm yazamaide
 frādaṭ.vīrəm
 dāxiiuməca aṣauuanəm aṣahe ratūm yazamaide
 bərəzaṇtəm ahurəm xšaθrīm xšaētəm apqm napātəm auruuṭ.aspəm yazamaide
 apəmca mazdaḍātqm aṣaōnīm yazamaide*

We sacrifice to the righteous afternoon-time of Order.

We sacrifice to the righteous heroes-prosperer

and land-time of Order.

We sacrifice to the lofty lord, powerful, radiant, the Grandson of Waters, with swift horses.

We sacrifice to the righteous water created by Mazdā.

SY 6.4

*+ujaierina-nāmnīm <aparāhnaḥ saṃdhyāṃ> puṇyātmanīm puṇyagurvīm ārādhaye
 phrehedadāravīra-nāmnīm ca <yā samaṃ +ujaierina-saṃdhyāyāḥ samakāryinī
 yā ca yūthāni narāṇāṃ pravarddhayati>
 dehe-nāmnīm ca puṇyātmanīm puṇyagurvīm ārādhaye <yā manuṣyeṣu madhye satkāryinī
 paralokinām bhalāpanāpatiṣu>
 burjja-svāmīnaṃ nārīnāṃ +tejasvināṃ apāṃ nābhīm pradhānāśvaṃ ārādhaye*

apaś ca majdadattāḥ puṇyātmanīḥ +ārādhaye

I worship the virtuous (and) good time Ujaierina <time of later-day>.

I worship the virtuous (and) good time Phrehedadāravīra <which (is) associated together with the Ujaierina-time

and increases the herds of men>,

and Dehe <deserving honour among men, who (are) among the lords attaining the good of the inhabitants of the other world>.

I worship lord Burjja of women, radiant, navel of the waters, having superior horses.

And I worship the virtuous waters given by Majda.

Y 6.5

aīḥsrūθriməm aibigāim ašauuanəm ašahe ratūm yazamaide

frādaṭ.vīspqm.hujiiāitīm

zaraθuštrōtəməmca ašauuanəm ašahe ratūm yazamaide

ašāunqm vaṇ^vhīš sūrā^ā spəntā^ā frauuašaiiō +yazamaide

γnāśca vīrō.vqθβā yazamaide

yāiriiqmca hušitīm yazamaide

aməmca hutāštəm huraōdəm yazamaide

vərəθraγnəmca ahuraδātəm yazamaide

vanaiṇtīmca uparatātəm yazamaide

We sacrifice to the righteous singing-time of Order, characterised by attentive listening.

We sacrifice to the righteous time of Order that prospers all good living

and (is) the most Zaraθuštra-like.

We sacrifice to the good mighty (and) live-giving Choices of the righteous (men and women).

We sacrifice to the noblewomen who have troops of heroes.

We sacrifice to the good dwelling lasting throughout the year.

We sacrifice to the strength well-shaped and well-grown.

We sacrifice to Victory created by the Lord.

We sacrifice to prevailing Superiority.

SY 6.5

+aiviśruthrima-aibigaīa-ca-nāmnīm <pūrvārdharātrasaṃdhyām> puṇyātmanīm
puṇyagurvīm ārādhaye

+phrehedadāraharavispahūjīvaśnī-nāmnīm ca <yā samaṇ +aiviśruthrima-saṃdhyayā
samakāryiṇī

yā ca mūlaṃ phalaṃ +sarvaṃ pravarddhayati>
+jarathuśtrotema-nāmnīm ca puṇyātmanīm puṇyagurvīm ārādhaye <yā manuṣyeṣu madhye
satkāryiṇī moivadāṃ moivadeṣu ācāryāṇāṃ ācāryeṣu>
muktātmanāṃ uttamānāṃ sādhakānāṃ gurutarāṇāṃ vṛddhīḥ ārādhaye
nārīṇāṃ ca narasaṃghānāṃ ārādhaye
saṃvatsarāṇāṃ sunivāsītāṃ +ārādhaye
utsāhinaṃ sughaṭitaṃ +śubhodayaṃ +ārādhaye
vijayaṃ ca hormmijdadattaṃ +ārādhaye
ṭālanāṃ ca yām uparipravṛtṭyā ārādhaye <+baharāma-īajdaṃ
kvacic ca ṭālanāṃ yām uparipravṛtṭyā āstāda-īajdasya bruvamti
tathā cokaṃ +yāmca arštōiṣ +yazatahe>

I worship the virtuous (and) good time Aiviśruthrima and Aibigaia <time of the first half of the night>.

I worship the virtuous (and) good time Phrehedadāraharavispahūjivaśnī <which (is) associated together with the Aiviśruthrima-time and completely increases root (and) fruit>, and Jarathuśtrotema <deserving honour among men (and) among the *moivads* of *moivads*, teachers of teachers>.

I worship the prosperity (pl.) of the pious ones, the best worshipping more venerable (!) ones. And I worship women having a community of men.

I worship the good life-giving (elements) of the years, the well-joined (and) increasing prosperity of the powerful (one).

And I worship Victory given by Hormmijda.

And I worship the Attack with (his) foregoing practice <the *īajda* Baharāma, and the Attack with (his) foregoing practice, they call (him) the *īajda* Āstāda, and likewise, it is recited *yāmca arštōiṣ yazatahe*>.

Y 6.6

uśahinəm aṣauuanəm aṣahe ratūm yazamaide
bərəjīm
nmānīmca aṣauuanəm aṣahe ratūm yazamaide
sraōḍəm aṣīm huraōḍəm vərəθrājanəm frādaṭ.gaēθəm aṣauuanəm aṣahe ratūm yazamaide
rašnūm razištəm yazamaide
arštātəmca frādaṭ.gaēθəm varədaṭ.gaēθəm yazamaide

We sacrifice to the righteous dawn-time of Order.

We sacrifice to the righteous esteem-

and house-time of Order.

We sacrifice to Sraōša the rewarding, well-grown, victorious (and) who prospers the living beings, the righteous time of Order.

We sacrifice to Justice the most upright.

We sacrifice to Rectitude who prospers the living beings (and) increases the living beings.

SY 6.6

*uśahina-nāmnñi <aparārdharātrasam̐dhyāñ> puṇyātmanñi puṇyagurvñi ārādhaye
 +bereji-nāmnñi ca <yā samam̐ +uśahina-sam̐dhyāyāḥ samakāryiñi
 yā ca sam̐cayān dhānyānāñ pravarddhayati
 yā ca manuṣyeṣu madhye satkāryiñi ye nagaranyāyānām adhiṣṭātārah̐>
 māna-nāmnñi ca puṇyātmanñi puṇyagurvñi ārādhaye <yā manuṣyeṣu +grhāmtarvvartiṣu
 madhye satkāryiñi>
 śrośam̐ bhaktiśīlam̐ śubhoditam̐ vijayinam̐ vṛddhidam̐ pṛthvībhūteḥ +puṇyātmānam̐
 puṇyagurum̐ +ārādhaye <ādeśapatiñ>
 raśnam̐ śuddham̐ +ārādhaye <satyapatiñ asya raśna iti nāmatā śuddhatā ca satyatā ca>
 āstādam̐ ca vṛddhidam̐ pṛthvībhūteḥ puṣṭidam̐ pṛthvībhūteḥ ārādhaye*

I worship the virtuous (and) good time Uśahina <time of the latter half of the night>.

And I worship the virtuous (and) good time Bereji <which (is) associated together with the Uśahina-time

and increases the gatherings of grains,

and deserving honour among men, who will depend upon the laws of the city>,

and Māna <deserving honour among men inhabiting the house>.

I worship Śrośa, having the nature of distribution, increasing prosperity, victorious, giving prosperity to the earthly power, the virtuous (and) good time <lord of the rule>.

I worship the pure Raśna <lord of truth; the nature of his name 'Raśna' (is) purity and truth>.

And I worship Āstāda giving prosperity to the earthly power (and) causing prosperity to the earthly power.

Y 6.7

*māhiia aśauuana aśahe ratauuō +yazamaide
 aṇtarāmāñham̐ aśauuanam̐ aśahe ratūm̐ yazamaide
 pərənō.māñham̐ viśaptaḥam̐ aśauuanam̐ aśahe ratūm̐ yazamaide*

We sacrifice to the righteous monthly times of Order.

We sacrifice to the new moon, the righteous time of Order.

We sacrifice to the full moon and to the in-between-the-seventh (day) righteous time of Order.

SY 6.7

māsān puṇyātmanah puṇyagurūn +ārādhaye
aṃtarācamdraṃ puṇyātmakaṃ puṇyagurum +ārādhaye
 <paṃcakasya yah ādyasya uttamasya>
saṃpūrṇacandraṃ +vīśaptathem ca puṇyātmakaṃ puṇyagurum ārādhaye
 <paṃcakasya yah dvitīyasya paṃcakasya yah +tṛtīyasya>

I worship the good times belonging to the month.

I worship the virtuous (and) good time of the Moon in the Middle

<being the best first of the pentad>.

I worship the virtuous (and) good time of the Full Moon and of the Seventh (Day) Apart

<being the second of the pentad (and) being the third of the pentad>.

Y 6.8

yāiriia ašauuana ašahe ratauuō +yazamaide
maiḍiūīzarēmaēm ašauuanēm ašahe ratūm yazamaide
maiḍiūīšēmēm ašauuanēm ašahe ratūm yazamaide
paitiśhahīm ašauuanēm ašahe ratūm yazamaide
aiiāθrimēm
+fraōuruuaēštrimēm
+varšniharštēm
ašauuanēm ašahe ratūm yazamaide
maiḍiūīrīm ašauuanēm ašahe ratūm yazamaide
hamaspaθmaēdaēm ašauuanēm ašahe ratūm yazamaide
sarēḍa ašauuana ašahe ratauuō +yazamaide

We sacrifice to the righteous annual times of Order.

We sacrifice to the righteous mid-spring time of Order.

We sacrifice to the righteous mid-summer time of Order.

We sacrifice to the righteous corn-bearing time of Order.

We sacrifice to the righteous home-coming time of Order

characterised by the return (of cattle)

and the release of rams.

We sacrifice to the righteous mid-year time of Order.

We sacrifice to the righteous mid-time of (the sun's) summer path of Order.

We sacrifice to the righteous times of Order belonging to the (entire) year.

SY 6.8

gahaṃbārān puṇyātmanaḥ puṇyagurūn ārādhaye <*gahaṃbārān iti samayasamuccayān
sṛṣṭīnām sṛjanakālān*>
+maidīojarama-nāmānaṃ puṇyātmakaṃ puṇyagurum +ārādhaye <*ākāśasya ghaṭanakālāṃ*>
+maidīoisama-nāmānaṃ puṇyātmakaṃ puṇyagurum ārādhaye <*jalānām sṛjanakālāṃ*>
paitīśahameṃ nāmānaṃ puṇyātmakaṃ puṇyagurum +ārādhaye <*pr̥thivyāḥ sṛjanakālāṃ*>
+aiāthrima-nāmānaṃ <*vanaspatīnām sṛjanakālāṃ*>
adhaḥparivartita° <*°uṣṇakālāgamināṃ*>
vīryanikṣepanaṃ <*kila aśvādīpaśūnām vīryanikṣepas tan madhye bhavati*>
puṇyātmakaṃ puṇyagurum +ārādhaye
+maidīārīma-nāmānaṃ puṇyātmakaṃ puṇyagurum +ārādhaye <*gavām paśūnām
paṃcaprakārāṇām sṛjanakālāṃ*>
hamaspathamaedaem +nāmānaṃ puṇyātmakaṃ puṇyagurum +ārādhaye <*manuṣyāṇām
daśajātīnām +sarvvāsām ca sṛṣṭīnām sṛjanakālāṃ*>
hamaspathamaedaematā sarvvasainyadātīḥ>
saṃvatsarān puṇyātmanaḥ puṇyagurūn +ārādhaye

I worship the good times belonging to the *gahaṃbāra* <‘*gahaṃbara*’ means the coming together and aggregation of the times of generation of the creations>.

I worship the virtuous (and) good time *Maidīojarama* <time of motion of the atmosphere>.

I worship the virtuous (and) good time *Maidīoisama* <time of generation of the waters>.

I worship the virtuous (and) good time *Paitīśahaha* <time of generation of the earth>.

I worship the virtuous (and) good time *Aiāthrima* <time of motion of the plants>,

of coming down (of the cattle) <coming during the hot season>

and of abandoning the manliness <that is, abandoning the manliness of the animals like horses etc.; it is in the middle (of the year)>.

I worship the virtuous (and) good time *Maidīārīma* <time of generation of the five species of cows and cattle>.

I worship the virtuous (and) good time *Hamaspathamaeda* <time of generation of the ten classes of men and all the creations>

the *Hamaspathamaeda*-ness (is) the giving of all the armies>.

I worship the virtuous (and) good times belonging to the year.

Y 6.9

vīspe aṣahe ratauuō yazamaide

*yōi hənti ašahe ratauuō ʒraiasca ʒrisq̄sca nazdišta pairiš.hāuuanaīō
yōi hənti ašahe yaṭ vahištahe mazdō.frasāsta
zaraθuštrō.fraōxta*

We sacrifice to all these times of Order,
which are the thirty-three times of Order, the closest arranged around the pressing(-time),
which belong to Best Order, taught by Mazdā,
proclaimed by Zaraθuštra.

SY 6.9

*samagrān puṇyagurūn +ārādhaye
ye saṃti puṇyaguravaḥ trayaś ca triṃśac ca nikaṭāḥ parivarttulaṃ hāūana-saṃdhyāyāḥ
ye saṃti puṇyasya yat utkṛṣṭataraṃ hormmijdena +śikṣāpitāḥ
jarathuštreṇa ca proktāḥ*

I worship all the good times,
which are the thirty-three good times, near around the Hāūana time,
which are the More Excellent (!) Good taught by Hormmijda <to Jarathuštra>
and proclaimed by Jarathuštra <in this world>.

Y 6.10

*ahura miθra bərəzaṇta aiθiiejaṇha ašauuana yazamaide
strēušca māṇhəmca huuarəca uruuarāhu paiti barəsmañiāhu
miθrəm vīspanq̄m daxīiunq̄m daḡhupaitīm yazamaide*

rōz ud māh guftan

(date, dedication of day and month) +yazamaide

We sacrifice to Ahura and Miθra, the two lofty ones, unendangered, righteous.
(Standing) by the bundle plants, we sacrifice to the stars, the moon and the sun,
to Miθra, the chief of all lands.

Say the day and the month

We sacrifice to (mention of the day and the month).

SY 6.10

svāminam mihiram mahattaram +anasvaram puṇyātmānam +ārādhaye
tārās ca caṇdraṃ ca sūryam ca vanaspatī ye upari baresmanena
mihiram sarvveśam grāmānām rājānam +ārādhaye

dinādhipatiṃ

(date, dedication of day) *+ārādhaye*

māsādhipatiṃ

(date, dedication of month) *+ārādhaye*

I worship the lord Mihira, greater, imperishable, virtuous,
 and the stars, the moon, the sun and the two plants, which (are) on the *baresmana*.

I worship Mihira, the chief of all the villages.

Lord of the day

I worship (*mention of the day*).

Lord of the month

I worship (*mention of the month*).

Y 6.11

θβqm ātrəm ahurahe mazdā puθrəm ašauuanəm ašahe ratūm yazamaide maṭ vīspaēibiō
ātərəbiō
āpō vaṇ^hiš vahištā mazdaḍātā ašaōnīš yazamaide
vīspā āpō mazdaḍātā ašaōnīš yazamaide
vīspā uruuarā mazdaḍātā ašaōnīš yazamaide

We sacrifice to you, the fire, son of Ahura Mazdā, the righteous time of Order, with all the fires.

We sacrifice to the good, the best righteous waters created by Mazdā.

We sacrifice to all the righteous waters created by Mazdā.

We sacrifice to all the righteous plants created by Mazdā.

SY 6.11

tvām agniṃ svāmīno mahājñāninaḥ putram +puṇyātmānam puṇyagurum +ārādhaye samam
samagraiḥ agnibhiḥ

*apaḥ uttamāḥ utkr̥ṣṭatarāḥ majdadattāḥ puṇyātmanīḥ +ārādhaye <yā aṇtarvanaspatiṣu>
 samagrāḥ apaḥ majdadattāḥ puṇyātmanīḥ +ārādhaye
 samagrān vanaspatīn majdadattān puṇyātmanaḥ +ārādhaye*

I worship you, the fire, son of the Lord of Great Wisdom, the virtuous (and) good time, together with all the fires.

I worship the best, the more excellent (!) virtuous waters given by Majda <which (are) among the plants>.

I worship all the virtuous waters given by Majda.

I worship all the virtuous plants given by Majda.

Y 6.12

*mąθrəm spəntəm aš.xʷarənaḥəm yazamaide
 dātəm vīdōiium yazamaide dātəm zaraθuštri yazamaide
 darəγqm upaiianqm yazamaide
 daēnqm vaṇʰhīm māzdaiiasnīm yazamaide*

We sacrifice to the life-giving mantra, full of Glory.

We sacrifice to the law for expelling the demons. We sacrifice to the Zaraθuštrian law.

We sacrifice to the long tradition.

We sacrifice to the good Vision of a person who sacrifices to Mazdā.

SY 6.12

*māmthrīṇ vāṇīṇ gurvīṇ prabhūtaśrīkām +ārādhaye
 nyāyaṇ vibhinnadevaṇ +ārādhaye nyāyaṇ jarathuštrīyaṇ +ārādhaye <nirmmalataraṇ>
 +dīrghām uparipravṛttiṇ +ārādhaye <aḍṣyarūpiṇīṇ +śikṣāṇ>
 dīniṇ uttamām +mājdaiasnīṇ +ārādhaye <ekahelayaiva>*

I worship the venerable *māmthrī*-sound, having abundant fortune.

I worship the law destroying the Devas. I worship for the law belonging to Jarathuštra <purser>.

I worship the long foregoing practice <the instruction having an invisible form>.

I worship the best *dīni mājdaiasnī* <really at once>.

Y 6.13

*gairīm uši.darənəm mazdaδātəm aša.xʷāθrəm yazatəm yazamaide
 vīspā garaiiō aša.xʷāθrā pouru.xʷāθrā mazdaδāta ašauuana ašahe ratauuō +yazamaide*

uyrəm kauuaēm x^varənō mazdaδātəm yazamaide
uyrəm ax^varətəm x^varənō mazdaδātəm yazamaide
ašīm vaṇ^vhīm yazamaide xšōiθnīm bərəzaitīm amauuaitīm huraōδəm x^vāparəm
x^varənō mazdaδātəm yazamaide
sauuō mazdaδātəm yazamaide

We sacrifice to the mountain Uši.darəna created by Mazdā, that provides the well-being of Order, the sacred being.

We sacrifice to all the mountains that provide the well-being of Order, offering much well-being, created by Mazdā, the righteous times of Order.

We sacrifice to the strong Glory belonging to the rulers of the Kauui-dynasty, created by Mazdā.

We sacrifice to the strong unseized Glory created by Mazdā.

We sacrifice to good Reward, radiant, lofty, strong, well-grown, prosperous.

We sacrifice to the Glory created by Mazdā.

We sacrifice to Strength created by Mazdā.

SY 6.13

giraṃ hośadāstāraṃ majdadattaṃ puṇyaśubhaṃ iajdaṃ +ārādhaye <sa girir yaś caitanyaṃ
manuṣyāṇāṃ schāne dadhāti rakṣati ca>
samagrān girīn puṇyaśubhān +saṃpūrṇaśubhān majdadattān puṇyātmanaḥ puṇyagurūn
+ārādhaye
baṣṭāṃ rājñāṃ śrīyaṃ majdadattāṃ +ārādhaye
baṣṭāṃ agrhītāṃ śrīyaṃ majdadattāṃ +ārādhaye
arśísavaṃgha-nāmnīm <lakṣmīm> ārādhaye tejasvinīm mahatīm utsāhinīm śubhoditām
pālakām
śrīyaṃ majdadattāṃ +ārādhaye
lābhaṃ majdadattaṃ ārādhaye

I worship the mountain Hośadāstāra given by Majda, the *iajda* prosperous in righteousness <the mountain which sets and preserves the consciousness in a place of men>.

I worship all the mountains, prosperous in righteousness, fully prosperous, given by Majda, the virtuous (and) good times.

I worship the most powerful glory of the kings, given by Majda.

I worship the most powerful unseized glory given by Majda.

I worship Arśísavaṃgha <fortune>, radiant, great, powerful, increasing prosperity (and) protecting.

I worship the glory given by Majda.

I worship the gain given by Majda.

Y 6.14

dahmąm var^hīm āfritīm yazamaide
dahməmca narəm ašauuanəm yazamaide
uyrəm taxməm dāmōiš upamanəm yazatəm yazamaide

We sacrifice to the good Dahmā Āfriti.

We sacrifice to the pious righteous man.

We sacrifice to the strong brave Dāmōiš Upamana, the sacred being.

SY 6.14

uttamānām uttamām āśišam ārādhaye
uttamam ca naram puṇyātmānam +ārādhaye
baliṣtam dṛdham uttamam ca utkṛṣṭamanasā iajdam +ārādhaye <śāpam ity arthaḥ
āśis ca vacasā baliṣṭatarā śāpas ca manasā baliṣṭatarāḥ>

I worship the Best Blessing of the best (ones).

I worship the best virtuous man.

I worship the most powerful, strong *iajda* the Best having an Excellent Mind <curse, such is the meaning;

the blessing in the speech is the most powerful and the curse in the mind is the most powerful>.

Y 6.15

imā apasca zəmasca uruuarāasca yazamaide
imā asāasca šōiθrāasca gaōiiaōitīšca +maēθaṇiīāasca auuō.x^harənāasca +yazamaide
iməmca šōiθrahe paitīm yazamaide yim ahurəm mazdąm

We sacrifice to those waters, earth and plants.

We sacrifice to those regions, dwellings, cattle-pastures, homes, and mangers,

We sacrifice to that chief of dwelling, who (is) Ahura Mazdā.

SY 6.15

etāḥ apaś ca bhuvaś ca vanaspatīmś ca +ārādhaye
imāni schānāni deśāmś ca aranyāni ca maṇdirāni ca gonivāsāmś ca +ārādhaye
enam ca deśapatim +ārādhaye yaṇ svāminam mahājñāninam <hormmijdam ca pitaram
samagrāyāḥ pṛthivyāḥ>

I worship these waters, (the parts of) the earth and the plants.

I worship these places, countries, distant lands, dwellings, and dwellings of cows.

I worship this lord of the countries, who is the Lord of Great Wisdom <Hormmijda the father of the entire world>.

Y 6.16

ratauuō vīspe mazišta yazamaide aiiara asñiia māhiia yāiriia sarōda

We sacrifice to all the greatest times: of the (entire) day-, daily, monthly, annual, and (entire) year(-times).

SY 6.16

gurūn sarvvān mahattarān +ārādhaye saṃdhyāḥ dinān māsān gahaṃbārān saṃvatsarān

I worship all the greater times: times (of the day), (entire) days, months, *gahaṃbāras* (and) years.

Y 6.17

hauruuata amərətāta yazamaide

gāuš hudā yazamaide

sraōšəm ašīm huraōdəm vərəθrājanəm frādaṭ.gaeθəm ašauuanəm ašahe ratūm yazamaide

We sacrifice to both Wholeness and Immortality.

We sacrifice to the well-providing Cow.

We sacrifice to Sraōša the rewarding, well-grown, victorious, who prospers the living beings, the righteous time of Order.

SY 6.17

udakaṃ vanaspatiṃ +ārādhaye

gāṃ ca uttamadānām +ārādhaye

śrošaṃ bhaktiśīlaṃ śubhoditaṃ vijayinaṃ vṛddhidaṃ prthvīvibhūteḥ puṇyātmānaṃ puṇyaguruṃ +ārādhaye <ādeśapatiṃ>

I worship the water (and) the plant.

And I worship the best providing cow.

I worship Śroša, having the nature of distribution, increasing prosperity, victorious, giving prosperity to the earthly power, the virtuous (and) good time <lord of the rule>.

Y 6.18

*haōmāmca para.haōmāmca yazamaide
zaraθuštrahe spitāmahe iḍa ašaōnō ašīmca frauuašīmca yazamaide
aēsmaqsca baōiḍīmca yazamaide
θβqm ātrəm ahurahe mazdā puθrəm ašauuanəm ašahe ratūm yazamaide*

We sacrifice to the *haōma* and the *para.haōma*.

We sacrifice now to the Reward and the Choice of righteous Spitāma Zaraθuštra.

We sacrifice to wood and incense.

We sacrifice to you, the fire, son of Ahura Mazdā, the righteous time of Order.

SY 6.18

*hūmaṃ ca prāhūmaṃ ca +ārādhaye
jarathuštrasya spitamaputrasya iha puṇyātmanaḥ puṇyaṃ ca vṛddhiṃ +ārādhaye
samidhaṃ ca gaṃdhaṃ ca +ārādhaye
tvāṃ agniṃ svāmīno mahājñāninaḥ putraṃ puṇyātmakaṃ puṇyaguruṃ +ārādhaye*

I worship the *hūma* and the *prāhūma*.

I worship now the good and the prosperity of the virtuous Jarathuštra, son of Spitama.

I worship wood and fragrance.

I worship you, the fire, the son of the Lord of Great Wisdom, the virtuous (and) good time.

Y 6.19

ašāunqm vaṇ^hiš sūrā spəntā frauuašaiiō +yazamaide

We sacrifice to the good mighty and life-giving Choices of the righteous (men and women).

SY 6.19

muktātmanām uttamānām sādhakānām gurutarāṇām vṛddhiḥ +ārādhaye

I worship the prosperity (pl.) of the pious ones, the best worshipping more venerable (!) ones.

Y 6.20

*vīspe ašauuanō yazata yazamaide
 vīspe ašahe ratauuō yazamaide
 hāuuānīm paiti ratūm
 sāuuāṇhaēm vīsīmca paiti ratūm
 ratauuō vīspe mazišta paiti ratūm*

We sacrifice to all the righteous sacred beings.
 We sacrifice to all the times of Order,
 at the pressing-time,
 at the morning- and clan-time,
 at the time ‘all the greatest times’.

SY 6.20

*samagrān puṇyātmanaḥ +iajdān +ārādhaye
 samagrān puṇyagurūn +ārādhaye
 hāūana-saṁdhyāyāḥ prakṛṣṭaṁ gurutayā
 sāūaṁghāyāḥ vīsi-nāmnyās ca prakṛṣṭaṁ gurutayā
 gurūṇāṁ sarvveṣāṁ mahattarāṇāṁ prakṛṣṭaṁ gurutayā*

I worship all the virtuous *iajdas*.
 I worship all the good times,
 with the timing ahead of the Hāūana-time,
 with the timing ahead of Sāūaṁgha and Vīsi,
 with the timing ahead of all the greater times.

Y 6.21

yejḥē hātqm

rāspīg

yaθā ahū vairiō yō zaōtā frā mē mrūtē

zōt

aθā ratuš +ašātcīt +haca +frā +ašauua vīduuā +mraōtū

Yeṛhē hātām

Assistant priest

As he is to be chosen by existence, (the one) who (is) the chief priest speaks (it) forth to me,

Chief priest

Thus (is) the judge on the basis of Order. Let the righteous, knowing one speak (it) forth!

SY 6.21

(yeṛhē hātām 1×)

(yaθā ahū vairiō)

(Yeṛhē Hātām 1×)

(Dialogic Ahuna Vairiia)

Yasna 7

Y 7.1

ašəm vohū

sē guftan

*ašaiia daδqmi xʷarəθəm müiazdəm hauruuata amərətāta gāuš hudā
xšnūmaine ahurahe mazdā aməšanqm spəntanqm
xšnūmaine sraōšahe ašūiehe ašūuuatō vərəθrājanō frādat.gaeθahe*

Ašəm Vohū

Say (it) three (times).

I orderly offer the food (and) the ritual meal, (which consists of) both Wholeness (and) Immortality, (and) the well-providing Cow,
for the gratification of Ahura Mazdā (and) of the Life-giving Immortals,
for the gratification of Sraōša the rewarding, rich in rewards, victorious (and) who prospers the living beings.

SY 7.1

(ašəm vohū 3×)

*puṇyena dadāmi khādyaṃ bhojanadānaṃ ca udakaṃ vanaspatiṃ gāṃ ca uttamadānāṃ
sanmānakṛtyā <kila pūjākaraṇena> svāmino mahājñāninaḥ amarāṇāṃ gurūṇāṃ
sanmānakṛtyā śrośasya puṇyātmakasya bhaktiśīlasya vijayinaḥ vṛddhidasya bhūsaṃbhūteḥ*

(Asəm Vohū 3×)

I offer with righteousness the food and the food oblation, the water, the plant and the best providing cow,
with an act of respect <that is, with the act of worship> to the Lord of Great Wisdom (and) the Immortal Venerable Ones,
with an act of respect to the virtuous Śrośa, having the nature of distribution, victorious, giving prosperity to the increase of the world.

Y 7.2

*ašaiia daδqmi haōməmca para.haōməmca
 xšnūmaine zaraθuštrahe spitāmahe ašaōnō frauuašēe
 ašaiia daδqmi aēsmi baōiði
 xšnūmaine tauua āθrō ahurahe mazdā puθra*

I orderly offer the *haōma* and the *para.haōma*
 for the gratification of the Choice of righteous Spitāma Zaraθuštra,
 I orderly offer both wood and incense
 for the gratification of you, the fire, O son of Ahura Mazdā.

SY 7.2

*punyena dadāmi hūmaṃ prāhūmaṃ ca <hūmaṃ prāhūmīyam ity arthaḥ>
 sanmānakṛtyā jarathuštrasya spitamaputrasya punyātmakavṛddheḥ
 punyena dadāmi samidhaṃ ca gaṃdhaṃ ca
 sanmānakṛtyā tava agne svāmīno mahājñāninaḥ putra*

I offer with righteousness the *hūma* and the *prāhūma* <the *hūma* belonging to the *prāhūma*,
 such is the meaning>,
 with an act of respect to the prosperity of the virtuous (one), of Jarathuštra, son of Spitama.
 I offer with righteousness wood and fragrance,
 with an act of respect to you, O Fire, son of the Lord of Great Wisdom.

Y 7.3

*ašaiia daδqmi haōmi xšnūmaine aiβiūo vaŋ^hhibiūo
 apqm vaŋ^hhīnqm mazdaδātanqm
 ašaiia daδqmi āpəm haōmiiqm
 ašaiia daδqmi gqm baōirīiqm ašaiia daδqmi gqm jūuuiqm
 ašaiia daδqmi uruuarqm haδānaēpatqm ašaiia uzdātqm
 xšnūmaine apqm mazdaδātanqm*

I orderly offer the *haōmas* for the gratification of the good waters,
 of the good waters created by Mazdā.
 I orderly offer the water mixed with *haōma*.
 I orderly offer the cow meat, I orderly offer (the milk) of the living cow.
 I orderly offer the pomegranate plant orderly set up

for the gratification of the waters created by Mazdā.

SY 7.3

*puṇyena dadāmi hūmaṇ sanmānakṛtyā udakasya uttamasya <tat yat nāmāṇkitam
amtarvanaspateḥ>
apāṇ uttamānāṇ majdadattānāṇ <ekahelayaiva>
puṇyena dadāmi apah hūmīyāḥ
puṇyena dadāmi gāṇ bavarāṇ puṇyena dadāmi gāṇ jīvāṇ
puṇyena dadāmi vanaspatiṇ hīnavā-nāmānaṇ puṇyena uccairddattaṇ <kila sadācāratayā
samāracitaṇ>
sanmānakṛtyā apāṇ majdadattānāṇ*

I offer with righteousness the *hūma*, with an act of respect to the excellent water <which namely
(comes) from among the plant>,
for the best waters given by Majda <really at once>.
I offer with righteousness the waters with the *hūma*.
I offer with righteousness the cow *bavara* (and) I offer with righteousness the living cow.
I offer with righteousness the plant *Hīnavā*, set up with righteousness <that is, put together
with the fact of having a virtuous conduct>,
with an act of respect to the waters given by Majda.

Y 7.4

*ašaiia daδqmi imaṭ barəsmā haδa.zaōθrəm haδa.aiβiiāṇhanəm ašaiia frastarətəm
xšnūmaine aməšanqm spəntanqm
ašaiia daδqmi vāca humata hūxta huuaršta
ašaiia daδqmi gāθanqmca sraōθrəm
ašaiia daδqmi huuarštā mąθrā
ašaiia daδqmi imqm aṇhuiiqmca ašaiiqmca
raθβqmca ratufritīmca
xšnūmaine yazatanqm ašaōnqm maiñiiuuuanqm gaēθianqm
xšnūmaine hauuaheca urunō*

Together with the libation, together with the (sacred) cord, I orderly offer this bundle orderly
spread out,
for the gratification of the Life-giving Immortals.
I orderly offer the words well-thought, well-spoken, well-performed.
I orderly offer the hearing of the Gāθās.

I orderly offer the well-performed mantras.
 I orderly offer this state of existence, of order,
 of time, and the satisfaction of the time,
 for the gratification of the righteous sacred beings, spiritual and material,
 for the gratification of my own soul.

SY 7.4

*puṇyena dadāmi enaṃ ca baresmanaṃ samaṃ prāṇena samaṃ aiviamghanena puṇyena
 parigrathitaṃ
 sanmānakṛtyā amarāṇāṃ gurūṇāṃ
 puṇyena dadāmi vācaḥ sumatāḥ sūktāḥ sukṛtāḥ
 puṇyena dadāmi gāthānāṃ ca uktiṃ
 puṇyena dadāmi sukṛtasya ādeśaṃ <adṛśyarūpi kāryaṃ puṇyaṃ ca>
 puṇyena dadāmi enāṃ svāmitāṃ ca puṇyatāṃ ca <kāryaṃ puṇyaṃ ca yad ahaṃ viveda sadaiva
 ca karomi>
 gurutāṃ ca <adṛśyarūpiṇīm ijisniṃ> gurvvanujñāṃ ca <adṛśyarūpiṇo naskanibaṃdhān>
 sanmānakṛtyā iajdānāṃ puṇyātmanāṃ paralokacāriṇāṃ pṛthvīcāriṇāṃ
 sanmānakṛtyā svīyasya ca ātmanaḥ*

I offer with righteousness for this *baresmana* completely tied up together with righteousness
 with the vigour and together with the *aiviamghana*,
 with an act of respect to the Immortal Venerable Ones.
 I offer with righteousness the words well-thought, well-spoken and well-performed.
 And I offer with righteousness the utterance of the Gāthās.
 I offer with righteousness the well-performed rule <the good action having an invisible form>.
 I offer with righteousness this lordship and righteousness <the good action which I came to
 know and I constantly perform>,
 the timing <the *ijisni* having an invisible form>, and the permission of time <the Naska com-
 positions having an invisible form>,
 with an act of respect to the virtuous *iajdas* living in the other world (and) living on earth,
 and with an act of respect to one's own soul.

Y 7.5

*ašaiia daδqmi ašiiāēibiiō ašahe ratubiiō [hāuuānē ašaōne ašahe raθβe
 ašaiia daδqmi sāuuāṇhē vīsiāica ašaōne ašahe raθβe
 ašaiia daδqmi miθrahe ⁺vouru.gaōiiaōtōiš hazayrō.gaōšahe baēuuarə.cašmanō aōxtō.nāmanō
 yazatahe*

rāmanō x^vāstrahe]

I orderly offer (these offerings) to the daily times of Order, the righteous pressing-time of Order.

[I orderly offer (these offerings) to the righteous morning- and clan-time of Order.

I orderly offer (these offerings) to Miθra of wide cattle-pastures, who has a thousand ears, a
myriad eyes, the sacred being whose name is uttered,
(and) for Peace providing good pasture.]

SY 7.5

*pun̄yena dadāmi ahnām̄ pun̄yagurūnām̄ <tat yat saṃdhyāyāḥ aṃtaḥ saṃdhyāyām̄ śakyate
gaṃtuṃ prabhāvenāsyā>*

(abbreviated text)

I offer with righteousness (the sacrifice) of the good times of days, <that which is able to go in
the middle of a day-juncture (starting) from a day-juncture through (its) power>

(abbreviated text)

Y 7.20

*ašaiia daḍqmi x^varəθəm̄ müiazdəm̄ hauruuata amərətāta gāuš² hudā²
xšnūmaine sraōšahe ašiiēhe taxmahe tanu.mqθrahe
darši.draōš āhūiriiehe
aōxtō.nāmanō yazatahe*

I orderly offer the food (and) the ritual meal, (which consists of both) Wholeness and Immor-
tality, (and of) the well-providing Cow,
for the gratification of Sraōša the rewarding, brave, who has the mantra for body,
of bold club, who belongs to the Lord,
the sacred being whose name is uttered.

SY 7.20

*pun̄yena dadāmi khādyaṃ̄ bhojanadānaṃ̄ ca udakaṃ̄ vanaspatiṃ̄ gām̄ ca uttamadānām̄
sanmānakṛtyā śrośasya pun̄yātmakasya <bhaktiśīlasya> dṛḍhasya⁺ ādeśatanoḥ <ādeśapateḥ>
camatkārasya śastrasya svāmīnaḥ <yat svāmī arjahī-dvīpasya savahī-dvīpasya ca>
uktanāmnaḥ iajdasya <kila nāma anayā dīnyā uktam āste>*

I offer with righteousness the food and the food oblation, the water, the plant and the well-providing cow,
 with an act of respect to the virtuous Śroša <having the nature of distribution>, strong, having the rule as (his) body <lord of the rule>,
 having an astonishing weapon, lordly <since (he is) the lord of the Arjahī region and the Savahī region>,
 the *iajda* whose name is pronounced <that is, the name is pronounced (along) with this *dīni*>.

Y 7.21

ašaiia dadāmi haōmāmca para.haōmāmca
xšnūmaine zaraθuštrahe spitāmahe ašaōnō frauuašāe aōxtō.nāmanō yazatahe
ašaiia dadāmi aēsmi baōiḍi
xšnūmaine tauua āθrō ahurahe mazdā puθra aōxtō.nāmanō yazatahe

ašaiia dadāmi xʼarəθəm miiazdəm hauruuata tā puθra aōxtō.nāmanō yazatahe dō bār guftan

I orderly offer the *haōma* and the *para.haōma*
 for the gratification of the Choice of righteous Spitāma Zaraθuštra, the sacred being whose name is uttered.

I orderly offer both wood and incense
 for the gratification of you, the fire, O son of Ahura Mazdā, the sacred being whose name is uttered.

From ašaiia dadāmi xʼarəθəm miiazdəm hauruuata till puθra aōxtō.nāmanō yazatahe, say (it) two times.

SY 7.21

puṇyena dadāmi hūmaṇ ca prāhūmaṇ ca
sanmānakṛtyā jarathuštrasya spitamaputrasya puṇyātmakavṛddheḥ uktanāmnaḥ ⁺iajdasya
<kila nāma anayā dīnyā uktam āste>
puṇyena dadāmi samidhaṇ ca gaṇdhaṇ ca
sanmānakṛtyā tava agne svāmīno mahājñāninaḥ putra uktanāmnaḥ iajdasya <kila nāma anayā
dīnyā uktam āste>

khsnūmaniḥ vāradvayaṇ vācyam

I offer with righteousness the *hūma* and the *prāhūma*,
 with an act of respect to the prosperity of the virtuous Jarathuśtra, son of Spitama, the *iajda*
 whose name is pronounced <that is, the name is pronounced (along) with this *dīni*>.
 I offer with righteousness wood and fragrance,
 with an act of respect to you, O fire, son of the Lord of Great Wisdom, the *iajda* whose name is
 pronounced <that is, the name is pronounced (along) with this *dīni*>.
The Khsnūmani has to be recited twice

Y 7.22

aṣaiia daḍqmi aṣāunqm frauuašinqm uyanqm aiβiθūranqm
paōiriiiō.ṭkaēšanqm frauuašinqm
nabānazdištanqm frauuašinqm

I orderly offer (these offerings) to the strong, unshaken Choices of the righteous (men and
 women),
 (and) to the Choices of the first teachers,
 (and) to the Choices of the next-of-kin.

SY 7.22

punyena dadāmi muktātmanām vṛddhīnām baliṣṭānām adhikaśaktīnām
pūrvanyāyavatām vṛddhīnām
navānvayanikaṭānām vṛddhīnām

I offer with righteousness (the sacrifice) of the prosperity (pl.) of the pious ones, the most
 powerful (and) endowed with superior power,
 the prosperity (pl.) of the previous ones behaving properly,
 the prosperity (pl.) of (the ones) in the proximity for the new succession.

Y 7.23

aṣaiia daḍqmi vīspaēibiiō aṣahe ratubiiō
aṣaiia daḍqmi vīspaēibiiō vaṇhuḍābiiō yazataēibiiō mainīiaōibiiāscā gaēθīiaēibiiāscā
yōi haṇti +yesnūiāca vahmiiāca aṣāt haca yaṭ vahištāt

I orderly offer (these offerings) to all the times of Order.
 I orderly offer (these offerings) to all the spiritual and material sacred beings who provide good
 (things),

who are worthy of sacrifice and prayer according to Best Order.

SY 7.23

*pun̥yena dadāmi sarvveṣāṃ pun̥yagurūṇāṃ
pun̥yena dadāmi sarvveṣāṃ uttamadānānāṃ ⁺iajdānāṃ paralokacāriṇāṃ pṛthvīcāriṇāṃ ca
ye saṃti ārādhanīyās ca namaskaraṇīyās ca punyāt utkṛṣṭatarāt*

I offer with righteousness (the sacrifice) of all the good times.

I offer with righteousness (the sacrifice) of all the best providing *iajdas* living in the other world
and living on earth,

who are worthy of worship and adoration from the More Excellent (!) Good.

Y 7.24

*aṣaiia nō paiti.jamiiāt
yehiiā sauuā išāntī rādayhō
θβōi staōtarascā maθranascā ahura mazdā
aōgəmadaēcā usmahicā vīsāmadaēcā
hiiāt mīzdəm ⁺mauuaiθīm fradadāθā daēnābiiō mazdā ahurā*

az θβōi staōtarascā tā mazdā ahurā dō bār guftan

May it come to us orderly,

whose successes set in motion the strengths.

We declare ourselves, aspire and volunteer

to be your praisers and poets, O Ahura Mazdā.

The prize which you have allocated to someone like me for the sake of our visions, O Ahura
Mazdā.

From θβōi staōtarascā till mazdā ahurā, say (it) two times.

SY 7.24

*pun̥yena asmāsu upari ⁺saṃprāpnuvaṃtu <sadyāpāreṇa>
asya lābhaṃ samīhe dakṣaṇādānena <asya iti hormmijdasya yady asmin vapuḥ upari
dakṣaṇayāmi>
tava ślāghākṛtau māṃthra-vāṇyāṃ ca ahuramajda
upari saṃprāpnumaḥ saṃtuṣyāmaś ca pratikurmmahe ca*

<kila pratikurmmahe saṃtuṣṭāś ca samācarāmaḥ>
 yaṃ prasādaṃ uttamānāṃ prakṛṣṭaṃ dīniśīlānāṃ ahuramajda
 <kila yaṃ prasādaṃ uttamānāṃ dīniśīlānāṃ dātuṃ yogyaṃ taṃ mahyaṃ ⁺śīsyāya dehi>

May (they) arrive on us through righteousness <through the implementation of truth>,
 I wish for the gain of him through the donation (to the priest) <'of him' (means) of Hormmijda,
 I offer the body on him>.

We arrive, are pleased, and return
 on the making of his praise and *mān̥thra*-sound, O Ahuramajda
 <that is, we return (the fact of being) pleased and we perform (the sacrifice)>.
 (Give) forth the offering of the best (ones) practising the *dīni*, O Ahuramajda
 <that is, the offering of the best (ones) practising the *dīni*, divisible and proper, that (one) give
 to me, (who I am your) disciple>.

Y 7.25

ahiiā huuō nē dāidī ahmāicā ahuiē manaxīiāicā
taṭ ahiiā yā taṭ upā.jamiiāmā tauuacā sarəṃ aṣaxīiācā viṣpāi yauuē
yaθā ahū vairiō

dō guftan pad har *śīiaōθininām* ēsm ud bōy nihādag ēk tāg frāz ō ātaxš barišn

You, there, give us from this (prize) for both this and the spiritual existence,
 (give us) this from this (prize) by which we shall attain the following:
 union with you and Order for all time!

Ahuna Vairiia

Say 2 (Ahuna Vairiia), at each śīiaōθininām, having put down firewood and incense, he should
bring forth one piece to the fire.

SY 7.25

amīṣāṃ tat asmaḥbyaṃ dehi anena bhuvanena paralokenāpi tādr̥śena
tena evaṃ upari saṃprāpnumaḥ tava svāmitāyāṃ śreyasi ca sadaiva yāvat sarvvaṃ
(yaθā ahū vairiō 2×)

(The offering) of these (best ones) give to us, with this world and also the other world as such,
 through which, in this way, we arrive on (it), in your lordship and welfare always as much as
 completely.

(Ahuna Vairiia 2×)

Y 7.26

*ahunəm vairīm yazamaide
aršuxδəm vācim yazamaide
dahməm vaŋ^hīm āfritīm yazamaide
uγrəm taxməm dāmōiš upamanəm yazatəm yazamaide
hauruuata amərətāta yazamaide
gāuš hudā yazamaide
haōməmca para.haōməmca yazamaide
aēsmaqsa baōiδīmca yazamaide
frasasti dahmaiā vaŋhuiā āfritōiš*

We worship the Ahuna Vairiia.

We worship the word of right utterance.

We worship the good Dahmā Āfriti.

We worship the strong, brave Dāmōiš Upamana, the sacred being.

We worship both Wholeness and Immortality.

We worship the well-providing Cow.

We worship the *haōma* and the *para.haōma*.

We worship wood and incense
with praise of the good Dahmā Āfriti.

SY 7.26

*ahunavaram ārādhaye
satyoktām vācam +ārādhaye
uttamānām uttamām āśiṣam +ārādhaye
baliṣtam dṛdham uttamam ca utkṛṣṭamanasā +iajdām +ārādhaye
avirddādām amirddādām +ārādhaye
gām ca uttamadānām +ārādhaye
hūmam prāhūmam ca +ārādhaye
samidham ca gaṃdham ca +ārādhaye
prasiddhyā uttamānām uttamasya āśīrvādasya*

I worship the Ahunavara.

I worship the word of proclamation of truth.

I worship the Best Blessing of the best (ones).

I worship the most powerful, strong *iajda* the Best having an Excellent Mind.

I worship Avirddāda and Amirddāda.

I worship the best providing cow.

I worship the *hūma* and the *prāhūma*.

I worship wood and fragrance

with the attainment of the Best Blessing of the best (ones).

Y 7.27

yej̥hē hātəm

Yej̥hē hātəm

SY 7.27

(*yej̥hē hātəm* 1×)

(Yej̥hē Hātəm 1×)

Y 7.28

rāspīg

yaθā ahū vairiō yō zaōtā frā mē mrūtē

zōt

aθā ratuš⁺ ašātcīt̥ haca frā ašauua vīduuā^o mraōtū

Assistant priest

As he is to be chosen by existence, (the one) who (is) the chief priest speaks (it) forth to me,

Chief priest

Thus (is) the judge on the basis of Order. Let the righteous, knowing one speak (it) forth!

SY 7.28

(*yaθā ahū vairiō*)

(Dialogic Ahuna Vairiia)

Yasna 8

Y 8.1

aṣəm vohū

sē guftan

*aṣaiia daδqmi xʷarəθəm müiazdəm hauruuata amərətāta gāuš hudā
haōməmca para.haōməmca*

ēsm ud bōy ēw tāg nihādag ō ātaxš barišn

*aēsmq̄sca baōiδīmca
frasasti ahurahe mazdā
ahunahe vairiiehe
aršuxδahe vāxš
dahmaiia vāṇhuiia āfritōiš
uyrāi dāmōiš upamanāi
haōmaheca mąθraheca
aṣaōnaēca zaraθuštrahe
aṣaiia nō paiti.jamiiāt*

Aṣəm Vohū

Say (it) three (times)

I orderly offer the food (and) the ritual meal, (which consists of) both Wholeness (and) Immor-
tality, (and) the well-providing Cow,
the *haōma* and the *para.haōma*,
Having put down one piece of firewood and incense, he should bring (them) to the fire
wood and incense
with praise of Ahura Mazdā,
of the Ahuna Vairiia,
of the word of right utterance,
of the good Dahmā Āfriti,
of the strong Dāmōiš Upamana

and of the mantra of Haōma
 and of righteous Zaraθuštra.
 May it come to us orderly!

SY 8.1

(*aṣəm vohū* 3×)

pun̥yena dadāmi khādyaṃ bhojanadānaṃ ca udakaṃ ca vanaspatiṃ gāṃ ca uttamadānāṃ
hūmaṃ ca prāhūmaṃ ca
samidhaṃ ca gaṃdhaṃ ca
⁺*prasiddhyā svāmino mahājñāninaḥ*
ahunavarasya ca
satyoktāyās ca vācaḥ
uttamānām uttamasya āśīrvādasya
baḷiṣṭasya ca uttamasya utkṛṣṭamanasā <īajdasya>
hūmasya ca māṃthra-vāṇyās ca
pun̥yātmanaś ca jarathuśtrasya
pun̥yena asmāsu upari saṃprāpnuvaṃtu

(*Aṣəm Vohū* 3×)

I offer with righteousness the food and the food oblation, the water, the plant and the best
 providing cow,
hūma and *prāhūma*,
 wood and fragrance,
 with the attainment of the Lord of Great Wisdom,
 and of the Ahunavara,
 and of the word of proclamation of truth,
 and of the best Benediction of the best (ones),
 and of the most powerful (*īajda*) the Best having an Excellent Mind <*īajda*>,
 of the *hūma* and the *māṃthra*-sound,
 and of the virtuous Jarathuštra.
 May (these things) arrive on us through righteousness!

Y 8.2

rāspīg pad gāh ī hāwanān

xʷarata narō aētəm miiazdəm
yōi dim haṇhāna aṣāca frērətica

The assistant priest (should go) to the place of hāwanān-priest

Eat, O men, this ritual meal,
(you) who have won it through Order and advancement!

SY 8.2

khādatu naraḥ saprasādaṃ

*yas tasya anurūpaḥ ⁺puṇyena ādeśena ca <kila kāryasya puṇyasya svādhīno bhavati
yat kiṃcit dadamti tasya ca svādhīno bhavati>*

Eat, O man, this offering,
which is conformable to him and according to the good rule <that is, (he) is independent
because of the good action;
(they) give that something, because of which (he) is independent>.

Y 8.3

zōt

aməša spənta

daēne mązdaiiasne

vaṇhauuasca vaṇ^hhīšca zaōθrāšca

yō aēšuuu mazdaiiasnaēšuuu mazdaiiasnō aōjanō

ašahe rāθma jīštaiiamnō

yāθβa gaēθā ašahe mərəγəntē

auui tū dim disiata

yā apasca uruuarāšca zaōθrāšca

The chief priest

O Life-giving Immortals,

O Vision of a person who sacrifices to Mazdā,

O good (men) and good (women), O libations!

He who, among those who sacrifice to Mazdā, calling himself a sacrificer to Mazdā,

pretending to be an adherent of Order,

destroys the living beings of Order through sorcery,

do point him out,

(you) waters, plants and libations!

SY 8.3

he amarāḥ gurutarāḥ <amiśāspiṃtāḥ>

he dīne mājdaiasni

*he uttamāḥ he uttaminyaḥ he prāṇa <kila he uttamāḥ narāḥ he uttaminyaḥ nāryaḥ prāṇas ca sa
uttamaḥ paralokino bhavadbhyaḥ>*

yaḥ eteṣu majdaiasneṣu mājdaiasnīm brūte

puṇyasamṛddhyo jīvet <kila samṛddhiṃ dānaṃ ca uttamānām bhakṣet>

he rākṣasatayā pṛthivyāḥ puṇyāni vināśakāḥ <kila he rākṣasānarāḥ>

upari yuṣmāsu tāḥ prārohantu <kila cihnaṃ yathārthaṃ tāḥ prakṛtaṃ kurvvaṃtu>

yāḥ apaś ca vanaspatayaś ca prāṇas ca

O Immortal More Venerable (!) Ones <the Amiśāspiṃtas>,

O dīni mājdaiasnī,

O best (men), O best (women), O vigour <that is, O best men, O best women and vigour; that
(is) the best of the inhabitants of the other world (coming from) your lordship (pl.)>,
who among the *majdaiasna* (people) proclaims the *mājdaiasnī*,
may he live among great success <that is, he will partake the success and the gift of the best
(ones)>.

O destroyers of the good things of the earth through sorcery <that is, O sorcerers>;
the waters, plants and vigour,

may (them all) rise over him <that is, they shall make manifest the suitable sign (upon him)>!

Y 8.4

yasca aētaēšqm mazdaiiasnanqm pərənāiunqm aiβi.zūzuiianqm

imq vacō nōiṭ vīsaite framrūite

aētqm ā yātumanahe jasaiti

ašəm vohū

sē xwardār guftan dast az barsom ulhil sar ī zōhr nihuftan srōšdrōn xwardan dahān pāk kardan
ud dast pad pādyāb kardan dast ud abar barsom nihādan

ašəm vohū

cahār guftan

yaθā ahū vairiō

dō guftan

He who, among those of age who sacrifice to Mazdā, who have been called upon,
is not prepared to utter these words,
deserves the punishment of one who engages in sorcery.

Aṣəm Vohū

The partaker should say three (Aṣəm Vohū), raise the hand from the bundle, cover the end of the libation, eat the bread to Srōš, and clean his mouth, and wash his hand with ritual ablution, and put his hand over the bundle.

Aṣəm Vohū

Say (it) 4 (times)

Ahuna Vairiia

Say (it) 2 (times)

SY 8.4

*yaś ca etebhyo majdaiasnebhyaḥ saṃpūrṇanarebhyaḥ prakṣṭaṃ vaktṛbhyaḥ
idaṃ vacaḥ na pratikaroti prakṣṭayā girā <kila amiśāspiṃta iti na brūte>
taṃ sā rākṣasī prāpnuyāt <kilāsya cihnaṃ ⁺yathārthaṃ tayā prakṣṭaṃ bhavet>
(aṣəm vohū 3×)*

vyaktākṣaraṃ uktvā cāśnī śighrataraṃ kartavyā yadi ca gvājaṃ brūte

(aṣəm vohū 4×)

vyaktākṣaraṃ vaktavyā

(yaθā ahū vairiio 2×)

And he, who among those *majdaiasna* grown-up men, (who are) forth speakers,
does not return this speech with an eminent invocation <that is, he does not mention the
'Amiśāpiṃta's>,
may that sorceress reach him <that is, his suitable sign will become manifest through her>.

(Aṣəm Vohū 3×)

*After having recited the Vyaktākṣara (= Aṣəm Vohū), the cāśnī should be done more quickly; and if
(so), (he) recites the gvāja (= bāj)*

(Aṣəm Vohū 4×)

The Vyaktākṣara (= Aṣəm Vohū) should be recited

(Ahuna Vairia 2×)

Y 8.5

*vasasca tū ahura mazda uštāca xšaēša hauuanəm dāmanəm
vasō āpō vasō uruuarā vasō vīspa.vohū ašaciθra
xšaiiamnəm ašauuanəm dāiata axšaiiamnəm druuaṇtəm*

O Ahura Mazdā, may you rule over your own creations at will and according to wish;
(may you rule) at will over the waters, at will over the plants, at will over all that is good,
originating from Order.

Make the righteous one powerful, (but) the deceitful one powerless!

SY 8.5

*svecchayā tvaṇ ahuramajda śubhena ca +svāmitvāya svīyāḥ sṛṣṭīḥ
〈kila svīyānāṃ sṛṣṭīnāṃ svecchayā śubhena ca svāmitvaṇ kuru〉
svecchayā apaḥ svecchayā vanaspatīn svecchayā samagrā vibhūtiḥ punyāt prakatāḥ
pārthivatvaṇ muktātmanāṃ dehi apārthivatvaṇ durgratimatām*

At your wish, you, O Ahuramajda, (rule over) your own creation with lustre and to lordship
〈that is, make the lordship of your own creations at your wish and with lustre〉;
at your wish the waters, at your wish the plants, at your wish all the powers (becoming) manifest
from righteousness.

Grant the dignity of the pious ones (and) the disgrace of the miserable ones.

Y 8.6

*vasō.xšaθrō hiiāt ašauua
auuasō.xšaθrō hiiāt druuā
gatō hamistō nižbərətō haca spəntahe mainiiūš dāmabiiō
varatō auuasō.xšaθrō*

May the righteous one rule at will!

May the deceitful one not rule at will!

May (the deceitful one) be gone, dragged down, driven out from the creations of Life-giving
Force,

(and) locked up, not ruling at will!

SY 8.6

*kāmarājāno bhavaṃtu punyātmānaḥ
 akāmarājāno bhavaṃtu durgratimaṃtaḥ
 prāpto mṛtyuḥ apavrajatu ⁺spanāmainīosṛṣṭibhyaḥ
 viparyayatā ca akāmarājyaṃ ca*

May the virtuous ones become the rulers at will,
 may the miserable ones not become rulers at will,
 (having) found death, may (the latter) go away from Spanāmainīo's creations;
 a state of reversion and not royalty at will (may reach him).

Y 8.7

*haxšaiia azəmciṭ yō zaraθuštrō frātəmꞤ nmānanəmca vīšəmca zaṇtunəmca daxiiunəmca
 aīhā⁵ daēnaiiā⁵ anumataiiaēca anuxtaiiaēca ⁺anuuarštaiiaēca
 yā āhūiriš zaraθuštriš*

May I, Zaraθuštra, lead the chiefs of houses, clans, tribes and lands
 to think, speak and act in accord to that vision
 which (is) the one of the Lord belonging to Zaraθuštra.

SY 8.7

*uttīštāmi ahaṃcit yo jarathuštraḥ prakṛṣṭatamebhyo grhebhyo vīsebhyaś ca jaṃdebhyaś ca
 grāmebhyaś ca
 asyām dīnau utkṛṣṭena manasā utkṛṣṭena vacasā utkṛṣṭena karmmaṇā
 yā ahuramajdīyā jarathuštrīyā*

I, who (am) Jarathuštra, stand as the most eminent from the houses, the clans, the tribes and
 the villages,
 in this *dīni* with excellent mind, excellent speech, excellent action,
 which (*dīni*) (is) belonging to Ahuramajda, belonging to Jarathuštra.

Y 8.8

*rauuasca x^vāθrəmca āfrīnāmi vīspaiiā⁵ ašaōnō stōiš
 qzasca dužāθrəmca āfrīnāmi vīspaiiā⁵ druuatō stōiš*

I wish the spaciousness and well-being to the entire existence of the righteous one.
I wish the narrowness and ill-being to the entire existence of the deceitful one.

SY 8.8

ruddhatāṃ ca śubhāṃ ca āśīrvvādayāmi samagrāyai muktātmanāṃ paṃktaye
 〈*kila yāvad amīṣāṃ ruddhatvaṃ śubhaṃ bhavet*〉
nāstikyaṃ ca aśubhaṃ ca āśīrvvādayāmi samagrāyai durgratimatāṃ paṃktaye
 〈*kila yāvad amīṣāṃ nāstikyaṃ aśubhaṃ ca bhavet iti hetau brūte*
yataḥ śāpas ca yaḥ eteṣu durgratimatsu āśīrvvādena muktātmanāṃ kārye prayāti〉

I bless growth and lustre to the entire group of the pious ones
 〈that is, as much as their state of growth may be prosperous〉,
 I bless scepticism and misfortune to the entire group of the miserable ones
 〈that is, as much as their scepticism and misfortune may be, thus (he) proclaims in the cause;
 from which the curse, which progresses in the effect in these miserable ones with the benediction of the pious ones〉.

Y 8.9

aṣəm vohū

ēk guftan

haōmahe aṣauuazayhō xšnaōθra
yasnāica vahmāica xšnaōθrāica frasastaiiaēca

zōt

yaθā ahū vairiio zaōtā frā mē mrūtē

rāspīg

yaθā ahū vairiio yō zaōtā frā mē mrūtē

zōt

aθā ratuš aṣātcit̥ haca frā aṣauua viḍuuā^o +mraōtū

Aṣəm Vohū

Say (it) one (time)

With gratification of Haōma who conveys Order,
for sacrifice, prayer, gratification and praise.

Chief priest

'As he is to be chosen by existence, the chief priest speaks (it) forth to me,

Assistant priest

As he is to be chosen by existence, (the one) who (is) the chief priest speaks (it) forth to me,

Chief priest

Thus (is) the judge on the basis of Order. Let the righteous, knowing one speak (it) forth!

SY 8.9

(aṣəm vohū 1×)

hūmasya muktijananeḥ +sanmānakṛtaye <kila ānamdakṛtaye>

ārāadhanāya namaskāraṇāya mānanāya prakāśanāya

(yaθā ahū vairiio)

(Aṣəm Vohū 1×)

To the act of respect <that is, to the act of enjoyment> for the *hūma* born from piety,
for the worship, the adoration, the honour (and) the illumination.

(Dialogic Ahuna Vairiia)

Conclusion

The study of the first eight chapters of the Sanskrit *Yasna* has pointed to the peculiar features of the text, and the profound link with its sources, the Pahlavi version and the Avestan original. The fascinating passage from one language to another and the translation process which lies behind it constitute a unique specimen of ancient philology.

The present work, instead of being a conclusion, hopefully represents the starting point for a systematic analysis of the whole Sanskrit *Yasna*. The Sanskrit text is rich in different elements on the formal and semantic level, which have not been investigated yet, but deserve an attentive contextualised analysis. The Sanskrit version of the *Yasna* has perhaps been undervalued by the scholarship in the last decades, and labelled as an incorrect and disordered Sanskrit text. On the contrary, it provides an insight into the cultural environment in which the Parsi community lived around the 11th–13th.

During the study of section SY 1–8, for the sake of comparison, a preliminary work on other sections of the Sanskrit *Yasna* has been undertaken by reading small portions of text belonging to Middle and Old Avestan parts. Young Avestan, Middle Avestan and Old Avestan are three different source languages, and even the passages of the *Yasna* in which these languages are employed are very different. For instance, the Sanskrit text of the *Gāθās* (Y 28–34, 43–53), originally written in Old Avestan, presents a different syntactical structure, abundance of calques instead of loanwords, and a different exegetical approach. The rendition of the Old Avestan text of the *Yasna Haptanhāiti* (Y 35–41) is already present in the portion of text analysed in this work: in fact, Y 5 corresponds to Y 37. In the short text of the chapter 5, we can recognise some differences from the syntax and lexicon of the other chapters, whose primary source is Young Avestan. Finally, another interesting comparison can be made with the text of the so-called *Frauarāne* (Y 11.16 to Y 13.8), which belongs to the Middle Avestan section and where some terminology is rendered in a different way.

The comparative analysis of the different sections of the *Yasna*, based on Avestan, Pahlavi and Sanskrit, is the key to reach a general knowledge of the Sanskrit version and its features. This will also provide a clearer picture of the transmission of the text and the manuscripts' relationships. Even if the Sanskrit text has been transmitted in a relatively uniform way, many indications are present in the manuscripts, which can help understanding the time-space coordinates of the tradition of the Sanskrit *Yasna*.

PART 3

Appendix A

∴

Sanskrit Glossary

This glossary lists the terms which are found in the Sanskrit text and in the Sanskrit ritual directions edited in the present work. The glossary follows the Sanskrit alphabetical order:

a ā i ī u ū ṛ ̄ e ai o au ṁ ḥ k kh g gh ṇ c ch j jh ñ ṭ ṭh ḍ ḍh ṇ t th d dh n p ph b bh m y r l v ś ṣ s h.

When the standard spelling of the Sanskrit term is not respected, the standard form has been added in brackets (standard Skt.), with the only exception of the nasals: in the Sanskrit text, most of the nasals are expressed with the *anusvāra*; the standard nasal has not been specified, because it is not relevant. When the standard form is provided, the standard nasals are integrated, too. When there are multiple spellings for a specific term, including the application of *sandhi* rules, the different spellings are separated by a vertical line (|). The explanation of compounds is provided in round brackets only in two cases: 1. if the compound is composed by three or more terms; 2. if the terms are subjected to internal *sandhi* and / or their stems are not clear. When it was not possible to identify a gender, ‘subst.’ for ‘substantive’ was indicated. Verbal roots are listed with preverbs. Whenever possible, the Avestan corresponding terms are taken from Redard 2021b, and the Pahlavi ones from Skjærvø 2000. The correspondences with Avestan and Pahlavi terms are exclusively based on how the text is attested and displayed in the three languages; they are not necessarily equivalent in their meaning.

aṁga- ntr. ‘limb’. Phl. *hannām*.

aṁgāni nom. pl. < *kilāśya ~ anyonyaṁ anurūpatarāṇi* > SY 1.1 [Phl. *hannām*]

aṁgāra- m. ‘charcoal’. Phl. *xwarg*.

aṁgāraḥ nom. sg. | **aṁgāro** < *cihne yato ’smīn dviyi prāpte staḥ paralokasya ihalokasya ca ~ dhyotīś ca* > SY 1.2 [Phl. *xwarg*]

aṁtar prep. 1. ‘in’ 2. ‘among’. Phl. *andar*.

aṁtar 1. < *asmin jagatī* > SY 1.10, SY 2.10, SY 3.12, SY 6.9 | 2. < *kila ~ amarāṇām gurūṇām* > SY 4.7 [Phl. *andar*] | **aṁtaḥ** | 2. < *adṛśyānām vapur adṛśyaṁ śaknoti karttum* > SY 4.7 | 2. < *tat yat saṁdhyāyāḥ ~ saṁdhyāyām śakyate gaṁtuṁ prabhāvenāśya* > SY 1.3, SY 3.5, SY 7.5

aṁtarācamdra- m. ‘Moon in the Middle’. Av. *aṁtarəmaṁḥa-*; Phl. *andarmāh*.

aṁtarācamdraṁ acc. sg. ~ *puṇyātmakaṁ puṇyaguruṁ* SY 1.8 [Av. *aṁtarəmaṁḥāi*; Phl. *andarmāh*] | ~ *puṇyātmakaṁ puṇyaguruṁ* SY 2.8, SY 6.7 [Av. *aṁtarəmaṁḥam*; Phl. *andarmāh*]

aṁtarācamdrasya gen. sg. ~ *puṇyātmanaḥ puṇyaguroḥ* SY 3.10 [Av. *aṁtarəmaṁḥāi*; Phl. *andarmāh*]

aṁtarvanaspati- m. ‘among the plant’.

aṃtarvanaspateḥ abl. sg. <nāmāṃkitam tat yat ~> SY 1.12 | <tat yat ~> SY 3.14 | <tat yat nāmāṃkitam ~> SY 3.3, SY 7.3

aṃtarvanaspatiṣu loc. pl. <yā ~> SY 2.12, SY 6.11

akāmarājan- m. 'not ruler at will'. Av. *auuasō.xšaθra-*, Phl. *akāmagxwadāy*.

akāmarājānaḥ nom. pl. | *akāmarājāno ~ bhavaṃtu durgratimaṃtaḥ* SY 8.6 [Av. *auuasō.xšaθrō*; Phl. *akāmagxwadāy*]

akāmarājya- ntr. 'not royalty at will'. Av. *auuasō.xšaθra-*; Phl. *akāmagxwadāyih*.

akāmarājyaṃ nom. sg. *vīparyayatā ca ~ ca* SY 8.6 [Av. *auuasō.xšaθrō*; Phl. *akāmagxwadāyih*]

agrhitā- adj. 'unseized'. Av. *ax'arəta-*; Phl. *agrif*.

agrhitām acc. sg. f. *~ śriyaṃ ca majdadattām* SY 1.14 [Av. *ax'arətahe°*; Phl. *agrif*] | *~ śriyaṃ majdadattām* SY 2.14, SY 6.13 [Av. *ax'arətam*; Phl. *agrif*]

agrhitāyāḥ gen. sg. f. | *agrhitāyās ~ ca śriyo majdadattāyāḥ* SY 3.16 [Av. *ax'arətahe°*; Phl. *agrif*]

agni- m. 'fire'. Av. *ātar-*; Phl. *ātaxš*.

agne voc. sg. *tvām ~ svāmīno mahājñānīnaḥ putra* SY 1.12 [Av. *āθrō*; Phl. *ātaxš*] | *tava ~ svāmīno mahājñānīnaḥ putra* SY 3.2, SY 3.21, SY 7.2, SY 7.21 [Av. *āθrō*; Phl. *ātaxš*] | *tava ~ svāmīno mahājñānīnaḥ putra* SY 4.23 [Av. *ātarš*; Phl. *ātaxš*]

agnim acc. sg. *~ (ca) hormmijdasya* SY 1.2 [Av. *āθre*; Phl. *ātaxš*] | *~ (ca) hormmijdasya* SY 1.4 [Av. *āθras°*; Phl. *ātaxš*] | *tvām ~ svāmīno mahājñānīnaḥ putram* SY 2.12, SY 6.11, SY 6.18 [Av. *ātrəm*; Phl. *ātaxš*] | *~ ca svāmīno mahājñānīnaḥ putram* SY 2.4, SY 6.3 [Av. *ātrəm°*; Phl. *ātaxš*]

agneḥ gen. sg. *tava ~ svāmīno mahājñānīnaḥ putrasya* SY 3.14 [Av. *āθrō*; Phl. *ātaxš*] | *agneś ~ ca hormmijdasya* SY 3.6 [Av. *āθras°*, Phl. *ātaxš*] | *agneś ~ ca hormmijdasya* SY 4.2 [Av. *āθraēca*, Phl. *ātaxš*]

agnibhiḥ instr. pl. *samaṃ samagraiḥ ~* SY 1.12, SY 2.12, SY 3.14, SY 6.11 [Av. *ātərabiiō*; Phl. *ātaxšān*]

agninām gen. pl. <*amaraṃ ~ patiṃ*> SY 1.2 [Phl. *ātaxšān*]

agratā- f. 'firstness'. Phl. *pēšōbāyih*.

agratayā instr. sg. <*kila ~ aparebhyah kebhyaścīt*> SY 5.2 [Phl. *pad pēšōbāyih*]

atra adv. 'here'. Av. *iθā*; Phl. *ēdar*.

atra ~ evaṃ ārādhaye svāmīnaṃ mahājñānīnaṃ SY 5.1 [Av. *iθā*; Phl. *ēdar*]

adas- rel. pron. 'that'. Av. *a-/i-/ima-*; Phl. *ān*.

asau nom. sg. m. <*ṛte amiśāspimtebhyah ~ mahattaraḥ upari grāmāṇāṃ ihalokiṇāṃ rājā*> SY 1.11, SY 3.13 [Phl. *ān*] | *yasau* | <*kila aṃtar amarāṇāṃ gurūṇāṃ yad ~ abhivāṃcchatī*> SY 4.7

amiśāṃ gen. pl. m. *~ tat asmabhyaṃ dehi* SY 7.25 [Av. *ahiiā*, Phl. *ān*] | <*kila yāvad ~ ruddhatvaṃ śubhaṃ bhavet*> SY 8.8 | <*kila yāvad ~ nāstikyaṃ aśubhaṃ ca bhavet*> SY 8.8

adrśya- adj. 'invisible'. Av. *mainīiu-*; Phl. *mēnōy*.

- adṛśyaṃ** acc. sg. ntr. <am̐taḥ adṛśyānām vapur ~ śaknoti karttum> SY 4.7
- adṛśyebhyaḥ** abl. pl. m. | **adṛśyebhyo yaḥ** ~ vṛhattaraḥ SY 1.1 [Av. maiñiiuš; Phl. az mēñōyān] | ~ 'dṛśyatamasya amarebhyo gurutarebhyaḥ SY 4.7 [Av. maiñiiuš; Phl. mēñōyān]
- adṛśyānām** gen. pl. m. <am̐taḥ ~ vapur adṛśyaṃ śaknoti karttum> SY 4.7 [Phl. mēñōy]
- adṛśyatama-** adj. superl. 'the most invisible'. Av. maiñiiaōiia-; Phl. mēñōytom.
- adṛśyatamasya** gen. sg. m. | **'dṛśyatamasya adṛśyebhyo ~ amarebhyo gurutarebhyaḥ** SY 4.7 [Av. maiñiiaōiiehe; Phl. mēñōytom]
- adṛśyarūpi-** adj. 'having an invisible form'. Phl. mēñōy.
- adṛśyarūpi** nom. sg. ntr. <~ kāryaṃ puṇyaṃ ca> SY 3.4, SY 4.1, SY 7.4
- adṛśyarūpiṇīm** acc. sg. f. <śikṣām ~> SY 1.13 [Phl. mēñōy] | <~ śikṣām> SY 2.13, SY 6.12 [Phl. mānsar-] | <~ ijisniṃ> SY 4.1, SY 7.4 | <~ ijisniṃ> SY 3.4 [Phl. mēñōy]
- adṛśyarūpinyāḥ** gen. sg. f. <śiṣyāyāḥ ~> SY 3.15 [Phl. mēñōy]
- adṛśyarūpiṇaḥ** acc. pl. m. | **adṛśyarūpiṇo** <~ naskanibaṃdhān> SY 4.1, SY 7.4 | <~ naskanibaṃdhān> SY 3.4 [Phl. mēñōy]
- adhaḥparivarttita-** (standard Skt. *adhaḥparivartita-*) ntr. 'coming down (of the cattle)'. Av. fraōuruuaēštrima-; Phl. frōd-waštag-°.
- adhaḥparivarttita**° indecl. in compound ~° <°uṣṇakālāgaminam> SY 1.9 [Av. fraōuruuaēštrimāi; Phl. pad frōd-waštag-°] | ~° <°uṣṇakālāgaminam> SY 2.9, SY 6.8 [Av. fraōuruuaēštrimam; Phl. pad frōd-waštag-°] | ~° <°uṣṇakālāgaminah> SY 3.11 [Av. fraōuruuaēštrimāi; Phl. pad frōd-waštag-°]
- adhika-** ntr. 'surplus'.
- adhikaṃ** acc. sg. ntr. <kila yāvat ~ pravarddhamte> SY 4.5
- adhikaśakta-** adj. 'abundant'. Av. aiβiθūra-; Phl. abarwēz.
- adhikaśaktāḥ** nom. pl. f. | **adhikaśaktās yāḥ baliṣṭās ca ~ ca muktātmanām sahāyatayā** SY 4.6 [Av. aiβiθūrās°; Phl. abarwēzān]
- adhikaśakti-** f. used as an adj. 'endowed with superior power'. Av. aiβiθūra-; Phl. abarwēz.
- adhikaśaktinām** gen. pl. **muktātmanām vṛddhīnām baliṣṭānām ~** SY 1.18, SY 3.22, SY 4.24, SY 7.22 [Av. aiβiθūranam; Phl. ī abarwēzān]
- adhipatitva-** ntr., 'Sovereignty'. Av. fśaratū-; Phl. sālārīh.
- adhipatitvaṃ** nom. sg. **uttamaṃ ca ~** SY 5.5 [Av. fśaratūm; Phl. sālārīh]
- adhivāsin-** adj. 'inhabiting'.
- adhivāsinī** nom. sg. f. <śrīr yā ācāryair ~ satkāryeṇa sadvyavasāyena (ca) svīyā sakyate karttum> SY 3.16
- adhiṣṭā-** (standard Skt. *adhiṣṭhā-*) vb. 'depend upon'. Phl. °war in dādwar.
- adhiṣṭhati** 1 class
- adhiṣṭātāraḥ** 3pl. ind. periphrastic fut. <ye nagaranyāyānām ~> SY 1.7, SY 2.7, SY 3.9, SY 6.6 [Phl. °war]
- ana-** → ayam
- anaṃta-** adj. 'endless'. Av. anayra-; Phl. asar.

anaṃtāni acc. pl. ntr. ~ *tejāṃsi svayaṃ dattāni* SY 1.16 [Av. *anayranqm*; Phl. *asar*]

anaṃtānām gen. pl. ntr. ~ *tejasām svayaṃ dattānām* SY 3.18 [Av. *anayranqm*; Phl. *asar*]

anaśvara- adj. 'imperishable'. Av. *aiθiiejah-*; Phl. *asēj*.

anaśvaram acc. sg. m. *svāminam mihiram mahattaram* ~ *puṇyātmānam* SY 1.11 [Av. *aiθiiejaṇhaēibiia*; Phl. *asēj*] | *svāminam mihiram mahattaram* ~ *puṇyātmānam* SY 2.11, SY 6.10 [Av. *aiθiiejaṇha*; Phl. *asēj*]

anaśvarasya gen. sg. m. *svāmīno mihirasya mahattarasya* ~ *puṇyātmanah* SY 3.13 [Av. *aiθiiejaṇhaēibiia*; Phl. *ī asēj*]

anirīkṣaṇa- ntr. 'without observation'. Av. *azaōša-*; Phl. *pad adōšišnīh*.

anirīkṣaṇena instr. sg. *yadi ca* ~ SY 1.21, SY 1.22 [Av. *azaōša*; Phl. *pad adōšišnīh*]

anurūpa- adj. 'conformable'. Av. *haṇhāna-* from *han-*; Phl. *arzānīg*.

anurūpaḥ nom. sg. m. *yas tasya* ~ *puṇyena ādeśena ca* SY 8.2 [Av. *haṇhāna*; Phl. *arzānīg*]

anurūpatara- adj. comp. 'more conformable'. Phl. *passazagtom*.

anurūpatarāni nom. pl. ntr. <*kilāsyā aṃgāni anyonyaṃ* ~> SY 1.1 [Phl. *passazagtom*]

anyonyaṃ adv. 'mutually', Phl. *ēk andar did*.

anyonyaṃ <*kilāsyā aṃgāni* ~ *anurūpatarāni*> SY 1.1 [Phl. *ēk andar did*]

ap- f. 'water'. Av. *ap-*; Phl. *āb*.

apaḥ nom. pl. | *apas yāh* ~ *ca vanaspatayaś ca prāṇas ca* SY 8.3 [Av. *apas°*; Phl. *āb*]

apaḥ acc. pl. *samagrās ca* ~ *majdadattāḥ* SY 1.12 [Av. *apqm*; Phl. *āb*] | ~ *uttamāḥ utkrṣṭatarāḥ majdadattāḥ puṇyātmanīḥ* SY 2.12, SY 6.11 [Av. *āpō*; Phl. *āb*] | ~ *ca dadau* SY 5.1 [Av. *apas°*; Phl. *āb*] | ~ *hūmīyāḥ* SY 7.3 [Av. *āpəm*; Phl. *āb*] | *svecchayā* ~ *svecchayā vanaspatīn svecchayā samagrā vibhūtīḥ* SY 8.5 [Av. *āpō*; Phl. *āb*] | **apas** | ~ *ca majdadattāḥ* SY 1.5 [Av. *apas°*; Phl. *āb*] | ~ *ca bhuvās ca vanaspatīnś ca* SY 1.16 [Av. *apqm°*; Phl. *āb*] | ~ *ca majdadattāḥ puṇyātmanīḥ* SY 2.5, SY 6.4 [Av. *āpəm°*; Phl. *āb*]

apām gen. pl. <*amaram* ~ *patīm*> SY 1.2 | *burjja-svāminam nābhiṃ* ~ SY 1.5 [Av. *apqm*; Phl. *ī ābān*] | <*nābhiś ca* ~> SY 1.5, SY 3.7 | *burjja-svāminam nārīṇām tejasvinam* ~ *nābhiṃ pradhānāśvam* SY 2.5, SY 6.4 [Av. *apqm*; Phl. *ābān*] | ~ *uttamānām majdadattānām* SY 3.3 [Av. *āpəm*; Phl. *ābān*] | ~ *majdadattānām* SY 3.3, SY 7.3 [Av. *apqm*, Phl. *ī āb*] | *burjja-svāmīno nābhiḥ* ~ SY 3.7 [Av. *apqm*; Phl. *ī ābān*] | *sarvāsam ca* ~ *majdadattānām* SY 3.14 [Av. *apqm*; Phl. *āb*] | ~ *ca bhūmīnām ca vanaspatīnām ca* SY 3.18 [Av. *apqm°*; Phl. *āb*] | ~ *uttamānām majdadattānām* SY 7.3 [Av. *apqm*; Phl. *ī ābān*]

apara- adj. 1. 'other' 2. 'having no superior'. Phl. *kasān, pēšōbāyīh*.

aparān acc. pl. m. 1. <*kila* ~ *abhīpsitatareṇa ānaṃdena kurute*> SY 1.1 [Phl. *kasān*]

aparebhyah abl. pl. m. 2. <*kila agratayā* ~ *kebhyaścīt*> SY 5.1 [Phl. *pad pēšōbāyīh*]

aparārdharātrasaṃdhyā- (standard Skt. *aparārdharātrasaṃdhyā-*; *apara-arddha-rātra-saṃdhyā-*) f. 'time of the latter half of the night'.

aparārdharātrasaṃdhye voc. sg. *uśahina-nāmni* <~> SY 1.20

aparārdharātrasaṃdhyām acc. sg. *uśahina-nāmnūḥ* <~> SY 1.7, SY 2.7, SY 6.6

aparārdharātrasaṃdhyāyāḥ gen. sg. *uśahina-nāmnyāḥ* <~> SY 3.9

aparāhan- ntr. 'later-day'.

aparāhnaḥ gen. sg. *ujaierina-nāmnūṃ* <~ *saṃdhyāṃ*> SY 1.5, SY 2.5, SY 3.7, SY 6.4 | *ujaierina-nāmnī* <~ *saṃdhye*> SY 1.20

apavraj- vb. 'to go away'. Av. *nižbərəta-*; Phl. *burdan*.

apavrajati 1 class

apavrajatu 3sg. ipt. pres. act. *prāpto mṛtyuḥ* ~ *spanāmainīosṣṭibhyaḥ* SY 8.6 [Av. *nižbərətō*; Phl. *bē barēnd*]

apārthivatva- ntr. 'disgrace'. Av. *axšaiiamna-*; Phl. *apādaxšāyih*.

apārthivatvaṃ acc. sg. ~ *durgratimatām* SY 8.5 [Av. *axšaiiamnəm*; Phl. *apādaxšāyih*]

api pcl. 'also'.

'pi <*sarvve* ~ *ye lakṣmīṃ svādhīnatayā hormmīdasya lābhena uttamānām dadhate*> SY 1.14 | <*samagre* ~ *bhuvane sṣṣṭimati rakṣayā uparipracarati*> SY 1.15, SY 3.17 | <*sarvve* ~ *ye lakṣmīṃ svādhīnatayā hormmidasya lābhena uttamānām dadhati*> SY 3.16

abhivāṃch- vb. 'to long for'.

abhivāṃchati 1 class

abhivāṃcchati (standard Skt. *abhivāñchati*) 3sg. ind. pres. act. <*yadyasau* ~ *aṃtaḥ adṣyānām vapur adṣyaṃ śaknoti karttuṃ*> SY 4.7

abhīpsitatara- adj. comp. 'dearer'. Phl. *abāyist*.

abhīpsitatareṇa instr. sg. <*kila aparān* ~ *ānaṃdena kurute*> SY 1.1 [Phl. *pad abāyist*]

abhyāgati- f. 'arrival'. Phl. *mehmānīh*.

abhyāgatiḥ nom. sg. | **abhyāgatis** <*teṣām* ~ *tasmin schāne yatra gvaḥmanaḥ*> SY 4.4 [Phl. *mehmānīh*]

amara- adj. 1. 'Immortal'. Av. *aməša-*; Phl. *amarg*. 2. with *guru-*, *gurutara-* 'Immortal (More) Venerable Ones'. Av. *aməša-*; Phl. *amahr°* in *amahraspand*; Phl. *amarg*.

amaraṃ acc. sg. m. 1. *gvaḥmana-nāmānaṃ* <~ *gavāṃ paśūnām patim*> SY 1.2 | 1. *aśavahista-nāmānaṃ* <~ *agnīnām patim*> SY 1.2 | 1. *śaharevara-nāmānaṃ* <~ *saptadhātūnām patim*> SY 1.2 | 1. *spīṇdārmmada-nāmnūṃ* <~ *prthvīpatnīṃ*> SY 1.2 | 1. *avirdāda-nāmānaṃ* <~ *apām patim*> SY 1.2 | 1. *amirdāda-nāmānaṃ* <~ *vanaspatīnām patim*> SY 1.2 | 2. *yac ca gurutaraṃ* ~ SY 5.4 [Av. *aməšəm*; Phl. *amarg*]

amarāḥ voc. pl. m. 2. *he* ~ *gurutarāḥ* <*amīśāspīmtāḥ*> SY 8.3 [Av. *aməša*; Phl. *amahr°*]

amarān acc. pl. m. 2. ~ *gurūn surājānaḥ sudāninaḥ* SY 2.2 [Av. *aməšā*; Phl. *amahr°*] | 2. ~ *gurūn surājānaḥ sudāninaḥ* SY 4.25, SY 6.1 [Av. *aməšā*; Phl. *amahr°*]

amarebhyaḥ dat. pl. m. | **amarebhyo** 2. *adṣyebhyo* 'dṣyatamasya ~ *gurutarebhyaḥ* SY 4.7 [Av. *aməšanqm*; Phl. *amahr°*]

amarāṇām gen. pl. m. 2. *svāmino mahājñāninaḥ* ~ *gurutarāṇām* SY 3.1, SY 7.1 [Av. *aməšanqm*; Phl. *amahr°*] | 2. *sanmānakṛtyā* ~ *gurūṇām* SY 3.4, SY 7.4 [Av. *aməšanqm*; Phl. *ī amahr°*] | 2. ~ *ca gurūṇām* SY 4.2 [Av. *aməšaēibūias°*; Phl. *amahr°*] | 2. ~ *gurūṇām susvāminām sudāninām* SY 4.4 [Av. *aməšaēibūiō*; Phl. *amahr°*] | 2. <*kila aṃtar* ~ *gurūṇām*> SY 4.7 [Phl. *amahr°*]

amirddāda- m. 'Amirddāda'. Av. *aməratātāt*;- Phl. *amurdad*.

amirddādaṃ acc. sg. *avirddādaṃ ~ gāṃ ca uttamadānāṃ* SY 3.1 [Av. *aməratātā*; Phl. *amurdad*] | *avirddādaṃ udakaṃ ~ ca vanaspatiṃ* SY 3.1 [Phl. *amurdad*] | *uttamaṃ ca adhipatitvaṃ avirddādaṃ ~* SY 5.5 [Phl. *amurdad*] | *avirddādaṃ ~* SY 7.26 [Av. *aməratātā*; Phl. *amurdad*]

amirddāda-nāman- adj. 'Amirddāda'. Av. *aməratātāt*;- Phl. *amurdad*.

amirddāda-nāmānaṃ acc. sg. *~ amaraṃ vanaspatināṃ patiṃ* SY 1.2 [Av. *aməratātāna*; Phl. *amurdad*]

amīśāspiṃta- m. 'Amīśāspiṃta', lw. from Av. *aməša-spənta*-. Phl. *amahrspond*. In the Pahlavi text, the Avestan term *aməša-spənta* is inserted in Avestan script.

amīśāspiṃta indecl. *⟨kila ~ iti na brūte⟩* SY 8.4 [Av. in Phl. text *aməša-spənta*]

amīśāspiṃtāḥ nom. pl. *he amarāḥ gurutarāḥ <~⟩* SY 8.3

amīśāspiṃtān acc. pl. *⟨narastrīākṛtīn ~⟩* SY 4.26 [Phl. *amahrspondān*]

amīśāspiṃtebhyaḥ abl. pl. *⟨rte ~ asau mahattaraḥ upari grāmāṇāṃ ihalokināṃ rājā⟩* SY 1.11, SY 3.13 [Phl. *az amahrspondān*]

ayam / iyas / idam dem. adj. / pron. 'this'. Av. *a- / i- / ima-, ya-*; Phl. *ē, ēd, ēn, ōy, ős*.

ayaṃ nom. sg. m. *⟨~yat uttamāṃ lakṣmyāḥ rakṣī sahāyaṃ ca karoti⟩* SY 3.16 | *⟨camdorapuhale setau ~ uttārayati⟩* SY 3.20

īyaṃ nom. sg. f. *⟨~yat uttamānāṃ lakṣmyāḥ rakṣāṃ sākāyāṃ ca karoti⟩* SY 1.14 | *⟨svayaṃ dātīś ca ~ yat ātmānaṃ ātmanā śakyate karttum⟩* SY 1.16 [Phl. *ē*] | *⟨svayaṃ dātīś ca ~ yat ātmānaṃ ātmīyaṃ śakyate karttum⟩* SY 3.18 [Phl. *ē*] | *⟨asya puṇyātmakatā ca ~⟩* SY 3.20

enāṃ acc. sg. f. *~ ca bhūmiṃ taṃ ca ākāśaṃ* SY 1.16 [Av. *ajhās°*; Phl. *ēn*] | *~ svāmitāṃ ca puṇyatāṃ ca* SY 3.4, SY 4.1, SY 7.4 [Av. *imqm*; Phl. *ēn*]

anena instr. sg. ntr. *~ prāṇena baresmanena* SY 2.2–18, SY 3.1, SY 3.4, SY 7.4 [Av. *ahmīa*; Phl. *pad ēn*]

anayā instr. sg. f. *⟨kila nāma ~ dīnyā uktam āste⟩* SY 1.3, SY 2.3, SY 3.5 [Phl. *ēn*] | *⟨kila nāma ~ dīnyā uktam āste⟩* SY 3.20, SY 3.21, SY 6.2, SY 7.20, SY 7.21

asya gen. sg. m. *⟨kila° ~ amgāni anyonyaṃ anurūpatarāṇi⟩* SY 1.1 [Phl. *ős*] | *⟨satyapatiṃ ~ raśna iti nāmatā śuddhatā (ca) satyatā ca⟩* SY 2.7, SY 6.6 | *⟨~ puṇyātmakatā ... ~ dṛḍhatā ... ~ ādeśatanutā ... ~ camatkāraśastratā ca evaṃ yad ~ śastrāṇi⟩* SY 3.20 | *~ lābhaṃ samīhe dakṣaṇādānena* SY 7.24 [Av. *yehiā*; Phl. *ī ōy*] | *⟨~ iti hormmijasya⟩* SY 7.24 | *⟨kila° ~ cihnaṃ yathārthaṃ tayā prakāṣaṃ bhavet⟩* SY 8.4 [Phl. *ős*]

asyāḥ gen. sg. f. | *asyās ~ ca bhūmiḥ tasya ca ākāśasya* SY 3.18 [Av. *ahe°*; Phl. *ēn*]

asyāḥ abl. sg. f. *⟨lakṣmyāḥ uttamāyāḥ uttamātā ca ~⟩* SY 3.16 | *asyā* | *⟨lakṣmīṃ uttamāṃ uttamātā ca ~⟩* SY 1.14

asya gen. sg. ntr. *⟨tat yat saṃdhyāyāḥ aṃtaḥ saṃdhyāyāṃ śakyate gaṇtum prabhāvena°~⟩* SY 1.3, SY 3.5, SY 7.5 | *prabhūtatayā ~ grhasya ... vṛddhidātyā ~ grhasya* SY 4.5 [Av. *ajhās°*; Phl. *ēn*] | *yat rucimat vapur ~* SY 5.4

asyām loc. sg. f. *~ dīnau* SY 8.7 [Av. *ajhā*; Phl. *ō ēn*]

asmin loc. sg. ntr. <am̐tar ~ jagati> SY 1.10, SY 2.10, SY 3.12, SY 6.9 | <yady ~ vapuḥ upari dakṣaṇayāmi> SY 7.24

imāni acc. pl. ntr. ~ *schānāni deśāṃś ca* SY 1.16 [Av. *āṇḥam*; Phl. *awēšān*] | ~ *schānāni deśāṃś ca* SY 2.16, SY 6.15 [Av. *imā*; Phl. *awēšān*]

eṣāṃ gen. pl. ntr. *saṃiḥe iḥisnau ~ schānānām ca deśānām ca* SY 3.18 [Av. *āṇḥam*; Phl. *awēšān*]

araṇya- ntr. 'distant land'. Av. *gaōiiaōiti-*, Phl. *gāwyōd*.

araṇyāni acc. pl. ~ *ca maṇḍirāṇi ca gavāṃ vasatīṃś ca* SY 1.16 [Av. *gaōiiaōitinam*^o, Phl. *gāwyōd*] | ~ *ca maṇḍirāṇi ca gonivāsāṃś ca* SY 2.16, SY 6.15 [Av. *gaōiiaōitīś*^o; Phl. *gāwyōd*]

araṇyānām gen. pl. ~ *ca maṇḍirāṇām ca gavāṃ vasatīnām ca* SY 3.18 [Av. *gaōiiaōitinam*^o; Phl. *gāwyōd*]

arūaṇḍa- (*nāman-*) subst. 'Arūaṇḍa'.

arūaṇḍasya (nāmaḥ) gen. sg. | *arūaṇḍasya (nāmo)* <*tasmāt bījaṃ jalasya* ~> SY 1.5, SY 3.7

arjahī-dvīpa- m. 'Arjahī region' corresponding to Av. *arəzahi-* ntr., name of one of the seven regions. Phl. *arzahī*.

arjahī-dvīpasya gen. sg. <*yat svāmī ~ savahī-dvīpasya ca*> SY 3.20 [Phl. *pad arzahī*] | <*yat svāmī ~ savahī-dvīpasya ca*> SY 4.23, SY 7.20

arthe adv. 'for the sake of'. Phl. *rāy*.

arthe <*kila iḥisnīḥ hormmijdasya*^o ~ *pracurāḥ kurvvaṃti*> SY 4.26 [Phl. *rāy*]

arśīśavaṃgha-nāman- adj. 'Arśīśavaṃgha'. Av. *aṣi-vaṇ'hī-*; Phl. *ahliṣwang*.

arśīśavaṃgha-nāmnīm acc. sg. f. ~ <*lakṣmīm*> SY 2.14, SY 6.13 [Av. *aṣīm vaṇ'hīm*; Phl. *ahliṣwang*]

arśīśavaṃgha- (*lakṣmī-*) subst. 'Arśīśavaṃgha'. Av. *aṣi-vaṇ'hī-*; Phl. *ahliṣwang*.

arśīśavaṃgha- indecl. in compound ~ <*lakṣmīm uttamām*> SY 1.14 [Av. *aṣōiṣ vaṇhuiā*^o; Phl. *ahliṣwang*] | ~ <*lakṣmyāḥ uttamāyāḥ* SY 3.16 [Av. *aṣōiṣ vaṇhuiā*^o; Phl. *ahliṣwang*]

avirddāda- m. 'Avirddāda'. Av. *hauruuatāt-*; Phl. *hordad*.

avirddādaṃ acc. sg. ~ *amirddādaṃ gāṃ ca uttamadānām* SY 3.1 [Av. *hauruuata*; Phl. *hordad*] | <~ *udakaṃ amirddādaṃ ca vanaspatiṃ*> SY 3.1 | *uttamaṃ ca adhipatitvaṃ* <~ *amirddādaṃ*> SY 5.5 [Phl. *hordad*] | ~ *amirddādaṃ* SY 7.26 [Av. *hauruuata*; Phl. *hordad*]

avirddāda-nāman- adj. 'Avirddāda'. Av. *hauruuatāt-*; Phl. *hordad*.

avirddāda-nāmānaṃ acc. sg. m. ~ <*amaraṃ apāṃ patiṃ*> SY 1.2 [Av. *hauruuatḥbiia*; Phl. *hordad*]

aśavahista- m. 'Aśavahista'.

aśavahistaṃ acc. sg. *uttamām ca dīniṃ* <~> SY 5.5

aśavahista-nāman- adj. 'Aśavahista'. Av. *aṣa-vahiṣta-*; Phl. *ardwahiṣt*.

aśavahista-nāmānaṃ acc. sg. m. ~ <*amaraṃ agnīnām patiṃ*> SY 1.2 [Av. *aṣāi vahiṣtāi*; Phl. *wahman*]

aśubha- m. 'misfortune'. Av. *dužāṣra-*; Phl. *duṣxwārīh*.

aśubhaṃ acc. sg. *nāstikyaṃ ca ~ ca āśīrvvādayāmi* SY 8.8 [Av. *dužāθrām°*; Phl. *dušxwārīh*] | *<kila yāvad amīṣāṃ nāstikyaṃ ~ ca bhavet>* SY 8.8

aśva- m. 'horse'.

aśvāḥ acc. pl. *<yena ~ suṃdaratarā jāyaṃte>* SY 1.5, SY 3.7

aśvādīpaśu- m. 'animal like horses etc.'

aśvādīpaśūnām gen. pl. *<kila ~ vīryanikṣepaḥ tan madhye āyāti>* SY 1.9 | *<kila ~ vīryanikṣepas tan madhye bhavati>* SY 2.9, SY 6.8

as- vb. 'to be'. Av. *ah-*, Phl. *budan*, *ēstādan*.

asti 2 class

āste 3sg. ind. pres. mid. *<kila nāma anayā dīnyā ~ āste>* SY 1.3, SY 2.3, SY 3.5 [Phl. *ēstēd*] | *<kila nāma anayā dīnyā ~ āste>* SY 3.20, SY 3.21, SY 6.2, SY 7.20

saṃti 3pl. ind. pres. act. *ye ~ puṇyaguravaḥ trayaś (ca) triṃśac ca nikaṭāḥ* SY 1.10, SY 3.12 [Av. *həṇti*; Phl. *hēnd*] | *ye ~ puṇyasya yat utkṛṣṭataram* SY 1.10, SY 2.10, SY 3.12 [Av. *həṇti*; Phl. *hēnd*] | *ye ~ puṇyagurutāyāṃ hāūana-gurutayā* SY 1.17 [Av. *həṇti*; Phl. *hēnd*] | *ye ~ ārāadhanīyāśu namaskaraṇīyāśu* SY 1.19 [Av. *həṇti*; Phl. *hēnd*] | *ye ~ puṇyagurutāyāṃ hāūana-gurutāyāḥ* SY 3.19 [Av. *həṇti*; Phl. *hēnd*] | *ye ~ ārāadhanīyāś ca namaskaraṇīyāś ca* SY 3.23, SY 4.25, SY 7.23 [Av. *həṇti*; Phl. *hēnd*] | *ye ete saṃti* SY 4.5 [Av. *həṇti*; Phl. *hēnd*]

staḥ 3du. ind. pres. *<cihne yato 'smin dviyi prāpte ~>* SY 1.2 [Phl. *ēstēd*]

ahaṃ pers. pron. 1stsg. (pl. *vayam*). Av. *ahmāka-*, *azəm*; Phl. *az*, *ham*.

ahaṃ° nom. sg. *uttiṣṭāmi ~ °cit yo jarathuśtraḥ* SY 8.7 [Av. *azəm°*; Phl. *ham*]

me acc. sg. enclitic *he dhyota prakṛṣṭaṃ ~ brūhi* SY 3.25 [Av. *mē*; Phl. *ō man*]

asmān acc. pl. | *'smān yo ~ dadau yo ghaṭayām āsa* SY 1.1 [Av. *nō*; Phl. *amāh*]

asmabhyaṃ dat. pl. *amīṣāṃ tat ~ dehi* SY 7.25 [Av. *nō*; Phl. *ō ōy*]

asmat abl. pl. | *asmad <~ ukteṣu>* SY 4.2-8, 23-25

asmākaṃ gen. pl. *taṃ yaṃ ~ dehāya ca jīvāya ca ārādhaye* SY 5.3 [Av. *ahmākāiš*; Phl. *amāgān*]

asmāsu loc. pl. *puṇyena ~ upari saṃprāpnvantu* SY 7.24, SY 8.1 [Av. *nō*; Phl. *ō amāh*]

ahan- ntr. 'day'. Av. *asñīia-*, Phl. *asnīy*.

ahnaḥ gen. sg. *~ puṇyagurūn* SY 1.3 [Av. *asñīiaēibiiō*, Phl. *asnīy*] | *~ puṇyātmanaḥ puṇyagurūn* SY 2.3 [Av. *asñīia*; Phl. *asnīy*]

ahnām gen. pl. *~ puṇyagurūṇām* SY 3.5, SY 4.8, SY 7.5 [Av. *asñīiaēibiiō*; Phl. *asnīy*]

ahunavara- subst. 'Ahunavara'. Ahuna Vairīia formula. Av. *ahuna- vairīia-*; Phl. *ahunwar*.

ahunavarām acc. sg. *~ ārādhaye* SY 7.26 [Av. *ahunəm vairīm*; Phl. *ahunwar*]

ahunavarasya gen. sg. *prasiddhyā svāmīno mahājñānīnaḥ ~ ca* SY 8.1 [Av. *ahunahe vairīiehe*; Phl. *ahunwar*]

ahuramajda- m. 'Ahuramajda', proper name from Av. *ahura- mazdā-*. Phl. *Ohrmazd*.

ahuramajda voc. sg. *tava ślāghākṛtau māṃthra-vāṇyāṃ ca ~* SY 7.24 [Av. *ahura mazdā*;

Phl. *Ohrmazd*] | *yam prasādam uttamānām prakṛṣṭam dīnīśīlānām* ~ SY 7.24 [Av. *mazdā ahurā*; Phl. *Ohrmazd*] | *svecchayā tvaṃ* ~ SY 8.5 [Av. *ahura mazda*; Phl. *Ohrmazd*]

ahuramajdasya gen. sg. <*yathā* ~ *rocate*> SY 3.25 [Phl. *Ohrmazd*]

ahuramajdābhilāṣa- m. 'Ahuramajda's desire'. Phl. *Ohrmazd kāmāg*.

ahuramajdābhilāṣaḥ nom. sg. <*yathā* ~> SY 3.25 [Phl. *Ohrmazd kāmāg*]

ahuramajdīya- adj. 'belonging to Ahuramajda'. Av. *āhūiri-*; Phl. *ī Ohrmazd*.

ahuramajdīyā nom. sg. f. *yā* ~ *jarathuśtrīyā* SY 8.7 [Av. *āhūiriš*; Phl. *ī Ohrmazd*]

ākāśa- ntr. 'atmosphere'. Av. *asman-*; Phl. *āsmān*.

ākāśam acc. sg. *enām ca bhūmim taṃ ca* ~ SY 1.16 [Av. *aśnō*; Phl. *āsmān*]

ākāśasya gen. sg. <~ *ghaṭanakālam*> SY 1.9, SY 2.9, SY 6.8 | <~ *sṛjanakālam*> SY 3.11 | *asyāś ca bhūmiḥ tasya ca* ~ SY 3.18 [Av. *aśnō*; Phl. *āsmān*]

ācārya- m. 'teacher'.

ācāryaiḥ instr. pl. | **ācāryair** <*śrīr yā* ~ *adhivāsini*> SY 1.14, SY 3.16

ācāryāṇām gen. pl. <*madhye satkāryiṇi* ~ *ācāryeṣu*> SY 1.6, SY 3.8 | <*moivadām moivadeṣu* ~ *ācāryeṣu*> SY 2.6, SY 6.5

ācāryeṣu loc. pl. <*madhye satkāryiṇi ācāryāṇām* ~> SY 1.6, SY 3.8 | <*moivadām moivadeṣu ācāryāṇām* ~> SY 2.6, SY 6.5

ātman- m. 'self'. Av. *uruuan-*; Phl. *ruwān*, *xwad*, *xwēš*.

ātmānam acc. sg. *gos tanuṃ goḥ* ~ SY 1.2 [Av. *urune*, Phl. *ruwān*] | <*iyam yat* ~ *ātmanā śakyate karttuṃ*> SY 1.16 [Phl. *xwad*] | <*iyam yat* ~ *ātmīyam śakyate karttuṃ*> SY 3.18 [Phl. *xwad*] | <*iyam evam yat svayam muktimāne* ~ *ca*> SY 3.20 | *muktātmanām ca vṛddhīnām muktātmanām ca* ~ SY 4.2 [Av. *uruuōibiiō*; Phl. *ruwān*]

ātmanā instr. sg. <*iyam yat ātmānam* ~ *śakyate karttuṃ*> SY 1.16 [Phl. *xwēš*]

ātmanaḥ gen. sg. *svīyasya ca* ~ SY 3.4, SY 7.4 [Av. *urunō*; Phl. *ruwān*]

ātmīya- adj. 'one's own'. Phl. *xwēš*.

ātmīyam acc. sg. m. <*iyam yat ātmānam* ~ *śakyate karttuṃ*> SY 3.18 [Phl. *xwēš*]

ādeśa- m. 'rule'. Av. *fr̥r̥r̥ti-*, *m̥q̥r̥a-*, *ratu-*; Phl. *framān*, *franāmišn*, *fr̥r̥r̥nīhā*.

ādeśaḥ nom. sg. *evam* ~ SY 3.25 [Av. *ratuś*; Phl. *fr̥r̥r̥nīhā*] | <*evam* ~ *karttuṃ yathā ahuramajdasya rocate*> SY 3.25 [Phl. *fr̥r̥r̥nīhā*]

ādeśam acc. sg. *sukṛtasya* ~ SY 3.4, SY 7.4 [Av. *m̥q̥r̥ā*; Phl. *framān*] | *gāthānām ca ukṛtīm sukṛtasya* ~ SY 4.1 [Av. *m̥q̥r̥ā*; Phl. *framān*]

ādeśena instr. sg. <*evam yat vapuḥ* ~ *svāmīnaḥ dhatte*> SY 3.20 [Phl. *franāmišn*] | *yas tasya anurūpaḥ puṇyena* ~ *ca* SY 8.2 [Av. *fr̥r̥r̥ti*^o; Phl. *franāmišn*]

ādeśatanu- adj. 'having the rule as (his) body', Av. *tanu.m̥q̥r̥a-*; Phl. *tan-framān*.

ādeśatanoḥ gen. sg. m. *śrośasya* ... ~ SY 3.20, SY 4.23, SY 7.20 [Av. *tanu.m̥q̥r̥ahe*; Phl. *ī tan-framān*]

ādeśatanutā- f. 'nature of having the rule as (his) body'.

ādeśatanutā nom. sg. <*asya* ~ *ca*> SY 3.20

ādeśapati- m. 'lord of the rule'.

ādeśapatiṃ acc. sg. <śrośaṃ ~> SY 1.7 | *śrośaṃ ...* <~> SY 2.7, SY 6.6, SY 6.17

ādeśapateḥ gen. sg. *śrośasya ca puṇyātmanaḥ* <~> SY 4.2 | *śrośasya ... ādeśatanoḥ* <~> SY 3.20, SY 4.23, SY 7.20

ādyā- adj. 'first'. Phl. *fradom*.

ādyasya gen. sg. m. <*paṃcakasya yaḥ ~ uttamasya*> SY 1.8 [Phl. *fradom*] | <*paṃcakasya yaḥ ~ uttamasya*> SY 2.8, SY 6.7

ānaṃda- m. 'enjoyment'. Av. *rāman-*; Phl. *rāmišn*.

ānaṃdaṃ acc. sg. ~ *āsvādaṃ ca* SY 1.3 [Av. *rāmanō*, Phl. *rāmišn*] | ~ *āsvādaṃ ca* SY 2.3, SY 6.2 [Av. *rāma*; Phl. *rāmišn*]

ānaṃdena instr. sg. <*kila aparān abhīpsitatareṇa ~ kurute*> SY 1.1 [Phl. *pad rāmišn*]

ānaṃdasya gen. sg. ~ ... *āsvādasya* SY 3.5 [Av. *rāmanō*; Phl. *rāmišn*]

ānaṃdakṛti- f. 'act of enjoyment'.

ānaṃdakṛtyā instr. sg. <*kila ~*> SY 4.23

ānaṃdakṛtaye dat. sg. <*kila ~*> SY 8.9

āyā- vb. 'to come'. Phl. *āmadan*.

āyāti 2 class

āyāti 3sg. ind. pres. act. <*kila āsvādipaśūnāṃ vīryanikṣepaḥ tan madhye ~*> SY 1.9 [Phl. *āyēd*]

ārādh- vb. caus. 'to worship'. Av. *yaz-*; Phl. *yaštān*.

ārādhyati 4 class

ārādhaya- caus.

ārādhaye 1sg. ind. pres. mid. SY 4.25–26, SY 6.1–20, SY 7.26 [Av. *yazamaide*; Phl. *yazam*] | SY 5.1–5 [Av. *yazamaidē*; Phl. *yazam*]

ārādhaka- m. 'worshipper'. Av. *yasna-*; Phl. *yaštār*.

ārādhakāḥ nom. pl. <*ye ~*> SY 5.2 [Phl. *yaštār*]

ārādhakebhyaḥ abl. pl. | *ārādhakebhyo taṃ evaṃ ~* SY 5.2 [Av. *yasnanam*; Phl. *az yaštārān*]

ārādhana- ntr. 'worship'. Av. *yasna-*; Phl. *yazišn*.

ārādhanāya dat. sg. ~ *namaskaraṇāya mānanāya prakāśanāya* SY 1.23, SY 4.2, SY 4.7–8, SY 4.22–25, SY 8.9 [Av. *yasnāi°*; Phl. *pad yazišn*]

ārādhanīya- adj. 'worthy of worship'. Av. *yesñiia-*; Phl. *yazišnōmand*.

ārādhanīyāḥ nom. pl. m. | *ārādhanīyās ye saṃti ~ ca namaskaraṇīyās ca* SY 1.19, SY 3.23, SY 4.25, SY 7.23 [Av. *yesñiia°*; Phl. *yazišnōmand*]

āśis- f. 'blessing'. Av. *āfriti-*; Phl. *āfrīn*.

āśiḥ nom. sg. <*uttamānām ~ sakalāsu rātriṣu trīn vārān*> SY 1.15, SY 3.17 | <*tasyā rakṣakā uttamānām ~*> SY 1.15, SY 3.17 | *āśīr* | <*uttamānām ~ dvidhā ekā ca manasā ekā ca vacasā*> SY 1.15, SY 3.17 | *āśiḥ* | <*~ ca vacasā baliṣṭatarā śāpaś ca manasā baliṣṭatarāḥ*> SY 1.15, SY 2.15, SY 3.17, SY 6.14

āśiṣaṃ gen. pl. *uttamānām uttamām ~* SY 2.15, SY 6.14, SY 7.26 [Av. *āfritīm*; Phl. *āfrīn*]

āśīrvāda- (standard Skt. *āśīrvāda-*) m. 'Benediction'. Av. *āfriti-*; Phl. *āfrīn*.

āśīrvādaṃ acc. sg. *uttamānāṃ uttamam* ~ SY 1.15 [Av. *āfritōiš*; Phl. *āfrīn*]

āśīrvādena instr. sg. *⟨yaḥ eteṣu durgratimatsu ~ muktātmanāṃ kārye prayāti⟩* SY 8.8

āśīrvādasya gen. sg. *prasiddhyā uttamānāṃ uttamasya* ~ SY 7.26 [Av. *āfritōiš*; Phl. *āfrīn*] | *uttamānāṃ uttamasya ~ baliṣṭasya ca* SY 8.1 [Av. *āfritōiš*; Phl. *āfrīn*]

āśīrvādayā- (standard Skt. *āśīrvādayā-*) vb. 'to bless'. This root is a denominative created from the noun *āśīrvāda-* and the verb *yā-*; it literally means 'to go to benediction'. It is used to wish both positive and negative happenings to someone. Av. *ā-frī-*; Phl. *āfrīdan*.

āśīrvādayāti 2 class

āśīrvādayāmi 1sg. ind. pres. act. *ruddhatam ca śubham ca* ~ SY 8.8 | *nāstikyam ca aśubham ca* ~ SY 8.8 [Av. *āfrīnāmi*; Phl. *āfrīnam*]

āstāda- m. 'Āstāda'. Av. *arštāt-*; Phl. *aštād*.

āstādam acc. sg. ~ *ca vṛddhidam bhūsaṃbhūteḥ* SY 1.7 [Av. *arštātas*^o; Phl. *aštād*] | ~ *ca vṛddhidam pṛthvībhūteḥ* SY 2.7, SY 6.6 [Av. *arštātām*^o; Phl. *aštād*]

āstādasya gen. sg. ~ *ca vṛddhidasya bhūsaṃbhūteḥ* SY 3.9 [Av. *arštātas*^o; Phl. *aštād*]

āstāda-īajda- m. 'the īajda Āstāda'. → *īajda-*

āstāda-īajdasya gen. sg. *⟨~ bruvamti⟩* SY 2.6, SY 6.5

āsvāda- m. 'Tasting'. Av. *x^vāstra-*; Phl. *xwālom*.

āsvādam acc. sg. *ānaṃdam ⟨nirbhayatvam⟩* ~ *ca* SY 1.3 [Av. *x^vāstrahe*; Phl. *xwālom*] | *ānaṃdam* ~ *ca* SY 2.3, SY 6.2 [Av. *x^vāstram*; Phl. *xwālom*]

āsvādasya gen. sg. *ānaṃdasya ⟨nirbhayatvasya⟩* ~ SY 3.5 [Av. *x^vāstrahe*; Phl. *xwālom*]

īajda-, *⟨īajda-⟩* m. 'īajda', lw. from Phl. *yazd*, Av. *yazata* 'sacred being'. Phl. *mēnōy*, *yazd*.

īajdah nom. sg. *⟨sa ~ ye manuṣyāḥ khādyasya svādam jānamti⟩* SY 1.3, SY 3.5 [Phl. *mēnōy*]

īajdam acc. sg. *mihiram nivāsītāranyam sahasrakarṇṇam daśasahasralocanam uktanāmānam* ~ SY 1.3 [Av. *yazatahe*; Phl. *yazd*] | *baliṣṭam ca dṛḍham ca utkṛṣṭatamam ca manasā* ~ SY 1.15 [Av. *yazatahe*; Phl. *yazd*] | *mihiram nivāsītāranyam sahasrakarṇṇam daśasahasralocanam uktanāmānam* ~ SY 2.3, SY 6.2 [Av. *yazatām*; Phl. *yazd*] | *giriṃ hośadāstāram majdadattam puṇyaśubham* ~ SY 2.14, SY 6.13 [Av. *yazatām*; Phl. *yazd*] | *baliṣṭam dṛḍham uttamam ca utkṛṣṭamanasā* ~ SY 2.15, SY 6.14, SY 7.26 [Av. *yazatām*; Phl. *yazd*] | *īajdam* | *⟨baharāman ~⟩* SY 1.6, SY 2.6 | *⟨baharāma-^o~⟩* SY 6.5 [Phl. *yazd*]

īajdasya gen. sg. *mihirasya nivāsītāranyasya sahasrakarṇṇasya dasasahasralokanasya uktanāmno* ~ SY 3.5 [Av. *yazatahe*; Phl. *yazd*] | *baliṣṭasya ca dṛḍhasya uttamasya utkṛṣṭamanasā* ~ SY 3.17 [Av. *yazatahe*, Phl. *yazd*] | *uktanāmnaḥ* ~ SY 3.20, SY 7.20 [Av. *yazatahe*; Phl. *yazd*] | *jarathuśtrasya spitamaputrasya puṇyātmakavyṛddheḥ uktanāmnaḥ* ~ SY 3.21 [Av. *yazatahe*; Phl. *yazd*] | *tava agne svāmīno mahājñānīnaḥ putra uktanāmnaḥ* ~ SY 3.21, SY 7.21 [Av. *yazatahe*; Phl. *yazd*] | *jarathuśtrasya spitamaputrasya puṇyātmakavyṛddheḥ uktanāmnaḥ* ~ SY 7.21 [Av. *yazatahe*; Phl. *yazd*] | *īajdasya* | *⟨āstāda-^o~⟩*

bruvamti > SY 2.6, SY 6.5 | <*baharāma*-^o~> SY 3.8 [Phl. *yazd*] | *uttamasya utkr̥ṣṭamanasā* <~> SY 8.1 [Phl. *yazd*]

iajdān acc. pl. *samagrān uttamadānān* ~ *paralokacāriṇaḥ pṛthvīcarān* SY 1.19 [Av. *yazataēibiiō*; Phl. *yazd*] | *samagrān puṇyātmanaḥ* ~ SY 2.18, SY 6.20 [Av. *yazata*; Phl. *yazd*]

iajdānām gen. pl. ~ *puṇyātmanām paralokacāriṇām pṛthvīcāriṇām* SY 3.4 [Av. *yazatanqm*; Phl. *īyazdān*] | *sarvveṣām uttamadānānām* ~ *paralokacāriṇām pṛthvīcāriṇām ca* SY 3.23 [Av. *yazataēibiiō*; Phl. *īyazd*] | *sarvveṣām uttamadānānām* ~ *paralokacāriṇām pṛthvīcāriṇām ca* SY 4.25, SY 7.23 [Av. *yazataēibiiō*; Phl. *yazd*]

ijisni- f. 'ijisni', lw. from Av. *yasna*- 'sacrifice, worship'. Av. also *yešti*-; Phl. *yazišn*.

ijisniṃ acc. sg. *yām* ~ *ca namaskṛtiṃ ca* SY 1.21, SY 1.22 [Av. *yasnaheca*; Phl. *yazišn*] | <*adṛśyarūpiṇīm* ~> SY 3.4, SY 4.1, SY 7.4 [Phl. *ō ēn ... yazišn*]

ijisniyā for *ijisnyā* instr. sg. *ye varttamānebhyaḥ evaṃ* ~ *upari uttame mahājñāninaḥ svāmīnaḥ* SY 4.26 [Av. *yesnē*; Phl. *pad yazišn*]

ijisnau loc. sg. <*kila* ~ *nimaṃtrayāmi*> SY 1.1 [Phl. (*ō ēn*) *yazišn*] | *samīhe* ~ SY 2.1–18, SY 3.1–23 [Av. *yešti*; Phl. (*ō ēn*) *yazišn*]

ijisnīh acc. pl. <*kila* ~ *hormmijdasārthe pracurāḥ kurvvaṃti*> SY 4.26 [Phl. *yazišn*]

iti pcl. 1. '(it) means'. 2. 'thus'. 3. '·'.

iti 1. <*gahaṃbārān* ~ *samayasamuccayān sṛṣṭinām sṛjanakālān*> SY 1.9 | 3. <*asya raśna* ~ *nāmatā śuddhatā ca satyatā ca*> SY 2.7, SY 6.6 | 1. <*gahaṃbārāṇām* ~ *samayasamuccayānām*> SY 3.11 | 1. <*gahaṃbārān* ~ *samayasamuccayān sṛṣṭinām sṛjanakālān*> SY 6.8 | 3. <*kila amīśāspiṃta* ~ *na brūte*> SY 8.4 | 2. <~ *hetau brūte*> SY 8.8

ity arthaḥ indecl. 'such is the meaning'.

ity arthaḥ <*śāpam* ~> SY 1.15, SY 2.15, SY 6.14 | <*hūmaṃ prāhūmīyam* ~> SY 3.2, SY 4.1, SY 7.2 | <*śāpasya*^o ~> SY 3.17

iṣ- vb. 'to wish for'. Av. *ā-yam-*; Phl. *xwāstan*.

icchati 6 class

icchāmi 1sg. ind. pres. act. ~ *ijisnau* SY 3.10 [Av. *āiiese*; Phl. *xwāham*]

iha adv. 'now'. Av. *iḍa*; Phl. *ēdar*.

iha *jarathuśtrasya spitamaputrasya* ~ *puṇyātmanaḥ puṇyaṃ ca vṛddhiṃ* SY 6.18 [Av. *iḍa*; Phl. *ēdar*]

ihaloka- m. 'this world'. Phl. *gētīy*.

ihalokasya gen. sg. <*paralokasya* ~ *ca aṃgāro dhyotiś ca*> SY 1.2 [Phl. *gētīy*]

ihalokin- adj. 'belonging to this world'. Phl. *gētīy*.

ihalokinām gen. pl. <*rte amīśāspiṃtebhyaḥ asau mahattaraḥ upari grāmāṇām ca* ~ *rājā*> SY 1.11, SY 3.13 [Phl. *ī gētīyān*]

īajda- → *iajda-*

ukta- 1. 'pronounced'. Phl. *guftan*. 2. 'recited'. 3. 'invited'. 4. 'mentioned'.

uktam acc. sg. ntr. 1. <*kila nāma anayā dīnyā* ~ *āste*> SY 1.3, SY 2.3, SY 3.5 [Phl. *guft*] | 1. <*kila*

nāma anayā dīnyā ~ āste SY 3.20, SY 3.21, SY 6.2, SY 7.20 | 2. *<tathā ca^o~ yaṃca arštōiś yazatahe* SY 2.6, SY 6.5 | 4. *<yad asya śāstrāṇi upari ganāmainīosṣṣṭīnām śīghratarāṇi cchedakāni ~ cāsti* SY 3.20

ukteṣu loc. pl. 3. *<asmad~* SY 4.2–8, 23–25

uktanāman- adj. 'whose name is pronounced'. Av. *aōxtō.nāman-*; Phl. *guft-nām*.

uktanāmānaṃ acc. sg. m. ~ *iajdaṃ* *<kila nāma anayā dīnyā uktam āste* SY 1.3 [Av. *aōxtō.nāmanam*; Phl. *guft-nām*] | ~ *iajdaṃ (...)* *<kila nāma anayā dīnyā uktam āste* SY 2.3, SY 6.2 [Av. *aōxtō.nāmanō*; Phl. *guft-nām*]

uktanāmnaḥ gen. sg. m. ~ *iajdasya* *<kila nāma anayā dīnyā uktam āste* SY 3.20, SY 3.21, SY 7.20, SY 7.21 [Av. *aōxtō.nāmanō*; Phl. *guft-nām*] | **uktanāmno** | ~ *iajdasya* *<kila nāma anayā dīnyā uktam āste* SY 3.5 [Av. *aōxtō.nāmanō*; Phl. *guft-nām*]

ukti- f. 'utterance'. Av. *sraōθra-*; Phl. *srāyīśn*.

uktiṃ acc. sg. *gāthānām ca* ~ SY 3.4, SY 4.1, SY 7.4 [Av. *sraōθram*; Phl. *srāyīśn*]

uccairddatta- (standard Skt. *uccairdatta-*) adj. 'set up'. Av. *uzdāta-*; Phl. *ul dād*.

uccairddattaṃ acc. sg. m. *vanaspatiṃ hinavā-nāmānaṃ puṇyena* ~ SY 3.3, SY 7.3 [Av. *uzdātām*; Phl. *ul dād*]

ujaierina-nāman- adj. 'Ujaierina' lw. from Av. *uzaiieirina-* adj. 'afternoon, declining day'. Phl. *uzērin*.

ujaierina-nāmni voc. sg. f. ~ *<aparāhṇaḥ saṃdhye* SY 1.20 [Av. *uzaiieirina*; Phl. *uzērin*]

ujaierina-nāmnīm acc. sg. f. ~ *<aparāhṇaḥ saṃdhyām* SY 1.5 [Av. *uzaiieirināi*; Phl. *uzērin*] | ~ *<aparāhṇaḥ saṃdhyām* SY 2.5, SY 6.4 [Av. *uzaiieirinam*; Phl. *uzērin*]

ujaierina-nāmnyāḥ gen. sg. f. ~ *<aparāhṇaḥ saṃdhyāyāḥ* SY 3.7 [Av. *uzaiieirināi*; Phl. *uzērin*]

ujaierina-saṃdhyā- f. 'Ujaierina-time'. Phl. *uzērin*.

ujaierina-saṃdhyāyāḥ gen. sg. f. *<yā samaṃ ~ samakāryīṇi* SY 1.5, SY 2.5, SY 3.7, SY 6.4 [Phl. *uzērin*]

utkrṣṭa- adj. superl. 'excellent'. Av. *anu^o* in *anumati-*, *anuxti-*, *anuuarsti-*; Phl. *abar*.

utkrṣṭena instr. sg. ntr. ~ *manasā ~ vacasā ~ karmmaṇā* SY 8.7 [Av. *anu^o*; Phl. *abar*]

utkrṣṭatama- adj. superl. of a superl., with *manas-* 'Most Excellent in the Mind'. Av. *dāmōiś upamana-*; Phl. *abar pad meniśn*.

utkrṣṭatamaṃ acc. sg. m. *baliṣṭaṃ ca dṛḍhaṃ ca ~ ca manasā iajdaṃ* SY 1.15 [Av. *dāmōiś*; Phl. *abar (pad meniśn)*]

utkrṣṭatara- adj. comp. of the superl. 1. 'more excellent'. Av. *vahišta-*; Phl. *pahlom*. 2. with *puṇya-*, 'More Excellent Good'. Av. *vahišta-*; Phl. *pahlom*.

utkrṣṭataram acc. sg. ntr. 1. ~ *ca <mūlyena* SY 1.1 [Av. *vahištahe^o*; Phl. *pahlom*] | 2. *puṇyaṃ ~ agniṃ ca hormmijdasya* SY 1.4 [Av. *vahištahe*; Phl. *pahlom*] | 2. *ye saṃti puṇyasya yat ~ hormmijdena śikṣāpitāḥ* SY 1.10, SY 2.10, SY 3.12, SY 6.9 [Av. *vahištahe*; Phl. *pahlom*] | 2. *puṇyaṃ ~ agniṃ ca svāmīno mahājñānīnaḥ putraṃ* SY 2.4, SY 6.3 [Av. *vahištām*; Phl. *pahlom*] | 2. *puṇyaṃ evaṃ ~ ārādhaye* SY 5.4 [Av. *vahištām*; Phl. *pahlom*]

utkr̥ṣṭatarasya gen. sg. ntr. 2. *puṇyasya ~ agneś ca hormmijasya* SY 3.6 [Av. *vahištahe*; Phl. *ī pahlom*]

utkr̥ṣṭatarāt abl. sg. ntr. 2. *ye saṃti ārādhanīyās ca namaskaraṇīyās ca puṇyāt ~* SY 1.19, SY 3.23, SY 4.25, SY 7.23 [Av. *vahištāt*; Phl. (az) *pahlom*]

utkr̥ṣṭatarāḥ acc. pl. f. 1. *apah uttamāḥ ~ majdadattāḥ puṇyātmanīḥ* SY 2.12, SY 6.11 [Av. *vahištā*; Phl. *pahlom*]

utkr̥ṣṭamanas- ntr. 'having an Excellent Mind'. Av. *upamana-*; Phl. *abar pad menišn*.

utkr̥ṣṭamanasā instr. sg. *baṣṭaṃ dṛḍhaṃ uttamaṃ ca ~ iajdaṃ* SY 2.15, SY 6.14, SY 7.26 Av. *upamanam*; Phl. *abar pad menišn* | *baṣṭasya ca dṛḍhasya uttamasya ~ iajdasya* SY 3.17 [Av. *upamanahe*; Phl. *abar pad menišn*] | *uttamasya ~* SY 8.1 [Av. *upamanam*; Phl. *abar pad menišn*]

uttama-, f. **uttamā-**. 1. adj. superl. 'the best'. Av. *dahma-*, *mauuaišūa-*, *vohu-*; Phl. *manīg, weh, weh nar*. 2. ntr. with *manas-* 'the Best Mind'. Av. *vohu-*; Phl. *weh*. 3. m. with *rājan-* 'the Best Royalty'. Av. *vohu-*; Phl. *weh*. 4. f. with *dīni-* 'the Best Dīni'. Av. *vohu-*; Phl. *weh*. 5. ntr. with *adhipatitva-* 'the Best Sovereignty'. Av. *vohu-*; Phl. *weh*. 6. f. with *saṃpūrṇamānasatā-* 'Best Full Mindedness'. Av. *vohu-*; Phl. *weh*. 7. m. with *āśīrvvāda-* 'the Best Benediction', or with *āśis-* 'the Best Blessing', both corresponding to *Dahmā Āfriti*. Av. *vohu-*; Phl. *weh*. 8. ntr. with *utkr̥ṣṭamanas-* 'the Best having an Excellent Mind'. Av. *dāmōiš* (*dāmi-*) in *dāmōiš upamana-*; Phl. *dahm*.

uttamaḥ nom. sg. m. 1. *<sa ~ paralokino bhavadbhyaḥ>* SY 8.3 [Phl. *weh*]

uttamaṃ acc. sg. m. 1. *nīrvvāṇajñānaṃ ca ~ cakraṃ ~* SY 1.14 [Av. *vaṇhuiiā*; Phl. *weh*] | 7. *uttamānāṃ ~ āśīrvvādaṃ* SY 1.15 [Av. *vaṇhuiiā*; Phl. *weh*] | 1. *~ ca naraṃ muktātmānaṃ* SY 1.15 [Av. *dahmahe*^o; Phl. *dahm*] | 1. *~ ca naraṃ puṇyātmānaṃ* SY 2.15, SY 6.14 [Av. *dahmām*^o; Phl. *dahm*] | 3. *~ ca rājyaṃ* SY 5.5 [Av. *vohu*^o; Phl. *weh*]

uttamaṃ acc. sg. ntr. 8. *baṣṭaṃ dṛḍhaṃ ~ ca utkr̥ṣṭamanasā iajdaṃ* SY 2.15, SY 6.14, SY 7.26 [Av. *dāmōiš*; Phl. *dahm*] | 2. *~ ca manaḥ* SY 5.5 [Av. *vohu*^o; Phl. *weh*] | 5. *~ ca adhipatitvaṃ* SY 5.5 [Av. *vaṇvḥīm*^o; Phl. *weh*]

uttamāṃ acc. sg. f. 4. *dīniṃ ~ mājdaiasniṃ* SY 1.13, SY 2.13, SY 6.12 [Av. *vaṇhuiiā*; Phl. *weh*] | 1. *<~ uttamānāṃ ca>* SY 1.14 [Phl. *weh*] | 1. *cakraschitiṃ ca ~* SY 1.14 [Av. *vaṇhuiiā*; Phl. *weh*] | 1. *<ayaṃ yat ~ lakṣmyāḥ rakṣī sāhāyyaṃ ca karoti>* SY 3.16 | 4. *~ ca dīniṃ* SY 5.5 [Av. *vaṇvḥīm*^o; Phl. *weh*] | 6. *~ ca saṃpūrṇamānasatāṃ* SY 5.5 [Av. *vaṇvḥīm*^o; Phl. *weh*] | 7. *uttamānāṃ ~ āśīṣaṃ* SY 7.26 [Av. *vaṇvḥīm*^o; Phl. *wehān*]

uttamena instr. sg. ntr. 2. *ye ~ manasā nivasanti* SY 4.4 [Av. *vaṇhēuš*; Phl. *pad wahman*]

uttamasya gen. sg. m. 1. *<paṃcakasya yaḥ ādyasya ~>* SY 1.8, SY 2.8, SY 6.7 | 1. *<paṃcakasya yaḥ dvitīyasya ~ paṃcakasya yaḥ tṛtīyasya ~>* SY 1.8, SY 2.8 | 1. *udakasya ~* SY 3.3, SY 7.3 [Av. *vaṇvḥībūō*; Phl. *ī weh*] | 1. *~ narasya puṇyātmanaḥ* SY 3.17 [Av. *dahmahe*^o; Phl. *dahm*] | 7. *uttamānāṃ ~ āśīrvvādasya baṣṭasya ca* SY 3.17, SY 8.1 [Av. *vaṇhuiiā*; Phl. *ī wehān*]

uttamasya gen. sg. ntr. 8. *~ utkr̥ṣṭamanasā iajdasya* SY 3.17 [Av. *dāmōiš*; Phl. *dahm*] | 8. *~ utkr̥ṣṭamanasā <iajdasya>* SY 8.1 [Av. *dāmōiš*; Phl. *dahm*]

uttamāḥ voc. pl. m. 1. *he ~ he uttaminyaḥ he prāṇa* SY 8.3 [Av. *vaṇhauuas*^o; Phl. *weh nar*] | 1. *<kila he uttamāḥ ~>* SY 8.3 [Phl. *weh*]

uttamān acc. pl. m. 1. *apaś ca dadau vanaspatīś ca ~* SY 5.1 [Av. *vaṇ^hhīš*; Phl. *weh*]

uttamāḥ acc. pl. f. 1. *apaḥ ~ utkṛṣṭatarāḥ majdadattāḥ puṇyātmanīḥ* SY 2.12, SY 6.11 [Av. *vaṇ^hhīš*; Phl. *weh*]

uttamānām gen. pl. m. 1. *<iyaṃ yat ~ lakṣmyāḥ rakṣāṃ sāhāyyaṃ ca karoti>* SY 1.14 | 1. *~ uttamaṃ āsīrvvādaṃ* SY 1.15 [Av. *dahmaiīā*; Phl. *dahmān*] | 1. *muktātmanām ~ sādhakānām gurutarānām vṛddhīḥ* SY 2.6, SY 6.5 [Av. *vaṇ^hhīš*; Phl. *wehān*] | 1. *apām ~ majdadattānām* SY 3.3, SY 7.3 [Av. *vaṇ^hhīṇam*; Phl. *īwehān*] | 1. *muktātmanām vṛddhī ~ vṛddhīnām* SY 4.6 [Av. *vaṇ^hhībiiō*; Phl. *wehān*] | 1. *yaṃ prasādaṃ ~ prakṛṣṭaṃ dīnīśīlānām ahuramajda* SY 7.24 [Av. *mauuaiīā*; Phl. *manīgān*] | 1. *~ uttamām āśīṣaṃ* SY 7.26 [Av. *dahmām*; Phl. *dahmān*] | 1. *~ uttamasya āsīrvvādasya baliṣṭasya ca* SY 8.1 [Av. *dahmaiīā*; Phl. *dahmān*]

uttamāyāḥ gen. sg. f. 4. *dīneś ca ~ mājdaīasnyāḥ* SY 3.15 [Av. *vaṇhuiīā*; Phl. *īweh*]

uttamajñānin- adj. 'endowed with the best knowledge'. Av. *huḍāman-*; Phl. *hudānāg*.

uttamajñānī nom. sg. m. *~ <kila sadvyāpārājñānī>* SY 1.1 [Av. *huḍāmanō*; Phl. *hudānāg*]

uttamatara- adj. comp. of a superl. 'more excellent'. Av. *vohu-*; Phl. *weh*.

uttamataram acc. sg. ntr. *udakaṃ ~* SY 1.12 [Av. *vaṇ^hhībiiō*; Phl. *weh*]

uttamatarasya gen. sg. ntr. *udakasya ~* SY 3.14 [Av. *vaṇ^hhībiiō*; Phl. *īweh*]

uttamatā- f. 'excellence'.

uttamatā nom. sg. *<lakṣmīm uttamām ~ ca>* SY 1.14 | *<lakṣmyāḥ uttamāyāḥ ~ ca>* SY 3.16

uttamadāna- adj. 'best providing'. Av. *hudāh-/huḍāh-, vaṇhuḍā-*; Phl. *udāg, weh-dahag*.

uttamadānām acc. sg. f. *gām ca ~* SY 3.1, SY 3.20, SY 6.17, SY 7.1, SY 7.20, SY 7.26, SY 8.1 [Av. *hudā*; Phl. *udāg*] | *gām ca ~* SY 4.1 [Av. *huḍāṇham*; Phl. *udāg*]

uttamadānān acc. pl. m. *samagrān ~ iajdān* SY 1.19 [Av. *vaṇhuḍābiiō*; Phl. *īweh-dahag*]

uttamadānānām gen. pl. m. *sarveṣām ~ iajdānām* SY 3.23, SY 7.23 [Av. *vaṇhuḍābiiō*; Phl. *īweh-dahag*] | *sarveṣām ~ iajdānām* SY 4.25 [Av. *vaṇhuḍābiiō*; Phl. *weh-dahag*]

uttamapati- m. 'excellent master'.

uttamapatiṣu loc. pl. *<yā manuṣyeṣu moivadeṣu madhye satkāryiṇī ~>* SY 1.3, SY 3.5

uttaminī- adj. f. 'best (woman)'. It does not appear as a dictionary form (cf. chapter 5, section 1.1, item b.). Av. *vaṇ^hhī-* f. of *vohu-*; Phl. *weh mādag*]

uttaminyaḥ voc. pl. f. *he uttamāḥ he ~ he prāṇa* SY 8.3 [Av. *vaṇ^hhīš*^o; Phl. *weh mādag*]

uttī- vb. caus. 'to set free'.

uttarati 1 class

uttārayati caus.

uttārayati 3sg. ind. pres. act. *<caṃdorapuhale setau ayaṃ ~>* SY 3.20

utsāhin- adj. 'powerful'. Av. *ama-, amauuant-*; Phl. *amāwand*.

utsāhinam acc. sg. m. *~ (ca) sughaṭitaṃ śubhoditaṃ* SY 1.6 [Av. *amahe*^o, Phl. *amāwand*] | *~ (ca) sughaṭitaṃ śubhoditaṃ* SY 2.6, SY 6.5 [Av. *aməm*^o, Phl. *amāwand*]

utsāhinīm acc. sg. f. *arśiśavaṃgha-nāmnīm ... ~ śubhodayaṃ pālakām* SY 2.14, SY 6.13 [Av. *amauuaitīm*; Phl. *amāwand*]

utsāhinaḥ gen. sg. m. | **utsāhinaś** *saṃvaśarāṇām ca sujīvanīnām ~ ca sughaṭitasya subhodayasya* SY 3.8 [Av. *amahe*°, Phl. *amāwand*]

utsthā- vb. 'to stand'. Av. *hac-*, Phl. *xāxtan*.

uttiṣṭhati 1 class

uttiṣṭāmi (standard Skt. *uttiṣṭhāmi*) 1sg. ind. pres. act. ~ *ahaṃcit yo jarathuśtraḥ* SY 8.7 [Av. *haxšaiia*; Phl. *xāzānd*]

udaka- ntr. 'water'. Av. *ap-*, *hauruuatāt-*; Phl. *āb*, *hordad*.

udakam acc. sg. ~ *uttamatarām* SY 1.12 [Av. *aiβiiō*; Phl. *āb*] | *<avirddādaṃ ~ amirddādaṃ ca vanaspatiṃ>* SY 3.1 | *~ hūmīyaṃ* SY 3.3 [Av. *āpəm*; Phl. *āb*] | *gām ca uttamadānām ~ ca vanaspatiṃ ca* SY 4.1 [Av. *hauruuata*; Phl. *hordad*] | *~ (ca) vanaspatiṃ gām ca uttamadānām* SY 3.20, SY 7.1, SY 7.20, SY 8.1 [Av. *hauruuata*; Phl. *hordad*] | *~ vanaspatiṃ* SY 6.17 [Av. *hauruuata*; Phl. *hordad*]

udakasya gen. sg. *sanmānakṛtyā ~ uttamasya* SY 3.3, SY 7.3 [Av. *aiβiiō*; Phl. *ī āb*] | *~ uttamatarasya* SY 3.14 [Av. *aiβiiō*; Phl. *āb*]

upari prep. 1. 'on' Av. *paiti*.° in *paiti.gam-*, *upā*.° in *upa.gam-*; Phl. *abar*. 2. 'up' Av. *paiti*.° in *paiti.bārata-*; Phl. *abar*. 3. 'above' Phl. *ō*. 4. 'over' Av. *auui*; Phl. *abar*. 5. ø. Av. *paiti*, *paitī*; Phl. *abar*.

upari 5. *<asau mahattaraḥ ~ grāmāṇām (ca) ihalokinām rājā>* SY 1.11, SY 3.13 [Phl. *abar*] | 5. *vanaspatī ye ~ baresmanena* SY 2.11, SY 6.10 [Av. *paiti*] | 2. *baresmanena ~ sannihitena samam prāṇena* SY 3.1 [Av. *paiti*.° in *paiti.bārata*; Phl. *abar*] | 3. *<saṃmitena baresmadāna°~>* SY 3.1 [Phl. *ō*] | 4. *<evam yad asya śastrāṇi ~ ganāmainīosṛṣṭīnām śighratarāṇi cchedakāni>* SY 3.20 | 5. *ye varttamānebhyaḥ evam iṣṭīyā ~ uttame* SY 4.26 [Av. *paitī*; Phl. *abar*] | 1. *puṇyena asmāsu ~ saṃprāpnuvāntu* SY 7.24, SY 8.1 [Av. *paiti*.° in *paiti.jamiiāt*; Phl. *ō*] | 1. *<yady asmin vapuḥ ~ dakṣaṇayāmī>* SY 7.24 [Phl. *abar*] | 1. *~ saṃprāpnumaḥ* SY 7.24 [Phl. *abar*] | 1. *~ saṃprāpnumaḥ* SY 7.25 [Av. *upā*.° in *upā.jamiiāmā*; Phl. *abar*] | 4. *~ yuṣmāsu tāḥ prārohantu* SY 8.3 [Av. *auui*; Phl. *abar*]

uparipracar- (*upari-pra-car-*) vb. 'repeatedly proceed'.

uparipracarati 1 class

uparipracarati 3sg. ind. pres. act. *<samagre 'pi bhuvane sṛṣṭimati rakṣayā ~>* SY 1.15, SY 3.17

uparipravṛtti- f. 'foregoing practice'. Av. *upaiianā-*, *uparatāt-*; Phl. *abar-rawiśnīh*.

uparipravṛtīm acc. sg. *dīrgham ~* SY 1.13 [Av. *upaiianaiiā*; Phl. *abar-rawiśnīh*] | *dīrgham ~* SY 2.13, SY 6.12 [Av. *upaiianam*; Phl. *abar-rawiśnīh*]

uparipravṛtīyā instr. sg. *ṭālanām ca yā ~* SY 1.6 [Av. *uparatātō*; Phl. *pad abar-rawiśnīh*] | *ṭālanām ca yām ~* SY 2.6, SY 6.5 [Av. *uparatātəm*; Phl. *pad abar-rawiśnīh*] | *ṭālanāyās ca ya ~* SY 3.8 [Av. *uparatātō*; Phl. *pad abar-rawiśnīh*] | *<kvacic ca ṭālanām yām ~>* SY 2.6, SY 6.5

- uparipravṛtṭyāḥ** gen. sg. *dīrghāyāḥ* ~ SY 3.15 [Av. *upaiianaiiā*; Phl. *abar-rawišnīh*]
- uśahina-nāman-** adj. 'Uśahina', lw. from Av. *uśahina-* 'dawn'. Phl. *uśahin*.
- uśahina-nāmnī** voc. sg. f. ~ <aparārdharātrasaṃdhye> SY 1.20 [Av. *uśahina*; Phl. *uśahin*]
- uśahina-nāmnūṃ** acc. sg. f. ~ <aparārdharātrasaṃdhyām> SY 1.7 [Av. *uśahināi*; Phl. *uśahin*] | ~ <aparārdharātrasaṃdhyām> SY 2.7, SY 6.6 [Av. *uśahinam*; Phl. *uśahin*]
- uśahina-nāmnīyāḥ** gen. sg. f. ~ <aparārdharātrasaṃdhyāyāḥ> SY 3.9 [Av. *uśahināi*; Phl. *uśahin*]
- uśahina-saṃdhyā-** f. 'Uśahina-time'. Phl. *uśahin*.
- uśahina-saṃdhyāyāḥ** gen. sg. <yā samaṃ ~ samakāryinī> SY 1.7, SY 2.7, SY 3.9, SY 6.6 [Phl. *uśahin*]
- °uṣṇakālāgamin-** (*uṣṇa-kāla-āgamin-*) adj. 'coming during the hot season'. Phl. *°zamānīh* in *frōd-wašt-zamānīh*.
- °uṣṇakālāgaminam** acc. sg. m. *adhaḥparivartita*° <°~> SY 1.9, SY 2.9, SY 6.8 [Phl. *°zamānīh*]
- °uṣṇakālāgaminah** gen. sg. m. *adhaḥparivartita*° <°~> SY 3.11 [Phl. *°zamānīh*]
- ṛj-** vb. caus. 'to obtain'.
- arjati** 1 class
- arjayati** caus.
- arjjayaṃti** (standard Skt. *arjayanti*) 3pl. ind. pres. act. <lakṣmīṃ ca yāṃ sadācāratayā ~> SY 1.15, SY 3.17
- ṛte** adv. 'besides'.
- ṛte** <~ amiśāspiṃtebhyaḥ asau mahattaraḥ upari grāmāṇām (ca) ihalokiṇām rājā> SY 1.11, SY 3.13
- eka-** adj. num. 'one'.
- ekaṃ** nom. sg. ntr. <~ idaṃ yat svayaṃ na mṛyate> SY 4.4 | <~ idaṃ yat nihaṃtuṃ na śakyate> SY 4.4
- ekā** nom. sg. f. <~ ca manasā ~ ca vacasā> SY 1.15, SY 3.17
- ekahelā-** f. 'once'. Phl. *ēk-radagīh*, *ēwkardagīh*, *abārīg*.
- ekahelayā**° instr. sg. *samagrās ca apaḥ majdadattāḥ* <~°eva> SY 1.12 [Phl. *pad ēk-radagīh*] | *samagrāḥ apaḥ majdadattāḥ puṇyātmanīḥ samīhe iḥsnau* <~°eva> SY 2.12 [Phl. *pad ēwkardagīh*] | *dīniṃ uttamām mājdaiasniṃ ...* <~°eva> SY 2.13, SY 6.12 | *apāṃ uttamānām majdadattānām* <~°eva> SY 3.3, SY 7.3 [Phl. *abārīg*] | *sarvvāsaṃ ca apāṃ majdadattānām* <~°eva> SY 3.14 [Phl. *pad ēk-radagīh*] | *dīneś ca uttamāyāḥ mājdaiasnyāḥ* <~°eva> SY 3.15 [Phl. *pad ēk-radagīh*]
- etad-** dem. pron. 'this'. Av. *a-* /i-/ima-, *aēta-*; Phl. *ēd*, *ōy* pl. *awēšān*.
- etasmāt** abl. sg. m. <~ nābhiś ca apāṃ evaṃ yatas tasmāt bījaṃ> SY 1.5
- ete** nom. pl. m. *ye ~ saṃti* SY 4.5 [Av. *aēm*; Phl. *ēd*]
- etāḥ** acc. pl. f. ~ *apaś ca bhuvanaś ca vanaspatīṃś ca* SY 2.16, SY 6.15 [Av. *imā*; Phl. *awēšān*]

etebhyaḥ abl. pl. m. | *etebhyo yaś ca ~ majdaiasnebhyaḥ saṃpūrṇanarebhyaḥ prakṛṣṭaṃ vakṛbhyaḥ* SY 8.4 [Av. *aētaēšam*; Phl. *awēšān*]

eteṣu loc. pl. m. *yaḥ ~ majdaiasneṣu mājdaiasnīm brūte* SY 8.3 [Av. *aēšuuu*; Phl. *az awēšān*] | *<yaḥ ~ durgratimatsu>* SY 8.8 [Phl. *az awēšān*]

eva adv. 'really'.

eva *<ekahelayā~>* SY 1.13, SY 2.13, SY 6.12 | *<ekahelasya~>* SY 3.15

evam adv. 'in this way'. Av. *aθā, āaṭ, aṭ, āṭ*; Phl. *ēdōn*.

evam *<etasmāt nābhiś ca apām ~ yatas tasmāt bījam>* SY 1.5 | *<tasmāt nābhiś ca apām ~ yas tasmāt bījam>* SY 3.7 | *<~ yat svayaṃ muktimāne ātmānaṃ ca>* SY 3.20 | *<~ yat vapuḥ ādeśena svāmīnaḥ dhatte>* SY 3.20 | *<~ yad asya śāstrāṇi upari ganāmānīosṛṣṭīnām śīghratarāṇi cchedakāni ukṭiḥ cāsti>* SY 3.20 | *~ ādeśaḥ puṇyāt* SY 3.25 [Av. *aθā*; Phl. *ēdōn*] | *<kila sarvvaṃ kāryaṃ puṇyaṃ ~ ādeśaḥ karttuṃ>* SY 3.25 [Phl. *ēdōn*] | *ye ca <~ saṃbhavo 'pi gvahmanāt>* SY 4.4 | *ye varttamānebhyaḥ ~ ījisniyā* SY 4.26 [Av. *āaṭ*; Phl. *ēdōn*] | *atra ~ ārādhaye svāmīnaṃ mahājñānīnaṃ* SY 5.1 [Av. *āṭ*; Phl. *ēdōn*] | *~ yo rājyāya ca* SY 5.1 | *taṃ ~ ārādhakebhyo* SY 5.2 [Av. *aṭ*; Phl. *ēdōn*] | *taṃ ~ svāmīnāmānaṃ* SY 5.3 [Av. *aṭ*; Phl. *ēdōn*] | *puṇyaṃ ~ utkṛṣṭataraṃ ārādhaye* SY 5.4 [Av. *aṭ*; Phl. *ēdōn*] | *tena ~ upari saṃprāpnumaḥ* SY 7.25 [Phl. *ēdōn*]

aiāthrima-nāman- adj. 'Aiāthrima', lw. from Av. *aiiāθrima-* '(time) of home-coming'. Phl. *ayāsrīm*.

aiāthrima-nāmānaṃ acc. sg. m. *~ <vanaspatīnām ghaṭanakālaṃ>* SY 1.9 [Av. *aiiāθrimāi*; Phl. *ayāsrīm*] | *~ <vanaspatīnām ghaṭanakālaṃ>* SY 2.9 [Av. *aiiāθrimam*; Phl. *ayāsrīm*] | *~ <vanaspatīnām sṛjanakālaṃ>* SY 6.8 [Av. *aiiāθrimam*; Phl. *ayāsrīm*]

aiāthrima-nāmnaḥ gen. sg. m. *~ <vanaspatīnām sṛjanakālaṃ>* SY 3.11 [Av. *aiiāθrimāi*; Phl. *ayāsrīm*]

aiviamghana- m. 'Aiviamghana', lw. from Av. *°aiβiiāṅhana-* in *haḍa.aiβiiāṅhana-* 'with the (sacred) cord', Phl. *ēbyāgān*.

aiviamghanena instr. sg. *samaṃ ~ puṇyena parigrathitaṃ* SY 2.1, SY 3.4, SY 7.4 [Av. *°aiβiiāṅhanam*, Phl. *ēbyāgān*]

aivīsruthrima-aibigaīa-ca-nāman- adj. 'Aivīsruthrima and Aibigaīa', lw. from Av. *aiβīsrūθrima-aibigaīa-* 'singing(-time) characterised by attentive listening'. Phl. *ēbsrūsrīm ī ēbgayēy*.

aivīsruthrima-aibigaīa-ca-nāmni voc. sg. f. *~ <pūrvārdharātrasaṃdhye>* SY 1.20 [Av. *aiβīsrūθrima aibigaīa*; Phl. *ēbsrūsrīm ī ēbgayēy*]

aivīsruthrima-aibigaīa-ca-nāmnīm acc. sg. f. *~ <pūrvārdharātrasaṃdhyām>* SY 1.6 [Av. *aiβīsrūθrimāi aibigaīiāi*; Phl. *ēbsrūsrīm ī ēbgayēy*] | *~ <pūrvārdharātrasaṃdhyām>* SY 2.6, SY 6.5 [Av. *aiβīsrūθrimam aibigāim*; Phl. *ēbsrūsrīm ī ēbgayēy*]

aivīsruthrima-aibigaīa-ca-nāmyāḥ gen. sg. f. *~ <pūrvārdharātrasaṃdhyāyāḥ>* SY 3.8 [Av. *aiβīsrūθrimāi aibigaīiāi*; Phl. *ēbsrūsrīm ī ēbgayēy*]

aivīsruthrima-saṃdhyā- f. 'Aivīsruthrima-time'. Phl. *ēbsrūsrīm*.

aiviśruthrima-saṁdhyāyāḥ gen. sg. f. <yā samaṇ ~ samakāryiṇī> SY 1.6 SY 2.6, SY 3.8, SY 6.5 [Phl. *ēbsrūsrīm*]

karmman- (standard Skt. *karman-*) ntr. 'action'. Av. *śīiaōθna-*, *anuuaršti-*; Phl. *kunišn*; *warzišnih*.
karmmaṇā instr. sg. *yadi manasā yadi vacasā yadi ca* ~ SY 1.21, SY 1.22 [Av. *śīiaōθna*; Phl. *pad kunišn*] | *utkṛṣṭena manasā utkṛṣṭena vacasā utkṛṣṭena* ~ SY 8.7 [Av. *anuuarštaiiaē°*; Phl. *warzišnih*]

kaścīt, kācīt, kiṁcīt indef. pron. 'someone, something'. Phl. *čēgām-iz-ēw, tis*.

kiṁcīt acc. sg. ntr. <yat ~ puṇyāprasādādānaṁ hormmijdo vetti> SY 4.26 [Phl. *čēgām-iz-ēw*] | <yat ~ dadaṁti tasya ca svādhīno bhavati> SY 8.2 [Phl. *tis*]

kasmātcīt abl. sg. m. *evam ādeśaḥ puṇyāt yasmāt ~ prakṛṣṭaṁ puṇyātman vijñāyaṁ bravīmi* SY 3.25 [(Av. *haca*); (Phl. *čēgām-iz-ēw*)]

kebhyaścīt abl. pl. m. <kila agratayā aparebhyaḥ ~> SY 5.2

kāsāṁcīt gen. pl. f. *yāsāṁ ~ muktātmanāṁ paṁktīnāṁ* SY 4.2 [Phl. *čēgām-iz-ēw*]

kāma- m. 1. 'desire'. Phl. *kāmag*. 2. 'wish'. Av. *vairiia-*; Phl. *kāmag*.

kāmaḥ nom. sg. 2. *yathā svāmināḥ* ~ SY 3.25 [Av. *vairiio*; Phl. *kāmag*]

kāmaṇ acc. sg. 1. <kila ~ yat manasā sahasvāmināḥ tulyaṁ karoti> SY 1.13 | 1. <kila ~ yat manasāḥ sahasvāmikāmana tulyaṁ karoti> SY 3.15 [Phl. *kāmag*]

kāmarājan- m. 'ruler at will'. Av. *vasō.xšaθra-*; Phl. *kāmag xwadāy*.

kāmarājānaḥ nom. pl. | *kāmarājāno ~ bhavaṁtu puṇyātmānaḥ* SY 8.6 [Av. *vasō.xšaθrō*; Phl. *kāmag xwadāy*]

kārya- ntr. 'action'. Phl. *kār*.

kāryaṁ nom. sg. <adṛśyarūpi ~ puṇyaṁ ca> SY 3.4, SY 4.1, SY 7.4 | <~ puṇyaṁ ca> SY 3.25, SY 4.1 [Phl. *kār*] | <~ puṇyaṁ ca> SY 7.4 | <kila sarvvaṁ ~ puṇyaṁ> SY 3.25 [Phl. *kār*]

kāryasya gen. sg. <kila ~ puṇyasya svādhīno bhavati> SY 8.2 [Phl. *kār*]

kāryanyāya- m. 'action and rule'. Phl. *kār ud dādestān*.

kāryanyāyaiḥ instr. pl. *gāḍhatarāṇ ca <~>* SY 1.1 [Phl. *pad kār ud dādestān*]

kāryapuṇya- ntr. 'good action'. Phl. *kār ud kirbag*.

kāryapuṇyaṁ nom. sg. <~ ca yad ahaṁ viveda sadaiva ca karomi> SY 3.4 [Phl. *kār ud kirbag*]

kila pcl. 'that is'. Phl. *kū*.

kila SY 1, 3, 5, 13, 21–23; SY 2.3, 9; SY 3.1, 3, 5, 7, 15, 20–21, 25; SY 4.5, 7, 23, 26; SY 5.2, 3, 5; SY 6.2, 8; SY 7.1, 3, 20–21, 24; SY 8.2, 3–5, 8, 9 [Phl. *kū*]

kṛ- vb. 1. 'to do'. Phl. *kardan, rāmēnīdan*. 2. 'to make'. Phl. *ast, kardan*. 3. 'to perform'. Phl. *kardan*.

karoti 8 class

karomi 1sg. ind. pres. act. 3. <kila ijsnau nīmaṁtrayāmi saṁpūrṇaṁ ca ~> SY 1.1 [Phl. *(bē) kunam*] | 1. <kila tulyaṁ dviguṇatarāṁ punaḥ ~> SY 1.21 [Phl. *kunam*] | 1. <kila vo dviguṇatarāṁ punaḥ ~> SY 1.22 | 3. <kāryapuṇyaṁ ca yad ahaṁ viveda sadaiva ca ~>

SY 3.4 [Phl. *kunēm*] | 3. <*kāryaṃ puṇyaṃ ca yad ahaṃ viveda sadaiva ca* ~> SY 4.1, SY 7.4 | 3. <*kāryaṃ puṇyaṃ ca yad ahaṃ sadaiva* ~> SY 4.1
karoti 3sg. ind. pres. act. 2. <*kila kāmaṃ yat manasā sahasvāminaḥ tulyaṃ* ~>
 SY 1.13, SY 3.15 [Phl. *ast*] | 2. <*īyaṃ yat uttamānām lakṣmyāḥ rakṣām sāhāyyaṃ ca* ~> SY 1.14 | 2. <*asyāḥ ayaṃ yat uttamāṃ lakṣmyāḥ rakṣī sāhāyyaṃ ca* ~> SY 3.16
kurute 3sg. ind. pres. mid. 1. <*kila aparān abhīpsitatareṇa ānaṃdena* ~> SY 1.1 [Phl. *rāmēnēd*]
kurvvaṃti (standard Skt. *kurvanti*) 3pl. ind. pres. act. 3. <*kila ījisnīḥ hormmijasyārthe pracurāḥ* ~> SY 4.26 [Phl. *kunēd*]
kuru 2sg. ipt. pres. act. 2. <*kila svīyānām sṛṣṭīnām svecchayā śubhena ca svāmitvaṃ* ~> SY 8.5 [Phl. *bē kun*]
kurvvaṃtu (standard Skt. *kurvantu*) 3pl. ipt. pres. act. 2. <*kila cihnaṃ yathārthaṃ tāḥ prakāṣaṃ* ~> SY 8.3 [Phl. *bē kunēd*]
kartavyā fut. pass. part. *cāśnī śīghrataraṃ* ~ SY 8.4
karttuṃ (standard Skt. *kartuṃ*) inf. 1. <*sadvyavasāyena (ca) svīyā śakyate* ~> SY 1.14, SY 3.16 [Phl. *kardan*] | 1. <*yat ātmānaṃ ātmanā śakyate* ~> SY 1.16 [Phl. *kunēd*] | 1. <*yat ātmānaṃ ātmīyaṃ śakyate* ~> SY 3.18 [Phl. *kunēd*] | 3. <*evam ādeśaḥ yathā ahuramajdasya rocate* ~> SY 3.25 [Phl. *kardan*] | 2. <*vapur adṛśyaṃ śaknoti* ~> SY 4.7

kvacit adv. 'somewhere'.

kvacit indecl. | *kvacic* <~ *ca ṭalanām yām uparipravṛtṭyā* > SY 2.6, SY 6.5

khād- vb. 'to eat'. Av. *xʷar-*; Phl. *xwardan*.

khādati 1 class

khādatu 3sg. ipt. pres. act. ~ *naraḥ saprasādaṃ* SY 8.2 [Av. *xʷarata*; Phl. *xwarēd*]

khādyā- ntr. 'food'. Av. *xʷarəθa-*; Phl. *xwarišn*.

khādyam acc. sg. ~ *bhojanadānaṃ* SY 3.1, SY 3.20, SY 7.1, SY 7.20, SY 8.1 [Av. *xʷarəθam*; Phl. *xwarišn*]

khādyasya gen. sg. <*sa īajdaḥ ye manuṣyāḥ ~ svādaṃ jānaṃti* > SY 1.3 [Phl. *ī xwarišn*] | <*sa īajdaḥ ye manuṣyāḥ ~ svādaṃ jānaṃti* > SY 3.5 [Phl. *xwarišn*] | <*sa adṛśyarūpī yasya prabhāvāt manuṣyāḥ ~ svādaṃ vidānti* > SY 2.3 [Phl. *xwarišn*] | <*sa adṛśyarūpī yasya prabhāvena manuṣyāḥ ~ svādaṃ jānaṃti* > SY 6.2 [Phl. *ī xwarišn*]

khṣṇūmaṇi- m. 'Kṣṇūmaṇi', lw. from Av. *xṣṇūman-* 'gratification'.

khṣṇūmaṇiḥ nom. sg. ~ *vāradvayaṃ vācyam* SY 3.21, SY 7.21

gaṃdha- m. 'fragrance'. Av. *baōiḍi-*; Phl. *bōy*.

gaṃdham acc. sg. *samidham samīhe ījisnau ~ ca* SY 3.2, SY 3.21 [Av. *baōiḍi*; Phl. *bōy*] | *samidham ca ~ ca* SY 4.1, SY 6.18, SY 7.26, SY 8.1 [Av. *baōiḍim*^o; Phl. *bōy*] | *samidham ca ~ ca* SY 7.2, SY 7.21 [Av. *baōiḍi*; Phl. *bōy*]

ganāmainīosṛṣṭi- f. 'creation by Ganāmainīo', lw. from Phl. *gannāg mēnōg*, translation of Av. *aṇra- mainīiu-*.

ganāmainīosṛṣṭīnām gen. pl. <evaṃ yad asya śāstrāṇi upari ~ śīghratarāṇi cchedakāni>
SY 3.20

gam- vb. 'to go'.

gacchat 1 class

gamtuṃ inf. <tat yat saṃdhyāyāḥ aṃtaḥ saṃdhyāyāṃ śakyate ~ prabhāvenāsyā>
SY 1.3, SY 3.5, 7.5

gahaṃbāra- m. 'gahaṃbāra', lw. from Phl. gāhānbār. Av. yāiriia-; Phl. gāhānbār, sāl.

gahaṃbārān acc. pl. ~ puṇyagurūn SY 1.9 [Av. yāiriiaēibiō; Phl. sāl] | <~ iti samayasamuccayān sṛṣṭīnām ghaṭanakālān> SY 1.9 [Phl. gāhānbār] | ~ puṇyātmanaḥ puṇyagurūn SY 2.9, SY 6.8 [Av. yāiriia; Phl. gāhānbār] | <~ iti samayasamuccayān sṛṣṭīnām sṛjanakālān> SY 2.9, SY 6.8 | saṃdhyāḥ dinān māsān ~ saṃvatsarān SY 2.17, SY 6.16 [Av. yāiriia; Phl. gāhānbār]

gahaṃbārānām gen. pl. saṃdhyānām ca dinānām ca māsānām ca ~ ca saṃvatsarānām ca SY 1.17, SY 1.23 [Av. yāiriianqm; [Phl. gāhānbār] | ~ puṇyagurūnām SY 3.11 [Av. yāiriiaēibiō; Phl. sāl] | <~ iti samayasamuccayānām> SY 3.11 [Phl. gāhānbār] | saṃdhyayā dinānām ca māsānām ca ~ ca saṃvatsarānām ca SY 3.19 [Av. yāiriianqm°; Phl. gāhānbār]

gāḍhatara- adj. comp. 'stronger'. Av. xraōždišta-, Phl. xruždtom.

gāḍhataram acc. sg. m. ~ ca <kāryanyāyaiḥ> SY 1.1 [Av. xraōždištahe°, Phl. xruždtom]

gāthā- f. 'Gāthā', lw. from Av. gāṭhā-; Phl. gāh.

gāthānām gen. pl. ~ ca uktiṃ SY 3.4, SY 4.1, SY 7.4 [Av. gāṭhanqm°; Phl. gāhān]

gir- f. 'invocation'. Av. °mrū-; Phl. gōwišn.

girā instr. sg. idaṃ vacaḥ na pratikaroti prakṛṣṭayā ~ SY 8.4 [Av. °mrūite, Phl. gōwišn]

gira- m. 'mountain' → giri. Av. gairi-; Phl. gar.

giram acc. sg. ~ hośadāstāram majdadattaṃ puṇyaśubhaṃ SY 1.14 [Av. garōiš; Phl. gar]

giri- m. 'mountain'. Av. gairi-; Phl. gar.

giriḥ nom. sg. <sa ~ yaś caitanyaṃ manuṣyānām schāne dadhāti rakṣati ca> SY 1.14, SY 2.14 |

girir | <sa ~ yaś caitanyaṃ manuṣyānām schāne dadhāti rakṣati ca> SY 3.16, SY 6.13

giriṃ acc. sg. ~ hośadāstāram majdadattaṃ puṇyaśubhaṃ iajdaṃ SY 2.14, SY 6.13 [Av. gairīm; Phl. gar]

gireḥ gen. sg. ~ hośadāstārasya majdadattasya puṇyaśubhasya SY 3.16 [Av. garōiš; Phl. gar]

girīn acc. pl. samagrāṃś ca ~ puṇyaśubhān SY 1.14 [Av. gairinqm; Phl. gar] | samagrāṃś ca ~ puṇyaśubhān SY 2.14, SY 6.13 [Av. garaiiō; Phl. gar]

girīnām gen. pl. sarvveṣāṃ ca ~ puṇyaśubhānām SY 3.16 [Av. gairinqm; Phl. gar]

guru- 1. m. 'venerable person'. Phl. rad. 2. m. with amara-, 'Immortal Venerable One'. Av. spəṇta-; Phl. °spand in amahrspand. 3. m. 'time'. Av. ratu-; Phl. rad, radīh.

gurum acc. sg. 3. ~ mahattaram yaṃ puṇyasya gurūnām ca SY 1.17 [Av. raṭṭō; Phl. raṭṭōg]

guroḥ gen. sg. | guroś 3. ~ ca mahataḥ SY 4.2 [Av. raṭṭaē°; Phl. rad]

guravaḥ nom. pl. 3. ~ sarvve mahattarāḥ SY 1.22 [Av. ratauuō; Phl. radīh]

gurūn acc. pl. m. 3. *samagrān tān* ~ SY 1.10 [Av. *ratubiiō*; Phl. *rad*] | 2. *amarān* ~ *surājānaḥ sudāninaḥ* SY 2.2, SY 4.25, SY 6.1 [Av. *spəntā*; Phl. *°spandān*] | 3. ~ *sarvān mahattarān* SY 2.17, SY 6.16 [Av. *ratauuō*; Phl. *rad*]

gurubhyaḥ dat. pl. 2. *samāgaṃtṛtamaṃ amarebhyo* ~ SY 1.2 [Av. *spəntanqm*; Phl. *az °spandān*]

gurūṇām gen. pl. 3. *yaṃ puṇyasya* ~ ca SY 1.17 [Av. *raθβqm*; Phl. *radīh*] | 3. ~ *saṃdhyānām ca dinānām ca* SY 1.23 [Av. *raθβqm*; Phl. *rad*] | 3. ~ *sarvveśām mahattarāṇām prakṛṣṭam gurutayā* SY 2.18, SY 6.20 [Av. *ratauuō*; Phl. *rad*] | 2. *sanmānakṛtyā amarāṇām* ~ SY 3.4, SY 7.4 [Av. *spəntanqm*; Phl. *°spandān*] | 3. *māsānām puṇyaṃ* ~ SY 3.10 [Av. *ratubiiō*; Phl. *rad*] | 3. *sarvveśām teśām* ~ SY 3.12 [Av. *ratubiiō*; Phl. *rad*] | 3. *guror mahattaḥ yaḥ puṇyasya* ~ ca SY 3.19 [Av. *raθβqm*; Phl. *radīh*] | 2. *amarāṇām ca* ~ SY 4.2 [Av. *spəntaēibiiō*; Phl. *°spandān*] | 2. *amarāṇām* ~ *susvāminām sudāninaṃ* SY 4.4 [Av. *spəntaēibiiō*; Phl. *°spandān*] | 2. *⟨kila aṃtar amarāṇām⟩* SY 4.7 [Phl. *°spandān*] | 2. *svāmino mahājñāninaḥ amarāṇām* ~ SY 7.1 [Av. *spəntanqm*; Phl. *°spandān*]

guruṣu loc. pl. 1. *⟨yā manusyeṣu ~ madhye satkāryiṇi⟩* SY 1.4, SY 2.4, SY 3.6, SY 6.3 [Phl. *rad*]

gurutara- 1. adj. 'more venerable'. Av. *spənta-*; Phl. *abzōnīg*. 2. m. with *amara-* 'Immortal More Venerable One'. Av. *spənta-*; Phl. *abzōnīg*, *°spand* in *amahrspand*.

gurutaram acc. sg. 2. *yac ca ~ amaram* SY 5.4 [Av. *spəntam*; Phl. *abzōnīg*]

gurutarāḥ voc. pl. 2. *he amarāḥ ~ ⟨amiśāspintāḥ⟩* SY 8.3 [Av. *spənta*; Phl. *°spandān*]

gurutarebhyaḥ dat. pl. 2. *adṛśyebhyo dṛśyatamasya amarebhyo* ~ SY 4.7 [Av. *spəntanqm*; Phl. *°spandān*]

gurutarāṇām gen. pl. 1. *muktātmanām uttamānām sādhakānām ~ vṛddhīḥ* SY 2.6, SY 2.17, SY 6.5, SY 6.19 [Av. *spəntā*; Phl. *abzōnīgān*] | 2. *svāmino mahājñāninaḥ amarāṇām* ~ SY 3.1 [Av. *spəntanqm*; Phl. *°spandān*]

gurutā- f. 1. 'timing' Av. *ratu-*; Phl. *radīh*. 2. 'venerability'. Av. *spəntō.tama-*; Phl. *abzōnīgīh*.

gurutām acc. sg. 1. ~ ca *⟨adṛśyarūpiṇīm iḥsinīm⟩* SY 3.4, SY 4.1, SY 7.4 [Av. *raθβqm°*; Phl. *radīh*]

gurutayā instr. sg. 1. *prakṛṣṭam* ~ SY 2.18, SY 6.20 [Av. *ratūm*; Phl. *radīh*] | 1. *hāūana-saṃdhyāyāḥ* ~ SY 3.1 [Av. *raθβō*; Phl. *radīh*] | 2. *mahājñānatayā mitritam āste ~ ca ārādhaye* SY 5.3 [Av. *spəntō.tēmā*; Phl. *abzōnīgīh*]

gurvī-, gurvī- adj. f. 'venerable'. Av. *spənta-*; Phl. *°spand* in *mānsar-spand*.

gurvīm acc. sg. *māṃthrīm vāṇīm ~ puṇyātmanīm svāmikāmām* SY 1.13 [Av. *spəntahe*; Phl. *°spand*] | **gurvīm** | *māṃthrīm vāṇīm ~ prabhūtaśrīkām* SY 2.13, SY 6.12 [Av. *spəntam*; Phl. *°spand*]

gurvvyāḥ gen. sg. *māṃthra-vāṇyāḥ ~ puṇyātmakāyāḥ svāmikāmāyāḥ* SY 3.15 [Av. *spəntahe*; Phl. *°spand*]

gurvvanujñā- (standard Skt. *gurvvanujñā-*; *guru-anujñā-*) f. 'permission of time'. Av. *ratufriti-*; Phl. *rad-franāmiśnīh*.

gurvvanujñāṃ acc. sg. ~ *ca* <adṛśyarūpiṇo naskanibaṃdhān> SY 3.4, SY 4.1, SY 7.4 [Av. ratufritīm°; Phl. rad-franāmiśnīh]

gr̥ha- ntr. 'house'. Av. *nmāna-*; Phl. *mān*.

gr̥hasya gen. sg. *prabhūtataiyā asya* ~ SY 4.5 [Av. *nmānahe*; Phl. *mān*] | *vr̥ddhidātyā asya* ~ SY 4.5 [Av. *nmānahe*; Phl. *mān*]

gr̥hebhyaḥ abl. pl. | **gr̥hebhyo** uttiṣṭāmi *ahamcit yo jarathuśtraḥ prakṣṣtatamebhyo gr̥hebhyo* ~ SY 8.7 [Av. *nmānanqm°*; Phl. *az mānān*]

gr̥hāṃtarvartin- adj. 'inhabiting the house'. Phl. *dādwar*.

gr̥hāṃtarvartiṣu loc. pl. m. <yā manuṣyeṣu ~ madhye satkāryiṇī> SY 1.7, SY 2.7, SY 3.9, SY 6.6 [Phl. *dādwar*]

go- m. 'cow'. Av. *gau-*; Phl. *gōspand*; with *bavara-* 'cow *bavara*'; with *jīva-* 'living cow' Phl. *gōšt jīw*; with *vasati-* 'dwelling of cows', Av. *auuō.x'arəna-*, Phl. *ābxwar*.

gām acc. sg. ~ *ca uttamadānām* SY 3.1, SY 3.20, SY 6.17, SY 7.1, SY 7.20, SY 7.26, SY 8.1 [Av. *gāuš*; Phl. *gōspand*] | ~ *ca uttamadānām* SY 4.1 [Av. *gqm°*; Phl. *gōspand*] | ~ *bavarām* SY 3.3, SY 7.3 [Av. *gqm*] | ~ *jīvām* SY 3.3, SY 7.3 [Av. *gqm*; Phl. *gōšt*] | *yo ~ ca puṇyam ca* SY 5.1 [Av. *gqm°*; Phl. *gōspand*]

goḥ gen. sg. ~ *ātmānam* SY 1.2 [Av. *gāuš*; Phl. *ān ī gōspandān*] | **gos** | ~ *tanum* SY 1.2 [Av. *gāuš*; Phl. *ān ī gōspandān*]

gavām gen. pl. <*amaram ~ paśūnām patim*> SY 1.2 | <yā *ca yūthāni ~ pravarddhayati*> SY 1.3, SY 1.23, SY 2.3, SY 3.5, SY 6.2 | <~ *paśūnām sṛjanakālaṃ*> SY 1.9 | *araṇyāni ca maṃdirāṇi ca ~ vasatīmś ca* SY 1.16 [Av. *auuō.x'arənanqm°*; Phl. *ābxwar*] | <~ *paśūnām paṃcaprakārāṇām sṛjanakālaṃ*> SY 2.9, SY 6.8 | <~ *paśūnām paṃcaprakārāṇām sṛjanakālasya*> SY 3.11 | *araṇyānām ca maṃdirāṇām ca ~ vasatīnām ca* SY 3.18 [Av. *auuō.x'arənanqm°*; Phl. *ābxwar*]

gonivāsa- m. 'dwelling of cows'. Av. *auuō.x'arəna-*; Phl. *ābxwar*.

gonivāsān acc. pl. | **gonivāsāṃś** *imāni schānāni deśāṃś ca araṇyāni ca maṃdirāṇi ca ~ ca* SY 2.16, SY 6.15 [Av. *auuō.x'arənās°*; Phl. *ābxwar*]

gopaśumattayā- f. (*go-paśu-mattayā-*) 'enjoyment of cows and cattle'. Av. *gau- hacā*; Phl. *gōspandōmandih*.

gopaśumattayāsu loc. pl. *ye ~ nivasanti* SY 5.2 [Av. *gāuš hacā*; Phl. *pad gōspandōmandih*]

grāma- m. 'village'. Av. *daśiiu-*; Phl. *deh*.

grāmebhyaḥ abl. pl. | **grāmebhyas** *jaṃdebhyaś ca ~ ca* SY 8.7 [Av. *daśiiunqm°*; Phl. *dehān*]

grāmāṇām gen. pl. *mihiram ca ~ rājānam* SY 1.11 [Av. *daśiiunqm*; Phl. *dehān*] | <*upari ~ (ca) ihalokinām rājā*> SY 1.11, SY 3.13 [Phl. *yazdān*] | *mihiram sarvveṣām ~ rājānam* SY 2.11, SY 6.10 [Av. *daśiiunqm*; Phl. *ī dehān*] | *mihirasya ca ~ ca rajñah* SY 3.13 [Av. *daśiiunqm*; Phl. *dehān*]

gvahmana- m. 'Gvahmana', proper name from Phl. *wahman*.

gvahmanaḥ nom. sg. <*teṣām abhyāgatis tasmin schāne yatra ~*> SY 4.4 [Phl. *wahman*]

gvahmanam acc. sg. *uttamam ca manah ...* <~> SY 5.5 [Phl. *wahman*]

gvahmanāt abl. sg. <evaṃ saṃbhavo 'pi ~> SY 4.4 [Phl. *wahman*]

gvahmana-nāman- adj. 'Gvahmana'. Av. *vohu- manah-*; Phl. *wahman*.

gvahmana-nāmānaṃ acc. sg. m. ~ <amaraṃ gavāṃ paśūnāṃ patiṃ> SY 1.2 [Av. *vaṇhauue manaṇhe*; Phl. *wahman*]

gvāja- subst. 'gvāja', from Phl. *bāj*.

gvājaṃ acc. sg. m. / ntr. *yadi ca ~ brute* SY 8.4

ghaṭ- vb. caus. 'to set in motion'. Av. *taš-*; Phl. *tāšīdan*.

ghaṭate 1 class

ghaṭayati caus.

ghaṭayām āsa 3sg. periphrastic perfect *yo 'smān dadau yo ~* SY 1.1 [Av. *tataša*; Phl. -š *tāšīd hēm*]

ghaṭanakāla- m. 'time of motion'.

ghaṭanakālaṃ acc. sg. <ākāśasya ~> SY 1.9, SY 2.9, SY 6.8 | <pr̥thivīyāḥ ~> SY 1.9, SY 2.9, SY 3.11 | <vanaspatīnāṃ ~> SY 1.9, SY 2.9

ca conj. 'and'. Av. °*ca*, °*cā*; Phl. *ud*, °*iz*. In the Sanskrit text, *ca* has been added in numerous passages to create a link between the various elements in the sentence, trying to reproduce a syntax which is unnatural for the Sanskrit language. For this reason, the context in which it is attested is not relevant.

ca SY 1.1–19, 21–23; SY 2.1–18; SY 3.1–2, 4–23, 25; SY 4.1–7, 24–26; SY 6.2–10, 13–15, 17–18, 20; SY 7.1–2, 4, 23–26; SY 8.1–8 [Av. °*ca*; Phl. *ud*, °*iz*] SY 5.1, 3, 5 [Av. °*cā*; Phl. *ud*, °*iz*]

caṃdorapuhala- subst. 'Caṃdorapuhala', acting as a proper name certainly based on Av. *cinuuat.pəratu-* 'the Cinuuat bridge', Phl. *cinwad puhl*.

caṃdorapuhale loc. sg. <~ setau ayaṃ uttārayati> SY 3.20

caṃdra- m. 'moon'. Av. *māh-*; Phl. *māh*.

caṃdraṃ acc. sg. ~ *ca paśubījaṃ* SY 1.11 [Av. *māṇhahe*°; Phl. *māh*] | *tārās (ca) ~ ca* SY 2.11, SY 6.10 [Av. *māṇham*°; Phl. *māh*]

caṃdrasya gen. sg. ~ *ca paśubījasya* SY 3.13 [Av. *māṇhahe*°; Phl. *māh*] | *tārānāṃ ca ~ sūryasya* SY 3.18 [Av. *māṇhō*; Phl. *māh*]

caṃdrasūrya- m. 'moon and sun'. Av. *māh- huuarə-*; Phl. *māh xwaršēd*.

caṃdrasūryaṃ acc. sg. *tārās ca ~ ca* SY 1.16 [Av. *māṇhō hūrō*; Phl. *māh ud xwaršēd*]

cakra- ntr. 'wheel'. Av. *əratī-*; Phl. *rah*.

cakraṃ acc. sg. *nirvāṇajñānaṃ ca uttamaṃ ~ uttamaṃ* SY 1.14 [Av. *əṛəṇē*; Phl. *rah*]

cakrasya gen. sg. *nirvāṇajñānasya uttamasya ~ uttamasya* SY 3.16 [Av. *əṛəṇē*; Phl. *rah*]

cakraschiti- (standard Skt. *cakrasthita-*) f. 'standing on the wheel'. Av. *rasqstāt-*; Phl. *rah- ēstīšnīh*.

cakraschitiṃ acc. sg. *cakraṃ uttamaṃ ~ ca uttamāṃ* SY 1.14 [Av. *rasqstātō*; Phl. *rah- ēstīšnīh*]

cakraschiteḥ gen. sg. | *cakraschiteś cakrasya uttamasya ~ ca uttamāyāḥ* SY 3.16 [Av. *rasqstātō*; Phl. *rah- ēstīšnīh*]

camatkāra- adj. 'astonishing'. Av. *darši.*° in *darši.dru-*; Phl. *ī škeft-* in *ī škeft-zēn*.

camatkārasya gen. sg. ntr. *camatkārasya* ~ *svāminah* SY 3.20, SY 4.23, SY 7.20 [Av. *darši.*°; Phl. *ī škeft-*°]

camatkāraśastratā- f. 'nature of having astonishing weapon'.

camatkāraśastratā nom. sg. <*asya* ~ *ca*> SY 3.20

cāśnī- subst. 'cāśnī', from Phl. *cāśnīg* 'taste'.

cāśnī acc. sg. ~ *śīghrataram kartavyā* SY 8.4

°*cit* encl. pcl..

°*cit uttiṣṭāmi ahaṃ*° *yo jarathuśtraḥ* SY 8.7 [Av. °*ciṭ*]

cihna- ntr. 'sign'. Phl. *daxšag*.

cihnaṃ nom. sg. <*kilāsyā* ~ *yathārthaṃ tayā prakāṣaṃ bhavet*> SY 8.4 [Phl. *daxšag*]

cihnaṃ acc. sg. <*kila* ~ *yathārthaṃ tāḥ prakāṣaṃ kurvvaṃtu*> SY 8.3 [Phl. *daxšag*]

cihne nom. du. <~ *yato 'smin dviyi prāpte staḥ*> SY 1.2 [Phl. *daxšag*]

caitanya- ntr. 'consciousness'.

caitanyaṃ acc. sg. <*sa girih yaś ~ manuṣyāṇāṃ schāne dadhāti rakṣati ca*> SY 1.14, SY 2.14 | <*sa girir yaś ~ manuṣyāṇāṃ schāne dadhāti rakṣati ca*> SY 3.16, SY 6.13

chedaka- adj. 'cutting off'.

chedakāni nom. pl. ntr. | **cchedakāni** <*evaṃ yad asya śāstrāṇi upari ganāmainīosṣṭīnāṃ śīghratarāṇi ~ uktiḥ cāsti*> SY 3.20

jaṃda- m. 'tribe' lw. from Phl. *zand*, Av. *zaṇtu-*.

jaṃdebhyaḥ dat. pl. | **jaṃdebhyaś** ~ *ca grāmebhyas ca* SY 8.7 [Av. *zaṇtunam*°; Phl. *zandān*]

jaṃda-nāman- adj. 'Jaṃda', lw. from Phl. *zand*, Av. *zaṇtuma-* 'pertaining to the tribe, tribe'.

jaṃda-nāmnīm acc. sg. f. ~ *ca puṇyātmanīm puṇyagurvīm* SY 1.4 | ~ *ca puṇyātmanīm puṇyagurvīm* SY 2.4, SY 6.3 [Av. *zaṇtumam*°; Phl. *zand*]

jaṃda-nāmnīyāḥ gen. sg. | **jaṃda-nāmnīyās** ~ *ca puṇyātmakāyāḥ puṇyagurvīyāḥ* SY 3.6 [Av. *zaṇtumāi*°; Phl. *zand*]

jagat ntr. 'world'.

jagati loc. sg. ntr. <*aṃtar asmin* ~> SY 1.10, SY 2.10, SY 3.12, SY 6.9

jan- vb. 'to be generated'.

jāyate 4 class

jāyante 3pl. ind. pres. mid. <*yena aśvāḥ suṃdaratarā* ~> SY 1.5, SY 3.7

janimat- adj. '(yet to) be born'. Av. *zāhiiamna-*; Phl. *zāyiśnōmand*.

janimatām gen. pl. m. *jātānām ca* ~ *ca muktātmanām ca* SY 4.5 [Av. *zāhiiamnanam*°; Phl. *zāyiśnōmandān*]

jarathuśtra- m. 'Jarathuśtra', proper name from Av. *zaraθuśtra-* 'Zaraθuśtra', also Av. *zaraθuśtrō.*° in *zaraθuśtrō.fraōxta-*; Phl. *zardušt*.

jarathuśtreṇa instr. sg. ~ *ca proktāḥ* SY 1.10, SY 2.10, SY 3.12, SY 6.9 [Av. *zaraθuśtrō.*° in *zaraθuśtrō.fraōxta*, Phl. *zardušt*]

jarathuśtrāya dat. sg. *hormmijdena śikṣāpitāḥ* <~> SY 1.10, SY 2.10, SY 3.12, SY 6.9 [Phl. *ō zardušt*]

jarathuśtrasya gen. sg. *sanmānakṛtyā ~ spitamaputrasya puṇyātmakavṛddheḥ* SY 3.2, SY 7.2 [Av. *zaraθuštrahe*, Phl. *ī zardušt*] | *~ spitamaputrasya puṇyātmakavṛddheḥ* SY 4.23 [Av. *zaraθuštrahe*; Phl. *zardušt*] | *~ spitamaputrasya iha puṇyātmanaḥ puṇyaṃ ca vṛddhiṃ* SY 6.18 [Av. *zaraθuštrahe*; Phl. *zardušt*] | *puṇyātmanaś ca ~* SY 8.1 [Av. *zaraθuštrahe*, Phl. *zardušt*]

jarathuśtrīya- adj. 'belonging to Jarathuśtra'. Av. *zaraθuštri-*; Phl. *ī zardušt*.

jarathuśtrīyā nom. sg. f. *yā ahuramajdīyā ~* SY 8.7 [Av. *zaraθuštriš*; Phl. *ī zardušt*]

jarathuśtrīyaṃ acc. sg. m. *nyāyaṃ ~* SY 1.13 [Av. *zaraθuštrōiš*; Phl. *ī Zardušt*] | *nyāyaṃ ~* SY 2.13, SY 6.12 [Av. *zaraθuštri*; Phl. *ī zardušt*]

jarathuśtrīyasya gen. sg. m. *nyāyasya ~* SY 3.15 [Av. *zaraθuštrōiš*; Phl. *ī zardušt*]

jarathuśtrīyāṃ acc. sg. f. *prabravīmi mājdaiasnīm ~* SY 1.23 [Av. *zaraθuštriš*; Phl. *ī zardušt*]

jarathuśtrotēma-nāman- adj. 'Jarathuśtrotēma', lw. from Av. *zaraθuštrōtēma-*, 'most Zaraθuštra-like'. Phl. *zardušt*tom.

jarathuśtrotēma-nāmnīm acc. sg. f. *~ ca puṇyātmanīm puṇyagurvīm* SY 1.6 [Av. *zaraθuštrōtēmāi°*; Phl. *zardušt*tom] | *~ ca puṇyātmanīm puṇyagurvīm* SY 2.6, SY 6.5 [Av. *zaraθuštrōtēmām°*, Phl. *zardušt*tom]

jarathuśtrotēma-nāmnyāḥ gen. sg. f. *jarathuśtrotēma-nāmnyāś* | *~ ca puṇyātmakāyāḥ puṇyagurvvyāḥ* SY 3.8 [Av. *zaraθuštrōtēmāi°*; Phl. *zardušt*tom]

jala- ntr. 'water'. Av. *ap-*; Phl. *āb*.

jalasya gen. sg. <*tasmāt bījaṃ ~ arūaṃdasya nāmno*> SY 1.5, SY 3.7 | *~ ca majdadattasya* SY 3.7 [Av. *apas°*; Phl. *āb*]

jalānām gen. pl. <*~ sṛjanakālaṃ*> SY 1.9, SY 3.9, SY 3.11, SY 6.8

jalamaya- adj. 'formed of water'.

jalamayaḥ nom. sg. m. <*burjja-svāmī strīṇām īajdo ~ kila mūlaschānaṃ nirmmalāṃgaṃ*> SY 1.5, SY 3.7

jāta- adj. 'born'. Av. *zāta-*; Phl. *zādān*.

jātānām gen. pl. m. *~ ca janimatām ca muktātmanām ca* SY 4.5 [Av. *zātanqm°*; Phl. *zādān*]

jīv- vb. 'to live'. Av. *jīštaiiamna-*; Phl. *zīy-*.

jīvati 1 class

jīvet 3sg. opt. pres. act. *puṇyasamṛddhyo ~* SY 8.3 [Av. *jīštaiiamnō*; Phl. *zīyād*]

jīva- m. 'life'. Av. *uštāna-*; Phl. *jān*.

jīvāya dat. sg. *taṃ yaṃ asmākaṃ dehāya ca ~ ca ārādhaye* SY 5.3 [Av. *uštānāiš°*; Phl. *jān*]

jīva- adj. 'living'. Av. *jīuuiia-*; Phl. *jīw*.

jīvām acc. sg. f. *gām ~* SY 3.3, SY 7.3 [Av. *jīuuiiqm*; Phl. *jīw*]

jīvani- m. (standard Skt. *jīvana-* ntr.) 'life'. Phl. *jān zīšn*.

jīvaniḥ nom. sg. | *jīvanir* <*kila ~ yasmāt*> SY 5.3 [Phl. *jān zīšn*]

jñā- vb. 'to know'. Phl. *dānistan*.

jānāti 9 class

jānaṃti 3pl. ind. pres. act. <sa īajdaḥ ye manuṣyāḥ khādyasya svādaṃ ~> SY 1.3 [Phl. dānēnd] | <sa īajdaḥ ye manuṣyāḥ khādyasya svādaṃ ~> SY 3.5 [Phl. dānēnd] | <sa adṛśyarūpī yasya prabhāvena manuṣyāḥ khādyasya svādaṃ ~> SY 6.2 [Phl. dānēnd]

jñānitama- adj. superl. 'endowed with the most knowledge'. Phl. *dānāgtom*.

jñānitamaṃ acc. sg. m. *buddhitamaṃ ca* <~> SY 1.1 [Phl. *dānāgtom*]

ṭālanā- f. 'Attack'. From the Prakrit root *ṭal-/ṭar-*; *ṭalai* 'removes, frightens away' (cf. Turner 1962–1966: 302). Av. *vanaṇt-*; Phl. *wānīdārīh*.

ṭālanāṃ acc. sg. ~ *ca yā uparipravṛtṭyā* SY 1.6 [Av. *vanaiṇtiāś°*; Phl. *wānīdārīh*] | ~ *ca yām uparipravṛtṭyā* SY 2.6, SY 6.5 [Av. *vanaiṇtīm°*; Phl. *wānīdārīh*] | <*kvacī ca ~ yām uparipravṛtṭyā*> SY 2.6, SY 6.5

ṭālanāyās gen. sg. ~ *ca ya uparipravṛtṭyā* SY 3.8 [Av. *vanaiṇtiāś°*; Phl. *wānīdārīh*]

tathā adv. 'likewise'.

tathā <~ *coṭtaṃ yaṃca arštōiś yazatahe*> SY 2.6, SY 6.5

tad- dem. pron. 1. 'this'. Av. *a-* /*i-/īma-*, *auua-*, *hi-*, *ta-*; Phl. *ān*, *awēśān*, *nar/ mādag*, *ō*, *padiš*, *-š*. 2. 'this', which erroneously translates the Avestan preverb *ā-*; Phl. *ā*. 3. with *evaṃ*, 'in this way'. *ta-*; Phl. *ān*. 4. 'this', which erroneously translates the Avestan noun *aētā-* f. 'punishment'.

sa nom. sg. m. 1. <~ *īajdaḥ ye manuṣyāḥ khādyasya svādaṃ jānaṃti*> SY 1.3 | 1. <~ *giriḥ yaś caitanyaṃ manuṣyāṇāṃ schāne dadhāti rakṣati ca*> SY 1.14 | 2. ~ *tvām tena prakṛṣṭaṃ staumi* SY 1.21 [Av. *ā*; Phl. *ān*] | 1. <~ *uttamaḥ paralokino bhavadbhyah*> SY 8.3 [Phl. *ān*]

tat nom. sg. ntr. 1. <~ *yat saṃdhyāyāḥ aṃtaḥ saṃdhyāyām śakyate gaṃtuṃ prabhāvenāśya*> SY 1.3, SY 3.5, SY 7.5 | 1. <*nāmāṃkitam tat ~ aṃtarvanaspateḥ*> SY 1.12 | 2. ~ *yusmān tena prakṛṣṭaṃ staumi* SY 1.22 [Av. *ā*; Phl. *ān*] | 1. <~ *yat nāmāṃkitam aṃtarvanaspateḥ*> SY 3.3, SY 7.3 | 1. <~ *yat aṃtarvanaspateḥ*> SY 3.14 | *tan* | 1. <*sadācārāt kila hormmijdāt yad vapuḥ puṇyena ~ mahattaraṃ*> SY 1.1 [Phl. *ān*] | 1. <*kila aśvādīpaśūnām vīryanikṣepaḥ ~ madhye āyāti*> SY 1.9 [Phl. *padiš*] | 1. <*kila aśvādīpaśūnām vīryanikṣepas ~ madhye bhavati*> SY 2.9, SY 6.8 | 1. <*paśūnām vīryanikṣepas ~ madhye bhavati*> SY 3.11

taṃ acc. sg. m. 3. ~ *evaṃ ārādḥakebhyo* SY 5.2 [Av. *tām*; Phl. *ān*] | 3. ~ *evaṃ svāmināmānaṃ* SY 5.3 [Av. *tām*; Phl. *ān*] | 3. ~ *evaṃ svāmināmānaṃ* SY 5.3 [Av. *tām*; Phl. *ān*] | 4. ~ *sā rākṣasī prāpnuyāt* SY 8.4 [Av. *aētqm*]

tat acc. sg. ntr. 1. *amiśām ~ asmabhyam dehi* SY 7.25 [Av. *huuō*; Phl. *ō*]

sā nom. sg. f. 2. *taṃ ~ rākṣasī prāpnuyāt* SY 8.4 [Av. *ā*; Phl. *ā*]

tena instr. sg. ntr. 1. *sa tvām ~ prakṛṣṭaṃ staumi* SY 1.21 [Av. *aṣhē*; Phl. *pad ān*] | 1. *yadi te ~ pratyaskhalayaṃ* SY 1.21 [Av. *aṣhē*; Phl. *pad ān*] | 1. *tat yusmān ~ prakṛṣṭaṃ staumi* SY 1.22 [Av. *aṣhē*; Phl. *pad ān*] | 1. *yadi vas ~ pratyaskhalayaṃ* SY 1.22 [Av. *aṣhē*; Phl. *ān*] | 1. ~ *evaṃ upari saṃprāpnumaḥ* SY 7.25 [Av. *taṭ*; Phl. *pad ān*]

tasmāt abl. sg. 1. <*evaṃ yatas ~ bījaṃ jalasya arūaṃdasya nāmno*> SY 1.5 | 1. <*mūlaschānaṃ nirmmalāṃgaṃ tasmāt*> SY 3.7 | 1. <*evaṃ yas ~ bījaṃ jalasya arūaṃdasya nāmno*> SY 3.7

tayā instr. sg. f. 1. <*kilāśya cihnaṃ yathārthaṃ ~ prakṛṣṭaṃ bhavet*> SY 8.4

tasya gen. sg. m. 1. *asyāś ca bhūmiḥ ~ ca ākāśasya* SY 3.18 [Av. *auuaḥje*^o; Phl. *ān*] | 2. *prakṣṣṭaṃ ca dadāmi ~ ca nimaṃtrayāmi* SY 4.1, SY 4.3 [Av. *ā*; Phl. *ān*] | 1. *yas ~ anurūpaḥ puṇyena ādeśena ca* SY 8.2 [Av. *dim*; Phl. *ān*] | 1. <~ *ca svādhīno bhavati*> SY 8.2 [Phl. -ś]

tasyāḥ gen. sg. f. | **tasyā** 1. <~ *rakṣakā uttamānām āśīḥ*> SY 1.15, SY 3.17

tasmin loc. sg. ntr. <*teṣāṃ abhyāgatis ~ schāne yatra gvaḥmanaḥ*> SY 4.4 [Phl. *ān*]

tān acc. pl. m. 1. *samagrān ~ gurūn* SY 1.10 [Av. *aēibiiō*; Phl. *awēśān*] | 1. *samavāyakān ~ tāś* ca SY 4.26 [Av. *tq̄s*; Phl. *narān*]

tāḥ acc. pl. f. 1. *upari yuṣmāsu ~ prārohanu* SY 8.3 [Av. *dim*; Phl. *ō ōy*] | 1. <*kila cihnaṃ yathārthaṃ ~ prakṣṭaṃ kurvaṃtu*> SY 8.3 | **tāś** | 1. *samavāyakān tān ~ ca* SY 4.26 [Av. *tāś*; Phl. *mādagān*]

teṣāṃ gen. pl. m. 1. <~ *vipakṣān dūre dadhāti*> SY 1.14, SY 3.16 | 1. *samīhe ijisnu sarvveṣāṃ ~ gurūnāṃ* SY 3.12 [Av. *aēibiiō*; Phl. *awēśān*] | 1. <~ *abhyāgatis tasmin schāne yatra gvaḥmanaḥ*> SY 4.4 [Phl. *ān*]

teṣu loc. pl. m. 1. ~ *nimaṃtrayāmi* <*asmad ukteṣu*> SY 4.2–8, 23–25

tanu- m. ‘body’. Av. *tašan-*; Phl. *tan*.

tanuṃ acc. sg. gos ~ *goḥ ātmānaṃ* SY 1.2 [Av. *tašne*; Phl. *tan*]

tanubiṃba- m. ‘reflection of the body’. Phl. *tan ud ēwēnag*.

tanubiṃbaṃ acc. sg. yo *ghaṭayām āsa* <~> SY 1.1 [Phl. *tan ud ēwēnag*]

tādṛśa- adj. ‘such a one’. Av. *ta-*, *a-* /*i-*/ *ima-*; Phl. *kū ēdōn*.

tādṛśena instr. sg. m. *anena bhuvanena paralokenāpi* ~ SY 7.25 [Av. *taṭ ahiīā*; Phl. *kū ēdōn*]

tāraka- ntr. ‘star’. Av. *star-*; Phl. *star*.

tārakaṃ acc. sg. *tistaraṃ ~ ca śuddhimataṃ śrīmataṃ* SY 1.11 [Av. *stārō*; Phl. *star*]

tārā- f. ‘star’. Av. *star-*; Phl. *star*.

tārāḥ nom. pl. f. | **tārās** ~ *ca spanāmanīosṣṭīḥ* SY 1.11 [Av. *stārqm*^o; Phl. *star*] | ~ *ca caṃdrasūryaṃ ca* SY 1.16 [Av. *strqm*; Phl. *star*] | ~ (*ca*) *caṃdraṃ ca sūryaṃ ca* SY 2.11, SY 6.10 [Av. *stārqm*^o; Phl. *star*]

tārāṇāṃ gen. pl. f. ~ *ca spanāmānīosṣṭīnāṃ* SY 3.13 [Phl. *star*] | ~ *ca caṃdrasya sūryasya* SY 3.18 [Av. *stārqm*^o; Phl. *star*]

tistara- subst. ‘Tistara’. Av. *tištriia-*; Phl. *tištar*.

tistaraṃ acc. sg. ~ *tārakaṃ ca śuddhimataṃ śrīmataṃ* SY 1.11 [Av. *tištriiehe*^o; Phl. *tištar*]

tistara-tāraka- ntr. ‘star Tistara’. Av. *tištriia-* *star-*; Phl. *tištar*.

tistara-tārakasya gen. sg. ~ *ca śuddhimataśrīmataḥ* SY 3.13 [Av. *tištriiehe*^o *stārō*; Phl. *tištar*]

tulya- adj. ‘equal to’. Phl. *rāst*.

tulyaṃ acc. sg. m. <*kila kāmāṃ yat manasaḥ sahasvāmikāmana ~ karoti*> SY 1.13, SY 3.15 [Phl. *rāst*] | <*kila ~ dviguṇatarāṃ punaḥ karomi*> SY 1.21

tulyaṃ adv. ‘in the same way’.

tulyaṃ <*kila ~ dviguṇatarāṃ punaḥ karomi*> SY 1.21

tṛtīya- adj. ‘third’. Phl. *sidīgar*.

ṭṛṭīyasya gen. sg. m. <paṃcakasya yaḥ ~ uttamasya> SY 1.8 [Phl. *sidīgar*] | <paṃcakasya yaḥ ~ uttamasya> SY 2.8, SY 3.10 | <paṃcakasya yaḥ ~> SY 6.7

tejas- ntr. 'light'. Av. *raōcah-*; Phl. *rōšnīh*.

tejāṃsi acc. pl. *anaṃtāni* ~ *svayaṃ dattāni* SY 1.16 [Av. *raōcaṇḥqam*; Phl. *rōšnīh*]

tejasām gen. pl. *anaṃtānām* ~ *svayaṃ dattānām* SY 3.18 [Av. *raōcaṇḥqam*; Phl. *rōšnīh*]

tejasvin- adj. 'radiant'. Av. *xšaēta-*; Phl. *rōšn*. With *sūrya-* 'radiant sun', Av. *xšaēta-*; Phl. *°šēd* in *xwaršēd*.

tejasvinam acc. sg. m. *sūryaṃ ca* ~ *vegavadaśvaṃ* SY 1.11 [Av. *xšaētahe*; Phl. *°šēd*] | *burjja-svāminam nārīṇām* ~ *apām nābhiṃ* SY 2.5, SY 6.4 [Av. *xšaētəm*; Phl. *rōšn*]

tejasvinīm acc. sg. f. *tejasvinīm mahatīm utsāhinīm* ~ *pālakām* SY 2.14, SY 6.13 [Av. *xšōiṇīm*; Phl. *rōšn*]

tejasvinaḥ gen. sg. m. | **tejasvino** *sūryasya ca* ~ *vegavadaśvasya* SY 3.13 [Av. *xšaētahe*; Phl. *°šēd*]

tri- num. m. 'three'.

trīn acc. pl. <*uttamānām āśīḥ sakalāsu rātriṣu* ~ *vārān*> SY 1.15, SY 3.17

triṃśat- num. 'thirty'. Av. *ḥrisaṇt-*; Phl. *sīh*.

triṃśat nom. sg. m. | **triṃśac** *ye saṃti punyaguravaḥ trayaś (ca) ~ ca nikaṭāḥ parivarttulaṃ hāūana-saṃdhyāyāḥ* SY 1.10, SY 2.10, SY 3.12, SY 6.9 [Av. *ḥrisas°*; Phl. *sīh*]

tvam pers. pron. 2sg. (pl. *yuṣmad*) Av. *tūm*, *ḥβa-*; Phl. *tō*, pl. *aśmāh*.

tvam nom. sg. *svecchayā* ~ *ahuramajda* SY 8.5 [Av. *tū*; Phl. *tō*]

tvām acc. sg. ~ *agne svāmīno mahājñāninaḥ putra* SY 1.12 [Av. *tauua*; Phl. *tō*] | *yadi ~ babādhe* SY 1.21 [Av. *ḥβā*; Phl. *tō*] | *sa ~ tena prakṛṣṭaṃ staumi* SY 1.21 [Av. *tē*; Phl. *tō*] | *nitāṃtaṃ ~ nimaṃtrayāmi* SY 1.21 [Av. *tē*; Phl. *tō*] | ~ *agniṃ svāmīno mahājñāninaḥ putraṃ* SY 2.12, SY 6.11, SY 6.18 [Av. *ḥβam*; Phl. *tō*]

tava gen. sg. ~ *agne svāmīno mahājñāninaḥ putra* SY 3.2, SY 3.21, SY 7.2, SY 7.21 [Av. *tauua*; Phl. *ī tō*] | ~ *agneḥ svāmīno mahājñāninaḥ putrasya* SY 3.14 [Av. *tauua*; Phl. *tō*] | ~ *agne putra svāmīno mahājñāninaḥ* SY 4.23 [Av. *tauua*; Phl. *tō*] | ~ *ślāghākṛtau māṃthra-vāṇyām ca ahuramajda* SY 7.24 [Av. *ḥβōi*; Phl. *ī tō*] | ~ *svāmitāyām śreyasi* SY 7.25 [Av. *tauua°*; Phl. *tō*]

vaḥ acc. pl. enclitic | **vo** *nitāṃtaṃ ~ nimaṃtrayāmi* SY 1.22 [Av. *vō*; Phl. *aśmāh*] | **vas** | *yadi ~ tena pratyaskhalayaṃ* SY 1.22 [Av. *vō*; Phl. *ī aśmāh*]

yuṣmān acc. pl. *yadi ~ babādhe* SY 1.22 [Av. *vō*; Phl. *aśmāh*] | *tat ~ tena prakṛṣṭaṃ staumi* SY 1.22 [Av. *vō*; Phl. *aśmāh*]

yuṣmāsu loc. pl. *upari ~ tāḥ prārohantu* SY 8.3 [Av. *tū*; Phl. *aśmāh*]

dakṣaṇayā- (standard Skt. *dakṣiṇayā-*) vb. 'to donate (to the priest)'. This root is created from the noun *dakṣaṇa-* (standard Skt. *dakṣiṇa-*) plus the verb *yā-*.

dakṣaṇayāti 2 class

dakṣaṇayāmi 1sg. ind. pres. act. <*asya iti hormmijdasya yady asmin vapuḥ upari* ~> SY 7.24

dakṣaṇādāna- ntr. (for *dakṣiṇādāna-*) '(the act of giving) the donation (to the priest)'. Av. *rādah-*; Phl. *rād dahiśnīh*.

dakṣaṇādānena instr. sg. *asya lābhaṃ samīhe* ~ SY 7.24 [Av. *rādaṇhō*; Phl. *pad rād dahiśnīh*]

datta- adj. with *svayaṃ*, 'self-granting'. Av. *°dāta-* in *xʷadāta-*; Phl. *°dād* in *xwadād*.

dattāni acc. pl. ntr. *anaṃtāni tejāṃsi svayaṃ* ~ SY 1.16 [Av. *°dātanqm*; Phl. *°dād*]

dattānām gen. pl. ntr. *anaṃtānām tejasām svayaṃ* ~ SY 3.18 [Av. *°dātanqm*; Phl. *°dād*]

darśana- ntr. 'observation'. Phl. *dīdan*.

darśanena instr. sg. *suṃdarataraṃ ca* <~> SY 1.1 [Phl. *pad dīdan*]

daśajāti- f. 'ten classes'.

daśajātīnām gen. pl. <*manuṣyānām* ~ *sarvvāsām* *ca sṛṣṭīnām sṛjanakālaṃ*> SY 1.9, SY 2.9, SY 3.11, SY 6.8

daśasahasralocana- ntr. 'having ten-thousand eyes'. Av. *baēuuarə.caśman-*; Phl. *bēwar-čaśm*.

daśasahasralocanaṃ acc. sg. *mihiraṃ nivāsītāranyaṃ sahasrakarṇṇaṃ* ~ SY 1.3 [Av. *baēuuarə.caśmanō*; Phl. *bēwar-čaśm*] | *mihiraṃ nivāsītāranyaṃ sahasrakarṇṇaṃ* ~ SY 2.3, SY 6.2 [Av. *baēuuarə.caśmanam*; Phl. *bēwar-čaśm*]

daśasahasralokanasya gen. sg. *mihirasya nivāsītāranyasya sahasrakarṇṇasya* ~ SY 3.5 [Av. *baēuuarə.caśmanō*; Phl. *bēwar-čaśm*]

dā- vb. 1. 'to offer'. Av. *dā-*; Phl. *dādan*. 2. 'to give'. Av. *dā-*; Phl. *dādan*. 3. 'to grant'. Av. *dā-*; Phl. *dādan*.

dadāti 1 / 3 class

dadāmi 1sg. ind. pres. act. 1. *prakṛṣṭaṃ ca ~ tasya ca nimamtrayāmi* SY 4.1, SY 4.3 [Av. *dadāmahī*; Phl. *daham*] | 1. *puṇyena* ~ SY 7.1-5, 20-21, SY 8.1 [Av. *daḍāmi*; Phl. *bē daham*]

dadamti 3pl. ind. pres. act. 2. <*yat kiṃcit ~ tasya ca svādhīno bhavati*> SY 8.2 [Phl. *dahēnd*]

dadau 3sg. ind. perf. act. 2. *yo 'smān* ~ SY 1.1 [Av. *daḍa*; Phl. *dād*] | 3. *yo gāṃ ca puṇyaṃ ca ~ apaś ca ~ vanaspatīṃś ca uttamān ruciṃ ca ~ bhūmiṃ ca* SY 5.1 [Av. *dāḥ*; Phl. *dād*]

dehi 2sg. ipt. pres. act. 2. <*dīniśīlānām dātuṃ yogaṃ taṃ mahyaṃ śiṣyāya* ~> SY 7.24 [Phl. *dād*] | 2. *amīṣām tat asmabhyaṃ* ~ SY 7.25 [Av. *dāidī*; Phl. *dahē*] | 3. *pārthivatvaṃ muktātmanām ~ apārthivatvaṃ durgratimatām* SY 8.5 [Av. *dāiata*; Phl. *dahē*]

dāti- adj. with *svayaṃ*, 'self-giving'.

dātiḥ nom. sg. m. | **dātīś** <*svayaṃ ~ ca iyaṃ yat ātmānaṃ ātmanā śakyate karttuṃ*> SY 1.16, SY 3.18

dātu- 1. adj. 'divisible' 2. m. for *dātṛ-* 'giver'. Av. *daḍuuāh-/daḍuś-*; Phl. *dādār*.

dātuḥ nom. sg. 2. ~ *svāmīno mahājñānīnaḥ śuddhimataḥ śrīmataḥ* SY 4.7 [Av. *daḍuśō*; Phl. *dādār*]

dātuṃ acc. sg. m. 1. <*kila yaṃ prasādaṃ uttamānām dīniśīlānām ~ yogaṃ*> SY 7.24

dātṛ- m. 'giver'. Av. *daḍuuāh-/daḍuś-*; Phl. *dādār*.

dātāraṃ acc. sg. ~ *svāmināṃ mahājñāninaṃ* SY 1.1 [Av. *daθušō*; Phl. *dādār*] | ~ *svāmināṃ mahājñāninaṃ* SY 6.1 [Av. *daθuuāṇhəm*; Phl. *dādār*]

dāna- ntr. 'gift'. Phl. *dāsar*.

dānaṃ acc. sg. <*kila samṛddhiṃ ~ ca uttamānāṃ bhakṣet*> SY 8.3 [Phl. *dāsar*]

dina- m. 'day'. Av. *asñiia-*; Phl. *asnīy*.

dinān acc. pl. *saṃdhyāḥ ~ māsān gahaṃbārān saṃvatsarān* SY 2.17 [Av. *asñiia*; Phl. *asnīy*]

dinānāṃ gen. pl. *saṃdhyānāṃ (ca) ~ ca māsānāṃ ca gahaṃbārāṇāṃ ca saṃvatsarāṇāṃ* ca SY 1.17, SY 3.19 [Av. *asñiianqm*; Phl. *asnīy*]

dinādhipati- m. 'lord of the day'.

dinādhipatiṃ acc. sg. SY 1.11, SY 2.11, SY 3.13, SY 6.10

divasa- adj. 'daily'. Av. *asñiia-*; Phl. *asnīy*.

divasān acc. pl. m. ~ *punṇyātmanaḥ punṇyagurūn ārādhaye* SY 6.2 [Av. *asñiia*; Phl. *asnīy*]

dīni- f. 'dīni', lw. from Phl. *dēn*. Av. *daēnā-* 'vision'; Phl. also °*dēn* in *weh-dēn*.

dīne voc. sg. *he ~ mājdaiasni* SY 8.3 [Av. *daēne*; Phl. *dēn*]

dīniṃ acc. sg. ~ *ca uttamāṃ ca mājdaiasnīṃ* SY 1.13 [Av. *daēnaiiā*; Phl. *dēn*] | ~ *uttamāṃ mājdaiasnīṃ* SY 2.13, SY 6.12 [Av. *daēnqm*; Phl. *dēn*] | *uttamāṃ ca ~ <aśavahistaṃ>* SY 5.5 [Av. *daēnqm*; Phl. °*dēn*]

dīnyā instr. sg. <*kila nāma anayā ~ uktam āste*> SY 1.3, SY 2.3, SY 3.5, SY 3.20, SY 3.21, SY 6.2, SY 7.20, SY 7.21 [Phl. *dēn*]

dīneḥ gen. sg. | *dīneś ~ ca uttamāyāḥ mājdaiasnyāḥ* SY 3.15 [Av. *daēnaiiā*; Phl. *dēn*]

dīnau loc. sg. *asyāṃ ~ ... yā ahuramajdīyā jarathuśtrīyā* SY 8.7 [Av. *daēnaiiā*; Phl. *dēn*]

dīniśīla- adj. 'practising the *dīni*'. Av. *daēnā-*; Phl. *dēnīg*.

dīniśīlānāṃ gen. pl. m. *yaṃ prasādaṃ uttamānāṃ prakṣṭaṃ ~* SY 7.24 [Av. *daēnābiiō*; Phl. *dēnīgān*] | <*kila yaṃ prasādaṃ uttamānāṃ ~*> SY 7.24

dīrgha- adj. 'long'. Av. *darəya-*; Phl. *dagr*.

dīrghāṃ acc. sg. f. ~ *uparipravṛttiṃ* SY 1.13 [Av. *darəyaiiā*; Phl. *dagr*] | ~ *uparipravṛttiṃ* SY 2.13, SY 6.12 [Av. *darəyqm*; Phl. *dagr*]

dīrghāyāḥ gen. sg. f. ~ *uparipravṛtīyāḥ* SY 3.15 [Av. *darəyaiiā*; Phl. *dagr*]

durgratimat- (standard Skt. *durgatimat-*) adj. 'miserable'. Av. *druuaṇt-*; Phl. *druwand*.

durgratimaṇtaḥ nom. pl. *akāmarājāno bhavaṃtu ~* SY 8.6 [Av. *druuā*; Phl. *druwandān*]

durgratimatāṃ gen. pl. *apārthivatvaṃ ~* SY 8.5 [Av. *druuaṇtəm*; Phl. *druwandān*]

dūre adv. 'far away'.

dūre <*teṣāṃ vipakṣān ~ dadhāti*> SY 1.14, SY 3.16

ḍṛḍha- adj. 'strong'. Av. *taxma-*; Phl. *tagīg*.

ḍṛḍhaṃ acc. sg. m. *baḷiṣṭaṃ ca ~ ca utkṣṣṭatamaṃ ca manasā iajdaṃ* SY 1.15 [Av. *taxmahe*; Phl. *tagīg*] | *baḷiṣṭaṃ ~ uttamaṃ ca utkṣṣṭamanasā iajdaṃ* SY 2.15, SY 6.14, SY 7.26 [Av. *taxməm*; Phl. *tagīg*]

ḍṛḍhasya gen. sg. m. *baḷiṣṭasya ca ~ uttamasya utkṣṣṭamanasā iajdasya* SY 3.17 [Av. *taxmahe*; Phl. *ī tagīg*] | *śrośasya punṇyātmanaḥ <bhaktiśīlasya> ~* SY 3.20 [Av. *taxmahe*;

Phl. *ī tagīg*] | *śrośasya puṇyātmakasya <bhaktiśīlasya>* ~ SY 4.23, SY 7.20 [Av. *taxmahe*; Phl. *ī tagīg*]

dr̥ḍhatā f. 'strongness'.

dr̥ḍhatā nom. sg. <*asya ~ ca śīghratā laghutā asya ādeśatanutā ca*> SY 3.20

deśa- m. 'region'. Av. *šōiθra-*; Phl. *rōstāg*.

deśān acc. pl. | **deśāṃs imāni schānāni** ~ ca SY 1.16 [Av. *šōiθranqm°*; Phl. *rōstāg*] | **imāni schānāni** ~ ca SY 2.16, SY 6.15 [Av. *šōiθrās*; Phl. *rōstāg*]

deśānām gen. pl. *eṣām schānānām ca* ~ ca SY 3.18 [Av. *šōiθranqm°*; Phl. *rōstāg*]

deśapati- m. 'lord of the countries'. Av. *šōiθrahe paiti-*; Phl. *šōysarbed*.

deśapatiṃ acc. sg. *enaṃ ca* ~ SY 2.16, SY 6.15 [Av. *šōiθrahe paitim*; Phl. *šōysarbed*]

deha- m. 'body'. Av. *ast-*; Phl. *tan*.

dehāya dat. sg. *taṃ yaṃ asmākaṃ ~ ca jīvāya ca ārādhaye* SY 5.3 [Av. *azdabīš*; Phl. *tan*]

dehe-nāman- adj. 'Dehe', lw. from Phl. *deh*. Av. *dāxiiuma-* 'pertaining to the land, land-'.
dehe-nāmnīm acc. sg. f. ~ ca *puṇyātmanīm puṇyagurvīm* SY 1.5 [Av. *dāxiiumai°*; Phl. *deh*] | ~ ca *puṇyātmanīm puṇyagurvīm* SY 2.5, SY 6.4 [Av. *dāxiiumam°*; Phl. *deh*]

dehe-nāmnyāḥ gen. sg. f. | **dehe-nāmnyās ~ puṇyātmakāyāḥ puṇyagurvvyāḥ** SY 3.7 [Av. *dāxiiumai°*; Phl. *deh*]

dvi- pron. num. 'two'.

dviyi probably the corrupted form of *dve 'pi* 'also two', nom. du. plus pcl. *api* 'also' <*cihne yato 'smin ~ prāpte staḥ*> SY 1.2

dviguṇatara- adj. comp. 'more twofold'.

dviguṇatarām acc. sg. f. <*kila tulyaṃ ~ punaḥ karomi*> SY 1.21 | <*kila vo ~ dviguṇatarām punaḥ karomi*> SY 1.22

dvitīya- adj. num. 'second'. Phl. *didīgar*.

dvitīyasya gen. sg. <*paṃcakasya yaḥ ~ uttamasya*> SY 1.8, SY 3.10 [Phl. *ī didīgar*] | <*paṃcakasya yaḥ ~ uttamasya*> SY 2.8 | <*paṃcakasya yaḥ ~*> SY 6.7

dvidhā adv. 'twofold'.

dvidhā <*uttamānām āśīr ~ ekā ca manasā ekā ca vacasā*> SY 1.15, SY 3.17

dhā- vb. 'to set'.

dadhāti 3 class

dadhāti 3sg. ind. pres. act. <*sa giriḥ yaś caitanyaṃ manuṣyāṇām schāne ~ rakṣati ca*> SY 1.14, SY 2.14, SY 3.16, SY 6.13 | <*teṣām vipakṣān dūre ~*> SY 1.14, SY 3.16

dhatte 3sg. ind. pres. mid. <*sevaṃ yat vapuḥ ādeśena svāmināḥ ~*> SY 3.20

dadhati 3pl. ind. pres. act. <*sarvve 'pi ye lakṣmīm svādhīnatayā hormmidasya lābhena uttamānām ~*> SY 3.16

dadhate 3pl. ind. pres. mid. <*ye lakṣmīm svādhīnatayā hormmijasya lābhena ca uttamānām ~*> SY 1.14

dhānya- ntr. 'grain'. Phl. *jōrdāg*.

- dhānyānām** gen. pl. <yā ca saṃcayān ~ pravarddhayati> SY 1.7, SY 3.9 [Phl. ī jōrdāgān] | <yā ca saṃcayān ~ pravarddhayati> SY 2.7, SY 6.6
- dhyota-** subst. 'dhyota', lw. from Av. zaōtar-; Phl. zōd, 'chief priest'.
- dhyota** voc. sg. *he* ~ prakṛṣṭaṃ me brūhi SY 3.25 [Av. zaōtā; Phl. zōd]
- dhyoti-** (standard Skt. jyoti-) m. 'light'. Phl. brāh.
- dhyotiḥ** nom. sg. | **dhyotiś** <cihne yato 'smin dviyi prāpte staḥ paralokasya ihalokasya ca aṃgāro ~ ca> SY 1.2 [Phl. brāh]
- na** neg. 'not'. Av. nōiṭ; Phl. nē.
- na** idam vacaḥ ~ pratikaroti prakṛṣṭayā girā SY 8.4 [Av. nōiṭ; Phl. nē]
- nagaranyāya-** m. 'law of the city'. With adhiṣṭātārah, 'depend(ing) upon the law of the city', Phl. dādwar.
- nagaranyāyānām** gen. pl. <ye ~ adhiṣṭātārah> SY 1.7, SY 2.7, SY 3.9, SY 6.6 [Phl. dādwar]
- namaskaraṇa-** ntr. 'adoration'. Av. vahma-; Phl. niyāyiśn.
- namaskaraṇāya** dat. sg. ārādhanāya ~ mānanāya prakāśanāya SY 1.23, SY 4.2, 7-8, 22-25 [Av. vahmāi°; Phl. pad ... niyāyiśn]
- namaskaraṇīya-** adj. 'worthy of adoration'. Av. vahmīia-; Phl. niyāyiśnōmand.
- namaskaraṇīyāḥ** nom. pl. m. | **namaskaraṇīyās** ye samti ārādhanīyās ca ~ ca SY 1.19, SY 3.23, SY 4.25, SY 7.23 [Av. vahmīiā°; Phl. niyāyiśnōmand]
- namaskṛti-** f. 'adoration'. Av. vahma-; Phl. niyāyiśn.
- namaskṛtiṃ** acc. sg. yām ijisniṃ ca ~ ca SY 1.21, SY 1.22 [Av. vahmahe°; Phl. niyāyiśn]
- nara-** m. 'man'. Av. nar-; Phl. nar, mard, mardōm.
- naraḥ** nom. sg. khādatu ~ saprasādam SY 8.2 [Av. narō; Phl. nar]
- naram** acc. sg. uttamam ca ~ muktātmānam SY 1.15 [Av. narś; Phl. mard] | uttamam ca ~ puṇyātmānam SY 2.15, SY 6.14 [Av. narəm; Phl. mard]
- narasya** gen. sg. uttamasya ~ puṇyātmanaḥ SY 3.17 [Av. narś; Phl. mard]
- narāḥ** nom. pl. <kila he uttamāḥ ~> SY 8.3 [Phl. nar]
- narāṇām** gen. pl. <yā ca yūthāni ~ pravarddhayati> SY 1.5, SY 2.5, SY 3.7, SY 6.4 [Phl. mardōmān] | paśūnām ca ~ ca SY 4.5 [Av. narqm°; Phl. mardān] | ~ nārīṇām ca SY 5.3 [Av. narqm°; Phl. narān]
- narasaṃgha-** m. 'community of men'. Av. vīrō.vqṭṭa-; Phl. wīr-ramag.
- narasaṃghānām** gen. pl. nārīṇām ca ~ SY 1.6, SY 3.8 [Av. vīrō.vqṭṭanqm; Phl. wīr-ramagān] | nārīṇām ca ~ SY 2.6, SY 6.5 [Av. vīrō.vqṭṭā°; Phl. wīr-ramagān]
- narastrīākṛti-** (nara-strī-ākṛti-) adj. 'having the shape of men and women'.
- narastrīākṛtīn** acc. pl. m. <~ amiśāspiṃtān> SY 4.26
- navānvayanikaṭa-** (nava-anvaya-nikaṭa-) adj. 'in the proximity for the new succession', i.e. the relatives. Av. nabānazdiṣṭa-; Phl. nabānazdiṣṭ.
- navānvayanikaṭānām** gen. pl. m. ~ ca vṛddhīḥ SY 1.18 [Av. nabānazdiṣṭanqm; Phl. nabānazdiṣṭān] | ~ (ca) vṛddhīnām SY 3.22, SY 4.24, SY 7.22 [Av. nabānazdiṣṭanqm; Phl. nabānazdiṣṭān]

naskanibaṃdha- m. 'Naska composition', being *naska-* a lw. from Phl. *nask*.

naskanibaṃdhān acc. pl. <adṛśyarūpiṇo ~> SY 3.4 [Phl. *nask*] | <adṛśyarūpiṇo ~> SY 4.1, SY 7.4

nābhi- m. 'navel'. Av. *napāt-*; Phl. *nāf*.

nābhiḥ nom. sg. | **nābhiś** <etasmāt ~ ca apāṃ> SY 1.5 | <tasmāt ~ ca apāṃ> SY 3.7

nābhiṃ acc. sg. *burjja-svāminam* ~ *apāṃ* SY 1.5 [Av. *naḥdōrō*; Phl. *nāf*] | *burjja-svāminam*

nārīṇām tejasvinam apāṃ ~ *pradhānāśvam* SY 2.5, SY 6.4 [Av. *napātəm*; ; Phl. *nāf*]

nābheḥ gen. sg. *burjja-svāmīno* ~ *apāṃ* SY 3.7 [Av. *naḥdōrō*; Phl. *nāf*]

nāmatā- f. 'nature of the name'.

nāmatā nom. sg. <satyapatiṃ asya raśna iti ~ śuddhatā (ca) satyatā ca> SY 2.7, SY 6.6

nāman- ntr. 'name'. Phl. *nām*.

nāma nom. sg. <*kila* ~ *anayā dīnyā uktam āste*> SY 1.3, SY 2.3, SY 3.5 [Phl. *nām*] | <*kila* ~ *anayā dīnyā uktam āste*> SY 3.20, SY 3.21, SY 6.2, SY 7.20, SY 7.21.

nāmāṃkitam adv. 'namely'. It is borrowed from Phl. *nāmčīštīg*.

nāmāṃkitam <~ *tat yat aṃtarvanaspateḥ*> SY 1.12, SY 3.3, SY 7.3 [Phl. *nāmčīštīg*]

nārī- f. 'woman'. Av. *nāirī-*, *γəṇā-*, *xšaθrīia-*; Phl. *mādag*, *nāirīg*.

nāryaḥ voc. pl. <*he uttamīnyaḥ* ~> SY 8.3 [Phl. *mādag*]

nārīṇam gen. pl. ~ *ca narasaṃghānām* SY 1.6, SY 3.8 [Av. *γəṇəṇəm*^o; Phl. *mādagān*] | *burjja-svāminam* ~ *tejasvinam apāṃ* SY 2.5, SY 6.4 [Av. *xšaθrīm*; Phl. *mādagān*] | ~ *ca narasaṃghānām* SY 2.6, SY 6.5 [Av. *γnās*^o; Phl. *mādagān*] | *nārāṇām* ~ *ca* SY 5.3 [Av. *nāirīṇəm*^o; Phl. *nāirīgān*]

nāstikya- ntr. 'scepticism'. Av. *qzah-*; Phl. *tangīh*.

nāstikyam acc. sg. ~ *ca aśubham ca āśīrvvādayāmi* SY 8.8 [Av. *qzas*^o; Phl. *tangīh*] | <*kila* *yāvad amīśam* ~ *aśubham ca bhavet*> SY 8.8

nikaṭa- adj. 'near'. Av. *nazdišta-*; Phl. *nazdist*.

nikaṭaḥ nom. pl. m. ~ *parivāttulam hāūana-saṃdhyāyāḥ* SY 1.10, SY 2.10, SY 3.12, SY 6.9 [Av. *nazdišta*; Phl. *nazdist*]

nijātman- m. 'innate self'. Av. *hauua- uruuan-*; Phl. *xwēš ruwān*. The Pahlavi term is taken from Mohtashami 2019: 232.

nijātmanaḥ gen. sg. | **nijātmanaś** ~ *ca vṛddhiṃ* SY 1.18 [Av. *hauuahe urunō*; Phl. *xwēš ruwān*]

nitāṃtam adv. 'strongly'. Av. *nī*; Phl. *bē ō*.

nitāṃtam ~ *tvāṃ nimamtrayāmi* SY 1.21 [Av. *nī*; Phl. *bē ō*] | ~ *vo nimamtrayāmi* SY 1.22 [Av. *nī*; Phl. *bē ō*].

nimamtr- vb. 'to invite'. Av. *ā-vid-*, *ni-vid-*, *vid-*; Phl. *nīwēyēnīdan*.

nimamtrayate 10 class

nimamtrayāmi 1sg. ind. pres. act. ~ *saṃpūrṇayāmi* SY 1.1–19 [Av. *nīuuaēdaiemi*; Phl. *nīwēyēnam*] | <*kila iḥisnau* ~ *saṃpūrṇam ca karomi*> SY 1.1 [Phl. *bē nīwēyēnam*] | **nitāṃtam tvāṃ** ~ SY 1.21 [Av. *vaēdaiemi*; Phl. *nīwēyēm*] | **nitāṃtam vo** ~

SY 1.22 [Av. *vaēdaiemi*; Phl. *niwēyēm*] | *prakṛṣṭaṃ ca dadāmi tasya ca* ~ SY 4.1, SY 4.3
 [Av. *vaēdaiiamahī*; Phl. *niwēyēnam*] | *teṣu* ~ <asmad ukteṣu> SY 4.2–8, SY 4.23–25 [Av. *āuuāēdaiiamahī*; Phl. *niwēyēnam*]

nirīkṣaṇa- ntr. 'observation'. Av. *zaōša-*; Phl. *dōšišn*.

nirīkṣaṇena instr. sg. *yadi* ~ SY 1.21, SY 1.22 [Av. *zaōša*; Phl. *pad dōšišn*]

nirbhayatva- ntr. 'security'.

nirbhayatvaṃ acc. sg. *ānaṃdaṃ* <~> *āsvādaṃ ca* SY 1.3

nirbhayatvasya gen. sg. *ānaṃdasya* <~> *āsvādasya* SY 3.5

nirmmalatara- (standard Skt. *nirmalatarā-*) adj. comp. 'purer'.

nirmmalataraṃ acc. sg. m. *nyāyaṃ jarathuśtrīyaṃ* <~> SY 1.13 | *nyāyaṃ jarathuśtrīyaṃ* ...
 <~> SY 2.13, SY 6.12

nirmmalatarasya gen. sg. m. *nyāyasya jarathuśtrīyasya* <~> SY 3.15

nirmmalāṅga- adj. 'having pure streams'

nirmmalāṅgaṃ nom. sg. ntr. <*kila mūlaschānaṃ* ~> SY 1.5, SY 3.7

nirrvāṇajñāna- ntr. 'knowledge of the extinction'. Av. *cisti-*; Phl. *frazānag*.

nirrvāṇajñānaṃ acc. sg. ~ *ca uttamaṃ* SY 1.14 [Av. *cistōiš*; Phl. *frazānag*]

nirrvāṇajñānasya gen. sg. ~ *uttamasya* SY 3.16 [Av. *cistōiš*; Phl. *frazānag*]

nivas- vb. 'to live'. Av. *ši-* with *ā* or *hacā*; Phl. *māndan*.

nivasati 1 class

nivasanti 3pl. ind. pres. act. *ye uttamena manasā* ~ SY 4.4 [Av. *ā šīieṇti* ; Phl. *mānēnd*] | *ye gopaśumattayāsu* ~ SY 5.2 [Av. *hacā šīieṇti*; Phl. *mānēnd*]

nivāsītāranya- adj. 'having a distant land as residence'. Av. *vouru.gaōīiaōīti-*; Phl. *frāxgōyōd*.

nivāsītāranyaṃ acc. sg. m. *mihiraṃ* ~ *sahasrakarṇṇaṃ* SY 1.3 [Av. *vouru.gaōīiaōtōiš*; Phl. *frāxgōyōd*] | *mihiraṃ* ~ *sahasrakarṇṇaṃ* SY 2.3, SY 6.2 [Av. *vouru.gaōīiaōītīm*; Phl. *frāxgōyōd*]

nivāsītāranyasya gen. sg. m. *mihirasya* ~ *sahasrakarṇṇasya* SY 3.5 [Av. *vouru.gaōīiaōtōiš*; Phl. *frāxgōyōd*]

nihama- vb. 'to kill'. Phl. *ōzadan*.

nihanti 2 class

nihantuṃ inf. <*ekaṃ idaṃ yat* ~ *na śakyate*> SY 4.4 [Phl. *ōzad*]

nyāya- m. 'law'. Av. *dāta-*; Phl. *dād*.

nyāyaṃ acc. sg. ~ *vibhinnadevaṃ* ~ *jarathuśtrīyaṃ* SY 1.13 [Av. *dātahe*; Phl. *dād*] | ~ *vibhinnadevaṃ* ... ~ *jarathuśtrīyaṃ* SY 2.13, SY 6.12 [Av. *dātəm*; Phl. *dād*]

nyāyasya gen. sg. ~ *vibhinnadevasya* ~ *jarathuśtrīyasya* SY 3.15 [Av. *dātahe*; Phl. *dād*]

nyāyavat- adj. 'behaving according (the rule of)'. Av. *°tkaēša-* in *ahura.tkaēša-*; Phl. *°dādestān* in *Ohrmazd-dādestān*.

nyāyavatūṃ acc. sg. f. *mājdaiasnīm jarathuśtrīyām vibhinnadevām hormmijdasya* ~ SY 1.23 [Av. *°tkaēšō*; Phl. *°dādestān*]

paṃkti- f. 'group (of five)'. Av. *sti-*; Phl. *stī*.

paṃktaye dat. sg. *samagrāyai muktātmanām* ~ SY 8.8 [Av. *stōiš*; Phl. *stī*] | *samagrāyai durgratimatām* ~ SY 8.8 [Av. *stōiš*; Phl. *stī*]

paṃktīnām gen. pl. *yāsām kāsāṃcit muktātmanām* ~ SY 4.2 [Av. *stōiš*; Phl. *stī*]

paṃcaka- m. 'pentad'. Phl. *pañṣag*.

paṃcakasya gen. sg. <~ *yaḥ ādyasya uttamasya*> SY 1.8 [Phl. *pañṣag*] | <~ *yaḥ ādyasya uttamasya*> SY 2.8, SY 6.7 | <~ *yaḥ dvitīyasya uttamasya* ~ *yaḥ tṛtīyasya uttamasya*> SY 1.8, SY 3.10 [Phl. *pañṣag*] | <~ *yaḥ dvitīyasya uttamasya* ~ *yaḥ tṛtīyasya uttamasya*> SY 2.8 | <~ *yaḥ dvitīyasya* ~ *yaḥ tṛtīyasya*> SY 6.7

paṃcaprakāra- m. 'five species'.

paṃcaprakārāṇām gen. pl. <*gavām paśūnām* ~ *śṛjanakālam*> SY 2.9, SY 3.11, SY 6.8

pati- m. 'lord'.

patiṃ acc. sg. <*amaram gavām paśūnām* ~> SY 1.2 | <*amaram agnīnām* ~> SY 1.2 | <*amaram saptadhātūnām* ~> SY 1.2 | <*amaram apām* ~> SY 1.2 | <*amaram vanaspatīnām* ~> SY 1.2

paraloka- m. 'the other world'. Av. *manahīia-*; Phl. *mēnōy*.

paralokena instr. sg. *anena bhuvanena* ~°*api tādrśena* SY 7.25 [Av. *manahīiāi°*; Phl. *pad ... ī mēnōyān*]

paralokasya gen. sg. <~ *ihalokasya ca aṃgāro dhyotīś ca*> SY 1.2 [Phl. *mēnōy*]

paralokacārin- adj. 'living in the other world'. Av. *maiṇīiauuua-*; Phl. *mēnōy*.

paralokacāriṇaḥ acc. pl. m. *samagrān uttamadānān iajdān* ~ *prthvīcarān* SY 1.19 [Av. *maiṇīiaōibīias°*; Phl. *mēnōy*]

paralokacāriṇām gen. pl. *sarvveṣām uttamadānānām iajdānām* ~ *prthvīcāriṇām ca* SY 3.23, SY 4.25, SY 7.23 [Av. *maiṇīiaōibīias°*; Phl. *mēnōyān*] | *iajdānām puṇyātmanām* ~ *prthvīcāriṇām* SY 3.4, SY 7.4 [Av. *maiṇīiauuuanqm*; Phl. *ī mēnōyān*]

paralokin- m. 1. 'the inhabitants of the other world'. Phl. *mēnōy*. 2. with *bhalāpanāpati-* 'the lord attaining the good of the inhabitants of the other world'. Phl. *mowē-handarzbed*.

paralokinām gen. pl. 2. <*yā manuṣyeṣu madhye satkāryiṇī ye* ~ *bhalāpanāpatayaḥ*> SY 1.5, SY 3.7 [Phl. *mowē-handarzbed*] | 2. <*yā manuṣyeṣu madhye satkāryiṇī* ~ *bhalāpanāpatiṣu*> SY 2.5, SY 6.4 [Phl. *mowē-handarzbed*]

paralokinaḥ gen. sg. | **paralokino** 1. <*sa uttamaḥ* ~ *bhavadbhyaḥ*> SY 8.3 [Phl. *az mēnōy*]

parigrathita- adj. 'completely tied up'. Av. *frastarēta-*; Phl. *frāz wistard*.

parigrathitam acc. sg. m. *samam aiviamghanena puṇyena* ~ SY 2.1, SY 3.4, SY 7.4 [Av. *frastarētām*; Phl. *frāz wistard*] | *baresmanam ca puṇyena* ~ SY 4.1 [Av. *frastarētām*; Phl. *frāz wistard*]

parivarttulaṃ (standard Skt. *parivartulaṃ*) adv. 'near around'. Av. *pairiṣ.*° in *pairiṣ.hāuuani-*; Phl. *pērāmōn*.

parivarttulaṃ *nikatāḥ* ~ *hāuana-saṃdhyāyāḥ* SY 1.10, SY 2.10, SY 3.12, SY 6.9 [Av. *pairiṣ.*°; Phl. *pērāmōn*]

paśu- m. 1. 'cattle'. 2. 'animal'. Av. *pasu-*; Phl. *pah, gōspand*.

paśūnām gen. pl. 1. <amaram gavām ~ patim> SY 1.2 | 1. <yā ca yūthāni ~ pravarddhayati> SY 1.4, SY 2.4, SY 3.6, SY 6.3 [Phl. ī gōspandān] | 1. <gavām ~ sṛjanakālam> SY 1.9 | 1. <gavām ~ pañcaprakārānām sṛjanakālam> SY 2.9, SY 3.11, SY 6.8 | 2. <~ vīryanikṣepas tan madhye bhavati> SY 3.11 | 1. ~ ca narānām ca SY 4.5 [Av. pasuuqm; Phl. pahān]

paśubja- ntr. 'seed of the cattle'. Av. gaōciθra-; Phl. gōspand tōhmag.

paśubijam acc. sg. caṇdraṃ ca ~ SY 1.11 [Av. gaōciθrahe; Phl. gōspand tōhmag]

paśubijasya gen. sg. caṇdrasya ca ~ SY 3.13 [Av. gaōciθrahe; Phl. gōspand tōhmag]

pāpakarmmin- (standard Skt. pāpakarmin-) adj. 'wicked'. Phl. wattar.

pāpakarmminām gen. pl. <kila madhye ~ bravīmi> SY 1.23 [Phl. ī wattarān]

pārthivatva- ntr. 'dignity'. Av. xšaiiamna-; Phl. pādaxšāyih.

pārthivatvam acc. sg. ~ muktātmanām dehi SY 8.5 [Av. xšaiiamnəm; Phl. pādaxšāyih]

pālaka- adj. 'protecting'. Av. xⁿāpara-; Phl. xwābar.

pālakām acc. pl. f. arśisavamgha-nāmnīm ... mahatīm utsāhinīm śubhoditām pālakām SY 2.14, SY 6.13 [Av. xⁿāparqm; Phl. xwābar]

pitr- m. 'father'.

pitaram acc. sg. <hormmijdam (ca) ~ samagrāyāḥ pṛthivyāḥ> SY 2.16, SY 6.15

puṇya- 1. adj. 'good'. Av. aṣa-, aṣi-; Phl. ahlāyih, kirbag, radihā. 2. ntr. 'good'. Av. aṣa-, aṣi-; Phl. ahlāyih. 3. ntr. with utkṛṣṭatara-, 'More Excellent Good', Aṣa Vahiṣṭa Av. aṣa-; Phl. ahlāyih. 4. ntr. 'righteousness'. Av. aṣa-, aṣa° in aṣaciθra-; Phl. ahlāyih. 5. ntr. 'good thing'. Av. aṣahe; Phl. ahlāyih.

puṇyam acc. sg. ntr. 3. ~ utkṛṣṭataram agniṃ ca hormmijdasya SY 1.4 [Av. aṣahe; Phl. ahlāyih] | 3. ~ utkṛṣṭataram agniṃ ca svāmīno mahājñāninaḥ putram SY 2.4, SY 6.3 [Av. aṣəm; Phl. ahlāyih] | 1. <adṛśyarūpi kāryam ~ ca> SY 3.4, SY 4.1, SY 7.4 [Phl. kirbag] | 2. māsānām ~ gurūnām SY 3.10 [Av. aṣahe; Phl. ahlāyih] | 1. <kāryam ~ ca> SY 3.25 [Phl. radihā] | 1. <kila sarvvaṃ kāryam ~> SY 3.25 [Phl. kirbag] | 1. <kāryam ~ ca yad aham viveda sadaiva ca karomi> SY 4.1, SY 7.4 | 1. <kāryam ~ ca yad aham sadaiva karomi> SY 4.1 | 3. yo gām ca ~ ca dadau SY 5.1 [Av. aṣəm°; Phl. ahlāyih] | 3. ~ evaṃ utkṛṣṭataram SY 5.4 [Av. aṣəm°; Phl. ahlāyih] | 2. jarathuśtrasya spitamaputrasya iha puṇyātmanaḥ ~ ca vṛddhiṃ SY 6.18 [Av. aṣīm°; Phl. ahlāyih] | 1. <kāryam ~ ca yad aham viveda sadaiva ca karomi> SY 7.4

puṇyena instr. sg. ntr. 4. <sadācārāt kila hormmijdāt yad vapuḥ ~ tan mahattaram> SY 1.1 [Phl. ahlāyih] | 4. samam aiviamghanena ~ parigrathitam SY 2.1, SY 3.4, SY 7.4 [Av. aṣaiia; Phl. pad ahlāyih] | 4. hinavā-nāmānam ~ uccairddattam SY 3.3, SY 7.3 [Av. aṣaiia; Phl. pad ahlāyih] | 4. baresmanam ca ~ parigrathitam SY 4.1 [Av. aṣaiia; Phl. pad ahlāyih] | 4. ~ dadāmi SY 7.1-5, 20-23 [Av. aṣaiia; Phl. pad ahlāyih] | 4. ~ asmāsu upari saṃprāpnuvamtu SY 7.24, SY 8.1 [Av. aṣaiia; Phl. pad ahlāyih] | 1. yas tasya anurūpaḥ ~ ādeśena ca SY 8.2 [Av. aṣā°; Phl. pad ahlāyih]

puṇyāt abl. sg. ntr. 4. ~ pradhānatamam ca SY 1.1 [Av. aṣāt; Phl. az ahlāyih] | 3. ye saṃti ārāadhanīyās ca namaskaraṇīyās ca ~ utkṛṣṭatarāt SY 1.19, SY 3.23, SY 4.25, SY 7.23 [Av. aṣāt;

Phl. *az ahlāyih*] | 4. *evam ādeśaḥ* ~ SY 3.25 [Av. *ašāt*^o; Phl. *az ahlāyih*] | 4. *vettari* ~ <yat kiṃcit puṇyāprasādādānaṃ hormmijdo vetti> SY 4.26 [Av. *ašāt*; Phl. *az ahlāyih*] | 4. *svecchayā samagrā vibhūtiḥ* ~ *prakaṭāḥ* SY 8.5 [Av. *aša*^o in *ašaciṭra*; Phl. *az ahlāyih*]

puṇyasya gen. sg. ntr. 3. *ye saṃti* ~ *yat utkṛṣṭataraṃ hormmijdena śikṣāpitāḥ* SY 1.10, SY 2.10, SY 3.12, SY 6.9 [Av. *ašahe*; Phl. *ahlāyih*] | 4. *guror mahattaḥ yaḥ* ~ *gurūṇāṃ ca* SY 1.17, SY 3.19 [Av. *ašahe*; Phl. *ī ahlaw*] | 3. ~ *utkṛṣṭatarasya agneś ca hormmijdasya* SY 3.6 [Av. *ašahe*; Phl. *ahlāyih*] | 1. <*kila kāryasya* ~ *svādhīno bhavati*> SY 8.2 [Phl. *kirbag*]

puṇyāni acc. pl. ntr. 5. *he rākṣasatayā pṛthivyāḥ* ~ *vināśakāḥ* SY 8.3 [Av. *ašahe*; Phl. *ahlāyih*]

puṇyaguru- m. 'good time'. Av. *ašahe ratu-*; Phl. *ahlāyih rad*, *ahlāyih radih*.

puṇyagurum acc. sg. *puṇyātmakaṃ* ~ SY 1.8–9 [Av. *ašahe raṭṭe*; Phl. *ahlāyih rad*] | *svāminam mahājñāninam puṇyātmānam* ~ SY 2.2 [Av. *ašahe ratūm*; Phl. *ahlāyih rad*] | *śrośaṃ bhaktiśīlaṃ śubhoditaṃ vijayinaṃ ... puṇyātmānam* ~ SY 2.7, SY 6.6, SY 6.17 [Av. *ašahe ratūm*; Phl. *ahlāyih rad*] | *puṇyātmakaṃ* ~ SY 2.8–9, SY 6.7–8 [Av. *ašahe ratūm*; Phl. *ahlāyih rad*] | *tvām agniṃ svāmīno mahājñāninaḥ putraṃ puṇyātmānam* ~ SY 2.12, SY 6.18 [Av. *ašahe ratūm*; Phl. *ahlāyih rad*] | *tvām agniṃ svāmīno mahājñāninaḥ putraṃ puṇyātmānam* ~ SY 6.11 [Av. *ašahe ratūm*; Phl. *ahlāyih rad*]

puṇyaguroḥ gen. sg. *puṇyātmanaḥ* ~ SY 3.10–11 [Av. *ašahe raṭṭe*; Phl. *ahlāyih rad*]

puṇyaguravaḥ nom. pl. m. *ye saṃti* ~ *trayaś (ca) triṃśac ca* SY 1.10, SY 2.10, SY 3.12, SY 6.9 [Av. *ašahe ratauuō*; Phl. *ahlāyih radih*]

puṇyagurūn acc. pl. m. *ahnāḥ* ~ SY 1.3 [Av. *ašahe ratubiiō*; Phl. *ahlāyih rad*] | *māsān* ~ SY 1.8 [Av. *ašahe ratubiiō*; Phl. *ahlāyih rad*] | *gahaṃbārān* ~ SY 1.9 [Av. *ašahe ratubiiō*; Phl. *ahlāyih rad*] | *saṃvatsarān* ~ SY 1.9 [Av. *ašahe ratubiiō*; Phl. *ahlāyih rad*] | *samagrān* ~ SY 1.19 [Av. *ašahe ratubiiō*; Phl. *ahlāyih radih*] | *ahnāḥ puṇyātmanaḥ* ~ SY 2.3 [Av. *ašahe ratauuō*; Phl. *ahlāyih rad*] | *māsān puṇyātmanaḥ* ~ SY 2.8, SY 6.7 [Av. *ašahe ratauuō*; Phl. *ahlāyih rad*] | *gahaṃbārān puṇyātmanaḥ* ~ SY 2.9, SY 6.8 [Av. *ašahe ratauuō*; Phl. *ahlāyih rad*] | *saṃvatsarān puṇyātmanaḥ* ~ SY 2.9, SY 6.8 [Av. *ašahe ratauuō*; Phl. *ahlāyih rad*] | *samagrān* ~ SY 2.10, SY 6.9, SY 6.20 [Av. *ašahe ratauuō*; Phl. *ahlāyih rad*] | *saṃvatsarāṇām* ~ SY 3.11 [Av. *ašahe ratubiiō*; Phl. *ahlāyih rad*] | *divasān puṇyātmanaḥ* ~ SY 6.2 [Av. *ašahe ratauuō*; Phl. *ahlāyih rad*] | *samagrān girīn ... puṇyātmanaḥ* ~ SY 6.13 [Av. *ašahe ratauuō*; Phl. *ahlāyih rad*]

puṇyagurūṇām gen. pl. m. *ahnām* ~ SY 3.5, SY 7.5 [Av. *ašahe ratubiiō*; Phl. *ahlāyih rad*] | *gahaṃbārāṇām* ~ SY 3.11 [Av. *ašahe ratubiiō*; Phl. *ahlāyih rad*] | *puṇyātmanām* ~ SY 3.18 [Av. *ašahe raṭṭam*; Phl. *ahlāyih rad*] | *sarvveśām* ~ SY 3.23, SY 7.23 [Av. *ašahe ratubiiō*; Phl. *ahlāyih rad*] | *ahnām* ~ SY 4.8 [Av. *ašahe raṭṭe*; Phl. *ahlāyih rad*]

puṇyagurutā- f. 'good timing'. Av. *ašahe ratu-*; Phl. *ahlāyih rad*, *ahlāyih radih*.

puṇyagurutāyām loc. sg. *ye saṃti* ~ SY 1.17 [Av. *ašahe ratauuō*; Phl. *ahlāyih radih*] | *ye saṃti* ~ SY 3.19 [Av. *ašahe ratauuō*; Phl. *ahlāyih rad*]

puṇyagurvī-, **puṇyagurvī-** f. 'good time'. Av. *ašahe ratu-*; Phl. *ahlāyih rad*.

puṇyagurvī voc. sg. *puṇyātmani* ~ SY 1.20 [Av. *ašahe ratauuō*; Phl. *ahlāyih rad*]

punyaḡurvīm acc. sg. *punyaṡmanīm* ~ SY 1.3–7 [Av. *aṡahe ratūm*; Phl. *ahlāyīh rad*] | **punyaḡurvīm** | *punyaṡmanīm* ~ SY 2.3–7, SY 6.2–6 [Av. *aṡahe ratūm*; Phl. *ahlāyīh rad*]
punyaḡurvvyāḡ gen. sg. *punyaṡmakāyāḡ* ~ SY 1.23, SY 3.5–9, SY 4.8 [Av. *aṡahe raṡṡe*; Phl. *ahlāyīh rad*]

punyaṡā- f. 'righteousness'. Av. *aṡaiiā-*; Phl. *ahlāyīh*.

punyaṡām acc. sg. *enām svāmitām ca* ~ *ca* SY 3.4, SY 4.1, SY 7.4 [Av. *aṡaiiām°*; Phl. *ahlāyīh*]

punyaṡubha- adj. 'prosperous in righteousness'. Av. *aṡa.xṽāṡra-*; Phl. *ahlāyīh xwārīh*.

punyaṡubham acc. sg. m. *giraḡ hoṡadāṡtāraḡ majdadattam* ~ SY 1.14 [Av. *aṡa.xṽāṡrahe*; Phl. *ahlāyīh xwārīh*] | *giriḡ hoṡadāṡtāraḡ majdadattam* ~ *iajdam* SY 2.14, SY 6.13 [Av. *aṡa.xṽāṡraḡ*; Phl. *ahlāyīh xwārīh*]

punyaṡubhasya gen. sg. *gireḡ hoṡadāṡtārasya majdadattasya* ~ SY 3.16 [Av. *aṡa.xṽāṡrahe*; Phl. *ahlāyīh xwārīh*]

punyaṡubhān acc. pl. m. *samagrāḡś ca giriḡn* ~ SY 1.14 [Av. *aṡa.xṽāṡranḡm*; Phl. *ahlāyīh xwārīh*] | *samagrān giriḡn* ~ *sampūrṡaṡubhān* SY 2.14, SY 6.13 [Av. *aṡa.xṽāṡrāḡ*; Phl. *ahlāyīh xwārīh*]

punyaṡubhānām gen. pl. m. *sarvveṡām ca giriḡnām* ~ SY 3.16 [Av. *aṡa.xṽāṡranḡm*; Phl. *ī ahlāyīh xwārīh*]

punyaṡamṡddhi- f. 'great success'. The first term of the compound, *punya-*, highlights the fact that the success is not only great, but also good, i.e. in accordance with religious principles. Av. *aṡahe rāṡman-*; Phl. *ahlāyīh bahr*.

punyaṡamṡddhyaḡ gen. sg. | **punyaṡamṡddhyo** ~ *jīvet* SY 8.3 [Av. *aṡahe rāṡma*; Phl. *pad... ahlāyīh bahr*]

punyaṡprasādadāna- (*punyaṡ-prasāda-dāna-*) ntr. 'good offering and oblation'. Phl. *kār ud kirbag ud mīzd*.

punyaṡprasādadānaḡ acc. sg. <*yat kiḡcit ~ hormmijdo vetti*> SY 4.26 [Phl. *kār ud kirbag ud mīzd*]

punyaṡtmaka- adj. 'virtuous'. Av. *aṡauuan-*, *aṡīia-*; Phl. *ahlaw*, *ahlī*.

punyaṡtmakaḡ nom. sg. m. *jarathuṡṡtrasya spitamaputrasya* ~ *vṡddheḡ* SY 3.21 [Av. *aṡaōnō*; Phl. *ahlaw*]

punyaṡtmakaḡ acc. sg. m. ~ *punyaḡaguruḡ* SY 1.8–9 [Av. *aṡaōne*; Phl. *ahlaw*] | ~ *punyaḡaguruḡ* SY 2.8 [Av. *aṡauuanēm*] | ~ *punyaḡaguruḡ* SY 2.9, SY 6.7–8 [Av. *aṡauuanēm*; Phl. *ahlaw*] | *tvām agniḡ svāmīno mahājñāninaḡ putraḡ* ~ *punyaḡaguruḡ* SY 6.18 [Av. *aṡauuanēm*; Phl. *ahlaw*]

punyaṡtmakām acc. sg. f. ~ *punyaḡagurvīm* SY 1.3 [Av. *aṡaōne*; Phl. *ahlaw*]

punyaṡtmakasya gen. sg. m. *śroṡasya* ~ *bhaktiṡīlasya* SY 3.1, SY 7.1 [Av. *aṡīiehe*; Phl. *ī ahlaw*] | *śroṡasya* ~ <*bhaktiṡīlasya*> SY 4.23, SY 7.20 [Av. *aṡīiehe*; Phl. *ahlī*]

punyaṡtmakāyāḡ gen. sg. f. ~ *punyaḡagurvvyāḡ* SY 1.23, SY 3.5–9, SY 4.8 [Av. *aṡaōne*; Phl. *ahlaw*] | *māmṡthra-vāṡyāḡ gurvvyāḡ* ~ *svāmīkāmāyāḡ* SY 1.15 [Av. *aṡaōnō*; Phl. *ī ahlaw*]

punyaṡtmakatā- f. 'virtuous nature'.

punyaṡtmakatā nom. sg. <*asya ~ ca*> SY 3.20

puṇyātmakavṛddhi- f. 'prosperity of the virtuous (one)'. Av. *aṣaōnō frauuaṣi-*; Phl. *ahlaw frawahr*.

puṇyātmakavṛddheḥ gen. sg. *jarathuśtrasya spitamaputrasya* ~ SY 4.23, SY 7.21 [Av. *aṣaōnō frauuaṣē*; Phl. *ahlaw frawahr*] | *jarathuśtrasya spitamaputrasya* ~ SY 3.2, SY 7.2 [Av. *aṣaōnō frauuaṣē*; Phl. *ahlaw frawahr*]

puṇyātman- adj. 'virtuous'. Av. *aṣauuan-*, *aṣiia-*; Phl. *ahlaw, ahlawēnī, ahli*.

puṇyātman voc. sg. m. *prakṛṣṭaṃ ~ vijñāyaṃ bravīmi* SY 3.25 [Av. *aṣauua*; Phl. *ahlawān*]

puṇyātmani voc. sg. f. ~ *puṇyagurvī* SY 1.20 [Av. *aṣāum*; Phl. *ahlaw*]

puṇyātmānaṃ acc. sg. m. *śrośaṃ ~ bhaktiśīlaṃ* SY 1.7 [Av. *aṣiiehe*; Phl. *ahlaw*] | *svāmināṃ mihiraṃ mahattaraṃ anaśvaraṃ* ~ SY 1.11 [Av. *aṣauuanaēibiia*; Phl. *ahlaw*] | *vātaṃ ca* ~ SY 1.16 [Av. *aṣaōnō*; Phl. *ahlaw*] | *svāmināṃ mahājñāninaṃ ~ puṇyaguruṃ* SY 2.2 [Av. *aṣauuanam*; Phl. *ahlaw*] | *śrośaṃ bhaktiśīlaṃ śubhoditaṃ vijayinaṃ ... ~ puṇyaguruṃ* SY 2.7, SY 6.6, SY 6.17 [Av. *aṣauuanam*; Phl. *ahlaw*] | *svāmināṃ mihiraṃ mahattaraṃ anaśvaraṃ* ~ SY 2.11, SY 6.10 [Av. *aṣauuana*; Phl. *ahlaw*] | *tvām agniṃ svāmino mahājñāninaḥ putraṃ* ~ *puṇyaguruṃ* SY 2.12 [Av. *aṣauuanam*; Phl. *ahlaw*] | *uttamaṃ ca naraṃ* ~ SY 2.15, SY 6.14 [Av. *aṣauuanam*; Phl. *ahlaw*] | *tvām agniṃ svāmino mahājñāninaḥ putraṃ ~ puṇyaguruṃ* SY 6.11 [Av. *aṣauuanam*; Phl. *ahlaw*]

puṇyātmanīm acc. sg. f. ~ *puṇyagurvīm* SY 1.4–7 [Av. *aṣaōne*; Phl. *ahlaw*] | ~ *puṇyagurvīm* SY 2.3–7, SY 6.2–6 [Av. *aṣauuanam*; Phl. *ahlaw*] | *māmthriṃ vāṇiṃ gurvīm* ~ SY 1.13 [Av. *aṣaōnō*; Phl. *ahlaw*]

puṇyātmanaḥ gen. sg. m. *ahnaḥ ~ puṇyagurūn* SY 2.3 [Av. *aṣauuana*; Phl. *ahlaw*] | *māsān ~ puṇyagurūn* SY 2.8 [Av. *aṣauuana*] | *gahambārān ~ puṇyagurūn* SY 2.9, SY 6.8 [Av. *aṣauuana*; Phl. *ahlaw*] | *saṃvatsarān ~ puṇyagurūn* SY 2.9, SY 6.8 [Av. *aṣauuana*; Phl. *ahlaw*] | *samagrān vanaspatīn majdadattān* ~ SY 2.12, SY 6.11 [Av. *aṣaōnīṣ*; Phl. *ahlawēnī*] | *samagrān girīn puṇyaśubhān saṃpūrṇaśubhān majdadattān ~ puṇyagurūn* SY 2.14, SY 6.13 [Av. *aṣauuana*; Phl. *ahlaw*] | *samagrān ~ iajdān* SY 2.18, SY 6.20 [Av. *aṣauuanō*; Phl. *ahlaw*] | ~ *puṇyaguroḥ* SY 3.10–11 [Av. *aṣaōne*; Phl. *ahlaw*] | *svāmino mihirasya mahattarasya anaśvarasya* ~ SY 3.13 [Av. *aṣauuanaēibiia*; Phl. *ahlaw*] | *uttamasya narasya* ~ SY 3.17 [Av. *aṣaōnō*; Phl. *ahlaw*] | *vātasya ca* ~ SY 3.18 [Av. *aṣaōnō*; Phl. *ahlaw*] | *sanmānakṛtyā śrośasya* ~ SY 3.20 [Av. *aṣiiehe*; Phl. *ahli*] | *śrośasya ca* ~ SY 4.2 [Av. *aṣiiai*; Phl. *ahli*] | *divasān ~ puṇyagurūn* SY 6.2 [Av. *aṣauuana*] | *māsān ~ puṇyagurūn* SY 6.7 [Av. *aṣauuana*; Phl. *ahlaw*] | *jarathuśtrasya spitamaputrasya iha* ~ SY 6.18 [Av. *aṣaōnō*; Phl. *ahlaw*] | **puṇyātmano** | *śrośasya ~ bhaktiśīlasya vijayino* SY 3.9 [Av. *aṣiiehe*; Phl. *ahli*] | **puṇyātmanaś** | ~ *ca jarathuśtrasya* SY 8.1 [Av. *aṣaōnaē*; Phl. *ahlaw*]

puṇyātmanīḥ acc. pl. f. *puṇyātmānaḥ ~ puṇyagurvīm* SY 1.16 [Av. *aṣaōninam*^o] | *apaś ca majdadattāḥ* ~ SY 2.5, SY 6.4 [Av. *aṣaōnīm*; Phl. *ahlawēnī*] | *apaḥ uttamāḥ utkṛṣṭatarāḥ majdadattāḥ* ~ SY 2.12 [Av. *aṣaōnīṣ*; Phl. *ahlawēnī*] | *apaḥ uttamāḥ utkṛṣṭatarāḥ majdadattāḥ* ~ SY 6.11 [Av. *aṣaōnīṣ*; Phl. *ahlaw*] | *samagrāḥ apaḥ majdadattāḥ* ~ SY 2.12 [Av. *aṣaōnīṣ*; Phl. *ahlawēnī*] | *samagrāḥ apaḥ majdadattāḥ* ~ SY 6.11 [Av. *aṣaōnīṣ*; Phl. *ahlaw*]

- puṇyātmānaḥ** nom. pl. *kāmarājāno bhavaṃtu puṇyātmānaḥ* SY 8.6 [Av. *aṣauua*; Phl. *ahlawān*] | *guravaḥ sarve mahattarāḥ ~ puṇyaguravaḥ* SY 1.22 [Av. *aṣāum*; Phl. *ahlaw*]
- puṇyātmānaḥ** acc. pl. ~ *puṇyātmanīḥ puṇyagurvīḥ* SY 1.16 [Av. *aṣāonqm*; Phl. *ahlaw*]
- puṇyātmanām** gen. pl. m. *iajdānām ~* SY 3.4, SY 7.4 [Av. *aṣāonqm*; Phl. *ī ahlawān*] | *puṇyātmanām puṇyātmanīnām ~* SY 3.18 [Av. *aṣāonqm*; Phl. *ahlaw*]
- puṇyātmanīnām** gen. pl. f. *puṇyātmanām ~ puṇyagurvīnām* SY 3.18 [Av. *aṣāoninqm*]
- putra-** m. 'son'. Av. *puθra-*; Phl. *pus*.
- putra** voc. sg. *tvām agne svāmīno mahājñānīnaḥ ~* SY 1.12 [Av. *puθra*; Phl. *pus*] | *tava agne svāmīno mahājñānīnaḥ ~* SY 3.2, SY 3.21, SY 7.2, SY 7.21 [Av. *puθra*; Phl. *pus*] | *tava agne ~ svāmīno mahājñānīnaḥ* SY 4.23 [Av. *puθra*; Phl. *pus*]
- putraṃ** acc. sg. *agnīm (ca) svāmīno mahājñānīnaḥ ~* SY 2.4, SY 2.12, SY 6.3, SY 6.11, SY 6.18 [Av. *puθrām*; Phl. *pus*]
- putrasya** gen. sg. *agneḥ svāmīno mahājñānīnaḥ ~* SY 3.14 [Av. *puθra*; Phl. *pus*]
- punar** adv. 'again'. Phl. *abāz*.
- punar** | **punaḥ** <*kila tulyaṃ dviguṇatarāṃ ~ karomi*> SY 1.21 [Phl. *abāz*] | <*kila vo dviguṇatarāṃ ~ karomi*> SY 1.22 [Phl. *abāz*]
- purapravṛtti-** (*puras-pravṛtti-*) f. 'the first practice'. Av. *pauruuatāt-*; Phl. *pēṣ-rawiśnīh*.
- purapravṛtṭyā** instr. sg. ~ *ārādhaye* SY 5.2 [Av. *pauruuatātā*; Phl. *pad pēṣ-rawiśnīh*]
- puṣṭida-** adj. 'causing prosperity'. Av. *varədaṭ°* in *varədaṭ.gaēṭa-*; Phl. *wāliśn-dādār*.
- puṣṭidaṃ** acc. sg. m. ~ *bhūsaṃbhūteḥ* SY 1.7 [Av. *varədaṭ°*; Phl. *wāliśn-dādār*] | ~ (*ca*) *prthvīvibhūteḥ* SY 2.7, SY 6.6 [Av. *varədaṭ°*; Phl. *wāliśn-dādār*]
- puṣṭidasya** gen. sg. ~ *bhūsaṃbhūteḥ* SY 3.9 [Av. *varədaṭ°*; Phl. *wāliśn-dādār*]
- pūrvārdharātrasaṃdhyā-** (standard Skt. *pūrvārdharātrasaṃdhyā*; *pūrva-arddha-rātra-saṃdhyā-*) f. 'time of the first half of the night'.
- pūrvārdharātrasaṃdhye** voc. sg. *aivīśruthrima-aibigaīa-ca-nāmni* <~> SY 1.20
- pūrvārdharātrasaṃdhyām** acc. sg. *aivīśruthrima-aibigaīa-ca-nāmnīm* <~> SY 1.6, SY 2.6, SY 6.5
- pūrvārdharātrasaṃdhyāyāḥ** gen. sg. *aivīśruthrima-aibigaīa-ca-nāmnyāḥ* <~> SY 3.8
- pūjākaraṇa-** ntr. 'act of worship'.
- pūjākaraṇena** instr. sg. *sanmānakṛtyā* <*kila ~*> SY 3.1, SY 7.1
- pūrvanyāyavat-** adj. 'previous one behaving properly'. Av. *paōiriū.ṭkaēša-* Phl. *pōryōtkēśān*.
- pūrvanyāyavatām** gen. pl. m. ~ (*ca*) *vṛddhīḥ* SY 1.18, SY 3.22, SY 4.24, SY 7.22 [Av. *paōiriū.ṭkaēśanqm*; Phl. *ī pōryōtkēśān*]
- prthivī-** f. 1. 'earth'. 2. 'world'. Av. *gaēṭā-*; Phl. *gēhān*.
- prthivyāḥ** gen. pl. 1. <~ *ghaṭanakālaṃ*> SY 1.9, SY 2.9 | 1. <~ *ghaṭanakālasya*> SY 3.11 | 1. <~ *śṛjanakālaṃ*> SY 6.8 | 1. *he rākṣasatayā ~ puṇyāni vināśakāḥ* SY 8.3 [Av. *gaēṭā*; Phl. *gēhān*] | 2. <*hormmijdaṃ ca pitaraṃ samagrāyāḥ ~*> SY 2.18, SY 6.15
- prthvīcara-** adj. 'moving on earth'. Av. *gaēṭīa-*; Phl. *gētīy*.

pr̥thvīcarān acc. pl. m. *iajdān paralokacāriṇaḥ* ~ SY 1.19 [Av. *gaēθīiaēibīias*°; Phl. *kē ... ī gētīy*]

pr̥thvīcārīn- adj. 'living on earth'. Av. *gaēθīia-*; Phl. *gētīy*.

pr̥thvīcārīṇām gen. pl. m. *iajdānām puṇyātmanām paralokacāriṇām* ~ SY 3.4, SY 7.4 [Av. *gaēθīianām*; Phl. *ī gētīyān*] | *iajdānām paralokacāriṇām* ~ ca SY 3.23, SY 4.25 [Av. *gaēθīiaēibīias*°; Phl. *kē ... ī gētīy*] | *iajdānām paralokacāriṇām* ~ ca SY 7.23 [Av. *gaēθīiaēibīias*°; Phl. *kē ... ī gētīyān*]

pr̥thvīpatnī- f. 'lady of the earth'.

pr̥thvīpatnīm acc. sg. *spiṇḍārmmada-nāmnīm* <*amaram* ~> SY 1.2

pr̥thvībhūti- f. 'earthly power'. Av. *frādaṭ.gāēθa-*, *varādaṭ.gāēθa-*; Phl. *gēh*.

pr̥thvībhūteḥ gen. sg. *śrośam bhaktiśīlam śubhoditam vijayinam vṛddhidam* ~ SY 2.7, SY 6.6, SY 6.17 [Av. °*gaēθam* in *frādaṭ.gāēθam*; Phl. *ī gēhān*] | *āstadam ca vṛddhidam* ~ SY 2.7, SY 6.6 [Av. °*gaēθam* in *frādaṭ.gāēθam*; Phl. *ī gēhān*] | *puṣṭidam* ~ SY 2.7, SY 6.6 [Av. °*gaēθam* in *varādaṭ.gāēθam*; Phl. *ī gēhān*]

paitīśahahem (nāman-) adj. 'Paitīśahaha' Av. *paitīśahīia-*, 'corn-bearing'. Phl. *pāitiśah*. The loanword is not inflected, and it is based on the Avestan accusative singular form.

paitīśahahem (nāmānam) acc. sg. m. ~ (*nāmānam*) *puṇyātmakam puṇyagurum* SY 1.9 [Av. *paitīśahīiāi*; Phl. *pāitiśah*] | ~ (*nāmānam*) *puṇyātmakam puṇyagurum* SY 2.9, SY 6.8 [Av. *paitīśahīm*; Phl. *pāitiśah*]

paitīśahahem (nāmnaḥ) gen. sg. m. ~ (*nāmnaḥ*) *puṇyātmanah puṇyaguroḥ* SY 3.11 [Av. *paitīśahīiāi*; Phl. *pāitiśah*]

prakaṭa- adj. 'manifest'. Phl. *paydāg*.

prakaṭam acc. sg. ntr. <*kila cihnam yathārtham tāḥ ~ kurvvaṃtu*> SY 8.3 | <*kilāsya cihnam yathārtham tayā ~ bhavet*> SY 8.4 [Phl. *paydāg*]

prakāśana- ntr. 'illumination'. Av. *frasasti-*; Phl. *frāz āfrīgānīh*.

prakāśanāya dat. sg. *ārāadhanāya namaskaraṇāya mānanāya* ~ SY 1.23, SY 4.2, SY 4.7–8, SY 4.22–25, SY 8.9 [Av. *frasastaiiāe*°; Phl. *pad ... frāz āfrīgānīh*]

prakṛṣṭa- adj. 'eminent'. Av. *fra*° in *framrū-*; Phl. *frāz*.

prakṛṣṭayā instr. sg. f. *idaṃ vacaḥ na pratikaroti ~ girā* SY 8.4 [Av. *fra*°; Phl. *frāz*]

prakṛṣṭatama- adj. superl. of a superl. 'the most eminent'. Av. *fratama-*; Phl. *frāztom*.

prakṛṣṭatamebhyaḥ abl. pl. ntr. | *prakṛṣṭatamebhyo uttiṣṭāmi ahaṃcit yo jarathuṣṭraḥ ~ grhebhya* SY 8.7 [Av. *fratama*; Phl. *frāztom*]

prakṛṣṭam adv. 1. 'forth'. Av. *aiβi*.° in *aiβi.zū-*, *fra*, *fra*° in *fradā-*, *frā*, *pairi*; Phl. *bē*, *frāz*. 2. 'ahead'. Av. *paiti*; Phl. *abar*.

prakṛṣṭam 1. *sa tvām tena ~ staumi* SY 1.21 [Av. *fra*°; Phl. *frāz*] | 1. *tat yuṣmān tena ~ staumi* SY 1.22 [Av. *fra*°; Phl. *frāz*] | 2. ~ *gurutayā* SY 2.18, SY 6.20 [Av. *paiti*; Phl. *abar*] | 1. *he dhyota ~ me brūhi* SY 3.25 [Av. *frā*; Phl. *frāz*] | 1. *kasmātcit ~ puṇyātman vijñāyam bravīmi* SY 3.25 [Av. *frā*; Phl. *frāz*] | 1. ~ *ca dadāmi tasya ca nimaṃtrayāmi* SY 4.1, SY 4.3 [Av. *pairi*°;

Phl. *bē*] | 1. *yaṃ prasādaṃ uttamānāṃ ~ dīnīśīlānāṃ* SY 7.24 [Av. *fra*° in *fradadāθā*; Phl. *frāz*] | 1. *prakṛṣṭaṃ vaktṛbhyaḥ* SY 8.4 [Av. *aiβi.*° in *aiβi.zūzuiianqm*; Phl. *frāz*]

pracura- adj. 'numerous'

pracurāḥ acc. pl. f. <*kila ijsnūḥ hormmijdasayārthe ~ kurvvaṃti*> SY 4.26

pratikṛ- 'to return'. Av. *vis-*; Phl. *padīrānīdan*.

pratīkaroti 8 class

pratikurmmahe (standard Skt. *pratikurmahe*) 1pl. ind. pres. mid. *upari samprāpnumaḥ samtuṣyāmaś ca ~ ca* SY 7.24 [Av. *vīsāmadaē*°; Phl. *padīrānd*] | <*kila ~ samtuṣṭāś ca samācarāmaḥ*> SY 7.24 [Phl. *padīrānd*] | *idaṃ vacaḥ na pratīkaroti prakṛṣṭayā girā* SY 8.4 [Av. *vīsaite*; Phl. *padīrēnīd*]

pratipāl- vb. 'to protect'. Av. *ṣru-*; Phl. *parwardan*.

pratipālayati 10 class

pratyapālayat 3sg. ind. ipf. act. <*tanubimbaṃ*> *yaḥ ~* SY 1.1 [Av. *tuθruīē*; Phl. *-ṣ parward hēm*]

pratiskhal- vb. caus. 'to defy'. Av. *auuā.rud-*; Phl. *rānagēnīdan*.

pratiskhalati 1 class

pratiskhalaya- caus.

pratyaskhalayaṃ 1sg. ind. pres. act. *yadi te tena ~* SY 1.21 [Av. *auuā.urūraōḍa*; Phl. *°m bē rānagēnīd hē*] | *yadi vas tena ~* SY 1.22 [Av. *auuā.urūraōḍa*; Phl. *°m bē rānagēnīd hē*]

pradhānatama- adj. superl. 'the most important'. Av. *apanōtəma-*; Phl. *abardom*.

pradhānatamaṃ acc. sg. m. *puṇyāt ~ ca* SY 1.1 [Av. *apanōtəmahe*°; Phl. *abardom*]

pradhānāśva- adj. 'having superior horses'. Av. *auruuat.āspa-*; Phl. *arwand-asp*.

pradhānāśvaṃ acc. sg. m. *burjja-svāmināṃ nārīṇāṃ tejasvināṃ apāṃ nābhiṃ ~* SY 2.5, SY 6.4 [Av. *auruuat.āspəm*; Phl. *arwand-asp*]

prabrū- vb. 'to proclaim'. Av. *fra-var-*; Phl. *franāftan*.

prabravīti 2 class

prabravīmi 1sg. ind. pres. act. *~ mājdaiasnūṃ* SY 1.23, SY 3.24 [Av. *frauuarāne*; Phl. *franāmam*]

prabhāva- m. 'power'

prabhāvena° instr. sg. <*śakyate gaṃtuṃ ~°asya*> SY 1.3, SY 3.5, SY 7.5 | <*sa adṛśyarūpī yasya ~ manuṣyāḥ khādyasya svādaṃ jānaṃti*> SY 6.2

prabhāvāt abl. sg. <*sa adṛśyarūpī yasya ~ manuṣyāḥ khādyasya svādaṃ vīdaṃti*> SY 2.3

prabhūta- adj. 'abundant'. Phl. *wēṣ*.

prabhūtāḥ nom. pl. m. <*kila yāvat samkhyayā ~ bhavaṃti*> SY 4.5 [Phl. *wēṣ*]

prabhūtātā- f. 'abundance'. Av. *frāīiah-*; Phl. *frāyīdih*.

prabhūtātayā instr. sg. *~ asya gr̥hasya* SY 4.5 [Av. *frāīiehīṣ*; Phl. *frāyīdih*]

prabhūtaśrika- adj. 'having abundant fortune'. Av. *aś.xʷarənah-*; Phl. *was-xwarrah*.

prabhūtaśrikāṃ acc. sg. f. *māmthriṃ vāñiṃ gurvviṃ ~* SY 2.13, SY 6.12 [Av. *aś.xʷarənahəm*; Phl. *was-xwarrah*]

pramāda- m. 'negligence'. Phl. *sūdagīh*.

pramādena instr. sg. *anirīkṣaṇena* <~> SY 1.21 [Phl. *pad sūdagīh*]

pravṛdh- vb. caus. 'to increase'. Phl. *abzūdan*.

pravardhati 1 class

pravardhayati caus.

pravarddhayati (standard Skt. *pravardhayati*) 3sg. ind. pres. act. <yā ca yūthāni gavāṃ ~> SY 1.3, SY 1.23, SY 2.3, SY 3.5, SY 6.2 | <yā ca yūthāni paśūnāṃ ~> SY 1.4, SY 2.4, SY 3.6, SY 6.3 [Phl. *bē abzāyēnēd*] | <yā ca yūthāni narāṇāṃ ~> SY 1.5, SY 2.5, SY 3.7, SY 6.4 [Phl. *bē abzāyēnēd*] | <yā ca mūlaṃ phalaṃ sarvaṃ ~> SY 1.6, SY 2.6, SY 3.8, SY 6.5 | <yā ca saṃcayān dhānyānāṃ ~> SY 1.7 [Phl. *bē abzāyēnēd*] | <yā ca saṃcayān dhānyānāṃ ~> SY 2.7, SY 6.6 | <yā ca saṃcayān adhānyānāṃ ~> SY 3.9
pravarddhamte (standard Skt. *pravardhante*) 3pl. ind. pres. mid. <kila yāvat adhikaṃ ~> SY 4.5 [Phl. *bē abzāyād*]

prasāda- m. 'offering'. Av. *mīžda-*; Phl. *mīzd*.

prasādaṃ acc. sg. *yaṃ ~ uttamānāṃ prakṛṣṭaṃ dīnīśīlānāṃ* SY 7.24 [Av. *mīždam*; Phl. *mīzd*] | <kila yaṃ ~ uttamānāṃ dīnīśīlānāṃ dātum yogaṃ ~> SY 7.24

prasiddhi- f. 'attainment'. Av. *frasasti-*; Phl. *frāz āfrīnagānīh*.

prasiddhyā instr. sg. *~ uttamānāṃ uttamasya āśīrvādasya* SY 7.26 [Av. *frasasti*; Phl. *pad frāz āfrīnagānīh*] | *~ svāmīno mahājñānīnaḥ* SY 8.1 [Av. *frasasti*; Phl. *frāz āfrīnagānīh*]

prāṇa- m. 'vigour'. Av. *zaōθrā-*, °*zaōθra* in *haḍa.zaōθra*; Phl. *zōhr*, *zōhrag*.

prāṇaḥ nom. sg. | **prāṇas** <kila he uttamāḥ narāḥ he uttamīnyaḥ nāryaḥ ~ ca> SY 8.3 [Phl. *zōhr*] | *yāḥ apaś ca vanaspatayaś ca ~ ca* SY 8.3 [Av. *zaōθrās*°; Phl. *zōhrag*]

prāṇa voc. sg. *he uttamāḥ he uttamīnyaḥ he ~* SY 8.3 [Av. *zaōθrās*°; Phl. *zōhr*]

prāṇaṃ acc. sg. *~ samīhe ījisnau* SY 2.1 [Av. *zaōθra*; Phl. *zōhrag*] | *~ samaṃ baresmanena* SY 2.1 [Av. *zaōθra*; Phl. *zōhrag*] | *enaṃ ~ enaṃ ca baresmanaṃ* SY 2.1 [Av. *zaōθre*; Phl. *zōhrag*] | *taṃ baresmanaṃ enaṃ ca ~* SY 2.1 [Av. *zaōθraṃ*; Phl. *zōhrag*] | *enaṃ hūmaṃ ca bhojanadānaṃ ca ~ ca* SY 4.1 [Av. *zaōθrās*°; Phl. *zōhr*]

prāṇena instr. sg. *baresmanaṃ samaṃ ~* SY 2.1 [Av. °*zaōθra*; Phl. *zōhrag*] | *samaṃ ~ enaṃ baresmanaṃ* SY 2.1 [Av. °*zaōθra*; Phl. *zōhrag*] | *enaṃ baresmanaṃ samaṃ ~* SY 2.1 [Av. °*zaōθra*; Phl. *zōhrag*] | *anena ~ baresmanena* SY 2.2–18 [Av. *zaōθre*; Phl. *pad ... zōhrag*] | *baresmanena upari sannihitena samaṃ ~* SY 3.1 [Av. °*zaōθra*; Phl. *zōhrag*] | *enaṃ (ca) baresmanaṃ samaṃ ~* SY 3.4, SY 7.4 [Av. °*zaōθraṃ*; Phl. *zōhrag*]

prātaḥsaṃdhyā- f. 'time of early morning'.

prātaḥsaṃdhyā voc. sg. *hāūana-nāmni* <~> SY 1.20

prātaḥsaṃdhyāṃ acc. sg. *hāūana-nāmnīm* <~> SY 1.3, SY 2.3, SY 6.2

prātaḥsaṃdhyāyāḥ gen. sg. *hāūana-nāmnyāḥ* <~> SY 1.23, SY 4.8, SY 3.5

prāp- vb. 'to reach'. Av. *gam-*; Phl. *rasidan*.

prāpnoti 5 class

prāpnuyāt 3sg. opt. pres. act. *taṃ sā rākṣasī ~* SY 8.4 [Av. *jasaiti*; Phl. *rasād*]

prāpta- adj. 'found' past pass. part. of the root *prāp-*. Av. *gata-*; Phl. *mad*.

prāptaḥ nom. sg. m. | **prāpto** ~ *mṛtyuḥ apavrajatu spanāmainīosṣṭibhyah* SY 8.6 [Av. *gatō*; Phl. *ān mad ēstēd*]

prāpte nom. du. ntr. <*cihne yato 'smin dviyi ~ staḥ*> SY 1.2 [Phl. *mad*]

prāruh- (*pra-ā-ruh-*) 'to rise'. Av. *dis-*; Phl. *nigēxtan*.

prārohati 1 class

prārohantu 3pl. ipt. pres. act. *upari yuṣmāsu tāḥ* ~ SY 8.3 [Av. *disiata*; Phl. *nigēzēd*]

prāhūma- subst. 'prāhūma', lw. from Av. *para.haōma-*, Phl. *parāhōm*.

prāhūmaṃ acc. sg. *hūmaṃ* (*ca*) ~ *ca* SY 3.2, SY 3.21, SY 4.1, SY 6.18, SY 7.2, SY 7.21, SY 7.26, SY 8.1 [Av. *para.haōmām*^o; Phl. *parāhōm*]

prāhūmīya- subst. 'belonging to the *prāhūma*'; derivative from *prāhūma-*. Phl. *ī parāhōm*.

prāhūmīyam acc. sg. <*hūmaṃ ~ ity arthaḥ*> SY 3.2 [Phl. *ī parāhōm*] | <*hūmaṃ ~ ity arthaḥ*> SY 4.1, SY 7.2

prokta- adj. 'proclaimed', perf. pass. part. from the root *pra-vac-* 'to proclaim'. Av. ^o*fraōxta-* in *zaraṇuštrō.fraōxta-*; Phl. *frāz guft*.

proktāḥ nom. pl. m. *jarathuṣtreṇa ca* ~ SY 1.10, SY 2.10, SY 3.12, SY 6.9 [Av. ^o*fraōxta-* in *zaraṇuštrō.fraōxta-*; Phl. *frāz guft*]

phala- ntr. 'fruit'. Phl. *bar*.

phalaṃ acc. sg. <*yā ca mūlaṃ ~ sarvvaṃ pravarddhayati*> SY 1.6, SY 3.8 [Phl. *bar*] | <*yā ca mūlaṃ ~ sarvvaṃ pravarddhayati*> SY 2.6, SY 6.5

phrehedadārapసు-nāman- adj. 'Phrehedadārapసు', lw. from Phl. *frāyīdār ī pšyd' / frāy-dādār* <*ī*> *fšah* (Mohtashami 2019: 166, 249). Av. *frādat.fšū-* 'cattle-prosperer'.

phrehedadārapసు-nāmnīm acc. sg. f. ~ <*yā samaṃ rapīthvina-saṃdhyāyāḥ samakāryiṇī*> SY 1.4 [Av. *frādat.fšauue*; Phl. *frāyīdār ī pšyd'*] | ~ <*yā samaṃ rapīthvina-saṃdhyāyāḥ samakāryiṇī*> SY 2.4, SY 6.3 [Av. *frādat.fšāum*; Phl. *frāyīdār ī pšyd'*]

phrehedadārapసు-nāmnīyāḥ gen. sg. f. ~ <*yā samaṃ rapīthvina-saṃdhyāyāḥ samakāryiṇī*> SY 3.6 [Av. *frādat.fšauue*; Phl. *frāyīdār ī pšyd'*]

phrehedadāravīra-nāman- adj. 'Phrehedadāravīra', lw. from Phl. *frāyīdār wīr / frāy-dādār ī wīr* (Mohtashami 2019: 168, 250). Av. *frādat.vīra-* 'heroes-prosperer'.

phrehedadāravīra-nāmnīm acc. sg. f. ~ *ca* <*yā samaṃ ujaierina-saṃdhyāyāḥ samakāryiṇī*> SY 1.5 [Av. *frādat.vīrāi*; Phl. *frāyīdār wīr*] | ~ *ca* <*yā samaṃ ujaierina-saṃdhyāyāḥ samakāryiṇī*> SY 2.5, SY 6.4 [Av. *frādat.vīrām*; Phl. *frāyīdār wīr*]

phrehedadāravīra-nāmnīyāḥ gen. sg. f. | **phrehedadāravīra-nāmnīyās** ~ *ca* <*yā samaṃ ujaierina-saṃdhyāyāḥ samakāryiṇī*> SY 3.7 [Av. *frādat.vīrāi*; Phl. *frāyīdār wīr*]

phrehedadāraharavispahūjīvaśnī-nāman adj. 'Phrehedadāraharavispahūjīvaśnī', lw. from Av. *frādat.vīspqm.hujīiāiti-* 'prospering all good living'. Phl. *frāyīdār harwīsp huzāyīśnīh*.

phrehedadāraharavispahūjīvaśnī-nāmnīm acc. sg. f. ~ *ca* <*yā samaṃ aiviśruthrima-saṃdhyāyāḥ samakāryiṇī*> SY 1.6 [Av. *frādat.vīspqm.hujīiātē*; Phl. *frāyīdār harwīsp*]

huzāyīśnīh] | ~ *ca* < *yā samaṇ aiviśruthrima-saṃdhyāyāḥ samakāryinī* > SY 6.5 [Av. *frādatṣ.vīspqm.hujiiāitīm*; Phl. *frāyīdār harwisp huzāyīśnīh*]

phrehedadāraharavispahūjīvaśnī-nāmnyāḥ gen. sg. f. ~ < *yā samaṇ aiviśruthrima-saṃdhyāyāḥ samakāryinī* > SY 3.8 [Av. *frādatṣ.vīspqm.hujiiātē*; Phl. *frāyīdār harwisp huzāyīśnīh*]

phrehedadāraharavispahūjīvaśnī- (nāman) f. 'Phrehedadāraharavispahūjīvaśnī', lw. from Av. *frādatṣ.vīspqm.hujiiāiti*- 'prospering all good living'. Phl. *frāyīdār harwisp huzāyīśnīh*.

phrehedadāraharavispahūjīvaśnīm (nāmnīm) acc. sg. ~ < *(nāmnīm)* < *yā samaṇ aiviśruthrima-saṃdhyāyāḥ samakāryinī* > SY 2.6 [Av. *frādatṣ.vīspqm.hujiiāitīm*; Phl. *frāyīdār harwisp huzāyīśnīh*]

baresmadāna- ntr. 'baresma(na) oblation'. Phl. *barsomdān*.

baresmadāna° < *saṃmitena ~ °upari* > SY 3.1 [Phl. *barsomdān*]

baresmana- m. 'baresmana', lw. from Av. *barəsman-* 'ritual bundle'. Phl. *barsom*. Av. also °. *barəsman-* in *haḍa.barəsman-*.

baresmanam acc. sg. ~ *samīhe ijisnau* SY 2.1 [Av. *barəsma*; Phl. *barsom*] | ~ *samaṇ prāṇena* SY 2.1, SY 3.4, SY 7.4 [Av. *barəsma*; Phl. *barsom*] | *enam prāṇam enam ca* ~ SY 2.1 [Av. *barəsma*; Phl. *barsom*] | *taṇ ~ enam ca prāṇam* SY 2.1 [Av. *barəsmana*; Phl. *barsom*] | *samaṇ prāṇena enam* ~ SY 2.1 [Av. *barəsma*; Phl. *barsom*] | *enam (ca) ~ samaṇ prāṇena* SY 2.1, SY 3.4 [Av. *barəsma*; Phl. *barsom*] | *prāṇam ca ~ ca* SY 4.1 [Av. *barəsma*°; Phl. *barsom*]

baresmanena instr. sg. m. *prāṇam samaṇ* ~ SY 2.1 [Av. °. *barəsma*; Phl. *barsom*] | *anena prāṇena* ~ SY 2.2–18, SY 3.1, SY 3.4, SY 7.4 [Av. *barəsmanaē*°; Phl. *pad ... barsom*] | *ye upari* ~ SY 2.11 [Av. *barəsmañiiāhu*; Phl. *pad ... barsom*] | ~ *upari sannihitena* SY 3.1 [Av. *barəsmana*; Phl. *pad barsom*]

baṣṭha- (standard Skt. *baṣṭha-*) adj. superl. 'the most powerful'. Av. *uyra-*; Phl. *čēr*.

baṣṭham acc. sg. m. ~ *ca dṛḍham ca* SY 1.15 [Av. *uyrahe*°; Phl. *čēr*] | ~ *(ca) dṛḍham (ca)* SY 2.15, SY 6.14, SY 7.26 [Av. *uyrəm*; Phl. *čēr*]

baṣṭām acc. sg. f. ~ *rājñām śriyaṇ majdadattām* SY 2.14, SY 6.13 [Av. *uyrəm*; Phl. *čēr*] | ~ *agrhītām śriyaṇ majdadattām* SY 2.14, SY 6.13 [Av. *uyrəm*; Phl. *čēr*]

baṣṭasya gen. sg. m. ~ *ca dṛḍhasya* SY 3.17 [Av. *uyrahe*°; Phl. *čēr*] | ~ *ca uttamasya* SY 8.1 [Av. *uyrāi*; Phl. *ī čēr*]

baṣṭāḥ nom. pl. f. | *baṣṭās yāḥ ~ ca adhikaśaktās* SY 4.6 [Av. *uyrās*°; Phl. *čērān*]

baṣṭānām gen. pl. m. *muktātmanām vṛddhīḥ ~ adhikaśaktīnām* SY 1.18 [Av. *uyranqm*; Phl. *ī čērān*] | *muktātmanām vṛddhīnām ~ adhikaśaktīnām* SY 3.22, SY 4.24, SY 7.22 [Av. *uyranqm*; Phl. *ī čērān*]

baṣṭatara- (standard Skt. *baṣṭhatara-*) adj. comp. of a superl. 'the most powerful'.

baṣṭataraḥ nom. sg. m. < *śāpas ca manasā ~* > SY 2.15

baṣṭatarā nom. sg. f. < *āśīs ca vacasā ~* > SY 1.15, SY 2.15, SY 3.17, SY 6.12

baṣṭatarāḥ nom. pl. m. for nom. sg. m. < *śāpas ca manasā ~* > SY 1.15, SY 3.17, SY 6.12

bavara- adj. 'bavara', lw. from Av. *baōiriia-*.

bavarām acc.sg.f. *gām* ~ SY 3.3 SY 7.3 [Av. *baōiriiaqm*]

baharāma- subst. 'Baharāma', lw. from Phl. *warahrān/ wahrān*.

baharāmaṃ acc. sg. *ṭālanām ca yā uparipravṛtṭyā* <~ *īajdaṃ*> SY 1.6 [Phl. *warahrān*] | *ṭālanām ca yām uparipravṛtṭyā ...* <~ *īajdaṃ*> SY 2.6

baharāma-īajda- m. 'the *īajda* Baharāma'. Phl. *warahrān yazd*.

baharāma-īajdaṃ acc. sg. *ṭālanām ca yām uparipravṛtṭyā ...* <~> SY 6.5

baharāma-īajdasya gen. sg. *ṭālanāyās ca ya uparipravṛtṭyā* <~> SY 3.8 [Phl. *warahrān yazd*]

bādh- vb. 'to harass'. Av. *duuiš-*; Phl. *bištan*.

bādhate 1 class

babādhe 1sg. ind. perf. mid. *yadi tvām* ~ SY 1.21 [Av. *diduuaēša*; Phl. *bēšid hē*] | *yadi yuṣmān* ~ SY 1.22 [Av. *diduuaēša*; Phl. *bēšid hē*]

bīja- ntr. 'seed'.

bījaṃ nom. sg. <*tasmāt ~ jalasya arūaṃdasya nāmno*> SY 1.5, SY 3.7

buddhitama- adj. superl. 'the wisest'. Av. *xraθβišta-*; Phl. *xradīgtom*.

buddhitamaṃ acc. sg. m. ~ *ca* <*jñānitamaṃ*> SY 1.1 [Av. *xraθβištahe°*; Phl. *xradīgtom*]

burjja-svāmīn- m. 'lord Burjja', in which *burjja-* is a lw. from Phl. *burz*. Phl. *burz xwadāy*, Av. *bərəzaṇt- ahura-*.

burjja-svāmī nom. sg. <~ *strīṇām īajdo*> SY 1.5, SY 3.7

burjja-svāmīnaṃ acc. sg. ~ *nābhiṃ apām* SY 1.5 [Av. *bərəzatō ahurahe*; Phl. *burz ī xwadāy*] | ~ *nārīṇām tejasvīnaṃ* SY 2.5, SY 6.4 [Av. *bərəzaṇtəm ahurəm*; Phl. *burz ī xwadāy*]

burjja-svāmīnaḥ gen. sg. | **burjja-svāmīno** ~ *nābhiḥ apām* SY 3.7 [Av. *bərəzatō ahurahe*; Phl. *burz ī xwadāy*]

bereji-nāman- adj. 'Bereji', lw. from Av. *bərəjīia-* 'belonging to esteem, esteem-'. Phl. *burzīy*.

bereji-nāmnīm acc. sg. f. ~ *ca* <*yā samaṃ uśahina-saṃdhyāyāḥ samakāryīṇī*> SY 1.7 [Av. *bərəjīiāi*; Phl. *burzīy*] | ~ *ca* <*yā samaṃ uśahina-saṃdhyāyāḥ samakāryīṇī*> SY 2.7, SY 6.6 [Av. *bərəjīm*; Phl. *burzīy*]

bereji-nāmnyāḥ gen. sg. f. | **bereji-nāmnyās** ~ *ca* <*yā samaṃ uśahina-saṃdhyāyāḥ samakāryīṇī*> SY 3.9 [Av. *bərəjīiāi*; Phl. *burzīy*]

brū- vb. 1. 'to proclaim'. Av. *aōjana-*; Phl. *guftan*. 2. 'to mention'. Phl. *guftan*. 3. 'to call'. 4. 'to recite'. 5. 'to speak'. Av. *mrū-*; Phl. *guftan*.

bravīti 2 class

bravīmi 1sg. ind. pres. act. 5. <*kila madhye pāpakarmmiṇām* ~> SY 1.23 [Phl. *gōwam*] | 5. *kasmātcit prakṛṣṭaṃ puṇyātman vijñāyaṃ* ~ SY 3.25 [Av. *mraōtū*; Phl. *gōwam*]

brūte 3sg. ind. pres. mid. 1. *yah eteṣu majdaiasneṣu mājdaiasnīm* ~ SY 8.3 [Av. *aōjanō*; Phl. *gōwēd*] | 2. <*kila amiśāspiṃta iti na* ~> SY 8.4 [Phl. *gōwād*] | 4. *yadi ca gvājamaṃ* ~ SY 8.4 | 1. <*iti hetau* ~> SY 8.8

bruvamti 3pl. ind. pres.act. 3. <āstāda-īajdasya ~> SY 2.6, SY 6.5

brūhi 2sg. ipt. pres. act. 5. *he dhyota prakṛṣṭaṃ me* ~ SY 3.25 [Av. *mrūtē*; Phl. *gōw*]

bhaktiśīla- adj. 'having the nature of distribution'. Av. *ašūia-*, *ašūuuant-*; Phl. *ahli*, *tarsagāh*.

bhaktiśīlaṃ acc. sg. m. *śrośaṃ puṇyātmānaṃ ~ vijayinaṃ* SY 1.7 [Av. *ašūuuatō*; Phl. *ī tarsagāh*] | *śrośaṃ ~ śubhoditaṃ vijayinaṃ* SY 2.7, SY 6.6 [Av. *ašīm*; Phl. (*ī*) *tarsagāh*] | *śrośaṃ ~ śubhoditaṃ vijayinaṃ* SY 6.17 [Av. *ašīm*; Phl. *ahli*]

bhaktiśīlasya gen. sg. m. *śrośasya puṇyātmakasya ~ vijayino* SY 3.1 [Av. *ašūuuatō*; Phl. *tarsagāh*] | *śrośasya puṇyātmano ~ vijayino* SY 3.9 [Av. *ašūuuatō*; Phl. *ī tarsagāh*] | *śrośasya puṇyātmanaḥ* <~> *ḍṛḍhasya* SY 3.20 | *śrośasya puṇyātmakasya* <~> *ḍṛḍhasya* SY 4.23, SY 7.20 | *śrośasya puṇyātmakasya ~ vijayinaḥ* SY 7.1 [Av. *ašūuuatō*; Phl. *ī tarsagāh*]

bhakṣ- vb. 'to partake'. Phl. *xwardan*.

bhakṣati 1 class

bhakṣet 3sg. opt. pres. act. <*kila samṛddhiṃ dānaṃ ca uttamānām ~*> SY 8.3 [Phl. *xwarād*]

bhalāpanāpati- m., with *paralokin-*: 'the lord attaining the good'. Phl. *mowē-handarzbed*.

bhalāpanāpatayaḥ nom. pl. <*yā manusyeṣu madhye satkāryiṇī ye paralokinām ~*> SY 1.5, SY 3.7 [Phl. *mowē-handarzbed*]

bhalāpanāpatiṣu loc. pl. <*yā manusyeṣu madhye satkāryiṇī paralokinām ~*> SY 2.5, SY 6.4 [Phl. *mowē-handarzbed*]

bhavat m. 'lordship'. Phl. *aśmāh*.

bhavadbhyaḥ abl. pl. <*sa uttamaḥ paralokino ~*> SY 8.3 [Phl. (*az*) *aśmāh*]

bhuvana- ntr. 'world'. Av. *ahu-*; Phl. *axwān*.

bhuvanena instr. sg. *anena ~ paralokenāpi tādrśena* SY 7.25 [Av. *ahuiē*; Phl. *pad ... axwān*]

bhuvane loc. sg. <*samagre 'pi ~ sṛṣṭimati rakṣayā uparipracarati*> SY 1.15, SY 3.17

bhū- vb. 'to be'. Phl. *būdan*.

bhavati 1 class

bhavet 3sg. opt. pres. act. <*kilāsya cihnaṃ yathārthaṃ tayā prakṛtaṃ ~*> SY 8.4 [Phl. *bawād*] | <*kila yāvad amiśāṃ ruddhatvaṃ śubhaṃ ~*> SY 8.8 | <*kila yāvad amiśāṃ nāstikyaṃ aśubhaṃ ca ~*> SY 8.8

bhū- f. 'earth'. Av. *zam-*; Phl. *zamīg*.

bhuvaḥ acc. pl. | **bhuvaś** *apaś ca ~ ca vanaspatīṃś ca* SY 1.16 [Av. *zəmḡm°*; Phl. *zamīg*] | *etāḥ apaś ca ~ ca vanaspatīṃś ca* SY 2.16, SY 6.15 [Av. *zəmas°*; Phl. *zamīg*]

bhūmi- f. 'earth'. Av. *zam-*, *būmī-*; Phl. *zamīg*, *būm*.

bhūmih nom. sg. *asyās ca ~ tasya ca ākāśasya* SY 3.18 [Av. *zəmō*; Phl. *zamīg*]

bhūmiṃ acc. sg. *enām ca ~ taṃ ca ākāśaṃ* SY 1.16 [Av. *zəmō*; Phl. *zamīg*] | *ruciṃ ca dadau ~ ca* SY 5.1 [Av. *būmīm°*; Phl. *būm°*]

bhūmīnām gen. pl. *apām ca ~ ca vanaspatīnām ca* SY 3.18 [Av. *zəmō*; Phl. *zamīg*]

bhūsaṃbhūti- f. 'increase of the world'. Av. *.gaēḍa-* in *frādaṭ.gāēḍa-* and *varādaṭ.gāēḍa-*; Phl. *gēhān*.

bhūsaṃbhūteḥ gen. sg. *vṛddhidam* ~ <śrośaṃ ādeśapatiṃ> SY 1.7 [Av. °gaēθahe in *frādat̥.gaēθahe*; Phl. *ī gēhān*] | *āstādam* ca *vṛddhidam* ~ SY 1.7 [Av. °gaēθaiia in *frādat̥.gaēθaiia*; Phl. *ī gēhān*] | *puṣṭidam* ~ SY 1.7 [Av. °gaēθaiiā in *varadat̥.gaēθaiiā*; Phl. *ī gēhān*] | *vṛddhidasya* ~ SY 3.1, SY 7.1 [Av. °gaēθahe in *frādat̥.gaēθahe*; Phl. *ī gēhān*] | *vṛddhidasya* ~ <śrośaḥ ādeśapatiḥ> SY 3.9 [Av. °gaēθahe in *frādat̥.gaēθahe*; Phl. *ī gēhān*] | *āstādasya* ca *vṛddhidasya* ~ SY 3.9 [Av. °gaēθaiia in *frādat̥.gaēθaiia*; Phl. *ī gēhān*] | *puṣṭidasya* ~ SY 3.9 [Av. °gaēθaiiā in *varadat̥.gaēθaiiā*; Phl. *ī gēhān*]

bhojanadāna- ntr. 'food oblation'. Av. *mīazda-*; Phl. *myazd*.

bhojanadānam acc. sg. *khādyam* ~ ca SY 3.1, SY 3.20, SY 7.1, SY 7.20, SY 8.1 [Av. *mīazdām*; Phl. *myazd*] | *enam hūmam* ca ~ ca *prāṇam* ca SY 4.1 [Av. *mīazdās°*; Phl. *myazd*]

maṃdira- ntr. 'dwelling'. Av. *maēθana-*, Av. *maēθanīiā-*; Phl. *mēhan*.

maṃdirāni acc. pl. *araṇyāni* ca ~ ca *gavāṃ vasatīmś* ca SY 1.16 [Av. *maēθananqm°*; Phl. *mēhan*] | *imāni schānāni deśāmś* ca *araṇyāni* ca ~ ca SY 2.16, SY 6.15 [Av. *maēθanīiās°*; Phl. *mēhan*]

maṃdirānām gen. pl. *araṇyānām* ca ~ ca *gavāṃ vasatīnām* ca SY 3.18 [Av. *maēθananqm°*; Phl. *mēhan*]

majdadatta- adj. 'given by Majda'. Av. *mazdaḍāta-*; Phl. *Ohrmazd-dād*.

majdadattam acc. sg. m. *giram hośadāstāram* ~ *puṇyaśubham* SY 1.14 [Av. *mazdaḍātahe*; Phl. *Ohrmazd-dād*] | *śriyam lābham* ca ~ SY 1.14 [Av. *mazdaḍātahe*; Phl. *Ohrmazd-dād*] | *girim hośadāstāram* ~ *puṇyaśubham* *iajdam* SY 2.14, SY 6.13 [Av. *mazdaḍātām*; Phl. *Ohrmazd-dād*] | *lābham* ~ SY 2.14, SY 6.13 [Av. *mazdaḍātām*; Phl. *Ohrmazd-dād*]

majdadattām acc. sg. f. *rājñām* ca *śriyam* ~ *agrhitām* *śriyam* ca ~ SY 1.14 [Av. *mazdaḍātahe*; Phl. *Ohrmazd-dād*] | *baṣṭām rājñām* *śriyam* ~ SY 2.14, SY 6.13 [Av. *mazdaḍātām*; Phl. *Ohrmazd-dād*] | *baṣṭām agrhitām* *śriyam* ~ SY 2.14, SY 6.13 [Av. *mazdaḍātām*; Phl. *Ohrmazd-dād*] | *śriyam* ~ SY 2.14, SY 6.13 [Av. *mazdaḍātām*; Phl. *Ohrmazd-dād*]

majdadattasya gen. sg. m. *jalasya* ca ~ SY 3.7 [Av. *mazdaḍātaiiā*; Phl. *Ohrmazd-dād*] | *gireḥ hośadāstārasya* ~ *puṇyaśubhasya* SY 3.16 [Av. *mazdaḍātahe*; Phl. *Ohrmazd-dād*] | *śriyo lābhasya* ca ~ SY 3.16 [Av. *mazdaḍātahe*; Phl. *Ohrmazd-dād*]

majdadattāyāḥ gen. sg. f. *rājñām* *śriyās* ca ~ *agrhitāyās* ca *śriyo* ~ SY 3.16 [Av. *mazdaḍātahe*; Phl. *Ohrmazd-dād*]

majdadattāḥ acc. pl. f. *apaś* ca ~ SY 1.5 [Av. *mazdaḍātaiiā*; Phl. *Ohrmazd-dād*] | *samagrās* ca *apaḥ* ~ <ekahelayaiva> SY 1.12 [Av. *mazdaḍātanqm*; Phl. *Ohrmazd-dād*] | *apaś* ca ~ *puṇyātmanīḥ* SY 2.5, SY 6.4 [Av. *mazdaḍātqm*; Phl. *Ohrmazd-dād*] | *apaḥ uttamāḥ utkṛṣṭatarāḥ* ~ *puṇyātmanīḥ* SY 2.12, SY 6.11 [Av. *mazdaḍātā*; Phl. *Ohrmazd-dād*] | *samagrāḥ apaḥ* ~ *puṇyātmanīḥ* SY 2.12, SY 6.11 [Av. *mazdaḍātā*; Phl. *Ohrmazd-dād*]

majdadattān acc. pl. m. *samagrāmś* ca *vanaspatīn* ~ SY 1.12 [Av. *mazdaḍātanqm*; Phl. *Ohrmazd-dād*] | *samagrāmś* ca *girīn puṇyaśubhān saṃpūrṇaśubhān* ~ SY 1.14 [Av. *mazdaḍātanqm*; Phl. *Ohrmazd-dād*] | *samagrān vanaspatīn* ~ *puṇyātmanaḥ* SY 2.12, SY 6.11

[Av. *mazdaḍātā*; Phl. *Ohrmazd-dād*] | *samagrān girīn puṇyaśubhān saṃpūrṇaśubhān* ~ SY 2.14, SY 6.13 [Av. *mazdaḍātā*; Phl. *Ohrmazd-dād*]

majdadattānām gen. pl. m. *sarvveṣām ca vanaspatīnām* ~ SY 3.14 [Av. *mazdaḍātānām*; Phl. *ī Ohrmazd-dād*]

majdadattānām gen. pl. f. *apām uttamānām* ~ <ekahelayaiva> SY 3.3, SY 7.3 [Av. *mazdaḍātānām*; Phl. *ī Ohrmazd-dād*] | *sanmānakṛtyā apām* ~ SY 3.3, SY 7.3 [Av. *mazdaḍātānām*; Phl. *ī Ohrmazd-dād*] | *sarvvasām ca apām* ~ <ekahelayaiva> SY 3.14 [Av. *mazdaḍātānām*; Phl. *ī Ohrmazd-dād*]

majdaiasna- adj. 'majdaiasna', lw. from Av. *mazdaiasna-* 'whose sacrifice is to Mazdā'. Phl. *mahist*.

majdaiasnebhyah abl. pl. m. *yaś ca etebhyo* ~ *saṃpūrṇanarebhyah* SY 8.4 [Av. *mazdaiiasnanām*; Phl. *mahistān*]

majdaiasneṣu loc. pl. m. *yaḥ eteṣu* ~ *mājdaiasnīm brūte* SY 8.3 [Av. *mazdaiiasnaēṣuu*; Phl. *mahistān*]

madhyāhan- ntr. 'mid-day'.

madhyānah gen. sg. <~ *saṃdhyām*> SY 1.4, SY 2.4, SY 3.6, SY 6.3 | <~ *saṃdhye*> SY 1.20.

madhye adv. 1. 'among'. Phl. *andar*. 2. 'in the middle'. Phl. *andar*, *andarg*.

madhye 1. < *yā manuṣyeṣu moivadeṣu* ~ *satkāryiṇī* > SY 1.3, SY 1.23, SY 2.3, SY 3.5 [Phl. *andar*] | 1. < *yā manuṣyeṣu guruṣu* ~ *satkāryiṇī* > SY 1.4, SY 2.4, SY 3.6, SY 6.3 [Phl. *andar*] | 1. < *yā manuṣyeṣu* ~ *satkāryiṇī ye paralokinām bhalāpanāpatiṣu* > SY 1.5, SY 2.5, SY 3.7, SY 6.4 [Phl. *andar*] | 1. < *yā manuṣyeṣu moivadām moivadeṣu madhye satkāryiṇī* > SY 1.6, SY 2.6, SY 3.8, SY 6.5 [Phl. *andar*] | 1. < *yā manuṣyeṣu* ~ *satkāryiṇī ye nagaranyāyānām adhiṣṭātārah* > SY 1.7, SY 2.7, SY 3.9, SY 6.6 [Phl. *andar*] | 1. < *yā manuṣyeṣu grhāṃtarvartīṣu* ~ *satkāryiṇī* > SY 1.7, SY 2.7, SY 3.9, SY 6.6 | 2. < *kila aśvādīpaśūnām vīryanikṣepaḥ tan* ~ *āyāti* > SY 1.9, SY 2.9, SY 6.8 [Phl. *andar*] | 2. < *kila* ~ *pāpakarmmiṇām bravīmi* > SY 1.23 [Phl. *andarg*] | 1. < *yā manuṣyeṣu moivadeṣu* ~ *satkāryiṇī* > SY 1.3, SY 1.23, SY 2.3, SY 3.5 | 2. < *paśūnām vīryanikṣepas tan* ~ *bhavati* > SY 3.11 | 1. < *yā manuṣyeṣu* ~ *satkāryiṇī moivadeṣu* > SY 6.2

manas- ntr. 1. 'mind'. Av. *manah-*, °*mati-* in *anumati-*; Phl. *menišn*. 2. with *uttama-*, 'Best Mind'. Av. *manah-* in *vohu-manah-*; Phl. *menišn* in *weh menišn*. 3. with *utkṛṣṭatara-/utkṛṣṭatama-*, 'More / Most Excellent in the Mind', → see also *utkṛṣṭamanasā-*. Av. *upamana-* in *dāmōiš upamana-*; Phl. *menišn*, *wahman*.

manah nom. sg. 2. *uttamam ca* ~ ...< *gvahmanam* > SY 5.5 [Av. *manō*; Phl. *menišn*]

manasā instr. sg. 1. < *kila kāmam yat* ~ *sahasvāmīnaḥ tulyam karoti* > SY 1.13 [Phl. *pad menišn*] | 3. *utkṛṣṭatamam ca* ~ *iajdam* SY 1.15 [Av. *upamanahe*; Phl. *pad menišn*] | 1. < *ekā ca* ~ > SY 1.15, SY 3.17 | 1. < *śāpas ca* ~ *baṣṭataraḥ* > SY 1.15, SY 2.15, SY 3.17, SY 6.14 | 1. *yadi ~ yadi vacasā yadi ca karmmaṇā* SY 1.21, SY 1.22 [Av. *manajha*; Phl. *pad menišn*] | 1. *ye uttamena ~ nivasamti* SY 4.4 [Av. *manajhō*; Phl. *pad wahman*] | 1. *asyām dīnau utkṛṣṭena ~ utkṛṣṭena vacasā utkṛṣṭena karmmaṇā* SY 8.7 [Av. °*mataiiaē*; Phl. *menišn*]

manasaḥ gen. sg. 1. <kila kāmam yat ~ sahasvāmikāmana tulyam karoti> SY 3.15 [Phl. pad meniṣṇ]

manuṣya- m. 'man'. Phl. *mardom*, *mardōm*, *mardōhm*.

manuṣyāḥ nom. pl. <sa īajdaḥ ye ~ khādyasya svādam jānamti> SY 1.3, SY 3.5 | <~ khādyasya svādam vidamti> SY 2.3 | <~ khādyasya svādam jānamti> SY 6.2

manuṣyāṇām gen. pl. <~ daśajātīnām sarvvāsām ca sṛṣṭīnām sṛjanakālam> SY 1.9, SY 2.9, SY 6.8 | <sa girīyaś caitanyam ~ schāne dadhāti rakṣati ca> SY 1.14, SY 2.14 | <~ daśajātīnām sarvvāsām ca sṛṣṭīnām sṛjanakālasya> SY 3.11 | <sa girīyaś caitanyam ~ schāne dadhāti rakṣati ca> SY 3.16, SY 6.13 | <~ muktyā caṇḍorapuhale setau ayam uttārayati> SY 3.20

manuṣyeṣu loc. pl. <yā ~ moivadeṣu madhye satkāryiṇī> SY 1.3, SY 3.5 [Phl. *mardom*] | <yā ~ guruṣu madhye satkāryiṇī> SY 1.4, SY 2.4 [Phl. *mardōhm*] | <yā ~ madhye satkāryiṇī ye paralokinām bhalāpanāpatiṣu> SY 1.5, SY 2.5, SY 3.7, SY 6.4 [Phl. *mardōm*] | <yā ~ moivadām moivadeṣu madhye satkāryiṇī> SY 1.6, SY 2.6, SY 3.8, SY 6.5 [Phl. *mardōm*] | <yā ~ madhye satkāryiṇī ye nagaranyāyānām adhiṣṭātārah> SY 1.7, SY 2.7, SY 3.9, SY 6.6 [Phl. *mardōm*] | <yā ~ grhāṃtarvvartiṣu madhye satkāryiṇī> SY 1.7, SY 2.7, SY 3.9, SY 6.6 | <yā ~ moivadeṣu madhye satkāryiṇī> SY 1.23 | <yā ~ moivadeṣu madhye satkāryiṇī> SY 2.3 [Phl. *mardōm*] | <yā ~ guruṣu madhye satkāryiṇī> SY 3.6, SY 6.3 [Phl. *mardōm*] | <yā ~ madhye satkāryiṇī moivadeṣu> SY 6.2 [Phl. *mardōm*]

mahat- adj. 'great'. Av. *bərəzaṇt-*; Phl. *berzat*, *buland*.

mahatīm acc. sg. f. *tejasvinīm* ~ *utsāhinīm śubhoditam pālakām* SY 2.14 [Av. *bərəzaitīm*; Phl. *buland*]

mahataḥ gen. sg. m. *guror* ~ *yah puṇyasya gurūṇām ca* SY 3.19 [Av. *bərəzatō*; Phl. *berzat*] | *agneś ca hormmijdasya guroś ca* ~ SY 4.2 [Av. *bərəzaite*; Phl. *ī buland*]

mahattara- adj. comp. 'greater'. Av. *bərəzaṇt-*, *mazišta-*; Phl. *berzat*, *buland*, *mahist*, *meh*.

mahattaraḥ nom. sg. m. <ṛte amīśāspīṇtebhyaḥ asau ~ upari grāmāṇām ca ihalokinām rājā> SY 1.11, SY 3.13 [Phl. *meh*]

mahattaram acc. sg. m. ~ *ca* <kila vapuṣā> SY 1.1 [Av. *mazištahe*^o; Phl. *ī mahist*] | <sadācārāt kila hormmijdāt yad vapuḥ puṇyena tan ~> SY 1.1 [Phl. *meh*] | *svāminam mihiram* ~ *anaśvaram puṇyātmānam* SY 1.11 [Av. *bərəzaṇbiia*; Phl. *buland*] | *gurum* ~ SY 1.17 [Av. *bərəzatō*; Phl. *berzat*] | *svāminam mihiram* ~ *anaśvaram puṇyātmānam* SY 2.11, SY 6.10 [Av. *bərəzaṇta*; Phl. *buland*]

mahattarasya gen. sg. m. *svāmino mihirasya* ~ *anaśvarasya puṇyātmanaḥ* SY 3.13 [Av. *bərəzaṇbiia*; Phl. *ī buland*]

mahattarāḥ nom. pl. m. *guravaḥ sarvve* ~ *puṇyātmānaḥ puṇyaguravaḥ* SY 1.22 [Av. *mazišta*; Phl. *meh*]

mahattarān acc. pl. m. *gurūn sarvvān* ~ SY 2.17, SY 6.16 [Av. *mazišta*; Phl. *meh*]

mahattarāṇām gen. pl. m. *gurūṇām sarvveṣām* ~ *prakṛṣṭam gurutayā* SY 2.18, SY 6.20 [Av. *mazišta*; Phl. *meh*]

mahattā- f. 'greatness'. Av. *mazan-*; Phl. *mehīh*.

mahattāyai dat. sg. *evaṃ yo rājyāya ca ~ ca sarakṣāyai ca* SY 5.1 [Av. *mazēnā*^o; Phl. *mehīh*]
mahājñānatā- f. 'great wisdom'. Av. *mazdā*.^o in *mazdā.vara-*; Phl. *dānāgīh*.

mahājñānatayā instr. sg. ~ *mitritam āste gurutayā ca* SY 5.3 [Av. *mazdā*.^o; Phl. *pad dānāgīh*]

mahājñānin- adj., with *svāmin-* 'of Great Wisdom', calque of Av. *mazdā*. Av. *mazdā*-; Phl. *Ohrmazd*.

mahājñāninaṃ acc. sg. *dātāraṃ svāminaṃ ~* SY 1.1, SY 6.1 [Av. *mazdā*^o; Phl. *Ohrmazd*] | *svāminaṃ ~ puṇyātmānaṃ puṇyagurum samīhe ijsnau* SY 2.2 [Av. *mazdqm*; Phl. *Ohrmazd*] | *enaṃ ca deśapatiṃ ... yaṃ svāminaṃ ~* SY 2.16, SY 6.15 [Av. *mazdqm*; Phl. *Ohrmazd*] | *atra evaṃ ārādhaye svāminaṃ ~* SY 5.1 [Av. *mazdqm*; Phl. *Ohrmazd*]

mahājñāninaḥ gen. sg. *sūryaṃ ca tejasvinaṃ vegavadaśvaṃ locane ca svāmino ~* SY 1.11 [Av. *mazdā*^o; Phl. *Ohrmazd*] | *tvāṃ agne svāmino ~ putra* SY 1.12 [Av. *mazdā*^o; Phl. *Ohrmazd*] | *agniṃ ca svāmino ~ putraṃ* SY 2.4, SY 6.3 [Av. *mazdā*^o; Phl. *Ohrmazd*] | *tvāṃ agniṃ svāmino ~ putraṃ* SY 2.12, SY 6.11, SY 6.18 [Av. *mazdā*^o; Phl. *Ohrmazd*] | *sanmānakṛtyā ... svāmino ~ amarāṇāṃ gurūṇāṃ* SY 3.1, SY 7.1 [Av. *mazdā*^o; Phl. *Ohrmazd*] | *tava agne svāmino ~ putra* SY 3.2, SY 3.21, SY 7.2, SY 7.21 [Av. *mazdā*^o; Phl. *Ohrmazd*] | *tava agneḥ svāmino ~ putrasya* SY 3.14 [Av. *mazdā*^o; Phl. *Ohrmazd*] | *svāminas ca ~ śrośasya ca puṇyātmanaḥ* SY 4.2 [Av. *mazdā*^o; Phl. *Ohrmazd*] | *dātuḥ svāmino ~* SY 4.7 [Av. *mazdā*^o; Phl. *Ohrmazd*] | *tava agne putra svāmino ~* SY 4.23 [Av. *mazdā*^o; Phl. *Ohrmazd*] | *upari uttame ~ svāminaḥ* SY 4.26 [Av. *mazdā*^o; Phl. *Ohrmazd*] | *prasiddhyā svāmino ~ ahunavarasya ca* SY 8.1 [Av. *mazdā*^o; Phl. *Ohrmazd*]

māṃthra-vāṇī- f. 'māṃthra-sound'. Av. *mąθra-*, *mąθrān-*; Phl. *mānsar*.^o in *mānsar-spand*, *mānsarīgīh*.

māṃthra-vāṇyāḥ gen. sg. ~ *gurvvyāḥ puṇyātmakāyāḥ svāmikāmāyāḥ* SY 3.15 [Av. *mąθrahe*; Phl. *mānsar*.^o] | **māṃthra-vāṇyās** | *hūmasya ca ~ ca* SY 8.1 [Av. *mąθrahe*^o; Phl. *mānsar*]

māṃthra-vāṇyām loc. sg. *tava ślāghākṛtau ~ ca* SY 7.24 [Av. *mąθranas*^o; Phl. *mānsarīgīh*]

māṃthrī- (vāṇī-) f. 'māṃthrī-sound'. Av. *mąθra-*, Phl. *mānsar*.^o in *mānsar-spand*.

māṃthrīm (vāṇīm) acc. sg. ~ *(vāṇīm) gurvīm puṇyātmanīm svāmikāmām* SY 1.13 [Av. *mąθrahe*; Phl. *mānsar*.^o] | ~ *(vāṇīm) gurvīm prabhūtaśrīkām* SY 2.13, SY 6.12 [Av. *mąθrām*; Phl. *mānsar*.^o]

mājdaiasnī- f. 'mājdaiasnī', lw. from Av. *māzdaiiasni-* 'of a person who sacrifices to Mazdā'. Av. *māzdaiiasni-*, *māzdaiiasna-*; Phl. *mahist* / *māzdesnān* (Mohtashami 2019: 264).

mājdaiasnīm acc. sg. *dīniṃ ca uttamām ca ~* SY 1.13 [Av. *māzdaiiasnōiš*; Phl. *māzdēsniṃ*] | *prabavīmi ~* SY 1.23, SY 3.24 [Av. *māzdaiiasnō*; Phl. *māzdēsniḥ*] | *dīniṃ uttamām ~* SY 2.13, SY 6.12 [Av. *māzdaiiasnīm*; Phl. *mahistān*] | *yaḥ eteṣu majdaiasneṣu ~ brūte* SY 8.3 [Av. *māzdaiiasnaēšuuā*; Phl. *mahistān*]

mājdaiasnyāḥ gen. sg. *dīneś ca uttamāyāḥ ~* SY 3.15 [Av. *māzdaiiasnōiš*; Phl. *mahistān*]

mānana- ntr. 'honour'. Av. *xšnaōθra-*; Phl. *šnāyēnīdārīh*.

mānanāya dat. sg. *ārāadhanāya namaskaraṇāya ~ prakāśanāya* SY 1.23, SY 4.2, SY 4.7–8, SY 4.22–25, SY 8.9 [Av. *xšnaōθrāi*°; Phl. *pad ... šnāyēnīdārīh*]

māna-nāman- adj. ‘Māna’, lw. from Av. *nmāñiia-* ‘belonging to the house, house-’. Av. *nmāñiia-*; Phl. *mānīy*.

māna-nāmnīm acc. sg. f. *~ ca puṇyātmanīm puṇyagurvīm* SY 1.7 [Av. *nmāñiiai*°; Phl. *mānīy*] | *~ ca puṇyātmanīm puṇyagurvīm* SY 2.7, SY 6.6 [Av. *nmānīm*°; Phl. *mānīy*]

māna-nāmnīyāḥ gen. sg. f. *~ puṇyātmakāyāḥ puṇyagurvīyāḥ* SY 3.9 [Av. *nmāñiiai*°; Phl. *mānīy*]

māsa- m. ‘month’. Av. *māhiia-*; Phl. *māhīg*.

māsān acc. pl. m. *~ puṇyagurūn* SY 1.8 [Av. *māhiiaēibiū*; Phl. *māhīgān*] | *~ puṇyātmanaḥ puṇyagurūn* SY 2.8, SY 6.7 [Av. *māhiia*; Phl. *māhīgān*] | *dinān ~ gahaṃbārān saṃvatsarān* SY 2.17 [Av. *māhiia*; Phl. *māhīgān*]

māsānām gen. pl. m. *saṃdhyānām ca dinānām ca ~ ca gahaṃbārānām ca saṃvatsarānām ca* SY 1.17 [Av. *māhiianqm*°; Phl. *māhīgān*] | *saṃdhyānām ca dinānām ca ~ ca gahaṃbārānām ca saṃvatsarānām ca* SY 1.23 [Av. *māhiianqm*°; Phl. *māhīgān*] | *~ puṇyam gurūnām* SY 3.10 [Av. *māhiiaēibiū*; Phl. *māhīgān*] | *saṃdhyayā dinānām ca ~ ca gahaṃbārānām ca saṃvatsarānām ca* SY 3.19 [Av. *māhiianqm*°; Phl. *māhīgān*]

māsādhipati- m. ‘lord of the month’.

māsādhipatiḥ acc. sg. SY 1.11, SY 2.11, SY 3.13, SY 6.10

mitritam adv. ‘in accordance with’. It is probably a neologism based on the noun *mitra-*. Av. °.vara- in *mazdā.vara-*; Phl. *dōšīd*.

mitritam *mahājñānatayā ~ āste* SY 5.3 [Av. °.varā; Phl. *dōšīd*]

mihira- m. ‘Mihira’, proper name from Phl. *mihr-*. Av. *miθra-*.

mihiraḥ acc. sg. m. *~ nivāsītāraṇyam* SY 1.3 [Av. *miθrahe*; Phl. *mihr*] | *svāminam ~ mahattaram anaśvaram puṇyātmānam* SY 1.11 [Av. *miθraēibiia*; Phl. *mihr*] | *~ ca grāmānām rājānam* SY 1.11 [Av. *miθrahe*; Phl. *mihr*] | *~ nivāsītāraṇyam* SY 2.3, SY 6.2 [Av. *miθrām*; Phl. *mihr*] | *~ sarvveśām grāmānām rājānam* SY 2.11, SY 6.10 [Av. *miθrām*; Phl. *mihr*] | *svāminam ~ mahattaram anaśvaram puṇyātmānam* SY 2.11, SY 6.10 [Av. *miθra*; Phl. *mihr*]

mihirasya gen. sg. m. *~ nivāsītāraṇyasya* SY 3.5 [Av. *miθrahe*; Phl. *mihr*] | *svāmino ~ mahattarasya anaśvarasya puṇyātmanaḥ* SY 3.13 [Av. *miθraēibiia*; Phl. *mihr*] | *~ ca grāmānām ca rājānaḥ* SY 3.13 [Av. *miθrahe*; Phl. *mihr*]

muktātman- m. ‘pious one’. Av. *ašāuuān-*, Phl. *ahlaw*.

muktātmanām gen. pl. *~ vṛddhīḥ nārīnām ca narasaṃghānām* SY 1.6, SY 3.8 [Av. *ašāunqm*; Phl. *ahlawān*] | *uttamam ca naram ~* SY 1.15 [Av. *ašāonō*; Phl. *ahlawān*] | *~ vṛddhīḥ baliṣṭhānām adhikaśaktīnām* SY 1.18 [Av. *ašāunqm*; Phl. *ahlawān*] | *~ uttamānām sādhakānām gurutarānām vṛddhīḥ* SY 2.6, SY 2.17, SY 6.5, SY 6.19 [Av. *ašāunqm*; Phl. *ahlawān*] | *~ vṛddhīnām baliṣṭhānām adhikaśaktīnām* SY 3.22, SY 7.22 [Av. *ašāunqm*; Phl. *ahlawān*] | *~ ca vṛddhīnām ~ ca ātmanām* SY 4.2 [Av. *ašāunqm*°; Phl. *ahlawān*] | *sarvvasām ca yāsām kāsāmcit ~ pamktīnām* SY 4.2 [Av. *ašāonō*; Phl. *ahlawān*] | *jātānām ca janimatām*

ca ~ *ca* SY 4.5 [Av. *aṣaōnqm*; Phl. *ahlawān*] | ~ *vṛddhī uttamānām vṛddhīnām* SY 4.6 [Av. *aṣāunqm*; Phl. *ahlawān*] | *yāḥ baliṣṭās ca adhikaśaktās ca ~ sahāyatayā* SY 4.6 [Av. *aṣaōnqm*; Phl. *ahlawān*] | ~ *vṛddhīnām baliṣṭānām adhikaśaktīnām* SY 4.24 [Av. *aṣāunqm*; Phl. *ahlawān*] | *taṃ yaṃ ~ ca vṛddhaye* SY 5.3 [Av. *aṣāunqm*; Phl. *ahlawān*] | *pārthivatvaṃ ~ dehi* SY 8.5 [Av. *aṣauuanəm*; Phl. *ahlawān*] | *āsīrvādayāmi samagrāyai ~ paṃktaye* SY 8.8 [Av. *aṣaōnō*; Phl. *ān ī ahlawān*] | *<yataḥ śāpas ca yaḥ eteṣu durgratimatsu āsīrvādena ~ kārye prayāti>* SY 8.8

mukti- f. 'freedom'.

muktyā instr. sg. *<iyaṃ evaṃ yat svayaṃ muktimāne ātmānaṃ ca manuṣyāṇām ~>* SY 3.20

muktijanani- adj. 'born from piety'. Av. *aṣauuazah-*; Phl. *ahlaw zahag*.

muktijananeḥ gen. sg. *hūmasya ~ sanmānakṛtaye* SY 8.9 [Av. *aṣauuazahō*; Phl. *ī ahlaw zahag*]

muktimāna- m. 'idea of liberation'.

muktimāne loc. sg. *<iyaṃ evaṃ yat svayaṃ ~ ātmānaṃ ca manuṣyāṇām muktyā>* SY 3.20

mūla- ntr. 'root'. Phl. *bun*.

mūlaṃ acc. sg. *<yā ca mūlaṃ ~ sarvvaṃ pravarddhayati>* SY 1.6, SY 3.8 [Phl. *bun*] | *<yā ca mūlaṃ ~ sarvvaṃ pravarddhayati>* SY 2.6, SY 6.5

mūlaphalādikaṃ adv. (*mūla-phala-adika-*) 'root, fruit, etc.' Phl. *bun ud bar*.

mūlaphalādikaṃ samagrāṃ ca samṛddhiṃ <~> SY 5.1 [Phl. *bun ud bar*]

mūlaschāna- ntr. 'source'.

mūlaschānaṃ nom. sg. *<kila ~ nirmmalāṃgaṃ>* SY 1.5, SY 3.7

mūlya- ntr. 'value'. Phl. *arz*.

mūlyena instr. sg. *utkr̥ṣṭataraṃ ca <~>* SY 1.1 [Phl. *pad arz*]

mṛ- vb. 'to die'. Phl. *murdan*.

mṛiyati 6 class

mṛyate (standard Skt. *mṛiyate*) 3sg. ind. pres. mid. *<ekaṃ idaṃ yat svayaṃ na ~>* SY 4.4 [Phl. *mūrēnd*]

mṛtyu- m. 'death'. Av. *hamista-*; Phl. *hamēstārīh*.

mṛtyuḥ nom. sg. *prāpto ~ apavrajatu spanāmānīosṛṣṭibhyaḥ* SY 8.6 [Av. *hamistō*; Phl. *hamēstārīh*]

maidīārīma-nāman- adj. 'Maidīārīma', lw. from Av. *maidīiāiriia-*, 'mid-year (time)'. Phl. *mēdyār*.

maidīārīma-nāmānaṃ acc. sg. m. *~ puṇyātmakaṃ puṇyaguruṃ* SY 1.9 [Av. *maidīiāiriīāi*; Phl. *mēdyār*] | *~ puṇyātmakaṃ puṇyaguruṃ* SY 2.9, SY 6.8 [Av. *maidīiāirīm*; Phl. *mēdyār*]

maidīārīma-nāmnaḥ gen. sg. m. *~ puṇyātmanaḥ puṇyaguroḥ* SY 3.11 [Av. *maidīiāiriīāi*; Phl. *mēdyār*]

maidīojarama-nāman- adj. 'Maidīojarama', lw. from Av. *maidīiōīzarēmaīia-* 'mid-spring'. Phl. *mēdōzarm*.

maidīojarama-nāmānaṃ acc. sg. m. *~ puṇyātmakaṃ puṇyaguruṃ* SY 1.9 [Av.

maidīiōizarəmaiīāi; Phl. *mēdōzarm*] | ~ *puṇyātmakaṃ puṇyaguruṃ* SY 2.9, SY 6.8 [Av. *maidīiōizarəmaēm*; Phl. *mēdōzarm*]

maidīoijarama-nāmnaḥ gen. sg. m. ~ *puṇyātmanaḥ puṇyaguroḥ* SY 3.11 [Av. *maidīiōizarəmaiīāi*; Phl. *mēdōzarm*]

maidīoīsama-nāman- adj. 'Maidīoīsama', lw. from Av. *maidīiōišəma-*. Phl. *mēdōšim*.

maidīoīsama-nāmānaṃ acc. sg. m. ~ *puṇyātmakaṃ puṇyaguruṃ* SY 1.9 [Av. *maidīiōišəmāi*; Phl. *mēdōšim*] | ~ *puṇyātmakaṃ puṇyaguruṃ* SY 2.9, SY 6.8 [Av. *maidīiōišəməm*; Phl. *mēdōšim*]

maidīoīsama-nāmnaḥ gen. sg. m. ~ *puṇyātmanaḥ puṇyaguroḥ* SY 3.11 [Av. *maidīiōišəmāi*; Phl. *mēdōšim*]

moivad- subst. 'moivad', lw. from Phl. *mowbed*, 'Mazdean priest'.

moivadāṃ gen. pl. < *yā manuṣyeṣu* ~ *moivadeṣu* > SY 1.6 [Phl. *mowbedān*] | < *yā manuṣyeṣu madhye satkāryiṇī* ~ *moivadeṣu ācāryāṇām ācāryeṣu* > SY 2.6 [Phl. *mowbedān*] | < *yā manuṣyeṣu* ~ *moivadeṣu madhye satkāryiṇī ācāryāṇām ācāryeṣu* > SY 3.8 [Phl. *mowbedān*] | < *yā manuṣyeṣu madhye satkāryiṇī* ~ *moivadeṣu ācāryāṇām ācāryeṣu* > SY 6.5 [Phl. *mowbedān*]

moivadeṣu loc. pl. < *yā manuṣyeṣu moivadāṃ* ~ > SY 1.6 [Phl. *mowbed*] | < *yā manuṣyeṣu madhye satkāryiṇī moivadāṃ* ~ *ācāryāṇām ācāryeṣu* > SY 2.6 [Phl. *mowbed*] | < *yā manuṣyeṣu moivadāṃ* ~ *madhye satkāryiṇī ācāryāṇām ācāryeṣu* > SY 3.8 [Phl. *mowbed*] | < *yā manuṣyeṣu madhye satkāryiṇī moivadāṃ* ~ *ācāryāṇām ācāryeṣu* > SY 6.5 [Phl. *mowbed*]

yatas adv. 'from which'.

yatas < *evam* ~ *tasmāt bījaṃ jalasya arūaṃdasya nāmno* > SY 1.5

yatra adv. 'where'.

yatra < *teṣāṃ abhyāgatis tasmin schāne* ~ *gvahmanaḥ* > SY 4.4

yathā adv. 'according to'. Av. *yaθā*; Phl. *čiyōn*.

yathā ~ *svāminaḥ kāmāḥ* SY 3.25 [Av. *yaθā*; Phl. *čiyōn*] | < ~ *ahuramajdābhilāṣaḥ* > SY 3.25 [Phl. *čiyōn*] | < ~ *ahuramajdasya rocate* > SY 3.25 [Phl. *čiyōn*]

yathārtha- adj. 'suitable'. Phl. *tāštīg padīṣ*.

yathārthaṃ nom. sg. ntr. < *kilāsyā cihnaṃ* ~ *tayā prakāṣaṃ bhavet* > SY 8.4 [Phl. *tāštīg padīṣ*]

yathārthaṃ acc. sg. ntr. < *kila cihnaṃ* ~ *tāḥ prakāṣaṃ kurvvaṃtu* > SY 8.3 [Phl. *tāštīg padīṣ*]

yad- rel. pron. 'who', 'which'. Av. *a-* / *i-* / *ima-*, *ya-*, *hi-*; Phl. *ān*, *aziṣ*, *ka*, *kē*, *kū*, *ōy*.

yaḥ nom. sg. m. < *tanubimbaṃ* > ~ *pratyapālayat* SY 1.1 [Av. *yō*; Phl. *kē*] | ~ *adrśyebhyo vṛhattaraḥ* SY 1.1 [Av. *yō*; Phl. *kē*] | < *paṃcakasya* ~ *ādyaṣya uttamasya* > SY 1.8, SY 2.8, SY 6.7 | < *paṃcakasya* ~ *dvitīyasya uttamasya paṃcakasya yaḥ tṛtīyasya uttamasya* > SY 1.8, SY 2.8, SY 3.10 | *guror mahattaḥ* ~ *puṇyasya gurūṇāṃ ca* SY 3.19 [Av. *yō*] | < *paṃcakasya* ~ *dvitīyasya paṃcakasya* ~ *tṛtīyasya* > SY 6.7 | ~ *eteṣu majdaiaśneṣu mājdaiasniṃ brūte* SY 8.3 [Av. *yō*; Phl. *kē*] | < ~ *eteṣu durgratimatsu āśīrvvādena muktātmanāṃ kārye prayāti* >

SY 8.8 | *yo* | ~ 'smān dadau ~ ghaṭayām āsa SY 1.1 [Av. yō; Phl. kē] | ~ gāṃ ca puṇyaṃ ca dadau SY 5.1 [Av. yō; Phl. kē] | *evam* ~ rājyāya ca mahattāyai ca sarakṣāyai ca SY 5.1 [Av. ahiiā; Phl. kē] | *uttiṣṭāmi ahaṃcit* ~ jarathuṣṭraḥ SY 8.7 [Av. yō; Phl. kē] | *yaś* | <sa girih ~ caitanyaṃ manuṣyāṇāṃ schāne dadhāti rakṣati ca> SY 1.14, SY 2.14 | <sa girir ~ caitanyaṃ manuṣyāṇāṃ schāne dadhāti rakṣati ca> SY 3.16, SY 6.13 | ~ ca etebhyo majdaiasnebhyaḥ saṃpūrṇanarebhyaḥ prakṣṣtaṃ vaktṛbhyaḥ SY 8.4 [Av. yas°; Phl. kē] | *yas* | ~ tasya anurūpaḥ puṇyena ādeśena ca SY 8.2 [Av. dim; Phl. ān]

yā nom. sg. f. <~ samaṃ hāūana-saṃdhyāyāḥ samakāryiṇī> SY 1.3, SY 1.23, SY 2.3, SY 3.5, SY 6.2 | <~ ca yūthāni gavāṃ pravarddhayati> SY 1.3, SY 1.23, SY 2.3, SY 3.5, SY 6.2 | <~ manuṣyeṣu moivadeṣu madhye satkāryiṇī> SY 1.3, SY 1.23, SY 2.3, SY 3.5 | <~ samaṃ rapīthvina-saṃdhyāyāḥ samakāryiṇī> SY 1.4, SY 2.4, SY 3.6, SY 6.3 | <~ ca yūthāni paśūnāṃ pravarddhayati> SY 1.4, SY 2.4, SY 3.6, SY 6.3 | <~ manuṣyeṣu guruṣu madhye satkāryiṇī> SY 1.4, SY 2.4, SY 3.6, SY 6.3 | <~ samaṃ ujaierina-saṃdhyāyāḥ samakāryiṇī> SY 1.5, SY 2.5, SY 3.7, SY 6.4 | <~ ca yūthāni narāṇāṃ pravarddhayati> SY 1.5, SY 2.5, SY 3.7, SY 6.4 | <~ manuṣyeṣu madhye satkāryiṇī ye paralokināṃ bhalāpanāpatiṣu> SY 1.5, SY 2.5, SY 3.7, SY 6.4 | <~ samaṃ aiviśruthima-saṃdhyāyāḥ samakāryiṇī> SY 1.6 | <~ ca mūlaṃ phalaṃ sarvvaṃ pravarddhayati> SY 1.6, SY 2.6, SY 3.8, SY 6.5 | <~ manuṣyeṣu moivadāṃ moivadeṣu madhye satkāryiṇī> SY 1.6, SY 2.6, SY 3.8, SY 6.5 | <~ samaṃ uśahina-saṃdhyāyāḥ samakāryiṇī> SY 1.7, SY 2.7, SY 3.9, SY 6.6 | <~ ca saṃcayān dhānyānāṃ pravarddhayati> SY 1.7 | <~ manuṣyeṣu madhye satkāryiṇī ye nagaranyāyānāṃ adhiṣṭātāraḥ> SY 1.7, SY 2.7, SY 3.9, SY 6.6 | <~ manuṣyeṣu grhāṃtarvartīṣu madhye satkāryiṇī> SY 1.7, SY 2.7, SY 3.9, SY 6.6 | <śrīr ~ ācāryair adhvāsini> SY 1.14, SY 3.16 | <~ samaṃ aiviśruthima-saṃdhyāyāḥ samakāryiṇī> SY 2.6, SY 3.8, SY 6.5 | <~ ca saṃcayān dhānyānāṃ pravarddhayati> SY 2.7, SY 6.6 | <~ ca saṃcayān dhānyānāṃ pravarddhayati> SY 3.9 | <~ manuṣyeṣu madhye satkāryiṇī moivadeṣu> SY 6.2 | ~ ahuramajdīyā jarathuṣṭrīyā SY 8.7 [Av. yā]

yam acc. sg. m. *guruṃ mahattaraṃ* ~ puṇyasya guruṇāṃ ca SY 1.17 [Av. yō] | ~ svāmīnaṃ mahājñānīnaṃ SY 2.16, SY 6.15 [Av. yim; Phl. kē] | *taṃ* ~ asmākaṃ dehāya ca jīvāya ca ārādhaye SY 5.3 [Av. tām; Phl. kē] | *taṃ* ~ muktātmanāṃ ca vṛddhaye SY 5.3 [Av. tām; Phl. kē] | ~ prasādaṃ uttamānāṃ prakṣṣtaṃ dīniśīlānāṃ ahuramajda SY 7.24 [Av. hūiaṭ; Phl. kē] | <kila ~ prasādaṃ uttamānāṃ dīniśīlānāṃ> SY 7.24

yat nom. sg. ntr. <~ yat saṃdhyāyāḥ aṃtaḥ saṃdhyāyāṃ śakyate gaṃtuṃ prabhāvenāsyā> SY 1.3, SY 3.5, SY 7.5 | <nāmāṃkitam tat ~ aṃtarvanaspateḥ> SY 1.12 | <kila kāmam ~ manasā sahasvāmīnaḥ tulyam karoti> SY 1.13 [Phl. -ś] | <svayam dātīś ca iyaṃ ~ ātmānaṃ ātmanā śakyate karttuṃ> SY 1.16 [Phl. kū] | <tat ~ nāmāṃkitam aṃtarvanaspateḥ> SY 3.3, SY 7.3 | <tat ~ aṃtarvanaspateḥ> SY 3.14 | <svayam dātīś ca iyaṃ ~ ātmānaṃ ātmīyam śakyate karttuṃ> SY 3.18 [Phl. kū] | <ekam idaṃ ~ svayam na mṛyate> SY 4.4 [Phl. kū] | <ekam idaṃ ~ nihaṃtuṃ na śakyate> SY 4.4 [Phl. kē] | *yad* | <~ vapuḥ puṇyena> SY 1.1 [Phl. kē] | *yac* | ~ ca gurutaraṃ amaraṃ SY 5.4 [Av. hūiaṭ]

yat acc. sg. ntr. ye saṃti puṇyasya ~ utkṣṣṭataraṃ hormmijdena śikṣāpitāḥ SY 1.10, SY 2.10,

SY 3.12, SY 6.9 [Av. *yaṭ*; Phl. *kē*] | <*īyaṃ ~ uttamāṃ lakṣmyāḥ rakṣāṃ sāhāyyaṃ ca karoti*>
 SY 1.14 | <*kila kāmam ~ manasaḥ sahasvāmikāmana tulyaṃ karoti*> SY 3.15 [Phl. -ś] | <*ayaṃ
 ~ uttamāṃ lakṣmyāḥ rakṣī sāhāyyaṃ ca karoti*> SY 3.16 | <~ *kiṃcit puṇyāprasādādānaṃ
 hormmijdo vetti*> SY 4.26 | ~ *suṃdaraṃ* SY 5.4 [Av. *hiiaṭ*] | ~ *rucimat* <*vapur asya*> SY 5.4 [Av.
hiiaṭ] | ~ *samagrā samṛddhiḥ* SY 5.4 [Av. *hiiaṭ*; Phl. *kē*] | <~ *kiṃcit dadaṃti tasya ca svādhīno
 bhavati*> SY 8.2 [Phl. *ka*] | **yad** | <*kāryapuṇyaṃ ca ~ ahaṃ viveda sadaiva ca karomi*>
 SY 3.4 | <*kāryaṃ puṇyaṃ ca ~ ahaṃ viveda sadaiva ca karomi*> SY 4.1, SY 7.4 | <*kāryaṃ
 puṇyaṃ ca ~ ahaṃ sadaiva karomi*> SY 4.1 | <~ *yasau abhivāṃcchati aṃtaḥ adṛśyānāṃ
 vapur adṛśyaṃ śaknoti karttum*> SY 4.7

yām acc. sg. f. <*lakṣmīṃ ca ~ sadācāratayā arjjayaṃti*> SY 1.15, SY 3.17 | ~ *ijisniṃ ca
 namaskṛtiṃ ca* SY 1.21, SY 1.22 [Av. *yaṭ*; Phl. *kē*] | <*ṭalanāṃ ca ~ uparipravṛtṭyā ārādhaye*
 SY 2.6, SY 6.5 | <*kvacic ca ṭalanāṃ ~ uparipravṛtṭyā*> SY 2.6, SY 6.5

yena instr. sg. <~ *aśvāḥ suṃdaratarā jāyaṃte*> SY 1.5, SY 3.7

yasmāt abl. sg. m. ~ *kasmātcit prakṛṣṭaṃ puṇyātman vijñāyaṃ bravīmi* SY 3.25 [(Av.
haca); (Phl. *cēgām-iz-ēw*)] | <*kila jīvanir ~*> SY 5.3 [Phl. *aziś*] | <*kila śubhaṃ ~*> SY 5.3 [Phl.
aziś] | <*śubhaṃ ~*> SY 5.4 [Phl. *aziś*]

ye nom. pl. m. <*sa īajdaḥ ~ manuṣyāḥ khādyasya svādaṃ jānaṃti*> SY 1.3 | <*yā manuṣyeṣu
 madhye satkāryiṇī ~ paralokināṃ bhalāpanāpatiṣu*> SY 1.5, SY 2.5, SY 3.7, SY 6.4 | *yā
 manuṣyeṣu madhye satkāryiṇī ~ nagaranyāyānāṃ adhiṣṭātāraḥ* SY 1.7, SY 2.7, SY 3.9,
 SY 6.6 | ~ *saṃti puṇyaguravaḥ trayaś (ca) triṃśac ca nikaṭāḥ parivartulaṃ hāūana-
 saṃdhyāyāḥ* SY 1.10, SY 2.10, SY 3.12, SY 6.9 [Av. *yōi*; Phl. *kē*] | ~ *saṃti puṇyasya yat
 utkṛṣṭataraṃ hormmijdena śikṣāpitāḥ* SY 1.10, SY 2.10, SY 3.12, SY 6.9 [Av. *yōi*; Phl.
kē] | <*sarve 'pi ~ lakṣmīṃ svādhīnatayā hormmidasya*> SY 1.14, SY 3.16 | ~ *saṃti
 puṇyagurutāyāṃ hāūana-gurutāyāḥ* SY 1.17, SY 3.19 [Av. *yōi*; Phl. *kē*] | ~ *saṃti ārādhānīyās
 ca namaskaraṇīyās ca puṇyāt utkṛṣṭatarāt* SY 1.19, SY 3.23, SY 4.25, SY 7.23 [Av. *yōi*; Phl.
kē] | <*tārās ca caṃdraṃ ca sūryaṃ ca vanaspatī ~ upari baresmane* SY 2.11, SY 6.10 | <*sa
 īajdaḥ ~ manuṣyāḥ khādyasya svādaṃ jānaṃti*> SY 3.5 | ~ *uttamena manasā nivasamti*
 SY 4.4 [Av. *yōi*; Phl. *kē*] | ~ *ca* <*evaṃ saṃbhavo 'pi gvaḥmanāt*> SY 4.4 [Av. *yās°*; Phl. *kē*] | ~
ete saṃti SY 4.5 [Av. *yejhe*; Phl. *kē*] | ~ *varttamānebhyaḥ* SY 4.26 [Av. *yejhe*; Phl. *kē*] | ~
gopaśumattayāsu nivasamti SY 5.2 [Av. *yōi*] | <~ *ārādhakāḥ*> SY 5.2 [Phl. *awēśān*]

yāḥ nom. pl. f. ~ *apaś ca vanaspatayaś ca prāṇaś ca* SY 8.3 [Av. *yā*; Phl. *kē*]

yāsām gen. pl. f. ~ *kāsāṃcit muktātmanāṃ paṃktīnāṃ* SY 4.2

yad conj. 'since'.

yad <*evaṃ ~ asya śāstrāṇi upari ganāmainīosṛṣṭīnāṃ śighratarāṇi cchedakāni uktiḥ cāsti*>
 SY 3.20 | **yat** | <~ *svāmī arjahī-dvīpasya savahī-dvīpasya ca*> SY 3.20, SY 4.23, SY 7.20 | <*evaṃ
 ~ svayaṃ muktimāne ātmānaṃ ca*> SY 3.20 | <*evaṃ ~ vapuḥ ādeśena svāmīnaḥ dhatte*>
 SY 3.20

yadi conj. 'if'. Av. *yezi*; Phl. *kē*.

yadi ~ *tvām babādhe* SY 1.21 [Av. *yezi*; Phl. *kē*] | ~ *manasā ~ vacasā ~ ca karmmaṇā* SY 1.21,

SY 1.22 [Av. *yezi*; Phl. *kē*] | ~ *nirīkṣaṇena* ~ *ca anirīkṣaṇena* SY 1.21, SY 1.22 [Av. *yezi*; Phl. *kē*] | ~ *te tena pratyaskhalayaṃ* SY 1.21 [Av. *yezi*; Phl. *kē*] | ~ *yuṣmān babādhe* SY 1.22 | ~ *vas tena pratyaskhalayaṃ* SY 1.22 [Av. *yezi*; Phl. *kē*] | ~ *ca gvājaṃ brūte* SY 8.24 | *yady* | <~ *asmin vapuḥ upari dakṣaṇayāmi*> SY 7.24 | ~ *ca gvājaṃ brūte* SY 8.4

yasau → *adas*

yāvat adv. 'as much as'.

yāvat <*kila* ~ *saṃkhyayā prabhūtāḥ bhavaṃti*> SY 4.5 | <*kila* ~ *adhikaṃ pravarddhamte*> SY 4.5 | *tava svāmitāyāṃ śreyasi ca sadaiva* ~ *sarvvaṃ* SY 7.25

yūtha- ntr. 'herd'. Phl. *ramag*.

yūthāni acc. pl. <*yā ca* ~ *gavāṃ pravarddhayati*> SY 1.3, SY 1.23, SY 2.3, SY 3.5, SY 6.2 | <*yā ca* ~ *paśūnāṃ pravarddhayati*> SY 1.4, SY 2.4, SY 3.6, SY 6.3 [Phl. *ramag*] | <*yā ca* ~ *narāṇāṃ pravarddhayati*> SY 1.5, SY 2.5, SY 3.7, SY 6.4 [Phl. *ramag*]

yogya- adj. 'proper'.

yogyam acc. sg. m. <*kila yaṃ prasādaṃ uttamānāṃ dīniśīlānāṃ dātuṃ* ~> SY 7.24

rakṣ- vb. 'to preserve'.

rakṣati 1 class

rakṣati 3sg. ind. pres. act. <*sa giriḥ yaś caitanyaṃ manuṣyāṇāṃ schāne dadhāti* ~ *ca*> SY 1.14, SY 2.14, SY 3.16 | <*sa girir yaś caitanyaṃ manuṣyāṇāṃ schāne dadhāti* ~ *ca*> SY 6.13

rakṣaka- adj. 'protecting'.

rakṣakā nom. sg. f. <*tasyā* ~ *uttamānām āśīḥ*> SY 1.15, SY 3.17

rakṣā- f. 'protection'.

rakṣāṃ acc. sg. <*īyaṃ yat uttamānāṃ lakṣmyāḥ* ~ *sāhāyyaṃ ca karoti*> SY 1.14

rakṣayā instr. sg. <*samagre 'pi bhuvane sṛṣṭimati* ~ *uparipracarati*> SY 1.15, SY 3.17

rakṣī- f. 'protection'.

rakṣī nom. sg. <*ayaṃ yat uttamāṃ lakṣmyāḥ* ~ *sāhāyyaṃ ca karoti*> SY 3.16

rapīthvina-nāman- adj. 'Rapīthvina', lw. from Av. *rapīθβina-* 'midday'. Phl. *rabiwin*.

rapīthvina-nāmnī voc. sg. f. ~ <*madhyāhnaḥ saṃdhye*> SY 1.20 [Av. *rapīθβina*; Phl. *rabiwin*]

rapīthvina-nāmnīm acc. sg. f. ~ <*madhyāhnaḥ saṃdhyām*> SY 1.4 [Av. *rapīθβināi*; Phl. *rabiwin*] | ~ <*madhyāhnaḥ saṃdhyām*> SY 2.4 [Av. *rapīθβinām*; Phl. *rabiwin*]

rapīthvina-nāmnīyāḥ gen. sg. f. ~ <*madhyāhnaḥ saṃdhyāyāḥ*> SY 3.6 [Av. *rapīθβināi*; Phl. *rabiwin*]

rapīthvina-saṃdhyā- f. 'Rapīthvina-time'. Av. *rapīθβina-*; Phl. *rabiwin*.

rapīthvina-saṃdhyām acc. sg. f. ~ *nāmnīm* <*madhyāhnaḥ saṃdhyām*> SY 6.3 [Av. *rapīθβinām*; Phl. *rabiwin*]

rapīthvina-saṃdhyāyāḥ gen. sg. <*yā samaṃ* ~ *samakāryinī*> SY 1.4, SY 2.4, SY 3.6, SY 6.3 [Phl. *rabiwin*]

raśna- m. 'Raśna', proper name from Av. *raśnu-*; Phl. *raśn*.

raśnaḥ nom. sg. *raśnaṃ śuddhaṃ* <~ *satyapatih*> SY 1.7 | *raśnasya śuddhasya* <~ *satyapatih*> SY 3.9

raśnaṃ acc. sg. ~ *śuddhaṃ* <*raśnaḥ satyapatih*> SY 1.7 [Av. *raśnaōš*; Phl. *rašn*] | *raśnaṃ śuddhaṃ* ... <*satyapatim asya*> SY 2.7, SY 6.6 [Av. *rašnūm*; Phl. *rašn*]

raśnasya gen. sg. ~ *śuddhasya* <*raśnaḥ satyapatih*> SY 3.9 [Av. *raśnaōš*; Phl. *rašn*]

rākṣasatā- f. 'sorcery'. Av. *yātu-*; Phl. *ṣādūgih*.

rākṣasatayā instr. sg. *he* ~ *prthivyaḥ puṇyāni vināśakāḥ* SY 8.3 [Av. *yāṣa*; Phl. *pad ṣādūgih*]

rākṣasānara- m. 'sorcerer'. Phl. *ṣādūg*.

rākṣasānarāḥ voc. pl. <*kila he* ~> SY 8.3 [Phl. *ṣādūg*]

rākṣasī- f. 'sorceress'. Av. *yātuman-*; Phl. *ṣādūgih*.

rākṣasī nom. sg. *taṃ sā* ~ *prāpnuyāt* SY 8.4 [Av. *yātumanahe*; Phl. *ṣādūgih*]

rājan- m. 1. 'chief'. Av. *daṣṭhupati-*; Phl. *dahībed*, *xwadāy*. 2. 'king'. Av. *kāuuaiia-*; Phl. *kay*.

rājā nom. sg. 1. <*rte amīśāspimtebhyah asau mahattarah upari grāmāṇām* (ca) *ihalokinām* ~> SY 1.11, SY 3.13 [Phl. *xwadāy*]

rājānaṃ acc. sg. 1. *mihiraṃ ca grāmāṇām* ~ SY 1.11 [Av. *daṣṭhupatōiš*; Phl. *dahībed*] | 1. *mihiraṃ sarvveṣām grāmāṇām* ~ SY 2.11, SY 6.10 [Av. *daṣṭhupaitim*; Phl. *dahībed*]

rājñah gen. sg. 1. *mihirasya ca grāmāṇām ca* ~ SY 3.13 [Av. *daṣṭhupatōiš*; Phl. *dahībed*]

rājñām gen. pl. 2. ~ *ca śriyaṃ majdadattām* SY 1.14 [Av. *kāuuaiiehe*°; Phl. *kayān*] | 2. *baṣṭhām ~ śriyaṃ majdadattām* SY 2.14, SY 6.13 [Av. *kauuaēm*; Phl. *kayān*] | 2. ~ *śriyaś ca majdadattāyāḥ* SY 3.16 [Av. *kāuuaiiehe*°; Phl. *kayān*]

rājya- ntr. 'royalty'. Av. *xšaθra-*; Phl. *xwadāyih*.

rājyāya dat. sg. *evam yo* ~ *ca mahattāyai ca sarakṣāyai ca* SY 5.1 [Av. *xšaθrā*°; Phl. *xwadāyih*]

rātri- f. 'night'.

rātriṣu loc. pl. <*uttamānām āśih sakalāsu ~ trīn vārān*> SY 1.15, SY 3.17

ruc- vb. 'to please'. Phl. *abāy-*.

rocate 1 class

rocate 3sg. ind. pres. mid. <*evam ādeśaḥ karttuṃ yathā ahuramajdasya* ~> SY 3.25 [Phl. *abāyēd*]

ruci- f. 'light'. Av. *raōcah-*; Phl. *rōšnih*.

ruciṃ acc. sg. ~ *ca dadau bhūmiṃ ca* SY 5.1 [Av. *raōcās*°; Phl. *rōšnih*]

rucimat- adj. 'full of light'. Av. *raōcōṇhuuant-*; Phl. *rōšn*.

rucimat nom. sg. ntr. *yat* ~ <*vapur asya*> SY 5.4 [Av. *raōcōṇhuuat*; Phl. *rōšn*]

ruddhatā- (standard Skt. *rūḍhatā-*) f. 'growth'. Av. *rauuaḥ-*; Phl. *frāxwih*.

ruddhatām acc. sg. ~ *ca śubhām ca āśīrvvādayāmi* SY 8.8 [Av. *rauuaś*°; Phl. *frāxwih*]

ruddhatva- (for *rūḍhatva-*) ntr. 'state of growth'.

ruddhatvaṃ nom. sg. <*kila yāvad amīśām ~ śubhaṃ bhavet*> SY 8.8

lakṣmī- f. 'fortune'. Phl. *weh*.

lakṣmīm acc. sg. <~ *uttamām uttamatā ca*> SY 1.14 [Phl. *weh*] | <*sarvve 'pi ye ~ svādhīnatayā*> SY 1.14, SY 3.16 | <~ *ca yām sadācāratayā arjjayaṃti*> SY 1.15, SY 3.17 | *arśisavaṃgha-nāmnīm* <~> SY 2.14, SY 6.13 [Phl. *weh*]

lakṣmyāḥ gen. sg. <*asyā iyaṃ yat uttamānām ~ rakṣām sāhāyyaṃ ca karoti*> SY 1.14 | <~ *uttamāyāḥ uttamatā ca*> SY 3.16 [Phl. *weh*] | <*ayaṃ yat uttamām ~ rakṣī sāhāyyaṃ ca karoti*> SY 3.16

laghutā- f. 'agility'.

laghutā nom. sg. <*asya dṛḍhatā ca śīghratā ~ asya ādeśatanutā ca*> SY 3.20

lābha- 1. m. 'gain'. Av. *sauua-*, *sauuah-*; Phl. *sūd*. 2. adj. 'obtaining'. Av. *yauuaēsū-*; Phl. *sūd*.

lābhaṃ acc. sg. 1. *śriyaṃ ~ ca majdadattaṃ* SY 1.14 [Av. *sauuaṇhō*; Phl. *sūd*] | 1. ~ *majdadattaṃ* SY 2.14, SY 6.13 [Av. *sauuō*; Phl. *sūd*] | 1. *asya ~ samīhe dakṣaṇādānena* SY 7.24 [Av. *sauuā*; Phl. *sūd*]

lābhasya gen. sg. 1. *śriyo ~ ca majdadattasyaḥ* SY 3.16 [Av. *sauuaṇhō*; Phl. *sūd*]

lābhānām gen. pl. m. 2. *amarāṇām gurūṇām susvāminām sudāninām sadājīvānām ~* SY 4.4 [Av. *yauuaēsūbiiō*; Phl. (*hamē*) *sūdān*]

locana- ntr. 'eye'. Av. *dōiθra-*; Phl. *dōysar*.

locane acc. du. *sūryaṃ ca tejasvināṃ vegavadaśvaṃ ~ ca svāmino mahājñāninaḥ* SY 1.11 [Av. *dōiθrahe*; Phl. *dōysar*]

locanayoḥ gen. du. | *locanayoś sūryasya ca tejasvino vegavadaśvasya ~ ca svāmino mahājñāninaḥ* SY 3.13 [Av. *dōiθrahe*; Phl. *dōysar*]

vaktṛ- adj. 'speaker'. Av. °*zūzuiiana-* in *aiβi.zūzuiiana-* from Av. *aiβi.zū-*; Phl. *guftār*.

vaktṛbhyaḥ abl. pl. m. *yaś ca etebhyo majdaiasnebhyaḥ saṃpūrṇanarebhyaḥ prakṣṭaṃ ~* SY 8.4 [Av. °*zūzuiianqm*; Phl. *guftārān*]

vac- vb. 1. 'to speak'. 2. 'to recite'.

vakti 2 class

uktvā absolutive 2. *vyaktākṣaraṃ ~* SY 8.4

vaktavyā fut. pass. part. 2. *vyaktākṣaraṃ ~* SY 8.4

vacas- ntr. 'speech'. Av. °*uxti-* in *anuxti-*, *vac-*, *vacah-*; Phl. *gōwiśn*, *gōwiśnih*.

vacas acc. sg. | *vacah idaṃ ~ na pratikaroti* SY 8.4 [Av. *vacō*; Phl. *gōwiśn*]

vacasā instr. sg. <*uttamānām āśīr dvidhā ekā ca manasā ekā ca ~*> SY 1.15, SY 3.17 | <*āśīs ca ~ baliṣṭatarā*> SY 1.15, SY 2.15, SY 3.17, SY 6.14 | *yadi manasā yadi ~ yadi ca karmmaṇā* SY 1.21, SY 1.22 [Av. *vacanḥa*; Phl. *pad gōwiśn*] | *asyām dīnau utkṣṭena manasā utkṣṭena ~ utkṣṭena karmmaṇā* SY 8.7 [Av. °*uxtaiiāē°*; Phl. *gōwiśnih*]

vanaspati- m. 'plant'. Literally 'lord of the wood'. Av. *amərətātāt-*, *uruuarā-*; Phl. *amurdad*, *urwar*.

vanaspatiṃ acc. sg. <*avirddādaṃ udakaṃ amirddādaṃ ca ~*> SY 3.1 | ~ *hinavā-nāmānaṃ puṇyena uccairddattaṃ* SY 3.3, SY 7.3 [Av. *uruuarqm*; Phl. *urwar*] | *udakaṃ (ca) ~ gām ca uttamadānām* SY 3.20, SY 7.1, SY 7.20, SY 8.1 [Av. *amərətāta*; Phl. *amurdad*] | *gām ca*

uttamadānām udakaṃ ca ~ ca SY 4.1 [Av. *aməratāta*; Phl. *amurdad*] | *udakaṃ ~ āradhaye* SY 6.17 [Av. *aməratāta*; Phl. *amurdad*]

vanaspatī acc. du. *caṃdraṃ ca sūryaṃ ca ~* SY 2.11, SY 6.10 [Av. *uruuarāhu*; Phl. *ān ī urwarēn*]

vanaspatayaḥ nom. pl. | *vanaspatayaś yaḥ apaś ca ~ ca prāṇaś ca* SY 8.3 [Av. *uruuarās°*; Phl. *urwar*]

vanaspatīn acc. pl. *samagrāṇś ca ~ majdadattān* SY 1.12 [Av. *uruuaranqm*; Phl. *urwar*] | *samagrān ~ majdadattān puṇyātmanaḥ* SY 2.12, SY 6.11 [Av. *uruuarā*; Phl. *urwar*] | *svecchayā apaḥ svecchayā ~* SY 8.5 [Av. *uruuarā*; Phl. *urwar*] | *vanaspatīmś* | *apaś ca bhuvaś ca ~ ca* SY 1.16 [Av. *uruuaranqm°*; Phl. *urwar*] | *apaś ca bhuvaś ca ~ ca* SY 2.16, SY 6.15 [Av. *uruuarās°*; Phl. *urwar*] | *apaś ca dadau ~ ca uttamān* SY 5.1 [Av. *uruuarās°*; Phl. *urwar*]

vanaspatīnām gen. pl. *apām ca bhūmīnām ca ~ ca* SY 3.18 [Av. *uruuaranqm°*; Phl. *urwar*] | *<amaraṃ ~ patiṃ>* SY 1.2 | *<~ ghaṭanakālaṃ>* SY 1.9, SY 2.9 | *<~ sṛjanakālaṃ>* SY 3.11, SY 6.8 | *sarvveśām ca ~ majdadattānām* SY 3.14 [Av. *uruuaranqm*; Phl. *urwar*] | *apām ca bhūmīnām ca ~ ca* SY 3.18 [Av. *uruuaranqm°*; Phl. *urwar*]

vapus- ntr. 'body'. Phl. *tan*.

vapuh nom. sg. | *vapur yat rucimat<~ asya>* SY 5.4 [Phl. *tan*]

vapuh acc. sg. *<sadācārāt kila hormmijdāt yad ~ puṇyena tan mahattaraṃ>* SY 1.1 [Phl. *tan*] | *<evaṃ yat ~ ādeśena svāmīnaḥ dhatte>* SY 3.20 | *<yady asmin ~ upari dakṣaṇayāmi>* SY 7.24 | *vapur* | *<~ adṛśyaṃ śaknoti karttuṃ>* SY 4.7

vapušā instr. sg. *mahattaraṃ ca <kila ~>* SY 1.1 [Phl. *pad tan*]

varttamāna- (standard Skt. *vartamāna-*) adj. 'coming into existence'. Av. *hāta-*, Phl. *ast*.

varttamānebhyaḥ abl. pl. m. *ye ~ evaṃ iṣṇīyā upari uttame mahājñānīnaḥ svāmīnaḥ* SY 4.26 [Av. *hātām*; Phl. *az astān*]

vasati- f. 'dwelling'. Av. *°xʷarəna-* in *auuō.xʷarəna-*; with *gavām*, Phl. *ābxwar*.

vasatīḥ acc. pl. | *vasatīś arāṇyāni ca maṃdirāṇi ca gavām ~ ca* SY 1.16 [Av. *°xʷarənanqm°*; Phl. *ābxwar*]

vasatīnām gen. pl. *arāṇyānām ca maṃdirāṇām ca gavām ~ ca* SY 3.18 [Av. *°xʷarənanqm°*; with *gavām*, Phl. *ābxwar*]

vāc- f. 'word'. Av. *vac-*; Phl. *gōwišn*.

vācam acc. sg. *satyoktām vācam ~* SY 7.26 [Av. *vācim*; Phl. *gōwišn*]

vācaḥ gen. sg. *satyoktāyās ca ~* SY 8.1 [Av. *vāxš*; Phl. *gōwišn*]

vācaḥ acc. pl. *~ sumatāḥ sūktāḥ sukṛtāḥ* SY 3.4, SY 7.4 [Av. *vāca*; Phl. *gōwišn*]

vācya- adj. gerundive 'to be recited'.

vācyaṃ acc. sg. *m. kṣṇūmaṇīḥ vāradvayaṃ ~* SY 3.21, SY 7.21

vāta- m. 'wind'. Av. *vāta-*; Phl. *wād*.

vātaṃ acc. sg. *~ ca puṇyātmanaṃ* SY 1.16 [Av. *vātahe°*; Phl. *wād*]

vātasya gen. sg. *~ ca puṇyātmanaḥ* SY 3.18 [Av. *vātahe°*; Phl. *wād*]

vāra- m. 'moment'.

vārān acc. pl. <uttamānām āśīḥ sakalāsu rātriṣu trīn ~> SY 1.15, SY 3.17

vāradvayaṃ adv. 'twice'.

vāradvayaṃ kṣṇūmaṇīḥ ~ vācyam SY 3.21, SY 7.21

vijaya- m. 'Victory'. Av. *vərəθrayna-*; Phl. *pērōzgar*.

vijayaṃ acc. sg. ~ *ca hormmijdadattaṃ* SY 1.6 [Av. *vərəθraynahe*^o; Phl. *pērōzgar*] | ~ *ca hormmijdadattaṃ* SY 2.6, SY 6.5 [Av. *vərəθraynam*^o; Phl. *pērōzgar*]

vijayasya gen. sg. ~ *ca hormmijdadattasya* SY 3.8 [Av. *vərəθraynahe*^o; Phl. *pērōzgar*]

vijayin- adj. 'victorious'. Av. *vərəθrajan-*; Phl. *pērōzgar*.

vijayinaṃ acc. sg. m. *śrośaṃ puṇyātmānaṃ bhaktiśīlaṃ* ~ SY 1.7 [Av. *vərəθrājanō*; ^o; Phl. *pērōzgar*] | *śrośaṃ bhaktiśīlaṃ śubhoditaṃ* ~ SY 2.7, SY 6.6, SY 6.17 [Av. *vərəθrājanam*; Phl. *pērōzgar*]

vijayinaḥ gen. sg. m. *śrośasya puṇyātmakasya bhaktiśīlasya* ~ SY 7.1 [Av. *vərəθrājanō*; Phl. *pērōzgar*] | **vijayino** | *śrośasya puṇyātmakasya bhaktiśīlasya* ~ SY 3.1 [Av. *vərəθrājanō*; Phl. *pērōzgar*]

vijñāya- adj. gerundive '(what has) to be known'. Av. *vid-*; Phl. *āgāhīhā*.

vijñāyaṃ acc. sg. ntr. *kasmātcit prakṣṣṭaṃ puṇyātman* ~ *bravīmi* SY 3.25 [Av. *vīduuā*^o; Phl. *āgāhīhā*]

vid- vb. 'to know'. Phl. *āgāh dādan, dānistan*.

vetti 2 class

vetti 3sg. ind. pres. act. <yat kiṃcit puṇyāprasādādānaṃ hormmijdo ~> SY 4.26 [Phl. *āgāh dahēd*]

vidaṃti 3pl. ind. pres. act. <sa adṛśyārūpī yasya prabhāvāt manuṣyāḥ khādyasya svādaṃ ~> SY 2.3 [Phl. *dānēnd*]

vid- vb. 'come to know'. Phl. *wurrōyistan*.

vindati 6 class

viveda 1sg. ind. perf. act. <kāryapuṇyaṃ ca yad ahaṃ ~ sadaiva ca karomi> SY 3.4 [Phl. *wurrōyēd*] | <kāryaṃ puṇyaṃ ca yad ahaṃ ~ sadaiva ca karomi> SY 4.1 [Phl. *wurrōyēd*] | <kāryaṃ puṇyaṃ ca yad ahaṃ ~ sadaiva ca karomi> SY 7.4

vināśaka- m. 'destroyer'. Av. *marc-*; Phl. *marnjēnidan*.

vināśakāḥ voc. pl. *he* ~ *pṛthivyāḥ puṇyāni vināśakāḥ* SY 8.3 [Av. *mərəyən̄te*; Phl. *marnjēnād*]

vipakṣa- m. 'enemy'.

vipakṣān acc. pl. <teṣāṃ ~ dūre dadhātī> SY 1.14, SY 3.16

viparyayatā- f. 'state of reversion'. Av. *varata-*; Phl. *wardagīh*.

viparyayatā nom. sg. ~ *ca akāmarājyaṃ ca* SY 8.6 [Av. *varatō*; Phl. *pad wardagīh*]

vibhinnadeva- adj. 'destroying the Devas'. Av. *vīdaēuua-*; Phl. *jud-dēw*.

vibhinnadevaṃ acc. sg. m. *nyāyaṃ* ~ SY 1.13 [Av. *vīdaēuuahe*; Phl. *jud-dēw*] | *nyāyaṃ* ~ SY 2.13, SY 6.12 [Av. *vīdōiium*; Phl. *jud-dēw*]

vibhinnadevām acc. sg. f. *prabravāmi mājdaiasnīm jarathuśtrīyām* ~ SY 1.23 [Av. *vīdaēuuō*; Phl. *ījud-dēw*]

vibhinnadevasya gen. sg. m. *nyāyasya* ~ SY 3.15 [Av. *vīdaēuuāhe*; Phl. *ījud-dēw*]

vibhūti- f. 'power'. Av. *°vohu-* in *vīspā.vohu-*; Phl. *ābādih*.

vibhūtiḥ acc. pl. *svecchayā samagrā ~ puṇyāt prakatāḥ* SY 8.5 [Av. *°vohū*; Phl. *ābādih*]

vīsi-nāman- adj. 'Vīsi', lw. from Av. *vīsiia-* 'pertaining to the clan, clan-'. Phl. *wis*.

vīsi-nāmnīm acc. sg. f. ~ *ca* <*yā manuṣyeṣu madhye satkāryiṇī moivadeṣu*> SY 1.3 [Av. *vīsiīāi°*; Phl. *wis*], | ~ *ca* <*yā manuṣyeṣu moivadeṣu madhye satkāryiṇī*> SY 2.3 [Av. *vīsim°*; Phl. *wis*]

| ~ *ca* <*yā manuṣyeṣu madhye satkāryiṇī moivadeṣu*> SY 6.2 [Av. *vīsim°*; Phl. *wis*]

vīsi-nāmnīyāḥ gen. sg. f. | *vīsi-nāmnīyās ~ ca puṇyātmakāyāḥ puṇyagurvīyāḥ* SY 1.23, SY 3.5 [Av. *vīsiīāi°*; Phl. *wis*] | *sāūamghāyāḥ ~ ca prakṛṣṭam gurutayā* SY 2.18, SY 6.20 [Av. *vīsim°*; Phl. *wis*]

vīryanikṣepa- m. 'abandoning of manliness'

vīryanikṣepaḥ nom. sg. <*kila aśvādīpaśūnām ~ tan madhye āyāti*> SY 1.9 | **vīryanikṣepas** | <*kila aśvādīpaśūnām ~ tan madhye bhavati*> SY 2.9, SY 6.8 | <*paśūnām ~ tan madhye bhavati*> SY 3.11

vīryanikṣepan- (standard Skt. *vīryanikṣepaṇa-*) ntr. 'abandoning the manliness'. Av. *varśniharšta-*; Phl. *guśn-hiliśnīh*.

vīryanikṣepanam acc. sg. *adhaḥparivarttita°* <*°uṣṇakālāgaminam*> ~ *ca* SY 1.9 [Av. *varśniharštāi°*; Phl. *guśn-hiliśnīh*] | *adhaḥparivarttita°* <*°uṣṇakālāgaminam*> ~ *ca* SY 2.9, SY 6.8 [Av. *varśniharštām*; Phl. *guśn-hiliśnīh*]

vīryanikṣepanaḥ gen. sg. *adhaḥparivarttita°* <*°uṣṇakālāgaminah*> ~ SY 3.11 [Av. *varśniharštāi°*; Phl. *guśn-hiliśnīh*]

vīśaptatha- adj. 'Seventh (Day) Apart'. Av. *vīśaptaṭha-* '(located) in-between-the-seventh (day)'. Phl. *viśaptīy*.

vīśaptathem acc. sg. m. based on the Av. acc. form *saṃpūrṇacaṃdraṃ* ~ *ca* SY 1.8 [Av. *vīśaptaṭhāi°*; Phl. *viśaptīy*] | *saṃpūrṇacaṃdraṃ* ~ *ca* SY 2.8, SY 6.7 [Av. *vīśaptaṭham*; Phl. *viśaptīy*]

vīśaptathasya gen. sg. m. ~ *ca puṇyātmanah puṇyaguroḥ* SY 3.10 [Av. *vīśaptaṭhāi°*; Phl. *viśaptīy*]

vīsa- m. 'clan', lw. from Av. *vīs-*; Phl. *wis*.

vīsebhyaḥ abl. pl. | *vīsebhyaś uttiṣṭāmi ahaṃcit yo jarathuśtraḥ prakṛṣṭatamebhyo grhebhya* ~ *ca* SY 8.7 [Av. *vīsqm°*; Phl. *wisān*]

vṛddhi- f. 'prosperity'. Av. *frauuaṣi-*; Phl. *frawahr*.

vṛddhiṃ acc. sg. *muktātmanām ~ baliṣṭānām adhikaśaktīnām* SY 1.18 [Av. *frauuaṣīnqm*; Phl. *frawahr*]

vṛddhiḥ acc. pl. (translated as singular) *muktātmanām ~ nārīṇām ca narasaṃghānām* SY 1.6 [Av. *frauuaṣīnqm*; Phl. *frawahr*] | *pūrvanyāyavatām ca ~ navānvayanikaṭānām ca* ~ SY 1.18 [Av. *frauuaṣīnqm*; Phl. *frawahr*] | *nijātmanaś ca* ~ SY 1.18 [Av. *frauuaṣḍē*; Phl. *frawahr*]

vrddhaye dat. sg. *taṃ yaṃ muktātmanāṃ ca* ~ SY 5.3 [Av. *frauuāšiš*; Phl. *frawahr*]

vrddhida- adj. 'giving prosperity'. Av. *frādaṭ*, ° in *frādaṭ.gaeṭa-*; Phl. *frāyīdār*.

vrddhidam acc. sg. m. *vijayinaṃ* ~ *bhūsaṃbhūteḥ* SY 1.7 [Av. *frādaṭ*, °; Phl. *frāyīdār*] | *āstādaṃ ca* ~ *bhūsaṃbhūteḥ* SY 1.7 [Av. *frādaṭ*, °; Phl. *frāyīdār*] | *vijayinaṃ* ~ *pr̥thvībhūteḥ* SY 2.7, SY 6.6 [Av. *frādaṭ*, °; Phl. *frāyīdār*] | *āstādaṃ ca* ~ *pr̥thvībhūteḥ* SY 2.7, SY 6.6 [Av. *frādaṭ*, °; Phl. *frāyīdār*]

vrddhidasya gen. sg. m. *vijayino* ~ *bhūsaṃbhūteḥ* SY 3.1, SY 3.9 [Av. *frādaṭ*, °; Phl. *frāyīdār*] | *āstādasya ca* ~ *bhūsaṃbhūteḥ* SY 3.9 [Av. *frādaṭ*, °; Phl. *frāyīdār*] | *vijayinaḥ* ~ *bhūsaṃbhūteḥ* SY 7.1 [Av. *frādaṭ*, °; Phl. *frāyīdār*]

vrddhidātā- f. 'the giving of prosperity'. Av. *fradaṭa-*; Phl. *frāyīhišnīh*.

vrddhidātyā for *vrddhidātayā* instr. sg. ~ *asya gr̥hasya* SY 4.5 [Av. *fradaṭāi*; Phl. *frāyīhišnīh*]

vr̥ṣṭinakṣatra- ntr. 'star of rain'.

vr̥ṣṭinakṣatram acc. sg. *tistaraṃ tāraṃ ca śuddhimataṃ śrīmataṃ* <~> SY 1.11

vr̥ṣṭinakṣatrasya gen. sg. *tistara-tāraḥ ca śuddimataśrīmataḥ* <~> SY 3.13

vr̥hattara- (standard Skt. *br̥hattara-*) adj. comp. 'higher'. Av. *sp̥ṇtō.tama-*; Phl. *abzōnīgtom*]

vr̥hattaraḥ nom. sg. m. *yaḥ adr̥śyebhyo* ~ SY 1.1 [Av. *sp̥ṇtō.tamō*; Phl. *abzōnīgtom*]

vegavadaśva- adj. 'having swift horses'. Av. *auruuat̥.aspa-*; Phl. *arwand-asp*.

vegavadaśvaṃ acc. sg. m. *sūryaṃ ca tejasvinaṃ* ~ SY 1.11 [Av. *auruuat̥.aspahe*; Phl. *arwand-asp*]

vegavadaśvasya gen. sg. m. *sūryasya ca tejasvino* ~ SY 3.13 [Av. *auruuat̥.aspahe*; Phl. *arwand-asp*]

vettṛ- adj. 'knowing'. Av. *vid-*; Phl. *āgāh*.

vettari loc. sg. m. ~ *puṇyāt* <*yat kiṃcit puṇyāprasādādānaṃ hormmijdo vetti*> SY 4.26 [Av. *vaēṭā*; Phl. *āgāh*]

vyaktākṣara- 'Vyaktākṣara'. Sanskrit name of the Aṣṭam Vohū formula. Cf. chapter 4, section 3.

vyaktākṣaram acc. sg. m./ntr. ~ *uktvā* SY 8.4 | ~ *vaktavyā* SY 8.4

śak- vb. 'to be able to'. Phl. *śāyistan*.

śakyati 4 class

śakyate 3sg. ind. pres. pass. <*tat yat saṃdhyāyāḥ aṃtaḥ saṃdhyāyāṃ* ~ *gaṃtuṃ prabhāvenāśya*> SY 1.3, SY 3.5, SY 7.5 | <*svīyā śakyate karttuṃ*> SY 1.14, SY 3.16 [Phl. *śāyēd*] | <*svayaṃ dātīś ca iyaṃ yat ātmānaṃ ātmanā* ~ *karttuṃ*> SY 1.16 [Phl. *śāyēd*] | <*svayaṃ dātīś ca iyaṃ yat ātmānaṃ ātmīyaṃ* ~ *karttuṃ*> SY 3.18 | <*ekaṃ idaṃ yat nihaṃtuṃ na* ~> SY 4.4 [Phl. *śāyēnd*]

śastra- ntr. 'weapon'. Av. °. *dru-* in *dar̥ši.dru-*; Phl. °. *zēn* in *škeft-zēn*.

śastrasya nom. sg. *camatkārasya* ~ *svāmīnaḥ* SY 3.20, SY 4.23, SY 7.20 [Av. °. *draōš*; Phl. °. *zēn*]

śastrāṇi nom. pl. <*evaṃ yad asya* ~ *upari ganāmainīosṣṭīnāṃ śighratarāṇi cchedakāni uktiḥ cāstī*> SY 3.20

śāpa- m. 'curse'.

śāpaḥ nom. sg. | *śāpaś* <~ *ca manasā baliṣṭataraḥ*> SY 1.15, SY 2.15, SY 3.17, SY 6.14 | <*yataḥ* ~ *ca*> SY 8.8

śāpam acc.sg. <~ *ity arthaḥ*> SY 1.15, SY 2.15, SY 6.14

śāpasya gen. sg. <~ *ity arthaḥ*> SY 3.17

śikṣā- f. 'instruction'. Phl. *spand*.

śikṣām acc. sg. <~ *adṛśyarūpiṇīm*> SY 1.13 | <*adṛśyarūpiṇīm* ~ > SY 2.13, SY 6.12 [Phl. *spand*]

śikṣāpita- adj. 'taught'. Av. *°frasāsta* in *mazdō.frasāsta*; Phl. *frāz hammōxt*. More precisely, it is the past participle of the causative of a denominative from the noun *śikṣā* 'instruction'.

śikṣāpitāḥ nom. pl. f. *ye samti puṇyasya yat utkrṣṭataram hormmijdena* ~ SY 1.10, SY 2.10, SY 3.12, SY 6.9 [Av. *°frasāsta*; Phl. *frāz hammōxt*]

śiṣya- adj. 'to be taught'. Phl. *hāwišt*, *spand*.

śiṣyāya dat. sg. m. <*taṃ mahyaṃ ~ dehi*> SY 7.24 [Phl. *hāwištān*]

śiṣyāyāḥ gen. sg. f. <~ *adṛśyarūpiṇyāḥ*> SY 3.15 [Phl. *spand*]

śighratara- adj. comp. 'more rapid'.

śighratarāṇi nom. pl. ntr. <*evaṃ yad asya śāstrāṇi upari ganāmainīosṣṭināṃ ~ cchedakāni uktiḥ cāsti*> SY 3.20

śighrataram adv. 'more quickly'.

śighrataram *cāśnī* ~ *kartavyā* SY 8.4

śighratā- f. 'rapidity'.

śighratā nom. sg. <*asya dṛḍhatā ca ~ laghutā*> SY 3.20

suddha- adj. 'pure'. Av. *razišta*-; Phl. *ristag*.

suddham acc. sg. m. *raśnaṃ* ~ <*raśnaḥ satyapatiḥ*> SY 1.7 [Av. *razištahe*; Phl. *ristag*] | *raśnaṃ* ~ ... <*satyapatiḥ*> SY 2.7, SY 6.6 [Av. *razištām*; Phl. *ristag*]

suddhasya gen. sg. m. *raśnasya* ~ <*raśnaḥ satyapatiḥ*> SY 3.9 [Av. *razištahe*; Phl. *ristag*]

suddhatā- f. 'purity'.

suddhatā nom. sg. <*satyapatiḥ asya raśna iti nāmatā ~ satyatā ca*> SY 2.7, SY 6.6

suddhimat- adj. 'pure'. Av. *raēuuant*-; Phl. *rāyōmand*.

suddhimataṃ acc. sg. m. *dātāraṃ svāmināṃ mahājñāninaṃ ~ śrīmataṃ* SY 1.1 [Av. *raēuuatō*; Phl. *ī rāyōmand*] | *tistaraṃ tāraṃ ca ~ śrīmataṃ* SY 1.11 [Av. *raēuuatō*; Phl. *rāyōmand*]

suddhimataḥ gen. sg. m. *dātuḥ svāmīno mahājñāninaḥ ~ śrīmataḥ* SY 4.7 [Av. *raēuuatō*; Phl. *ī rāyōmand*]

suddhimataśrīmat- adj. 'pure and glorious'. Av. *raēuuant*- *xʷarənaṃ* *hant*-; Phl. *rāyōmand* *xwarrahōmand*.

suddhimataśrīmataḥ gen. sg. m. *tistara-tāraṃ ca ~* SY 3.13 [Av. *raēuuatō* *xʷarənaṃ* *hatō*; Phl. *ī rāyōmand* *ī xwarrahōmand*]

śubha-, *śubhā*- 1. adj. 'prosperous'. 2. ntr. 'lustre'. Av. *ušta*; Phl. *nēkih*. 3. f. 'lustre'. Av. *xʷāθra*-; Phl. *xwārih*.

śubhaṃ nom. sg. ntr. 1. <kila yāvad amīṣāṃ ruddhatvaṃ ~ bhavet> SY 8.8 | 2. <kila ~ yasmāt> SY 5.3 [Phl. *nēkīh*] | 2. <~ yasmāt> SY 5.4 [Phl. *nēkīh*]

śubhāṃ acc. sg. 3. ruddhatāṃ ca ~ ca āśīrvādayāmi SY 8.8 [Av. *xʷāθrām*°; Phl. *xwārīh*]

śubhena instr. sg. 2. ~ ca svāmitvāya svīyāḥ sṛṣṭīḥ SY 8.5 [Av. *uštā*°; Phl. *pad nēkīh*] | 2. <kila svīyānāṃ sṛṣṭīnāṃ svecchayā ~ ca svāmitvaṃ kuru> SY 8.5 [Phl. *pad nēkīh*] | 2. <kila ~ yasmāt> SY 8.8

śubhodita- adj. (Skt. *śubha-udita-*) ‘increasing prosperity’. Av. *huraōḍa-*; Phl. *hurust*.

śubhoditaṃ acc. sg. m. utsāhinaṃ ca sughaṭitaṃ ~ SY 1.6 [Av. *huraōḍahe*; Phl. *hurust*] | *utsāhinaṃ* (ca) *sughaṭitaṃ* ~ SY 2.6, SY 6.5 [Av. *huraōḍam*; Phl. *hurust*] | *śrośaṃ bhaktiśīlaṃ* ~ *vijayinaṃ* SY 2.7, SY 6.6, SY 6.17 [Av. *huraōḍam*; Phl. *hurust*]

śubhoditāṃ acc. sg. f. tejasvinīm mahatīm utsāhinīm ~ *pālakāṃ* SY 2.14, SY 6.13 [Av. *huraōḍam*; Phl. *hurust*]

śubhoditasya gen. sg. *utsāhinaś ca sughaṭitasya* ~ SY 3.8 [Av. *huraōḍahe*; Phl. *hurust*]

śrī- f. ‘glory’. Av. *xʷarənah-*; Phl. *xwarrah*.

śrīḥ nom. sg. | **śrīr** <~ yā ācāryair adhvāsini> SY 1.14, SY 3.16

śriyaṃ acc. sg. *rājñāṃ ca* ~ *majdadattāṃ agrhītāṃ* ~ *ca majdadattāṃ* SY 1.14 [Av. *xʷarənaṃhō*; Phl. *xwarrah*] | ~ *lābhaṃ ca majdadattāṃ* SY 1.14 [Av. *xʷarənaṃhō*; Phl. *xwarrah*] | *baṣṭāṃ rājñāṃ* ~ *majdadattāṃ* SY 2.14, SY 6.13 [Av. *xʷarənō*; Phl. *xwarrah*] | *baṣṭāṃ agrhītāṃ* ~ *majdadattāṃ* SY 2.14, SY 6.13 [Av. *xʷarənō*; Phl. *xwarrah*] | ~ *majdadattāṃ* SY 2.14, SY 6.13 [Av. *xʷarənō*; Phl. *xwarrah*]

śriyaḥ gen. sg. | **śriyaś** *rājñāṃ* ~ *ca majdadattāyāḥ* SY 3.16 [Av. *xʷarənaṃhō*; Phl. *xwarrah*] | **śriyo** | *agrhītāyāś ca* ~ *majdadattāyāḥ* SY 3.16 [Av. *xʷarənaṃhō*; Phl. *xwarrah*] | ~ *lābhasya ca majdadattasyaḥ* SY 3.16 [Av. *xʷarənaṃhō*; Phl. *xwarrah*]

śrīmat- adj. ‘glorious’. Av. *xʷarənaṃhant-*; Phl. *xwarrahōmand*.

śrīmataṃ acc. sg. m. *dātāraṃ svāminaṃ mahājñāninaṃ śuddhimataṃ* ~ SY 1.1 [Av. *xʷarənaṃhātō*; Phl. *ī xwarrahōmand*] | *tistaraṃ tāraṃ ca śuddhimataṃ* ~ SY 1.11 [Av. *xʷarənaṃhātō*; Phl. *ī xwarrahōmand*]

śrīmataḥ gen. sg. m. *dātuḥ svāmino mahājñāninaḥ śuddhimataḥ* ~ SY 4.7 [Av. *xʷarənaṃhātō*; Phl. *ī xwarrahōmand*]

śreyas- ntr. ‘welfare’. Av. *aśa-*; Phl. *ahlāyīh*.

śreyasi loc. sg. *tava svāmitāyāṃ* ~ *ca sadaiva yāvat sarvvaṃ* SY 7.25 [Av. *aśaxīiā*°; Phl. *ahlāyīh*]

śrośa- m. ‘Śrośa’, proper name from Phl. *srōš*. Av. *sraōša-*.

śrośaḥ nom. sg. <~ ādeśapatiḥ> SY 3.9

śrośaṃ acc. sg. ~ *punyatmānaṃ bhaktiśīlaṃ vijayinaṃ* SY 1.7 [Av. *sraōšahe*; Phl. *srōš*] | <~ ādeśapatiṃ> SY 1.7 | ~ *bhaktiśīlaṃ śubhoditaṃ vijayinaṃ* SY 2.7, SY 6.6, SY 6.17 [Av. *sraōšam*; Phl. *srōš*]

śrośasya gen. sg. ~ *punyatmakasya bhaktiśīlasya vijayino* SY 3.1 [Av. *sraōšahe*; Phl. *ī srōš*] | ~ *punyatmano bhaktiśīlasya vijayino* SY 3.9 [Av. *sraōšahe*; Phl. *srōš*] | ~ *punyatmanaḥ*

⟨*bhaktiśīlasya*⟩ *ḍṛḍhasya* SY 3.20, SY 7.20 [Av. *sraōšahe*; Phl. *ī srōš*] | *svāmināś ca mahājñānīnaḥ* ~ *ca puṇyātmanah* SY 4.2 [Av. *sraōšāi*°; Phl. *srōš*] | ~ *puṇyātmanah* ⟨*bhaktiśīlasya*⟩ *ḍṛḍhasya* SY 4.23 [Av. *sraōšahe*; Phl. *srōš*] | ~ *puṇyātmakasya bhaktiśīlasya vijayinaḥ* SY 7.1 [Av. *sraōšahe*; Phl. *ī srōš*]

ślāghākṛti- f. ‘(act of) making of the praise’. Av. *staōtar-*; Phl. *stāyīdārīh*.

ślāghākṛtau loc. sg. *tava* ~ *māmthra-vāṇyāṃ ca* SY 7.24 [Av. *staōtaras*°; Phl. *stāyīdārīh*]

saṃkhyā- f. ‘calculation’. Phl. *marag*.

saṃkhyayā instr. sg. ⟨*kila yāvat* ~ *prabhūtāḥ bhavaṃti*⟩ SY 4.5 [Phl. *pad marag*]

saṃcaya- m. ‘gathering’. Phl. *ramag*.

saṃcayān acc. pl. ⟨*yā ca* ~ *dhānyānāṃ pravarddhayati*⟩ SY 1.7, SY 3.9 [Phl. *ramag*] | ⟨*yā ca* ~ *dhānyānāṃ pravarddhayati*⟩ SY 2.7, SY 6.6

saṃtuṣ- vb. ‘to be pleased’. Av. *vas-*; Phl. *hunsand h-*.

saṃtuṣyati 4 class

saṃtuṣyāmaḥ 1pl. ind. pres. act. | **saṃtuṣyāmaś upari** *saṃprāpnumaḥ* ~ *ca pratikurmmahe ca* SY 7.24 [Av. *usmahi*°; Phl. *hunsand hānd*]

saṃtuṣṭa- adj. ‘pleased’. Phl. *hunsandīhā*.

saṃtuṣṭāḥ nom. pl. m. | **saṃtuṣṭās** ⟨*kila pratikurmmahe* ~ *ca samācarāmaḥ*⟩ SY 7.24 [Phl. *hunsandīhā*]

saṃdhyā- f. 1. ‘time’ as division of the day. Av. *aiiara-*; Phl. *rōz*. 2. ‘day-juncture’.

saṃdhyāṃ acc. sg. 1. *rapīthvina-nāmnīm* ⟨*madhyāhnaḥ* ~⟩ SY 1.4, SY 2.4 | 1. *ujaierina-nāmnīm* ⟨*aparāhnaḥ* ~⟩ SY 1.5, SY 2.5, SY 6.4 | 1. *rapīthvina-saṃdhyāṃ nāmnīm* ⟨*madhyāhnaḥ* ~⟩ SY 6.3

saṃdhyāyāḥ abl. sg. 2. ⟨*tat yat* ~ *aṃtaḥ saṃdhyāyāṃ śakyate gaṃtuṃ prabhāvenāsyā*⟩ SY 1.3, SY 3.5, SY 7.5

saṃdhyāyāḥ gen. sg. 1. *rapīthvina-nāmnīyāḥ* ⟨*madhyāhnaḥ* ~⟩ SY 3.6 | 1. *ujaierina-nāmnīyāḥ* ⟨*aparāhnaḥ* ~⟩ SY 3.7

saṃdhyāyām loc. sg. 2. ⟨*tat yat saṃdhyāyāḥ aṃtaḥ* ~ *śakyate gaṃtuṃ prabhāvenāsyā*⟩ SY 1.3, SY 3.5, SY 7.5

saṃdhyāḥ acc. pl. 1. ~ *dinān māsān gahaṃbārān saṃvatsarān* SY 2.17, SY 6.16 [Av. *aiiara*; Phl. *rōz*]

saṃdhyānām gen. pl. 1. *gurūṇām* (*ca*) ~ *ca dinānām ca māsānām ca gahaṃbārāṇām ca saṃvatsarāṇām ca* SY 1.17, SY 1.23 [Av. *aiiaraṇam*°; Phl. *ī rōz*]

saṃpūrṇam adv. ‘fully’.

saṃpūrṇam ⟨*kila iḥisnau nīmaṃtrayāmi* ~ *ca karomi*⟩ SY 1.1

saṃpūrṇacandra- m. ‘Full Moon’. Av. *pārənō.māṇha-*; Phl. *purr-māh*.

saṃpūrṇacandraṃ acc. sg. ~ *vīśaptathem ca puṇyātmakaṃ puṇyagurum* SY 1.8 [Av. *pārənō.māṇhāi*; Phl. *purr-māh*] | ~ *vīśaptathem ca puṇyātmakaṃ puṇyagurum* SY 2.8, SY 6.7 [Av. *pārənō.māṇhām*; Phl. *purr-māh*]

saṃpūrṇacaṃdrasya gen. sg. ~ *vīśaptathasya ca puṇyātmanaḥ puṇyaguroḥ* SY 3.10 [Av. *pərənō.māṅhāi*; Phl. *pur-māh*]

saṃpūrṇanara- m. 'grown-up man'. Av. *pərənāiiu-*; Phl. *puṇāy*.

saṃpūrṇanarebhyaḥ abl. pl. *yaś ca etebhyo majdaiasnebhyaḥ ~ prakṛṣṭaṃ vaktṛbhyaḥ* SY 8.4 [Av. *pərənāiiunqm*; Phl. *puṇāyān*]

saṃpūrṇamānasatā- f. 'full mindedness'. Av. *ārmaiti-*; Phl. *bowandag-menišnih*.

saṃpūrṇamānasatām acc. sg. *uttamām ca ~ <spiṇdārmmadam>* SY 5.5 [Av. *ārmaitīm*; Phl. *bowandag-menišnih*]

saṃpūrṇayā- vb. 'to fulfil'. This verb is a denominative formed by the adj. *saṃpūrṇa-* 'full' and the root *yā-* 'to go'. Av. *haṇ-kar-*; Phl. *hangirdēnīdan*.

saṃpūrṇayāti 2 class

saṃpūrṇayāmi 1sg. ind. pres. act. *nimaṃtrayāmi ~* SY 1.1–19 [Av. *haṇkāraiemi*; Phl. *hangirdēnam*]

saṃpūrṇaśubha- adj. 'fully prosperous'. Av. *pouru.x^vāθra-*; Phl. *pur-xwārīh*.

saṃpūrṇaśubhān acc. pl. *girīn puṇyaśubhān ~ majdadattān* SY 1.14 [Av. *pouru.x^vāθranqm*; Phl. *pur-xwārīh*] | *girīn puṇyaśubhān ~ majdadattān* SY 2.14, SY 6.13 [Av. *pouru.x^vāθrā*; Phl. *pur-xwārīh*]

saṃpūrṇaśubhānām gen. pl. *girīnām puṇyaśubhānām ~ majdadattānām* SY 3.16 [Av. *pouru.x^vāθranqm*; Phl. *ī pur-xwārīh*]

saṃprāp- vb. 'to arrive'. Av. *°gam-* in *paiti.gam-*, *°gam-* in *upa.gam-*; Phl. *rasīdan*.

saṃprāpnoti 5 class

saṃprāpnumaḥ 1pl. ind. pres. act. *upari ~ saṃtuṣyāmaś ca pratikurmmahe ca* SY 7.24 [Av. *upā.jamīāmā*; Phl. *rasānd*] | *tena evaṃ upari ~* SY 7.25 [Av. *upā.jamīāmā*; Phl. *rasānd*]

saṃprāpnuvamtu 3pl. ipt. pres. act. *puṇyena asmāsu upari ~* SY 7.24 [Av. *paiti.jamīāt*; Phl. *rasād*] | *puṇyena asmāsu upari ~* SY 8.1 [Av. *paiti.jamīāt*; Phl. *rasād*]

saṃbodhana- adj. 'vocative'.

saṃbodhane loc. sg. m. *guravaḥ sarvve mahattarāḥ puṇyātmānaḥ puṇyaguravaḥ <~>* SY 1.22

saṃbhava- m. 'birth'.

saṃbhavaḥ nom. sg. | *saṃbhavo <evaṃ ~ 'pi gvaḥmanāt>* SY 4.4

saṃmitena adv. 'equal to'. Phl. *burd ēstādan*.

saṃmitena <~ baresmadānopari> SY 3.1 [Phl. *burd ēstēd*]

saṃvatsara- 1. m. 'year'. Av. *yāiriia-*, *sarəḍa-*; Phl. *sāl*. 2. adj. 'belonging to the year'. Av. *sarəḍa-*; Phl. *sāl*.

saṃvatsarān acc. pl. m. 2. ~ *puṇyagurūn* SY 1.9 [Av. *sarəḍaēibiū*; Phl. *sāl*] | 2. ~ *puṇyātmanaḥ puṇyagurūn* SY 2.8, SY 6.8 [Av. *sarəḍa*; Phl. *sāl*] | 1. *saṃdhyāḥ dinān māsān gahaṃbārān ~* SY 2.17, SY 6.16 [Av. *sarəḍa*; Phl. *sāl*]

saṃvatsarāṇām gen. pl. m. 1. ~ *ca sujīvanīm* SY 1.6 [Av. *yāiriiaiiās°*; Phl. *ī sālān*] | 1. *saṃdhyānām ca dinānām ca māsānām ca gahaṃbārāṇām ca ~ ca* SY 1.17, SY 1.23 [Av. *sarəḍanqm°*; Phl. *sāl*] | 1. ~ *ca sunivāsītām* SY 2.6, SY 6.5 [Av. *yāiriiaqm°*; Phl. *sālān*] | 2. ~ *puṇyagurūn* SY 3.11 [Av. *sarəḍaēibiū°*; Phl. *sāl*] | 1. *saṃdhyayā dinānām ca māsānām ca gahaṃbārāṇām ca ~ ca* SY 3.19 [Av. *sarəḍanqm°*; Phl. *sāl*]

sakala- adj. 'divisible'

sakalāsu loc. pl. f. <*uttamānām āśīḥ ~ rātriṣu trīn vārān*> SY 1.15, SY 3.17

satkārya- ntr. 'merit of honour'.

satkāryeṇa instr. sg. <~ *sadyavasāyena ca svīyā śakyate karttum*> SY 1.14, SY 3.16

satkāryin- adj. 'deserving honour'. Phl. *xwēškārīh*.

satkāryiṇī nom. sg. f. <*yā manuṣyeṣu moivadeṣu madhye ~*> SY 1.3, SY 1.23, SY 2.3, SY 3.5 [Phl. *xwēškārīh*] | <*yā manuṣyeṣu guruṣu madhye ~*> SY 1.4, SY 2.4, SY 3.6, SY 6.3 [Phl. *xwēškārīh*] | <*yā manuṣyeṣu madhye ~ ye paralokinām bhalāpanāpatayaḥ*> SY 1.5, SY 3.7 [Phl. *xwēškārīh*] | <*yā manuṣyeṣu madhye ~ ye paralokinām bhalāpanāpatiṣu*> SY 2.5, SY 6.4 [Phl. *xwēškārīh*] | <*yā manuṣyeṣu moivadām moivadeṣu madhye ~*> SY 1.6, SY 3.8 [Phl. *xwēškārīh*] | <*yā (ca) manuṣyeṣu madhye ~ ye nagaranyāyānām adhiṣṭātāraḥ*> SY 1.7, SY 2.7, SY 3.9, SY 6.6 [Phl. *xwēškārīh*] | <*yā manuṣyeṣu gṛhāṃtarvartīṣu madhye ~*> SY 1.7, SY 2.7, SY 3.9, SY 6.6 [Phl. *xwēškārīh*] | <*yā manuṣyeṣu madhye ~ moivadām moivadeṣu*> SY 2.6, SY 6.5 [Phl. *xwēškārīh*] | <*yā manuṣyeṣu madhye ~ moivadeṣu*> SY 6.2

satyatā- f. 'truth'.

satyatā nom. sg. <*satyapatiṃ asya raśna iti nāmatā śuddhatā ~ ca*> SY 2.7, SY 6.6

satyapati- m. 'lord of truth'.

satyapatiḥ nom. sg. *raśnaṃ śuddhaṃ* <*raśnaḥ ~*> SY 1.7 | *raśnasya śuddhasya* <*raśnaḥ ~*> SY 3.9

satyapatiṃ acc. sg. *raśnaṃ śuddhaṃ ...* <~> SY 2.7, SY 6.6

satyoktā- (*satya-uktā-*) f. 'proclamation of truth'. Av. *aršuxḍa-*; Phl. *rāst*.

satyoktām acc. sg. ~ *vācaṃ* SY 7.26 [Av. *aršuxḍam*; Phl. *rāst*]

satyoktāyāḥ gen. sg. | *satyoktāyās ~ ca vācaḥ* SY 8.1 [Av. *aršuxḍahe*; Phl. *rāst*]

sadācāra- f. 'virtuous conduct'.

sadācārāt abl. sg. <~ *kila hormmijdāt yad vapuḥ puṇyena tan mahattaram*> SY 1.1

sadācāratā- f. 'the fact of having a virtuous conduct'.

sadācāratayā instr. sg. <*lakṣmīṃ ca yām ~ arjjayaṃti*> SY 1.15, SY 3.17 | <*kila ~ samāracitaṃ*> SY 3.3, SY 7.3

sadājīvan- adj. 'living forever'. Av. *yauuaējī-*; Phl. *hamē zīndag*.

sadājīvānām gen. pl. m. *amarāṇām gurūṇām susvāminām sudāninām ~ lābhānām* SY 4.4 [Av. *yauuaējībīū°*; Phl. *hamē zīndagān*]

sadaiva (*sadā-eva*) adv. 'constantly'. Av. *āiiu-*; Phl. *hamē*.

sadaiva <*yad ahaṃ viveda ~ ca karomi*> SY 3.4, SY 4.1 [Phl. *hamē*] | <*yad ahaṃ viveda ~ ca*

karomi > SY 7.4 | <*yad ahaṃ ~ karomi*> SY 4.1 | *tava svāmitāyāṃ śreyasi ca ~ yāvat sarvvaṃ* SY 7.25 [Av. *yauuē*; Phl. *hamē*]

sadvyavasāya- (standard Skt. *sat-vyavasāya*-) m. 'determination towards the truth'

sadvyavasāyena instr. sg. <*śrīr yā ācāryair adhvīāsini satkāryeṇa ~ (ca)*> SY 1.14, SY 3.16

sadvyāpāra- m. 'implementation of truth'. Phl. *frārōnih*.

sadvyāpāreṇa instr. sg. *saṃprāpṇuvamtu* <~> SY 7.24 [Phl. *pad frārōnih*]

sadvyāpārajñānin- (standard Skt. *satvyāpārajñānin-*; *sat-vyāpāra-jñānin-*) adj. 'knowing the implementation of truth'. Phl. *frārōn dānāg*.

sadvyāpārajñānī nom. sg. m. *uttamajñānī* <*kila ~*> SY 1.1 [Phl. *frārōn dānāg*]

sannihita- adj. 'put (together)'. Av. *°bārata* in *paiti.bārata*-; Phl. *burd ēstādan*.

sannihitena instr. sg. m. *baresmanena upari ~ samaṃ prāṇena* SY 3.1 [Av. *°bārata*; Phl. *burd ēstēd*]

sanmānakṛti- f. 'act of respect'. Av. *xšnūman-*, *xšnaōθra-*; Phl. *šnāyēnīdan*, *šnāyēnīdārīh*.

sanmānakṛtyā instr. sg. ~ <*kila pūjākaraṇena*> SY 3.1, SY 7.1 [Av. *xšnūmaine*; Phl. *pad šnāyēnīdārīh*] | ~ *śrośasya puṇyātmaḥasya* SY 3.1, SY 7.1, SY 7.20 [Av. *xšnūmaine*; Phl. *pad šnāyēnīdārīh*] | ~ *jarathuśtrasya spitamaputrasya* SY 3.2, SY 7.2, SY 7.21 [Av. *xšnūmaine*; Phl. *pad šnāyēnīdārīh*] | ~ *tava agne* SY 3.2, SY 3.21, SY 7.2, SY 7.21 [Av. *xšnūmaine*; Phl. *pad šnāyēnīdārīh*] | ~ *udakasya uttamasya* SY 3.3, SY 7.3 [Av. *xšnūmaine*; Phl. *pad šnāyēnīdārīh*] | ~ *apāṃ majdadattānāṃ* SY 3.3, SY 7.3 [Av. *xšnūmaine*; Phl. *pad šnāyēnīdārīh*] | ~ *amarāṇāṃ gurūṇāṃ* SY 3.4, SY 7.4 [Av. *xšnūmaine*; Phl. *pad šnāyēnīdārīh*] | ~ *iajdānāṃ puṇyātmanāṃ* SY 3.4, SY 7.4 [Av. *xšnūmaine*; Phl. *pad šnāyēnīdārīh*] | ~ *svīyasya ca ātmanaḥ* SY 3.4, SY 7.4 [Av. *xšnūmaine*; Phl. *pad šnāyēnīdārīh*] | ~ *śrośasya puṇyātmanaḥ* SY 3.20 [Av. *xšnūmaine*; Phl. *pad šnāyēnīdārīh*] | ~ <*kila ānaṃdakṛtyā*> SY 4.23 [Av. *xšnaōθra*; Phl. *šnāyēnam*]

sanmānakṛtaye dat. sg. ~ <*kila ānaṃdakṛtaye*> SY 8.9 [Av. *xšnaōθra*; Phl. *šnāyēnam*]

saptadhātu- m. 'seven metals'

saptadhātūnāṃ acc. pl. <*amaraṃ ~ patim*> SY 1.2

saprasāda- m. 'this offering'. Av. *aēta-* *miiazda-*; Phl. *ān myazd*.

saprasādaṃ acc. sg. *khādatu naraḥ ~* SY 8.2 [Av. *aētəm miiazdəm*; Phl. *ān myazd*]

samaṃ adv. 'together with'. Av. *haḍa.°* in *haḍa.barəsman-*, *haḍa.zaōθra-* and *haḍa.aiβiūāṇhana-*, *maṭ*; Phl. *abāg*.

samaṃ <*yā ~ hāūana-saṃdhyāyāḥ samakāryiṇī*> SY 1.3, SY 1.23 | <*yā ~ hāūana-saṃdhyāyāḥ samakāryiṇī*> SY 2.3, SY 3.5, SY 6.2 [Phl. *abāg*] | <*yā ~ rapīthvīna-saṃdhyāyāḥ samakāryiṇī*> SY 1.4, SY 2.4, SY 3.6, SY 6.3 [Phl. *abāg*] | <*yā ~ ujaierina-saṃdhyāyāḥ samakāryiṇī*> SY 1.5, SY 2.5, SY 3.7, SY 6.4 [Phl. *abāg*] | <*yā ~ aiviśruthrima-saṃdhyāyāḥ samakāryiṇī*> SY 1.6 | <*yā ~ aiviśruthrima-saṃdhyāyāḥ samakāryiṇī*> SY 2.6, SY 3.8, SY 6.5 [Phl. *abāg*] | <*yā ~ uśahina-saṃdhyāyāḥ samakāryiṇī*> SY 1.7, SY 2.7, SY 3.9, SY 6.6 [Phl. *abāg*] | ~ *samagraiḥ agnibhiḥ* SY 1.12, SY 2.12, SY 3.14, SY 6.11 [Av. *maṭ*; Phl. *abāg*] | *prāṇaṃ ~*

baresmanena SY 2.1 [Av. *haḍa.°* in *haḍa.zaōθra*; Phl. *abāg*] | *baresmanam* ~ *prāṇena* SY 2.1 [Av. *haḍa.°* in *haḍa.barəsmā*; Phl. *abāg*] | ~ *prāṇena enam* *baresmanam* SY 2.1 [Av. *haḍa.°* in *haḍa.zaōθrəm*; Phl. *abāg*] | *enam baresmanam* ~ *prāṇena* SY 2.1, SY 3.4, SY 7.4 [Av. *haḍa.°* in *haḍa.zaōθrəm*; Phl. *abāg*] | *prāṇena* ~ *aiviamghanena* SY 2.1, SY 3.4, SY 7.4 [Av. *haḍa.°* in *haḍa.aiβiiānhanəm*; Phl. *abāg*] | *baresmanena upari sannihitena* ~ *prāṇena* SY 3.1 [Av. *haḍa.°* in *haḍa.zaōθra*; Phl. *abāg*]

samakārīn- f. **samakāryiṇī-** 'associated', based on Phl. *hamkār*.

samakāryiṇī nom. sg. < *yā samam hāūana-saṃdhyāyāḥ* ~ > SY 1.3, SY 1.23, SY 2.3, SY 3.5, SY 6.2 [Phl. *hamkār*] | < *yā samam rapīthvina-saṃdhyāyāḥ* ~ > SY 1.4, SY 2.4, SY 3.6, SY 6.3 [Phl. *hamkār*] | < *yā samam ujaierina-saṃdhyāyāḥ* ~ > SY 1.5, SY 2.5, SY 3.7, SY 6.4 [Phl. *hamkār*] | < *yā samam aivīsruthrima-saṃdhyāyāḥ* ~ > SY 1.6 | < *yā samam aivīsruthrima-saṃdhyāyāḥ* ~ > SY 2.6, SY 3.8, SY 6.5 [Phl. *hamkār*] | < *yā samam usahina-saṃdhyāyāḥ* ~ > SY 1.7, SY 2.7, SY 3.9, SY 6.6 [Phl. *hamkār*]

samagra- 1. adj. 'all'. Av. *vīspa-*; Phl. *harwisp*, Phl. *harwispīn*. 2. adj. 'entire'. Av. *vīspa-*, *vīspā.°* in *vīspā.vohu-*; Phl. *harwisp*.

samagrām acc. sg. f. 2. ~ *ca samṛddhiṃ* < *mūlaphalādikaṃ* > SY 5.1 [Av. *vīspā.°*; Phl. *harwisp*]

samagrāyai dat. sg. f. 2. *ruddhatām ca śubhām ca āśīrvvādayāmi* ~ *muktātmanām paṃktaye* SY 8.8 [Av. *vīspaiiā*; Phl. *ō harwisp*] | 2. *nāstikyaṃ ca aśubhaṃ ca āśīrvvādayāmi* ~ *durgratimatām paṃktaye* SY 8.8 [Av. *vīspaiiā*; Phl. *ō harwisp*]

samagrāyāḥ gen. sg. f. 2. < *hormmijdam* (ca) *pitaram* ~ *prthivyaḥ* > SY 2.16, SY 6.15

samagrān acc. pl. m. 1. ~ *tān gurūn* SY 1.10 [Av. *vīspaēibiiō*; Phl. *harwisp*] | 1. ~ *puṇyagurūn* SY 1.19 [Av. *vīspaēibiiō*; Phl. *harwisp*] SY 2.10, SY 2.18, SY 6.9, SY 6.20 [Av. *vīspe*; Phl. *harwisp*] | 1. ~ *uttamadānān iajdān* SY 1.19 [Av. *vīspaēibiiō*; Phl. *harwisp*] | 1. ~ *vanaspatīn majdadattān* SY 2.12, SY 6.11 [Av. *vīspā*; Phl. *harwisp*] | 1. ~ *girīn puṇyaśubhān sampūrṇaśubhān majdadattān* SY 2.14, SY 6.13 [Av. *vīspā*; Phl. *harwisp*] | 1. ~ *puṇyātmanah iajdān* SY 2.18, SY 6.20 [Av. *vīspe*; Phl. *harwisp*] | **samagrāmś** | 1. ~ *ca vanaspatīn majdadattān* SY 1.12 [Av. *vīspanqm°*; Phl. *harwisp*] | 1. ~ *ca girīn* SY 1.14 [Av. *vīspaēšqm°*; Phl. *harwisp*]

samagrāḥ acc. pl. f. 1. ~ *apaḥ majdadattāḥ* SY 2.12, SY 6.11 [Av. *vīspā*; Phl. *harwisp*] | **samagrā** | 2. *yat* ~ *saṃṛddhiḥ* SY 5.4 [Av. *vīspā.°*; Phl. *harwisp*] | 1. *svecchayā* ~ *vibhūtiḥ puṇyāt prakatāḥ* SY 8.5 [Av. *vīspa*; Phl. *harwisp*] | **samagrās** | 1. ~ *ca apaḥ majdadattāḥ* SY 1.12 [Av. *vīspanqm°*; Phl. *harwisp*] | 1. ~ *ca spanāmainīosṛṣṭiḥ* SY 1.16 [Av. *vīspanqm°*; Phl. *harwisp*]

samagraiḥ instr. pl. m. 1. *samam* ~ *agnibhiḥ* SY 1.12, SY 2.12, SY 3.14, SY 6.11 [Av. *vīspaēibiiō*; Phl. *harwispīn*]

samayasamuccaya- m. 'coming together and aggregation'

samayasamuccayān acc. pl. < *gahaṃbārān iti* ~ *sṛṣṭinām ghaṭanakālān* > SY 1.9 | < *gahaṃbārān iti* ~ *sṛṣṭinām sṛjanakālān* > SY 2.9, SY 6.8

samayasamuccayānām gen. pl. < *gahaṃbārānām iti* ~ > SY 3.11

samavāyaka- m. 'same multitude'. Av. *ya-*; Phl. *hanṣamanīg*.

samavāyakān acc. pl. ~ *tān tās ca ārādhaye* SY 4.26 [Av. *yāṇḥam*^o; Phl. *hanṣamanīgān*]

samāgaṃtṛtama- adj. superl. 'the most proximate'. Av. *yaētuštama-*; Phl. *madārtom*.

samāgaṃtṛtamaṃ acc. sg. ntr. ~ *amarebhyo gurubhyaḥ* SY 1.2 [Av. *yaētuštamāi*; Phl. *madārtom*]

samācar- vb. 'to perform'. Phl. *kardan*.

samācarati 1 class

samācarāmaḥ 1pl. ind. pres. act. <*kila pratikurmmahe samtuštās ca* ~ > SY 7.24 [Phl. *kunānd*]

samāracita- adj. 'put together'.

samāracitaṃ acc. sg. m. <*kila sadācāratayā* ~ > SY 3.3, SY 7.3

samidha- m. 'wood'. Av. *aēsma-*; Phl. *esm*.

samidhaṃ acc. sg. ~ ... *gaṃdhaṃ ca* SY 3.2, SY 3.21 [Av. *aēsmaḥ*; Phl. *esm*] | ~ *ca gaṃdhaṃ ca* SY 4.1, SY 6.18, SY 7.26, SY 8.1 [Av. *aēsmaḥ*^o; Phl. *esm*] | ~ *ca gaṃdhaṃ ca* SY 7.2, SY 7.21 [Av. *aēsmaḥ*; Phl. *esm*]

samīh- vb. 'to wish for'. Av. *ā-yam-*, *iš-*; Phl. *xwāstan*.

samīhate 1 class

samīhe 1sg. ind. pres. mid. ~ *ijisnau* SY 2.1–18, SY 3.1–23 [Av. *āiiese*; Phl. *xwāham*] | *asya lābhaṃ* ~ *dakṣaṇādānena* SY 7.24 [Av. *išānti*; Phl. *xwāham*]

samṛddhi- f. 'success'. Av. *vohu-*, ^o*vohu-* in *vīspā.vohu-*; Phl. *ābādīh*, *bahr*.

samṛddhiḥ nom. sg. *yat samagrā* ~ <*śubhaṃ yasmāt*> SY 5.4 [Av. ^o*vohū*; Phl. *ābādīh*]

samṛddhiṃ acc. sg. *samagrāṃ ca* ~ <*mūlaphalādikaṃ*> SY 5.1 [Av. *vohū*; Phl. *ābādīh*] | <*kila* ~ *dānaṃ ca uttamānāṃ bhakṣet*> SY 8.3 [Phl. *bahr*]

sarakṣā- f. 'his protection'. The prefix *sa-* indicates 'junction, conjunction'; literally, it would be 'joint protection (with him)'. Av. *hauuapaṇha-*; Phl. *hupānagīh*.

sarakṣāyai dat. sg. *evaṃ yo rājyāya ca mahattāyai ca* ~ *ca* SY 5.1 [Av. *hauuapaṇhāiṣ*^o; Phl. *hupānagīh*]

sarvva- (standard Skt. *sarva-*) adj. 'all'. Av. *vīspa-*; Phl. *hamāg*; *harwisp*; *harwispīn*.

sarvvaṃ nom. sg. <*kila* ~ *kāryaṃ puṇyaṃ*> SY 3.25 [Av. *hamāg*]

sarvvān acc. pl. m. *gurūn* ~ *mahattarān* SY 2.17, SY 6.16 [Av. *vīspe*; Phl. *harwisp*]

sarvve nom. pl. m. <~ *'pi ye lakṣmīṃ svādhīnatayā hormmījdasya lābhena ca uttamānāṃ dadhate*> SY 1.14 | *guravaḥ* ~ *mahattarāḥ* SY 1.22 [Av. *vīspe*; Phl. *harwisp*] | <~ *'pi ye lakṣmīṃ svādhīnatayā hormmījdasya lābhena uttamānāṃ dadhati*> SY 3.16

sarvveṣāṃ gen. pl. m. *mihiraṃ* ~ *grāmānāṃ rājānaṃ* SY 2.11, SY 6.10 [Av. *vīspanqṃ*; Phl. *ī harwispīn*] | *gurūnāṃ* ~ *mahattarānāṃ prakṣṣṭaṃ gurutayā* SY 2.18 [Av. *vīspe*; Phl. *harwisp*] | ~ *teṣāṃ gurūnāṃ* SY 3.12 [Av. *vīspaēibiū*; Phl. *harwisp*] | ~ *ca vanaspatīnāṃ majdadāttānāṃ* SY 3.14 [Av. *vīspanqṃ*^o; Phl. *harwisp*] | ~ *ca girīnāṃ* SY 3.16 [Av. *vīspaēṣqṃ*^o; Phl. *harwisp*] | ~ *puṇyagurūnāṃ* SY 3.23, SY 4.25, SY 7.23 [Av. *vīspaēibiū*; Phl. *harwisp*] | ~ *uttamadānānāṃ iajdānāṃ* SY 3.23, SY 4.25, SY 7.23 [Av. *vīspaēibiū*; Phl. *harwisp*]

sarvvāsāṃ gen. pl. f. <manuṣyāṇāṃ daśajātīnāṃ ~ ca sṛṣṭīnāṃ sṛjanakālaṃ> SY 1.9, SY 2.9, SY 6.8 | <manuṣyāṇāṃ daśajātīnāṃ ~ ca sṛṣṭīnāṃ sṛjanakālasya> SY 3.11 | ~ ca apāṃ majdadattānāṃ SY 3.14 [Av. vīspanq̄m°; Phl. harwisp] | ~ ca spanāmainīosṛṣṭīnāṃ SY 3.18 [Av. vīspanq̄m°; Phl. harwisp] | mahataḥ ~ ca yāsāṃ kāsāṃcit muktātmanāṃ paṃktīnāṃ SY 4.2 [Av. vīspaiiās°; Phl. harwisp]

sarvvaṃ (standard Skt. *sarvaṃ*) adv. ‘completely’. Av. āiiu-; Phl. wisp.

sarvvaṃ <yā ca mūlaṃ phalaṃ ~ pravarddhayati> SY 1.6, SY 2.6, SY 3.8, SY 6.5 | tava svāmitāyāṃ śreyasi ca sadaiva yāvat ~ SY 7.25 [Av. yauuē; Phl. wisp]

sarvvasainyadāti- (*sarvva-sainya-dāti-*) subst. ‘the giving of all the armies’.

sarvvasainyadātiḥ nom. sg. <hamaspathamaedaematā ~> SY 1.9, SY 2.9, SY 3.11, SY 6.8

savahī-dvīpa- m. ‘Savahī region’, corresponding to Av. sauuahi- ntr., name of one of the seven regions. Phl. sawahī.

savahī-dvīpasya gen. sg. <yat svāmī arjahī-dvīpasya ~ ca> SY 3.20 [Phl. pad ... sawahī] | <yat svāmī arjahī-dvīpasya ~ ca> SY 4.23, SY 7.20

saharevara- m. ‘Saharevara’, proper name from Phl. śahrewar.

saharevaraṃ acc. sg. *uttamaṃ ca rājyaṃ* <kila ~> SY 5.5 [Phl. śahrewar]

saharevara-nāman- adj. ‘Saharevara’. Av. xšaθra- vairiia-; Phl. śahrewar.

saharevara-nāmānaṃ acc. sg. m. ~ <amaraṃ saptadhātūnāṃ patin> SY 1.2 [Av. xšaθrāi vairiīāi; Phl. śahrewar]

sahasrakarṇa- (standard Skt. *sahasrakarṇa-*) adj. ‘having thousand ears’. Av. hazaṇrō.gaōša-; Phl. hazār-gōṣ.

sahasrakarṇaṃ acc. sg. m. *mihiraṃ nivāsītāraṇyaṃ* ~ SY 1.3 [Av. hazaṇrō.gaōšahe; Phl. hazār-gōṣ] | *mihiraṃ nivāsītāraṇyaṃ* ~ SY 2.3, SY 6.2 [Av. hazaṇra.gaōṣam; Phl. hazār-gōṣ]

sahasrakarṇasya gen. sg. m. *mihirasya nivāsītāraṇyasya* ~ SY 3.5 [Av. hazaṇrō.gaōšahe; Phl. ī hazār-gōṣ]

sahasvāmikāmana- (*saha-svāmi-kāmana-*) m. ‘wish for the company of the Lord’. Phl. *kāmag ... abāg ān ī axw*.

sahasvāmikāmana voc. sg. for gen. sg. <kila kāmāṃ yat manasaḥ ~ tulyaṃ karoti> SY 3.15 [Phl. *kāmag ... abāg ān ī axw*]

sahasvāmin- m. ‘in the company of the Lord’. Phl. *kāmag ... abāg ān ī axw*.

sahasvāmīnaḥ gen. sg. <kila kāmāṃ yat manasā ~ tulyaṃ karoti> SY 1.13 [Phl. *kāmag ... abāg ān ī axw*]

sahāyatā- f. ‘a number of companions’. Av. auuah-; Phl. hayārīh.

sahāyatayā instr. sg. *yāḥ baliṣṭās ca adhikaśaktās ca muktātmanāṃ* ~ SY 4.6 [Av. auuaḥjhe; Phl. hayārīh]

sāuamgha- f. ‘Sāuamgha’, from Av. sāuuamghī- ‘morning-(time)’, Phl. sawang.

sāuamghāyāḥ gen. sg. ~ *vīsi-nāmnyās ca prakṛṣṭaṃ gurutayā* SY 2.18, SY 6.20 [Av. auuaḥjhe; Phl. hayārīh]

sāuamgha-nāman- adj. ‘Sāuamgha’, from Av. sāuuamghī- ‘morning-(time)’, Phl. sawang.

sāuamgha-nāmnī voc. sg. ~ <hāūana-samakāryiṇī> SY 1.20 [Av. sāuuamghē; Phl. sawang]
sāuamgha-nāmnīm acc. sg. f. ~ (ca) <yā samam hāūana-saṃdhyāyāḥ samakāryiṇī> SY 1.3
 [Av. sāuuamghāē; Phl. sawang] | ~ (ca) <yā samam hāūana-saṃdhyāyāḥ samakāryiṇī> SY 2.3,
 SY 6.2 [Av. sāuuamghāēm; Phl. sawang]
sāuamgha-nāmnyāḥ gen. sg. f. | *sāuamgha-nāmnyās* ~ ca <yā samam hāūana-
 saṃdhyāyāḥ samakāryiṇī> SY 1.23, SY 3.5 [Av. sāuuamghāē; Phl. sawang]

sādhaka- adj. 'worshipping'. Av. sūra-; Phl. abzār.

sādhakānām gen. pl. m. *muktātmanām uttamānām* ~ *gurutarāṇām vṛddhīḥ* SY 2.6, SY 6.5
 SY 6.19 [Av. sūrā; Phl. abzārān].

sāhāyya- ntr. 'help'.

sāhāyyam acc. sg. <iyam yat uttamānām lakṣmyāḥ rakṣām ~ *ca karoti*> SY 1.14 | <*ayam yat*
uttamām lakṣmyāḥ rakṣī ~ *ca karoti*> SY 3.16

suṃdara- adj. 'beautiful'. Av. sraēšta-; Phl. nēk.

suṃdaram acc. sg. ntr. *puṇyam evam utkṛṣṭataram* ... *yat* ~ SY 5.4 [Av. sraēštām; Phl. nēk]

suṃdaratara- adj. comp. 'more beautiful'. Av. sraēšta-; Phl. nēktom.

suṃdarataram acc. sg. m. ~ ca <*darśanena*> SY 1.1 [Av. sraēštahe°; Phl. nēktom]

suṃdaratarāḥ nom. pl. m. | *suṃdaratarā* <*yena aśvāḥ* ~ *jāyamte*> SY 1.5

sukalevaratama- (*su-kalevara-tama-*) adj. superl. based on a subst. 'having the best body'. Av.
hukarāptama-; Phl. hukerbtom.

sukalevaratamam acc. sg. m. ~ ca <*kilāsyā amgāni anyonyam anurūpatarāṇi*> SY 1.1 [Av.
hukarāptamahe°; Phl. hukerbtom]

sukṛta- adj. 'well-performed'. Av. huuaršta-; Phl. huwaršt.

sukṛtam acc. sg. ntr. *idam sumatam ca sūktam ca* ~ *ca* SY 4.1 [Av. huuarštā°; Phl. huwaršt]

sukṛtasya gen. sg. m. ~ *ādeśam* SY 3.4 [Av. huuarštā; Phl. ī huwaršt]

sukṛtāḥ acc. pl. f. *vācaḥ sumatāḥ sūktāḥ* ~ SY 3.4, SY 7.4 [Av. huuaršta; Phl. huwaršt]

sughaṭita- adj. 'well joined'. Av. hutāšta-; Phl. hutāšīd.

sughaṭitam acc. sg. m. *utsāhinaṃ ca* ~ *śubhoditam* SY 1.6 [Av. hutāštahe; Phl.
hutāšīd] | *utsāhinaṃ ca* ~ *śubhoditam* SY 2.6, SY 6.5 [Av. hutaštām; Phl. hutāšīd]

sughaṭitasya gen. sg. m. *utsāhinaś ca* ~ *subhoditasya* SY 3.8 [Av. hutāštahe; Phl. ī hutāšīd]

sujīvana- adj. 'good life-giving'. Av. huṣīti-; Phl. humāniśnīh.

sujīvanīm acc. sg. f. *saṃvatsarāṇām ca* ~ SY 1.6 [Av. huṣītōiś; Phl. humāniśnīh]

sujīvanīnām gen. pl. f. *saṃvatsarāṇām ca* ~ SY 3.8 [Av. huṣītōiś; Phl. humāniśnīh]

sudānin- adj. 'generous'. Av. hudāh-/huḍāh-; Phl. hudāg.

sudāninaḥ acc. pl. m. *amarān gurūn surājānaḥ* ~ SY 2.2 [Av. huḍāṇhō; Phl.
hudāgān] | *amarān gurūn susvāminaḥ* ~ SY 4.25, SY 6.1 [Av. huḍāṇhō; Phl. hudāgān]

sudānīnām gen. pl. m. *amarāṇām gurūṇām susvāminām* ~ SY 4.4 [Av. huḍābiio; Phl.
hudāgān]

sunivāsita- f. 'good dwelling'. Av. huṣīti-; Phl. humāniśnīh.

sunivāsitām acc. sg. *saṃvatsarāṇām ca* ~ SY 2.6, SY 6.5 [Av. huṣītīm; Phl. humāniśnīh]

sumata- adj. 'well-thought'. Av. *humata-*; Phl. *humat*.

sumataṃ acc. sg. ntr. *idaṃ ~ ca sūktam ca sukr̥tam ca* SY 4.1 [Av. *humatā°*; Phl. *humat*]

sumatāḥ acc. pl. f. *vācaḥ ~ sūktāḥ sukr̥tāḥ* SY 3.4, SY 7.4 [Av. *humata*; Phl. *humat*]

surājan- adj. 'being good chiefs'. Av. *huxšaθra-*; Phl. *(hu)xwadāy*.

surājānaḥ nom. pl. m. for acc. pl. m. *amarān gurūn ~ sudāninaḥ* SY 2.2 [Av. *huxšaθrā*; Phl. *xwadāyān*] | *amarān gurūn ~ sudāninaḥ* SY 4.25 [Av. *huxšaθrā*; Phl. *huxwadāyān*]

susvāmin- adj. 'being good lords'. Av. *huxšaθra-*; Phl. *huxwadāy*.

susvāminaḥ acc. pl. *amarān gurūn ~ sudāninaḥ* SY 6.1 [Av. *huxšaθrā*; Phl. *huxwadāyān*]

susvāmināṃ gen. pl. *amarāṇām gurūṇām ~ sudāninām* SY 4.4 [Av. *huxšaθraēibiō*; Phl. *huxwadāyān*]

sūkta- adj. 'well-spoken'. Av. *hūxta-*; Phl. *hūxt*.

sūktam acc. sg. ntr. *idaṃ sumatam ca ~ ca sukr̥tam ca* SY 4.1 [Av. *hūxtā°*; Phl. *hūxt*]

sūktāḥ acc. pl. f. *vācaḥ sumatāḥ ~ sukr̥tāḥ* SY 3.4, SY 7.4 [Av. *hūxtā°*; Phl. *hūxt*]

sūrya- m. 'sun'. Av. *huuarə-*; Phl. *xwaršēd*.

sūryam acc. sg. *caṃdraṃ ca paśubjāṃ ~ ca* SY 1.11 [Av. *huuarə°*; Phl. *xwaršēd*] | *tārās (ca) caṃdraṃ ca ~ ca* SY 1.11, SY 6.10 [Av. *huuarə°*; Phl. *xwaršēd*]

sūryasya gen. sg. *caṃdrasya ca paśubjasya ~ ca* SY 3.13 [Av. *huuarə°*; Phl. *xwaršēd*] | *tārāṇām ca caṃdrasya ~* SY 3.18 [Av. *hūrō*; Phl. *xwaršēd*]

srjanakāla- m. 'time of creation'.

srjanakālam acc. sg. *⟨jalānām ~⟩* SY 1.9, SY 2.9, SY 3.11, SY 6.8 | *⟨gavām paśūnām ~⟩* SY 1.9 | *⟨manuṣyāṇām daśajātīnām sarvvāsām ca sṛṣṭīnām ~⟩* SY 1.9, SY 2.9, SY 6.8 | *⟨gavām paśūnām paṃcaprakārāṇām ~⟩* SY 2.9, SY 6.8 | *⟨ākāsasya ~⟩* SY 3.11 | *⟨vanaspatīnām ~⟩* SY 3.11, SY 6.8 | *⟨prthivīyāḥ ~⟩* SY 6.8

srjanakālasya gen. sg. *⟨manuṣyāṇām daśajātīnām sarvvāsām ca sṛṣṭīnām ~⟩* SY 3.11

sṛṣṭa- adj. 'created'.

sṛṣṭāḥ nom. pl. m. *⟨hormmijdena ~⟩* SY 1.11

sṛṣṭi- f. 'creation'. Av. *dāman-*; Phl. *dām*.

sṛṣṭiḥ acc. pl. *śubhena ca svāmitvāya svīyāḥ ~* SY 8.5 [Av. *dāmanam*; Phl. *dāmān*]

sṛṣṭīnām gen. pl. *⟨gahaṃbārān iti samayasamuccayān ~ ghaṭanakālān⟩* SY 1.9 | *⟨manuṣyāṇām daśajātīnām sarvvāsām ca ~ srjanakālam⟩* SY 1.9, SY 2.9, SY 6.8 | *⟨gahaṃbārān iti samayasamuccayān ~ srjanakālān⟩* SY 2.9, SY 6.8 | *⟨manuṣyāṇām daśajātīnām sarvvāsām ca ~ srjanakālasya⟩* SY 3.11 | *⟨kila svīyānām ~ svecchayā śubhena ca svāmitvam kuru⟩* SY 8.5 [Phl. *dāmān*]

sṛṣṭimat- adj. 'engaged in the work of creation'.

sṛṣṭimati loc. sg. ntr. *⟨samagre 'pi bhuvane ~ rakṣayā uparipracarati⟩* SY 1.15, SY 3.17

setu- m. 'bridge'.

setau loc. sg. *⟨caṃdorapuhale ~ ayam uttārayati⟩* SY 3.20

schāna- (standard Skt. *sthāna-*) ntr. 'place'. Av. *asah-*; Phl. *gyāg*.

schāne loc. sg. *⟨sa giriḥ yaś caitanyam manuṣyāṇām ~ dadhāti rakṣati ca⟩* SY 1.14, SY 2.14,

SY 6.13 | <sa girir yaś caitanyaṃ manuṣyāṇāṃ ~ dadhāti rakṣati ca> SY 3.16 | <teṣāṃ abhyāgatis tasmin ~ yatra gvaḥmanaḥ> SY 4.4 [Phl. *gyāg*]

schānāni acc. pl. *imāni* ~ *deśāṃś ca* SY 1.16 [Av. *asaṇhqm°*; Phl. *gyāg*] | *imāni* ~ *deśāṃś ca* SY 2.16, SY 6.15 [Av. *asās°*; Phl. *gyāg*]

schānānāṃ gen. pl. *eṣāṃ* ~ *ca deśānāṃ ca* SY 3.18 [Av. *asaṇhqm°*; Phl. *gyāg*]

stu- vb. 'to pray'. Av. *stu-*; Phl. *stūdan*.

stauti 2 class

staumi 1sg. ind. pres. act. *sa tvāṃ tena prakṛṣṭaṃ* ~ SY 1.21 [Av. *stuiē*; Phl. *stāyēm*] | *tat yuṣmān tena prakṛṣṭaṃ* ~ SY 1.22 [Av. *stuiē*; Phl. *stāyēm*]

strī- f. 'woman'. Phl. *mādag*.

strīnāṃ gen. pl. <burjja-svāmī ~ ĩajdo> SY 1.5, SY 3.7 [Phl. *mādagān*]

spanāmainīosṛṣṭi- f. 'Spanāmainīo's creation', *spanāmainīo-* being a lw. from Phl. *spēnāg mēnōy*, Av. *spənta- maiñiiu-* 'Life-giving Force'. Av. *spənta- maiñiiu- dāman-*, *spəntō.maiñiiuu-*; Phl. *spēnāg mēnōy dāmān*.

spanāmainīosṛṣṭiḥ acc. pl. f. *tārās ca* ~ SY 1.11 [Av. *spəntō.maiñiiuuuanqm dāmanqm*; Phl. *spēnāg mēnōy dām*] | *samagrās ca* ~ SY 1.16 [Av. *spəntahe maiñiiūš dāmanqm*; Phl. *spēnāg mēnōy dāmān*]

spanāmainīosṛṣṭīnāṃ gen. pl. f. *tārāṇāṃ ca* ~ SY 3.13 [Av. *spəntō.maiñiiuuuanqm dāmanqm*; Phl. *spēnāg mēnōy dām*] | *sarvāsāṃ ca* ~ SY 3.18 [Av. *spəntahe maiñiiūš dāmanqm*; Phl. *spēnāg mēnōy dāmān*]

spanāmainīosṛṣṭibhyaḥ abl. pl. f. *prāpto mṛtyuḥ apavrajatu* ~ SY 8.6 [Av. *spəntahe maiñiiūš dāmabiiō*; Phl. *spēnāg mēnōy dāmān*]

spiṇḍārmmada- subst. 'Spiṇḍārmmada', proper name from Phl. *spandarmad*.

spiṇḍārmmadaṃ acc. sg. *uttamāṃ ca saṃpūrṇamānasatām* <~> SY 5.5 [Phl. *spandarmad*]

spiṇḍārmmada-nāman- adj. 'Spiṇḍārmmada'. Av. *spəntā- ārmaiti-*; Phl. *spandarmad*.

spiṇḍārmmada-nāmnīṃ acc. sg. f. ~ <*amaraṃ prṭhvīpatnīṃ*> SY 1.2 [Av. *spəntaiiāi ārmatē*; Phl. *spandarmad*]

spitamaputra- m. 'son of Spitama'. Av. *spitāma-*; Phl. *spitāmān*.

spitamaputrasya gen. sg. *jarathuśtrasya* ~ *puṇyātmakavṛddheḥ* SY 3.2, SY 7.2 [Av. *spitāmahe*; Phl. *ī spitāmān*] | *jarathuśtrasya* ~ *puṇyātmakaḥ* SY 3.21 [Av. *spitāmahe*; Phl. *spitāmān*] | *jarathuśtrasya* ~ *puṇyātmakavṛddheḥ* SY 4.23 [Av. *spitāmahe*; Phl. *ī spitāmān*] | *jarathuśtrasya* ~ *iha puṇyātmanaḥ puṇyaṃ ca vṛddhiṃ* SY 6.18 [Av. *spitāmahe*; Phl. *ī spitāmān*] | *jarathuśtrasya* ~ *puṇyātmakavṛddheḥ* SY 7.21 [Av. *spitāmahe*; Phl. *spitāmān*]

svayaṃ adv. 'by oneself'. Av. *xʷa°* in *xʷaḍāta-*; Phl. *xwa°* in *xwadād* and *xwadādih*.

svayaṃ *anaṃtāni tejāṃsi* ~ *dattāni* SY 1.16 [Av. *xʷa°*; Phl. *xwa°* in *xwadād*] | <~ *dātis ca iyaṃ yat ātmānaṃ ātmanā śakyate karttuṃ*> SY 1.16 [Phl. *xwa°* in *xwadādih*] | *anaṃtānāṃ tejasāṃ* ~ *dattānāṃ* SY 3.18 [Av. *xʷa°*; Phl. *xwa°* in *xwadād*] | <~ *dātis ca iyaṃ yat ātmānaṃ*

ātmīyaṃ śakyate karttuṃ > SY 3.18 [Phl. *xwa*^o in *xwadādih*] | *īyaṃ evaṃ yat ~ muktimāne ātmānaṃ ca manuṣyāṇāṃ muktyā* SY 3.20 | *<ekaṃ idaṃ yat ~ na mṛyate>* SY 4.4

svāda- m. 'taste'. Phl. *mizag*.

svādaṃ acc. sg. *<sa īajdaḥ ye manuṣyāḥ khādyasya ~ jānaṃti>* SY 1.3 [Phl. *mizag*] | *<sa adṛṣyarūpīyasya prabhāvāt manuṣyāḥ khādyasya ~ vīdaṃti>* SY 2.3 [Phl. *mizag*] | *<sa īajdaḥ ye manuṣyāḥ khādyasya ~ jānaṃti>* SY 3.5 [Phl. *mizag*] | *<sa adṛṣyarūpīyasya prabhāvena manuṣyāḥ khādyasya ~ jānaṃti>* SY 6.2 [Phl. *mizag*]

svādhīna- adj. 'independent'. Phl. *xwēšōh*.

svādhīnaḥ nom. sg. | *svādhīno* *<kila kāryasya puṇyasya ~ bhavati>* SY 8.2 [Phl. *xwēšōh*] | *<yat kiṃcit dadaṃti tasya ca ~ bhavati>* SY 8.2 [Phl. *xwēšōh*]

svādhīnatā- f. 'independence'.

svādhīnatayā instr. sg. *<sarve 'pi ye lakṣmīṃ ~ hormmīdasya lābhena ca uttamānāṃ dadhate>* SY 1.14 | *<sarve 'pi ye lakṣmīṃ ~ hormmīdasya lābhena uttamānāṃ dadhati>* SY 3.16

svāmikāmā- f. 'enjoyment of the Lord'. Av. *vərəziiaṇ'ha-*; Phl. *kāmag-axw*.

svāmikāmām acc. sg. *māṃthriṃ vāṇiṃ gurvīṃ puṇyātmanīṃ* ~ SY 1.13 [Av. *vərəziiaṇ'hahe*; Phl. *kāmag-axw*]

svāmikāmāyāḥ gen. sg. *māṃthra-vāṇyāḥ gurvvyāḥ puṇyātmakāyāḥ* ~ SY 3.15 [Av. *vərəziiaṇ'hahe*; Phl. *kāmag-axw*]

svāmitā- f. 'lordship'. Av. *aṇhuiiā-*, *sar-*; Phl. *axwīh*, *sālārīh*.

svāmitām acc. sg. *enām ~ ca puṇyatām ca* SY 3.4, SY 4.1, SY 7.4 [Av. *aṇhuiiāqṃ*^o; Phl. *axwīh*]

svāmitāyām loc. sg. *tava ~ śreyasi ca sadaiva yāvāt sarvvaṃ* SY 7.25 [Av. *sarəm*; Phl. *sālārīh*]

svāmitva- ntr. 'lordship'. Av. *xšā-*; Phl. *pādaxšāyīh kardan*.

svāmitvaṃ acc. sg. 1. *<kila svīyānāṃ sṛṣṭīnāṃ svecchayā śubhena ca ~ kuru>* SY 8.5

svāmitvāya dat. sg. 2. *śubhena ca ~ svīyāḥ sṛṣṭīḥ* SY 8.5 [Av. *xšaēša*; Phl. *pādaxšāyīh bē kun*]

svāmīn- 1. m. 'lord'. Av. *ahura-*, *ahu-*; Phl. *xwadāy*, *axw*. 2. m., with *mahājñānīn-* 'Lord of Great Wisdom', from Av. *ahura-* *mazdā-*. Av. *ahura-*; Phl. *ohrmazd*. 3. adj. 'lordly'. Av. *āhūiriia-*; Phl. *ī xwadāy*.

svāmīnaṃ acc. sg. 2. *dātāraṃ ~ mahājñānīnaṃ* SY 1.1 [Av. *ahurahe*; Phl. *ī ohrmazd*] | 1. *~ mihiraṃ mahattaraṃ* SY 1.11 [Av. *ahuraēibūia*; Phl. *xwadāy*] | 2. *~ mahājñānīnaṃ puṇyātmānaṃ puṇyaguruṃ samīhe ījīsnau* SY 2.2 [Av. *ahurəm*; Phl. *ohrmazd*] | 1. *~ mihiraṃ mahattaraṃ* SY 2.11, SY 6.10 [Av. *ahura*; Phl. *xwadāy*] | 2. *enaṃ ca deśapatiṃ ... yaṃ ~ mahājñānīnaṃ* SY 2.16, SY 6.15 [Av. *ahurəm*; Phl. *ohrmazd*] | 2. *atra evaṃ ārādhaye ~ mahājñānīnaṃ* SY 5.1 [Av. *ahurəm*; Phl. *ohrmazd*] | 2. *dātāraṃ ~ mahājñānīnaṃ* SY 6.1 [Av. *ahurəm*; Phl. *ī ohrmazd*]

svāmīnaḥ gen. sg. 3. *camatkārasya śāstrasya ~* SY 3.20, SY 4.23, SY 7.20 [Av. *āhūiriiehe*; Phl. *ī xwadāy*] | 1. *<evaṃ yat vapuḥ ādeśena ~ dhatte>* SY 3.20 | 1. *yathā ~ kāmaḥ* SY 3.25 [Av. *ahū*; Phl. *axw*] | 2. *upari uttame mahājñānīnaḥ ~* SY 4.26 [Av. *ahurō*; Phl. *ohrmazd*] | *svāmīnaś* | 2. *~ ca mahājñānīnaḥ śrośasya ca puṇyātmanaḥ* SY 4.2 [Av. *ahurāi*^o; Phl. *ī ohrmazd*]

ohrmazd] | *svāmino* | 2. *sūryaṃ ca tejasvinaṃ vegavadaśvaṃ locane ca ~ mahājñāninaḥ* SY 1.11 [Av. *ahurahe*; Phl. *ī ohrmazd*] | 2. *tvāṃ agne ~ mahājñāninaḥ putra* SY 1.12 [Av. *ahurahe*; Phl. *ī ohrmazd*] | 2. *agniṃ ca ~ mahājñāninaḥ putraṃ* SY 2.4, SY 6.3 [Av. *ahurahe*; Phl. *ī ohrmazd*] | 2. *tvāṃ agniṃ ~ mahājñāninaḥ putraṃ* SY 2.12, SY 6.11, SY 6.18 [Av. *ahurahe*; Phl. *ī ohrmazd*] | 2. *sanmānakṛtyā ... ~ mahājñāninaḥ amarāṇāṃ gurūṇāṃ* SY 3.1, SY 7.1 [Av. *ahurahe*; Phl. *ī ohrmazd*] | 2. *tava agne ~ mahājñāninaḥ putra* SY 3.2, SY 3.21, SY 7.2, SY 7.21 [Av. *ahurahe*; Phl. *ī ohrmazd*] | 1. *~ mihirasya mahattarasya anaśvarasya puṇyātmanaḥ* SY 3.13 [Av. *ahuraēibiia*; Phl. *ī ohrmazd*] | 2. *tava agneḥ ~ mahājñāninaḥ putrasya* SY 3.14 [Av. *ahurahe*; Phl. *ī ohrmazd*] | 2. *dātuḥ ~ mahājñāninaḥ* SY 4.7 [Av. *ahurahe*; Phl. *ī ohrmazd*] | 2. *tava agne putra ~ mahājñāninaḥ* SY 4.23 [Av. *ahurahe*; Phl. *ī ohrmazd*] | 2. *prasiddhyā ~ mahājñāninaḥ ahunavarasya ca* SY 8.1 [Av. *ahurahe*; Phl. *ī ohrmazd*]

svāmināman- adj. 'by the lordly name'. Av. *āhūiriia- nāman-*; Phl. *xwadāy nām*.

svāmināmānaṃ acc. sg. *taṃ evaṃ ~* SY 5.3 [Av. *āhūiriia nāmānī*; Phl. *xwadāy nām*]

svīya- adj. 'own'. Av. *hauua-*; Phl. *xwēš*.

svīyā nom. sg. f. <~ *sakyate karttuṃ*> SY 3.16 [Phl. *xwēš*]

svīyasya gen. sg. m. *sanmānakṛtyā ~ ca ātmanaḥ* SY 3.4, SY 7.4 [Av. *hauuahe*^o; Phl. *ī xwēš*]

svīyāḥ acc. pl. f. *śubhena ca svāmitvāya ~ sṛṣṭīḥ* SY 8.5 [Av. *hauuanam*; Phl. *xwēšān*]

svīyānām gen. pl. f. <*kila ~ sṛṣṭīnām svecchayā śubhena ca svāmitvaṃ kuru*> SY 8.5 [Phl. *xwēšān*]

svecchā- f. 'wish'. Av. *vasō*; Phl. *pad kāmag*.

svecchayā instr. sg. ~ *tvaṃ ahuramajda* SY 8.5 [Av. *vasas*^o; Phl. *pad kāmag*] | <*kila svīyānām sṛṣṭīnām ~ śubhena ca svāmitvaṃ kuru*> SY 8.5 | ~ *apaḥ ~ vanaspatīn ~ samagrā vibhūtiḥ* SY 8.5 [Av. *vasō*; Phl. *pad kāmag*]

svecchānaṃdin- adj. 'granter of enjoyment according to will'. Av. *vouru.rafnah-*; Phl. *kāmag rāmēnīdār*.

svecchānaṃdī nom. sg. ~ <*kila aparān abhīpsitatareṇa ānaṃdena kurute*> SY 1.1 [Av. *vouru.rafnahō*; Phl. *kāmag rāmēnīdār*]

hamaspathamaedaematā- f. 'Hamaspathamaeda-ness'.

hamaspathamaedaematā nom. sg. <~ *sarvasainyadātiḥ*> SY 1.9, SY 2.9, SY 3.11, SY 6.8

hamaspathamaedaem (nāman-) m. 'Hamaspathamaeda', lw. from Av. *hamaspaθmaēdaiia-*. Phl. *hamāspahmaidim*. The loanword is not inflected, and it is based on the Avestan accusative singular form.

hamaspathamaedaem (nāmānaṃ) acc. sg. m. ~ (*nāmānaṃ*) *puṇyātmakaṃ puṇyaguruṃ* SY 1.9 [Av. *hamaspaθmaēdaiiāi*; Phl. *hamāspahmaidim*] | ~ (*nāmānaṃ*) *puṇyātmakaṃ puṇyaguruṃ* SY 2.9, SY 6.8 [Av. *hamaspaθmaēdaēm*; Phl. *hamāspahmaidim*]

hamaspathamaedaem (nāmnaḥ) gen. sg. m. ~ (*nāmnaḥ*) *puṇyātmanaḥ puṇyaguroḥ* SY 3.11 [Av. *hamaspaθmaēdaiiāi*; Phl. *hamāspahmaidim*]

hāūana-gurutā- f. 'Hāūana timing'. Av. *hāuuanī- ratu-*; Phl. *hāwan radīh*.

hāūana-gurutayā instr. sg. for loc. sg. *ye sam̐ti puṇyagurutāyām* ~ SY 1.17, SY 3.19 [Av. *hāuuanōiš raθβō*; Phl. *ī pad hāwan radīh*] | ~ *ārāadhanāya namaskaraṇāya mānanāya prakāśanāya* SY 4.22 [Av. *hāuuanōiš raθβō*; Phl. *ī pad hāwan radīh*]

hāūana-nāman- adj. 'Hāūana', lw. Av. *hāuuanī-* 'concerning / belonging to the pressing'. Phl. *hāwan*.

hāūana-nāmni voc. sg. f. ~ <*prātaḥsaṃdhye*> SY 1.20 [Av. *hāuuane*; Phl. *hāwan*]

hāūana-nāmnīm acc. sg. f. ~ <*prātaḥsaṃdhyām*> SY 1.3 [Av. *hāuuanē*; Phl. *hāwan*] | ~ <*prātaḥsaṃdhyām*> SY 2.3, SY 4.8, SY 6.2 [Av. *hāuuanīm*; Phl. *hāwan*]

hāūana-nāmnyāḥ gen. sg. f. ~ <*prātaḥsaṃdhyāyāḥ*> SY 1.23, SY 3.5 [Av. *hāuuanē*; Phl. *hāwan*]

hāūana-saṃdhyā- f. 'Hāūana-time'. Av. *hāuuanī-*, °*hāuuanī-* in *pairiš.hāuuanī-*; Phl. *hāwan*.

hāūana-saṃdhyāyāḥ gen. sg. <*yā samam ~ samakāryīṇī*> SY 1.3, SY 1.23, SY 2.3, SY 3.5, SY 6.2 [Phl. *hāwan*] | *nikaṭāḥ parivāttulam* ~ SY 1.10, SY 2.10, SY 3.12, SY 6.9 [Av. °*hāuuanaiō*; Phl. *hāwan*] | ~ *prakṣṣṭam gurutayā* SY 2.18, SY 6.20 [Av. *hāuuanīm*; Phl. *pad hāwan*] | ~ *gurutayā* <*saṃmitena baresmadānopari*> SY 3.1 [Av. *hāuuanōiš*; Phl. *hāwan*]

hāūana-samakārin- f. *samakāryīṇī-* 'associate of Hāūana'.

hāūana-samakāryīṇī nom. sg. *sāuamgha-nāmni* <~> *puṇyātmani puṇyagurvvi* SY 1.20

hīnavā-nāman- adj. 'Hīnavā'. Av. *haḍānaēpatā-*; Phl. *ḡwp'k*. The pomegranate plant.

hīnavā-nāmānam acc. sg. m. *vanaspatiṃ ~ puṇyena uccairddattam* SY 3.3, SY 7.3 [Av. *haḍānaēpatam*; Phl. *ḡwp'k*]

hūma- subst. 'hūma', lw. from Av. *haōma-*, Phl. *hōm*.

hūmam acc. sg. ~ <*ca prāhūmam ca*> SY 3.2, SY 3.21, SY 6.18, SY 7.2, SY 7.21, SY 7.26, SY 8.1 [Av. *haōmām*°; Phl. *hōm*] | <~ *prāhūmīyam ity arthaḥ*> SY 3.2 [Phl. *hōm*] | <~ *prāhūmīyam ity arthaḥ*> SY 4.1, SY 7.2 | ~ *samīhe ijisnau* SY 3.3 [Av. *haōmq*; Phl. *hōm*] | *enam ~ ca bhojanadānam ca* SY 4.1 [Av. *haōmq*°; Phl. *hōm*] | *gām ca uttamadānām ~ ca* SY 4.1 [Av. *haōmām*°; Phl. *hōm*] | *puṇyena dadāmi* ~ SY 7.3 [Av. *haōmi*; Phl. *hōm*]

hūmasya gen. sg. ~ *ca māṃthra-vāṇyās ca* SY 8.1 [Av. *haōmahe*°; Phl. *hōm*] | ~ *muktijananeḥ* SY 8.9 [Av. *haōmahe*; Phl. *hōm*]

hūmīya- adj. 'with the hūma'. Av. *haōmīia-*; Phl. *ī hōmēn*.

hūmīyam acc. sg. ntr. *udakam ~ samīhe ijisnau* SY 3.3 [Av. *haōmīqm*; Phl. *ī hōmēn*]

hūmīyāḥ acc. pl. f. *puṇyena dadāmi apaḥ* ~ SY 7.3 [Av. *haōmīqm*; Phl. *ī hōmēn*]

he pcl. ø, which accompanies and emphasises the vocative case.

he ~ *dhyota prakṣṣṭam me brūhi* SY 3.25 | ~ *amarāḥ gurutarāḥ* SY 8.3 | ~ *dīne mājdaiasni* SY 8.3 | ~ *uttamāḥ ~ uttamīyāḥ ~ prāṇa* SY 8.3 | <*kila ~ uttamāḥ narāḥ ~ uttamīyāḥ nāryāḥ*> SY 8.3 | ~ *rākṣasatayā pṛthivyāḥ puṇyāni vināśakāḥ* SY 8.3 | <*kila ~ rākṣasānarāḥ*> SY 8.3

hetu- m. 'cause'.

hetau loc. sg. <*iti ~ brūte*> SY 8.8

hormmijda- m. 'Hormmijda', proper name from Phl. *ohrmazd*; Av. *ahura-mazdā*- 'Ahura Mazdā'. Av. also *mazdō*.° in *mazdō.frasāsta*-.
hormmijdah nom. sg. | *hormmijdo* <yat kiṃcit puṇyāprasādadānaṃ ~ vetti> SY 4.26
hormmijdena instr. sg. ~ śikṣāpitāḥ <jarathuśtrāya> SY 1.10, SY 2.10, SY 3.12, SY 6.9 [Av. *mazdō*.°; Phl. *ohrmazd*] | *tārās ca spanāmanīosṣṣṭiḥ* <~ sṣṣṭāḥ> SY 1.11
hormmijdāt abl. sg. <sadācārāt kila ~ yad vapuḥ puṇyena tan mahattaraṃ> SY 1.1
hormmijdasya gen. sg. *agniṃ* (ca) ~ SY 1.2, SY 1.4 [Av. *ahurahe mazdā*; Phl. *ī ohrmazd*] | <sarvve 'pi ye lakṣmīṃ svādhīnatayā ~ lābhena ca uttamānāṃ dadhate> SY 1.14 | *puṇyasya utkṣṣṭatarasya agneś ca* ~ SY 3.6 [Av. *ahurahe mazdā*; Phl. *ī ohrmazd*] | *agneś ca* ~ SY 4.2 [Av. *ahurahe mazda*; Phl. *ī ohrmazd*] | <kila ījisnīḥ ~ °arthe pracurāḥ kurvvaṃti> SY 4.26 [Phl. *ī ohrmazd*] | <aśya iti ~> SY 7.24
hormmijdadatta- adj. 'given by Hormmijda'. Av. *ahuraḍāta*-; Phl. *ohrmazd-dād*.
hormmijdadattaṃ acc. sg. m. *vijayaṃ ca* ~ SY 1.6 [Av. *ahuraḍātahe*; Phl. *ohrmazd-dād*] | *vijayaṃ ca* ~ SY 2.6, SY 6.5 [Av. *ahuraḍātām*; Phl. *ohrmazd-dād*]
hormmijdadattasya gen. sg. *vijayasya ca* ~ SY 3.8 [Av. *ahuraḍātahe*; Phl. *ohrmazd-dād*]
hośadāstāra- m. 'Hośadāstāra'. Av. *uśi.darəna*-; Phl. *uś-dāštār*.
hośadāstāraṃ acc. sg. *giraṃ* ~ *majdadattaṃ puṇyaśubhaṃ* SY 1.14 [Av. *uśi.darənahe*; Phl. *uś-dāštār*] | *giriṃ* ~ *majdadattaṃ puṇyaśubhaṃ iajdaṃ* SY 2.14, SY 6.13 [Av. *uśi.darənəm*; Phl. *uś-dāštār*]
hośadāstārasya gen. sg. *gireḥ* ~ *majdadattasya puṇyaśubhasya* SY 3.16 Av. *uśi.darənahe*; Phl. *uś-dāštār*]

PART 4

Appendices B–I

∴

Sigla and Abbreviations Used in the Critical Apparatus

{}	deficient letter
()	abbreviation
*	first hand reading
[number]	lacuna (with the number indicating the number of letters missing)
[...]	lacuna of unspecified length
abbr.	the word forms part of an abbreviated portion of text
C	correction applied by an unspecified corrector
lac.	lacuna due to damage to page
non leg.	<i>non legitur / leguntur</i> (paper repaired)
o.	orthographic subreading
om.	<i>omisit</i> or <i>omiserunt</i> , applied to scribal omissions
op.	orthographic-phonetic subreading
opr.	reconstructed orthographic-phonetic subreading
or.	reconstructed orthographic subreading
p.	phonetic subreading
pr.	reconstructed phonetic subreading
r.	reconstructed subreading

Edition of Yasna 1 (SY 1)

SY 1.1

*nimaṇtrayāmi*¹ *saṇpūrṇayāmi*² <*kila*³ *ijisnau*⁴ *nimaṇtrayāmi*⁵ *saṇpūrṇaṇ*⁶ *ca*⁷ *karomi*⁸>
*dātāraṇ*⁹ *svāmināṇ*¹⁰ *mahājñāninaṇ*¹¹ +*śuddhimaṇtaṇ*¹² +*śrīmaṇtaṇ*¹³
*mahattaraṇ*¹⁴ *ca*¹⁵ <*kila*¹⁶ *vapuṣā*¹⁷>
*utkṛṣṭataraṇ*¹⁸ *ca*¹⁹ <*mūlyena*²⁰>
*suṇdarataraṇ*²¹ *ca*²² <*darśanena*²³>
*gāḍhataraṇ*²⁴ *ca*²⁵ <*kāryanyāyaiḥ*²⁶>
*buddhitamaṇ*²⁷ *ca*²⁸ <*jñānitamaṇ*²⁹>
*sukalevaratamaṇ*³⁰ *ca*³¹ <*kilāsyā*³² *aṇgāni*³³ *anyonyaṇ*³⁴ *anurūpatarāṇi*³⁵>
*puṇyāt*³⁶ *pradhānatamaṇ*³⁷ *ca*³⁸ <*sadācārāt*³⁹ *kila*⁴⁰ *hormmijdāt*⁴¹ *yad*⁴² *vapuḥ*⁴³ *puṇyena*⁴⁴
*tan*⁴⁵ *mahattaraṇ*⁴⁶>
*uttamaññānī*⁴⁷ <*kila*⁴⁸ +*sadvyāpāraññānī*⁴⁹>
*svecchānaṇdī*⁵⁰ <*kila*⁵¹ *aparān*⁵² *abhīpsitatareṇa*⁵³ *ānaṇdena*⁵⁴ *kurute*⁵⁵>
*yo*⁵⁶ 'smān⁵⁷ *dadau*⁵⁸ *yo*⁵⁹ *ghaṭayām*⁶⁰ *āsa*⁶¹ <*tanubimbaṇ*⁶²> *yaḥ*⁶³ *pratyapālayat*⁶⁴
*yaḥ*⁶⁵ *adrśyebhyo*⁶⁶ *vṛhattaraḥ*⁶⁷

1 *nimaṇtrayāmi* 660 671 672 673 674 681 682
lac. 677

2 *saṇpūrṇayāmi* 673 682
op. *saṇpūrṇaṇyāmi* 681
o. *saṇpūrṇayāmi* 660
o. *saṇpūrṇayāmi* 671 672 674
lac. 677

3 *kila* 660 671C 672 673 674 682
kela 681
om. 671*
lac. 677

4 *ijisnau* 671* 674C 682
ijisni 660 671C 672 674*
op. *ijisni* 681
ijijisnau 673
lac. 677

5 *nimaṇtrayāmi* 660 671 672 673 674 681 682
lac. 677

6 *saṇpūrṇaṇ* 673C 682
op. *saṇpūrṇāṇ* 660
o. *saṇpūrṇaṇ* 671 672 674
saṇpūrṇayāmi 673*
op. *saṇpūrṇāṇyāmi* 681
lac. 677

7 *ca* 660 671 672 673 674 682
om. 681
lac. 677

8 *karomi* 660 671 672 673 674 682
om. 681
lac. 677

9 *dātāraṇ* 660 671 672 673 674 681 682
lac. 677

10 *svāmināṇ* 660 671 672 673 681 682
o. *svāmināṇ* 674
lac. 677

11 *mahājñāninaṇ* 671 672 674 682
o. *mahājñāninaṇ* 660 673
mahājñānāninaṇ 681
lac. 677

12 +*śuddhimaṇtaṇ*
op. *śuddhimataṇ* 660 671C 674
op. *śuddhimattaṇ* 672 673
o. *śuddhimantaṇ* 671*
o. *śuddhimaṇtaṇ* 681
śriddhimattaṇ 682
lac. 677

13 +*śrīmaṇtaṇ*
op. *śrīmataṇ* 660 671 672 673 674 682
śrīmaṇ 681
lac. 677

14 *mahattaraṇ* 671 672 673 681 682
o. *mahattaraṇ* 660 674
lac. 677

15 *ca* 660 672 673 674

- op. *caṃ* 682
o. *cā* 671
co 681
lac. 677
- 16 *kila* 660 671 672 673 674 681 682
lac. 677
- 17 *vapuṣā* 660 671C 672 673 674
ṣapuṣā 671*
vapuṣe 681
vapuyyā 682
lac. 677
- 18 *utkṣṣataram* 671 672 673 674
o. *utkṣṣattaram* 682
uktaṣṣataram 660
utrūṣṣataram 681*
utrūṣṣataraḥ 681C
lac. 677
- 19 *ca* 660 671 672 673 674 681 682
lac. 677
- 20 *mūlyena* 660 671 672C 681
op. *mūlyenam* 672* 674C
o. *mulyena* 682
maulyena 673
lyenam 674*
lac. 677
- 21 *suṃdarataram* 671 672 673 674C 681 682
o. *sūṃdarataram* 660
suṃdara 674*
lac. 677
- 22 *ca* 660 671 672 673 674 682
op. *caṃ* 681
lac. 677
- 23 *darśanena* 671C 672C 673
op. *darsanena* 660
op. *darśanen* 671*
op. *darśanemnam* 682
rdaśanenū 672*
rdaśanen 674*
daśanain 674C
dasānen 681
lac. 677
- 24 *gāḍhataram* 660 671 672 673 674 681 682
lac. 677
- 25 *ca* 660 671 672 673 674 681 682
lac. 677
- 26 *kāryanyāyaiḥ* 672
kāryanāyai 660
kāryanyāyai 671 674 682
o. *kāryamnyāyai* 673
kāryanyāyau 681
lac. 677
- 27 *buddhitamam* 672 673 674 681 682
o. *budhitamam* 660
r. {*bu*}*ddhitamam* 671
lac. 677
- 28 *ca* 660 672 673 674 681 682
r. {*ca*} 671
lac. 677
- 29 *jñānitamam* 660 672 674 682
o. *jñāṇnitamam* 673
o. *jñānitamam* 681
r. {*jñānitamam*} 671
lac. 677
- 30 *sukalevaratamam* 671 672 673 681 682*
p. *sukalavaratamam* 682C
sūkalivartamam 660
o. *sukalivartamam* 674
lac. 677
- 31 *ca* 660 671 672 673 674 681 682
lac. 677
- 32 *kilāsyā* 660 671 672C 674
o. *kilasya* 681
kilyasya 672*
kila aśya 673 682
lac. 677
- 33 *aṃgāni* 671 672 673C 674C
op. *aḡāni* 660 682
op. *aṃgāṇni* 673* 674*
o. *aṃgāni* 681
lac. 677
- 34 *anyonyam* 660 671 672 673 674 682
om. 681
lac. 677
- 35 *anurūpatarāni* 671 673 681 682
o. *anurupatarāni* 660 672 674
lac. 677
- 36 *puṇyāt* 660 671 672 673 674 681
op. *puṇyāta* 682
lac. 677
- 37 *pradhānatamam* 671 672 673 674 682
o. *pradhāṇnatamam* 681
pradhānam 660
lac. 677
- 38 *ca* 660 671 672 673 674 681 682
lac. 677
- 39 *sadācārāt* 660C 671 672 673 674
op. *sadācārāta* 682
sadācārātā 660*
sadācāryārāt 681
lac. 677
- 40 *kila* 660 671 672 673 674 681 682
lac. 677
- 41 *hormmijdāt* 671 672 673 674 681
op. *hormmijdāta* 682
hormminjdāt 660
lac. 677
- 42 *yad* 660 671 672 673 674 681 682
lac. 677
- 43 *vapuḥ* 660 671 672 673 674 681
dhapuḥ 682
lac. 677
- 44 *puṇyena* 673 674
puṇyaja 660
puṇyāt 672C 681
op. *puṇyāta* 672*
op. *puṇyata* 682
o. *puṇyat* 671
lac. 677
- 45 *tan* 660 672* 673C 674* 682
tanu 671 672C 681
tam 673*
tat 674C
lac. 677
- 46 *mahattaram* 660 671 672 673 674 681 682
lac. 677
- 47 *uttamajñāni* 681C
uttamam *jñāni* 674C
op. *uttamam* *jñāṇni* 660
uttamajñā 671
uttamajñāna 672
utvamajñāṇni 673
uttamam *jñā* 674*
uttamajñāni 681* 682
lac. 677

- 48 *kila* 660 671 672 673 674 681 682
lac. 677
- 49 ⁺*sadyāpārajñānī*
satvyāpārajñānī 660
sadyāpārajñānī 671 672C
savyāpārajñānī 672*
satvyāpārajñānī 673
satvyāpārajñānī 674
sadyāpārajñānī 681
savyāpārajñānī 682
lac. 677
- 50 *svecchānaṃdī* 671 673 674 682
o. *svecchānaṃdī* 660
sveschānaṃdī 672
savetchānaṃdī 681
lac. 677
- 51 *kila* 660 671 672 673 674 681 682
lac. 677
- 52 *aparān* 660 671 672 674 681*
op. *aparāna* 681C
aparāt 673 682
lac. 677
- 53 *abhīpsitaretareṇa* 672C 674*
op. *abhīpsitatarīṇa* 673*
o. *ābhīpsitaretareṇa* 660
o. *abhīpsitaretareṇa* 673C 674C 682
r. *a{bhī}psitaretareṇa* 671
abhīpsitaretareṇa 672*
anīpsitaretareṇa 681
lac. 677
- 54 *ānaṃdena* 660 671 672 673 674 681 682
lac. 677
- 55 *kurute* 660 671 672 673C 674 681
o. *kurūte* 682
ukurute 673*
lac. 677
- 56 *yo* 671 672 673 674 681C 682
ye 660
p. *yi* 681*
lac. 677
- 57 *smān* 671C 672 673 682
p. *asmān* 674C
- o. *smān* 671*
ausmām 660
usmān 674*
smānū 681C
o. *smānu* 681*
lac. 677
- 58 *dadau* 671 672 673 674 681
dado 682
o. *dādo* 660
lac. 677
- 59 *yo* 660 671 672 673 674 681 682
lac. 677
- 60 *ghaṭayām* 660 671 672 673 674 681 682
lac. 677
- 61 *āsa* 660 671 672 673 674 681 682
lac. 677
- 62 *tanubibam* 671 673 682
op. *tanubibam* 672 674
anubibam 660
tanuḥbibā 681
lac. 677
- 63 *yaḥ* 660 671 672 673 674 681 682
lac. 677
- 64 *pratyapālayat* 660 671 672 673 674 682
op. *pratyapālamyat* 681
lac. 677
- 65 *yaḥ* 660 671 672 673 674 681 682
lac. 677
- 66 *adṛśyebhyo* 672C
op. *adṛśyebhyo* 673 682
arddhaśyaubhyo 660
adṛśyebhyo 671 672*
arddhaśyobhyo 674*
arddhaśyebhyo 674C
adaīyebhyo 681
lac. 677
- 67 *vṛhattaraḥ* 671 673 682
p. *bṛhattaraḥ* 660 674
vṛddhattaraḥ 672
mahettaraṃ 681
lac. 677

SY 1.2

*nimaṃtrayāmi*¹ *saṃpūrṇayāmi*² *gvahmana-nāmānaṃ*³ *amaraṃ*⁴ *gavāṃ*⁵ *paśūnāṃ*⁶ *patiṃ*⁷
*aśavahista-nāmānaṃ*⁸ *amaraṃ*⁹ *agnīnāṃ*¹⁰ *patiṃ*¹¹
*saharevara-nāmānaṃ*¹² *amaraṃ*¹³ *saptadhātūnāṃ*¹⁴ *patiṃ*¹⁵
*spīṇdārmada-nāmnīṃ*¹⁶ *amaraṃ*¹⁷ ⁺*pr̥thvīpatnīṃ*¹⁸
*avirdāda-nāmānaṃ*¹⁹ *amaraṃ*²⁰ *apām*²¹ *patiṃ*²² *amirdāda-nāmānaṃ*²³ *amaraṃ*²⁴
*vanaspatīnāṃ*²⁵ *patiṃ*²⁶
*gos*²⁷ *tanuṃ*²⁸ *goḥ*²⁹ *ātmānaṃ*³⁰
*agniṃ*³¹ *hormmījdasya*³²
*samāgaṃtr̥tamam*³³ *amarebhyo*³⁴ *gurubhyaḥ*³⁵
*cihne*³⁶ *yato*³⁷ *smīn*³⁸ *dviyi*³⁹ *prāpte*⁴⁰ *staḥ*⁴¹ *paralokasya*⁴² *ihalokasya*⁴³ *ca*⁴⁴ *aṃgāro*⁴⁵
*dhyotīś*⁴⁶ *ca*⁴⁷

- 1 *nimaṇtrayāmi* 672C 681
 op. *nimattayāmi* 660 674
 op. *nimaṇttayāmi* 672* 682
 op. *nimaṇṭṭayāmi* 673
 r. *nimaṇtra*{yā}mi 671
 lac. 677
- 2 *saṇpūrṇayāmi* 660 673 681 682
 o. *saṇpūrṇayāmi* 672 674
 or. {sa}ṇpūrṇayāmi 671
 lac. 677
- 3 *gvahmana-nāmānaṇ* 671C 672C 673
 o. *gvahmana-nāmānāṇ* 681
gvahnana-nāmnāmānaṇ 660
gvahmana-nāmnāṇ 671*
gvahmana-nāmnānaṇ 672*
gvahmamana-nāmnāṇ 674*
gvahmamana-nāmānaṇ 674C
gvahmana-nāmnāmānaṇ 682
 lac. 677
- 4 *amaraṇ* 660 671 672 673 674 681 682
 lac. 677
- 5 *gavāṇ* 660 671 672 673 674 681 682
 lac. 677
- 6 *paśūnāṇ* 660 671 672 673 674 681 682
 lac. 677
- 7 *patiṇ* 660 671 672 673 674 681 682
 lac. 677
- 8 *aśavahista-nāmānaṇ* 660 673 674
 op. *aśavahišta-nāmānaṇ* 671 672
aśavahista-nāpatiṇ 671
aśavahista-nāmnāmānaṇ 682
 lac. 677
- 9 *amaraṇ* 660 671 672 673 674 681 682
 lac. 677
- 10 *agnināṇ* 671 674
 o. *agnināṇ* 660 672 673
 o. *agnināṇ* 682
agninā 681
 lac. 677
- 11 *patiṇ* 660 671 672 673 674 681 682
 lac. 677
- 12 *saharevara-nāmānaṇ* 671 672 673 674 681
 op. *śaharevara-nāmānaṇ* 660
 o. *saharevara-nāmānāṇ* 682
 lac. 677
- 13 *amaraṇ* 660 671 672 673 674 681 682
 lac. 677
- 14 *saptadhātunāṇ* 682
 o. *saptadhātunāṇ* 660 674C
 o. *saptadhātunāṇ* 671
 o. *saptadhātunāṇ* 674*
saptadhātunāṇ 672 681
saptadhātunāṇ 673
 lac. 677
- 15 *patiṇ* 660 671 672 673 674 681 682
 lac. 677
- 16 *spīṇdārmada-nāmnūṇ* 671 672 673C 682
spīṇdāramada-nāmana 660
aspīṇdārmada-nāmnūṇ 673*
spīṇdāramada-nāmnūṇ 674*
spīṇdāramada-nāmānaṇ 674C
spāṇdārmada-nāmnūṇ 681
 lac. 677
- 17 *amaraṇ* 660 671 672 673 674
amara 681
amarāṇ 682
 lac. 677
- 18 **pr̥thvīpatnūṇ*
thvyīpatnūṇ 660
pr̥thvīpatnūṇ 671 672 674C
apāṇ patiṇ 673
pr̥thvīpatnūṇ 674*
pr̥thvīpatnūṇ 681
pr̥thvīpatnūṇ 682
 lac. 677
- 19 *avirdādā-nāmānaṇ* 671 672 674C 682
 o. *avirdādā-nāmānaṇ* 660
 o. *avirdādā-nāmānaṇ* 673
avirdādā-nāmānaṇ 674*
avirdādā-nāmānaṇ 681
 lac. 677
- 20 *amaraṇ* 660 671 672 673 674 681 682
 lac. 677
- 21 *apāṇ* 660 671 672 673 674 682
apāṇma 681
 lac. 677
- 22 *patiṇ* 660 671 672 673 674 681 682
 lac. 677
- 23 *amirdādā-nāmānaṇ* 671 672 674
 o. *amirdādā-nāmānaṇ* 673
 o. *amirdādā-nāmānāṇ* 681
 o. *amirdādā-nāmānaṇ* 682
abhiddādā-nāmānaṇ 660
 lac. 677
- 24 *amaraṇ* 660 671 672 673 674 681 682
 lac. 677
- 25 *vanaspatināṇ* 671 672 673 674
 o. *vanaspatināṇ* 660
 o. *vanaspatināṇ* 682
vanaspatinā 681
 lac. 677
- 26 *patiṇ* 660 671 672 673 674 682
pati 681
 lac. 677
- 27 *gos* 660 671 672C 673 674 681 682
 op. *gosa* 672*
 lac. 677
- 28 *tanuṇ* 671 672 673 674 681 682
tanu 660
 lac. 677
- 29 *goḥ* 660 671 672 673 674 681 682
 lac. 677
- 30 *ātmanāṇ* 660 673 674 682
 o. *ātmanāṇ* 671 672 681
 lac. 677
- 31 *agninūṇ* 671 672 673 674 681 682
agni 660
 lac. 677
- 32 *hormiḥdasya* 660 672 673 674 681 682
 r. *hormi*{1}syā 671
 lac. 677
- 33 *samāgaṇṭṭamāṇ* 672 673 674C 682
 op. *samāgaṇṭṭamāṇ* 681
 o. *samāgaṇṭṭamāṇ* 674*
 r. *sa*{mā}{1}m{ṭṭ}tamāṇ 671
samāgaṇṭṭamāṇ 660
 lac. 677
- 34 *amarebhyo* 671 672 673 674 681
 op. *amārebhyo* 660
 o. *amārebhyo* 682
 lac. 677
- 35 *gurubhyah* 660 671 672 673 674 681

- o. *gurūbhyaḥ* 682
lac. 677
- 36 *cihne* 671 672 673 674 681 682
op. *ciṃhne* 660
lac. 677
- 37 *yato* 660 671 672 673 674 681
dyato 682
lac. 677
- 38 *'smin* 671 672 673 674 681
op. *'smina* 682
o. *smin* 660
lac. 677
- 39 *dvīyi* 671 672 673* 674* 681
p. *dveyi* 673C
dviti 660
dvepi 674C 682
lac. 677
- 40 *prāpte* 660 671 672 673 674 681 682
lac. 677
- 41 *stah* 660 671 672 673 674 681 682
lac. 677
- 42 *paralokasya* 660 671 672 673 674 682
pralokasya 681
lac. 677
- 43 *ihalokasya* 672C 673 674C 682
p. *ihilokasya* 671C
ahalosya 660
ahilokasya 671* 672* 674*
ahalokasya 681
lac. 677
- 44 *ca* 660 671 672 673 674 681 682
lac. 677
- 45 *aṃgāro* 660 671 672 673 674 681 682
lac. 677
- 46 *dhyotīś* 660 672* 674
r. *{dhyo}tiś* 671
yotīś 673 682
o. *yyotīś* 672C 681
lac. 677
- 47 *ca* 660 671 672 673 674 681 682
lac. 677

SY 1.3

*nimaṃtrayāmi*¹ *saṃpūrṇayāmi*² *ahnah*³ ⁺*puṇyagurūn*⁴ *<tat*⁵ *yat*⁶ *saṃdhyāyāḥ*⁷ *aṃtaḥ*⁸
*saṃdhyāyām*⁹ *śakyate*¹⁰ *gaṃtuṃ*¹¹ *prabhāvenāsyā*¹²
*hāūana-nāmnīm*¹³ *<prātaḥsaṃdhyām*¹⁴
*puṇyātmakām*¹⁵ *puṇyagurvīm*¹⁶
*nimaṃtrayāmi*¹⁷ *saṃpūrṇayāmi*¹⁸ *sāūaṃgha-nāmnīm*¹⁹ *ca*²⁰ *<yā*²¹ *samaṃ*²² *hāūana-saṃdhyāyāḥ*²³
*samakāryiṇī*²⁴
*yā*²⁵ *ca*²⁶ *yūthāni*²⁷ *gavām*²⁸ *pravarddhayati*²⁹
*vīsi-nāmnīm*³⁰ *ca*³¹ *puṇyātmakām*³² *puṇyagurvīm*³³ *<yā*³⁴ *manuṣyeṣu*³⁵ *moivadeṣu*³⁶ *madhye*³⁷
⁺*satkāryiṇī*³⁸ *uttamapatiṣu*³⁹
*nimaṃtrayāmi*⁴⁰ *saṃpūrṇayāmi*⁴¹ *mihiraṃ*⁴² *nivāsitaranyaṃ*⁴³ *sahasrakarṇṇaṃ*⁴⁴
*daśasahasralocanaṃ*⁴⁵ *uktanāmānaṃ*⁴⁶ *iajdaṃ*⁴⁷ *<kila*⁴⁸ *nāma*⁴⁹ *anayā*⁵⁰ *dīnyā*⁵¹ *uktam*⁵²
*āste*⁵³
*ānaṃdaṃ*⁵⁴ *<nirbhayatvaṃ*⁵⁵
*āsvādaṃ*⁵⁶ *ca*⁵⁷ *<sa*⁵⁸ *iajdaḥ*⁵⁹ *ye*⁶⁰ *manuṣyāḥ*⁶¹ *khādyasya*⁶²
*svādaṃ*⁶³ *jānaṃti*⁶⁴

- 1 *nimaṃtrayāmi* 660 671 672C 673 674 681 682
nimaṃttaryāmi 672*
lac. 677
- 2 *saṃpūrṇayāmi* 681 682
o. *saṃpūrṇayāmi* 671 672 674
o. *saṃpūrṇayāmi* 673
saṃpurarṇayāmi 660
lac. 677
- 3 *ahnah* 673 681 682
ahah 660 671 672 674
lac. 677
- 4 ⁺*puṇyagurūn*
op. *puṇyagurūna* 673 682
o. *puṇyagurūn* 660 671 672 674 681
lac. 677

- 5 *tat* 660 671 672 673 674 681 682
lac. 677
- 6 *yat* 660 671 672 673 674 681 682
lac. 677
- 7 *saṃdhyāyāḥ* 671 672C 682
o. *saṃdhyāyāḥ* 660 673
saṃdhāyāḥ 672* 674 681
lac. 677
- 8 *aṃtaḥ* 660 671 672 673 674 681 682
lac. 677
- 9 *saṃdhyāyām* 660 671 672C 681 682
op. *saṃdhyāyā* 673
o. *saṃdhyāyām* 672*
saṃdhāyām 674
lac. 677

- 10 *śakṣyate* 671 672 673 674 682
op. *sakṣyate* 660
śakṣyamte 681
lac. 677
- 11 *gaṃtuṃ* 671 672 674 681 682
gaṃtu 660
gaṃtuṃ 673
lac. 677
- 12 *prabhāvenāśya* 671 672 673 674 681 682
op. *prabhavināśya* 660
lac. 677
- 13 *hāūana-nāmnūṇ* 671 672 673 674 682
hāguana-nāmnī 660
hāūana-nāmnī 681
lac. 677
- 14 *prātaḥsaṃdhyāṇ* 673 674C 682
prātasamdhyaṇ 660 671 674*
prātasamdhya 672 681
lac. 677
- 15 *puṇyātmakāṇ* 671 672* 674 681* 682
puṇyātmakā 660 673
puṇyātmakūṇ 672C 681C
lac. 677
- 16 *puṇyagurvīṇ* 671 672 674 681
puṇyagurvi 660
puṇyagurvī 673 682
lac. 677
- 17 *nīmaṇtrayāmi* 671 672C 673 681 682
op. *nīmaṇttayāmi* 672*
o. *nīmaṇttayāmi* 660 674
lac. 677
- 18 *saṃpūrṇayāmi* 660 673 681 682
o. *saṃpūrṇayāmi* 671 672 674
lac. 677
- 19 *sāūaṃgha-nāmnūṇ* 673 674C 682
op. *sāūaḥgha-nāmnūṇ* 671
sāguha-nāmnī 660*
sāguagha-nāmnī 660C
sāūaḥgha-nāmnī 672 681
sāūaṇ-nāmnūṇ 674*
lac. 677
- 20 *ca* 660 671 672 673 674 681 682
lac. 677
- 21 *yā* 671 672 673 674 681 682
yō 660
lac. 677
- 22 *samaṇ* 660 671 672 673 674C 681 682
maṇ 674*
lac. 677
- 23 *hāūana-saṃdhyāyāḥ* 671 672 673 674 681 682
hāguana-saṃdhyāyāḥ 660
lac. 677
- 24 *samakāryiṇī* 672 681
r. *samakāryi{ṇī}* 671
samakaryiṇī 660
samakāryiṇūṇ 673 674 682
lac. 677
- 25 *yā* 660 671 672 673 674 681 682
lac. 677
- 26 *ca* 660 671 672 673 674 681 682
lac. 677
- 27 *yūthāni* 671 672 673 674 681 682
o. *yuthāni* 660
lac. 677
- 28 *gavāṇ* 660 671 672 673 674 681 682
lac. 677
- 29 *pravarddhayati* 672 674C
p. *pravarddhiyati* 674*
p. *pravarddheyati* 681
op. *pravṛddhayati* 673 682
o. *pravṛddhaya.yati* 660
r. *pra{ṛ}ddhayati* 671
lac. 677
- 30 *viśi-nāmnūṇ* 671 672 674
p. *viśa-nāmnūṇ* 673 682
viśi-nāmnī 660
viśi-nāmnī 681
lac. 677
- 31 *ca* 660 671 672 673 674 681 682
lac. 677
- 32 *puṇyātmakāṇ* 660 671 672 673 674 681 682
lac. 677
- 33 *puṇyagurvīṇ* 672 673 674 681 682
r. *puṇyagu{rvīṇ}* 671
puṇyagurvi 660
lac. 677
- 34 *yā* 660 672 673 674 681 682
r. *{yā}* 671
lac. 677
- 35 *manuṣyeṣu* 672 673 674 681
r. *{ṛ}nuṣyeṣu* 671
r. *manu{ṣye}ṣu* 682
manuṣyesura 660
lac. 677
- 36 *moivadeṣu* 671 672 673 681 682
moveḍeṣu 660 674C
moivedideṣu 674*
lac. 677
- 37 *madhye* 660 671 672 673 674 681 682
lac. 677
- 38 **satkāryiṇī*
sarkāryiṇī 660
sarkāryiṇī 672 681C
r. *sar{tkā}ryiṇī* 671
satkāryiṇūṇ 673
sarkāryiṇī 674*
sarkāryiṇī 674C
sarkāryiṇī 681*
satyakāryiṇī 682
lac. 677
- 39 *uttamapatiṣu* 660 671 681 682
op. *utramapatiṣu* 674
uttamapacatiṣu 672
utvamapatiṣu 673
lac. 677
- 40 *nīmaṇtrayāmi* 660 673 674 681 682
op. *nīmaṇttayāmi* 671
nīmaṇtryāmi 672C
op. *nīmaṇttayāmi* 672*
lac. 677
- 41 *saṃpūrṇayāmi* 660 673 682
o. *saṃpūrṇayāmi* 671 674
o. *saṃpurṇayāmi* 681
saṃpūrṇayāmi 672
lac. 677
- 42 *mihiraṇ* 660 671 672 673 681 682
mahiraṇ 674
lac. 677
- 43 *nivāsītāranyaṇ* 671 672 674 681 682
nivāsītāranya 660
bhivāsītāranyaṇ 673
lac. 677

- 44 *sahasrakarṇaṇaṃ* 671 672 674
o. *sahasrakarṇaṇaṃ* 673 681 682
sasrakaraṇaṇaṃ 660
lac. 677
- 45 *daśasahasralocanaṃ* 671 674C 681
op. *daśasahasraloḥcanaṃ* 672 674*
op. *dasasahasralocanaṃ* 673 682
dasasasralocanaṃ 660
lac. 677
- 46 *uktanāmānaṃ* 672 673 682
o. *ūktanāmānāṃ* 681*
o. *ūktanāmānaṃ* 681C
uktānāmānaṃ 660 671 674
lac. 677
- 47 *iajdaṃ* 671 672 674 681
o. *iajdam* 660
o. *iajdaṃ* 673 682
lac. 677
- 48 *kila* 660 671 672 673 674 681 682
lac. 677
- 49 *nāma* 660 671 672 673 674 681 682
lac. 677
- 50 *anayā* 660 671 672 674 681
o. *aṇmayā* 673 682
lac. 677
- 51 *dīnyā* 671 672 673 674 682
o. *dīnyā* 660
dīmā 681
lac. 677
- 52 *uktam* 660 671 672 673 681 682
o. *uktam* 674
lac. 677
- 53 *āste* 660 671 672 673 674 681 682
lac. 677
- 54 *ānaṇdaṃ* 673 674 682
ānaṇda 660 671 672 681
lac. 677
- 55 *nīrbhayatvaṃ* 660 672 673 674 681C 682
o. *nīrbhayatvaṃ* 681*
r. *nīrbha{ya}tvaṃ* 671
lac. 677
- 56 *āsvādaṃ* 660 671 672 673 674 681 682
lac. 677
- 57 *ca* 660 671 672 673 674 681 682
lac. 677
- 58 *sa* 660 671 672 673 674 681 682
lac. 677
- 59 *iajdaḥ* 672 681
ijadasya 674C
o. *ijadasya* 660
ijadaḥ 671 674*
iajdāḥ 673
iajdahsya 682
lac. 677
- 60 *ye* 671 672 674 681
a 660
om. 673 682
lac. 677
- 61 *manuṣyāḥ* 673 682
manuṣyā 660 671 672 674 681
lac. 677
- 62 *khādyasya* 671C 672 681
khāghasya 660 674C
khā[2]dyasya 671*
svāghasya 673 674*
svādyasya 682
lac. 677
- 63 *svādaṃ* 671 672 673 674 681 682
svāda 660
lac. 677
- 64 *jānaṃti* 660 671 672 673 674 681 682
lac. 677

SY 1.4

*nimaṇtrayāmi*¹ *saṃpūrṇayāmi*² *rapīthvina-nāmnūṇ*³ <*madhyāhnaḥ*⁴ *saṃdhyāṃ*⁵>
*punṣyātmanīṃ*⁶ *punṣyagurvīṃ*⁷
*nimaṇtrayāmi*⁸ *saṃpūrṇayāmi*⁹ *phrehedadārapsu-nāmnūṇ*¹⁰ <*yā*¹¹ *samaṇ*¹² *rapīthvina-saṃdhyāyāḥ*¹³
*samakāryiṇī*¹⁴
*yā*¹⁵ *ca*¹⁶ *yūthāni*¹⁷ *paśūnāṃ*¹⁸ *pravarddhayati*¹⁹>
*jaṃda-nāmnūṇ*²⁰ *ca*²¹ *punṣyātmanīṃ*²² *punṣyagurvīṃ*²³ <*yā*²⁴ *manuṣyeṣu*²⁵ *guruṣu*²⁶ *madhye*²⁷
*satkāryiṇī*²⁸>
*nimaṇtrayāmi*²⁹ *saṃpūrṇayāmi*³⁰ *punyaṃ*³¹ *utkr̥ṣṭataraṃ*³² *agniṃ*³³ *ca*³⁴ *hormmijdasya*³⁵

1 *nimaṇtrayāmi* 660 672C 673 674 681 682
op. *nimaṇttayāmi* 672*
nimaṇttayāmini 671
lac. 677

2 *saṃpūrṇayāmi* 673 682C
o. *saṃpūrṇayāmi* 660 681
o. *saṃpūrṇayāmi* 671 672 674
saṃpūrṇayami 682*

lac. 677

3 *rapīthvina-nāmnūṇ* 671 672 674
p. *rapīthvana-nāmnūṇ* 673 681
o. *rapīthvina-nāmnūṇ* 682
rapīthvina-nāmnī 660
lac. 677

4 *madhyāhnaḥ* 672 673 674* 681 682
op. *madhyāhnaḥ* 660

- [1] *dhyāhnaḥ* ca 671
madhyāhna 674C
 lac. 677
- 5 *saṃdhyān* 672 674 682
 op. *sadhyān* 681
 r. {*saṃdhyān*} 671
saṃdhyā 673
 op. *sadhyā* 660
 lac. 677
- 6 *puṇyātmanūn* 671 672 673 674 682
puṇyātmani 660
puṇyātmanī 681
 lac. 677
- 7 *puṇyagurvīn* 672 673 674 681 682
 r. *puṇyagu{rvī}n* 671
puṇyagurvī 660
 lac. 677
- 8 *nīmaṇtrayāmi* 660 672C 673 674 681 682
 op. *nīmaṇttayāmi* 671 672*
 lac. 677
- 9 *saṃpūrṇayāmi* 671 673 682
 o. *saṃpūrṇayāmi* 660 681
 o. *saṃpūrṇayāmi* 674
saṃpūrṇayāmi 672
 lac. 677
- 10 *phrehedadārapasu-nāmnūn* 682
 p. *phrehedadārapasu-nāmnūn* 673
phredadāra-nāmnī-saṃdhyān 660
phredadārapasu-nāmnūn 671 674C
phrehedadārapasu-nāmnūn <*madhāhnaḥ*> 672
phredadārapasu-nāmnī-saṃdhyān 674*
phrehedadārapasu-nāmnūn <*madhyāhnaḥ*> 681
 lac. 677
- 11 *yā* 671 672 673 681 682
 om. 660 674
 lac. 677
- 12 *samaṇ* 660 671 672 673 674 681 682
 lac. 677
- 13 *rapīthvina-saṃdhyāyāḥ* 673 682
rathvini-saṃdhyāyā 660
rapīthvini-saṃdhyāyā 671 672 681
rapīthvini-saṃdhyān 674*
rapīthvini-saṃdhyāyā 674C
 lac. 677
- 14 *samakāryīnī* 673 682
samakaryī 660
samakāryeṣu 672 681
 p. *samakāryīsu* 671
samakāryenī 674
 lac. 677
- 15 *yā* 660 671 672 673 674 681 682
 lac. 677
- 16 *ca* 660 671 672 673 674 681 682
 lac. 677
- 17 *yūthāni* 660 671 672 673 674 681 682
 lac. 677
- 18 *paśūnān* 671 672C 673 674 681 682
 o. *paśunān* 660
pūśūnān 672*
 lac. 677
- 19 *pravarddhayati* 673 682
- p. *pravarddhayiti* 671 672 674 681
 o. *pravardhayati* 660
 lac. 677
- 20 *jaṃda-nāmnūn* 671 672 673 674 681 682
jada-nāmnī 660
 lac. 677
- 21 *ca* 660 671 672 673 674 681 682
 lac. 677
- 22 *puṇyātmanūn* 672 673 681 682
 r. {*pu*}*nyātmanūn* 671
puṇyātmani 660
puṇyātmanī 674
 lac. 677
- 23 *puṇyagurvīn* 671 672 674 681 682
puṇyagurvī 660
puṇyagurvī 673
 lac. 677
- 24 *yā* 660 671 672 673 674 681 682
 lac. 677
- 25 *manuṣyeṣu* 671C 672 673 681 682
manuṣeṣu 660 671* 674
 lac. 677
- 26 *guruṣu* 660 671 672 674 681
 o. *gurūṣu* 673 682
 lac. 677
- 27 *madhye* 660 672 673 674 681 682
 r. {*madhye*} 671
 lac. 677
- 28 *satkāryīnī* 671 672 674 681C 682
satkāryīnī 660 681*
satkāryīnūn 673
 lac. 677
- 29 *nīmaṇtrayāmi* 660 671 673 674 681 682
 op. *nīmaṇttayāmi* 672
 lac. 677
- 30 *saṃpūrṇayāmi* 682
 o. *saṃpūrṇayāmi* 660 681
 o. *saṃpūrṇayāmi* 671 674
saṃpūrṇayāmi 672
saṃpūrṇayāmi 673
 lac. 677
- 31 *puṇyān* 671C 672 673 674 681 682
puṇya 660
puṇyānaguru 671*
 lac. 677
- 32 *utkṛṣṭataraṇ* 660 672 674 681 682
 r. *u{tkṛ}ṣṭataraṇ* 671
utkṛtaraṇ 673
 lac. 677
- 33 *agnīn* 671 672 673 674 681 682
agni 660
 lac. 677
- 34 *ca* 660 671 672 673 674 681 682
 lac. 677
- 35 *hormmīdasya* 660 672 673 674
 p. *hormmīdisya* 671
hormmīdasya putrah 681
homīdisya 682
 lac. 677

SY 1.5

*nimaṇtrayāmi*¹ *saṇpūrṇayāmi*² *ujaierina-nāmnūṇ*³ <*aparāhnaḥ*⁴ *saṁdhyāṇ*⁵> *punyatmanūṇ*⁶
*punyaḡurvūṇ*⁷
*nimaṇtrayāmi*⁸ *saṇpūrṇayāmi*⁹ *phrehedadāravīra-nāmnūṇ*¹⁰ *ca*¹¹ <*yā*¹² *samaṇ*¹³
⁺*ujaierina-saṁdhyāyāḥ*¹⁴ *samakāryiṇi*¹⁵
*yā*¹⁶ *ca*¹⁷ *yūthāni*¹⁸ *narāṇāṇ*¹⁹ *pravarddhayati*²⁰>
*dehe-nāmnūṇ*²¹ *ca*²² *punyatmanūṇ*²³ *punyaḡurvūṇ*²⁴ <*yā*²⁵ *manuṣyeṣu*²⁶ *madhye*²⁷ *satkāryiṇi*²⁸
*ye*²⁹ *paralokināṇ*³⁰ *bhalāpanāpatayaḥ*³¹>
*nimaṇtrayāmi*³² *saṇpūrṇayāmi*³³ *burjja-svāmināṇ*³⁴ *nābhiṇ*³⁵ *apāṇ*³⁶ <*burjja-svāmi*³⁷
*strīṇāṇ*³⁸ *īajdo*³⁹ *jalamaṡayaḥ*⁴⁰ *kila*⁴¹ *mūlaschānaṇ*⁴² ⁺*nirmmalāṇgaṇ*⁴³
*etasmāt*⁴⁴ *nābhiś*⁴⁵ *ca*⁴⁶ *apāṇ*⁴⁷ *evaṇ*⁴⁸ *yatas*⁴⁹ *tasmāt*⁵⁰ *bijaṇ*⁵¹ *jalasya*⁵² *arūaṇdasya*⁵³
*nāmno*⁵⁴
*yena*⁵⁵ *aśvāḥ*⁵⁶ *sumdaratarā*⁵⁷ *jāyaṇte*⁵⁸>
*apas*⁵⁹ *ca*⁶⁰ *majdadattāḥ*⁶¹

1 *nimaṇtrayāmi* 660 671 672C 673 674 681 682
 op. *nimaṇttayāmi* 672*
 lac. 677

2 *saṇpūrṇayāmi* 682
 o. *saṇpūrṇayāmi* 671 672 673 674
 o. *saṇpuraṇayāmi* 681
saṇpuraṇayāmi 660
 lac. 677

3 *ujaierina-nāmnūṇ* 682
 p. *ujaierana-nāmnūṇ* 673
ujīraṇa-nāmnū 660
ujīerana-nāmnūṇ
 o. *ujīierana-nāmnūṇ* 672
 r. *ujī{ī}e{raṇa}-nāmnūṇ* 671
ujīena-nāmnūṇ 674
ujīairena-nāmnūṇ 681
 lac. 677

4 *aparāhnaḥ* 671 672 673 674 681 682
aparāhna 660
 lac. 677

5 *saṁdhyāṇ* 671 672 674 681 682
 op. *sadhyāṇ* 660
saṁdhyā 673
 lac. 677

6 *punyatmanūṇ* 671 672 673 674 681C 682
punyatmani 660
punyatmakāṇ 681*
 lac. 677

7 *punyaḡurvūṇ* 672 673 674 682
 r. *punyaḡu{rvūṇ}* 671
punyaḡurvi 660
punyaḡ gurvūṇ 681
 lac. 677

8 *nimaṇtrayāmi* 660 673 674 681 682
 op. *nimaṇttayāmi* 672
 r. *{nimaṇ}{tra[ī]}mi* 671
 lac. 677

9 *saṇpūrṇayāmi* 673 681 682
 o. *saṇpuraṇayāmi* 660

o. *saṇpūrṇayāmi* 672 674
 or. *saṇ{pū}ṇayā{mi}* 671
 lac. 677

10 *phrehedadāravīra-nāmnūṇ* 682
 p. *phrehedadāravīra-nāmnūṇ* 672 674 681C
 p. *phrihedadāravīra-nāmnūṇ* 673
 pr. *phrehedadāravīra-{nā}mnūṇ* 671
 op. *phrehedadāravīra-nāmnūṇ* 660 681*
 lac. 677

11 *ca* 660 672 673 674 681 682
 r. *{ca}* 671
 lac. 677

12 *yā* 660 671 672 673 674 681 682
 lac. 677

13 *samaṇ* 660 671 672 673 674 681 682
 lac. 677

14 ⁺*ujaierina-saṁdhyāyāḥ*
ujaiṇasni-sadhyāṇ yā 660
ujaierinaṇ saṁdhyāyā 671 674 682
ujaieranāṇ saṁdhyāyā{h} 672C
 o. *ujaieranāṇ saṁdhyāyā{h}* 672*
ujaierina-saṁdhyāyā 673
ujaiairenā-saṁdhyāyā 681
 lac. 677

15 *samakāryiṇi* 671 673 674 682
 p. *samakāryeṇi* 681
samakāryiṇi 660 672
 lac. 677

16 *yā* 660 671 672 673 674 681 682
 lac. 677

17 *ca* 660 671 672 673 674 681 682
 lac. 677

18 *yūthāni* 660 671 672 673 674 681 682
 lac. 677

19 *narāṇāṇ* 660 671 672 673 674 681 682
 lac. 677

20 *pravarddhayati* 671 672 674C 682

- p. *pravarddhiyati* 674*
op. *pravṛddhati* 660
pravradhayati 673
pravarddhaīti 681
lac. 677
- 21 *dehe-nāmnūn* 671 672 673 674 681 682
dehe-nāmnī 660
lac. 677
- 22 *ca* 660 671 672 673 674 681 682
lac. 677
- 23 *puṇyātmanūn* 671 672 674 681
puṇyātmani 660
puṇyātmakaṇ 673 682
lac. 677
- 24 *puṇyagurvūn* 672 673 674 681 682*
puṇyagurvi 660
puṇyaguvūn 671
puṇyagurarvūn 682C
lac. 677
- 25 *yā* 660 671 672 673 674 681 682
lac. 677
- 26 *manuṣyeṣu* 671C 672 673 681 682C
manuṣeṣu 660 671* 674
manuṣye 682*
lac. 677
- 27 *madhye* 660 671 672 674 681
madhyeṣu 673 682C
om. 682*
lac. 677
- 28 *satkāryiṇī* 671 672 673 674 681 682C
satkāyīni 660
om. 682*
lac. 677
- 29 *ye* 671 672 673 674 681 682C
ya 660
om. 682*
lac. 677
- 30 *paralokinān* 671 672 674 681
o. *paralokinān* 673
yaralekinān 660
paralokanān 682C
om. 682*
lac. 677
- 31 *bhalāpanāpatayaḥ* 682C
bhayāyanababhayā 660
bhalāpanā{yataya} 671
bhalāpanāpataya 672
bhayāpenatayā 673
bhamāpanāpataya 674*
bhayāpanātaya 674C
bhayāpanācatayā 681
om. 682*
lac. 677
- 32 *nimaṇtrayāmi* 660 672 673 674 681 682
op. *nimaṇttayāmi* 671
lac. 677
- 33 *saṇpūrṇayāmi* 660 681 682
o. *saṇpūrṇayāmi* 671 672 673 674
lac. 677
- 34 *burjja-svāminan* 660 671 672 673 681 682
o. *buṛjja-svāminan* 674
lac. 677
- 35 *nābhiṇ* 671 672 674 681 682
nābhi 660
nābhaṇ 673
lac. 677
- 36 *apān* 672 673 674* 681 682
r. *a{pā}n* 671
apā 660 674C
lac. 677
- 37 *burjja-svāmī* 672 673 681 682
r. *bu{rjja-svāmī}* 671
rjja-svāmī 660 674*
barjja-svāmī 674C
lac. 677
- 38 *strīnān* 671 672C 673 674 681 682
o. *strīnān* 660
strīnān.jalamayo 672*
lac. 677
- 39 *īajdo* 672 673 681 682
p. *īyajdo* 671
op. *īyajdo* 660 674
lac. 677
- 40 *jalamayaḥ* 660 672 673 674 681 682
r. *ja{la}mayaḥ* 671
lac. 677
- 41 *kila* 660 671 672 673 674 681 682
lac. 677
- 42 *mūlaschānan* 671 672 674C 681 682
o. *mūlaschānnan* 660 673 674*
lac. 677
- 43 **nirmalāṇgaṇ*
o. *nirmalāṇgaṇ* 660 672 674 681
o. *nirmalāṇgaṇ* 673 682
or. *nirmalān{ga}* 671
lac. 677
- 44 *etasmāt* 660 671 672 674
op. *etasmāta* 682
aitasmāt 673 681
lac. 677
- 45 *nābhiś* 660 673 682
op. *nābhiś* 672 674 681
nobhi{s} 671
lac. 677
- 46 *ca* 672 681 682
r. *{ca}* 671
vayaṇ 660 674C
ya 673
va 674*
lac. 677
- 47 *apān* 672 673 674 681 682
apānīni 660
{ā}pān 671
lac. 677
- 48 *evan* 672 673 681 682
r. *{evan}* 671
eyan 674
om. 660
lac. 677
- 49 *yatas* 660 671 672 673 674 681 682
lac. 677
- 50 *tasmāt* 660 671 672 673 674
op. *tasmāta* 682
o. *ttasmāt* 681
lac. 677
- 51 *bijaṇ* 671 672 673 674 682
o. *bijaṇ* 660 681
lac. 677
- 52 *jalasya* 660 671 672 673 674 682
jalascha 681
lac. 677
- 53 *arūaṇdasya* 673
o. *aruṇdasya* 660 674*

or. *a{ruam}dasya* 671
urūamdasya 672
aruamdasya 674C
uruaṃda-nāmnō 681
anūamdasya 682
 lac. 677

54 *nāmnō* 660 671 672 673 674 682
 om. 681
 lac. 677

55 *yena* 671 672 673 674 681 682
 om. 660
 lac. 677

56 *aśvāh* 660 671 672 673 674 681 682
 lac. 677

57 *suṇdaratarā* 672 674
 op. *śudaratarā* 673
 op. *sudaratarā* 681

op. *śuṇdaratarā* 682
 o. *sūṇdaratarā* 660
 r. *suṇ[4]* 671
 lac. 677

58 *jāyaṃte* 660 672 673 674 681 682
jāyate 671
 lac. 677

59 *apaś* 671 672 673 681 682
āpaś 660 674
 lac. 677

60 *ca* 660 671 672 673 674 681 682
 lac. 677

61 *majdadattāh* 660 671 672 674 682
maghādatvā 673
majdadattā 681
 lac. 677

SY 1.6

*nimaṇtrayāmi*¹ *saṃpūrṇayāmi*² ⁺*aiviśruthrima-aibigaia-ca-nāmnūṇ*³ *<pūrvārdharātrasaṃdhyāṃ*⁴
*puṇyātmanīm*⁵ *puṇyagurvīm*⁶
*nimaṇtrayāmi*⁷ *saṃpūrṇayāmi*⁸ *phrehedadāraharavispahūjivaśnī-nāmnūṇ*⁹ *ca*¹⁰ *<yā*¹¹ *samaṇ*¹²
⁺*aiviśruthrima-saṃdhyāyāh*¹³ *samakāryiṇī*¹⁴
*yā*¹⁵ *ca*¹⁶ *mūlaṇ*¹⁷ *phalaṇ*¹⁸ ⁺*sarvvaṇ*¹⁹ *pravarddhayati*²⁰
*jarathuśtrotēma-nāmnūṇ*²¹ *ca*²² *puṇyātmanīm*²³ *puṇyagurvīm*²⁴ *<yā*²⁵ *manuṣyeṣu*²⁶
*moivadāṃ*²⁷ *moivadeṣu*²⁸ *madhye*²⁹ *satkāryiṇī*³⁰ *ācāryāṇām*³¹ *ācāryeṣu*³²
*nimaṇtrayāmi*³³ *saṃpūrṇayāmi*³⁴ *muktātmanāṃ*³⁵ *vṛddhīh*³⁶ *nārīṇām*³⁷ *ca*³⁸ ⁺*narasaṃghānām*³⁹
*saṃvatsarāṇām*⁴⁰ *ca*⁴¹ *sujīvanūṇ*⁴²
*utsāhinaṇ*⁴³ *ca*⁴⁴ *sughaṭitaṇ*⁴⁵ *śubhoditaṇ*⁴⁶
*vijayaṇ*⁴⁷ *ca*⁴⁸ *hormmijdadattaṇ*⁴⁹
*ṭālanāṇ*⁵⁰ *ca*⁵¹ *yā*⁵² ⁺*uparipravṛtṭyā*⁵³ *<baharāmaṇ*⁵⁴ *īajdaṇ*⁵⁵
>

1 *nimaṇtrayāmi* 660 672 673 674 681 682
 op. *nimaṇttayāmi* 671
 lac. 677

2 *saṃpūrṇayāmi* 681 682
 op. *sapūrṇayāmi* 660
 o. *saṃpūrṇayāmi* 671 672 673 674
 lac. 677

3 ⁺*aiviśruthrima-aibigaia-ca-nāmnūṇ*
 p. *aibiśruthrima-aibigaia-ca-nāmnūṇ* 672
aibiśruthrima-aibigaia-ca-nāmnū 660
aiviśruthrima-aibigaya-na-nāmnūṇ 671
aiviśruthramāi-aibigaia-ca-nāmnūṇ 673
aibiśruthrima-aibigaia-ca-nāmnūṇ 674
aiviśruthrima-aibigaia-ca-nāmnūṇ 681
aibiśruthramāi-aibigaia-ca-nāmnūṇ 682
 lac. 677

4 *pūrvārdharātrasaṃdhyāṇ* 672 674
 op. *pūrvārdharāttasaṃdhyāṇ* 671
pūrvārdharāgasamdhyaṇ 660
pūrvārdharātraṇ samdhyaṇ 682
 o. *pūrvārdharātraṇ samdhyaṇ* 673
pūrvārātrisaṃdhyāṇ 681

lac. 677

5 *puṇyātmanīm* 672 673 674 681 682
 r. *puṇyā{tmanūṇ}* 671
puṇyātmani 660
 lac. 677

6 *puṇyagurvīm* 672 673 674 681 682
 r. *{puṇyagurvīm}* 671
puṇyagurvi 660
 lac. 677

7 *nimaṇtrayāmi* 660 672 673 674 681 682
 r. *{nimaṇttayāmi}* 671
 lac. 677

8 *saṃpūrṇayāmi* 660 673 681 682
 o. *saṃpūrṇayāmi* 672 674
 or. *saṃpūrṇa{yāmi}* 671
 lac. 677

9 *phrehedadāraharavispahūjivaśnī-nāmnūṇ* 672
 op. *phrehedadāraharavispahūjivaśnī-nāmnūṇ* 673
phrehedadāraharavispahūjivaśni-nāmnūṇ 660
phrehedadāra[1]vispahūjivaśni-nāmnūṇ 671
phrehedadāravispahūjivaśni-nāmnūṇ 674*

- phrehedadāravispahojīvaśnī-nāmnūṇ* 674C
phrahedadāravispahūjīvaśnī-nāmnūṇ 681
phrehedadāraharavispahnajīvaśnī-nāmani 682
 lac. 677
- 10 *ca* 660 671 672 673C 674 682
ca yā 673*
 om. 681
 lac. 677
- 11 *yā* 660 671 672 673C 674 682
ca 673*
 om. 681
 lac. 677
- 12 *samaṇ* 660 671 672 673 674 682
 om. 681
 lac. 677
- 13 ⁺*aivīsruthrima-saṇdhyāyā*
aviśruthrima-saṇdhyāyā 660
 op. *aivīsrūthrema-saṇdhāyā* 673
 o. *aviśrūthrima-saṇdhyāyā* 671 672 674 681
aviśrūthrima-saṇdhyāyā 682
 lac. 677
- 14 *samakāryiṇī* 672 673 681C 682
smakāryiṇī 660
satakāryiṇī
 r. {*satakāryiṇī*} 671
smakāryiṇī 674
samakāryiṇī 681*
 lac. 677
- 15 *yā* 671 672 673 681 682
 om. 660 674
 lac. 677
- 16 *ca* 660 671 672 673 674 681 682
 lac. 677
- 17 *mūlaṇ* 660 671 672 673 674 681 682
 lac. 677
- 18 *phalaṇ* 671 672C 673 674 681 682
pulaṇ 660
phalaṇ dikaṇ 672*
 lac. 677
- 19 ⁺*sarvvaṇ*
 o. *sarvaṇ* 660 671 672 673 674 681 682
 lac. 677
- 20 *pravarddhayati* 671 672 673 674 682
pravaddhrayati 660
pravarddhaiṭi 681
 lac. 677
- 21 *jarathuśtrotema-nāmnūṇ* 671 674
 p. *yarathuśtrotima-nāmnūṇ* 672 681
 op. *jaran̄thustrotima-nāmnūṇ* 682*
 op. *jarathustrotima-nāmnūṇ* 682C
jarathuśtrotema-nāmnī 660
jarathustarotima-nāmnūṇ 673
 lac. 677
- 22 *ca* 660 671 672 673 674 681 682
 lac. 677
- 23 *puṇyātmanūṇ* 671 672 674 681 682
puṇyātman̄ni 660
puṇyātmanī 673
 lac. 677
- 24 *puṇyagurvī* 671 673 674 681 682
puṇyagurvī 660
puṇyaguvī 672
 lac. 677
- 25 *yā* 660 671 672 674 681 682
 lac. 673 677
- 26 *manuṣyeṣu* 660 672 674 681 682
 non leg. 671
 lac. 673 677
- 27 *moivadāṇ* 682
moivadān 672 681
moimadān 674*
moidāṇ
 r. [i]dāṇ 677
 om. 660 674C
 non leg. 671
 lac. 673
- 28 *moivadeṣu* 671 672 677 681 682
movadeṣu 660
moi[i]vadeṣu 674*
mobedeṣu 674C
 lac. 673
- 29 *madhye* 660 672 674 677 681 682
 r. {*madhye*} 671
 lac. 673
- 30 *satkāryiṇī* 672 677 681C 682
 p. *satkāryaṇī* 674
 or. {*satkaryi*}nī 671
satkāryaṇi 660
satkāryiṇūṇ 681*
 lac. 673
- 31 *ācāryāṇām* 660 672 674C 677
 r. *ācāryā[i]m* 671
ācāryāṇām 674*
ācāryāṇyām 681
ācāryāṇā 682
 lac. 673
- 32 *ācāryeṣu* 672 677 681
ācāreṣu 660 674C
ācārtheṣu 671
ācāryāṣu 674*
m ācāryeṣu 682C
 om. 682*
 lac. 673
- 33 *nīmaṇtrayāmi* 660 672 674 677 681 682
 op. *nīmaṇttayāmi* 671
 lac. 673
- 34 *saṇpūrṇayāmi* 681 682
 op. *sapūrṇayāmi* 660
 o. *saṇpūrṇayāmi* 671 672 674 677
 lac. 673
- 35 *muktātmanāṇ* 671C 672 674C 677 682
 o. *muktātmānāṇ* 681
muktātmanā 660
muktānāṇ 671* 674*
 lac. 673
- 36 *vṛddhiḥ* 671 672 674 677 681 682
vṛddhiḥ 660
 lac. 673
- 37 *nāriṇāṇ* 671 672 674 677 681 682
nāriṇā 660
 lac. 673
- 38 *ca* 660 671 672 674 677 681 682
 lac. 673
- 39 ⁺*narasaṇghānāṇ*
 p. *narasaṇghānāṇ* 674C
rasaṇdhyānāṇ 660
narasaṇghānāṇ 671 672 677 681 682
nasasaṇghānāṇ 674*
 lac. 673
- 40 *saṇvatsārānāṇ* 660 674C 677 682
 o. *saṇvatsārānāṇ* 671 672 674*
saṇvarānāṇ 681
 lac. 673

- 41 *ca* 660 671 672 674 677 681C 682
om. 681*
lac. 673
- 42 *sujīvanī* 671 672
sujīvinā 660
sujīvinū 674
sujīvanī 677 682
sujīvajū 681
lac. 673
- 43 *utsāhina* 671 672
p. *utsāhana* 677 681 682
utsāhinā 660 674
lac. 673
- 44 *ca* 660 671 672 674 677 681 682
lac. 673
- 45 *sughaṭita* 671 672 674 677 681 682
o. *sūghaṭita* 660
lac. 673
- 46 *śubhodaya* 672C 674C
op. *subhodaya* 660
op. *subhodaya* 672* 674* 682
r. {śu}bhodaya 671
r. [2]daya 677
śubhodaya 681
lac. 673
- 47 *vījaya* 660 671 672 674 681 682
r. [1]jaya 677
lac. 673
- 48 *ca* 660 671 672 674 677 681 682
lac. 673
- 49 *hormijdadatta* 671 672 674 677 681 682
hormijdadatta 660
lac. 673
- 50 *ṭālanā* 671 672 674 677 681
ṭālanā 660
ṭālālā 682
lac. 673
- 51 *ca* 660 671 672 674 677 681 682
lac. 673
- 52 *yā* 660 671 672 674 677 681 682
lac. 673
- 53 *+uparipravṛtyā*
op. *uparipravṛtyā* 672
op. *uparipravṛtya* 681
o. *uparipravṛtyā* 671 674 677 682
uparivṛtyā *ca* 660
lac. 673
- 54 *+baharāma*
p. *vaharāma* 671
hasama 660
bahasāma
op. *vahasama* 672 677 681 682C
o. *bahasama* 674
sama 682*
lac. 673
- 55 *ījaya* 672 677 681 682
ījayama 660
ījadama 671 674
lac. 673

SY 1.7

*nimaṇtrayāmi*¹ *saṃpūrṇayāmi*² *+uśahina-nāmnī*³ <*+aparārddharātrasaṃdhyā*⁴>
*puṇyātmanī*⁵ *puṇyagurvī*⁶
*nimaṇtrayāmi*⁷ *saṃpūrṇayāmi*⁸ *+bereji-nāmnī*⁹ *ca*¹⁰ <*yā*¹¹ *sama*¹² *+uśahina-saṃdhyāyā*¹³
*samakāryi*¹⁴
*yā*¹⁵ *ca*¹⁵ *saṃcayān*¹⁶ *dhānyānā*¹⁷ *pravarddhayati*¹⁸
*yā*¹⁹ *manuṣyeṣu*²⁰ *madhye*²¹ *satkāryi*²² *ye*²³ *nagaranyāyānā*²⁴ *adhiṣṭātārāḥ*²⁵>
*māna-nāmnī*²⁶ *ca*²⁷ *puṇyātmanī*²⁸ *puṇyagurvī*²⁹ <*yā*³⁰ *manuṣyeṣu*³¹ *+grhāṃtarvartīṣu*³²
*madhye*³³ *satkāryi*³⁴>
*nimaṇtrayāmi*³⁵ *saṃpūrṇayāmi*³⁶ *śrośa*³⁷ *puṇyātmāna*³⁸ *bhaktiśīla*³⁹ *vījayina*⁴⁰
*vṛddhida*⁴¹ *bhūsaṃbhūte*⁴² <*śrośa*⁴³ *ādeśapati*⁴⁴>
*raśna*⁴⁵ *śuddha*⁴⁶ <*raśna*⁴⁷ *satyapati*⁴⁸>
*āstāda*⁴⁹ *ca*⁵⁰ *vṛddhida*⁵¹ *bhūsaṃbhūte*⁵² *puṣṭida*⁵³ *bhūsaṃbhūte*⁵⁴

1 *nimaṇtrayāmi* 660 672 674 681 682
r. {ni}maṇtrayāmi 677
nīnimaṇtrayāmi 671
lac. 673

2 *saṃpūrṇayāmi* 681 682
o. *saṃpūrṇayāmi* 660
o. *saṃpūrṇayāmi* 671 672 674 677
lac. 673

3 *+uśahina-nāmnī*
op. *uśahina-nāmnī* 672 674 677 681 682
r. {uśa}[i]na-nāmnī 671
āhi-nāmnī 660
lac. 673

4 *+aparārddharātrasaṃdhyā*
aparārātrasaṃdhyā 660 674C
arāsaṃdhyā 671*
aparāsaṃdhyā 671C

- aparātrasaṃdhyān* 674*
o. *aparātrasaṃdhyān* 672*
aparātrisaṃdhyān 672C
aparārdhasaṃdhyān 677 682
apararātrisaṃdhyān 681
lac. 673
- 5 *puṇyātmanūn* 671 672 674 677 681 682
puṇyātmani 660
lac. 673
- 6 *puṇyagurvūn* 672 674 681 682
o. *puṇyagurvūn* 677
r. *pu*[1]{*gurvūn*} 671
puṇyagururvi 660
lac. 673
- 7 *nīmaṇṭrayāmi* 660 672 674 681
op. *nīmaṇṭtayāmi* 671
om. 677 682
lac. 673
- 8 *sampūrṇayāmi* 674 681
o. *sampūrṇayāmi* 660
o. *sampūrṇayāmi* 671 672
om. 677 682
lac. 673
- 9 *+beregī-nāmnūn*
p. *birejī-nāmnūn* 671 672 681
p. *bireja-nāmnūn* 674
p. *birija-nāmnūn* 677 682
bireja-nāmnī 660
lac. 673
- 10 *ca* 660 671 672 674 677 681 682
lac. 673
- 11 *yā* 660 672 674 677 681 682
ā 671
lac. 673
- 12 *samaṇ* 660 671C 672 674 677 681 682
sa[1]*maṇ* 671*
lac. 673
- 13 *+uśahina-saṃdhyāyāḥ*
uśohina-saṃdhyāyā 660
utsāhina-saṃdhyāyāḥ 671
utsahina-saṃdhyāyā 672
uśahina-saṃdhyāyā 674C 677 682
op. *uśahina-saṃdhyāyā* 674* 681
lac. 673
- 14 *samakāryiṇī* 660 672 674 677 682
r. {*sa*}*makāryiṇī* 671
satkāryiṇī 681
lac. 673
- 15 *yā ca* 660 671 672 674 677
yā va 681
yā ca yā ca 682
lac. 673
- 16 *saṃcayān* 672 681
op. *sacayān* 660 677
opr. *sa*[1]*yān* 671
{*saṇ*}*yān* 674
om. 682
lac. 673
- 17 *dhānyānān* 672C 674 677 681 682
o. *dhānyānān* 672*
r. [1]{*yāmān*} 671
dhānyānān 660
lac. 673
- 18 *pravarddhayati* 672 674C 677
p. *pravarddheyati* 674*
pr. {*pravarddha*}*yiti* 671
- op. *pravarddhayati* 682
gavarddhayati 660
pravardhyaiti 681
lac. 673
- 19 *yā* 660 671 672 674 677 681
yo 682
lac. 673
- 20 *manuṣyeṣu* 660 671 672 674 677 681 682
lac. 673
- 21 *madhye* 660 672 674 677 681 682
r. {*madhye*} 671
lac. 673
- 22 *satkāryiṇī* 672 674 682
r. {*sa*}*tkāryiṇī* 671
r. [1]*tkāryiṇī* 677
satkārnī 660
satkāryiṇī 681
lac. 673
- 23 *ye* 660 671 672 674 677 682
p. *yī* 681
lac. 673
- 24 *nagaranyāyānām* 672 674 677 682
r. *nagaranyāyā*{*nā*}*m* 671
nagaraṇ nyāyānām 660
nagaranyāyānām 681
lac. 673
- 25 *adhiṣṭātārah* 671 672 674 677
o. *adhiṣṭātārah* 681
o. *adhiṣṭātārah* 682
adhiṣṭātārah 660
lac. 673
- 26 *māna-nāmnūn* 672 682
o. *māṇna-nāmnūn* 674*
r. [2]*na-nāmnūn* 671
namāna-nāmnī 660
namāna-nāmnūn 681
o. *namāṇna-nāmnūn* 674C
{*nma*}*na-nāmnūn* 677
lac. 673
- 27 *ca* 660 672 674 677 681 682
r. {*ca*} 671
lac. 673
- 28 *puṇyātmanūn* 671 672C 674 681 682
r. *puṇyā*[1]*nūn* 677
puṇyātmani 660
puṇyātmanī 672*
lac. 673
- 29 *puṇyagurvūn* 672 674 681 682
o. *puṇyagurvūn* 671 677
puṇyagurvi 660
lac. 673
- 30 *yā* 660 672 674 677 681 682
r. {*yā*} 671
lac. 673
- 31 *manuṣyeṣu* 672 674 677 681 682
r. {*manuṣyeṣu*} 671
maṣyeṣu 660
lac. 673
- 32 *+grhāntarvartīṣu*
o. *grhāntarvartīṣu* 677C
grhāntarvartīṣu 660
grha[1]*tarvartīṣu* 671
grhāntarddhartīṣu 672
grhāntarvartīṣu 674*
grhāntarvartīṣu 674C
grhāntarvartīṣu 677*
grhāntarvartīṣu 681
grhāntarvartīṣu 682
lac. 673

- 33 *madhye* 660 671 672 674 677 681 682
lac. 673
- 34 *satkāryiṇī* 671 672 674 677 682
o. *satkāryiṇī* 681
satkāriṇī 660
lac. 673
- 35 *nimaṇtrayāmi* 660 672 674 677 681 682
op. *nimaṇttayāmi* 671
lac. 673
- 36 *saṃpūrṇayāmi* 681
o. *saṃpūrṇayāmi* 660
o. *saṃpūrṇayāmi* 671 672 674 677
saṃpūrṇayāmi 682
lac. 673
- 37 *śrośaṇ* 671 672 674 677 682
āsa 660
sarośa 681
lac. 673
- 38 *puṇyātmānaṇ* 674 677 682
puṇyātmanāṇ 660
puṇyātmakaṇ 672 681
or. *pu{ṇyā}tmā{kaṇ}* 671
lac. 673
- 39 *bhaktiśilaṇ* 671 672 674 677 681 682
o. *bhaktisilaṇ* 660
lac. 673
- 40 *vijayinaṇ* 660 671 672 674 677 682
p. *vijayanaṇ* 681
lac. 673
- 41 *vṛddhidaṇ* 672 674C 677 681 682
r. *vṛ[ī]daṇ* 671
vṛddhida 660
ddhidaṇ 674*
lac. 673
- 42 *bhūsaṃbhūteḥ* 671C 674C 677 682
o. *bhusaṃbhuteḥ* 660
bhūteḥ 671*
bhūsaṃbhūte 672 681
saṃbhūteḥ 674*
lac. 673
- 43 *śrośaṇ* 674
śrāśa 660
śrośa 672
śrośaḥ 682
r. *śr{o}śaḥ* 677
- sarośa* 681
non leg. 671
lac. 673
- 44 *ādeśapatiṇ* 674 681
ādeśapati 671 672
op. *ādesapati* 660
ādeśapatiḥ 677 682
lac. 673
- 45 *raśnaṇ* 671 672 674 681
op. *rasnaṇ* 677 682
raśna 660
lac. 673
- 46 *śuddhaṇ* 671 681
op. *suddhaṇ* 672 674 677 682
sūddha 660
lac. 673
- 47 *raśnaḥ* 681
op. *rasnaḥ* 660 672 674 677 682
[ī]snaṇ 671
lac. 673
- 48 *satyapatiḥ* 677
satyapati 660 672 681 682
r. *sa[ī]pati* 671
satyapatiṇ 674
lac. 673
- 49 *āstādaṇ* 660 671 672 674 677 681 682
lac. 673
- 50 *ca* 660 671 672 674 677 681 682
lac. 673
- 51 *vṛddhidaṇ* 671 672 674 677 681
vṛddhida 660
vṛddhiddhaṇ 682
lac. 673
- 52 *bhūsaṃbhūteḥ* 671 672 674 681 682
o. *bhusaṃbhuteḥ* 660
r. *bhūsaṃbhū[2]* 677
lac. 673
- 53 *puṣṭidaṇ* 660 671 672 674 677 682
puṣṭidaṇ ca 681
lac. 673
- 54 *bhūsaṃbhūteḥ* 677 682C
bhūsaṃbhute 672 674
o. *bhusaṃbhūte* 660
o. *bhūsaṃbhūte* 671 681
bhūsaṃbhūṇsaḥ 682*
lac. 673

SY 1.8

*nimaṇtrayāmi*¹ *saṃpūrṇayāmi*² *māsān*³ *puṇyagurūn*⁴ *aṇtarācaṇdraṇ*⁵ *puṇyātmakaṇ*⁶
*puṇyagurum*⁷
⟨*paṃcakasya*⁸ *yaḥ*⁹ *ādyasya*¹⁰ *uttamasya*¹¹⟩
*nimaṇtrayāmi*¹² *saṃpūrṇayāmi*¹³ *saṃpūrṇacaṇdraṇ*¹⁴ *viśaptathem*¹⁵ *ca*¹⁶ *puṇyātmakaṇ*¹⁷
*puṇyagurum*¹⁷
⟨*paṃcakasya*¹⁸ *yaḥ*¹⁹ *dvitīyasya*²⁰ *uttamasya*²¹ *paṃcakasya*²² *yaḥ*²³ *tr̥tīyasya*²⁴ *uttamasya*²⁴⟩

- 1 *nimaṇtrayāmi* 660 671 674 677 681 682
op. *nimaṇttayāmi* 672
lac. 673
- 2 *sampūrṇayāmi* 681 682
o. *saṇṇpurṇayāmi* 660
o. *saṇṇpūrṇayāmi* 671 672 674 677
lac. 673
- 3 *māsān* 671 672 674 677 681 682
op. *māsāna* 660
lac. 673
- 4 *puṇyagurūn* 682
o. *puṇyagurun* 660 671 672 674C 681
o. *puṇyagurūn* 674*
r. *puṇyagu{rū}[i]* 677
lac. 673
- 5 *aṇtarācaṇdraṇ* 671 674 677 682
aṇtarācaṇdra 672 681
op. *aṇtarācadra* 660
lac. 673
- 6 *puṇyātmakaṇ* 660 674 677 682
r. *pu{ṇyātma}kaṇ* 671
puṇyātman 672 681
lac. 673
- 7 *puṇyagurūṇ* 671 672 674 677 681
o. *puṇyagurūṇ* 682
puṇyagurvi 660
lac. 673
- 8 *paṇcakasya* 672 674* 677 681 682
ta tvaṇ uttama prathama prathi paṇcakasya 660
paṇpaṇcakasya 671
prathamam prathivita tvaṇ uttama paṇcakasya 674C
lac. 673
- 9 *yaḥ* 660 671 672 674 677 681 682
lac. 673
- 10 *ādyasya* 660 672 674 677 681 682
adyasya 671
lac. 673
- 11 *uttamasya* 660 671 672 674C 677 681 682
utmamasya 674*
lac. 673
- 12 *nimaṇtrayāmi* 660 674 677 681 682
op. *nimaṇttayāmi* 671 672
lac. 673
- 13 *sampūrṇayāmi* 681 682
o. *saṇṇpurṇayāmi* 660
o. *saṇṇpūrṇayāmi* 671 672 674 677
lac. 673
- 14 *sampūrṇacaṇdraṇ* 682
o. *saṇṇpūrṇacaṇdraṇ* 674 677
saṇṇpurṇa 660
saṇṇpūrṇacaṇdra 681
o. *saṇṇpūrṇacaṇdra* 671 672
lac. 673
- 15 *viśaptathem* 671 677 682*
viśasaptathem 672
visphetatham 674C
viśasaptathem 681
viśapathem 682C
om. 660 674*
lac. 673
- 16 *ca* 660 671 672 677 681 682
om. 674
lac. 673
- 17 *puṇyātmakaṇ puṇyagurūṇ* 674* 677
o. *puṇyātmakaṇ puṇyagurūṇ* 682
r. *puṇyātma{ka}ṇ puṇya[i]rūṇ* 671
⟨*prathivyādi nitatvāni uttamam dvitīya jalam*⟩ *puṇyātmani*
puṇyagurūṇ 660
puṇyātmakaṇ puṇyagurūṇ 681
o. *puṇyātmakaṇ puṇyagurūṇ* 672
puṇyātmakaṇ puṇyagurūṇ ⟨*prathivyādini tatvāṇni dvitīyam*
jalam uttamam⟩ 674C
lac. 673
- 18 *paṇcakasya* 672C 674 677 681 682
op. *paṇcakasyaḥ* 660
r. *paṇca{kasya}* 671
paṇcakasa 672*
lac. 673
- 19 *yaḥ* 671 672 674 677 681 682
visphenathi 660
lac. 673
- 20 *dvitīyasya* 672 674 681 682
r. *dvit{i}yasya* 677
dvi{tā}[i]sya
r. *dvi{tā}[i]sya* 671
om. 660
lac. 673
- 21 *uttamasya* 671 672 677 681 682
op. *utramasya* 674
om. 660
lac. 673
- 22 *paṇcakasya* 660 672 674 677 681 682
r. *paṇca[i]{sya}* 671
lac. 673
- 23 *yaḥ* 660 671 672 674 677 681 682
lac. 673
- 24 *ṭṭīyasya uttamasya* 672C 677 682
op. *ṭṭīyasya utramasya* 674*
r. *[i]{tī}yasya uttamasya* 671
uttamam ṭṭivāṇte 660
ṭṭīyasya uttamasya ṭṭīyam te[i] uttamam
op. *ṭṭīyasya utramasya ṭṭīyam te[i] uttamam* 674C
ṭṭīyasya saptamasya 681
lac. 673

SY 1.9

*nimaṇtrayāmi*¹ *sampūrṇayāmi*² *gahaṇbārān*³ *puṇyagurūn*⁴ ⟨*gahaṇbārān*⁵ *iti*⁶
*samayasamuccayān*⁷ *sṛṣṭīnām*⁸ *ghaṭanakālān*⁹⟩
*maidīojarama-nāmānaṇ*¹⁰ *puṇyātmakaṇ*¹¹ *puṇyagurūṇ*¹² ⟨*ākāśasya*¹³ *ghaṭanakālāṇ*¹⁴⟩
*nimaṇtrayāmi*¹⁵ *sampūrṇayāmi*¹⁶ *maidīoisama-nāmānaṇ*¹⁷ *puṇyātmakaṇ*¹⁸ *puṇyagurūṇ*¹⁹
⟨*jalānām*²⁰ *sṛjanakālāṇ*²¹⟩

*nimaṇtrayāmi*²² *saṃpūrṇayāmi*²³ *paitisahahem*²⁴ *nāmānaṃ*²⁴ *punyatmakam*²⁵ *punyaḡurum*²⁶
 <*pr̥thivyāḥ*²⁷ *ghaṭanakālam*²⁸>
*nimaṇtrayāmi*²⁹ *saṃpūrṇayāmi*³⁰ *aiāthrima-nāmānaṃ*³¹ <*vanaspatināṃ*³² *ghaṭanakālam*³³>
*adhahparivartita*³⁴ <*uṣṇakālāgaminam*³⁵>
*vīryanikṣepanam*³⁶ *ca*³⁷ <*kila*³⁸ *aśvādīpasūnām*³⁹ *vīryanikṣepaḥ*⁴⁰ *tan*⁴¹ *madhye*⁴² *āyāti*⁴³>
*punyatmakam*⁴⁴ *punyaḡurum*⁴⁵
*nimaṇtrayāmi*⁴⁶ *saṃpūrṇayāmi*⁴⁷ +*maidīarima-nāmānaṃ*⁴⁸ *punyatmakam*⁴⁹ *punyaḡurum*⁵⁰
 <*gavām*⁵¹ *paśūnām*⁵² *srjanakālam*⁵³>
*nimaṇtrayāmi*⁵⁴ *saṃpūrṇayāmi*⁵⁵ *hamaspathamaedaem*⁵⁶ *nāmānaṃ*⁵⁷ *punyatmakam*⁵⁸
*punyaḡurum*⁵⁹
 <*manuṣyāṇām*⁶⁰ *daśajātīnām*⁶¹ *sarvvāsām*⁶² *ca*⁶³ *sr̥ṣṭīnām*⁶⁴ *srjanakālam*⁶⁵
*hamaspathamaedaematā*⁶⁶ *sarvvasainyadātīḥ*⁶⁷>
*nimaṇtrayāmi*⁶⁸ *saṃpūrṇayāmi*⁶⁹ *saṃvatsarān*⁷⁰ *punyaḡurūn*⁷¹

1 *nimaṇtrayāmi* 660 671 674 681 682
 op. *nimaṇttayāmi* 672
 r. *nimaṇ{trayā}mi* 677
 lac. 673

2 *saṃpūrṇayāmi* 681 682
 o. *saṃpūrṇayāmi* 660
 o. *saṃpūrṇayāmi* 671 672 674
 or. *saṃ{pū}rṇayāmi* 677
 lac. 673

3 *ghaṇbārān* 674 677 681 682
 op. *ghaṇbārāna* 660
 op. *ghaṇbārān* 671 672
 lac. 673

4 *punyaḡurūn* 677 682
 o. *punyaḡurūn* 671
 o. *punyaḡurūn* 672
 o. *punyaḡurūn* 674
 o. *punyaḡurūn* 681
punyaḡurūn 660
 lac. 673

5 *ghaṇbārān* 660 677 681 682
 op. *ghaṇbārān* 671 672 674
 lac. 673

6 *iti* 660 671 672 674 677 681 682
 lac. 673

7 *saṃayasamuccayān* 672 674 681
 r. *saṃayasamu{ccayān}* 671
saṃayasamuccayāt 660 677 682
 lac. 673

8 *sr̥ṣṭīnām* 672 674 677 681 682
 o. *sr̥ṣṭīnām* 660
 r. *{sr̥ṣṭī}[i]nām* 671
 lac. 673

9 *ghaṭanakālān* 660 671 672 674 681 682
 r. *gha{ṭa}nakālān* 677
 lac. 673

10 *maidiojarama-nāmānaṃ* 671C 677 682
 o. *maidiojarama-nāmānaṃ* 674
 o. *maidiojarama-nāmānaṃ* 681
jarama-nāmānaṃ 660
maidiojarama-nāmānaṃ 671*
 om. 672
 lac. 673

11 *punyatmakam* 671 674 677 681 682
punyatmaka 660
 om. 672
 lac. 673

12 *punyaḡurum* 660 671 681
 o. *punyaḡurūn* 674 682
 r. *punyaḡu[i]* 677
 om. 672
 lac. 673

13 *ākāsasya* 671 672 674 681 682
 op. *ākāsasya* 660
 r. *[2]{śa}syā* 677
 lac. 673

14 *ghaṭanakālam* 672C 674C 677 681 682
ghanakālam 660 671* 672* 674*
ghaṭanakālam 671C
 lac. 673

15 *nimaṇtrayāmi* 660 672C 674 677 681 682
 op. *nimaṇttayāmi* 671 672*
 lac. 673

16 *saṃpūrṇayāmi* 681 682
 o. *saṃpūrṇayāmi* 660
 o. *saṃpūrṇayāmi* 671 672 674 677
 lac. 673

17 *maidioisama-nāmānaṃ* 671 672 681
 p. *maidioisīma-nāmānaṃ* 682
 pr. *[2]dioisīma-nāmānaṃ* 677
maidioisīma-nāmānaṃ 674
 op. *maidioisīma-nāmānaṃ* 660
 lac. 673

18 *punyatmakam* 660 671 672 677 681 682
 o. *punyatmakam* 674
 lac. 673

19 *punyaḡurum* 660 671 674 677
punyaḡurūn 681
 o. *punyaḡurūn* 672
punyaḡurū 682
 lac. 673

20 *jālānām* 660 671 672 674 677 681 682
 lac. 673

21 *srjanakālam* 660 671 672 674 677 682
srjanakālam 681
 lac. 673

- 22 *nimantrayāmi* 660 674 677 681 682
 op. *nimanṭtayāmi* 671 672
 lac. 673
- 23 *sampūrṇayāmi* 681 682
 o. *saṃpurṇayāmi* 660
 o. *saṃpūrṇayāmi* 671 672 674 677
 lac. 673
- 24 *paitisahaheṇ nāmānaṇ* 672 674 677C 682
 p. *paitisahaheṇ nāmānaṇ* 677*
 op. *paitisahaheṇ nāmānaṇ* 660
 or. *pa{i}tisahaheṇ nāmānaṇ* 671
paitisahahai-nāmānaṇ 681
 lac. 673
- 25 *puṇyātmakaṇ* 660 671 672 674 677 681 682
 lac. 673
- 26 *puṇyaguruṇ* 660 672 674 681
 o. *puṇyagurūṇ* 682
 r. *pu[ɹ]guruṇ* 671
 r. *[2]guruṇ* 677
 lac. 673
- 27 *prthivṃyāḥ* 677 682
prathivṃyā 660 671 672 674
 o. *prathivṃyā* 681
 lac. 673
- 28 *ghaṭanakālaṇ* 660 671 672 674 677 681
ghaṭakālaṇ 682
 lac. 673
- 29 *nimantrayāmi* 674 677 681 682
 op. *nimanṭtayāmi* 671 672
 o. *nimantrayāmi* 660
 lac. 673
- 30 *saṃpūrṇayāmi* 681 682
 o. *saṃpurṇayāmi* 660
 o. *saṃpūrṇayāmi* 671 672 674
 or. *saṃpūrṇayā[ɹ]* 677
 lac. 673
- 31 *aiāthrima-nāmānaṇ* 660 672 674 677
 o. *aiāthrima-nāmānaṇ* 681C
 r. *ai{ā}thrima-nāmānaṇ* 671
 r. *aiāthrima-nāmā{naṇ}* 682
aiāthrima-nāmānaṇ 681*
 lac. 673
- 32 *vanaspatināṇ* 671 672 674 677 682C
 o. *vanaspatināṇ* 660 681
spatināṇ 682*
 lac. 673
- 33 *ghaṭanakālaṇ* 660 672 674 681 682
 r. *ghaṭanakā[ɹ]* 677
ghaṭanakālaṇ 671
 lac. 673
- 34 *adhahparivarttita*° 672 674
 p. *adhahparavarttita*° 677
 r. *adha{h}parivarttita*° 671
adhrahparivarttita° 660
adhyaḥparivarttita° 681
abahparavarttita° 682
 lac. 673
- 35 *uṣṇakālāgamināṇ* 674 681
 p. *uṣakālāgamināṇ* 660
 o. *uṣṇakālāgamināṇ* 671C 672 677
 o. *uṣṇakālāgamināṇ* 682
uḥkālāgamināṇ 671*
 lac. 673
- 36 *vīryanikṣepanaṇ* 671 672 674 681C
 p. *vīryanikṣepinaṇ* 677 682C
 p. *vīryanikṣapinaṇ* 682*
 o. *vīryanikṣepanaṇ* 660 681*
 lac. 673
- 37 *ca* 660 671 672 674 677 681 682
 lac. 673
- 38 *kila* 660 671 672 674 677 681 682
 lac. 673
- 39 *aśvādipaśūnāṇ* 671 672 682
 op. *asvādipaśūnāṇ* 660
 op. *asvādipaśūnāṇ* 674
 r. *aśvādi[2]nāṇ* 677
aśvādipaśnanāṇ 681
 lac. 673
- 40 *vīryanikṣepaḥ* 671 672 674 677 681 682
 o. *vīryanikṣepaḥ* 660
 lac. 673
- 41 *tan* 671 672 674 677 681 682C
 op. *tana* 660
ta 682*
 lac. 673
- 42 *madhye* 660 671 672 674 677 682C
madhya 681
 om. 682*
 lac. 673
- 43 *āyāti* 660 671 672 674 677 681 682C
 om. 682*
 lac. 673
- 44 *puṇyātmakaṇ* 660 671 672 674 677 681
 om. 682
 lac. 673
- 45 *puṇyaguruṇ* 660 671 672 674 677 681
 om. 682
 lac. 673
- 46 *nimantrayāmi* 660 671 672C 674 677 681 682
 op. *nimanṭtayāmi* 672*
 lac. 673
- 47 *saṃpūrṇayāmi* 681 682
 o. *saṃpurṇayāmi* 660
 o. *saṃpūrṇayāmi* 671 672 674 677
 lac. 673
- 48 **maidīārima-nāmānaṇ*
maidīāiri-nāmānaṇ 672
 o. *maidīāiri-nāmānaṇ* 660 671 674
 o. *maidīāiri-nāmānaṇ* 681
maidīāirima-nāmānaṇ 677 682
 lac. 673
- 49 *puṇyātmakaṇ* 660 672 677 681 682
 o. *puṇyatmakāṇ* 671
puṇyaṇtmakaṇ 674
 lac. 673
- 50 *puṇyaguruṇ* 660 671 672 674 677 681
puṇyaguru 682
 lac. 673
- 51 *gavāṇ* 660 672 674 677 681
 r. *ga{vāṇ}* 671
gavā 682
 lac. 673
- 52 *paśūnāṇ* 672 674 677 681 682
 o. *paśunāṇ* 660
 r. *pa{śūnāṇ}* 671
 lac. 673
- 53 *ṣṛjanakālaṇ* 660 672 674 677 681 682
 r. *{ṣṛ}ja[2]laṇ* 671
 lac. 673
- 54 *nimantrayāmi* 660 674 677 681 682
 op. *nimanṭtayāmi* 672
 opr. *nima{ṇṭtayāmi}* 671
 lac. 673

- 55 *saṃpūrṇayāmi* 681 682
o. *saṃpūrṇayāmi* 660
o. *saṃpūrṇayāmi* 672 674 677
or. [2]*ṛṇayāmi* 671
lac. 673

56 *hamaspathamaedaem* 660C 671 672 674 681C
hamaspathamathemedaem 660*
hamaspathamaedaem 677
hamaspathamaedaem 681*
hamaspathamaidaem 682
lac. 673

57 *nāmānaṃ* 671 672 674 677 681 682
o. *nāmānāṃ* 660
lac. 673

58 *puṇyātmaṇ* 671C 682
r. [2]*tmakaṇ* 677
puṇyātmani 660
puṇyātmanūṇ 671* 672* 674*
puṇyātmanaṃ 672C 674C 681
lac. 673

59 *puṇyaguruṇ* 660 671 672 674 677 681 682
lac. 673

60 *maṇuṣyāṇāṇ* 671C 672 674 677 681 682
maṇuṣyāṇā 660
maṣyāṇāṇ 671*
lac. 673

61 *daśajātināṇ* 671 672 674 677 681 682
daśajātinā 660
lac. 673

62 *sarvāsāṇ* 671 672 674 681
o. *sarvāsāṇ* 677 682
sarvāsāṇ 660
lac. 673

63 *ca* 660 671 672 674 677 681 682
lac. 673

64 *śṛṣṭīnāṇ* 671 672 674 681 682
o. *śṛṣṭīnāṇ* 677
śṛṣṭīnā 660
lac. 673

65 *śṛjanakālaṃ* 661 671 672 674 682
p. *śṛjanakālaṃ* 681
r. *śṛjana*[1]*laṃ* 677
lac. 673

66 *hamaspathamaedaematā* 681
o. *hamaspathamaedaematā* 672C
hamaspathamaedaemadhye 660 674C
hāmaspathamaedaematār 671
o. *hamaspathamaedaematār* 672*
mahaspathamaedaemadhye 674*
hamathamaedaematā 677*
hamaspathamaedaematā 677C
o. *hamaspathamaedaemmatā* 682
lac. 673

67 *sarvasainyadātīḥ* 677 682
sarveṣādattāṃ 674
o. *sarveṣādattāṃ* 660
sarvanyadātīḥ 671
sarvanyadātī 672
sarvaṃ 'nyādātī 681
lac. 673

68 *nīmaṇṭrayāmi* 660 674 677 681 682
op. *nīmaṇṭṭayāmi* 671 672
lac. 673

69 *saṃpūrṇayāmi* 681 682
o. *saṃpūrṇayāmi* 660
o. *saṃpūrṇayāmi* 671 672 674
or. *saṃ*[1]*ṇayāmi* 677
lac. 673

70 *saṃvatsarāṇ* 671 672 674 681 682
op. *savatsarāṇ* 660
r. *saṃva*[3] 677
lac. 673

71 *puṇyagurūṇ* 677 682
puṇyaguruṇ 660 681
o. *puṇyaguruṇ* 671 672
o. *puṇyaguruṇ* 674
lac. 673

SY 1.10

*nimaṃtrayāmi*¹ *saṃpūrṇayāmi*² *saṃagrān*³ *tān*⁴ *gurūn*⁵
*ye*⁶ *saṃti*⁷ *pun̄yaguravaḥ*⁸ *trayaś*⁹ *ca*¹⁰ *triṃśac*¹¹ *ca*¹² *nikaṭāḥ*¹³ *parivarttulaṃ*¹⁴
*+hāūana-saṃdhyāyāḥ*¹⁵
*ye*¹⁶ *saṃti*¹⁷ *pun̄yasya*¹⁸ *yat*¹⁹ *+utkr̥ṣṭataraṃ*²⁰ *hormmijdena*²¹ *+śikṣāpitāḥ*²² *⟨jarathuśtrāya*²³
*jarathuśtreṇa*²⁴ *ca*²⁵ *proktāḥ*²⁶ *⟨aṃtar*²⁷ *asmin*²⁷ *jagati*²⁸*⟩*

1 <i>nimaṇṭrayāmi</i> 660 674 677 681 682 o. <i>nimaṇṭṭayāmi</i> 672 <i>nimaṇṭṭiyāmi</i> 671 lac. 673	4 <i>tān</i> 672 674 677 681 682 or. {<i>tāṇn</i>} 671 <i>tāt</i> 660 lac. 673
2 <i>saṃpūrṇayāmi</i> 681 682 op. <i>sapurnayāmi</i> 660 o. <i>saṃpūrṇṇayāmi</i> 671 672 674 677 lac. 673	5 <i>gurūn</i> 677 682 o. <i>gurun</i> 660 672 674 681 or. {<i>gurun</i>} 671 lac. 673
3 <i>samagrān</i> 660 671 672 674 677 682 o. <i>samagrāṇn</i> 681 lac. 673	6 <i>ye</i> 671 672 677 681 682 op. <i>yi</i> 660 674 lac. 673

- 7 *saṃti* 66o 671 672 674 677 681 682
lac. 673
- 8 *puṇyaguravaḥ* 674 677 682
r. *puṇyagura{vaḥ}* 671
puṇyaguruvah 66o 672
puṇyāguru ca 681
lac. 673
- 9 *trayaś* 66o 671C 674 677 682
p. *triyaś* 671* 672 681
lac. 673
- 10 *ca* 66o 671 672 674 677 681 682
lac. 673
- 11 *triṃśac* 674 677 682
op. *trīśac* 66o
opr. *triśa{c}* 671
triṃśaś 672 681
lac. 673
- 12 *ca* 66o 672 674 677 681 682
r. *{ca}* 671
lac. 673
- 13 *nikaṭāḥ* 66o 672 674 677 682
r. *nika[ṛ]* 671
nikayaḥ 681
lac. 673
- 14 *parivarttulaṃ* 672
o. *parivartulaṃ* 674 677 682
o. *parivarttulaṃ* 681
or. *[ṛ]rivartulaṃ* 671
parivārttulaṃ 66o
lac. 673
- 15 ⁺*hāūana-saṃdhyāyāḥ*
hāguyāṃna-saṃdhyāyā varattārtte 66o
hāūna-saṃdhyāyā 672
r. *hāūna-saṃdhyā{yā}* 671
hāūana-saṃdhyāyā 681
o. *hāūāna-saṃdhāyā* 674*
hāūana-saṃdhyāyā varttaṃti
o. *hāūāna-saṃdhāyā varttaṃti* 674C
hāūna-saṃdhyāyāḥ 677 682
lac. 673
- 16 *ye* 66o 671 672 674 677 681 682
lac. 673
- 17 *saṃti* 671 672 677 681 682
sati 66o 674
lac. 673
- 18 *puṇyasya* 671 672 674 677 681
puṇyasa 66o
puṇya 682
lac. 673
- 19 *yat* 66o 671 672 674 677 681 682
lac. 673
- 20 ⁺*utkṛṣṭataraṃ*
utkṛṣṭatara 66o 671 672 674 677 682
utṭṛṣṭataraṃ 681
lac. 673
- 21 *hormmijdena* 672 674 677 681 682C
r. *hormmi{jdena}* 671
hormmijdana 66o
hārmijdena 682*
lac. 673
- 22 ⁺*sikṣāpitāḥ*
op. *sikṣāpitāḥ* 66o 671 672 674 681
sīsyāpitāḥ 677
o. *sīsyāpitāḥ* 682
lac. 673
- 23 *jarathuṣṭrāya* 671
op. *jarathuṣṭrāya* 674
opr. *jarathuṣṭrā[ṛ]* 677
jathuṣṭrāya 672
jarthuṣṭroyaḥ 681
jarathuṣṭrāyaḥ 682
om. 66o
lac. 673
- 24 *jarathuṣṭreṇa* 671 674
p. *yarathuṣṭreṇa* 672C
op. *jarathustrena* 66oC
op. *jarathustreṇa* 677 682C
jara ṛte amiśāspitebhyeḥ asāmahatrara thustrena 66o*
yarathuṣṭroṇa 672*
jarthuṣṭroṇa 681
om. 682*
lac. 673
- 25 *ca* 66o 671 672 674 677 681 682C
om. 682*
lac. 673
- 26 *proktāḥ* 66o 671 672 674 677 682C
proktā 681
om. 682*
lac. 673
- 27 *aṃtar asmin* 682C
op. *aṃtar asmīna* 672 681
or. *aṃtār asmi{n}* 671
r. *aṃta[ṛ]* [ṛ]n 677
aresmiṇn 66o
aṃtar esmin 674
om. 682*
lac. 673
- 28 *jagati* 671 672 674 677 681 682C
jugati 66o
om. 682*
lac. 673

SY 1.11

*nimaṇtrayāmi*¹ *saṃpūrṇayāmi*² *svāminam*³ *mihiram*⁴ *mahattaram*⁵ *anaśvaram*⁶
*puṇyātmānam*⁷
*tārās*⁸ *ca*⁹ ⁺*spanāmanīosrṣṭiḥ*¹⁰ *<hormmijdena*¹¹ *sṛṣṭāḥ*¹²
*tistaram*¹³ *tārakam*¹⁴ *ca*¹⁵ *śuddhimantaṃ*¹⁶ *śrīmantaṃ*¹⁷ *<vrṣṭinakṣatraṃ*¹⁸
*caṇdraṃ*¹⁹ *ca*²⁰ *paśubījaṃ*²¹ *sūryaṃ*²² *ca*²³ ⁺*tejasvinam*²⁴ *vegavadaśvaṃ*²⁵ *locane*²⁶ *ca*²⁷
*svāmino*²⁸ *mahājñāninaḥ*²⁹

*mihiraṇ*³⁰ *ca*³¹ *grāmāṇāṇ*³² *rājānaṇ*³³ <*rte*³⁴ *amiśāspiṇtebhyaḥ*³⁵ *asau*³⁶ *mahattaraḥ*³⁷
*upari*³⁸ *grāmāṇāṇ*³⁹ *ihalokināṇ*⁴⁰ *rājā*⁴¹>
*nimaṇtrayāmi*⁴² +*saṃpūrṇayāmi*⁴³ (date, dedication of day)⁴⁴

dinādhipatiṃ

*nimaṇtrayāmi*⁴⁵ +*saṃpūrṇayāmi*⁴⁶ (date, dedication of month)⁴⁷

māsādhipatiṃ

1 <i>nimaṇtrayāmi</i> 660 672C 674 677 681 682 op. <i>nimaṇttayāmi</i> 671 672* lac. 673 2 <i>saṃpūrṇayāmi</i> 674 681 682 op. <i>sapūrṇayāmi</i> 660 o. <i>saṃpūrṇayāmi</i> 671 672 677 lac. 673 3 <i>svāmīnaṇ</i> 660 671 672 674 677 681 o. <i>svāmīṇnaṇ</i> 682 lac. 673 4 <i>mihiraṇ</i> 677 682 <i>mahiraṇ</i> 660 671 672 674 681 lac. 673 5 <i>mahattaraṇ</i> 660 671 672 674 677 681 682 lac. 673 6 <i>anaśvaraṇ</i> 671 672* op. <i>anasvaraṇ</i> 672C <i>anusvaraṇ</i> 660 674 681 682 r. <i>anu</i>[2] 677 lac. 673 7 <i>puṇyātmānaṇ</i> 671 674* 677 682 o. <i>puṇyātmanāṇ</i> 672 681 <i>puṇyātmāniṇ</i> <<i>jñātavyo sau iti śeṣaḥ</i>> 660 <i>puṇyātmānaṇ</i> <<i>jñātavyo sau iti śeṣaḥ</i>> 674C lac. 673 8 <i>tārāś</i> 660 672 674 677 681 682 r. <i>tā</i>{<i>rāś</i>} 671 lac. 673 9 <i>ca</i> 660 672 674 677 681 682 r. {<i>ca</i>} 671 lac. 673 10 +<i>spanāmaniosṛṣṭiḥ</i> <i>spiṇtāmāniosṛṣṭiḥ</i> 677 p. <i>spanāmaniosṛṣṭiḥ</i> 660 <i>spenāmāniom sṛṣṭiḥ</i> 671 <i>spanāmaniom sṛṣṭiḥ</i> 672 <i>spanāmaniom sṛṣṭiḥ</i> 674 <i>spanāmāniom sṛṣṭiḥ</i> 681 <i>spiṇtāmāniosṛṣṭiḥ</i> 682 lac. 673 11 <i>hormmijdena</i> 671 672 674 677 681 682 p. <i>hormmijdana</i> 660 lac. 673 12 <i>sṛṣṭāḥ</i> 672 674 677 682 <i>sṛṣṭā</i> 660 671 <i>sṛṣṭa</i> 681 lac. 673	13 <i>tistaraṇ</i> 660 674 682C op. <i>tištaraṇ</i> 671 672C 681 <i>tišta</i> 672* <i>nimaṇtraya tistaraṇ</i> 682* lac. 673 677 14 <i>tārakaṇ</i> 660 671 672 674 677 681 682 lac. 673 15 <i>ca</i> 660 672 674 677 681 682 lac. 671 673 16 <i>śuddhimaṇtaṇ</i> 672 op. <i>sūddhimataṇ</i> 660 op. <i>suddhimaṇtaṇ</i> 674 op. <i>suddhimaṇtaṇ</i> 677 682 op. <i>śuddhimaṇtaṇ</i> 681 lac. 671 673 17 <i>śrīmaṇtaṇ</i> 672 677 682 op. <i>śrīmataṇ</i> 660 674 681 lac. 671 673 18 <i>vṛṣṭinakṣatraṇ</i> 660 672 674 <i>vṛṣṭi</i> <i>nakṣatraṇ</i> 677 <i>vṛṣṭinakṣataṇ</i> 681 <i>vṛṣṭi ca nakṣatraṇ</i> 682 lac. 671 673 19 <i>caṇdraṇ</i> 674 677 <i>caṇdraṇya</i> 660 <i>caṇdra</i> 672 681 <i>caṇdraṇ caṇdraṇ</i> 682 non leg. 671 lac. 673 20 <i>ca</i> 672 674 677 681 om. 660 682 non leg. 671 lac. 673 21 <i>paśubijaṇ</i> 672 674 677 682 o. <i>paśubijaṇ</i> 660 <i>paśubijaṇ</i> 681 non leg. 671 lac. 673 22 <i>sūryaṇ</i> 671 672 674 677 681 682C <i>sūrya</i> 660 <i>sta sūryaṇ</i> 682* lac. 673 23 <i>ca</i> 660 671 672 674 677 681 682 lac. 673 24 +<i>tejasvināṇ</i> o. <i>tejaśvināṇ</i> 674C r. <i>teja</i>[2] 671

- tejaśvīyaṃ* 660
tejaḥsvīnaṃ 672C
 op. *tejaḥsvīnaṃ* 672* 674* 677 682
 o. *tejaḥsvīnaṃ* 681
 lac. 673
- 25 *vegavadaśvaṃ* 674 677
vegavadaścaṃ 660
vegavaśvaṃ 672
vegadaśvaṃ 681
vegavadaśvīṇ 682
 non leg. 671
 lac. 673
- 26 *locane* 660 672 674 677 681 682*
le[2]{te} 671
locana 682C
 lac. 673
- 27 *ca* 660 672 674 677 681 682
 r. {*ca*} 671
 lac. 673
- 28 *svāmīno* 672 674 677 681 682
 o. *svāmīmino* 660
 r. {*svāmīno*} 671
 lac. 673
- 29 *mahājñāninaḥ* 672 677 682
 op. *māhājñānenah* 660
 o. *māhājñāninaḥ* 674 681
 r. {*mahājñāni*}[1] 671
 lac. 673
- 30 *mihiraṃ* 677 682
mahiraṃ 660 671 672 674 681
 lac. 673
- 31 *ca* 660 671 672 674 677 681 682
 lac. 673
- 32 *grāmānāṃ* 660 672 674 682
 o. *grāmānāṃ* 681
 r. {*grāmānāṃ*} 671
 r. *grāmā*[1] 677
 lac. 673
- 33 *rājānaṃ* 660
 o. *rājānāṃ* 672 674 677 681C 682
 o. *rājānāṃ* 681*
 non leg. 671
 lac. 673
- 34 *rte* 660 672 674 681
[1]te 671
rute 677 682
 lac. 673
- 35 *amiśāspīṇtebhyaḥ* 672 677 682
 p. *amiśāspaṇtebhyaḥ* 681
 op. *amiśāspītebhyaḥ* 674
 r. *amiśāspīṇte{bhyaḥ}* 671
amiśāspītebhyaḥ 660
 lac. 673
- 36 *asau* 671 672 674 677 681
āso 660 682
 lac. 673
- 37 *mahattaraḥ* 660 671 672 674 677 681 682
 lac. 673
- 38 *upari* 660 671 672 674 677 681 682
 lac. 673
- 39 *grāmānāṃ* 671 672 674 677 681 682
grāmānā 660
 lac. 673
- 40 *ihalokināṃ* 660 671 674
 o. *ihalokināṃ* 672 681 682
 or. *i[1]lokināṃ* 677C
i[1]lokanāṃ 677*
 lac. 673
- 41 *rājā* 660 671 672 674 677 681 682
 lac. 673
- 42 *nīmaṇtrayāmi* 674 677 681
 op. *nīmaṇttayāmi* 660 672
 om. 671 682
 lac. 673
- 43 **saṃpūrṇayāmi* 674 681
 o. *saṃpūrṇayāmi* 660
 o. *saṃpūrṇayāmi* 672 677
 om. 671 682
 lac. 673
- 44 (date, dedication of day) 660 671 672 674 677 681 682
 lac. 673
- 45 *nīmaṇtrayāmi* 677
 op. *nīmaṇttayāmi* 671 672
 om. 660 674 681 682
 lac. 673
- 46 **saṃpūrṇayāmi*
 o. *saṃpūrṇayāmi* 671 672 677
 om. 660 674 681 682
 lac. 673
- 47 (date, dedication of month) 660 671 672 674 677 681 682
 lac. 673

SY 1.12

*nīmaṇtrayāmi*¹ *saṃpūrṇayāmi*² *tvām*³ *agne*⁴ *svāmīno*⁵ *mahājñāninaḥ*⁶ *putra*⁷ *samaṃ*⁸
*samagraiḥ*⁹ *agnibhiḥ*¹⁰
*nīmaṇtrayāmi*¹¹ *saṃpūrṇayāmi*¹² *udakaṃ*¹³ *uttamataram*¹⁴ <*nāmāṃkitam*¹⁵ *tat*¹⁶ *yat*¹⁷
*+aṃtarvanaspateḥ*¹⁸>
*samagrās*¹⁹ *ca*²⁰ *apaḥ*²¹ *majdadattāḥ*²² <*ekahelayaiva*²³>
*samagrāṃś*²⁴ *ca*²⁵ *vanaspatīn*²⁶ *majdadattān*²⁷

- 1 *nimaṇtrayāmi* 660 672C 674 677 681 682
op. *nimaṇttayāmi* 672*
non leg. 671
lac. 673
- 2 *saṇpūrṇayāmi* 674 681 682
o. *saṇpūrṇayāmi* 660
o. *saṇpūrṇayāmi* 672 677
non leg. 671
lac. 673
- 3 *tvāṇi* 671 677 681 682
tvai 660 674
om. 672
lac. 673
- 4 *agne* 671 677
agneṇi 660
agneḥ 674
agni 681 682
om. 672
lac. 673
- 5 *svāmīno* 660 671 674 681
r. *svā[2]* 677
svāmīnoṇi 682
om. 672
lac. 673
- 6 *mahājñānīnaḥ* 671
o. *māhājñānīnaḥ* 660 674 677 682
o. *māhājñānīnaḥ* 681
om. 672
lac. 673
- 7 *putra* 671 677 681 682
putraṇi 660
putraḥ 674
om. 672
lac. 673
- 8 *samaṇi* 660 671 674 677 681 682
om. 672
lac. 673
- 9 *samagraiḥ* 660 671 674
samayaiḥ 677 682
samagrai 681
om. 672
lac. 673
- 10 *agnibhiḥ* 682
agnibhi 660 671 674 677
agnibhyaḥ 681
om. 672
lac. 673
- 11 *nimaṇtrayāmi* 660 674 681 682
op. *nimaṇttayāmi* 671 672*
r. *nimaṇtrayā[1]* 677
nimaṇtayāmi 672C
lac. 673
- 12 *saṇpūrṇayāmi* 681 682
o. *sapūrṇayāmi* 660
o. *saṇpūrṇayāmi* 671 672 677
saṇpūrṇayāmi 674
lac. 673
- 13 *udakaṇi* 660 671 672 674 677 681 682
lac. 673
- 14 *uttamataraṇi* 660 674 677 682
o. *uttamattaraṇi* 671 672 681
lac. 673
- 15 *nāmāṇkitam* 671 672 674 681 682
o. *namāṇkitam* 660
r. *nā[2]tam* 677
lac. 673
- 16 *tat* 660 671 672 674 677C 681
yat tat 677* 682
lac. 673
- 17 *yat* 660 672 674 677 681 682
r. {*yat*} 671
lac. 673
- 18 **aṇtarvanaspateḥ*
op. *atarvvanaspateḥ* 674C
o. *aṇtarvvanaspateḥ* 674* 677 682
ataraghanaspate 660
{*aṇi*}*tarvvanaspate* 671
aṇtarvvanaspati 672* 681
aṇtarvvanaspatiṇi 672C
lac. 673
- 19 *samagrās* 660 671 672 674 677 681 682
lac. 673
- 20 *ca* 660 671 672 674 677 681 682
lac. 673
- 21 *apaḥ* 660 671 672 674 677 681 682
lac. 673
- 22 *majdadattāḥ* 671 672 677 681 682
op. *majdadatrāḥ* 674
padatvaṇi dattam 660
lac. 673
- 23 *ekahelayaiva* 672 681
ekahelayai 660 674
aikahelayaiva 671
ekahelayaina 677 682
lac. 673
- 24 *samagrāṇs* 671 672 674 681
r. *samagrā[1]* 677
sagrāṇs 660
samaṇn 682
lac. 673
- 25 *ca* 660 671 672 674 681
om. 682
lac. 673 677
- 26 *vanaspatīn* 671 674 682
o. *vanaspatīn* 660 672 681
r. [*3*]*tīn* 677
lac. 673
- 27 *majdadattān* 671 672 677 681 682
op. *majdadatrān* 660 674
lac. 673

SY 1.13

*nimaṇtrayāmi*¹ *saṇpūrṇayāmi*² *māṇthrīṇi*³ *+vāṇīṇi*³ *gurvīṇi*³ *pun̄yātmanīṇi*⁴ *svāmikāmāṇi*⁵
 <*kila*⁶ *kāmaṇi*⁷ *yat*⁸ *manasā*⁹ *sahasvāmīnaḥ*¹⁰ *tulyaṇi*¹¹ *karoti*¹²>
*nyāyaṇi*¹³ *+vibhinnadevaṇi*¹⁴ *nyāyaṇi*¹⁵ *jarathuśtrīyaṇi*¹⁶ <*nirmmalataraṇi*¹⁷>

*dīrghām*¹⁸ *uparipravṛttiṃ*¹⁹ < ⁺*sikṣām*²⁰ *adṛśyarūpiṇīm*²¹ >
*dīniṃ*²² *ca*²³ *uttamām*²⁴ *ca*²⁵ *mājdaiasnīm*²⁶ < *ekahelayaiva*²⁷ >

1 *nimantrayāmi* 660 672C 674 677 681 682
 op. *nimantrayāmi* 671 672*
 lac. 673

2 *sampūrṇayāmi* 674 681 682
 o. *sampūrṇayāmi* 660
 o. *sampūrṇayāmi* 671 672 677
 lac. 673

3 *māṇthrīṃ* ⁺*vāṇīṃ gurvīṃ*
 o. *māṇthrīṃ vāṇīṃ gurvīṃ* 672C
 r. *māṇ[ī]* lac. [ī]rvīṃ 677
māṇthre vāṇī gurvī 660
māṇthravāṇīṃ gurvīṃ 671
māṇthri vāṇī gurvīṃ 672*
māṇthre vāṇīṃ gurvīṃ 674
māṇthrīṃ vāṇī gurvīṃ 681
māṇthraṇi vāṇīṃ gurvīṃ 682
 lac. 673

4 *puṇyātmanīṃ* 671 672 674 677 681 682
puṇyātmanīṃ 660
 lac. 673

5 *svāmikāmāṇi* 660 671 672 677 681 682
 o. *svāmikāmāṇi* 674
 lac. 673

6 *kila* 660 671 672 674 677 681 682
 lac. 673

7 *kāmaṇi* 671 672 677 681 682
 o. *kāmamaṇi* 674
kāmāmāṇi 660
 lac. 673

8 *yat* 660 671 672 674 677 681
 op. *yamt* 682
 lac. 673

9 *manasā* 660 671 672 674
 o. *mamasā* 681
manasaḥ 677 682
 lac. 673

10 *sahasvāmīnaḥ* 672C
sahasvāmīna 660 671 672* 674 681
sahasv{a}[z] 677
sahastāminu 682
 lac. 673

11 *tulyaṇi* 660 671 672 674 681 682
 om. 677
 lac. 673

12 *karoti* 660 672 674 677 681 682
 r. *ka{ro}ti* 671
 lac. 673

13 *nyāyaṇi* 660 671 672 674 677 681 682
 lac. 673

14 ⁺*vibhinnadevaṇi*
 p. *vibhannadevaṇi* 671 672 674 682
 op. *vibhannadevaṇi* 660
vibhannadevaṇiḥ 677
vibhannadaittaṇi 681
 lac. 673

15 *nyāyaṇi* 671 672 674 677 681 682
nyāya 660
 lac. 673

16 *jarathuśtrīyaṇi* 671 672 674 677 682
 op. *jarathuśtrīyaṇi* 681
jarathuśtrīya 660
 lac. 673

17 *nīrmalatarāṇi* 660 671 672 674 677 682
nīrmalatarāṇi 681
 lac. 673

18 *dīrghām* 671 674 677 682
 o. *dīrghām* 681
dīrghāy 660*
dīrghā 660C
dīrghaṇi 672
 lac. 673

19 *uparipravṛttiṃ* 671 672 674 681
 o. *uparipravṛttiṃ* 677
uparivṛttiṃ 660
uparipravṛttiṃ 682
 lac. 673

20 ⁺*sikṣām*
 op. *sikṣām* 671 672 674 677C 681
sikṣā 660
sikṣyaṇi 677*
sikṣmaṇi 682
 lac. 673

21 *adṛśyarūpiṇīṃ* 682
 r. *adṛ{ś}yarūpiṇīṃ* 677
arddhasyaṇi rūpiṇīṃ 660
adṛrūpiṇīṃ 671*
adṛśyarūpiṇīṃ sikṣām 671C
ardṛrūpiṇīṃ 674*
 p. *ardṛrūpaṇīṃ* 672
adṛśyarūpiṇīṃ 674C
ardaśarūpaṇi 681*
ardaśarūpaṇi 681C
 lac. 673

22 *dīniṃ* 671 677 682
 o. *dīnnīṃ* 672C 674
dīnni 672*
 o. *dīni* 660
 o. *dīnni* 681
 lac. 673

23 *ca* 660 674C 677 681C 682
 om. 671 672 674* 681*
 lac. 673

24 *uttamām* 660 674C 677 682
uttama 681C
 om. 671 672 674* 681*
 lac. 673

25 *ca* 660 671 672 674 681*
 om. 677 681C 682
 lac. 673

26 *mājdaiasnīṃ* 681
 o. *mājdaiasnīṃ* 671 672 674 677 682
mājdaiāsni 660
 lac. 673

27 *ekahelayaiva* 671 672 674
aikahelayaiva 660 681
ekahelayaina 677 682
 lac. 673

SY 1.14

*nimaṇtrayāmi*¹ *saṃpūrṇayāmi*² *giraṇ*³ *hośadāstāraṇ*⁴ *majdadattaṇ*⁴ *puṇyaśubhaṇ*⁵ <*sa*⁶
*giriḥ*⁷ *yaś*⁸ *caitanyaṇ*⁹ *manuṣyāṇāṇ*¹⁰ *schāne*¹¹ *dadhāti*¹² *rakṣati*¹³ *ca*¹⁴>
*samagrāṇś*¹⁵ *ca*¹⁶ *girīn*¹⁷ *puṇyaśubhān*¹⁸ *saṃpūrṇaśubhān*¹⁹ *majdadattān*²⁰
*rājñāṇ*²¹ *ca*²² *śrīyaṇ*²³ *majdadattāṇ*²⁴ +*agr̥hītāṇ*²⁵ *śrīyaṇ*²⁶ *ca*²⁷ *majdadattāṇ*²⁸
<*śrīr*²⁹ *yā*³⁰ *ācāryair*³¹ *adhivāsini*³² *satkāryeṇa*³³ *sadyavasāyena*³⁴ *ca*³⁵ *svīyā*³⁶ *śakyate*³⁷
*karttum*³⁸>
*nimaṇtrayāmi*³⁹ *saṃpūrṇayāmi*⁴⁰ *arśisavaṇgha-*⁴¹ <*lakṣmīm*⁴² *uttamām*⁴³ *uttamatā*⁴⁴ *ca*⁴⁵
*asyā*⁴⁶
*īyaṇ*⁴⁷ *yat*⁴⁸ *uttamānām*⁴⁹ *lakṣmyāḥ*⁵⁰ *rakṣām*⁵¹ *sāhāyyaṇ*⁵² *ca*⁵³ *karoti*⁵⁴
*sarvve*⁵⁵ +*pi*⁵⁶ *ye*⁵⁷ *lakṣmīm*⁵⁸ *svādḥinatayā*⁵⁹ *hormmījdasya*⁶⁰ *lābhena*⁶¹ *ca*⁶² *uttamānām*⁶³
*dadhate*⁶⁴
*teṣāṇ*⁶⁵ *vipakṣān*⁶⁶ *dūre*⁶⁷ *dadhāti*⁶⁸>
+*nirvāṇajñānaṇ*⁶⁹ *ca*⁷⁰ *uttamaṇ*⁷¹ *cakraṇ*⁷² *uttamaṇ*⁷³ +*cakraschitiṇ*⁷⁴ *ca*⁷⁵ *uttamām*⁷⁶
*śrīyaṇ*⁷⁷ *lābhaṇ*⁷⁸ *ca*⁷⁹ *majdadattaṇ*⁸⁰

- 1 *nimaṇtrayāmi* 672C 674 677 681 682
 op. *nimiṭrayāmi* 660
 op. *nimaṇttayāmi* 671 672*
 lac. 673
- 2 *saṃpūrṇayāmi* 674 681 682
 op. *sapūrṇayāmi* 660
 o. *saṃpūrṇayāmi* 671 672 677
 lac. 673
- 3 *giraṇ* 660 671 672 674 677 682
giraṇ *ca* 681
 lac. 673
- 4 *hośadāstāraṇ* *majdadattaṇ* 671 672 677 681C
 op. *hośadāstāraṇ* *majdadatraṇ* 674
 op. *hośadāstāraṇ* *majdadattaṇ* 682
hāśadāstāraṇ *jdadatra* 660
hośadāstāraṇ *ca* *majdadattaṇ* 681*
 lac. 673
- 5 *puṇyaśubhaṇ* 672C
 op. *puṇyasubhaṇ* 660 672* 674 677 682
 op. *puṇya{śu}bhaṇ* 671
puṇyāśubhaṇ 681
 lac. 673
- 6 *sa* 660 671 672 674 677 681 682
 lac. 673
- 7 *giriḥ* 660 671 672 674 681 682
 r. [1] *riḥ* 677
 lac. 673
- 8 *yaś* 671 674 677 681 682
yāś 660 672
 lac. 673
- 9 *caitanyaṇ* 660 671 672 674 677 682
caitanya 681
 lac. 673
- 10 *manuṣyāṇāṇ* 660 671 672 674 677 681 682
 lac. 673
- 11 *schāne* 674C 677 682

- stane* 660
schānaṇ 671 672 681
stāne 674*
 lac. 673
- 12 *dadhāti* 671 672 674 677 681 682
dadhyāti 660
 lac. 673
- 13 *rakṣati* 660 672 674 677 681 682
rakṣavi 671
 lac. 673
- 14 *ca* 660 671 672 674 677 681 682
 lac. 673
- 15 *samagrāṇś* 671 674 677 682
samagrās 660 681
samagrāṇś 672
 lac. 673
- 16 *ca* 660 671 672 674 677 681 682
 lac. 673
- 17 *girīn* 671 672 674 677 681 682
 op. *girīna* 660
 lac. 673
- 18 *puṇyaśubhān* 671 672 681 682
 op. *puṇyasubhān* 677
puṇyāsubhān 674
 o. *puṇyāsubhān* 660
 lac. 673
- 19 *saṃpūrṇaśubhān* 681
 op. *saṃpūrṇasubhān* 674 682
 o. *saṃpūrṇaśubhān* 671 672
 or. *saṃpūrṇasubhā*[1] 677
saṃpūrṇaṇ *sābhān* 660*
saṃpūrṇaṇ *śubhān* 660C
 lac. 673
- 20 *majdadattān* 671 672 681 682
 r. [1] *jdadattān* 677
majdatrādan 660*
majdadatrān 660C 674

- lac. 673
- 21 *rājñāṃ* 671 672 674 677 681 682
rāgnāṃ 660
lac. 673
- 22 *ca* 660 671 672 674 681
om. 677 682
lac. 673
- 23 *śrīyaṃ* 671 672 674 677 681C
śrīyaṃ 660 681*
śrīyaṃ ca 682
lac. 673
- 24 *majdadattāṃ* 677 682
op. *majdadatrāṃ* 660
majdadattāṃ 671 672 681
op. *majdadatrāṃ* 674
lac. 673
- 25 **agrñtāṃ*
agrtāṃ 671 672 674 677 682
op. *agratāṃ* 660 681
lac. 673
- 26 *śrīyaṃ* 671 672 674 677 681
śrīya 660
śvīyaṃ 682
lac. 673
- 27 *ca* 660 671 672 674 677 681 682
lac. 673
- 28 *majdadattāṃ* 671 672 677 681 682
op. *majdadatrāṃ* 674
majdadatrā 660
lac. 673
- 29 *śrīr* 660 671 672 677 681 682
śrī 674
lac. 673
- 30 *yā* 660 671 672 674 681
yaḥ 677 682
lac. 673
- 31 *ācāryair* 660 671 672 674 677 681 682
lac. 673
- 32 *adhivāsini* 672 674 681 682
adhivāsini 660
adhiśāsini 671
adhi[2]ni 677
lac. 673
- 33 *satkāryeṇa* 671 672 674C 677 681
satkāryaṇa 660
satkāryaiṇa 674*
satkāryiṇa 682
lac. 673
- 34 *sadyavasāyena* 677 681
sadyavasāyena 660 671 682
saddhyavasāyena 672
sadyavasāyena 674
lac. 673
- 35 *ca* 660 671 672 674 677 681 682
lac. 673
- 36 *svīyā* 660 671 672 674C 677 681 682
svīā 674*
lac. 673
- 37 *śakyate* 671 672 677 681 682
sakyate 660 674
lac. 673
- 38 *karttuṃ* 671 672 681
o. *kartuṃ* 677 682
karktuṃ 660 674
lac. 673
- 39 *nimantrayāmi* 672C 677 681 682
op. *nimanṭtayāmi* 672*
op. *nimattayāmi* 674
opr. *nimanṭtayā*{mi} 671
nimanṭtami 660
lac. 673
- 40 *saṃpūrṇayāmi* 674 681 682
o. *saṃpurnayāmi* 660
o. *saṃpūrṇayāmi* 671 672 677
lac. 673
- 41 *arśisavaṇgha-* 671
arśisāvaṇghaṃ 660
arśisvaṇgha- 672
o. *arśisvaṇ*{gha}- 677
arśisavaṇghaṃ 674
arśikhadva- 681*
arśisavaṇdva- 681C
aśisivaṇda- 682
lac. 673
- 42 *lakṣmūṇ* 677 682
uttamalakṣmī 660
lakṣmī 672 674* 681
r. *la*{kṣmī} 671
uttamaṃ lakṣmī 674C
lac. 673
- 43 *uttamāṇ* 660 671 672 674 677 681 682
lac. 673
- 44 *uttamatā* 671 672 677 681 682
uttamānāṃ 660 674
lac. 673
- 45 *ca* 660 671 672 674 677 681 682
lac. 673
- 46 *asyā* 677 682
asya 660 671 672 674 681
lac. 673
- 47 *iyaṃ* 677 682
iayaṃ 660
iaṃ yaṃ 671 672 674
iaṃ 681
lac. 673
- 48 *yat* 660 671 672 674 677 681 682
lac. 673
- 49 *uttamānāṃ* 672 677 681 682
r. *utta*{mānāṃ} 671
uttamānā 660
uttasānāṃ 674
lac. 673
- 50 *lakṣmyāḥ* 660 672 674 681
r. *la*{kṣmyāḥ} 671
lakṣmāḥ 677 682
lac. 673
- 51 *raḥṣām* 660 672 674 677 681 682
r. *ra*{kṣām} 671
lac. 673
- 52 *sāhāyyaṃ* 682
o. *sāhāyaṃ* 674
or. *sāh*{a}yyaṃ 677
sahāyaṃ 660 671
sahādyam 672
sahādvyam 681
lac. 673
- 53 *ca* 660 671 672 674 677 681 682
lac. 673
- 54 *karoti* 660 672 674 677 681 682
r. {ka}roti 671
lac. 673
- 55 *sarve* 677 682

- o. *sarve* 660 671 672 674 681
lac. 673
- 56 +*pi*
p. *pi* 660 671 672 674 677 681 682
lac. 673
- 57 *ye* 671 672 674 677 681 682
e 660
lac. 673
- 58 *lakṣmī* 671 672 674 677 682
lakṣmī 660 681
lac. 673
- 59 *svādhinatayā* 672 674 677 681C
o. *svādhinatayā* 660 681* 682
svādhinataya 671
lac. 673
- 60 *hormmijdasya* 660 671 672 674 677 681
hormmijdisya 682
lac. 673
- 61 *lābhena* 660 672 674 677 681 682
r. *lābhe{na}* 671
lac. 673
- 62 *ca* 660 671 672 674 677 681 682
lac. 673
- 63 *uttamānām* 660 671 672 674 677 681 682
lac. 673
- 64 *dadhate* 660 671 672 674 677 681 682
lac. 673
- 65 *teṣām* 660 672 674 677 681 682
r. *te{śām}* 671
lac. 673
- 66 *vipakṣān* 660 671 672 674 677 682
o. *vipakṣānn* 681
lac. 673
- 67 *dūre* 660 671 672 674 681
dare 677 682
lac. 673
- 68 *dadhāti* 671C 672 677 681 682
dadhati 660 674
dadhāt 671*
lac. 673
- 69 +*nīrvāṇajñānaṃ*
op. *nīrvāṇajñānaṃ* 672*
- o. *nīrvāṇajñānaṃ* 672C 681
nīrvāṇaṃ jñānaṃ 674 677 682
o. *nīrvāṇaṃ jñānaṃ* 660
r. [2]*naṃ {jñā}*naṃ 671
lac. 673
- 70 *ca* 660 671 672 674 677 681 682
lac. 673
- 71 *uttamaṃ* 660 671 672 674 677 681 682
lac. 673
- 72 *cakraṃ* 677 682
cikṛṇ 660
cattaṃ 671* 672
cattṛttaṃ 671C
cittaṃ 674 681
lac. 673
- 73 *uttamaṃ* 660 671 672 674 677 681 682
lac. 673
- 74 +*cakraschitīm*
cinnaschitaṃ 660
cattaschitaṃ 671* 672
caḡttaschitaṃ 671C
cittaschitaṃ 674
cakraṃ schi 677
vaktaṃ schitaṃ 681
caḡṇ schiti 682
lac. 673
- 75 *ca* 660 671 672 674 677 681 682
lac. 673
- 76 *uttamām* 660 671 672 677 681
uttamaṃ 674 682
lac. 673
- 77 *śrīyaṃ* 660 672 674 677C 681C
op. *srīyaṃ* 671
śrīyaṃ ca 677* 682
śrīyaṃ 681*
lac. 673
- 78 *lābhaṃ* 660 671 672 674 677 681 682
lac. 673
- 79 *ca* 660 671 672 674 677 681 682
lac. 673
- 80 *majdadattaṃ* 660 671 672 674 681 682
r. *ma{jda}*dattaṃ 677
lac. 673

SY 1.15

*nīmaṇtrayāmi*¹ *saṃpūrṇayāmi*² *uttamānām*³ *uttamaṃ*⁴ +*āśīrvvādaṃ*⁵
*uttamaṃ*⁶ *ca*⁷ *naraṃ*⁸ *muktātmānaṃ*⁹
*baḷiṣṭaṃ*¹⁰ *ca*¹¹ *dṛḍhaṃ*¹² *ca*¹³ *utkṛṣṭatamaṃ*¹⁴ *ca*¹⁵ *manasā*¹⁶ +*iajdaṃ*¹⁷ <*śāpaṃ*¹⁸ *ity*¹⁹ *arthaḥ*²⁰
*uttamānām*²¹ *āśīr*²² *dvidhā*²³ *ekā*²⁴ *ca*²⁵ *manasā*²⁶ *ekā*²⁷ *ca*²⁸ *vacasā*²⁹
*āśīś*³⁰ *ca*³¹ *vacasā*³² *baḷiṣṭatarā*³³ +*śāpas*³⁴ +*ca*³⁴ *manasā*³⁵ *baḷiṣṭatarah*³⁶
*uttamānām*³⁷ *āśīḥ*³⁸ *sakalāsu*³⁹ *rātriṣu*⁴⁰ *trīn*⁴¹ *vārān*⁴²
*samagre*⁴³ +*pi*⁴⁴ *bhuvane*⁴⁵ *sṛṣṭimati*⁴⁶ *rakṣayā*⁴⁷ *uparipracarati*⁴⁸
*lakṣmīm*⁴⁹ *ca*⁵⁰ *yām*⁵¹ *sadācāratayā*⁵² *arjjayaṃti*⁵³
*tasyāḥ*⁵⁴ *rakṣakā*⁵⁵ *uttamānām*⁵⁶ *āśīḥ*⁵⁷>

- 1 *nimaṇtrayāmi* 677 681 682
o. *nimaṇttayāmi* 660 671 672 674
lac. 673
- 2 *sampūrṇayāmi* 674 682
o. *sampūrṇayāmi* 660 681
o. *sampūrṇayāmi* 671 672 677
lac. 673
- 3 *uttamānāṇ* 660 671 672 677 681 682
om. 674
lac. 673
- 4 *uttamaṇ* 660 671 672 677 681 682
om. 674
lac. 673
- 5 ⁺*āśīrvādaṇ*
op. *āśīrbādaṇ* 682
o. *āśīrvādaṇ* 660C
o. *āśīrvādaṇ* 671 672 677
o. *āśīrvādaṇ* 681
āśīrvādaṇ 660*
om. 674
lac. 673
- 6 *uttamaṇ* 660 671 672 677 681 682
lac. 673 674
- 7 *ca* 660 671 672 677 681 682
lac. 673 674
- 8 *naraṇ* 660 671 672 677 682
nara 681
lac. 673 674
- 9 *muktātmānaṇ* 671 672 681
muktā puṇyātmānaṇ 660
puṇyātmānaṇ 677 682
lac. 673 674
- 10 *baḷiṣṭaṇ* 660 671 672 674 677 681 682
lac. 673
- 11 *ca* 660 671 672C 674 677 681 682
car 672*
lac. 673
- 12 *dṛdhaṇ* 671 672 677 681 682
ddhadha 660
ddadhaṇ 674*
ddadhaṇ 674C
lac. 673
- 13 *ca* 660 671 672 674 677 681 682
lac. 673
- 14 *utkṛṣṭatamaṇ* 671C 672 674 681
uktaṣṭamaṇ 660
utkṛṣṭamaṇ 671*
utkṛṣṭamānasā 677
tutkṛṣṭamana 682*
tutkṛṣṭatama 682C
lac. 673
- 15 *ca* 660 671 672 674 681
o. *cā* 682
om. 677
lac. 673
- 16 *manasā* 671 672 674 681 682
manasaha 660
om. 677
lac. 673
- 17 ⁺*iajdaṇ*
o. *īajdaṇ* 677 682
yajaddaṇ 660
iajadaṇ 671 672 681
o. *īajadaṇ* 674*
sahaiajdaṇ 674C
lac. 673
- 18 *śāpaṇ* 671 672 674
op. *śāpam* 681
o. *śāpam* 660 682
śām 677
lac. 673
- 19 *ity* 660 671 672 674 677C 681 682
aty 677*
lac. 673
- 20 *arthaḥ* 671 672 674 677 681 682
o. *arthaṇḥ* 660
lac. 673
- 21 *uttamānāṇ* 660 671 672 674 681 682
r. *utta*[2] 677
lac. 673
- 22 *āśīr* 660 671 672 674 677 682
āśī 681
lac. 673
- 23 *dvidhā* 671 677
vvidhyā 660
ddhidhā 672 682
vvidhā 674
dhidhā 681
lac. 673
- 24 *ekā* 660 671 672 674 677 681 682
lac. 673
- 25 *ca* 660 671 672 674 677 681 682
lac. 673
- 26 *manasā* 660 671 672 674 677 681 682
lac. 673
- 27 *ekā* 660 671 672 674 677 681 682
lac. 673
- 28 *ca* 660 671 672 674 677 681 682
lac. 673
- 29 *vacasā* 660 671 672 674 681
vacasāḥ 677 682
lac. 673
- 30 *āśīś* 660 671 672 674 677 681 682
lac. 673
- 31 *ca* 660 671 672 674 677 681 682
lac. 673
- 32 *vacasā* 660 671 672 674 677 682
vacasāś ca 681
lac. 673
- 33 *baḷiṣṭatarā* 660 671 672 674 682
op. *baḷiṣṭamtarā* 681
r. *baḷiṣṭa*[1]rā 677
lac. 673
- 34 ⁺*śāpas* ⁺*ca*
śāpasu 660 671 672* 674 677 682
op. *śāpasu* 672C
op. *śāpasu* 681
lac. 673
- 35 *manasā* 660 671C 672 674C 677 681 682
masā 671* 674*
lac. 673
- 36 *baḷiṣṭatarah* 660 671 672 674 677 681 682
lac. 673
- 37 *uttamānāṇ* 660 672 674 677 681 682
r. *utta*{mā}[1]ṇ 671
lac. 673
- 38 *āśīḥ* 660 671 672 674 677 681 682
lac. 673
- 39 *sakalāsu* 671 672 674 677 681C 682

- op. *sakalāsu* 681*
sakalāsū 660
 lac. 673
- 40 *rātriṣu* 674 677 681 682
 op. *rāttiṣu* 671 672
rāttina 660
 lac. 673
- 41 *trīn* 671 674 681 682
 op. *tīn* 672
 om. 660
 lac. 673 677
- 42 *vārān* 660 671 672 674 681 682
 r. [1]*rān* 677
 lac. 673
- 43 *samagre* 660 671 674
samargre 672 677 681 682C
samargra 682*
 lac. 673
- 44 +*pi*
pi 660 671 672 674 677 681 682
 lac. 673
- 45 *bhuvane* 660 671 672 674 677 681 682
 lac. 673
- 46 *sṛṣṭimati* 660 671 674 677 682
sṛṣṭimati 672 681
 lac. 673
- 47 *rakṣayā* 660 671 672 674 677 681 682
 lac. 673
- 48 *uparipracarati* 660 671 672 674 677 681 682
 lac. 673
- 49 *lakṣmīn* 671 672 677 681 682
lakṣmi 660
lakṣmi 674
 lac. 673
- 50 *ca* 660 671 672 674 677 681 682
 lac. 673
- 51 *yām* 660 671 672 674
yā 681 682
 lac. 673 677
- 52 *sadācāratayā* 660 674 677 682
 o. *sadācaratayā* 671 672 681
 lac. 673
- 53 *arijayamti* 660 671 672 677 681 682
arijuyamti 674
 lac. 673
- 54 *tasyāh* 677 682
tasyā 660 671 672 674 681
 lac. 673
- 55 *rakṣakā* 660 671 672 674 677 681 682
 lac. 673
- 56 *uttamānām* 660 671 672 674 677 681 682
 lac. 673
- 57 *āśih* 672 677 682
 r. *ā{śi}h* 671
āśi 660
āśi 674 681
 lac. 673

SY 1.16

*nimaṇtrayāmi*¹ *saṃpūrṇayāmi*² *imāni*³ *schānāni*⁴ *deśāṃś*⁵ *ca*⁶
*araṇyāni*⁷ *ca*⁸ *maṃdirāṇi*⁹ *ca*¹⁰ *gavāṃ*¹¹ *vasatīś*¹² *ca*¹³
*apaś*¹⁴ *ca*¹⁵ *bhuvāś*¹⁶ *ca*¹⁷ *vanaspatīṃś*¹⁸ *ca*¹⁹
*enāṃ*²⁰ *ca*²¹ *bhūmiṃ*²² *taṃ*²³ *ca*²⁴ *ākāśaṃ*²⁵
*vātaṃ*²⁶ *ca*²⁷ *puṇyātmānaṃ*²⁸
*tārāś*²⁹ *ca*³⁰ *caṃdrasūryaṃ*³¹ *ca*³²
*anaṃtāni*³³ *tejāṃsi*³⁴ *svayaṃ*³⁵ *dattāni*³⁶ <*svayaṃ*³⁷ *dātīś*³⁸ *ca*³⁹ *iyaṃ*⁴⁰ *yat*⁴¹ *ātmānaṃ*⁴²
+*ātmanā*⁴³ *śakyate*⁴⁴ *karttuṃ*⁴⁵>
*samagrāś*⁴⁶ *ca*⁴⁷ *spanāmānīosṛṣṭih*⁴⁸ *puṇyātmānaḥ*⁴⁹ *puṇyātmanīḥ*⁵⁰ *puṇyagurvīm*⁵¹

- 1 *nimaṇtrayāmi* 660 671 674 681 682
 op. *nimaṇttayāmi* 672
 r. [1]*maṇtrayāmi* 677
 lac. 673
- 2 *saṃpūrṇayāmi* 674 681
 op. *sapūrṇayāmi* 660
 o. *saṃpūrṇayāmi* 672 677
 o. *saṃpūrṇayāmi* 682
 or. *saṃpūrṇa{yāmi}* 671
 lac. 673
- 3 *imāni* 660 671 672 674 681 682C
 r. [1]*māni* 677
imāni mā 682*
- 4 *schānāni* 660 671 672 674 677 681 682
 lac. 673
- 5 *deśāṃś* 671 674 677 682
 op. *deśāṃś* 660
sarvadeśāṃś 672 681
 lac. 673
- 6 *ca* 660 671 672 674 677 681 682
 lac. 673
- 7 *araṇyāni* 671 672 674 677 681 682
 o. *araṇyāni* 660
 lac. 673

- 8 *ca* 66o 671 672 674 677 681 682
lac. 673
- 9 *maṇdirāṇi* 671 672 674 681C
p. *maṇdarāṇi* 677 682
o. *maṇdirāṇi* 681*
maṇdirāṇirā 66o
lac. 673
- 10 *ca* 66o 671 672 674 677 681 682
lac. 673
- 11 *gavāṇ* 66o 671 674 677 682
goś 681
om. 672
lac. 673
- 12 *vasatīś* 671 677 682
op. *vasatīmś* 674
vasatāmś 66o
om. 672 681
lac. 673
- 13 *ca* 66o 671 674 677 681 682
om. 672
lac. 673
- 14 *apaś* 66o 671 672 674 677 681 682
lac. 673
- 15 *ca* 66o 671 672 674 677 681 682
lac. 673
- 16 *bhuvaś* 677
bhuvaś 66o 671 674
bhuvanaś 672 682
bhuvaniś 681*
bhuvaniś 681C
lac. 673
- 17 *ca* 66o 671 672 674 677 681 682
lac. 673
- 18 *vanaspatīmś* 671 672 674 677 681 682
o. *vanaspatīmś* 66o
lac. 673
- 19 *ca* 66o 671 672 674 677 681 682
lac. 673
- 20 *enāṇ* 671 672 674 677 682
enā 66o
aināṇ 681
lac. 673
- 21 *ca* 66o 671 672 674 677 681 682
lac. 673
- 22 *bhūmīṇ* 66o 671 672 674 677 681 682
lac. 673
- 23 *taṇ* 66o 671 672 674 677 681 682
lac. 673
- 24 *ca* 66o 671 672 674 677 681 682
lac. 673
- 25 *ākāśaṇ* 671 672 674 677 681 682
op. *ākāśaṇ* 66o
lac. 673
- 26 *vātaṇ* 671 672 674 677 681 682
vāta 66o
lac. 673
- 27 *ca* 66o 671 672 674 677 681 682
lac. 673
- 28 *puṇyātmanāṇ* 682
o. *puṇyātmanāṇ* 66o 671 672 674 681
r. [r]{n}yātmanāṇ 677
lac. 673
- 29 *tārāś* 66oC 671 672 674 677 681 682
tārā 66o*
lac. 673
- 30 *ca* 66o 671 672 674 677 681 682
lac. 673
- 31 *caṇdrasūryaṇ* 66o 671 672 674 677 681 682
lac. 673
- 32 *ca* 66o 671 672 674 681 682
lac. 673 677
- 33 *anamtāni* 672 674 677 681
o. *amnamtāni* 671
om. 66o 682
lac. 673
- 34 *tejāṇsi* 671 672 674 681
r. [i]{j}āṇsi 677
om. 66o 682
lac. 673
- 35 *svayaṇ* 671 672 674 677 681 682
om. 66o
lac. 673
- 36 *dattāni* 671 672 674 677 681
dātīś ca iyaṇ 682
om. 66o
lac. 673
- 37 *svayaṇ* 66o 671 672 674 677
svaschayaṇ 681
om. 682
lac. 673
- 38 *dātīś* 66o 672 674 677 681 682
r. [i]tīś 671
lac. 673
- 39 *ca* 66o 671 672 674 677 681 682
lac. 673
- 40 *īyaṇ* 66o 671 672 674 677 682
icaṇ 681
lac. 673
- 41 *yat* 671 672 677 681 682
yata 66o 674
lac. 673
- 42 *ātmānaṇ* 66o 671 672 674 681C 682
o. *ātmānāṇ* 677 681*
lac. 673
- 43 **ātmanā*
o. *ātmānā* 674 681
ātmānāṇ 66o
ātmīyaṇ 671 672
ātmūṇ 677 682
lac. 673
- 44 *śakyate* 672 674C 677
op. *śakyate* 66o 681 682
śakya 671 674*
lac. 673
- 45 *karttuṇ* 671 672 674 681 682
karktuṇ 66o
lac. 673 677
- 46 *samagrāś* 66o 671 672 674 677 681 682
lac. 673
- 47 *ca* 66o 671 672 674 677 681 682
lac. 673
- 48 *spanāmāiniosrštīh* 674*
spatāmāiniosrštīh 66o*
spatāmāiniosrštīh 66oC
spanāmāiniosrštīh 671 672 681C
spatāmāiniosrštīh 674C
spanāmāiniosrštī 677 682
spanāmāyaośrštīh 681*
lac. 673

- 49 *puṇyātmānaḥ* 671 672 674 677 681 682
 o. *puṇyātmānaḥ* 660
 lac. 673
- 50 *puṇyātmanīḥ* 671 672 681
 o. *puṇyātmanīḥ* 674
puṇyātmanīḥ 660
puṇyātmanī 677

- puṇyātmanīḥ* 682
 lac. 673
- 51 *puṇyagurvīḥ* 671 672 674 681
puṇyagurvīḥ 660
puṇya[2] 677
puṇyagurvī 682
 lac. 673

SY 1.17

*nimaṇtrayāmi*¹ *saṃpūrṇayāmi*² *guruṇ*³ *mahattaram*⁴ *yaṇ*⁵ *puṇyasya*⁶ *gurūṇām*⁷ *ca*⁸
*saṃdhyānām*⁹ *ca*¹⁰ *dinānām*¹¹ *ca*¹² *māsānām*¹³ *ca*¹⁴ *gahaṃbārāṇām*¹⁵ *ca*¹⁶ *saṃvatsarāṇām*¹⁷
*ca*¹⁸
*ye*¹⁹ *saṃti*²⁰ *puṇyagurutāyām*²¹ *hāūana-gurutayā*²²

- 1 *nimaṇtrayāmi* 660 674 677 681 682
 op. *nimaṇttayāmi* 671 672
 lac. 673
- 2 *saṃpūrṇayāmi* 674 681 682
 o. *saṃpūrṇayāmi* 671 672 677
saṃpūrṇayāmiḥ 660
 lac. 673
- 3 *guruṇ* 671 672 674 677 681 682
guru 660
 lac. 673
- 4 *mahattaram* 660 671 672 674C 677
mahattam 674*
mahattara 681 682
 lac. 673
- 5 *yaṇ* 660 671 672 674 677 681
ya 682
 lac. 673
- 6 *puṇyasya* 660 671 672 674 677 682
puṇyāsyā 681
 lac. 673
- 7 *gurūṇām* 677 682
 o. *guruṇām* 660 681
 o. *guruṇām* 671 672 674
 lac. 673
- 8 *ca* 660 671 672 674 677 681 682
 lac. 673
- 9 *saṃdhyānām* 671 672 674C 677 681 682
 op. *sadhyānām* 660
saṃdhyāna 674*
 lac. 673
- 10 *ca* 660 671C 674C 677 682
 om. 671* 672 674* 681
 lac. 673
- 11 *dinānām* 660 671 672 674 677 681
 o. *dināṇnām* 682
 lac. 673

- 12 *ca* 660 671 672 674 677 681 682
 lac. 673
- 13 *māsānām* 671 672 674 677 682
māsānā 660
māsānāna 681
 lac. 673
- 14 *ca* 660 671 672 674 677 681 682
 lac. 673
- 15 *gahaṃbārāṇām* 660 671 672 674 681 682
 r. *gahaṃbā*[1]*ṇām* 677
 lac. 673
- 16 *ca* 660 671 672 674 677 681 682
 lac. 673
- 17 *saṃvatsarāṇām* 671 672 674 681 682
 op. *śaṃvatsarāṇām* 660
 op. *saṃvaṃtsarāṇām* 677
 lac. 673
- 18 *ca* 660 671 672 674 677 681 682
 lac. 673
- 19 *ye* 660 671 672 674 677 681 682
 lac. 673
- 20 *saṃti* 660 671 672 674 677 681 682
 lac. 673
- 21 *puṇyagurutāyām* 674 677 682
 op. *puṇyagurutāyām* 672 681
 r. *puṇya*[1]{*ru*}*tāyām* 671
puṇyāgurutāyā 660
 lac. 673
- 22 *hāūana-gurutayā* 672
 o. *hāūana-gurūtayā* 660
 o. *hāūana-gurutayā* 681
 or. *hāūana*-{*guru*}*tayā* 671
hāūanaṇi gurutayā 674C
 op. *hāūanaṇi guruntayā* 674*
hāūna-gurutayā 677
hāūna-gurunayā 682
 lac. 673

SY 1.18

*nimaṇtrayāmi*¹ *saṃpūrṇayāmi*² *muktātmanām*³ *vṛddhīḥ*⁴ *baṣṭānām*⁵ +*adhikaśaktīnām*⁶

*pūrvanyāyavatām*⁷ *ca*⁸ *vṛddhīh*⁹
*navānvayanikaṭānām*¹⁰ *ca*¹¹ *vṛddhīh*¹²
*nijātmanas*¹³ *ca*¹⁴ *vṛddhiṃ*¹⁵

- 1 *nimaṇtrayāmi* 660 674 677 681 682
 op. *nimaṇttayāmi* 671 672
 lac. 673
- 2 *saṃpūrṇayāmi* 674 681 682
 o. *saṃpurṇayāmi* 660
 o. *saṃpūrṇayāmi* 672 677
 or. {*saṃ*}*pūrṇayāmi* 671
 lac. 673
- 3 *muktātmanām* 671 672 677 682
 o. *muktātmanām* 660 674 681
 lac. 673
- 4 *vṛddhīh* 671 677 682
vaddhi 660
vṛddhīh 672 681
vaddhī 674
 lac. 673
- 5 *baṣṭānām* 660 672 674 677 682
 o. *baṣṭānām* 681
 r. {*baṣṭā*}*nām* 671
 lac. 673
- 6 ⁺*adhikaśaktinām*
 op. *adhikasaktinām* 660 681*
 op. *adhikasaktinām* 674C
 op. *adhikasaktinām* 681C 682
 opr. [1]*dhikasaktinām* 677
adhiśaktinām 671C 672C
 op. *adhisaktinām* 671* 672*
 op. *adhiśaktinām* 674*
 lac. 673
- 7 *pūrvanyāyavatām* 681
pūrvajñāyavatām 677
 o. *pūrvajñāyavatām* 660 674

- pūrvajñāvatām* 671 672
pūrvajāyavatām 682
 lac. 673
- 8 *ca* 660 671 672 674 677 681 682
 lac. 673
- 9 *vṛddhīh* 671 672 674 677 682
vṛddhīh 660
vṛddhī 681
 lac. 673
- 10 *navānvayanikaṭānām* 671 672 677 682
 o. *navānvayānikaṭānām* 660
navānyayānikaṭānām 674
nikātmanas 681*
navācayanikaṭānī 681C
 lac. 673
- 11 *ca* 660 671 672 674 677 681 682
 lac. 673
- 12 *vṛddhīh* 672 677
vṛddhi 660 671 674
vṛddhiṃ 681*
vṛddhi 681C
vṛddhīh 682
 lac. 673
- 13 *nijātmanas* 660 671 672 674 677 681 682
 lac. 673
- 14 *ca* 660 671 672 674 677 681 682
 lac. 673
- 15 *vṛddhiṃ* 671 672 677 681 682
vṛddhīh 660
vṛddhī 674
 lac. 673

SY 1.19

*nimaṇtrayāmi*¹ *saṃpūrṇayāmi*² *samagrān*³ *pūṇyagurūn*⁴
*nimaṇtrayāmi*⁵ *saṃpūrṇayāmi*⁶ *samagrān*⁷ *uttamadānān*⁸ *iajdān*⁹ *paralokacārīṇaḥ*¹⁰
*prthvīcarān*¹¹
*ye*¹² *saṃti*¹³ ⁺*ārādhanīyās*¹⁴ ⁺*ca*¹⁴ ⁺*namaskaraṇīyās*¹⁵ ⁺*ca*¹⁵ *pūṇyāt*¹⁶ *utkṛṣṭatarāt*¹⁷

- 1 *nimaṇtrayāmi* 660 674 677 681 682
 op. *nimaṇttayāmi* 671 672
 lac. 673
- 2 *saṃpūrṇayāmi* 674 681
 o. *saṃpurṇayāmi* 660
 o. *saṃpūrṇayāmi* 671 672 677
saṃpūrṇami 682
 lac. 673
- 3 *samagrān* 671 672 674 677 681 682
 op. *samagrāna* 660
 lac. 673
- 4 *pūṇyagurūn* 660 682
 o. *pūṇyagurūn* 671

- o. *pūṇyagurun* 672 681
 o. *pūṇyagurūn* 674
 r. *pūṇyagurū*[1] 677
 lac. 673
- 5 *nimaṇtrayāmi* 660 672C 674 677 681 682
 op. *nimaṇttayāmi* 671 672*
 lac. 673
- 6 *saṃpūrṇayāmi* 674 681 682
 op. *saṃpūrṇayāmi* 671 672 677
 o. *saṃpurṇayāmi* 660
 lac. 673
- 7 *samagrān* 660C 671 672 674 677 681 682
samagrā 660*

- lac. 673
- 8 *uttamadānān* 671 672 677 681 682
uttamadānān 660
 op. *utramadānān* 674
 lac. 673
- 9 *iajdān* 677
 o. *īajdān* 682
ajadāṃna 660
iajdān 671 672
 o. *iajadāṃn* 674
oajadān 681
 lac. 673
- 10 *paralokacāriṇaḥ* 660 671 674
 r. *para*[1]*kacāriṇaḥ* 677
pralokacāriṇaḥ 672 681
parālākacāriṇaḥ 682
 lac. 673
- 11 *prthvicarān* 677 682
 op. *prathvicarān* 660
 op. *prathvicarān* 671 672 674 681
 lac. 673
- 12 *ye* 671 672 674 681 682
e 660
- lac. 673 677
- 13 *saṃti* 660 671 672 674 681 682
 r. [1]*ti* 677
 lac. 673
- 14 ⁺*ārāadhanīyās* ⁺*ca*
ārāadhanīyāsu 671 672* 674* 677 682
 op. *ārāadhanīyāsu* 660 672C 674C 681
 lac. 673
- 15 ⁺*namaskaraṇīyās* ⁺*ca*
namaskaraṇīyāsu 677C 682
 op. *namaskaraṇīyāsu* 660
 op. *namaskaraṇīyāsu* 671C 672 674 681
 op. *namaskāraṇīyāsu* 677*
maskaraṇīyāsu 671*
 lac. 673
- 16 *puṇyāt* 660 671 672 674 681
puṇyān 677 682
 lac. 673
- 17 *utkṛṣṭatarāt* 672C 674 681
uktaṣṭatarān 660
utkṛṣṭatarān 671 672* 677 682
 lac. 673

SY 1.20

*hāūana-nāmni*¹ <*prātaḥsaṃdhye*²> *puṇyātmani*³ *puṇyagurvvi*⁴
⁺*sāūaṃgha-nāmni*⁵ <*hāūana-samakāryiṇi*⁶> *puṇyātmani*⁷ *puṇyagurvvi*⁸
⁺*rapīthvina-nāmni*⁹ <*madhyāhnaḥ*¹⁰ *saṃdhye*¹¹> *puṇyātmani*¹² *puṇyagurvvi*¹³
*ujaierina-nāmni*¹⁴ <⁺*aparāhnaḥ*¹⁵ *saṃdhye*¹⁶> *puṇyātmani*¹⁷ *puṇyagurvvi*¹⁸
⁺*aivīsruthrima-aibigaīa-ca-nāmni*¹⁹ <*pūrvārddharātrasaṃdhye*²⁰> *puṇyātmani*²¹ *puṇyagurvvi*²²
*uśahina-nāmni*²³ <*aparārddharātrasaṃdhye*²⁴> *puṇyātmani*²⁵ *puṇyagurvvi*²⁶

- 1 *hāūana-nāmni* 677 682
ūana-nāmni 660
hāūana-nāmni 671 672 674 681
 lac. 673
- 2 *prātaḥsaṃdhye* 677
prātasamdhya 660 672
prātasamdhya 682
 r. *prātasam*[1] 671
prātasamdhā 674
prākasaṃdhyā 681
 lac. 673
- 3 *puṇyātmani* 660 671 674 682
 r. *pu*[2]*ni* 677
puṇyātmaniṇ 672 681
 lac. 673
- 4 *puṇyagurvvi* 671 677 682
puṇyagurvviṇ 660 674
puṇyagurvviṇ 672 681
 lac. 673
- 5 ⁺*sāūaṃgha-nāmni*
 pr. [2]*aṃghe-nāmni* 677
sajaaghe-nāmni 660
sāūaghe-nāmni 671 674
saaūaṃghe-nāmni 672*
sāūaṃghe-nāmni 672C
sāūaṃghe-nāmniṇ 681
- op. *sāūaṃghe-nāṃmnniṇ* 682
 lac. 673
- 6 *hāūana-samakāryiṇi* 672 677 681C
hājaana-samakāryiṇi 660
hāūana-samakāryiṇi 671 674 682
hāūanasya samakāryiṇi 681*
 lac. 673
- 7 *puṇyātmani* 660 671 674 677 682
puṇyātmaniṇ 672
puṇyātmaniṇ 681
 lac. 673
- 8 *puṇyagurvvi* 677 682
puṇyagurvviṇ 660
puṇyagurvviṇ 671 672 674
puṇyagurvviṇ 681
 lac. 673
- 9 ⁺*rapīthvina-nāmni*
 p. *rapithvana-nāmni* 682
 o. *rapithvina-nāmni* 671
 o. *rapithvina-nāmni* 672 677
rapithina-nāṃmnniṇ 660
rapithina-nāṃmnniṇ 674*
rapithvina-nāmniṇ 681
 o. *rapithvina-nāṃmnniṇ* 674C
 lac. 673
- 10 *madhyāhnaḥ* 671 672 677 682

- op. *madhyāhnaḥ* 660C
o. *madhyāhnaḥ* 681
madhyāhnaḥ 660*
madhāhnaḥ 674
lac. 673
- 11 *saṃdhye* 671 672 674* 681 682
saṃdhyā 660
saṃdhyā 674C
lac. 673 677
- 12 *puṇyātmani* 660 677 682
puṇyātmaniṇ 671 674
puṇyātmaniṇ 672 681
lac. 673
- 13 *puṇyagurvī* 677 682
puṇyagurvīṇ 660 671 672 674
puṇyagurvīṇ 681
lac. 673
- 14 *ujairina-nāmni* 677
ujairi-nāṇmni 660
ujairina-nāmni 671
ujairina-nāmniṇ 672
o. *ujairina-nāṇmniṇ* 674
o. *ujairina-nāmniṇ* 681
ujairi-nāmni 682
lac. 673
- 15 **aparāhnaḥ*
o. *aparāhnaḥ* 672
o. *aparāhnaḥ* 677 681 682
aparāhnaḥ 660 671
aparāhnaḥ 674
lac. 673
- 16 *saṃdhye* 660 671 672 674 677 681 682
lac. 673
- 17 *puṇyātmani* 660
puṇyātmaniṇ 671 672 674
puṇyātmana 677 682
puṇyātmaniṇ 681
lac. 673
- 18 *puṇyagurvī* 677 682
puṇyagurvīṇ 660 671 672 674
puṇyagurvīṇ 681
lac. 673
- 19 **aivisruthrima-aibigaia-ca-nāmni*
- op. *aivisruthrima-aibigaia-ca-nāmni* 682
aivisruthrema-aibigaia-va-nāmni 660
aivisruthrema-aibigaia{a}-[1]-*nāmniṇ* 671
aivisruthrema-aibigaia-va-nāmni 672
aivisruthrema-aibigaia-va-nāmni 674
[2]{uta}{śrū}thrama-aibigaia-ca-nāmni 677
aivisruthrema-aibigaia-va-nāmniṇ 681
lac. 673
- 20 *pūrvārdharātrasaṃdhye* 671 677
pūrvārdharātraṇ saṃdhye 672C 674 681
op. *pūrvārdharātraṇ sadhye* 660
op. *pūrvārdharāttam saṃdhye* 672*
op. *pūrvārdharātraṇ saṃdhye* 682
lac. 673
- 21 *puṇyātmani* 660 674 677
puṇyādhmaniṇ 671
puṇyātmaniṇ 672
puṇyātmaniṇ 681
puṇyātmani 682
lac. 673
- 22 *puṇyagurvī* 674 677 682
puṇyagurvīṇ 660 671 672
puṇyagurvīṇ 681
lac. 673
- 23 *uśahina-nāmni* 660 671 674 682
uśahina-nāmni 672
[4]-*nāmni* 677
uśahina-nāmniṇ 681
lac. 673
- 24 *aparārdharātrasaṃdhye* 660 671 674 677 682
op. *aparārdharāttasaṃdhye* 672C
aparārdharāttam saṃdhye 672*
aparārdharātraṇ saṃdhye 681
lac. 673
- 25 *puṇyātmani* 660 674 677
puṇyātmaniṇ 671 672
puṇyātmaniṇ 681
puṇyātmani 682
lac. 673
- 26 *puṇyagurvī* 674 677 682
puṇyagurvīṇ 660 671 672
puṇyagurvīṇ 681
lac. 673

SY 1.21

*yadi*¹ *tvām*² *babādhe*³

*yadi*⁴ *manasā*⁵ *yadi*⁶ *vacasā*⁷ *yadi*⁸ *ca*⁹ *karmmaṇā*¹⁰

*yadi*¹¹ *nirīkṣaṇena*¹² *yadi*¹³ *ca*¹⁴ *anirīkṣaṇena*¹⁵ <*pramādena*¹⁶>

*sa*¹⁷ *tvām*¹⁸ *tena*¹⁹ *prakṛṣṭam*²⁰ *staumi*²¹

*nītāṇtaṇ*²² *tvām*²³ *nīmaṇtrayāmi*²⁴

<*kila*²⁵ *tulyam*²⁶ *dviguṇatarāṇ*²⁷ *punaḥ*²⁸ *karomi*²⁹>

*yadi*³⁰ *te*³¹ *tena*³² *pratyaskhalayaṇ*³³

*yām*³⁴ *ijisniṇ*³⁵ *ca*³⁶ *namaskṛtiṇ*³⁷ *ca*³⁸

- 1 *yadī* 671 672 674 677 681 682
o. *yadī* 660
lac. 673
- 2 *tvān* 660 671 672 674 677 681 682
lac. 673
- 3 *babādhe* 677 682
babādhye 660 671 672 681
babādho 674
lac. 673
- 4 *yadī* 660 671 672 674 677 681
yadī ca 682
lac. 673
- 5 *manasā* 660 671 672 674 677 681 682
lac. 673
- 6 *yadī* 671 672 674
yadhi 660
yadī ca 677 681 682
lac. 673
- 7 *vacasā* 660 671 672 674 677 681
o. *vacasā* 682
lac. 673
- 8 *yadī* 660 671 672 674 677 681 682
lac. 673
- 9 *ca* 660 671 672C 674 677 681 682
om. 672*
lac. 673
- 10 *karmmañā* 660 672 674 682
r. *kar{mma}ñā* 671
r. *ka[ɪ]ñā* 677
karmmañān 681
lac. 673
- 11 *yadī* 671 672 674 677 681 682
adi 660
lac. 673
- 12 *nirikṣaṇena* 671 672 674 681
pr. *narikṣaṇe{na}* 677*
o. *nirikṣaṇena* 660
r. *nirikṣaṇe{na}* 677C
nirikṣaṇāna 682
lac. 673
- 13 *yadī* 660 671 672 674 681 682
[2] 677
lac. 673
- 14 *ca* 660 671 672 674 677 681 682
lac. 673
- 15 *anirikṣaṇena* 660 671 672 674 681 682
p. *anirikṣeṇena* 677
lac. 673
- 16 *pramādena* 660 671 672 674 677 681 682
lac. 673
- 17 *sa* 660 671 672 674 677 681 682
lac. 673
- 18 *tvān* 660 671 672 674 677 681 682
lac. 673
- 19 *tena* 671 672 677 681
te 660 674
tana 682
lac. 673
- 20 *prakṣṣṭān* 660 671 672 674
prakṣṣṭān 677
op. *praktaṣṭān* 682
pratkṣṣṭān 681
lac. 673
- 21 *staumi* 660 671 672 674 677 681 682
lac. 673
- 22 *nītāntān* 660 671 672 674 677 681 682
lac. 673
- 23 *tvān* 660 671 672 674 681 682
lac. 673 677
- 24 *nīmanṭrayāmi* 660 674 681
op. *nīmanṭtayāmi* 671 672 682
r. [2] *trayāmi* 677
lac. 673
- 25 *kila* 660 671 672 674 677 681 682
lac. 673
- 26 *tulyān* 672 674 677 681 682
tulyān 660 671
lac. 673
- 27 *dviguṇatarān* 674 677 682
op. *dviguṇāntarān* 660C 671 672
dviguṇāntarān 660* 681
lac. 673
- 28 *punaḥ* 660 671 672 674C 677 681 682
puṇya 674*
lac. 673
- 29 *karomi* 660 671 672 674 677 681 682
lac. 673
- 30 *yadī* 660 671 672 674 677 681 682
lac. 673
- 31 *te* 660 671 672 674 677 681 682
lac. 673
- 32 *tena* 660 671 672 674 677 681 682
lac. 673
- 33 *pratyaskhalayaṇ* 672 677
r. *pra[2]layaṇ* 671
pratyatskhalayaṇ 660 674
pratyasūkhalayaṇ 681
pratyasvalayaṇ 682
lac. 673
- 34 *yān* 660 671 672 674 677 681 682
lac. 673
- 35 *ijisniṇ* 671 682
p. *ijasniṇ* 677
op. *ijisniṇ* 660 672 674 681
lac. 673
- 36 *ca* 660 671 672 674 677 681 682
lac. 673
- 37 *namaskṛtiṇ* 671 672 674 677
op. *namaskratīṇ* 660
namaskatiṇ 681
namasttatiṇ 682
lac. 673
- 38 *ca* 660 671 672 674 677 681 682
lac. 673

SY 1.22

*guravaḥ*¹ *sarvve*² *mahattarāḥ*³ *puṇyātmānaḥ*⁴ *puṇyaguravaḥ*⁵ <*saṃbodhane*⁶>

*yadi*⁷ *yušmān*⁸ *babādhe*⁹
*yadi*¹⁰ *manasā*¹¹ *yadi*¹² *vacasā*¹³ *yadi*¹⁴ *ca*¹⁵ *karmmaṇā*¹⁶
*yadi*¹⁷ *nirikṣaṇena*¹⁸ *yadi*¹⁹ *ca*²⁰ *anirikṣaṇena*²¹ <*pramādena*²²>
*tat*²³ *yušmān*²⁴ *tena*²⁵ *prakṛṣṭaṃ*²⁶ *staumi*²⁷
*nitāṃtaṃ*²⁸ *vo*²⁹ *nimaṇtrayāmi*³⁰
<*kila*³¹ *vo*³² *dviguṇatarāṃ*³³ *punaḥ*³⁴ *karomi*³⁵>
*yadi*³⁶ *vas*³⁷ *tena*³⁸ *pratyaskhalayaṃ*³⁹
*yāṃ*⁴⁰ *ijisniṃ*⁴¹ *ca*⁴² *namaskṛtiṃ*⁴³ *ca*⁴⁴

1 <i>guravaḥ</i> 660 671 672 674 681 op. <i>guraṃvaḥ</i> 682 lac. 673 677	17 <i>yadi</i> 660 671 672 674 681 682 lac. 673 677
2 <i>sarve</i> 677 682 o. <i>sarve</i> 660 671 672 674 681 lac. 673	18 <i>nirikṣaṇena</i> 671 672 674 681 p. <i>nirikṣaṇene</i> 682 o. <i>nirikṣaṇena</i> 660 r. { <i>ni</i> } <i>rikṣaṇena</i> 677 lac. 673
3 <i>mahattarāḥ</i> 671 672 674 677 681 682 op. <i>mahatrarāḥ</i> 660 lac. 673	19 <i>yadi</i> 660 671 672 674 677 681 682 lac. 673
4 <i>pūnyātmānaḥ</i> 674 677 682 o. <i>pūnyātmanaḥ</i> 660 671 672 681 lac. 673	20 <i>ca</i> 660 671 672 674 677 681 682 lac. 673
5 <i>pūnyaguravaḥ</i> 660 671 672 674 677 682 <i>pūnyaguruvāḥ</i> 681 lac. 673	21 <i>anirikṣaṇena</i> 660 671 672 674 677 681 682 lac. 673
6 <i>sambodhane</i> 671 677 682 <i>sambodhena</i> 660 672 op. <i>sabodhena</i> 681 <i>sambodhene</i> 674 lac. 673	22 <i>pramādena</i> 671 672 677 681 682 <i>prabhodena</i> 660 <i>prabhādena</i> 674 lac. 673
7 <i>yadi</i> 660 671C 672 674 677 681 682 om. 671* lac. 673	23 <i>tat</i> 660 671 672 674 677 681 op. <i>tata</i> 682 lac. 673
8 <i>yušmān</i> 660 671C 672 674 677 681 682 om. 671* lac. 673	24 <i>yušmān</i> 671 672 674 677 682 <i>šmān</i> 660 <i>yāsmān</i> 681 lac. 673
9 <i>babādhe</i> 660 672C 674 677 682 <i>babādhye</i> 672* 681 p. <i>babādhya</i> 671C om. 671* lac. 673	25 <i>tena</i> 671 672 674 677 681 682 <i>na</i> 660 lac. 673
10 <i>yadi</i> 660 671 672 674 677 681 <i>yadi ca</i> 682 lac. 673	26 <i>prakṛṣṭaṃ</i> 672 674 677 682 op. <i>prakṛṣṭaṃ</i> 671 681 <i>prakṛṣṭaṃ</i> 660 lac. 673
11 <i>manasā</i> 660 671 672 674 677 681 682 lac. 673	27 <i>staumi</i> 660 671 672 674 677 681 682 lac. 673
12 <i>yadi</i> 660 671 672 674 681 r. <i>ya</i> [<i>r</i>] 677 <i>yadi ca</i> 682 lac. 673	28 <i>nitāṃtaṃ</i> 671 672 674 677 681 682 <i>mitāṃtaṃ</i> 660 lac. 673
13 <i>vacasā</i> 660 671 672 674 681 682 lac. 673 677	29 <i>vo</i> 660 671 672 674 677 681 682 lac. 673
14 <i>yadi</i> 660 671 672 674 681 682 r. [<i>z</i>] <i>di</i> 677 lac. 673	30 <i>nimaṇtrayāmi</i> 677 681 682 op. <i>nimaṇtrayāmi</i> 660 op. <i>nimaṇttayāmi</i> 671 672 674 lac. 673
15 <i>ca</i> 671C 672 677 681 682 om. 660 671* 674 lac. 673	31 <i>kila</i> 671 672 674* 681 <i>kiṇ</i> 660 674C 677 682 lac. 673
16 <i>karmmaṇā</i> 660 671 672 674 677 681 682 lac. 673	32 <i>vo</i> 660 671 672 674 677 681 682 lac. 673
	33 <i>dviguṇatarāṃ</i> 660 671 674 677 682 o. <i>dviguṇatarāṃ</i> 672 <i>dviguṇatarāṃ</i> 681 lac. 673

- 34 *punaḥ* 660 671 672 674 677 681 682
lac. 673
- 35 *karomi* 660 671 672 674 681 682
[2] *mi* 677
lac. 673
- 36 *yadi* 660 671 672 674 677 681 682
lac. 673
- 37 *vas* 660 671 672 674 677 681 682
lac. 673
- 38 *tena* 660 672 674 677 681 682
r. *te*[1] 671
lac. 673
- 39 *pratyaskhalayaṃ* 672 677
r. [2] *skhalayaṃ* 671
pratyatskhalayaṃ 660 674
pratyasukhalayaṃ 681
pratyasvalayaṃ 682
lac. 673

- 40 *yāṃ* 660 671 672 674 681 682
om. 677
lac. 673
- 41 *ijisniṃ* 671 672
p. *ijasniṃ* 682
op. *ijisniṃ* 660 674 681
r. [1] *jisniṃ* 677
lac. 673
- 42 *ca* 660 671 672 674 677 681 682
lac. 673
- 43 *namaskṛtiṃ* 671 672
p. *nimaskṛtiṃ* 677 682
op. *namaskṛtiṃ* 681
namaskṛti 660
namaskṛtitiṃ 674
lac. 673
- 44 *ca* 660 671 672 674 677 681 682
lac. 673

SY 1.23

*prabravīmi*¹ *mājdaiasnīṃ*² ⁺*jarathuśtrīyāṃ*³ ⁺*vibhinnadevāṃ*⁴ *hormmijdasya*⁵ *nyāyavatīṃ*⁶
 <*kila*⁷ *madhye*⁸ *pāpakarmmiṇāṃ*⁹ ⁺*bravīmi*¹⁰>
*hāūana-nāmnyāḥ*¹¹ <*prātaḥsaṃdhyāyāḥ*¹²> *puṇyātmakāyāḥ*¹³ *puṇyagurvyāḥ*¹⁴
*ārādhanāya*¹⁵ *namaskaraṇāya*¹⁶ *mānanāya*¹⁷ *prakāśanāya*¹⁸
*sāūaṃgha-nāmnyāś*¹⁹ *ca*²⁰ <*yā*²¹ *samaṃ*²² ⁺*hāūana-saṃdhyāyāḥ*²³ *samakāryiṇī*²⁴
*yā*²⁵ *ca*²⁶ *yūthāni*²⁷ *gavāṃ*²⁸ *pravarddhayati*²⁹>
*vīsi-nāmnyāś*³⁰ *ca*³¹ *puṇyātmakāyāḥ*³² *puṇyagurvyāḥ*³³ <*yā*³⁴ *manuṣyeṣu*³⁵ *moivadeṣu*³⁶
*madhye*³⁷ *satkāryiṇī*³⁸>
*ārādhanāya*³⁹ *namaskaraṇāya*⁴⁰ *mānanāya*⁴¹ *prakāśanāya*⁴²
*gurūṇāṃ*⁴³ *saṃdhyānāṃ*⁴⁴ *ca*⁴⁵ *dinānāṃ*⁴⁶ *ca*⁴⁷ *māsānāṃ*⁴⁸ *ca*⁴⁹ *gahaṃbārāṇāṃ*⁵⁰ *ca*⁵¹
*saṃvatsarāṇāṃ*⁵² *ca*⁵³
*ārādhanāya*⁵⁴ *namaskāraṇāya*⁵⁵ *mānanāya*⁵⁶ *prakāśanāya*⁵⁷

- 1 *prabravīmi* 681
o. *prabravīmi* 660
prabruvīmi 671 672 682
o. *prabrūvīmi* 674
r. *prabru*[2] 677
lac. 673
- 2 *mājdaiasnīṃ* 671
op. *mājdaiasnīṃ* 674
o. *mājdaiasnīṃ* 672 677 682
mājdaiasnīṃ 660
mājdadaiasnīṃ 681*
mājdadaiasnīṃ 681C
lac. 673
- 3 ⁺*jarathuśtrīyāṃ*
op. *jarathuśtrīyāṃ* 660
op. *jarathuśtrīyāṃ* 674
op. *jarathuśtrīyāṃ* 677 682
r. *ja*{*rathuśtrīyā*}ṃ 671
jarthuśtrīyāṃ 672
jarthuśtrīyāṃ 681
lac. 673

- 4 ⁺*vibhinnadevāṃ*
p. *vibhannadevāṃ* 660 672 674 677 682
vibhaṃnnadaitvāṃ 681
non leg. 671
lac. 673
- 5 *hormmijdasya* 672 674 681
p. *hormmajdasya* 660
r. {*hormmijdasya*} 671
hormmijdanyāyavatīṃ 677
hormmijde 682
lac. 673
- 6 *nyāyavatīṃ* 671 672 674 681 682
nyāvatīṃ 660
om. 677
lac. 673
- 7 *kila* 660 671 672 674 677 682
om. 681
lac. 673
- 8 *madhye* 660 672 674 682
om. 681

- non leg. 671
lac. 673 677
- 9 *pāpakarmmīnāṃ* 660 674 677 682
o. *‘pāpakarmmīnāṃ* 672
or. *{pāpakarmmīnāṃ}* 671
om. 681
lac. 673
- 10 *+bravūmi*
bruvūmi 672 677 682
r. *{bruvūmi}* 671
om. 660 674 681
lac. 673
- 11 *hāūana-nāmnyāḥ* 671 672 674 681C
hāguana-nāmnyāḥ 660
hāūana-nāmnyāḥ 677 682
hāūana-nāma 681*
lac. 673
- 12 *prātaḥsaṃdhyāyāḥ* 660C 671 672 674 677 681
prātaḥsaṃdhyā 660*
prātasam̐dhyāyāḥ 682
lac. 673
- 13 *puṇyātmakāyāḥ* 660 672 674 681 682
r. *puṇyātma{kā}yāḥ* 671
r. *pu[2]kāyāḥ* 677
lac. 673
- 14 *puṇyagurvyāḥ* 671 672 681
puṇyagurvī 660
puṇyagurvīḥ 674
puṇyagurvāḥ 677 682
lac. 673
- 15 *ārādhanāya* 660 671 672 681
o. *ārādhanāya* 674 677 682
lac. 673
- 16 *namaskaraṇāya* 677 682
o. *namaskāraṇāya* 660
namaskāraṇyāya 674 681
r. *nama{skāraṇyāya}* 671
namaskāraṇāya 672*
namaskāraṇyaya 672C
lac. 673
- 17 *mānanāya* 660 671 672 674 681
mānayanāya 677
mānanāyaḥ 682
lac. 673
- 18 *prakāśanāya* 671 672 674
op. *prakāśanāya* 660 681
r. *prakāśanā[1]* 677
prakāśanāyaḥ 682
lac. 673
- 19 *sāūaṃgha-nāmnyāś* 672 677 681C 682
op. *sāūaṃgha-nāmnyāś* 681*
r. *sāūaṃ{gha}-nā{mnyā}ś* 671
sāūaṃgha-nāmnāś 660
sāūaṃgha-nāmnāś 674
lac. 673
- 20 *ca* 660 671 672 674 677 681 682
lac. 673
- 21 *yā* 671 672 677 681 682
yām 660 674
lac. 673
- 22 *samaṇ* 660 671 672 674 677 681 682
lac. 673
- 23 *+hāūana-saṃdhyāyāḥ*
hājaana-sadhyāyā 660
hāūana-{saṃdhyāyā} 671
hāūana-saṃdhyāyā 672 674 681 682
[3]na-saṃdhyāyā 677
lac. 673
- 24 *samakāryīnī* 672 677 681 682
o. *samakaryīnī* 674
r. *{samakāryī}nī* 671
samakārīnī 660
lac. 673
- 25 *yā* 660 672 674 677 681 682
r. *{yā}* 671
lac. 673
- 26 *ca* 660 671 672 674 677 681 682
lac. 673
- 27 *yūthāni* 660 672 674 677 681 682
r. *yū{thā}ni* 671
lac. 673
- 28 *gavām* 660 672 674 677 681 682
r. *ga{vām}* 671
lac. 673
- 29 *pravarddhayati* 672 677 682
op. *pravṛddhayati* 681
r. *pra{varddha}yati* 671
prarvardhayati 660
prarddhayati 674
lac. 673
- 30 *vīsi-nāmnyāś* 674
p. *vīsa-nāmnyāś* 672 682
o. *vīsi-nāmnyāś* 660 681
r. *vīsi-nā{mnyā}ś* 671
vīsa-nāmnyā 677
lac. 673
- 31 *ca* 660 671 672 674 681 682
lac. 673 677
- 32 *puṇyātmakāyāḥ* 660 672 674 681 682
r. *[1]nyātmakāyāḥ* 677
puṇyātma{kākā}yāḥ 671
lac. 673
- 33 *puṇyagurvyāḥ* 672 681 682
o. *puṇyagurvāḥ* 671 677
puṇyagurvāḥ 674
o. *puṇyagurvāmḥ* 660
lac. 673
- 34 *yā* 660 672 674 677 681 682
yo 671
lac. 673
- 35 *manuṣyeṣu* 672 674 677 681
o. *manuṣyeṣu* 682
r. *{manuṣyeṣu}* 671
maṣyeṣu 660
lac. 673
- 36 *moivadeṣu* 672 674 677 682
r. *{moivadeṣu}* 671
movadeṣu 660
māivadeṣu 681
lac. 673
- 37 *madhye* 660 672 674 677 681 682
non leg. 671
lac. 673
- 38 *satkāryīnī* 672 674 681
o. *satkaryīnī* 682
r. *satkā[2]* 677
satkāryīnī 660
sa[1]ryīnī 671
lac. 673
- 39 *ārādhanāya* 660 671 674 677 682
(ā) 672 681
lac. 673
- 40 *namaskaraṇāya* 677 682

- o. *namaskāraṇāya* 660 671 674
(*na*) 672 681
lac. 673
- 41 *mānanāya* 671 674 682
(*mā*) 672 681
mānayanāya 677
om. 660
lac. 673
- 42 *prakāśanāya* 674 677 682
op. *prakāsanāya* 660
r. [3]*nāya* 671
(*pra*) 672 681
lac. 673
- 43 *gurūṇāṇ* 677 682
o. *guruṇāṇ* 660 681
o. *gurūṇāṇ* 671
o. *guruṇāṇ* 672 674
lac. 673
- 44 *saṃdhyānāṇ* 671 672 674 682
op. *sadhyānāṇ* 681
r. *saṇ*[3] 677
sadhyānā 660
lac. 673
- 45 *ca* 660 671 672 674 677 681 682
lac. 673
- 46 *dinānāṇ* 671 672 677 681 682
dinānāya 660
op. *dinānāṇya* 674
lac. 673
- 47 *ca* 671 672 677 681 682
om. 660 674
lac. 673
- 48 *māsānāṇ* 671 672 677 682
- māsānā* 660 674
māsānāṇna 681
lac. 673
- 49 *ca* 660 671 672 674 677 681 682
lac. 673
- 50 *gaṇḥbārāṇāṇ* 660 672 677 681 682
op. *gaṇḥbārāṇāṇ* 671 674
lac. 673
- 51 *ca* 660 671 672 674 677 681 682
lac. 673
- 52 *saṇvatsarāṇāṇ* 672 674 677 681 682
opr. *saṇ*{*vatsa*}*ṇrāṇāṇ* 671
saṇvaṣarāṇāṇ 660
lac. 673
- 53 *ca* 660 671 672 674 677 681 682
lac. 673
- 54 *ārāḍhanāya* 660 671 674 677 682
(*ā*) 672 681
lac. 673
- 55 *namaskāraṇāya* 660 674
r. *namaskāraṇā*{*ya*} 671
(*na*) 672 681
namaskaraṇāya 677 682
lac. 673
- 56 *mānanāya* 660 671 674 682
(*mā*) 672 681
mānayanāya 677
lac. 673
- 57 *prakāśanāya* 671 674 677 682
op. *prakāsanāya* 660
(*pra*) 672 681
lac. 673

Edition of Yasna 2 (SY 2)

SY 2.1

*prāṇaṃ*¹ *samīhe*² *ijisnau*³
*baresmanam*⁴ *samīhe*⁵ *ijisnau*⁶
*baresmanam*⁷ *samīhe*⁸ *ijisnau*⁹
*prāṇaṃ*¹⁰ *samīhe*¹¹ *ijisnau*¹²
*prāṇaṃ*¹³ *samaṃ*¹⁴ *baresmanena*¹⁵ *samīhe*¹⁶ *ijisnau*¹⁷
*baresmanam*¹⁸ *samaṃ*¹⁹ *prāṇena*²⁰ *samīhe*²¹ *ijisnau*²²
*enaṃ*²³ *prāṇaṃ*²⁴ *enaṃ*²⁵ *ca*²⁶ *baresmanam*²⁷ *samīhe*²⁸ *ijisnau*²⁹
*taṃ*³⁰ *baresmanam*³¹ *enaṃ*³² *ca*³³ *prāṇaṃ*³⁴ *samīhe*³⁵ *ijisnau*³⁶
*samaṃ*³⁷ *prāṇena*³⁸ *enaṃ*³⁹ *baresmanam*⁴⁰ *samīhe*⁴¹ *ijisnau*⁴²
*enaṃ*⁴³ *baresmanam*⁴⁴ *samaṃ*⁴⁵ *prāṇena*⁴⁶ *samaṃ*⁴⁷ *aiviamghanena*⁴⁸ *punvena*⁴⁹
*parigrathitam*⁵⁰ *samīhe*⁵¹ *ijisnau*⁵²

1 *prāṇaṃ* 660 671 672 674 677 682
o. *prāṇām* 681
lac. 673

2 *samīhe* 660 671 672 674 677 681 682
lac. 673

3 *ijisnau* 660 672 674 677 682
r. *iji*[r] 671
ijisni 681
lac. 673

4 *baresmanam* 660 672 674 677 681 682
non leg. 671
lac. 673

5 *samīhe* 660 672 674 677 681 682
r. {*samīhe*} 671
lac. 673

6 *ijisnau* 672 674 682
r. {*ijisnau*} 671
r. *iji*[r] 677
ujisnau 660
ijisni 681
lac. 673

7 *baresmanam* 660 672 681
baresman 677
baresmana 682
om. 671 674
lac. 673

8 *samīhe* 660 671 672 677 681 682
om. 674
lac. 673

9 *ijisnau* 671 672 682
ijisnau baresma samīhe ijisnau 660
iji[r] *baresmane samīhe ijisnau* 677
ijisni 681
om. 674
lac. 673

10 *prāṇaṃ* 660C 672 674 677 682C
o. *prāṇām* 660* 681
om. 682*
non leg. 671
lac. 673

11 *samīhe* 660 672 674 677 681 682C
om. 682*
non leg. 671
lac. 673

12 *ijisnau* 660 674 677 682C
op. *ijisnau* 681
o. *ijisnau* 672
r. [2]{*snau*} 671
om. 682*
lac. 673

13 *prāṇaṃ* 660 672 674 677 682
prāṇām 681
non leg. 671
lac. 673

14 *samaṃ* 672C 674 677 681 682
sama 660
om. 672*
non leg. 671
lac. 673

15 *baresmanena* 660 671 674 682
p. *barismanena* 672C
r. *baresma*[i]na 677
barismane 681
om. 672*
lac. 673

16 *samīhe* 671 672 674 677 681 682
samahi 660
lac. 673

17 *ijisnau* 660 671 672 674 677 682

- ijimmi* 681
lac. 673
- 18 *baresmanam* 660 672 674 677 681 682
{*baresmam*} 671
lac. 673
- 19 *samam* 660 672C 674 677 681 682
r. {*samam*} 671
om. 672*
lac. 673
- 20 *prānena* 660 671 674 677 681 682
o. *prānēnena* 672C
om. 672*
lac. 673
- 21 *samihe* 671 672 674 677 681 682
samahi 660
lac. 673
- 22 *ijisnau* 672 677 682
op. *ijisnau* 674 681
r. *iji{snau}* 671
ijisno 660
lac. 673
- 23 *enam* 660 671 672 674 677 681 682
lac. 673
- 24 *prānam* 660 672 674 681C 682
r. {*prānam*} 671
r. *prā[1]* 677
prānūn 681*
lac. 673
- 25 *enam* 671 672 674 677 681 682
yenam 660
lac. 673
- 26 *ca* 660 671 672 674 677 681 682
lac. 673
- 27 *baresmanam* 660 671 672 674 677 681 682
lac. 673
- 28 *samihe* 671 672 674 677 681 682
smahi 660
lac. 673
- 29 *ijisnau* 672 674 677
op. *ijisnau* 681
r. *i{isnau}* 671
ijisno 660
ijisnau enam prānam enam ca baresmanam samihe ijisnau 682
lac. 673
- 30 *tam* 660 672 674 677 681 682
r. {*tam*} 671
lac. 673
- 31 *baresmanam* 660 672 674 677 681 682
r. {*baresmanam*} 671
lac. 673
- 32 *enam* 660 672 674 677 681 682
r. {*enam*} 671
lac. 673
- 33 *ca* 660 672 674 677 681 682
r. {*ca*} 671
lac. 673
- 34 *prānam* 660 672 674 677 681 682
r. {*prānam*} 671
lac. 673
- 35 *samihe* 672 674 677 681 682
o. *samihe* 660
r. {*samihe*} 671
- lac. 673
- 36 *ijisnau* 660 672 674 682
op. *ijisnau* 681
r. {*ijisnau*} 671
r. *iji[1]* 677
lac. 673
- 37 *samam* 660 671 672 674 677 681 682
lac. 673
- 38 *prānena* 671 672 674 677 681 682
prānena 660
lac. 673
- 39 *enam* 660 672 674 677 681 682
r. {*e*}*nam* 671
lac. 673
- 40 *baresmanam* 660 671 672 674 681
p. *barasmanam* 682
o. *baresmanam* 677
lac. 673
- 41 *samihe* 672 674 677 681 682
r. *sam[1]* 671
samāhe 660
lac. 673
- 42 *ijisnau* 660 672 674 677 682
op. *ijisnau* 681
non leg. 671
lac. 673
- 43 *enam* 672 674 677 681 682
o. *emnam* 660
non leg. 671
lac. 673
- 44 *baresmanam* 660 672 674 677 681 682
r. [2]*smam* 671
lac. 673
- 45 *samam* 660 672 674 677 681 682
non leg. 671
lac. 673
- 46 *prānena* 671C 672 677 681 682
prāne 660 671* 674
lac. 673
- 47 *samam* 660 671 672 674 681 682
r. *sa[1]* 677
lac. 673
- 48 *aivamghanena* 671 672 674 681 682
op. *aiviaghanena* 660
r. [1]*ivamghanena* 677
lac. 673
- 49 *puṇyena* 660 671 672 674 677 681 682
lac. 673
- 50 *parigrathitam* 674
op. *parigramthitam* 677 682
o. *parigrathiitam* 660
parigrathitam 672 681
or. {*parigrathi*}*tam* 671
lac. 673
- 51 *samihe* 671 672 677 681 682
p. *samiha* 674C
samahi 660 674*
lac. 673
- 52 *ijisnau* 660 671 672 674 677 682
op. *ijisnau* 681
lac. 673

SY 2.2

*anena*¹ *prāṇena*² *baresmanena*³ *ca*⁴ *svāminam*⁵ *mahājñāninaṃ*⁶ *puṇyātmānaṃ*⁷ *puṇyagurum*⁸
*samīhe*⁹ *ijisnau*¹⁰
*amarān*¹¹ *gurūn*¹² *surājānaḥ*¹³ *sudāninaḥ*¹⁴ *samīhe*¹⁵ *ijisnau*¹⁶

1	<i>anena</i> 66○ 671 672C 674 677 681 682 <i>anenava</i> 672* lac. 673		
2	<i>prāṇena</i> 66○ 671 672 674 677 681 682 lac. 673	10	<i>ijisnau</i> 66○ 671 672 674 682 op. <i>ijisnau</i> 681 r. <i>iji</i> [1] 677 lac. 673
3	<i>baresmanena</i> 66○ 671 674 681 682 p. <i>barasmanena</i> 672 r. <i>ba</i> {re}smanena 677 lac. 673	11	<i>amarān</i> 66○ 671 672 674 677 681 <i>amarān gurū amarān</i> 682 lac. 673
4	<i>ca</i> 66○ 672 674 677 681 682 r. {ca} 671 lac. 673	12	<i>gurūn</i> 677 682 o. <i>gurun</i> 671 672 681 <i>guruvrān</i> 66○ <i>guruta</i> 674* <i>gurutarān</i> 674C lac. 673
5	<i>svāminam</i> 66○ 671 672 674 677 681 o. <i>svaminam</i> 682 lac. 673	13	<i>surājānaḥ</i> 671C 672 674 677 681 682 <i>rājānḥ</i> 66○ <i>surājānḥ</i> 671* lac. 673
6	<i>mahājñāninaṃ</i> 66○ 671 672 674 677 682 o. <i>māhājñāninaṃ</i> 681 lac. 673	14	<i>sudāninaḥ</i> 66○ 671 672 674 677 681 682 lac. 673
7	<i>puṇyātmānaṃ</i> 671 672 674 677 681 682 o. <i>puṇyātmanam</i> 66○ lac. 673	15	<i>samīhe</i> 671 672 674 677 681 682 o. <i>samīhe</i> 66○ lac. 673
8	<i>puṇyagurum</i> 671 672 674 677 681 o. <i>puṇyagurūm</i> 66○ <i>puṇyam gurum</i> 682 lac. 673	16	<i>ijisnau</i> 66○ 671 672 674 682 op. <i>ijisnau</i> 681 r. <i>iji</i> [1] 677 lac. 673
9	<i>samīhe</i> 671 672 674 677 681 682 o. <i>sāmīhe</i> 66○		

SY 2.3

*anena*¹ *prāṇena*² *baresmanena*³ *ca*⁴ *ahnah*⁵ *puṇyātmanaḥ*⁶ *puṇyagurūn*⁷ *samīhe*⁸ *ijisnau*⁹
⁺*hāūana-nāmnīm*¹⁰ <*prātaḥsaṃdhyāṃ*¹¹> *puṇyātmanīm*¹² *puṇyagurvīm*¹³ *samīhe*¹⁴ *ijisnau*¹⁵
*sāūaṃgha-nāmnīm*¹⁶ *ca*¹⁷ <*yā*¹⁸ *samaṃ*¹⁹ ⁺*hāūana-saṃdhyāyāḥ*²⁰ *samakāryiṇi*²¹
*yā*²² *ca*²³ *yūthāni*²⁴ *gavām*²⁵ *pravarddhayati*²⁶>
*vīsi-nāmnīm*²⁷ *ca*²⁸ <*yā*²⁹ *manuṣyeṣu*³⁰ *moivadeṣu*³¹ *madhye*³² *satkāryiṇi*³³>
*puṇyātmanīm*³⁴ *puṇyagurvīm*³⁵ *samīhe*³⁶ *ijisnau*³⁷
*anena*³⁸ *prāṇena*³⁹ *baresmanena*⁴⁰ *ca*⁴¹ *mihiraṃ*⁴² ⁺*nivāsītāranyaṃ*⁴³ *sahasrakarṇṇam*⁴⁴
*daśasahasralocanam*⁴⁵ *uktanāmānam*⁴⁶ *iajdam*⁴⁷ *samīhe*⁴⁸ *ijisnau*⁴⁹ <*kila*⁵⁰ *nāma*⁵¹ *anayā*⁵²
*dīnyā*⁵³ *uktam*⁵⁴ *āste*⁵⁵>
*ānaṃdam*⁵⁶ *āsvādam*⁵⁷ *ca*⁵⁸ *samīhe*⁵⁹ *ijisnau*⁶⁰ <*sa*⁶¹ *adṛśyarūpi*⁶² *yasya*⁶³ *prabhāvāt*⁶⁴
*manuṣyāḥ*⁶⁵ *khādyasya*⁶⁶ *svādam*⁶⁷ *vidamti*⁶⁸>

- 1 *anena* 660-1C 660-2 672 674 677 681 682
p. *anene* 660-1*
om. 671
lac. 673
- 2 *prāṇena* 660-1 672 674 677 681 682
p. *prāṇana* 660-2
om. 671
lac. 673
- 3 *baresmanena* 660-1 660-2 672 674 677 681 682
om. 671
lac. 673
- 4 *ca* 660-1 672 674 677 681 682
op. *caḥ* 660-2
om. 671
lac. 673
- 5 *ahnah* 660-2 671 672 674 677 681 682
om. 660-1
lac. 673
- 6 *puṇyātmanah* 671 672 674 677 681 682
puṇyātmanih 660-2
om. 660-1
lac. 673
- 7 *puṇyagurūn* 677 682
o. *puṇyagurun* 672 674 681
or. *puṇya*[r]un 671
puṇyāgurun 660-2
om. 660-1
lac. 673
- 8 *samihe* 660-2 671 672 674 677 681 682
om. 660-1
lac. 673
- 9 *ijisnau* 660-2 671 672 674 677 682
op. *ijīsnau* 681
om. 660-1
lac. 673
- 10 ⁺*hāūana-nāmnūn* 672 677 681 682
hāgunaa-nāmnī 660*
hāguana-nāmnī 660C
hāana-nāmnūn 671
hāūana-nāmnī 674
lac. 673
- 11 *prātaḥsaṃdhyān* 671 672 677 682
prātasamdhyaṇ 660 674
prāhnaḥsaṃdhyān 681
lac. 673
- 12 *puṇyātmanūn* 671 672 674 677 681 682
puṇyātmani 660
lac. 673
- 13 *puṇyagurvūn* 677
o. *puṇyagurvūn* 681 682
puṇyagurvūn 671 672 674
o. *puṇyagurvūn* 660
lac. 673
- 14 *samihe* 671 672 674 681 682
o. *samihe* 660
r. *samī*[r] 677
lac. 673
- 15 *ijisnau* 660 671 672 674 677 682
op. *ijīsnau* 681
lac. 673
- 16 *sāūamgha-nāmnūn* 671 672
o. *sāūamgha-nāmnūn* 674
sāgua-nāmnī 660
sāūamgha-nāmnī 677 682
sāūamghe-nāmnūn 681
lac. 673
- 17 *ca* 660 671 672 674 677 681 682
lac. 673
- 18 *yā* 660 671 672 674 677 681 682
lac. 673
- 19 *saman* 671 672 674 681 682
r. *sa*[r] 677
sama 660
lac. 673
- 20 ⁺*hāūana-saṃdhyāyāḥ*
hājaanā-saṃdhyāyā 660
hāūana-saṃdhyāyā 671 672
hāūana-saṃdhyāyā 674
hāūa-saṃdhyāyā 677*
hāūana-saṃdhyāyā 677C 681 682
lac. 673
- 21 *samakāryiṇī* 671 672 674 677 681
o. *samakāryiṇī* 660
samaryiṇī 682
lac. 673
- 22 *yā* 660 671 672 674 677 681 682
lac. 673
- 23 *ca* 660 671 672 674 677 681 682
lac. 673
- 24 *yūthāni* 671 672 674 677 681 682
o. *yuthāni* 660
lac. 673
- 25 *gavān* 660 671 672 674 677 681 682
lac. 673
- 26 *pravarddhayati* 660 671 672 674 677 682
op. *pravṛddhayati* 681
lac. 673
- 27 *vīsi-nāmnūn* 671 672
vīsi-nāmnani 660
vīsi-nāmnī 674 681
vīsa-nā[r] 677
vīsa-nāmnih 682
lac. 673
- 28 *ca* 660 671C 672 674 677 681 682
om. 671*
lac. 673
- 29 *yā* 660 671 672 674 677 681 682
lac. 673
- 30 *manuṣyeṣu* 660 671 672 674 677 681 682
lac. 673
- 31 *moivadeṣu* 671 672 674* 677 681
māivadeṣu 660 674C
meivadeṣu 682
lac. 673
- 32 *madhye* 660 671 672 674 677 681 682
lac. 673
- 33 *satkāryiṇī* 671 677 682
sakāryiṇī 660
satkāryiṇī 672 681
sakāryiṇī 674
lac. 673
- 34 *puṇyātmanūn* 671 672 681
puṇyātmanini 660
puṇyātmanī 674 677 682
lac. 673
- 35 *puṇyagurvūn* 672 677
o. *puṇyagurvūn* 681
puṇyagurvūn 671 674
o. *puṇyagurvūn* 660
puṇyavvūn 682
lac. 673

- 36 *samīhe* 671 672 674 677 681 682
o. *samīhe* 660
lac. 673
- 37 *ijisnau* 660 671 672 674C 677 682
ijisni 674*
op. *ijisni* 681
lac. 673
- 38 *anena* 660 671 672 674 677 681 682
lac. 673
- 39 *prāṇena* 660C 671 672 674 677 681 682
prāṇāna 660*
lac. 673
- 40 *baresmanena* 660 671 672 674 677 681 682
lac. 673
- 41 *ca* 660 671 672 674 677 681 682
lac. 673
- 42 *mihiraṇ* 660 671 672 674 677 681
mahiraṇ 682
lac. 673
- 43 ⁺*nivāsītāraṇyaṇ*
narbhayināraṇyaṇ 660
nirbhayitāraṇyaṇ 672 681
p. *narbhayitāraṇyaṇ* 674
op. *nirbhayitāraṇyaṇ* 682
o. *nirbhāyitāraṇyaṇ* 671
nibhayatāraṇyaṇ 677C
o. *nibhayatāraṇyaṇ* 677*
lac. 673
- 44 *sahasrakarṇaṇ* 671 674 677
op. *sahasrakarṇaṇ* 672
op. *sahasrakarṇaṇ* 681
o. *sahasrakarṇaṇ* 660 682
lac. 673
- 45 *daśasahasralocanaṇ* 671C 672C
op. *dasasahasralocanaṇ* 660 677 681 682
daśasahasralohacanaṇ 671* 672* 674
lac. 673
- 46 *uktanāmānaṇ* 660 671 672 674 677 681 682
lac. 673
- 47 *iajdaṇ* 660 671 672 674 677 681 682
lac. 673
- 48 *samīhe* 671 672 674 677 681 682
samahi 660
lac. 673
- 49 *ijisnau* 660 671 672 674 677 682
ijisni 681
lac. 673
- 50 *kila* 660 671 672 674 677 681 682
lac. 673
- 51 *nāma* 660 671 672 674 677 681 682
lac. 673
- 52 *anayā* 660 671 672 674 677 682
anyā 681
lac. 673
- 53 *dīnyā* 671 672 674 677 681 682
o. *dīnyā* 660
lac. 673
- 54 *uktam* 660 671 672 674 677 681 682
lac. 673
- 55 *āste* 671 672 674 677 681 682
āsta 660
lac. 673
- 56 *ānaṇdaṇ* 660 671 672 674 677 681 682
lac. 673
- 57 *āsvādaṇ* 660 671C 674 677
op. *āśvādaṇ* 671* 672 681 682
lac. 673
- 58 *ca* 660 671 672 674 677 681 682
lac. 673
- 59 *samīhe* 660 671 672 674 677 681 682
lac. 673
- 60 *ijisnau* 671 672 677 682
op. *ijisnau* 681
iajisnau 660 674
lac. 673
- 61 *sa* 671 672 677 681 682
saḥ 660 674
lac. 673
- 62 *adṛśyarūpī* 674C 677
op. *adṛśyarūpī* 674*
adarūpā 660
adaśyarūpī 671
ardṛśyarūpī 672
ardaśaparūpī 681
adrasūsyapī 682
lac. 673
- 63 *yasya* 660 671 672 674 677 681 682
lac. 673
- 64 *prabhāvāt* 660 671 672 674 677 681 682
lac. 673
- 65 *manuṣyāḥ* 660 671 672 674 677 681 682
lac. 673
- 66 *khādyasya* 671 672 674 677 681 682
op. *khādyasya* 660
lac. 673
- 67 *svādaṇ* 660 671 674 677 681
svādyam 672
khādaṇ 682
lac. 673
- 68 *vidaṇti* 671 672 674* 677 681 682
vidati 660
viṇdati 674C
lac. 673

SY 2.4

*anena*¹ *prāṇena*² *baresmanena*³ *ca*⁴ *rapīthvina-nāmnīm*⁵ <*madhyāhnaḥ*⁶ *saṃdhyām*⁷>
*puṇyātmanīm*⁸ *puṇyagurvīm*⁹ *samīhe*¹⁰ *ijisnau*¹¹
*phrehedadārapsu-nāmnīm*¹² <*yā*¹³ *samaṇ*¹⁴ *rapīthvina-saṃdhyāyāḥ*¹⁵ *samakāryiṇī*¹⁶
*yā*¹⁷ *ca*¹⁸ *yūthāni*¹⁹ *paśūnām*²⁰ *pravarddhayati*²¹>

*jaṃda-nāmnīṃ*²² *ca*²³ *puṇyātmanīṃ*²⁴ *puṇyagurvīṃ*²⁵ *samīhe*²⁶ *ijisnau*²⁷ <*yā*²⁸ *manuṣyeṣu*²⁹
*guruṣu*³⁰ *madhye*³¹ *satkāryiṇī*³²>
*anena*³³ *prāṇena*³⁴ *baresmanena*³⁵ *ca*³⁶ *puṇyam*³⁷ *utkr̥ṣṭataram*³⁸ *agniṃ*³⁹ *ca*⁴⁰ *svāmino*⁴¹
*mahājñāninaḥ*⁴² *putram*⁴³ *samīhe*⁴⁴ *ijisnau*⁴⁵

1 <i>anena</i> 66○ 672 674C 677 681 682 <i>ane</i> 671 674* lac. 673	16 <i>samakāryiṇī</i> 671 672 674 677 681 682 <i>samakāryiṇī</i> 66○ lac. 673
2 <i>prāṇena</i> 66○ 671 672 674 677 681 682 lac. 673	17 <i>yā</i> 66○ 671 672 674 677 681 682 lac. 673
3 <i>baresmanena</i> 66○ 671 672 674 677 681 <i>baresmāna</i> 682 lac. 673	18 <i>ca</i> 66○ 671 672 674 677 681 682 lac. 673
4 <i>ca</i> 66○ 671 672 674 677 681 682 lac. 673	19 <i>yūthāni</i> 671 672 674 677 681 682 o. <i>yuthāni</i> 66○ lac. 673
5 <i>rapīthvina-nāmnīṃ</i> 671 672C 674 677 p. <i>rapīthvana-nāmnīṃ</i> 672* o. <i>rapīthvīna-nāmnīṃ</i> 682 <i>rapāthvina-nāmnī</i> 66○ <i>rapīthvin-nāmnī</i> 681 lac. 673	20 <i>paśūnāṃ</i> 671C 672 674 677 682 o. <i>paśunāṃ</i> 66○ <i>paśū</i> 671* <i>paśnanāṃ</i> 681 lac. 673
6 <i>madhyāhnaḥ</i> 671C 672 674 677 681 682 op. <i>madhyāṇhnaḥ</i> 66○ <i>mamadhyāhnaḥ</i> 671* lac. 673	21 <i>pravarddhayati</i> 671 672 674 677 681 682 <i>pravardhati</i> 66○ lac. 673
7 <i>saṃdhyāṃ</i> 66○ 671 672 674 677 681 682 lac. 673	22 <i>jaṃda-nāmnīṃ</i> 671 674 677 682 <i>jaṃda-nāmnī</i> 66○ 672 681 lac. 673
8 <i>puṇyātmanīṃ</i> 671 672 677 681 682 <i>puṇyātmani</i> 66○ <i>puṇyātmanī</i> 674 lac. 673	23 <i>ca</i> 66○ 671 672 674 677 681 682 lac. 673
9 <i>puṇyagurvīṃ</i> 672 677C o. <i>puṇyagurvīṃ</i> 681 682 <i>puṇyagurvī</i> 66○ <i>puṇyagurvīṃ</i> 671 674 <i>puṇyapugurvīṃ</i> 677* lac. 673	24 <i>puṇyātmanīṃ</i> 671 672 674 677 <i>puṇyātmani</i> 66○ <i>puṇyātmanī</i> 681 682 lac. 673
10 <i>samīhe</i> 671 672 674 677 681 682 op. <i>samīha</i> 66○ lac. 673	25 <i>puṇyagurvīṃ</i> 677 o. <i>puṇyagurvīṃ</i> 681 <i>puṇyagurvīṃ</i> 66○ <i>puṇyagurvīṃ</i> 671 674 <i>puṇyagurvīṃ</i> 672 <i>puṇyagurvī</i> 682 lac. 673
11 <i>ijisnau</i> 66○ 671 672 674 677 682 op. <i>ijisnau</i> 681 lac. 673	26 <i>samīhe</i> 671 672 674 677 681 682 <i>samāhe</i> 66○ lac. 673
12 <i>phrehedadārapasu-nāmnīṃ</i> 671C 674 682 p. <i>phrehedadārapasu-nāmnīṃ</i> 66○ <i>phrehedadāraphsu-nāmnīṃ</i> 671* 672* <i>phrehedadāraphasu-nāmnīṃ</i> 672C p. <i>phrehedadāraphasu-nāmnīṃ</i> 681 <i>phrehedadārapasu-nāmnīṃ</i> 677 lac. 673	27 <i>ijisnau</i> 66○ 671 672 674 677 682 op. <i>ijisnau</i> 681 lac. 673
13 <i>yā</i> 66○ 671 672 674 681 682 <i>yā samaṃ yā</i> 677 lac. 673	28 <i>yā</i> 66○ 671 672 674 677 681 682 lac. 673
14 <i>samaṃ</i> 66○ 671 672 674 677 681 682 lac. 673	29 <i>manuṣyeṣu</i> 66○ 671 672 674 677 681 682 lac. 673
15 <i>rapīthvina-saṃdhyāyāḥ</i> 672 <i>rapīthvina-saṃdhyāyā</i> 671 674 681 o. <i>rapīthvina-saṃdhyāyā</i> 66○ <i>rapīthvina-saṃdhyayā</i> 677 o. <i>rapīthvina-saṃdhyayā</i> 682 lac. 673	30 <i>guruṣu</i> 66○ 671C 672 674 677 681 682 <i>puruṣu</i> 671* lac. 673
	31 <i>madhye</i> 66○ 671 672 674 677 681 682 lac. 673
	32 <i>satkāryiṇī</i> 671 672 674 677 682 <i>satkāryiṇī</i> 66○ <i>satkāryiṇī</i> 681 lac. 673
	33 <i>anena</i> 66○ 671 672 674 677 681 682 lac. 673

- 34 *prāṇena* 66o 671 672 674 677C 681 682
svā prāṇena 677*
 lac. 673
- 35 *baresmanena* 672 674 677 681 682
 p. *baresmanina* 66o
 r. {*baresma*}[2] 671
 lac. 673
- 36 *ca* 66o 672 674 677 681 682
 non leg. 671
 lac. 673
- 37 *puṇyaṃ* 66o 672 674 677 681 682
 non leg. 671
 lac. 673
- 38 *utkṛṣṭataraṃ* 66o 672 674 677 681 682
 r. {*utkṛṣṭataraṃ* 671
 lac. 673
- 39 *agniṃ* 671 672 674 677 681
agni 66o
agnīṃsīṃ 682
 lac. 673
- 40 *ca* 66o 671 672 674 677 681 682
 lac. 673
- 41 *svāmīno* 66o 672 674 677 681 682
 r. *svā*[2] 671
 lac. 673
- 42 *mahājñāninaḥ* 672 677 681 682
 o. *māhājñāninaḥ* 66o 674
 or. {*māhājñāninaḥ*} 671
 lac. 673
- 43 *putraṃ* 672 674 677 681 682
 op. *puttaṃ* 66o
 r. {*putraṃ*} 671
 lac. 673
- 44 *samīhe* 671 672 674 677 682
 o. *samīhe* 66o 681
 lac. 673
- 45 *ijisnau* 66o 672 674 677 682
 op. *ijisnau* 681
 r. *i*[1]*snau* 671
 lac. 673

SY 2.5

*anena*¹ *prāṇena*² *baresmanena*³ *ca*⁴ ⁺*ujaierina-nāmnūṃ*⁵ <*aparāhnaḥ*⁶ *saṃdhyāṃ*⁷>
*puṇyātmanīṃ*⁸ *puṇyagurvīṃ*⁹ *samīhe*¹⁰ *ijisnau*¹¹
*phrehedadāravīra-nāmnūṃ*¹² *ca*¹³ <*yā*¹⁴ *samaṃ*¹⁵ ⁺*ujaierina-saṃdhyāyāḥ*¹⁶ *samakāryiṇī*¹⁷
*yā*¹⁸ *ca*¹⁹ *yūthāni*²⁰ *narāṇām*²¹ *pravarddhayati*²²>
*dehe-nāmnūṃ*²³ *ca*²⁴ *puṇyātmanīṃ*²⁵ *puṇyagurvīṃ*²⁶ *samīhe*²⁷ *ijisnau*²⁸ <*yā*²⁹ *manuṣyeṣu*³⁰
*madhye*³¹ *satkāryiṇī*³² *paralokinām*³³ *bhalāpanāpatiṣu*³⁴>
*anena*³⁵ *prāṇena*³⁶ *baresmanena*³⁷ *ca*³⁸ *burjja-svāminam*³⁹ *nārīṇām*⁴⁰ ⁺*tejasvinam*⁴¹ *apām*⁴²
*nābhiṃ*⁴³ *pradhānāśvam*⁴⁴ *samīhe*⁴⁵ *ijisnau*⁴⁶
*apaś*⁴⁷ *ca*⁴⁸ *majdadattāḥ*⁴⁹ *puṇyātmanīḥ*⁵⁰ *samīhe*⁵¹ *ijisnau*⁵²

- 1 *anena* 66o 671 672 674 677 681 682
 lac. 673
- 2 *prāṇena* 66o 671 672 674 677 681 682
 lac. 673
- 3 *baresmanena* 671 672 674 677C 681
 o. *baresmānena* 682
tvārasmanena 66o
baresmane 677*
 lac. 673
- 4 *ca* 66o 672 674 677 681 682
 non leg. 671
 lac. 673
- 5 ⁺*ujaierina-nāmnūṃ*
ujīrni-nāmnī 66o
 non leg. -[1]*mnūṃ* 671
ujīrni-nāmnūṃ 672 674
 o. *ujīrni-nāmnūṃ* 681
ujāirina-nāmnūṃ 677
ujīirina-nāmnūṃ 682
 lac. 673
- 6 *aparāhnaḥ* 66oC 671C 672 674 677 681
 o. *aparāhnaḥ* 682
- 7 *saṃdhyāṃ* 671 672 674 677 681 682
 op. *sadhyāṃ* 66o
 lac. 673
- 8 *puṇyātmanīṃ* 671 672 681 682
 r. *puṇyā*[1]*nūṃ* 677
puṇyātmani 66o
puṇyātmanī 674
 lac. 673
- 9 *puṇyagurvīṃ* 672 677 682
 o. *puṇyagurvīṃ* 66o
 o. *puṇyagurvīṃ* 671 681
puṇyagurvīṃ 674
 lac. 673
- 10 *samīhe* 671 672 674 677 681 682
 op. *samīha* 66o
 lac. 673
- 11 *ijisnau* 66o 671 672 674 677 682
 op. *ijisnau* 681
 lac. 673
- 12 *phrehedadāravīra-nāmnūṃ* 672C 677 681 682

- p. *phrehadadāravīra-nāmnūn* 674
r. *phrehadadāra*[2]-{*nāmnūn*} 671
phrahadādāra-nāmnī 660*
phrahadādāravī-nāmnī 660C
phrehadadāraphsu-nāmnūn 672*
lac. 673
- 13 *ca* 660 672C 674 677 681 682
r. {*ca*} 671
om. 672*
lac. 673
- 14 *yā* 660 672 674 677 681 682
r. {*yā*} 671
lac. 673
- 15 *samañ* 672 674 677 681 682
r. {*samañ*} 671
sama 660
lac. 673
- 16 ⁺*ujairina-saṃdhyāyā*
ujūrināñ saṃdhyāyā 674
op. *ujūrināñ sadhyāyā* 660
non leg. -{*saṃdhyāyā*} 671
ujūrainā-saṃdhyāyā 672
ujairina-saṃdhyāyā 677 682
ujūrina-saṃdhyāyā 681
lac. 673
- 17 *samakāryiñī* 660 672 674 677 681 682
sa[3] 671
lac. 673
- 18 *yā* 660 672 674 677 681 682
r. {*yā*} 671
lac. 673
- 19 *ca* 660 672 674 677 681 682
r. {*ca*} 671
lac. 673
- 20 *yūthāni* 672 674 677 681 682
o. *yūthani* 671
r. *yuthāni* 660
lac. 673
- 21 *narāñāñ* 660 671 672C 674
paśūñāñ 672*
paśūñāñ narāñāñ 677
o. *paśūñāñ narāñāñ* 682
marāñāñ 681
lac. 673
- 22 *pravarddhayati* 671 672 674 677 682
op. *pravarddhayatiñ* 681
o. *pravarddhayati* 660C
pravardhabhiyati 660*
lac. 673
- 23 *dehe-nāmnūn* 671 672C 677 681 682
p. *dihe-nāmnūn* 674
dihe-nāmnī 660
jañda-nāmnūn 672*
lac. 673
- 24 *ca* 660 672 674 677 681 682
non leg. 671
lac. 673
- 25 *puṇyātmanūn* 672 674 677 681
r. {*puṇyātmanūn*} 671
puṇyātmani 660
puṇyātmanī 682
lac. 673
- 26 *puṇyagurvūn* 672 677 682
o. *puṇyagurvūn* 681
r. {*puṇyagurvūn*} 671
- puṇyagurvūn* 660
lac. 673
- 27 *samihe* 672 674 677 681 682
r. {*samihe*} 671
samahi 660
lac. 673
- 28 *ijisnau* 660 672 674 677 682
op. *ijisnau* 681
r. {*ijisnau*} 671
lac. 673
- 29 *yā* 660 671 672 674 677 682
yo 681
lac. 673
- 30 *manuṣyeṣu* 660 671 672C 674 677 681 682
manuṣyeṣu guruṣu 672*
lac. 673
- 31 *madhye* 660 671 672 674 677 681 682
lac. 673
- 32 *satkāryiñī* 660 672 674 677 681C 682
r. {*satkāryiñī*} 671
satkāryiñī 681*
lac. 673
- 33 *paralokināñ* 660
o. *paralokināñ* 671 672 674 681
parilokināñ 677 682
lac. 673
- 34 *bhalāpanāpatiṣu* 672 677 681 682
r. [2]*panāpatiṣu* 671
bhānatayā 660
bhālāpanāpatiṣu 674*
bhālāpanātayā 674C
lac. 673
- 35 *anena* 672 674 677 681 682
r. {*anena*} 671
anenem 660
lac. 673
- 36 *prāñena* 672 674 677 681 682C
r. {*prāñena*} 671
prāne 660
prāñenañ 682*
lac. 673
- 37 *baresmanena* 672 677 681
o. *baresmānena* 682
r. {*baresmane*}[1] 671
baresamanena 660 674
lac. 673
- 38 *ca* 660 672 674 677 681 682
non leg. 671
lac. 673
- 39 *burja-svāmināñ* 660 672 674 677 682
or. {*burja*}-*svāmināñ* 671
bujja-svāmināñ 681
lac. 673
- 40 *nāriñāñ* 671 672 674 677 681 682
o. *nāriñāñ* 660
lac. 673
- 41 ⁺*tejasvināñ*
op. *tejaśśvināñ* 660 672 674 677 681 682
op. *tejaśśvināñ* 671
lac. 673
- 42 *apāñ* 672 674 677 681 682
r. [1]*pāñ* 671
apā 660
lac. 673
- 43 *nābhūn* 671 672 674 677 681
nābhi 660 682
lac. 673

44 *pradhānāśvaṇi* 66o 674 677 682
 r. *pradhānā{śvaṇi}* 671
 pradhānāśva 672
 pradhānās ca 681
 lac. 673

45 *samīhe* 671 672 674 677 681 682
 samahi 66o
 lac. 673

46 *ijisnau* 66o 671 672 674 677 682
 op. *ijisnau* 681
 lac. 673

47 *apaś* 66o 671 672 674 677 682
 om. 681
 lac. 673

48 *ca* 671 672 677 682
 o. *cā* 66o 674
 om. 681
 lac. 673

49 *majdadattāḥ* 671 672 674C 677 682

majdadattaḥ 66o
majdadattāḥ 674*
 om. 681
 lac. 673

50 *puṇyātmanīḥ* 677
 o. *pūṇyātmanīḥ* 671
 o. *puṇyātmanīḥ* 674
puṇyātmani 66o
puṇyātmanīḥ 672*
puṇyātmanaḥ 672C
puṇyātmanī 682
 om. 681
 lac. 673

51 *samīhe* 671 672 674 677 682
 samahi 66o
 om. 681
 lac. 673

52 *ijisnau* 66o 671 672 674 677 682
 om. 681
 lac. 673

SY 2.6

*anena*¹ *prāṇena*² *baresmanena*³ *ca*⁴ +*aiviśruthrima-aibigaia-ca-nāmnīḥ*⁵ <*pūrvārdharātrasaṃdhyā*⁶>
*puṇyātmanīḥ*⁷ *puṇyagurvīḥ*⁸ *samīhe*⁹ *ijisnau*¹⁰
*phrehedadāraharavispahūjīvaśnīḥ*¹¹ *nāmnīḥ*¹² <*yā*¹³ *samaṇ*¹⁴ +*aiviśruthrima-saṃdhyāyāḥ*¹⁵
*samakāryīṇi*¹⁶
*yā*¹⁷ *ca*¹⁸ *mūlaṇ*¹⁹ *phalaṇ*²⁰ +*sarvvaṇ*²¹ *pravarddhayati*²²>
*jarathuśtrotēma-nāmnīḥ*²³ *ca*²⁴ *puṇyātmanīḥ*²⁵ *puṇyagurvīḥ*²⁶ *samīhe*²⁷ *ijisnau*²⁸ <*yā*²⁹
*manuṣyeṣu*³⁰ *madhye*³¹ *satkāryīṇi*³² *moivadāṇ*³³ *moivadeṣu*³⁴ *ācāryāṇām*³⁵ *ācāryeṣu*³⁶>
*anena*³⁷ *prāṇena*³⁸ *baresmanena*³⁹ *ca*⁴⁰ *muktātmanāṇ*⁴¹ *uttamānāṇ*⁴² *sādhakānāṇ*⁴³
*gurutarāṇām*⁴⁴ *vṛddhīḥ*⁴⁵ *samīhe*⁴⁶ *ijisnau*⁴⁷
*nārīṇām*⁴⁸ *ca*⁴⁹ *narasaṃghānāṇ*⁵⁰ *samīhe*⁵¹ *ijisnau*⁵²
*saṃvatsarāṇām*⁵³ *ca*⁵⁴ *sunivāsītāṇ*⁵⁵ *samīhe*⁵⁶ *ijisnau*⁵⁷
*utsāhinaṇ*⁵⁸ *ca*⁵⁹ *sughaṭitaṇ*⁶⁰ +*śubhoditaṇ*⁶¹ *samīhe*⁶² *ijisnau*⁶³
*vijayaṇ*⁶⁴ *ca*⁶⁵ *hormmijdadattaṇ*⁶⁶ *samīhe*⁶⁷ *ijisnau*⁶⁸
*ṭalanāṇ*⁶⁹ *ca*⁷⁰ *yām*⁷¹ +*uparipravṛtṭyā*⁷² *samīhe*⁷³ *ijisnau*⁷⁴ <*baharāmaṇ*⁷⁵ *īajdaṇ*⁷⁶
*kvacic*⁷⁷ *ca*⁷⁸ *ṭalanāṇ*⁷⁹ *yām*⁸⁰ +*uparipravṛtṭyā*⁸¹ +*āstāda-īajdasya*⁸² *bruvaṇti*⁸³
*tathā*⁸⁴ *coktaṇ*⁸⁵ +*yqmca*⁸⁶ *arštōis*⁸⁷ *yazatahe*⁸⁸>

1 *anena* 66o 671 672 674 677 681 682
 lac. 673

2 *prāṇena* 66o 671 672 674 677C 681 682
 om. 677*
 lac. 673

3 *baresmanena* 66o 671 672 674 677 681
 o. *baresmānena* 682C
 barenasmānena 682*
 lac. 673

4 *ca* 66o 671 672 674 677 681 682
 lac. 673

5 +*aiviśruthrima-aibigaia-ca-nāmnīḥ*
 o. *aiviśruthrima-aibigāia-ca-nāmnīḥ* 66o
 o. *aiviśruthrima-aibigāia-ca-nāmnīḥ* 672 674 681
 or. *ai[1]śruthrima-aibigaia-ca-nāmnīḥ* 677
 r. *aivi{śruthrima}-aibigāia-ca-nāmnīḥ* 671
aivaśruthrima-aibigaia-va-nāmnīḥ 682
 lac. 673

6 *pūrvārdharātrasaṃdhyāṇ* 677 681
 o. *pūrvārdharātrasaṃdhyāṇ* 671 674
pūrvārdharātrasaṃdhyāṇ 66o
pūrvārdharātraḥ saṃdhyāṇ 672
pūrvārdharātraṇ saṃdhyāṇ 682

- lac. 673
- 7 *puṇyātmanūn* 671 672 674 677 681 682
puṇyātmani 660
lac. 673
- 8 *puṇyaguruvūn* 671 672 682
o. *puṇyagurvūn* 677 681
puṇyagurvū 660
puṇyagurvūn 674
lac. 673
- 9 *samīhe* 671 672 674 677 681 682
o. *samīhe* 660
lac. 673
- 10 *ijisnau* 660 671 672 674 677 682
op. *ijisnau* 681
lac. 673
- 11 *phrehedadāraharavispahūjīvaśnūn* 672 674 681C
o. *phrehedadāraharavispahūjīvaśnūn* 681*
o. *phrehedadāraharavispahūjīvaśnūn* 682
phrehedadāraharavispahūjīvaśnūn 660
phrehedadāraharavispahūjīvaśnūn 671
phrehedadāraharavispahūjīvaśnūn 677
lac. 673
- 12 *nāmnūn* 671 672 674 677 681 682
nāmnī 660
lac. 673
- 13 *yā* 671 672 674 677 681 682
ā 660
lac. 673
- 14 *samaṇ* 660 671 672 674 677 681 682
lac. 673
- 15 **aivīsruthrima-saṇdhyāyā*
aivīsruthrimaṇ saṇdhāyā 660
{*aivī*}*śrū*[2]-*saṇ*{*dhyā*}[1] 671
aivīsruthrima-saṇdhyāyā 672 681
ayivīsruthrimaṇ saṇdhayā 674
aivīsruthrima-saṇdhyayā 677
aivīsruthrimaṇ saṇdhyayā 682
lac. 673
- 16 *samakāryīnī* 660 671 672 677 681 682
o. *samakaryīnī* 674
lac. 673
- 17 *yā* 660 672 674 677 681 682
r. {*yā*} 671
lac. 673
- 18 *ca* 660 671 672 674 677 681 682
lac. 673
- 19 *mūlaṇ* 671 672 674 677 681 682
o. *mulaṇ* 660
lac. 673
- 20 *phalaṇ* 660 671 672 674 677 681 682
lac. 673
- 21 **sarvvaṇ*
o. *sarvaṇ* 660 671 672 674 677 682
sarva 681
lac. 673
- 22 *pravarddhayati* 660 671 672 674 677 681 682
lac. 673
- 23 *jarathuśtrotema-nāmnūn* 672 674
p. *jarathuśtrotima-nāmnūn* 681
pr. {*jarathu*}[1]{*ta*}*ma-nāmnūn* 671
op. *jarathustrotima-nāmnūn* 677
jarathuścotema-nāmnī 660
jathrustretima-nāmnūn 682
lac. 673
- 24 *ca* 660 671 672 674 677 681 682
lac. 673
- 25 *puṇyātmanūn* 672 677 681 682
r. *pu*{*nyātmanūn*} 671
puṇyātmani 660
puṇyātmani 674
lac. 673
- 26 *puṇyaguruvūn* 672 682
o. *puṇyagurvūn* 677 681
r. {*puṇyagurvūn*} 671
puṇyagurvū 660
puṇyagurvūn 674
lac. 673
- 27 *samīhe* 671 672 674 677 681 682
samāhe 660
lac. 673
- 28 *ijisnau* 660 671 672 674 677 682
op. *ijisnau* 681
lac. 673
- 29 *yā* 660 672 674 677 681 682
non leg. 671
lac. 673
- 30 *manuṣyeṣu* 660 672 674 677 681 682C
p. *manuṣyīṣu* 682*
r. {*manuṣyeṣu*} 671
lac. 673
- 31 *madhye* 660 672 674 677 681 682
r. {*madhye*} 671
lac. 673
- 32 *satkāryīnī* 674 677 681
o. *satkāryīnī* 671 672 682
satkāryīnī 660
lac. 673
- 33 *moivadāṇ* 677 682
bhodaṇ 660
movadāṇ 672 674 681
r. {*movadāṇ*} 671
lac. 673
- 34 *moivadeṣu* 672C 677 682
o. *moivādeṣu* 674*
or. {*moivādeṣu*} 671
devaṣu 660
moideṣu 672*
vādeṣu 674C
movadeṣu 681
lac. 673
- 35 *ācāryāṇām* 660 671 674C 677 682
o. *ācāryāṇāṇum* 672 681
o. *ācāryāṇāṇum* 674*
lac. 673
- 36 *ācāryeṣu* 671 672 674* 677
o. *acāryeṣu* 681
o. *ācāryeṣu* 682
ācāṣu 660
ācāreṣu 674C
lac. 673
- 37 *anena* 660 671 672 674 677 681 682
lac. 673
- 38 *prānena* 660 671 672 674 677 681 682
lac. 673
- 39 *baresmanena* 677 681
o. *baresmānena* 682
basamanena 660
baresamanena 671 672 674
lac. 673
- 40 *ca* 660 671 672 674 677 681 682
lac. 673
- 41 *muktātmanāṇ* 660 671 672 674 677

- o. *mūktātāmānān* 681
muktātātāmān 682
lac. 673
- 42 *uttamānān* 672 677 681 682
op. *utramānān* 671 674
om. 660
lac. 673
- 43 *sādhakānān* 660 671 674C 677 681 682
o. *sādhakānān* 672 674*
lac. 673
- 44 *gurutarānān* 677 682
o. *gurūtārānān* 674C
gurūmtārānā 660
gurūtātāmān 674*
o. *guruttātāmān* 672
or. *gu{ru}ttātāmān* 671
gurūtārānān 681
lac. 673
- 45 *vṛddhiḥ* 671 672 677
vadhiḥ 660
vṛddhiḥ 674
vṛddhi 681
vṛddhiḥ 682
lac. 673
- 46 *samihe* 671 672 674 677 681 682
samahi 660
lac. 673
- 47 *ijisnau* 660 671 672 674 677 682
op. *ijisnau* 681
lac. 673
- 48 *nārīnān* 660 671 672 674 677 681C 682
o. *nārīnān* 681*
lac. 673
- 49 *ca* 660 671 672 674 681 682
om. 677
lac. 673
- 50 *narasaṃghānān* 671 672 674 677 681 682
narasaṃghānān sa 660
lac. 673
- 51 *samihe* 671 672 674 677 681 682
o. *samihe* 660
lac. 673
- 52 *ijisnau* 660 671 672 674 677 682
op. *ijisnau* 681
lac. 673
- 53 *saṃvatsarānān* 660 672 674 677 681 682
r. *{saṃvatsarānān}* 671
lac. 673
- 54 *ca* 660 672 674 677 681 682
non leg. 671
lac. 673
- 55 *sunivāsītām* 672 674 681
p. *sunivāsātām* 682
pr. *su[ɪ]vāsātām* 677
opr. *{sunivāṃsitām}* 671
sunivāsītām 660
lac. 673
- 56 *samihe* 660 672 674 677 681 682
r. *{samihe}* 671
lac. 673
- 57 *ijisnau* 660 672 674 677 682
op. *ijisnau* 681
r. *{ijisnau}* 671
lac. 673
- 58 *utsāhinām* 671 672 674 677C 681 682
- o. *utsāhanām* 677*
uśāhinām 660
lac. 673
- 59 *ca* 671 672 674 677 681 682
o. *cā* 660
lac. 673
- 60 *sughaṭitām* 660 672 674 677 681 682
{sughaṭitām} 671
lac. 673
- 61 **śubhoditām*
op. *subhoditām* 660 672 674 677 681 682
opr. *{subho}ditām* 671
lac. 673
- 62 *samihe* 671 672 674 677 681 682
o. *samihe* 660
lac. 673
- 63 *ijisnau* 660 672 674 677 682
op. *ijisnau* 681
r. *iji{snau}* 671
lac. 673
- 64 *vījayaṃ* 671 672 677 681 682
vījaya 660 674
lac. 673
- 65 *ca* 660 671 672 674 677 681 682
lac. 673
- 66 *hormmijdadattām* 672 677 682C
p. *hormmijdidattām* 682*
op. *hormmijdadattām* 674
o. *hormmijdadattām* 671
hormmijdadatra 660
hormmijdadattām 681
lac. 673
- 67 *samihe* 671 672 674 677 681 682
o. *samihe* 660
lac. 673
- 68 *ijisnau* 660 671 672 674 677 682
op. *ijisnau* 681
lac. 673
- 69 *īālanān* 660 671 672 674 677 681 682
lac. 673
- 70 *ca* 660 671 672 674 677 681 682
lac. 673
- 71 *yān* 660 671 672 674 677 681
yā 682
lac. 673
- 72 **uparipravṛtyā*
op. *uparipravartyā* 660
o. *uparipravṛtyā* 672 674 677 681 682
uparipravṛtyā 671
lac. 673
- 73 *samihe* 671 672 674 677 682
o. *samihe* 660
o. *sāmihe* 681
lac. 673
- 74 *ijisnau* 660 671 672 677 682
op. *ijisnau* 681
iajisnau 674
lac. 673
- 75 *baharāmaṃ* 660 672 674 677
o. *baharāṃmaṃ* 682
r. *{baharā}maṃ* 671
baharāṃma 681
lac. 673
- 76 *iajdam* 682
o. *iajdam* 671 672 681
r. *{i}ajdam* 677

- ijadam* 660 674
lac. 673
- 77 *kvacic* 671 672 677 681
tkacic 660 674
kvavic 682
lac. 673
- 78 *ca* 660 671 672 674 677 681 682
lac. 673
- 79 *ṭālanāṃ* 671 672 677 681
p. *ṭālināṃ* 682
ṭālanāyāṃ 660
ṭālanā 674
lac. 673
- 80 *yām* 671 672 674 677 681 682
om. 660
lac. 673
- 81 ⁺*uparipravṛtyā*
op. *upariprvṛtyā* 682
o. *uparipravṛtyā* 660
o. *uparipravṛtyā* 671 672 674 677 681
lac. 673
- 82 ⁺*āstāda-iajdasya*
o. *āstāda-iajdasya* 677 681 682
āstāda-iajdasya 660 674
āstāda-iajdasya 671 672
lac. 673
- 83 *bruvanti* 660 672 674 677 681 682
r. {*bru*}*vanti* 671
lac. 673
- 84 *tathā* 660 671 672 674 677 681
om. 682
lac. 673
- 85 *coktaṃ* 660 671 672 674 677 681
om. 682
lac. 673
- 86 ⁺*yqmca*
o. *yāmca* 671
o. *yāmca* 672 681
o. *yām.ca* 677
yāmca 660
om. 674 682
lac. 673
- 87 *arštōiš* 672
p. *arastōiš* 660 671 677
aratōiš 681
om. 674 682
lac. 673
- 88 *yazatahe* 671 672
o. *yazatahe* 660 677 681
om. 674 682
lac. 673

SY 2.7

*anena*¹ *prāṇena*² *baresmanena*³ *ca*⁴ *uśahina-nāmnīm*⁵ <*aparārdharātrasaṃdhyām*⁶>
*puṇyātmanīm*⁷ *puṇyagurvīm*⁸ *samīhe*⁹ *ijisnau*¹⁰
*bereji-nāmnīm*¹¹ *ca*¹² <*yā*¹³ *samaṃ*¹⁴ ⁺*uśahina-saṃdhyāyāḥ*¹⁵ *samakāryiṇī*¹⁶
*yā*¹⁷ *ca*¹⁸ *saṃcayān*¹⁹ *dhānyānām*²⁰ *pravarddhayati*²¹
*yā*²² *ca*²² *manuṣyeṣu*²³ *madhye*²⁴ *satkāryiṇī*²⁵ *ye*²⁶ *nagaranyāyānām*²⁷ *adhiṣṭātārah*²⁸>
*māna-nāmnīm*²⁹ *ca*³⁰ *puṇyātmanīm*³¹ *puṇyagurvīm*³² *samīhe*³³ *ijisnau*³⁴ <*yā*³⁵ *manuṣyeṣu*³⁶
*grhāmtarvvartiṣu*³⁷ *madhye*³⁸ *satkāryiṇī*³⁹>
*anena*⁴⁰ *prāṇena*⁴¹ *baresmanena*⁴² *ca*⁴³ *śrośaṃ*⁴⁴ *bhaktiśīlaṃ*⁴⁵ *śubhoditaṃ*⁴⁶ *vijayinaṃ*⁴⁷
*vṛddhidaṃ*⁴⁸ *prṥhvībhūteḥ*⁴⁹ *puṇyātmānaṃ*⁵⁰ *puṇyagurum*⁵¹ *samīhe*⁵² *ijisnau*⁵³
<*ādeśapatiṃ*⁵⁴>
*raśnaṃ*⁵⁵ ⁺*śuddhaṃ*⁵⁶ *samīhe*⁵⁷ *ijisnau*⁵⁸ <*satyapatiṃ*⁵⁹ *asya*⁶⁰ *raśna*⁶¹ *iti*⁶² *nāmatā*⁶³
*śuddhatā*⁶⁴ *satyatā*⁶⁵ *ca*⁶⁶>
*āstādaṃ*⁶⁷ *ca*⁶⁸ *vṛddhidaṃ*⁶⁹ *prṥhvībhūteḥ*⁷⁰ *puṣṭidaṃ*⁷¹ *ca*⁷² *prṥhvībhūteḥ*⁷³ *samīhe*⁷⁴
*ijisnau*⁷⁵

1 *anena* 660 671 672 674 677 681 682
lac. 673

2 *prāṇena* 660 672 674 677 681 682
r. *prāṇe*{*na*} 671
lac. 673

3 *baresmanena* 671 672 674 677 681
p. *baresmanina* 660
o. *baresmānena* 682
lac. 673

4 *ca* 660 671 672 674 677 681 682
lac. 673

5 *uśahina-nāmnīm* 671 674 677 682
o. *uśahina-nāmnīm* 672
uśahin-nāmnīm 660
utsahina-nāmnīm 681
lac. 673

6 *aparārdharātrasaṃdhyām* 671 674 677 681 682
op. *aparārdharāttasaṃdhyām* 672

- apararddharāgasam̐dhyān* 66o
lac. 673
- 7 *puṇyātmanīn* 672 677 681C
r. {*puṇyatmanīn*} 671
puṇyātmana 66o 674
puṇyātmanīn 681*
puṇyātmanī 682
lac. 673
- 8 *puṇyagurvīn* 671 672 677
o. *puṇyagurvīn* 681 682
puṇyagurvīn 66o
puṇyagurvīn 674
lac. 673
- 9 *samihe* 66o 671 672 674 677 682
o. *sāmihe* 681
lac. 673
- 10 *ijisnau* 66o 671 672 674C 677 682
op. *ijisnau* 681
iajisnau 674*
lac. 673
- 11 *bereji-nāmnūn* 672
p. *bireji-nāmnūn* 677 682
p. *biriji-nāmnūn* 681
bereji-nāmnī 674
p. *bareji-nāmnī* 66o
{*bererja*}-*nāmnūn* 671
lac. 673
- 12 *ca* 66o 671 672 674 677 681 682
lac. 673
- 13 *yā* 66o 671 672 674 677 681 682
lac. 673
- 14 *saman* 66o 671 672 674 677 681 682
lac. 673
- 15 ⁺*uśahina-sam̐dhyāyāḥ*
r. *uśahina-sam̐*[2] 671
uśahina-sam̐dhyāyā 672 681
op. *uśahina-sadhyānyā* 66o
op. *uśahina-sam̐dhyānyā* 674
uśahina-sam̐dhyāyā 677 682
lac. 673
- 16 *samakāryīnī* 66o 672 674 677 681C 682
r. {*sa*}*makāryīnī* 671
samakāryīnī 681*
lac. 673
- 17 *yā* 66o 671 672 674 677 681 682
lac. 673
- 18 *ca* 66o 671 672 674 677 681 682
lac. 673
- 19 *sam̐cayān* 671 674 677
op. *sacayān* 66o 672 681
sam̐dhayān 682
lac. 673
- 20 *dhānyānān* 672 674 681 682
or. *dhāny*{*a*}*nān* 677
r. {*dhā*}*nyānān* 671
dhānnyānā 66o
lac. 673
- 21 *pravarddhayati* 671 672 674 677 682
op. *pravṛddhayati* 66o 681
lac. 673
- 22 *yā ca* 66o 672 674 677 681 682C
yo ca 671
ca yā ca 682*
lac. 673
- 23 *manuṣyeṣu* 66o 671 672 674 677 681 682
lac. 673
- 24 *madhye* 66o 671 672 674 677 681 682
lac. 673
- 25 *satkāryīnī* 671 672 674 677 681 682
satkāryīnī 66o
lac. 673
- 26 *ye* 66o 671 672 674 677 681 682
lac. 673
- 27 *nagaranyāyānām* 677 682
nagaranyāyān 66o 672 674
nagaranyāyā 671
nagaranyāyādhiṣṭatārah 681
lac. 673
- 28 *adhiṣṭatārah* 674C 682C
o. *ādhiṣṭatārah* 66o 672 674*
adhiṣṭatārah 671
a[1]*ṣṭārah* 677
adhiṣṭatārāḥ 682*
om. 681
lac. 673
- 29 *māna-nāmnūn* 671 672 674 682
māna-namni 66o
māna-nāmnī 677 681
lac. 673
- 30 *ca* 66o 671 672 674 677 681 682
lac. 673
- 31 *puṇyātmanīn* 671 672 677 681 682
puṇyātmani 66o
puṇyatmanī 674
lac. 673
- 32 *puṇyagurvīn* 671 672 677 682
o. *puṇyagurvīn* 681
puṇyagurvīn 674
o. *puṇyagurvīn* 66o
lac. 673
- 33 *samihe* 672 674 677 681 682
r. {*sa*}*mihe* 671
samāhe 66o
lac. 673
- 34 *ijisnau* 66o 671 672 674 677 682
op. *ijisnau* 681
lac. 673
- 35 *yā* 66o 671 672 674 677 681 682
lac. 673
- 36 *manuṣyeṣu* 66o 671 672 674 677 681 682
lac. 673
- 37 *grhāntarvartiṣu* 671 674
grhāntarvatiṣu 66o
grhāntarddharti 672 681
grhāntarthattiṣu 677
op. *grhātarthattiṣu* 682
lac. 673
- 38 *madhye* 66o 671 672 674 677 681 682
lac. 673
- 39 *satkāryīnī* 66o 671 672 674 677 681 682
lac. 673
- 40 *anena* 671 672 674 677 681 682
tena 66o
lac. 673
- 41 *prāṇena* 66o 671 672 674 677 681 682
lac. 673
- 42 *baresmanena* 671 672 681 682
p. *barasmanina* 66o
p. *barasmanena* 674
r. *baresma*[1]*na* 677
lac. 673

- 43 *ca* 66◦ 671 672 674 677 681 682
lac. 673
- 44 *śrošaṃ* 672 674 677
opr. {*śrošaṃ*} 671
śrāšaṃ 66◦
sarošaṃ 681C
op. *sarosam* 681*
śroša 682
lac. 673
- 45 *bhaktiśīlaṃ* 672 674 677 681
op. *bhaktiśīlaṃ* 682
o. *bhaktiśīlaṃ* 66◦
r. {*bhaktiśīlaṃ*} 671
lac. 673
- 46 *śubhoditaṃ* 671
op. *subhoditaṃ* 672 674 677 681 682
sumoditaṃ 66◦
lac. 673
- 47 *vijayinaṃ* 671 672 677 681 682
vijayīna 66◦ 674
lac. 673
- 48 *vṛddhidaṃ* 671 672 674 677 681 682
vṛddhridaṃ 66◦
lac. 673
- 49 *prthvivībhūteh* 677
op. *prathvivībhūteh* 674*
op. *prathvivībhūteh* 674C
r. *pra[ɪ]{vībhūteh}* 671
prāthvivībhūteh 66◦
prthvivībhūtena 682
op. *prathvivībhūtena* 672 681
lac. 673
- 50 *pūnyātmānaṃ* 682
r. *pūnyā[ɪ]naṃ* 677
pūnyātmani 66◦
pūnyātmanūṇ 671
pūnyātmānūṇ 672 674 681
lac. 673
- 51 *pūnyaguruṃ* 66◦ 674 677
pūnyuguruṃ 671*
pūnyugurvīṇ 671C
pūnyagurvīṇ 672
o. *pūnyagurvīṇ* 681
pūnyaguru 682
lac. 673
- 52 *samīhe* 671 672 674 677 681 682
samahi 66◦
lac. 673
- 53 *ijisnau* 66◦ 671 672 674 677 682
op. *ijisnau* 681
lac. 673
- 54 *ādeśapatiṃ* 671 672 677 681
op. *ādesapatiṃ* 66◦
ādeśapati 674
śrāšaṃ ādeśapatiṃ 682
lac. 673
- 55 *raśnaṃ* 66◦ 672 674 677 681
op. *rasnaṃ* 682
r. {*raśnaṃ*} 671
lac. 673
- 56 ⁺*suddhaṃ*
op. *suddhaṃ* 66◦ 672 674 677 681 682
r. {*śu*}*ddhaṃ* 671
lac. 673
- 57 *samīhe* 672 677 681 682
r. *samī{he}* 671
samahi 66◦
samahi 674
lac. 673
- 58 *ijisnau* 66◦ 672 674 677 682
op. *ijisnau* 681
r. {*ijisnau*} 671
lac. 673
- 59 *satyapatiṃ* 66◦ 671 672 677 681 682
o. *satyapatim* 674
lac. 673
- 60 *asya* 66◦ 671 672 674 677 682
asya raśna asya 681
lac. 673
- 61 *raśna* 66◦ 672 674 677 681
r. *ra{śna}* 671
snaḥ 682
lac. 673
- 62 *iti* 66◦ 671 672 674 677 681 682
lac. 673
- 63 *nāmatā* 66◦ 671 672 674 677 681 682
lac. 673
- 64 *śuddhatā* 671 681 682
op. *suddhatā* 66◦ 672 674
r. *śu[ɪ]tā* 677
lac. 673
- 65 *satyatā* 677 682
p. *satyetā* 681
o. *sātyatā* 672C
syatyatā 66◦ 672* 674
{*sādyatā*} 671
lac. 673
- 66 *ca* 66◦ 672 674 677 681 682
r. {*ca*} 671
lac. 673
- 67 *āstādaṃ* 677 681 682
op. *āstādaṃ* 671 672 674
āsnādaṃ 66◦
lac. 673
- 68 *ca* 66◦ 671 672 674 677 681 682
lac. 673
- 69 *vṛddhidaṃ* 674 677 681 682
p. *brddhidaṃ* 672
o. *vṛdhidaṃ* 66◦
r. {*vṛddhi*}*daṃ* 671
lac. 673
- 70 *prthvivībhūteh* 671 677 682
op. *prathvivībhūteh* 66◦
op. *prathvivībhūteh* 672 674 681
lac. 673
- 71 *puṣṭidaṃ* 66◦ 671 672 674 677 682
o. *puṣṭidaṃ* 681
lac. 673
- 72 *ca* 66◦ 671 672 674 677 681 682
lac. 673
- 73 *prthvivībhūteh* 672 674 682
op. *prathvivībhūteh* 681
prthvivībhūteh 66◦
prthvivībhūteh 671
r. *prthvivī{bhū}teh* 677
lac. 673
- 74 *samīhe* 671 672 674 677 681 682
o. *samīhe* 66◦
lac. 673
- 75 *ijisnau* 66◦ 671 672 674 677 682
op. *ijisnau* 681
lac. 673

SY 2.8

*anena*¹ *prāṇena*² *baresmanena*³ *ca*⁴ *māsān*⁵ *puṇyātmanaḥ*⁶ *puṇyagurūn*⁷ *samihe*⁸ *ijisnau*⁹
*aṇtarācaṇdraṃ*¹⁰ *puṇyātmakaṃ*¹¹ *puṇyagurum*¹² *samihe*¹³ *ijisnau*¹⁴
 <*paṇcakasya*¹⁵ *yaḥ*¹⁶ *ādyasya*¹⁷ *uttamasya*¹⁸>
*saṇpūrṇacaṇdraṃ*¹⁹ *viśaptathem*²⁰ *ca*²¹ *puṇyātmakaṃ*²² *puṇyagurum*²³ *samihe*²⁴ *ijisnau*²⁵
 <*paṇcakasya*²⁶ *yaḥ*²⁷ *dvitīyasya*²⁸ *uttamasya*²⁹ *paṇcakasya*³⁰ *yaḥ*³¹ *tṛtīyasya*³² *uttamasya*³³>

1 <i>anena</i> 66○ 671 672 674 677 681 682 lac. 673	lac. 673
2 <i>prāṇena</i> 66○ 671 672 674 677 681 682 lac. 673	16 <i>yaḥ</i> 66○ 671 672 674 677 681 682 lac. 673
3 <i>baresmanena</i> 66○ 672 674 677 681 p. <i>berasmanena</i> 671C o. <i>baresmānena</i> 682 <i>besmanena</i> 671* lac. 673	17 <i>ādyasya</i> 66○ 671 672 674 677 681 682 lac. 673
4 <i>ca</i> 66○ 671 672 674 677 681 682 lac. 673	18 <i>uttamasya</i> 671 672 677 681 682 op. <i>utramasya</i> 674 <i>umasya</i> 66○ lac. 673
5 <i>māsān</i> 671 672 677 682 op. <i>māsāna</i> 66○ 674 681 lac. 673	19 <i>saṇpūrṇacaṇdraṃ</i> 681 o. <i>saṇpūrṇṇacaṇdraṃ</i> 677 <i>saṇpūrṇaṇ caṇdraṃ</i> 671 op. <i>sapūrṇaṇ caṇdraṃ</i> 66○ o. <i>saṇpūrṇṇaṇ caṇdraṃ</i> 672 674 <i>saṇpūrṇacaṇdra</i> 682 lac. 673
6 <i>puṇyātmanaḥ</i> 66○ 672 674 681 682 r. <i>pu{ṇyātma}naḥ</i> 671 r. <i>[ṛ]ṇyātmanaḥ</i> 677 lac. 673	20 <i>viśaptathem</i> 677 op. <i>visaptathim</i> 672C op. <i>visaptathem</i> 674 682 opr. <i>visa{pta}them</i> 671 <i>visaptetha</i> 66○ <i>visptathim</i> 672* <i>visaptathi</i> 681 lac. 673
7 <i>puṇyagurūn</i> 674 677 682 op. <i>puṇyagurūṇ</i> 672 o. <i>puṇyagurūṇn</i> 671 o. <i>puṇyagurun</i> 681C <i>puṇyagurum</i> 66○ <i>puṇyagurūḥ</i> 681* lac. 673	21 <i>ca</i> 66○ 672 674 677 681 682 om. 671 lac. 673
8 <i>samihe</i> 671 672 674 677 681 682 o. <i>samihe</i> 66○ lac. 673	22 <i>puṇyātmakaṃ</i> 66○ 672 674 677 681 682 r. <i>{puṇyā}tmakaṃ</i> 671 lac. 673
9 <i>ijisnau</i> 66○C 671 672 674 677 682 op. <i>ijisnau</i> 681 <i>ijisnau ya ca</i> 66○* lac. 673	23 <i>puṇyagurum</i> 66○ 672 677 681 682 o. <i>puṇyagurūṇ</i> 674 <i>puṇyagurum ca</i> 671 lac. 673
10 <i>aṇtarācaṇdraṃ</i> 66○ 671 672 674 677 682 <i>aṇtarācaṇdra</i> 681 lac. 673	24 <i>samihe</i> 671 672 674 677 681 682 o. <i>samihe</i> 66○C <i>sahimihe</i> 66○* lac. 673
11 <i>puṇyātmakaṃ</i> 671 672 674 677 681 682 <i>puṇyātmani</i> 66○ lac. 673	25 <i>ijisnau</i> 66○ 671 672 674C 677 681 682 <i>ijisni</i> 674* lac. 673
12 <i>puṇyagurum</i> 66○ 672 681 682 o. <i>puṇyagurūṇ</i> 671 674 r. <i>puṇya[ṛ]rūṇ</i> 677 lac. 673	26 <i>paṇcakasya</i> 66○ 671 674 677 681 op. <i>paṇcakasyaṇ</i> 672 <i>paṇcavakasya</i> 682 lac. 673
13 <i>samihe</i> 671 672 674 677 681 682 o. <i>samihe</i> 66○ lac. 673	27 <i>yaḥ</i> 66○ 671 672 674 677 681 682 lac. 673
14 <i>ijisnau</i> 66○ 672 674 677 682 op. <i>ijisnau</i> 681 r. <i>{ijisnau}</i> 671 lac. 673	28 <i>dvitīyasya</i> 671 672 674 677 681 682 o. <i>dvitīyasya</i> 66○ lac. 673
15 <i>paṇcakasya</i> 66○ 672 674 677 681 682 r. <i>paṇca{ka}syā</i> 671	29 <i>uttamasya</i> 66○ 672 677 681 682

- op. *utramasya* 671 674
lac. 673
- 30 *paṃcakasya* 671 672 674 677 681 682
paṃcasya 660
lac. 673
- 31 *yaḥ* 660 671 672 674 677 681 682
lac. 673

- 32 *ṭṛtīyasya* 677 681 682
op. *tratiyasya* 660
op. *tratiyasya* 671 672 674
lac. 673
- 33 *uttamasya* 660 671 672 674 677 681 682
lac. 673

SY 2.9

*anena*¹ *prāṇena*² *baresmanena*³ *ca*⁴ *gahaṃbārān*⁵ *puṇyātmanaḥ*⁶ *puṇyagurūn*⁷ *samīhe*⁸ *ijisnau*⁹
 <*gahaṃbārān*¹⁰ *iti*¹¹ *samayasamuccayān*¹² *sṛṣṭīnām*¹³ *srjanakālān*¹⁴>
*maidīoijarama-nāmānaṃ*¹⁵ *puṇyātmakam*¹⁶ *puṇyagurum*¹⁷ *samīhe*¹⁸ *ijisnau*¹⁹ <*ākāśasya*²⁰
*ghaṭanakālam*²¹>
*anena*²² *prāṇena*²³ *baresmanena*²⁴ *ca*²⁵ ⁺*maidīoiśama-nāmānaṃ*²⁶ *puṇyātmakam*²⁷
*puṇyagurum*²⁸ *samīhe*²⁹ *ijisnau*³⁰ <*jalānām*³¹ *srjanakālam*³²>
*anena*³³ *prāṇena*³⁴ *baresmanena*³⁵ *ca*³⁶ *paitisahahem*³⁷ *nāmānaṃ*³⁸ *puṇyātmakam*³⁹
*puṇyagurum*⁴⁰ *samīhe*⁴¹ *ijisnau*⁴² <⁺*prthivyāḥ*⁴³ *ghaṭanakālam*⁴⁴>
*anena*⁴⁵ *prāṇena*⁴⁶ *baresmanena*⁴⁷ *ca*⁴⁸ ⁺*aiāthrima-nāmānaṃ*⁴⁹ <*vanaspatīnām*⁵⁰
*ghaṭanakālam*⁵¹>
*adhaḥparivartita*⁵² <^o*uṣṇakālāgaminam*⁵³>
⁺*vīryanikṣepanam*⁵⁴ <*kila*⁵⁵ *aśvādipaśūnām*⁵⁶ *vīryanikṣepas*⁵⁷ *tan*⁵⁸ *madhye*⁵⁹ *bhavati*⁶⁰>
*puṇyātmakam*⁶¹ *puṇyagurum*⁶² *samīhe*⁶³ *ijisnau*⁶⁴
*anena*⁶⁵ *prāṇena*⁶⁶ *baresmanena*⁶⁷ *ca*⁶⁸ *maidīārīma-nāmānaṃ*⁶⁹ *puṇyātmakam*⁷⁰
*puṇyagurum*⁷¹ *samīhe*⁷² *ijisnau*⁷³ <*gavām*⁷⁴ *paśūnām*⁷⁵ *paṃcaprakārānām*⁷⁶ *srjanakālam*⁷⁷>
*anena*⁷⁸ *prāṇena*⁷⁹ *baresmanena*⁸⁰ *ca*⁸¹ ⁺*hamaspathamaedaem*⁸² *nāmānaṃ*⁸³ *puṇyātmakam*⁸⁴
*puṇyagurum*⁸⁵ *samīhe*⁸⁶ *ijisnau*⁸⁷ <*manuṣyānām*⁸⁸ *daśajātīnām*⁸⁹ *sarvvāsām*⁹⁰ *ca*⁹¹
*sṛṣṭīnām*⁹² *srjanakālam*⁹³>
⁺*hamaspathamaedaematā*⁹⁴ ⁺*sarvvasainyadātīḥ*⁹⁵>
*anena*⁹⁶ *prāṇena*⁹⁷ *baresmanena*⁹⁸ *ca*⁹⁹ *saṃvatsarān*¹⁰⁰ *puṇyātmanaḥ*¹⁰¹ ⁺*puṇyagurūn*¹⁰²
*samīhe*¹⁰³ *ijisnau*¹⁰⁴

- 1 *anena* 660 671 672 674 677 681 682
lac. 673
- 2 *prāṇena* 660 671 672 674 677C 681 682
om. 677*
lac. 673
- 3 *baresmanena* 660 671 672 674 677 681
o. *baresmānena* 682
lac. 673
- 4 *ca* 660 671 672 674 677 681 682
lac. 673
- 5 *gahaṃbārān* 660 671 672 677 681 682
op. *gaṃhaṃbārān* 674
lac. 673
- 6 *puṇyātmanaḥ* 660 672 674 677 681
r. *puṇyātmana*{*h*} 671

- puṇyātmāna* 682
lac. 673
- 7 *puṇyagurūn* 677 682
or. {*puṇyagu*}*rūm* 671
puṇyagurūm 660
puṇyagurūmna 672
o. *puṇyagurūmna* 674
puṇyagurūn 681
lac. 673
- 8 *samīhe* 671 672 674 681 682
o. *samīhe* 660
r. [*i*]*mīhe* 677
lac. 673
- 9 *ijisnau* 660 671 672 677 682
op. *ijīsnau* 674 681
lac. 673

- 10 *gaham̐bārān* 660C 672 677 681 682
 op. *gaham̐bārān* 671 674
gaham̐bārānā 660*
 lac. 673
- 11 *iti* 660 671 674C 677 682
ti 672 674*
te 681
 lac. 673
- 12 *samayasamuccayān* 674 677 681 682
 o. *sāmayasamuccayān* 671
samayasamuccayāt 660
samayasaccayān 672
 lac. 673
- 13 *sṛṣṭinān* 672 674 677 681 682
 o. *sṛṣṭinān* 660
 or. *sṛṣṭi{nan}* 671
 lac. 673
- 14 *sṛjanakālān* 672 681C
 o. *sṛjanakālān* 681* 682
 r. *sṛjana[ɪ]lān* 677
sṛjakālān 660 671 674
 lac. 673
- 15 *maidiojarama-nāmānaṇ* 671 672 681C 682C
 o. *maidiojarama-nāmānān* 677
 o. *maidiojarama-nāmānaṇ* 681*
maidūjarama-nāmānaṇ 674C
 op. *maidūihjarama-nāmānaṇ* 660
 op. *maidūihjarama-nāmānaṇ* 674*
maidūjarama-nāmānaṇ 682*
 lac. 673
- 16 *puṇyātmakaṇ* 660 671 672 674 677 681 682
 lac. 673
- 17 *puṇyaguruṇ* 671 672 674 677 681C 682
 o. *puṇyagurūn* 660
puṇyaguruṇn 681*
 lac. 673
- 18 *samihe* 671 672 674 677 681 682
 o. *samihe* 660
 lac. 673
- 19 *ijisnau* 660 671 672 674 682
 op. *ijisnau* 681
 r. *iji[ɪ]* 677
 lac. 673
- 20 *ākāsasya* 671 672 674 677 682
 op. *ākāsasya* 660 681
 lac. 673
- 21 *ghaṭanakālaṇ* 660 671 674 677 682
ghanakālaṇ 672 681
 lac. 673
- 22 *anena* 660 671 672 674 677 681 682
 lac. 673
- 23 *prāṇena* 660 671 672 677 681 682
 o. *praṇena* 674
 lac. 673
- 24 *baresmanena* 660 671 672 674 677C 681
 o. *baresmānena* 682C
barāsmānena 677*
smā baresmānena 682*
 lac. 673
- 25 *ca* 660 671 672 674 677 681 682
 lac. 673
- 26 ⁺*maidioisama-nāmānaṇ*
maidiosama-nāmānaṇ 671 672 681
 op. *maidiosama-nāmānaṇ* 660
 r. *mai{di}osama-nāmānaṇ* 677
- maidūsama-nāmānaṇ* 674
maosama-nāmānaṇ 682
 lac. 673
- 27 *puṇyātmakaṇ* 671 672 674 681
puṇyātmanaṇ 660 677
puṇyātmāna 682
 lac. 673
- 28 *puṇyaguruṇ* 660 671 672 674 677
puṇyagurun 681
puṇyaguru 682
 lac. 673
- 29 *samihe* 671 672 674 677 681 682
 op. *samiha* 660
 lac. 673
- 30 *ijisnau* 660 671 672 674 677 682
 op. *ijisnau* 681
 lac. 673
- 31 *jalānān* 660 671 672 674 677 681 682
 lac. 673
- 32 *sṛjanakālaṇ* 660 671 672 674 681 682
 r. *sṛ{ja}nakālaṇ* 677
 lac. 673
- 33 *anena* 660 671 672 674 677C 681 682
anena nāmā 677*
 lac. 673
- 34 *prāṇena* 660 671 674 677 681 682
prāṇe 672
 lac. 673
- 35 *baresmanena* 660 672 674 677 681
 p. *barasmanena* 671
 o. *baresmānena* 682
 lac. 673
- 36 *ca* 660 671 672 674 677 681 682
 lac. 673
- 37 *paitisāhahem* 671 682
 op. *paitisāhāhaṇ* 672 674 681C
 r. *paitisā{ha}[2]* 677
pāitisahāyahaṇ 660*
pāitisahaṇ 660C
paitisāha-nāmānaṇ 681*
 lac. 673
- 38 *nāmānaṇ* 660 671 672 674 677 681C 682
 om. 681*
 lac. 673
- 39 *puṇyātmakaṇ* 671 672 674 677 681 682
puṇyātmakaṇ 660
 lac. 673
- 40 *puṇyaguruṇ* 671 672 674 677 681 682
 o. *puṇyagurūn* 660
 lac. 673
- 41 *samihe* 671 672 674 677 681 682
 op. *samiha* 660
 lac. 673
- 42 *ijisnau* 660 671 672 674 677 682
 op. *ijisnau* 681
 lac. 673
- 43 ⁺*pr̥thivyāh*
prathavyā 660
pr̥thivyā 671 672C 677
 p. *pr̥thavyā* 672* 674
 op. *prathivyā* 681
pr̥thivyā 682
 lac. 673
- 44 *ghaṭanakālaṇ* 660 671 672 674 681 682
 r. *ghaṭanākā[ɪ]* 677
 lac. 673

- 45 *anena* 66o 671 672 674 677 681 682
lac. 673
- 46 *prānena* 66o 671 672 674 677 681 682
lac. 673
- 47 *baresmanena* 66o 671 672 674 677 681
o. *baresmānena* 682
lac. 673
- 48 *ca* 66o 671 672 674 677 681 682
lac. 673
- 49 ⁺*aiāthrima-nāmānaṃ*
p. *aiāthrema-nāmānaṃ* 671
r. *aiā[1]ma-nāmānaṃ* 677
aiāthrema-nāmānaṃ 66o
aiāthremaṃ nāmānaṃ 672
aiāthrema-namenaṃ 674
aiāthremaṃ nāmānaṃ 681
aiāthima-nāmānaṃ 682
lac. 673
- 50 *vanaspatināṃ* 672 674 677 682
o. *vanaspatināṃ* 66o 681C
r. {*va*}*naspatināṃ* 671
vanaspatiṃ 681*
lac. 673
- 51 *ghaṭanakālaṃ* 66o 671C 672C 674 677 682C
ghanakālaṃ 671* 672* 681
ghraṭanakālaṃ 682*
lac. 673
- 52 *adhahparivartita*° 671 672 682
r. [2]*hpa[1]vartita*° 677
adhahparivartita° 66o 674
adyahparivartti° 681
lac. 673
- 53 ^o*uṣṇakālāgamināṃ* 66o 672 677 681 682
^o*uṣṇakālāgamināṃ* 671
^o*uṣṇakālāgamināṃ* 674
lac. 673
- 54 ⁺*vīryanikṣepanaṃ*
p. *vīryanikṣepinaṃ* 677
op. *vīryanikṣepinaṃ* 66o
op. *vīryanikṣepināṃ* 682
{*virtha*}*nikṣe[1]taṃ* 671
rvīryanikṣepitaṃ 672
rvīryanikṣepinaṃ 674
vīryanikṣepitaṃ 681
lac. 673
- 55 *kila* 66o 671 672 674 677 681 682
lac. 673
- 56 *aśvādipaśūnāṃ* 672 674 682
o. *aśvādipaśūnāṃ* 66o
r. *a[4]nāṃ* 671
r. *a[1]dipaśūnāṃ* 677
aśvādipaśnanāṃ 681
lac. 673
- 57 *vīryanikṣepas* 671 672 674 677 681
o. *vīryanikṣepas* 66o
vīryanikṣepasūn 682
lac. 673
- 58 *tan* 671 674 677
op. *tana* 66o 672 681
om. 682
lac. 673
- 59 *madhye* 66o 671 672 674 677 681 682
lac. 673
- 60 *bhavati* 66o 671 672 674 677 681 682
lac. 673
- 61 *puṇyātmakaṃ* 66o 672 674 677 681 682
puṇyā{vyā}kaṃ 671
lac. 673
- 62 *puṇyaguruṃ* 66o 671 672 674 677 681
puṇyaguru 682
lac. 673
- 63 *samihe* 671 672 674 677 682
op. *samiha* 66o
o. *sāmihe* 681
lac. 673
- 64 *ijīsnau* 66o 671 672 674 677 682
op. *ijīsnau* 681
lac. 673
- 65 *anena* 66o 671 672 674 677 681 682
lac. 673
- 66 *prānena* 66o 671 672 674 677 681 682
lac. 673
- 67 *baresmanena* 66o 671 672 674 677 681
o. *baresmānana* 682
lac. 673
- 68 *ca* 66o 671 672 674 677 681 682
lac. 673
- 69 *maidīarima-nāmānaṃ* 672 674 681 682
o. *maidīarima-nāmānaṃ* 66o
or. *maidīa[3]-namānaṃ* 671C
r. [1]*idī[1]rima-nāmānaṃ* 677
maidīa[3]-mānaṃ 671*
lac. 673
- 70 *puṇyātmakaṃ* 66o 671 672 674 677 681 682C
op. *puṇyātmakaṃ* 682*
lac. 673
- 71 *puṇyaguruṃ* 671 672 674 677 681 682
o. *puṇyaguruṃ* 66o
lac. 673
- 72 *samihe* 671 672 674 677 681 682
op. *samiha* 66o
lac. 673
- 73 *ijīsnau* 66o 671 672 674 677 682
op. *ijīsnau* 681
lac. 673
- 74 *gavāṃ* 66o 672 674 677 681 682
r. {*gavāṃ*} 671
lac. 673
- 75 *paśūnāṃ* 671 672 677 681 682
o. *paśūnāṃ* 66o
paśūnā 674
lac. 673
- 76 *pañcaprakārāṇāṃ* 66o 671 672 681
o. *pañcaprakārāṇāṃ* 674
o. *pañcaprakārāṇāṃ* 682
r. *pañcaprakā[1]{nā}ṃ* 677
lac. 673
- 77 *sṛjanakālaṃ* 66o 672 674 677 681 682
r. {*sṛjanakālaṃ*} 671
lac. 673
- 78 *anena* 66o 671 672 674 677 681 682
lac. 673
- 79 *prānena* 66o 671 672 674 677 681 682
lac. 673
- 80 *baresmanena* 66o 671 672 674 677 681
barebaresmanena 682
lac. 673
- 81 *ca* 66o 671 672 674 677 681 682
lac. 673
- 82 ⁺*hamaspathamaedaṃ*
hmaspathamaedaṃ 672 674

- op. *hmaspathamaedaem* 660
[2] *yamaedaem* 671
hamaspathmaedaem 677
hamaspathamaedaem 681
hamaspathmaedaemna 682C
op. *hamaspathmaedaemena* 682*
lac. 673
- 83 *nāmānam* 660 671 672 674 681 682
r. *nā[1]nam* 677
lac. 673
- 84 *puṇyātmaṇ* 660 671 672 674 677 681 682
lac. 673
- 85 *puṇyagurūṇ* 671 672 674 677 681 682
o. *puṇyagurūṇ* 660
lac. 673
- 86 *samīhe* 671 672 674 677 681 682
samāhe 660
lac. 673
- 87 *ijisnau* 660 671 672 674 677 682
op. *ijisnau* 681
lac. 673
- 88 *manuṣyāṇām* 660 672 674 681 682
r. *ma{nuṣyā}ṇām* 671
r. [2] *syāṇām* 677
lac. 673
- 89 *daśajātīnām* 671 672 674 677 681
op. *daśajātīnām* 660
o. *daśajātīnām* 682
lac. 673
- 90 *sarvāsām* 660 672 674 681
o. *sarvāsām* 677 682
r. *sa{rvāsām}* 671
lac. 673
- 91 *ca* 660 671 672 674 677 681 682
lac. 673
- 92 *sṛṣṭīnām* 671 672 674 677 681
o. *sṛṣṭīnām* 660 682
lac. 673
- 93 *sṛjanakālām* 660 672 674 677 681 682
sṛjanakālām 671
lac. 673
- 94 *+hamaspathamaedaematā*
hmaspathmaedaematā 660
hma{spathāedaematā} 671
hamaspathmaedaematā 672 677 682

- hmaspathmaedaematā* 674
hmaspathamaedaematā 681
lac. 673
- 95 *+sarvasainyadātīh*
sarvanadāseti 660
sarvā[4] 671
sarvasainadāti 672 674 681C
sarvasainyadāti 682*
op. *saḥrvasainyadāti* 682C
r. *sarvasai[2]ti* 677
sarvasinadāti 681*
lac. 673
- 96 *anena* 660 671 672 674 681 682
r. [2] *na* 677
lac. 673
- 97 *prāṇena* 660 671 672 674 677 681 682
lac. 673
- 98 *baresmanena* 660 671 672 674 677 681 682C
barena 682*
lac. 673
- 99 *ca* 660 672 674 677 681 682
r. {*ca*} 671
lac. 673
- 100 *saṇvatsarān* 672C 677 682
op. *savatsarāna* 674
o. *saṇvatsārān* 672*
r. {*saṇvatsarān*} 671
savatsarāṇām 660
saṇvatsīrān 681
lac. 673
- 101 *puṇyātmanaḥ* 660 674 677 681 682
p. *puṇyātmenaḥ* 672
{*puṇyātmaṇ*} 671
lac. 673
- 102 *+puṇyagurūn*
o. *puṇyagurūṇn* 660 672
o. *puṇyagurūṇn* 671 674 682*
o. *puṇyaḥgurūn* 677
o. *puṇyagurūn* 681 682C
lac. 673
- 103 *samīhe* 671 672 674 677 681 682
op. *samīha* 660
lac. 673
- 104 *ijisnau* 660 671 672 674 677 682
op. *ijisnau* 681
lac. 673

SY 2.10

*anena*¹ *prāṇena*² *baresmanena*³ *ca*⁴ *samagrān*⁵ *puṇyagurūn*⁶ *samīhe*⁷ *ijisnau*⁸
*ye*⁹ *saṁti*¹⁰ *puṇyaguravaḥ*¹¹ *+trayaś*¹² *triṁśac*¹³ *ca*¹⁴ *nikatāḥ*¹⁵ *parivarttulaṇ*¹⁶ *hāūana-saṁdhyāyāḥ*¹⁷
*ye*¹⁸ *saṁti*¹⁹ *puṇyasya*²⁰ *yat*²¹ *utkṛṣṭataram*²² *hormmijdena*²³ *śikṣāpitāḥ*²⁴ <*+jarathuśtrāya*²⁵>
*jarathuśtreṇa*²⁶ *ca*²⁷ *+proktāḥ*²⁸ <*aṁtar*²⁹ *asmin*³⁰ *jagati*³¹>

- 1 *anena* 660 671 672 674 677 681
om. 682
lac. 673

- 2 *prāṇena* 660 671 672 674 677 681
om. 682

lac. 673

- 3 *baresmanena* 660 671 672 674 681
r. *bare[2]na* 677
om. 682
lac. 673

- 4 *ca* 66o 671 672 674 677 681
om. 682
lac. 673
- 5 *samagrān* 672 674 677 681
o. *samagrāṇn* 66o 671
om. 682
lac. 673
- 6 *puṇyagurūn* 677
o. *puṇyaguruṇn* 66o 672 674
o. *puṇyagurūnn* 671
o. *puṇyagurun* 681
om. 682
lac. 673
- 7 *samihe* 671 672 674 677 681
o. *samihe* 66o
om. 682
lac. 673
- 8 *ijisnau* 66o 671 672 674 677
op. *ijisṇau* 681
om. 682
lac. 673
- 9 *ye* 66o 671 672 674 677 681 682
lac. 673
- 10 *saṃti* 66o 671 672 674 677 681 682
lac. 673
- 11 *puṇyaguravaḥ* 677 682
puṇyagurūcaḥ 66o
puṇuyagurūvaḥ 671
puṇyagurūvaḥ 672 674 681
lac. 673
- 12 **trayaś*
trayasu 66o 671 674 677 681 682
o. *ttayasu* 672
lac. 673
- 13 *triṃśac* 677 681 682
op. *triśamc* 66o
op. *ttiśac* 671 672
op. *triṃśamc* 674*
triṃśamś 674C
lac. 673
- 14 *ca* 66o 671 672 674 677 681 682
lac. 673
- 15 *nikaṭāḥ* 66o 671 672 674 677 681 682
lac. 673
- 16 *parivarttulaṇ* 671 672 674 677 681 682
o. *parivārttulaṇ* 66o
lac. 673
- 17 *hāuana-saṃdhyāyāḥ* 671 672 674C 682
o. *hāuana-saṃdhyāyāḥ* 681
- r. *hā[3]-[1]dhyāyāḥ* 677
hājaana-saṃdhyāyā 66o
hāuana-saṃdhyāyā 674*
lac. 673
- 18 *ye* 66o 671 672 674 677 681 682
lac. 673
- 19 *saṃti* 66o 671 672 674 677 681 682
lac. 673
- 20 *puṇyasya* 66o 671 672 674 677 681 682
lac. 673
- 21 *yat* 66o 671 672 674 677 681 682
lac. 673
- 22 *utkṛṣṭataraṇ* 66o 671C 672 674 677
utṣṭataraṇ 671*
uttrṣṭataraṇ 681
utkṛṣṭatara 682
lac. 673
- 23 *hormmijdena* 66o 671 672 674 677 681 682
lac. 673
- 24 *śikṣāpitāḥ* 677 682
p. *sakṣāpitāḥ* 681
op. *sikṣāpitāḥ* 66o 671 672 674*
sikṣepitāḥ 674C
lac. 673
- 25 **jarathuśtrāya*
jaspustriya 66o
jarathuśtriya 671 674
yarathuśtriyaḥ 672 681
jarathuśtrāyaḥ 677 682
lac. 673
- 26 *jarathuśtreṇa* 66o 671 674
op. *jarathustreṇa* 672 677 682
jarathuśreṇa 681
lac. 673
- 27 *ca* 66o 671 672 674 677 681 682
lac. 673
- 28 **proktāḥ*
proktā 66o 672 674 677 681 682
proktaḥ 671
lac. 673
- 29 *aṃtar* 66o 671 672 674 677 681 682
lac. 673
- 30 *asmin* 66o 671 672 674 677 681 682
lac. 673
- 31 *jagati* 66o 671 672 674 681 682
r. *[2]ti* 677
lac. 673

SY 2.11

*anena*¹ *prāṇena*² *baresmanena*³ *ca*⁴ *svāminam*⁵ *mihiram*⁶ *mahattaram*⁷ *anaśvaram*⁸
*puṇyātmānam*⁹ *samihe*¹⁰ *ijisnau*¹¹
*tārās*¹² *caṃdram*¹³ *ca*¹⁴ *sūryam*¹⁵ *ca*¹⁶ *vanaspati*¹⁷ *ye*¹⁸ *upari*¹⁹ *baresmanena*²⁰
*mihiram*²¹ *sarvveṣām*²² *grāmāṇām*²³ *rājānam*²⁴ *samihe*²⁵ *ijisnau*²⁶
*anena*²⁷ *prāṇena*²⁸ *baresmanena*²⁹ *ca*³⁰

dinādhpatiṃ

(date, dedication of day)³¹ *samihe*³² *ijisnau*³³*anena*³⁴ *prāṇena*³⁵ *baresmanena*³⁶ *ca*³⁷

māsādhpatiṃ

(date, dedication of month)³⁸ *samihe*³⁹ *ijisnau*⁴⁰

1 <i>anena</i> 66○ 671 672 674 677 681 682 lac. 673	17 <i>vanaspati</i> 671 672 674 677 681C 682 <i>vanaspaspati</i> 66○ <i>vanaspati</i> 681* lac. 673
2 <i>prāṇena</i> 66○ 671 672 674 677 681 682C <i>prāṇena ca</i> 682* lac. 673	18 <i>ye</i> 66○ 671 674 677 682 om. 672 681 lac. 673
3 <i>baresmanena</i> 66○ 671 672 674 677 681 682C <i>baremanena</i> 682* lac. 673	19 <i>upari</i> 671 672 677 681 682 <i>umari</i> 66○ 674 lac. 673
4 <i>ca</i> 66○ 671 672 674 677 681 682 lac. 673	20 <i>baresmanena</i> 66○ 682 op. <i>baresmanen</i> 671 672 674 681 r. <i>baresmane</i> [1] 677 lac. 673
5 <i>svāminam</i> 66○ 672 674 677 681 682 r. <i>svā</i> { <i>mīnam</i> } 671 lac. 673	21 <i>mihiram</i> 66○ 671 672 674 681 682 r. [1] <i>hiram</i> 677 lac. 673
6 <i>mihiram</i> 671 672 674 p. <i>miheram</i> 681 <i>miharam</i> 66○ <i>mahiram</i> 677 682 lac. 673	22 <i>sarveṣām</i> 671 677 o. <i>sarveṣām</i> 672 681 <i>saravesā</i> 66○ <i>sarveṣā</i> 674 <i>sarveṣyām</i> 682 lac. 673
7 <i>mahattaram</i> 66○ 671 672 677 681 682 op. <i>mahatraram</i> 674 lac. 673	23 <i>grāmānām</i> 66○ 671 672 674 677 681 682 lac. 673
8 <i>anaśvaram</i> 66○ 671C 672 674 681 op. <i>anasvaram</i> 671* 677 682 lac. 673	24 <i>rājānām</i> 677 681 682 o. <i>rājānām</i> 66○ 671 672 674 lac. 673
9 <i>puṇyātmanam</i> 66○ 671 672 674 682 o. <i>puṇyātmanam</i> 681 r. <i>puṇyā</i> [1] <i>nam</i> 677 lac. 673	25 <i>samihe</i> 671 672 674 677 681 682 op. <i>samiha</i> 66○ lac. 673
10 <i>samihe</i> 671 672 674 677 681 682 op. <i>samiha</i> 66○ lac. 673	26 <i>ijisnau</i> 66○ 671 672 674 677 682 op. <i>ijisnau</i> 681 lac. 673
11 <i>ijisnau</i> 66○ 671 672 674 677 682 op. <i>ijisnau</i> 681 lac. 673	27 <i>anena</i> 672 681 682 om. 66○ 671 674 677 lac. 673
12 <i>tārāś</i> 671 672 677 681 682 <i>tārā</i> 66○ <i>tārāś ca</i> 674 lac. 673	28 <i>prāṇena</i> 672 681 682 om. 66○ 671 674 677 lac. 673
13 <i>camdraṃ</i> 66○ 671 672 677 682 op. <i>cadraṃ</i> 674 <i>camdra</i> 681 lac. 673	29 <i>baresmanena</i> 672 681 682 om. 66○ 671 674 677 lac. 673
14 <i>ca</i> 66○ 671 672 674 677 681 682 lac. 673	30 <i>ca</i> 672 681 682 om. 66○ 671 674 677 lac. 673
15 <i>sūryam</i> 66○ 671 672 681 <i>sūrya</i> 674 682 r. [1] <i>rya</i> 677 lac. 673	31 (date, dedication of day) 66○ 671 672 674 677 681 682 lac. 673
16 <i>ca</i> 66○ 671 672 674 677 681 682 lac. 673	32 <i>samihe</i> 672 681

- o. *samihe* 671C
om. 66o 671* 674 677 682
lac. 673
- 33 *ijisnau* 671C 672
op. *ijišnau* 681
om. 66o 671* 674 677 682
lac. 673
- 34 *anena* 66o 671 672 674 677 681 682
lac. 673
- 35 *prāṇena* 66o 671 672 674 677 681 682
lac. 673
- 36 *baresmanena* 66o 671 672 674 681 682
r. *bare*[1]*nena* 677
- lac. 673
- 37 *ca* 66o 671 672 674 677 681 682
lac. 673
- 38 (*date, dedication of month*) 66o 671 672 674 677 681 682
lac. 673
- 39 *samihe* 672 674 677 681 682
o. *samihe* 66o
lac. 671 673
- 40 *ijisnau* 66o 672 677 682
op. *ijišnau* 681
iajisnau 674
lac. 671 673

SY 2.12

*anena*¹ *prāṇena*² *baresmanena*³ *ca*⁴ *tvāṃ*⁵ *agnim*⁶ *svāmīno*⁷ *mahājñāninaḥ*⁸ *putraṃ*⁹
+*puṇyātmanam*¹⁰ *puṇyagurum*¹¹ *samihe*¹² *ijisnau*¹³ *samaṃ*¹⁴ *samagraiḥ*¹⁵ *agnibhiḥ*¹⁶
*anena*¹⁷ *prāṇena*¹⁸ *baresmanena*¹⁹ *ca*²⁰ *apaḥ*²¹ *uttamāḥ*²² *utkr̥ṣṭatarāḥ*²³ *majdadattāḥ*²⁴
*puṇyātmanīḥ*²⁵ *samihe*²⁶ *ijisnau*²⁷ <*yā*²⁸ *aṃtarvanaspatisu*²⁹>
*samagrāḥ*³⁰ *apaḥ*³¹ *majdadattāḥ*³² +*puṇyātmanīḥ*³³ *samihe*³⁴ *ijisnau*³⁵ <*ekahelayaiva*³⁶>
*samagrān*³⁷ *vanaspatīn*³⁸ *majdadattān*³⁹ *puṇyātmanaḥ*⁴⁰ *samihe*⁴¹ *ijisnau*⁴²

- 1 *anena* 66o 671 672 674 681
[1]*ne* 677
tvāṃ agnim svāmīno mahājñāninaḥ putraṃ puṇyātmanam
puṇyagurum samihe ijisnau anena 682
lac. 673
- 2 *prāṇena* 66o 672 674 677 681 682
p. *prāṇana* 671
lac. 673
- 3 *baresmanena* 66o 671 672 674 677 681 682
lac. 673
- 4 *ca* 66o 671 672 674 677 682
om. 681
lac. 673
- 5 *tvāṃ* 671 672 674 677 681 682
tvā 66o
lac. 673
- 6 *agnim* 671 674 677 681 682
agni 66o
anīm 672
lac. 673
- 7 *svāmīno* 66o 671 672 674 677 681 682
lac. 673
- 8 *mahājñāninaḥ* 66o 672 677
o. *māhājñāninaḥ* 671 682
o. *māhājñāninaḥ* 674
o. *mahājñāninaḥ* 681
lac. 673
- 9 *putraṃ* 66o 674 677 681 682
op. *puttaṃ* 671 672
lac. 673
- 10 +*puṇyātmanam*
o. *puṇyātmanam* 66o 671 672 674 677 681 682
lac. 673
- 11 *puṇyagurum* 671 672 674 681
- o. *puṇyagurum* 66o
r. *pu*{*nya*}[1]*rum* 677
purum 682
lac. 673
- 12 *samihe* 671 672 674 677 681 682
op. *samiha* 66o
lac. 673
- 13 *ijisnau* 66o 671 672 674* 677 682
op. *ijišnau* 681
ijisnau sāthi 674C
lac. 673
- 14 *samaṃ* 66o 671 672 674 677 681 682
lac. 673
- 15 *samagraiḥ* 671 672 674 677 682
op. *samaṃgraiḥ* 66o
samagrai 681
lac. 673
- 16 *agnibhiḥ* 671 672 681
r. [1]*gnibhiḥ* 677
agnibhiḥ <*dhaṇum āhṇa uttama*> 66o*
agnibhi <*dhaṇum āhṇa uttama*> 66oC
agnibhi 674* 682
agnibhi <*dhaṇum mohum uttama*> 674C
lac. 673
- 17 *anena* 66o 672 674 677 681 682
r. *a*{*nena*} 671
lac. 673
- 18 *prāṇena* 66o 672 674 677 681 682
r. {*prāṇena*} 671
lac. 673
- 19 *baresmanena* 672 677 681 682
p. *baresmanina* 66o
p. *barismanena* 674
r. [2]{*smanena*} 671
lac. 673

- 20 *ca* 66o 671 672 674 677 681 682
lac. 673
- 21 *apaḥ* 66o 671 672 674 677 681
ayaḥ 682
lac. 673
- 22 *uttamāḥ* 66o 677 681 682
uttamaḥ 672C
op. *utramaḥ* 674
r. [1]{*tta*}*maḥ* 671
ma uttamasya 672*
lac. 673
- 23 *utkṣṭatarāḥ* 671 672 681 682
op. *utkṣṭatarāḥ* 66o
r. *u{tkṣ}*[2]*rāḥ* 677
ukṣṭatarāḥ 674
lac. 673
- 24 *majdadattāḥ* 671 672 677 682
op. *majdadatrāḥ* 66o 674
majdadattā 681
lac. 673
- 25 *pun्यātmanīḥ* 674 677
r. *pun्यātman{iḥ}* 671
pun्यātmani 66o
pun्यātmanīṇ 672
pun्यātmanī 681 682
lac. 673
- 26 *samīhe* 671 672 674 677 681 682
o. *samīhe* 66o
lac. 673
- 27 *ijisnau* 66o 671 672 674 677 682
op. *ijisnau* 681
lac. 673
- 28 *yā* 671 682C
yo 66o 672 674 677 681
yai 682*
lac. 673
- 29 *aṃtarvanaspateṣu* 677 682
p. *aṃtarvanaspateṣu* 672 674 681
pr. {*aṃ*}*tarvanaspateṣu* 671
aṃtararvanaspateṣu 66o
lac. 673
- 30 *samagrāḥ* 66o-1 671 672 677 681
op. *samaṃgrāḥ* 66o-2* 674
samagrān 682
om. 66o-2C
lac. 673
- 31 *apaḥ* 66o-1 66o-2* 671 672 674 677 681 682
om. 66o-2C
lac. 673
- 32 *majdadattāḥ* 671 672 674 681 682
r. *majda*[2] 677
- majdadattāḥ* 66o-1 66o-2*
om. 66o-2C
lac. 673
- 33 *+pun्यātmanīḥ*
r. *pu{nyātma}*[1] 671
pun्यātmani 66o-1 66o-2*
pun्यātmanī 672 674 677 681 682
om. 66o-2C
lac. 673
- 34 *samīhe* 672 674 677 681 682
op. *samīha* 66o-1 66o-2*
om. 66o-2C
lac. 671 673
- 35 *ijisnau* 66o-1 66o-2* 672 674 677 682
op. *ijisnau* 681
r. {*i*}*jisnau* 671
om. 66o-2C
lac. 673
- 36 *ekahelayaiva* 671 672 677 681 682
yekahelayaica 66o-1
aikahelaṃcayai 66o-2*
ekahelayaica 674
om. 66o-2C
lac. 673
- 37 *samagrān* 66o-2* 671 672 674 677 681 682
p. *samigrān* 66o-1
om. 66o-2C
lac. 673
- 38 *vanaspatīn* 671 672 674 677 681C 682
vanaspatīn 66o-1 66o-2*
o. *vanaspatīn* 681*
om. 66o-2C
lac. 673
- 39 *majdadattān* 671 672 677 681 682
op. *majdadatrān* 66o-1 66o-2* 674
om. 66o-2C
lac. 673
- 40 *pun्यātmanaḥ* 671 672 674 681 682
r. *pun्यātma*[1] 677
pun्यātmanāḥ 66o-1
pun्यātmana 66o-2*
om. 66o-2C
lac. 673
- 41 *samīhe* 671 672 674 681 682
op. *samīha* 66o-1
sahī 66o-2*
om. 66o-2C
lac. 673 677
- 42 *ijisnau* 66o-1 66o-2* 671 672 674 682
op. *ijisnau* 681
r. [2]{*snau*} 677
om. 66o-2C
lac. 673

SY 2.13

*anena*¹ *prāṇena*² *baresmanena*³ *ca*⁴ *māṃthrīm*⁵ *vāṇīm*⁵ *gurvūṇ*⁵ *prabhūtaśrīkāṃ*⁶ *samīhe*⁷
*ijisnau*⁸

*nyāyaṃ*⁹ *vibhinnadevaṃ*¹⁰ *samīhe*¹¹ *ijisnau*¹² *nyāyaṃ*¹³ *+jarathuśtrīyaṃ*¹⁴ *samīhe*¹⁵ *ijisnau*¹⁶
〈*nirmmalataraṃ*¹⁷〉

*dīrghāṃ*¹⁸ *uparipravṛttim*¹⁹ *samīhe*²⁰ *ijisnau*²¹ 〈*+adṛśyarūpiṇīm*²² *śikṣāṃ*²³〉

*dīnīm*²⁴ *uttamām*²⁵ + *mājdaiasnīm*²⁶ *samihe*²⁷ *ijisnau*²⁸ <*ekahelayaiva*²⁹>

- 1 *anena* 660-1 660-2* 671 672 674 681 682
om. 660-2C
lac. 673 677
- 2 *prāṇena* 660-1 660-2* 671 672 674 681 682
r. [1]{*nena*} 677
om. 660-2C
lac. 673
- 3 *baresmanena* 660-1 660-2* 671 672 674 677 681 682
om. 660-2C
lac. 673
- 4 *ca* 660-1 660-2* 671 672 674 677 681 682
om. 660-2C
lac. 673
- 5 *māṇthrīm vāṇīm gurvīm* 677
o. *māṇthrīm vāṇīm gurvīm* 671
o. *māṇthrīm vāṇīm gurvīm* 672C
thrīm vāṇīm gurvī <*dhaṇi sobhati niramala*> 660-2*
māṇthrīm vāṇi gurvī <*dhaṇi sobhati niramala*> 660-1
māṇthrīm vāṇīm gurvīm 672* 674*
māṇthrīm vāṇīm gurvīm <*dhaṇi sobhati niramala*> 674C
māṇthri vāṇīm gurvī 681
māthri vāṇīm gurvīm 682
om. 660-2C
lac. 673
- 6 *prabhūtaśrikām* 682
prabhūtaśrikā 671 672 677 681
o. *prabhūtaśrikā* 660-1
prabhūtaśrikā 660-2
om. 674
lac. 673
- 7 *samihe* 671 672 677 681 682
p. *samiha* 660-1
samahi 660-2
om. 674
lac. 673
- 8 *ijisnau* 660-1 660-2 671 672 677 682
op. *ijisnau* 681
om. 674
lac. 673
- 9 *nyāyaṇ* 660-1 660-2 671 672 674 677 681 682
lac. 673
- 10 *vibhinnadevaṇ* 677 682
p. *vibhannadevaṇ* 660-1 671 672 674 681
op. *vibhaṇnadevaṇ* 660-2
lac. 673
- 11 *samihe* 671 672 674 677 681 682
o. *samihe* 660-1 660-2
lac. 673
- 12 *ijisnau* 660-1 660-2 671 672 674 682
op. *ijisnau* 681
ijasnau 677
lac. 673
- 13 *nyāyaṇ* 660 672 674 677 681 682
r. {*nyā*}*yaṇ* 671
lac. 673
- 14 **jarathuśtrīyaṇ*
op. *jarathuśtrīyaṇ* 672*
op. *jarathuśtrīyaṇ* 672C 682
thruśtrīyāṇ 660
jarthuśtrīyaṇ 681
p. *yathruśtrīyaṇ* 674
pr. *yathruśtrīya*{*m*} 671
jarathuśtrīṇ 677
lac. 673
- 15 *samihe* 671 672 674 677 681 682
op. *samiha* 660
lac. 673
- 16 *ijisnau* 660 671 672 674 677 682
op. *ijisnau* 681
lac. 673
- 17 *nirmmalataraṇ* 677
op. *narmatāraṇ* 660 674
o. *nirmalataraṇ* 671
o. *nirmalataraṇ* 672 682
nirmalutaraṇ 681
lac. 673
- 18 *dirghām* 677 682
dirvi samihe 660
dirghīm 671 674
dirgha 672*
dirghi 672C
o. *dirghi* 681
lac. 673
- 19 *uparipravṛtīm* 671C 672C 677
p. *upariprivṛtīm* 671*
uparipravṛtti 660
upari 672* 681
umariprivṛtīm 674
upariprivṛtīm 682
lac. 673
- 20 *samihe* 671 672 674 677 681 682
o. *samihe* 660
lac. 673
- 21 *ijisnau* 660 672 674 677 682
op. *ijisnau* 681
r. *iji*[1] 671
lac. 673
- 22 **adṛsyarūpiṇīm*
op. *adṛsyarūpiṇīm* 681
arddasayarūpiṇikṣiṇaṇ 660
adṛsyarūpiṇi 672
op. *adṛsyarūpiṇi* 682
r. [4]*piṇi* 671
arddasayarūpiṇi 674
[3]{*rū*}*paiṇi* 677
lac. 673
- 23 *śikṣām* 677
op. *sikṣām* 671 682
sikṣaṇ 660 672 674
sikṣīm 681
lac. 673
- 24 *dīnīm* 671 672 674
o. *dīniṇ* 681
dīni 660
dīnaṇ 682
lac. 673 677
- 25 *uttamām* 660 671 672C 681
op. *utramām* 674
r. [1]*ttamām* 677
mā uttamām 672*
uttamaṇ 682
lac. 673
- 26 **mājdaiasnīm*
op. *mājdaiasnīm* 660 671 674
op. *mājdaiasnīm* 672 681
o. *mājdaiasnīm* 677
mojdaiasnīm 682
lac. 673

- 27 *samīhe* 671 672 674 677 681 682
samahi 660
 lac. 673
- 28 *ijisnau* 660 672 674 677 682
 op. *ijisnau* 681
 r. *iji*[1] 671
 lac. 673

- 29 *ekahelayaiva* 677 681 682
 o. *ekahelayai*va 672
 r. [4]yaiva 671
ekahelayaica 674
 p. *ekaheleyaica* 660
 lac. 673

SY 2.14

*anena*¹ *prāṇena*² *baresmanena*³ *ca*⁴ *giriṃ*⁵ *hośadāstāraṃ*⁶ *majdadattaṃ*⁷ *punyaśubhaṃ*⁸
⁺*iajdaṃ*⁹ *samīhe*¹⁰ *ijisnau*¹¹ <*sa*¹² *giriḥ*¹³ *yaś*¹⁴ *caitanyaṃ*¹⁵ *manuṣyāṇām*¹⁶ *schāne*¹⁷ *dadhāti*¹⁸
*rakṣati*¹⁹ *ca*²⁰>
*samagrān*²¹ *girīn*²² *punyaśubhān*²³ *sampūrṇaśubhān*²⁴ *majdadattān*²⁵ *punyatmanah*²⁶
*punyaqurūn*²⁷ *samīhe*²⁸ *ijisnau*²⁹
*baṣṭāṃ*³⁰ *rājñāṃ*³¹ *śrīyaṃ*³² *majdadattāṃ*³³ *samīhe*³⁴ *ijisnau*³⁵
*baṣṭāṃ*³⁶ ⁺*agrhitāṃ*³⁷ *śrīyaṃ*³⁸ *majdadattāṃ*³⁹ *samīhe*⁴⁰ *ijisnau*⁴¹
*anena*⁴² *prāṇena*⁴³ *baresmanena*⁴⁴ *ca*⁴⁵ *arśisavaṃgha-nāmnūṃ*⁴⁶ <*lakṣmūṃ*⁴⁷> *samīhe*⁴⁸
*ijisnau*⁴⁹ *tejasvinīṃ*⁵⁰ *mahatīṃ*⁵¹ *utsāhinīṃ*⁵² ⁺*subhoditāṃ*⁵³ *pālakāṃ*⁵⁴
*śrīyaṃ*⁵⁵ *majdadattāṃ*⁵⁶ *samīhe*⁵⁷ *ijisnau*⁵⁸
*lābhaṃ*⁵⁹ *majdadattaṃ*⁶⁰ *samīhe*⁶¹ *ijisnau*⁶²

- 1 *anena* 660 671 672 674 681 682
 lac. 673 677

- 2 *prāṇena* 660 671 672 677 681
prāṇena ca 674
prāṇe 682
 lac. 673

- 3 *baresmanena* 660 672 674 677 681 682
baresamanena 671
 lac. 673

- 4 *ca* 660 671 672 674 677 681 682
 lac. 673

- 5 *giriṃ* 660 671 672 674 677 681 682
 lac. 673

- 6 *hośadāstāraṃ* 671 674 677 681 682
 op. *hosadāstāraṃ* 660
 op. *hośadāstāraṃ* 672
 lac. 673

- 7 *majdadattaṃ* 671 672 677 681 682
 op. *majdadatraṃ* 660 674
 lac. 673

- 8 *punyaśubhaṃ* 671 672 677 681 682
 op. *punyaśubhaṃ* 660 674
 lac. 673

- 9 ⁺*iajdaṃ*
 o. *īajdaṃ* 677 681 682
iajadaṃ 671 674
 op. *iaṃjadaṃ* 660
 o. *īajadaṃ* 672
 lac. 673

- 10 *samīhe* 671 672 674 681 682
 r. *samī*[1] 677
samahi 660
 lac. 673

- 11 *ijisnau* 671 672 682
 op. *ijisnau* 681
 r. [1]isnau 677
iajisnau 660 674
 lac. 673

- 12 *sa* 660 671 672 674 677 681 682
 lac. 673

- 13 *giriḥ* 660 671 672 674 677 681 682
 lac. 673

- 14 *yaś* 660 671 672 674 677 681 682
 lac. 673

- 15 *caitanyaṃ* 672 674 677 681 682
 r. {*ca*}tanyaṃ 671
cetaṇnyaṃ 660
 lac. 673

- 16 *manuṣyāṇām* 660 671 672 674 681 682
manuṣyāṇām 677
 lac. 673

- 17 *schāne* 660 671 672 674 677 681
schānaṃ 682
 lac. 673

- 18 *dadhāti* 660 671 672 674 677 681C 682
dadādhāti 681*
 lac. 673

- 19 *rakṣati* 671 672 674 677 681 682
rakṣamī 660
 lac. 673

- 20 *ca* 660 671 672 674 677 681 682
 lac. 673

- 21 *samagrān* 660 671 672 674 677 681 682
 lac. 673

- 22 *giriṇ* 671 672 677 681
giriṇ 660 682
giri 674
lac. 673
- 23 *puṇyaśubhān* 672 677 681
op. *puṇyasubhān* 671 674
puṇyasubhāna 660
supuṇyaśubhān 682C
o. *supuṇyaśubhāṇm* 682*
lac. 673
- 24 *saṃpūrṇaśubhān* 681 682
op. *saṃpūrṇasubhān* 660
op. *saṃpūrṇasubhān* 671* 672
o. *saṃpūrṇaśubhān* 671C 674
[4]*bhān* 677
lac. 673
- 25 *majdadattān* 671 672 677 681 682
op. *majdadatrān* 674
madadastrāna 660
lac. 673
- 26 *puṇyātmanah* 660 671 672C 674 677 681 682
puṇyātman 672*
lac. 673
- 27 *puṇyagurūn* 671 677 681 682
puṇyagurun 672 674
o. *puṇyaguruṇm* 660
lac. 673
- 28 *samihe* 671 672 674 677 681 682
o. *samihe* 660
lac. 673
- 29 *ijisnau* 660 671 672 674 677 682
op. *ijisnau* 681
lac. 673
- 30 *baṣṭāṃ* 671 672 677 682
o. *baṣṭāṃ* 660C
baṣṭāṃ 681
om. 660* 674
lac. 673
- 31 *rājñāṃ* 660C 677 682
agrhitāṃ 671* 672*
rājñāṃ agrhitāṃ 671C 672C
rājñāṃ grhitāṃ 681
om. 660* 674
lac. 673
- 32 *śriyaṃ* 660C 671 672 677 682
śriyaṃ 681
om. 660* 674
lac. 673
- 33 *majdadattāṃ* 671 672 681 682
p. *majdadettāṃ* 660C
majdadattā 677
om. 660* 674
lac. 673
- 34 *samihe* 660C 671 672 677 681 682
om. 660* 674
lac. 673
- 35 *ijisnau* 660C 671 672 682
op. *ijisnau* 681
r. [2]{*snau*} 677
om. 660* 674
lac. 673
- 36 *baṣṭāṃ* 660 672 674 677 682
baṣṭāṃ 681
om. 671
lac. 673
- 37 **agrhitāṃ*
agrhitāṃ 660
agrtāṃ 672
agrhitāṃ 674 682
a[3] 677
agratāṃ 681
om. 671
lac. 673
- 38 *śriyaṃ* 672 674 681
r. {*śriyaṃ*} 677
śriya 660
śriyaṃ 682
om. 671
lac. 673
- 39 *majdadattāṃ* 672 677C 681 682
op. *majdadatrāṃ* 674
o. *majdadattāṃ* 677*
majdadatrāṇm 660
om. 671
lac. 673
- 40 *samihe* 672 674 677 681 682
o. *samihe* 660
om. 671
lac. 673
- 41 *ijisnau* 660 672 674* 677 682
op. *ijisnau* 681
ijisni 674C
om. 671
lac. 673
- 42 *anena* 660 671 672 674 681 682
r. [2]*na* 677
lac. 673
- 43 *prāṇena* 660 671 672 674 677 681 682
lac. 673
- 44 *baresmanena* 672 674 677 681 682
p. *barasmanena* 671
baresmane 660
lac. 673
- 45 *ca* 671 672 674 677 681 682
om. 660
lac. 673
- 46 *arśisavaṃgha-nāmnūṇ* 671 672C 674 677 681
asīśavagha-nāmani 660
arśisavaṃgha 672*
aśīśavaṃghah nāmnū 682
lac. 673
- 47 *lakṣmūṇ* 660 671 672 674 677 681 682
lac. 673
- 48 *samihe* 671 672 674 677 681 682
o. *samihe* 660
lac. 673
- 49 *ijisnau* 671 672 674 677 682
op. *ijisnau* 681
ijisneṃ 660*
ijisni 660C
lac. 673
- 50 *tejasvinūṇ* 671C
op. *tejaśvinūṇ* 671*
op. *tejaḥśvinūṇ* 672 674 677 681
tejaḥścināṃ 660
tejaḥśvinī 682
lac. 673
- 51 *mahatūṇ* 671 674 677
op. *mahaṃtūṇ* 672
mahatāṃ 660
mahatūṇ 681
mahatīyaṃ 682
lac. 673

- 52 *utsāhināṃ* 671
r. *utsāhi*[1] 677
utsāhināṃ 660
utsāhināṃ 672 674 682
o. *utsāhimāṃ* 681
lac. 673
- 53 **śubhoditāṃ*
op. *subhoditāṃ* 660
śubhoditāṃ 671C 681
op. *subhoditāṃ* 671* 672 674
op. *subhodatāṃ* 682
lac. 673 677
- 54 *pālākāṃ* 671 672 674 677 681 682
pālākā 660
lac. 673
- 55 *śriyaṃ* 660 671 672 674 677 681 682
lac. 673
- 56 *majdadattāṃ* 671 672 677 681 682
op. *majdadatrāṃ* 660
op. *majdadatrāṃ* 674
lac. 673
- 57 *samihe* 671 672 674 677 681 682
o. *samihe* 660
lac. 673
- 58 *ijisnau* 671 672 674 677 682
op. *ijisnau* 681
o. *ijisnau* 660C
isnau 660*
lac. 673
- 59 *lābhaṃ* 660 671 672 677 681 682
r. {lā}bhaṃ 674
lac. 673
- 60 *majdadattāṃ* 671 672 677 681 682
op. *majdadatrāṃ* 674
majdādatra 660
lac. 673
- 61 *samihe* 671 672 674 677 681 682
o. *samihe* 660
lac. 673
- 62 *ijisnau* 660 671 672 674 677 682
op. *ijisnau* 681
lac. 673

SY 2.15

*anena*¹ *prāṇena*² *baresmanena*³ *ca*⁴ *uttamānāṃ*⁵ *uttamāṃ*⁶ *āśiṣaṃ*⁷ *samihe*⁸ *ijisnau*⁹
*uttamaṃ*¹⁰ *ca*¹¹ *naraṃ*¹² *puṇyātmānaṃ*¹³ *samihe*¹⁴ *ijisnau*¹⁵
*baliṣṭaṃ*¹⁶ *ca*¹⁷ *dṛdhaṃ*¹⁸ *ca*¹⁹ *uttamaṃ*²⁰ *ca*²¹ *utkr̥ṣṭamanasā*²² *iajdaṃ*²³ *samihe*²⁴ *ijisnau*²⁵
⟨*śāpaṃ*²⁶ *ity*²⁷ *arthaḥ*²⁸
*āśis*²⁹ *ca*³⁰ *vacasā*³¹ *baliṣṭatarā*³² *śāpas*³³ *ca*³⁴ *manasā*³⁵ *baliṣṭatarāḥ*³⁶⟩

- 1 *anena* 660 671 672 674 677 681 682
lac. 673
- 2 *prāṇena* 660 671 674 677 681 682
prāṇe 672
lac. 673
- 3 *baresmanena* 660 671 672 674 677 681 682
lac. 673
- 4 *ca* 660 671 672 674 677 681 682
lac. 673
- 5 *uttamānāṃ* 677 682
om. 660 671 672 674 681
lac. 673
- 6 *uttamāṃ* 671 672 677 681 682
op. *utramāṃ* 674
uktamā 660
lac. 673
- 7 *āśiṣaṃ* 677
āśiṣāṃ 672 674 681 682
op. *āśiṣāṃ* 660
{*āsti*}ṣaṃ 671
lac. 673
- 8 *samihe* 671 672 674 681 682
r. *sa*[2] 677
samahi 660
lac. 673
- 9 *ijisnau* 660 671 672 674 682
op. *ijisnau* 681
r. [1]isnau 677
- 10 *uttamaṃ* 660 671 672 677 681 682
op. *utramaṃ* 674
lac. 673
- 11 *ca* 660 671 672 674 677 681 682
lac. 673
- 12 *naraṃ* 660 671 672 674 677 681 682
lac. 673
- 13 *puṇyātmānaṃ* 671 672C 674 682
o. *puṇyātmanaṃ* 660
r. *pu*[2]naṃ 677
puṇyātmānīṃ 672*
puṇyātmanaḥ 681
lac. 673
- 14 *samihe* 671 672 674 677 681 682
sahimaha 660
lac. 673
- 15 *ijisnau* 660 671 672 674 677 682
op. *ijisnau* 681
lac. 673
- 16 *baliṣṭaṃ* 671 672 674C 677 681 682
beliṣṭa 660
utramaṃ ca naraṃ puṇyāmanaṃ samihe ijisnau baliṣṭaṃ 674*
lac. 673
- 17 *ca* 660 671 672 674 677 681 682
lac. 673
- 18 *dṛdhaṃ* 660 671 672 674 677 681

- daḍhaṃ* 682
lac. 673
- 19 *ca* 66○ 671 672C 674 677* 681
om. 672* 677C 682
lac. 673
- 20 *uttamaṃ* 66○ 672 677 681 682
op. *utramaṃ* 674
r. [1]*ttamaṃ* 671
lac. 673
- 21 *ca* 66○ 671 672 674 677 681 682
lac. 673
- 22 *utkṛṣṭamanasā* 672 677 681 682
ukṛṣṭamanasā 66○ 674
utkṛṣṭatamanasā 671
lac. 673
- 23 *iajdaṃ* 677 682
iajaṃda 66○
iajadaṃ 671 672 674 681
lac. 673
- 24 *samihe* 671 672 674 677 681 682
o. *samiha* 66○
lac. 673
- 25 *ijisnau* 66○ 671 672 674 677 682
op. *ijisnau* 681
lac. 673
- 26 *śāpam* 66○ 671 674 681 682
o. *śapam* 672*
śapām 672C
lac. 673 677
- 27 *ity* 66○ 671 672 674 681 682
- r. [1]*ty* 677
lac. 673
- 28 *arthaḥ* 66○ 671 672 674 677 681 682
lac. 673
- 29 *āśiś* 672 674 677 681 682
r. *ā*[1]*ś* 671
āśiś 66○
lac. 673
- 30 *ca* 66○ 671 672 674 677 681 682
lac. 673
- 31 *vacasā* 677 682
p. *bacisā* 681
op. *baciśā* 672
op. *vaciśā* 674
opr. [2]*śā* 671*
r. [2]*śā* 671C
vamisā 66○
lac. 673
- 32 *baḷiṣṭatarā* 66○ 671 672 674 677 681 682
lac. 673
- 33 *śāpaś* 66○ 671 672 674 677 681 682
lac. 673
- 34 *ca* 66○ 671 672 674 677 681 682
lac. 673
- 35 *manasā* 671 672 674 677 681 682
op. *manaśā* 66○
lac. 673
- 36 *baḷiṣṭatarāḥ* 66○ 671 672 674 681 682
baḷiṣṭatara 677
lac. 673

SY 2.16

*anena*¹ *prāṇena*² *baresmanena*³ *ca*⁴ *etāḥ*⁵ *apaś*⁶ *ca*⁷ *bhuvaś*⁸ *ca*⁹ *vanaspatīṃś*¹⁰ *ca*¹¹ *samihe*¹²
*ijisnau*¹³
*imāni*¹⁴ *schānāni*¹⁵ *deśāṃś*¹⁶ *ca*¹⁷ *araṇyāni*¹⁸ *ca*¹⁹ *maṃdirāṇi*²⁰ *ca*²¹ *gonivāsāṃś*²² *ca*²³ *samihe*²⁴
*ijisnau*²⁵
*enaṃ*²⁶ *ca*²⁷ *deśapatiṃ*²⁸ *samihe*²⁹ *ijisnau*³⁰ *yaṃ*³¹ *svāminam*³² *mahājñāninam*³³
〈*hormmijdaṃ*³⁴ *pitaram*³⁵ *samagrāyāḥ*³⁶ *pr̥thivyāḥ*³⁷〉

- 1 *anena* 66○ 671 672 674 677 681 682
lac. 673
- 2 *prāṇena* 66○ 671 672 674 681 682
r. *prāṇe*[1] 677
lac. 673
- 3 *baresmanena* 66○ 671 672 674 681 682
r. [2]*smanena* 677
lac. 673
- 4 *ca* 66○ 671 672 674 677 681 682
lac. 673
- 5 *etāḥ* 671 672 674 677 681 682
aitāḥ 66○
lac. 673
- 6 *apaś* 66○ 671 672 674 677 681
apaśu 682
lac. 673
- 7 *ca* 66○ 671 672 674 677 681
om. 682
lac. 673
- 8 *bhuvaś* 677
bhavanaś 66○ 674
bhuvanaś 671 672 682
o. *bhūvanaś* 681
lac. 673
- 9 *ca* 66○ 671 672 674 677 681 682
lac. 673
- 10 *vanaspatīṃś* 674 677
vanaspatiś 681
o. *vanāspatiś* 66○
vanaspatiś 671 672
vanaspatiṃ 682*
vanaspatīṃś 682C
lac. 673

- 11 *ca* 66◦ 671 672 674 677 681 682C
om. 682*
lac. 673
- 12 *samihe* 671 672 674 677 681
op. *samiha* 66◦
asamihe 682
lac. 673
- 13 *ijisnau* 66◦ 671 672 674 677 682
op. *ijišnau* 681
lac. 673
- 14 *imāni* 671 672 674 677 681 682
o. *īmāni* 66◦
lac. 673
- 15 *schānāni* 671 672C 674 677 682
schāni 66◦ 672* 681
lac. 673
- 16 *dešāṃš* 66◦ 671 674 677
p. *dašāṃš* 682
sarvadešāṃš 672 681
lac. 673
- 17 *ca* 66◦ 671 672 674 677 681 682
lac. 673
- 18 *araṇyāni* 677 682
op. *araṇaṇyāni* 66◦ 674
o. *araṇyāni* 672 681
or. *ara{nyāni}* 671
lac. 673
- 19 *ca* 66◦ 671 672 674 677 681 682
lac. 673
- 20 *maṇdirāni* 66◦ 671
p. *maṇdarāni* 672 682
maṇdirāni 674
p. *maṇdarāni* 681
[3]ni 677
lac. 673
- 21 *ca* 66◦ 671 674 677 681 682
o. *cā* 672
lac. 673
- 22 *gonivāsāṃš* 671 672 681
gausanicasāṃš 66◦
gaunināsāṃš 674*
gausanivāsāṃš 674C
sonivāsāṃš 677
goṣonivāsāṃš 682
lac. 673
- 23 *ca* 66◦ 671 672 674 677 681 682
lac. 673
- 24 *samihe* 672 674 677 681
op. *samiha* 66◦
r. *sa{mi}he* 682
{*saṃ*} *samihe* 671
lac. 673
- 25 *ijisnau* 66◦ 671 672 674 677 682
op. *ijišnau* 681
lac. 673
- 26 *enaṇi* 66◦ 671 672 674 677 681 682
lac. 673
- 27 *ca* 66◦ 671 672 674 677 681 682
lac. 673
- 28 *deśapatiṇi* 671 672 677 681 682
deśapati 674
op. *desapati* 66◦
lac. 673
- 29 *samihe* 671 672 674 677 681 682
o. *samihe* 66◦
lac. 673
- 30 *ijisnau* 66◦ 671 672 674 682
op. *ijišnau* 681
r. *iji{snau}* 677
lac. 673
- 31 *yaṇi* 671 672 674 681 682
om. 66◦
lac. 673 677
- 32 *svāmināni* 671 672 674 677 681
op. *śvāmināni* 682
asvāmināni 66◦
lac. 673
- 33 *mahājñāninaṇi* 66◦ 671 672 677 681
o. *māhājñāninaṇi* 674
mahājñātinaṇi 682
lac. 673
- 34 *hormmijdaṇi* 66◦ 671 672 674 677 681 682
lac. 673
- 35 *pitarāni* 66◦ 671 672 674 677 681 682
lac. 673
- 36 *samagrāyāḥ* 671 672 674 677 681
sagrāyāḥ 66◦
samagrāyā 682
lac. 673
- 37 *pṛthivyāḥ* 671 672 677 681 682
pṛthivyāni 674
op. *prathivyāni* 66◦
lac. 673

SY 2.17

*anena*¹ *prāṇena*² *baresmanena*³ *ca*⁴ *gurūn*⁵ *sarvvān*⁶ *mahattarān*⁷ *samihe*⁸ *ijisnau*⁹ *saṃdhyāḥ*¹⁰
*dinān*¹¹ *māsān*¹² *gahambārān*¹³ *saṃvatsarān*¹⁴
*anena*¹⁵ *prāṇena*¹⁶ *baresmanena*¹⁷ *ca*¹⁸ *muktātmanāṇi*¹⁹ *uttamānāṇi*²⁰ *sādhakānāṇi*²¹
*gurutarānāṇi*²² *vṛddhīḥ*²³ *samihe*²⁴ *ijisnau*²⁵

1 *anena* 66◦ 671 672 674 677 681 682
lac. 673

2 *prāṇena* 66◦ 671 672 674 677 681 682
lac. 673

3 *baresmanena* 671 672 674 677 681 682
baresmana 66◦
lac. 673

4 *ca* 66◦ 671 672 674 677 681 682

- lac. 673
- 5 *gurūn* 671
 op. *gurūna* 677 682
 o. *gurun* 672 674 681
gurun 660
 lac. 673
- 6 *sarvān* 671 677 682
sarvān 660
sarvān 672 674
 o. *sarvān* 681
 lac. 673
- 7 *mahattarān* 671 672
 op. *mahatrarān* 674
 o. *mahattarān* 681C 682
mahattayārān 660
mahattarān 677
mahattarān saṇvarānān
 o. *mahattarān saṇvarānān* 681*
 lac. 673
- 8 *samīhe* 671 672 674 677 681 682
 o. *samīhe* 660
 lac. 673
- 9 *ijisnau* 660 671 672 674 682
 op. *ijisnau* 681
 r. *i[2]* 677
 lac. 673
- 10 *saṁdhyāḥ* 677
 op. *sadhyāḥ* 682
saṁdhyā 660 671 672 674 681
 lac. 673
- 11 *dinān* 660 671 672 674 677 681 682
 lac. 673
- 12 *māsān* 660 671 672 674 677 681
madhyān 682
 lac. 673
- 13 *gahambārān* 660 671 672 674 677 681 682
 lac. 673
- 14 *saṇvatsarān* 660 671 672 674
 o. *saṇvatsarān* 677 682
- saṇvatsarānān* 681
 lac. 673
- 15 *anena* 660 671 672 674 677 681 682
 lac. 673
- 16 *prāṇena* 660 671 672 674 681 682
 r. *prāṇe[1]* 677
 lac. 673
- 17 *baresmanena* 660 671 672 674 681 682
 r. *[3]nena* 677
 lac. 673
- 18 *ca* 660 671 672 674 677 682
sa 681
 lac. 673
- 19 *muktātmanān* 660 671 672 674 677 681 682
 lac. 673
- 20 *uttamānān* 672 677 681 682
utmānān 660 674
utramānānya 671C
 om. 671*
 lac. 673
- 21 *sādhakānān* 660 671 672 674 677 681 682
 lac. 673
- 22 *gurutarānān* 660 672 674 677
 o. *gurutarānān* 671
 o. *gurutarānān* 682
gurunarānān 681
 lac. 673
- 23 *vṛddhiḥ* 671 672 674 677 682
vṛddhiṁḥ 660
vṛddhi 681
 lac. 673
- 24 *samīhe* 671 672 677 681 682
 p. *samīhi* 674
 op. *samīha* 660
 lac. 673
- 25 *ijisnau* 660 671 672 674 677 682
 op. *ijisnau* 681
 lac. 673

SY 2.18

*anena*¹ *prāṇena*² *baresmanena*³ *ca*⁴ *samagrān*⁵ *puṇyātmanah*⁶ *iajdān*⁷ *samīhe*⁸ *ijisnau*⁹
*samagrān*¹⁰ *puṇyagurūn*¹¹ *samīhe*¹² *ijisnau*¹³
*hāūana-saṁdhyāyāḥ*¹⁴ *prakṛṣṭam*¹⁵ *gurutayā*¹⁶
*sāūamghāyāḥ*¹⁷ *vīsi-nāmnyāś*¹⁸ *ca*¹⁹ *prakṛṣṭam*²⁰ *gurutayā*²¹
*gurūnān*²² *sarvveśām*²³ *mahattarānān*²⁴ *prakṛṣṭam*²⁵ *gurutayā*²⁶

- 1 *anena* 660 671 672 674 677 681 682
 lac. 673
- 2 *prāṇena* 660 671 674 677 681 682
prāṇe 672
 lac. 673
- 3 *baresmanena* 660 671 672 674 681 682
 r. *bare[3]* 677
 lac. 673
- 4 *ca* 660 671 672 674 681 682
 r. *{ca}* 677
- 5 *samagrān* 660 671 677 681 682
 op. *samagrāna* 674
smagrān 672
 lac. 673
- 6 *puṇyātmanah* 660 671 672 674 677 681 682
 lac. 673
- 7 *iajdān* 681
 o. *iajdān* 677
ajadān 672*

- op. *ajadāna* 660 674
iajadān 671 672C
iajdane 682
lac. 673
- 8 *samihe* 671 672 674 677 681 682
op. *samiha* 660
lac. 673
- 9 *ijisnau* 660 671 672 674 677 682
op. *ijisnau* 681
lac. 673
- 10 *samagrān* 660 671 672 674 677 681 682
lac. 673
- 11 *puṇyagurūn* 671 672 674 677 682
o. *puṇyagurun* 681
puṇyagurum 660
lac. 673
- 12 *samihe* 671 672 674 677 681
op. *samiha* 660
samāhe 682
lac. 673
- 13 *ijisnau* 660 671 672 674 677 682
op. *ijisnau* 681
lac. 673
- 14 *hāūana-saṇdhyāyāḥ* 674 677 681
op. *hāūan-saṇdhyāyāḥ* 671 672
hāguana-saṇdhyāyā 660
lac. 673 682
- 15 *prakṛṣṭam* 671 677 681 682
op. *praktaṣṭam* 672 674
praktaṣṭa 660
lac. 673
- 16 *gurutayā* 681
o. *gurūtayā* 671 672 674
gurutayāḥ 660 677 682
lac. 673
- 17 *sāūamghāyāḥ* 671 672 674 677 681
sāguamghāyāḥ 660
sāūamghāyā 682
lac. 673
- 18 *visi-nāmnyās* 671 672 674 677
p. *visa-nāmnyās* 682
o. *visi-namnyās* 681
visi-nāmniś 660
lac. 673
- 19 *ca* 660 671 672 674 677 681 682
lac. 673
- 20 *prakṛṣṭam* 671 677 681
op. *prkrṣṭam* 682
praktaṣṭam 660 672 674
lac. 673
- 21 *gurutayā* 677 682
o. *gurūtayā* 671
gurutayāḥ 681
op. *gurunṭayāḥ* 660
o. *gurūtayāḥ* 672 674
lac. 673
- 22 *gurunāṇam* 671 674
o. *gurunāṇam* 660
o. *gurunāṇam* 677 681 682
lac. 672 673
- 23 *sarveṣām* 674 677
op. *sarveṣām* 660
o. *sarveṣām* 671 681 682
lac. 672 673
- 24 *mahattarāṇam* 671 677 681C 682
mahatrarāṇi 660
mahatrarāṇī 674
mahattarām 681*
lac. 672 673
- 25 *prakṛṣṭam* 660 671 674 681 682
lac. 672 673 677
- 26 *gurutayā* 677 682
gurutayāḥ 681
op. *gurunṭayāḥ* 660
o. *gurūtayāḥ* 671 674
lac. 672 673

Edition of Yasna 3 (SY 3)

SY 3.1

*baresmanena*¹ *upari*² *sannihitena*³ *samaṃ*⁴ *prāṇena*⁵ *hāūana-saṃdhyāyāḥ*⁶ *gurutayā*⁷
 <*saṃmitena*⁸ *baresmadānopari*⁹>
*khādyaṃ*¹⁰ *bhojanadānaṃ*¹¹ *ca*¹² *samihe*¹³ *ijisnau*¹⁴
*avirddādaṃ*¹⁵ *amirddādaṃ*¹⁶ *gāṃ*¹⁷ *ca*¹⁸ *uttamadānāṃ*¹⁹ <*avirddādaṃ*²⁰ *udakaṃ*²¹
*amirddādaṃ*²² *ca*²³ *vanaspatiṃ*²⁴>
*sanmānakṛtyā*²⁵ <*kila*²⁶ *pūjākaraṇena*²⁷> *svāmino*²⁸ *mahājñāninaḥ*²⁹ *amarāṇāṃ*³⁰
*gurutarāṇāṃ*³¹
*sanmānakṛtyā*³² *śrośasya*³³ *puṇyātmakasya*³⁴ *bhaktiśīlasya*³⁵ *vijayino*³⁶ *vṛddhidasya*³⁷
*bhūsambhūteḥ*³⁸

- 1 *baresmanena* 66o 671 672 674 681 682
 r. [3] *nena* 677
 lac. 673
- 2 *upari* 66o 671 672 674 677 681 682
 lac. 673
- 3 *sannihitena* 671 672 674 681
 sattihitena 66o
 saṃnahitena 677 682
 lac. 673
- 4 *samaṃ* 66o 671 672 674 677 681 682
 lac. 673
- 5 *prāṇena* 671 672 674 677 681 682
 trāṇena 66o
 lac. 673
- 6 *hāūana-saṃdhyāyāḥ* 671 672C 674 677
 o. *hāūana-saṃdhyāyāḥ* 682
 hājaama-saṃdhyāyāḥ 66o
 hāūa-saṃdhyāyāḥ 672*
 hāūaryana-saṃdhyāyāḥ 681
 lac. 673
- 7 *gurutayā* 66o 674C 681 682
 o. *gurūtayā* 671 672
 gurutayāḥ 674* 677
 lac. 673
- 8 *saṃmitena* 671 672 674* 681
 saṃmihitena
 p. *saṃmihetena* 674C
 op. *samihetena* 66o
 o. *samihitena* 682
 r. *saṃmihite*[1] 677
 lac. 673
- 9 *baresmadānopari* 66o 671 672 674 682
 r. [2] *smadānopari* 677
 baresmanedānopariṃ 681
 lac. 673
- 10 *khādyaṃ* 677
 śādyam 674C

- op. *sādyam* 66o
 khādaṃ 671
 śādaṃ 674* 681
 o. *śāddaṃ* 672
 khādyaṃ ca 682
 lac. 673
- 11 *bhojanadānaṃ* 66o 672 674 677 681 682*
 or. *bhojanadāṃ{naṃ}* 671
 bhojanadāna 682C
 lac. 673
- 12 *ca* 66o 672 674 677 681 682
 r. {*ca*} 671
 lac. 673
- 13 *samihe* 672 674 681 682
 op. *samiha* 66o
 r. {*samihe*} 671
 r. *samī*[1] 677
 lac. 673
- 14 *ijisnau* 66o 672 674 682
 op. *ijīsnau* 681
 r. {*ijisnau*} 671
 r. [2] *snau* 677
 lac. 673
- 15 *avirddādaṃ* 671 672 674 681 682
 r. *a*[3] 677
 avirddhādaṃ 66o
 lac. 673
- 16 *amirddādaṃ* 677 681 682
 p. *amarddādaṃ* 674
 pr. {*ama*} *rddādaṃ* 671
 o. *aṃmirdādaṃ* 672
 amararddhādaṃ 66o
 lac. 673
- 17 *gāṃ* 66o 671 672 674 677 681 682
 lac. 673
- 18 *ca* 66o 671 672 674 677 681 682
 lac. 673
- 19 *uttamadānāṃ* 672 681

- o. *uttamadānānāḥ* 66○
uttamadānānāḥ 671
 op. *utramadānānāḥ* 674
uttamadānānāḥ ca 677 682
 lac. 673
- 20 *avirdādānāḥ* 677 682
 p. *averrdādānāḥ* 671 672
arvirdādānāḥ 66○
aviraddādānāḥ 674 681
 lac. 673
- 21 *udakānāḥ* 66○ 671 672 674 677 681 682
 lac. 673
- 22 *amirddādānāḥ* 677 682
 p. *amerddādānāḥ* 671 672 674
āmararddhādānāḥ 66○
amiraddādānāḥ 681
 lac. 673
- 23 *ca* 66○ 672 674 681
 r. {*ca*} 671
 om. 677 682
 lac. 673
- 24 *vanaspatiḥ* 671 672 677 681
uvasaspati 66○
vanaspati 674* 682
vanaspatiḥ 674C
 lac. 673
- 25 *sanmānakṛtyā* 672 677 681 682
sanamānakṛtyā 671 674
 o. *sanamānānakṛtyā* 66○
 lac. 673
- 26 *kila* 66○ 671 672 674 677 681 682
 lac. 673
- 27 *pūjākaraṇena* 671 672 674 677 681
 o. *pūjākaraṇena* 682
pūjākarenenānāḥ 66○
 lac. 673
- 28 *svāmino* 66○ 671 672 674 677 681 682
 lac. 673
- 29 *mahājñānīnaḥ* 672 677 682
 o. *māhājñānīnaḥ* 66○
 o. *mahājñānīnaḥ* 671
- o. *māhājñānīnaḥ* 674
 o. *māhājñānīnaḥ* 681
 lac. 673
- 30 *amarānāḥ* 66○ 671 672 674 677 681 682
 lac. 673
- 31 *gurutarānāḥ* 674
 o. *guriutarānāḥ* 671C 672
 o. *guruttarānāḥ* 681
gutarānāḥ 66○
guruṇām 677
 o. *guriṇām* 671*
 o. *gūruṇām* 682
 lac. 673
- 32 *sanmānakṛtyā* 671 674 677 681
 op. *sanmānakṛtyā* 672
sanamānakṛtyā 66○
sanmānakṛtyāḥ 682
 lac. 673
- 33 *śrośasya* 66○ 671 672 674 677 681 682
 lac. 673
- 34 *puṇyātmakasya* 672 681
puṇyātmano 66○ 671 674 677
puṇyātmānā 682
 lac. 673
- 35 *bhaktiśilasya* 671 672 674 677 682
 op. *bhaktiśilasya* 66○
 o. *bhaktiśilasya* 681
 lac. 673
- 36 *vijayīno* 66○ 671 672 674 682
 r. *vijayī*[1] 677
vijayīnā 681
 lac. 673
- 37 *vṛddhidasya* 671 672 682
 r. [2]*dasya* 677
vṛddhisya 674
 o. *vṛdhisya* 66○
vṛddhidṛsya 681
 lac. 673
- 38 *bhūsaṃbhūteḥ* 671C 672 677 682
bhūsaṃbhūte 66○ 674 681
bhūte 671*
 lac. 673

SY 3.2

*hūmaṇ*¹ *ca*² *prāhūmaṇ*³ *ca*⁴ *samihe*⁵ *ijisnau*⁶ <*hūmaṇ*⁷ *prāhūmīyam*⁸ *ity*⁹ *arthaḥ*¹⁰>
*sanmānakṛtyā*¹¹ *jarathuśtrasya*¹² *spitamaputrasya*¹³ *puṇyātmakavṛddheḥ*¹⁴
*samidhaṇ*¹⁵ *samihe*¹⁶ *ijisnau*¹⁷ *gaṃdhaṇ*¹⁸ *ca*¹⁹
*sanmānakṛtyā*²⁰ +*tava*²¹ *agne*²² *svāmino*²³ *mahājñānīnaḥ*²⁴ *putra*²⁵

1 *hūmaṇ* 671 672 674 681 682
 o. *humāṇ* 66○
 lac. 673 677

2 *ca* 66○ 671 672 674 681 682
 lac. 673 677

3 *prāhūmaṇ* 671 672 674 681 682
 o. *prāhumāṇ* 66○
 r. [1]*hūmaṇ* 677
 lac. 673

4 *ca* 66○ 671 672 674 677 681 682
 lac. 673

5 *samihe* 671 672 674 677 681 682
 o. *samihe* 66○
 lac. 673

6 *ijisnau* 66○ 671 672 674 677 682
 op. *ijisnau* 681
 lac. 673

7 *hūmaṇ* 66○ 671 672 674 677 681 682

- lac. 673
- 8 *prāhūmīyam* 671 672 674 677 681 682
o. *prāhūmīyam* 660
lac. 673
- 9 *ity* 660 671 672C 674 677 681 682
aty 672*
lac. 673
- 10 *arthaḥ* 671 672 677 681 682
arthaṃ 660
artha 674
lac. 673
- 11 *sanmānakṛtyā* 672 682
r. *sanmā*[3] 677
sanamānakṛtyā 660
r. *sana*[1]*nakṛtyā* 671
sanamnanakṛtyā 674*
sanamnanakṛtyā 674C
sanmānakṛtyā 681
lac. 673
- 12 *jarathuśtrasya* 660 671 672 674 677 681 682
lac. 673
- 13 *spitamaputrasya* 672 677
o. *spitāmaputrasya* 674
r. *spitamapu*[1]*syā* 671
smitāmaputrasya 660
spitmaputrasya 681 682
lac. 673
- 14 *puṇyātmakavṛddheḥ* 672C 677 682
r. *puṇyātmā*[1]{*vṛddheḥ*} 671
puṇyātmakavṛddhi 681
o. *puṇyātmakāvṛddhi* 660
puṇyākavṛddheḥ 672*
puṇyākavṛddhe 674*
puṇyātamakavṛddhe 674C
lac. 673
- 15 *samidhaṃ* 660 671 672 674 677 682
samidhyaṃ 681
lac. 673
- 16 *samihe* 671 672 674 677 681 682
o. *samihe* 660
lac. 673
- 17 *ijisnau* 660 671 672 674 677 682
op. *ijisnau* 681
lac. 673
- 18 *gaṃdhaṃ* 672 674 677 681 682
o. *gāṃdhaṃ* 660
non leg. 671
lac. 673
- 19 *ca* 660 672 674 677 681 682
non leg. 671
lac. 673
- 20 *sanmānakṛtyā* 672 674 677 682
opr. *sanmāna*{*tkatyā*} 671
sanamāṇnakṛtyā 660
sanmānakṛtyā 681
lac. 673
- 21 ⁺*tava*
taya 671
om. 660 672 674 677 681 682
lac. 673
- 22 *agne* 672 674 677 681
yagne 660
agni 682
om. 671
lac. 673
- 23 *svāmīno* 660 671 672 674 677 681
svāyīno 682
lac. 673
- 24 *mahājñānīnaḥ* 671 672 674 677 681 682
o. *māhājñānīnaḥ* 660
lac. 673
- 25 *putra* 671 674 677
op. *putta* 660
putraḥ 672 681 682
lac. 673

SY 3.3

*hūmaṃ*¹ *samihe*² *ijisnau*³ *sanmānakṛtyā*⁴ *udakasya*⁵ *uttamasya*⁶ <*tat*⁷ *yat*⁸ *nāmāṃkitam*⁹
*aṃtarvanaspateḥ*¹⁰>
*apāṃ*¹¹ *uttamānām*¹² *majdadattānām*¹³ <*ekahelayaiva*¹⁴>
*udakaṃ*¹⁵ *hūmīyam*¹⁶ *samihe*¹⁷ *ijisnau*¹⁸
*gāṃ*¹⁹ *bavarām*²⁰ *samihe*²¹ *ijisnau*²² *gāṃ*²³ *jīvām*²⁴ *samihe*²⁵ *ijisnau*²⁶
*vanaspatiṃ*²⁷ *hīnavā-nāmānaṃ*²⁸ *puṇyena*²⁹ *uccairddattaṃ*³⁰ <*kila*³¹ *sadācāratayā*³²
⁺*samāracitaṃ*³³> *samihe*³⁴ *ijisnau*³⁵
*sanmānakṛtyā*³⁶ *apāṃ*³⁷ *majdadattānām*³⁸

- 1 *hūmaṃ* 672 674 677
o. *humam* 660
r. {*hūmaṃ*} 671
homaṃ 681
hūma 682
lac. 673
- 3 *ijisnau* 660 672 674 677 682
op. *ijisnau* 681
r. {*ijisnau*} 671
lac. 673
- 2 *samihe* 672 674 677 681 682

- 4 *sanmānakṛtyā* 671 672 674 677 682
sanamākrtyā 660
sanmānakṛtyā 681
lac. 673
- 5 *udakasya* 660C 671 672 674 677 681 682
udasya 660*
lac. 673
- 6 *uttamasya* 671 672 677 681 682
op. *uttamaṣya* 660
op. *utramasya* 674
lac. 673
- 7 *tat* 660 671 672C 674 677 681 682
om. 672*
lac. 673
- 8 *yat* 660 671 672C 674 677 681 682
tat 672*
lac. 673
- 9 *nāmāṅkitam* 672* 677 681C 682
o. *nāmāṅkitam* 660 674
r. {*nāmāṅkitam*} 671
nomāṅkitam 672C 681*
lac. 673
- 10 *aṁtarvanaspateḥ* 671C 672
attarpanaspate 660
aṁrvanaspateḥ 671*
aṁtarvanaspate 674 681 682
o. *aṁttarvanaspate* 677
lac. 673
- 11 *apāṇ* 660 671 672 674 677 681 682
lac. 673
- 12 *uttamānām* 671 672 677 681 682
op. *utramānām* 660 674
lac. 673
- 13 *majdadattānām* 671 672C 677 682
op. *majdadatrānām* 674
o. *majdadattānām* 681
majdadattrānām 660
majdadattānām 672*
lac. 673
- 14 *ekahelayaiva* 672 677 681 682
aikahelayai 660
ehelayaiva 671
ekahelayai 674
lac. 673
- 15 *udakam* 671 672 674 677 681 682
udamka 660
lac. 673
- 16 *hūmīyam* 671 672 674 677 681 682
o. *humīyam* 660
lac. 673
- 17 *samihe* 671 672 674 677 681 682
op. *samiha* 660
lac. 673
- 18 *ijisnau* 660 671 672 674 677 682
op. *ijisnau* 681
lac. 673
- 19 *gām* 660 671 672 674 677 681 682
lac. 673
- 20 *bavarām* 671 672 674 677 681 682
bacarām 660
lac. 673
- 21 *samihe* 671 672 674 677 681 682*
op. *samiha* 660
om. 682C
lac. 673
- 22 *ijisnau* 660 671 672 674 677 682*
op. *ijisnau* 681
- om. 682C
lac. 673
- 23 *gām* 660 671 672 674 677 681 682*
om. 682C
lac. 673
- 24 *jīvāṇ* 671 672 674 681 682*
o. *jivāṇ* 660
om. 682C
lac. 673 677
- 25 *samihe* 671 672 674 681 682
op. *samiha* 660
r. [1]*mihe* 677
lac. 673
- 26 *ijisnau* 660 671 672 674 677 682
op. *ijisnau* 681
lac. 673
- 27 *vanaspatiṁ* 671 672 674 677 681 682
vanāspati 660
lac. 673
- 28 *hīnavā-nāmānaṁ* 674 677 682
o. *hīnavā-nāmānaṁ* 671
o. *hīnavā-nāmāṇnaṁ* 672 681
hīnavāt-nāmāṇnaṁ 660
lac. 673
- 29 *puṇyena* 671 681
p. *puṇyana* 660
op. *puṇyaṇna* 672 677
o. *puṇyeṇna* 682
puṇyaṇ 674
lac. 673
- 30 *uccairddattam* 677
o. *uccairddatam* 660 671 672 674
uccerdatam 681
uccairddhattam 682
lac. 673
- 31 *kila* 660 671 672 674 677 681 682
lac. 673
- 32 *sadācāratayā* 660 674C 677 681 682
o. *sadācārātayā* 671 672 674*
lac. 673
- 33 **samāracitam*
r. *sa*[3]*taṁ* 677
smāracitam 671 672
p. *smārecitam* 660
o. *smāracittam* 681
smārayitam 674
om. 682
lac. 673
- 34 *samihe* 671 672 674 677 681
o. *samihe* 660
om. 682
lac. 673
- 35 *ijisnau* 660 671 672 674 677
op. *ijisnau* 681
om. 682
lac. 673
- 36 *sanmānakṛtyā* 672 674 681
o. *sāṇnmānakṛtyā* 682
sanamānakṛtyā 660
{*sa*}[3]{*ta*}*yā* 677
om. 671
lac. 673
- 37 *apām* 660 671 672 674 677 681 682
lac. 673
- 38 *majdadattānām* 672 677 681 682
op. *majdadatrānām* 660 674
r. *majdada*{*ttā*}*nām* 671
lac. 673

SY 3.4

*enaṃ*¹ *baresmanam*² *samam*³ *prāṇena*⁴ *samam*⁵ *aiviamghanena*⁶ *punyena*⁷ *parigrathitam*⁸
*samihe*⁹ *ijisnau*¹⁰
*sanmānakṛtyā*¹¹ *amarāṇām*¹² *gurūṇām*¹³
*vācaḥ*¹⁴ *sumatāḥ*¹⁵ *sūktāḥ*¹⁶ *sukṛtāḥ*¹⁷ *samihe*¹⁸ *ijisnau*¹⁹
*gāthānām*²⁰ *ca*²¹ *uktiṃ*²² *samihe*²³ *ijisnau*²⁴
*sukṛtasya*²⁵ *ādeśam*²⁶ *samihe*²⁷ *ijisnau*²⁸ < *adṛśyarūpi*²⁹ *kāryam*³⁰ *punyam*³¹ *ca*³² >
*enām*³³ *svāmitām*³⁴ *ca*³⁵ *punyatām*³⁶ *ca*³⁷ < *kāryapunyam*³⁸ *ca*³⁹ *yad*⁴⁰ *aham*⁴¹ *viveda*⁴²
*sadaiva*⁴³ *ca*⁴⁴ *karomi*⁴⁵ >
*gurutām*⁴⁶ *ca*⁴⁷ < *adṛśyarūpiṇīm*⁴⁸ *ijisniṃ*⁴⁹ > *guruvvanujñām*⁵⁰ *ca*⁵¹ < *adṛśyarūpiṇo*⁵²
*naskanibaṃdhān*⁵³ > *samihe*⁵⁴ *ijisnau*⁵⁵
*sanmānakṛtyā*⁵⁶ *iajdānām*⁵⁷ *punyatmanām*⁵⁸ *paralokacāriṇām*⁵⁹ *pr̥thvīcāriṇām*⁶⁰
*sanmānakṛtyā*⁶¹ *svīyasya*⁶² *ca*⁶³ *ātmanah*⁶⁴

1 *enaṃ* 671 672 674C 677 681 682
ena 660
ene 674*
lac. 673

2 *baresmanam* 671 672 674 677 681 682
baresmanena 660
lac. 673

3 *samam* 660 671 672 674 677 681 682
lac. 673

4 *prāṇena* 660 671 674 681 682
r. *prā{ṇena}* 677
praṇena 672
lac. 673

5 *samam* 660 671 672 674 677 681 682
lac. 673

6 *aiviamghanena* 672 674 677
p. *aiviamghanina* 660 682
op. *aivīagghanena* 681
o. *aiviamghanena* 671
lac. 673

7 *punyena* 660 671 672 674
punṇyāna 677 682
punye 681
lac. 673

8 *parigrathitam* 677 682
praḥigrathitam 660 674
praigrathitam 671 672 681
lac. 673

9 *samihe* 671 672 674 677 681 682
o. *samihe* 660
lac. 673

10 *ijisnau* 660 671 672 674 677 682
op. *ijisnau* 681
lac. 673

11 *sanmānakṛtyā* 672 674 677 681 682
op. *sanmānakṛtyā* 671
sammānakṛtyā 660
lac. 673

12 *amarāṇām* 671 672 674 677 681 682

yarāṇām 660*
yamarāṇām 660C
lac. 673

13 *gurūṇām* 660 671* 674
o. *guruṇām* 677 682
gurutarāṇām 672 681
o. *gurūtarāṇām* 671C
lac. 673

14 *vācaḥ* 671 672 677 681 682
vāca 660 674
lac. 673

15 *sumatāḥ* 671 672 674 677 681 682
sumatām 660
lac. 673

16 *sūktāḥ* 660 671 672 674 677 681 682
lac. 673

17 *sukṛtāḥ* 660 671C 672 674 677 682
op. *suktatāḥ* 671*
om. 681
lac. 673

18 *samihe* 671 672 674 677 681 682
o. *samihe* 660
lac. 673

19 *ijisnau* 660 671 672 674 677 682
op. *ijisnau* 681
lac. 673

20 *gāthānām* 660 671 672 674 677 681 682
lac. 673

21 *ca* 660 671 672 674 677 681 682
lac. 673

22 *uktiṃ* 671 672 674 681
ukti 660
uktaṃ 677
ukta 682
lac. 673

23 *samihe* 671 672 674 677 681 682
o. *samihe* 660
lac. 673

24 *ijisnau* 660 671 672 674 677 682

- op. *ijisnau* 681
lac. 673
- 25 *sukṛtasya* 671 672 674 677 681 682
sukṛtyasya 660
lac. 673
- 26 *ādešaṃ* 671 672 674 677 681 682C
op. *ādesaṃ* 660
āde 682*
lac. 673
- 27 *samihe* 671 672 674 677 681 682
o. *samihe* 660
lac. 673
- 28 *ijisnau* 660 671 672 674 677 682
op. *ijisnau* 681
lac. 673
- 29 ⁺*adṛšyarūpi*
op. *adṛšyarūpi* 677 682
yad asya rūpi 660
adṛšyarūpiṇi 671 672
op. *adṛšyarūpiṇi* 674 681
lac. 673
- 30 *kāryaṃ* 660 671 672 674 677 681C 682
kāryaṃ rupaṃ ca 681*
lac. 673
- 31 *puṇyaṃ* 660 671 672 674 677 681 682
lac. 673
- 32 *ca* 660 671 672 674 677 681 682
lac. 673
- 33 *enāṃ* 660 671 674 677
enāṃ ca 672 682
yenāṃ ca 681
lac. 673
- 34 *svāmitāṃ* 660 671 672 674 677 681 682
lac. 673
- 35 *ca* 660 671 672 674 677 682
om. 681
lac. 673
- 36 *puṇyatāṃ* 660 671 672 674 677 681 682
lac. 673
- 37 *ca* 660 671 672 674 677 681 682
lac. 673
- 38 *kāryapuṇyaṃ* 671 672 674 677 681
kāryaṃ puṇyaṃ 660
kāryaṃ puṇaṃ 682
lac. 673
- 39 *ca* 660 671 672 674 677 681 682
lac. 673
- 40 *yad* 671 672 674 681 682
o. *yād* 660
mad 677
lac. 673
- 41 *ahaṃ* 671 672 677 681 682
op. *aṃhaṃ* 660 674
lac. 673
- 42 *vīveda* 660 671 672 674 677 681 682
lac. 673
- 43 *sadaiva* 660 671 672 674 677 681 682
lac. 673
- 44 *ca* 660 671 672 674 677 681 682
lac. 673
- 45 *karomi* 660 671 672 674 681
r. *ka{ro}mi* 677
karimi 682
lac. 673
- 46 *gurutāṃ* 660 671 677 681C 682
o. *gurūtāṃ* 672
rutāṃ 674
gurutvāṃ 681*
lac. 673
- 47 *ca* 660 671 672 674 677 681 682
lac. 673
- 48 *adṛšyarūpiṇi* 671 672 677
op. *adṛšyarūpiṇi* 674 681 682
adasyarūpiṇi 660
lac. 673
- 49 *ijisniṇi* 671 672 677 682
ijisnau 660 674
ijisnaṃ 681
lac. 673
- 50 ⁺*gurvanviṇṇāṃ*
gurvanaśāṃ 660
gurvvanviṇṇāṃ 677
o. *gurvvanviṇṇāṃ* 672C
or. *gurva{n}viṇṇāṃ* 671
gurvaviṇṇāṃ 672*
gurvvanśāṃ 674
gurvagyaviṇṇā 681
gurvvanviṇṇāṃ 682
lac. 673
- 51 *ca* 660 671 672 674 677 681 682
lac. 673
- 52 *adṛšyarūpiṇi* 671 672 677
op. *adṛšyarūpiṇi* 681 682
adṛšyarūpiṇe 674
op. *adṛšyarūpiṇe* 660
lac. 673
- 53 *naskanibaṃdhān* 677C 682
p. *naskinibaṃdhān* 671 672 674 681
p. *naskanabaṃdhān* 677*
naskinibadhyān 660
lac. 673
- 54 *samihe* 671 672 677 681 682
op. *samiha* 660
om. 674
lac. 673
- 55 *ijisnau* 660C 671 672 677 682
op. *ijisnau* 681
jisnau 660*
om. 674
lac. 673
- 56 *sanmānākṛtyā* 671C 672 677 682
op. *sanmānaktatyā* 671*
sanamānākṛtyā 674
op. *sanamānaktatyā* 660
sanmānākṛtyā 681
lac. 673
- 57 *iajdānāṃ* 671 681
o. *iajdānāṃ* 677 682
iajadānāṃ 660 672 674
lac. 673
- 58 *puṇyātmanāṃ* 660 681
o. *puṇyātmānāṃ* 671 672 677 682
o. *puṇyatmanāṃ* 674
lac. 673
- 59 *paralokacārīṇāṃ* 660 672 674 681
p. *parilokacārīṇāṃ* 677 682
puralokacārīṇāṃ 671
lac. 673
- 60 *prthvicārīṇāṃ* 671 672 677C
p. *prthvicāreṇāṃ* 677*
op. *prathvicārīṇāṃ* 660
op. *prathvicārīṇāṃ* 674 681 682

- lac. 673
- 61 *sanmānakṛtyā* 671C 672 674 677 682C
 op. *sanmānaktatya* 671*
sanamānakṛtyā 660
sanmānakṛtyā 681
samanakṛtyā 682*
 lac. 673
- 62 *svīyasya* 671 672 674 677 681 682
- o. *svīyasya* 660
 lac. 673
- 63 *ca* 660 671 672 674 677 681 682
 lac. 673
- 64 *ātmanaḥ* 671 672 677 681 682
ātman 660 674
 lac. 673

SY 3.5

*samīhe*¹ *ijisnau*² *ahnām*³ *puṇyagurūṇām*⁴ <*tat*⁵ *yat*⁶ *saṃdhyāyāḥ*⁷ +*aṃtaḥ*⁸ *saṃdhyāyām*⁹
*śakyate*¹⁰ *gaṃtuṃ*¹¹ *prabhāvenāsyā*¹²>
*hāūana-nāmnyāḥ*¹³ <+*prātaḥsaṃdhyāyāḥ*¹⁴> *puṇyātmakāyāḥ*¹⁵ *puṇyagurvvyāḥ*¹⁶
*samīhe*¹⁷ *ijisnau*¹⁸ *sāūaṃgha-nāmnyās*¹⁹ *ca*²⁰ <*yā*²¹ *samaṃ*²² +*hāūana-saṃdhyāyāḥ*²³
*samakāryiṇī*²⁴
*yā*²⁵ *ca*²⁶ *yūthāni*²⁷ *gavām*²⁸ *pravarddhayati*²⁹>
*vīsi-nāmnyās*³⁰ *ca*³¹ *puṇyātmakāyāḥ*³² *puṇyagurvvyāḥ*³³ <*yā*³⁴ *manuṣyeṣu*³⁵ *moivadeṣu*³⁶
*madhye*³⁷ *satkāryiṇī*³⁸ *uttamapatiṣu*³⁹>
*samīhe*⁴⁰ *ijisnau*⁴¹ *mihirasya*⁴² *nivāsītāraṇyasya*⁴³ +*sahasrakarṇṇasya*⁴⁴ +*daśasahasralocanasya*⁴⁵
*uktanāmno*⁴⁶ +*iajdasya*⁴⁷ <*kila*⁴⁸ *nāma*⁴⁹ *anayā*⁵⁰ *dīnyā*⁵¹ *uktam*⁵² *āste*⁵³>
*ānaṃdasya*⁵⁴ <*nirbhayatvasya*⁵⁵> *āsvādasya*⁵⁶ <*sa*⁵⁷ *iajdaḥ*⁵⁸ *ye*⁵⁹ *manuṣyāḥ*⁶⁰ *khādyasya*⁶¹
*svādaṃ*⁶² +*jānaṃti*⁶³>

- 1 *samīhe* 671C 672 674 677 681 682
 o. *samīhe* 660
sa[6]mīhe 671*
 lac. 673
- 2 *ijisnau* 660 671 672 674 677 682
 op. *ijisnau* 681
 lac. 673
- 3 *ahnām* 671 672 674 677 681 682
ahnā 660
 lac. 673
- 4 *puṇyagurūṇām* 671 672 682
 o. *puṇyaguruṇām* 660 674 681
 or. *puṇyagu{ruṇām}* 677C
gu puṇyagurūṇām
 or. *gu puṇyagu{ruṇām}* 677*
 lac. 673
- 5 *tat* 660 671 672 674 677 681 682
 lac. 673
- 6 *yat* 660 671 672 674 677 681 682
 lac. 673
- 7 *saṃdhyāyāḥ* 660 671 672 677 681* 682
saṃdhāyāḥ 674
saṃdhyāyām 681C
 lac. 673
- 8 +*aṃtaḥ*
uttamaḥ 660
a[1] 671
attaḥ 672 677 682
uttaḥ 674
 om. 681
- 9 *saṃdhyāyām* 671 672 677 682
 o. *saṃdhyayām* 660 674
 om. 681
 lac. 673
- 10 *śakyate* 681 682
 op. *saḥyate* 671* 672 674 677
saścate 660
sagaḥyate 671C
 lac. 673
- 11 *gaṃtuṃ* 671 672 674 677 681 682
gaṃtu 660
 lac. 673
- 12 *prabhāvenāsyā* 681
 o. *prabhāveṇāsyā* 671 672 674
 o. *prābhāvenāsyā* 677
prabhāveṇyāsyā 660
prābhāveṇāsyā 682
 lac. 673
- 13 *hāūana-nāmnyāḥ* 671 672 674 677 681
hājaana-nāmanāḥ 660
 lac. 673
 abbr. 682
- 14 +*prātaḥsaṃdhyāyāḥ*
prātasamḍhyāyāḥ 671 672 677 681
 op. *prātasamḍhyāyāḥ* 660
 o. *prātasamḍhyayāḥ* 674
 lac. 673
 abbr. 682
- 15 *puṇyātmakāyāḥ* 660 671 672 674 681

- r. {*puṇyā*}[2]*yāh* 677
lac. 673
abbr. 682
- 16 *puṇyagurvyāh* 672 681
o. *puṇyagurvyāh* 671
o. *puṇyagurvyāh* 677
puṇyagururdhyā 660
puṇyagururvyā 674
lac. 673
abbr. 682
- 17 *samihe* 671 672 674 677 681
samiho 660
lac. 673
abbr. 682
- 18 *ijisnau* 660 671 672 674 677
op. *ijisnau* 681
lac. 673
abbr. 682
- 19 *sāuamgha-nāmnyās* 671 677
op. *sāuamgha-nāmnyāns* 674
sāghuamgha-nāmnyāns 660
sāuamgha-nāmnīs 672 681
lac. 673
abbr. 682
- 20 *ca* 660 671 672 674 677 681
lac. 673
abbr. 682
- 21 *yā* 660 671 672 674 677 681
lac. 673
abbr. 682
- 22 *samaṇ* 660 671 672C 674 677 681
samūṇ 672*
lac. 673
abbr. 682
- 23 **hāūana-saṇdhyāyāh*
hāguana-saṇdhyāyā 660
hāūana-saṇdhyāyā 671 672 674 681
r. *hāūana-saṇ{dhyā}yā* 677
lac. 673
abbr. 682
- 24 *samakāryiṇi* 671 674 681
p. *samakāryaṇi* 677
samakāryiṇi 660
samakāryiṇi 672
lac. 673
abbr. 682
- 25 *yā* 660 671 672 674 677 681
lac. 673
abbr. 682
- 26 *ca* 660 671 672 674 677 681
lac. 673
abbr. 682
- 27 *yūthāni* 660 671 672 674 677 681C
o. *yūthāni* 681*
lac. 673
abbr. 682
- 28 *gavām* 660 671 672 674 677 681
lac. 673
abbr. 682
- 29 *pravarddhayati* 660 671 672 674
p. *pravarddhayiti* 677
op. *pravṛddhayati* 681
lac. 673
abbr. 682
- 30 *visi-nāmnyās* 671 672 674
p. *visa-nāmnyās* 677
- o. *visi-nāmnyās* 681
vāsai-nāmnyās 660
lac. 673
abbr. 682
- 31 *ca* 660 671 672 674 677 681
lac. 673
abbr. 682
- 32 *puṇyātmakāyāh* 660 671 672 674 677
puṇyātmakāyā 681
lac. 673
abbr. 682
- 33 *puṇyagurvyāh* 671 672
o. *puṇyagūrvyāh* 674C
puṇyagururdhyāh 660
guṇyagūrvyāh 674*
puṇyagurvyāh 677
puṇyagurvyā 681
lac. 673
abbr. 682
- 34 *yā* 660 671 672 674 677 681
lac. 673
abbr. 682
- 35 *manuṣyeṣu* 660 671 672 674 677 681
lac. 673
abbr. 682
- 36 *moivadeṣu* 677 681
maṇavadeṣu 660 674
moyavadeṣu 671 672
lac. 673
abbr. 682
- 37 *madhye* 660 671 672 674 677 681
lac. 673
abbr. 682
- 38 *satkāryiṇi* 671 674 677 681
satkāryiṇi 660
satkāryiṇi 672
lac. 673
abbr. 682
- 39 *uttamapatiṣu* 660 672 677 681
op. *utramapatiṣu* 674
r. *uttama*[1]*tiṣu* 671
lac. 673
abbr. 682
- 40 *samihe* 671 674 677
o. *samihe* 660
lac. 673
abbr. 672 681 682
- 41 *ijisnau* 660C 671 674 677
jisnau 660*
lac. 673
abbr. 672 681 682
- 42 *mihirasya* 677
lac. 673
abbr. 660 671 672 674 681 682
- 43 *nivāsītāranyasya* 677
lac. 673
abbr. 660 671 672 674 681 682
- 44 **sahasrakarṇṇasya*
op. *sahasrakarṇṇasya* 677
lac. 673
abbr. 660 671 672 674 681 682
- 45 **daśasahasralocanasya*
dasasahasralolanasya 677
lac. 673
abbr. 660 671 672 674 681 682
- 46 *uktanāmno* 677
lac. 673
abbr. 660 671 672 674 681 682

- 47 **iajdasya*
or. {i}ajdasya 677
lac. 673
abbr. 660 671 672 674 681 682
- 48 *kila* 677
lac. 673
abbr. 660 671 672 674 681 682
- 49 *nāma* 677
lac. 673
abbr. 660 671 672 674 681 682
- 50 *anayā* 677
lac. 673
abbr. 660 671 672 674 681 682
- 51 *dñyā* 677
lac. 673
abbr. 660 671 672 674 681 682
- 52 *uktam* 677
lac. 673
abbr. 660 671 672 674 681 682
- 53 *āste* 677
lac. 673
abbr. 660 671 672 674 681 682
- 54 *ānaṃdasya* 677
lac. 673
abbr. 660 671 672 674 681 682
- 55 *nirbhayatvasya* 677
lac. 673
- 56 *āsvādasya* 677
lac. 673
abbr. 660 671 672 674 681 682
- 57 *sa* 677
lac. 673
abbr. 660 671 672 674 681 682
- 58 *iajdaḥ* 677
lac. 673
abbr. 660 671 672 674 681 682
- 59 *ye* 677
lac. 673
abbr. 660 671 672 674 681 682
- 60 *manuṣyāḥ* 677
lac. 673
abbr. 660 671 672 674 681 682
- 61 *khādyasya* 677
lac. 673
abbr. 660 671 672 674 681 682
- 62 *svādaṃ* 677
lac. 673
abbr. 660 671 672 674 681 682
- 63 **jānaṃti*
jānaṃ 677
lac. 673
abbr. 660 671 672 674 681 682

SY 3.6

*samihe*¹ *ijisnau*² **rapīthvina-nāmnyāḥ*³ *<madhyāhnaḥ*⁴ *saṃdhyāyāḥ*⁵*>* *puṇyātmakāyāḥ*⁶
*puṇyagurvvyāḥ*⁷
*samihe*⁸ *ijisnau*⁹ **phrehedadārapsu-nāmnyāḥ*¹⁰ *<yā*¹¹ *samaṃ*¹² **rapīthvina-saṃdhyāyāḥ*¹³
*samakāryiṇi*¹⁴
*yā*¹⁵ *ca*¹⁶ *yūthāni*¹⁷ *paśūnāṃ*¹⁸ **pravarddhayati*¹⁹*>*
*jaṃda-nāmnyāś*²⁰ *ca*²¹ *puṇyātmakāyāḥ*²² *puṇyagurvvyāḥ*²³ *<yā*²⁴ *manuṣyeṣu*²⁵ *guruṣu*²⁶
*madhye*²⁷ **satkāryiṇi*²⁸*>*
*samihe*²⁹ *ijisnau*³⁰ **puṇyasya*³¹ *utkr̥ṣṭatarasya*³² *agneś*³³ *ca*³⁴ *hormmijdasya*³⁵

- 1 *samihe* 677
lac. 673
abbr. 660 671 672 674 681 682
- 2 *ijisnau* 677
lac. 673
abbr. 660 671 672 674 681 682
- 3 **rapīthvina-nāmnyāḥ*
p. *rapīthvani-nāmnyāḥ* 677
lac. 673
abbr. 660 671 672 674 681 682
- 4 *madhyāhnaḥ* 677
lac. 673
abbr. 660 671 672 674 681 682
- 5 *saṃdhyāyāḥ* 677
lac. 673
abbr. 660 671 672 674 681 682
- 6 *puṇyātmakāyāḥ* 677
- 7 *puṇyagurvvyāḥ* 677
lac. 673
abbr. 660 671 672 674 681 682
- 8 *samihe* 677
lac. 673
abbr. 660 671 672 674 681 682
- 9 *ijisnau* 677
lac. 673
abbr. 660 671 672 674 681 682
- 10 **phrehedadārapsu-nāmnyāḥ*
phrehedadārapsa-nāmnyāḥ 677
lac. 673
abbr. 660 671 672 674 681 682
- 11 *yā* 677
lac. 673

- abbr. 660 671 672 674 681 682
- 12 *samaṇ* 677
lac. 673
abbr. 660 671 672 674 681 682
- 13 ⁺*rapīthvina-saṃdhyāyāḥ*
rapīthvina-saṃdhyāyā 677
lac. 673
abbr. 660 671 672 674 681 682
- 14 *samakāryiṇi* 677
lac. 673
abbr. 660 671 672 674 681 682
- 15 *yā* 677
lac. 673
abbr. 660 671 672 674 681 682
- 16 *ca* 677
lac. 673
abbr. 660 671 672 674 681 682
- 17 *yūthāni* 677
lac. 673
abbr. 660 671 672 674 681 682
- 18 *paśūnām* 677
lac. 673
abbr. 660 671 672 674 681 682
- 19 ⁺*pravarddhayati*
op. *pravṛddhayati* 677
lac. 673
abbr. 660 671 672 674 681 682
- 20 *jaṇda-nāmnyās* 677
lac. 673
abbr. 660 671 672 674 681 682
- 21 *ca* 677
lac. 673
abbr. 660 671 672 674 681 682
- 22 *puṇyātmakāyāḥ* 677
lac. 673
abbr. 660 671 672 674 681 682
- 23 *puṇyagurvyāḥ* 677
lac. 673
abbr. 660 671 672 674 681 682
- 24 *yā* 677
lac. 673
abbr. 660 671 672 674 681 682
- 25 *manuṣyeṣu* 677
lac. 673
abbr. 660 671 672 674 681 682
- 26 *guruṣu* 677
lac. 673
abbr. 660 671 672 674 681 682
- 27 *madhye* 677
lac. 673
abbr. 660 671 672 674 681 682
- 28 ⁺*satkāryiṇi*
p. *satkāryaṇi* 677
lac. 673
abbr. 660 671 672 674 681 682
- 29 *samihe* 677
lac. 673
abbr. 660 671 672 674 681 682
- 30 *ijisnau* 677
lac. 673
abbr. 660 671 672 674 681 682
- 31 ⁺*puṇyasya*
lac. 673 677
abbr. 660 671 672 674 681 682
- 32 *utkṛṣṭatarasya* 677
lac. 673
abbr. 660 671 672 674 681 682
- 33 *agneś* 677
lac. 673
abbr. 660 671 672 674 681 682
- 34 *ca* 677
lac. 673
abbr. 660 671 672 674 681 682
- 35 *hormmīdasya* 677
lac. 673
abbr. 660 671 672 674 681 682

SY 3.7

*samihe*¹ *ijisnau*² ⁺*ujaierina-nāmnyāḥ*³ *<aparāhnaḥ*⁴ ⁺*saṃdhyāyāḥ*⁵*>* *puṇyātmakāyāḥ*⁶
*puṇyagurvyāḥ*⁷
*samihe*⁸ *ijisnau*⁹ ⁺*phrehedadāravīra-nāmnyās*¹⁰ *ca*¹¹ *<yā*¹² *samaṇ*¹³ ⁺*ujaierina-saṃdhyāyāḥ*¹⁴
*samakāryiṇi*¹⁵
*yā*¹⁶ *ca*¹⁷ *yūthāni*¹⁸ *narāṇām*¹⁹ ⁺*pravarddhayati*²⁰*>*
⁺*dehe-nāmnyāḥ*²¹ ⁺*puṇyātmakāyāḥ*²² *puṇyagurvyāḥ*²³ *<yā*²⁴ *manuṣyeṣu*²⁵ *madhye*²⁶
*satkāryiṇi*²⁷ *ye*²⁸ ⁺*paralokinām*²⁹ ⁺*bhalāpanāpatayaḥ*³⁰*>*
*samihe*³¹ *ijisnau*³² *burjja-svāmīno*³³ *nābheḥ*³⁴ *apām*³⁵ *<burjja-svāmī*³⁶ *strīṇām*³⁷ *īajdo*³⁸
*jalamayaḥ*³⁹ *kila*⁴⁰ ⁺*mūlaschānaṃ*⁴¹ *nirmmalāmgaṃ*⁴²
*tasmāt*⁴³ *nābhiś*⁴⁴ *ca*⁴⁵ *apām*⁴⁶ *evaṃ*⁴⁷ *yas*⁴⁸ *tasmāt*⁴⁹ *bijaṃ*⁵⁰ *jalasya*⁵¹ *arūaṃdasya*⁵²
⁺*nāmno*⁵³
*yena*⁵⁴ *aśvāḥ*⁵⁵ *suṃdatarā*⁵⁶ *jāyaṃte*⁵⁷*>*

*jalasya*⁵⁸ *ca*⁵⁹ *+majdadattasya*⁶⁰

- 1 *samīhe* 677
lac. 673
abbr. 660 671 672 674 681 682
- 2 *ijisnau* 677
lac. 673
abbr. 660 671 672 674 681 682
- 3 *+ujaierina-nāmnyāḥ*
ujaierina-nāmnyāḥ 677
lac. 673
abbr. 660 671 672 674 681 682
- 4 *aparāhnaḥ* 677
lac. 673
abbr. 660 671 672 674 681 682
- 5 *+saṃdhyāyāḥ*
r. *saṃdhyā*[1] 677
lac. 673
abbr. 660 671 672 674 681 682
- 6 *puṇyātmakāyāḥ* 677
lac. 673
abbr. 660 671 672 674 681 682
- 7 *puṇyagurvyāḥ* 677
lac. 673
abbr. 660 671 672 674 681 682
- 8 *samīhe* 677
lac. 673
abbr. 660 671 672 674 681 682
- 9 *ijisnau* 677
lac. 673
abbr. 660 671 672 674 681 682
- 10 *+phrehedadāravīra-nāmnyāś*
[1]*hedadāra-nāmnyāś* 677
lac. 673
abbr. 660 671 672 674 681 682
- 11 *ca* 677
lac. 673
abbr. 660 671 672 674 681 682
- 12 *yā* 677
lac. 673
abbr. 660 671 672 674 681 682
- 13 *samaṇ* 677
lac. 673
abbr. 660 671 672 674 681 682
- 14 *+ujaierina-saṃdhyāyāḥ*
ujairina-saṃdhyāyā 677
lac. 673
abbr. 660 671 672 674 681 682
- 15 *samakāryinī* 677
lac. 673
abbr. 660 671 672 674 681 682
- 16 *yā* 677
lac. 673
abbr. 660 671 672 674 681 682
- 17 *ca* 677
lac. 673
abbr. 660 671 672 674 681 682
- 18 *yūthānī* 677
lac. 673
abbr. 660 671 672 674 681 682
- 19 *narāṇām* 677
lac. 673
abbr. 660 671 672 674 681 682
- 20 *+pravarddhayati*
r. *pra*[2]*yati* 677
lac. 673
abbr. 660 671 672 674 681 682
- 21 *+dehe-nāmnyāḥ*
r. *dehe-nāmnyā*[1] 677
lac. 673
abbr. 660 671 672 674 681 682
- 22 *+puṇyātmakāyāḥ*
puṇyātmakāyā 677
lac. 673
abbr. 660 671 672 674 681 682
- 23 *puṇyagurvyāḥ* 677
lac. 673
abbr. 660 671 672 674 681 682
- 24 *yā* 677
lac. 673
abbr. 660 671 672 674 681 682
- 25 *manuṣyeṣu* 677
lac. 673
abbr. 660 671 672 674 681 682
- 26 *madhye* 677
lac. 673
abbr. 660 671 672 674 681 682
- 27 *satkāryinī* 677
lac. 673
abbr. 660 671 672 674 681 682
- 28 *ye* 677
lac. 673
abbr. 660 671 672 674 681 682
- 29 *+paralokinām*
paralokināṇnām 677
lac. 673
abbr. 660 671 672 674 681 682
- 30 *+bhalāpanāpatayaḥ*
bhalā[1]*patayaḥ* 677
lac. 673
abbr. 660 671 672 674 681 682
- 31 *samīhe* 677
lac. 673
abbr. 660 671 672 674 681 682
- 32 *ijisnau* 677
lac. 673
abbr. 660 671 672 674 681 682
- 33 *burjja-svāmīno* 677
lac. 673
abbr. 660 671 672 674 681 682
- 34 *nābheḥ* 677
lac. 673
abbr. 660 671 672 674 681 682
- 35 *apāṇ* 677
lac. 673
abbr. 660 671 672 674 681 682
- 36 *burjja-svāmī* 677C
burjja-svāmī 677*
lac. 673
abbr. 660 671 672 674 681 682
- 37 *strīnām* 677
lac. 673
abbr. 660 671 672 674 681 682
- 38 *iajdo* 677
lac. 673
abbr. 660 671 672 674 681 682

- 39 *jalamaṃyaḥ* 677
lac. 673
abbr. 660 671 672 674 681 682
- 40 *kila* 677
lac. 673
abbr. 660 671 672 674 681 682
- 41 ⁺*mūlaschānaṃ*
r. *mū[1]schānaṃ* 677
lac. 673
abbr. 660 671 672 674 681 682
- 42 *nirmmalāṃgaṃ* 677
lac. 673
abbr. 660 671 672 674 681 682
- 43 *tasmāt* 677
lac. 673
abbr. 660 671 672 674 681 682
- 44 *nābhiś* 677
lac. 673
abbr. 660 671 672 674 681 682
- 45 *ca* 677
lac. 673
abbr. 660 671 672 674 681 682
- 46 *apāṃ* 677
lac. 673
abbr. 660 671 672 674 681 682
- 47 *evaṃ* 677
lac. 673
abbr. 660 671 672 674 681 682
- 48 *yas* 677
lac. 673
abbr. 660 671 672 674 681 682
- 49 *tasmāt* 677
lac. 673
abbr. 660 671 672 674 681 682
- 50 *bijaṃ* 677
lac. 673
abbr. 660 671 672 674 681 682
- 51 *jalasya* 677
lac. 673
abbr. 660 671 672 674 681 682
- 52 *arūaṃdasya* 677
lac. 673
abbr. 660 671 672 674 681 682
- 53 ⁺*nāmno*
r. *nā[1]* 677
lac. 673
abbr. 660 671 672 674 681 682
- 54 *yena* 677
lac. 673
abbr. 660 671 672 674 681 682
- 55 *aśvāḥ* 677
lac. 673
abbr. 660 671 672 674 681 682
- 56 *suṃdatarū* 677
lac. 673
abbr. 660 671 672 674 681 682
- 57 *jāyaṃte* 677
lac. 673
abbr. 660 671 672 674 681 682
- 58 *jalasya* 677
lac. 673
abbr. 660 671 672 674 681 682
- 59 *ca* 677
lac. 673
abbr. 660 671 672 674 681 682
- 60 ⁺*majdadattasya*
or. *[2]dattasya* 677
lac. 673
abbr. 660 671 672 674 681 682

SY 3.8

*samiṃhe*¹ *ijisnau*² ⁺*aiviśruthrima-aibigaīa-ca-nāmnyāḥ*³ [<]⁺*pūrvārdharātrasaṃdhyāyāḥ*⁴
*puṇyātmakāyāḥ*⁵ ⁺*puṇyagurvvyāḥ*⁶
*samiṃhe*⁷ *ijisnau*⁸ ⁺*phrehedadāraharavispahūjivaśnī-nāmnyāḥ*⁹ [<]*samaṃ*¹⁰ ⁺*aiviśruthrima-saṃdhyāyāḥ*¹¹
*samakāryiṇī*¹²
*yā*¹³ *ca*¹⁴ *mūlaṃ*¹⁵ *phalaṃ*¹⁶ ⁺*sarvvaṃ*¹⁷ ⁺*pravarddhayati*¹⁸[>]
⁺*jarathuśtrotema-nāmnyāś*¹⁹ *ca*²⁰ *puṇyātmakāyāḥ*²¹ *puṇyagurvvyāḥ*²² [<]*yā*²³ *manuṣyeṣu*²⁴
*moivadāṃ*²⁵ *moivadeṣu*²⁶ *madhye*²⁷ *satkāryiṇī*²⁸ *ācāryāṇām*²⁹ *ācāryeṣu*³⁰[>]
*samiṃhe*³¹ *ijisnau*³² *muktātmanāṃ*³³ *vṛddhīnāṃ*³⁴ *nārīṇāṃ*³⁵ *ca*³⁶ *narasaṃghānāṃ*³⁷
*saṃvaśarāṇāṃ*³⁸ *ca*³⁹ *sujīvanīnāṃ*⁴⁰
⁺*utsāhinaś*⁴¹ *ca*⁴² *sughaṭitasya*⁴³ ⁺*śubhoditasya*⁴⁴
*vijayasya*⁴⁵ *ca*⁴⁶ *hormmijdadattasya*⁴⁷
*ṭālanāyāś*⁴⁸ *ca*⁴⁹ ⁺*yā*⁵⁰ ⁺*uparipravṛtṭyā*⁵¹ [<]⁺*baharāma-īajdasya*⁵²[>]

- 1 *samihe* 677
lac. 673
abbr. 660 671 672 674 681 682
- 2 *ijisnau* 677
lac. 673
abbr. 660 671 672 674 681 682
- 3 ⁺*aivisruthrima-aibigaia-ca-namnyah*
o. *aivisruthrima-aibigaia-ca-namnyah* 677
lac. 673
abbr. 660 671 672 674 681 682
- 4 ⁺*purvārdharātrasaṃdhyāyāh*
r. [1]{va}rdharātrasaṃdhyāyāh 677
lac. 673
abbr. 660 671 672 674 681 682
- 5 *puṇyātmakāyāh* 677
lac. 673
abbr. 660 671 672 674 681 682
- 6 ⁺*puṇyagurvyāh*
puṇyagurvyāh 677
lac. 673
abbr. 660 671 672 674 681 682
- 7 *samihe* 677
lac. 673
abbr. 660 671 672 674 681 682
- 8 *ijisnau* 677
lac. 673
abbr. 660 671 672 674 681 682
- 9 ⁺*phrehadārahavispahūjivāsnī-namnyāh*
phrehadārahavispahūjivāscā-namnyā 677
lac. 673
abbr. 660 671 672 674 681 682
- 10 *samaṇ* 677
lac. 673
abbr. 660 671 672 674 681 682
- 11 ⁺*aivisruthrima-saṃdhyāyāh*
aivisruthrima-saṃdhyāyā 677
lac. 673
abbr. 660 671 672 674 681 682
- 12 *samakāryiṇī* 677
lac. 673
abbr. 660 671 672 674 681 682
- 13 *yā* 677
lac. 673
abbr. 660 671 672 674 681 682
- 14 *ca* 677
lac. 673
abbr. 660 671 672 674 681 682
- 15 *mūlaṇ* 677
lac. 673
abbr. 660 671 672 674 681 682
- 16 *phalaṇ* 677
lac. 673
abbr. 660 671 672 674 681 682
- 17 ⁺*sarvvaṇ*
o. *sarvaṇ* 677
lac. 673
abbr. 660 671 672 674 681 682
- 18 ⁺*pravarddhayati*
op. *pravṛddhayati* 677
lac. 673
abbr. 660 671 672 674 681 682
- 19 ⁺*jarathuštrotēma-namnyāś*
r. *jarathuštrotē[1]ma-namnyāś* 677
lac. 673
abbr. 660 671 672 674 681 682
- 20 *ca* 677
lac. 673
abbr. 660 671 672 674 681 682
- 21 *puṇyātmakāyāh* 677
lac. 673
abbr. 660 671 672 674 681 682
- 22 *puṇyagurvyāh* 677
lac. 673
abbr. 660 671 672 674 681 682
- 23 *yā* 677
lac. 673
abbr. 660 671 672 674 681 682
- 24 *manuṣyeṣu* 677
lac. 673
abbr. 660 671 672 674 681 682
- 25 *moivadāṇ* 677
lac. 673
abbr. 660 671 672 674 681 682
- 26 *moivadeṣu* 677
lac. 673
abbr. 660 671 672 674 681 682
- 27 *madhye* 677
lac. 673
abbr. 660 671 672 674 681 682
- 28 *satkāryiṇī* 677
lac. 673
abbr. 660 671 672 674 681 682
- 29 *ācāryāṇām* 677
lac. 673
abbr. 660 671 672 674 681 682
- 30 *ācāryeṣu* 677
lac. 673
abbr. 660 671 672 674 681 682
- 31 *samihe* 677
lac. 673
abbr. 660 671 672 674 681 682
- 32 *ijisnau* 677
lac. 673
abbr. 660 671 672 674 681 682
- 33 *muktātmanāṇ* 677
lac. 673
abbr. 660 671 672 674 681 682
- 34 *vṛddhīnāṇ* 677
lac. 673
abbr. 660 671 672 674 681 682
- 35 *nārīnāṇ* 677
lac. 673
abbr. 660 671 672 674 681 682
- 36 *ca* 677
lac. 673
abbr. 660 671 672 674 681 682
- 37 *narasaṃghānāṇ* 677
lac. 673
abbr. 660 671 672 674 681 682
- 38 *saṇvaśarāṇāṇ* 677
lac. 673
abbr. 660 671 672 674 681 682
- 39 *ca* 677
lac. 673
abbr. 660 671 672 674 681 682
- 40 *suḥjīvanīnāṇ* 677
lac. 673
abbr. 660 671 672 674 681 682
- 41 ⁺*utsāhinaś*
o. *utsāhimaś* 677
lac. 673
abbr. 660 671 672 674 681 682

- 42 *ca* 677
lac. 673
abbr. 660 671 672 674 681 682
- 43 *sughaṭitasya* 677
lac. 673
abbr. 660 671 672 674 681 682
- 44 ⁺*śubhoditasya*
op. *subhoditasya* 677
lac. 673
abbr. 660 671 672 674 681 682
- 45 *vijayasya* 677
lac. 673
abbr. 660 671 672 674 681 682
- 46 *ca* 677
lac. 673
abbr. 660 671 672 674 681 682
- 47 *hormmijdadattasya* 677
lac. 673
abbr. 660 671 672 674 681 682
- 48 *ṭālanāyāś* 677
lac. 673
abbr. 660 671 672 674 681 682
- 49 *ca* 677
lac. 673
abbr. 660 671 672 674 681 682
- 50 ⁺*yā*
ya 677
lac. 673
abbr. 660 671 672 674 681 682
- 51 ⁺*uparipravṛtyā*
o. *uparipravṛtyā* 677
lac. 673
abbr. 660 671 672 674 681 682
- 52 ⁺*baharāma-īajdasya*
or. *baharāma-īajda*{*sya*} 677
lac. 673
abbr. 660 671 672 674 681 682

SY 3.9

*samīhe*¹ *ijisnau*² ⁺*uśahina-nāmnyāḥ*³ <*aparārdharātrasaṁdhyāyāḥ*⁴> *puṇyātmakāyāḥ*⁵
*puṇyagurvvyāḥ*⁶
*samīhe*⁷ *ijisnau*⁸ ⁺*bereji-nāmnyāś*⁹ *ca*¹⁰ <*yā*¹¹ *samaṁ*¹² ⁺*uśahina-saṁdhyāyāḥ*¹³ *samakāryiṇī*¹⁴
*yā*¹⁵ *ca*¹⁶ ⁺*saṁcayān*¹⁷ ⁺*dhānyānām*¹⁸ ⁺*pravarddhayati*¹⁹
*yā*²⁰ *manuṣyeṣu*²¹ *madhye*²² ⁺*satkāryiṇī*²³ *ye*²⁴ *nagaranyāyānām*²⁵ *adhiṣṭātārah*²⁶>
⁺*māna-nāmnyāḥ*²⁷ *puṇyātmakāyāḥ*²⁸ ⁺*puṇyagurvvyāḥ*²⁹ <*yā*³⁰ *manuṣyeṣu*³¹ ⁺*grhāmtarvvartīṣu*³²
*madhye*³³ *satkāryiṇī*³⁴>
*samīhe*³⁵ *ijisnau*³⁶ *śrośasya*³⁷ *puṇyātmano*³⁸ *bhaktiśīlasya*³⁹ *vijayino*⁴⁰ *vṛddhidasya*⁴¹
*bhūsambhūteḥ*⁴² <*śrośaḥ*⁴³ ⁺*ādeśapatiḥ*⁴⁴>
⁺*raśnasya*⁴⁵ *śuddhasya*⁴⁶ <⁺*raśnaḥ*⁴⁷ *satyapatiḥ*⁴⁸>
⁺*āstādasya*⁴⁹ *ca*⁵⁰ *vṛddhidasya*⁵¹ *bhūsambhūteḥ*⁵² *puṣṭidasya*⁵³ *bhūsambhūteḥ*⁵⁴

- 1 *samīhe* 677
lac. 673
abbr. 660 671 672 674 681 682
- 2 *ijisnau* 677
lac. 673
abbr. 660 671 672 674 681 682
- 3 ⁺*uśahina-nāmnyāḥ*
op. *uśahina-nāmnyāḥ* 677
lac. 673
abbr. 660 671 672 674 681 682
- 4 *aparārdharātrasaṁdhyāyāḥ* 677
lac. 673
abbr. 660 671 672 674 681 682
- 5 *puṇyātmakāyāḥ* 677
lac. 673
abbr. 660 671 672 674 681 682
- 6 *puṇyagurvvyāḥ* 677
lac. 673
abbr. 660 671 672 674 681 682
- 7 *samīhe* 677
lac. 673
abbr. 660 671 672 674 681 682
- 8 *ijisnau* 677
lac. 673
abbr. 660 671 672 674 681 682
- 9 ⁺*bereji-nāmnyāś*
p. *bereji-nāmnyāś* 677
lac. 673
abbr. 660 671 672 674 681 682
- 10 *ca* 677
lac. 673
abbr. 660 671 672 674 681 682
- 11 *yā* 677
lac. 673
abbr. 660 671 672 674 681 682
- 12 *samaṁ* 677
lac. 673
abbr. 660 671 672 674 681 682
- 13 ⁺*uśahina-saṁdhyāyāḥ*
r. *uśahina-saṁdhyā*[1] 677

- lac. 673
abbr. 660 671 672 674 681 682
- 14 *samakāryiñī* 677
lac. 673
abbr. 660 671 672 674 681 682
- 15 *yā* 677
lac. 673
abbr. 660 671 672 674 681 682
- 16 *ca* 677
lac. 673
abbr. 660 671 672 674 681 682
- 17 **saṃcayān*
r. {saṃca}yān 677
lac. 673
abbr. 660 671 672 674 681 682
- 18 **dhānyānām*
adhānyānām 677
lac. 673
abbr. 660 671 672 674 681 682
- 19 **pravarddhayati*
op. *pravṛddhayati* 677
lac. 673
abbr. 660 671 672 674 681 682
- 20 *yā* 677
lac. 673
abbr. 660 671 672 674 681 682
- 21 *manuṣyeṣu* 677
lac. 673
abbr. 660 671 672 674 681 682
- 22 *madhye* 677
lac. 673
abbr. 660 671 672 674 681 682
- 23 **satkāryiñī*
r. *satkāryiñi* 677
lac. 673
abbr. 660 671 672 674 681 682
- 24 *ye* 677
lac. 673
abbr. 660 671 672 674 681 682
- 25 *nagaranyāyānām* 677
lac. 673
abbr. 660 671 672 674 681 682
- 26 *adhiṣṭātārah* 677
lac. 673
abbr. 660 671 672 674 681 682
- 27 **māna-nāmnyāḥ*
māna-nāmnyā 677
lac. 673
abbr. 660 671 672 674 681 682
- 28 *puṇyātmakāyāḥ* 677
lac. 673
abbr. 660 671 672 674 681 682
- 29 **puṇyagurvyāḥ*
gurvyāḥ 677
lac. 673
abbr. 660 671 672 674 681 682
- 30 *yā* 677
lac. 673
abbr. 660 671 672 674 681 682
- 31 *manuṣyeṣu* 677
lac. 673
abbr. 660 671 672 674 681 682
- 32 **grhāṃtarvartīṣu*
grhāṃtatva{r}the[1] 677
lac. 673
abbr. 660 671 672 674 681 682
- 33 *madhye* 677
lac. 673
abbr. 660 671 672 674 681 682
- 34 *satkāryiñī* 677
lac. 673
abbr. 660 671 672 674 681 682
- 35 *samihe* 677
lac. 673
abbr. 660 671 672 674 681 682
- 36 *ijīsnau* 677
lac. 673
abbr. 660 671 672 674 681 682
- 37 *śrośasya* 677
lac. 673
abbr. 660 671 672 674 681 682
- 38 *puṇyātmano* 677
lac. 673
abbr. 660 671 672 674 681 682
- 39 *bhaktiśīlasya* 677
lac. 673
abbr. 660 671 672 674 681 682
- 40 *vijayino* 677
lac. 673
abbr. 660 671 672 674 681 682
- 41 *vṛddhidasya* 677
lac. 673
abbr. 660 671 672 674 681 682
- 42 *bhūsaṃbhūteḥ* 677
lac. 673
abbr. 660 671 672 674 681 682
- 43 *śrośaḥ* 677
lac. 673
abbr. 660 671 672 674 681 682
- 44 **ādeśapatiḥ*
r. *ā[1]śapatiḥ* 677
lac. 673
abbr. 660 671 672 674 681 682
- 45 **rasnasya*
op. *rasnasya* 677
lac. 673
abbr. 660 671 672 674 681 682
- 46 *śuddhasya* 677
lac. 673
abbr. 660 671 672 674 681 682
- 47 **rasnaḥ*
op. *rasnaḥ* 677
lac. 673
abbr. 660 671 672 674 681 682
- 48 *satyapatiḥ* 677
lac. 673
abbr. 660 671 672 674 681 682
- 49 **āstādasya*
āstadesya 677
lac. 673
abbr. 660 671 672 674 681 682
- 50 *ca* 677
lac. 673
abbr. 660 671 672 674 681 682
- 51 *vṛddhidasya* 677
lac. 673
abbr. 660 671 672 674 681 682
- 52 *bhūsaṃbhūteḥ* 677
lac. 673
abbr. 660 671 672 674 681 682

53 *puṣṭidasya* 677
lac. 673
abbr. 660 671 672 674 681 682

54 *bhūsaṃbhūteḥ* 677
lac. 673
abbr. 660 671 672 674 681 682

SY 3.10

⁺*icchāmi*¹ *ijisnau*² *māsānāṃ*³ *puṇyaṃ*⁴ *gurūṇāṃ*⁵ *aṃtarācaṃdrasya*⁶ *puṇyātmanaḥ*⁷
*puṇyaguroḥ*⁸
*samiṇe*⁹ *ijisnau*¹⁰ ⁺*sānpūrṇacaṃdrasya*¹¹ ⁺*vīśaptathasya*¹² *ca*¹³ *puṇyātmanaḥ*¹⁴ *puṇyaguroḥ*¹⁵
〈*paṃcakasya*¹⁶ *yaḥ*¹⁷ *dvitīyasya*¹⁸ *uttamasya*¹⁹ *paṃcakasya*²⁰ ⁺*yaḥ*²¹ *tṛtīyasya*²² *uttamasya*²³〉

1 ⁺*icchāmi*
r. *icchā{mi}* 677
lac. 673
abbr. 660 671 672 674 681 682

vīśaspathatasya 677
lac. 673
abbr. 660 671 672 674 681 682

2 *ijisnau* 677
lac. 673
abbr. 660 671 672 674 681 682

13 *ca* 677
lac. 673
abbr. 660 671 672 674 681 682

3 *māsānāṃ* 677
lac. 673
abbr. 660 671 672 674 681 682

14 *puṇyātmanaḥ* 677
lac. 673
abbr. 660 671 672 674 681 682

4 *puṇyaṃ* 677
lac. 673
abbr. 660 671 672 674 681 682

15 *puṇyaguroḥ* 677
lac. 673
abbr. 660 671 672 674 681 682

5 *gurūṇāṃ* 677
lac. 673
abbr. 660 671 672 674 681 682

16 *paṃcakasya* 677
lac. 673
abbr. 660 671 672 674 681 682

6 *aṃtarācaṃdrasya* 677
lac. 673
abbr. 660 671 672 674 681 682

17 *yaḥ* 677
lac. 673
abbr. 660 671 672 674 681 682

7 *puṇyātmanaḥ* 677C
puṇyātmaka 677*
lac. 673
abbr. 660 671 672 674 681 682

18 *dvitīyasya* 677
lac. 673
abbr. 660 671 672 674 681 682

8 *puṇyaguroḥ* 677
lac. 673
abbr. 660 671 672 674 681 682

19 *uttamasya* 677
lac. 673
abbr. 660 671 672 674 681 682

9 *samiṇe* 677
lac. 673
abbr. 660 671 672 674 681 682

20 *paṃcakasya* 677
lac. 673
abbr. 660 671 672 674 681 682

10 *ijisnau* 677
lac. 673
abbr. 660 671 672 674 681 682

21 ⁺*yaḥ*
ya 677
lac. 673
abbr. 660 671 672 674 681 682

11 ⁺*sānpūrṇacaṃdrasya*
o. *sānpūrṇacaṃdrasya* 677
lac. 673
abbr. 660 671 672 674 681 682

22 *tṛtīyasya* 677
lac. 673
abbr. 660 671 672 674 681 682

12 ⁺*vīśaptathasya*

23 *uttamasya* 677
lac. 673
abbr. 660 671 672 674 681 682

SY 3.11

*samiṇe*¹ *ijisnau*² *gahaṃbārāṇāṃ*³ *puṇyagurūṇāṃ*⁴ 〈*gahaṃbārāṇāṃ*⁵ *iti*⁶ *samayasamuccayānāṃ*⁷〉
⁺*maidīojarama-nāmnah*⁸ *puṇyātmanaḥ*⁹ *puṇyaguroḥ*¹⁰ 〈*ākāśasya*¹¹ *srjanakālaṃ*¹²〉

*samīhe*¹³ *ijisnau*¹⁴ ⁺*maidīoīsamāi-nāmnaḥ*¹⁵ *puṇyātmanaḥ*¹⁶ *puṇyaguroḥ*¹⁷ *<jalānām*¹⁸
*srjanakālam*¹⁹*>*
*samīhe*²⁰ *ijisnau*²¹ ⁺*paitīśahahem*²² *nāmnaḥ*²³ *puṇyātmanaḥ*²⁴ *puṇyaguroḥ*²⁵ *<pṛthivyāḥ*²⁶
*ghaṭanakālam*²⁷*>*
*samīhe*²⁸ *ijisnau*²⁹ *aiāthrima-nāmnaḥ*³⁰ *<vanaspatinām*³¹ ⁺*srjanakālam*³²*>*
*adhaḥparivartita*³³ *<uṣṇakālāgaminaḥ*³⁴*>*
*vīryanikṣepanaḥ*³⁵ *<paśūnām*³⁶ *vīryanikṣepas*³⁷ ⁺*tan*³⁸ ⁺*madhye*³⁹ *bhavatī*⁴⁰*>*
*puṇyātmanaḥ*⁴¹ ⁺*puṇyaguroḥ*⁴²
*samīhe*⁴³ *ijisnau*⁴⁴ *maidīārīma-nāmnaḥ*⁴⁵ *puṇyātmanaḥ*⁴⁶ ⁺*puṇyaguroḥ*⁴⁷ *<gavām*⁴⁸
*paśūnām*⁴⁹ *paṃcaprakārāṇām*⁵⁰ *srjanakālasya*⁵¹*>*
*samīhe*⁵² *ijisnau*⁵³ *hamaspathamaedaem*⁵⁴ *nāmnaḥ*⁵⁵ *puṇyātmanaḥ*⁵⁶ *puṇyaguroḥ*⁵⁷
*<manuṣyāṇām*⁵⁸ *daśajātīnām*⁵⁹ *sarvvāsām*⁶⁰ *ca*⁶¹ *srṣṭīnām*⁶² *srjanakālasya*⁶³
*hamaspathamaedaematā*⁶⁴ *sarvvasainyadātīḥ*⁶⁵*>*
*samīhe*⁶⁶ *ijisnau*⁶⁷ *saṃvatsarāṇām*⁶⁸ *puṇyagurūn*⁶⁹

- 1 *samīhe* 677
lac. 673
abbr. 660 671 672 674 681 682
- 2 *ijisnau* 677
lac. 673
abbr. 660 671 672 674 681 682
- 3 *gahambārāṇām* 677
lac. 673
abbr. 660 671 672 674 681 682
- 4 *puṇyagurūnām* 677
lac. 673
abbr. 660 671 672 674 681 682
- 5 *gahambārāṇām* 677
lac. 673
abbr. 660 671 672 674 681 682
- 6 *iti* 677
lac. 673
abbr. 660 671 672 674 681 682
- 7 *samayasamuccayānām* 677
lac. 673
abbr. 660 671 672 674 681 682
- 8 ⁺*maidīojarama-nāmnaḥ*
o. *maidīojarama-nāmnaḥ* 677
lac. 673
abbr. 660 671 672 674 681 682
- 9 *puṇyātmanaḥ* 677
lac. 673
abbr. 660 671 672 674 681 682
- 10 *puṇyaguroḥ* 677
lac. 673
abbr. 660 671 672 674 681 682
- 11 *ākāsasya* 677
lac. 673
abbr. 660 671 672 674 681 682
- 12 *srjanakālam* 677
lac. 673
abbr. 660 671 672 674 681 682
- 13 *samīhe* 677
lac. 673
abbr. 660 671 672 674 681 682

- 14 *ijisnau* 677
lac. 673
abbr. 660 671 672 674 681 682
- 15 ⁺*maidīoīsamāi-nāmnaḥ*
p. *maidīoīsemāi-nāmnaḥ* 677
lac. 673
abbr. 660 671 672 674 681 682
- 16 *puṇyātmanaḥ* 677
lac. 673
abbr. 660 671 672 674 681 682
- 17 *puṇyaguroḥ* 677
lac. 673
abbr. 660 671 672 674 681 682
- 18 *jalānām* 677
lac. 673
abbr. 660 671 672 674 681 682
- 19 *srjanakālam* 677
lac. 673
abbr. 660 671 672 674 681 682
- 20 *samīhe* 677
lac. 673
abbr. 660 671 672 674 681 682
- 21 *ijisnau* 677
lac. 673
abbr. 660 671 672 674 681 682
- 22 ⁺*paitīśahahem*
p. *paitīśahahem* 677
lac. 673
abbr. 660 671 672 674 681 682
- 23 *nāmnaḥ* 677
lac. 673
abbr. 660 671 672 674 681 682
- 24 *puṇyātmanaḥ* 677
lac. 673
abbr. 660 671 672 674 681 682
- 25 *puṇyaguroḥ* 677
lac. 673
abbr. 660 671 672 674 681 682
- 26 *pṛthivyāḥ* 677
lac. 673
abbr. 660 671 672 674 681 682

- 27 *ghaṭanakālaṃ* 677*
ghaṭanakāla 115ya 677C
 lac. 673
 abbr. 660 671 672 674 681 682
- 28 *samihe* 677
 lac. 673
 abbr. 660 671 672 674 681 682
- 29 *ijisnau* 677
 lac. 673
 abbr. 660 671 672 674 681 682
- 30 *aiāthrima-nāmnah* 677
 lac. 673
 abbr. 660 671 672 674 681 682
- 31 *vanaspatīnām* 677
 lac. 673
 abbr. 660 671 672 674 681 682
- 32 **sṛjanakālaṃ*
 r. *sṛja{na}kālaṃ* 677
 lac. 673
 abbr. 660 671 672 674 681 682
- 33 *adhahparivartita*° 677
 lac. 673
 abbr. 660 671 672 674 681 682
- 34 *uṣṇakālāgaminah* 677C
uṣṇakālāgaminam 677*
 lac. 673
 abbr. 660 671 672 674 681 682
- 35 *vīryanikṣepanah* 677
 lac. 673
 abbr. 660 671 672 674 681 682
- 36 *paśūnām* 677
 lac. 673
 abbr. 660 671 672 674 681 682
- 37 *vīryanikṣepas* 677
 lac. 673
 abbr. 660 671 672 674 681 682
- 38 **tan*
 op. *tana* 677
 lac. 673
 abbr. 660 671 672 674 681 682
- 39 **madhye*
 r. *{ma}dhye* 677
 lac. 673
 abbr. 660 671 672 674 681 682
- 40 *bhavati* 677
 lac. 673
 abbr. 660 671 672 674 681 682
- 41 *puṇyātmanah* 677
 lac. 673
 abbr. 660 671 672 674 681 682
- 42 **puṇyaguroh*
puṇyagur{o} 677
 lac. 673
 abbr. 660 671 672 674 681 682
- 43 *samihe* 677
 lac. 673
 abbr. 660 671 672 674 681 682
- 44 *ijisnau* 677
 lac. 673
 abbr. 660 671 672 674 681 682
- 45 *maidīarima-nāmnah* 677
 lac. 673
 abbr. 660 671 672 674 681 682
- 46 *puṇyātmanah* 677
 lac. 673
 abbr. 660 671 672 674 681 682
- 47 **puṇyaguroh*
 o. *puṇyaguroh* 677
 lac. 673
 abbr. 660 671 672 674 681 682
- 48 *gavām* 677
 lac. 673
 abbr. 660 671 672 674 681 682
- 49 *paśūnām* 677
 lac. 673
 abbr. 660 671 672 674 681 682
- 50 *pañcaprakārāṇām* 677
 lac. 673
 abbr. 660 671 672 674 681 682
- 51 *sṛjanakālasya* 677
 lac. 673
 abbr. 660 671 672 674 681 682
- 52 *samihe* 677
 lac. 673
 abbr. 660 671 672 674 681 682
- 53 *ijisnau* 677
 lac. 673
 abbr. 660 671 672 674 681 682
- 54 *hamaspathamaedaem* 677
 lac. 673
 abbr. 660 671 672 674 681 682
- 55 *nāmnah* 677
 lac. 673
 abbr. 660 671 672 674 681 682
- 56 *puṇyātmanah* 677
 lac. 673
 abbr. 660 671 672 674 681 682
- 57 *puṇyaguroh* 677
 lac. 673
 abbr. 660 671 672 674 681 682
- 58 *manuṣyāṇām* 677
 lac. 673
 abbr. 660 671 672 674 681 682
- 59 *daśajātīnām* 677
 lac. 673
 abbr. 660 671 672 674 681 682
- 60 *sarvvāsām* 677
 lac. 673
 abbr. 660 671 672 674 681 682
- 61 *ca* 677
 lac. 673
 abbr. 660 671 672 674 681 682
- 62 *sṛṣṭīnām* 677
 lac. 673
 abbr. 660 671 672 674 681 682
- 63 *sṛjanakālasya* 677
 lac. 673
 abbr. 660 671 672 674 681 682
- 64 *hamaspathamaedematā* 677
 lac. 673
 abbr. 660 671 672 674 681 682
- 65 *sarvvasainyadātīh* 677
 lac. 673
 abbr. 660 671 672 674 681 682
- 66 *samihe* 677
 lac. 673
 abbr. 660 671 672 674 681 682
- 67 *ijisnau* 677
 lac. 673
 abbr. 660 671 672 674 681 682

68 *saṃvatsarāṇām* 677
lac. 673
abbr. 660 671 672 674 681 682

69 *puṇyagurūn* 677
lac. 673
abbr. 660 671 672 674 681 682

SY 3.12

*samihe*¹ *ijisnau*² *sarvveṣām*³ *teṣām*⁴ *gurūnām*⁵

*ye*⁶ *saṃti*⁷ *puṇyaguravaḥ*⁸ *trayaś*⁹ *ca*¹⁰ *triṃśac*¹¹ *ca*¹² *nikaṭāḥ*¹³ *parivarttulaṃ*¹⁴
*hāūana-saṃdhyāyāḥ*¹⁵

*ye*¹⁶ *saṃti*¹⁷ *puṇyasya*¹⁸ *yat*¹⁹ *utkṛṣṭataram*²⁰ *hormmijdena*²¹ *+śikṣāpitāḥ*²² *<+jarathustrāya*²³
*jarathustreṇa*²⁴ *ca*²⁵ *proktāḥ*²⁶ *<+aṃtar*²⁷ *asmin*²⁸ *+jagati*²⁹*>*

1 *samihe* 677
lac. 673
abbr. 660 671 672 674 681 682

2 *ijisnau* 677
lac. 673
abbr. 660 671 672 674 681 682

3 *sarvveṣām* 677
lac. 673
abbr. 660 671 672 674 681 682

4 *teṣām* 677
lac. 673
abbr. 660 671 672 674 681 682

5 *gurūnām* 677
lac. 673
abbr. 660 671 672 674 681 682

6 *ye* 677
lac. 673
abbr. 660 671 672 674 681 682

7 *saṃti* 677
lac. 673
abbr. 660 671 672 674 681 682

8 *puṇyaguravaḥ* 677
lac. 673
abbr. 660 671 672 674 681 682

9 *trayaś* 677
lac. 673
abbr. 660 671 672 674 681 682

10 *ca* 677
lac. 673
abbr. 660 671 672 674 681 682

11 *triṃśac* 677
lac. 673
abbr. 660 671 672 674 681 682

12 *ca* 677
lac. 673
abbr. 660 671 672 674 681 682

13 *nikaṭāḥ* 677
lac. 673
abbr. 660 671 672 674 681 682

14 *parivarttulaṃ* 677
lac. 673
abbr. 660 671 672 674 681 682

15 *hāūana-saṃdhyāyāḥ* 677
lac. 673
abbr. 660 671 672 674 681 682

16 *ye* 677
lac. 673
abbr. 660 671 672 674 681 682

17 *saṃti* 677
lac. 673
abbr. 660 671 672 674 681 682

18 *puṇyasya* 677
lac. 673
abbr. 660 671 672 674 681 682

19 *yat* 677
lac. 673
abbr. 660 671 672 674 681 682

20 *utkṛṣṭataram* 677
lac. 673
abbr. 660 671 672 674 681 682

21 *hormmijdena* 677
lac. 673
abbr. 660 671 672 674 681 682

22 *+śikṣāpitāḥ*
sikṣyāpitāḥ 677
lac. 673
abbr. 660 671 672 674 681 682

23 *+jarathustrāya*
jarathustrāyaḥ 677
lac. 673
abbr. 660 671 672 674 681 682

24 *jarathustreṇa* 677
lac. 673
abbr. 660 671 672 674 681 682

25 *ca* 677C
om. 677*
lac. 673
abbr. 660 671 672 674 681 682

26 *proktāḥ* 677
lac. 673
abbr. 660 671 672 674 681 682

27 *+aṃtar*
op. *aṃtara* 677
lac. 673
abbr. 660 671 672 674 681 682

28 *asmin* 677
lac. 673
abbr. 660 671 672 674 681 682

29 *+jagati*
jagatiḥ 677
lac. 673
abbr. 660 671 672 674 681 682

SY 3.13

*samīhe*¹ *ijisnau*² *svāmino*³ *mihirasya*⁴ *mahattarasya*⁵ +*anaśvarasya*⁶ *puṇyātmanaḥ*⁷
*tārāṇām*⁸ *ca*⁹ *spanāmainīosṛṣṭinām*¹⁰
*tistara-tārakasya*¹¹ *ca*¹² *śuddimataśrīmataḥ*¹³ <*vṛṣṭinakṣatrasya*¹⁴>
*caṇdrasya*¹⁵ *ca*¹⁶ *paśubījasya*¹⁷ *sūryasya*¹⁸ *ca*¹⁹ *tejasvino*²⁰ *vegavadaśvasya*²¹ *locanayoś*²² *ca*²³
*svāmino*²⁴ *mahājñāninaḥ*²⁵
*mihirasya*²⁶ *ca*²⁷ *grāmāṇām*²⁸ *ca*²⁹ +*rājñāḥ*³⁰ <*rte*³¹ +*amiśāspimṭebhyaḥ*³² *asau*³³ *mahattaraḥ*³⁴
*upari*³⁵ *grāmāṇām*³⁶ *ca*³⁷ +*ihalokinām*³⁸ +*rājā*³⁹>
*samīhe*⁴⁰ *ijisnau*⁴¹ (date, dedication of day and month)⁴²

dinādhipatiṃ māsādhipatiṃ

1 <i>samīhe</i> 677 lac. 673 abbr. 660 671 672 674 681 682	14 <i>vṛṣṭinakṣatrasya</i> 677 lac. 673 abbr. 660 671 672 674 681 682
2 <i>ijisnau</i> 677 lac. 673 abbr. 660 671 672 674 681 682	15 <i>caṇdrasya</i> 677 lac. 673 abbr. 660 671 672 674 681 682
3 <i>svāmino</i> 677 lac. 673 abbr. 660 671 672 674 681 682	16 <i>ca</i> 677 lac. 673 abbr. 660 671 672 674 681 682
4 <i>mihirasya</i> 677 lac. 673 abbr. 660 671 672 674 681 682	17 <i>paśubījasya</i> 677C <i>puśubījasya</i> 677* lac. 673 abbr. 660 671 672 674 681 682
5 <i>mahattarasya</i> 677 lac. 673 abbr. 660 671 672 674 681 682	18 <i>sūryasya</i> 677 lac. 673 abbr. 660 671 672 674 681 682
6 + <i>anaśvarasya</i> op. <i>anasvarasya</i> 677 lac. 673 abbr. 660 671 672 674 681 682	19 <i>ca</i> 677 lac. 673 abbr. 660 671 672 674 681 682
7 <i>puṇyātmanaḥ</i> 677 lac. 673 abbr. 660 671 672 674 681 682	20 <i>tejasvino</i> 677C p. <i>tejasvano</i> 677* lac. 673 abbr. 660 671 672 674 681 682
8 <i>tārāṇām</i> 677 lac. 673 abbr. 660 671 672 674 681 682	21 <i>vegavadaśvasya</i> 677 lac. 673 abbr. 660 671 672 674 681 682
9 <i>ca</i> 677 lac. 673 abbr. 660 671 672 674 681 682	22 <i>locanayoś</i> 677 lac. 673 abbr. 660 671 672 674 681 682
10 <i>spanāmainīosṛṣṭinām</i> 677 lac. 673 abbr. 660 671 672 674 681 682	23 <i>ca</i> 677 lac. 673 abbr. 660 671 672 674 681 682
11 <i>tistara-tārakasya</i> 677 lac. 673 abbr. 660 671 672 674 681 682	24 <i>svāmino</i> 677 lac. 673 abbr. 660 671 672 674 681 682
12 <i>ca</i> 677 lac. 673 abbr. 660 671 672 674 681 682	25 <i>mahājñāninaḥ</i> 677 lac. 673 abbr. 660 671 672 674 681 682
13 <i>śuddimataśrīmataḥ</i> 677 lac. 673 abbr. 660 671 672 674 681 682	26 <i>mihirasya</i> 677 lac. 673 abbr. 660 671 672 674 681 682

- 27 *ca* 677
lac. 673
abbr. 660 671 672 674 681 682
- 28 *grāmāṇāṃ* 677
lac. 673
abbr. 660 671 672 674 681 682
- 29 *ca* 677
lac. 673
abbr. 660 671 672 674 681 682
- 30 ⁺*rājñah*
o. *rajñah* 677
lac. 673
abbr. 660 671 672 674 681 682
- 31 *ṛte* 677
lac. 673
abbr. 660 671 672 674 681 682
- 32 ⁺*amiśāspīṃtebhyaḥ*
amiśāspīṃteḥ 677
lac. 673
abbr. 660 671 672 674 681 682
- 33 *asau* 677
lac. 673
abbr. 660 671 672 674 681 682
- 34 *mahattarah* 677
lac. 673
abbr. 660 671 672 674 681 682
- 35 *upari* 677
lac. 673
abbr. 660 671 672 674 681 682
- 36 *grāmāṇāṃ* 677
lac. 673
abbr. 660 671 672 674 681 682
- 37 *ca* 677
lac. 673
abbr. 660 671 672 674 681 682
- 38 ⁺*ihalokinām*
p. *ihilokinām* 677
lac. 673
abbr. 660 671 672 674 681 682
- 39 ⁺*rājā*
rājāḥ 677
lac. 673
abbr. 660 671 672 674 681 682
- 40 *samīhe* 677
lac. 673
abbr. 660 671 672 674 681 682
- 41 *ijisnau* 677
lac. 673
abbr. 660 671 672 674 681 682
- 42 *(date, dedication of day and month)* 677
lac. 673
abbr. 660 671 672 674 681 682

SY 3.14

*samīhe*¹ *ijisnau*² *tava*³ *agneḥ*⁴ *svāmino*⁵ *mahājñāninaḥ*⁶ *putrasya*⁷ *samaṃ*⁸ *samagraiḥ*⁹
*agnibhiḥ*¹⁰
*samīhe*¹¹ *ijisnau*¹² *udakasya*¹³ *uttamatarasya*¹⁴ *<tat*¹⁵ *yat*¹⁶ ⁺*aṃtarvanaspateḥ*¹⁷*>*
⁺*sarvvāsām*¹⁸ *ca*¹⁹ *apām*²⁰ *majdadattānām*²¹ *<ekahelayaiva*²²*>*
⁺*sarvveṣām*²³ *ca*²⁴ *vanaspatīnām*²⁵ ⁺*majdadattānām*²⁶

- 1 *samīhe* 677
lac. 673
abbr. 660 671 672 674 681 682
- 2 *ijisnau* 677
lac. 673
abbr. 660 671 672 674 681 682
- 3 *tava* 677
lac. 673
abbr. 660 671 672 674 681 682
- 4 *agneḥ* 677
lac. 673
abbr. 660 671 672 674 681 682
- 5 *svāmino* 677
lac. 673
abbr. 660 671 672 674 681 682
- 6 *mahājñāninaḥ* 677
lac. 673
abbr. 660 671 672 674 681 682
- 7 *putrasya* 677
lac. 673
abbr. 660 671 672 674 681 682
- 8 *samaṃ* 677
- 9 *samagraiḥ* 677
lac. 673
abbr. 660 671 672 674 681 682
- 10 *agnibhiḥ* 677
lac. 673
abbr. 660 671 672 674 681 682
- 11 *samīhe* 677
lac. 673
abbr. 660 671 672 674 681 682
- 12 *ijisnau* 677
lac. 673
abbr. 660 671 672 674 681 682
- 13 *udakasya* 677
lac. 673
abbr. 660 671 672 674 681 682
- 14 *uttamatarasya* 677
lac. 673
abbr. 660 671 672 674 681 682
- 15 *tat* 677
lac. 673
abbr. 660 671 672 674 681 682

- 16 *yat* 677
lac. 673
abbr. 660 671 672 674 681 682
- 17 *+am̐tarvanaspateh*
am̐tarvanaspate 677
lac. 673
abbr. 660 671 672 674 681 682
- 18 *+sarvāsām*
o. *sarvāsām* 677
lac. 673
abbr. 660 671 672 674 681 682
- 19 *ca* 677
lac. 673
abbr. 660 671 672 674 681 682
- 20 *apām* 677
lac. 673
abbr. 660 671 672 674 681 682
- 21 *majdadattānām* 677
lac. 673
- 22 *ekahelayaiva* 677
lac. 673
abbr. 660 671 672 674 681 682
- 23 *+sarvešām*
o. *sarvešām* 677
lac. 673
abbr. 660 671 672 674 681 682
- 24 *ca* 677
lac. 673
abbr. 660 671 672 674 681 682
- 25 *vanaspatinām* 677
lac. 673
abbr. 660 671 672 674 681 682
- 26 *+majdadattānām*
o. *majdadattānām* 677C
majdadātvanām 677*
lac. 673
abbr. 660 671 672 674 681 682

SY 3.15

*samihe*¹ *ijisnau*² *mām̐thra-vāṇyāh*³ *gurvvyāh*⁴ *puṇyātmakāyāh*⁵ *svāmikāmāyāh*⁶
 <*kila*⁷ *kāmaṇ*⁸ *yat*⁹ *manasaḥ*¹⁰ *+sahasvāmikāmena*¹¹ *tulyaṇ*¹² *karoti*¹³>
*nyāyasya*¹⁴ *vibhinnadevasya*¹⁵ *nyāyasya*¹⁶ *+jarathuśtrīyasya*¹⁷ <*nirmmalatarasya*¹⁸>
*+dīrghāyāh*¹⁹ *+uparipravṛtṭyāh*²⁰ <*śiṣyāyāh*²¹ *adṛṣyārūpiṇyāh*²²>
*dīneś*²³ *ca*²⁴ *uttamāyāh*²⁵ *mājdaīasnyāh*²⁶ <*+ekahelayaiva*²⁷>

- 1 *samihe* 677
lac. 673
abbr. 660 671 672 674 681 682
- 2 *ijisnau* 677
lac. 673
abbr. 660 671 672 674 681 682
- 3 *mām̐thra-vāṇyāh* 677
lac. 673
abbr. 660 671 672 674 681 682
- 4 *gurvvyāh* 677
lac. 673
abbr. 660 671 672 674 681 682
- 5 *puṇyātmakāyāh* 677
lac. 673
abbr. 660 671 672 674 681 682
- 6 *svāmikāmāyāh* 677
lac. 673
abbr. 660 671 672 674 681 682
- 7 *kila* 677
lac. 673
abbr. 660 671 672 674 681 682
- 8 *kāmaṇ* 677
lac. 673
abbr. 660 671 672 674 681 682
- 9 *yat* 677
lac. 673
abbr. 660 671 672 674 681 682
- 10 *manasaḥ* 677
lac. 673
abbr. 660 671 672 674 681 682
- 11 *+sahasvāmikāmena*
p. *sahasvāmikāmana* 677
lac. 673
abbr. 660 671 672 674 681 682
- 12 *tulyaṇ* 677
lac. 673
abbr. 660 671 672 674 681 682
- 13 *karoti* 677
lac. 673
abbr. 660 671 672 674 681 682
- 14 *nyāyasya* 677
lac. 673
abbr. 660 671 672 674 681 682
- 15 *vibhinnadevasya* 677
lac. 673
abbr. 660 671 672 674 681 682
- 16 *nyāyasya* 677
lac. 673
abbr. 660 671 672 674 681 682
- 17 *+jarathuśtrīyasya*
op. *jarathuśtrīyasya* 677
lac. 673
abbr. 660 671 672 674 681 682
- 18 *nirmmalatarasya* 677
lac. 673
abbr. 660 671 672 674 681 682
- 19 *+dīrghāyāh*
dīrghāyām 677
lac. 673
abbr. 660 671 672 674 681 682

- 20 ⁺*uparipravṛtyāḥ*
uparipravṛtye 677
lac. 673
abbr. 660 671 672 674 681 682
- 21 *śiṣyāyāḥ* 677
lac. 673
abbr. 660 671 672 674 681 682
- 22 *adṛṣyarūpiṇyāḥ* 677
lac. 673
abbr. 660 671 672 674 681 682
- 23 *dīneś* 677
lac. 673
abbr. 660 671 672 674 681 682

- 24 *ca* 677
lac. 673
abbr. 660 671 672 674 681 682
- 25 *uttamāyāḥ* 677
lac. 673
abbr. 660 671 672 674 681 682
- 26 *mājdaīasnyāḥ* 677
lac. 673
abbr. 660 671 672 674 681 682
- 27 ⁺*ekahelayaiva*
ekahelasyaiva 677
lac. 673
abbr. 660 671 672 674 681 682

SY 3.16

*samiḥe*¹ *ijisnau*² *gireḥ*³ *hośadāstārasya*⁴ *majdadattasya*⁵ ⁺*punyaśubhasya*⁶ <*sa*⁷ *girir*⁸ ⁺*yaś*⁹
*caitanyaṃ*¹⁰ *manuṣyāṇām*¹¹ *schāne*¹² *dadhāti*¹³ *rakṣati*¹⁴ *ca*¹⁵>
*sarvveṣām*¹⁶ *ca*¹⁷ *girīnām*¹⁸ ⁺*punyaśubhānām*¹⁹ ⁺*saṃpūrṇaśubhānām*²⁰ *majdadattānām*²¹
*rājīnām*²² *śriyaś*²³ *ca*²⁴ *majdadattāyāḥ*²⁵ *agrhitāyāś*²⁶ *ca*²⁷ ⁺*śriyo*²⁸ *majdadattāyāḥ*²⁹
<⁺*śrīr*³⁰ *yā*³¹ *ācāryair*³² *adhivāsini*³³ *satkāryeṇa*³⁴ *sadvyavasāyena*³⁵ *svīyā*³⁶ ⁺*śakyate*³⁷
*karttum*³⁸>
*samiḥe*³⁹ *ijisnau*⁴⁰ *arśiśavaṃgha-*⁴¹ <⁺*lakṣmyāḥ*⁴² *uttamāyāḥ*⁴³ ⁺*uttamātā*⁴⁴ *ca*⁴⁵ *asyāḥ*⁴⁶
⁺*iyam*⁴⁷ *yat*⁴⁸ ⁺*uttamānām*⁴⁹ ⁺*lakṣmyāḥ*⁵⁰ *rakṣi-*⁵¹ ⁺*sāhāyyam*⁵² *ca*⁵³ *karoti*⁵⁴
*sarvve*⁵⁵ ⁺*pi*⁵⁶ *ye*⁵⁷ *lakṣmīm*⁵⁸ *svādhinatayā*⁵⁹ *hormmidasya*⁶⁰ ⁺*lābhena*⁶¹ *uttamānām*⁶²
*dadhati*⁶³
*teṣām*⁶⁴ *vipakṣān*⁶⁵ ⁺*dūre*⁶⁶ *dadhāti*⁶⁷>
*nirvāṇajñānasya*⁶⁸ *uttamasya*⁶⁹ *cakrasya*⁷⁰ *uttamasya*⁷¹ *cakraschiteś*⁷² *ca*⁷³ *uttamāyāḥ*⁷⁴
*śriyo*⁷⁵ *lābhasya*⁷⁶ *ca*⁷⁷ ⁺*majdadattasya*⁷⁸

- 1 *samiḥe* 677
lac. 673
abbr. 660 671 672 674 681 682
- 2 *ijisnau* 677
lac. 673
abbr. 660 671 672 674 681 682
- 3 *gireḥ* 677
lac. 673
abbr. 660 671 672 674 681 682
- 4 *hośadāstārasya* 677
lac. 673
abbr. 660 671 672 674 681 682
- 5 *majdadattasya* 677
lac. 673
abbr. 660 671 672 674 681 682
- 6 ⁺*punyaśubhasya*
op. *punyasubhasya* 677
lac. 673
abbr. 660 671 672 674 681 682
- 7 *sa* 677
lac. 673
abbr. 660 671 672 674 681 682

- 8 *girir* 677
lac. 673
abbr. 660 671 672 674 681 682
- 9 ⁺*yaś*
yāś 677
lac. 673
abbr. 660 671 672 674 681 682
- 10 *caitanyaṃ* 677
lac. 673
abbr. 660 671 672 674 681 682
- 11 *manuṣyāṇām* 677
lac. 673
abbr. 660 671 672 674 681 682
- 12 *schāne* 677
lac. 673
abbr. 660 671 672 674 681 682
- 13 *dadhāti* 677
lac. 673
abbr. 660 671 672 674 681 682
- 14 *rakṣati* 677
lac. 673
abbr. 660 671 672 674 681 682

- 15 *ca* 677
lac. 673
abbr. 660 671 672 674 681 682
- 16 *sarveṣāṃ* 677
lac. 673
abbr. 660 671 672 674 681 682
- 17 *ca* 677
lac. 673
abbr. 660 671 672 674 681 682
- 18 *giriṇām* 677
lac. 673
abbr. 660 671 672 674 681 682
- 19 ⁺*puṇyaśubhānām*
op. *puṇyasubhānām* 677
lac. 673
abbr. 660 671 672 674 681 682
- 20 ⁺*saṃpūrṇaśubhānām*
op. *saṃpūrṇaśubhānām* 677
lac. 673
abbr. 660 671 672 674 681 682
- 21 *majdadattānām* 677
lac. 673
abbr. 660 671 672 674 681 682
- 22 *rājñām* 677
lac. 673
abbr. 660 671 672 674 681 682
- 23 *śrīyaś* 677
lac. 673
abbr. 660 671 672 674 681 682
- 24 *ca* 677
lac. 673
abbr. 660 671 672 674 681 682
- 25 *majdadattāyāḥ* 677
lac. 673
abbr. 660 671 672 674 681 682
- 26 *agrhitāyāś* 677
lac. 673
abbr. 660 671 672 674 681 682
- 27 *ca* 677
lac. 673
abbr. 660 671 672 674 681 682
- 28 ⁺*śrīyo*
op. *śrīyo* 677
lac. 673
abbr. 660 671 672 674 681 682
- 29 *majdadattāyāḥ* 677
lac. 673
abbr. 660 671 672 674 681 682
- 30 ⁺*śrīr*
śrī 677
lac. 673
abbr. 660 671 672 674 681 682
- 31 *yā* 677
lac. 673
abbr. 660 671 672 674 681 682
- 32 *ācāryair* 677
lac. 673
abbr. 660 671 672 674 681 682
- 33 *adhivāsinī* 677
lac. 673
abbr. 660 671 672 674 681 682
- 34 *satkāryeṇa* 677
lac. 673
abbr. 660 671 672 674 681 682
- 35 *sadyavasāyena* 677
lac. 673
abbr. 660 671 672 674 681 682
- 36 *svīyā* 677
lac. 673
abbr. 660 671 672 674 681 682
- 37 ⁺*śakyate*
op. *śakyate* 677
lac. 673
abbr. 660 671 672 674 681 682
- 38 *karttum* 677
lac. 673
abbr. 660 671 672 674 681 682
- 39 *samīhe* 677
lac. 673
abbr. 660 671 672 674 681 682
- 40 *ijisnau* 677
lac. 673
abbr. 660 671 672 674 681 682
- 41 *arśisavaṃgha-* 677
lac. 673
abbr. 660 671 672 674 681 682
- 42 ⁺*lakṣmyāḥ*
lakṣamāḥ 677
lac. 673
abbr. 660 671 672 674 681 682
- 43 *uttamāyāḥ* 677
lac. 673
abbr. 660 671 672 674 681 682
- 44 ⁺*uttamātā*
uttamanā 677
lac. 673
abbr. 660 671 672 674 681 682
- 45 *ca* 677
lac. 673
abbr. 660 671 672 674 681 682
- 46 *asyāḥ* 677
lac. 673
abbr. 660 671 672 674 681 682
- 47 ⁺*īyaṃ*
āyaṃ 677
lac. 673
abbr. 660 671 672 674 681 682
- 48 *yat* 677
lac. 673
abbr. 660 671 672 674 681 682
- 49 ⁺*uttamānām*
uttamām 677
lac. 673
abbr. 660 671 672 674 681 682
- 50 ⁺*lakṣmyāḥ*
r. *la[2]* 677
lac. 673
abbr. 660 671 672 674 681 682
- 51 *rakṣī* 677
lac. 673
abbr. 660 671 672 674 681 682
- 52 ⁺*sāhāyyaṃ*
sahāghaṃ 677
lac. 673
abbr. 660 671 672 674 681 682
- 53 *ca* 677
lac. 673
abbr. 660 671 672 674 681 682
- 54 *karoti* 677
lac. 673
abbr. 660 671 672 674 681 682

- 55 *sarvve* 677
lac. 673
abbr. 660 671 672 674 681 682
- 56 ⁺*pi*
o. *pi* 677
lac. 673
abbr. 660 671 672 674 681 682
- 57 *ye* 677
lac. 673
abbr. 660 671 672 674 681 682
- 58 *lakṣmīṇ* 677
lac. 673
abbr. 660 671 672 674 681 682
- 59 *svādhīnatayā* 677
lac. 673
abbr. 660 671 672 674 681 682
- 60 *hormmidasya* 677
lac. 673
abbr. 660 671 672 674 681 682
- 61 ⁺*lābhena*
r. *lābhe*[1] 677
lac. 673
abbr. 660 671 672 674 681 682
- 62 *uttamānāṇ* 677
lac. 673
abbr. 660 671 672 674 681 682
- 63 *dadhati* 677
lac. 673
abbr. 660 671 672 674 681 682
- 64 *teṣāṇ* 677
lac. 673
abbr. 660 671 672 674 681 682
- 65 *vīpakṣān* 677
lac. 673
abbr. 660 671 672 674 681 682
- 66 ⁺*dūre*
dūre 677
lac. 673
abbr. 660 671 672 674 681 682
- 67 *dadhāti* 677
lac. 673
abbr. 660 671 672 674 681 682
- 68 *nūrvvāṇajñānasya* 677
lac. 673
abbr. 660 671 672 674 681 682
- 69 *uttamasya* 677
lac. 673
abbr. 660 671 672 674 681 682
- 70 *cakrasya* 677
lac. 673
abbr. 660 671 672 674 681 682
- 71 *uttamasya* 677
lac. 673
abbr. 660 671 672 674 681 682
- 72 *cakraschīteś* 677
lac. 673
abbr. 660 671 672 674 681 682
- 73 *ca* 677
lac. 673
abbr. 660 671 672 674 681 682
- 74 *uttamāyāḥ* 677
lac. 673
abbr. 660 671 672 674 681 682
- 75 *śrīyo* 677
lac. 673
abbr. 660 671 672 674 681 682
- 76 *lābhasya* 677
lac. 673
abbr. 660 671 672 674 681 682
- 77 *ca* 677
lac. 673
abbr. 660 671 672 674 681 682
- 78 ⁺*majdadattasya*
majdadattasyaḥ 677
lac. 673
abbr. 660 671 672 674 681 682

SY 3.17

*samīhe*¹ *ijisnau*² ⁺*uttamānāṇ*³ *uttamasya*⁴ ⁺*āśīrvvādasya*⁵
⁺*uttamasya*⁶ *narasya*⁷ *puṇyātmanah*⁸
*baṣṭasya*⁹ *ca*¹⁰ *dṛḍhasya*¹¹ *uttamasya*¹² ⁺*utkṛṣṭamanasā*¹³ ⁺*iajdasya*¹⁴ <*śāpasyety*¹⁵ *arthah*¹⁶
*uttamānāṇ*¹⁷ *āśīr*¹⁸ ⁺*dvidhā*¹⁹ *ekā*²⁰ *ca*²¹ *manasā*²² *ekā*²³ *ca*²⁴ ⁺*vacasā*²⁵
*āśīs*²⁶ *ca*²⁷ *vacasā*²⁸ *baṣṭatarā*²⁹ *śāpaś*³⁰ *ca*³¹ *manasā*³² *baṣṭatarāḥ*³³
*uttamānāṇ*³⁴ ⁺*āśīḥ*³⁵ *sakalāsu*³⁶ *rātriṣu*³⁷ *trīn*³⁸ *vārān*³⁹
⁺*samagre*⁴⁰ ⁺*pi*⁴¹ *bhuvane*⁴² *sṛṣṭimati*⁴³ *rakṣayā*⁴⁴ ⁺*uparipracarati*⁴⁵
*lakṣmīṇ*⁴⁶ *ca*⁴⁷ *yāṇ*⁴⁸ *sadācāratayā*⁴⁹ *arjjayaṃti*⁵⁰
*tasyā*⁵¹ *rakṣakā*⁵² ⁺*uttamānāṇ*⁵³ ⁺*āśīḥ*⁵⁴>

1 *samīhe* 677
lac. 673
abbr. 660 671 672 674 681 682

2 *ijisnau* 677

lac. 673
abbr. 660 671 672 674 681 682

3 ⁺*uttamānāṇ*
r. [1] *ttamānāṇ* 677

- lac. 673
abbr. 660 671 672 674 681 682
- 4 *uttamasya* 677
lac. 673
abbr. 660 671 672 674 681 682
- 5 ⁺*āśīrvādasya*
o. *āśīrvādasya* 677
lac. 673
abbr. 660 671 672 674 681 682
- 6 ⁺*uttamasya*
r. {*uttama*}*syā* 677
lac. 673
abbr. 660 671 672 674 681 682
- 7 *narasya* 677
lac. 673
abbr. 660 671 672 674 681 682
- 8 *pūnyātmanah* 677
lac. 673
abbr. 660 671 672 674 681 682
- 9 *baṣṭasya* 677
lac. 673
abbr. 660 671 672 674 681 682
- 10 *ca* 677
lac. 673
abbr. 660 671 672 674 681 682
- 11 *dṛḍhasya* 677
lac. 673
abbr. 660 671 672 674 681 682
- 12 *uttamasya* 677
lac. 673
abbr. 660 671 672 674 681 682
- 13 ⁺*utkṛṣṭamanasā*
r. *utkṛṣṭamana*[1] 677
lac. 673
abbr. 660 671 672 674 681 682
- 14 ⁺*iajdasya*
{1}*ajdasyah* 677
lac. 673
abbr. 660 671 672 674 681 682
- 15 *śāpasyety* 677
lac. 673
abbr. 660 671 672 674 681 682
- 16 *arthaḥ* 677
lac. 673
abbr. 660 671 672 674 681 682
- 17 *uttamānām* 677
lac. 673
abbr. 660 671 672 674 681 682
- 18 *āśīr* 677
lac. 673
abbr. 660 671 672 674 681 682
- 19 ⁺*dvidhā*
ddhadhā 677
lac. 673
abbr. 660 671 672 674 681 682
- 20 *ekā* 677
lac. 673
abbr. 660 671 672 674 681 682
- 21 *ca* 677
lac. 673
abbr. 660 671 672 674 681 682
- 22 *manasā* 677
lac. 673
abbr. 660 671 672 674 681 682
- 23 *ekā* 677
lac. 673
abbr. 660 671 672 674 681 682
- 24 *ca* 677
lac. 673
abbr. 660 671 672 674 681 682
- 25 ⁺*vacasā*
r. [1]{*casā*} 677
lac. 673
abbr. 660 671 672 674 681 682
- 26 *āśīś* 677
lac. 673
abbr. 660 671 672 674 681 682
- 27 *ca* 677
lac. 673
abbr. 660 671 672 674 681 682
- 28 *vacasā* 677
lac. 673
abbr. 660 671 672 674 681 682
- 29 *baṣṭatarā* 677
lac. 673
abbr. 660 671 672 674 681 682
- 30 *śāpaś* 677
lac. 673
abbr. 660 671 672 674 681 682
- 31 *ca* 677
lac. 673
abbr. 660 671 672 674 681 682
- 32 *manasā* 677
lac. 673
abbr. 660 671 672 674 681 682
- 33 *baṣṭatarāḥ* 677
lac. 673
abbr. 660 671 672 674 681 682
- 34 *uttamānām* 677
lac. 673
abbr. 660 671 672 674 681 682
- 35 ⁺*āśīḥ*
r. [1]*śīḥ* 677
lac. 673
abbr. 660 671 672 674 681 682
- 36 *sakalāsu* 677
lac. 673
abbr. 660 671 672 674 681 682
- 37 *rātriṣu* 677
lac. 673
abbr. 660 671 672 674 681 682
- 38 *trīn* 677
lac. 673
abbr. 660 671 672 674 681 682
- 39 *vārān* 677
lac. 673
abbr. 660 671 672 674 681 682
- 40 ⁺*samagre*
samargro 677
lac. 673
abbr. 660 671 672 674 681 682
- 41 ⁺*pi*
ipi 677
lac. 673
abbr. 660 671 672 674 681 682
- 42 *bhuvane* 677
lac. 673
abbr. 660 671 672 674 681 682

- 43 *ṣṣṣimati* 677
lac. 673
abbr. 660 671 672 674 681 682
- 44 *rakṣayā* 677
lac. 673
abbr. 660 671 672 674 681 682
- 45 ⁺*uparipracarati*
[4]*cariti* 677
lac. 673
abbr. 660 671 672 674 681 682
- 46 *lakṣmūṇ* 677
lac. 673
abbr. 660 671 672 674 681 682
- 47 *ca* 677
lac. 673
abbr. 660 671 672 674 681 682
- 48 *yāṇ* 677
lac. 673
abbr. 660 671 672 674 681 682
- 49 *sadācāratayā* 677
lac. 673
abbr. 660 671 672 674 681 682
- 50 *arjīyayanti* 677
lac. 673
abbr. 660 671 672 674 681 682
- 51 *tasyā* 677
lac. 673
abbr. 660 671 672 674 681 682
- 52 *rakṣakā* 677
lac. 673
abbr. 660 671 672 674 681 682
- 53 ⁺*uttamānām*
uttamānā 677
lac. 673
abbr. 660 671 672 674 681 682
- 54 ⁺*āśīḥ*
lac. 673 677
abbr. 660 671 672 674 681 682

SY 3.18

*samiḥe*¹ *ijisnau*² *eṣāṇ*³ *schānānāṇ*⁴ *ca*⁵ *deśānāṇ*⁶ *ca*⁷
*araṇyānāṇ*⁸ *ca*⁹ *maṇdirāṇāṇ*¹⁰ *ca*¹¹ *gavāṇ*¹² *vasatīnāṇ*¹³ *ca*¹⁴
*apāṇ*¹⁵ *ca*¹⁶ *bhūmīnāṇ*¹⁷ *ca*¹⁸ *vanaspatīnāṇ*¹⁹ *ca*²⁰
*asyāś*²¹ ⁺*ca*²² *bhūmīḥ*²³ *tasya*²⁴ *ca*²⁵ *ākāśasya*²⁶
*vātasya*²⁷ *ca*²⁸ *puṇyātmanah*²⁹
*tārāṇāṇ*³⁰ *ca*³¹ *caṇdrasya*³² *sūryasya*³³
*anaṃtānāṇ*³⁴ *tejasāṇ*³⁵ *svayaṇ*³⁶ *dattānāṇ*³⁷ <*svayaṇ*³⁸ *dātīś*³⁹ *ca*⁴⁰ *iyaṇ*⁴¹ *yat*⁴² *ātmānāṇ*⁴³
*ātmīyaṇ*⁴⁴ ⁺*śakyate*⁴⁵ *karttuṇ*⁴⁶>
*sarvvāsāṇ*⁴⁷ *ca*⁴⁸ *spanāmainīosṣṣṣtīnāṇ*⁴⁹ *puṇyātmanāṇ*⁵⁰ *puṇyātmanīnāṇ*⁵¹ *puṇyagurūṇāṇ*⁵²

- 1 *samiḥe* 677
lac. 673
abbr. 660 671 672 674 681 682
- 2 *ijisnau* 677
lac. 673
abbr. 660 671 672 674 681 682
- 3 *eṣāṇ*
lac. 673 677
abbr. 660 671 672 674 681 682
- 4 *schānānāṇ* 677
lac. 673
abbr. 660 671 672 674 681 682
- 5 *ca* 677
lac. 673
abbr. 660 671 672 674 681 682
- 6 *deśānāṇ* 677
lac. 673
abbr. 660 671 672 674 681 682
- 7 *ca* 677
lac. 673
abbr. 660 671 672 674 681 682
- 8 *araṇyānāṇ* 677
lac. 673
- 9 *ca* 677
lac. 673
abbr. 660 671 672 674 681 682
- 10 *maṇdirāṇāṇ* 677
lac. 673
abbr. 660 671 672 674 681 682
- 11 *ca* 677
lac. 673
abbr. 660 671 672 674 681 682
- 12 *gavāṇ* 677
lac. 673
abbr. 660 671 672 674 681 682
- 13 *vasatīnāṇ* 677
lac. 673
abbr. 660 671 672 674 681 682
- 14 *ca* 677
lac. 673
abbr. 660 671 672 674 681 682
- 15 *apāṇ* 677
lac. 673
abbr. 660 671 672 674 681 682

- 16 *ca* 677
lac. 673
abbr. 660 671 672 674 681 682
- 17 *bhūmīnām* 677
lac. 673
abbr. 660 671 672 674 681 682
- 18 *ca* 677
lac. 673
abbr. 660 671 672 674 681 682
- 19 *vanaspatīnām* 677
lac. 673
abbr. 660 671 672 674 681 682
- 20 *ca* 677
lac. 673
abbr. 660 671 672 674 681 682
- 21 *asyās* 677
lac. 673
abbr. 660 671 672 674 681 682
- 22 ⁺*ca*
va 677
lac. 673
abbr. 660 671 672 674 681 682
- 23 *bhūmīh* 677
lac. 673
abbr. 660 671 672 674 681 682
- 24 *tasya* 677
lac. 673
abbr. 660 671 672 674 681 682
- 25 *ca* 677
lac. 673
abbr. 660 671 672 674 681 682
- 26 *ākāśasya* 677
lac. 673
abbr. 660 671 672 674 681 682
- 27 *vātasya* 677
lac. 673
abbr. 660 671 672 674 681 682
- 28 *ca* 677
lac. 673
abbr. 660 671 672 674 681 682
- 29 *puṇyātmanah* 677
lac. 673
abbr. 660 671 672 674 681 682
- 30 *tārānām* 677
lac. 673
abbr. 660 671 672 674 681 682
- 31 *ca* 677
lac. 673
abbr. 660 671 672 674 681 682
- 32 *caṇdrasya* 677
lac. 673
abbr. 660 671 672 674 681 682
- 33 *sūryasya* 677
lac. 673
abbr. 660 671 672 674 681 682
- 34 *anaṃtānām* 677
lac. 673
abbr. 660 671 672 674 681 682
- 35 *tejasām* 677
lac. 673
abbr. 660 671 672 674 681 682
- 36 *svayaṃ* 677
lac. 673
abbr. 660 671 672 674 681 682
- 37 *dattānām* 677
lac. 673
abbr. 660 671 672 674 681 682
- 38 *svayaṃ* 677
lac. 673
abbr. 660 671 672 674 681 682
- 39 *dātīs* 677
lac. 673
abbr. 660 671 672 674 681 682
- 40 *ca* 677
lac. 673
abbr. 660 671 672 674 681 682
- 41 *īyaṃ* 677
lac. 673
abbr. 660 671 672 674 681 682
- 42 *yat* 677
lac. 673
abbr. 660 671 672 674 681 682
- 43 *ātmānaṃ* 677C
o. *ātmānām* 677*
lac. 673
abbr. 660 671 672 674 681 682
- 44 *ātmīyaṃ* 677
lac. 673
abbr. 660 671 672 674 681 682
- 45 ⁺*śakyate*
śakute 677
lac. 673
abbr. 660 671 672 674 681 682
- 46 *karttuṃ* 677
lac. 673
abbr. 660 671 672 674 681 682
- 47 *sarvāsām* 677
lac. 673
abbr. 660 671 672 674 681 682
- 48 *ca* 677
lac. 673
abbr. 660 671 672 674 681 682
- 49 *spanāmainīosṛṣṭīnām* 677
lac. 673
abbr. 660 671 672 674 681 682
- 50 *puṇyātmanām* 677
lac. 673
abbr. 660 671 672 674 681 682
- 51 *puṇyātmanīnām* 677
lac. 673
abbr. 660 671 672 674 681 682
- 52 *puṇyagurūnām* 677
lac. 673
abbr. 660 671 672 674 681 682

SY 3.19

*samīhe*¹ *ijisnau*² *guror*³ +*mahataḥ*⁴ *yaḥ*⁵ *puṇyasya*⁶ +*gurūṇām*⁷ *ca*⁸ +*saṃdhyayā*⁹ *dinānām*¹⁰
*ca*¹¹ *māsānām*¹² *ca*¹³ *gahaṃbārāṇām*¹⁴ *ca*¹⁵ *saṃvatsarāṇām*¹⁶ *ca*¹⁷
*ye*¹⁸ *saṃti*¹⁹ *puṇyagurutāyām*²⁰ *hāūana-gurutayā*²¹

1 *samīhe* 672 677 681
 lac. 673
 abbr. 660 671 674 682

2 *ijisnau* 672 677
 op. *ijisnau* 681
 lac. 673
 abbr. 660 671 674 682

3 *guror* 677
 om. 672 681
 lac. 673
 abbr. 660 671 674 682

4 +*mahataḥ*
 o. *mmahattaḥ* 677
 om. 672 681
 lac. 673
 abbr. 660 671 674 682

5 *yaḥ* 677
 lac. 673
 abbr. 660 671 672 674 681 682

6 *puṇyasya* 677
 lac. 673
 abbr. 660 671 672 674 681 682

7 +*gurūṇām*
 o. *gurūṇām* 677
 lac. 673
 abbr. 660 671 672 674 681 682

8 *ca* 677
 lac. 673
 abbr. 660 671 672 674 681 682

9 +*saṃdhyayā*
saṃdhyā[1] 677
 lac. 673
 abbr. 660 671 672 674 681 682

10 *dinānām* 677
 lac. 673
 abbr. 660 671 672 674 681 682

11 *ca* 677
 lac. 673
 abbr. 660 671 672 674 681 682

12 *māsānām* 677
 lac. 673
 abbr. 660 671 672 674 681 682

13 *ca* 677
 lac. 673
 abbr. 660 671 672 674 681 682

14 *gahaṃbārāṇām* 677
 lac. 673
 abbr. 660 671 672 674 681 682

15 *ca* 677
 lac. 673
 abbr. 660 671 672 674 681 682

16 *saṃvatsarāṇām* 677
 lac. 673
 abbr. 660 671 672 674 681 682

17 *ca* 677
 lac. 673
 abbr. 660 671 672 674 681 682

18 *ye* 671 672 674 677 681 682
ya 660
 lac. 673

19 *saṃti* 660 671 672 674 677 681 682
 lac. 673

20 *puṇyagurutāyām* 671C 681 682
 op. *puṇyagurumtāyām* 674
 o. *puṇyagurutāyām* 672
 r. *puṇyaguru*[1]yām 677
puṇyāgurumtāyā 660
puṇyagurutāyām 671*
 lac. 673

21 *hāūana-gurutayā* 677 681 682
 op. *hāūana-gurumtaya* 674
hāguana-gurumtaya 660
hāūana-gurutayāḥ 671
hāūana-gurutayā 672
 lac. 673

SY 3.20

*khādyaṃ*¹ *bhojanadānaṃ*² *ca*³ *samīhe*⁴ *ijisnau*⁵ *udakaṃ*⁶ *vanaspatiṃ*⁷ *gāṃ*⁸ *ca*⁹
*uttamadānām*¹⁰
*sanmānakṛtyā*¹¹ *śrośasya*¹² *puṇyātmanaḥ*¹³ <*bhaktiśīlasya*¹⁴> *dṛḍhasya*¹⁵ *ādeśatanoḥ*¹⁶
 <*ādeśapateḥ*¹⁷>
*camatkārasya*¹⁸ *śastrasya*¹⁹ *svāminaḥ*²⁰ <*yat*²¹ *svāmī*²² +*arjahī-dvīpasya*²³ +*savahī-dvīpasya*²³
*ca*²³>
 +*uktanāmnaḥ*²⁴ *iajdasya*²⁵ <*kila*²⁶ *nāma*²⁷ *anayā*²⁸ *dīnyā*²⁹ *uktam*³⁰ *āste*³¹

*asya*³² *pun̄yātma*³³ *ca*³⁴ *īyaṃ*³⁵ *evaṃ*³⁶ *yat*³⁷ *svayaṃ*³⁸ *muktimāne*³⁹ *ātmānaṃ*⁴⁰ *ca*⁴¹
*manuṣyāñāṃ*⁴² *muktyā*⁴³ *caṃdorapuhale*⁴⁴ *setau*⁴⁵ *ayaṃ*⁴⁶ *uttārayati*⁴⁷
*asya*⁴⁸ *ḍṛḍhatā*⁴⁹ *ca*⁵⁰ *śīghratā*⁵¹ *laghutā*⁵² *asya*⁵³ *ādeśatanutā*⁵⁴ *ca*⁵⁵ *evaṃ*⁵⁶ *yat*⁵⁷ *vapuḥ*⁵⁸
*ādeśena*⁵⁹ *svāmīno*⁶⁰ *dhatte*⁶¹
*asya*⁶² *camatkāraśastratā*⁶³ *ca*⁶⁴ *evaṃ*⁶⁵ *yad*⁶⁶ *asya*⁶⁷ *śastrāṇi*⁶⁸ *upari*⁶⁹ *ganāmānīosṛṣṭīnāṃ*⁷⁰
*śīghratarāṇi*⁷¹ *cchedakāni*⁷² *+uktaṃ*⁷³ *cāsti*⁷⁴

1	<i>khādyam</i> 677 682 op. <i>ṣādyam</i> 671 672 674 <i>ṣāgham</i> 660 <i>ṣādyam</i> 681 lac. 673	<i>tanoḥ</i> 660 672 674 681 <i>tātāḥ</i> 671C om. 671* lac. 673
2	<i>bhojanadānaṃ</i> 671 672 674 681 682 r. <i>bho[i]nadānaṃ</i> 677 <i>bhojanaṃ dānaṃ</i> 660 lac. 673	17 <i>ādeśapateḥ</i> 671C 672 674 681 <i>ādesapatiḥ</i> 660 om. 671* 677 682 lac. 673
3	<i>ca</i> 660 671 672 674 677 681 682 lac. 673	18 <i>camatkārasya</i> 660C 671 672 674 677 681 <i>camasatkārasya</i> 660* <i>catmakārasya</i> 682 lac. 673
4	<i>samihe</i> 671 672 674 677 681 682 o. <i>samihe</i> 660 lac. 673	19 <i>śastrasya</i> 660 671 672 674 677 681 682 lac. 673
5	<i>ijisnau</i> 660 671 672 674 677 682 op. <i>ijisnau</i> 681 lac. 673	20 <i>svāmīnaḥ</i> 672 677 681 682 <i>svāmīnoḥ</i> 660 674 <i>svāmīno</i> 671 lac. 673
6	<i>udakaṃ</i> 660 671 672 674 677 681 682 lac. 673	21 <i>yat</i> 672 681 om. 660 671 674 677 682 lac. 673
7	<i>vanaspatiṃ</i> 677 681 682 p. <i>vanaspitiṃ</i> 671 672 674 <i>vanaspati</i> 660 lac. 673	22 <i>svāmī</i> 672 681 om. 660 671 674 677 682 lac. 673
8	<i>gāṃ</i> 660 671 672 674 677 681 682 lac. 673	23 <i>*arjahi-dvīpasya</i> <i>*savahi-dvīpasya</i> <i>ca</i> o. <i>arjahi-dvīpasya</i> <i>savahi-dvīpasya</i> <i>ca</i> 672 <i>arjahi-vahi-dīpanaḥ</i> <i>ugamānāmna</i> 660 <i>arjahi-savahi-dvīpe</i> <i>ca</i> 671* <i>arjahi-savahi-dvīpasya</i> <i>ca</i> 671C <i>arjahi-savahi-dīpana</i> [2] <i>paḥ tasya</i> <i>svā</i> [1] { <i>a</i> } <i>rja-svaha-nāmā</i> 674 <i>arjahi-savahi-dvīpena</i> 677 op. <i>*arjahi-savahi-dvīpena</i> 682* o. <i>arjahi-savahi-dvīpena</i> 682C <i>arjahi-dvīpasya</i> <i>ca</i> 681 lac. 673
9	<i>ca</i> 660 671 672 674 677 681 682 lac. 673	
10	<i>uttamadānāṃ</i> 671 677 <i>uttamadāṃna</i> 660 <i>uttamadānaṃ</i> 672 681 682 op. <i>utramadānaṃ</i> 674 lac. 673	24 <i>*uktanāmnaḥ</i> <i>uktamānāmna</i> 671* <i>uktanāmna</i> 671C <i>uttamānāmna</i> 672 <i>utrmānāmna</i> 674 <i>uttamānāmnaḥ</i> 677 682 <i>uktanāmānāmna</i> 681 om. 660 lac. 673
11	<i>sanmānakṛtyā</i> 677 681 682 <i>sanamānakṛtyā</i> 660 671* <i>sanamānakṛtyā</i> 671C 674 <i>sanmākṛtyā</i> 672 lac. 673	
12	<i>śrośasya</i> 660 671 672 674 677 682 op. <i>srosasya</i> 681 lac. 673	
13	<i>pun̄yātmanaḥ</i> 660 671 672 674 677 681 682 lac. 673	25 <i>iajdasya</i> 671 o. <i>īajdasya</i> 677 682 <i>ihajadasya</i> 660 <i>iajadasya</i> 672 674 681 lac. 673
14	<i>bhaktiśīlasya</i> 660 671C 672 674 o. <i>bhaktiśīlasya</i> 681 om. 671* 677 682 lac. 673	26 <i>kila</i> 660 671 672 674 677 681 682 lac. 673
15	<i>ḍṛḍhasya</i> 660 671C 672 674 677 681 682 om. 671* lac. 673	27 <i>nāma</i> 660 671 672 674 677 681 682 lac. 673
16	<i>ādeśatanoḥ</i> 677C 682 o. <i>ādeśatānoḥ</i> 677*	28 <i>anayā</i> 660 671 672 674 677 681 682 lac. 673

- 29 *dīnyā* 671 672 674 677 681 682
o. *dīnyā* 660
lac. 673
- 30 *uktam* 660 671 672 674 677 681 682
lac. 673
- 31 *āste* 660 671 672 674 677 681 682
lac. 673
- 32 *asya* 660 671 672 674 677 681 682
lac. 673
- 33 *puṇyātmakatā* 660 671 672 674 677 681
o. *puṇyatmakatā* 682
lac. 673
- 34 *ca* 671 672 674 677 681 682
op. *cam* 660
lac. 673
- 35 *īyaṃ* 660 671 672 674 677 681 682
lac. 673
- 36 *evaṃ* 660 671 672 674 677 681 682
lac. 673
- 37 *yat* 660 671 672 674 677 681 682
lac. 673
- 38 *svayaṃ* 660 671 672 674 677 681 682
lac. 673
- 39 *muktimāne* 660 671 672 674 677 681 682
lac. 673
- 40 *ātmānaṃ* 671 672 674 677 681 682
o. *ātmanam* 660
lac. 673
- 41 *ca* 660 671 672 674 677 681 682
lac. 673
- 42 *manuṣyāṇāṃ* 660 682
r. *manu*{s}yāṇāṃ 677
manuṣyāṇyāṃ 671 672 674 681
lac. 673
- 43 *muktyā* 660 671 672 674 677 681 682
lac. 673
- 44 *caṇḍorapuhale* 677
caṇḍorapule 660 671 672 674 681
caṇḍorapahale 682
lac. 673
- 45 *setau* 677 682
op. *śetau* 660 671 672 674 681
lac. 673
- 46 *ayaṃ* 671 672 674 677 681 682
aya 660
lac. 673
- 47 *uttārayati* 660 671 672C 674 681
p. *uttārayiti* 677
op. *uttāṃrayiti* 682
o. *uttārāyati* 672*
lac. 673
- 48 *asya* 660 677 681 682
op. *aśya* 671 672
aśyar 674
lac. 673
- 49 *dṛḍhatā* 677 681 682
ddaḍhatā 660 674
dṛḍhatā{syam} 671
rdṛḍhatā 672
lac. 673
- 50 *ca* 660 671 672 674 677 681 682
lac. 673
- 51 *śighratā* 671
śirghatā 660 672C 674 677 682
śirghratā 672*
śirghatāḥ ca 681*
śirghatāḥ 681C
lac. 673
- 52 *laghutā* 660 671 672 674 677 681 682
lac. 673
- 53 *asya* 660 671 674 677 681 682
op. *aśya* 672
lac. 673
- 54 *ādeśatanutā* 671 672 674 677 681 682
op. *ādesatanutā* 660
lac. 673
- 55 *ca* 660 671 672 674 677 681 682
lac. 673
- 56 *evaṃ* 660 671 672 674 677 681 682
lac. 673
- 57 *yat* 660 671 672 674C 677 681 682
p. *jat* 674*
lac. 673
- 58 *vapuḥ* 660 672 674 677 681 682
va[i]puḥ 671
lac. 673
- 59 *ādeśena* 671 672 674 677 681 682
op. *ādesena* 660
lac. 673
- 60 *svāmīno* 660 671 672 674 677 681
svāmīnā 682
lac. 673
- 61 *dhatte* 671 672 674C 677 682
dhātrā 660
dhattai 674*
dhātta 681
lac. 673
- 62 *asya* 660 671 672 674 677 681 682
lac. 673
- 63 *camatkāraśastratā* 672 674C 681
o. *camatkāraśastra*:itā 671
o. *camatkāraśastratā* 674*
yamatkārasasūtā 660
camatkāriśastratā 677 682C
camatkāriśatrutā 682*
lac. 673
- 64 *ca* 660 671 672 674 677 681 682
lac. 673
- 65 *evaṃ* 671 672 674 677 681 682
yevaṃ 660
lac. 673
- 66 *yad* 660 671 672 674 677 681 682
lac. 673
- 67 *asya* 660 671 672 674 677 681 682
lac. 673
- 68 *śāstrāṇi* 671 672 674 681
sastrāṇi 660
śāstrāṇi 677 682
lac. 673
- 69 *upari* 660 671C 674C 677 681 682
upa 671* 672 674*
lac. 673
- 70 *ganāmainiōṣṣṭinām* 671 674 677 682
op. *ganāmaḥiniōṣṣṭinām* 660
op. *ganāmainiōṣṣṭinām* 672
op. *ganāmainiōṣṣṭinām* 681
lac. 673
- 71 *śighratarāṇi* 671C 677 682
op. *siḡhratarāṇi* 671* 672 674 681

- sigratarāṇi* 66o
lac. 673
72 *cchedakāni* 671 672 674 677 681 682
śrudakāni 66o
lac. 673
73 ⁺*uktam*

- ukti* 66o 671 674 681
uktiḥ 672
ukta 677 682
lac. 673
74 *cāsti* 66o 671 672 674 677 681 682
lac. 673

SY 3.21

*hūmaṃ*¹ *ca*² *prāhūmaṃ*³ *ca*⁴ *samihe*⁵ *ijisnau*⁶
*sanmānakṛtyā*⁷ *jarathuśtrasya*⁸ *spitamaputrasya*⁹ *punyatmakah*¹⁰ *vṛddheḥ*¹¹ *uktanāmnaḥ*¹²
*iajdasya*¹³ *⟨kila*¹⁴ *nāma*¹⁵ *anayā*¹⁶ *dīnyā*¹⁷ *uktam*¹⁸ *āste*^{19⟩}
*samidhaṃ*²⁰ *samihe*²¹ *ijisnau*²² *gaṃdhaṃ*²³ *ca*²⁴
*sanmānakṛtyā*²⁵ *tava*²⁶ *agne*²⁷ *svāmīno*²⁸ *mahājñāninaḥ*²⁹ *putra*³⁰ *uktanāmnaḥ*³¹ ⁺*iajdasya*³²
*⟨kila*³³ *nāma*³⁴ *anayā*³⁵ *dīnyā*³⁶ *uktam*³⁷ *āste*^{38⟩}

khsṇūmaniḥ vāradvayaṃ vācyam

1 <i>hūmaṃ</i> 671 672 674 677 681 682 o. <i>humam</i> 66o lac. 673	<i>punjavṛddheḥ</i> 671 672 674 681 lac. 673
2 <i>ca</i> 66o 671C 672 674 677 681 682 om. 671* lac. 673	11 <i>vṛddheḥ</i> 677 682 om. 66o 671 672 674 681 lac. 673
3 <i>prāhūmaṃ</i> 671C 672 674 677 681 682 o. <i>prahumam</i> 66o om. 671* lac. 673	12 <i>uktanāmnaḥ</i> 672C 674 677 681 682 <i>uktanāmaḥ</i> 66o <i>ukṇāmnaḥ</i> 671 <i>uktanāmnaḥ</i> 672* lac. 673
4 <i>ca</i> 66o 671 672 674 677 681 682 lac. 673	13 <i>iajdasya</i> 681 o. <i>īajdasya</i> 677 682 <i>iajadasya</i> 66o 671 672 674 lac. 673
5 <i>samihe</i> 671 672 674 677 681 682 o. <i>samihe</i> 66o lac. 673	14 <i>kila</i> 66o 671 672 674 677 681 682 lac. 673
6 <i>ijisnau</i> 66o 671 672 677 682 op. <i>ijisnau</i> 681 <i>iajjsnau</i> 674 lac. 673	15 <i>nāma</i> 66o 671 672 674 677 681 682 lac. 673
7 <i>sanmānakṛtyā</i> 672 677 681 682 op. <i>sanmanaktatyā</i> 674C <i>sanamnaktatyā</i> 66o <i>sanamaktatyā</i> 671* <i>sanamānakṛtyā</i> 671C o. <i>sanamanaktatyā</i> 674* lac. 673	16 <i>anayā</i> 671 672 674 677 681 682 <i>anaā</i> 66o lac. 673
8 <i>jarathuśtrasya</i> 671 674 op. <i>jarathustrasya</i> 66o 672 677 681C 682 <i>jarthustrasya</i> 681* lac. 673	17 <i>dīnyā</i> 671 672 674 677 681C 682 o. <i>dinyā</i> 66o 681* lac. 673
9 <i>spitamaputrasya</i> 677 682 <i>aspitamaputrasya</i> 66o 671 674 p. <i>'spitamaputrasya</i> 672 <i>'spitmaputrasya</i> 681 lac. 673	18 <i>uktam</i> 66o 671 672 674 677 681 682 lac. 673
10 <i>punyatmakah</i> 677 682 <i>punjavādheḥ</i> 66o	19 <i>āste</i> 66o 671 672 674 677 681 682 lac. 673
	20 <i>samidhaṃ</i> 66o 671 672 674 677 681 o. <i>sāmidhaṃ</i> 682 lac. 673
	21 <i>samihe</i> 671 672 674 677 681 682 o. <i>samihe</i> 66o lac. 673
	22 <i>ijisnau</i> 66o 671 672 674 677 682

- op. *ijisnau* 681
lac. 673
- 23 *gaṃdham* 66○ 671 672 674 677 681 682
lac. 673
- 24 *ca* 66○ 671 672 674 677 681 682
lac. 673
- 25 *sanmānakṛtyā* 671 672 674 681 682
o. *sanmāṇnakṛtyā* 66○
sanmākṛtyā 677
lac. 673
- 26 *tava* 66○ 671 672 674 677 681
ta ca 682
lac. 673
- 27 *agne* 66○ 671 672 674 677 681
agniḥ 682
lac. 673
- 28 *svāmīno* 672 674 677 681 682
o. *svāmīno* 66○
r. [1]*mīno* 671
lac. 673
- 29 *mahājñāninaḥ* 672 681 682
o. *māhājñāninaḥ* 66○ 671
o. *māhājñāninaḥ* 674
r. *mahā*[1]*ninaḥ* 677
lac. 673
- 30 *putra* 66○ 671 672 674 677 681 682
lac. 673
- 31 *uktanāmnaḥ* 66○ 671 672C 674 677 681 682
uktānāmnaḥ 672*
lac. 673
- 32 *+iajdasya*
o. *iajdasya* 677 682
iajdasyam 66○
iajdasya 671 672 674 681
lac. 673
- 33 *kila* 66○ 671 672 674 677 681 682
lac. 673
- 34 *nāma* 66○ 672 674 677 681 682
lac. 671 673
- 35 *anayā* 671C 677C 681 682
anyā 66○ 671* 672 674
anya 677*
lac. 673
- 36 *dīnyā* 671 672 674C 677 681 682
dīnyā 66○
om. 674*
lac. 673
- 37 *uktam* 66○ 671 674 677 682
uktatm 672 681
lac. 673
- 38 *āste* 66○ 671 672 674 677 681 682
lac. 673

SY 3.22

*samiḥe*¹ *ijisnau*² *muktātmanām*³ *vṛddhīnām*⁴ *baṣṭānām*⁵ *adhikaśaktīnām*⁶
*pūrvanyāyavatām*⁷ *vṛddhīnām*⁸
*navānvayanikaṭānām*⁹ *ca*¹⁰ *vṛddhīnām*¹¹

- 1 *samiḥe* 671 672 677 681 682
p. *samīhi* 674
o. *samiḥe* 66○
lac. 673
- 2 *ijisnau* 66○ 671 672 674 677 682
op. *ijisnau* 681
lac. 673
- 3 *muktātmanām* 671 672 677 682
o. *muktāmānām* 66○ 674 681
lac. 673
- 4 *vṛddhīnām* 671C 672 677 681 682
o. *vṛdhinām* 66○
o. *vṛddhīnām* 674
vṛddhīnām bavāvani 671*
lac. 673
- 5 *baṣṭānām* 66○ 671 672 674 677 682
o. *baṣṭānām* 681
lac. 673
- 6 *adhikaśaktīnām* 671
op. *adhikasaktīnām* 677 682
o. *adhikaśaktīnām* 672
o. *addhikaśaktīnām* 681
adhikaśaktīnā 674
op. *adhikasaktīnā* 66○
lac. 673
- 7 *pūrvanyāyavatām* 671 672 674 677 681 682
o. *purvanyāyavatām* 66○
lac. 673
- 8 *vṛddhīnām* 671 672 677 681C 682
o. *vṛdhinām* 66○
o. *vṛddhīnām* 674 681*
lac. 673
- 9 *navānvayanikaṭānām* 671 672 674 677 681 682
tavānvayanikaṭānām 66○
lac. 673
- 10 *ca* 66○ 671 672 674 677 681 682
lac. 673
- 11 *vṛddhīnām* 671 672 677 681 682
o. *vṛdhinām* 66○
o. *vṛddhīnām* 674
lac. 673

SY 3.23

*samīhe*¹ *ijisnau*² *sarvvešān*³ *pun̥yagurūnām*⁴

*samīhe*⁵ *ijisnau*⁶ *sarvvešān*⁷ *uttamadānānām*⁸ *iajdānām*⁹ *paralokacāriṇām*¹⁰ *pr̥thvicāriṇām*¹¹
*ca*¹²

*ye*¹³ *saṃti*¹⁴ *ārādhanīyās*¹⁵ *ca*¹⁶ *namaskaraṇīyās*¹⁷ *ca*¹⁸ *pun̥yāt*¹⁹ *utkṛṣṭatarāt*²⁰

1 *samīhe* 671 672 674 677 681 682C

o. *samīhe* 66o

sarve 682*

lac. 673

2 *ijisnau* 66o 671 672 674 677 682

op. *ijīsnau* 681

lac. 673

3 *sarvvešān* 677

o. *sarvešān* 66o 671 672 674 681 682

lac. 673

4 *pun̥yagurūnām* 671 672 674 677 682

o. *pun̥yagurūnām* 66o 681

lac. 673

5 *samīhe* 66o 677 681

sarvvešān 682

om. 671 672 674

lac. 673

6 *ijisnau* 66o 677

op. *ijīsnau* 681

pun̥yagurūnām 682

om. 671 672 674

lac. 673

7 *sarvvešān* 671 674 677 682

o. *sarvešān* 66o 672 681

lac. 673

8 *uttamadānānām* 66o 671 672 677 681 682

op. *utramadānānām* 674

lac. 673

9 *iajdānām* 671 677 682

iajdānām 66o 672 674 681

lac. 673

10 *paralokacāriṇām* 66o 671 672 674 682

o. *paralokaṽcāriṇām* 681

r. {pa}ralokacāriṇām 677

lac. 673

11 *pr̥thvicāriṇām* 671 672 681 682

pr̥thvicāriṇām *parathvicāriṇām*

op. *prathvicāriṇām* *parathvicāriṇām* 66o

pr̥thvicāriṇām *parathvicāriṇām* 674

pr̥thvicarāṇām 677

lac. 673

12 *ca* 66o 671C 672 674 677 681

ca *prathvicāriṇām* *ca* 671*

om. 682

lac. 673

13 *ye* 66o 672 674 677 681 682

lac. 671 673

14 *saṃti* 66o 672 674 677 682

śaṃti 681

lac. 671 673

15 *ārādhanīyās* 671 672 674 682

r. {ā}[i]dhanīyās 677

ārādhatīyās 66o

ārādhanīās 681

lac. 673

16 *ca* 66o 671 672 674 677 681 682

lac. 673

17 *namaskaraṇīyās* 671 674 677 682

o. *namaskaraṇīyās* 66o

namaskaraṇīyā 672

namaskaraṇīā 681

lac. 673

18 *ca* 66o 671 672 674 677 681 682

lac. 673

19 *pun̥yāt* 66o 674 677 681 682

pun̥yān 671 672

lac. 673

20 *utkṛṣṭatarāt* 677 681 682

utkaṣṭatarāt 66o

uktaṣṭatarāt 671

utkṛṣṭatarān 672

ukṣṭatarāt 674

lac. 673

SY 3.24

*prabravīmī*¹ *mājdaiasnīm*²

(abbreviated text)³

1 *prabravīmī* 671 677 681 682

o. *prabravīmī* 66o

o. *prabravīmī* 674

prabruvīmī 672

lac. 673

2 *mājdaiasnīm* 671 674

o. *mājdaiasnīm* 672 677

mājdaiasni 66o

mājdavaīsnīm 681*

mājdaiśnīm 681C

mājdaiasni 682

lac. 673

3 (abbreviated text) 66o 671 672 674 677 681 682

lac. 673

SY 3.25

*yathā*¹ *svāminah*² *kāmaḥ*³ <*yathā*⁴ *ahuramajdābhilāṣaḥ*⁵> *he*⁶ *dhyota*⁷ *prakṛṣṭam*⁸ *me*⁹ *brūhi*¹⁰
 <*kāryam*¹¹ *puṇyam*¹² *ca*¹³>
*evam*¹⁴ *ādeśaḥ*¹⁵ *puṇyāt*¹⁶ *yasmāt*¹⁷ *kasmātcit*¹⁸ *prakṛṣṭam*¹⁹ *puṇyātman*²⁰ *viññāyam*²¹ *bravīmi*²²
 <*kila*²³ *sarvvaṃ*²⁴ *kāryam*²⁴ *puṇyam*²⁵ *evam*²⁶ *ādeśaḥ*²⁷ *karttum*²⁸ *yathā*²⁹ *ahuramajdasya*³⁰
*rocate*³¹>

1 *yathā* 660 671 672 674 677 681 682

lac. 673

2 *svāminah* 677 682*svāmīno* 660 671 672 674 681

lac. 673

3 *kāmaḥ* 660 671 672 674 677 681 682

lac. 673

4 *yathā* 660 671 672 674 677 681 682

lac. 673

5 *ahuramajdābhilāṣaḥ* 671 674 677 682o. *ahuramajdā'bhilāṣaḥ* 660*ahuramajdā'bhilāṣuḥ* 672*ahuramajdā'bhilāṣtaḥ* 681

lac. 673

6 *he* 660 671 672 674 677 681 682

lac. 673

7 *dhyota* 671 672 681*jyoti* 660 674C*chota* 674**dhyoti* 677 682

lac. 673

8 *prakṛṣṭam* 660 672 674 677 681 682op. *praktasṭam* 671

lac. 673

9 *me* 660 671 672 674 677 681 682

lac. 673

10 *brūhi* 671 672 674 677 681 682*brahi* 660

lac. 673

11 *kāryam* 660 671 672 674 681 682

r. [i]ryam 677

lac. 673

12 *puṇyam* 660 671 672 674 677 681 682

lac. 673

13 *ca* 660 671 672 674 677 681 682

lac. 673

14 *evam* 674 677o. *evam* 682*evamā* 660C 681o. *evāmā* 660**evama* 671 672

lac. 673

15 *ādeśaḥ* 660 671 672 674 677 681 682

lac. 673

16 *puṇyāt* 660 671 672 674 677 681 682

lac. 673

17 *yasmāt* 660 671 672 674 677 681 682

lac. 673

18 *kasmātcit* 671 674 677 682*kaśasmātcit* 660*kasmāt* 672 681

lac. 673

19 *prakṛṣṭam* 660 671* 672 674 677 681 682*prattasṭam* 671C

lac. 673

20 *puṇyātman* 660 671 672 674 677 681 682

lac. 673

21 *viññāyam* 677 682*viññāmnam* 660 674C*viññā* 671* 672 681*viññāya* 671C*viññām* 674*

lac. 673

22 *bravīmi* 677 682*bravāmi* 660*bruvīmi* 671 672o. *brūvīmi* 674 681

lac. 673

23 *kila* 660 671 674 677 681 682

om. 672

lac. 673

24 *sarvvaṃ kāryam* 671 674 677 681*sarvakāryam* 660*sarvam kāryam* 682

om. 672

lac. 673

25 *puṇyam* 660 671 674 677 681 682

om. 672

lac. 673

26 *evam* 660 671 674 677o. *evam* 682*evama* 681

om. 672

lac. 673

27 *ādeśaḥ* 671 674 677 681op. *ādesaḥ* 660*ādeśa* 682

om. 672

lac. 673

28 *karttum* 671 674 677 681 682*karartu* 660

om. 672

lac. 673

29 *yathā* 660 671 674 677 681 682

om. 672

lac. 673

30 *ahuramajdasya* 660 671 674 681 682*ahurmajdasya* 677

om. 672

lac. 673

31 *rocate* 660 671 674 677 681 682

om. 672

lac. 673

Edition of Yasna 4 (SY 4)

SY 4.1

*idaṃ*¹ *sumataṃ*² *ca*³ *sūktaṃ*⁴ *ca*⁵ *sukṛtaṃ*⁶ *ca*⁷ <*kāryaṃ*⁸ *puṇyaṃ*⁹ *ca*¹⁰ *yad*¹¹ *ahaṃ*¹¹ *viveda*¹²
*sadaiva*¹³ *ca*¹⁴ *karomi*¹⁵>
*enaṃ*¹⁶ *hūmaṃ*¹⁷ *ca*¹⁸ *bhojanadānaṃ*¹⁹ *ca*²⁰ *prāṇaṃ*²¹ *ca*²² *baresmanaṃ*²³ *ca*²⁴ *puṇyena*²⁵
*parigrathitaṃ*²⁶
*gāṃ*²⁷ *ca*²⁸ *uttamadānāṃ*²⁹ *udakaṃ*³⁰ *ca*³¹ *vanaspatiṃ*³² *ca*³³
*gāṃ*³⁴ *ca*³⁵ *uttamadānāṃ*³⁶ *hūmaṃ*³⁷ *ca*³⁸ *prāhūmaṃ*³⁹ *ca*⁴⁰ <*hūmaṃ*⁴¹ *prāhūmīyam*⁴² *ity*⁴³
*arthaḥ*⁴⁴>
*samidhaṃ*⁴⁵ *ca*⁴⁶ *gaṃdhaṃ*⁴⁷ *ca*⁴⁸
*enāṃ*⁴⁹ *svāmitāṃ*⁵⁰ *ca*⁵¹ *puṇyatāṃ*⁵² *ca*⁵³ <*kāryaṃ*⁵⁴ *puṇyaṃ*⁵⁵ *ca*⁵⁶ *yad*⁵⁷ *ahaṃ*⁵⁸ *sadaiva*⁵⁹
*karomi*⁶⁰>
*gurutāṃ*⁶¹ *ca*⁶² <*adṛśyarūpiṇīm*⁶³ *ijisniṃ*⁶⁴> *gurvvanujñāṃ*⁶⁵ *ca*⁶⁶ <*adṛśyarūpino*⁶⁷
*naskanibaṃdhān*⁶⁸>
*gāthānāṃ*⁶⁹ *ca*⁷⁰ *uktiṃ*⁷¹ *sukṛtasya*⁷² *ādeśaṃ*⁷³ <*adṛśyarūpi*⁷⁴ *kāryaṃ*⁷⁵ *puṇyaṃ*⁷⁶ *ca*⁷⁷>
*prakṛṣṭaṃ*⁷⁸ *ca*⁷⁹ *dadāmi*⁸⁰ *tasya*⁸¹ *ca*⁸² *nimaṃtrayāmi*⁸³

- 1 *idaṃ* 671C 682
yadaṃ 660 671* 672 674 681
 lac. 673 677
 2 *sumataṃ* 671 672 674 677 681
 op. *śumataṃ* 682
 o. *sūmataṃ* 660
 lac. 673
 3 *ca* 660 671 672 674 677 681 682
 lac. 673
 4 *sūktaṃ* 660 671 672 674 677 681 682
 lac. 673
 5 *ca* 660 671 672 674 677 681 682
 lac. 673
 6 *sukṛtaṃ* 660 671 672 674 677
 o. *sūkṛtaṃ* 681 682
 lac. 673
 7 *ca* 660 671 672 674 677 681 682
 lac. 673
 8 *kāryaṃ* 660 671 672 674 677 681 682
 lac. 673
 9 *puṇyaṃ* 660 671 672 674 677 681 682
 lac. 673
 10 *ca* 660 671 672 674 677 681 682
 lac. 673
 11 *yad ahaṃ* 660 672 674 677 681
ya[i] lac. 671
yahaṃ 682
 lac. 673

- 12 *viveda* 660 672 674C 677 681
 r. [i]{ve}da 671
vive 674*
viverada 682
 lac. 673
 13 *sadaiva* 660 671 672 674C 677 681 682
daiva 674*
 lac. 673
 14 *ca* 660 671 672 674 677 681 682
 lac. 673
 15 *karomi* 660 671 672 674 677 681 682
 lac. 673
 16 *enaṃ* 660 671 672 674 677 681 682
 lac. 673
 17 *hūmaṃ* 671 672 674 677 681 682
 o. *humaṃ* 660
 lac. 673
 18 *ca* 660 671 672 674 677 681 682
 lac. 673
 19 *bhojanadānaṃ* 671 672 674 681
 o. *bhojanadānnaṃ* 682
 r. [i]janadānaṃ 677
bhojanadāna 660
 lac. 673
 20 *ca* 660 671 672 674 677 681 682
 lac. 673
 21 *prāṇaṃ* 660 671 672 674 677 681 682
 lac. 673

- 22 *ca* 66o 671 672 674 677 681 682
lac. 673
- 23 *baresmanan* 66o 671 672 674 677 681 682
lac. 673
- 24 *ca* 66o 671 672 674 677 681 682
lac. 673
- 25 *puṇyena* 66o 671 672 674 677 681 682
lac. 673
- 26 *parigrathitan* 671 677 682
p. *parigrithitan* 672 674
parigrithvitem 66o
uparigrithitan 681
lac. 673
- 27 *gān* 671 672 674 677 681 682
gā 66o
lac. 673
- 28 *ca* 66o 671 672 674 677 681 682
lac. 673
- 29 *uttamadānām* 671 672 677 681 682
op. *utramadānām* 674
uktamadānām 66o
lac. 673
- 30 *udakan* 66o 671 672 674 677 681 682
lac. 673
- 31 *ca* 66o 671 672 674 681 682
om. 677
lac. 673
- 32 *vanaspatin* 671 672 674 677 681 682
vanaspati 66o
lac. 673
- 33 *ca* 66o 671 672 674 682
om. 681
lac. 673 677
- 34 *gān* 66o 671 672 674 681 682
lac. 673 677
- 35 *ca* 66o 671 672 674 681 682
r. {*ca*} 677
lac. 673
- 36 *uttamadānām* 671 672 677 682
op. *utramadānām* 674
uttamanām 66o
uttamadānan 681
lac. 673
- 37 *hūman* 671 672 674 677 681 682
o. *human* 66o
lac. 673
- 38 *ca* 66o 671 672 674 677 681 682
lac. 673
- 39 *prāhūman* 671 672 674 677 681 682
o. *prāhuman* 66o
lac. 673
- 40 *ca* 66o 671 672 681 682
om. 674
lac. 673 677
- 41 *hūman* 671 672 677 681 682
hūman *ca* 66o
ca 674
lac. 673
- 42 *prāhūmiyam* 671 672 674 677 681 682
o. *prāhumīyam* 66o
lac. 673
- 43 *ity* 671 672 674 677 681 682
irty 66o
lac. 673
- 44 *arthaḥ* 671 672 674 677 682
o. *arthamḥ* 66o
artha 681
lac. 673
- 45 *samidhan* 66o 671 672 674 677C 681 682
saman 677*
lac. 673
- 46 *ca* 66o 671 672 674 677 681 682
lac. 673
- 47 *gaṇdhan* 671 672 674 681
op. *gadhan* 66o
r. *gaṇ*[1] 677
gaṇdha 682
lac. 673
- 48 *ca* 66o 671 672 674 681 682
om. 677
lac. 673
- 49 *enām* 66o 671 672 674 677 681 682
lac. 673
- 50 *svāmūtām* 66o 671 672 674 677 681 682
lac. 673
- 51 *ca* 66o 671 672 674 681
ca va 677 682
lac. 673
- 52 *puṇyatām* 66o 671 672 674 677 682
o. *puṇyātām* 681
lac. 673
- 53 *ca* 66o 671 672 674 677 681 682
lac. 673
- 54 *kāryan* 66o 671 672 674 677 681 682
lac. 673
- 55 *puṇyan* 66o 671 672 674 677 681 682
lac. 673
- 56 *ca* 66o 671 672 674 677 681 682
lac. 673
- 57 *yad* 66o 671 672 674 677 681 682
lac. 673
- 58 *ahan* 66o 671 672 674 677 681 682
lac. 673
- 59 *sadaiva* 671 672 674 681 682C
r. *sadai*[1] 677
sadaivan 66o
sadai 682*
lac. 673
- 60 *karomi* 66o 671 672 674 681 682
r. {*ka*}romi 677
lac. 673
- 61 *gurutām* 66o 677 681 682
o. *gurūtām* 672 674
om. 671
lac. 673
- 62 *ca* 66o 672 674 677 681 682
om. 671
lac. 673
- 63 *adṛśyarūpiṇūn* 671 672
adṛśyarūpiṇi 674 677
op. *adṛśyarūpiṇi* 66o
op. *adṛśyarūpiṇi* 681
op. *adrasyarūpiṇi* 682C
adrasyarūpiṇi 682*
lac. 673
- 64 *ijisniṇ* 671 672 677
op. *ijisniṇ* 681 682
ijisnau 66o 674
lac. 673

- 65 *gurvvanujñāṃ* 660 671 672 674 677
o. *gurvvanujñāṃ* 682C
gurvvanujñā 681
gurvāṃ 682*
lac. 673
- 66 *ca* 660 671 672 674 677 681 682
lac. 673
- 67 *adṛśyarūpino* 677*
p. *adṛśyarūpeno* 677C
adṛśyarūpine 671* 674
op. *adṛśyarūpine* 660
op. *adṛśyarūpine* 681
adṛśyarūpinā 671C
adṛśyarūpinena 672
adṛśyarūpenyo 682
lac. 673
- 68 *naskanibamdhān* 671 672 674 681 682
op. *naskanibadhāṇn* 660
r. *naska*[1] *bamdhān* 677
lac. 673
- 69 *gāthānāṃ* 660 672 674 677 681 682
r. *gāthā*[1] 671
lac. 673
- 70 *ca* 660 672C 674 677 681 682
u ca 672*
lac. 671 673
- 71 *uktiṃ* 674 677 682
ukti 660
uktaṃ 672 681
lac. 671 673
- 72 *sukṛtasya* 672 681
op. *sūktatasya* 660
op. *suktatasya* 671
sukṛtasya ca 677 682
om. 674
- 73 *ādeśaṃ* 671 672 677 681 682
ādesa 660
om. 674
lac. 673
- 74 *adṛśyarūpi* 671 672 674* 677 682
op. *adṛśyarūpi* 660 681
dṛśyarūpi 674C
lac. 673
- 75 *kāryaṃ* 660 671 672 674 677 681
kāryaṃ ca 682
lac. 673
- 76 *puṇyaṃ* 671 672 674 677 681 682
puṇyā 660
lac. 673
- 77 *ca* 660 671 672 674 677 681 682
lac. 673
- 78 *prakṛṣṭaṃ* 660 671 672 674 677 681 682
lac. 673
- 79 *ca* 660 671 672 674 677 681 682
lac. 673
- 80 *dadāmi* 660 671 672 674 677 681 682
lac. 673
- 81 *tasya* 660 671 672 674 677 681 682
lac. 673
- 82 *ca* 660 671 672 674 677 681 682
lac. 673
- 83 *nīmaṃtrayāmi* 660 671 674 681 682C
op. *nīmaṃttayāmi* 672
r. *nīmaṃtra*[2] 677
nīnīmaṃtrayāmi 682*
lac. 673

SY 4.2

*teṣu*¹ *nīmaṃtrayāmi*² <*asmad*³ *ukteṣu*⁴>
*svāmīnaś*⁵ *ca*⁶ *mahājñānīnaḥ*⁷ *śrośasya*⁸ *ca*⁹ *puṇyātmanaḥ*¹⁰ <*ādeśapateḥ*¹¹>
*amarāṇāṃ*¹² *ca*¹³ *guruṇāṃ*¹⁴
*muktātmanāṃ*¹⁵ *ca*¹⁶ *vṛddhīnāṃ*¹⁷ *muktātmanāṃ*¹⁸ *ca*¹⁹ *ātmanāṃ*²⁰
*agneś*²¹ *ca*²² *hormmijdasya*²³ *guroś*²⁴ *ca*²⁵ *mahataḥ*²⁶ *sarvāsām*²⁷ *ca*²⁸ *yāsām*²⁹ *kāsām*^{cit}³⁰
*muktātmanāṃ*³¹ *paṃktīnāṃ*³²
*ārādhanāya*³³ *namaskaraṇāya*³⁴ *mānanāya*³⁵ *prakāśanāya*³⁶

- 1 *teṣu* 660 671 672 674 677 681 682
lac. 673
- 2 *nīmaṃtrayāmi* 671 674 677 681 682
op. *nīmatrayāmi* 660
op. *nīmaṃttayāmi* 672
lac. 673
- 3 *asmad* 677 682
p. *asmid* 660 671 672 674 681
lac. 673
- 4 *ukteṣu* 660 671 672 674 677 681 682
lac. 673
- 5 *svāmīnaś* 660 671 672 674 677 681 682C
- 6 *ca* 660 671 672 674 677 681 682
lac. 673
- 7 *mahājñānīnaḥ* 672 677
o. *māhājñānīnaḥ* 660 671 674
o. *mahājñānīnaḥ* 681
mahānīnaḥ 682
lac. 673
- 8 *śrośasya* 660 671 672 674 677 681 682
lac. 673
- 9 *ca* 660 671 672 674 677 681 682

- lac. 673
- 10 *puṇyātmanah* 66o 671 672 674 677 681 682
lac. 673
- 11 *ādeśapateh* 677 682
ādeśapāta 66o
ādeśapate 671 672
o. *adeśapate* 674C
odeśapate 674*
ādeśapati 681
lac. 673
- 12 *amarūnān* 66o 672 677 681 682
amārānān 671 674
lac. 673
- 13 *ca* 66o 671 672 674 677 681 682
lac. 673
- 14 *gurūnān* 671 672 674 677 681
o. *guruṇān* 682
guruṇnā 66o
lac. 673
- 15 *muktātmanān* 671 672 677 681
o. *muktātmānān* 66o 674 682
lac. 673
- 16 *ca* 66o 671 672 674 677 681 682
lac. 673
- 17 *vṛddhinān* 671 672 674 677
o. *vṛdhinām* 66o
o. *vṛddhinān* 681 682
lac. 673
- 18 *muktātmanān* 671C 672 682
o. *muktātmānān* 66o 674
o. *muktātmanān* 681
r. *muktā[1]nān* 677
om. 671*
lac. 673
- 19 *ca* 66o 671C 672 674 677 681 682
om. 671*
lac. 673
- 20 *ātmanān* 66o 671C 672 674 677 681 682
om. 671*
lac. 673
- 21 *agneś* 671 672 674 677 681 682C
o. *āgneś* 682*
agreś 66o
lac. 673
- 22 *ca* 66o 671 672 674 677 681 682
lac. 673
- 23 *hormijdasya* 671 672 674 677 681 682
- o. *hormijdasya* 66o
lac. 673
- 24 *guroś* 672 677 681 682
r. [2]ś 671
guriś 674
om. 66o
lac. 673
- 25 *ca* 671 672 674 677 681 682
om. 66o
lac. 673
- 26 *mahatah* 671 672 674 677 681 682
om. 66o
lac. 673
- 27 *sarvāsān* 671 672 674 677 681 682
op. *śarvāṃsān* 66o
lac. 673
- 28 *ca* 66o 671 672 674 677 681
om. 682
lac. 673
- 29 *yāsān* 66o 671 672 674 677 681 682
lac. 673
- 30 *kāsāncit* 671 672 677 681 682
p. *kāsāncat* 674
op. *kāsācat* 66o
lac. 673
- 31 *muktātmanān* 66o 671 672 674 677 681 682
lac. 673
- 32 *paṃktinān* 671 672 677
o. *paṃktinān* 66o 674C 681 682
om. 674*
lac. 673
- 33 *ārādhanāya* 66o 671 672 674 677 682
o. *arādhanāya* 681
lac. 673
- 34 *namaskaraṇāya* 66o 671 672 674 677
o. *namaskāraṇāya* 681
namaskaraṇān ya 682
lac. 673
- 35 *mānanāya* 671 672 674 681
o. *māṇnanāya* 66o
r. *māna[1]ya* 677
mānayanāya 682
lac. 673
- 36 *prakāśanāya* 671 672 674 677 682
op. *prakāśanāya* 66o 681
lac. 673

SY 4.3

*teṣu*¹ *nimaṇtrayāmi*² <*asmad*³ *ukteṣu*⁴>

(abbreviated text)⁵

*prakṛṣṭam*⁶ *ca*⁷ *dadāmi*⁸ *tasya*⁹ *ca*¹⁰ *nimaṇtrayāmi*¹¹

- 1 *teṣu* 66o 671 672 674 677 681 682
lac. 673
- 2 *nimaṇtrayāmi* 671 672 674 677 681 682
op. *nimatrayāmi* 66o
lac. 673
- 3 *asmad* 66o 671 672 674 677 682
asmaḍ 681
lac. 673
- 4 *ukteṣu* 672 674 681 682
op. *ukteṣu* 671 677

- uktemu 66o
lac. 673
- 5 (abbreviated text) 66o 671 672 674 677 681 682
lac. 673
- 6 prakṣṣṭam 672 677 681 682
op. prakṣṣṭam 66o 671 674
lac. 673
- 7 ca 66o 671 672 674 677 681 682
lac. 673
- 8 dadāmi 671* 672 677 681 682
- o. dādāmi 66o 671C 674
lac. 673
- 9 tasya 66o 671 672 674 677 681 682
lac. 673
- 10 ca 66o 671 672 674 677 681 682
lac. 673
- 11 nīmaṇtrayāmi 672 674 677 681 682
o. nīmaṇtrāyāmi 671
nīmaṇtrami 66o
lac. 673

SY 4.4

teṣu¹ ca² nīmaṇtrayāmi³ <asmad⁴ ukteṣu⁵>
amarāṇāṃ⁶ gurūṇāṃ⁷ susvāmināṃ⁸ sudānināṃ⁹
sadājīvānāṃ¹⁰ lābhānāṃ¹¹ <ekaṃ¹² idaṃ¹³ yat¹⁴ svayaṃ¹⁵ na¹⁶ mṛyate¹⁷
ekaṃ¹⁸ idaṃ¹⁹ yat²⁰ nihaṃtuṃ²¹ na²² śakyate²³>
ye²⁴ uttamaṇa²⁵ manasā²⁶ nīvasaṃti²⁷ <teṣāṃ²⁸ abhyāgatis²⁹ tasmin³⁰ schāne³¹ yatra³²
gvahmanaḥ³³>
ye³⁴ ca³⁵ <evaṃ³⁶ +saṃbhavo³⁷ 'pi³⁸ gvahmanāt³⁹>

- 1 teṣu 66o 671 672 674 677 681 682C
om. 682*
lac. 673
- 2 ca 66o 671 672 674 677 681 682C
om. 682*
lac. 673
- 3 nīmaṇtrayāmi 671 672 674 677 681 682C
nīmaṇtrami 66o
om. 682*
lac. 673
- 4 asmad 66o 671 672 674 677 681 682C
om. 682*
lac. 673
- 5 ukteṣu 66o 671 672 674 677 681 682C
om. 682*
lac. 673
- 6 amarāṇāṃ 66o 671 672 674 677 681 682
lac. 673
- 7 gurūṇāṃ 672 677 682
o. gurūṇāṃ 66o
o. gurūṇāṃ 671 674 681
lac. 673
- 8 susvāmināṃ 66o 672 674 681
op. suḥsvāmināṃ 677 682
r. su{svā}[2] 671
lac. 673
- 9 sudānināṃ 672 674 677 681 682
o. sudānināṃ 66o
r. [1]dānināṃ 671
lac. 673
- 10 sadājīvānāṃ 671 672 674 677 681
o. sadājīvānāṃ 66o
sadājīvānāṃ 682
lac. 673
- 11 lābhānāṃ 671 672 681
- o. lābhanāṃ 682
or. lābh{a}[1] 677
om. 66o 674
lac. 673
- 12 ekaṃ 671 672 677 681 682
aīke 66o
eke 674
lac. 673
- 13 idaṃ 66o 671 672 674 677 681 682
lac. 673
- 14 yat 66o 671 672 674 677 681 682
lac. 673
- 15 svayaṃ 66o 671 672 674 677 681 682C
svāyaṃ 682*
lac. 673
- 16 na 66o 671 672 674 677 681 682
lac. 673
- 17 mṛyate 671 672 674 681 682
o. mṛyatte 677
mayate 66o
lac. 673
- 18 ekaṃ 66o 671 672 674 681
ekaṃ ca 677 682
lac. 673
- 19 idaṃ 672 677 681 682
p. edaṃ 66o 671 674
lac. 673
- 20 yat 66o 671 672 674 677 681 682
lac. 673
- 21 nihaṃtuṃ 671 672 674
op. nihituṃ 677 682
nihaṃtu 681
p. nahamtu 66o
lac. 673

- 22 *na* 66○ 671 672 674 677 681 682
lac. 673
- 23 *śakyate* 671 672 674 677 682
op. *sakyate* 681
śāscate 66○
lac. 673
- 24 *ye* 66○ 671 672 674 677 681 682
lac. 673
- 25 *uttamena* 671 672 677 681 682
op. *utramena* 674
uganena 66○
lac. 673
- 26 *manasā* 66○ 671 672 674 677 681 682
lac. 673
- 27 *nivasamti* 671 672 674 681
op. *nivašimti* 66○
nivasamtiḥ 677 682C
p. *nivesamtiḥ* 682*
lac. 673
- 28 *tešāṃ* 66○ 671 672 674 677 681 682
lac. 673
- 29 *abhyāgatis* 66○ 671 674 682
o. *abhyagatis* 672
r. *a[2]tis* 677
abhyāgatās 681
lac. 673
- 30 *tasmin* 66○ 671 672 674 677 681 682
lac. 673
- 31 *schāne* 671 672 677 681 682
- o. *schāṃne* 66○ 674
lac. 673
- 32 *yatra* 671C 672 677 681 682
tatra yatra 66○ 674C
tra yatra 671* 674*
lac. 673
- 33 *gvahmanaḥ* 671 674 677 681
o. *gvahnanaḥ* 682
gvahnana 66○
gvahamanaḥ 672
lac. 673
- 34 *ye* 66○ 671 672 674 677 681 682
lac. 673
- 35 *ca* 66○ 671 672 674 677 681 682
lac. 673
- 36 *evam* 66○ 671 672 674 677 681 682
lac. 673
- 37 **saṃbhavo*
saṃbhavonḥ 66○
saṃbhavoh 671 672 674 677 681 682
lac. 673
- 38 *pi* 674
pi 66○ 671 672 677 681 682
lac. 673
- 39 *gvahmanāt* 671 672 674 681
o. *gvahnanaāt* 682
r. *gva[3]* 677
gśāhmanāt 66○
lac. 673

SY 4.5

*tešu*¹ *nimaṃtrayāmi*² <*asmad*³ *uktešu*⁴>
*prabhūtataiyā*⁵ *asya*⁶ *gr̥hasya*⁷ <*kila*⁸ *yāvat*⁹ *saṃkhyayā*¹⁰ *prabhūtāḥ*¹¹ *bhavaṃti*¹²>
*vr̥ddhidātyā*¹³ *asya*¹⁴ *gr̥hasya*¹⁵ <*kila*¹⁶ *yāvat*¹⁷ *adhikaṃ*¹⁸ *pravarddhamte*¹⁹> *paśūnām*²⁰ *ca*²¹
*narāṇām*²² *ca*²³
*jātānām*²⁴ *ca*²⁵ *janimatām*²⁶ *ca*²⁷ *muktātmanām*²⁸
*ye*²⁹ *ete*³⁰ *saṃti*³¹

- 1 *tešu* 66○ 671 672 674 677 681 682
lac. 673
- 2 *nimaṃtrayāmi* 66○ 672 677 681 682
p. *namaṃtrayāmi* 674
r. *nimaṃtrayā{mi}* 671
lac. 673
- 3 *asmad* 66○ 671 672 674 677 681 682
lac. 673
- 4 *uktešu* 66○ 671 672 674 677 681 682
lac. 673
- 5 *prabhūtataiyā* 66○ 671 672 674 677 681 682
lac. 673
- 6 *asya* 66○ 671 672 674 677 681 682
lac. 673
- 7 *gr̥hasya* 66○ 671 672 674 681
op. *gr̥hasyaḥ* 677 682
lac. 673
- 8 *kila* 66○ 671 672 674 677 681 682
lac. 673
- 9 *yāvat* 66○ 671 672 674 681 682
yāvat[1] 677
lac. 673
- 10 *saṃkhyayā* 66○C 671 672 674 681C 682C
o. *saṃkhyāyā* 682*
r. *[2]{yā}* 677
adhikaṃ 66○*
saṃkhyayā 681*
lac. 673
- 11 *prabhūtāḥ* 66○C 671 672 674 677 681 682
pravṛrdhayate 66○*
lac. 673
- 12 *bhavaṃti* 66○C 671 672 674 677 681 682
om. 66○*
lac. 673
- 13 *vr̥ddhidātyā* 66○ 671 672 674 677 681 682

- lac. 673
- 14 *asya* 660 671 672 674 681 682
r. *a*[1] 677
lac. 673
- 15 *grhasya* 671 672 674 681 682
op. *grahasya* 660
r. [2]{*syā*} 677
lac. 673
- 16 *kila* 660 671 672 674 677 681 682
lac. 673
- 17 *yāvat* 660 671 672C 674 677 681 682
yāṇvahi 672*
lac. 673
- 18 *adhikaṃ* 660 671 672 674 677 681 682
lac. 673
- 19 *pravarddhaṃte* 671 672C 674 677 682
op. *pravṛddhaṃte* 672* 681
pravṛddhate 660
lac. 673
- 20 *paśūnāṃ* 660 671 672 677 681 682
paśūnā 674
lac. 673
- 21 *ca* 660 671 672 674 677 681 682
lac. 673
- 22 *narāṇāṃ* 660 671 672 674 677 681 682
lac. 673
- 23 *ca* 660 671 672 674 677 681 682
lac. 673
- 24 *jātānāṃ* 671 674 677 681 682
jātānā 660
jātāni 672
lac. 673
- 25 *ca* 660 671 672 674 677 681
om. 682
lac. 673
- 26 *janimatāṃ* 660 671 672 674 677 682
o. *janīmatāṃ* 681
lac. 673
- 27 *ca* 660 671 672 674 681 682
lac. 673 677
- 28 *muktātmanāṃ* 671 672 677 681 682C
o. *muktātmānāṃ* 674
muktātmānāṃ 660
muktātma 682*
lac. 673
- 29 *ye* 660 671 672 674 677 681
r. {*ye*} 682C
om. 682*
lac. 673
- 30 *ete* 660 671 672 674 677 681 682C
om. 682*
lac. 673
- 31 *saṃti* 660 671 672 674 677 681 682C
om. 682*
lac. 673

SY 4.6

*teṣu*¹ *nimaṃtrayāmi*² <*asmad*³ *ukteṣu*⁴>
*muktātmanāṃ*⁵ *vṛddhī*⁶ *uttamānāṃ*⁷ *vṛddhīnāṃ*⁸
*yāḥ*⁹ *baṣṭās*¹⁰ *ca*¹¹ *adhikaśaktās*¹² *ca*¹³ *muktātmanāṃ*¹⁴ *sahāyatayā*¹⁵

- 1 *teṣu* 660 671 672 674 677 681 682
lac. 673
- 2 *nimaṃtrayāmi* 660 671 672 674 677 681 682
lac. 673
- 3 *asmad* 660 671 672 674 677 681 682
lac. 673
- 4 *ukteṣu* 660 671 672 674 677 681 682
lac. 673
- 5 *muktātmanāṃ* 671 672 677 681 682
o. *muktātmānāṃ* 660 674
lac. 673
- 6 *vṛddhī* 671 672 674 677 681 682
vṛdhi 660
lac. 673
- 7 *uttamānāṃ* 660 671 672 681 682
op. *utramānāṃ* 674
r. *uttamā*[1] 677
lac. 673
- 8 *vṛddhīnāṃ* 671 672 674 682
o. *vṛddhīnāṃ* 681
vṛddhrināṃ 660
lac. 673 677
- 9 *yāḥ* 660 672 674 682
- yā* 677
yāḥ 681
lac. 671 673
- 10 *baṣṭās* 660 672 674 677 682
baṣṭās 681
lac. 671 673
- 11 *ca* 660 672 674 677 681 682
lac. 671 673
- 12 *adhikaśaktās* 677 682
op. *adhikasakyās* 681
adhiśakyās 672 674*
op. *adhisakyās* 660
op. *adhiśakyās* 674C
lac. 671 673
- 13 *ca* 660 672 674 677 681 682
lac. 671 673
- 14 *muktātmanāṃ* 660 672 677 681 682
o. *muktātmānāṃ* 674
lac. 671 673
- 15 *sahāyatayā* 660 672 674 681
sahācatayā 677
sahāyatayā 682
lac. 671 673

SY 4.7

*teṣu*¹ *nimaṇtrayāmi*² <*asmad*³ *ukteṣu*⁴>
*dātuḥ*⁵ *svāmīno*⁶ *mahājñāninaḥ*⁷ *śuddhimataḥ*⁸ *śrīmataḥ*⁹
*adṛśyebhyo*¹⁰ *ḍṛśyatamasya*¹¹
*amarebhyo*¹² *gurutarebhyaḥ*¹³ <*kila*¹⁴ ⁺*aṇtar*¹⁵ *amarāṇāṃ*¹⁶ *gurūṇāṃ*¹⁷ *yad*¹⁸ *yasau*¹⁹
*abhivāṇcchati*²⁰ *aṇtaḥ*²¹ *adṛśyānāṃ*²² *vapur*²³ *adṛśyaṃ*²⁴ *śaknoti*²⁵ *karttum*²⁶>
*ārādhanaṅyā*²⁷ *namaskaraṇāyā*²⁸ *mānanāyā*²⁹ *prakāśanāyā*³⁰

1 *teṣu* 660 671 672 674 677 681 682
lac. 673

2 *nimaṇtrayāmi* 660 672 674 677 682
o. *nimaṇtrayāṇmī* 671
nimatrayāmi 681
lac. 673

3 *asmad* 660 672 674 677 681 682
r. *asma*[1] 671
lac. 673

4 *ukteṣu* 660 672 674 677 681 682
r. [1]*kteṣu* 671
lac. 673

5 *dātuḥ* 671 672 674 677 681 682
vāṇnī dātuḥ 660
lac. 673

6 *svāmīno* 660 671 672 674 677 682
o. *svāmīno* 681
lac. 673

7 *mahājñāninaḥ* 671 672 677 681 682
o. *māhājñāninaḥ* 660C 674
māhājñāninaṃmāhāḥ 660*
lac. 673

8 *śuddhimataḥ* 671 672 674 682
op. *suddhimataḥ* 681
o. *śudhimataḥ* 660
r. *śu*[1]*mataḥ* 677
lac. 673

9 *śrīmataḥ* 660 671 672 674 681 682
om. 677
lac. 673

10 *adṛśyebhyo* 671 672 674 677 682
op. *adṛsyebhyo* 681
adasyebhyo 660
lac. 673

11 *ḍṛśyatamasya* 671 677
o. *ḍṛśyātamasya* 674*
dacayamtmasya 660
ṛdṛśyatamasya 672
op. *ṛdṛsyatamasya* 681
ḍṛśyātmatamasya 674C
ḍṛśyatmasya 682
lac. 673

12 *amarebhyo* 660 671 672 674 677C 681
adṛśye 677*
amarobhyā 682
lac. 673

13 *gurutarebhyaḥ* 660 671 672 674 681 682
guratarebhyaḥ 677
lac. 673

14 *kila* 660 671 672 674 677 681 682
lac. 673

15 ⁺*aṇtar*
r. *aṇta*[1] 677
aṇtaś ca 660 674
aṇtaśu 671 672
op. *aṇtasu* 682
aṇteṣru 681
lac. 673

16 *amarāṇāṃ* 660 672 674 681 682
r. *amarā*[1] 671
lac. 673 677

17 *gurūṇāṃ* 672 677 682
o. *guruṇāṃ* 681
r. [1]*rūṇāṃ* 671
gurūṇaṃ 674
o. *guruṇṇaṃ* 660
lac. 673

18 *yad* 671C 672 674 677 681 682
ad 660 671*
lac. 673

19 *yasau* 660 671 672 674 677 682
vasau 681
lac. 673

20 *abhivāṇcchati* 671 672 681
p. *abhivāṇcchiti* 677C 682
agnivāṇcchati 660
amivāṇcchati 674
abhivāṇcchita 677*
lac. 673

21 *aṇtaḥ* 671 672 674 677 681 682
ataḥ 660
lac. 673

22 *adṛśyānāṃ* 671 677 682
adeśyānāṃ 660 674
arddaśyānāṃ 672
ardṛsyānāṃ 681
lac. 673

23 *vapur* 672 677 681
r. {*va*}[2] 671
vapud 660
vapu 674
capur 682
lac. 673

24 *adṛśyaṃ* 682
o. *adṛśyaṇi* 677
asyaṃ 660
arddaśyaṃ 672
ḍṛśyaṃ 674
ardṛśyamti 681*
ardṛśyaṃ 681C
lac. 671 673

25 *śaknoti* 672 674 677 681 682

- śaktoni 66o
lac. 671 673
- 26 karttuṃ 672 674C 681 682
r. ka[r] 677
kartuṃ 66o
rttuṃ 674*
lac. 671 673
- 27 ārāḍhanāya 66o 674 677 682C
(ā) 672 681
om. 682*
lac. 671 673
- 28 namaskaraṇāya 66o 674 677 682C

- (na) 672 681
om. 682*
lac. 671 673
- 29 mānanāya 66o 674 677 682C
(mā) 672 681
om. 682*
lac. 671 673
- 30 prakāśanāya 66o 674 677 682C
(pra) 672 681
om. 682*
lac. 671 673

SY 4.8

teṣu¹ nimaṇtrayāmi² <asmad³ ukteṣu⁴>
ahnāṇ⁵ puṇyagurūṇāṇ⁶
hāūana-nāmnyāḥ⁷ <prātaḥsaṃdhyāyāḥ⁸> puṇyātmakāyāḥ⁹ puṇyagurvvyāḥ¹⁰
ārāḍhanāya¹¹ namaskaraṇāya¹² mānanāya¹³ prakāśanāya¹⁴
(abbreviated text)¹⁵

- 1 teṣu 66o 672 674 677 681 682
lac. 671 673
- 2 nimaṇtrayāmi 66o 672 674 677 681 682
lac. 671 673
- 3 asmad 671 672C 674 677 681 682
p. asmid 66o
o. āsmad 672*
lac. 673
- 4 ukteṣu 66o 672 674 677 681 682
r. ukte[r] 671
lac. 673
- 5 ahnāṇ 66o 671 672 674 677 681 682
lac. 673
- 6 puṇyagurūṇāṇ 672 674 677 682
o. puṇyaguruṇāṇ 66o
o. puṇyaguruṇāṇ 681
r. puṇya[r] 671
lac. 673
- 7 hāūana-nāmnyāḥ 672 674 677 681 682
hājanyana-nāmanyāḥ 66o*
hājana-nāmanyāḥ 66oC
lac. 671 673
- 8 prātaḥsaṃdhyāyāḥ 677 682
prātaḥsaṃdhyāyā 66o
prātaḥsaṃdhyāyā 672 674 681
lac. 671 673
- 9 puṇyātmakāyāḥ 66o 672 674 677 681 682
r. [r]uṇyātmakā[r] 671
lac. 673
- 10 puṇyagurvvyāḥ 672 677 681
o. puṇyagurvvyāḥ 674 682
puṇyagurvvaḥ 66o
lac. 671 673
- 11 ārāḍhanāya 66o 674
o. ārāḍhānāya 682
r. ārāḍha[r] 677
(ā) 672 681
lac. 671 673
- 12 namaskaraṇāya 66o 682
r. [r]maskaraṇāya 677
(na) 672 681
namaskaraṇāi 674
lac. 671 673
- 13 mānanāya 674 677 682
(mā) 672 681
īmananāya 66o
lac. 671 673
- 14 prakāśanāya 66o 674 677 682
(pra) 672 681
lac. 671 673
- 15 (abbreviated text) 66o 672 674 677 681 682
lac. 671 673

SY 4.22

(abbreviated text)¹

⁺hāūana-gurutayā²

ārāḍhanāya³ namaskaraṇāya⁴ mānanāya⁵ prakāśanāya⁶

- 1 (abbreviated text) 660 672 674 677 681 682
lac. 671 673
- 2 ⁺*hāūana-gurūtayā*
o. *hāūana-gurūtayā* 682
[4]-*gurūtayā* 677
lac. 671 673 674
abbr. 660 672 681
- 3 *ārāadhanāya* 660 674 677 682
(ā) 672 681
lac. 671 673
- 4 *namaskaraṇāya* 660 674 677
- (na) 672 681
namatkaraṇāya 682
lac. 671 673
- 5 *mānanāya* 660 674 677 682
(mā) 672 681
lac. 671 673
- 6 *prakāśanāya* 674 677 682
op. *prakāsanāya* 660
(pra) 672 681
lac. 671 673

SY 4.23

*teṣu*¹ *nimaṇtrayāmi*² <*asmad*³ *ukteṣu*⁴>
*śrośasya*⁵ *puṇyātmakasya*⁶ <*bhaktiśīlasya*⁷> *dṛḍhasya*⁸ *ādeśatanoḥ*⁹ <⁺*ādeśapateḥ*¹⁰>
*camatkārasya*¹¹ *śastrasya*¹¹ *svāminah*¹² <*yat*¹³ *svāmī*¹⁴ ⁺*arjahī-dvīpasya*¹⁵ ⁺*savahī-dvīpasya*¹⁵
*ca*¹⁵> *sanmānakṛtyā*¹⁶ <*kila*¹⁷ ⁺*ānaṇdakṛtyā*¹⁸>
*ārāadhanāya*¹⁹ *namaskaraṇāya*²⁰ *mānanāya*²¹ *prakāśanāya*²²
*teṣu*²³ *nimaṇtrayāmi*²⁴ <*asmad*²⁵ *ukteṣu*²⁶>
*jarathuśtrasya*²⁷ *spitamaputrasya*²⁸ *puṇyātmakavṛddheḥ*²⁹ ⁺*sanmānakṛtyā*³⁰ <*kila*³¹
⁺*ānaṇdakṛtyā*³²>
⁺*ārāadhanāya*³³ ⁺*namaskaraṇāya*³⁴ ⁺*mānanāya*³⁵ ⁺*prakāśanāya*³⁶
*teṣu*³⁷ *nimaṇtrayāmi*³⁸ <*asmad*³⁹ *ukteṣu*⁴⁰>
*tava*⁴¹ *agne*⁴² *putra*⁴³ *svāmino*⁴⁴ *mahājñāninaḥ*⁴⁵ *sanmānakṛtyā*⁴⁶ <*kila*⁴⁷ ⁺*ānaṇdakṛtyā*⁴⁸>
*ārāadhanāya*⁴⁹ *namaskaraṇāya*⁵⁰ *mānanāya*⁵¹ *prakāśanāya*⁵²

- 1 *teṣu* 660 672 674 677 681 682C
p. *tiṣu* 682*
lac. 671 673
- 2 *nimaṇtrayāmi* 660 672 677 681 682
nimaṇtrayā 674
lac. 671 673
- 3 *asmad* 660 672 674 677 681 682
lac. 671 673
- 4 *ukteṣu* 660 672 674 681 682
lac. 671 673 677
- 5 *śrośasya* 660 672 674 677 682
op. *śrosasya* 681
lac. 671 673
- 6 *puṇyātmakasya* 672 681
puṇyātmanaḥ baleśasya 660 674
puṇyātmanaḥ baliśasya 677 682
lac. 671 673
- 7 *bhaktiśīlasya* 671 672
op. *bhaktiśīlasya* 681
ādeśanānāḥ 682
om. 660 674 677
lac. 673
- 8 *dṛḍhasya* 672 681
om. 660 674 677 682
lac. 671 673
- 9 *ādeśatanoḥ* 660 674
- r. *āde{śa}[2]* 677
tanoḥ 672 681
om. 682
lac. 671 673
- 10 ⁺*ādeśapateḥ*
ādeśapate 672 681
om. 660 674 677 682
lac. 671 673
- 11 *camatkārasya śastrasya* 672 681
camatkāri śastrasya 660 674
camatkāraśāscasya 682
r. [1]mat{kā}raśāscasya 677
lac. 671 673
- 12 *svāminah* 672 681
rājñāḥ 660
rājñah 674 682
o. *rājñah* 677
lac. 671 673
- 13 *yat* 672 681
om. 660 674 677 682
lac. 671 673
- 14 *svāmī* 672 681
om. 660 674 677 682
lac. 671 673
- 15 ⁺*arjahī-dvīpasya* ⁺*savahī-dvīpasya ca*
arjāhe-syahi-dvapinaḥ 660
[3]-[1]pena ca 671*

- [3]-[1]pasya ca 671C
 arjjahi-dvīpasya savahi-dvīpasya ca 672 681
 arjjahi-svahi-dvīpena 674
 arjjahi-savahi-dvīpena 677
 op. arjjahi-savahi-dvīpana 682
 lac. 673
- 16 sanmānakṛtyā 682
 sanmānakṛtyāya 660 674
 sanmānakṛtya 672*
 sanmānakṛtyāyaḥ 672C 681C
 o. sanmānakṛtyāyaḥ 681*
 san[4] 677
 lac. 671 673
- 17 kila 672 674 677 681 682
 om. 660
 lac. 671 673
- 18 +ānaṃdakṛtyā
 ānaṃdakṛtyāya 672*
 ānaṃdakṛtyāyaḥ 672C 677 681 682
 ānaṃdakṛtyāya 674
 om. 660
 lac. 671 673
- 19 ārādhānāya 660 671 674 677 682
 (ā) 672 681
 lac. 673
- 20 namaskaraṇāya 660 674C 682
 op. namaskaraṇāya 674*
 (na) 672 681
 naskaraṇāya 677
 lac. 671 673
- 21 mānanāya 674 677 682
 o. māṇnanāya 660
 (mā) 672 681
 lac. 671 673
- 22 prakāśanāya 660 674
 (pra) 672 681
 prakāśanāyaḥ 677 682
 lac. 671 673
- 23 teṣu 660 672 674 677 681 682
 lac. 671 673
- 24 nimaṇtrayāmi 660 672 674 677 681
 op. nimaṇtrayāmi 682
 lac. 671 673
- 25 asmad 660 672 674 677 681 682
 lac. 671 673
- 26 ukteṣu 660 672 674 677 681 682
 lac. 671 673
- 27 jarathuśtrasya 672C 682
 p. yarathuśtrasya 674
 op. jarathuśtrasya 677 681
 o. jarathuśtrāsya 672*
 varathuśtrasya 660
 lac. 671 673
- 28 spitamaputrasya 682
 aspitamaputrasya
 p. aspatamaputrasya 660 672 674 681
 [5]sya 677
 lac. 671 673
- 29 puṇyātmakavṛddheḥ 672 674 682
 puṇyātmakavṛddheḥ 660
 puṇyātmakavṛddhe 677 681
 lac. 671 673
- 30 +sanmānakṛtyā
 sanmānakṛtyāya 681*
 o. sanmānakṛtyāya 672 681C
- lac. 671 673
 abbr. 660 674 677 682
- 31 kila 672 681
 lac. 671 673
 abbr. 660 674 677 682
- 32 +ānaṃdakṛtyā
 ānaṃdakṛtyāya 672
 ānaṃdakṛtyāyaḥ 681
 lac. 671 673
 abbr. 660 674 677 682
- 33 +ārādhānāya
 (ā) 672 681
 lac. 671 673 677
 abbr. 660 674 682
- 34 +namaskaraṇāya
 (na) 672 681
 lac. 671 673 677
 abbr. 660 674 682
- 35 +mānanāya
 (mā) 672 681
 lac. 671 673 677
 abbr. 660 674 682
- 36 +prakāśanāya
 (pra) 672 681
 lac. 671 673 677
 abbr. 660 674 682
- 37 teṣu 660 671 674 677 681 682
 om. 672
 lac. 673
- 38 nimaṇtrayāmi 660 674 677 681 682C
 op. nimaṇtrayāmi 671
 nimaṇtrayāmi 682*
 om. 672
 lac. 673
- 39 asmad 660 671 674 677 681 682
 om. 672
 lac. 673
- 40 ukteṣu 660 674 677 682
 p. ukteṣu 681
 r. u{kteṣu} 671
 om. 672
 lac. 673
- 41 tava 660 671 674 677
 tavaḥ 672 681
 ta ca 682
 lac. 673
- 42 agne 660 671 674 677 681
 āgne 672
 agneḥ 682
 lac. 673
- 43 putra 660 672 674 677C 681 682
 op. putta 671
 om. 677*
 lac. 673
- 44 svāmīno 671 672 677 681 682
 svāmī 660
 svāmīnā 674
 lac. 673
- 45 mahājñānīnaḥ 672 677 681 682
 o. māhājñānīnaḥ 671 674
 nāhājñānīnaḥ 660
 lac. 673
- 46 sanmānakṛtyā 682
 sanmānakṛtyāya 677
 o. sanamāpnakṛtyāya 660

- r. *sanmāna*{*kṛ*}tyaya 671
sanamānakṛtyaya 674
 lac. 673
 abbr. 672 681
- 47 *kila* 660 671 674 677 682
 lac. 673
 abbr. 672 681
- 48 ⁺*ānaṃdakṛtyā*
ānaṃdakṛtyaya 671* 674 677
 o. *āṇnaṃdakṛtyaya* 660
ānaṃdattatyaya 671C
ānaṃkṛtyaya 682
 lac. 673
 abbr. 672 681
- 49 *ārādhanāya* 660 671 674
 r. *ārādha*[1] 677
 (ā) 682
- lac. 673
 abbr. 672 681
- 50 *namaskaraṇāya* 671
 o. *namaskāraṇāya* 660 674
 r. [*z*]skaraṇāya 677
 (nma) 682
 lac. 673
 abbr. 672 681
- 51 *mānanāya* 671 674 677
 o. *māṇnanāya* 660
 (mā) 682
 lac. 673
 abbr. 672 681
- 52 *prakāśanāya* 660 671 674 677C 682
praskāśanāya 677*
 lac. 673
 abbr. 672 681

SY 4.24

*teṣu*¹ *nimaṃtrayāmi*² <*asmad*³ *ukteṣu*⁴>
*muktātmanāṃ*⁵ *vṛddhīnāṃ*⁶ *baṣṭhānāṃ*⁷ *adhikaśaktīnāṃ*⁸
*pūrvanyāyavatāṃ*⁹ *ca*¹⁰ *vṛddhīnāṃ*¹¹
*navānvayanikaṭānāṃ*¹² *ca*¹³ *vṛddhīnāṃ*¹⁴
*ārādhanāya*¹⁵ *namaskaraṇāya*¹⁶ *mānanāya*¹⁷ *prakāśanāya*¹⁸

- 1 *teṣu* 660 671 672 674 677 681 682
 lac. 673
- 2 *nimaṃtrayāmi* 660 671 672 674 677 681 682
 lac. 673
- 3 *asmad* 660 671 672 674 681 682
 r. *asma*[1] 677
 lac. 673
- 4 *ukteṣu* 660 671 672 674 681 682
 lac. 673 677
- 5 *muktātmanāṃ* 681
 o. *muktātmanāṃ* 660 671 672 674 677 682
 lac. 673
- 6 *vṛddhīnāṃ* 671 672 674 677
 o. *vṛdhīnāṃ* 660
 o. *vṛddhīnāṃ* 681
 om. 682
 lac. 673
- 7 *baṣṭhānāṃ* 660 671 672 674 677 682
 o. *baṣṭhānāṃ* 681
 lac. 673
- 8 *adhikaśaktīnāṃ* 672
 op. *adhikasaktīnāṃ* 677 682
 o. *adhikaśaktīnāṃ* 681
adhiśaktīnāṃ 674
 op. *adhisaktīnāṃ* 660
 r. [*i*]{*dhi*}śaktīnāṃ 671
 lac. 673
- 9 *pūrvanyāyavatāṃ* 682
pūrvajñāyavatāṃ 671 672 674 681
 o. *pūrvajñāyavatāṃ* 660
pūrva[4] 677
 lac. 673
- 10 *ca* 660 671 672 674 677 681 682
 lac. 673
- 11 *vṛddhīnāṃ* 671 672 674 677 681 682
 o. *vṛdhīnāṃ* 660
 lac. 673
- 12 *navānvayanikaṭānāṃ* 672C 677 681
 o. *navānvayanikaṭānāṃ* 671
navācayatiṭānāṃ 660
navānvayanikaṭānāṃ 672*
navānyayanikaṭānāṃ 674
navānvayatikaṭānāṃ 682
 lac. 673
- 13 *ca* 660 672 674 677 681 682
 lac. 671 673
- 14 *vṛddhīnāṃ* 672 674 677 681 682
 o. *vṛdhīnāṃ* 660
 lac. 671 673
- 15 *ārādhanāya* 660 674 677 682
 (ā) 672 681
 lac. 671 673
- 16 *namaskaraṇāya* 660 674 677 682
 r. [*z*]skaraṇāya 671
 (na) 672 681
 lac. 673
- 17 *mānanāya* 660 671 674 682
 (mā) 672 681
 lac. 673 677
- 18 *prakāśanāya* 671 677 682
 op. *prakāśanāya* 660 674
 (pra) 672 681
 lac. 673

SY 4.25

*teṣu*¹ *nimaṃtrayāmi*² <*asmad*³ *ukteṣu*⁴>
*sarvveṣāṃ*⁵ *pun̥yagurūṇām*⁶
*ārādhanāya*⁷ *namaskaraṇāya*⁸ *mānanāya*⁹ *prakāśanāya*¹⁰
*teṣu*¹¹ *nimaṃtrayāmi*¹² <*asmad*¹³ *ukteṣu*¹⁴>
*sarvveṣāṃ*¹⁵ *uttamadānānām*¹⁶ *iajdānām*¹⁷ *paralokacāriṇām*¹⁸ *pr̥thvicāriṇām*¹⁹ *ca*²⁰
*ye*²¹ *saṃti*²² *ārādhanīyās*²³ *ca*²⁴ *namaskaraṇīyās*²⁵ *ca*²⁶ *pun̥yāt*²⁷ *utkr̥ṣṭatarāt*²⁸
*amarān*²⁹ *gurūn*³⁰ *surājānaḥ*³¹ *sudāninaḥ*³² *ārādhaye*³³

1 *teṣu* 660 672 674 677 681 682
 lac. 671 673

2 *nimaṃtrayāmi* 660 672 674 677 681 682
 r. [1] *maṃtrayāmi* 671
 lac. 673

3 *asmad* 660 671 672 674 677 681 682
 lac. 673

4 *ukteṣu* 660 671 672 674 677 681 682
 lac. 673

5 *sarvveṣāṃ* 677
 o. *sarveṣāṃ* 672 674 681 682
sarveṣā 660
 lac. 671 673

6 *pun̥yagurūṇām* 677
 o. *pun̥yaguruṇām* 660
 o. *pun̥yagurūṇām* 672
 o. *pun̥yaguruṇām* 681
 r. [3] *rūṇām* 671
pun̥yaguruṇām 674
pun̥yeṣu gurūṇām 682*
pun̥ye gurūṇām 682C
 lac. 673

7 *ārādhanāya* 660 671 674 677
 op. *ārāṇdhanāya* 682
 (ā) 672 681
 lac. 673

8 *namaskaraṇāya* 660 671 674
 r. *na*[4] *ya* 677
 (na) 672 681 682
 lac. 673

9 *mānanāya* 660 674
 r. *māna*{*nāya*} 671
 (mā) 672 681 682
samanāya 677
 lac. 673

10 *prakāśanāya* 671 674 677
 op. *prakāśanāya* 660
 (pra) 672 681 682
 lac. 673

11 *teṣu* 660 671C 672 674 677 681 682
 om. 671*
 lac. 673

12 *nimaṃtrayāmi* 660 671C 672 674 677 681 682
 om. 671*
 lac. 673

13 *asmad* 660 671C 672 674 677 681 682
 om. 671*
 lac. 673

14 *ukteṣu* 660 671C 672 674 681 682
 r. *ukte*[1] 677
 om. 671*
 lac. 673

15 *sarvveṣāṃ* 671 672 674 677 682
 o. *sarveṣāṃ* 660 681
 lac. 673

16 *uttamadānānām* 671 672 677 681 682
 op. *utramadānānām* 674
uttadānānām 660
 lac. 673

17 *iajdānām* 677 681 682
iajadānām 660
iajadānām 671 672
iajadānānām 674C
 o. *iajadānām* 674*
 lac. 673

18 *paralokacāriṇām* 660 671C 672 682
 o. *paralokācāriṇām* 674
 r. *pa*[4] *riṇām* 677
paralocāriṇām 671*
pralokacāriṇām 681
 lac. 673

19 *pr̥thvicāriṇām* 672 677 682
 o. *pr̥thvicāriṇām* 660
 r. *pr̥thvicā*[1] *ṇām* 671
pr̥thvicāriṇām 674
v̥r̥ddhicāriṇām 681
 lac. 673

20 *ca* 660 671 672C 674 681
 om. 672* 677 682
 lac. 673

21 *ye* 671 672 674 677 681 682
e 660
 lac. 673

22 *saṃti* 660 671 672 674 677 681 682
 lac. 673

23 *ārādhanīyās* 672 674 677 681 682C
 o. *ārādhanīyās* 660
 r. *ārā*[1] *nīyās* 671
ā 682*
 lac. 673

24 *ca* 660 671 672 674 677 681 682C
 om. 682*
 lac. 673

25 *namaskaraṇīyās* 671 672 677 681 682C
namaskaraṇīās 674
 o. *namaskaraṇīās* 660

- om. 682*
lac. 673
- 26 *ca* 66o 671 672 674 677 681 682C
om. 682*
lac. 673
- 27 *puṇyāt* 66o 671 672 674 677 681 682C
om. 682*
lac. 673
- 28 *utkṛṣṭatarāt* 671 672 677 682C
uktaṣṭatarāt 66o 674
ukṛṣṭatarāt 681
om. 682*
lac. 673
- 29 *amarān* 66o 671 672 674 677 681 682
lac. 673
- 30 *gurūn* 672 674 677
o. *guruṃn* 66o
o. *gurun* 681 682
lac. 671 673
- 31 *surājānaḥ* 672C
surājāna 672* 677
op. *surājān* 674 681 682
o. *sūrājāna* 66o
lac. 671 673
- 32 *sudāninaḥ* 672 674 677 681 682
sūrāninaḥ 66o
lac. 671 673
- 33 *ārādhaye* 677 682
ārādhayet 66o 671 672 681
op. *ārādhayeta* 674
lac. 673

SY 4.26

*ye*¹ *varttamānebhyaḥ*² *evaṃ*³ *ijisniyā*⁴ *upari*⁵ *uttame*⁶ *mahājñāninaḥ*⁷ *svāminaḥ*⁸
 <*kila*⁹ *ijisniḥ*¹⁰ *hormmijasyārthe*¹¹ *pracurāḥ*¹² *kurvvaṃti*¹³>
 +*vettari*¹⁴ *puṇyāt*¹⁵ <*yat*¹⁶ *kiṃcit*¹⁷ *puṇyāprasādādānaṃ*¹⁸ *hormmijdo*¹⁹ *vetti*²⁰>
*samavāyakān*²¹ *tān*²² *tās*²³ *ca*²⁴ *ārādhaye*²⁵ <*narastrīākṛtīn*²⁶ *amiśāspiṇtān*²⁷>

- 1 *ye* 671 672 674 677 681 682
e 66o
lac. 673
- 2 *varttamānebhyaḥ* 671 672 681
op. *vartramānebhyaḥ* 66o
r. [4] *bhyaḥ* 677
vatramānebhyaḥ 674
mā varttamānebhyaḥ 682
lac. 673
- 3 *evaṃ* 671 672 674 677 681 682
yevaṃ 66o
lac. 673
- 4 *ijisniyā* 66o 671 672 681 682
ijisnyā 674 677
lac. 673
- 5 *upari* 66o 671 672 674 677 681 682
lac. 673
- 6 *uttame* 66o 672* 677 682
op. *utrane* 674
u[2] 671
uttamā 672C
uttama 681
lac. 673
- 7 *mahājñāninaḥ* 672C
o. *māhājñāninaḥ* 674
r. [1] *hājñāninaḥ* 671C
mahājñāninaṃ 66o
mahājñānina 672* 677 682
r. [1] *hājñānina* 671*
mahājñāni 681
lac. 673
- 8 *svāminaḥ* 671C 672C 674 677 681 682
svāminaṃ 66o
svāmina 671* 672*
lac. 673
- 9 *kila* 671 672 677 681 682
- kilaḥ* 66o 674
lac. 673
- 10 *ijisniḥ* 671 672 674C 681
o. *ijisniṃḥ* 677 682
ijisniḥ 66o
ijisnau 674*
lac. 673
- 11 *hormmijasyārthe* 671 672 674 681 682
r. {*ho*}[3] *rthe* 677
hormmijasyārthe 66o
lac. 673
- 12 *pracurāḥ* 66o 672 674 677 681 682
r. *pra*[2] 671
lac. 673
- 13 *kurvvaṃti* 677
o. *kurvaṃti* 66o 671 672 674 681
kuvvāta 682
lac. 673
- 14 +*vettari*
p. *vettira* 681
o. *vetari* 671 672 674 677 682
cetari 66o
lac. 673
- 15 *puṇyāt* 66o 671 672 674 677 681 682
lac. 673
- 16 *yat* 672 674 677 681 682
op. *yata* 66o
r. *ya*{*t*} 671
lac. 673
- 17 *kiṃcit* 66o 671 672 674 677 681 682
lac. 673
- 18 *puṇyāprasādādānaṃ* 671 672
r. *pu*[3] *dadānaṃ* 677
puṇyanyaprasādādānaṃ 66o
puṇyāṇi prasādādānaṃ 674*

- puṇyaprasādādānaṃ* 674C
puṇyātāprasādādānaṃ 681
puṇyāt prasādādānaṃ 682
 lac. 673
- 19 *hormmijdo* 660 671 672C 674 677 682
hormmi 672*
hormmijdo 681
 lac. 673
- 20 *vetti* 660 671 672 674 677 681 682
 lac. 673
- 21 *samavāyakān* 660 672 674 677 682
 r. [2]vāyakān 671
sabhavāyakān 681
 lac. 673
- 22 *tān* 660 671 672 674 677 682
 o. *tāṇn* 681
 lac. 673
- 23 *tāś* 671 672 677 682
tāṇś 660 674 681
 lac. 673
- 24 *ca* 660 671 674C 677 682
 o. *cā* 672 674* 681
 lac. 673
- 25 *ārādhaye* 671 672 674 677 681 682
rādhaya 660*
ārādhaya 660C
 lac. 673
- 26 *narastrīākṛtīn* 672 674
 op. *narastrīāktatīn* 671
 o. *narastrīākṛtīn* 660
 o. *narastrīākṛtīn* 681
narastrīyākṛtīn 677 682
 lac. 673
- 27 *amiśāspīntān* 682
 op. *amiśāspītān* 660
 op. *amiśāspīntān* 672 674 681
 r. *a[1]śāspīntān* 671
 r. *ami[3]* 677
 lac. 673

Edition of Yasna 5 (SY 5)

SY 5.1

*atra*¹ *evaṃ*² *ārādhaye*³ *svāminam*⁴ *mahājñāninam*⁵
*yo*⁶ *gāṃ*⁷ *ca*⁸ *puṇyam*⁹ *ca*¹⁰ *dadau*¹¹
*apaś*¹² *ca*¹³ *dadau*¹⁴ *vanaspātīṃś*¹⁵ *ca*¹⁶ *uttamān*¹⁷
*ruciṃ*¹⁸ *ca*¹⁹ *dadau*²⁰ *bhūmiṃ*²¹ *ca*²²
*samagrām*²³ *ca*²⁴ *saṃṛddhiṃ*²⁵ <*mūlaphalādikaṃ*²⁶>
*evaṃ*²⁷ *yo*²⁸ *rājyāya*²⁹ *ca*³⁰ *mahattāyai*³¹ *ca*³² *sarakṣāyai*³³ *ca*³⁴

1 <i>atra</i> 66○ 671 672 674 677 681 682 lac. 673	<i>vanaspātīś</i> 672 681 lac. 671 673 677
2 <i>evaṃ</i> 66○ 671 672 674 677 681 682 lac. 673	16 <i>ca</i> 66○ 672 674 681 682 lac. 671 673 677
3 <i>ārādhaye</i> 671 672 674 677 681 682 <i>ārādham</i> 66○ lac. 673	17 <i>uttamān</i> 66○ 672 674 681 682 lac. 671 673 677
4 <i>svāminam</i> 66○ 671 674 681 682 <i>svāmiminam</i> 672 lac. 673 677	18 <i>ruciṃ</i> 672 674 681 682C <i>ruci</i> 66○ <i>ciṃ</i> 682* lac. 671 673 677
5 <i>mahājñāninam</i> 677 682 o. <i>māhājñāninam</i> 674C <i>māhājñāninaḥ</i> 66○ 674* o. <i>mahājñāninaḥ</i> 672 681 r. <i>māhājñāni</i> [1]ḥ 671 lac. 673	19 <i>ca</i> 672 674 681 682 <i>cam</i> 66○ lac. 671 673 677
6 <i>yo</i> 66○ 671 672 674 677 681 682 lac. 673	20 <i>dadau</i> 66○ 672 674 681 682 lac. 671 673 677
7 <i>gāṃ</i> 66○ 671 672 674 677 681 682 lac. 673	21 <i>bhūmiṃ</i> 672 674 677 681 682 <i>bhumi</i> 66○ lac. 671 673
8 <i>ca</i> 66○ 671 672 674 677 681 682 lac. 673	22 <i>ca</i> 66○ 672 674 677 681 682 lac. 671 673
9 <i>puṇyam</i> 66○ 674 677 681 682 r. <i>pu</i> [1] 671 <i>puṇya</i> 672 lac. 673	23 <i>samagrām</i> 66○ 672 674 677 681 682 lac. 671 673
10 <i>ca</i> 66○ 671 672 674 677 681 682 lac. 673	24 <i>ca</i> 672 674 681 om. 66○ 677 682 lac. 671 673
11 <i>dadau</i> 66○ 671 672 674 681 682 lac. 673 677	25 <i>saṃṛddhiṃ</i> 672 674 677 681 682 <i>ṣṃṛddhi</i> 66○ lac. 671 673
12 <i>apaś</i> 66○ 672 674 681 682 r. <i>apa</i> {ś} 671 lac. 673 677	26 <i>mūlaphalādikaṃ</i> 66○ 672 674 677 681 o. <i>mūlaphaladikaṃ</i> 682 r. [5] <i>kaṃ</i> 671 lac. 673
13 <i>ca</i> 66○ 672 674C 681 682 o. <i>cā</i> 674* r. { <i>ca</i> } 671 lac. 673 677	27 <i>evaṃ</i> 671 672 674 677 682 <i>eva</i> 66○* <i>aivaṃ</i> 681 om. 66○C lac. 673
14 <i>dadau</i> 66○ 672 674 681 682 lac. 671 673 677	28 <i>yo</i> 66○* 671 672 674 677 681 <i>ye</i> 682 om. 66○C lac. 673
15 <i>vanaspātīṃś</i> 674 682 o. <i>vanaspātīṃś</i> 66○	29 <i>rājyāya</i> 671 677 o. <i>rājyāya</i> 672

- rā ārādhayac* 660*
ārādhayac 660C
rāāyac 674*
ārādhaye 674C
šavvāyai 681
rādhyāya 682
lac. 673
- 30 *ca* 660 671 672 674 677 681 682
lac. 673
- 31 *mahattāyai* 672 674C 681C
o. *mahatāyai* 677 682
- r. *mahattā*{*yai*} 671
mahattayai 660 674*
mahattāyau 681*
lac. 673
- 32 *ca* 660 672 674 677 681 682
lac. 671 673
- 33 *sarakṣāyai* 671 672 674 677 681 682
majdāyai 660
lac. 673
- 34 *ca* 660 671 672 674 677 681 682
lac. 673

SY 5.2

*taṃ*¹ *evaṃ*² *ārādhakebhyo*³ <*manuṣyebhyaḥ*⁴> ⁺*purahpravr̥t̥tyā*⁵ *ārādhaye*⁶
<*kila*⁷ *agratayā*⁸ *aparebhyaḥ*⁹ ⁺*kebhyaścīt*¹⁰>
*ye*¹¹ *gopaśumattayāsu*¹² *nivasam̐ti*¹³ <*ye*¹⁴ *ārādhakāḥ*¹⁵>

- 1 *taṃ* 681
ta 660 671 672 674 677 682
lac. 673
- 2 *evaṃ* 660 671 672 674 677 681 682
lac. 673
- 3 *ārādhakebhyo* 660 671 674 682
r. [*4*]*bhyo* 677
ārādhayekebhyo 672 681
lac. 673
- 4 *manuṣyebhyaḥ* 660 671 672 674 677 681 682
lac. 673
- 5 ⁺*purahpravr̥t̥tyā*
op. *purapravṛt̥tyā* 660 672 674 681 682
o. *purahpravr̥t̥tyā* 677
r. *pura*[*2*]{*ttvā*} 671
lac. 673
- 6 *ārādhaye* 660 671 672 674 677 681 682
lac. 673
- 7 *kila* 660 671 672 674 677 681 682
lac. 673
- 8 *agratayā* 671 672 674 677 681 682
agnatayā 660
lac. 673
- 9 *aparebhyaḥ* 660 672 674 681 682
- p. *aparabhyaḥ* 671 677
lac. 673
- 10 ⁺*kebhyaścīt*
op. *kebhyaḥścīt* 660 672 674 681 682
r. *kebhyaścī*{*t*} 671
ke[*3*] 677
lac. 673
- 11 *ye* 660 671 672 674 677 681
yo 682
lac. 673
- 12 *gopaśumattayāsu* 672 674 677 682
r. [*1*]*paśumattayāsu* 671
gopaśuattamāsu 660
gopaštamattayāsu 681
lac. 673
- 13 *nivasam̐ti* 660 671 672 674 681 682
r. *nī*[*3*] 677
lac. 673
- 14 *ye* 660 671 672 674 677 681 682
lac. 673
- 15 *ārādhakāḥ* 660 671 672C 674 677
ārādhakā 672* 682
ārādhakaḥ 681
lac. 673

SY 5.3

*taṃ*¹ *evaṃ*² *svāmināmānaṃ*³
*mahājñānatayā*⁴ *mitritam*⁵ *āste*⁶ *gurutayā*⁷ *ca*⁸ *ārādhaye*⁹
*taṃ*¹⁰ *yaṃ*¹¹ *asmākaṃ*¹² *dehāya*¹³ *ca*¹³ *jīvāya*¹⁴ *ca*¹⁵ *ārādhaye*¹⁶ <*kila*¹⁷ *jīvanir*¹⁸ *yasmāt*¹⁹>
*taṃ*²⁰ *yaṃ*²¹ *muktātmanāṃ*²² *ca*²³ *vṛddhaye*²⁴
*narāṇām*²⁵ *nārīṇām*²⁶ *ca*²⁷ *ārādhaye*²⁸ <*kila*²⁹ *śubhaṃ*³⁰ *yasmāt*³¹>

- 1 *taṇ* 66○ 672 674 677 681 682
lac. 671 673
- 2 *evaṇ* 66○ 672 674 677 681 682
lac. 671 673
- 3 *svāmināmāṇ* 677 682
svāmināṇ 66○ 672 674
svāmināṇ <*bhāsāṇ* *kītaṇ*> 681
lac. 671 673
- 4 *mahājñānatayā* 671 672 681
p. *mahājñānitayā* 682
o. *māhājñānatayā* 66○ 674
mahājñānitayām 677
lac. 673
- 5 *mitritam* 66○ 672 674 681 682
r. *mitrita*{*m*} 671
om. 677
lac. 673
- 6 *āste* 66○ 672 674 677 681 682
or. {*a*}*ste* 671
lac. 673
- 7 *gurutayā* 66○ 671 672 674 677 681 682
lac. 673
- 8 *ca* 66○ 672 674 677 681 682
lac. 671 673
- 9 *ārādhaye* 672 674 677 681 682
ārādhaya 66○
lac. 671 673
- 10 *taṇ* 66○ 672 674 677 681 682
lac. 671 673
- 11 *yaṇ* 672 674 677 681 682
aṇ 66○
lac. 671 673
- 12 *asmākāṇ* 66○ 672 674 677 681 682
lac. 671 673
- 13 *dehāya ca* 66○C 672 674 681
dehāya ca dehā 66○*
dehā ca 677 682
lac. 671 673
- 14 *jīvāya* 672 674 677 681 682
o. *jivāya* 66○
lac. 671 673
- 15 *ca* 66○ 672 674 677 681 682
lac. 671 673
- 16 *ārādhaye* 66○ 672 674 677 681 682
lac. 671 673
- 17 *kīla* 66○ 671 672 674 681 682
r. {*ki*}*la* 677
lac. 673
- 18 *jīvanir* 672 674* 677 681 682
jivani 66○
jīvanāṇ 674C
lac. 671 673
- 19 *yasmāt* 672 674 677 681 682
asmāt 66○
lac. 671 673
- 20 *taṇ* 66○ 671 672 674 677 681 682
lac. 673
- 21 *yaṇ* 66○ 671 672 674 677 681 682
lac. 673
- 22 *muktātmanāṇ* 671 672 677 681 682
o. *muktātmānāṇ* 66○ 674
lac. 673
- 23 *ca* 66○ 671 672 674 677 681 682
lac. 673
- 24 *vṛddhaye* 671 672C 674 677 682
o. *vṛdhaye* 66○
vṛddhiye 672* 681
lac. 673
- 25 *nārāṇāṇ* 66○ 671 672 674 677 681 682
lac. 673
- 26 *nārīṇāṇ* 672 674 677 681 682
o. *nārīṇāṇ* 66○
r. *nā*[*2*] 671
lac. 673
- 27 *ca* 66○ 671 672 674 677 681 682
lac. 673
- 28 *ārādhaye* 66○ 671 674 677 682
(*ā*) 672 681
lac. 673
- 29 *kīla* 66○ 671 672 674 677 681 682
lac. 673
- 30 *śubhaṇ* 671C 681
op. *subhaṇ* 66○ 671* 672 674 677 682
lac. 673
- 31 *yasmāt* 671 672 674 677 681 682
asmāt 66○
lac. 673

SY 5.4

*punyaṇ*¹ *evaṇ*² *utkṛṣṭataraṇ*³ *ārādhaye*⁴
*yat*⁵ *suṇdaraṇ*⁶
*yac*⁷ *ca*⁸ *gurutaraṇ*⁹ *amaraṇ*¹⁰
*yat*¹¹ *rucimat*¹² <*vapur*¹³ *asya*¹³>
*yat*¹⁴ *samagrā*¹⁵ *samṛddhiḥ*¹⁶ <*śubhaṇ*¹⁷ *yasmāt*¹⁸>

- 1 *puṇyaṃ* 66○ 671 672 674 677 682
puṇyaṃ ca 681
lac. 673
- 2 *evaṃ* 66○ 671 672 674 677 681 682
lac. 673
- 3 *utkṛṣṭataraṃ* 672 674 677 682C
uttaṣṭataraṃ 66○
uktaṣṭataraṃ 671 681 682*
lac. 673
- 4 *ārādhaye* 66○ 671 674 677 681 682
(ā) 672
lac. 673
- 5 *yat* 66○ 671 672 674 677 681 682
lac. 673
- 6 *suṇḍaraṃ* 66○ 671 672C 674 677
op. *sudaraṃ* 681 682
subhadaraṃ 672*
lac. 673
- 7 *yac* 671 672 674 677 681 682
yaś 66○
lac. 673
- 8 *ca* 66○ 671 672 674 677 681 682
lac. 673
- 9 *gurutaraṃ* 671 672 674 677 681
op. *gurūṇṭaraṃ* 66○
nurutaraṃ 682
lac. 673
- 10 *amaraṃ* 66○ 671 672 674 677 681 682
lac. 673
- 11 *yat* 66○ 671 672 674 677 681 682
lac. 673
- 12 *rucimat* 671 672 674 677 682
op. *rucimata* 681
o. *rūcimat* 66○
lac. 673
- 13 *vapur asya* 66○ 671 674C 677
vapur usya 672 674* 681
vapussyā 682
lac. 673
- 14 *yat* 66○ 671C 672 674 677 681 682
om. 671*
lac. 673
- 15 *samagrā* 66○ 671C 672 674 677 681 682
om. 671*
lac. 673
- 16 *saṃṛddhiḥ* 671C 672 674 681 682
r. *sa{mṛ}ddhiḥ* 677
samadhiḥ 66○
om. 671*
lac. 673
- 17 *śubhaṃ* 681 682
op. *subhaṃ* 671C 672 674 677
subha 66○
om. 671*
lac. 673
- 18 *yasmāt* 66○ 671C 672 674 677 681 682C
ya 682*
om. 671*
lac. 673

SY 5.5

*uttamaṃ*¹ *ca*² *manaḥ*³ *ārādhaye*⁴ <*gvahmanaṃ*⁵>

*uttamaṃ*⁶ *ca*⁷ *rājyaṃ*⁸ <*kila*⁹ *saharevaraṃ*¹⁰>

*uttamāṃ*¹¹ *ca*¹² *dīniṃ*¹³ <⁺*aśavahistaṃ*¹⁴>

*uttamaṃ*¹⁵ *ca*¹⁶ *adhipatitvaṃ*¹⁷ <*avirdādāṃ*¹⁸ *amirdādāṃ*¹⁹>

*uttamāṃ*²⁰ *ca*²¹ *saṃpūrṇamānasatām*²² <*spīndārmmadam*²³>

- 1 *uttamaṃ* 66○ 672 674 677 681 682
non leg. 671
lac. 673
- 2 *ca* 66○ 672 674 677 681 682
non leg. 671
lac. 673
- 3 *manaḥ* 66○ 671 672 674 677 681 682
lac. 673
- 4 *ārādhaye* 66○ 674 677 682
r. [2] *dhaye* 671
(ā) 672
ārādhyam 681
lac. 673
- 5 *gvahmanaṃ* 671 672 674 681C
o. *gvahmanaṃ* 682
r. *gvahma*[i] 677
gvabhyanam 66○
gvahanam 681*
lac. 673
- 6 *uttamaṃ* 66○ 672 677 681 682
- op. *utramaṃ* 674
om. 671
lac. 673
- 7 *ca* 66○ 672 674 677 681 682
om. 671
lac. 673
- 8 *rājyaṃ* 66○ 672 674 677 681
rādyam 682
om. 671
lac. 673
- 9 *kila* 66○ 671 672 674 677 681 682
lac. 673
- 10 *saharevaraṃ* 671 672 681
p. *sahirevaraṃ* 66○ 674 677C 682
sahivaram 677*
lac. 673
- 11 *uttamāṃ* 677
op. *utramāṃ* 674
r. [i] *ttamāṃ* 671

- uttamā* 66○
uttamaṇ 672 681 682
 lac. 673
- 12 *ca* 66○ 671 672 674 677 681 682
 lac. 673
- 13 *dīniṇ* 671 677 682
dīni 672 674
 o. *dīni* 66○
dīne 681
 lac. 673
- 14 ⁺*aśavahistaṇ*
 op. *aśavahištaṇ* 671
 op. *aśavahistiṇ* 677
aśavahišti 672 674
 o. *aśavahišti* 66○
aśavahista 681
kila aśavahistiṇ 682
 lac. 673
- 15 *uttamaṇ* 66○ 671 672 681 682
 op. *utramaṇ* 674
 r. [2]*maṇ* 677
 lac. 673
- 16 *ca* 66○ 671 672 674 677 681 682
 lac. 673
- 17 *adhipatitvaṇ* 66○ 672 674 677 681 682
 pr. *adhipa{ta}tvaṇ* 671
 lac. 673
- 18 *avirdādadaṇ* 671 672 677 681
 o. *avirdādadaṇ* 66○ 674
 o. *āvirdādadaṇ* 682
 lac. 673
- 19 *amirdādadaṇ*
 o. *amirdādadaṇ* 674 682
amiraddādadaṇ 677 681
 o. *amiraddadaṇ* 66○
 o. *amiradādadaṇ* 671
amirdādadaṇ ca 672
 lac. 673
- 20 *uttamāṇ* 66○ 671
 op. *utramāṇ* 674
 r. [2]{*māṇ*} 677
uttamaṇ 672 681 682
 lac. 673
- 21 *ca* 66○ 671 672 674 681 682
 r. {*ca*} 677
 lac. 673
- 22 *saṇpūrṇamānasatāṇ* 66○ 681
 op. *saṇpūrṇamānasatāṇ* 682
 o. *saṇpūrṇamānasatāṇ* 672 674 677
 r. *saṇpū[5]* 671
 lac. 673
- 23 *spīṇdārmmadaṇ* 677 682
spīṇdāramada 672 674 681
 op. *spidāramada* 66○
 r. {*spi*}*ṇdāramada* 671
 lac. 673

SY 5.6

(yeṇjhe¹ hātām¹ 1×)¹

1 (yeṇjhe hātām 1×) 66○ 671 672 674 677 681 682

lac. 673

Edition of Yasna 6 (SY 6)

SY 6.1

*dātāraṃ*¹ *svāmīnaṃ*² *mahājñānīnaṃ*³ *ārādhaye*⁴
*amarān*⁵ *gurūn*⁶ *susvāmīnaḥ*⁷ *sudānīnaḥ*⁸ *ārādhaye*⁹

1 <i>dātāraṃ</i> 66○ 671 672 674 677 681 682 lac. 673	6 <i>gurūn</i> 671 672 674 677 682 o. <i>guruṃ</i> 66○ o. <i>gurun</i> 681 lac. 673
2 <i>svāmīnaṃ</i> 66○ 671 672 674 677 681 682 lac. 673	7 <i>susvāmīnaḥ</i> 677 682 <i>svāmīnaḥ</i> 66○ 671 672 674 o. <i>svāmīnaḥ</i> 681 lac. 673
3 <i>mahājñānīnaṃ</i> 672C 677 681 682 o. <i>māhājñānīnaṃ</i> 66○ 671 674 <i>mamahājñānīnaṃ</i> 672* lac. 673	8 <i>sudānīnaḥ</i> 671 672 674 677 681 682 o. <i>sūdānīnaḥ</i> 66○ lac. 673
4 <i>ārādhaye</i> 66○ 671 672 674 677 681 682C <i>āārādhaye</i> 682* lac. 673	9 <i>ārādhaye</i> 66○ 671 674 677 681 682 (<i>ā</i>) 672 lac. 673
5 <i>amarān</i> 66○ 671 672 674C 677 681 682 <i>amarānaḥ</i> 674* lac. 673	

SY 6.2

*divasān*¹ *puṇyātmanah*² *puṇyagurūn*³ *ārādhaye*⁴
*hāūana-nāmnīm*⁵ <*prātaḥsaṃdhyām*⁶> *puṇyātmanīm*⁷ *puṇyagurvīm*⁸ +*ārādhaye*⁹
*sāūaṃgha-nāmnīm*¹⁰ <*yā*¹¹ *samaṃ*¹² +*hāūana-saṃdhyāyāḥ*¹³ *samakāryiṇī*¹⁴
*yā*¹⁵ *ca*¹⁶ *yūthāni*¹⁷ *gavām*¹⁸ *pravarddhayati*¹⁹>
*vīsi-nāmnīm*²⁰ *ca*²¹ <*yā*²² *manuṣyeṣu*²³ *madhye*²⁴ *satkāryiṇī*²⁵ *moivadeṣu*²⁶>
*puṇyātmanīm*²⁷ *puṇyagurvīm*²⁸ *ārādhaye*²⁹
*mihiraṃ*³⁰ *nivāsītāraṇyaṃ*³¹ *sahasrakarṇṇaṃ*³² *daśasahasralocanaṃ*³³ *uktanāmānaṃ*³⁴
*iajdaṃ*³⁵ +*ārādhaye*³⁶ <*kila*³⁷ *nāma*³⁸ *anayā*³⁹ *dīnyā*⁴⁰ *uktam*⁴¹ *āste*⁴²>
*ānaṃdaṃ*⁴³ *āsvādaṃ*⁴⁴ *ca*⁴⁵ *ārādhaye*⁴⁶ <*sa*⁴⁷ *adr̥ṣyarūpi*⁴⁸ *yasya*⁴⁹ *prabhāvena*⁵⁰ *manuṣyāḥ*⁵¹
*khādyasya*⁵² *svādaṃ*⁵³ *jānaṃti*⁵⁴>

1 <i>divasān</i> 672 674 677 681 682 o. <i>divasān</i> 66○ lac. 671 673	4 <i>ārādhaye</i> 66○ 674 682 (<i>ārā</i>) 671 (<i>ā</i>) 672 677 681 lac. 673
2 <i>puṇyātmanah</i> 66○ 672 674 677 681 682 r. { <i>pu</i> } <i>nyātmanah</i> 671 lac. 673	5 <i>hāūana-nāmnīm</i> 672 674 677 681 682 <i>hājaana-nāmnīm</i> 66○ <i>hāū{na}-[3]</i> 671 lac. 673
3 <i>puṇyagurūn</i> 671 672 674 677 682 o. <i>puṇyaguruṃ</i> 66○ o. <i>puṇyagurun</i> 681 lac. 673	6 <i>prātaḥsaṃdhyām</i> 671 677 681 682 op. <i>prātasam̐dhyām</i> 672 674 <i>prātasam̐dhyā</i> 66○

- lac. 673
- 7 *puṇyātmanūn* 672 674 677 682
r. *puṇyā*[1]*nūn* 671
puṇyātmani 660
puṇyātmanī 681
lac. 673
- 8 *puṇyagurvūn* 671 672 677 682
o. *puṇyagurvūn* 681
puṇyagurvī 660
puṇyagurvūn 674
lac. 673
- 9 *+ārādhaye*
r. (*ā*) 660 671 672 674 677 681 682
lac. 673
- 10 *sāūamgha-nāmnūn* 671 674 677 682
p. *sāūmgha-nāmnūn* 672
sāūamgha-nāmnī 660
sāūgha-nāmnī 681
lac. 673
- 11 *yā* 660 671 672 674 677 681 682
lac. 673
- 12 *samaṇi* 660 671 672 674 677 681
o. *samṇamaṇi* 682
lac. 673
- 13 *+hāūana-saṇdhyāyāḥ*
r. *hāū*[2]-*saṇdhyāyāḥ* 671
hājaana-saṇdhyāyā 660
hāūana-saṇdhyāyā 677 681 682
p. *hāūna-saṇdhyāyā* 672
hāūana-saṇdhyāyā 674
lac. 673
- 14 *samakāryīnī* 672 674 681 682
r. *samakāryī*{*nī*} 671
r. *sama*[1]*ryīnī* 677
sakāryīnī 660
lac. 673
- 15 *yā* 660 671 672 674 677 682
ā 681
lac. 673
- 16 *ca* 660 671 672 674 677 681 682
lac. 673
- 17 *yūthāni* 671 672 674 677 681 682
snathāni 660
lac. 673
- 18 *gavān* 660 671 672 677 681 682
gayān 674
lac. 673
- 19 *pravarddhayati* 672 674 677 682
op. *pravṛddhayati* 681
r. *pravarddhaya*[1] 671
praṣṭardhayeti 660
lac. 673
- 20 *visi-nāmnūn* 672 674 677 681 682
r. [*i*]*si-nāmnūn* 671
visi-nāmani 660
lac. 673
- 21 *ca* 660 671 672 674 677 681 682
lac. 673
- 22 *yā* 671 672 677 681 682
om. 660 674
lac. 673
- 23 *manuṣyeṣu* 660 672 674 677 681 682
r. *manu*[1]*su* 671
lac. 673
- 24 *madhye* 660 671C 672 674 677 681 682
madhe 671*
lac. 673
- 25 *satkāryīnī* 671 672 674 681 682
r. *satkāryī*[1] 677
satkāryīnī 660
lac. 673
- 26 *moivadeṣu* 672 674 677 681 682
meḥvadeṣu 660
mo[4] 671
lac. 673
- 27 *puṇyātmanūn* 674 677
puṇyātmani 660
puṇyātmanī 672 681 682
lac. 671 673
- 28 *puṇyagurvūn* 671 672 674 677 682
o. *puṇyagurvūn* 681
puṇyagurvī 660
lac. 673
- 29 *ārādhaye* 660 671 674
(*ā*) 672 677 681 682
lac. 673
- 30 *mihiraṇi* 671 672 674 681
p. *miharaṇi* 660
r. *mihi*[1] 677
lac. 673
abbr. 682
- 31 *nivāsītāranyaṇi* 672
p. *nivāsītāranyaṇi* 677 681
nivāsītārnyaṇi 660 671 674
lac. 673
abbr. 682
- 32 *sahasrakarṇṇaṇi* 671 674 677
op. *sahaśrakarṇṇaṇi* 672
o. *sahasrakarṇṇaṇi* 681
sahastrakarṇṇaṇi 660
lac. 673
abbr. 682
- 33 *daśasahasralocanaṇi* 671C 674 677 681
daśasahasralocanaṇiḥ 660
daśasahasralohacanaṇi 671* 672
lac. 673
abbr. 682
- 34 *uktanāmānaṇi* 671 672 677 681
uktanāmānaṇiḥ 660
utkṇnāmānaṇi 674
lac. 673
abbr. 682
- 35 *iajdaṇi* 672
o. *īajdaṇi* 677 681
iajadaṇi 660 671 674
lac. 673
abbr. 682
- 36 *+ārādhaye*
(*ārā*) 660 671 674
(*ā*) 672 677 681
lac. 673
abbr. 682
- 37 *kila* 671 672 674 681
r. *ki*[1] 677
om. 660
lac. 673
abbr. 682
- 38 *nāma* 671 672 674 677 681
o. *nama* 660
lac. 673
abbr. 682

- 39 *anayā* 66o 671 672 674 677 681
lac. 673
abbr. 682
- 40 *dīnyā* 671 672 674 677 681
o. *dīnyā* 66o
lac. 673
abbr. 682
- 41 *uktam* 66o 671 672 674 677 681
lac. 673
abbr. 682
- 42 *āste* 66o 671 672 674 677 681
lac. 673
abbr. 682
- 43 *ānaṃdaṃ* 66o 671 672 674 677 681
lac. 673
abbr. 682
- 44 *āsvādaṃ* 66o 671 672 674 677 681
lac. 673
abbr. 682
- 45 *ca* 66o 671 672 674 681
lac. 673 677
abbr. 682
- 46 *ārādhaye* 66o 671 674
(*ā*) 672 677 681
lac. 673
abbr. 682
- 47 *sa* 671 672 677 681
om. 66o 674
lac. 673
abbr. 682
- 48 *adṛṣyarūpī* 671 672 674 677 681
adaṣyarūpī 66o
lac. 673
abbr. 682
- 49 *yasya* 671 672 674 677 681
asya 66o
lac. 673
abbr. 682
- 50 *prabhāvena* 671C 672 674 681
o. *prabhāveṇa* 66o 677
abhāvena 671*
lac. 673
abbr. 682
- 51 *manuṣyāḥ* 66o 671 672 674 677 681
lac. 673
abbr. 682
- 52 *khādyaśya* 671 672 677 681
khādhaśya 66o 674
lac. 673
abbr. 682
- 53 *svādaṃ* 66o 671 674 677 681*
khādaṃ 672
svādhaṃ 681C
lac. 673
abbr. 682
- 54 *jānaṃti* 66o 671 672 674 681
jānāti 677
lac. 673
abbr. 682

SY 6.3

*rapīthvina-saṃdhyāṃ*¹ *nāmnūṃ*² <*madhyāhnaḥ*³ *saṃdhyāṃ*⁴> *punyatmanīm*⁵ *punyaḡurvīm*⁶
*ārādhaye*⁷
⁺*phrehedadārapsu-nāmnūṃ*⁸ <*yā*⁹ *samaṃ*¹⁰ ⁺*rapīthvina-saṃdhyāyāḥ*¹¹ *samakāryiṇī*¹²
*yā*¹³ *ca*¹⁴ *yūthāni*¹⁵ *paśūnāṃ*¹⁶ *pravarddhayati*¹⁷>
*jaṃda-nāmnūṃ*¹⁸ *ca*¹⁹ *punyatmanīm*²⁰ *punyaḡurvīm*²¹ ⁺*ārādhaye*²² <*yā*²³ *manuṣyeṣu*²⁴
*guruṣu*²⁵ *madhye*²⁶ *satkāryiṇī*²⁷>
*punyaṃ*²⁸ *utkṛṣṭataram*²⁹ *agniṃ*³⁰ *ca*³¹ *svāmino*³² *mahājñāninaḥ*³³ *putraṃ*³⁴ *ārādhaye*³⁵

- 1 *rapīthvina-saṃdhyāṃ* 671 672 674* 681
rāpithyina-nāmnā 66o*
rāpithyina-saṃdhyā-nāmnī 66oC
rapīthvina-saṃdhyā 674C
rapīthvana-saṃdhyāṃ 677
lac. 673
abbr. 682
- 2 *nāmnūṃ* 671 672 674 677
nāmnī 681
om. 66o
lac. 673
abbr. 682
- 3 *madhyāhnaḥ* 671 672 674 681*
op. *madhyāṃhnaḥ* 66o
r. *madhyā[r]* 677
madhyāhna 681C
lac. 673
abbr. 682

- 4 *saṃdhyāṃ* 671 677 681
op. *sadhyāṃ* 66o 672
saṃdhyā 674
lac. 673
abbr. 682
- 5 *punyatmanīm* 671 672 674 677 681
punyatmānām 66o
lac. 673
abbr. 682
- 6 *punyaḡurvīm* 674 677
o. *punyaḡurvīṇ* 681
punyaḡurvī 66o
punyaḡurvīm 671
punyaḡurvī 672
lac. 673
abbr. 682
- 7 *ārādhaye* 66o 674

- r. *ārādha*[1] 671
(ā) 672 677 681
lac. 673
abbr. 682
- 8 **phrehedadārap̄su-nāmnūn*
phradadāra-nāmani 660
phrādadāra-nāmnūn 671*
phredadāra-nāmnūn 671C 672 674
phrehecadāruū-nāmnūn 677
phredadārāphasū-nāmnī 681
lac. 673
abbr. 682
- 9 *yā* 660 671 672 674 677 681
lac. 673
abbr. 682
- 10 *samañ* 660 672 674 681
r. *sa*[1] 677
lac. 671 673
abbr. 682
- 11 **rapīthvina-saṃdhyāyāh*
rapīthvina-saṃdhyāyā 672 674 681
o. *rapīthvina-saṃdhyāyā* 660
[1] *pīthvana-saṃdhyāyā* 677
lac. 671 673
abbr. 682
- 12 *samakāryīñī* 672 674 677
samakāryīñi 660
[4] *ñī* 671
samakāryīñūn 681
lac. 673
abbr. 682
- 13 *yā* 671 672 674 677 681
om. 660
lac. 673
abbr. 682
- 14 *ca* 660 671 672 674 677 681
lac. 673
abbr. 682
- 15 *yūthāni* 672 674 677 681
o. *yūthāni* 660
r. *yūthā*[1] 671
lac. 673
abbr. 682
- 16 *paśūnāñ* 672 674 677 681
o. *paśūnāñ* 660
r. [2] *nāñ* 671
lac. 673
abbr. 682
- 17 *pravarddhayati* 677
op. *pravṛddhiyati* 672 674* 681
op. *pravṛddhayati* 674C
o. *pravārdhayati* 660
ṽṛddhiyati 671*
pravṛddhiyati 671C
lac. 673
abbr. 682
- 18 *jañda-nāmnūn* 671 672 677
o. *jañda-nāmnūn* 674
jañda-nāmamni 660
jañda-nāmnī 681
lac. 673
abbr. 682
- 19 *ca* 660 671 672 674 677 681
lac. 673
abbr. 682
- 20 *puṛyātmanīñ* 671 672 674
r. *puṛyā*[2] 677
puṛyātmanāñ 660
puṛyātmanī 681
lac. 673
abbr. 682
- 21 *puṛyagurvīñ* 674 677
o. *puṛyagurvīñ* 672 681
r. *puṛyagu*[1] 671
puṛyagurvī 660
lac. 673
abbr. 682
- 22 **ārādhaye*
(ā) 672 677 681
yārādhaye 660
ārādhayeh 674
r. [3] *yeh* 671
lac. 673
abbr. 682
- 23 *yā* 660 671 672 674 677 681
lac. 673
abbr. 682
- 24 *manuṣyeṣu* 671 672 674 677 681
manuṣyeṣuh 660
lac. 673
abbr. 682
- 25 *guruṣu* 660 677 681
o. *gurūṣu* 671 672
gusūṣu 674
lac. 673
abbr. 682
- 26 *madhye* 660 671 672 677 681
madhe 674
lac. 673
abbr. 682
- 27 *satkāryīñi* 671C 672 674 677 681
satkāryīñi 660
sakāryīñi 671*
lac. 673
abbr. 682
- 28 *puṛyañ* 660 671 672 674 681
lac. 673 677 682
- 29 *utkṛṣṭataram* 672 674 681
uttaṣṭataram 660
utkṛṣṭavaram 671
lac. 673 677 682
- 30 *agnīñ* 672 674 681
agni 660 671
lac. 673 677 682
- 31 *ca* 660 671 672 674 681
lac. 673 677 682
- 32 *svāmīno* 660 671 672 674 681
lac. 673 677 682
- 33 *mahājñānīnaḥ* 671 672 681
o. *māhājñānīnaḥ* 674
māhāgnīnaḥ 660
lac. 673 677 682
- 34 *putrañ* 660 671 672 674 681
lac. 673 677 682
- 35 *ārādhaye* 660
(ā) 671 672 681
ārādhaya 674
lac. 673 677 682

SY 6.4

⁺*ujaierina-nāmnī*¹ <*aparāhnaḥ*² *saṁdhyā*³> *puṇyātmanī*⁴ *puṇyagurvī*⁵ *ārādhaye*⁶
*phrehedadāravīra-nāmnī*⁷ *ca*⁸ <*yā*⁹ *samaṇ*¹⁰ ⁺*ujaierina-saṁdhyāyā*¹¹ *samakāryiṇī*¹²
*yā*¹³ *ca*¹⁴ *yūthāni*¹⁵ *narāṇā*¹⁶ *pravarddhayati*¹⁷>
*dehe-nāmnī*¹⁸ *ca*¹⁹ *puṇyātmanī*²⁰ *puṇyagurvī*²¹ *ārādhaye*²² <*yā*²³ *manuṣyeṣu*²⁴ *madhye*²⁵
*satkāryiṇī*²⁶ *paralokinā*²⁷ *bhalāpanāpatiṣu*²⁸>
*burjja-svāminam*²⁹ *nārīnā*³⁰ ⁺*tejasvinam*³¹ *apā*³² *nābhi*³³ *pradhānāśvam*³⁴ *ārādhaye*³⁵
*apaś*³⁶ *ca*³⁷ *majdadattāḥ*³⁸ *puṇyātmanī*³⁹ ⁺*ārādhaye*⁴⁰

1 ⁺*ujaierina-nāmnī*
ujiira-nāmanī 66o
ujaira-nāmnī 671*
ujairana-nāmnī 671C 672
 op. *uñjairana-nāmnī* 681
ujiira-nāmnī 674
ujaieirina-nāmnī 677
 lac. 673
 abbr. 682

2 *aparāhnaḥ* 66o 671 672 674 677
 op. *aparāṇhnaḥ* 681
 lac. 673
 abbr. 682

3 *saṁdhyā* 671 672 674 677 681
 op. *sadhyā* 66o
 lac. 673
 abbr. 682

4 *puṇyātmanī* 671 672 674 677
puṇyātmani 66o
puṇyātmanī 681
 lac. 673
 abbr. 682

5 *puṇyagurvī* 671 672C 674 677
 o. *puṇyagurvī* 681
puṇyagurvī 66o
puṇyagurvī 672*
 lac. 673
 abbr. 682

6 *ārādhaye* 66o 674
 (*ā*) 671 672 677 681
 lac. 673
 abbr. 682

7 *phrehedadāravīra-nāmnī* 671 672 674 677
phrehedadāravīra-nāmnī 66o
phrehedadāravīra-nāmnī 681
 lac. 673
 abbr. 682

8 *ca* 66o 671 672 674 677C 681
ca u 677*
 lac. 673
 abbr. 682

9 *yā* 66o 671 672 674 677 681
 lac. 673
 abbr. 682

10 *samaṇ* 66o 671 672 674 677 681
 lac. 673
 abbr. 682

11 ⁺*ujaierina-saṁdhyāyā*
ujaieirina-saṁdhyāyā 671

op. *ujaieirina-sadhyāyā* 66o
ujaipaeirina-saṁdhyāyā 672*
ujaieirina-saṁdhyāyā 672C
ujaieirina-saṁdhyāyā 674
ujarieirina-saṁdhyāyā 677
ujarieirina-saṁdhyāyā 681
 lac. 673
 abbr. 682

12 *samakāryiṇī* 671 672 674 677 681
samakāryiṇī 66o
 lac. 673
 abbr. 682

13 *yā* 66o 671 672 674 677 681
 lac. 673
 abbr. 682

14 *ca* 66o 671 672 674 677 681
 lac. 673
 abbr. 682

15 *yūthāni* 66o 671 672 674 677 681
 lac. 673
 abbr. 682

16 *narāṇā* 66o 671C 672 674 677 681
narāṇyā 671*
 lac. 673
 abbr. 682

17 *pravarddhayati* 66o 671 674
 p. *pravarddhayati* 677
 op. *pravarddhayati* 672 681
 lac. 673
 abbr. 682

18 *dehe-nāmnī* 677
 p. *deha-nāmnī* 671 672
 p. *daha-nāmnī* 681
deha-nāmnī 66o
deha-nāmnī 674
 lac. 673
 abbr. 682

19 *ca* 66o 671 672 674 677 681
 lac. 673
 abbr. 682

20 *puṇyātmanī* 671 672 677
puṇyātmani 66o
puṇyātmanī 674 681
 lac. 673
 abbr. 682

21 *puṇyagurvī* 671 672 677
 o. *puṇyagurvī* 681
puṇyagurvī 66o
puṇyagurvī 674

- lac. 673
abbr. 682
- 22 *ārādhaye* 660 671 674
(ā) 672 681
ārādhae 677
lac. 673
abbr. 682
- 23 *yā* 660 671 672 674 677
yān 681
lac. 673
abbr. 682
- 24 *manuṣyeṣu* 660 671 672 674 677 681
lac. 673
abbr. 682
- 25 *madhye* 671 672 674 677 681
mādhe 660
lac. 673
abbr. 682
- 26 *satkāryiṇī* 660 674 677 681
r. *satkā*[2] 671
satkāryiṇīn 672
lac. 673
abbr. 682
- 27 *paralokinām* 660 672 674 677
r. [2]*lokinām* 671
pralokitām 681*
pralokitām 681C
lac. 673
abbr. 682
- 28 *bhalāpanāpatiṣu* 671 672 677
patiṣu 660 674
bhūlāsanāpatiṣu 681
lac. 673
abbr. 682
- 29 *burija-svāminam* 660 671 672 674 677 681
lac. 673
abbr. 682
- 30 *nārīnām* 674 677
o. *nārīnām* 660
nārīnam 671
om. 672 681
lac. 673
abbr. 682
- 31 ⁺*tejasvinam*
- op. *tejaḥśvinam* 660 671* 677C
op. *tejaḥśvinam* 671C
op. *tejaśvinam* 674 677*
om. 672 681
lac. 673
abbr. 682
- 32 *apām* 660 671 672 674 677
op. *aṃpām* 681
lac. 673
abbr. 682
- 33 *nābhīm* 660 672 674 677 681
r. [1]{*bhi*}n 671
lac. 673
abbr. 682
- 34 *pradhānāśvam* 671 672 674 677 681
pradhyānāś ca 660
lac. 673
abbr. 682
- 35 *ārādhaye* 660 671 674
(ā) 672 677 681
lac. 673
abbr. 682
- 36 *apaś* 660 671 672 674 677 681
lac. 673
abbr. 682
- 37 *ca* 671 672 677 681
o. *cā* 660 674
lac. 673
abbr. 682
- 38 *majdadattāḥ* 671 672 677 681
op. *majdadatrāḥ* 674
majdadattā 660
lac. 673
abbr. 682
- 39 *puṇyātmanīḥ* 672
puṇyātmani 660
puṇyātmanīn 671 674 677
puṇyātmani 681
lac. 673
abbr. 682
- 40 ⁺*ārādhaye*
(ā) 660 671 672 674 677 681
lac. 673
abbr. 682

SY 6.5

⁺*aiviśruthrima-aibigaia-ca-nāmnīm*¹ <*pūrvārdharātrasaṃdhyām*²> *puṇyātmanīm*³
*puṇyagurvīm*⁴ *ārādhaye*⁵
⁺*phrehedadāraharaviṣpahūjīvaśnī-nāmnīm*⁶ *ca*⁷ <*yā*⁸ *samaṃ*⁹ ⁺*aiviśruthrima-saṃdhyayā*¹⁰
*samakāryiṇī*¹¹
*yā*¹² *ca*¹³ *mūlam*¹⁴ *phalam*¹⁵ ⁺*sarvvaṃ*¹⁶ *pravarddhayati*¹⁷>
⁺*jarathuśtrotēma-nāmnīm*¹⁸ *ca*¹⁹ *puṇyātmanīm*²⁰ *puṇyagurvīm*²¹ *ārādhaye*²² <*yā*²³
*manuṣyeṣu*²⁴ *madhye*²⁵ *satkāryiṇī*²⁶ *moivadām*²⁷ *moivadeṣu*²⁸ *ācāryānām*²⁹ *ācāryeṣu*³⁰>
*muktātmanām*³¹ *uttamānām*³² *sādhakānām*³³ *gurutarānām*³⁴ *vṛddhīḥ*³⁵ *ārādhaye*³⁶
*nārīnām*³⁷ *ca*³⁸ *narasaṃghānām*³⁹ *ārādhaye*⁴⁰
*saṃvatsarānām*⁴¹ *sunivāsītām*⁴² ⁺*ārādhaye*⁴³

*utsāhinaṃ*⁴⁴ *sughaṭitaṃ*⁴⁵ +*śubhoditaṃ*⁴⁶ +*ārādhaye*⁴⁷
*vijayaṃ*⁴⁸ *ca*⁴⁹ *hormmijdadattaṃ*⁵⁰ +*ārādhaye*⁵¹
*ṭālanāṃ*⁵² *ca*⁵³ *yāṃ*⁵⁴ *uparipravṛtṭyā*⁵⁵ *ārādhaye*⁵⁶ <+*baharāma-īajdaṃ*⁵⁷
*kvacic*⁵⁸ *ca*⁵⁹ *ṭālanāṃ*⁶⁰ *yāṃ*⁶¹ *uparipravṛtṭyā*⁶² *āstāda-īajdasya*⁶³ *bruvaṃti*⁶⁴
*tathā*⁶⁵ *coktaṃ*⁶⁶ +*yqmca*⁶⁷ *arštōiš*⁶⁸ +*yazatahe*⁶⁹>

- 1 +*aivisruthrima-aibigaia-ca-nāmnūṇ*
 o. *aivisruthrima-aibigaia-ca-nāmnūṇ* 671
 aivisruthrima-aibigaia-ca-nāmnī 674
 op. *aḥivisruthrima-aibigaia-ca-nāmnī* 660
 aivisruthrimaṃ aibigaiaṃ ca nāmnūṇ 672 681
 aivisruthima-ivigaia-ca-nāmnūṇ 677
 lac. 673
 abbr. 682
- 2 *pūrvāddharātrasaṃdhyāṃ* 671 672 674 677 681
 o. *purvāddharātrasaṃdhyāṃ* 660
 lac. 673
 abbr. 682
- 3 *puṇyātmanūṇ* 672 677
 puṇyātmani 660
 puṇyātmanī 671 674 681
 lac. 673
 abbr. 682
- 4 *puṇyagurvūṇ* 671 672 677
 o. *puṇyagurvūṇ* 681
 puṇyagurvī 660
 puṇyagurvūṇ 674
 lac. 673
 abbr. 682
- 5 *ārādhaye* 660 671 674
 (*ā*) 672 677 681
 lac. 673
 abbr. 682
- 6 +*phrehedadāraharavispahūjivāśnī-nāmnūṇ*
 p. *phrehedadāraharavispahūjivāśnī-nāmnūṇ* 677
 op. *phrehedadāraharavispahūjivāśnī-nāmnūṇ* 671 672
 phrahejedadāraharavispadhājivāśnī-nāmnī 660
 phrehedadāraharavispahajivāśnī-nāmnī 674
 phrehedadāraharavispahūjivāśnī-nāmnī 681*
 phrehedadāraharavispahūjivāśnī-nāmnī 681C
 lac. 673
 abbr. 682
- 7 *ca* 660 671 672 674 681
 lac. 673 677
 abbr. 682
- 8 *yā* 677 681
 p. *jā* 660 671 672 674
 lac. 673
 abbr. 682
- 9 *samaṃ* 660 671 672 674 677 681
 lac. 673
 abbr. 682
- 10 +*aivisruthrima-saṃdhyayā*
 aḥivisruthrima-saṃdhyayā 660
 aivisruthrima-saṃdhyayā 671 672
 aivisruthrima-saṃdhāyā 674
 aivisruthima-saṃdhyayā 677
 aivisruthrima-saṃdhyayā 681
 lac. 673
 abbr. 682
- 11 *samakāryiṇī* 671 672 674 677 681
 samakāryiṇī 660
 lac. 673
 abbr. 682
- 12 *yā* 660 671 672 674 677 681
 lac. 673
 abbr. 682
- 13 *ca* 660 671 672 674 677 681
 lac. 673
 abbr. 682
- 14 *mūlaṃ* 671 672 674 677 681
 mulaphalaṃ 660
 lac. 673
 abbr. 682
- 15 *phalaṃ* 671C 672 674 677 681
 om. 660 671*
 lac. 673
 abbr. 682
- 16 +*sarvvaṃ*
 o. *sarvaṃ* 660 671 672 674 681
 o. *sarvvaṃ* 677
 lac. 673
 abbr. 682
- 17 *pravarddhayati* 660 672 674
 p. *pravarddhayiti* 677
 op. *pravṛddhayati* 681
 r. *pravar{ddha}[z]* 671
 lac. 673
 abbr. 682
- 18 +*jarathuštrotēma-nāmnūṇ*
 op. *jarathuštrotēma-nāmnūṇ* 671 674
 opr. *jara[1]{stro}tima-nāmnūṇ* 677
 jarathuštrotēma-nāmnī 660
 jarthruštrotēmaṃ nāmnūṇ 672
 jarathuštrotēmaṃ nāmnī 681
 lac. 673
 abbr. 682
- 19 *ca* 660 672 674 677 681
 lac. 671 673
 abbr. 682
- 20 *puṇyātmanūṇ* 672 674 677
 r. *[1]nyātmanūṇ* 671
 puṇyātmani 660
 puṇyātmanī 681
 lac. 673
 abbr. 682
- 21 *puṇyagurvūṇ* 671 674 677
 o. *puṇyagurvūṇ* 672 681
 puṇyagurvīḥ 660
 lac. 673
 abbr. 682
- 22 *ārādhaye*
 (*ā*) 660 671 672 674 677 681
 lac. 673
 abbr. 682
- 23 *yā* 660 671 672 674 677 681
 lac. 673
 abbr. 682
- 24 *manuṣyeṣu* 671 672 674 677 681
 p. *manuṣyaṣu* 660
 lac. 673
 abbr. 682

- 25 *madhye* 660 671 672 674 677 681
lac. 673
abbr. 682
- 26 *satkāryiñi* 672 674 677 681
r. *satkā*[2] 671
satkāryiñi 660
lac. 673
abbr. 682
- 27 *moivadāṇ* 681
r. *mo*[2]*dāṇ* 677
māḥivadāṇ 660 674
moivadāṇna 672
lac. 671 673
abbr. 682
- 28 *moivadeṣu* 660 671 672 674 681
p. *moivideṣu* 677
lac. 673
abbr. 682
- 29 *ācāryāṇām* 674C 677
op. *ācārayaṇīm* 674*
ācāryaṇimāṣu 660
ācāryāṇāmā
o. *ācāryāṇāṇmā* 672 681
r. *ācāryāṇā*{*mā*} 671
lac. 673
abbr. 682
- 30 *ācāryeṣu* 671 672 677 681
ācāryeṣu 674*
ācāreṣu 674C
om. 660
lac. 673
abbr. 682
- 31 *muktātmanāṇ* 671 672 677
o. *muktātmanāṇ* 660 674
o. *muktātmanāṇ* 681
lac. 673
abbr. 682
- 32 *uttamānāṇ* 660 671 672 677C 681
op. *utramānāṇ* 674
uttanāṇ 677*
lac. 673
abbr. 682
- 33 *sādhakānāṇ* 660 677 681
o. *sādhakānāṇ* 672 674
r. *sā*[3] 671
lac. 673
abbr. 682
- 34 *gurutarāṇāṇ* 681
o. *gurūtarāṇāṇ* 671 672C 674
r. {*gu*}*rutarāṇāṇ* 677
guruṇtarāṇāḥ 660
guruṣu 672*
lac. 673
abbr. 682
- 35 *vrddhiḥ* 671 672 677
o. *vrddhiṃḥ* 674
vrddhiḥ 660
vrddhi 681
lac. 673
abbr. 682
- 36 *ārādhaye* 660 671 674
(*ā*) 672 677 681
lac. 673
abbr. 682
- 37 *nārīnāṇ* 660 672 677 681
nāraṇīm 671 674
lac. 673
abbr. 682
- 38 *ca* 660 671 672 674 677 681
lac. 673
abbr. 682
- 39 *narasaṃghānāṇ* 671 672 674 677 681
op. *narasaghāṇnāṇ* 660
lac. 673
abbr. 682
- 40 *ārādhaye* 660 671 674
(*ā*) 672 677 681
lac. 673
abbr. 682
- 41 *saṇvatsarāṇāṇ* 671 674 677
op. *śaṇvatsarāṇāṇ* 660
op. *savatsarāṇāṇ* 681
saṇvatsrāṇāṇ 672
lac. 673
abbr. 682
- 42 *sunivāsītāṇ* 672 681
p. *sunivāsātāṇ* 674 677
pr. *sunivāsa*{*tāṇ*} 671
op. *sūnivāsātāṇ* 660
lac. 673
abbr. 682
- 43 *+ārādhaye*
(*ā*) 660 671 672 674 677 681
lac. 673
abbr. 682
- 44 *utsāhinaṇ* 671 672 674 677 681
uttsāhināṇ 660
lac. 673
abbr. 682
- 45 *sughaṭītāṇ* 660 671C 672 674 677 681
om. 671*
lac. 673
abbr. 682
- 46 *+śubhoditāṇ*
op. *śubhoditāṇ* 660
op. *subhoditāṇ* 671 672 674 677 681
lac. 673
abbr. 682
- 47 *+ārādhaye*
(*ā*) 660 671 672 674 677 681
lac. 673
abbr. 682
- 48 *vijayaṇ* 660 671 672 674 677 681
lac. 673
abbr. 682
- 49 *ca* 660 671 672 674 677 681
lac. 673
abbr. 682
- 50 *hormmijdadattaṇ* 671 672 677 681
op. *hormmijdadatraṇ* 674
hārmmijdadatraṇ 660
lac. 673
abbr. 682
- 51 *+ārādhaye*
(*ā*) 660 671 672 674 681
ārādhae 677
lac. 673
abbr. 682
- 52 *ṭālanāṇ* 671 672 677 681
ṭālana 660
ṭālanāṇ 674
lac. 673
abbr. 682
- 53 *ca* 660 671 672 674 677 681
lac. 673
abbr. 682

- 54 *yāṃ* 66○ 671 674 677
yā 672 681
 lac. 673
 abbr. 682
- 55 *uparipravṛtṭyā* 66○ 671 674 681
 o. *uparipravṛtṭyā* 672
 o. *uparipravṛtṭyā* 677
 lac. 673
 abbr. 682
- 56 *ārādhaye* 66○ 671 674 677
 (*ā*) 672 681
 lac. 673
 abbr. 682
- 57 ⁺*baharāma-iajadam*
baharāma-iajadam 66○ 671 672 674
 o. *baharāmma-iajadam* 677
 o. *beharāmma-iajadam* 681
 lac. 673
 abbr. 682
- 58 *kvacic* 66○ 671 672 674 677 681C
kvac 681*
 lac. 673
 abbr. 682
- 59 *ca* 66○ 671 672 674 677 681C
 p. *ci* 681*
 lac. 673
 abbr. 682
- 60 *ṭālanāṃ* 66○ 671 672 674 677
ṭālanā 681
 lac. 673
 abbr. 682
- 61 *yāṃ* 66○ 671 672 674 677
yam 681
 lac. 673
 abbr. 682
- 62 *uparipravṛtṭyā* 66○ 671 674
 o. *uparipravṛtṭyā* 677
uparipratṭyā 672 681
 lac. 673
 abbr. 682
- 63 *āstāda-iajdasya* 677
āstāda-iajdasya 674C
 op. *āstāde-iajdasya* 66○
āstādo-iajdasya 681
 op. *āstādo-iajdasya* 671
āstādom iajidasya 672C
 op. *āstādom iajidamsya* 672*
āstādo-iajdasya 674*
 lac. 673
 abbr. 682
- 64 *bruvaṃti* 66○ 671 672 674C 677
 o. *brūvaṃti* 681
vaṃti 674*
 lac. 673
 abbr. 682
- 65 *tathā* 66○ 671 672 674 677 681
 lac. 673
 abbr. 682
- 66 *coktaṃ* 66○ 671 672 674 677 681
 lac. 673
 abbr. 682
- 67 ⁺*yāmca*
 o. *yāmca* 66○ 671 681
 o. *yāmca* 674
 o. *yām.ca* 677
 om. 672
 lac. 673
 abbr. 682
- 68 *arštōiš* 674 677
 p. *arštōiš* 66○ 671
 p. *arastōiš* 681
 om. 672
 lac. 673
 abbr. 682
- 69 ⁺*yazatahe*
 o. *yazatahe* 66○ 671 674 677 681
 om. 672
 lac. 673
 abbr. 682

SY 6.6

*uśahina-nāmnīm*¹ <*aparārdharātrasaṃdhyāṃ*²> *puṇyātmanīm*³ *puṇyagurvīm*⁴ *ārādhaye*⁵
⁺*bereji-nāmnīm*⁶ *ca*⁷ <*yā*⁸ *samaṃ*⁹ ⁺*uśahina-saṃdhyāyāḥ*¹⁰ *samakāryiṇī*¹¹
*yā*¹² *ca*¹³ *saṃcayān*¹⁴ *dhānyānām*¹⁵ *pravarddhayati*¹⁶
*yā*¹⁷ *ca*¹⁸ *manuṣyeṣu*¹⁹ *madhye*²⁰ *satkāryiṇī*²¹ *ye*²² *nagaranyāyānām*²³ *adhiṣṭātārah*²⁴>
*māna-nāmnīm*²⁵ *ca*²⁶ *puṇyātmanīm*²⁷ *puṇyagurvīm*²⁸ *ārādhaye*²⁹ <*yā*³⁰ *manuṣyeṣu*³¹
⁺*grhāmtarvvartiṣu*³² *madhye*³³ *satkāryiṇī*³⁴>
*śrośaṃ*³⁵ *bhaktiśīlaṃ*³⁶ *śubhoditaṃ*³⁷ *vijayinaṃ*³⁸ *vṛddhidaṃ*³⁹ *prṭhvīvibhūteḥ*⁴⁰
⁺*puṇyātmānaṃ*⁴¹ *puṇyagurum*⁴² ⁺*ārādhaye*⁴³ <*ādeśapatiṃ*⁴⁴>
*raśnaṃ*⁴⁵ *śuddhaṃ*⁴⁶ ⁺*ārādhaye*⁴⁷ <*satyapatiṃ*⁴⁸ *asya*⁴⁹ *raśna*⁵⁰ *iti*⁵¹ *nāmatā*⁵² *śuddhatā*⁵³ *ca*⁵⁴
*satyatā*⁵⁵ *ca*⁵⁶>
*āstādaṃ*⁵⁷ *ca*⁵⁸ *vṛddhidaṃ*⁵⁹ *prṭhvīvibhūteḥ*⁶⁰ *puṣṭidaṃ*⁶¹ *prṭhvīvibhūteḥ*⁶² *ārādhaye*⁶³

- 1 *uśahina-nāmnūn* 672 674 677C 681
uśahina-nāmnī 660
uśahinaṇ nāmnūn 677*
 lac. 671 673
 abbr. 682
- 2 *aparārdharātrasaṇdhyān* 672 674 677 681
 o. *aparārdharātrasaṇdhyān* 660
aparārdharātrasaṇ{dhyā} 671
 lac. 673
 abbr. 682
- 3 *puṇyātmanūn* 672 677 681
 r. *puṇyā[2]* 671
puṇyātmani 660
puṇyātmanī 674
 lac. 673
 abbr. 682
- 4 *puṇyagurvūn* 672 674 677
 o. *puṇyagurvūn* 681
puṇyāgurvī 660
 lac. 671 673
 abbr. 682
- 5 *ārādhaye* 674 677
 (ā) 672 681
ārādhae 660
 lac. 671 673
 abbr. 682
- 6 **bereji-nāmnūn*
 p. *bereja-nāmnūn* 671 672 674 677
 p. *bereje-nāmnūn* 681
bereja-nāmnūn 660
 lac. 673
 abbr. 682
- 7 *ca* 660 671 672 674 677 681
 lac. 673
 abbr. 682
- 8 *yā* 660 671 672 674 677 681
 lac. 673
 abbr. 682
- 9 *samaṇ* 660 671 672 674 677 681
 lac. 673
 abbr. 682
- 10 **uśahina-saṇdhyāyāh*
uśahina-saṇdhyāyā 660 672 674 681
 r. *uśahina-saṇ{dhyā}yā* 671
uśahina-saṇdhyayā 677
 lac. 673
 abbr. 682
- 11 *samakāryinī* 671 672 674 681
 r. *samakā[1]nī* 677
samakāryinī 660
 lac. 673
 abbr. 682
- 12 *yā* 660 671 672 674 677 681
 lac. 673
 abbr. 682
- 13 *ca* 660 671 672 674 677 681
 lac. 673
 abbr. 682
- 14 *saṇcayān* 660 671C 672 674 677
yūthā saṇcayān 671*
saṇdhayān 681
 lac. 673
 abbr. 682
- 15 *dhānyānān* 671 672 674 677 681
dhānyānān 660
 lac. 673
 abbr. 682
- 16 *pravarddhayati* 672 677
 op. *pravṛdhayati* 660
 op. *pravṛrdhayati* 674
 op. *pravṛddhayati* 681
 r. *prava[1]{ya}ti* 671
 lac. 673
 abbr. 682
- 17 *yā* 660 671 672 674 677 681
 lac. 673
 abbr. 682
- 18 *ca* 671 672 674 677 681
 om. 660
 lac. 673
 abbr. 682
- 19 *manuṣyeṣu* 660 671 672 674 677 681
 lac. 673
 abbr. 682
- 20 *madhye* 660 671 672 674 677 681
 lac. 673
 abbr. 682
- 21 *satkāryinī* 671 672 674 681
 p. *satkāryenī* 677
satakāryinī 660
 lac. 673
 abbr. 682
- 22 *ye* 660 671 672 674 677 681
 lac. 673
 abbr. 682
- 23 *nagaranyāyānām* 671C 672 674
 o. *nagaranyāyānāmm* 681
 r. *naga[1]nyāyānām* 677
nagaraṇ nyāyānām 660
naranyāyānām 671*
 lac. 673
 abbr. 682
- 24 *adhiṣṭātārah* 674C 677
 o. *ādhiṣṭātārah* 660 672 674*
 o. *adhiṣṭātārah* 681
 or. *ā{dhi}ṣṭātārah* 671
 lac. 673
 abbr. 682
- 25 *māna-nāmnūn* 671 672 674* 677
namāna-nāmnī 660
namāna-nāmnūn 674C 681
 lac. 673
 abbr. 682
- 26 *ca* 660 671 672 674 677 681
 lac. 673
 abbr. 682
- 27 *puṇyātmanūn* 671 672 674 677 681
puṇyātmani 660
 lac. 673
 abbr. 682
- 28 *puṇyagurvūn* 671 672 677
 o. *puṇyagurvūn* 681
puṇyagurvī 660
puṇyapurvūn 674
 lac. 673
 abbr. 682
- 29 *ārādhaye* 660 671 674
 (ā) 672 677 681
 lac. 673
 abbr. 682
- 30 *yā* 671 672 674C 677 681
 om. 660 674*
 lac. 673
 abbr. 682

- 31 *manuṣyeṣu* 671 672 674C 677 681
om. 660 674*
lac. 673
abbr. 682
- 32 ⁺*grhāntarvartiṣu*
o. *grhāntarvarttiṣu* 671 672
o. *grahāntarvartiṣu* 674C
r. {*gr*}*hāntarvartiṣu* 677
grhāntarddhartiṣu 681
om. 660 674*
lac. 673
abbr. 682
- 33 *madhye* 671 672 674C 677 681
om. 660 674*
lac. 673
abbr. 682
- 34 *satkāryiṇi* 671 672 677 681
satkāryiṇi 674C
om. 660 674*
lac. 673
abbr. 682
- 35 *śroṣaṇi* 660 672 674 677
r. [1]*ṣaṇi* 671
śroṣa 681
lac. 673
abbr. 682
- 36 *bhaktiṣīlaṇi* 671 672 674 681
op. *bhaktiṣīlaṇi* 660
r. [1]*ktiṣīlaṇi* 677
lac. 673
abbr. 682
- 37 *śubhoditaṇi* 671 672 674 677 681
op. *śubhoditaṇi* 660
lac. 673
abbr. 682
- 38 *vijayinaṇi* 677C
p. *vijayanaṇi* 660 671 674 677*
p. *vīyayanaṇi* 672 681
lac. 673
abbr. 682
- 39 *vṛddhidaṇi* 671 672 674 677 681
o. *vṛdhidaṇi* 660
lac. 673
abbr. 682
- 40 *pṛthvivibhūteḥ* 671 672 674 677 681
o. *pṛthvivibhūteḥ* 660
lac. 673
abbr. 682
- 41 ⁺*punyatmānaṇi*
o. *punyatmanaṇi* 677C
punyatmani 660
punyatmanūṇi 674 681
r. [2]*tmanūṇi* 671
punyatmnūṇi 672
punyatmani 677*
lac. 673
abbr. 682
- 42 *punyakuruṇi* 677
punyakurvi 660
punyakuruvūṇi 674
op. *punyakuruvūṇi* 671
punyakurvūṇi 672
o. *punyakurvūṇi* 681
lac. 673
abbr. 682
- 43 ⁺*ārādhaye*
(*ā*) 660 671 672 674 677 681
lac. 673
abbr. 682
- 44 *ādesapatiṇi* 671 672 681
r. [1]*desapatiṇi* 677
<*ādesapatiṇi*> *śroṣaṇi bhaktiṣīlaṇi śubhoditaṇi vijayanaṇi vṛddhidaṇi pṛthvivibhūteḥ punyatmani punyakurvvi* (*ā*)
<*ādesapati*> 660
<*ādesapatiṇi*> *śroṣaṇi bhaktiṣīlaṇi śubhoditaṇi vijayanaṇi vṛddhidaṇi pṛthvivibhūteḥ punyatmanūṇi punyakurvūṇi* (*ā*)
<*ādesapati*> 674*
<*ādesapatiṇi*> *śroṣaṇi bhaktiṣīlaṇi śubhoditaṇi vijayanaṇi vṛddhidaṇi pṛthvivibhūteḥ punyatmanūṇi punyakurvūṇi* (*ā*)
<*ādesapati*> 674C
lac. 673
abbr. 682
- 45 *raśnaṇi* 681
op. *rasnaṇi* 660 672 674 677
ssnaṇi 671
lac. 673
abbr. 682
- 46 *śuddhaṇi* 671 672 674C 677 681
śudhra 660
śuddhiṇi 674*
lac. 673
abbr. 682
- 47 ⁺*ārādhaye*
(*ā*) 671 672 674 677 681
(*yā*) 660
lac. 673
abbr. 682
- 48 *satyapatiṇi* 660 671 674 677
satyapati 672 681
lac. 673
abbr. 682
- 49 *asya* 660 671 672 674 677 681
lac. 673
abbr. 682
- 50 *raśna* 671 672 681
op. *rasna* 674 677
rasnaḥ 660
lac. 673
abbr. 682
- 51 *iti* 660 671 672 674 681
r. *i{ti}* 677
lac. 673
abbr. 682
- 52 *nāmatā* 660 671 672 674 681
r. [1]*matā* 677
lac. 673
abbr. 682
- 53 *śuddhatā* 672 681
op. *suddhatā* 674
o. *śudhatā* 660
{*śu*}*ddhitā* 677
lac. 671 673
abbr. 682
- 54 *ca* 660 672 674 677 681
lac. 671 673
abbr. 682
- 55 *satyatā* 660 672 674 677 681
lac. 671 673
abbr. 682
- 56 *ca* 660 671 672 674 677 681
lac. 673
abbr. 682
- 57 *āstadaṇi* 660 674 677 681

- op. *āštādam* 672
āstā{da} 671
 lac. 673
 abbr. 682
- 58 *ca* 660 672 674 677 681
 om. 671
 lac. 673
 abbr. 682
- 59 *vṛddhidam* 672 674 677 681
 r. [2]*dam* 671
vaddhidam *ca* 660
 lac. 673
 abbr. 682
- 60 *prthvivibhūteḥ* 672 677
 op. *prathvivibhūteḥ* 660 671
 op. *prathvivibhūteḥ* 674
prthvivibhūte 681
- lac. 673
 abbr. 682
- 61 *puṣtidam* 660 671 672 674 677
 o. *pūṣtidam* 681
 lac. 673
 abbr. 682
- 62 *prthvivibhūteḥ* 671 672 674 677
prathvivibhūte 660
vibhūte 681
 lac. 673
 abbr. 682
- 63 *ārādhaye* 660 674
 (*ā*) 671 672
ārādhae 677
 om. 681
 lac. 673
 abbr. 682

SY 6.7

*māsān*¹ *puṇyātmanah*² *puṇyagurūn*³ +*ārādhaye*⁴
*aṃtarācaṃdraṃ*⁵ *puṇyātmakam*⁶ *puṇyagurum*⁷ +*ārādhaye*⁸
 <*paṃcakasya*⁹ *yah*¹⁰ *ādyasya*¹¹ *uttamasya*¹²>
*saṃpūrṇacaṃdraṃ*¹³ +*vīśaptathem*¹⁴ *ca*¹⁵ *puṇyātmakam*¹⁶ *puṇyagurum*¹⁷ *ārādhaye*¹⁸
 <*paṃcakasya*¹⁹ *yah*²⁰ *dvitīyasya*²¹ *paṃcakasya*²² *yah*²³ +*trītyasya*²⁴>

- 1 *māsān* 672 677 681
 o. *māsan* 660 671 674
 lac. 673
 abbr. 682
- 2 *puṇyātmanah* 660 672 674 677 681
 r. *pu{ṇyā}[i]nah* 671
 lac. 673
 abbr. 682
- 3 *puṇyagurūn* 671 672 674C 677
 op. *puṇyagurūnh* 674*
 o. *puṇyagurum* 660
 o. *puṇyagurum* 681
 lac. 673
 abbr. 682
- 4 +*ārādhaye*
 (*ā*) 660 671 672 674 677 681
 lac. 673
 abbr. 682
- 5 *aṃtarācaṃdraṃ* 677
aṃtarācadra 660
aṃtarācadra 671C 672 674 681
 o. *aṃtarācadra* 671*
 lac. 673
 abbr. 682
- 6 *puṇyātmakam* 672 674 677 681
 r. *puṇyā[i]kam* 671
puṇyātmakam 660
 lac. 673
 abbr. 682
- 7 *puṇyagurum* 660 677
 o. *puṇyagurūm* 674 681*
 r. [i]*ṇyagurum* 671
puṇyagurūn 672
 op. *puṇyagurūna* 681C
- lac. 673
 abbr. 682
- 8 +*ārādhaye*
 (*ā*) 660 671 672 674 677 681
 lac. 673
 abbr. 682
- 9 *paṃcakasya* 660 671 672 674 677 681
 lac. 673
 abbr. 682
- 10 *yah* 660 671 672 674 677 681
 lac. 673
 abbr. 682
- 11 *ādyasya* 660 671 672 674 677 681
 lac. 673
 abbr. 682
- 12 *uttamasya* 660 671 672 674 677 681
 lac. 673
 abbr. 682
- 13 *saṃpūrṇacaṃdraṃ* 681
 op. *saṃpūrṇacadraṃ* 660
 o. *saṃpūrṇacaṃdraṃ* 671 672 674 677
 lac. 673
 abbr. 682
- 14 +*vīśaptathem*
 op. *vīśaptathim* 671 672 674 677
vīśaptathi 660
vīśpatathim 681
 lac. 673
 abbr. 682
- 15 *ca* 660 671 672 674 677 681
 lac. 673
 abbr. 682
- 16 *puṇyātmakam* 672 674 681

- o. *puṇyātmaṇ* 660
r. *puṇyā*[2] 671
r. *pu*||[1]{*tma*}*kaṇ* 677
lac. 673
abbr. 682
- 17 *puṇyagurūṇ* 660 671 677
o. *puṇyagurūṇ* 674
puṇyagurūn 681
o. *puṇyagurūṇn* 672
lac. 673
abbr. 682
- 18 *ārādhaye* 671 674
op. *ārādhayeḥ* 660
(*ā*) 672 677 681
lac. 673
abbr. 682
- 19 *paṇcakasya* 660 671 672 677 681
op. *pacakasya* 674
lac. 673
abbr. 682
- 20 *yaḥ* 660 671 672 674 677 681
lac. 673
abbr. 682
- 21 *dvitīyasya* 671 672 674 681
o. *dvitīyasya* 660
dvitīyasya uttamasya 677
lac. 673
abbr. 682
- 22 *paṇcakasya* 672 677 681
r. *paṇca*[2] 671
om. 660 674
lac. 673
abbr. 682
- 23 *yaḥ* 660 672 674 677 681
lac. 671 673
abbr. 682
- 24 **tṛtīyasya*
tritīyasya 660
ttatīyasya 671* 672 674
ttatīyasya (*ā*) 671C
tṛtīyasya uttamasya
r. *tṛtīyasya* {*u*}*ttamasya* 677
om. 681
lac. 673
abbr. 682

SY 6.8

*gahaṃbārān*¹ *puṇyātmanaḥ*² *puṇyagurūn*³ *ārādhaye*⁴ <*gahaṃbārān*⁵ *iti*⁶ *samayasamuccayān*⁷
*sr̥ṣṭīnām*⁸ *sr̥janakālān*⁹>
*+maidīojarama-nāmānaṃ*¹⁰ *puṇyātmakaṃ*¹¹ *puṇyagurūṇ*¹² *+ārādhaye*¹³ <*ākāśasya*¹⁴
*ghaṭanakālaṃ*¹⁵>
*+maidīoiśama-nāmānaṃ*¹⁶ *puṇyātmakaṃ*¹⁷ *puṇyagurūṇ*¹⁸ *ārādhaye*¹⁹ <*jalānām*²⁰
*sr̥janakālaṃ*²¹>
*paitīśahaheṃ*²² *nāmānaṃ*²³ *puṇyātmakaṃ*²⁴ *puṇyagurūṇ*²⁵ *+ārādhaye*²⁶ <*pr̥thivyāḥ*²⁷
*sr̥janakālaṃ*²⁸>
*+aiāthrima-nāmānaṃ*²⁹ <*vanaspatīnām*³⁰ *sr̥janakālaṃ*³¹>
*adhaḥparivartita*³² <*°uṣṇakālāgaminām*³³>
*vīryanikṣepanaṃ*³⁴ <*kila*³⁵ *aśvādīpaśūnām*³⁶ *vīryanikṣepas*³⁷ *tan*³⁸ *madhye*³⁹ *bhavati*⁴⁰>
*puṇyātmakaṃ*⁴¹ *puṇyagurūṇ*⁴² *+ārādhaye*⁴³
*+maidīārīma-nāmānaṃ*⁴⁴ *puṇyātmakaṃ*⁴⁵ *puṇyagurūṇ*⁴⁶ *+ārādhaye*⁴⁷ <*gavām*⁴⁸ *paśūnām*⁴⁹
*paṇcaprakārāṇām*⁵⁰ *sr̥janakālaṃ*⁵¹>
*hamaspathamaedaem*⁵² *+nāmānaṃ*⁵² *puṇyātmakaṃ*⁵³ *puṇyagurūṇ*⁵⁴ *+ārādhaye*⁵⁵
<*manuṣyāṇām*⁵⁶ *daśajātīnām*⁵⁷ *+sarvvāsām*⁵⁸ *ca*⁵⁹ *sr̥ṣṭīnām*⁶⁰ *sr̥janakālaṃ*⁶¹
*hamaspathamaedaematā*⁶² *sarvvāsainyadātīḥ*⁶³>
*saṃvatsarān*⁶⁴ *puṇyātmanaḥ*⁶⁵ *puṇyagurūn*⁶⁶ *+ārādhaye*⁶⁷

1 *gahaṃbārān* 671 674C 677 681
op. *gahaṃbārānḥ* 660
op. *gaṃḥaṃbārān* 672 674*
lac. 673
abbr. 682

2 *puṇyātmanaḥ* 660 671 672 674 681
r. [1]{*nyā*}*tmanaḥ* 677
lac. 673
abbr. 682

3 *puṇyagurūn* 671 672 677

- puṇyagurun* 674 681
o. *puṇyagurun* 660
lac. 673
abbr. 682
- 4 *ārādhaye* 677
(ā) 660 671 672 674 681
lac. 673
abbr. 682
- 5 *gahambārān* 660 672 674 677 681
r. *ga[2]rān* 671
lac. 673
abbr. 682
- 6 *iti* 660 671 672 674 677 681
lac. 673
abbr. 682
- 7 *samayasamuccayān* 660 671 672 674 677 681
lac. 673
abbr. 682
- 8 *šr̥ṣṭinām* 671 672 674 677
op. *šr̥ṣṭinām* 681
o. *šr̥ṣṭinām* 660
lac. 673
abbr. 682
- 9 *sr̥janakālān* 660 671 672 674
o. *sr̥janakālān* 681
r. *sr̥ja{na}kālān* 677
lac. 673
abbr. 682
- 10 ⁺*maidioijarama-nāmānaṃ*
r. {ma}id̥ioijarama-nāmānaṃ 677
mih̥iuijarama-nāmānaṃ 674C
o. *mih̥iuijarama-nāmānaṃ* 660
[3]u̯ijarama-nāmānaṃ 671
mid̥iuijarama-nāmānaṃ 672 681
mih̥iijarama-nāmānaṃ 674*
lac. 673
abbr. 682
- 11 *puṇyātmakaṃ* 660 672 674 677 681
om. 671
lac. 673
abbr. 682
- 12 *puṇyagurun* 660 672 674 677
pu[3] 671
puṇyagurūn 681
lac. 673
abbr. 682
- 13 ⁺*ārādhaye*
(ā) 660 672 674 677 681
lac. 671 673
abbr. 682
- 14 *ākāsasya* 660 672 674 677 681
lac. 671 673
abbr. 682
- 15 *ghaṭanakālāṃ* 660 672 674 677 681
r. {ghaṭa}nakālāṃ 671
lac. 673
abbr. 682
- 16 ⁺*maidioisama-nāmānaṃ*
opr. *maidiois̥i{ma}-nāmānaṃ* 677
maid̥iśama-nāmānaṃ 672 681
o. *maid̥iśama-nāmānaṃ* 660
maid̥iośama-nāmānaṃ 671 674
lac. 673
abbr. 682
- 17 *puṇyātmakaṃ* 660 671 672 674 677 681
lac. 673
abbr. 682
- 18 *puṇyagurun* 660 677
o. *puṇyagurūn* 674
puṇyagurū 672
r. *pu{ṇya}gurū* 671
puṇyaguru 681
lac. 673
abbr. 682
- 19 *ārādhaye* 671 674
op. *ārādhayeḥ* 660
(ā) 672 677 681
lac. 673
abbr. 682
- 20 *jalānām* 660 671 674 677
udakasya 672C 681
om. 672*
lac. 673
abbr. 682
- 21 *sr̥janakālāṃ* 660 671 672 674 677 681
lac. 673
abbr. 682
- 22 *paitisahaheṃ* 672C 674 677
p. *paitisahahaṃ* 681
op. *pait̥isahaheṃ* 672*
r. *paitisaha[2]* 671
paitisahehe 660
lac. 673
abbr. 682
- 23 *nāmānaṃ* 660 671 672 674 677 681
lac. 673
abbr. 682
- 24 *puṇyātmakaṃ* 660 671 672 674 677 681
lac. 673
abbr. 682
- 25 *puṇyagurun* 671C
o. *puṇyagurūn* 660 674 681
r. *pu[1]{gu}ruṃ* 677
guruṃ 671*
puṇagurun 672
lac. 673
abbr. 682
- 26 ⁺*ārādhaye*
(ā) 660 671 672 674 677 681
lac. 673
abbr. 682
- 27 *pr̥thivyāḥ* 677
pr̥thvinām 681
op. *prathvinām* 660
op. *prathvinām* 671 674
prathvyinām 672
lac. 673
abbr. 682
- 28 *sr̥janakālāṃ* 660 671 672 674 681
ghaṭanakālāṃ 677
lac. 673
abbr. 682
- 29 ⁺*aiāthrīma-nāmānaṃ*
p. *aiāthrīma-nāmānaṃ* 671 672 674
o. *aiāthrīma-nāmānaṃ* 677
aiāthrīma-nāmāna 660
aiāthrīmaṃ nāmānaṃ 681
lac. 673
abbr. 682
- 30 *vanaspatinām* 671 672 674
o. *vanaspatinām* 660 681
r. *vana{spa}tinām* 677
lac. 673
abbr. 682

- 31 *sṛjanakālaṃ* 660 671 672 674 677 681
lac. 673
abbr. 682
- 32 *adhahparivartita*° 677
p. *adhahparivarttata*° 660
p. *adhahparivarttata*° 674
op. *adhahparivartrita*° 671
adhahparivarttitaḥ 672 681
lac. 673
abbr. 682
- 33 *uṣṇakālāgaminam* 681
r. *uṣṇakālāga*[2] 671
r. *uṣṇakālāga*{mi}nam 677
uṣṇakālāgāminān 660
uṣṇakālān gamīnam 672
uṣṇakālān gamīnaḥ 674
lac. 673
abbr. 682
- 34 *vīryanikṣepanam* 671 672 674
o. *vīryanikṣepanam* 660 681
vīryaniṣepanam 677
lac. 673
abbr. 682
- 35 *kila* 671 672 677 681
ki 660 674
lac. 673
abbr. 682
- 36 *aśvādīpaśūnām* 672 677 681
o. *āśvādīpaśūnām* 660
o. *āśvādīpaśūnām* 674
r. *a*{śvādi}*paśūnām* 671
lac. 673
abbr. 682
- 37 *vīryanikṣepas* 671 672 681
p. *vīryanakṣepas* 674
o. *vīryanikṣepas* 660
vīryaniṣepas 677
lac. 673
abbr. 682
- 38 *tan* 671 672 674 677 681
op. *tana* 660
lac. 673
abbr. 682
- 39 *madhye* 660 671 672 674 677 681
lac. 673
abbr. 682
- 40 *bhavati* 671 672 674 677 681
bhūpati 660
lac. 673
abbr. 682
- 41 *puṇyātmakaṃ* 660 671 672 674 677 681
lac. 673
abbr. 682
- 42 *puṇyagurum* 660 671 677 681
o. *puṇyagurūn* 674
puṇyagurū 672
lac. 673
abbr. 682
- 43 **ārādhaye*
(ā) 660 671 672 674 677 681
lac. 673
abbr. 682
- 44 **maidīārīma-nāmānam*
o. *maidīārīma-nāmānam* 672
maidīārīma-tāmanam 660
maidīārīma-nāmānam 677
o. *maidīārīma-nāmanam* 674
- o. *maidīārīma-nāmānam* 681
r. [4]*īrīma-nāmānam* 671
lac. 673
abbr. 682
- 45 *puṇyātmakaṃ* 671 672 674 677 681
puṇyākaṃ 660
lac. 673
abbr. 682
- 46 *puṇyagurum* 660 671 672 674 677
puṇyagugurum 681
lac. 673
abbr. 682
- 47 **ārādhaye*
(ā) 660 671 672 674 677 681
lac. 673
abbr. 682
- 48 *gavām* 672 674 677 681
gavā 660
lac. 671 673
abbr. 682
- 49 *paśūnām* 672 674 677 681
o. *paśunām* 660
lac. 671 673
abbr. 682
- 50 *paṃcaprakārāṇām* 660 672 677 681
[3]*nām* 671
paṃcaprakārāṇam 674
lac. 673
abbr. 682
- 51 *sṛjanakālaṃ* 660 671 672 674 677 681
lac. 673
abbr. 682
- 52 *hamaspathamaedaem* **nāmānam*
o. *hamaspathamaedaem* *nāmānām* 677
hemaspathyamaedaem *nāmānam*
o. *hemaspathyamaedaem* *nāmanam* 660
hamaspathmaedaem *nāmānam*
p. *hamaspathmaedeem* *nāmānam* 672
op. *hamaspathmaedaem* *nāmanam* 674
r. [1]*maspathmaedaem* *nāmānam* 671
hamaspathamaedeai-nāmānam 681
lac. 673
abbr. 682
- 53 *puṇyātmakaṃ* 671 672 674 677 681
puṇyātmanam 660
lac. 673
abbr. 682
- 54 *puṇyagurum* 660 671 674 681
o. *puṇyagurūn* 672
puṇyaguram 677
lac. 673
abbr. 682
- 55 **ārādhaye*
(ā) 660 671 672 674 677 681
lac. 673
abbr. 682
- 56 *manuṣyāṇām* 660 672 674 677 681
r. *manu*[2] 671
lac. 673
abbr. 682
- 57 *daśajātīnām* 671 672 674 677 681
daśajātīnā 660
lac. 673
abbr. 682
- 58 **sarvāsām*
op. *sṛvāsām* 660 674
op. *sṛrvāsām* 671
o. *sarvāsām* 672 677 681

- lac. 673
abbr. 682
- 14 *ye* 672 677 681
yaṃ 660 674
lac. 671 673
abbr. 682
- 15 *saṃti* 660 672 674 677 681
[*i*]{*ti*} 671
lac. 673
abbr. 682
- 16 *puṇyasya* 660 671 672 674 677 681
lac. 673
abbr. 682
- 17 *yat* 660 671 672 674 677 681
lac. 673
abbr. 682
- 18 *utkṛṣṭataraṃ* 660 671 672 674 677 681
lac. 673
abbr. 682
- 19 *hormmijdena* 660 672 674 677 681
lac. 671 673
- abbr. 682
- 20 **sikṣāpitāḥ*
op. *sikṣāpitāḥ* 672 681
sikṣāpitā <*jarathuṣtrāya*> 660
sikṣāpitā 674
sikṣyāpitāḥ 677
lac. 671 673
abbr. 682
- 21 *jarathuṣtreṇa* 672
op. *jarathuṣtreṇa* 677 681
r. {*ja*}*rathuṣtreṇa* 671
jarathuṣtreṇa 660 674
lac. 673
abbr. 682
- 22 *ca* 660 671 672 674 677 681
lac. 673
abbr. 682
- 23 *proktāḥ* 671 672 677 681
proktā 660 674
lac. 673
abbr. 682

SY 6.10

*svāminam*¹ *mihiram*² *mahattaram*³ *+anaśvaram*⁴ *puṇyātmānam*⁵ *+ārādhaye*⁶
*tārās*⁷ *ca*⁸ *caṃdraṃ*⁹ *ca*⁹ *sūryam*⁹ *ca*¹⁰ *vanaspatī*¹¹ *ye*¹² *upari*¹³ *baresmanena*¹⁴
*mihiram*¹⁵ *sarvveṣām*¹⁶ *grāmāṇām*¹⁷ *rājānam*¹⁸ *+ārādhaye*¹⁹

dinādhipatiṃ

(date, dedication of day)²⁰ *+ārādhaye*²¹

māsādhipatiṃ

(date, dedication of month)²² *+ārādhaye*²³

- 1 *svāminam* 660 671 672 674 677 681
lac. 673
abbr. 682
- 2 *mihiram* 660 671 672 674 677 681
lac. 673
abbr. 682
- 3 *mahattaram* 671 672 674 677 681
op. *mahatraram* 660
lac. 673
abbr. 682
- 4 **anaśvaram*
op. *anasvāram* 660 674
op. *anasvaram* 671 672
anusvaram 677 681
lac. 673
abbr. 682
- 5 *puṇyātmānam* 671 677
o. *puṇyātmanam* 672 674 681
- puṇyātmānamḥ* 660
lac. 673
abbr. 682
- 6 *+ārādhaye*
(*ā*) 671 672 674 677 681
om. 660
lac. 673
abbr. 682
- 7 *tārās* 660 671 672 674 677 681
lac. 673
abbr. 682
- 8 *ca* 660 671 672 674 677 681
lac. 673
abbr. 682
- 9 *caṃdraṃ ca sūryam* 677
caṃdrasūryam 660 672 681
caṃdraṃ sūryam 671 674
lac. 673

- abbr. 682
- 10 *ca* 660 671 672 674 677 681
lac. 673
abbr. 682
- 11 *vanaspatī* 671C 674 677
vanaspati 660 672 681
vanaspatīnām 671*
lac. 673
abbr. 682
- 12 *ye* 660 671 672 674 677 681
lac. 673
abbr. 682
- 13 *upari* 660 671 672 674 677 681
lac. 673
abbr. 682
- 14 *baresmanena* 671C
op. *baresmanen* 672 681
baresmane 660 671* 674 677
lac. 673
abbr. 682
- 15 *mihiraṇ* 660 671C 672 674 677 681
o. *nihiraṇ* 671*
lac. 673
abbr. 682
- 16 *sarveṣām* 677
o. *sarveṣāṇ* 671 672 674 681
sarve 660
lac. 673
- abbr. 682
- 17 *grāmāṇām* 660 671 672 674C 677 681
o. *grāmaṇām* 674*
lac. 673
abbr. 682
- 18 *rājānaṇ* 674C 677
o. *rājānām* 671 672 674* 681
rājatām 660
lac. 673
abbr. 682
- 19 *+ārādhaye*
(*ā*) 660 671 672 674 677 681
lac. 673
abbr. 682
- 20 (*date, dedication of day*) 660 671 672 674 677 681
lac. 673
abbr. 682
- 21 *+ārādhaye*
(*ā*) 660 671 672 674 677 681
lac. 673
abbr. 682
- 22 (*date, dedication of month*) 660 671 672 674 677 681
lac. 673
abbr. 682
- 23 *+ārādhaye*
(*ā*) 660 671 672 674 677 681
lac. 673 682

SY 6.11

*tvām*¹ *agniṇ*² *svāmīno*³ *mahājñānīnaḥ*⁴ *putraṃ*⁵ *+puṇyātmanāṇ*⁶ *puṇyagurum*⁷ *+ārādhaye*⁸
*samaṇ*⁹ *samagraiḥ*¹⁰ *agnibhiḥ*¹¹
*apaḥ*¹² *uttamāḥ*¹³ *utkr̥ṣṭatarāḥ*¹⁴ *majdadattāḥ*¹⁵ *puṇyātmanīḥ*¹⁶ *+ārādhaye*¹⁷ <*yā*¹⁸
*aṃtarvanaspatiṣu*¹⁹>
*samagrāḥ*²⁰ *apaḥ*²¹ *majdadattāḥ*²² *puṇyātmanīḥ*²³ *+ārādhaye*²⁴
*samagrān*²⁵ *vanaspatīn*²⁶ *majdadattān*²⁷ *puṇyātmanaḥ*²⁸ *+ārādhaye*²⁹

- 1 *tvām* 660 671 672 674 677 681
lac. 673
abbr. 682
- 2 *agniṇ* 671 672 677 681
agni 660 674
lac. 673
abbr. 682
- 3 *svāmīno* 671 672 674 677 681
op. *śvāmīno* 660
lac. 673
abbr. 682
- 4 *mahājñānīnaḥ* 672 677 681*
o. *māhājñānīnaḥ* 660 671 674
mahājñānīna 681C
lac. 673
abbr. 682
- 5 *putraṃ* 660 672 674 677 681
lac. 671 673
abbr. 682
- 6 *+puṇyātmanāṇ*
r. [*1*] *ṇyātmanāṇ* 671
r. *puṇyā*[*2*] 677
puṇyātmani 660
puṇyātmanīṇ 672 674
puṇyātmanī 681
lac. 673
abbr. 682
- 7 *puṇyagurum* 660 671 672 674 677 681
lac. 673
abbr. 682
- 8 *+ārādhaye*
(*ā*) 660 671 672 674 677 681
lac. 673
abbr. 682
- 9 *samaṇ* 660 671 672 674 677 681
lac. 673
abbr. 682
- 10 *samagraiḥ* 672 677 681
sagrai 660 674
sagrauḥ 671*

- samagrauḥ* 671C
lac. 673
abbr. 682
- 11 *agnibhiḥ* 671C
p. *ʾgnibhiḥ* 672 681
r. *agni*[1] 677
agnibhi 660 671* 674
lac. 673
abbr. 682
- 12 *apaḥ* 660 671 672 674 677 681
lac. 673
abbr. 682
- 13 *uttamāḥ* 660 671C 672C 677 681
op. *utramāḥ* 674
upattamāḥ 671*
mauttamāḥ 672*
lac. 673
abbr. 682
- 14 *utkṣṭatarāḥ* 671 672 677 681
utkaṣṭatarāḥ 660
uktaṣṭatarāḥ 674
lac. 673
abbr. 682
- 15 *majdadattāḥ* 671 674 677
majadatrāḥ 660
majdadattā 672 681
lac. 673
abbr. 682
- 16 *puṇyātmanīḥ* 674 677
r. *puṇyā{tma}nīḥ* 671
puṇyātmanīḥ 660
puṇyātmanīḥ 672 681
lac. 673
abbr. 682
- 17 *+ārādhaye*
(*ā*) 660 671 672 674 677 681
lac. 673
abbr. 682
- 18 *yā* 660 671 672 674 681
yāḥ 677
lac. 673
abbr. 682
- 19 *aṇtarvanaspatiṣu* 671 672 677 681
aṇtaravanaspatiṣu 660 674
lac. 673
abbr. 682
- 20 *samagrāḥ* 671 672 674 677 681
samagrāhāḥ 660
lac. 673
abbr. 682
- 21 *apaḥ* 660 671 672 674 677 681
lac. 673
abbr. 682
- 22 *majdadattāḥ* 672 677 681
op. *majdadatrāḥ* 660 674
r. *majdadattā*[1] 671
lac. 673
abbr. 682
- 23 *puṇyātmanīḥ* 671 672 674 681
r. *puṇyā*[2] 677
puṇyātmanīḥ 660
lac. 673
abbr. 682
- 24 *+ārādhaye*
(*ā*) 660 671 672 674 677 681
lac. 673
abbr. 682
- 25 *samagrān* 660 671 672 674 681
[2]grane 677
lac. 673
abbr. 682
- 26 *vanaspatīn* 671 672
op. *vanaspatīna* 674 677
vanaspatīn 681
op. *vanaspatina* 660
lac. 673
abbr. 682
- 27 *majdadattān* 671 672 674 677 681
op. *majdadatrān* 660
lac. 673
abbr. 682
- 28 *puṇyātmanaḥ* 660 674 677
r. *pu{ṇyā}tmanaḥ* 671
puṇyātmanīḥ 672
puṇyātmani 681
lac. 673
abbr. 682
- 29 *+ārādhaye*
(*ā*) 660 671 672 674 677 681
lac. 673
abbr. 682

SY 6.12

*mānθhrīm*¹ *vānīm*¹ *gurvvin*² *prabhūtaśrīkām*³ *+ārādhaye*⁴
*nyāyam*⁵ *vibhinnadevaṃ*⁶ *+ārādhaye*⁷ *nyāyam*⁸ *jarathuśtrīyam*⁹ *+ārādhaye*¹⁰ *<nirmmalataram*¹¹
*+dīrghām*¹² *uparipravrttim*¹³ *+ārādhaye*¹⁴ *<aḍṣyarūpiṇīm*¹⁵ *+śikṣām*¹⁶
*dīnīm*¹⁷ *uttamām*¹⁸ *+mājdaiasnīm*¹⁹ *+ārādhaye*²⁰ *<ekahelayaiva*²¹

- 1 *mānθhrīm vānīm* 677
moθhrivānīm gururvi 660
mānθhrī vānīm
o. *mānθhrī vānīm* 671* 672 674 681
nīm mānθhrī vānīm
o. *nīm mānθhrī vānīm* 671C
lac. 673

- abbr. 682
- 2 *gurvvin* 671 672 674 677
gurvvin 681
om. 660
lac. 673
abbr. 682
- 3 *prabhūtaśrīkām* 674 677

- o. *prabhūtaśrīkāṃ* 660
prabhūtaśrīkāṃ 671
prabhūtaśrīkāṃt 672
prabhūtaśrīkāṃta 681
lac. 673
abbr. 682
- 4 ⁺*ārādhaye*
(*ā*) 660 671 672 674 677 681
lac. 673
abbr. 682
- 5 *nyāyaṃ* 660 671 672 674 681
r. *nyā*[r] 677
lac. 673
abbr. 682
- 6 *vibhinnadevaṃ* 671 672 674 681
p. [*i*]*bhannadevaṃ* 677
o. *vibhinnadevaṃ* 660
lac. 673
abbr. 682
- 7 ⁺*ārādhaye* 671C
(*ā*) 660 672 674 677 681
ādhaye 671*
lac. 673
abbr. 682
- 8 *nyāyaṃ* 660 671 672 674 677 681
lac. 673
abbr. 682
- 9 *jarathuśtrīyaṃ* 672 681
jarathuśtri 660
jathuśtrīṃ 671
jarathuśtrīṃ 674
op. *jarathustrīṃ* 677
lac. 673
abbr. 682
- 10 ⁺*ārādhaye*
(*ā*) 660 671 672 674 677 681
lac. 673
abbr. 682
- 11 *nirmmalataraṃ* 671 672 674 681
r. *nirmmalata*[r] 677
nimmilatarāṃ 660
lac. 673
abbr. 682
- 12 ⁺*dirghāṃ*
dirghaṃ 671 672 674 677 681
o. *dirghaṃ* 660
lac. 673
abbr. 682
- 13 *uparipravṛttiṃ* 671 672 674 681
uparipravṛtti 660
o. *uparipravṛtti* 677
lac. 673
abbr. 682
- 14 ⁺*ārādhaye* 671
(*ā*) 660 672 674 677 681
lac. 673
abbr. 682
- 15 *adṛśyarūpiṇūṃ* 672 677
op. *adṛśyarūpiṇūṃ* 674
r. {*a*}*dṛśyarūpiṇūṃ* 671
adṛśyarūpiṇi 660
adṛśyarūpiṇī 681
lac. 673
abbr. 682
- 16 ⁺*śikṣāṃ*
op. *śikṣāṃ* 660 671 672 674 677 681
lac. 673
abbr. 682
- 17 *dīniṃ* 671 672 674 677 681
dīni 660
lac. 673
abbr. 682
- 18 *uttamāṃ* 671 672 677 681
op. *utramāṃ* 674
uttamā 660
lac. 673
abbr. 682
- 19 ⁺*mājdaīasnūṃ*
op. *māṃjdaīasnūṃ* 674*
o. *mājdaīasnūṃ* 671 672 674C 677 681
mājdaīasni 660
lac. 673
abbr. 682
- 20 ⁺*ārādhaye*
r. *ā*[z]{*ye*} 677
(*ā*) 660 672 674 681
lac. 671 673
abbr. 682
- 21 *ekahelayaiva* 677
ekahelaiva 660 672 674
om. 681
lac. 671 673
abbr. 682

SY 6.13

*giraṃ*¹ *hośadāstāraṃ*² *majdadattaṃ*³ *puṇyaśubhaṃ*⁴ *iajdaṃ*⁵ ⁺*ārādhaye*⁶ <*sa*⁷ *girir*⁸ *yaś*⁹
*caitanyaṃ*¹⁰ *manuṣyāṇāṃ*¹¹ *schāne*¹² *dadhāti*¹³ *raṁṣati*¹⁴ *ca*¹⁵>
*samagrān*¹⁶ *girīn*¹⁷ *puṇyaśubhān*¹⁸ ⁺*sampūrṇaśubhān*¹⁹ *majdadattān*²⁰ *puṇyātmanaḥ*²¹
*puṇyagurūn*²² ⁺*ārādhaye*²³
*baṣṭāṃ*²⁴ *rājñāṃ*²⁵ *śrīyaṃ*²⁶ *majdadattāṃ*²⁷ ⁺*ārādhaye*²⁸
*baṣṭāṃ*²⁹ *agrhitāṃ*³⁰ *śrīyaṃ*³¹ *majdadattāṃ*³² ⁺*ārādhaye*³³
*arśīśavaṃgha-nāmnīṃ*³⁴ <*lakṣmīṃ*³⁵> *ārādhaye*³⁶ *tejasvinīṃ*³⁷ *mahatīṃ*³⁸ *utsāhinīṃ*³⁹
*śubhoditāṃ*⁴⁰ *pālakāṃ*⁴¹

*śriyaṃ*⁴² *majdadattāṃ*⁴³ +*ārādhaye*⁴⁴
*lābhaṃ*⁴⁵ *majdadattāṃ*⁴⁶ *ārādhaye*⁴⁷

- 1 *giraṃ* 672 677 681
gari 660
giriṃ
p. *gariṃ* 674
lac. 671 673
abbr. 682
- 2 *hośadāstāraṃ* 677 681
op. *hośadāstāraṃ* 672
r. [2] *dāstāraṃ* 671
hośadāstāra 674
op. *hosadāstāra* 660
lac. 673
abbr. 682
- 3 *majdadattāṃ* 671 672 677C 681
op. *majdadatraṃ* 674
o. *majdadattāṃ* 677*
majdadatraṃh 660
lac. 673
abbr. 682
- 4 *puṇyaśubhaṃ* 677 681
op. *puṇyasubhaṃ* 660 672 674
pu[3] 671
lac. 673
abbr. 682
- 5 *iajdaṃ* 672 674
o. *iajdaṃ* 677
iajda 660
iajadaṃ 681
lac. 671 673
abbr. 682
- 6 +*ārādhaye*
(*ā*) 660 672 674 677 681
lac. 671 673
abbr. 682
- 7 *sa* 660 672 674 681
lac. 671 673 677
abbr. 682
- 8 *giriṃ* 672 674 681
giri 660
[1] *riṃ* 677
lac. 671 673
abbr. 682
- 9 *yaś* 672 674 677 681
om. 660
lac. 671 673
abbr. 682
- 10 *caitanyaṃ* 672 677 681
accetanyaṃ 660
vetanyaṃ 674
lac. 671 673
abbr. 682
- 11 *manuṣyānāṃ* 660 672 674 677 681
r. [1] {*nusyā*} *nāṃ* 671
lac. 673
abbr. 682
- 12 *schāne* 660 671 672 674 677 681
lac. 673
abbr. 682
- 13 *dadhāti* 672 677 681
dadhati 660 674
lac. 671 673
abbr. 682
- 14 *rakṣati* 660 672 674 677 681
lac. 671 673
abbr. 682
- 15 *ca* 660 672 674 677 681
lac. 671 673
abbr. 682
- 16 *samagrān* 660 671 672 674 677 681
lac. 673
abbr. 682
- 17 *giriṃ* 672 677
o. *giriṃ* 660 671 674 681
lac. 673
abbr. 682
- 18 *puṇyaśubhān* 671C
op. *puṇyasubhān* 671* 672 674 677 681
o. *puṇyaśubhān* 660
lac. 673
abbr. 682
- 19 +*saṃpūrṇaśubhān*
op. *saṃpūrṇasubhā*[1] 671*
op. *sapūrṇasubhān* 674
op. *sapūrṇaśubhān* 677
op. *saṃpūrṇasubhān* 681
o. *saṃpūrṇaśubhān* 660
o. *saṃpūrṇasubhān* 672
r. *saṃpūrṇaśubhā*[1] 671C
lac. 673
abbr. 682
- 20 *majdadattān* 672 674 677 681
op. *majdadatrān* 660
lac. 671 673
abbr. 682
- 21 *puṇyātmanaḥ* 660 672 674 677 681
r. [1] *nyātmanaḥ* 671
lac. 673
abbr. 682
- 22 *puṇyagurūn* 671 672 677 681
o. *puṇyagurun* 660 674
lac. 673
abbr. 682
- 23 +*ārādhaye*
(*ā*) 660 671 672 674 677 681
lac. 673
abbr. 682
- 24 *baṣṭāṃ* 672 674 677
om. 660 681
lac. 671 673
abbr. 682
- 25 *rājñāṃ* 677
agrñitāṃ 674
op. *agrahītāṃ* 672
om. 660 681
lac. 671 673
abbr. 682
- 26 *śriyaṃ* 672 674 677
om. 660 681
lac. 671 673
abbr. 682
- 27 *majdadattāṃ* 672 677
op. *majdadatrāṃ* 674

- om. 660 681
lac. 671 673
abbr. 682
- 28 ⁺*ārādhaye*
(*ā*) 672 674 677
om. 660 681
lac. 671 673
abbr. 682
- 29 *baḷiṣṭā* 671 677
baḷiṣṭā 660
baḷiṣṭan 681
om. 672
lac. 673 674
abbr. 682
- 30 *agr̥hūtā* 671 677
op. *agrahitā* 660 681*
op. *agrahitā* 681C
om. 672
lac. 673 674
abbr. 682
- 31 *śrīya* 660 671 677
śrīya 681
om. 672
lac. 673 674
abbr. 682
- 32 *majdadattā* 677 681
majdadatrān 660
om. 672
lac. 671 673 674
abbr. 682
- 33 ⁺*ārādhaye*
(*ā*) 660 677 681
om. 672
lac. 671 673 674
abbr. 682
- 34 *ar̥śiśavaṃgha-nāmnū* 671 672 681C
asīśivaṃdha-nāmnī 660
asīśivaṃgha-nāmnū 674
ar̥śiśavaṃga-nāmnū 681*
om. 677
lac. 673
abbr. 682
- 35 *lakṣmū* 674
lakṣmi 660
lakṣmī 672 681
om. 677
lac. 671 673
abbr. 682
- 36 *ārādhaye* 660 674
r. [3]ye 671
(*ā*) 672 681
om. 677
lac. 673
abbr. 682
- 37 *tejasvinū* 671C
op. *tejaśvinū* 671*
op. *tejaḥśvinū* 672 674 681
opr. *te[1]śvinū* 677
tejaḥśvinā 660
lac. 673
abbr. 682
- 38 *mahatū* 672 674 677 681
r. *maha[1]* 671
mahati 660
lac. 673
abbr. 682
- 39 *utsāhinū* 672 677 681
o. *utsahinū* 674
r. [1]tsāhinū 671
utsāhini 660
lac. 673
abbr. 682
- 40 *śubhoditā* 671C
op. *sūbhoditā* 660
op. *subhoditā* 671* 672 674 677 681
lac. 673
abbr. 682
- 41 *pālakā* 660 672 677 681
r. *pā[2]* 671
pālaka 674
lac. 673
abbr. 682
- 42 *śrīya* 672 674 677 681
śrīyā 660
lac. 671 673
abbr. 682
- 43 *majdadattā* 672 674 677 681
r. [2]dattā 671
majdadatrāṃna 660
lac. 673
abbr. 682
- 44 ⁺*ārādhaye*
(*ā*) 660 671 672 674 677 681
lac. 673
abbr. 682
- 45 *lābha* 660 672 674 677 681
lac. 671 673
abbr. 682
- 46 *majdadattā* 672 677 681
op. *majdadatra* 674
majdadatra 660
lac. 671 673
abbr. 682
- 47 *ārādhaye* 660 674
r. [3]ye 671
(*ā*) 672 677 681
lac. 673
abbr. 682

SY 6.14

*uttamānā*¹ *uttamā*² *āśiśa*³ *ārādhaye*⁴

*uttama*⁵ *ca*⁶ *nara*⁷ *puṇyātmāna*⁸ ⁺*ārādhaye*⁹

*baḷiṣṭa*¹⁰ *dr̥ḍha*¹¹ *uttama*¹² *ca*¹³ *utkr̥ṣṭamanasā*¹⁴ *iajda*¹⁵ ⁺*ārādhaye*¹⁶ <*śāpam*¹⁷ *ity*¹⁸

*artha*¹⁹

*āśís*²⁰ *ca*²¹ *vacasā*²² *baḷiṣṭatarā*²³ *śāpas*²⁴ *ca*²⁵ *manasā*²⁶ *baḷiṣṭatarāḥ*²⁷⟩

1 *uttamānaḥ* 660 672 674 677 681
lac. 671 673
abbr. 682

2 *uttamānaḥ* 671 672 677 681
op. *utramānaḥ* 674
uttamaḥ 660
lac. 673
abbr. 682

3 *āśiṣaḥ* 672 674 677 681
op. *ānaḥ*{*śi*}*sa*[1] 671
āśiṣa 660
lac. 673
abbr. 682

4 *ārādhaye* 672
(*ā*) 660 674 677 681
lac. 671 673
abbr. 682

5 *uttamaḥ* 660 672 681
op. *utramaḥ* 674
r. *utta*[1] 671
r. *u*[2] 677
lac. 673
abbr. 682

6 *ca* 660 672 674 677 681
lac. 671 673
abbr. 682

7 *naraḥ* 672 674 677 681
taraḥ 660
lac. 671 673
abbr. 682

8 *puṇyātmānaḥ* 660 672 674 677 681
lac. 671 673
abbr. 682

9 *+ārādhaye*
(*ā*) 660 672 674 677 681
lac. 671 673
abbr. 682

10 *baḷiṣṭaḥ* 660 672 674 677 681
lac. 671 673
abbr. 682

11 *dṛdhaḥ* 677 681
r. [*ṛ*]*dhaḥ* 671
ṭadha 660
rdadhaḥ 672 674
lac. 673
abbr. 682

12 *uttamaḥ* 671 672 674 677 681
o. *uttaṇmaḥ* 660C
uttaṇamaḥ 660*
lac. 673
abbr. 682

13 *ca* 660 671 672 674 677 681
lac. 673
abbr. 682

14 *utkṛṣṭamanasā* 672 677
r. *utkṛṣṭamana*{*sā*} 671
uttaṣṭaḥ maṇcanasā 660*
uttaṣṭaḥ maṇnasā 660C

utrasṭamanasāḥ 674
utkṛṣṭatamanasā 681
lac. 673
abbr. 682

15 *iajdaḥ* 672 681
o. *īajdaḥ* 677
iajadaḥ 660 674
lac. 671 673
abbr. 682

16 *+ārādhaye*
(*ā*) 660 672 674 677 681
lac. 671 673
abbr. 682

17 *śāpam* 660 672 674 677 681
op. *sāpam* 681
lac. 671 673
abbr. 682

18 *itya* 660 674 677
itya 672 681
lac. 671 673
abbr. 682

19 *arthaḥ* 672 674 677 681
o. *arthaḥ* 660
lac. 671 673
abbr. 682

20 *āśiṣ* 672 674 677 681
r. [*ṣ*]*śiṣ* 671
āśiṣ 660
lac. 673
abbr. 682

21 *ca* 660 671 672 677 681
va 674
lac. 673
abbr. 682

22 *vacasā* 660 671 672 674 681
r. *vaca*[1] 677
lac. 673
abbr. 682

23 *baḷiṣṭatarā* 660 672 674 677 681
r. *baḷiṣṭata*{*rā*} 671
lac. 673
abbr. 682

24 *śāpas* 672 677 681
op. *sāpas* 660 674
lac. 671 673
abbr. 682

25 *ca* 660 672 674 677 681
lac. 671 673
abbr. 682

26 *manasā* 660 672 674 677 681
[2]*śā* 671
lac. 673
abbr. 682

27 *baḷiṣṭatarāḥ* 660 672 674 677
baḷiṣṭatarāḥ 671 681
lac. 673
abbr. 682

SY 6.15

*etāh*¹ *apaś*² *ca*³ *bhuvaś*⁴ *ca*⁵ *vanaspatīṃś*⁶ *ca*⁷ +*ārādhaye*⁸
*imāni*⁹ *schānāni*¹⁰ *deśāṃś*¹¹ *ca*¹² *araṇyāni*¹³ *ca*¹⁴ *maṇdirāni*¹⁵ *ca*¹⁶ *gonivāsāṃś*¹⁷ *ca*¹⁸ +*ārādhaye*¹⁹
*enaṃ*²⁰ *ca*²¹ *deśapatiṃ*²² +*ārādhaye*²³ *yaṃ*²⁴ *svāminam*²⁵ *mahājñāninam*²⁶ <*hormmijdam*²⁷
*ca*²⁸ *pitaram*²⁹ *samagrāyāḥ*³⁰ *prthivyāḥ*³¹>

1 *etāh* 660 671 672C 674 677 681
 om. 672*
 lac. 673
 abbr. 682

2 *apaś* 660 671 672C 674 677 681
 om. 672*
 lac. 673
 abbr. 682

3 *ca* 660 671 672C 674 677 681
 om. 672*
 lac. 673
 abbr. 682

4 *bhuvaś* 671 677
bhuvanaś 660 672C 674 681
 om. 672*
 lac. 673
 abbr. 682

5 *ca* 660 672C 674 677 681
 om. 672*
 lac. 671 673
 abbr. 682

6 *vanaspatīṃś* 674 677
vanaspatiś 660 681
vanaspatiś 672C
 om. 672*
 lac. 671 673
 abbr. 682

7 *ca* 660 672C 674 677 681
 r. {*ca*} 671
 om. 672*
 lac. 673
 abbr. 682

8 +*ārādhaye*
 (*ā*) 671 672C 674 677 681
āh 660
 om. 672*
 lac. 673
 abbr. 682

9 *imāni* 660 671 672 674 677 681
 lac. 673
 abbr. 682

10 *schānāni* 672 674 677 681
 r. [*i*]nāni 671
schānoni 660
 lac. 673
 abbr. 682

11 *deśāṃś* 671 672 677 681
 p. *daśāṃś* 674
datsāṃś 660
 lac. 673
 abbr. 682

12 *ca* 660 671 672 674 677 681
 lac. 673
 abbr. 682

13 *araṇyāni* 660 672 674 677 681
 r. *ara*[2] 671
 lac. 673
 abbr. 682

14 *ca* 660 672 674 677 681
 lac. 671 673
 abbr. 682

15 *maṇdirāni* 660 674
 p. *maṇdarāni* 672 677 681
 r. [*2*]rāni 671
 lac. 673
 abbr. 682

16 *ca* 660 671 672 674 677 681
 lac. 673
 abbr. 682

17 *gonivāsāṃś* 672 674 681
 op. *gonivāsāṃś* 660
 r. *gonivāsā*[1] 671
 r. [*2*]vāsāṃś 677
 lac. 673
 abbr. 682

18 *ca* 660 672 674 677 681
 lac. 671 673
 abbr. 682

19 +*ārādhaye*
 (*ā*) 660 672 674 677 681
 lac. 671 673
 abbr. 682

20 *enaṃ* 660 672 674 677 681
 lac. 671 673
 abbr. 682

21 *ca* 660 672 674 677 681
 lac. 671 673
 abbr. 682

22 *deśapatiṃ* 672 677 681
 op. *desapatiṃ* 660
 r. [*i*]{*śa*}patiṃ 671
deśapatiṃ 674
 lac. 673
 abbr. 682

23 +*ārādhaye*
 (*ā*) 660 671 672 674 677 681
 lac. 673
 abbr. 682

24 *yaṃ* 674 677
aṃ 660
ya 671 672 681
 lac. 673
 abbr. 682

25 *svāminam* 660 672 674 677 681
 r. *svā*{*mi*}[1] 671
 lac. 673
 abbr. 682

26 *mahājñāninam* 672 677 681

- o. *māhājñāninaṃ* 66o
 o. *māhājñāninaṃ* 674
 lac. 671 673
 abbr. 682
- 27 *hormmijdaṃ* 672 674 677 681
hormmijdadatra 66o*
hormmijda 66oC
 lac. 671 673
 abbr. 682
- 28 *ca* 66o 672 674 677 681
 lac. 671 673
 abbr. 682
- 29 *pitarāṃ* 677
paitarāṃ 66o 672 674 681
 lac. 671 673
- abbr. 682
- 30 *samagrāyāḥ* 66o 672 681
 r. *sa{ma}[r]yāḥ* 677
samagrāyā 674
 lac. 671 673
 abbr. 682
- 31 *pr̥thivīyāḥ* 672 681
prathivīyā 66o
prathivīyāṇ 674*
prathivīyā 674C
pr̥thvi 677*
pr̥thivīyāḥ 677C
 lac. 671 673
 abbr. 682

SY 6.16

*gurūn*¹ *sarvvān*² *mahattarān*³ ⁺*ārādhaye*⁴ *saṃdhyāḥ*⁵ *dinān*⁶ *māsān*⁷ *gahaṃbārān*⁸
*saṃvatsarān*⁹

- 1 *gurūn* 671 672 674 677 682
 o. *gurun* 66o 681
 lac. 673
- 2 *sarvvān* 671 672 674 681
sarghān 66o
samagrān 677 682
 lac. 673
- 3 *mahattarān* 672 677 681 682
 op. *mahatrarān* 674
 o. *mahatarān* 66o
 r. *mahattarā*[r] 671
 lac. 673
- 4 ⁺*ārādhaye*
 (ā) 66o 672 674 677 681 682
 lac. 671 673
- 5 *saṃdhyāḥ* 672 674C 681 682
 o. *saṃdhyāṃḥ* 66o 674*
saṃdh{yā} 677
 lac. 671 673
- 6 *dinān* 672 674 682
 o. *dinānn* 66o 681
 lac. 671 673 677
- 7 *māsān* 66o 672 674 681 682
 r. [r]sān 671 677
 lac. 673
- 8 *gahaṃbārān* 66o 671 672 674 677 681 682
 lac. 673
- 9 *saṃvatsarān* 66o 671 674 677 681 682
saṃvatsarān 672
 lac. 673

SY 6.17

*udakaṃ*¹ *vanaspatiṃ*² ⁺*ārādhaye*³
*gāṃ*⁴ *ca*⁵ *uttamadānāṃ*⁶ ⁺*ārādhaye*⁷
*śrośaṃ*⁸ *bhaktiśīlaṃ*⁹ *śubhoditaṃ*¹⁰ *vijayinaṃ*¹¹ *vṛddhidaṃ*¹² *pr̥thvivibhūteḥ*¹³ *punyatmānaṃ*¹⁴
*punyaḡurum*¹⁵ ⁺*ārādhaye*¹⁶ <*ādeśapatiṃ*¹⁷>

- 1 *udakaṃ* 671 672 677 681C 682
udakaṃ ca 66o 674 681*
 lac. 673
- 2 *vanaspatiṃ* 66o 671 672 674 681 682
 r. *vana*[2] 677
 lac. 673
- 3 ⁺*ārādhaye*
 (ā) 66o 672 674 677 681 682
 lac. 671 673
- 4 *gāṃ* 66o 671 672 674 677 681 682
- lac. 673
- 5 *ca* 66o 671 672 674 681
 om. 677 682
 lac. 673
- 6 *uttamadānāṃ* 66o 671 672 677 682
 op. *utramadānāṃ* 674
uttamadānaṃ 681
 lac. 673
- 7 ⁺*ārādhaye*
 (ā) 66o 671 672 674 677 681 682

- lac. 673
- 8 *śrošaṃ* 672 674 681 682
op. *srošaṃ* 677
śosaṃ 660
lac. 671 673
- 9 *bhaktiśīlaṃ* 672 674 677 682
op. *bhaktisīlaṃ* 660
o. *bhaktiśīlaṃ* 681
lac. 671 673
- 10 *śubhoditaṃ* 677 681 682
op. *subhoditaṃ* 660 672 674
r. [2] *ditāṃ* 671
lac. 673
- 11 *vijayinaṃ* 671 672 674 677 682
op. *viyayanaṃ* 681
vijainaṃ 660
lac. 673
- 12 *vṛddhidaṃ* 671 672 674 677 681 682
o. *vṛdhidaṃ* 660
lac. 673
- 13 *pr̥thvivibhūteḥ* 672C 674 677 682
o. *pr̥thvivibhuteḥ* 660
- r. *pr̥thvivibhū*[1] 671
pr̥thvivibhūteleḥ 672*
pr̥thvivibhūte 681
lac. 673
- 14 *puṇyātmanaṃ* 682
o. *puṇyātmanaṃ* 660 674C
r. [2] *tmānaṃ* 677
puṇyā 674*
om. 672 681
lac. 671 673
- 15 *puṇyaguruṃ* 677
o. *pūnyaguruṃ* 674C
puṇyagurūn 672 681 682
o. *puṇyaguruṃn* 660
guruṃ 674*
lac. 671 673
- 16 *+ārādhaye*
(ā) 660 672 674 677 681 682
lac. 671 673
- 17 *ādesapatiṃ* 672 674 677 681 682
op. *ādesapatiṃ* 660
lac. 671 673

SY 6.18

*hūmaṃ*¹ *ca*² *prāhūmaṃ*³ *ca*⁴ *+ārādhaye*⁵
*jarathuśtrasya*⁶ *spitamaputrasya*⁷ *iha*⁸ *puṇyātmanaḥ*⁹ *puṇyaṃ*¹⁰ *ca*¹¹ *vṛddhiṃ*¹² *+ārādhaye*¹³
*samidhaṃ*¹⁴ *ca*¹⁵ *gaṃdhaṃ*¹⁶ *ca*¹⁷ *+ārādhaye*¹⁸
*tvām*¹⁹ *agniṃ*²⁰ *svāmīno*²¹ *mahājñāninaḥ*²² *putraṃ*²³ *puṇyātmakaṃ*²⁴ *puṇyaguruṃ*²⁵
*+ārādhaye*²⁶

- 1 *hūmaṃ* 672 674 677 681 682
o. *humāṃ* 660
lac. 671 673
- 2 *ca* 660 672 674 677 681 682
lac. 671 673
- 3 *prāhūmaṃ* 672 674 677 681 682
o. *prāhumāṃ* 660
lac. 671 673
- 4 *ca* 660 672 674 677 681 682
lac. 671 673
- 5 *+ārādhaye*
(ā) 660 672 674 677 681 682
lac. 671 673
- 6 *jarathuśtrasya* 660 672 674 681 682
op. *jarathustrasya* 677
lac. 671 673
- 7 *spitamaputrasya* 672
r. *spi*[3] *trasya* 677
spitāmahiputrasya 660 674
spitmaputrasya 681
aspitamaputrasya 682
lac. 671 673
- 8 *iha* 660C 672 674 677 681 682
i 660*
lac. 671 673
- 9 *puṇyātmanaḥ* 660 672 674 677 681 682
r. [1] *nyātmanaḥ* 671
- lac. 673
- 10 *puṇyaṃ* 660 671 672 674 677 681 682
lac. 673
- 11 *ca* 660 672 674 677 681 682
r. {*ca*} 671
lac. 673
- 12 *vṛddhiṃ* 672 674 677 682
vṛddhi 660 681
lac. 671 673
- 13 *+ārādhaye*
(ā) 660 672 674 677 681 682
lac. 671 673
- 14 *samidhaṃ* 660 671 672 674 677 681 682
lac. 673
- 15 *ca* 660 671 672 674 677 681 682
lac. 673
- 16 *gaṃdhaṃ* 660 671 672 674 677 681 682
lac. 673
- 17 *ca* 660 671 672 674 677 681 682
lac. 673
- 18 *+ārādhaye*
(ā) 660 671 672 674 677 681 682
lac. 673
- 19 *tvām* 660 671 672 674 677 681
tvā 682
lac. 673

20 *agniṃ* 671 672 674 677 681 682
agni 660
 lac. 673

21 *svāmīno* 671 677 682
svāmināṃ 660 674
svāminam 672 681
 lac. 673

22 *mahājñāninaḥ* 672 681 682
 o. *māhājñāninaḥ* 660 674
 r. *mahā*[1]{*ni*}*naḥ* 677
 lac. 671 673

23 *putraṃ* 660 672 674 677 681 682
 lac. 671 673

24 *puṇyātmakaṃ* 660
 o. *puṇyatmakam* 674
puṇyātmānam 671 672 677 682
puṇyātmānām 681
 lac. 673

25 *puṇyagurum* 660 671 674 677 682
 o. *puṇyagurūm* 672
puṇyaguru 681
 lac. 673

26 ⁺*ārādhaye*
 (*ā*) 660 671 672 674 677 681 682
 lac. 673

SY 6.19

*muktātmanām*¹ *uttamānām*² *sādhakānām*³ *gurutarāṇām*⁴ *vṛddhiḥ*⁵ ⁺*ārādhaye*⁶

1 *muktātmanām* 672 677 681 682
muttātmanām 660 674
 lac. 671 673

2 *uttamānām* 660 672 677 681 682
 op. *utramānām* 674
 r. [2]*mānām* 671
 lac. 673

3 *sādhakānām* 671 672 677 681 682
 o. *sadhakānām* 660 674
 lac. 673

4 *gurutarāṇām* 674 681 682
 op. *gurutarāṇām* 660

o. *gurūtarāṇām* 671 672
 r. *guruta*[2] 677
 lac. 673

5 *vṛddhiḥ* 672 677 681 682
vṛdhi 660
vṛ[1] 671
vṛddhiṃḥ 674
 lac. 673

6 ⁺*ārādhaye*
 (*ā*) 660 672 674 677 681 682
 lac. 671 673

SY 6.20

*samagrān*¹ *puṇyātmanaḥ*² ⁺*iajdān*³ ⁺*ārādhaye*⁴

*samagrān*⁵ *puṇyagurūn*⁶ ⁺*ārādhaye*⁷

*hāūana-saṃdhyāyāḥ*⁸ *prakṛṣṭam*⁹ *gurutayā*¹⁰

*sāūaṃghāyāḥ*¹¹ *vīsi-nāmnyās*¹² *ca*¹³ *prakṛṣṭam*¹⁴ *gurutayā*¹⁵

*gurūṇām*¹⁶ *sarvveṣām*¹⁷ *mahattarāṇām*¹⁸ *prakṛṣṭam*¹⁹ *gurutayā*²⁰

1 *samagrān* 660 672 674 677 681 682
 r. *sama*[2] 671
 lac. 673

2 *puṇyātmanaḥ* 660 672 674 681 682
 r. *puṇyātma*[1] 677
 lac. 671 673

3 ⁺*iajdān*
iajadān 672 674
 o. *iajadāṃn* 660 681
 o. *iajadān* 682
 or. [1]*iajadāṃn* 677
 [4]*n* 671
 lac. 673

4 ⁺*ārādhaye*
 (*ā*) 660 671 672 674 677 681 682
 lac. 673

5 *samagrān* 672 674 677 681 682
 o. *samagrāṇin* 660
 lac. 671 673

6 *puṇyagurūn* 671 672 681 682
 o. *puṇyagurun* 660 674
 r. *puṇyagu*[1] 677
 lac. 673

7 ⁺*ārādhaye*
 (*ā*) 660 671 672 674 677 681 682
 lac. 673

8 *hāūana-saṃdhyāyāḥ* 672 674 677 681 682
 r. [1]*ūana-saṃdhyā*[1] 671
hāūana-saṃdhyāyāḥ 660
 lac. 673

9 *prakṛṣṭam* 672 677 681 682
 op. *praktastam* 660 674

- lac. 671 673
- 10 *gurutayā* 672 674 682
 o. *gurūtayā* 681
 r. *guru*[2] 677
guruṃtayāh 660
 lac. 671 673
- 11 *sāuamghāyāh* 677
sāguamghanāyāh 660
sāuamghanāyāh 672 674
sāūghanāyā 681
sāuamghnāyāh 682
 lac. 671 673
- 12 *visi-nāmn̄yās* 672
 o. *visi-nāmn̄yās* 681
 r. *vi*[1]-[1]*mn̄yās* 677
visi-nāmn̄yāsya 674
 o. *visi-nāmn̄yāsya* 660
visi-nāmn̄ās 682
 lac. 671 673
- 13 *ca* 672 677 681 682
 om. 660 674
 lac. 671 673
- 14 *prakṣṣṭam* 672 677 681 682
 o. *prakṣṣṭam* 660 674

- lac. 671 673
- 15 *gurutayā* 672 674 677 681
gurutayāh 660 682
 lac. 671 673
- 16 *gurūṇām* 677 681 682
 o. *guruṇām* 660 672 674
 r. [2]*nām* 671
 lac. 673
- 17 *sarvveṣām* 672 674 677 682
 o. *sarveṣām* 681
sarvveṣā 660
 lac. 671 673
- 18 *mahattarāṇām* 672 677 681 682
 op. *mahatrarāṇām* 660 674
 lac. 671 673
- 19 *prakṣṣṭam* 672 677 681 682
 r. *prakṣ*[1] 671
prakṣṣṭam 660 674
 lac. 673
- 20 *gurutayā* 672 674 677
 o. *gurūtayā* 681
gurutayāh 682
 op. *guruṃtayāh* 660
 lac. 671 673

SY 6.21

(*yeṇjhe*¹ *hātām*¹ 1×)¹
 (*yaṯā*² *ahū*² *vairiio*)²

- 1 (*yeṇjhe hātām* 1×) 660 672 674 677 681 682
 lac. 671 673

- 2 (*yaṯā ahū vairiio*) 660 672 674 677 681 682
 lac. 671 673

Edition of Yasna 7 (SY 7)

SY 7.1

(*ašəm¹ vohū¹ 3×)¹*

puṇyena² dadāmi³ khādyaṃ⁴ bhojanadānaṃ⁵ ca⁶ udakaṃ⁷ vanaspatiṃ⁸ gāṃ⁹ ca¹⁰
uttamadānāṃ¹¹
sanmānakṛtyā¹² <kila¹³ pūjākaraṇena¹⁴> svāmino¹⁵ mahājñāninaḥ¹⁶ amarāṇāṃ¹⁷ gurūṇāṃ¹⁸
sanmānakṛtyā¹⁹ śrośasya²⁰ puṇyātmakasya²¹ bhaktiśīlasya²² vijayinaḥ²³ vṛddhidasya²⁴
bhūsambhūteḥ²⁵

1 (*ašəm vohū 3×) 660 672 674 677 681 682
 lac. 671 673*

2 *puṇyena* 672 677-1 681 682
 o. *puṇyena* 660 674
 r. [1]{*ṇye*}*na* 671
 om. 677-2
 lac. 673

3 *dadāmi* 660 672 674 681 682
 r. *dadā*[1] 671 677-1
 om. 677-2
 lac. 673

4 *khādyaṃ* 672 674 677-1 681 682
khādaṃ 660
 om. 677-2
 lac. 671 673

5 *bhojanadānaṃ* 672 674 677-1 681 682
 o. *bhojanadāṇnaṃ* 660
 om. 677-2
 lac. 671 673

6 *ca* 660 672 674 677-1 681 682
 om. 677-2
 lac. 671 673

7 *udakaṃ* 660 672 674 677-1 677-2* 681 682
 om. 677-2C
 lac. 671 673

8 *vanaspatiṃ* 672 674 677-1 681 682
 r. *va*[3] 677-2*
vanaspati 660
 om. 677-2C
 lac. 671 673

9 *gāṃ* 660 672 674 677-1 681 682
 om. 677-2C
 lac. 671 673 677-2*

10 *ca* 660 672 674 677-1 681 682
 om. 677-2C
 lac. 671 673 677-2*

11 *uttamadānāṃ* 672 674 677-1 681 682
 r. [2]*madānāṃ* 677-2*
uttamadānā 660
 om. 677-2C
 lac. 671 673

12 *sanmānakṛtyā* 672 674 677-1 677-2* 681 682
sanamnāṇkṛtyā 660
 om. 677-2C
 lac. 671 673

13 *kila* 660 672 674 677-1 677-2* 681 682
 om. 677-2C
 lac. 671 673

14 *pūjākaraṇena* 677-1 677-2* 681 682
 op. *pūjākaraṇen* 660 672C 674
 op. *pūjākareṇen* 672*
 om. 677-2C
 lac. 671 673

15 *svāmino* 660 672 674 677-2 681 682
 r. *svāmi*{*no*} 677-1
 lac. 671 673

16 *mahājñāninaḥ* 672 681 682
 o. *māhājñāninaḥ* 674C
 o. *mahājñāninaḥ* 677-2
 r. [2]*ñāninaḥ* 677-1
māhājñāniniḥ 660
māhājñānin 674*
 lac. 671 673

17 *amarāṇāṃ* 660 672 674 677-1 677-2 681 682
 lac. 671 673

18 *gurūṇāṃ* 660 672 674 677-1 677-2 681
 o. *guruṇāṃ* 682
 lac. 671 673

19 *sanmānakṛtyā* 660 672 674 677-1 677-2 682
sanmāṇkṛtyā 681
 lac. 671 673

20 *śrośasya* 660 672 674 682
 op. *srośasya* 677-2
 [2]*sya* 677-1
sarośasya 681
 lac. 671 673

21 *puṇyātmakasya* 672 681
puṇyātmanaḥ 660 674 677-1 677-2 682
 lac. 671 673

22 *bhaktiśīlasya* 672 674 677-1 677-2 681 682
 o. *bhaktiśīlasya* 660
 lac. 671 673

23 *vijayinaḥ* 672C 674 677-1 677-2 682

- p. *vajayinaḥ* 672*
 p. *vijayanaḥ* 681
vijainaḥ 660
 lac. 671 673
 24 *vrddhidasya* 660 677-1 677-2 682
vrddhirdasya 672 674
vrddhirdṣya 681C

- o. *vrddhirdṣya* 681*
 lac. 671 673
 25 *bhūsaṃbhūteḥ* 672 677-1 677-2
bhusaṃbhusate 660*
bhūsaṃbhūte 674 681 682
 o. *bhusaṃbhute* 660C
 lac. 671 673

SY 7.2

*puṇyena*¹ *dadāmi*² *hūmaṃ*³ *prāhūmaṃ*⁴ *ca*⁵ *hūmaṃ*⁶ *prāhūmīyam*⁷ *ity*⁸ *arthaḥ*⁹
*sanmānakṛtyā*¹⁰ *jarathuśtrasya*¹¹ *spitamaputrasya*¹² *puṇyātmakavṛddheḥ*¹³
*puṇyena*¹⁴ *dadāmi*¹⁵ *samidhaṃ*¹⁶ *ca*¹⁷ *gaṇdhaṃ*¹⁸ *ca*¹⁹
*sanmānakṛtyā*²⁰ *tava*²¹ *agne*²² *svāmīno*²³ *mahājñāninaḥ*²⁴ *putra*²⁵

- 1 *puṇyena* 660 672 674 677-1* 677-2 682
 op. *puṇyen* 681
 om. 677-1C
 lac. 671 673
 2 *dadāmi* 660 672 674 677-1* 677-2 681 682
 om. 677-1C
 lac. 671 673
 3 *hūmaṃ* 672 677-1* 677-2 681 682
hūmaṃ ca 674
 o. *humaṃ ca* 660
 om. 677-1C
 lac. 671 673
 4 *prāhūmaṃ* 672 677-1* 677-2 681 682
 o. *prahumaṃ* 660
 o. *prahūmaṃ* 674
 om. 677-1C
 lac. 671 673
 5 *ca* 660 672 674 677-2 681 682
 om. 677-1C
 lac. 671 673 677-1*
 6 *hūmaṃ* 671 672 674 677-1* 677-2 681 682
 o. *humaṃ* 660
 om. 677-1C
 lac. 673
 7 *prāhūmīyam* 672 674 677-1* 677-2 681 682
 o. *prāhūmīyam* 660
 r. *prāhūmī*[1] 671
 om. 677-1C
 lac. 673
 8 *ity* 660 672 674 677-1* 677-2 681 682
 om. 677-1C
 lac. 671 673
 9 *arthaḥ* 660 672 677-1* 677-2 681 682
artha 674
 om. 677-1C
 lac. 671 673
 10 *sanmānakṛtyā* 660 672 674 677-1* 677-2
 r. [1]*nmānakṛ*[1] 671
sanmānakṛtyā 681
sanmānattatvā 682
 om. 677-1C
 lac. 673
 11 *jarathuśtrasya* 672 677-2
 op. *jarathustrasya* 677-1* 681 682

- jarathuprasya* 660
jarathutrasya 674
 om. 677-1C
 lac. 671 673
 12 *spitamaputrasya* 660 672C 674 677-1* 677-2 682
spitamaputraṃ 672*
spitmaputrasya 681
 om. 677-1C
 lac. 671 673
 13 *puṇyātmakavṛddheḥ* 660 672 674 677-2 681 682C
 r. *pu*[1]*tmakavṛddheḥ* 677-1*
puṇyājatmakavṛddhiḥ 682*
 om. 677-1C
 lac. 671 673
 14 *puṇyena* 660 674 677* 682
puṇye 672 681
 om. 677C
 lac. 671 673
 15 *dadāmi* 660 672 674 677* 681 682
 om. 677C
 lac. 671 673
 16 *samidhaṃ* 660 672 674 682
 o. *samidhaṃ* 681
 r. *sa*[2] 677*
 om. 677C
 lac. 671 673
 17 *ca* 660 672 674 677* 681 682
 om. 677C
 lac. 671 673
 18 *gaṇdhaṃ* 672 674 677* 681 682
 op. *gadhaṃ* 660
 om. 677C
 lac. 671 673
 19 *ca* 660 672 674 677* 681 682
 om. 677C
 lac. 671 673
 20 *sanmānakṛtyā* 660 672 674 677-1* 677-2 682
sanmānkṛtyā 681
 om. 677-1C
 lac. 671 673
 21 *tava* 677-1* 677-2 682
tvaṃ 660 672 681
tva 674
 om. 677-1C
 lac. 671 673

- 22 *agne* 660 672 674 677-1* 677-2 681 682
om. 677-1C
lac. 671 673
- 23 *svāmīno* 672 674 677-1* 677-2 681 682
o. *svāmīmino* 660
om. 677-1C
lac. 671 673
- 24 *māhājñānīnaḥ* 672 677-1* 677-2 681 682
- o. *māhājñānīnaḥ* 660
o. *māhājñānīnaḥ* 674
om. 677-1C
lac. 671 673
- 25 *putra* 660 674 677-1* 677-2 682
putraḥ 672 681
om. 677-1C
lac. 671 673

SY 7.3

*pun̄yena*¹ *dadāmi*² *hūmaṇ*³ *sanmānakṛtyā*⁴ *udakasya*⁵ *uttamasya*⁶ <*tat*⁷ *yat*⁸ *nāmāṇkitam*⁹
*aṇtarvanaspateḥ*¹⁰>
*apāṇ*¹¹ *uttamānāṇ*¹² *majdadattānāṇ*¹³ <*ekahelayaiva*¹⁴>
*pun̄yena*¹⁵ *dadāmi*¹⁶ *apaḥ*¹⁷ *hūmīyāḥ*¹⁸
*pun̄yena*¹⁹ *dadāmi*²⁰ *gāṇ*²¹ *bavarāṇ*²² *pun̄yena*²³ *dadāmi*²⁴ *gāṇ*²⁵ *jīvāṇ*²⁶
*pun̄yena*²⁷ *dadāmi*²⁸ *vanaspatiṇ*²⁹ *hīnavā-nāmānaṇ*³⁰ *pun̄yena*³¹ *uccairddattam*³² <*kila*³³
*sadācāratayā*³⁴ *samāracitam*³⁵>
*sanmānakṛtyā*³⁶ *apāṇ*³⁷ *majdadattānāṇ*³⁸

- 1 *pun̄yena* 660 672 674 677-1* 677-2 681 682
om. 677-1C
lac. 671 673
- 2 *dadāmi* 660 672 674 677-1* 677-2 681 682
om. 677-1C
lac. 671 673
- 3 *hūmaṇ* 672 674 677-1* 677-2 681 682
o. *humāṇ* 660
om. 677-1C
lac. 671 673
- 4 *sanmānakṛtyā* 672 674 677 682
sanamānakṛtyā 660
sanmānkṛtyā 681
lac. 671 673
- 5 *udakasya* 660 672 674 677 681 682
lac. 671 673
- 6 *uttamasya* 660 672 677 681 682
op. *utramasya* 674
lac. 671 673
- 7 *tat* 660 672 674 677 681 682
lac. 671 673
- 8 *yat* 660 672 674 677 681 682
lac. 671 673
- 9 *nāmāṇkitam* 660 672 674 677 681 682
lac. 671 673
- 10 *aṇtarvanaspateḥ* 672 681 682
o. *aṇtarvanaspateḥ* 677
aṇtarvanaspati 660 674
lac. 671 673
- 11 *apāṇ* 660 672 674 677 681
apā 682
lac. 671 673
- 12 *uttamānāṇ* 660 672 677 681 682
op. *utramānāṇ* 674
lac. 671 673
- 13 *majdadattānāṇ* 672 677 681
op. *majdadatrānāṇ* 660 674
majdadattātāṇ 682
lac. 671 673
- 14 *ekahelayaiva* 660 672 674 677 681 682
lac. 671 673
- 15 *pun̄yena* 660 672 674 681 682
lac. 671 673 677
- 16 *dadāmi* 672 674 681 682
o. *dadami* 660
r. [2]mi 677
lac. 671 673
- 17 *apaḥ* 660 672 674 677 681 682
lac. 671 673
- 18 *hūmīyāḥ* 677C
humīyā 660
hūmīyāṇ 672 674 677* 681 682
lac. 671 673
- 19 *pun̄yena* 660 671 672 674 681 682
lac. 673 677
- 20 *dadāmi* 660 671 672 674 681 682
lac. 673 677
- 21 *gāṇ* 660 671 672 674 677 681 682
lac. 673
- 22 *bavarāṇ* 671C 672 674 677 681 682
barāṇ 660
om. 671*
lac. 673
- 23 *pun̄yena* 660 671 672 674 677 681 682
lac. 673
- 24 *dadāmi* 660 671 672 674 677 681 682
lac. 673
- 25 *gāṇ* 660 671 672 674 677 681 682
lac. 673
- 26 *jīvāṇ* 672 674 677 681 682

- o. *jivāṇ* 660
lac. 671 673
- 27 *puṇyena* 660 671 672 674 677 681 682
lac. 673
- 28 *dadāmi* 660 671 672 674 677 681 682
lac. 673
- 29 *vanaspatiṇ* 671 672 674 677 681 682
vanaspati 660
lac. 673
- 30 *hīnavā-nāmānaṇ* 671 672 674* 677
ahīnavā-nāmāna 660
anavā-nāmānaṇ 674C
hīnavā-nāmānaṇ 681
hīnavī-nāmānaṇ 682
lac. 673
- 31 *puṇyena* 660 671 672 674 677 681 682
lac. 673
- 32 *uccairddattaṇ* 671 677
op. *uccairdittaṇ* 682
uccerddatāṇ 660
uccairddhataṇ 672 681
- uccerddattaṇ* 674
lac. 673
- 33 *kila* 660 671 672 674 677 681 682
lac. 673
- 34 *sadācārātayā* 671 672 677 681 682
o. *sadācārātayā* 674
dācārātayā 660
lac. 673
- 35 *samāracitaṇ* 672 674 677 681 682
o. *samaricitaṇ* 660
r. *samāra{ci}taṇ* 671
lac. 673
- 36 *sanmānakṛtyā* 671 672 677 682
sanamānakṛtyā 660 674
sanmānkṛtyā 681
lac. 673
- 37 *apāṇ* 660 671 672 674 677 681 682
lac. 673
- 38 *majdadattānāṇ* 671 672 677 681 682
op. *majdadatrānāṇ* 660 674
lac. 673

SY 7.4

*puṇyena*¹ *dadāmi*² *enaṇ*³ *ca*⁴ *baresmanaṇ*⁵ *samaṇ*⁶ *prāṇena*⁷ *samaṇ*⁸ *aiviamghanena*⁹
*puṇyena*¹⁰ *parigrathitaṇ*¹¹
*sanmānakṛtyā*¹² *amarāṇāṇ*¹³ *gurūṇāṇ*¹⁴
*puṇyena*¹⁵ *dadāmi*¹⁶ *vācaḥ*¹⁷ *sumatāḥ*¹⁸ *sūktāḥ*¹⁹ *sukṛtāḥ*²⁰
*puṇyena*²¹ *dadāmi*²² *gāthānāṇ*²³ *ca*²⁴ *uktiṇ*²⁵
*puṇyena*²⁶ *dadāmi*²⁷ *sukṛtasya*²⁸ *ādeśaṇ*²⁹ <*adṛśyarūpi*³⁰ *kāryaṇ*³¹ *puṇyaṇ*³² *ca*³³>
*puṇyena*³⁴ *dadāmi*³⁵ *enāṇ*³⁶ *svāmitāṇ*³⁷ *ca*³⁸ *puṇyatāṇ*³⁹ *ca*⁴⁰ <*kāryaṇ*⁴¹ *puṇyaṇ*⁴² *ca*⁴³ *yad*⁴⁴
*ahaṇ*⁴⁵ *viveda*⁴⁶ *sadaiva*⁴⁷ *ca*⁴⁸ *karomi*⁴⁹>
*gurutāṇ*⁵⁰ *ca*⁵¹ <*adṛśyarūpiṇīm*⁵² *ijisniṇ*⁵³> *gurvvanuḥjñāṇ*⁵⁴ *ca*⁵⁵ <*adṛśyarūpiṇo*⁵⁶
*naskanibaṇdhān*⁵⁷>
*sanmānakṛtyā*⁵⁸ *iajdānāṇ*⁵⁹ *puṇyātmanāṇ*⁶⁰ *paralokacāriṇāṇ*⁶¹ *pr̥thvīcāriṇāṇ*⁶²
*sanmānakṛtyā*⁶³ *svīyasya*⁶⁴ *ca*⁶⁵ *ātmanaḥ*⁶⁶

- 1 *puṇyena* 660 671 672 674 677 681 682
lac. 673
- 2 *dadāmi* 660 671 672 674 677 681 682
lac. 673
- 3 *enaṇ* 671 672 674 677 681 682
evaṇ 660
lac. 673
- 4 *ca* 660 671 672 674 681
om. 677 682
lac. 673
- 5 *baresmanaṇ* 660 672 677 681
p. *varesmanaṇ* 682
baresamanaṇ 671 674
lac. 673
- 6 *samaṇ* 660 671 672 674 677 681
sama 682
- 7 *prāṇena* 660 671 672 674 677 681 682
lac. 673
- 8 *samaṇ* 671 672 674 677 681 682
sama 660
lac. 673
- 9 *aiviamghanena* 671 677
op. *aiviamghānana* 682
iviamghanena 660 672 674 681
lac. 673
- 10 *puṇyena* 660 671 672 674 677 681 682
lac. 673
- 11 *parigrathitaṇ* 671 672 674C 677 681 682
parigravyitaṇ 660
parigrayataṇ 674*
lac. 673

- 12 *sanmānakṛtyā* 672 677 682
sanamānakṛtyā 660 674
 [3]*kṛtyā* 671
sanmānakṛtyā 681
 lac. 673
- 13 *amarūnān* 671 672 674 677 681 682
amarānā 660
 lac. 673
- 14 *gurūnān* 671 672 681 682
 o. *gurunān* 660
 o. *gurunān* 674 677
 lac. 673
- 15 *puṇyena* 660 671C 672 674 677 681 682
puṇye 671*
 lac. 673
- 16 *dadāmi* 660 671 672 674 677 681 682
 lac. 673
- 17 *vācaḥ* 660 672 674 677 681 682
 r. *vā*[1] 671
 lac. 673
- 18 *sumatāḥ* 672 674 677 681
 o. *sūmatāḥ* 660
sumataḥ 682
 lac. 671 673
- 19 *sūktāḥ* 660 672 674 677 682
 o. *suktāḥ* 681
 lac. 671 673
- 20 *sukṛtāḥ* 672 674 677 682
 op. *suktatāḥ* 681
 opr. [1]*ktatāḥ* 671
 o. *sūkṛtāḥ* 660
 lac. 673
- 21 *puṇyena* 660 671 672 674 677 681 682
 lac. 673
- 22 *dadāmi* 660 672 674 677 681 682
dṛdāmi 671
 lac. 673
- 23 *gāthānām* 660 671 672 674 677 681
gāthātām 682
 lac. 673
- 24 *ca* 660 671 672 674 677 681 682
 lac. 673
- 25 *uktiṇ* 671 672 674 677 681 682
uktiṇ 660
 lac. 673
- 26 *puṇyena* 671 672 674 677 682
puṇena 681
 om. 660
 lac. 673
- 27 *dadāmi* 672 674 677 681 682
 r. *dadā*[1] 671
 om. 660
 lac. 673
- 28 *sukṛtasya* 672 674 677 681 682
 r. [2]*tasya* 671
 om. 660
 lac. 673
- 29 *ādeśaṇ* 671 672 674 677 681 682
 om. 660
 lac. 673
- 30 *adṛśyarūpi* 671 682C
 op. *adṛsyarūpi* 677
 o. *adṛśyarūpi* 681*
- arddaśyarūpi* 672 674
arddṛśyarūpi 681C
dṛśyarūpi 682*
 om. 660
 lac. 673
- 31 *kāryaṇ* 671 672 674 681 682
kārye 677
 om. 660
 lac. 673
- 32 *puṇyaṇ* 671 672 674 681 682
 r. *pu*[1] 677
 om. 660
 lac. 673
- 33 *ca* 671 672 674 681 682
 om. 660
 lac. 673 677
- 34 *puṇyena* 660 671 672 674 681 682
 r. [2]*na* 677
 lac. 673
- 35 *dadāmi* 660 671 672 674 677 681 682
 lac. 673
- 36 *enān* 660 671 672 674 677 681 682
 lac. 673
- 37 *svāmītān* 671 672 674* 677 681
svāminān 660 674C 682
 lac. 673
- 38 *ca* 671* 672 677 682
 om. 660 671C 674 681
 lac. 673
- 39 *puṇyatām* 671* 672 677 682
 om. 660 671C 674 681
 lac. 673
- 40 *ca* 660 671 672 674 677 681 682
 lac. 673
- 41 *kāryaṇ* 660 671 672 674 677 681 682
 lac. 673
- 42 *puṇyaṇ* 660 671 672 674 677 681 682
 lac. 673
- 43 *ca* 660 671 672 674 677 681 682
 lac. 673
- 44 *yad* 660 671 672 674 677 681 682
 lac. 673
- 45 *ahaṇ* 660 671 672 674 677 681 682
 lac. 673
- 46 *vīveda* 660 671 672 674 677 681 682
 lac. 673
- 47 *sadaiva* 671 672 677 681 682
sadeva 660 674
 lac. 673
- 48 *ca* 660 671 672 674 677 681 682
 lac. 673
- 49 *karomi* 660 671 672 674 677 681 682
 lac. 673
- 50 *gurutām* 671 674 677 682
 o. *gurūtām* 681
gurunām 660
 om. 672
 lac. 673
- 51 *ca* 660 671 674 677 681
 op. *caḥ* 682
 om. 672
 lac. 673
- 52 *adṛśyarūpiṇ* 671
 op. *adṛsyarūpiṇ* 677 682

- adṛśyarūpiṇi* 66o
adṛśyarupinī 674
ardṛśyarūpiṇīm 681
 om. 672
 lac. 673
- 53 *ijisniṃ* 671 677 682
 op. *ijisniṃ* 681
ijisnaumi 66o
ijisno 674*
ijisni 674C
 om. 672
 lac. 673
- 54 *gurvvanujñāṃ* 66o 671 672 674 677 681C 682
gurvvanugajñāṃ 681*
 lac. 673
- 55 *ca* 66o 671 672 674 677 681 682
 lac. 673
- 56 *adṛśyarūpiṇo* 671
 op. *adṛśyarūpiṇo* 677
adṛśyarūpiṇe 66o
arddaśyarūpiṇi 672
arddaśyarupino 674
ardḍṣyarūpiṇi 681
adṛśyarūpinā 682
 lac. 673
- 57 *naskanibamdhān* 671 672 674 681 682
 op. *naskanibadhān* 66o
naskanibamdhānu 677
 lac. 673
- 58 *sanmānakṛtyā* 671 672 682
sanamānakṛtyā 674
 o. *sanamāṇnakṛtyā* 66o
sanmākṛtyā 677
- sanmānakṛtyā* 681
 lac. 673
- 59 *iajdānāṃ* 681
iajadānāṃ 66o 671 672 674 677
 o. *iajadānāṃ* 682
 lac. 673
- 60 *puṇyātmanāṃ* 677 682
 om. 66o 671 672 674 681
 lac. 673
- 61 *paralokacārīṇāṃ* 66o 674 677 682
pralokacārīṇāṃ 671 681
praralokacārīṇāṃ 672
 lac. 673
- 62 *prthvicārīṇāṃ* 671 672 674 681 682
 o. *prthvicārīṇāṃ* 66o
prthvicasaṇi *ca* 677*
prthvicarāṇi *ca* 677C
 lac. 673
- 63 *sanmānakṛtyā* 672 677 681
 r. *sanmā{na}[2]* 671
sanamānakṛtyā 66o 674
sanmānakṛtyāḥ 682
 lac. 673
- 64 *svīyasya* 671C 672 674 677 681 682
 p. *svīyīsyā* 671*
 o. *svīyasya* 66o
 lac. 673
- 65 *ca* 66o 671 672 674 677 681 682
 lac. 673
- 66 *ātmanaḥ* 671 672 677 681 682
 o. *ātmānaḥ* 66o 674
 lac. 673

SY 7.5

*puṇyena*¹ *dadāmi*² *ahnāṃ*³ *puṇyagurūñāṃ*⁴ <*tat*⁵ *yat*⁶ *saṃdhyāyāḥ*⁷ *aṃtaḥ*⁸ *saṃdhyāyām*⁹
*śakyate*¹⁰ *gaṃtuṃ*¹¹ *prabhāvenāsya*¹²>
 (abbreviated text)¹³

- 1 *puṇyena* 66o 672 674 677 681 682
 r. *pu[2]* 671
 lac. 673
- 2 *dadāmi* 66o 672 674 677 681 682C
dadāmi puṇyaṃ 682*
 lac. 671 673
- 3 *ahnāṃ* 671 672 674 677 682
ahnā 66o
āhnāṃ 681
 lac. 673
- 4 *puṇyagurūñāṃ* 672 677 681
 o. *puṇyagurūñāṃ* 66o
 o. *puṇyagurūñāṃ* 682
 r. *[3]rūñāṃ* 671
puṇyagurūñāṃ 674
 lac. 673
- 5 *tat* 66o 671 672 674 677 681 682
 lac. 673
- 6 *yat* 66o 671 672 674 677 681 682
 lac. 673
- 7 *saṃdhyāyāḥ* 672 674 677 681
 op. *saṃdhyāyāṇḥ* 66o
 o. *saṃdhyāyāḥ* 671 682
 lac. 673
- 8 *aṃtaḥ* 671 672 674 677 681
ataḥ 66o
aṃta 682
 lac. 673
- 9 *saṃdhyāyām* 66o 671 672 674 677 681
saṃdhyāyā 682
 lac. 673
- 10 *śakyate* 671 672 674 677 681 682
 op. *sakyate* 66o
 lac. 673
- 11 *gaṃtuṃ* 671 674 677 682
gaṃtu 66o
gaṭuṃ 672 681
 lac. 673
- 12 *prabhāvenāsya* 66o 682
 o. *prabhāvenāsya* 671 672 674 677 681
 lac. 673
- 13 (*abbreviated text*) 671 672 674 677 681 682
 lac. 66o 673

SY 7.20

*puṇyena*¹ *dadāmi*² *khādyam*³ *bhojanadānam*⁴ *ca*⁵ *udakam*⁶ *vanaspatiṃ*⁷ *gām*⁸ *ca*⁹
*uttamadānām*¹⁰
*sanmānakṛtyā*¹¹ *śrośasya*¹² *puṇyātmakasya*¹³ *<bhaktiśīlasya*¹⁴*>* *dr̥dhasya*¹⁵ *+ādeśatanoḥ*¹⁶
*<ādeśapateḥ*¹⁷*>*
*camatkārasya*¹⁸ *śastrasya*¹⁹ *svāminah*²⁰ *<yat*²¹ *svāmī*²² *arjahī-dvīpasya*²³ *savahī-dvīpasya*²³ *ca*²³*>*
*uktanāmnaḥ*²⁴ *iajdasya*²⁵ *<kila*²⁶ *nāma*²⁷ *anayā*²⁸ *dīnyā*²⁹ *uktam*³⁰ *āste*³¹*>*

1 *puṇyena* 671C 672 677 681 682*
puṇyam 660 674
puṇye 671* 682C
 lac. 673

2 *dadāmi* 660 671 672 674 677 681 682
 lac. 673

3 *khādyam* 660 671 672 674C 677 681 682
khādyi 674*
 lac. 673

4 *bhojanadānam* 671 672 674 677 681 682
bhojanadāna 660
 lac. 673

5 *ca* 660 671 672 674 677 681 682
 lac. 673

6 *udakam* 660 671 672 674 677 681 682
 lac. 673

7 *vanaspatiṃ* 672* 677 681 682
 p. *vanaspitam* 660 674
 p. *vanaspitiṃ* 671 672C
 lac. 673

8 *gām* 672 677 681 682
gaṃdham 660 674
gāṃva 671*
gaṃ 671C
 lac. 673

9 *ca* 660 671 672 674 677 681 682
 lac. 673

10 *uttamadānām* 672 677 681 682
 op. *utramadānām* 671
uttamadānam 660
 op. *utramadānam* 674
 lac. 673

11 *sanmānakṛtyā* 671 672 677 682
sanamāṇnaktatyā 660
sanamānaktatyā 674
sanmānakṛtyā 681
 lac. 673

12 *śrośasya* 672 682
 op. *srośasya* 660 671 674 677
sarośasya 681
 lac. 673

13 *puṇyātmakasya* 672 681
puṇyātmano 660 671 674 677
puṇyātmānā 682
 lac. 673

14 *bhaktiśīlasya* 672 681
 om. 660 671 674 677 682
 lac. 673

15 *dr̥dhasya* 660 671 672 674 677 681 682
 lac. 673

16 *+ādeśatanoḥ*
ādeśatato 660
ādeśatano 671* 674 677
tanoḥ 671C 672
tanauiḥ 681
 om. 682
 lac. 673

17 *ādeśapateḥ* 672 681
camatakāri 660
ādeśapate 671C 682
 om. 671* 674 677
 lac. 673

18 *camatkārasya* 672 681
 p. *camatkārisya* 682
camatkāri[1] 671
camatkāri 674 677
 om. 660
 lac. 673

19 *śastrasya* 660 672 674 677 681 682
 r. [1]{*stra*}*syā* 671
 lac. 673

20 *svāminah* 660 671 672 674 677 681 682
 lac. 673

21 *yat* 672 681
 om. 660 671 674 677 682
 lac. 673

22 *svāmī* 672
svāmī 681
 om. 660 671 674 677 682
 lac. 673

23 *arjahī-dvīpasya savahī-dvīpasya ca* 672
 o. *arjahī-dvīpasya savahī-dvīpasya ca* 681
arjahī-savahī-dapina 660
arjahī-dvīpasya savahī-dīpena
 o. *arjahī-dvīpasya savahī-dīpena* 671
arjahī-savahī-dapita 674
arjahī-savahī-dvīpena 677
 op. *arjahī-savahī-dvīpana* 682
 lac. 673

24 *uktanāmnaḥ* 660 671 672 677 681
 o. *uktānāmnaḥ* 682
ktanāmnaḥ 674*
ukṇāmnaḥ 674C
 lac. 673

25 *iajdasya* 681
iajadasya 660 671 672 674C 677
 o. *īajadasya* 682C
ījadasya 674*
ī 682*
 lac. 673

26 *kila* 660 671 672 674 677 681 682C

- om. 682*
lac. 673
- 27 *nāma* 66o 671 672 674 677 681 682C
om. 682*
lac. 673
- 28 *anayā* 66o 671 672 674 677 681 682C
om. 682*
lac. 673
- 29 *dīnyā* 671 672 674 677 681C 682C
o. *dīnyā* 66o 681*

- om. 682*
lac. 673
- 30 *uktam* 66o 671 672 674C 677 681 682C
ktam 674*
om. 682*
lac. 673
- 31 *āste* 66o 671 672 674 677 681 682C
om. 682*
lac. 673

SY 7.21

*pun̄yena*¹ *dadāmi*² *hūmaṇ*³ *ca*⁴ *prāhūmaṇ*⁵ *ca*⁶
*sanmānakṛtyā*⁷ *jarathuśtrasya*⁸ *spitamaputrasya*⁹ *pun̄yātmakavṛddheḥ*¹⁰ *uktanāmnaḥ*¹¹
⁺*iajdasya*¹² <*kila*¹³ *nāma*¹⁴ *anayā*¹⁵ *dīnyā*¹⁶ *uktam*¹⁷ *āste*¹⁸>
*pun̄yena*¹⁹ *dadāmi*²⁰ *samidhaṇ*²¹ *ca*²² *gaṇdhaṇ*²³ *ca*²⁴
*sanmānakṛtyā*²⁵ *tava*²⁶ *agne*²⁷ *svāmino*²⁸ *mahājñāninaḥ*²⁹ *putra*³⁰ *uktanāmnaḥ*³¹ *iajdasya*³²
<*kila*³³ *nāma*³⁴ *anayā*³⁵ *dīnyā*³⁶ *uktam*³⁷ *āste*³⁸>

khsṇūmaniḥ vāradvayaṇ vācyam

- 1 *pun̄yena* 66o 671 672 674 677 681 682
lac. 673
- 2 *dadāmi* 66o 671 672 674 677 681 682
lac. 673
- 3 *hūmaṇ* 671 672 674 677 681 682
o. *humam* 66o
lac. 673
- 4 *ca* 66o 671 672 674 677 681 682
lac. 673
- 5 *prāhūmaṇ* 671 672 674 677 681 682
o. *prāhumam* 66o
lac. 673
- 6 *ca* 66o 672 674 677 681 682
om. 671
lac. 673
- 7 *sanmānakṛtyā* 672 677 682
op. *sanmānaktatyā* 671
sanamānaktatyā 66o 674
sanmānktatyā 681
lac. 673
- 8 *jarathuśtrasya* 671 672C 677
p. *jarathuśtrasyi* 672*
op. *jarathustrasya* 66o 674 681 682
lac. 673
- 9 *spitamaputrasya* 66o 671 674 677
spitmaputrasya 672 681
aspitamaputrasya 682
lac. 673
- 10 *pun̄yātmakavṛddheḥ* 671 672 677 681 682
pun̄yātmakavṛddhe 66o 674
lac. 673

- 11 *uktanāmnaḥ* 671 672C 674C 677 681 682
uktanāmna 66o
uktanāmnaḥ 672* 674*
lac. 673
- 12 ⁺*iajdasya*
o. *īajdasya* 681 682
iajdasya 66o 671 672 674 677
lac. 673
- 13 *kila* 66o 671 672 674 677 681 682
lac. 673
- 14 *nāma* 66o 671 672 674 677 681 682
lac. 673
- 15 *anayā* 66o 671 672 674 677 682
anyā 681
lac. 673
- 16 *dīnyā* 671 672 674 677 681 682
o. *dīnyā* 66o
lac. 673
- 17 *uktam* 66o 671 672 674 677 682
uttam 681
lac. 673
- 18 *āste* 66o 671 672 674 677 681 682
lac. 673
- 19 *pun̄yena* 66o 671 672 674 677 681
pun̄ye 682
lac. 673
- 20 *dadāmi* 66o 671 672 674 677 681 682
lac. 673
- 21 *samidhaṇ* 671 672 674 677 681 682
o. *samidham* 66o
lac. 673

- 22 *ca* 671C 672 681
om. 66o 671* 674 677 682
lac. 673
- 23 *gaṃdham* 66o 671 672 674 677 681 682
lac. 673
- 24 *ca* 66o 671 672 674 677 681 682
lac. 673
- 25 *sanmānakṛtyā* 672 677
op. *sanmānaktatyā* 671
sanamānaktatyāgha 66o
sanamāṇnakṛtyā 682
op. *sanamānaktatyā* 674
sanmānakṛtyā 681
lac. 673
- 26 *tava* 677
tva 671 674
tvāṇ 672 681
ta ca 682
om. 66o
lac. 673
- 27 *agne* 671 672 674 677 681 682
agre 66o
lac. 673
- 28 *svāmino* 66o 671 672 674 677 681 682
lac. 673
- 29 *mahājñāninaḥ* 671 672 677 681 682
o. *māhājñāninaḥ* 66o 674
lac. 673
- 30 *putra* 66o 671 672 677 681
op. *putta* 674
putraḥ 682
lac. 673
- 31 *uktanāmnaḥ* 671 672 677 681 682
uktanāmāna 66o
uktanāmanaḥ 674
lac. 673
- 32 *iajdasya* 681
o. *īajdasya* 682
iajadasya 66o 671 672 674 677
lac. 673
- 33 *kila* 66o 671 672 674 677 681 682
lac. 673
- 34 *nāma* 66o 671 672 674 677 681 682
lac. 673
- 35 *anayā* 677 681 682
anyā 671 672 674
o. *aṇnyā* 66o
lac. 673
- 36 *dīnyā* 671 672 674 677 681 682
dānyā 66o
lac. 673
- 37 *uktam* 66o 671 672 674 677 681 682
lac. 673
- 38 *āste* 66o 671 672 674 677 681 682
lac. 673

SY 7.22

*pun̄yena*¹ *dadāmi*² *muktātmanām*³ *vṛddhīnām*⁴ *baḷiṣṭānām*⁵ *adhikaśaktīnām*⁶
*pūrvanyāyavatām*⁷ *vṛddhīnām*⁸
*navānvayanikaṭānām*⁹ *vṛddhīnām*¹⁰

- 1 *pun̄yena* 66o 671 672 674 677 681 682
lac. 673
- 2 *dadāmi* 66o 672 674 677 681 682
lac. 671 673
- 3 *muktātmanām* 671 672 677 681 682
o. *muktātmāṇnām* 66o
o. *muktātmānām* 674
lac. 673
- 4 *vṛddhīnām* 671 672 674 677 682
o. *vṛddhīnām* 66o 681
lac. 673
- 5 *baḷiṣṭānām* 66o 671 672 674 677 682
o. *baḷiṣṭānām* 681
lac. 673
- 6 *adhikaśaktīnām* 671 674 677 681C
op. *adhikasaktīnām* 682
o. *adhikaśaktīnām* 672 681*
adhikaktānām 66o
- lac. 673
- 7 *pūrvanyāyavatām* 671 672 674 677 681
o. *pūrvanyāyavatām* 682
pūrvan̄ nyāyavatām 66o
lac. 673
- 8 *vṛddhīnām* 671 672 674 677
o. *vṛddhīnām* 66o 681
vṛddhīnā 682
lac. 673
- 9 *navānvayanikaṭānām* 671 677 681
navām̄ nyayanikaṭānām 66o
navānyayanikaṭānām 672 674
navānvayanikaṭānām ca 682
lac. 673
- 10 *vṛddhīnām* 671 672 674 677 682
o. *vṛddhīnām* 66o
o. *vṛddhīnām* 681
lac. 673

SY 7.23

*pun̥yena*¹ *dadāmi*² *sarvveṣāṃ*³ *pun̥yagurūṇāṃ*⁴
*pun̥yena*⁵ *dadāmi*⁶ *sarvveṣāṃ*⁷ *uttamadānānāṃ*⁸ ⁺*iajdānāṃ*⁹ *paralokacāriṇāṃ*¹⁰
*pr̥thvicāriṇāṃ*¹¹ *ca*¹²
*ye*¹³ *saṃti*¹⁴ *ārādhanīyās*¹⁵ *ca*¹⁶ *namaskaranīyās*¹⁷ *ca*¹⁸ *pun̥yāt*¹⁹ *utkṛṣṭatarāt*²⁰

1 <i>pun̥yena</i> 66○ 671C 672 674 677 681 682 <i>pun̥ye</i> 671* lac. 673	lac. 673
2 <i>dadāmi</i> 66○ 671 672 674 677 681C 682 <i>dadāti</i> 681* lac. 673	11 <i>pr̥thvicāriṇāṃ</i> 671 672 677 681 682 o. <i>pr̥thvicāriṇāṃ</i> 66○ 674 lac. 673
3 <i>sarvveṣāṃ</i> 671 674 677 682 o. <i>sarveṣāṃ</i> 672 681 <i>sarvveṣā</i> 66○ lac. 673	12 <i>ca</i> 66○ 671 672 674 677 681 om. 682 lac. 673
4 <i>pun̥yagurūṇāṃ</i> 671 672 677 681 682 o. <i>pun̥yaguruṇāṃ</i> 66○ 674 lac. 673	13 <i>ye</i> 66○ 671 672 674 677 681 682 lac. 673
5 <i>pun̥yena</i> 66○ 671 672 674 677 681 682 lac. 673	14 <i>saṃti</i> 66○ 671 672 674 677 681 682 lac. 673
6 <i>dadāmi</i> 66○ 671 672 674 677 681 682 lac. 673	15 <i>ārādhanīyās</i> 671 672 674 677 681* 682 op. <i>ārādhanīyāḥś</i> 66○ <i>ārādhanīās</i> 681C lac. 673
7 <i>sarvveṣāṃ</i> 671 672 674 677 681 682 o. <i>sarveṣāṃ</i> 66○ lac. 673	16 <i>ca</i> 66○ 671 672 674 677 681 682 lac. 673
8 <i>uttamadānānāṃ</i> 66○ 671 672 674 677 681 682 lac. 673	17 <i>namaskaranīyās</i> 672 677 682 r. [1] <i>maskaranīyās</i> 671 <i>namaskaranīās</i> 66○ 674 <i>namaskariṇīās</i> 681 lac. 673
9 ⁺ <i>iajdānāṃ</i> o. <i>īajdānāṃ</i> 682 <i>īajadānānāṃ</i> 66○ 674 <i>īajadānāṃ</i> 671 o. <i>īajadānāṃ</i> 672 o. <i>īājadānāṃ</i> 677 om. 681 lac. 673	18 <i>ca</i> 66○ 671 672 674 677 681 682 lac. 673
10 <i>paralokacāriṇāṃ</i> 671 672 677 p. <i>parilokacāriṇāṃ</i> 66○ 674 <i>pralokacāriṇāṃ</i> 681 <i>parālākacāriṇāṃ</i> 682	19 <i>pun̥yāt</i> 671 672 677 681 682 op. <i>pun̥yāta</i> 66○ 674 lac. 673
	20 <i>utkṛṣṭatarāt</i> 671 672 681 682 <i>uktasṭatarāt</i> 66○ 674 <i>utkṛṣṭatarātu</i> 677 lac. 673

SY 7.24

*pun̥yena*¹ *asmāsu*² *upari*³ ⁺*saṃprāpnuvaṃtu*⁴ <*sadvyāpāreṇa*⁵>
*asya*⁶ *lābhaṃ*⁷ *samihe*⁸ *dakṣaṇādānena*⁹ <*asya*¹⁰ *iti*¹¹ *hormmijdasya*¹² *yady*¹³ *asmin*¹⁴ *vapuḥ*¹⁵
*upari*¹⁶ *dakṣaṇayāmi*¹⁷>
*tava*¹⁸ *ślāghākṛtau*¹⁹ *māmthra-vāṇyāṃ*²⁰ *ca*²¹ *ahuramajda*²²
*upari*²³ *saṃprāpnumaḥ*²⁴ *saṃtuṣyāmas*²⁵ *ca*²⁶ *pratikurmmahe*²⁷ *ca*²⁸
<*kila*²⁹ *pratikurmmahe*³⁰ *saṃtuṣṭās*³¹ *ca*³² *samācarāmaḥ*³³>
*yaṃ*³⁴ *prasādaṃ*³⁵ *uttamānāṃ*³⁶ *prakṛṣṭaṃ*³⁷ *dīniśīlānāṃ*³⁸ *ahuramajda*³⁹

⟨*kila*⁴⁰ *yaṃ*⁴¹ *prasādam*⁴² *uttamānām*⁴³ *dīnišlānām*⁴⁴ *dātuṃ*⁴⁵ *yogyam*⁴⁶ *taṃ*⁴⁷ *mahyam*⁴⁸
⁺*śiṣyāya*⁴⁹ *dehi*⁵⁰⟩

1 <i>puṇyena</i> 66○ 671 672 674 677 681 682 lac. 673 2 <i>asmāsu</i> 674C 677 <i>asmāсныāsū</i> 66○ <i>asnyāsu</i> 671 672 674* <i>asmāsu su</i> 681 <i>asmāsmāsu</i> 682 lac. 673 3 <i>upari</i> 66○ 671 672 674 677 681 682 lac. 673 4 ⁺<i>saṃprāpnuvaṃtu</i> op. <i>saṃprāpnuvatu</i> 682 o. <i>saṃprāpnuvaṃtu</i> 66○ 671 672 674 <i>saṃprāptuvaṃttu</i> 677 <i>saṃprāpnuvatuṃ</i> 681 lac. 673 5 <i>sadyāpāreṇa</i> 672 674* 677 681 <i>saddhyāpāreṇa</i> 682 o. <i>sadyāpāreṇa</i> 66○ r. <i>saddhyā</i>[3] 671 <i>sadyāpāreṇaḥ</i> 674C lac. 673 6 <i>asya</i> 66○ 671 672 674 677 681 om. 682 lac. 673 7 <i>lābham</i> 66○ 671 672 674 677 681 om. 682 lac. 673 8 <i>samihe</i> 671 672C 674 677 681 o. <i>samihe</i> 66○ <i>samiḥi</i> 672* om. 682 lac. 673 9 <i>dakṣaṇādānena</i> 671 672 674 677 <i>dakṣaṇām dānena</i> 66○ <i>dakṣaṇo dānena</i> 681 om. 682 lac. 673 10 <i>asya</i> 66○ 671 672 674 677 681 682 lac. 673 11 <i>iti</i> 66○ 672 674 677 681 682 r. <i>i</i>[1] 671 lac. 673 12 <i>hormmijdaya</i> 66○ 672 674 681 682 op. <i>hormmijdaya</i> 677 r. [3]sya 671 lac. 673 13 <i>yady</i> 66○ 671 672 674 677 681 682 lac. 673 14 <i>asmin</i> 66○ 671 672 674 677 681 682 lac. 673 15 <i>vapuḥ</i> 66○ 671 672 674 677 681 682 lac. 673 16 <i>upari</i> 66○ 671 672 674 677 681 682 lac. 673 17 <i>dakṣaṇayāmi</i> 671 672 674 677 681 682 <i>raḁṣaṇayāmi</i> 66○ lac. 673 18 <i>tava</i> 66○ 671 672 674 677 681 682 lac. 673	19 <i>ślāghākṛtau</i> 672 677 op. <i>ślāghāktatau</i> 671C 674 681 <i>ślāghātūtau</i> 66○ <i>ślāvvāktatau</i> 671* <i>ślāghāttatau</i> 682 lac. 673 20 <i>māṃthra-vāṇyām</i> 66○ 671 674 677 682 <i>māṃthra-vāṇṇyā</i> 672 op. <i>māṃthra-vāṇyā</i> 681 lac. 673 21 <i>ca</i> 66○ 671 672 674 677 681 682 lac. 673 22 <i>ahuramajda</i> 66○ 671 674 677 <i>ahurmmijda</i> 672 681 <i>ahura</i> 682 lac. 673 23 <i>upari</i> 66○ 671 672 674 677 681 682 lac. 673 24 <i>saṃprāpnumaḥ</i> 66○ 671 672 674 677 681 682 lac. 673 25 <i>saṃtuṣyāmaś</i> 682 <i>satuṣṭāma</i> 66○ 674 op. <i>saṃtuṣṭama</i> 681 <i>saṃtuṣṭāma</i> 671 672 <i>saṃtuṣyāsaś</i> 677 lac. 673 26 <i>ca</i> 677 682 om. 66○ 671 672 674 681 lac. 673 27 <i>pratikurmmahe</i> 66○ 671 672 674 677 681 682 lac. 673 28 <i>ca</i> 66○ 671 672 674 677 681 682 lac. 673 29 <i>kila</i> 66○ 671 672 674 677 681 682 lac. 673 30 <i>pratikurmmahe</i> 66○ 671 672 674 677 681 682 lac. 673 31 <i>saṃtuṣṭāś</i> 66○ 671 672 674 677 682 <i>saṃtuṣṭaś</i> 681 lac. 673 32 <i>ca</i> 66○ 671 672 674 677 681 682 lac. 673 33 <i>samācarāmaḥ</i> 671C 672 674C 677 681 682 <i>samārāmaḥ</i> 66○ <i>samācarāmaḥ</i> 671* 674* lac. 673 34 <i>yaṃ</i> 66○ 671 672 674 677 681 <i>ya</i> 682 lac. 673 35 <i>prasādam</i> 66○ 671 672 674 677 681 682 lac. 673 36 <i>uttamānām</i> 66○ 671 672 677 681 682 op. <i>utramānām</i> 674 lac. 673 37 <i>prakṣṭam</i> 672 677 682 op. <i>praktaṣṭam</i> 66○ 671 674 681 lac. 673 38 <i>dīnišlānām</i> 671 672 674 677 681 682

- op. *dinišlānāṃ* 660
lac. 673
- 39 *ahuramajda* 671 677 682
ahurmmijda 660 672 674 681
lac. 673
- 40 *kila* 660 671 672 674 677 681 682
lac. 673
- 41 *yaṃ* 660 671 672 674 677 681 682
lac. 673
- 42 *prasādaṃ* 660 671 672 674 677 681 682
lac. 673
- 43 *uttamānāṃ* 660 671 677 681 682
op. *utramānāṃ* 674
uttamāni 672
lac. 673
- 44 *dinišlānāṃ* 672 674 677 681 682
o. *dinišlānāṃ* 660
r. {*dī*}*nišlānāṃ* 671
lac. 673
- 45 *dātuṃ* 660 671 672 674 677 681
- dātu* 682
lac. 673
- 46 *yogyaṃ* 660 671 672 674 677 681 682
lac. 673
- 47 *taṃ* 660 671 674 677 682
tana 672 681
lac. 673
- 48 *mahyaṃ* 671 672 674 677 681 682
mahaṃ 660
lac. 673
- 49 **šisyāya*
op. *šikhyāya* 660 677 682
op. *šikhyāyā* 671 674
šikhyāyāṃ 672
šisyāyāṃ 681
lac. 673
- 50 *dehi* 671 672 677 681 682
dīhe 660
dehe 674
lac. 673

SY 7.25

*amīšāṃ*¹ *tat*² *asmabhyaṃ*³ *dehi*⁴ *anena*⁵ *bhuvanena*⁶ *paralokenāpi*⁷ *tādṛśena*⁸
*tena*⁹ *evaṃ*¹⁰ *upari*¹¹ *saṃprāpnumaḥ*¹² *tava*¹³ *svāmitāyāṃ*¹⁴ *śreyasi*¹⁵ *ca*¹⁶ *sadaiva*¹⁷ *yāvat*¹⁸
*sarvvaṃ*¹⁹
(*yaθā*²⁰ *ahū*²⁰ *vairiū*²⁰ 2×)²⁰

- 1 *amīšāṃ* 671 672 674 677 681 682
o. *amišāṃ* 660
lac. 673
- 2 *tat* 660 671 672 674 677 681 682
lac. 673
- 3 *asmabhyaṃ* 671 672 674* 677 681 682
asma amanibhyaṃ 660
amanibhyaṃ 674C
lac. 673
- 4 *dehi* 660 671 672 674 677 681 682
lac. 673
- 5 *anena* 660 671 672 674 677 681 682
lac. 673
- 6 *bhuvanena* 660 671 672 674 677 682
o. *bhūvanena* 681
lac. 673
- 7 *paralokenāpi* 660 674 677 682
p. *paralokināpi* 672
r. *pa{ra}[r]kenāpi* 671
pralokināpi 681
lac. 673
- 8 *tādṛśena* 671 677
op. *tādarśena* 660 674
op. *tādṛšen* 681
tādaśena 672
tādṛše tādṛśena 682
lac. 673
- 9 *tena* 660 671 672 674 677 682
op. *ten* 681
lac. 673
- 10 *evaṃ* 671 672 674 677 681 682
emva 660
lac. 673
- 11 *upari* 660 671 672 674 677 681 682
lac. 673
- 12 *saṃprāpnumaḥ* 660 671 672 674C 677 681 682
p. *saṃprāpnomaḥ* 674*
lac. 673
- 13 *tava* 660 672 674 677 681
ta ca 682
lac. 671 673
- 14 *svāmitāyāṃ* 672 677 682
r. [*2*]*tāyāṃ* 671
svāmitāyā 674
o. *svāmitāyā* 660
svāmināyāṃ 681
lac. 673
- 15 *śreyasi* 660 671 672 674 677 681 682
lac. 673
- 16 *ca* 660 671 672 674 677 681 682
lac. 673
- 17 *sadaiva* 660 671 672 674 677 681 682
lac. 673
- 18 *yāvat* 660 671 672 674 677 681 682
lac. 673
- 19 *sarvvaṃ* 660 671 672 674 677 681 682
lac. 673
- 20 (*yaθā ahū vairiū* 2×) 660 671 672 674 677 681 682
lac. 673

SY 7.26

*ahunavaram*¹ *ārādhaye*²
*satyoktām*³ *vācam*⁴ +*ārādhaye*⁵
*uttamānām*⁶ *uttamām*⁷ *āśīṣam*⁸ +*ārādhaye*⁹
*baṣṣam*¹⁰ *dṛdham*¹¹ *uttamām*¹² *ca*¹³ *utkṛṣṭamanasā*¹⁴ +*iajdam*¹⁵ +*ārādhaye*¹⁶
*avirdādādam*¹⁷ *amirdādādam*¹⁸ +*ārādhaye*¹⁹
*gām*²⁰ *ca*²¹ *uttamadānām*²² +*ārādhaye*²³
*hūmam*²⁴ *prāhūmam*²⁵ *ca*²⁶ +*ārādhaye*²⁷
*samidham*²⁸ *ca*²⁹ *gaṃdham*³⁰ *ca*³¹ +*ārādhaye*³²
*prasiddhyā*³³ *uttamānām*³⁴ *uttamasya*³⁵ *āśīrvādasya*³⁶

- 1 *ahunavaram* 660 672 674 677 681 682
 a[4] 671
 lac. 673
- 2 *ārādhaye* 660
 o. *ārādhaye* 674
 r. [1]*ārādhaye* 671
 (ā) 672 677 681 682
 lac. 673
- 3 *satyoktām* 660 674 677 682
satyoktam 671 672 681
 lac. 673
- 4 *vācam* 677
 r. *vā*[1] 671
vācām 660 674 682
vācyam 672 681
 lac. 673
- 5 +*ārādhaye*
 (ā) 660 672 674 677 681 682
 lac. 671 673
- 6 *uttamānām* 672 674C 677 681 682
uttamānāmā 660
uttamā[1] 671
uttanām 674*
 lac. 673
- 7 *uttamām* 660 672 674 677 681 682
 lac. 671 673
- 8 *āśīṣam* 672 677 681 682
 o. *āśīṣam* 674
 r. [1]*āśīṣam* 671
āśīṣām 660
 lac. 673
- 9 +*ārādhaye*
 (ā) 660 671 672 674 677 681 682
 lac. 673
- 10 *baṣṣam* 660 671 672 674 677 681
baṣṣa 682
 lac. 673
- 11 *dṛdham* 671 677 681 682
rdṛdham 660 672 674
 lac. 673
- 12 *uttamām* 660 671 672 674 677 681 682
 lac. 673
- 13 *ca* 660 671 672 674 677 681 682
 lac. 673

- 14 *utkṛṣṭamanasā* 672 677 682
ukṛṣṭamanasā 674
 op. *uktaṣṭamanasā* 660
 u[5] 671
ukṛṣṭatamam *manasā* 681C
 o. *ukṛṣṭatamam* *manasā* 681*
 lac. 673
- 15 +*iajdam*
 p. *iḥdam* 672 681
 o. *iajdam* 682
iajadam 660 674 677
 r. [1]*ajadam* 671
 lac. 673
- 16 +*ārādhaye*
 (ā) 660 671 672 674 677 681 682
 lac. 673
- 17 *avirdādādam* 660 672 674 681 682
 o. *avirdādādam* 677
 lac. 671 673
- 18 *amirdādādam* 660 672 674
 op. *amirdādām* 677
amiraddādādam 671 681 682
 lac. 673
- 19 +*ārādhaye*
 (ā) 660 671 672 674 677 681 682
 lac. 673
- 20 *gām* 660 671 672 674 677 681 682
 lac. 673
- 21 *ca* 660 672 674 677 681 682
 lac. 671 673
- 22 *uttamadānām* 660 672 677 681 682
 op. *utramadānām* 674
 lac. 671 673
- 23 +*ārādhaye*
 (ā) 660 672 674 677 681 682
 lac. 671 673
- 24 *hūmam* 660 674 677 681 682
hūmam *ca* 672
 lac. 671 673
- 25 *prāhūmam* 672 674 677 681
 o. *prāhūmmam* 682
prāhuma 660
 lac. 671 673
- 26 *ca* 660 672 674 677 681 682
 lac. 671 673

- 27 ⁺*ārādhaye*
(*ā*) 66◦ 671 672 674 681 682
ārādhae 677
lac. 673
- 28 *samidham* 66◦ 672 674 677 681 682
lac. 671 673
- 29 *ca* 66◦ 672 674 677 681 682
lac. 671 673
- 30 *gamdham* 66◦ 672 674 677 681 682
lac. 671 673
- 31 *ca* 66◦ 671 672 674 677 681 682
lac. 673
- 32 ⁺*ārādhaye* 677
(*ā*) 66◦ 671 672 674 681 682
lac. 673
- 33 *prasiddhyā* 677 682
prasiddhā 671 672 674 681

- op. *prasiddhā* 66◦
lac. 673
- 34 *uttamānāṇi* 66◦ 672 677 681 682
op. *utramānāṇi* 674
r. *uttamā{nāṇi}* 671
lac. 673
- 35 *uttamasya* 677 681 682
op. *uttamaśya* 66◦ 672
op. *utramaśya* 674
opr. [3]śya 671
lac. 673
- 36 *āśīrvādasya* 682
o. *āśīrvādasya* 66◦
o. *āśīrvādasya* 671 672 674
o. *āīśīrvādasya* 681
r. *āśīrvā[ī]*śya 677
lac. 673

SY 7.27

(yeṛjhe¹ hātəm¹ 1×)¹

- 1 (yeṛjhe hātəm 1×) 66◦ 671 672 674 677 681 682

lac. 673

SY 7.28

(yaθā¹ ahū¹ vairiō)¹

- 1 (yaθā ahū vairiō) 66◦ 671 672 674 677 681 682

lac. 673

Edition of Yasna 8 (SY 8)

SY 8.1

(ašəm¹ vohū¹ 3×)¹

puṇyena² dadāmi³ khādyam⁴ bhojanadānam⁵ ca⁶ udakam⁷ ca⁸ vanaspatiṃ⁹ gāṃ¹⁰ ca¹¹
uttamadānām¹²

hūmam¹³ ca¹⁴ prāhūmam¹⁵ ca¹⁶

samidham¹⁷ ca¹⁸ gaṃdham¹⁹ ca²⁰

+prasiddhyā²¹ svāmino²² mahājñāninaḥ²³

ahunavarasya²⁴ ca²⁵

satyoktāyās²⁶ ca²⁷ vācaḥ²⁸

uttamānām²⁹ uttamasya³⁰ āśīrvādasya³¹

baliṣṭasya³² ca³³ uttamasya³⁴ utkr̥ṣṭamanasā³⁵ <īajdasya³⁶>

hūmasya³⁷ ca³⁸ māṃthra-vāṇyās³⁹ ca⁴⁰

puṇyātmanaś⁴¹ ca⁴² jarathuśtrasya⁴³

puṇyena⁴⁴ asmāsu⁴⁵ upari⁴⁶ saṃprāpnuvamtu⁴⁷

1 (ašəm vohū 3×) 660 671 672 674 677 681 682
lac. 673

2 puṇyena 660 672 674 677 681
op. puṇyen 682
r. [ɪ]ṇyena 671
lac. 673

3 dadāmi 671 672 674 677 681 682
o. ddadāmi 660
lac. 673

4 khādyam 671 672 674 677 681 682
khodyam 660
lac. 673

5 bhojanadānam 671 672 677 681 682
bhojadānam 660 674
lac. 673

6 ca 660 671 672 674 677 681 682
lac. 673

7 udakam 660 671 672 674 677 681 682
lac. 673

8 ca 660 671 672 674 681
om. 677 682
lac. 673

9 vanaspatiṃ 674 677 681 682
p. vanaspitiṃ 672
r. vanaspa{ti}[ɪ] 671
vanaspati 660
lac. 673

10 gāṃ 660 672 674 677 681 682
lac. 671 673

11 ca 660 672 674 677 681 682
lac. 671 673

12 uttamadānām 672 677 681 682
op. utramadānām 674*
r. [ɜ]dānām 671
uttamadātam 660
utramadānam 674C
lac. 673

13 hūmam 671 672 674 677 681 682
o. humam 660
lac. 673

14 ca 660 671 672 674 677 681 682
lac. 673

15 prāhūmam 660 671 672 674 677 681 682
lac. 673

16 ca 660 671 672 674 677 681 682
lac. 673

17 samidham 660 672 674 677 681 682
r. sami[ɪ] 671
lac. 673

18 ca 660 672 674 677 681 682
lac. 671 673

19 gaṃdham 660 672 674 677 681 682
lac. 671 673

20 ca 660 672 674 677 681 682
lac. 671 673

21 +prasiddhyā

- o. *prasidhyā* 677 682
prasviddhā 660 672 674 681
lac. 671 673
- 22 *svāmīno* 660 672 674 677 682
[2]*no* 671
svāminā 681
lac. 673
- 23 *māhājñānīnaḥ* 671 672 677 681 682
o. *māhājñānīnaḥ* 660
o. *māhājñānīnaḥ* 674
lac. 673
- 24 *ahunavarasya* 672 674 677
o. *ahūnavarasya* 681 682
r. [3]*varasya* 671
ahūnavanasya 660
lac. 673
- 25 *ca* 660 672 674 677 681 682
lac. 671 673
- 26 *satyoktāyāś* 677 682
o. *satyoktayāś* 660 672 674 681
lac. 671 673
- 27 *ca* 660 671 672 674 677 681 682
lac. 673
- 28 *vācaḥ* 671 672 677 681 682
vāca 660 674
lac. 673
- 29 *uttamānām* 660 672 677 681 682
op. *utramānām* 674
lac. 671 673
- 30 *uttamasya* 672 677 682
op. *utramasya* 674
uttamasyam 660
[3]{*syā*} 671
umaḥsyā 681
lac. 673
- 31 *āśīrvādasya* 672 674 677 681 682
op. *āśīrvādasya* 660
r. *ā{śīrvādasya}* 671
lac. 673
- 32 *baḥṣṭasya* 660 671 672 674 677 681 682
lac. 673
- 33 *ca* 660 671 672 674 677 681 682
lac. 673
- 34 *uttamasya* 660 672 677 681 682
op. *utramasya* 674
r. *utta{masya}* 671
lac. 673
- 35 *utkṛṣṭamanasā* 671 672 677 682
uktaṣṭamanasā 660
ukṛṣṭamanasā 674
utkṛṣṭatamanasāḥ 681
lac. 673
- 36 *īajdasya* 682
o. *īajdasya* 672 681
īajadasya 660 674 677
r. {*i*}*ajadasya* 671
lac. 673
- 37 *hūmasya* 671 672 674 677 681
op. *hūmaṣsyā* 660 682
lac. 673
- 38 *ca* 660 671 672 674 677 681 682
lac. 673
- 39 *māṃthra-vāṇyāś* 672 681 682
op. *māthra-vāṇyāś* 674
o. *māṃthra-vāṇyāś* 660C
māthra māṃthra-vāṇyāś
o. *māthra māṃthra-vāṇyāś* 660*
{*māṃthra-vāṇāś*} 671
māṃthra-vāṇyāś 677
lac. 673
- 40 *ca* 660 672 674 677 681 682
r. {*ca*} 671
lac. 673
- 41 *puṇyātmanaś* 672 677 681 682
r. *puṇyā{tmanaś}* 671
puṇyātmanasya 660 674
lac. 673
- 42 *ca* 671 672 677 681 682
om. 660 674
lac. 673
- 43 *jarathuṣṭrasya* 660 671 672 674 677 681 682
lac. 673
- 44 *puṇyena* 660 671 672 674 677 681 682
lac. 673
- 45 *asmāsu* 671 672 674 677 681 682
o. *asmāsū* 660
lac. 673
- 46 *upari* 660 671 672 674 677 681 682
lac. 673
- 47 *saṃprāpnuvāṇtu* 671 672 674C 677 681 682
saṃprāpnuvartu 660
saṃprāpāvaṇtu 674*
lac. 673

SY 8.2

*khādatu*¹ *naraḥ*² *saprasādaṃ*³

*yas*⁴ *tasya*⁵ *anurūpaḥ*⁶ ⁺*puṇyena*⁷ *ādeśena*⁸ *ca*⁹ <*kila*¹⁰ *kāryasya*¹¹ *puṇyasya*¹² *svādhīno*¹³
*bhavati*¹⁴

*yat*¹⁵ *kiṃcit*¹⁶ *dadaṃti*¹⁷ *tasya*¹⁸ *ca*¹⁹ *svādhīno*²⁰ *bhavati*²¹>

- 1 *khādatu* 66○ 671 672 674 681 682
r. *khāda*[r] 677
lac. 673
- 2 *naraḥ* 66○ 671 672 674 677 681 682
lac. 673
- 3 *saprasādam* 66○ 671 672 674 677 681 682
lac. 673
- 4 *yas* 66○ 671 672 674 677 681 682
lac. 673
- 5 *tasya* 66○ 671 672 674 677 681 682
lac. 673
- 6 *anurūpaḥ* 66○C 671 672 681 682
o. *anurūpaḥ* 674 677
anugurūpaḥ 66○*
lac. 673
- 7 ⁺*puṇyena*
puṇyāna 671 672 677 681 682
op. *puṇyān* 66○ 674
lac. 673
- 8 *ādeśena* 681
p. *ādeśana* 671 672 674* 677 682
op. *ādeśanaḥ* 674C
ādeśanam 66○
lac. 673
- 9 *ca* 66○ 671 672 674 677 681
om. 682
lac. 673
- 10 *kila* 66○ 671 672 674 677 681 682
lac. 673
- 11 *kāryasya* 671 672 677 681 682
op. *kāryasya* 66○ 674
lac. 673
- 12 *puṇyasya* 66○ 671 672 674 681 682
r. *pu*{*nya*}*syā* 677
lac. 673
- 13 *svādhīno* 671 672 674 677 681 682
o. *svādhīno* 66○
lac. 673
- 14 *bhavati* 66○ 671C 672 674 677 681 682
o. *bhāvati* 671*
lac. 673
- 15 *yat* 66○ 672 674 677 681 682
ya 671
lac. 673
- 16 *kīṃcit* 671 672 677 681 682
op. *kīṃcam* 66○ 674
lac. 673
- 17 *dadamti* 66○ 671 672 674 677 681 682
lac. 673
- 18 *tasya* 66○ 671 672 674 677 681 682
lac. 673
- 19 *ca* 66○ 672 674 677 681 682
op. *caḥ* 671
lac. 673
- 20 *svādhīno* 671 672 674 677 681 682
o. *svādhīno* 66○
lac. 673
- 21 *bhavati* 66○ 671 672 674 677 681 682
lac. 673

SY 8.3

*he*¹ *amarāḥ*² *gurutarāḥ*³ <*amiśāspim̐tāḥ*⁴>

*he*⁵ *dīne*⁶ *mājdaiasni*⁷

*he*⁸ *uttamāḥ*⁹ *he*¹⁰ *uttaminyah*¹¹ *he*¹² *prāṇa*¹³ <*kila*¹⁴ *he*¹⁵ *uttamāḥ*¹⁶ *narāḥ*¹⁷ *he*¹⁸ *uttaminyah*¹⁹
*nāryah*²⁰ *prāṇas*²¹ *ca*²² *sa*²³ *uttamaḥ*²⁴ *paralokino*²⁵ *bhavadbhyaḥ*²⁶>

*yah*²⁷ *eteṣu*²⁸ *majdaiasneṣu*²⁹ *mājdaiasnīm*³⁰ *brūte*³¹

*puṇyasamṛddhyo*³² *jīvet*³³ <*kila*³⁴ *samṛddhiṃ*³⁵ *dānam*³⁶ *ca*³⁷ *uttamānām*³⁸ *bhakṣet*³⁹>

*he*⁴⁰ *rākṣasatayā*⁴¹ *pr̥thivyāḥ*⁴² *puṇyāni*⁴³ *vināśakāḥ*⁴⁴ <*kila*⁴⁵ *he*⁴⁶ *rākṣasānarāḥ*⁴⁷>

*upari*⁴⁸ *yuṣmāsu*⁴⁹ *tāḥ*⁵⁰ *prārohantu*⁵¹ <*kila*⁵² *cihnam*⁵³ *yathārtham*⁵⁴ *tāḥ*⁵⁵ *prakaṭam*⁵⁶
*kurvvaṃtu*⁵⁷>

*yāḥ*⁵⁸ *apaś*⁵⁹ *ca*⁶⁰ *vanaspatayaś*⁶¹ *ca*⁶² *prāṇas*⁶³ *ca*⁶⁴

- 1 *he* 66○ 672 674 677 681 682
r. {*he*} 671
lac. 673
- 2 *amarāḥ* 66○C 671 672 674 677 681 682
mara amarāḥ 66○*
lac. 673
- 3 *gurutarāḥ* 677 681 682
op. *guruṃtarāḥ* 66○
o. *gurūtārāḥ* 672 674
or. *gu*{*rū*}*tarāḥ* 671
lac. 673
- 4 *amiśāspim̐tāḥ* 671 672 674 677 681 682
amiśāspim̐tā 66○
lac. 673
- 5 *he* 66○ 671 672 674 677 681 682
lac. 673
- 6 *dīne* 671 672 677 681 682
dīna 674
o. *dīna* 66○
lac. 673
- 7 *mājdaiasni* 66○ 674 677

- o. *mājdaiāsnī* 682
mājdaiāsnī 671
o. *mājdaiāsnī* 672 681
lac. 673
- 8 *he* 660 671 672 674 677 681 682
lac. 673
- 9 *uttamāḥ* 660 672 677 681 682
op. *utramāḥ* 674
uttamāḥ {*narīḥ*} 671
lac. 673
- 10 *he* 660 671 672 674 677 681
om. 682
lac. 673
- 11 *uttamīnyaḥ* 671 672 677
op. *utramīnyaḥ* 674
gamīnyaḥ 660
uttamīnya 681
uttamīnyaḥ 682
lac. 673
- 12 *he* 660 671 672 674 677 681 682
lac. 673
- 13 *prāṇa* 660 671C 672 674 677 681
prāṇe 671*
prāṇā 682
lac. 673
- 14 *kila* 660 671 672 674 677 681 682
lac. 673
- 15 *he* 660 671 672 674 677 681 682
lac. 673
- 16 *uttamāḥ* 671 672 677 681 682
op. *utramāḥ* 660 674
lac. 673
- 17 *narāḥ* 671 672 677 681 682
narā 660 674
lac. 673
- 18 *he* 660 671 672 674 677 681 682
lac. 673
- 19 *uttamīnyaḥ* 671 672 677 681 682
op. *utramīnyaḥ* 660 674
lac. 673
- 20 *nāryaḥ* 671 672 674 677 681
o. *nāryamḥ* 660
nāryāḥ 682
lac. 673
- 21 *prāṇas* 660 671 672 674 677 681 682
lac. 673
- 22 *ca* 660 671 672 674 677 681 682
lac. 673
- 23 *sa* 660 671 672 674 677 681 682
lac. 673
- 24 *uttamaḥ* 660 671 677 682
op. *utramaḥ* 674
uttama 672 681
lac. 673
- 25 *paralokino* 674
p. *paralokeno* 681
parlokino 671 672 677
o. *parlokino* 660
paralokinā 682
lac. 673
- 26 *bhavadbhyaḥ* 671 672 674 677 682
bhavabhdyaḥ 660
bhavadbhya 681
lac. 673
- 27 *yaḥ* 660 671 672 674 677 681 682C
yāḥ 682*
lac. 673
- 28 *eteṣu* 660 671 672 674 677 681 682
lac. 673
- 29 *majdaiasneṣu* 660 671 677
op. *majdahiasneṣu* 674
o. *majdaiasneṣu* 672 682
o. *majdaiasneṣu* 681
lac. 673
- 30 *mājdaiāsnī* 671 677 681
o. *mājdaiāsnī* 672 682
mājdaiāsnā 660
mājdaiāsnī 674
lac. 673
- 31 *brūte* 660 672 674 677 681 682
r. {*brū*}*te* 671
lac. 673
- 32 *puṇyasamṛddhyo* 660 672 674
o. *puṇyāsamṛddhyo* 682
r. *puṇyasa*{*mṛ*}*ddhyo* 671
puṇyasamṛddhyā 677 681
lac. 673
- 33 *jīvet* 671 672 677 681 682
op. *jīveta* 660 674
lac. 673
- 34 *kila* 660 671 672 674 677 681 682
lac. 673
- 35 *samṛddhiṃ* 671 672 674 677 681 682
sṛmadhiḥ 660
lac. 673
- 36 *dānaṃ* 671 672 674* 677 681 682
o. *dāṇnaṃ* 660
svāmi 674C
lac. 673
- 37 *ca* 671 672 674* 677 681 682
ca nīrati śūte svāmi manajña 660
mahājñānīrati ete dānaṃ ca 674C
lac. 673
- 38 *uttamānāṃ* 660 671 672 677 681 682
op. *utramānāṃ* 674
lac. 673
- 39 *bhakṣet* 671 672 674* 677 681 682
bhakṣitaṃ 660 674C
lac. 673
- 40 *he* 660 671 672 674 677 681 682
lac. 673
- 41 *rākṣasatayā* 674C 677 682
op. *rākṣasātayā* 681
o. *rākṣasātayā* 671 672 674*
rākṣasasatayātha 660
lac. 673
- 42 *pr̥thivyāḥ* 671 672 677 681 682
prathivīyāḥ 660 674
lac. 673
- 43 *puṇyāni* 660 671 672 674 677 681 682
lac. 673
- 44 *vināsakāḥ* 660 671 672 674 677 682
op. *vināsakāḥ* 681
lac. 673
- 45 *kila* 671 672C 677 681 682
ki 660 674
om. 672*
lac. 673
- 46 *he* 660 671 672 674 677 681 682
lac. 673

- 47 *rākṣasānarāḥ* 660 671 672 674 677 682
op. *rākṣasānarāḥ* 681
lac. 673
- 48 *upari* 660 671 672 674 677 681 682
lac. 673
- 49 *yuṣmāsu* 671 672 674C 677 681 682
puṣmāsū 660
yuṣmā 674*
lac. 673
- 50 *tāḥ* 660 671 672 674 677 681 682
lac. 673
- 51 *prārohantu* 671 681C
o. *prārohaṇtu* 677
prārohantu caṇpū
o. *prārohaṇtu caṇpū* 660
prārohaṇtuṇ 672 674 682
prārohanti 681*
lac. 673
- 52 *kila* 660 671 672 674 677 681 682
lac. 673
- 53 *cihnaṃ* 660 671 672 674 677 681 682
lac. 673
- 54 *yathārthaṃ* 671C
yathārtha 660 674
yathārvaṇ 671*
yathārva 682
op. *yathāṇrva* 672 677
yathā sarvātāḥ 681
lac. 673
- 55 *tāḥ* 660 671 672 674 677 682
om. 681
lac. 673
- 56 *prakaṭaṃ* 660 671 672 674 677 681 682
lac. 673
- 57 *kurvvaṇtu* 660 672 674 677 681 682
o. *kurvaṇtu* 671
lac. 673
- 58 *yāḥ* 660 672 674 677 681 682
yaḥ 671
lac. 673
- 59 *apaś* 660 671 672 674 677 681 682
lac. 673
- 60 *ca* 660 671 672 674 677 681 682
lac. 673
- 61 *vanaspatayaś* 671 672 674C 681 682
vanaspatayasya 660 674*
vanaspayaś 677
lac. 673
- 62 *ca* 671 672 674C 677 681 682
om. 660 674*
lac. 673
- 63 *prāṇas* 660 671 672 674 681 682
r. *prāṇa*[1] 677
lac. 673
- 64 *ca* 660 671 672 674 681 682
lac. 673 677

SY 8.4

*yaś*¹ *ca*² *etebhyo*³ *majdaiasnebhyah*⁴ *saṃpūrṇanarebhyah*⁵ *prakṛṣṭaṃ*⁶ *vaktṛbhyah*⁷
*idaṃ*⁸ *vacah*⁹ *na*¹⁰ *pratikaroti*¹¹ *prakṛṣṭayā*¹² *girā*¹³ *⟨kila*¹⁴ *amiśāspīṃta*¹⁵ *iti*¹⁶ *na*¹⁷ *brūte*¹⁸⟨
*taṃ*¹⁹ *sā*²⁰ *rākṣasī*²¹ *prāpnuyāt*²² *⟨kilāsya*²³ *cihnaṃ*²⁴ *+yathārthaṃ*²⁵ *tayā*²⁶ *prakaṭaṃ*²⁷
*bhavet*²⁸⟨
(*aṣṭam*²⁹ *vohū*²⁹ 3×)²⁹

vyaktākṣaram uktvā cāsnī śighrataram kartavyā yadi ca gvājam brūte

(*aṣṭam*³⁰ *vohū*³⁰ 4×)³⁰

vyaktākṣaram vaktavyā

(*yaṣṭā*³¹ *ahū*³¹ *vairiū*³¹ 2×)³¹

- 1 *yaś* 660 671 672 674 677 681 682
lac. 673
- 2 *ca* 660 671 672 674 677 681 682
lac. 673
- 3 *etebhyo* 660 671 672 674 677 682
etebhyau 681
lac. 673
- 4 *majdaiasnebhyah* 660 671 674 677 681
majdaiasnebhyah 672 682
lac. 673
- 5 *saṃpūrṇanarebhyah* 681 682C
p. *saṃpūrṇanirebhyah* 682*
o. *saṃpūrṇanarebhyah* 671 672 674 677
om. 660
lac. 673

- 6 *prakṣṣṭam* 672 677 681 682
op. *praktasṭam* 660 671
praktrasṭam 674
lac. 673
- 7 *vaktṛbhyaḥ* 677
vaktṛasya 660 674C
vaktrasya 672
op. *vaktṛsya* 671 674*
vaktasya 681
catkṛsya 682
lac. 673
- 8 *idam* 660 671 672 674 677 681 682
lac. 673
- 9 *vacah* 660 671 672 674 677 681 682
lac. 673
- 10 *na* 660 671 672 674 677 681 682
lac. 673
- 11 *pratīkaroti* 660 671 672 674 677 681 682
lac. 673
- 12 *prakṣṣṭayā* 660 672 674 677 682
op. *praktasṭayā* 671
prattasṭayā 681
lac. 673
- 13 *girā* 660 671 672 674 677 681 682
lac. 673
- 14 *kila* 660 671 672 674 677 681 682
lac. 673
- 15 *amīśāspīnta* 672 681 682
op. *amīśāspīnta* 660 674
op. *amīśāspīnta* 671
amīśēspīnta 677
lac. 673
- 16 *iti* 660 671 672 674 677 681 682
lac. 673
- 17 *na* 671 672 674* 677 681 682
om. 660 674C
lac. 673
- 18 *brūte* 671 672 674 677 681 682
o. *brute* 660
lac. 673
- 19 *taṃ* 660 671 672 674 677
ta 681 682
lac. 673
- 20 *sā* 660 671 672 674 677 681 682
lac. 673
- 21 *rākṣasī* 660 672 674 677 681C
rākṣī 681*
rākṣasā 682
non leg. 671
lac. 673
- 22 *prāpnuyāt* 660 674 677 682
prāpnayāt 681
o. *prapnayāt* 672
non leg. 671
lac. 673
- 23 *kīlāśya* 677 682
kīlasya 660
op. *kīla'ḥsya* 674
kīla asya 681
p. *kīla 'sya* 671 672
lac. 673
- 24 *cihnam* 660 671 672 674 677 681 682
lac. 673
- 25 **yathārtham*
yathāgham 660
yathārgham 671
yathārvaṃ 672 674 677 682
yathā sarvaṃ 681
lac. 673
- 26 *tayā* 660 671 672 674 677 681 682
lac. 673
- 27 *prakaṭam* 660 672 674 677 681 682
non leg. 671
lac. 673
- 28 *bhavet* 660 672 674 677 682
o. *bhāvet* 681
non leg. 671
lac. 673
- 29 (*aṣṭam vohū* 3×) 660 671 672 674 677 681 682
lac. 673
- 30 (*aṣṭam vohū* 4×) 660 671 672 674 677 681 682
lac. 673
- 31 (*yaḍā ahū vairiū* 2×) 660 671 672 674 677 681 682
lac. 673

SY 8.5

*svecchayā*¹ *tvaṃ*² *ahuramajda*³ *śubhena*⁴ *ca*⁵ +*svāmitvāya*⁶ *svīyāḥ*⁷ *sṛṣṭīḥ*⁸
 <*kila*⁹ *svīyānām*¹⁰ *sṛṣṭīnām*¹¹ *svecchayā*¹² *śubhena*¹³ *ca*¹⁴ *svāmitvaṃ*¹⁵ *kuru*¹⁶>
*svecchayā*¹⁷ *apaḥ*¹⁸ *svecchayā*¹⁹ *vanaspatīn*²⁰ *svecchayā*²¹ *samagrā*²² *vibhūtiḥ*²³ *punyat*²⁴
*prakaṭāḥ*²⁵
*pārthivatvaṃ*²⁶ *muktātmanām*²⁷ *dehi*²⁸ *apārthivatvaṃ*²⁹ *durgratimatām*³⁰

1 *svecchayā* 671 672 674 677 682
sveccurya 660
om. 681
lac. 673

2 *tvaṃ* 660 671 672 674 677 682
om. 681
lac. 673

3 *ahuramajda* 660 671 674C 677 682
ahurmmijda 672
ahumajda 674*
om. 681
lac. 673

4 *śubhena* 671C
op. *subhena* 660 671* 672 674 677 682

- om. 681
lac. 673
- 5 *ca* 66◦ 671 672 674 677 682
om. 681
lac. 673
- 6 ⁺*svāmitvāya*
svāmitvayā 674
o. *svāṇmitvayā* 66◦
svāmitvaya 671 672 677 682
om. 681
lac. 673
- 7 *svīyāh* 671 672 674 677 682
svāyoḥ 66◦
om. 681
lac. 673
- 8 *sṛṣṭīh* 671 672 674 677 682
sṛṣṭīh 66◦
om. 681
lac. 673
- 9 *kila* 66◦ 671 672 674 677 682
om. 681
lac. 673
- 10 *svīyānām* 671 672 677 682
svīānām 66◦ 674
om. 681
lac. 673
- 11 *sṛṣṭīnām* 671 672 674 677
o. *sṛṣṭīnām* 682
sūṣṭīnām 66◦
om. 681
lac. 673
- 12 *svecchayā* 671 672 674 677 682
sveccuyā 66◦
om. 681
lac. 673
- 13 *śubhena* 671C
op. *sūbhena* 66◦
op. *subhena* 671* 672 674 677 682
om. 681
lac. 673
- 14 *ca* 66◦ 671 672 674 677 682
om. 681
lac. 673
- 15 *svāmitvaṃ* 66◦C 671 672 674 677 682
svāmi 66◦*
om. 681
lac. 673
- 16 *kuru* 66◦ 671 672 674 677 682
om. 681
lac. 673
- 17 *svecchayā* 66◦ 671 672 674 677 682
lac. 673 681
- 18 *apaḥ* 672 677 682
apa 66◦ 671 674
lac. 673 681
- 19 *svecchayā* 671 672 674
p. *svacchayā* 66◦
svecchayā ca 677 682
lac. 673 681
- 20 *vanaspatīn* 671 672 674
op. *vanaspatīnn* 66◦
op. *vanaspatina* 677*
op. *vanaspatina* 677C 682
lac. 673 681
- 21 *svecchayā* 66◦ 671 672 674 677 682
lac. 673 681
- 22 *samagrā* 66◦ 671 672 674
samagrāḥ 677 682
lac. 673 681
- 23 *vibhūtīh* 671 672 677 682
vibhuti 66◦
vibhūtī 674
lac. 673 681
- 24 *puṇyāt* 66◦ 671 672 674 677 682
lac. 673 681
- 25 *prakaṭāḥ* 671 672 677 682
prakaṭā 66◦ 674
lac. 673 681
- 26 *pārthivatvaṃ* 672 677 681 682
yārthivatvaṃ 66◦ 674
r. *yārthi*[1]{*tva*}ṃ 671
lac. 673
- 27 *muktātmanām* 677 682
o. *muktātmānām* 66◦ 672 674 681
r. *mu*{*ktā*}*tmanām* 671
lac. 673
- 28 *dehi* 66◦ 671 672C 674 677 681 682
dedehi 672*
lac. 673
- 29 *apārthivatvaṃ* 66◦ 671 672 674 677 681 682
lac. 673
- 30 *durgratimatām* 66◦ 672 674 677 681 682
r. *du*[1]*tima*[1] 671
lac. 673

SY 8.6

*kāmarājāno*¹ *bhavaṃtu*² *puṇyātmānaḥ*³
*akāmarājāno*⁴ *bhavaṃtu*⁵ *durgratimaṃtaḥ*⁶
*prāpto*⁷ *mṛtyuḥ*⁸ *apavrajatu*⁹ ⁺*spanāmāinīosṛṣṭibhyaḥ*¹⁰
*viparyayatā*¹¹ *ca*¹² *akāmarājyaṃ*¹³ *ca*¹⁴

- 1 *kāmarājāno* 660 671 672 674 677 682
o. *kāmamarājāno* 681
lac. 673
- 2 *bhavaṇtu* 660 671 674 677 682
bhavaṇtuṃ 672 681
lac. 673
- 3 *puṇyātmānaḥ* 672 682
puṇyātmanaḥ 660 674 677 681
r. *puṇyāt{manaḥ}* 671
lac. 673
- 4 *akāmarājāno* 660 672 674 682
o. *akāmamarājāno* 681
r. *akāma[1]jāno* 677
non leg. 671
lac. 673
- 5 *bhavaṇtu* 660 672 674 677 682
r. *[2]ṇtu* 671
bhavaṇtuṃ 681
lac. 673
- 6 *durgratimaṇtaḥ* 672 677 682
r. *[2]timaṇtaḥ* 671
durgritimaṇtaḥ 674
op. *durgritimataḥ* 660
durgatimaṇtaḥ 681
lac. 673
- 7 *prāpto* 672 681
prāpno 660 674 682
prāpro 677
non leg. 671
lac. 673
- 8 *mṛtyuḥ* 677
mṛtyaḥ 660 672 674 682C
mṛtayaḥ 681
mṛtkaḥ 682*
non leg. 671
lac. 673
- 9 *apavrajatu* 672 677 681
op. *apavrajaṇtu* 674
r. *apavraja[1]* 671
apavajatu 660
apabrajatu 682
lac. 673
- 10 ⁺*spanāmānīośṣṭibhyaḥ*
op. *spanāmānīośṣṭibhyaḥ* 671 672 681
op. *spanāmānīośṣṭibhyaḥ* 682
opr. *spanāmā[2]śṣṭibhyaḥ* 677
spanāmānīośṣṭi 660
spanāmānīośṣṭi 674
lac. 673
- 11 *vīparyatā* 677
vīparyatā 660 671 672 674 681
vīparyaya 682
lac. 673
- 12 *ca* 660 671 672 674 677 681 682
lac. 673
- 13 *akāmarājyaṇ* 672 677 681 682
kāmarājyaṇ 660 674
akāmarā[ji]yaṇ 671
lac. 673
- 14 *ca* 660 671 672 674 677 681 682
lac. 673

SY 8.7

*uttiṣṭāmi*¹ *ahaṃcit*² *yo*³ *jarathuśtraḥ*⁴ *prakṣṣṭatamebhyo*⁵ *grhebhyo*⁶ *vīsebhyaś*⁷ *ca*⁷ *jaṃdebhyaś*⁸
*ca*⁸ *grāmebhyaś*⁹ *ca*⁹
*asyām*¹⁰ *dīnau*¹¹ *utkṣṣṭena*¹² *manasā*¹³ *utkṣṣṭena*¹⁴ *vacasā*¹⁵ *utkṣṣṭena*¹⁶ *karmmanā*¹⁷
*yā*¹⁸ *ahuramajdīyā*¹⁹ *jarathuśtrīyā*²⁰

- 1 *uttiṣṭāmi* 671 672 674* 681
p. *utteṣṭāmi* 677
uktaṣṭāmi 660 674C
utkṣṣṭāmi 682
lac. 673
- 2 *ahaṃcit* 671 672 674 677 681 682
ahaṃsit 660
lac. 673
- 3 *yo* 660 671 672 674 677 681 682
lac. 673
- 4 *jarathuśtraḥ* 660 672 674 677 681 682
opr. *ja[2]straḥ* 671
lac. 673
- 5 *prakṣṣṭatamebhyo* 677 682
prakaṣṣṭatamebhyo 660 674C
prakṣṣṭamebhyo 672
op. *praktaṣṭamebhyo* 671
prakaṣṭamebhyo 674*
prattaṣṭa 681
lac. 673
- 6 *grhebhyo* 677 682
- 7 *vīsebhyaś* *ca* 671 672 677 682
vāsebhyaḥc cabhya 660
vīsebhya *ca* 674*
vasebhyaś *ca* 674C
vīrobhyasya 681
lac. 673
- 8 *jaṃdebhyaś* *ca* 671 672 674* 677 682
jaṃtuchebhyaś *ca* 660
jaṃtubhyaś *ca* 674C
jaṃdebhyasya 681
lac. 673
- 9 *grāmebhyaś* *ca* 660 671 672 674 677 682
grāmebhyaś 681
lac. 673
- 10 *asyām* 660 671 672 674 677 682
o. *asyaṃ* 681

- lac. 673
- 11 *dīnau* 66○ 671 672 674* 677 681 682
dīnai 674C
lac. 673
- 12 *utkṛṣṭena* 671 672 674 677 681 682
uktaṣṭena 66○
lac. 673
- 13 *manasā* 66○ 671 672 674 677 681 682
lac. 673
- 14 *utkṛṣṭena* 66○ 671 672 674 677 681 682
lac. 673
- 15 *vacasā* 66○ 671 672 674 677 681 682
lac. 673
- 16 *utkṛṣṭena* 66○ 671 672 674 677 681 682
- lac. 673
- 17 *karmmaṇā* 66○ 672 674 677 681 682
o. *karmaṇā* 671
lac. 673
- 18 *yā* 66○ 671 672 674 677 681 682
lac. 673
- 19 *ahuramajdīyā* 66○ 674 682
ahurmmijdīyā 671 672 681
ahurmajdiā 677
lac. 673
- 20 *jarathuśtrīyā* 671 672 674 677
op. *jarathuśtrīyā* 681 682
o. *jarathuśtrīyā* 66○
lac. 673

SY 8.8

*ruddhatām*¹ *ca*² *śubhām*³ *ca*⁴ *āśīrvādayāmi*⁵ *samagrāyai*⁶ *muktātmanām*⁷ *paṃktaye*⁸
 〈*kila*⁹ *yāvad*¹⁰ *amiṣām*¹¹ *ruddhatvaṃ*¹² *śubhaṃ*¹³ *bhavet*¹⁴〉
*nāstikyaṃ*¹⁵ *ca*¹⁶ *aśubhaṃ*¹⁷ *ca*¹⁸ *āśīrvādayāmi*¹⁹ *samagrāyai*²⁰ *durgratimatām*²¹ *paṃktaye*²²
 〈*kila*²³ *yāvad*²⁴ *amiṣām*²⁵ *nāstikyaṃ*²⁶ *aśubhaṃ*²⁷ *ca*²⁸ *bhavet*²⁹ *iti*³⁰ *hetau*³¹ *brūte*³²
*yataḥ*³³ *śāpas*³⁴ *ca*³⁵ *yaḥ*³⁶ *eteṣu*³⁷ *durgratimatsu*³⁸ *āśīrvādena*³⁹ *muktātmanām*⁴⁰ *kārye*⁴¹
*prayāti*⁴²〉

- 1 *ruddhatām* 671 672 674 681
truddhatām 66○
uddhatām 682
o. *ūddhatām* 677
lac. 673
- 2 *ca* 66○ 671 672 674 677 681 682
lac. 673
- 3 *śubhām* 66○ 671 674 681
śubhaṃ 672 682
op. *subhaṃ* 677
lac. 673
- 4 *ca* 66○ 671 672 674 677 681 682
lac. 673
- 5 *āśīrvādayāmi* 671 672 674 677 681
o. *āśīrvādayāmi* 66○
o. *āśīrvādayāmi* 682
lac. 673
- 6 *samagrāyai* 671 677 682
samagrāyai 66○ 672 681
o. *samāgrāyai* 674
lac. 673
- 7 *muktātmanām* 66○C 671 672 674 677 681 682
muktātmanām kārye prayāti 66○*
lac. 673
- 8 *paṃktaye* 66○ 671 672 677 681 682
paṃktye 674
lac. 673
- 9 *kila* 66○ 671 672 674 677 681 682
lac. 673
- 10 *yāvad* 66○ 671 672 674 677 681 682
lac. 673
- 11 *amiṣām* 671 672 674 677 681 682
- amiṣā* 66○
lac. 673
- 12 *ruddhatvaṃ* 671 672 674* 681 682
rutruddhatvaṃ 66○
ruddhaktatvaṃ 674C
rūddhatvaṃ 677
lac. 673
- 13 *śubhaṃ* 671C 674C 681
op. *subhaṃ* 671* 672 674* 677 682
rsubhaṃ 66○
lac. 673
- 14 *bhavet* 66○ 671 672 674 677 681 682
lac. 673
- 15 *nāstikyaṃ* 66○ 671 672 674 677 681 682
lac. 673
- 16 *ca* 66○ 671 672 674 677 681 682
lac. 673
- 17 *aśubhaṃ* 66○ 671C 672 681
op. *asubhaṃ* 671* 674 677 682
lac. 673
- 18 *ca* 66○ 671 672 674 677 681 682
lac. 673
- 19 *āśīrvādayāmi* 671 672 674 677 681 682
op. *āśīrvādayāmi* 66○
lac. 673
- 20 *samagrāyai* 677 682
samagrāye 66○
samagrāyai 671 672 681
samagrāye 674
lac. 673
- 21 *durgratimatām* 671 672 674 677 681 682
hurgratimatām 66○
lac. 673

- 22 *paṃktaye* 66◦ 671 672 677 681 682
paṃkṛye 674
 lac. 673
- 23 *kila* 66◦ 671 672 674 677 681 682
 lac. 673
- 24 *yāvad* 671 672 674 677 681 682
 op. *yāvada* 66◦
 lac. 673
- 25 *amīṣāṇ* 671 672 674 677 681 682
miṣā 66◦
 lac. 673
- 26 *nāstikyaṃ* 66◦ 671 672 674 681 682
 r. *nāsti*[1] 677
 lac. 673
- 27 *aśubhaṃ* 671C 672 681
 op. *asubhaṃ* 66◦ 671* 674 682
 lac. 673 677
- 28 *ca* 66◦ 671 672 674 677 681 682
 lac. 673
- 29 *bhavet* 66◦ 671 672 674 677 681 682
 lac. 673
- 30 *iti* 66◦ 671 672 674 677 681 682
 lac. 673
- 31 *hetau* 671 672 674* 681
hetāṃ 66◦
heto 674C 677 682
 lac. 673
- 32 *brūte* 671 672 674 677 681 682
 o. *brute* 66◦
 lac. 673
- 33 *yataḥ* 672 674 677 682
 r. *ya*[1] 671
yath 66◦
yat 681*
- 34 *yata* 681C
 lac. 673
- 35 *śāpaś* 66◦ 671 672 674 677 682
 op. *sāpaś* 681
 lac. 673
- 36 *ca* 66◦ 671 672 674 677 681 682
 lac. 673
- 37 *yaḥ* 674C 677 682
ya 66◦ 671 672 674* 681
 lac. 673
- 38 *eteṣu* 66◦ 674 677 681 682
 r. *e*[1]ṣu 671
aiteṣu 672
 lac. 673
- 39 *durgratimatsu* 681 682
durgratimasu 671C 672 674 677
 o. *durgratimasū* 66◦
durgratimagru 671*
 lac. 673
- 40 *āśīrvādena* 671 672 674C 681 682
 r. *āśi*[3] 677
vyāśīrvādena 66◦
āśīrvāna 674*
 lac. 673
- 41 *muktātmanāṃ* 66◦ 671 672 674
 op. *muktāṃtmanāṃ* 682
 o. *muktātmanāṃ* 681
 r. [1]*ktātmanāṃ* 677
 lac. 673
- 42 *kārye* 66◦ 671 672 674 677 681 682
 lac. 673
- 43 *prayāti* 671 672 674 681 682
 o. *prayati* 66◦
prayākti 677
 lac. 673

SY 8.9

(*aṣəm*¹ *vohū*¹ 1×)¹

*hūmasya*² *muktijananeḥ*³ +*sanmānakṛtaye*⁴ <*kila*⁵ *ānaṃdakṛtaye*⁶>

*ārādhanāya*⁷ *namaskāraṇāya*⁸ *mānanāya*⁹ *prakāśanāya*¹⁰

(*yaṯā*¹¹ *ahū*¹¹ *vairiio*)¹¹

- 1 (*aṣəm vohū* 1×) 66◦ 671 672 674 677 681 682
 lac. 673
- 2 *hūmasya* 66◦ 671 672 674 677 681
 op. *hūmaṃsya* 682
 lac. 673
- 3 *muktijananeḥ* 66◦C 671 672 674 681
 p. *muktijananeḥ* 66◦*
 op. *muktijanānaḥ* 682
 o. *muktijananeḥ* 677
 lac. 673
- 4 +*sanmānakṛtaye*
sanamānakṛtaye 672 674 681C
 op. *sanamānaktataye* 671
 o. *sanamāṇnakṛtaye* 66◦
sanmānakṛta{*do*} 677
sanamānakṛtyā 681*
- 5 *sanmānakṛtyāye* 682
 lac. 673
- 6 *kila* 66◦ 671 672 674 677 681 682
 lac. 673
- 7 *ānaṃdakṛtaye* 672 681
 op. *ānaṃdaktataye* 671 674 677C
 op. *āṇnaṃdaktataye* 677*
 op. *ānaṃdanṛtaye* 682
yāṇnaṃdaktataye 66◦
 lac. 673
- 8 *ārādhanāya* 66◦ 672 674 677 682
 o. *ārādhanaya* 671 681
 lac. 673
- 9 *namaskāraṇāya* 671 672 681
 op. *namaskāraṇāya* 674C
 o. *namaskaraṇāya* 66◦ 677 682

- namaskāraṇāṇ* 674*
lac. 673
- 9 *mānanāya* 660 671 672 674 677 681 682
lac. 673
- 10 *prakāśanāya* 660 671 672 674 677 681 682
lac. 673
- 11 *(yaṣā ahū vairiī)* 660 671 672 674 681
lac. 673 677 682

Notes to the Edition

SY 1

– SY 1.1

⟨*ijisnau*⟩: Spiegel (1861: 17) follows the reading ⟨*ijisni*⟩, which is also attested in mss. 660, 671C, 672, 674*, and in the orthographic variant ⟨*ijimsni*⟩ in ms. 681. Bharucha (1910: 1), on the contrary, reads the locative ⟨*ijisnau*⟩, attested in mss. 671*, 674C, 682, and in the incorrect form ⟨*ijijisnau*⟩ in ms. 673. Unfortunately, Bharucha (1910) does not indicate in the apparatus which manuscripts his reading is based on. In this case, the locative is to be preferred, even if the root *ni-maṇtr-* is generally not followed by a locative case form in Sanskrit. In Pahlavi, we find the expression *ō ēn yazišn*, and this is not the only case in which Phl. *ō ēn* has been rendered in a locative form: in SY 8.7, Skt. *asyām dīnau* is the rendition of Phl. *ō ēn dēn*. Moreover, Skt. *ijisni* would be an uninflected form, and in the text, they are generally followed by a marker or the particle *iti*.

⟨*sampūrṇaṃ*⟩: Both Spiegel (1861: 17) and Bharucha (1910: 1) prefer the feminine form *sampūrṇāṃ*. In the edition, the expression *sampūrṇaṃ ca karomi* reflects the Pahlavi one *sar bē kunam*; in this case, *sampūrṇaṃ* acquires an adverbial function, rendered in a neuter version. The feminine *sampūrṇā-*, especially with *ijisni-* in the locative singular form, has no sense here; moreover, this reading only appears in ms. 660 with *sapūrṇāṃ* and in ms. 681 with the mixed form *sampūrṇaṃyāmi*.

⟨*mūlyena*⟩: Spiegel (1861: 17) and Bharucha (1910: 1) emended the form to Skt. *mūlena*, instrumental singular of *mūla-* ‘root’. However, none of the available manuscripts records that reading; the *-y-* of *mūlya-* is attested everywhere. Therefore, the reading *mūlya-* ‘value’ has been preferred. Clearly, the two terms, *mūla-* and *mūlya-*, are strictly related from an etymological point of view; more specifically, the latter is a derivative of the first one.

– SY 1.2

spīṇdārmmada-nāmnīṃ ⟨*amaraṃ prthvīpatnīṃ*⟩: *Spīṇdārmmada*, i.e. Av. *spəntā-ārmaiti-*, Phl. *spandarmad*, is the only Aməša Spənta to have a feminine gender in Sanskrit. The marker *nāman-* is inflected in the feminine accusative singular. On the contrary, the attribute *amara-* ‘Immortal’ is inflected in the feminine accusative case form *amarāṃ* only in ms. 682. The adjective seems to represent a category instead of a specific attribute: even if

The transmission of the compound *pr̥thvīpatnīm* is not consistent in the various readings. The most attested term is *pr̥thvīpattīm*, which seems to include a feminine *ī*-ending. Moreover, as the *mātrās* for *-ta-* and *-na-*, and also *-tta-* and *-tna-* are often confused (cf. chapter 3 section 3.2.7), the edited form has been emended to *pr̥thvīpatnī-*, *pr̥thvīpatnīm* in the accusative singular. This form is attested in ms. 682, but in the nominative singular form *pr̥thvīpatnī*.

Both Spiegel (1861: 18) and Bharucha (1910: 1) prefer the correct form *dve*, and Bharucha adds in the footnote that ms. EMU16 (cf. the section on SY 3 below) attests the reading *dve pi*. The form *dviyi* is not attested in standard Sanskrit, but it is the prevailing reading in the manuscripts; therefore, it has been retained in the edited text.

⟨*ahnah*⟩: Spiegel (1861: 18) and Bharucha (1910: 2) read Skt. *ahah*, nominative of Skt. *aha-* ‘day’, and mss. 660, 671, 672 and 684 confirm the reading. However, the genitive singular form *ahnah* of the synonym *ahan-* ‘day’ is also attested here in mss. 673, 681 and 682; moreover, throughout SY 1–8, the term *ahan-* is always used for the day. Therefore, even in SY 1.3 this term and the reading *ahnah* have been preferred.

⟨*bhalāpanāpati-*⟩ (SY 2.5, SY 3.7, SY 6.4): according to the attestations in the manuscripts, the present edition has preferred the nominative plural form ⟨*bhalāpanāpatayaḥ*⟩ for SY 1.5 and SY 3.7, and the locative plural one ⟨*bhalāpanāpatiṣu*⟩ for SY 2.5 and SY 6.4. Bharucha (1910: 2, 7, 10, 16) chose the locative plural for the edition of SY 1.5, SY 2.5 and SY 6.4, but edited the nominative plural in SY 3.7. Spiegel (1861: 20, 30, 43) had made the same choice by preferring the locative plural for all the occurrences in the edited text (SY 3.7 is not present in Spiegel).

triṃśac ca (SY 2.10, SY 3.12, SY 6.9): The numeral for ‘thirty’ has two forms in Sanskrit: the most archaic *triṃśat-*, which is probably connected to Av. *θrisant-*, and a simplified form

triṃśa-, being an *a*-stem. We find both variants attested in the readings of the manuscripts: *triṃśat* (*triṃśac* for the external *sandhi* rule of assimilation with the following *ca*) is the nominative singular of the same stem, and *triṃśas* (*triṃśaś* for the external *sandhi* rule before the *ca*) is the nominative singular of the *a*-stem *triṃśa-*. The form *triṃśat-* is the most attested in the manuscripts and has been preferred for the edited text.

– SY 1.14 <*sāhāyya-*>: see SY 4.6 *sahāyatā-*.

– SY 1.22

<*saṃbodhane*>: cf. also chapter 5, section 1.2.1.1, item 4. Spiegel (1861: 28) has *saṃbodhena* in his edited text, which is also confirmed by the reading of mss. 660 and 672 (*saṃbodhena*), and ms. 681 (*sabodhena*). It is the instrumental singular case form of the stem *saṃbodha-* m., ‘perfect knowledge or understanding’ (cf. Monier-Williams 1899: 1178). The term *saṃbodhane* ‘vocative’ has been preferred in the present edition because it reflects the reading of mss. 671 and 677.

SY 2

– SY 2.5 <*bhalāpanāpati-*>: see SY 1.5.

– SY 2.9

<*pr̥thivṛyāḥ*> (SY 1.9, SY 3.11, SY 6.8): the form <*pr̥thivṛyāḥ*> is a genitive singular and has been preferred to the instrumental singular <*pr̥thivṛyā*>, attested in all the manuscripts in SY 2.9. In the corresponding stanzas of the other chapters the genitive form is attested, even if not exclusively. Spiegel (1861: 32) in SY 2.9 emended to <*pr̥thivṛyāḥ*>, while he read <*pr̥thivṛyā*> for SY 1.9 on the basis of the manuscripts he was working on. Another interesting aspect of this term in SY 6.8 is that only ms. 677 has <*pr̥thivṛyāḥ*>: all the other manuscripts attest a genitive plural form *pr̥thivṛnām* / *prathvṛnām*.

– SY 2.10 *triṃśac ca*: see SY 1.10.

SY 3

Chapter 3 is not present in Spiegel’s edition and it is reported by Bharucha (1910: 10–12, fn. 5) in a footnote, not in the edited text. The text in the footnote is the transcription of EMU16 (cf. also chapter 3 section 1), which is lacunose. Manuscript EMU16 was part of the Ervad Manekji Rustomji Unvala’s collection, but today it is unfortunately at an unknown location. For its description, cf. Bharucha (1910: ii) and Hintze (2012: 272).

– SY 3.7 <*bhalāpanāpati*>: see SY 1.5.

– SY 3.10

icchāmi: like Bharucha (1910: 11), the present edition retains this form of the root *iṣ-* in the edited text; in fact, it is the one attested by the only witness ms. 677. The meaning of *iṣ-* is very similar to *samīh-*, and they have been translated as ‘to wish for’.

– SY 3.11

<*srjanakālaṃ* / *ghaṭanakālaṃ*>: Bharucha (1910: 11) uses ms. EMU16 for this section of text and reports <*srjanakālasya*> and <*ghaṭanakālasya*> throughout the stanza. The readings do not seem to be confirmed by ms. 677, and therefore, <*srjanakālaṃ* / *ghaṭanakālaṃ*> have been preferred. In any case, the discrepancy between the readings of the two manuscripts in which chapter 3 is not abbreviated is very interesting.

<*prthivyāḥ*>: see SY 2.9.

– SY 3.12 *triṃśac ca*: see SY 1.10.

– SY 3.15

+*dīrghāyāḥ* +*uparipravṛtṭyāḥ*: ms. 677, the only witness for this stanza, records *dīrghāyāṃ uparipravṛtṭye*. The first term seems to be a locative singular feminine of the adjective *dīrgha-* ‘long’ instead of a genitive singular feminine. Bharucha (1910: 11) reads *dīrghāyā* from manuscript EMU16. *uparipravṛtṭye* is a strange form of *uparipravṛtṭi-* f. ‘foregoing practice’, which partially includes both the attested forms inflected in genitive singular case: °*pravṛtṭyāḥ* and °*pravṛtṭeḥ*. The final *-e* may also stand for the locative singular ending of an *a*-stem according to a phenomenon of case attraction with the preceding word *dīrghāyāṃ*. The two terms have been emended to genitive singular forms to be consistent with the other inflected forms in the stanza.

– SY 3.16

<*uttamāṃ* +*lakṣmyāḥ rakṣī*>: Bharucha (1910: 11) in EMU16 read *uttamānāṃ lakṣmyā rakṣāṃ*. In ms. 677, the only lacunose term is *la[2]*, which has been supplied with a genitive singular form.

– SY 3.16 <*sāhāyya-*>: see SY 4.6 *sahāyatā-*.

– SY 3.18

eṣāṃ: Bharucha (1910: 12, fn. 5) displays a lacuna for this term. As a matter of fact, even in ms. 677 the legibility of this term is very difficult. It is possible to identify only a vowel *-ī*, which is

not present in the proposed emended form *eṣām*. In any case, the latter has been inserted in the edited text as it is the expected form in genitive plural of the demonstrative adjective neuter *idam* ‘this’, where SY 1.16, SY 2.16 and SY 6.15 have the nominative plural neuter form *imāni*.

– SY 3.20

ādeśatanu- ‘body of the rule’: in SY 3.20, SY 4.23 and SY 7.20, the attribute of Śrośa *ādeśatanu-* is inflected in the genitive singular masculine case form, *ādeśatanoḥ*. The readings of the manuscripts are different:

TABLE J.1 Attestations of *ādeśatanu-* and *tanu-*

	SY 3.20	SY 4.23	SY 7.20
<i>ādeśatanoḥ</i>	mss. 677, 682	mss. 660, 674, (677) ^a	mss. (660), (671*), (674), (677)
<i>tanoḥ</i>	mss. 660, 672, 674, 681	mss. 672, 681	mss. 671C, 672, (681)

a The brackets indicate that the spelling of the attestation is not identical to the standard form, but it is similar enough to be ascribed to it.

According to the attestations, it seems that ms. 677, followed by ms. 682 in SY 3.20 (in the other stanzas the term is omitted) prefers the reading *ādeśatanoḥ*, while ms. 671 and its copies prefer *tanoḥ*. Spiegel (1861: 37, 40, 47) always edited *tanoḥ* in his text; Bharucha’s edited text (1910: 12, 14, 19) has *ādeśatanoḥ* only in SY 3.20 and *tanoḥ* in SY 4.23 and SY 7.20. The corresponding terms in Avestan and Pahlavi are *tanu.mqθra-* ‘who has the mantra for body’ (gen. sg. m. *tanu.mqθrahe*), *tan-framān* (*ī tan-framān*). Therefore, following the reading of ms. 677 and on the basis of the comparison with the source, the term *ādeśatanoḥ* has been preferred.

SY 4

– SY 4.6

sahāyatā-: the attestations in the manuscripts of the terms *⟨sāhāyya-⟩* (SY 1.14, SY 3.16) and *sahāyatā-* (SY 4.6) represent a problem of meaning and comparison with the source languages. The first term, *⟨sāhāyya-⟩* ‘help’, is also attested as *⟨sahāya-⟩* ‘companion’; it seems that the general tendency is to have the reading *⟨sāhāyya-⟩* ‘help’ in mss. 677 and 682, and *⟨sahāya-⟩* ‘companion’ in the manuscripts belonging to ms. 671 tradition. Both Spiegel (1861: 26) (in SY 1.14, since SY 3.16 is not present in Spiegel’s edition) and Bharucha (1910: 4, 11) preferred the reading *⟨sāhāyya-⟩* ‘help’, and it is correct in terms of meaning with the following form *karoti* of the verb *kṛ-* ‘to do’. Since the term *⟨sāhāyya-⟩* is part of an original Sanskrit comment, the corresponding Avestan and Pahlavi terms are not present for the comparison.

On the contrary, the derivative *sahāyatā-* inflected in the instrumental singular (*sahāyatayā*) is part of the translation in SY 4.6. In this case, most of the attestations agree on the reading with the first short *-a-* and the single *-y-*. Ms. 677 records the reading *sahācatayā*, ms. 682 *sahāyacatayā* and ms. 671 has a lacuna; mss. 660, 672, 674 and 681 have *sahāyatā-*. According to Monier-Williams (1899: 1195), this term means ‘a number of companions’, while the expected reading on the basis of the Avestan and Pahlavi corresponding terms would have been a derivative of *sāhāyya-* ‘help’: in fact, both Av. *auuah-* and Phl. *hayārīh* (MacKenzie 1971: 15 *ayārīh*) mean ‘help’. Spiegel (1861: 39) and Bharucha (1910: 13) edited the reading *sahāyatā-*, the most attested in the manuscripts.

- SY 4.23 *ādeśatanu-*: see SY 3.20.

SY 5

- SY 5.1

sarakṣāyai ‘by his protection’: all the manuscripts attest this reading. Spiegel (1861: 41) and Bharucha (1910: 15) have edited *surakṣāyai* ‘by good protection’, but Bharucha specifies that mss. EMU15, EMU16 and MLHL1 have *sarakṣāyai ca*.

SY 6

- SY 6.4 *⟨bhalāpanāpati-⟩*: see SY 1.5.

- SY 6.8 *⟨prthivyāḥ⟩*: see SY 2.9.

- SY 6.9

triṃśac ca: see SY 1.10.

⟨jarathuśtrāya⟩, *⟨amtar asmin jagati⟩*: in this stanza, the two comments have been omitted in almost all the manuscripts and in the present edition. Only ms. 660 records *⟨jarathuśtrāya⟩* ‘⟨to Jarathuśtra⟩’: this comment is probably a later addition based on the repetition of this expression in the corresponding stanzas in the other chapters. Therefore, the comment in ms. 660 has been excluded from the edited text, but it is present in the critical apparatus. Bharucha (1910: 17) includes the two comments in his edited text, but adds a footnote explaining that some manuscripts omit them. Unfortunately, since his critical apparatus is not complete, we cannot have a clear idea of the manuscripts including and omitting them.

SY 7

– SY 7.20 *ādeśatanu-*: see SY 3.20.

– SY 7.26

prasiddhyā (SY 7.26, SY 8.1: the manuscripts register two different readings, *prasiddhyā*, instrumental singular form of *prasiddhi-* ‘attainment’, and *prasiddhā*, nominative singular feminine of the adjective *prasiddha-* ‘accomplished’. The instrumental is recorded by mss. 677 and 682, while the nominative by the branch of ms. 671. On the basis of the syntax of the sentence, the reading *prasiddhyā* has been preferred.

SY 8

– SY 8.1 *prasiddhyā*: see SY 7.26.

– SY 8.6

viparya(ya)tā-: Spiegel (1861: 51) reads *viparyatā*^o, while Bharucha (1910: 21) prefers *viparyayatā*. In the manuscripts used for the present edition, mss. 660, 671, 672, 674, 681 records *viparyatā*, ms. 677 has *viparyayatā* and ms. 682 *viparyaya*. The meaning of the two terms, *viparyatā* and *viparyayatā*, is different: they are both derivatives in *-tā*, the first one coming from the noun *viparya-* ‘a particular high number’, the second one from *viparyaya* ‘reversion’, linked with the verb *vi-pari-i-* ‘to turn round’ (all Monier-Williams 1899: 974). As a matter of fact, both terms seem to be semantically distant from the Avestan and Pahlavi sources: the Avestan term is *varata-* ‘locked up’ and the Pahlavi one *pad wardagīh* ‘by captivity’ (cf. also MacKenzie 1971: 87). However, a misinterpretation of *varata-* may have occurred and it may have been understood as linked to the Avestan root *vart-* ‘to turn’, Lat. *vertere* (Bartholomae 1904: 1368, Kellens 1995: 51).

Since ms. 677 generally displays better readings for SY 8, and in this context, the meaning ‘state of reversion’ is preferable to ‘the fact of being in a particular high number’, the reading of ms. 677 has been preferred.

– SY 8.8

ruddhatām / *<ruddhatvaṃ>*: Spiegel (1861: 51) edited *ṛiddhatvaṃ* in both cases, in the translation and the comment; Bharucha (1910: 21) edited *rūḍhatvaṃ* in both cases, but added a footnote which specifies that some manuscripts attest *ruddhatām* in the translation and *<ruddhatvaṃ>* in the comment. According to the extant manuscripts, the readings of the two terms, in the translation and in the comment, seem to be different; the difference has been retained and the two terms translated as *ruddhatām* ‘growth’ and *<ruddhatvaṃ>* ‘<state of growth>’.

PART 5

Appendices J–K

∴

A Study of Ms. 671_J3

During the Ninth Congress of Orientalists, held in London in 1982, L.H. Mills¹ presented four manuscripts, which were a gift to the Bodleian Library in Oxford. The Sanskrit *Yasna* manuscript 671_J3 was among them.² At that time, the manuscript was already ‘in a shattered condition’ and Mills himself placed the fragile folios between plates of glass (Mills 1893: 521).

The MUYA Project received the digitised images of the manuscript listed in two separate signatures: one section has the siglum ‘MS. Zend e. 1’ on the images, and the other has the siglum ‘MS. Zend 2-201’. For the present work on chapters 1–8 of the *Yasna*, from MS. Zend e. 1, fol.2b to fol.33 (51) a³ and from MS. Zend 2-201, fol.29b to fol.48a have been taken into account.

The system adopted by the Bodleian Library consisted in digitising the sequence of folios of ‘MS. Zend e. 1’, which can be considered the main one for the text flow; these folios are of difficult reading, with faded ink and numerous lacunae. The siglum ‘MS. Zend 2-201’ has been used for the folios under glass. Moreover, there are numerous images of the folios’ fragments: some of them were digitised singularly, others were shown in the same image. However, according to my study of *Yasna* 1 to 8, some folios were misplaced in the digitisation process, and some of them do not belong at all to this section. For this reason, I had to re-order and renumber the folios to have a correct order of the text flow, and some of the folios numbers do not correspond to the ones assigned by the Bodleian Library.

In the first section (1) of the present study the list of concordances of the new folio numbering with the Bodleian Library’s system is provided, followed by an explanation of the decisions pertaining the numbering, and a key to read the table. Then, the problems in the Bodleian digitisation are discussed and a possible solution is proposed (section 2). Finally, the situation of the problematic folios is illustrated (section 3): the order of some folios (section 3.1); the fragments of folios which are clearly joining, but were digitised separately (section 3.2); the misplaced folios (section 3.3); and the multiple fragments, which were wrongly combined in the same folio reference (section 3.4).

¹ Cf. Mills 1893.

² For the description of this manuscript, cf. chapter 3, section 2.

³ The blank spaces between the number into brackets and the ‘a’ / ‘b’ markers are part of the name of the folios in the original digitisation.

1 List of Correspondences in the Bodleian Library's Digitisation and My Transcription

Before moving forward to the detailed explanation of the adopted methodology, it is necessary to provide a complete list of correspondences between the used folio numbers and the labels of the digitised images coming from the Bodleian Library. The order of the new numbering has been employed for transcription of ms. 671_J3 in the present edition.

TABLE K.1 Concordance of the new folio numbers and those assigned by the Bodleian Library

Y 1			
2r ^a	MS. Zend e. 1, fol. 2b	9r	MS. Zend e. 1, fol. 9b
2v	MS. Zend e. 1, fol. 2a	9v	MS. Zend e. 1, fol. 9a
3r	MS. Zend e. 1, fol. 3b	10r	MS. Zend e. 1, fol. 10b
3v	MS. Zend e. 1, fol. 3a	10v	MS. Zend e. 1, fol. 10a
4r	MS. Zend e. 1, fol. 4b	11r	MS. Zend e. 1, fol. 11b
4v	MS. Zend e. 1, fol. 4a	11v	MS. Zend e. 1, fol. 11a
5r	MS. Zend e. 1, fol. 5b	12r	MS. Zend e. 1, fol. 12b
5v	MS. Zend e. 1, fol. 5a	12v	MS. Zend e. 1, fol. 12a
6r	MS. Zend e. 1, fol. 6b	13r	MS. Zend e. 1, fol. 13b
6v	MS. Zend e. 1, fol. 6a	13v	MS. Zend e. 1, fol. 13a
7r	MS. Zend e. 1, fol. 7b	14r	MS. Zend e. 1, fol. 14b
7v	MS. Zend e. 1, fol. 7a	14v	MS. Zend e. 1, fol. 14a
8r	MS. Zend e. 1, fol. 8b	15r	MS. Zend e. 1, fol. 15b
8v	MS. Zend e. 1, fol. 8a	15v	MS. Zend e. 1, fol. 15a
Y 2			
15v ^b	MS. Zend e. 1, fol. 15a	20v	MS. Zend e. 1, fol. 20 (21) a
16r	MS. Zend e. 1, fol. 16b	21r	MS. Zend e. 1, fol. 21 (22) b
16v	MS. Zend e. 1, fol. 16a	21v	MS. Zend e. 1, fol. 21 (22) a
(17)r	MS. Zend 2-201, fol. 17b	22r	MS. Zend 2-201, fol. 23b
	MS. Zend 2-201, fol. 17a		MS. Zend e. 1, fol. 22 (23) b
17r	MS. Zend e. 1, fol. 17 (18) b	22v	MS. Zend 2-201, fol. 23a
17v	MS. Zend e. 1, fol. 17 (18) a		MS. Zend e. 1, fol. 22 (23) a
18r	MS. Zend e. 1, fol. 18 (19) b	23r	MS. Zend e. 1, fol. 23 (24) b
18v	MS. Zend e. 1, fol. 18 (19) a	23v	MS. Zend e. 1, fol. 23 (24) a
19r	MS. Zend e. 1, fol. 19 (20) b	24r	MS. Zend e. 1, fol. 24 (25) b
19v	MS. Zend e. 1, fol. 19 (20) a	24v	MS. Zend e. 1, fol. 24 (25) a
20r	MS. Zend e. 1, fol. 20 (21) b		
Y 3			
24v ^c	MS. Zend e. 1, fol. 24 (25) a	blank	MS. Zend e. 1, fol. 28a
25r	MS. Zend e. 1, fol. 25 (26) b	blank	MS. Zend e. 1, fol. 29b
25v	MS. Zend e. 1, fol. 25 (26) a	blank	MS. Zend e. 1, fol. 29a
26r	MS. Zend e. 1, fol. 27 (28) b	lacuna	MS. Zend e. 1, fol. 30b
26v	MS. Zend e. 1, fol. 27 (28) a	lacuna	MS. Zend e. 1, fol. 30a
27r	MS. Zend e. 1, fol. 26 (27) b	(29)r	MS. Zend 2-201, fol. 29b
27v	MS. Zend e. 1, fol. 26 (27) a	(29)v	MS. Zend 2-201, fol. 29a
blank	MS. Zend e. 1, fol. 28b	(30)r	MS. Zend 2-201, fol. 30b

TABLE K.1 Concordance of the new folio numbers and those assigned by the Bodleian Library (*cont.*)

Y 4			
(30) ^d	MS. Zend 2-201, fol. 30b	/	MS. Zend 2-201, fol. 33b
(30) ^v	MS. Zend 2-201, fol. 30a	(33) ^r	MS. Zend 2-201, fol. 44a, frag. 3
(31) ^r	MS. Zend 2-201, fol. 31b	(33) ^v	MS. Zend 2-201, fol. 44b, frag. 3
(31) ^v	MS. Zend 2-201, fol. 31a	(34) ^r	MS. Zend 2-201, fol. 34b
(32) ^r	MS. Zend 2-201, fol. 32b	(34) ^v	MS. Zend 2-201, fol. 34a
(32) ^v	MS. Zend 2-201, fol. 32a	(35) ^r	MS. Zend 2-201, fol. 35b
/	MS. Zend 2-201, fol. 33a		
Y 5			
(35) ^e	MS. Zend 2-201, fol. 35b	(36) ^r	MS. Zend 2-201, fol. 36b
(35) ^v	MS. Zend 2-201, fol. 35a	(36) ^v	MS. Zend 2-201, fol. 36a
Y 6			
(36) ^f	MS. Zend 2-201, fol. 36a	(41) ^r	MS. Zend 2-201, fol. 41b
(37) ^r	MS. Zend 2-201, fol. 37b	(41) ^v	MS. Zend 2-201, fol. 41a
(37) ^v	MS. Zend 2-201, fol. 37a	(42) ^r	MS. Zend 2-201, fol. 42a
(38) ^r	MS. Zend 2-201, fol. 38b		MS. Zend 2-201, fol. 44b, frag. 1
(38) ^v	MS. Zend 2-201, fol. 38a	(42) ^v	MS. Zend 2-201, fol. 42b
(39) ^r	MS. Zend 2-201, fol. 39b		MS. Zend 2-201, fol. 44a, frag. 1
(39) ^v	MS. Zend 2-201, fol. 39a	(43) ^r	MS. Zend 2-201, fol. 43a
(40) ^r	MS. Zend 2-201, fol. 40a	(43) ^v	MS. Zend 2-201, fol. 43b
(40) ^v	MS. Zend 2-201, fol. 40b	(44) ^r	MS. Zend 2-201, fol. 44a, frag. 4
Y 7			
(44) ^g	MS. Zend 2-201, fol. 44a, frag. 4	(46) ^v	MS. Zend 2-201, fol. 46a
(44) ^v	MS. Zend 2-201, fol. 44b, frag. 4	(47) ^r	MS. Zend 2-201, fol. 47b
(45) ^r	MS. Zend 2-201, fol. 45b	(47) ^v	MS. Zend 2-201, fol. 47a
(45) ^v	MS. Zend 2-201, fol. 45a	(48) ^r	MS. Zend 2-201, fol. 48b
(46) ^r	MS. Zend 2-201, fol. 46b	(48) ^v	MS. Zend 2-201, fol. 48a
Y 8			
(48) ^h	MS. Zend 2-201, fol. 48a	32(50) ^v	MS. Zend e. 1, fol. 32 (50) a
31(49) ^r	MS. Zend e. 1, fol. 31 (49) b	33(51) ^r	MS. Zend e. 1, fol. 33 (51) b
31(49) ^v	MS. Zend e. 1, fol. 31 (49) a	33(51) ^v	MS. Zend e. 1, fol. 33 (51) a
32(50) ^r	MS. Zend e. 1, fol. 32 (50) b		

a The text of Y 1 begins in line 3.

b The text of Y 2 begins in line 10.

c The text of Y 3 begins in line 10.

d The text of Y 4 begins in line 10.

e The text of Y 5 begins in line 7.

f The text of Y 6 begins in line 2.

g Of this folio, only a small fragment has survived. The text of Y 7 begins in line 3 of the fragment.

h The text of Y 8 begins in line 3.

1.1 Methodology and Key of the Table

As a general rule, the original numbering was followed, but it was necessary to correct the order of some folios and find a solution for the misplaced ones. To have the complete text flow, some folios with the siglum 'MS. Zend 2-201' (i.e. under glass) had to be inserted in the main list (siglum 'MS. Zend e. 1'). The Bodleian Library had already adopted this system, and from fol. MS. Zend e. 1, fol.17 (18) b we find a double numbering, meaning that one or more folios of the other list have been intercalated. Since new additional sigla were not adopted, the numbers of the folios under glass were generally marked with round brackets to distinguish the two different series of images. To recatch the numbering of the folios in the passages from one series to the other, the original digitisation was followed.

The list contains some problematic folios: the folios with numbers into brackets () belong to the 'MS. Zend 2-201' section; the folios that correspond to a double reference in the Bodleian list are single pages which were digitised in two halves (cf. 3.2); the blank and absent folios were excluded from the numbering, therefore in the list of references they appear as 'blank' and 'lacuna' respectively (cf. 3.3); the backslash / was used to indicate that the folios in the Bodleian digitisation have no corresponding ones in the new numbering, because they do not belong to section *Yasna* 1–8 (cf. 3.3); finally, some folios of the new list correspond to one or multiple fragments (referenced with the abbreviation frag.).

2 Issues in the Bodleian Library's Digitisation

First, in the digitisation process, it was not paid enough attention to the nature of the manuscript, namely the right-to-left script of Avestan and the consequent right-to-left turning of pages. Therefore, the sequence is often inverted, and in most cases the fol. Xr (recto) in my transcription corresponds to fol. Xb in the Bodleian one, while fol. Xv (verso) matches fol. Xa. Unfortunately, this rule is not valid for all the folios, and it was necessary to check the text flow to confirm the order. For instance, MS. Zend 2-201, fol. 40a corresponds to the new fol. (40)r and MS. Zend 2-201, fol. 40b to the new fol. (40)v.

Another confusing feature of the digitisation lies in the fact that the folios of the two lists need to be intercalated in order to have the complete Avestan and Sanskrit text, and this creates a leap of one or more pages. For instance, in the MS. Zend e. 1 list, after fol. 16a we find fol. 17 (18) b, because a folio from the other list⁴ must be added to fill in the text gap. The intercalated folio is reported, but not really counted in the numbering progression.

In the management of blank and absent folios, less attention was paid to the text flow, and the same happened with misplaced pages in the manuscript. The digitisation of the fragments,

⁴ In this particular case, the folio is split into two halves and digitised as MS. Zend 2-201, fol. 17b and fol.17a.

at least for the beginning of this manuscript, has not been consistent, since some fragments were digitised singularly, while in some other cases groups of fragments were collected and digitised together. Unfortunately, the gathering of fragments was not always the correct one, and some of them ended up being wrongly associated.

Despite the problems in the digitisation, the work of the Bodleian Library on this manuscript, starting with Mill's initial one at the end of the 19th century, was essential to the preservation of it. Moreover, it is still very helpful in orientating the reader through the damaged and faded folio sequence.

3 Problematic Folios in Detail

3.1 Folios Ordering

It is clear that the manuscript reached Oxford in a poor condition. Probably, the pages were digitised in the order they were found, without caring too much about the text flow. For this reason, in one particular case we find a wrong ordering of folios. As a matter of fact, what is digitised with MS. Zend e. 1, fol.26 (27) b / fol.26 (27) a, already in the inverted sequence as in most cases, should come after MS. Zend e. 1, fol.27 (28) b / fol.27 (28) a. Therefore, for the sake of clarity, an inverted numbering was adopted:

26r	MS. Zend e. 1, fol.27 (28) b
26v	MS. Zend e. 1, fol.27 (28) a
27r	MS. Zend e. 1, fol.26 (27) b
27v	MS. Zend e. 1, fol.26 (27) a

3.2 Joining Fragments of Folios

In two cases, the folios were digitised as two different halves. In MS. Zend 2-201, fol. 17b and MS. Zend 2-201, fol. 17a, were gathered in fol. (17r); the two halves were both under glass, but originally separated. On the contrary, the second case concerns half folio in the main list and one under glass: MS. Zend 2-201, fol. 23b is complementary to MS. Zend e. 1, fol. 22 (23) b to form my fol. 22r; of course, MS. Zend 2-201, fol. 23a is the first half of MS. Zend e. 1, fol. 22 (23) a in composing the new fol. 22v. The two halves were reunited in one folio to reproduce the original shape of the manuscript page. Moreover, there is no advantage in separating two halves which correspond one another. In both cases, the pieces match so perfectly that the lacunae in the text are almost none.

3.3 Misplaced Folios

In the numbering sequence, there is also the problem of blank and absent pages. MS. Zend e. 1, fol. 28b / fol. 28a, fol. 29b / fol. 29a are blank, and in MS. Zend e. 1, fol. 30b / fol. 30a the paper is completely absent. These six folios were counted and included in the numbering. After these pages, the flow of the text continues in the folios under glass, with MS. Zend 2-201, fol. 29b, to which the new fol. (29)r was associated. However, the blank and absent folios were probably misplaced, since MS. Zend e. 1, fol. 26 (27) a (fol. 27v in the transcription) ends with the word *sīghrata-* (corrected *śīghrata-*), which clearly continues in fol. (29)r with *-rāṇi* (SY 3.20). Therefore, fols. 28r / v were not included in the transcription.

A similar problem occurs with MS. Zend 2-201, fol. 33a / fol. 33b: these two folios do not belong here or anywhere else in the portion of text Y / SY 1–8. Moreover, the text of this section can be supplied with MS. Zend 2-201, fol. 44a / fol. 44b, frag. 3, which was named (33)r / v in order to fill in the gap in the folio numbering.

3.4 Multiple Fragments

Finally, yet importantly, the fragments represent a great issue in the digitisation. It has already been mentioned that many folios of the manuscript are badly damaged. For this reason, the placement of some folios, especially the lacunose ones, is particularly difficult. Even in this case, the digitisation probably took place in the order the fragments were found in the manuscript. The replacement of the wrong folios for (33)r / v and the reconstruction of the lacunose text from the new fol. (42)r to fol. (44)v were particularly challenging.

It has already been pointed to the misplacement of MS. Zend 2-201, fol. 33a and fol. 33b. First, the issue was linked to the portion of text connected to these folios: according to the Bodleian numbering, two folios were missing between Y / SY 4.7 and Y / SY 4.23. In all the other manuscripts that have been used in the present edition, the portion of text Y / SY 4.8–22 is abbreviated. Moreover, fragment 3 of MS. Zend 2-201, fol. 44a / fol. 44b is fitting the missing portion, even if it is strange that the abbreviated text could cover two folios.⁵ Furthermore, there was a good number of probabilities that the correct fols. (33)r / v were not far away from the position they were supposed to have. For this reason, a preliminary study of the fragments digitised singularly (namely, MS. Zend 2-201, fol. 42a / fol. 42b, and fol. 43a / fol. 43b) and of those which were gathered in MS. Zend 2-201, fol. 44a / fol. 44v (cf. figure K.1) was necessary.

⁵ This is still the most obscure aspect in the folio sequence. The text of Y / SY 4 was probably abbreviated in this manuscript, too, but maybe kept a longer portion of written text at the beginning of the abbreviation.



FIGURE K.1 MS. Zend 2-201, fols.44a, 44b. © Bodleian Library, Oxford

Fragment 1, together with MS. Zend 2-201, fol. 42a / fol. 42b, seems to belong to fols. (42)r / v. It has already been mentioned that fragment 3 is possibly part of the real fols. (33)r / v. Finally, fragment 4 is the only one which probably belongs to fols. (44)r / v, the expected folios in this position. Fragments 2, 5 and 6 contain portions of text which are too short and widely attested to be classified:

MS. Zend 2-201, fol. 42a	frag. 2	-t.y-
	frag. 5	-ša
		-raṇen (corrected -raṇem)
		-e.
		-və-
		-tyā
	frag. 6	-deṣu

MS. Zend 2-201, fol.42b	frag. 2	-{a}tqm.
	frag. 5	illegible
		-ura-
		-loma- ⁶
		dadā{mi}
		-biü{ō}
		-taṇ
	frag. 6	-ṇyagu-

⁶ The presence of the syllable *-lo-*, which is less attested than the others, may lead to think that this fragment does not belong to the section Y / SY 1–8.

The Gujarātī *Yasna*

The importance of Gujarātī as the language of the Parsis in India is well-known, and has characterised the identity of the community in its social, cultural and religious life up to the present day. Since their first settlement in Gujarāt, the Gujarātī idiom of the Parsis has changed and adapted to the political and social context of different periods (cf. chapter 2, section 2.2). In relation to the study of the translation of the *Yasna* and other Zoroastrian texts in India, and a comparative and philological analysis of the transmission, the 14th-early 15th century Old Gujarātī is the most interesting stage.

During my fieldwork in Gujarāt (01/10/2019 – 07/03/2020) I had the opportunity to study the Old Gujarātī language with Saloni Joshi, Professor of Prakrit at the Gujarāt University in Ahmedabad. The main goal was to learn to recognise the different stages of Gujarātī thanks to the morphological evolution the language has undergone over the centuries. For this purpose, the manual of Doṣī (1943) on the development of the Gujarātī language in the different centuries is probably the most useful source which is currently available. In what follows, I will summarise the first results of this research that unfortunately the Covid-19 outbreak ended in advance.

Old Gujarātī presents specific features on different levels:

- Script

It is generally written in the so-called Parsi-Nāgarī, the same script used for the Sanskrit version of the *Yasna* (cf. chapter 3, section 2.3.1).

- Phonetics

Old Gujarātī presents two main characteristics that distinguish it from earlier and later stages of the history of the language: the simplification of double consonants and the lengthening of the preceding vowel; the hiatus of *-ai-* and *-aü-* is still preserved, while it disappears in modern Gujarātī.¹

- Morphology

Old Gujarātī preserves cases. The Gujarātī language of the 14th–15th century is still close to Apabhraṃśa, while later, cases are simplified, and then turned into suffixes or clitics. For instance, the masculine / neuter instrumental ending *-eṇa* / *-ena* of Old Gujarātī is simplified into *-eṇ* / *-īṇ* (nasalised vowels with *candrabindu*) in the next stages and finally becomes *-ī* in modern Gujarātī.²

- Old Gujarātī counts several archaisms and few Persian loanwords – except for the *termini technici* of the Zoroastrian religion and ritual.

¹ Cf. Tessitori (1914) for further details.

² This example was provided by Prof. Joshi on 03/03/2020.

As a matter of fact, the study of the language helps in providing a timeline for the Gujarātī version of the *Yasna* that we find in the available manuscripts. The specific features of the manuscripts consulted during the fieldwork in Gujarāt are discussed in the following section.

1 Consultation of Gujarātī Manuscripts

The other purpose of the fieldwork was the consultation of some manuscripts containing the Gujarātī version of the *Yasna*, in order to understand if the available materials belong to the sphere of the Old Gujarātī texts, or are later translations. During the stay, I was able to consult five manuscripts, which are described below:

1. Ms. 810_U54

Location	First Dastur Meherji Rana Library in Nāvsārī
Date	AY 1205 (1835 CE)
Description	Kotwal, Sheffield & Gandhi 2008: 22; Hintze 2012: 262
Notes	The manuscript is divided into two volumes, which have been re-bound together. The text contains Avestan in Gujarātī script, a Gujarātī word-by-word translation and a following free translation into Gujarātī. From a palaeographical point of view, the vowel <i>-a-</i> is in Nāgarī script.

2. Ms. 820_Ud9(–10)

Location	Dastur Pešotan Mirza's collection in Udvāḍā
Date	AY 1206 (1837 CE)
Description	Hintze 2012: 262
Notes	Two volumes. The Avestan text is in Gujarātī script, accompanied by a Gujarātī translation and comments. This manuscript was digitised by the members of the MUYA project in 2019.

3. Ms. 854_U46

Location	First Dastur Meherji Rana Library in Nāvsārī
Description	Kotwal, Sheffield & Gandhi 2008: 21; Hintze 2012: 263

Notes

Avestan *Yasna* in Gujarātī script, Gujarātī translation and detailed ritual directions. The Gujarātī script is influenced by Nāgarī in the *-a-* and *-i-* vowels.

From a formal point of view, this manuscript is quite peculiar. It contains different styles, but the majority of it is made of a double text on facing pages, being one the Avestan text in Gujarātī script with ritual directions in Gujarātī, and the other a Gujarātī translation of the Avestan text with ritual directions in brackets. As shown below in figure L.1, which consists in a representation of the transcription of one folio of the manuscript (fol. 24), the text in Gujarātī script provides valuable insights into the pronunciation of Avestan. To have a precise idea of the pronunciation of Avestan through the Gujarātī filter, the original Avestan text is provided in square brackets in the figure. Moreover, each word has a number above it. In some other sections, for instance with the text of the *Gāthās*, lines are numbered instead of words. These numbers match another number on the Gujarātī translation in the facing page, establishing a clear correspondence between the transliterated Avestan term and its translation. For instance, in fols. 29–30:

Av. transcription: 91- *ašone*; 92 - *ašahe*; 93 - *rathve*

Guj. translation: 91- *ašo*; 92 - *ašoie karī*; 93 - *bujorg che*

The peculiar structure of this manuscript may be linked to an educational purpose, or anyway a religious-philological interest in the Avestan text. It seems to be made for a study based on comparison with the contemporary Gujarātī language.

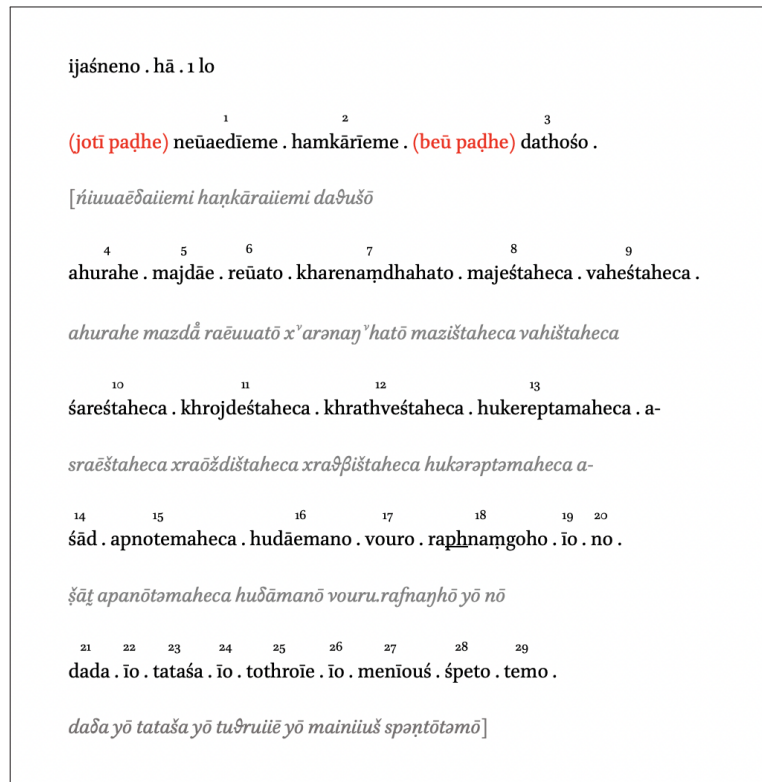


FIGURE L.1 Transcription of folio 24 of ms. 854 – beginning of Y 1

The transliteration of the Avestan text into Gujarātī is written in black. The Gujarātī ritual directions are written in red. The original Avestan text is provided in square brackets for comparison.

4. Ms. 014³

Location Cama Athornan Institute in Mumbai

Notes *Yasna* in Avestan with Pahlavi and Gujarātī translations. The word-by-word translation into Gujarātī is accompanied by a more extensive free translation with comments. This manuscript was photophraphed by the members of the MUYA team in 2017.

5. Ms. 024

Location Cama Athornan Institute in Mumbai

Notes *Yasna* 1–27 in Gujarātī script, Gujarātī word-by-word translation and Gujarātī free translation. Even in this manuscript, some vowels, namely *a-ā* and *-u-*, are written in Nāgarī. This manuscript was photophraphed by the members of the MUYA team in 2017.

Even if the manuscripts listed above are not particularly useful for the study of the Sanskrit version, they are significant for the following reasons. First, the purpose of these manuscripts seems to be the comprehension of the Avestan texts and its Gujarātī exegesis. Generally, the Avestan passage is reported, sometimes in Avestan script, but more often transliterated into Gujarātī script, and then a translation into Gujarātī with further comments follows. The focus is clearly on the Gujarātī, and this is also testified by the fact that the writing system and the consequent turning of pages is left to right. Probably, these manuscripts were used to study the original Avestan text, to provide a key to its understanding and some additional explanations. Another interesting feature concerns the palaeography and the script: it has already been mentioned that the Old Gujarātī texts were written in a particular form of Nāgarī, the Parsi-Nāgarī, which is close to the Jaina-Nāgarī and is also used for the Sanskrit version of the *Yasna*. In the consulted Gujarātī manuscripts, the script is already Gujarātī script, but some letters, and especially the vowels, still preserve their Nāgarī forms. The outcome is a mixture of scripts, a sort of intermediate stage in the transition from the Nāgarī script to the Gujarātī one.

The fieldwork in Nāvsārī and Udvāḍā, the images collected by the MUYA Project and the consultations with Prof. Joshi confirmed that the texts provided in the consulted manuscripts, namely mss. 810, 820, 854 and the two manuscripts (014, 024) belonging to the Cama Athornan Institute Mumbai, were not earlier than 17th–18th century, or even later; therefore, they probably belong to the second phase of translations into Gujarātī, which do not have a Sanskrit intermediary.

³ The numbers of this manuscripts and the following one refer to the unpublished Catalogue prepared by the MUYA team.

Bibliography

- Agostini, Domenico & Samuel Thrope. 2020. *The Bundahišn: The Zoroastrian Book of Creation. A new translation*. New York: Oxford University Press.
- Andrés-Toledo, Miguel Ángel. 2012a. The Avestan manuscripts T55a_681 (Sanskrit Yasna) and T55b_613 (Indian Pahlavi Yasna) of the First Dastur Meherji-rana Library of Navsari. 244 pp. ISBN: 978-84-695-7953-4. <https://ada.geschkult.fu-berlin.de> (1 December, 2012).
- Andrés-Toledo, Miguel Ángel. 2012b. Yamaśeda and Astiguhādayama. In Samra Azarnouche & Céline Redard (eds.), *Yama/Yima. Variations indo-iraniennes sur la geste mythique = Variations on the Indo-Iranian myth of Yama/Yima* (Publications de l'Institut de Civilisation Indienne du Collège de France 81), 17–27. Paris: de Boccard.
- Anklesaria, Tehmuras Dinsaw. 1888 [1257 AY]. *Avesta. The sacred books of the Parsis. Part I. Yasna ba Nirang* (From Professor Westergaard's edition of the Zend Avesta). Bombay: Fort Printing Press.
- Anquetil-Duperron, Abraham Hyacinthe. 1771. *Zend-Avesta. Ouvrage de Zoroastre, contenant les idées théologiques, physiques et morales de ce législateur; les cérémonies du culte religieux qu'il a établi, et plusieurs traits importants relatifs à l'ancienne histoire des Perses*. 3 vols. Paris: N.M.Tillard.
- Apter, Emily. 2008. Untranslatables. A World System. *New Literary History* 39(3). 581–598.
- Asmussen, Jes Peter. 1992. *Codices Hafnienses*. In Ehsan Yarshater (ed.), *Encyclopædia Iranica* (Vol. 5.8), 886–893. London. https://dx.doi.org/10.1163/2330-4804_EIRO_COM_7773.
- Axelrod, Paul. 1980. Myth and Identity in the Indian Zoroastrian Community. *Journal of Mithraic Studies* 3. 150–165.
- Azarnouche, Samra. 2014. Deux modes de transmission dans la tradition scripturaire zoroastrienne : interdépendance du pehlevi et du pāzand. In Nalini Balbir & Maria Szuppe (eds.), *Lecteurs et copistes dans les traditions manuscrites iraniennes, indiennes et centrasiatiques* (Eurasian Studies XII), 81–99.
- Bartholomae, Christian. 1904. *Altiranisches Wörterbuch*. Strassburg: Trübner.
- Benjamin, Walter. 1972 [1921]. Die Aufgabe des Übersetzers. In Tillman Rexroth (ed.), *Gesammelte Schriften*, vol. 4. Frankfurt am Main: Suhrkamp.
- Bharucha, Ervad Sheriarji Dadabhai. 1906. *Collected Sanskrit writings of the Parsis. Part I. — Khorda-Avestâ-Arthaḥ*. Bombay.
- Bharucha, Ervad Sheriarji Dadabhai. 1910. *Collected Sanskrit writings of the Parsis. Part II. — Ijisni*. Bombay.
- Bharucha, Ervad Sheriarji Dadabhai. 1912. *Collected Sanskrit writings of the Parsis. Part III. — Mainyôî Khard*. Bombay.
- Bharucha, Ervad Sheriarji Dadabhai. 1913. *Collected Sanskrit writings of the Parsis. Part IV. — Skanda-Gumânî-Gujâra*. Bombay.
- Bharucha, Ervad Sheriarji Dadabhai. 1920. *Collected Sanskrit writings of the Parsis. Part V. — Ardâ-Gvîrâ*. Bombay.
- Bharucha, Ervad Sheriarji Dadabhai. 1933. *Collected Sanskrit writings of the Parsis. Part VI. — Aogmadaêcha, Shôdasa Shlôkas, Kustyâh Kâranam, Chândâ Prakâsha and a part of Yasna 65*. Bombay.
- Bhathena, B. N. 1944. *Kisse-Sanjan: A Palpable Falsehood. A Paper Submitted to the Twelfth All India Oriental Conference (History Section). Benares 1943*. Bombay: 100 Nagdevi Street.
- Bloch, Edgar. 1900. *Catalogue des Manuscrits Mazdéens (Zends, Pehlevi, Parsis et Persans) de la Bibliothèque Nationale*. Besançon.
- Boyce, Mary. 1979. *Zoroastrians: Their Religious Beliefs and Practices*. London, Boston & Henley: Routledge & Kegan Paul.
- Boyce, Mary. 1990. *Textual Sources for the Study of Zoroastrianism*. Chicago: The University of Chicago Press.
- Bronkhorst, Johannes. 2007. *Greater Magadha: Studies in the Culture of Early India*. Leiden: Brill.
- Bronkhorst, Johannes. 2011. *Buddhism in the Shadow of Brahmanism*. Boston: Brill.
- Bronkhorst, Johannes. 2015. The Magas. *The Adyar Library Bulletin* 78–79. 459–476.

- Bühler, Georg. 1889. *Über das Leben des Jaina Mönches Hemachandra, des Schülers des Devachandra aus der Vajrasākhā*. Wien: In Commission bei F. Tempsky.
- Burnouf, Eugène. 1833. *Commentaire sur le Yaçna, l'un des livres religieux des Parses. Ouvrage contenant le texte zend expliqué pour la première fois, les variantes des quatre manuscrits de la Bibliothèque Royale et la version sanscrite inédite de Nérioshengh*. 2 vols. Paris: Imprimerie Royale.
- Cantera, Alberto. 2011. Breve tipología e historia de los manuscritos avésticos de la liturgia larga. *Aula Orientalis* 29. 199–243.
- Cantera, Alberto. 2014. *Vers une édition de la liturgie longue zoroastrienne : pensées et travaux préliminaires* (Cahiers de Studia Iranica 51). Paris: Association pour l'Avancement des Études Iraniques.
- Cantera, Alberto. 2015a. Avestan manuscripts. In Alessandro Bausi (ed.), *Comparative Oriental Manuscript Studies. An Introduction*, 40–42. Hamburg: Tredition.
- Cantera, Alberto. 2015b. The usage of the Frauuarāne in Zoroastrian rituals. *Estudios Iranios y Turanios* 2 (aṭciṭ bā nāmō haōmāi. Homenaje a Éric Pirart en su 65º aniversario). 71–97.
- Cantera, Alberto. 2016. The taking of the wāž and the priestly college in the Zoroastrian long liturgy. *Journal Asiatique* 304. 47–63.
- Cantera, Alberto. 2017. La liturgie longue en langue avestique dans l'Iran occidental. In Wouter Henkelman & Céline Redard (eds.), *Persian Religion in the Achaemenid Period / La religion perse à l'époque achéménide* (Classica et Orientalia 16), 21–68. Wiesbaden: Harrassowitz.
- Cereti, Carlo G. 1991. *An 18th Century Account of Parsi History. The Qesse-ye Zartoštiān-e Hendustān. Text, Translation and Commentary*. Napoli: Istituto Universitario Orientale Dipartimento di Studi Asiatici.
- Cereti, Carlo G. 2007. Some Primary Sources on the Early History of the Parsis in India. In Fereydon Vahman & V. Claus Pedersen (eds.), *Religious Texts in Iranian Languages. Symposium held in Copenhagen May 2002*, 211–221. København: Det Kongelige Danske Videnskabernes Selskab.
- Chakrabarti, Kanchan. 1981. *Society, Religion and Art of the Kushāṇa India*. Calcutta: K.P. Bagchi.
- Chattopadhyay, Bhaskar. 1975. *Kushāṇa State and Indian Society. A Study in post-Mauryan Polity and Society*. Calcutta: Punthi Pustak.
- Chattopadhyaya, Sudhakar. 1950. *The Achaemenids in India*. Calcutta: J.C. Sarkhel.
- Darmesteter, James. 1892. *Le Zend-Avesta. Traduction nouvelle avec commentaire historique et philologique. Premier volume : La liturgie (Yasna et Vispered)*. Vol. 1. 3 vols. (Annales du Musée Guimet 21). Paris: Ernest Leroux.
- Dave, Trimbaklal N. 1935. *A Study of the Gujarāṭi Language in the 10th Century*. London: The Royal Asiatic Society.
- Degener, Almuth. 1991. Neryosanghs Sanskrit-Übersetzung von Škand gumānik vičār. In Ronald Eric Emmerick & Dieter Weber (eds.), *Corolla Iranica, Papers in Honour of Prof. Dr. David Neil MacKenzie on the Occasion of his 65th Birthday on April 8th 1991*, 49–58. Frankfurt am Main & New York: P. Lang.
- Dehghan, Keyvan. 1982. *Der Awesta-Text Srōš Yašt (Yasna 57) mit Pahlavi- und Sanskrit-Übersetzung*. München: Kitzinger.
- Dhabhar, Bamanji Nasarvanji. 1923. *Descriptive catalogue of all manuscripts in the First Dastur Meherji Rana Library, Navsari*. Bombay.
- Dhabhar, Bamanji Nasarvanji. 1949. *Pahlavi Yasna and Visperad*. Bombay: The Trustees of the Parsee Punchayet Funds & Properties.
- Dhalla, Maneckji Nusservanji. 1938. *History of Zoroastrianism*. New York: Oxford University Press.
- Doši, Vecardas Jivrāj. 1943. *Gujarāṭi Bhāṣānī Utkrānti*. Mumbai: Karnatak Printing Press.
- Dundas, Paul. 1996. Jain Attitudes Towards the Sanskrit Language. In Jan E.M. Houben (ed.), *Ideology and Status of Sanskrit. Contributions to the History of the Sanskrit Language*, 137–157. Leiden, New York & Köln: Brill.
- Edujlee, H. E. 1991. *Kisseh-i Sanjan*. Bombay: K. R. Cama Oriental Institute.
- Framjee, Dosabhoy. 2003. *The Parsees. Their History, Manners, Customs, and Religion*. New Delhi & Chennai: Asian Educational Services.
- Frye, Richard N. 2020. *Commerce iii. In the Parthian and Sasanian periods*. In *Encyclopaedia Iranica Online*. http://dx.doi.org/10.1163/2330-4804_EIRO_COM_7793.

- Führer, Alois Anton. 1883–1885. Neryôsangh's Sanskrit Translation of the Kordah-Avestâ. *Journal of the Bombay Branch of the Royal Asiatic Society* 16. 74–87.
- Geldner, Karl Friedrich. 1886–1896. *Avesta. The sacred books of the Parsis*. 3 vols. Stuttgart: Kohlhammer.
- Geldner, Karl Friedrich. 1896–1904. Awestalitteratur. In Wilhelm Geiger & Ernst Kuhn (eds.), *Grundriss der iranischen Philologie. Zweiter Band: Litteratur. Geschichte und Kultur*, 1–53. Strassburg: Trübner.
- Gnoli, Gherardo. 1967. *Ricerche storiche sul Sîstân antico*. Roma: Associazione Internazionale di Studi sul Mediterraneo e l'Oriente.
- Goldman, Leon. 2013a. The Avestan manuscript KM7-5-19222_682 (Sanskrit Yasna) of the Ketâb xâne-ye Melli (Tehran). 738 pp. ISBN: 978-84-695-7957-2. <https://ada.geschkult.fu-berlin.de> (1 December, 2013).
- Goldman, Leon. 2013b. The Avestan manuscript S1_677 (Sanskrit Yasna) of the Columbia University Library. 310 pp. ISBN: 978-84-695-7956-5. <https://ada.geschkult.fu-berlin.de> (1 December, 2013).
- Goldman, Leon. 2014. The Avestan manuscript 672 (K6), Sanskrit Yasna, of the Kongelige Bibliotek (Copenhagen). 872 pp. ISBN: 978-84-606-9730-5. <https://ada.geschkult.fu-berlin.de> (1 December, 2014).
- Goldman, Leon. 2018. *The Sanskrit Yasna manuscript S1. Facsimile edition* (Handbook of Oriental Studies – Corpus Avesticum 32/1). Leiden & Boston: Brill.
- Harlez, Charles. 1882. Appendice. Version sanscrite de Nériosengh. Yaçna XI, et XXVIII. In Charles Harlez (ed.), *Manuel de la langue de l'Avesta. Grammaire, anthologie, lexique*, 407–487. Paris: Maisonneuve et Cie Libraires-Éditeurs.
- Haug, Martin. 1907. *Essays on the sacred language, writings, and religion of the Parsis. Fourth edition, edited and enlarged by E. W. West*. London: Kegan Paul, Trench, Trübner & Co.
- Hazra, Rajendra Chandra. 1975. *Studies on the Purāṇic Records on Hindu Rites and Customs*. Delhi: Motilal Banarsidass.
- Hinnells, John R. 2008. *Parsi communities i. Early history*. In *Encyclopædia Iranica*, online version. http://dx.doi.org/10.1163/2330-4804_EIRO_COM_413.
- Hinnells, John R. 2015. The Parsis. In Michael Stausberg & Yuhan Sohrab-Dinshaw Vevaina (eds.), *The Wiley Blackwell Companion to Zoroastrianism*, 157–172. Chichester, West Sussex: Wiley Blackwell.
- Hinnells, John R. & Alan V. Williams. 2008. Introduction. In John R. Hinnells & Alan V. Williams (eds.), *Parsis in India and the Diaspora*, 15–34. London & New York: Routledge.
- Hintze, Almut. 2009. The Return of the Fravashis in the Avestan Calendar. In Desmond Durkin-Meisterernst, Christine Reck & Dieter Weber (eds.), *Literarische Stoffe und ihre Gestaltung in mittel-iranischer Zeit. Kolloquium anlässlich des 70. Geburtstages von Werner Sundermann* (Beiträge zur Iranistik 31), 99–121. Wiesbaden: Dr. Ludwig Reichert.
- Hintze, Almut. 2012. Manuscripts of the Yasna and Yasna ī Rapithwin. In Alberto Cantera (ed.), *The transmission of the Avesta* (Iranica 20), 244–278. Wiesbaden: Harrassowitz.
- Hintze, Almut. 2013. *Change and continuity in the Zoroastrian tradition. An inaugural lecture delivered on 22 February 2012 at the School of Oriental and African Studies*. London: School of Oriental & African Studies.
- Hintze, Almut. 2017. Scribes and Their Patrons: on the Merit of Copying Manuscripts in the Zoroastrian Tradition. In Almut Hintze & Alan V. Williams (eds.), *Holy Wealth: Accounting for This World and The Next in Religious Belief and Practice. Festschrift for John R. Hinnells* (Iranica 24), 145–164. Wiesbaden: Harrassowitz.
- Hintze, Almut. Forthcoming. *The beginning of the Yasna Ritual. An Edition of the Avestan Yasna 0-2 with Translation, Commentary and Glossary* (Handbook of Oriental Studies – Corpus Avesticum). Leiden & New York: Brill.
- Hodivala, Shapurji Kavasji. 1920a. *Parsis of Ancient India*. Bombay: The Sanj Vartaman Press.
- Hodivala, Shapurji Kavasji. 1920b. *Studies in Parsi History*. Bombay: J.N. Petit Parsi Orphanage Captain Printing Works.
- Hodivala, Shapurji Kavasji. 1925. The Sixteen Sanskrit Shlokas Given in Dastur Aspandīārjī Kāmdinji's Book. In *Indo-Iranian Studies*, 131–141. London & Leipzig: Kegan Paul-Trench-Trübner, Co. & Otto Harrassowitz.

- Hoffmann, Karl. 1940. Vedische Namen. *Wörter und Sachen* 21. 139–161 (= Aufsätze zur Indoiranistik I, 6–28).
- Hopkins, Edward Washburn. 1896. Prāgāthikāni I. The Vocabulary. *Journal of the American Oriental Society* 17. 23–92.
- Hulin, Michel. 1978. *Sāṃkhya Literature* (A History of Indian Literature). Wiesbaden: Harrassowitz.
- Humbach, Helmut. 1974. Aramaeo-Iranian and Pahlavi. In *Commémoration Cyrus. Actes du congrès de Shiraz 1971 et autres études dédiées à l'occasion du 2500^e anniversaire de la fondation de l'empire perse. Hommage universel II* (Acta Iranica 2), 237–243. Leiden: Brill.
- Humbach, Helmut. 1975. Mithra in the Kuṣāṇa period. In John R. Hinnells (ed.), *Mithraic studies*, 135–141. Manchester: Manchester University Press.
- Humbach, Helmut. 1978. Miθra in India and the Hinduized Magi. In Jacques Duchesne-Guillemin (ed.), *Études Mithriaques. Actes du 2^e Congrès International, Téhéran, du 1^{er} au 8 septembre 1975* (Acta Iranica 17), 229–253. Leiden: Brill.
- Humbach, Helmut. 2003. Neriosangh and his Sanskrit Translations of Avesta Texts. In Carlo Cereti & F. Vajifdar (eds.), *Ātaš-e Dorun. The Fire Within. Jamshid Soroush Soroushian Memorial Volume II*, 199–212. San Diego.
- Itō, Garrett. 1981. Iranological Contributions of Aśoka Aramaic Inscriptions. In *Monumentum G. Morgenstierne*, vol. 21 (Acta Iranica), 308–315. Leiden: Brill.
- JamaspAsa, Kaikhusroo M. 2020. *Gujarati*. In *Encyclopaedia Iranica Online*. http://dx.doi.org/10.1163/2330-4804_EIRO_COM_2521.
- Junge, Julius. 1939. *Saka-Studien. Der ferne Nordosten im Weltbild der Antike* (Klio 28). Leipzig: Dieterich.
- Kanga, Maneck F. 1950. Pahlavi Yasna Hā VIII – A Critical Study. In Vishva Bandhu (ed.), *Siddha-bhārati or the Rosary of Indology*, vol. 1 (Vishveshvaranand Indological Series), 143–149. Hoshiarpur: Vishveshvaranand Vedic Research Institute.
- Kapadia, Hiralal Rasikdas. 1935–1936. A Note on Kṣa and Jña. *Annals of the Bhandarkar Oriental Research Institute* 17(3).
- Kapadia, Hiralal Rasikdas. 1938. Outlines of Palaeography (with Special Reference to Jaina Palaeographical Data and Their Evaluation). *Journal of the University of Bombay* 6(6). 87–110.
- Kapadia, Hiralal Rasikdas. 1939. A Detailed Exposition of the Nāgarī, Gujarātī and Modī Scripts. *Annals of the Bhandarkar Oriental Research Institute* 19(4). 386–411, 413–418.
- Kapadia, Hiralal Rasikdas. 1955. A Detailed Exposition of the Nāgarī, Gujarātī and Modī Scripts (Continued). *Annals of the Bhandarkar Oriental Research Institute* 36(3/4). 215–226.
- Karanjia, Ramiyar Parvez. 2010. *The Bāj-dharnā (Drōn Yasht). A Zoroastrian Ritual for Consecration and Commemoration. History, Performance, Text and Translation*. Mumbai: The K R Cama Oriental Institute.
- Katrak, Jamshed Cawasji. 1941. *Oriental treasures, being condensed tabular descriptive statement of over a thousand manuscripts and of their colophons, written in Iranian & Indian languages and lying in private libraries of Parsis in different centres of Gujarat; together with minute classified contents and introduction; detailed historical, biographical & literary appendices; critical & philological notes; exhaustive indexes, bibliography; etc.*, Bombay.
- Kellens, Jean. 1995. *Liste du verbe avestique*. Wiesbaden: Dr. Ludwig Reichert.
- Kellens, Jean. 1998. Considérations sur l'histoire de l'Avesta. *Journal Asiatique* 286. 451–519.
- Kellens, Jean. 2006. *Études avestiques et mazdéennes vol. 1. Le Ratauuō vīspe mazišta (Yasna 1.1 à 7.23, avec Visprad 1 et 2)* (Persika 8). Paris: de Boccard.
- Kellens, Jean. 2007. *Études avestiques et mazdéennes vol. 2. Le Hōm Stōm et la zone des déclarations (Y7.24-Y15.4, avec les intercalations de Vr3 à 6)* (Persika 10). Paris: de Boccard.
- Kellens, Jean. 2014. Sur l'origine des Aməṣas Spəntas. *Studia Iranica* 43(2). 163–175.
- Khareghat, Mancherji Pestanji. 1920. Preface. In Shapurji Kavasji Hodivala (ed.), *Parsis of Ancient India*, I–XVII. Bombay: The Sanj Vartaman Press.
- Kotwal, Firoze M. 1990. A Brief History of the Parsi Priesthood. *Indo-Iranian Journal* 33. 165–175.
- Kotwal, Firoze M., Daniel J. Sheffield & Bharti Gandhi. 2008. *Preliminary descriptive list of the manuscripts donated to the First Dastur Meherjirana Library since 1923*. Navsari.

- Kreyenbroek, Philip Gerrit. 1985. *Sraoša in the Zoroastrian tradition* (Orientalia Rheno-Traiectina 28). Leiden: Brill.
- Lubotsky, Alexander. 2001. The Indo-Iranian Substratum. In Christian Carpelan, Asko Parpola & Petteri Koskikallio (eds.), *Early Contacts between Uralic and Indo-European: Linguistic and Archeological Considerations*, 301–317. Helsinki: Suomalais-Ugrilainen Seura.
- MacDowall, David W. 1975. The Role of Mithra among the Deities of the Kušāna Coinage. In John R. Hinnells (ed.), *Mithraic Studies. Proceedings of the First International Congress of Mithraic Studies*, vol. 1, 142–150. Manchester: Manchester University Press.
- MacDowall, David W. 1978. Mithra's Planetary Setting in the Coinage of the Great Kushans. In *Études Mithraïques, Actes du 2e Congrès International, Téhéran, du 1er au 8 septembre 1975*, vol. 4 (Acta Iranica), 305–315. Leiden / Téhéran & Liège: Brill & Bibliothèque Pahlavi.
- MacKenzie, David Neil. 1971. *A concise Pahlavi dictionary*. London: Oxford University Press.
- Malamoud, Charles. 1989. *Cuire le monde : rite et pensée dans l'Inde ancienne*. Paris: La découverte.
- Malekandathil, Pius. 2002. The Sassanids and the Maritime Trade of India During the Early Medieval Period. In *Proceedings of the Indian History Congress*, vol. 63, 156–173. New Delhi: Indian History Congress.
- Mallinson, James & Mark Singleton. 2017. *Roots of Yoga* (Penguin Classics). London: Penguin Random House UK.
- Matilal, Bimal Krishna. 1977. *Nyāya-Vaiśeṣika* (A History of Indian Literature). Wiesbaden: Harrassowitz.
- Menant, Delphine. 1898. *Les Parsis. Histoire des communautés zoroastriennes de l'Inde. Première partie* (Annales du Musée Guimet, Bibliothèque d'études 7). Paris: Leroux.
- Mills, Lawrence Heyworth. 1892–1894. *A Study of the Five Zarathustrian (Zoroastrian) Gāthās*. 4 vols. Erlangen & Oxford: Druck der Universitäts- und Buchdruckerei von E. Th. Jacob.
- Mills, Lawrence Heyworth. 1893. On the Zend MSS. recently presented to the Bodleian Library and on other Zend matters. In E. Delmar Morgan (ed.), *Transactions of the Ninth International Congress of Orientalists*, vol. 2, 515–527. London.
- Mills, Lawrence Heyworth. 1894. Correspondance to the Editor [Among the Newly Acquired Treasures of the Bodleian Library is Jamaspji 3]. *The American Journal of Philology* 15(1). 120–121.
- Mills, Lawrence Heyworth. 1910. *A Study of Yasna I*. Leipzig: Brockhaus.
- Mills, Lawrence Heyworth. 1912. *Yasna XXIX in its Sanskrit Equivalents*. Louvain: J.B. Istaś.
- Mirza, Hormazdyar Kayoji. 1969. On the Sanskrit Version of the Vidēvdāt. In K. R. Cama Oriental Institute *Golden Jubilee Volume*, 49–64. Bombay.
- Modi, Jivanji Jamshedji. 1933. Quisseh-i Zarthushtian-i Hindustan va Bayan-i Atash Behram-i Naosari. *The Journal of the K. R. Cama Oriental Institute* 25. 1–147.
- Mohtashami, Neda. 2019. *The Beginning of the Yasna Ritual: The Pahlavi version of Yasna 0–2. Edition, Translation and Commentary*. London: SOAS (Thesis).
- Monier-Williams, Monier A. 1899. *A Sanskrit-English Dictionary etymologically and philologically arranged with special reference to cognate Indo-European languages*. Oxford: Clarendon Press.
- Mulla, Dinshah Fardunji. 1901. *Jurisdiction of Courts in Matters Relating to the Rights and Powers of Castes*. Bombay: Caxton Printing Works.
- Munshi, Kanaivalal M. 1954. *Gujarāt and Its Literature. From Early Times to 1852*. Bombay: Bharatiya Vidya Bhavan.
- Nagarsheth, Snehal & Pallavi Chilleriga. 2009. *Living With Memories. Parsee Dwelling in Early Settlements of Gujarat*. Ahmedabad: SID Research Cell, School of Interior Design, CEPT University.
- Nanavutty, Piloo. 1980. *The Parsis*. New Delhi: National Book Trust.
- Nanji, Rukshana & Homi Dhalla. 2008. The Landing of the Zoroastrians at Sanjan. The Archaeological Evidence. In John R. Hinnells & Alan V. Williams (eds.), *Parsis in India and the Diaspora*, 35–58. London & New York: Routledge.
- Nariman, Gushtaspshah Kaikhushro. 1935. The Myth of Religious Persecution. In Rustom Burjorji Paymaster (ed.), *Writings of G. K. Nariman*, 163–169. Bombay: J. N. Petit Parsi Orphanage Captain Printing Works.
- Narten, Johanna. 1982. *Die Amāša Spəntas im Avesta*. Wiesbaden: Harrassowitz.

- Nyberg, Henrik Samuel. 1974. *A manual of Pahlavi. Part II: glossary*. Wiesbaden: Harrassowitz.
- Palladino, Martina. 2017a. Iran e India tra definizione identitaria e dialettica di confine. In Francesco Calzolaio, Erika Petrocchi, Marco Valisano & Alessia Zubani (eds.), *Confine, limite, soglia*, 47–60. Venezia: Edizioni Cà Foscari.
- Palladino, Martina. 2017b. *The Sun-Worshipping Śākadvīpīya Brāhmaṇas. An Analysis of Their History and Customs from Ancient Times to the Present*. Bologna: Alma Mater Studiorum, Università di Bologna (Thesis).
- Palladino, Martina. 2017c. Welcome with Open Arms. Iranian Loanwords in Purāṇic Lexicon. In Lucas den Boer & Daniele Cuneo (eds.), *Puṣpikā. Tracing Ancient India Through Texts and Traditions. Contributions to Current Research in Indology*, 51–61. Oxford: Oxbow Books.
- Palladino, Martina. 2018. Alcuni spunti di riflessione sui Maga Brāhmaṇa. *Studi Iranici Ravennati* II. 159–182.
- Palsetia, Jesse S. 2001. *The Parsis of India. Preservation of Identity in Bombay City*. Leiden: Brill.
- Panaino, Antonio. 1990. *Calendars. i. Pre-Islamic Calendars*. In Ehsan Yarshater (ed.), *Encyclopædia Iranica* (Vol. 4), 658–668. London. https://dx.doi.org/10.1163/2330-4804_EIRO_COM_7287.
- Panaino, Antonio. 1996. The Year of the Maga Brāhmaṇas. In *Convegno internazionale sul tema. La Persia e l'Asia Centrale. Da Alessandro al X secolo. 9-12 Novembre 1994*, 569–587. Roma: Accademia nazionale dei Lincei.
- Panaino, Antonio. 2017a. Avestan *aiiara-* and *asniia-* (Y. 1,17; 2,17, etc.) *Indo-Iranian Journal* 60. 303–330.
- Panaino, Antonio. 2017b. Liturgies and Calendars in the Politico-Religious History of Pre-Achaemenian and Achaemenian Iran. In Wouter Henkelman & Céline Redard (eds.), *Persian Religion in the Achaemenid Period / La religion perse à l'époque achéménide* (Classica et Orientalia 16), 69–95. Wiesbaden: Harrassowitz.
- Paymaster, Rustom Burjorji. 1954. *Early History of the Parsees in India from their landing in Sanjan to 1700 AD*. Bombay: Zartoshti Dharam Sambandhi Kelavni Apnari ane Dnyan Felavnari Mandli.
- Peschl, Benedikt. 2020. *The first three hymns of the Ahunauuaiti Gāṇā. The Avestan text of Yasna 28-30 and its tradition*. London: SOAS (Thesis).
- Pollock, Sheldon. 1996. The Sanskrit Cosmopolis, 300-1330 CE. Transculturation, Vernacularization, and the Question of Ideology. In Jan E.M. Houben (ed.), *Ideology and Status of Sanskrit. Contributions to the History of the Sanskrit Language*, 157–197. Leiden, New York & Köln: Brill.
- Pollock, Sheldon. 1998. The Cosmopolitan Vernacular. *The Journal of Asian Studies* 57(1). 6–37.
- Pollock, Sheldon. 2006. *The Language of the Gods in the World of Men. Sanskrit, Culture, and Power in Premodern India*. Berkeley, Los Angeles & London: University of California Press.
- Pollock, Sheldon. 2015. What Was Philology in Sanskrit? In Sheldon Pollock, Benjamin A. Elman & Ku-ming Kevin Chang (eds.), *World Philology*, 114–136. Cambridge & London: Harvard University Press.
- Prabhune, Padmakar & Vijay Sathe. 2013. Catalogue of Coins from the Excavations at Sanjan (Umbargaon Taluka, District Valsad, Gujarat). In Sharad Rajaguru, Sushama Deo, Pramod Joglekar, Padmakar Prabhune, Vijay Sathe, Shivendra Kadgaonkar & Arati Deshpande-Mukherjee (eds.), red. by Homi Dhalla & Kashinath Narayan Dikshit, *Early Medieval Sanjan. Aspects and Analysis*, vol. 3 (Sanjan Excavation Report), 37–58. Oxford: Hadrian Books Ltd.
- Pulleyblank, Edwin G. 2020. *Chinese-Iranian Relations i. In Pre-Islamic Times*. In *Encyclopaedia Iranica Online*. http://dx.doi.org/10.1163/2330-4804_EIRO_COM_7682.
- Redard, Céline. 2021a. *Études avestiques et mazdéennes vol. 8. Vidēvdād 19. Le récit de la victoire de Zarathuštra sur Ahyra Mainiiu* (Persika 23). Leuven, Paris & Bristol CT: Peeters.
- Redard, Céline. 2021b. *The Srōš Drōn – Yasna 3 to 8. A critical edition with ritual commentaries and glossary* (Handbook of Oriental Studies – Corpus Avesticum 32/3). Leiden & New York: Brill.
- Redard, Céline. Forthcoming-a. Le couple divin Sraōša et Aši. In.
- Redard, Céline. Forthcoming-b. The Sanskrit Exegetical Manuscripts of the Bibliothèque nationale de France (BnF) in Paris.

- Redard, Céline & Kerman Dadi Daruwalla. 2021. *The Gujarati Ritual directions of the Paragnā, Yasna and Visperad ceremonies. Transcription, translation and glossary of Anklesaria 1888* (Handbook of Oriental Studies – Corpus Avesticum 32/2). Leiden & New York: Brill.
- Renou, Louis. 1956. *Histoire de la langue sanskrite* (Les Langues du Monde. Série Grammaire, Philologie, Littérature 10). Lyon: IAC.
- Rezāi Bāghbīdī, Hassan. 2012. Parsi Sanskrit. In Jared S. Klein & Kazuhiko Yoshida (eds.), *Indic across the Millennia: From the Rigveda to Modern Indo-Aryan (14th World Sanskrit Conference, Kyoto, Japan, September 1st-5th, 2009, Proceedings of the Linguistic Section)*, 1–8. Bremen: Dr. Ute Hempen Verlag.
- Sanjana, Darab Peshotan. 1895. *The Zand ī Javīt shēda dād or The Pahlavi Version of the Avesta. Vendidad*. Bombay: Education Society's Steam Press.
- Sastri, Surendranath Majumdar. 1924. *Cunningham's Ancient Geography of India. Edited with Introduction and Notes*. Calcutta: Chatterjee & Co.
- Scharfe, Hartmut. 1977. *Grammatical Literature*. Vol. 5 (A History of Indian Literature). Wiesbaden: Otto Harrassowitz.
- Scheffelowitz, Isidor. 1933. Die Mithra-Religion der Indoskythen und ihre Beziehung zum Saura- und Mithras- Kult. In Sten Konow (ed.), vol. 11 (Acta Orientalia), 292–332. Leiden: Brill.
- Schmidt, Hanns-Peter. 1963. The Sixteen Sanskrit Ślokas of Ākā Adhyāru. *Bulletin of the Deccan College Research Institute* 21. 157–196.
- Schoff, Wilfred H. 1976. *Parthian Stations*. Chicago: Ares.
- Sheffield, Daniel J. 2015. Primary Sources: Gujarati. In Michael Stausberg & Yuhan Sohrab-Dinshaw Vevaina (eds.), *The Wiley Blackwell Companion to Zoroastrianism*, 543–554. Chichester, West Sussex: Wiley Blackwell.
- Sheldon, John S. 2006. The Sanskrit Translation of the Avestan Haoma Liturgy in the Light of Recent Research. In Bertil Tikkanen & Heinrich Hettrich (eds.), *Themes and Tasks in Old and Middle Indo-Aryan Linguistics*, 255–272. Delhi: Motilal Banarsidas.
- Singh, Arvind Kumar. 1990. *Development of Nāgarī Script*. Delhi: Parimal Publications.
- Sircar, Dinesh Chandra. 1963. No. 4 – Rashtakutra Charters from Chinchani. In Dinesh Chandra Sircar & Bahadur Chand Chhabra (eds.), *Epigraphia Indica*, vol. 32, 45–60. Calcutta: Government of India Press.
- Skjærvø, Prods Oktor. 2000 [2021]. *The Middle Persian Translation of the Avesta: Yasna, Visperad*. In *Thesaurus Indogermanischer Text- und Sprachmaterialien (TITUS)*, online version. <http://titus.fkildg1.uni-frankfurt.de/texte/etcs/iran/miran/mpers/avpt/yvrpt/yvrpt.htm>.
- Smith, Catherine. 14th October 2020. *itsee-birmingham/collation_editor_core*. Version 1.1.0. Zenodo. <https://doi.org/10.5281/zenodo.4088056>.
- Smith, Catherine & Martin Sievers. 2020. *Electron Online Transcription Editor*. GitHub. <https://github.com/Multimedia-Avesta/muya-electron-ote/>.
- Spiegel, Friedrich. 1861. *Neriosengh's Sanskrit-Uebersetzung des Yaçna*. Leipzig: Wilhelm Engelmann.
- Squarcini, Federico. 2011. pāṣaṇḍin, vaitaṇḍika, vedanindaka and nāstika: On Criticism, Dissenters and Polemics and the South Asian Struggle for the Semiotic Primacy of Veridiction. In *Tradition, Veda and Law: Studies on South Asian Classical Intellectual Traditions* (Cultural, Historical and Textual Studies of Religions), 43–112. London, New York & Delhi: Anthem Press.
- Stausberg, Michael. 2002–2004. *Die Religion Zarathustras. Geschichte – Gegenwart – Rituale*. Vol. 3. Stuttgart: Kohlhammer.
- von Stietencron, Heinrich. 1966. *Indische Sonnenpriester. Sāmba und die Śākadvīpīya-Brāhmaṇa. Eine textkritische und religionsgeschichtliche Studie zum indischen Sonnenkult*. Wiesbaden: Harrassowitz.
- Taraf, Zahra. 1981. *Der Avesta-Text Niyāyīš mit Pahlavi- und Sanskritübersetzung*. München: Kitzinger.
- Tavastia, Jehangir Cowasji. 1944. Zur Pflege des iranischen Schrifttums. *Zeitschrift der Deutschen Morgenländischen Gesellschaft* 98. 294–339.
- Tessitori, Luigi Pio. 1914. Notes on the Grammar of the Old Western Rājasthānī with Special Reference to Apabhraṃśa and to Gujarātī and Mārvāṛī. *Indian Antiquary* 43. 21–26.
- Thapar, Romila. 1984. *Ancient Indian Social History. Some interpretations*. Hyderabad & London: Sangam Books by arrangement with Orient Longman Ltd.

- Thapar, Romila. 2000. *Cultural Pasts. Essays in Early Indian History*. Oxford: Oxford University Press.
- Turner, Ralph L. 1962–1966. *A Comparative Dictionary of the Indo-Aryan Languages. Text. Vol. 1*. London: Oxford University Press.
- Unvala, Jamshedji Maneckji. 1924. *Neryosangh's Sanskrit Version of the Hōm Yašt (Yasn IX-XI) with the Original Avesta and Its Pahlavi Version*. Wien: Adolf Holzhausen.
- Unvala, Jamshedji Maneckji. 1925. A Fragment of the Sanskrit Version of the Vidēvdāt. In *Indo-Iranian Studies: In honour of Shams-ul-Ullemā Dastur Darab Peshotan Sanjana*, 253–276. London & Leipzig.
- Vaidya, P. L. 1980. *Prakrit Grammar of Hemacandra. Being the Eighth Adhyaya of his Siddha-Hema-Sabdanusasana*. Poona: Bhandarkar Institute Press.
- Varshney, Diwan Chandra. 1990. *Myths and Symbols in Hindu Mythology. A Legal Interpretation*. Delhi: South Asia Books.
- Vyas, Kantilal Baldevram. 1982. *Apabhramśa of Hemacandra* (Prakrit Text Series 23). Ahmedabad: Prakrit Text Society.
- Weber, Albrecht F. 1872. Über ein zum weissen Yajus gehöriges phonetisches Compendium, das Prati-jnâsûtra. *Abhandlungen der Königlischen Akademie der Wissenschaften zu Berlin aus dem Jahre 1871*.
- West, Edward William. 1896–1904. Pahlavi literature. In Wilhelm Geiger & Ernst Kuhn (eds.), *Grundriss der Iranischen Philologie. Zweiter Band: Litteratur. Geschichte und Kultur*, 75–129. Strassburg: Trübner.
- Westergaard, Niels Ludvig. 1993. *Zend Avesta or the religious books of the Zoroastrians. Volume I: The Zend texts edited by N.L. Westergaard. Neu herausgegeben mit einem Essay über 'Niels Ludvig Westergaard und seine Avesta-Ausgabe' von Rüdiger Schmitt*, in collab. with Rüdiger Schmitt. Wiesbaden: Dr. Ludwig Reichert.
- Whitehouse, David & Andrew Williamson. 1973. Sasanian Maritime Trade. *Iran* 11. 29–49.
- Williams, Alan V. 1999. Speaking of Purity. When the Zoroastrian High Priest First Met the Hindu Rajah. In Erik Reenberg Sand & Jørgen Podemann Sørensen (eds.), *Comparative Studies in History of Religions*, 143–155. Copenhagen: Museum Tusculanum Press.
- Williams, Alan V. 2008a. The Literary Re-placement of Iran in India. *Acta Orientalia Vilnensia* 8(1). 15–39.
- Williams, Alan V. 2008b. The Structure, Significance and Poetic Integrity of the Qesse-ye Sanjān. In John R. Hinnells & Alan V. Williams (eds.), *Parsis in India and the Diaspora*, 15–34. London & New York: Routledge.
- Williams, Alan V. 2009. *The Zoroastrian Myth of Migration from Iran and Settlement in the Indian Diaspora Text, Translation and Analysis of the 16th Century Qeşse-ye Sanjān 'The story of Sanjan'*. Leiden & Boston: Brill.
- Wink, André. 2002. *Early Medieval India and the Expansion of Islam* (Al-Hind. The Making of the Indo-Islamic World 1). Leiden & Boston: Brill Academic Publishers, Inc.
- Witzel, Michael. 1999. Substrate Languages in Old Indo-Aryan (Ṛgvedic, Middle and Late Vedic). *Electronic Journal of Vedic Studies* 5.
- Writer, Rashna. 1989. Parsi Identity. *Iran* 27. 129–131.
- Zeini, Arash. 2020. *Zoroastrian scholasticism in late antiquity. The Pahlavi version of the Yasna Haptanḥāiti* (Edinburgh Studies In Ancient Persia). Edinburgh: Edinburgh University Press.
- Zimmer, Hans. 1962. *Myths and Symbols in Indian Art and Civilization*. New York: Harper.

Index of Words

Sanskrit

⟨*hamaspathamaedaematā*⟩ 130

°*śakti*- 117

action 117

adhahparivartita-° 129

ahan- 122

ahuramajda- 107

aiāthrima- 129

aiviamghana- 115

aivīśruthrima-aibigaia-ca 124

amiśāspiṇṭa- 109

ap- 143

apāṇ nābhi- 113

arjahī- 116

arūamda- 116

aṁtarācamdra- 127

aṁtarvanaspati- 139

ādeśatanu- 532

ānaṁda-āsvāda- 113

āstāda- 113

āśis- 143

āśīrvvāda- 138, 143

baharāma- 113

baresmana- 115

bavara- 83

bereji- 125

bhakti°- 117

bhalāpanāpati- 126

burjja-svāmin- 113

cakra- 117

cakraschita- 141

cakraschiti- 117, 141

camdorapuhala-setu- 116

cāśnī- 77

daṇḍa- 45

dehe- 124

dharma- 118

dīna- 122

dīvasa- 122

dīni- 104

ganāmainīo 114

gāthā- 116

gīra- 141

gīri- 141

grhāmtarvartin- 116

guru- 109, 143

gurutara- 109, 143

gurvvanujñāṇ- 139

gvāja- 77

hamaspathamaedaem 129

hāūana- 122

hetu- 118

hormmijda- 107

hośadāstāra 116

hūma- 115

iajda- 140

ijisni- 104

īajda- 140

jarathuśtrotema- 125

jaṁda- 124

jñā- 142

karmmaṇā- 139

karttuṇ 139

khsṇūmani- 75

maidīarima- 129

maidīoijarama- 128

maidīoisama- 128

majdaiasna 115

mājdaiasni- 115

māna- 125

mātrā 42

māṇthra-vāṇi- 141

māṇthrī-vāṇi- 141

mihira- 111

muktātman- 116

namaskaraṇa- 142

namaskṛti- 117, 142

naskanibamdhā- 116

nāman- 106

nāstikya- 118

nirmmala- 139

nirrvāṇajñāna- 139

nirrvāṇajñāna- 117

nītāṁtaṇ 101

nivāsītāranya- 111

paitīśahaheṇ 129

parivarttula- 139

phrehedadāraharavispahūjīvaśnī- 125

phrehedadārapsu- 123

phrehedadāravīra- 124

prakṣṭaṇ 100

prāhūma- 115

prāṇa- 117

prāṇa- 104

prāṇa- 117

prāṇa- 104

pr̥thivī 140

pr̥thvī 140

pr̥thvicara- 143

pr̥thvicārīn- 143

pr̥thvīvibhūti- 117

puṇyaguru- 103

puṇyagurv(ṇ)ī- 138

puṇyātma- 115

puṇyātman- 115

pūjākaraṇa- 118

rapīthvina- 123

raśna- 112

rākṣasā°- 118

rākṣasi- 118

samagra- 142

sarvva- 138, 142

saṁdhyā- 106

saṇpūrṇa- 139

saṇpūrṇacamdra- 128

savahī- 116

sāūamgha- 123

spanāmainīo- 108

surājan- 143

susvāmin- 143

svāmin-mahājñānīn- 107

tistara- 113

śīghrataraṇ 77

śrośa- 112

udaka- 143

ujaiarina- 124

upari 100

uparipravṛtti- 139

utkṣṭa- 100

utkṣṭatama-manas- 113

uttama-āśis- 113

uttama-āśīrvvāda- 113

uttama-utkṣṭamanas- 113

uśahina- 125

vāṇi- 106

vibhinnadeva- 114

vibhūti- 117

vid- 142

vijaya- 113

vīryanikṣepan- 129

vīsi- 123

vīśaptatha- 128

Index of Passages

Avestan

Y 1.1 148
Y 1.2 149
Y 1.3 150
Y 1.4 152
Y 1.5 152
Y 1.6 153
Y 1.7 155
Y 1.8 156
Y 1.9 157
Y 1.10 158
Y 1.11 159
Y 1.12 160
Y 1.13 161
Y 1.14 162
Y 1.15 163
Y 1.16 164
Y 1.17 165
Y 1.18 165
Y 1.19 166
Y 1.20 167
Y 1.21 167
Y 1.22 168
Y 1.23 169
Y 2.1 172
Y 2.2 173
Y 2.3 174
Y 2.4 175
Y 2.5 176
Y 2.6 177
Y 2.7 178
Y 2.8 179
Y 2.9 180
Y 2.10 182
Y 2.11 182
Y 2.12 184
Y 2.13 184
Y 2.14 185
Y 2.15 186
Y 2.16 187
Y 2.17 188
Y 2.18 188
Y 3.1 190
Y 3.2 191
Y 3.3 83, 192
Y 3.4 192
Y 3.5 194
Y 3.6 195
Y 3.7 196
Y 3.8 197
Y 3.9 198
Y 3.10 199
Y 3.11 200
Y 3.12 201
Y 3.13 202
Y 3.14 203
Y 3.15 203
Y 3.16 204

Y 3.17 205
Y 3.18 206
Y 3.19 207
Y 3.20 208
Y 3.21 209
Y 3.22 210
Y 3.23 210
Y 3.24 211
Y 3.25 212
Y 4.1 213
Y 4.2 214
Y 4.3 215
Y 4.4 216
Y 4.5 216
Y 4.6 217
Y 4.7 218
Y 4.8 218
Y 4.22 219
Y 4.23 220
Y 4.24 221
Y 4.25 222
Y 4.26 223
Y 5.1 225
Y 5.2 226
Y 5.3 226
Y 5.4 227
Y 5.5 227
Y 5.6 228
Y 6.1 229
Y 6.2 229
Y 6.3 230
Y 6.4 231
Y 6.5 232
Y 6.6 233
Y 6.7 234
Y 6.8 235
Y 6.9 236
Y 6.10 237
Y 6.11 238
Y 6.12 239
Y 6.13 239
Y 6.14 241
Y 6.15 241
Y 6.16 242
Y 6.17 242
Y 6.18 243
Y 6.19 243
Y 6.20 244
Y 6.21 244
Y 7.1 246
Y 7.2 247
Y 7.3 83, 247
Y 7.4 248
Y 7.5 249
Y 7.20 250
Y 7.21 251
Y 7.22 252
Y 7.23 252

Y 7.24 253
Y 7.25 254
Y 7.26 255
Y 7.27 256
Y 7.28 256
Y 8.1 257
Y 8.2 258
Y 8.3 259
Y 8.4 260
Y 8.5 262
Y 8.6 262
Y 8.7 263
Y 8.8 263
Y 8.9 264

Sanskrit

SY 1.1 149, 349
SY 1.2 150, 351
SY 1.3 111, 122–123, 151, 353
SY 1.4 123–124, 152, 355
SY 1.5 124, 153, 357
SY 1.6 124–125, 154, 359
SY 1.7 112, 125, 155, 361
SY 1.8 92, 127–128, 156, 363
SY 1.9 128–130, 157, 364
SY 1.10 122, 159, 367
SY 1.11 108, 111, 160, 368
SY 1.12 161, 370
SY 1.13 161, 371
SY 1.14 162, 373
SY 1.15 163, 375
SY 1.16 108, 164, 377
SY 1.17 165, 379
SY 1.18 166, 379
SY 1.19 166, 380
SY 1.20 122–125, 167, 381
SY 1.21–22 101
SY 1.21 168, 382
SY 1.22 169, 383
SY 1.23 122–123, 170, 385
SY 2.1 172, 388
SY 2.2 173, 390
SY 2.3 111, 122–123, 174, 390
SY 2.4 123–124, 175, 392
SY 2.5 124, 176, 394
SY 2.6 124–125, 177, 396
SY 2.7 112, 125, 179, 399
SY 2.8 127–128, 180, 402
SY 2.9 128–130, 181, 403
SY 2.10 122, 182, 406
SY 2.11 111, 183, 407
SY 2.12 184, 409
SY 2.13 185, 410
SY 2.14 186, 412
SY 2.15 187, 414
SY 2.16 187, 415
SY 2.17 188, 416
SY 2.18 189, 417

SY 3.1	112, 122, 190, 419	SY 4.6	217, 460	SY 6.17	112, 242, 498
SY 3.2	191, 420	SY 4.7	218, 461	SY 6.18	243, 499
SY 3.3	192, 421	SY 4.8	122, 219, 462	SY 6.19	243, 500
SY 3.4	193, 423	SY 4.22	122, 220, 462	SY 6.20	244, 500
SY 3.5	111, 122–123, 194, 425	SY 4.23	112, 221, 463	SY 6.21	245, 501
SY 3.6	123–124, 195, 427	SY 4.24	222, 465	SY 7.1	112, 246, 502
SY 3.7	124, 196, 428	SY 4.25	223, 466	SY 7.2	247, 503
SY 3.8	124–125, 197, 430	SY 4.26	223, 467	SY 7.3	248, 504
SY 3.9	112, 125, 198, 432	SY 5.1	225, 469	SY 7.4	249, 505
SY 3.10	127–128, 199, 434	SY 5.2	226, 470	SY 7.5	250, 507
SY 3.11	128–130, 200, 434	SY 5.3	226, 470	SY 7.20	112, 250, 508
SY 3.12	122, 201, 437	SY 5.4	227, 471	SY 7.21	251, 509
SY 3.13	108, 202, 438	SY 5.5	87, 228, 472	SY 7.22	252, 510
SY 3.14	203, 439	SY 5.6	228, 473	SY 7.23	253, 511
SY 3.15	204, 440	SY 6.1	144, 229, 474	SY 7.24	253, 511
SY 3.16	205, 441	SY 6.2	111, 122–123, 230, 474	SY 7.25	254, 513
SY 3.17	206, 443	SY 6.3	123–124, 231, 476	SY 7.26	255, 514
SY 3.18	108, 207, 445	SY 6.4	124, 231, 478	SY 7.27	256, 515
SY 3.19	208, 447	SY 6.5	124–125, 232, 479	SY 7.28	256, 515
SY 3.20	112, 208, 447	SY 6.6	112, 125, 234, 482	SY 8.1	258, 516
SY 3.21	209, 450	SY 6.7	127–128, 235, 485	SY 8.2	259, 517
SY 3.22	210, 451	SY 6.8	128–130, 236, 486	SY 8.3	84, 260, 518
SY 3.23	211, 452	SY 6.9	122, 237, 489	SY 8.4	101, 144, 261, 520
SY 3.24	211, 452	SY 6.10	111, 238, 490	SY 8.5	262, 521
SY 3.25	212, 453	SY 6.11	238, 491	SY 8.6	108, 263, 522
SY 4.1	213, 454	SY 6.12	239, 492	SY 8.7	100, 263, 523
SY 4.2	112, 214, 456	SY 6.13	240, 493	SY 8.8	264, 524
SY 4.3	215, 457	SY 6.14	241, 495	SY 8.9	265, 525
SY 4.4	216, 458	SY 6.15	241, 497		
SY 4.5	118, 217, 459	SY 6.16	242, 498		