AN INTERPRETATION OF YASNA 32: 14

— with special reference to its l. c —

Gathica XVIII⁽¹⁾

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For the convenience of treatment I set out by citing Yasna 32: 12~14 together with my translation.

§ 12 *yā rāṇhayən sravaṇhā vahištāt šyaoθanāt maratānō*
aēibyo mazdā akā mraoṭ yōi gəuš mōrəndən urvāxš.uxti šyōtūm
yāiš grāhmā ašāt varatā karaḥā xšaθrəməčā išanəm drušim

Because of the teaching by which they alienate the mortals from the best deed,
to them Mazdā speaks evil things who destroy the life of the ox with cry of joy (i. e. with recitation of spell),
with whom karapan prefers rather than Justice the snares (*grāhmā*) and the power-strengthening wickedness.

§ 13 *yā xšaθrā grāhmō hišasaṭ ačištahyā dəmānē manəḥhō*
aṇhəuš maraxtārō ahyā yaēčā mazdā šīgərəzaṭ kāmē
θwəhyā mąθrānō dūtīm yē iš pāt darəsāt ašahyā

Because of the power, with which the snare (*grāhmō*) desires to bind (men) to the house of the Worst Mind,
there are the destroyers of this life and (those) who, O Mazdā, complain at pleasure
of the message of thy prophet who shall keep them from the sight of Justice.

§ 14 *ahyā grāhmō ā.hōiθōi nī kāvayasčēt xratuš [nī] dadaṭ*
+varəčāhičā fraidivā hyaṭ višəntā drəgvantəm avō
hyaččā gəuš šaidyāi mraoi yē dūraošəm saočayaṭ avō

In order that his snare (*grāhmō*) may capture (men), even the kavis (heretic princes) direct their wills

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and their strengths from day to day, when they attend the sacrifice for helping the wicked one

and when by him who makes a fire burn for helping the *dūraoša-* (i. e. *haoma*), is recited the spell for the ox to be slain.

grāhmā⁽²⁾ (§ 12) is acc. pl. of *grāhma-* n. 'snare; trap' whereas *grāhmō* (§ 13) is nom. sing. of *grāhmah-* n. 'ditto', acc. sing. of which is *grāhmō*⁽³⁾ (§ 14). As will be shown below, the environment in which these stanzas were composed or to which they make reference is Tūrān or Tūrestān situated between Sagestān (Sīstān) and Makrān, and straddling the bank of River Indus,⁽⁴⁾ including therefore a part of Pakistan. In our opinion, *grāhmā* / *grāhmō* goes back to a mere transcription of Skt.-Iranian hybrid compound **grāha-mā-* n. 'preparing for seizing', and its meaning therefore may be set down as 'snare, noose; trap'. Although its second part *-mā-* is common to Indic and Iranian, I take it for latter, because we have another hybrid compounds of similar pattern (Aramaeo-Iranian).⁽⁵⁾ In my earlier interpretation of it, I followed W. B. Henning's 'possession, wealth',⁽⁶⁾ merely based on Pahlavī Yasna.⁽⁷⁾ Generally the term has been taken for a proper name '*Grāhma-*', although the grammatical treatment of *grāhmā* (§ 12) is subjected to variation.⁽⁸⁾ The theory however seems to make a syntactical difficulty, because when scholars translate *grāhmō* ... *marax-tārō* (§ 13) and *grāhmō* ... *kāvayasčēt* (§ 14) respectively by '*Grāhma* ... and the destroyers' and '*Grāhma* and even the kavis', the insertion of 'and' is quite arbitrary. *hišasač*⁽⁹⁾ (§ 13), 3rd pers. sing. act. desid. injunctive of *hā(y)-* / *hi-* 'to bind', takes as subject *grāhmō* (sing.) only, and not '*Grāhma* and destroyers' (pl.), and implies that the snare (*grāhmō* / *grāhmah*) of Aka Manah together with His power is desirous to bind mortals to His house. As for *grāhmō* ... *kāvayasčēt* (§ 14), *grāhmō* (acc. sing.) is not co-ordinate subject with *kāvayasčēt* (nom. pl.), but the subject only of dative infinitive *ā.hōiθōi* (*ā-hā(y)-* / *hi-*).⁽¹⁰⁾ Note that here and in § 13, *grāhmah-* 'snare' goes along with *hā(y)-* / *hi-* 'to bind'. In § 12, *grāhmā*⁽¹¹⁾ (acc. pl.) and (*-čā*) *drujīm*⁽¹²⁾ 'snares and wickedness' denote what the *karāpan* prefers to Justice.

Of the three lines of Yasna 32: 14, it is the last line c that has set back scholars from its elucidation, which comes in our opinion from two reasons: the meaning of *dūraoša-*, the epithet of *haoma-*, as well as that of Yasna 51: 16 have not rightly been acquired. For example, unaware of the native or primary meaning of *dūraoša-*, F. C. Andreas and J. Wackernagel could set forth an

opinion that *avō* / *avah* of l. c is scribe's error, its original being *𐬀𐬀𐬎𐬎 *ha^xvo* 'Presser'.⁽¹³⁾ Their opinion was unreasonably pursued by S. Insler (op. cit., p. 49, p. 209), Maria C. Monna (op. cit., p. 31, p. 126 [Glossary] s. v. *avah*-) and Robert S. P. Beekes.⁽¹⁴⁾ J. Kellens, loc. cit., translates *yē dūraošaṃ saočayaṭ avō* by 'qui enflamme la faveur ...', leaving *dūraošaṃ* untranslated. Nor convincing is É. Benveniste's who translates *avō* by 'comme aide'.⁽¹⁵⁾

dūraoša- has traditionally been accepted as 'death-avert'. If we take the meaning for 'invigorant', Prof. H. W. Bailey seems to prop it when he, having laid aside all his earlier propositions, preferred a new explanation.⁽¹⁶⁾ According to it, Av. *dūraoša*- and Ved. *duróša*- are of the same meaning 'herb (*aoša*-/*oša*-) exhilarant (*dura*-, not *dūra*-)'. He translates *yē dūraošaṃ saočayaṭ avō* by 'who made the herb *dūraoša*- intoxicant' in which according to him *avō* means 'herb, plant' and the verb *suč*- 'to burn' is employed for taste. That in RV VIII 1: 13 *duróṣāso amanmahi* 'we thought ourselves *duroša*', *duróša*- implies a situation similar to *anāśāvo 'nugrāsaśca* '(we thought ourselves) slow and weak' (§ 14) could be understood if the intoxication was strong, so he explains. But such a double interpretation, which is also found in his earlier explanation of *dūraoša*- and *duróṣa*-/*duróṣas*- in his *Dictionary of Khotan Saka*, Cambridge 1979, pp. 161-162, is far from convincing. Now I should like to recognize here the first part *dūra*- 'distant' with long *-ū*-, and not *dura*- 'exhilarant' nor prefix *dur*- 'difficult'. If it were *dur*- 'difficult' and by *dūraoša*- were meant 'difficult to glitter' or 'difficult to burn' as proposed by Andreas and Wackernagel (cf. n. 13), Zoroaster would have employed, in place of *dūraošaṃ saočayaṭ*, **dužaošaṃ* **aošayaṭ* or **dušəsaočəṃ saočayaṭ* respectively.

I believe that *dūraoša*- is to be analysed to *dūra-uš-a*- '(who has a distant view/) who enables to have a distant view (*-uš*- 'intelligence')' which may morphologically as well as semantically be compared to 'rzwš: *arzūša* < *arzu-uš-a* 'who has a right view (/who enables to have a right view)', attested in the Aśokan Aramaic Inscription from Taxila, l. 4. It stands for Middle Indic *śramaṇa* 'Buddhist monk'. To have a right view means to comply with the Buddhist teaching of causality. I have repeatedly pointed out (1) that the Aramaic of the Aśokan inscriptions from Afghanistan is a direct descent of Empire Aramaic or rather a continuation of the latter,⁽¹⁷⁾ (2) that the Iranian lexiques inlaid there belong to an ancient language not different from the Gāthā-Avestan,⁽¹⁸⁾ and (3) that such a language was still spoken in the mid-3rd century B. C. in Afghanistan.⁽¹⁹⁾ All the more reasonable it is to compare *dūraoša*- to *arzūša*-. The native

or primary meaning of *dūraoša-* is nothing but 'one enabling to have a distant view'.

Why then the plant haoma is called *dūraoša-*? Of about 70 species the genus Ephedra embraces, that from Afghanistan, Pakistan, Kashmir and West Tibet, the so-called Ephedra gerardiana, is in our opinion most akin to what is described in the Avesta. The ephedra in general contains about 1% of alkaroids whereas that from Pakistan does as much again.⁽²⁰⁾ It is perennial herb having reddish-brown root and many stems and leaves — leaves however reduced into so minute scales on each joint as almost escaping our sight. Early summer when the opposite stems and branches put out yellowish flowers, the herb looks like 'yellow-shaped (*zairi.gaona-*)' as the Avesta describes it.

Generally ephedra extract contains ephedrine, its pharmacological action being, as is well known, central nervous system stimulation, sympathetic NS stimulation like action, sweating, choleresis, anti-inflammation, antiallergic action, the most noteworthy of which actions is CNS stimulation. With chemical structural formula, Prof. Mikio Yamazaki (山崎幹夫),⁽²¹⁾ Faculty of Pharmaceutical Sciences, Chiba University has pointed out that ephedrine, if dehydroxigenated from its side chain, may be changed to wake-amin of similar action to the former. We can readily understand why the haoma juice according to its application, may be changed to what enables men to have a distant and illusional view.

Now let us turn to Yasna 32: 14 c: *yā dūraošaṃ saočayaṭ avō* which seemingly admits two ways of interpretation: (1) '(by him) who burns the plant haoma for helping (it)', or (2) '(by him) who makes a fire burn for helping the haoma-juice'. In either case, 'for helping (*avō*)' means 'for activating the pharmacological effect of the haoma (plant or juice)'. Of the two alternatives, the instance (1) should be excluded, because, even if one may breathe the smoke, he is least effected by it according to Prof. M. Yamazaki in his letter of May 18, 1989. The instance (2) seems further to be subdivided into three cases (a), (b) and (c). (a) is when one heats the haoma juice for breathing its vapour; (b) is when one takes a decoction of haoma juice for internal use; and (c) is when one is given the haoma juice while he is concentrating his mind and thought by gazing the blazing fire and reciting a spell. Of the three cases, in the case (b), similar to the Chinese medical science, an exceedingly larger effect can be expected than in (a), in which the effect, if any, is in so much a reduced degree according to the above cited letter. My thanks are due to

Prof. M. Yamazaki for his pharmacological instruction which has enabled me to dwell upon Yasna § 14, l. c. In both cases, (a) and (b), difficulty rather lies in the verbal expression *saočayať* 'he makes a fire burn' only, because in (a) **tāpayať* 'he heats' while in (b) **yaošayať* 'he decocts'⁽²²⁾ would be more suitable to the context. In our mind, most probable is the reasoning that one can make ephedrine more effective (*avō*), staringly at a blazing fire for concentration of his mind and thought. Man may refer to the esoteric Buddhism in Japan where the act of burning firewood as an offering to a diety is practised in order to achieve such objectives as stopping calamities and increasing merit, but at the same time *mantra* continues to be recited in order to attain fulfilment and completion of the object. Burning firewood therefore is not directly to strengthen the ephedrine effect, but indirectly, that is psycho-religiously to exhilarate its action. As for the textual word order of some syntactical obscurity, a more natural one like *yā dūraošəm *avō *saočayať* must have been changed by Zoroaster who preferred a pleasant assonance between chuintante *š* in *dūraošəm* and sifflante *s* in *saočayať* and at the same time a couplet rhyme *avō / avō*.

According to the Dēnkard VII 4, Zoroaster's first missionary campaign met with a strong resistance in Tūrān / Tūrestān, but in Yasna 46: 12 he tells us that earnest followers arose from among the Turanian Friyāna's family. From it we may safely infer that Zoroaster was aware of Turanians' custom that they burn firewood for helping the haoma and needs must slay the ox when the sacrifice calls. But, as I have pointed out,⁽²³⁾ Zoroaster himself did not turn to any sort of pharmacopoeia or drug but attained or enabled one to attain supernatural ability (*maga-*) leading to a divine vision (*čisti-*) while sitting in an approved posture with hands and feet. For Zoroaster, it is simply ridiculous to hear them call *haoma- dūraoša-* which epithet he must have desired to reserve for the very *maga-*. In Yasna 48: 10, he goes so far as to call the haoma juice 'Intoxicator's urine (*mūθra- madahyā*)' in which *mada-* most probably is a personification of the Haoma.

kadā mazdā mąnarōiš⁽²⁴⁾ narō vīsəntē

kadā aṣm mūθrəm ahyā madahyā

yā angrayā karapanō urūpayeintī

yāčā xratū dušəxšaθrā dah'yunəm

When, O Mazdā, shall men, apart from (their) recitation of spells,
attend (our) ceremony?

When wilt thou smite the urine of this Intoxicator

with which insolently the karapans cause vomiting

and with which on purpose (do so) the evil rulers of the lands?

dūraoša- as irrelevant **duraōša-* / **duraūša-* is sometimes identified or compared with Ved. *durōša-* / *durōśas-*, rendered by Sāyaṇa as *durdaha-* ‘difficult to burn’ and *durvadha-* ‘difficult to be killed’, by H. W. Bailey⁽²⁵⁾ as ‘exhilarant’, and by K. F. Geldner⁽²⁶⁾ without any linguistic reason as ‘säumig (tardy)’. In our opinion the Vedic word should be connected with *uś-* ‘intelligence’ and therefore means ‘difficult to discern, i. e. wandering off, roaming about, going astray’. The Rig-Vedic three occurrences may be translated thus:

IV 21: 6 *cd ā durōṣāḥ pāstyāsya hótā*

yó no mahánt samváraṇeṣu vāhniḥ

(Come) on the swinging Hotṛ (Agni) of Pāstyā

who is our great carrier (of sacrifice) in the ceremonial surrounding.

VIII 1: 13 *mā bhūma nīṣṭyā ivēndra tvād āraṇā iva*

vānāni ná prajahitāny adriṇo durōṣāso amanmahi⁽²⁷⁾

May we not become as strangers, O Indra, as alienated from thee.

We thought ourselves, O Adrivant (Indra), roaming about as if in the deserted forests.

IX 101: 3 *tām durōṣam abhī náraḥ sómaṃ viśvācyā dhiyā yajñām hinvanty ādriḥ*

Men by their manifold prayer drive on the roaming soma by the stones to the sacrifice.

Ephedrae herba, a native of Caspian sea coast, spread over the world into five continents. In Iran, in East and West, Haoma cult was prevalent among many tribes. Zoroaster refused and refuted it, which however must have penetrated to his community, with an acquired meaning ‘death-avertter’ in place of the native one, after the departure of his or of his perhaps successor Jāmāspa. From the context, Khotan Saka *duraūṣa* (<**dūraūṣya*) points rather to the primary, native meaning of *dūraoša-* that survived intact outside the Zoroastrianism: *ṣa ma vā-ṇ thajai khū duraūṣa ttraha thaja* ‘he draws me here to him as the wonder-working draught draws (one)’.

Any religion with teaching, a component of which is based on the founder’s native divine talent, is difficult to be maintained, because a successive and continuous appearance of such a genius is beyond human expectation. I think after Zoroaster and his son-in-law Jāmāspa whose inborn talent I have already referred to,⁽²⁸⁾ even the Zoroastrian authority could not help applying for the

action to *mang* 'hemp' and *haoma*, when they desired to see *mēnōg* phenomena — an attitude all against their founder.

Notes

(1) *Gathica* XVI (On Yasna 32: 16) & XVII (On Yasna 51: 16) were published respectively in *Acta Iranica* 28 / 1988, 'A Green Leaf' Papers in honour of Professor Jes P. Asmussen, pp. 3–11, and *Orient*, Vol. XXIII / 1987, pp. 1–21.

(2) If we read **grāhmā* in place of *grāhmā*, it becomes acc. pl. of *grāhmah-* n.

(3) *grāhmō*, acc. sing. denotes the subject of dative infinitive *ā.hōiθōi* (*hā(y)*- / *hi*- 'to bind'). See H. Reichelt, *Awestisches Elementarbuch*, Heidelberg 1909, §§ 708–709.

(4) Cf. Šābuhr I's Inscription of the Ka'be-ye Zardošt, Parthian version, l. 19: 'šāh Hind *Sagestān ud Turgestān* [turgstn] 'yad 'ō-n zanb, '(Naresaf) King of Hind, Sagestān (Sistān) and Turgestān up to our (Indus) bank'; Persian version, l. 24: *Tūrestān* [turstn]; Greek version l. 42: *Τουγρηή*.

(5) *b'razmaniya* (see my "Pahlavica IV: Aramaic Preposition *B* in Parthian", *Orient*, Vol. XVII / 1981, pp. 59–63; "On Old Persian 'RT'Č' BRZMNIY", *Studia Iranica*, t. 10 / 1981, pp. 323–324); *b'nahušākā*, *b'harxvatāya*, *bihvavarda* (see my "Gathica XIV–XV: Syenian *frataraka* and Persid *fratarak* / New Iranian Elements in Ancient Aramaic", *Orient*, Vol. XII / 1976, note 46). For these four hybrid compounds, see my 「アラム・イラン混成語形とその周辺—ゾロアスターの在世代論へ—」『三笠宮殿下古稀記念オリエント学論集』, Tokyo 1983, pp. 40–48.

(6) Henning, "The Murder of the Magi", *Journal of the Royal Asiatic Society of Great Britain and Ireland*, 1944, p. 139, n. 5, followed by W. Hinz, *Zarathustra*, Stuttgart, 1961, p. 216; S. Insler, *The Gāthās of Zarathustra*, *Acta Iranica* 8 / 1975, p. 49.

(7) *grāhmā* and *grāhmō* are equally transcribed as *glhm̐* / *grahmag* which is then glossed with *xwāstag* 'property, wealth'.

(8) Chr. Bartholomae, *Altiranisches Wörterbuch*, Strassburg, 1904 (AirWb), col. 530 (*Grāhmā*, nom. pl. 'Grāhma und seine Leute, sein Anhang' — followed by James Hope Moulton, *Early Zoroastrianism*, London, 1913, p. 357, n. 3, and Maria Wilkins Smith, *Studies in the syntax of the Gathas of Zarathushtra, together with text, translation, and notes*, Philadelphia, 1929 (1966²), p. 86, note 7 to § 12); Helmut Humbach, *Die Gathas des Zarathustra*, Band I, Heidelberg, 1959, p. 98 (*Grāhmā*, 'zusammen mit dem Grāhma' — so also Maria Cornelia Monna, *The Gathas of Zarathustra. A Reconstruction of the text*, Amsterdam, 1978, Glossary, p. 147, s. v. *grāhma*-; Jean Kellens (-Eric Pirart), *Les textes vieil-Avestiques, Volume I. Introduction, texte et traduction*, Wiesbaden, 1988, p. 121 (*Grāhmā* 'comme Grāhma'). Undetermined: Jacques Duchesne-Guillemin, *Zoroastre, étude critique avec une traduction commentée des Gāthā*, Paris, 1948, p. 255 (*Grāhmā* 'le sacrificateur Grahma (nom. sing.)', and Herman Lommel (1885–1968), *Die Gathas des Zarathustra*, Basel / Stuttgart, 1971, p. 62 (*Grāhmā* 'der Grāhma (?)'). In his interpretation of *grāhma*- as 'riches', S. Insler, op. cit., agreed Henning's (see above n. 6), but he read, in place of *grāhmā* ... *karapā*, **grāhmā* ... *karapā* 'the rich Karpan' (p. 46, n. 8 & p. 47).

(9) Wrongly interpreted as *hant*- 'to arrive' (AirWb, col. 1771 (followed by Smith, op. cit., p. 86)) or as *had*- 'to sit' (F. C. Andreas und J. Wackernagel, "Die erste, zweite und fünfte Gāthā des Zurathušthro (Josno 28. 29. 32). Anmerkungen", *Nachrichten von der Gesellschaft der Wissenschaften zu Göttingen, Philologisch-Historische Klasse*, 1931, p. 327 (followed by Humbach, op. cit., p. 99 and Band II, p. 36; Monna, op. cit., p. 148; Kellens, loc. cit.; etc.)).

(10) See n. 3.

(11) See n. 2.

(12) *xšaθrēm...išanqm druḡim* 'the power-strengthening wickedness' in which *išanqm* is not gen. pl. m. of *iša-*, but acc. sing. f. of *išana-* adj. 'strengthening'. Although somewhat doubtful, my proposition comes from *išā.xšaθrīm* (acc. sg. m.) 'one ruling with strength' (Yasna 29: 9b).

(13) Andreas und Wackernagel, op. cit., p. 328 translate *yā dūraōšəm saōčayaṭ* **havō* by 'welcher Presser (wer als Presser) den Haoma blinken lässt'. I don't know who is the first to have interpreted *dūraōša-* as 'difficult to glitter' or 'difficult to burn'.

(14) Beekes, *A Grammar of Gatha-Avestan*, Leiden, 1988, p. 198, ll. 14–15.

(15) Benveniste, *Les infinitifs avestiques*, Paris, 1935, p. 32, followed by Hinz, op. cit., pp. 176–177 and p. 217 (note to Yasna 32: 14).

(16) Bailey, "Durauszha the drink exhilarant", *South Asian Studies*, Vol. 1 / 1985, pp. 57–61.

(17) Of the 4 Aramaeo-Iranian hybrid compounds I have shown in n. 5, the 4th *bihvavarda* is attested in Aśokan inscription (from Taxila) while the remaining 3 belong to the Achaemenid period (under Xerxes).

(18) From *b'vahuštāka* and *bihavavarda* we may be justified to set up **bihvastāka* 'standing (*stāka*) by itself, autonomic' which, when compared to MP *BNPŠH stāg mēnōg* (*b'-naṣš'-eh stāg mēnōg*), i. e. *kwad stāg mēnōg* (Dēnkard III, 40 / DkD 810: 11 / DkM 31: 22) 'autonomic sensory centre', tells us that in the meaning 'by itself', not *BNPŠH*, but *Bhw* (*bihva*) was used in the ancient Aramaeo-Iranian hybrid sentence, in other word, the language having *bihva* inlaid belongs to an ancient, not mediaeval, tongue. For many other Old Iranian lexiques found in the Aśokan inscriptions, see next note.

(19) Many Old Iranian lexiques inlaid in the Aśokan Aramaic inscriptions belong to the Iranian vernacular in Afghanistan: *shyty: sahyati* 'it is called' or rather *saHYāti* 'it must be called'; *ptzbt: patizbātā* (nom. sing.) 'he / they announced to retreat'; *prbst: frabistā* 'hunter'; (*W*)' *wsp: (w'-)ā vispāi* '(and) for all (time)'; *hwptysty: [hu]patyāsti* '[good] obedience' (cf. *paityāstim* in Yasna 53: 3). Note that the agent noun (*patizbātā, frabistā*) ends in *-tā* (nom. sing. m.) against in *-tār / dār* in Western Middle Iranian.

(20) The species found in South America contains no ephedrine.

(21) Yamazaki, 「古代の覚醒剤ハオマ酒の秘密—エフェドリン— (Mystery of the ancient wake-amin, Haoma-drink — ephedrine —)」, 『自然 (Shizen-Nature)』, No. 455 / 1983, December, pp. 91–95. The article was later incorporated in his 『毒の話 (Story of Poison)』, Tokyo, 1985 (1988¹¹).

(22) **yaošayaṭ*, 3rd pers. sing. injunctive present, inchoative causative of *yaoz-* 'to be in commotion'. Cf. NP *žušāndan* 'to decoct'.

(23) See my article "On Yansa 51: 16 — referring to Av. *maga(van)-* and Ved. *maghá(van)-* — (Gathica XVII)", *Orient*, Vol. XXIII / 1987, especially p. 10 ff.

(24) *mānarōiš*, i. e. **mānrōiš* (2 syll.), abl. (-gen.) sing. of **mānrī-* f. 'garrulity, talkativeness' (chaff to the spell-recitation), to base *mrū-* 'to speak'. Phonetic change: **māmruvi->*mānrvi->*mānrī->*mānrī-* / *mānrī-*. Cf. Yasna 32: 14c.

(25) See p. 45.

(26) Geldner, *Der Rig-Veda aus dem Sanskrit ins Deutsche übersetzt und mit einem laufenden Kommentar versehen*, I–III (Harvard Oriental Series), 1951, RV IV 21: 6 (I), VIII 1: 13 (II), IX 101: 3 (III). Geldner denies any connection of *durōša-* / *durōšas-* with *dūraōša-*.

(27) Bailey translates *durōšāso amanmahī* 'we thought ourselves to be afflicted' (*Dictionary of Khotan Saka*, p. 162).

(28) My article cited in n. 23, p. 17.