

# The Avesta

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## Chapter 1

- <sup>1</sup> I announce (and) carry out (this Yasna) for the creator Ahura Mazda, the radiant and glorious, the greatest and the best, the most beautiful (?) (to our conceptions), the most firm, the wisest, and the one of all whose body is the most perfect, who attains His ends the most infallibly, because of his Asha, to him who disposes our minds aright, who sends His joy-creating grace afar; who made us, and has fashioned us, and who has nourished and protected us, who is the most bounteous Spirit!
- <sup>2</sup> I announce (and) carry out (this Yasna) to Vohu Mano, and to the Highest Asha, and to Khshathra Vairya, and to Spenta Armaiti, and to the two, the Haurvatat and Ameretat, to the body of the Kine, and to the Kine's Soul, and to the Fire of Ahura Mazda, that one who more than (all) the Amesha Spentas has made most effort (for our succor)!
- <sup>3</sup> I announce (and) carry out (this Yasna) for Asnya, the masters of Asha, to Hawan, Asha-sanctified, master of Asha; and I celebrate, and I carry out (this Yasna) for Savanghi and for Visya, Asha-sanctified, master(s) of Asha. I announce (and) carry out (this Yasna) for Mithra of wide pastures, of the thousand ears, and of the myriad eyes, the Yazad of the spoken name, and for Raman Khwashtra.
- <sup>4</sup> I announce (and) carry out (this Yasna) for Rapithwin, the Asha-sanctified master of Asha, and for Fradat-fshu, and for Zangtuma, the holy master(s) of Asha; and I celebrate and carry out (this Yasna) to Asha the Best, and to the Fire of Ahura Mazda.
- <sup>5</sup> I announce (and) carry out (this Yasna) for Uzerin the Asha-sanctified master of Asha, and for Fradat-vira and Dakhyuma, the Asha-sanctified master(s) of Asha, and for that lofty Ahura Napat-apam (the son of waters), and for the waters which Ahura Mazda made.
- <sup>6</sup> I announce (and) carry out (this Yasna) for Aiwisruthrem (and) Aibigaya,<sup>1</sup> the Asha-sanctified master(s) of Asha, and for the Zarathushtrotema, and for him who possesses and who gives that prosperity in life which furthers all. And I celebrate and carry out (this Yasna) for the fravashis of the saints, and for those of the women who have many sons,<sup>2</sup> and for a prosperous home life which continues without reverse throughout the year, and for that Might which is well-shaped and stately,<sup>3</sup> which strikes victoriously, Ahura-made, and for that Victorious Ascendency (which it secures).
- <sup>7</sup> I announce (and) carry out (this Yasna) for Ushahin, the Asha-sanctified master of Asha, and for Berejya (and) Nmanya, the Asha-sanctified master(s) of Asha, and for Sraosha, companion of Ashi, possessing rewards, victorious, who furthers the world, and the very straight Rashnu and Arshtad, who further the world, who augment the world.
- <sup>8</sup> I announce (and) carry out (this Yasna) for the Mahya, the monthly festivals, masters of Asha, for the new and the later<sup>4</sup> moon, the Asha-sanctified master of Asha, and for the full moon which scatters night.
- <sup>9</sup> I announce (and) carry out (this Yasna) for the Yairya, yearly feasts, the Asha-sanctified masters of Asha. I celebrate and carry out (this Yasna) for Maidyozaem, the Asha-sanctified master of Asha, and for Maidyoshahem, the Asha-sanctified master of Asha, and for Paitishahem, and for Ayathrem the advancer, and the spender of the strength of males, the Asha-sanctified master of Asha, and for Maidyarem, the Asha-sanctified master of Asha, and for Hamaspathmaidyem, the Asha-sanctified master of Asha; yea, I celebrate and carry out this Yasna for the seasons, masters of Asha.

- <sup>10</sup> I announce (and) carry out (this Yasna) for all those who are the thirty three masters of Asha, which, coming the nearest, are around about Hawan, and which (as in their festivals) were instituted by Ahura Mazda, and were promulgated by Zarathushtra, as the masters of Asha Vahishta.
- <sup>11</sup> I announce (and) carry out (this Yasna) for the two, for Ahura and Mithra, the lofty, and the everlasting, and the Asha-sanctified, and for all the stars which are Spenta Mainyu's creatures, and for the star Tishtrya, the resplendent and glorious, and for the Moon which contains the seed of the Kine, and for the resplendent Sun, the swift-horsed, the eye of Ahura Mazda, and for Mithra the province ruler. And I celebrate and carry out this Yasna for Ahura Mazda (once again, and as to him who rules the month), the radiant, the glorious, and for the Fravashis of the saints.
- <sup>12</sup> I announce (and) carry out (this Yasna) for you, o Fire, son of Ahura Mazda, together with all the fires, and for the good waters, even for all the waters made by Mazda, and for all the plants which Mazda made.
- <sup>13</sup> I announce (and) carry out (this Yasna) for the Bounteous Manthra, the Asha-sanctified and effective, the revelation given against the Daevas; the Zoroastrian revelation, and for the long descent<sup>1</sup> of the good Mazdayasnian Faith.
- <sup>14</sup> I announce (and) carry out (this Yasna) for the mountain Ushi-darena, the Mazda-made, with its sacred brilliance, and for all the mountains glorious with sanctity,<sup>1</sup> with their abundant Glory Mazda-made, and for that majestic Glory Mazda-made, the unconsumed<sup>2</sup> Glory which Mazda made. And I announce and carry out (this Yasna) for Ashi the good, the blessedness (of the reward), and for Chisti, the good religious Knowledge, for the good Erethe (Rectitude<sup>3</sup>?), and for the good Rasastat (persisting zeal<sup>4</sup>?), and to the Glory and the Benefit which are Mazda-made.
- <sup>15</sup> I announce (and) carry out (this Yasna) for the pious and good Blessing of the religious man, the Asha-sanctified, and for the curse of wisdom, the swift and redoubted Yazad of potency (to blight).
- <sup>16</sup> I announce (and) carry out (this Yasna) for these places and these lands, and for these pastures, and these abodes with their springs of water(?)<sup>2</sup>, and for the waters, land, and plants, and for this earth and for yon heaven, and for the Asha-sanctified wind, and for the stars, moon, and sun, and for the eternal stars without beginning, and self-disposing, and for all the Asha-sanctified creatures of Spenta Mainyu, male and female, the regulators of Asha.
- <sup>17</sup> I announce (and) carry out (this Yasna) for that lofty lord who is the Asha (itself), and for the masters of the days in their duration, and of the days during daylight, for the moons, the years, and the seasons which are masters of Asha at the time of Hawan.
- <sup>18</sup> I announce (and) carry out (this Yasna) for the fravashis of the saints, the redoubted, which overwhelm (the evil), for those of the saints of the ancient lore, for those of the next of kin, and for the fravashi of (my) own soul!

## Chapters 1-27

- <sup>19</sup> I announce (and) carry out (this Yasna) for all the masters of Asha, and for all the yazads, the beneficent, who dispose (of all) aright, for those both heavenly and earthly, who are (meet) for our sacrifice and homage because of Asha Vahishta<sup>3</sup>.
- <sup>20</sup> O Hawan, Asha-sanctified master of Asha, and Savanghi, Rapithwin, and Uzerin, and Aiwisruthrem, (and) Aibigaya, (you who aids life!) if I have offended you, and you, o Ushahin, Asha-sanctified master of Asha!
- <sup>21</sup> If I have offended you, whether by thought, or word, or deed, whether by act of will, or without intent or wish, I earnestly make up the deficiency of this in praise to you. If I have caused decrease in that which is your Yasna, and your homage, I announce (and carry out) to you (the more for this)!
- <sup>22</sup> Yea, all ye masters, the greatest ones, Asha-sanctified masters of Asha, if I have offended you by thought, or word, or deed, whether with my will, or without intending error, I praise you (now the more) for this. I announce to you (the more) if I have caused decrease in this which is your Yasna, and your praise.
- <sup>23</sup> I would confess myself a Mazda-worshipper, of Zarathushtra's order, a foe to the Daevas, devoted to the lore of Ahura, for Hawan, the Asha-sanctified master of Asha, for (his) sacrifice, homage, propitiation, and praise, for Savanghi and for Visya, the Asha-sanctified master of Asha, for (his) sacrifice, homage, propitiation and praise, and for the sacrifice, homage, propitiation and praise of the masters of the days in their duration, and of the days during daylight, for those of the monthly festivals, and for those of the yearly ones, and for those of the seasons!
- <sup>1</sup> I desire the libations [Zaothras] for this Yasna; I desire the Baresman for this Yasna. I desire the Baresman for this Yasna; I desire the libations for this Yasna. I desire the libations together with Baresman for this Yasna; I desire the Baresman together with the libations for this Yasna. With this libation I desire this Baresman for this Yasna. With this Baresman I desire this libation for this Yasna. This Baresman with the libation I desire for this Yasna. I desire for this Yasna this Baresman with this libation and with its kusti, and spread with Asha.
- <sup>2</sup> With this libation and Baresman I desire for this Yasna the Ashawan Ahura Mazdah, the master of Asha. I desire for this Yasna the well-ruling, judicious Amesha Spentas.
- <sup>3</sup> With this libation and Baresman I desire for this Yasna the Asha-sanctified Asnya, the master of Asha. I desire for this Yasna the Asha-sanctified Hawan, the master of Asha. I desire for this Yasna the Savanghi and the Asha-sanctified Visya, the master of Asha. With this libation and Baresman I desire for this Yasna Mithra of the wide pastures, of the thousand ears, of the ten-thousand eyes, the Yazad of the spoken name. I desire for this Yasna Raman Khwastra.
- <sup>4</sup> With this libation and Baresman I desire for this Yasna the Asha-sanctified Rapithwin, the master of Asha. I desire for this Yasna the Fradat-fshav and the Asha-sanctified Zantuma, the master of Asha. With this libation and Baresman I desire for this Yasna Asha Vahishta and Atar, the Son of Ahura Mazda.

## Chapter 2

- <sup>5</sup> With this libation and Baresman I desire for this Yasna the Asha-sanctified Uzerin, the master of Asha. I desire for this Yasna the Fradat-vira and the Asha-sanctified Dahyuma, the master of Asha. With this libation and Baresman I desire for this Yasna the high Lord, the kingly and brilliant Apam-Napat, of swift-horses, and likewise the water, Mazda-made and holy.
- <sup>6</sup> With this libation and Baresman I desire for this Yasna the Asha-sanctified Aiwisruthrem Aibigaya the master of Asha. I desire for this Yasna the Fradat-vispam-hujyatay and the Asha-sanctified Zarathushtro-tema, the master of Asha. With this libation and Baresman I desire for this Yasna the good, mighty, bountiful Fravashis of the Asha-sanctified. I desire for this Yasna the women who have many sons. And I desire for this Yasna the Yairya Hushitay; and I desire for this Yasna the well-formed, stately Ama; and I desire for this Yasna the Ahura-given Verethraghna; and I desire for this Yasna the triumphing Uparatat.
- <sup>7</sup> With this libation and Baresman I desire for this Yasna the Asha-sanctified Ushahina, the master of Asha. I desire for this Yasna the Berejya and the Asha-sanctified Nmanya, the master of Asha. With this libation and Baresman I desire for this Yasna Sraosha, companion of Ashi, fair of form, victorious, furthering the world, Asha-sanctified, the master of Asha. I desire for this Yasna the straightest Rashnu, and I desire for this Yasna Arshtat, who furthers the settlements, and causes them to increase.
- <sup>8</sup> With this libation and Baresman I desire for this Yasna the Asha-sanctified Mahya (Monthly festivals), the master of Asha. I desire for this Yasna the Asha-sanctified Antaremah, the master of Asha. I desire for this Yasna the Pereno-mah and the Asha-sanctified Vishaptatha, the master of Asha.
- <sup>9</sup> With this libation and Baresman I desire for this Yasna the Asha-sanctified Yairya (Yearly festivals), the master of Asha. I desire for this Yasna the Asha-sanctified Maidyozarem, the master of Asha. With this libation and Baresman I desire for this Yasna the Asha-sanctified Maidyoshahem, the master of Asha. With this libation and Baresman I desire for this Yasna the Asha-sanctified Paitishahem, the master of Asha. With this libation and Baresman I desire for this Yasna Ayathrem, the promoter, who spends the strength of males, Asha-sanctified, the master of Asha. With this libation and Baresman I desire for this Yasna the Asha-sanctified Maidyarem, the master of Asha. With this libation and Baresman I desire for this Yasna the Asha-sanctified Hamaspathmaidem, the master of Asha. With this libation and Baresman I desire for this Yasna the Asha-sanctified Yairya (Yearly festivals), the masters of Asha.
- <sup>10</sup> With this libation and Baresman I desire for this Yasna all of the masters of Asha, the thirty-three who come the nearest round about our Hawans, who are masters of Asha Vahishta, which were inculcated by Mazda, and spoken forth by Zarathushtra.
- <sup>11</sup> With this libation and Baresman I desire for this Yasna Ahura (and) Mithra, the lofty, eternal, and Asha-sanctified two. I desire for this Yasna the Stars and Moon and Sun (and) - with the Baresman-Plants - and Mithra, the governor of all the provinces. With this libation and Baresman I desire for this Yasna the radiant and glorious Ahura Mazda. With this libation and Baresman I desire for this Yasna the good, heroic, bountiful Fravashis of the Asha-sanctified.

- <sup>12</sup> With this libation and Baresman I desire for this Yasna you, the Asha-sanctified Atar, the Son of Ahura Mazda, the master of Asha, with all Fires. With this libation and Baresman I desire for this Yasna the good, best, Mazda-made, Asha-sanctified Water. I desire for this Yasna all the Mazda-made Asha-sanctified Waters. I desire for this Yasna all the Mazda-made, Asha-sanctified Plants.
- <sup>13</sup> With this libation and Baresman I desire for this Yasna the bounteous Manthra, the most glorious. I desire for this Yasna the law instituted against the Daevas. I desire for this Yasna the Zoroastrian law. I desire for this Yasna the long tradition. I desire for this Yasna the good Mazdayasnian Religion.
- <sup>14</sup> With this libation and Baresman I desire for this Yasna Mount Ushi-darena, Mazda-made, the Yazad possessing the ease of Asha. I desire for this Yasna all mountains possessed of ease of Asha, full of ease<sup>2</sup>, Mazda-made, Asha-sanctified, the masters of Asha. I desire for this Yasna the strong, Mazda-made khwarrah of the Kavis. I desire for this Yasna the strong, Mazda-made ungraspable khwarrah. With this libation and Baresman I desire for this Yasna the good Ashi, the brilliant, tall, vigorous, fair of form, self-sufficient. I desire for this Yasna the Mazda-made khwarrah; I desire for this Yasna the Mazda-made prosperity.
- <sup>15</sup> With this libation and Baresman I desire for this Yasna the pious and good Blessing. I desire for this Yasna the pious, Asha-sanctified Man, and I desire for this Yasna the strong, brave Yazad Damoish Upamana.
- <sup>16</sup> With this libation and Baresman I desire for this Yasna these Waters and Lands and Plants; I desire for this Yasna these places, districts, and pastures, and these dwellings with their springs of water, and this land-ruler, who is Ahura Mazda.
- <sup>17</sup> With this libation and Baresman I desire for this Yasna all the greatest masters: the day-lords, the month-lords, those of the years, and of the seasons, and the good, mighty, beneficent Fravashis of the Asha-sanctified.
- <sup>18</sup> With this libation and Baresman I desire for this Yasna all the Asha-sanctified Yazatas. I desire for this Yasna all the masters of Asha: Hawan at his time, and Savanghi and Visya at their times, and all the greatest masters at their times.

### Chapter 3

#### <sup>0</sup> THE YASNA ADVANCES TO THE NAMING OF THE OBJECTS OF PROPITIATION.

- <sup>1</sup> With a Baresman brought to its appointed place accompanied with the Zaotra at the time of Hawan, I desire to approach the Myazda-offering with my praise, as it is consumed, and likewise Ameretat (as the guardian of plants and wood) and Haurvatat (who guards the water), with the (fresh) meat<sup>1</sup>, for the propitiation of Ahura Mazda, and of the Bountiful Immortals, and for the propitiation of Sraosha (who is Obedience) the blessed, who is endowed with sanctity, and who smites with the blow of victory, and causes the settlements to advance.

- <sup>2</sup> And I desire to approach Haoma and Parahaoma with my praise for the propitiation of the Fravashi of Spitama Zarathushtra, the saint. And I desire to approach the (sacred) wood with my praise, with the perfume, for the propitiation of thee, the Fire, O Ahura Mazda's son!
- <sup>3</sup> And I desire to approach the Haomas with my praise for the propitiation of the good waters which Mazda created; and I desire to approach the Haoma-water, and the fresh milk with my praise, and the plant Hadhanaepata, offered with sanctity for the propitiation of the waters which are Mazda-made.
- <sup>4</sup> And I desire to approach this Baresman with the Zaothra with my praise, with its binding and spread with sanctity for the propitiation of the Bountiful Immortals. And I desire with (?) my voice the thoughts well thought, and the words well spoken, and the deeds well done, and the recital of the Gathas as they are heard. And I desire to approach the well-said Mathras with my praise, and this (higher) lordship with this sanctity, and this exact regulation (of the Ratu), and the reverential prayer for blessings (spoken at the fitting hour); and I desire to approach them for the contentment and propitiation of the holy Yazads, heavenly and earthly, and for the contentment of each man's soul.
- <sup>5</sup> And I desire to approach the Asnya with my praise, the lords of the ritual order, and the Havani and Savanghi and Visya, the holy lords of the ritual order. And I desire to approach with the Yasht of Mithra of the wide pastures, of the thousand ears, of the myriad eyes, the Yazad of the spoken name, and with him Raman Hvasra.
- <sup>6</sup> And I desire to approach Rapithwina with my praise, the holy lord of the ritual order, and Fradat-fshu and Zantuma, and Righteousness the Best, and Ahura Mazda's Fire.
- <sup>7</sup> And I desire to approach Uzayeirina, and Fradat-vira and Dahvyuma\* with my praise, with that lofty Ahura Napt-apam, and the waters Mazda-made,
- <sup>8</sup> And Aiwisruthrima, and Aibigaya, and Fradat-vispam-hujaiti, and Zarathushtrotema with the Yasht of the Fravashis of the saints, and of the women who have many sons, and the year long unchanged prosperity, and of Might, the well-shaped and stately, smiting victoriously, Ahura-made and of the Victorious Ascendency (which it secures).
- <sup>9</sup> And I desire to approach Ushahina, Berejya, and Nmanya with the Yasht of Sraosha (Obedience) the sacred, the holy, who smites with the blow of victory, and makes the settlements advance, and with that of Rashnu, the most just, and Arshtat who furthers the settlements, and causes them to increase.
- <sup>10</sup> And I desire to approach the monthly festivals, the lords of the ritual order, and the new moon and the waning moon, and the full moon which scatters night,
- <sup>11</sup> And the yearly festivals, Maidhyo-zaremaya, Maidhyo-shema, Paitishahya, and Ayathrima the breeder who spends the strength of males, and Maidhyairya, and Hamaspathmaedhaya, and the seasons, lords of the ritual order,
- <sup>12</sup> and all those lords who are the three and thirty, who approach the nearest at the time of Havani, who are the Lords of Asha called Vahishta (and whose services were) inculcated by Mazda, and pronounced by Zarathushtra, as the feasts of Righteousness, the Best.

- <sup>13</sup> And I desire to approach Ahura and Mithra, the lofty and imperishable two, the holy, and with the Yasht of those stars which are the creatures of Spenta Mainyu, and with the Yasht of the star Tistrya, the radiant, the glorious, and with that of the moon which contains the seed of cattle, and with that of the resplendent sun, the eye of Ahura Mazda, and of Mithra, province-lord of the provinces, and with that of Ahura Mazda (as He rules this day) the radiant, the glorious, and with that of the Fravashis of the saints, (who rule this month),
- <sup>14</sup> And with thy Yasht, the Fire's, O Ahura Mazda's son! with all the fires, and to the good waters with the Yasht of all the waters which are Mazda-made, and with that of all the plants which Mazda made.
- <sup>15</sup> And I desire to approach with the Yasht of the Mathra Spenta, the holy, the effective, the law composed against the Daevas, the Zarathushtrian, and with that of the long descent of the Religion which Mazda gave.
- <sup>16</sup> And I desire to approach with the Yasht of Mount Ushi-darena, Mazda-made, and of all, glorious with sanctity, and abundant in brilliance, and with that of the Kingly Glory, Mazda-made; yea, with that of the unconsumed glory which Mazda made, and with that of Ashi Vanguhi, and Chishti Vanguhi, and with that of the good Erethe, and the good Rasastat, and the good Glory, and of the Benefit which Mazda gave.
- <sup>17</sup> And I desire to approach with the Yasht of the good and pious Blessing of the pious man and of the saint, and with that of the awful and swift Curse of the wise, the Yazad-curse,
- <sup>18</sup> and to these places, regions, pastures, and abodes, with their water-springs, and with that of the waters, and the lands, and the plants, and with that of this earth and yon heaven, and with that of the holy wind and of the stars, moon, and sun, and with that of the stars without beginning, self-determined and self-moved, and with that of all the holy creatures which are those of Spenta Mainyu, male and female, regulators of the ritual order,
- <sup>19</sup> and with that of the lofty lord who is Righteousness (himself, the essence of the ritual), and with that of the days in their duration, and of the days during daylight, and with that of the monthly festivals, and the yearly festivals, and with those of the several seasons which are lords of the ritual at the time of Havani.
- <sup>20</sup> And I desire to approach the meat-offering with a Yasht, and Haurvatat (who guards the water), and Ameretatat (who guards the plants and wood), with the Yasht of the sacred flesh for the propitiation of Sraosha (Obedience) the blessed and the mighty, whose body is the Mathra, of him of the daring spear, the lordly, the Yazad of the spoken name.
- <sup>21</sup> And I desire to approach both Haoma and the Haoma-juice with a Yasht for the propitiation of the Fravashi of Zarathushtra Spitama, the saint, the Yazad of the spoken name. And I desire to approach the wood-billets with a Yasht, with the perfume for the propitiation of thee, the Fire, O Ahura Mazda's son! the Yazad of the spoken name.
- <sup>22</sup> And I desire to approach with a Yasht for the mighty Fravashis of the saints, the overwhelming, the Fravashis of those who held to the ancient lore, and of those of the next of kin.

- <sup>23</sup> And I desire to approach toward all the lords of the ritual order with a Yasht, toward all the good Yazads, heavenly and earthly, who are (set) for worship and for praise because of Asha Vahishta (of Righteousness the Best).
- <sup>24</sup> I will confess myself a Mazdayasnian, of Zarathushtra's order, a foe to the Daevas, devoted to the lore of the Lord for Havani, the holy lord of the ritual order, for sacrifice, homage, propitiation, and for praise, and for Savanghi and Visya, the holy lord(s) of the ritual order, and for the sacrifice, homage, propitiation, and praise of the day-lords of the days in their duration, and of the days during daylight, and for the month-regulators, and the year-regulators, and for those of the (several) seasons, for their sacrifice, and homage, their propitiation, and their praise.
- <sup>25</sup> (The Zaotar speaks): As the Ahu to be (revered and) chosen, let the priest speak forth to me. (The Ratu responds): As the Ahu to be (revered and) chosen, let him who is the Zaotar speak forth to me. (The Zaotar again): So let the Ratu from his Righteousness, holy and learned, speak forth!

### Chapter 4

#### <sup>0</sup> THE OFFERING TAKES PLACE.

- <sup>1</sup> These good thoughts, good words, and good deeds, these Haomas, meat-offerings, and Zaothras, this Baresman spread with sanctity, this flesh, and the two, Haurvatat (who guards the water) and Ameretatat (who guards the plants and wood), even the flesh, the Haoma and Haoma-juice, the wood-billets, and their perfume, this sacred lordship and chieftainship, and the timely prayer with blessing, and the heard recital of the Gathas, and the well-said Mathras, these all we offer, and make known with celebrations (here)1.
- <sup>2</sup> Yea, these do we announce with celebrations, and we present them to Ahura Mazda<sup>2</sup>, and to Sraosha (Obedience) the blessed, and to the Bountiful Immortals, and to the Fravashis of the saints, and to their souls, and to the Fire of Ahura Mazda, the lofty lord of the entire creation of the holy, for sacrifice, homage, propitiation, and praise.
- <sup>3</sup> Yea, further, we present (them to the Bountiful Immortals with an especial gift) these thoughts well thought, these words well spoken, these deeds well done, these Haomas, Myazdas, Zaothras, and this Baresman spread with sanctity, the flesh, and Haurvatat (who guards the water), and Ameretatat (who guards the plants and wood), even the flesh, Haoma and Parahaoma, the wood-billets, the perfume, and this their lordship and their sanctity, and this chieftainship, this prayer for blessing, the heard recital of the Gathas, and the well-said Mathras.
- <sup>4</sup> We offer with our celebrations, and we announce them (of a verity) to the Bountiful Immortals, those who exercise their rule aright, and who dispose (of all) aright, the ever-living, ever-helpful, the male divinities among their number who dwell with the Good Mind, [and the female ones as well].
- <sup>5</sup> And we announce them in our celebrations as more propitious for this house, and for the furtherance of this house, of its herds, and of its men<sup>3</sup>, of those now born, and of those yet to be born, the holy, yea, for the furtherance of that house of which these (men) are thus.
- <sup>6</sup> And we present these offerings to the good Fravashis of the saints who are mighty and overwhelming for the succor of the saints.
- <sup>7</sup> Yea, we present these hereby to the Creator Ahura Mazda, the radiant, the glorious, and the heavenly spirit, for the sacrifice, homage, propitiation, and praise of the Bountiful Immortals (all).

- <sup>8</sup> And we present these hereby to the Day-lords of the ritual order, to Havani, to Savanghi, and to Visya, the holy lords of the ritual order, for sacrifice, homage, propitiation, and for praise, and to Mithra of the wide pastures, and the thousand ears, and the myriad eyes, the Yazad of the spoken name,
- <sup>9</sup> And to Rapithwina, Fradat-fshu, and Zantuma, the holy lords of the ritual order, and to Righteousness the Best, and to Ahura Mazda's Fire,
- <sup>10</sup> And to Uzayeirina, Fradat-vira, and Dahvyuma, the holy lords of the ritual order, and to that lofty lord Napat-apam, and to the water Mazda-made,
- <sup>11</sup> And to Aiwisruthrima, the life-furtherer, and to Fradat-vispam-hujyaiti and Zarathushtrotema, the holy lords of the ritual order, and to the Fravashis of the saints, and to the women who bring forth many sons, and to the Prosperous home-life which endures without reverse throughout the year, and to Force, well-shaped and stately, and to the Blow of victory which Mazda gives, and to the Victorious Ascendency which it secures, for their sacrifice, homage, their propitiation, and their praise,
- <sup>12</sup> And to Ushahina, with Berejya and Nmanya, and Sraosha (Obedience) the blessed, smiting with the blow of victory and furthering the settlements, and to Rashnu, the most just, and to Arstat, furthering the settlements, and causing them to increase.
- <sup>13</sup> And these we announce and we present hereby to the Month-lords of the ritual order, to the new moon and the waning moon (the moon within), and to the full moon which scatters night, the holy lord of the ritual order, for (their) sacrifice, homage, their propitiation, and their praise.
- <sup>14</sup> And these we announce hereby and we present to the Yearly festivals, to Maidhyozaremaya, Maidhyo-shema, Patishahya, and to Ayathrima, to Maidhyairya, Hamaspathmaedhaya, and to the Seasons as holy lords of the ritual order, for sacrifice, homage, propitiation, and for praise.
- <sup>15</sup> And these we announce and we present hereby to all those lords who are the three and thirty lords of the ritual order, who approach the nearest around about our Havani, and which are the festivals of Righteousness the Best, inculcated by Mazda, and uttered forth by Zarathushtra for their sacrifice, homage, propitiation, and praise.
- <sup>16</sup> And these we announce and we present to Ahura and to Mithra, the lofty, and imperishable, and holy two, to the stars, the creatures of Spenta Mainyu, and to the star Tistrya, the radiant, the glorious, and to the Moon which contains the seed of cattle, and to the resplendent Sun, of the swift horses, Ahura Mazda's eye, and to Mithra, the lord of provinces, for their sacrifice, homage, their propitiation and their praise; yea, these we present hereby to Ahura Mazda (as he rules this day) and to the Fravashis of the saints (as they rule this month), for their sacrifice, homage, their propitiation and their praise.
- <sup>17</sup> And these we announce hereby to thee, the Fire, O Ahura Mazda's son! with all the fires for thy sacrifice, homage, propitiation, and praise, and to the good waters for the sacrifice, homage, propitiation, and praise of all the waters Mazda-made, and to all the plants which Mazda made,
- <sup>18</sup> And to the Mathra Spenta, the holy, the effective, the law against the Daevas, the Zarathushtrian statute, and to the long descent of the good Mazdayasnian religion.

<sup>19</sup> And these we announce and we present hereby to Mount Ushi-darena, Mazda-made, brilliant with sanctity, and to all the mountains shining with their holiness, abundantly luminous, and Mazda-made, and to the Kingly glory, the unconsumed glory Mazda-made, and to the good Blessedness, and the good Religious-knowledge, and the good Rectitude, and to the good Rasastat, and to the Glory and the Benefit which Mazda created.

<sup>20</sup> And these we offer and present to the pious and good Blessing of the pious, and to the swift and dreadful Yazad, the Curse of wisdom.

<sup>21</sup> And to these places, pastures, and dwellings with their springs of water, their rivers, to the lands and to the plants, to this earth and yon heaven, to the holy wind, to the stars, moon, and sun, to the stars without beginning, self-disposed, and to all the holy creatures of the Spenta Mainyu, male and female (the rulers as they are of the ritual order).

<sup>22</sup> And these we announce and we present hereby to that lofty lord who is Asha, the ritual righteousness itself, to the Day-lords, and the Month-lords, the Year-lords, and the Seasons who are the lords of the ritual at the time of Havani, and for their sacrifice, homage, their propitiation and their praise.

<sup>23</sup> Yea, these we announce and we present to Sraosha, the blessed and mighty, whose body is the Mathra, him of the daring spear, the lordly one, and to the holy Fravashi of Zarathushtra Spitama, the saint. And these we announce and we present to thee, the Fire, O Ahura Mazda's son! for thy sacrifice, homage, thy propitiation, and thy praise.

<sup>24</sup> And these we announce and we present to the Fravashis of the saints, the mighty and overwhelming, of the saints of the ancient lore, and of the next of kin.

<sup>25</sup> And these we announce and we present hereby to all the good Yazads, earthly and heavenly, who are (meet) for sacrifice, homage, propitiation, and for praise, because of Asha Vahishta (who is Righteousness the Best). We worship the Bountiful Immortals who rule aright, and who dispose of all aright.

<sup>26</sup> And that one of beings (do we worship) whose superior (service) in the sacrifice Ahura Mazda knows, and from his righteousness (which he maintains, and those of all female beings do we worship) whose (higher service is thus likewise known; yea, all) male and female beings do we worship (who are such)!

## Chapter 5

<sup>0</sup> TO AHURA, THE HOLY CREATION, THE FRAVASHIS OF THE JUST, AND THE BOUNTIFUL IMMORTALS.

<sup>1</sup> Thus therefore do we worship Ahura Mazda, who made the Kine (the living creation), and the (embodied) Righteousness (which is incarnate in the clean), and the waters, and the wholesome plants, the stars, and the earth, and all (existing) objects that are good.

<sup>2</sup> Yea, we worship Him for His Sovereign Power and His greatness, beneficent (as they are), and with priority among the Yazads who abide beside the Kine (and care for her protection and support).

<sup>3</sup> And we worship Him under His name as Lord, to Mazda dear, the most beneficent (of names). We worship him with our bones, and with our flesh, (with our bodies and our life). And we worship the Fravashis of the saints, of holy men, and holy women;

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<sup>4</sup> and Righteousness the Best do we worship, the most beautiful, the Bountiful Immortal and that which is endowed with light in all things good.

<sup>5</sup> And we worship the Good Mind (of the Lord), and His Sovereign Power, and the Good Faith, the good law of our thrift, and Piety the ready mind (within Thy folk)!

### Chapter 6

#### <sup>0</sup> THE SACRIFICE CONTINUES WITH FULLER EXPRESSION

<sup>1</sup> We worship the Creator Ahura Mazda with our sacrifice, and the Bountiful Immortals who rule aright, and who dispose of all aright.

<sup>2</sup> And we worship the Asnya with our sacrifice, and Havani, Savanghi and Visya, the holy lords of the ritual order, and Mithra of the wide pastures, of the thousand ears, and myriad eyes, the Yazad of the spoken name, and we worship Raman Hvasra.

<sup>3</sup> And we worship Rapithwina with our sacrifice, and Fradat-fshu, and the Zantuma, and Righteousness the Best, and the Fire, Ahura Mazda's son, holy lords of the ritual order.

<sup>4</sup> And we worship Uzayeirina, and Fradat-vira, and Dahvyuma\*, the holy lord of the ritual order, and that kingly Ahura, the radiant Napat-apam, of the fleet horses, and the water holy, and Mazda-made.

<sup>5</sup> And we worship Aiwisruthrima and Aibigaya in our sacrifice, the holy lord of the ritual order, and Fradat-vispam-hujyaiti and the Zarathushtrotema, the holy lord of the ritual order, and the good, heroic, bountiful Fravashis of the saints, and the women who bring forth many sons, and the Prosperous home-life which endures without reverse throughout the year, and Force which is well-shaped and stately, and the Blow which brings the victory, which is Ahura-given, and the Victorious Ascendency (which it secures).

<sup>6</sup> And we worship Ushahina with our sacrifice, and Berejya, and Nmanya, and Sraosha (Obedience) the blessed and the stately who smites with victory, and makes the settlements advance, and Rashnu, the most just, and Arshtat who makes the settlements advance and causes them to increase, the holy lords of the ritual order.

<sup>7</sup> And we worship the Mahya in our sacrifice, the new moon and the waning moon (the moon within) and the full moon which scatters night, the holy lord of the ritual order.

<sup>8</sup> And we worship the Yearly festivals in our sacrifice, Maidhya-zaremaya, Maidhyo-shema, Paitishhahya, and Ayathrima, the furtherer (or breeder), the spender of virile strength, and Maidhyairya, the holy lord of the ritual order, and Hamaspathmaedhaya, and the Seasons (in which they are).

<sup>9</sup> And we worship with our sacrifice all the lords of the ritual order, who are the thirty and three who approach the nearest around about us at Havani, who are the lords of Righteousness the Best, and whose observances were inculcated by Ahura Mazda, and uttered forth by Zarathushtra.

- <sup>10</sup> And we worship Ahura and Mithra with our sacrifice, the lofty, and imperishable, and holy two, and the stars, moon, and sun, among the plants of the Baresman, and Mithra, the province-lord of all the provinces, even Ahura Mazda, the radiant, the glorious, and the good, valiant, and bountiful Fravashis of the saints.
- <sup>11</sup> And we worship thee, the Fire, Ahura Mazda's son, together with all the fires, and the good waters, the best and Mazda-made, and holy, even all the waters which are Mazda-made and holy, and all the plants which Mazda made.
- <sup>12</sup> And we worship the Mathra Spenta with our sacrifice, the glorious and of a truth, the law revealed against the Daevas, the Zarathushtrian law, and we worship with our sacrifice its long descent, and the good Mazdayasnian Religion.
- <sup>13</sup> And we worship Mount Ushi-darena, the Mazda-made, the glorious Yazad, shining with holiness, and all the mountains that shine with holiness, with abundant brilliance, Mazda-made, the holy lords of the ritual order. And we worship the mighty Kingly glory Mazda-made, the mighty glory, unconsumed and Mazda-made, and the good Sanctity, the brilliant, the lofty, the powerful and the stately, delivering (men) with its inherent power. Yea, we worship the Glory, and the Benefit which are Mazda-made.
- <sup>14</sup> And we worship the pious and good Blessing with our sacrifice, and the pious man, the saint, and that Yazad, the mighty Curse of wisdom.
- <sup>15</sup> And we worship these waters, lands, and plants, these places, districts, pastures, and abodes with their springs of water, and we worship this lord of the district with our sacrifice, who is Ahura Mazda (Himself).
- <sup>16</sup> And we worship all the greatest lords, the Day-lords in the day's duration, and the Day-lords during daylight, and the Month-lords, and the Year-lords.
- <sup>17</sup> And we worship Haurvatat (who guards the water) and Ameretat (who guards the plants and the wood), and Sraosha (Obedience) the blessed and the stately, who smites with the blow of victory, and makes the settlements advance, the holy lord of the ritual order.
- <sup>18</sup> And we worship Haoma with our sacrifice and the Haoma-juice. And we worship the sacred Fravashi of Zarathushtra Spitama the saint. And we worship the wood-billets, and the perfume and thee, the Fire, Ahura Mazda's son, the holy lord of the ritual order.
- <sup>19</sup> And we worship the good, heroic, bountiful Fravashis of the saints.
- <sup>20</sup> And we worship all the holy Yazads, and all the lords of the ritual order at the time of Havani, and Savanghi, and all the greatest lords at their (proper) time. (The Yenhe hatam follows.)
- <sup>21</sup> The Ratu. As an Ahu (revered and) to be chosen, the priest speaks forth to me. The Zaotar. So let the Ratu from his Righteousness, holy and learned, speak forth!

## Chapter 7

- <sup>0</sup> PRESENTATION OF OFFERINGS BY THE PRIEST WITH THE OBJECT OF PROPITIATION NAMED.

- <sup>1</sup> With a complete and sacred offering [Ashi] I offer and I give this meat-offering, and (with it) Haurvatat (who guards the water), and Ameretatat (who guards the plants and the wood), and the flesh of the Kine of blessed gift<sup>1</sup>, for the propitiation of Ahura Mazda, and of the Bountiful Immortals (all, and) for the propitiation of Sraosha (Obedience) the blessed, endowed with sanctity, who smites with the blow of victory, and who causes the settlements to advance.
- <sup>2</sup> And I offer the Haoma and Haoma-juice with a complete and sacred offering for the propitiation of the Fravashi of Zarathushtra Spitama the saint, and I offer the wood-billets with the perfume for Thy propitiation, the Fire's, O Ahura Mazda's son!
- <sup>3</sup> And I offer the Haomas with a complete and sacred offering for propitiation [to the good waters] for the good waters Mazda-made. And I offer this Haoma-water with scrupulous exactness and with sanctity, and this fresh milk, and the plant Hadhanaepata uplifted with a complete and sacred offering for the propitiation of the waters which are Mazda-made.
- <sup>4</sup> And I offer this Baresman with its Zaothra (and with its binding) for a girdle spread with complete sanctity and order for the propitiation of the Bountiful Immortals, and I offer with my voice the thoughts well-thought, the words well-spoken, and the deeds well-done, and the heard recital of the Gathas, the Mathras well-composed and well-delivered, and this Lordship, and this Sanctity, and this ritual mastership, and the timely Prayer for blessings, with a complete and sacred offering for the propitiation of the holy Yazads, heavenly and earthly, and for the contentment of the individual soul!
- <sup>5</sup> And I offer to the Asnya with a complete and sacred offering, as lords of the ritual order, and to Havani, and to Savanghi and Visya, holy lords of the ritual order, and to Mithra of the wide pastures, of the thousand ears, and myriad eyes, the Yazad of the spoken name, and to Raman Hvastra.
- <sup>6</sup> And I offer with a complete and sacred offering to Rapithwina, the holy lord of the ritual order; and I offer to Fradat-fshu and to the Zantuma, and to Asha Vahishta (who is Righteousness the Best) and to Ahura Mazda's Fire.
- <sup>7</sup> And I offer with a complete and sacred offering to Uzayeirina, Fradat-vira, and to the Dahvyuma\*, the holy lord of the ritual order, and to that lofty Ahura Napat-apam, and to the waters which Mazda created.
- <sup>8</sup> And I offer with a complete and sacred offering to Aiwisruthrima, the life-furtherer, and to Fradat-vispam-hujyaiti, and to the Zarathushtrotema, and to the Fravashis of the saints, and to the women who have many sons, and to the Prosperous home-life which endures (without reverse) throughout the year, and to Force, the well-shaped and stately, and to the Blow which smites with victory Ahura-given, and to the Victorious Ascendency (which it secures).
- <sup>9</sup> And I offer with a complete and sacred offering to Ushahina, the holy lord of the ritual order, and to Berejya, and Nmanya, and to Sraosha (Obedience) the blessed, endowed with sanctity, who smites with the blow of victory, and makes the settlements advance, and to Rashnu the most just, and to Arshtat who furthers the settlements and causes them to increase.

- <sup>10</sup> And I offer with a complete and sacred offering to the Mahya, lords of the ritual order, to the new and the waning moon (the moon within), and to the full moon which scatters night, holy lords of the ritual order.
- <sup>11</sup> And I offer with a complete and sacred offering to the Yearly festivals, the lords of the ritual order, to Maidhyo-zaremaya, and Maidhyo-shema, to Paitishahya, and to Ayathrima the furtherer (the breeder), the spender of the strength of males, and to Maidhyairya and Hamaspathmaedhaya, holy lords of the ritual order, and I offer with sanctity to the several seasons, the lords of the ritual order.
- <sup>12</sup> And I offer with a complete and sacred offering to all those lords who are the thirty and three, who approach the nearest round about our Havani, and who are the lords of Asha (the ritual by-eminence), of Righteousness who is (the Best), whose observances are inculcated as precepts by Mazda, and uttered forth by Zarathushtra.
- <sup>13</sup> And I offer with a complete and sacred offering to Ahura and Mithra, the lofty and imperishable, and holy two, and to the stars which are the creatures of Spenta Mainyu, and to the star Tishtrya, the radiant, the glorious, and to the Moon which contains the seed of cattle in its beams, and to the resplendent Sun of the fleet horses, the eye of Ahura Mazda, and to Mithra, the lord of the provinces. And I offer with a complete and sacred offering to Ahura Mazda, the resplendent, the glorious, (who rules this day), and to the Fravashis of the saints (who name the month).
- <sup>14</sup> And I offer with a complete and sacred offering to thee, the Fire, O Ahura Mazda's son! together with all the fires, and to the good waters, even to the waters which are Mazda-made, and to all the plants which Mazda made.
- <sup>15</sup> And I offer with a complete and sacred offering to the Mathra Spenta, the holy, the effective, revealed against the Daevas, the Zarathushtrian law, and to the long descent of the good Religion, of the Mazdayasnian faith.
- <sup>16</sup> And I offer with a complete and sacred offering to Mount Ushi-darena, the Mazda-made, brilliant with holiness, and to all the mountains shining with holiness, of abundant brightness, and which Mazda made, and to the Royal glory unconsumed and Mazda-made. And I offer with a complete and sacred offering to Ashi Vanguhi, and to Chishti Vanguhi, and to Erethe, and to Rasastat, and to the Glory (and the) Benefit which Mazda made.
- <sup>17</sup> And I offer with a complete and sacred offering to the good and pious Prayer for blessings of the pious man, and to that Yazad, the swift and dreadful Curse of the wise.
- <sup>18</sup> And I offer with a complete and sacred blessing to these places, districts, pastures, and abodes with their springs of water, and to the waters and the lands, and the plants, and to this earth and yon heaven, and to the holy wind, and to the stars, and the moon, even to the stars without beginning (to their course), the self-appointed, and to all the holy creatures of Spenta Mainyu, be they male or female, regulators (as they are) of the ritual order.

- <sup>19</sup> And I offer with a complete and sacred blessing to that lofty lord who is Righteousness (the Best) and the Day-lords, the lords of the days during their duration, and to those of the days during daylight, and to the Month-lords, and the Year-lords, and to those of the seasons, the lords who are lords of the ritual, and at the time of Havani.
- <sup>20</sup> And I offer the Myazda meat-offering with a complete and sacred offering, and Haurvatat (who guards the water), and Ameretatat (who guards the wood), and the flesh of the Kine of blessed gift, for the propitiation of Sraosha (Obedience) the blessed, whose body is the Mathra, him of the daring spear, the lordly, the Yazad of the spoken name.
- <sup>21</sup> And I offer the Haoma and the Haoma-juice for the propitiation of the Fravashi of Zarathushtra Spitama the saint, the Yazad of the spoken name. And I offer the wood-billets with the perfume for Thy propitiation, the Fire's, Ahura Mazda's son, the Yazad of the spoken name.
- <sup>22</sup> And I offer with a complete and sacred offering to the Fravashis of the saints, the mighty and overwhelming, to those of the saints of the ancient lore, and to those of the next of kin.
- <sup>23</sup> And I offer with a complete and sacred offering to all the lords of the ritual order, and to all the good Yazads heavenly and earthly who are (meet) for sacrifice and homage because of Asha who is Vahishta (of Righteousness who is the Best).
- <sup>24</sup> May that approach to us, and with a sacred blessing (O Lord!) whose benefits the offerers are seeking for. Thy praisers and Mathra-speakers, O Ahura Mazda! may we be named; we desire it, and such may we be. What reward, O Ahura Mazda! adapted to myself Thou hast appointed unto souls,
- <sup>25</sup> Of this do Thou Thyself bestow upon us for this world and for that of mind; (yea, do Thou bestow) so much of this as that we may attain to Thy ruling protection and to that of Righteousness for ever.
- <sup>26</sup> We sacrifice to the Ahuna-vairyā and to the veracious word correctly uttered, and to the good and pious prayer for blessings, and to the dreadful curse of the wise, the Yazad, and to Haurvatat and Ameretatat, and to the flesh of the Kine of blessed gift, and to the Haoma and Haoma-juice, and to the wood-billets, and the perfume, for the praise of the pious and good prayer for blessings. (The Yenghe hatam:)
- <sup>27</sup> (To that one) of beings do we sacrifice whose superior (fidelity) in the sacrifice Ahura Mazda knows through his Righteousness (within him, yea, even to those female saints do we sacrifice) whose (superior sanctity is thus known. We sacrifice to all) both males and females whose (superiority is such). (The Ratu speaks.) As an Ahu (revered and) to be chosen, he who is the Zaotar speaks forth to me. (The Zaotar.) So let the Ratu from his Righteousness, holy and learned, speak forth!

## Chapter 8

- <sup>0</sup> OFFERING OF THE MEAT-OFFERING IN PARTICULAR. THE FAITHFUL PARTAKE.

- <sup>1</sup> A blessing is Righteousness (called) the Best. It is weal; it is weal to this (man), When toward Righteousness Best there is right. I offer the Myazda (of the) meat-offering with a complete and sacred offering; and I offer Haurvatatat (who guards the water), and Ameretatat (who guards the plants and the wood), and the flesh of the blessed Kine; and I offer the Haoma and the Haoma-juice, the wood-billets and the perfume for the praise of Ahura Mazda, and of the Ahuna-vairyā, the veracious word, and for that of the pious and beneficent Prayer for blessings, and for the redoubted Curse of the wise, and for the praise of the Haoma, and of the Mathra of the holy Zarathushtra; and may it come to us with sacred fullness (to accept and to recompense our gift).
- <sup>2</sup> (The Ratu speaks.) Eat, O ye men, of this Myazda, the meat-offering, ye who have deserved it by your righteousness and correctness.
- <sup>3</sup> O ye Bountiful Immortals, and thou, the Mazdayasnian law, ye just men and just women, and ye Zaothras, whoever among these Mazdayasnians would call himself a Mazdayasnian desiring to live in the practice of the liberality of Righteousness [for by sorcery the settlements of Righteousness are ruined], do ye cause (such an one) to be (still further) taught<sup>1</sup>, (ye), who are the waters, the plants, and the Zaothras!
- <sup>4</sup> And whoever of these Mazdayasnians, adults, when he invokes with earnestness, does not adhere to these words, and (so) speaks, he approaches to that (word) of the magician; (but, as against that magician's word) 'a blessing is Righteousness (called) the Best.'
- <sup>5</sup> May'st Thou, O Ahura Mazda! reign at Thy will, and with a saving rule over Thine own creatures, and render Ye the holy (man) also a sovereign at his will over waters, and over plants, and over all the clean and sacred (creatures) which contain the seed of Righteousness. Strip ye the wicked of all power!<sup>2</sup>
- <sup>6</sup> Absolute in power may the holy be, bereft of all free choice the wicked ! Gone (may he be), met as foe, carried out from the creatures of Spenta Mainyu, hemmed in without power over any wish!
- <sup>7</sup> I will incite, even I who am Zarathushtra, the heads of the houses, villages, Zantus, and provinces, to the careful following of this Religion which is that of Ahura, and according to Zarathushtra, in their thoughts, their words, and their deeds.<sup>3</sup>
- <sup>8</sup> I pray for the freedom and glory of the entire existence of the holy (man) while I bless it, and I pray for the repression and shame of the entire existence of the wicked.
- <sup>9</sup> Ashem Vohu ... . Propitiation to Haoma who brings righteousness (to us) for sacrifice, homage, propitiation, and for praise. (The Zaotar?) As the Ahu to be (revered and) chosen, the Zaotar speaks forth to me. (The Ratu.) As an Ahu to be (revered and) chosen, the Zaotar speaks forth to me. (The Zaotar.) So let the Ratu from his Righteousness, holy and learned, speak forth!

## Chapter 9

- <sup>0</sup> THE HOM YASHT'

- <sup>1</sup> At the hour of Havani, Haoma came to Zarathushtra, as he served the (sacred) Fire, and sanctified (its flame), while he sang aloud the Gathas. And Zarathushtra asked him: Who art thou, O honorable one! who art of all the incarnate world the most beautiful in Thine own body of those whom I have, seen, (thou) glorious [immortal]?
- <sup>2</sup> Thereupon gave Haoma answer, the holy one who driveth death afar: I am, O Zarathushtra Haoma, the holy and driving death afar; pray to me, O Spitama, prepare me for the taste. Praise me so that also the other Saoshyants [benefactors] may praise me<sup>2</sup>.
- <sup>3</sup> Thereupon spake Zarathushtra: Unto Haoma be the praise. What man, O Haoma! first prepared thee for the corporeal world? What award<sup>3</sup> was offered him? what gain did he acquire?
- <sup>4</sup> Thereupon did Haoma answer me, he the holy one, and driving death afar: Vivanghvant was the first of men who prepared me for the incarnate world. This award<sup>4</sup> was offered him; this gain did he acquire, that to him was born a son who was Yima, called the brilliant, (he of the many flocks, the most glorious of those yet born, the sunlike-one of men), that he made from his authority both herds and people free from dying, both plants and waters free from drought, and men could eat inexhaustible<sup>5</sup> food.
- <sup>5</sup> In the reign of brave<sup>6</sup> Yima was there neither cold nor heat, there was neither age nor death, nor envy demon-made. Like teenagers<sup>7</sup> walked the two forth, son and father, in their stature and their form, so long as Yima, son of Vivanghvant ruled, he of the many herds!
- <sup>6</sup> Who was the second man, O Haoma! who prepared thee for the corporeal world? What award<sup>8</sup> was offered him? what gain did he acquire?
- <sup>7</sup> Thereupon gave Haoma answer, he the holy one, and driving death afar: Athwya was the second who prepared-me for the corporeal world. This award<sup>9</sup> was given him, this gain did he acquire, that to him a son was born, Thraetaona of the mighty clan<sup>10</sup>,
- <sup>8</sup> Who smote Azhi Dahaka<sup>11</sup>, three-jawed and triple-headed, six-eyed, with thousand perceptions<sup>12</sup>, and of mighty strength, a lie-demon [druj] of the Daevas, evil for our settlements, and wicked, whom the evil spirit Angra Mainyu made as the most mighty Druj [against the corporeal world], and for the murder of (our) settlements, and to slay the (homes) of Asha!
- <sup>9</sup> Who was the third man, O Haoma! who prepared thee for the corporeal world? What award<sup>13</sup> was given him? what gain did he acquire?
- <sup>10</sup> Thereupon gave Haoma answer, the holy one, and driving death afar: Thritha, [the most helpful of the Samids], was the third man who prepared me for the corporeal world. This award was given him, this gain did he acquire, that to him two son were born, Urvakhshaya and Keresaspa, the one a judge confirming order, the other a youth of great ascendant, curly-haired<sup>14</sup>, bludgeon-bearing.
- <sup>11</sup> He who smote the horny dragon swallowing men, and swallowing horses, poisonous, and green of color over which, as thick as thumbs are, greenish poison flowed aside, on whose back once Keresaspa cooked his meat in iron caldron at the noonday meal; and the deadly, scorched, upstarted, and springing off, dashed out the water as it boiled. Headlong fled affrighted manly-minded Keresaspa.
- <sup>12</sup> Who was the fourth man who prepared thee, O Haoma! for the corporeal world? What blessedness was given him? what gain did he acquire?

- <sup>13</sup> Thereupon gave Haoma answer, he the holy, and driving death afar: Pourushaspa was the fourth man who prepared me for the corporeal world. This blessedness was given him, this gain did he acquire, that thou, O Zarathushtra! wast born to him, the just, in Pourushaspa's house, the Daeva's foe, the friend of Mazda's lore,
- <sup>14</sup> famed in Airyana Vaejah; and thou, O Zarathushtra! didst recite the first the Ahunavairya, four times intoning it, and with verses kept apart [(Pazand) each time with louder and still louder voice].
- <sup>15</sup> And thou didst cause, O Zarathushtra! all the demon-gods to vanish in the ground who aforetime flew about this earth in human shape (and power. This hast thou done), thou who hast been the strongest, and the staunchest, the most active, and the swiftest, and (in every deed) the most victorious in the two spirits' world.
- <sup>16</sup> Thereupon spake Zarathushtra: Praise to Haoma. Good is Haoma, and the well-endowed, exact and righteous in its nature, and good inherently, and healing, beautiful of form, and good in deed, and most successful in its working, golden-hued, with bending sprouts. As it is the best for drinking, so (through its sacred stimulus) is it the most nutritious for the soul.
- <sup>17</sup> I make my claim on thee, O yellow one! for inspiration. I make my claim on thee for strength; I make my claim on thee for victory; I make my claim on thee for health and healing (when healing is my need); I make my claim on thee for progress and increased prosperity, and vigor of the entire frame, and for understanding, of each adorning kind, and for this, that I may have free course among our settlements, having power where I will, overwhelming angry malice, and a conqueror of lies.
- <sup>18</sup> Yea, I make my claim on thee that I may overwhelm the angry hate of haters, of the Daevas and of mortals, of the sorcerers and sirens, of the tyrants, and the Kavis, of the Karpans, murderous bipeds, of the sanctity-destroyers, the profane apostate bipeds, of the wolves four-footed monsters, of the invading host, wide-fronted, which with stratagems advance.
- <sup>19</sup> This first blessing I beseech of thee, O Haoma, thou that drivest death afar! I beseech of thee for (heaven), the best life of the saints, the radiant, all-glorious. This second blessing I beseech of thee, O Haoma, thou that drivest death afar! this body's health (before that blest life is attained). This third blessing I beseech of thee, O Haoma, thou that drivest death afar! the long vitality of life.
- <sup>20</sup> This fourth blessing I beseech of thee, O Haoma, thou that drivest death afar! that I may stand forth on this earth with desires gained, and powerful, receiving satisfaction, overwhelming the assaults of hate, and conquering the lie. This fifth blessing, O Haoma, I beseech of thee, thou that drivest death afar! that I may stand victorious on earth, conquering in battles, overwhelming the assaults of hate, and conquering the lie.
- <sup>21</sup> This sixth blessing I ask of thee, O Haoma, thou that drivest death afar! that we may get good warning of the thief, good warning of the murderer, see first the bludgeon-bearer, get first sight of the wolf. May no one whichsoever get first the sight of us. In the strife with each may we be they who get the first alarm!

- <sup>22</sup> Haoma grants to racers who would run a course with span both speed and bottom (in their horses). Haoma grants to women come to bed with child a brilliant offspring and a righteous line. Haoma grants to those (how many!) who have long sat searching books, more knowledge and more wisdom.
- <sup>23</sup> Haoma grants to those long maidens, who sit at home unwed, good husbands, and that as soon as asked, he Haoma, the well-minded.
- <sup>24</sup> Haoma lowered Keresani, dethroned him from his throne, for he grew so fond of power, that he treacherously said: No priest behind (and watching) shall walk the lands for me, as a counselor to prosper them, he would rob everything of progress, he would crush the growth of all!
- <sup>25</sup> Hail to thee, O Haoma, who hast power as thou wilt, and by thine inborn strength! Hail to thee, thou art well-versed in many sayings, and true and holy words. Hail to thee for thou dost ask no wily questions, but questionest direct.
- <sup>26</sup> Forth hath Mazda borne to thee, the star-bespangled girdle, the spirit-made, the ancient one, the Mazdayasnian Faith. So with this thou art begirt on the summits of the mountains, for the spreading of the precepts, and the headings of the Mathra, (and to help the Mathra's teacher),
- <sup>27</sup> O Haoma, thou house-lord, and thou clan-lord, thou tribe-lord, and chieftain of the land, and thou successful learned teacher, for aggressive strength I speak to thee, for that which smites with victory, and for my body's saving, and for manifold delight!
- <sup>28</sup> Bear off from us the torment and the malice of the hateful. Divert the angry foe's intent! What man soever in this house is violent and wicked, what man soever in this village, or this tribe, or province, seize thou away the fleetness from his feet; throw thou a veil of darkness o'er his mind; make thou his intellect (at once) a wreck!
- <sup>29</sup> Let not the man who harms us, mind or body, have power to go forth on both his legs, or hold with both his hands, or see with both his eyes, not the land (beneath his feet), or the herd before his face.
- <sup>30</sup> At the aroused and fearful Dragon, green, and belching forth his poison, for the righteous saint that perishes, yellow Haoma, hurl thy mace! At the (murderous) bludgeon-bearer, committing deeds unheard of, blood-thirsty, (drunk) with fury, yellow Haoma, hurl thy mace!
- <sup>31</sup> Against the wicked human tyrant, hurling weapons at the head, for the righteous saint that perishes, yellow Haoma, hurl thy mace! Against the righteousness-disturber, the unholy life-destroyer, thoughts and words of our religion well-delivering, yet in actions never reaching, for the righteous saint that perishes, yellow Haoma, hurl thy mace!
- <sup>32</sup> Against the body of the harlot, with her magic minds o'erthrowing with (intoxicating) pleasures, to the lusts her person offering, whose mind as vapor wavers as it flies before the wind, for the righteous saint that perishes, yellow Haoma, hurl thy mace!

## Chapter 10

- <sup>1</sup> Let the Demon-gods and Goddesses fly far away from hence, and let the good Sraosha make here his home! [And may the good Blessedness here likewise dwell], and may she here spread delight and peace within this house, Ahura's, which is sanctified by Haoma, bringing righteousness (to all).
- <sup>2</sup> At the first force of thy pressure, O intelligent! I praise thee with my voice, while I grasp at first thy shoots. At thy next pressure, O intelligent! I praise thee with my voice, when as with full force of a man I crush thee down.
- <sup>3</sup> I praise the cloud that waters thee, and the rains which make thee grow on the summits of the mountains; and I praise thy lofty mountains where the Haoma branches spread.
- <sup>4</sup> This wide earth do I praise, expanded far (with paths), the productive, the full bearing, thy mother, holy plant! Yea, I praise the lands where thou dost grow, sweet-scented, swiftly spreading, the good growth of the Lord. O Haoma, thou growest on the mountains, apart on many paths, and there still may'st thou flourish. The springs of Righteousness most verily thou art, (and the fountains of the ritual find their source in thee)!
- <sup>5</sup> Grow (then) because I pray to thee on all thy stems and branches, in all thy shoots (and tendrils) increase thou through my word!
- <sup>6</sup> Haoma grows while he is praised, and the man who praises him is therewith more victorious. The lightest pressure of thee, Haoma, thy feeblest praise, the slightest tasting of thy juice, avails to the thousand-smiting of the Daevas.
- <sup>7</sup> Wasting doth vanish from that house, and with it foulness, whither in verity they bear thee, and where thy praise in truth is sung, the drink of Haoma, famed, health-bringing (as thou art). [(Pazand) to his village and abode they bear him.]
- <sup>8</sup> All other toxicants go hand in hand with Rapine of the bloody spear, but Haoma's stirring power goes hand in hand with friendship. [Light is the drunkenness of Haoma (Pazand).] Who as a tender son caresses Haoma, forth to the bodies of such persons Haoma comes to heal.
- <sup>9</sup> Of all the healing virtues, Haoma, whereby thou art a healer, grant me some. Of all the victorious powers, whereby thou art a victor, grant me some. A faithful praiser will I be to thee, O Haoma, and a faithful praiser (is) a better (thing) than Righteousness the Best; so hath the Lord, declaring (it), decreed.
- <sup>10</sup> Swift and wise hath the well-skilled Deity created thee; swift and wise on high Haraiti did He, the well-skilled, plant thee.
- <sup>11</sup> And taught (by implanted instinct) on every side, the bounteous birds have carried thee to the Peaks-above-the-eagles, to the mount's extremest summit, to the gorges and abysses, to the heights of many pathways, to the snow-peaks ever whitened.
- <sup>12</sup> There, Haoma, on the ranges dost thou grow of many kinds. Now thou growest of milky whiteness, and now thou growest golden; and forth thine healing liquors flow for the inspiring of the pious. So terrify away from me the (death's) aim of the curser. So terrify and crush his thought who stands as my maligner.

- <sup>13</sup> Praise be to thee, O Haoma, (for he makes the poor man's thoughts as great as any of the richest whomsoever.) Praise be to Haoma, (for he makes the poor man's thoughts as great as when mind reacheth culmination.) With manifold retainers dost thou, O Haoma, endow the man who drinks thee mixed with milk; yea, more prosperous thou makest him, and more endowed with mind.
- <sup>14</sup> Do not vanish from me suddenly like milk-drops in the rain; let thine exhilarations go forth ever vigorous and fresh; and let them come to me with strong effect. Before thee, holy Haoma, thou bearer of the ritual truth, and around thee would I cast this body, a body which (as all) may see (is fit for gift and) grown.
- <sup>15</sup> I renounce with vehemence the murderous woman's emptiness, the Jaini's, hers, with intellect dethroned. She vainly thinks to foil us, and would beguile both Fire-priest and Haoma; but she herself, deceived therein, shall perish. And when she sits at home, and wrongly eats of Haoma's offering, priest's mother will that never make her, nor give her holy sons!
- <sup>16</sup> To five do I belong, to five others do I not; of the good thought am I, of the evil am I not; of the good word am I, of the evil am I not; of the good deed am I, and of the evil, not. To Obedience am I given, and to deaf disobedience, not; to the saint do I belong, and to the wicked, not; and so from this on till the ending shall be the spirits' parting. (The two shall here divide.)
- <sup>17</sup> Thereupon spake Zarathushtra: Praise to Haoma, Mazda-made. Good is Haoma, Mazda-made. All the plants of Haoma praise I, on the heights of lofty mountains, in the gorges of the valleys, in the clefts (of sundered hill-sides) cut for the bundles bound by women. From the silver cup I pour Thee to the golden chalice over. Let me not thy (sacred) liquor spill to earth, of precious cost.
- <sup>18</sup> These are thy Gathas, holy Haoma, these thy songs, and these thy teachings, and these thy truthful ritual words, health-imparting, victory-giving, from harmful hatred healing giving.
- <sup>19</sup> These and thou art mine, and forth let thine exhilarations flow; bright and sparkling let them hold on their (steadfast) way; for light are thine exhilaration(s), and flying lightly come they here. Victory-giving smiteth Haoma, victory-giving is it worshipped; with this Gathic word we praise it.
- <sup>20</sup> Praise to the Kine; praise and victory (be) spoken to her! Food for the Kine, and pasture! 'For the Kine let thrift use toil; yield thou us food.'
- <sup>21</sup> We worship the yellow lofty one; we worship Haoma who causes progress, who makes the settlements advance; we worship Haoma who drives death afar; yea, we worship all the Haoma plants. And we worship (their) blessedness, and the Fravashi of Zarathushtra Spitama, the saint.

## Chapter 11

- <sup>0</sup> PRELUDE TO THE HAOMA-OFFERING.

- 1 Three clean creatures (full of blessings) curse betimes while yet invoking, the cow, the horse, and then Haoma. The cow cries to her driver thus: Childless be thou, shorn of offspring evil-famed, and slander-followed, who foddered fairly dost not use me, but fattenest me for wife or children, and for thy niggard selfish meal.
- 2 The horse cries to his rider thus: Be not spanner of the racers; stretch no coursers to full-speed; do not stride across the fleetest, thou, who dost not pray me swiftness in the meeting thick with numbers, in the circuit thronged with men.
- 3 Haoma speaks his drinker thus: Childless be thou, shorn of offspring, evil-famed, and slander-followed, who holdest me from full outpouring, as a robber, skulls in-crushing. No head-smiter am I ever, holy Haoma, far from death.
- 4 Forth my father gave an offering, tongue and left eye chose Ahura, set apart for Haoma's meal.
- 5 Who this offering would deny me, eats himself, or prays it from me, this which Mazda gave to bless me, tongue with left eye (as my portion).
- 6 In his house is born no fire-priest, warrior ne'er in chariot standing, never more the thrifty tiller. In his home be born Dahakas, Murakas of evil practice, doing deeds of double nature.
- 7 Quick, cut off then Haoma's portion, gift of flesh for doughty Haoma! Heed lest Haoma bind thee fettered, as he bound the fell Turanian Frangrasyan (the murderous robber) fast in iron close-surrounded in the mid-third of this earth!
- 8 Thereupon spake Zarathushtra: Praise to Haoma made by Mazda, good is Haoma Mazda-made.
- 9 Who to us is one hereupon to thee (becomes) two, to be made to three, for the five-making of the four, for the seven-making of the sixth, who are your nine in the decade (?), who serve you and with zeal.
- 10 To thee, O holy Haoma! bearer of the ritual sanctity, I offer this my person which is seen (by all to be) mature, (and fit for gift); to Haoma the effective do I offer it, and to the sacred exhilaration which he bestows; and do thou grant to me (for this), O holy Haoma! thou that drivest death afar, (Heaven) the best world of the saints, shining, all brilliant.
- 11 (The Ashem Vohu, &c.)
- 12 May'st Thou rule at Thy will, O Lord....
- 13 May'st Thou, O Ahura Mazda! reign at Thy will, and with a saving rule over Thine own creatures, and render Ye the holy (man) also a sovereign at his will over waters, and over plants, and over all the clean and sacred (creatures) which contain the seed of Righteousness. Strip ye the wicked of all power! (Y8.5)
- 14 Absolute in power may the holy be, bereft of all free choice the wicked ! Gone (may he be), met as foe, carried out from the creatures of Spenta Mainyu, hemmed in without power over any wish! (Y8.6)
- 15 I will incite, even I who am Zarathushtra, the heads of the houses, villages, Zantus, and provinces, to the careful following of this Religion which is that of Ahura, and according to Zarathushtra, in their thoughts, their words, and their deeds. (Y8.7)
- 16 I confess myself a Mazdayasnian of Zarathushtra's order.

<sup>17</sup> I celebrate my praises for good thoughts, good words, and good deeds for my thoughts, my speeches, and (my) actions. With chanting praises I present all good thoughts, good words, and good deeds, and with rejection I repudiate all evil thoughts, and words, and deeds.

<sup>18</sup> Here I give to you, O ye Bountiful Immortals! sacrifice and homage with the mind, with words, deeds, and my entire person; yea, (I offer) to you the flesh of my very body (as your own). And I praise Righteousness. A blessing is Righteousness (called) the Best, &c.

### Chapter 12

<sup>0</sup> The Zoroastrian Creed.

<sup>1</sup> I curse the Daevas. I declare myself a Mazda-worshipper, a supporter of Zarathushtra, hostile to the Daevas, fond of Ahura's teaching, a praiser of the Amesha Spentas, a worshipper of the Amesha Spentas. I ascribe all good to Ahura Mazda, 'and all the best,' Asha-endowed, splendid, xwarena-endowed, whose is the cow, whose is Asha, whose is the light, 'may whose blissful areas be filled with light'.

<sup>2</sup> I choose the good Spenta Armaiti for myself; let her be mine. I renounce the theft and robbery of the cow, and the damaging and plundering of the Mazdayasnian settlements.

<sup>3</sup> I want freedom of movement and freedom of dwelling for those with homesteads, to those who dwell upon this earth with their cattle. With reverence for Asha, and (offerings) offered up, I vow this: I shall nevermore damage or plunder the Mazdayasnian settlements, even if I have to risk life and limb.

<sup>4</sup> I reject the authority of the Daevas, the wicked, no-good, lawless, evil-knowing, the most druj-like of beings, the foulest of beings, the most damaging of beings. I reject the Daevas and their comrades, I reject the demons (yatu) and their comrades; I reject any who harm beings. I reject them with my thoughts, words, and deeds. I reject them publicly. Even as I reject the head (authorities), so too do I reject the hostile followers of the druj.

<sup>5</sup> As Ahura Mazda taught Zarathushtra at all discussions, at all meetings, at which Mazda and Zarathushtra conversed;

<sup>6</sup> as Ahura Mazda taught Zarathushtra at all discussions, at all meetings, at which Mazda and Zarathushtra conversed — even as Zarathushtra rejected the authority of the Daevas, so I also reject, as Mazda-worshipper and supporter of Zarathushtra, the authority of the Daevas, even as he, the Asha-endowed Zarathushtra, has rejected them.

<sup>7</sup> As the belief of the waters, the belief of the plants, the belief of the well-made (Original) Cow; as the belief of Ahura Mazda who created the cow and the Asha-endowed Man; as the belief of Zarathushtra, the belief of Kavi Vishtaspa, the belief of both Frashaostra and Jamaspa; as the belief of each of the Saoshyants (saviors) — fulfilling destiny and Asha-endowed — so I am a Mazda-worshipper of this belief and teaching.

<sup>8</sup> I profess myself a Mazda-worshipper, a Zoroastrian, having vowed it and professed it. I pledge myself to the well-thought thought, I pledge myself to the well-spoken word, I pledge myself to the well-done action.

<sup>9</sup> I pledge myself to the Mazdayasnian religion, which causes the attack to be put off and weapons put down; [which upholds khvaetvadatha], Asha-endowed; which of all religions that exist or shall be, is the greatest, the best, and the most beautiful: Ahuric, Zoroastrian. I ascribe all good to Ahura Mazda. This is the creed of the Mazdayasnian religion.

### Chapter 13

<sup>1</sup> I address (my invocation to) Ahura Mazda. And I invoke (among guardian beings) the chief of the house-lord, and the chief of the Vis-lord, and the chief of the Zantu-lord. And I invoke the chief of the province-lord. And the chief of women I invoke, the Mazdayasnian Faith, the blessed and good Parendi, her who is the holy one of human-kind. And I invoke this (holy) earth which bears us.

<sup>2</sup> And I invoke the friendly and most helpful person's lord, the Fire of Ahura Mazda, and also the most energetic lords of holy men, those who are most strenuous in their care of cattle and the fields, and the chief of the thrifty tiller of the earth. And I invoke the steady settler of sanctity, (and) the chief of the charioteer.

<sup>3</sup> And I invoke the chief of the fire-priest by means of the most imposing sciences of the Mazdayasnian Faith. And I invoke the chief of the Atharvan, and his pupils I invoke; yea, the lords of each of them. I invoke these lords, and I summon the Bountiful Immortals here, and the Prophets who shall serve us, the wisest as they are, the most scrupulous in their exactness (as) they utter words (of doctrine and of service), the most devoted (to their duties likewise), and the most glorious in their thoughts(?). And I invoke the most imposing forces of the Mazdayasnian Faith, and the fire-priests I invoke, and the charioteers, the warriors, and the thrifty tillers of the soil.

<sup>4</sup> And to You, O Ye Bountiful Immortals! Ye who rule aright, and dispose (of all) aright, I offer the flesh of my very frame, and all the blessings of my life. Thus the two spirits thought, thus they spoke, and thus they did;

<sup>5</sup> And therefore as Thou, O Ahura Mazda! didst think, speak, dispose, and do all things good (for us), so to Thee would we give, so would we assign to Thee our homage; so would we worship Thee with our sacrifices. So would we bow before Thee with these gifts, and so direct our prayers to Thee with confessions of our debt.

<sup>6</sup> By the kinship of the good kindred, by that of Righteousness the good (Thy righteous servant's nature) would we approach Thee, and by that of the good thrift-law, and of Piety the good.

<sup>7</sup> And we would worship the Fravashi of the Kine of blessed gift, and that of the holy Gaya Mareyan [Gayomard], and we would worship the holy Fravashi of Zarathushtra Spitama, the saint. Yea, that one of beings do we worship whose better (service) in the sacrifice Ahura Mazda knows; (even those women do we worship) whose (better service thus is known). Yea, both (holy) men and women (do we worship whom Ahura Mazda knows). As the Ahu is excelling.... A blessing is the Right called the best....

<sup>8</sup> We worship the Ahuna-vairyā; and we worship Asha Vahishta the best(?), the bountiful Immortal. And we sacrifice to the Ha fraoeti, even to the confession and laudation of the Mazdayasnian Faith!

### Chapter 14

<sup>1</sup> I will come to You, O Ye Bountiful Immortals! as a praiser and a priest, and an invoker and sacrificer, as a memorizing reciter and a chanter, for Your sacrifice and homage, which are to be offered to You, the Bountiful Immortals, and for our dedication and sanctification; (yea, for ours) who are the holy prophets (destined to benefit the saints).

<sup>2</sup> And to You, O Ye Bountiful Immortals! would I dedicate the flesh of my very body, and all the blessings of a prospered life.

<sup>3</sup> In this Zaothra with this Baresman, I desire to approach the holy Yazads with my praise, and all the holy lords of the ritual order at their times, Havani at his time, and Savanghi and Visya at their times.

<sup>4</sup> I confess myself a Mazdayasnian, and of Zarathushtra's order.

<sup>5</sup> The Zaotar speaks: As an Ahu (revered and) chosen, the Zaotar (?) speaks forth to me (?). The Ratu speaks: As an Ahu (revered and) to be chosen, the Zaotar speaks forth to me. The Zaotar: So let the Ratu from his Righteousness, holy and learned, speak forth!

### Chapter 15

<sup>1</sup> With precept, praise, and with delight produced by grace, I call upon the Bountiful Immortals the good, and also therewith the beautiful by name; and I sacrifice to them with the blessing of the good ritual, with the earnest blessings of the good Mazdayasnian Faith.

<sup>2</sup> Whose best gift from his Righteousness is mine in the offering Ahura this knoweth; who have lived, and live ever, by their names these I worship, while I draw near with praises. The Good Kingdom is to be chosen, that lot which most of all bears on (our blessings).

<sup>3</sup> Let Sraosha (Obedience) be here present for the sacrifice of Ahura Mazda, the most beneficent, the holy, who is so dear to us as at the first, so at the last; yea, let him be present here.

<sup>4</sup> As the Ahu (revered and) to be chosen, the Atarevakhsha thus speaks forth to me. (Response): So let the Ratu from his righteousness, holy and learned, speak forth!

### Chapter 16

- <sup>1</sup> We worship Ahura Mazda, the holy lord of the ritual order, who disposes (all) aright, the greatest Yazad, who is also the most beneficent, and the one who causes the settlements to advance, the creator of good creatures; yea, we worship Him with these offered Zaothras and with truthfully and scrupulously delivered words; and we worship every holy Yazad of the heaven (as well)!
- <sup>2</sup> And we worship Zarathushtra Spitama in our sacrifice, the holy lord of the ritual order with these Zaothras and with faithfully delivered words; and we worship every holy earthly Yazad as we worship him; and we worship also the Fravashi of Zarathushtra Spitama, the saint. And we worship the utterances of Zarathushtra and his religion, his faith and his lore.
- <sup>3</sup> And we worship the former religions of the world devoted to Righteousness which were instituted at the creation, the holy religions of the Creator Ahura Mazda, the resplendent and glorious. And we worship Vohu Manah (the Good Mind), and Asha Vahishta (who is Righteousness the Best), and Khshathra-vairya, the Kingdom to be desired, and the good and bountiful Armaiti (true piety in the believers), and Haurvatat and Ameretat (our Weal and Immortality).
- <sup>4</sup> Yea, we worship the Creator Ahura Mazda and the Fire, Ahura Mazda's son, and the good waters which are Mazda-made and holy, and the resplendent sun of the swift horses, and the moon with the seed of cattle (in his beams); and we worship the star Tishtrya, the lustrous and glorious; and we worship the soul of the Kine of blessed endowment,
- <sup>5</sup> and its Creator Ahura Mazda; and we worship Mithra of the wide pastures, and Sraosha (Obedience) the blessed, and Rashnu the most just, and the good, heroic, bountiful Fravashis of the saints, and the Blow-of-victory Ahura-given (as it is). And we worship Raman Hvasra, and the bounteous Wind of blessed gift,
- <sup>6</sup> and (its) Creator Ahura Mazda, and the good Mazdayasnian Religion, and the good Blessedness and Arshtat. And we worship the heaven and the earth of blessed gift, and the bounteous Mathra, and the stars without beginning (to their course), self-disposing as they are.
- <sup>7</sup> And we worship the glorious works of Righteousness in which the souls of the dead find satisfaction and delight [(Pazand) which are the Fravashis of the saints], and we worship (Heaven) the best world of the saints, shining, all glorious.
- <sup>8</sup> And we worship the two, the milk-offering and the libation, the two which cause the waters to flow forth, and the plants to flourish, the two foes who meet the Dragon demon-made; and who are set to meet, to defeat, and to put to flight, that cheat, the Pairika, and to contradict the insulting malice of the Ashemaogha (the persecuting heretic) and that of the unholy tyrant full of death.
- <sup>9</sup> And we worship all waters and all plants, and all good men and all good women. And we worship all these Yazads, heavenly and earthly, who are beneficent and holy.

<sup>10</sup> And we worship thee (our) dwelling-place who art the (earth, our) bounteous Armaiti, and Thee, O Ahura Mazda, O holy Lord of this abode! which is the home of healthy herds and healthy men, and of those who are both endowed with health and lover(s) of the ritual right. (Response of the individual worshipper (?).) Wherefore whichever of persons, or whatever of bodily influences, is most helpful and preserving in that abode (thus owned by Mazda) let this meet me in mine abode, and there may it abide for summer and for winter. (Or let that one meet me in all my house, in whom are what of influences are the most mighty power for the body and the person's life; yea, let that one meet me there, and there abide for summer and for winter (for my help)!)

## Chapter 17

<sup>1</sup> We worship the Creator Ahura Mazda with our sacrifice, and the Bountiful Immortals who rule aright, and who dispose of all aright.(Y6.1)

<sup>2</sup> And we worship the Asnya with our sacrifice, and Havani, Savanghi and Visya, the holy lords of the ritual order, and Mithra of the wide pastures, of the thousand ears, and myriad eyes, the Yazad of the spoken name, and we worship Raman Hvasra.(Y6.2)

<sup>3</sup> And we worship Rapithwina with our sacrifice, and Fradat-fshu, and the Zantuma, and Righteousness the Best, and the Fire, Ahura Mazda's son, holy lords of the ritual order.(Y6.3)

<sup>4</sup> And we worship Uzayeirina, and Fradat-vira, and Dahvyuma\*, the holy lord of the ritual order, and that kingly Ahura, the radiant Napat-apam, of the fleet horses, and the water holy, and Mazda-made.(Y6.4)

<sup>5</sup> And we worship Aiwisruthrima and Aibigaya in our sacrifice, the holy lord of the ritual order, and Fradat-vispam-hujyaiti and the Zarathushtrotema, the holy lord of the ritual order, and the good, heroic, bountiful Fravashis of the saints, and the women who bring forth many sons, and the Prosperous home-life which endures without reverse throughout the year, and Force which is well-shaped and stately, and the Blow which brings the victory, which is Ahura-given, and the Victorious Ascendency (which it secures).(Y6.5)

<sup>6</sup> And we worship Ushahina with our sacrifice, and Berejya, and Nmanya, and Sraosha (Obedience) the blessed and the stately who smites with victory, and makes the settlements advance, and Rashnu, the most just, and Arshtat who makes the settlements advance and causes them to increase, the holy lords of the ritual order.(Y6.6)

<sup>7</sup> And we worship the Mahya in our sacrifice, the new moon and the waning moon (the moon within) and the full moon which scatters night, the holy lord of the ritual order.(Y6.7)

<sup>8</sup> And we worship the Yearly festivals in our sacrifice, Maidhya-zaremaya, Maidhyo-shema, Paitishhahya, and Ayathrima, the furtherer (or breeder), the spender of virile strength, and Maidhyairya, the holy lord of the ritual order, and Hamaspathmaedhaya, and the Seasons (in which they are).(Y6.8)

<sup>9</sup> And we worship with our sacrifice all the lords of the ritual order, who are the thirty and three who approach the nearest around about us at Havani, who are the lords of Righteousness the Best, and whose observances were inculcated by Ahura Mazda, and uttered forth by Zarathushtra.(Y6.9)

<sup>10</sup> And we worship Ahura and Mithra with our sacrifice, the lofty, and imperishable, and holy two, and the stars, moon, and sun, among the plants of the Baresman, and Mithra, the province-lord of all the provinces, even Ahura Mazda, the radiant, the glorious, and the good, valiant, and bountiful Fravashis of the saints.(Y6.10)

<sup>11</sup> We worship thee, the Fire, O Ahura Mazda's son! We worship the fire Berezi-savangha (of the lofty use), and the fire Vohu-fryana (the good and friendly), and the fire Urvazishta (the most beneficial and most helpful), and the fire Vazishta (the most supporting), and the fire Spenishta (the most bountiful), and Nairya-sangha the Yazad of the royal lineage, and that fire which is the house-lord of all houses and Mazda-made, even the son of Ahura Mazda, the holy lord of the ritual order, with all the fires.

<sup>12</sup> And we worship the good and best waters Mazda-made, holy, all the waters Mazda-made and holy, and all the plants which Mazda made, and which are holy.

<sup>13</sup> And we worship the Mathra-spenta (the bounteous word-of-reason), the Zarathushtrian law against the Daevas, and its long descent.

<sup>14</sup> And we worship Mount Ushi-darena which is Mazda-made and shining with its holiness, and all the mountains shining with holiness, and of abundant glory, and which Mazda made ---.

<sup>15</sup> And we worship the good and pious prayer for blessings,

<sup>16</sup> and these waters and (these lands),

<sup>17</sup> and all the greatest chieftains, lords of the ritual order;

<sup>18</sup> And I praise, invoke, and glorify the good, heroic, bountiful Fravashis of the saints, those of the house, the Vis, the Zantuma, the Dahvyuma, and the Zarathushtrotema, and all the holy Yazads!

## Chapter 18

<sup>1</sup> Grant me, Thou who art maker of the Kine, plants and waters, Immortality, Mazda! Grant, too, Weal, Spirit bounteous.... (See Y51.7 and Y47).

## Chapter 19

<sup>0</sup> (As the Ahu is excellent, so (is) the Ratu (one who rules) from the righteous Order, a creator of mental goodness and of life's actions done for Mazda; and the Kingdom (is) for Ahura which to the poor shall offer a nurturer.)

<sup>1</sup> Zarathushtra asked of Ahura Mazda: O Ahura Mazda, Thou most bounteous Spirit! maker of the corporeal worlds, the holy One! which was that word which Thou did'st declare to me,

<sup>2</sup> which was before the sky, and before the water, before the earth, and before the cattle, before the plants, and before the fire, and before the holy man, and the Demon-gods (the Daevas), before the Khrafstra-men, and before all the incarnate world; even before all the good creatures made by Mazda, and which contain (and are) the seed of righteousness?

<sup>3</sup> Thereupon Ahura Mazda said: It was this piece, the Ahuna-vairya, O Spitama Zarathushtra! which I pronounced as thine

- <sup>4</sup> before the sky, and before the waters, before the land, and before the cattle and the plants, and before the fire, Ahura Mazda's son, before the holy man, and before the Daevas, and Khrafstra-men, and before the entire corporeal world, even before the good creatures made by Mazda, which contain (and are) the seed of righteousness.
- <sup>5</sup> It was these part(s) of the Ahuna-vairya, O Spitama Zarathushtra! which especially belongs to me, and when each is intoned aloud without the (needless) repetition of verses and of words, and without their omission, it is worth a hundred of their other stanzas, even although they are prominent in the ritual, and likewise equally as well recited without additions or omissions; nay, further, when it is intoned imperfectly but added to, and with omissions, it is even then in effect equivalent (not to a hundred indeed, but) to ten other (stanzas) that are prominent.
- <sup>6</sup> And whoever in this world of mine which is corporeal shall mentally recall, O Spitama\* Zarathushtra! a portion of the Ahuna-vairya, and having thus recalled it, shall undertone it, or beginning to recite it with the undertone, shall then utter it aloud, or chanting it with intoning voice, shall worship thus, then with even threefold (safety and with speed) I will bring his soul over the Bridge of Chinvat, I who am Ahura Mazda (I will help him to pass over it) to Heaven (the best life), and to Righteousness the Best, and to the lights of heaven.
- <sup>7</sup> And whoever, O Spitama Zarathushtra! while undertoning the part(s) of the Ahuna-vairya (or this piece the Ahuna-vairya), takes ought therefrom, whether the half, or the third, or the fourth, or the fifth, I who am Ahura Mazda will draw his soul off from the better world; yea, so far off will I withdraw it as the earth is large and wide; [and this earth is as long as it is broad].
- <sup>8</sup> And I pronounced this saying which contains its Ahu and its Ratu before the creation of this heaven, before the making of the waters, and the plants, and the four-footed kine, before the birth of the holy biped man, before this sun with its body made for the acquisition of the creation of the Bountiful Immortals.
- <sup>9</sup> And the more bountiful of the two Spirits (Ahura) declared to me (Zarathushtra) the entire creation of the pure, that which exists at present, that which is in the course of emerging into existence, and that which shall be, with reference to the performance and realization 'of the actions of a life devoted to Mazda.'
- <sup>10</sup> And this word is the most emphatic of the words which have ever been pronounced, or which are now spoken, or which shall be spoken in future; for (the eminence of) this utterance is a thing of such a nature, that if all the corporeal and living world should learn it, and learning should hold fast by it, they would be redeemed from their mortality!
- <sup>11</sup> And this our word I have proclaimed as a symbol to be learned, and to be recited, as it were, to every one of the beings under the influence of and for the sake of Righteousness the Best.
- <sup>12</sup> And 'as' (the worshipper has) here spoken it forth, when he has thus 'appointed' the 'Lord and regulator,' so (by thus reciting these authoritative words), he acknowledges Ahura Mazda (as prior to, and supreme) over, those creatures who have 'the mind' as their first. 'As' he acknowledges Him as the greatest of them all, 'so' he assigns the creatures to Him (as to their originator).

- <sup>13</sup> As he undertones the third sentence, he thereby announces that 'all the amenities of life appertain to the 'good' Mazda, (and come) from Him. As he recites 'dazda manangho,' 'the creator of mind,' he acknowledges Him as superior and prior to mind; and as he makes Him the one who indicates (the truth) to mind, (saying) 'manangho of mind,' which means that by this much he makes Him (its director), and then he makes Him 'the lord of actions.'
- <sup>14</sup> And when he acknowledges Him for the creatures thus, 'O Mazda!' he acknowledges Him (as their ruler) when he assigns the creatures to Him thus. He then assigns the Kingdom to Ahura, saying: 'Thine, O Mazda! is the Kingdom.' And he assigns a nourisher and protector to the poor, saying: Yim drigubyo dadat vastarem; that is, as a friend to Spitama. This is the fifth sentence, (and it concludes) the entire recital and word, (even) the whole of this word of Ahura Mazda.
- <sup>15</sup> He who is the best (of all) Ahura Mazda, pronounced the Ahuna-vairyā, and as He pronounced it as the best, so He caused it to have its effect, (He, ever) the same, (as He is). The evil one at once arose (to oppose Him), but He (Ahura) repelled that wicked one with His interdict, and with this repelling renunciation: Neither our minds are in harmony, nor our precepts, nor our comprehensions, nor our beliefs, nor our words, nor our actions, nor our consciences, nor our souls!
- <sup>16</sup> And this saying, uttered by Mazda, has three stages, or measures, and belongs to four classes (of men as its supporters), and to five chiefs (in the political world, without whom its efficiency is marred), and it has a conclusion ending with a gift. (Question.) How are its measures (constituted)? (Answer.) The good thought, the good word, and the good deed.
- <sup>17</sup> (Question.) With what classes of men? (Answer.) The priest, the charioteer (as the chief of warriors), the systematic tiller of the ground, and the artisan. These classes therefore accompany the religious man throughout his entire duty with the correct thought, the truthful word, and the righteous action. These are the classes and states in life which give attention to the rulers, and fulfill the (laws) of religion; (yea, they are the guides and companions of that religious man) through whose actions the settlements are furthered in righteousness.
- <sup>18</sup> (Question.) How are the chiefs (constituted)? (Answer.) They are the house-chief, the village-chief, and the tribe-chief, the chief of the province, and the Zarathushtra as the fifth. That is, so far as those provinces are concerned which are different from, and outside of the Zarathushtrian regency, or domain. [Rāgha which has four chiefs (only) is the Zarathushtrian (district)] (Question.) How are the chiefs of this one constituted? (Answer.) They (are) the house-chief, the village-chief, the tribe-chief, and the Zarathushtra as the fourth.
- <sup>19</sup> (Question.) What is the thought well thought? (Answer.) (It is that which the holy man thinks), the one who holds the holy thought to be before all other things (Question.) What is the word well spoken? (Answer.) It is the Mathra Spenta, the bounteous word of reason. (Question.) What is the deed well done? (Answer.) It is that done with praises, and by the creatures who regard Righteousness as before all other things.

- <sup>20</sup> (Question.) Mazda made a proclamation, whom did He announce? (Answer.) Some one who was holy, and yet both heavenly and mundane. (Question.) What was His character, He who made this sacred enunciation? (Answer.) He who is the best (of all), the ruling one. (Question.) Of what character (did He proclaim him the coming one)? (Answer.) As holy and the best, a ruler who exercises no wanton or despotic power.
- <sup>21</sup> We sacrifice to the (several) part(s) of the Ahuna-vairya. We sacrifice to the memorized recital of the Ahuna-vairya, and its regular chanting and its use in the full Yasna.

### Chapter 20

- <sup>1</sup> A blessing is Righteousness (called) the best; there is weal, there is weal to this man when the Right (helps) the Righteousness best, (when the pious man serves it in truth). Ahura Mazda spake forth: Ashem vohu vahishtem asti. To this Asha, the holy ritual sanctity, one attributes the qualities of 'good' and 'best,' as one attributes property to an owner; thus this sentence vohu vahishtem asti is substantiated (at once).
- <sup>2</sup> Ushta asti ushta ahmai; by this attribution of blessedness (the praiser) assigns every person (or thing) of a sacred nature to every holy person, and as one usually (?) and regularly (?) assigns every person or thing (?) that is holy to every holy man.

- <sup>3</sup> Hyat ashai vahishtai; by these words the worshipper ascribes the entire Mathra (to Asha Vahishta), and ascribes all to the Mathra, as one ascribes the kingdom to Righteousness, and as one ascribes righteousness to the invoking saint; yea, as one ascribes righteousness to us who are the prophets (who shall help and bless the people). The three maxims of the sentences (are thus fulfilled). And every word (in its detail), and the entire utterance in its proclamation, is the word of Ahura Mazda.
- <sup>4</sup> Mazda has made a proclamation. (Question.) Whom did He announce? (Answer.) That holy one who is both heavenly and earthly. (Question.) Of what character is He who has thus announced Him? (Answer.) He is the best, and the one who is exercising sovereign power. (Question.) Of what character is the man whom He announced? (Answer.) The holy and the best, the one who rules with no capricious tyranny. We sacrifice to the (several) part(s) of the Asha Vahishta (prayer). We sacrifice to the heard-recital of the Asha Vahishta, to its memorizing, its chanting, and its sacrificial use!

### Chapter 21

- <sup>0</sup> (The Yenhe. (To that one) of beings do we offer, whose superior (fidelity) in the sacrifice Ahura Mazda recognizes by reason of the sanctity (within him; yea, even to those female saints also do we sacrifice) whose (superior fidelity is thus likewise known; thus) we sacrifice to (all, to both) the males and females (of the saints)!)

- <sup>1</sup> A word for the Yasna by Zarathushtra, the saint, Yenhe, &c. Here the worshipper indicates and offers the Yasna (which is the sacrificial worship) of Mazda as by the command (or as the institution) of Ahura. Hatam. Here the worshipper offers the sacrificial worship as if with the beings who are among those who are destined to live.
  - <sup>2</sup> Yaungham. Here he indicates and offers the sacrificial worship of those holy females who have Aramaiti at their head, as homage to the Immortals. These are the three sentences which comprehend all the Yasnian speech. (Question.) To whom is this Yasna addressed? (Answer.) To the Bountiful Immortals (in the course of the Yasna).
  - <sup>3</sup> Thereupon spake Mazda: Salvation to this one, whosoever he may be! May the absolute ruler Ahura grant it. (Question.)
  - <sup>4</sup> Whom did He answer with this answer? (Answer.) He answered: 'The state of salvation; and with this answer, 'the state of salvation,' he answered every saint who exists, every one who is coming into existence, and every one who shall exist in the future. (Question. Who answered thus? Answer.) The best One. (Question. What did He answer?) (Answer.) The best thing. (That is,) the best One, Mazda, answered the best and the holy (answer) for the better and the holy man.
  - <sup>5</sup> We sacrifice to this piece, the Yenhe hatam, the prominent and holy Yasht.
- <sup>1</sup> With the Baresman brought hither together with the Zaothra, for the worship of the Creator Ahura Mazda, the resplendent, the glorious, and for that of the Bountiful Immortals, I desire to approach this Haoma with my praise, offered (as it is) with punctilious sanctity (or, for a blessing), and this fresh milk, and this plant Hadhanaepata.
  - <sup>2</sup> And, as an act of worship to the beneficent waters, I desire to approach these Zaothras with (my) praise offered (as they are) with punctilious sanctity, having the Haoma with them, and the flesh, with the Hadhanaepata. And I desire to approach the Haoma-water with my praise for the beneficent waters; and I desire to approach the stone mortar and the iron mortar with my praise.
  - <sup>3</sup> And I desire to approach this plant for the Baresman with my praise, and the well-timed prayer for blessings, that which has approached (to accept our homage), and the memorized recital and the fulfillment of the good Mazdayasnian Faith, and the heard recital of the Gathas, and the well-timed and successful prayer for blessings, that of the holy lord of the ritual order. And I desire to approach these wood-billets and their perfume with my praise, - thine, the Fire's, O Ahura Mazda's son! Yea, I desire to approach all good things with my praise, those which Mazda made, and which have the seed of sanctity (within them),
  - <sup>4</sup> for the propitiation of Ahura Mazda and of the Bountiful Immortals, and of Sraosha the blessed, and of Ahura Mazda's Fire, the lofty ritual lord!

## Chapter 22

- <sup>5</sup> And I desire to approach the Asnya with my praise, the lords of the ritual order, and the Havani and Savanghi and Visya, the holy lords of the ritual order. And I desire to approach with the Yasht of Mithra of the wide pastures, of the thousand ears, of the myriad eyes, the Yazad of the spoken name, and with him Raman Hvasra.(Y3.5)
- <sup>6</sup> And I desire to approach Rapithwina with my praise, the holy lord of the ritual order, and Fradat-fshu and Zantuma, and Righteousness the Best, and Ahura Mazda's Fire.(Y3.6)
- <sup>7</sup> And I desire to approach Uzayeirina, and Fradat-vira and Dahvyuma\* with my praise, with that lofty Ahura Napt-apam, and the waters Mazda-made, (Y3.7)
- <sup>8</sup> And Aiwisruthrima, and Aibigaya, and Fradat-vispam-hujaiti, and Zarathushtrotema with the Yasht of the Fravashis of the saints, and of the women who have many sons, and the year long unchanged prosperity, and of Might, the well-shaped and stately, smiting victoriously, Ahura-made and of the Victorious Ascendency (which it secures). (Y3.8)
- <sup>9</sup> And I desire to approach Ushahina, Berejya, and Nmanya with the Yasht of Sraosha (Obedience) the sacred, the holy, who smites with the blow of victory, and makes the settlements advance, and with that of Rashnu, the most just, and Arshtat who furthers the settlements, and causes them to increase. (Y3.9)
- <sup>10</sup> And I desire to approach the monthly festivals, the lords of the ritual order, and the new moon and the waning moon, and the full moon which scatters night, (Y3.10)
- <sup>11</sup> And the yearly festivals, Maidhyo-zaremaya, Maidhyo-shema, Paitishahya, and Ayathrima the breeder who spends the strength of males, and Maidhyairya, and Hamaspathmaedhaya, and the seasons, lords of the ritual order, (Y3.11)
- <sup>12</sup> and all those lords who are the three and thirty, who approach the nearest at the time of Havani, who are the Lords of Asha called Vahishta (and whose services were) inculcated by Mazda, and pronounced by Zarathushtra, as the feasts of Righteousness, the Best. (Y3.12)
- <sup>13</sup> And I desire to approach Ahura and Mithra, the lofty and imperishable two, the holy, and with the Yasht of those stars which are the creatures of Spenta Mainyu, and with the Yasht of the star Tistrya, the radiant, the glorious, and with that of the moon which contains the seed of cattle, and with that of the resplendent sun, the eye of Ahura Mazda, and of Mithra, province-lord of the provinces, and with that of Ahura Mazda (as He rules this day) the radiant, the glorious, and with that of the Fravashis of the saints, (who rule this month), (Y3.13)
- <sup>14</sup> And with thy Yasht, the Fire's, O Ahura Mazda's son! with all the fires, and to the good waters with the Yasht of all the waters which are Mazda-made, and with that of all the plants which Mazda made. (Y3.14)
- <sup>15</sup> And I desire to approach with the Yasht of the Mathra Spenta, the holy, the effective, the law composed against the Daevas, the Zarathushtrian, and with that of the long descent of the Religion which Mazda gave.(Y3.15)

- <sup>16</sup> And I desire to approach with the Yasht of Mount Ushi-darena, Mazda-made, and of all, glorious with sanctity, and abundant in brilliance, and with that of the Kingly Glory, Mazda-made; yea, with that of the unconsumed glory which Mazda made, and with that of Ashi Vanguhi, and Chishti Vanguhi, and with that of the good Erethe, and the good Rasastat, and the good Glory, and of the Benefit which Mazda gave.(Y3.16)
- <sup>17</sup> And I desire to approach with the Yasht of the good and pious Blessing of the pious man and of the saint, and with that of the awful and swift Curse of the wise, the Yazad-curse, (Y3.17)
- <sup>18</sup> and to these places, regions, pastures, and abodes, with their water-springs, and with that of the waters, and the lands, and the plants, and with that of this earth and yon heaven, and with that of the holy wind and of the stars, moon, and sun, and with that of the stars without beginning, self-determined and self-moved, and with that of all the holy creatures which are those of Spenta Mainyu, male and female, regulators of the ritual order, (Y3.18)
- <sup>19</sup> and with that of the lofty lord who is Righteousness (himself, the essence of the ritual), and with that of the days in their duration, and of the days during daylight, and with that of the monthly festivals, and the yearly festivals, and with those of the several seasons which are lords of the ritual at the time of Havani.(Y3.19)
- <sup>20</sup> And I desire to approach this Haoma with (my) praise, that which is thus lifted up with sanctity, and this milk (fresh as it is, and as if) living and lifted up with sanctity, and this plant the Hadhanaepata lifted up with sanctity. (Y3.1)
- <sup>21</sup> And I desire to approach these Zaothras with (my) praise for the beneficial waters, these Zaothras which have the Haoma with them and the milk with them, and the Hadhanaepata, and which are lifted up with sanctity. And I desire to approach the Haomawater with (my) praise for the beneficial waters, and the two mortars, the stone one and the iron one, (Y3.2)
- <sup>22</sup> and I desire to, approach this branch for the Baresman with my praise, and the memorized recital and fulfillment of the Mazdayasnian law, and the heard recital of the Gathas, and the well-timed and persistent prayer for blessings(uttered) by the holy lords of the ritual order, and this wood and perfume, even thine, O Fire, Ahura Mazda's son, and all good objects Mazda-made (Y3.3)
- <sup>23</sup> for the propitiation of Ahura Mazda, the resplendent, the glorious, and of the Bountiful Immortals, and of Mithra of the wide pastures, and of Raman Hvasra, (Y3.4)
- <sup>24</sup> and of the resplendent sun, immortal, radiant, of the fleet horses, and of Vayu, (of predominant influence and) working on high, set over the other beings in the creation [(Pazand); that is for thee thus (O Vayu) when thine influence is that which appertains to Spenta Mainyu], and for the propitiation of the most just knowledge Mazda-given, and of the holy and good Religion, the Mazdayasnian Faith;
- <sup>25</sup> for the propitiation of the Mathra Spenta, (the bounteous) and holy, and the effective, instituted against the Daevas, the Zarathushtrian law, and of the long descent of the good Mazdayasnian Faith [the holding in mind and devotion to the Mathra Spenta, and knowledge of the Mazdayasnian Religion] for the propitiation of the understanding which is innate and Mazda-made, and of that which is heard by the ear;

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<sup>26</sup> and for thy propitiation, the Fire's, O Ahura Mazda's son! [(Pazand); (yea) thine, the Fire's, O Ahura Mazda's son] with all the fires, and for the propitiation of Mount Ushi-darena, the Mazda-made, radiant with sanctity;

<sup>27</sup> and of all the holy Yazads, spiritual and earthly, and of the holy Fravashis, the redoubted and overwhelming, those of the ancient lore, and those of the next of kin and of the Yazad of the spoken name!

### Chapter 23

<sup>1</sup> I desire to approach with my praise those Fravashis which have existed from of old, the Fravashis of the houses, and of the villages, of the communities, and of the provinces, which hold the heaven in its place apart, and the water, land, and cattle, which hold the children in the wombs safely enclosed apart so that they do not miscarry.

<sup>2</sup> And I desire to approach toward the Fravashi of Ahura Mazda, and with my praise, and for those of the Bountiful Immortals, with all the holy Fravashis which are those of the heavenly Yazads. And I desire to approach the Fravashi of Gaya Maretan [Gayomard] (the life-man) in my worship with my praise, and for that of Zarathushtra Spitama, and for those of Kavi Vishtaspa, and of Isat-vastra, the Zarathushtrian, with all the holy Fravashis of the other ancient counselors as well.

<sup>3</sup> And I desire in my worship to approach toward every holy Fravashi whosesoever it may be, and wheresoever dead upon this earth (its possessor may have lain), the pious woman, or the girl of tender years, the maiden diligent (among the cattle) in the field (who) may have dwelt (here; yea, all) which are now worshipped from this house, which are attentive to, and which attain to (our) good Yasnas and (our) homage.

<sup>4</sup> Yea, I desire to approach the Fravashis of the saints with my praise redoubted (as they are) and overwhelming, the Fraashis of those who held to the ancient lore, and the Fravashis of the next-of-kin; and I desire to approach toward the Fravashi of mine own soul in my worship with my praise; and I desire therewith to approach toward all the lords of the ritual, and with praise; and I desire to approach all the good Yazads with my praise, the heavenly and the earthly, who are meet for sacrifice and homage, because of Righteousness the Best!

### Chapter 24

<sup>1</sup> (And having approached these Haomas with our worship), we present them to Ahura Mazda; (yea, we present) these Haomas, Myzdas, Zaothras, and the Baresman spread with punctilious sanctity, and the flesh, and the milk, fresh as if living, and lifted up with punctilious sanctity, and this branch the Hadhanaepata likewise lifted up with-sanctity.

<sup>2</sup> (And having approached these Zaothras in our worship), we present them to the good waters having the Haoma with them, and the milk, and the Hadhanaepata, and lifted up with scrupulous sanctity; and (with them) we present the Haoma-water to the good waters, and both the stone and the iron mortar.

<sup>3</sup> And we present this plant of the Baresman! and the timely prayer for blessings, which has approached in the due course of the ritual, and the recollection and practice of the good Mazdayasnian Religion, and the heard recital of the Gathas, and the timely prayer for blessings which has approached as the prayer of the holy lord of the ritual order; and these wood-billets, and the perfume, (even) thine, the Fire's, O Ahura Mazda's son! and all good objects Mazda-made, which have the seed of righteousness, we offer and present.

- <sup>4</sup> And these we present hereby to Ahura Mazda, and to Sraosha (Obedience) the blessed (and Righteous), and to the Bountiful Immortals; and to the Fravashis of the saints, even to the souls of the saints, and to the Fire of Ahura Mazda, the lofty lord of entire holy creation, for sacrifice, homage, propitiation, and for praise.
- <sup>5</sup> And these we present hereby to the Fravashi of Zarathushtra Spitama, the saint, for sacrifice, propitiation, and for praise, and to that of the people who love Righteousness, with all the holy Fravashis of the saints who are dead and who are living, and to those of men who are as yet unborn, and to those of the prophets who will serve us, and will labor to complete the progress and renovation of the world.
- <sup>6</sup> And we present these Haomas, Myzdas, Zaothras, and the Baresman spread with sanctity, and the flesh, and the milk (fresh as if) living, and lifted up with sanctity, and the Hadhanaepata branch.
- <sup>7</sup> And we present these Zaothras to the beneficial waters having the Haoma with them, and the flesh, and the Hadhanaepata lifted up with sanctity, and the Haoma-water, to the good waters, with the stone and iron mortars,
- <sup>8</sup> and this plant of the Baresman, (and) the timely Prayer and the recollection and practice of the good Mazdayasnian Faith, and these wood-billets, and the perfume, thine, the Fire's, O Ahura Mazda's son! and all objects which are Mazda-made, and which have, and are, the seed of Righteousness, these we offer and present.
- <sup>9</sup> (Yea,) we present these hereby to the Bountiful Immortals who rule aright, and who dispose of all aright, the ever-living, ever-helpful, who abide with the Good Mind (of the Lord and of His folk)!

## Chapter 25

- <sup>1</sup> And we worship the Bountiful Immortals with our sacrifice, who rule aright, and who dispose of all aright; and we worship this Haoma, this flesh and branch,
- <sup>2</sup> and these Zaothras for the good waters, having the Haoma with them, and the flesh with them, and Hadhanaepata, and lifted up with sanctity, and we worship the Haoma-water for the beneficial waters; and we worship the two, the stone mortar and the iron mortar;
- <sup>3</sup> and we worship this plant for the Baresman and the well-timed prayer for blessings which has approached (in its proper place within the ritual course), and also both the remembrance and the practice of the good Mazdayasnian Religion, and the heard recital of the Gathas, and the well-timed prayer for blessings of the holy lord of the ritual order which has approached, and these wood-billets with the perfume, (even) thine, the Fire's, O Ahura Mazda's son! and we worship all good objects which are Mazda-made, and which contain (and are) the seed of Righteousness.
- <sup>4</sup> And we worship Ahura Mazda with our sacrifice, the resplendent, the glorious, and the Bountiful Immortals who rule aright, and who dispose (of all) aright, and Mithra of the wide pastures and Raman Hvasra; and we worship the shining sun, the resplendent, the immortal, of the fleet horses.
- <sup>5</sup> And we worship the holy wind which works on high, placed higher than the other creatures in the creation; and we worship this which is thine, O Vayu! and which appertains to the Spenta Mainyu within thee; and we worship the most true religious Knowledge, Mazda-made and holy, and the good Mazdayasnian law.

- <sup>6</sup> And we worship the Mathra Spenta verily glorious (as it is), even the law pronounced against the Daevas, the Zarathushtrian law, and its long descent; yea, we worship the good Mazdayasnian Religion, and the Mathra which is heart-devoted and bounteous (imparting heart's devotion to the saint); yea, we worship the Mazdayasnian Religion maintained in the understanding of the saint; and we honor that science which is the Mathra Spenta, and the innate understanding Mazda-made, and the derived understanding, heard with ear, and Mazda-made.
- <sup>7</sup> Yea, we worship thee, the Fire, Ahura Mazda's son I the holy lord of the ritual order; and we worship all the Fires, and Mount Ushi-darena (which holds the light) Mazda-made and holy, the Yazad mount, brilliant with sanctity. <sup>8</sup> And we worship every holy spiritual Yazad; and every holy earthly Yazad (who exists)!
- <sup>4</sup> And (having invoked them) hither, we worship the spirit and conscience, the intelligence and soul and Fravashi of those holy men and women who early heard the lore and commands (of God), and loved and strove after Righteousness, the ritual truth; and we worship the soul of the Kine of blessed gift.
- <sup>5</sup> And (having invoked it) hither, we worship the Fravashi of Gaya Maretan [Gayomard] the holy, and the sanctity and Fravashi of Zarathushtra Spitama the saint; and we worship the Fravashi of Kavi Vishtasp the holy, and that of Isat-vastra the Zarathushtrian, the saint.
- <sup>6</sup> And (having invoked them) hither, we worship the life, conscience, intelligence, soul and Fravashi of the next of kin, of the saints male and female who have striven after the ritual truth, which are those of the dead and living saints, and which are those also of men as yet unborn, of the future prophets who will help on the renovation, and complete the human progress, with them all.

## Chapter 26

- <sup>1</sup> I praise, invoke, and weave my hymn to the good, heroic, and bountiful Fravashis of the saints; (and having invoked these, then) we worship the Nmanyas, and the Visyas, and the Zantumas, and the Dahvyumas, and the Zarathushtrotemas.
- <sup>2</sup> And of all these prior Fravashis, we worship here the Fravashi of Ahura Mazda, which is the greatest and the best, the most beautiful and the firmest, the most wise and the best in form, and the one that attains the most its ends because of Righteousness.
- <sup>3</sup> And (having invoked them) hither, we worship the good, heroic, bountiful Fravashis of the holy ones, those of the Bountiful Immortals, the brilliant, of effective glance, the lofty, the devoted, the swift ones of the creatures of Ahura who are imperishable and holy.
- <sup>7</sup> And (having invoked them) hither, we worship the souls of the dead [(Pazand) which are the Fravashis of the saints]; and of all the next of kin who have passed away in this house, of the Aethra-paitis (the teachers) and of the disciples; yea, of all holy men and women;
- <sup>8</sup> and we worship the Fravashis of all the holy teachers and disciples; and of all the saints both male and female.
- <sup>9</sup> (And having invoked them) hither we worship the Fravashis of all the holy children who fulfill the deeds of piety; and we worship the Fravashis of the saints within the province; and those of the saints without the province.

## Chapters 1-27

- <sup>10</sup> We worship the Fravashis of (those) holy men and holy women; we worship all the good, heroic, bountiful Fravashis of the saints from Gaya Maretan [Gayomard] (the first created) to the Saoshyant, the victorious.
- <sup>11</sup> Yea, we worship all the Fravashis of the saints, and we worship the souls of the dead [(Pazand) which are the Fravashis of the saints]!

## Chapter 27

- <sup>1</sup> This is to render Him who is of all the greatest, our lord and master (even) Ahura Mazda. And this to smite the wicked Angra Mainyu, and to smite Aeshma of the bloody spear, and the Mazainya Daevas, and to smite all the wicked Varenya Daevas.
- <sup>2</sup> And this is to further Ahura Mazda, the resplendent, the glorious, to further the Bountiful Immortals, and the influences of the star Tishtrya, the resplendent, the glorious, (and) to the furtherance of the holy man, and of all the (bountiful and) holy creatures of the Bounteous Spirit.
- <sup>3-5</sup> (The Ahunwar appears here with Y34.5, the Airyema Ishyo, and the Ashem Vohu.)
- <sup>6</sup> The Haomas are crushed, O Mazda, Khshathra, and Asha, O ye Lords! Good is Sraosha who accompanies the sacrifice with the great glory, and may he be present affording strenuous help.
- <sup>7</sup> We are offering saving acts of wisdom and of worship with the sacred gift of the Ahuna-Vairya intoned with sanctity, and of the two mortars here brought forward with holy act, and with that of the correctly uttered words likewise; and therefore may they be to us the more saving in their wise significance.
- <sup>8</sup> The most mighty Ahura Mazda, and Piety, and Right that blesses our substance, and Good Thought and Dominion, hearken unto me, be merciful to me, when to each man the recompense comes.(Y33.11)
- <sup>9</sup> Rise up for me, O Ahura, through Armaiti give strength, through the holiest Spirit give might, O Mazda, through the good Recompense [âdâ, offering], through the Right give powerful prowess, through Good Thought give the reward.(Y33.12)
- <sup>10</sup> To support me, O Thou that seest far onward, do ye assure me the incomparable things in your Dominion, O Ahura, as the Destiny of Good Thought. O Holy Armaiti, teach the Daenas about the Right.(Y33.13)
- <sup>11</sup> As an offering Zarathushtra brings the life of his own body, the choiceness of good thought, action, and speech, unto Mazda, unto the Right, Obedience, and Dominion.(Y33.14)
- <sup>12</sup> I would confess myself a Mazda-worshipper, of Zarathushtra's order, a foe to the Daevas, devoted to the lore of Ahura, for Hawan, the Asha-sanctified master of Asha, for (his) sacrifice, homage, propitiation, and praise, for Savanghi and for Visya, the Asha-sanctified master of Asha, for (his) sacrifice, homage, propitiation and praise, and for the sacrifice, homage, propitiation and praise of the masters of the days in their duration, and of the days during daylight, for those of the monthly festivals, and for those of the yearly ones, and for those of the seasons! (Y1.23)
- <sup>13</sup> As the Ahu is excellent, so is the Ratu (one who rules) from (his) sanctity, a creator of mental goodness, and of life's actions done for Mazda; and the Kingdom (is) for Ahura, which to the poor may offer a nurturer.

## Chapters 1-27

- <sup>14</sup> (What is Your Kingdom, Your riches; how may I be Your own in my actions, to nourish Your poor, O Mazda? Beyond; yea, beyond all we declare You, far from Daevas and Khrafstra-accursed mortals!)
- <sup>15</sup> We worship the Ahuna-vairya. We worship Asha Vahishta, the most beautiful, the Bountiful Immortal.

## Chapter 28

- <sup>1</sup> With outspread hands in petition for that help, O Mazda, I will pray for the works of the holy spirit, O thou the Right, whereby I may please the will of Good Thought and the Ox-Soul.
- <sup>2</sup> I who would serve you, O Mazda Ahura and Vohu Mano, do ye give through Asha the blessings of both worlds, the bodily and that of the Spirit, which set the faithful in felicity.
- <sup>3</sup> I who would praise ye as never before, Right and Good Thought and Mazda Ahura, and those for whom Piety makes an imperishable Dominion to grow; come ye to me help at my call.
- <sup>4</sup> I who have set my heart on watching over the soul, in union with Good Thought, and as knowing the rewards of Mazda Ahura for our works, will, while I have power and strength, teach men to seek after Right.
- <sup>5</sup> O Asha, shall I see thee and Good Thought, as one that knows? (Shall I see) the throne of the mightiest Ahura and the following of Mazda? Through this word (of promise) on our tongue will we turn the robber horde unto the Greatest.

- <sup>6</sup> Come thou with Good Thought, give through Asha, O Mazda, as the gift to Zarathushtra, according to thy sure words, long enduring mighty help, and to us, O Ahura, whereby we may overcome the enmity of our foes.
- <sup>7</sup> Grant, O thou Asha, the reward, the blessing of Good Thought; O Piety, give our desire to Vishtaspa and to me; O thou Mazda and King, grant that your Prophet may command a hearing.
- <sup>8</sup> The best I ask of Thee, O Best, Ahura (Lord) of one will with the Best Asha, desiring (it) for the hero Frashaostra and for those (others) to whom thou wilt give (it), (the best gift) of Good Mind through all time.
- <sup>9</sup> With these bounties, O Ahura, may we never provoke your wrath, O Mazda and Right and Best Thought, we who have been eager in bringing you songs of praise. Ye are they that are the mightiest to advance desire and the Dominion of Blessings.
- <sup>10</sup> The wise whom thou knowest as worthy, for their right (doing) and their good thought, for them do thou fulfill their longing for attainment. For I know words of prayer are effective with Ye, which tend to a good object.
- <sup>11</sup> I would thereby preserve Right and Good Thought for evermore, that I may instruct, do thou teach me, O Mazda Ahura, from thy spirit by thy mouth how it will be with the First Life.

## Chapter 29

- <sup>1</sup> Unto you wailed the Ox-soul, "For whom did ye fashion me? Who created me? Violence and rapine (and) savagery hath oppressed me, and outrage and might. I have no other herdsman than you; prepare for me then the blessings of pasture."
- <sup>2</sup> Then the Ox-Creator asked of the Right: "Hast thou a judge for the Ox, that ye may be able to appoint him zealous tendance as well as fodder? Whom do ye will to be his lord, who may drive off violence together with the followers of the Lie?"
- <sup>3</sup> To him the Right replied: "There is for the Ox no helper that can keep him away. Those yonder have no knowledge how right-doers act towards the lowly". (The Ox-Creator): "Strongest of beings is he to whose help I come at call".
- <sup>4</sup> (Asha) "Mazda knoweth best the purposes that have been wrought already by demons and by mortals, and that shall be wrought hereafter. He, Ahura, is the decider. So shall it be as he shall will."
- <sup>5</sup> (The Ox-Creator) "To Ahura with outspread hands we twain would pray, my soul and that of the pregnant cow, so that we twain urge Mazda with entreaties. Destruction is not for the right-living, nor for the cattle-tender at the hands of Liars."
- <sup>6</sup> Then spake Ahura Mazda himself, who knows the law with wisdom: "There is found no lord or judge according to the Right Order for the Creator hath formed thee for the cattle-tender and the farmer."
- <sup>7</sup> This ordinance about the fat hath Ahura Mazda, one in will with Right, created for cattle, and the milk for them that crave nourishment, by his command, the holy one. (The Ox and Cow:) "Whom hast thou, O Good Thought, among men, who may care for us twain?"
- <sup>8</sup> (Vohu Manah:) He is known to me here who alone hath heard our commands, even Zarathushtra Spitama; he willeth to make known our thoughts, O Mazda, and those of the Right. So let us bestow on him charm of speech.
- <sup>9</sup> Then the Ox-Soul lamented: "That I must be content with the ineffectual word of an impotent man for my protector, when I wish for one that commands mightily! When ever shall there be one who shall give him (the Ox) effective help?"
- <sup>10</sup> (Zarathushtra:) Do ye, O Ahura, grant them strength, and O Asha, and O Good Thought, that dominion, whereby he (the Savior) could produce good dwellings and peace. I also have realized thee, Mazda, as the first to accomplish this.
- <sup>11</sup> "Where are Right and Good Thought and Dominion? So, ye men, acknowledge me, for instruction, Mazda, for the great society." (The Ox and Cow:) "O Ahura, now is help ours, we will be ready to serve those that are of you."

## Chapter 30

- <sup>1</sup> Now I will proclaim to those who will hear the things that the understanding man should remember, for hymns unto Ahura and prayers to Good Thought; also the felicity that is with the heavenly lights, which through Right shall be beheld by him who wisely thinks.
- <sup>2</sup> Hear with your ears the best things; look upon them with clear-seeing thought, for decision between the two Beliefs, each man for himself before the Great consummation, bethinking you that it be accomplished to our pleasure.

- <sup>3</sup> Now the two primal Spirits, who reveal themselves in vision as Twins, are the Better and the Bad, in thought and word and action. And between these two the wise ones chose aright, the foolish not so.
- <sup>4</sup> And when these twain Spirits came together in the beginning, they created Life and Not-Life, and that at the last Worst Existence shall be to the followers of the Lie, but the Best Existence to him that follows Right.
- <sup>5</sup> Of these twain Spirits he that followed the Lie chose doing the worst things; the holiest Spirit chose Right, he that clothes him with the massy heavens as a garment. So likewise they that are fain to please Ahura Mazda by dutiful actions.
- <sup>6</sup> Between these twain the Daevas also chose not aright, for infatuation came upon them as they took counsel together, so that they chose the Worst Thought. Then they rushed together to Violence, that they might enfeeble the world of men.
- <sup>7</sup> And to him (i.e. mankind) came Dominion, and Good Mind, and Right and Piety gave continued life to their bodies and indestructibility, so that by thy retributions through (molten) metal he may gain the prize over the others.
- <sup>8</sup> So when there cometh their punishment for their sins, then, O Mazda, at Thy command shall Good Thought establish the Dominion in the Consummation, for those who deliver the Lie, O Ahura, into the hands of Right.
- <sup>9</sup> So may we be those that make this world advance, O Mazda and ye other Ahuras, come hither, vouchsafing (to us) admission into your company and Asha, in order that (our) thought may gather together while reason is still shaky.

- <sup>10</sup> Then truly on the (world of) Lie shall come the destruction of delight; but they who get themselves good name shall be partakers in the promised reward in the fair abode of Good Thought, of Mazda, and of Right.
- <sup>11</sup> If, O ye mortals, ye mark those commandments which Mazda hath ordained — of happiness and pain, the long punishment for the follower of the Druj, and blessings for the followers of the Right -- then hereafter shall it be well.

## Chapter 31

- <sup>1</sup> Mindful of your commands, we proclaim words unpleasant for them to hear that after the commands of the Lie destroy the creatures of Right, but most welcome to those that give their heart to Mazda.
- <sup>2</sup> If by reason of these things the better path is not in sight for choosing, then will I come to you all as judge of the parties twain whom Ahura Mazda knoweth, that we may live according to the Right.
- <sup>3</sup> What award Thou givest through the (holy) Spirit and through the Fire and hast taught through Asha, to both the parties, and what the decision is for the wise, this do Thou tell us, Mazda, that we may know, even with the tongue of Thine own mouth, that I may convert all living men.
- <sup>4</sup> If Asha is to be invoked and Mazda and the other Ahuras and Ashi and Armaiti, do thou seek for me, O Vohu Manah,<sup>1</sup> the mighty Dominion, by the increase of which we might vanquish the Lie.

- <sup>5</sup> Tell me therefore what ye, O thou Right, have appointed me as the better portion, for me to determine, to know and to keep in mind, O thou Good Thought — which portion they envy me. Tell me of all these things. O Mazda Ahura, that shall not or shall be.
- <sup>6</sup> To him shall the best befall, who, as one that knows, speaks to me Right's truthful word of Welfare and of Immortality; even the Dominion of Mazda which Good Thought shall increase for him.
- <sup>7</sup> About which he in the beginning thus thought, "let the blessed realms be filled with Light", he it is that by his wisdom created Right. (Those realms) that the Best Thought shall possess those dost Thou exalt, O Mazda, through the Spirit, which, O Ahura, is ever the same.
- <sup>8</sup> I recognize Thee, O Mazda, in my thought, that Thou the First art (also) the Last — that Thou art Father of Vohu Manah; -- when I apprehend Thee with mine eye, that Thou art the true Creator of Right [Asha], and art the Lord to judge the actions of life.
- <sup>9</sup> Thine was Armaiti, Thine the Ox-Creator, (namely) the Wisdom of the Spirit, O Mazda Ahura, because Thou didst give (the cattle) choice whether to depend on a husbandman or one who is no husbandman.
- <sup>10</sup> So she chose for herself out of the two the cattle-tending husbandman as her lord to guard the Right, the man that advances Good Thought. He that is no-husbandman, O Mazda, however eager he be, has no part in this good message.
- <sup>11</sup> When Thou, O Mazda, in the beginning didst create the Individual and the Individuality, through Thy Spirit, and powers of understanding - when Thou didst make life clothed with the body, when (Thou madest) actions and teachings, whereby one may exercise one's convictions at one's free-will;
- <sup>12</sup> Then lifts up his voice the false speaker or the true speaker, he that knows or he that knows not, (each) according to his own heart and mind. Passing from one to another Armaiti confers with the spirit in whom there is wavering.
- <sup>13</sup> Whatever open or whatever secret (acts) may be visited with punishment, or whether a person for a little sin demands the highest punishment, — of all this through Asha Thou art aware, observing it with Thy flashing eye.
- <sup>14</sup> These things I ask Thee, O Ahura, how will these come and happen — the dues, that in accord with the records are appointed for the righteous, and those, O Mazda, for the followers of the Druj, — how shall these be when they come to the reckoning.
- <sup>15</sup> This I ask, what penalty is for him who seeks to achieve kingdom for a liar, for a man of ill deeds, O Ahura, who finds not his living without injury to the husbandman's cattle and men, though he does him no injury.
- <sup>16</sup> This I ask, whether the understanding man, who strives to advance the Dominion over the house, or district, or land through Asha, shall become like Thee, O Mazda Ahura, when will he be and how will he act?
- <sup>17</sup> Which is the greater — what the follower of Asha or what the follower of Druj believe? Let him that knows inform the wise; no longer let him that knows nothing deceive. Be to us, O Mazda Ahura, the Teacher of Good Thought.

- <sup>18</sup> Let none of you listen to the words and commands of the follower of the Druj; for he brings house and clan and district and land into misery and destruction. Resist them with weapon!
- <sup>19</sup> To him should we listen who has understood Asha, to the wise Healer of Life O Ahura, who can or will establish the truth of the words of his tongue, when through Thy red Fire, O Mazda, the assignment (of rewards) is made to the two parties.
- <sup>20</sup> Whosoever cometh over to the Righteous, far from him hereafter shall be long age of misery (and) darkness, ill-food, and crying of woe. To such an existence, ye followers of the Lie, shall your own Self bring you through your (own) action.
- <sup>21</sup> Mazda Ahura by virtue of His absolute Lordship will grant a perpetuity of communion with Haurvatat and Ameretat, and with Asha, with Khshathra, and with Vohu Manah, to him that in spirit and in action is his friend.
- <sup>22</sup> Clear it is to the man of understanding, as one who has realized it with his thought. He upholds Asha together with good Dominion by his word and deed. He will be, O Mazda Ahura, the most helpful helper to Thee.
- <sup>2</sup> To them Mazda Ahura, who is united with Good Thought, and is in goodly fellowship with glorious Right, through Dominion, made reply: We make choice of your holy good Piety [Armaiti] — may it be ours.
- <sup>3</sup> (Zarathushtra) — But ye, ye Daevas all, and he that highly honors you, are the seed of Bad Thought — yes, and of the Lie and of Arrogance, likewise your deeds, whereby ye have long been known in the seventh region of the earth.
- <sup>4</sup> For ye have brought it to pass that men who do the worst things shall be called beloved of the Daevas, separating themselves from Good Thought, departing from the will of Mazda Ahura and from Right.
- <sup>5</sup> Thereby ye defrauded mankind of happy life and immortality, by the deed which he and the Bad Spirit together with Bad Thought and Bad Word taught you, ye Daevas and the Liars, so as to ruin (mankind).
- <sup>6</sup> The many sins by which he has succeeded in being famous whether by these it shall be thus, this Thou Knowest by the Best Thought, O Ahura, Thou who art mindful of each person's deserts. In Thy Dominion, O Mazda, and that of Asha, shall your decision thereon be observed.

## Chapter 32

- <sup>1</sup> (Zarathushtra) — And his blessedness, even that of Ahura Mazda, shall the nobles strive to attain, his the community with the brotherhood, his, ye Daevas, in the manner as I declare it. (The Representatives of the Classes) — As thy messengers we would keep them far away that are enemies to you.
- <sup>7</sup> None of these sins will the understanding commit, in eagerness to attain the blessing that shall be proclaimed, we know, through the glowing metal — sins the issue of which, O Ahura Mazda, Thou knowest best.
- <sup>8</sup> Among these sinners, we know, Yima was included, Vivanghen's son, who desiring to satisfy men gave our people flesh of the ox to eat. From these shall I be separated by Thee, O Mazda, at last.

<sup>9</sup> The teacher of evil destroys the lore, he by his teaching destroys the design of life, he prevents the possession of Good Thought from being prized. These words of my spirit I wail unto you, O Mazda, and to the Right.

<sup>10</sup> He it is that destroys, who declares that the Ox and the Sun are the worst things to behold with the eyes, and hath made the pious into liars, and desolates the pastures and lifts his weapon against the righteous man.

<sup>11</sup> It is they, the liars, who destroy life, who are mightily determined to deprive matron and master of the enjoyment of their heritage, in that they would prevent the righteous, O Mazda, from the Best Thought.

<sup>12</sup> Since they by their lore would pervert men from the best doing, Mazda uttered evil against them, who destroy the life of the Ox with shouts of joy, by whom Grehma and his tribe are preferred to the Right and the Karapan and the lordship of them that seek after the Lie.

<sup>13</sup> Since Grehma shall attain the realm in the dwelling of the Worst Thought, he and the destroyers of life, O Mazda, they shall lament in their longing for the message of Thy prophet, who will stay them from beholding the Right.

<sup>14</sup> To his undoing Grehma, and the Kavis, have long devoted their purpose and energies, for they set themselves to help the liar, and that it may be said, "The Ox shall be slain that it may kindle the Averter of Death to help us."

<sup>15</sup> Thereby hath come to ruin the Karapan and the Kavi community, through those whom they will not have to rule over their life. These shall be born away from them both to the dwelling of Good Thought.

<sup>16</sup> ..., who hast power, O Mazda Ahura, on him who threatens to be my undoing, that I may fetter the men of the Lie in their violence against my friends.

### Chapter 33

<sup>1</sup> According as it is with the laws that belong to the present life, so shall the Judge act with most just deed towards the man of the Lie and the man of the Right, and him whose false things and good things balance (in equal measure).

<sup>2</sup> Whoso worketh ill for the liar by word or thought or hands, or converts his dependent to the good — such men meet the will of Ahura Mazda to his satisfaction.

<sup>3</sup> Whose is most good to the righteous man, be he noble or member of the community or the brotherhood, Ahura — or with diligence cares for the cattle, he shall be hereafter in the pasture of Right and Good Thought [Asha and Vohu Manah].

<sup>4</sup> I who by worship would keep far from Thee, O Mazda, disobedience and Bad Thought, heresy from the nobles, and from the community the Lie, that is most near, and from the brotherhood the slanderers, and the worst herdsmen from the pastures of the cattle; --

<sup>5</sup> I who would invoke thy Obedience as the greatest of all at the Consummation, attaining long life, and the Dominion of Good Thought, and the straight ways into Right, wherein Mazda Ahura dwells.

<sup>6</sup> I, as a priest, who would learn the straight (paths) by the Right, would learn by the Best Spirit how to practice husbandry by that thought in which it is thought of; these Twain of Thine, O Ahura Mazda, I strive to see and take counsel with them.

- <sup>7</sup> Come hither to me, O ye Best Ones, hither, O Mazda, in Thine own person and visibly, O Right and Good Thought, that I may be heard beyond the limits of the people. Let the august duties be manifest among us and clearly viewed.
- <sup>8</sup> Consider ye my matters whereon I am active, O Good Thought, my worship, O Mazda, towards one like you, and O Right, the words of my praise. Grant, O Welfare and Immortality, your own everlasting blessing.
- <sup>9</sup> That Spirit of Thine, Mazda, together with the comfort of the Comrades Twain, who advance the Right, let the Best Thought bring through the Reform wrought by me. Sure is the support of those twain, whose souls are one.
- <sup>10</sup> All the pleasures of life which thou holdest, those that were, that are, and that shall be O Mazda, according to thy good will apportion them. Through Good Thought advance thou the body, through Dominion and Right at will.
- <sup>11</sup> The most mighty Ahura Mazda, and Piety, and Right that blesses our substance, and Good Thought and Dominion, hearken unto me, be merciful to me, when to each man the recompense comes.
- <sup>12</sup> Rise up for me, O Ahura, through Armaiti give strength, through the holiest Spirit give might, O Mazda, through the good Recompense [âdâ, offering], through the Right give powerful prowess, through Good Thought give the reward.
- <sup>13</sup> To support me, O Thou that seest far onward, do ye assure me the incomparable things in your Dominion, O Ahura, as the Destiny of Good Thought. O Holy Armaiti, teach the Daenas about the Right.

- <sup>14</sup> As an offering Zarathushtra brings the life of his own body, the choiceness of good thought, action, and speech, unto Mazda, unto the Right, Obedience, and Dominion.

## Chapter 34

- <sup>1</sup> The action, the word, and the worship for which Thou, O Mazda, shalt bestow Immortality and Right, and Dominion of Welfare - through multitudes of these, O Ahura, we would that thou shouldst give them.
- <sup>2</sup> And all the actions of the good spirit [Spenta Mainyu -JHP] and the holy man, whose soul follows the Right, do ye set with the thought (thereof) in thine outer court, O Mazda, when ye are adored with hymns of praise.
- <sup>3</sup> To Thee and to Right [Asha] we will offer the sacrifice [myazda, i.e. offering] with due service [veneration], that in (Thy established) Dominion ye may bring all creatures to perfection through Good Thought. For the reward of the wise man is for ever secure, O Mazda, among you.
- <sup>4</sup> Of Thy Fire, O Ahura, that is mighty through Right, promised and powerful, we desire that it may be for the faithful man with manifested delight, but for the enemy with visible torment, according to the pointings of the hand.
- <sup>5</sup> Have ye Dominion and power, O Mazda, Right and Good Thought, to do as I urge upon you, even to protect your poor man? We have renounced the robber-gangs, both demons and men.
- <sup>6</sup> If ye are truly thus, O Mazda, Right and Good Thought, then give me this token, even a total reversal of this life, that I may come before you again more joyfully with worship and praise.

- <sup>7</sup> Can they be true to thee, O Mazda, who by their doctrines turn the known inheritances of Good Thought into misery and woe [usheuru?]. I know none other but you, O Right, so do ye protect us.
- <sup>8</sup> For by these actions they put us in fear, in which peril is for many — in that the stronger (puts in fear) (me) the weaker one — through hatred of thy commandment, O Mazda. They that will not have the Right in their thought, from them shall the Good Abode be far.
- <sup>9</sup> These men of evil action who spurn the holy Piety, precious to thy wise one, O Mazda, through their having no part in Good Thought, from them Right shrinks back far, as from us shrink the wild beasts of prey.
- <sup>10</sup> The man of understanding [or good will] has instructed (people) to cling to action of this Good Thought [Vohu Manah], and to the Holy Piety [Spenta Armaiti], creator, comrade of Right [Asha] — wise that he is, and to all hope, O Ahura, that are in thy Dominion, O Mazda.
- <sup>11</sup> And both thy (gifts) shall be for sustenance, even nectar and ambrosia. Piety linked with Right shall advance the Dominion of Good Thought, its permanence and power. By these, O Mazda, dost thou bless the foes of thy foes.
- <sup>12</sup> What is thine ordinance? What wilt thou? What of praise or what of worship? Proclaim it, Mazda, that we may hear what ordinances Destiny will apportion. Teach us by Right the paths of Good Thought that are blessed to go in, -
- <sup>13</sup> Even that way of Good Thought, O Ahura, of which thou didst speak to me, whereon, a way well made by Right, the Daena of the future benefactors shall pass to the reward that was prepared for the wise, of which thou art determinant, O Mazda.
- <sup>14</sup> The precious reward, then, O Mazda, ye will give by the action of Good Thought to the bodily life of those who are in the community that tends the pregnant cow, (the promise of) your good doctrine, Ahura, that of the wisdom which exalts communities through Right.
- <sup>15</sup> O Mazda, make known to me the best teachings and actions, these O Good Thought and O Right the due of praise. Through your Dominion, O Ahura, assure us that mankind shall be capable according to (Thy) will.

## Chapter 35

- <sup>0</sup> PRAISE TO AHURA AND THE IMMORTALS; PRAYER FOR THE PRACTICE AND DIFFUSION OF THE FAITH.
- <sup>1</sup> We sacrifice to Ahura Mazda, the holy Lord of the ritual order, and to the Bountiful Immortals, who rule aright, who dispose of all aright; and we sacrifice to the entire creation of the clean, the spiritual and the mundane, with the longing blessing of the beneficent ritual, with the longing blessing of the benignant Religion, the Mazdayasnian Faith.

- <sup>2</sup> We are praisers of good thoughts, of good words, and of good actions, of those now and those hereafter [(Pazand) of those being done; and of those completed]. We implant (?) them (with our homage, and we do this) the more, and yet the more since we are (praisers) of the good (from whom they spring).
- <sup>3</sup> That, therefore, would we choose, O Ahura Mazda! and thou, O Righteousness the beautiful! that we should think, and speak, and do those thoughts, and words, and deeds, among actual good thoughts, and words, and actions, which are the best for both the worlds;
- <sup>4</sup> and together with these gifts (?) and actions which are thus the best, we would pray for the Kine (which represents the pure creation), that she may have comfort and have fodder from the famed! and from the humble, from the potent and the weak.
- <sup>5</sup> To the best of good rulers (is) verily the Kingdom, because we render and ascribe it to Him, and make it thoroughly His own (?), to Mazda Ahura do we ascribe it, and to Righteousness the Best.
- <sup>6</sup> As thus both man or woman knows (the duty), both thoroughly and truly, so let him, or her, declare it and fulfill it, and inculcate it upon those who may perform it as it is.
- <sup>7</sup> We would be deeply mindful of Your sacrifice and homage, Yours, O Ahura Mazda! and the best, (and we would be mindful) of the nurture of the Kine. And that let us inculcate, and perform for You according as we may; and (for) such (praisers as we are).
- <sup>8</sup> Under the shelter of the ritual Order let us do so in the active fulfillment of its (precepts) toward every one of the (clean) and better creatures which are fit to live, with a gift for both the worlds.
- <sup>9</sup> Yea, those words and sayings, O Ahura Mazda! we would proclaim as Righteousness, and as of the better mind (?); and we would make Thee the one who both supports (us in our proclamation) of them, and who throws still further light upon them (as they are),
- <sup>10</sup> And by reason of Thy Righteous Order, Thy Good Mind, and Thy Sovereign Power, and through the instrumentality of our praises of Thee, O Ahura Mazda! and for the purpose of (still further) praises, by Thy spoken words, and for (still further) spoken words, through Thy Yasna, and for (still further) Yasnas (would we thus proclaim them, and make Thee the bestower of our light).

## Chapter 36

- <sup>0</sup> TO AHURA AND THE FIRE.
- <sup>1</sup> We would approach You two, O (Ye) primeval ones in the house of this Thy holy Fire, O Ahura Mazda, Thou most bounteous Spirit! Who brings pollutions to this (Thy flame) him wilt Thou cover with pollutions (in his turn).
- <sup>2</sup> But as the most friendly do Thou give us zeal, O Fire of the Lord! and approach us, and with the loving blessing of the most friendly, with the praise of the most adored. Yea, may'st thou approach to aid us in this our greatest (undertaking) among the efforts of our zeal.
- <sup>3</sup> The Fire of Ahura Mazda art thou verily; yea, the most bounteous one of His Spirit, wherefore Thine is the most potent of all names (for grace), O Fire of the Lord!

- <sup>4</sup> And therefore we would approach Thee, (O Ahura!) with the help of Thy Good Mind (which Thou dost implant within us), with Thy (good) Righteousness, and with the actions and the words inculcated by Thy good wisdom!
- <sup>5</sup> We therefore bow before Thee, and we direct our prayers to Thee with confessions of our guilt, O Ahura Mazda! with all the good thoughts (which Thou dost inspire), with all the words well said, and the deeds well done, with these would we approach Thee.
- <sup>6</sup> And to Thy most beauteous body do we make our deep acknowledgments, O Ahura Mazda! to those stars (which are Thy body); and to that one, the highest of the high, [such as the sun was called]!

## Chapter 37

- <sup>0</sup> TO AHURA, THE HOLY CREATION, THE FRAVASHIS OF THE JUST, AND THE BOUNTIFUL IMMORTALS.
- <sup>1</sup> Thus therefore do we worship Ahura Mazda, who made the Kine (the living creation), and the (embodied) Righteousness (which is incarnate in the clean), and the waters, and the wholesome plants, the stars, and the earth, and all (existing) objects that are good.
- <sup>2</sup> Yea, we worship Him for His Sovereign Power and His greatness, beneficent (as they are), and with priority among the Yazads who abide beside the Kine (and care for her protection and support).
- <sup>3</sup> And we worship Him under His name as Lord, to Mazda dear, the most beneficent (of names). We worship him with our bones, and with our flesh, (with our bodies and our life). And we worship the Fravashis of the saints, of holy men, and holy women;

- <sup>4</sup> and Righteousness the Best do we worship, the most beauteous, the Bountiful Immortal and that which is endowed with light in all things good.
- <sup>5</sup> And we worship the Good Mind (of the Lord), and His Sovereign Power, and the Good Faith, the good law of our thrift, and Piety the ready mind (within Thy folk)!

## Chapter 38

- <sup>0</sup> TO THE EARTH AND THE SACRED WATERS.
- <sup>1</sup> And now we worship this earth which bears us, together with Thy wives, O Ahura Mazda! yea, those Thy wives do we worship which are so desired from their sanctity.
- <sup>2</sup> We sacrifice to their zealous wishes, and their capabilities, their inquiries (as to duty), and their wise acts of pious reverence, and with these their blessedness, their full vigor and good portions, their good fame and ample wealth.
- <sup>3</sup> O ye waters! now we worship you, you that are showered down, and you that stand in pools and vats, and you that bear forth. (our loaded vessels?) ye female Ahuras of Ahura, you that serve us (all) in helpful ways, well forded and full-flowing, and effective for the bathings, we will seek you and for both the worlds!

- <sup>4</sup> Therefore did Ahura Mazda give you names, O ye beneficent ones! when He who made the good bestowed you. And by these names we worship you, and by them we would ingratiate ourselves with you, and with them would we bow before you, and direct our prayers to you with free confessions of our debt. O waters, ye who are productive, and ye maternal ones, ye with heat that suckles the (frail and) needy (before birth), ye waters (that have once been) rulers of (us) all, we will now address you as the best, and the most beautiful; those (are) yours, those good (objects) of our offerings, ye long of arm to reach our sickness, or misfortune, ye mothers of our life!

### Chapter 39

- <sup>0</sup> TO THE SOUL OF THE KINE, &C.
- <sup>1</sup> And now we sacrifice to the Kine's soul, and to her created body, and we sacrifice to the souls of cattle who are fit to live (for us), and whose (we?) are, such as are the same to them.
- <sup>2</sup> And we worship the souls of those beasts which are tame and broken in, and of wild herds, and the souls of the saints wherever they were born, both of men and of women, whose good consciences are conquering in the strife against the Daevas, or will conquer, or have conquered.
- <sup>3</sup> And now we worship the Bountiful Immortals (all) the good, and both those male, and those female (by their names). The males among them do we worship, ever living, and ever helpful, who dwell beside the pious, and the females thus the same.

- <sup>4</sup> As Thou, O Ahura Mazda! hast thought and spoken, as thou hast determined, and hast done these things (effecting) what is good, therefore do we offer to Thee, therefore do we ascribe to Thee our praises, and worship Thee, and bow ourselves before Thee; and therefore would we direct our prayers to Thee, Ahura! with confessions of our sin.
- <sup>5</sup> And we thus draw near to Thee together with the good kinship of our kindred, with that of Righteousness the blessed, and the good law of thrift and energy and the good Piety, the ready mind (within Thy folk)!

### Chapter 40

- <sup>0</sup> PRAYERS FOR HELPERS.
- <sup>1</sup> And now in these Thy dispensations, O Ahura Mazda! do Thou wisely act for us, and with abundance with Thy bounty and Thy tenderness as touching us; and grant that reward which Thou hast appointed to our souls, O Ahura Mazda!
- <sup>2</sup> Of this do Thou Thyself bestow upon us for this world and the spiritual; and now as part thereof (do Thou grant) that we may attain to fellowship with Thee, and Thy Righteousness for all duration.
- <sup>3</sup> And do Thou grant us, O Ahura! men who are righteous, and both lovers and producers of the Right as well. And give us trained beasts for the pastures, broken in for riding, and for bearing, (that they may be) in helpful companionship with us, and as a source of long enduring vigor, and a means of rejoicing grace to us for this.

## Yasna Haptanghaiti (chapters 35-42)

<sup>4</sup> So let there be a kinsman lord for us, with the laborers of the village, and so likewise let there be the clients (or the peers). And by the help of those may we arise. So may we be to You, O Mazda Ahura! holy and true, and with free giving of our gifts.

### <sup>0</sup> A PRAYER TO AHURA AS THE KING, THE LIFE, AND THE REWARDER.

<sup>1</sup> Praises, and songs, and adorations do we offer to Ahura Mazda, and to Righteousness the Best; yea, we offer and we ascribe them, and proclaim them.

<sup>2</sup> And to Thy good Kingdom, O Ahura Mazda! may we attain for ever, and a good King be Thou over us; and let each man of us, and so each woman, thus abide, O Thou most beneficent of beings, and for both the worlds!

<sup>3</sup> Thus do we render Thee. the helpful Yazad, endowed with good devices, the friend of them (who worship Thee) with (well-adjusted) ritual; so may'st Thou be to us our life, and our body's vigor, O Thou most beneficent of beings, and that for both the worlds!

<sup>4</sup> Aye, let us win and conquer (?) long life, O Ahura Mazda! in Thy grace, and through Thy will may we be powerful. May'st Thou lay hold on us to help, and long, and with salvation, O Thou most beneficent of beings!

<sup>5</sup> Thy praisers and Mathra-speakers may we be called, O Ahura Mazda! so do we wish, and to this may we attain. What reward most meet for our deserving Thou hast appointed for the souls, O Ahura Mazda!

<sup>6</sup> of that do Thou bestow on us for this life, and for that of mind. Of that reward (do Thou Thyself grant this advantage), that we may come under Thy protecting guardianship, and that of Righteousness for ever. We sacrifice to that brave Yasna, the Yasna Haptanghaiti, the holy, the ritual chief!

### <sup>0</sup> A SUPPLEMENT TO THE HAPTANGHAITI.

<sup>1</sup> We worship You, O Ye Bountiful Immortals! the entire collection of this Yasna, Haptanghaiti (as we sum up all). And we sacrifice to the fountains of the waters, and to the fordings of the rivers, to the forkings of the highways, and to the meetings of the roads.

<sup>2</sup> And we sacrifice to the hills that run with torrents, and the lakes that brim with waters! and to the corn that fills the corn-fields; and we sacrifice to both the protector and the Creator, to both Zarathushtra and the Lord.

<sup>3</sup> And we sacrifice to both earth and heaven, and to the stormy wind that Mazda made, and to the peak of high Haraiti, and to the land, and all things good.

<sup>4</sup> And we worship the Good Mind (in the living) and the spirits of the saints. And we sacrifice to the fish of fifty-fins, and to that sacred beast the Unicorn (?) which stands in Vouru-kasha, and we sacrifice to that sea of Vouru-kasha where he stands,

<sup>5</sup> and to the Haoma, golden-flowered, growing on the heights; yea, to the Haoma that restores us, and aids this world's advance. We sacrifice to Haoma that driveth death afar,

<sup>6</sup> and to the flood-streams of the waters, and to the great flights of the birds, and to the approaches of the Fire-priests, as they approach us from afar, and seek to gain the provinces, and spread the ritual lore. And we sacrifice to the Bountiful Immortals all!

## Chapter 43

<sup>1</sup> To each several man, to whom Mazda Ahura ruling at his will grant after the (petitioner's) will, I will after his will that he attain permanence and power, lay hold of Right - grant this, O Piety, - the destined gift of wealth, the life of the Good Thought,

<sup>2</sup> and it shall be for him the best of all things. After his longing for bliss may one be given bliss, through the provident most holy spirit, O Mazda, even the blessings of Good Thought which thou wilt give through Right all the days with joy of enduring life.

<sup>3</sup> May he attain to that which is better than the good, who would teach us the straight paths of blessedness in this life here of the body and in that of thought - true paths that lead to the world where Ahura Mazda dwells - a faithful man, well-knowing and holy like thee, O Mazda.

<sup>4</sup> Then shall I recognize thee as strong and holy, O Mazda, when by the hand in which thou thyself dost hold the destinies that thou wilt assign to the Liar and the Righteous, by the glow of thy Fire whose power is Right, the might of Good Thought shall come to me.

<sup>5</sup> As the holy one [spenta] I recognize thee, Mazda Ahura, when I saw thee in the beginning at the birth of Life, when thou madest actions and words to have their meed — evil for the evil, a good destiny for the good — through thy wisdom when creation shall reach its goal.

<sup>6</sup> At which goal thou wilt come with thy holy Spirit, O Mazda, with Dominion, at the same with Good Thought, by whose action the settlements will prosper through Right. Their judgments shall Piety proclaim, even those of thy wisdom which none can deceive.

<sup>7</sup> As the holy one I recognized thee, Mazda Ahura, when Good Thought came to me and asked me: "Who art thou? to whom dost thou belong? By what signs wilt thou appoint the days for questioning about thy possessions and thyself?"

<sup>8</sup> Then I said to him: "To the first (question), Zarathushtra am I, a true foe to the Liar, to the utmost of my power, but a powerful support would I be to the Righteous, that I may attain the future things of the infinite Dominion, according as I praise and sing thee, O Mazda.

<sup>9</sup> As the holy one I recognize thee, Mazda Ahura, when Good Thought came to me. To his question, "For which wilt thou decide" (I made reply). "At the gift of adoration to thy Fire, I will bethink me of Right so long as I have power.

<sup>10</sup> Then show me Right, upon whom I call. (Mazda:) "Associating him with Piety, I have come hither. Ask us now what things are here for thee to ask. For thy asking is as that of a mighty one, since he that is able should make thee as a mighty one possessed of thy desire."

<sup>11</sup> As the holy one I recognized thee, Mazda Ahura, when Good Thought came to me, when first by your words I was instructed. Shall it bring me sorrow among men, my devotion, in doing that which ye tell me is the best.

## Ushtavaiti Gatha (chapters 43-46)

- <sup>12</sup> And when thou saidest to me, 'To Right shalt thou go for teaching', then thou didst not command what I did not obey: 'Speed thee, ere my Obedience come, followed by treasure-laden Destiny, who shall render to men severally the destiny of the two-fold award.'
- <sup>13</sup> As the holy one I recognized thee, Mazda Ahura, when Good Thought came to me to learn the state of my desire. Grant it me, that which none may compel you to allow, (the wish) for long continuance of blessed existence that they say is in thy Dominion.
- <sup>14</sup> If thy provident side, such as an understanding man who has the power would give to his friends, comes to me by the Dominion through Right, then I will bestir myself to set myself in opposition against the foes of thy Law, together with all those who are mindful of thy words.
- <sup>15</sup> As the holy one I recognized thee, Mazda Ahura, when Good Thought came to me, when the best Tushna-Matay taught me to declare: "Let not men seek again and again to please the Liars, for they make all the righteous enemies."
- <sup>16</sup> And Zarathushtra himself, O Ahura, chooses each one of thy holiest Spirit, O Mazda. May Right be embodied full of life and strength! May Piety abide in the Dominion bright as the sun! May Good Thought give destiny to men according to their works!
- <sup>2</sup> This I ask Thee, tell me truly, Ahura - whether at the beginning of the Best Existence the recompenses shall bring blessedness to him that meets with them. Surely he, O Right, the holy one, who watches in his spirit the transgression of all, if himself the benefactor of all that lives, O Mazda.
- <sup>3</sup> This I ask Thee, tell me truly, Ahura. Who is by generation the Father of Right, at the first? Who determined the path of sun and stars? Who is it by whom the moon waxes and wanes again? This, O Mazda, and yet more, I am fain to know.
- <sup>4</sup> This I ask Thee, tell me truly, Ahura. Who upholds the earth beneath and the firmament from falling? Who the waters and the plants? Who yoked swiftness to winds and clouds? Who is, O Mazda, creator of Good Thought?
- <sup>5</sup> This I ask Thee, tell me truly, Ahura. What artist made light and darkness? What artist made sleep and waking? Who made morning, noon, and night, that call the understanding man to his duty?
- <sup>6</sup> This I ask Thee, tell me truly, Ahura - whether what I proclaim is verily the truth. Will Right with its actions give aid (at the last)? will Piety? Will Good Thought announce from the Dominion? For whom hast thou made the pregnant cow that brings good luck?
- <sup>7</sup> This I ask Thee, tell me truly, Ahura. Who created together with Dominion the precious Piety? Who made by wisdom the son obedient to his father? I strive to recognize by these things thee, O Mazda, creator of all things through the holy spirit.

## Chapter 44

- <sup>1</sup> This I ask Thee, tell me truly, Ahura - as to prayer, how it should be to one of you. O Mazda Ahura, might one like thee teach to a friend such as I am, and through friendly Right give us support, that Good Thought may come to us.

## Ushtavaiti Gatha (chapters 43-46)

- <sup>8</sup> This I ask Thee, tell me truly, Ahura. I could keep in mind thy design, O Mazda, and understand aright the maxims of life which I ask of Good Thought and Right. How will my soul partake of the good that gives increase?
- <sup>9</sup> This I ask Thee, tell me truly, Ahura - whether for the Self that I would bring to perfection, that of the man of insight, the Lord of Dominion would make promises of the sure Dominion, one of thy likenesses, O Mazda, who dwells in one abode with (Right) and Good Thought.
- <sup>10</sup> This I ask Thee, tell me truly, Ahura. The Religion which is best for (all) that are, which in union with Right should prosper all that is mine, will they duly observe it, the religion of my creed, with words and action of Piety, in desire for thy (future) good things, O Mazda?
- <sup>11</sup> This I ask Thee, tell me truly, Ahura - whether Piety will extend to those to whom thy Religion shall be proclaimed? I was ordained at the first for this by thee; all others I look upon with hatred of spirit.
- <sup>12</sup> This I ask Thee, tell me truly, Ahura. Who among those with whom I would speak is a righteous man, and who a liar? On which side is the enemy? (On this), or is he the enemy, the Liar who opposes thy blessings? How shall it be with him? Is he not to be thought of as an enemy?
- <sup>13</sup> This I ask Thee, tell me truly, Ahura - whether we shall drive the Lie away from us to those who being full of disobedience will not strive after fellowship with Right, nor trouble themselves with counsel of Good Thought.
- <sup>14</sup> This I ask Thee, tell me truly, Ahura - whether I would put the Lie into the hands of Right, to cast her down by the words of thy lore, to work a mighty destruction among the Liars, to bring torments upon them and enmities, O Mazda.
- <sup>15</sup> This I ask Thee, tell me truly, Ahura - if thou hast power over this to ward off from me through Right, when the two opposing hosts meet in battle according to those decrees which thou wilt firmly establish. Whether is it of the twain that thou wilt give victory.
- <sup>16</sup> This I ask Thee, tell me truly, Ahura. Who is victorious to protect by thy doctrine (all) that are? By vision assure me how to set up the judge that heals the world. Then let him have Obedience coming with Good Thought unto every man whom thou desirest, O Mazda.
- <sup>17</sup> This I ask Thee, tell me truly, Ahura - whether through you I shall attain my goal, O Mazda, even attachment unto you, and that my voice may be effectual, that Welfare and Immortality may be ready to unite according to that promise with him who joins himself with Right.
- <sup>18</sup> This I ask Thee, tell me truly, Ahura - whether I shall indeed, O Right, earn the reward, even ten mares with a stallion and a camel, which was promised to me, O Mazda, as well as through thee, the future gift of Welfare and Immortality.
- <sup>19</sup> This I ask Thee, tell me truly, Ahura. He that will not give the reward to him that earns it, even to the man who fulfilling his word gives him (what he undertook) - what penalty shall come to him for the same at the present? I know that which shall come to him at the last.

## Ushtavaiti Gatha (chapters 43-46)

<sup>20</sup> Have the Daevas ever exercised good dominion? And I ask of those who see how for the Daevas' sake the Karapan and the Usij give cattle to violence, and how the Kavi made them continually to mourn, instead of taking care that they make the pastures prosper through Right.

### Chapter 45

<sup>1</sup> I will speak forth: hear now and hearken now, ye from near and ye from far that desire (instruction). Now observe this in your mind, all of you, for he is revealed. Never shall the false Teacher destroy the Second Life, the Liar, in perversion by his tongue into evil belief.

<sup>2</sup> I will speak of the Spirits twain at the first beginning of the world, of whom the holier spoke thus to the enemy: "Neither thought, nor teachings, nor wills, nor beliefs, nor words, nor deeds, nor selfs, nor souls of us twain agree".

<sup>3</sup> I will speak of that which Mazda Ahura, the all-knowing, revealed to me first in this (earthly) life. Those of you that put not in practice this word as I think and utter it, to them shall be woe at the end of life.

<sup>4</sup> I will speak of what is best for the life. Through Asha I have come to know, O Mazda, who created it (the life), the father of active Good Thought: but his daughter is the good-working Armaiti. The all-observant Ahura is not to be deceived.

<sup>5</sup> I will speak of that which (he), the Holiest declared to me as the word that is best for mortals to obey; while he said: "they who for my sake render him obedience, shall all attain unto Welfare and Immortality by the actions of the Good Spirit [Spenta Mainyu -JHP]" - (he) Mazda Ahura.

<sup>6</sup> I will speak of him who is the greatest of all, praising him, O Right, who is bounteous to all that live. By the holy spirit let Mazda Ahura hearken, in whose Adoration I have been instructed by Good Thought. By his wisdom let him teach me what is best,

<sup>7</sup> Even he whose two awards, whereof he ordains, men shall attain, who so are living or have been or shall be. In immortality shall the soul of the righteous be joyful, in perpetuity shall be the torment of Liars. All this doth Mazda Ahura appoint by his Dominion.

<sup>8</sup> Him thou shouldst seek to win for us by hymns of adoration (in thy mind): "Now indeed have I seen it with mine eye, (the Kingdom) of the good spirit [Spenta Mainyu - JHP] and of (good) action and word, since I have learnt to know Mazda Ahura through Right". Let us offer him homage in the House of Song [Heaven].

<sup>9</sup> Him thou shouldst seek to propitiate for us together with Good Thought, who at his will maketh us weal or woe. May Mazda Ahura by his Dominion bring us to work, for prospering our beasts and our men, so that we may through Right have familiarity with Good Thought.

<sup>10</sup> Him thou shouldst seek to exalt with prayers of piety, him that is called Mazda Ahura for ever, for that he hath promised through his own Right and Good Thought that Welfare and Immortality shall be for us in his Dominion strength and perpetuity in his house.

<sup>11</sup> Whoso therefore in the future lightly esteemeth the Daeva and those mortals that lightly esteem him - even all others save that one who highly esteemeth him, - unto his shall the holy Daena of the future deliverer, as lord of the house, be friend, brother or father, O Mazda Ahura.

## Chapter 46

<sup>1</sup> To what land shall I go to flee, whither to flee? From nobles and from my peers they sever me, nor are the people pleased with me [.....], nor the Liar rulers of the land. How am I to please thee, Mazda Ahura?

<sup>2</sup> I know wherefore, O Mazda, I have been unable (to achieve) anything. Only a few herds are mine (and therefore it is so) and because I have got but few people. I cry unto thee, see thou to it, O Ahura, granting me support a friend gives to friend. Teach me through the Right what the acquisition of Good Thought is.

<sup>3</sup> When, Mazda, shall the sunrisings come forth for the worlds winning of Right, through the powerful teachings of the wisdom of the future Deliverers? Who are they to whose help Good Thought shall come? I have faith that thou wilt thyself fulfill this for me, O Ahura.

<sup>4</sup> The Liar stays the supporter of Right from prospering the cattle in district and province, infamous that he is, repellent in his actions. Whoso, Mazda, robs him of dominion or of life, he shall go before and prepare the ways of the good belief.

<sup>5</sup> If an understanding man should be able to hold one who comes over from his vow and his ties of faith, himself having brought him thereto, and living according to the ordinance, a righteous man (converting) a Liar - then shall he, when he is sure of him, tell it to the nobles, that they may protect him from injury, O Mazda Ahura.

<sup>6</sup> But whoso when thus approached should refuse his aid, he shall go to the abodes of the company of the Liar. For he is himself a Liar, who is very good to a Liar, he is a righteous man to whom a righteous man is dear, since thou hast created men's Selves in the beginning, O Ahura.

<sup>7</sup> Whom, O Mazda, can one appoint as protector for one like me, when the Liar sets himself to injure me, other than Thy Fire and Thy Thought, through actions of which twain the Right will come to maturity, O Ahura? In this lore do thou instruct my very self.

<sup>8</sup> Whoso is minded to injure my possessions, from his actions may no harm come to me! Back upon himself may they come with hostility, against his own person, all the hostile (acts), to keep him far from the Good Life, Mazda, not from the ill!

<sup>9</sup> Who is it, the faithful man he, who first taught that we honor thee as mightiest to help, as the holy righteous Lord over action? What thy Right made known, what the Ox-Creator made known to Right, they would fain hear through thy Good Mind.

<sup>10</sup> Whoso, man or woman, doeth what thou, Mazda Ahura, knowest as best in life, as destiny for what is Right (give him) the Dominion through Good Thought. And those whom I impel to your adoration, with all these will I cross the Bridge of the Separator.

<sup>11</sup> By their dominion the Karapans and the Kavis accustomed mankind to evil actions, so as to destroy Life. Their own soul and their own self shall torment them when they come where the Bridge of the Separator is, to all time dwellers in the House of the Lie.

## Ushtavaiti Gatha (chapters 43-46)

- <sup>12</sup> When among the laudable descendants and posterity of the Turanian Fryana the Right ariseth, through activity of Piety that blesseth substance; then shall Good Thought admit them, and Mazda Ahura give them protection at the Fulfillment.
- <sup>13</sup> Whoso among mortals has pleased Spitama Zarathushtra by his willingness, a man deserving of good fame, to him shall Mazda Ahura give Life, to him shall Good Thought increase substance, him we account to be a familiar friend with your Right.
- <sup>14</sup> O Zarathushtra, what righteous man is thy friend for the great covenant? Who wills to have good fame? It is the Kava Vishtaspa at the consummation. Those whom thou wilt unite in one house with thee, these will I call with words of Good Thought.
- <sup>15</sup> Ye Haechataspa Spitamas, I will declare unto ye so that ye can discern the wise and the unwise. ... Through these actions ye shall acquire Right according to the primeval laws of Ahura.
- <sup>16</sup> Frashaoshtra Hvogva, go thou thither with those faithful whom we both desire to be in blessedness, where with Right is united Piety, where the Dominion is in possession of Good Thought, where Mazda Ahura dwells to give it increase.
- <sup>17</sup> When, O Jamaspa Hvogva, when I recount your wrongs not your successes, (and) with your obedience the prayers of your loyalty, (before him) who shall separate the wise and the unwise through his prudent counselor the Right, even he, Mazda Ahura.
- <sup>18</sup> He that holds unto me, to him I promise what is best in my possession through the Good Thought, but enmities to him that shall set himself to devise enmity to us, O Mazda and the Right, desiring to satisfy your will. That is the decision of my understanding and thought.
- <sup>19</sup> He who accomplisheth for me, even Zarathushtra, in accordance with Right that which best agrees with my will, to him as earning the reward of the Other Life shall be that of two pregnant cows, with all things whereon his mind is set. These things will thou bring to pass for me who best knowest how, O Mazda.

## Chapter 47

- <sup>1</sup> For his holy Spirit and for Best Thought, deed, and word, in accordance with Right Mazda Ahura with Dominion and Piety shall give us Welfare and Immortality.
- <sup>2</sup> The best (work) of this most holy Spirit he fulfills with the tongue through words of Good Thought, with work of his hands through the action of Piety, by virtue of this knowledge: he, even Mazda, is the Father of Right.
- <sup>3</sup> Thou art the holy Father of this Spirit, which has created for us the luck-bringing cattle, and for its pasture to give it peace (has created) Piety, when he had taken counsel, O Mazda, with Good Thought.
- <sup>4</sup> From this Spirit have Liars fallen away, O Mazda, but not the Righteous. Whether one is lord of little or of much, he is to show love to the righteous, but be ill unto the Liar.

## Spentamainyush Gatha (chapters 47-50)

<sup>5</sup> And all the best things which by this Holy Spirit thou hast promised to the righteous, O Mazda Ahura, shall the Liar partake of them without thy will, who by his actions is on the side of Ill Thought?

<sup>6</sup> Through this holy Spirit, Mazda Ahura, and through the Fire thou wilt give the division of good to the two parties, with support of Piety and Right. This verily will convert many who are ready to hear.

### Chapter 48

<sup>1</sup> When at the Recompensings the Right shall smite the Liar, so that what was long since made known shall be assigned to eternity to Daevas and men, then will it exalt with thy blessings, Ahura, him who prays to thee.

<sup>2</sup> Tell me, for thou art he that knows, O Ahura: - shall the Righteous smite the Liar before the retributions come which thou hast conceived? That were indeed a message to bless the world.

<sup>3</sup> For him that knows, that is the best of teachings which the beneficent Ahura teaches through the Right, he the holy one, even thyself, O Mazda, that knows the secret lore through the wisdom of Good Thought.

<sup>4</sup> Whoso, O Mazda, makes his thought (now) better, (now) worse, and likewise his Self by action and by word, and follows his own inclinations, wishes, and choices, he shall in thy purpose be in a separate place at last.

<sup>5</sup> Let good rulers rule us, not evil rulers with the actions of the Good Lore, O Piety! Perfect thou for man, O thou most good, the future birth, and for the cow skilled husbandry. Let her grow fat for our nourishing.

<sup>6</sup> She (Armaiti) will give us peaceful dwelling, she will give lasting life and strength, she the beloved of Good Thought. For it (the cattle) Mazda Ahura made the plants to grow at the birth of the First Life, through Right.

<sup>7</sup> Violence must be put down! against cruelty make a stand, ye who would make sure of the reward of Good Thought through Right, to whose company the holy man belongs. His dwelling place shall be in thy House, O Ahura.

<sup>8</sup> Is the possession of thy good Dominion, Mazda, is that of thy Destiny assured to me Ahura? Will thy manifestation, O thou Right, be welcome to the pious, even the weighing of actions by the Good Spirit [Spenta Mainyu -JHP]?

<sup>9</sup> When shall I know whether ye have power, O Mazda and Right, over everyone whose destructiveness is a menace to me? Let the revelation of Good Thought be confirmed unto me; the future deliverer should know how his own destiny shall be.

<sup>10</sup> When, O Mazda, will the nobles understand the message? When will thou smite the filthiness of this intoxicant, through which the Karapans evilly deceive, and the wicked lords of the lands with purpose fell?<sup>1</sup>

<sup>11</sup> When, O Mazda, shall Piety come with Right, with Dominion the happy dwelling rich with pasture? Who are they that will make peace with the bloodthirsty Liars? To whom will the Lore of Good Thought come?

<sup>12</sup> These shall be the deliverers of the provinces, who exert themselves, O Good Thought in their action, O Asha, to fulfill their duty, face to face with thy command, O Mazda. For these are the appointed smiters of Violence.

### Chapter 49

- <sup>1</sup> Ever has Bendva been for me the greatest obstacle, I who desire to give satisfaction to those who are neglected, O Right, O Mazda. With good Ada come to me, support me firmly. Prepare for him (his) ruin, O Good Thought.
- <sup>2</sup> The perverter of this Bendva has long time impeded me, the Liar who has fallen away from Right. He cares not that holy Piety should be his, nor takes the counsel with Good Thought, O Mazda.
- <sup>3</sup> And in this belief (of ours), O Mazda, Right is laid down, for blessing, in the heresy the Lie, for ruin. Therefore I strive for the fellowship of Good Thought, I forbid all intercourse with the Liar.
- <sup>4</sup> They who make the increase of violence and cruelty with their tongues, the foes of cattle-nurture among its friends; whose ill deeds prevail, not their good deeds: these (shall be) in the house of the Daevas, (the place for) the Self of the Liar.
- <sup>5</sup> But he, O Mazda, - happiness and satiety be his who links his own Self with Good Thought, being through Right an intimate of Piety. And with all these (may I be) in Thy Dominion, Ahura.
- <sup>6</sup> I beseech you twain, O Mazda and the Right, to say what are the plans of your will, that we may discern how we might teach the Religion of such as you, O Ahura.
- <sup>7</sup> And this let Good Thought hear, O Mazda, let the Right hear, do thou also listen, O Ahura, which men of the brotherhood, what noble is it according to the Law who brings to the community fame.
- <sup>8</sup> On Frashaoshtra do thou bestow the most gladsome fellowship with the Right - this I ask thee, O Mazda Ahura - and on myself the hold on what is good in thy Dominion. To all eternity we would be thy messengers.
- <sup>9</sup> Let the helper hear the ordinance, he that is created to bring deliverance. The man of right words is no regarder of fellowship with the Liar, if they that are partakers of Right are to make their Selves partake in the best reward at the Judgment, O Jamaspa.
- <sup>10</sup> And this, O Mazda, will I put in thy care within thy House - the Good Thought and the souls of the Righteous, their worship, their Piety and zeal, that thou mayst guard it, O thou mighty Dominion, with abiding power.
- <sup>11</sup> But these that are of an evil dominion, of evil deeds, evil words, evil Self, and evil thought, Liars, the Souls go to meet them with evil food; in the House of the Lie they shall be meet inhabitants.
- <sup>12</sup> What help hast thou, O Right, for Zarathushtra that calls upon me? What hast thou, Good Thought? — for me who with praises seeks your favor, O Mazda Ahura, longing for that which is best in your possession.

## Chapter 50

- <sup>1</sup> (Zarathushtra:) Can my soul count on any one for help? Who is there found for my herd, who for myself a protector, indeed, at my call other than the Right and thyself. O Mazda Ahura, and the Best Thought?

## Spentamainyush Gatha (chapters 47-50)

- <sup>2</sup> How, O Mazda, should one desire the luck-bringing cattle, one who would fain it would come to him with the pasture? (Mazda:) They that live uprightly according to the Right among the many that look upon the sun, those whom they stand in judgment, I will settle in the dwellings of the wise.
- <sup>3</sup> (Zarathushtra:) So this (reward) shall come to him through the Right, O Mazda, (this reward) which by the Dominion and Good Thought he promised, whomsoever by the power of his Destiny prospers the neighboring possession that now the Liar holds.
- <sup>4</sup> I will worship you with praise, O Mazda Ahura, joined with Right and Best Thought and Dominion, that they, desired of pious men, may stand as Judges on the path of the obedient unto the House of Song.
- <sup>5</sup> Assured by you, O Mazda Ahura and Right, are the pointings of the hand - since you are well-disposed to your prophet - which shall bring us to bliss, together with visible manifest help.
- <sup>6</sup> The prophet Zarathushtra, O Mazda, who lifts up his voice in worship, as friend of Asha - may the Creator of Wisdom teach me his ordinances through Good Thought, that my tongue may have a pathway.
- <sup>7</sup> For you I will harness the swiftest steeds, stout and strong, by the promptings of your praise, that ye may come hither, O Mazda, Right, and Good thought.
- <sup>8</sup> Ever with verses that are recognized as those of pious zeal I will come before you with outstretched hands, O Mazda, before you, O thou Right, with worship of the faithful man, before you with all the capacity of Good Thought.

- <sup>9</sup> With those prayers I would come and praise you, O Mazda and thou Right, with actions of Good Thought. If I be master of my own destiny as I will, then will I take thought for the portion of the wise in the same.
- <sup>10</sup> Those actions that I shall achieve and those done aforetime, and those, O Good Thought, that are precious in thy sight, the rays of the sun, the shimmering uprisings of the days, all is for your praise, O thou Right and Mazda Ahura.
- <sup>11</sup> Your praiser, Mazda, will I declare myself and be, so long, O Right, as I have strength and power. May the Creator of the world accomplish through Good Thought its fulfillment of all that most perfectly answers to his will.

## Chapter 51

- <sup>1</sup> The good, the precious Dominion, as a most surpassing portion, shall Right achieve for him that with zeal accomplishes what is best through his actions, O Mazda. This will I now work out for us.
- <sup>2</sup> Before all, O Mazda Ahura, assure me the Dominion of your possession, O Right, and what is thine, O Piety. Your (Dominion) of blessing give through Good Thought to him that prays.
- <sup>3</sup> Let your ears attend to those who in their deeds and utterances hold to your words, Ahura and Right, to those of Good Thought, for whom thou, Mazda, art the first teacher.
- <sup>4</sup> Where is the recompense for wrong to be found, where pardon for the same? Where shall they attain the Right? Where is the holy Piety, where Best Thought? Thy Dominions, where are they, O Mazda?

## Vohukhshathra Gatha (chapter (51-52))

- <sup>5</sup> All this (I) ask, whether the husbandman shall find cattle in accordance with Right, he that is perfect in action, a man of understanding, when he prays to him, who hath promised unto the Wise the true Judge, in that he is Lord of the two destinies...
- <sup>6</sup> Even he, Ahura Mazda, who through his Dominion appoints what is better than good to him that is attached to his will, but what is worse than evil to him that obeys him not, at the last end of life.
- <sup>7</sup> Give me, O thou that didst create the Ox and Waters and Plants, Welfare and Immortality, by the Highest Spirit, O Mazda, strength and continuance through Good Thought at the (Judge's) sentence.
- <sup>8</sup> Of these two things will I speak, O Mazda, - for one may speak to the wise, - the ill that is threatened to the Liar, and the happiness of him who clings to the Right. For he, the Prophet, is glad of every one who says this to the wise.
- <sup>9</sup> What recompense thou wilt give to the two parties by thy red Fire, by the molten metal, give us a sign of it in our souls - even the bringing of ruin to the Liar, of blessing to the Righteous.
- <sup>10</sup> Whoso, other than this one, seeks to kill me, Mazda, he is a son of the Lie's creation, ill-willed thus towards all that live. I call the Right to come to me with good destiny.
- <sup>11</sup> What man is friend to Spitama Zarathushtra, O Mazda? Who will let himself be counseled by Right? With whom is holy Piety? Or who as an upright man is intent on the brotherhood of Good Thought?
- <sup>12</sup> The Kavi's wanton did not please Zarathushtra Spitama at the Winter Gate, in that he stayed him from taking refuge with him, and when there came to him also (Zarathushtra's) two steeds shivering with cold.
- <sup>13</sup> Thus the Self of the Liar destroys for himself the assurance of the right Way; whose soul shall tremble at the Revelation on the Bridge of the Separator, having turned aside with deeds and tongue from the Path of Right.
- <sup>14</sup> The Karapans will not obey the statutes and ordinances concerning husbandry. For the pain they inflict upon the cattle, fulfill upon them through their actions and judgments that judgment which at the last shall bring them to the House of the Lie.
- <sup>15</sup> When Zarathushtra hath promised to the men of his brotherhood, (which) in the House of Song Ahura Mazda hath first attained, for all this I have looked through your blessings, Good Thought, and those of Right.
- <sup>16</sup> Kavi Vishtaspa hath the creed which the holy Mazda Ahura with Right hath devised, together with the dominion of the Brotherhood, and the path of Good Thought. So be it accomplished after our desire.
- <sup>17</sup> The fair form of one that is dear hath Frashaoshtra Hvogva promised unto me: may sovereign Mazda Ahura grant that she attain possession of the Right for her good Self.
- <sup>18</sup> This creed Jamaspa Hvogva chooses through Right, lordly in substance. This Dominion they (choose) who have part in Good Thought. This grant me, Ahura, that they may find in thee, Mazda, their protection.

## Vohukhshathra Gatha (chapter (51-52))

- <sup>19</sup> The man himself, O Maidyoi-Maungha Spitama, hath set this before him after conceiving it in his own self. He that would see life indeed, to him will he make known what in actions by Mazda's ordinance is better during (this) existence.
- <sup>20</sup> Your blessings shall ye give us, all that are one in will, with whom Right, Good Thought, Piety, and Mazda (are one) according to promise, giving your aid when worshipped with reverence.
- <sup>21</sup> By Piety the man becomes Holy. Such person advances Right through his thinking, his words, his action, his Self. By Good Thought Mazda Ahura will give the Dominion. For this good Destiny I long.
- <sup>22</sup> He, I ween, that Mazda Ahura knoweth among all that have been and are, as one to whom in accordance with Right the best portion falls for his prayer, these will I reverence by their own names and go before them with honor.
- <sup>2</sup> bearing every form of healing virtue which comes to us in waters, appertains to cattle, or is found in plants, and overwhelming, all the harmful malice of the Daevas, (and their servants) who might harm this dwelling and its lord,
- <sup>3</sup> bringing good gifts, and better blessings, given very early, and later (gifts), leading to successes, and for a long time giving shelter. And so the greatest, and the best, and most beautiful benefits of sanctity fall likewise to our lot
- <sup>4</sup> for the sacrifice, homage, propitiation, and the praise of the Bountiful Immortals, for the bringing prosperity to this abode, and for the prosperity of the entire creation of the holy, and the clean, (and as for this, so) for the opposition of the entire evil creation. (And I pray for this) as I praise through Righteousness, I who am beneficent, those who are (likewise of a better mind).
- <sup>5</sup> May'st Thou, O Ahura Mazda! reign at Thy will, and with a saving rule over Thine own creatures, and render Ye the holy (man) also a sovereign at his will over waters, and over plants, and over all the clean and sacred (creatures) which contain the seed of Righteousness. Strip ye the wicked of all power!(Y8.5)

## Chapter 52

- <sup>0</sup> A PRAYER FOR SANCTITY AND ITS BENEFITS.
- <sup>1</sup> I pray with benedictions for a benefit, and for the good, even for the entire creation of the holy (and the clean); I beseech for them for the (generation which is) now alive, for that which is just coming into life, and for that which shall be hereafter. And (I pray for that) sanctity which leads to prosperity, and which has long afforded shelter, which goes on hand in hand with it, which joins it in its walk, and of itself becoming its close companion as it delivers forth its precepts,
- <sup>6</sup> Absolute in power may the holy be, bereft of all free choice the wicked ! Gone (may he be), met as foe, carried out from the creatures of Spenta Mainyu, hemmed in without power over any wish! (Y8.6)
- <sup>7</sup> I will incite, even I who am Zarathushtra, the heads of the houses, villages, Zantus, and provinces, to the careful following of this Religion which is that of Ahura, and according to Zarathushtra, in their thoughts, their words, and their deeds. (Y8.7)

## Vohukhshathra Gatha (chapter (51-52))

<sup>8</sup> I pray for the freedom and glory of the entire existence of the holy (man) while I bless it, and I pray for the repression and shame of the entire existence of the wicked. (Y8.8)

### Chapter 53

<sup>1</sup> (Zarathushtra) - The best possession known is of Zarathushtra Spitama, which is that Mazda Ahura will give him through Right the glories of blessed life unto all time, and likewise to them that practice and learn the words and actions of his Good Religion.

<sup>2</sup> Then let them seek the pleasure of Mazda with thoughts, words, and actions, unto him praise gladly, and seek his worship, even Kava Vishtaspa, and Zarathushtra's son, the Spitamid, with Frashaoshtra, making straight the paths for the Religion of the future Deliverer which Ahura ordained.

<sup>3</sup> Him, O Pouruchista, thou scion of Haechataspa and Spitama, youngest of Zarathushtra's daughters, hath (Zarathushtra) appointed as one to enjoin on them the fellowship with Good Thought, Right, and Mazda. So take counsel with thine own understanding, with good insight practice the holiest works of Piety.

<sup>4</sup> (Jamaspa): Earnestly will I lead her to the Faith, that she may serve her father and her husband, the farmers and the nobles, as a righteous woman (serving) the righteous. The glorious heritage of Good Thought ... shall Mazda Ahura give to her for all time.

<sup>5</sup> (Zarathushtra): Teachings address I to maidens marrying, and to you (bridegrooms) giving counsel. Lay them to heart and learn to get them within your Selves in earnest attention to the Life of Good Thought. Let each of you strive to excel the other in the Right, for it will be a prize for that one.

<sup>6</sup> So is it in fact, ye men and women! Whatever happiness ye look for in the follower of the (...) that will be snatched away from his person. To them the Liars, crying 'woe', shall be ill-food, paradise shall be lost to them that despite righteousness. In such wise ye destroy for yourselves the Spiritual Life.

<sup>7</sup> And to you shall accrue the reward of the Brotherhood - in so far as the most faithful zeal is in your flesh and blood - there where the spirit of the Liar, cringing and cowering, shall fall down into destruction. If you separate yourselves from the Brotherhood, then will 'woe!' be your word at the end of things.

<sup>8</sup> So they whose deeds are evil, let them be deceived, and let them all howl, abandoned to ruin. Through good rulers let him bring death and bloodshed upon them and peace from these (their assaults) unto the happy villagers. Grief let him bring on those, he that is the greatest, with the lord of death; and soon let it be.

<sup>9</sup> To men of evil creed belongs the place of corruption. They that set themselves to contemn the worthy, despising righteousness, forfeiting their own body. - Where is the Righteous Lord who shall rob them of life and freedom? Thine Mazda is the Dominion, whereby thou canst give to the right-living poor man the better portion.

### Chapter 54

<sup>1</sup> Let the Airyaman, the desired friend and peersman, draw near for grace to the men and to the women who are taught of Zarathushtra, for the joyful grace of the Good Mind, whereby the conscience may attain its wished-for recompense. I pray for the sacred reward of the ritual order which is (likewise so much) to be desired; and may Ahura Mazda grant it, (or cause it to increase).

## Chapters 54-72

<sup>2</sup> We sacrifice to the Airyema-ishyo, the powerful, the victoriously smiting, the opponent of assaulting malice, the greatest of the sentences of the holy ritual order. And we sacrifice to the bounteous Gathas that rule supreme in the ritual, the holy (and august). And we sacrifice to the Praises of the Yasna which were the productions of the world of old.

### Chapter 55

<sup>0</sup> THE WORSHIP OF THE GATHAS AS CONCLUDED, THAT OF THE STAOTA YESNYA AS BEGINNING.

<sup>1</sup> We present hereby and we make known, as our offering to the bountiful Gathas which rule (as the leading chants) within (the appointed times and seasons of) the Ritual, all our landed riches, and our persons, together with our very bones and tissues, our forms and forces, our consciousness, our soul, and Fravashi.

<sup>2</sup> That which Gathas (may) be to us, which are our guardians and defenders, and our spiritual food, yea, which (may) be to our souls both food and clothing, such are these Gathas to us, guardians, and defenders, and (spiritual) food, even such they are, both food and clothing to the soul. And (may) they be to us (for this our offering) abundant givers of rewards, and just and righteous ones, for the world beyond the present, after the parting of our consciousness and body.

<sup>3</sup> And may these (Praises of the Offering) come forth, and appear for us with power and victorious assault, with health and healing, with progress, and with growth, with preparation and protection, with beneficence and sanctity, and abounding with gifts toward him who can understand; yea, let them appear (with free liberality to the enlightened), let them appear as Mazda, the most beneficent, has produced them, He the one who is victorious when He smites, and who helps the settlements advance, for the protection, and the guarding of the religious order of the settlements which are now being furthered, and of those which shall bring salvation to us, and for the protection of the entire creation of the holy (and the clean).

<sup>4</sup> And may'st thou, (O Asha! who abidest within the Gathas), give to every holy man who comes with this prayer for a blessing, and endeavoring to help himself, according to his good thoughts, and words, and deeds.

<sup>5</sup> We are therefore worshipping both the (divine) Righteousness and the Good Mind, and the bountiful Gathas, that rule as the leading chants within (the times and the seasons of) the holy ritual order.

<sup>6</sup> And we worship the Praises of the Yasna which were the production of the ancient world, those which are (now) recollected and put in use, those which are now learned and taught, those which are being held (in mind, and so) repeated, those remembered and recited, and those worshipped, and thus the ones which further the world through grace in its advance. And we worship the part(s) of the Praises of the Yasna, and their recitation as it is heard, even their memorized recital, and their chanting, and their offering (as complete).

### Chapter 56

<sup>0</sup> INTRODUCTION TO THE SROSH YASHT.

<sup>1</sup> Let Sraosha (the listening Obedience) be present here for the worship of Ahura Mazda, the most beneficent, and holy, of him) who is desired by us as at the first, so at the last; and so again may attentive Obedience be present here for the worship of Ahura Mazda, the most beneficent and the holy who (is so) desired by us.

<sup>2</sup> (Yea), let Sraosha (the attentive Obedience) be present here for the worship of the good waters, and for the Fravashis of the saints which are so desired by us, [and for (their) souls], as at the first, so at the last. And thus again may Sraosha (the listening Obedience) be present here for the worship of the good, waters, and for the Fravashis of the saints, which are so desired by us, [(and) for (their) souls].

<sup>3</sup> Let Sraosha (the listening Obedience) be present here for the worship of the good waters; yea, let the good Obedience be here for the worship of the good and bountiful Immortals who rule aright, and dispose (of all) aright, the good, and for the worship of the good Sanctity, or Blessedness, who is closely knit with the Righteous Order, to perfect us, and to incite us. May Sraosha (Obedience) be here present for the worship of the good waters, he the good and the holy, as at the first, so at the last.

<sup>4</sup> And so again may Sraosha, (Obedience) the good, be present here for the worship of the good waters, and of the good and bountiful Immortals, and of Blessedness the good who is closely knit with the Righteous Order to perfect and to incite us. Yea, we worship Sraosha the blessed and the stately, who smites with victory, and who furthers the settlements in their advance, the holy lord of the ritual order.

## Chapter 57

<sup>0</sup> THE SROSH YASHT.

<sup>1</sup> A blessing is Righteousness (called) the Best, &c. Propitiation be to Sraosha, Obedience the blessed, the mighty, the incarnate word of reason, whose body is the Mathra, him of the daring spear, devoted to the Lord, for (his) sacrificial worship, homage, propitiation, and praise.

<sup>2</sup> We worship Sraosha, (Obedience, the blessed, the stately, him who smites with the blow of victory, and who furthers the settlements, the holy, (ruling) as the ritual lord. Him do we worship, who in the creation of Mazda the first adored Ahura, with the Baresman spread, who worshipped the Bountiful Immortals (first), who worshipped both the protector and the Creator, who are (both) creating all things in the creation.

<sup>3</sup> For his splendor and his glory, for his might, and the blow which smites with victory, I will worship him with the Yasna of the Yazads, with a Yasna loud intoned, him Obedience the blessed, with the consecrated waters, and the good Blessedness, the lofty, and Nairyasangha, the stately; and may he draw near to us to aid us, he who smites with victory, Obedience the blessed!

<sup>4</sup> We worship Sraosha, Obedience the blessed, and that lofty Lord who is Ahura Mazda Himself, Him who has attained the most to this our ritual, Him who has approached the nearest to us in our celebrations. And we worship all the words of Zarathushtra, and all the deeds well done (for him), both those that have been done (in times gone by), and those which are yet to be done (for him in times to come).

- <sup>5</sup> We worship Sraosha (Obedience) the blessed and the stately, him who smites with the blow of victory, who prospers the settlements, the holy ritual lord,
- <sup>6</sup> who first spread forth the Baresman, and the three bundles, and the five bundles, and the seven bundles, and the nine, till it was heaped for us knee-high, and to the middle of the thighs, for the Bountiful Immortals, for their worship, and their homage, and their propitiation, and their praise. For his splendor and his glory, for his might, and the blow which smites with victory, I will worship him with the Yasna of the Yazads, with a Yasna loud intoned, him Obedience the blessed, with the consecrated waters.
- <sup>7</sup> We worship Sraosha (Obedience) the blessed, the stately, who smites with the blow of victory, who furthers the settlements, the holy ritual chief.
- <sup>8</sup> Who first chanted the Gathas, the five Gathas of Zarathushtra, the Spitama, the holy (with the fashion) of their metres, and after the well-constructed order of their words, together with the Zand which they contain, and the questions which they utter, and the answers which they give, for the Bountiful Immortals, for their sacrifice and homage, their propitiation, and their praise. For his splendor and his glory, for his might....
- <sup>9</sup> We worship Sraosha (Obedience) the blessed and the stately, who smites with the blow of victory, and who furthers the settlements, the holy ritual chief,
- <sup>10</sup> who for the poor among (our) men and women built a mighty house, who after sunset, and with his leveled battle-ax, smites Aeshema bloody wounds, and having struck the head, casts him lightly (?) (to the earth), as the stronger (smite) the weaker. For his splendor and his glory, for his might....
- <sup>11</sup> We worship Sraosha, Obedience the blessed and the stately, him who smites with the blow of victory, who furthers the settlements, the holy ritual chief, as the energetic, and the swift, the strong, the daring (and redoubted) hero,
- <sup>12</sup> who comes back from all his battles (and comes from them) a conqueror, who amid the Bountiful Immortals sits as companion at their meeting. For his splendor and his glory, for his might....
- <sup>13</sup> We worship Sraosha (Obedience) the blessed, who is the strongest and most persistent of the youths, the most energetic, and the swiftest, who of all the youths strikes most with terror I from afar (?). [Be ye desirous, O ye Mazdayasnians! of the Yasna of Obedience the blessed.]
- <sup>14</sup> Far from this house, this village, and this tribe, and from this country, the evil and destructive terrors (shall) depart. In the dwelling of that man in whose abode Obedience the blessed, who smites victoriously, is satisfied and welcomed, there is that holy man who thus contents him (most) forward in the thinking better thoughts, in the speaking truthful ritual words, and in the doing holy deeds. For his splendor and his glory, for his might....
- <sup>15</sup> We worship Sraosha (Obedience) the blessed and the stately, who is the conqueror of the Kayadha, and the Kaidhya, who was the smiter of the Lie-demon of the Daevas, the one veritably powerful, the destroyer of the world, who is the guardian and watchman over all the migrations (?) of the tribes.
- <sup>16</sup> Who sleeplessly and vigilant guards the creatures of Ahura, who sleeplessly and with vigilance saves them, who with halberd raised on high guards all the corporeal world after setting of the sun,

- <sup>17</sup> who has never slept in quiet since the two Spirits made the worlds, [the bounteous and the evil one] who guards the homes of Asha, who battles all (?) the days long and the nights with all the Daevas [(Pazand) the Mazanian],
- <sup>18</sup> nor terror-stricken does he turn in affright before (their power); but before him all the Daevas turn in affright against their will, and rush to darkness in their fear. For his splendor and his glory, for his might....
- <sup>19</sup> We worship Sraosha (Obedience) the blessed, whom Haoma worshipped on the highest height of high Haraiti, he Haoma, the reviver, and the healer, the beautiful, the kingly, of the golden eye,
- <sup>21</sup> We worship Sraosha (Obedience) the blessed, whose house stands with its thousand pillars, as victorious, on the highest height of high Haraiti, self-lighted from within, star-studded from without,
- <sup>23</sup> We worship Sraosha (Obedience) the blessed, by whose might and victorious power, and wise conduct, and (full) knowledge, the Bountiful Immortals descend upon this earth of seven quarters.
- <sup>24</sup> Who as teacher of the law will stride forth upon this earth with its dwellers in the body, and ruling as he will. And in this Religion, Ahura Mazda has been confessed with faith, and the Good Mind likewise with Him, and Righteousness the Best, and Khshathra-vairya, and Piety the Bounteous, and the Universal Weal and Immortality; and the question to the Lord is asked, and Mazda's lore (is written).
- <sup>25</sup> O Sraosha (Obedience), thou blessed one, and stately! protect us for the lives; yea, for both, (for that) of this world which is corporeal, and for the world of mind, against unhappy death, and the remorseless Wrath of rapine, against the hosts with ill-intent, who lift their bloody spears against us; yea, against their assaults whom the Wrath-demon will set on, and Vidhatu, demon-made.
- <sup>26</sup> Therefore may'st thou, O Sraosha, the blessed and the stately! grant swiftness to our teams, soundness to our bodies, and abundant observation of our foes, and their smiting (as we mark them), and their sudden death. For his splendor and his glory, for his might....
- <sup>27</sup> We worship Sraosha (Obedience) the blessed, whom four racers draw in harness, white and shining, beautiful, and powerful, quick to learn, and fleet, obeying before speech, heeding orders from the mind, with their hoofs of horn gold-covered,
- <sup>28</sup> fleeter than (our) horses, swifter than the winds, more rapid than the rain(-drops as they fall); yea, fleeter than the clouds, or well-winged birds, or the we shot arrow as it flies,
- <sup>29</sup> which overtake these swift ones all, as they fly after them pursuing, but which are never overtaken when they flee, which plunge away from both the weapons (hurled on this side and on that) and draw Sraosha with them, the good Sraosha and the blessed; which from both the weapons (those on this side and on that) bear the good Obedience the blessed, plunging forward in their zeal, when he takes his course from India on the East, and when he lights down in the West. For his splendor and his glory, for his might....
- <sup>30</sup> We worship Obedience the blessed and the stately, who though lofty and so high, yea, even to the girdle, yet stoops to Mazda's creatures,

<sup>31</sup> who thrice within the day, and three times of a night, will drive on to that Karshvar Hvaniratha, called the luminous, as he holds in both the hands and poizes his knife-like battle-ax, which flies as of itself, and to cleave the Daevas' skulls,

<sup>32</sup> to hew down Angra Mainyu, the wicked, and to hew down Rapine of the bloody spear, to hew down the Daevas of Mazendran, and every Demon-god. For his splendor and his glory, for his might...

<sup>33</sup> We worship Sraosha (Obedience) the blessed and the stately, him who smites with victory, both here and not here, and on this entire earth. And we worship all the (gifts) of Sraosha (Obedience) the blessed, the mighty, and the strong, whose body is the Mathra. Yea, we worship (all the martial gifts) of Sraosha (Obedience) the mighty, both armed with shielding armor, and a warrior strong of hand, skull-cleaver of the Daevas, conquering the endowments of the conqueror, the holy conqueror of the conqueror, and (his) victorious powers, and he Ascendancy which it bestows, and we worship this Ascendancy of Sraosha's (the same which conquers theirs); and that of Arshti do we praise as well.

## Chapter 58

<sup>1</sup> (Introduction.) (To the increase of our homage and praise of God) we offer this service which, as our defense, may shield us, which is worship with its beneficent results; and Blessedness is with it of a verity, and Piety as well. [(Pazand) and of this worship the results here mentioned are the well-thought thought, the word well spoken, and the deed well done]; and let this our worship shelter us from the Daeva and from the evil-minded man.

<sup>2</sup> And to this worship do we confide our settlements and persons for protection and care, for guarding, and for oversight;

<sup>3</sup> and in this worship will we abide, O Ahura Mazda! and with joy. In this worship do we exercise our choices; and to it will we approach, and to it will we belong; yea, to revering worship will we confide our settlements and persons for protection, and for care, for guarding, and for oversight, to such worship as is the praise of such as You.

<sup>4</sup> The owner of herds is the righteous (one), and he is victorious when he strikes, and thus he is the best; [(Pazand) we therefore offer (this) service (for herd-owners)] for the herd-owner is the father of the Kine by the help of him who follows the ritual order: and he is the father of the holy man as well, and of the sanctified creation. He is in verity the bestower of blessings, and to him, O Ye Bountiful Immortals! we render, (and his do we make) Your greatness, Your goodness, and Your (spiritual) beauty, and let this man, the cattle-owner, approach to guard over us; and may he be our watchman together with the Righteous Order, and with store for our nourishment and full generous liberality, together with sharing of the goods, with gentleness, and with Ahura Mazda's sacred Fire!

<sup>5</sup> O Ye Bountiful Immortals! as Ye have made us, so do Ye save us, holy men, and saintly women (as we are, and steadfast in the faith)!. Save us, O Ye Bountiful Immortals! Ye who rule aright, and who dispose (of all) aright, for none other do I know, save You; then with Your Righteousness do Ye save us.

- <sup>6</sup> And we offer hereby our thoughts, and words, and actions, our herds, and men, to the Bountiful Spirit. And may the creative stars of Ahura Mazda, the Creator, shine down on us, and round about us with full herds and healthy settlements, with healthy herds and healthy men, and with all in vigor, and endowed with the blessing of the Lord.
- <sup>7</sup> Praise to Thee, O Fire of Ahura Mazda I may'st thou come to (us in) the greatest one of the engrossing interests for the help of the great (effort), for the joy-producing grace of the great (interest of our cause); grant us both Weal and Deathlessness!
- <sup>8</sup> We sacrifice to the entire collection of the Praises of the Yasna, with the careful structure of their language which has reached the most its object. And we offer (our homage) in our celebrations to Thy body, O Ahura Mazda! the most beautiful of forms, these stars, and to that one, the highest of the high [(Pazand) such as the sun was called]. Yea, we worship the Praises of the Yasna which were the production of the world of old.
- <sup>3</sup> And we worship Rapithwina with our sacrifice, and Fradat-fshu, and the Zantuma, and Righteousness the Best, and the Fire, Ahura Mazda's son, holy lords of the ritual order.(Y6.3)
- <sup>4</sup> And we worship Uzayeirina, and Fradat-vira, and Dahvyuma\*, the holy lord of the ritual order, and that kingly Ahura, the radiant Napat-apam, of the fleet horses, and the water holy, and Mazda-made.(Y6.4)
- <sup>5</sup> And we worship Aiwisruthrima and Aibigaya in our sacrifice, the holy lord of the ritual order, and Fradat-vispam-hujyaiti and the Zarathushtrotema, the holy lord of the ritual order, and the good, heroic, bountiful Fravashis of the saints, and the women who bring forth many sons, and the Prosperous home-life which endures without reverse throughout the year, and Force which is well-shaped and stately, and the Blow which brings the victory, which is Ahura-given, and the Victorious Ascendency (which it secures).(Y6.5)
- <sup>6</sup> And we worship Ushahina with our sacrifice, and Berejya, and Nmanya, and Sraosha (Obedience) the blessed and the stately who smites with victory, and makes the settlements advance, and Rashnu, the most just, and Arshtat who makes the settlements advance and causes them to increase, the holy lords of the ritual order.(Y6.6)
- <sup>7</sup> And we worship the Mahya in our sacrifice, the new moon and the waning moon (the moon within) and the full moon which scatters night, the holy lord of the ritual order.(Y6.7)

## Chapter 59

- <sup>0</sup> MUTUAL BLESSINGS.
- <sup>1</sup> We worship the Creator Ahura Mazda with our sacrifice, and the Bountiful Immortals who rule aright, and who dispose of all aright.(Y6.1)
- <sup>2</sup> And we worship the Asnya with our sacrifice, and Havani, Savanghi and Visya, the holy lords of the ritual order, and Mithra of the wide pastures, of the thousand ears, and myriad eyes, the Yazad of the spoken name, and we worship Raman Hvastra.(Y6.2)

- <sup>8</sup> And we worship the Yearly festivals in our sacrifice, Maidhya-zaremaya, Maidhyo-shema, Paitishhahya, and Ayathrima, the furtherer (or breeder), the spender of virile strength, and Maidhyairya, the holy lord of the ritual order, and Hamaspathmaedhaya, and the Seasons (in which they are).(Y6.8)
- <sup>9</sup> And we worship with our sacrifice all the lords of the ritual order, who are the thirty and three who approach the nearest around about us at Havani, who are the lords of Righteousness the Best, and whose observances were inculcated by Ahura Mazda, and uttered forth by Zarathushtra.(Y6.9)
- <sup>10</sup> And we worship Ahura and Mithra with our sacrifice, the lofty, and imperishable, and holy two, and the stars, moon, and sun, among the plants of the Baresman, and Mithra, the province-lord of all the provinces, even Ahura Mazda, the radiant, the glorious, and the good, valiant, and bountiful Fravashis of the saints.(Y6.10)
- <sup>11</sup> We worship thee, the Fire, O Ahura Mazda's son! We worship the fire Berezi-savangha (of the lofty use), and the fire Vohu-fryana (the good and friendly), and the fire Urvazishta (the most beneficial and most helpful), and the fire Vazishta (the most supporting), and the fire Spenishta (the most bountiful), and Nairya-sangha the Yazad of the royal lineage, and that fire which is the house-lord of all houses and Mazda-made, even the son of Ahura Mazda, the holy lord of the ritual order, with all the fires.(Y17.11)
- <sup>12</sup> And we worship the good and best waters Mazda-made, holy, all the waters Mazda-made and holy, and all the plants which Mazda made, and which are holy.(Y17.12)
- <sup>13</sup> And we worship the Mathra-spenta (the bounteous word-of-reason), the Zarathushtrian law against the Daevas, and its long descent.(Y17.13)
- <sup>14</sup> And we worship Mount Ushi-darena which is Mazda-made and shining with its holiness, and all the mountains shining with holiness, and of abundant glory, and which Mazda made ---.(Y17.14)
- <sup>15</sup> And we worship the good and pious prayer for blessings,(Y17.15)
- <sup>16</sup> and these waters and (these lands), (Y17.16)
- <sup>17</sup> and all the greatest chieftains, lords of the ritual order;(Y17.17)
- <sup>18</sup> I praise, invoke, and weave my hymn to the good, heroic, and bountiful Fravashis of the saints; (and having invoked these, then) we worship the Nmanyas, and the Visyas, and the Zantumas, and the Dahvyumas, and the Zarathushtrotemas. (Y26.1)
- <sup>19</sup> And of all these prior Fravashis, we worship here the Fravashi of Ahura Mazda, which is the greatest and the best, the most beautiful and the firmest, the most wise and the best in form, and the one that attains the most its ends because of Righteousness. (Y26.2)
- <sup>20</sup> And (having invoked them) hither, we worship the good, heroic, bountiful Fravashis of the holy ones, those of the Bountiful Immortals, the brilliant, of effective glance, the lofty, the devoted, the swift ones of the creatures of Ahura who are imperishable and holy. (Y26.3)

- <sup>21</sup> And (having invoked them) hither, we worship the spirit and conscience, the intelligence and soul and Fravashi of those holy men and women who early heard the lore and commands (of God), and loved and strove after Righteousness, the ritual truth; and we worship the soul of the Kine of blessed gift. (Y26.4)
- <sup>22</sup> And (having invoked it) hither, we worship the Fravashi of Gaya Maretan [Gayomard] the holy, and the sanctity and Fravashi of Zarathushtra Spitama the saint; and we worship the Fravashi of Kavi Vishtasp the holy, and that of Isat-vastra the Zarathushtrian, the saint. (Y26.5)
- <sup>23</sup> And (having invoked them) hither, we worship the life, conscience, intelligence, soul and Fravashi of the next of kin, of the saints male and female who have striven after the ritual truth, which are those of the dead and living saints, and which are those also of men as yet unborn, of the future prophets who will help on the renovation, and complete the human progress, with them all. (Y26.6)
- <sup>24</sup> And (having invoked them) hither, we worship the souls of the dead [(Pazand) which are the Fravashis of the saints]; and of all the next of kin who have passed away in this house, of the Aethra-paitis (the teachers) and of the disciples; yea, of all holy men and women; (Y26.7)
- <sup>25</sup> and we worship the Fravashis of all the holy teachers and disciples; and of all the saints both male and female. (Y26.8)
- <sup>26</sup> (And having invoked them) hither we worship the Fravashis of all the holy children who fulfill the deeds of piety; and we worship the Fravashis of the saints within the province; and those of the saints without the province. (Y26.9)
- <sup>27</sup> We worship the Fravashis of (those) holy men and holy women; we worship all the good, heroic, bountiful Fravashis of the saints from Gaya Maretan [Gayomard] (the first created) to the Saoshyant, the victorious. (Y26.10)
- <sup>28</sup> We worship Verethraghna, the Ahura-made, the victorious blow; and we worship the Saoshyant, who smites with victory; and we sacrifice to this Baresman with its Zaothra and its girdle (which is its band) and which is spread with sanctity. And we sacrifice to (our) own soul(s), and to (our) own Fravashi(s).
- <sup>29</sup> (Y17.19) ????
- <sup>30</sup> (The Ratu speaks): O thou good (servant of the Lord)! may that be thine which is better than the good; may'st thou acquire that which is (thine) own in the Zaothra; may'st thou attain to that reward which the Zaothar has been obtaining, who is far advanced in his good thoughts, and words, and deeds.
- <sup>31</sup> (The Zaothar speaks): May that happen to you (likewise) which is better than the good, and may that not happen which is worse than the evil, and may that likewise not be my lot.
- <sup>32</sup> As (our) Ahu (is) excellent, so (is our) Ratu (one who rules) from his Righteousness, a creator of mental goodness, and of life's actions done for Mazda, and the Kingdom (is) to Ahura which to the poor will offer a nurturer. A blessing is Asha called the Best, &c. We sacrifice to the Ahuna-vairyas; we sacrifice to Asha Vahishta the most beautiful, the Bountiful Immortal. And we sacrifice to the Fshusho-mathra, the by-spoken. And we sacrifice to the entire collection of the Praises of the Yasna; (yea), to the Yasna Praises which were instituted in the world of yore.

## Chapter 60

<sup>0</sup> PRAYERS FOR THE DWELLING OF THE SACRIFICER.

<sup>1</sup> Thus that better than the good may he approach, who shows to us straight paths of profit appertaining to this bodily life and to the mental likewise, in the eternal (?) realms where dwells Ahura; yea, may he approach it, who is Thy worthy servant, and good citizen, O Great giver Lord!

<sup>2</sup> May these blessings approach this house, which are the wise perceptions of the saints, the sacred blessings bestowed through the ritual, their guileless characteristics, together with their recognition of what is due; and may the Righteous Order appear for this village, and the Divine Sovereign Power, together with the benefit and glorious welfare (which ensues),

<sup>3</sup> And with these the long enduring prominence of this Religion of Ahura's, the Zarathushtrian Faith. And may the Kine be now with greatest speed within (the farm-yard of) this house, most speedily may the rewarded sanctity and the strength of the holy man be here, most speedily as well Ahura's lore.

<sup>4</sup> And may the good and heroic and bountiful Fravashis of the saints come here, and may they go hand in hand with us with the healing virtues of (their) blessed gifts as wide-spread as the earth, as far-spread as the rivers, as high-reaching as the sun, for the furtherance of the better men, for the hindrance of the hostile, and for the abundant growth of riches and of glory.

<sup>5</sup> May Sraosha (Obedience) conquer disobedience within this house, and may peace triumph over discord here, and generous giving over avarice, reverence over contempt, speech with truthful words over lying utterance. May the Righteous Order gain the victory over the Demon of the Lie.

<sup>6</sup> As in this (house) the Bountiful Immortals seek for good Yasnas and good praises from the blessed Sraosha (who governs here), and as they seek for (one) good sacrifice and act of homage (more especially their own) which is a good offering (to them) for (our) salvation, and a good offering in praise, together with a long continued offering of the entire self,

<sup>7</sup> let not then (their) brilliant glory ever desert this house, nor the bright abundance, nor an illustrious offspring legitimately born, nor that long continued companionship which is the furtherance of that good blessedness which teaches concerning glory.

<sup>8</sup> May'st Thou, O Ahura Mazda! reign at Thy will, and with a saving rule over Thine own creatures, and render Ye the holy (man) also a sovereign at his will over waters, and over plants, and over all the clean and sacred (creatures) which contain the seed of Righteousness. Strip ye the wicked of all power!(Y8.5)

<sup>9</sup> Absolute in power may the holy be, bereft of all free choice the wicked ! Gone (may he be), met as foe, carried out from the creatures of Spenta Mainyu, hemmed in without power over any wish! (Y8.6)

<sup>10</sup> I will incite, even I who am Zarathushtra, the heads of the houses, villages, Zantus, and provinces, to the careful following of this Religion which is that of Ahura, and according to Zarathushtra, in their thoughts, their words, and their deeds. (Y8.7)

<sup>11</sup> In order that our minds may be delighted, and our souls the best, let our bodies be glorified as well, and let them; O Mazda! go likewise openly (unto Heaven) as the best world of the saints as devoted to Ahura,

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<sup>12</sup> and accompanied by Asha Vahishta (who is Righteousness the Best), and the most beautiful! And may we see Thee, and may we, approaching, come around about Thee, and attain to entire companionship with Thee! And we sacrifice to the Righteous Order, the best, the most beautiful, the bounteous Immortal!

### Chapter 61

<sup>1</sup> Let us peal forth the Ahuna-vairya in our liturgy between the heaven and earth, and let us send forth the Asha Vahishta in our prayer the same, and the Yenhe hatam. And let us send forth in our liturgies between the heaven and earth the pious and good prayer of the pious man for blessings,

<sup>2</sup> for the encounter with, and for the displacement of Angra Mainyu with his creatures which are likewise evil as he is, for he is filled with death (for those whom he has made). Aye, let us send that petition forth for the encounter with, and for the dislodgment of the Kahvaredhas and of the individual Kahvaredha the male, and the female (to the last individual of each),

<sup>3</sup> and for the encounter with, and the dislodgment of the Kayadhas, and of the individual Kayadhians, male and female, and of the thieves and robbers, of the Zandas, and the sorcerers, of the covenant breakers, and of those who tamper with the covenants.

<sup>4</sup> Yea, we send it forth for the encounter with, and for the overthrow of the murderers of the saints, and of those who hate and torment us for our Faith, and of those who persecute the ritual, and the tyrant full of death. Yea, let us peal them forth for the encounter with and the overthrow of the wicked, O Zarathushtra Spitama! whoever they may be, whose thoughts, and words, and works are not congenial to the holy ritual laws.

<sup>5</sup> And how shall we drive the Demon of the Lie from hence from us? Aye, how shall we, the prophets who are yet to serve and save (thy people), drive the Druj from hence, so that we, having power over her as being utterly without power, may drive her hence with blow from the seven Karshvars, for the encounter with, and for the dislodgment of the entire evil world?

### Chapter 62

<sup>0</sup> TO THE FIRE.

<sup>1</sup> I offer my sacrifice and homage to thee, the Fire, as a good offering, and an offering with our hail of salvation, even as an offering of praise with benedictions, to thee, the Fire, O Ahura Mazda's son! Meet for sacrifice art thou, and worthy of (our) homage. And as meet for sacrifice, and thus worthy of our homage, may'st thou be in the houses of men (who worship Mazda). Salvation be to this man who worships thee in verity and truth, with wood in hand, and Baresman ready, with flesh in hand, and holding too the mortar.

<sup>2</sup> And may'st thou be (ever) fed with wood as the prescription orders. Yea, may'st thou have thy perfume justly, and thy sacred butter without fail, and thine andirons regularly placed. Be of full-age as to thy nourishment, of the canon's age as to the measure of thy food, O Fire, Ahura-Mazda's son!

<sup>3</sup> Be now aflame within this house; be ever without fail in flame; be all ashine within this house; be on thy growth within this house; for long time be thou thus to the furtherance of the heroic (renovation), to the completion of (all) progress, yea, even till the good heroic (millennial) time when that renovation shall have become complete.

- <sup>4</sup> Give me, O Fire, Ahura Mazda's son! a speedy glory, speedy nourishment, and speedy booty, and abundant glory, abundant nourishment, abundant booty, an expanded mind, and nimbleness of tongue for soul and understanding, even an understanding continually growing in its largeness, and that never wanders, and long enduring virile power,
- <sup>5</sup> an offspring sure of foot, that never sleeps on watch [not for a third part of the day, or night], and that rises quick from bed, and likewise a wakeful offspring, helpful to nurture, or reclaim, legitimate, keeping order in men's meetings, (yea,) drawing men to assemblies through their influence and word, grown to power, skillful, redeeming others from oppression, served by many followers, which may advance my line (in prosperity and fame), and (my) Vis, and my Zantu, and (my) province, (yea, an offspring) which may deliver orders to the Province as (firm and righteous rulers).
- <sup>6</sup> And may'st thou grant me, O Fire, Ahura Mazda's Son! that whereby instructors may be (given) me, now and for evermore, (giving light to me of Heaven) the best life of the saints, brilliant, all glorious. And may I have experience of the good reward, and the good renown, and of the long forecasting preparation of the soul.
- <sup>7</sup> The Fire of Ahura Mazda addresses this admonition to all for whom he cooks the night and morning (meal). From all these, O Spitama! he wishes to secure good care, and healthful care (as guarding for salvation), the care of a true praiser.
- <sup>8</sup> At both the hands of all who come by me, I, the Fire, keenly look: What brings the mate to his mate (thus I say to him), the one who walks at large, to him who sits at home? [We worship the bounteous Fire, the swift-driving charioteer.]
- <sup>9</sup> And if this man who passes brings him wood brought (with good measure that is) with sacred care, or if he brings the Baresman spread with sanctity, or the Hadhanaepata plant, then afterwards Ahura Mazda's Fire will bless him, contented, not offended, and in (its) satisfaction (saying thus).
- <sup>10</sup> May a herd of kine be with thee, and a multitude of men, may an active mind go with thee, and an active soul as well. As a blest soul may'st thou live through thy life, the nights which thou shall live. This is the blessing of the Fire for him who brings it wood (well) dried, sought out for flaming, purified with the earnest blessing of the sacred ritual truth.
- <sup>11</sup> We strive after the flowing on of the good waters, and their ebb as well, and the sounding of their waves, desiring their propitiation; I desire to approach them with my praise.
- <sup>12</sup> I will confess myself a Mazdayasnian, of Zarathushtra's order, a foe to the Daevas, devoted to the lore of the Lord for Havani, the holy lord of the ritual order, for sacrifice, homage, propitiation, and for praise, and for Savanghi and Visya, the holy lord(s) of the ritual order, and for the sacrifice, homage, propitiation, and praise of the day-lords of the days in their duration, and of the days during daylight, and for the month-regulators, and the year-regulators, and for those of the (several) seasons, for their sacrifice, and homage, their propitiation, and their praise. (Y3.24)

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<sup>13</sup> (The Zaotar speaks): As the Ahu to be (revered and) chosen, let the priest speak forth to me. (The Ratu responds): As the Ahu to be (revered and) chosen, let him who is the Zaotar speak forth to me. (The Zaotar again): So let the Ratu from his Righteousness, holy and learned, speak forth!(Y3.25)

### Chapter 63

<sup>0</sup> (See Y15.2; Y66.2; Y38.3.)

### Chapter 64

<sup>0</sup> (See Y46.3; Y50.6-11.)

### Chapter 65

<sup>0</sup> TO ARDVI SURA ANAHITA, AND THE WATERS.

<sup>1</sup> I will praise the water Ardvi Sura Anahita, the wide-flowing (as it is) and healing in its influence, efficacious against the Daevas, devoted to Ahura's lore, and to be worshipped with sacrifice within the corporeal world, furthering all living things (?) and holy, helping on the increase and improvement of our herds and settlements, holy, and increasing our wealth, holy, and helping on the progress of the Province, holy (as she is)?

<sup>2</sup> (Ardvi Sura Anahita) who purifies the seed of all male beings, who sanctifies the wombs of all women to the birth, who makes all women fortunate in labor, who brings all women a regular and timely flow of milk,

<sup>3</sup> (Ardvi Sura Anahita) with a volume sounding from afar, which is alone equal in its bulk to all the waters which flow forth upon earth, which flows down with mighty volume from high Hukairya to the sea Vouru-kasha.

<sup>4</sup> And all the gulfs in Vouru-kasha are stirred (when it falls down), all the middle doth well up when Ardvi Sura Anahita rushes in, when she plunges foaming into them, she, whose are a thousand tributaries, and a thousand outlets, and each as it flows in, or rushes out, is a forty days' ride in length to a rider mounted well.

<sup>5</sup> And the (chief) outlet to this one water (Ardvi Sura Anahita) goes apart, dividing to all the seven Karshvars. And this outlet to my river, Ardvi Sura Anahita, bears off its water always in summer and in winter. This my river purifies the seed of men, and wombs of women, and women's milk.

<sup>6</sup> Let the saints' Fravashis now draw near, those of the saints who live, or have lived, of those born, or yet to be born; yea, let them come near which have borne these waters up stream from the nearest ones (that lie below as the outlet pours away)

<sup>7</sup> Let not our waters be for the man of ill intent, of evil speech, or deeds, or conscience; let them not be for the offender of a friend, not for an insulter of a Magian, nor for one who harms the workmen, nor for one who hates his kindred. And let not our good waters (which are not only good, but) best, and Mazda-made, help on the man who strives to mar our settlements which are not to be corrupted, nor him who would mar our bodies, (our) uncorrupted (selves),

<sup>8</sup> nor the thief, or bludgeon-bearing ruffian who would slaughter the disciples, nor a sorcerer, nor a burrier of dead bodies, nor the jealous, nor the niggard, nor the godless heretic who slays disciples, nor the evil tyrant among men. Against these may our waters come as torments. As destructive may these come (?), may they come to him who has done those first (foul evils), as to him who does the last.

- <sup>9</sup> O waters! rest still within your places while the invoking priest shall offer. Shall not the invoker make offering to these good waters, and with the inculcated words? (And how shall this be done?) Shall he not be tongue-fettered, if he offers else than with the ritual? Shall (not) the words be so delivered as the Aethrapaiti teaches? Where shall the blessings be (inserted)? Where the supplications with confessions? Where the gifts of those that offer?
- <sup>10</sup> (It shall be only thus) as Ahura Mazda showed before to Zarathushtra, and as Zarathushtra taught the corporeal worlds (the men on earth)! Thou shalt pray the first petition to the waters, O Zarathushtra, and after that thou shalt offer the Zaothras to the waters, sanctified, and sought out with pious care; and thou shalt pronounce these words (as follows, thus):
- <sup>11</sup> O ye waters, I beseech of you this favor; and grant ye me this great one in whose bestowal ye flow down to me for the bettering (of my state), with a never-failing truth. O ye waters, I beseech of you for wealth of many kinds (which gives) power (to its holder), and for an offspring self-dependent whom multitudes will bless, and for whose wasting, or defeat, or death, or vengeful punishment, or overtaking, no one prays.
- <sup>12</sup> And this do I beseech of you, O waters, this, O ye lands, and this, ye plants! This wealth and offspring I beseech of You, O Ye Bountiful Immortals, who rule aright, who dispose (of all) aright, O Ye good beings, male and female, givers of good things; and this I beseech of you, O ye beneficent, mighty, and overwhelming Fravashis of the saints, and this (of thee), O Mithra of the wide pastures, and this of thee, O blest and stately Sraosha; and of thee, O Rashnu the most just, and of thee, O Fire, Ahura Mazda's son; and of thee, O lofty lord, the royal Apam-napat, of the fleet horses; aye, of You all, ye Yazads, bestowers of the better gifts and holy.
- <sup>13</sup> And this do ye therefore grant me, O ye holy waters, and ye lands!
- <sup>14</sup> And grant me likewise what is still greater than this all, and still better than this all, and more beautiful, and more exceeding precious (and that is, Immortality and Welfare), O Ye Yazads, holy and ruling mightily, and powerful at once, and grant it speedily according to this Gathic (?) word: (Yea), by veritable grace let that be done (?) for us which is most promotive of our weal.
- <sup>15</sup> And according to this further word again: Grant me, Thou who art maker of the Kine, the plants, and the waters, Immortality and likewise Weal, O Ahura Mazda, Thou most bounteous Spirit. And grant me these two eternal gifts through Thy Good Mind in the doctrine.
- <sup>16</sup> Whose best gift from his Righteousness is mine in the offering Ahura this knoweth; who have lived, and live ever, by their names these I worship, while I draw near with praises. The Good Kingdom is to be chosen, that lot which most of all bears on (our blessings). (Y15.2)

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<sup>17</sup> Let Sraosha (the listening Obedience) be present here for the worship of the good waters; yea, let the good Obedience be here for the worship of the good and bountiful Immortals who rule aright, and dispose (of all) aright, the good, and for the worship of the good Sanctity, or Blessedness, who is closely knit with the Righteous Order, to perfect us, and to incite us. May Sraosha (Obedience) be here present for the worship of the good waters, he the good and the holy, as at the first, so at the last. (Y56.3)

<sup>18</sup> And so again may Sraosha, (Obedience) the good, be present here for the worship of the good waters, and of the good and bountiful Immortals, and of Blessedness the good who is closely knit with the Righteous Order to perfect and to incite us. Yea, we worship Sraosha the blessed and the stately, who smites with victory, and who furthers the settlements in their advance, the holy lord of the ritual order. (Y56.4)

## Chapter 66

<sup>0</sup> TO THE AHURIAN ONE.

<sup>1</sup> I am now offering this Zaothra here with sanctity, together with the Haoma and the flesh, and the Hadhanaepata lifted up with sacred regularity as to thee, O Ahurian One, for the propitiation of Ahura Mazda, of the Bountiful Immortals, of Sraosha (Obedience) the blessed, and of the Fire of Ahura Mazda, the ritual's lofty lord.

<sup>2</sup> (=Y7,5-19.)

<sup>3</sup> (=Y22, Y28.24-27.)

## Chapter 67

<sup>1</sup> I desire to approach with my praise those Fravashis which have existed from of old, the Fravashis of the houses, and of the villages, of the communities, and of the provinces, which hold the heaven in its place apart, and the water, land, and cattle, which hold the children in the wombs safely enclosed apart so that they do not miscarry. (Y23.1)

<sup>2</sup> And I desire to approach toward the Fravashi of Ahura Mazda, and with my praise, and for those of the Bountiful Immortals, with all the holy Fravashis which are those of the heavenly Yazads. And I desire to approach the Fravashi of Gaya Maretan [Gayomard] (the life-man) in my worship with my praise, and for that of Zarathushtra Spitama, and for those of Kavi Vishtaspa, and of Isat-vastra, the Zarathushtrian, with all the holy Fravashis of the other ancient counselors as well. (Y23.2)

<sup>3</sup> And I desire in my worship to approach toward every holy Fravashi whosoever it may be, and wheresoever dead upon this earth (its possessor may have lain), the pious woman, or the girl of tender years, the maiden diligent (among the cattle) in the field (who) may have dwelt (here; yea, all) which are now worshipped from this house, which are attentive to, and which attain to (our) good Yasnas and (our) homage. (Y23.3)

<sup>4</sup> Yea, I desire to approach the Fravashis of the saints with my praise redoubted (as they are) and overwhelming, the Fraashis of those who held to the ancient lore, and the Fravashis of the next-of-kin; and I desire to approach toward the Fravashi of mine own soul in my worship with my praise; and I desire therewith to approach toward all the lords of the ritual, and with praise; and I desire to approach all the good Yazads with my praise, the heavenly and the earthly, who are meet for sacrifice and homage, because of Righteousness the Best! (Y23.4)

- <sup>5</sup> O ye waters! now we worship you, you that are showered down, and you that stand in pools and vats, and you that bear forth. (our loaded vessels?) ye female Ahuras of Ahura, you that serve us (all) in helpful ways, well forded and full-flowing, and effective for the bathings, we will seek you and for both the worlds! (Y38.3)
- <sup>6</sup> Therefore did Ahura Mazda give you names, O ye beneficent ones! when He who made the good bestowed you. And by these names we worship you, and by them we would ingratiate ourselves with you, and with them would we bow before you, and direct our prayers to you with free confessions of our debt. O waters, ye who are productive, and ye maternal ones, ye with heat that suckles the (frail and) needy (before birth), ye waters (that have once been) rulers of (us) all, we will now address you as the best, and the most beautiful; those (are) yours, those good (objects) of our offerings, ye long of arm to reach our sickness, or misfortune, ye mothers of our life!(Y38.4)
- <sup>3</sup> Yea, we worship thee with sacrifice, O thou Ahurian (daughter) of Ahura with the Zaothras of the good thought; and we worship, O Ahura, one with the Zaothras of the good word and deed
- <sup>4</sup> for the enlightenment of the thoughts, and words, and actions, for preparation for the soul, for the settlement's advance, and to prepare the saints endowed with ritual merit.
- <sup>5</sup> And grant me, O thou Ahurian One! Heaven, and to have an offspring manly and legitimate, who may promote my house, my village, my tribe and province, and the authority thereof.
- <sup>6</sup> We sacrifice to thee, O thou Ahurian one! And we sacrifice to the sea Vouru-kasha, and to all waters upon earth, whether standing, or running, or waters of the well, or spring-waters which perennially flow, or the drippings of the rains, or the irrigations of canals.
- <sup>7</sup> With this hymn from the (spirit of) the Yasna do we worship thee, and with the homage which it offers as it is the most legitimate Yasna, and homage of them (all) because of Righteousness the Best. We sacrifice to the good waters, and to the best, which Mazda created.

## Chapter 68

- <sup>0</sup> TO THE AHURIAN ONE, AND THE WATERS.
- <sup>1</sup> We offer this to thee, O Ahurian (daughter) of Ahura! as a help (?) for life. If we have offended thee, let this Zaothra then attain to thee (for satisfaction), for it is thine with its Haoma, and its milk, and its Hadhanaepata.
- <sup>2</sup> And may'st thou approach to me for milk and for libation, a Zaothra! as health, for healing, and for progress, for growth and in preparation for ceremonial merit, for good renown, for equanimity and for that victory which makes the settlements advance.
- <sup>8</sup> And we sacrifice to the two, to the milk and to the libation, which make the waters flow, and the plants sprout forth, opposing therein the Dragon Daeva-made, for the arrest of that cheat the Pairika, and to contradict the insulting malice of the Ashemaogha (the disturber and destroyer of our Faith), and of the unholy tyrant full of death, and of the human Daeva (worshipper) of hateful malice (and intent).

- <sup>9</sup> And may'st thou hear our sacrificial chants O thou Ahurian (daughter) of Ahura! Yea, be propitiated by our Yasna, O Ahurian one! and so may'st thou be present at our Yasna; may'st thou come to us to help, as we chant our full-offered Yasht with the full offering of Zaothras.
- <sup>10</sup> If any man shall sacrifice to you, O ye good waters, the Ahurian ones of Ahura! with the best and most fitting Zaothras offered piously,
- <sup>11</sup> to that man ye give both splendor and glory, with health and vigor of the body and prominence of form; yea, to him ye give possessions which entail abundant glory, and a legitimate scion, and a long enduring life, and (Heaven at the last), the best life of the saints, shining, all glorious.
- <sup>12</sup> And to me also do ye now give it, to me who am offering this Yasna as a priest. (Response.) And to us Mazdayasniaans who are likewise offering sacrifice, do ye grant (both the desire and knowledge of the path that is correct), to us colleagues, and disciples, Aethrapaitis and Aethryas, men and women as well as children, and maidens of the field,
- <sup>13</sup> who think good only, for the overwhelming of oppression and of malice in the raids of the invader, and in face of foes who hate. Grant to us both the desire of, and the knowledge of that straightest path, the straightest because of Righteousness, and of (Heaven) the best life of the Saints, shining, all glorious. As the Ahu is excellent, so is the Ratu (one who rules) from the Righteous Order, a creator of mental goodness and of life's actions done for Mazda. And the kingdom (is) for Ahura, which to the poor may offer nurture.
- <sup>14</sup> (The Zaothar speaks): I beseech with my benediction for a safe abode, for a joyful and a long abode for the dwellers in this village from whence these Zaothras (which I offer come). And I pray in my benediction for a safe abode, and a quiet and a joyful one, and a long abiding to every Mazdayasniaan village, and for a succor even with my wants, for a succor with salutations of salvation, and for one with praises, O Fire! and for thee, O Ahurian one of Ahura! do I ask the fullest Yasht.
- <sup>15</sup> And I pray for (?) Raman Hvasra for this Province, and for healthfulness and healing. And I pray for it with my blessing for you pious men, for all. And I pray for him who is saintly with (true) goodness, whosoever he may be, between heaven and the earth, for a thousand healing remedies, and for ten thousand of the same.
- <sup>16</sup> May'st Thou, O Ahura Mazda! reign at Thy will, and with a saving rule over Thine own creatures, and render Ye the holy (man) also a sovereign at his will over waters, and over plants, and over all the clean and sacred (creatures) which contain the seed of Righteousness. Strip ye the wicked of all power! (Y8.5)
- <sup>17</sup> Absolute in power may the holy be, bereft of all free choice the wicked ! Gone (may he be), met as foe, carried out from the creatures of Spenta Mainyu, hemmed in without power over any wish! (Y8.6)
- <sup>18</sup> I will incite, even I who am Zarathushtra, the heads of the houses, villages, Zantus, and provinces, to the careful following of this Religion which is that of Ahura, and according to Zarathushtra, in their thoughts, their words, and their deeds. (Y8.7)

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<sup>19</sup> I pray for the freedom and glory of the entire existence of the holy (man) while I bless it, and I pray for the repression and shame of the entire existence of the wicked. (Y8.8)

<sup>20</sup> Thus may it happen as I pray.

<sup>21</sup> And by this may I gain (that) blessing, the good Blessedness (our sanctity rewarded). And we address, and we invoke religious zeal and capability, and the waters with our Yasna thus: O ye good waters! since (they are) yours, do ye, as you are asked, grant splendor and grant glory, ye who are well able so to give; and do ye, O ye waters! grant (once more) that helpful blessing which was gained from you of old!

<sup>22</sup> Praise (be) to Ahura Mazda, and to the Bountiful Immortals. Praise (be) to Mithra of the wide pastures. Praise to the fleet-horsed sun. Praise to (the star which so we name, and with this sun) Ahura Mazda's eyes. Praise to the Kine (the herds of blessed gift). Praise to Gaya (Maretan) [Gayomard] and to the Fravashi of Zarathushtra (first of) saints; yea, praise to the entire creation of the holy (and the clean), to those now living, and to those just passing into life, and to those of days to come

<sup>23</sup> And do Thou then Ahura, as in answer to these our prayers and songs of praise, cause us to prosper to salvation through Thy Good Mind, the Sovereign Power, and Thy Righteous Order (in Thy ritual and law)!

## Chapter 69

<sup>0</sup> (This chapter is composed of fragments: see Y15.2 and Y51.1 and 22.)

## Chapter 70

<sup>0</sup> TO THE BOUNTIFUL IMMORTALS,  
AND THE INSTITUTIONS OF  
RELIGION.

<sup>1</sup> I would worship these (the Bountiful Immortals) with my sacrifice, those who rule aright, and who dispose (of all) aright, and this one (especially) I would approach with my praise, (Ahura Mazda). He is thus hymned (in our praise-songs). Yea, we worship in our sacrifice that deity and lord, who is Ahura Mazda, the Creator, the gracious helper, the maker of all good things; and we worship in our sacrifice Zarathushtra Spitama, that chieftain (of the rite).

<sup>2</sup> And we would declare those institutions established for us, exact (and undeviating as they are). And I would declare forth those of Ahura Mazda, those of the Good Mind, and of Asha Vahishta (who is Righteousness the Best), and those of Khshatra-vairya (the Realm to be desired), and those of the Bountiful Aramaiti (the Piety within us), and those of Weal and Immortality, and those which appertain to the body of the Kine, and to the Kine's soul, and those which appertain to Ahura Mazda's Fire,

<sup>3</sup> and those of Sraosha (Obedience) the blessed, and of Rashnu the most just, and those of Mithra of the wide pastures, and of (the good and) holy Wind, and of the good Mazdayasnian Religion, and of the good and pious Prayer for blessings, and those of the good and pious Prayer which frees one from belying, and the good and pious Prayer for blessing against unbelieving words.

- <sup>4</sup> (And these we would declare) in order that we may attain unto that speech which is uttered with (true) religious zeal, or that we may be as prophets of the provinces, that we may succor him who lifts his voice (for Mazda), that we may be as prophets who smite with victory, the befriended of Ahura Mazda, and persons the most useful to Him, holy men (indeed) who think good thoughts, and speak good words, and do good deeds.
- <sup>5</sup> That he may approach us with the Good Mind, and that (our souls) may advance in good, let it thus come; yea, 'how may my soul advance in good? let it thus advance.'
- <sup>6</sup> We praise the flood and ebb of the good waters, and their roar, and that high Ahura, the royal Apam-napat, the glittering one, of the fleet horses; and this for the sacrifice, and homage, and propitiation, and praise of the entire holy creation; and may Sraosha (Obedience) be here (to aid us).
- <sup>7</sup> (Yea), we sacrifice to Sraosha, Obedience the blessed.
- <sup>3</sup> And we sacrifice to (all) the good heroic and bounteous Fravashis of the saints, of the bodily (world on earth), and of the mental (those in Heaven). And we worship that one of ritual lords who attains the most his ends; and we sacrifice to that one of the Yazads, lords of the ritual order, who is the most strenuous, who gains the most, who reaches most to what he seeks, even that well-timed Prayer which is the prayer of that holy ritual lord, and which has approached the nearest (to us for our help).
- <sup>4</sup> We sacrifice to Ahura Mazda, the holy lord of the ritual order, and we worship His entire body, and we worship the Bountiful Immortals all; and we worship all the ritual lords. And we sacrifice to the entire Mazdayasnian Faith. And we worship all the sacred metres.
- <sup>5</sup> And we worship the entire bounteous Mathra, even the entire system of the Faith set up against the Daevas; and we worship its complete and long descent. And we sacrifice to all the holy Yazads, heavenly and earthly; and we worship all the good, heroic, and bountiful Fravashis of the saints.

## Chapter 71

- <sup>0</sup> THE YASNA CONCLUDING.
- <sup>1</sup> Frashaoshtra, the holy, asked the saintly Zarathushtra: Answer me, O thou most eminent Zarathushtra, what is (in very truth) the memorized recital of the rites? What is the completed delivery of the Gathas?
- <sup>2</sup> Upon this Zarathushtra said: (It is as follows.) We worship Ahura Mazda with our sacrifice (as) the holy lord of the ritual order; and we sacrifice to Zarathushtra likewise as to a holy lord of the ritual order; and we sacrifice also to the Fravashi of Zarathushtra, the saint. And we sacrifice to the Bountiful Immortals, (the guardians) of the saints.
- <sup>6</sup> And we worship all the holy creatures which Mazda created, and which possess the holy institutions, which were established holy in their nature, which possess the holy lore, and the holy sacrifice, which are holy, and for the holy, and to be worshipped by the holy. And we worship all the five Gathas, the holy ones, and the entire Yasna [its flow and its ebb, and the sounding (of its chants)].
- <sup>7</sup> And we sacrifice to all the Praises of the Yasna, and to all the words which Mazda spake, which are the most fatal to evil thoughts, and words, and deeds;

- <sup>8</sup> and which designate the evil thought, and word, and deed, and which then cut down and fell every evil thought, and word, and deed. [(Pazand.) One would think of it as when the fire cuts, sucks out, and consumes the dry wood which has been sanctified and carefully selected (for its flame).] And we sacrifice to the strength, the victory, the glory, and the speed of all these words (as they go forth for their work).
- <sup>9</sup> And we sacrifice to all the springs of water, and to the water-streams as well, and to growing plants, and forest-trees, and to the entire land and heaven, and to all the stars, and to the moon and sun, even to all the lights without beginning (to their course). And we sacrifice to all cattle, and to the aquatic beasts, and to the beasts that live on land, and to all that strike the wing, and to the beasts that roam the plains, and to those of cloven hoof.
- <sup>10</sup> And to all Thy good and holy female (creatures) in the creation do we sacrifice, (O Thou who art) Ahura Mazda the skillful maker! on account of which Thou hast made many things and good things (in Thy world). And we sacrifice to those male creatures in the creation which are Thine and which are meet for sacrifice because of Asha Vahishta (of Righteousness the Best). And we sacrifice to all the mountains brilliant with holiness, and to all the lakes which Mazda created, and to all fires]. And we sacrifice to all the truthful and correctly spoken words,
- <sup>11</sup> even those which have both rewards and Piety within them. Yea, we worship (you) for protection and shielding, for guarding and watching; and may ye be to me for preparation. I call upon the Gathas here, the bountiful holy ones, ruling in the ritual order; yea, we sacrifice to you, (O ye Gathas!) for protection and shielding, for guarding and watching. Mine may ye be as a preparation. For me, for (mine) own soul I call on (you), and we would worship (you) for protection and for shielding, for guarding and for watching.
- <sup>12</sup> And we sacrifice to Weal, the complete welfare, holy and ruling in its course in the ritual order; and we sacrifice to Deathlessness (the immortal being of the good), holy, and ruling in the ritual order. And we sacrifice to the question of the Lord; and to His lore, the holy chiefs, and to the heroic Haptanghaiti, the holy lord of the ritual order.
- <sup>13</sup> (Frasha.) Let the holy Zarathushtra himself seek out a friend and a protector. And I say to thee (O Zarathushtra!) to make to thee a friend holy beyond the holy, and truer than the true, for that is the better thing; for he is evil who is the best to the evil, and he is holy to whom the holy is a friend,
- <sup>14</sup> for these are the best of words, those which Ahura Mazda spoke to Zarathushtra. And do thou, O Zarathushtra! pronounce these words at the last ending of (thy) life.
- <sup>15</sup> For if, O Zarathushtra! thou shalt pronounce these words at the last ending of (thy) life I, Ahura Mazda, will keep your soul away from Hell. Yea, so far away shall I hold it as is the breadth and extension of the earth [(Pazand) and the earth is as wide as it is long].

- <sup>16</sup> As thou dost desire, O holy (one)! so shalt thou be, holy shalt thou-cause (thy) soul to pass over the Chinvat Bridge; holy shalt thou come into Heaven. Thou shalt intone the Gatha Ushtavaiti, reciting the salvation hail.
- <sup>17</sup> We sacrifice to the active man, and to the man of good intent, for the hindrance of darkness, of wasting of the strength and life, and of distraction. And we sacrifice to health and healing, to progress and to growth, for the hindrance of impurity, and of the diseases of the skin.
- <sup>18</sup> And we sacrifice to the (Yasna's) ending words, to those which end the Gathas. And we sacrifice to the bounteous Hymns themselves which rule in the ritual course, the holy ones. And we sacrifice to the Praise-songs of the Yasna which were the products of the world of yore; yea, we sacrifice to all the Staota-Yesnya hymns. And we sacrifice to (our) own soul and to (our) Fravashi.
- <sup>19</sup> And we worship the pious and good Blessing with our sacrifice, and the pious man, the saint, and that Yazad, the mighty Curse of wisdom. (Y6.14)
- <sup>20</sup> And we worship these waters, lands, and plants, these places, districts, pastures, and abodes with their springs of water, and we worship this lord of the district with our sacrifice, who is Ahura Mazda (Himself). (Y6.15)
- <sup>21</sup> And we worship all the greatest lords, the Day-lords in the day's duration, and the Day-lords during daylight, and the Month-lords, and the Year-lords.(Y6.16)
- <sup>22</sup> I praise, invoke, and I weave my song to the good, heroic, bountiful Fravashis of the saints, to those of the house, and of the village, the district and the province, and to those of the Zarathushtrotemas.
- <sup>23</sup> And we sacrifice to the Fire, Ahura Mazda's son, the holy ritual chief. And we sacrifice to this Baresman haying the Zaothra with it, and its girdle with it, and spread with sanctity, the holy ritual chief. And we sacrifice to Apam-napat, and to Nairya-sangha, and to that Yazad, the wise man's swift Curse. And we sacrifice to the souls of the dead, [which are the Fravashis of the saints]
- <sup>24</sup> And we sacrifice to that lofty Lord who is Ahura Mazda Himself.
- <sup>25</sup> And we pray (again) for the Kine (once more) with these gifts and (ceremonial) actions which are the best.
- <sup>26</sup> May'st Thou, O Ahura Mazda! reign at Thy will, and with a saving rule over Thine own creatures, and render Ye the holy (man) also a sovereign at his will over waters, and over plants, and over all the clean and sacred (creatures) which contain the seed of Righteousness. Strip ye the wicked of all power! (Y8.5)
- <sup>27</sup> Absolute in power may the holy be, bereft of all free choice the wicked ! Gone (may he be), met as foe, carried out from the creatures of Spenta Mainyu, hemmed in without power over any wish! (Y8.6)
- <sup>28</sup> I will incite, even I who am Zarathushtra, the heads of the houses, villages, Zantus, and provinces, to the careful following of this Religion which is that of Ahura, and according to Zarathushtra, in their thoughts, their words, and their deeds. (Y8.7)
- <sup>29</sup> In order that our minds may be delighted, and our souls the best, let our bodies be glorified as well, and let them; O Mazda! go likewise openly (unto Heaven) as the best world of the saints as devoted to Ahura, (Y60.11)

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<sup>30</sup> and accompanied by Asha Vahishta (who is Righteousness the Best), and the most beautiful! And may we see Thee, and may we, approaching, come around about Thee, and attain to entire companionship with Thee! And we sacrifice to the Righteous Order, the best, the most beautiful, the bounteous Immortal! (Y60.12)

## Chapter 72

<sup>1</sup> Let us peal forth the Ahuna-vairya in our liturgy between the heaven and earth, and let us send forth the Asha Vahishta in our prayer the same, and the Yenhe hatam. And let us send forth in our liturgies between the heaven and earth the pious and good prayer of the pious man for blessings,

<sup>2</sup> for the encounter with, and for the displacement of Angra Mainyu with his creatures which are likewise evil as he is, for he is filled with death (for those whom he has made). Aye, let us send that petition forth for the encounter with, and for the dislodgment of the Kahvaredhas and of the individual Kahvaredha the male, and the female (to the last individual of each),

<sup>3</sup> and for the encounter with, and the dislodgment of the Kayadhas, and of the individual Kayadhians, male and female, and of the thieves and robbers, of the Zandas, and the sorcerers, of the covenant breakers, and of those who tamper with the covenants.

<sup>4</sup> Yea, we send it forth for the encounter with, and for the overthrow of the murderers of the saints, and of those who hate and torment us for our Faith, and of those who persecute the ritual, and the tyrant full of death. Yea, let us peal them forth for the encounter with and the overthrow of the wicked, O Zarathushtra Spitama! whoever they may be, whose thoughts, and words, and works are not congenial to the holy ritual laws.

<sup>5</sup> And how shall we drive the Demon of the Lie from hence from us? Aye, how shall we, the prophets who are yet to serve and save (thy people), drive the Druj from hence, so that we, having power over her as being utterly without power, may drive her hence with blow from the seven Karshvars, for the encounter with, and for the dislodgment of the entire evil world?

## Chapter 1

<sup>0</sup> May Ahura Mazda be rejoiced! May Angra Mainyu be destroyed by those who do truly what is the foremost wish (of God). I praise well-thought, well-spoken, and well-done thoughts, words, and deeds. I embrace all good thoughts, good words, and good deeds; I reject all evil thoughts, evil words, and evil deeds. I give sacrifice and prayer unto you, O Amesha-Spentas! even with the fullness of my thoughts, of my words, of my deeds, and of my heart: I give unto you even my own life. I recite the 'Praise of Holiness:' Ashem Vohu: Holiness is the best of all good. Well is it for it, well is it for that holiness which is perfection of holiness! I confess myself a worshipper of Mazda, a follower of Zarathushtra, one who hates the Daevas and obeys the laws of Ahura; For sacrifice, prayer, propitiation, and glorification unto [Havani], the holy and master of holiness; For sacrifice, prayer, propitiation, and glorification unto [Savanghi and Visya], the holy and masters of holiness; For sacrifice, prayer, propitiation, and glorification unto the Masters of the days, of the periods of the day, of the months, of the seasons, and of the years; Unto AHURA MAZDA, bright and glorious, be propitiation, with sacrifice, prayer, propitiation, and glorification.

- <sup>1</sup> Zarathushtra asked Ahura Mazda: 'O Ahura Mazda, most beneficent Spirit, Maker of the material world, thou Holy One! 'What of the Holy Word is the strongest? What is the most victorious? What is the most glorious? What is the most effective?
- <sup>2</sup> 'What is the most fiend-smiting? What is the best-healing? What destroyeth best the malice of Daevas and Men? What maketh the material world best come to the fulfillment of its wishes? What freeth the material world best from the anxieties of the heart?'
- <sup>3</sup> Ahura Mazda answered: 'Our Name, O Spitama Zarathushtra! who are the Amesha-Spentas, that is the strongest part of the Holy Word; that is the most victorious; that is the most glorious; that is the most effective;
- <sup>4</sup> 'That is the most fiend-smiting; that is the best-healing; that destroyeth best the malice of Daevas and Men: that maketh the material world best come to the fulfillment of its wishes; that freeth the material World best from the anxieties of the heart.'
- <sup>5</sup> Then Zarathushtra said: 'Reveal unto me that name of thine, O Ahura Mazda! that is the greatest, the best, the fairest, the most effective, the most fiend-smiting, the best-healing, that destroyeth best the malice of Daevas and Men;
- <sup>6</sup> 'That I may afflict all Daevas and Men; that I may afflict all Yatus and Pairikas; that neither Daevas nor Men may be able to afflict me; neither Yatus nor Pairikas.'
- <sup>7</sup> Ahura Mazda replied unto him: 'My name is the One of whom questions are asked, O holy Zarathushtra! My second name is the Herd-giver. 'My third name is the Strong One 'My fourth name is Perfect Holiness. 'My fifth name is All good things created by Mazda, the offspring of the holy principle. 'My sixth name is Understanding; 'My seventh name is the One with understanding. 'My eighth name is Knowledge; 'My ninth name is the One with Knowledge.
- <sup>8</sup> 'My tenth name is Weal; 'My eleventh name is He who produces weal. 'My twelfth name is AHURA (the Lord). 'My thirteenth name is the most Beneficent. 'My fourteenth name is He in whom there is no harm. 'My fifteenth name is the unconquerable One. 'My sixteenth name is He who makes the true account. 'My seventeenth name is the All-seeing One. 'My eighteenth name is the healing One. 'My nineteenth name is the Creator. 'My twentieth name is MAZDA (the All-knowing One).
- <sup>9</sup> Worship me, O Zarathushtra, by day and by night, with offerings of libations well accepted I will come unto thee for help and joy, I, Ahura Mazda; the good, holy Sraosha will come unto thee for help and joy; the waters, the plants, and the Fravashis of the holy ones will come unto thee for help and joy.
- <sup>10</sup> 'If thou wantest, O Zarathushtra, to destroy the malice of Daevas and Men, of the Yatus and Pairikas, of the oppressors, of the blind and of the deaf<sup>3</sup>, of the two-legged ruffians, of the two-legged Ashemaoghas, of the four-legged wolves;
- <sup>11</sup> 'And of the hordes with the wide front, with the many spears, with the straight spears, with the spears uplifted, bearing the spear of havock; then, recite thou these my names every day and every night.

- <sup>12</sup> 'I am the Keeper; I am the Creator and the Maintainer; I am the Discerner; I am the most beneficent Spirit. 'My name is the bestower of health; my name is the best bestower of health. 'My name is the Athravan; my name is the most Athravan-like of all Athravans. 'My name is Ahura (the Lord). 'My name is Mazdau (the all-knowing) 'My name is the Holy; my name is the most Holy. 'My name is the Glorious; my name is the most Glorious. 'My name is the Full-seeing; my name is the Fullest-seeing. 'My name is the Far-seeing; my name is the Farthest-seeing.
- <sup>13</sup> 'My name is the Protector; my name is the Well-wisher; my name is the Creator; my name is the Keeper; my name is the Maintainer. 'My name is the Discerner; my name is the Best Discerner. 'My name is the Prosperity-producer; my name is the Word of Prosperity. 'My name is the King who rules at his will; my name is the King who rules most at his will. 'My name is the liberal King; my name is the most liberal King.
- <sup>14</sup> 'My name is He who does not deceive; my name is He who is not deceived. 'My name is the good Keeper; my name is He who destroys malice; my name is He Who conquers at once; my name is He who conquers everything; my name is He who has shaped everything. 'My name is All weal; my name is full weal; my name is the Master of weal.
- <sup>15</sup> 'My name is He who can benefit at his wish; my name is He who can best benefit at his wish. 'My name is the Beneficent One; my name is the Energetic One; my name is the most Beneficent. 'My name is Holiness; my name is the Great One; my name is the good Sovereign; my name is the Best of Sovereigns. 'My name is the Wise One; my name is the Wisest of the Wise; my name is He who does good for a long time.
- <sup>16</sup> 'These are my names. 'And he who in this material world, O Spitama Zarathushtra! shall recite and pronounce those names of mine either by day or by night;
- <sup>17</sup> 'He who shall pronounce them, when he rises up or when he lays him down; when he lays him down or when he rises up; when he binds on the sacred girdle [[kusti]] or when he unbinds the sacred girdle; when he goes out of his dwelling-place, or when he goes out of his town, or when he goes out of his country and comes into another country:
- <sup>18</sup> 'That man, neither in that day nor in that night, shall be wounded by the weapons of the foe who rushes Aeshma-like and is Druj-minded; not the knife, not the cross-bow, not the arrow, not the sword, not the club, not the sling-stone shall reach and wound him.
- <sup>19</sup> 'But those names shall come in to keep him from behind and to keep him in front, from the Druj unseen, from the female Varenya fiend, from the evil-doer bent on mischief, and from that fiend who is all death, Angra Mainyu. It will be as if there were a thousand men watching over one man.
- <sup>20</sup> "'Who is he who will smite the fiend in order to maintain thy ordinances? Teach me clearly thy rules for this world and for the next, that Sraosha may come with Vohu-Mano and help whomsoever thou pleasest."
- <sup>21</sup> 'Hail to the Glory of the Kavis! Hail to the Airyanem Vaejah! Hail to the Saoka, made by Mazda! Hail to the waters of the Daitya! Hail to Ardvi, the undefiled well! Hail to the whole world of the holy Spirit! 'Yatha ahu vairyo: The will of the Lord...

- <sup>22</sup> 'We worship the Ahuna Vairya. We worship Asha-Vahishta, most fair, undying, and beneficent. We worship Strength and Prosperity and Might and Victory and Glory and Vigour. We worship Ahura Mazda, bright and glorious. 'Yenghe hatam: All those beings of whom Ahura Mazda knows the goodness for a sacrifice [performed] in holiness, all those beings, males and females, do we worship.
- <sup>23</sup> 'Yatha ahu vairyo: The will of the Lord is the law of holiness.... 'I bless the sacrifice and the prayer unto Ahura Mazda, bright and glorious, and his strength and vigour.'
- <sup>24</sup> 'O Zarathushtra! keep thou for ever that man who is friendly [to me] from the foe unfriendly [to me]! Do not give up that friend unto the stroke (of the foe), unto vexations to be borne; wish no harm unto that man who would offer me a sacrifice, be it ever so great or ever so small, if it has reached unto us, the Amesha-Spentas.
- <sup>25</sup> 'Here is Vohu-Mano, my creature, O Zarathushtra! here is Asha-Vahishta, my creature, O Zarathushtra! here is Khshathra-Vairya, my creature, O Zarathushtra! here is Spenta-Armaiti, my creature, O Zarathushtra! here are Haurvatat and Ameretat, who are the reward of the holy ones, when freed from their bodies, my creatures, O Zarathushtra!
- <sup>26</sup> 'Thou knowest this, and how it is, O holy Zarathushtra! from my understanding and from my knowledge; namely, how the world first began, and how it will end. 'A thousand remedies, ten thousand remedies! 'A thousand remedies, ten thousand remedies! 'A thousand remedies, ten thousand remedies!
- <sup>27</sup> '[We worship] the well-shapen, tall-formed Strength; Verethraghna, made by Ahura; the crushing Ascendant, and Spenta-Armaiti.
- <sup>28</sup> 'And with the help of Spenta-Armaiti, break ye asunder their malice, turn their minds astray, bind their hands, make their knees quake against one another, bind their tongues. 'When, O Mazda! shall the faithful smite the wicked? When shall the faithful smite the Druj? When shall the faithful smite the wicked?'
- <sup>29</sup> Then Zarathushtra said: 'I threw you back into the earth, and by the eyes of Spenta-Armaiti the ruffian was made powerless.
- <sup>30</sup> 'We worship the powerful Gaokerena, made by Mazda; the powerful Gaokerena, made by Mazda.
- <sup>31</sup> 'We worship the memory of Ahura Mazda to keep the Holy Word. 'We worship the understanding of Ahura Mazda, to study the Holy Word. 'We worship the tongue of Ahura Mazda, to speak forth the Holy Word. 'We worship the mountain that gives understanding, that preserves understanding; [we worship it] by day and by night, with offerings of libations well-accepted.
- <sup>32</sup> 'We worship that creation [of Ahura's], Spenta-Armaiti; and the holy creations of that creature and of Asha [Vahishta], that are foremost in holiness. 'Here I take as lord and master the greatest of all, Ahura Mazda; to smite the fiend Angra Mainyu; to smite Aeshma of the wounding spear; to smite the Mazainya fiends; to smite all the Daevas and the Varenaya fiends; to increase Ahura Mazda, bright and glorious; to increase the Amesha-Spentas; to increase the star Tishtrya, the bright and glorious; to increase the faithful men; to increase all the holy creatures of the beneficent Spirit. 'Ashem Vohu: Holiness is the best of all good....

## Ohrmazd Yasht (chapter 1)

- <sup>33</sup> '[Give] unto that man brightness and glory, give him health of body, give him sturdiness of body, give him victorious strength of body, give him full welfare of wealth, give him a virtuous offspring, give him long, long life, give him the bright, all-happy, blissful abode of the holy Ones. May it come according to my blessing! 'A thousand remedies, ten thousand remedies! (three times.) 'Come to me for help, O Mazda! 'We worship the well-shapen, tall-formed Strength, and Verethraghna, made by Mazda, and the crushing Ascendant. 'We worship Rama Hvastra, and Vayu who works highly and is more powerful to destroy than all other creatures. That part of thee do we worship, O Vayu, that belongs to Spenta Mainyu. We worship the sovereign Sky, the boundless Time, and the sovereign Time of the long Period. 'Ashem Vohu: Holiness is the best of all good...'
- <sup>2</sup> To Asha-Vahishta, the fairest; to the much-desired Airyaman; to the instrument made by Mazda: and to the good Saoka, with eyes of love, made by Mazda and holy; To Khshathra-Vairya; to the metals; to Mercy and Charity.
- <sup>3</sup> To the good Spenta-Armaiti, and to the good Rata, with eyes of love, made by Mazda and holy; To Haurvatat, the master; to the prosperity of the seasons and to the years, the masters of holiness; And to Ameretat, the master; to fatness and flocks; to the plenty of corn; and to the powerful Gaokerena, made by Mazda.
- <sup>4</sup> (At the Gah Hawan): To Mithra, the lord of wide pastures and to Rama Hvastra. (At the Gah Rapithwin): To Asha-Vahishta and to Atar, the son of Ahura Mazda. (At the Gah, Uzerin): To Apam Napat, the tall lord, and to water, made by Mazda.
- <sup>5</sup> (At the Gah Aiwisruthrem): To the Fravashis of the faithful and to the females that bring forth flocks of males; to the prosperity of the seasons; to the well-shapen and tall-formed Strength; to Verethraghna, made by Ahura, and to the crushing Ascendant. (At the Gah Usahin): To the holy, devout, fiend-smiting Sraosha, who makes the world grow; to Rashnu-Razishta and to Arshtat, who makes the world grow, who makes the world increase; Be propitiation, with sacrifice, prayer, propitiation and glorification! Yatha ahu vairyo: The will of the Lord is the law of holiness....

## Chapter 2

- <sup>0</sup> May Ahura Mazda be rejoiced!... Ashem Vohu: Holiness is the best of all good.... I confess myself a worshipper of Mazda, a follower of Zarathushtra, one who hates the Daevas and obeys the laws of Ahura; For sacrifice, prayer, propitiation, and glorification unto [Havani], the holy and master of holiness....
- <sup>1</sup> To Ahura Mazda, bright and glorious, and to the Amesha-Spentas; To Vohu-Mano; to Peace, whose breath is friendly, and who is more powerful to destroy than all other creatures; to the heavenly Wisdom, made by Mazda, and to the Wisdom acquired through the ear, made by Mazda;

## Haft Amahraspand Yasht (chapter 2)

- <sup>6</sup> We sacrifice unto Ahura Mazda, bright and glorious; we sacrifice unto the Amesha-Spentas, the all-ruling, the all-beneficent. We sacrifice unto Vohu-Mano, the Amesha-Spenta; we sacrifice unto Peace, whose breath is friendly, and who is more powerful to destroy than all other creatures; we sacrifice unto the heavenly Wisdom, made by Mazda; we sacrifice unto the Wisdom acquired through the ear, made by Mazda.
- <sup>7</sup> We sacrifice unto Asha-Vahishta, the fairest, the Amesha-Spenta; we sacrifice unto the much-desired Airyaman; we sacrifice unto the instrument made by Mazda; we sacrifice unto the good Saoka, with eyes of love, made by Mazda and holy. We sacrifice unto Khshathra-Vairya; we sacrifice unto the metals; we sacrifice unto Mercy and Charity.
- <sup>8</sup> We sacrifice unto the good Spenta-Armaiti; we sacrifice unto the good Rata, with eyes of love, made by Mazda and holy. We sacrifice unto Haurvatat, the Amesha-Spenta; we sacrifice unto the prosperity of the seasons; we sacrifice unto the years, the holy and masters of holiness. We sacrifice unto Ameretat, the Amesha-Spenta; we sacrifice unto fatness and flocks; we sacrifice unto the plenty of corn; we sacrifice unto the powerful Gaokerena, made by Mazda.
- <sup>9</sup> (At the Gah Hawan): We sacrifice unto Mithra, the lord of wide pastures; we sacrifice unto Rama Hvasra. (At the Gah Rapithwin): We sacrifice unto Asha-Vahishta and Atar, the son of Ahura Mazda. (At the Gah Uzerin): We sacrifice unto Apam Napat, the swift-horsed, the tall and shining lord, the lord of the females; we sacrifice unto the holy waters, made by Mazda.
- <sup>10</sup> (At the Gah Aiwisruthrem): We sacrifice unto the good, powerful, beneficent Fravashis of the faithful; we sacrifice unto the females who bring forth flocks of males; we sacrifice unto the prosperity of the seasons; we sacrifice unto the well-shapen, tall-formed Strength; we sacrifice unto Verethraghna, made by Mazda; we sacrifice unto the crushing Ascendant. (At the Gah Ushahin): We sacrifice unto the holy, tall-formed, fiend-smiting Sraosha; who makes the world grow, the holy an master of holiness; we sacrifice unto Rashnu-Razishta; we sacrifice unto Arshtat, who makes the world grow, who makes the world increase
- <sup>11</sup> Let the Yatus be crushed, O Zarathushtra! both Daevas and men. Who is he in whose house, O Spitama Zarathushtra! every Druj is destroyed, every Druj perishes, when he pronounces these words:
- <sup>12</sup> .....
- <sup>13</sup> It is he who takes the seven Amesha-Spentas, the all-ruling, the all-beneficent, as a shield against his enemies. We worship the Law of the worshippers of Mazda; we worship the waters coming in the shape of a horse, made by Mazda.
- <sup>14</sup> He has renounced trespasses and faults, O Zarathustra! he has renounced all trespasses and faults, O Zarathustra! when he throws down the destroyer of Vohu-Mano and his words, with a hundred times hundredfold, with a many times manifold preaching and smiting, and he takes away the Law of Mazda, that was carried away as a prisoner, from the hands of the [ungodly], who are destroyed by his strength. Ashem Vohu: Holiness is the best of all good....
- <sup>15</sup>

## Haft Amahraspand Yasht (chapter 2)

- <sup>16</sup> Yatha ahu vairyo: The will of the Lord is the law of holiness.... I bless the sacrifice and the prayer, the strength and vigour Of Ahura Mazda, bright and glorious, and of the Amesha-Spentas; Of Vohu-Mano; of Peace, whose breath is friendly.... Of Asha-Vahishta, the fairest; of the much-desired Airyaman.... Of Khshathra-Vairyas, of the metals.... Of the good Spenta-Armaiti and of the good Rata.... Of Haurvatat, the master.... Of Ameretat, the master.... (At the Gah Hawan): Of Mithra.... (At the Gah Rapithwin): Of Asha-Vahishta.... (At the Gah Uzerin): Of the high lord Apam Napat.... (At the Gah Aiwisruthrem): Of the Fravashis of the faithful.... (At the Gah Ushahin): Of the holy, devout, fiend-smiting Sraosha, who makes the world grow; of Rashnu-Razishta and of Arshtat, who makes the world grow, who makes the world increase. Ashem Vohu: Holiness is the best of all good.... Give unto that man brightness and glory, give him health of body, give him sturdiness of body, give him victorious strength of body, give him full welfare of wealth, give him a virtuous offspring, give him long, long life, give him the bright, all-happy, blissful abode of the holy Ones.

## Chapter 3

- <sup>0</sup> May Ahura Mazda be rejoiced! .... Ashem Vohu: Holiness is the best of all good.... I confess myself a worshipper of Mazda, a follower of Zarathushtra, one who hates the Daevas and obeys the laws of Ahura; For sacrifice, prayer, propitiation, and glorification unto [Havani], the holy and master of holiness.... Unto Asha-Vahishta, the fairest; unto the much-desired Airyaman, made by Mazda, and unto the good Saoka, with eyes of love, made by Mazda and holy; Be propitiation, with sacrifice, prayer, propitiation, and glorification. Yatha ahu vairyo: The will of the Lord is the law of holiness....
- <sup>1</sup> Ahura Mazda spake unto Spitama Zarathushtra, saying: 'That thou mayest increase Asha-Vahishta, O Spitama Zarathushtra! with hymns of praise, with performance of the office, with invocations, holy words, sacrifice, blessings, and adoration - once to abide in the shining luminous space, in the beautiful abodes - for the sacrifice and invocation of us, the Amesha-Spentas'....
- <sup>2</sup> Zarathushtra said: 'Say unto me the right words, such as they are, O Ahura Mazda! that I may increase Asha-Vahishta, with hymns of praise, with performance of the office, with invocations, holy words, sacrifice, blessings, and adoration, - once to abide in the shining luminous space, in the beautiful abodes, - for the sacrifice and invocation of you, the Amesha-Spentas.
- <sup>3</sup> '.... I proclaim Asha-Vahishta: if I proclaim Asha-Vahishta, then easy is the way to the abode of the other Amesha-Spentas, which Ahura Mazda keeps with Good Thoughts, which Ahura Mazda keep with Good Words, which Ahura Mazda keeps with Good Deeds;
- <sup>4</sup> '(Easy is the way to the Garo-nmana of Ahura Mazda): the Garo-nmana is for the holy souls, and no one of the wicked can enter the Garo-nmana and its bright, wide, holy ways; (no one of them can go) to Ahura Mazda.
- <sup>5</sup> 'The Airyaman prayer smites down the strength of all the creatures of Angra Mainyu, of the Yatus and Pairikas. It is the greatest of spells, the best of spells, the very best of all spells; the fairest of spells, the very fairest of all spells; the fearful one amongst spells, the most fearful of all spells; the firm one amongst spells, the firmest of all spells; the victorious one amongst spells, the most victorious of all spells; the healing one amongst spells, the best-healing of all spells.

- <sup>6</sup> 'One may heal with Holiness, one may heal with the Law, one may heal with the knife, one may heal with herbs, one may heal with the Holy Word: amongst all remedies this one is the healing one that heals with the Holy Word; this one it is at will best drive away sickness from the body of the faithful: for this one is the best-healing of all remedies.
- <sup>7</sup> 'Sickness fled away [before it], Death fled away; the Daeva fled away, the Daeva's counter-work fled away; the unholy Ashemaogha fled away, the oppressor of men fled away.
- <sup>8</sup> 'The brood of the Snake fled away; the brood of the Wolf fled away; the brood of the Two-legged fled away. Pride fled away; Scorn fled away; Hot Fever fled away; Slander fled away; Discord fled away; the Evil Eye fled away.
- <sup>9</sup> 'The most lying words of falsehood fled away; the Jahi, addicted to the Yatu, fled away; the Jahi, who makes one pine, fled away; the wind that blows from the North fled away; the wind that blows from the North vanished away.
- <sup>10</sup> 'He it is who smites me that brood of the Snake, and who might smite those Daevas by thousands of thousands, by ten thousands of ten thousands; he smites sickness, he smites death, he smites the Daevas, he smites the Daeva's counter-work, he smites the unholy Ashemaogha, he smites the oppressor of men.
- <sup>11</sup> 'He smites the brood of the Snake; he smites the brood of the Wolf; he smites the brood of the Two-legged. He smites Pride; he smites Scorn; he smites Hot Fever; he smites Slander; he smites Discord; he smites the Evil Eye.
- <sup>12</sup> 'He smites the most lying words of falsehood; he smites the Jahi, addicted to the Yatu; he smites the Jahi, who makes one pine. He smites the wind that blows from the North; the wind that blows from the North vanished away.
- <sup>13</sup> 'He it is who smites me that brood of the Two-legged, and who might smite those Daevas, by thousands of thousands, by ten thousands of ten thousands. Angra Mainyu, who is all death, the worst-lying of all Daevas, rushed from before him:
- <sup>14</sup> 'He exclaimed, did Angra Mainyu: "Woe is me! Here is the god Asha-Vahishta, who will smite the sickliest of all sicknesses, who will afflict the sickliest of all sicknesses; ""He will smite the deadliest of all deaths, he will afflict the deadliest of all deaths; ""He will smite the most fiendish of all fiends, he will afflict the most fiendish of all fiends; ""He will smite the most counter-working of all counter-works, he will afflict the most counter-working of all counter-works; ""He will smite the unholy Ashemaogha, he will afflict the unholy Ashemaogha; ""He will smite the most oppressive of the oppressors of men, he will afflict most oppressive of the oppressors of men.

- <sup>15</sup> "He will smite the snakiest of the Snake's brood, he will afflict the snakiest of the Snake's brood; "He will smite the most wolfish of the Wolf's brood, he will afflict the most wolfish of the Wolf's brood; "He will smite the worst of the two-legged brood, he will afflict the worst of the two-legged brood; "He will smite Pride, he will afflict Pride; "He will smite Scorn, he will afflict Scorn; "He will smite the hottest of hot fevers, he will afflict the hottest of hot fevers; "He will smite the most slanderous of slanders, he will afflict the most slanderous of slanders; "He will smite the most discordant of discords, he will afflict the most discordant of discords; "He will smite the worst of the Evil Eye, he will afflict the worst of the Evil Eye.
- <sup>16</sup> "He will smite the most lying words of falsehood, he will afflict the most lying words of falsehood; "He will smite the Jahi, addicted to the Yatu, he will afflict the Jahi, addicted to the Yatu; "He will smite the Jahi, who makes one pine, he will afflict the Jahi, who makes one pine; "He will smite the wind that blows from the North, he will afflict the wind that blows from the North."
- <sup>17</sup> "The Druj will perish away, the Druj will perish; the Druj will rush, the Druj will vanish. Thou perishest away to the regions of the North, never more to give unto death the living world of the holy spirit.
- <sup>18</sup> 'For his brightness and glory I will offer unto him a sacrifice worth being heard, namely, unto Asha-Vahishta, the fairest - the Amesha-Spenta. Unto Asha-Vahishta, the fairest, the Amesha-Spenta, we offer up the libations, the Haoma and meat, the baresma, the wisdom of the tongue, the holy spells, the speech, the deeds, the libations, and the rightly-spoken words. 'Yenhe hatam: All those beings of whom Ahura Mazda knows the goodness....
- <sup>19</sup> 'Yatha ahu vairyo: The will of the Lord is the law of holiness.... 'I bless the sacrifice and prayer and the strength and vigour of Asha-Vahishta, the fairest; of the much-desired Airyaman, made by Mazda; and of the good Saoka, with eyes of love, made by Mazda and holy. 'Ashem Vohu: Holiness is the best of all good.... '[Give] unto that man brightness and glory, give him health of body; .... give him the bright, all-happy, blissful abode of the holy Ones.'

## Chapter 4

- <sup>0</sup> May Ahura Mazda be rejoiced! .... Ashem Vohu: Holiness is the best of all good.... I confess myself a worshipper of Mazda, a follower of Zarathushtra, one who hates the Daevas and obeys the laws of Ahura; For sacrifice, prayer, propitiation, and glorification unto [Hawan], the holy and master of holiness .... Unto Haurvatat, the master; unto the prosperity of the seasons and unto the years, the masters of holiness, Be propitiation, with sacrifice, prayer, propitiation, and glorification. Yatha ahu vairyo: The will of the Lord is the law of holiness.... We sacrifice unto Haurvatat, the Amesha-Spenta; we sacrifice unto the prosperity of the seasons; we sacrifice unto the years, the holy and masters of holiness.
- <sup>1</sup> Ahura Mazda spake unto Spitama Zarathushtra, saying: 'I created for the faithful the help, the enjoyments, the comforts, and the pleasures of Haurvatat. We unite them with him who would come up to thee as one of the Amesha-Spentas, as he would come to any of the Amesha-Spentas, Vohu-Mano, Asha-Vahishta, Khshathra-Vairya, Spenta-Armaiti, Haurvatat, and Ameretat.

## Hordad Yasht (chapter 4)

- <sup>2</sup> 'He who against the thousands of thousands of those Daevas, against their ten thousands of ten thousands, against their numberless myriads would invoke the name of Haurvatat, as one of the Amesha-Spentas, he would smite the Nasu, he would smite Hashi, he would smite Bashi, he would smite Saeni, he would smite Buji.<sup>2</sup>
- <sup>3</sup> 'I proclaim the faithful man as the first [of men]; if I proclaim the faithful man as the first [of men], then Rashnu Razishta, then every heavenly Yazata of male nature in company with the Amesha-Spentas will free the faithful man
- <sup>4</sup> 'From the Nasu, from Hashi, from Gashi, from Saeni, from Buji; from the hordes with the wide front, from the hordes with the many spears uplifted, from the evil man who oppresses, from the willful sinner, from the oppressor of men, from the Yatu, from the Pairika, from the straying way.
- <sup>5</sup> 'How does the way of the faithful turn and part from the way of the wicked?' Ahura Mazda answered: 'It is when a man pronouncing my spell, either reading or reciting it by heart, draws the furrows and hides himself therein,<sup>3</sup> [saying]:
- <sup>6</sup> "'I will smite thee, O Druj! whomsoever thou art, whomsoever thou art amongst the Drujes that come in an open way, whomsoever thou art amongst the Drujes that come by hidden way, whomsoever thou art amongst the Drujes that defile by contact; whatsoever Druj thou art, I smite thee away from the Aryan countries; whatsoever Druj thou art, I bind thee; I smite thee down, O Druj! I throw thee down below, O Druj!'"
- <sup>7</sup> 'He draws [then] three furrows: I proclaim him one of the faithful; he draws six furrow: I proclaim him one of the faithful; he draws nine furrows: I proclaim him one of the faithful.
- <sup>8</sup> 'The names of those (Amesha-Spentas) smite the men turned to Nasus by the Drujes:<sup>4</sup> the seed and kin of the karapans<sup>5</sup> are smitten, the scornful are dead, as the Zaotar Zarathushtra blows them away to woe, however fierce, at his will and wish, as many as he wishes.
- <sup>9</sup> 'From the time when the sun is down he smites them with bruising blows; from the time when the sun is no longer up, he deals deadly blows on the Nasu with his club struck down, for the propitiation and glorification of the heavenly gods.
- <sup>10</sup> 'O Zarathushtra! let not that spell [Manthra] be shown to any one, except by the father to his son, or by the brother to his brother from the same womb, or by the Athravan to his pupil from one of the three religious orders,<sup>1</sup> devoted to the good law, who, devoted to the good law, holy and brave, stills all the Drujes.
- <sup>11</sup> 'For his brightness and glory, I will offer unto him a sacrifice worth being heard, namely, unto Haurvatat, the Amesha-Spenta. Unto Haurvatat, the Amesha-Spenta, we offer up the libations, the Haoma and meat, the baresma, the wisdom of the tongue, the holy spells, the speech, the deeds, the libations, and the rightly-spoken words.
- <sup>12</sup> 'Yatha ahu vairyo: The will of the Lord is the law of holiness.... 'I bless the sacrifice and prayer, and the strength and vigour of Haurvatat, the master; of the prosperity of the seasons and of the years, the masters of holiness. 'Ashem Vohu: Holiness is the best of all good.... '[Give] unto that man brightness and glory, .... give him the bright, all happy, blissful abode of the holy Ones.'

## Chapter 5

- <sup>0</sup> May Ahura Mazda be rejoiced!.... Ashem Vohu: Holiness is the best of all good.... I confess myself a worshipper of Mazda, a follower of Zarathushtra, one who hates the Daevas and obeys the laws of Ahura; For sacrifice, prayer, propitiation, and glorification unto [Hawan], the holy and master of holiness.... Unto the good Waters, made by Mazda; unto the holy water-spring ARDVI ANAHITA; unto all waters, made by Mazda; unto all plants, made by Mazda, Be propitiation, with sacrifice, prayer, propitiation, and glorification. Yatha ahuvairyo: The will of the Lord is the law of holiness....
- <sup>1</sup> Ahura Mazda spake unto Spitama Zarathushtra, saying: 'Offer up a sacrifice, O Spitama Zarathushtra! unto this spring of mine, Ardvi Sura Anahita, the wide-expanding and health-giving, who hates the Daevas and obeys the laws of Ahura, who is worthy of sacrifice in the material world, worthy of prayer in the material world; the life-increasing and holy, the herd-increasing and holy, the fold-increasing and holy, the wealth-increasing and holy, the country-increasing and holy;
- <sup>2</sup> 'Who makes the seed of all males pure, who makes the womb of all females pure for bringing forth, who makes all females bring forth in safety, who puts milk into the breasts of all females in the right measure and the right quality;
- <sup>3</sup> 'The large river, known afar, that is as large as the whole of the waters that run along the earth; that runs powerfully from the height Hukairyā down to the sea Vouru-Kasha.
- <sup>4</sup> 'All the shores of the sea Vouru-Kasha are boiling over, all the middle of it is boiling over, when she runs down there, when she streams down there, she, Ardvi Sura Anahita, who has a thousand cells and a thousand channels: the extent of each of those cells, of each of those channels is as much as a man can ride in forty days, riding on a good horse.
- <sup>5</sup> 'From this river of mine alone flow all the waters that spread all over the seven Karshvares; this river of mine alone goes on bringing waters, both in summer and in winter. This river of mine purifies the seed in males, the womb in females the milk in females' breasts.
- <sup>6</sup> 'I, Ahura Mazda, brought it down with mighty vigor, for the increase of the house, of the borough of the town, of the country, to keep them, to maintain them, to look over them, to keep and maintain them close.
- <sup>7</sup> 'Then Ardvi Sura Anahita, O Spitama Zarathushtra! proceeded forth from the Maker Mazda. Beautiful were her white arms, thick as a horse's shoulder or still thicker; beautiful was her ...., and thus came she, strong, with thick arms, thinking thus in her heart:
- <sup>8</sup> "'Who will praise me? Who will offer me a sacrifice, with libations cleanly prepared and well-strained, together with the Haoma and meat? To whom shall I cleave, who cleaves unto me, and thinks with me, and bestows gifts upon me, and is of good will unto me?"

- <sup>9</sup> 'For her brightness and glory, I will offer her a sacrifice worth being heard; I will offer up unto the holy Ardvi Sura Anahita a good sacrifice with an offering of libations;- thus mayest thou advise us when thou art appealed to! Mayest thou be most fully worshipped, O Ardvi Sura Anahita! with the Haoma and meat, with the baresma, with the wisdom of the tongue, with the holy spells, with the words with the deeds, with the libations, and with the rightly-spoken words. 'Yenhe hatam: All those beings of whom Ahura Mazda....
- <sup>10</sup> 'Offer up a sacrifice, O Spitama Zarathushtra! unto this spring of mine, Ardvi Sura Anahita, the wide-expanding and health-giving, who hates the Daevas and obeys the laws of Ahura, who is worthy of sacrifice in the material world, worthy of prayer in the material world; the life-increasing and holy, the herd-increasing and holy, the fold-increasing and holy, the wealth-increasing and holy, the country-increasing and holy;
- <sup>11</sup> 'Who drives forwards on her chariot, holding the reins of the chariot. She goes, driving, on this chariot, longing for men and thinking thus in her heart: "Who will praise me? Who will offer me a sacrifice, with libations cleanly prepared and well-strained, together with the Haoma and meat? To whom shall I cleave, who cleaves unto me, and thinks with me, and bestows gifts unto me, and is of good will unto me?" 'For her brightness and glory, I will offer her a sacrifice, worth being heard....
- <sup>12</sup> 'Offer up a sacrifice, O Spitama Zarathushtra! unto this spring of mine, Ardvi Sura Anahita....
- <sup>13</sup> 'Whom four horses carry, all white, of one and the same color, of the same blood, tall, crushing down the hates of all haters, of the Daevas and men, of the Yatus and Pairikas, of the oppressors, of the blind and of the deaf. 'For her brightness and glory, I will offer her a sacrifice ....
- <sup>14</sup> 'Offer up a sacrifice, O Spitama Zarathushtra! unto this spring of mine, Ardvi Sura Anahita....
- <sup>15</sup> 'Strong and bright, tall and beautiful of form, who sends down by day and by night a flow of motherly waters as large as the whole of the waters that run along the earth, and who runs powerfully. 'For her brightness and glory, I will offer her a sacrifice....
- <sup>16</sup> 'Offer up a sacrifice, O Spitama Zarathushtra! unto this spring of mine, Ardvi Sura Anahita....
- <sup>17</sup> 'To her did the Maker Ahura Mazda offer up a sacrifice to the Airyana Vaejah, by the good river Daitya; with the Haoma and meat, with the baresma, with the wisdom of the tongue, with the holy spells, with the words, with the deeds, with the libations, and with the rightly-spoken words.
- <sup>18</sup> He begged of her a boon, saying: "Grant me this, O good, most beneficent Ardvi Sura Anahita! that I may bring the son of Pourushaspa, the holy Zarathushtra, to think after my law, to speak after my law, to do after my law!"
- <sup>19</sup> 'Ardvi Sura Anahita granted him that boon, as he was offering libations, giving gifts, sacrificing, and begging that she would grant him that boon. 'For her brightness and glory, I will offer her a sacrifice....
- <sup>20</sup> 'Offer up a sacrifice, O Spitama Zarathushtra! unto this spring of mine, Ardvi Sura Anahita....

- <sup>21</sup> 'To her did Haoshyangha, the Paradhata, offer up a sacrifice on the enclosure of the Hara, with a hundred male horses, a thousand oxen, and ten thousand lambs.
- <sup>22</sup> 'He begged of her a boon, saying: "Grant me this, O good, most beneficent Ardvi Sura Anahita, that I may become the sovereign lord of all countries, of the Daevas and men, of the Yatus and Pairikas, of the oppressors, the blind and the deaf; and that I may smite down two thirds of the Daevas of Mazana and of the fiends of Varena."
- <sup>23</sup> 'Ardvi Sura Anahita granted him that boon, as he was offering libations, giving gifts, sacrificing, and entreating that she would grant him that boon. 'For her brightness and glory, I will offer her a sacrifice....
- <sup>24</sup> 'Offer up a sacrifice, O Spitama Zarathushtral unto this spring of mine, Ardvi Sura Anahita....
- <sup>25</sup> 'To her did Yima Khshaeta, the good shepherd, offer up a sacrifice from the height Hukairya, with a hundred male horses, a thousand oxen, ten thousand lambs.
- <sup>26</sup> 'He begged of her a boon, saying: "Grant me this, O good, most beneficent Ardvi Sura Anahita! that I may become the sovereign lord of all countries, of the Daevas and men, of the Yatus and Pairikas, of the oppressors, the blind and the deaf; and that I may take from the Daevas both riches and welfare, both fatness and flocks, both weal and Glory."
- <sup>27</sup> 'Ardvi Sura Anahita granted him that boon, as he was offering libations, giving gifts, sacrificing, and entreating that she would grant him that boon. 'For her brightness and glory, I will offer her a sacrifice....
- <sup>28</sup> 'Offer up a sacrifice, O Spitama Zarathushtral unto this spring of mine, Ardvi Sura Anahita....
- <sup>29</sup> 'To her did Azi Dahaka, the three-mouthed, offer up a sacrifice in the land of Bawri, with a hundred male horses, a thousand oxen, and ten thousand lambs.
- <sup>30</sup> 'He begged of her a boon, saying: "Grant me this boon, O good, most beneficent Ardvi Sura Anahita! that I may make all the seven Karshvares of the earth empty of men."
- <sup>31</sup> 'Ardvi Sura Anahita did not grant him that boon, although he was offering libations, giving gifts, sacrificing, and entreating her that she would grant him that boon. 'For her brightness and glory, I will offer her a sacrifice....
- <sup>32</sup> 'Offer up a sacrifice, O Spitama Zarathushtral unto Ardvi Sura Anahita....
- <sup>33</sup> 'To her did Thraetaona, the heir of the valiant Athwya clan, offer up a sacrifice in the four-cornered Varena, with a hundred male horses, a thousand oxen, ten thousand lambs.
- <sup>34</sup> 'He begged of her a boon, saying: "Grant me this, O good, most beneficent Ardvi Sura Anahita! that I may overcome Azi Dahaka, the three-mouthed, the three-headed, the six-eyed, who has a thousand senses, that most powerful, fiendish Druj, that demon, baleful to the world, the strongest Druj that Angra Mainyu created against the material world, to destroy the world of the good principle; and that I may deliver his two wives, Savanghavach and Erenavach, who are the fairest of body amongst women, and the most wonderful creatures in the world."

- <sup>35</sup> 'Ardvi Sura Anahita granted him that boon, as he was offering libations, giving gifts, sacrificing, and entreating that she would grant him that boon. 'For her brightness and glory, I will offer her a sacrifice....
- <sup>36</sup> 'Offer up a sacrifice, O Spitama Zarathushtra! unto Ardvi Sura Anahita....
- <sup>37</sup> 'To her did Keresaspa, the manly-hearted, offer up a sacrifice behind the Vairi Pisanah, with a hundred male horses, a thousand oxen, ten thousand lambs.
- <sup>38</sup> 'He begged of her a boon, saying: "Grant me this, O good, most beneficent Ardvi Sura Anahita! that I may overcome the golden-heeled Gandarewa, though all the shores of the sea Vouru-Kasha are boiling over; and that I may run up to the stronghold of the fiend on the wide, round earth, whose ends lie afar."
- <sup>39</sup> 'Ardvi Sura Anahita granted him that boon, as he was offering libations, giving gifts, sacrificing, and entreating that she would grant him that boon. 'For her brightness and glory, I will offer her a sacrifice....
- <sup>40</sup> 'Offer up a sacrifice, O Spitama Zarathushtra! unto this spring of mine, Ardvi Sara Anahita....
- <sup>41</sup> 'To her did the Turanian murderer, Frangrasyan, offer up a sacrifice in his cave under the earth, with a hundred male horses, a thousand oxen, ten thousand lambs.
- <sup>42</sup> 'He begged of her a boon, saying: "Grant me this, O good, most beneficent Ardvi Sura Anahita! that I may seize hold of that Glory, that is waving in the middle of the sea Vouru-Kasha and that belongs to the Aryan people, to those born and to those not yet born, and to the holy Zarathushtra."
- <sup>43</sup> 'Ardvi Sura Anahita did not grant him that boon. 'For her brightness and glory, I will offer her a sacrifice....
- <sup>44</sup> 'Offer up a sacrifice, O Spitama Zarathushtra! unto this spring of mine, Ardvi Sura Anahita....
- <sup>45</sup> 'To her did the great, most wise Kavi Usa offer up a sacrifice from Mount Erezifya, with a hundred male horses, a thousand oxen, ten thousand lambs.
- <sup>46</sup> 'He begged of her a boon, saying: "Grant me, this, O good, most beneficent Ardvi Sura Anahita! that I may become the sovereign lord of all countries, of the Daevas and men, of the Yatus and Pairikas, of the oppressors, the blind and the deaf."
- <sup>47</sup> 'Ardvi Sura Anahita granted him that boon, as he was offering libations, giving gifts, sacrificing, and entreating that she would grant him that boon. 'For her brightness and glory, I will offer her a sacrifice....
- <sup>48</sup> 'Offer up a sacrifice, O Spitama Zarathushtra! unto this spring of mine, Ardvi Sura Anahita....
- <sup>49</sup> 'To her did the gallant Husravah, he who united the Aryan nations into one kingdom, offer up a sacrifice behind the Chaechasta lake, the deep lake, of salt waters, with a hundred male horses, a thousand oxen, ten thousand lambs.
- <sup>50</sup> 'He begged of her a boon, saying: "Grant me this, O good, most beneficent Ardvi Sura Anahita! that I may become the sovereign lord of all countries, of Daevas and men, of the Yatus and Pairikas, of the oppressors, the blind and the deaf; and that I may have the lead in front of all the teams and that he may not pass through the forest, he, the murderer, who now is fiercely striving against me on horseback."

- <sup>51</sup> 'Ardvi Sura Anahita granted him that boon, as he was offering libations, giving gifts, sacrificing, and entreating that she would grant him that boon. 'For her brightness and glory, I will offer her a sacrifice....
- <sup>52</sup> 'Offer up a sacrifice, O Spitama Zarathushtra! unto this spring of mine, Ardvi Sura Anahita....
- <sup>53</sup> 'To her did the valiant warrior Tusa<sup>11</sup> offer worship on the back of his horse, begging swiftness for his teams, health for his own body, and that he might watch with full success those who hated him, smite down his foes, and destroy at one stroke his adversaries, his enemies, and those who hated him. 11. Tusa, in the Shah Nameh Tus; one of the most celebrated Pahlavans of Kay Khosaw; he was the son of king Naotara (Nodar).
- <sup>54</sup> 'He begged of her a boon, saying: "Grant me this, O good, most beneficent Ardvi Sura Anahita! that I may overcome the gallant sons of Vaesaka, by the castle Khshathro-saoka, that stands high up on the lofty, holy Kangha; that I may smite of the Turanian people their fifties and their hundreds, their hundreds and their thousands, their thousands and their tens of thousands, their tens of thousands and their myriads of myriads."
- <sup>55</sup> 'Ardvi Sura Anahita granted him that boon, as he was offering libations, giving gifts, sacrificing, and entreating that she would grant him that boon. 'For her brightness and glory, I will offer her a sacrifice....
- <sup>56</sup> 'Offer up a sacrifice, O Spitama Zarathushtra! unto this spring of mine, Ardvi Sura Anahita....
- <sup>57</sup> 'To her did the gallant sons of Vaesaka offer up a sacrifice in the castle Khshathro-saoka, that stands high up on the lofty, holy Kangha, with a hundred male horses, a thousand oxen, ten thousand lambs.
- <sup>58</sup> 'They begged of her a boon, saying: "Grant us this, O good, most beneficent Ardvi Sura Anahita! that we may overcome the valiant warrior Tusa, and that we may smite of the Aryan people their fifties and their hundreds, their hundreds and their thousands, their thousands and their tens of thousands, their tens of thousands and their myriads of myriads."
- <sup>59</sup> 'Ardvi Sura Anahita did not grant them that boon. 'For her brightness and glory, I will offer her a sacrifice....
- <sup>60</sup> 'Offer up a sacrifice, O Spitama Zarathushtra! unto this spring of mine, Ardvi Sura Anahita....
- <sup>61</sup> 'The old Vafra Navaza worshipped her when the strong fiend-smiter, Thraetaona, flung him up in the air in the shape of a bird, of a vulture.
- <sup>62</sup> 'He went on flying, for three days and three nights, towards his own house; but he could not, he could not turn down. At the end of the third night, when the beneficent dawn came dawning up, then he prayed unto Ardvi Sura Anahita, saying:
- <sup>63</sup> "'Ardvi Sura Anahita! do thou quickly hasten helpfully and bring me assistance at once. I will offer thee a thousand libations, cleanly prepared and well strained, along with Haomas and meat, by the brink of the river Rangha, if I reach alive the earth made by Ahura and my own house."

- <sup>64</sup> 'Ardui Sura Anahita hastened unto him in the shape of a maid, fair of body, most strong, tall-formed, high-girdled, pure, nobly born of a glorious race, wearing shoes up to the ankle wearing a golden...., and radiant.
- <sup>65</sup> 'She seized him by the arm: quickly was it done, nor was it long till, speeding, he arrived at the earth made by Mazda and at his own house, safe, unhurt, unwounded, just as he was before.
- <sup>66</sup> 'Ardui Sura Anahita granted him that boon, as he was offering up libations, giving gifts, sacrificing, entreating that she would grant him that boon.] 'For her brightness and glory, I will offer her a sacrifice....
- <sup>67</sup> 'Offer up a sacrifice, O Spitama Zarathushtra! unto this spring of mine, Ardui Sura Anahita....
- <sup>68</sup> 'To her did Jamaspa offer up a sacrifice, with a hundred horses, a thousand oxen, ten thousand lambs, when he saw the army of the wicked, of the worshippers of the Daevas, coming from afar in battle array.
- <sup>69</sup> 'He asked of her a boon, saying: "Grant me this, O good, most beneficent Ardui Sura Anahita! that I may be as constantly victorious as any one of all the Aryans."
- <sup>70</sup> 'Ardui Sura Anahita granted him that boon, as he was offering up libations, giving gifts, sacrificing, and entreating that she would grant him that boon. 'For her brightness and glory, I will offer her a sacrifice....
- <sup>71</sup> 'Offer up a sacrifice, O Spitama Zarathushtra! unto this spring of mine, Ardui Sura Anahita....
- <sup>72</sup> 'To her did Ashavazdah, the son of Pourudhakhshiti, and Ashavazdah and Thritha, the sons of Sayuzhdri, offer up a sacrifice, with a hundred horses, a thousand oxen, ten thousand lambs, by Apam Napat, the tall lord, the lord of the females, the bright and swift-horsed.
- <sup>73</sup> 'They begged of her a boon, saying: "Grant us this, O good, most beneficent Ardui Sura Anahita! that we may overcome the assemblers of the Turanian Danus, Kara Asabana, and Vara Asabana, and the most mighty Duraekaeta, in the battles of this world.
- <sup>74</sup> 'Ardui Sura Anahita granted them that boon, as they were offering up libations, giving gifts, sacrificing, and entreating that she would grant them that boon. 'For her brightness and glory, I will offer her a sacrifice....
- <sup>75</sup> 'Offer up a sacrifice, O Spitama Zarathushtra! unto this spring of mine, Ardui Sura Anahita....
- <sup>76</sup> 'Vistauru, the son of Naotara, worshipped her by the brink of the river Vitanghuhaiti, with well-spoken words, speaking thus:
- <sup>77</sup> "'This is true, this is truly spoken, that I have smitten as many of the worshippers of the Daevas as the hairs I bear on my head. Do thou then, O Ardui Sura Anahita! leave me a dry passage, to pass over the good Vitanghuhaiti."
- <sup>78</sup> 'Ardui Sura Anahita hastened unto him in the shape of a maid, fair of body, most strong, tall-formed, high-girded, pure, nobly born of a glorious race, wearing shoes up to the ankle, with all sorts of ornaments and radiant. A part of the waters she made stand still, a part of the waters she made flow forward, and she left him a dry passage to pass over the good Vitanghuhaiti.

- <sup>79</sup> 'Ardui Sura Anahita granted him that boon, as he was offering up libations, giving gifts, sacrificing, and entreating that she would grant him that boon.] For her brightness and glory, I will offer her a sacrifice....
- <sup>80</sup> 'Offer up a sacrifice, O Spitama Zarathushtra! unto this spring of mine, Ardui Sura Anahita....
- <sup>81</sup> 'To her did Yoishta, one of the Fryanas, offer up a sacrifice with a hundred horses, a thousand oxen, ten thousand lambs on the Pedvaepa of the Rangha.
- <sup>82</sup> 'He begged of her a boon, saying: "Grant me this, O good, most beneficent Ardui Sura Anahita! that I may overcome the evil-doing Akhtya, the offspring of darkness, and that I may answer the ninety-nine hard riddles that he asks me maliciously, the evil-doing Akhtya, the offspring of darkness."
- <sup>83</sup> 'Ardui Sura Anahita granted him that boon, as he was offering up libations, giving gifts, sacrificing, and entreating that she would grant him that boon. For her brightness and glory, I will offer her a sacrifice....
- <sup>84</sup> 'Offer up a sacrifice, O Spitama Zarathushtra! unto this spring of mine, Ardui Sura Anahita....
- <sup>85</sup> 'Whom Ahura Mazda the merciful ordered thus, saying: "Come, O Ardui Sura Anahita, come from those stars down to the earth made by Ahura, that the great lords may worship thee, the masters of the countries, and their sons.
- <sup>86</sup> ""The men of strength will beg of thee swift horses and supremacy of Glory. "The Athravans who read and the pupils of the Athravans will beg of thee knowledge and prosperity, the Victory made by Ahura, and the crushing Ascendant.
- <sup>87</sup> ""The maids of barren womb, longing for a lord, will beg of thee a strong husband; ""Women, on the point of bringing forth, will beg of thee a good delivery. ""All this wilt thou grant unto them, as it lies in thy power, O Ardui Sura Anahita!"
- <sup>88</sup> 'Then Ardui Sura Anahita came forth, O Zarathushtra! down from those stars to the earth made by Mazda; and Ardui Sura Anahita spake thus:
- <sup>89</sup> ""O pure, holy Zarathushtra! Ahura Mazda has established thee as the master of the material world: Ahura Mazda has established me to keep the whole of the holy creation. ""Through my brightness and glory flocks and herds and two-legged men go on, upon the earth: I, forsooth, keep all good things, made by Mazda, the offspring of the holy principle, just as a shepherd keeps his flock."
- <sup>90</sup> 'Zarathushtra asked Ardui Sura Anahita: "O Ardui Sura Anahita! With what manner of sacrifice shall I worship thee? With what manner of sacrifice shall I worship and forward thee? So that Mazda may make thee run down (to the earth), that he may not make thee run up into the heavens, above the sun; and that the Serpent may not injure thee with...., with...., with...., and.... poisons."
- <sup>91</sup> 'Ardui Sura Anahita answered: "O pure, holy Spitama! this is the sacrifice wherewith thou shalt worship me, this is the sacrifice wherewith thou shalt worship and forward me, from the time when the sun is rising to the time when the sun is setting. ""Of this libation of mine thou shalt drink, thou who art an Athravan, who hast asked and learnt the revealed law, who art wise, clever, and the Word incarnate.
- <sup>92</sup> ""Of this libation of mine let no foe drink, no man fever-sick, no liar, no coward, no jealous one, no woman, no faithful one who does not sing the Gathas, no leper to be confined.

- <sup>93</sup> "I do not accept those libations that are drunk in my honor by the blind, by the deaf, by the wicked, by the destroyers, by the niggards, by the...., nor any of those stamped with those characters which have no strength for the holy Word. "Let no one drink of these my libations who is hump-backed or bulged forward; no fiend with decayed teeth."
- <sup>94</sup> "Then Zarathushtra asked Ardvi Sura Anahita: "O Ardvi Sura Anahita! What becomes of those libations which the wicked worshippers of the Daevas bring unto thee after the sun has set?"
- <sup>95</sup> 'Ardvi Sura Anahita answered: "O pure, holy Spitama Zarathushtra! howling, clapping, hopping, and shouting, six hundred and a thousand Daevas, who ought not to receive that sacrifice, receive those libations that men bring unto me after [the sun has set]."
- <sup>96</sup> 'I will worship the height Hukairya, of the deep precipices, made of gold, wherefrom this mine Ardvi Sura Anahita leaps, from a hundred times the height of a man, while she is possessed of as much Glory as the whole of the waters that run along the earth, and she runs powerfully. 'For her brightness and glory, I will offer her a sacrifice....
- <sup>97</sup> 'Offer up a sacrifice, O Spitama Zarathushtra! unto this spring of mine, Ardvi Sura Anahita....
- <sup>98</sup> 'Before whom the worshippers of Mazda stand with baresma in their hands: the Hvovas did worship her, the Naotaras did worship her; the Hvovas asked for riches, the Naotaras asked for swift horses. Quickly was Hvova blessed with riches an full prosperity; quickly became Vishtaspa, the Naotaride, the lord of the swiftest horses in these countries.
- <sup>99</sup> ['Ardvi Sura Anahita granted them that boon, as they were offering up libations, giving gifts, sacrificing, and entreating that she would grant them that boon.] 'For her brightness and glory, I will offer her a sacrifice....
- <sup>100</sup> 'Offer up a sacrifice, O Spitama Zarathushtra! unto this spring of mine, Ardvi Sura Anahita....
- <sup>101</sup> 'Who has a thousand cells and a thousand channels: the extent of each of those cells, of each of those channels, is as much as a man can ride in forty days, riding on a good horse. In each channel there stands a palace, well-founded, shining with a hundred windows, with a thousand columns, well-built, with ten thousand balconies, and mighty.
- <sup>102</sup> 'In each of those palaces there lies a well-laid, well-scented bed, covered with pillows, and Ardvi Sura Anahita, O Zarathushtra! runs down there from a thousand times the height of a man, and she is possessed of as much Glory as the whole of the waters that run along the earth, and she runs powerfully.
- <sup>103</sup> 'Offer up a sacrifice, O Spitama Zarathushtra! unto this spring of mine, Ardvi Sura Anahita....
- <sup>104</sup> 'Unto her did the holy Zarathushtra offer up a sacrifice in the Airyana Vaejah, by the good river Daitya; with the Haoma and meat, with the baresma, with the wisdom of the tongue, with the holy spells, with the speech, with the deeds, with the libations, and with the rightly-spoken words.
- <sup>105</sup> 'He begged of her a boon, saying: "Grant me this, O good, most beneficent Ardvi Sura Anahita! that I may bring the son of Aurvat-aspaspa, the valiant Kavi Vistaspa, to think according to the law, to speak according to the law, to do according to the law."

- <sup>106</sup> 'Ardvi Sura Anahita granted him that boon, as he was offering up libations, giving gifts, sacrificing, and entreating that she would grant him that boon. 'For her brightness and glory, I will offer her a sacrifice....
- <sup>107</sup> 'Offer up a sacrifice, O Spitama Zarathushtra! unto this spring of mine, Ardvi Sura Anahita....
- <sup>108</sup> 'Unto her did the tall Kavi Vishtaspa offer up a sacrifice behind Lake Frazdanava, with a hundred male horses, a thousand oxen, ten thousand lambs.
- <sup>109</sup> 'He begged of her a boon, saying: "Grant me this, O good, most beneficent Ardvi Sura Anahita! that I may overcome Tathravant, of the bad law, and Peshana, the worshipper of the Daevas and the wicked Arejat-aspa, in the battles of this world!"
- <sup>110</sup> 'Ardvi Sura Anahita granted him that boon, as he was offering up libations, giving gifts, sacrificing, and entreating that she would grant him that boon. 'For her brightness and glory, I will offer her a sacrifice....
- <sup>111</sup> 'Offer up a sacrifice, O Spitama Zarathushtra! unto this spring of mine, Ardvi Sura Anahita....
- <sup>112</sup> 'Unto her did Zairi-vairi, who fought on horseback, offer up a sacrifice behind the river Daitya, with a hundred male horses, a thousand oxen, ten thousand lambs.
- <sup>113</sup> 'He begged of her a boon, saying: "Grant me this, O good, most beneficent Ardvi Sura Anahita! that I may overcome Pesho-Changha the corpse-burier, Humayaka the worshipper of the Daevas, and the wicked Arejat-aspa, in the battles of this world.
- <sup>114</sup> 'Ardvi Sura Anahita granted him that boon, as he was offering up libations, giving gifts, sacrificing, and entreating that she would grant him that boon. 'For her brightness and glory, I will offer her a sacrifice....
- <sup>115</sup> 'Offer up a sacrifice, O Spitama Zarathushtra! unto this spring of mine, Ardvi Sura Anahita....
- <sup>116</sup> 'Unto her did Arejat-aspa and Vandaremaini offer up a sacrifice by the sea Vouru-Kasha, with a hundred male horses, a thousand oxen, ten thousand lambs.
- <sup>117</sup> 'They begged of her a boon, saying: "Grant us this, O good, most beneficent Ardvi Sura Anahita! that we may conquer the valiant Kavi Vishtaspa and Zairivairi who fights on horseback, and that we may smite of the Aryan people their fifties and their hundreds, their hundreds and their thousands, their thousands and their tens of thousands, their tens of thousands and their myriads of myriads."
- <sup>118</sup> 'Ardvi Sura Anahita did not grant them that favor, though they were offering up libations, giving gifts, sacrificing, and entreating that she should grant them that favor. 'For her brightness and glory, I will offer her a sacrifice....
- <sup>119</sup> 'Offer up a sacrifice, O Spitama Zarathushtra! unto this spring of mine, Ardvi Sura Anahita....
- <sup>120</sup> 'For whom Ahura Mazda has made four horses -- the wind, the rain, the cloud, and the sleet -- and thus ever a upon the earth it is raining, snowing, hailing, and sleeting; and whose armies are so many and numbered by nine-hundreds and thousands.

- <sup>121</sup> 'I will worship the height Hukairya, of the deep precipices, made of gold, wherefrom this mine Ardvi Sura Anahita leaps, from a hundred times the height of a man, while she is possessed of as much Glory as the whole of the waters that run along the earth, and she runs powerfully. 'For her brightness and glory, I will offer her a sacrifice....
- <sup>122</sup> 'Offer up a sacrifice, O Spitama Zarathushtra! unto this spring of mine, Ardvi Sura Anahita....
- <sup>123</sup> 'She stands, the good Ardvi Sura Anahita, wearing a golden mantle, waiting for a man who shall offer her libations and prayers, and thinking thus in her heart:
- <sup>124</sup> ""Who will praise me? Who will offer me a sacrifice, with libations cleanly prepared and well-strained, together with the Haoma and meat? To whom shall I cleave, who cleaves unto me, and thinks with me, and bestows gifts upon, me, and is of good will unto me?" 'For her brightness and glory, I will offer her a sacrifice....
- <sup>125</sup> 'Offer up a sacrifice, O Spitama Zarathushtra! unto this spring of mine, Ardvi Sura Anahita....
- <sup>126</sup> 'Ardvi Sura Anahita, who stands carried forth in the shape of a maid, fair of body, most strong, tall-formed, high-girded, pure, nobly born of a glorious race, wearing along her.... a mantle fully embroidered with gold;
- <sup>127</sup> 'Ever holding the baresma in her hand, according to the rules, she wears square golden earrings on her ears bored, and a golden necklace around her beautiful neck, she, the nobly born Ardvi Sura Anahita; and she girded her waist tightly, so that her breasts may be well-shaped, that they may be tightly pressed.
- <sup>128</sup> 'Upon her head Ardvi Sura Anahita bound a golden crown, with a hundred stars, with eight rays, a fine ....., a well-made crown, in the shape of a ....., with fillets streaming down.
- <sup>129</sup> 'She is clothed with garments of beaver, Ardvi Sura Anahita; with the skin of thirty beavers of those that bear four young ones, that are the finest kind of beavers; for the skin of the beaver that lives in water is the finest-colored of all skins, and when worked at the right time it shines to the eye with full sheen of silver and gold.
- <sup>130</sup> 'Here, O good, most beneficent Ardvi Sura Anahita! I beg of thee this favor: that I, fully blessed, may conquer large kingdoms, rich in horses, with high tributes, with snorting horses, sounding chariots, flashing swords, rich in aliments, with stores of food, with well-scented beds; that I may have at my wish the fullness of the good things of life and whatever makes a kingdom thrive.
- <sup>131</sup> 'Here, O good, most beneficent Ardvi Sura Anahita! I beg of thee two gallant companions, one two-legged and one four-legged: one two-legged, who is swift, quickly rushing, and clever in turning a chariot round in battle; and one four-legged, who can quickly turn towards either wing of the host with a wide front, towards the right wing or the left, towards the left wing or the right.
- <sup>132</sup> 'Through the strength of this sacrifice, of this invocation, O Ardvi Sura Anahita! come down from those stars, towards the earth made by Ahura, towards the sacrificing priest, towards the full boiling [milk]; come to help him who is offering up libations giving gifts, sacrificing, and entreating that thou wouldst grant him thy favors; that all those gallant warriors may be strong, like king Vishtaspa. 'For her brightness and glory, I will offer her a sacrifice....

<sup>133</sup> 'Yatha ahu vairya: The will of the Lord is the law of holiness.... 'I bless the sacrifice and prayer, and the strength and vigor of the holy water-spring Anahita. 'Ashem Vohu: Holiness is the best of all good.... '[Give] unto that man brightness and glory, .... give him the bright, all-happy, blissful abode of the holy Ones!'

## Chapter 6

<sup>0</sup> May Ahura Mazda be rejoiced!.... Ashem Vohu: Holiness is the best of all good.... I confess myself a worshipper of Mazda, a follower of Zarathushtra, one who hates the Daevas and obeys the laws of Ahura; For sacrifice, prayer, propitiation, and glorification unto [Havani], the holy and master of holiness.... Unto the undying, shining, swift-horsed Sun; Be propitiation, with sacrifice, prayer, propitiation, and glorification. Yatha ahu vairyo: The will of the Lord is the law of holiness....

<sup>1</sup> We sacrifice unto the undying, shining, swift-horsed Sun. When the light of the sun waxes warmer, when the brightness of the sun waxes warmer, then up stand the heavenly Yazatas, by hundreds and thousands: they gather together its Glory, they make its Glory pass down, they pour its Glory upon the earth made by Ahura, for the increase of the world of holiness, for the increase of the creatures of holiness, for the increase of the undying, shining, swift-horsed Sun.

<sup>2</sup> And when the sun rises up, then the earth, made by Ahura, becomes clean; the running waters become clean, the waters of the wells become clean, the waters of the sea become clean, the standing waters become clean; all the holy creatures, the creatures of the Good Spirit, become clean.

<sup>3</sup> Should not the sun rise up, then the Daevas would destroy all the things that are in the seven Karshvares, nor would the heavenly Yazatas find any way of withstanding or repelling them in the material world.

<sup>4</sup> He who offers up a sacrifice unto the undying, shining, swift-horsed Sun -- to withstand darkness, to withstand the Daevas born of darkness, to withstand the robbers and bandits, to withstand the Yatus and Pairikas, to withstand death that creeps in unseen -- offers it up to Ahura Mazda, offers it up to the Amesha-Spentas, offers it up to his own soul. He rejoices all the heavenly and worldly Yazatas, who offers up a sacrifice unto the undying, shining, swift-horsed Sun.

<sup>5</sup> I will sacrifice unto Mithra, the lord of wide pastures, who has a thousand ears, ten thousand eyes. I will sacrifice unto the club of Mithra, the lord of wide pastures, well struck down upon the skulls of the Daevas. I will sacrifice unto that friendship, the best of all friendships, that reigns between the moon and the sun.

<sup>6</sup> For his brightness and glory, I will offer unto him a sacrifice worth being heard, namely, unto the undying, shining, swift-horsed Sun. Unto the undying, shining, swift-horsed Sun we offer up the libations, the Haoma and meat, the baresma, the wisdom of the tongue, the holy spells, the speech, the deeds, the libations, and the rightly-spoken words. Yenghe hatam: All those beings of whom Ahura Mazda....

<sup>7</sup> Yatha ahu vairyo: The will of the Lord is the law of holiness.... I bless the sacrifice and the invocation, and the strength and vigour of the undying, shining, swift-horsed Sun. Ashem Vohu: Holiness is the best of all good.... Give unto that man brightness and glory, give him health of body, .... give him the bright, all-happy, blissful abode of the holy Ones.

## Chapter 7

- <sup>0</sup> May Ahura Mazda be rejoiced!.... Ashem Vohu: Holiness is the best of all good.... I confess myself a worshipper of Mazda, a follower of Zarathushtra, one who hates the Daevas and obeys the laws of Ahura; For sacrifice, prayer, propitiation, and glorification unto [Havani], the holy and master of holiness.... Unto the Moon that keeps in it the seed of the Bull; unto the only-created Bull and unto the Bull of many species; Be propitiation, with sacrifice, prayer, propitiation, and glorification. Yatha ahu vairyo: The will of the Lord is the law of holiness....
- <sup>1</sup> Hail to Ahura Mazda! Hail to the Amesha-Spentas! Hail to the Moon that keeps in it the seed of the Bull! Hail to thee when we look at thee! Hail to thee when thou lookest at us!
- <sup>2</sup> How does the moon wax? How does the moon wane? For fifteen days does the moon wax; for fifteen days does the moon wane. As long as her waxing, so long is the waning; as long as her waning, so long is the waxing. 'Who is there but thee who makes the moon wax and wane?'
- <sup>3</sup> We sacrifice unto the Moon that keeps in it the seed of the Bull, the holy and master of holiness. Here I look at the moon, here I perceive the moon; here I look at the light of the moon, here I perceive the light of the moon. The Amesha-Spentas stand up holding its glory; the Amesha-Spentas stand up, pouring its glory upon the earth, made by Mazda.
- <sup>4</sup> And when the light of the moon waxes warmer, golden-hued plants grow on from the earth during the spring. We sacrifice unto the new moons, the full moons, and the Vishaptathas. We sacrifice unto the new moon, the holy and master of holiness; We sacrifice unto the full moon, the holy and master of holiness; We sacrifice unto the Vishaptatha, the holy and master of holiness.
- <sup>5</sup> I will sacrifice unto the Moon, that keeps in it the seed of the Bull, the liberal, bright, glorious, water-giving, warmth-giving, wisdom-giving, wealth-giving, riches-giving, thoughtfulness-giving, weal-giving, freshness-giving, prosperity-giving, the liberal, the healing.
- <sup>6</sup> For its brightness and glory, I will offer unto it a sacrifice worth being heard, namely, unto the Moon that keeps in it the seed of the Bull. Unto the Moon that keeps in it the seed of the Bull, we offer up the libations, the Haoma and meat, the baresma, the wisdom of the tongue, the holy spells, the speech, the deeds, the libations, and the rightly-spoken words. Yenghe hatam: All those beings of whom Ahura Mazda....
- <sup>7</sup> Yatha ahu vairyo: The will of the Lord is the law of holiness.... I bless the sacrifice and prayer, and the strength and vigour of the Moon, that keeps in it the seed of the Bull, and of the only-created Bull, and of the Bull of many species. Ashem Vohu: Holiness is the best of all good. Give unto that man brightness and glory, give him health of body, .... give him the bright, all-happy, blissful abode of the holy Ones.

## Chapter 8

## Tishtar Yasht (chapter 8)

- <sup>0</sup> May Ahura Mazda be rejoiced!.... Ashem Vohu: Holiness is the best of all good.... I confess myself a worshipper of Mazda, a follower of Zarathushtra, one who hates the Daevas and obeys the laws of Ahura; For sacrifice, prayer, propitiation, and glorification unto [Havani], the holy and master of holiness.... Unto Tishtrya, the bright and glorious star, and unto the powerful Satavaesa, made by Mazda, who pushes waters forward, Be propitiation, with sacrifice, prayer, propitiation, and glorification. Yatha ahu vairyo: The will of the Lord is the law of holiness....
- <sup>1</sup> Ahura Mazda spake unto Spitama Zarathushtra, saying: 'We worship the lordship and mastership [of Tishtrya], whereby he protects the Moon, the dwelling, the food, when my glorious stars come along and impart their gifts to men. I will sacrifice unto the star Tishtrya, that gives the fields their share [of waters].
- <sup>2</sup> 'We offer up libations unto Tishtrya, the bright and glorious star, that gives happy dwelling and good dwelling; the white, shining, seen afar, and piercing; the health-bringing, loud-snorting, and high, piercing from afar with its shining, undefiled rays; and unto the waters of the wide sea, the Vanguhi of wide renown, and the species of the Bull, made by Mazda, the awful kingly Glory, and the Fravashi of the holy Spitama Zarathushtra.
- <sup>3</sup> 'For his brightness and glory, I will offer unto him a sacrifice worth being heard, namely, unto the star Tishtrya. 'Unto Tishtrya, the bright and glorious star, we offer up the libations, the Haoma and meat, the baresma, the wisdom of the tongue, the holy spells, the speech, the deeds, the libations, and the rightly-spoken words. 'Yenhe hatam: All those beings of whom Ahura Mazda....
- <sup>4</sup> 'We sacrifice unto Tishtrya, the bright and glorious star, who is the seed of the waters, powerful, tall, and strong, whose light goes afar; powerful and highly working, through whom the brightness and the seed of the waters come from the high Apam Napat. 'For his brightness and glory, I will offer him a sacrifice worth being heard....
- <sup>5</sup> 'We sacrifice unto Tishtrya, the bright and glorious star; for whom long flocks and herds and men, looking forward for him and deceived in their hope: "When shall we see him rise up, the bright and glorious star Tishtrya? When will the springs run with waves as thick as a horse's size and still thicker? Or will they never come?" 'For his brightness and glory, I will offer him a sacrifice worth being heard....
- <sup>6</sup> 'We sacrifice unto Tishtrya, the bright and glorious star; who flies, towards the sea Vouru-Kasha, as swiftly as the arrow darted through the heavenly space<sup>1</sup>, which Erekhsha, the swift archer, the Arya amongst the Aryas whose arrow was the swiftest, shot from Mount Khshaotha to Mount Hvanvant.
- <sup>7</sup> 'For Ahura Mazda gave him assistance; so did the waters and the plants; and Mithra, the lord of wide pastures, opened a wide way unto him. 'For his brightness and glory, I will offer him a sacrifice worth being heard....
- <sup>8</sup> 'We sacrifice unto Tishtrya, the bright and glorious star, that afflicts the Pairikas, that vexes the Pairikas, who, in the shape of worm-stars, fly between the earth and the heavens, in the sea Vouru-Kasha, the powerful sea, the large-sized, deep sea of salt waters. He goes to its lake in the shape of a horse, in a holy shape; and down there he makes the waters boil over, and the winds flow above powerfully all around.

## Tishtar Yasht (chapter 8)

- <sup>9</sup> "Then Satavaesa makes those waters flow down to the seven Karshvares of the earth, and when he has arrived down there, he stands, beautiful, spreading ease and joy on the fertile countries (thinking in himself): "How shall the countries of the Aryas grow fertile?" 'For his brightness and glory, I will offer him a sacrifice worth being heard....
- <sup>10</sup> 'We sacrifice unto Tishtrya, the bright and glorious star, who spoke unto Ahura Mazda, saying: "Ahura Mazda, most beneficent Spirit, Maker of the material world, thou Holy One!
- <sup>11</sup> "'If men would worship me with a sacrifice in which I were invoked by my own name, as they worship the other Yazatas with sacrifices in which they are invoked by their own names, then I should have come to the faithful at the appointed time; I should have come in the appointed time of my beautiful, immortal life, should it be one night, or two nights, or fifty, or a hundred nights."
- <sup>12</sup> 'We sacrifice unto Tishtrya; 'We sacrifice unto the rains of Tishtrya. 'We sacrifice unto the first star; we sacrifice unto the rains of the first star. 'I will sacrifice unto the stars Haptoiringa, to oppose the Yatus and Pairikas. 'We sacrifice unto Vanant, the star made by Mazda; for the well-shapen strength, for the Victory, made by Ahura, for the crushing Ascendant, for the destruction of what distresses us, for the destruction of what persecutes us. 'We sacrifice unto Tishtrya, whose eye-sight is sound.
- <sup>13</sup> 'For ten nights, O Spitama Zarathushtra! Tishtrya, the bright and glorious star, mingles his shape with light, moving in the shape of a man of fifteen years of age, bright, with clear eyes, tall, full of strength, strong, and clever.
- <sup>14</sup> 'He is active as the first man was; he goes on with the strength of the first man; he has the virility of the first man.
- <sup>15</sup> 'Here he calls for people to assemble, here he asks, saying: "Who now will offer me the libations with the Haoma and the holy meat? To whom shall I give wealth of male children, a troop of male children, and the purification of his own soul? Now I ought to receive sacrifice and prayer in the material world, by the law of excellent holiness."
- <sup>16</sup> "The next ten nights, O Spitama Zarathushtra! the bright and glorious Tishtrya mingles his shape with light, moving in the shape of a golden-horned bull.
- <sup>17</sup> 'Here he calls for people to assemble, here he asks, saying: "Who now will offer me the libations with the Haoma and the holy meat? To whom shall I give wealth of oxen, a herd of oxen, and the purification of his own soul? Now I ought to receive sacrifice and prayer in the material world, by the law of excellent holiness."
- <sup>18</sup> "The next ten nights, O Spitama Zarathushtra! the bright and glorious Tishtrya mingles his shape with light, moving in the shape of a white, beautiful horse, with golden ears and a golden caparison.
- <sup>19</sup> 'Here he calls for people to assemble, here he asks, saying: "Who now will offer me the libations with the Haoma and the holy meat? To whom shall I give wealth of horses, a troop of horses, and the purification of his own soul? Now I ought to receive sacrifice and prayer in the material world, by the law of excellent holiness."
- <sup>20</sup> "Then, O Spitama Zarathushtra! the bright and glorious Tishtrya goes down to the sea Vouru-Kasha in the shape of a white, beautiful horse, with golden ears and a golden caparison.

## Tishtar Yasht (chapter 8)

- <sup>21</sup> 'But there rushes down to meet him the Daeva Apaosha, in the shape of a dark horse, black with black ears, black with a black back, black with a black tail, stamped with brands of terror.
- <sup>22</sup> 'They meet together, hoof against hoof, O Spitama Zarathushtra! the bright and glorious Tishtrya and the Daeva Apaosha. They fight together, O Spitama Zarathushtra! for three days and three nights. And then the Daeva Apaosha proves stronger than the bright and glorious Tishtrya, he overcomes him.
- <sup>23</sup> 'And Tishtrya flees from the sea Vouru-Kasha, as far as a Hathra's length. He cries out in woe and distress, the bright and glorious Tishtrya: "Woe is me, O Ahura Mazda! I am in distress, O Waters and Plants! O Fate and thou, Law of the worshippers of Mazda! Men do not worship me with a sacrifice in which I am invoked by my own name, as they worship the other Yazatas with sacrifices in which they are invoked by their own names.
- <sup>24</sup> "'If men had worshipped me with a sacrifice in which I had been invoked by my own name, as they worship the other Yazatas with sacrifices in which they are invoked by their own names, I should have taken to me the strength of ten horses, the strength of ten camels, the strength of ten bulls, the strength of ten mountains, the strength of ten rivers."
- <sup>25</sup> 'Then I, Ahura Mazda, offer up to the bright and glorious Tishtrya a sacrifice in which he is invoked by his own name, and I bring him the strength of ten horses, the strength of ten camels, the strength of ten bulls, the strength of ten mountains, the strength of ten rivers.
- <sup>26</sup> 'Then, O Spitama Zarathushtra! the bright and glorious Tishtrya goes down to the sea Vouru-Kasha in the shape of a white, beautiful horse, with golden ears and golden caparison.
- <sup>27</sup> 'But there rushes down to meet him the Daeva Apaosha in the shape of a dark horse, black with black ears, black with a black back, black with a black tail, stamped with brands of terror.
- <sup>28</sup> 'They meet together, hoof against hoof, O Spitama Zarathushtra! the bright and glorious Tishtrya, and the Daeva Apaosha; they fight together, O Zarathushtra! till the time of noon. Then the bright and glorious Tishtrya proves stronger than the Daeva Apaosha, he overcomes him.
- <sup>29</sup> 'Then he goes from the sea Vouru-Kasha as far as a Hathra's length: "Hail!" cries the bright and glorious Tishtrya. "Hail unto me, O Ahura Mazda! Hail unto you, O waters and plants! Hail, O Law of the worshippers of Mazda! Hail will it be unto you, O lands! The life of the waters will flow down unrestrained to the big-seeded corn fields, to the small-seeded pasture-fields, and to the whole of the material world!"
- <sup>30</sup> Then the bright and glorious Tishtrya goes back down to the sea Vouru-Kasha, in the shape of a white, beautiful horse, with golden ears and a golden caparison.
- <sup>31</sup> 'He makes the sea boil up and down; he makes the sea stream this and that way; he makes the sea flow this and that way: all the shores of the sea Vouru-Kasha are boiling over, all the middle of it is boiling over.
- <sup>32</sup> 'And the bright and glorious Tishtrya rises up from the sea Vouru-Kasha, O Spitama Zarathushtra! the bright and glorious Satavaesa rises up from the sea Vouru-Kasha; and vapours rise up above Mount Us-hindu, that stands in the middle of the sea Vouru-Kasha.

## Tishtar Yasht (chapter 8)

- <sup>33</sup> 'Then the vapours push forward, in the regular shape of clouds; they go following the wind, along the ways which Haoma traverses, the increaser of the world. Behind him travels the mighty wind, made by Mazda, and the rain, and the cloud, and the sleet, down to the several places, down to the fields, down to the seven Karshvares of the earth.
- <sup>34</sup> 'Apam Napat, O Spitama Zarathushtra! divides the waters amongst the countries in the material world, in company with the mighty wind, the Glory, made by the waters, and the Fravashis of the faithful. 'For his brightness and glory, I will offer him a sacrifice worth being heard....
- <sup>35</sup> 'We sacrifice unto Tishtrya, the bright and glorious star, who from the shining east, moves along his long winding course, along the path made by the gods, along the way appointed for him the watery way, at the will of Ahura Mazda, at the will of the Ameshaspentas. 'For his brightness and glory, I will offer him a sacrifice worth being heard....
- <sup>36</sup> 'We sacrifice unto Tishtrya, the bright and glorious star, whose rising is watched by men who live on the fruits of the year, by the chiefs of deep understanding; by the wild beasts in the mountains, by the tame beasts that run in the plains; they watch him, as he comes up to the country for a bad year, or for a good year, (thinking in themselves): "How shall the Aryan countries be fertile?" 'For his brightness and glory, I will offer him a sacrifice worth being heard....
- <sup>37</sup> 'We sacrifice unto Tishtrya, the bright and glorious star, swift-flying and swift-moving, who flies towards the sea Vouru-Kasha, as swiftly as the arrow darted through the heavenly space, which Erekhsha, the swift archer, the Arya amongst the Aryas whose arrow was the swiftest, shot from Mount Khshaotha to Mount Hvanvant.
- <sup>38</sup> 'Ahura Mazda gave him assistance, and the Ameshaspentas and Mithra, the lord of wide pastures, pointed him the way: behind him went the tall Ashish Vanguhi and Parendi on her light chariot: always till, in his course, he reached Mount Hvanvant on the shining waters. 'For his brightness and glory, I will offer him a sacrifice worth being heard....
- <sup>39</sup> 'We sacrifice unto Tishtrya, the bright and glorious star, who afflicts the Pairikas, who destroys the Pairikas, that Angra Mainyus flung to stop all the stars that have in them the seed of the waters.
- <sup>40</sup> 'Tishtrya afflicts them, he blows them away from the sea Vouru-Kasha; then the wind blows the clouds forward, bearing the waters of fertility, so that the friendly showers spread wide over, they spread helpfully and friendly over the seven Karshvares. 'For his brightness and glory, I will offer him a sacrifice worth being heard....
- <sup>41</sup> 'We sacrifice unto Tishtrya, the bright and glorious star, for whom long the standing waters, and the running spring-waters, the stream-waters, and the rain-waters:
- <sup>42</sup> "'When will the bright and glorious Tishtrya rise up for us? When will the springs with a flow and overflow of waters, thick as a horse's shoulder, run to the beautiful places and fields, and to the pastures, even to the roots of the plants, that they may grow with a powerful growth?" 'For his brightness and glory, I will offer him a sacrifice worth being heard....

## Tishtar Yasht (chapter 8)

- <sup>43</sup> 'We sacrifice unto Tishtrya, the bright and glorious star, who washes away all things of fear, who stunts the growth of all ....., and brings health to all these creations, being most beneficent, when he has been worshipped with a sacrifice and propitiated, rejoiced, and satisfied. 'For his brightness and glory, I will offer him a sacrifice worth being heard....
- <sup>44</sup> 'I will sacrifice unto Tishtrya, the bright and glorious star, whom Ahura Mazda has established as a lord and overseer above all stars, in the same way as he has established Zarathushtra above men; whom neither Angra Mainyu, nor the Yatus and the Pairikas, nor the men Yatus can deliver unto death, nor can all the Daevas together prevail for his death. 'For his brightness and glory, I will offer him a sacrifice worth being heard....
- <sup>45</sup> 'We sacrifice unto Tishtrya, the bright and glorious star, to whom Ahura Mazda has given a thousand senses, and who is the most beneficent amongst the stars that have in them the seed of the waters:
- <sup>46</sup> 'Who moves in light with the stars that have in them the seed of the waters: he, from the sea Vouru-Kasha, the powerful sea, the large-sized, deep, and salt of waters, goes to all the lakes, and to all the beautiful caves, and to all the beautiful channels, in the shape of a white, beautiful horse, with golden ears and a golden caparison.
- <sup>47</sup> 'Then, O Spitama Zarathushtra! the waters flow down from the sea Vouru-Kasha, mother-like, friendly, and healing: he divides them amongst these countries, being most beneficent, when he has been worshipped with a sacrifice and propitiated rejoiced, and satisfied. 'For his brightness and glory, I will offer him a sacrifice worth being heard....
- <sup>48</sup> 'We sacrifice unto Tishtrya, the bright and glorious star, for whom long all the creatures of Spenta-Mainyu, those that live under the ground, and those that live above the ground; those that live in the waters, and those that live on dry land; those that fly, and those that run in the plains; and all those that live within this boundless and endless world of the holy Spirit. 'For his brightness and glory, I will offer him a sacrifice worth being heard....
- <sup>49</sup> 'We sacrifice unto Tishtrya, the bright and glorious star, the healthful, wise, happy, and powerful, who is the lord of a thousand boons, and grants many boons to that man who has pleased him, whether begging or not begging for them.
- <sup>50</sup> 'I, O Spitama Zarathushtra! have created that star Tishtrya as worthy of sacrifice, as worthy of prayer, as worthy of propitiation, as worthy of glorification as myself, Ahura Mazda;
- <sup>51</sup> 'In order to withstand, to break asunder, to afflict, to drive back the malice of that Pairika Duzyairya, whom evil-speaking people call Huyairya.
- <sup>52</sup> 'Had I not created that star Tishtrya as worthy of sacrifice, as worthy of prayer, as worthy of propitiation, as worthy of glorification as myself, Ahura Mazda;
- <sup>53</sup> 'In order to withstand, to break asunder, to afflict, to drive back the malice of that Pairika Duzyairya, whom evil-speaking people call Huyairya;
- <sup>54</sup> 'Then all day long, all night long, that Pairika Duzyairya would wage war against this material world of mine, wanting to extinguish its life, and she goes on, rushing upon and around it.

## Tishtar Yasht (chapter 8)

<sup>55</sup> 'But the bright and glorious Tishtrya keeps that Pairika in bonds, with twofold bonds, with threefold bonds, that cannot be overcome, with bonds all over the body: it is as if there were a thousand men keeping one man in bonds, a thousand men of those who are the strongest in strength.

<sup>56</sup> 'If the Aryan countries, O Spitama Zarathushtra! would perform in honour of the bright and glorious Tishtrya the due sacrifice and invocation, just as that sacrifice and invocation ought to be performed in the perfection of holiness; never should a hostile horde enter these Aryan countries, nor any plague, nor leprosy, nor venomous plants, nor the chariot of a foe, nor the uplifted spear of a foe.'

<sup>57</sup> Zarathushtra asked: 'What is then, O Ahura Mazda! the sacrifice and invocation in honour of the bright and glorious Tishtrya, as it ought to be performed in the perfection of holiness?'

<sup>58</sup> Ahura Mazda answered: 'Let the Aryan nations bring libations unto him; let the Aryan nations tie bundles of baresma for him; let the Aryan nations cook for him a head of cattle, either white, or black, or of any other colour, but all of one and the same colour.

<sup>59</sup> 'Let not a murderer take of these offerings, nor a whore, nor a .... who does not sing the Gathas, who spreads death in the world and withstands the law of Mazda, the law of Zarathushtra.

<sup>60</sup> 'If a murderer take of these offerings, or a whore, or a .... who does not sing the Gathas, who spreads death in the world and withstands the law of Mazda, the law of Zarathushtra, then the bright and glorious Tishtrya takes back his healing virtues.

<sup>61</sup> 'Plagues will ever pour upon the Aryan nations; hostile hordes will ever fall upon the Aryan nations; the Aryans will be smitten, by their fifties and their hundreds, by their hundreds and their thousands, by their thousands and their tens of thousands, by their tens of thousands and their myriads of myriads.

<sup>62</sup> 'Yatha ahu vairyo: The will of the Lord is the law of holiness.... 'I bless the sacrifice and prayer, and the strength and vigour of Tishtrya, the bright and glorious star, and of the powerful Satavaesa, made by Mazda, who pushes waters forward. 'Ashem Vohu: Holiness is the best of all good.... '[Give] unto that man brightness and glory, .... give him the bright, all-happy, blissful abode of the holy Ones.'

## Chapter 9

<sup>0</sup> May Ahura Mazda be rejoiced! May Angra Mainyu be afflicted!.... Ashem Vohu: Holiness is the best of all good.... I confess myself a worshipper of Mazda, a follower of Zarathushtra, one who hates the Daevas and obeys the laws of Ahura; For sacrifice, prayer, satisfaction, and glorification unto Havani, the holy and master of holiness. Unto the powerful Drvaspa, made by Mazda and holy, Be propitiation, with sacrifice, prayer, propitiation, and glorification. Yatha ahu vairyo: The will of the Lord is the law of holiness....

<sup>1</sup> We sacrifice unto the powerful Drvaspa, made by Mazda and holy, who keeps the flocks in health, the herds in health, the grown-up (cattle) in health, the young ones in health; who watches well from afar, with a wide-spread and long-continued welfare-giving friendship;

## Drvasp Yasht (chapter 9)

- <sup>2</sup> Who yokes teams of horses, who makes her chariot turn and its wheels sound, fat and glistening, strong, tall-formed, weal-possessing, health-giving, powerful to stand and powerful to turn for assistance to the faithful.
- <sup>3</sup> To her did Haoshyangha, the Paradhata, offer up a sacrifice on the enclosure of the Hara, the beautiful height, made by Mazda, with a hundred male horses, a thousand oxen, and ten thousand lambs, and with an offering of libations:
- <sup>4</sup> 'Grant me this boon, O good, most beneficent Drvaspa! that I may overcome all the Daevas of Mazana; that I may never fear and bow through terror before the Daevas, but that all the Daevas may fear and bow in spite of themselves before me, that they may fear and flee down to darkness.'
- <sup>5</sup> The powerful Drvaspa, made by Mazda, the holy Drvaspa, the maintainer, granted him that boon, as he was offering libations, giving gifts, sacrificing, and entreating that she would grant him that boon.
- <sup>6</sup> For her brightness and glory, I will offer her a sacrifice worth being heard; I will offer her a sacrifice well performed, namely, unto the powerful Drvaspa, made by Mazda and holy. We offer up libations to the powerful Drvaspa, made by Mazda and holy; we offer her the Haoma and meat, the baresma, the wisdom of the tongue, the holy spells, the speech, the deeds, the libations, and the rightly-spoken words. Yenghe hatam: All those beings of whom Ahura Mazda....
- <sup>7</sup> We offer up a sacrifice unto the powerful Drvaspa, made by Mazda and holy, who keeps the flocks in health.... Who yokes teams of horses .... for assistance to the faithful.
- <sup>8</sup> To her did Yima Khshaeta, the good shepherd, offer up a sacrifice from the height Hukairya, with a hundred male horses, a thousand oxen, ten thousand lambs, and with an offering of libations:
- <sup>9</sup> 'Grant me this boon, O good, most beneficent Drvaspa! that I may bring fatness and flocks down to the world created by Mazda; that I may bring immortality down to the world created by Mazda;
- <sup>10</sup> 'That I may take away both hunger and thirst, from the world created by Mazda; that I may take away both old age and death, from the world created by Mazda; that I may take away both hot wind and cold wind, from the world created by Mazda, for a thousand years.'
- <sup>11</sup> The powerful Drvaspa, made by Mazda, the holy Drvaspa, the maintainer, granted him that boon, as he was offering libations, giving gifts, sacrificing, and entreating that she would grant him that boon. For her brightness and glory, I will offer her a sacrifice worth being heard....
- <sup>12</sup> We offer up a sacrifice unto the powerful Drvaspa, made by Mazda and holy, who keeps the flocks in health.... Who yokes teams of horses .... for assistance to the faithful.
- <sup>13</sup> To her did Thraetaona, the heir of the valiant Athwya clan, offer up a sacrifice in the four-cornered Varena, with a hundred male horses, a thousand oxen, ten thousand lambs, and with an offering of libations:

## Drvasp Yasht (chapter 9)

- <sup>14</sup> 'Grant me this boon, O good, most beneficent Drvaspa! that I may overcome Azhi Dahaka, the three-mouthed, the three-headed, the six-eyed, who has a thousand senses, that most powerful, fiendish Druj, that demon, baleful to the world, the strongest Druj that Angra Mainyu created against the material world, to destroy the world of the good principle; and that I may deliver his two wives, Savanghavack and Erenavach, who are the fairest of body amongst women, and the most wonderful creatures in the world.'
- <sup>15</sup> The powerful Drvaspa, made by Mazda, the holy Drvasya, the maintainer, granted him that boon, as he was offering up libations, giving gifts, sacrificing, and entreating that she would grant him that boon. For her brightness and glory, I will offer her a sacrifice worth being heard....
- <sup>16</sup> We offer up a sacrifice unto the powerful Drvaspa, made by Mazda and holy, who keeps flocks in health.... Who yokes teams of horses .... for assistance to the faithful.
- <sup>17</sup> To her did Haoma offer up a sacrifice, Haoma, the enlivening, the healing, the beautiful, the lordly, with golden eyes, upon the highest height of the Haraiti Bareza. He begged of her a boon saying:
- <sup>18</sup> 'Grant me this boon, O good, most beneficent Drvaspa! that I may bind the Turanian murderer Franghrasyan, that I may drag him bound, that may bring him bound unto king Husravah, that king Husravah may kill him, behind the Chaechasta lake, the deep lake of salt waters, to avenge the murder of his father Syavarshana, a man, and of Aghraeratha, a semi-man.'
- <sup>19</sup> The powerful Drvaspa, made by Mazda, the holy Drvaspa, the maintainer, granted him that boon, as he was offering up libations, giving gifts, sacrificing, and entreating that she would give him that boon. For her brightness and glory, I will offer her a sacrifice worth being heard....
- <sup>20</sup> We offer up a sacrifice unto the powerful Drvaspa, made by Mazda and holy, who keeps the flocks in health.... Who yokes teams of horses .... for assistance to the faithful.
- <sup>21</sup> To her did the gallant Husravah, he who united the Arya nations into one kingdom, offer up a sacrifice, behind the Chaechasta lake, the deep lake of salt waters, with a hundred male horses, a thousand oxen, ten thousand lambs, and an offering of libations:
- <sup>22</sup> 'Grant me this boon, O good, most beneficent Drvaspa! that I may kill the Turanian murderer, Franghrasyan, behind the Chaechasta lake, the deep lake of salt waters, to avenge the murder of my father Syavarshana, a man, and of Aghraeratha, a semi-man.'
- <sup>23</sup> The powerful Drvaspa, made by Mazda, the holy Drvaspa, the maintainer, granted him that boon, as he was offering up libations, giving gifts, sacrificing, and entreating that she would grant him that boon. For her brightness and glory, I will offer her a sacrifice worth being heard....
- <sup>24</sup> We offer up a sacrifice unto the powerful Drvaspa, made by Mazda and holy, who keeps the flocks in health.... Who yokes teams of horses .... for assistance to the faithful,

## Drvasp Yasht (chapter 9)

- <sup>25</sup> To her did the holy Zarathushtra offer up a sacrifice in the Airyana Vaejah, by the good river Daitya, with the Haoma and meat, with the baresma, with the wisdom of the tongue, with the holy spells, with the speech, with the deeds, with the libations, and with the rightly-spoken words. He begged of her a boon, saying:
- <sup>26</sup> 'O good, most beneficent Drvaspa! grant me this boon, that I may bring the good and noble Hutaosa to think according to the law, to speak according to the law, to do according to the law, that she may spread my Mazdean law and make it known, and that she may bestow beautiful praises upon my deeds.'
- <sup>27</sup> The strong Drvaspa, made by Mazda, the holy Drvaspa, the maintainer, granted him that boon, as he was offering up libations, giving gifts, sacrificing, and entreating that she would grant him that boon. For her brightness and glory, I will offer her a sacrifice worth being heard....
- <sup>28</sup> We offer up a sacrifice unto the powerful Drvaspa, made by Mazda and holy, who keeps the flocks in health.... Who yokes teams of horses .... for assistance to the faithful.
- <sup>29</sup> To her did the tall Kavi Vistaspa offer up a sacrifice behind the waters of the river Daitya, with a hundred male horses, a thousand oxen, ten thousand lambs, and with an offering of libations:
- <sup>30</sup> 'Grant me this boon, O good, most beneficent Drvaspa! that I may put to flight Ashta-aurvant, the son of Vispa-thaurvo-asti, the all-afflicting, of the brazen helmet, of the brazen armour, of the thick neck, behind whom seven hundred camels ....; that I may put to flight the Hvyona murderer, Arejat-aspā; that I may put to flight Darshinika, the worshipper of the Daevas;
- <sup>31</sup> And that I may smite Tathravant of the bad law; that I may smite Spinjaurushka, the worshipper of the Daevas; and that I may bring unto the good law the nations of the Varedhakas and of the Hvyona; and that I may smite of the Hvyona nations their fifties and their hundreds, their hundreds and their thousands, their thousands and their tens of thousands, their tens of thousands and their myriads of myriads.
- <sup>32</sup> The strong Drvaspa, made by Mazda, the holy Drvaspa, the maintainer, granted him that boon, as he was offering up libations, giving gifts, sacrificing, and entreating that she would grant him that boon. For her brightness and glory, I will offer her a sacrifice worth being heard; I will offer her a sacrifice well performed, namely, unto the powerful Drvaspa made by Mazda and holy. We offer up libations to the powerful Drvaspa, made by Mazda and holy; we offer her the Haoma and meat, the baresma, the wisdom of the tongue, the holy spells, the speech, the deeds, the libations, and the rightly-spoken words. Yatha ahu vairyo: The will of the Lord is the law of holiness.... I bless the sacrifice and prayer, and the strength and vigour of the powerful Drvaspa, made by Mazda and holy. Ashem Vohu: Holiness is the best of all good.... [Give] unto that man brightness and glory, give him health of body,.... give him the bright, all-happy, blissful abode of the holy Ones.

## Chapter 10

- <sup>0</sup> May Ahura Mazda be rejoiced!.... Ashem Vohu: Holiness is the best of all good.... I confess myself a worshipper of Mazda, a follower of Zarathushtra, one who hates the Daevas, and obeys the laws of Ahura; For sacrifice, prayer, propitiation, and glorification unto [Havani], the holy and master of holiness.... Unto Mithra, the lord of wide pastures, who has a thousand ears, ten thousand eyes, a Yazata invoked by his own name, and unto Rama Hvastra,<sup>1</sup> Be propitiation, with sacrifice, prayer, propitiation, and glorification. Yatha ahuvairyo: The will of the Lord is the law of holiness....
- <sup>1</sup> Ahura Mazda spake unto Spitama Zarathushtra, saying: 'Verily, when I created Mithra, the lord of wide pastures, O Spitama! I created him as worthy of sacrifice, as worthy of prayer as myself, Ahura Mazda.<sup>2</sup>
- <sup>2</sup> 'The ruffian who lies unto Mithra<sup>3</sup> brings death unto the whole country, injuring as much the faithful world as a hundred evil-doers<sup>4</sup> could do. Break not the contract, O Spitama! neither the one that thou hadst entered into with one of the unfaithful, nor the one that thou hadst entered into with one of the faithful who is one of thy own faith.<sup>5</sup> For Mithra stands for both the faithful and the unfaithful.
- <sup>3</sup> 'Mithra, the lord of wide pastures, gives swiftness to the horses of those who lie not unto Mithra. 'Fire, the son of Ahura Mazda, gives the straightest way to those who lie not unto Mithra. 'The good, strong, beneficent Fravashis of the faithful give a virtuous offspring to those who lie not unto Mithra.
- <sup>4</sup> 'For his brightness and glory, I will offer unto him a sacrifice worth being heard, namely, unto Mithra, the lord of wide pastures. 'We offer up libations unto Mithra, the lord of wide pastures, who gives a happy dwelling and a good dwelling to the Aryan nations.
- <sup>5</sup> 'May he come to us for help! May he come to us for ease! May he come to us for joy! May he come to us for mercy! May he come to us for health! May he come to us for victory! May he come to us for good conscience!<sup>6</sup> May he come to us for bliss!<sup>7</sup> he, the awful and overpowering, worthy of sacrifice and prayer, not to be deceived anywhere in the whole of the material world, Mithra, the lord of wide pastures.
- <sup>6</sup> 'I will offer up libations unto him, the strong Yazata, the powerful Mithra, most beneficent to the creatures: I will apply unto him with charity<sup>8</sup> and prayers: I will offer up a sacrifice worth being heard unto him, Mithra, the lord of wide pastures, with the Haoma and meat, with the baresma, with the wisdom of the tongue, with the holy spells, with the speech, with the deeds, with the libations, and with the rightly-spoken words. 'Yenhe hatam: All those beings of whom Ahura Mazda...<sup>9</sup>
- <sup>7</sup> 'We sacrifice unto Mithra, the lord of wide pastures, who is truth-speaking, a chief in assemblies, with a thousand ears, well-shapen, with ten thousand eyes, high, with full knowledge,<sup>10</sup> strong, sleepless, and ever awake;<sup>11</sup>
- <sup>8</sup> 'To whom the chiefs of nations offer up sacrifices, as they go to the field, against havocking hosts, against enemies coming in battle array, in the strife of conflicting nations.

- <sup>9</sup> 'On whichever side he has been worshipped first in the fulness of faith of a devoted heart, to that side turns Mithra, the lord of wide pastures, with the fiend-smiting wind, with the cursing thought of the wise.<sup>12</sup> 'For his brightness and glory, I will offer him a sacrifice worth being heard....
- <sup>10</sup> 'We sacrifice unto Mithra, the lord of wide pastures, .... sleepless, and ever awake.
- <sup>11</sup> 'Whom the horsemen worship on the back of their horses, begging swiftness for their teams, health for their own bodies, and that they may watch with full success those who hate them, smite down their foes, and destroy at one stroke their adversaries, their enemies, and those who hate them.<sup>13</sup> 'For his brightness and glory, I will offer him a sacrifice worth being heard....
- <sup>12</sup> 'We sacrifice unto Mithra, the lord of wide pastures, .... sleepless, and ever awake;
- <sup>13</sup> 'Who first of the heavenly gods reaches over the Hara<sup>14</sup>, before the undying, swift-horsed sun<sup>15</sup>; who, foremost in a golden array, takes hold of the beautiful summits, and from thence looks over the abode of the Aryans with a beneficent eye.
- <sup>14</sup> 'Where the valiant chiefs draw up their many troops in array;<sup>16</sup> where the high mountains, rich in pastures and waters, yield plenty to the cattle;<sup>17</sup> where the deep lakes, with salt waters, stand;<sup>18</sup> where wide-flowing rivers swell and hurry towards Ishkata and Pouruta, Mouru and Haroyu, the Gava-Sughdha and Hvairizem;<sup>19</sup>
- <sup>15</sup> 'On Arezahi and Sawahi, on Fradadhafshu and Widadhafshu, on Wouru-bareshti and Wourujareshti, on this bright karshwar of Xwaniratha<sup>20</sup>, the abode of cattle, the dwelling of cattle, the powerful Mithra looks with a health-bringing eye;
- <sup>16</sup> 'He who moves along all the karshwars, a Yazata unseen, and brings glory; he who moves along all the karshwars, a Yazata unseen, and brings sovereignty; and increases<sup>21</sup> strength for victory to those who, with a pious intent, holily offer him libations. 'For his brightness and glory, I will offer him a sacrifice worth being heard....
- <sup>17</sup> 'We sacrifice unto Mithra, the lord of wide pastures, .... sleepless, and ever awake; 'Unto whom nobody must lie, neither the master of a house, nor the lord of a borough, nor the lord of a town, nor the lord of a province.
- <sup>18</sup> 'If the master of a house lies unto him, or the lord of a borough, or the lord of a town, or the lord of a province, then comes Mithra, angry and offended, and he breaks asunder the house, the borough, the town, the province; and the masters of the houses, the lords of the boroughs, the lords of the towns, the lords of the provinces, and the foremost men of the provinces.
- <sup>19</sup> 'On whatever side there is one who has lied unto Mithra, on that side Mithra stands forth, angry and offended, and his wrath<sup>22</sup> is slow to relent.<sup>23</sup>
- <sup>20</sup> 'Those who lie unto Mithra, however swift they may be running, cannot overtake;<sup>24</sup> riding, cannot ....; driving, cannot ..... The spear that the foe of Mithra flings, darts backwards, for the number of the evil spells that the foe of Mithra works out.<sup>25</sup>
- <sup>21</sup> 'And even though the spear be flung well, even though it reach the body, it makes no wound, for the number of the evil spells that the foe of Mithra works out.<sup>26</sup> The wind drives away the spear that the foe of Mithra flings, for the number of the evil spells that the foe of Mithra works out. 'For his brightness and glory, I will offer him a sacrifice worth being heard....

- <sup>22</sup> 'We sacrifice unto Mithra, the lord of wide pastures, .... sleepless, and ever awake; 'Who takes out of distress the man who has not lied unto him, who takes him out of death.
- <sup>23</sup> 'Take us out of distress, take us out of distresses, O Mithra! as we have not lied unto thee. Thou bringest down terror upon the bodies of the men who lie unto Mithra; thou takest away the strength from their arms, being angry and all-powerful; thou takest the swiftness from their feet, the eye-sight from their eyes, the hearing from their ears.
- <sup>24</sup> 'Not the wound<sup>27</sup> of the well-sharpened spear or of the flying arrow reaches that man to whom Mithra comes for help with all the strength of his soul, he, of the ten thousand spies, the powerful, all-seeing, undeceivable Mithra. 'For his brightness and glory, I will offer him a sacrifice worth being heard....
- <sup>25</sup> 'We sacrifice unto Mithra, the lord of wide pastures, .... sleepless, and ever awake; 'Who is lordly, deep, strong, and weal-giving; a chief in assemblies, pleased with prayers,<sup>28</sup> high, holily clever, the incarnate Word, a warrior with strong arms;
- <sup>26</sup> 'Who breaks the skulls of the Daevas, and is most cruel in exacting pains; the punisher of the men who lie unto Mithra, the withstander of the Pairikas; who, when not deceived, establisheth nations in supreme strength; who, when not deceived, establisheth nations in supreme victory;
- <sup>27</sup> 'Who confounds the ways of the nation that delights in havoc, who turns away their Glory,<sup>29</sup> takes away their strength for victory, blows them away helpless,<sup>30</sup> and delivers them unto ten thousand strokes; he, of the ten thousand spies, the powerful, all-seeing, undeceivable Mithra. 'For his brightness and glory, I will offer him a sacrifice worth being heard....
- <sup>28</sup> 'We sacrifice unto Mithra, the lord of wide pastures, .... sleepless, and ever awake; 'Who upholds the columns of the lofty house and makes its pillars<sup>31</sup> solid; who gives herds of oxen and male children to that house in which he has been satisfied; he breaks to pieces those in which he has been offended.
- <sup>29</sup> 'Thou, O Mithra! art both bad and good to nations; thou, O Mithra! art both bad and good to men; thou, O Mithra! keepest in thy hands both peace and trouble for nations.
- <sup>30</sup> 'Thou makest houses large, beautiful with women, beautiful with chariots, with well-laid foundations,<sup>32</sup> and high above their groundwork;<sup>33</sup> thou makest that house lofty, beautiful with women, beautiful with chariots, with well-laid foundations, and high above its groundwork, of which the master, pious and holding libations in his hand, offers thee a sacrifice, in which thou art invoked by thy own name and with the proper words.
- <sup>31</sup> 'With a sacrifice, in which thou art invoked by thy own name, with the proper words will I offer thee libations, O powerful Mithra! 'With a sacrifice, in which thou art invoked by thy own name, with the proper words will I offer thee libations, O most beneficent Mithra! 'With a sacrifice, in which thou art invoked by thy own name, with the proper words will I offer thee libations, O thou undeceivable Mithra!
- <sup>32</sup> 'Listen unto our sacrifice,<sup>34</sup> O Mithra! Be thou pleased with our sacrifice, O Mithra! Come and sit at our sacrifice! Accept our libations! Accept them as they have been consecrated!<sup>35</sup> Gather them together with love and lay them in the Garo-nmana!<sup>36</sup>

- <sup>33</sup> 'Grant us these boons which we beg of thee, O powerful god! in accordance<sup>37</sup> with the words of revelation, namely, riches, strength, and victory, good conscience and bliss,<sup>38</sup> good fame and a good soul; wisdom and the knowledge that gives happiness,<sup>39</sup> the victorious strength given by Ahura, the crushing Ascendant of Asha Vahishta, and conversation (with God) on the Holy Word.<sup>40</sup>
- <sup>34</sup> 'Grant that we, in a good spirit and high spirit, exalted in joy and a good spirit, may smite all our foes; that we, in a good spirit and high spirit, exalted in joy and a good spirit, may smite all our enemies; that we, in a good spirit and high spirit, exalted in joy and a good spirit, may smite all the malice of Daevas and Men, of the Yatus and Pairikas, of the oppressors, the blind, and the deaf.<sup>41</sup> 'For his brightness and glory, I will offer him a sacrifice worth being heard....
- <sup>35</sup> 'We sacrifice unto Mithra, the lord of wide pastures, .... sleepless, and ever awake; 'Victory-making<sup>42</sup>, army-governing, endowed with a thousand senses<sup>43</sup>; power-wielding, power-possessing, and all-knowing;
- <sup>36</sup> 'Who sets the battle a going, who stands against (armies) in battle, who, standing against (armies) in battle, breaks asunder the lines arrayed. The wings of the columns gone to battle shake, and he throws terror upon the centre of the havocking host.
- <sup>37</sup> 'He can bring and does bring down upon them distress and fear; he throws down the heads of those who lie to Mithra, he takes off the heads of those who lie unto Mithra.
- <sup>38</sup> 'Sad is the abode, unpeopled with children, where abide men who lie unto Mithra, and, verily, the fiendish killer of faithful men. The grazing cow goes a sad straying way, driven along the vales<sup>44</sup> of the Mithradrujes: they<sup>45</sup> stand on the road, letting tears run over their chins<sup>46</sup>.
- <sup>39</sup> 'Their falcon-feathered arrows, shot from the string of the well-bent bow, fly towards the mark, and hit it not, as Mithra, the lord of wide pastures, angry, offended, and unsatisfied, comes and meets them. 'Their spears, well whetted and sharp, their long spears fly from their hands towards the mark, and hit it not, as Mithra, the lord of wide pastures, angry, offended, and unsatisfied, comes and meets them.
- <sup>40</sup> 'Their swords, well thrust and striking at the heads of men, hit not the mark, as Mithra, the lord of wide pastures, angry, offended, and unsatisfied, comes and meets them. 'Their clubs, well falling and striking at the heads of men, hit not the mark, as Mithra, the lord of wide pastures, angry, offended, and unsatisfied, comes and meets them.
- <sup>41</sup> 'Mithra strikes fear into them; Rashnu<sup>47</sup> strikes a counter-fear into them<sup>48</sup>; the holy Sraosha blows them away from every side towards the two Yazatas, the maintainers of the world.<sup>49</sup> They make the ranks of the army melt away, as Mithra, the lord of wide pastures, angry, offended, and unsatisfied, comes and meets them.<sup>50</sup>
- <sup>42</sup> 'They cry unto Mithra, the lord of wide pastures, saying: "O Mithra, thou lord of wide pastures! here are our fiery horses taking us away, as they flee from Mithra; here are our sturdy arms cut to pieces by the sword, O Mithra!"
- <sup>43</sup> 'And then Mithra, the lord of wide pastures, throws them to the ground, killing their fifties and their hundreds, their hundreds and their thousands, their thousands and their tens of thousands, their tens of thousands and their myriads of myriads; as Mithra, the lord of wide pastures, is angry and offended. 'For his brightness and glory, I will offer him a sacrifice worth being heard....

- <sup>44</sup> 'We sacrifice unto Mithra, the lord of wide pastures, .... sleepless, and ever awake; 'Whose dwelling, wide as the earth, extends over the material world, large<sup>51</sup>, unconfined<sup>51</sup>, and bright, a far-and-wide-extending abode.
- <sup>45</sup> 'Whose eight friends<sup>52</sup> sit as spies for Mithra, on all the heights, at all the watching-places, observing the man who lies unto Mithra, looking at those, remembering those who have lied unto Mithra, but guarding the ways of those whose life is sought by men who lie unto Mithra, and, verily, by the fiendish killers of faithful men.
- <sup>46</sup> 'Helping and guarding, guarding behind and guarding in front, Mithra, the lord of wide pastures, proves an undeceivable spy and watcher for the man to whom he comes to help with all the strength of his soul, he of the ten thousand spies, the powerful, all-knowing, undeceivable god. 'For his brightness and glory, I will offer him a sacrifice worth being heard....
- <sup>47</sup> 'We sacrifice unto Mithra, the lord of wide pastures, .... sleepless, and ever awake; 'A god of high renown and old age<sup>53</sup>, whom wide-hoofed horses carry against havocking hosts, against enemies coming in battle array, in the strife of conflicting nations<sup>54</sup>.
- <sup>48</sup> 'And when Mithra drives along towards the havocking hosts, towards the enemies coming in battle array, in the strife of the conflicting nations, then he binds the hands of those who have lied unto Mithra, he confounds their eye-sight, he takes the hearing from their ears; they can no longer move their feet; they can no longer withstand those people, those foes, when Mithra, the lord of wide pastures, bears them ill-will. 'For his brightness and glory, I will offer him a sacrifice worth being heard....
- <sup>49</sup> 'We sacrifice unto Mithra, the lord of wide pastures, .... sleepless, and ever awake;
- <sup>50</sup> 'For whom the Maker, Ahura Mazda, has built up a dwelling on the Hara Berezaiti, the bright mountain around which the many (stars) revolve<sup>55</sup>, where come neither night nor darkness, no cold wind and no hot wind, no deathful sickness, no uncleanness made by the Daevas, and the clouds cannot reach up unto the Haraiti Bareza<sup>56</sup>;
- <sup>51</sup> 'A dwelling that all the Amesha-Spentas, in one accord with the sun, made for him in the fulness of faith of a devoted heart, and he surveys the whole of the material world from the Haraiti Bareza.
- <sup>52</sup> 'And when there rushes a wicked worker of evil, swiftly, with a swift step, Mithra, the lord of wide pastures, goes and yokes his horses to his chariot, along with the holy, powerful Sraosha and Nairyo-sangha,<sup>57</sup> who strikes a blow that smites the army, that smites the strength of the malicious.<sup>58</sup> 'For his brightness and glory, I will offer him a sacrifice worth being heard....
- <sup>53</sup> 'We sacrifice unto Mithra, the lord of wide pastures, .... sleepless, and ever awake;
- <sup>54</sup> 'Who, with hands lifted up, ever cries unto Ahura Mazda, saying: "I am the kind keeper of all creatures, I am the kind maintainer of all creatures; yet men worship me not with a sacrifice in which I am invoked by my own name, as they worship the other gods with sacrifices in which they are invoked by their own names.
- <sup>55</sup> ""If men would worship me with a sacrifice in which I were invoked by my own name, as they worship the other Yazatas with sacrifices in which they are invoked by their own names, then I would come to the faithful at the appointed time; I would come in the appointed time of my beautiful, immortal life."

- <sup>56</sup> 'But the pious man, holding libations in his hands, does worship thee with a sacrifice, in which thou art invoked by thy own name, and with the proper words. 'With a sacrifice, in which thou art invoked by thy own name, with the proper words will I offer thee libations, O powerful Mithra! 'With a sacrifice, in which thou art invoked by thy own name, with the proper words will I offer thee libations, O most beneficent Mithra! 'With a sacrifice, in which thou art invoked by thy own name, with the proper words will I offer thee libations, O thou undecivable Mithra!
- <sup>57</sup> 'Listen unto our sacrifice, 'O Mithra! Be thou pleased with our sacrifice, O Mithra! Come and sit at our sacrifice! Accept our libations! Accept them as they have been consecrated! Gather them together with love and lay them in the Garo-nmana [Garothman i.e. Heaven]!
- <sup>58</sup> 'Grant us these boons which we beg of thee, O powerful god! in accordance with the words of revelation, namely, riches, strength, and victory, good conscience and bliss, good fame and a good soul; wisdom and the knowledge that gives happiness, the victorious strength given by Ahura, the crushing Ascendant of Asha-Vahishta, and conversation (with God) on the Holy Word.
- <sup>59</sup> 'Grant that we, in a good spirit and high spirit, exalted in joy and a good spirit, may smite all our foes; that we, in a good spirit and high spirit, exalted in joy and a good spirit, may smite all our enemies; that we, in a good spirit and high spirit, exalted in joy and a good spirit, may smite all the malice of Daevas and Men, of the Yatus and Pairikas, of the oppressors, the blind, and the deaf. 'For his brightness and glory, I will offer him a sacrifice worth being heard....
- <sup>60</sup> 'We sacrifice unto Mithra, the lord of wide pastures, .... sleepless, and ever awake; 'Whose renown is good, whose shape is good, whose glory is good; who has boons to give at his will, who has pasture-fields to give at his will; harmless to the tiller of the ground, ....<sup>61</sup>, beneficent; he, of the ten thousand spies, the powerful, all-knowing, undecivable god. 'For his brightness and glory, I will offer him a sacrifice worth being heard....
- <sup>61</sup> 'We sacrifice unto Mithra, the lord of wide pastures, .... sleepless, and ever awake; 'Firm-legged<sup>62</sup>, a watcher fully awake; valiant, a chief in assemblies; making the waters flow forward; listening to appeals; making the waters run and the plants grow up; ruling over the karshwars<sup>63</sup>; delivering<sup>64</sup>; happy<sup>65</sup>; undecivable; endowed with many senses<sup>66</sup>; a creature of wisdom;
- <sup>62</sup> 'Who gives neither strength nor vigour to him who has lied unto Mithra; who gives neither glory nor any boon to him who has lied unto Mithra.
- <sup>63</sup> 'Thou takest away the strength from their arms, being angry and all-powerful; thou takest the swiftness from their feet, the eye-sight from their eyes, the hearing from their ears. 'Not the wound of the well-sharpened spear or of the flying arrow reaches that man to whom Mithra comes for help with all the strength of his soul, he, of the ten-thousand spies, the powerful all-knowing, undecivable god. 'For his brightness and glory, I will offer him a sacrifice worth being heard....
- <sup>64</sup> 'We sacrifice unto Mithra, the lord of wide pastures, .... sleepless, and ever awake; 'Who takes possession<sup>68</sup> of the beautiful, wide-expanding law, greatly and powerfully, and whose face looks over all the seven karshwars of the earth;

- <sup>65</sup> 'Who is swift amongst the swift, liberal amongst the liberal, strong amongst the strong, a chief of assembly amongst the chiefs of assemblies; increase-giving, fatness-giving, cattle-giving, sovereignty-giving, son-giving, cheerfulness<sup>69</sup>-giving, and bliss<sup>69</sup>-giving.
- <sup>66</sup> 'With whom proceed Ashi Vanguhi, and Parendi on her light chariot<sup>70</sup>, the awful Manly Courage, the awful kingly Glory, the awful sovereign Sky, the awful cursing thought<sup>71</sup> of the wise, the awful Fravashis of the faithful, and he who keeps united together the many faithful worshippers of Mazda<sup>72</sup>. 'For his brightness and glory, I will offer him a sacrifice worth being heard....
- <sup>67</sup> 'We sacrifice unto Mithra, the lord of wide pastures, .... sleepless, and ever awake; 'Who drives along on his high-wheeled chariot, made of a heavenly<sup>73</sup> substance, from the Karshvare [keshwar] of Arezahi<sup>74</sup> to the Karshvare of Xwaniratha, the bright one; accompanied by<sup>75</sup> the wheel of sovereignty<sup>76</sup>, the Glory made by Mazda, and the Victory made by Ahura;
- <sup>68</sup> 'Whose chariot is embraced<sup>77</sup> by the great Ashi Vanguhi; to whom the Law of Mazda opens a way, that he may go easily; whom four heavenly steeds, white, shining, seen afar, beneficent, endowed with knowledge, swiftly<sup>78</sup> carry along the heavenly space<sup>79</sup>, while the cursing thought of the wise pushes it forward;
- <sup>69</sup> 'From whom all the Daevas unseen and the Varenya fiends<sup>80</sup> flee away in fear. Oh! may we never fall across the rush of the angry lord<sup>81</sup>, who goes and rushes from a thousand sides against his foe, he, of the ten thousand spies, the powerful, all-knowing, undeceivable god. 'For his brightness and glory, I will offer him a sacrifice worth being heard....
- <sup>70</sup> 'We sacrifice unto Mithra, the lord of wide pastures, .... sleepless, and ever awake; 'Before whom Verethraghna, made by Ahura, runs opposing the foes in the shape of a boar<sup>82</sup>, a sharp-toothed he-boar, a sharp-jawed boar, that kills at one stroke, pursuing<sup>83</sup>, wrathful, with a dripping face; strong, with iron feet, iron fore-paws<sup>84</sup>, iron weapons, an iron tail, and iron jaws;
- <sup>71</sup> 'Who, eagerly clinging to the fleeing foe, along with Manly Courage, smites the foe in battle, and does not think he has smitten him, nor does he consider it a blow till he has smitten away the marrow<sup>85</sup> and the column of life<sup>86</sup>, the marrow<sup>85</sup> and the spring of existence.
- <sup>72</sup> 'He cuts all the limbs to pieces, and mingles, together with the earth, the bones, hair, brains, and blood of the men who have lied unto Mithra<sup>87</sup>. 'For his brightness and glory, we offer him a sacrifice worth being heard....
- <sup>73</sup> 'We sacrifice unto Mithra, the lord of wide pastures, .... sleepless, and ever awake; 'Who, with hands lifted up, rejoicing, cries out, speaking thus:
- <sup>74</sup> "'O Ahura Mazda, most beneficent spirit! Maker of the material world, thou Holy One! "If men would worship me<sup>88</sup> with a sacrifice in which I were invoked by my own name, as they worship the other gods with sacrifices in which they are invoked by their own names, then I should come to the faithful at the appointed time; I should come in the appointed time of my beautiful, immortal life<sup>89</sup>."
- <sup>75</sup> 'May we keep our field; may we never be exiles from our field, exiles from our house, exiles from our borough, exiles from our town, exiles from our country.

- <sup>76</sup> 'Thou dashest in pieces the malice of the malicious, the malice of the men of malice: dash thou in pieces the killers of faithful men! 'Thou hast good horses, thou hast a good chariot: thou art bringing help at every appeal, and art powerful.
- <sup>77</sup> 'I will pray unto thee for help, with many consecrations, with good consecrations of libations; with many offerings, with good offerings of libations, that we, abiding in thee, may long inhabit a good abode, full of all the riches that can be wished for.
- <sup>78</sup> 'Thou keepest those nations that tender a good worship to Mithra, the lord of wide pastures; thou dashest in pieces those that delight in havoc. Unto thee will I pray for help: may he come to us for help, the awful, most powerful Mithra, the worshipful and praiseworthy, the glorious lord of nations. 'For his brightness and glory, I will offer him a sacrifice worth being heard....
- <sup>79</sup> 'We sacrifice unto Mithra, the lord of wide pastures, .... sleepless, and ever awake; 'Who made a dwelling for Rashnu<sup>90</sup>, and to whom Rashnu gave all his soul for long friendship;
- <sup>80</sup> 'Thou art a keeper and protector of the dwelling of those who lie not: thou art the maintainer of those who lie not. With thee hath Verethraghna, made by Ahura, contracted the best of all friendships<sup>91</sup>, and thus it is how so many men who have lied unto Mithra, even privily<sup>92</sup>, lie smitten down on the ground. 'For his brightness and glory, I will offer him a sacrifice worth being heard....
- <sup>81</sup> 'We sacrifice unto Mithra, the lord of wide pastures, .... sleepless, and ever awake; 'Who made a dwelling for Rashnu, and to whom Rashnu gave all his soul for long friendship;
- <sup>82</sup> 'To whom Ahura Mazda gave a thousand senses<sup>93</sup> and ten thousand eyes to see. With those eyes and those senses, he watches the man who injures Mithra, the man who lies unto Mithra. Through those eyes and those senses, he is undeceivable, he, of the ten thousand spies, the powerful, all-knowing, undeceivable god. 'For his brightness and glory, I will offer him a sacrifice worth being heard....
- <sup>83</sup> 'We sacrifice unto Mithra, the lord of wide pastures, .... sleepless, and ever awake; 'Whom the lord of the country invokes for help, with hands uplifted; 'Whom the lord of the town invokes for help, with hands uplifted;
- <sup>84</sup> 'Whom the lord of the borough invokes for help, with hands uplifted; 'Whom the master of the house invokes for help, with hands uplifted; 'Whom the ....<sup>94</sup> in danger of death <sup>95</sup> invokes for help, with hands uplifted; 'Whom the poor man, who follows the good law, when wronged and deprived of his rights, invokes for help, with hands uplifted.
- <sup>85</sup> 'The voice of his wailing reaches up to the sky, it goes over the earth all around, it goes over the seven karshwars, whether he utters his prayer in a low tone of voice<sup>96</sup> or aloud.
- <sup>86</sup> 'The cow driven astray invokes him for help<sup>97</sup>, longing for the stables: "When will that bull, Mithra, the lord of wide pastures, bring us back, and make us reach the stables? when will he turn us back to the right way from the den of the Druj where we were driven<sup>98</sup>?"
- <sup>87</sup> 'And to him with whom Mithra, the lord of wide pastures, has been satisfied, he comes with help; and of him with whom Mithra, the lord of wide pastures, has been offended, he crushes down the house, the borough, the town, the province, the country. 'For his brightness and glory, I will offer him a sacrifice worth being heard....

- <sup>88</sup> 'We sacrifice unto Mithra, the lord of wide pastures, .... sleepless, and ever awake; 'To whom the enlivening, healing, fair, lordly, golden-eyed Haoma offered up a sacrifice on the highest of the heights, on the Haraiti Bareza<sup>99</sup>, he the undefiled to one undefiled, with undefiled baresma, undefiled libations, and undefiled words;
- <sup>89</sup> 'Whom<sup>100</sup> the holy Ahura Mazda has established as a priest, quick in performing the sacrifice and loud in song. He performed the sacrifice with a loud voice, as a priest quick in sacrifice and loud in song, a priest to Ahura Mazda, a priest to the Amesha-Spentas. His voice reached up to the sky, went over the earth all around, went over the seven keshwars.
- <sup>90</sup> 'Who first lifted up Haomas, in a mortar inlaid with stars and made of a heavenly substance. Ahura Mazda longed for him, the Amesha-Spentas longed for him, for the well-slappen body of him whom the swift-horsed sun awakes for prayer from afar<sup>101</sup>.
- <sup>91</sup> 'Hail to Mithra, the lord of wide pastures, who has a thousand ears and ten thousand eyes! Thou art worthy of sacrifice and prayer: mayest thou have sacrifice and prayer in the houses of men! Hail to the man who shall offer thee a sacrifice, with the holy wood in his hand, the baresma in his hand, the holy meat in his hand, the holy mortar in his hand<sup>102</sup>, with his hands well-washed, with the mortar well-washed, with the bundles of baresma tied up, the Haoma uplifted, and the Ahuna Vairya sung through.
- <sup>92</sup> 'The holy Ahura Mazda confessed that religion and so did Vohu-Mano, so did Asha-Vahishta, so did Khshathra-Vairya, so did Spenta-Armaiti, so did Haurvatat and Ameretat; and all the Amesha-Spentas longed for and confessed his religion. The kind Mazda conferred upon him the mastership of the world; and [so did they<sup>103</sup>] who saw thee amongst all creatures the right lord and master of the world, the best cleanser of these creatures.
- <sup>93</sup> 'So mayest thou in both worlds, mayest thou keep us in both worlds, O Mithra, lord of wide pastures! both in this material world and in the world of the spirit, from the fiend of Death, from the fiend Aeshma<sup>104</sup>, from the fiendish hordes, that lift up the spear of havoc, and from the onsets of Aeshma, wherein the evil-doing Aeshma rushes along with Vidotu<sup>105</sup>, made by the Daevas.
- <sup>94</sup> 'So mayest thou, O Mithra, lord of wide pastures! give swiftness to our teams, strength to our own bodies, and that we may watch with full success those who hate us, smite down our foes, and destroy at one stroke our adversaries, our enemies and those who hate us<sup>106</sup>. 'For his brightness and glory, I will offer him a sacrifice worth being heard....
- <sup>95</sup> 'We sacrifice unto Mithra, the lord of wide pastures, .... sleepless, and ever awake; 'Who goes over the earth, all her breadth over, after the setting of the sun<sup>107</sup>, touches both ends of this wide, round earth, whose ends lie afar, and surveys everything that is between the earth and the heavens,
- <sup>96</sup> 'Swinging in his hands a club with a hundred knots, a hundred edges, that rushes forwards and fells men down; a club cast out of red brass, of strong, golden brass; the strongest of all weapons, the most victorious of all weapons<sup>108</sup>;

- <sup>97</sup> 'From whom Angra Mainyu, who is all death, flees away in fear; from whom Aeshma, the evil-doing Peshotanu<sup>109</sup>, flees away in fear; from whom the long-handed Bushyasta<sup>110</sup> flees away in fear; from whom all the Daevas unseen and the Varenya fiends flee away in fear<sup>111</sup>.
- <sup>98</sup> 'Oh! may we never fall across the rush of Mithra, the lord of wide pastures, when in anger<sup>112</sup>! May Mithra, the lord of wide pastures, never smite us in his anger; he who stands up upon this earth as the strongest of all gods, the most valiant of all gods, the most energetic of all gods, the swiftest of all gods, the most fiend-smiting of all gods, he, Mithra, the lord of wide pastures<sup>113</sup>. 'For his brightness and glory, I will offer him a sacrifice worth being heard....
- <sup>99</sup> 'We sacrifice unto Mithra, the lord of wide pastures, .... sleepless, and ever awake; 'From whom all the Daevas unseen and the Varenya fiends flee away in fear<sup>114</sup>. 'The lord of nations, Mithra, the lord of wide pastures, drives forward at the right-hand side of this wide, round earth, whose ends lie afar.
- <sup>100</sup> 'At his right hand drives the good, holy Sraosha; at his left hand drives the tall and strong Rashnu; on all sides around him drive the waters, the plants, and the Fravashis of the faithful.
- <sup>101</sup> 'In his might, he ever brings to them falcon-feathered arrows, and, when diiving, he himself comes there, where are nations, enemy to Mithra, he, first and foremost, strikes blows with his club on the horse and his rider; he throws fear and fright upon the horse and his rider. 'For his brightness and glory, I will offer him a sacrifice worth being heard....
- <sup>102</sup> 'We sacrifice unto Mithra, the lord of wide pastures, .... sleepless, and ever awake; 'The warrior of the white horse, of the sharp spear, the long spear, the quick arrows; foreseeing and clever;
- <sup>103</sup> 'Whom Ahura Mazda has established to maintain and look over all this moving<sup>115</sup> world, and who maintains and looks over all this moving world; who, never sleeping, wakefully guards the creation of Mazda; who, never sleeping, wakefully maintains the creation of Mazda; 'For his brightness and glory, I will offer him a sacrifice worth being heard....
- <sup>104</sup> 'We sacrifice unto Mithra, the lord of wide pastures, .... sleepless, and ever awake; 'Whose long arms, strong with Mithra-strength, encompass what he seizes in the easternmost river and what he beats with the westernmost river, what is by the Sanaka of the Rangha and what is by the boundary of the earth.
- <sup>105</sup> 'And thou, O Mithra! encompassing all this around, do thou reach it, all over, with thy arms. 'The man without glory, led astray from the right way, grieves in his heart; the man without glory thinks thus in himself: "That careless Mithra does not see all the evil that is done, nor all the lies that are told."
- <sup>106</sup> 'But I think thus in my heart: "'Should the evil thoughts of the earthly man be a hundred times worse, they would not rise so high as the good thoughts of the heavenly Mithra; "'Should the evil words of the earthly man be a hundred times worse, they would not rise so high as the good words of the heavenly Mithra; "'Should the evil deeds of the earthly man be a hundred times worse, they would not rise so high as the good deeds of the heavenly Mithra;

- <sup>107</sup> "Should the heavenly wisdom in the earthly man be a hundred times greater, it would not rise so high as the heavenly wisdom in the heavenly Mithra; "And thus, should the ears of the earthly man hear a hundred times better, he would not hear so well as the heavenly Mithra, whose ear hears well who has a thousand senses, and sees every man that tells a lie." 'Mithra stands up in his strength, he drives in the awfulness of royalty, and sends from his eyes beautiful looks that shine from afar, (saying):
- <sup>108</sup> "Who will offer me a sacrifice? Who will lie unto me? Who thinks me a god worthy of a good sacrifice? Who thinks me worthy only of a bad sacrifice? To whom shall I, in my might, impart brightness and glory? To whom bodily health? To whom shall I, in my might, impart riches and full weal? Whom shall I bless by raising him a virtuous offspring?
- <sup>109</sup> "'To whom shall I give in return, without his thinking of it, the awful sovereignty, beautifully arrayed, with many armies, and most perfect; the sovereignty of an all-powerful tyrant, who fells down heads, valiant, smiting, and unsmitten; who orders chastisement to be done and his order is done at once, which he has ordered in his anger?" 'O Mithra! when thou art offended and not satisfied, he soothes thy mind, and makes Mithra satisfied.
- <sup>110</sup> "'To whom shall I, in my might, impart sickness and death? To whom shall I impart poverty and sterility? Of whom shall I at one stroke cut off the offspring!
- <sup>111</sup> "'From whom shall I take away, without his thinking of it, the awful sovereignty, beautifully arrayed, with many armies, and most perfect; the sovereignty of an all-powerful tyrant, who fells down heads, valiant, smiting, and unsmitten; who orders chastisement to be done and his order is done at once, which he has ordered in his anger." 'O Mithra! while thou art satisfied and not angry, he moves thy heart to anger, and makes Mithra unsatisfied. 'For his brightness and glory, I will offer him a sacrifice worth being heard....
- <sup>112</sup> 'We sacrifice unto Mithra, the lord of wide pastures, .... sleepless, and ever awake; 'A warrior with a silver helm, a golden cuirass, who kills with the poniard, strong, valiant, lord of the borough. Bright are the ways of Mithra, by which he goes towards the country, when, wishing well, he turns its plains and vales to pasture grounds,
- <sup>113</sup> 'And then cattle and males come to graze, as many as he wants. 'May Mithra and Ahura, the high gods, come to us for help, when the poniard lifts up its voice aloud, when the nostrils of the horses quiver, when the poniards ...., when the, strings of the bows whistle and shoot sharp arrows; then the brood of those whose libations are hated fall smitten to the ground, with their hair torn off.
- <sup>114</sup> 'So mayest thou, O Mithra, lord of wide pastures! give swiftness to our teams, strength to our own bodies, and that we may watch with full success those who hate us, smite down our foes, and destroy at one stroke our adversaries, our enemies, and those who hate us. 'For his brightness and glory, I will offer him a sacrifice worth being heard....

- <sup>115</sup> 'We sacrifice unto Mithra, the lord of wide pastures, .... sleepless, and ever awake. 'O Mithra, lord of wide pastures! thou master of the house, of the borough, of the town, of the country, thou Zarathushtrotema!
- <sup>116</sup> 'Mithra is twentyfold between two friends or two relations; 'Mithra is thirtyfold between two men of the same group; 'Mithra is fortyfold between two partners; 'Mithra is fiftyfold between wife and husband; 'Mithra is sixtyfold between two pupils (of the same master); 'Mithra is seventyfold between the pupil and his master; 'Mithra is eightyfold between the son-in-law and his father-in-law; 'Mithra is ninetyfold between two brothers;
- <sup>117</sup> 'Mithra is a hundredfold between the father and the son; 'Mithra is a thousandfold between two nations; 'Mithra is ten thousandfold when connected with the Law of Mazda, and then he will be every day of victorious strength.
- <sup>118</sup> 'May I come unto thee with a prayer that goes lowly or goes highly! As this sun rises up above the Hara Berezaiti and then fulfils its career, so may I, O Spitama! with a prayer that goes lowly or goes highly, rise up above the will of the fiend Angra Mainyu! 'For his brightness and glory, I will offer him a sacrifice worth being heard....
- <sup>119</sup> 'We sacrifice unto Mithra, the lord of wide pastures, .... sleepless, and ever awake, 'Offer up a sacrifice unto Mithra, O Spitama! and order thy pupils to do the same. 'Let the worshipper of Mazda sacrifice unto thee with small cattle, with black cattle, with flying birds, gliding forward on wings.
- <sup>120</sup> 'To Mithra all the faithful worshippers of Mazda must give strength and energy with offered and proffered Haomas, which the Zaotar proffers unto him and gives in sacrifice. Let the faithful man drink of the libations cleanly prepared, which if he does, if he offers them unto Mithra, the lord of wide pastures, Mithra will be pleased with him and without anger.'
- <sup>121</sup> Zarathushtra asked him: 'O Ahura Mazda! how shall the faithful man drink the libations cleanly prepared, which if he does and he offers them unto Mithra, the lord of wide pastures, Mithra will be pleased with him and without anger?'
- <sup>122</sup> Ahura Mazda answered: 'Let them wash their bodies three days and three nights; let them undergo thirty strokes for the sacrifice and prayer unto Mithra, the lord of wide pastures. Let them wash their bodies two days and two nights; let them undergo twenty strokes for the sacrifice and prayer unto Mithra, the lord of wide pastures. Let no man drink of these libations who does not know the staota yesnya: Vispe ratavo. 'For his brightness and glory, I will offer him a sacrifice worth being heard....
- <sup>123</sup> 'We sacrifice unto Mithra, the lord of wide pastures, .... sleepless, and ever awake; 'To whom Ahura Mazda offered up a sacrifice in the shining Garo-nmana.
- <sup>124</sup> 'With his arms lifted up towards Immortality, Mithra, the lord of wide pastures, drives forward from the shining Garo-nmana, in a beautiful chariot that drives on, ever-swift, adorned with all sorts of ornaments, and made of gold.

- <sup>125</sup> 'Four stallions draw that chariot, all of the same white colour, living on heavenly food and undying. The hoofs of their fore-feet are shod with gold, the hoofs of their hind-feet are shod with silver; all are yoked to the same pole, and wear the yoke and the cross-beams of the yoke, fastened with hooks of Khshathra vairya to a beautiful...
- <sup>126</sup> 'At his right hand drives Rashnu-Razishta, the most beneficent and most well-shapen. 'At his left hand drives the most upright Chista, the holy one, bearing libations in her hands, clothed with white clothes, and white herself; and the cursing thought of the Law of Mazda.
- <sup>127</sup> 'Close by him drives the strong cursing thought of the wise man, opposing foes in the shape of a boar, a sharp-toothed he-boar, a sharp-jawed boar, that kills at one stroke, pursuing, wrathful, with a dripping face, strong and swift to run, and rushing all around. 'Behind him drives Atar, all in a blaze, and the awful kingly Glory.
- <sup>128</sup> 'On a side of the chariot of Mithra, the lord of wide pastures, stand a thousand bows well-made, with a string of cowgut; they go through the heavenly space, they fall through the heavenly space upon the skulls of the Daevas.
- <sup>129</sup> 'On a side of the chariot of Mithra, the lord of wide pastures, stand a thousand vulture-feathered arrows, with a golden mouth, with a horn shaft, with a brass tail, and well-made. They go through the heavenly space, they fall through the heavenly space upon the skulls of the Daevas.
- <sup>130</sup> 'On a side of the chariot of Mithra, the lord of wide pastures, stand a thousand spears well-made and sharp-piercing. They go through the heavenly space, they fall through the heavenly space upon the skulls of the Daevas. 'On a side of the chariot of Mithra, the lord of wide pastures, stand a thousand steel-hammers, two-edged, well-made. They go through the heavenly space, they fall through the heavenly space upon the skulls of the Daevas.
- <sup>131</sup> 'On a side of the chariot of Mithra, the lord of wide pastures, stand a thousand swords, two-edged and well-made. They go through the heavenly space, they fall through the heavenly space upon the skulls of the Daevas. 'On a side of the chariot of Mithra, the lord of wide pastures, stand a thousand maces of iron, well-made. They go through the heavenly space, they fall through the heavenly space upon the skulls of the Daevas.
- <sup>132</sup> 'On a side of the chariot of Mithra, the lord of wide pastures, stands a beautiful well-falling club, with a hundred knots, a hundred edges, that rushes forward and fells men down; a club cast out of red brass, of strong, golden brass; the strongest of all weapons, the most victorious of all weapons. It goes through the heavenly space, it falls through the heavenly space upon the skulls of the Daevas.
- <sup>133</sup> After he has smitten the Daevas, after he has smitten down the men who lied unto Mithra, Mithra, the lord of wide pastures, drives forward through Arezahe and Savahe, through Fradadhafshu and Vidadhafshu, through Vourubareshti and Vouru-jareshti, through this our Karshvare, the bright Hvaniratha.

- <sup>134</sup> 'Angra Mainyu, who is all death, flees away in fear; Aeshma, the evil-doing Peshotanu, flees away in fear; the long-handed Bushyasta flees away in fear; all the Daevas unseen and the Varenya fiends flee away in fear.
- <sup>135</sup> 'Oh! may we never fall across the rush of Mithra, the lord of wide pastures, when in anger! May Mithra, the lord of wide pastures, never smite us in his anger; he who stands up upon this earth as the strongest of all gods, the most valiant of all gods, the most energetic of all gods, the swiftest of all gods, the most fiend-smiting of all gods, he, Mithra, the lord of wide pastures. 'For his brightness and glory, I will offer him a sacrifice worth being heard....
- <sup>136</sup> 'We sacrifice unto Mithra, the lord of wide pastures, .... sleepless, and ever awake; 'For whom white stallions, yoked to his chariot, draw it, on one golden wheel, with a full shining axle.
- <sup>137</sup> 'If Mithra takes his libations to his own dwelling, "Happy that man, I think," -- said Ahura Mazda, "O holy Zarathra! for whom a holy priest, as pious as any in the world, who is the Word incarnate, offers up a sacrifice unto Mithra with bundles of baresma and with the [proper] words. "'Straight to that man, I think, will Mithra come, to visit his dwelling,
- <sup>138</sup> "'When Mithra's boons will come to him, as he follows God's teaching, and thinks according to God's teaching. "'Woe to that man, I think," - said Ahura Mazda, - "O holy Zarathushtra! for whom an unholy priest, not pious, who is not the Word incarnate, stands behind the baresma, however full may be the bundles of baresma he ties, however long may be the sacrifice he performs."
- <sup>139</sup> 'He does not delight Ahura Mazda, nor the other Amesha-Spentas, nor Mithra, the lord of wide pastures, he who thus scorns Mazda, and the other Amesha-Spentas, and Mithra, the lord of wide pastures, and the Law, and Rashnu, and Arstat, who makes the world grow, who makes the world increase. 'For his brightness and glory, I will offer him a sacrifice worth being heard....
- <sup>140</sup> 'We sacrifice unto Mithra, the lord of wide pastures, .... sleepless, and ever awake. 'I will offer up a sacrifice unto the good Mithra, O Spitama! unto the strong, heavenly god, who is foremost, highly merciful, and peerless; whose house is above, a stout and strong warrior;
- <sup>141</sup> 'Victorious and armed with a well-fashioned weapon, watchful in darkness and undeceivable. He is the stoutest of the stoutest, he is the strongest of the strongest, he is the most intelligent of the gods, he is victorious and endowed with Glory: he, of the ten thousand eyes, of the ten thousand spies, the powerful, all-knowing, undeceivable god. 'For his brightness and glory, I will offer him a sacrifice worth being heard....
- <sup>142</sup> 'We sacrifice unto Mithra, the lord of wide pastures, .... sleepless, and ever awake; 'Who, with his manifold knowledge, powerfully increases the creation of Spenta Mainyu, and is a well-created and most great Yazata, self-shining like the moon, when he makes his own body shine;

<sup>143</sup> 'Whose face is flashing with light like the face of the star Tistrya; whose chariot is embraced by that goddess who is foremost amongst those who have no deceit in them, O Spitama! who is fairer than any creature in the world, and full of light to shine. I will worship that chariot, wrought by the Maker, Ahura Mazda, inlaid with stars and made of a heavenly substance; (the chariot) of Mithra, who has ten thousand spies, the powerful, all-knowing, undecivable god. 'For his brightness and glory, I will offer him a sacrifice worth being heard....

<sup>144</sup> 'We sacrifice unto Mithra, the lord of wide pastures, who is truth-speaking, a chief in assemblies, with a thousand ears, well-shapen, with a thousand eyes, high, with full knowledge, strong, sleepless, and ever awake. 'We sacrifice unto the Mithra around countries; 'We sacrifice unto the Mithra within countries; 'We sacrifice unto the Mithra in this country; 'We sacrifice unto the Mithra above countries; 'We sacrifice unto the Mithra under countries; 'We sacrifice unto the Mithra before countries; 'We sacrifice unto the Mithra behind countries.

<sup>145</sup> 'We sacrifice unto Mithra and Ahura, the two great, imperishable, holy gods; and unto the stars, and the moon, and the sun, with the trees that yield up baresma. We sacrifice unto Mithra, the lord of all countries. 'For his brightness and glory, I will offer unto him a sacrifice worth being heard, namely, unto Mithra, the lord of wide pastures. 'Yatha ahu vairyo: The will of the Lord is the law of holiness.... 'I bless the sacrifice and p yer, and the strength and vigour of Mithra, the lord of wide pastures, who has a thousand ears, ten thousand eyes, a Yazata invoked by his own name; and that of Rama Hvasra. 'Ashem Vohu: Holiness is the best of all good.... '[Give] unto that man brightness and glory, .... give him the bright, all-happy, blissful abode of the holy Ones!'

## Chapter 11

<sup>0</sup> May Ahura Mazda be rejoiced!.... Ashem Vohu: Holiness is the best of all good.... I confess myself a worshipper of Mazda, a follower of Zarathushtra, one who hates the Daevas and obeys the laws of Ahura; For sacrifice, prayer, propitiation, and glorification unto [Havani], the holy and master of holiness.... Unto the holy, strong Sraosha, who is the incarnate Word, a mighty-speared and lordly god, Be propitiation, with sacrifice, prayer, propitiation, and glorification. Yatha ahu vairyo: The will of the Lord is the law of holiness....

<sup>1</sup> We sacrifice unto the holy, tall-formed, fiend-smiting Sraosha, who makes the world increase, the holy and master of holiness. Good prayer, excellent prayer to the worlds, O Zarathushtra!

<sup>2</sup> This it is that takes away the friendship of the fiend and fiends, of the he-fiend and of the she-fiend; it turns away in giddiness their eyes, minds, ears, hands, feet, mouths, and tongues; as good prayer, without deceit and without harm, is Manly Courage, and turns away the Druj.

<sup>3</sup> The holy Sraosha, the best protector of the poor, is fiend-smiting; he is the best smiter of the Druj. The faithful one who pronounces most words of blessing is the most victorious in victory; the Mathra Spenta takes best the unseen Druj way. The Ahuna Vairya is the best fiend-smiter among all spells; the word of truth is the fighter that is the best of all fiend-smiters. The Law of the worshippers of Mazda is the truest giver of all the good things of all those that are the offspring of the good principle; and so is the Law of Zarathushtra.

- <sup>4</sup> And he who should pronounce that word, O Zarathushtra! either a man or a woman with a mind all intent on holiness, with words all intent on holiness, with deeds all intent on holiness, when he is in fear either of high waters or of the darkness of a rainy night; Or at the fords of a river, or at the branching-off of roads; Or in the meeting together of the faithful, or the rushing together of the worshippers of the Daevas;
- <sup>5</sup> Whether on the road or in the law he has to fear, not in that day nor in that night shall the tormenting fiend, who wants to torment him, prevail to throw upon him the look of his evil eye, and the malice of the thief who carries off cattle shall not reach him.
- <sup>6</sup> Pronounce then that word, O Zarathushtra! that word to be spoken, when thou fall upon the idolaters and thieves and Daevas rushing together. Then the malice of the wicked worshippers of the Daevas, of the Yatus and their followers, of the Pairikas and their followers, will be affrighted and rush away. Down are the Daevas! Down are the Daeva-worshippers, and they take back their mouths from biting.
- <sup>7</sup> And therefore we take around us the holy-natured Sraosha, the holy, the fiend-smiter, as one does with shepherds' dogs; therefore we sacrifice unto the holy-natured Sraosha, the holy, the fiend-smiter, with good thoughts, good words, and good deeds.
- <sup>8</sup> For his brightness and glory, for his strength and victorious power, for his offering sacrifices unto the gods, I will offer him a sacrifice worth being heard. I will offer up libations unto the holy Sraosha, unto the great Ashi Vanguhi, and unto Nairyō-sangha, the tall-formed. So may the holy Sraosha, the fiend-smiter, come to us for help!
- <sup>9</sup> We worship the holy Sraosha; we worship the great master, Ahura Mazda, who is supreme in holiness, who is the foremost to do deeds of holiness. We worship all the words of Zarathushtra, and all the good deeds, those done and those to be done. Yenhe hatam: All those beings of whom Ahura Mazda...
- <sup>10</sup> We sacrifice unto the holy, tall-formed fiend-smiting Sraosha, who makes the world increase, the holy and master of holiness; Who strikes the evil-doing man, who strikes the evil-doing woman; who smites the fiendish Druj, and is most strong and world-destroying; who maintains and looks over all this moving world;
- <sup>11</sup> Who, never sleeping, wakefully guards the creation of Mazda; who, never sleeping, wakefully maintains the creation of Mazda; who protects all the material world with his club uplifted, from the hour when the sun is down;
- <sup>12</sup> Who never more did enjoy sleep from the time when the two Spirits made the world, namely, the good Spirit and the evil One; who every day, every night, fights with the Mazainya Daevas.
- <sup>13</sup> He bows not for fear and fright before the Daevas: before him all the Daevas bow for fear and fright reluctantly, and rush away to darkness. For his brightness and glory, for his strength and victorious power....

- <sup>14</sup> Yatha ahu vairyo: The will of the Lord is the law of holiness.... We sacrifice unto the holy, tall-formed, fiend-smiting Sraosha, who makes the world increase, the holy and master of holiness; Who with peace and friendship watches the Druj and the most beneficent Spirit: so that the Amesha-Spentas may go along the seven Karshvares of the earth; who is the teacher of the Law: he himself was taught it by Ahura Mazda, the holy One. For his brightness and glory, for his strength and victorious power....
- <sup>15</sup> Yatha ahu vairyo: The will of the Lord is the law of holiness.... We sacrifice unto the holy, tall-formed, fiend-smiting Sraosha, who makes the world increase, the holy and master of holiness; Whom the holy Ahura Mazda has created to withstand Aeshma, the fiend of the wounding spear; we sacrifice unto Peace, whose breath is friendly, and unto the two withstanders of sin and guilt,
- <sup>16</sup> The friends of the holy Sraosha; The friends of Rashnu Razista; The friends of the good Law of the worshippers of Mazda; The friends of Arstat, who makes the world grow, who makes the world increase, who makes the world prosper; The friends of Ashi Vanguhi; The friends of the good Chisti; The friends of the most right Chista;
- <sup>17</sup> The friends of all gods; The friends of the Mathra Spenta; The friends of the fiend-destroying Law; The friends of the long-traditional teaching; The friends of the Amesha-Spentas; The friends of ourselves, the Saoshyants<sup>1</sup>, the two-footed part of the holy creation; The friends of all the beings of the holy world. For his brightness and glory, for his strength and victorious power....
- <sup>18</sup> Yatha ahu vairyo: The will of the Lord is the law of holiness.... We sacrifice unto the holy, tall-formed, fiend-smiting Sraosha, who makes the world increase, the holy and master of holiness; The first [Sraosha], the next, the middle, and the highest; with the first sacrifice, with the next, with the middle, and with the highest. We sacrifice unto all [the moments] of the holy and strong Sraosha, who is the incarnate Word;
- <sup>19</sup> The strong Sraosha, of the manly courage, the warrior of the strong arms, who breaks the skulls of the Daevas; who smites with heavy blows and is strong to smite; the holy Sraosha, who smites with heavy blows; we sacrifice unto the crushing Ascendant of both the holy Sraosha and Arshti.
- <sup>20</sup> We sacrifice for all the houses protected by Sraosha, where the holy Sraosha is dear and friendly treated and satisfied, as well as the faithful man, rich in good thoughts, rich in good words, rich in good deeds.
- <sup>21</sup> We sacrifice unto the body of the holy Sraosha; We sacrifice unto the body of Rashnu Razishta; We sacrifice unto the body of Mithra, the lord of wide pastures; We sacrifice unto the body of the holy wind; We sacrifice unto the body of the good Law of the worshippers of Mazda; We sacrifice unto the body of Arshat, who makes the world grow, who makes the world increase, who makes the world prosper; We sacrifice unto the body of Ashi Vanguhi; We sacrifice unto the body of the good Chisti; We sacrifice unto the body of the most right Chista; We sacrifice unto the bodies of all the gods;

<sup>22</sup> We sacrifice unto the body of the Mathra Spenta; We sacrifice unto the body of the fiend-destroying Law; We sacrifice unto the body of the long-traditional teaching; We sacrifice unto the bodies of the Ameshaspentas; We sacrifice unto the bodies of ourselves, the Saoshyants, the two-footed part of the holy creation; We sacrifice unto the bodies of all the beings of the holy world. For his brightness and glory, for his strength and victorious power....

<sup>23</sup> Yatha ahu vairyo: The will of the Lord is the law of holiness.... I bless the sacrifice and prayer, the strength and vigour of the holy, strong Sraosha, who is the incarnate Word, a mighty-speared and lordly god [Give] unto that man brightness and glory, ... give him the bright, all-happy, blissful abode of the holy Ones!

## Chapter 12

<sup>0</sup> May Ahura Mazda be rejoiced!.... Ashem Vohu: Holiness is the best of all good.... I confess myself a worshipper of Mazda, a follower of Zarathushtra, one who hates the Daevas and obeys the laws of Ahura; For sacrifice, prayer, propitiation, and glorification unto [Havani], the holy and master of holiness. Unto Rashnu Razishta; unto Arshtat, who makes the world grow, who makes the world increase; unto the true-spoken speech, that makes the world grow; Be propitiation, with sacrifice, prayer, propitiation, and glorification. Yatha ahu vairyo: The will of the Lord is the law of holiness....

<sup>1</sup> The holy (Zarathushtra) asked him: 'O holy Ahura Mazda! I ask thee; answer me with words of truth, thou who knowest the truth. Thou art undeceivable, thou hast an undeceivable understanding; thou art undeceivable, as thou knowest everything. 'What of the Holy Word is created true? what is created progress-making? what is fit to discern? what is healthful? what is wise? what is happy and more powerful to destroy than all other creatures?'

<sup>2</sup> Ahura Mazda answered: 'I will declare that unto thee, O pure, holy Spitama! 'The most glorious Holy Word (itself), this is what in the Holy Word is created true, what is created progress making, what is fit to discern, what is healthful, wise, and happy, what is more powerful to destroy than all other creatures.'

<sup>3</sup> Ahura Mazda said: 'Bind up a three-twigged baresma against the way of the sun. [Address] unto me, Ahura Mazda, these words: "We invoke, we bless [Ahura]; I invoke the friendship [of Ahura] towards this var (ordeal) prepared, towards the fire and the baresma, towards the full boiling [milk], towards the var of oil and the sap of the plants."

<sup>4</sup> 'Then I, Ahura Mazda, shall come for help unto thee, towards this var prepared, towards the fire and the baresma, towards the full boiling [milk], towards the var of oil and the sap of the plants; 'Along with the fiend-smiting Wind, along with the cursing thought of the wise, along with the kingly Glory, along with Saoka, made by Mazda.

<sup>5</sup> 'We invoke, we bless Rashnu, the strong; I invoke his friendship towards this var prepared, towards the fire and the baresma, towards the full boiling [milk], towards the var of oil and the sap of: the plants.

- <sup>6</sup> 'Then Rashnu the tall, the strong, will come for help unto thee, towards this var prepared, towards the fire and the baresma, towards the full boiling [milk], towards the var of oil and the sap of the plants: 'Along with the fiend-smiting Wind, along with the cursing thought of the wise, along with the kingly Glory, along with Saoka, made by Mazda.
- <sup>7</sup> 'O thou, holy Rashnu! O most true Rashnu! most beneficent Rashnu! most knowing Rashnu! most discerning Rashnu I most fore-knowing Rashnu! most far-seeing Rashnu I Rashnu, the best doer of justice! Rashnu, the best smiter of thieves;
- <sup>8</sup> 'The uninjured, the best killer, smiter, destroyer of thieves and bandits! in whatever part of the world thou art watching the doings of men and making the account... (obscure).
- <sup>9</sup> 'Whether thou, O holy Rashnu! art in the Karshvare Arezahi, we invoke, we bless Rashnu, the strong. I invoke his friendship towards this var prepared .... in whatever part of the world thou art.
- <sup>10</sup> 'Whether thou, O holy Rashnu! art in the Karshvare Savahi, we invoke, we bless Rashnu. I invoke his friendship towards this var prepared ... in whatever part of the world thou art.
- <sup>11</sup> 'Whether thou, O holy Rashnu! art in the Karshvare Fradadhafshu, we invoke, we bless Rashnu, the strong. I invoke his friendship towards this var prepared .... in whatever part of the world thou art.
- <sup>12</sup> 'Whether thou, O holy Rashnu! art in the Karshvare Vidadhafshu, we invoke, we bless Rashnu, the strong. I invoke his friendship towards this var prepared .... in whatever part of the world thou art.
- <sup>13</sup> 'Whether thou, O holy Rashnu! art in the Karshvare Vouru-bareshti, we invoke, we bless Rashnu, the strong. I invoke his friendship towards this var prepared .... in whatever part of the world thou art.
- <sup>14</sup> 'Whether thou, O holy Rashnu! art in the Karshvare Vouru-jareshti, we invoke, we bless Rashnu, the strong. I invoke his friendship towards this var prepared .... in whatever part of the world thou art.
- <sup>15</sup> 'Whether thou, O holy Rashnu! art in this Karshvare, the bright Hvaniratha, we invoke, we bless Rashnu, the strong. I invoke his friendship towards this var prepared .... in whatever part of the world thou art.
- <sup>16</sup> 'Whether thou, O holy Rashnu! art in the sea Vouru-Kasha, we invoke, we bless Rashnu, the strong. I invoke his friendship towards this var prepared .... in whatever part of the world thou art.
- <sup>17</sup> 'Whether thou, O holy Rashnu! art on the tree of the eagle, that stands in the middle of the sea Vouru-Kasha, that is called the tree of good remedies, the tree of powerful remedies, the tree of all remedies, and on which rest the seeds of all plants; we invoke, we bless Rashnu, the strong. I invoke his friendship towards this var prepared....
- <sup>18</sup> 'Whether thou, O holy Rashnu! art on the Aodhas of the Rangha, we invoke, we bless Rashnu, the strong. I invoke his friendship towards this var prepared....
- <sup>19</sup> 'Whether thou, O holy Rashnu! art on the Sanaka of the Rangha, we invoke, we bless Rashnu, the strong. I invoke his friendship towards this var prepared....
- <sup>20</sup> 'Whether thou, O holy Rashnu! art at one of the angles of this earth, we invoke we bless Rashnu. I invoke his friendship towards this var prepared....

## Rashn Yasht (chapter 12)

- <sup>21</sup> 'Whether thou, O holy Rashnu! art at the boundary of this earth, we invoke, we bless Rashnu. I invoke his friendship towards this var prepared....
- <sup>22</sup> 'Whether thou, O holy Rashnu! art in any place of this earth, we invoke, we bless Rashnu. I invoke his friendship towards this var prepared....
- <sup>23</sup> 'Whether thou, O holy Rashnu! art on the Hara Berezaiti, the bright mountain around which the many (stars) revolve, where come neither night nor darkness, no cold wind and no hot wind, no deathful sickness, no uncleanness made by the Daevas, and the clouds cannot reach up unto the Haraiti Bareza; we invoke, we bless Rashnu. I invoke his friendship towards this var prepared....
- <sup>24</sup> 'Whether thou, O holy Rashnu! art upon the highest Hukairya, of the deep precipices, made of gold, where from this river of mine, Ardvi Sura Anahita, leaps from a thousand times the height of a man, we invoke, we bless Rashnu, the strong. I invoke his friendship towards this var prepared....
- <sup>25</sup> 'Whether thou, O holy Rashnu! art upon the Taera of the height Haraiti, around which the stars, the moon, and the sun revolve, we invoke, we bless Rashnu, the strong. I invoke his friendship towards this var prepared....
- <sup>26</sup> 'Whether thou, O holy Rashnu! art in the star Vanant, made by Mazda, we invoke, we bless Rashnu, the strong. I invoke his friendship towards this var prepared....
- <sup>27</sup> 'Whether thou, O holy Rashnu! art in the bright and glorious star Tishtrya, we invoke, we bless Rashnu, the strong. I invoke his friendship towards the var prepared....
- <sup>28</sup> 'Whether thou, O holy Rashnu! art in the group of the Haptoiringa stars, we invoke, we bless Rashnu, the strong. I invoke his friendship towards this var prepared....
- <sup>29</sup> 'Whether thou, O holy Rashnu! art in those stars that have the seed of the waters in them, we invoke, we bless Rashnu, the strong. I invoke his friendship towards this var prepared....
- <sup>30</sup> 'Whether thou, O holy Rashnu! art in those stars that have the seed of the earth in them, we invoke, we bless Rashnu, the strong. I invoke his friendship towards this var prepared....
- <sup>31</sup> 'Whether thou, O holy Rashnu! art in those stars that have the seed of the plants in them, we invoke, we bless Rashnu, the strong. I invoke his friendship towards this var prepared....
- <sup>32</sup> 'Whether thou, O holy Rashnu! art in the stars that belong to the Good Spirit, we invoke, we bless Rashnu, the strong. I invoke his friendship towards this var prepared....
- <sup>33</sup> 'Whether thou, O holy Rashnu! art in the moon which has the seed of the Bull in it, we invoke, we bless Rashnu, the strong. I invoke his friendship towards this var prepared....
- <sup>34</sup> 'Whether thou, O holy Rashnu! art in the swift-horsed sun, we invoke, we bless Rashnu, the strong. I invoke his friendship towards this var prepared....
- <sup>35</sup> 'Whether thou, O holy Rashnu! art in the sovereign endless Light, we invoke, we bless Rashnu, the strong. I invoke his friendship towards this var prepared....

## Rashn Yasht (chapter 12)

- <sup>36</sup> 'Whether thou, O holy Rashnu! art in the bright, all-happy, blissful abode of the holy Ones, we invoke, we bless Rashnu, the strong. I invoke his friendship towards this var prepared....
- <sup>37</sup> 'Whether thou, O holy Rashnu! art in the shining Garo-demana, we invoke, we bless Rashnu, the strong. I invoke his friendship towards this var prepared....
- <sup>38</sup> 'Whether thou, O holy Rashnu! art, ... (obscure) we invoke, we bless Rashnu, the strong. I invoke his friendship towards this var prepared....
- <sup>39</sup> 'For his brightness and glory, I will offer unto him a sacrifice worth being heard.... 'Yenhe hatam: All those beings of whom Ahura Mazda....
- <sup>40</sup> 'Yatha ahu vairyo: The will of the Lord is the law of holiness.... 'I bless the sacrifice and prayer, and the strength and vigour of Rashnu Razishta; of Arshtat, who makes the world grow, who makes the world increase; and of the true-spoken speech that makes the world grow. 'Ashem Vohu: Holiness is the best of all good.... '[Give] unto that man brightness and glory, give him health of body, .... give him the bright, all-happy, blissful abode of the holy Ones.'

## Chapter 13

- <sup>0</sup> May Ahura Mazda be rejoiced!.... Ashem Vohu: Holiness is the best of all good.... I confess myself a worshipper of Mazda, a follower of Zarathushtra, one who hates the Daevas and obeys the laws of Ahura; For sacrifice, prayer, propitiation, and glorification unto [Hawan], the holy and master of holiness. Unto the awful, overpowering Fravashis of the faithful; unto the Fravashis of the men of the primitive law<sup>1</sup>; unto the Fravashis of the next-of-kin, Be propitiation, with sacrifice, prayer, propitiation, and glorification. Yatha ahu vairyo: The will of the Lord is the law of holiness....
- <sup>1</sup> Ahura Mazda spake unto Spitama Zarathushtra, saying: 'Do thou proclaim, O pure Zarathushtra! the vigour and strength, the glory, the help and the joy that are in the Fravashis of the faithful, the awful and overpowering Fravashis; do thou tell how they come to help me, how they bring assistance unto me, the awful Fravashis of the faithful<sup>2</sup>.
- <sup>2</sup> 'Through their brightness and glory, O Zarathushtra! I maintain that sky, there above, shining and seen afar, and encompassing this earth all around.
- <sup>3</sup> 'It looks like a palace, that stands built of a [181] heavenly substance<sup>3</sup>, firmly established, with ends that lie afar, shining in its body of ruby over the three-thirds (of the earth)<sup>4</sup>; it is like a garment inlaid with stars, made of a heavenly substance, that Mazda puts on, along with Mithra and Rashnu and Spenta-Armaiti, and on no side can the eye perceive the end of it.

- <sup>4</sup> 'Through their brightness and glory, O Zarathushtra! I maintain Ardivi Sura Anahita, the wide-expanding and health-giving, who hates the Daevas and obeys the laws of Ahura, who is worthy of sacrifice in the material world, worthy of prayer in the material world; the life-increasing and holy, the flocks-increasing and holy, the fold-increasing and holy, the wealth increasing and holy, the country increasing and holy<sup>5</sup>;
- <sup>5</sup> 'Who makes the seed of all males pure, who makes the womb of all females pure for bringing forth, who makes all females bring forth in safety, who puts milk in the breasts of all females in the right measure and the right quality;
- <sup>6</sup> 'The large river, known afar, that is as large as the whole of all the waters that run along the earth; that runs powerfully from the height Hukairyā down to the sea Vouru-kasha.
- <sup>7</sup> 'All the shores of the sea Vouru-kasha are boiling over, all the middle of it is boiling over, [182] when she runs down there, when she streams down there, she, Ardivi Sura Anahita, who has a thousand cells and a thousand channels; the extent of each of those cells, of each of those channels, is as much as a man can ride in forty days, riding on a good horse.
- <sup>8</sup> 'From this river of mine alone flow all the waters that spread all over the seven keshwars; this river of mine alone goes on bringing waters, both in summer and in winter. This river of mine purifies the seed in males, the womb in females, the milk in females' breasts<sup>7</sup>.
- <sup>9</sup> 'Through their brightness and glory, O Zarathushtra! I maintain the wide earth made by Ahura, the large and broad earth, that bears so much that is fine, that bears all the bodily world, the live and the dead, and the high mountains, rich in pastures and waters;
- <sup>10</sup> 'Upon which run the many streams and rivers; upon which the many kinds of plants grow up from the ground, to nourish animals and men, to nourish the Aryan nations, to nourish the five kinds of animals, and to help the faithful.
- <sup>11</sup> 'Through their brightness and glory, O Zarathushtra! I maintain in the womb the child that has been conceived, so that it does not die from the assaults of Vidotu, and I develop in it the bones, the hair, the ..., the entrails, the feet, and the sexual organs.
- <sup>12</sup> 'Had not the awful Fravashis of the faithful given help unto me, those animals and men of mine, of which there are such excellent kinds, would not subsist; strength would belong to the Druj, the dominion would belong to the Druj, the material world would belong to the Druj.
- <sup>13</sup> 'Between the earth and the sky the immaterial creatures would be harassed by the Druj; between the earth and the sky the immaterial creatures would be smitten by the Druj; and never afterwards would Angra-Mainyu give way to the blows of Spenta-Mainyu.
- <sup>14</sup> 'Through their brightness and glory the waters run and flow forward from the never-failing springs; through their brightness and glory the plants grow up from the earth, by the never-failing springs; through their brightness and glory the winds blow, driving down the clouds towards the never-failing springs.
- <sup>15</sup> 'Through their brightness and glory the females conceive offspring; through their brightness and glory they bring forth in safety; it is through their brightness and glory when they become blessed with children.

- <sup>16</sup> "Through their brightness and glory a man is born who is a chief in assemblies and meetings, who listens well to the (holy) words, whom Wisdom holds dear, and who returns a victor from discussions with Gaotema, the heretic. "Through their brightness and glory the sun goes his way; through their brightness and glory the moon goes her way; through their brightness and glory the stars go their way.
- <sup>17</sup> 'In fearful battles they are the wisest for help, the Fravashis of the faithful. "The most powerful amongst the Fravashis of the faithful, O Spitama! are those of the men of the primitive law or those of the Saoshyants not yet born, who are to restore the world. Of the others, the Fravashis of the living faithful are more powerful, O Zarathushtra! than those of the dead, O Spitama!
- <sup>18</sup> 'And the man who in life shall treat the Fravashis of the faithful well, will become a ruler of the country with full power, and a chief most strong; so shall any man of you become, who shall treat Mithra well, the lord of wide pastures, and Arshtat, who makes the world grow, who makes the world increase.
- <sup>19</sup> "Thus do I proclaim unto thee, O pure Spitama! the vigour and strength, the glory, the help, and the joy that are in the Fravashis of the faithful, the awful and overpowering Fravashis; and how they come to help me, how they bring assistance unto me, the awful Fravashis of the faithful.'
- <sup>20</sup> Ahura Mazda spake unto Spitama Zarathushtra, saying: 'If in this material world, O Spitama Zarathushtra! thou happenest to come upon frightful roads, full of dangers and fears, O Zarathushtra! and thou fearest for thyself, then do thou recite these words, then proclaim these fiend-smiting words, O Zarathushtra!
- <sup>21</sup> ""I praise, I invoke, I meditate upon, and we sacrifice unto the good, strong, beneficent Fravashis of the faithful. We worship the Fravashis of the masters of the houses, those of the lords of the boroughs, those of the lords of the towns, those of the lords of the countries, those of the Zarathustrotomas; the Fravashis of those that are, the Fravashis of those that have been, the Fravashis of those that will be; all the Fravashis of all nations, and most friendly the Fravashis of the friendly nations;
- <sup>22</sup> ""Who maintain the sky, who maintain the waters, who maintain the earth, who maintain the cattle, who maintain in the womb the child that has been conceived, so that it does not die from the assaults of Vidotu, and develop in it the bones, the hair, the ..., the entrails, the feet, and the sexual organs;
- <sup>23</sup> ""Who are much-bringing, who move with awfulness, well-moving, swiftly moving, quickly moving, who move when invoked; who are to be invoked in the conquest of good, who are to be invoked in fights against foes, who are to be invoked in battles;
- <sup>24</sup> ""Who give victory to their invoker, who give boons to their lover, who give health to the sick man, who give good Glory to the faithful man that brings libations and invokes them with a sacrifice and words of propitiation,
- <sup>25</sup> ""Who turn to that side where are faithful men, most devoted to holiness, and where is the greatest piety, where the faithful man is rejoiced, and where the faithful man is not ill-treated.""
- <sup>26</sup> We worship the good, strong, beneficent Fravashis of the faithful, who are the mightiest of drivers, the lightest of those driving forwards, the slowest of the retiring, the safest of all bridges, the least-erring of all weapons and arms, and who never turn their backs.

- <sup>27</sup> At once, wherever they come, we worship them, the good ones, the excellent ones, the good, the strong, the beneficent Fravashis of the faithful. They are to be invoked when the bundles of baresma are tied; they are to be invoked in fights against foes, in battles, and there where gallant men strive to conquer foes.
- <sup>28</sup> Mazda invoked them for help, when he fixed the sky and the waters and the earth and the plants; when Spenta-Mainyu fixed the sky, when he fixed the waters, when the earth, when the cattle, when the plants, when the child conceived in the womb, so that it should not die from the assaults of Vidotu, and developed in it the bones, the hair, the ..., the entrails, the feet, and the sexual organs.
- <sup>29</sup> Spenta-Mainyu maintained the sky, and they sustained it from below, they, the strong Fravashis, who sit in silence, gazing with sharp looks; whose eyes and ears are powerful, who bring long joy, high and high-girded; well-moving and moving afar, loud-snorting, possessing riches and a high renown.
- <sup>30</sup> We worship the good, strong, beneficent Fravashis of the faithful; whose friendship is good, and who know how to benefit; whose friendship lasts long; who like to stay in the abode where they are not harmed by its dwellers; who are good, beautiful afar, health-giving, of high renown, conquering in battle, and who never do harm first.
- <sup>31</sup> We worship the good, strong, beneficent Fravashis of the faithful; whose will is dreadful unto those who vex them; powerfully working and most beneficent; who in battle break the dread arms of their foes and haters.
- <sup>32</sup> We worship the good, strong, beneficent Fravashis of the faithful; liberal, valiant, and full of strength, not to be seized by thought, welfare-giving, kind, and health-giving, following with Ashi's remedies, as far as the earth extends, as the rivers stretch, as the sun rises.
- <sup>33</sup> We worship the good, strong, beneficent Fravashis of the faithful, who gallantly and bravely fight, causing havoc, wounding, breaking to pieces all the malice of the malicious, Daevas and men, and smiting powerfully in battle, at their wish and will.
- <sup>34</sup> You kindly deliver the Victory made by Ahura, and the crushing Ascendant, most beneficently, to those countries where you, the good ones, unharmed and rejoiced, unoppressed and unoffended, have been held worthy of sacrifice and prayer, and proceed the way of your wish.
- <sup>35</sup> We worship the good, strong, beneficent Fravashis of the faithful, of high renown, smiting in battle, most strong, shield-bearing and harmless to those who are true, whom both the pursuing and the fleeing invoke for help: the pursuer invokes them for a swift race, and for a swift race does the flier invoke them;
- <sup>36</sup> Who turn to that side where are faithful men, most devoted to holiness, and where is the greatest piety, where the faithful man is rejoiced, and where the faithful man is not ill-treated.
- <sup>37</sup> We worship the good, strong, beneficent Fravashis of the faithful, who form many battalions, girded with weapons, lifting up spears, and full of sheen; who in fearful battles come rushing along where the gallant heroes go and assail the Danus.

- <sup>38</sup> There you destroy the victorious strength of the Turanian Danus; there you destroy the malice of the Turanian Danus; through you the chiefs are of high intellect and most successful; they, the gallant heroes, the gallant Saoshyants, the gallant conquerors of the offspring of the Danus chiefs of myriads, who wound with stones.
- <sup>39</sup> We worship the good, strong, beneficent Fravashis of the faithful, who rout the two wings of an army standing in battle array, who make the centre swerve, and swiftly pursue onwards, to help the faithful and to distress the doers of evil deeds.
- <sup>40</sup> We worship the good, strong, beneficent Fravashis of the faithful; awful, overpowering, and victorious, smiting in battle, sorely wounding, blowing away (the foes), moving along to and fro, of good renown, fair of body, godly of soul, and holy; who give victory to their invoker, who give boons to their lover, who give health to the sick man;
- <sup>41</sup> Who give good glory to him who worships them with a sacrifice, as that man did worship them, the holy Zarathushtra, the chief of the material world, the head of the two-footed race, in whatever struggle he had to enter, in whatever distress he did fear;
- <sup>42</sup> Who, when well invoked, enjoy bliss in the heavens; who, when well invoked, come forward from the heavens, who are the heads of that sky above, possessing the well-shapen Strength, the Victory made by Ahura, the crushing Ascendant, and Welfare, the wealth-bringing, boon-bringing, holy, well fed, worthy of sacrifice and prayer in the perfection of holiness.
- <sup>43</sup> They shed Satavaesa between the earth and the sky, him to whom the waters belong, who listens to appeals and makes the waters flow and the plants grow up, to nourish animals and men, to nourish the Aryan nations, to nourish the five kinds of animals and to help the faithful.
- <sup>44</sup> Satavaesa comes down and flows between the earth and the sky, he to whom the waters belong, who listens to appeals and makes the waters and the plants grow up, fair, radiant, and full of light, to nourish animals and men, to nourish the Aryan nations, to nourish the five kinds of animals, and to help the faithful.
- <sup>45</sup> We worship the good, strong, beneficent Fravashis of the faithful; with helms of brass, with weapons of brass, with armour of brass; who struggle in the fights for victory in garments of light, arraying the battles and bringing them forwards, to kill thousands of Daevas. When the wind blows from behind them and brings their breath unto men,
- <sup>46</sup> Then men know where blows the breath of victory: and they pay pious homage unto the good, strong, beneficent Fravashis of the faithful, with their hearts prepared and their arms uplifted.
- <sup>47</sup> Whichever side they have been first worshipped in the fulness of faith of a devoted heart, to that side turn the awful Fravashis of the faithful, along with Mithra and Rashnu and the awful cursing thought of the wise and the victorious wind.
- <sup>48</sup> And those nations are smitten at one stroke by their fifties and their hundreds, by their hundreds and their thousands, by their thousands and their tens of thousands, by their tens of thousands and their myriads of myriads, against which turn the awful Fravashis of the faithful, along with Mithra and Rashnu, and the awful cursing thought of the wise and the victorious wind.

- <sup>49</sup> We worship the good, strong, beneficent Fravashis of the faithful, who come and go through the borough at the time of the Hamaspathmaidyem; they go along there for ten nights, asking thus:
- <sup>50</sup> 'Who will praise us? Who will offer us a sacrifice? Who will meditate upon us? Who will bless us? Who will receive us with meat and clothes in his hand and with a prayer worthy of bliss? Of which of us will the name be taken for invocation? Of which of you will the soul be worshipped by you with a sacrifice? To whom will this gift of ours be given, that he may have never-failing food for ever and ever?'
- <sup>51</sup> And the man who offers them up a sacrifice, with meat and clothes in his hand, with a prayer worthy of bliss, the awful Fravashis of the faithful, satisfied, unharmed, and unoffended, bless thus:
- <sup>52</sup> 'May there be in this house flocks of animals and men! May there be a swift horse and a solid chariot! May there be a man who knows how to praise God and rule in an assembly, who will offer us sacrifices with meat and clothes in his hand, and with a prayer worthy of bliss.'
- <sup>53</sup> We worship the good, strong, beneficent Fravashis of the faithful, who show beautiful paths to the waters, made by Mazda, which had stood before for a long time in the same place without flowing:
- <sup>54</sup> And now they flow along the path made by Mazda, along the way made by the gods, the watery way appointed to them, at the wish of Ahura Mazda, at the wish of the Amesha-Spentas.
- <sup>55</sup> We worship the good, strong, beneficent Fravashis of the faithful, who show a beautiful growth to the fertile plants, which had stood before for a long time in the same place without growing;
- <sup>56</sup> And now they grow up along the path made by Mazda, along the way made by the gods, in the time appointed to them, at the wish of Ahura Mazda, at the wish of the Amesha-Spentas.
- <sup>57</sup> We worship the good, strong, beneficent Fravashis of the faithful, who showed their paths to the stars, the moon, the sun, and the endless lights, that had stood before for a long time in the same place, without moving forwards, through the oppression of the Daevas and the assaults of the Daevas.
- <sup>58</sup> And now they move around in their far-revolving circle for ever, till they come to the time of the good restoration of the world.
- <sup>59</sup> We worship the good, strong, beneficent Fravashis of the faithful, who watch over the bright sea Vouru-Kasha, to the number of ninety thousand, and nine thousand, and nine hundred, and ninety-nine.
- <sup>60</sup> We worship the good, strong, beneficent Fravashis of the faithful, who watch over the stars Haptoiringa, to the number of ninety thousand, and nine thousand, and nine hundred, and ninety-nine.
- <sup>61</sup> We worship the good, strong, beneficent Fravashis of the faithful, who watch over the body of Keresaspa, the son of Sama, the club-bearer with plaited hair, to the number of ninety thousand, and nine thousand, and nine hundred, and ninety-nine.

- <sup>62</sup> We worship the good, strong, beneficent Fravashis of the faithful, who watch over the seed of the holy Zarathushtra, to the number of ninety thousand, and nine thousand, and nine hundred, and ninety-nine.
- <sup>63</sup> We worship the good, strong, beneficent Fravashis of the faithful, who fight at the right hand of the reigning lord, if he rejoices the faithful and if the awful Fravashis of the faithful are not hurt by him, if they are rejoiced by him, unharmed and unoffended.
- <sup>64</sup> We worship the good, strong, beneficent Fravashis of the faithful, who are greater, who are stronger, who are swifter, who are more powerful, who are more victorious, who are more healing, who are more effective than can be expressed by words; who run by tens of thousands into the midst of the Myazdas.
- <sup>65</sup> And when the waters come up from the sea Vouru-Kasha, O Spitama Zarathushtra! along with the Glory made by Mazda, then forwards come the awful Fravashis of the faithful, many and many hundreds, many and many thousands, many and many tens of thousands,
- <sup>66</sup> Seeking water for their own kindred, for their own borough, for their own town, for their own country, and saying thus: 'May our own country have a good store and full joy!'
- <sup>67</sup> They fight in the battles that are fought in their own place and land, each according to the place and house where he dwelt (of yore): they look like a gallant warrior who, girded up and watchful, fights for the hoard he has treasured up.
- <sup>68</sup> And those of them who win bring waters to their own kindred, to their own borough, to their own town, to their own country, saying thus: 'May my country grow and increase!'
- <sup>69</sup> And when the all-powerful sovereign of a country has been surprised by his foes and haters, he invokes them, the awful Fravashis of the faithful.
- <sup>70</sup> And they come to his help, if they have not been hurt by him, if they have been rejoiced by him, if they have not been harmed nor offended, the awful Fravashis of the faithful: they come flying unto him, it seems as if they were well-winged birds.
- <sup>71</sup> They come in as a weapon and as a shield, to keep him behind and to keep him in front, from the Druj unseen, from the female Varenya fiend, from the evil-doer bent on mischief, and from that fiend who is all death, Angra Mainyu. It will be as if there were a thousand men watching over one man;
- <sup>72</sup> So that neither the sword well-thrust, neither the club well-falling, nor the arrow well-shot, nor the spear well-darted, nor the stones flung from the arm shall destroy him.
- <sup>73</sup> They come on this side, they come on that side, never resting, the good, powerful, beneficent Fravashis of the faithful, asking for help thus: 'Who will praise us? Who will offer us a sacrifice? Who will meditate upon us? Who will bless us? Who will receive us with meat and clothes in his hand and with a prayer worthy of bliss? Of which of us will the name be taken for invocation? Of which of you will the soul be worshipped by you with a sacrifice? To whom will that gift of ours be given, that he may have never-failing food for ever and ever?'

- <sup>74</sup> We worship the perception; we worship the intellect; we worship the conscience; we worship those of the Saoshyants; We worship the souls; those of the tame animals; those of the wild animals; those of the animals that live in the waters; those of the animals that live under the ground; those of the flying ones; those of the running ones; those of the grazing ones. We worship their Fravashis.
- <sup>75</sup> We worship the Fravashis. We worship them, the liberal; We worship them, the valiant; we worship them, the most valiant; We worship them, the beneficent; we worship them, the most beneficent; We worship them, the powerful; We worship them, the most strong; We worship them, the light; we worship them, the most light; We worship them, the effective; we worship them, the most effective.
- <sup>76</sup> They are the most effective amongst the creatures of the two Spirits, they the good, strong, beneficent Fravashis of the faithful, who stood holding fast when the two Spirits created the world, the Good Spirit and the Evil One.
- <sup>77</sup> When Angra Mainyu broke into the creation of the good holiness, then came in across Vohu Mano and Atar.
- <sup>78</sup> They destroyed the malice of the fiend Angra Mainyu, so that the waters did not stop flowing nor did the plants stop growing; but at once the most beneficent waters of the creator and ruler, Ahura Mazda, flowed forward and his plants went on growing.
- <sup>79</sup> We worship all the waters; We worship all the plants; We worship all the good, strong, beneficent Fravashis of the faithful. We worship the waters by their names; We worship the plants by their names; We worship the good, strong, beneficent Fravashis of the faithful by their names.
- <sup>80</sup> Of all those ancient Fravashis, we worship the Fravashi of Ahura Mazda; who is the greatest, the best, the fairest, the most solid, the wisest, the finest of body and supreme in holiness;
- <sup>81</sup> Whose soul is the Mathra Spenta, who is white, shining, seen afar; and we worship the beautiful forms, the active forms wherewith he clothes the Amesha-Spentas; we worship the swift-horsed sun.
- <sup>82</sup> We worship the good, strong, beneficent Fravashis of the Amesha-Spentas, the bright ones, whose looks perform what they wish, the tall, quickly coming to do, strong, and lordly, who are undecaying and holy;
- <sup>83</sup> Who are all seven of one thought, who are all seven of one speech, who are all seven of one deed; whose thought is the same, whose speech is the same, whose deed is the same, whose father and commander is the same, namely, the Maker, Ahura Mazda;
- <sup>84</sup> Who see one another's soul thinking of good thoughts, thinking of good words, thinking of good deeds, thinking of Garo-nmana, and whose ways are shining as they go down towards the libations.
- <sup>85</sup> We worship the good, strong, beneficent Fravashis: that of the most rejoicing fire, the beneficent and assembly-making; and that of the holy, strong Sraosha, who is the incarnate Word, a mighty-speared and lordly god; and that of Nairyo-sangha.
- <sup>86</sup> And that of Rashnu Razishta; That of Mithra, the lord of wide pastures; That of the Mathra-Spenta; That of the sky; That of the waters; That of the earth; That of the plants; That of the Bull; That of the living man; That of the holy creation.

- <sup>87</sup> We worship the Fravashi of Gaya Maretan [Gayomard], who first listened unto the thought and teaching of Ahura Mazda; of whom Ahura formed the race of the Aryan nations, the seed of the Aryan nations. We worship the piety and the Fravashi of the holy Zarathushtra;
- <sup>88</sup> Who first thought what is good, who first spoke what is good, who first did what is good; who was the first Priest, the first Warrior, the first Plougher of the ground; who first knew and first taught; who first possessed and first took possession of the Bull, of Holiness, of the Word, the obedience to the Word, and dominion, and all the good things made by Mazda, that are the offspring of the good Principle;
- <sup>89</sup> Who was the first Priest, the first Warrior, the first Plougher of the ground; who first took the turning of the wheel<sup>5</sup> from the hands of the Daevas and of the cold-hearted man; who first in the material world pronounced the praise of Asha, thus bringing the Daevas to naught, and confessed himself a worshipper of Mazda, a follower of Zarathushtra, one who hates the Daevas, and obeys the laws of Ahura.
- <sup>90</sup> Who first in the material world said the word that destroys the Daevas, the law of Ahura; who first in the material world proclaimed the word that destroys the Daevas, the law of Ahura; who first in the material world declared all the creation of the Daevas unworthy of sacrifice and prayer; who was strong, giving all the good things of life, the first bearer of the Law amongst the nations;
- <sup>91</sup> In whom was heard the whole Mathra, the word of holiness; who was the lord and master of the world, the praiser of the most great, most good and most fair Asha; who had a revelation of the Law, that most excellent of all beings;
- <sup>92</sup> For whom the Amesha-Spentas longed, in one accord with the sun, in the fulness of faith of a devoted heart; they longed for him, as the lord and master of the world, as the praiser of the most great, most good, and most fair Asha, as having a revelation of the Law, that most excellent of all beings;
- <sup>93</sup> In whose birth and growth the waters and the plants rejoiced; in whose birth and growth the waters and the plants grew; in whose birth and growth all the creatures of the good creations cried out, Hail!
- <sup>94</sup> 'Hail to us! for he is born, the Athravan, Spitama Zarathushtra. Zarathushtra will offer us sacrifices with libations and bundles of baresma; and there will the good Law of the worshippers of Mazda come and spread through all the seven Karshvares of the earth.
- <sup>95</sup> 'There will Mithra, the lord of wide pastures, increase all the excellences of our countries, and allay their troubles; there will the powerful Apam-Napat increase all the excellences of our countries, and allay their troubles.' We worship the piety and Fravashi of Maidhyo-maungha, the son of Arasti, who first listened unto the word and teaching of Zarathushtra.
- <sup>96</sup> We worship the Fravashi of the holy Asmo-hvanvant; We worship the Fravashi of the holy Asan-hvanvant. We worship the Fravashi of the holy Gavayan. We worship the Fravashi of the holy Parshat-gaush. the son of Frata; We worship the Fravashi of the holy Vohvasti, the son of Snaoya; We worship the Fravashi of the holy Isvat, the son of Varaza.

- <sup>97</sup> We worship the Fravashi of the holy Saena, the son of Ahum-stut, who first appeared upon this earth with a hundred pupils. We worship the Fravashi of the holy Fradhidaya. We worship the Fravashi of the holy Usmanara, the son of Paeshata. We worship the Fravashi of the holy Vohu-raochah, the son of Franya; We worship the Fravashi of the holy Asho-raochah, the son of Franya; We worship the Fravashi of the holy Varesmo-raochah, the son of Franya.
- <sup>98</sup> We worship the Fravashi of the holy Isat-vastra, the son of Zarathushtra; We worship the Fravashi of the holy Urvatat-nara, the son of Zarathushtra; We worship the Fravashi of the holy Hvare-chithra, the son of Zarathushtra. We worship the Fravashi of the holy Daevo-tbis, the son of Takhma. We worship the Fravashi of the holy Thrimithwant, the son of Spitama. We worship the Fravashi of the holy Daungha, the son of Zairita.
- <sup>99</sup> We worship the Fravashi of the holy king Vistaspa; the gallant one, who was the incarnate Word, the mighty-speared, and lordly one; who, driving the Druj before him, sought wide room for the holy religion; who, driving the Druj before him, made wide room for the holy religion, who made himself the arm and support of this law of Ahura, of this law of Zarathushtra.
- <sup>100</sup> Who took her, standing bound, from the hands of the Hunus, and established her to sit in the middle [of the world], high ruling, never falling back, holy, nourished with plenty of cattle and pastures, blessed with plenty of cattle and pastures.
- <sup>101</sup> We worship the Fravashi of the holy Zairi-vairi; We worship the Fravashi of the holy Yukhta-vairi; We worship the Fravashi of the holy Sriraokhshan; We worship the Fravashi of the holy Keresaoekhshan; We worship the Fravashi of the holy Vanara; We worship the Fravashi of the holy Varaza; We worship the Fravashi of the holy Bujisravah; We worship the Fravashi of the holy Berezyarshti; We worship the Fravashi of the holy Tizyarshti; We worship the Fravashi of the holy Perethu-arshti; We worship the Fravashi of the holy Vizhyarshti.
- <sup>102</sup> We worship the Fravashi of the holy Naptya; We worship the Fravashi of the holy Vazhaspa; We worship the Fravashi of the holy Habaspa. We worship the Fravashi of the holy Vistauru, the son of Naotara. We worship the Fravashi of the holy Frash-ham-vareta; We worship the Fravashi of the holy Frasho-kareta. We worship the Fravashi of the holy Atare-vanu; We worship the Fravashi of the holy Atare-pata; We worship the Fravashi of the holy Atare-data; We worship the Fravashi of the holy Atare-chithra; We worship the Fravashi of the holy Atare-hvarenah; We worship the Fravashi of the holy Atare-savah; We worship the Fravashi of the holy Atare-zantu; We worship the Fravashi of the holy Atare-danghu.
- <sup>103</sup> We worship the Fravashi of the holy Hushkyaothna; We worship the Fravashi of the holy Pishkyaothna; We worship the Fravashi of the holy and gallant Spento-data. We worship the Fravashi of the holy Basta-vairi; We worship the Fravashi of the holy Kava-razem. We worship the Fravashi of the holy Frashaoshtra, the son of Hvova; We worship the Fravashi of the holy Jamaspa, the son of Hvova; We worship the Fravashi of the holy Avaraoshtri.

- <sup>104</sup> We worship the Fravashi of the holy Hushkyaothna, the son of Frashaoshtra; We worship the Fravashi of the holy Hvadaena, the son of Frashaoshtra. We worship the Fravashi of the holy Hanghaurvaungh, the son of Jamaspa; We worship the Fravashi of the holy Vareshna, the son of Hanghaurvaungh. We worship the Fravashi of the holy Vohu-nemah, the son of Avaraoshtri, To withstand evil dreams, to withstand evil visions, to withstand evil ....(?), to withstand the evil Pairikas.
- <sup>105</sup> We worship the Fravashi of the holy Mathravaka, the son of Simaezhi, the Aethrapati, the Hamidhpati, who was able to smite down most of the evil, unfaithful Ashemaoghas, that shout the hymns, and acknowledge no lord and no master, the dreadful ones whose Fravashis are to be broken; to withstand the evil done by the faithful.
- <sup>106</sup> We worship the Fravashi of the holy Ashastu, the son of Maidhyo-maungha. We worship the Fravashi of the holy Avarethrabah, the son of Rastare-vaghant. We worship the Fravashi of the holy Bujra, the son of Dazgaraspa. We worship the Fravashi of the holy Zbaurvant; We worship the Fravashi of the holy and gallant Karesna, the son of Zbaurvant; who was the incarnate Word, mighty-speared and lordly;
- <sup>107</sup> In whose house did walk the good, beautiful, shining Ashi Vanguhi, in the shape of a maid fair of body, most strong, tall-formed, high-up girded, pure, nobly born of a glorious seed; who, rushing to the battle, knew how to make room for himself with his own arms; who, rushing to the battle, knew how to fight the foe with his own arms.
- <sup>108</sup> We worship the Fravashi of the holy Viraspa, the son of Karesna; We worship the Fravashi of the holy Azata, the son of Karesna: We worship the Fravashi of the holy Frayaodha, the son of Karesna. We worship the Fravashi of the holy and good Arshya; Arshya, the chief in assemblies, the most energetic of the worshippers of Mazda. We worship the Fravashi of the holy Darayat-ratha; We worship the Fravashi of the holy Frayat-ratha; We worship the Fravashi of the holy Skarayat-ratha.
- <sup>109</sup> We worship the Fravashi of the holy Arshvant; We worship the Fravashi of the holy Vyarshvant; We worship the Fravashi of the holy Paityarshvant. We worship the Fravashi of the holy Amru; We worship the Fravashi of the holy Chamru. We worship the Fravashi of the holy Dratha; We worship the Fravashi of the holy Paiti-dratha; We worship the Fravashi of the holy Paiti-vangha. We worship the Fravashi of the holy Frashavakhsha. We worship the Fravashi of the holy Nemo-vanghu, the son of Vaedhayangha.
- <sup>110</sup> We worship the Fravashi of the holy Visadha. We worship the Fravashi of the holy Ashavanghu, the son of Bivandangha; We worship the Fravashi of the holy Jaro-danghu, the son of Pairishtira; We worship the Fravashi of the holy Neremyazdana, the son of Athwyoza. We worship the Fravashi of the holy Berezishnu, the son of Ara; we worship the Fravashi of the holy Kasupatu, the son of Ara. We worship the Fravashi of the holy Frya. We worship the Fravashi of the holy ASTVAT-ERETA.

- <sup>111</sup> We worship the Fravashi of the holy Gaopivanghu. We worship the Fravashi of the holy and gallant Ham-baretar vanghvam. We worship the Fravashi of the holy Staotar-Vahishtahe-Ashyehe. We worship the Fravashi of the holy Pouru-dhakshti, the son of Khshtavaenya; We worship the Fravashi of the holy Khshoi-wraspa, the son of Khshtavaenya.
- <sup>112</sup> We worship the Fravashi of the holy Ayo-asti, the son of Pouru-dhakshti; We worship the Fravashi of the holy Vohv-asti, the son of Pouru-dhakshti; We-worship the Fravashi of the holy Gaya-dhasti, the son of Pouru-dhakshti; We worship the Fravashi of the holy Asha-vazdah, the son of Pouru-dhakshti; We worship the Fravashi of the holy Urudhu, the son of Pouru-dhakshti. We worship the Fravashi of the holy Khshathro-chinah, the son of Khshvoi-wraspa.
- <sup>113</sup> We worship the Fravashi of the holy Ashahura, the son of Jishti. We worship the Fravashi of the holy Fraya-zanta; We worship the Fravashi of the holy Frenah, the son of Frayazanta; We worship the Fravashi of the holy Jaro-vanghu, the son of Frayazanta. We worship the Fravashis of the holy Asha-vazdah and Thrिता, the sons of Sayuzhdri. We worship the Fravashi of the holy Vohuraochah, the son of Varakasa. We worship the Fravashi of the holy Arejan-ghant, the Turanian. We worship the Fravashi of the holy Usinemah.
- <sup>114</sup> We worship the Fravashi of the holy Yukhtaspa. We worship the Fravashi of the holy Asha-skyaothna, the son of Gayadhasti. We worship the Fravashi of the holy Vohunemah, the son of Katu; We worship the Fravashi of the holy Vohu-vazdah, the son of Katu. We worship the Fravashi of the holy Asha-saredha, the son of Asha-sairyach; We worship the Fravashi of the holy Asha-saredha, the son of Zairyach. We worship the Fravashi of the holy Chakhshni. We worship the Fravashi of the holy Syavaspi. We worship the Fravashi of the holy Pourshti, the son of Kavi.
- <sup>115</sup> We worship the Fravashi of the holy Varesmapa, the son of Janara. We worship the Fravashi of the holy Nanarasti, the son of Paeshatah; We worship the Fravashi of the holy Zarazdati, the son of Paeshatah. We worship the Fravashi of the holy Gaevani, the son of Vohunemah. We worship the Fravashis of the holy Arezva and Srutaspadha We worship the Fravashis Of the holy Zrayah and Spento-khratu. We worship the Fravashi of the holy Varshni, the son of Vagereza. We worship the Fravashi of the holy Frachya, the son of Taurvati. We worship the Fravashi of the holy Vahmaedata, the son of Mathravaka, We worship the Fravashi of the holy Ushtra, the son of Sadhanah.
- <sup>116</sup> We worship the Fravashi of the holy Danghusruta; We worship the Fravashi of the holy Danghu-fradhah. We worship the Fravashi of the holy Aspo-padho-makshti; We worship the Fravashi of the holy Payanghro-makshti. We worship the Fravashi of the holy Ushtazanta. We worship the Fravashi of the holy Asha-savah, We worship the Fravashi of the holy Asho-urvatha. We worship the Fravashi of the holy Haomo-hvarenah.

- <sup>117</sup> We worship the Fravashi of the holy Frava. We worship the Fravashi of the holy Usnaka. We worship the Fravashi of the holy Hvanvant. We worship the Fravashi of the holy Daeno-vazah. We worship the Fravashi of the holy Arejaona. We worship the Fravashi of the holy Aiwi-hvarenah. We worship the Fravashi of the holy Huyazata. We worship the Fravashi of the holy Hare-dhaspa. We worship the Fravashi of the holy Pazinah. We worship the Fravashi of the holy Hvakhshathra. We worship the Fravashi of the holy Asho-paoirya, We worship the Fravashi of the holy ASTVAT-ERETA.
- <sup>118</sup> We worship the Fravashi of the holy Hugau. We worship the Fravashi of the holy Anghuyu. We worship the Fravashi of the holy Gauri; We worship the Fravashi of the holy Yushta, the son of Gauri [or, the holy Gaorayana]. We worship the Fravashi of the holy Mazdra-vanghu; We worship the Fravashi of the holy Srira-vanghu. We worship the Fravashi of the holy Ayuta. We worship the Fravashi of the holy Suro-yazata.
- <sup>119</sup> We worship the Fravashi of the holy Eredhwa We worship the Fravashi of the holy Kavi. We worship the Fravashi of the holy Ukhshan, the son of the great Vidi-sravah, known afar. We worship the Fravashi of the holy Vanghu-dhata, the son of Hvadhata; We worship the Fravashi of the holy Uzya, the son of Vanghu-dhata; We worship the Fravashi of the holy Frya.
- <sup>120</sup> We worship the Fravashi of the holy one whose name is Ashem-yenhe-raochau; We worship the Fravashi of the holy one whose name is Ashem-yenhe-vereza; We worship the Fravashi of the holy one whose name is Ashem-yahmai-ushta. We worship the Fravashi of the holy Yoishta, of the Fryana house. We worship the Fravashi of the holy Usmanara, the son of Paeshatah Paitisrira, to withstand the evil done by one's kindred.
- <sup>121</sup> We worship the Fravashi of the holy Spiti, the son of Uspasnu; We worship the Fravashi of the holy Erezraspa, the son of Uspasnu. We worship the Fravashi of the holy Usadhan, the son of Mazdayasna. We worship the Fravashi of the holy Fradat-vanghu, the son of Stivant. We worship the Fravashi of the holy Raochas-chaeshman; We worship the Fravashi of the holy Hvare-chaeshman We worship the Fravashi of the holy Frasrutara; We worship the Fravashi of the holy Visrutara. We worship the Fravashi of the holy Baremna. We worship the Fravashi of the holy Visruta.
- <sup>122</sup> We worship the Fravashi of the holy Hvaspa; We worship the Fravashi of the holy Chathwaraspa. We worship the Fravashi of the holy Dawra-maeshi. We worship the Fravashi of the holy Fraora-ostra [Fraoraosa], the son of Kaosha. We worship the Fravashi of the holy Frinaspa, the son of Kaeva. We worship the Fravashi of the holy Fradat-nara, the son of Gravaratu. We worship the Fravashi of the holy Vohu-ushtara, the son of Akhnanha. We worship the Fravashi of the holy Vivare-shvant, the son of Ainyu.
- <sup>123</sup> We worship the Fravashi of the holy Frarazi, the son of Tura. We worship the Fravashi of the holy Stipi, the son of Ravant. We worship the Fravashi of the holy Parshanta, the son of Gandarewa. We worship the Fravashi of the holy Avahya, the son of Spenta [Spengha]. We worship the Fravashi of the holy Aeta [Aetava], the son of Mayu [Mayava]; We worship the Fravashi of the holy Yaetushgau, the son of Vyatana. We worship the Fravashi of the holy Garshta, the son of Kavi.

- <sup>124</sup> We worship the Fravashi of the holy Pourubangha, the son of Zaosha. We worship the Fravashi of the holy Vohu-data, the son of Kata. We worship the Fravashi of the holy Baungha, the son of Saungha [Saunghangha]. We worship the Fravashis of the holy Hvareza and Ankasa. We worship the Fravashi of the holy Aravaoshtra, the son of Erezvat-danghu. We worship the Fravashi of the holy Frachithra, the son of Berezvant. We worship the Fravashi of the holy Vohuperesa, the son of Ainyu.
- <sup>125</sup> We worship the Fravashi of the holy Parodasma, the son of Dashtaghni, a Miza [Muzha] man of the Miza [Muzha] land. We worship the Fravashis of the holy Fratira [Fratura] and Baeshatastira [Baeshatastura]. We worship the Fravashi of the holy and pure Avare-gau, the son of Aoighimatastira [Aoikhmatastura]. We worship the Fravashi of the holy Gaomant, the son of Zavan, a Raozhdyia man of the Raozhdyia land. We worship the Fravashi of the holy Thrit, the son of Aevo-saredha-fyaeshta, a Tanya man of the Tanya land.
- <sup>126</sup> We worship the Fravashi of the holy Tironakathwa, of the Uspaeshta-Saena house. We worship the Fravashi of the holy Utayuti Vitkavi, the son of Zighri, of the Saena house; We worship the Fravashi of the holy Frohakafra, the son of Merezishmya, of the Saena house. We worship the Fravashi of the holy Varesmo-raochah, the son of Perethuafzem.
- <sup>127</sup> We worship the Fravashis of the holy Ashanemah and Vidat-gau, of this country. We worship the Fravashis of the holy Par-shat-gau and Dazgara-gau, of the Apakhshira country. We worship the Fravashi of the holy Hufra-vakhsh, of the Kahrkana house. We worship the Fravashi of the holy Akayadha, of the Pidha house. We worship the Fravashi of the holy Jamaspa, the younger. We worship the Fravashi of the holy Maidhyo-maungha, the younger. We worship the Fravashi of the holy Urvatat-nara, the younger.
- <sup>128</sup> We worship the Fravashi of the holy Raochaschaeshman; We worship the Fravashi of the holy Hvare-chaeshman; We worship the Fravashi of the holy Fradat-hvarenah; We worship the Fravashi of the holy Varedat-hvarenah [Vidhat-hvarenah]; We worship the Fravashi of the holy Vouru-nemah; We worship the Fravashi of the holy Vourusavah; We worship the Fravashi of the holy Ukhshyat-ereta; We worship the Fravashi of the holy Ukhshyat-nemah; We worship the Fravashi of the holy ASTVAT-ERETA;
- <sup>129</sup> Whose name will be the victorious SAOSHYANT and whose name will be Astvat-ereta. He will be SAOSHYANT (the Beneficent One), because he will benefit the whole bodily world; he will be ASTVAT-ERETA (he who makes the bodily creatures rise up), because as a bodily creature and as a living creature he will stand against the destruction of the bodily creatures, to withstand the Druj of the two-footed brood, to withstand the evil done by the faithful.
- <sup>130</sup> We worship the Fravashi of the holy Yima, the son of Vivanghant; the valiant Yima, who had flocks at his wish; to stand against the oppression caused by the Daevas, against the drought that destroys pastures, and against death that creeps unseen.

- <sup>131</sup> We worship the Fravashi of the holy Thraetaona, of the Athwya house; to stand against itch, hot fever, humours, cold fever, and incontinency, to stand against the evil done by the Serpent. We worship the Fravashi of the holy Aoshnara, the son of Pouru-jira. We worship the Fravashi of the holy Uzava, the son of Tumaspa. We worship the Fravashi of the holy Aghraeratha, the demi-man. We worship the Fravashi of the holy Manushchithra, the son of Airyu.
- <sup>132</sup> We worship the Fravashi of the holy king Kavata; We worship the Fravashi of the holy king Aipivanghu; We worship the Fravashi of the holy king Usadhan; We worship the Fravashi of the holy Arshan; We worship the Fravashi of the holy Pisanah [Pisinah]; We worship the Fravashi of the holy king Byarshan; We worship the Fravashi of the holy king Syavarshan; We worship the Fravashi of the holy king Husravah [Haosravah];
- <sup>133</sup> For the well-shaped Strength, for the Victory made by Ahura, for the crushing Ascendant for the righteousness of the law, for the innocence of the law, for the unconquerable power of the law; for the extermination of the enemies at one stroke;
- <sup>134</sup> And for the vigour of health, for the Glory made by Mazda, for the health of the body, and for a good, virtuous offspring, wise, chief in assemblies, bright, and clear-eyed, that frees [their father] from the pangs [of hell], of good intellect; and for that part in the blessed world that falls to wisdom and to those who do not follow impiety;
- <sup>135</sup> For a dominion full of splendour, for a long, long life, and for all boons and remedies; to withstand the Yatus and Pairikas, the oppressors, the blind, and the deaf; to withstand the evil done by oppressors.
- <sup>136</sup> We worship the Fravashi of the holy Keresaspa, the Sama, the club-bearer with plaited hair; to withstand the dreadful arm and the hordes with the wide battle array, with the many spears, with the straight spears, with the spears uplifted, bearing the spears of havoc; to withstand the dreadful brigand who works destruction, the man-slayer who has no mercy; to withstand the evil done by the brigand.
- <sup>137</sup> We worship the Fravashi of the holy Akhrura, the son of Husravah; To withstand the wicked one that deceives his friend and the niggard that causes the destruction of the world. We worship the Fravashi of the holy and gallant Haoshyangha; To withstand the Mazainya Daevas and the Varenya fiends; to withstand the evil done by the Daevas.
- <sup>138</sup> We worship the Fravashi of the holy Fradhakshti, the son of the jar, To withstand Aeshma, the fiend of the wounding spear, and the Daevas that grow through Aeshma; to withstand the evil done by Aeshma.
- <sup>139</sup> We worship the Fravashi of the holy Hvovi. We worship the Fravashi of the holy Freni; We worship the Fravashi of the holy Thriti; We worship the Fravashi of the holy Pouruchista. We worship the Fravashi of the holy Hutaosa; We worship the Fravashi of the holy Huma [Humaya]. We worship the Fravashi of the holy Zairichi. We worship the Fravashi of the holy Vispa-taurvashi. We worship the Fravashi of the holy Ushtavaiti. We worship the Fravashi of the holy Tushnamaiti.

- <sup>140</sup> We worship the Fravashi of the holy Freni, the wife of Usenemah; We worship the Fravashi of the holy Freni, the wife of the son of Frayazanta; We worship the Fravashi of the holy Freni, the wife of the son of Khshoiwraspa; We worship the Fravashi of the holy Freni, the wife of Gayadhasti. We worship the Fravashi of the holy Asabani [Asabana], the wife of Pourudhakhsti. We worship the Fravashi of the holy Ukhshyeinti, the wife of Staotar-Vahishtahe-Ashyehe.
- <sup>141</sup> We worship the Fravashi of the holy maid Vadhut. We worship the Fravashi of the holy maid Jaghrudh. We worship the Fravashi of the holy maid Franghadh. We worship the Fravashi of the holy maid Urudhayant. We worship the Fravashi of the holy maid Paesanghanu. We worship the Fravashi of the holy Hvaredhi. We worship the Fravashi of the holy Huchithra. We worship the Fravashi of the holy Kanuka. We worship the Fravashi of the holy maid Srutat-fedhri.
- <sup>142</sup> We worship the Fravashi of the holy maid Vanghu-fedhri; We worship the Fravashi of the holy maid Eredat-fedhri, who is called Vispa-taurvairi. She is Vispa-taurvairi (the all-destroying) because she will bring him forth, who will destroy the malice of Daevas and men, to withstand the evil done by the Jahi.
- <sup>143</sup> We worship the Fravashis of the holy men in the Aryan countries; We worship the Fravashis of the holy women in the Aryan countries. We worship the Fravashis of the holy men in the Turanian countries; We worship the Fravashis of the holy women in the Turanian countries. We worship the Fravashis of the holy men in the Sairimyan countries; We worship the Fravashis of the holy women in the Sairimyan countries.
- <sup>144</sup> We worship the Fravashis of the holy men in the Sairimyan countries; We worship the Fravashis of the holy women in the Saini countries. We worship the Fravashis of the holy men in the Dahi countries; We worship the Fravashis of the holy women in the Dahi countries. We worship the Fravashis of the holy men in all countries; We worship the Fravashis of the holy women in all countries.
- <sup>145</sup> We worship all the good, awful, beneficent Fravashis of the faithful, from Gaya Mareta [Gayomard] down to the victorious Saoshyant. May the Fravashis of the faithful come quickly to us! May they come to our help!
- <sup>146</sup> They protect us when in distress with manifest assistance, with the assistance of Ahura Mazda and of the holy, powerful Sraosha, and with the Mathra-Spenta, the all-knowing, who hates the Daevas with a mighty hate, a friend of Ahura Mazda, whom Zarathushtra worshipped so greatly in the material world.
- <sup>147</sup> May the good waters and the plants and the Fravashis of the faithful abide down here! May you be rejoiced and well received in this house! Here are the Athravans of the countries, thinking of good holiness. Our hands are lifted up for asking help, and for offering a sacrifice unto you, O most beneficent Fravashis!
- <sup>148</sup> We worship the Fravashis of all the holy men and holy women whose souls are worthy of sacrifice, whose Fravashis are worthy of invocation. We worship the Fravashis of all the holy men and holy women, our sacrificing to whom makes us good in the eyes of Akura Mazda: of all of those we have heard that Zarathushtra is the first and best, as a follower of Ahura and as a performer of the law.

- <sup>149</sup> We worship the spirit, conscience, perception, soul, and Fravashi of men of the primitive law, of the first who listened to the teaching (of Ahura), holy men and holy women, who struggled for holiness; we worship the spirit, conscience, perception, soul, and Fravashi of our next-of-kin, holy men and holy women, who struggled for holiness.
- <sup>150</sup> We worship the men of the primitive law who will be in these houses, boroughs, towns, and countries; We worship the men of the primitive law who have been in these houses, boroughs, towns, and countries; We worship the men of the primitive law who are in these houses, boroughs, towns, and countries.
- <sup>151</sup> We worship the men of the primitive law in all houses, boroughs, towns, and countries, who obtained these houses, who obtained these boroughs, who obtained these towns, who obtained these countries, who obtained holiness, who obtained the Mathra, who obtained the [blessedness of the] soul, who obtained all the perfections of goodness.
- <sup>152</sup> We worship Zarathushtra, the lord and master of all the material world, the man of the primitive law; the wisest of all-beings, the best-ruling of all beings, the brightest of all beings, the most glorious of all beings, the most worthy of sacrifice amongst all beings, the most worthy of prayer amongst all beings, the most worthy of propitiation amongst all beings, the most worthy of glorification amongst all beings, whom we call well-desired and worthy of sacrifice and prayer as much as any being can be, in the perfection of his holiness.
- <sup>153</sup> We worship this earth; we worship those heavens; We worship those good things that stand between (the earth and the heavens) and that are worthy of sacrifice and prayer and are to be worshipped by the faithful man.
- <sup>154</sup> We worship the souls of the wild beasts and of the tame. We worship the souls of the holy men and women, born at any time, whose consciences struggle, or will struggle, or have struggled, for the good.
- <sup>155</sup> We worship the spirit, conscience, perception, soul, and Fravashi of the holy men and holy women who struggle, will struggle, or have struggled, and teach the Law and who have struggled for holiness. Yenhe hatam: All those beings to whom Ahura Mazda... Yatha ahu vairyo: The will of the Lord is the law of holiness....
- <sup>156</sup> The Fravashis of the faithful, awful and overpowering, awful and victorious; the Fravashis of the men of the primitive law; the Fravashis of the next-of-kin; may these Fravashis come satisfied into this house, may they walk satisfied through this house!
- <sup>157</sup> May they, being satisfied, bless this house with the presence of the kind Ashi Vanguhi! May they leave this house satisfied! May they carry back from here hymns and worship to the Maker, Ahura Mazda, and the Amesha-Spentas! May they not leave this house of us, the worshippers of Mazda, complaining!
- <sup>158</sup> Yatha ahu vairyo: The will of the Lord is the law of holiness.... I bless the sacrifice and prayer, and the strength and vigour of the awful, overpowering Fravashis of the faithful; of the Fravashis of the men of the primitive law; of the Fravashis of the next-of-kin. Ashem Vohu: Holiness is the best of all good.... [Give] unto that man brightness and glory, .... give him the bright, all-happy, blissful abode of the holy Ones.

## Chapter 14

- <sup>0</sup> May Ahura Mazda be rejoiced!.... Ashem Vohu: Holiness is the best of all good.... I confess myself a worshipper of Mazda, a follower of Zarathushtra, one who hates the Daevas and obeys the laws of Ahura; For sacrifice, prayer, propitiation, and glorification unto [Hawan], the holy and master of holiness.... Unto Verethraghna, made by Mazda, and unto the crushing Ascendant;<sup>1</sup> Be propitiation, with sacrifice, prayer, propitiation, and glorification. Yatha ahu vairyo: The will of the Lord is the law of holiness....
- <sup>1</sup> We sacrifice unto Verethraghna, made by Ahura. Zarathushtra asked Ahura Mazda: 'Ahura Mazda, most beneficent Spirit, Maker of the material world, thou Holy One! Who is the best-armed of the heavenly gods?' Ahura Mazda answered: 'It is Verethraghna, made by Ahura, O Spitama Zarathushtra!'
- <sup>2</sup> Verethraghna, made by Ahura, came to him first, running in the shape of a strong, beautiful wind, made by Mazda; he bore the good Glory, made by Mazda, the Glory made by Mazda, that is both health and strength.
- <sup>3</sup> Then he, who is the strongest,<sup>2</sup> said unto him:<sup>3</sup> 'I am the strongest in strength; I am the most victorious in victory; I am the most glorious in glory; I am the most favouring in favour; I am the best giver of welfare: I am the best-healing in health-giving.
- <sup>4</sup> 'And I shall destroy the malice of all the malicious, the malice of Daevas and men, of the 'Yatus and Pairikas, of the oppressors, the blind, and the deaf.
- <sup>5</sup> 'For his brightness and glory, I will offer unto him a sacrifice worth being heard; namely, unto Verethraghna, made by Ahura. We worship Verethraghna, made by Ahura, with an offering of libations, according to the primitive ordinances of Ahura; with the Haoma and meat, the baresma, the wisdom of the tongue, the holy spells, the speech, the deeds, the libations, and the rightly-spoken words. 'Yenhe hatam: All those beings of whom Ahura Mazda....
- <sup>6</sup> 'We sacrifice unto Verethraghna, made by Ahura.' Zarathushtra asked Ahura Mazda: 'Ahura Mazda, most beneficent Spirit, Maker of the material world, thou Holy One! Who is the best-armed of the heavenly gods?' Ahura Mazda answered: 'It is Verethraghna, made by Ahura, O Spitama Zarathushtra!'
- <sup>7</sup> Verethraghna, made by Ahura, came to him the second time, running in the shape of a beautiful bull, with yellow ears and golden horns; upon whose horns floated the well-shapen Strength, and Victory, beautiful of form, made by Ahura: thus did he come, bearing the good Glory, made by Mazda, the Glory made by Mazda, that is both health and strength. Then he, who is the strongest, said unto him: 'I am the strongest in strength....<sup>4</sup> 'And I shall destroy the malice of all malicious....<sup>5</sup> For his brightness and glory, I will offer unto him a sacrifice worth being heard....<sup>6</sup>
- <sup>8</sup> We sacrifice unto Verethraghna, made by Ahura. Zarathushtra asked Ahura Mazda: 'Ahura Mazda, most beneficent Spirit, Maker of the material world, thou Holy One! Who is the best-armed of the heavenly gods?' Ahura Mazda answered: 'It is Verethraghna, made by Ahura, O Spitama Zarathushtra!'

- <sup>9</sup> Verethraghna, made by Ahura, came to him the third time, running in the shape of a white, beautiful horse, with yellow ears and a golden caparison; upon whose forehead floated the well-shapen Strength, and Victory, beautiful of form, made by Ahura: thus did he come, bearing the good Glory, made by Mazda, that is both health and strength. Then he, who is the strongest, said unto him: 'I am the strongest in strength.... 'And I shall destroy the malice of all malicious....' For his brightness and glory, I will offer unto him a sacrifice worth being heard....
- <sup>10</sup> We sacrifice unto Verethraghna, made by Ahura. Zarathushtra asked Ahura Mazda: 'Ahura Mazda, most beneficent Spirit, Maker of the material world, 'Who is the best-armed of the heavenly gods?' Ahura Mazda answered: 'It is Verethraghna, made by Ahura, O Spitama Zarathushtra!'
- <sup>11</sup> Verethraghna, made by Ahura, came to him the fourth time, running in the shape of a burden-bearing<sup>7</sup> camel, sharp-toothed,<sup>8</sup> swift ...,<sup>9</sup> stamping forwards, long-haired, and living in the abodes of men;<sup>10</sup>
- <sup>12</sup> Who of all males in rut shows greatest strength and greatest fire, when he goes to his females. Of all females those are best kept whom a burden-bearing camel keeps, who has thick forelegs and large humps, ...,<sup>11</sup> quick-eyed, long-headed, bright, tall, and strong;
- <sup>13</sup> Whose piercing look goes afar ...,<sup>12</sup> even in the dark of the night; who throws white foam along his mouth; well-kneed, well-footed, standing with the countenance of an all-powerful master: Thus did Verethraghna come, bearing the good Glory made by Mazda, the Glory made by Mazda....
- <sup>14</sup> We sacrifice unto Verethraghna, made by Ahura. Zarathushtra asked Ahura Mazda: 'Ahura Mazda, most beneficent Spirit, Maker of the material world, thou Holy One! 'Who is the best-armed of the heavenly gods?' Ahura Mazda answered: 'It is Verethraghna, made by Ahura, O Spitama Zarathushtra!'
- <sup>15</sup> 'Verethraghna, made by Ahura, came to him the fifth time, running in the shape of a boar, opposing the foes, a sharp-toothed he-boar, a sharp-jawed boar, that kills at one stroke, pursuing, wrathful, with a dripping face,<sup>13</sup> strong, and swift to run, and rushing all around.<sup>14</sup> Thus did Verethraghna come, bearing the good Glory made by Mazda, the Glory made by Mazda.
- <sup>16</sup> We sacrifice unto Verethraghna, made by Ahura. Zarathushtra asked Ahura Mazda: 'Ahura Mazda, most beneficent Spirit, Maker of the material world, thou Holy One! 'Who is the best-armed of the heavenly gods?' Ahura Mazda answered: 'It is Verethraghna, made by Ahura, O Spitama Zarathushtra!'
- <sup>17</sup> Verethraghna, made by Ahura, came to him the sixth time, running in the shape of a beautiful youth of fifteen, shining, clear-eyed, thin-heeled. Thus did Verethraghna come, bearing the good Glory made by Mazda, the Glory made by Mazda....
- <sup>18</sup> We sacrifice unto Verethraghna, made by Ahura. Zarathushtra asked Ahura Mazda: 'Ahura Mazda, most beneficent Spirit, Maker of the material world, thou Holy One! 'Who is the best-armed of the heavenly gods?' Ahura Mazda answered: 'It is Verethraghna, made by Ahura, O Spitama Zarathushtra!'
- <sup>19</sup> Verethraghna, made by Ahura, came to him the seventh time, running in the shape of a raven that ...<sup>15</sup> below and ...<sup>15</sup> above, and that is the swiftest of all birds, the lightest of the flying creatures.

- <sup>20</sup> He alone of living things, — he or none, — overtakes the flight of an arrow, however well it has been shot. He flies up joyfully at the first break of dawn, wishing the night to be no more, wishing the dawn, that has not yet come, to come.<sup>16</sup>
- <sup>21</sup> He grazes the hidden ways<sup>17</sup> of the mountains, he grazes the tops of the mountains, he grazes the depths of the vales, he grazes the summits<sup>18</sup> of the trees, listening to the voices of the birds. Thus did Verethraghna come, bearing the good Glory made by Mazda,<sup>19</sup> the Glory made by Mazda.
- <sup>22</sup> We sacrifice unto Verethraghna, made by Ahura. Zarathushtra asked Ahura Mazda: 'Ahura Mazda, most beneficent Spirit, Maker of the material world. thou Holy One! Who is the best-armed of the heavenly gods?' Ahura Mazda answered: 'It is Verethraghna, made by Ahura, O Spitama Zarathushtra!'
- <sup>23</sup> Verethraghna, made by Ahura, came to him the eighth time, running in the shape of a wild, beautiful ram, with horns bent round.<sup>20</sup> Thus did Verethraghna come, bearing the good Glory made by Mazda,<sup>21</sup> the Glory made by Mazda....
- <sup>24</sup> We sacrifice unto Verethraghna, made by Ahura. Zarathushtra asked Ahura Mazda: 'Ahura Mazda, most beneficent Spirit, Maker of the material world, thou Holy One! 'Who is the best-armed of the heavenly gods?' Ahura Mazda answered: 'It is Verethraghna, made by Ahura, O Spitama Zarathushtra!'
- <sup>25</sup> Verethraghna, made by Ahura, came to him the ninth time, running in the shape of a beautiful, fighting buck, with sharp horns. Thus did Verethraghna come, bearing the good Glory made by Mazda, the Glory made by Mazda....
- <sup>26</sup> We sacrifice unto Verethraghna, made by Ahura. Zarathushtra asked Ahura Mazda: 'Ahura Mazda, most beneficent Spirit, Maker of the material world, thou Holy One! 'Who is the best-armed of the heavenly gods?' Ahura Mazda answered: 'It is Verethraghna, made by Ahura, O Spitama Zarathushtra!'
- <sup>27</sup> Verethraghna, made by Ahura, came to him the tenth time, running in the shape of a man, bright and beautiful, made by Mazda: he held a sword with a golden blade, inlaid with all sorts of ornaments. Thus did Verethraghna come, bearing the good Glory made by Mazda, the Glory made by Mazda.
- <sup>28</sup> We sacrifice unto Verethraghna, made by Ahura, who makes virility, who makes death, who makes resurrection, who possesses peace, who has a free way. Unto him did the holy Zarathushtra offer up a sacrifice, [asking] for victorious thinking, victorious speaking, victorious doing, victorious addressing, and victorious answering.
- <sup>29</sup> Verethraghna, made by Ahura, gave him the fountains of manliness,<sup>22</sup> the strength of the arms, the health of the whole body, the sturdiness of the whole body, and the eyesight of the Kara fish,<sup>23</sup> that lives beneath the waters and can measure<sup>24</sup> a rippling of the water, not thicker than a hair, in the Rangha whose ends lie afar, whose depth is a thousand times the height of a man.<sup>25</sup> For his brightness and glory, I will offer unto him a sacrifice worth being heard....
- <sup>30</sup> We sacrifice unto Verethraghna, made by Ahura, who makes virility, who makes death, who makes resurrection, who possesses peace, who has a free way. Unto him did the holy Zarathushtra offer up a sacrifice, [asking] for victorious thinking, victorious speaking, victorious doing, victorious addressing, and victorious answering.

- <sup>31</sup> Verethraghna, made by Ahura, gave him the fountains of manliness, the strength of the arms, the health of the whole body, the sturdiness of the whole body, and the eye-sight of the male horse, that, in the dark of the night, in its first half<sup>26</sup> and through the rain, can perceive a horse's hair lying on the ground and knows whether it is from the head or from the tail. For his brightness and glory, I will offer unto him a sacrifice worth being heard....
- <sup>32</sup> We sacrifice unto Verethraghna, made by Ahura, who makes virility, who makes death, who makes resurrection, who possesses peace, who has a free way. Unto him did the holy Zarathushtra sacrifice, [asking] for victorious thinking, victorious speaking, victorious doing, victorious addressing, and victorious answering.
- <sup>33</sup> Verethraghna, made by Ahura, gave him the fountains of virility, the strength of the arms, the health of the whole body, the sturdiness of the whole body, and the eye-sight of the vulture with a golden collar,<sup>27</sup> that, from as far as nine districts, can perceive a piece of flesh not thicker than the fist, giving just as much light as a needle gives, as the point of a needle gives.<sup>28</sup> For his brightness and glory, I will offer unto him a sacrifice worth being heard....
- <sup>34</sup> We sacrifice unto Verethraghna, made by Ahura. Zarathushtra asked Ahura Mazda: 'Ahura Mazda, most beneficent Spirit, Maker of the material world, thou Holy One! 'If I have a curse thrown upon me, a spell told upon me by the many men who hate me, what is the remedy for it?'
- <sup>35</sup> Ahura Mazda answered: 'Take thou a feather of that bird with ...<sup>29</sup> feathers, the Varenjana, O Spitama Zarathushtra! With that feather thou shalt rub thy own body,<sup>30</sup> with that feather thou shalt curse back thy enemies.
- <sup>36</sup> 'If a man holds a bone of that strong bird, or a feather of that strong bird, no one can smite or turn to flight that fortunate man. The feather of that bird of birds brings him help; it brings unto him the homage of men, it maintains in him his glory.
- <sup>37</sup> 'Then the sovereign, the lord of countries, will no longer kill his<sup>30</sup> hundreds, though he is a killer of men; the ....<sup>31</sup> will not kill at one stroke; he alone smites and goes forwards.
- <sup>38</sup> 'All tremble before him who holds the feather, they tremble therefore before me; all my enemies tremble before me and fear my strength and victorious force and the fierceness established in my body.
- <sup>39</sup> 'He carries the chariot of the lords; he carries the chariots of the lordly ones, the chariots of the sovereigns. He carried the chariot of Kavi Usa;<sup>33</sup> upon his wings runs the male horse,<sup>34</sup> runs the burden-bearing camel, runs the water of the river.
- <sup>40</sup> 'Him rode the gallant Thraetaona, who smote Azhi Dahaka, the three-mouthed, the three-headed, the six-eyed, who had a thousand senses; that most powerful, fiendish Druj, that demon, baleful to the world, the strongest Druj that Angra Mainyu created against the material world, to destroy the world of the good principle.<sup>35</sup> 'For his brightness and glory, I will offer unto him a sacrifice worth being heard....
- <sup>41</sup> 'We sacrifice to Verethraghna, made by Ahura. 'Verethraghna confounds the glory of this house with its wealth in cattle. He is like that great bird, the Saena;<sup>36</sup> he is like the big clouds, full of water, that beat the mountains. 'For his brightness and glory, I will offer unto him a sacrifice worth being heard....

- <sup>42</sup> 'We sacrifice to Verethraghna, made by Ahura.' Zarathushtra asked Ahura Mazda: 'Ahura Mazda, most beneficent Spirit, Maker of the material world thou Holy One! 'Where is it that we must invoke the name of Verethraghna, made by Ahura? Where is it that we must praise him? That we must humbly praise him?'
- <sup>43</sup> Ahura Mazda answered: 'When armies meet together in full array, O Spitama Zarathushtra! (asking) which of the two is the party that conquers and is not crushed, that smites and is not smitten;
- <sup>44</sup> 'Do thou throw<sup>37</sup> four feathers<sup>38</sup> in the way. Whichever of the two will first worship the well-shapen Strength, and Verethraghna, beautiful of form. made by Mazda, on his side will victory stand.
- <sup>45</sup> 'I will bless Strength and Victory, the two keepers, the two good keepers, the two maintainers; the two who ...,<sup>39</sup> the two who ...<sup>39</sup> the two who ...<sup>39</sup>; the two who forgive, the two who strike off, the two who forget.<sup>40</sup>
- <sup>46</sup> 'O Zarathushtra! let not that spell be shown to any one, except by the father to his son, or by the brother to his brother from the same womb, or by the Athravan to his pupil.<sup>41</sup> These are words that are awful and powerful, awful and assembly-ruling, awful and victorious, awful and healing; these are words that save the head that was lost and chant away the uplifted weapon.'
- <sup>47</sup> We sacrifice to Verethraghna, made by Ahura: who goes along the armies arrayed, and goes here and there asking, along with Mithra and Rashnu: 'Who is it who lies unto Mithra? Who is it who thrusts [his oath] against Rashnu?<sup>42</sup> To whom shall I, in my might, impart illness and death?'<sup>43</sup>
- <sup>48</sup> Ahura Mazda said: 'If men sacrifice unto Verethraghna, made by Ahura, if the due sacrifice and prayer is offered unto him just as it ought to be performed in the perfection of holiness, never will a hostile horde enter the Aryan countries, nor any plague, nor leprosy, nor venomous plants, nor the chariot of a foe, nor the uplifted spear of a foe.
- <sup>49</sup> Zarathushtra asked: 'What is then, O Ahura Mazda! the sacrifice and invocation in honour of Verethraghna, made by Ahura, as it ought to be performed in the perfection of holiness?'
- <sup>50</sup> Ahura Mazda answered: 'Let the Aryan nations bring libations unto him; let the Aryan nations tie bundles of baresma for him; let the Aryan nations cook for him a head of cattle, either white, or black, or of any other colour, but all of one and the same colour.
- <sup>51</sup> 'Let not a murderer take of those offerings, nor a whore, nor a ..., who does not sing the Gathas, who spreads death in the world and withstands the law of Mazda, the law of Zarathushtra.
- <sup>52</sup> 'If a murderer take of those offerings, or a whore, or a ..., who does not sing the Gathas, then Verethraghna, made by Ahura, takes back his healing virtues.
- <sup>53</sup> 'Plagues will ever pour upon the Aryan nations; hostile hordes will ever fall upon the Aryan nations; the Aryans will be smitten by their fifties and their hundreds, by their hundreds and their thousands, by their thousands and their tens of thousands, by their tens of thousands and their myriads of myriads.'
- <sup>54</sup> There Verethraghna, made by Ahura, proclaimed thus: 'The Soul of the Bull,<sup>46</sup> the wise creature, does not receive from man due sacrifice and prayer; for now the Daevas and the worshippers of the Daevas make blood flow and spill it like water;

- <sup>55</sup> 'For now the Vyambura<sup>47</sup> Daevas and the worshippers of the Daevas bring to the fire the plant that is called Haperesi, the wood that is called Nemetka;<sup>48</sup>
- <sup>56</sup> '(Therefore) when the Vyambura Daevas and the worshippers of the Daevas bow their backs, bend their waists, and arrange all their limbs,<sup>49</sup> they think they will smite and smite not, they think they will kill and kill not; and then the (?Vyambura) Daevas and the worshippers of the Daevas have their minds confounded and their eyes made giddy.'<sup>50</sup> For his brightness and glory, I will offer unto him a sacrifice worth being heard....
- <sup>57</sup> We sacrifice to Verethraghna, made by Ahura. I offer up Haoma, who saves one's head;<sup>51</sup> I offer up the victorious Haoma; I offer him up, the good protector; I offer up Haoma, who is a protector to my body, as a man who shall drink of him shall win and prevail<sup>52</sup> over his enemies in battle;
- <sup>58</sup> That I may smite this army, that I may smite down this army, that I may cut in pieces this army that is coming behind me. For his brightness and glory, I will offer unto him a sacrifice worth being heard....
- <sup>59</sup> We sacrifice to Verethraghna, made by Ahura. The prince and his son and his sons who are chiefs of myriads<sup>53</sup> offer him up a bright ...<sup>54</sup> [saying]: 'He is strong, and Victorious is his name; he is victorious, and Strong is his name;'
- <sup>60</sup> That I may be as constantly victorious as any one of all the Aryans;<sup>55</sup> that I may smite this army, that I may smite down this army, that I may cut in pieces this army that is coming behind me. For his brightness and glory, I will offer unto him a sacrifice worth being heard....
- <sup>61</sup> We sacrifice to Verethraghna, made by Ahura. Yatha ahu vairyo: The will of the Lord is the law of holiness.... In the ox is our strength, in the ox is our need;<sup>56</sup> in the ox is our speech, in the ox is our victory; in the ox is our food, in the ox is our clothing; in the ox is tillage, that makes food grow for us. For his brightness and glory, I will offer unto him a sacrifice worth being heard....
- <sup>62</sup> We sacrifice to Verethraghna, made by Ahura; Who breaks the columns asunder, who cuts the columns to pieces, who wounds the columns, who makes the columns shake; who comes and breaks the columns asunder, who comes and cuts the columns to pieces, who comes and wounds the columns, who comes and makes the columns shake, both of Daevas and men, of the Yatus and Pairikas, of the oppressors, the blind, and the deaf. For his brightness and glory, I will offer unto him a sacrifice worth being heard....
- <sup>63</sup> We sacrifice to Verethraghna, made by Ahura. When Verethraghna, made by Ahura, binds the hands, confounds the eye-sight, takes the hearing from the ears of the Mithradrujes<sup>57</sup> marching in columns, allied by cities, they can no longer move their feet, they can no longer-withstand. For his brightness and glory I will offer unto him a sacrifice worth being heard....
- <sup>64</sup> Yatha ahu vairyo: The will of the Lord is the law of holiness.... I bless the sacrifice and prayer, and the strength and vigour of Verethraghna, made by Mazda; and of the crushing Ascendant. Ashem Vohu: Holiness is the best of all good.... [Give] unto that man<sup>58</sup> brightness and glory, .... give him the bright, all-happy, blissful abode of the holy Ones.

## Chapter 15

- <sup>0</sup> May Ahura Mazda be rejoiced!.... Ashem Vohu: Holiness is the best of all good.... I confess myself a worshipper of Mazda, a follower of Zarathushtra, one who hates the Daevas, and obeys the laws of Ahura; For sacrifice, prayer, propitiation, and glorification unto [Havani] the holy and master of holiness.... Unto Rama Hvastra, unto Vayu who works highly and is more powerful to afflict than all other creatures, Be propitiation from me, for sacrifice, prayer, propitiation and glorification. Yatha ahuvairyo: The will of the Lord is the law of holiness....
- <sup>1</sup> I will sacrifice to the Waters and to Him who divides them. I will sacrifice to Peace, whose breath is friendly, and to Weal, both of them. To this Vayu do we sacrifice, this Vayu do we invoke, for this house, for the master of this house, and for the man here who is offering libations and giving gifts. To this excellent God do we sacrifice, that he may accept our meat and our prayers, and grant us in return to crush our enemies at one stroke.
- <sup>2</sup> To him did the Maker, Ahura Mazda, offer up a sacrifice in the Airyana Vaejah, on a golden throne, under golden beams and a golden canopy, with bundles of baresma and offerings of full-boiling [milk].
- <sup>3</sup> He begged of him a boon, saying: 'Grant me this, O Vayu! who dost work highly, that I may smite the creation of Angra Mainyu, and that nobody may smite this creation of the Good Spirit!'
- <sup>4</sup> Vayu, who works highly, granted him that boon, as the Maker, Ahura Mazda, did pursue it.
- <sup>5</sup> We sacrifice to the holy Vayu: we sacrifice to Vayu, who works highly. To this part of thee do we sacrifice, O Vayu! that belongs to Spenta Mainyu. For his brightness and glory, I will offer unto him a sacrifice worth being heard, namely, unto the awful Vayu, who works highly. We offer up a sacrifice unto the awful Vayu, who works highly, with the libations, with the Haoma and meat, with the baresma, with the wisdom of the tongue, with the holy spells, the words, the deeds, the libations, and the well-spoken words. Yenhe hatam: All those beings of whom Ahura Mazda....
- <sup>6</sup> I will sacrifice to the Waters and to Him who divides them.... To this Vayu do we sacrifice, this Vayu do we invoke....
- <sup>7</sup> To him did Haoshyangha, the Paradhata, offer up a sacrifice on the Taera of the Hara, bound with iron, on a golden throne, under golden beams and a golden canopy, with bundles of baresma and offerings of full-boiling [milk].
- <sup>8</sup> He begged of him a boon, saying: 'Grant me, O Vayu! who dost work highly, that I may smite two-thirds of the Daevas of Mazana and of the fiends of Varena.'
- <sup>9</sup> Vayu, who works highly, granted him that boon, as the Maker, Ahura Mazda, did pursue it. We sacrifice to the holy Vayu.... For his brightness and glory, I will offer unto him a sacrifice worth being heard....
- <sup>10</sup> I will sacrifice to the Waters and to Him who divides them.... To this Vayu do we sacrifice, this Vayu do we invoke....
- <sup>11</sup> To him did Takhma Urupa, the well-armed, offer up a sacrifice on a golden throne, under golden beams and a golden canopy, with bundles of baresma and offerings of full-boiling [milk].

- <sup>12</sup> He begged of him a boon, saying: 'Grant me this, O Vayu! who dost work highly, that I may conquer all Daevas and men, all the Yatus and Pairikas, and that I may ride Angra Mainyu, turned into the shape of a horse, all around the earth from one end to the other, for thirty years.'
- <sup>13</sup> Vayu, who works highly, granted him that boon, as the Maker, Ahura Mazda, did pursue it. 'We sacrifice to the holy Vayu.... For his brightness and glory, I will offer unto him a sacrifice worth being heard....'
- <sup>14</sup> I will sacrifice to the Waters and to Him who divides them.... To this Vayu do we sacrifice, this Vayu do we invoke....
- <sup>15</sup> Unto him did the bright Yima, the good shepherd, sacrifice from the height Hukairya, the all-shining and golden, on a golden throne, under golden beams and a golden canopy, with bundles of baresma and offerings of full-boiling [milk].
- <sup>16</sup> He begged of him a boon, saying: 'Grant me this, O Vayu! who dost work highly, that I may become the most glorious of the men born to behold the sun: that I may make in my reign both animals and men undying, waters and plants undrying, and the food for eating creatures never-failing.' In the reign of the valiant Yima there was neither cold wind nor hot wind, neither old age nor death, nor envy made by the Daevas.
- <sup>17</sup> Vayu, who works highly, granted him that boon, as the Maker, Ahura Mazda, did pursue it. We sacrifice to the holy Vayu.... For his brightness and glory, I will offer unto him a sacrifice worth being heard....
- <sup>18</sup> I will sacrifice to the Waters and to Him who divides them.... To this Vayu do we sacrifice, this Vayu do we invoke....
- <sup>19</sup> Unto him did the three-mouthed Azhi Dahaka offer up a sacrifice in his accursed palace of Kvirinta, on a golden throne, under golden beams and a golden canopy, with bundles of baresma and offerings of full-boiling [milk].
- <sup>20</sup> He begged of him a boon, saying: 'Grant me this, O Vayu! who dost work highly, that I may make all the seven Karshvares of the earth empty of men.'
- <sup>21</sup> In vain did he sacrifice, in vain did he beg, in vain did he invoke, in vain did he give gifts, in vain did he bring libations; Vayu did not grant him that boon. For his brightness and glory, I will offer unto him a sacrifice worth being heard....
- <sup>22</sup> I will sacrifice to the Waters and to Him who divides them.... To this Vayu do we sacrifice, this Vayu do we invoke....
- <sup>23</sup> Unto him did Thraetaona, the heir of the valiant Athwya clan, offer up a sacrifice in the four-cornered Varena, on a golden throne, under golden beams and a golden canopy, with bundles of baresma and offerings of full-boiling [milk].
- <sup>24</sup> He begged of him a boon, saying: 'Grant me this, O Vayu! who dost work highly, that I may overcome Azhi Dahaka, the three-mouthed, the three-headed, the six-eyed, who has a thousand senses, that most powerful, fiendish Druj, that demon baleful to the world, the strongest Druj that Angra Mainyu created against the material world, to destroy the world of the good principle; and that I may deliver his two wives, Savanghavach and Erena-vach, who are the fairest of body amongst women, and the most wonderful creatures in the world.'

## Ram Yasht (chapter 15)

- <sup>25</sup> Vayu, who works highly, granted him that boon, as the Maker, Ahura Mazda, did pursue it. We sacrifice to the holy Vayu.... For his brightness and glory I will offer unto him a sacrifice worth being heard....
- <sup>26</sup> I will sacrifice to the Waters and to Him who divides them.... To this Vayu do we sacrifice, this Vayu do we invoke....
- <sup>27</sup> To him did the manly-hearted Keresaspa offer up a sacrifice by the Gudha, a channel of the Rangha, made by Mazda, upon a golden throne, under golden beams and a golden canopy, with bundles of baresma and offerings of full-boiling [milk].
- <sup>28</sup> He begged of him a boon, saying: 'Grant me this, O Vayu! who dost work highly, that I may succeed in avenging my brother Urvakhshaya, that I may smite Hitaspa and yoke him to my chariot.' The Gandarewa, who lives beneath the waters, is the son of Ahura in the deep, he is the only master of the deep.
- <sup>29</sup> Vayu, who works highly, granted him that boon, as the Maker, Ahura Mazda, did pursue it. We sacrifice to the holy Vayu.... For his brightness and glory, I will offer unto him a sacrifice worth being heard....
- <sup>30</sup> I will sacrifice to the Waters and to Him who divides them.... To this Vayu do we sacrifice, this Vayu do we invoke....
- <sup>31</sup> To him did Aurvasara, the lord of the country, offer up a sacrifice, towards the White Forest, by the White Forest, on the border of the White Forest, on a golden throne, under golden beams and a golden canopy, with bundles of baresma and offerings of full-boiling [milk].
- <sup>32</sup> He begged of him a boon, saying: 'Grant me this, O Vayu! who dost work highly, that the gallant Husravah, he who unites the Aryan nations into one kingdom, may not smite us; that I may flee from king Husravah;.... 'That king Husravah and all the Aryans in the forest may smite him.'
- <sup>33</sup> Vayu, who works highly, granted him that boon, as the Maker, Ahura Mazda, did pursue it. We sacrifice to the holy Vayu.... For his brightness and glory, I will offer unto him a sacrifice Worth being heard....
- <sup>34</sup> I will sacrifice to the Waters and to Him who divides them.... To this Vayu do we sacrifice, this Vayu do we invoke....
- <sup>35</sup> To him did Hutaosa, she of the many brothers, of the Naotara house, offer up a sacrifice, on a golden throne, under golden beams and a golden canopy, with bundles of baresma and offerings of boiling milk.
- <sup>36</sup> She begged of him a boon, saying: 'Grant me this, O Vayu! who dost work highly, that I may be dear and loved and well-received in the house of King Vishtaspa.'
- <sup>37</sup> Vayu, who works highly, granted her that boon, as the Maker, Ahura Mazda, did pursue it. We sacrifice to the holy Vayu.... For his brightness and glory, I will offer unto him a sacrifice worth being heard....
- <sup>38</sup> I will sacrifice to the Waters and to Him who divides them.... To this Vayu do we sacrifice, this Vayu do we invoke....
- <sup>39</sup> To him did the maids, whom no man had known, offer up a sacrifice on a golden throne, under golden beams and a golden canopy, with bundles of baresma and offerings of boiling milk.

- <sup>40</sup> They begged of him a boon, saying: 'Grant us this, O Vayu! who dost work highly, that we may find a husband, young and beautiful of body, who will treat us well, all life long, and give us offspring; a wise, learned, ready-tongued husband.'
- <sup>41</sup> Vayu, who works highly, granted them that boon, as the Maker, Ahura Mazda, did pursue it. We sacrifice to the holy Vayu.... For his brightness and glory, I will offer unto him a sacrifice worth being heard....
- <sup>42</sup> I will sacrifice to the Waters and to Him who divides them.... To this Vayu do we sacrifice, this Vayu do we invoke.... We sacrifice to that Vayu that belongs to the Good Spirit, the bright and glorious Vayu.
- <sup>43</sup> My name is Vayu, O holy Zarathushtra! My name is Vayu, because I go through (vyemi) the two worlds, the one which the Good Spirit has made and the one which the Evil Spirit has made. My name is the Overtaker (apaeta), O holy Zarathushtra! My name is the Overtaker, because I can overtake the creatures of both worlds, the one that the Good Spirit has made and the one that the Evil Spirit has made.
- <sup>44</sup> My name is the All-smiting, O holy Zarathushtra! My name is the All-smiting, because I can smite the creatures of both worlds, the one that the Good Spirit has made and the one that the Evil Spirit has made. My name is the Worker of Good, O holy Zarathushtra! My name is the Worker of Good, because I work the good of the Maker, Ahura Mazda and of the Amesha-Spentas.
- <sup>45</sup> My name is He that goes forwards. My name is He that goes backwards. My name is He that bends backwards. My name is He that hurls away. My name is He that hurls down. My name is He that destroys. My name is He that takes away. My name is He that finds out. My name is He that finds out the Glory (Hvareno).
- <sup>46</sup> My name is the Valiant; my name is the Most Valiant. My name is the Strong; my name is the Strongest. My name is the Firm; my name is the Firmest. My name is the Stout; my name is the Stoutest. My name is He that crosses over easily. My name is He that goes along hurling away. My name is He that crushes at one stroke. My name is (?Ainiva). My name is He that works against the Daevas. My name is (?Keredharisha).
- <sup>47</sup> My name is He that prevails over malice; my name is He that destroys malice. My name is He that unites; my name is He that reunites; my name is He that separates. My name is the Burning; my name is the Quick of intelligence, My name is Deliverance; my name is Welfare. My name is the Burrow; my name is He who destroys the burrows; my name is He who spits upon the burrows.
- <sup>48</sup> My name is Sharpness of spear; my name is He of the sharp spear. My name is Length of spear; my name is He of the long spear. My name is Piercingness of spear; my name is He of the piercing spear. My name is the Glorious; my name is the Over-glorious.
- <sup>49</sup> Invoke these names of mine, O holy Zarathushtra! in the midst of the havocking hordes, in the midst of the columns moving forwards, in the strife of the conflicting nations.

## Ram Yasht (chapter 15)

- <sup>50</sup> Invoke these names of mine, O holy Zarathushtra! when the all-powerful tyrant of a country falls upon thee, rushes upon thee, deals wounds upon thee, or hurls his chariot against thee, to rob thee of thy wealth, to rob thee of thy health.
- <sup>51</sup> Invoke these names of mine, O holy Zarathushtra! when the unholy Ashemaogha falls upon thee, rushes upon thee, deals wounds upon thee, or hurls his chariot against thee, to rob thee of thy strength, to rob thee of thy health, to rob thee of thy health.
- <sup>52</sup> Invoke these names of mine, O holy Zarathushtra! when a man stands in bonds, when a man is being thrown into bonds, or when a man is being dragged in bonds: thus the prisoners flee from the hands of those who carry them, they flee away out of the prison.
- <sup>53</sup> O thou Vayu! who strikest fear upon all men and horses, who in all creatures workest against the Daevas, both into the lowest places and into those a thousand times deep dost thou enter with equal power.
- <sup>54</sup> 'With what manner of sacrifice shall I worship thee? With what manner of sacrifice shall I forward and worship thee? With what manner of sacrifice will be achieved thy adoration, O great Vayu! thou who art high-up g.rded, firm, swift-moving, high-footed, wide-breasted, wide-thighed, with untrembling eyes, as powerful in sovereignty as any absolute sovereign in the world?'
- <sup>55</sup> 'Take thou a baresma, O holy Zarathushtra! turn it upwards or downwards, according as it is full day or dawning; upwards during the day, downwards at the dawn.
- <sup>56</sup> 'If thou makest me worshipped with a sacrifice, then I shall say unto thee with my own voice things of health, made by Mazda and full of glory, so that Angra Mainyu may never do harm unto thee, nor the Yatus, nor those addicted to the works of the Yatu, whether Daevas or men.'
- <sup>57</sup> We sacrifice unto thee, O great Vayu! we sacrifice unto thee, O strong Vayu! We sacrifice unto Vayu, the greatest of the great; we sacrifice unto Vayu, the strongest of the strong. We sacrifice unto Vayu, of the golden helm. We sacrifice unto Vayu, of the golden crown. We sacrifice unto Vayu, of the golden necklace. We sacrifice unto Vayu, of the golden chariot. We sacrifice unto Vayu, of the golden wheel. We sacrifice unto Vayu, of the golden weapons. We sacrifice unto Vayu, of the golden garment. We sacrifice unto Vayu, of the golden shoe. We sacrifice unto Vayu, of the golden girdle. We sacrifice unto the holy Vayu; we sacrifice unto Vayu, who works highly. To this part of thee do we sacrifice, O Vayu! that belongs to the Good Spirit. For his brightness and glory, I will offer unto him a sacrifice worth being heard, namely, unto the awful Vayu, who works highly....
- <sup>58</sup> Yatha ahu vairyo: The will of the Lord is the law of holiness.... I bless the sacrifice and invocation unto, and the strength and vigour of Rama Hvastra, and Vayu, who works highly, more powerful to amict than all the other creatures: this part of thee that belongs to the Good Spirit. Ashem Vohu: Holiness is the best of all good.... [Give] unto that man brightness and glory, .... give him the bright, all-happy, blissful abode of the holy Ones.

## Chapter 16

## Den Yasht (chapter 16)

- <sup>0</sup> May Ahura Mazda be rejoiced!.... Ashem Vohu: Holiness is the best of all good.... I confess myself a worshipper of Mazda, a follower of Zarathushtra, one who hates the Daevas and obeys the laws of Ahura; For sacrifice, prayer, propitiation, and glorification unto [Havani], the holy and master of holiness.... To the most right Chista, made by Mazda and holy, and to the good Law of the worshippers of Mazda. Be propitiation from me, for sacrifice, prayer, propitiation, and glorification. Yatha ahu vairyo: The will of the Lord is the law of holiness.....
- <sup>1</sup> We sacrifice to the most right Chista, made by Mazda and holy: we sacrifice to the good Law of the worshippers of Mazda, the supplier of good stores, who runs quickly to the goal and frees one best from dangers, who brings libations, who is holy, clever, and renowned, speedy to work and quick of work; who goes quickly and cleanses well; the good Law of the worshippers of Mazda;
- <sup>2</sup> To whom Zarathushtra did sacrifice, saying: 'Rise up from thy seat, come forward from the Abode, thou most right Chista, made by Mazda and holy. If thou art before me, stay for me; if thou art behind me, overtake me.
- <sup>3</sup> 'Let everything be as friendly to us as anything can be: may we go smoothly along the roads, find good pathways in the mountains, run easily through the forests, and cross happily the rivers!'
- <sup>4</sup> For her brightness and glory, I will offer unto her a sacrifice worth being heard, namely, unto the most right Chista, made by Mazda and holy. I will offer up a sacrifice unto the most right Chista, made by Mazda and holy, with the libations, with the Haoma and meat, with the baresma, with the wisdom of the tongue, with the holy spells, with the words and deeds, with the libations, with the well spoken words. Yenhe hatam: All those beings of whom Ahura Mazda....
- <sup>5</sup> We sacrifice to the most right Chista, made by Mazda and holy: we sacrifice to the good Law of the worshippers of Mazda.... (repeat verse 1).
- <sup>6</sup> To whom Zarathushtra did sacrifice for righteousness of thought, for righteousness of speech, for righteousness of deed, and for this boon,
- <sup>7</sup> That the most right Chista, made by Mazda and holy, would give him the swiftness of the feet, the quick hearing of the ears, the strength of the arms, the health of the whole body, the sturdiness of the whole body, and the eye-sight of the Kara fish, that lives beneath the waters, and can measure a rippling of the waters not thicker than a hair, in the Rangha, whose ends lie afar and whose depth is a thousand times the height of a man. For her brightness and glory, I will offer unto her a sacrifice worth being heard....
- <sup>8</sup> We sacrifice to the most right Chista, made by Mazda and holy: we sacrifice to the good Law of the worshippers of Mazda....
- <sup>9</sup> To whom Zarathushtra did sacrifice for righteousness of thought, for righteousness of speech, for righteousness of deed, and for this boon,

## Den Yasht (chapter 16)

- <sup>10</sup> That the most right Chista, made by Mazda and holy, would give him the swiftness of the feet, the quick hearing of the ears, the strength of the arms, the health of the whole body, the sturdiness of the whole body, and the eye-sight of the male horse, that, in the dark of the night, through the rain, the snow, the hail, or the sleet, from as far as nine districts, can perceive a horse's hair, mingled with the earth, and knows whether it is from the head or from the tail. For her brightness and glory, I will offer unto her a sacrifice worth being heard....
- <sup>11</sup> We sacrifice to the most right Chista, made by Mazda and holy: we sacrifice to the good Law of the worshippers of Mazda....
- <sup>12</sup> To whom Zarathushtra did sacrifice for righteousness of thought, for righteousness of speech, for righteousness of deed, and for this boon,
- <sup>13</sup> That the most right Chista, made by Mazda and holy, would give him the swiftness of the feet, the quick hearing of the ears, the strength of the arms, the health of the whole body, the sturdiness of the whole body, and the eye-sight of the vulture with a golden collar, that, from as far as nine districts, can perceive a piece of flesh, not thicker than a fist, giving just as much light as a needle gives, as the point of a needle gives. For her brightness and glory, I will offer unto her a sacrifice worth being heard....
- <sup>14</sup> We sacrifice to the most right Chista, made by Mazda and holy: we sacrifice to the good Law of the worshippers of Mazda....
- <sup>15</sup> To whom the holy Hvovi did sacrifice with full knowledge, wishing that the holy Zarathushtra would give her his good narcotic, that she might think according to the law, speak according to the law, and do according to the law. For her brightness and glory, I will offer unto her a sacrifice worth being heard....
- <sup>16</sup> We sacrifice to the most right Chista, made by Mazda and holy: we sacrifice to the good Law of the worshippers of Mazda....
- <sup>17</sup> To whom the Athravans, sent afar, did sacrifice, wishing a good memory to preach the law, and wishing strength for their own body. For her brightness and glory, I will offer unto her a sacrifice worth being heard....
- <sup>18</sup> We sacrifice to the most right Chista, made by Mazda and holy: we sacrifice to the good Law of the worshippers of Mazda....
- <sup>19</sup> To whom the king of the country, the lord of the country does sacrifice, wishing peace for his country, wishing strength for his own body. For her brightness and glory, I will offer unto her a sacrifice worth being heard....
- <sup>20</sup> Yatha ahu vairyo: The will of the Lord is the law of holiness.... I bless the sacrifice and prayer, and the strength and vigour of the most right Chista, made by Mazda and holy, and of the good Law of the worshippers of Mazda. Ashem Vohu: Holiness is the best of all good.... [Give] unto that man brightness and glory, .... give him long, long life, give him the bright, all-happy, blissful abode of the holy Ones.

## Chapter 17

- <sup>1</sup> We sacrifice to Ashi Vanguhi, who is shining, high, tall-formed, well worthy of sacrifice, with a loud-sounding chariot, strong, welfare-giving, healing, with fulness of intellect<sup>5</sup>, and powerful;
- <sup>2</sup> The daughter of Ahura Mazda, the sister of the Amesha-Spentas, who endows all the Saoshyants<sup>6</sup> with the enlivening intelligence; she also brings heavenly wisdom at her wish, and comes to help him who invokes her from near and him who invokes her from afar, and worships her with offerings of libations.
- <sup>3</sup> For her brightness and glory, I will offer her a sacrifice worth being heard; I will offer up unto Ashi Vanguhi a good sacrifice with an offering of libations. We sacrifice unto Ashi Vanguhi with the libations, with the Haoma and meat, with the baresma, with the wisdom of the tongue, with the holy spells, with the words, with the deeds, with the libations, and with the rightly-spoken words. Yenhe-hatam: All those beings of whom Ahura Mazda....
- <sup>4</sup> We sacrifice to Ashi Vanguhi, who is shining, high, tall-formed, well worthy of sacrifice, with a loud-sounding chariot, strong, welfare-giving, healing, with fulness of intellect, and powerful.
- <sup>5</sup> Homage unto Haoma, and unto the Mathra<sup>8</sup>, and unto the holy Zarathushtra! Homage unto Haoma, because all other drinks are attended with Aeshma<sup>9</sup>, the fiend of the wounding spear: but the drinking of Haoma is attended with Asha and with Ashi Vanguhi herself<sup>10</sup>.
- <sup>6</sup> Ashi is fair; Ashi is radiant with joy; she is far-piercing with her rays. Ashi gives good Glory unto those men whom thou dost follow, O Ashi! Full of perfumes is the house in which the good, powerful Ashi Vanguhi puts her ....<sup>11</sup> feet, for long friendship.
- <sup>7</sup> Those men whom thou dost attend, O Ashi! are kings of kingdoms, that are rich in horses, with large tributes, with snorting horses, sounding chariots, flashing swords, rich in aliments and in stores of food<sup>12</sup>; well-scented where the beds are spread and full of all the other riches that may be wished for. Happy the man whom thou dost attend! do thou attend me, thou rich in all sorts of desirable things and strong!
- <sup>8</sup> Those men whom thou dost attend, O Ashi Vanguhi! have houses that stand well laid up, rich in cattle, foremost in Asha, and long-supported. Happy the man whom thou dost attend! Do thou attend me, thou rich in all sorts of desirable things and strong!
- <sup>9</sup> The men whom thou dost attend, O Ashi Vanguhi! have beds that stand well-spread, well-adorned, well-made, provided with cushions and with feet inlaid with gold. Happy the man whom thou dost attend! Do thou attend me, thou rich in all sorts of desirable things and strong!
- <sup>10</sup> The men whom thou dost attend, O Ashi Vanguhi! have their ladies that sit on their beds, waiting for them: they lie on the cushions, adorning themselves, ....<sup>13</sup>, with square bored ear-rings and a necklace of gold: 'When will our lord come? when shall we enjoy in our bodies the joys of love?' Happy the man whom thou dost attend! Do thou attend me, thou rich in all sorts of desirable things and strong!
- <sup>11</sup> The men whom thou dost attend, O Ashi Vanguhi! have daughters that sit ....<sup>14</sup>; thin is their waist, beautiful is their body, long are their fingers; they are as fair of shape as those who look on can wish. Happy the man whom thou dost attend! Do thou attend me, thou rich in all sorts of desirable things and strong!

- <sup>12</sup> The men whom thou dost attend, O Ashi Vanguhi! have horses swift and loud-neighing; they drive the chariot lightly, they take it to the battle<sup>15</sup>, they bear a gallant praiser (of the gods), who has many horses, a solid chariot, a sharp spear, a long spear, and swift arrows, who hits his aim, pursuing after his enemies, and smiting his foes. Happy the man whom thou dost attend! Do thou attend me, thou rich in all sorts of desirable things and strong!
- <sup>13</sup> The men whom thou dost attend, O Ashi Vanguhi! have large-humped, burden-bearing camels, flying from the ground or fighting with holy fieriness<sup>16</sup>. Happy the man whom thou dost attend! Do thou attend me, thou rich in all sorts of desirable things and strong!
- <sup>14</sup> The men whom thou dost attend, O Ashi Vanguhi! have hoards of silver and gold brought together from far distant regions; and garments of splendid make. Happy the man whom thou dost attend! Do thou attend me, thou rich in all sorts of desirable things and strong!
- <sup>15</sup> Do not turn thy look from me! turn thy mercy towards me, O great Ashi! thou art well-made and of a noble seed<sup>17</sup>; thou art sovereign at thy wish; thou art Glory in a bodily form.
- <sup>16</sup> Thy father is Ahura Mazda, the greatest of all gods, the best of all gods; thy mother is Armaiti Spenta; thy brothers are Sraosha<sup>18</sup>, a god of Asha, and Rashnu<sup>19</sup>, tall and strong, and Mithra<sup>20</sup>, the lord of wide pastures, who has ten thousand spies and a thousand ears; thy sister is the Law [Daena]<sup>21</sup> of the worshippers of Mazda.
- <sup>17</sup> Praised of the gods, unoffended by the righteous<sup>22</sup>, the great Ashi Vanguhi stood up on her chariot, thus speaking: 'Who art thou who dost invoke me, whose voice is to my ear the sweetest of all that invoked me most?'
- <sup>18</sup> And he said aloud: 'I am Spitama Zarathushtra, who, first of mortals, recited the praise of the excellent Asha<sup>23</sup> and offered up sacrifice unto Ahura Mazda and the Amesha-Spentas; in whose birth and growth the waters and the plants rejoiced; in whose birth and growth the waters and the plants grew; in whose birth and growth all the creatures of the good creation cried out, Hail<sup>24</sup>!
- <sup>19</sup> 'In whose birth and growth Angra Mainyu rushed away from this wide, round earth, whose ends lie afar, and he, the evil-doing Angra Mainyu, who is all death, said: "All the gods together have not been able to smite me down in spite of myself, and Zarathushtra alone can reach me in spite of myself.
- <sup>20</sup> "'He smites me with the Ahuna Vairya, as strong a weapon as a stone big as a house<sup>25</sup>; he burns me with Asha-Vahishta, as if it were melting brass<sup>26</sup>. He makes it better for me that I should leave this earth, he, Spitama Zarathushtra, the only one who can daunt me.'"
- <sup>21</sup> And the great Ashi Vanguhi exclaimed: 'Come nearer unto me, thou pure, holy Spitama! lean against my chariot!' Spitama Zarathushtra came nearer unto her, he leant against her chariot.
- <sup>22</sup> And she caressed him with the left arm and the right, with the right arm and the left, thus speaking: 'Thou art beautiful, O Zarathushtra! thou art well-shapen, O Spitama! strong are thy legs and long are thy arms: Glory is given to thy body and long cheerfulness<sup>27</sup> to thy soul, as sure as I proclaim it unto thee.'
- <sup>23</sup> We sacrifice to Ashi Vanguhi, who is shining, high, tall-formed, well worthy of sacrifice, with a loud-sounding chariot, strong, welfare-giving, healing, with fulness of intellect and powerful.

- <sup>24</sup> To her did Haoshyangha, the Paradhata, offer up a sacrifice, upon the enclosure of the Hara, the beautiful height, made by Mazda.
- <sup>25</sup> He begged of her a boon, saying: 'Grant me this, O great Ashi Vanguhi! that I may overcome all the Daevas of Mazana; that I may never fear and bow through terror before the Daevas, but that all the Daevas may fear and bow in spite of themselves before me, that they may fear and flee down to darkness.'
- <sup>26</sup> The great Ashi Vanguhi ran and came to his side: Haoshyangha, the Paradhata, obtained that boon. For her brightness and glory, I will offer her a sacrifice....
- <sup>27</sup> We sacrifice to Ashi Vanguhi, who is shining, high .... and powerful.
- <sup>28</sup> To her did Yima Khshaeta, the good shepherd, offer up a sacrifice from the height Hukairya.
- <sup>29</sup> He begged of her a boon, saying: 'Grant me this, O great Ashi Vanguhi! that I may bring fatness and flocks down to the world created by Mazda; that I may bring immortality down to the world created by Mazda;
- <sup>30</sup> 'That I may take away both hunger and thirst, from the world created by Mazda; that I may take away both old age and death, from the world created by Mazda; that I may take away both hot wind and cold wind, from the world created by Mazda, for a thousand years.'
- <sup>31</sup> Then great Ashi Vanguhi ran and came to his side: Yima Khshaeta, the good shepherd, obtained that boon. For her brightness and glory, I will offer her a sacrifice ....
- <sup>32</sup> We sacrifice to Ashi Vanguhi, who is shining, high .... and powerful.
- <sup>33</sup> To her did Thraetaona, the heir of the valiant Athwya clan, offer up a sacrifice in the four-cornered Varena.
- <sup>34</sup> He begged of her a boon, saying: 'Grant me this, O great Ashi Vanguhi! that I may overcome Azhi Dahaka, the three-mouthed, the three-headed, the six-eyed, who has a thousand senses, that most powerful, fiendish Druj, that demon, baleful to the world, the strongest Druj that Angra Mainyu created against the material world, to destroy the world of the good principle; and that I may deliver his two wives, Savanghavak and Erenavak, who are the fairest of body amongst women, and the most wonderful creatures in the world.'
- <sup>35</sup> The great Ashi Vanguhi ran and came to his side. Thraetaona, the heir of the valiant Athwya clan, obtained that boon. For her brightness and glory, I will offer her a sacrifice ....
- <sup>36</sup> We sacrifice to Ashi Vanguhi, who is shining, high .... and powerful.
- <sup>37</sup> To her did Haoma offer up a sacrifice, Haoma, the enlivening, the healing, the beautiful, the lordly, with golden eyes, upon the highest height of the Haraiti Bareza.
- <sup>38</sup> He begged of her a boon, saying: 'Grant me this, O great Ashi Vanguhi! that I may bind the Turanian murderer, Franghrasyan, that I may drag him bound, that I may bring him bound unto king Husravah, that king Husravah may kill him, behind the Chaechasta lake, the deep lake of salt waters, to avenge the murder of his father Syavarshana, a man, and of Aghraeratha, a semi-man.'

- <sup>39</sup> The great Ashi Vanguhi ran and came to his side. Haoma, the enlivening, the healing, the beautiful, the lordly, with golden eyes, obtained that boon. For her brightness and glory, I will offer her a sacrifice....
- <sup>40</sup> We sacrifice to Ashi Vanguhi, who is shining, high .... and powerful.
- <sup>41</sup> To her did the gallant Husravah, he who united the Aryan nations into one kingdom, offer up a sacrifice, behind the Chaechasta lake, the deep lake of salt waters.
- <sup>42</sup> He begged of her a boon, saying: 'Grant me this, O great Ashi Vanguhi! that I may kill the Turanian murderer, Franghrasyan, behind the Chaechasta lake, the deep lake of salt waters, to avenge the murder of my father Syavarshana, a man, and of Aghraeratha, a semi-man.'
- <sup>43</sup> The great Ashi Vanguhi ran and came to his side. The gallant Husravah, he who united the Aryan nations into one kingdom, obtained that boon. For her brightness and glory, I will offer her a sacrifice worth being heard....
- <sup>44</sup> We sacrifice to Ashi Vanguhi, who is shining, high .... and powerful.
- <sup>45</sup> To her did the holy Zarathushtra offer up a sacrifice in the Airyana Vaejah, by the good river Daitya, with the Haoma and meat, with the baresma, with the wisdom of the tongue, with the holy spells, with the speech, with the deeds, with the libations, and with the rightly-spoken words.
- <sup>46</sup> He begged of her a boon, saying: 'Grant me this, O great Ashi Vanguhi! that I may bring the good and noble Hutaosa to think according to the law, to speak according to the law, to do according to the law, that she may spread my law and make it known, that she may bestow beautiful praises upon my deeds.'
- <sup>47</sup> The great Ashi Vanguhi ran and came to his side: the holy Zarathushtra obtained that boon. For her brightness, and glory, I will offer her a sacrifice worth being heard....
- <sup>48</sup> We sacrifice to Ashi Vanguhi, who is shining, high .... and powerful.
- <sup>49</sup> To her did the tall Kavi Vishtaspa offer up a sacrifice behind the waters of the river Daitya.
- <sup>50</sup> He begged of her a boon, saying: 'Grant me this, O great Ashi Vanguhi! that I may put to flight Ashta-aurvant, the son of Vispothaurvo-asti, the all-afflicting, of the brazen helmet, of the brazen armour, of the thick neck, behind whom seven hundred camels ....; that I may put to flight the Hvyaoana murderer, Arejat-aspas; that I may put to flight Darshinika, the worshipper of the Daevas;
- <sup>51</sup> 'And that I may smite Tathravant of the bad law; that I may smite Spinjaurushka, the worshipper of the Daevas; and that I may bring unto the good law the nations of the Varedhakas and of the Hvyaoanas; and that I may smite of the Hvyaoana nations their fifties and their hundreds, their hundreds and their thousands, their thousands and their tens of thousands, their tens of thousands and their myriads of myriads.'
- <sup>52</sup> The great Ashi Vanguhi ran and came to his side: the tall Kavi Vishtaspa obtained that boon. For her brightness and glory, I will offer her a sacrifice worth being heard ....
- <sup>53</sup> We sacrifice to Ashi Vanguhi, who is shining, high .... and powerful.
- <sup>54</sup> And the great Ashi Vanguhi said: 'None of those libations will be accepted by me, which are sent to me either by a man whose seed is dried out<sup>35</sup>, or by the courtesan who produces untimely issues<sup>36</sup>, or by young boys, or by girls who have known no man<sup>37</sup>.

- <sup>55</sup> 'When the Turanians and the swift-horsed Naotaras<sup>38</sup>, clapping their hands, ran after me<sup>39</sup>, I hid myself under the foot of a bull walking under his burden; then young boys, and girls who had known no man, discovered me, even while the Turanians and the swift-horsed Naotaras, clapping their hands, were running after me.
- <sup>56</sup> 'Even I hid myself under the throat of a ram of hundredfold energy: then again young boys, and girls who had known no man, discovered me, even while the Turanians and the swift-horsed Naotaras, clapping their hands, were running after me.'
- <sup>57</sup> 'The first wailing of the great Ashi Vanguhi is her wailing about the courtesan who destroys her fruit: 'Stand thou not near her, sit thou not on her bed!' — 'What shall I do? Shall I go back to the heavens? Shall I sink into the earth?'
- <sup>58</sup> 'The second wailing of the great Ashi Vanguhi is her wailing about the courtesan who brings forth a child conceived of a stranger and presents it to her husband: 'What shall I do? Shall I go back to the heavens? Shall I sink into the earth?'
- <sup>59</sup> 'This is the third wailing of the great Ashi Vanguhi: 'This is the worst deed that men and tyrants do, namely, when they deprive maids, that have been barren for a long time, of marrying and bringing forth children. What shall I do? Shall I go back to the heavens? Shall I sink into the earth?'
- <sup>60</sup> Ahura Mazda answered: 'O fair and wise Ashi, go not back to the heavens, sink not into the earth! Stay here and walk inside the fine kingly palace.'
- <sup>61</sup> I shall worship thee with such a sacrifice, I shall worship and forward thee with such a sacrifice as Vishtaspa offered unto thee, behind the river Daitya<sup>40</sup>. The Zaotar lifted up a loud voice, with baresma before him. With that sort of sacrifice shall I worship thee? With that sort of sacrifice shall I worship and forward thee, O fair and wise Ashi? For her brightness and glory, I will offer her a sacrifice worth being heard....
- <sup>62</sup> Yatha ahu vairyo: The will of the Lord is the law of holiness.... I bless the sacrifice and prayer, and the strength and vigour of Ashi Vanguhi; of the good Chisti<sup>41</sup>; of the good Erethe; of the good Rasastat; of the Glory and Weal, made by Mazda. Ashem Vohu: Holiness is the best of all good.... [Give] unto that man brightness and glory, give him health of body, .... give him the bright, all-happy, blissful abode of the holy Ones.

## Chapter 18

- <sup>0</sup> May Ahura Mazda be rejoiced!.... Ashem Vohu: Holiness is the best of all good.... I confess myself a worshipper of Mazda, a follower of Zarathushtra. one who hates the Daevas and obeys the laws of Ahura; For sacrifice, prayer, propitiation, and glorification unto [Havani], the holy and master of holiness .... Unto the Glory of the Aryans, made by Mazda, Be propitiation, with sacrifice, prayer, propitiation, and glorification. Yatha ahu vairyo: The will of the Lord is the law of holiness....
- <sup>1</sup> Ahura Mazda spake unto Spitama Zarathushtra, saying: 'I made the Aryan Glory, rich in food, rich in flocks, rich in wealth, rich in Glory; provided with full store of intelligence, with full store of money, to withstand Need, and to withstand enemies.'

## Ashtad Yasht (chapter 18)

- <sup>2</sup> 'It destroys Angra Mainyu, who is all death; it destroys Aeshma, the fiend of the wounding spear; it destroys the yellow Bushyasta; it destroys the contagion of Aekha; it destroys the fiend of death, Apaosha; it destroys the non-Aryan nations.
- <sup>3</sup> 'And I made the great Ashi Vanguhi; she comes in, amid the family; she comes in, inside the fine royal palace.
- <sup>4</sup> 'Let Ashi, with fulness of welfare, follow the man who gladdens the faithful with his gifts! she comes in, inside his family; she comes in, inside his fine royal palace. 'With all sorts of flocks, with all victory, with all intelligence, with all Glory, the great Ashi Vanguhi puts one foot inside his family; she comes in, inside his fine royal palace.
- <sup>5</sup> 'Horses multiply a thousandfold, flocks multiply a thousandfold; and so does his virtuous offspring, (as) the bright, glorious star Tishtrya moves on equally, and so does the strong wind made by Mazda, and so does the Glory of the Aryas.
- <sup>6</sup> 'And they bring increase on the tops of all mountains, down the depths of all vales; they bring increase to all the growing plants, the fair, the golden-hued. And they bring (away) the contagion of Aekha, they bring (away) the fiend of death, Apaosha.
- <sup>7</sup> 'Hail to the bright and glorious star Tishtrya Hail to the strong wind, made by Mazda! Hail to the Glory of the Aryas! 'Yatha ahu vairyo: The will of the Lord is the law of holiness.... 'Ashem Vohu: Holiness is the best of all good....
- <sup>8</sup> 'We worship the Ahuna Vairya. 'We worship Asha-Vahishta, the fairest Amesha-Spenta. 'We worship the rightly-spoken Words, fiend-smiting and healing. 'We worship the healing, well-spoken Words, the fiend-smiting. 'We worship the Mathra Spenta and the Law of Mazda, and (piety) that delights in Haoma. 'We worship the Glory of the Aryas. 'Yenhe hatam: All those beings of whom Ahura Mazda....
- <sup>9</sup> 'Yatha ahu vairyo: The will of the Lord is the law of holiness.... 'I bless the sacrifice and prayer, and the strength and vigour of the Glory of the Aryas, made by Mazda. 'Ashem Vohu: Holiness is the best of all good.... '[Give] unto that man brightness and glory, .... give him the bright, all-happy, blissful abode of the holy Ones.'

## Chapter 19

- <sup>0</sup> May Ahura Mazda be rejoiced!.... Ashem Vohu: Holiness is the best of all good.... I confess myself a worshipper of Mazda, a follower of Zarathushtra, one who hates the Daevas and obeys the laws of Ahura; For sacrifice, prayer, propitiation, and glorification unto [Havani], the holy and master of holiness.... Unto Mount Ushidarena, made by Mazda, the seat of holy happiness; unto the kingly Glory, made by Mazda; unto that Glory that cannot be forcibly seized, made by Mazda, Be propitiation, with sacrifice, prayer, propitiation, and glorification. Yatha ahu vairyo: The will of the Lord is the law of holiness....

- <sup>1</sup> The first mountain that rose up out of the earth, O Spitama Zarathushtra! was the Haraiti Barez. That mountain stretches all along the shores of the land washed by waters towards the east. The second mountain was Mount Zeredho, outside Mount Manusha: this mountain too stretches all along the shores of the land washed by waters towards the east.
- <sup>2</sup> From there grew up Mount Ushi-dhau, Ushidarena, Mount Erezifya, and Mount Fraorepa. The sixth was Mount Erezura. The seventh was Mount Bumya. The eighth was Mount Raoidhita. The ninth was Mount Mazishishvau. The tenth was Mount Antare-danghu. The eleventh was Mount Erezisha. The twelfth was Mount Vaiti-gaesa.
- <sup>3</sup> And Mount Adarana, Mount Bayana, Mount Ishkata Upairi-saena, with the .... snows; the two Hamankuna mountains, the eight Vasna mountains, the eight powerful Fravanku, the four Vidhvana summits;
- <sup>4</sup> Mount Aezakha, Mount Maenakha, Mount Vakhedrakae, Mount Asaya, Mount Tudhaskae, Mount Isavae, Mount Draoshishvau, Mount Sairivau, Mount Nanghushmau, Mount Kakahyu, Mount Antare-Kangha;
- <sup>5</sup> Mount Sichidava, Mount Ahuna, Mount Raemana, Mount Asha-stembana, Mount Urunyo-vaidhkae, Mount Asnavant, Mount Ushaoma, Mount Ushta-hvarenah, Mount Syamaka, Mount Vafrayau, Mount Vourusha;
- <sup>6</sup> Amongst which stand Mount Jatara, Mount Adhutavau, Mount Spitavarena, Mount Spento-data, Mount Kadrva-aspas, Mount Kaoirisa, Mount Taera, Mount Bara-srayana, Mount Barana, Mount Frapayau, Mount Udrya, and Mount Raevant, and all those heights to which men have given the name of mount,
- <sup>7</sup> To the number of two thousand mountains, and two hundred and forty and four, O Spitama Zarathushtra!
- <sup>8</sup> For its brightness and glory, I will offer it a sacrifice worth being heard, namely, unto the awful kingly Glory. Unto the awful kingly Glory we offer up the libations, the Haoma and meat, the baresma, the wisdom of the tongue, the holy spells, the speech, the deeds, the libations, and the rightly-spoken words. Yenhe hatam: All those beings of whom Ahura Mazda....
- <sup>9</sup> We sacrifice unto the awful kingly Glory, made by Mazda; most conquering, highly working, that possesses health, wisdom, and happiness, and is more powerful to destroy than all other creatures;
- <sup>10</sup> That belongs to Ahura Mazda, as (through it) Ahura Mazda made the creatures, many and good, many and fair, many and wonderful, many and prosperous, many and bright;
- <sup>11</sup> So that they may restore the world, which will (thenceforth) never grow old and never die, never decaying and never rotting, ever living and ever increasing, and master of its wish, when the dead will rise, when life and immortality will come, and the world will be restored at its wish;
- <sup>12</sup> When the creation will grow deathless, - the prosperous creation of the Good Spirit, - and the Druj shall perish, though she may rush on every side to kill the holy beings; she and her hundredfold brood shall perish, as it is the will of the Lord.
- <sup>13</sup> For its brightness and glory, I will offer it a sacrifice ....
- <sup>14</sup> We sacrifice unto the awful kingly Glory, made by Mazda ....

- <sup>15</sup> That belongs to the Amesha-Spentas, the bright ones, whose looks perform their wish, tall, quickly coming to do, strong, lordly, who are undecaying and holy;
- <sup>16</sup> Who are all seven of one thought, who are all seven of one speech, who are all seven of one deed; whose thought is the same, whose speech is the same, whose deed is the same, whose father and commander is the same, namely, the Maker, Ahura Mazda.
- <sup>17</sup> Who see one another's soul thinking of good thoughts, thinking of good words, thinking of good deeds, thinking of Garo-nmana, and whose ways are shining as they go down to the libations;
- <sup>18</sup> Who are the makers and governors, the shapers and overseers, the keepers and preservers of these creations of Ahura Mazda.
- <sup>19</sup> It is they who shall restore the world, which will (thenceforth) never grow old and never die, never decaying and never rotting, ever living and ever increasing, and master of its wish, when the dead will rise, when life and immortality will come, and the world will be restored at its wish;
- <sup>20</sup> When the creation will grow deathless, - the prosperous creation of the Good Spirit, - and the Druj shall perish, though she may rush on every side to kill the holy beings; she and her hundredfold brood shall perish, as it is the will of the Lord. For its brightness and glory, I will offer it a sacrifice ....
- <sup>21</sup> We sacrifice unto the awful kingly Glory, made by Mazda ....
- <sup>22</sup> That belongs to the gods in the heavens and to those in the material world, and to the blessed ones, born or not yet born, who are to perform the restoration of the world.
- <sup>23</sup> It is they who shall restore the world, which will (thenceforth) never grow old and never die, never decaying and never rotting, ever living and ever increasing, and master of its wish, when the dead will rise, when life and immortality will come, and the world will be restored at its wish;
- <sup>24</sup> When the creation will grow deathless, - the prosperous creation of the Good Spirit, - and the Druj shall perish, though she may rush on every side to kill the holy beings; she and her hundredfold brood shall perish, as it is the will of the Lord. For its brightness and glory, I will offer it a sacrifice ....
- <sup>25</sup> We sacrifice unto the awful kingly Glory, made by Mazda ....
- <sup>26</sup> That clave unto Haoshyangha, the Paradhata, for a long time, when he ruled over the seven Karshvares of the earth, over the Daevas and men, over the Yatus and the Pairikas, over the oppressors, the blind, and the deaf; he who smote two-thirds of the Daevas of Mazana and of the Varenya fiends. For its brightness and glory, I will offer it a sacrifice ....
- <sup>27</sup> We sacrifice unto the awful kingly Glory, made by Mazda ....
- <sup>28</sup> That clave unto Takhma Urupa, the well-armed, while he ruled over the seven Karshvares of the earth, over the paevas and men, the Yatus and Pairikas, the oppressors, the blind, and the deaf;
- <sup>29</sup> When he conquered all Daevas and men, all the Yatus and Pairikas, and rode Angra Mainyu, turned into the shape of a horse, all around the earth from one end to the other, for thirty years. For its brightness and glory, I will offer it a sacrifice ....
- <sup>30</sup> We sacrifice unto the awful kingly Glory, made by Mazda ....

- <sup>31</sup> That clave unto the bright Yima, the good shepherd, for a long time,<sup>1</sup> while he ruled over the seven Karshvares of the earth, over the Daevas and men, the Yatus and Pairikas, the oppressors, the blind, and the deaf;
- <sup>32</sup> He who took from the Daevas both riches and welfare, both fatness and flocks, both weal and Glory;<sup>2</sup> In whose reign both aliments<sup>3</sup> were never failing for feeding creatures, flocks and men were undying, waters and plants were undrying;
- <sup>33</sup> In whose reign there was neither cold wind nor hot wind, neither old age nor death, nor envy made by the Daevas,<sup>4</sup> in the times before his lie, before he began to have delight in words of falsehood and untruth.
- <sup>34</sup> But when he began to find delight in words of falsehood and untruth,<sup>5</sup> the Glory was seen to flee away from him in the shape of a bird. When his Glory had disappeared, then the great<sup>6</sup> Yima Khshaeta, the good shepherd, trembled and was in sorrow before his foes;<sup>7</sup> he was confounded, and laid him down on the ground.
- <sup>35</sup> The first time<sup>8</sup> when the Glory departed from the bright Yima, the Glory went from Yima, the son of Vivanghant, in the shape of a Varaghna bird.<sup>9</sup> Then Mithra seized that Glory, Mithra, the lord of wide pastures, whose ear is quick to hear, who has a thousand senses. We sacrifice unto Mithra, the lord of all countries, whom Ahura Mazda has created the most glorious of all the gods in the heavens.
- <sup>36</sup> The second time when the Glory departed from the bright Yima, the Glory went from Yima, the son of Vivanghant, in the shape of a Varaghna bird. Then Thraetaona seized that Glory, he, the heir of the valiant Athwya clan, who was the most victorious of all victorious men next to Zarathushtra;
- <sup>37</sup> Who smote Azhi Dahaka, the three-mouthed, the three-headed, the six-eyed, who had a thousand senses, that most powerful, fiendish Druj, that demon baleful to the world, the strongest Druj that Angra Mainyu created against the material world, to destroy the world of the good principle.<sup>10</sup>
- <sup>38</sup> The third time when the Glory departed from the bright Yima, that Glory went from Yima, the son of Vivanghant, in the shape of a Varaghna bird. Then the manly-hearted Keresaspa seized that Glory; he who was the sturdiest of the men of strength, next to Zarathushtra, for his manly courage.
- <sup>39</sup> For Manly Courage clave unto him. We worship Manly Courage, firm of foot, unsleeping, quick to rise, and fully awake, that clave unto Keresaspa;
- <sup>40</sup> Who killed the snake Srvara, the horse-devouring, men-devouring, yellow, poisonous snake, over which yellow poison flowed a thumb's breadth thick. Upon him Keresaspa was cooking his food in a brass vessel: at the time of noon, the fiend felt the heat, and stood upon his feet: he rushed from under the brass vessel and upset the boiling water: the manly-hearted Keresaspa fell back affrighted;
- <sup>41</sup> Who killed the golden-heeled Gandarewa, that was rushing with open jaws, eager to destroy the living world of the good principle; Who killed the brood of Pathana, all the nine; and the brood of Nivika, and the brood of Dashtayana; Who killed the golden-crowned Hitaspa, and Vareshava, the son of Dana and Pitaona, attended by many Pairikas;
- <sup>42</sup> Who killed Arezo-shamana, him of the manly courage, who was strong, well-beloved, hail, energetically rushing, fully awake, never falling back....;

- <sup>43</sup> Who killed Snavidhaka, him who killed with his nails, the stone-handed: thus did he exclaim to all around: 'I am an infant still, I am not yet of age: if I ever grow of age, I shall make the earth a wheel, I shall make the heavens a chariot;
- <sup>44</sup> 'I shall bring down the Good Spirit from the shining Garo-nmana; I shall make the Evil Spirit rush up from the dreary Hell. They will carry my chariot, both the Good Spirit and the Evil One, unless the manly-hearted Keresaspa kill me.' The manly-hearted Keresaspa killed him, his life went away, his spirit vanished. For its brightness and glory, I will offer it a sacrifice ....
- <sup>45</sup> We sacrifice unto the awful Glory, that cannot be forcibly seized, made by Mazda ....
- <sup>46</sup> For which the Good Spirit and the Evil One did struggle with one another: for that Glory that cannot be forcibly seized they flung each of them their darts most swift. The Good Spirit flung a dart, and so did Vohu-Mano, and Asha-Vahishta and Atar, the son of Ahura Mazda. The Evil Spirit flung a dart, and so did Akem-Mano, and Aeshma of the wounding spear and Azhi Dahaka and Spityura, he who sawed Yima in twain.
- <sup>47</sup> Then forward came Atar, the son of Ahura Mazda, thinking thus in his heart: 'I want to seize that Glory that cannot be forcibly seized.' But Azhi Dahaka, the three-mouthed, he of the evil law, rushed on his back, thinking of extinguishing it:
- <sup>48</sup> 'Here give it up to me; O Atar, son of Ahura Mazda: if thou seizest that Glory that cannot be forcibly seized, I shall rush upon thee, so that thou mayest never more blaze on the earth made by Ahura and protect the world of the good principle.' And Atar took back his hands, as the instinct of life prevailed, so much had Azhi affrighted him.
- <sup>49</sup> Then Azhi, the three-mouthed, he of the evil law, rushed forward, thinking thus in his heart: 'I want to seize that Glory that cannot be forcibly seized.' But Atar, the son of Ahura Mazda, advanced behind him, speaking in these words:
- <sup>50</sup> 'There give it up to me, thou three-mouthed Azhi Dahaka. If thou seizest that Glory that cannot be forcibly seized, then I will enter thy hinder part, I will blaze up in thy jaws, so that thou mayest never more rush upon the earth made by Mazda and destroy the world of the good principle.' Then Azhi took back his hands, as the instinct of life prevailed, so much had Atar affrighted him.
- <sup>51</sup> That Glory swells up and goes to the sea Vouru-Kasha. The swift-horsed Son of the Waters seizes it at once: this is the wish of the Son of the Waters, the swift-horsed: 'I want to seize that Glory that cannot be forcibly seized, down to the bottom of the sea Vouru-Kasha, in the bottom of the deep rivers.'
- <sup>52</sup> We sacrifice unto the Son of the Waters, the swift-horsed, the tall and shining lord, the lord of females; the male god, who helps one at his appeal; who made man, who shaped man, a god who lives beneath waters, and whose ear is the quickest to hear when he is worshipped.
- <sup>53</sup> 'And whosoever of you, O men,' - thus said Ahura Mazda, - 'O holy Zarathushtra! shall seize that Glory that cannot be forcibly seized, he has the gifts of an Athravan; whosoever shall long for the illumination of knowledge, he has the gifts of an Athravan; whosoever shall long for fulness of knowledge, he has the gifts of an Athravan;

- <sup>54</sup> 'And Riches will cleave unto him, giving him full welfare, holding a shield before him, powerful, rich of cattle and garments; and Victory will cleave unto him, day after day; and likewise Strength, that smites more than a year. Attended by that Victory, he will conquer the havocking hordes; attended by that Victory, he will conquer all those who hate him.' For its brightness and glory, I will offer it a sacrifice....
- <sup>55</sup> We sacrifice unto the awful Glory, that cannot be forcibly seized, made by Mazda ....
- <sup>56</sup> Which the Turanian ruffian Frangrasyan tried to seize in the sea Vouru-Kasha. He stripped himself naked, wishing to seize that Glory that belongs to the Aryan nations, born and unborn, and to the holy Zarathushtra. But the Glory escaped, the Glory fled away, the Glory changed its seat, and an arm of the sea Vouru-Kasha was produced, namely, that lake that is called Lake Husravah.
- <sup>57</sup> Then the most crafty Turanian Frangrasyan rushed out of the sea Vouru-Kasha, O Spitama Zarathushtra! thinking evil thoughts: '... I have not been able to conquer the Glory that belongs to the Aryan nations, born and unborn, and to the holy Zarathushtra.'
- <sup>58</sup> 'Then I will defile all corn and liquors, as to greatness, goodness, and fairness.' - 'Ahura Mazda will come against thee, ever eager to create new creatures.' Then the most crafty Turania Frangrasyan rushed down into the sea Vouru-Kasha, O Spitama Zarathushtra!
- <sup>59</sup> A second time he stripped himself naked, wishing to seize that Glory that belongs to the Aryan nations, born and unborn, and to the holy Zarathushtra. But the Glory escaped, the Glory fled away, the Glory changed its seat, and an arm of the sea Vouru-Kasha was produced, namely, that lake that is called Lake Vanghazdau.
- <sup>60</sup> Then the most crafty Turanian Frangrasyan rushed out of the sea Vouru-Kasha, O Spitama Zarathushtra! thinking evil thoughts: '... I have not been able to conquer the Glory that belongs to the Aryan nations, born and unborn, and to the holy Zarathushtra.'
- <sup>61</sup> 'Then I will defile all corn and liquors, as to greatness, goodness, and fairness.' - 'Ahura Mazda will come against thee, ever eager to create new creatures.' Then the most crafty Turanian Frangrasyan rushed down into the sea Vouru-Kasha.
- <sup>62</sup> A third time he stripped himself naked, wishing to seize the Glory that belongs to the Aryan nations, born and unborn, and to the holy Zarathushtra. But the Glory escaped, the Glory fled away, the Glory changed its seat, and an arm was produced in the sea Vouru-Kasha, namely, the water that is called Awzhdanva.
- <sup>63</sup> Then the most crafty Turanian Frangrasyan rushed out of the sea Vouru-Kasha, O Spitama Zarathushtra! thinking evil thought: '... I have not been able to conquer the Glory that belongs to the Aryan nations, born and unborn, and to the holy Zarathushtra!'
- <sup>64</sup> He was not able to seize the Glory that belongs to the Aryan nations, born and unborn, and to the holy Zarathushtra. For its brightness and glory, I will offer it a sacrifice ....
- <sup>65</sup> We sacrifice unto the awful Glory that cannot be forcibly seized, made by Mazda ....
- <sup>66</sup> That cleaves unto him who grows up there, where lies Lake Kasava [Kasaoya], along with the Haetumant river; there where stands Mount Ushidhau, surrounded by waters, that run from the mountain.

- <sup>67</sup> It runs unto him, it flows and swells unto him, bringing good pastures and fine horses, bringing plenty, full of glory; with beauty and weal; powerful and friendly, rich of pastures, prolific and golden. It runs unto him, it flows and swells unto him, bright and glorious, making the white .... grow, smiting away all plagues.
- <sup>68</sup> And there comes with him a horse's strength, there comes with him a camel's strength, there comes with him a man's strength, there comes with him the kingly Glory: and there is in him, O holy Zarathushtra! so much of kingly Glory as might extinguish at once all the non-Aryan nations.
- <sup>69</sup> And then (through it) living creatures may keep away hunger and death, living creatures (may keep away) cold and heat. Such is the kingly Glory, the keeper of the Aryan nations and of the five kinds of animals, made to help the faithful and the Law of the worshippers of Mazda. For its brightness and glory, I will offer it a sacrifice ....
- <sup>70</sup> We sacrifice unto the awful kingly Glory, made by Mazda ....
- <sup>71</sup> That clave unto Kavi Kavata, and unto Kavi Aipivohu, and unto Kavi Usadha, and unto Kavi Arshan, and unto Kavi Pisina, and unto Kavi Byarshan, and unto Kavi Syavarshan;
- <sup>72</sup> So that they were all of them brave, all of them strong, all of them healthful, all of them wise, all of them happy in their wishes, all of them powerful kings. For its brightness and glory, I will offer it a sacrifice ....
- <sup>73</sup> We sacrifice unto the awful kingly Glory, made by Mazda ....
- <sup>74</sup> That clave unto Kavi Husravah for the well-shapen Strength, for the Victory made by Ahura, for the crushing Ascendant; for the righteousness of the law, for the innocence of the law, for the unconquerable power of the law; for the extermination of the enemies at one stroke;
- <sup>75</sup> And for the vigour of health, for the Glory made by Mazda, for the health of the body, and for a good, virtuous offspring, wise, chief in assemblies, bright, and clear-eyed, that frees [their father] from the pangs [of hell], of good intellect; and for that part in the blessed world that falls to wisdom and to those who do not follow impiety;
- <sup>76</sup> And for a dominion full of splendour, for a long, long life, and for all boons and remedies;
- <sup>77</sup> So that king Husravah [had the lead] all along the long race, and he could not pass through the forest, he, the murderer, who was fiercely striving against him on horseback; the lord Kavi Husravah prevailed over all; he put in bonds Frangrasyan and Keresavazda, to avenge the murder of his father Syavarshana, a man, and of Aghraeratha, a semi-man. For its brightness and glory, I will offer it a sacrifice ....
- <sup>78</sup> We sacrifice unto the awful kingly Glory, made by Mazda ....
- <sup>79</sup> That clave unto the holy Zarathushtra, so that he thought according to the Law, spake according to the Law, and did according to the Law; so that he was the holiest in holiness in all the living world, the best-ruling in exercising rule, the brightest in brightness, the most glorious in glory, the most victorious in victory.

- <sup>80</sup> At his sight the Daevas rushed away; at his sight the (demoniac) malices were extinguished; at his sight the Jainis drew hack their ways from the mortals and, lamenting and wailing, laid violent hands on the Daevas.
- <sup>81</sup> And that one prayer, the Ahuna Vairya, which the holy Zarathushtra sang and repeated four times, with a song that waxed louder and louder, drove back all the Daevas beneath the earth, and took off from them sacrifice and prayer.
- <sup>82</sup> It was it, the Glory of Zarathushtra, that the Turanian ruffian Frangrasyan tried to seize to rule over all the Karshvares; round about the seven Karshvares did that ruffian Frangrasyan rush, trying to seize the Glory of Zarathushtra. But that Glory escaped to hidden inlets of the sea; and there those two made my will roll on; they entered my will, as it was my wish, Ahura Mazda's, and as it was the wish of the Law of Mazda. For its brightness and glory, I will offer it a sacrifice ....
- <sup>83</sup> We sacrifice unto the awful kingly Glory, made by Mazda ....
- <sup>84</sup> That clave unto king Vistaspa, so that he thought according to the Law, spake according to the Law, and did according to the Law; so that he professed that Law, destroying his foes and causing the Daevas to retire.
- <sup>85</sup> Who, driving the Druj before him, sought wide room for the holy religion; who, driving the Druj before him, made wide room for the holy religion; who made himself the arm and support of this law of Ahura, of this law of Zarathushtra;
- <sup>86</sup> Who took her, standing bound, from the hands of the Hunus, and established her to sit in the middle [of the world], high ruling, never falling back, holy, nourished with plenty of cattle and pastures, blessed with plenty of cattle and pastures.
- <sup>87</sup> The valiant king Vishtaspa conquered all enemies, Tathravant of the evil law, Peshana, the worshipper of the Daevas, and the fiendish wicked Arejat-aspa and the other wicked Hvyaoanas. For its brightness and glory, I will offer it a sacrifice ....
- <sup>88</sup> We sacrifice unto the awful kingly Glory, made by Mazda ....
- <sup>89</sup> That will cleave unto the victorious Saoshyant and his helpers, when he shall restore the world, which will (thenceforth) never grow old and never die, never decaying and never rotting, ever living and ever increasing, and master of its wish, when the dead will rise, when life and immortality will come, and the world will be restored at its wish;
- <sup>90</sup> When the creation will grow deathless, - the prosperous creation of the Good Spirit, - and the Druj shall perish, though she may rush on every side to kill the holy beings; she and her hundredfold brood shall perish, as it is the will of the Lord. For its brightness and glory, I will offer it a sacrifice ....
- <sup>91</sup> We sacrifice unto the awful kingly Glory, made by Mazda ....
- <sup>92</sup> When Astvat-ereta shall rise up from Lake Kasava [Kasaoya], a friend of Ahura Mazda, a son of Vispa-taurvairi, knowing the victorious knowledge. It was that Glory that Thraetaona bore with him when Azhi Dahaka was killed;

<sup>93</sup> That Frangrasyan, the Turanian, bore when Drvau was killed, when the Bull was killed; That king Husravah bore when Frangrasyan, the Turanian, was killed; That king Vishtaspa bore, when he victoriously maintained Holiness against the host of the fiends and took off the Druj from the world of the good principle.

<sup>94</sup> He, with the eye of intelligence, shall look down upon all the creatures of the Paeshish, her of the evil seed: he shall look upon the whole living world with the eye of plenty, and his look shall deliver to immortality the whole of the living creatures.

<sup>95</sup> And there shall his friends come forward, the friends of Astvat-ereta, who are fiend-smiting, well-thinking, well-speaking, well-doing, following the good law, and whose tongues have never uttered a word of falsehood. Before them shall Aeshma of the wounding spear, who has no Glory, bow and flee; he shall smite the most wicked Druj, her of the evil seed, born of darkness.

<sup>96</sup> Akem-Mano smites, but Vohu-Mano shall smite him; the Word of falsehood smites, but the Word of truth shall smite it. Haurvatat and Ameretat shall smite both hunger and thirst: Haurvatat and Ameretat shall smite the evil hunger and the evil thirst. The evil-doing Angra Mainyu bows and flees, becoming powerless. For its brightness and glory, I will offer it a sacrifice ....

<sup>97</sup> Yatha ahu vairya: The will of the Lord is the law of holiness .... I bless the sacrifice and prayer, and the strength and vigour of Mount Ushi-darena, made by Mazda, the seat of holy happiness; of the kingly Glory, made by Mazda; of the Glory that cannot be forcibly seized, made by Mazda. Ashem Vohu: Holiness is the best of all good .... [Give] unto that man brightness and glory, .... give him the bright, all-happy, blissful abode of the holy Ones.

## Chapter 20

<sup>0</sup> May Ahura Mazda be rejoiced!.... Ashem Vohu: Holiness is the best of all good.... I confess myself a worshipper of Mazda, a follower of Zarathushtra, one who hates the Daevas and obeys the laws of Ahura; For sacrifice, prayer, propitiation, and glorification unto [Havani], the holy and master of holiness.... Unto the star Vanant, made by Mazda, Be propitiation, with sacrifice, prayer, propitiation, and glorification. Yatha ahu vairyo: The will of the Lord is the law of holiness....

<sup>1</sup> We sacrifice unto the star Vanant, made by Mazda, the holy and master of holiness. I will sacrifice unto Vanant, strong, invoked by his own name, healing, in order to withstand the accursed and most foul Khrafstras of the most abominable Angra Mainyu.

<sup>2</sup> Yatha ahu vairyo: The will of the Lord is the law of holiness.... I bless the sacrifice and prayer, and the strength and vigour of the star Vanant, made by Mazda. Ashem Vohu: Holiness is the best of all good.... [Give] unto that man brightness and glory, .... give him the bright, all-happy, blissful abode of the holy Ones.