

ZOROASTRIANISM

The Avesta

The primary collection of religious texts of Zoroastrianism, containing hymns (the Gathas, attributed to Zoroaster himself), laws, and rituals. Presents the Vendidad, Yasna, Visperad, Yasts, Sirozahs, and Nyayis in James Darmesteter's and L.H. Mills's 1880s Sacred Books of the East translations.

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The Visperad

The Vendidad

Sixteen perfect lands created by Ahura Mazda, and as many plagues created by Angra Mainyu

¹ Ahura Mazda spake unto Spitama Zarathushtra, saying: I have made every land dear (to its people), even though it had no charms whatever in it: had I not made every land dear (to its people), even though it had no charms whatever in it, then the whole living world would have invaded the Airyana Vaeja.

² The first of the good lands and countries which I, Ahura Mazda, created, was the Airyana Vaeja, by the Vanguhi Daitya. Thereupon came Angra Mainyu, who is all death, and he counter-created the serpent in the river and Winter, a work of the Daevas.

³ There are ten winter months there, two summer months; and those are cold for the waters, cold for the earth, cold for the trees. Winter falls there, the worst of all plagues. [Hum 35: "Ten are there the winter months, two the summer months, and even then [in summer] the waters are freezing, the earth is freezing, the plants are freezing; there is the center of winter, there is the heart of winter, there winter rushes around, there (occur) most damages caused by storm."]

⁴ The second of the good lands and countries which I, Ahura Mazda, created, was the plain which the Sughdhas inhabit. Thereupon came Angra Mainyu, who is all death, and he counter-created the locust, which brings death unto cattle and plants.

⁵ The third of the good lands and countries which I, Ahura Mazda, created, was the strong, holy Mouru. Thereupon came Angra Mainyu, who is all death, and he counter-created plunder and sin.

⁶ The fourth of the good lands and countries which I, Ahura Mazda, created, was the beautiful Bakhdhi with high-lifted banner. Thereupon came Angra Mainyu, who is all death, and he counter-created the ants and the ant-hills.

⁷ The fifth of the good lands and countries which I, Ahura Mazda, created, was Nisaya, that lies between the Mouru and Bakhdhi. Thereupon came Angra Mainyu, who is all death, and he counter-created the sin of unbelief.

⁸ The sixth of the good lands and countries which I, Ahura Mazda, created, was the house-deserting Haroyu. Thereupon came Angra Mainyu, who is all death, and he counter-created tears and wailing.

⁹ The seventh of the good lands and countries which I, Ahura Mazda, created, was Vaekereta, of the evil shadows. Thereupon came Angra Mainyu, who is all death, and he counter-created the Pairika Knathaiti, who claws unto Keresaspa.

¹⁰ The eighth of the good lands and countries which I, Ahura Mazda, created, was Urva of the rich pastures. Thereupon came Angra Mainyu, who is all death, and he counter-created the sin of pride.

¹¹ The ninth of the good lands and countries which I, Ahura Mazda, created, was Khnenta which the Vehrkanas inhabit. Thereupon came Angra Mainyu, who is all death, and he counter-created a sin for which there is no atonement, the unnatural sin.

¹² The tenth of the good lands and countries which I, Ahura Mazda, created, was the beautiful Harahvaiti. Thereupon came Angra Mainyu, who is all death, and he counter-created a sin for which there is no atonement, the burying of the dead.

¹³ The eleventh of the good lands and countries which I, Ahura Mazda, created, was the bright, glorious Haetumant. Thereupon came Angra Mainyu, who is all death, and he counter-created the evil work of witchcraft.

¹⁴ And this is the sign by which it is known, this is that by which it is seen at once: wheresoever they may go and raise a cry of sorcery, there the worst works of witchcraft go forth. From there they come to kill and strike at heart, and they bring locusts as many as they want.

¹⁵ The twelfth of the good lands and countries which I, Ahura Mazda, created, was Ragha of the three races. Thereupon came Angra Mainyu, who is all death, and he counter-created the sin of utter unbelief.

¹⁶ The thirteenth of the good lands and countries which I, Ahura Mazda, created, was the strong, holy Chakhra. Thereupon came Angra Mainyu, who is all death, and he counter-created a sin for which there is no atonement, the cooking of corpses.

¹⁷ The fourteenth of the good lands and countries which I, Ahura Mazda, created, was the four-cornered Varena, for which was born Thraetaona, who smote Azi Dahaka [Zohak]. Thereupon came Angra Mainyu, who is all death, and he counter-created abnormal issues in women, and barbarian oppression.

¹⁸ The fifteenth of the good lands and countries which I, Ahura Mazda, created, was the Seven Rivers. Thereupon came Angra Mainyu, who is all death, and he counter-created abnormal issues in women, and excessive heat.

¹⁹ The sixteenth of the good lands and countries which I, Ahura Mazda, created, was the land by the sources (?) of the Rangha, where people live who have no chiefs. Thereupon came Angra Mainyu, who is all death, and he counter-created Winter, a work of the Daevas.

²⁰ There are still other lands and countries, beautiful and deep, longing and asking for the good, and bright. [Hum2 54: lands and regions, beautiful, deep, esteemed, brilliant and bright.]

Myths of Yima [Jamshed]

¹ Zarathushtra asked Ahura Mazda: O Ahura Mazda, most beneficent Spirit, Maker of the material world, thou Holy One! Who was the first mortal, before myself, Zarathushtra, with whom thou, Ahura Mazda, didst converse, whom thou didst teach the Religion of Ahura, the Religion of Zarathushtra?

² Ahura Mazda answered: The fair Yima, the good shepherd, O holy Zarathushtra! he was the first mortal, before thee, Zarathushtra, with whom I, Ahura Mazda, did converse, whom I taught the Religion of Ahura, the Religion of Zarathushtra

³ Unto him, O Zarathushtra, I, Ahura Mazda, spake, saying: 'Well, fair Yima, son of Vivanghat, be thou the preacher and the bearer of my Religion!' And the fair Yima, O Zarathushtra, replied unto me, saying: 'I was not born, I was not taught to be the preacher and the bearer of thy Religion.'

⁴ Then I, Ahura Mazda, said thus unto him, O Zarathushtra: 'Since thou dost not consent to be the preacher and the bearer of my Religion, then make thou my world increase, make my world grow: consent thou to nourish, to rule, and to watch over my world.'

⁵ And the fair Yima replied unto me, O Zarathushtra, saying: 'Yes! I will make thy world increase, I will make thy world grow. Yes! I will nourish, and rule, and watch over thy world. There shall be, while I am king, neither cold wind nor hot wind, neither disease nor death.'

⁶ Then I, Ahura Mazda, brought two implements unto him: a golden seal and a poniard inlaid with gold. Behold, here Yima bears the royal sway!

⁷ [Obscure.]

⁸ Thus, under the sway of Yima, three hundred winters passed away, and the earth was replenished with flocks and herds, with men and dogs and birds and with red blazing fires, and there was room no more for flocks, herds, and men.

⁹ Then I warned the fair Yima, saying: 'O fair Yima, son of Vivanghat, the earth has become full of flocks and herds, of men and dogs and birds and of red blazing fires, and there is room no more for flocks, herds, and men.'

¹⁰ Then Yima stepped forward, in light, southwards, on the way of the sun, and (afterwards) he pressed the earth with the golden seal, and bored it with the poniard, speaking thus: 'O Spenta Armaiti, kindly open asunder and stretch thyself afar, to bear flocks and herds and men.'

¹¹ And Yima made the earth grow larger by one-third than it was before, and there came flocks and herds and men, at their will and wish, as many as he wished.

¹² Thus, under the sway of Yima, six hundred winters passed away, and the earth was replenished with flocks and herds, with men and dogs and birds and with red blazing fires, and there was room no more for flocks, herds, and men.

¹³ And I warned the fair Yima, saying: 'O fair Yima, son of Vivanghat, the earth has become full of flocks and herds, of men and dogs and birds and of red blazing fires, and there is room no more for flocks, herds, and men.'

¹⁴ Then Yima stepped forward, in light, southwards, on the way of the sun, and (afterwards) he pressed the earth with the golden seal, and bored it with the poniard, speaking thus: 'O Spenta Armaiti, kindly open asunder and stretch thyself afar, to bear flocks and herds and men.'

¹⁵ And Yima made the earth grow larger by two-thirds than it was before, and there came flocks and herds and men, at their will and wish, as many as he wished.

¹⁶ Thus, under the sway of Yima, nine hundred winters passed away, and the earth was replenished with flocks and herds, with men and dogs and birds and with red blazing fires, and there was room no more for flocks, herds, and men.

¹⁷ And I warned the fair Yima, saying: 'O fair Yima, son of Vivanghat, the earth has become full of flocks and herds, of men and dogs and birds and of red blazing fires, and there is room no more for flocks, herds, and men.'

¹⁸ Then Yima stepped forward, in light, southwards, on the way of the sun, and (afterwards) he pressed the earth with the golden seal, and bored it with the poniard, speaking thus: 'O Spenta Armaiti, kindly) open asunder and stretch thyself afar, to bear flocks and herds and men.'

¹⁹ And Yima made the earth grow larger by two-thirds than it was before, and there came flocks and herds and men, at their will and wish, as many as he wished.

²⁰ The Maker, Ahura Mazda, called together a meeting of the celestial Yazatas in the Airyana Vaejo of high renown, by the Vanguhi Daitya. The fair Yima, the good shepherd, called together a meeting of the best of the mortals, in the Airyana Vaejo of high renown, by the Vanguhi Daitya.

²¹ To that meeting came Ahura Mazda, in the Airyana Vaejo of high renown, by the Vanguhi Daitya; he came together with the celestial Yazatas. To that meeting came the fair Yima, the good shepherd, in the Airyana Vaejo of high renown, by the Vanguhi Daitya; he came together with the best of the mortals.

²² And Ahura Mazda spake unto Yima, saying: 'O fair Yima, son of Vivanghat! Upon the material world the evil winters are about to fall, that shall bring the fierce, deadly frost; upon the material world the evil winters are about to fall, that shall make snow-flakes fall thick, even an aredvi deep on the highest tops of mountains.

²³ 'And the beasts that live in the wilderness, and those that live on the tops of the mountains, and those that live in the bosom of the dale shall take shelter in underground abodes.

²⁴ 'Before that winter, the country would bear plenty of grass for cattle, before the waters had flooded it. Now after the melting of the snow, O Yima, a place wherein the footprint of a sheep may be seen will be a wonder in the world.

²⁵ 'Therefore make thee a Vara, long as a riding-ground on every side of the square, and thither bring the seeds of sheep and oxen, of men, of dogs, of birds, and of red blazing fires. Therefore make thee a Vara, long as a riding-ground on every side of the square, to be an abode for man; a Vara, long as a riding-ground on every side of the square, for oxen and sheep.

²⁶ 'There thou shalt make waters flow in a bed a hathra long; there thou shalt settle birds, on the green that never fades, with food that never fails. There thou shalt establish dwelling-places, consisting of a house with a balcony, a courtyard, and as gallery.

²⁷ 'Thither thou shalt bring the seeds of men and women, of the greatest, best, and finest on this earth; thither thou shalt bring the seeds of every kind of cattle, of the greatest, best, and finest on this earth.

²⁸ 'Thither thou shalt bring the seeds of every kind of tree, of the highest of size and sweetest of odour on this earth; thither thou shalt bring the seeds of every kind of fruit, the best of savour and sweetest of odour. All those seeds shalt thou bring, two of every kind, to be kept inexhaustible there, so long as those men shall stay in the Vara.

²⁹ 'There shall be no humpbacked, none bulged forward there; no impotent, no lunatic; no malicious, no liar; no one spiteful, none jealous; no one with decayed tooth, no leprous to be pent up, nor any of the brands wherewith Angra Mainyu stamps the bodies of mortals.

³⁰ 'In the largest part of the place thou shalt make nine streets, six in the middle part, three in the smallest. To the streets of the largest part thou shalt bring a thousand seeds of men and women; to the streets of the middle part, six hundred; to the streets of the smallest part, three hundred. That Vara

thou shalt seal up with thy golden seal, and thou shalt make a door, and a window self-shining within.'

³¹ Then Yima said within himself: 'How shall I manage to make that Vara which Ahura Mazda has commanded me to make?' And Ahura Mazda said unto Yima: 'O fair Yima, son of Vivanghat! Crush the earth with a stamp of thy heel, and then knead it with thy hands, as the potter does when kneading the potter's clay.'

³² [And Yima did as Ahura Mazda wished; he crushed the earth with a stamp of his heel, he kneaded it with his hands, as the potter does when kneading the potter's clay.]

³³ And Yima made a Vara, long as a riding-ground on every side of the square. There he brought the seeds of sheep and oxen, of men, of dogs, of birds, and of red blazing fires. He made a Vara, long as a riding-ground on every side of the square, to be an abode for men; a Vara, long as a riding-ground on every side of the square, for oxen and sheep.

³⁴ There he made waters flow in a bed a hathra long; there he settled birds, on the green that never fades, with food that never fails. There he established dwelling-places, consisting of a house with a balcony, a courtyard, and a gallery.

³⁵ There he brought the seeds of men and women, of the greatest, best, and finest on this earth; there he brought the seeds of every kind of cattle, of the greatest, best, and finest on this earth.

³⁶ There he brought the seeds of every kind of tree, of the highest of size and sweetest of odour on this earth; there he brought the seeds of every kind of fruit, the best of savour and sweetest of odour. All those seeds he brought, two of every kind, to be kept inexhaustible there, so long as those men shall stay in the Vara.

³⁷ And there were no humpbacked, none bulged forward there; no impotent, no lunatic; no one malicious, no liar; no one spiteful, none jealous; no one with decayed tooth, no leprous to be pent up, nor any of the brands wherewith Angra Mainyu stamps the bodies of mortals.

³⁸ In the largest part of the place he made nine streets, six in the middle part, three in the smallest. To the streets of the largest part he brought a thousand seeds of men and women; to the streets of the middle part, six hundred; to the streets of the smallest part, three hundred. That Vara he sealed up with the golden ring, and he made a door, and a window self-shining within.

³⁹ O Maker of the material world, thou Holy One! What are the lights that give light in the Vara which Yima made?

⁴⁰ Ahura Mazda answered: 'There are uncreated lights and created lights. The one thing missed there is the sight of the stars, the moon, and the sun, and a year seems only as a day.

⁴¹ 'Every fortieth year, to every couple two are born, a male and a female. And thus it is for every sort of cattle. And the men in the Vara which Yima made live the happiest life.'

⁴² O Maker of the material world, thou Holy One! Who is he who brought the Religion of Mazda into the Vara which Yima made? Ahura Mazda answered: 'It was the bird Karshipta, O holy Zarathushtra!'

⁴³ O Maker of the material world, thou Holy One! Who are the Lord and the Master there? Ahura Mazda answered: 'Urvatat-nara, O Zarathushtra! and thyself, Zarathushtra.'

The Earth

¹ O Maker of the material world, thou Holy one! Which is the first place where the Earth feels most happy? Ahura Mazda answered: 'It is the place whereon one of the faithful steps forward, O Spitama Zarathushtra! with the log in his hand, the Baresma in his hand, the milk in his hand, the mortar in his hand, lifting up his voice in good accord with religion, and beseeching Mithra, the lord of the rolling country-side, and Rama Hvasra.' ^{2,3.} O Maker of the material world, thou Holy one! Which is the second place where the Earth feels most happy? Ahura Mazda answered: 'It is the place whereon one of the faithful erects a house with a priest within, with cattle, with a wife, with children, and good herds within; and wherein afterwards the cattle continue to thrive, virtue to thrive, fodder to thrive, the dog to thrive, the wife to thrive, the child to thrive, the fire to thrive, and every blessing of life to thrive.'

⁴ O Maker of the material world, thou Holy one! Which is the third place where the Earth feels most happy? Ahura Mazda answered: 'It is the place where one of the faithful sows most corn, grass, and fruit, O Spitama Zarathushtra! where he waters ground that is dry, or drains ground that is too wet.'

⁵ O Maker of the material world, thou Holy one! Which is the fourth place where the Earth feels most happy? Ahura Mazda answered: 'It is the place where there is most increase of flocks and herds.'

⁶ O Maker of the material world, thou Holy one! Which is the fifth place where the Earth feels most happy? Ahura Mazda answered: 'It is the place where flocks and herds yield most dung.'

⁷ O Maker of the material world, thou Holy one! Which is the first place where the Earth feels sorest grief? Ahura Mazda answered: 'It is the neck of Arezura, whereon the hosts of fiends rush forth from the burrow of the Druj.'

⁸ O Maker of the material world, thou Holy one! Which is the second place where the Earth feels sorest grief? Ahura Mazda answered: 'It is the place wherein most corpses of dogs and of men lie buried.'

⁹ O Maker of the material world, thou Holy one! Which is the third place where the Earth feels sorest grief? Ahura Mazda answered: 'It is the place whereon stand most of those Dakhmas on which the corpses of men are deposited.'

¹⁰ O Maker of the material world, thou Holy one! Which is the fourth place where the Earth feels sorest grief? Ahura Mazda answered: 'It is the place wherein are most burrows of the creatures of Angra Mainyu.'

¹¹ O Maker of the material world, thou Holy one! Which is the fifth place where the Earth feels sorest grief? Ahura Mazda answered: 'It is the place whereon the wife and children of one of the faithful, O Spitama Zarathushtra! are driven along the way of captivity, the dry, the dusty way, and lift up a voice of wailing.'

¹² O Maker of the material world, thou Holy one! Who is the first that rejoices the Earth with greatest joy? Ahura Mazda answered: 'It is he who digs out of it most corpses of dogs and men.'

¹³ O Maker of the material world, thou Holy one! Who is the second that rejoices the Earth with greatest joy? Ahura Mazda answered: 'It is he who pulls down most of those Dakhmas on which the corpses of men are deposited.'

¹⁴ Let no man alone by himself carry a corpse. If a man alone by himself carry a corpse, the Nasu rushes upon him, to defile him, from the nose of the dead, from the eye, from the tongue, from the jaws, from the sexual organs, from the hinder parts. This Druj Nasu falls upon him, [stains him] even to the end of the nails, and he is unclean, thenceforth, for ever and ever.

¹⁵ O Maker of the material world, thou Holy one! What shall be the place of that man who has carried a corpse [alone]? Ahura Mazda answered: 'It shall be the place on this earth wherein is least water and fewest plants, whereof the ground is the cleanest and the driest and the least passed through by flocks and herds, by the fire of Ahura Mazda, by the consecrated bundles of Baresma, and by the faithful.'

¹⁶ O Maker of the material world, thou Holy one! How far from the fire? How far from the water? How far from the consecrated bundles of Baresma? How far from the faithful?

¹⁷ Ahura Mazda answered: 'Thirty paces from the fire, thirty paces from the water, thirty paces from the consecrated bundles of Baresma, three paces from the faithful. 18,19. 'There, on that place, shall the worshippers of Mazda erect an enclosure, and therein shall they establish him with food, therein shall they establish him with clothes, with the coarsest food and with the most worn-out clothes. That food he shall live on, those clothes he shall wear, and thus shall they let him live, until he has grown to the age of a Hana, or of a Zaurura, or of a Pairishta-khshudra. 20,21. 'And when he has grown to the age of a Hana, or of a Zaurura, or of a Pairishta-khshudra, then the worshippers of Mazda shall order a man strong, vigorous, and skilful, to cut the head off his neck, in his enclosure on the top of the mountain: and they shall deliver his corpse unto the greediest of the corpse-eating creatures made by the beneficent Spirit, unto the vultures, with these words: "The man here has repented of all his evil thoughts, words, and deeds. If he has committed any other evil deed, it is remitted by his repentance: if he has committed no other evil deed, he is absolved by his repentance, for ever and ever."'

²² O Maker of the material world, thou Holy one! Who is the third that rejoices the Earth with greatest joy? Ahura Mazda answered: 'It is he who fills up most burrows of the creatures of Angra Mainyu.'

²³ O Maker of the material world, thou Holy one! Who is the fourth that rejoices the Earth with greatest joy? Ahura Mazda answered: 'It is he who sows most corn, grass, and fruit, O Spitama Zarathushtra! who waters ground that is dry, or drains ground that is too wet.

²⁴ 'Unhappy is the land that has long lain unsown with the seed of the sower and wants a good husbandman, like a well-shapen maiden who has long gone childless and wants a good husband.

²⁵ 'He who would till the earth, O Spitama Zarathushtra! with the left arm and the right, with the right arm and the left, unto him will she bring forth plenty of fruit: even as it were a lover sleeping with his bride on her bed; the bride will bring forth children, (the earth will bring forth) plenty of fruit. 26,27. 'He who would till the earth, O Spitama Zarathushtra! with the left arm and the right, with the right arm and the left, unto him thus says the Earth: "O thou man! who dost till me with the left arm and the right, with the right arm and the left, here shall I ever go on bearing, bringing forth all manner of food, bringing corn first to thee." 28,29. 'He who does not till the earth, O Spitama Zarathushtra! with the left arm and the right, with the right arm and the left, unto him thus says the Earth: "O thou man! who dost not till me with the left arm and the right, with the right arm and the

left, ever shalt thou stand at the door of the stranger, among those who beg for bread; the refuse and the crumbs of the bread are brought unto thee, brought by those who have profusion of wealth."

³⁰ O Maker of the material world, thou Holy one! What is the food that fills the Religion of Mazda? Ahura Mazda answered: 'It is sowing corn again and again, O Spitama Zarathushtra!

³¹ 'He who sows corn, sows righteousness: he makes the Religion of Mazda walk, he suckles the Religion of Mazda; as well as he could do with a hundred man's feet, with a thousand woman's breasts, with ten thousand sacrificial formulas.

³² 'When barley was created, the Daevas started up; when it grew, then fainted the Daevas' hearts; when the knots came, the Daevas groaned; when the ear came, the Daevas flew away. In that house the Daevas stay, wherein wheat perishes. It is as though red hot iron were turned about in their throats, when there is plenty of corn.

³³ 'Then let people learn by heart this holy saying [manthra -JHP]: "No one who does not eat, has strength to do heavy works of holiness, strength to do works of husbandry, strength to beget children. By eating every material creature lives, by not eating it dies away."

³⁴ O Maker of the material world, thou Holy one! Who is the fifth that rejoices the Earth with greatest joy? Ahura Mazda answered: '[It is he who kindly and piously gives to one of the faithful who tills the earth,] O Spitama Zarathushtra!

³⁵ 'He who would not kindly and piously give to one of the faithful who tills the earth, O Spitama Zarathushtra! Spenta Armaiti will throw him down into darkness, down into the world of woe, the world of hell, down into the deep abyss.'

³⁶ O Maker of the material world, thou Holy one! If a man shall bury in the earth either the corpse of a dog or the corpse of a man, and if he shall not disinter it within half a year, what is the penalty that he shall pay? Ahura Mazda answered: 'Five hundred stripes with the Aspahe-ashtra, five hundred stripes with the Sraosho-charana.'

³⁷ O Maker of the material world, thou Holy one! If a man shall bury in the earth either the corpse of a dog or the corpse of a man, and if he shall not disinter it within a year, what is the penalty that he shall pay? Ahura Mazda answered: 'A thousand stripes with the Aspahe-ashtra, a thousand stripes with the Sraosho-charana.'

³⁸ O Maker of the material world, thou Holy one! If a man shall bury in the earth either the corpse of a dog or the corpse of a man, and if he shall not disinter it within the second year, what is the penalty for it? What is the atonement for it? What is the cleansing from it?

³⁹ Ahura Mazda answered: 'For that deed there is nothing that can pay, nothing that can atone, nothing that can cleanse from it; it is a trespass for which there is no atonement, for ever and ever.'

⁴⁰ When is it so? 'It is so, if the sinner be a professor of the Religion of Mazda, or one who has been taught in it. 'But if he be not a professor of the Religion of Mazda, nor one who has been taught in it, then his sin is taken from him, if he makes confession of the Religion of Mazda and resolves never to commit again such forbidden deeds.

⁴¹ 'The Religion of Mazda indeed, O Spitama Zarathushtra! takes away from him who makes confession of it the bonds of his sin; it takes away (the sin of) breach of trust; it takes away (the sin of) murdering one of the faithful; it takes away (the sin of) burying a corpse; it takes away (the sin

of) deeds for which there is no atonement; it takes away the worst sin of usury; it takes away any sin that may be sinned.

⁴² 'In the same way the Religion of Mazda, O Spitama Zarathushtra! cleanses the faithful from every evil thought, word, and deed, as a swift-rushing mighty wind cleanses the plain. 'So let all the deeds he doeth be henceforth good, O Zarathushtra! a full atonement for his sin is effected by means of the Religion of Mazda.'

Contracts and offenses

¹ He that does not restore a loan to the man who lent it, steals the thing and robs the man. This he doeth every day, every night, as long as he keep in his house his neighbour's property, as though it were his own. Ia.

² O Maker of the material world, thou Holy One! How many in number are thy contracts, O Ahura Mazda? Ahura Mazda answered: 'They are six in number, O holy Zarathushtra. The first is the word-contract; the second is the hand-contract; the third is the contract to the amount of a sheep; the fourth is the contract to the amount of an ox; the fifth is the contract to the amount of a man [person]; the sixth is the contract to the amount of a field, a field in good land, a fruitful one, in good bearing.'

³ The word-contract is fulfilled by words of mouth. It is cancelled by the hand-contract; he shall give as damages the amount of the hand-contract.

⁴ The hand-contract is cancelled by the sheep-contract; he shall give as damages the amount of the sheep-contract. The sheep-contract is cancelled by the ox-contract; he shall give as damages the amount of the ox-contract. The ox-contract is cancelled by the man-contract; he shall give as damages the amount of the man-contract. The man-contract is cancelled by the field-contract; he shall give as damages the amount of the field-contract.

⁵ O Maker of the material world, thou Holy One! If a man break the word-contract, how many are involved in his sin? Ahura Mazda answered: 'His sin makes his Nabanazdishtas answerable for three hundred (years).'

⁶ O Maker of the material world, thou Holy One! If a man break the hand-contract, how many are involved in his sin? Ahura Mazda answered: 'His sin makes his Nabanazdishtas answerable for six hundred (years).'

⁷ O Maker of the material world, thou Holy One! If a man break the sheep-contract, how many are involved in his sin? Ahura Mazda answered: 'His sin makes his Nabanazdishtas answerable for seven hundred (years).'

⁸ O Maker of the material world, thou Holy One! If a man break the ox-contract, how many are involved in his sin? Ahura Mazda answered: 'His sin makes his Nabanazdishtas answerable for eight hundred (years).'

⁹ O Maker of the material world, thou Holy One! If a man break the man-contract, how many are involved in his sin? Ahura Mazda answered: 'His sin makes his Nabanazdishtas answerable for nine hundred (years).'

¹⁰ O Maker of the material world, thou Holy One! If a man break the field-contract, how many are involved in his sin? Ahura Mazda answered: 'His sin makes his Nabanazdishtas answerable for a thousand (years).'

¹¹ O Maker of the material world, thou Holy One! If a man break the word-contract, what is the penalty that he shall pay? Ahura Mazda answered: 'Three hundred stripes with the Aspahe-ashtra, three hundred stripes with the Sraosho-charana.'

¹² O Maker of the material world, thou Holy One! If a man break the hand-contract, what is the penalty that he shall pay? Ahura Mazda answered: 'Six hundred stripes with the Aspahe-ashtra, six hundred stripes with the Sraosho-charana.'

¹³ O Maker of the material world, thou Holy One! If a man break the sheep-contract, what is the penalty that he shall pay? Ahura Mazda answered: 'Seven hundred stripes with the Aspahe-ashtra, seven hundred stripes with the Sraosho-charana.'

¹⁴ O Maker of the material world, thou Holy One! If a man break the ox-contract, what is the penalty that he shall pay? Ahura Mazda answered: 'Eight hundred stripes with the Aspahe-ashtra, eight hundred stripes with the Sraosho-charana.'

¹⁵ O Maker of the material world, thou Holy One! If a man break the man-contract, what is the penalty that he shall pay? Ahura Mazda answered: 'Nine hundred stripes with the Aspahe-ashtra, Nine hundred stripes with the Sraosho-charana.'

¹⁶ O Maker of the material world, thou Holy One! If a man break the field-contract, what is the penalty that he shall pay? Ahura Mazda answered: 'A thousand stripes with the Aspahe-ashtra, a thousand stripes with the Sraosho-charana.' IIa.

¹⁷ If a man rise up with a weapon in his hand, it is an Agerepta. If he brandish it, it is an Avaoirishta. If he actually smite a man with malicious aforethought, it is an Aredush. Upon the fifth Aredush he becomes a Peshotanu.

¹⁸ O Maker of the material world, thou Holy One! He that committeth an Agerepta, what penalty shall he pay? Ahura Mazda answered: 'Five stripes with the Aspahe-ashtra, five stripes with the Sraosho-charana; 'On the second Agerepta, ten stripes with the Aspahe-ashtra, ten stripes with the Sraosho-charana; 'On the third, fifteen stripes with the Aspahe-ashtra, fifteen stripes with the Sraosho-charana;

¹⁹ 'On the fourth, thirty stripes with the Aspahe-ashtra, thirty stripes with the Sraosho-charana; 'On the fifth, fifty stripes with the Aspahe-ashtra, fifty stripes with the Sraosho-charana; 'On the sixth, sixty stripes with the Aspahe-ashtra, sixty stripes with the Sraosho-charana; 'On the seventh, ninety stripes with the Aspahe-ashtra, ninety stripes with the Sraosho-charana.'

²⁰ If a man commit an Agerepta for the eighth time, without having atoned for the preceding, what penalty shall he pay? Ahura Mazda answered: 'He is a Peshotanu: two hundred stripes with the Aspahe-ashtra, two hundred stripes with the Sraosho-charana.'

²¹ If a man commit an Agerepta, and refuse to atone for it, what penalty shall he pay? Ahura Mazda answered: 'He is a Peshotanu: two hundred stripes with the Aspahe-ashtra, two hundred stripes with the Sraosho-charana.'

²² O Maker of the material world, thou Holy One! If a man commit an Avaoirishta, what penalty shall he pay? Ahura Mazda answered: 'Ten stripes with the Aspahe-ashtra, ten stripes with the

Sraosho-charana; 'On the second Avaairishta, fifteen stripes with the Aspahe-ashtra, fifteen stripes with the Sraosho-charana;

²³ 'On the third, thirty stripes with the Aspahe-ashtra, thirty stripes with the Sraosho-charana; 'On the fourth, fifty stripes with the Aspahe-ashtra, fifty stripes with the Sraosho-charana; 'On the fifth, seventy stripes with the Aspahe-ashtra, seventy stripes with the Sraosho-charana; 'On the sixth, ninety stripes with the Aspahe-ashtra, ninety stripes with the Sraosho-charana.'

²⁴ O Maker of the material world, thou Holy One! If a man commit an Avaairishta for the seventh time, without having atoned for the preceding, what penalty shall he pay? Ahura Mazda answered: 'He is a Peshotanu: two hundred stripes with the Aspahe-ashtra, two hundred stripes with the Sraosho-charana.'

²⁵ O Maker of the material world, thou Holy One! If a man commit an Avaairishta, and refuse to atone for it, what penalty shall he pay? Ahura Mazda answered: 'He is a Peshotanu: two hundred stripes with the Aspahe-ashtra, two hundred stripes with the Sraosho-charana.'

²⁶ O Maker of the material world, thou Holy One! If a man commit an Aredush, what penalty shall he pay? Ahura Mazda answered: 'Fifteen stripes with the Aspahe-ashtra, fifteen stripes with the Sraosho-charana;

²⁷ 'On the second Aredush, thirty stripes with the Aspahe-ashtra, thirty stripes with the Sraosho-charana; 'On the third, fifty stripes with the Aspahe-ashtra, fifty stripes with the Sraosho-charana; 'On the fourth, seventy stripes with the Aspahe-ashtra, seventy stripes with the Sraosho-charana; 'On the fifth, ninety stripes with the Aspahe-ashtra, ninety stripes with the Sraosho-charana;

²⁸ O Maker of the material world, thou Holy One! If a man commit an Aredush for the sixth time, without having atoned for the preceding, what penalty shall he pay? Ahura Mazda answered: 'He is a Peshotanu: two hundred stripes with the Aspahe-ashtra, two hundred stripes with the Sraosho-charana.'

²⁹ O Maker of the material world, thou Holy One! If a man commit an Aredush, and refuse to atone for it, what penalty shall he pay? Ahura Mazda answered: 'He is a Peshotanu: two hundred stripes with the Aspahe-ashtra, two hundred stripes with the Sraosho-charana.'

³⁰ O Maker of the material world, thou Holy One! If a man smite another and hurt him sorely, what is the penalty that he shall pay?

³¹ Ahura Mazda answered: 'Thirty stripes with the Aspahe-ashtra, thirty stripes with the Sraosho-charana; 'The second time, fifty stripes with the Aspahe-ashtra, fifty stripes with the Sraosho-charana; 'The third time, seventy stripes with the Aspahe-ashtra, seventy stripes with the Sraosho-charana; 'The fourth time, ninety stripes with the Aspahe-ashtra, ninety stripes with the Sraosho-charana;

³² If a man commit that deed for the fifth time, without having atoned for the preceding, what penalty shall he pay? Ahura Mazda answered: 'He is a Peshotanu: two hundred stripes with the Aspahe-ashtra, two hundred stripes with the Sraosho-charana.'

³³ If a man commit that deed and refuse to atone for it, what penalty shall he pay? Ahura Mazda answered: 'He is a Peshotanu: two hundred stripes with the Aspahe-ashtra, two hundred stripes with the Sraosho-charana.'

³⁴ O Maker of the material world, thou Holy One! If a man smite another so that the blood come, what is the penalty that he shall pay? Ahura Mazda answered: 'Fifty stripes with the Aspahe-ashtra, fifty stripes with the Sraosho-charana; 'The second time, seventy stripes with the Aspahe-ashtra, seventy stripes with the Sraosho-charana; 'The third time, ninety stripes with the Aspahe-ashtra, ninety stripes with the Sraosho-charana;

³⁵ If a man commit that deed for the fourth time, without having atoned for the preceding, what penalty shall he pay? Ahura Mazda answered: 'He is a Peshotanu: two hundred stripes with the Aspahe-ashtra, two hundred stripes with the Sraosho-charana.'

³⁶ O Maker of the material world, thou Holy One! If a man smite another so that the blood come, and if he refuse to atone for it, what penalty shall he pay? Ahura Mazda answered: 'He is a Peshotanu: two hundred stripes with the Aspahe-ashtra, two hundred stripes with the Sraosho-charana.'

³⁷ O Maker of the material world, thou Holy One! If a man smite another so that he break a bone, what is the penalty that he shall pay? Ahura Mazda answered: 'Seventy stripes with the Aspahe-ashtra, seventy stripes with the Sraosho-charana; 'The second time, ninety stripes with the Aspahe-ashtra, ninety stripes with the Sraosho-charana;

³⁸ If he commit that deed for the third time, without having atoned for the preceding, what penalty shall he pay? Ahura Mazda answered: 'He is a Peshotanu: two hundred stripes with the Aspahe-ashtra, two hundred stripes with the Sraosho-charana.'

³⁹ O Maker of the material world, thou Holy One! If a man smite another so that he break a bone, and if he refuse to atone for it, what is the penalty he shall pay? Ahura Mazda answered: 'He is a Peshotanu: two hundred stripes with the Aspahe-ashtra, two hundred stripes with the Sraosho-charana.'

⁴⁰ O Maker of the material world, thou Holy One! If a man smite another so that he give up the ghost, what is the penalty that he shall pay? Ahura Mazda answered: 'Ninety stripes with the Aspahe-ashtra, seventy stripes with the Sraosho-charana;

⁴¹ If he commit that deed again, without having atoned for the preceding, what is the penalty that he shall pay? Ahura Mazda answered: 'He is a Peshotanu: two hundred stripes with the Aspahe-ashtra, two hundred stripes with the Sraosho-charana.'

⁴² O Maker of the material world, thou Holy One! If a man smite another so that he give up the ghost, and if he refuse to atone for it, what is the penalty he shall pay? Ahura Mazda answered: 'He is a Peshotanu: two hundred stripes with the Aspahe-ashtra, two hundred stripes with the Sraosho-charana.'

⁴³ And they shall thenceforth in their doings walk after the way of holiness, after the word [manthra] of holiness, after the ordinance of holiness. IIIa.

⁴⁴ If men of the same faith, either friends or brothers, come to an agreement together, that one may obtain from the other, either goods, or a wife, or knowledge, let him who desires goods have them delivered to him; let him who desires a wife receive and wed her; let him who desires knowledge be taught the holy word [manthra spenta], 45. during the first part of the day and the last, during the first part of the night and the last, that his mind may be increased in intelligence and wax strong in holiness. So shall he sit up, in devotion and prayers, that he may be increased in intelligence: he shall

rest during the middle part of the day, during the middle part of the night, and thus shall he continue until he can say all the words which former Aethrapaitis have said. IVa.

⁴⁶ Before the boiling water publicly prepared, O Spitama Zarathushtra! let no one make bold to deny having received [from his neighbour] the ox or the garment in his possession. IIIb.

⁴⁷ Verily I say it unto thee, O Spitama Zarathushtra! the man who has a wife is far above him who lives in continence; he who keeps a house is far above him who has none; he who has children is far above the childless man; he who has riches is far above him who has none.

⁴⁸ And of two men, he who fills himself with meat receives in him Vohu Mano much better than he who does not do so; the latter is all but dead; the former is above him by the worth of an Asperena, by the worth of a sheep, by the worth of an ox, by the worth of a man.

⁴⁹ This man can strive against the onsets of Asto-vidhotu; he can strive against the well-darted arrow; he can strive against the winter fiend, with thinnest garment on; he can strive against the wicked tyrant and smite him on the head; he can strive against the ungodly fasting Ashemaogha. IVb. 49 (bis). On the very first time when that deed has been done, without waiting until it is done again, 50. down there the pain for that deed shall be as hard as any in this world: even as if one should cut off the limbs from his perishable body with knives of iron, or still worse; 51. down there the pain for that deed shall be as hard as any in this world: even as if one should nail his perishable body with nails of iron, or still worse; 52. down there the pain for that deed shall be as hard as any in this world: even as if one should by force throw his perishable body headlong down a precipice a hundred times the height of a man, or still worse; 53. down there the pain for that deed shall be as hard as any in this world: even as if one should by force impale his perishable body, or still worse.

⁵⁴ Down there the pain for that deed shall be as hard as any in this world: to wit, the deed of a man, who knowingly lying, confronts the brimstoned, golden, truth-knowing water with an appeal unto Rashnu and a lie unto Mithra.

⁵⁵ O Maker of the material world, thou Holy One! He who, knowingly lying, confronts the brimstoned, golden, truth-knowing water with an appeal unto Rashnu and a lie unto Mithra, what is the penalty that he shall pay? Ahura Mazda answered: 'Seven hundred stripes with the Aspahe-ashtra, seven hundred stripes with the Sraosho-charana.'

Purity laws

¹ There dies a man in the depths of the vale: a bird takes flight from the top of the mountain down into the depths of the vale, and it feeds on the corpse of the dead man there: then, up it flies from the depths of the vale to the top of the mountain: it flies to some one of the trees there, of the hard-wooded or the soft-wooded, and upon that tree it vomits and deposits dung.

² Now, lo! here is a man coming up from the depths of the vale to the top of the mountain; he comes to the tree whereon the bird is sitting; from that tree he intends to take wood for the fire. He fells the tree, he hews the tree, he splits it into logs, and then he lights it in the fire, the son of Ahura Mazda. What is the penalty he shall pay ?

³ Ahura Mazda answered: 'There is no sin upon a man for any Nasu that has been brought by dogs, by birds, by wolves, by winds, or by flies.

⁴ 'For were there sin upon a man for any Nasu that might have been brought by dogs, by birds, by wolves, by winds, or by flies, how soon all this material world of mine would be only one Peshotanu, bent on the destruction of righteousness, and whose soul will cry and wail! so numberless are the beings that die upon the face of the earth.'

⁵ O Maker of the material world, thou Holy One! Here is a man watering a corn-field. The water streams down the field; it streams again; it streams a third time; and the fourth time, a dog, a fox, or a wolf carries some Nasu into the bed of the stream: what is the penalty that the man shall pay?

⁶ [Repeat st. 3.]

⁷ [Repeat st. 4.] IIa.

⁸ O Maker of the material world, thou Holy One! Does water kill? Ahura Mazda answered: 'Water kills no man: Asto-vidhotu binds him, and, thus bound, Vayu carries him off; and the flood takes him up, the flood takes him down, the flood throws him ashore; then birds feed upon him. When he goes away, it is by the will of Fate he goes.' IIb.

⁹ O Maker of the material world, thou Holy One! Does fire kill? Ahura Mazda answered: 'Fire kills no man: Asto-vidhotu binds him, and, thus bound, Vayu carries him off; and the fire burns up life and limb. When he goes away, it is by the will of Fate he goes.' III.

¹⁰ O Maker of the material world, thou Holy One! If the summer is past and the winter has come, what shall the worshippers of Mazda do? Ahura Mazda answered: 'In every house, in every borough, they shall raise three rooms for the dead.'

¹¹ O Maker of the material world, thou Holy One! How large shall be those rooms for the dead? Ahura Mazda answered: 'Large enough not to strike the skull of the man, if he should stand erect, or his feet or his hands stretched out: such shall be, according to the law, the rooms for the dead.'

¹² 'And they shall let the lifeless body lie there, for two nights, or for three nights, or a month long, until the birds begin to fly, the plants to grow, the hidden floods to flow, and the wind to dry up the earth.'

¹³ 'And as soon as the birds begin to fly, the plants to grow, the hidden floods to flow, and the wind to dry up the earth, then the worshippers of Mazda shall lay down the dead (on the Dakhma), his eyes towards the sun.'

¹⁴ 'If the worshippers of Mazda have not, within a year, laid down the dead (on the Dakhma), his eyes towards the sun, thou shalt prescribe for that trespass the same penalty as for the murder of one of the faithful; until the corpse has been rained on, until the Dakhma has been rained on, until the unclean remains have been rained on, until the birds have eaten up the corpse.'

¹⁵ O Maker of the material world, thou Holy One! Is it true at thou, Ahura Mazda, seizest the waters from the sea Vouru-kasha with the wind and the clouds?

¹⁶ That thou, Ahura Mazda, takest them down to the corpses? that thou, Ahura Mazda, takest them down to the Dakhmas? that thou, Ahura Mazda, takest them down to the unclean remains? that thou, Ahura Mazda, takest them down to the bones? and that then thou, Ahura Mazda, makest them flow back unseen? that thou, Ahura Mazda, makest them flow back to the sea Puitika?

¹⁷ Ahura Mazda answered: 'It is even so as thou hast said, O righteous Zarathushtra! I, Ahura Mazda, seize the waters from the sea Vouru-kasha with the wind and the clouds.'

¹⁸ 'I, Ahura Mazda, take them to the corpses; I, Ahura Mazda, take them down to the Dakhmas; I, Ahura Mazda, take them down to the unclean remains; I, Ahura Mazda, take them down to the bones; then I, Ahura Mazda, make them flow back unseen; I, Ahura Mazda, make them flow back to the sea Puitika.

¹⁹ 'The waters stand there boiling, boiling up in the heart of the sea Puitika, and, when cleansed there, they run back again from the sea Puitika to the sea Vouru-kasha, towards the well-watered tree, whereon grow the seeds of my plants of every kind by hundreds, by thousands, by hundreds of thousands.

²⁰ 'Those plants, I, Ahura Mazda, rain down upon the earth, to bring food to the faithful, and fodder to the beneficent cow; to bring food to my people that they may live on it, and fodder to the beneficent cow.'

²¹ 'This is the best, this is the fairest of all things, even as thou hast said, O pure [Zarathushtra]!' With these words the holy, Ahura Mazda rejoiced the holy Zarathushtra: 'Purity is for man, next to life, the greatest good, that purity, O Zarathushtra, that is in the Religion of Mazda for him who cleanses his own self with good thoughts, words, and deeds.'

²² O Maker of the material world, thou Holy One! This Law, this fiend-destroying Law of Zarathushtra, by what greatness, goodness, and fairness is it great, good, and fair above all other utterances?

²³ Ahura Mazda answered: 'As much above all other floods as is the sea Vouru-kasha, so much above all other utterances in greatness, goodness, and fairness is this Law, this fiend-destroying Law of Zarathushtra.

²⁴ 'As much as a great stream flows swifter than a slender rivulet, so much above all other utterances in greatness, goodness, and fairness is this Law, this fiend-destroying Law of Zarathushtra. 'As high as the great tree stands above the small plants it overshadows, so high above all other utterances in greatness, goodness, and fairness is this Law, this fiend-destroying Law of Zarathushtra.

²⁵ 'As high as heaven is above the earth that it compasses around, so high above all other utterances is this Law, this fiend-destroying Law of Mazda. '[Therefore], he will apply to the Ratu, he will apply to the Sraosha-varez; whether for a draona-service that should have been undertaken and has not been undertaken; or for a draona that should have been offered up and has not been offered up; or for a draona that should have been entrusted and has not been entrusted.

²⁶ 'The Ratu has power to remit him one-third of his penalty: if he has committed any other evil deed, it is remitted by his repentance; if he has committed no other evil deed, he is absolved by his repentance for ever and ever.'

²⁷ O Maker of the material world, thou Holy One! If there be a number of men resting in the same place, on the same carpet, on the same pillows, be there two men near one another, or five, or fifty, or a hundred, close by one another; and of those people one happens to die; how many of them does the Druj Nasu envelope with corruption, infection, and pollution?

²⁸ Ahura Mazda answered: 'If the dead one be a priest, the Druj Nasu rushes forth, O Spitama Zarathushtra! she goes as far as the eleventh and defiles the ten. 'If the dead one be a warrior, the Druj Nasu rushes forth, O Spitama Zarathushtra! she goes as far as the tenth and defiles the nine. 'If

the dead one be a husbandman, the Druj Nasu rushes forth, O Spitama Zarathushtra! she goes as far as the ninth and defiles the eight.

²⁹ 'If it be a shepherd's dog, the Druj Nasu rushes forth, O Spitama Zarathushtra! she goes as far as the eighth and defiles the seven. 'If it be a house-dog, the Druj Nasu rushes forth, O Spitama Zarathushtra! she goes as far as the seventh and defiles the six.

³⁰ 'If it be a Vohunazga dog, the Druj Nasu rushes forth, O Spitama Zarathushtra! she goes as far as the sixth and defiles the five. 'If it be a Tauruna dog, the Druj Nasu rushes forth, O Spitama Zarathushtra! she goes as far as the fifth and defiles the four.

³¹ 'If it be a porcupine dog, the Druj Nasu rushes forth, O Spitama Zarathushtra! she goes as far as the fourth and defiles the three. 'If it be a Jazu dog, the Druj Nasu rushes forth, O Spitama Zarathushtra! she goes as far as the third and defiles the two.

³² 'If it be an Aiwizu dog, the Druj Nasu rushes forth, O Spitama Zarathushtra! she goes as far as the second and defiles the next. 'If it be a Vizu dog, the Druj Nasu rushes forth, O Spitama Zarathushtra! she goes as far as the next, she defiles the next.'

³³ O Maker of the material world, thou Holy One! If it be a weasel, how many of the creatures of the good spirit [Spenta Mainyu -JHP] does it directly defile, how many does it indirectly defile?

³⁴ Ahura Mazda answered : 'A weasel does neither directly nor indirectly defile any of the creatures of the good spirit [Spenta Mainyu -JHP], but him who smites and kills it; to him the uncleanness clings for ever and ever.'

³⁵ O Maker of the material world, thou Holy One! If the dead one be such a wicked, two-footed ruffian, as an ungodly Ashemaogha, how many of the creatures of the good spirit [Spenta Mainyu -JHP] does he directly defile, how many does he indirectly defile?

³⁶ Ahura Mazda answered: 'No more than a frog does whose venom is dried up, and that has been dead more than a year. Whilst alive, indeed, O Spitama Zarathushtra! such a wicked, two-legged ruffian as an ungodly Ashemaogha, directly defiles the creatures of the good spirit [Spenta Mainyu -JHP], and indirectly defiles them.

³⁷ 'Whilst alive he smites the water; whilst alive he blows out the fire; whilst alive he carries off the cow; whilst alive he smites the faithful man with a deadly blow, that parts the soul from the body; not so will he do when dead.

³⁸ 'Whilst alive, indeed, O Spitama Zarathushtra! such a wicked, two-legged ruffian as an ungodly Ashemaogha robs the faithful man of the full possession of his food, of his clothing, of his wood, of his bed, of his vessels; not so will he do when dead.'

³⁹ O Maker of the material world, thou Holy One! When into our houses here below we have brought the fire, the Baresma, the cups, the Haoma, and the mortar, O holy Ahura Mazda! if it come to pass that either a dog or a man dies there, what shall the worshippers of Mazda do?

⁴⁰ Ahura Mazda answered: 'Out of the house, O Spitama Zarathushtra! shall they take the fire, the Baresma, the cups, the Haoma, and the mortar; they shall take the dead one out to the proper place whereto, according to the law, corpses must be brought, to be devoured there.'

⁴¹ O Maker of the material world, thou Holy One! When shall they bring back the fire into the house wherein the man has died?

⁴² Ahura Mazda answered: 'They shall wait for nine nights in winter, for a month in summer, and then they shall bring back the fire to the house wherein the man has died.'

⁴³ O Maker of the material world, thou Holy One! And if they shall bring back the fire to the house wherein the man has died, within the nine nights, or within the month, what penalty shall they pay?

⁴⁴ Ahura Mazda answered: 'They shall be Peshotanus: two hundred stripes with the Aspahe-astra, two hundred stripes with the Sraosho-charana.'

⁴⁵ O Maker of the material world, thou Holy One! If in the house of a worshipper of Mazda there be a woman with child, and if being a month gone, or two, or three, or four, or five, or six, or seven, or eight, or nine, or ten months gone, she bring forth a still-born child, what shall the worshippers of Mazda do?

⁴⁶ Ahura Mazda answered: 'The place in that Mazdean house whereof the ground is the cleanest and the driest, and the least passed through by flocks and herds, by the fire of Ahura Mazda, by the consecrated bundles of Baresma, and by the faithful;'

⁴⁷ O Maker of the material world, thou Holy One! How far from the fire? How far from the water? How far from the consecrated bundles of Baresma? How far from the faithful?

⁴⁸ Ahura Mazda answered: 'Thirty paces from the fire; thirty paces from the water; thirty paces from the consecrated bundles of Baresma; three paces from the faithful;-

⁴⁹ 'On that place shall the worshippers of Mazda erect an enclosure, and therein shall they establish her with food, therein shall they establish her with clothes.'

⁵⁰ O Maker of the material world, thou Holy One! What is the food that the woman shall first take?

⁵¹ Ahura Mazda answered: 'Gomez mixed with ashes, three draughts of it, or six, or nine, to send down the Dakhma within her womb.

⁵² 'Afterwards she may drink boiling milk of mares, cows, sheep, or goats, with pap or without pap; she may take cooked milk without water, meal without water, and wine without water.'

⁵³ O Maker of the material world, thou Holy One! How long shall she remain so? How long shall she live thus on milk, meal, and wine?

⁵⁴ Ahura Mazda answered: 'Three nights long shall she remain so; three nights long shall she live thus on milk, meal, and wine. Then, when three nights have passed, she shall wash her body, she shall wash her clothes, with gomez and water, by the nine holes, and thus shall she be clean.'

⁵⁵ O Maker of the material world, thou Holy One! How long shall she remain so? How long, after the three nights have gone, shall she sit confined, and live separated from the rest of the worshippers of Mazda, as to her seat, her food, and her clothing?

⁵⁶ Ahura Mazda answered: 'Nine nights long shall she remain so: nine nights long, after the three nights have gone, shall she sit confined, and live separated from the rest of the worshippers of Mazda, as to her seat, her food, and her clothing. Then, when the nine nights have gone, she shall wash her body, and cleanse her clothes with gomez and water.'

⁵⁷ O Maker of the material world, thou Holy One! Can those clothes, when once washed and cleansed, ever be used either by a Zaoatar, or by a Havanan, or by an Atare-vakhsha, or by a Frabaretar, or by an Abered, or by an Asnatar, or by a Rathwiskar, or by a Sraosha-varez, or by any priest, warrior, or husbandman?

⁵⁸ Ahura Mazda answered: 'Never can those clothes, even when washed and cleansed, be used either by a Zaoatar, or by a Havanan, or by an Atare-vakhsha, or by a Frabaretar, or by an Abered, or by an Asnatar, or by a Rathwiskar, or by a Sraosha-varez, or by any priest, warrior, or husbandman.

⁵⁹ 'But if there be in a Mazdean house a woman who is in her sickness, or a man who has become unfit for work, and who must sit in the place of infirmity, those clothes shall serve for their coverings and for their sheets, until they can withdraw their hands for prayer.

⁶⁰ 'Ahura Mazda, indeed, does not allow us to waste anything of value that we may have, not even so much as an Asperena's weight of thread, not even so much as a maid lets fall in spinning.

⁶¹ 'Whosoever throws any clothing on a dead body, even so much as a maid lets fall in spinning, is not a pious man whilst alive, nor shall he, when dead, have a place in Paradise.

⁶² 'He makes himself a viaticum unto the world of the wicked, into that world, made of darkness, the offspring of darkness, which is Darkness' self. To that world, to the world of Hell, you are delivered by your own doings, by your own religion, O sinners!'

Purity laws

¹ How long shall the piece of ground be fallow whereon dogs or men have died? Ahura Mazda answered: 'A year long shall the piece of ground be fallow whereon dogs or men have died, O holy Zarathustra!

² 'A year long shall no worshipper of Mazda sow or water that piece of ground whereon dogs or men have died; he may sow as he likes the rest of the ground; he may water it as he likes.

³ 'If within the year they shall sow or water the piece of ground whereon dogs or men have died, they are guilty of the sin of "burying the dead" towards the water, towards the earth, and towards the plants.'

⁴ O Maker of the material world, thou Holy One! If worshippers of Mazda shall sow or water, within the year, the piece of ground whereon dogs or men have died, what is the penalty that they shall pay?

⁵ Ahura Mazda answered: 'They are Peshotanus: two hundred stripes with the Aspahe-astra, two hundred stripes with the Sraosho-charana.'

⁶ O Maker of the material world, thou Holy One! If worshippers of Mazda want to till that piece of ground again, to water it, to sow it, and to plough it, what shall they do?

⁷ Ahura Mazda answered: 'They shall look on the ground for any bones, hair, dung, urine, or blood that may be there.'

⁸ O Maker of the material world, thou Holy One! If they shall not look on the ground for any bones, hair, dung, urine, or blood that may be there, what is the penalty that they shall pay?

⁹ Ahura Mazda answered: 'They are Peshotanus: two hundred stripes with the Aspahe-astra, two hundred stripes with the Sraosho-charana.' II.

¹⁰ O Maker of the material world, thou Holy One! If a man shall throw on the ground a bone of a dead dog, or of a dead man, as large as the top joint of the little finger, and if grease or marrow flow from it on to the ground, what penalty shall he pay?

¹¹ Ahura Mazda answered: 'Thirty stripes with the Aspahe-astra, thirty stripes with the Sraosho-charana.'

¹² O Maker of the material world, thou Holy One! If a man shall throw on the ground a bone of a dead dog, or of a dead man, as large as the top joint of the fore-finger, and if grease or marrow flow from it on to the ground, what penalty shall he pay?

¹³ Ahura Mazda answered: 'Fifty stripes with the Aspahe-astra, fifty stripes with the Sraosho-charana.'

¹⁴ O Maker of the material world, thou Holy One! If a man shall throw on the ground a bone of a dead dog, or of a dead man, as large as the top joint of the middle finger, and if grease or marrow flow from it on to the ground, what penalty shall he pay?

¹⁵ Ahura Mazda answered: 'Seventy stripes with the Aspahe-astra, seventy stripes with the Sraosho-charana.'

¹⁶ O Maker of the material world, thou Holy One! If a man shall throw on the ground a bone of a dead dog, or of a dead man, as large as a finger or as a rib, and if grease or marrow flow from it on to the ground, what penalty shall he pay?

¹⁷ Ahura Mazda answered: 'Ninety stripes with the Aspahe-astra, ninety stripes with the Sraosho-charana.'

¹⁸ O Maker of the material world, thou Holy One! If a man shall throw on the ground a bone of a dead dog, or of a dead man, as large as two fingers or as two ribs, and if grease or marrow flow from it on the ground, what penalty shall he pay?

¹⁹ Ahura Mazda answered: 'He is Peshotanu: two hundred stripes with the Aspahe-ashtra, two hundred stripes with the Sraosho-charana.'

²⁰ O Maker of the material world, thou Holy One! If a man shall throw on the ground a bone of a dead dog, or of a dead man, as large as an arm-bone or as a thigh-bone, and if grease or marrow flow from it on the ground, what penalty shall he pay?

²¹ Ahura Mazda answered: 'Four hundred stripes with the Aspahe-ashtra, four hundred stripes with the Sraosho-charana.'

²² O Maker of the material world, thou Holy One! If a man shall throw on the ground a bone of a dead dog, or of a dead man, as large as a man's skull, and if grease or marrow flow from it on the ground, what penalty shall he pay?

²³ Ahura Mazda answered: 'Six hundred stripes with the Aspahe-ashtra, six hundred stripes with the Sraosho-charana.'

²⁴ O Maker of the material world, thou Holy One! If a man shall throw on the ground the whole body of a dead dog, or of a dead man, and if grease or marrow flow from it on the ground, what penalty shall he pay?

²⁵ Ahura Mazda answered: 'A thousand stripes with the Aspahe-ashtra, a thousand stripes with the Sraosho-charana.' III.

²⁶ O Maker of the material world, thou Holy One! If a worshipper of Mazda, walking, or running, or riding, or driving, come upon a corpse in a stream of running water, what shall he do?

²⁷ Ahura Mazda answered: 'Taking off his shoes, putting off his clothes, while the others wait, O Zarathushtra! he shall enter the river, and take the dead out of the water; he shall go down into the water ankle-deep, knee-deep, waist-deep, or a man's full depth, till he can reach the dead body.'

²⁸ O Maker of the material world, thou Holy One! If, however, the body be already falling to pieces and rotting, what shall the worshipper of Mazda do?

²⁹ Ahura Mazda answered: 'He shall draw out of the water as much of the corpse as he can grasp with both hands, and he shall lay it down on the dry ground; no sin attaches to him for any bone, hair, grease, dung, urine, or blood that may drop back into the water.'

³⁰ O Maker of the material world, thou Holy One! What part of the water in a pond does the Druj Nasu defile with corruption, infection, and pollution?

³¹ Ahura Mazda answered: 'Six steps on each of the four sides. As long as the corpse has not been taken out of the water, so long shall that water be unclean and unfit to drink. They shall, therefore, take the corpse out of the pond, and lay it down on the dry ground.'

³² 'And of the water they shall draw off the half, or the third, or the fourth, or the fifth part, according as they are able or not; and after the corpse has been taken out and the water has been drawn off, the rest of the water is clean, and both cattle and men may drink of it at their pleasure, as before.'

³³ O Maker of the material world, thou Holy One! What part of the water in a well does the Druj Nasu defile with corruption, infection, and pollution?

³⁴ Ahura Mazda answered: 'As long as the corpse has not been taken out of the water, so long shall that water be unclean and unfit to drink. They shall, therefore, take the corpse out of the well, and lay it down on the dry ground.'

³⁵ 'And of the water in the well they shall draw off the half, or the third, or the fourth, or the fifth part, according as they are able or not; and after the corpse has been taken out and the water has been drawn off, the rest of the water is clean, and both cattle and men may drink of it at their pleasure, as before.'

³⁶ O Maker of the material world, thou Holy One! What part of a sheet of snow or hail does the Druj Nasu defile with corruption, infection, and pollution?

³⁷ Ahura Mazda answered: 'Three steps on each of the four sides. As long as the corpse has not been taken out of the water, so long shall that water be unclean and unfit to drink. They shall, therefore, take the corpse out of the pond, and lay it down on the dry ground.'

³⁸ 'After the corpse has been taken out, and the snow or the hail has melted, the water is clean, and both cattle and men may drink of it at their pleasure, as before.'

³⁹ O Maker of the material world, thou Holy One! What part of the water of a running stream does the Druj Nasu defile with corruption, infection, and pollution?

⁴⁰ Ahura Mazda answered: 'Three steps down the stream, nine steps up the stream, six steps across. As long as the corpse has not been taken out of the water, so long shall that water be unclean and unfit to drink. They shall, therefore, take the corpse out of the pond, and lay it down on the dry ground.'

⁴¹ 'After the corpse has been taken out and the stream has flowed three times, the water is clean, and both cattle and men may drink of it at their pleasure, as before.'

⁴² O Maker of the material world, thou Holy One! Can the Haoma that has been touched with Nasu from a dead dog, or from a dead man, be made clean again?

⁴³ Ahura Mazda answered: 'It can, O holy Zarathushtra! If it has been prepared for the sacrifice, there is to it no corruption, no death, no touch of any Nasu. If it has not been prepared for the sacrifice, [the stem] is defiled the length of four fingers: it shall be laid down on the ground, in the middle of the house, for a year long. When the year is passed, the faithful may drink of its juice at their pleasure, as before.'

⁴⁴ O Maker of the material world, thou holy One! Whither shall we bring, where shall we lay the bodies of the dead, O Ahura Mazda?

⁴⁵ Ahura Mazda answered: 'On the highest summits, where they know there are always corpse-eating dogs and corpse-eating birds, O holy Zarathushtra!

⁴⁶ 'There shall the worshippers of Mazda fasten the corpse, by the feet and by the hair, with iron, stones, or clay, lest the corpse-eating dogs and the corpse-eating birds shall go and carry the bones to the water and to the trees.

⁴⁷ 'If they shall not fasten the corpse, so that the corpse-eating dogs and the corpse-eating birds may go and carry the bones to the water and to the trees, what is the penalty that they shall pay?'

⁴⁸ Ahura Mazda answered: 'They shall be Peshotanus: two hundred stripes with the Aspahe-ashtra, two hundred stripes with the Sraosho-charana.'

⁴⁹ O Maker of the material world, thou Holy One! Whither shall we bring, where shall we lay the bones of the dead, O Ahura Mazda?

⁵⁰ Ahura Mazda answered: 'The worshippers of Mazda shall make a receptacle out of the reach of the dog, of the fox, and of the wolf, and wherein rain-water cannot stay.

⁵¹ 'They shall make it, if they can afford it, with stones, plaster, or earth; if they cannot afford it, they shall lay down the dead man on the ground, on his carpet and his pillow, clothed with the light of heaven, and beholding the sun.'

Purity laws

¹ Zarathushtra asked Ahura Mazda: 'O Ahura Mazda, most beneficent Spirit, Maker of the material world, thou Holy One! When a man dies, at what moment does the Druj Nasu rush upon him?'

² Ahura Mazda answered: 'Directly after death, as soon as the soul has left the body, O Spitama Zarathushtra! the Druj Nasu comes and rushes upon him, from the regions of the north, in the shape of a raging fly, with knees and tail sticking out, droning without end, and like unto the foulest Khrafstras. [3. 'On him she stays until the dog has seen the corpse or eaten it up, or until the flesh-eating birds have taken flight towards it. When the dog has seen it or eaten it up, or when the flesh-eating birds have taken flight towards it, then the Druj Nasu rushes away to the regions of the north in the shape of a raging fly, with knees and tail sticking out, droning without end, and like unto the foulest Khrafstras.']

⁴ O Maker of the material world, thou Holy One! If the man has been killed by a dog, or by a wolf, or by witchcraft, or by the artifices of hatred, or by falling down a precipice, or by the law, or by calumny, or by the noose, how long after death does the Druj Nasu come and rush upon the dead?

⁵ Ahura Mazda answered: 'At the next watch after death, the Druj Nasu comes and rushes upon the dead, from the regions of the north, in the shape of a raging fly, with knees and tail sticking out, droning without end, and like unto the foulest Khrafstras.'

⁶ O Maker of the material world, thou Holy One! If there be a number of men resting in the same place, on the same carpet, on the same pillows, be there two men near one another, or five, or fifty, or a hundred, close by one another; and of those people one happens to die; how many of them does the Druj Nasu envelope with corruption, infection, and pollution?

⁷ Ahura Mazda answered: 'If the dead one be a priest, the Druj Nasu rushes forth, O Spitama Zarathushtra! she goes as far as the eleventh and defiles the ten. 'If the dead one be a warrior, the Druj Nasu rushes forth, O Spitama Zarathushtra! she goes as far as the tenth and defiles the nine. 'If the dead one be a husbandman, the Druj Nasu rushes forth, O Spitama Zarathushtra! she goes as far as the ninth and defiles the eight.

⁸ 'If it be a shepherd's dog, the Druj Nasu rushes forth, O Spitama Zarathushtra! she goes as far as the eighth and defiles the seven. 'If it be a house dog, the Druj Nasu rushes forth, O Spitama Zarathushtra! she goes as far as the seventh and defiles the six.

⁹ 'If it be a Vohunazga dog, the Druj Nasu rushes forth, O Spitama Zarathushtra! she goes as far as the sixth and defiles the five. 'If it be a Tauruna dog, the Druj Nasu rushes forth, O Spitama Zarathushtra! she goes as far as the fifth and defiles the four.' . . . 'Those clothes shall serve for their coverings and for their sheets.' . . .

¹⁰ O Maker of the material world, thou Holy One! What part of his bedding and pillow does the Druj Nasu defile with corruption, infection, and pollution?

¹¹ Ahura Mazda answered: 'The Druj Nasu defiles with corruption, infection, and pollution the upper sheet and the inner garment.'

¹² O Maker of the material world, thou Holy One! Can that garment be made clean, O holy Ahura Mazda! that has been touched by the carcass of a dog or the corpse of a man?

¹³ Ahura Mazda answered: 'It can, O holy Zarathushtra!' How so? 'If there be on the garment seed, or blood, or dirt, or vomit, the worshippers of Mazda shall rend it to pieces, and bury it under the ground.

¹⁴ 'But if there be no seed [on the garment], nor blood, nor dirt, nor vomit, then the worshippers of Mazda shall wash it with gomez.

¹⁵ 'If it be leather, they shall wash it with gomez three times, they shall rub it with earth three times, they shall wash it with water three times, and afterwards they shall expose it to the air for three months at the window of the house. 'If it be woven cloth, they shall wash it with gomez six times, they shall rub it with earth six times, they shall wash it with water six times, and afterwards they shall expose it to the air for six months at the window of the house.

¹⁶ 'The spring named Ardvi Sura, O Spitama Zarathushtra! that spring of mine, purifies the seed of males, the womb of females, the milk of females.'

¹⁷ O Maker of the material world, thou Holy One! Can those clothes, when once washed and cleansed, ever be used either by a Zaotar, or by a Havanan, or by an Atare-vakhsha, or by a Frabaretar, or by an Abered, or by an Asnatar, or by a Rathwiskar, or by a Sraosha-varez, or by any priest, warrior, or husbandman?

¹⁸ Ahura Mazda answered: 'Never can those clothes, even when washed and cleansed, be used either by a Zaotar, or by a Havanan, or by an Atare-vakhsha, or by a Frabaretar, or by an Abered, or by an Asnatar, or by a Rathwiskar, or by a Sraosha-varez, or by any priest, warrior, or husbandman.

¹⁹ 'But if there be in a Mazdean house a woman who is in her sickness, or a man who has become unfit for work, and who must sit in the place of infirmity, those clothes shall serve for their coverings and for their sheets, until they can withdraw their hands for prayer.

²⁰ 'Ahura Mazda, indeed, does not allow us to waste anything of value that we may have, not even so much as an Asperena's weight of thread, not even so much as a maid lets fall in spinning.

²¹ 'Whosoever throws any clothing on a dead body, even so much as a maid lets fall in spinning, is not a pious man whilst alive, nor shall he, when dead, have a place in Paradise.

²² 'He makes himself a viaticum unto the world of the wicked, into that world, made of darkness, the offspring of darkness, which is Darkness' self. To that world, to the world of Hell, you are delivered by your own doings, by your own religion, O sinners!' IV.

²³ O Maker of the material world, thou Holy One! Can he be clean again who has eaten of the carcass of a dog or of the corpse of a man?

²⁴ Ahura Mazda answered: 'He cannot, O holy Zarathushtra! His burrow shall be dug out, his heart shall be torn out, his bright eyes shall be put out; the Druj Nasu falls upon him, takes hold of him even to the end of the nails, and he is unclean thenceforth, for ever and ever.'

²⁵ O Maker of the material world, thou Holy One! Can he be clean again, O holy Ahura Mazda! who has brought a corpse with filth into the waters, or unto the fire, and made either unclean?

²⁶ Ahura Mazda answered: 'He cannot, O holy Zarathushtra! Those wicked ones it is, those Nasu-cutters, that most increase spiders and locusts; those wicked ones it is, those Nasu-cutters, that most increase the grass-destroying drought.

²⁷ 'Those wicked ones it is, those Nasu-cutters, that increase most the power of the winter, produced by the fiends, the cattle-killing, thick- snowing, overflowing, the piercing, fierce, mischievous winter. Upon them comes and rushes the Druj Nasu she takes hold of them even to the end of the nails, and they are unclean, thenceforth, for ever and ever.'

²⁸ O Maker of the material world, thou Holy One! Can the wood be made clean, O holy Ahura Mazda! whereunto Nasu has been brought from a dead dog, or from a dead man?

²⁹ Ahura Mazda answered: 'It can, O holy Zarathushtra!' How so? 'If the Nasu has not yet been expelled by the corpse-eating dogs, or by the corpse-eating birds, they shall lay down, apart on the ground, all the wood on a Vitasti all around, if the wood be dry; on a Frarathni all around, if it be wet; then they shall sprinkle it once over with water, and it shall be clean.

³⁰ 'But if the Nasu has already been expelled by the corpse-eating dogs, or by the corpse-eating birds, they shall lay down, apart on the ground, all the wood on a Frarathni all around, if the wood be

dry; on a Frabazu all around, if it be wet; then they shall sprinkle it once over with water, and it shall be clean.

³¹ 'Thus much of the wood around the dead shall they lay down, apart on the ground, according as the wood is dry or wet; as it is hard or soft; they shall sprinkle it once over with water, and it shall be clean.'

³² O Maker of the material world, thou Holy One! Can the corn or the fodder be made clean O holy Ahura Mazda! whereunto Nasu has been brought from a dead dog, or from a dead man?

³³ Ahura Mazda answered: 'It can, O holy Zarathushtra!' How so? 'If the Nasu has not yet been expelled by the corpse-eating dogs, or by the corpse-eating birds they shall lay down, apart on the ground, all the corn on a Frarathni all around, if the corn be dry on a Frabazu all around, if it be wet; then they shall sprinkle it once over with water, and it shall be clean.

³⁴ 'But if the Nasu has already been expelled by the corpse-eating dogs, or by the corpse-eating birds, they shall lay down, apart on the ground, all the corn on a Frabazu all around, if the corn be dry; on a Vibazu all around, if it be wet then they shall sprinkle it once over with water, and it shall be clean.

³⁵ 'Thus much of the corn around the dead shall they lay down, apart on the ground, according as the corn is dry or wet; as it is sown or not sown; as it is reaped or not reaped; [as it is beaten or not beaten]; as it is winnowed or not winnowed; [as it is ground or not ground]; as it is kneaded [or not kneaded]; they shall sprinkle it once over with water, and it shall be clean.' VIIa.

³⁶ O Maker of the material world, thou Holy One! If a worshipper of Mazda want to practice the art of healing, on whom shall he first prove his skill? on worshippers of Mazda or on worshippers of the Daevas?

³⁷ Ahura Mazda answered: 'On worshippers of the Daevas shall he first prove himself, rather than on worshippers of Mazda. If he treat with the knife a worshipper of the Daevas and he die; if he treat with the knife a second worshipper of the Daevas and he die; if he treat with the knife for the third time a worshipper of the Daevas and he die, he is unfit for ever and ever.

³⁸ 'Let him therefore never attend any worshipper of Mazda; let him never treat with the knife and worshipper of Mazda, nor wound him with the knife. If he shall ever attend any worshipper of Mazda, if he shall ever treat with the knife any worshipper of Mazda, and wound him with the knife, he shall pay for his wound the penalty for willful murder.

³⁹ 'If he treat with the knife a worshipper of the Daevas and he recover; if he treat with the knife a second worshipper of the Daevas and he recover; if for the third time he treat with the knife a worshipper of the Daevas and he recover; then he is fit for ever and ever.

⁴⁰ 'He may henceforth at his will attend worshippers of Mazda; he may at his will treat with the knife worshippers of Mazda, and heal them with the knife. VIIb.

⁴¹ 'A healer shall heal a priest for a blessing of the just; he shall heal the master of a house for the value of an ox of low value; he shall heal the lord of a borough for the value of an ox of average value; he shall heal the lord of a town for the value of an ox of high value; he shall heal the lord of a province for the value of a chariot and four.

⁴² 'He shall heal the wife of the master of a house for the value of a she-ass; he shall heal the wife of the lord of a borough for the value of a cow; he shall heal the wife of the lord of a town for the value of a mare; he shall heal the wife of the lord of a province for the value of a she-camel.

⁴³ 'He shall heal the heir of a great house for the value of an ox of high value; he shall heal an ox of high value for the value of an ox of average value; he shall heal an ox of average value for the value of an ox of low value; he shall heal an ox of low value for the value of a sheep; he shall heal a sheep for the value of a piece of meat.

⁴⁴ 'If several healers offer themselves together, O Spitama Zarathushtra! namely, one who heals with the knife, one who heals with herbs, and one who heals with the Holy Word [manthra], let one apply to the healing by the Holy Word: for this one is the best-healing of all healers who heals with the Holy Word; he will best drive away sickness from the body of the faithful.'

⁴⁵ O Maker of the material world, thou Holy One! How long after the corpse of a dead man has been laid down on the ground, clothed with the light of heaven and beholding the sun, is the ground clean again?

⁴⁶ Ahura Mazda answered: 'When the corpse of a dead man has lain on the ground for a year, clothed with the light of heaven, and beholding the sun, then the ground is clean again, O holy Zarathushtra!'

⁴⁷ O Maker of the material world, thou Holy One! How long after the corpse of a dead man has been buried in the earth, is the earth clean again?

⁴⁸ Ahura Mazda answered: 'When the corpse of a dead man has lain buried in the earth for fifty years, O Spitama Zarathushtra! then the earth is clean again.'

⁴⁹ O Maker of the material world, thou Holy One! How long after the corpse of a dead man has been laid down on a Dakhma, is the ground, whereon the Dakhma stands, clean again?

⁵⁰ Ahura Mazda answered: 'Not until the dust of the corpse, O Spitama Zarathushtra! has mingled with the dust of the earth. Urge every one in the material world, O Spitama Zarathushtra! to pull down Dakhmas.

⁵¹ 'He who should pull down Dakhmas, even so much thereof as the size of his own body, his sins in thought, word, and deed are remitted as they would be by a Patet; his sins in thought, word, and deed are undone.

⁵² 'Not for his soul shall the two spirits wage war with one another; and when he enters Paradise, the stars, the moon, and the sun shall rejoice in him; and I, Ahura Mazda, shall rejoice in him, saying: "Hail, O man! thou who hast just passed from the decaying world into the undecaying one!"'

⁵⁵ O Maker of the material world, thou Holy One! Where are there Daevas: Where is it they offer worship to the Daevas: What is the place whereon troops of Daevas rush together, whereon troops of Daevas come rushing along? What is the place whereon they rush together to kill 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?

⁵⁶ Ahura Mazda answered: 'Those Dakhmas that are built upon the face of the earth, O Spitama Zarathushtra! and whereon are laid the corpses of dead men, that is the place where there are Daevas, that is the place whereon troops of Daevas rush together; whereon troops of Daevas come rushing along; whereon they rush together to kill 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.

⁵⁷ 'On those Dakhmas, O Spitama Zarathushtra! those Daevas take food and void filth. As you, men, in the material world, you cook meal and eat cooked meat, so do they. It is, as it were, the smell of their feeding that you smell there, O men!

⁵⁸ 'For thus they go on reveling, until that stench is rooted in the Dakhmas. In those Dakhmas arise the infection of diseases, itch, hot fever, naeza, cold fever, rickets, and hair untimely white. On those Dakhmas meet the worst murderers, from the hour when the sun is down.

⁵⁹ 'And people of small understanding who do not seek for better understanding, the Jainis make those diseases grow stronger by a third, on their thighs, on their hands, on their three-plaited hair.'

⁶⁰ O Maker of the material world, thou Holy One! If in the house of a worshipper of Mazda there be a woman with child, and if being a month gone, or two, or three, or four, or five, or six, or seven, or eight, or nine, or ten months gone, she bring forth a still-born child, what shall the worshippers of Mazda do?

⁶¹ Ahura Mazda answered: 'The place in that Mazdean house whereof the ground is the cleanest and the driest, and the least passed through by flocks and herds, by the fire of Ahura Mazda, by the consecrated bundles of baresma, and by the faithful;'

⁶² O Maker of the material world, thou Holy One! How far from the fire? How far from the water? How far from the consecrated bundles of baresma? How far from the faithful?

⁶³ Ahura Mazda answered: 'Thirty paces from the fire; thirty paces from the water; thirty paces from the consecrated bundles of Baresma; three paces from the faithful;-

⁶⁴ 'On that place shall the worshippers of Mazda erect an enclosure, and therein shall they establish her with food, therein shall they establish her with clothes.'

⁶⁵ O Maker of the material word, thou Holy One! What is the food that the woman shall first take?

⁶⁶ Ahura Mazda answered: 'Gomez mixed with ashes, three draughts of it, or six, or nine, to send down the Dakhma within her womb.

⁶⁷ 'Afterwards she may drink boiling milk of mares, cows, sheep, or goats, with pap or without pap; she may take cooked milk without water, meal without water, and wine without water.' ⁶⁸ O Maker of the material world, thou Holy One! How long shall she remain so? How long shall she live thus on milk, meal, and wine?

⁶⁹ Ahura Mazda answered: 'Three nights long shall she remain so; three nights long shall she live thus on milk, meal, and wine. Then, when three nights have passed, she shall wash her body, she shall wash her clothes, with gomez and water, by the nine holes, and thus shall she be clean.'

⁷⁰ O Maker of the material world, thou Holy One! But if fever befall her unclean body, if these two worst pains, hunger and thirst, befall her, may she be allowed to drink water?

⁷¹ Ahura Mazda answered: 'She may; the first thing for her is to have her life saved. From the hands of one of the holy men, a holy faithful man, who knows the holy knowledge, she shall drink of the strength-giving water. But you, worshippers of Mazda, fix ye the penalty for it. The Ratu being applied to, the Sraosha-varez being applied to, shall prescribe the penalty to be paid.'

⁷² What is the penalty to be paid? Ahura Mazda answered: 'The deed is that of a Peshotanu: two hundred stripes with the Aspahe-astra, two hundred stripes with the Sraosho-charana.'

⁷³ O Maker of the material world, thou Holy One! Can the eating-vessels be made clean that have been touched by Nasu from a dog, or Nasu from a man?

⁷⁴ Ahura Mazda answered: 'They can, O holy Zarathushtra!' How so? 'If they be of gold, you shall wash them once with gomez, you shall rub them once with earth, you shall wash them once with water, and they shall be clean. 'If they be of silver, you shall wash them twice with gomez, you shall rub them twice with earth, you shall wash them twice with water, and they shall be clean. [75. 'If they be of iron, you shall wash them thrice with gomez, you shall rub them thrice with earth, you shall wash them thrice with water, and they shall be clean. 'If they be of steel, you shall wash them four times with gomez, you shall rub them four times with earth, you shall wash them four times with water, and they shall be clean. 'If they be of stone, you shall wash them six times with gomez, you shall rub them six times with earth, you shall wash them six times with water, and they shall be clean.] 'If they be of earth, of wood, or of clay, they are unclean for ever and ever.'

⁷⁶ O Maker of the material world, thou Holy One! Can the cow be made clean that has eaten of the carcass of a dog, or of the corpse of a man?

⁷⁷ Ahura Mazda answered: 'She can, O holy Zarathushtra! The priest shall not, within a year, take from her either milk or cheese for the libation, nor meat for the libation and the Baresma. When a year has passed, then the faithful may eat of her as before.'

⁷⁸ Who is he, O holy Ahura Mazda! who, meaning well and desiring righteousness, prevents righteousness? Who is he who, meaning well, falls into the ways of the Druj?

⁷⁹ Ahura Mazda answered: 'This one, meaning well and desiring righteousness, prevents righteousness; this one, meaning well, falls into the ways of the Druj, who offers up water defiled by the dead and unfit for libation; or who offers up in the dead of the night water unfit for libation.'

Funerals and purification, unlawful sex

¹ If a dog or a man die under a hut of wood or a hut of felt what shall the worshippers of Mazda do?

² Ahura Mazda answered: 'They shall search for a Dakhma, they shall look for a Dakhma all around. If they find it easier to remove the dead, they shall take out the dead, they shall let the house stand, and shall perfume it with Urvasna or Vohu-gaona, or Vohu-kereti, or Hadha-naepata, or any other sweet-smelling plant.

³ 'If they find it easier to remove the house, they shall take away the house, they shall let the dead lie on the spot, and shall perfume the house with Urvasna, or Vohu-gaona, or Vohu-kereti, or Hadha-naepata, or any other sweet-smelling plant.' II

⁴ O Maker of the material world, thou Holy One! If in the house of a worshipper of Mazda a dog or a man happens to die, and it is raining, or snowing, or blowing, or it is dark, or the day is at its end, when flocks and men lose their way, what shall the worshippers of Mazda do?

⁵ Ahura Mazda answered: 'The place in that house whereof the ground is the cleanest and the driest, and the least passed through by flocks and herds, by the fire of Ahura Mazda, by the consecrated bundles of Baresma, and by the faithful;'-

⁶ O Maker of the material world, thou Holy One! How far from the fire? How far from the water? How far from the consecrated bundles of Baresma? How far from the faithful?

⁷ Ahura Mazda answered: 'Thirty paces from the fire; thirty paces from the water; thirty paces from the consecrated bundles of Baresma; three paces from the faithful;'-

⁸ 'On that place they shall dig a grave, half a foot deep if the earth be hard, half the height of a man if it be soft; [they shall cover the surface of the grave with ashes or cowdung]; they shall cover the surface of it with dust of bricks, of stones, or of dry earth.

⁹ 'And they shall let the lifeless body lie there, for two nights, or three nights, or a month long, until the birds begin to fly, the plants to grow, the hidden floods to flow, and the wind to dry up the earth.

¹⁰ 'And when the birds begin to fly, the plants to grow, the hidden floods to flow, and the wind to dry up the earth, then the worshippers of Mazda shall make a breach in the wall of the house, and two men, strong and skillful, having stripped their clothes off, shall take up the body from the clay or the stones, or from the plastered house, and they shall lay it down on a place where they know there are always corpse-eating dogs and corpse-eating birds.

¹¹ 'Afterwards the corpse-bearers shall sit down, three paces from the dead, and the holy Ratu shall proclaim to the worshippers of Mazda thus: "Worshippers of Mazda, let the urine be brought here wherewith the corpse-bearers there shall wash their hair and their bodies!"

¹² O Maker of the material world, thou Holy One! Which is the urine wherewith the corpse-bearers shall wash their hair and their bodies? Is it of sheep or of oxen? Is it of man or of woman?

¹³ Ahura Mazda answered: 'It is of sheep or of oxen; not of man nor of woman, except a man or a woman who has married the next-of-kin: these shall therefore procure the urine wherewith the corpse-bearers shall wash their hair and their bodies.'

¹⁴ O Maker of the material world, thou Holy One! Can the way, whereon the carcasses of dogs or corpses of men have been carried, be passed through again by flocks and herds, by men and women, by the fire of Ahura Mazda, by the consecrated bundles of Baresma, and by the faithful?

¹⁵ Ahura Mazda answered: 'It cannot be passed through again by flocks and herds, nor by men and women, nor by the fire of Ahura Mazda, nor by the consecrated bundles of Baresma, nor by the faithful.

¹⁶ 'They shall therefore cause a yellow dog with four eyes, or a white dog with yellow ears, to go three times through that way. When either the yellow dog with four eyes, or the white dog with yellow ears, is brought there, then the Druj Nasu flies away to the regions of the north, [in the shape of a raging fly, with knees and tail sticking out, droning without end, and like unto the foulest Khrafstras.]

¹⁷ 'If the dog goes unwillingly, O Spitama Zarathushtra, they shall cause the yellow dog with four eyes, or the white dog with yellow ears, to go six times through that way. When either the yellow dog with four eyes, or the white dog with yellow ears, is brought there, then the Druj Nasu flies away to the regions of the north, [in the shape of a raging fly, with knees and tail sticking out, droning without end, and like unto the foulest Khrafstras.]

¹⁸ 'If the dog goes unwillingly, they shall cause the yellow dog with four eyes, or the white dog with yellow ears, to go nine times through that way. When either the yellow dog with four eyes, or the white dog with yellow ears, has been brought there, then the Druj Nasu flies away to the regions of the north, [in the shape of a raging fly, with knees and tail sticking out, droning without end, and like unto the foulest Khrafstras.]

¹⁹ 'An Athravan shall first go along the way and shall say aloud these victorious words: " Yatha aha vairyo : - The will of the Lord is the law of righteousness. "'The gifts of Vohu-mano to the deeds done in this world for Mazda. "'He who relieves the poor makes Ahura king.

²⁰ "' Kem-na mazda : - What protector hast thou given unto me, O Mazda! while the hate of the wicked encompasses me? Whom but thy Atar and Vohu-mano, through whose work I keep on the world of righteousness? Reveal therefore to me thy Religion as thy rule! "'Ke verethrem-ja: - Who is the victorious who will protect thy teaching? Make it clear that I am the guide for both worlds. May Sraosha come with Vohu-mano and help whomsoever thou pleasest, O Mazda!

²¹ "'Keep us from our hater, O Mazda and Armaiti Spenta! Perish, O fiendish Druj! Perish, O brood of the fiend! Perish, O creation of the fiend! Perish, O world of the fiend! Perish away, O Druj! Rush away, O Druj! Perish away, O Druj! Perish away to the regions of the north, never more to give unto death the living world of Righteousness!"

²² 'Then the worshippers of Mazda may at their will bring by those ways sheep and oxen, men and women, and Fire, the son of Ahura Mazda, the consecrated bundles of Baresma, and the faithful. 'The worshippers of Mazda may afterwards prepare meals with meat and wine in that house; it shall be clean, and there will be no sin, as before.'

²³ O Maker of the material world, thou Holy One! If a man shall throw clothes, either of skin or woven, upon a dead body, enough to cover the feet, what is the penalty that he shall pay? Ahura Mazda answered: 'Four hundred stripes with the Aspahe-astra, four hundred stripes with the Sraosho-charana.'

²⁴ O Maker of the material world, thou Holy One! If a man shall throw clothes, either of skin or woven, upon a dead body, enough to cover both legs, what is the penalty that he shall pay? Ahura Mazda answered: 'Six hundred stripes with the Aspahe-astra, six hundred stripes with the Sraosho-charana.'

²⁵ O Maker of the material world, thou Holy One! If a man shall throw clothes, either of skin or woven, upon a dead body, enough to cover the whole body, what is the penalty that he shall pay? Ahura Mazda answered: 'A thousand stripes with the Aspahe-astra, a thousand stripes with the Sraosho-charana.' V

²⁶ O Maker of the material world, thou Holy One! If a man, by force, commits the unnatural sin [sodomy], what is the penalty that he shall pay? Ahura Mazda answered: 'Eight hundred stripes with the Aspahe-astra, eight hundred stripes with the Sraosho-charana.'

²⁷ O Maker of the material world, thou Holy One! If a man voluntarily commits the unnatural sin, what is the penalty for it? What is the atonement for it? What is the cleansing from it? Ahura Mazda answered: 'For that deed there is nothing that can pay, nothing that can atone, nothing that can cleanse from it; it is a trespass for which there is no atonement, for ever and ever.'

²⁸ When is it so? 'It is so if the sinner be a professor of the Religion of Mazda, or one who has been taught in it. 'But if he be not a professor of the Religion of Mazda, nor one who has been taught in it, then his sin is taken from him, if he makes confession of the Religion of Mazda and resolves never to commit again such forbidden deeds.

²⁹ 'The Religion of Mazda indeed, O Spitama Zarathushtra! takes away from him who makes confession of it the bonds of his sin; it takes away (the sin of) breach of trust; it takes away (the sin of) murdering one of the faithful; it takes away (the sin of) burying a corpse; it takes away (the sin of) deeds for which there is no atonement; it takes away the worst sin of usury; it takes away any sin that may be sinned.

³⁰ In the same way the Religion of Mazda, O Spitama Zarathushtra! cleanses the faithful from every evil thought, word, and deed, as a swift-rushing mighty wind cleanses the plain. 'So let all the deeds he doeth be henceforth good, O Zarathushtra! a full atonement for his sin is effected by means of the Religion of Mazda.'

³¹ O Maker of the material world, thou Holy One! Who is the man that is a Daeva? Who is he that is a worshipper of the Daevas? that is a male paramour of the Daevas? that is a female paramour of the Daevas? that is a wife to the Daeva? that is as bad as a Daeva: that is in his whole being a Daeva? Who is he that is a Daeva before he dies, and becomes one of the unseen Daevas after death?

³² Ahura Mazda answered: 'The man that lies with mankind as man lies with womankind, or as woman lies with mankind, is the man that is a Daeva; this one is the man that is a worshipper of the Daevas, that is a male paramour of the Daevas, that is a female paramour of the Daevas, that is a wife to the Daeva; this is the man that is as bad as a Daeva, that is in his whole being a Daeva; this is the man that is a Daeva before he dies, and becomes one of the unseen Daevas after death: so is he, whether he has lain with mankind as mankind, or as womankind.'

³³ O Maker of the material world, thou Holy One! Shall the man be clean who has touched a corpse that has been dried up and dead more than a year?

³⁴ Ahura Mazda answered: 'He shall. The dry mingles not with the dry. Should the dry mingle with the dry, how soon all this material world of mine would be only one Peshotanu, bent on the destruction of righteousness, and whose soul will cry and wail! so numberless are the beings that die upon the face of the earth.'

³⁵ O Maker of the material world, thou Holy One! Can the man be made clean that has touched the corpse of a dog or the corpse of a man?

³⁶ Ahura Mazda answered: 'He can, O holy Zarathushtra!' How so? 'If the Nasu has already been expelled by the corpse-eating dogs, or by the corpse-eating birds, he shall cleanse his body with gomez and water, and he shall be clean.

³⁷ 'If the Nasu has not yet been expelled by the corpse-eating dogs, or by the corpse-eating birds, then the worshippers of Mazda shall dig three holes in the ground, and he shall thereupon wash his body with gomez, not with water. They shall then lift and bring my dog, they shall bring him (thus shall it be done and not otherwise) in front [of the man].

³⁸ 'The worshippers of Mazda shall dig three other holes in the ground, and he shall thereupon wash his body with gomez, not with water. They shall then lift and bring my dog, they shall bring him

(thus shall it be done and not otherwise) in front [of the man]. Then shall they wait until he is dried even to the last hair on the top of his head.

³⁹ 'They shall dig three more holes in the ground, three paces away from the preceding, and he shall thereupon wash his body with water, not with gomez.

⁴⁰ 'He shall first wash his hands; if his hands be not first washed, he makes the whole of his body unclean. When he has washed his hands three times, after his hands have been washed, thou shalt sprinkle with water the forepart of his skull.'

⁴¹ O Maker of the material world, thou Holy One! When the good waters reach the forepart of the skull, whereon does the Druj Nasu rush? Ahura Mazda answered: 'In front, between the brows, the Druj Nasu rushes.'

⁴² O Maker of the material world, thou Holy One! When the good waters reach in front, between the brows, whereon does the Druj Nasu rush? Ahura Mazda answered: 'On the back part of the skull the Druj Nasu rushes.'

⁴³ O Maker of the material world, thou Holy One! When the good waters reach the back part of the skull, whereon does the Druj Nasu rush? Ahura Mazda answered: 'In front, on the jaws, the Druj Nasu rushes.'

⁴⁴ O Maker of the material world, thou Holy One! When the good waters reach in front, on the jaws, whereon does the Druj Nasu rush? Ahura Mazda answered: 'Upon the right ear the Druj Nasu rushes.'

⁴⁵ O Maker of the material world, thou Holy One! When the good waters reach the right ear, whereon does the Druj Nasu rush? Ahura Mazda answered: 'Upon the left ear the Druj Nasu rushes.'

⁴⁶ O Maker of the material world, thou Holy One! When the good waters reach the left ear, whereon does the Druj Nasu rush? Ahura Mazda answered: 'Upon the right shoulder the Druj Nasu rushes.'

⁴⁷ O Maker of the material world, thou Holy One! When the good waters reach the right shoulder, whereon does the Druj Nasu rush? Ahura Mazda answered: 'Upon the left shoulder the Druj Nasu rushes.'

⁴⁸ O Maker of the material world, thou Holy One! When the good waters reach the left shoulder, whereon does the Druj Nasu rush? Ahura Mazda answered: 'Upon the right arm-pit the Druj Nasu rushes.'

⁴⁹ O Maker of the material world, thou Holy One! When the good waters reach the right arm-pit, whereon does the Druj Nasu rush? Ahura Mazda answered: 'Upon the left arm-pit the Druj Nasu rushes.'

⁵⁰ O Maker of the material world, thou Holy One! When the good waters reach the left arm-pit, whereon does the Druj Nasu rush? Ahura Mazda answered: 'In front, upon the chest, the Druj Nasu rushes.'

⁵¹ O Maker of the material world, thou Holy One! When the good waters reach the chest in front, whereon does the Druj Nasu rush? Ahura Mazda answered: 'Upon the back the Druj Nasu rushes.'

⁵² O Maker of the material world, thou Holy One! When the good waters reach the back, whereon does the Druj Nasu rush? Ahura Mazda answered: 'Upon the right nipple the Druj Nasu rushes.'

⁵³ O Maker of the material world, thou Holy One! When the good waters reach the right nipple, whereon does the Druj Nasu rush? Ahura Mazda answered: 'Upon the left nipple the Druj Nasu rushes.'

⁵⁴ O Maker of the material world, thou Holy One! When the good waters reach the left nipple, whereon does the Druj Nasu rush? Ahura Mazda answered: 'Upon the right rib the Druj Nasu rushes.'

⁵⁵ O Maker of the material world, thou Holy One! When the good waters reach the right rib, whereon does the Druj Nasu rush? Ahura Mazda answered: 'Upon the left rib the Druj Nasu rushes.'

⁵⁶ O Maker of the material world, thou Holy One! When the good waters reach the left rib, whereon does the Druj Nasu rush? Ahura Mazda answered: 'Upon the right hip the Druj Nasu rushes.'

⁵⁷ O Maker of the material world, thou Holy One! When the good waters reach the right hip, whereon does the Druj Nasu rush? Ahura Mazda answered: 'Upon the left hip the Druj Nasu rushes.'

⁵⁸ O Maker of the material world, thou Holy One! When the good waters reach the left hip, whereon does the Druj Nasu rush? Ahura Mazda answered: 'Upon the sexual parts the Druj Nasu rushes. If the unclean one be a man, thou shalt sprinkle him first behind, then before; if the unclean one be a woman, thou shalt sprinkle her first before, then behind.'

⁵⁹ O Maker of the material world, thou Holy One! When the good waters reach the sexual parts, whereon does the Druj Nasu rush? Ahura Mazda answered: 'Upon the right thigh the Druj Nasu rushes.'

⁶⁰ O Maker of the material world, thou Holy One! When the good waters reach the right thigh, whereon does the Druj Nasu rush? Ahura Mazda answered: 'Upon the left thigh the Druj Nasu rushes.'

⁶¹ O Maker of the material world, thou Holy One! When the good waters reach the left thigh, whereon does the Druj Nasu rush? Ahura Mazda answered: 'Upon the right knee the Druj Nasu rushes.'

⁶² O Maker of the material world, thou Holy One! When the good waters reach the right knee, whereon does the Druj Nasu rush? Ahura Mazda answered: 'Upon the left knee the Druj Nasu rushes.'

⁶³ O Maker of the material world, thou Holy One! When the good waters reach the left knee, whereon does the Druj Nasu rush? Ahura Mazda answered: 'Upon the right leg the Druj Nasu rushes.'

⁶⁴ O Maker of the material world, thou Holy One! When the good waters reach the right leg, whereon does the Druj Nasu rush? Ahura Mazda answered: 'Upon the left leg the Druj Nasu rushes.'

⁶⁵ O Maker of the material world, thou Holy One! When the good waters reach the left leg, whereon does the Druj Nasu rush? Ahura Mazda answered: 'Upon the right ankle the Druj Nasu rushes.'

⁶⁶ O Maker of the material world, thou Holy One! When the good waters reach the right ankle, whereon does the Druj Nasu rush? Ahura Mazda answered: 'Upon the left ankle the Druj Nasu rushes.'

⁶⁷ O Maker of the material world, thou Holy One! When the good waters reach the left ankle, whereon does the Druj Nasu rush? Ahura Mazda answered: 'Upon the right instep the Druj Nasu rushes.'

⁶⁸ O Maker of the material world, thou Holy One! When the good waters reach the right instep, whereon does the Druj Nasu rush? Ahura Mazda answered: 'Upon the left instep the Druj Nasu rushes.'

⁶⁹ O Maker of the material world, thou Holy One! When the good waters reach the left instep, whereon does the Druj Nasu rush? Ahura Mazda answered: 'She turns round under the sole of the foot; it looks like the wing of a fly.'

⁷⁰ 'He shall press his toes upon the ground, and shall raise up his heels; thou shalt sprinkle his right sole with water; then the Druj Nasu rushes upon the left sole. Thou shalt sprinkle the left sole with water; then the Druj Nasu turns round under the toes; it looks like the wing of a fly.'

⁷¹ 'He shall press his heels upon the ground, and shall raise up his toes; thou shalt sprinkle his right toe with water; then the Druj Nasu rushes upon the left toe. Thou shalt sprinkle the left toe with water; then the Druj Nasu flies away to the regions of the north, in the shape of a raging fly, with knees and tail sticking out, droning without end, and like unto the foulest Khrafstras. [72. 'And thou shalt say aloud these victorious, most healing words: "' The will of the Lord is the law of holiness," etc. [(Exorcism:)] "'What protector hast thou given unto me, O Mazda! while the hate of the wicked encompasses me?" &c. "'Who is the victorious who will protect thy teaching?" &c. "'Keep us from our hater, O Mazda and Armaiti Spenta! Perish, O fiendish Druj! Perish, O brood of the fiend! Perish, O creation of the fiend! Perish O world of the fiend! Perish away, O Druj! Rush away, O Druj! Perish away, O Druj! Perish away to the regions of the north, never more to give unto death the living world of Righteousness!"]

⁷³ O Maker of the material world, thou Holy One! If worshippers of Mazda, walking, or running, or riding, or driving, come upon a Nasu-burning fire, whereon Nasu is being burnt or cooked, what shall they do?

⁷⁴ Ahura Mazda answered: 'They shall kill the man that cooks the Nasu; surely they shall kill him. They shall take off the cauldron, they shall take off the tripod.'

⁷⁵ 'Then they shall kindle wood from that fire; either wood of those trees that have the seed of fire in them, or bundles of the very wood that was prepared for that fire; then they shall take it farther and disperse it, that it may die out the sooner.'

⁷⁶ 'Thus they shall lay a first bundle on the ground, a Vitasti away from the Nasu-burning fire; then they shall take it farther and disperse it, that it may die out the sooner.'

⁷⁷ 'They shall lay down a second bundle on the ground, a Vitasti away from the Nasu-burning fire: then they shall take it farther and disperse it, that it may die out the sooner. 'They shall lay down a third bundle on the ground, a Vitasti away from the Nasu-burning fire; then they shall take it farther and disperse it, that it may die out the sooner. 'They shall lay down a fourth bundle on the ground, a Vitasti away from the Nasu-burning fire; then they shall take it farther and disperse it, that it may die out the sooner. 'They shall lay down a fifth bundle on the ground, a Vitasti away from the Nasu-burning fire; then they shall take it farther and disperse it, that it may die out the sooner. 'They shall lay down a sixth bundle on the ground, a Vitasti away from the Nasu-burning fire; then they shall take it farther and disperse it, that it may die out the sooner. 'They shall lay down a seventh bundle on the ground, a Vitasti away from the Nasu-burning fire; then they shall take it farther and disperse it, that it may die out the sooner. They shall lay down an eighth bundle on the ground, a Vitasti away

from the Nasu-burning fire; then they shall take it farther and disperse it, that it may die out the sooner.

⁷⁸ 'They shall lay down a ninth bundle on the ground, a Vitasti away from the Nasu-burning fire; then they shall take it farther and disperse it, that it may die out the sooner.

⁷⁹ 'If a man shall then piously bring unto the fire, O Spitama Zarathushtra! wood of Urvasna, or Vohu-gaona, or Vohu-kereti, or Hadha-naepata, or any other sweet-smelling wood;

⁸⁰ 'Wheresoever the wind shall bring the perfume of the fire, thereunto the fire of Ahura Mazda shall go and kill thousands of unseen Daevas, thousands of fiends, the brood of darkness, thousands of couples of Yatus and Pairikas.'

⁸¹ O Maker of the material world, thou Holy One! If a man bring a Nasu-burning fire to the Daityo-gatu, what shall be his reward when his soul has parted with his body? Ahura Mazda answered: 'His reward shall be the same as if he had, here below, brought ten thousand fire-brands to the Daityo-gatu.'

⁸² O Maker of the material world, thou Holy One! If a man bring to the Daityo-gatu the fire wherein impure liquid has been burnt, what shall be his reward when his soul has parted with his body? Ahura Mazda answered: 'His reward shall be the same as if he had, here below, brought a thousand fire-brands to the Daityo-gatu.'

⁸³ O Maker of the material world, thou Holy One! If a man bring to the Daityo-gatu the fire wherein dung has been burnt, what shall be his reward when his soul has parted with his body? Ahura Mazda answered: 'His reward shall be the same as if he had, here below, brought five hundred fire-brands to the Daityo-gatu.'

⁸⁴ O Maker of the material world, thou Holy One! If a man bring to the Daityo-gatu the fire from the kiln of a potter, what shall be his reward when his soul has parted with his body? Ahura Mazda answered: 'His reward shall be the same as if he had, here below, brought four hundred fire-brands to the Daityo-gatu.'

⁸⁵ O Maker of the material world, thou Holy One! If a man bring to the Daityo-gatu the fire from a glazier's kiln, what shall be his reward when his soul has parted with his body? Ahura Mazda answered: 'His reward shall be the same as if he had, here below, brought to the Daityo-gatu as many fire-brands as there were glasses [brought to that fire].'

⁸⁶ O Maker of the material world, thou Holy One! If a man bring to the Daityo-gatu the fire from the aonya paro-berejya, what shall be his reward when his soul has parted with his body? Ahura Mazda answered: 'His reward shall be the same as if he had, here below, brought to the Daityo-gatu as many fire-brands as there were plants.'

⁸⁷ O Maker of the material world, thou Holy One! If a man bring to the Daityo-gatu the fire from under the puncheon of a goldsmith, what shall be his reward when his soul has parted with his body? Ahura Mazda answered: 'His reward shall be the same as if he had, here below, brought a hundred fire-brands to the Daityo-gatu.'

⁸⁸ O Maker of the material world, thou Holy One! If a man bring to the Daityo-gatu the fire from under the puncheon of a silversmith, what shall be his reward when his soul has parted with his body? Ahura Mazda answered: 'His reward shall be the same as if he had, here below, brought ninety fire-brands to the Daityo-gatu.'

⁸⁹ O Maker of the material world, thou Holy One! If a man bring to the Daityo-gatu the fire from under the puncheon of a blacksmith, what shall be his reward when his soul has parted with his body? Ahura Mazda answered: 'His reward shall be the same as if he had, here below, brought eighty fire-brands to the Daityo-gatu.'

⁹⁰ O Maker of the material world, thou Holy One! If a man bring to the Daityo-gatu the fire from under the puncheon of a worker in steel, what shall be his reward when his soul has parted with his body? Ahura Mazda answered: 'His reward shall be the same as if he had, here below, brought seventy fire-brands to the Daityo-gatu.'

⁹¹ O Maker of the material world, thou Holy One! If a man bring to the Daityo-gatu the fire of an oven, what shall be his reward when his soul has parted from his body? Ahura Mazda answered: 'His reward shall be the same as if he had, here below, brought sixty fire-brands to the Daityo-gatu.'

⁹² O Maker of the material world, thou Holy One! If a man bring to the Daityo-gatu the fire from under a cauldron, what shall be his reward when his soul has parted with his body? Ahura Mazda answered: 'His reward shall be the same as if he had, here below, brought fifty fire-brands to the Daityo-gatu.'

⁹³ O Maker of the material world, thou Holy One! If a man bring to the Daityo-gatu the fire from an aonya takhairya, what shall be his reward when his soul has parted with his body? Ahura Mazda answered: 'His reward shall be the same as if he had, here below, brought forty fire-brands to the Daityo-gatu.'

⁹⁴ O Maker of the material world, thou Holy One! If a man bring a herdsman's fire to the Daityo-gatu, what shall be his reward when his soul has parted with his body? Ahura Mazda answered: 'His reward shall be the same as if he had, here below, brought thirty fire-brands to the Daityo-gatu.' [95. O Maker of the material world, thou Holy One! If a man bring to the Daityo-gatu the fire of the field, what shall be his reward when his soul has parted with his body? Ahura Mazda answered: 'His reward shall be the same as if he had, here below, brought twenty fire-brands to the Daityo-gatu.']

⁹⁶ O Maker of the material world, thou Holy One! If a man bring to the Daityo-gatu the fire of his own hearth, what shall be his reward when his soul has parted with his body? Ahura Mazda answered: 'His reward shall be the same as if he had, here below, brought ten fire-brands to the Daityo-gatu.'

⁹⁷ O Maker of the material world, thou Holy One! Can a man be made clean, O holy Ahura Mazda! who has touched a corpse in a distant place in the wilderness?

⁹⁸ Ahura Mazda answered: 'He can, O holy Zarathushtra.' How so? 'If the Nasu has already been expelled by the corpse-eating dogs or the corpse-eating birds, he shall wash his body with gomez; he shall wash it thirty times, he shall rub it dry with the hand thirty times, beginning every time with the head.

⁹⁹ 'If the Nasu has not yet been expelled by the corpse-eating dogs or the corpse-eating birds, he shall wash his body with gomez; he shall wash it fifteen times, he shall rub it dry with the hand fifteen times.

¹⁰⁰ 'Then he shall run a distance of a Hathra. He shall run until he meets some man on his way, and he shall cry out aloud: "Here am I, one who has touched the corpse of a man, and who is powerless in

mind, powerless in tongue, powerless in hand. Do make me clean." Thus shall he run until he overtakes the man. If the man will not cleanse him, he remits him the third of his trespass.

¹⁰¹ 'Then he shall run another Hathra, he shall run off again until he overtakes a man; if the man will not cleanse him, he remits him the half of his trespass.

¹⁰² 'Then he shall run a third Hathra, he shall run off a third time until he overtakes a man; if the man will not cleanse him, he remits him the whole of his trespass.

¹⁰³ 'Thus shall he run forwards until he comes near a house, a borough, a town, an inhabited district, and he shall cry out with a loud voice: "Here am I, one who has touched the corpse of a man, and who is powerless in mind, powerless in tongue, powerless in hand. Do make me clean." If they will not cleanse him, he shall cleanse his body with gomez and water; thus shall he be clean.'

¹⁰⁴ O Maker of the material world, thou Holy One! If he find water on his way and the water make him subject to a penalty, what is the penalty that he shall pay?

¹⁰⁵ Ahura Mazda answered: 'Four hundred stripes with the Aspahe-astra, four hundred stripes with the Sraosho-charana.'

¹⁰⁶ O Maker of the material world, thou Holy One! If he find trees on his way and the fire make him subject to a penalty, what is the penalty that he shall pay? Ahura Mazda answered: 'Four hundred stripes with the Aspahe-astra, four hundred stripes with the Sraosho-charana.

¹⁰⁷ 'This is the penalty, this is the atonement which saves the faithful man who submits to it, not him who does not submit to it. Such a one shall surely be an inhabitant in the mansion of the Druj.'

The Nine Nights' Barashnum

¹ Zarathushtra asked Ahura Mazda: O most beneficent Spirit, Maker of the material world, thou Holy One! To whom shall they apply here below, who want to cleanse their body defiled by the dead?'

² Ahura Mazda answered: 'To a pious man, O Spitama Zarathushtra! who knows how to speak, who speaks truth, who has learned the Holy Word [manthra], who is pious, and knows best the rites of cleansing according to the law of Mazda. That man shall fell the trees off the surface of the ground on a space of nine Vibazus square;

³ 'in that part of the ground where there is least water and where there are fewest trees, the part which is the cleanest and driest, and the least passed through by sheep and oxen, and by the fire of Ahura Mazda, by the consecrated bundles of Baresma, and by the faithful.'

⁴ How far from the fire? How far from the water? How far from the consecrated bundles of Baresma? How far from the faithful?

⁵ Ahura Mazda answered: 'Thirty paces from the fire, thirty paces from the water, thirty paces from the consecrated bundles of Baresma, three paces from the faithful.

⁶ 'Then thou shalt dig a hole, two fingers deep if the summer has come, four fingers deep if the winter and ice have come.

⁷ 'Thou shalt dig a second hole, two fingers deep if the summer has come, four fingers deep if the winter and ice have come. 'Thou shalt dig a third hole, two fingers deep if the summer has come, four

fingers deep if the winter and ice have come. 'Thou shalt dig a fourth hole, two fingers deep if the summer has come, four fingers deep if the winter and ice have come. 'Thou shalt dig a fifth hole, two fingers deep if the summer has come, four fingers deep if the winter and ice have come. 'Thou shalt dig a sixth hole, two fingers deep if the summer has come, four fingers deep if the winter and ice have come.'

⁸ How far from one another? 'One pace.' How much is the pace? 'As much as three feet.

⁹ 'Then thou shalt dig three holes more, two fingers deep if the summer has come, four fingers deep if the winter and ice have come.' How far from the former six? 'Three paces.' What sort of paces? 'Such as are taken in walking.' How much are those (three) paces? 'As much as nine feet.

¹⁰ 'Then thou shalt draw a furrow all around with a metal knife.' How far from the holes? 'Three paces.' What sort of paces? 'Such as are taken in walking.' How much are those (three) paces? 'As much as nine feet.

¹¹ 'Then thou shalt draw twelve furrows; three of which thou shalt draw to surround and divided [from the rest] (the first) three holes; three thou shalt draw to surround and divide (the first) six holes; three thou shalt draw to surround and divide the nine holes; three thou shalt draw around the [three] inferior holes, outside the [six other] holes. At each of the three times nine feet, thou shalt place stones as steps to the holes; or potsherds, or stumps, or clods, or any hard matter.' Ib.

¹² 'Then the man defiled shall walk to the holes; thou, O Zarathushtra! shalt stand outside by the furrow, and thou shalt recite, Nemascha ya armaitish izhacha ; and the man defiled shall repeat, Nemascha ya armaitish izhacha.

¹³ 'The Druj becomes weaker and weaker at every one of those words which are a weapon to smite the fiend Angra Mainyu, to smite Aeshma of the murderous spear, to smite the Mazainya fiends, to smite all the fiends.

¹⁴ 'Then thou shalt take for the gomez a spoon of iron or of lead. When thou takest a stick with nine knots, O Spitama Zarathushtra! to sprinkle (the gomez) from that spoon, thou shalt fasten the spoon to the end of the stick.

¹⁵ 'They shall wash his hands first. If his hands be not washed first, he makes his whole body unclean. When he has washed his hands three times, after his hands have been washed, thou shalt sprinkle the forepart of his skull; then the Druj Nasu rushes in front, between his brows.

¹⁶ Thou shalt sprinkle him in front between the brows; then the Druj Nasu rushes upon the back part of the skull. 'Thou shalt sprinkle the back part of the skull; then the Druj Nasu rushes upon the jaws. 'Thou shalt sprinkle the jaws; then the Druj Nasu rushes upon the right ear.

¹⁷ 'Thou shalt sprinkle the right ear; then the Druj Nasu rushes upon the left ear. 'Thou shalt sprinkle the left ear; then the Druj Nasu rushes upon the right shoulder. 'Thou shalt sprinkle the right shoulder; then the Druj Nasu rushes upon the left shoulder. 'Thou shalt sprinkle the left shoulder; then the Druj Nasu rushes upon the right arm-pit.

¹⁸ 'Thou shalt sprinkle the right arm-pit; then the Druj Nasu rushes upon the left arm-pit. 'Thou shalt sprinkle the left arm-pit; then the Druj Nasu rushes upon the chest. 'Thou shalt sprinkle the chest; then the Druj Nasu rushes upon the back.

¹⁹ 'Thou shalt sprinkle the back; then the Druj Nasu rushes upon the right nipple. 'Thou shalt sprinkle the right nipple; then the Druj Nasu rushes upon the left nipple. 'Thou shalt sprinkle the left nipple; then the Druj Nasu rushes upon the right rib.

²⁰ 'Thou shalt sprinkle the right rib; then the Druj Nasu rushes upon the left rib. 'Thou shalt sprinkle the left rib; then the Druj Nasu rushes upon the right hip. 'Thou shalt sprinkle the right hip; then the Druj Nasu rushes upon the left hip.

²¹ 'Thou shalt sprinkle the left hip; then the Druj Nasu rushes upon the sexual parts. 'Thou shalt sprinkle the sexual parts. If the unclean one be a man, thou shalt sprinkle him first behind, then before; if the unclean one be a woman, thou shalt sprinkle her first before, then behind; then the Druj Nasu rushes upon the right thigh.

²² 'Thou shalt sprinkle the right thigh; then the Druj Nasu rushes upon the left thigh. 'Thou shalt sprinkle the left thigh; then the Druj Nasu rushes upon the right knee. 'Thou shalt sprinkle the right knee; then the Druj Nasu rushes upon the left knee.

²³ 'Thou shalt sprinkle the left knee; then the Druj Nasu rushes upon the right leg. 'Thou shalt sprinkle the right leg; then the Druj Nasu rushes upon the left leg. 'Thou shalt sprinkle the left leg; then the Druj Nasu rushes upon the right ankle. 'Thou shalt sprinkle the right ankle; then the Druj Nasu rushes upon the left ankle.

²⁴ 'Thou shalt sprinkle the left ankle; then the Druj Nasu rushes upon the right instep. 'Thou shalt sprinkle the right instep; then the Druj Nasu rushes upon the left instep. 'Thou shalt sprinkle the left instep; then the Druj Nasu turns round under the sole of the foot; it looks like the wing of a fly.

²⁵ 'He shall press his toes upon the ground and shall raise up his heels; thou shalt sprinkle his right sole; then the Druj Nasu rushes upon the left sole. 'Thou shalt sprinkle the left sole; then the Druj Nasu turns round under the toes; it looks like the wing of a fly.

²⁶ 'He shall press his heels upon the ground and shall raise up his toes; thou shalt sprinkle his right toe; then the Druj Nasu rushes upon the left toe. 'Thou shalt sprinkle the left toe; then the Druj Nasu flies away to the regions of the north, in the shape of a raging fly, with knees and tail sticking out, droning without end, and like unto the foulest Khrafstras.

²⁷ 'And thou shalt say these victorious, most healing words: "' Yatha ahu vairyō: - The will of the Lord is the law of righteousness. "'The gifts of Vohu-mano to deeds done in this world for Mazda. "'He who relieves the poor makes Ahura king. "' Kem-na mazda: - What protector hadst thou given unto me, O Mazda! while the hate of the wicked encompasses me? Whom, but thy Atar and Vohu-mano, through whose work I keep on the world of Righteousness? Reveal therefore to me thy Religion as thy rule! "'Ke verethrem-ja: - Who is the victorious who will protect thy teaching? Make it clear that I am the guide for both worlds. May Sraosha come with Vohu-mano and help whomsoever thou pleasest, O Mazda! "'Keep us from our hater, O Mazda and Armaiti Spenta! Perish, O fiendish Druj! Perish, O brood of the fiend! Perish, O world of the fiend! Perish away, O Druj! Rush away, O Druj! Perish away, O Druj! Perish away to the regions of the north, never more to give unto death the living world of Righteousness"

²⁸ 'At the first hole the man becomes freer from the Nasu; then thou shalt say those victorious, most healing words: - "Yatha ahu vairyō." &c. 'At the second hole he becomes freer from the Nasu; then thou shalt say those victorious, most healing words: - "Yatha ahu vairyō," &c. 'At the third hole he

becomes freer from the Nasu; then thou shalt say those victorious, most healing words: - "Yatha ahu vairyo," &c. 'At the fourth hole he becomes freer from the Nasu; then thou shalt say those victorious, most healing words: - "Yatha ahu vairyo," &c. 'At the fifth hole he becomes freer from the Nasu; then thou shalt say those victorious, most healing words: - "Yatha ahu vairyo," &c. 'At the sixth hole he becomes freer from the Nasu; then thou shalt say those victorious, most healing words: - "Yatha ahu vairyo," &c.

²⁹ 'Afterwards the man defiled shall sit down, inside the furrows, outside the furrows of the six holes, four fingers from those furrows. There he shall cleanse his body with thick handfuls of dust.

³⁰ 'Fifteen times shall they take up dust from the ground for him to rub his body, and they shall wait there until he is dry even to the last hair on his head.

³¹ 'When his body is dry with dust, then he shall step over the holes (containing water). At the first hole he shall wash his body once with water; at the second hole he shall wash his body twice with water; at the third hole he shall wash his body thrice with water.

³² 'Then he shall perfume (his body) with Urvasna, or Vohu-gaona, or Vohu-kereti, or Hadha-naepata, or any other sweet-smelling plant; then he shall put on his clothes, and shall go back to his house.

³³ 'He shall sit down there in the place of infirmity, inside the house, apart from the other worshippers of Mazda. He shall not go near the fire, nor near the water, nor near the earth, nor near the cow, nor near the trees, nor near the faithful, either man or woman. Thus shall he continue until three nights have passed. When three nights have passed, he shall wash his body, he shall wash his clothes with gomez and water to make them clean.

³⁴ 'Then he shall sit down again in the place of infirmity, inside the house, apart from the other worshippers of Mazda. He shall not go near the fire, nor near the water, nor near the earth, nor near the cow, nor near the trees, nor near the faithful, either man or woman. Thus shall he continue until six nights have passed. When six nights have passed, he shall wash his body, he shall wash his clothes with gomez and water to make them clean.

³⁵ 'Then he shall sit down again in the place of infirmity, inside the house, apart from the other worshippers of Mazda. He shall not go near the fire, nor near the water, nor near the earth, nor near the cow, nor near the trees, nor near the faithful, either man or woman. Thus shall he continue, until nine nights have passed. When nine nights have passed, he shall wash his body, he shall wash his clothes with gomez and water to make them clean.

³⁶ 'He may thenceforth go near the fire, near the water, near the earth, near the cow, near the trees, and near the faithful, either man or woman.

³⁷ 'Thou shalt cleanse a priest for a blessing of the just. 'Thou shalt cleanse the lord of a province for the value of a camel of high value. 'Thou shalt cleanse the lord of a town for the value of a stallion of high value. 'Thou shalt cleanse the lord of a borough for the value of a bull of high value. 'Thou shalt cleanse the master of a house for the value of a cow three years old.

³⁸ 'Thou shalt cleanse the wife of the master of a house for the value of a ploughing cow. 'Thou shalt cleanse a menial for the value of a draught cow. 'Thou shalt cleanse a young child for the value of a lamb.

- ³⁹ 'These are the heads of cattle -- flocks or herds -- that the worshippers of Mazda shall give to the man who has cleansed them, if they can afford it; if they cannot afford it, they shall give him any other value that may make him leave their houses well pleased with them, and free from anger.
- ⁴⁰ 'For if the man who has cleansed them leave their houses displeased with them, and full of anger, then the Druj Nasu enters them from the nose [of the dead], from the eyes, from the tongue, from the jaws, from the sexual organs, from the hinder parts.
- ⁴¹ 'And the Druj Nasu rushes upon them even to the end of the nails, and they are unclean thenceforth for ever and ever. 'It grieves the sun indeed, O Spitama Zarathushtra! to shine upon a man defiled by the dead; it grieves the moon, it grieves the stars.
- ⁴² 'That man delights them, O Spitama Zarathushtra! who cleanses from the Nasu the man defiled by the dead; he delights the fire, he delights the water, he delights the earth, he delights the cow, he delights the trees, he delights the faithful, both men and women.'
- ⁴³ Zarathushtra asked Ahura Mazda: 'O Maker of the material world, thou Holy One! What shall be his reward, after his soul has parted from his body, who has cleansed from the Nasu the man defiled by the dead?'
- ⁴⁴ Ahura Mazda answered: 'The welfare of Paradise thou canst promise to that man, for his reward in the other world.'
- ⁴⁵ Zarathushtra asked Ahura Mazda: 'O Maker of the material world, thou Holy One! How shall I fight against that Druj who from the dead rushes upon the living? How shall I fight against that Nasu who from the dead defiles the living?'
- ⁴⁶ Ahura Mazda answered: 'Say aloud those words in the Gathas that are to be said twice. 'Say aloud those words in the Gathas that are to be said thrice. 'Say aloud those words in the Gathas that are to be said four times. 'And the Druj shall fly away like the well-darted arrow, like the felt of last year, like the annual garment of the earth.'
- ⁴⁷ O Maker of the material world, thou Holy One! If a man who does not know the rites of cleansing according to the law of Mazda, offers to cleanse the unclean, how shall I then fight against that Druj who from the dead rushes upon the living? How shall I fight against that Druj who from the dead defiles the living?
- ⁴⁸ Ahura Mazda answered : 'Then, O Spitama Zarathushtra! the Druj Nasu appears to wax stronger than she was before. Stronger then are sickness and death and the working of the fiend than they were before.'
- ⁴⁹ O Maker of the material world, thou Holy One! What is the penalty that he shall pay? Ahura Mazda answered: 'The worshippers of Mazda shall bind him; they shall bind his hands first; then they shall strip him of his clothes, they shall cut the head off his neck, and they shall give over his corpse unto the greediest of the corpse-eating creatures made by the beneficent Spirit, unto the vultures, with these words: - ""The man here has repented of all his evil thoughts, words, and deeds.
- ⁵⁰ ""If he has committed any other evil deed, it is remitted by his repentance; if he has committed no other evil deed, he is absolved by his repentance for ever and ever.""
- ⁵¹ Who is he, O Ahura Mazda! who threatens to take away fullness and increase from the world, and to bring in sickness and death?

⁵² Ahura Mazda answered: 'It is the ungodly Ashemaogha, O Spitama Zarathushtra! who in this material world cleanses the unclean without knowing the rites of cleansing according to the law of Mazda.

⁵³ 'For until then, O Spitama Zarathushtra! sweetness and fatness would flow out from that land and from those fields, with health and healing, with fullness and increase and growth, and a growing of corn and grass.'

⁵⁴ O Maker of the material world, thou Holy One! When are sweetness and fatness to come back again to that land and to those fields, with health and healing, with fullness and increase and growth, and a growing of corn and grass? ^{55, 56.} Ahura Mazda answered: 'Sweetness and fatness will never come back again to that land and to those fields, with health and healing, with fullness and increase and growth, and a growing of corn and grass, until that ungodly Ashemaogha has been smitten to death on the spot, and the holy Sraosha of that place has been offered up a sacrifice, for three days and three nights, with fire blazing, with Baresma tied up, and with Haoma prepared.

⁵⁷ 'Then sweetness and fatness will come back again to that land and to those fields, with health and healing, with fullness and increase and growth, and a growing of corn and grass.'

Formulas recited during the process of cleansing

¹ Zarathushtra asked Ahura Mazda: 'O Ahura Mazda! most beneficent Spirit, Maker of the material world, thou Holy One! How shall I fight against that Druj who from the dead rushes upon the living? How shall I fight against that Druj who from the dead defiles the living?'

² Ahura Mazda answered: 'Say aloud those words in the Gathas that are to be said twice . 'Say aloud those words in the Gathas that are to be said thrice. 'Say aloud those words in the Gathas that are to be said four times.'

³ O Maker of the material world, thou Holy One! Which are those words in the Gathas that are to be said twice?

⁴ Ahura Mazda answered: 'These are the words in the Gathas that are to be said twice, and thou shalt twice say them aloud:- ahya yasa ... urvanem (Y28.2). ----- humatenam ... mahi (Y35.2), ashahya aad saire ... ahubya (Y35.8), yatha tu i ... ahura (Y39.4), humaim thwa ... hudaustema (Y41.3), thwoi staotaraska ... ahura (Y41.5). ----- usta ahmai ... manangho (Y43.1), spenta mainyu ... ahuro (Y47.1), vohu khshathrem ... vareshane (Y51.1), vahista istis ... skyaothanaka (Y53.1).

⁵ 'And after thou hast twice said those Bis-amrutas, thou shalt say aloud these victorious, most healing words:- "I drive away Angra Mainyu from this house, from this borough, from this town, from this land; from the very body of the man defiled by the dead, from the very body of the woman defiled by the dead; from the master of the house, from the lord of the borough, from the lord of the town, from the lord of the land; from the whole of the world of Righteousness.

⁶ "I drive away the Nasu, I drive away direct defilement, I drive away indirect defilement, from this house, from this borough, from this town, from this land; from the very body of the man defiled by the dead, from the very body of the woman defiled by the dead; from the master of the house, from the lord of the borough, from the lord of the town, from the lord of the land; from the whole of the world of Righteousness."

⁷ O Maker of the material world, thou Holy One! Which are those words in the Gathas that are to be said thrice?

⁸ Ahura Mazda answered: 'These are the words in the Gathas that are to be said thrice, and thou shalt thrice say them aloud:- ashem vohu ... (Y27.14), ye sevisto ... paîtî (Y33.11), hukhshathrotemai ... vahistai (Y35.5), duzvarenais ... vahyo (Y53.9).

⁹ 'After thou hast thrice said those Thris-amrutas, thou shalt say aloud these victorious, most healing words:- "I drive away Indra, I drive away Sauru, I drive away the daeva Naunghaithya, from this house, from this borough, from this town, from this land; from the very body of the man defiled by the dead, from the very body of the woman defiled by the dead; from the master of the house, from the lord of the borough, from the lord of the town, from the lord of the land; from the whole of the world of Righteousness.

¹⁰ "I drive away Tauru, I drive away Zairi, from this house, from this borough, from this town, from this land; from the very body of the man defiled by the dead, from the very body of the woman defiled by the dead; from the master of the house, from the lord of the borough, from the lord of the town, from the lord of the land; from the whole of the holy world."

¹¹ O Maker of the material world, thou Holy One! Which are those words in the Gathas that are to be said four times?

¹² Ahura Mazda answered: 'These are the words in the Gathas that are to be said four times, and thou shalt four times say them aloud:- yatha ahu vairyo ... (Y27.13), mazda ad moi ... dau ahum (Y34.15), a airyama ishyo ... masata mazdau (Y54.1).

¹³ 'After thou hast said those Chathrus-amrutas four times, thou shalt say aloud these victorious, most healing words:- "I drive away Aeshma, the fiend of the murderous spear, I drive away the daeva Akatasha, from this house, from this borough, from this town, from this land; from the very body of the man defiled by the dead, from the very body of the woman defiled by the dead; from the master of the house, from the lord of the borough, from the lord of the town, from the lord of the land; from the whole of the world of Righteousness.

¹⁴ "I drive away the Varenya daevas, I drive away the wind-daeva, from this house, from this borough, from this town, from this land; from the very body of the man defiled by the dead, from the very body of the woman defiled by the dead; from the master of the house, from the lord of the borough, from the lord of the town, from the lord of the land; from the whole of the world of Righteousness."

¹⁵ 'These are the words in the Gathas that are to be said twice; these are the words in the Gathas that are to be said thrice; these are the words in the Gathas that are to be said four times.

¹⁶ 'These are the words that smite down Angra Mainyu; these are the words that smite down Aeshma, the fiend of the murderous spear; these are the words that smite down the daevas of Mazana; these are the words that smite down all the daevas.

¹⁷ 'These are the words that stand, against that Druj, against that Nasu, who from the dead rushes upon the living, who from the dead defiles the living.

¹⁸ 'Therefore, O Zarathushtra! thou shalt dig nine holes in the part of the ground where there is least water and where there are fewest trees; where there is nothing that may be food either for man or

beast; "for purity is for man, next to life, the, greatest good, that purity, O Zarathushtra, that is in the Religion of Mazda for him who cleanses his own self with good thoughts, words, and deeds."

¹⁹ 'Make thy own self pure, O righteous man! any one in the world here below can win purity for his own self, namely, when he cleanses his own self with good thoughts, words, and deeds.

²⁰ "'Yatha ahu vairyo: - The will of the Lord is the law of righteousness," &c. "'Kem-na mazda: - What protector hast thou given unto me, O Mazda! while the hate of the wicked encompasses me?" &c. "'Ke verethrem-ja: - Who is the victorious who will protect thy teaching?" &c. "'Keep us from our hater, O Mazda and Armaiti Spenta! Perish, O fiendish Druj! ... Perish away to the regions of the north, never more to give unto death the living world of Righteousness!"

Special formulas for cleansing several objects

¹ Zarathushtra asked Ahura Mazda: 'O Ahura Mazda! most beneficent spirit, Maker of the material world, thou Holy One! How shall I cleanse the house? how the fire? how the water? how the earth? how the cow? how the tree? how the faithful man and the faithful woman : how the stars? how the moon? how the sun? how the boundless light? how all good things, made by Mazda, the offspring of the holy principle?'

² Ahura Mazda answered: 'Thou shalt chant the cleansing words, and the house shall be clean; clean shall be the fire, clean the water, clean the earth, clean the cow, clean the tree, clean the faithful man and the faithful woman, clean the stars, clean the moon, clean the sun, clean the boundless light, clean all good things, made by Mazda, the offspring of the holy principle.

³ ['So thou shalt say these victorious, most healing words]; thou shalt chant the Ahuna-Vairya five times: "The will of the Lord is the law of righteousness," &c. "The Ahuna-Vairya preserves the person of man: "' Yatha ahu vairyo : - The will of the Lord is the law of righteousness," &c. "' Kem-na mazda : - What protector hast thou given unto me, O Mazda! while the hate of the wicked encompasses me?" &c. "'Ke verethrem-ja: - Who is the victorious who will protect thy teaching?" &c. "'Keep us from our hater, O Mazda and Armaiti Spenta!" &c.1

⁴ 'If thou wantest to cleanse the house, say these words aloud: "As long as the sickness lasts my great protector [is he who teaches virtue to the perverse]." 'If thou wantest to cleanse the fire, say these words aloud: "Thy fire, first of all, do we approach with worship, O Ahura Mazda!"

⁵ 'If thou wantest to cleanse the water, say these words aloud: " Waters we worship, the Maekainti waters, the Hebvainti waters, the Fravazah waters." 'If thou wantest to cleanse the earth, say these words aloud: "This earth we worship, this earth with the women, this earth which bears us and those women who are thine, O Ahura!"

⁶ 'If thou wantest to cleanse the cow, say these words aloud: "The best of all works we will fulfil while we order both the learned and the unlearned, both masters and servants to secure for the cattle a good resting-place and fodder." 'If thou wantest to cleanse the trees, say these words aloud: "For him, as a reward, Mazda made the plants grow up."

⁷ 'If thou wantest to cleanse the faithful man or the faithful woman, say these words aloud: "May the vow-fulfilling Airyaman come hither, for the men and women of Zarathushtra to rejoice, for Vohu-

mano to rejoice; with the desirable reward that Religion deserves. I solicit for holiness that boon that is vouchsafed by Ahura!"

⁸ "Then thou shalt say these victorious, most healing words. Thou shalt chant the Ahuna-Vairya eight times:- "Yatha ahu vairya:- The will of the Lord is the law of righteousness," &c. "Kem-na mazda:- Whom hast thou placed to protect me, O Mazda?" &c. "Ke verethrem-ga:- What protector hast thou given unto me?" &c. "Who is the victorious?" &c. "Keep us from our hater, O Mazda!" &c.

⁹ 'I drive away Aeshma, I drive away the Nasu, I drive away direct defilement, I drive away indirect defilement. [I drive away Khru, I drive away Khruighni. I drive away Buidhi, I drive away the offspring of Buidhi. I drive away Kundi, I drive away the offspring of Kundi.] I drive away the gaunt Bushyasta, I drive away the long-handed Bushyasta; [I drive away Muidhi, I drive away Kapasti.] I drive away the Pairika that comes upon the fire, upon the water, upon the earth, upon the cow, upon the tree. I drive away the uncleanness that comes upon the fire, upon the water, upon the earth, upon the cow, upon the tree.

¹⁰ 'I drive thee away, O mischievous Angra Mainyu! from the fire, from the water, from the earth, from the cow, from the tree, from the faithful man and from the faithful woman, from the stars, from the moon, from the sun, from the boundless light, from all good things, made by Mazda, the offspring of the holy principle.

¹¹ "Then thou shalt say these victorious, most healing words; thou shalt chant four Ahuna-Vairyas :- "Yatha aha vairyo:- The will of the Lord is the law of righteousness," &c. "Kem-na mazda :- What protector hast thou given unto me?" &c. "Ke verethrem-ja:- Who is the victorious?" &c. "Keep us from our hater, O Mazda!" &c.

¹² 'Aeshma is driven away; away the Nasu; away direct defilement, away indirect defilement. [Khru is driven away, away Khruighni; away Buidhi, away the offspring of Buidhi; away Kundi, away the offspring of Kundi.] The gaunt Bushyasta is driven away; away Bushyasta, the long-handed; [away Muidhi, away Kapasti.] The Pairika is driven away that comes upon the fire, upon the water, upon the earth, upon the cow, upon the tree. The uncleanness is driven away that comes upon the fire, upon the water, upon the earth, upon the cow, upon the tree.

¹³ 'Thou art driven away, O mischievous Angra Mainyu! from the fire, from the water, from the earth, from the cow, from the tree, from the faithful man and from the faithful woman, from the stars, from the moon, from the sun, from the boundless light, from all good things, made by Mazda, the offspring of the holy principle.

¹⁴ "Then thou shalt say these victorious, most healing words; thou shalt chant "Mazda ad moi" four times: "O Mazda! say unto me the excellent words and the excellent works, that through the good thought and the holiness of him who offers thee the due meed of praise, thou mayest, O Lord! make the world of Resurrection appear, at thy will, under thy sovereign rule."

¹⁵ 'I drive away Aeshma, I drive away the Nasu,' &c.

¹⁶ 'I drive thee away, O mischievous Angra Mainyu! from the fire, from the water,' &c.

¹⁷ "Then thou shalt say these victorious, most healing words; thou shalt chant the Airyama Ishyo four times: "May the vow-fulfilling Airyaman come hither!"&c.

¹⁸ 'Aeshma is driven away; away the Nasu,' &c.

¹⁹ 'Thou art driven away, O mischievous Angra Mainyu! from the fire, from the water,' &c.

²⁰ "Then thou shalt say these victorious, most healing words; thou shalt chant five Ahuna-Vairyas:-
"Yatha ahu vairyo:- The will of the Lord is the law of righteousness," &c. "Kem-na mazda:- Whom
hast thou placed to protect me?" &c. "Ke verethrem-ja:- Who is he who will smite the fiend?" &c.
"Keep us from our hater, O Mazda and Armaiti Spenta! Perish, O fiendish Druj! Perish, O brood of
the fiend! Perish, O world of the fiend! Perish away, O Druj! Rush away, O Druj! Perish away, O
Druj! Perish away to the regions of the north, never more to give unto death the living world of
Righteousness!"

The Upaman, how long it lasts for different relatives

¹ If one's father or mother dies, how long shall they stay [in mourning], the son for his father, the daughter for her mother? How long for the righteous? How long for the sinners? Ahura Mazda answered: 'They shall stay thirty days for the righteous, sixty days for the sinners.'

² O Maker of the material world, thou Holy One! How shall I cleanse the house? How shall it be clean again? Ahura Mazda answered: 'You shall wash your bodies three times, you shall wash your clothes three times you shall chant the Gathas three times; you shall offer up a sacrifice to my Fire, you shall bind the bundles of Baresma, you shall bring libations to the good waters; then the house shall be clean, and then the waters may enter, then the fire may enter, and then the Amesha-Spentas may enter, O Spitama Zarathushtra!'

³ If one's son or daughter dies, how long shall they stay, the father for his son, the mother for her daughter? How long for the righteous? How long for the sinners? Ahura Mazda answered: 'They shall stay thirty days for the righteous, sixty days for the sinners.'

⁴ O Maker of the material world, thou Holy One! How shall I cleanse the house? How shall it be clean again? Ahura Mazda answered: 'You shall wash your bodies three times, you shall wash your clothes three times, you shall chant the Gathas three times; you shall offer up a sacrifice to my Fire, you shall bind up the bundles of Baresma, you shall bring libations to the good waters; then the house shall be clean, and then the waters may enter, then the fire may enter, and then the Amesha-Spentas may enter, O Spitama Zarathushtra!'

⁵ If one's brother or sister dies, how long shall they stay, the brother for his brother, the sister for her sister? How long for the righteous? How long for the sinners? Ahura Mazda answered: 'They shall stay thirty days for the righteous, sixty days for the sinners.'

⁶ O Maker of the material world, thou Holy One! How shall I cleanse the house? How shall it be clean again? Ahura Mazda answered: 'You shall wash your bodies three times, you shall wash your clothes three times, you shall chant the Gathas three times; you shall offer up a sacrifice to my Fire, you shall bind up the bundles of Baresma, you shall bring libations to the good waters; then the house shall be clean, and then the waters may enter, then the fire may enter, and then the Amesha-Spentas may enter, O Spitama Zarathushtra!'

⁷ If the master of the house dies, or if the mistress of the house dies, how long shall they stay? How long for the righteous? How long for the sinners? Ahura Mazda answered: 'They shall stay six months for the righteous, a year for the sinners.'

⁸ O Maker of the material world, thou Holy One! How shall I cleanse the house? How shall it be clean again? Ahura Mazda answered: 'you shall wash your bodies three times, you shall wash your clothes three times, you shall chant the Gathas three times; you shall offer up a sacrifice to my Fire, you shall bind up the bundles of Baresma, you shall bring libations to the good waters; then the house shall be clean, and then the waters may enter, then the fire may enter, and then the Amesha-Spentas may enter, O Spitama Zarathushtra!'

⁹ If one's grandfather or grandmother dies, how long shall they stay, the grandson for his grandfather, the granddaughter for her grandmother? How long for the righteous? How long for the sinners? Ahura Mazda answered: 'They shall stay twenty-five days for the righteous, fifty days for the sinners.'

¹⁰ O Maker of the material world, thou Holy One! How shall I cleanse the house? How shall it be clean again? Ahura Mazda answered: 'You shall wash your bodies three times, you shall wash your clothes three times, you shall chant the Gathas three times; you shall offer up a sacrifice to my Fire, you shall bind up the bundles of Baresma, you shall bring libations to the good waters; then the house shall be clean, and then the waters may enter, then the fire may enter, and then the Amesha-Spentas may enter, O Spitama Zarathushtra!'

¹¹ If one's grandson or granddaughter dies, how long shall they stay, the grandfather for his grandson, the grandmother for her granddaughter? How long for the righteous? How long for the sinners? Ahura Mazda answered: 'They shall stay twenty-five days for the righteous, fifty days for the sinners.'

¹² O Maker of the material world, thou Holy One! How shall I cleanse the house? How shall it be clean again? Ahura Mazda answered: 'You shall wash your bodies three times, you shall wash your clothes three times, you shall chant the Gathas three times; you shall offer up a sacrifice to my Fire, you shall bind up the bundles of Baresma, you shall bring libations to the good waters; then the house shall be clean, and then the waters may enter, then the fire may enter, and then the Amesha-Spentas may enter, O Spitama Zarathushtra!'

¹³ If one's uncle or aunt dies, how long shall they stay, the nephew for his uncle, the niece for her aunt? How long for the righteous? How long for the sinners? Ahura Mazda answered: 'They shall stay twenty days for the righteous, forty days for the sinners.'

¹⁴ O Maker of the material world, thou Holy One! How shall I cleanse the house? How shall it be clean again? Ahura Mazda answered: 'You shall wash your bodies three times, you shall wash your clothes three times, you shall chant the Gathas three times; you shall offer up a sacrifice to my Fire, you shall bind up the bundles of Baresma, you shall bring libations to the good waters; then the house shall be clean, and then the waters may enter, then the fire may enter, and then the Amesha-Spentas may enter, O Spitama Zarathushtra!'

¹⁵ If one's male cousin or female cousin dies, how long shall they stay? How long for the righteous? How long for the sinners? Ahura Mazda answered: 'They shall stay fifteen days for the righteous, thirty days for the sinners.'

¹⁶ O Maker of the material world, thou Holy One! How shall I cleanse the house? How shall it be clean again? Ahura Mazda answered: 'You shall wash your bodies three times, you shall wash your clothes three times, you shall chant the Gathas three times; you shall offer up a sacrifice to my Fire,

you shall bind up the bundles of Baresma, you shall bring libations to the good waters; then the house shall be clean, and then the waters may enter, then the fire may enter, and then the Amesha-Spentas may enter, O Spitama Zarathushtra!"

¹⁷ If the son or the daughter of a cousin dies, how long shall they stay? How long for the righteous: How long for the sinners? Ahura Mazda answered: 'They shall stay ten days for the righteous, twenty days for the sinners.'

¹⁸ O Maker of the material world, thou Holy One! How shall I cleanse the house? How shall it be clean again? Ahura Mazda answered: 'You shall wash your bodies three times, you shall wash your clothes three times, you shall chant the Gathas three times; you shall offer up a sacrifice to my Fire, you shall bind up the bundles of Baresma, you shall bring libations to the good waters; then the house shall be clean, and then the waters may enter, then the fire may enter, and then the Amesha-Spentas may enter, O Spitama Zarathushtra!'

¹⁹ If the grandson of a cousin or the granddaughter of a cousin dies, how long shall they stay? How long for the righteous? How long for the sinners? Ahura Mazda answered: 'They shall stay five days for the righteous, ten days for the sinners.'

²⁰ O Maker of the material world, thou Holy One! How shall I cleanse the house? How shall it be clean again? Ahura Mazda answered: 'You shall wash your bodies three times, you shall wash your clothes three times, you shall chant the Gathas three times; you shall offer up a sacrifice to my Fire, you shall bind up the bundles of Baresma, you shall bring libations to the good waters; then the house shall be clean, and then the waters may enter, then the fire may euter, and then the Amesha-Spentas may enter, O Spitama Zarathushtra!'

²¹ If a man dies, of whatever race he is, who does not belong to the true faith, or the true law, what part of the creation of the good spirit [Spenta Mainyu -JHP] does he directly defile? What part does he indirectly defile?

²² Ahura Mazda answered: 'No more than a frog does whose venom is dried up, and that has been dead more than a year. Whilst alive, indeed, O Spitama Zarathushtra! such wicked, two-legged ruffian as an ungodly Ashemaogha, directly defiles the creatures of the Good Spirit [Spenta Mainyu -JHP], and indirectly defiles them.'

²³ 'Whilst alive he smites the water; whilst alive he blows out the fire; whilst alive he carries off the cow; whilst alive he smites the faithful man with a deadly blow, that parts the soul from the body; not so will he do when dead.'

²⁴ 'Whilst alive, indeed, O Spitama Zarathushtra! such wicked, two-legged ruffian as an ungodly Ashemaogha, robs the faithful man of the full possession of his food, of his clothing, of his wood, of his bed, of his vessels; not so will he do when dead.'

The dog

¹ Which is the good creature among the creatures of the Good Spirit that from midnight till the sun is up goes and kills thousands of the creatures of the Evil Spirit?

² Ahura Mazda answered: 'The dog with the prickly back, with the long and thin muzzle, the dog Vanghapara, which evil-speaking people call the Duzaka; this is the good creature among the creatures of the Good Spirit [Spenta Mainyu -JHP] that from midnight till the sun is up goes and kills thousands of the creatures of the Evil Spirit.

³ 'And whosoever, O Zarathushtra! shall kill the dog with the prickly back, with the long and thin muzzle, the dog Vanghapara, which evil-speaking people call the Duzaka, kills his own soul for nine generations, nor shall he find a way over the Chinwad bridge, unless he has, while alive, atoned for his sin.'

⁴ O Maker of the material world, thou Holy One! If a man kill the dog with the prickly back, with the long and thin muzzle, the dog Vanghapara, which evil-speaking people call the Duzaka, what is the penalty that he shall pay? Ahura Mazda answered: 'A thousand stripes with the Aspahe-astra, a thousand stripes with the Sraosho-charana. Ib.

⁵ Which is the evil creature among the creatures of the Evil Spirit that from midnight till the sun is up goes and kills thousands of the creatures of the Good Spirit [Spenta Mainyu -JHP]?

⁶ Ahura Mazda answered: 'The daeva Zairimyangura, which evil-speaking people call the Zairimyaka, this is the evil creature among the creatures of the Evil Spirit that from midnight till the sun is up goes and kills thousands of the creatures of the Good Spirit [Spenta Mainyu -JHP].

⁷ 'And whosoever, O Zarathushtra! shall kill the daeva Zairimyangura, which evil-speaking people call the Zairimyaka, his sins in thought, word, and deed are redeemed as they would be by a Patet; his sins in thought, word, and deed are atoned for.

⁸ 'Whosoever shall smite either a shepherd's dog, or a house-dog, or a Vohunazga dog, or a trained dog, his soul when passing to the other world, shall fly howling louder and more sorely grieved than the sheep does in the lofty forest where the wolf ranges.

⁹ 'No soul will come and meet his departing soul and help it, howling and grieved in the other world; nor will the dogs that keep the [Chinwad] bridge help his departing soul howling and grieved in the other world.

¹⁰ 'If a man shall smite a shepherd's dog so that it becomes unfit for work, if he shall cut off its ear or its paw, and thereupon a thief or a wolf break in and carry away [sheep] from the fold, without the dog giving any warning, the man shall pay for the loss, and he shall pay for the wound of the dog as for wilful wounding.

¹¹ 'If a man shall smite a house-dog so that it becomes unfit for work, if he shall cut off its ear or its paw, and thereupon a thief or a wolf break in and carry away [anything] from the house, without the dog giving any warning, the man shall pay for the loss, and he shall pay for the wound of the dog as for wilful wounding.'

¹² O Maker of the material world, thou Holy One! If a man shall smite a shepherd's dog, so that it gives up the ghost and the soul parts from the body, what is the penalty that he shall pay? Ahura Mazda answered: 'Eight hundred stripes with the Aspahe-astra, eight hundred stripes with the Sraosho-charana.'

¹³ O Maker of the material world, thou Holy One! If a man shall smite a house-dog so that it gives up the ghost and the soul parts from the body, what is the penalty that he shall pay? Ahura Mazda

answered; 'Seven hundred stripes with the Aspahe-astra, seven hundred stripes with the Sraosho-charana.'

¹⁴ O Maker of the material world, thou Holy One! If a man shall smite a Vohunazga dog so that it gives up the ghost and the soul parts from the body, what is the penalty that he shall pay? Ahura Mazda answered: 'Six hundred stripes with the Aspahe-astra, six hundred stripes with the Sraosho-charana.'

¹⁵ O Maker of the material world, thou Holy One! If a man shall smite a Tauruna dog so that it gives up the ghost and the soul parts from the body, what is the penalty that he shall pay? Ahura Mazda answered: 'Five hundred stripes with the Aspahe-astra, five hundred stripes with the Sraosho-charana.'

¹⁶ 'This is the penalty for the murder of a Jazhu dog, of a Vizu dog, of a porcupine dog, of a sharptoothed weasel, of a swift-running fox; this is the penalty for the murder of any of the creatures of the Good Spirit [Spenta Mainyu] belonging to the dog kind, except the water-dog.'

¹⁷ O Maker of the material world, thou Holy One! What is the place of the shepherd's dog? Ahura Mazda answered: 'He comes and goes a Yujyesti round about the fold, watching for the thief and the wolf.'

¹⁸ O Maker of the material world, thou Holy One! What is the place of the house-dog? Ahura Mazda answered: 'He comes and goes a Hathra round about the house, watching for the thief and the wolf.'

¹⁹ O Maker of the material world, thou Holy One! What is the place of the Vohunazga dog? Ahura Mazda answered: 'He claims none of those talents, and only seeks for his subsistence.'

²⁰ O Maker of the material world, thou Holy One! If a man give bad food to a shepherd's dog, of what sin does he make himself guilty? Ahura Mazda answered: 'He makes himself guilty of the same guilt as though he should serve bad food to a master of a house of the first rank.'

²¹ O Maker of the material world, thou Holy One! If a man give bad food to a house-dog, of what sin does he make himself guilty? Ahura Mazda answered: 'He makes himself guilty of the same guilt as though he should serve bad food to a master of a house of middle rank.'

²² O Maker of the material world, thou Holy One! If a man give bad food to a Vohunazga dog, of what sin does he make himself guilty? Ahura Mazda answered: 'He makes himself guilty of the same guilt as though he should serve bad food to a holy man, who should come to his house in the character of a priest.'

²³ O Maker of the material world, thou Holy One! If a man give bad food to a Tauruna dog, of what sin does he make himself guilty? Ahura Mazda answered: 'He makes himself guilty of the same guilt as though he should serve bad food to a young man, born of pious parents, and who can already answer for his deeds.'

²⁴ O Maker of the material world, thou Holy One! If a man shall give bad food to a shepherd's dog, what is the penalty that he shall pay? Ahura Mazda answered: 'He is a Peshotanu: two hundred stripes with the Aspahe-astra, two hundred stripes with the Sraosho-charana.'

²⁵ O Maker of the material world, thou Holy One! If a man shall give bad food to a house-dog, what is the penalty that he shall pay? Ahura Mazda answered: 'Ninety stripes with the Aspahe-astra, ninety stripes with the Sraosho-charana.'

²⁶ O Maker of the material world, thou Holy One! If a man shall give bad food to a Vohunazga dog, what is the penalty that he shall pay? Ahura Mazda answered: 'Seventy stripes with the Aspahe-astra, seventy stripes with the Sraosho-charana.'

²⁷ O Maker of the material world, thou Holy One! If a man shall give bad food to a Tauruna dog, what is the penalty that he shall pay? Ahura Mazda answered: 'Fifty stripes with the Aspahe-astra, fifty stripes with the Sraosho-charana.'

²⁸ 'For in this material world, O Spitama Zarathushtra! it is the dog, of all the creatures of the Good Spirit [Spenta Mainyu], that most quickly decays into age, while not eating near eating people, and watching goods none of which it receives. Bring ye unto him milk and fat with meat; this is the right food for the dog.'

²⁹ O Maker of the material world, thou Holy One! If there be in the house of a worshipper of Mazda a mad dog that bites without barking, what shall the worshippers of Mazda do?

³⁰ Ahura Mazda answered: 'They shall put a wooden collar around his neck, and they shall tie thereto a muzzle, an asti thick if the wood be hard, two astis thick if it be soft. To that collar they shall tie it; by the two sides of the collar they shall tie it.'

³¹ 'If they shall not do so, and the mad dog that bites without barking, smite a sheep or wound a man, the dog shall pay for the wound of the wounded as for wilful murder.'

³² 'If the dog shall smite a sheep or wound a man, they shall cut off his right ear. 'If he shall smite another sheep or wound another man, they shall cut off his left ear.'

³³ 'If he shall smite a third sheep or wound a third man, they shall make a cut in his right foot. If he shall smite a fourth sheep or wound a fourth man, they shall make a cut in his left foot.'

³⁴ 'If he shall for the fifth time smite a sheep or wound a man, they shall cut off his tail. 'Therefore they shall tie a muzzle to the collar; by the two sides of the collar they shall tie it. If they shall not do so, and the mad dog that bites without barking, smite a sheep or wound a man, he shall pay for the wound of the wounded as for wilful murder.'

³⁵ O Maker of the material world, thou Holy One! If there be in the house of a worshipper of Mazda a mad dog, who has no scent, what shall the worshippers of Mazda do? Ahura Mazda answered: 'They shall attend him to heal him, in the same manner as they would do for one of the faithful.'

³⁶ O Maker of the material world, thou Holy One! If they try to heal him and fail, what shall the worshippers of Mazda do?

³⁷ Ahura Mazda answered: 'They shall put a wooden collar around his neck, and they shall tie thereto a muzzle, an asti thick if the wood be hard, two astis thick if it be soft. To that collar they shall tie it; by the two sides of the collar they shall tie it.'

³⁸ 'If they shall not do so, the scentless dog may fall into a hole, or a well, or a precipice, or a river, or a canal, and come to grief: if he come to grief so, they shall be therefore Peshotanus. VI.'

³⁹ 'The dog, O Spitama Zarathushtra! I, Ahura Mazda, have made self-clothed and self-shod; watchful and wakeful; and sharp-toothed; born to take his food from man and to watch over man's goods. I, Ahura Mazda, have made the dog strong of body against the evil-doer, when sound of mind and watchful over your goods.'

⁴⁰ 'And whosoever shall awake at his voice, O Spitama Zarathushtra! neither shall the thief nor the wolf carry anything from his house, without his being warned; the wolf shall be smitten and torn to pieces; he is driven away, he melts away like snow.'

⁴¹ O Maker of the material world, thou Holy One! Which of the two wolves deserves more to be killed, the one that a he-dog begets of a she-wolf, or the one that a he-wolf begets of a she-dog? Ahura Mazda answered: 'Of these two wolves, the one that a he-dog begets of a she-wolf deserves more to be killed than the one that a he-wolf begets of a she-dog.'

⁴² 'For the dogs born therefrom fall on the shepherd's dog, on the house-dog, on the Vohu-nazga dog, on the trained dog, and destroy the folds; such dogs are more murderous, more mischievous, more destructive to the folds than any other dogs.'

⁴³ 'And the wolves born therefrom fall on the shepherd's dog, on the house-dog, on the Vohunazga dog, on the trained dog, and destroy the folds; such wolves are more murderous, more mischievous, more destructive to the folds than any other wolves. VIII.'

⁴⁴ 'A dog has the characters of eight sorts of people:- 'He has the character of a priest, 'He has the character of a warrior, 'He has the character of a husbandman, 'He has the character of a strolling singer, 'He has the character of a thief, 'He has the character of a disu, 'He has the character of a courtezan, 'He has the character of a child.'

⁴⁵ 'He eats the refuse, like a priest; he is easily satisfied, like a priest; he is patient, like a priest; he wants only a small piece of bread, like a priest; in these things he is like unto a priest. 'He marches in front, like a warrior; he fights for the beneficent cow, like a warrior; he goes first out of the house, like a warrior; in these things he is like unto a warrior.'

⁴⁶ 'He is watchful and sleeps lightly, like a husbandman; he goes first out of the house, like a husbandman; he returns last into the house, like a husbandman; in these things he is like unto a husbandman. 'He is fond of singing, like a strolling singer; he wounds him who gets too near, like a strolling singer; he is ill-trained, like a strolling singer; he is changeful, like a strolling singer; in these things he is like unto a strolling singer.'

⁴⁷ 'He is fond of darkness, like a thief; he prowls about in darkness, like a thief; he is a shameless eater, like a thief; he is therefore an unfaithful keeper, like a thief; in these things he is like unto a thief. 'He is fond of darkness, like a disu; he prowls about in darkness, like a disu; he is a shameless eater, like a disu; he is therefore an unfaithful keeper, like a disu; in these things he is like unto a disu.'

⁴⁸ 'He is fond of singing, like a courtezan; he wounds him who gets too near, like a courtezan; he roams along the roads, like a courtezan; he is ill-trained, like a courtezan; he is changeful, like a courtezan; in these things he is like unto a courtezan. 'He is fond of sleep, like a child; he is tender like snow, like a child; he is full of tongue, like a child; he digs the earth with his paws, like a child; in these things he is like unto a child.'

⁴⁹ 'If those two dogs of mine, the shepherd's dog and the house-dog, pass by any of my houses, let them never be kept away from it. 'For no house could subsist on the earth made by Ahura, but for those two dogs of mine, the shepherd's dog and the house-dog.'

⁵⁰ O Maker of the material world, thou Holy One! When a dog dies, with marrow and seed dried up, whereto does his ghost go?

⁵¹ Ahura Mazda answered: 'It passes to the spring of the waters, O Spitama Zarathushtra! and there out of them two water-dogs are formed: out of every thousand dogs and every thousand she-dogs, a couple is formed, a water-dog and a water she-dog.

⁵² 'He who kills a water-dog brings about a drought that dries up pastures. 'Until then, O Spitama Zarathushtra! sweetness and fatness would flow out from that land and from those fields, with health and healing, with fulness and increase and growth, and a growing of corn and grass.'

⁵³ O Maker of the material world, thou Holy One! When are sweetness and fatness to come back again to that land and to those fields, with health and healing, with fulness and increase and growth, and a growing of corn and grass? ^{54, 55.} Ahura Mazda answered: 'Sweetness and fatness will never come back again to that land and to those fields, with health and healing, with fulness and increase and growth, and a growing of corn and grass, until the murderer of the water-dog has been smitten to death on the spot, and the holy soul of the dog has been offered up a sacrifice, for three days and three nights, with fire blazing, with Baresma tied up, and with Haoma prepared.

⁵⁶ ['Then sweetness and fatness will come back again to that land and to those fields, with health and healing, with fulness and increase and growth, and a growing of corn and grass.']

Atoning for the murder of a water-dog

¹ Zarathushtra asked Ahura Mazda: 'O Ahura Mazda, most beneficent Spirit, Maker of the material world, thou Holy One! He who smites one of those water-dogs that are born one from a thousand dogs and a thousand she-dogs, so that he gives up the ghost and the soul parts from the body, what is the penalty that he shall pay?'

² Ahura Mazda answered: 'He shall pay ten thousand stripes with the Aspahe-astra, ten thousand stripes with the Sraosho-charana. 'He shall godly and piously bring unto the fire of Ahura Mazda ten thousand loads of hard, well dried, well examined wood, to redeem his own soul.

³ 'He shall godly and piously, bring unto the fire of Ahura Mazda ten thousand loads of soft wood, of Urvasna, Vohu-gaona, Vohu-kereti, Hadha-naepata, or any sweet-scented plant, to redeem his own soul.

⁴ 'He shall godly and piously tie ten thousand bundles of Baresma, to redeem his own soul. 'He shall offer up to the Good Waters ten thousand Zaothra libations with the Haoma and the milk, cleanly prepared and well strained, cleanly prepared and well strained by a pious man, and mixed with the roots of the tree known as Hadha-naepata, to redeem his own soul.

⁵ 'He shall kill ten thousand snakes of those that go upon the belly. He shall kill ten thousand Kahrpus, who are snakes with the shape of a dog. He shall kill ten thousand tortoises. He shall kill ten thousand land-frogs; he shall kill ten thousand water-frogs. He shall kill ten thousand corn-carrying ants; he shall kill ten thousand ants of the small, venomous mischievous kind.

⁶ 'He shall kill ten thousand worms of those that live on dirt; he shall kill ten thousand raging flies. 'He shall fill up ten thousand holes for the unclean. 'He shall godly and piously give to godly men twice the set of seven implements for the fire, to redeem his own soul, namely:-

⁷ 'The two answering implements for fire; a broom; a pair of tongs; a pair of round bellows extended at the bottom, contracted at the top; a sharp-edged sharp-pointed adze; a sharp-toothed sharp-pointed saw; by means of which the worshippers of Mazda procure wood for the fire of Ahura Mazda.

⁸ 'He shall godly and piously give to godly men a set of the priestly instruments of which the priests make use, to redeem his own soul, namely: The Astra; the meat-vessel; the Paitidana; the Khrafstraghna; the Sraosho-charana; the cup for the Myazda; the cups for mixing and dividing; the regular mortar; the Haoma cups; and the Baresma.

⁹ 'He shall godly and piously give to godly men a set of all the war implements of which the warriors make use, to redeem his own soul; 'The first being a javelin, the second a sword, the third a club, the fourth a bow, the fifth a saddle with a quiver and thirty iron-headed arrows, the sixth a sling with arm-string and with thirty sling stones; 'The seventh a cuirass, the eighth a hauberk, the ninth a tunic, the tenth a helmet, the eleventh a girdle, the twelfth a pair of greaves.

¹⁰ 'He shall godly and piously give to godly men a set of all the implements of which the husbandmen make use, to redeem his own soul, namely: A plough with yoke and ...; a goad for ox; a mortar of stone; a round-headed hand-mill for grinding corn;

¹¹ 'A spade for digging and tilling; one measure of silver and one measure of gold.' O Maker of the material world, thou Holy One! How much silver? Ahura Mazda answered: 'The price of a stallion.' O Maker of the material world, thou Holy One! How much gold? Ahura Mazda answered: 'The price of a he-camel.

¹² 'He shall godly and piously procure a rill of running water for godly husbandmen, to redeem his own soul.' O Maker of the material world, thou Holy One! How large is the rill? Ahura Mazda answered: 'The depth of a dog, and the breadth of a dog.

¹³ 'He shall godly and piously give a piece of arable land to godly men, to redeem his own soul.' O Maker of the material world, thou Holy One! How large is the piece of land? Ahura Mazda answered: 'As much as can be watered with such a rill divided into two canals.

¹⁴ 'He shall godly and piously procure for godly men a stable for oxen, with nine hathras and nine nematas, to redeem his own soul.' O Maker of the material world, thou Holy One! How large is the stable? Ahura Mazda answered: 'It shall have twelve alleys in the largest part of the house, nine alleys in the middle part, six alleys in the smallest part. 'He shall godly and piously give to godly men goodly beds with Sheets and cushions, to redeem his own soul.

¹⁵ 'He shall godly and piously give in marriage to a godly man a virgin maid, whom no man has known, to redeem his own soul.' O Maker of the material world, thou Holy One! What sort of maid? Ahura Mazda answered: 'A sister or a daughter of his, at the age of puberty, with ear-rings in her ears and past her fifteenth year.

¹⁶ 'He shall godly and piously give to holy men twice seven head of small cattle, to redeem his own soul.' 'He shall bring up twice seven whelps. 'He shall throw twice seven bridges over canal.

¹⁷ 'He shall put into repair twice nine stables that are out of repair. 'He shall cleanse twice nine dogs from stipti, anairiti, and vyangura, and all the diseases that are produced on the body of a dog. 'He shall treat twice nine godly men to their fill of meat, bread, strong drink, and wine.

¹⁸ 'This is the penalty, this is the atonement which saves the faithful man who submits to it not him who does not submit to it. Such a one shall surely be an inhabitant in the mansion of the Druj.'

Regarding certain sins and obligations

¹ How many are the sins that men commit and that, being committed and not confessed, nor atoned for, make their committer a Peshotanu?

² Ahura Mazda answered: 'There are five such sins, O holy Zarathushtra! It is the first of these sins that men commit when a man teaches one of the faithful another faith, another law, a lower doctrine, and he leads him astray with a full knowledge and conscience of the sin: the man who has done the deed becomes a Peshotanu.

³ 'It is the second of these sins when a man gives bones too hard or food too hot to a shepherd's dog or to a house-dog;

⁴ 'If the bones stick in the dog's teeth or stop in his throat; or if the food too hot burn his mouth or his tongue, he may come to grief thereby; if he come to grief thereby, the man who has done the deed becomes a Peshotanu.

⁵ 'It is the third of these sins when a man smites a bitch big with young or affrights her by running after her, or shouting or clapping with the hands;

⁶ 'If the bitch fall into a hole, or a well, or a precipice, or a river, or a canal, she may come to grief thereby; if she come to grief thereby, the man who has done the deed becomes a Peshotanu.

⁷ 'It is the fourth of these sins when a man has intercourse with a woman who has the whites or sees the blood, the man that has done the deed becomes a Peshotanu.

⁸ 'It is the fifth of these sins when a man has intercourse with a woman quick with child, whether the milk has already come to her breasts or has not yet come: she may come to grief thereby; if she come to grief thereby, the man who has done the deed becomes a Peshotanu. IIa.

⁹ 'If a man come near unto a damsel, either dependent on the chief of the family or not dependent, either delivered [unto a husband] or not delivered, and she conceives by him, let her not, being ashamed of the people, produce in herself the menses, against the course of nature, by means of water and plants.

¹⁰ 'And if the damsel, being ashamed of the people, shall produce in herself the menses against the course of nature, by means of water and plants, it is a fresh sin as heavy [as the first].

¹¹ 'If a man come near unto a damsel, either dependent on the chief of the family or not dependent, either delivered [unto a husband] or not delivered, and she conceives by him, let her not, being ashamed of the people, destroy the fruit in her womb.

¹² 'And if the damsel, being ashamed of the people, shall destroy the fruit in her womb, the sin is on both the father and herself, the murder is on both the father and herself; both the father and herself shall pay the penalty for wilful murder. IIb.

¹³ 'If a man come near unto a damsel, either dependent on the chief of the family or not dependent, either delivered [unto a husband] or not delivered, and she conceives by him, and she says, "I have conceived by thee;" and he replies, "Go then to the old woman and apply to her for one of her drugs, that she may procure thee miscarriage;"

¹⁴ 'And the damsel goes to the old woman and applies to her for one of her drugs, that she may procure her miscarriage; and the old woman brings her some Banga, or Shaeta, a drug that kills in the

womb or one that expels out of the womb, or some other of the drugs that produce miscarriage and [the man says], "Cause thy fruit to perish!" and she causes her fruit to perish; the sin is on the head of all three, the man, the damsel, and the old woman.

¹⁵ 'If a man come near unto a damsel, either dependent on the chief of the family or not dependent, either delivered [unto a husband] or not delivered, and she conceives by him, so long shall he support her, until the child be born.

¹⁶ 'If he shall not support her, so that the child comes to grief, for want of proper support, he shall pay for it the penalty for wilful murder.'

¹⁷ O Maker of the material world, thou Holy One! If she be near her time, which is the worshipper of Mazda that shall support her?

¹⁸ Ahura Mazda answered: 'If a man come near unto a damsel, either dependent on the chief of the family or not dependent, either delivered [unto a husband] or not delivered, and she conceives by him, so long shall he support her, until the child be born.

¹⁹ 'If he shall not support her 'It lies with the faithful to look in the same way after every pregnant female, either two-footed or four-footed, two-footed woman or four-footed bitch.'

²⁰ O Maker of the material world, thou Holy One! If (a bitch) be near her time, which is the worshipper of Mazda that shall support her?

²¹ Ahura Mazda answered: 'He whose house stands nearest, the care of supporting her is his; so long shall he support her, until the whelps be born.

²² 'If he shall not support her, so that the whelps come to grief, for want of proper support; he shall pay for it the penalty for wilful murder.'

²³ O Maker of the material world, thou Holy One! If a bitch be near her time and be lying in a stable for camels, which is the worshipper of Mazda that shall support her?

²⁴ Ahura Mazda answered: 'He who built the stable for camels or whoso holds it, the care of supporting her is his; so long shall he support her, until the whelps be born.

²⁵ 'If he shall not support her, so that the whelps come to grief, for want of proper support, he shall pay for it the penalty for wilful murder.'

²⁶ O Maker of the material world, thou Holy One! If a bitch be near her time and be lying in a stable for horses, which is the worshipper of Mazda that shall support her?

²⁷ Ahura Mazda answered: 'He who built the stable for horses or whoso holds it, the care of supporting her is his; so long shall he support her, until the whelps be born.

²⁸ 'If he shall not support her, so that the whelps come to grief, for want of proper support, he shall pay for it the penalty for wilful murder.'

²⁹ O Maker of the material world, thou Holy One! If a bitch be near her time and be lying in a stable for oxen, which is the worshipper of Mazda that shall support her?

³⁰ Ahura Mazda answered: 'He who built the stable for oxen or whoso holds it, the care of supporting her is his; so long shall he support her, until the whelps be born.

³¹ 'If he shall not support her, so that the whelps come to grief, for want of proper support, he shall pay for it the penalty for wilful murder.'

³² O Maker of the material world, thou Holy One! If a bitch be near her time and be lying in a sheepfold, which is the worshipper of Mazda that shall support her?

³³ Ahura Mazda answered: 'He who built the sheepfold or whoso holds it, the care of supporting her is his; so long shall he support her, until the whelps be born.

³⁴ 'If he shall not support her so that the whelps come to grief, for want of proper support, he shall pay for it the penalty for wilful murder.'

³⁵ O Maker of the material world, thou Holy One! If a bitch be near her time and be lying on the earth-wall, which is the worshipper of Mazda that shall support her?

³⁶ Ahura Mazda answered: 'He who erected the wall or whoso holds it, the care of supporting her is his; so long shall he support her, until the whelps be born.

³⁷ 'If he shall not support her, so that the whelps come to grief, for want of proper support, he shall pay for it the penalty for wilful murder.'

³⁸ O Maker of the material world, thou Holy One! If a bitch be near her time and be lying in the moat, which is the worshipper of Mazda that shall support her?

³⁹ Ahura Mazda answered: 'He who dug the moat or whoso holds it, the care of supporting her is his; so long shall he support her, until the whelps be born.

⁴⁰ 'If he shall not support her, so that the whelps come to grief, for want of proper support, he shall pay for it the penalty for wilful murder.'

⁴¹ O Maker of the material world, thou Holy One! If a bitch be near her time and be lying in the middle of a pasture-field, which is the worshipper of Mazda that shall support her?

⁴² Ahura Mazda answered: 'He who sowed the pasture-field or whoso holds it, the care of supporting her is his; [so long shall he support her, until the whelps be born. If he shall not support her, so that the whelps come to grief, for want of proper support, he shall pay for it the penalty for wilful murder.]

⁴³ 'He shall take her to rest upon a litter of nemovanta or of any foliage fit for a litter; so long shall he support her, until the young dogs are capable of self-defence and self-subsistence.'

⁴⁴ O Maker of the material world, thou Holy One! When are the dogs capable of self-defence and self-subsistence?

⁴⁵ Ahura Mazda answered: 'When they are able to run about in a circuit of twice seven houses around. Then they may be let loose, whether it be winter or summer. 'Young dogs ought to be supported for six months, children for seven years. 'Atar, the son of Ahura Mazda, watches as well (over a pregnant bitch) as he does over a woman.'

⁴⁶ O Maker of the material world, thou Holy One! If worshippers of Mazda want to have a bitch so covered that the offspring shall be one of a strong nature, what shall they do?

⁴⁷ Ahura Mazda answered: 'They shall dig a hole in the earth, in the middle of the fold half a foot deep if the earth be hard, half the height of a man if the earth be soft.

⁴⁸ 'They shall first tie up [the bitch] there, far from children and from the Fire, the son of Ahura Mazda, and they shall watch by her until a dog comes there from anywhere; then another again, and then a third again, each being kept apart from the former, lest they should assail one another.

⁴⁹ 'The bitch being thus covered by three dogs, grows big with young, and the milk comes to her teats and she brings forth a young one that is born from several dogs.'

⁵⁰ If a man smite a bitch who has been covered by three dogs, and who has already milk, and who shall bring forth a young one born from several dogs, what is the penalty that he shall pay?

⁵¹ Ahura Mazda answered: 'Seven hundred stripes with the Aspahe-astra, seven hundred stripes with the Sraosho-charana.'

Purity laws regarding menstruation

¹ O Maker of the material world, thou Holy One! If there be in the house of a worshipper of Mazda a woman who has the whites or sees blood, what shall the worshippers of Mazda do?

² Ahura Mazda answered: 'They shall clear the way of the wood there, both plants and trees; they shall strew dry dust on the ground; and they shall isolate a half, or a third, or a fourth, or a fifth part of the house, lest her look should fall upon the fire.'

³ O Maker of the material world, thou Holy One! How far from the fire? How far from the water? How far from the consecrated bundles of Baresma? How far from the faithful?

⁴ Ahura Mazda answered: 'Fifteen paces from the fire, fifteen paces from the water, fifteen paces from the consecrated bundles of Baresma, three paces from the faithful.'

⁵ O Maker of the material world, thou Holy One! How far from her shall he stay, who brings food to a woman who has the whites or sees the blood?

⁶ Ahura Mazda answered: 'Three paces from her shall he stay, who brings food to a woman who has the whites or sees the blood.' In what kind of vessels shall he bring her bread? In what kind of vessels shall he bring her barley-drink? 'In vessels of iron, or of lead, or of any common metal.'

⁷ How much bread shall he bring to her? How much barley-drink shall he bring? 'Two danares of dry bread, and one danare of liquor, lest she should get too weak. 'If a child has just touched her, they shall first wash his hands and then his body.

⁸ 'If she still see blood after three nights have passed, she shall sit in the place of infirmity until four nights have passed. 'If she still see blood after four nights have passed, she shall sit in the place of infirmity until five nights have passed.

⁹ 'If she still see blood after five nights have passed, she shall sit in the place of infirmity until six nights have passed. 'If she still see blood after six nights have passed, she shall sit in the place of infirmity until seven nights have passed.

¹⁰ 'If she still see blood after seven nights have passed, she shall sit in the place of infirmity until eight nights have passed. 'If she still see blood after eight nights have passed, she shall sit in the place of infirmity until nine nights have passed.

¹¹ 'If she still see blood after nine nights have passed, this is a work of the Daevas which they have performed for the worship and glorification of the Daevas. 'The worshippers of Mazda shall clear the way of the wood there, both plants and trees;

¹² 'They shall dig three holes in the earth, and they shall wash the woman with gomez by two of those holes and with water by the third. 'They shall kill Khrafstras, to wit: two hundred corn-carrying ants, if it be summer; two hundred of any other sort of the Khrafstras made by Angra Mainyu, if it be winter.'

¹³ If a worshipper of Mazda shall suppress the issue of a woman who has the whites or sees blood, what is the penalty that he shall pay? Ahura Mazda answered: 'He is a Peshotanu: two hundred stripes with the Aspahe-astra, two hundred stripes with the Sraosho-charana.'

¹⁴ O Maker of the material world, thou Holy One! If a man shall again and again lasciviously touch the body of a woman who has the whites or sees blood, so that the whites turn to the blood or the blood turns to the whites, what is the penalty that he shall pay?

¹⁵ Ahura Mazda answered: 'For the first time he comes near unto her, for the first time he lies by her, thirty stripes with the Aspahe-astra, thirty stripes with the Sraosho-charana. 'For the second time he comes near unto her, for the second time he lies by her, fifty stripes with the Aspahe-astra, fifty stripes with the Sraosho-charana. 'For the third time he comes near unto her, for the third time he lies by her, seventy stripes with the Aspahe-astra, seventy stripes with the Sraosho-charana.'

¹⁶ For the fourth time he comes near unto her, for the fourth time he lies by her, if he shall press the body under her clothes, if he shall go in between the unclean thighs, but without sexual intercourse, what is the penalty that he shall pay? Ahura Mazda answered: 'Ninety stripes with the Aspahe-astra, ninety stripes with the Sraosho-charana.'

¹⁷ 'Whosoever shall lie in sexual intercourse with a woman who has the whites or sees blood does no better deed than if he should burn the corpse of his own son, born of his own body and dead of naeza, and drop its fat into the fire.'

¹⁸ 'All wicked, embodiments of the Druj, are scornors of the judge: all scornors of the judge are rebels against the Sovereign: all rebels against the Sovereign are ungodly men; and all ungodly men are worthy of death.'

Hair and nails

¹ Zarathushtra asked Ahura Mazda: 'O Ahura Mazda, most beneficent Spirit, Maker of the material world, thou Holy One! Which is the most deadly deed whereby a man offers up a sacrifice to the Daevas?'

² Ahura Mazda answered: 'It is when a man here below, combing his hair or shaving it off, or paring off his nails, drops them in a hole or in a crack.'

³ 'Then by this transgression of the rites, Daevas are produced in the earth; by this transgression of the rites, those Khrafstras are produced in the earth which men call lice, and which eat up the corn in the corn-field and the clothes in the wardrobe.'

⁴ 'Therefore, thou, O Zarathushtra! whenever here below thou shalt comb thy hair or shave it off, or pare off thy nails, thou shalt take them away ten paces from the faithful, twenty paces from the fire, thirty paces from the water, fifty paces from the consecrated bundles of Baresma.'

⁵ 'Then thou shalt dig a hole, a disti deep if the earth be hard, a vitasti deep if it be soft; thou shalt take the hair down there and thou shalt say aloud these victorious words: "For him, as a reward, Mazda made the plants grow up."

⁶ 'Thereupon thou shalt draw three furrows with a knife of metal around the hole, or six furrows or nine, and thou shall chant the Ahuna-Vairya three times, or six, or nine. II.

⁷ 'For the nails, thou shalt dig a hole, out of the house, as deep as the top joint of the little finger; thou shalt take the nails down there and thou shalt say aloud these victorious words: "The things that the pure proclaim through Asha and Vohu-mano."

⁸ 'Then thou shalt draw three furrows with a knife of metal around the hole, or six furrows or nine, and thou shalt chant the Ahuna-Vairya three times, or six, or nine.

⁹ 'And then: "O Asho-zushta bird! these nails I announce and consecrate unto thee. May they be for thee so many spears and knives, so many bows and falcon-winged arrows and so many sling-stones against the Mazainya Daevas!"

¹⁰ 'If those nails have not been consecrated (to the bird), they shall be in the hands of the Mazainya Daevas so many spears and knives so many bows and falcon-winged arrows, and so many sling-stones (against the Mazainya Daevas).

¹¹ 'All wicked, embodiments of the Druj, are scornors of the judge: all scornors of the judge are rebels against the Sovereign: all rebels against the Sovereign are ungodly men; and all ungodly men are worthy of death.'

Chapter 18

¹ 'There is many a one, O holy Zarathushtra!' said Ahura Mazda, 'Who wears a wrong Paitidana, and who has not girded his loins with the Religion; When such a man says, "I am an Athravan," he lies; do not call him an Athravan, O holy Zarathushtra!' thus said Ahura Mazda.

² 'He holds a wrong Khrafstraghna in his hand and he has not girded his loins with the Religion; when he says, "I am an Athravan," he lies; do not call him an Athravan, O holy Zarathushtra! thus said Ahura Mazda.

³ 'He holds a wrong twig in his hand and he has not girded his loins with the Religion; when he says, "I am an Athravan," he lies; do not call him an Athravan, O holy Zarathushtra!' thus said Ahura Mazda.

⁴ 'He wields a wrong Ashtra mairya and he has not girded his loins with the Religion; when he says, "I am an Athravan," he lies; do not call him an Athravan, O holy Zarathushtra!' thus said Ahura Mazda.

⁵ 'He who sleeps on throughout the night, neither performing the Yasna nor chanting the hymns, worshipping neither by word nor by deed, neither learning nor teaching, with a longing for (everlasting) life, he lies when he says, "I am an Athravan," do not call him an Athravan, O holy Zarathushtra!' thus said Ahura Mazda.

⁶ 'Him thou shalt call an Athravan, O holy Zarathushtra! who throughout the night sits up and demands of the holy Wisdom, which makes man free from anxiety, and wide of heart, and easy of conscience at the head of the Chinwad bridge, and which makes him reach that world, that holy world, that excellent world of Paradise.

⁷ '(Therefore) demand of me, thou upright one! of me, who am the Maker, the most beneficent of all beings, the best knowing, the most pleased in answering what is asked of me; demand of me, that thou mayst be the better, that thou mayst be the happier.'

⁸ Zarathushtra asked Ahura Mazda: 'O Maker of the material world, thou Holy One! What is it that brings in the unseen power of Death?'

⁹ Ahura Mazda answered: 'It is the man that teaches a wrong Religion; it is the man who continues for three springs without wearing the sacred girdle, without chanting the Gathas, without worshipping the Good Waters.

¹⁰ 'And he who should set that man at liberty, when bound in prison, does no better deed than if he should cut a man's head off his neck.

¹¹ 'For the blessing uttered by a wicked, ungodly Ashemaogha does not go past the mouth (of the blessing); the blessing of two Ashemaoghas does not go past the tongue; the blessing of three is nothing; the blessing of four turns to self-cursing.

¹² 'Whosoever should give to a wicked, ungodly Ashemaogha either some Haoma prepared, or some Myazda consecrated with blessings, does no better deed than if he should lead a thousand horse against the boroughs of the worshippers of Mazda, and should slaughter the men thereof, and drive off the cattle as plunder.

¹³ 'Demand of me, thou upright one! of me, who am the Maker, the most beneficent of all beings, the best knowing, the most pleased in answering what is asked of me; demand of me, that thou mayst be the better, that thou mayst be the happier.'

¹⁴ Zarathushtra asked Ahura Mazda: 'Who is the Sraosha-varez of Sraosha? the holy, strong Sraosha, who is Obedience incarnate, a Sovereign with an astounding weapon.'

¹⁵ Ahura Mazda answered: 'It is the bird named Parodarsh, which ill-speaking people call Kahrkatas, O holy Zarathushtra! the bird that lifts up his voice against the mighty Ushah:

¹⁶ "'Arise, O men! recite the Ashem yad vahistem that smites down the Daevas. Lo! here is Bushyasta, the long-handed, coming upon you, who lulls to sleep again the whole living world, as soon as it has awoke: 'Sleep!' [she says,] 'O poor man! the time is not yet come.'"

¹⁷ "'On the three excellent things be never intent, namely, good thoughts, good words, and good deeds; on the three abominable things be ever intent, namely, bad thoughts, bad words, and bad deeds."

¹⁸ 'On the first part of the night, Atar, the son of Ahura Mazda, calls the master of the house for help, saying:

¹⁹ "'Up! arise, thou master of the house! put on thy girdle [[kusti]] on thy clothes, wash thy hands, take wood, bring it unto me, and let me burn bright with the clean wood, carried by thy well-washed hands. Here comes Azi, made by the Daevas, who consumes me and wants to put me out of the world."

²⁰ 'On the second part of the night, Atar, the son of Ahura Mazda, calls the husbandman for help, saying;

²¹ "'Up! arise, thou husbandman! Put on thy girdle [[kusti]] on thy clothes, wash thy hands, take wood, bring it unto me, and let me burn bright with the clean wood, carried by thy well-washed hands. Here comes Azi, made by the Daevas, who consumes me and wants to put me out of the world."

²² 'On the third part of the night, Atar, the son of Ahura Mazda, calls the holy Sraosha for help, saying: "Come thou, holy, well-formed Sraosha, [then he brings unto me some clean wood with his well-washed hands.] Here comes Azi, made by the Daevas, who consumes me and wants to put me out of the world."

²³ 'And then the holy Sraosha wakes up the bird named Parodarsh, which ill-speaking people call Kahrkatas, and the bird lifts up his voice against the mighty Ushah:

²⁴ "'Arise, O men! recite the Ashem yad vahistem [Ashem Vohu] and the Naismi daevo . Lo! here is Bushyasta, the long-handed, coming upon you, who lulls to sleep again the whole living world as soon as it has awoke: 'Sleep!' [she says,] 'O poor man! the time is not yet come.'"

²⁵ "'On the three excellent things be never intent, namely, good thoughts, good words, and good deeds; on the three abominable things be ever intent, namely, bad thoughts, bad words, and bad deeds."

²⁶ 'And then bed-fellows address one another: "Rise up, here is the cock calling me up." Whichever of the two first gets up shall first enter Paradise: whichever of the two shall first, with well-washed hands, bring clean wood unto Atar, the son of Ahura Mazda, Atar, well pleased with him and not angry, and fed as it required, will thus bless him:

²⁷ "'May herds of oxen and sons accrue to thee: may thy mind be master of its vow, may thy soul be master of its vow, and mayst thou live on in the joy of thy soul all the nights of thy life." 'This is the blessing which Atar speaks unto him who brings him dry wood, well examined by the light of the day, well cleansed with godly intent.

²⁸ 'And whosoever will kindly and piously present one of the faithful with a pair of these my Parodarsh birds, a male and a female, O Spitama Zarathushtra! it is as though he had given a house with a hundred columns, a thousand beams, ten thousand large windows, ten thousand small windows.

²⁹ 'And whosoever shall give meat to one of the faithful, as much of it as the body of this Parodarsh bird of mine, I, Ahura Mazda, need not interrogate him twice; he shall directly go to Paradise.' III.

³⁰ The holy Sraosha, letting his club down upon her asked the Druj: 'O thou wretched, worthless Druj! Thou then, alone in the material world, dost bear offspring without any male coming unto thee?'

³¹ The Druj demon answered: 'O holy, well-formed Sraosha! It is not so, nor do I, alone in the material world, bear offspring without any male coming unto me.

³² 'For there are four males of mine; and they make me conceive progeny as other males make their females conceive by their seed.'

³³ The holy Sraosha, letting his club down upon her, asked the Druj: 'O thou wretched, worthless Druj! Who is the first of those males of thine?'

³⁴ The Druj demon answered: 'O holy, well-formed Sraosha! He is the first of my males who, being entreated by one of the faithful, does not give him anything, be it ever so little, of the riches he has treasured up.

³⁵ 'That man makes me conceive progeny as other males make their females conceive by their seed.'

³⁶ The holy Sraosha, letting his club down upon her, asked the Druj: 'O thou wretched, worthless Druj! What is the thing that can undo that?'

³⁷ The Druj demon answered: 'O holy, well-formed Sraosha! This is the thing that undoes it, namely, when a man unasked, kindly and piously, gives to one of the faithful something, be it ever so little, of the riches he has treasured up.

³⁸ 'He does thereby as thoroughly destroy the fruit of my womb as a four-footed wolf does, who tears the child out of a mother's womb.'

³⁹ The holy Sraosha, letting down his club upon her, asked the Druj: 'O thou wretched, worthless Druj! Who is the second of those males of thine?'

⁴⁰ The Druj demon answered: 'O holy, well-formed Sraosha! He is the second of my males who, making water, lets it fall along the upper forepart of his foot.

⁴¹ 'That man makes me conceive progeny as other males make their females conceive by their seed.'

⁴² The holy Sraosha, letting his club down upon her, asked the Druj: 'O thou wretched, worthless Druj! What is the thing that can undo that?'

⁴³ The Druj demon answered: 'O holy, wall-formed Sraosha! This is the thing that undoes it, namely, when the man rising up and stepping three steps further off, shall say three Ahuna-Vairya , two humatanam, three hukhshathrotemam, and then chant the Ahuna-Vairya and offer up one Yenhe hatam.

⁴⁴ 'He does thereby as thoroughly destroy the fruit of my womb as a four-footed wolf does, 'who tears the child out of a mother's womb.'

⁴⁵ The holy Sraosha, letting his club down upon her, asked the Druj: 'O thou wretched, worthless Druj! Who is the third of those males of thine?'

⁴⁶ The Druj demon answered: 'O holy, well-formed Sraosha! He is the third of my males who during his sleep emits seed.

⁴⁷ 'That man makes me conceive progeny as other males make their females conceive progeny by their seed.'

⁴⁸ The holy Sraosha, letting his club down upon her, asked the Druj: 'O thou wretched, worthless Druj! What is the thing that can undo that?'

⁴⁹ The Druj demon answered: 'O holy, well-formed Sraosha! this is the thing that undoes it, namely, if the man, when he has risen from sleep, shall say three Ahuna-Vairya, two humatanam, three hukhshathrotemam, and then chant the Ahuna-Vairya and offer up one Yenhe hatam.

⁵⁰ 'He does thereby as thoroughly destroy the fruit of my womb as a four-footed wolf does who tears the child out of a mother's womb.'

⁵¹ Then he shall speak unto Spenta Armaiti, saying: 'O Spenta Armaiti, this man do I deliver unto thee; this man deliver thou back unto me, against the happy day of resurrection; deliver him back as one who knows the Gathas, who knows the Yasna, and the revealed Law, a wise and clever man, who is Obedience incarnate.

⁵² 'Then thou shalt call his name "Fire-creature, Fire-seed, Fire-offspring, Fire-land," or any name wherein is the word Fire.'

- ⁵³ The holy Sraosha, letting his club down upon her, asked the Druj: 'O thou wretched, worthless Druj! Who is the fourth of those males of thine?'
- ⁵⁴ The Druj demon answered: 'O holy, well-formed Sraosha! This one is my fourth male who, either man or woman, being more than fifteen years of age, walks without wearing the sacred girdle and the sacred shirt.
- ⁵⁵ 'At the fourth step we Daevas, at once, wither him even to the tongue and the marrow, and he goes thenceforth with power to destroy the world of Righteousness, and he destroys it like the Yatus and the Zandas.'
- ⁵⁶ The holy Sraosha, letting his club down upon her, asked the Druj: 'O thou wretched, worthless Druj, what is the thing that can undo that?'
- ⁵⁷ The Druj demon answered: 'O holy, well-formed Sraosha! There is no means of undoing it;
- ⁵⁸ 'When a man or a woman, being more than fifteen years of age, walks without wearing the sacred girdle or the sacred shirt [[kusti and sudre]].
- ⁵⁹ 'At the fourth step we Daevas, at once, wither him even to the tongue and the marrow, and he goes thenceforth with power to destroy the world of Righteousness, and he destroys it like the Yatus and the Zandas.' IV.
- ⁶⁰ Demand of me, thou upright one! of me who am the Maker, the most beneficent of all beings, the best knowing, the most pleased in answering what is asked of me; demand of me that thou mayst be the better, that thou mayst be the happier.
- ⁶¹ Zarathushtra asked Ahura Mazda: 'Who grieves thee with the sorest grief? Who pains thee with the sorest pain?'
- ⁶² Ahura Mazda answered: 'It is the Jahi, O Spitama Zarathushtra! who mixes in her the seed of the faithful and the unfaithful, of the worshippers of Mazda and the worshippers of the Daevas, of the wicked and the righteous.
- ⁶³ 'Her look dries up one-third of the mighty floods that run from the mountains, O Zarathushtra; her look withers one-third of the beautiful, golden-hued, growing plants, O Zarathushtra;
- ⁶⁴ 'Her look withers one-third of the strength of Spenta Armaiti; and her touch withers in the faithful one-third of his good thoughts, of his good words, of his good deeds, one-third of his strength, of his victorious power, and of his holiness.
- ⁶⁵ 'Verily I say unto thee, O Spitama Zarathushtra! such creatures ought to be killed even more than gliding snakes, than howling wolves, than the wild she-wolf that falls upon the fold, or than the she-frog that falls upon the waters with her thousandfold brood.'
- ⁶⁶ Demand of me, thou upright one! of me who am the Maker, the most beneficent of all beings, the best knowing, the most pleased in answering what is asked of me; demand of me that thou mayst be the better, that thou mayst be the happier. 67-68. Zarathushtra asked Ahura Mazda: 'If a man shall come unto a woman who has the whites or sees blood, and he does so wittingly and knowingly, and she allows it willfully, wittingly, and knowingly, what is the atonement for it, what is the penalty that he shall pay to atone for the deed they have done?'
- ⁶⁹ Ahura Mazda answered: 'If a man shall come unto a woman who has the whites or sees blood, and he does so wittingly and knowingly, and she allows it willfully, wittingly, and knowingly;

⁷⁰ 'He shall slay a thousand head of small cattle; he shall godly and piously offer up to the fire the entrails thereof together with Zaothra-libations; he shall bring the shoulder bones to the Good Waters.

⁷¹ 'He shall godly and piously bring unto the fire a thousand loads of soft wood, of Urvasna, Vohugaona, Vohu-kereti, Hadha-naepata, or of any sweet-scented plant.

⁷² 'He shall tie and consecrate a thousand bundles of Baresma; he shall godly and piously offer up to the Good Waters a thousand Zaothra-libations, together with the Haoma and the milk, cleanly prepared and well strained, — cleanly prepared and well strained by a pious man, and mixed with the roots of the tree known as Hadha-naepata.

⁷³ 'He shall kill a thousand snakes of those that go upon the belly, two thousand of the other kind; he shall kill a thousand land-frogs and two thousand water-frogs; he shall kill a thousand corn-carrying ants and two thousand of the other kind.

⁷⁴ 'He shall throw thirty bridges over canals; he shall undergo a thousand stripes with the Aspahe-astra, a thousand stripes with the Sraosho-charana.

⁷⁵ 'This is the atonement, this is the penalty that he shall pay to atone for the deed that he has done.

⁷⁶ 'If he shall pay it, he makes himself a viaticum into the world of the holy ones; if he shall not pay it, he makes himself a viaticum into the world of the wicked, into that world, made of darkness, the offspring of darkness, which is Darkness' self.'

Chapter 19

¹ From the region of the north, from the regions of the north, forth rushed Angra Mainyu, the deadly, the Daeva of the Daevas. And thus spake the evil-doer Angra Mainyu, the deadly: 'Druj, rush down and kill him,' O holy Zarathushtra! The Druj came rushing along, the demon Buiti, who is deceiving, unseen death.

² Zarathushtra chanted aloud the Ahuna-Vairya: 'The will of the Lord is the law of righteousness. The gifts of Vohu-mano to the deeds done in this world for Mazda. He who relieves the poor makes Ahura king.' He offered the sacrifice to the good waters of the good Daitya! He recited the profession of the worshippers of Mazda! The Druj dismayed, rushed away, the demon Buiti, who is deceiving, unseen death.

³ And the Druj said unto Angra Mainyu: 'Thou, tormenter, Angra Mainyu! I see no way to kill Spitama Zarathushtra, so great is the glory of the holy Zarathushtra.' Zarathushtra saw (all this) within his soul: 'The wicked, the evil-doing Daevas (thought he) take counsel together for my death.' I a.

⁴ Up started Zarathushtra, forward went Zarathushtra, unabated by Akem-mano, by the hardness of his malignant riddles; he went swinging stones in his hand, stones as big as a house, which he obtained from the Maker, Ahura Mazda, he the holy Zarathushtra. 'Whereat on this wide, round earth, whose ends lie afar, whereat dost thou swing (those stones), thou who standest by the upper bank of the river Dareja, in the mansion of Pourushaspa?'

⁵ Thus Zarathushtra answered Angra Mainyu: 'O evil-doer, Angra Mainyu! I will smite the creation of the Daeva; I will smite the Nasu, a creature of the Daeva; I will smite the Pairika Knathaiti, till

the victorious Saoshyant come up to life out of the lake Kasava [Kasaoya] , from the region of the dawn, from the regions of the dawn.'

⁶ Again to him said the Maker of the evil world, Angra Mainyu: 'Do not destroy my creatures, O holy Zarathushtra! Thou art the son of Pourushaspa; by thy mother I was invoked. Renounce the good Religion of the worshippers of Mazda, and thou shalt gain such a boon as Vadhaghna gained, the ruler of the nations.'

⁷ Spitama Zarathushtra said in answer: 'No! never will I renounce the good Religion of the worshippers of Mazda, either for body or life, though they should tear away the breath!'

⁸ Again to him said the Maker of the evil world, Angra Mainyu: 'By whose Word wilt thou strike, by whose Word wilt thou repel, by whose weapon will the good creatures (strike and repel) my creation, who am Angra Mainyu?'

⁹ Spitama Zarathushtra said in answer: 'The sacred mortar, the sacred cups, the Haoma, the Word taught by Mazda, these are my weapons, my best weapons! By this Word will I strike, by this Word will I repel, by this weapon will the good creatures (strike and repel thee), O evil-doer, Angra Mainyu! The Good Spirit [Spenta Mainyu -JHP] made the creation ; he made it in the boundless Time. The Amesha-Spentas made the creation, the good, the wise Sovereigns.'

¹⁰ Zarathushtra chanted aloud the Ahuna-Vairya. The holy Zarathushtra said aloud: 'This I ask thee: teach me the truth, O Lord ! ...'

¹¹ Zarathushtra asked Ahura Mazda: 'O Ahura Mazda, most beneficent spirit, Maker of the material world, thou Holy One! [he was sitting by the upper bank of the Dareja , before Ahura Mazda, before the good Vohu-mana, before Asha Vahishta, Khshathra Vairya, and Spenta Armaiti;]

¹² 'How shall I free the world from that Druj, from that evil-doer, Angra Mainyu? How shall I drive away direct defilement? How indirect defilement? How shall I drive the Nasu from the house of the worshippers of Mazda? How shall I cleanse the faithful man? How shall I cleanse the faithful woman?'

¹³ Ahura Mazda answered: 'Invoke, O Zarathushtra! the good Religion of Mazda. 'Invoke, O Zarathushtra! though thou see them not, the Amesha-Spentas who rule over the seven Karshvares of the earth . 'Invoke, O Zarathushtra! the sovereign Heaven, the boundless Time , and Vayu , whose action is most high. 'Invoke, O Zarathushtra! the powerful Wind, made by Mazda; and Spenta [Armaiti], the fair daughter of Ahura Mazda.

¹⁴ 'Invoke, O Zarathushtra! my Fravashi , who am Ahura Mazda, the greatest, the best, the fairest of all beings, the most solid, the most intelligent, the best shapen, the highest in holiness, and whose soul is the holy Word [manthra spenta]! 'Invoke, O Zarathushtra! this creation of mine, who am Ahura Mazda.'

¹⁵ Zarathushtra imitated my words from me, (and said): 'I invoke the holy creation of Ahura Mazda. 'I invoke Mithra , the lord of the rolling countryside, a god armed with beautiful weapons, with the most glorious of all weapons, with the most victorious of all weapons. 'I invoke the holy, well-formed Sraosha , who wields a club in his hand, to bear upon the heads of the fiends .

¹⁶ 'I invoke the most glorious Holy Word [manthra spenta]. 'I invoke the sovereign Heaven, the boundless Time, and Vayu, whose action is most high. 'I invoke the mighty Wind, made by Mazda,

and Spenta (Armaiti), the fair daughter of Ahura Mazda. 'I invoke the good Religion of Mazda, the fiend-destroying Law of Zarathushtra.' III.

¹⁷ Zarathushtra asked Ahura Mazda: 'O Maker of the good world, Ahura Mazda! With what manner of sacrifice shall I worship, with what manner of sacrifice shall I make people worship this creation of Ahura Mazda?'

¹⁸ Ahura Mazda answered: 'Go, O Spitama Zarathushtra! towards the high-growing trees, and before one of them that is beautiful, high-growing, and mighty, say thou these words: "Hail to thee! O good, holy tree, made by Mazda! Ashem vohu!"

¹⁹ '[The priest] shall cut off a twig of Baresma, long as an aeshma, thick as a yava. The faithful one, holding it in his left hand, shall keep his eyes upon it without ceasing, whilst he is offering up to Ahura Mazda and to the Amesha-Spentas, the high and beautiful golden Haomas, and Good Thought and the good Rata, made by Mazda, holy and excellent.'

²⁰ Zarathushtra asked Ahura Mazda: 'O thou, all-knowing Ahura Mazda! thou art never asleep, never intoxicated, thou Ahura Mazda! Vohu-mano gets directly defiled: Vohu-mano gets indirectly defiled; the Daevas defile him from the bodies smitten by the Daevas: let Vohu-mano be made clean.'

²¹ Ahura Mazda answered: 'Thou shalt take some gomez from a bull ungelded and such as the law requires it. Thou shalt take the man who is to be cleansed to the field made by Ahura, and the man that is to cleanse him shall draw the furrows.'

²² 'He shall recite a hundred Ashem vohu: "Holiness is the best of all good: it is also happiness. Happy the man who is holy with perfect holiness!" 'He shall chant two hundred Ahuna-Vairya: "The will of the Lord is the law of righteousness. The gifts of Vohu-mano to the deeds done in this world for Mazda! He who relieves the poor makes Ahura king." 'He shall wash himself four times with the gomez from the ox, and twice with the water made by Mazda.'

²³ 'Thus Vohu-mano shall be made clean, and clean shall be the man. The man shall take up Vohu-mano with the left arm and the right, with the right arm and the left: and thou shalt lay down Vohu-mano under the mighty light of the heavens by the light of the stars made by the gods, until nine nights have passed away.'

²⁴ 'When nine nights have passed away, thou shalt bring libations unto the fire, thou shalt bring hard wood unto the fire, thou shalt bring incense of Vohu-gaona unto the fire, and thou shalt perfume Vohu-mano therewith.'

²⁵ 'Thus shall Vohu-mano be made clean, and clean shall be the man. He shall take up Vohu-mano with the right arm and the left, with the left arm and the right, and Vohu-mano shall say aloud: "Glory be to Ahura Mazda! Glory be to the Amesha-Spentas! Glory be to all the other holy beings."'

²⁶ Zarathushtra asked Ahura Mazda: 'O thou all-knowing Ahura Mazda: Should I urge upon the godly man, should I urge upon the godly woman, should I urge upon the wicked Daeva-worshipper who lives in sin, to give the earth made by Ahura, the water that runs, the corn that grows, and all the rest of their wealth?' Ahura Mazda answered: 'Thou shouldst, O holy Zarathushtra.'

²⁷ O Maker of the material world, thou Holy One! Where are the rewards given? Where does the rewarding take place? Where is the rewarding fulfilled? Whereto do men come to take the reward that, during their life in the material world, they have won for their souls?

²⁸ Ahura Mazda answered: 'When the man is dead, when his time is over, then the wicked, evil-doing Daevas cut off his eyesight. On the third night, when the dawn appears and brightens up, when Mithra, the god with beautiful weapons, reaches the all-happy mountains, and the sun is rising:

²⁹ 'Then the fiend, named Vizaresha, O Spitama Zarathushtra, carries off in bonds the souls of the wicked Daeva-worshippers who live in sin. The soul enters the way made by Time, and open both to the wicked and to the righteous. At the head of the Chinwad bridge, the holy bridge made by Mazda, they ask for their spirits and souls the reward for the worldly goods which they gave away here below.

³⁰ 'Then comes the beautiful, well-shapen, strong and well-formed maid, with the dogs at her sides, one who can distinguish, who has many children, happy, and of high understanding. 'She makes the soul of the righteous one go up above the Hara-berezaiti; above the Chinwad bridge she places it in the presence of the heavenly gods themselves.

³¹ 'Up rises Vohu-mano from his golden seat; Vohu-mano exclaims: "How hast thou come to us, thou Holy One, from that decaying world into this undecaying one?"

³² 'Gladly pass the souls of the righteous to the golden seat of Ahura Mazda, to the golden seat of the Amesha-Spentas, to the Garo-nmanem, the abode of Ahura Mazda, the abode of the Amesha-Spentas, the abode of all the other holy beings.

³³ 'As to the godly man that has been cleansed, the wicked evil-doing Daevas tremble at the perfume of his soul after death, as doth a sheep on which a wolf is pouncing.

³⁴ 'The souls of the righteous are gathered together there: Nairyo-sangha is with them; a messenger of Ahura Mazda is Nairyo-sangha. Ila. 'Invoke, O Zarathushtra! this very creation of Ahura Mazda.'

³⁵ Zarathushtra imitated those words of mine: 'I invoke the holy world, made by Ahura Mazda. 'I invoke the earth made by Ahura, the water made by Mazda, the holy trees. 'I invoke the sea Vourukasha. 'I invoke the beautiful Heaven. 'I invoke the endless and sovereign Light.'

³⁶ 'I invoke the bright, blissful Paradise of the Holy Ones. 'I invoke the Garo-nmanem, the abode of Ahura Mazda, the abode of the Amesha-Spentas, the abode of all the other holy beings. 'I invoke the sovereign Place of Eternal Weal, and the Chinwad bridge made by Mazda.

³⁷ 'I invoke the good Saoka, who has the good eye. 'I invoke the whole creation of weal. 'I invoke the mighty Fravashis of the righteous. 'I invoke Verethraghna, made by Ahura, who wears the Glory made by Mazda. 'I invoke Tishtrya, the bright and glorious star, in the shape of a golden-horned bull.

³⁸ 'I invoke the holy, beneficent Gathas, who rule over the Ratus: 'I invoke the Ahunavaiti Gatha; 'I invoke the Ustavaiti Gatha; 'I invoke the Spentamainyush Gatha; 'I invoke the Vohukhshathra Gatha; 'I invoke the Vahishtoishiti Gatha.

³⁹ 'I invoke the Karshvares of Arzahe and Savahe; 'I invoke the Karshvares of Fradadhafshu and Vidadhafshu; 'I invoke the Karshvares of Vourubaresti and Vouruzaresti; 'I invoke the bright Hvaniratha; 'I invoke the bright, glorious Haetumant; 'I invoke the good Ashi; ['I invoke the good Chisti;] 'I invoke the most pure Chista; 'I invoke the Glory of the Aryan regions; 'I invoke the Glory of the bright Yima, the good shepherd.

⁴⁰ 'Let him be worshipped with sacrifice, let him be gladdened, gratified, and satisfied, the holy Sraosha, the well-formed, victorious, holy Sraosha. 'Bring libations unto the Fire, bring hard wood

unto the Fire, bring incense of Vohu-gaona unto the Fire. 'Offer up the sacrifice to the Vazishta fire, which smites the fiend Spenjaghra: bring unto it the cooked meat and full overflowing libations.

⁴¹ 'Offer up the sacrifice to the holy Sraosha, that the holy Sraosha may smite down the fiend Kunda, who is drunken without drinking, and throws down into the Hell of the Druj the wicked Daeva-worshippers, who live in sin. [42. 'I invoke the Kara fish, who lives beneath waters in the bottom of the deep lakes. 'I invoke the ancient and sovereign Merezu, the most warlike of the creatures of the two Spirits. 'I invoke the seven bright Sru ...']

⁴³ 'They cried about, their minds wavered to and fro, Angra Mainyu the deadly, the Daeva of the Daevas; Indra the Daeva, Sauru the Daeva, Naunghaithya the Daeva, Taurvi and Zairi; Aeshma of the murderous spear; Akatasha the Daeva; Winter, made by the Daevas; the deceiving, unseen Death; Zaurva, baneful to the fathers; Buiti the Daeva; Driwi the Daeva; Daiwi the Daeva; Kasvi the Daeva; Paitisha the most Daeva-like amongst the Daevas.]

⁴⁴ 'And the evil-doing Daeva, Angra Mainyu, the deadly, said: "'What! let the wicked, evil-doing Daevas gather together at the head of Arezura!"

⁴⁵ 'They rush away shouting, the wicked, evil-doing Daevas; they run away shouting, the wicked, evil-doing Daevas; they run away casting the Evil Eye, the wicked, evil-doing Daevas: "Let us gather together at the head of Arezura!"

⁴⁶ "'For he is just born the holy Zarathushtra, in the house of Pourushaspa. How can we procure his death? He is the weapon that fells the fiends: he is a counter-fiend to the fiends; he is a Druj to the Druj. Vanished are the Daeva-worshippers, the Nasu made by the Daeva, the false-speaking Lie!"

⁴⁷ 'They rush away shouting, the wicked, evil-doing Daevas, into the depths of the dark, raging world of hell. 'Ashem vohu: Holiness is the best of all good.'

Thrita, the first healer

¹ Zarathushtra asked Ahura Mazda: 'Ahura Mazda, most beneficent Spirit, Maker of the material world, thou Holy One! Who was he who first of the healers, of the wise, the happy, the wealthy, the glorious, the strong, the Paradhatas, drove back sickness to sickness, drove back death to death; and first turned away the point of the sword and the fire of fever from the bodies of mortals?'

² Ahura Mazda answered: 'Thrita it was who first of the healers, of the wise, the happy, the wealthy, the glorious, the strong, the Paradhatas, drove back sickness to sickness, drove back death to death, and first turned away the point of the sword and the fire of fever from the bodies of mortals.

³ 'He asked for a source of remedies; he obtained it from Khshathra-Vairya, to withstand sickness and to withstand death; to withstand pain and to withstand fever; to withstand Sarana and to withstand Sarastya; to withstand Azana and to withstand Azahva; to withstand Kurugha and. to withstand Azivaka; to withstand Duruka and to 'withstand Astairya; to withstand the evil eye, rottenness, and infection which Angra Mainyu had created against the bodies of mortals.

⁴ 'And I Ahura Mazda brought down the healing plants that, by many hundreds, by many thousands, by many myriads, grow up all around the one Gaokerena.

⁵ 'All this do we achieve; all this do we order; all these prayers do we utter, for the benefit of the bodies of mortals;

⁶ 'To withstand sickness and to withstand death; to withstand pain and to withstand fever; to withstand Sarana and to withstand Sarastya; to withstand Azana and to withstand Azahva; to withstand Kurugha and to withstand Azivaka; to withstand Duruka and to withstand Astairya; to withstand the evil eye, rottenness, and infection which Angra Mainyu has created against the bodies of mortals.

⁷ 'To thee, O Sickness, I say avaunt! to thee, O Death, I say avaunt! to thee, O Pain, I say avaunt! to thee, O Fever, I say avaunt! to thee, O Evil Eye, I say avaunt! to thee, O Sarana, I say avaunt! and to thee, O Sarastya, I say avaunt! to thee, O Azana, I say avaunt! and to thee, O Azahva, I say avaunt! to thee, O Kurugha, I say avaunt! and to thee, O Azivaka, I say avaunt! to thee, O Duruka, I say avaunt! and to thee, O Astairya, I say avaunt!

⁸ 'Give us, O Ahura, that powerful sovereignty, by the strength of which we may smite down the Druj! By its might may we smite the Druj!

⁹ 'I drive away Ishire and I drive away Aghuire; I drive away Aghra and I drive away Ughra; I drive away sickness and I drive away death; I drive away pain and I drive away fever; I drive away Sarana and I drive away Sarastya; I drive away Azana and I drive away Azahva; I drive away Kurugha and I drive away Azivaka; I drive away Duruka and I drive away Astairya; I drive away the evil eye, rottenness, and infection which Angra Mainyu has created against the bodies of mortals.

¹⁰ 'I drive away all manner of sickness and death, all the Yatus and Pairikas, and all the wicked Jainis.

¹¹ 'A Airyema ishyo . May the vow-fulfilling Airyaman come here, for the men and women of Zarathushtra to rejoice, for Vohu-mano to rejoice; with the desirable reward that Religion deserves. I solicit for holiness that boon that is vouchsafed by Ahura!

¹² 'May the vow-fulfilling Airyaman smite all manner of sickness and death, all the Yatus and Pairikas, and all the wicked Jainis.' [13. Yatha ahu vairyō:- The will of the Lord is the law of righteousness. The gifts of Vohu-mano to the deeds done in this world for Mazda. He who relieves the poor makes Ahura king. Kem-na mazda :- What protector hast thou given unto me, O Mazda! while the hate of the wicked encompasses me? Whom but thy Atar and Vohu-mano, through whose work I keep on the world of Righteousness? Reveal therefore to me thy Religion as thy rule! Ke verethrem-ja:- Who is the victorious who will protect thy teaching? Make it clear that I am the guide for both worlds. May Sraosha come with Vohu-mano and help whomsoever thou pleasest, O Mazda! Keep us from our hater, O Mazda and Armaiti Spenta! Perish, O fiendish Druj! Perish, O brood of the fiend! Perish, O world of the fiend! Perish away, O Druj! Perish away to the regions of the north, never more to give unto death the living world of Righteousness!]

Chapter 21

¹ Hail, bounteous bull! Hail to thee, beneficent bull! Hail to thee, who makest increase! Hail to thee, who makest growth! Hail to thee, who dost bestow his part upon the righteous faithful, and wilt

bestow it on the faithful yet unborn! Hail to thee, whom the Jahi kills, and the ungodly Ashemaogha, and the wicked tyrant.

² 'Come, come on, O clouds, from up above, down on the earth, by thousands of drops, by myriads of drops:' thus say, O holy Zarathushtra! 'to destroy sickness, to destroy death, to destroy the sickness that kills, to destroy death that kills, to destroy Gadha and Apagadha.

³ 'If death come after noon, may healing come at eve! 'If death come at eve, may healing come at night! 'If death come at night, may healing come at dawn! 'And showers shower down new water, new earth, new plants, new healing powers, and new healing. IIIa.

⁴ 'As the sea Vouru-kasha is the gathering place of the waters, rising up and going down, up the aerial way and down the earth, down the earth and up the aerial way: thus rise up and roll along! thou in whose rising and growing Ahura Mazda made the aerial way.

⁵ 'Up! rise up and roll along! thou swift-horsed Sun, above Hara Berezaiti, and produce light for the world (and mayst thou [O man!] rise up there, if thou art to abide in Garo-nmanem), along the path made by Mazda, along the way made by the gods, the watery way they opened.

⁶ 'And the Holy Word [manthra spenta] shall keep away the evil: Of thee [O child!] I will cleanse the birth and growth; of thee [O woman!] I will make the body and the strength pure; I make thee rich in children and rich in milk;

⁷ 'Rich in seed, in milk, in fat, in marrow, and in offspring. I shall bring to thee a thousand pure springs, running towards the pastures that give food to the child. IIIb.

⁸ 'As the sea Vouru-kasha is the gathering place of the waters, rising up and going down, up the aerial way and down the earth, down the earth and up the aerial way: 'Thus rise up and roll along! thou in whose rising and growing Ahura Mazda made the earth.

⁹ 'Up! rise up, thou Moon, that dost keep in thee the seed of the bull; 'Rise up above Hara Berezaiti, and produce light for the world (and mayst thou [O man!] rise up there, if thou art to abide in Garo-nmanem), along the path made by Mazda, along the way made by the gods, the watery way they opened.

¹⁰ 'And the Holy Word [manthra spenta] shall keep away the evil: Of thee [O child!] I will cleanse the birth and growth; of thee [O woman!] I will make the body and the strength pure; I make thee rich in children and rich in milk;

¹¹ 'Rich in seed, in milk, in fat, in marrow, and in offspring. I shall bring to thee a thousand pure springs, running towards the pastures that give food to the child. IIIc.

¹² 'As the sea Vouru-kasha is the gathering place of the waters, rising up and going down, up the aerial way and down the earth, down the earth and up the aerial way: 'Thus rise up and roll along! thou in whose rising and growing Ahura Mazda made everything that grows.

¹³ 'Up! rise up, ye deep Stars, that have in you the seed of waters; 'Rise up above Hara Berezaiti and produce light for the world (and mayst thou [O man!] rise up there, if thou art to abide in Garo-nmanem), along the path made by Mazda. along the way made by the gods, the watery way they opened.

¹⁴ 'And the Holy Word [manthra spenta] shall keep away the evil: Of thee [O child!] I will cleanse the birth and growth; of thee [O woman!] I will make the body and the strength pure; I make thee rich in children and rich in milk;

¹⁵ 'Rich in seed, in milk, in fat, in marrow, and in offspring. I shall bring to thee a thousand pure springs, running towards the pastures that will give food to the child.

¹⁶ 'As the sea Vouru-kasha is the gathering place of the waters, rising up and going down, up the aerial way and down the earth, down the earth and up the aerial way: 'Thus rise up and roll along! ye in whose rising and growing Ahura Mazda made everything that rises.

¹⁷ 'In your rising away will the Kahvuzi fly and cry, away will the Ayehi fly and cry, away will the Jahi who follows the Yatu, fly and cry. [18. 'I drive away Ishire and I drive away Aghuire; I drive away Aghra and I drive away Ughra; I drive away sickness and I drive away death; I drive away pain and I drive away fever; I drive away Sarana and I drive away Sarastya. I drive away Azana and I drive away Azahva; I drive away Kurugha and I drive away Azhivaka; I drive away Duruka and I drive away Astairya; I drive away the evil eye, rottenness, and infection which Angra Mainyu has created against the bodies of mortals.

¹⁹ 'I drive away all manner of sickness and death, all the Yatus and Pairikas, and all the wicked Jainis.

²⁰ ' A Airyema ishyo :- May the vow-fulfilling Airyaman come here, for the men and women of Zarathushtra to rejoice, for Vohu-mano to rejoice; with the desirable reward that Religion deserves. I solicit for holiness that boon that is vouchsafed by Ahura!

²¹ 'May the vow-fulfilling Airyaman smite all manner of sickness and death, all the Yatus and Pairikas, and all the wicked Jainis.

²² ' Yatha ahu vairyo :- The will of the Lord is the law of righteousness! ' Kem-na mazda :- What protector hast thou given unto me ... ? 'Ke verethrem-ja:- Who is the victorious who will protect thy teaching ... ?

²³ 'Keep us from our hater, O Mazda and Armaiti Spenta! Perish, O fiendish Druj! Perish, O brood of the fiend! Perish, O world of the fiend! Perish away, O Druj! Perish away to the regions of the north, never more to give unto death the living world of Righteousness!]

Angra Mainyu creates 99,999 diseases; Ahura Mazda counters with the Holy Manthra and with Airyaman

¹ Ahura Mazda spake unto Spitama Zarathushtra, saying: 'I, Ahura Mazda, the Maker of all good things, when I made this mansion, the beautiful, the shining, seen afar (there may I go up, there may I arrive!)

² 'Then the ruffian looked at me; the ruffian Angra Mainyu, the deadly, wrought against me nine diseases, and ninety, and nine hundred, and nine thousand, and nine times ten thousand diseases. So mayst thou heal me, thou most glorious Manthra Spenta!

³ 'Unto thee will I give in return a thousand fleet, swift-running steeds; I offer thee up a sacrifice, O good Saoka, made by Mazda and holy. 'Unto thee will I give in return a thousand fleet, high-humped camels; I offer thee up a sacrifice, O good Saoka, made by Mazda and holy.

⁴ 'Unto thee will I give in return a thousand brown oxen that do not push; I offer thee up a sacrifice, O good Saoka, made by Mazda and holy. 'Unto thee will I give in return a thousand females big with young, of all species of small cattle; I offer thee up a sacrifice, O good Saoka, made by Mazda and holy.

⁵ 'And I will bless thee with the fair blessing-spell of the righteous, the friendly blessing-spell of the righteous, that makes the empty swell to fulness and the full to overflowing, that comes to help him who was sickening, and makes the sick man sound again.

⁶ 'Manthra Spenta, the all-glorious, replied unto me: "How shall I heal thee? How shall I drive away from thee those nine diseases, and those ninety, those nine hundred, those nine thousand, and those nine times ten thousand diseases?" II.

⁷ The Maker Ahura Mazda called for Nairyo-sangha: Go thou, Nairyo-sangha, the herald, and drive towards the mansion of Airyaman, and speak thus unto him:

⁸ Thus speaks Ahura Mazda, the Holy One, unto thee: 'I, Ahura Mazda, the Maker of all good things, when I made this mansion, the beautiful, the shining, seen afar (there may I ascend, there may I arrive!)

⁹ 'Then the ruffian looked at me; the ruffian Angra Mainyu, the deadly, wrought against me nine diseases, and ninety, and nine hundred, and nine thousand, and nine times ten thousand diseases. So mayst thou heal me, O Airyaman, the vow-fulfiller!

¹⁰ 'Unto thee will I give in return a thousand fleet, swift-running steeds; I offer thee up a sacrifice, O good Saoka, made by Mazda and holy, 'Unto thee will I give in return a thousand fleet, high-humped camels; I offer thee up a sacrifice, O good Saoka, made by Mazda and holy,

¹¹ 'Unto thee will I give in return a thousand brown oxen that do not push; I offer thee up a sacrifice, O good Saoka, made by Mazda and holy. 'Unto thee will I give in return a thousand females big with young, of all species of small cattle. I offer thee up a sacrifice, O good Saoka, made by Mazda and holy.

¹² 'And I will bless thee with the fair blessing-spell of the righteous, the friendly blessing-spell of the righteous, that make, the empty swell to fulness and the full to overflowing, that comes to help him who was sickening, and makes the sick man sound again.' III.

¹³ In obedience to Ahura's words he went, Nairyo-sangha, the herald; he drove towards the mansion of Airyaman, he spake unto Airyaman, saying:

¹⁴ Thus speaks Ahura Mazda, the Holy One, unto thee: 'I, Ahura Mazda, the Maker of all good things, when I made this mansion, the beautiful, the shining, seen afar (there may I go up, there may I arrive!)

¹⁵ 'Then the ruffian looked at me; the ruffian Angra Mainyu, the deadly, wrought against me nine diseases, and ninety, and nine hundred, and nine thousand, and nine times ten thousand diseases. So mayst thou heal me, O Airyaman, the vow-fulfiller!

¹⁶ 'Unto thee will I give in return a thousand fleet, swift-running steeds ; I offer thee up a sacrifice, O good Saoka, made by Mazda and holy. 'Unto thee will I give in return a thousand fleet, high-humped camels; I offer thee up a sacrifice, O good Saoka, made by Mazda and holy.

¹⁷ 'Unto thee will I give in return a thousand brown oxen that do not push; I offer thee up a sacrifice, O good Saoka, made by Mazda and holy. 'Unto thee will I give in return a thousand females, big with young, of all species of small cattle; I offer thee up a sacrifice, O good Saoka, made by Mazda and holy.

¹⁸ 'And I will bless thee with the fair blessing-spell of the righteous, the friendly blessing-spell of the righteous, that makes the empty swell to fulness and the full to overflowing, that comes to help him who was sickening, and makes the sick man sound again.' IV.

¹⁹ Quickly was it done, nor was it long, eagerly set off the vow-fulfilling Airyaman, towards the mountain of the holy Questions, towards the forest of the holy Questions.

²⁰ Nine kinds of stallions brought he with him, the vow-fulfilling Airyaman. Nine kinds of camels brought he with him, the vow-fulfilling Airyaman. Nine kinds of bulls brought he with him, the vow-fulfilling Airyaman. Nine kinds of small cattle brought he with him, the vow-fulfilling Airyaman. He brought with him the nine twigs; he drew along nine furrows. [21. 'I drive away Ishire and I drive away Aghuire; I drive away Aghra and I drive away Ughra; I drive away sickness and I drive away death; I drive away pain and I drive away fever; I drive away Sarana and I drive away Sarastya; I drive away Azhana and I drive away Azhahva; I drive away Kurugha and I drive away Azhivaka; I drive away Duruka and I drive away Astairya. I drive away the evil eye, rottenness, and infection which Angra Mainyu has created against the bodies of mortals.

²² 'I drive away all manner of sickness and death, all the Yatus and Pairikas, and all the wicked Jainis.

²³ ' A Airyema Ishyo :- May the vow-fulfilling Airyaman come here, for the men and women of Zarathushtra to rejoice, for Vohu-mano to rejoice; with the desirable reward that Religion deserves. I solicit for holiness that boon that is vouchsafed by Ahura.

²⁴ 'May the vow-fulfilling Airyaman smite all manner of sickness and death, all the Yatus and Pairikas, and all the wicked Jainis.

²⁵ ' Yatha ahu vairyo :- The will of the Lord is the law of righteousness. The gifts of Vohu-mano to the deeds done in this world for Mazda. He who relieves the poor makes Ahura king. ' Kem-na mazda :- What protector hast thou given unto me O Mazda! while the hate of the wicked encompasses me? Whom but thy Atar and Vohu-mano, through whose work I keep on the world of righteousness? Reveal therefore to me thy Religion as thy rule! 'Ke verethrem-ja:- Who is the victorious who will protect thy teaching? Make it clear that I am the guide for both worlds. May Sraosha come with Vohu-mano and help whomsoever thou pleasest, O Mazda! 'Keep us from our hater, O Mazda and Armaiti Spenta! Perish, O fiendish Druj! Perish, O brood of the fiend! Perish, O world of the fiend! Perish away, O Druj! Perish away to the regions of the north, never more to give unto death the living world of Righteousness!']

The Sirozahs

Siroza 1 (the shorter Sirozah)

- ¹ Ohrmazd. To Ahura Mazda, bright and glorious, and to the Amesha-Spentas.
- ² Vohuman. 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.
- ³ Ardwhisht. To Asha-Vahishta, the fairest; to the much-desired Airyaman, made by Mazda; to the instrument made by Mazda; and to the good Saoka, with eyes of love, made by Mazda and holy.
- ⁴ Shahrewar. To Khshathra-vairya; to the metals; to Mercy and Charity.
- ⁵ Spandarmad. To the good Spenta-Armaiti, and to the good Rata, with eyes of love, made by Mazda and holy.
- ⁶ Hordad. To Haurvatat, the master; to the prosperity of the seasons and to the years, the masters of holiness.
- ⁷ Amurdad. To Ameretat, the master; to fatness and flocks; to the plenty of corn [grain]; and to the powerful Gaokerena, made by Mazda. (At the gah Hawan): to Mithra, the lord of wide pastures and to Rama Hvasra. (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 the water made by Mazda. (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 Ushahin): 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.
- ⁸ Dai-pa-Adar. To the Maker Ahura Mazda, bright and glorious, and to the Amesha-Spentas.
- ⁹ Adar. To Atar, the son of Ahura Mazda; to the Glory and to the Weal, made by Mazda; to the Glory of the Aryas, made by Mazda; to the awful Glory of the Kavis, made by Mazda. To Atar, the son of Ahura Mazda; to king Husravah; to the lake of Husravah; to Mount Asnavant, made by Mazda; to Lake Chaechasta, made by Mazda; to the Glory of the Kavis, made by Mazda. To Atar, the son of Ahura Mazda; to Mount Raevant, made by Mazda; to the Glory of the Kavis, made by Mazda. To Atar, the beneficent, the warrior; the God who is a full source of Glory, the God who is a full source of healing. To Atar, the son of Ahura Mazda, with all Atars; to the God Nairyo-Sangha, who dwells in the navel of kings.
- ¹⁰ Aban. To the good Waters, made by Mazda; to the holy water-spring Ardvi Anahita; to all waters made by Mazda; to all plants made by Mazda.
- ¹¹ Khwarshed. To the undying, shining, swift-horsed Sun.

- ¹² Mah. To the Moon that keeps in it the seed of the Bull; to the only-created bull; to the Bull of many species.
- ¹³ Tishtar. To Tistrya, the bright and glorious star; to the powerful Satavaesa, made by Mazda, who pushes waters forward; to the stars, made by Mazda, that have in them the seed of the waters, the seed of the earth, the seed of the plants; to the star Vanant, made by Mazda: to those stars that are seven in number, the Haptoiringas, made by Mazda, glorious and healing.
- ¹⁴ Gosh. To the body of the Cow, to the soul of the Cow, to the powerful Drvaspa, made by Mazda and holy.
- ¹⁵ Dai-pa-Mihr. To the Maker Ahura Mazda, bright and glorious, and to the Amesha-Spentas.
- ¹⁶ Mihr. To Mithra, the lord of wide pastures, who has a thousand ears and ten thousand eyes, a God invoked by his own name; to Rama Hvasra.
- ¹⁷ Srosh. To the holy, strong Sraosha, who is the incarnate Word, a mighty-speared and lordly God.
- ¹⁸ Rashn. To Rashnu Razishta; to Arstat, who makes the world grow, who makes the world increase; to the true-spoken speech, that makes the world grow.
- ¹⁹ Frawardin. To the awful, overpowering Fravashis of the holy ones.
- ²⁰ Warharan. To the well-shapen, tall-formed Strength; to Verethraghna, made by Ahura; to the crushing Ascendant.
- ²¹ Ram. To Rama Hvasra; to Vayu, who works highly and is more powerful to destroy than all other creatures: to that part of thee, O Vayu, that belongs to Spenta-Mainyu; to the sovereign Sky, to the Boundless Time, to the sovereign Time of the long Period.
- ²² Wad. To the bounteous Wind, that blows below, above, before, and behind; to the manly Courage.
- ²³ Dai-pa-Den. To the Maker, Ahura Mazda, bright and glorious; to the Amesha-Spentas.
- ²⁴ Den. To the most right Chista, made by Mazda and holy; to the good Law of the worshippers of Mazda.
- ²⁵ Ard. To Ashi Vanguhi; to the good Chisti; to the good Erethe; to the good Rasastat; to the Weal and Glory, made by Mazda; to Parendi, of the light chariot; to the Glory of the Aryas made by Mazda; to the kingly Glory made by Mazda; to that Glory that cannot be forcibly seized, made by Mazda; to the Glory of Zarathustra, made by Mazda.
- ²⁶ Ashtad. To Arstat, who makes the world grow; to Mount Ushi-darena, made by Mazda, the seat of holy happiness.
- ²⁷ Asman. To the high, powerful Heavens; to the bright all-happy, blissful abode of the holy ones.
- ²⁸ Zam. To the bounteous Earth; to these places, to these fields; to Mount Ushi-darena, made by Mazda, the seat of holy happiness; to all the mountains made by Mazda, that are seats of holy happiness, of full happiness; to the kingly Glory made by Mazda; to that Glory that cannot be forcibly seized, made by Mazda.
- ²⁹ Mahraspand. To the holy, righteousness-performing Mathra Spenta; to the Law opposed to the Daevas, the Law of Zarathushtra; to the long-traditional teaching; to the good Law of the worshippers of Mazda; to the Devotion to the Mathra Spenta; to the understanding that keeps the Law of the worshippers of Mazda; to the knowledge of the Mathra Spenta; to the heavenly Wisdom made by Mazda; to the Wisdom acquired through the ear and made by Mazda.

³⁰ Anagran. To the eternal and sovereign luminous space; to the bright Garo-nmana; to the sovereign place of eternal Weal; to the Chinvat-bridge, made by Mazda; to the tall lord Apam Napat and to the water made by Mazda; to Haoma, of holy birth; to the pious and good Blessing; to the awful cursing thought of the wise; to all the holy Gods of the heavenly world and of the material one; to the awful, overpowering Fravashis of the faithful, to the Fravashis of the first men of the law, to the Fravashis of the next-of-kin; to every God invoked by his own name.

Siroza 2 (the longer Sirozah)

¹ Ohrmazd. We sacrifice unto the bright and glorious Ahura Mazda; we sacrifice unto the Amesha-Spentas, the all-ruling, the all-beneficent.

² Vohuman. 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.

³ Ardwhisht. We sacrifice unto Asha-Vahista, 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.

⁴ Shahrewar. We sacrifice unto Khshathra-Vairya, the Amesha-Spenta; we sacrifice unto the metals; we sacrifice unto Mercy and Charity.

⁵ Spandarmad. We sacrifice unto the good Spenta Armaiti; we sacrifice unto the good Rata, with eyes of love, made by Mazda and holy.

⁶ Hordad. 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.

⁷ Amurdad. 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. (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-Vahista and unto 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 water made by Mazda and holy. (At the gah Aiwisruthrem): We sacrifice unto the good, powerful, beneficent Fravashis of the holy ones; we sacrifice unto the females that bring forth flocks of males; we sacrifice unto the thrift of the seasons; we sacrifice unto the well-shapen and 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 and master of holiness; we sacrifice unto Rashnu Razishta; we sacrifice unto Arstat, who makes the world grow, who makes the world increase.

⁸ Dai-pa-Adar. We sacrifice unto the Maker Ahura Mazda, the bright and glorious; we sacrifice unto the Amesha-Spentas, the all-ruling, the all-beneficent.

⁹ Adar. We sacrifice unto Atar, the son of Ahura Mazda; we sacrifice unto the Glory, made by Mazda; we sacrifice unto the Weal, made by Mazda; we sacrifice unto the Glory of the Aryas, made

by Mazda; we sacrifice unto the awful Glory of the Kavis, made by Mazda. We sacrifice unto Atar, the son of Ahura Mazda; we sacrifice unto king Husravah; we sacrifice unto the lake of Husravah; we sacrifice unto Mount Asnavant, made by Mazda; we sacrifice unto Lake Chaechasta, made by Mazda; we sacrifice unto the awful Glory of the Kavis, made by Mazda. We sacrifice unto Atar, the son of Ahura Mazda; we sacrifice unto Mount Raevant, made by Mazda; we sacrifice unto the awful Glory of the Kavis, made by Mazda. We sacrifice unto Atar, the son of Ahura Mazda; we sacrifice unto Atar, the beneficent, the warrior. We sacrifice unto that God, who is a full source of glory. We sacrifice unto that God, who is a full source of healing. We sacrifice unto Atar, the son of Ahura Mazda; we sacrifice unto all Fires; we sacrifice unto the God, Nairyo-Sangha, who dwells in the navel of kings.

¹⁰ Aban. We sacrifice unto the good Waters, made by Mazda and holy; we sacrifice unto the holy water-spring Ardvi Anahita; we sacrifice unto all waters, made by Mazda and Holy; we sacrifice unto all plants, made by Mazda and holy.

¹¹ Khwarshed. We sacrifice unto the bright, undying, shining, swift-horsed Sun,

¹² Mah. We sacrifice unto the Moon that keeps in it the seed of the Bull. We sacrifice unto the Soul and Fravashi of the only-created Bull; we sacrifice unto the Soul and Fravashi of the Bull of many species.

¹³ Tishtar. We sacrifice unto Tistrya, the bright and glorious Star; we sacrifice unto the powerful Satavaesa, made by Mazda, who pushes waters forward; we sacrifice unto all the Stars that have in them the seed of the waters; we sacrifice unto all the Stars that have in them the seed of the earth; we sacrifice unto all the Stars that have in them the seeds of the plants; we sacrifice unto the Star Vanant, made by Mazda; we sacrifice unto those stars that are seven in number, the Haptoiringas, made by Mazda, glorious and healing; in order to oppose the Yatus and Pairikas.

¹⁴ Goshorun. We sacrifice unto the soul of the bounteous Cow; we sacrifice unto the powerful Drvaspa, made by Mazda and holy.

¹⁵ Dai-pa-Mihr. We sacrifice unto the Maker Ahura Mazda, the bright and glorious; we sacrifice unto the Amesha-Spentas, the all-ruling, the all-beneficent.

¹⁶ Mihr. We sacrifice unto Mithra, the lord of wide pastures, who has a thousand ears and ten thousand eyes, a God invoked by his own name; we sacrifice unto Rama Hvastra.

¹⁷ Srosh. We sacrifice unto the holy, tall-formed, fiend-smiting, world-increasing Sraosha, holy and master of holiness.

¹⁸ Rashn. We sacrifice unto Rashnu Razishta; we sacrifice unto Arstat, who makes the world grow, who makes the world increase; we sacrifice unto the true-spoken speech that makes the world grow.

¹⁹ Frawardin. We sacrifice unto the good, strong, beneficent Fravashis of the holy ones.

²⁰ Warharan. We sacrifice unto the well-shapen, tall-formed Strength; we sacrifice unto Verethraghna, made by Ahura; we sacrifice unto the crushing Ascendant.

²¹ Ram. We sacrifice unto Rama Hvastra; we sacrifice unto the holy Vayu; we sacrifice unto Vayu, who works highly and is more powerful to destroy than all other creatures. Unto that part of thee do we sacrifice, O Vayu, that belongs to Spenta-Mainyu. We sacrifice unto the sovereign Sky; we sacrifice unto the Boundless Time; we sacrifice unto the sovereign Time of the long Period.

²² Wad. We sacrifice unto the beneficent, bounteous Wind; we sacrifice unto the wind that blows below; we sacrifice unto the wind that blows above; we sacrifice unto the wind that blows before; we sacrifice unto the wind that blows behind. We sacrifice unto the manly Courage.

²³ Dai-pa-Den. We sacrifice unto the Maker Ahura Mazda, the bright and glorious; we sacrifice unto the Amesha-Spentas.

²⁴ Den. We sacrifice unto the most right Chista, made by Mazda and holy; we sacrifice unto the good Law of the worshippers of Mazda.

²⁵ Ard. We sacrifice unto Ashi Vanguhi, the bright high, strong, tall-formed, and merciful; we Sacrifice unto the Glory made by Mazda; we sacrifice unto the Weal made by Mazda. We sacrifice unto Parendi, of the light chariot; we sacrifice unto the Glory of the Aryas, made by Mazda; we sacrifice unto the awful kingly Glory, made by Mazda; we sacrifice unto that awful Glory, that cannot be forcibly seized, made by Mazda; we sacrifice unto the Glory of Zarathushtra, made by Mazda.

²⁶ Ashtad. We sacrifice unto Arshtat, who makes the world grow; we sacrifice unto Mount Ushi-darena, made by Mazda, a God of holy happiness.

²⁷ Asman. We sacrifice unto the shining Heavens; we sacrifice unto the bright, all-happy, blissful abode of the holy ones.

²⁸ Zam. We sacrifice unto the Earth, a beneficent God; we sacrifice unto these places, unto these fields; we sacrifice unto Mount Ushi-darena, made by Mazda, a God of holy happiness; we sacrifice unto all the mountains, that are seats of holy happiness, of full happiness, made by Mazda, the holy and masters of holiness; we sacrifice unto the awful kingly Glory, made by Mazda; we sacrifice unto the awful Glory that cannot be forcibly seized, made by Mazda.

²⁹ Mahraspand. We sacrifice unto the Mathra Spenta, of high glory; we sacrifice unto the Law opposed to the Daevas; we sacrifice unto the Law of Zarathushtra; we sacrifice unto the long-traditional teaching; we sacrifice unto the good Law of the worshippers of Mazda: we sacrifice unto the Devotion to the Mathra Spenta; we sacrifice unto the understanding that keeps the Law of the worshippers of Mazda; we sacrifice unto the knowledge of the Mathra Spenta; we sacrifice unto the heavenly Wisdom, made by Mazda; we sacrifice unto the Wisdom acquired through the ear and made by Mazda.

³⁰ Anagran. We sacrifice unto the eternal and sovereign luminous space; we sacrifice unto the bright Garonmana; we sacrifice unto the sovereign place of eternal Weal; we sacrifice unto the Chinvat-bridge, made by Mazda; we sacrifice unto Apam Napat, the swift-horsed, the high and shining lord, who has many wives; and we sacrifice unto the water, made by Mazda and holy; we sacrifice unto the golden and tall Haoma; we sacrifice unto the enlivening Haoma, who makes the world grow; we sacrifice unto Haoma, who keeps death far away; we sacrifice unto the pious and good Blessing; we sacrifice unto the awful, powerful, cursing thought of the wise, a God; we sacrifice unto all the holy Gods of the heavenly world; we sacrifice unto all the holy Gods of the material world. I praise, I invoke, I meditate upon, and we sacrifice unto the good, strong, beneficent Fravashis of the holy ones.

The Yasts

OHRMAZD YASHT (Hymn to Ahura Mazda)

⁰ 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. Yatha ahu vairyo: The will of the Lord is the law of holiness: the riches of Vohu-Mano shall he given to him who works in this world for Mazda, and wields according to the will of Ahura the power he gave him to relieve the poor.

¹ 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?

² '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?'

³ 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;

⁴ '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.'

⁵ 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;

⁶ '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.'

⁷ 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.

⁸ '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).

⁹ 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.

¹⁰ '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, of the two-legged ruffians, of the two-legged Ashemaoghas, of the four-legged wolves;

¹¹ '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.

¹² '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.

¹³ '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.

¹⁴ '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.

¹⁵ '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.

¹⁶ '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;

¹⁷ '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:

¹⁸ '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.

¹⁹ '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.

²⁰ "'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."

²¹ '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... 'Ashem Vohu: Holiness is the best of all good....

²² '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.

²³ '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.'

²⁴ '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.

²⁵ '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!

²⁶ '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!

²⁷ '[We worship] the well-shapen, tall-formed Strength; Verethraghna, made by Ahura; the crushing Ascendant, and Spenta-Armaiti.

²⁸ '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?'

²⁹ Then Zarathushtra said: 'I threw you back into the earth, and by the eyes of Spenta-Armaiti the ruffian was made powerless.

³⁰ 'We worship the powerful Gaokerena, made by Mazda; the powerful Gaokerena, made by Mazda.

³¹ '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.

³² '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 Varenya 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....

³³ '[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 Hvasra, 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....'

HAPTAN YASHT

⁰ 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....

¹ 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;

² 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.

³ 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.

⁴ (At the Gah Hawan): To Mithra, the lord of wide pastures and to Rama Hvasra. (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.

⁵ (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....

⁶ 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.

⁷ 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.

⁸ 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.

⁹ (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.

¹⁰ (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

¹¹ 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:

¹²?

¹³ 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.

¹⁶ 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-Vairya, 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.

ARDWAHISHT YASHT ("Hymn to the Highest Asha")

⁰ 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....

¹ 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'....

² 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.

³ '.... 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;

⁴ '(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.

⁵ '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.

⁶ '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.

⁷ '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.

⁸ '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.

⁹ '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.

¹⁰ '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.

¹¹ '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.

¹² '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.

¹³ '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:

¹⁴ '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.

¹⁵ "'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.

¹⁶ "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."

¹⁷ '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.

¹⁸ '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....

¹⁹ '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.'

HORDAD YASHT

⁰ 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.

¹ 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.

² '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.

³ '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

⁴ '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.

⁵ '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 there himself, [saying]:

⁶ "'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!'"

⁷ '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.

⁸ 'The names of those (Amesha-Spentas) smite the men turned to Nasus by the Drujes: the seed and kin of the deaf are smitten, the scornful are dead, as the Zaoatar Zarathushtra blows them away to woe, however fierce, at his will and wish, as many as he wishes.

⁹ '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.

¹⁰ '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 in black hair, devoted to the good law, who, devoted to the good law, holy and brave, stills all the Drujes.

¹¹ '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.

¹² '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.'

ABAN YASHT ("Hymn to the Waters")

⁰ 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 ahu vairyo: The will of the Lord is the law of holiness....

¹ 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;

² '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;

³ '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 Hukairya down to the sea Vouru-Kasha.

⁴ '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.

⁵ '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.

⁶ '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.

⁷ '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:

⁸ "'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?"

⁹ '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....

¹⁰ '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;

¹¹ '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....

¹² 'Offer up a sacrifice, O Spitama Zarathushtra! unto this spring of mine, Ardvi Sura Anahita....

¹³ '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

¹⁴ 'Offer up a sacrifice, O Spitama Zarathushtra! unto this spring of mine, Ardvi Sura Anahita....

¹⁵ '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....

¹⁶ 'Offer up a sacrifice, O Spitama Zarathushtra! unto this spring of mine, Ardvi Sura Anahita....

¹⁷ '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.

¹⁸ 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!"

¹⁹ '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....

²⁰ 'Offer up a sacrifice, O Spitama Zarathushtra! unto this spring of mine, Ardvi Sura Anahita....

²¹ '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.

²² '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."

²³ '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....

²⁴ 'Offer up a sacrifice, O Spitama Zarathushtra! unto this spring of mine, Ardvi Sura Anahita....

²⁵ '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.

²⁶ '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."

²⁷ '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....

- ²⁸ 'Offer up a sacrifice, O Spitama Zarathushtra! unto this spring of mine, Ardvi Sura Anahita....
- ²⁹ '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.
- ³⁰ '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."
- ³¹ '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....
- ³² 'Offer up a sacrifice, O Spitama Zarathushtra! unto Ardvi Sura Anahita....
- ³³ '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.
- ³⁴ '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."
- ³⁵ '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....
- ³⁶ 'Offer up a sacrifice, O Spitama Zarathushtra! unto Ardvi Sura Anahita....
- ³⁷ '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.
- ³⁸ '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."
- ³⁹ '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....
- ⁴⁰ 'Offer up a sacrifice, O Spitama Zarathushtra! unto this spring of mine, Ardvi Sara Anahita....
- ⁴¹ '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.
- ⁴² '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."
- ⁴³ 'Ardvi Sura Anahita did not grant him that boon. 'For her brightness and glory, I will offer her a sacrifice....
- ⁴⁴ 'Offer up a sacrifice, O Spitama Zarathushtra! unto this spring of mine, Ardvi Sura Anahita....

⁴⁵ '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.

⁴⁶ '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."

⁴⁷ '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....

⁴⁸ 'Offer up a sacrifice, O Spitama Zarathushtra! unto this spring of mine, Ardvi Sura Anahita....

⁴⁹ '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.

⁵⁰ '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."

⁵¹ '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....

⁵² 'Offer up a sacrifice, O Spitama Zarathushtra! unto this spring of mine, Ardvi Sura Anahita....

⁵³ 'To her did the valiant warrior Tusa 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.

⁵⁴ '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."

⁵⁵ '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....

⁵⁶ 'Offer up a sacrifice, O Spitama Zarathushtra! unto this spring of mine, Ardvi Sura Anahita....

⁵⁷ '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.

⁵⁸ '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."

- ⁵⁹ 'Ardvi Sura Anahita did not grant them that boon. 'For her brightness and glory, I will offer her a sacrifice....
- ⁶⁰ 'Offer up a sacrifice, O Spitama Zarathushtra! unto this spring of mine, Ardvi Sura Anahita....
- ⁶¹ '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.
- ⁶² '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:
- ⁶³ "'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."
- ⁶⁴ 'Ardvi 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.
- ⁶⁵ '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. [66. 'Ardvi 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....
- ⁶⁷ 'Offer up a sacrifice, O Spitama Zarathushtra! unto this spring of mine, Ardvi Sura Anahita....
- ⁶⁸ '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.
- ⁶⁹ 'He asked of her a boon, saying: "Grant me this, O good, most beneficent Ardvi Sura Anahita! that I may be as constantly victorious as any one of all the Aryans."
- ⁷⁰ '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....
- ⁷¹ 'Offer up a sacrifice, O Spitama Zarathushtra! unto this spring of mine, Ardvi Sura Anahita....
- ⁷² 'To her did Ashavazdah, the son of Pouru-dhakshti, 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.
- ⁷³ 'They begged of her a boon, saying: "Grant us this, O good, most beneficent Ardvi 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.
- ⁷⁴ '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....
- ⁷⁵ 'Offer up a sacrifice, O Spitama Zarathushtra! unto this spring of mine, Ardvi Sura Anahita....

⁷⁶ 'Vistauru, the son of Naotara, worshipped her by the brink of the river Vitanghuhaiti, with well-spoken words, speaking thus:

⁷⁷ "'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 Ardvi Sura Anahita! leave me a dry passage, to pass over the good Vitanghuhaiti."

⁷⁸ 'Ardvi 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. [79. '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....

⁸⁰ 'Offer up a sacrifice, O Spitama Zarathushtra! unto this spring of mine, Ardvi Sura Anahita....

⁸¹ 'To her did Yoishtha, one of the Fryanas, offer up a sacrifice with a hundred horses, a thousand oxen, ten thousand lambs on the Pedvaepa of the Rangha.

⁸² 'He begged of her a boon, saying: "Grant me this, O good, most beneficent Ardvi 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."

⁸³ '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....

⁸⁴ 'Offer up a sacrifice, O Spitama Zarathushtra! unto this spring of mine, Ardvi Sura Anahita....

⁸⁵ 'Whom Ahura Mazda the merciful ordered thus, saying: "Come, O Ardvi 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.

⁸⁶ "'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.

⁸⁷ "'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 Ardvi Sura Anahita!"

⁸⁸ 'Then Ardvi Sura Anahita came forth, O Zarathushtra! down from those stars to the earth made by Mazda; and Ardvi Sura Anahita spake thus:

⁸⁹ "'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."

⁹⁰ 'Zarathushtra asked Ardvi Sura Anahita: "O Ardvi 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."

⁹¹ 'Ardvi 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.

⁹² "'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.

⁹³ "'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."

⁹⁴ '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?"

⁹⁵ '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]."

⁹⁶ '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....

⁹⁷ 'Offer up a sacrifice, O Spitama Zarathushtra! unto this spring of mine, Ardvi Sura Anahita....

⁹⁸ '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 and full prosperity; quickly became Vishtaspa, the Naotaride, the lord of the swiftest horses in these countries.

⁹⁹ ['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....

¹⁰⁰ 'Offer up a sacrifice, O Spitama Zarathushtra! unto this spring of mine, Ardvi Sura Anahita....

¹⁰¹ '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.

¹⁰² '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.

¹⁰³ 'Offer up a sacrifice, O Spitama Zarathushtra! unto this spring of mine, Ardvi Sura Anahita....

¹⁰⁴ '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.

¹⁰⁵ '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-aspa, the valiant Kavi Vistaspa, to think according to the law, to speak according to the law, to do according to the law."

¹⁰⁶ '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....

¹⁰⁷ 'Offer up a sacrifice, O Spitama Zarathushtra! unto this spring of mine, Ardvi Sura Anahita....

¹⁰⁸ '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.

¹⁰⁹ '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!"

¹¹⁰ '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....

¹¹¹ 'Offer up a sacrifice, O Spitama Zarathushtra! unto this spring of mine, Ardvi Sura Anahita....

¹¹² '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.

¹¹³ '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.

¹¹⁴ '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....

¹¹⁵ 'Offer up a sacrifice, O Spitama Zarathushtra! unto this spring of mine, Ardvi Sura Anahita....

¹¹⁶ '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.

¹¹⁷ '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."

¹¹⁸ '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....

¹¹⁹ 'Offer up a sacrifice, O Spitama Zarathushtra! unto this spring of mine, Ardvi Sura Anahita....

¹²⁰ '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.

¹²¹ '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....

¹²² 'Offer up a sacrifice, O Spitama Zarathushtra! unto this spring of mine, Ardvi Sura Anahita....

¹²³ '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:

¹²⁴ "'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....

¹²⁵ 'Offer up a sacrifice, O Spitama Zarathushtra! unto this spring of mine, Ardvi Sura Anahita....

¹²⁶ '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;

¹²⁷ '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.

¹²⁸ '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.

¹²⁹ '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.

¹³⁰ '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.

¹³¹ '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.

¹³² '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....

¹³³ '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!'

KHWARSHED YASHT ("Hymn to the Sun")

⁰ 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....

¹ 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.

² 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.

³ 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.

⁴ 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.

⁵ 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.

⁶ 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....

⁷ 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.

MAH YASHT ("Hymn to the Moon")

⁰ 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....

¹ 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!

² 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?'

³ 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.

⁴ 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.

⁵ 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.

⁶ 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....

⁷ 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.

TISHTAR YASHT (Hymn to Tishtrya)

⁰ 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....

¹ 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].

² '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.

³ '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....

⁴ '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....

⁵ '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....

⁶ '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, which Erekhsha, the swift archer, the Arya amongst the Aryas whose arrow was the swiftest, shot from Mount Khshaatha to Mount Hvanvant.

⁷ '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....

⁸ '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.

⁹ '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....

¹⁰ '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!

¹¹ "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."

¹² '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.

¹³ '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.

¹⁴ '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.

¹⁵ '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."

¹⁶ '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.

¹⁷ '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."

¹⁸ '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.

¹⁹ '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."

²⁰ '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.

²¹ '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.

²² '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.

²³ '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.

²⁴ "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."

²⁵ '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.

²⁶ '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.

²⁷ '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.

²⁸ '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.

²⁹ '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!"

³⁰ 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.

³¹ '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.

³² '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.

³³ '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.

³⁴ '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....

³⁵ '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 Amesha-Spentas. 'For his brightness and glory, I will offer him a sacrifice worth being heard....

³⁶ '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....

³⁷ '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.

³⁸ 'Ahura Mazda gave him assistance, and the Amesha-Spentas 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....

³⁹ 'We sacrifice unto Tishtrya, the bright and glorious star, who afflicts the Pairikas, who destroys the Pairikas, that Angra Mainyu flung to stop all the stars that have in them the seed of the waters.

⁴⁰ '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....

⁴¹ '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:

⁴² "'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....

⁴³ '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....

⁴⁴ '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....

⁴⁵ '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:

⁴⁶ '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.

⁴⁷ '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....

⁴⁸ '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....

⁴⁹ '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.

⁵⁰ '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;

⁵¹ 'In order to withstand, to break asunder, to afflict, to drive back the malice of that Pairika Duzyairya, whom evil-speaking people call Huyairya.

⁵² '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;

⁵³ 'In order to withstand, to break asunder, to afflict, to drive back the malice of that Pairika Duzyairya, whom evil-speaking people call Huyairya;

⁵⁴ '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.

⁵⁵ '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.

⁵⁶ '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.'

⁵⁷ 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?'

⁵⁸ 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.

⁵⁹ '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.

⁶⁰ '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.

⁶¹ '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.

⁶² '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.'

GOSH YASHT (Drvasp Yasht)

⁰ 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....

¹ We sacrifice unto the powerful Drvaspa, made by Mazda and holy, who heeps 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;

² 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.

³ 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:

⁴ '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.'

⁵ 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.

⁶ 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....

⁷ 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.

⁸ 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:

⁹ '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;

¹⁰ '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.'

¹¹ 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....

¹² 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.

¹³ 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:

¹⁴ '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.'

¹⁵ 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....

¹⁶ 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.

¹⁷ 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:

¹⁸ '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.'

¹⁹ 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....

²⁰ 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.

²¹ 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:

²² '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.'

²³ 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....

²⁴ 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,

²⁵ 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:

²⁶ '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.'

²⁷ 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....

²⁸ 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.

²⁹ 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:

³⁰ '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 Hvyana murderer, Arejat-aspa; that I may put to flight Darshinika, the worshipper of the Daevas;

³¹ 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 Hvyanas; and that I may smite of the Hvyana 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.

³² 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.

MIHR YASHT ("Hymn to Mithra")

⁰ 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 Hvasra, Be propitiation, with sacrifice, prayer, propitiation, and glorification. Yatha ahu vairyo: The will of the Lord is the law of holiness....

¹ 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.

² 'The ruffian who lies unto Mithra brings death unto the whole country, injuring as much the faithful world as a hundred evil-doers 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. For Mithra stands for both the faithful and the unfaithful.

³ '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.

⁴ '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.

⁵ '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! May he come to us for bliss! 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.

⁶ '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 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....

⁷ '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, strong, sleepless, and ever awake;

⁸ '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.

⁹ '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. 'For his brightness and glory, I will offer him a sacrifice worth being heard....

¹⁰ 'We sacrifice unto Mithra, the lord of wide pastures, sleepless, and ever awake.

¹¹ '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. 'For his brightness and glory, I will offer him a sacrifice worth being heard....

¹² 'We sacrifice unto Mithra, the lord of wide pastures, sleepless, and ever awake;

¹³ 'Who first of the heavenly gods reaches over the Hara, before the undying, swift-horsed sun; 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.

¹⁴ 'Where the valiant chiefs draw up their many troops in array; where the high mountains, rich in pastures and waters, yield plenty to the cattle; where the deep lakes, with salt waters, stand; where wide-flowing rivers swell and hurry towards Ishkata and Pouruta, Mouru and Haroyu, the Gava-Sughdha and Hvairizem;

¹⁵ 'On Arezahi and Sawahi, on Fradadhafshu and Widadhafshu, on Wouru-bareshti and Wourujareshti, on this bright karshwar of Xwaniratha, the abode of cattle, the dwelling of cattle, the powerful Mithra looks with a health-bringing eye;

¹⁶ '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 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....

¹⁷ '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.

¹⁸ '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.

¹⁹ 'On whatever side there is one who has lied unto Mithra, on that side Mithra stands forth, angry and offended, and his wrath is slow to relent.

²⁰ 'Those who lie unto Mithra, however swift they may be running, cannot overtake; 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.

²¹ '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. 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....

²² '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.

²³ '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.

²⁴ '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-seeing, undeceivable Mithra. 'For his brightness and glory, I will offer him a sacrifice worth being heard....

²⁵ '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, high, holily clever, the incarnate Word, a warrior with strong arms;

²⁶ '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;

²⁷ 'Who confounds the ways of the nation that delights in havoc, who turns away their Glory, takes away their strength for victory, blows them away helpless, 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....

²⁸ '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 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.

²⁹ '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.

³⁰ 'Thou makest houses large, beautiful with women, beautiful with chariots, with well-laid foundations, and high above their groundwork; 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.

³¹ '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!

³² '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!.

³³ '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.

³⁴ '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....

³⁵ 'We sacrifice unto Mithra, the lord of wide pastures, sleepless, and ever awake; 'Victory-making, army-governing, endowed with a thousand senses; power-wielding, power-possessing, and all-knowing;

³⁶ '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.

³⁷ '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.

³⁸ '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 of the Mithradrujes: they stand on the road, letting tears run over their chins.

³⁹ '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.

⁴⁰ '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.

⁴¹ 'Mithra strikes fear into them; Rashnu strikes a counter-fear into them; the holy Sraosha blows them away from every side towards the two Yazatas, the maintainers of the world. They make the ranks of the army melt away, as Mithra, the lord of wide pastures, angry, offended, and unsatisfied, comes and meets them.

⁴² '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!"

⁴³ '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....

⁴⁴ '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, unconfined, and bright, a far-and-wide-extending abode.

⁴⁵ 'Whose eight friends 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.

⁴⁶ '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....

⁴⁷ 'We sacrifice unto Mithra, the lord of wide pastures, sleepless, and ever awake; 'A god of high renown and old age, whom wide-hoofed horses carry against havocking hosts, against enemies coming in battle array, in the strife of conflicting nations.

⁴⁸ '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....

⁴⁹ 'We sacrifice unto Mithra, the lord of wide pastures, sleepless, and ever awake;

⁵⁰ 'For whom the Maker, Ahura Mazda, has built up a dwelling 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;

⁵¹ '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.

⁵² '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 Nairyosangha, who strikes a blow that smites the army, that smites the strength of the malicious. 'For his brightness and glory, I will offer him a sacrifice worth being heard....

⁵³ 'We sacrifice unto Mithra, the lord of wide pastures, sleepless, and ever awake;

⁵⁴ '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.

⁵⁵ "'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."

⁵⁶ '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 undeceivable Mithra!

⁵⁷ '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]!

⁵⁸ '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.

⁵⁹ '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....

⁶⁰ '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,, beneficent; 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....

⁶¹ 'We sacrifice unto Mithra, the lord of wide pastures, sleepless, and ever awake; 'Firm-legged, 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; delivering; happy; undeceivable; endowed with many senses; a creature of wisdom;

⁶² '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.

⁶³ '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, undeceivable god. 'For his brightness and glory, I will offer him a sacrifice worth being heard....

⁶⁴ 'We sacrifice unto Mithra, the lord of wide pastures, sleepless, and ever awake; 'Who takes possession of the beautiful, wide-expanding law, greatly and powerfully, and whose face looks over all the seven karshwars of the earth;

⁶⁵ '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-giving, and bliss-giving.

⁶⁶ 'With whom proceed Ashi Vanguhi, and Parendi on her light chariot, the awful Manly Courage, the awful kingly Glory, the awful sovereign Sky, the awful cursing thought of the wise, the awful Fravashis of the faithful, and he who keeps united together the many faithful worshippers of Mazda. 'For his brightness and glory, I will offer him a sacrifice worth being heard....

⁶⁷ '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 substance, from the Karshvare [keshwar] of Arezahi to the Karshvare of Xwaniratha, the bright one; accompanied by the wheel of sovereignty, the Glory made by Mazda, and the Victory made by Ahura;

⁶⁸ 'Whose chariot is embraced 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 carry along the heavenly space, while the cursing thought of the wise pushes it forward;

⁶⁹ 'From whom all the Daevas unseen and the Varenya fiends flee away in fear. Oh! may we never fall across the rush of the angry lord, 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....

⁷⁰ '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, a sharp-toothed he-boar, a sharp-jawed boar, that kills at one stroke, pursuing, wrathful, with a dripping face; strong, with iron feet, iron fore-paws, iron weapons, an iron tail, and iron jaws;

⁷¹ '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 and the column of life, the marrow and the spring of existence.

⁷² '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. 'For his brightness and glory, we offer him a sacrifice worth being heard....

⁷³ 'We sacrifice unto Mithra, the lord of wide pastures, sleepless, and ever awake; 'Who, with hands lifted up, rejoicing, cries out, speaking thus:

⁷⁴ "'O Ahura Mazda, most beneficent spirit! Maker of the material world, thou Holy One! "'If men would worship me 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."

⁷⁵ '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.

⁷⁶ '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.

⁷⁷ '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.

⁷⁸ '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....

⁷⁹ '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;

⁸⁰ '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, and thus it is how so many men who have lied unto Mithra, even privily, lie smitten down on the ground. 'For his brightness and glory, I will offer him a sacrifice worth being heard....

⁸¹ '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;

⁸² 'To whom Ahura Mazda gave a thousand senses 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....

⁸³ '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;

⁸⁴ '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 in danger of death 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.

⁸⁵ '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 or aloud.

⁸⁶ 'The cow driven astray invokes him for help, 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?"

⁸⁷ '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....

⁸⁸ '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, he the undefiled to one undefiled, with undefiled baresma, undefiled libations, and undefiled words;

⁸⁹ 'Whom 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.

⁹⁰ '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-slapen body of him whom the swift-horsed sun awakes for prayer from afar.

⁹¹ '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, 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.

⁹² '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] who saw thee amongst all creatures the right lord and master of the world, the best cleanser of these creatures.

⁹³ '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, 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, made by the Daevas.

⁹⁴ '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....

⁹⁵ '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, touches both ends of this wide, round earth, whose ends lie afar, and surveys everything that is between the earth and the heavens,

⁹⁶ '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;

⁹⁷ 'From whom Angra Mainyu, who is all death, flees away in fear; from whom Aeshma, the evil-doing Peshotanu, flees away in fear; from whom the long-handed Bushyasta flees away in fear; from whom all the Daevas unseen and the Varenya fiends flee away in fear.

⁹⁸ '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....

⁹⁹ '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. '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.

¹⁰⁰ '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.

¹⁰¹ '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....

¹⁰² '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;

¹⁰³ 'Whom Ahura Mazda has established to maintain and look over all this moving 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....

¹⁰⁴ '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.

¹⁰⁵ '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."

¹⁰⁶ '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;

¹⁰⁷ "'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 time 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):

¹⁰⁸ "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?

¹⁰⁹ "'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.

¹¹⁰ "'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!

¹¹¹ "'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....

¹¹² '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,

¹¹³ '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.

¹¹⁴ '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....

¹¹⁵ '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!

¹¹⁶ '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;

¹¹⁷ '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.

¹¹⁸ '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....

¹¹⁹ '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.

¹²⁰ 'To Mithra all the faithful worshippers of Mazda must give strength and energy with offered and proffered Haomas, which the Zaothar 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.'

¹²¹ 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?'

¹²² 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 sacriace worth being heard....

¹²³ '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.

¹²⁴ '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.

¹²⁵ '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....

¹²⁶ '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.

¹²⁷ '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.

¹²⁸ '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.

¹²⁹ '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.

¹³⁰ '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.

¹³¹ '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.

¹³² '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.

¹³³ 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.

¹³⁴ '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.

¹³⁵ '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....

¹³⁶ '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.

¹³⁷ '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,

¹³⁸ "'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."

¹³⁹ '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....

¹⁴⁰ '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;

¹⁴¹ '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....

¹⁴² '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;

¹⁴³ '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, undeceivable god. 'For his brightness and glory, I will offer him a sacrifice worth being heard....

¹⁴⁴ '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.

¹⁴⁵ '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 y er, 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!'

SROSH YASHT HADHOKHT

⁰ 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....

¹ 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!

² 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.

³ 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-smitters. 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.

⁴ 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;

⁵ 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.

⁶ 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.

⁷ 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.

⁸ 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 Nairyo-sangha, the tall-formed. So may the holy Sraosha, the fiend-smiter, come to us for help!

⁹ 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....

¹⁰ 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;

¹¹ 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;

¹² 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.

¹³ 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....

¹⁴ 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....

¹⁵ 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,

¹⁶ 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;

¹⁷ 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, 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....

¹⁸ 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;

¹⁹ 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 Arshiti.

²⁰ 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.

²¹ 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 Arshitat, 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;

²² 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 Amesha-Spentas; 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....

²³ 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!

RASHN YASHT

⁰ 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 vairyō: The will of the Lord is the law of holiness....

¹ 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?'

² 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.'

³ 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."

⁴ '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.

⁵ '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.

⁶ '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.

⁷ '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;

⁸ '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).

⁹ 'Whether thou, O hoIy 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.

¹⁰ '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.

¹¹ '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.

¹² '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.

¹³ '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.

¹⁵ '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.

¹⁶ '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.

¹⁷ '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....

¹⁸ '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....

¹⁹ '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....

²⁰ '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....

²¹ '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....

²² '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....

²³ '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....

²⁴ '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....

²⁵ '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....

²⁶ '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....

²⁷ '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....

²⁸ '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....

²⁹ '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....

- ³⁰ '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....
- ³¹ '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....
- ³² '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....
- ³³ '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....
- ³⁴ '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....
- ³⁵ '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....
- ³⁶ '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....
- ³⁷ '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....
- ³⁸ 'Whether thou, O holy Rashnu! art, ... (obscure) we invoke, we bless Rashnu, the strong. I invoke his friendship towards this var prepared....
- ³⁹ 'For his brightness and glory, I will offer unto him a sacrifice worth being heard.... 'Yenhe hatam: All those beings of whom Ahura Mazda....
- ⁴⁰ '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.'

FRAWARDIN YASHT ("Hymn to the Guardian Angels")

⁰ 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; 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....

¹ 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.

² 'Through their brightness and glory, O Zarathushtra! I maintain that sky, there above, shining and seen afar, and encompassing this earth all around.

³ 'It looks like a palace, that stands built of a [181] heavenly substance, firmly established, with ends that lie afar, shining in its body of ruby over the three-thirds (of the earth); 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.

⁴ 'Through their brightness and glory, O Zarathushtra! I maintain 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 flocks-increasing and holy, the fold-increasing and holy, the wealth increasing and holy, the country increasing and holy;

⁵ '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;

⁶ '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 Hukairya down to the sea Vouru-kasha.

⁷ '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, 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.

⁸ '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.

⁹ '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;

¹⁰ '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.

¹¹ '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.

¹² '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.

¹³ '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.

¹⁴ '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.

¹⁵ '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.

¹⁶ '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.

¹⁷ '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!

¹⁸ '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.

¹⁹ '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.'

²⁰ 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!

²¹ "'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 Zarathustrotemas; 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;

²² "'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;

²³ "'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;

²⁴ "'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,

²⁵ "'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.'"

²⁶ 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.

²⁷ 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.

²⁸ 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.

²⁹ 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.

³⁰ 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.

³¹ 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.

³² 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.

³³ 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.

³⁴ 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.

³⁵ 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 flee invoke them;

³⁶ 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.

³⁷ 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.

³⁸ 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.

³⁹ 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.

⁴⁰ 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;

⁴¹ 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;

⁴² 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.

⁴³ 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.

⁴⁴ 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.

⁴⁵ 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,

⁴⁶ 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.

⁴⁷ 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.

⁴⁸ 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.

⁴⁹ 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:

⁵⁰ '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?'

⁵¹ 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:

⁵² '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.'

⁵³ 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:

⁵⁴ 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.

⁵⁵ 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;

⁵⁶ 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.

⁵⁷ 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.

⁵⁸ 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.

⁵⁹ 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.

⁶⁰ 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.

⁶¹ 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.

⁶² 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.

⁶³ 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.

⁶⁴ 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.

⁶⁵ 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,

⁶⁶ 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!'

⁶⁷ 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.

⁶⁸ 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!'

⁶⁹ 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.

⁷⁰ 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.

⁷¹ 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 Varenja 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;

⁷² 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.

⁷³ 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?'

⁷⁴ 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.

⁷⁵ 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.

⁷⁶ 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.

⁷⁷ When Angra Mainyu broke into the creation of the good holiness, then came in across Vohu Mano and Atar.

⁷⁸ 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.

⁷⁹ 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.

⁸⁰ 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;

⁸¹ 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.

⁸² 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;

⁸³ 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;

⁸⁴ 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.

⁸⁵ 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.

⁸⁶ 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.

⁸⁷ 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;

⁸⁸ 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;

⁸⁹ Who was the first Priest, the first Warrior, the first Plougher of the ground; who first took the turning of the wheel from the hands of the Daeva 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.

⁹⁰ 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;

⁹¹ 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;

⁹² 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;

⁹³ 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!

⁹⁴ '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.

⁹⁵ '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.

⁹⁶ 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.

⁹⁷ 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.

⁹⁸ 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.

⁹⁹ 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.

¹⁰⁰ 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.

¹⁰¹ 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 Keresaoxshan; 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.

¹⁰² 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.

¹⁰³ 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.

¹⁰⁴ 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 Varesna, 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.

¹⁰⁵ 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.

¹⁰⁶ We worship the Fravashi of the holy Asha-stu, the son of Maidhyo-maungha. We worship the Fravashi of the holy Avarethrabah, the son of Rastare-vagbant. 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;

¹⁰⁷ 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.

¹⁰⁸ 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.

¹⁰⁹ 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 Frasha-vakhsha. We worship the Fravashi of the holy Nemo-vanghu, the son of Vaedhayangha.

¹¹⁰ We worship the Fravashi of the holy Visadha. We worship the Fravashi of the holy Asha-vanghu, 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.

¹¹¹ We worship the Fravashi of the holy Gaopi-vanghu. 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.

¹¹² 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.

¹¹³ 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 Thritha, the sons of Sayuzhdri. We worship the Fravashi of the holy Vohu-raochah, the son of Varakasa. We worship the Fravashi of the holy Arejan-ghant, the Turanian. We worship the Fravashi of the holy Usinemah.

¹¹⁴ 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 Vohu-nemah, 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 Pourushti, the son of Kavi.

¹¹⁵ 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 Vohu-nemah. We worship the Fravashis of the holy Arezva and Sruta-spadha. 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 Vahmae-data, the son of Mathravaka, We worship the Fravashi of the holy Ushtra, the son of Sadhanah.

¹¹⁶ We worship the Fravashi of the holy Danghu-sruta; We worship the Fravashi of the holy Danghu-fradhah. We worship the Fravashi of the holy Aspo-padho-makhshti; We worship the Fravashi of the holy Payanghro-makhshti. 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.

¹¹⁷ 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.

¹¹⁸ 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.

¹¹⁹ 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 Hvdhata; We worship the Fravashi of the holy Uzya, the son of Vanghu-dhata; We worship the Fravashi of the holy Frya.

¹²⁰ 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.

¹²¹ 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 Hvore-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.

¹²² 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-ostira [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-ushtra, the son of Akhnangha. We worship the Fravashi of the holy Vivare-shvant, the son of Ainyu.

¹²³ 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 Yaetush-gau, the son of Vyatana. We worship the Fravashi of the holy Garshta, the son of Kavi.

¹²⁴ We worship the Fravashi of the holy Pouru-bangha, 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 Vohu-peresa, the son of Ainyu.

¹²⁵ We worship the Fravashi of the holy Paro-dasma, 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.

¹²⁶ We worship the Fravashi of the holy Tiro-nakathwa, of the Uspaeshta-Saena house. We worship the Fravashi of the holy Utayuti Vit-kavi, 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 Perethu-afzem.

¹²⁷ We worship the Fravashis of the holy Asha-nemah 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.

¹²⁸ 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 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 Vouru-savah; 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;

¹²⁹ 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.

¹³⁰ 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.

¹³¹ 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.

¹³² 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];

¹³³ For the well-shapened 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;

¹³⁴ 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;

¹³⁵ 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.

¹³⁶ 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.

¹³⁷ 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 Varenaya fiends; to withstand the evil done by the Daevas.

¹³⁸ We worship the Fravashi of the holy Fradhakhshti, 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.

¹³⁹ We worship the Fravashi of the holy Hvovi. We worship the Fravashi of the holy Freni; We worship the Fravashi of the holy Thrithi; 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.

¹⁴⁰ 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 Khshoiwrassa; 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.

¹⁴¹ 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.

¹⁴² 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.

¹⁴³ 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.

¹⁴⁴ 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.

¹⁴⁵ 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!

¹⁴⁶ 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.

¹⁴⁷ 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!

¹⁴⁸ 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 Ahura 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.

¹⁴⁹ 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.

¹⁵⁰ 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.

¹⁵¹ 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.

¹⁵² 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.

¹⁵³ 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.

¹⁵⁴ 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.

¹⁵⁵ 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....

¹⁵⁶ 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!

¹⁵⁷ 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!

¹⁵⁸ 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. Avesta -- Zoroastrian Archives

WARHARAN YASHT

⁰ 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; Be propitiation, with sacrifice, prayer, propitiation, and glorification. Yatha ahu vairyō: The will of the Lord is the law of holiness....

¹ 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!'

² 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.

³ Then he, who is the strongest, said unto him: '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.

⁴ '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.

⁵ '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....

⁶ '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!'

⁷ 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...., 'And I shall destroy the malice of all malicious.... For his brightness and glory, I will offer unto him a sacrifice worth being heard....

⁸ 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!'

⁹ 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....

¹⁰ 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!'

¹¹ Verethraghna, made by Ahura, came to him the fourth time, running in the shape of a burden-bearing camel, sharp-toothed, swift, stamping forwards, long-haired, and living in the abodes of men;

¹² 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,, quick-eyed, long-headed, bright, tall, and strong;

¹³ Whose piercing look goes afar, 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....

¹⁴ 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!'

¹⁵ '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, strong, and swift to run, and rushing all around. Thus did Verethraghna come, bearing the good Glory made by Mazda, the Glory made by Mazda.

¹⁶ 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!'

¹⁷ 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....

¹⁸ 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!'

¹⁹ Verethraghna, made by Ahura, came to him the seventh time, running in the shape of a raven that ... below and ... above, and that is the swiftest of all birds, the lightest of the flying creatures.

²⁰ 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.

²¹ He grazes the hidden ways of the mountains, he grazes the tops of the mountains, he grazes the depths of the vales, he grazes the summits of the trees, listening to the voices of the birds. Thus did Verethraghna come, bearing the good Glory made by Mazda, the Glory made by Mazda.

²² 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!'

²³ Verethraghna, made by Ahura, came to him the eighth time, running in the shape of a wild, beautiful ram, with horns bent round. Thus did Verethraghna come, bearing the good Glory made by Mazda, the Glory made by Mazda....

²⁴ 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!'

²⁵ 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....

²⁶ 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!'

²⁷ 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.

²⁸ 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.

²⁹ 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 Kara fish, that lives beneath the waters and can measure 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. For his brightness and glory, I will offer unto him a sacrifice worth being heard....

³⁰ 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.

³¹ 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 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....

³² 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.

³³ 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, 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. For his brightness and glory, I will offer unto him a sacrifice worth being heard....

³⁴ 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?'

³⁵ Ahura Mazda answered: 'Take thou a feather of that bird with ... feathers, the Varenjana, O Spitama Zarathushtra! With that feather thou shalt rub thy own body, with that feather thou shalt curse back thy enemies.

³⁶ '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.

³⁷ 'Then the sovereign, the lord of countries, will no longer kill his hundreds, though he is a killer of men; the will not kill at one stroke; he alone smites and goes forwards.

³⁸ '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.

³⁹ '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; upon his wings runs the male horse, runs the burden-bearing camel, runs the water of the river.

⁴⁰ '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. 'For his brightness and glory, I will offer unto him a sacrifice worth being heard....

⁴¹ '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; 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....

⁴² '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?'

⁴³ 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;

⁴⁴ 'Do thou throw four feathers 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.

⁴⁵ 'I will bless Strength and Victory, the two keepers, the two good keepers, the two maintainers; the two who ..., the two who ... the two who ...; the two who forgive, the two who strike off, the two who forget.

⁴⁶ '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. 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.'

⁴⁷ 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? To whom shall I, in my might, impart illness and death?'

⁴⁸ 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.

⁴⁹ 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?'

⁵⁰ 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.

⁵¹ '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.

⁵² '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.

⁵³ '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.'

⁵⁴ There Verethraghna, made by Ahura, proclaimed thus: 'The Soul of the Bull, 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;

⁵⁵ 'For now the Vyambura Daevas and the worshippers of the Daevas bring to the fire the plant that is called Haperesi, the wood that is called Nemetka;

⁵⁶ '(Therefore) when the Vyambura Daevas and the worshippers of the Daevas bow their backs, bend their waists, and arrange all their limbs, 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.' For his brightness and glory, I will offer unto him a sacrifice worth being heard....

⁵⁷ We sacrifice to Verethraghna, made by Ahura. I offer up Haoma, who saves one's head; 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 over his enemies in battle;

⁵⁸ 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....

⁵⁹ We sacrifice to Verethraghna, made by Ahura. The prince and his son and his sons who are chiefs of myriads offer him up a bright ... [saying]: 'He is strong, and Victorious is his name; he is victorious, and Strong is his name;'

⁶⁰ That I may be as constantly victorious as any one of all the Aryans; 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....

⁶¹ 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; 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....

⁶² 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....

⁶³ 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 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....

⁶⁴ 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 brightness and glory, give him the bright, all-happy, blissful abode of the holy Ones.

RAM YASHT

⁰ 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 Hvasra, 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 ahu vairyo: The will of the Lord is the law of holiness....

¹ 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.

² 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].

³ 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!'

⁴ Vayu, who works highly, granted him that boon, as the Maker, Ahura Mazda, did pursue it.

⁵ 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...

⁶ I will sacrifice to the Waters and to Him who divides them.... To this Vayu do we sacrifice, this Vayu do we invoke....

⁷ 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].

⁸ 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.'

⁹ 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....

¹⁰ I will sacrifice to the Waters and to Him who divides them.... To this Vayu do we sacrifice, this Vayu do we invoke....

¹¹ 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].

¹² 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.'

¹³ 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....

¹⁴ I will sacrifice to the Waters and to Him who divides them..... To this Vayu do we sacrifice, this Vayu do we invoke....

¹⁵ 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].

¹⁶ 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.

¹⁷ 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....

¹⁸ I will sacrifice to the Waters and to Him who divides them.... To this Vayu do we sacrifice, this Vayu do we invoke....

¹⁹ 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].

²⁰ 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.'

²¹ 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....

²² I will sacrifice to the Waters and to Him who divides them.... To this Vayu do we sacrifice, this Vayu do we invoke....

²³ 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].

²⁴ 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.'

²⁵ 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....

²⁶ I will sacrifice to the Waters and to Him who divides them.... To this Vayu do we sacrifice, this Vayu do we invoke....

²⁷ 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].

²⁸ 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.

²⁹ 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....

³⁰ I will sacrifice to the Waters and to Him who divides them.... To this Vayu do we sacrifice, this Vayu do we invoke....

³¹ 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].

³² 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.'

³³ 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....

³⁴ I will sacrifice to the Waters and to Him who divides them.... To this Vayu do we sacrifice, this Vayu do we invoke....

³⁵ 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.

³⁶ 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.'

³⁷ 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....

³⁸ I will sacrifice to the Waters and to Him who divides them.... To this Vayu do we sacrifice, this Vayu do we invoke....

³⁹ 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.

⁴⁰ 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.'

⁴¹ 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....

⁴² 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.

⁴³ 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.

⁴⁴ 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.

⁴⁵ 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).

⁴⁶ 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).

⁴⁷ 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.

⁴⁸ 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.

⁴⁹ 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.

⁵⁰ 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.

⁵¹ 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.

⁵² 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.

⁵³ 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.

⁵⁴ '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?'

⁵⁵ '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.

⁵⁶ '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.'

⁵⁷ 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....

⁵⁸ 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 Hvasra, 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.

DEN YASHT

⁰ 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.....

¹ 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;

² 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.

³ '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!'

⁴ 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....

⁵ 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).

⁶ To whom Zarathushtra did sacrifice for righteousness of thought, for righteousness of speech, for righteousness of deed, and for this boon,

⁷ 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....

⁸ We sacrifice to the most right Chista, made by Mazda and holy: we sacrifice to the good Law of the worshippers of Mazda....

⁹ To whom Zarathushtra did sacrifice for righteousness of thought, for righteousness of speech, for righteousness of deed, and for this boon,

¹⁰ 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....

¹¹ We sacrifice to the most right Chista, made by Mazda and holy: we sacrifice to the good Law of the worshippers of Mazda....

¹² To whom Zarathushtra did sacrifice for righteousness of thought, for righteousness of speech, for righteousness of deed, and for this boon,

¹³ 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....

¹⁴ We sacrifice to the most right Chista, made by Mazda and holy: we sacrifice to the good Law of the worshippers of Mazda....

¹⁵ 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....

¹⁶ We sacrifice to the most right Chista, made by Mazda and holy: we sacrifice to the good Law of the worshippers of Mazda....

¹⁷ 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....

¹⁸ We sacrifice to the most right Chista, made by Mazda and holy: we sacrifice to the good Law of the worshippers of Mazda....

¹⁹ 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....

²⁰ 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.

ASHI YASHT ("Hymn to Ashi")

⁰ (pa nãm i ýazdã, hôrmezd i hvadãe i awazûnî gurz hvarahe awazâyât, mainyô arshasañg bê rasât, ezh hamâ gunâh ... pa patit hôm!) xshnaothra ahurahe mazdã, tarôidîti angrahê mainyêush, haithyâvarshâtâm hyat vasnâ ferashôtemem. staomî ashem, ashem vohû...(3). fravarâne mazdayasnô zarathushtrish vîdaêvô ahura-tkaêshô, (Here recite the appropriate Gah dedication.) ashôish vanghuyâ cistôish vanghuyâ erethê vanghuyâ rasâstâtô vanghuyâ hvarenanghê savanghê mazdadhâtahe xshnaothra ýasnâica vahmâica xshnaothrâica frasastayaêca, ýathâ ahû vairyô zaotâ frâ-mê mrûtê, athâ ratush ashâtçit haca frâ ashava vîdhvâ mraotû! 1. ashîm vanguhîm ýazamaide xshôithnîm berezaitîm huraodhâm huyazatâm hvanat-caxrâm amavaitîm dâtô-saokâm baêshazyâm perethvîrâm sûrâm, 2. dukhdhareh ahurahe mazdã hvanghareh ameshanâm speîtanâm ýâ vîspanâm saoshyañtâm frasha xrathwa frathañjayeiti uta-hê âsnem xratûm ava-baraiti vârema uta-hê âsnaêca zbayañtâi dûraêca zbayañtâi jasaiti avanghe, ýô ashîm ýazâite zaotrâbyô hô mithrem ýazâite zaotrâbyô. 3. ahe raya hvarenanghaca tãm ýazâi surunvata ýasna tãm ýazâi huyashta ýasna ashîm vanguhîm zaotrâbyô, ashîm vanguhîm ýazamaide haomayô gava baresmana hizvô danghangha mâthracâ vacaca shyaothnacâ zaotrâbyasca arshuxdhaêibyasca vâkhzhibyô. ýenghê hâtâm âat ýesnê paiñi vanghê mazdã ahurô vaêthâ ashât hacâ ýanghâmcâ tâscâ tâscâ ýazamaide! 4. ashîm vanguhîm ýazamaide xshôithnîm berezaitîm huraodhâm huyazatâm hvanat-caxrâm amavaitîm dâtô-saokâm baêshazyâm perethvîrâm sûrâm. 5. haomaheca nemô mâthraheca ashaonaêca zarathushtrahe, atcit bâ nemô haomâi ýat vîspe anye madhânghê aêshma hacinîte xrvidrvô âat hô ýô haomahe madhê asha hacaite hvaê-paithe. 6. ashish vanguhi ashî srîre ashî bânûmaiti shâiti vyâvaiti bânubyô ashî dâthre vohûm hvarenô aêshâm narâm ýôî hacahi, hubaoidhish baodhaite nmânem ýenghe nmâne ashish vanguhi sûra pâdha nidathaite âgremaish darekhâi haxedhrâi. 7. tê narô xshathra xshayeñte ash-baourva nidhâtô-pitu hubaoidhi ýahmya staretasca gâtush anyâsca berexdhâ avaretâ ýôî hacahi ashish vanguhi, ushta bâ ýim hacahi uta mãm upanghacahi vouru-saredha amavaiti. 8. aêshâm nmânâ hvidhâtâ gaosûrânghê hishteñte ash-paourvâ darekhê-upastêe ýôî hacahi ashish vanguhi, ushta bâ ýim hacahi uta mãm upanghacahi vouru-saredha amavaiti. 9. aêshâm gâtava hishteñte hustareta hupô-busta hukereta barezish-havañtô zaranyapaxshta-pâdhânghê ýôî hacahi ashish vanguhi, ushta

bâ ýim hacahi uta mām upanghacahi vouru-saredha amavaiti. 10. aêshâm vañtânghô bâ mainyânghô gâtush paiti ângheñti ýôi srîra barezish-havañtô merezymnâ añku-paêsemnâ frâ gaoshâvara sisipimna cathru-karana minuca zaranyô-pisi. kadha nô avi âjasât nmânô-paitish kadha shâiti paitishâm fryâ paiti tanvi ýôi hacahi ashish vanguhi, ushta bâ ýim hacahi uta mām upanghacahi vouru-saredha amavaiti. 11. aêshâm kaininô ângheñte âkhmô-paidhish urvizô-maidhyâ sraotanvô darekhô-añgushtâ kehrpa avavatâm sraya ýatha didhayatâm zaoshô ýôi hacahi ashish vanguhi, ushta bâ ýim hacahi uta mām upanghacahi vouru-saredha amavaiti. 12. aêshâm aspânghô bayeñte âsavô ravô-fraothemanô raom vâshem vâshayañte mrâtem carema thañjayeñte taxmem staotârem vazeñti âsu-aspem derezi-rathem tizhi-arshâtîm darekha-âreshatâm xshviwi-ishûm parô-kevîdhem vîtârem paskât hamerethem jañtârem parô dushmainyûm ýôi hacahi ashish vanguhi, ushta bâ ýim hacahi uta mām upanghacahi vouru-saredha amavaiti. 13. aêshâm ushtrânghô bayeñte saêni-kaofa ash-manangha aojayeni zemat peretamna vadhairayavô ýôi hacahi ashish vanguhi, ushta bâ ýim hacahi uta mām upanghacahi vouru-saredha amavaiti. 14. aêshâm erezatem zaranim niberehti âbereta baraiti aiwitarâbyô haca danghubyô vastrâsca keshâ bâmanivâ ýôi hacahi ashish vanguhi, ushta bâ ýim hacahi uta mām upanghacahi vouru-saredha amavaiti. 15. apa mām apa-daidhya frâ-mām aiwi-urvaêsayanguha marzhdikem ashish berezaiti, hudhâta ahi hucithra vasatha ahi xshayamna tanuye hvarenanghe dâite. 16. pita-tê ýô ahurô mazdâ ýô mazishtô ýazatanâm ýô vahishtô ýazatanâm, mâta ârmaitish speñta brâta tê ýô vanghush sraoshô ashyô rashnushca berezô amavâ mithrasca vouru-gaoyaoitish ýô baêvare-spasanô hazangra-gaoshô hvangha daêna mâzdayesnish. 17. upa-staota ýazatanâm amuyamna razishtanâm paiti-stayata raithya ashish vanguhi ýâ berezaiti uiti vacêbish aojana, kô ahi ýô mām zbayeri ýenghe azem frâyô zbayerñtâm sraêshtem susruye vâcim. 18. adhât uiti fravashata, ýô spitâmô zarathushtrô ýô paoiryô masyâkô staota ashem ýat vahisstem ýazata ahurem mazdâm ýazata ameshê speñtê ýenghe zâthaêca vaxshaêca urvâsen âpô urvarâsca ýenghe zâthaêca vaxshaêca uxshin âpô urvarâsca, 19. ýehe zâthaêca vaxshaêca apa-dvarat angrô mainyush haca zemat ýat pathanayâ skarenayâ dûraêpârayâ, uiti davata hô ýô duzhdâ angrô mainyush pouru-mahrkô, nôit mām vîspe ýazatânghô anuseñtem fraoreciñta âat mām aêvô zarathushtrô anuseñtem apayeiti, 20. jaiñti mām ahuna vairya avavata snaithisha ýatha asma katô-masâ, tâpayeiti mām asha vahishta mânayen ahe ýatha ayaoxshustem, raêkô mê haca anghâ zemat vanghô kerenaoti ýô mām aêvô jâmayeri ýô spitâmô zarathushtrô. 21. adhât uiti fravashata ashish vanguhi ýâ berezaiti, nazdyô mām upa-hishta erezvô ashâum spitama upa mê srayanguha vâshahe, nazdyô tâm upa-hishtat ýô spitâmô zarathushtrô upa hê srayata vâshahe. 22. â-dim usca pairi-marezat hâvôya bâzvô dashinaca dashina bâzvô hâvayaca uiti vacêbish aojana, srîrô ahi zarathushtra hukeretô ahi spitama hvascvô darekhô-bâzâush dâtem tê tanuye hvarenô urunaêca darekhem havanghem ýatha imat ýat tê frâvaocim. ahe raya ... tâscâ ýazamaide! 23. ashîm vanguhîm ýazamaide xshôithnîm berezaitîm huraodhâm huyazatâm hvanat-caxrâm amavaitîm dâtô-saokâm baêshazyâm perethvîrâm sûrâm. 24. tâm ýazata haoshyanghô paradhâtô upa upabdi harayâ berezô srîrayâ mazdadhâtayâ. 25. âat hîm jaidhyat, avat âyaptem dazdi-mê ashish vanguhi ýâ berezaiti ýat bavâni aiwi-vanyâ vîspe daêva mâzanya, ýatha azem nôit tarshtô frân mânê thwaêshât parô daêvaêibyô frâ ahmât parô vîspe daêva anusô tarshta nemânîte tarshta temanghô dvarâñti. 26. pairi-tacat pairi-jasat ashish vanguhi ýâ berezaiti, vîñdât tem ýânem haoshyanghô paradhâtô. ahe raya ... tâscâ ýazamaide! 27. ashîm vanguhîm ýazamaide xshôithnîm berezaitîm huraodhâm huyazatâm hvanat-caxrâm amavaitîm dâtô-saokâm baêshazyâm perethvîrâm sûrâm. 28. tâm ýazata ýô ýimô xshaêtô hvâthwô hukairyât haca barezanghat. 29. âat hîm jaidhyat, avat âyaptem dazdi-mê ashish vanguhi ýâ berezaiti ýatha azem

fshaoni vāthwa ava-barāni avi mazdā dāmabyō yātha azem amerextīm avi-barāni avi mazdā dāmabyō, 30. uta azem apa-barāni va shudhemca tarshnemca haca mazdā dāmabyō uta azem apa-barāni va zaourvāmca merethyūmca haca mazdā dāmabyō uta azem apa-barāni va garememca vātem aotemca haca mazdā dāmabyō hazangrem aiwi-gāmanām. 31. pairi-tacat pairi-jasat ashish vanguhi yā berezaiti, viñdāt tem yānem yō yīmō xshaētō hvāthwō. ahe raya ... tāscā yazamaide! 32. ashīm vanguhīm yazamaide xshōithnīm berezaitīm huraodhām huyazatām hvanat-caxrām amavaitīm dātō-saokām baēshazyām perethvîrām sūrām. 33. tām yazata vîsō puthrō āthwyânōish vîsō sūrayā thraētaonō upa varenem cathru-gaoshem. 34. âat hīm jaidhyat, avat âyaptem dazdi-mê ashish vanguhi yā berezaiti yāt bavāni aiwi-vanyā azhīm dahākem thrizafanem thrikameredhem xshvash-ashīm hazangrā-yaoxshīm ashaojanghem daēvīm drujem akhem gaēthāvyō drvañtem yām ashaojastemām drujem fraca kereñtat angrō mainyush aoi yām astvaitīm gaēthām mahrkâi ashahe gaēthanām, uta-hē vañta azāni sanghavāci arenavāci yōi hen kehrpa sraēshta zazâtēe gaēthyāi tē yōi abdōtēme. 35. pairi-tacat pairi-jasat ashish vanguhi yā berezaiti, viñdāt tem yānem vîsō puthrō athwyânōish vîsō sūrayā thraētaonō. ahe raya ... tāscā yazamaide! 36. ashīm vanguhīm yazamaide xshōithnīm berezaitīm huraodhām huyazatām hvanat-caxrām amavaitīm dātō-saokām baēshazyām perethvîrām sūrām. 37. tām yazata haomō frāshmish baēshazyō srîrō xshathryō zairi-dôithrō barezishte paiti barezahi haraithyō paiti barezayā. 38. âat hīm jaidhyat, avat âyaptem dazdi-mê ashish vanguhi yā berezaiti yātha azem bañdayeni mairīm tûirīm frangrasyānem uta bastem vādhayeni uta bastem upanayeni bastem kavōish haosravanghahe janāt tem kava haosrava pasne varōish caēcastahe jafrahe uruyāpahe puthrō kaēna syāvarshânâi zûrō-jatahe narahe akhraêrathaheca naravahe. 39. pairi-tacat pairi-jasat ashish vanguhi yā berezaiti, viñdāt tem yānem haomō frāshmish baēshazyō srîrō xshathryō zairi-dôithrō. ahe raya ... tāscā yazamaide! 40. ashīm vanguhīm yazamaide xshōithnīm berezaitīm huraodhām huyazatām hvanat-caxrām amavaitīm dātō-saokām baēshazyām perethvîrām sūrām. 41. tām yazata arsha airyanām dah'yunām xshathrâi hañkeremō haosrava. 42. âat hīm jaidhyat, avat âyaptem dazdi-mê ashish vanguhi yā berezaiti yātha azem nijanâni mairīm tûirīm frangrasyānem pasne varōish caēcastahe jafrahe urvyāpahe puthrō kaēna syāvarshânâi zûrō-jatahe narahe akhraêrathaheca naravahe. 43. pairi-tacat pairi-jasat ashish vanguhi yā berezaiti, viñdāt tem yānem arsha airyanām dah'yunām xshathrâi hañkeremō haosrava. ahe raya ... tāscā yazamaide! 44. ashīm vanguhīm yazamaide xshōithnīm berezaitīm huraodhām huyazatām hvanat-caxrām amavaitīm dātō-saokām baēshazyām perethvîrām sūrām. 45. tām yazata yō ashava zarathushtrō airylene vaējahi vanghuyā dāityayā. 46. âat hīm jaidhyat, avat âyaptem dazdi-mê ashish vanguhi yā berezaiti yātha azem hācayene vanguhīm âzâtām hutaosām anumâtēe daēnayâi anûxtēe daēnayâi anu-varshâtēe daēnayâi yā-mê daēnām mâzdayasnīm zrasca dāt apica aotāt yā-mê varezanâi vanguhīm dāt frasastīm. 47. pairi-tacat pairi-jasat ashish vanguhi yā berezaiti, viñdāt tem yānem yō ashava zarathushtrō. ahe raya ... tāscā yazamaide! 48. ashīm vanguhīm yazamaide xshōithnīm berezaitīm huraodhām huyazatām hvanat-caxrām amavaitīm dātō-saokām baēshazyām perethvîrām sūrām. 49. tām yazata berezaidhish kava vîstâspō pasne âpō dāityayā. 50. âat hīm jaidhyat, avat âyaptem dazdi-mê ashish vanguhi yā berezaiti yātha azāni peshana ashta aurvañtō vîspa-thaurvō ashtōish puthrō vîspa-thaurvō urvi-xaodhō urvi-verethrō stvî-manaothrish yēnghe hapta sata ushtranām jainyāvarat pasca hvîdhahe, yātha azāni peshana mairyehe h'yaonahe arejat-aspahe, yātha azāni peshana darshinikahe daēvayasnahe. 51. uta azem nijanâni tâthryāvañtem duzhdaēnem uta azem nijanâi spinjaurushem daēvayasnem, uta azem fraourvaēsayeni humaya varedhakanāmca h'yaonya haca dainghāvō, uta azem nijanâni h'yaonînām dah'yunām pañcasakhnâi satakhnâishca satakhnâi

hazangrakhnâishca hazangrakhnâi baêvarekhnâishca baêvarekhnâi ahâxshtakhnâishca. 52. pairi-tacat pairi-jasat ashish vanguhi yâ berezaiti, viñdât tem yânem berezaidhish kava vîstâspô. ahe raya ... tâscâ ýazamaide! 53. ashîm vanguhîm ýazamaide xshôithnîm berezaitîm huraodhâm huyazatâm hvanat-caxrâm amavaitîm dâtô-saokâm baêshazyâm perethvîrâm sûrâm. 54. âat aoxta ashish vanguhi yâ berezaiti, mâ-cish mê ânghâm zaothranâm viñdita yâ mâvôya nipârayeiñti mâ narô pairishtâ-xshudhrô mâ jahika para-daxshta mâ aperenâyu tauruna mâ kainina anupaêta mashyânâm. 55. ýat mãm tura pazdayañta âsu-aspa naotaraca âat azem tanûm aguze adhairi pâdhem gêush arshnô baremâyaonahe âat mãm fraguzayañta ýôi aperenâyu tauruna ýôi kainina anupaêta mashyânâm. 56. ýatcit mãm tura pazdayañta âsu-aspa naotaraca atcit azem tanûm aguze adhairi maêshahe garô ýat varshnôish satô-karahe atcit mãm fraguzayañta ýôi aperenâyu tauruna ýôi kainina anupaêta mashyânâm ýatcit mãm tura pazdayañta âsu-aspaêm naotaraca. 57. paoiryâm gerezâm gerezaêta ashish vanguhi yâ berezaiti haca aputhrô-zanyâi jahikayâi, mâ hê avi pâdhem ava-hishta mâ gâtûm nipaydhyanguha, kutha hîsh azem kerenvâni asmanem avi frashusâni zâm avi ni-urvisyâni. 58. bityâm gerezâm gerezaêta ashish vanguhi yâ berezaiti haca avanghâi jahikayâi yâ aom puthrem baraiti anyahmâi arshânâi varshtem paithe upa-baraiti, kutha hîsh azem kerenvâni asmanem avi frashusâni zâm avi ni-urvisyâni. 59. thrityâm gerezâm gerezaêta ashish vanguhi yâ berezaiti, imat mê stâvishtem shyaothnem mashya vereziñti sâsta ýat kainyô uzvâdhayeñti darekhem akhrvô nijâmayeñti, kutha hîsh azem kerenvâni asmanem avi frashusâni zâm avi ni-urvisyâni. 60. âat mraot ahurô mazdâ, ashi srîre dâmidhâite mâ avi asmanem frashusa mâ avi zâm ni-urvise itha mê tûm hãm-caranguha añtare aredhem nmânahe srîrahe xshathrô-keretahe, 61. ana thwâ ýasna ýazâne ana ýasna frâyazâne ýase-thwâ ýazata vîstâspô pasne âpô dâityayâ, berezem barât zaota vâcim hishtemno pasca baresma, ana thwâ ýasna ýazâne ana ýasna frâyazâne ashi srîre dâmidhâite ahe raya ... tâscâ ýazamaide! (Recite silently:)

⁶² (hôrmezd i hvadâe i awazûnî mardum mardum sardagã hamâ sardagã ham bâ ýasht i vahã vaem vahe dîn i mâzdayasnâ âgâhî âstvânî nêkî rasânât êduñ bât,) (Recite aloud:) ýathâ ahû vairyô...(2). ýasnemca vahmemca aojasca zavareca âfrînâmi ashôish vanghuyâ cistôish vanghuyâ erethê vanghuyâ rasâstâtô vanghuyâ hvarenanghô savanghô mazdadhâtahe. ashem vohû.... ahmâi raêshca ... hazangrem ... jasa-mê ... (kerba mazhd) ... ashem vohû....!! * * *

ASHTAD YASHT

⁰ 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 vairyô: The will of the Lord is the law of holiness....

¹ 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.

² '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.

³ 'And I made the great Ashi Vanguhi; she comes in, amid the family; she comes in, inside the fine royal palace.

⁴ '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.

⁵ '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.

⁶ '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.

⁷ '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....

⁸ '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....

⁹ '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.'

ZAMYAD YASHT ("Hymn to the Earth")

⁰ 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 Ushi-darena, 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....

¹ 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.

² From there grew up Mount Ushi-dhau, Ushi-darena, 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.

³ 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;

⁴ Mount Aezakha, Mount Maenakha, Mount Vakhedrakae, Mount Asaya, Mount Tudhaskae, Mount Isavae, Mount Draoshishvau, Mount Sairivau, Mount Nanghushmau, Mount Kakahyu, Mount Antare-Kangha;

⁵ 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;

⁶ Amongst which stand Mount Jatara, Mount Adhutavau, Mount Spitavarena, Mount Spento-data, Mount Kadrva-aspa, 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,

⁷ To the number of two thousand mountains, and two hundred and forty and four, O Spitama Zarathushtra!

⁸ 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.... II.

⁹ 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;

¹⁰ 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;

¹¹ 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;

¹² 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 III.

¹⁴ We sacrifice unto the awful kingly Glory, made by Mazda

¹⁵ 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;

¹⁶ 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.

¹⁷ 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;

¹⁸ Who are the makers and governors, the shapers and overseers, the keepers and preservers of these creations of Ahura Mazda.

¹⁹ 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;

²⁰ 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 IV.

²¹ We sacrifice unto the awful kingly Glory, made by Mazda

²² 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.

²³ 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;

²⁴ 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 V.

²⁵ We sacrifice unto the awful kingly Glory, made by Mazda

²⁶ 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 Varenia fiends. For its brightness and glory, I will offer it a sacrifice VI.

²⁷ We sacrifice unto the awful kingly Glory, made by Mazda

²⁸ 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;

²⁹ 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

³⁰ We sacrifice unto the awful kingly Glory, made by Mazda

³¹ That clave unto the bright Yima, the good shepherd, for a long time, 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;

³² He who took from the Daevas both riches and welfare, both fatness and flocks, both weal and Glory; In whose reign both aliments were never failing for feeding creatures, flocks and men were undying, waters and plants were undrying;

³³ In whose reign there was neither cold wind nor hot wind, neither old age nor death, nor envy made by the Daevas, in the times before his lie, before he began to have delight in words of falsehood and untruth.

³⁴ But when he began to find delight in words of falsehood and untruth, the Glory was seen to flee away from him in the shape of a bird. When his Glory had disappeared, then the great Yima Khshaeta, the good shepherd, trembled and was in sorrow before his foes; he was confounded, and laid him down on the ground.

³⁵ The first 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 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.

³⁶ 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;

³⁷ 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.

³⁸ 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.

³⁹ For Manly Courage clave unto him. We worship Manly Courage, firm of foot, unsleeping, quick to rise, and fully awake, that clave unto Keresaspa;

⁴⁰ 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;

⁴¹ 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 Vareslava, the son of Dana and Pitaona, attended by many Pairikas;

⁴² Who killed Arezo-shamana, him of the manly courage, who was strong, well-beloved, hail, energetically rushing, fully awake, never falling back....;

⁴³ 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;

⁴⁴ '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

⁴⁵ We sacrifice unto the awful Glory, that cannot be forcibly seized, made by Mazda

⁴⁶ 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.

⁴⁷ 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:

⁴⁸ '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.

⁴⁹ 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:

⁵⁰ '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.

⁵¹ 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.'

⁵² 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.

⁵³ '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;

⁵⁴ '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.... IX.

⁵⁵ We sacrifice unto the awful Glory, that cannot be forcibly seized, made by Mazda

⁵⁶ 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.

⁵⁷ 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.

⁵⁸ '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!

⁵⁹ 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.

⁶⁰ 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.

⁶¹ '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.

⁶² 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 Awzh-danva.

⁶³ 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!'

⁶⁴ 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 X.

⁶⁵ We sacrifice unto the awful Glory that cannot be forcibly seized, made by Mazda

⁶⁶ 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.

⁶⁷ 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.

⁶⁸ 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.

⁶⁹ 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 XI.

⁷⁰ We sacrifice unto the awful kingly Glory, made by Mazda

⁷¹ 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;

⁷² 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 XII.

⁷³ We sacrifice unto the awful kingly Glory, made by Mazda

⁷⁴ 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;

⁷⁵ 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;

⁷⁶ And for a dominion full of splendour, for a long, long life, and for all boons and remedies

⁷⁷ 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 XIII.

⁷⁸ We sacrifice unto the awful kingly Glory, made by Mazda

⁷⁹ 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.

⁸⁰ At his sight the Daevas rushed away; at his sight the (demoniac) malices were extinguished; at his sight the Jainis drew back their ways from the mortals and, lamenting and wailing, laid violent hands on the Daevas.

⁸¹ 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.

⁸² 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 XIV.

⁸³ We sacrifice unto the awful kingly Glory, made by Mazda

⁸⁴ 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.

⁸⁵ 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;

⁸⁶ 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.

⁸⁷ 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 Hvyasnas. For its brightness and glory, I will offer it a sacrifice XV.

⁸⁸ We sacrifice unto the awful kingly Glory, made by Mazda

⁸⁹ 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;

⁹⁰ 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 XVI.

⁹¹ We sacrifice unto the awful kingly Glory, made by Mazda

⁹² 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;

⁹³ 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.

⁹⁴ 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.

⁹⁵ 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.

⁹⁶ 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

⁹⁷ 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.

VANANT YASHT

⁰ 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....

¹ 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.

² 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.

The Nyayis

Khorshed Nyayis (Litany to the Sun)

¹ [Hail unto the Sun, the swift-horsed! May Ahura Mazda be rejoiced!] Hail unto thee, O Ahura Mazda, in the threefold way! [Hail unto thee] before all other creatures! Hail unto you, O Amesha-Spentas, who are all of you of one accord with the Sun! May this prayer come unto Ahura Mazda! May it come unto the Amesha-Spentas! May it come unto the Fravashis of the holy Ones! May it come unto the Sovereign Vayu of the long Period!

² [Hail unto the Sun, the swift-horsed!] May Ahura Mazda be rejoiced! May Angra Mainyu be destroyed, by those who do truly what is the foremost wish (of God). I recite the 'Praise of Holiness.'

³ 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.

⁴ I give sacrifice and prayer unto you, O Amesha-Spentas! even with the fulness 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!'

⁵ Hail to Ahura Mazda! Hail to the Amesha-Spentas! Hail to Mithra, the lord of wide pastures! Hail to the Sun, the swift-horsed! Hail to the two eyes of Ahura Mazda! Hail to the Bull! Hail to Gaya Maretan! Hail to the Fravashi of the holy Spitama Zarathustra! Hail to the whole of the holy creation that was, is, or will be! May I grow in health of body through Vohu-Mano, Khshathra, and Asha, and come to that luminous space, to that highest of all high things, when the world, O Spenta Mainyu! has come to an end! Ashem Vohu: Holiness is the best of all good

⁶ We sacrifice unto the bright, undying, shining, swift-horsed Sun. 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, strong, sleepless, and ever awake.

⁷ We sacrifice unto Mithra, the lord of all countries, whom Ahura Mazda made the most glorious of all the gods in the world unseen. So may Mithra and Ahura, the two great gods, come to us for help! We sacrifice unto the bright, undying, shining, swift-horsed Sun.

⁸ We sacrifice unto Tishtrya, whose sight is sound. We sacrifice unto Tishtrya; we sacrifice unto the rains of Tishtrya. We sacrifice unto Tishtrya, bright and glorious. We sacrifice unto the star Vanant, made by Mazda. We sacrifice unto Tishtrya, the bright and glorious star. We sacrifice unto the sovereign sky. We sacrifice unto the boundless Time. We sacrifice unto the sovereign Time of the long Period. We sacrifice unto the beneficent, well-doing Wind. We sacrifice unto the most upright Arstat, made by Mazda and holy. We sacrifice unto the good Law of the worshippers of Mazda. We sacrifice unto the way of contentment. We sacrifice unto the golden instruments. We sacrifice unto Mount Saokanta, made by Mazda.

⁹ We sacrifice unto all the holy gods of the world unseen. We sacrifice unto all the holy gods of the material world. We sacrifice unto our own soul. We sacrifice unto our own Fravashi. We sacrifice unto the good, strong, beneficent Fravashis of the holy Ones. We sacrifice unto the bright, undying, shining, swift-horsed Sun.

¹⁰ I confess myself a worshipper of Mazda, a follower of Zarathustra [We sacrifice] unto the Ahurian waters, the waters of Ahura, with excellent libations, with finest libations, with libations piously strained. 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.

Mihr Nyayis (Litany to Mithra)

¹ Hail unto thee, O Ahura Mazda, in the threefold way! [Hail unto thee] before all other creatures! Hail unto you, O Amesha-Spentas, who are all of you of one accord with the Sun! May this prayer come unto Ahura Mazda! May it come unto the Amesha-Spentas! May it come unto the Fravashis of the holy Ones! May it come unto the sovereign Vayu of the long Period! [The whole of the Khorshed Yasht is inserted here.]

² May Ahura Mazda be rejoiced!

³ I praise well-thought, well-spoken, and well-done thoughts, words, and deeds

⁴ I give sacrifice and prayer unto you, O Amesha-Spentas!

⁵ Hail to Ahura Mazda! May I grow in health of body through Vohu-Mano, Khshathra, and Asha, and come to that luminous space, to that highest of all high things, when the world, O Spenta Mainyu, has come to an end!

⁶ 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, strong, sleepless, and ever awake.

⁷ We sacrifice unto Mithra, the lord of all countries, whom Ahura Mazda made the most glorious of all the heavenly gods. So may Mithra and Ahura, the two great gods, come to us for help! We sacrifice unto the undying, shining, swift-horsed Sun.

⁸ We sacrifice unto Tishtrya, whose sight is sound

⁹ We sacrifice unto all the holy gods of the world unseen

¹⁰ I confess myself a worshipper of Mazda, a follower of Zarathustra

¹¹ 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.

¹² 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 baresma. We sacrifice unto Mithra, the lord of all countries.

¹³ For his brightness and glory, I will offer unto him a sacrifice worth being heard We offer up libations unto Mithra

¹⁴ May he come to us for help! May he come to us for ease!

¹⁵ I will offer up libations unto him, the strong Yazata, the powerful Mithra Yenhe hatam: All those beings of whom Ahura Mazda

¹⁶ 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 Mithra 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.

Mah Nyayis (Litany to the Moon)

¹ 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!

² 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

³ Hail to Ahura Mazda!

⁴ How does the moon wax? How does the moon wane?

⁵ We sacrifice unto the Moon that keeps in it the seed of the Bull

⁶ And when the light of the moon waxes warmer

⁷ I will sacrifice unto the Moon

⁸ For its brightness and glory

⁹ Yatha ahu vairyo: The will of the Lord is the law of holiness

¹⁰ Give us strength and victory! Give us welfare in cattle and in bread! Give us a great number of male children, praisers [of God] and chiefs in assemblies, who smite and are not smitten, who smite at one stroke their enemies, who smite at one stroke their foes, ever in joy and ready to help.

¹¹ Ye gods of full Glory, ye gods of full healing, let your greatness become manifest! let your assistance become manifest as soon as you are called for! and ye, Waters, manifest your Glory, and impart it to the man who offers you a sacrifice. 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.

Aban Nyayis (Litany to the Waters)

¹ May Ahura Mazda be rejoiced! 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

² Ahura Mazda spake unto Spitama Zarathustra, saying: 'Offer up a sacrifice, O Spitama Zarathustra! unto this spring of mine, Ardvi Sura Anahita'

- ³ 'Who makes the seed of all males pure, who makes the womb of all females pure for bringing forth'
- ⁴ 'The large river, known afar, that is as large as the whole of the waters that run along the earth'
- ⁵ 'All the shores of the sea Vourukasha are boiling over, all the middle of it is boiling over, when she runs down there'
- ⁶ 'From this river of mine alone flow all the waters that spread all over the seven Karshvares.'
- ⁷ 'I, Ahura Mazda, brought it down with mighty vigour, for the increase of the house, of the borough, of the town, of the country.'
- ⁸ 'He from whom she will hear the staota yesnya; he from whom she will hear the Ahuna Vairya; he from whom she will hear the Asha-vahishta; he by whom the good waters will be made pure; with the words of the holy hymns, he will enter first the Garo-nmana of Ahura Mazda: she will give him the boons asked for.'
- ⁹ 'For her brightness and glory, I will offer her a sacrifice worth being heard; I will offer her a sacrifice well-performed. Thus mayest thou advise us when thou art appealed to! Mayest thou be most fully worshipped. We sacrifice unto the holy Ardvi Sura Anahita with libations. We sacrifice unto Ardvi Sura Anahita, the holy and master of holiness, 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'
- ¹⁰ '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 holy water-spring Anahita. [Give] unto that man brightness and glory, give him the bright, all-happy, blissful abode of the holy Ones.'

Atash Nyayis (Litany to Fire)

- ¹ Take me out, O Ahura! give me perfect piety and strength
- ⁴ May Ahura Mazda be rejoiced! Hail unto thee, O Fire, son of Ahura Mazda, thou beneficent and most great Yazata! Ashem Vohu: Holiness is the best of all good I confess myself a worshipper of Mazda For sacrifice, prayer, propitiation, and glorification Unto Atar, the son of Ahura Mazda; unto thee, Atar, son of Ahura Mazda!
- ⁵ Unto Atar, the son of Ahura Mazda; unto the Glory and the Weal, made by Mazda; unto the Glory of the Aryas, made by Mazda; unto the Glory of the Kavis, made by Mazda. Unto Atar, the son of Ahura Mazda; unto king Husravah; unto the lake of Husravah; unto Mount Asnavant, made by Mazda; unto Lake Kaekasta, made by Mazda; unto the Glory of the Kavis, made by Mazda.
- ⁶ Unto Atar, the son of Ahura Mazda; unto Mount Raevant, made by Mazda; unto the Glory of the Kavis, made by Mazda. Unto Atar, the son of Ahura Mazda. Unto Atar, the beneficent, the warrior; the God who is a full source of Glory, the God who is a full source of healing. Unto Atar, the son of Ahura Mazda, with all Atars; unto the God Nairyosangha, who dwells in the navel of kings; be propitiation, with sacrifice, prayer, propitiation, and glorification. Yatha ahu vairyo: The will of the Lord is the law of holiness

⁷ I bless the sacrifice and invocation, and the good offering, the beneficent offering, the offering of assistance offered unto thee, O Atar, son of Ahura Mazda! Thou art worthy of sacrifice and invocation; mayest thou receive the sacrifice and the invocation in the houses of men. Well may it be unto the man who ever worships thee with a sacrifice, holding the sacred wood in his hand, the baresma in his hand, the meat in his hand, the mortar in his hand.

⁸ Mayest thou have the right wood! Mayest thou have the right incense! Mayest thou have the right food! Mayest thou have the right fuel! Mayest thou be full-grown for protecting (this house)! Mayest thou grow excellent for protecting!

⁹ Mayest thou burn in this house! Mayest thou ever burn in this house! Mayest thou blaze in this house! Mayest thou increase in this house! Even for a long time, till the powerful restoration of the world, till the time of the good, powerful restoration of the world!

¹⁰ Give me, O Atar, son of Ahura Mazda! lively welfare, lively maintenance, lively living; fulness of welfare, fulness of maintenance, fulness of life; knowledge, sagacity; quickness of tongue; (holiness of) soul; a good memory; and then the understanding that goes on growing and the one that is not acquired through learning; and then the manly courage.

¹¹ Firm-footed, unsleeping, (sleeping only) for a third part of the day and of the night, quick to rise up from bed, ever awake; and a protecting, virtuous offspring, able to rule countries and assemblies of men, well growing up, good, freeing us from the pangs (of hell), endowed with a good intellect, that may increase my house, my borough, my town, my country, my empire.

¹² Give me, O Atar, son of Ahura Mazda! however unworthy I am, now and for ever, a seat in the bright, all-happy, blissful abode of the holy Ones. May I obtain the good reward, a good renown, and long cheerfulness for my soul!

¹³ Atar, the son of Ahura Mazda, lifts up his voice to all those for whom he cooks their evening meal and their morning meal. From all those he wishes a good offering, a beneficent offering, an offering of assistance, O Spitama!

¹⁴ Atar looks at the hands of all those who pass by: 'What does the friend bring to his friend? What does he who comes and goes bring to him who stays motionless?' We sacrifice unto Atar, the valiant warrior.

¹⁵ And if the passer-by brings him wood holily brought, or bundles of baresma holily tied up, or twigs of Hadhanaepata, then Atar, the son of Ahura Mazda, well pleased with him and not angry, and fed as required, will thus bless him:

¹⁶ 'May herds of oxen grow for thee, and increase of sons; may thy mind be master of its vow, may thy soul be master of its vow, and mayest thou live on in the joy of the soul all the nights of thy life.' This is the blessing which Atar speaks unto him who brings him dry wood, well-examined by the light of the day, well-cleansed with godly intent.

¹⁷ 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 Atar, the son of Ahura Mazda Ashem Vohu: Holiness is the best of all good

¹⁸ We gladden by our virtue thy mighty Fire, O Ahura! thy most quick and powerful Fire, who shows his assistance to him who has ever comforted him, but delights in taking vengeance with his hands on the man who has harmed him.

The Yasna

THE YASNA ADVANCES TO THE NAMING OF THE OBJECTS OF PROPITIATION.

¹ With a Baresman brought to its appointed place accompanied with the Zaothra 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, 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.

² And I desire to approach Haoma and Para-haoma 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!

³ 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.

⁴ 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.

⁵ 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.

⁶ 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.

⁷ 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,

⁸ And Aiwisruthrima, and Aibigaya, and Fradat-vispam-hujaiti, and Zarathushtrutama 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).

⁹ 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.

¹⁰ 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,

¹¹ 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, (12) 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.

¹³ 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),

¹⁴ 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.

¹⁵ 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.

¹⁶ 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.

¹⁷ 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, (18) 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, (19) 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.

²⁰ And I desire to approach the meat-offering with a Yasht, and Haurvatat (who guards the water), and Ameretat (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.

²¹ 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.

²² 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.

²³ 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).

²⁴ 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. (The Zaothras 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 Zaothras speak forth to me. (The Zaothras again): So let the Ratu from his Righteousness, holy and learned, speak forth!

THE OFFERING TAKES PLACE.

¹ 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).

² Yea, these do we announce with celebrations, and we present them to Ahura Mazda, 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.

³ 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.

⁴ 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].

⁵ 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, 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.

⁶ And we present these offerings to the good Fravashis of the saints who are mighty and overwhelming for the succor of the saints.

⁷ 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).

⁸ 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,

⁹ 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,

¹⁰ 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,

¹¹ 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,

¹² And to Ushahina, with Berejya and Nmanyā, 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.

¹³ 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.

¹⁴ And these we announce hereby and we present to the Yearly festivals, to Maidhyo-zaremaya, 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.

¹⁵ 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.

¹⁶ 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.

¹⁷ 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,

¹⁸ 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.

¹⁹ 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.

²⁰ 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.

²¹ 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).

²² 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.

²³ 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.

²⁴ 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.

²⁵ 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.

²⁶ 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

¹ (This chapter is identical with Yasna 37.)

THE SACRIFICE CONTINUES WITH FULLER EXPRESSION

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

² 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.

³ 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.

⁴ 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.

⁵ 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).

⁶ 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 Arshat who makes the settlements advance and causes them to increase, the holy lords of the ritual order.

⁷ 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.

⁸ 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).

⁹ 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.

¹⁰ 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.

¹¹ 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.

¹² 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.

¹³ 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.

¹⁴ 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.

¹⁵ 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).

¹⁶ 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.

¹⁷ And we worship Haurvatat (who guards the water) and Ameretatat (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.

¹⁸ 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.

¹⁹ And we worship the good, heroic, bountiful Fravashis of the saints.

²⁰ 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.)

²¹ 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!

PRESENTATION OF OFFERINGS BY THE PRIEST WITH THE OBJECT OF PROPITIATION NAMED.

¹ 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, 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.

² 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!

³ 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.

⁴ 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!

⁵ 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.

⁶ 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.

⁷ 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.

⁸ 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).

⁹ 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.

¹⁰ 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.

¹¹ 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.

¹² 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

¹³ 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).

¹⁴ 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.

¹⁵ 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.

¹⁶ 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.

¹⁷ 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.

¹⁸ 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.

¹⁹ 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.

²⁰ 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.

²¹ 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.

²² 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.

²³ 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).

²⁴ 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,

²⁵ 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.

²⁶ We sacrifice to the Ahuna-vairya 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:)

²⁷ (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!

OFFERING OF THE MEAT-OFFERING IN PARTICULAR. THE FAITHFUL PARTAKE.

¹ 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-vairya, 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).

² (The Ratu speaks.) Eat, O ye men, of this Myazda, the meat-offering, ye who have deserved it by your righteousness and correctness.

³ 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, (ye), who are the waters, the plants, and the Zaothras!

⁴ 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.'

⁵ 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!

⁶ 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!

⁷ 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.

⁸ 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.

⁹ Ashem Vohu ... (3). Propitiation to Haoma who brings righteousness (to us) for sacrifice, homage, propitiation, and for praise. (The Zaoatar?) As the Ahu to be (revered and) chosen, the Zaoatar speaks forth to me. (The Ratu.) As an Ahu to be (revered and) chosen, the Zaoatar speaks forth to me. (The Zaoatar.) So let the Ratu from his Righteousness, holy and learned, speak forth! THE HOM YASHT

Chapter 9

¹ 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]?

² 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.

³ Thereupon spake Zarathushtra: Unto Haoma be the praise. What man, O Haoma! first prepared thee for the corporeal world? What award was offered him? what gain did he acquire?

⁴ 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 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 food.

⁵ In the reign of brave Yima was there neither cold nor heat, there was neither age nor death, nor envy demon-made. Like teenagers 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!

⁶ Who was the second man, O Haoma! who prepared thee for the corporeal world? What award was offered him? what gain did he acquire?

⁷ 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 was given him, this gain did he acquire, that to him a son was born, Thraetaona of the mighty clan,

⁸ Who smote Azhi Dahaka, three-jawed and triple-headed, six-eyed, with thousand perceptions, 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!

⁹ Who was the third man, O Haoma! who prepared thee for the corporeal world? What award was given him? what gain did he acquire?

¹⁰ 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, bludgeon-bearing.

¹¹ 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.

¹² Who was the fourth man who prepared thee, O Haoma! for the corporeal world? What blessedness was given him? what gain did he acquire?

¹³ 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, (14) famed in Airyana Vaejah; and thou, O Zarathushtra! didst recite the first the Ahuna-vairya, four times intoning it, and with verses kept apart [(Pazand) each time with louder and still louder voice].

¹⁵ And thou didst cause, O Zarathushtra! all the demon-gods to vanish in the ground who aforesaid 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.

¹⁶ 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.

¹⁷ 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.

¹⁸ 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.

¹⁹ 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.

²⁰ 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.

²¹ 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 whichever get first the sight of us. In the strife with each may we be they who get the first alarm!

²² 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.

²³ Haoma grants to those long maidens, who sit at home unwed, good husbands, and that as soon as asked, he Haoma, the well-minded.

²⁴ 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!

²⁵ 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.

²⁶ 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),

²⁷ 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!

²⁸ 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!

²⁹ 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.

³⁰ 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!

³¹ 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!

³² 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

¹ 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).

² 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.

³ 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.

⁴ 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)!

⁵ Grow (then) because I pray to thee on all thy stems and branches, in all thy shoots (and tendrils) increase thou through my word!

⁶ 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.

⁷ 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.]

⁸ 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.

⁹ 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.

¹⁰ Swift and wise hath the well-skilled Deity created thee; swift and wise on high Haraiti did He, the well-skilled, plant thee.

¹¹ 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.

¹² 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.

¹³ 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.

¹⁴ 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.

¹⁵ 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!

¹⁶ 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.)

¹⁷ 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.

¹⁸ 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.

¹⁹ 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.

²⁰ 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.'

²¹ 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.

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.) 12-15. May'st Thou rule at Thy will, O Lord....(Repeat Y8.5-7)!

¹⁶ I confess myself a Mazdayasnian of Zarathushtra's order.

¹⁷ 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

¹⁸ 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 13

¹ 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.

² 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.

³ 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.

⁴ 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;

⁵ 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.

⁶ 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.

⁷ 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....

⁸ We worship the Ahuna-vairya; and we worship Asha Vahishta the best(?), the bountiful Immortal. And we sacrifice to the Ha fraoreti, even to the confession and laudation of the Mazdayasnian Faith!

Chapter 14

¹ 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).

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

³ 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

⁴ I confess myself a Mazdayasnian, and of Zarathushtra's order.

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

Chapter 15

¹ 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.

² 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).

³ 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.

⁴ 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

¹ 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)!

² 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.

³ 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).

⁴ 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, (5) 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, (6) 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.

⁷ 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.

⁸ 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.

⁹ 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.

¹⁰ 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

¹¹ 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.

¹² 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.

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

¹⁴ 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 ---.

¹⁵ And we worship the good and pious prayer for blessings, (16) and these waters and (these lands), (17) and all the greatest chieftains, lords of the ritual order;

¹⁸ 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

¹ 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

¹ 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, (2) 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?

³ Thereupon Ahura Mazda said: It was this piece, the Ahuna-vairya, O Spitama Zarathushtra! which I pronounced as thine (4) 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.

⁵ 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.

⁶ 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.

⁷ 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].

⁸ 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.

⁹ 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.'

¹⁰ 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!

¹¹ 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.

¹² 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).

¹³ 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.'

¹⁴ 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.

¹⁵ He who is the best (of all) Ahura Mazda, pronounced the Ahuna-vairya, 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!

¹⁶ 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

¹⁷ (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.

¹⁸ (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. [Ragha 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

¹⁹ (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

²⁰ (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.

²¹ 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

¹ 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).

² 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.

³ 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.

⁴ 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

¹ 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

² 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)

³ Thereupon spake Mazda: Salvation to this one, whosoever he may be! May the absolute ruler Ahura grant it. (Question.) 4. 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

⁵ We sacrifice to this piece, the Yenhe hatam, the prominent and holy Yasht.

Chapter 22

¹ 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

² 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

³ 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), (4) 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! 5-19. (=Y3.5-19; 20-23=Y3.1-4)

²⁰ 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

²¹ 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 Haoma-water with (my) praise for the beneficial waters, and the two mortars, the stone one and the iron one, (22) 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 (23) 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, (24) 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; (25) 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; (26) 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; (27) 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

¹ 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.

² 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

³ 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

⁴ Yea, I desire to approach the Fravashis of the saints with my praise redoubted (as they are) and overwhelming, the Fravashis 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

¹ (And having approached these Haomas with our worship), we present them to Ahura Mazda; (yea, we present) these Haomas, Myazdas, 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.

² (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.

³ 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

⁴ 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.

⁵ 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.

⁶ And we present these Haomas, Myazdas, 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.

⁷ 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, (8) 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.

⁹ (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

¹ 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, (2) 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; (3) 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.

⁴ 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.

⁵ 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.

⁶ 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.

⁷ 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

⁸ And we worship every holy spiritual Yazad; and every holy earthly Yazad (who exists)!

Chapter 26

¹ 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.

² 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

- ³ 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.
- ⁴ 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
- ⁵ 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.
- ⁶ 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.
- ⁷ 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 Aethrapaitis (the teachers) and of the disciples; yea, of all holy men and women; (8) and we worship the Fravashis of all the holy teachers and disciples; and of all the saints both male and female.
- ⁹ (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
- ¹⁰ 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.
- ¹¹ 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

- ¹ 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.
- ² 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. 3-5. (The Ahunwar appears here with Y34.5, the Airyema Ishyo, and the Ashem Vohu.)
- ⁶ 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.
- ⁷ 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. 8-12. (See Y33.11-14; and Y1.23, and Y12.)

¹³ 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

¹⁴ (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!)

¹⁵ We worship the Ahuna-vairya. We worship Asha Vahishta, the most beautiful, the Bountiful Immortal. AHUNAVAITI GATHA (Y28-34).

Chapter 28

¹ 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.

² 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.

³ 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.

⁴ 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.

⁵ 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.

⁶ 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.

⁷ 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.

⁸ 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.

⁹ 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.

¹⁰ 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.

¹¹ 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

¹ 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."

² 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?"

³ 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".

⁴ (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."

⁵ (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."

⁶ 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."

⁷ 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?"

⁸ (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.

⁹ 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?"

¹⁰ (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.

¹¹ "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

¹ 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.

² 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.

³ 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.

⁴ 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.

⁵ 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.

⁶ 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.

⁷ 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.

⁸ 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.

⁹ 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.

¹⁰ 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.

¹¹ 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

- ¹ 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.
- ² 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.
- ³ 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.
- ⁴ If Asha is to be invoked and Mazda and the other Ahuras and Ashi and Armaiti, do thou seek for me, O Vohu Manah, the mighty Dominion, by the increase of which we might vanquish the Lie.
- ⁵ 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.
- ⁶ 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.
- ⁷ 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.
- ⁸ 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.
- ⁹ 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.
- ¹⁰ 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.
- ¹¹ 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;
- ¹² 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.
- ¹³ 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.

- ¹⁴ 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.
- ¹⁵ 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.
- ¹⁶ 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?
- ¹⁷ 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.
- ¹⁸ 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!
- ¹⁹ 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.
- ²⁰ 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.
- ²¹ 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.
- ²² 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.

Chapter 32

- ¹ (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.
- ² 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.
- ³ (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.

⁴ 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.

⁵ 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).

⁶ 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.

⁷ 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.

⁸ 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.

⁹ 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.

¹⁰ 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.

¹¹ 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.

¹² 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.

¹³ 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.

¹⁴ 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."

¹⁵ 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. 16. ..., 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

¹ 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).

² 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.

³ 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].

⁴ 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; --

⁵ 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.

⁶ 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.

⁷ 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.

⁸ 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.

⁹ 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.

¹⁰ 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.

¹¹ 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.

¹² 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.

¹³ 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.

¹⁴ 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

¹ 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.

² 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.

³ 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.

⁴ 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.

⁵ 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.

⁶ 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.

⁷ 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.

⁸ 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.

⁹ 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.

¹⁰ 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.

¹¹ 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.

¹² 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, -

¹³ 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.

¹⁴ 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.

¹⁵ 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. YASNA HAPTANGHAITI.

Chapter 35

¹ 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.

² 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).

³ 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; (4) 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 fabled! and from the humble, from the potent and the weak.

⁵ 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.

⁶ 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

⁷ 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).

⁸ 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.

⁹ 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),

¹⁰ 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

¹ 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)

² 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.

³ 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

⁴ 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!

⁵ 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

⁶ And to Thy most beautiful 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

¹ 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

² 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).

³ 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; (4) and Righteousness the Best do we worship, the most beautiful, the Bountiful Immortal and that which is endowed with light in all things good.

⁵ 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

¹ 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

² 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

³ 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

⁴ 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

¹ 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.

² 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.

³ 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

⁴ 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.

⁵ 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

¹ 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

² 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.

³ 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.

⁴ 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.

Chapter 41

¹ 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

² 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

³ 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!

⁴ 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!

⁵ 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! (6) 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!

Chapter 42

¹ 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.

² 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.

³ 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.

⁴ 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, (5) 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, (6) 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! Ushtavaiti Gatha

Chapter 43

¹ 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, 2. 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.

³ 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.

⁴ 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.

⁵ 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.

⁶ 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.

⁷ 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?"

⁸ 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.

⁹ 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.

¹⁰ 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."

¹¹ 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.

¹² 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.'

¹³ 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.

¹⁴ 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.

¹⁵ 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."

¹⁶ 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!

Chapter 44

¹ 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.

² 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.

³ 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.

⁴ 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?

⁵ 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?

⁶ 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?

⁷ 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.

⁸ 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?

⁹ 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.

¹⁰ 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?

¹¹ 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.

¹² 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?

¹³ 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.

¹⁴ 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.

¹⁵ 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.

¹⁶ 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.

¹⁷ 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.

¹⁸ 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.

¹⁹ 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.

²⁰ 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

¹ 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.

² 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".

³ 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.

⁴ 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.

⁵ 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.

⁶ 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,

⁷ 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.

⁸ 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].

⁹ 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.

¹⁰ 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.

¹¹ 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

¹ 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?

² 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.

³ 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.

⁴ 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.

⁵ 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.

⁶ 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.

⁷ 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.

⁸ 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!

⁹ 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.

- ¹⁰ 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.
- ¹¹ 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.
- ¹² 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.
- ¹³ 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.
- ¹⁴ 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.
- ¹⁵ 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.
- ¹⁶ 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.
- ¹⁷ 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.
- ¹⁸ 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.
- ¹⁹ 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

- ¹ 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.
- ² 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.

³ 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.

⁴ 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.

⁵ 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?

⁶ 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

¹ 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.

² 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.

³ 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.

⁴ 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.

⁵ 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.

⁶ 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.

⁷ 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.

⁸ 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]?

⁹ 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.

¹⁰ 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?

¹¹ 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?

¹² These shall be the deliverers [Saoshyants -JHP] 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

¹ 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.

² 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.

³ 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.

⁴ 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.

⁵ 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.

⁶ 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.

⁷ 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.

⁸ 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.

⁹ Let the helper hear the ordinance, he that is created to bring deliverance. The man of right words is no regarnder 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.

¹⁰ 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.

¹¹ 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.

¹² 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

¹ (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?

² 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.

³ (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.

⁴ 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.

⁵ 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.

⁶ 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.

⁷ 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.

⁸ 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.

⁹ 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.

¹⁰ 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.

¹¹ 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

¹ 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.

² 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.

³ 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.

⁴ 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?

⁵ 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...

⁶ 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.

⁷ 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.

⁸ 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.

⁹ 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.

¹⁰ 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.

¹¹ 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?

¹² 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.

¹³ 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.

¹⁴ 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.

¹⁵ 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.

¹⁶ 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.

¹⁷ 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.

¹⁸ 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.

¹⁹ 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.

²⁰ 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.

²¹ 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.

²² 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.

Chapter 52

¹ 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, (2) 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, (3) 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 (4) 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). 5-8. (See Y8.5-8.)

Chapter 53

¹ (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.

² 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.

³ 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.

⁴ (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.

⁵ (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.

⁶ 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.

⁷ 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.

⁸ 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.

⁹ To men of evil creed belongs the place of corruption. They that set themselves to condemn 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

¹ 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).

² 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

¹ 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.

² 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

³ 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).

⁴ 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.

⁵ 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.

⁶ 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

¹ 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.

² (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].

³ 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.

⁴ 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

¹ 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. I.

² 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.

³ 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 Nairya-sangha, the stately; and may he draw near to us to aid us, he who smites with victory, Obedience the blessed!

⁴ 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). II.

⁵ 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, (6) 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. III.

⁷ We worship Sraosha (Obedience) the blessed, the stately, who smites with the blow of victory, who furthers the settlements, the holy ritual chief.

⁸ 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.... IV.

⁹ 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, (10) 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 (smites) the weaker. For his splendor and his glory, for his might.... V.

¹¹ 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, (12) 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.... VI.

¹³ 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.]

¹⁴ 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.... VII.

¹⁵ 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.

¹⁶ 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, (17) 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], (18) 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.... VIII.

¹⁹ 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, (20) of the gracious words, of the warning and the guarding words, who intones our hymns on every side, who possesses understanding and of every brilliant form, which abounds in many an explanation and revelation of the word, who has the first place in the Mathra. For his splendor and his glory, for his might.... IX.

²¹ 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, (22) to whom the Ahuna-vairya has come, the ax of victory, and the Haptanghaiti, and the Fshusho-mathra which smites with victory, and all the Yasna sections. For his splendor and his glory, for his might.... X.

²³ 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.

²⁴ 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).

²⁵ 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

²⁶ 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.... XI.

²⁷ 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, (28) 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, (29) 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.... XII.

³⁰ 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, (31) 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, (32) 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.... XIII.

³³ 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

³⁴ And every house by Sraosha guarded do we worship, wherein the blessed friendly Sraosha is befriended and made welcome, where the holy man is far advanced (?) in holy thoughts, and righteous words and deeds. For his splendor and his glory, for his might, 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 Nairya-sangha, the stately, and may he come to us to aid us, he who smites with victory, Obedience the blessed!

Chapter 58

¹ (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

² And to this worship do we confide our settlements and persons for protection and care, for guarding, and for oversight; (3) 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. MATHRA.

⁴ 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!

⁵ 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)l. 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.

⁶ 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

⁷ 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!

⁸ 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.

Chapter 59

²⁸ 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).

²⁹ (See Y17.19.)

³⁰ (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.

³¹ (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

³² 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-vairya; 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

¹ 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!

² 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),

³ 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

⁴ 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.

⁵ 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.

⁶ 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, (7) 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. 8-10. (= Y8.5-7).

¹¹ 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, (12) 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

¹ 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, (2) 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), (3) 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

⁴ 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.

⁵ 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

¹ 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

² 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

³ 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

⁴ 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, (5) 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)

⁶ 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

⁷ 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

⁸ 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.]

⁹ 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)

¹⁰ 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

¹¹ 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.

¹² (= Y3.24-25).

Chapter 63

¹ (See Y15.2; Y66.2; Y38.3.)

Chapter 64

¹ (See Y46.3; Y50.6-11.)

Chapter 65

¹ 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)

² (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, (3) (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

⁴ 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.

⁵ 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.

⁶ 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) 7. 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), (8) 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.

⁹ 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

¹⁰ (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): (11) 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.

¹² 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

¹³ And this do ye therefore grant me, O ye holy waters, and ye lands!

¹⁴ 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

¹⁵ 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. 16-18. (See Y15.2; Y56.3-4.)

Chapter 66

¹ 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.

² (=Y7,5-19.)

³ (=Y22, Y28.24-27.)

Chapter 67

¹ 1-4. (See Y23.1-4, replacing 'I desire to approach with sanctity' by 'I offer with sanctity;' see also Y7.24.) 5-7. (See Y38.3-5.)

Chapter 68

¹ 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

² 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.

³ 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 (4) 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.

⁵ 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.

⁶ 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

⁷ 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

⁸ 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).

⁹ 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.

¹⁰ 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, (11) 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

¹² And to me also do ye now give it, to me who am offering this Yasna as a priest. (Response.) And to us Mazdayasnians 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, (13) 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.

¹⁴ (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 Mazdayasnian 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.

¹⁵ 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. 16-19. (See Y8.5-8.)

²⁰ Thus may it happen as I pray

²¹ 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!

²² 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 23. 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

¹ (This chapter is composed of fragments: see Y15.2 and Y51.1 and 22.)

Chapter 70

¹ 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).

² 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, (3) 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

⁴ (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

⁵ 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.'

⁶ 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).

⁷ (Yea), we sacrifice to Sraosha, Obedience the blessed.

Chapter 71

¹ 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?

² 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

³ 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).

⁴ 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.

⁵ 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.

⁶ 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)]

⁷ 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; (8) 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)

⁹ 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

¹⁰ 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, (11) 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

¹² 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

¹³ (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, (14) 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

¹⁵ 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].

¹⁶ 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.

¹⁷ 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.

¹⁸ 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. 19-21. (See Y6.14-16.)

²² 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

²³ 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

²⁴ And we sacrifice to that lofty Lord who is Ahura Mazda Himself.

²⁵ And we pray (again) for the Kine (once more) with these gifts and (ceremonial) actions which are the best. 26-28. (See Y8.5-7.) 29-31. (See Y60.11-13.)

Chapter 72

¹ (See Y61.)

The Visperad

Chapter 1

¹ I announce, and (will) complete (my Yasna) to the lords of the spiritual creatures, and to the lords of the earthly creatures, to the lords of those which live under the waters, and to the lords of those which live upon land, to the lords of those which strike the wing, and to the lords of those which roam (wild) upon the plains, to the lords of those of (home-beasts) of the cloven hoof, holy lords of the ritual order.

² I announce, and I (will) complete (my Yasna) to the Yearly festivals, the lords of the ritual order, to Maidyozarem, the milk-giver, the holy lord of the ritual order, and to Maidyoshahem, the pasture-giver, and to Paitishahem, the corn-giver, and to Ayathrem, the furtherer or breeder, the spender of the seed of males, and to Maidyarem the cold, the holy lord of the ritual order, and to Hamaspathmaidyem, the especial time for ritual deeds, holy lords of the ritual order.

³ I announce, and I (will) complete (my Yasna) to the settlements of the future one, when the future shall produce them as it were anew, and I celebrate and will complete (my Yasna) to the Praises of the Yasna collected, completed, and much-offered, and to the Myazdas of the saints of the ritual, male and female.

⁴ And I announce, and will complete (my Yasna) to the Seasons, the lords of the ritual order, and to the heard recital of the Ahuna-vairyā, and to Righteousness the Best, to him who has (?) our praise, and to the Yenghe hatam, the frequent chant of sacrifice, the holy, and ruling in the ritual order.

⁵ And I announce and complete (my Yasna) to the Gatha Ahunavaiti, the holy, ruling in the ritual order, and to those women who bring forth many sons of many talents, Mazda-given, and holy lords of the ritual order, and to that (chant) which has its Ahu and its Ratu (before it in the Yasna). And I celebrate, and will complete (my sacrifice) to the Yasna Haptanghaiti, holy, and ruling in the ritual order, [and to the water Ardvi Anahita].

⁶ And I announce, and I (will) complete (my Yasna) to the Gatha Ushtavaiti, the holy, ruling in the ritual order, and to the mountains which shine with holiness, the abundantly brilliant and Mazda-made, the holy lords of the ritual order. And I announce, and (will) complete (my Yasna) to the Gatha Spenta-mainyu, the holy, ruling in the ritual order; and I celebrate and will complete (my Yasna) to Verethraghna (the blow of victory) Ahura-given, the holy lord of the ritual order.

⁷ And I announce, and (will) complete (my Yasna) to the Gatha Vohu-khshathra, holy, ruling in the ritual order, and to Mithra of the wide pastures, and to Raman Hvasra, the holy lords of the ritual order. And I celebrate and will complete my Yasna to the Gatha Vahishtoishti, the holy, ruling in the ritual order. And I celebrate and will complete my Yasna to the good and pious Prayer for blessings, the benediction of the pious, and to that Yazad, the redoubted and swift Curse of the wise, the holy lord of the ritual order.

⁸ And I announce, and (will) complete (my Yasna) to the Airyema-ishyo, the holy lord of the ritual order, and to the Fshusho-mathra , and to that lofty lord Hadhaokhdha , the holy lord of the ritual order.

⁹ And I announce, and (will) complete (my Yasna) to the questions asked of Ahura, and to the lore of Ahura, to the Ahurian Dahvyuma (Dahyuma), and to the Ahurian Zarathushtrotema, holy lords of the ritual order, and to the farm-house with its pastures which give pasture to the Kine of blessed gift, and to the holy cattle-breeding man.

Chapter 2

¹ In this Zaothra with this Baresman I desire to approach the lords of (the ritual) which are spiritual with my praise; and I desire to approach the earthly lords (as well). And I desire to approach the lords of the water with my praise, and the lords of the land; and I desire to approach with my praise those chiefs which strike the wing, and those which wander wild at large, and those of the cloven hoof, who are chiefs of the ritual (in their turn).

² In this Zaothra with this Baresman I desire to approach the holy Yearly festivals with my praise, the lords of the ritual order, Maidyozarem, the milk-giver, and Maidyoshahem, the pasture-giver, and Paitishahem, the corn-giver, and Ayathrem the breeder, the spender of the seed of males, Maidyarem, the cold, Hamaspathmaidyem, the especial time for ritual duties, the holy lords of the ritual order.

³ And in this Zaothra with this Baresman I desire to approach the future one of the settlements with my praise, the holy lord of the ritual order, when the future one shall produce (them as it were anew). And in this Zaothra with this Baresman I desire to approach all these chieftains of the ritual with my praise whom Ahura Mazda mentioned to Zarathushtra for sacrifice and homage because of Asha Vahishta (of Righteousness the Best).

⁴ And in this Zaothra with this Baresman I desire to approach Thee, the lord, with my praise, Thou who art Ahura Mazda, the spiritual lord and regulator of the spiritual creatures [the lord and regulator of the spiritual creation]. And in this Zaothra with this Baresman I desire to approach thee, Zarathushtra Spitama, with my praise, the terrestrial (lord and regulator) of the terrestrial creation, [the lord and regulator of the terrestrial creation].

⁵ And in this Zaothra with this Baresman I desire to approach the man who recites the ritual rites with my praise, who is maintaining thus the thought well thought, and the word well spoken, and the deed well done, and Piety the bountiful, even him who maintains the Manthra of the Saoshyant, by whose actions the settlements are advanced in the righteous order.

⁶ And in this Zaothra with this Baresman I desire to approach the (yearly) Seasons with my praise, the holy lords of the ritual order, and the Ahuna-vairya (Ahunwar) as it is recited, and Asha Vahishta when he is lauded, and the Yenhe hatam, the frequent chant of sacrifice.

⁷ And in this Zaothra with this Baresman I desire to approach the Gatha Ahunavaiti with my praise. And in this Zaothra with this Baresman I desire to worship those women with my praise who are well portioned, and of good parentage, and who are stately in their growth; yea, I desire to approach that chant in my praise which has the Ahu and the Ratu, [for He is verily the one who has the Ahu and the Ratu, that is, Ahura Mazda]. And I desire to approach the heroic Yasna Haptanghaiti in my

praise, the holy, and ruling in the ritual order; and Ardvi Sura Anahita, the holy, and ruling in the ritual order.

⁸ And in this Zaothra with this Baresman I desire to approach the Gatha Ushtavaiti with my praise, the holy, and ruling in the ritual order; and I desire to approach those mountains with my praise which shine with holiness, abundantly glorious, Mazda-made, the holy lords of the ritual order, and the Gatha Spenta-mainyu, and Verethraghna, the blow of victory, Mazda-given, the holy lord of the ritual order, and the Victorious Ascendancy (which it bestows).

⁹ And in this Zaothra with this Baresman I desire to approach the Gatha Vohu-khshathra with my praise, the holy, and ruling in the ritual order, and Mithra of the wide pastures, and Raman Hvasra, and the Gatha Vahishtoishiti, and the pious and good prayer for blessings, and the pious and holy man, and that Yazad, the redoubted and swift curse of the wise.

¹⁰ And in this Zaothra with this Baresman I desire to approach the Airyema-ishyo with my praise, and the Fshusho-manthra, and that lofty lord, the Hadhaokhdha, holy lord(s) of the ritual order.

¹¹ And in this Zaothra with this Baresman I desire to approach the question asked of Ahura, and the lore of the Lord (which he reveals in answer) and the farm-house of the man possessed of pastures, and the pasture produced for the Kine of blessed gift, and the holy cattle-breeding man.

Chapter 3

¹ (The Zaotar speaks.) (I call for) the Havanan, and would have him here. (The Ratu answers.) I will come (and fulfill his duties). (The Zaotar speaks.) I would have the Atarevakhsha here. (The Ratu answers.) I will come (and fulfill the services which fall to his charge). (The Zaotar.) I would have the Frabaretar. (The Ratu.) I will come (and fulfill the services which fall to his charge). (The Zaotar.) I would have the Aberet present. (The Ratu.) I will come (for him). (The Zaotar.) I would have the Asnatar. (The Ratu.) I will come (and do the duties which he serves). (The Zaotar.) I would have the Raethwishkar to be here. (The Ratu.) I will come (for him). (The Zaotar.) I would have the Sraoshavareza present, the wisest one, the most correct and veracious in his speech (The Ratu.) I will come

² (The Zaotar.) I would have the Fire-priest to be here, and the warrior, and the thrifty tiller of the earth, and the house-lord, and the lords of the Vis and the Zantu.

³ And I summon the youth of holy thoughts, words and works, and of good conscience; (yea), the youth of good speech, given (in marriage) to his kin. And I summon the province-ranger, and the itinerant of many arts, and the house-mistress.

⁴ And I summon the woman advanced in her holy thoughts, and words, and deeds, and well subordinated, whose ruler is her lord, the holy one, who is (as) the bounteous Armaiti; (yea), I summon even Thy wives, O Ahura ! And I summon likewise the holy man advanced in his good thoughts, and words, and deeds, who is learned in pious lore, and innocent of the Kayadha, and by whose deeds the settlements are furthered in the righteous order.

⁵ Yea, we summon you, whoever you may be, if only chiefs of the Mazdayasnians; and we summon the Bounteous Immortals, and the pious Saoshyants (the prophets for our help), the most correct and truthful in their speech, the most zealous, the most glorious in their thoughts, the greatest ones, and

the powerful; and we summon the Fire-priests, and the warriors, and the diligent husbandman of the Mazdayasnian faith.

⁶ (The Zaotar.) As an Ahu to be (revered and) chosen, the Atarevakhsha (announcing) speaks forth to me. (The Ratu [?].) So let the Ratu from his righteousness, holy and learned, speak forth. (The Ratu.) As an Ahu to be (revered and) chosen, the Zaotar (announcing) speaks forth to me. (The Zaotar.) So let the Ratu from (his) righteousness, holy and learned, speak forth. (The Ratu.) Thou art the announcer for us, O Fire-priest! [(Pazand.) It is the Zaotar (who is meant).] (The Zaotar.) I will come as this Zaotar, and recite the Staota Yesnya with memorized intoning, chanting, and praise.

Chapter 4

¹ (Yea,) we sacrifice to the thoughts of the mind, and to the good wisdom, and to the good and blessed sanctity, and to the good religious knowledge, and to good health (of soul and body). [At their (several) seasons, and with the presence of seasonable circumstances, they are hymned.

² Confession is to be made for the Kine; we, Zarathushtrian Mazdayasnians, celebrate at the sacrificial time for the Myazda-offering, at the time for the Ratufriti, the prayer for blessings, for the sacrificial worship, homage, propitiation, and praise of the entire creation of the holy (and the clean).

Chapter 5

¹ I come to You, O Ye Bountiful Immortals! as a praiser priest, and invoker, as a memoriser, reciting (Your ritual), and as a chanter for Your sacrifice and homage, Your propitiation, and Your praise; (yea, for Yours) the Bountiful Immortals, and for our preparation, (O ye holy Saoshyants!) and for your well-timed prayer for blessings, and your sanctification, and for our victorious smiting of our foes, beneficial (as it is) for our souls, for ours, the Saoshyants, (with you), and holy

² And I make my offering to You, O Ye Bountiful Immortals, who rule aright, and who dispose (of all) aright! (Yea), I offer You the flesh of my very body, and all the blessings of my life as well.

³ And I confess my belief in Thee, O Ahura Mazda! and as a Mazdayasnian of the order of Zarathushtra, and in accordance with this Faith.

Chapter 6

¹ In accordance with the precept, with praise, and with the joyful reception of grace, with Zaothras intelligently offered, with sacrificial words correctly spoken, I call the good Amesha Spenta by their names of beauty; yea, I worship the Bountiful Immortals by their beautiful names, with the blessing of the ritual Order, with the longing blessing of Righteousness the good.

Chapter 7

¹ We worship the (sacrificial) words correctly uttered, and Sraosha (Obedience) the blessed, and the good Ashi, (the blest order of our rites), and Nairyosangha. And we worship the victorious Peace as the unprostrated and unmoved. And we sacrifice to the Fravashis of the saints, and to the Chinwad Bridge, and to the Garo-Nmana of Ahura, even Heaven, the best world of the saints, the shining and all glorious!

² And we sacrifice to that better path that leads to that Best World (as well). And we worship Arshtat (Justice) the good, which helps the settlements to advance and flourish, benefiting them thereby, that Arshtat which is the Mazdayasnian Faith; and (with her) we worship Rashnu the most just, and Mithra of the wide pastures. And we worship Parendi the wealthy, wealthy with a wealth of thoughts, with a throng of words, and with a breadth of actions, [for she makes our persons agile (for good thoughts and words and actions)]

³ And we worship that virile defensive Heroism which possesses men who think beforehand, and heroic men, which is fleeter than the fleet, stronger than the strong, which comes to him who is endowed by God, which, when especially made theirs by men, produces one who is a freer of the body. And we worship Sleep, the Mazda-made, the gladdener of the herd and men

⁴ And we worship those things in the creation of the holy which are the ancient institutions, those formed before the sky, the water, the land, the plants, and the Kine of blessed gift. And we worship the sea Vouru-kasha, and the stormy wind which is made by Mazda, and the shining heaven, of old created, the first-made earthly object of (all) the earthly world.

⁵ And we worship thee, the Fire, O Ahura Mazda's son! the holy lord of the ritual order, and this Baresman, having the Zaothra with it, and the girdle with it, spread out with sanctity, the holy ritual chief, and we worship Apam-napat (the son of waters)

Chapter 8

¹ With this word be Thou approached, with the proper word be Thou present here, Thou who art Ahura Mazda, the holy, together with the good Yazads who are the Bountiful Immortals, who rule aright, and dispose (of all) aright, together with fifty, and a hundred, and a thousand, and ten thousand, and millions, and yet more.

² And to Him who rules the best let the Kingdom be!

Chapter 9

¹ (I desire to offer my homage and my praise) to the offered Haomas and Zaothras, and to those also which shall yet be offered, which smite victoriously, and are foes of hatred, and following in company (as they do) with the healing virtues of sanctity, following also in company with those of Chisti (religious knowledge), and with the remedies of Mazda, and with those of Zarathushtra and the Zarathushtratema, (2) and to the offered Haomas and Zaothras which accompany those remedies which belong to the holy disciple well versed in good devices, and accompanying those of the

itinerant also versed in good devices, and accompanying those likewise of the good Mazdayasnian Faith, and those of the pious and beneficent Prayer for blessings, and of the pious and good veracity, and of the pious word against unbelief, (3) for information and explanation, for preparation (?) and devotion, for the libation and complete offering, for the complete recital of the liturgy memorized as well; and to those Haomas which are pungent, bounteous, holy, and offered with sanctity (and for a blessing), to those which are yet to be offered with sanctity, and which are now being celebrated, and which are likewise in the future to be celebrated, to those which are being pressed with sanctity, and to those which are yet to be pressed, (to these I desire to approach, and to express my homage and my praise)

⁴ And I desire to express my homage and my praise to the strength of the strong, and to the victorious blow of the mighty, to the powerful Rectitude and Blessedness, to Chisti and the Priority for the powerful Ascendancy, and to these powerful Yazads which are the Bountiful Immortals, who rule aright, and dispose of all aright, ever-living, ever-helpful, who, male and female, dwell together with the Good Mind, (to these I desire in my homage and my praises to approach); (5) (yea, I desire to approach for homage and praises toward) our Universal Weal and Immortality, to the body of the Kine, and to the Kine's Soul. (And I desire to approach) the Fire of the spoken name, and toward that farm-house which is sanctified and which has fields and comfort, and mercy (for the poor); (6) as a praiser with praise for the sacrifice, homage, which is this praise of Ahura Mazda, of the Bountiful Immortals, and of the holy and lofty Lord, for the sacrifice, and homage of the Lord that most attains his ends, and which is this praise of that blessedness which has approached us, and of that well-timed prayer for blessings offered in the ritual, (7) which is likewise the praise of the Mathra Spenta (the bounteous word of reason), and of the Mazdayasnian Religion, and the Praises of the Yasnas, which is also that of all the lords of the ritual, and of all the well-timed prayers for blessings, for the sacrifice, homage, propitiation, and glorification of the entire creation of the holy (and the clean).

Chapter 10

¹ I desire to approach the Arezahi with my praise, and the Sawahi, and Fradadhafshu, and Widadhafshu, and Wouru-bareshti, and Wourujareshti, and this Karshwar which is Xwaniratha

² And I desire to approach the stone mortar with my praise, and the iron mortar, and the cup that holds the Zaothra, and the hair (which stays the spilling), and Thy Baresman spread with sanctity. And I desire to approach the Ahuna-vairya [Ahunwar] with my praise, and the ritual prayers beside Ahuna, and the standing offices of the Mazdayasnian Faith.

Chapter 11

¹ To Ahura Mazda would we present our offered Haomas and that which is lifted up, as the most beneficial to Verethraghna (the blow of victory) which furthers the settlements; and that which is offered to the good and holy king, and that which is offered to the holy ruler which rules according to, or in the ritual, and we make known our Haomas to the Bountiful Immortals, and to the good

waters; and we present our Haomas each to (our) own soul; and we announce our Haomas in our celebration to the entire creation of the holy (and the clean).

² Yea, we present these Haomas and Haoma implements, and these spread mats, and these Myazdas, these stones, the first in the creation, the stone mortar brought here with the yellow Haoma in it, and the iron mortar brought here with the yellow Haoma in it, this Haoma-water, and this Baresman spread with sanctity, (3) these bodies, and (their) forces, these striving Zaothras (that seek to find Thy grace), this holy Haoma, and the flesh, and the holy man, and the saint's innate thoughts, even the Saoshyants' innate thoughts. And we present this fresh milk as an offering, now lifted up with sanctity, and this Hadhanaepata plant, lifted up with sanctity; (4) and we offer, and present these Zaothras with our celebration, having the Haoma with them, and the milk, and the Hadhanaepata, to the good waters and offered up with piety. And we present the Haoma-water in our celebrations to the good waters, and both the stone and the iron mortar, (5) and this branch for the Baresman, and the prayer for blessings uttered at the fitting moment which has approached (for our help in its order with the prayers), and the recollection and practice of the good Mazdayasnian law, and the heard recital of the Gathas, the well-timed prayer for blessings as it comes uttered by the saint (and for our help), and ruling (while it is spoken) as a ritual lord, and these wood-billets, and the perfume even Thine, the Fire's, O Ahura Mazda's son! and all good objects (which are ours), and Mazda-made, and which have the seed of sanctity (or are that seed).

⁶ Yea, these we make known and we announce in this our celebration to Ahura Mazda (as our gift), and to Sraosha (Obedience) the blessed, and to Ashi (who is the recompense), and to Rashnu the most just, and to Mithra of the wide pastures, and to the Bountiful Immortals, and the Fravashis of the saints, and to their souls, and to the Fire of Ahura Mazda, the lord, and to the lofty lord (the Apam-
napat?), and to the Myazda, the lord, and to the well-timed prayer for blessings as it rules in the order of our prayers, for the sacrifice, homage, propitiation, and adoration of the entire creation of the holy (and the clean).

⁷ Yea, these we make known in this our celebration hereby for the Fravashi of Zarathushtra Spitama, the saint, for its sacrifice, homage, propitiation, and praise, and to the (Fravashi) of Anghuyu (?) who hath loved righteousness, together with all the holy Fravashis of the saints, of those now dead, and of those of the living, and of those of men unborn, of the prophets that shall serve us, bringing on the renovation of the completed world. 8-11. (See verses 2-5.)

¹² Yea, we would make these known hereby in our celebrations to the Bountiful Immortals, who rule aright, and who dispose (of all) aright, the ever-living, ever-helpful, who are good (?), and bestowers of the good, who dwell with the Good Mind: [(Pazand) for they who are the Bountiful Immortals abide with the Good Mind, they who rule aright, and dispose (of all) aright, for thence they are regulated, and thence they arose, (namely,) from the Good Mind].

¹³ And we make known these our celebrations as the more promotive for this house, for the furtherance of this house, and as benefits for this house, because of the increase of this household, as overcoming the restrictions which impede this household, and as overcoming the harmful malice which may mar this house, to bless its herds, and its retainers, born, and yet to be born, for the saints of the house as it was aforetime, of it as it stands here now, and to which we likewise now belong as the Saoshyants of the provinces, (14) [which (is that we are Saoshyants) for the saints who do good deeds, and of the female saints who do good deeds, and of the saints who do the deeds conspicuously

good, and of the females likewise thus, of the saints who do good deeds upon good deeds, and of the females thus the same].

¹⁵ And we make these known in our celebrations to the good Fravashis of the saints which are formidable and overwhelming in their aid

¹⁶ And we make these known in our celebrations hereby to Sraosha (Obedience) the blessed, and to the good Blessedness, and to Nairya-sangha, and to the victorious Peace, and to Ahura Mazda's Fire, and to the lofty lord, for sacrifice, homage, propitiation, and for praise, to the entire creation of the holy and the clean. 17-18. (=Vr10.1-2.)

¹⁹ Yea, we make that known which is lifted up in offering, and which is the Avesta as the holy Ahura Mazda directed that it should be said, and as Zarathushtra, the holy, directed, and as I, the priest, who am acquainted with their sacrifice and homage, am now letting it be known. I who understand the lawful and legitimate Avesta, and the ritual prescripts (20) for Your sacrifice, homage, and propitiation, O Ye who are the Bountiful Immortals, and for our preparation (?), and for the success of our well-uttered prayer for blessings, for victory, sanctification, and the well-being of our souls, (of ours), for (we are) the holy Saoshyants.

²¹ Yea, we make these known in our celebrations here, and we offer them to Him who is Ahura Mazda, of all the greatest, the master and the Lord.

Chapter 12

¹ For the offered Haomas which have been offered in libation to that lofty Lord Ahura Mazda and to the holy Zarathushtra Spitama (produce) abundance in cattle and in men; and this abundance is (as) the good Sraosha, who accompanies (us) with the great splendor of sanctity, and may he be here with energetic effort (to aid us in our worship).

² We offer the wise offerings of the Ahuna-vairya [Ahunwar] intoned with sanctity and yet to be intoned, possessing their many teachings of religious wisdom (as they to), and those of the two mortars which pour the Haomas out, and which are pushed forward with precision, and are now in the course of being thus advanced once more

³ (And so we teach as well the many teachings of the religious wisdom) contained in the words correctly spoken, in the Zarathushtrian utterances, and in the ceremonies correctly practiced, and the Baresmans spread exactly, and the Haomas pressed correctly, and the praise, Yasnas, and the doctrines of the Mazdayasnian Religion with their recitations, and their movements

⁴ For thus they may become to us more full of devices and of wisdom, and so we offer these wise ritual deeds in the creation, so we impart them with their many points of meaning while we (ourselves) still ponder them as those which Ahura Mazda, the holy One, delivered, which have (as if) their nourishment from Vohu Manah and their growth from the Righteous Order, which are the greatest of all beings, the best, and the most beautiful; for thus shall these be to us the more full of wisest meaning, and more full of incitation and may we be among those (who are) of Spenta Mainyu's world in that we are imparting (to the chosen) these precepts of the wisest meaning and these incitations which are contained therein

⁵ And full of wisest meaning be ye two to us, O (thou) stone mortar, and (thou) the iron one, as ye are now turned, and as ye are now being advanced, ye two mortars of the house, [and of the village, of the tribe, and of the province, and ye who are in this house (itself), this village, tribe, and province]; yea, in those which are ours, Mazdayasnians, who are steadfast in our worship, who appear with our wood-billets and our perfumes, and with our supplicated blessings [(Pazand) for so may they be to us, the more full of wisest teaching].

Chapter 13

¹ According to the ritual we worship Ahura Mazda; according to the ritual we worship the Bountiful Immortals; and we sacrifice to the sacrificial word correctly spoken, and to every Manthra (as to a sacred word of reason). And we sacrifice to Zarathushtra, him who is especially the possessor of the Manthra; and we sacrifice to the 'blessings for the saints'; and we worship the 'hail' addressed to the Bountiful Immortals.

² Also we worship the three principal (chapters) uttered (in the Yasna) without addition or omission; and we worship the three principal ones without addition or omission; we worship the three commencing ones entire without addition or omission. And we worship the entirety of the three principal ones without addition or omission; and their Has , their metrical lines, their words, and their word-structure [and their recital, memorizing, chanting, and their steadfast offering].

Chapter 14

¹ (We worship Ahura Mazda, the holy Lord of the ritual order; and we sacrifice to the Gatha Ahunavaiti) with its measures, and word-structure, and its Zand, with its questions and counter-questions, with its words and its metric feet. And we sacrifice to these as well-recited, and now in the course of being recited, as well-worshipped, and now in the course of being used in worship

² (Yea, we sacrifice to it) in its own "wisdom", in its own "clearness", in its own "loving intention", in its sovereignty, and its own ritual order, and its "acquired boon", which is also that given by Ahura Mazda for the promotion of piety, for that thought which originates from the "heart-devoted self".

³ Also we worship the Ahuna-vairya, the holy lord of the ritual order, the holy lord with its Ahu and its Ratu [(Pazand); for He is the one with the title Ahu and Ratu, who is Ahura Mazda]

⁴ And we sacrifice to the constituent parts of the Gatha Ahunavaiti, to its chapters, and its metrical lines, its words, and word-structure, [and to its heard-recital, and memorized recital, its continuous and its steadfast offering].

Chapter 15

¹ Hold your feet in readiness, and your two hands, and your understandings, O ye Zarathushtrian Mazdayasnians! for the well-doing of lawful deeds in accordance with the sacred Order, and for the

avoidance of the unlawful and evil deeds which are contrary to the ritual. Let the good deeds for the furtherance of husbandry be done here. Render ye the needy rich

² Let Sraosha (Obedience) be present here for the worship of Ahura Mazda, the most helpful, and the holy, who is so desired by us in the pronunciation, and for the service, and the pondering of the Yasna Haptanghaiti, for the heart's devotion to it, for its memorization, and its victorious and holy recital (or for the victorious saint), without addition or omission, (3) which has been intoned, and which shall yet be uttered as great, powerful, smiting with victory, separate from harmful malice, for the pronunciation of victorious words for Ahura Mazda's Fire. 4-5. (=Vr9.6-7.)

Chapter 16

¹ And we worship the Fire here, Ahura Mazda's son, and the Yazads having the seed of fire in them, and the Rashnus having the seed of fire in them; and we worship the Fravashis of the saints. And we worship Sraosha who smites with victory, and the holy man, and the entire creation of the holy (and the clean)

² And we worship the Blessedness and the Fravashi of Zarathushtra Spitama, the saint. And we worship the saints and their blessed Fravashis (as of one). And we worship all their Fravashis (as considered each apart), and those of the saints within the Province, and those of the saints without the Province, yea, we worship the Fravashis of holy men and holy women (wherever they may be, those devoted to the Order of the Faith). And we sacrifice to those whose (service) for us in the Yasna Ahura Mazda, the holy, has known as the better, and of these Zarathushtra is the living chief and master. And we sacrifice to the fields and the waters, the lands and the plants, and to the constituent parts of the Yasna Haptanghaiti, its chapters, its metered lines, its words, and word structure.

Chapter 17

¹ And we strive after the good thoughts, words, and deeds inculcated in the Yasna Haptanghaiti. A blessing is the Right (called) the Best, (there is) weal; (there is) weal for this (man) when toward Righteousness Best (there is) right.

Chapter 18

¹ We worship Ahura Mazda with the ushta . And we worship the Amesha Spenta with the ushta, and the holy man, the saint. And we worship the prior world of the holy (and of the clean) with an ushta, and the state of weal and salvation for the holy man (the saint).

² And we worship that life-long state of blessedness (for the holy) which is the evil man's calamity; yea, we worship his eternal salvation, and with the salvation prayer. And we sacrifice to every saint who exists, who is now coming into existence, and who shall exist in future.

Chapter 19

¹ We worship Ahura Mazda the bountiful; and we worship the Bountiful Immortals (saying the Spenta). And we sacrifice to the bountiful saint, and to the bountiful anticipative understanding. Also we sacrifice to the good and bountiful Armaiti (the ready mind). And we worship her together with the bountiful creatures in the creation of the pure. And we sacrifice to the holy creatures who have intelligence as their first, (to those foremost in their mind). And we worship the omniscient understanding, and Him who is Ahura Mazda (Himself)

² And we sacrifice to the shining sun, which is the highest of the high; yea, we worship the sun together with the Bountiful Immortals, and the Manthras with their good ceremonies. Also we sacrifice to the glorious achievements, and to this glory (which we have gained). And we sacrifice to the herds which have the Fire and its blessings. Also we worship the holy benefit which is so widely diffused, and that wisdom which is the bounteous Armaiti, whose are the laws of the Righteous Order, and of those holy creatures who have Righteousness as their first.

Chapter 20

¹ (Homage to the Gatha Vohu-khshathra! We sacrifice to the Vohu-khshathra), (the good kingdom) even the Khshathra-vairya, the kingdom to be desired; and we sacrifice to the iron-founding, and to the (sacrificial) words correctly spoken which smite (the foe) with victory, and which hold the Daevas subject. And we worship that reward and that health, that healing and that progress, that growth and that victorious smiting (2) which are between the Vohu-khshathra and the Vahishtoishiti, (and which are acquired by us) by the memorized recital of the good thoughts, good words, and good deeds, for the withstanding of evil thoughts, and words, and deeds; yea, for the undoing of all treacherous thoughts (directed) against me, and of all false words, and unfair deeds

³ [And we sacrifice to the later Yasna, the heroic Haptanghaiti, (and which as it recurs becomes) the holy ritual chief.]

Chapter 21

¹ We strive earnestly, and we take up our Yasna and our homage to the good waters, and to the fertile fruit-trees (which bear as of themselves), and to the Fravashis of the saints; yea, we take up our Yasna, and our homage earnestly to those beings which are (so) good, the waters, and the trees, and the Fravashis of the saints, (2) and to the Kine, and to Gaya (Maretan) [Gayomard], and to the Manthra Spenta (the bounteous word-of-reason), the holy, which works (within and for us with effect), to these we take up our Yasnas and our homage with earnest zeal, and to Thee, O Ahura Mazda I and to thee, O Zarathushtra, we do the same; and to thee, O lofty lord (the Apam-napat), and to the Bountiful Immortals

³ And we sacrifice to the listening (that hears our prayers) and to that mercy, and to the hearing of (our spoken) homage, and to that mercy which is (shown in response to our offered) praise. And we sacrifice to the fraraiti vidushe , which is contained in the piece hvadaenaish ashaonis ; and we

sacrifice to 'the good praise which is without hypocrisy, and which has no malice (as its end)'; and we sacrifice to the later Yasna and to its offering; and we sacrifice to the chapters of the later Yasna, and to its metrical lines, its words, and word-structure.

Chapter 22

¹ With this chant (fully) chanted, and which is for the Bountiful Immortals and the holy Saoshyants (who are the prophets who shall serve us), and by means of these (ceremonial) actions, which are (of all) the best, we desire to utter our supplications for the Kine. It is that chant which the saint has recognized as good and fruitful of blessed gifts, and which the sinner does not know. May we never reach that (ill-luck that the sinner) may outstrip us (in our chanting), not in the matter of a plan (thought out), or of words (delivered), or ceremonies (done), nor yet in any offering whatever when he (?) approaches (us for harm).

Chapter 23

¹ We worship Ahura Mazda as the best (worship to be offered in our gifts). We worship the Amesha Spenta (once more, and as) the best. We worship Asha Vahishta (who is Righteousness the Best). And we sacrifice to those (prayers) which are evident as the best; that is, the Praises of the Yasnas. Also we sacrifice to that best wish, which is that of Asha Vahishta, and we worship Heaven, which is the best world of the saints, bright and all glorious; and we sacrifice likewise to that best approach which leads to it

² And we sacrifice to that reward, health, healing, furtherance, and increase, and to that victory which is within the two, the Ahuna-vairyā and the Airyema-ishyo, through the memorized recital of the good thoughts, words, and deeds (which they enjoin).