

AVESTA: KHORDA AVESTA (Book of Common Prayer) part 2

Translation by James Darmesteter

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Translation by James Darmesteter

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-

Yashts (Hymns to Ahura Mazda, the Archangels, and the Angels)

1. Ohrmazd Yasht (Hymn to Ahura Mazda)

(Translated by James Darmesteter (From Sacred Books of the East, American Edition, 1898.)

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 be 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;

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- 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.

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- '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 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.'

(Bahman Yasht.)

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-Vairyra, 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. Bestow on him riches... (Recite SrB5.)
'Ashem Vohu: Holiness is the best of all good....'

2. Haft Amahraspand 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

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Ahura;

For sacrifice, prayer, propitiation, and glorification unto [Havani], the holy and master of holiness....

I.

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 Hvasstra.

(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....

II.

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.

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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 Hvasstra.

(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

III.

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.

14-15.

He has renounced trespasses and faults, O Zarathustra! he has renounced all trespasses and faults, O Zarathustra! when he throws down the destroyer of Vohu-Mano and his words, with a hundred times hundredfold, with a many times manifold preaching and smiting, and he takes away the Law of Mazda, that was carried away as a prisoner, from the hands of the [ungodly], who are destroyed by his strength.

Ashem Vohu: Holiness is the best of all good....

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....

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(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.

3. Ardwhisht 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 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....

I.

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.

II.

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

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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;

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'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.'

4. Awerdad 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 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.

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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 Zaothar 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.'

5. Ardui Sur Bano Yasht (Hymn to the Waters)

Translated by James Darmesteter. (From Sacred Books of the East, American Edition, 1898.)

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 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....

I.

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,

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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....

II.

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....

III.

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

IV.

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....

V.

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

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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....

VI.

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....

VII.

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....

VIII.

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

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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....

IX.

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....

X.

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....

XI.

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.

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'For her brightness and glory, I will offer her a sacrifice....

II.

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....

XIII.

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....

XIV.

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

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would grant him that boon.

'For her brightness and glory, I will offer her a sacrifice....

XV.

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....

XVI.

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....

XVII.

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.

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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....

XVIII.

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....

XIX.

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....

XX.

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

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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....

XXI.

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."

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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....

XXII.

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....

XXIII.

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.

XXIV.

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

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Aurvāt-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....

XXV.

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....

XXVI.

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....

XXVII.

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

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entreating that she should grant them that favor.
'For her brightness and glory, I will offer her a sacrifice....

XXVIII.

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....

XXIX.

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....

XXX.

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,

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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!'

6. 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

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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.

7. 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,

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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.

8. Tishtar Yasht (Hymn to the Star Sirius)

(Tishtrya is the angel (Yazad) of the star Sirius. Tishtrya also
presides over the fourth month and the thirteenth day of each month.
Sirius also directs the rain.)

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]]

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....

[[2]]

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....

[[3]]

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....

[[4]]

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 Khshaotha 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....

[[5]]

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....

[[6]]

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.

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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....

[[7]]

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....

[[8]]

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....

[[9]]

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....

[[10]]

39. 'We sacrifice unto Tishtrya, the bright and glorious star, who afflicts the Pairikas, who destroys the Pairikas, that Angra Mainyus flung to stop all the stars that have in them the seed of the waters.

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....

[[10]]

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....

[[10]]

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....

[[10]]

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....

[[10]]

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....

[[10]]

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....

[[10]]

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

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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.'

9. 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]]

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

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.

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Yenghe hatam: All those beings of whom Ahura Mazda....

[[2]]

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....

[[3]]

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 Drvasya, the maintainer, granted him that boon, as he was offering up libations, giving gifts, sacrificing, and entreating that she would grant him that boon.

For her brightness and glory, I will offer her a sacrifice worth being heard....

[[4]]

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

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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....

[[5]]

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....

[[6]]

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....

[[7]]

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 Hvyaoana 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 Hvyaoanas; and that I may smite of the Huyaona 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.

10. 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]]

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....

[[2]]

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....

[[3]]

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 themn,
'For his brightness and glory, I will offer him a sacrifice worth
being heard....

[[4]]

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 Savahi, on Fradadhafshu and Vidadhafshu, on
Vourubareshti and Vourujareshti, on this bright Karshvare of Hvaniratha,
the abode of cattle, the dwelling of cattle, the powerful Mithra
looks with a health-bringing eye;
16. 'He who moves along all the Karshvares, a Yazata unseen, and
brings glory; he who moves along all the Karshvares, 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....

[[5]]

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

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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....

[[6]]

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....

[[7]]

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....

[[8]]

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

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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 I 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....

[[9]]

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

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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....

[[10]]

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....

[[11]]

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

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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....

[[12]]

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 survevs 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 Nairyō-sangha, 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....

[[13]]

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 ame, 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!

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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....

[[14]]

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....

[[15]]

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 Karshvares;
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....

[[16]]

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 Karshvares
of the earth;

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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....

[[17]]

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 of Arezahi to the Karshvare of Hvaniratha, 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....

[[18]]

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....

[[19]]

73. 'We sacrifice unto Mithra, the lord of wide pastures, sleepless, and ever awake;

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'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....

[[20]]

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....

[[21]]

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....

[[22]]

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 Karshuares, 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 wilt 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....

[[23]]

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 Karshvares.
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

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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....

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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 tie 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 god , th 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....

[[25]]

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

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the horse and his rider.

'For his brightness and glory, I will offer him a sacrifice worth being heard....

[[26]]

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 tong
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....

[[27]]

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
times better, he would not hear so well as the heavenly Mithra,
whose ear hears well who has a thousand senses, and sees every
man that tells a lie."

'Mithra stands up in his strength, he drives in the awfulness
of royalty, and sends from his eyes beautiful looks that shine
from afar, (saying):

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?

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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....

[[28]]

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....

[[29]]

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 Zarathushtratema!

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;

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'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....

[[30]]

119. 'We sacrifice unto Mithra, the lord of wide pastwes,
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 worshiippers of Mazda must give
strength and energy with offered and proffered Haomas, which the
Zaotar proffers unto him and gives in sacrifice. Let the faithful
man drink of the libations cleanly prepared, which if he does,
if he offers them unto Mithra, the lord of wide pastures, Mithra
will be pleased with him and without anger.'
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 vvith 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....

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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.

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'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....

[[32]]

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....

[[33]]

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....

[[34]]

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)

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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....

[[35]]

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 yer, and the strength and vigour of Mithra, the lord of wide pastures, who has a thousand ears, ten thousand eyes, a Yazata invoked by his own name; and that of Rama Hvastra.

'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!'

11. Srosh Yasht Hadokht

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]]

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,

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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...

[[2]]

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

[[2]]

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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....

[[3]]

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....

[[4]]

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....

[[5]]

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;

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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 Arshti.

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 Arshtat, 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!

11a. Srosh Yasht

(See Yasna, chapter 57)

12. 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 vairyo: The will of the Lord is the law of holiness....

[[1]]

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).

[[2]]

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.

[[3]]

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.

[[4]]

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.

[[5]]

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.

[[6]]

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.

[[7]]

14. 'Whether thou, O holy Rashnu! art in the Karshvare Vouru-jareshti, we invoke, we bless Rashnu, the strong. I invoke his friendship towards this var prepared in whatever part of the world thou art.

[[8]]

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.

[[9]]

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.

[[10]]

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....

[[11]]

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....

[[12]]

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....

[[13]]

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....

[[14]]

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....

[[15]]

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....

[[16]]

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....

[[17]]

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....

[[18]]

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....

[[19]]

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....

[[20]]

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....

[[21]]

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....

[[22]]

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....

[[23]]

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....

[[24]]

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....

[[25]]

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....

[[26]]

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....

[[27]]

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....

[[28]]

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....

[[29]]

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....

[[30]]

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....

[[31]]

38. 'Whether thou, O holy Rashnu! art, ... (obscure) we invoke, we bless Rashnu, the strong. I invoke his friendship towards this var prepared....

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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.'

13. Frawardin Yasht (Hymn to the Fravashis)

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 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 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 Hukairyra 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, 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,

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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 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.

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.'

[[2]]

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.'

[[3]]

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.

[[4]]

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.

[[5]]

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.

[[6]]

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.

[[7]]

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.

[[8]]

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 fleer 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.

[[9]]

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

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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.

[[10]]

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.

[[11]]

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.

[[12]]

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

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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.

[[13]]

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.'

[[14]]

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.

[[15]]

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.

[[16]]

57. We worship the good, strong, beneficent Fravashis of the faithful, who showed their paths to the stars, the moon, the sun, and the

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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.

[[17]]

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.

[[18]]

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.

[[19]]

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.

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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.

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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.

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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 Myzdas.

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,

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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 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;
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.

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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.

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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.

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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 Nairyō-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, 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 Daevas and of the cold-hearted man; who first in the
material world pronounced the praise of Asha, thus bringing the
Daevas to naught, and confessed himself a worshipper of Mazda,
a follower of Zarathushtra, one who hates the Daevas, and obeys

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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.

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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

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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 Keresaoekhshan;

We worship the Fravashi of the holy Vanara;

We worship the Fravashi of the holy Varaza;

We worship the Fravashi of the holy Bujisravah;

We worship the Fravashi of the holy Berezyarshti;

We worship the Fravashi of the holy Tizyarshti;

We worship the Fravashi of the holy Perethu-arshti;

We worship the Fravashi of the holy Vizhyarshti.

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 Vareshna, the son of Hanghaurvaungh.

We worship the Fravashi of the holy Vohu-nemah, the son of Avaraoshtri,

To withstand evil dreams, to withstand evil visions, to withstand

evil(?), to withstand the evil Pairikas.

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-vaghant.

We worship the Fravashi of the holy Bujra, the son of Dazgaraspa.

We worship the Fravashi of the holy Zbaurvant;

We worship the Fravashi of the holy and gallant Karesna, the son

of Zbaurvant; who was the incarnate Word, mighty-speared and lordly;

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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.

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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-dhakhshsti, 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-dhakhshsti;
We worship the Fravashi of the holy Vohv-asti, the son of Pount-dhakhshsti;
We-worship the Fravashi of the holy Gaya-dhasti, the son of Pouru-dhakhshsti;
We worship the Fravashi of the holy Asha-vazdah, the son of Pouru-dhakhshsti;
We worship the Fravashi of the holy Urudhu, the son of Pouru-dhakhshsti.
We worship the Fravashi of the holy Khshathro-chinah, the son of Khshvoiwraspa.

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.

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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.

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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.
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 Hvadhata;
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;

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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 Hvare-chaeshman
We worship the Fravashi of the holy Frasrutara;
We worship the Fravashi of the holy Visrutara.
We worship the Fravashi of the holy Baremna. We worship the Fravashi
of the holy Visruta.

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-ostra, 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-ushttra, 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.
We worship the Fravashi of the holy Aeta, the son of Mayu;
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.
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 man of the Miza land.

We worship the Fravashis of the holy Fratira and Baeshatastira.
We worship the Fravashi of the holy and pure Avare-gau, the son
of Aoighimatastira.

We worship the Fravashi of the holy Gaomant, the son of Zavan,
a Raozhdya man of the Raozhdya land.

We worship the Fravashi of the holy Thrith, 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.

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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;
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;

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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.

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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 incontineny, 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;
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;
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,

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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 Varenya fiends; to withstand the evil done by the Daevas.

138. We worship the Fravashi of the holy Fradhakshti, the son of the jar,

To withstand Aeshma, the fiend of the wounding spear, and the Daevas that grow through Aeshma; to withstand the evil done by Aeshma.

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139. We worship the Fravashi of the holy Hvovi.

We worship the Fravashi of the holy Freni;

We worship the Fravashi of the holy Thrity;

We worship the Fravashi of the holy Pouruchista.

We worship the Fravashi of the holy Hutaosa;

We worship the Fravashi of the holy Huma.

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, the wife of Pourudhakhsti.

We worship the Fravashi of the holy Ukshyeinti, 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;

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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 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,

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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.

14. 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 (Havani], 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 vairyo: 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....

[[2]]

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....

[[3]]

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....

[[4]]

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

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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

[[5]]

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.

[[6]]

16. We sacrifice unto Verethraghna, made by 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. . . .

[[7]]

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.

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Thus did Verethraghna come, bearing the good Glory made by Mazda,
the Glory made by Mazda.

[[8]]

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....

[[9]]

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....

[[10]]

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.

[[11]]

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

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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....

[[12]]

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....

[[13]]

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....

[[14]]

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

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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....

[[15]]

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....

[[16]]

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.'

[[17]]

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

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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 . . . 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....

[[18]]

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....

[[19]]

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....

[[21]]

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....

[[22]]

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.

15. 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,

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one who hates the Daevas, and obeys the laws of Ahura;
For sacrifice, prayer, propitiation, and glorification unto [Havani]
the holy and master of holiness....
Unto Rama Hvastra, unto Vayu who works highly and is more powerful
to afflict than all other creatures,
Be propitiation from me, for sacrifice, prayer, propitiation and
glorification.
Yatha ahu vairyo: The will of the Lord is the law of holiness....

[[1]]

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....

[[2]]

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....

[[3]]

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....

[[4]]

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....

[[5]]

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....

[[6]]

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....

[[7]]

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....

[[8]]

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.'

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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....

[[9]]

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.

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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!

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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.

16. 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]]

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

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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....

[[2]]

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....

[[3]]

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....

[[4]]

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

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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....

[[5]]

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....

[[6]]

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....

[[7]]

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.

17. Ard Yasht

[[1]]

1. We sacrifice to Ashi Vanguhi, who is shining, high, tall-formed,
well worthy of sacrifice, with a loud-sounding chariot, strong,
welfare-giving, healing, with fulness of intellect, and powerful;
2. The daughter of Ahura Mazda, the sister of the Amesha-Spentas,

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who endows all the Saoshyants with the enlivening intelligence; she also brings heavenly wisdom at her wish, and comes to help him who invokes her from near and him who invokes her from afar, and worships her with offerings of libations.

3. For her brightness and glory, I will offer her a sacrifice worth being heard; I will offer up unto Ashi Vanguhi a good sacrifice with an offering of libations. We sacrifice unto Ashi Vanguhi with the libations, with the Haoma and meat, with the baresma, with the wisdom of the tongue, with the holy spells, with the words, with the deeds, with the libations, and with the rightly-spoken words.

Yenhe-hatam: All those beings of whom Ahura Mazda....

[[2]]

4. We sacrifice to Ashi Vanguhi, who is shining, high, tall-formed, well worthy of sacrifice, with a loud-sounding chariot, strong, welfare-giving, healing, with fulness of intellect, and powerful.

5. Homage unto Haoma, and unto the Mathra, and unto the holy Zarathushtra!

Homage unto Haoma, because all other drinks are attended with Aeshma, the fiend of the wounding spear: but the drinking of Haoma is attended with Asha and with Ashi Vanguhi herself.

6. Ashi is fair; Ashi is radiant with joy; she is far-piercing with her rays. Ashi gives good Glory unto those men whom thou dost follow, O Ashi! Full of perfumes is the house in which the good, powerful Ashi Vanguhi puts her(obscure) feet, for long friendship.

7. Those men whom thou dost attend, O Ashi! are kings of kingdoms, that are rich in horses, with large tributes, with snorting horses, sounding chariots, flashing swords, rich in aliments and in stores of food; well-scented where the beds are spread and full of all the other riches that may be wished for. Happy the man whom thou dost attend! do thou attend me, thou rich in all sorts of desirable things and strong!

8. Those men whom thou dost attend, O Ashi Vanguhi! have houses that stand well laid up, rich in cattle, foremost in Asha, and long-supported. Happy the man whom thou dost attend! Do thou attend me, thou rich in all sorts of desirable things and strong!

9. The men whom thou dost attend, O Ashi Vanguhi! have beds that stand well-spread, well-adorned, well-made, provided with cushions and with feet inlaid with gold. Happy the man whom thou dost attend! Do thou attend me, thou rich in all sorts of desirable things and strong!

10. The men whom thou dost attend, O Ashi Vanguhi! have their ladies that sit on their beds, waiting for them: they lie on the cushions, adorning themselves,(obscure), with square bored ear-rings and a necklace of gold: 'When will our lord come? when shall we enjoy in our bodies the joys of love?' Happy the man whom thou dost attend! Do thou attend me, thou rich in all sorts of desirable things and strong!

11. The men whom thou dost attend, O Ashi Vanguhi! have daughters that sit(obscure); thin is their waist, beautiful is their body, long are their fingers; they are as fair of shape as those who look on can wish. Happy the man whom thou dost attend! Do thou attend me, thou rich in all sorts of desirable things and strong!

12. The men whom thou dost attend, O Ashi Vanguhi! have horses swift and loud-neighing; they drive the chariot lightly, they take it to the battle, they bear a gallant praiser (of the gods),

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who has many horses, a solid chariot, a sharp spear, a long spear, and swift arrows, who hits his aim, pursuing after his enemies, and smiting his foes. Happy the man whom thou dost attend! Do thou attend me, thou rich in all sorts of desirable things and strong!

13. The men whom thou dost attend, O Ashi Vanguhi! have large-humped, burden-bearing camels, flying from the ground or fighting with holy fieriness. Happy the man whom thou dost attend! Do thou attend me, thou rich in all sorts of desirable things and strong!

14. The men whom thou dost attend, O Ashi Vanguhi! have hoards of silver and gold brought together from far distant regions; and garments of splendid make. Happy the man whom thou dost attend! Do thou attend me, thou rich in all sorts of desirable things and strong!

15. Do not turn thy look from me! turn thy mercy towards me, O great Ashi! thou art well-made and of a noble seed; thou art sovereign at thy wish; thou art Glory in a bodily form.

16. Thy father is Ahura Mazda, the greatest of all gods, the best of all gods; thy mother is Armaiti Spenta; thy brothers are Sraosha, a god of Asha, and Rashnu, tall and strong, and Mithra, the lord of wide pastures, who has ten thousand spies and a thousand ears; thy sister is the Law of the worshippers of Mazda.

17. Praised of the gods, unoffended by the righteous, the great Ashi Vanguhi stood up on her chariot, thus speaking: 'Who art thou who dost invoke me, whose voice is to my ear the sweetest of all that invoked me most?'

18. And he said aloud: 'I am Spitama Zarathushtra, who, first of mortals, recited the praise of the excellent Asha and offered up sacrifice unto Ahura Mazda and the Amesha-Spentas; in whose birth and growth the waters and the plants rejoiced; in whose birth and growth the waters and the plants grew; in whose birth and growth all the creatures of the good creation cried out, Hail!

19. 'In whose birth and growth Angra Mainyu rushed away from this wide, round earth, whose ends lie afar, and he, the evil-doing Angra Mainyu, who is all death, said: "All the gods together have not been able to smite me down in spite of myself, and Zarathushtra alone can reach me in spite of myself.

20. "'He smites me with the Ahuna Vairya, as strong a weapon as a stone big as a house; he burns me with Asha-Vahishta, as if it were melting brass. He makes it better for me that I should leave this earth, he, Spitama Zarathushtra, the only one who can daunt me."'

21. And the great Ashi Vanguhi exclaimed: 'Come nearer unto me, thou pure, holy Spitama! lean against my chariot!' Spitama Zarathushtra came nearer unto her, he leant against her chariot.

22. And she caressed him with the left arm and the right, with the right arm and the left, thus speaking: 'Thou art beautiful, O Zarathushtra! thou art well-shapen, O Spitama! strong are thy legs and long are thy arms: Glory is given to thy body and long cheerfulness to thy soul, as sure as I proclaim it unto thee.'

[[3]]

23. We sacrifice to Ashi Vanguhi, who is shining, high, tall-formed, well worthy of sacrifice, with a loud-sounding chariot, strong, welfare-giving, healing, with fulness of intellect and powerful.

24. To her did Haoshyangha, the Paradhata, offer up a sacrifice, upon the enclosure of the Hara, the beautiful height, made by Mazda.

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25. He begged of her a boon, saying: 'Grant me this, O great Ashi Vanguhi! that I may overcome all the Daevas of Mazana; that I may never fear and bow through terror before the Daevas, but that all the Daevas may fear and bow in spite of themselves before me, that they may fear and flee down to darkness.'
26. The great Ashi Vanguhi ran and came to his side: Haoshyangha, the Paradhata, obtained that boon.
For her brightness and glory, I will offer her a sacrifice....

[[4]]

27. We sacrifice to Ashi Vanguhi, who is shining, high and powerful.
28. To her did Yima Khshaeta, the good shepherd, offer up a sacrifice from the height Hukairya.
29. He begged of her a boon, saying: 'Grant me this, O great Ashi Vanguhi! that I may bring fatness and flocks down to the world created by Mazda; that I may bring immortality down to the world created by Mazda;
30. '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.'
31. Then great Ashi Vanguhi ran and came to his side: Yima Khshaeta, the good shepherd, obtained that boon.
For her brightness and glory, I will offer her a sacrifice

[[5]]

32. We sacrifice to Ashi Vanguhi, who is shining, high and powerful.
33. To her did Thraetaona, the heir of the valiant Athwya clan, offer up a sacrifice in the four-cornered Varena.
34. He begged of her a boon, saying: 'Grant me this, O great Ashi Vanguhi! that I may overcome Azhi Dahaka, the three-mouthed, the three-headed, the six-eyed, who has a thousand senses, that most powerful, fiendish Druj, that demon, baleful to the world, the strongest Druj that Angra Mainyu created against the material world, to destroy the world of the good principle; and that I may deliver his two wives, Savanghavak and Erenavak, who are the fairest of body amongst women, and the most wonderful creatures in the world.'
35. The great Ashi Vanguhi ran and came to his side. Thraetaona, the heir of the valiant Athwya clan, obtained that boon.
For her brightness and glory, I will offer her a sacrifice

[[6]]

36. We sacrifice to Ashi Vanguhi, who is shining, high and powerful.
37. 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.
38. He begged of her a boon, saying: 'Grant me this, O great Ashi Vanguhi! that I may bind the Turanian murderer, Franghrasyan,

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that I may drag him bound, that I may bring him bound unto king Husravah, that king Husravah may kill him, behind the Chaechasta lake, the deep lake of salt waters, to avenge the murder of his father Syavarshana, a man, and of Aghraeratha, a semi-man.'

39. The great Ashi Vanguhi ran and came to his side. Haoma, the enlivening, the healing, the beautiful, the lordly, with golden eyes, obtained that boon.

For her brightness and glory, I will offer her a sacrifice....

[[7]]

40. We sacrifice to Ashi Vanguhi, who is shining, high and powerful.

41. 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.

42. He begged of her a boon, saying: 'Grant me this, O great Ashi Vanguhi! that I may kill the Turanian murderer, Franghrasyan, behind the Chaechasta lake, the deep lake of salt waters, to avenge the murder of my father Syavarshana, a man, and of Aghraeratha, a semi-man.'

43. The great Ashi Vanguhi ran and came to his side. The gallant Husravah, he who united the Aryan nations into one kingdom, obtained that boon.

For her brightness and glory, I will offer her a sacrifice worth being heard....

[[8]]

44. We sacrifice to Ashi Vanguhi, who is shining, high and powerful.

45. 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.

46. He begged of her a boon, saying: 'Grant me this, O great Ashi Vanguhi! that I may bring the good and noble Hutaosa to think according to the law, to speak according to the law, to do according to the law, that she may spread my law and make it known, that she may bestow beautiful praises upon my deeds.'

47. The great Ashi Vanguhi ran and came to his side: the holy Zarathushtra obtained that boon.

For her brightness, and glory, I will offer her a sacrifice worth being heard....

[[9]]

48. We sacrifice to Ashi Vanguhi, who is shining, high and powerful.

49. To her did the tall Kavi Vishtaspa offer up a sacrifice behind the waters of the river Daitya.

50. He begged of her a boon, saying: 'Grant me this, O great Ashi Vanguhi! that I may put to flight Asta-aurvant, the son of Vispo-thaurvo-asti, the all-afflicting, of the brazen helmet, of the brazen armour, of the thick neck, behind whom seven hundred camels; that

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I may put to flight the Hvyona murderer, Arejat-aspa; that I may put to flight Darshinika, the worshipper of the Daevas;
51. '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 Hvyonas; and that I may smite of the Hvyona nations their fifties and their hundreds, their hundreds and their thousands, their thousands and their tens of thousands, their tens of thousands and their myriads of myriads.'
52. The great Ashi Vanguhi ran and came to his side: the tall Kavi Vishtaspa obtained that boon.
For her brightness and glory, I will offer her a sacrifice worth being heard

[[10]]

53. We sacrifice to Ashi Vanguhi, who is shining, high and powerful.
54. And the great Ashi Vanguhi said: 'None of those libations will be accepted by me, which are sent to me either by a man whose seed is dried out, or by the courtezan who produces untimely issues, or by young boys, or by girls who have known no man.
'When the Turanians and the swift-horsed Naotaras, clapping their hands, ran after me,
55. 'I hid myself under the foot of a bull walking under his burden; then young boys, and girls who had known no man, discovered me, even while the Turanians and the swift-horsed Naotaras, clapping their hands, were running after me.
56. 'Even I hid myself under the throat of a ram of hundredfold energy: then again young boys, and girls who had known no man, discovered me, even while the Turanians and the swift-horsed Naotaras, clapping their hands, were running after me.'
57. The first wailing of the great Ashi Vanguhi is her wailing about the courtezan who destroys her fruit: 'Stand thou not near her, sit thou not on her bed!' - 'What shall I do? Shall I go back to the heavens? Shall I sink into the earth?'
58. The second wailing of the great Ashi Vanguhi is her wailing about the courtezan who brings forth a child conceived of a stranger and presents it to her husband: 'What shall I do? Shall I go back to the heavens? Shall I sink into the earth?'
59. This is the third wailing of the great Ashi Vanguhi: 'This is the worst deed that men and tyrants do, namely, when they deprive maids, that have been barren for a long time, of marrying and bringing forth children. What shall I do? Shall I go back to the heavens? Shall I sink into the earth?'
60. Ahura Mazda answered: 'O fair and wise Ashi, go not back to the heavens, sink not into the earth! Stay here and walk inside the fine kingly palace.'
61. I shall worship thee with such a sacrifice, I shall worship and forward thee with such a sacrifice as Vishtaspa offered unto thee, behind the river Daitya. The Zaotar lifted up a loud voice, with baresma before him. With that sort of sacrifice shall I worship thee? With that sort of sacrifice shall I worship and forward thee, O fair and wise Ashi?
For her brightness and glory, I will offer her a sacrifice worth being heard....
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 Ashi Vanguhi; of the good Chisti; of the good Erethe; of the good Rasastat; of the Glory and Weal, made by Mazda.

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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.

18. 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 vairyo: 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.'

19. Zam Yasht

 (This Yasht, inscribed to the Genius of the Earth, is devoted to a description of the mountains and the kingly Glory (kavaem Hvareno), which are invoked, together with the Earth, in the corresponding formula of the Sirozah (par. 28) there is no Yasht devoted to the Earth itself.)

The mountains are simply enumerated (pars. 1-8). The rest of the Yasht is devoted to the praise of the Hvareno, or, more precisely, to that of those who possessed it, whose powers or feats are described. The list begins with Ahura Mazda (par. 10), and closes with Saoshyant (par. 89); that is to say, it begins with the beginning of the world, and closes with its end. It includes the Amesha-Spentas (par. 15), Haoshyangha (par. 26), Takhma Urupa (par. 28), Yima (par. 31), Mithra (par. 35), Thraetaona (par. 36), Keresaspa (par. 38), the kings of the Kaianyan dynasty (pars. 66-72), Kavi Husravah (par. 74), Zarathushtra (par. 79), Vishtaspa (par. 84). The unsuccessful efforts of Franghrasyan to take possession of it are described at length (pars. 56-64).

This Yasht would serve as a short history of the Iranian monarchy, an abridged Shah Namah.)

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]]

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,

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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....

[[2]]

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

[[3]]

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

[[4]]

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

[[5]]

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 Varenya fiends.
For its brightness and glory, I will offer it a sacrifice

[[6]]

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 win offer it a sacrifice

[[7]]

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

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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 Vareshava, 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

[[8]]

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....

[[9]]

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

[[10]]

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, 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

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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

[[11]]

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

[[12]]

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

[[13]]

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.

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80. At his sight the Daevas rushed away; at his sight the (demonic) 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

[[14]]

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-aspas and the other wicked Hvyaoanas.

For its brightness and glory, I will offer it a sacrifice

[[15]]

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

[[16]]

91. We sacrifice unto the awful kingly Glory, made by Mazda

92. When Astvat-ereta shall rise up from Lake Kasava, a friend

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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.

20. Hom Yasht

(See Yasna, chapters 9-11.)

21. Vanand 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.

Sirozas (Dedications for the thirty days of the month)

Siroza 1

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; and to the powerful Gaokerena, made by Mazda.
(At the gah Hawan):
to Mithra, the lord of wide pastures and to Rama Hvastra.
(At the gah Rapithwin):
to Asha-Vahishta and to Atar, the son of Ahura Mazda.
(At the gah Uzerin):
to Apam Napat, the tall lord, and to 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,

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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 Nairyō-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. Goshorun.

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
Hvastra.

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 Hvastra; 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

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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

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.

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(At the gah Hawan): We sacrifice unto Mithra, the lord of wide pastures; we sacrifice unto Rama Hvastra.

(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, Nairyō-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

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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.

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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.

Afrinagans (prayers of blessing)

(Translated by L. Mills (From Sacred Books of the East, American Edition, 1898.)

Afrinagan-i Dahman

1. Yatha Ahu Vairyo...(2).

Ashem Vohu...(3).

I profess myself a Mazda-worshipper, a follower of Zarathushtra, opposing the Daevas, accepting the Ahuric doctrine.

(Here recite the appropriate Gah dedication.)

With propitiation of the Dahman Afrin of the good ones and the strong wise one with higher intellect, for worship, adoration, propitiation, and praise.

'Yatha Ahu Vairyo', the zaotar should say to me

'Yatha Ahu Vairyo', he who is the zaotar should say to me

'Atha ratush ashatchit hacha', the Asha-sanctified knowing one should say.

(Karda:)

2. May these blessings of the Asha-sanctified come into this house, namely, rewards, compensation, and hospitality; and may there now come to this community Asha, possessions, prosperity, good fortune, and easeful life, and the long enduring prominence

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of this Religion, which is Ahuric, Zarathushtrian.

3. Now in this house may the cattle not be tainted, nor the Asha, nor the strength of Asha-sanctified men, nor the Ahuric doctrine.

4. May the good, prosperity-giving, holy, Asha-sanctified, fravashis come here, accompanied by the healing virtues of Ashi, to the width of the Earth, the length of the rivers, and the height of the sun, to give the possession of good things, for the overthrow of misfortunes, and the advancement of riches and fortunes.

5. May Hearkening (Sraosha) overcome disobedience within this house, and may peace overcome discord, generosity overcome greed, reverence overcome rebellion, and honesty overcome falsehood.

May Asha conquer the fiend,

6. so that, in it the Amesha Spentas may receive, through Sraosha, companion of Ashi, good acts of worship and prayers of praise; good in reverence and adoration, the abiding offering, the joyous offering, and the devotional offering, until the time of the final harvest.

7. Let the comfort-giving good fortune never forsake this house, nor the comfort-giving riches, nor comfort-giving noble offspring, with long lasting company of what bestows paradise and good rewards. Ashem Vohu...(3)!

(Asirvad:)

8. To Ahura Mazda, rich, possessing good things. Blessings on the rulers of the land, for greater strength, greater victory, greater rule, greater sovereignty, compassion, long rule, enduring physical vitality, and health.

9. (Blessings) to Ama, well-built, fair of form, to Verethraghna, made by Ahura, and to the triumphing Uparatat, completely repelling malice, completely conquering the hostile malicious adversary with a blow.

10. Blessings so that he may be winner of the battle, victorious over every malicious adversary, over every evil adversary, faulty in thoughts, words and deeds.

11. (Blessings) that he may be victorious through timely thoughts, words, and deeds; to suppress all the evil-minded, and all Daeva-worshippers, so as to attain to good reward, and to good renown, and to long happiness of my soul.

12. Blessings for long life, for the desired life, for the service of Asha-sanctified people, and for the disservice of ill done deeds - the best existence of the Asha-sanctified, the luminous, offering all blissful. Thus may it come as I wish.

We praise good thoughts, good words, and good deeds, performed here and elsewhere, now and in the past. Thus we glorify and invoke all that is good (2).

I yearn for good mind. May Peshotan son on Gushtasp come to my aid, may he accept my prayers, may he shine for me. Thus may the holy attain long life and may their desires be fulfilled.

May this Afrinagan and Khshnuman reach the Yazad Dahman.

May the knowledge, promulgation, and glory of the good Mazdayasnian religion spread throughout the seven regions of the world, through speech, righteous persuasion, the good kingly authority and justice. So be it.

Yatha Ahu Vairyo....

Ashem Vohu...!

13. Yatha Ahu Vairyo...(2).

I desire worship and adoration and strength and force for the Dahman Afrin of the good ones and the valiant wise one with higher intellect.

Ashem Vohu....

May we all be one in Asha.

Thus may it come as I wish.

We praise good thoughts, good words, and good deeds, performed

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here and elsewhere, now and in the past. Thus we glorify and invoke all that is good.

Afrinagan–i Gatha

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1. As the Ahu is (revered and) to be chosen, so (is) the Ratu (one who rules) from the Righteous Order, a creator of mental goodness, and of life's actions done for Ahura, and the Kingdom (is) to Mazda, which to the poor may offer a nurturer. I confess myself a Mazda-worshipper – for the praise of Ahura Mazda, the resplendent, the glorious, and of the Bountiful Immortals, for the bountiful and holy Gathas which rule in the ritual order. (Propitiation and praise be) to the Gatha Ahunavaiti, and to the Gatha Ushtavaiti, to the Gatha Spenta-mainyu, and to the Gatha Vohu-khshathra, and to the Gatha Vahishtoishti. 2. Propitiation to the Fravashis of the saints, the mighty, overwhelming, even to those of the saints of yore, who held the primeval faith (the Gathic faith), and to those of the next of kin. 3. We sacrifice to Ahura Mazda, the resplendent, the glorious; and we sacrifice to the Amesha Spenta who rule aright, and who dispose (of all aright). And we sacrifice to the bounteous and holy Gathas, which rule (as the first) in the ritual order. We sacrifice to the Gatha Ahunavaiti, the holy, as it rules in the ritual order; and we sacrifice to the Gatha Ushtavaiti, the holy, as it rules in the ritual order; and we sacrifice to the Gatha Spenta-mainyu, the holy, as it rules in the ritual order; and we sacrifice to the Gatha Vohu-khshathra, the holy, as it rules in the ritual order; and we sacrifice to the Gatha Vahishtoishti, the holy, as it rules in the ritual order. 4. (=Yt13.49-52.)

Afrinagan–i Gahambar

[This prayer is part of the ceremony of blessing (Afrinagan) addressed to the community during the great seasonal festivals (Gahambars).]

1. I confess myself a Mazda-worshipper, and of Zarathustra's order, a foe of the Daevas, devoted to the lore of the Lord, for the holy Havani, the regulator of the ritual order (and its lord in its turn), for its sacrifice, homage, propitiation, and praise; (and I confess myself) for Savanghi and for Visya, the holy lords of the ritual order for their sacrifice, homage, propitiation, and praise, and for that of the Asnya, the day-lords of the days during daylight, and of the days in their length, for the Mahya, month-lords, and the Yairya, year-lords, and for those of the especial seasons, and for the worship, homage, propitiation, and praise of that lofty lord who is the Ritual Righteousness (itself); yea, for the worship, homage, propitiation, and praise of the lords of the days, months, years, and seasons – for those lords of the ritual order who are of all the greatest, who are the regulators of the ritual at the time of Havani.
2. To Maidhyo-zaremya, the lord [or to Maidhyo-shema, the lord, or to Paitishahya, the lord, or to Ayathrima, Maidhyairya, or Hamaspathmaedhaya], be propitiation, homage, and praise.
3. O ye Mazdayasnians who are here present offer ye this ritual service, and present ye the Myazda which is that of the Maidhyo-zaremya,

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taking a piece of sound flesh from a choice beast, with a full flow of milk.

4. If ye are able to do this, (well); if ye are unable to do it, ye may take then (a portion) of some liquor of equal value, it matters not which it is, and have it consumed as it is proper; and so be ye discreet from your obedience, most correctly faithful in your speech, most saintly from your sanctity, best ordered in your exercise of power, least straitened by oppressions, heart-easy with rejoicings, most merciful of givers, most helpful to the poor, fulfilling most the ritual, the blest and longed-for Asha, (coy ?) riches woman-minded (?) bringing (as reward). If ye can do this and with vigour, (well); (5) if not, bring wood to the Ratu's house. It matters not what kind, so it be well cut, and very dry, and in loads of fitting size. If that is possible, (well); if not, let a man bring wood to the Ratu's dwelling, and heap it up as high as the ear, or to reach the fore-shoulder, or with the fore-arm measure, (or at least as high as the end of the hanging hand). If that is possible, (well); (6) but if it has not been possible, then let the worshipper (with the mind's offering) ascribe the power to him who rules the best, Ahura, (saying): Wherefore for this cause verily we offer and ascribe the Sovereign Power to Ahura Mazda, who rules the best, and to Righteousness (the ritual and moral Order), and we complete our sacrifice to them. Thus is the Myazda offered with the well-timed prayer for blessings.

7. In case that a man does not give of the first Myazda which is that of the Maidhyo-zaremaya, O Spitama Zarathushtra! the Ratu that has the right to that Myazda, and who has this person under his guidance, expels that (false) disciple who has not his Myazda with him, as a man that does not worship, from the midst of the Mazda-worshippers. 8. In the case that a man does not give of the second Myazda, O Spitama Zarathushtra! which is that of the Maidhyo-shema, then let the Ratu to whom the Myazda should come, and who has the person under his guidance, expel that disciple, since he comes without his Myazda, as he would a man who refuses to recite his vows, from among the number of the Mazda-worshippers.

9. In the case that a man does not give of the third Myazda, O Spitama Zarathushtra! which is that of Paitishahya, then let the Ratu who ought to receive that Myazda, and who has had the person under his guidance, expel that disciple which brings no Myazda, as a detected reprobate, from among the number of the Mazdayasnians.

10. In case that a man does not offer of the fourth Myazda, O Spitama Zarathushtra! which is that of the Ayathrima let the Ratu who ought to receive that Myazda, and who has the person under his guidance, expel that disciple, since he brings no Myazda, as a refuse beast from among the number of the Mazdayasnians.

11. In the case that a man does not give of the fifth Myazda, which is that of the Maidhyairya, then let the Ratu to whom that Myazda belongs as a perquisite, and who has that person under his guidance, expel him, since he brings no Myazda, as an alien, from among the number of the Mazdayasnians. 12. In case that a man does not give of the sixth Myazda, which is that of the Hamaspathmaedhaya, O Spitama Zarathushtra! let the Ratu to whom that Myazda belongs as a perquisite, and who has this person under his discipline to learn him the lore of Ahura, expel him, (as ignorant) since he brings no Myazda, from among the number of the Mazdayasnians.

13. And let him decry him afterwards without hesitation, and drive him out; and let that Ratu lay upon him afterwards the expiating deeds without reserve; and in accordance with these rules, let the disciple treat the Ratu. (Let him beware of failure to bring his Myazda, or if he fails let the disciple bear, as is befitting, what is due.) A blessing is Righteousness (called) the Best, it is weal, it is weal for this (man) when toward Righteousness Best

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there is right.

14. I bless with my prayer the royal Province-chiefs (who are faithful worshippers) of Ahura Mazda, the resplendent, the glorious, (beseeching) for superior strength for them, and for more important victory, and more influential rule, and desiring for them further authoritative power, and helpful support, and long duration to their reign, and the prolonged vitality of their frames, and health.

15. And I pray in my benediction for strength well-shaped and stately of growth, and which smites victoriously, Ahura-made, and crushing, and for an ascendancy abundantly subduing all who are filled with furious hate, assaulting the evil-minded enemies, and destroying, as if at once, the deadly, godless foes.

16. And I pray in my blessing that he (the province-governor) may conquer in victorious battles every malicious foe, and each malignant, profane in thoughts, and words, and actions, (17) that he may indeed be constantly victorious in his own religious thoughts, and words, and deeds, and unvarying in the smiting of every foe, and of every Daeva-worshipper, and that he may, as he proceeds, be well rewarded, and of good repute, possessing a far-foreseeing preparation of the soul. 18. And I pray with blessings thus: Live thou long and blessed be thou, 'hail' to thee; live for the aid of holy men, and for the crushing of the evil; and I pray for Heaven (for thee) the best world of the saints, shining, all glorious.

And thus may it happen as I pray -. And I bless in my prayer the sacrifice, and homage, and the strength, and swiftness of the day-lords during daylight, and of the lords of the days in their length, of the month-lords, and the year-lords, and of the lords of the seasons (in their course), and for the worship, homage, propitiation, and praise of the lofty lord who is the Righteous Ritual itself, and of those lords of the ritual who are of all the greatest, and who are the lords of the ritual at the time of Havani, for Maidhyo-zaremaya the lord, [(or) for Maidhyo-shema the lord, (or) for Paitishahya the lord, or for Ayathrima, Maidhyairya, or Hamaspathmaedhaya].

Afrinagan-i Rapithwin

1. I confess myself a Mazda-worshipper, of Zarathushtra's order, a foe to the Daevas, devoted to the lore of the Lord, for Rapithwina, the holy lord of the ritual order, for sacrifice, homage, propitiation, and praise, and for Fradat-fshu and Zantuma, the holy lord(s) of the ritual order. 2. And to Ahura Mazda, the resplendent, the glorious, and to the Bountiful Immortals, be propitiation, and to Asha Vahishta (who is Righteousness the Best), and to the Fire, Ahura Mazda's son, and to all the holy Yazads, heavenly and earthly, and to the Fravashis of the saints, the mighty and overwhelming-. 3. For thus did Ahura Mazda speak to Spitama Zarathushtra the word which was spoken for the ritual time of the Rapithwina, (saying): Ask us, O holy Zarathushtra, what are Thy questions to be asked of us, for Thy question is as that mighty one when Thy ruler speaks his mighty wish. 4. Then Zarathushtra asked Ahura Mazda: O Ahura Mazda, most bountiful creator of the material worlds and holy! what does that man acquire, what does he merit, what reward shall there be for that man (5) who shall recite the Rapithwina office with the Rapithwina prayer for blessing, and who shall sacrifice with the Rapithwina office with hands (well) washed, and with (well) washed mortars, with the Baresman spread, and with Haoma high uplifted, and with fire brightly flaming, with Ahuna-vairya loud intoned, with Haoma-moistened tongue, and with

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a body Mathra-bound?

6. And Ahura Mazda answered him: As the wind from the southern quarter, O Spitama! causes the entire material world to advance and to increase, and as it will bless it, rejoice it, and cause it to progress, such a like reward does such a man receive, (7) who recites the Rapithwina-ratu with the Rapithwina blessing, and sacrifices with it with (well) washed hands, and mortars, with Baresman spread, and Haoma lifted, with fire brightly flaming, and with Ahuna-vairya loud intoned, and with Haoma-moistened tongue, and a body Mathra-bound! 8. Thus hath Ahura Mazda declared to Spitama Zarathushtra the word which (should be) spoken at the Rapithwina time.

9-10. (See A1.14-19.)