

# AVESTA: FRAGMENTS:

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## AOGEMADAECA

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[Translated by James Darmesteter, Sacred Books of the East, American Edition, 1898, Vol. III, pg 372 ff.

'The Aogemadaeca,' says Dastur Jamaspji, 'is a treatise that inculcates a sort of serene resignation to death.' It

is a sermon on death, originally written in Pahlavi, but preserved to us in a Parsi transcription; in which

original Avesta texts are developed or paraphrased. These Avesta quotations amount to twenty-nine, of

which twenty-four are new. A good edition of the Parsi text, with a Sanskrit translation, based upon a

manuscript of A. D. 1497, has been published by Prof. Geiger (Erlangen, 1879).

Dastur Jamaspji possesses

two Pahlavi retranscriptions of an independent Parsi manuscript, which contain useful corrections and

additions. We have thought it necessary to give here a complete translation of the treatise, as the Avesta

quotations by themselves do not present either a continuous or a complete text.

Unlike the Avesta in the

Nirangistan, they are not the principal, but only the secondary text.]

1. Aogemaideca usmahica visamadaeca [Y41.5] ('We come, rejoice, and submit').  
(Parsi translation:) I come, I accept, I resign;

2. (Parsi gloss:) I come into this world, I accept evil, I resign myself to death;
3. Shato-manau vahishto-urvano ('With the mind in joy and the soul in bliss'):  
(Gloss:) In joy is he who realises the wish of his soul.
4. May the accursed Gana Mainyo be smitten, destroyed, and broken, he who has no knowledge,  
who has evil knowledge, who is full of death,
5. Who destroys the body of the immortal soul!
6. May the immortal soul have its share in Paradise!
7. And may the pleasure and comfort that will dissipate the pain of the immortal soul come to us!
8. At the fourth dawn, may the holy, strong Sraosha, and Rashn Rast, and the good Vae, and Ashtad the victorious, and Mihr of the rolling country-side, and the Fravashis of the righteous, and the other virtuous spirits come to meet the soul of the blessed one,
9. And make the immortal soul pass over the Chinvad bridge easily, happily, and fearlessly!
10. And may Vahman, the Amshaspand, intercede for the soul of the blessed one,
11. And introduce it to Ohrmazd and the Amshaspands!
12. Usehstadvohu-Mano; haca gatvo zaranyo-kereto ('Up rises Vohu-Mano from his golden throne').
13. He will take the blessed one by the hand,
14. And make him rejoice as much as does the man who rejoices most when on the pinnacle of nobility and glory.
15. And the Fravashis of the righteous will bring to the soul of the blessed those blessed aliments that are made at the time of Maidyo-zarm:
16. Hvarethanam he beretam zaremayehe raoghnahe ('Let them bring unto him the butter of Maidhyoi-zaremaya!').  
Aliments of waters, wine, sugar, and honey!
17. Yatha va erezato paiti, yatha va zaranyo paiti, yatha va kacid gaonanam ('Of silver, or gold, or any other kind').  
The Amshaspand Vahman will give to the soul of the blessed one clothes embroidered with gold and a golden throne;
18. And the demon Ahriman will be powerless to inflict any harm or damage on the soul of the blessed one.
19. Pasca parairistim daeva drvanto duzhdaungho baodhem avatha frateresenti, yatha maeshi

vehrkavaiti vehrkad haca frateresaiti ('The wicked evil- doing Daevas tremble at his perfume after death, as doth a sheep on which a wolf is pouncing').

As the sheep, on which the wolf is pouncing, tremble at the odour of the wolf, so these Drujes

tremble at the perfume of the blessed one.

20. For whosoever has been born and whosoever shall be born must act in such a way that, when

the moment comes to leave this world, he may have Paradise as his portion and Garothman

as his reward.

21. There is a passage in which Ohrmazd said to Zarathushtra: 'I created, O Spitama

Zarathushtra! good renown and salvation of the soul;'

22. (That is to say, good renown in this world and salvation of the soul in the next).

And in case of doubt we must consider as being saved,

23. Him who, for all we have seen and known, has been a believer in body and soul, and has

rejoiced Ohrmazd and afflicted Ahriman,

24. And whoever has had this for his main object, or has been the source of this benefit, that

from him should flow prosperity and joy, and from him should flow no harm and no pain.

And there is a passage in which the soul says to the body:

25. Aad mam tanvo ithyejanguhaiti manya manangha humatem.

O thou, my perishable body, think good thoughts with thy mind!

26. Aad mam tanvo ithyejanguhaiti hizva mruidhi hukhtem.

O thou, my perishable body, speak good words with thy tongue!

27. Aad mam tanvo ithyejanguhaiti zastaeibya vareza hvarestem shyaathanem.

O thou, my perishable body, do good deeds with thy hands!

28. Ma mam tanvo ithyejanguhaiti angrai vaire fraspayois yim khrvantem

aithivantem, yim

daevim afraderesavantem frakerentad angro mainyus pouru-mahrko bunem angheus temanghahe yad ereghato daozechgahe.

O thou, my perishable body, do not throw me down into the Var of Angra Mainyu, terrible,

dreadful, (frightful), dark, undiscernible (for the darkness there is so dense that it can be

grasped with the hand), which Gana Mainyu fabricated at the bottom of the dark world of

endless hell.

29. There is a passage in which Ohrmazd says to Zarathushtra:

30. I created, O Spitama Zarathustra! the stars, the moon, the sun, and the red burning fire, the

dogs, the birds, and the five kinds of animals; but, better and greater than all, I created the

righteous man who has truly received from me the Praise of Asha in the good Religion.

31. But without any reason men adhere to that evil guide, Passion, created by the demons; so that they do not think of Fate,

32. And by the bent of their nature they forget death.

33. They do not keep in mind the working of Time and the transientness of the body,

34. They ever go wandering about on the way of desire,

35. They are tossed in doubt by evil Passion,

36. They clothe themselves with spite, in the course of strife, for the sake of vanishing goods;

37. They are intoxicated with pride in their youth,

38. And shall be full of regrets at the end of their time.

39. For if one say: 'On this earth of the seven Karshvares there is somebody going to die,'

everybody ought to think: 'Perhaps it is I,'

40. Had he sense enough to know that every creature that has been created and has had existence

shall die, and that the unseen, deceiving Astivihad comes for every one.

41. Hamaschid paro avangho isente mashya-kaungho ('All men wish for supplies').

(Now) when a man sets out on a journey, he takes provisions with him;

42. If it be for one day's march, he takes provisions for two days;

43. If it be for two days' march, he takes provisions for three;

44. If it be for ten days' march, he takes provisions for fifteen;

45. And he thinks that he will come back in health to his well-beloved friends, parents, and brethren.

46. How then is it that men take no provisions for that unavoidable journey,

47. On which one must go once for all, for all eternity?

48. Chim aoshanghau aoshanguhaiti astem isaiti tanva, kim uruna, kim frazainti, chim va

gaethahvo mahrkathem?

How is it that a mortal can wish for another mortal the annihilation of his body (that his

body should be no more), or of his soul (that his soul should be damned), or death for his

children or for his cattle (that his cattle should perish), if he has sense enough to know that

he himself is mortal?

49. Anamarezhdiko zi asti havai marezhdikai.

For he is pitiless to himself (he does not pity himself) and none of the others shall pity him.

50. Blind are all those who, on this earth, do not follow the religion, do not benefit the living,

and do not commemorate the dead.

51. Oiuim tad va .... ayare ajasaiti, Spitama Zarathushtra! aeva va khshapa

('For there comes a day, O Spitama Zarathustra! or a night').

There comes a day, O Spitama Zarathustra! or a night, when the master leaves the cattle, or

the cattle leave the master, or the soul leaves that body full of desires;

52. But his virtue, which is of all existences the greatest, the best, the finest, never parts from a man.

53. Ayare amithnaiti juye tanush frayaere ayan bavaiti hubadhro hupaitiznato, adha apare ayan

duzhathrem ('Every day the living man ought to think that in the forenoon he is happy and

in credit; in the afternoon disgrace may come').

Every day every living body ought to think (for that may happen any day): in the forenoon I

am happy, rich, in credit (that is to say, well treated by the king);

54. And every day other people eagerly wish him evil; that he should be torn away from his

palace, that he should have his head cut off and his wealth seized upon. Every day the living

body is thrown for food to the birds that fly in the empty sky.

55. This is the way of things on this earth.

56. Deusgdatayau fraeshta drvanto duzdaungho ('It is ignorance that ruins most people, those ill-informed').

It is ignorance that ruins most people, those ill-informed; both amongst those who have died,

and those who shall die.

57. Aad mraod Ahuro Mazdau frakeresto Asto-vidhotush zirijau (read zivijau?) apairiayo ('Ahura

Mazda said: Astovidhotush has been created a destroyer of the living and one whom none escape ).

Ohrmazd said: Astivihad has been created for the destruction of mortals (when the mortals

see him, they tremble so much that they are unable to struggle with the Druj) and no one

escapes him (as said before).

58. Yahmad hacha naechish bungayad aoshanguhatam mashyanam ('From whom not one of

mortal men can escape').

From whom not one of mortal men can escape; no one has escaped to this day, and no one

will escape hereafter.

59. Noid aethrapatayo, noid danhupatayo, noid sasevishtau, noid asevishtau ('Neither

aethrapaitis, nor chiefs of countries, neither well-doers, nor evil-doers').

Neither the herbed (the Mobedan Mobed), nor the chief of the country (the King of kings),  
neither well-doers, nor evil-doers.

60. Noid usyastacho, noid niya ('Neither those who run up, nor those who go down').  
Neither those who run up (those who fly in the empty sky), like Kahos; with all his strength  
and kingly glory, he could not escape from Astivihad.

61. Nor those who go down deep (who hide themselves under the earth), like Afrasyab the Turk,  
who made himself an iron palace under the earth, a thousand times the height of a man, with  
a hundred columns;

62. In that palace he made the stars, the moon, and the sun go round, making the light of day.

63. In that palace he did everything at his pleasure,

64. And he lived the happiest life.

65. With all his strength and witchcraft, he could not escape from Astivihad.

66. Naedha frakanem anhau zemo yad pathanayau skarenayau duraeparayau. Nor he who dug this wide, round earth, with extremities that lie afar, like Dahak,

67. Who went from the East to the West, searching for immortality and did not find it.

68. With all his strength and power, he could not escape from Astivihad.

69. Anye angheush frasho-charethrau ('Except the producers of the world of resurrection').  
Thus until the author of the resurrection, Saoshyos: until Saoshyos comes, no one shall  
escape from Astivihad.

70. To every one comes the unseen, deceiving Astivihad,

71. Who accepts neither compliments, nor bribe,

72. Who is no respecter of persons,

73. And ruthlessly makes men perish.

74. And this glorious One must go the way he never went,

75. See what he never saw,

76. And discuss with him whom no one can deceive or mislead.

77. Pairithwo bavaiti pantau yim danush paiti fra bunad tachintish; hau did aevo apairithwo, yo  
vayaosh anamarezhdikahe: --  
The way may be traversed which is barred by a river springing from the deep; but one way  
cannot be traversed, namely, the way of the pitiless Vayu.

78. Pairithwo bavaiti pantau yim azhish paiti gaustavau, aspanghadho, viranghadho, viraja,  
anamarezhdika; hau did aevo apairithwo, yo vayaosh anamarezhdikahe:  
The way may be traversed which is barred by a serpent as big as an ox, horse-devouring, man-

devouring, man-killing, and pitiless; but one way cannot be traversed, namely, the way of the pitiless Vayu.

79. Pairithwo bavaiti pantau yim aresho paiti akhshaeno anamarezhdiko; hau did aevo

apairithwo, yo vayaosh anamarezhdikahe:

The way may be traversed which is barred by a brown bear, [with a white forehead, man-

killing, and] pitiless; but one way cannot be traversed, namely, the way of the pitiless Vayu.

80. Pairithwo bavaiti pantau yim mashyo gadho paiti aevojano anamarezhdiko; hau did aevo

apairithwo, yo vayaosh anamarezhdikahe: -- The way may be traversed which is defended by

a highwayman who kills at one stroke, (who stops the way and lets no one pass alive); but

one way cannot be traversed, namely, the way of the pitiless Vayu.

81. Pairithwo bavaiti pantau yo haenayau chakhra-vaityau vyazdayau; hau did aevo

apairithwo, yo vayaosh anamarezhdikahe:

The way may be traversed which is held by a horde armed with discs, and uplifted spears (that

is, carrying spears to pierce men); but one way cannot be traversed, namely, the way of the

pitiless Vayu.

81 bis. Aad mraod Ahuro Mazdau: dushkhratum apairi gaetham athravayad gatham.

[This incomplete quotation is found only in the Pahlavi transcription, with a corrupt

paraphrase as follows: 'Ohrmazd said, "The man without intelligence (that is, with a bad

intelligence) ... who has not sung the Gathas (that is, who has not performed the sacrifice; cf

Nirang. 41) has no good renown on this earth nor bliss in heaven (cf. 21, 22)..."]

82. Yatha drvau gaom isti, uta drvau aspem isti, uta drvau maeshinem yavanghem isti:

The wicked acquire cattle, the wicked acquire horses, the wicked acquire sheep and corn; but

the wicked tyrant does not acquire a store of good deeds.

83. Seek ye for a store of good deeds, O Zarathushtra, men and women! for a store of good deeds

is full of salvation, O Zarathustra!

84. Pasnush gavo, pasnush aspa, pasnush erezhatem zaranim, pasnush naro chiryo takhmo:

(For) the ox turns to dust, the horse turns to dust, silver and gold turn to dust, the valiant

strong man turns to dust; [the bodies of all men mingle with the dust. What do

not mingle

with the dust are the Ashem-vohu which a man recites in this world and his almsgiving to the holy and righteous].

85. For if there were or could be any escape from death, the first of the world, Gayomard, king of the Mountain, [would have escaped],

86. Who for three thousand years kept the world free from death and old age, from hunger, thirst, and evil;

87. Yet, when death came over him, he delivered up his body and could not struggle with death.

88. Or there was Hoshang, the Peshdadian,

89. Who destroyed two-thirds of all the evil creatures of Ahriman;

90. Yet, when death came over him, he delivered up his body and could not struggle with death.

91. Or there was Tahmuraf, the well-armed, the son of Vivanghat,

92. Who made the Demon of demons, Gana Mainyo, his steed, and extorted from him the seven kinds of writing;

93. Yet, when death came over him, he delivered up his body and could not struggle with death.

94. Or there was Jim, the Shed, the good shepherd, the son of Vivanghat; (he was Shed, that is to say, shining; he was a good shepherd, that is to say, he kept in good condition troops of men and herds of animals);

95. Who, for 616 years, 6 months and 13 days, kept this world free from death and old age, and kept away greed and need from the creation of Ohrmazd;

96. Yet, when death came over him, he delivered up his body and could not struggle with death.

97. Or there was Dahak, he of the evil religion, who kept the world under his tyranny during a thousand years, less one day,

98. And introduced into the world many ways of witchcraft and evil-doing;

99. Yet, when death came over him, he delivered up his body and could not struggle with death.

100. Or there was Fredun, the Athwyan,

101. Who smote and bound Azi Dahak, that great evil-doer; he put in chains the Devs of

Mazandaran, and introduced into the world a number of talismans;

102. Yet, when death came over him, he delivered up his body and could not struggle with death.

103. I am grateful to the Lord Ohrmazd.

104. I think thus in a grateful spirit: the beast of burden does not throw off its burden: fate has

come, it cannot be thrown away.

105. May the blessed one have Paradise as his portion!

106. As to the righteous man who has come to this banquet, who has shared this banquet, may he

for each step get nearer to the bright Paradise, the all-happy Garothman, by twelve hundred steps!

107. When he is approaching it, may his merits increase!

108. When he is leaving it, may his sin be uprooted!

109. May righteousness and goodness prevail!

110. May his soul enter the Garothman!

111. I am one of the righteous.

Atha jamyad: May it happen according to this wish of mine!

Humatanam. All the good thoughts, good words, and good deeds, done or to be done, here or

elsewhere, we seize upon and we transmit them, that we may be in the number of the righteous.

Afrin Paighambar Zartusht

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

1. 'I am a pious man, who speaks words of blessing.'

'Thou appearest unto me full of Glory.'

And Zarathushtra spake unto king Vishtaspa, saying: 'I bless thee, O man! O lord of the

country! with the living of a good life, of an exalted life, of long life. May thy men live long!

May thy women live long! May sons be born unto thee of thy own body!

2. 'Mayest thou have a son like Jamaspa, and may he bless thee as (Jamaspa blessed] Vishtaspa

(the lord) of the country!

'Mayest thou be most beneficent, like ...

'Mayest thou be fiend-smiting, like Thraetaona!

'Mayest thou be strong, like Jamaspa!

'Mayest thou be well-armed, like Takhma-Urupa!

3. 'Mayest thou be glorious, like Yima Khshaeta, the good shepherd!

'Mayest thou be instructed with a thousand senses, like Azhi Dahaka, of the evil law!

'Mayest thou be awful and most strong, like Keresaspa!

'Mayest thou be a wise chief of assemblies, like Urvakhshaya!

'Mayest thou be beautiful of body and without fault, like Syavarshana!

4. 'Mayest thou be rich in cattle, like an Athwyanide!

'Mayest thou be rich in horses, like Pourushaspa!

'Mayest thou be holy, like Zarathushtra Spitama!

'Mayest thou be able to reach the Rangha, whose shores lie afar, as Vafra

Navaza was!

'Mayest thou be beloved by the gods and revered by men.

5. May ten sons be born of you! In three of them mayest thou be an Athravan! In three of

them mayest thou be a warrior! In three of them mayest thou be a tiller of the ground! And

may one be like thyself, O Vishtaspa!

6. 'Mayest thou be swift-horsed, like the Sun!

'Mayest thou be resplendent, like the moon!

'Mayest thou be hot-burning, like fire!

'Mayest thou have piercing rays, like Mithra!

'Mayest thou be tall-formed and victorious, like the devout Sraosha!

7. 'Mayest thou follow a law of truth, like Rashnu!

'Mayest thou be a conqueror of thy foes, like Verethraghna, made by Ahura!

Mayest thou have fulness of welfare, like Rama Hvasra!

'Mayest thou be freed from sickness and death, like king Husravah!

8. 'Then the blessing goes for the bright, all-happy, blissful abode of the holy Ones.

'May it happen unto thee according to my blessing!

"Let us embrace and propagate the good thoughts, good words, and good deeds that have been

done and that will be done here and elsewhere, that we may be in the number of the good.

Yatha ahu vairyo: The will of the Lord is the law 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.'

Bd30V16z:

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(Not available)

Avesta Fragment from Denkard, book 3, chapter 118 (DkB131)

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ntit zn dn }b pasu vnra xshathrb ahmbt ashbunt mazishtya dn shbttish mcnaybt  
dasishtem  
uzybthramayb.

Translation (Sanjana, vol 3, pg 154:)

Surely, a ruler of beasts and men assures to himself extremely little greatness by his wisdom until he secures great happiness for them by means of his rule.

Frahang-i Oim:

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(Not available)

Fragm. Darmesteter:

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(Not available)

Fragm. Gray:

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(Not available)

Fragm. Westergaard:

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(Not available)

Hadhokht Nask

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

1. Zarathushtra asked Ahura Mazda: 'O Ahura Mazda, most beneficent Spirit, Maker of the material world, thou Holy One!

'What is the only word in which is contained the glorification of all good things, of all the things that are the offspring of the good principle?'

2. Ahura Mazda answered: 'It is the praise of Holiness (Asha: the Ashem Vohu), O Spitama Zarathushtra!

3. 'He who recites the praise of Holiness, in the fullness of faith and with a devoted heart, praises me, Ahura Mazda; he praises the waters, he praises the earth, he praises the cattle, he praises the plants, he praises all good things made by Mazda, all the things that are the offspring of the good principle.

4. 'For the reciting of that word of truth, O Zarathushtra! the pronouncing of that formula, the Ahuna Vairya, increases strength and victory in one's soul and piety.

5. 'For that only recital of the praise of Holiness is worth a hundred khshnaostras of the beings of Holiness, when delivered while going to sleep, a thousand when delivered after eating, ten thousand when delivered during cohabitation, or any number when delivered in departing this life.'

6. 'What is the one recital of the praise of Holiness that is worth ten others in greatness, goodness, and fairness?'

7. Ahura Mazda answered: 'It is that one, O holy Zarathushtra! that a man delivers when eating the gifts of Haurvatat and Ameretat, at the same time professing good thoughts, good words,

and good deeds, and rejecting evil thoughts, evil words, and evil deeds.'

8. 'What is the one recital of the praise of Holiness that is worth a hundred others in greatness, goodness, and fairness?'

9. Ahura Mazda answered: 'It is that one, O holy Zarathushtra! that a man delivers while drinking of the Haoma strained for the sacrifice, at the same time professing good thoughts, good words, and good deeds, and rejecting evil thoughts, evil words, and evil deeds.'

10. 'What is the one recital of the praise of Holiness that is worth a thousand others in greatness, goodness, and fairness?'

11. Ahura Mazda answered: 'It is that one, O holy Zarathushtra! that a man delivers when starting up from his bed or going to sleep again, at the same time professing good thoughts, good words, and good deeds, and rejecting evil thoughts, evil words, and evil deeds.'

12. 'What is the one recital of the praise of Holiness that is worth ten thousand others in greatness, goodness, and fairness?'

13. Ahura Mazda answered: 'It is that one, O holy Zarathushtra! that a man delivers when waking up and rising from sleep, at the same time professing good thoughts, good words, and good deeds, and rejecting evil thoughts, evil words, and evil deeds.'

14. 'What is the one recital of the praise of Holiness that is worth this Karshvare of ours, Hvaniratha, with its cattle and its chariots, without its men, in greatness, goodness, and fairness?'

15. Ahura Mazda answered: 'It is that one, O holy Zarathushtra! that a man delivers in the last moments of his life, at the same time professing good thoughts, good words, and good deeds, and rejecting evil thoughts, evil words, and evil deeds.'

16. 'What is the one recital of the praise of Holiness that is worth all that is between the earth and the heavens, and this earth, and that luminous space, and all the good things made by Mazda at are the offspring of the good principle in greatness, goodness, and fairness?'

17. Ahura Mazda answered: 'It is that one, O holy Zarathushtra! that a man delivers to renounce evil thoughts, evil words, and evil deeds.'

[[2]]

1. Zarathushtra asked Ahura Mazda: 'O Ahura Mazda, most beneficent Spirit, Maker of the material world, thou Holy One!

'When one of the faithful departs this life, where does his soul abide on that night?'

Ahura Mazda answered:

2. 'It takes its seat near the head, singing the Ushtavaiti Gatha and proclaiming happiness:

"Happy is he, happy the man, whoever he be, to whom Ahura Mazda gives the full accomplishment of his wishes!" On that night his soul tastes as much of pleasure as the whole of the living world can taste.'

3. '-On the second night where does his soul abide?'

4. Ahura Mazda answered: 'It takes its seat near the head, singing the Ushtavaiti Gatha and proclaiming happiness: "Happy is he, happy the man, whoever he be, to whom Ahura Mazda gives the full accomplishment of his wishes!" On that night his soul tastes as much of pleasure as the whole of the living world can taste.'

5. '-On the third night where does his soul abide?'

6. Ahura Mazda answered: 'It takes its seat near the head, singing the Ushtavaiti Gatha and proclaiming happiness: "Happy is he, happy the man, whoever he be, to whom Ahura Mazda gives the full accomplishment of his wishes!" On that night his soul tastes as much of pleasure as the whole of the living world can taste.'

7. At the end of the third night, when the dawn appears, it seems to the soul of the faithful, one as if it were brought amidst plants and scents; it seems as if a wind were blowing from the region of the south, from the regions of the south, a sweet-scented wind, sweeter-scented than any other wind in the world.

8. And it seems to the soul of the faithful one as if he were inhaling that wind with the nostrils, and he thinks: 'Whence does that wind blow, the sweetest-scented wind I ever inhaled with my nostrils?'

9. And it seems to him as if his own conscience were advancing to him in that wind, in the shape of a maiden fair, bright, white-armed, strong, tall-formed, high-standing, thick-breasted, beautiful of body, noble, of a glorious seed, of the size of a maid in her fifteenth

year, as fair as the fairest things in the world.

10. And the soul of the faithful one addressed her, asking: 'What maid art thou, who art the fairest maid I have ever seen?'

11. And she, being his own conscience, answers him: 'O thou youth of good thoughts, good words, and good deeds, of good religion, I am thy own conscience! 'Everybody did love thee for that greatness, goodness, fairness, sweet-scentedness, victorious strength and freedom from sorrow, in which thou dost appear to me;

12. 'And so thou, O youth of good thoughts, good words, and good deeds, of good religion! didst love me for that greatness, goodness, fairness, sweet-scentedness, victorious strength, and freedom from sorrow, in which I appear to thee.

13. 'When thou wouldst see a man making derision and deeds of idolatry, or rejecting (the poor) and shutting his door, then thou wouldst sit singing the Gathas and worshipping the good waters and Atar, the son of Ahura Mazda, and rejoicing the faithful that would come from near or from afar.

14. 'I was lovely and thou madest me still lovelier; I was fair and thou madest me still fairer; I was desirable and thou madest me still more desirable; I was sitting in a forward place and thou madest me sit in the foremost place, through this good thought, through this good speech, through this good deed of thine; and so henceforth men worship me for my having long sacrificed unto and conversed with Ahura Mazda.

15. 'The first step that the soul of the faithful man made, placed him in the Good-Thought Paradise;

'The second step that the soul of the faithful man made, placed him in the Good-Word Paradise;

'The third step that the soul of the faithful man made, placed him in the Good-Deed Paradise;

'The fourth step that the soul of the faithful man made, placed him in the Endless Lights.'

16. Then one of the faithful, who had departed before him, asked him, saying: 'How didst thou depart this life, thou holy man? How didst thou come, thou holy man! from the abodes full of cattle and full of the wishes and enjoyments of love? From the material world into the world

of the spirit? From the decaying world into the undecaying one? How long did thy felicity last?

17. And Ahura Mazda answered: 'Ask him not what thou askest him, who has just gone the dreary way, full of fear and distress, where the body and the soul part from one another.

18. '[Let him eat] of the food brought to him, of the oil of Zaremaya: this is the food for the youth of good thoughts, of good words, of good deeds, of good religion, after he has departed this life; this is the food for the holy woman, rich in good thoughts, good words, and good deeds, well-principled and obedient to her husband, after she has departed this life.'

[[3]]

19. Zarathushtra asked Ahura Mazda: 'O Ahura Mazda, most beneficent Spirit, Maker of the material world, thou Holy One!

'When one of the wicked perishes, where does his soul abide on that night?'

20. Ahura Mazda answered: 'It rushes and sits near the skull, singing the Kima Gatha (Y46), O holy Zarathushtra!

""To what land shall I turn, O Ahura Mazda? To whom shall I go with praying?" 'On that night his soul tastes as much of suffering as the whole of the living world can taste.'

21. '-On the second night, where does his soul abide?'

22. Ahura Mazda answered: 'It rushes and sits near the skull, singing the Kima Gatha, O holy Zarathushtra! "To what land shall I turn, O Ahura Mazda? To whom shall I go with praying?"

'On that night his soul tastes as much of suffering as the whole of the living world can taste.'

23. '-On the third night, where does his soul abide?'

24. Ahura Mazda answered: 'It rushes and sits near the skull, singing the Kima Gatha, O holy Zarathushtra! "To what land shall I turn, O Ahura Mazda? To whom shall I go with praying?"

'On that night his soul tastes as much of suffering as the whole of the living world can taste.'

25. At the end of the third night, O holy Zarathushtra! when the dawn appears, it seems to the soul of the faithful one as if it were brought amidst snow and stench, and as if a wind were blowing from the region of the north, from the regions of the north, a foul-scented wind, the foulest-scented of all the winds in the world.

26-32. And it seems to the soul of the wicked man as if he were inhaling that wind with the nostrils,  
and he thinks: 'Whence does that wind blow, the foulest-scented wind that I ever inhaled with my nostrils?'

33. The first step that the soul of the wicked man made laid him in the Evil-Thought Hell;

The second step that the soul of the wicked man made laid him in the Evil-Word Hell;

The third step that the soul of the wicked man made laid him in the Evil-Deed Hell;

The fourth step that the soul of the wicked man made laid him in the Endless Darkness.

34. Then one of the wicked who departed before him addressed him, saying: 'How didst thou

perish, O wicked man? How didst thou come, O fiend! from the abodes full of cattle and full

of the wishes and enjoyments of love? From the material world into the world of the Spirit?

From the decaying world into the undecaying one? How long did thy suffering last?'

35. Angra Mainyu, the lying one, said 'Ask him not what thou askest him, who has just gone the

dreary way, full of fear and distress, where the body and the soul part from one another.

36. 'Let him eat of the food brought unto him, of poison and poisonous stench: this is the food,

after he has perished, for the youth of evil thoughts, evil words, evil deeds, evil religion after

he has perished; this is the food for the fiendish woman, rich in evil thoughts, evil words, and

evil deeds, evil religion, ill-principled, and disobedient to her husband.

37. 'We worship the Fravashi of the holy man, whose name is Asmo-hvanvant; then I will

worship the Fravashis of the other holy Ones who were strong of faith.

38. '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.

39. 'O Maker! how do the souls of the dead, the Fravashis of the holy Ones, manifest themselves?'

40. Ahura Mazda answered: 'They manifest themselves from goodness of spirit and excellence of mind.'

41. Then towards the dawning of the dawn, that bird Parodarsh, that bird Kareto-dasu hears the voice of the Fire.

42. Here the fiendish Bushyasta, the long-handed, rushes from the region of the north, from the regions of the north, speaking thus, lying thus: 'Sleep on, O men! Sleep on, O sinners! Sleep on and live in sin.'

Nirangistan:

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(Not available)

Pursishniha:

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(Not available)

Vicharkart-i Denik:

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(Not available)

Vaetha Nask:

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(Not available)

Vishtasp Yasht

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

[[1]]

1. 'I am a pious man, who speaks words of blessing,' thus said Zarathushtra to the young king

Vishtaspa. - 'She appears to me full of Glory, O Zarathushtra!' - 'O young king Vishtaspa! [I

bless thee] with the living of a good life, of an exalted life, of a long life.

May thy men live

long! May thy women live long! May sons be born unto thee of thy own body!

2. 'Mayest thou thyself be holy, like Zarathushtra.

'Mayest thou be rich in cattle, like an Athwyanide!

'Mayest thou be rich in horses, like Pourushaspa!

'Mayest thou have a good share of bliss, like king Husravah!

'Mayest thou have strength to reach the Rangha, whose way lies afar, as Vafra Navaza did.

3. 'May ten sons be born of thy own body! three as Athravans, three as warriors, three as tillers

of the ground! May one of them be like Jamaspa, that he may bless thee with great and ever

greater happiness!

4. 'Mayest thou be freed from sickness and death, like Pesho-tanu.

'Mayest thou have piercing rays, like Mithra!

'Mayest thou be warm, like the moon!

'Mayest thou be resplendent, like fire!

'Mayest thou be long-lived, as long-lived as an old man can be!

5. 'And when thou hast fulfilled a duration of a thousand years, [mayest thou obtain] the bright,

all-happy, blissful abode of the holy Ones!

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

[[2]]

6. 'Give him strength and victory! Give him welfare in cattle and bread!' thus said Zarathushtra

to the young king Vishtaspa! 'Give him a great number of male children,

praisers [of God] and

chiefs in assemblies, who smite and are not smitten, who smite at one stroke their enemies,

who smite at one stroke their foes, ever in joy and ready to help.

7. 'Ye gods of full Glory, ye gods of full healing, let your greatness become manifest!'

8. Zarathushtra addressed him, saying: 'O young king Vishtaspa! May their greatness become

manifest as it is called for!

'Ye Waters, impart and give your Glory to the man who offers you a sacrifice!

'This is the boon we beg (for thee) of Ashi Vanguhi, of Rata, with eyes of love.'

9. Parendi, of the light chariot, follows: 'Mayest thou become manifest unto him, the young

king Vishtaspa!

'May plenty dwell in this house, standing upon high columns and rich in food!

Thou wilt

never offer and give bad food to a priest: for a priest must be to thee like the brightest

offspring of thy own blood.'

10. Zarathushtra spake unto him: 'O young king Vishtaspa!

'He who supports the Law of the worshippers of Mazda, as a brother or as a friend, he who

treats her friendly in any way, looks to keep off want of food from her.'

11. The holy Zarathushtra preached that law to Frashaostra and Jamaspa: 'May ye practise

holiness and thrive, O young Frashaostra (and Jamaspa)!'

12. Thus said Ahura Mazda unto the holy Zarathushtra, and thus again did Zarathushtra say unto

the young king Vishtaspa: 'Have no bad priests or unfriendly priests; for bad priests or

unfriendly priests will bring about much harm, and, though thou wish to sacrifice, it will be to

the Amesha-Spentas as if no sacrifice had been offered.

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

[[3]]

13. 'When I teach thee, that thou mayest do the same to thy son, O Vishtaspa! receive thou well that teaching; that will make thee rich in children and rich in milk; rich in seed, in fat, in milk'.

14. 'Thus do we announce unto thee, Ahura Mazda, and Sraosha, and Ashi, and the Law of the worshippers of Mazda, with the whole of all her hymns, with the whole of all her deeds, with the whole of her performances; the Law of Mazda, who obtains her wishes, who makes the world grow, who listens to the songs and rejoices the faithful man at his wish; who protects the faithful man, who maintains the faithful man;

15. From whom come the knowledge of holiness and the increase in holiness of the world of the holy Principle, and without whom no faithful man can know holiness.

'To thee come every Havanan, every Atarevakhsha, every Frabaretar, every Aberet, every Asnatar, every Rathwishkar, every Sraosha-varez (priestly offices);

16. 'Every priest, every warrior, every husbandman; every master of a house, every lord of a borough, every lord of a town, every lord of a province;

17. 'Every youth of good thoughts, good words, good deeds, and good religion; every youth who speaks the right words; every one who performs the next-of-kin marriage; every itinerant priest; every mistress of a house; every wandering priest, obedient to the Law.

18. 'To thee come all the performers (of holiness), all the masters of holiness, who, to the number of three and thirty, stand next to Havani, being masters of holiness.

19. 'May they be fully protected in thee, O young king Vishtaspa! While thou smitest thy adversaries, thy foes, those who hate thee, a hundred times a hundred for a hundred, a thousand-times a thousand for a thousand, ten thousand times ten thousand for ten thousand, myriads of myriads for a myriad.

20. 'Proclaim thou that word, as we did proclaim it unto thee! 'O Maker of the good world! Ahura Mazda, I worship thee with a sacrifice, I worship and

forward thee with a sacrifice, I worship this creation of Ahura Mazda.'

21. The young king Vishtaspa asked Zarathushtra: 'With what manner of sacrifice shall I worship,

with what manner of sacrifice shall I worship and forward this creation of Ahura Mazda?'

22. Zarathushtra answered: 'We will make it known unto thee, O young king Vishtaspa!

'Go towards that tree that is beautiful, high-growing, and mighty amongst the high-growing

trees, and say thou these words: "Hail to thee! O good, holy tree, made by Mazda! Ashem

Vohu!"

23. 'Let the faithful man cut off twigs of baresma, either one, or two, or three: let him bind them

and tie them up according to the rites, being bound and unbound according to the rites.

'The smallest twig of Haoma, pounded according to the rules, the smallest twig prepared for

sacrifice, gives royalty to the man (who does it).'

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

[[4]]

24. Zarathushtra said: 'O young king Vishtaspa! Invoke Ahura Mazda, who is full of Glory, Ahura

Mazda, and the sovereign Heaven, the boundless Time, and Vayu who works highly.

25. 'Invoke the powerful Wind, made by Mazda, and Fate.

'Repeat thou those words, that the god invoked may give thee the boon wished for; that thou,

strong, and belonging to the creation of the good Spirit, mayest smite and take away the Druj

and watch with full success those who hate thee; smite down thy foes, and destroy at one

stroke thy adversaries, thy enemies, and those who hate thee.

26. 'Proclaim thou those prayers: they will cleanse thy body from deeds of lust, O young king

Vishtaspa!

'I will worship thee, O Fire, son of Ahura Mazda, who art a valiant warrior. He falls upon the

fiend Kunda, who is drunken without drinking, upon the men of the Druj, the slothful ones,

the wicked Daeva-worshippers, who live in sin.

27. 'He trembles at the way made by Time and open both to the wicked and to the righteous.

'They tremble at the perfume of his soul, as a sheep does on which a wolf is falling.

28. 'Reciting the whole collection of the Staota Yesnya prayers brings one up all the way to the

blessed Garo-nmana, the palace beautifully made. That indeed is the way.

29. 'That man does not follow the way of the Law, O Zarathushtra! who commits the Baodho-

(varshta) crime with a damsel and an old woman,' said Zarathushtra to the young

king

Vishtaspa.

'Let him praise the Law, O Spitama Zarathushtra! and long for it and embrace the whole of the Law, as an excellent horse turns back from the wrong way and goes along the right one, smiting the many Drujes.

30. 'Go forward with praises, go forward the way of the good Mazdean law and of all those who walk in her ways, men and women.

He who wishes to seize the heavenly reward, will seize it by giving gifts to him who holds up (the Law) to us in this world here below ....

31. 'Let him give (the Law) to him who is unfriendly to her, that he may become friendly.

'Wash thy hands with water, not with gomez, and let thy son, who will be born of thy wife, do the same.

'Thus thy thought will be powerful to smite him, who is not so; thy speech will be powerful to smite him, who is not so; thy deed will be powerful to smite him.

32. "'Hear me! Forgive me!" - We, the Amesha-Spentas, will come and show thee, O

Zarathushtra! the way to that world to long glory in the spiritual world, to long happiness of the soul in Paradise;

33. 'To bliss and Paradise, to the Garo-nmana of Ahura Mazda, beautifully made and fully adorned, when his soul goes out of his body through the will of fate, when I, Ahura Mazda,

when I, Ahura Mazda, gently show him his way as he asks for it 'Ashem Vohu: Holiness is the best of all good ....

[[5]]

34. 'They will impart to thee full brightness and Glory.

'They will give him quick and swift horses, and good sons.

'He wishes to go to the Law, the young king Vishtaspa,'

Zarathushtra said, 'Let him who is unfriendly to her become a follower of the Law of Mazda, such as we proclaim it.

35. 'Proclaim thou ever (unto the poor).' Ever mayest thou wait here for the refuse that is

brought unto thee, brought by those who have profusion of wealth!" Thus the Druj will not

fall upon thee and throw thee away; thou wilt wield kingly power there.

36. 'The Law of Mazda will not deliver thee unto pain. Thou art entreated (for charity) by the

whole of the living world, and she is ever standing at thy door in the person

of thy brethren  
in the faith beggars are ever standing at the door of the stranger, amongst  
those who beg for  
bread.

'Ever will that bread be burning coal upon thy head.

'The good, holy Rata, made by Mazda, goes and nurses thy bright offspring.'

37. Zarathushtra addressed Vishtaspa, saying: 'O young king Vishtaspa! The Law  
of Mazda, O my  
son! will give thy offspring the victorious strength that destroys the fiends.

'Let no thought of Angra Mainyu ever infect thee, so that thou shouldst indulge  
in evil lusts,

make derision and idolatry, and shut (to the poor) the door of thy house.

38. 'Atar thus blesses the man who brings incense to him, being pleased with  
him and not angry,

and fed as he required: "May herds of oxen grow for thee, and increase of sons!  
May fate and

its decrees bring thee the boons thou wishest for! Therefore do thou invoke and  
praise (me)

excellently in this glorious world! That I may have unceasing food, full of the  
glory of Mazda

and with which I am well pleased."

39. 'O Mazda! take for thyself the words of our praise: of these words I speak  
and speak again,

the strength and victorious vigour, the power of health and healing, the  
fulness, increase, and

growth.

'Bring it together with the words of hymns up to the Garo-nmana of Ahura Mazda.

He will

first enter there. Therefore do thou pronounce these prayers.

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

[[6]]

40. 'Converse ye with the Amesha-Spentas,' said Zarathushtra unto the young  
king Vishtaspa,

'and with the devout Sraosha, and Nairyo-sangha, the tall-formed, and Atar, the  
son of Ahura

Mazda, and the well-desired kingly Glory.

41. 'Men with lustful deeds address the body; but thou, all the night long,  
address the heavenly

Wisdom; but thou, all night long, call for the Wisdom that will keep thee  
awake.

'Three times a day raise thyself up and go to take care of the beneficent  
cattle.

42. 'Of these men may the lordship belong to the wisest of all beings, O  
Zarathushtra! May their

lord belong to the wisest, O Zarathushtra! Let him show them the way of  
holiness, let him

show them at once the way thereto, which the Law of the worshippers of Mazda

enters

victoriously. Thus the soul of man, in the joy of perfect holiness, walks over the bridge,

known afar, the powerful Chinvat-bridge, the well-kept, and kept by virtue.

43. 'How the worlds were arranged was said to thee first, O Zarathushtra!

Zarathushtra said it

again to the young king Vishtaspa; therefore do thou praise him who keeps and maintains the

moon and the sun.

He who has little friendship for the Law, I have placed him down below to suffer.'

44. Thus said Angra Mainyu, he who has no Glory in him, who is full of death:

'This is an

unbeliever, let us throw him down below; this is a liar, or a traitor to his relatives, and like a

mad dog who wounds cattle and men; but the dog who inflicts wounds pays for it as for wilful

murder.

The first time he shall smite a faithful man, the first time he shall wound a faithful man, he

shall pay for it as for wilful murder.

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

[[7]]

45. 'Mayest thou receive, O holy young king Vishtaspa! (a house) with a hundred ....., ten

thousand large windows, ten thousand small windows, all the year long, O holy Vishtaspa!

never growing old, never dying, never decaying, never rotting, giving plenty of meat, plenty

of food, plenty of clothes to the other worshippers of Mazda.

46. 'May all boons be bestowed upon thee, as I proclaim it unto thee! May the Amesha-Spentas

impart to thee their brightness and glory and plenty! May they give him quick and swift

horses and good sons, strong, great in all things, powerful to sing the hymns.

47. 'He wields his power according to the wish of Ahura Mazda, the Good Spirit, and for the

destruction of the Evil Spirit, whichever of two men goes quicker to perform a sacrifice (to

Ahura); but if he chooses to perform the sacrifice and prayer to us not in the right way, he

does not wield the right power, he will not reign.

48. 'He will receive bad treatment in the next world, though he has been the sovereign of a

country, with good horses to ride and good chariots to drive. Give royalty to that man, O

Zarathushtra! who gives royalty unto thee with good will.

49. 'Thou shalt keep away the evil by this holy spell: "Of thee [O child!] I will cleanse the birth and growth; of thee [O woman!] I will make the body and the strength pure; I make thee a woman rich in children and rich in milk; a woman rich in seed, in milk, and in offspring. For thee I shall make springs run and flow towards the pastures that will give food to the child."

50. 'Do not deliver me into the hands of the fiend; if the fiend take hold of me, then fever with loss of all joy will dry up the milk of the good Spenta-Armaiti. The fiend is powerful to distress, and to dry up the milk of the woman who indulges in lust and of all females.

51. 'The perfume of fire, pleasant to the Maker, Ahura Mazda, takes them away from afar; ...;

and all those that harm the creation of the Good Spirit are destroyed;

52. 'Whom Mithra, and Rashnu Razishta, and the Law of the worshippers of Mazda wish to be

taken far away, longing for a man who is eager to perform and does perform the ceremonies

he has been taught; ...

'Ashem Vohu: Holiness is the best of all good .... (8)

53. 'The words of the Vahishtoishti Gatha are to be sung: "Happy is he, O holy Vishtaspa, happy

the man, whoever he be, to whom Ahura Mazda gives the full accomplishment of his wishes."

'Where does his soul abide on that night?'

54. Ahura Mazda answered: ' O my son, Frashaostra! It takes its seat near the head, singing the

Ushtavaiti Gatha and proclaiming happiness: "Happy is he, happy the man whoever he be!"

'On the first night, his soul sits in Good Words; on the second night, it sits in Good Deeds; on

the third night, it goes along the ways (to Garo-nmana).

55. 'At the end of the third night, O my son, Frashaostra! when the dawn appears, it seems to the

soul of the faithful one as if it were brought amidst plants [and scents: it seems as if a wind

were blowing from the region of the south, from the regions of the south], a sweet-scented

wind, sweeter-scented than any other wind in the world, and it seems to his soul as if he were

inhaling that wind with the nose, and it asks, saying: "Whence does that wind blow, the

sweetest-scented wind I ever inhaled with my nose?"

56. 'And it seems to him as if his own conscience were advancing to him in that

wind, in the  
shape of a maiden fair, bright, white-armed, strong, tall-formed,  
high-standing, thick-  
breasted, beautiful of body, noble, of a glorious seed, of the size of a maid  
in her fifteenth  
year, as fair as the fairest things in the world.

57. 'And the soul of the faithful one addressed her, asking: "What maid art  
thou, who art the  
fairest maid I have ever seen?"

58. 'And she, being his own conscience, answers him: "O thou youth, of good  
thoughts, good  
words, and good deeds, of good religion! I am thy own conscience.  
"Everybody did love thee for that greatness, goodness, fairness,  
sweet-scentedness, victorious  
strength, and freedom from sorrow, in which thou dost appear to me; [and so  
thou, O youth  
of good thoughts, good words, and good deeds, of good religion! didst love me  
for that  
greatness, goodness, fairness, sweet-scentedness, victorious strength, and  
freedom from  
sorrow, in which I appear to thee.

59. "'When thou wouldst see a man] making derision and deeds of idolatry, or  
rejecting (the poor)  
and shutting (his door), then, thou wouldst sit, singing the Gathas, and  
worshipping the good  
waters, and Atar, the son of Ahura Mazda, and rejoicing the faithful that would  
come from  
near or from afar.

60. "'I was lovely, and thou madest me still lovelier; I was fair, and thou  
madest me still fairer; I  
was desirable, and thou madest me still more desirable; I was sitting in a  
forward place, and  
thou madest me sit in the foremost place, through this good thought, through  
this good  
speech, through this good deed of thine; and so henceforth men worship me for  
my having  
long sacrificed unto and conversed with Ahura Mazda."

61. 'The first step that the soul of the faithful man made, placed him in the  
Good-Thought  
Paradise; the second step that the soul of the faithful man made, placed him in  
the Good-  
Word Paradise; the third step that the soul of the faithful man made, placed  
him in the Good-  
Deed Paradise; the fourth step that the soul of the faithful man made, placed  
him in the  
Endless Light.

62. 'Then one of the faithful, who had departed before him, asked, saying: "How

didst thou depart  
this life, thou holy man? How didst thou come, thou holy man! from the abodes  
full of cattle  
and full of the wishes and enjoyments of love? from the material world into the  
world of the  
spirit? from the decaying world into the undecaying one? How long did thy  
felicity last?"

63. And Ahura Mazda answered: 'Ask him not what thou askest him, who has just  
gone the dreary  
way, full of fear and distress, when the body and the soul part from one  
another.

64. '[Let him eat] of the food brought to him, of the oil of Zaremaya: this is  
the food for the  
youth of good thoughts, of good words, of good deeds, of good religion, after  
he has departed  
this life; this is the food for the holy woman, rich in good thoughts, good  
words, and good  
deeds, well-principled, and obedient to her husband, after she has departed  
this life.'

65. Spitama Zarathushtra said to the young king Vishtaspa: "To what land shall  
I turn, O Ahura  
Mazda? To whom shall I go with praying?"  
Ashem Vohu: Holiness is the best of all good ....

— AVESTA: FRAGMENTS: