Avesta - Yasna

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AVESTA: YASNA (Sacred Liturgy and Gathas/Hymns of Zarathushtra)

Translated by L. H. Mills (from Sacred Books of the East,
American Edition, 1898) except as noted.

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AVESTA: YASNA (sacred liturgy)
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YASNA 0 - INTRODUCTION

[Translation of y0.4-6 is from Dhalla, pp. 9 ff. They are in the Old Avesta dialect. = Y11.17 = Ny1.3 = Ny2.3.]

(In the name of God)
1. Ashem Vohu (1 & 3).
I profess myself a Mazda-worshipper and a Zoroastrian, opposing the Daevas, accepting the
Ahuric doctrine. For Hawan....
2. To Fire, the son of Ahura Mazda. To you, O Fire, son of Ahura Mazda. With propitiation,
for worship, adoration, propitiation, and praise.
3. 'Yatha Ahu Vairyo', the zaotar should say to me
'Atha ratush ashatchit hacha', the knowing Ashavan should say.
Ashem Vohu ...(3).
Yatha Ahu Vairyo ...(2).
4. I praise good thoughts, good words, and good deeds and those that are to be thought, spoken,
and done. I do accept all good thoughts, good words, and good deeds. I do renounce all evil
thoughts, evil words, and evil deeds.
5. I proffer to you, O Amesha Spentas, sacrifice and prayer, with thought, with word, with deed,
with [my] being, with the very life of my body.
6. I praise Asha.
Ashem Vohu ...(3).
7. [=y1.23 = y3.24 = y14.4 = y27.12 = y62.12.]
8. ....
9. [=y22.24 = y24.29.]
10. [=y22.25 = y24.30.]
11. [=y22.26 = y24.31.]
12. [=y24.32.]
13. ....
15. [=y27.13.]

YASNA 1.
---

1. I announce (and) carry out (this Yasna) for the creator Ahura Mazda, the radiant and
glorious, the greatest and the best, the most beautiful (?) (to our conceptions), the most firm,
the wisest, and the one of all whose body is the most perfect, who attains His ends the most
infallibly, because of his Asha, to him who disposes our minds aright, who

sends His joy-
creating grace afar; who made us, and has fashioned us, and who has nourished and protected
us, who is the most bounteous Spirit!
2. I announce (and) carry out (this Yasna) to Vohu Mano, and to the Highest Asha, and to
Khshathra Vairya, and to Spenta Armaiti, and to the two, the Haurvatat and Ameretat, to the
body of the Kine, and to the Kine's Soul, and to the Fire of Ahura Mazda, that one who more
than (all) the Amesha Spentas has made most effort (for our succor)!
3. I announce (and) carry out (this Yasna) for Asnya, the masters of Asha, to Hawan, Asha-
sanctified, master of Asha; and I celebrate, and I carry out (this Yasna) for Savanghi and for
Visya, Asha-sanctified, master(s) of Asha.
I announce (and) carry out (this Yasna) for Mithra of wide pastures, of the thousand ears, and
of the myriad eyes, the Yazad of the spoken name, and for Raman Khwastra.
4. I announce (and) carry out (this Yasna) for Rapithwin, the Asha-sanctified master of Asha,
and for Fradat-fshu, and for Zangtuma, the holy master(s) of Asha; and I celebrate and carry
out (this Yasna) to Asha the Best, and to the Fire of Ahura Mazda.
5. I announce (and) carry out (this Yasna) for Uzerin the Asha-sanctified master of Asha, and
for Fradat-vira and Dakhyuma, the Asha-sanctified master(s) of Asha, and for that lofty
Ahura Napat-apam (the son of waters), and for the waters which Ahura Mazda made.
6. I announce (and) carry out (this Yasna) for Aiwisruthrem (and) Aibigaya, the Asha-sanctified
master(s) of Asha, and for the Zarathushtrotema, and for him who possesses and who gives
that prosperity in life which furthers all. And I celebrate and carry out (this Yasna) for the
fravashis of the saints, and for those of the women who have many sons[FNOTE]'Men and
herds?'[/FNOTE], and for a prosperous home life which continues without reverse throughout
the year, and for that Might which is well-shaped and stately[FNOTE]'Well-grown'[/FNOTE], which strikes victoriously, Ahura-made, and for that Victorious Ascendency (which it secures).
7. I announce (and) carry out (this Yasna) for Ushahin, the Asha-sanctified master of Asha, and
for Berejya (and) Nmanya, the Asha-sanctified master(s) of Asha, and for Sraosha,

companion of Ashi, possessing rewards, victorious, who furthers the world, and the very straight Rashnu and Arshtad, who further the world, who augment the world.

8. I announce (and) carry out (this Yasna) for the Mahya, the monthly festivals, masters of Asha, for the new and the later[FNOTE]Literally, 'the moon within,' showing little light.[/FNOTE] moon, the Asha-sanctified master of Asha, and for the full moon which scatters night.

9. I announce (and) carry out (this Yasna) for the Yairya, yearly feasts, the Asha-sanctified masters of Asha. I celebrate and carry out (this Yasna) for Maidyozarem, the Asha-sanctified master of Asha, and for Maidyoshahem, the Asha-sanctified master of Asha, and for Paitishahem, and for Ayathrem the advancer, and the spender of the strength of males, the Asha-sanctified master of Asha, and for Maidyarem, the Asha-sanctified master of Asha, and for Hamaspathmaidyem, the Asha-sanctified master of Asha; yea, I celebrate and carry out this Yasna for the seasons, masters of Asha.

10. I announce (and) carry out (this Yasna) for all those who are the thirty three masters of Asha, which, coming the nearest, are around about Hawan, and which (as in their festivals) were instituted by Ahura Mazda, and were promulgated by Zarathushtra, as the masters of Asha Vahishta.

11. I announce (and) carry out (this Yasna) for the two, for Ahura and Mithra, the lofty, and the everlasting, and the Asha-sanctified, and for all the stars which are Spenta Mainyu's creatures, and for the star Tishtrya, the resplendent and glorious, and for the Moon which contains the seed of the Kine, and for the resplendent Sun, the swift-horsed, the eye of Ahura Mazda, and for Mithra the province ruler. And I celebrate and carry out this Yasna for Ahura Mazda (once again, and as to him who rules the month), the radiant, the glorious, and for the Fravashis of the saints.

12. I announce (and) carry out (this Yasna) for you, o Fire, son of Ahura Mazda, together with all the fires, and for the good waters, even for all the waters made by Mazda, and for all the

plants which Mazda made.
13. I announce (and) carry out (this Yasna) for the Bounteous Manthra, the Asha-sanctified and
effective, the revelation given against the Daevas; the Zoroastrian revelation, and for the
long descent[FNOTE]'The long tradition;' so Spiegel.[/FNOTE] of the good Mazdayasnian
Faith.
14. I announce (and) carry out (this Yasna) for the mountain Ushi-darena, the Mazda-made, with
its sacred brilliance, and for all the mountains glorious with sanctity[FNOTE]Observe the
impossibility of the meaning 'comfort,' or mere 'well-being' here.[/FNOTE], with their
abundant Glory Mazda-made, and for that majestic Glory Mazda-made, the unconsumed[FNOTE]Or possibly 'the unseized,' the Pahlavi agrift(?); Ner. agrihitam; hvar, to
eat, may have meant 'seize' originally.[/FNOTE] Glory which Mazda made. And I announce
and carry out (this Yasna) for Ashi the good, the blessedness (of the reward), and for Chisti,
the good religious Knowledge, for the good Erethe (Rectitude?), and for the good Rasastat
(persisting zeal?), and to the Glory and the Benefit which are Mazda-made.
15. I announce (and) carry out (this Yasna) for the pious and good Blessing of the religious man,
the Asha-sanctified, and for the curse of wisdom, the swift and redoubted Yazad of potency
(to blight).
16. I announce (and) carry out (this Yasna) for these places and these lands, and for these
pastures, and these abodes with their springs of water(?)[FNOTE]The Pahlavi with its
afkhvar points here perhaps to a better text. Recall awzhdatemja, awzhdaungho, awrem.[/FNOTE], and for the waters, land, and plants, and for this earth and for yon heaven,
and for the Asha-sanctified wind, and for the stars, moon, and sun, and for the eternal stars
without beginning, and self-disposing, and for all the Asha-sanctified creatures of Spenta
Mainyu, male and female, the regulators of Asha.[COMMENT]Bailey, xxxviii (avO-xvarena): "hay-rack, manger"[/COMMENT]
17. I announce (and) carry out (this Yasna) for that lofty lord who is the Asha (itself), and for
the masters of the days in their duration, and of the days during daylight, for the moons, the
years, and the seasons which are masters of Asha at the time of Hawan.

18. I announce (and) carry out (this Yasna) for the fravashis of the saints, the redoubted, which
overwhelm (the evil), for those of the saints of the ancient lore, for those of the next of kin,
and for the fravashi of (my) own soul!
19. I announce (and) carry out (this Yasna) for all the masters of Asha, and for all the yazads,
the beneficent, who dispose (of all) aright, for those both heavenly and earthly, who are
(meet) for our sacrifice and homage because of Asha Vahishta.
20. O Hawan, Asha-sanctified master of Asha, and Savanghi, Rapithwin, and Uzerin, and
Aiwisruthrem, (and) Aibigaya, (you who aids life!) if I have offended you, and you, o
Ushahin, Asha-sanctified master of Asha!
21. If I have offended you, whether by thought, or word, or deed, whether by act of will, or
without intent or wish, I earnestly make up the deficiency of this in praise to you. If I have
caused decrease in that which is your Yasna, and your homage, I announce (and carry out) to
you (the more for this)!
22. Yea, all ye masters, the greatest ones, Asha-sanctified masters of Asha, if I have offended
you by thought, or word, or deed, whether with my will, or without intending error, I praise
you (now the more) for this. I announce to you (the more) if I have caused decrease in this
which is your Yasna, and your praise.
23. I would confess myself a Mazda-worshipper, of Zarathushtra's order, a foe to the Daevas,
devoted to the lore of Ahura, for Hawan, the Asha-sanctified master of Asha, for (his)
sacrifice, homage, propitiation, and praise, for Savanghi and for Visya, the Asha-sanctified
master of Asha, for (his) sacrifice, homage, propitiation and praise, and for the sacrifice,
homage, propitiation and praise of the masters of the days in their duration, and of the days
during daylight, for those of the monthly festivals, and for those of the yearly ones, and for
those of the seasons!

YASNA 2.

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1. I desire the libations for this Yasna; I desire the Baresman for this Yasna. I desire the

Baresman for this Yasna; I desire the libations for this Yasna. I desire the libations together
with Baresman for this Yasna; I desire the Baresman together with the libations for this
Yasna. With this libation I desire this Baresman for this Yasna. With this Baresman I desire
this libation for this Yasna. This Baresman with the libation I desire for this Yasna. I desire
for this Yasna this Baresman with this libation and with its kusti, and spread with Asha.
2. With this libation and Baresman I desire for this Yasna the Ashawan Ahura Mazdah, the
master of Asha. I desire for this Yasna the well-ruling, judicious Amesha Spentas.
3. With this libation and Baresman I desire for this Yasna the Asha-sanctified Asnya, the master
of Asha. I desire for this Yasna the Asha-sanctified Hawan, the master of Asha. I desire for
this Yasna the Savanghi and the Asha-sanctified Visya, the master of Asha. With this libation
and Baresman I desire for this Yasna Mithra of the wide pastures, of the thousand ears, of the
ten-thousand eyes, the Yazad of the spoken name. I desire for this Yasna Raman Khwastra.
4. With this libation and Baresman I desire for this Yasna the Asha-sanctified Rapithwin, the
master of Asha. I desire for this Yasna the Fradat-fshav and the Asha-sanctified Zantuma, the
master of Asha. With this libation and Baresman I desire for this Yasna Asha Vahishta and
Atar, the Son of Ahura Mazda.
5. With this libation and Baresman I desire for this Yasna the Asha-sanctified Uzerin, the
master of Asha. I desire for this Yasna the Fradat-vira and the Asha-sanctified Dahyuma, the
master of Asha. With this libation and Baresman I desire for this Yasna the high Lord, the
kingly and brilliant Apam-Napat, of swift-horses, and likewise the water, Mazda-made and
holy.
6. With this libation and Baresman I desire for this Yasna the Asha-sanctified Aiwisruthrem
Aibigaya the master of Asha. I desire for this Yasna the Fradat-vispam-hujyatay and the
Asha-sanctified Zarathushtro-tema, the master of Asha.
With this libation and Baresman I desire for this Yasna the good, mighty, bountiful Fravashis

of the Asha-sanctified.
I desire for this Yasna the women who have many sons. And I desire for this Yasna the
Yairya Hushitay; and I desire for this Yasna the well-formed, stately Ama; and I desire for
this Yasna the Ahura-given Verethraghna; and I desire for this Yasna the triumphing
Uparatat.
7. With this libation and Baresman I desire for this Yasna the Asha-sanctified Ushahina, the
master of Asha. I desire for this Yasna the Berejya and the Asha-sanctified Nmanya, the
master of Asha.
With this libation and Baresman I desire for this Yasna Sraosha, companion of Ashi, fair of
form, victorious, furthering the world, Asha-sanctified, the master of Asha.
I desire for this Yasna the straightest Rashnu, and I desire for this Yasna Arshtat, who
furthers the settlements, and causes them to increase.
8. With this libation and Baresman I desire for this Yasna the Asha-sanctified Mahya (Monthly
festivals), the master of Asha. I desire for this Yasna the Asha-sanctified Antaremah, the
master of Asha.
I desire for this Yasna the Pereno-mah and the Asha-sanctified Vishaptatha, the master of
Asha.
9. With this libation and Baresman I desire for this Yasna the Asha-sanctified Yairya (Yearly
festivals), the master of Asha.
I desire for this Yasna the Asha-sanctified Maidyozarem, the master of Asha. With this
libation and Baresman I desire for this Yasna the Asha-sanctified Maidyoshahem, the master
of Asha. With this libation and Baresman I desire for this Yasna the Asha-sanctified
Paitishahem, the master of Asha.
With this libation and Barasman I desire for this Yasna Ayathrem, the promoter, who spends
the strength of males, Asha-sanctified, the master of Asha.
With this libation and Baresman I desire for this Yasna the Asha-sanctified Maidyarem, the
master of Asha. With this libation and Baresman I desire for this Yasna the Asha-sanctified
Hamaspathmaidyem, the master of Asha. With this libation and Baresman I desire for this
Yasna the Asha-sanctified Yairya (Yearly festivals), the masters of Asha.

10. With this libation and Baresman I desire for this Yasna all of the masters of Asha, the thirty-
three who come the nearest round about our Hawans, who are masters of Asha Vahishta,
which were inculcated by Mazda, and spoken forth by Zarathushtra.
11. With this libation and Baresman I desire for this Yasna Ahura (and) Mithra, the lofty,
eternal, and Asha-sanctified two.
I desire for this Yasna the Stars and Moon and Sun (and) - with the Baresman-Plants - and
Mithra, the governor of all the provinces. With this libation and Baresman I desire for this
Yasna the radiant and glorious Ahura Mazda. With this libation and Baresman I desire for this
Yasna the good, heroic, bountiful Fravashis of the Asha-sanctified.
12. With this libation and Baresman I desire for this Yasna you, the Asha-sanctified Atar, the
Son of Ahura Mazda, the master of Asha, with all Fires. With this libation and Baresman I
desire for this Yasna the good, best, Mazda-made, Asha-sanctified Water. I desire for this
Yasna all the Mazda-made Asha-sanctified Waters. I desire for this Yasna all the Mazda-
made, Asha-sanctified Plants.
13. With this libation and Baresman I desire for this Yasna the bounteous Manthra, the most
glorious. I desire for this Yasna the law instituted against the Daevas. I desire for this Yasna
the Zoroastrian law. I desire for this Yasna the long tradition. I desire for this Yasna the good
Mazdayasnian Religion.
14. With this libation and Baresman I desire for this Yasna Mount Ushi-darena, Mazda-made, the
Yazad possessing the ease of Asha. I desire for this Yasna all mountains possessed of ease of
Asha, full of ease, Mazda-made, Asha-sanctified, the masters of Asha.
I desire for this Yasna the strong, Mazda-made khwarrah of the Kavis. I desire for this Yasna
the strong, Mazda-made ungraspable khwarrah.
With this libation and Baresman I desire for this Yasna the good Ashi, the brilliant, tall,
vigorous, fair of form, self-sufficient.
I desire for this Yasna the Mazda-made khwarrah; I desire for this Yasna the Mazda-made
prosperity.
15. With this libation and Baresman I desire for this Yasna the pious and good Blessing. I desire

for this Yasna the pious, Asha-sanctified Man, and I desire for this Yasna the strong, brave
Yazad Damoish Upamana.
16. With this libation and Baresman I desire for this Yasna these Waters and Lands and Plants; I
desire for this Yasna these places, districts, and pastures, and these dwellings with their springs
of water, and this land-ruler, who is Ahura Mazda.
17. With this libation and Baresman I desire for this Yasna all the greatest masters: the day-lords,
the month-lords, those of the years, and of the seasons, and the good, mighty, beneficent
Fravashis of the Asha-sanctified.
18. With this libation and Baresman I desire for this Yasna all the Asha-sanctified Yazatas. I
desire for this Yasna all the masters of Asha: Hawan at his time, and Savanghi and Visya at
their times, and all the greatest masters at their times.

YASNA 3 - THE YASNA ADVANCES TO THE NAMING OF THE OBJECTS OF PROPITIATION.

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1. With a Baresman brought to its appointed place accompanied with the Zaothra at the time of
Havani, I desire to approach the Myazda-offering with my praise, as it is consumed, and
likewise Ameretat (as the guardian of plants and wood) and Haurvatat (who guards the water),
with the (fresh) meat, for the propitiation of Ahura Mazda, and of the Bountiful Immortals,
and for the propitiation of Sraosha (who is Obedience) the blessed, who is endowed with
sanctity, and who smites with the blow of victory, and causes the settlements to advance.
2. And I desire to approach Haoma and Para-haoma with my praise for the propitiation of the
Fravashi of Spitama Zarathushtra, the saint. And I desire to approach the (sacred) wood with
my praise, with the perfume, for the propitiation of thee, the Fire, O Ahura Mazda's son!
3. And I desire to approach the Haomas with my praise for the propitiation of the good waters
which Mazda created; and I desire to approach the Haoma-water, and the fresh milk with my
praise, and the plant Hadhanaepata, offered with sanctity for the propitiation of the waters
which are Mazda-made.
4. And I desire to approach this Baresman with the Zaothra with my praise, with

its binding and
spread with sanctity for the propitiation of the Bountiful Immortals. And I desire with (?) my
voice the thoughts well thought, and the words well spoken, and the deeds well done, and the
recital of the Gathas as they are heard. And I desire to approach the well-said Mathras with
my praise, and this (higher) lordship with this sanctity, and this exact regulation (of the
Ratu), and the reverential prayer for blessings (spoken at the fitting hour); and I desire to
approach them for the contentment and propitiation of the holy Yazads, heavenly and
earthly, and for the contentment of each man's soul.
5. And I desire to approach the Asnya with my praise, the lords of the ritual order, and the
Havani and Savanghi and Visya, the holy lords of the ritual order. And I desire to approach
with the Yasht of Mithra of the wide pastures, of the thousand ears, of the myriad eyes, the
Yazad of the spoken name, and with him Raman Hvastra.
6. And I desire to approach Rapithwina with my praise, the holy lord of the ritual order, and
Fradat-fshu and Zantuma, and Righteousness the Best, and Ahura Mazda's Fire.
7. And I desire to approach Uzayeirina, and Fradat-vira and Dahvyuma* with my praise, with
that lofty Ahura Napt-apam, and the waters Mazda-made,
8. And Aiwisruthrima, and Aibigaya, and Fradat-vispam-hujaiti, and Zarathushtrotema with the
Yasht of the Fravashis of the saints, and of the women who have many sons, and the year
long unchanged prosperity, and of Might, the well-shaped and stately, smiting victoriously,
Ahura-made and of the Victorious Ascendency (which it secures).
9. And I desire to approach Ushahina, Berejya, and Nmanya with the Yasht of Sraosha
(Obedience) the sacred, the holy, who smites with the blow of victory, and makes the
settlements advance, and with that of Rashnu, the most just, and Arshtat who furthers the
settlements, and causes them to increase.
10. And I desire to approach the monthly festivals, the lords of the ritual order, and the new
moon and the waning moon, and the full moon which scatters night,
11. And the yearly festivals, Maidhyo-zaremaya, Maidhyo-shema, Paitishahya, and Ayathrima
the breeder who spends the strength of males, and Maidhyairya, and

Hamaspathmaedhaya,
and the seasons, lords of the ritual order, (12) and all those lords who are the three and thirty,
who approach the nearest at the time of Havani, who are the Lords of Asha called Vahishta
(and whose services were) inculcated by Mazda, and pronounced by Zarathushtra, as the feasts
of Righteousness, the Best.
13. And I desire to approach Ahura and Mithra, the lofty and imperishable two, the holy, and
with the Yasht of those stars which are the creatures of Spenta Mainyu, and with the Yasht
of the star Tistrya, the radiant, the glorious, and with that of the moon which contains the
seed of cattle, and with that of the resplendent sun, the eye of Ahura Mazda, and of Mithra,
province-lord of the provinces, and with that of Ahura Mazda (as He rules this day) the
radiant, the glorious, and with that of the Fravashis of the saints, (who rule this month),
14. And with thy Yasht, the Fire's, O Ahura Mazda's son! with all the fires, and to the good
waters with the Yasht of all the waters which are Mazda-made, and with that of all the plants
which Mazda made.
15. And I desire to approach with the Yasht of the Mathra Spenta, the holy, the effective, the
law composed against the Daevas, the Zarathushtrian, and with that of the long descent of
the Religion which Mazda gave.
16. And I desire to approach with the Yasht of Mount Ushi-darena, Mazda-made, and of all,
glorious with sanctity, and abundant in brilliance, and with that of the Kingly Glory, Mazda-
made; yea, with that of the unconsumed glory which Mazda made, and with that of Ashi
Vanguhi, and Chishti Vanguhi, and with that of the good Erethe, and the good Rasastat, and
the good Glory, and of the Benefit which Mazda gave.
17. And I desire to approach with the Yasht of the good and pious Blessing of the pious man and
of the saint, and with that of the awful and swift Curse of the wise, the Yazad-curse, (18) and
to these places, regions, pastures, and abodes, with their water-springs, and with that of the
waters, and the lands, and the plants, and with that of this earth and yon heaven, and with

that of the holy wind and of the stars, moon, and sun, and with that of the stars without
beginning, self-determined and self-moved, and with that of all the holy creatures which are
those of Spenta Mainyu, male and female, regulators of the ritual order, (19) and with that of
the lofty lord who is Righteousness (himself, the essence of the ritual), and with that of the
days in their duration, and of the days during daylight, and with that of the monthly festivals,
and the yearly festivals, and with those of the several seasons which are lords of the ritual at
the time of Havani.
20. And I desire to approach the meat-offering with a Yasht, and Haurvatat (who guards the
water), and Ameretatat (who guards the plants and wood), with the Yasht of the sacred flesh
for the propitiation of Sraosha (Obedience) the blessed and the mighty, whose body is the
Mathra, of him of the daring spear, the lordly, the Yazad of the spoken name.
21. And I desire to approach both Haoma and the Haoma-juice with a Yasht for the propitiation
of the Fravashi of Zarathushtra Spitama, the saint, the Yazad of the spoken name. And I
desire to approach the wood-billets with a Yasht, with the perfume for the propitiation of
thee, the Fire, O Ahura Mazda's son! the Yazad of the spoken name.
22. And I desire to approach with a Yasht for the mighty Fravashis of the saints, the
overwhelming, the Fravashis of those who held to the ancient lore, and of those of the next
of kin.
23. And I desire to approach toward all the lords of the ritual order with a Yasht, toward all the
good Yazads, heavenly and earthly, who are (set) for worship and for praise because of Asha
Vahishta (of Righteousness the Best).
24. I will confess myself a Mazdayasnian, of Zarathushtra's order, a foe to the Daevas, devoted to
the lore of the Lord for Havani, the holy lord of the ritual order, for sacrifice, homage,
propitiation, and for praise, and for Savanghi and Visya, the holy lord(s) of the ritual order,
and for the sacrifice, homage, propitiation, and praise of the day-lords of the days in their
duration, and of the days during daylight, and for the month-regulators, and the year-

regulators, and for those of the (several) seasons, for their sacrifice, and homage, their
propitiation, and their praise.
(The Zaotar speaks): As the Ahu to be (revered and) chosen, let the priest speak forth to me.
(The Ratu responds): As the Ahu to be (revered and) chosen, let him who is the Zaotar speak
forth to me.
(The Zaotar again): So let the Ratu from his Righteousness, holy and learned, speak forth!

YASNA 4 - THE OFFERING TAKES PLACE.

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1. These good thoughts, good words, and good deeds, these Haomas, meat-offerings, and
Zaothras, this Baresman spread with sanctity, this flesh, and the two, Haurvatat (who guards
the water) and Ameretatat (who guards the plants and wood), even the flesh, the Haoma and
Haoma-juice, the wood-billets, and their perfume, this sacred lordship and chieftainship, and
the timely prayer with blessing, and the heard recital of the Gathas, and the well-said
Mathras, these all we offer, and make known with celebrations (here).
2. Yea, these do we announce with celebrations, and we present them to Ahura Mazda, and to
Sraosha (Obedience) the blessed, and to the Bountiful Immortals, and to the Fravashis of the
saints, and to their souls, and to the Fire of Ahura Mazda, the lofty lord of the entire creation
of the holy, for sacrifice, homage, propitiation, and praise.
3. Yea, further, we present (them to the Bountiful Immortals with an especial gift) these
thoughts well thought, these words well spoken, these deeds well done, these Haomas,
Myazdas, Zaothras, and this Baresman spread with sanctity, the flesh, and Haurvatat (who
guards the water), and Ameretatat (who guards the plants and wood), even the flesh, Haoma
and Parahaoma, the wood-billets, the perfume, and this their lordship and their sanctity, and
this chieftainship, this prayer for blessing, the heard recital of the Gathas, and the well-said
Mathras.
4. We offer with our celebrations, and we announce them (of a verity) to the Bountiful
Immortals, those who exercise their rule aright, and who dispose (of all)

aright, the ever-
living, ever-helpful, the male divinities among their number who dwell with the Good Mind,
[and the female ones as well].
5. And we announce them in our celebrations as more propitious for this house, and for the
furtherance of this house, of its herds, and of its men, of those now born, and of those yet to
be born, the holy, yea, for the furtherance of that house of which these (men) are thus.
6. And we present these offerings to the good Fravashis of the saints who are mighty and
overwhelming for the succor of the saints.
7. Yea, we present these hereby to the Creator Ahura Mazda, the radiant, the glorious, and the
heavenly spirit, for the sacrifice, homage, propitiation, and praise of the Bountiful Immortals
(all).
8. And we present these hereby to the Day-lords of the ritual order, to Havani, to Savanghi, and
to Visya, the holy lords of the ritual order, for sacrifice, homage, propitiation, and for praise,
and to Mithra of the wide pastures, and the thousand ears, and the myriad eyes, the Yazad of
the spoken name,
9. And to Rapithwina, Fradat-fshu, and Zantuma, the holy lords of the ritual order, and to
Righteousness the Best, and to Ahura Mazda's Fire,
10. And to Uzayeirina, Fradat-vira, and Dahvyuma, the holy lords of the ritual order, and to that
lofty lord Napat-apam, and to the water Mazda-made,
11. And to Aiwisruthrima, the life-furtherer, and to Fradat-vispam-hujyaiti and Zarathushtrotema, the holy lords of the ritual order, and to the Fravashis of the saints, and to
the women who bring forth many sons, and to the Prosperous home-life which endures
without reverse throughout the year, and to Force, well-shaped and stately, and to the Blow
of victory which Mazda gives, and to the Victorious Ascendency which it secures, for their
sacrifice, homage, their propitiation, and their praise,
12. And to Ushahina, with Berejya and Nmanya, and Sraosha (Obedience) the blessed, smiting
with the blow of victory and furthering the settlements, and to Rashnu, the most just, and to
Arstat, furthering the settlements, and causing them to increase.
13. And these we announce and we present hereby to the Month-lords of the

ritual order, to the
new moon and the waning moon (the moon within), and to the full moon which scatters
night, the holy lord of the ritual order, for (their) sacrifice, homage, their propitiation, and
their praise.
14. And these we announce hereby and we present to the Yearly festivals, to Maidhyo-zaremaya,
Maidhyo-shema, Patishahya, and to Ayathrima, to Maidhyairya, Hamaspathmaedhaya, and
to the Seasons as holy lords of the ritual order, for sacrifice, homage, propitiation, and for
praise.
15. And these we announce and we present hereby to all those lords who are the three and thirty
lords of the ritual order, who approach the nearest around about our Havani, and which are
the festivals of Righteousness the Best, inculcated by Mazda, and uttered forth by
Zarathushtra for their sacrifice, homage, propitiation, and praise.
16. And these we announce and we present to Ahura and to Mithra, the lofty, and imperishable,
and holy two, to the stars, the creatures of Spenta Mainyu, and to the star Tistrya, the
radiant, the glorious, and to the Moon which contains the seed of cattle, and to the
resplendent Sun, of the swift horses, Ahura Mazda's eye, and to Mithra, the lord of provinces,
for their sacrifice, homage, their propitiation and their praise; yea, these we present hereby
to Ahura Mazda (as he rules this day) and to the Fravashis of the saints (as they rule this
month), for their sacrifice, homage, their propitiation and their praise.
17. And these we announce hereby to thee, the Fire, O Ahura Mazda's son! with all the fires for
thy sacrifice, homage, propitiation, and praise, and to the good waters for the sacrifice,
homage, propitiation, and praise of all the waters Mazda-made, and to all the plants which
Mazda made,
18. And to the Mathra Spenta, the holy, the effective, the law against the Daevas, the
Zarathushtrian statute, and to the long descent of the good Mazdayasnian religion.
19. And these we announce and we present hereby to Mount Ushi-darena, Mazda-made, brilliant
with sanctity, and to all the mountains shining with their holiness, abundantly

luminous, and
Mazda-made, and to the Kingly glory, the unconsumed glory Mazda-made, and to the good
Blessedness, and the good Religious-knowledge, and the good Rectitude, and to the good
Rasastat, and to the Glory and the Benefit which Mazda created.
20. And these we offer and present to the pious and good Blessing of the pious, and to the swift
and dreadful Yazad, the Curse of wisdom.
21. And to these places, pastures, and dwellings with their springs of water, their rivers, to the
lands and to the plants, to this earth and yon heaven, to the holy wind, to the stars, moon,
and sun, to the stars without beginning, self-disposed, and to all the holy creatures of the
Spenta Mainyu, male and female (the rulers as they are of the ritual order).
22. And these we announce and we present hereby to that lofty lord who is Asha, the ritual
righteousness itself, to the Day-lords, and the Month-lords, the Year-lords, and the Seasons
who are the lords of the ritual at the time of Havani, and for their sacrifice, homage, their
propitiation and their praise.
23. Yea, these we announce and we present to Sraosha, the blessed and mighty, whose body is the
Mathra, him of the daring spear, the lordly one, and to the holy Fravashi of Zarathushtra
Spitama, the saint.
And these we announce and we present to thee, the Fire, O Ahura Mazda's son! for thy
sacrifice, homage, thy propitiation, and thy praise.
24. And these we announce and we present to the Fravashis of the saints, the mighty and
overwhelming, of the saints of the ancient lore, and of the next of kin.
25. And these we announce and we present hereby to all the good Yazads, earthly and heavenly,
who are (meet) for sacrifice, homage, propitiation, and for praise, because of Asha Vahishta
(who is Righteousness the Best).
We worship the Bountiful Immortals who rule aright, and who dispose of all aright.
26. And that one of beings (do we worship) whose superior (service) in the sacrifice Ahura Mazda
knows, and from his righteousness (which he maintains, and those of all female beings do we
worship) whose (higher service is thus likewise known; yea, all) male and female beings do we

worship (who are such)!

YASNA 5.

(This chapter is identical with Yasna 37.)

YASNA 6 - THE SACRIFICE CONTINUES WITH FULLER EXPRESSION.

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1. We worship the Creator Ahura Mazda with our sacrifice, and the Bountiful Immortals who
rule aright, and who dispose of all aright.
2. And we worship the Asnya with our sacrifice, and Havani, Savanghi and Visya, the holy lords
of the ritual order, and Mithra of the wide pastures, of the thousand ears, and myriad eyes,
the Yazad of the spoken name, and we worship Raman Hvastra.
3. And we worship Rapithwina with our sacrifice, and Fradat-fshu, and the Zantuma, and
Righteousness the Best, and the Fire, Ahura Mazda's son, holy lords of the ritual order.
4. And we worship Uzayeirina, and Fradat-vira, and Dahvyuma*, the holy lord of the ritual
order, and that kingly Ahura, the radiant Napat-apam, of the fleet horses, and the water holy,
and Mazda-made.
5. And we worship Aiwisruthrima and Aibigaya in our sacrifice, the holy lord of the ritual order,
and Fradat-vispam-hujyaiti and the Zarathushtrotema, the holy lord of the ritual order, and
the good, heroic, bountiful Fravashis of the saints, and the women who bring forth many
sons, and the Prosperous home-life which endures without reverse throughout the year, and
Force which is well-shaped and stately, and the Blow which brings the victory, which is
Ahura-given, and the Victorious Ascendency (which it secures).
6. And we worship Ushahina with our sacrifice, and Berejya, and Nmanya, and Sraosha
(Obedience) the blessed and the stately who smites with victory, and makes the settlements
advance, and Rashnu, the most just, and Arshtat who makes the settlements advance and
causes them to increase, the holy lords of the ritual order.
7. And we worship the Mahya in our sacrifice, the new moon and the waning moon (the moon
within) and the full moon which scatters night, the holy lord of the ritual order.
8. And we worship the Yearly festivals in our sacrifice, Maidhya-zaremaya,

Maidhyo-shema,
Paitishhahya, and Ayathrima, the furtherer (or breeder), the spender of virile strength, and
Maidhyairya, the holy lord of the ritual order, and Hamaspathmaedhaya, and the Seasons (in
which they are).
9. And we worship with our sacrifice all the lords of the ritual order, who are the thirty and
three who approach the nearest around about us at Havani, who are the lords of Righteousness the Best, and whose observances were inculcated by Ahura Mazda, and uttered
forth by Zarathushtra.
10. And we worship Ahura and Mithra with our sacrifice, the lofty, and imperishable, and holy
two, and the stars, moon, and sun, among the plants of the Baresman, and Mithra, the
province-lord of all the provinces, even Ahura Mazda, the radiant, the glorious, and the good,
valiant, and bountiful Fravashis of the saints.
11. And we worship thee, the Fire, Ahura Mazda's son, together with all the fires, and the good
waters, the best and Mazda-made, and holy, even all the waters which are Mazda-made and
holy, and all the plants which Mazda made.
12. And we worship the Mathra Spenta with our sacrifice, the glorious and of a truth, the law
revealed against the Daevas, the Zarathushtrian law, and we worship with our sacrifice its long
descent, and the good Mazdayasnian Religion.
13. And we worship Mount Ushi-darena, the Mazda-made, the glorious Yazad, shining with
holiness, and all the mountains that shine with holiness, with abundant brilliance, Mazda-
made, the holy lords of the ritual order. And we worship the mighty Kingly glory Mazda-
made, the mighty glory, unconsumed and Mazda-made, and the good Sanctity, the brilliant,
the lofty, the powerful and the stately, delivering (men) with its inherent power. Yea, we
worship the Glory, and the Benefit which are Mazda-made.
14. And we worship the pious and good Blessing with our sacrifice, and the pious man, the saint,
and that Yazad, the mighty Curse of wisdom.
15. And we worship these waters, lands, and plants, these places, districts, pastures, and abodes
with their springs of water, and we worship this lord of the district with our sacrifice, who is

Ahura Mazda (Himself).
16. And we worship all the greatest lords, the Day-lords in the day's duration, and the Day-lords
during daylight, and the Month-lords, and the Year-lords.
17. And we worship Haurvatat (who guards the water) and Ameretatat (who guards the plants and
the wood), and Sraosha (Obedience) the blessed and the stately, who smites with the blow of
victory, and makes the settlements advance, the holy lord of the ritual order.
18. And we worship Haoma with our sacrifice and the Haoma-juice. And we worship the sacred
Fravashi of Zarathushtra Spitama the saint.
And we worship the wood-billets, and the perfume and thee, the Fire, Ahura Mazda's son, the
holy lord of the ritual order.
19. And we worship the good, heroic, bountiful Fravashis of the saints.
20. And we worship all the holy Yazads, and all the lords of the ritual order at the time of
Havani, and Savanghi, and all the greatest lords at their (proper) time. (The Yenhe hatam
follows.)
21. The Ratu. As an Ahu (revered and) to be chosen, the priest speaks forth to me. The Zaotar.
So let the Ratu from his Righteousness, holy and learned, speak forth!

YASNA 7 - PRESENTATION OF OFFERINGS BY THE PRIEST WITH THE OBJECT OF PROPITIATION NAMED.

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1. With a complete and sacred offering I offer and I give this meat-offering, and (with it)
Haurvatat (who guards the water), and Ameretatat (who guards the plants and the wood), and
the flesh of the Kine of blessed gift, for the propitiation of Ahura Mazda, and of the
Bountiful Immortals (all, and) for the propitiation of Sraosha (Obedience) the blessed,
endowed with sanctity, who smites with the blow of victory, and who causes the settlements
to advance.
2. And I offer the Haoma and Haoma-juice with a complete and sacred offering for the
propitiation of the Fravashi of Zarathushtra Spitama the saint, and I offer the wood-billets
with the perfume for Thy propitiation, the Fire's, O Ahura Mazda's son!
3. And I offer the Haomas with a complete and sacred offering for propitiation [to the good

waters] for the good waters Mazda-made. And I offer this Haoma-water with scrupulous
exactness and with sanctity, and this fresh milk, and the plant Hadhanaepata uplifted with a
complete and sacred offering for the propitiation of the waters which are Mazda-made.
4. And I offer this Baresman with its Zaothra (and with its binding) for a girdle spread with
complete sanctity and order for the propitiation of the Bountiful Immortals, and I offer with
my voice the thoughts well-thought, the words well-spoken, and the deeds well-done, and the
heard recital of the Gathas, the Mathras well-composed and well-delivered, and this Lordship,
and this Sanctity, and this ritual mastership, and the timely Prayer for blessings, with a
complete and sacred offering for the propitiation of the holy Yazads, heavenly and earthly,
and for the contentment of the individual soul!
5. And I offer to the Asnya with a complete and sacred offering, as lords of the ritual order, and
to Havani, and to Savanghi and Visya, holy lords of the ritual order, and to Mithra of the
wide pastures, of the thousand ears, and myriad eyes, the Yazad of the spoken name, and to
Raman Hvastra.
6. And I offer with a complete and sacred offering to Rapithwina, the holy lord of the ritual
order; and I offer to Fradat-fshu and to the Zantuma, and to Asha Vahishta (who is
Righteousness the Best) and to Ahura Mazda's Fire.
7. And I offer with a complete and sacred offering to Uzayeirina, Fradat-vira, and to the
Dahvyuma*, the holy lord of the ritual order, and to that lofty Ahura Napat-apam, and to
the waters which Mazda created.
8. And I offer with a complete and sacred offering to Aiwisruthrima, the life-furtherer, and to
Fradat-vispam-hujyaiti, and to the Zarathushtrotema, and to the Fravashis of the saints, and
to the women who have many sons, and to the Prosperous home-life which endures (without
reverse) throughout the year, and to Force, the well-shaped and stately, and to the Blow
which smites with victory Ahura-given, and to the Victorious Ascendency (which it secures).
9. And I offer with a complete and sacred offering to Ushahina, the holy lord

of the ritual order,
and to Berejya, and Nmanya, and to Sraosha (Obedience) the blessed, endowed with sanctity,
who smites with the blow of victory, and makes the settlements advance, and to Rashnu the
most just, and to Arshtat who furthers the settlements and causes them to increase.
10. And I offer with a complete and sacred offering to the Mahya, lords of the ritual order, to the
new and the waning moon (the moon within), and to the full moon which scatters night, holy
lords of the ritual order.
11. And I offer with a complete and sacred offering to the Yearly festivals, the lords of the ritual
order, to Maidhyo-zaremaya, and Maidhyo-shema, to Paitishahya, and to Ayathrima the
furtherer (the breeder), the spender of the strength of males, and to Maidhyairya and
Hamaspathmaedhaya, holy lords of the ritual order, and I offer with sanctity to the several
seasons, the lords of the ritual order.
12. And I offer with a complete and sacred offering to all those lords who are the thirty and
three, who approach the nearest round about our Havani, and who are the lords of Asha (the
ritual by-eminence), of Righteousness who is (the Best), whose observances are inculcated as
precepts by Mazda, and uttered forth by Zarathushtra. 13. And I offer with a complete and
sacred offering to Ahura and Mithra, the lofty and imperishable, and holy two, and to the
stars which are the creatures of Spenta Mainyu, and to the star Tishtrya, the radiant, the
glorious, and to the Moon which contains the seed of cattle in its beams, and to the
resplendent Sun of the fleet horses, the eye of Ahura Mazda, and to Mithra, the lord of the
provinces. And I offer with a complete and sacred offering to Ahura Mazda, the resplendent,
the glorious, (who rules this day), and to the Fravashis of the saints (who name the month).
14. And I offer with a complete and sacred offering to thee, the Fire, O Ahura Mazda's son!
together with all the fires, and to the good waters, even to the waters which are Mazda-made,
and to all the plants which Mazda made.
15. And I offer with a complete and sacred offering to the Mathra Spenta, the

holy, the
effective, revealed against the Daevas, the Zarathushtrian law, and to the long descent of the
good Religion, of the Mazdayasnian faith.
16. And I offer with a complete and sacred offering to Mount Ushi-darena, the Mazda-made,
brilliant with holiness, and to all the mountains shining with holiness, of abundant brightness,
and which Mazda made, and to the Royal glory unconsumed and Mazda-made. And I offer
with a complete and sacred offering to Ashi Vanguhi, and to Chishti Vanguhi, and to Erethe,
and to Rasastat, and to the Glory (and the) Benefit which Mazda made.
17. And I offer with a complete and sacred offering to the good and pious Prayer for blessings of
the pious man, and to that Yazad, the swift and dreadful Curse of the wise.
18. And I offer with a complete and sacred blessing to these places, districts, pastures, and abodes
with their springs of water, and to the waters and the lands, and the plants, and to this earth
and yon heaven, and to the holy wind, and to the stars, and the moon, even to the stars
without beginning (to their course), the self-appointed, and to all the holy creatures of Spenta
Mainyu, be they male or female, regulators (as they are) of the ritual order.
19. And I offer with a complete and sacred blessing to that lofty lord who is Righteousness (the
Best) and the Day-lords, the lords of the days during their duration, and to those of the days
during daylight, and to the Month-lords, and the Year-lords, and to those of the seasons, the
lords who are lords of the ritual, and at the time of Havani.
20. And I offer the Myazda meat-offering with a complete and sacred offering, and Haurvatat
(who guards the water), and Ameretatat (who guards the wood), and the flesh of the Kine of
blessed gift, for the propitiation of Sraosha (Obedience) the blessed, whose body is the
Mathra, him of the daring spear, the lordly, the Yazad of the spoken name.
21. And I offer the Haoma and the Haoma-juice for the propitiation of the Fravashi of
Zarathushtra Spitama the saint, the Yazad of the spoken name.
And I offer the wood-billets with the perfume for Thy propitiation, the Fire's, Ahura Mazda's
son, the Yazad of the spoken name.
22. And I offer with a complete and sacred offering to the Fravashis of the saints, the mighty and

overwhelming, to those of the saints of the ancient lore, and to those of the next of kin.
23. And I offer with a complete and sacred offering to all the lords of the ritual order, and to all
the good Yazads heavenly and earthly who are (meet) for sacrifice and homage because of
Asha who is Vahishta (of Righteousness who is the Best).
24. May that approach to us, and with a sacred blessing (O Lord!) whose benefits the offerers are
seeking for. Thy praisers and Mathra-speakers, O Ahura Mazda! may we be named; we desire
it, and such may we be. What reward, O Ahura Mazda! adapted to myself Thou hast appointed unto souls,
25. Of this do Thou Thyself bestow upon us for this world and for that of mind; (yea, do Thou
bestow) so much of this as that we may attain to Thy ruling protection and to that of
Righteousness for ever.
26. We sacrifice to the Ahuna-vairya and to the veracious word correctly uttered, and to the
good and pious prayer for blessings, and to the dreadful curse of the wise, the Yazad, and to
Haurvatat and Ameretatat, and to the flesh of the Kine of blessed gift, and to the Haoma and
Haoma-juice, and to the wood-billets, and the perfume, for the praise of the pious and good
prayer for blessings. (The Yenghe hatam:)
27. (To that one) of beings do we sacrifice whose superior (fidelity) in the sacrifice Ahura Mazda
knows through his Righteousness (within him, yea, even to those female saints do we
sacrifice) whose (superior sanctity is thus known. We sacrifice to all) both males and females
whose (superiority is such). (The Ratu speaks.)
As an Ahu (revered and) to be chosen, he who is the Zaotar speaks forth to me. (The
Zaotar.)
So let the Ratu from his Righteousness, holy and learned, speak forth!

YASNA 8 - OFFERING OF THE MEAT-OFFERING IN PARTICULAR. THE FAITHFUL PARTAKE.

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1. A blessing is Righteousness (called) the Best.
It is weal; it is weal to this (man),
When toward Righteousness Best there is right.
I offer the Myazda (of the) meat-offering with a complete and sacred offering; and I offer
Haurvatatat (who guards the water), and Ameretatat (who guards the plants and

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

while I bless it,
and I pray for the repression and shame of the entire existence of the wicked.
9. Propitiation to Haoma who brings righteousness (to us) for sacrifice, homage, propitiation,
and for praise. (The Zaotar?) As the Ahu to be (revered and) chosen, the Zaotar speaks forth
to me. (The Ratu.) As an Ahu to be (revered and) chosen, the Zaotar speaks forth to me.
(The Zaotar.) So let the Ratu from his Righteousness, holy and learned, speak forth!

THE HOM YASHT

YASNA 9.

1. At the hour of Havani. Haoma came to Zarathushtra, as he served the (sacred) Fire, and
sanctified (its flame), while he sang aloud the Gathas.
And Zarathushtra asked him: Who art thou, O man! who art of all the incarnate world the
most beautiful in Thine own body of those whom I have, seen, (thou) glorious [immortal]?
2. Thereupon gave Haoma answer, the holy one who driveth death afar: I am, O Zarathushtra
Haoma, the holy and driving death afar; pray to me, O Spitama, prepare me for the taste.
Praise toward me in (Thy) praises as the other [Saoshyants] praise.
3. Thereupon spake Zarathushtra: Unto Haoma be the praise. What man, O Haoma! first
prepared thee for the corporeal world? What blessedness was offered him? what gain did he
acquire?
4. Thereupon did Haoma answer me, he the holy one, and driving death afar: Vivanghvant was
the first of men who prepared me for the incarnate world. This blessedness was offered him;
this gain did he acquire, that to him was born a son who was Yima, called the brilliant, (he of
the many flocks, the most glorious of those yet born, the sunlike-one of men), that he made
from his authority both herds and people free from dying, both plants and waters free from
drought, and men could eat imperishable food.
5. In the reign of Yima swift of motion was there neither cold nor heat, there was neither age
nor death, nor envy demon-made. Like fifteen-yearlings walked the two forth, son and

father, in their stature and their form, so long as Yima, son of Vivanghvant ruled, he of the
many herds!
6. Who was the second man, O Haoma! who prepared thee for the corporeal world? What
sanctity was offered him? what gain did he acquire?
7. Thereupon gave Haoma answer, he the holy one, and driving death afar: Athwya was the
second who prepared-me for the corporeal world. This blessedness was given him, this gain
did he acquire, that to him a son was born, Thraetaona of the heroic tribe,
8. Who smote the dragon Dahaka, three-jawed and triple-headed, six-eyed, with thousand
powers, and of mighty strength, a lie-demon of the Daevas, evil for our settlements, and
wicked, whom the evil spirit Angra Mainyu made as the most mighty Druj [against the
corporeal world], and for the murder of (our) settlements, and to slay the (homes) of Asha!
9. Who was the third man, O Haoma! who prepared thee for the corporeal world? What
blessedness was given him? what gain did he acquire?
10. Thereupon gave Haoma answer, the holy one, and driving death afar: Thrita, [the most
helpful of the Samas], was the third man who prepared me for the corporeal world. This
blessedness was given him, this gain did he acquire, that to him two son were born,
Urvakhshaya and Keresaspa, the one a judge confirming order, the other a youth of great
ascendant, ringlet-headed, bludgeon-bearing.
11. He who smote the horny dragon swallowing men, and swallowing horses, poisonous, and green
of color over which, as thick as thumbs are, greenish poison flowed aside, on whose back once
Keresaspa cooked his meat in iron caldron at the noonday meal; and the deadly, scorched,
upstarted, and springing off, dashed out the water as it boiled. Headlong fled affrighted manly-
minded Keresaspa.
12. Who was the fourth man who prepared thee, O Haoma! for the corporeal world? What
blessedness was given him? what gain did he acquire?
13. Thereupon gave Haoma answer, he the holy, and driving death afar: Pourushaspa was the
fourth man who prepared me for the corporeal world. This blessedness was given him, this

gain did he acquire, that thou, O Zarathushtra! wast born to him, the just, in Pourushaspa's
house, the Daeva's foe, the friend of Mazda's lore, (14) famed in Airyana Vaejah; and thou, O
Zarathushtra! didst recite the first the Ahuna-vairya, four times intoning it, and with verses
kept apart [(Pazand) each time with louder and still louder voice].
15. And thou didst cause, O Zarathushtra! all the demon-gods to vanish in the ground who
aforetime flew about this earth in human shape (and power. This hast thou done), thou who
hast been the strongest, and the staunchest, the most active, and the swiftest, and (in every
deed) the most victorious in the two spirits' world.
16. Thereupon spake Zarathushtra: Praise to Haoma. Good is Haoma, and the well-endowed,
exact and righteous in its nature, and good inherently, and healing, beautiful of form, and
good in deed, and most successful in its working, golden-hued, with bending sprouts. As it is
the best for drinking, so (through its sacred stimulus) is it the most nutritious for the soul.

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17. I make my claim on thee, O yellow one! for inspiration. I make my claim on thee for
strength; I make my claim on thee for victory; I make my claim on thee for health and
healing (when healing is my need); I make my claim on thee for progress and increased
prosperity, and vigor of the entire frame, and for understanding, of each adorning kind, and
for this, that I may have free course among our settlements, having power where I will,
overwhelming angry malice, and a conqueror of lies.
18. Yea, I make my claim on thee that I may overwhelm the angry hate of haters, of the Daevas
and of mortals, of the sorcerers and sirens, of the tyrants, and the Kavis, of the Karpans,
murderous bipeds, of the sanctity-destroyers, the profane apostate bipeds, of the wolves four-
footed monsters, of the invading host, wide-fronted, which with stratagems advance.

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19. This first blessing I beseech of thee, O Haoma, thou that drivest death afar! I beseech of thee
for (heaven), the best life of the saints, the radiant, all-glorious.
This second blessing I beseech of thee, O Haoma, thou that drivest death afar!

this body's
health (before that blest life is attained).
This third blessing I beseech of thee, O Haoma, thou that drivest death afar!
the long vitality
of life.
20. This fourth blessing I beseech of thee, O Haoma, thou that drivest death
afar! that I may
stand forth on this earth with desires gained, and powerful, receiving
satisfaction,
overwhelming the assaults of hate, and conquering the lie.
This fifth blessing, O Haoma, I beseech of thee, thou that drivest death afar!
that I may stand
victorious on earth, conquering in battles, overwhelming the assaults of hate,
and conquering
the lie.
21. This sixth blessing I ask of thee, O Haoma, thou that drivest death afar!
that we may get
good warning of the thief, good warning of the murderer, see first the
bludgeon-bearer, get
first sight of the wolf. May no one whichsoever get first the sight of us. In
the strife with
each may we be they who get the first alarm!
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22. Haoma grants to racers who would run a course with span both speed and
bottom (in their
horses). Haoma grants to women come to bed with child a brilliant offspring and
a righteous
line.
Haoma grants to those (how many!) who have long sat searching books, more
knowledge and
more wisdom.
23. Haoma grants to those long maidens, who sit at home unwed, good husbands,
and that as soon
as asked, he Haoma, the well-minded.
24. Haoma lowered Keresani, dethroned him from his throne, for he grew so fond
of power, that
he treacherously said: No priest behind (and watching) shall walk the lands for
me, as a
counselor to prosper them, he would rob everything of progress, he would crush
the growth of
all!
---
25. Hail to thee, O Haoma, who hast power as thou wilt, and by thine inborn
strength! Hail to
thee, thou art well-versed in many sayings, and true and holy words. Hail to
thee for thou
dost ask no wily questions, but questionest direct.

26. Forth hath Mazda borne to thee, the star-bespangled girdle, the spirit-made, the ancient one,
the Mazdayasnian Faith.
So with this thou art begirt on the summits of the mountains, for the spreading of the
precepts, and the headings of the Mathra, (and to help the Mathra's teacher),
27. O Haoma, thou house-lord, and thou clan-lord, thou tribe-lord, and chieftain of the land, and
thou successful learned teacher, for aggressive strength I speak to thee, for that which smites
with victory, and for my body's saving, and for manifold delight!
28. Bear off from us the torment and the malice of the hateful. Divert the angry foe's intent!
What man soever in this house is violent and wicked, what man soever in this village, or this
tribe, or province, seize thou away the fleetness from his feet; throw thou a veil of darkness
o'er his mind; make thou his intellect (at once) a wreck!
29. Let not the man who harms us, mind or body, have power to go forth on both his legs, or
hold with both his hands, or see with both his eyes, not the land (beneath his feet), or the
herd before his face.

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30. At the aroused and fearful Dragon, green, and belching forth his poison, for the righteous
saint that perishes, yellow Haoma, hurl thy mace!
At the (murderous) bludgeon-bearer, committing deeds unheard of, blood-thirsty, (drunk) with
fury, yellow Haoma, hurl thy mace!
31. Against the wicked human tyrant, hurling weapons at the head, for the righteous saint that
perishes, yellow Haoma, hurl thy mace!
Against the righteousness-disturber, the unholy life-destroyer, thoughts and words of our
religion well-delivering, yet in actions never reaching, for the righteous saint that perishes,
yellow Haoma, hurl thy mace!
32. Against the body of the harlot, with her magic minds o'erthrowing with (intoxicating)
pleasures, to the lusts her person offering, whose mind as vapor wavers as it flies before the
wind, for the righteous saint that perishes, yellow Haoma, hurl thy mace!

YASNA 10.

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1. Let the Demon-gods and Goddesses fly far away from hence, and let the good

Sraosha make
here his home! [And may the good Blessedness here likewise dwell], and may she here spread
delight and peace within this house, Ahura's, which is sanctified by Haoma, bringing
righteousness (to all).
2. At the first force of thy pressure, O intelligent! I praise thee with my voice, while I grasp at
first thy shoots. At thy next pressure, O intelligent! I praise thee with my voice, when as
with full force of a man I crush thee down.
3. I praise the cloud that waters thee, and the rains which make thee grow on the summits of the
mountains; and I praise thy lofty mountains where the Haoma branches spread.
4. This wide earth do I praise, expanded far (with paths), the productive, the full bearing, thy
mother, holy plant! Yea, I praise the lands where thou dost grow, sweet-scented, swiftly
spreading, the good growth of the Lord. O Haoma, thou growest on the mountains, apart on
many paths, and there still may'st thou flourish. The springs of Righteousness most verily
thou art, (and the fountains of the ritual find their source in thee)!
5. Grow (then) because I pray to thee on all thy stems and branches, in all thy shoots (and
tendrils) increase thou through my word!
6. Haoma grows while he is praised, and the man who praises him is therewith more victorious.
The lightest pressure of thee, Haoma, thy feeblest praise, the slightest tasting of thy juice,
avails to the thousand-smiting of the Daevas.
7. Wasting doth vanish from that house, and-with it foulness, whither in verity they bear thee,
and where thy praise in truth is sung, the drink of Haoma, famed, health-bringing (as thou
art). [(Pazand) to his village and abode they bear him.]
8. All other toxicants go hand in hand with Rapine of the bloody spear, but Haoma's stirring
power goes hand in hand with friendship. [Light is the drunkenness of Haoma (Pazand).]
Who as a tender son caresses Haoma, forth to the bodies of such persons Haoma comes to
heal.
9. Of all the healing virtues, Haoma, whereby thou art a healer, grant me some. Of all the
victorious powers, whereby thou art a victor, grant me some. A faithful praiser will I be to

thee, O Haoma, and a faithful praiser (is) a better (thing) than Righteousness the Best; so
hath the Lord, declaring (it), decreed.
10. Swift and wise hath the well-skilled Deity created thee; swift and wise on high Haraiti did He,
the well-skilled, plant thee.
11. And taught (by implanted instinct) on every side, the bounteous birds have carried thee to the
Peaks-above-the-eagles, to the mount's extremest summit, to the gorges and abysses, to the
heights of many pathways, to the snow-peaks ever whitened.
12. There, Haoma, on the ranges dost thou grow of many kinds. Now thou growest of milky
whiteness, and now thou growest golden; and forth thine healing liquors flow for the inspiring
of the pious. So terrify away from me the (death's) aim of the curser. So terrify and crush his
thought who stands as my maligner.
13. Praise be to thee, O Haoma, (for he makes the poor man's thoughts as great as any of the
richest whomsoever.) Praise be to Haoma, (for he makes the poor man's thoughts as great as
when mind reacheth culmination.) With manifold retainers dost thou, O Haoma, endow the
man who drinks thee mixed with milk; yea, more prosperous thou makest him, and more
endowed with mind.
14. Do not vanish from me suddenly like milk-drops in the rain; let thine exhilarations go forth
ever vigorous and fresh; and let them come to me with strong effect. Before thee, holy
Haoma, thou bearer of the ritual truth, and around thee would I cast this body, a body which
(as all) may see (is fit for gift and) grown.
15. I renounce with vehemence the murderous woman's emptiness, the Jaini's, hers, with intellect
dethroned. She vainly thinks to foil us, and would beguile both Fire-priest and Haoma; but she
herself, deceived therein, shall perish. And when she sits at home, and wrongly eats of
Haoma's offering, priest's mother will that never make her, nor give her holy sons!

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16. To five do I belong, to five others do I not; of the good thought am I, of the evil am I not;
of the good word am I, of the evil am I not; of the good deed am I, and of the evil, not.

To Obedience am I given, and to deaf disobedience, not; to the saint do I belong, and to the wicked, not; and so from this on till the ending shall be the spirits' parting. (The two shall here divide.)

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17. Thereupon spake Zarathushtra: Praise to Haoma, Mazda-made. Good is Haoma, Mazda-made.
All the plants of Haoma praise I, on the heights of lofty mountains, in the gorges of the valleys, in the clefts (of sundered hill-sides) cut for the bundles bound by women. From the silver cup I pour Thee to the golden chalice over. Let me not thy (sacred) liquor spill to earth, of precious cost.
18. These are thy Gathas, holy Haoma, these thy songs, and these thy teachings, and these thy truthful ritual words, health-imparting, victory-giving, from harmful hatred healing giving.
19. These and thou art mine, and forth let thine exhilarations flow; bright and sparkling let them hold on their (steadfast) way; for light are thine exhilaration(s), and flying lightly come they here. Victory-giving smiteth Haoma, victory-giving is it worshipped; with this Gathic word we praise it.

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20. Praise to the Kine; praise and victory (be) spoken to her! Food for the Kine, and pasture!
'For the Kine let thrift use toil; yield thou us food.'
21. We worship the yellow lofty one; we worship Haoma who causes progress, who makes the settlements advance; we worship Haoma who drives death afar; yea, we worship all the Haoma plants. And we worship (their) blessedness, and the Fravashi of Zarathushtra Spitama, the saint.

YASNA 11 - PRELUDE TO THE HAOMA-OFFERING.

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1. Three clean creatures (full of blessings) curse betimes while yet invoking, the cow, the horse, and then Haoma. The cow cries to her driver thus: Childless be thou, shorn of offspring evil-famed, and slander-followed, who foddered fairly dost not use me, but fattenest me for wife or children, and for thy niggard selfish meal.

2. The horse cries to his rider thus: Be not spanner of the racers; stretch no coursers to full-
speed; do not stride across the fleetest, thou, who dost not pray me swiftness in the meeting
thick with numbers, in the circuit thronged with men.
3. Haoma speaks his drinker thus: Childless be thou, shorn of offspring, evil-famed, and slander-
followed, who holdest me from full outpouring, as a robber, skulls in-crushing. No head-smiter
am I ever, holy Haoma, far from death.
4. Forth my father gave an offering, tongue and left eye chose Ahura, set apart for Haoma's
meal.
5. Who this offering would deny me, eats himself, or prays it from me, this which Mazda gave
to bless me, tongue with left eye (as my portion).
6. In his house is born no fire-priest, warrior ne'er in chariot standing, never more the thrifty
tiller. In his home be born Dahakas, Murakas of evil practice, doing deeds of double nature.
7. Quick, cut off then Haoma's portion, gift of flesh for doughty Haoma! Heed lest Haoma bind
thee fettered, as he bound the fell Turanian Frangrasyan (the murderous robber) fast in iron
close-surrounded in the mid-third of this earth!
8. Thereupon spake Zarathushtra: Praise to Haoma made by Mazda, good is Haoma Mazda-
made.

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9. Who to us is one hereupon to thee (becomes) two, to be made to three, for the five-making
of the four, for the seven-making of the sixth, who are your nine in the decade (?), who serve
you and with zeal.

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10. To thee, O holy Haoma! bearer of the ritual sanctity, I offer this my person which is seen
(by all to be) mature, (and fit for gift); to Haoma the effective do I offer it, and to the sacred
exhilaration which he bestows; and do thou grant to me (for this), O holy Haoma! thou that
drivest death afar, (Heaven) the best world of the saints, shining, all brilliant.
11. (The Ashem Vohu, &c.)
12-15. May'st Thou rule at Thy will, O Lord....(Repeat Y8.5-7)!
16. I confess myself a Mazdayasnian of Zarathushtra's order.
17. I celebrate my praises for good thoughts, good words, and good deeds for my

thoughts, my
speeches, and (my) actions. With chanting praises I present all good thoughts, good words,
and good deeds, and with rejection I repudiate all evil thoughts, and words, and deeds. 18. Here
I give to you, O ye Bountiful Immortals! sacrifice and homage with the mind, with words,
deeds, and my entire person; yea, (I offer) to you the flesh of my very body (as your own).
And I praise Righteousness. A blessing is Righteousness (called) the Best, &c.

YASNA 12 - The Zoroastrian Creed

[Translation by J. H. Peterson, 1996.
This creed probably dates to the earliest days of the faith, but seems to have undergone some linguistic shift and subsequent recasting in the Old Avestan dialect. It was probably intended to be recited before an open assembly. See discussion in Boyce, Zoroastrianism - Its Antiquity and Constant Vigour, p. 84 and 104 ff. The last phrase of verse 7, plus all of verses 8 and 9, are incorporated into the daily Kusti ritual.]

1. I curse the Daevas.
I declare myself a Mazda-worshipper, a supporter of Zarathushtra, hostile to the Daevas, fond of Ahura's teaching, a praiser of the Amesha Spentas, a worshipper of the Amesha Spentas. I ascribe all good to Ahura Mazda, 'and all the best,' the Asha-owning one, splendid, xwarena-owning, whose is the cow, whose is Asha, whose is the light, 'may whose blissful areas be filled with light'.
2. I choose the good Spenta Armaiti for myself; let her be mine. I renounce the theft and robbery of the cow, and the damaging and plundering of the Mazdayasnian settlements.
3. I want freedom of movement and freedom of dwelling for those with homesteads, to those who dwell upon this earth with their cattle. With reverence for Asha, and (offerings) offered up, I vow this: I shall nevermore damage or plunder the Mazdayasnian settlements, even if I have to risk life and limb.
4. I reject the authority of the Daevas, the wicked, no-good, lawless, evil-knowing, the most druj-like of beings, the foulest of beings, the most damaging of beings. I reject the Daevas and their comrades, I reject the demons (yatu) and their comrades; I reject any who harm beings. I reject them with my thoughts, words, and deeds. I reject them publicly.

Even as I reject the head (authorities), so too do I reject the hostile followers of the druj.
5. As Ahura Mazda taught Zarathushtra at all discussions, at all meetings, at which Mazda and Zarathushtra conversed;

6. as Ahura Mazda taught Zarathushtra at all discussions, at all meetings, at which Mazda and Zarathushtra conversed -- even as Zarathushtra rejected the authority of the Daevas, so I also reject, as Mazda-worshipper and supporter of Zarathushtra, the authority of the Daevas, even as he, the Asha-owning Zarathushtra, has rejected them.
7. As the belief of the waters, the belief of the plants, the belief of the well-made (Original) Cow; as the belief of Ahura Mazda who created the cow and the Asha-owning Man; as the belief of Zarathushtra, the belief of Kavi Vishtaspa, the belief of both Frashaostra and Jamaspa; as the belief of each of the Saoshyants (saviors) -- fulfilling destiny and Asha-owning -- so I am a Mazda-worshipper of this belief and teaching.
8. I profess myself a Mazda-worshipper, a Zoroastrian, having vowed it and professed it. I pledge myself to the well-thought thought, I pledge myself to the well-spoken word, I pledge myself to the well-done action.
9. I pledge myself to the Mazdayasnian religion, which causes the attack to be put off and weapons put down; which upholds khvaetvadatha (kin-marriage), which possesses Asha; which of all religions that exist or shall be, is the greatest, the best, and the most beautiful: Ahuric, Zoroastrian. I ascribe all good to Ahura Mazda. This is the creed of the Mazdayasnian religion.

YASNA 13.

[Translated by L. H. Mills (From Sacred Books of the East, American Edition, 1898.) Y13.1-6 and the beginning of 7 is in the Old Avesta dialect.]

1. I address (my invocation to) Ahura Mazda. And I invoke (among guardian beings) the chief
of the house-lord, and the chief of the Vis-lord, and the chief of the Zantu-lord. And I invoke
the chief of the province-lord. And the chief of women I invoke, the Mazdayasnian Faith,
the blessed and good Parendi, her who is the holy one of human-kind. And I invoke this
(holy) earth which bears us.
2. And I invoke the friendly and most helpful person's lord, the Fire of Ahura Mazda, and also
the most energetic lords of holy men, those who are most strenuous in their care of cattle
and the fields, and the chief of the thrifty tiller of the earth. And I invoke the steady settler
of sanctity, (and) the chief of the charioteer.
3. And I invoke the chief of the fire-priest by means of the most imposing sciences of the

Mazdayasnian Faith. And I invoke the chief of the Atharvan, and his pupils I invoke; yea,
the lords of each of them. I invoke these lords, and I summon the Bountiful Immortals here,
and the Prophets who shall serve us, the wisest as they are, the most scrupulous in their
exactness (as) they utter words (of doctrine and of service), the most devoted (to their duties
likewise), and the most glorious in their thoughts(?). And I invoke the most imposing forces
of the Mazdayasnian Faith, and the fire-priests I invoke, and the charioteers, the warriors,
and the thrifty tillers of the soil.
4. And to You, O Ye Bountiful Immortals! Ye who rule aright, and dispose (of all) aright, I offer
the flesh of my very frame, and all the blessings of my life.

Thus the two spirits thought, thus they spoke, and thus they did;
5. And therefore as Thou, O Ahura Mazda! didst think, speak, dispose, and do all things good
(for us), so to Thee would we give, so would we assign to Thee our homage; so would we
worship Thee with our sacrifices. So would we bow before Thee with these gifts, and so direct
our prayers to Thee with confessions of our debt.
6. By the kinship of the good kindred, by that of Righteousness the good (Thy righteous
servant's nature) would we approach Thee, and by that of the good thrift-law, and of Piety
the good.
7. And we would worship the Fravashi of the Kine of blessed gift, and that of the holy Gaya
Mareyan, and we would worship the holy Fravashi of Zarathushtra Spitama, the saint. Yea,
that one of beings do we worship whose better (service) in the sacrifice Ahura Mazda knows;
(even those women do we worship) whose (better service thus is known). Yea, both (holy)
men and women (do we worship whom Ahura Mazda knows).
As the Ahu is excelling....
A blessing is the Right called the best....
8. We worship the Ahuna-vairya; and we worship Asha Vahishta the best(?), the bountiful
Immortal. And we sacrifice to the Ha fraoreti, even to the confession and laudation of the
Mazdayasnian Faith!

YASNA 14 - DEDICATIONS.

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1. I will come to You, O Ye Bountiful Immortals! as a praiser and a priest, and an invoker and
sacrificer, as a memorizing reciter and a chanter, for Your sacrifice and homage, which are to
be offered to You, the Bountiful Immortals, and for our dedication and sanctification; (yea,
for ours) who are the holy prophets (destined to benefit the saints).
2. And to You, O Ye Bountiful Immortals! would I dedicate the flesh of my very body, and all
the blessings of a prospered life.
3. In this Zaothra with this Baresman, I desire to approach the holy Yazads with my praise, and
all the holy lords of the ritual order at their times, Havani at his time, and Savanghi and Visya
at their times. 4. I confess myself a Mazdayasnian, and of Zarathushtra's order.
5. The Zaotar speaks: As an Ahu (revered and) chosen, the Zaotar (?) speaks forth to me (?).
The Ratu speaks: As an Ahu (revered and) to be chosen, the Zaotar speaks forth to me.
The Zaotar: So let the Ratu from his Righteousness, holy and learned, speak forth!

YASNA 15 - THE SACRIFICE CONTINUES.

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1. With precept, praise, and with delight produced by grace, I call upon the Bountiful Immortals
the good, and also therewith the beautiful by name; and I sacrifice to them with the blessing
of the good ritual, with the earnest blessings of the good Mazdayasnian Faith.
2. Whose best gift from his Righteousness is mine in the offering Ahura this knoweth; who have
lived, and live ever, by their names these I worship, while I draw near with praises. The Good
Kingdom is to be chosen, that lot which most of all bears on (our blessings).
3. Let Sraosha (Obedience) be here present for the sacrifice of Ahura Mazda, the most
beneficent, the holy, who is so dear to us as at the first, so at the last; yea, let him be present
here.
4. As the Ahu (revered and) to be chosen, the Atarevakhsha thus speaks forth to me.
(Response): So let the Ratu from his righteousness, holy and learned, speak forth!

YASNA 16 - THE SACRIFICE CONTINUES WITH INCREASED FULLNESS OF EXPRESSION.

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1. We worship Ahura Mazda, the holy lord of the ritual order, who disposes (all) aright, the greatest Yazad, who is also the most beneficent, and the one who causes the settlements to advance, the creator of good creatures; yea, we worship Him with these offered Zaothras and with truthfully and scrupulously delivered words; and we worship every holy Yazad of the heaven (as well)!

2. And we worship Zarathushtra Spitama in our sacrifice, the holy lord of the ritual order with these Zaothras and with faithfully delivered words; and we worship every holy earthly Yazad as we worship him; and we worship also the Fravashi of Zarathushtra Spitama, the saint. And we worship the utterances of Zarathushtra and his religion, his faith and his lore.

3. And we worship the former religions of the world devoted to Righteousness which were instituted at the creation, the holy religions of the Creator Ahura Mazda, the resplendent and glorious. And we worship Vohu Manah (the Good Mind), and Asha Vahishta (who is Righteousness the Best), and Khshathra-vairya, the Kingdom to be desired, and the good and bountiful Armaiti (true piety in the believers), and Haurvatat and Ameretat (our Weal and Immortality).

4. Yea, we worship the Creator Ahura Mazda and the Fire, Ahura Mazda's son, and the good waters which are Mazda-made and holy, and the resplendent sun of the swift horses, and the moon with the seed of cattle (in his beams); and we worship the star Tishtrya, the lustrous and glorious; and we worship the soul of the Kine of blessed endowment, (5) and its Creator Ahura Mazda; and we worship Mithra of the wide pastures, and Sraosha (Obedience) the blessed, and Rashnu the most just, and the good, heroic, bountiful Fravashis of the saints, and the Blow-of-victory Ahura-given (as it is). And we worship Raman Hvastra, and the bounteous Wind of blessed gift, (6) and (its) Creator Ahura Mazda, and the good Mazdayasnian Religion, and the good Blessedness and Arshtat.

And we worship the heaven and the earth of blessed gift, and the bounteous Mathra, and the stars without beginning (to their course), self-disposing as they are.

7. And we worship the glorious works of Righteousness in which the souls of the dead find
satisfaction and delight [(Pazand) which are the Fravashis of the saints], and we worship
(Heaven) the best world of the saints, shining, all glorious.
8. And we worship the two, the milk-offering and the libation, the two which cause the waters
to flow forth, and the plants to flourish, the two foes who meet the Dragon demon-made; and
who are set to meet, to defeat, and to put to flight, that cheat, the Pairika, and to contradict
the insulting malice of the Ashemaogha (the persecuting heretic) and that of the unholy
tyrant full of death.
9. And we worship all waters and all plants, and all good men and all good women. And we
worship all these Yazads, heavenly and earthly, who are beneficent and holy.
10. And we worship thee (our) dwelling-place who art the (earth, our) bounteous Armaiti, and
Thee, O Ahura Mazda, O holy Lord of this abode! which is the home of healthy herds and
healthy men, and of those who are both endowed with health and lover(s) of the ritual right.
(Response of the individual worshipper (?).) Wherefore whichever of persons, or whatever of
bodily influences, is most helpful and preserving in that abode (thus owned by Mazda) let this
meet me in mine abode, and there may it abide for summer and for winter. (Or let that one
meet me in all my house, in whom are what of influences are the most mighty power for the
body and the person's life; yea, let that one meet me there, and there abide for summer and
for winter (for my help)!)

YASNA 17 - TO THE FIRES, WATERS, PLANTS, &C.

1-10. (See Y6, which is nearly identical with verses 1-10.)
11. We worship thee, the Fire, O Ahura Mazda's son! We worship the fire Berezi-savangha (of
the lofty use), and the fire Vohu-fryana (the good and friendly), and the fire Urvazishta (the
most beneficial and most helpful), and the fire Vazishta (the most supporting), and the fire
Spenishta (the most bountiful), and Nairya-sangha the Yazad of the royal lineage, and that
fire which is the house-lord of all houses and Mazda-made, even the son of

Ahura Mazda, the
holy lord of the ritual order, with all the fires.
12. And we worship the good and best waters Mazda-made, holy, all the waters Mazda-made and
holy, and all the plants which Mazda made, and which are holy.
13. And we worship the Mathra-spenta (the bounteous word-of-reason), the Zarathushtrian law
against the Daevas, and its long descent.
14. And we worship Mount Ushi-darena which is Mazda-made and shining with its holiness, and
all the mountains shining with holiness, and of abundant glory, and which Mazda made ---.
15. And we worship the good and pious prayer for blessings, (16) and these waters and (these
lands), (17) and all the greatest chieftains, lords of the ritual order;
18. And I praise, invoke, and glorify the good, heroic, bountiful Fravashis of the saints, those of
the house, the Vis, the Zantuma, the Dahvyuma, and the Zarathushtrotema, and all the holy
Yazads!

YASNA 18.
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1. Grant me, Thou who art maker of the Kine, plants and waters, Immortality, Mazda! Grant,
too, Weal, Spirit bounteous.... (See Y51.7 and Y59.1-17).

YASNA 19 - ZAND OR COMMENTARY ON THE AHUNWAR.

(As the Ahu is excellent, so (is) the Ratu (one who rules) from the righteous Order, a creator
of mental goodness and of life's actions done for Mazda; and the Kingdom (is) for Ahura
which to the poor shall offer a nurturer.)
1. Zarathushtra asked of Ahura Mazda: O Ahura Mazda, Thou most bounteous Spirit! maker of
the corporeal worlds, the holy One! which was that word which Thou did'st declare to me, (2)
which was before the sky, and before the water, before the earth, and before the cattle, before
the plants, and before the fire, and before the holy man, and the Demon-gods (the Daevas),
before the Khrafstra-men, and before all the incarnate world; even before all the good
creatures made by Mazda, and which contain (and are) the seed of righteousness?
3. Thereupon Ahura Mazda said: It was this piece, the Ahuna-vairya, O Spitama Zarathushtra!
which I pronounced as thine (4) before the sky, and before the waters, before

the land, and
before the cattle and the plants, and before the fire, Ahura Mazda's son, before the holy man,
and before the Daevas, and Khrafstra-men, and before the entire corporeal world, even before
the good creatures made by Mazda, which contain (and are) the seed of righteousness.
5. It was these part(s) of the Ahuna-vairya, O Spitama Zarathushtra! which especially belongs
to me, and when each is intoned aloud without the (needless) repetition of verses and of
words, and without their omission, it is worth a hundred of their other stanzas, even although
they are prominent in the ritual, and likewise equally as well recited without additions or
omissions; nay, further, when it is intoned imperfectly but added to, and with omissions, it is
even then in effect equivalent (not to a hundred indeed, but) to ten other (stanzas) that are
prominent.
6. And whoever in this world of mine which is corporeal shall mentally recall, O Spitama*
Zarathushtra! a portion of the Ahuna-vairya, and having thus recalled it, shall undertone it,
or beginning to recite it with the undertone, shall then utter it aloud, or chanting it with
intoning voice, shall worship thus, then with even threefold (safety and with speed) I will
bring his soul over the Bridge of Chinvat, I who am Ahura Mazda (I will help him to pass
over it) to Heaven (the best life), and to Righteousness the Best, and to the lights of heaven.
7. And whoever, O Spitama Zarathushtra! while undertoning the part(s) of the Ahuna-vairya (or
this piece the Ahuna-vairya), takes ought therefrom, whether the half, or the third, or the
fourth, or the fifth, I who am Ahura Mazda will draw his soul off from the better world; yea,
so far off will I withdraw it as the earth is large and wide; [and this earth is as long as it is
broad].
8. And I pronounced this saying which contains its Ahu and its Ratu before the creation of this
heaven, before the making of the waters, and the plants, and the four-footed kine, before the
birth of the holy biped man, before this sun with its body made for the acquisition of the

creation of the Bountiful Immortals.
9. And the more bountiful of the two Spirits (Ahura) declared to me (Zarathushtra) the entire creation of the pure, that which exists at present, that which is in the course of emerging into existence, and that which shall be, with reference to the performance and realization 'of the actions of a life devoted to Mazda.'
10. And this word is the most emphatic of the words which have ever been pronounced, or which are now spoken, or which shall be spoken in future; for (the eminence of) this utterance is a thing of such a nature, that if all the corporeal and living world should learn it, and learning should hold fast by it, they would be redeemed from their mortality!
11. And this our word I have proclaimed as a symbol to be learned, and to be recited, as it were, to every one of the beings under the influence of and for the sake of Righteousness the Best.
12. And 'as' (the worshipper has) here spoken it forth, when he has thus 'appointed' the 'Lord and regulator,' so (by thus reciting these authoritative words), he acknowledges Ahura Mazda (as prior to, and supreme) over, those creatures who have 'the mind' as their first. 'As' he acknowledges Him as the greatest of them all, 'so' he assigns the creatures to Him (as to their originator).
13. As he undertones the third sentence, he thereby announces that 'all the amenities of life appertain to the 'good' Mazda, (and come) from Him. As he recites 'dazda manangho,' 'the creator of mind,' he acknowledges Him as superior and prior to mind; and as he makes Him the one who indicates (the truth) to mind, (saying) 'manangho of mind,' which means that by this much he makes Him (its director), and then he makes Him 'the lord of actions.'
14. And when he acknowledges Him for the creatures thus, 'O Mazda!' he acknowledges Him (as their ruler) when he assigns the creatures to Him thus. He then assigns the Kingdom to Ahura, saying: 'Thine, O Mazda! is the Kingdom.' And he assigns a nourisher and protector to the poor, saying: Yim drigubyo dadat vastarem; that is, as a friend to Spitama. This is the fifth sentence, (and it concludes) the entire recital and word, (even) the whole of

this word of
Ahura Mazda.
15. He who is the best (of all) Ahura Mazda, pronounced the Ahuna-vairya, and as He
pronounced it as the best, so He caused it to have its effect, (He, ever) the same, (as He is).
The evil one at once arose (to oppose Him), but He (Ahura) repelled that wicked one with
His interdict, and with this repelling renunciation: Neither our minds are in harmony, nor our
precepts, nor our comprehensions, nor our beliefs, nor our words, nor our actions, nor our
consciences, nor our souls!

CATECHETICAL ZAND.

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16. And this saying, uttered by Mazda, has three stages, or measures, and belongs to four classes
(of men as its supporters), and to five chiefs (in the political world, without whom its
efficiency is marred), and it has a conclusion ending with a gift. (Question.) How are its
measures (constituted)? (Answer.) The good thought, the good word, and the good deed. 17.
(Question.) With what classes of men? (Answer.) The priest, the charioteer (as the chief of
warriors), the systematic tiller of the ground, and the artisan. These classes therefore
accompany the religious man throughout his entire duty with the correct thought, the
truthful word, and the righteous action. These are the classes and states in life which give
attention to the rulers, and fulfill the (laws) of religion; (yea, they are the guides and
companions of that religious man) through whose actions the settlements are furthered in
righteousness.
18. (Question.) How are the chiefs (constituted)? (Answer.) They are the house-chief, the
village-chief, and the tribe-chief, the chief of the province, and the Zarathushtra as the fifth.
That is, so far as those provinces are concerned which are different from, and outside of the
Zarathushtrian regency, or domain. [Ragha which has four chiefs (only) is the Zarathushtrian
(district)] (Question.) How are the chiefs of this one constituted? (Answer.) They (are) the

house-chief, the village-chief, the tribe-chief, and the Zarathushtra as the fourth. 19.
(Question.) What is the thought well thought? (Answer.) (It is that which the holy man
thinks), the one who holds the holy thought to be before all other things (Question.) What is
the word well spoken? (Answer.) It is the Mathra Spenta, the bounteous word of reason.
(Question.) What is the deed well done? (Answer.) It is that done with praises, and by the
creatures who regard Righteousness as before all other things. 20. (Question.) Mazda made a
proclamation, whom did He announce? (Answer.) Some one who was holy, and yet both
heavenly and mundane. (Question.) What was His character, He who made this sacred
enunciation? (Answer.) He who is the best (of all), the ruling one. (Question.) Of what
character (did He proclaim him the coming one)? (Answer.) As holy and the best, a ruler who
exercises no wanton or despotic power.
21. We sacrifice to the (several) part(s) of the Ahuna-vairya. We sacrifice to the memorized
recital of the Ahuna-vairya, and its regular chanting and its use in the full Yasna.

YASNA 20 - ZAND, OR COMMENTARY, ON THE ASHEM VOHU.

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1. A blessing is Righteousness (called) the best; there is weal, there is weal to this man when the
Right (helps) the Righteousness best, (when the pious man serves it in truth). Ahura Mazda
spake forth: Ashem vohu vahishtem asti. To this Asha, the holy ritual sanctity, one
attributes the qualities of 'good' and 'best,' as one attributes property to an owner; thus this
sentence vohu vahishtem asti is substantiated (at once).
2. Ushta asti ushta ahmai; by this attribution of blessedness (the praiser) assigns every person
(or thing) of a sacred nature to every holy person, and as one usually (?) and regularly (?)
assigns every person or thing (?) that is holy to every holy man.
3. Hyat ashai vahishtai; by these words the worshipper ascribes the entire Mathra (to Asha
Vahishta), and ascribes all to the Mathra, as one ascribes the kingdom to Righteousness, and
as one ascribes righteousness to the invoking saint; yea, as one ascribes

righteousness to us
who are the prophets (who shall help and bless the people). The three maxims of the
sentences (are thus fulfilled). And every word (in its detail), and the entire utterance in its
proclamation, is the word of Ahura Mazda.

CATECHETICAL ADDITION.

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4. Mazda has made a proclamation. (Question.) Whom did He announce? (Answer.) That holy
one who is both heavenly and earthly. (Question.) Of what character is He who has thus
announced Him? (Answer.) He is the best, and the one who is exercising sovereign power.
(Question.) Of what character is the man whom He announced? (Answer.) The holy and the
best, the one who rules with no capricious tyranny.
We sacrifice to the (several) part(s) of the Asha Vahishta (prayer). We sacrifice to the heard-
recital of the Asha Vahishta, to its memorizing, its chanting, and its sacrificial use!

YASNA 21 - CATECHETICAL ZAND, OR COMMENTARY UPON THE YENHE HATAM.

(The Yenhe. (To that one) of beings do we offer, whose superior (fidelity) in the sacrifice
Ahura Mazda recognizes by reason of the sanctity (within him; yea, even to those female
saints also do we sacrifice) whose (superior fidelity is thus likewise known; thus) we sacrifice
to (all, to both) the males and females (of the saints)!)
1. A word for the Yasna by Zarathushtra, the saint, Yenhe, &c. Here the worshipper indicates
and offers the Yasna (which is the sacrificial worship) of Mazda as by the command (or as the
institution) of Ahura. Hatam. Here the worshipper offers the sacrificial worship as if with the
beings who are among those who are destined to live. 2. Yaungham. Here he indicates and
offers the sacrificial worship of those holy females who have Aramaiti at their head, as
homage to the Immortals. These are the three sentences which comprehend all the Yasnian
speech. (Question.) To whom is this Yasna addressed? (Answer.) To the Bountiful Immortals
(in the course of the Yasna). 3. Thereupon spake Mazda: Salvation to this one, whosoever he

may be! May the absolute ruler Ahura grant it. (Question.) 4. Whom did He answer with this
answer? (Answer.) He answered: The state of salvation; and with this answer, 'the state of
salvation,' he answered every saint who exists, every one who is coming into existence, and
every one who shall exist in the future. (Question. Who answered thus? Answer.) The best
One. (Question. What did He answer?) (Answer.) The best thing. (That is,) the best One,
Mazda, answered the best and the holy (answer) for the better and the holy man. 5. We
sacrifice to this piece, the Yenhe hatam, the prominent and holy Yasht.

YASNA 22 - THE SACRIFICE CONTINUES.

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1. With the Baresman brought hither together with the Zaothra, for the worship of the Creator
Ahura Mazda, the resplendent, the glorious, and for that of the Bountiful Immortals, I desire
to approach this Haoma with my praise, offered (as it is) with punctilious sanctity (or, for a
blessing), and this fresh milk, and this plant Hadhanaepata. 2. And, as an act of worship to
the beneficent waters, I desire to approach these Zaothras with (my) praise offered (as they
are) with punctilious sanctity, having the Haoma with them, and the flesh, with the
Hadhanaepata. And I desire to approach the Haoma-water with my praise for the beneficent
waters; and I desire to approach the stone mortar and the iron mortar with my praise. 3. And
I desire to approach this plant for the Baresman with my praise, and the well-timed prayer
for blessings, that which has approached (to accept our homage), and the memorized recital
and the fulfillment of the good Mazdayasnian Faith, and the heard recital of the Gathas, and
the well-timed and successful prayer for blessings, that of the holy lord of the ritual order.
And I desire to approach these wood-billets and their perfume with my praise, - thine, the
Fire's, O Ahura Mazda's son! Yea, I desire to approach all good things with my praise, those
which Mazda made, and which have the seed of sanctity (within them), (4) for the
propitiation of Ahura Mazda and of the Bountiful Immortals, and of Sraosha the

blessed, and
of Ahura Mazda's Fire, the lofty ritual lord! 5-
19. (=Y3.5-19; 20-23=Y3.1-4)
20. And I desire to approach this Haoma with (my) praise, that which is thus lifted up with
sanctity, and this milk (fresh as it is, and as if) living and lifted up with sanctity, and this
plant the Hadhanaepata lifted up with sanctity. 21. And I desire to approach these Zaothras
with (my) praise for the beneficial waters, these Zaothras which have the Haoma with them
and the milk with them, and the Hadhanaepata, and which are lifted up with sanctity. And I
desire to approach the Haoma-water with (my) praise for the beneficial waters, and the two
mortars, the stone one and the iron one, (22) and I desire to, approach this branch for the
Baresman with my praise, and the memorized recital and fulfillment of the Mazdayasnian
law, and the heard recital of the Gathas, and the well-timed and persistent prayer for
blessings(uttered) by the holy lords of the ritual order, and this wood and perfume, even thine,
O Fire, Ahura Mazda's son, and all good objects Mazda-made (23) for the propitiation of
Ahura Mazda, the resplendent, the glorious, and of the Bountiful Immortals, and of Mithra of
the wide pastures, and of Raman Hvastra, (24) and of the resplendent sun, immortal, radiant,
of the fleet horses, and of Vayu, (of predominant influence and) working on high, set over
the other beings in the creation [(Pazand); that is for thee thus (O Vayu) when thine
influence is that which appertains to Spenta Mainyu], and for the propitiation of the most
just knowledge Mazda-given, and of the holy and good Religion, the Mazdayasnian Faith;
(25) for the propitiation of the Mathra Spenta, (the bounteous) and holy, and the effective,
instituted against the Daevas, the Zarathushtrian law, and of the long descent of the good
Mazdayasnian Faith [the holding in mind and devotion to the Mathra Spenta, and knowledge
of the Mazdayasnian Religion] for the propitiation of the understanding which is innate and
Mazda-made, and of that which is heard by the ear; (26) and for thy propitiation, the Fire's,

O Ahura Mazda's son! [(Pazand); (yea) thine, the Fire's, O Ahura Mazda's son] with all the
fires, and for the propitiation of Mount Ushi-darena, the Mazda-made, radiant with sanctity;
(27) and of all the holy Yazads, spiritual and earthly, and of the holy Fravashis, the redoubted
and overwhelming, those of the ancient lore, and those of the next of kin and of the Yazad
of the spoken name!

YASNA 23 - THE FRAVASHIS OF THE SAINTS; PRAYERS FOR THEIR APPROACH.

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1. I desire to approach with my praise those Fravashis which have existed from of old, the
Fravashis of the houses, and of the villages, of the communities, and of the provinces, which
hold the heaven in its place apart, and the water, land, and cattle, which hold the children in
the wombs safely enclosed apart so that they do not miscarry.
2. And I desire to approach toward the Fravashi of Ahura Mazda, and with my praise, and for
those of the Bountiful Immortals, with all the holy Fravashis which are those of the heavenly
Yazads. And I desire to approach the Fravashi of Gaya Maretan (the life-man) in my worship
with my praise, and for that of Zarathushtra Spitama, and for those of Kavi Vishtaspa, and of
Isat-vastra, the Zarathushtrian, with all the holy Fravashis of the other ancient counselors as
well. 3. And I desire in my worship to approach toward every holy Fravashi whosesoever it
may be, and wheresoever dead upon this earth (its possessor may have lain), the pious
woman, or the girl of tender years, the maiden diligent (among the cattle) in the field (who)
may have dwelt (here; yea, all) which are now worshipped from this house, which are
attentive to, and which attain to (our) good Yasnas and (our) homage. 4. Yea, I desire to
approach the Fravashis of the saints with my praise redoubted (as they are) and overwhelming, the Fravashis of those who held to the ancient lore, and the Fravashis of the
next-of-kin; and I desire to approach toward the Fravashi of mine own soul in my worship
with my praise; and I desire therewith to approach toward all the lords of the ritual, and with
praise; and I desire to approach all the good Yazads with my praise, the

heavenly and the
earthly, who are meet for sacrifice and homage, because of Righteousness the Best!

YASNA 24 - PRESENTATIONS.

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1. (And having approached these Haomas with our worship), we present them to Ahura Mazda;
(yea, we present) these Haomas, Myazdas, Zaothras, and the Baresman spread with punctilious sanctity, and the flesh, and the milk, fresh as if living, and lifted up with
punctilious sanctity, and this branch the Hadhanaepata likewise lifted up with-sanctity.
2. (And having approached these Zaothras in our worship), we present them to the good waters
having the Haoma with them, and the milk, and the Hadhanaepata, and lifted up with
scrupulous sanctity; and (with them) we present the Haoma-water to the good waters, and
both the stone and the iron mortar.
3. And we present this plant of the Baresman! and the timely prayer for blessings, which has
approached in the due course of the ritual, and the recollection and practice of the good
Mazdayasnian Religion, and the heard recital of the Gathas, and the timely prayer for
blessings which has approached as the prayer of the holy lord of the ritual order; and these
wood-billets, and the perfume, (even) thine, the Fire's, O Ahura Mazda's son! and all good
objects Mazda-made, which have the seed of righteousness, we offer and present.
4. And these
we present hereby to Ahura Mazda, and to Sraosha (Obedience) the blessed (and Righteous),
and to the Bountiful Immortals; and to the Fravashis of the saints, even to the souls of the
saints, and to the Fire of Ahura Mazda, the lofty lord of entire holy creation, for sacrifice,
homage, propitiation, and for praise.
5. And these we present hereby to the Fravashi of Zarathushtra Spitama, the saint, for sacrifice,
propitiation, and for praise, and to that of the people who love Righteousness, with all the
holy Fravashis of the saints who are dead and who are living, and to those of men who are as
yet unborn, and to those of the prophets who will serve us, and will labor to complete the

progress and renovation of the world.
6. And we present these Haomas, Myazdas, Zaothras, and the Baresman spread with sanctity,
and the flesh, and the milk (fresh as if) living, and lifted up with sanctity, and the
Hadhanaepata branch.
7. And we present these Zaothras to the beneficial waters having the Haoma with them, and the
flesh, and the Hadhanaepata lifted up with sanctity, and the Haoma-water, to the good
waters, with the stone and iron mortars, (8) and this plant of the Baresman, (and) the tirnely
Prayer and the recollection and practice of the good Mazdayasnian Faith, and these wood-
billets, and the perfume, thine, the Fire's, O Ahura Mazda's son! and all objects which are
Mazda-made, and which have, and are, the seed of Righteousness, these we offer and present.
9. (Yea,) we present these hereby to the Bountiful Immortals who rule aright, and who dispose
of all aright, the ever-living, ever-helpful, who abide with the Good Mind (of the Lord and of
His folk)!

YASNA 25

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1. And we worship the Bountiful Immortals with our sacrifice, who rule aright, and who dispose
of all aright; and we worship this Haoma, this flesh and branch, (2) and these Zaothras for the
good waters, having the Haoma with them, and the flesh with them, and Hadhanaepata, and
lifted up with sanctity, and we worship the Haoma-water for the beneficial waters; and we
worship the two, the stone mortar and the iron mortar; (3) and we worship this plant for the
Baresman and the well-timed prayer for blessings which has approached (in its proper place
within the ritual course), and also both the remembrance and the practice of the good
Mazdayasnian Religion, and the heard recital of the Gathas, and the well-timed prayer for
blessings of the holy lord of the ritual order which has approached, and these wood-billets
with the perfume, (even) thine, the Fire's, O Ahura Mazda's son! and we worship all good
objects which are Mazda-made, and which contain (and are) the seed of

Righteousness.
4. And we worship Ahura Mazda with our sacrifice, the resplendent, the glorious, and the
Bountiful Immortals who rule aright, and who dispose (of all) aright, and Mithra of the wide
pastures and Raman Hvastra; and we worship the shining sun, the resplendent, the immortal,
of the fleet horses.
5. And we worship the holy wind which works on high, placed higher than the other creatures in
the creation; and we worship this which is thine, O Vayu! and which appertains to the Spenta
Mainyu within thee; and we worship the most true religious Knowledge, Mazda-made and
holy, and the good Mazdayasnian law.
6. And we worship the Mathra Spenta verily glorious (as it is), even the law pronounced against
the Daevas, the Zarathushtrian law, and its long descent; yea, we worship the good
Mazdayasnian Religion, and the Mathra which is heart-devoted and bounteous (imparting
heart's devotion to the saint); yea, we worship the Mazdayasnian Religion maintained in the
understanding of the saint; and we honor that science which is the Mathra Spenta, and the
innate understanding Mazda-made, and the derived understanding, heard with ear, and Mazda-
made.
7. Yea, we worship thee, the Fire, Ahura Mazda's son I the holy lord of the ritual order; and we
worship all the Fires, and Mount Ushi-darena (which holds the light) Mazda-made and holy,
the Yazad mount, brilliant with sanctity. 8. And we worship every holy spiritual Yazad; and
every holy earthly Yazad (who exists)!

YASNA 26 - THE FRAVASHIS; SACRIFICE AND PRAISE TO THEM.

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1. I praise, invoke, and weave my hymn to the good, heroic, and bountiful Fravashis of the
saints; (and having invoked these, then) we worship the Nmanyas, and the Visyas, and the
Zantumas, and the Dahvyumas, and the Zarathushtrotemas.
2. And of all these prior Fravashis, we worship here the Fravashi of Ahura Mazda, which is the
greatest and the best, the most beautiful and the firmest, the most wise and the best in form,

and the one that attains the most its ends because of Righteousness. 3. And (having invoked
them) hither, we worship the good, heroic, bountiful Fravashis of the holy ones, those of the
Bountiful Immortals, the brilliant, of effective glance, the lofty, the devoted, the swift ones
of the creatures of Ahura who are imperishable and holy.
4. And (having invoked them) hither, we worship the spirit and conscience, the intelligence and
soul and Fravashi of those holy men and women who early heard the lore and commands (of
God), and loved and strove after Righteousness, the ritual truth; and we worship the soul of
the Kine of blessed gift. 5. And (having invoked it) hither, we worship the Fravashi of Gaya
Maretan the holy, and the sanctity and Fravashi of Zarathushtra Spitama the saint; and we
worship the Fravashi of Kavi Vishtasp the holy, and that of Isat-vastra the Zarathushtrian,
the saint.
6. And (having invoked them) hither, we worship the life, conscience, intelligence, soul and
Fravashi of the next of kin, of the saints male and female who have striven after the ritual
truth, which are those of the dead and living saints, and which are those also of men as yet
unborn, of the future prophets who will help on the renovation, and complete the human
progress, with them all.
7. And (having invoked them) hither, we worship the souls of the dead [(Pazand) which are the
Fravashis of the saints]; and of all the next of kin who have passed away in this house, of the
Aethra-paitis (the teachers) and of the disciples; yea, of all holy men and women; (8) and we
worship the Fravashis of all the holy teachers and disciples; and of all the saints both male
and female.
9. (And having invoked them) hither we worship the Fravashis of all the holy children who
fulfill the deeds of piety; and we worship the Fravashis of the saints within the province; and
those of the saints without the province. 10. We worship the Fravashis of (those) holy men
and holy women; we worship all the good, heroic, bountiful Fravashis of the saints from Gaya
Maretan (the first created) to the Saoshyant, the victorious.

11. Yea, we worship all the Fravashis of the saints, and we worship the souls of the dead
[(Pazand) which are the Fravashis of the saints]!

YASNA 27 - PRELUDE TO THE CHIEF RECITAL OF THE AHUNWAR.
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1. This is to render Him who is of all the greatest, our lord and master (even) Ahura Mazda. And
this to smite the wicked Angra Mainyu, and to smite Aeshma of the bloody spear, and the
Mazainya Daevas, and to smite all the wicked Varenya Daevas.
2. And this is to further Ahura Mazda, the resplendent, the glorious, to further the Bountiful
Immortals, and the influences of the star Tishtrya, the resplendent, the glorious, (and) to the
furtherance of the holy man, and of all the (bountiful and) holy creatures of the Bounteous
Spirit.
3-5. (The Ahunwar appears here with Y34.5, the A Airyema, and the Ashem Vohu.)
6. The Haomas are crushed, O Mazda, Khshathra, and Asha, O ye Lords! Good is Sraosha who
accompanies the sacrifice with the great glory,' and may he be present affording strenuous
help.
7. We are offering saving acts of wisdom and of worship with the sacred gift of the Ahuna-
Vairya intoned with sanctity, and of the two mortars here brought forward with holy act, and
with that of the correctly uttered words likewise; and therefore may they be to us the more
saving in their wise significance.
8-12. (See Y33.11-14; and Y1.23, and Y12.)
13. As the Ahu is excellent, so is the Ratu (one who rules) from (his) sanctity, a creator of
mental goodness, and of life's actions done for Mazda; and the Kingdom (is) for Ahura, which
to the poor may offer a nurturer. 14. (What is Your Kingdom, Your riches; how may I be
Your own in my actions, to nourish Your poor, O Mazda? Beyond; yea, beyond all we declare
You, far from Daevas and Khrafstra-accursed mortals!)
15. We worship the Ahuna-vairya. We worship Asha Vahishta, the most beautiful, the Bountiful
Immortal.

Ahunavaiti Gatha
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[Translation by C. Bartholomae, from I.J.S. Taraporewala, The Divine Songs of

Zarathushtra.

YASNA 28.

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1. With outspread hands in petition for that help, O Mazda, I will pray for the works of the holy spirit, O thou the Right, whereby I may please the will of Good Thought and the Ox-Soul.

2. I who would serve you, O Mazda Ahura and Vohu Mano, do ye give through Asha the blessings of both worlds, the bodily and that of the Spirit, which set the faithful in felicity.

3. I who would praise ye as never before, Right and Good Thought and Mazda Ahura, and those for whom Piety makes an imperishable Dominion to grow; come ye to me help at my call.

4. I who have set my heart on watching over the soul, in union with Good Thought, and as knowing the rewards of Mazda Ahura for our works, will, while I have power and strength, teach men to seek after Right.

5. O Asha, shall I see thee and Good Thought, as one that knows? (Shall I see) the throne of the mightiest Ahura and the following of Mazda? Through this word (of promise) on our tongue will we turn the robber horde unto the Greatest.

6. Come thou with Good Thought, give through Asha, O Mazda, as the gift to Zarathushtra, according to thy sure words, long enduring mighty help, and to us, O Ahura, whereby we may overcome the enmity of our foes.

7. Grant, O thou Asha, the reward, the blessing of Good Thought; O Piety, give our desire to Vishtaspa and to me; O thou Mazda and King, grant that your Prophet may command a hearing.

8. The best I ask of Thee, O Best, Ahura (Lord) of one will with the Best Asha, desiring (it) for the hero Frashaostra and for those (others) to whom thou wilt give (it), (the best gift) of Good Mind through all time.

9. With these bounties, O Ahura, may we never provoke your wrath, O Mazda and Right and Best Thought, we who have been eager in bringing you songs of praise. Ye are they that are the mightiest to advance desire and the Dominion of Blessings.

10. The wise whom thou knowest as worthy, for their right (doing) and their good thought, for
them do thou fulfill their longing for attainment. For I know words of prayer are effective
with Ye, which tend to a good object.
11. I would thereby preserve Right and Good Thought for evermore, that I may instruct, do thou
teach me, O Mazda Ahura, from thy spirit by thy mouth how it will be with the First Life.

YASNA 29.

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1. Unto you wailed the Ox-soul, "For whom did ye fashion me? Who created me? Violence and
rapine (and) savagery hath oppressed me, and outrage and might. I have no other herdsman
than you; prepare for me then the blessings of pasture."
2. Then the Ox-Creator asked of the Right: "Hast thou a judge for the Ox, that ye may be able
to appoint him zealous tendance as well as fodder? Whom do ye will to be his lord, who may
drive off violence together with the followers of the Lie?"
3. To him the Right replied: "There is for the Ox no helper that can keep him away. Those
yonder have no knowledge how right-doers act towards the lowly".
(The Ox-Creator): "Strongest of beings is he to whose help I come at call".
4. (Asha) "Mazda knoweth best the purposes that have been wrought already by demons and by
mortals, and that shall be wrought hereafter. He, Ahura, is the decider. So shall it be as he
shall will."
5. (The Ox-Creator) "To Ahura with outspread hands we twain would pray, my soul and that of
the pregnant cow, so that we twain urge Mazda with entreaties. Destruction is not for the
right-living, nor for the cattle-tender at the hands of Liars."
6. Then spake Ahura Mazda himself, who knows the law with wisdom: "There is found no lord
or judge according to the Right Order for the Creator hath formed thee for the cattle-tender
and the farmer."
7. This ordinance about the fat hath Ahura Mazda, one in will with Right, created for cattle, and
the milk for them that crave nourishment, by his command, the holy one.
(The Ox and Cow:) "Whom hast thou, O Good Thought, among men, who may care for us
twain?"

8. (Vohu Manah:) He is known to me here who alone hath heard our commands, even Zarathushtra Spitama; he willeth to make known our thoughts, O Mazda, and those of the
Right. So let us bestow on him charm of speech.
9. Then the Ox-Soul lamented: "That I must be content with the ineffectual word of an
impotent man for my protector, when I wish for one that commands mightily! When ever
shall there be one who shall give him (the Ox) effective help?"
10. (Zarathushtra:) Do ye, O Ahura, grant them strength, and O Asha, and O Good Thought, that
dominion, whereby he (the Savior) could produce good dwellings and peace. I also have
realized thee, Mazda, as the first to accomplish this.
11. "Where are Right and Good Thought and Dominion? So, ye men, acknowledge me, for
instruction, Mazda, for the great society."
(The Ox and Cow:) "O Ahura, now is help ours, we will be ready to serve those that are of
you."

YASNA 30.

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1. Now I will proclaim to those who will hear the things that the understanding man should
remember, for hymns unto Ahura and prayers to Good Thought; also the felicity that is with
the heavenly lights, which through Right shall be beheld by him who wisely thinks.
2. Hear with your ears the best things; look upon them with clear-seeing thought, for decision
between the two Beliefs, each man for himself before the Great consummation, bethinking
you that it be accomplished to our pleasure.
3. Now the two primal Spirits, who reveal themselves in vision as Twins, are the Better and the
Bad, in thought and word and action. And between these two the wise ones chose aright, the
foolish not so.
4. And when these twain Spirits came together in the beginning, they created Life and Not-Life,
and that at the last Worst Existence shall be to the followers of the Lie, but the Best
Existence to him that follows Right.
5. Of these twain Spirits he that followed the Lie chose doing the worst things; the holiest Spirit
chose Right, he that clothes him with the massy heavens as a garment. So

likewise they that
are fain to please Ahura Mazda by dutiful actions.
6. Between these twain the Daevas also chose not aright, for infatuation came upon them as
they took counsel together, so that they chose the Worst Thought. Then they rushed
together to Violence, that they might enfeeble the world of men.
7. And to him (i.e. mankind) came Dominion, and Good Mind, and Right and Piety gave
continued life to their bodies and indestructibility, so that by thy retributions through
(molten) metal he may gain the prize over the others.
8. So when there cometh their punishment for their sins, then, O Mazda, at Thy command shall
Good Thought establish the Dominion in the Consummation, for those who deliver the Lie,
O Ahura, into the hands of Right.
9. So may we be those that make this world advance, O Mazda and ye other Ahuras, come
hither, vouchsafing (to us) admission into your company and Asha, in order that (our)
thought may gather together while reason is still shaky.
10. Then truly on the (world of) Lie shall come the destruction of delight; but they who get
themselves good name shall be partakers in the promised reward in the fair abode of Good
Thought, of Mazda, and of Right.
11. If, O ye mortals, ye mark those commandments which Mazda hath ordained -- of happiness
and pain, the long punishment for the follower of the Druj, and blessings for the followers of
the Right -- then hereafter shall it be well.

YASNA 31.

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1. Mindful of your commands, we proclaim words unpleasant for them to hear that after the
commands of the Lie destroy the creatures of Right, but most welcome to those that give
their heart to Mazda.
2. If by reason of these things the better path is not in sight for choosing, then will I come to
you all as judge of the parties twain whom Ahura Mazda knoweth, that we may live according
to the Right.
3. What award Thou givest through the (holy) Spirit and through the Fire and hast taught

through Asha, to both the parties, and what the decision is for the wise, this do Thou tell us,
Mazda, that we may know, even with the tongue of Thine own mouth, that I may convert all
living men.
4. If Asha is to be invoked and Mazda and the other Ahuras and Ashi and Armaiti, do thou seek
for me, O Vohu Manah, the mighty Dominion, by the increase of which we might vanquish
the Lie.
5. Tell me therefore what ye, O thou Right, have appointed me as the better portion, for me to
determine, to know and to keep in mind, O thou Good Thought -- which portion they envy
me. Tell me of all these things. O Mazda Ahura, that shall not or shall be.
6. To him shall the best befall, who, as one that knows, speaks to me Right's truthful word of
Welfare and of Immortality; even the Dominion of Mazda which Good Thought shall increase for him.
7. About which he in the beginning thus thought, "let the blessed realms be filled with Light", he
it is that by his wisdom created Right. (Those realms) that the Best Thought shall possess
those dost Thou exalt, O Mazda, through the Spirit, which, O Ahura, is ever the same.
8. I recognize Thee, O Mazda, in my thought, that Thou the First art (also) the Last -- that
Thou art Father of Vohu Manah; -- when I apprehend Thee with mine eye, that Thou art the
true Creator of Right, and art the Lord to judge the actions of life.
9. Thine was Armaiti, Thine the Ox-Creator, (namely) the Wisdom of the Spirit, O Mazda
Ahura, because Thou didst give (the cattle) choice whether to depend on a husbandman or
one who is no husbandman.
10. So she chose for herself out of the two the cattle-tending husbandman as her lord to guard the
Right, the man that advances Good Thought. He that is no-husbandman, O Mazda, however
eager he be, has no part in this good message.
11. When Thou, O Mazda, in the beginning didst create the Individual and the Individuality,
through Thy Spirit, and powers of understanding - when Thou didst make life clothed with
the body, when (Thou madest) actions and teachings, whereby one may exercise one's
convictions at one's free-will;

12. Then lifts up his voice the false speaker or the true speaker, he that knows or he that knows not, (each) according to his own heart and mind. Passing from one to another Armaiti confers with the spirit in whom there is wavering.
13. Whatever open or whatever secret (acts) may be visited with punishment, or whether a person for a little sin demands the highest punishment, -- of all this through Asha Thou art aware, observing it with Thy flashing eye.
14. These things I ask Thee, O Ahura, how will these come and happen -- the dues, that in accord with the records are appointed for the righteous, and those, O Mazda, for the followers of the Druj, -- how shall these be when they come to the reckoning.
15. This I ask, what penalty is for him who seeks to achieve kingdom for a liar, for a man of ill deeds, O Ahura, who finds not his living without injury to the husbandman's cattle and men, though he does him no injury.
16. This I ask, whether the understanding man, who strives to advance the Dominion over the house, or district, or land through Asha, shall become like Thee, O Mazda Ahura, when will he be and how will he act?
17. Which is the greater -- what the follower of Asha or what the follower of Druj believe? Let him that knows inform the wise; no longer let him that knows nothing deceive. Be to us, O Mazda Ahura, the Teacher of Good Thought.
18. Let none of you listen to the words and commands of the follower of the Druj; for he brings house and clan and district and land into misery and destruction. Resist them with weapon!
19. To him should we listen who has understood Asha, to the wise Healer of Life O Ahura, who can or will establish the truth of the words of his tongue, when through Thy red Fire, O Mazda, the assignment (of rewards) is made to the two parties.
20. Whosoever cometh over to the Righteous, far from him hereafter shall be long age of misery (and) darkness, ill-food, and crying of woe. To such an existence, ye followers of the Lie, shall your own Self bring you through your (own) action.
21. Mazda Ahura by virtue of His absolute Lordship will grant a perpetuity of communion with Haurvatat and Ameretat, and with Asha, with Khshathra, and with Vohu Manah, to

him that
in spirit and in action is his friend.
22. Clear it is to the man of understanding, as one who has realized it with his thought. He
upholds Asha together with good Dominion by his word and deed. He will be, O Mazda Ahura,
the most helpful helper to Thee.

YASNA 32.

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1. (Zarathushtra) -- And his blessedness, even that of Ahura Mazda, shall the nobles strive to
attain, his the community with the brotherhood, his, ye Daevas, in the manner as I declare it.
(The Representatives of the Classes) -- As thy messengers we would keep them far away that
are enemies to you.
2. To them Mazda Ahura, who is united with Good Thought, and is in goodly fellowship with
glorious Right, through Dominion, made reply: We make choice of your holy good Piety --
may it be ours.
3. (Zarathushtra) -- But ye, ye Daevas all, and he that highly honors you, are the seed of Bad
Thought -- yes, and of the Lie and of Arrogance, likewise your deeds, whereby ye have long
been known in the seventh region of the earth.
4. For ye have brought it to pass that men who do the worst things shall be called beloved of the
Daevas, separating themselves from Good Thought, departing from the will of Mazda Ahura
and from Right.
5. Thereby ye defrauded mankind of happy life and immortality, by the deed which he and the
Bad Spirit together with Bad Thought and Bad Word taught you, ye Daevas and the Liars, so
as to ruin (mankind).
6. The many sins by which he has succeeded in being famous whether by these it shall be thus,
this Thou Knowest by the Best Thought, O Ahura, Thou who art mindful of each person's
deserts. In Thy Dominion, O Mazda, and that of Asha, shall your decision thereon be
observed.
7. None of these sins will the understanding commit, in eagerness to attain the blessing that
shall be proclaimed, we know, through the glowing metal -- sins the issue of

which, O Ahura
Mazda, Thou knowest best.
8. Among these sinners, we know, Yima was included, Vivanghen's son, who desiring to satisfy
men gave our people flesh of the ox to eat. From these shall I be separated by Thee, O
Mazda, at last.
9. The teacher of evil destroys the lore, he by his teaching destroys the design of life, he
prevents the possession of Good Thought from being prized. These words of my spirit I wail
unto you, O Mazda, and to the Right.
10. He it is that destroys, who declares that the Ox and the Sun are the worst things to behold
with the eyes, and hath made the pious into liars, and desolates the pastures and lifts his
weapon against the righteous man.
11. It is they, the liars, who destroy life, who are mightily determined to deprive matron and
master of the enjoyment of their heritage, in that they would prevent the righteous, O
Mazda, from the Best Thought.
12. Since they by their lore would pervert men from the best doing, Mazda uttered evil against
them, who destroy the life of the Ox with shouts of joy, by whom Grehma and his tribe are
preferred to the Right and the Karapan and the lordship of them that seek after the Lie.
13. Since Grehma shall attain the realm in the dwelling of the Worst Thought, he and the
destroyers of life, O Mazda, they shall lament in their longing for the message of Thy
prophet, who will stay them from beholding the Right.
14. To his undoing Grehma, and the Kavis, have long devoted their purpose and energies, for
they set themselves to help the liar, and that it may be said, "The Ox shall be slain that it
may kindle the Averter of Death to help us."
15. Thereby hath come to ruin the Karapan and the Kavi community, through those whom they
will not have to rule over their life. These shall be born away from them both to the dwelling
of Good Thought.
16. ..., who hast power, O Mazda Ahura, on him who threatens to be my undoing, that I may
fetter the men of the Lie in their violence against my friends.

YASNA 33.

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

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

3. Whose is most good to the righteous man, be he noble or member of the community or the brotherhood, Ahura -- or with diligence cares for the cattle, he shall be hereafter in the pasture of Right and Good Thought.

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

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

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

7. Come hither to me, O ye Best Ones, hither, O Mazda, in Thine own person and visibly, O Right and Good Thought, that I may be heard beyond the limits of the people. Let the august duties be manifest among us and clearly viewed.

8. Consider ye my matters whereon I am active, O Good Thought, my worship, O Mazda, towards one like you, and O Right, the words of my praise. Grant, O Welfare and Immortality, your own everlasting blessing.

9. That Spirit of Thine, Mazda, together with the comfort of the Comrades Twain, who advance the Right, let the Best Thought bring through the Reform wrought by me. Sure is the support of those twain, whose souls are one.

10. All the pleasures of life which thou holdest, those that were, that are, and that shall be O

Mazda, according to thy good will apportion them. Through Good Thought advance thou the
body, through Dominion and Right at will.
11. The most mighty Ahura Mazda, and Piety, and Right that blesses our substance, and Good
Thought and Dominion, hearken unto me, be merciful to me, when to each man the recompense comes.
12. Rise up for me, O Ahura, through Armaiti give strength, through the holiest Spirit give
might, O Mazda, through the good Recompense, through the Right give powerful prowess,
through Good Thought give the reward.
13. To support me, O Thou that seest far onward, do ye assure me the incomparable things in
your Dominion, O Ahura, as the Destiny of Good Thought. O Holy Armaiti, teach the
Daenas about the Right.
14. As an offering Zarathushtra brings the life of his own body, the choiceness of good thought,
action, and speech, unto Mazda, unto the Right, Obedience, and Dominion.

YASNA 34.

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1. The action, the word, and the worship for which Thou, O Mazda, shalt bestow Immortality
and Right, and Dominion of Welfare - through multitudes of these, O Ahura, we would that
thou shouldst give them.
2. And all the actions of the good spirit and the holy man, whose soul follows the Right, do ye
set with the thought (thereof) in thine outer court, O Mazda, when ye are adored with hymns
of praise.
3. To Thee and to Right we will offer the sacrifice with due service, that in (Thy established)
Dominion ye may bring all creatures to perfection through Good Thought. For the reward of
the wise man is for ever secure, O Mazda, among you.
4. Of Thy Fire, O Ahura, that is mighty through Right, promised and powerful, we desire that it
may be for the faithful man with manifested delight, but for the enemy with visible torment,
according to the pointings of the hand.
5. Have ye Dominion and power, O Mazda, Right and Good Thought, to do as I urge upon you,
even to protect your poor man? We have renounced the robber-gangs, both demons and men.

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

Thought and O
Right the due of praise. Through your Dominion, O Ahura, assure us that mankind shall be
capable according to (Thy) will.

YASNA HAPTANGHAITI.
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[Translated by L. H. Mills (From Sacred Books of the East, American Edition, 1898.)]

YASNA 35 - PRAISE TO AHURA AND THE IMMORTALS; PRAYER FOR THE PRACTICE AND DIFFUSION OF THE FAITH.

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1. We sacrifice to Ahura Mazda, the holy Lord of the ritual order, and to the Bountiful
Immortals, who rule aright, who dispose of all aright; and we sacrifice to the entire creation
of the clean, the spiritual and the mundane, with the longing blessing of the beneficent ritual,
with the longing blessing of the benignant Religion, the Mazdayasnian Faith.
2. We are praisers of good thoughts, of good words, and of good actions, of those now and those
hereafter [(Pazand) of those being done; and of those completed]. We implant (?) them (with
our homage, and we do this) the more, and yet the more since we are (praisers) of the good
(from whom they spring).
3. That, therefore, would we choose, O Ahura Mazda! and thou, O Righteousness the beauteous!
that we should think, and speak, and do those thoughts, and words, and deeds, among actual
good thoughts, and words, and actions, which are the best for both the worlds; (4) and
together with these gifts (?) and actions which are thus the best, we would pray for the Kine
(which represents the pure creation), that she may have comfort and have fodder from the
famed! and from the humble, from the potent and the weak.
5. To the best of good rulers (is) verily the Kingdom, because we render and ascribe it to Him,
and make it thoroughly His own (?), to Mazda Ahura do we ascribe it, and to Righteousness
the Best.
6. As thus both man or woman knows (the duty), both thoroughly and truly, so let him, or her,
declare it and fulfill it, and inculcate it upon those who may perform it as it is. 7. We would

be deeply mindful of Your sacrifice and homage, Yours, O Ahura Mazda! and the best, (and
we would be mindful) of the nurture of the Kine. And that let us inculcate, and perform for
You according as we may; and (for) such (praisers as we are).
8. Under the shelter of the ritual Order let us do so in the active fulfillment of its (precepts)
toward every one of the (clean) and better creatures which are fit to live, with a gift for both
the worlds.
9. Yea, those words and sayings, O Ahura Mazda! we would proclaim as Righteousness, and as of
the better mind (?); and we would make Thee the one who both supports (us in our
proclamation) of them, and who throws still further light upon them (as they are),
10. And by reason of Thy Righteous Order, Thy Good Mind, and Thy Sovereign Power, and
through the instrumentality of our praises of Thee, O Ahura Mazda! and for the purpose of
(still further) praises, by Thy spoken words, and for (still further) spoken words, through Thy
Yasna, and for (still further) Yasnas (would we thus proclaim them, and make Thee the
bestower of our light).

YASNA 36 - TO AHURA AND THE FIRE.

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1. We would approach You two, O (Ye) primeval ones in the house of this Thy holy Fire, O
Ahura Mazda, Thou most bounteous Spirit! Who brings pollutions to this (Thy flame) him
wilt Thou cover with pollutions (in his turn). 2. But as the most friendly do Thou give us
zeal, O Fire of the Lord! and approach us, and with the loving blessing of the most friendly,
with the praise of the most adored. Yea, may'st thou approach to aid us in this our greatest
(undertaking) among the efforts of our zeal.
3. The Fire of Ahura Mazda art thou verily; yea, the most bounteous one of His Spirit,
wherefore Thine is the most potent of all names (for grace), O Fire of the Lord! 4. And
therefore we would approach Thee, (O Ahura!) with the help of Thy Good Mind (which
Thou dost implant within us), with Thy (good) Righteousness, and with the actions and the

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

YASNA 37 - TO AHURA, THE HOLY CREATION, THE FRAVASHIS OF THE JUST, AND THE BOUNTIFUL IMMORTALS.

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1. Thus therefore do we worship Ahura Mazda, who made the Kine (the living creation), and the
(embodied) Righteousness (which is incarnate in the clean), and the waters, and the
wholesome plants, the stars, and the earth, and all (existing) objects that are good. 2. Yea, we
worship Him for His Sovereign Power and His greatness, beneficent (as they are), and with
priority among the Yazads who abide beside the Kine (and care for her protection and
support).
3. And we worship Him under His name as Lord, to Mazda dear, the most beneficent (of names).
We worship him with our bones, and with our flesh, (with our bodies and our life). And we
worship the Fravashis of the saints, of holy men, and holy women; (4) and Righteousness the
Best do we worship, the most beauteous, the Bountiful Immortal and that which is endowed
with light in all things good.
5. And we worship the Good Mind (of the Lord), and His Sovereign Power, and the Good Faith,
the good law of our thrift, and Piety the ready mind (within Thy folk)!

YASNA 38 - TO THE EARTH AND THE SACRED WATERS.

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1. And now we worship this earth which bears us, together with Thy wives, O Ahura Mazda!
yea, those Thy wives do we worship which are so desired from their sanctity. 2. We sacrifice
to their zealous wishes, and their capabilities, their inquiries (as to duty), and their wise acts of

pious reverence, and with these their blessedness, their full vigor and good portions, their
good fame and ample wealth. 3. O ye waters! now we worship you, you that are showered
down, and you that stand in pools and vats, and you that bear forth. (our loaded vessels?) ye
female Ahuras of Ahura, you that serve us (all) in helpful ways, well forded and full-flowing,
and effective for the bathings, we will seek you and for both the worlds! 4. Therefore did
Ahura Mazda give you names, O ye beneficent ones! when He who made the good bestowed
you. And by these names we worship you, and by them we would ingratiate ourselves with
you, and with them would we bow before you, and direct our prayers to you with free
confessions of our debt. O waters, ye who are productive, and ye maternal ones, ye with heat
that suckles the (frail and) needy (before birth), ye waters (that have once been) rulers of (us)
all, we will now address you as the best, and the most beautiful; those (are) yours, those good
(objects) of our offerings, ye long of arm to reach our sickness, or misfortune, ye mothers of
our life!

YASNA 39 - TO THE SOUL OF THE KINE, &C.

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1. And now we sacrifice to the Kine's soul, and to her created body, and we sacrifice to the souls
of cattle who are fit to live (for us), and whose (we?) are, such as are the same to them.
2. And we worship the souls of those beasts which are tame and broken in, and of wild herds, and
the souls of the saints wherever they were born, both of men and of women, whose good
consciences are conquering in the strife against the Daevas, or will conquer, or have
conquered.
3. And now we worship the Bountiful Immortals (all) the good, and both those male, and those
female (by their names). The males among them do we worship, ever living, and ever helpful,
who dwell beside the pious, and the females thus the same. 4. As Thou, O Ahura Mazda! hast
thought and spoken, as thou hast determined, and hast done these things (effecting) what is

good, therefore do we offer to Thee, therefore do we ascribe to Thee our praises, and worship
Thee, and bow ourselves before Thee; and therefore would we direct our prayers to Thee,
Ahura! with confessions of our sin.
5. And we thus draw near to Thee together with the good kinship of our kindred, with that of
Righteousness the blessed, and the good law of thrift and energy and the good Piety, the ready
mind (within Thy folk)!

YASNA 40 - PRAYERS FOR HELPERS.

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1. And now in these Thy dispensations, O Ahura Mazda! do Thou wisely act for us, and with
abundance with Thy bounty and Thy tenderness as touching us; and grant that reward which
Thou hast appointed to our souls, O Ahura Mazda! 2. Of this do Thou Thyself bestow upon
us for this world and the spiritual; and now as part thereof (do Thou grant) that we may
attain to fellowship with Thee, and Thy Righteousness for all duration.
3. And do Thou grant us, O Ahura! men who are righteous, and both lovers and producers of the
Right as well. And give us trained beasts for the pastures, broken in for riding, and for bearing,
(that they may be) in helpful companionship with us, and as a source of long enduring vigor,
and a means of rejoicing grace to us for this.
4. So let there be a kinsman lord for us, with the laborers of the village, and so likewise let there
be the clients (or the peers). And by the help of those may we arise.
So may we be to You, O Mazda Ahura! holy and true, and with free giving of our gifts.

YASNA 41 - A PRAYER TO AHURA AS THE KING, THE LIFE, AND THE REWARDER.

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1. Praises, and songs, and adorations do we offer to Ahura Mazda, and to Righteousness the
Best; yea, we offer and we ascribe them, and proclaim them. 2. And to Thy good Kingdom, O
Ahura Mazda! may we attain for ever, and a good King be Thou over us; and let each man of
us, and so each woman, thus abide, O Thou most beneficent of beings, and for both the
worlds! 3. Thus do we render Thee. the helpful Yazad, endowed with good devices, the friend
of them (who worship Thee) with (well-adjusted) ritual; so may'st Thou be to us

our life, and
our body's vigor, O Thou most beneficent of beings, and that for both the worlds!
4. Aye, let us win and conquer (?) long life, O Ahura Mazda! in Thy grace, and through Thy will
may we be powerful. May'st Thou lay hold on us to help, and long, and with salvation, O
Thou most beneficent of beings!
5. Thy praisers and Mathra-speakers may we be called, O Ahura Mazda! so do we wish, and to
this may we attain. What reward most meet for our deserving Thou hast appointed for the
souls, O Ahura Mazda! (6) of that do Thou bestow on us for this life, and for that of mind. Of
that reward (do Thou Thyself grant this advantage), that we may come under Thy protecting
guardianship, and that of Righteousness for ever. We sacrifice to that brave Yasna, the Yasna
Haptanghaiti, the holy, the ritual chief!

YASNA 42 - A SUPPLEMENT TO THE HAPTANGHAITI.

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1. We worship You, O Ye Bountiful Immortals! the entire collection of this Yasna,
Haptanghaiti (as we sum up all). And we sacrifice to the fountains of the waters, and to the
fordings of the rivers, to the forkings of the highways, and to the meetings of the roads.
2. And we sacrifice to the hills that run with torrents, and the lakes that brim with waters! and
to the corn that fills the corn-fields; and we sacrifice to both the protector and the Creator,
to both Zarathushtra and the Lord.
3. And we sacrifice to both earth and heaven, and to the stormy wind that Mazda made, and to
the peak of high Haraiti, and to the land, and all things good.
4. And we worship the Good Mind (in the living) and the spirits of the saints. And we sacrifice
to the fish of fifty-fins, and to that sacred beast the Unicorn (?) which stands in Vouru-kasha,
and we sacrifice to that sea of Vouru-kasha where he stands, (5) and to the Haoma, golden-
flowered, growing on the heights; yea, to the Haoma that restores us, and aids this world's
advance. We sacrifice to Haoma that driveth death afar, (6) and to the flood-streams of the
waters, and to the great flights of the birds, and to the approaches of the

Fire-priests, as they
approach us from afar, and seek to gain the provinces, and spread the ritual lore. And we
sacrifice to the Bountiful Immortals all!

Ushtavaiti Gatha
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[Translation by Bartholomae, from I.J.S. Taraporewala, The Divine Songs of Zarathushtra.]

YASNA 43.
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1. To each several man, to whom Mazda Ahura ruling at his will grant after the (petitioner's)
will, I will after his will that he attain permanence and power, lay hold of Right - grant this, O
Piety, - the destined gift of wealth, the life of the Good Thought,
2. and it shall be for him the best of all things. After his longing for bliss may one be given bliss,
through the provident most holy spirit, O Mazda, even the blessings of Good Thought which
thou wilt give through Right all the days with joy of enduring life.
3. May he attain to that which is better than the good, who would teach us the straight paths of
blessedness in this life here of the body and in that of thought - true paths that lead to the
world where Ahura Mazda dwells - a faithful man, well-knowing and holy like thee, O Mazda.
4. Then shall I recognize thee as strong and holy, O Mazda, when by the hand in which thou
thyself dost hold the destinies that thou wilt assign to the Liar and the Righteous, by the glow
of thy Fire whose power is Right, the might of Good Thought shall come to me.
5. As the holy one I recognize thee, Mazda Ahura, when I saw thee in the beginning at the birth
of Life, when thou madest actions and words to have their meed - evil for the evil, a good
destiny for the good - through thy wisdom when creation shall reach its goal.
6. At which goal thou wilt come with thy holy Spirit, O Mazda, with Dominion, at the same
with Good Thought, by whose action the settlements will prosper through Right. Their
judgments shall Piety proclaim, even those of thy wisdom which none can deceive.
7. As the holy one I recognized thee, Mazda Ahura, when Good Thought came to me and asked
me: "Who art thou? to whom dost thou belong? By what signs wilt thou appoint the days for

questioning about thy possessions and thyself?"
8. Then I said to him: "To the first (question), Zarathushtra am I, a true foe to the Liar, to the utmost of my power, but a powerful support would I be to the Righteous, that I may attain the future things of the infinite Dominion, according as I praise and sing thee, O Mazda.
9. As the holy one I recognize thee, Mazda Ahura, when Good Thought came to me. To his question, "For which wilt thou decide" (I made reply). "At the gift of adoration to thy Fire, I will bethink me of Right so long as I have power.
10. Then show me Right, upon whom I call.
(Mazda:) "Associating him with Piety, I have come hither. Ask us now what things are here for thee to ask. For thy asking is as that of a mighty one, since he that is able should make thee as a mighty one possessed of thy desire."
11. As the holy one I recognized thee, Mazda Ahura, when Good Thought came to me, when first by your words I was instructed. Shall it bring me sorrow among men, my devotion, in doing that which ye tell me is the best.
12. And when thou saidest to me, 'To Right shalt thou go for teaching', then thou didst not command what I did not obey: 'Speed thee, ere my Obedience come, followed by treasure-laden Destiny, who shall render to men severally the destiny of the two-fold award.'
13. As the holy one I recognized thee, Mazda Ahura, when Good Thought came to me to learn the state of my desire. Grant it me, that which none may compel you to allow, (the wish) for long continuance of blessed existence that they say is in thy Dominion.
14. If thy provident side, such as an understanding man who has the power would give to his friends, comes to me by the Dominion through Right, then I will bestir myself to set myself in opposition against the foes of thy Law, together with all those who are mindful of thy words.
15. As the holy one I recognized thee, Mazda Ahura, when Good Thought came to me, when the best Tushna-Matay taught me to declare: "Let not men seek again and again to please the Liars, for they make all the righteous enemies."
16. And Zarathushtra himself, O Ahura, chooses each one of thy holiest Spirit,

O Mazda. May
Right be embodied full of life and strength! May Piety abide in the Dominion bright as the
sun! May Good Thought give destiny to men according to their works!

YASNA 44.

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1. This I ask Thee, tell me truly, Ahura - as to prayer, how it should be to one of you. O Mazda
Ahura, might one like thee teach to a friend such as I am, and through friendly Right give us
support, that Good Thought may come to us.
2. This I ask Thee, tell me truly, Ahura - whether at the beginning of the Best Existence the
recompenses shall bring blessedness to him that meets with them. Surely he, O Right, the
holy one, who watches in his spirit the transgression of all, if himself the benefactor of all
that lives, O Mazda.
3. This I ask Thee, tell me truly, Ahura. Who is by generation the Father of Right, at the first?
Who determined the path of sun and stars? Who is it by whom the moon waxes and wanes
again? This, O Mazda, and yet more, I am fain to know.
4. This I ask Thee, tell me truly, Ahura. Who upholds the earth beneath and the firmament
from falling? Who the waters and the plants? Who yoked swiftness to winds and clouds? Who
is, O Mazda, creator of Good Thought?
5. This I ask Thee, tell me truly, Ahura. What artist made light and darkness? What artist made
sleep and waking? Who made morning, noon, and night, that call the understanding man to
his duty?
6. This I ask Thee, tell me truly, Ahura - whether what I proclaim is verily the truth. Will Right
with its actions give aid (at the last)? will Piety? Will Good Thought announce from the
Dominion? For whom hast thou made the pregnant cow that brings good luck?
7. This I ask Thee, tell me truly, Ahura. Who created together with Dominion the precious
Piety? Who made by wisdom the son obedient to his father? I strive to recognize by these
things thee, O Mazda, creator of all things through the holy spirit.
8. This I ask Thee, tell me truly, Ahura. I could keep in mind thy design, O Mazda, and
understand aright the maxims of life which I ask of Good Thought and Right. How

will my
soul partake of the good that gives increase?
9. This I ask Thee, tell me truly, Ahura - whether for the Self that I would bring to perfection,
that of the man of insight, the Lord of Dominion would make promises of the sure
Dominion, one of thy likenesses, O Mazda, who dwells in one abode with (Right) and Good
Thought.
10. This I ask Thee, tell me truly, Ahura. The Religion which is best for (all) that are, which in
union with Right should prosper all that is mine, will they duly observe it, the religion of my
creed, with words and action of Piety, in desire for thy (future) good things, O Mazda?
11. This I ask Thee, tell me truly, Ahura - whether Piety will extend to those to whom thy
Religion shall be proclaimed? I was ordained at the first for this by thee; all others I look
upon with hatred of spirit.
12. This I ask Thee, tell me truly, Ahura. Who among those with whom I would speak is a
righteous man, and who a liar? On which side is the enemy? (On this), or is he the enemy, the
Liar who opposes thy blessings? How shall it be with him? Is he not to be thought of as an
enemy?
13. This I ask Thee, tell me truly, Ahura - whether we shall drive the Lie away from us to those
who being full of disobedience will not strive after fellowship with Right, nor trouble
themselves with counsel of Good Thought.
14. This I ask Thee, tell me truly, Ahura - whether I would put the Lie into the hands of Right,
to cast her down by the words of thy lore, to work a mighty destruction among the Liars, to
bring torments upon them and enmities, O Mazda.
15. This I ask Thee, tell me truly, Ahura - if thou hast power over this to ward off from me
through Right, when the two opposing hosts meet in battle according to those decrees which
thou wilt firmly establish. Whether is it of the twain that thou wilt give victory.
16. This I ask Thee, tell me truly, Ahura. Who is victorious to protect by thy doctrine (all) that
are? By vision assure me how to set up the judge that heals the world. Then let him have

Obedience coming with Good Thought unto every man whom thou desirest, O Mazda.
17. This I ask Thee, tell me truly, Ahura - whether through you I shall attain my goal, O Mazda,
even attachment unto you, and that my voice may be effectual, that Welfare and Immortality may be ready to unite according to that promise with him who joins himself
with Right.
18. This I ask Thee, tell me truly, Ahura - whether I shall indeed, O Right, earn the reward, even
ten mares with a stallion and a camel, which was promised to me, O Mazda, as well as through
thee, the future gift of Welfare and Immortality.
19. This I ask Thee, tell me truly, Ahura. He that will not give the reward to him that earns it,
even to the man who fulfilling his word gives him (what he undertook) - what penalty shall
come to him for the same at the present? I know that which shall come to him at the last.
20. Have the Daevas ever exercised good dominion? And I ask of those who see how for the
Daevas' sake the Karapan and the Usij give cattle to violence, and how the Kavi made them
continually to mourn, instead of taking care that they make the pastures prosper through
Right.

YASNA 45.

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1. I will speak forth: hear now and hearken now, ye from near and ye from far that desire
(instruction). Now observe this in your mind, all of you, for he is revealed. Never shall the
false Teacher destroy the Second Life, the Liar, in perversion by his tongue into evil belief.
2. I will speak of the Spirits twain at the first beginning of the world, of whom the holier spoke
thus to the enemy: "Neither thought, nor teachings, nor wills, nor beliefs, nor words, nor
deeds, nor selfs, nor souls of us twain agree".
3. I will speak of that which Mazda Ahura, the all-knowing, revealed to me first in this (earthly)
life. Those of you that put not in practice this word as I think and utter it, to them shall be
woe at the end of life.
4. I will speak of what is best for the life. Through Asha I have come to know, O Mazda, who
created it (the life), the father of active Good Thought: but his daughter is

the good-working
Armaiti. The all-observant Ahura is not to be deceived.
5. I will speak of that which (he), the Holiest declared to me as the word that is best for mortals
to obey; while he said: "they who for my sake render him obedience, shall all attain unto
Welfare and Immortality by the actions of the Good Spirit" - (he) Mazda Ahura.
6. I will speak of him who is the greatest of all, praising him, O Right, who is bounteous to all
that live. By the holy spirit let Mazda Ahura hearken, in whose Adoration I have been
instructed by Good Thought. By his wisdom let him teach me what is best,
7. Even he whose two awards, whereof he ordains, men shall attain, who so are living or have
been or shall be. In immortality shall the soul of the righteous be joyful, in perpetuity shall be
the torment of Liars. All this doth Mazda Ahura appoint by his Dominion.
8. Him thou shouldst seek to win for us by hymns of adoration (in thy mind): "Now indeed have
I seen it with mine eye, (the Kingdom) of the good spirit and of (good) action and word, since
I have learnt to know Mazda Ahura through Right". Let us offer him homage in the House of
Song.
9. Him thou shouldst seek to propitiate for us together with Good Thought, who at his will
maketh us weal or woe. May Mazda Ahura by his Dominion bring us to work, for prospering
our beasts and our men, so that we may through Right have familiarity with Good Thought.
10. Him thou shouldst seek to exalt with prayers of piety, him that is called Mazda Ahura for
ever, for that he hath promised through his own Right and Good Thought that Welfare and
Immortality shall be for us in his Dominion strength and perpetuity in his house.
11. Whoso therefore in the future lightly esteemeth the Daeva and those mortals that lightly
esteem him - even all others save that one who highly esteemeth him, - unto his shall the
holy Daena of the future deliverer, as lord of the house, be friend, brother or father, O Mazda
Ahura.

YASNA 46.

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1. To what land shall I go to flee, whither to flee? From nobles and from my

peers they sever
me, nor are the people pleased with me [.....], nor the Liar rulers of the land. How am I to
please thee, Mazda Ahura?
2. I know wherefore, O Mazda, I have been unable (to achieve) anything. Only a few herds are
mine (and therefore it is so) and because I have got but few people. I cry unto thee, see thou
to it, O Ahura, granting me support a friend gives to friend. Teach me through the Right
what the acquisition of Good Thought is.
3. When, Mazda, shall the sunrisings come forth for the worlds winning of Right, through the
powerful teachings of the wisdom of the future Deliverers? Who are they to whose help Good
Thought shall come? I have faith that thou wilt thyself fulfill this for me, O Ahura.
4. The Liar stays the supporter of Right from prospering the cattle in district and province,
infamous that he is, repellent in his actions. Whoso, Mazda, robs him of dominion or of life,
he shall go before and prepare the ways of the good belief.
5. If an understanding man should be able to hold one who comes over from his vow and his ties
of faith, himself having brought him thereto, and living according to the ordinance, a
righteous man (converting) a Liar - then shall he, when he is sure of him, tell it to the nobles,
that they may protect him from injury, O Mazda Ahura.
6. But whoso when thus approached should refuse his aid, he shall go to the abodes of the
company of the Liar. For he is himself a Liar, who is very good to a Liar, he is a righteous
man to whom a righteous man is dear, since thou hast created men's Selves in the beginning,
O Ahura.
7. Whom, O Mazda, can one appoint as protector for one like me, when the Liar sets himself
to injure me, other than Thy Fire and Thy Thought, through actions of which twain the
Right will come to maturity, O Ahura? In this lore do thou instruct my very self.
8. Whoso is minded to injure my possessions, from his actions may no harm come to me! Back
upon himself may they come with hostility, against his own person, all the hostile (acts), to
keep him far from the Good Life, Mazda, not from the ill!

9. Who is it, the faithful man he, who first taught that we honor thee as mightiest to help, as
the holy righteous Lord over action? What thy Right made known, what the Ox-Creator
made known to Right, they would fain hear through thy Good Mind.
10. Whoso, man or woman, doeth what thou, Mazda Ahura, knowest as best in life, as destiny for
what is Right (give him) the Dominion through Good Thought. And those whom I impel to
your adoration, with all these will I cross the Bridge of the Separator.
11. By their dominion the Karapans and the Kavis accustomed mankind to evil actions, so as to
destroy Life. Their own soul and their own self shall torment them when they come where
the Bridge of the Separator is, to all time dwellers in the House of the Lie.
12. When among the laudable descendants and posterity of the Turanian Fryana the Right
ariseth, through activity of Piety that blesseth substance; then shall Good Thought admit
them, and Mazda Ahura give them protection at the Fulfillment.
13. Whoso among mortals has pleased Spitama Zarathushtra by his willingness, a man deserving
of good fame, to him shall Mazda Ahura give Life, to him shall Good Thought increase
substance, him we account to be a familiar friend with your Right.
14. O Zarathushtra, what righteous man is thy friend for the great covenant? Who wills to have
good fame? It is the Kava Vishtaspa at the consummation. Those whom thou wilt unite in
one house with thee, these will I call with words of Good Thought.
15. Ye Haechataspa Spitamas, I will declare unto ye so that ye can discern the wise and the
unwise. ... Through these actions ye shall acquire Right according to the primeval laws of
Ahura.
16. Frashaoshtra Hvogva, go thou thither with those faithful whom we both desire to be in
blessedness, where with Right is united Piety, where the Dominion is in possession of Good
Thought, where Mazda Ahura dwells to give it increase.
17. When, O Jamaspa Hvogva, when I recount your wrongs not your successes, (and) with your
obedience the prayers of your loyalty, (before him) who shall separate the wise and the
unwise through his prudent counselor the Right, even he, Mazda Ahura.
18. He that holds unto me, to him I promise what is best in my possession through the Good

Thought, but enmities to him that shall set himself to devise enmity to us, O Mazda and the
Right, desiring to satisfy your will. That is the decision of my understanding and thought.
19. He who accomplisheth for me, even Zarathushtra, in accordance with Right that which best
agrees with my will, to him as earning the reward of the Other Life shall be that of two
pregnant cows, with all things whereon his mind is set. These things will thou bring to pass
for me who best knowest how, O Mazda.

Spentamainyush Gatha
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[Translation by Bartholomae, from I.J.S. Taraporewala, The Divine Songs of Zarathushtra.]

YASNA 47.
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1. For his holy Spirit and for Best Thought, deed, and word, in accordance with Right Mazda
Ahura with Dominion and Piety shall give us Welfare and Immortality.
2. The best (work) of this most holy Spirit he fulfills with the tongue through words of Good
Thought, with work of his hands through the action of Piety, by virtue of this knowledge: he,
even Mazda, is the Father of Right.
3. Thou art the holy Father of this Spirit, which has created for us the luck-bringing cattle, and
for its pasture to give it peace (has created) Piety, when he had taken counsel, O Mazda, with
Good Thought.
4. From this Spirit have Liars fallen away, O Mazda, but not the Righteous. Whether one is lord
of little or of much, he is to show love to the righteous, but be ill unto the Liar.
5. And all the best things which by this Holy Spirit thou hast promised to the righteous, O
Mazda Ahura, shall the Liar partake of them without thy will, who by his actions is on the
side of Ill Thought?
6. Through this holy Spirit, Mazda Ahura, and through the Fire thou wilt give the division of
good to the two parties, with support of Piety and Right. This verily will convert many who
are ready to hear.

YASNA 48.

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1. When at the Recompensings the Right shall smite the Liar, so that what was long since made
known shall be assigned to eternity to Daevas and men, then will it exalt with thy blessings,
Ahura, him who prays to thee.
2. Tell me, for thou art he that knows, O Ahura: - shall the Righteous smite the Liar before the
retributions come which thou hast conceived? That were indeed a message to bless the world.
3. For him that knows, that is the best of teachings which the beneficent Ahura teaches through
the Right, he the holy one, even thyself, O Mazda, that knows the secret lore through the
wisdom of Good Thought.
4. Whoso, O Mazda, makes his thought (now) better, (now) worse, and likewise his Self by
action and by word, and follows his own inclinations, wishes, and choices, he shall in thy
purpose be in a separate place at last.
5. Let good rulers rule us, not evil rulers with the actions of the Good Lore, O Piety! Perfect
thou for man, O thou most good, the future birth, and for the cow skilled husbandry. Let her
grow fat for our nourishing.
6. She (Armaiti) will give us peaceful dwelling, she will give lasting life and strength, she the
beloved of Good Thought. For it (the cattle) Mazda Ahura made the plants to grow at the
birth of the First Life, through Right.
7. Violence must be put down! against cruelty make a stand, ye who would make sure of the
reward of Good Thought through Right, to whose company the holy man belongs. His
dwelling place shall be in thy House, O Ahura.
8. Is the possession of thy good Dominion, Mazda, is that of thy Destiny assured to me Ahura?
Will thy manifestation, O thou Right, be welcome to the pious, even the weighing of actions
by the Good Spirit?
9. When shall I know whether ye have power, O Mazda and Right, over everyone whose
destructiveness is a menace to me? Let the revelation of Good Thought be confirmed unto
me; the future deliverer should know how his own destiny shall be.
10. When, O Mazda, will the nobles understand the message? When will thou smite the filthiness

of this intoxicant, through which the Karapans evilly deceive, and the wicked lords of the
lands with purpose fell?
11. When, O Mazda, shall Piety come with Right, with Dominion the happy dwelling rich with
pasture? Who are they that will make peace with the bloodthirsty Liars? To whom will the
Lore of Good Thought come?
12. These shall be the deliverers of the provinces, who exert themselves, O Good Thought in
their action, O Asha, to fulfill their duty, face to face with thy command, O Mazda. For these
are the appointed smiters of Violence.

YASNA 49.

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1. Ever has Bendva been for me the greatest obstacle, I who desire to give satisfaction to those
who are neglected, O Right, O Mazda. With good Ada come to me, support me firmly.
Prepare for him (his) ruin, O Good Thought.
2. The perverter of this Bendva has long time impeded me, the Liar who has fallen away from
Right. He cares not that holy Piety should be his, nor takes the counsel with Good Thought,
O Mazda.
3. And in this belief (of ours), O Mazda, Right is laid down, for blessing, in the heresy the Lie,
for ruin. Therefore I strive for the fellowship of Good Thought, I forbid all intercourse with
the Liar.
4. They who make the increase of violence and cruelty with their tongues, the foes of cattle-
nurture among its friends; whose ill deeds prevail, not their good deeds: these (shall be) in the
house of the Daevas, (the place for) the Self of the Liar.
5. But he, O Mazda, - happiness and satiety be his who links his own Self with Good Thought,
being through Right an intimate of Piety. And with all these (may I be) in Thy Dominion,
Ahura.
6. I beseech you twain, O Mazda and the Right, to say what are the plans of your will, that we
may discern how we might teach the Religion of such as you, O Ahura.
7. And this let Good Thought hear, O Mazda, let the Right hear, do thou also listen, O Ahura,
which men of the brotherhood, what noble is it according to the Law who brings

to the
community fame.
8. On Frashaoshtra do thou bestow the most gladsome fellowship with the Right - this I ask
thee, O Mazda Ahura - and on myself the hold on what is good in thy Dominion. To all
eternity we would be thy messengers.
9. Let the helper hear the ordinance, he that is created to bring deliverance. The man of right
words is no regarder of fellowship with the Liar, if they that are partakers of Right are to
make their Selves partake in the best reward at the Judgment, O Jamaspa.
10. And this, O Mazda, will I put in thy care within thy House - the Good Thought and the souls
of the Righteous, their worship, their Piety and zeal, that thou mayst guard it, O thou mighty
Dominion, with abiding power.
11. But these that are of an evil dominion, of evil deeds, evil words, evil Self, and evil thought,
Liars, the Souls go to meet them with evil food; in the House of the Lie they shall be meet
inhabitants.
12. What help hast thou, O Right, for Zarathushtra that calls upon me? What hast thou, Good
Thought? -- for me who with praises seeks your favor, O Mazda Ahura, longing for that
which is best in your possession.

YASNA 50.

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1. (Zarathushtra:) Can my soul count on any one for help? Who is there found for my herd,
who for myself a protector, indeed, at my call other than the Right and thyself. O Mazda
Ahura, and the Best Thought?
2. How, O Mazda, should one desire the luck-bringing cattle, one who would fain it would come
to him with the pasture?
(Mazda:) They that live uprightly according to the Right among the many that look upon
the sun, those whom they stand in judgment, I will settle in the dwellings of the wise.
3. (Zarathushtra:) So this (reward) shall come to him through the Right, O Mazda, (this reward)
which by the Dominion and Good Thought he promised, whomsoever by the power of his
Destiny prospers the neighboring possession that now the Liar holds.

4. I will worship you with praise, O Mazda Ahura, joined with Right and Best Thought and
Dominion, that they, desired of pious men, may stand as Judges on the path of the obedient
unto the House of Song.
5. Assured by you, O Mazda Ahura and Right, are the pointings of the hand - since you are well-
disposed to your prophet - which shall bring us to bliss, together with visible manifest help.
6. The prophet Zarathushtra, O Mazda, who lifts up his voice in worship, as friend of Asha -
may the Creator of Wisdom teach me his ordinances through Good Thought, that my tongue
may have a pathway.
7. For you I will harness the swiftest steeds, stout and strong, by the promptings of your praise,
that ye may come hither, O Mazda, Right, and Good thought.
8. Ever with verses that are recognized as those of pious zeal I will come before you with
outstretched hands, O Mazda, before you, O thou Right, with worship of the faithful man,
before you with all the capacity of Good Thought.
9. With those prayers I would come and praise you, O Mazda and thou Right, with actions of
Good Thought. If I be master of my own destiny as I will, then will I take thought for the
portion of the wise in the same.
10. Those actions that I shall achieve and those done aforetime, and those, O Good Thought,
that are precious in thy sight, the rays of the sun, the shimmering uprisings of the days, all is
for your praise, O thou Right and Mazda Ahura.
11. Your praiser, Mazda, will I declare myself and be, so long, O Right, as I have strength and
power. May the Creator of the world accomplish through Good Thought its fulfillment of all
that most perfectly answers to his will.

Vohukhshathra Gatha

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YASNA 51.

[Translation by Bartholomae, from I.J.S. Taraporewala, The Divine Songs of Zarathushtra.]

1. The good, the precious Dominion, as a most surpassing portion, shall Right achieve for him

that with zeal accomplishes what is best through his actions, O Mazda. This will I now work
out for us.
2. Before all, O Mazda Ahura, assure me the Dominion of your possession, O Right, and what is
thine, O Piety. Your (Dominion) of blessing give through Good Thought to him that prays.
3. Let your ears attend to those who in their deeds and utterances hold to your words, Ahura and
Right, to those of Good Thought, for whom thou, Mazda, art the first teacher.
4. Where is the recompense for wrong to be found, where pardon for the same? Where shall
they attain the Right? Where is the holy Piety, where Best Thought? Thy Dominions, where
are they, O Mazda?
5. All this (I) ask, whether the husbandman shall find cattle in accordance with Right, he that is
perfect in action, a man of understanding, when he prays to him, who hath promised unto the
Wise the true Judge, in that he is Lord of the two destinies...
6. Even he, Ahura Mazda, who through his Dominion appoints what is better than good to him
that is attached to his will, but what is worse than evil to him that obeys him not, at the last
end of life.
7. Give me, O thou that didst create the Ox and Waters and Plants, Welfare and Immortality,
by the Highest Spirit, O Mazda, strength and continuance through Good Thought at the
(Judge's) sentence.
8. Of these two things will I speak, O Mazda, - for one may speak to the wise, - the ill that is
threatened to the Liar, and the happiness of him who clings to the Right. For he, the
Prophet, is glad of every one who says this to the wise.
9. What recompense thou wilt give to the two parties by thy red Fire, by the molten metal, give
us a sign of it in our souls - even the bringing of ruin to the Liar, of blessing to the Righteous.
10. Whoso, other than this one, seeks to kill me, Mazda, he is a son of the Lie's creation, ill-
willed thus towards all that live. I call the Right to come to me with good destiny.
11. What man is friend to Spitama Zarathushtra, O Mazda? Who will let himself be counseled by
Right? With whom is holy Piety? Or who as an upright man is intent on the brotherhood of

Good Thought?
12. The Kavi's wanton did not please Zarathushtra Spitama at the Winter Gate, in that he stayed
him from taking refuge with him, and when there came to him also (Zarathushtra's) two
steeds shivering with cold.
13. Thus the Self of the Liar destroys for himself the assurance of the right Way; whose soul
shall tremble at the Revelation on the Bridge of the Separator, having turned aside with deeds
and tongue from the Path of Right.
14. The Karapans will not obey the statutes and ordinances concerning husbandry. For the pain
they inflict upon the cattle, fulfill upon them through their actions and judgments that
judgment which at the last shall bring them to the House of the Lie.
15. When Zarathushtra hath promised to the men of his brotherhood, (which) in the House of
Song Ahura Mazda hath first attained, for all this I have looked through your blessings, Good
Thought, and those of Right.
16. Kavi Vishtaspa hath the creed which the holy Mazda Ahura with Right hath devised, together
with the dominion of the Brotherhood, and the path of Good Thought. So be it accomplished
after our desire.
17. The fair form of one that is dear hath Frashaoshtra Hvogva promised unto me: may
sovereign Mazda Ahura grant that she attain possession of the Right for her good Self.
18. This creed Jamaspa Hvogva chooses through Right, lordly in substance. This Dominion they
(choose) who have part in Good Thought. This grant me, Ahura, that they may find in thee,
Mazda, their protection.
19. The man himself, O Maidyoi-Maungha Spitama, hath set this before him after conceiving it
in his own self. He that would see life indeed, to him will he make known what in actions by
Mazda's ordinance is better during (this) existence.
20. Your blessings shall ye give us, all that are one in will, with whom Right, Good Thought,
Piety, and Mazda (are one) according to promise, giving your aid when worshipped with
reverence.
21. By Piety the man becomes Holy. Such person advances Right through his thinking, his words,

his action, his Self. By Good Thought Mazda Ahura will give the Dominion. For this good
Destiny I long.
22. He, I ween, that Mazda Ahura knoweth among all that have been and are, as one to whom in
accordance with Right the best portion falls for his prayer, these will I reverence by their own
names and go before them with honor.

YASNA 52 - A PRAYER FOR SANCTITY AND ITS BENEFITS.

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

1. I pray with benedictions for a benefit, and for the good, even for the entire creation of the
holy (and the clean); I beseech for them for the (generation which is) now alive, for that
which is just coming into life, and for that which shall be hereafter. And (I pray for that)
sanctity which leads to prosperity, and which has long afforded shelter, which goes on hand in
hand with it, which joins it in its walk, and of itself becoming its close companion as it
delivers forth its precepts, (2) bearing every form of healing virtue which comes to us in
waters, appertains to cattle, or is found in plants, and overwhelming, all the harmful malice
of the Daevas, (and their servants) who might harm this dwelling and its lord, (3) bringing
good gifts, and better blessings, given very early, and later (gifts), leading to successes, and for
a long time giving shelter. And so the greatest, and the best, and most beautiful benefits of
sanctity fall likewise to our lot (4) for the sacrifice, homage, propitiation, and the praise of
the Bountiful Immortals, for the bringing prosperity to this abode, and for the prosperity of
the entire creation of the holy, and the clean, (and as for this, so) for the opposition of the
entire evil creation. (And I pray for this) as I praise through Righteousness, I who am
beneficent, those who are (likewise of a better mind).
5-8. (See Y8.5-8.)

Vahishtoishti Gatha
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[Translation by Bartholomae, from I.J.S. Taraporewala, The Divine Songs of

Zarathushtra.]

YASNA 53.

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1. (Zarathushtra) - The best possession known is of Zarathushtra Spitama, which is that Mazda
Ahura will give him through Right the glories of blessed life unto all time, and likewise to
them that practice and learn the words and actions of his Good Religion.
2. Then let them seek the pleasure of Mazda with thoughts, words, and actions, unto him praise
gladly, and seek his worship, even Kava Vishtaspa, and Zarathushtra's son, the Spitamid, with
Frashaoshtra, making straight the paths for the Religion of the future Deliverer which Ahura
ordained.
3. Him, O Pouruchista, thou scion of Haechataspa and Spitama, youngest of Zarathushtra's
daughters, hath (Zarathushtra) appointed as one to enjoin on them the fellowship with Good
Thought, Right, and Mazda. So take counsel with thine own understanding, with good insight
practice the holiest works of Piety.
4. (Jamaspa): Earnestly will I lead her to the Faith, that she may serve her father and her
husband, the farmers and the nobles, as a righteous woman (serving) the righteous. The
glorious heritage of Good Thought ... shall Mazda Ahura give to her for all time.
5. (Zarathushtra): Teachings address I to maidens marrying, and to you (bridegrooms) giving
counsel. Lay them to heart and learn to get them within your Selves in earnest attention to
the Life of Good Thought. Let each of you strive to excel the other in the Right, for it will
be a prize for that one.
6. So is it in fact, ye men and women! Whatever happiness ye look for in the follower of the
(...) that will be snatched away from his person. To them the Liars, crying 'woe', shall be ill-
food, paradise shall be lost to them that despite righteousness. In such wise ye destroy for
yourselves the Spiritual Life.
7. And to you shall accrue the reward of the Brotherhood - in so far as the most faithful zeal is
in your flesh and blood - there where the spirit of the Liar, cringing and cowering, shall fall

down into destruction. If you separate yourselves from the Brotherhood, then will 'woe!' be
your word at the end of things.
8. So they whose deeds are evil, let them be deceived, and let them all howl, abandoned to ruin.
Through good rulers let him bring death and bloodshed upon them and peace from these
(their assaults) unto the happy villagers. Grief let him bring on those, he that is the greatest,
with the lord of death; and soon let it be.
9. To men of evil creed belongs the place of corruption. They that set themselves to contemn
the worthy, despising righteousness, forfeiting their own body. - Where is the Righteous Lord
who shall rob them of life and freedom? Thine Mazda is the Dominion, whereby thou canst
give to the right-living poor man the better portion.

YASNA 54 - The Airyema-Ishyo.

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

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

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

YASNA 55 - THE WORSHIP OF THE GATHAS AS CONCLUDED, THAT OF THE STAOTA YESNYA AS BEGINNING.

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1. We present hereby and we make known, as our offering to the bountiful Gathas which rule (as
the leading chants) within (the appointed times and seasons of) the Ritual, all

our landed
riches, and our persons, together with our very bones and tissues, our forms and forces, our
consciousness, our soul, and Fravashi.
2. That which Gathas (may) be to us, which are our guardians and defenders, and our spiritual
food, yea, which (may) be to our souls both food and clothing, such are these Gathas to us,
guardians, and defenders, and (spiritual) food, even such they are, both food and clothing to
the soul.
And (may) they be to us (for this our offering) abundant givers of rewards, and just and
righteous ones, for the world beyond the present, after the parting of our consciousness and
body. 3. And may these (Praises of the Offering) come forth, and appear for us with power
and victorious assault, with health and healing, with progress, and with growth, with
preparation and protection, with beneficence and sanctity, and abounding with gifts toward
him who can understand; yea, let them appear (with free liberality to the enlightened), let
them appear as Mazda, the most beneficent, has produced them, He the one who is victorious
when He smites, and who helps the settlements advance, for the protection, and the guarding
of the religious order of the settlements which are now being furthered, and of those which
shall bring salvation to us, and for the protection of the entire creation of the holy (and the
clean).

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4. And may'st thou, (O Asha! who abidest within the Gathas), give to every holy man who
comes with this prayer for a blessing, and endeavoring to help himself, according to his good
thoughts, and words, and deeds.
5. We are therefore worshipping both the (divine) Righteousness and the Good Mind, and the
bountiful Gathas, that rule as the leading chants within (the times and the seasons of) the
holy ritual order.

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6. And we worship the Praises of the Yasna which were the production of the ancient world,
those which are (now) recollected and put in use, those which are now learned

and taught,
those which are being held (in mind, and so) repeated, those remembered and recited, and
those worshipped, and thus the ones which further the world through grace in its advance.
And we worship the part(s) of the Praises of the Yasna, and their recitation as it is heard,
even their memorized recital, and their chanting, and their offering (as complete).

YASNA 56 - INTRODUCTION TO THE SROSH YASHT.

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1. Let Sraosha (the listening Obedience) be present here for the worship of Ahura Mazda, the
most beneficent, and holy, of him) who is desired by us as at the first, so at the last; and so
again may attentive Obedience be present here for the worship of Ahura Mazda, the most
beneficent and the holy who (is so) desired by us.
2. (Yea), let Sraosha (the attentive Obedience) be present here for the worship of the good
waters, and for the Fravashis of the saints which are so desired by us, [and for (their) souls], as
at the first, so at the last.
And thus again may Sraosha (the listening Obedience) be present here for the worship of the
good, waters, and for the Fravashis of the saints, which are so desired by us, [(and) for (their)
souls].
3. Let Sraosha (the listening Obedience) be present here for the worship of the good waters; yea,
let the good Obedience be here for the worship of the good and bountiful Immortals who rule
aright, and dispose (of all) aright, the good, and for the worship of the good Sanctity, or
Blessedness, who is closely knit with the Righteous Order, to perfect us, and to incite us. May
Sraosha (Obedience) be here present for the worship of the good waters, he the good and the
holy, as at the first, so at the last.
4. And so again may Sraosha, (Obedience) the good, be present here for the worship of the good
waters, and of the good and bountiful Immortals, and of Blessedness the good who is closely
knit with the Righteous Order to perfect and to incite us. Yea, we worship Sraosha the blessed
and the stately, who smites with victory, and who furthers the settlements in

their advance,
the holy lord of the ritual order.

YASNA 57 -- THE SROSH YASHT.

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

[[1]]
2. We worship Sraosha, (Obedience, the blessed, the stately, him who smites with the blow of
victory, and who furthers the settlements, the holy, (ruling) as the ritual lord. Him do we
worship, who in the creation of Mazda the first adored Ahura, with the Baresman spread, who
worshipped the Bountiful Immortals (first), who worshipped both the protector and the
Creator, who are (both) creating all things in the creation.
3. For his splendor and his glory, for his might, and the blow which smites with victory, I will
worship him with the Yasna of the Yazads, with a Yasna loud intoned, him Obedience the
blessed, with the consecrated waters, and the good Blessedness, the lofty, and Nairya-sangha,
the stately; and may he draw near to us to aid us, he who smites with victory, Obedience the
blessed!
4. We worship Sraosha, Obedience the blessed, and that lofty Lord who is Ahura Mazda Himself,
Him who has attained the most to this our ritual, Him who has approached the nearest to us
in our celebrations. And we worship all the words of Zarathushtra, and all the deeds well done
(for him), both those that have been done (in times gone by), and those which are yet to be
done (for him in times to come).

[[2]]
5. We worship Sraosha (Obedience) the blessed and the stately, him who smites with the blow of
victory, who prospers the settlements, the holy ritual lord, (6) who first spread forth the
Baresman, and the three bundles, and the five bundles, and the seven bundles, and the nine, till

it was heaped for us knee-high, and to the middle of the thighs, for the Bountiful Immortals,
for their worship, and their homage, and their propitiation, and their praise.
For his splendor and his glory, for his might, and the blow which smites with victory, I will
worship him with the Yasna of the Yazads, with a Yasna loud intoned, him Obedience the
blessed, with the consecrated waters.

[[3]]
7. We worship Sraosha (Obedience) the blessed, the stately, who smites with the blow of
victory, who furthers the settlements, the holy ritual chief.
8. Who first chanted the Gathas, the five Gathas of Zarathushtra, the Spitama, the holy (with
the fashion) of their metres, and after the well-constructed order of their words, together
with the Zand which they contain, and the questions which they utter, and the answers which
they give, for the Bountiful Immortals, for their sacrifice and homage, their propitiation, and
their praise.
For his splendor and his glory, for his might....

[[4]]
9. We worship Sraosha (Obedience) the blessed and the stately, who smites with the blow of
victory, and who furthers the settlements, the holy ritual chief, (10) who for the poor among
(our) men and women built a mighty house, who after sunset, and with his leveled battle-ax,
smites Aeshema bloody wounds, and having struck the head, casts him lightly (?) (to the
earth), as the stronger (smites) the weaker.
For his splendor and his glory, for his might....

[[5]]
11. We worship Sraosha, Obedience the blessed and the stately, him who smites with the blow of
victory, who furthers the settlements, the holy ritual chief, as the energetic, and the swift,
the strong, the daring (and redoubted) hero, (12) who comes back from all his battles (and
comes from them) a conqueror, who amid the Bountiful ImmortaIs sits as companion at their
meeting.
For his splendor and his glory, for his might....

[[6]]

13. We worship Sraosha (Obedience) the blessed, who is the strongest and most persistent of the
youths, the most energetic, and the swiftest, who of all the youths strikes most with terror I
from afar (?). [Be ye desirous, O ye Mazdayasnians! of the Yasna of Obedience the blessed.]
14. Far from this house, this village, and this tribe, and from this country, the evil and destructive
terrors (shall) depart. In the dwelling of that man in whose abode Obedience the blessed, who
smites victoriously, is satisfied and welcomed, there is that holy man who thus contents him
(most) forward in the thinking better thoughts, in the speaking truthful ritual) words, and in
the doing holy deeds.
For his splendor and his glory, for his might....

[[7]]
15. We worship Sraosha (Obedience) the blessed and the stately, who is the conqueror of the
Kayadha, and the Kaidhya, who was the smiter of the Lie-demon of the Daevas, the one
veritably powerful, the destroyer of the world, who is the guardian and watchman over all the
migrations (?) of the tribes.
16. Who sleeplessly and vigilant guards the creatures of Ahura, who sleeplessly and with vigilance
saves them, who with halberd raised on high guards all the corporeal world after setting of the
sun, (17) who has never slept in quiet since the two Spirits made the worlds, [the bounteous
and the evil one] who guards the homes of Asha, who battles all (?) the days long and the
nights with all the Daevas [(Pazand) the Mazanian], (18) nor terror-stricken does he turn in
affright before (their power); but before him all the Daevas turn in affright against their will,
and rush to darkness in their fear.
For his splendor and his glory, for his might....

[[8]]
19. We worship Sraosha (Obedience) the blessed, whom Haoma worshipped on the highest height
of high Haraiti, he Haoma, the reviver, and the healer, the beautiful, the kingly, of the golden
eye, (20) of the gracious words, of the warning and the guarding words, who intones our
hymns on every side, who possesses understanding and of every brilliant form,

which abounds
in many an explanation and revelation of the word, who has the first place in the Mathra.
For his splendor and his glory, for his might....

[[9]]
21. We worship Sraosha (Obedience) the blessed, whose house stands with its thousand pillars, as
victorious, on the highest height of high Haraiti, self-lighted from within, star-studded from
without, (22) to whom the Ahuna-vairya has come, the ax of victory, and the Haptanghaiti,
and the Fshusho-mathra which smites with victory, and all the Yasna sections.
For his splendor and his glory, for his might....

[[10]]
23. We worship Sraosha (Obedience) the blessed, by whose might and victorious power, and wise
conduct, and (full) knowledge, the Bountiful Immortals descend upon this earth of seven
quarters.
24. Who as teacher of the law will stride forth upon this earth with its dwellers in the body, and
ruling as he will.
And in this Religion, Ahura Mazda has been confessed with faith, and the Good Mind likewise
with Him, and Righteousness the Best, and Khshathra-vairya, and Piety the Bounteous, and
the Universal Weal and Immortality; and the question to the Lord is asked, and Mazda's lore
(is written).
25. O Sraosha (Obedience), thou blessed one, and stately! protect us for the lives; yea, for both,
(for that) of this world which is corporeal, and for the world of mind, against unhappy death,
and the remorseless Wrath of rapine, against the hosts with ill-intent, who lift their bloody
spears against us; yea, against their assaults whom the Wrath-demon will set on, and Vidhatu,
demon-made. 26. Therefore may'st thou, O Sraosha, the blessed and the stately! grant
swiftness to our teams, soundness to our bodies, and abundant observation of our foes, and
their smiting (as we mark them), and their sudden death.
For his splendor and his glory, for his might....

[[11]]
27. We worship Sraosha (Obedience) the blessed, whom four racers draw in

harness, white and
shining, beautiful, and powerful, quick to learn, and fleet, obeying before speech, heeding
orders from the mind, with their hoofs of horn gold-covered, (28) fleeter than (our) horses,
swifter than the winds, more rapid than the rain(-drops as they fall); yea, fleeter than the
clouds, or well-winged birds, or the we shot arrow as it flies, (29) which overtake these swift
ones all, as they fly after them pursuing, but which are never overtaken when they flee,
which plunge away from both the weapons (hurled on this side and on that) and draw Sraosha
with them, the good Sraosha and the blessed; which from both the weapons (those on this side
and on that) bear the good Obedience the blessed, plunging forward in their zeal, when he
takes his course from India on the East, and when he lights down in the West.
For his splendor and his glory, for his might....

[[12]]
30. We worship Obedience the blessed and the stately, who though lofty and so high, yea, even to
the girdle, yet stoops to Mazda's creatures, (31) who thrice within the day, and three times of
a night, will drive on to that Karshvar Hvaniratha, called the luminous, as he holds in both
the hands and poizes his knife-like battle-ax, which flies as of itself, and to cleave the Daevas'
skulls, (32) to hew down Angra Mainyu, the wicked, and to hew down Rapine of the bloody
spear, to hew down the Daevas of Mazendran, and every Demon-god.
For his splendor and his glory, for his might....

[[13]]
33. We worship Sraosha (Obedience) the blessed and the stately, him who smites with victory,
both here and not here, and on this entire earth. And we worship all the (gifts) of Sraosha
(Obedience) the blessed, the mighty, and the strong, whose body is the Mathra.
Yea, we worship (all the martial gifts) of Sraosha (Obedience) the mighty, both armed with
shielding armor, and a warrior strong of hand, skull-cleaver of the Daevas, conquering the
endowments of the conqueror, the holy conqueror of the conqueror, and (his) victorious
powers, and he Ascendancy which it bestows, and we worship this Ascendancy of Sraosha's

(the same which conquers theirs); and that of Arshti do we praise as well. 34. And every
house by Sraosha guarded do we worship, wherein the blessed friendly Sraosha is befriended
and made welcome, where the holy man is far advanced (?) in holy thoughts, and righteous
words and deeds.
For his splendor and his glory, for his might, which smites with victory, I will worship him
with the Yasna of the Yazads, with a Yasna loud-intoned, him Obedience the blessed, with the
consecrated waters, and the good Blessedness, the lofty, and Nairya-sangha, the stately, and
may he come to us to aid us, he who smites with victory, Obedience the blessed!

YASNA 58 -- THE FSHUSHO MATHRA.

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1. (Introduction.) (To the increase of our homage and praise of God) we offer this service
which, as our defense, may shield us, which is worship with its beneficent results; and
Blessedness is with it of a verity, and Piety as well. [(Pazand) and of this worship the results
here mentioned are the well-thought thought, the word well spoken, and the deed well done];
and let this our worship shelter us from the Daeva and from the evil-minded man. 2. And to
this worship do we confide our settlements and persons for protection and care, for guarding,
and for oversight; (3) and in this worship will we abide, O Ahura Mazda! and with joy.
In this worship do we exercise our choices; and to it will we approach, and to it will we
belong; yea, to revering worship will we confide our settlements and persons for protection,
and for care, for guarding, and for oversight, to such worship as is the praise of such as You.
MATHRA.
4. The owner of herds is the righteous (one), and he is victorious when he strikes, and thus he is
the best; [(Pazand) we therefore offer (this) service (for herd-owners)] for the herd-owner is
the father of the Kine by the help of him who follows the ritual order: and he is the father of
the holy man as well, and of the sanctified creation. He is in verity the bestower of blessings,
and to him, O Ye Bountiful Immortals! we render, (and his do we make) Your

greatness, Your
goodness, and Your (spiritual) beauty, and let this man, the cattle-owner, approach to guard
over us; and may he be our watchman together with the Righteous Order, and with store for
our nourishment and full generous liberality, together with sharing of the goods, with
gentleness, and with Ahura Mazda's sacred Fire!
5. O Ye Bountiful Immortals! as Ye have made us, so do Ye save us, holy men, and saintly
women (as we are, and steadfast in the faith)l. Save us, O Ye Bountiful Immortals! Ye who
rule aright, and who dispose (of all) aright, for none other do I know, save You; then with
Your Righteousness do Ye save us.
6. And we offer hereby our thoughts, and words, and actions, our herds, and men, to the
Bountiful Spirit. And may the creative stars of Ahura Mazda, the Creator, shine down on us,
and round about us with full herds and healthy settlements, with healthy herds and healthy
men, and with all in vigor, and endowed with the blessing of the Lord. 7. Praise to Thee, O
Fire of Ahura Mazda I may'st thou come to (us in) the greatest one of the engrossing
interests for the help of the great (effort), for the joy-producing grace of the great (interest
of our cause); grant us both Weal and Deathlessness!
8. We sacrifice to the entire collection of the Praises of the Yasna, with the careful structure of
their language which has reached the most its object. And we offer (our homage) in our
celebrations to Thy body, O Ahura Mazda! the most beautiful of forms, these stars, and to
that one, the highest of the high [(Pazand) such as the sun was called]. Yea, we worship the
Praises of the Yasna which were the production of the world of old.

YASNA 59 - MUTUAL BLESSINGS.

1-17. (See Y17.1-17.)
18-27. (See Y26.1-1O.)
28. We worship Verethraghna, the Ahura-made, the victorious blow; and we worship the
Saoshyant, who smites with victory; and we sacrifice to this Baresman with its Zaothra and
its girdle (which is its band) and which is spread with sanctity. And we

sacrifice to (our) own
soul(s), and to (our) own Fravashi(s).
29. (See Y17.19.)
30. (The Ratu speaks): O thou good (servant of the Lord)! may that be thine which is better than
the good; may'st thou acquire that which is (thine) own in the Zaothra; may'st thou attain to
that reward which the Zaotar has been obtaining, who is far advanced in his good thoughts,
and words, and deeds.
31. (The Zaotar speaks): May that happen to you (likewise) which is better than the good, and
may that not happen which is worse than the evil, and may that likewise not be my lot. 32.
As (our) Ahu (is) excellent, so (is our) Ratu (one who rules) from his Righteousness, a creator
of mental goodness, and of life's actions done for Mazda, and the Kingdom (is) to Ahura
which to the poor will offer a nurturer. A blessing is Asha called the Best, &c. We sacrifice to
the Ahuna-vairya; we sacrifice to Asha Vahishta the most beautiful, the Bountiful Immortal.
And we sacrifice to the Fshusho-mathra, the by-spoken. And we sacrifice to the entire
collection of the Praises of the Yasna; (yea), to the Yasna Praises which were instituted in
the world of yore.

YASNA 60 - PRAYERS FOR THE DWELLING OF THE SACRIFICER.

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1. Thus that better than the good may he approach, who shows to us straight paths of profit
appertaining to this bodily life and to the mental likewise, in the eternal (?) realms where
dwells Ahura; yea, may he approach it, who is Thy worthy servant, and good citizen, O Great
giver Lord!
2. May these blessings approach this house, which are the wise perceptions of the saints, the
sacred blessings bestowed through the ritual, their guileless characteristics, together with their
recognition of what is due; and may the Righteous Order appear for this village, and the
Divine Sovereign Power, together with the benefit and glorious welfare (which ensues),
3. And with these the long enduring prominence of this Religion of Ahura's, the Zarathushtrian

Faith. And may the Kine be now with greatest speed within (the farm-yard of) this house,
most speedily may the rewarded sanctity and the strength of the holy man be here, most
speedily as well Ahura's lore. 4. And may the good and heroic and bountiful Fravashis of the
saints come here, and may they go hand in hand with us with the healing virtues of (their)
blessed gifts as wide-spread as the earth, as far-spread as the rivers, as high-reaching as the
sun, for the furtherance of the better men, for the hindrance of the hostile, and for the
abundant growth of riches and of glory.
5. May Sraosha (Obedience) conquer disobedience within this house, and may peace triumph
over discord here, and generous giving over avarice, reverence over contempt, speech with
truthful words over lying utterance. May the Righteous Order gain the victory over the
Demon of the Lie.
6. As in this (house) the Bountiful Immortals seek for good Yasnas and good praises from the
blessed Sraosha (who governs here), and as they seek for (one) good sacrifice and act of
homage (more especially their own) which is a good offering (to them) for (our) salvation,
and a good offering in praise, together with a long continued offering of the entire self, (7)
let not then (their) brilliant glory ever desert this house, nor the bright abundance, nor an
illustrious offspring legitimately born, nor that long continued companionship which is the
furtherance of that good blessedness which teaches concerning glory.
8-10. (= Y8.5-7).
11. In order that our minds may be delighted, and our souls the best, let our bodies be glorified as
well, and let them; O Mazda! go likewise openly (unto Heaven) as the best world of the saints
as devoted to Ahura, (12) and accompanied by Asha Vahishta (who is Righteousness the
Best), and the most beautiful! And may we see Thee, and may we, approaching, come around
about Thee, and attain to entire companionship with Thee! And we sacrifice to the Righteous
Order, the best, the most beautiful, the bounteous Immortal!

YASNA 61.

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1. Let us peal forth the Ahuna-vairya in our liturgy between the heaven and earth, and let us send forth the Asha Vahishta in our prayer the same, and the Yenhe hatam. And let us send forth in our liturgies between the heaven and earth the pious and good prayer of the pious man for blessings, (2) for the encounter with, and for the displacement of Angra Mainyu with his creatures which are likewise evil as he is, for he is filled with death (for those whom he has made). Aye, let us send that petition forth for the encounter with, and for the dislodgment of the Kahvaredhas and o@ the individual Kahvaredha the male, and the female (to the last individual of each), (3) and for the encounter with, and the dislodgment of the Kayadhas, and of the individual Kayadhians, male and female, and of the thieves and robbers, of the Zandas, and the sorcerers, of the covenant breakers, and of those who tamper with the covenants. 4. Yea, we send it forth for the encounter with, and for the overthrow of the murderers of the saints, and of those who hate and torment us for our Faith, and of those who persecute the ritual, and the tyrant full of death. Yea, let us peal them forth for the encounter with and the overthrow of the wicked, O Zarathushtra Spitama! whoever they may be, whose thoughts, and words, and works are not congenial to the holy ritual laws.

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

YASNA 62 - TO THE FIRE.

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1. I offer my sacrifice and homage to thee, the Fire, as a good offering, and an offering with our hail of salvation, even as an offering of praise with benedictions, to thee, the Fire, O Ahura Mazda's son! Meet for sacrifice art thou, and worthy of (our) homage. And as meet for

sacrifice, and thus worthy of our homage, may'st thou be in the houses of men (who worship
Mazda). Salvation be to this man who worships thee in verity and truth, with wood in hand,
and Baresman ready, with flesh in hand, and holding too the mortar. 2. And may'st thou be
(ever) fed with wood as the prescription orders. Yea, may'st thou have thy perfume justly,
and thy sacred butter without fail, and thine andirons regularly placed. Be of full-age as to thy
nourishment, of the canon's age as to the measure of thy food, O Fire, Ahura-Mazda's son! 3.
Be now aflame within this house; be ever without fail in flame; be all ashine within this house;
be on thy growth within this house; for long time be thou thus to the furtherance of the
heroic (renovation), to the completion of (all) progress, yea, even till the good heroic
(millennial) time when that renovation shall have become complete. 4. Give me, O Fire,
Ahura Mazda's son! a speedy glory, speedy nourishment, and speedy booty, and abundant
glory, abundant nourishment, abundant booty, an expanded mind, and nimbleness of tongue
for soul and understanding, even an understanding continually growing in its largeness, and
that never wanders, and long enduring virile power, (5) an offspring sure of foot, that never
sleeps on watch [not for a third part of the day, or night], and that rises quick from bed, and
likewise a wakeful offspring, helpful to nurture, or reclaim, legitimate, keeping order in men's
meetings, (yea,) drawing men to assemblies through their influence and word, grown to power,
skillful, redeeming others from oppression, served by many followers, which may advance my
line (in prosperity and fame), and (my) Vis, and my Zantu, and (my) province, (yea, an
offspring) which may deliver orders to the Province as (firm and righteous rulers). 6. And
may'st thou grant me, O Fire, Ahura Mazda's Son! that whereby instructors may be (given)
me, now and for evermore, (giving light to me of Heaven) the best life of the saints, brilliant,
all glorious. And may I have experience of the good reward, and the good renown, and of the
long forecasting preparation of the soul. 7. The Fire of Ahura Mazda addresses

this
admonition to all for whom he cooks the night and morning (meal). From all these, O
Spitama! he wishes to secure good care, and healthful care (as guarding for salvation), the care
of a true praiser. 8. At both the hands of all who come by me, I, the Fire, keenly look: What
brings the mate to his mate (thus I say to him), the one who walks at large, to him who sits at
home? [We worship the bounteous Fire, the swift-driving charioteer.]
9. And if this man who passes brings him wood brought (with good measure that is) with sacred
care, or if he brings the Baresman spread with sanctity, or the Hadhanaepata plant, then
afterwards Ahura Mazda's Fire will bless him, contented, not offended, and in (its) satisfaction
(saying thus). 10. May a herd of kine be with thee, and a multitude of men, may an active
mind go with thee, and an active soul as well. As a blest soul may'st thou live through thy life,
the nights which thou shall live. This is the blessing of the Fire for him who brings it wood
(well) dried, sought out for flaming, purified with the earnest blessing of the sacred ritual
truth. 11. We strive after the flowing on of the good waters, and their ebb as well, and the
sounding of their waves, desiring their propitiation; I desire to approach them with my praise.
12. (= Y3.24-25).

YASNA 63.

(See Y15.2; Y66.2; Y38.3.)

YASNA 64.

(See Y46.3; Y50.6-11.)

YASNA 65 - TO ARDVI SURA ANAHITA, AND THE WATERS.

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1. I will praise the water Ardvi Sura Anahita, the efficacious against the Daevas, devoted to
Ahura's lore, and to be worshipped with sacrifice within the corporeal world, furthering all
living things (?) and holy, helping on the increase and improvement of our herds and
settlements, holy, and increasing our wealth, holy, and helping on the progress of the

Province, holy (as she is)? 2. (Ardvi Sura Anahita) who purifies the seed of all male beings,
who sanctifies the wombs of all women to the birth, who makes all women fortunate in labor,
who brings all women a regular and timely flow of milk, (3) (Ardvi Sura Anahita) with a
volume sounding from afar, which is alone equal in its bulk to all the waters which flow forth
upon earth, which flows down with mighty volume from high Hukairya to the sea Vouru-
kasha. 4. And all the gulfs in Vouru-kasha are stirred (when it falls down), all the middle doth
well up when Ardvi Sura Anahita rushes in, when she plunges foaming into them, she, whose
are a thousand tributaries, and a thousand outlets, and each as it flows in, or rushes out, is a
forty days' ride in length to a rider mounted well.
5. And the (chief) outlet to this one water (Ardvi Sura Anahita) goes apart, dividing to all the
seven Karshvars. And this outlet to my river, Ardvi Sura Anahita, bears off its water always
in summer and in winter. This my river purifies the seed of men, and wombs of women, and
women's milk.
6. Let the saints' Fravashis now draw near, those of the saints who live, or have lived, of those
born, or yet to be born; yea, let them come near which have borne these waters up stream
from the nearest ones (that lie below as the outlet pours away) 7. Let not our waters be for
the man of ill intent, of evil speech, or deeds, or conscience; let them not be for the offender
of a friend, not for an insulter of a Magian, nor for one who harms the workmen, nor for one
who hates his kindred. And let not our good waters (which are not only good, but) best, and
Mazda-made, help on the man who strives to mar our settlements which are not to be
corrupted, nor him who would mar our bodies, (our) uncorrupted (selves), (8) nor the thief, or
bludgeon-bearing ruffian who would slaughter the disciples, nor a sorcerer, nor a burrier of
dead bodies, nor the jealous, nor the niggard, nor the godless heretic who slays disciples, nor
the evil tyrant among men. Against these may our waters come as torments. As destructive
may these come (?), may they come to him who has done those first (foul evils),

as to him
who does the last.
9. O waters! rest still within your places while the invoking priest shall offer.
Shall not the invoker make offering to these good waters, and with the inculcated words?
(And how shall this be done?) Shall he not be tongue-fettered, if he offers else than with the
ritual? Shall (not) the words be so delivered as the Aethrapaiti teaches? Where shall the
blessings be (inserted)? Where the supplications with confessions? Where the gifts of those
that offer? 10. (It shall be only thus) as Ahura Mazda showed before to Zarathushtra, and as
Zarathushtra taught the corporeal worlds (the men on earth)! Thou shalt pray the first
petition to the waters, O Zarathushtra, and after that thou shalt offer the Zaothras to the
waters, sanctified, and sought out with pious care; and thou shalt pronounce these words (as
follows, thus): (11) O ye waters, I beseech of you this favor; and grant ye me this great one in
whose bestowal ye flow down to me for the bettering (of my state), with a never-failing truth.
O ye waters, I beseech of you for wealth of many kinds (which gives) power (to its holder),
and for an offspring self-dependent whom multitudes will bless, and for whose wasting, or
defeat, or death, or vengeful punishment, or overtaking, no one prays.
12. And this do I beseech of you, O waters, this, O ye lands, and this, ye plants! This wealth and
offspring I beseech of You, O Ye Bountiful Immortals, who rule aright, who dispose (of all)
aright, O Ye good beings, male and female, givers of good things; and this I beseech of you, O
ye beneficent, mighty, and overwhelming Fravashis of the saints, and this (of thee), O Mithra
of the wide pastures, and this of thee, O blest and stately Sraosha; and of thee, O Rashnu the
most just, and of thee, O Fire, Ahura Mazda's son; and of thee, O lofty lord, the royal Apam-
napat, of the fleet horses; aye, of You all, ye Yazads, bestowers of the better gifts and holy.
13. And this do ye therefore grant me, O ye holy waters, and ye lands!
14. And grant me likewise what is still greater than this all, and still better than this all, and more
beautiful, and more exceeding precious (and that is, Immortality and Welfare),

O Ye Yazads,
holy and ruling mightily, and powerful at once, and grant it speedily according to this Gathic
(?) word: (Yea), by veritable grace let that be done (?) for us which is most promotive of our
weal. 15. And according to this further word again: Grant me, Thou who art maker of the
Kine, the plants, and the waters, Immortality and likewise Weal, O Ahura Mazda, Thou most
bounteous Spirit. And grant me these two eternal gifts through Thy Good Mind in the
doctrine.
16-18. (See Y15.2; Y56.3-4.)

YASNA 66 - TO THE AHURIAN ONE.

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1. I am now offering this Zaothra here with sanctity, together with the Haoma and the flesh,
and the Hadhanaepata lifted up with sacred regularity as to thee, O Ahurian One, for the
propitiation of Ahura Mazda, of the Bountiful Immortals, of Sraosha (Obedience) the blessed,
and of the Fire of Ahura Mazda, the ritual's lofty lord.
2. (=Y7,5-19.)
3. (=Y22, Y28.24-27.)

YASNA 67.

1-4. (See Y23.1-4, replacing 'I desire to approach with sanctity' by 'I offer with sanctity;' see also
Y7.24.)
5-7. (See Y38.3-5.)

YASNA 68 - TO THE AHURIAN ONE, AND THE WATERS.

---

1. We offer this to thee, O Ahurian (daughter) of Ahura! as a help (?) for life. If we have
offended thee, let this Zaothra then attain to thee (for satisfaction), for it is thine with its
Haoma, and its milk, and its Hadhanaepata. 2. And may'st thou approach to me for milk and
for libation, a Zaothra! as health, for healing, and for progress, for growth and in preparation
for ceremonial merit, for good renown, for equanimity and for that victory which makes the
settlements advance.
3. Yea, we worship thee with sacrifice, O thou Ahurian (daughter) of Ahura with the Zaothras of

the good thought; and we worship, O Ahura, one with the Zaothras of the good word and deed
(4) for the enlightenment of the thoughts, and words, and actions, for preparation for the
soul, for the settlement's advance, and to prepare the saints endowed with ritual merit.
5. And grant me, O thou Ahurian One! Heaven, and to have an offspring manly and legitimate,
who may promote my house, my village, my tribe and province, and the authority thereof.
6. We sacrifice to thee, O thou Ahurian one! And we sacrifice to the sea Vouru-kasha, and to all
waters upon earth, whether standing, or running, or waters of the well, or spring-waters which
perennially flow, or the drippings of the rains, or the irrigations of canals.
7. With this hymn
from the (spirit of) the Yasna do we worship thee, and with the homage which it offers as it
is the most legitimate Yasna, and homage of them (all) because of Righteousness the Best.
We sacrifice to the good waters, and to the best, which Mazda created. 8. And we sacrifice to
the two, to the milk and to the libation, which make the waters flow, and the plants sprout
forth, opposing therein the Dragon Daeva-made, for the arrest of that cheat the Pairika, and
to contradict the insulting malice of the Ashemaogha (the disturber and destroyer of our
Faith), and of the unholy tyrant full of death, and of the human Daeva (worshipper) of
hateful malice (and intent).
9. And may'st thou hear our sacrificial chants O thou Ahurian (daughter) of Ahura! Yea, be
propitiated by our Yasna, O Ahurian one! and so may'st thou be present at our Yasna; may'st
thou come to us to help, as we chant our full-offered Yasht with the full offering of Zaothras.
10. If any man shall sacrifice to you, O ye good waters, the Ahurian ones of Ahura! with the best
and most fitting Zaothras offered piously, (11) to that man ye give both splendor and glory,
with health and vigor of the body and prominence of form; yea, to him ye give possessions
which entail abundant glory, and a legitimate scion, and a long enduring life, and (Heaven at
the last), the best life of the saints, shining, all glorious. 12. And to me also do ye now give it,

to me who am offering this Yasna as a priest.
(Response.) And to us Mazdayasnians who are likewise offering sacrifice, do ye grant (both
the desire and knowledge of the path that is correct), to us colleagues, and disciples,
Aethrapaitis and Aethryas, men and women as well as children, and maidens of the field, (13)
who think good only, for the overwhelming of oppression and of malice in the raids of the
invader, and in face of foes who hate. Grant to us both the desire of, and the knowledge of
that straightest path, the straightest because of Righteousness, and of (Heaven) the best life
of the Saints, shining, all glorious. As the Ahu is excellent, so is the Ratu (one who rules)
from the Righteous Order, a creator of mental goodness and of life's actions done for Mazda.
And the kingdom (is) for Ahura, which to the poor may offer nurture.
14. (The Zaotar speaks): I beseech with my benediction for a safe abode, for a joyful and a long
abode for the dwellers in this village from whence these Zaothras (which I offer come). And I
pray in my benediction for a safe abode, and a quiet and a joyful one, and a long abiding to
every Mazdayasnian village, and for a succor even with my wants, for a succor with
salutations of salvation, and for one with praises, O Fire! and for thee, O Ahurian one of
Ahura! do I ask the fullest Yasht.
15. And I pray for (?) Raman Hvastra for this Province, and for healthfulness and healing. And I
pray for it with my blessing for you pious men, for all. And I pray for him who is saintly with
(true) goodness, whosoever he may be, between heaven and the earth, for a thousand healing
remedies, and for ten thousand of the same.
16-19. (See Y8.5-8.)
20. Thus may it happen as I pray. 21. And by this may I gain (that) blessing, the good
Blessedness (our sanctity rewarded). And we address, and we invoke religious zeal and
capability, and the waters with our Yasna thus: O ye good waters! since (they are) yours, do
ye, as you are asked, grant splendor and grant glory, ye who are well able so to give; and do
ye, O ye waters! grant (once more) that helpful blessing which was gained from you of old!

22. Praise (be) to Ahura Mazda, and to the Bountiful Immortals. Praise (be) to Mithra of the
wide pastures. Praise to the fleet-horsed sun. Praise to (the star which so we name, and with
this sun) Ahura Mazda's eyes. Praise to the Kine (the herds of blessed gift). Praise to Gaya
(Maretan) and to the Fravashi of Zarathushtra (first of) saints; yea, praise to the entire
creation of the holy (and the clean), to those now living, and to those just passing into life,
and to those of days to come 23. And do Thou then Ahura, as in answer to these our prayers
and songs of praise, cause us to prosper to salvation through Thy Good Mind, the Sovereign
Power, and Thy Righteous Order (in Thy ritual and law)!

YASNA 69.

(This chapter is composed of fragments: see Y15.2 and Y51.1 and 22.)

YASNA 70 - TO THE BOUNTIFUL IMMORTALS, AND THE INSTITUTIONS OF RELIGION.

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1. I would worship these (the Bountiful Immortals) with my sacrifice, those who rule aright, and
who dispose (of all) aright, and this one (especially) I would approach with my praise, (Ahura
Mazda). He is thus hymned (in our praise-songs). Yea, we worship in our sacrifice that deity
and lord, who is Ahura Mazda, the Creator, the gracious helper, the maker of all good things;
and we worship in our sacrifice Zarathushtra Spitama, that chieftain (of the rite).
2. And we would declare those institutions established for us, exact (and undeviating as they are).
And I would declare forth those of Ahura Mazda, those of the Good Mind, and of Asha
Vahishta (who is Righteousness the Best), and those of Khshatra-vairya (the Realm to be
desired), and those of the Bountiful Aramaiti (the Piety within us), and those of Weal and
Immortality, and those which appertain to the body of the Kine, and to the Kine's soul, and
those which appertain to Ahura Mazda's Fire, (3) and those of Sraosha (Obedience) the
blessed, and of Rashnu the most just, and those of Mithra of the wide pastures, and of (the
good and) holy Wind, and of the good Mazdayasnian Religion, and of the good and pious

Prayer for blessings, and those of the good and pious Prayer which frees one from belying,
and the good and pious Prayer for blessing against unbelieving words. 4. (And these we would
declare) in order that we may attain unto that speech which is uttered with (true) religious
zeal, or that we may be as prophets of the provinces, that we may succor him who lifts his
voice (for Mazda), that we may be as prophets who smite with victory, the befriended of
Ahura Mazda, and persons the most useful to Him, holy men (indeed) who think good
thoughts, and speak good words, and do good deeds. 5. That he may approach us with the
Good Mind, and that (our souls) may advance in good, let it thus come; yea, 'how may my
soul advance in good? let it thus advance.'

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6. We praise the flood and ebb of the good waters, and their roar, and that high Ahura, the royal
Apam-napat, the glittering one, of the fleet horses; and this for the sacrifice, and homage,
and propitiation, and praise of the entire holy creation; and may Sraosha (Obedience) be here
(to aid us).
7. (Yea), we sacrifice to Sraosha, Obedience the blessed.

YASNA 71 - THE YASNA CONCLUDING.

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1. Frashaoshtra, the holy, asked the saintly Zarathushtra: Answer me, O thou most eminent
Zarathushtra, what is (in very truth) the memorized recital of the rites?
What is the completed delivery of the Gathas?
2. Upon this Zarathushtra said: (It is as follows.) We worship Ahura Mazda with our sacrifice
(as) the holy lord of the ritual order; and we sacrifice to Zarathushtra likewise as to a holy
lord of the ritual order; and we sacrifice also to the Fravashi of Zarathushtra, the saint. And
we sacrifice to the Bountiful Immortals, (the guardians) of the saints. 3. And we sacrifice to
(all) the good heroic and bounteous Fravashis of the saints, of the bodily (world on earth),
and of the mental (those in Heaven). And we worship that one of ritual lords who attains the
most his ends; and we sacrifice to that one of the Yazads, lords of the ritual order, who is the

most strenuous, who gains the most, who reaches most to what he seeks, even that well-timed
Prayer which is the prayer of that holy ritual lord, and which has approached the nearest (to
us for our help).
4. We sacrifice to Ahura Mazda, the holy lord of the ritual order, and we worship His entire
body, and we worship the Bountiful Immortals all; and we worship all the ritual lords. And we
sacrifice to the entire Mazdayasnian Faith. And we worship all the sacred metres.
5. And we worship the entire bounteous Mathra, even the entire system of the Faith set up
against the Daevas; and we worship its complete and long descent. And we sacrifice to all the
holy Yazads, heavenly and earthly; and we worship all the good, heroic, and bountiful
Fravashis of the saints.
6. And we worship all the holy creatures which Mazda created, and which possess the holy
institutions, which were established holy in their nature, which possess the holy lore, and the
holy sacrifice, which are holy, and for the holy, and to be worshipped by the holy. And we
worship all the five Gathas, the holy ones, and the entire Yasna [its flow and its ebb, and the
sounding (of its chants)]. 7. And we sacrifice to all the Praises of the Yasna, and to all the
words which Mazda spake, which are the most fatal to evil thoughts, and words, and deeds; (8)
and which designate the evil thought, and word, and deed, and which then cut down and fell
every evil thought, and word, and deed. [(Pazand.) One would think of it as when the fire
cuts, sucks out, and consumes the dry wood which has been sanctified and carefully selected
(for its flame).] And we sacrifice to the strength, the victory, the glory, and the speed of all
these words (as they go forth for their work). 9. And we sacrifice to all the springs of water,
and to the water-streams as well, and to growing plants, and forest-trees, and to the entire
land and heaven, and to all the stars, and to the moon and sun, even to all the lights without
beginning (to their course). And we sacrifice to all cattle, and to the aquatic beasts, and to the
beasts that live on land, and to all that strike the wing, and to the beasts

that roam the plains,
and to those of cloven hoof. 1O. And to all Thy good and holy female (creatures) in the
creation do we sacrifice, (O Thou who art) Ahura Mazda the skillful maker! on account of
which Thou hast made many things and good things (in Thy world). And we sacrifice to those
male creatures in the creation which are Thine and which are meet for sacrifice because of
Asha Vahishta (of Righteousness the Best). And we sacrifice to all the mountains brilliant
with holiness, and to all the lakes which Mazda created, and to all fires]. And we sacrifice to
all the truthful and correctly spoken words, (11) even those which have both rewards and
Piety within them. Yea, we worship (you) for protection and shielding, for guarding and
watching; and may ye be to me for preparation.
I call upon the Gathas here, the bountiful holy ones, ruling in the ritual order; yea, we
sacrifice to you, (O ye Gathas!) for protection and shielding, for guarding and watching. Mine
may ye be as a preparation. For me, for (mine) own soul I call on (you), and we would
worship (you) for protection and for shielding, for guarding and for watching. 12. And we
sacrifice to Weal, the complete welfare, holy and ruling in its course in the ritual order; and
we sacrifice to Deathlessness (the immortal being of the good), holy, and ruling in the ritual
order. And we sacrifice to the question of the Lord; and to His lore, the holy chiefs, and to
the heroic Haptanghaiti, the holy lord of the ritual order. 13. (Frasha.) Let the holy
Zarathushtra himself seek out a friend and a protector. And I say to thee (O Zarathushtra!)
to make to thee a friend holy beyond the holy, and truer than the true, for that is the better
thing; for he is evil who is the best to the evil, and he is holy to whom the holy is a friend,
(14) for these are the best of words, those which Ahura Mazda spoke to Zarathushtra.
And do thou, O Zarathushtra! pronounce these words at the last ending of (thy) life. 15. For
if, O Zarathushtra! thou shalt pronounce these words at the last ending of (thy) life I, Ahura
Mazda, will keep your soul away from Hell. Yea, so far away shall I hold it as

is the breadth
and extension of the earth [(Pazand) and the earth is as wide as it is long].
16. As thou dost desire, O holy (one)! so shalt thou be, holy shalt thou-cause (thy) soul to pass
over the Chinvat Bridge; holy shalt thou come into Heaven. Thou shalt intone the Gatha
Ushtavaiti, reciting the salvation hail.
17. We sacrifice to the active man, and to the man of good intent, for the hindrance of darkness,
of wasting of the strength and life, and of distraction. And we sacrifice to health and healing,
to progress and to growth, for the hindrance of impurity, and of the diseases of the skin.
18. And we sacrifice to the (Yasna's) ending words, to those which end the Gathas. And we
sacrifice to the bounteous Hymns themselves which rule in the ritual course, the holy ones.
And we sacrifice to the Praise-songs of the Yasna which were the products of the world of
yore; yea, we sacrifice to all the Staota-Yesnya hymns. And we sacrifice to (our) own soul
and to (our) Fravashi.
19-21. (See Y6.14-16.)
22. I praise, invoke, and I weave my song to the good, heroic, bountiful Fravashis of the saints,
to those of the house, and of the village, the district and the province, and to those of the
Zarathushtrotemas. 23. And we sacrifice to the Fire, Ahura Mazda's son, the holy ritual chief.
And we sacrifice to this Baresman haying the Zaothra with it, and its girdle with it, and spread
with sanctity, the holy ritual chief. And we sacrifice to Apam-napat, and to Nairya-sangha,
and to that Yazad, the wise man's swift Curse.
And we sacrifice to the souls of the dead, [which are the Fravashis of the saints] 24. And we
sacrifice to that lofty Lord who is Ahura Mazda Himself.
25. And we pray (again) for the Kine (once more) with these gifts and (ceremonial) actions
which are the best.
26-28. (See Y8.5-7.)
29-31. (See Y60.11-13.)

YASNA 72.

(See Y61.)