

at length (pars. 56-64).

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

0.

May Ahura Mazda be rejoiced!....

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

I confess myself a worshipper of Mazda, a follower of Zarathushtra, one who hates the Daevas and obeys the laws of Ahura;

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

Unto Mount Ushi-darena, made by Mazda, the seat of holy happiness; unto the kingly Glory, made by Mazda; unto that Glory that cannot be forcibly seized, made by Mazda,

Be propitiation, with sacrifice, prayer, propitiation, and glorification.

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

I.

1.

The first mountain that rose up out of the earth, O Spitama Zarathushtra! was the Haraiti Barez. That mountain stretches all along the shores of the land washed by waters towards the east.

The second mountain was Mount Zeredho, outside Mount Manusha: this mountain too stretches all along the shores of the land washed by waters towards the east.

2.

From there grew up Mount Ushi-dhau, Ushi-darena, Mount Erezifya, and Mount Fraorepa. The sixth was Mount Erezura. The seventh was Mount Bumya. The eighth was Mount Raoidhita. The ninth was Mount Mazishishvau. The tenth was Mount Antare-danghu. The eleventh was Mount Erezisha. The twelfth was Mount Vaiti-gaesa.

3.

And Mount Adarana, Mount Bayana, Mount Ishkata Upairi-saena, with the snows; the two Hamankuna mountains, the eight Vasna mountains, the eight powerful Fravanku, the four Vidhvana summits;

4.

Mount Aezakha, Mount Maenakha, Mount Vakhedrakae, Mount Asaya, Mount Tudhaskae, Mount Isavae, Mount Draoshishvau, Mount Sairivau, Mount Nanghushmau, Mount Kakahyu, Mount Antare-Kangha;

5.

Mount Sichidava, Mount Ahuna, Mount Raemana, Mount Asha-stembana, Mount Urunyo-vaidhkae, Mount Asnavant, Mount Ushaoma, Mount Ushta-hvarenah, Mount Syamaka, Mount Vafrayau, Mount Vourusha;

6.

Amongst which stand Mount Jatara, Mount Adhutavau, Mount Spitavarena, Mount Spento-data, Mount Kadrva-aspa, Mount Kaoirisa, Mount Taera, Mount Bara-srayana, Mount Barana, Mount Frapayau, Mount Udrya, and Mount Raevant, and all those heights to which men have given the name of mount,

7.

To the number of two thousand mountains, and two hundred and forty and four, O Spitama Zarathushtra!

8.

For its brightness and glory, I will offer it a sacrifice worth being heard, namely, unto the awful kingly Glory. Unto the awful kingly Glory we offer up the libations, the Haoma and meat, the baresma, the wisdom of the tongue, the holy spells, the speech, the deeds, the libations, and the rightly-spoken words.

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

II.

9.

We sacrifice unto the awful kingly Glory, made by Mazda; most conquering, highly working, that possesses health, wisdom, and happiness, and is more powerful to destroy than all other creatures;

10.

That belongs to Ahura Mazda, as (through it) Ahura Mazda made the creatures, many and good, many and fair, many and wonderful, many and prosperous, many and bright;

11.

So that they may restore the world, which will (thenceforth) never grow old and never die, never decaying and never rotting, ever living and ever increasing, and master of its wish, when the dead will rise, when life and immortality will come, and the world will be restored at its wish;

12.

When the creation will grow deathless, - the prosperous creation of the Good Spirit, - and the Druj shall perish, though she may rush on every side to kill the holy beings; she and her hundredfold brood shall perish, as it is the will of the Lord.

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

III.

14.

We sacrifice unto the awful kingly Glory, made by Mazda

15.

That belongs to the Amesha-Spentas, the bright ones, whose looks perform their wish, tall, quickly coming to do, strong, lordly, who are undecaying and holy;

16.

Who are all seven of one thought, who are all seven of one speech, who are all seven of one deed; whose thought is the same, whose speech is the same, whose deed is the same, whose father and commander is the same, namely, the Maker, Ahura Mazda.

17.

Who see one another's soul thinking of good thoughts, thinking of good words, thinking of good deeds, thinking of Garo-nmana, and whose ways are shining as they go down to the libations;

18.

Who are the makers and governors, the shapers and overseers, the keepers and preservers of these creations of Ahura Mazda.

19.

It is they who shall restore the world, which will (thenceforth) never grow old and never die, never decaying and never rotting, ever living and ever increasing, and master of its wish, when the dead will rise, when life and immortality will come, and the world will be restored at its wish;

20.

When the creation will grow deathless, - the prosperous creation of the Good Spirit, - and the Druj shall perish, though she may rush on every side to kill the holy beings; she and her hundredfold brood shall perish, as it is the will of the Lord.

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

IV.

21.

We sacrifice unto the awful kingly Glory, made by Mazda

22.

That belongs to the gods in the heavens and to those in the material world, and to the blessed ones, born or not yet born, who are to perform the restoration of the world.

23.

It is they who shall restore the world, which will (thenceforth) never grow old and never die, never decaying and never rotting, ever living and ever increasing, and master of its wish, when the dead will rise, when life and immortality will come, and the world will be restored at its wish;

24.

When the creation will grow deathless, - the prosperous creation of the Good Spirit, - and the Druj shall perish, though she may rush on every side to kill the holy beings; she and her hundredfold brood shall perish, as it is the will of the Lord.

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

V.

25.

We sacrifice unto the awful kingly Glory, made by Mazda

26.

That clave unto Haoshyangha, the Paradhata, for a long time, when he ruled over the seven Karshvares of the earth, over the Daevas and men, over the Yatus and the Pairikas, over the oppressors, the blind, and the deaf; he who smote two-thirds of the Daevas of Mazana and of the Varenya fiends.

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

VI.

27.

We sacrifice unto the awful kingly Glory, made by Mazda

28.

That clave unto Takhma Urupa, the well-armed, while he ruled over the seven Karshvares of the earth, over the paevas and men, the Yatus and Pairikas, the oppressors, the blind, and the deaf;

29.

When he conquered all Daevas and men, all the Yatus and Pairikas, and rode Angra Mainyu, turned into the shape of a horse, all around the earth from one end to the other, for thirty years.

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

VII.

30.

We sacrifice unto the awful kingly Glory, made by Mazda

31.

That clave unto the bright Yima, the good shepherd, for a long time,¹ while he ruled over the seven Karshvares of the earth, over the Daevas and men, the Yatus and Pairikas, the oppressors, the blind, and the deaf;

32.

He who took from the Daevas both riches and welfare, both fatness and flocks, both weal and Glory;²

In whose reign both aliments³ were never failing for feeding creatures, flocks and men were undying, waters and plants were undrying;

33. In whose reign there was neither cold wind nor hot wind, neither old age nor death, nor envy made by the Daevas,⁴ in the times before his lie, before he began to have delight in words of falsehood and untruth.

34. But when he began to find delight in words of falsehood and untruth,⁵ the Glory was seen to flee away from him in the shape of a bird. When his Glory had disappeared, then the great⁶ Yima Khshaeta, the good shepherd, trembled and was in sorrow before

his foes;⁷ he was confounded, and laid him down on the ground.

35. The first time⁸ when the Glory departed from the bright Yima, the Glory went from Yima, the son of Vivanghant, in the shape of a Varaghna bird.⁹

Then Mithra seized that Glory, Mithra, the lord of wide pastures, whose ear is quick to hear, who has a thousand senses. We sacrifice unto Mithra, the lord of all countries, whom Ahura Mazda has created the most glorious of all the gods in the heavens.

36. The second time when the Glory departed from the bright Yima, the Glory went from Yima, the son of Vivanghant, in the shape of a Varaghna bird.

Then Thraetaona seized that Glory, he, the heir of the valiant Athwya clan, who was the most victorious of all victorious men next to Zarathushtra;

37.

Who smote Azhi Dahaka, the three-mouthed, the three-headed, the six-eyed, who had a thousand senses, that most powerful, fiendish Druj, that demon baleful to the world, the strongest Druj that Angra Mainyu created against the material world, to destroy the world of the good principle.¹⁰

38.

The third time when the Glory departed from the bright Yima, that Glory went from Yima, the son of Vivanghant, in the shape of a Varaghna bird.

Then the manly-hearted Keresaspa seized that Glory; he who was the sturdiest of the men of strength, next to Zarathushtra, for his manly courage.

39.

For Manly Courage clave unto him. We worship Manly Courage, firm of foot, unsleeping, quick to rise, and fully awake, that clave unto Keresaspa;

40.

Who killed the snake Srvara, the horse-devouring, men-devouring, yellow, poisonous snake, over which yellow poison flowed a thumb's breadth thick. Upon him Keresaspa was cooking his food in a brass vessel: at the time of noon, the fiend felt the heat, and stood upon his feet: he rushed from under the brass vessel and upset the boiling water: the manly-hearted Keresaspa fell back affrighted;

41.

Who killed the golden-heeled Gandarewa, that was rushing with open jaws, eager to destroy the living world of the good principle;

Who killed the brood of Pathana, all the nine; and the brood of Nivika, and the brood of Dashtayana;

Who killed the golden-crowned Hitaspa, and Vareshava, the son of Dana and Pitaona, attended by many Pairikas;

42.

Who killed Arezo-shamana, him of the manly courage, who was strong, well-beloved, hail, energetically rushing, fully awake, never falling back....;

43.

Who killed Snavidhaka, him who killed with his nails, the stone-handed: thus did he exclaim to all around: 'I am an infant still, I am not yet of age: if I ever grow of age, I shall make the earth a wheel, I shall make the heavens a chariot;

44.

'I shall bring down the Good Spirit from the shining Garo-nmana; I shall make the Evil Spirit rush up from the dreary Hell. They will carry my chariot, both the Good Spirit and the Evil One, unless the manly-hearted Keresaspa kill me.'

The manly-hearted Keresaspa killed him, his life went away, his spirit vanished.

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

1. For six hundred and sixteen years and six months (Bundahishn 34.4).

2. See Yt. 5.26, text and notes.

3. Food and drink.

4. Cf. Yt. 15.16.

5. He pretended to be a god (Firdausi).

6. Doubtful: fraêshta.

7. Azhi Dahaka (Zohak) and his followers.

8. The Glory is described as departing three times, because it is threefold, according as it belongs to the king considered as a priest, warrior, or a husbandman. In that threefold character it is identical with Adar Farnbag, Adar Gushasp, and Adar Burzin Mehr (p. 7, notes).

9. A raven, one of the incarnations of the Genius of Victory (Verethraghna, Warharam).

See Yt14.18-21, 35.

10. See Yt. 5.34.

VIII.

45.

We sacrifice unto the awful Glory, that cannot be forcibly seized, made by Mazda

46.

For which the Good Spirit and the Evil One did struggle with one another: for that Glory that cannot be forcibly seized they flung each of them their darts most swift.

The Good Spirit flung a dart, and so did Vohu-Mano, and Asha-Vahishta and Atar, the son of Ahura Mazda.

The Evil Spirit flung a dart, and so did Akem-Mano, and Aeshma of the wounding spear and Azhi Dahaka and Spityura, he who sawed Yima in twain.

47.

Then forward came Atar, the son of Ahura Mazda, thinking thus in his heart: 'I want to seize that Glory that cannot be forcibly seized.'

But Azhi Dahaka, the three-mouthed, he of the evil law, rushed on his back, thinking of extinguishing it:

48.

'Here give it up to me; O Atar, son of Ahura Mazda: if thou seizest that Glory that cannot be forcibly seized, I shall rush upon thee, so that thou mayest never more blaze on the earth made by Ahura and protect the world of the good principle.'

And Atar took back his hands, as the instinct of life prevailed, so much had Azhi affrighted him.

49.

Then Azhi, the three-mouthed, he of the evil law, rushed forward, thinking thus in his heart: 'I want to seize that Glory that cannot be forcibly seized.'

But Atar, the son of Ahura Mazda, advanced behind him, speaking in these words:

50.

'There give it up to me, thou three-mouthed Azhi Dahaka. If thou seizest that Glory that cannot be forcibly seized, then I will enter thy hinder part, I will blaze up in thy jaws, so that thou mayest never more rush upon the earth made by Mazda and destroy the world of the good principle.'

Then Azhi took back his hands, as the instinct of life prevailed, so much had Atar affrighted him.

51.

That Glory swells up and goes to the sea Vouru-Kasha. The swift-horsed Son of the Waters seizes it at once: this is the wish of the Son of the Waters, the swift-horsed: 'I want to seize that Glory that cannot be forcibly seized, down to the bottom of the sea Vouru-Kasha, in the bottom of the deep rivers.'

52.

We sacrifice unto the Son of the Waters, the swift-horsed, the tall and shining lord, the lord of females; the male god,

who helps one at his appeal; who made man, who shaped man, a god who lives beneath waters, and whose ear is the quickest to hear when he is worshipped.

53.

'And whosoever of you, O men,' - thus said Ahura Mazda, - 'O holy Zarathushtra! shall seize that Glory that cannot be forcibly seized, he has the gifts of an Athravan; whosoever shall long for the illumination of knowledge, he has the gifts of an Athravan; whosoever shall long for fulness of knowledge, he has the gifts of an Athravan;

54.

'And Riches will cleave unto him, giving him full welfare, holding a shield before him, powerful, rich of cattle and garments; and Victory will cleave unto him, day after day; and likewise Strength, that smites more than a year. Attended by that Victory, he will conquer the havocking hordes; attended by that Victory, he will conquer all those who hate him.' For its brightness and glory, I will offer it a sacrifice....

IX.

55.

We sacrifice unto the awful Glory, that cannot be forcibly seized, made by Mazda

56.

Which the Turanian ruffian Frangrasyan tried to seize in the sea Vouru-Kasha. He stripped himself naked, wishing to seize that Glory that belongs to the Aryan nations, born and unborn, and to the holy Zarathushtra. But the Glory escaped, the Glory fled away, the Glory changed its seat, and an arm of the sea Vouru-Kasha was produced, namely, that lake that is called Lake Husravah.

57.

Then the most crafty Turanian Frangrasyan rushed out of the sea Vouru-Kasha, O Spitama Zarathushtra! thinking evil thoughts: '... I have not been able to conquer the Glory that belongs to the Aryan nations, born and unborn, and to the holy Zarathushtra.

58.

'Then I will defile all corn and liquors, as to greatness, goodness, and fairness.'

- 'Ahura Mazda will come against thee, ever eager to create new creatures.'

Then the most crafty Turania Frangrasyan rushed down into the sea Vouru-Kasha, O Spitama Zarathushtra!

59.

A second time he stripped himself naked, wishing to seize that Glory that belongs to the Aryan nations, born and unborn, and to the holy Zarathushtra. But the Glory escaped, the Glory

fled away, the Glory changed its seat, and an arm of the sea Vouru-Kasha was produced, namely, that lake that is called Lake Vanghazdau.

60.

Then the most crafty Turanian Frangrasyan rushed out of the sea Vouru-Kasha, O Spitama Zarathushtra! thinking evil thoughts: '... I have not been able to conquer the Glory that belongs to the Aryan nations, born and unborn, and to the holy Zarathushtra.

61.

'Then I will defile all corn and liquors, as to greatness, goodness, and fairness.'

- 'Ahura Mazda will come against thee, ever eager to create new creatures.'

Then the most crafty Turanian Frangrasyan rushed down into the sea Vouru-Kasha.

62.

A third time he stripped himself naked, wishing to seize the Glory that belongs to the Aryan nations, born and unborn, and to the holy Zarathushtra. But the Glory escaped, the Glory fled away, the Glory changed its seat, and an arm was produced in the sea Vouru-Kasha, namely, the water that is called Awzh-danva.

63.

Then the most crafty Turanian Frangrasyan rushed out of the sea Vouru-Kasha, O Spitama Zarathushtra! thinking evil thought: '... I have not been able to conquer the Glory that belongs to the Aryan nations, born and unborn, and to the holy Zarathushtra!'

64.

He was not able to seize the Glory that belongs to the Aryan nations, born and unborn, and to the holy Zarathushtra.

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

X.

65.

We sacrifice unto the awful Glory that cannot be forcibly seized, made by Mazda

66.

That cleaves unto him who grows up there, where lies Lake Kasava [Kasaoya], along with the Haetumant river; there where stands Mount Ushidhau, surrounded by waters, that run from the mountain.

67.

It runs unto him, it flows and swells unto him, bringing good pastures and fine horses, bringing plenty, full of glory; with beauty and weal; powerful and friendly, rich of pastures, prolific and golden. It runs unto him, it flows and swells unto him, bright and glorious, making the white grow, smiting away all plagues.

68.

And there comes with him a horse's strength, there comes with him a camel's strength, there comes with him a man's strength, there comes with him the kingly Glory: and there is in him, O holy Zarathushtra! so much of kingly Glory as might extinguish at once all the non-Aryan nations.

69.

And then (through it) living creatures may keep away hunger and death, living creatures (may keep away) cold and heat. Such is the kingly Glory, the keeper of the Aryan nations and of the five kinds of animals, made to help the faithful and the Law of the worshippers of Mazda.

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

XI.

70.

We sacrifice unto the awful kingly Glory, made by Mazda

71.

That clave unto Kavi Kavata, and unto Kavi Aipivohu, and unto Kavi Usadha, and unto Kavi Arshan, and unto Kavi Pisina, and unto Kavi Byarshan, and unto Kavi Syavarshan;

72.

So that they were all of them brave, all of them strong, all of them healthful, all of them wise, all of them happy in their wishes, all of them powerful kings.

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

XII.

73.

We sacrifice unto the awful kingly Glory, made by Mazda

74.

That clave unto Kavi Husravah for the well-shapen Strength, for the Victory made by Ahura, for the crushing Ascendant; for the righteousness of the law, for the innocence of the law, for the unconquerable power of the law; for the extermination of the enemies at one stroke;

75.

And for the vigour of health, for the Glory made by Mazda, for the health of the body, and for a good, virtuous offspring, wise, chief in assemblies, bright, and clear-eyed, that frees [their father] from the pangs [of hell], of good intellect; and for that part in the blessed world that falls to wisdom and to those who do not follow impiety;

76.

And for a dominion full of splendour, for a long, long life, and for all boons and remedies; 77. So that king Husravah [had the lead] all along the long race, and he could not pass through

the forest, he, the murderer, who was fiercely striving against him on horseback; the lord Kavi Husravah prevailed over all; he put in bonds Frangrasyan and Keresavazda, to avenge the murder of his father Syavarshana, a man, and of Aghraeratha, a semi-man.

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

XIII.

78.

We sacrifice unto the awful kingly Glory, made by Mazda

79.

That clave unto the holy Zarathushtra, so that he thought according to the Law, spake according to the Law, and did according to the Law; so that he was the holiest in holiness in all the living world, the best-ruling in exercising rule, the brightest in brightness, the most glorious in glory, the most victorious in victory.

80.

At his sight the Daevas rushed away; at his sight the (demoniac) malices were extinguished; at his sight the Jainis drew hack their ways from the mortals and, lamenting and wailing, laid violent hands on the Daevas.

81.

And that one prayer, the Ahuna Vairya, which the holy Zarathushtra sang and repeated four times, with a song that waxed louder and louder, drove back all the Daevas beneath the earth, and took off from them sacrifice and prayer.

82.

It was it, the Glory of Zarathushtra, that the Turanian ruffian Frangrasyan tried to seize to rule over all the Karshvares; round about the seven Karshvares did that ruffian Frangrasyan rush, trying to seize the Glory of Zarathushtra. But that Glory escaped to hidden inlets of the sea; and there those two made my will roll on; they entered my will, as it was my wish, Ahura Mazda's, and as it was the wish of the Law of Mazda.

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

XIV.

83.

We sacrifice unto the awful kingly Glory, made by Mazda

84.

That clave unto king Vistaspa, so that he thought according to the Law, spake according to the Law, and did according to the Law; so that he professed that Law, destroying his foes and causing the Daevas to retire.

85.

Who, driving the Druj before him, sought wide room for the

holy religion; who, driving the Druj before him, made wide room for the holy religion; who made himself the arm and support of this law of Ahura, of this law of Zarathushtra;

86.

Who took her, standing bound, from the hands of the Hunus, and established her to sit in the middle [of the world], high ruling, never falling back, holy, nourished with plenty of cattle and pastures, blessed with plenty of cattle and pastures.

87.

The valiant king Vishtaspa conquered all enemies, Tathravant of the evil law, Peshana, the worshipper of the Daevas, and the fiendish wicked Arejat-aspa and the other wicked Hvyaoanas.

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

XV.

88.

We sacrifice unto the awful kingly Glory, made by Mazda

89.

That will cleave unto the victorious Saoshyant and his helpers, when he shall restore the world, which will (thenceforth) never grow old and never die, never decaying and never rotting, ever living and ever increasing, and master of its wish, when the dead will rise, when life and immortality will come, and the world will be restored at its wish;

90.

When the creation will grow deathless, - the prosperous creation of the Good Spirit, - and the Druj shall perish, though she may rush on every side to kill the holy beings; she and her hundredfold brood shall perish, as it is the will of the Lord.

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

XVI.

91.

We sacrifice unto the awful kingly Glory, made by Mazda

92.

When Astvat-ereta shall rise up from Lake Kasava [Kasaoya], a friend of Ahura Mazda, a son of Vispa-taurvairi, knowing the victorious knowledge.

It was that Glory that Thraetaona bore with him when Azhi Dahaka was killed;

93.

That Frangrasyan, the Turanian, bore when Drvau was killed, when the Bull was killed;

That king Husravah bore when Frangrasyan, the Turanian, was killed;

That king Vishtaspa bore, when he victoriously maintained Holiness against the host of the fiends and took off the Druj from the world of the good principle.

94.

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

95.

And there shall his friends come forward, the friends of Astvat-ereta, who are fiend-smiting, well-thinking, well-speaking, well-doing, following the good law, and whose tongues have never uttered a word of falsehood.

Before them shall Aeshma of the wounding spear, who has no Glory, bow and flee; he shall smite the most wicked Druj, her of the evil seed, born of darkness.

96.

Akem-Mano smites, but Vohu-Mano shall smite him; the Word of falsehood smites, but the Word of truth shall smite it. Haurvatat and Ameretat shall smite both hunger and thirst: Haurvatat and Ameretat shall smite the evil hunger and the evil thirst. The evil-doing Angra Mainyu bows and flees, becoming powerless.

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

97.

Yatha ahu vairya: The will of the Lord is the law of holiness
....

I bless the sacrifice and prayer, and the strength and vigour of Mount Ushi-darena, made by Mazda, the seat of holy happiness; of the kingly Glory, made by Mazda; of the Glory that cannot be forcibly seized, made by Mazda.

Ashem Vohu: Holiness is the best of all good

[Give] unto that man brightness and glory, give him the bright, all-happy, blissful abode of the holy Ones.

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