

Zoroastrian Texts

translated with notes by

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Old Iranian Religion, Zoroastrianism

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YASNA 0: INTRODUCTION

INTRODUCTORY PREPARATIONS

Y.0.0 = the *Ashem vohu*

Order¹ is the **best good** reward/possession² **there is**.³
There are wished-for things in the wish for this one
when one's Order is for the best Order.⁴
 (3 times)

Y.0.1 (the *Fravarânê*)

I shall choose to be someone who sacrifices to Ahura Mazdâ
 (= a Mazdayasnian) like Zarathustra did.⁵
 I say no to the old gods and take Ahura Mazdâ as my guide.

For the Orderly Haoma-pressing Hour, a model of Order,
 for (its) sacrifice and hymn
 and satisfaction⁶ and glorification.⁷
 For the Orderly Morning Hour and the (Protector) of the
 House, a model of Order,
 for (its) sacrifice and hymn
 and satisfaction and glorification,—

Y.0.2

(and for that) of the fire, (you,) O son of Ahura Mazdâ,⁸ —
 by the satisfaction of you, O fire, O son of Ahura Mazdâ,
 for (your) sacrifice and hymn
 and satisfaction and glorification,—
 by the satisfaction of you, O fire, O son of Ahura Mazdâ,
 for (your) sacrifice ... glorification.

Y.0.3

The chief priest⁹ says forth to me:

In as much as a new life is **a worthy one** ...

He who is the chief priest says forth to me:

In as much as a new life is **a worthy one** ...

Let the Orderly one who knows (it) say forth:

thus the model—just in accordance with Order ...¹⁰

¹ Order (Av. *asha*): see Introduction.

² The best good thing: that which can be achieved by humans and their reward for their efforts.

³ Passages in **bold** type face are citations from the Old Avesta. “...” here means “etc.”

⁴ When humans behave so that Ahura Mazdâ's Order is upheld, then they will obtain their heart's desire.

⁵ Literally: “a Zarathustra-son.”

⁶ Satisfying the gods makes them favorable to the sacrificer.

⁷ Spreading the fame of the gods makes them stronger.

⁸ The heavenly Fire = the sun.

⁹ Av. *zaotar*, Pahl. *zôt*, the priest who pours the libations of water and milk.

¹⁰ The *Ahuna vairiya* prayer, see before 1.28.1.

I SAY FORTH WITH MY PRAISE

Y.0.4

I say (it) forth with my praise
 with (thoughts) well thought, (words) well spoken, (acts) well done,
 and (thoughts) to be well thought, (words) to be well spoken,
 and (acts) to be well done.
 I regard as worthy of songs of praise
 all (thoughts) well thought, (words) well spoken, (acts) well done.
 I regard as worthy of being left out
 all (thoughts) badly thought, (words) badly spoken, (acts) badly done.

Y.0.5

I have given to you, O Life-giving Immortals,
 (my) sacrifice and hymn
 (together) with (my) thought, with (my) word, and with (my) act,
 (together) with (my) *essence (life thread?),
 and (together) with
the life breath of nothing less than (my) **own body**.
 (1.33.14)

Y.0.6

I praise Order.
Order is the best good ...

Y.0.7 = Y.0.1

Y.0.8

(By the satisfaction) of Ahura Mazdâ,
 wealthy and munificent,
 of the Life-giving Immortals,
 of Mithra, who provides wide grazing grounds,
 and of Peace with good pasture,—

Y.0.9

(by the satisfaction) of the radiant, immortal sun,
brilliant, with fleet horses,—
of Vayu, whose work is above,¹
set beyond the other Creations,
this (side) of you, O Vayu,
which (is) what you have (that is) of the Life-giving Spirit,—
of straightest Cistâ, sustainer of Order, set in place by Ahura
Mazdâ,
of the good *daênâ*² of those who sacrifice to Ahura Mazdâ,—

Y.0.10

(by the satisfaction) of the Orderly life-giving poetic thought
with invigorating *essence(?),³
of the law for discarding the old gods,
the law transmitted by Zarathustra,
of the long *tradition, (and)
of the good *daênâ* of those who sacrifice to Ahura Mazdâ.
of the confidence in the life-giving poetic thought,
*the holding in (one's inner) hearing⁴ of the *daênâ* of those
who sacrifice to Ahura Mazdâ,
*of the *finding ability of the Life-giving poetic thought,
of the inborn guiding thought set in place by Ahura Mazdâ,
of the ear-heard⁵ guiding thought set in place by Ahura
Mazdâ,—

Y.0.11

(by the satisfaction) of the fire, (you,) O son of Ahura
Mazdâ,—
of you, O fire, O son of Ahura Mazdâ,
of Mount Crack of Dawn set in place by Ahura Mazdâ,
(which reaches up) into the good breathingspace of Order,⁶

Y.0.12

by the satisfaction of all the sustainers of Order worthy of

sacrifice

in the world of thought, in the world of living beings,
of the pre-souls of the sustainers of Order,
strong (and) unshakable,
of the pre-souls of the first guides,⁷
of the pre-souls of (our) closest relatives,
for (their) sacrifice and hymn
and satisfaction and glorification.

Y.0.13

The chief priest says forth to me:

In as much as a new life is a worthy one

He who is the chief priest says forth to me:

In as much as a new life is a worthy one

Let a sustainer of Order who knows (it) say forth:

thus its Model is just in accordance with Order ...

Y.0.14

Order is the best good ...

By (my) satisfaction of Ahura Mazdâ,

by (my) disdain of the Evil Spirit,

**on account of my true action/utterance may what is most
perfect in exchange value be produced!**

Order is the best good ...

Y.0.15 = the *Ahuna vairya* prayer

(see Y.27.13)

¹ Vayu is the space intermediate between the earth and the sky. Since the sky envelopes the earth like the shell of an egg, Vayu lies inside the sky but also envelopes the earth. This makes Vayu double: the good Vayu, up above, through which the souls travel to Paradise, and the bad Vayu, below, through which they travel to Hell.

² The "vision-soul," see The introduction. Among other things, the *daênâ* represents the totality of a person's thoughts, words, acts.

³ The "vigorous" may refer to the heavenly waters, in which things are "recharged," as it were. The word "essence" means bow-string in its only clear attestation. Perhaps it means "string of life."

⁴ The (inner) hearing (*ushi*) may be what permits one to hear thoughts and words in the world of thought. Later it comes to mean "consciousness" or similar. — Note that *ushi.dartheta* "holding in one's (inner) hearing" is also the explanation of the name *Ushidarna* "Mount Crack of Dawn," understood as "holding of the *ushi*."

⁵ There are two types of "guiding thoughts": one with which one is born and one that one acquires.

⁶ I.e., where there is no constriction, no *anxiety*, see Y.8.8.

⁷ The Avestan word is sometimes translated as "first believers, first teachers," but the exact meaning is not known.

YASNA 1: I ANNOUNCE

Y.1.1

I announce (them to you)! I am assembling (the sacrifice)
to/of Ahura Mazdâ,¹ who has set (everything in its proper
place),
the wealthy and munificent one,
the greatest, the best, the most beautiful,
the firmest, the one with the best guiding thought,² the best
shaped,
the one who gets closest to Order (?),
the one of good Creations,³ of wide support,
who has set us in (our) place, who has fashioned us,
who has *structured us,⁴
who is the most “Life-giving” Spirit.

Y.1.2

I announce (them to you)! I am assembling (the sacrifice)
for (regenerating) Good Thought,
for Best Order,
for Well-deserved Command,
for Life-giving Humility,
for Wholeness and Immortality,⁵
for the Fashioner of the Cow, the Soul of the Cow,
for the fire of Ahura Mazdâ,
the one of the Life-giving Immortals
who most often takes up his (ritual) position.

Y.1.3

I announce (them to you)! I am assembling (the sacrifice)
for (or: by?) the daily models of Order:⁶
(firstly) for the Orderly Haoma-pressing Hour (Hâvani),⁷ a
model of Order.⁸
I announce (them to you)! I am assembling (the sacrifice)

for the Orderly Morning Hour (Sâvanghî)⁹ and the (Protector)
of the House, a model of Order.

I announce (them to you)! I am assembling (the sacrifice)
for Mithra¹⁰ who provides wide grazing grounds, with 1000
ears, 10,000 eyes,
the one worthy of a sacrifice in which his name is uttered,¹¹
(and) peace with good pastures.¹²

Y.1.4

I announce (them to you)! I am assembling (the sacrifice)
for Orderly Noon-time (Rapithvina), a model of Order.
I announce (them to you)! I am assembling (the sacrifice)
for the Orderly Cattle-furthering One and the (Protector) of
the Tribe, a model of Order.

I announce (them to you)! I am assembling (the sacrifice)
to Best Order and the fire, (son) of Ahura Mazdâ.¹³

Y.1.5

I announce (them to you)! I am assembling (the sacrifice)
for the Orderly Evening Hour (Uzayeirina), a model of Order.
I announce (them to you)! I am assembling (the sacrifice)
for the Orderly man-furthering one and the (Protector) of the
Land, a model of Order,
I announce (them to you)! I am assembling (the sacrifice)
to the exalted lord, the Scion of the Waters¹⁴
and the water set in place by Ahura Mazdâ.¹⁵

Y.1.6

I announce (them to you)! I am assembling (the sacrifice)
for the Orderly *oncoming Midnight (Aiwisruthrima
Aibigaya),¹⁶ a model of Order.
I announce (them to you)! I am assembling (the sacrifice)
for the Orderly one who furthers all good living and the one
most like Zarathustra, a model of Order.
I announce (them to you)! I am assembling (the sacrifice)
to the pre-souls of the Orderly¹⁷
and the women to be *won by men¹⁸

¹ The exact meaning of the genitive is not clear. It could refer to the fact that the sacrificer is assembling his sacrifice like Ahura Mazdâ's primordial sacrifice (see Bdh.3.23).

² Acc. to 2.46.3, the guiding thoughts of the Revitalizers help pull the sun across the sky.

³ Literally “webs,” the covers from within which all the creatures are born?

⁴ See Yt.13.28.

⁵ These are the six Life-giving Immortals, the seventh of whom is Ahura Mazdâ himself, hence the “Seven Life-giving Immortals.” In addition there are innumerable (lower-case) “life-giving immortals.”

⁶ That is, in order to “satisfy” the divine models for the first, heavenly, sacrifice of Ahura Mazdâ.

⁷ Time of the morning sacrifice, beginning before sunrise, and Peace with good pastures is his beneficent companion, representing the reward to humans for assisting Ahura Mazdâ.

⁸ Here the sacrificer is repeating the ordering sacrifice by which the world was ordered, beginning with the fashioning of “limited time,” see Bdh.1.21-22.

⁹ Literally “the one providing life-giving strength.”

¹⁰ Mithra guides the sun as it rises out of the waters under the earth.

¹¹ It is important that the sacrifice has an address, since otherwise it might go to someone for whom it is not intended.

¹² Armies, among other things, plunder and ravage the pastures.

¹³ At noon, the heavenly fire, the sun, is at the zenith.

¹⁴ The fire in the clouds and heavenly waters, Apâm Napât.

¹⁵ The sun is getting ready for its journey through the waters.

¹⁶ Also possible: Time for listening and singing?

¹⁷ Depicted as female warriors who fight in the battle against the Evil Spirit, but also act as birth assistants and conductors of the heavenly waters. See Y. 23, 26, Yt.13.

¹⁸ That is, as prizes for victory in the battle against the powers of darkness? Or: “the women to be desired by men”?

and the seasonly good dwelling¹
and the well-fashioned, well-shaped force
and the obstruction-smashing² strength, set in place by Ahura
Mazdâ
and the victorious superiority.³

Y.1.7

I announce (them to you)! I am assembling (the sacrifice)
for the Orderly Hour of Dawn (Ushahina),⁴ a model of Order.

I announce (them to you)! I am assembling (the sacrifice)
for the Orderly *Admirable⁵ one and the (Protector) of the
Home, a model of Order.

I announce (them to you)! I am assembling (the sacrifice)
to obstruction-smashing Sraosha⁶ with the rewards,
possessing rewards, furtherer of living beings,
Rashnu⁷ the straightest⁸
and Rectitude, furtherer of living beings, increaser of living
beings.

Y.1.8

I announce (them to you)! I am assembling (the sacrifice)
by the monthly models of Order:
for the Orderly new moon, a model of Order,
the Orderly full moon and the seventh day,⁹ a model of
Order.

Y.1.9

I announce (them to you)! I am assembling (the sacrifice)
by the seasonly models of Order:
I announce (them to you)! I am assembling (the sacrifice)
for Orderly Mid-green, a model of Order.
I announce (them to you)! I am assembling (the sacrifice)
for Orderly Midsummer, a model of Order.
I announce (them to you)! I am assembling (the sacrifice)
for Orderly Harvest time, a model of Order.
I announce (them to you)! I am assembling (the sacrifice)
for Orderly Autumn equinox, *marking the turning (of days),

time for releasing the males,¹⁰ a model of Order.

I announce (them to you)! I am assembling (the sacrifice)
for Orderly Mid-season (midwinter), a model of Order.

I announce (them to you)! I am assembling (the sacrifice)
for Orderly Spring equinox, a model of Order.

I announce (them to you)! I am assembling (the sacrifice)
for (all) the yearly models of Order.¹¹

Y.1.10

I announce (them to you)! I am assembling (the sacrifice)
for all these models
which are the models of Order,
thirty-three, the nearest, those *surrounding the hour of the
haoma pressing,
which are those of Best Ode Urwatat.nara (Vd. 2) claimed by
Zarathustra.

Y.1.11

I announce (them to you)! I am assembling (the sacrifice)
to the two exalted ones, Ahura (Mazdâ) and Mithra,
*unthreatening and Orderly,
and to the stars, the Creations of the Life-giving Spirit,
and to the star Tishtriya (Sirius), wealthy and munificent,
and to the moon containing the seed of the cow¹²
and to the radiant sun with fleet horses,
the eye of Ahura Mazdâ,
(and) to Mithra the land-lord of lands.
I announce (them to you)! I am assembling (the sacrifice)
to Ahura Mazdâ, the wealthy and munificent.
I announce (them to you)! I am assembling (the sacrifice)
to the pre-souls of the Orderly.

Y.1.12

I announce (them to you)! I am assembling (the sacrifice)
to you, the fire, O son of Ahura Mazdâ,
together with all fires.
I announce (them to you)! I am assembling (the sacrifice)
for the good waters,
(the sacrifice) to all the waters, set in place by Ahura Mazdâ,
and all the plants, set in place by Ahura Mazdâ.

Y.1.13

I announce (them to you)! I am assembling (the sacrifice)
to the Orderly life-giving poetic thought with invigorating
*essence(?),¹³
the law for discarding the old gods, the law transmitted by
Zarathustra,
the long *tradition, (and)

¹ Perhaps a reference to transhumance?

² This epithet refers to the obstructions set in place by the powers of darkness to prevent the birth of the new light and day, but which are “smashed” and destroyed by the victorious good deities.

³ These are the principal fighters of darkness and evil.

⁴ The time period preceding dawn.

⁵ We do not know what this word means.

⁶ The deified Listening, principal fighter of the powers of darkness, arch enemy of Wrath, the embodiment of the night sky.

⁷ The deified Straightness, judge in the beyond who judges the souls, weighing their thoughts, etc., on his scales, and sends them to heaven or hell.

⁸ Making straight paths for the sun?

⁹ 8th and 23rd days of the month.

¹⁰ That is, to fertilize the females, ensuring spring young.

¹¹ I.e., those of the days, months, and seasons.

¹² Cf. Bdh.3.14, 6e.2.

¹³ See Y.0.10.

FROM THE YASNA

the good *daêṇâ* of those who sacrifice to Ahura Mazdâ.

Y.1.14

I announce (them to you)! I am assembling (the sacrifice)
to Mount Crack of Dawn, set in place by Ahura Mazdâ,
providing good breathing space through(out) Order,¹
and all the mountains
providing good breathing space through(out) Order,
providing much good breathing space,
set in place by Ahura Mazdâ,
and the Fortune of the poets, set in place by Ahura Mazdâ,
and the *unseizable Fortune, set in place by Ahura Mazdâ,
I announce (them to you)! I am assembling (the sacrifice)
to good Ashi (reward),
good Cisti (illumination?),
good Erethe (generosity?),
good *Arrival of munificence(?)²
(and) life-giving strength, set in place by Ahura Mazdâ.

Y.1.15

I announce (them to you)! I am assembling (the sacrifice)
to the good Qualified Invitation,³
and (that) of the qualified Orderly man,⁴
the strong, rigid one worthy of sacrifice in the image of the
Web-holder.⁵

Y.1.16

I announce (them to you)! I am assembling (the sacrifice)
to these places and settlements
and grazing grounds and dwellings and *stables
and the waters and the earths and the plants
and this earth and yonder sky
and the Orderly wind,
the stars, the moon, the sun,
the Endless Lights set in place by themselves,
and all the Orderly Creations of the Life-giving Spirit, male
(or) female, models of Order.⁶

Y.1.17

I announce (them to you)! I am assembling (the sacrifice)
to the exalted model, that of Order,
by hourly, daily,
monthly, seasonally, and yearly models,

¹ As opposed to narrowness and constriction, see Y.8.8. "Order" represents the vast heavenly spaces, with the sun as their center-piece.

² Several of these entities are mentioned only in this list and are otherwise not known.

³ "Invitation," that is, as a guest friend, who receives gifts and gives gifts in return.

⁴ See Y.61.1 and PR.46.4.

⁵ The function of this deity is unknown. It is probably also a constellation. The "web" is no doubt the cosmic web (tissue) woven by Ahura Mazdâ, in which his creations are born.

⁶ The sacrificer is repeating the ordering sacrifice by which the spatial components of the world were ordered.

which are the models of Order,
to the model of the Haoma-pressing Hour.

Y.1.18

I announce (them to you)! I am assembling (the sacrifice)
to the strong, unshakable pre-souls of the Orderly,⁷
the pre-souls of the first *guides,
the pre-souls of our closest relatives,
for the pre-soul of (my) own breath-soul.

Y.1.19

I announce (them to you)! I am assembling (the sacrifice)
by all the models of Order.
I announce (them to you)! I am assembling (the sacrifice)
for all the ones worthy of sacrifice whose gifts are good,
both those in the world of thought and those in the world of
the living,
who are worthy of sacrifice and hymns⁸
according to the best Order.

Y.1.20

O Orderly Haoma-pressing Hour, model of Order!
O Orderly Morning Hour, model of Order!
O Orderly Noon-time, model of Order!
O Orderly Evening Hour, model of Order!
O Orderly Midnight Hour, model of Order!
O Orderly Hour of Dawn, model of Order!

Y.1.21⁹

If I have ever offended you,
through thought, speech, (or) act,
whether because it pleased me or whether it did not,
I say it forth in (my) praise to you (to atone) for it,
I make it known to you,
if I have ever omitted (anything) from this of yours,
the sacrifice and the hymn.

Y.1.22

O all greatest models! O Orderly model of Order!
If I have offended you (all)
either through thought, speech, (or) act,
whether because it pleased me or whether it did not,
I say it forth in (my) praise to you all (to atone) for it,
I make it known to you,

⁷ On the role of the pre-souls in the creation, see Yt.13.

⁸ They deserve to receive the strengthening sacrifices and to be woven into the poet's poetic webs. Thereby they obtain strength and fame and are again placed in command. The woven hymn is also the microcosmic counterpart of Ahura Mazdâ's great poetic web, which is his ordered cosmos.

⁹ In the following section the sacrificer makes sure that he has no imperfections or flaws that might invalidate the sacrifice or, worse, make it backfire and put the forces of darkness back in command.

if I have barred you from this,
the sacrifice and the hymn.

Y.1.23

I shall choose to be someone who sacrifices to Ahura Mazdâ
like Zarathustra did.
I say no to the old gods and take Ahura Mazdâ as my guide.
For the Orderly Haoma-pressing Hour, a model of Order,
for (its) sacrifice and hymn
and satisfaction and glorification.

For the Orderly Morning Hour and the (Protector) of the
House, a model of Order,
for (its) sacrifice and hymn
and satisfaction and glorification.
For the sacrifice and hymn
and satisfaction and glorification
of the models of the hours and the days
and the months and the seasons and the years.

YASNA 6: WE SACRIFICE

Y.6.1

We sacrifice to Ahura Mazdâ, who has set (everything in its
proper place).
We sacrifice to the Life-giving Immortals, who bestow good
command and give good gifts.

Y.6.2

We sacrifice to the Orderly daily models of Order.
We sacrifice to the Orderly Haoma-pressing Hour, a model of
Order.
We sacrifice to the Orderly Morning Hour and the (Protector)
of the House, a model of Order.
We sacrifice to Mithra who provides wide grazing grounds,
with 1000 ears, 10,000 eyes, the one worthy of a sacrifice
in which his name is uttered.
We sacrifice to peace with good pastures.

Y.6.3

We sacrifice to the Orderly Noon-time, a model of Order.
We sacrifice to the Orderly Cattle-furthering One and the
(Protector) of the Tribe, a model of Order.
We sacrifice to Best Order and the fire of Ahura Mazdâ.

Y.6.4

We sacrifice to the Orderly Evening hour, a model of Order.
We sacrifice to the Orderly Man-furthering One and the
(Protector) of the Land, a model of Order.
We sacrifice to the exalted lord, the powerful, radiant Scion
of the Waters, with fleet horses.
And we sacrifice to the Orderly water set in place by Ahura
Mazdâ.¹

Y.6.5

We sacrifice to the Orderly *oncoming Midnight hour, a
model of Order.
We sacrifice to the Orderly One who Furthers all Good Life

and the One most like Zarathustra, a model of Order.

We sacrifice to the good, life-giving pre-souls of the Orderly,
rich in life-giving strength.
We sacrifice also to also the women to be desired by men.
We sacrifice also to the seasonly good dwelling.
We sacrifice also to the well-fashioned, well-shaped Strength.
We sacrifice also to the obstruction-smashing strength, set in
place by Ahura Mazdâ.
We sacrifice also to the victorious superiority.

Y.6.6

We sacrifice to the Orderly hour of Dawn, a model of Order.
We sacrifice to the Orderly *Admirable one and the
(Protector) of the Home, a model of Order.
We sacrifice to the well-shaped Orderly, obstruction-
smashing Sraosha with the rewards,
furtherer of living beings, a model of Order.
We sacrifice to Rashnu the straightest.
We sacrifice also to Rectitude,
furtherer of living beings, increaser of living beings.

Y.6.7

We sacrifice to the Orderly monthly models of Order.
We sacrifice to the Orderly new moon, a model of Order.
We sacrifice to the Orderly full moon, a model of Order.
We sacrifice to the Orderly seventh day, a model of Order.

Y.6.8

We sacrifice to the Orderly seasonly models of Order.
We sacrifice to Orderly Mid-green, a model of Order.
We sacrifice to Orderly Midsummer, a model of Order.
We sacrifice to Orderly Harvest time, a model of Order.
We sacrifice to Orderly Autumnal equinox, *marking the
turning, time of releasing the males, a model of Order.
We sacrifice to Orderly Midseason, a model of Order.
We sacrifice to Orderly Spring equinox, a model of Order.
We sacrifice to the Orderly yearly models of Order.

¹ The heavenly waters, the Vourukasha Sea, and the heavenly river,
Ardwî Sûrâ Anâhitâ (see Yt.5).

Y.6.9

We sacrifice to all the models of Order,
which are the first thirty-three models of Order,
*surrounding the hour of the haoma pressing,
which are those of Best Order,
taught by Ahura Mazdâ, uttered by Zarathustra.

Y.6.10

We sacrifice to the two exalted ones,
Ahura (Mazdâ) and Mithra, *unthreatening and Orderly,
and the stars, and the moon, and the sun
(standing) by(?) the plants providing barsom.¹
We sacrifice to Mithra, the land-lord of lands.
We sacrifice to Ahura Mazdâ, wealthy and munificent.
We sacrifice to the good, life-giving pre-souls of the Orderly,
rich in life-giving strength.

Y.6.11

We sacrifice to you, the Orderly fire, the son of Ahura
Mazdâ, model of Order,
together with all fires.
We sacrifice to the Orderly good, best waters, set in place by
Ahura Mazdâ.
We sacrifice to all the Orderly waters, set in place by Ahura
Mazdâ.
We sacrifice to all the Orderly plants, set in place by Ahura
Mazdâ.

Y.6.12

We sacrifice to the life-giving poetic thought of great
munificence.
We sacrifice to the law for discarding the old gods, the law
transmitted by Zarathustra.
We sacrifice to the long *tradition.
We sacrifice to the good *daênâ* of those who sacrifice to
Ahura Mazdâ.

Y.6.13

We sacrifice to Mount Ushidarena, set in place by Ahura
Mazdâ, providing good breathing space through Order.
We sacrifice to all the mountains providing good breathing
space through Order, providing much breathing space, set
in place by Ahura Mazdâ.
We sacrifice to the strong Fortune of the poets, set in place by
Ahura Mazdâ.
We sacrifice to the *unseizable Fortune, set in place by
Ahura Mazdâ.
We sacrifice to good Ashi, radiant, exalted, strong, well-
shaped, *bounteous.
We sacrifice to the Fortune set in place by Ahura Mazdâ.
We sacrifice to the life-giving strength, set in place by Ahura

Mazdâ.

Y.6.14

We sacrifice to the good Qualified Invitation
We sacrifice also to the qualified Orderly man.
We sacrifice to the strong, rigid one worthy of sacrifice in the
image of the Web-holder.

Y.6.15

We sacrifice to these waters and earths and plants.
We sacrifice to these places and settlements and grazing
grounds and dwellings and *stables.
And we sacrifice to this lord of the settlement: Ahura Mazdâ.

Y.6.16

We sacrifice to all the greatest models,
the hourly, daily, monthly, seasonly, and yearly ones.

Y.6.17

We sacrifice to Wholeness and Immortality.
We sacrifice to the cow who gives good gifts.
We sacrifice to Orderly, obstruction-smashing Sraosha with
the rewards, well-shaped
furtherer of living beings, a model of Order.

Y.6.18

We sacrifice to the haoma and the pre-haoma.
We sacrifice here to the Reward and pre-soul of Orderly
Spitama Zarathustra.
We sacrifice to the firewood and the incense.
We sacrifice to you, the fire, O son of Ahura Mazdâ!

Y.6.19

We sacrifice to the good, life-giving pre-souls of the Orderly,
rich in life-giving strength.

Y.6.20

We sacrifice to all the Orderly ones worthy of sacrifice.
We sacrifice to all the models of Order:
the model *for the Haoma-pressing Hour,
the model *for the Morning Hour and the (Protector) of the
house,
the model *for all the greatest models.

Y.6.21

The chief priest says forth to me:
As it is the well-deserved Life ...
He who is the chief priest says forth to me:
As it is the well-deserved Life ...
Let the Orderly one who knows (it) say forth:
thus the model—just in accordance with Order ...

¹ Sacrificial branches spread out before the fire altar.

YASNA 8: I PLACE IN ORDERLY FASHION

Y.8.1

I place in Orderly fashion
the *myazda*¹ to be eaten:
Wholeness and Immortality,
the cow who gives good gifts,
the haoma and the pre-haoma
the firewood and the incense
with the glorification of Ahura Mazdâ,
of the *Ahuna vairya*, the correctly spoken word,
of the good Qualified Invitation
of the strong one in the image of the Web-holder,
of the haoma and the poetic thought
and of Orderly Zarathustra.
May he/it(?) in return come to us in Orderly fashion.

Y.8.2

Eat, men (= gods?), this *myazda*,
whoever (among you) has deserved it
by Order and by *coming forth(?).

Y.8.3

O Life-giving Immortals! O *daênâ* of those who sacrifice to
Ahura Mazdâ!
O Good men/gods and women/goddesses! O libations!
Whoever declares he too sacrifices to Ahura Mazdâ among
these who sacrifice to Ahura Mazdâ,
(but actually) while *seeking victory(?)
with a *composition of Order
destroys by sorcery the living beings of Order,
point him out, you, O waters, plants, and libations.²

Y.8.4

And whoever among these who sacrifice to Ahura Mazdâ,
being adult (and) *having participated in the invocation(?),
is not willing to say forth these words,
he comes to these *in a mind of sorcery.

Order is the best good ...

In as much as a new life is a worthy one ...

Y.8.5³

May you, Ahura Mazdâ, (now) rule at will
and according to your wish over your own Creations,
You, O waters, you, O plants,
you, O all good (things) whose seed is of/from Order,
place the Orderly one in command,
the one possessed by the Lie out of command!⁴

Y.8.6

May the Orderly one have command at will!
May the one possessed by the Lie not have command at will!
(May he be) gone, discomfited, removed
from the Creations of the Life-giving Spirit,
restrained, with no power at will.

Y.8.7

May I, too, who (am another) Zarathustra,
*lead the foremost (people) of the homes, houses, tribes, and
lands
to help the *daênâ* along
with their thoughts, words, and acts,
the one of Ahura Mazdâ and Zarathustra.

Y.8.8

I invite expanse and good breathing space
for the entire being of the Orderly one.
I invite constriction and bad breathing space
for the entire existence possessed by the Lie.⁵

Y.8.9

Order is the best good ...
for the satisfaction and glorification
of the haoma, which brings Order.
(etc.)

¹ A kind of cake.

² Again, precautions against a flawed sacrifice.

³ The following passage obviously expresses the basic purpose of the *yasna* sacrifice.

⁴ Cf. Yt.19.96.

⁵ The time stretch when the existence is under the rule of the powers of darkness.

YASNAS 9-10: THE PRAISE OF HAOMA

Y.9.1

At the proper time, at the Haoma-pressing Hour,
Haoma¹ went up to Zarathustra,
who was purifying² the fire and chanting the *Gathas*.
Zarathustra asked him:
Who are you,
the most beautiful I have ever seen
in the entire bony existence,
with your sunny immortal life?

Y.9.2

Thus he answered me,
the Orderly death-averting³ Haoma:
I am, O Zarathustra,
the Orderly death-averting Haoma.
Ask me hither, Spitamid,
press me forth to drink.
Praise me for strength,⁴
like the future Revitalizers too will praise me.

The first sacrificers

Y.9.3

Then Zarathustra said:
Homage to Haoma!
Who was the first man, O Haoma,
to press you for the bony world of the living?
What reward was sent to him?
What prize came to him?

Y.9.4

Thus he answered me,
Orderly death-averting Haoma:
Vîwanghwant was the first man
to press me for the bony world of the living.
That reward was sent to him,
that prize came to him
that a son was born to him:
radiant Yima with good herds,⁵
the most Fortunate among those born,
like the sun to look at among men.
Under his command he made
cattle and men indestructible,

waters and plants indesiccable,
(and) savory food imperishable.

Y.9.5

Under Yima the *brave's command
there was never cold, never heat,
there was never old age, never death,
never envy set in place by the old gods.
Fifteen (years) in shape the two went forth,
father and son each,
for as long as he ruled,
Yima with good herds, Vîwanghwant's son.

Y.9.6

Who was the second man, O Haoma,
to press you for the bony world of the living?
What reward was sent to him?
What prize came to him?"

Y.9.7

Thus he answered me,
Orderly death-averting Haoma:
Âthviya was the second man
to press me for the bony world of the living.
That reward was sent to him,
that prize came to him
that a son was born to him:
Thraêtaona of the house rich in life-giving strength.

Y.9.8

He smashed the giant dragon
with three mouths, three heads,
six eyes, a thousand tricks,
the mighty strong, deceiving Lie,
that evil (affecting) the living beings, possessed by the Lie:
the mighty strong Lie
that the Evil Spirit whittled forth,
against the bony world of the living,
for the destruction of the living beings of Order.

Y.9.9

Who was the third man, O Haoma,
to press you for the bony world of the living?
What reward was sent to him?
What prize came to him?

Y.9.10

Thus he answered me,
Orderly death-averting Haoma:

¹ It is hardly possible in this text to distinguish between the god Haoma and the *haoma* plant used in the sacrifice.

² I.e., preparing it for the sacrifice.

³ The meaning of *dûraosha-*, OInd. *duroscha-* has not been established; "death-averting" is just a stop-gap translation. The word could perhaps mean "he who opens the doors of dawn?"

⁴ Note the effect of the praise.

⁵ See Videvdad 2.

Thrita of the Sâmas, most rich in life-giving strength,¹
 was the third man to press me
 for the bony world of the living.
 That reward was sent to him,
 that prize came to him
 that two sons were born to him:
 Urwâkhshaya and Kersâspa,
 one a *guide regulating the law,
 but the other had his work *above,²
 the curly-headed, mace-bearing youth.

Y.9.11

He smashed the horned dragon,
 the horse-devouring, man-devouring one,
 the venomous, yellow one,
 over whom the yellow venom rose up
 to the height of a spear;
 on whom Kersâspa cooked his meal
 in an iron pot at noon time.
 The villain started to get hot and to sweat.
 He shot out from under the pot
 and scattered the boiling water.
 Frightened he ran off and away,
 Kersâspa, whose thoughts were those of heroes.

Y.9.12

Who was the fourth man, O Haoma,
 to press you for the bony world of the living?
 What reward was sent to him?
 What prize came to him?

Y.9.13

Thus he answered me,
 Orderly death-averting Haoma:
 Pourushâspa was the third man
 to press me for the bony world of the living.
 That reward was sent to him,
 that prize came to him
 that you were born to him,
 you, O upright Zarathustra,
 of the house of Pourushâspa,
 who said no to the old gods
 and took Ahura Mazdâ as your *guide.

Y.9.14

Renowned in the Aryan Expanse³
 you were the first, O Zarathustra,
 to chant the *Ahuna vairya*⁴

¹ Cf. V.20.2.

² That is, in the world of thought? See Bdh.33.35, Dk.7.1.32.

³ Av. *airyanem vaêjô*, the mythical homeland of the Iranians, where Zarathustra was born. The exact meaning is not known.

⁴ See Videvdad 19.10.

with *pauses and repeated four times,
 the last time with stronger enunciation.

Y.9.15

You made hide in the ground
 all the old gods, O Zarathustra,
 who before that went about on this earth
 in the shape of men,
 (you) the strongest, the firmest,
 the most active, the fastest,
 who were the greatest obstruction-smasher
 of the *two Creations of the two spirits.

Praise of Haoma

Y.9.16

Thus said Zarathustra:
 Homage to Haoma! Good (is) Haoma,
 well set up (is) Haoma, set up straight,
 good, healing according to the established rules,
 of good shape, giving good invigoration,
 an obstruction-smasher,
 golden-colored with pliable twigs,
 the best when they drink (him)
 and the best flight-maker for the breath-soul.⁵

Y.9.17

I call down, O golden one, your intoxication
 and your might and your obstruction-smashing power,
 your talent, your healing,
 your furthering, your increasing,
 your strength in the whole body,
 your all-adorned wisdom.
 (I call) down (all) that so that I may go forth
 among the living beings commanding at will,
 overcoming hostilities, conquering the Lie!⁶

Y.9.18

(I call) down (all) that so that I may overcome
 the hostilities of all hostile ones,
 old gods and men,
 sorcerers and witches, false teachers,
 *poetasters, and *mumblers,⁷
 villains on two feet,
 obscurantists¹ on two feet,

⁵ It makes the breath-soul fly up to heaven.

⁶ Note the effects of drinking haoma. Cf. Y.10.6.

⁷ *Poetasters, and *mumblers, *kawis* and *karapans*: originally *kawi* was “poet,” then “competing > bad poet”; *karapan* presumably a “mumbler” or a kind of “sacrificer,” then “competing > bad poet-sacrificer.” According to the later tradition they tried to destroy the infant Zarathustra. See Denkard 7.4.64-67.

wolves on four feet,
and (their) army with wide front,
deceiving and falling (all over).²

Five requests

Y.9.19

This I ask you as my first request,
O death-averting haoma:
the Best Existence (Paradise) of the Orderly ones,
luminous and all good breathing space.
This I ask you as my second request,
O death-averting haoma:
health of this body.
This I ask you as my third request,
O death-averting haoma:
long life for (my) life breath.

Y.9.20

This I ask you as my fourth request,
O death-averting haoma:
that I may stand forth upon the earth
strong, mighty, satisfied,
overcoming hostilities, conquering the Lie!
This I ask you as my fifth request,
O death-averting haoma:
that I may stand forth upon the earth
smashing obstructions, conquering in battles,
overcoming hostilities, conquering the Lie!

Y.9.21

This I ask you as my sixth request,
O death-averting haoma:
May we be the first to notice the thief and the robber,
the first to notice the wolf!³
May no one notice us first!
May we notice all first!

Generosity of Haoma

Y.9.22

Haoma bestows endurance and strength
on those fleet coursers who run
in pairs along the race course.
To those in labor Haoma
gives radiant sons
as well as Orderly (sons as) offspring.
On those who in their homes

sit asking about the holy texts, Haoma
bestows insight and wisdom.

Y.9.23

On the young women
who go long without becoming pregnant,
Haoma bestows a master and lord,
(being) quickly well-*disposed when implored.

Y.9.24

Haoma also set down Kersâni
away from his command,
him who complained in his desire for command,
who lied:
No shall a priest again go about
in my land for increasing studies(?!)
He shall conquer all of the increases.
He shall strike down all of the increases.⁴

Y.9.25

Lucky you, who by your own strength,
O haoma, are in command at will!
Lucky you, the one informed about
the correct utterances containing many words!
Lucky you! You do not ask with a *tortuous question
about something spoken straight(?).

Y.9.26

Mazdâ brought you the belt with knots,
star-adorned, fashioned in the world of thought:
the good *daênâ* of those who sacrifice to Ahura Mazdâ.
And with that you are girded⁵
on the heights of the mountains
(enabling you) to hold the reins
and handles of the poetic thought.⁶

Y.9.27

O Haoma, O house-lord, O town-lord,
O tribe-lord, O land-lord,
O *possessor of life-giving wisdom, O master of knowledge,
for the sake of obtaining force and obstruction-smashing
strength
I address you: for me, for (my) body,
and the prosperity that gives much *enjoyment.

Curses

Y.9.28

Take away from us the hostilities of the hostile ones!

¹ I.e., who obscures, darkens Order; traditionally translated as
"heretic."

² Typical mode of locomotion of the followers of the Lie.

³ "Wolves" could be "on two feet" or "on four feet." Human
"wolves" were criminals such as murderers.

⁴ We do not know what this story is about.

⁵ Cf. Bdh.6j.1.

⁶ The poetic thought appears to act as the chariot(?) of the sun.

Take away the thought of the irate ones!
 In this house or in this town
 or in this tribe or in this land—
 whatever sinful mortal there is,
 take endurance away from his feet!
 Cover his ears!
 Shatter his thought!

Y.9.29

May you not be able (to walk) forth with the legs,
 may you not at all be able (to grasp) with the hands!
 May he not see the earth with his eyes!
 May he not see the cow with his eyes,
 he who makes our thought sinful,
 he who makes our body sinful!

Y.9.30

Against the yellow dragon, spurting venom,
 for the benefit of Orderly one who wishes to maintain (his)
 body(?),
 strike (your) weapon, O golden Haoma!
 Against the robber seeking to bloat (his possessions),
 bloody, raging,
 for the benefit of the Orderly one who wishes to keep (his)
 body,
 strike (your) weapon, O golden Haoma!

Y.9.31

Against the man possessed by the Lie,
 the false teacher who (arrogantly) tosses his head,
 for the benefit of the Orderly one who wishes to keep (his)
 body,
 strike (your) weapon, O golden Haoma!
 Against the unordered one who darkens Order, who destroys
 (this) existence,
 who heeds in speech this *daênâ*,
 (but) does not *follow up in acts,
 for the benefit of the Orderly one who wishes to keep (his)
 body,
 strike (your) weapon, O golden Haoma!

Y.9.32

Against the evil woman possessed by sorcerers
 whose deeds are for pleasure, who offers her lap,
 whose thought flutters forth
 like a cloud traveling with the wind,
 for the benefit of the Orderly one who wishes to keep (his)
 body,
 strike (your) weapon, O golden Haoma!
 When (it is) for him,
 for the benefit of the Orderly one who wishes to keep (his)
 body,
 strike (your) weapon, O golden Haoma!

Praise of Haoma

Y.10.1

Let them go away from here,
 old gods and deceptive females!
 Let good Sraosha make his dwelling,
 let good Ashi dwell here!
 Good Ashi *rested
 here in this home, in which Ahura Mazdâ is sacrificed to,
 which (is that) of Haoma, conveyor of/through Order.

Y.10.2

Also, the foremost (part of) your mortar
 I approach praising with speech,
 O you of good guiding thought,¹
 (that) which receives (your) twigs.
 Also, the uppermost (part of) your mortar
 I approach praising with speech,
 O you of good guiding thought,
 (that) in which (the haoma) is pounded
 with the strength of a man/hero.

Y.10.3

I praise the fog and the rain,
 who make your body grow
 on the tops of the mountains.
 I praise the high mountains,
 where, O Haoma, you have grown up.

Y.10.4

I praise the earth, broad and wide,
 with invigorating *essence, *bountiful,
 the carrier/womb² of you, O Orderly Haoma.
 I praise the earths, where, O Haoma, you grow,
 fragrant, *fleetly-moving.
 By the good growth of Mazdâ
 you have grown on the mountain,
 and so may you also prosper along the path of the bird.³
 And truly you are the wellspring of Order!

Y.10.5

Increase by my word in all (your) *roots
 in all (your) buds, and in all (your) protuberances!

Y.10.6

Haoma grows when he is praised.
 Thus the man who praises him
 becomes a greater obstruction-smasher.

¹ The reference of this epithet here is not clear. Compare “flight-maker” in Y.9.16?

² The earth carries all that is on her, but she is also the womb from which Haoma is born.

³ Compare “flight-maker” in Y.9.16?

The very least pressing of you, O Haoma,
the very least praise of you, O Haoma,
the very least consumption of you, O Haoma,
is for the smashing of a thousand old gods.¹

Benefits of the haoma

Y.10.7

As soon as it is produced
a(ny) blemish disappears from this house,
where he repeatedly brings in,
where he repeatedly praises
the *offspring, the *talent,
the healing of healing Haoma,
in his house and dwelling.

Y.10.8

For all other intoxications
are accompanied by Wrath with the bloody club,²
but the intoxication of Haoma
is accompanied by Order (and) bliss.
The intoxication of Haoma quickens
the man who would honor
Haoma like a young son.
Haoma enters these bodies to heal them.

Y.10.9

O Haoma, give me (those) of the remedies
by which you are the best (disease-)smasher through
remedies!
O Haoma, give me (those) of the obstruction-smashing
(remedies?),
by which you are the greatest obstruction-smasher.
I shall be ready to keep your deals (and) to praise you
(so that) you can make me better keep your deals (and) praise
you.
(Thus) spoke Ahura Mazdâ:
as (is) the Order that is best.

Y.10.10

The artisan god had fashioned you
as the fleet one set in place by the Web-master.
The artisan god had set you down
as the fleet one set in place by the Web-master
on high Haraitî.³

¹ Cf. Y.9.2.

² The bloodiness may refer to the color of sunset. It is possible
Wrath, the evil force of the dark night sky is responsible for
killing the day and the sunset is its death blood.

³ These are references to myths we do not know. We may also be
dealing with constellations.

Y.10.11

Thus the life-giving birds launched there
carried you out in various directions:
to Ishkata Upairi.saêna,
to Staêra Starô.sâra,
to Kusrâdha Kusrô.patâdha,
to Pavrâna along the path of the birds,
to the two *White-color Mountains.⁴

Y.10.12

And on those mountains
you grow in many varieties,
as the milky, golden-colored haoma.
Your remedies have been *mixed
by the *creative magic* of Good Thought.
So fling thought away from the one
who announces bad things about me!
And *depress the thought of the one
who stands up to announce bad things about me!

Y.10.13

Homage to Haoma! For he makes
the thought of a poor man as large
as that of even the most wealthy.
Homage to Haoma! because he makes
the thought of a poor man as large
as this (entire) knowledge of the ... (?).
You give plenty of men/heroes
to the one who has more life-giving knowledge,
who has more insight,
who, O golden Haoma, ever and again
gives shares of you mixed with milk.

Y.10.14.

Do not, like the bull banner ...
Let your juicy intoxications go forth!
Let them go with invigorating *essence!
I place all around, O Orderly Haoma,
this body of yours, invigorator of Order,
which appears to me well-shaped.

Y.10.15

I relinquish the aperture of the woman,
the villainess, whose dirt has not been removed,⁵
who thinks she is deceiving
the priest and Haoma,⁶
she who (herself, however,) deceived goes to perdition,
she who sits down devouring
the *draonah*¹ which belongs to Haoma.

⁴ Mountains in Central Asia and modern Afghanistan.

⁵ Perhaps a reference to a menstruating woman.

⁶ Cf. V.18.62.

(Haoma) does not *give her priests as sons,
nor indeed any good sons.

“Profession of faith”

Y.10.16

I belong to five, to five I do not belong:
I belong to (thought) well thought,
I do not belong to (thought) not well thought.
I belong to (speech) well spoken,
I do not belong to (speech) not well spoken.
I belong to (action) well done,
I do not belong to (action) not well done.
I belong to readiness to listen,
I do not belong to lack of readiness to listen.
I belong to the Orderly one,
I do not belong to the one possessed by the Lie.
and that (will be so) until when in the end
the victory between the two spirits comes about.

Zarathustra praises Haoma

Y.10.17

Then Zarathustra said:
Homage to Haoma, set in place by Ahura Mazdâ!
Good is Haoma, who was set in place by Ahura Mazdâ.
Homage to Haoma!
I praise all the haomas,
even when on the heights of the mountains,
even when in the depths of the streams,
even those in the narrow passes of ravines,
in the *clutches of women.
From a silver bowl
into a golden one I pour (you).
Let me not send you into the earth.
In this way you are worthy of a *wealthy one.

Y.10.18

These are your songs, O Haoma.
These are (your) praises.

...

These are the words correctly spoken,
*fulfilling our obligations,²
rich in obstruction-smashing strength,
countering hostilities, healing.

Y.10.19

And you too, (give) me these (songs, etc.?)!
Let your juicy intoxications go forth!
Let your luminous intoxications go forth!

The intoxications fly more fleetly, smashers of obstructions,
(when) he praises the one who is, at the same time as this
word from the *Gathas*(?).

Y.10.20

Homage to the cow! Homage to the cow!
For the cow an utterance!
For the cow a *stable!
For the cow food!
For the cow *pasture
**may be produced, for the cow! You keep tending her
for food for us! (< 3.48.5)**

Y.10.21

We sacrifice to tall, golden Haoma.
We sacrifice to ruddy³ Haoma, furtherer of living beings.
We sacrifice to *death-averting Haoma.
We sacrifice to all the haomas.
We sacrifice here to the reward and pre-soul
of Orderly Spitama Zarathustra.

Thus, we sacrifice to the male and female deities ...⁴

Three curses

Y.11.1

Three who are truly Orderly, whose words are not inviting,
are (here) cursing:
the cow and the horse and Haoma.
The cow curses the priest:
May you have no offspring and be followed by bad fame,
who do not share me (when) well cooked.
Thus you fatten me
(as if) belonging to (your) wife or son or his own *belly.

Y.11.2

The horse curses the rider:
May you not be able to harness the fleet (coursers),
nor mount the fleet (coursers),
nor rein in the fleet (coursers),
who do not ask me for strength
in the plentiful assembly of a ... with many men.

Y.11.3

Haoma curses the eater:
May you have no offspring and be followed by bad fame,
who keep me for yourself when pressed,
as (if I were) a thief whose head is forfeit.
For my head is not forfeit,
mine, the Orderly death-averting Haoma.

¹ Some kind of ritual food.

² That is, to the gods.

³ The color of the sunset.

⁴ The *Yenghye hâtâm* prayer, see Y.27.15.

Y.11.4

My father sent forth to me, Haoma, as my share of the sacrifice
—(he) Orderly Ahura Mazdâ—
the cheeks together with the tongue,
as well as the left eye.

Y.11.5

He who robs me of or steals or grabs it away that share which Orderly Ahura Mazdâ gave me,—
the cheeks together with the tongue,
as well as the left eye,—

Y.11.6

in that home will not be known
either a priest or a warrior or a husbandman.
Thus in his home will be born
*stinging and crawling (things)
of many kinds, as well as

Y.11.7

In the firmament you fashioned forth
for firmest Haoma the share of the cow.¹
May not Haoma bind you like he bound the villain,
the Turian Frangrasyân, in the middle third of this earth,
fettered in iron.²

Zarathustra praises Haoma

Y.11.8

Thus spoke Zarathustra:
Homage to Haoma set in place by Ahura Mazdâ!
Good is Haoma set in place by Ahura Mazdâ!
Homage to Haoma!
...

Y.11.10

I place all around, O Orderly Haoma,
this body of yours, O you vigorous through Order,
which appears to me well-shaped.
for energy, for Haoma, for intoxication,
for well-being, for Orderliness.
May you too assign to me,
O Orderly death-averting Haoma,
the Best Existence of the Orderly ones,
light and all good breathing space!

Y.11.11

Order is the best good ...

¹ "Cow" = "meat"?

² See Yt.9.17-19.

Y.11.12

In as much as a new life is **a worthy one**
May you, Ahura Mazdâ, (now) rule at will (etc., = Y.8.5)

Y.11.13

May the Orderly one have power at will! (etc., = Y.8.6)

Y.11.14

May I, too, who (am another) Zarathustra (etc., = Y.8.7)

Y.11.15

I pray for spaciousness (etc., = Y.8.8)

Y.11.16

I shall choose to be someone who sacrifices (etc., = Y.1.23)

The chief priest says forth to me:

In as much as a new life is **a worthy one**
He who is the chief priest says forth to me:
In as much as a new life is **a worthy one**
Let a sustainer of Order who knows (it) say forth:
thus its Model is just in accordance with Order ...

I say forth with my praise

Y.11.17 = Y.0.4

I say (it) forth with my praise
with (thoughts) well thought, (words) well spoken, (acts) well done,
and (thoughts) to be well thought, (words) to be well spoken,
and (acts) to be well done.
I regard as worthy of songs of praise
all (thoughts) well thought, (words) well spoken, (acts) well done.
I regard as worthy of being left out
all (thoughts) badly thought, (words) badly spoken, (acts) badly done.

Y.11.18 = Y.0.5

I have given to you, O Life-giving Immortals,
(my) sacrifice and hymn
(together) with (my) thought, with (my) word, and with (my) act,
(together) with (my) *essence (life thread?),
and (together) with
the life breath of nothing less than (my) **own body**.
(1.33.14)

Y.11.19 = Y.0.6

I praise Order.
Order is the best good ...

YASNA 12: PROFESSION OF FAITH (*FRAWARĀNĒ*)

Y.12.1

I scorn the old gods.

I shall choose to be someone who sacrifices to Ahura Mazdâ like Zarathustra did.

I say no to the old gods and take Ahura Mazdâ as my guide.

(I am) a praiser of the Life-giving Immortals, a sacrificer to the Life-giving Immortals.

To Ahura Mazdâ, (himself) good and possessor of good (things),

I assign **all good things**, (to him,) the Orderly one, wealthy, (and) munificent,**which ever are the best**, (< YH.37.1)

to whom belongs the cow, to whom Order,

to whom the lights,¹ to whom**The free spaces are *blending with the lights.** (< YH.37.1)

Y.12.2

I (now) choose **Life-giving Humility**,² **the good one**. *She shall belong* to me! (< 1.32.2)

By my praise of the cow I (herewith) remove (her) from theft and violence,

(by my praise) of the towns of those who sacrifice to Ahura Mazdâ (I remove them)

from damage and devastation.

Y.12.3

You are giving to the *homes

ability to go where they wish, to settle where they wish,

the ones by which they **dwell** on this earth **together with** (their) **cows** (< YH.37.2)

set up in reverence for Order.

In return I praise (all) that.

I shall not (leave) that (profession of faith and) enter upon (the path to) damage or devastation

against the towns of those who sacrifice to Ahura Mazdâ, not (even) for love of (my) bones or life breath.

Y.12.4

I (herewith) say no to the company with the evil old gods, who have no good (things to give),

whose (sacrifice) has/produces no Order,

who give evil gifts,

the most lying of all beings,

the foulest of all beings,

who of all beings have the least good (things to give).

I (herewith) say no the company with old gods,

with those possessed by old gods,

with sorcerers, with those possessed by sorcerers,

with the *opposite (qualities) of each and every one of all beings:

in thoughts, in words,

in acts, in (their) brilliant (gifts?).

Indeed, I say no to the company with him

*steadfastly³ just like with (any) *offensive one possessed by the Lie.

Y.12.5

And thus again and again

Ahura Mazdâ would *imprint on Zarathustra

in all the questionings, in all the meetings,

in which they discussed,

Ahura Mazdâ and Zarathustra.

Y.12.6

And thus again and again Zarathustra

would say no to the company with the old gods,

in all the conversations, in all the meetings,

in which they discussed,

Ahura Mazdâ and Zarathustra.

And thus do I too, as someone who sacrifices to Ahura

Mazdâ in the tradition of Zarathustra,

(herewith) say no to the company with the old gods,

like he would say no to them,

the Orderly Zarathustra.

Y.12.7

The choice by which the waters,

the choice by which the plants,

the choice by which the cow who gives good gifts,

the choice by which Ahura Mazdâ,

who set in place the cow,

who (set in (his) place) the Orderly man,

the choice by which Zarathustra was (someone who sacrifices to Ahura Mazdâ),

the choice by which Kawi Vishtâspa,⁴

the choice by which the (brothers) Frashaoshtra and

Jâmâspa,⁵

the choice by which each of the Revitalizers,

who produce what is truly real, Orderly,

by that choice and *guidance

I am someone who sacrifices to Ahura Mazdâ.

¹ The first creations.² Daughter and wife of Ahura Mazdâ, is the genius of the earth. Her humility is that of a daughter and wife, but also the patience of the earth who carries all life upon herself.³ Lit., "by (my) firm stance" (on the chariot)?⁴ See Yt.13.99-100.⁵ According to the tradition two brothers. Jâmâspa married Zarathustra's daughter after she was married to her father.

Y.12.8

I shall choose to sacrifice to Ahura Mazdâ in the tradition of
Zarathustra.

Having presented myself (to him) as a praiser(?)
and having made my choice,

I present my well-thought thought in praise,

I present my well-said word in praise,

I present my well-performed act in praise.

Y.12.9

I present my *daênâ* in praise

as that of someone who sacrifices to Ahura Mazdâ,
throwing off (her) harness, laying down (her) weapons,

(and) as my Orderly wedded daughter/wife,
who, of those that are and those that shall be,

(is) the greatest, best, and most beautiful,

which (is) worthy of Ahura Mazdâ and Zarathustra.

I assign all good things to Ahura Mazdâ.

This is how I present my *daênâ* in praise

as that of someone who sacrifices to Ahura Mazdâ.

THE SECTION ON THE *AHUNWAR*

Y.19.1

Zarathustra asked Ahura Mazdâ:

O Ahura Mazdâ, O most Life-giving Spirit,

O Orderly establisher of living beings with bones!

Which was yon word, Ahura Mazdâ,

that you said forth to me—

Y.19.2

(as being) before the sky, before the water,
before the earth, before the cow, before the plant,

before the fire, the son of Ahura Mazdâ,

before the Orderly Man,¹

before old gods, creeps, and men,

before every Life with bones,

before all the good things established by Ahura Mazdâ,

whose seed is from/according to Order?

Y.19.3

Then Ahura Mazdâ said:

That was this Section (consisting) of the *Ahuna vairiia*,

O Spitama Zarathustra,

that I said forth to you—

Y.19.4

(as being) before the sky, before the water,

etc.

Y.19.6

And whoever in this Life with bones, O Spitama Zarathustra,

recites my Section (consisting) of the *Ahuna vairiia*,

or reciting it remembers it,

or remembering it makes it heard,

or making it heard sacrifices it—

even three times across the bridge

to the Best Life I shall convey his soul,

I, Ahura Mazdâ,

up to the Best Life, up to Best Order, up to the best lights.

Y.19.7

And whoever in this Life with bones, O Spitama Zarathustra,

while memorizing my Section (consisting) of the *Ahuna*

vairiia leaves out

either a half or a third or a fourth or a fifth,

I, shall stretch around him,

I, Ahura Mazdâ,

his soul away from the Best Life.

To such an extent in thickness and breadth I would stretch (it)
as this earth.

For this earth is as much in thickness as in breadth.

Y.19.8

And this word which contains “Life” and “model”

has (always) been said forth

before the foundation band² of yonder sky,

before (that of) the water,

before (that of) the earth,

before (that of) the plant,

before the foundation band of the cow with four legs,

before the birth of the two-legged Orderly Man,

before (the foundation band of) yonder sun in fashioned
form,

after the foundation band of the Life-giving Immortals.

...

Y.19.17

Which (are) the occupations?

The Priest, the Warrior, the Husbandman, the Artisan,

which are the daily (tasks? to be) pursued

by the Orderly Man, thinking straight thoughts,

speaking straight words, performing straight actions,

remembered according to the models,

¹ I.e., Gayômar.

² A weaving term: the beginning of the new fabric (birth tissue),
which is woven more tightly than the rest of the weave.

*promoting the Daênâ,
(he) **by whose actions the herds are being furthered
through Order.**

Y.19.18

Which (are) the models?
The one of the house, the one of the town,
the one of the tribe, the one of the land,
(and) the fifth: Zarathustra,
(are the models) of these lands—other than (in) Zarathustrian
Raghae:

Zarathustrian Raghae has four models.
Which (are) *its* models?
The one of the house, the one of the town,
the one of the tribe, (and) the fourth: Zarathustra.

Y.19.19

What (was) the Well-thought (thought)?
The Orderly (man?), the first (creation of Ahura Mazdâ's)
thought.
What (was) the Well-spoken (word)?
The Life-giving poetic thought.
What (was) the Well-performed (action)?
The praises according to Order and the first creations.

Y.19.20

Mazdâ said forth (the *Ahuna vairiia*?).
Whom did he say forth?
The Orderly (man?), both in the world of thought and in the
world of the living.
How great (was he to) say forth the word to be said forth?
(As) the best with the command (to do so).
How great (did he say forth) the Orderly (man?)?
As the best, but without command at will.

Y.19.21

We offer up in sacrifice the section of the *Ahuna vairiia*.
Of the *Ahuna vairiia* we offer up in sacrifice
(its) proclamation and recitation
and incantation and (its) sending forth in sacrifice.
**Thus, he among those that are, in return for whose
sacrifice ...**

YASNA 23: HARNESSING THE PRE-SOULS

Y.23.1

By (my) sacrifice I harness:¹
the pre-souls of *those who were the first,
those of the houses, of the towns,
of the tribes, and of the lands,
who held out² the sky,
who held out the water,
who held out the earth,
who held out the cow,
who held out the sons in the wombs,
enclosed and not dying beforehand.

Y.23.2

By (my) sacrifice I harness:
the pre-souls of the following:
of Ahura Mazdâ,
of the Life-giving Immortals
together with all the Orderly pre-souls
of those worthy of sacrifice in the world of thought.

By (my) sacrifice I harness the pre-souls of the following:
of Gaya Martân,
of Spitama Zarathustra,
of Kawi Vishtëspa,
of Isat.vâstra, the Zarathustra-son,³
together with all the Orderly pre-souls,
those of the first *guides.

Y.23.3

By (my) sacrifice I harness:
all the Orderly pre-souls
of whosoever is anywhere on this here earth before departed:⁴
qualified (men) and women,
boys and girls,
farmers and settlers
going away from this here home,—
(those) who commemorate (them),
who *make (them) obtain(?)
good sacrifices and hymns.

¹ That is, to the chariot that is going to convey the sacrifice up to the gods? – The pre-souls are indispensable in the making of new life, from conception to birth. We are now preparing the rebirth of Zarathustra through the haoma, and the pre-souls are of crucial importance in the process.

² The verb refers to the creative act, see Yt.13.

³ See Bdh.34.10.

⁴ This passage is in a strange form (corrupt, colloquial?) of Avestan.

Y.23.4

By (my) sacrifice I harness:
the pre-souls of the Orderly,
strong (and) unshakable,
the pre-souls of the first *guides,
the pre-souls of our closest relatives,
for the pre-soul of (my) own breath-soul.
By (my) sacrifice I harness (the sacrifice):
for all the models of Order,
for all those worthy of sacrifice whose gifts are good,

both those in the world of thought
and those in the world of the living,
who are worthy of sacrifice and hymns
according to the best Order.

Y.23.5

I shall choose to sacrifice (etc., = Y.11.16)

YASNA 24-25: PRESENTATION OF THE HAOMAS

Y.24.1

We make known the haomas to Ahura Mazdâ,
these haomas, *myazdas*, libations
and barsom spread out in Orderly fashion
and the cow who gives good gifts
and this milch cow set up in Orderly fashion,
and this plant, the pomegranate, set up in Orderly fashion.

to the pre-souls of the Orderly ones
and to the breath-souls of the Orderly ones
and to the fire of Ahura Mazdâ
and to the lofty model
and to altogether the entire time span of the Orderly one,
for (their) sacrifice and hymn
and satisfaction and glorification.

Y.24.2

(We make known) to the good waters
these libations containing haoma and milk and pomegranate,
set up in Orderly fashion.
(We make known) to the good waters
both the haoma water
and the stone mortar
and the iron pestle—

Y.24.5

Thus I make them known
to the pre-soul of Orderly Spitama Zarathustra,²
seeker of the (first) existence, lover of Order,
for (its) sacrifice and hymn
and satisfaction and glorification,
together with all the Orderly pre-souls,
the ones of the departed Orderly ones
and those of the living Orderly ones
and those of the unborn men,
the Revitalizers who will make (the existence) Perfect.³

Y.24.3

and this barsom plant
and the pleasing of the models which has now come¹
and the recitation and *invigoration
of the *daênâ* of those who sacrifice to Ahura Mazdâ.
and the listening to the *Gathas*
and the pleasing of the models of the Orderly model of the
Order which has now come
and these firewoods and incense
yours, the fire's, O son of Ahura Mazdâ,
and all good things set in place by Ahura Mazdâ with/from
the seed of Order
we place all around and make them known.
Then we make them known

Y.24.6

These haomas, *myazdas*, libations
and barsom spread out in Orderly fashion
and the cow who gives good gifts
and this milch cow set up in Orderly fashion,
and this plant, the pomegranate, set up in Orderly fashion,—

Y.24.7

for the good waters⁴
these libations containing haoma and milk and pomegranate,
set up in Orderly fashion
to the good waters and the haoma water,
to the stone mortar and the iron pestle—

Y.24.4

to Ahura Mazdâ,
to Sraosha with the rewards,
to the Life-giving Immortals,

¹ That is, the divine models of the elements of the sacrifice have all been satisfied.

² See Dk.7.2.14-21, 46.

³ *frasha*, literally “juicy,” that is, with the juices of life and fertility.

⁴ The insistence on the waters here may also be as the birth waters for the birth of Zarathustra.

Y.24.8

and this barsom plant
 and the pleasing of the models which has now come
 and the recitation and *invigoration
 of the *daênâ* of those who sacrifice to Ahura Mazdâ.
 and the listening to the *Gathas*
 and the pleasing of the models of the Orderly model of the
 Order which has now come
 and these firewoods and incense
 yours, the fire's, O son of Ahura Mazdâ,
 and all good things set in place by Ahura Mazdâ with/from
 the seed of Order
 we place all around and make them known.

Y.24.9

Then we make them known
 to the Life-giving Immortals, who bestow good command
 and give good gifts
 as ever-living, ever-life-giving,
 those of the male followers of Order who dwell on the
 side of good thought
 and those of the female followers of Order who do so. (<
 YH.39.3)

Y.24.10

Then we make them known
 as the more numerous ones of this house,
 for the furthering of this house,
 (those) of cattle and men,
 both those Orderly ones who have been born and those yet to
 be born:
 to whomever/whichever (house) this one (belongs) they
 belong.

Y.24.11

Then we make them known
 to the pre-souls of the Orderly,
 who are both strong and unshakable,
 for the help of the Orderly.

Y.24.12

Then we make them known
 for the sacrifice and hymn
 and satisfaction and glorification
 of Ahura Mazdâ, who has set (everything in place),
 wealthy and munificent,
 the (greatest?) spirit in the world of thought,
 (and for that) of the Life-giving Immortals.

Y.24.13

Then we make them known
 to the daily models of Order:
 to the Orderly Haoma-pressing Hour, a model of Order
 for (its) sacrifice and hymn

and satisfaction and glorification.

Then we make them known
 to the Orderly Morning Hour and the (Protector) of the
 House, a model of Order.
 for (its) sacrifice and hymn
 and satisfaction and glorification.
 Then we make them known
 for the sacrifice and hymn
 and satisfaction and glorification
 of Mithra who provides wide grazing grounds, with a
 thousand ears, with ten thousand eyes,
 the one worthy of sacrifice whose name is uttered,
 (and) of peace with good pastures.

...

Y.24.34

Then we make them known to
 all the models of Order,
 all the ones giving good gifts, worthy of sacrifice,
 both those in the world of thought
 and those in the world of the living,
 who are worthy of sacrifice and hymns
 according to the best Order.

Y.25.1

We sacrifice to the Life-giving Immortals
 bestowing good command and giving good gifts.
 We offer up in sacrifice this haoma
 set up in Orderly fashion.
 We offer up in sacrifice also this milch cow
 set up in Orderly fashion.
 We offer up in sacrifice also this pomegranate plant
 set up in Orderly fashion.

Y.25.2

For the good waters:
 we offer up in sacrifice these libations
 containing haoma and milk and pomegranate,
 set up in Orderly fashion.
 For the good waters:
 we offer up in sacrifice the haoma water,
 and we offer up in sacrifice the stone mortar,
 and we offer up in sacrifice the iron pestle.

Y.25.3

We offer up in sacrifice this barsom plant
 and the pleasing of the models which has now come
 and the recitation and *invigoration
 of the *daênâ* of those who sacrifice to Ahura Mazdâ
 and the listening to the *Gathas*
 and the pleasing of the models of the Orderly model of the
 Order which has now come

and these firewoods and incense,
yours, the fire's, O son of Ahura Mazdâ,—
and all good things set in place by Ahura Mazdâ
whose seed are from/according to Order.

Y.25.4

We sacrifice to Ahura Mazdâ, wealthy and munificent.
We sacrifice to the Life-giving Immortals,
who bestow good command and give good gifts.
We sacrifice to Mithra, who provides wide grazing grounds.

We sacrifice to peace with good pastures.
We sacrifice to the radiant immortal, bright sun with fleet
horses.

Y.25.8

And we sacrifice to every (other) Orderly one
in the world of thought worthy of sacrifice,
and we sacrifice to every (other) Orderly one
in the world of the living worthy of sacrifice.

YASNA 26: SACRIFICE OF THE PRE-SOULS

Y.26.1

The good, life-giving pre-souls of the Orderly, rich in life-
giving strength,
I praise, I invoke, I weave (into my hymn).¹
We offer (them) up in sacrifice,
those of the house, the town, the tribe, the land,
those most like that of Zarathustra.

Y.26.2

And here we offer up in sacrifice,
of all these first pre-souls:²
yonder pre-soul, that of Ahura Mazdâ,
the greatest, best, and most beautiful,
the hardest, the one with the best guiding thought, the best
shaped,
the one by which one most often reaches Order.

Y.26.3

We offer up in sacrifice the good, life-giving pre-souls of the
Orderly, rich in life-giving strength,
those of the Life-giving Immortals,
radiant, with invigorating eyes,
lofty, overpowering,
firm, following Ahura Mazdâ,
posing no threats and Orderly.

Y.26.4

Here we offer up in sacrifice
the (first) life,³ the *daênâ*, the consciousness, the breath-soul,
and the pre-soul
of the Orderly males and Orderly females

(who were) the first *guides,
the first to hear the commandments,
who have (always) won for Order.
We offer up in sacrifice the breath-soul of the cow who gives
good gifts.

Y.26.5

(We offer up in sacrifice the pre-souls of those) who have
won for Order.
We offer up in sacrifice the pre-soul of the Orderly Gaya
Martân.
Here we offer up in sacrifice the reward and pre-soul of
Spitama Zarathustra.
We offer up in sacrifice the pre-soul of Kawi Vishtâspa.
We offer up in sacrifice the pre-soul of Isat.vâstra the
Zarathustra-son.⁴

Y.26.6

Here we offer up in sacrifice—of (our) Orderly closest
relatives, male and female—
the (first) life, the *daênâ*, the consciousness, the breath-soul,
and the pre-soul
(of those) who have (always) won for Order,
together with all the Orderly pre-souls,
the ones of the departed Orderly ones
and those of the living Orderly ones
and those of the unborn men,
the Revitalizers who will make (the existence) Perfect.⁵

Y.26.7

Here we offer up in sacrifice the breath-souls of the departed,
which are the pre-souls of the Orderly,
of all the ones in this house,
of the previously departed ones of the closest family,
of the teaching-masters, of the students,

¹ The web of the poet's hymns probably matches the birth-tissue of the fetus of Zarathustra.

² Every being in both worlds has a pre-soul. Each successive new being apparently combines all the pre-souls of earlier beings. Hence, they are all invoked again and again.

³ Perhaps embryo or fetus, but in any case, that which receives the life breath and bones to make it into a living being, cf. 1.34.14, YH.37.3, etc.

⁴ See Bdh.34.10.

⁵ Av. *frasha*, literally "juicy," that is, filled with the juices of life, or "fluffy," like a thick weave.

of men (and) women.

Here we offer up in sacrifice the pre-souls of the Orderly men
(and) Orderly women.

Y.26.8

We offer up in sacrifice the pre-souls of all the Orderly
teaching-masters.

We offer up in sacrifice the pre-souls of all the Orderly
students.

We offer up in sacrifice the pre-souls of all the Orderly men.

We offer up in sacrifice the pre-souls of all the Orderly
women.

Y.26.9

We offer up in sacrifice the pre-souls of all the children made
by the qualified.

We offer up in sacrifice the pre-souls of the Orderly ones in
the land.

We offer up in sacrifice the pre-souls of the Orderly ones out
of the land.

Y.26.10

And we offer up in sacrifice the pre-souls of the Orderly men.
And we offer up in sacrifice the pre-souls of the Orderly
women.

We offer up in sacrifice all the good, life-giving pre-souls of
the Orderly, rich in life-giving strength,
those from Gaya Martân
to the obstruction-smashing Revitalizer.

Y.26.11

We offer up in sacrifice all the good, life-giving pre-souls of
the Orderly, rich in life-giving strength.

We offer up in sacrifice the breath-souls of the departed,
which are the pre-souls of the Orderly ones.

Thus, we sacrifice to the male and female deities ...

The chief priest says forth to me:

As it is the well-deserved Life ...

He who is the chief priest says forth to me:

As it is the well-deserved Life ...

Let the Orderly one who knows (it) say forth:

thus the model—just in accordance with Order ...

YASNA 27: SACRIFICE OF THE HAOMA

Y.27.1

This (we do?), for him to be set in place as the greatest
first life of all and (its) model:

Ahura Mazdâ,

for the striking of the Evil Spirit possessed by the Lie,

for the striking of Wrath with the bloody club,

for the striking of the giant old gods,

for the striking of all the old gods

and the greedy ones possessed by the Lie,¹ —

Y.27.2

for the furthering of Ahura Mazdâ,

wealthy and munificent,

for the furthering of the Life-giving Immortals,

for the furthering of the star Tishtriya,²

wealthy and munificent,

for the furthering of the Orderly Man,

for the furthering of all the Orderly creations of the Life-
giving Spirit.

Y.27.3

As it is the well-deserved Life, just like that is the Model
an example to follow—**just in accordance with Order.**

¹ A group of evil beings about whom nothing else is known. They are often mentioned together with the giant old gods.

² Tishtriya conducts the heavenly (birth) waters and make them rain down to fertilize the earth and produce a new existence. See Yt.8.

Y.27.4 = 1.34.15

**O Mazdâ, thus say my poems conferring fame and my
actions are the best!**

Say, **you**, that my **repayment** in the form of **praises** is best
on account of **that good thought** of mine **and the Order**
of my ritual.

**You now make by the command of you all, O Ahura, this
existence Perfect in exchange value, the real one.**

Y.27.5 = 5.54.1

Let speedy Airyaman come here for support
for men/heroes and women/heroines, for the support of
Zarathustra's
good thought, by which his vision-soul may gain a worthy
fee.

I am now asking for the reward of/for Order, which
Ahura Mazdâ shall *deem worthy of being sped hither.

Y.27.6

The haomas are about to be filtered,
containing the command of Ahura Mazdâ,
containing the models of Order.³

Good Sraosha, who is followed by *Ashi who bestows
riches—

³ Note the importance of the haoma pressing: it puts Ahura Mazdâ back in command and provides the models for the reordering of the cosmos.

let him too have taken up his position here.¹

Y.27.7

We select the ... of good creative magic of change of the

Ahuna vairya,
proclaimed in Orderly fashion
and of the mortar and the pestle, moved in Orderly fashion,
and of the words correctly spoken.

For in that way they shall have even greater creative magic of
change for us.

As it is **the well-deserved Life**, just like that is the Model
an example to follow—**just in accordance with Order**.

Y.27.8-11 = 1.33.11-14

Y.27.12

I shall choose to be someone who sacrifices to Ahura Mazdâ
like Zarathustra did.

I say no to the old gods and take Ahura Mazdâ as my guide.
For the Orderly Haoma-pressing Hour, a model of Order,
for (its) sacrifice and hymn
and satisfaction and glorification.

For the Orderly Morning Hour and the (Protector) of the
House, a model of Order,

for (its) sacrifice and hymn
and satisfaction and glorification.

For the sacrifice and hymn
and satisfaction and glorification
of the models of the hours and the days
and the months and the seasons and the years.

Y.27.13

In as much as a new existence is a worthy one by the
example of the first **existence**, **thus** its **Model** is **just in**
accordance with Order.

The Model **of good thought** and **of the actions of the first**
existence is always **established** for him who is **Mazdâ**
“Memorizer,”

and the royal command is always assigned to him who is
Ahura “reigning Lord,” **whom one shall** thereby **establish**
as **pastor for the poor**.²

Y.27.14

Order is **the best good** reward/possession **there is**.
There are wished-for things in the wish for this one
when one’s Order is **for the best Order**.

Y.27.15

We offer up in sacrifice the *Ahuna vairya*.

We offer up the *Ashem vohu*, the most beautiful Life-giving
Immortal.

Thus, we sacrifice to the male and female deities—
and to him among them whom **Ahura Mazdâ knows** to be
according to Order—

in return for whose sacrifice we will obtain **the better**
reward.

² The sacrificer (and other humans) must strive to uphold the world created by Ahura Mazdâ. The model (heavenly prototype and divine protector against chaos/evil) for their thoughts and actions should be the thought of Ahura Mazdâ, who established the world in the beginning = the *first* state (of existence), in which by her actions Ârmaiti, the earth and daughter and consort of Ahura Mazdâ, supported by the actions of the successful sacrificer will produce ideal conditions for good life on earth. – The new world = *this* state (of existence) will be the well-deserved reward [cf. 5.54.1]—in the sacrificial sphere—for their sacrifice successfully performed and—in the social sphere—for behavior befitting the creatures of Ahura Mazdâ. – When they believe in Ahura Mazdâ and live according to his laws and rules, Ahura Mazdâ will—like a great general—lead the fight against evil in the world, but at the same time take care of his worshippers, like a shepherd tends his flocks [this theme is elaborated in 1.29 and occurs for the last time in 5.53.9].

¹ Sraosha is the greatest enemy of the forces of darkness.

THE AHUNAWAITÎ GÂTHÂ

Introduction and presentation

Y.28.0

The Life-giving Immortals accepted the *Gathas*
as the boon-producing thought, boon-producing word, boon-
producing action
of Orderly Zarathustra.
Homage to you, O Orderly *Gathas*!

Ahuna vairya[†]

1.28.1¹

**With hands upstretched in homage to *him*, my support, I
ask
you all for the first state of the inspiration, O Mazdâ, life-
giving through my/your Order, by my action,
on account of which you may listen favorably to both the
guiding thought of my good thought and the cow's
breath-soul,—**

1.28.2²

**I who want to circumambulate you all, O Mazdâ Ahura,
with my good thought
for you to give to *me* the spoils of both existences, both
that which has bones and that which is of thought,
in accordance with Order, spoils by which one may place**

[†] All five Gathas begin with a general statement presented in a particularly elaborate (and difficult) style. The *Ahuna vairiya* prayer introduces and sums up the themes of the *Ahunauuiti Gâthâ*, but it also introduces the entire Old Avestan corpus; indeed, together with 5.53.9 and 5.54.1, it frames the collection.

¹ The priest performing the *yasna* sacrifice prays to Ahura Mazdâ and the other divine beings who are with him. He asks him for divine inspiration comparable to the first inspiration, that of Ahura Mazdâ, when he performed the first *yasna* sacrifice in order to make the Cosmos out of Chaos. May the inspiration guide his thoughts and actions in order for his sacrifice, performed according to the rules of Ahura Mazdâ, to be successful and re-energize the world, so that it may be favorably noted and rewarded by Ahura Mazdâ.

The cow symbolizes the animals created by Ahura Mazdâ to serve and help humans. Her breath soul is comparable to the ritual songs of the priest.

The strophe recalls the introduction to a play, where the favor of the audience is requested.

² The priest expresses the wish that his performance, as staged by his good thought, will reach the gods and that they will deem it worthy of rewards, both in this life and in the beyond. He promises that he will in turn use the rewards to bring comfort (i.e., freedom from distress, etc.) to his supporters, that is (probably), to the gods, presumably by an even better sacrifice, and to his patron, the one who shoulders the expenses for the sacrifice.

one's supporters in comfort.

1.28.3³

**I who want to weave with Order you all and the good
thought that had none before it,
as well as Mazdâ Ahura, into my poetic web, all of you for
whom Humility shall then increase (both Order?)
and their royal command so as to make it
*undiminishing,—come to my calls for support for me!**

1.28.4⁴

**I, who am now paying attention to my breath-soul for my
song, with my good thought in one and the same place,
and to the rewards for my actions, am the knowing one of
Ahura Mazdâ.
As much as I shall be able and capable, so much I want to
look sharply in search for Order.**

1.28.5⁵

**Shall I see you through Order, I wonder(?), finding both
good thought for myself
and, as the route for the Ahura with greatest life-giving
strength, my readiness to listen offered to Mazdâ,
which is greatest by that poetic thought of yours(?): “May
we *classify evil beings by their tongue!”**

1.28.6⁶

**Come now on account of my/with your good thought!
Give me now on account of my/by your Order the gift of
a long life span!**

³ He further hopes that his newly-composed, and so impressive, song of praise in the form of a tapestry depicting Ahura Mazdâ and his work will persuade them to support and aid him, with the result that Ârmaiti, deity of the earth and daughter and consort of Ahura Mazdâ, will again produce all good things coming from the earth.

⁴ He keeps trying to convince Ahura Mazdâ of the excellence of his performance: his breath, which will allow his songs to reach the gods; his thought, which is concentrated on this one thing: that the performance be in accordance with Ahura Mazdâ's laws and rules; and keeping in mind what will be the rewards.

⁵ The priest wonders whether he will find the good thought that will inspire him to a successful performance, allowing him to see Ahura Mazdâ through his work, especially the heavenly spaces illuminated by the sun. He hopes that his willingness to listen to Ahura Mazdâ will open up a path along which the most life-giving heavenly Fire may cross the heavens, all the while listening for dissonant words and songs produced by the opponents of good. — 1.28.5-6 are echoed in 1.33.5

⁶ Prayer for the reward of long life. Prayer that Ahura Mazdâ may give the priest and the other worshippers the kind of support he once gave to Zarathustra, whereby they may keep the evil forces at bay. [First mention of Zarathustra and his role, preparing for the whole myth in 1.29.]

On account of his capacious utterances, you gave, O
Mazdâ, support with strength to Zarathustra.
Give to us, too, O Ahura, support by which we shall
overcome the hostilities of the one hostile to us.

1.28.7⁷

Now give on account of my Order *that* reward: the spoils
of my good thought!
Give, you, O Humility, the invigorant to Vishtâspa! To
me, too,
you have now given it, O Mazdâ. Command, too, O
Mazdâ, for us your generous gifts, which we wish to
hear about through your poetic thought, yours, O
Mazdâ, and that of those with you.

1.28.8⁸

You, the best one, who have the same pleasure as the best
Order, I ask for the best things, you whom,
as the Ahura, I as the *winner am here and now asking, for
them to be given to the hero Frashaoshtra and to me
and to those from whom you shall *receive it for the whole
life span of their good thought.

1.28.9⁹

May we not, O Mazdâ, with those requests to you, anger
you all, as well as Order
and *your* thought, the best, we who have taken our places
*to fulfill our obligations in the form of praises.
You all are the fastest invigorants, and yours is the
command over the life-giving strengths.

1.28.10¹⁰

Thus those whom you know to be, from the point of view
of Order and good thought, following the established
rules,
and so according to the models—I shall fill for them, O
Mazdâ, O Ahura, with attainments their wish.
Thus, I know for *you* all songs bringing fame *full of life-

giving power for *you* all, having their own chariot
horses and victorious.

1.28.11¹¹

You, who with the help of these songs/men are guarding
Order and good thought for the duration of a life span,
teach *you me*, O Mazdâ, O Ahura, to speak in accordance
with *your*
inspiration, by your mouth, the words by which the first
existence will be here every time.

Installation of Zarathustra as first human sacrificer

1.29.1¹

To you gods the breath-soul of the cow complains: “For
whom have you carved *me*? Who has fashioned *me*?
Wrath and violence, obstruction keep me bound, as well
as fetter and oppression.
I have no pastor other than *you* gods, so appear to *me*
with a good forager!”

1.29.2²

Then the fashioner of the cow asks Order: “How was your
model for the cow,
when you gods who are in command established her
together with her pasture as “cow-nourishing activity”?
Whom do you all wish to be an Ahura for her, someone
who may push back, together with those possessed by
the Lie, Wrath?”

1.29.3³

Him one who is not a smasher of union(s) with(?) Order
and not hostile to the cow shall answer:
“Among yonder things nothing is to be found that might
move those who have much toward the needy.
He is strongest of all beings for whom I shall come to his

⁷ Further passionate outbursts: Request for reward for his good thought, which has ensured the successful sacrifice. Mentioning the rewards his *yasna* sacrifice has provided for the great priest-heroes of the past, Vishtâspa, etc., he imagines that his reward has already been assigned to him, and the worshippers are waiting for Ahura Mazdâ to tell them that the rewards are already on their way.

⁸ Further prayers for rewards to be assigned to the worshippers, like to the priest-heroes of old, Frashaoshtra, etc. In return the worshippers will do their best to support Ahura Mazdâ and his work.

⁹ At the end of these ardent prayers, the priest expresses the concern that he may have overdone it.

¹⁰ The songs are compared to horses pulling chariots in a race through the heavenly spaces, in which they compete against those of other sacrificers.

¹¹ At the end of these introductory prayers, the priest asks Ahura Mazdâ for instructions for how to perform the *yasna* so that it may succeed in making the powers of light and goodness victorious over those of evil and darkness, and so remake the original state of the world, as created by Ahura Mazdâ in the beginning.

¹ The cow complains to the gods that she is being tortured by the powers of evil. Having no protectors other than the gods, she asks for an earthly protector.

² The Fashioner of the cow passes the question on to his superior, Order: what was the model, the heavenly prototype, for the cow when she and her pasture were assigned their place in the newly-Ordered cosmos, the heavenly opponent of the powers of evil that, after the first attack, target her and her pasture?

³ Order(?) answers that in the world of the cow there is currently nothing that might make those with power and means support those without. Instead, the poor, however, weak, should put his trust in Order.

calls even if they are weak.”

1.29.4⁴

“Mazdâ” is he who remembers best the *verses. For those that have been performed whenever till now by old gods and men, as well as those that will be performed whenever hereafter, *he*, the “Ahura,” is the one who discriminates between them (= passes judgment on them). It shall be for us in the way that *he* shall wish!

1.29.5⁵

Thus, with hands upstretched *toward you all, we two were there presenting ourselves as friends to the Ahura, *my* breath-soul and that of the milch-cow, when we submitted Mazdâ to our questions: “Is there no way for the one of straight living to *improve his life or for the cattle-tender among those possessed by the Lie?”

1.29.6⁶

Thus he has said, Ahura Mazdâ, who knows the webs by their *texture: “Neither has a model been found through this one period of existence nor one just in accordance with Order. For the carpenter fashioned you for the cattle-tender and the forager.”

1.29.7⁷

The Ahura, who has the same pleasure as Order, fashioned *that* poetic thought to be that of the fat dripping for the cow, as well as the milk, *he*, Mazdâ. *He* is vitalizing for the meager ones by his ordinance.

⁴ The narrator(?) reflects upon Ahura Mazdâ: He is, as his name Mazdâ “the one who keeps everything in mind” indicates, the one who remembers all that humans have ever spoken, and since he is the one with supreme command and judgment, as his name Ahura indicates, he will make the final decision.

⁵ The priest and the cow, representatives of all living beings, ask Ahura Mazdâ how to improve their life among all the adversities facing them [cf. 5.53.9].

⁶ Ahura Mazdâ, who knows all the macro- and microcosmic arrangements answers the questions of the fashioner of the cow in str. 2, slightly out of synch: There was no heavenly prototype for the cow in the first ordering of the universe. On the contrary, the idea was that the cow would be taken care of by her human owners.

⁷ Ahura Mazdâ (or the heavenly—sacrificial—fire?) has already prepared the constituents of the sacrifice, however, including speech, which when used correctly will ensure good things in the human world. So, they must be brought down to earth, and Ahura Mazdâ asks who can do that.

“Whom do you have, (O fashioner of the cow?) who by his good thought shall bring them down to the mortals?”

1.29.8⁸

“This one is the one found by me who alone listens to our ordinances, Zarathustra Spitama. He wishes, O Mazdâ, to make heard for us and for Order poems of praise, if only(?) I am *tied (as) the good breath/control of his speech organ.”

1.29.9⁹

And, thus promised, the breath-soul of the cow lamented: “Am I one who would *direct a forceless voice at the *pleasing (of the arbiters?), the voice of a man without life-giving power. He whom I wish here and now to have command through this invigorant—when shall *he* ever be there who shall give *him* help with his hands?”

1.29.10¹⁰

You all, O Ahura, shall now establish for *these* men, by your Order, strength, as well as for yourself(?) *yonder* command by your/on account of my good thought, by which command one shall establish good dwellings and peace. *I* for my part now consider *you*, O Mazdâ, to be the first finder of *this* good thought/existence.

1.29.11¹¹

Where are Order and good thought and command? *Remember me, O gods! In foreknowledge acknowledge, O Mazdâ, *me*, O gods, for

⁸ Someone answers that Zarathustra Spitama is ready to take the sacred objects—libations and hymns of praise—down to earth and offer them up in sacrifice to the gods (cf. Dk.7.2.15-21), provided somebody helps him with the oral performance [cf. Moses and Aaron].

⁹ The cow is not satisfied, complaining that Zarathustra is too weak and needs help [cf. 1.29.1-2].

¹⁰ The priest is back: The ceremony is now about to be performed, and, once that has been done successfully, Ahura Mazdâ will reward his worshippers with well-being.

¹¹ Rhetorical question: Where is a *yasna* possessing sufficient Order and a poet possessing sufficient good thought to provide the command for Ahura Mazdâ? — Answer: None other than this one that is being performed. — Being omniscient, you, Ahura Mazdâ, know the outcome, so acknowledge me without further ado for the exchange of gifts: sacrificial offerings—libations and hymns of praise—for the gods, well-being for the worshippers. — So may the gods now come down to the sacrifice to bring and receive the gifts.

the great gift exchange,
**O Ahura! Come now hither to us in foreknowledge of the
 gift worthy of ones such as you all presented by us!**

The two inspirations

1.30.1¹

**Thus, I shall speak, O you who wish to come, those words
 which even a knowing man should pay attention to:
 the praises and ritual performances of my good thought
 performed for the Ahura,
 O well-attentive ones, and for Order, on account of which,
 through the lights, gladdening things can now be seen.**

1.30.2²

**Listen, all of you, with your ears to the best utterances!
 Observe, all of you, through this flame by your thought
 the *preferences of discrimination (= judgment) made
 man-by-man for his own body,
 before the great audition, for their discrimination to be
 announced to us in return when you perceive ours.**

1.30.3³

**Thus, those two inspirations in the beginning, which have
 been renowned as “the twin sleeps,”
 the twin thoughts and speeches—they are twin actions: a
 good one and a bad one.
 And between those two those who give good gifts (or:
 establish good things) have discriminated rightly, not
 those who give bad gifts.**

1.30.4⁴

**Thus, also: whenever the two inspirations come together
 one receives for the first time
 both life for the good and lack of survival for the bad and**

¹ And, while you are on the way, I shall now tell you what I know of the secrets of the universe and thus show you I am indeed worthy of your rewards, which I can in fact already glimpse: the return of dawn and the light of day.

² Just listen to our words and watch our actions through the mounting fire of our sacrifice, and you will see that we have made the right choices, making us worthy to participate in the gift exchange.

³ The priest explains to Ahura Mazdâ the importance and significance of the “choice,” by retelling the myth of the two “inspirations,” conceived of as “sleeping” potentials of good or evil thought, speech, and action that each person must face and choose between.

⁴ By choosing between these two potentials, one determines how the existence will be. The followers of the Lie will produce darkness, death, and destruction by their sacrifice, and that will be their lot in the beyond, too. The follower of Order, deploying his good thought, will perform a successful sacrifice and thereby obtain the best thought, that of Ahura Mazdâ, and be admitted to his presence.

how their existence shall be at last:

**The worst existence will be that of those possessed by the
 Lie, but for the sustainer of Order there will be best
 thought.**

1.30.5⁵

**At the choosing between these two inspirations you, who
 are possessed by the Lie, would produce the worst
 words/actions.**

**The most life-giving inspiration, which is clad in the
 hardest stones, chose to produce Order,
 and so do whoever shall favor the Ahura by their *true*
 actions, him, Mazdâ, *again and again.**

1.30.6⁶

**Especially the old gods did not discriminate straight
 between these two, because deception
 would come over them as they were asking one another,
 so they would choose the worst thought.
 Thus, they would scramble together to Wrath, with which
 mortals sicken this existence.**

Poet-sacrificer's participation in revitalizing the Cosmos

1.30.7⁷

**But for this one he comes with command and Order on
 account of his good thought.
 Thus, *tissue-connectedness gives him form, Humility
 breathing (saying):
 “Of these rewards there shall be for you there according as
 you shall request them, if first in line, on account of your
 *assignments(?)”**

1.30.8⁸

**And also, when the retribution comes for these sins:
 then, O Mazdâ, he shall constantly present the command
 to you by his good thought
 for you to announce it to these, O Ahura, who shall be**

⁵ The right choice is to choose the good inspiration, which means declaring oneself a follower of Ahura Mazdâ. According to the myth, the good inspiration originally had to be smashed out of the rock (every poet knows how hard it is to obtain).

⁶ At the original choosing, the old gods chose wrong, and the humans who follow them only make existence sick (and in need of a physician, cf. 1.31.19).

⁷ But the worshipper of Ahura Mazdâ by the perfection of his sacrifice obtains the command needed to overcome evil. When Ahura Mazdâ judges the performances of all the worshippers, our worshipper will be the winner.

⁸ Our worshipper will also leave it to Ahura Mazdâ to pass judgment on those who sin by pretending theirs is the best sacrifice, and Ahura Mazdâ will put his worshippers in charge of overcoming evil.

placing the Lie in the hands of Order.

1.30.9⁹

**And also: may we be the men (of those?) who shall make it Juicy, this existence,
O Mazdâ and you(?), the Ahuras, here through the bringing of ...(?), and through our Order,
when one's thoughts shall be in one and the same place where one's understanding shall at first be one way, then another.**

The chariot race

1.30.10¹⁰

**For at that time will come down upon you, O evil ones, the deflation of the *tumescence of the Lie.
But the fastest coursers shall then be harnessed up to the good dwelling of good thought,
that of Mazdâ and of Order, who shall be leaving the others behind in the race for good renown.**

Winners and losers: Rewards

1.30.11¹¹

**Because you now *master the deals that Mazdâ establishes with you, O mortals:
(namely regarding) both good going and non-going and what is long-lasting harm for those possessed by the Lie and what are the life-giving strengths for the sustainers of Order—therefore, henceforth by those deals wished-for things shall be for you.**

Reward for knowledge about the cosmic secrets

...

1.31.6⁶

For him there shall be the best who, knowing it shall

⁹ So may we be your worshippers, you who shall fill the world with life-giving juices, once we have realized the changing aspects of this world are just appearance and that truth is only one.

¹⁰ And when the world is filled with life-giving juices, the pretended swelling of the Lie will subside.

Then, our *yasna*, with its offerings and hymns of praise, will race up to Ahura Mazdâ, passing all others also on their way, and we will be the ones to be honored for having helped Ahura Mazdâ in his battle against evil, against darkness and sickness.

¹¹ The priest talks to the other worshippers: You are Ahura Mazdâ's true people, those who behave according to the covenant (mutual agreement) with him—the one regulating good things for the faithful, but bad things for the unbelievers—, so you shall be granted what you wish for. [Cf. 4.51.8-9.]

⁶ Once informed, in return we, your worshippers, shall give Ahura Mazdâ the very best we can, so that he can combat darkness and death on the cosmic scale and produce light and life.

speak to me the true

poetic thought, the one which he said is of wholeness of Order and immortality.

For Mazdâ there shall be yonder command (= over yonder things), which shall grow for him by my good thought.

1.31.7⁷

He who was the first to think those thoughts: “The free spaces are blending with the lights”—

it was by his guiding thought that he, the Web-master, thought Order, by which he upholds best thought.

By that inspiration you grow, O Mazdâ, who still here and now are the same, O Ahura.

1.31.8⁸

Thus, I now think with my thought of you as being the first, O Mazdâ, yet youthful,

father of good thought—since I have grasped you in my eye

as the true Web-master of Order and seen you in the actions of this state as the Ahura.

1.31.9⁹

Ârmaiti was with you. Yours was the inspiration of great guiding thought there

in the form of(?) the fashioner of the cow, O Mazdâ

Ahura, when you were giving her the choice of paths:

to come to the forager or to him who shall not be a forager for her.

...

1.31.16¹⁶

I ask you about yonder thing: how he will be, the generous one who strives for furtherance of the command of the home or the settlement or the land through Order, when he shall be there, one like you, O Mazdâ Ahura, and with what actions will he come?

⁷ It was Ahura Mazdâ who in the beginning by a mental act produced the heavenly spaces full of light. He laid the world out in a harmonic network of physical and mental relations, good thought functioning as the sky. Even though he was there in the beginning, Ahura Mazdâ is still the same: eternally youthful, and it is the same mental act (now performed by us) that makes him and his work grow.

⁸ And this is how I too think of you, Ahura Mazdâ: “Mazdâ” because you are the model of good thought and “Ahura” because you are in command of good *actions* in the world.

⁹ Armaiti, through whose *actions* the earth produces everything life-giving, belonged to you, and it was through you that the cow was given the possibility to choose someone who would feed her.

¹⁶ When will an earthly patron(?) come, somebody as generous and as beneficial as Ahura Mazdâ himself?

1.31.17¹⁷

Whether the sustainer of Order or the one possessed by the Lie will be allowed to retain for himself the greater part of the reward,—

let him who knows say to the one who already knows!

May no one who does not know keep deceiving us [calling us deceivers?] hereafter!

Be, O Mazdâ Ahura, the launcher of *our* good thought!

1.31.18¹⁸

But let no one among you keep listening to the unpoetic thoughts and the ordinances of the one possessed by the Lie!

For he has placed the home or house or settlement or land in bad settling and destruction. Teach them, you all, a lesson thus: with a blow!

1.31.19¹⁹

He who first thought Order has now listened to my words(?), namely, you, the knowing one, the healer of this existence, O Ahura,

being in command of your tongue at will for the correct uttering of the words,

you who, through *your* glowing fire, O Mazdâ, provide a the firm stance to my legs in the race for good renown.

1.31.20²⁰

Whoever shall *come to the sustainer of Order, *brilliant fame will be his in the future. Lamentation, a long life span of darkness, bad food, your only word the word “woe!”—

to that existence your vision-soul will lead *you* all, O you possessed by the Lie, on account of your own actions.

¹⁷ Let Ahura Mazdâ tell his follower—although he already knows—what the rewards will be for the good and the bad, respectively. Don’t let the unbelievers try to tell us otherwise!

Ahura Mazdâ, inspire our good thought, i.e., how we should perform the *yasna* and altogether behave to please you.

¹⁸ May Ahura Mazdâ and his companions not pay attention to the hymns and the *yasna* of the unbelievers, since they aim only at destroying Peace and Pasture. On the contrary: teach them a lesson!

¹⁹ Ahura Mazdâ, who was the first to produce Order by a sacrifice in the world of thought, has now scrutinized my performance and has decided that it is a perfect repetition of the original one and that it will, indeed, serve to heal and rejuvenate this state of existence, specifically bring back the day and the sun. In the ritual race to obtain Ahura Mazdâ’s approval—and so good fame as an expert sacrificer—his tongue = the charioteer is in full command, and his stance on the chariot is perfectly steady (he will not lose balance and fall off).

²⁰ Whoever becomes a follower of Ahura Mazdâ will be rewarded with brilliant fame and fortune. The unbelievers will be led down to dark sorrow and suffering by their own thoughts, words, and actions.

1.31.21²¹

Ahura Mazdâ gives—out of his plenty of wholeness and immortality

and Order and out of his union with command, which produces good posterity—

***fattiness of his good thought to him who abides by *his* deals by his inspiration and actions.**

1.31.22²²

They are brilliant for the giver of good gifts who finds by his *effort, by his thought

good things. He there is here and now, by his command, *strengthening Order, by his speech and action.

He there, O Mazdâ Ahura, will be your most invigorating guest.

...

The race and the judgment

1.33.5⁵

I, who shall be invoking your readiness to listen, the greatest of all, at the unharnessing, having obtained long life, having obtained the command of/over good thought, and the straight paths up to Order to those among whom Mazdâ, the Ahura, dwells,—

1.33.6⁶

There is he, your libator who is straight by the Order of his ritual, who performs, out of *this* best

inspiration, yonder *desirable actions which Ahura Mazdâ(?) by his thought first thought forth as those to be performed by the forager.

Those are the things to be expected(?), O Ahura Mazdâ, from seeing you and conversing with you.

²¹ Ahura Mazdâ rewards his follower with absence of illness and untimely death, as well as offspring and all kinds of success.

²² In return for the gifts Ahura Mazdâ bestows on his followers, the sacrificer has given Ahura Mazdâ his best gifts (libations, etc., and hymns). By his perfect *yasna* the sacrificer is now assisting Ahura Mazdâ in reestablishing Order in the world, so let him come and see you. He will be a guest giving you as much as you give to your guest.

⁵ I follow your model, Ahura Mazdâ, and my *yasna* will therefore go directly up to you. When the race is run and I am in your presence I shall listen to you.

⁶ By following Ahura Mazdâ’s instructions, I shall be able to reproduce the actions which will reestablish the first state of existence, as originally established by him.

1.33.7⁷

Ask *me* for my **best** utterances, O **Mazdâ** and you others,
ask me for utterances **both** *having their own
command(?) and uttered **strongly**
through the Order of my sacrifice and **by my good**
thought, by which I am at this very moment **being heard**
before the master of the gift exchange.
Let there appear among us brilliant gifts with homage!

1.33.8⁸

Inform me, you all, about **those things to be gained toward**
which I shall be moved by my good thought,
about **the sacrifice, O Mazdâ, of one like you all or else, by**
my Order, words of praise.
All these things are **laid out for you, as well as immortality**
and **wholeness with** *tissue-connectedness: **the**
sacrificial cake.

1.33.9⁹

Thus, let it(?) bring you, O Mazdâ, that inspiration for the
rejuvenation of the two *masses that *make **Order**
grow,
let **the creative change bring the** *ever-changing comforts
through your best thought.
The *sequence of these two has been set in motion whose
*guidance(?) **the breath-souls are following** at this very
moment.

1.33.10¹⁰

All good *gains of yours—namely, **both those that have**
been and those that are,
and those, O Mazdâ, that are in the process of becoming—
make them now your share, make them be to your
pleasure!
Keep growing in body at wish through my good thought,
through my/your command and Order!

⁷ I am ready for my command performance. In fact I am already performing, so let the rewards appear: the sun with its light and fertility and abundance for the earth.

⁸ Keep telling me what you want, and I shall provide what you need to renew the existence!

⁹ Let my *yasna* provide you with the inspiration you need to recreate the original Ordered state of the cosmos: heaven and earth and the cosmic wheel of the divisions of time(?), which our souls are following on their way up to you.

¹⁰ Now reap the benefits of my sacrifice, O Ahura Mazdâ!

1.33.11¹¹

You, who have the greatest life-giving strength, who are
Ahura and Mazdâ, and you who are Humility
and you who are Order, which furthers the herds, listen all
of you
to my good thought and command! Be merciful in return
for my every presentation!

1.33.12¹²

Rise up before me now, O Ahura! Through my/your
Humility receive strength!
By my/your most Life-giving inspiration, O Mazdâ,
receive quickness through my good presentation,
forceful violent power through the Order of my ritual,
***creative power through my good thought.**

1.33.13¹³

You shall show me now for support for the far-seeing sun
the ford by which I shall *cross over to you.
Along that path(?) of my/your command, O Ahura, along
which the reward of (= for) my good thought shall
arrive,
launch, O Humility, our vision-souls through Life-giving
Order!

1.33.14¹⁴

Thus, Zarathustra is giving as gift the life breath of
nothing less than his own body
as the foremost share of his sacrifice and the gift of his
good thought to Mazdâ,
as well as what is the foremost share of his action through
Order
and that of his **utterance: his readiness to listen and the**
command generated by his sacrifice.

¹¹ Listen all you divine beings: Ahura Mazdâ—both Ahura/Lord-ruler and Mazdâ/remember of all things past, Ârmaiti, genius of the earth, and Order, whose visible aspect is the sun and the bright sky, listen to my perfect hymns and look at the total command generated for you by my *yasna*. In return, judge my performance with mercy.

¹² Rise up now, Fire/heavenly fire = sun! Receive life and strength through the fertility of the earth! By my inspiration and *yasna*, you, Ahura Mazdâ, can now have all it takes to rejuvenate the world.

¹³ Now open up the path for the sun. Along that path my breath-soul shall bring you my *yasna*, guided by my *daênâ*, and along that path may the rewards for my *yasna* come down to us.

¹⁴ The *yasna* is being completed: “Zarathustra” is sacrificing himself to provide Ahura Mazdâ with the building material of the new world at the new dawn.

Victory and pay time1.34.1¹

This **action, the speech, and the sacrifice through which you now receive immortality as well as Order for yourself, O Mazdâ, and the command of wholeness,—**
the foremost share of these is being given to *you*, O Ahura,
by us gathered here in greatest numbers.

1.34.2²

And, thus, through our(?) thought, they have been given to *you*, all these things/utterances and the good inspiration,
as well as the actions of the life-giving man, whose breath-soul is at this very moment with Order
in a hymn that goes around the world of living beings to one like you all with songs consisting of praises, O Mazdâ.

1.34.3³

Thus, we have now placed in homage as food offering for you, O Ahura, and for Order—
there in your command—all our herds, which *he assembled for us by his good thought.
For life-giving strength has been sent on its way, O you who give good gifts, with all good things soon to arrive among those like you all, O Mazdâ.

1.34.4⁴

Thus, we wish your fire to be powerful, O Ahura, through the Order of our ritual,
*instructing and forceful and of brilliant help for him who supports you/us,
but for the one hostile to you/us, O Mazdâ, we wish his sins to be clearly seen through the bad things set in motion by his hands.

¹ The *yasna* performed by all the believers is providing Ahura Mazdâ with the elements needed for the rejuvenation of the world.

² The priest has won the competition and has been acknowledged by Ahura Mazdâ, whereby he has now become life-giving like Ahura Mazdâ. His breath soul, having successfully made the trip, is performing the hymns in the very presence of Ahura Mazdâ.

³ As food offering we have given you all our livestock—which you gave us in the first place—for you to dispose of at will, for it to invigorate you.

⁴ The offerings are brought to you by the sacrificial fire as our contribution to the rejuvenation of the world by the heavenly fire. But the light of day will also reveal the failed performances of our competitors.

1.34.5⁵

What is your command, all of you? What is your wish for action to be performed, O Mazdâ, or for how I sleep?
Tell me for your (=all the gods') poor one to be protected by the Order of my ritual and by my good thought.
We have always declared you all to be over and above all the creepy old gods as well as their(?) men.

1.34.6⁶

For if you are all truly in that way, O Mazdâ, with respect to(?) Order and good thought,
then make that a permanent(?) mark for me—for all things of this existence are one way or another—
so that I shall come before you even more confident, praising and also sacrificing to you all.

...

1.34.12¹²

What is a *straight utterance for you? What do you want: What of praise or what of sacrifice?
Say forth to us that word for it to be heard, O Mazdâ, on account of which he may distribute the rewards for my *straight utterances.
Teach us the paths through Order, the ones easy to go (for one) of good thought.

1.34.13¹³

Teach us that road which you, O Ahura, told me is that of good thought,
the well-made one along which the vision-souls of the life-givers first(?) strode, precisely the one through Order, toward the fee which was first assigned to those of good gifts and whose depository you are, O Mazdâ.

⁵ What is your wish for how I act at day or at night? Our opinion is that we should protect the poor and set Ahura Mazdâ and those with him above the divine beings who do not follow him, as well as their followers.

⁶ And if I am right in my assumptions about you and how to perform the *yasna* for you, then please give me a sign so that I may be more confident in my praise and worship (cf. the Inscription of Kerdîr at Naqsh-e Râjab).

¹² Once again: how should the *yasna* be performed? What actions and what words do you want? Tell us all that so that the master of the exchange (?) [cf. 1.33.7] may present the rewards appropriately. Again, let us know how to reach you.

¹³ Let us know which is the path along which we should send our perfectly performed *yasna* to you, to assist you in the rejuvenation of the cosmos and receive the reward for it.

1.34.14¹⁴

For, O Mazdâ, you all shall give for my life breath and bones that well-deserved fee on account of the action of my good thought. For to those who are in the household of the milch-cow you all give *your* good understanding of my guiding thought, O Ahura. Through your Order you further the households.

1.34.15¹⁵

O Mazdâ, thus say *my* poems conferring fame and my actions are the best!
 Say, **you**, that my **repayment** in the form of **praises** is best **on account of that good thought** of mine **and the Order** of my ritual.
You now establish by the command of you all, O Ahura, this existence as Juicy in exchange value, the *true* one.

¹⁴ Indeed, in return for my supreme sacrifice, of my entire being, I am sure you will present me with a fitting fee. Of course, you are the special protector of those who have a milch-cow (hint, hint!) to care for.

¹⁵ Let me know, then, Ahura Mazdâ, at last, that my *yasna* was successful and that I have richly repaid you for the blessing you have bestowed on me and mine—let me know it by making the world again full of life and growth according to your standards, a more than matching value for the exchange of services we have performed.

THE YASNA HAPTANGHÂITI

Introduction and presentation

YH.35.2²

**Of the (thoughts, words, and acts) that have been thought,
spoken, or performed
both here and elsewhere,
both those that are being thought, spoken, or performed
and those that have been thought, spoken, or performed,
we are the singers of songs of welcome
—we are not blamers—in our effort to obtain good things.**

YH.35.3³

**Thus, we now prefer that, O Ahura Mazdâ, O you
beautiful through your Order:
that we may now think, speak, and perform them,
the ones which—among all the actions of all those who
are—
we wish to be the best ones for both existences.**

YH.35.4⁴

**For the sake of the cow, by our presentations (?), by/with
these actions,
our best ones, by which we are here and now sending them
forth
in order for peace and pasture to be established for her,
both toward those who listen and those who do not listen,
toward those who command and those who do not
command.**

YH.35.5⁵

**Indeed, it is for one with best command that—to the
extent we can—
we are herewith establishing, assigning, and generating
command,
when we establish (etc.) it for Mazdâ Ahura and best
Order.**

² This hymn is for the praise and exaltation of Ahura Mazdâ's work in ordering the cosmos. We will not here be concerned with scorning our competitors. We hope the hymn is good enough to contribute to the rejuvenation of the cosmos and so deserve a reward.

³ We hope that our performance will benefit both gods and men.

⁴ We are singing this song in the hope that it may contribute to furthering peace for our community, fertility of our lands, and plenty of food for our live-stocks, especially the all-important cow [cf. 1.29.10, 3.47.3]. We are aiming our song at all divine beings in Ahura Mazdâ's sphere, whether they listen or not, whether they have command (= rule) or not.

⁵ In fact, we hope that by our song we may reinforce the command of Ahura Mazdâ and the supremacy of *his* cosmic Order.

YH.35.6⁶

**Thus, in the same way that a man or a woman knows a
thought/word to be true,
in that way he or she knows it as being good.
Let him or her therefore both produce it for him/herself
and make it known to these,
who can then produce it as indeed is.**

YH.35.7⁷

**For it belongs to the Ahura! But for you we have thought
the sacrifice and hymn to Mazdâ
as the best thing and pasture as the best thing for the cow.
Thus, we are now producing that for you and making it
known (to you/these?)
to the extent we are capable.**

YH.35.8⁸

**Thus, he has (or: I have) ever said that the best for both
existences,
for whoever of all those who are is the desire to be
winners
in the race for the union of Order, and to be in the
household of Order.**

YH.35.9⁹

**Thus, these words to be uttered, O Ahura Mazdâ,
we will now proclaim with better imagination (?) as
Order—
thus, we are now adopting you as both (constant) returner
and (original) launcher of these words—**

YH.35.10¹⁰

**in accordance with Order and good thought and good
command—
be it through praises, O Ahura, for our/your praises,**

⁶ A true word is a "good" word, so let us send our true words (= our song) to Ahura Mazdâ and those with him, so that they can make it "come true."

⁷ As far as we have been told the *yasna* is the best gift we can give Ahura Mazdâ and those with him and the best counter gift is fertility for our lands. So that is what we are no doing: sending you our *yasna*, our sacrifice and our songs.

⁸ All followers of Ahura Mazdâ are intent upon winning the competition in order to contribute to the rejuvenating of the worlds of both gods and men.

⁹ We will try to think (= compose) our song as concretely as we can as a representative of the cosmic Order for you to make it come true in return—

¹⁰ after the model of the Order you made in the beginning by your good thought and your command—and then reward us with praise, words, or a cosmic sacrifice by which the world is rejuvenated.

be it through an utterance for our/your utterances,
be it through a sacrifice for our/your sacrifices.

YH.36.1¹

With the household of this fire, standing in front, we are
now circumambulating *you*, O Mazdâ Ahura,
you with *your* most life-giving inspiration,
which is pain for him whom you shall receive for pain.

YH.36.2²

You there, who invigorate us the most, may you in return
come to *us* for what you have received as your share,
O fire of Mazdâ Ahura.
On account of our invigorating of you, the most
invigorating one,
on account of our reverence to you, the most
bending/bendable one,
may you in return come to *us* for the greatest of auditions.

YH.36.3³

You are definitely “the fire of Mazdâ Ahura.”
You are definitely “*his* most life-giving inspiration,”
or whichever of your names is the most invigorating,
O fire of Mazdâ Ahura,
with that we are now circumambulating *you*!

YH.36.4⁴

You with our good thought,
you with our good Order,
you with the actions and words of our good
understanding we are now circumambulating.

YH.36.5⁵

We are bending to you,
we are now repaying you, O Mazdâ Ahura,
you with all thoughts well thought by us,

with all words well spoken,
with all actions well done we are now circumambulating
you.

YH.36.6⁶

Thus, as *your* form, the most beautiful of forms,
we are making known, O Mazdâ Ahura,
these lights as the same as yonder highest of heights,
as high as yonder sun has been said to be.

YH.37.1¹

Thus, in this manner we are sacrificing to Ahura Mazdâ,
who put in their places both the cow and the Order,
who put in their places both the good waters and the
plants,
who put in their places both the lights and the earth
and all good things in between,—

YH.37.2²

by his command and greatness and artistries.
Thus, to him we are sacrificing with the foremost share of
the sacrifices
of these who dwell here on the side of the cow.

YH.37.3³

Thus, up to *him* we offer up in sacrifice (his) Ahurian
names:
O “Mazdâ,” O “*bridegroom,” O most “life-giving one”!
To *him* we are sacrificing with nothing less than *our* bones
and life breath.
Up to *him* we are offering up in sacrifice the pre-souls of
the sustainers of Order, men and women.

YH.37.4⁴

Thus, we are sacrificing to best Order,
which is most beautiful,
which is life-giving, immortal,
which is full of light,
which is all good things.

YH.37.5⁵

And we are offering up in sacrifice to you our good

¹ All the members of this household are worshipping you with fire of the household, through which Ahura Mazdâ’s inspiration is transmitted to the believers, but his punishment to the non-believers.

² May the fire, Ahura Mazdâ’s greatest creation (as the sun), who gives us good things, come back to us to receive his share of the sacrifice in return. When we make you happy, O fire, who make us happy, when we bend in homage to you, who bend the most of all, may you in return come to assist us when we present our *yasna* to Ahura Mazdâ to be judged.

³ We know you well by your various names, O fire, which we are announcing as we walk around you.

⁴ We present to you our best *yasna*.

⁵ Through our *yasna* we are repaying Ahura Mazdâ for all the good things he has given us.

⁶ The fire is in fact the same as the fire in the sky, the sun, and both are Ahura Mazdâ’s most beautiful form.

¹ We praise Ahura Mazdâ for his work—

² and thank him with the best parts of the *yasna*,—

³ among them his names, which they pronounce and send up to him... their own very beings; and the pre-souls of all the faithful.

⁴ We worship the best Order of the *yasna* and the cosmos, both of which are provide light and life.

⁵ We present you in our *yasna* with all these inner things of ours, notably our humility (which brings us to the Earth):

thought
and our good command
and our good vision-soul
and our good creative power
and our good Humility/humility.

YH.38.1¹

Thus, we are offering up in sacrifice together with its
divine women this earth
which is carrying us,
and the women who are yours, O Ahura Mazdâ,
his choice rewards in accordance with Order,
those we are sacrificing to.

YH.38.2²

O milk offerings, O purifications, O juifications, O
Humilities—
the good reward on account of these divine women,
the good invigoration,
the good fat oblation,
the good fame,
the good fecundity we are offering up in sacrifice.

YH.38.3³

Thus, we are sacrificing to the waters,
*glittering and *nectar-pouring,
which flow forth, consorts of their divine lord, whose art
works they are,—
with good fords, good *flooding, and good washing places,
we offer you all as gifts/support to both existences,—

YH.38.4⁴

“unquote”—those names, whichever Ahura Mazdâ
establishes for you all, O good ones,
whenever he establishes you all as givers of good things,
with those we are sacrificing to you all,
with those we are making you friendly,
with those we are revering you,
with those we are repaying you.

YH.38.5⁵

You also as waters
and you as milk-giving cows
and you as mother cows,
not to be harmed nourishers of the poor,
giving everybody to drink, we call hither,
O best ones, O most beautiful ones!
I, with long arms, shall offer you my help,
O good ones, in return for the attainments of the gift,
O you whose presentations reach far and wide(?), O you
who show your pleasure in return,
O mothers, O winnings.

The race and the judgment

YH.39.1¹

Thus, we are offering up in sacrifice in this way
both the breath-soul of the cow and its fashioner,
thus also, *our* breath-souls and those of the domestic
animals,
of those who wish to win us,
of those for whom they shall be there
and of those who shall be there for them.

YH.39.2²

We are also offering up in sacrifice the breath-souls of the
undomesticated animals, when harmless.
Thus, we are offering up in sacrifice the breath-souls of
the sustainers of Order, men or women, wherever born,
whose vision-souls, better than those of the rivals are at this
very moment winning, shall win, or have won.

YH.39.3³

Thus, in this way we are offering them up in sacrifice
as *both* the good breath-souls(?) *and* the good *daênâs*(?),
as life-giving and immortal,
as ever-living, ever-life-giving,
those of the male sustainers of Order who dwell on the
side of good thought

⁵ We call upon the life-giving waters (= the rain) to come here like cows suckling their calves. In return for their precious gift of life-giving water I shall be generous in my gifts to them. [Many unknown words in the last lines.]

¹ We present you in our *yasna* with the earth and all the other female things you placed upon it for our benefit and which we will receive as well-deserved prizes once the race is run and won.

² We present you in our *yasna* with all our special offerings, including the reward you give us.

³ Especially the waters,

⁴ We present you in our *yasna* with all these good things by pronouncing their exact names.

¹ We offer up in sacrifice/sacrifice to the breath-soul of the cow and the fashioner of the cow, known from the myth [1.29], and the breath-soul of the other useful animals who seek our protection,—

² as well as the breath-soul of animals who do no harm... finally, also the breath-souls of the believers, which are now conveying our hymns of praise to Ahura Mazdâ, guided by their good *daênâs*, who always overcome all adversities and obstacles on their way up.

³ We offer up our breath-souls and *daênâs* to you as contributions to the rejuvenation of the cosmos.

and of the female sustainers of Order who do so, “unquote.”

YH.39.4⁴

In the same way that you, O Ahura Mazdâ,
have thought them and spoken them,
established and performed what are good thoughts, etc.,
in that way we are giving them to you,
in that way we are assigning them to you,
in that way we are sacrificing to you with them,
in that way we are bending down to you with them,
in that way we are *repaying you with them,
O Mazdâ Ahura.

YH.39.5⁵

With the word “own” of our good family,
with that of our good Order we are circumambulating you,
of our good *creative power,
of our good Humility/humility.

Victory and pay time

YH.40.1¹

Thus, in return for these our presentations, O Mazdâ
Ahura,
make it something to keep in your mind and producing
abundant good things for you
by a gift *befitting you,
to the extent we deserve it(?),
when you all shall provide a fee worthy of me
to our vision-souls, O Mazdâ Ahura.

YH.40.2²

You there, give us now some of this—
both for this existence and for the one of thought—
that of this one, by which we may come to that,
namely your company and that of Order
for a whole life span.

YH.40.3³

Thus, do make now, O Mazdâ Ahura, our men
sustainers of Order, loving Order, harmless foragers,—
for long, *numerous company *worthy of hymns
of support for us through us,—

⁴ With our *yasna* we are now repaying you with the things you have given us.

⁵ We offer up in sacrifice to you our family as its owner, as well as the land from which we live.

¹ We hope our *yasna* is good enough for you to record in your memory and to deserve a worthy reward.

² As reward, may we be with you for as long as we live.

³ So make our men believe in you, Ahura Mazdâ!

YH.40.4⁴

in that way make the families,
in that way the households.
In that way may the companies be which we keep.
In that way may we be for you, as well, O Mazdâ Ahura,
sustainers of Order by our *desire to obtain what is
desired by our gift to you.

YH.41.1¹

Our praises, songs, and hymns
we are placing, we are assigning, and we are making
known
to Ahura Mazdâ and to best Order.

YH.41.2²

May we now attain your good command, O Mazdâ Ahura,
for a whole life span.
May a man or a woman of good command command us
in both existences,
O you give the best gifts among those who are.

YH.41.3³

We regard you as having good creative change, as
*worthy of hymns, worthy of sacrifice, in the company
of Order.
And so may you be our life and boniness
in both existences,
O you who give the best gifts among those who are.

YH.41.4⁴

May we win the prize and leave the others behind, O
Mazdâ Ahura,
in the race for *your* support, which ensures a long life
span,
and may we *through you* become both strong and forceful,
and may you support us long and as much as it is in your
wish,
O you the most generous of those who are.

⁴ May we all believe in you, and may you in return for our faith reward us with our hearts' desire.

¹ We are offering Ahura Mazdâ our *yasna*.

² May we thereby become *your* subjects, Ahura Mazdâ! And may those divinities that are with you also rule over us, both in this world and in the beyond.

³ Since you, Ahura Mazdâ, are the one who make days and life-making new seasons return, you are the one we offer our *yasna* to. May you in return allow us to be what we are both here in life and in the hereafter.

⁴ May our *yasna*—our sacrifice and our hymns of praise—win the race up to you for your rewards.

YH.41.5⁵

**Your praisers and your masters of poetic thoughts, O
Ahura Mazdâ,
we are declaring ourselves and wanting and ready to be,
when you all shall provide a fee worthy of me
to our vision-souls, O Mazdâ Ahura.**

YH.41.6⁶

**You there, give us now some of this—
both for this existence and for the one of thought—
that of this one, by which we may come to that,
namely your company and that of Order
for a whole life span.**

⁵ We are your chosen worshippers, so please give us worthy rewards.

⁶ Cf. YH.40.2.

THE USHTAWAITÎ GÂTHÂ

Introduction and presentation

2.43.1¹

Wished-for things are in the wish for him, to whomever
Mazdâ Ahura, commanding at will, shall give them.
I am wishing for strength to come with youthfulness
for Order to be upheld. You now give me that, O
Ârmaiti,
the rewards consisting of wealth, the material life of
(someone of?) good thought.

2.43.2²

And so may a man/hero receive for himself
the best of all things: well-being even if already in well-
being,
once knowledgeable through your most life-giving
inspiration, O Mazdâ,
of the creative changes/pleasures of good thought which
you established by your Order,
in *confidence of long living for all his days.

2.43.3³

Thus, may *that* man/hero come to what is better than good
who would teach us the straight paths of life-giving
strength
both of this state containing bones and of that of thought
true paths and drivable, up to those with whom dwells the
Ahura,
a heavenly arbiter, one like you, of good lineage, life-
giving, O Mazdâ.

2.43.4⁴

Thus, I shall consider *you* as such, as well as the firm
one, you, the life-giving one, O Mazdâ,
when those helps that you hold firmly in your hand shall
come:
the rewards which you first established for the one
possessed by the Lie and for the sustainer of Order,
through the heat of *your* fire, strong through the Order of
my ritual,

¹ Ahura Mazdâ is the supreme ruler and in charge of the rewards. I now wish for the reward of Order (= the sun and the new day) and for the boons of Ârmaiti (= earth), due to me for my perfect *yasna*.

² Once a man is inspired by Ahura Mazdâ and becomes aware of the secrets of the universe he will be confident about Ahura Mazdâ's plan for him, notably that he will be rewarded both here and in the hereafter.

³ Whoever in heaven teaches us how to get there will be well rewarded as well.

⁴ When thoroughly inspired, may the ritual fire of the convey Ahura Mazdâ's rewards along the paths opened by the *yasna*.

when the violent force of good thought comes to me.

2.43.5⁵

Thus, I now think of *you* as life-giving, O Mazdâ Ahura,
when I now see you at the engendering of the new
existence, when you established,
for the first time, actions as fee-earning, as well as the
words that are to be uttered,
and established a bad fee/existence(?) for the bad and a good
reward for the good—
by your artistry—at the final turn of = about(?) the Web-
master.

2.43.6⁶

The turn at which you come with *your* life-giving
inspiration,
O Mazdâ, and your command, at that turn *he* is on
account of his good thought,
he by whose actions the herds are being furthered
through Order.
For *these* actions Ârmaiti is announcing the models
of *your* guiding thought, whom/which no one can cause to
lie.

2.43.7⁷

Thus, I now think of *you* as life-giving, O Mazdâ Ahura.
When one *surrounds *me* with good thought
and asks *me* "Who are you? Whose are you?
How would you *submit your daily-*mark-earnings for
questioning
*regarding *your* herds and persons?"—

2.43.8⁸

then I declare myself to him first as Zarathustra,
the real one; second, that I wish to command hostilities for
the one possessed by the Lie,
but for the sustainer of Order I wish to be support and
strength,
because I would like to receive the *adornments of one
who commands at will;
and, third, that to the extent that I can I am praising you, O

⁵ Rewards for actions were determined in the beginning and will be awarded in the end [3.48.6].

⁶ The recipient of the best rewards is he who supports Ahura Mazdâ's plan for the world.

⁷ I realize that Ahura Mazdâ questions his followers as to their qualifications and sincerity.

⁸ My answers: I am the real Zarathustra, the one who helped Ahura Mazdâ once; I am on Ahura Mazdâ's party against the Lie; my business is to praise Ahura Mazdâ [YH.41.5, 3.50.11].

Mazdâ, and weaving you into hymns.

2.43.9⁹

**Thus, I now think of *you* as life-giving, O Mazdâ Ahura.
Whenever he *surrounds *me* with good thought**

**I then ask about this: “To whom do you wish right now
gifts to be made known?”**

**Thus, here, to *your* fire I wish to give as a gift of reverence
and to Order: *me*, to the extent I am capable and can
think it(?)”**

2.43.10¹⁰

**Thus, *you have* now shown *me* Order, which I call hither
to *me* again and again:**

together with Ârmaiti I now set *it* in motion hither.

**Also, ask *us* again about those things which are the
questions already asked *us* by *you*!**

**For that which has been asked *you* *energetically, that is
something that belongs to the forceful ones,
so that the one who commands might make *you* powerful
and forceful.**

2.43.11¹¹

**Thus, I now think of *you* as life-giving, O Mazdâ Ahura,
when he *surrounds me with good thought
for me to learn what was *at first on account of the words
uttered by *you* all:**

**“Faith in us among men appears to me a disaster!”—
in order for *that* to be produced which you all tell *me* is
the best.**

2.43.12¹²

**And when you come in *foreknowledge of that which you
tell *me* is the best reward: Order,**

**then, you keep declaring words to me that were received
not in a state of *lack* of readiness to listen**

**for my words to rise up even before there comes to me
your readiness to listen/Sraoṇa accompanied by wealth-
bestowing Reward,**

who shall distribute the rewards to the legs in the race for

life-giving strength.

2.43.13¹³

**Thus, I now think of *you* as life-giving, O Mazdâ Ahura,
when he *surrounds me with good thought.**

**in order for the things to be gained of my wish to be
found, lay down for me now that path
of long lifespan which no one has actually *seen you gods
go,**

**the path of choice existence—past, present, future—that has
been said to be in *your* command.**

2.43.14¹⁴

**That which a man/hero who finds it is in charge of, may
he give it to a friend.**

**So give to *me*, O Mazdâ, *your* support and foreknowledge
of the rewards,**

**which you have all attained through *your* command O
Ahura Mazdâ in accordance with Order,**

**and whereby you *drive away the *rivals of my
announcement for it to rise up**

**together with those of all those who are reciting “poetic
thoughts” for you.**

2.43.15¹⁵

**Thus, I now think of *you* as life-giving, O Mazdâ Ahura,
when he *surrounds me with good thought,**

***silent thinking *benefits my *hearing as the best:**

**May no man/hero be someone who wishes to please the
many possessed by the Lie.**

**For *they* claim that all the evil ones are sustainers of
Order.**

2.43.16¹⁶

**Thus, he there, Zarathustra, O Ahura, prefers your
inspiration**

whichever, O Mazdâ, is most life-giving for you.

**May Order have bones through my/his life breath and be
strong!**

May Humility be in command and in full sight of the sun!

⁹ In turn I ask: Whom should I give my gifts to? Here I am ready to offer my perfect *yasna* and even my own being to you.

¹⁰ In the past my *yasna* has always brought back light and life, so this time, too, I shall succeed. May Ahura Mazdâ keep testing my competence, to make sure I am the one who can successfully reestablish him in command of the world.

¹¹ By your inspiration I now know that the gods are worried about men’s involvement, and I shall therefore do my best to reestablish their trust by performing according to their rule for a successful *yasna*.

¹² You know you can rely on me. I have always listened to your instructions in the past, so this time I know exactly what to do to achieve the desired results: my hymns will win the prize!

¹³ Prepare the hidden path up to you for my performance so it may fetch the rewards—so that I may find the things I wish to gain: long life and the good life that it is in your power to give.

¹⁴ By the rules of friendship, reward me, your friend. Help me win the prize for my performance by discarding my rivals and their pitiful performances.

¹⁵ But when your inspiration reaches me, even I remain silent to listen to your words regarding your (and my) adversaries [1. 32.10].

¹⁶ Only Ahura Mazdâ’s inspiration can make the world full of light and life. It is by his inspiration that I perform the *yasna* that makes the sun and its life-giving light reappear and make the earth fertile and productive, so she can reward us by her actions.

May she by her actions give me my reward for my good thought!

Question time

2.44.1¹

I am asking you this: tell me straight, O Ahura!
O Mazdâ, may one like *you* announce to a friend like *me*, from the example of your(?) reverence how reverence is to be done to one like you all!
Thus, for friendly guides(?) to be placed for us through Order—
tell me how your reverence(?) shall come to us on account of my/our good thought.

2.44.2²

I am asking you this: tell me straight, O Ahura!
How is the first thought? of the best existence to be revitalized *as desired for? him who wishes to come to *them* (= my life-giving strengths?) in return?
For that one, life-giving through his Order, is the one who *inspects for all
the ... they have *achieved. By your/his inspiration he is the healer of this existence, the one who abides by (your) deals, O Mazdâ.

2.44.3³

I am asking you this: tell me straight, O Ahura!
What hero is, by his engendering, the first father of Order?
What hero first put in its place the road of the sun and of the stars?
Who is he through whom the moon is now first waxing then waning?
Just those things I wish to know, O Mazdâ, as well as these others:—

2.44.4⁴

I am asking you this: tell me straight, O Ahura!
What hero first held the earth down below and the clouds above
keeping them from falling? Who fashioned the waters and

the plants?

Who yoked the two fleet coursers to the wind and the clouds?

What hero, O Mazdâ, is the *dâmi* of good thought?

2.44.5⁵

I am asking you this: tell me straight, O Ahura!
Which artisan first put in their places both lights and darknesses?
Which artisan put in their places sleep and wakefulness in/for man?
Who is he through whom there is dawn, noon, and night, moments that remind the one with *desires of something to be gained?

2.44.6⁶

I am asking you this: tell me straight, O Ahura,
the words which I am about to pronounce! —For if they are true in this manner,
then, clearly, it is on account of our/by her actions that Humility is currently thickening Order
and on account of/through our good thought that she(?) assigns the command to *you*.—
For whom did you first fashion the milk-giving cow, which makes happiness for us?

2.44.7⁷

I am asking you this: tell me straight, O Ahura!
Who fashions Humility, the *esteemed one, together with command?
Who first made in the covering of the womb a *vigorous son for the father?
Knowing beforehand the answers to the questions, O Mazdâ, I am here offering *you* my help with these things,
who through the life-giving inspiration are the establisher of them all.

...

2.44.13¹³

I am asking you this: tell me straight, O Ahura,
how we shall dispel (?) here from us the Lie

¹ The sacrificer reminds Ahura Mazdâ of their long-standing friendship (which obliges) and asks him how to perform correctly the ritual reverence strengthening the earth, so that the *yasna* shall pass easily from earth to heaven.

² Further questions about the *yasna*: How to bring back light and life? It is the sun (Mifra), Ahura Mazdâ's eye, who sees all and goes according to the rules of the ordered cosmos, who will bring back light and life to this existence [1.31.13].

³ Further questions about the origins: From whom was Order born? Who arranged the world according to the Order?

⁴ Further questions about the arrangement of the world.

⁵ Further questions about the arrangement of the world.

⁶ Further questions: If it is true that our *yasna* has the desired effects for you, then (hint, hint!) for whom did you intend the cows?

⁷ Further questions: Who remakes the earth every year? Who made for the first time a son? — But he already knows the answers and so is able to perform a perfect *yasna*, assisting Ahura Mazdâ in the rejuvenation of the world.

¹³ Another question: How shall we turn the Lie away from us and upon those who strengthen it: those who do not listen to Ahura Mazdâ, do not follow his rules, and do not look in their thoughts for his commandments.

and bring it's evil **down upon those who full of refusal to listen**
are not obtaining heavenly fame (?) through company with Order
 and **take no pleasure in the questioning of their good thought?**

2.44.14¹⁴

I am asking you this: tell me straight, O Ahura!
How might I deliver the Lie into the hands of Order
for it to be wiped out by the poetic thoughts of *your*
announcement,
 in order **to make a rupture (?) with force among those**
possessed by the Lie
 and **to bring them to torments, O Mazdâ, and miseries?**

2.44.15¹⁵

I am asking you this: tell me straight, O Ahura!
For if you together with Order are now in command of
this existence in order to protect it
when two armies have come together in mutual dislike,
by yonder deals which you, O Mazdâ, wish to keep firmly,
to which side of these two do you go and to whom among
them do you give victory?

2.44.16¹⁶

I am asking you this: tell me straight, O Ahura!
Who is the smasher of obstructions fit to protect all who
are by *your* announcement?
Let brilliant assistances/gifts(?) be given to *me*! Assign, O
healer of this existence, me as(?) a model winner(?)!
Thus, let readiness to listen/Sraosha come to *him* on
account of my/his good thought,
O Mazdâ, to *him*, to whomever you wish!

...

2.44.18¹⁸

I am asking you this: tell me straight, O Ahura!
How shall I earn that fee by the Order of my ritual:
ten mares with a stallion, as well as a camel,
a reward which has been *inspired to me, O Mazdâ, as

¹⁴ Another question: How can I bring the Lie as a vanquished enemy to Order the king, so that he may pronounce its sentence: "destruction," and so get them what they deserve?

¹⁵ Another question: Since you, Ahura Mazdâ, are in command of your Ordered universe, in the battle we are fighting, whom do you favor and to whom do you award victory? (We hope to us!)

¹⁶ Another question: Who is qualified to be your warrior, though not to fight with arms, but with your words? I hope it is I, but whomever you choose, let him be well instructed with your commands!

¹⁸ Another question: How shall I earn my fee for the benefits you are now reaping from my sacrifice? [2.46.19]

wholeness
and immortality in the way you now receive them for yourself.

2.44.19¹⁹

I am asking you this: tell me straight, O Ahura!
He who shall not give *that* fee to him who earns it,
the man/hero who obtains it for himself by a correct
utterance—
which shall be the first requital to reach(?) him for this?—
 this I ask, while **knowing yonder requital that shall be the**
last to reach(?) him.

Story time

2.45.1¹

And so I shall proclaim! Now hear! Now listen,
both you who are approaching from near and you who
from afar!
Now, all, pay attention to it, for it is brilliant!
May the one of bad announcing not destroy a second time
this existence
by his bad preference, the one possessed by the Lie,
***impeded by the utterances of his tongue.**

Myth of the *manyus*

2.45.2²

Thus, I shall proclaim the two inspirations at the
beginning of this(?) existence
of which two the life-giving one shall tell him whom you
know to be(?) the Evil one:
"Neither our thoughts, nor announcements, nor guiding
thoughts,
nor preferences, nor utterances, nor actions,
nor vision-souls, nor breath-souls go together."

2.45.3³

Thus, I shall proclaim the *first* announcement(?) of (=
about?) this existence,
the ordinance(?) which the knowing one, Mazdâ Ahura,
has now spoken to me:

¹⁹ The payment of fees for services rendered is part of the rules in Ahura Mazdâ's ordered universe, so what is the punishment—both here and now and at the end of the world—for not paying the fee to someone who has earned it?

¹ The poet-sacrificer begins proclaiming his knowledge. Let not the incompetent poet-sacrificers ruin this good state, as they did—at least—once before.

² The myth of the two *manyus*, the two inspirations, among which men must choose.

³ The first thing to know about the existence is what the rewards will be for each and everyone at the end of their existence. [1.31.20]

those of you who shall *not* produce it in this way, the poetic thought, the way this ordinance(?) is and I shall think and speak it, for those the last word of this existence will be “*woe!”

2.45.4⁴

Thus, I shall proclaim the *best* announcement of (= about?) this existence in accordance with Order: He is “Mazdâ” because he knows him who established it to be the father of the good thought which invigorates you, while his daughter is Humility of good actions. He is “Ahura” because he *keeps an eye on all things for them not to be deceived.

2.45.5⁵

Thus, I shall proclaim the word that the most “life-giving” one tells *me*, which is the best for mortals for it to be heard: Whosoever shall give readiness to listen to this one of mine, shall come to wholeness and immortality. By the actions of his good inspiration the Ahura is Mazdâ.

2.45.6⁶

Thus, I shall proclaim the greatest one of all, praising *him* with Order who is generous to all those who are through his life-giving inspiration. Let Ahura Mazdâ listen, in whose hymn I discuss with my good thought. Let him teach me the best thoughts/utterances/actions by *his* guiding thought,—

⁴ The best thing to know about the existence is the meaning of the name Ahura Mazdâ and who Ârmaiti is. Mazdâ “the memorizer” refers to him who knows that the maker of the universe is the father of the life-giving Good Thought = Heaven, whose daughter (and wife) is Ârmaiti = the Earth, by whose produce we live. Ahura “the Lord” refers to the celestial fire = the sun, his eye, which sees everything. [1.31.13]

⁵ And here is the best thing for mortals according to what Ahura Mazdâ told me: Listen to my poet-sacrificer, and you shall be rewarded with the best rewards. For Ahura Mazdâ being “Mazdâ,” has put his inspiration to good use and produced light and life in the universe, of which he is therefore the Lord and Master “Ahura.” [1.28.11]

⁶ The greatest one of all is Ahura Mazdâ, who gives generously to all beings for which I praise him with a hymn inspired by his utterances, which I find in my thought.

2.45.7⁷

to whose life-giving strengths of generosity they shall wish to come, namely, those who are living, as well as those who have been and those who shall become, and the breath-soul of a sustainer of Order, strong in the race for immortality and in the race for youthfulness, which (strengths), however, come down as “disaster!” upon the men of the one possessed by the Lie.

The poet’s complaint

2.46.1¹

To what earth/ground am I bending? Where shall I go to find(?) a *grazing land? They are setting me apart from the family and it community. The household which I want to pursue (= devote myself to?) has not favored me with its generosity nor the rulers of the land, who are possessed by the Lie. How shall I win your favor, O Mazdâ Ahura?

2.46.2²

I know the reason why I am weak, O Mazdâ: it is because of my lack of cattle and because I have few men. I am complaining to you: look hither at it, O Ahura, at the kind of support that a friend, having offered it, may give to his friend! You now look hither down through Order/because of its Order at the ritual of my good thought.

⁷ Ahura Mazdâ puts his enormous powers to good use in producing all kinds of well-being, which is the reward all living beings have always desired. The follower of Order is a good contender in the competition for these rewards. [2.45.10] But Ahura Mazdâ puts these strengths to terrible use against the followers of the Lie. [1.34.7] By his command over these powers Ahura Mazdâ rules the universe. [1.28.9] He holds from above the ropes to which are attached the created universe. [1.31.8]

¹ In preparation for the conclusion of the hymn, the poet-sacrificer explains to Ahura Mazdâ that he has hardly anything, so he would like a handsome fee for his services. He has no land to till and no pastures. He has not been well remunerated in the past by those who should have done so, and certainly not by the followers of the Lie.

² More of the same, but recalling the guest-friend relationship between him and Ahura Mazdâ, which obliges both of them to give gifts.

2.46.3³

When, O Mazdâ, will those who are the bulls of the days move forth for the upholding of the existence of Order by our announcements now grown more powerful, namely, the guiding thoughts of the revitalizers?

To whom will he come for support for *what is to be aided/woven with good thought?

I, O Ahura, am herewith choosing *you* to come to *me* for the announcing of the announcement.

2.46.4⁴

But the one possessed by the Lie will keep those whom I know to be the conveyors of Order, the bulls, from their moving forth, being the bad invoker of the settlement or the land and *repugnant by his own actions.

Whoever *removes him from his command, O Mazdâ, or his livelihood,

he will *put those bulls before the flight of his good understanding.

...

2.46.11¹¹

The “mumblers” and “poets” have harnessed by their bad commands

mortal man to evil actions in order for the present existence to keep being destroyed,

they whom their *own* breath-soul and their *own* vision-soul will make shudder in anger

when they have come to where the Ford of the Accountant is

and become, for their entire life span, guests *in the house of the Lie.

2.46.12¹²

But when the winner has come up through Order among the *great-grandchildren and grandchildren

*to be declared as those of Tura *son of Friya,

you, O Ahura Mazdâ, further his herds with the energy of

Humility.

Thus, Mazdâ Ahura has *harnessed them on account of their good thought for these our men for their support in order for them to announce it to others.

2.46.13¹³

He who once(?) favored Zarathustra Spitama with his generosity among mortals, that man/hero is according to the models and ready to be renowned by my/his song.

Thus, for *him* Mazdâ Ahura establishes the present existence,

for *him* he furthers his herds on account of his good thought.

We now think of him as a good companion of Order.

2.46.14¹⁴

O Zarathustra, which sustainer of Order abiding by the deals is for you

for the great gift exchange? Or, who wishes to be renowned by my/your song?

Well, he there is Kawi Vishtâspa at the audition.

In fact, all of those whom you, O Mazdâ Ahura, *sustain in *one and the same house as yourself,

those I want to invoke with the utterances of my good thought.

...

2.46.18¹⁸

He who assigns to *me* the best things of a full life span, to *him*, as the best parts

of my ritual, I have now assigned by my good thought even (= nothing less than) my bones,

but miseries to *him* who would receive us in order to give us over to misery,

O Mazdâ and you others, seeking to win the favor by the Order of my ritual of *your* approval.

That is the discrimination (= judgment) of my guiding thought and thought.

³ When will the thoughts of the sacrificers, in the form of the heavenly bulls that pull the light of day across the sky, bring back light and life? [3.50.10]

⁴ The *yasna* of the followers of the Lie will have the opposite effect: it will prevent light and life from reappearing, so whoever is able to take away their resources and thwart their efforts [5.53.9], will by his own thought, in the form of the heavenly bulls, bring back light and life.

¹¹ The bad poets use their command to make humans do bad things, so that the cycle of good and evil is maintained. Their reward will be to spend the rest of their lives (after death) in hell.

¹² When the winner has taken his place among his illustrious predecessors, then Ahura Mazdâ will see to it that the earth rewards him well, and also his community.

¹³ That was and still is the reward of Zarathustra Spitama's human patron (Vishtâspa?), so him I will praise in my song as he sits among the other long departed heroes.

¹⁴ Among them: Zarathustra, Vishtâspa, and all the others whom Ahura Mazdâ has accepted into his home. All those whose names are worthy to be praised in my song.

¹⁸ As proper exchange gifts I give Ahura Mazdâ my own self to serve as material for the reconstruction of a new state of existence in return for a full life span. The competitor shall suffer defeat.

Victory and pay time

2.46.19¹⁹

He **who shall now produce for me the *true* existence in
accordance with Order**

**for Zarathustra, the one which is the most Juicy in
exchange value,**

shall produce **for this one (= me), who thereby earns it as
his fee, a higher existence:**

**a bull and a cow together with all things to be found in/by
one's thought.**

**You, O Mazdâ, appear to me as the one who finds for me
most often just those things.**

¹⁹ On account of my performance here and Zarathustra's original performance (repeated in heaven before Ahura Mazdâ at this moment?) the new day will appear and I will be rewarded handsomely, since Ahura Mazdâ is the one who is truly in charge of the best rewards.

THE SPENTÂMANYŪ GĀTHĀ

Introduction and presentation

3.47.1¹

On account of the life-giving inspiration and best thought in accordance with Order, on account of the action and speech

they shall give to this one wholeness and immortality.

By his/my command Mazdâ together(?) with Humility (or: throughout the earth?) is the Ahura.

3.47.2²

**He produces the best of this most life-giving inspiration by the utterances of his good thought to be sped along by his tongue,
and the actions of Humility by his hands,
through this understanding: He there is the father of Order: Mazdâ.**

3.47.3

**You belong to this inspiration. Through it you are the life-giving one
who fashioned together the pleasure-giving cow for this one.**

**Thus, for him you establish Humility as peace for his pasture
when he has consulted, O Mazdâ, his good thought.**

3.47.4⁴

**Those possessed by the Lie are *moving away from this inspiration,
the life-giving one, O Mazdâ—not so <the man?> of a sustainer of Order.**

**A man, even if possessing little, shall be *desirable for the sustainer of Order;
a mighty man, even if possessing much, but bad, shall only be *desirable for the one possessed by the Lie.**

3.47.5⁵

And through that life-giving inspiration, O Mazdâ Ahura, you assign rewards to the sustainer of Order: namely whatever things are best.

**The one possessed by the Lie too shall give out gifts, but without obtaining *your* pleasure,
because of dwelling—on account of *his* own actions—on the side of bad thought.**

3.47.6⁶

**Through that your life-giving inspiration, O Mazdâ Ahura, you now make
through your fire a firm stance for the two legs in the race for good renown,
through Humility's thickening and that of Order,
for *she* shall classify the many who wish to come.**

3.48.1¹

**For when he has overcome the Lie with his *presentations, by the Order of his ritual,
when at the sending forth of the premiums of victory, which are the prizes(?) proclaimed as those *of old by old gods and men in the race for immortality,
then he will magnify his hymn with life-giving strengths for you, O Ahura.**

...

3.48.5⁵

**Let now those of good command be in command! Let not those of bad command now command *us*!
By the actions of my/your(?) good understanding, O Humility,
you make mortal women ritually pure after birth. May the best things
be produced for the cow! You keep tending *her* for food for *us*!**

¹ Through Ahura Mazdâ's inspiration I hope to perform a perfect *yasna*, which will earn me rewards and put Ahura Mazdâ in command, bringing light and warmth back in the universe and making the earth produce her gifts. [2.45.5]

² By knowing that Ahura Mazdâ was the original Orderer of the cosmos I shall perform the correct *yasna*, including the actions that will reproduce Ahura Mazdâ's first *yasna* and have the same effect.

⁴ Not accepting the good inspiration is typical of the bad poets, accepting it is typical of the good poets. The classification by Orderliness takes precedence over that by wealth.

⁵ To those who accept the good inspiration and perform their *yasna* accordingly you assign good rewards, but the bad poet-sacrificer will get nowhere with his ritual offerings.

⁶ The good poet-sacrificers will be prepared for the race by Ahura Mazdâ through his fire [1.31.19].

¹ When I have successfully and safely made the trip up to you and have received the prize of immortality, then I shall sing for you a song that will enable you, Ahura Mazdâ, to recreate the first state of existence.

⁵ I wish those will rule the world who can produce light and life and so growth and fertility on earth.

3.48.6⁶

For *she* (= Humility) has given *us* *happiness, *she* has given *us* youthfulness.

She has given us the strength of good thought, you, O esteemed Humility!

Thus, for *her* Mazdâ through Order shall now make plants grow,
he, the Ahura, at the rebirth of the first existence.

3.48.7⁷

Let Wrath be tied down! Cut back obstruction
you who wish to stretch out hither and hold firmly the
*covering of good thought

through Order, whose Cord-master is the life-giving man,
while its warp is there in *your* dwelling, O Ahura.

...

3.50.6⁶

The holder of the poetic thoughts who is lifting his voice,
O Mazdâ,
he who abides by your deals by the Order of his ritual, in
homage, is I/he Zarathustra.

May the maker of the guiding thought instruct it through
his good thought how to be the chariot-horse
of this tongue of *mine* (and its) guide string.

3.50.7⁷

Thus, I shall now harness for you the fleetest coursers—
broad-chested by the victories of my hymn to you,
O Mazdâ, strong by the Order of my ritual, by my good
thought,

through which victories/hymns you all shall take away the
spoils. May you all be for *my* help!

⁶ For Ârmaiti/the earth gives us prosperity and happiness, and it is Ahura Mazdâ who can make it happen.

⁷ But in order to raise the good tent (= bring back the sun-lit sky) between the poet-sacrificer, who supports it from below, and Ahura Mazdâ, who holds it from above, the evil tent of darkness must be dismantled.

⁶ In fact, he whose vice you hear right now is none other than Zarathustra. Once more: teach me, O Ahura Mazdâ, how to perform an effective *yasna*!

⁷ For then my hymns of praise and glorification will bring your fame everywhere and you and your heavenly companions will be enriched by the spoils of victory resulting from my victory over the evil forces and at the audition.

Victory and pay time

3.50.8⁸

With the steps that are renowned as those of the milk libation

I shall now circumambulate you all, O Mazdâ, with
upstretched hands.

Thus, I shall circumambulate you all with the Order of my
ritual and in reverence for the heavenly arbiter.

Thus, I shall circumambulate you all with the talent of my
good thought.

3.50.9⁹

With those sacrifices I shall come before you praising you
all,

O Mazdâ, with the Order of my ritual(?), with the actions
of my good thought,

when (= as soon as) I shall command *my* own reward at
will,

Thus, growing in vigor may I be in the longing of a
generous one.

3.50.10¹⁰

Thus, the actions that I shall now perform, both those that
you have wished for

and those that our eyes on account of our good thought
deserve to see, are

the bringing back of the lights of the sun. The bull of the
days is the *driver

for the hymn to you all through Order, O Mazdâ Ahura.

3.50.11¹¹

Thus, I shall declare myself *your* praiser, O Mazdâ and
you others, and I shall be—

to the extent I by the Order of my ritual can and am
able—

the establisher of the first existence *successfully by my
good thought!

On account of my true action/utterance may what is most
Juicy in exchange value be produced!

⁸ I am ready to perform.

⁹ As soon as I know I am the winner and know I will be handsomely rewarded, you will be praised more than ever.

¹⁰ And the supreme reward is the making of the new state of existence.

¹¹ And it is I who shall perform the *yasna* that enables you to make the new state of existence, so produce it now in return for my efforts!

THE VOHUKHSHATHRÂ GÂTHÂ

Introduction and presentation

4.51.1¹

The good command is what is the best bringer of the worthy share to him who wishes to distinguish it clearly(?). The milk libation itself is at this very moment walking between heaven and earth through Order by our actions, O Mazda. That best action/command of ours I am just now about to produce.

4.51.2²

Thereby I shall produce for you all the first existence, O Mazda Ahura, both for Order and for you, O Humility. I shall show you the command of my ritual/wish! Give, O Ahura Mazda/Humility, now to our hymn, on account of our good thought, your, O Ahura Mazda and you others, command over life-giving strength!

4.51.3³

Let the Ahura (= the fire) steer up to your ears the words which are uniting themselves with our actions, up through Order/by the Order of my ritual, by the utterances of my good thought steered by my tongue, the thoughts and utterances whose first launcher you are, O Mazda.

Question time

4.51.4⁴

Where is *creative power in right quantity? Where will one stand by for mercy? Where is Order which brings Fortune? Where is life-giving Humility? Where is best thought? Where will you come(?) with your command, O Mazda?

4.51.5⁵

I am asking about all those things: how does he *find (= been able to find?) a cow in accordance with Order, the forager, being of capacious resources by his actions and of good guiding thought by his homage to him who, being in command correctly and so holds the rewards, has marked me for himself as model for those who abide by the rules?

4.51.6⁶

He who is now receiving what is better than good and he who *directs it to his approval, by his command Mazda is the Ahura(?). But, for him there will be worse than bad who shall not distribute to him (= Ahura Mazda) his share of command(?) at the last turn of this existence.

4.51.7⁷

Give me now, you who fashioned the cow, the waters, and the plants, immortality and wholeness through your most life-giving inspiration, O Mazda, strength and youthfulness for me to announce them with my good thought.

¹ If one wishes to see the world rejuvenated, a *yasna* is needed that reestablishes the worshippers' and Ahura Mazda's good rule. The *yasna* is already in course, the sacrifice already on its way to heaven, so the desired result is soon to be obtained.

² By his *yasna* the world will surely be rejuvenated: the sun and the day will reappear, and the earth will again be fertile and produce her gifts [3.50.10]. Therefore, may the gods give to his songs of praise the command by which this can be achieved.

³ Let the fire be the charioteer who steers his *yasna*, his songs of praise, sped along by his tongue up through the heavenly spaces [or: by virtue of the perfection of the *yasna*]. These are modeled after Ahura Mazda's initial thought and utterances during the primeval *yasna*, when he made Order out of chaos [1.31.17, YH.35.9].

⁴ Will my performance win the favor of the gods? Will it bring me fame? Will it make the earth again fertile? Is my thought sufficient to perform a perfect *yasna*? Will it reestablish the good rule of Ahura Mazda? [1.30.7].

⁵ And a final question: A believer whose principal resource is his ability to perform a good *yasna*, how can he also obtain material goods, especially the indispensable cow? Hopefully, Ahura Mazda has noticed him and approved of him!

⁶ The recipient of the *yasna* being celebrated at this instance is Ahura Mazda. If he also approves of it, it will reestablish his good rule. If it is less than perfect, it will not have the desired effect: rejuvenating this world of light and life when it comes to an end and faces the period of darkness and lifelessness.

⁷ May Ahura Mazda, who established nature's life-giving elements in the beginning, inspire the worshipper to compose his best song in praise of Ahura Mazda's gifts.

Story time

4.51.8⁸

**For thus I shall tell you, O Mazdâ,—for a man/hero may tell the one who already knows—
what there will be for the one possessed by the Lie at his evil turn, but there will be wished-for things for him who has grasped and upholds Order.
For that one is the holder of the poetic thoughts, who—when prosperous—shall tell the one who already knows.**

4.51.9⁹

**By the *sharpening which you give to his legs by your blazing fire, O Mazdâ,
in order for a brand(?) to be placed with molten metal upon their *beings
in order to mark the one possessed by the Lie for harm, you keep providing life-giving strength for the sustainer of Order.**

4.51.10¹⁰

**Thus, the “man/hero” who, differently from this, shall try to destroy me, O Mazdâ,
he is the brood of the warp-holder of the Lie, thereby also who gives evil gifts among/to those who are.
For me I shall invoke Order to come with good reward.**

4.51.11¹¹

**Which man/hero abiding by the deals is for Spitama Zarathustra, O Mazdâ?
Or who has consulted Order? With whom has life-giving Humility consulted?
Or who—someone with capacious resources—has marked me for himself for the exchange of gifts for good thought?**

The poet’s complaint

4.51.12¹²

The “shaker,” the poetaster, did in spite of(?) that good

⁸ The worshipper proceeds to show Ahura Mazdâ that he knows the secrets: what will be the rewards of the winners and the losers.

⁹ By rejecting the unbelievers—removing the strength from their legs in the race [5.53.8]—and branding them for final punishment, Ahura Mazdâ confirms the success of the believer.

¹⁰ The worshipper’s opponents and rivals is of evil lineage (like the daēwas), and their gifts are as evil as themselves. *He*, however, being a believer, will receive *good* rewards.

¹¹ The worshipper asks Ahura Mazdâ whether Zarathustra has supporters in heaven, who would reward him for his performance.

¹² Which leads us to the story of Zarathustra’s trials and tribulations, which is as true today as it was then!

**thought(?) not favor him with his generosity at the passage in winter,
Zarathustra Spitama, when(?) his messenger *obstructed him at it,
when his two draught animals exhausted from both the *walking and the *cold were *angry with him(?).**

4.51.13¹³

**Thereby the vision-soul of the one possessed by the Lie shall divert the true poetic thought from the straight path to the detriment of him,
whose breath-soul will therefore make him shudder in fury when in view of the Ford of the Accountant, having because of its own actions and the words of his tongue for ever gone astray from the path of Order.**

4.51.14¹⁴

The “mumblers” do not abide by the deals and are not(?) *in agreement with he established rules and pasture *in right quantity for the cow, yet being *boastfully pleased with their own actions and announcements—the announcement that shall at last place them in the house of the Lie.

The race and the judgment

4.51.15¹⁵

**The fee which Zarathustra assigned before to the masters of the gift exchange,
in the House of Song Ahura Mazdâ comes forward for/with it as the first in line.
On account of that fee I have assigned *myself* through my good thought with life-giving strengths to you all and to Order.**

4.51.16¹⁶

**Kawi Vishtâspa first *reached that understanding by the command of the gift exchange
along the paths of his good thought,—the understanding which he first(?) thought through Order:
“Mazdâ Ahura is life-giving!” in order for the wished-for things to appear to us too in that manner.**

¹³ When you come to the place of accounting, however, you will be rewarded according to your actions. there is no getting away!

¹⁴ So, opponents and rivals, beware!

¹⁵ The fee which became standard through Zarathustra’s experience is presented by Ahura Mazdâ himself, leading the procession of congratulants. To obtain this fee the worshipper makes the supreme sacrifice of his own self to rejuvenate Order.

¹⁶ The great poet-sacrificer Vishtâspa performed a *yasna* with the desired result—opening a path for it up to heaven with his good thought—after realizing that it is Ahura Mazdâ who maintains light and life in the world.

4.51.17¹⁷

Frashaoshtra the Hwogwid again and again shows me the form of his *daênâ*(?), esteemed for her merits.

Let Ahura Mazdâ now give to my good vision-soul a yearning (= the yearned-for reward?) which is speedy for her,—

Mazdâ Ahura, who commands,—for our yearning for Order to be attained.

4.51.18¹⁸

Djâmâspa the Hwogwid is now choosing that understanding as the *good gains(?) of his ritual

by the Order of his ritual: “*That* command of thought you shall now find as your(?) good rewards!”

Assign to *me* now that command, O Ahura Mazdâ, which is supportive of *you*!

4.51.19^{19,20}

That hero, O Maidhyôî.māngha(s), is now determining that command to be for *this* Spitâma, finding it for himself by his vision-soul, (he) who, wishing to reach by prayer the first existence, that of Mazdâ, tells me: “Through actions he shall receive/you shall establish the better thing of material life.”

4.51.20²⁰

In order for that life-giving strength of *yours*, O all you who have the same pleasure, to be given to *us*, we are sacrificing to Order with our good thought and with our utterance, by all of which Humility will be here, we are offering them up in sacrifice by our homage to obtain the gifts(?) of Mazdâ, who offers support as his gifts.

Victory and pay time

4.51.21²¹

This one is now a vitalizing man by the understanding: “By my utterances are produced the actions of Humility; by my vision-soul, Order is again full of vitality; by my good thought Mazdâ Ahura establishes his command.”— So now I am asking *him* for a good reward.

4.51.22²²

He who in return for my sacrifice to him knows the best thing that is in store for me in accordance with Order, (is) Mazdâ Ahura. All those who have been and those who are, those I shall now sacrifice to with their own names and circumambulate in *victory (or: as the winner).

¹⁷ Similarly, the successful *daênâ* of Frashaoshtra Hwôgwa provides another example. May Ahura Mazdâ reward the worshipper's *daênâ* and so also the worshippers themselves.

¹⁸ Similarly, Djâmâspa Hwôgwa realized that good thought was the instrument by which the good rule could be reestablished and the rewards for it would be presented. May Ahura Mazdâ similarly give me that command so I can give it to him in turn.

¹⁹ And so he *is* giving the worshipper the command, like he did to Zarathustra, and he will get it when his *daênâ* has arrived in heaven, as did that of Zarathustra, who reminds the worshipper that it is through his actions that he will obtain the rewards of a good life.

²⁰ By their *yasna* both the worshippers and Ahura Mazdâ will receive the strength to rejuvenate Order and the earth, making them worthy of a good reward.

²⁰ By their *yasna* both the worshippers and Ahura Mazdâ will receive the strength to rejuvenate Order and the earth, making them worthy of a good reward.

²¹ The worshipper now knows all the secrets and is invested with the sacred function of reenacting Ahura Mazdâ's primordial *yasna*.

²² Ahura Mazdâ knows the appropriate reward for my *yasna*. I shall now praise all living and dead (deities, poet-sacrificers, heroes, believers). — This strophe is followed by Y.52, which is not part of the Old Avesta, but contains the promised worship of named entities.

THE VAHISHTÔISHTÎ GÂTHÂ

Introduction and presentation

5.53.1¹

The best ritual is thus renowned as that of Zarathustra Spitama. For when Ahura Mazda shall give to him as prizes in accordance with (its?) Order the possession of a good existence for an entire life span, but also that of those who *imitate and *master the utterances and actions of *his* good vision-soul.

5.53.2²

And so let *them* all pursue (= devote themselves to) by their thought, utterances, and actions *his* favor, that of Mazda—opting for his hymn—and the sacrifices to him, as both Kawi Vishtâspa, a Zarathustrid and a Spitamid, and Frashaoshtra pursued the straight paths of the gift awaiting the vision-soul which Ahura establishes as that of the revitalizer.

5.53.3³

Let Pouru.cistâ, a Haêca†.aspid, —she a Spitamid and the youngest of the daughters of Zarathustra— *draw firmly the bow for the return-shot of his good thought and that of Mazda. She has now given *you* her union with Order. In that way consult *your* guiding thought, the most life-giving one! Produce for yourself the actions of Humility as generous good things(?).

5.53.4⁴

For it is that one among you, O rivals, whom I shall *reserve for her who shall therefore distribute rewards to her father and her master, to the foragers, thus also to the family: a woman sustaining Order to the sustainers of Order. Seeking to gain the sun-filled *mind-bliss of my good thought, Mazda Ahura gives it as reward to my good vision-soul for all my life span.

¹ Because of the effectiveness of Zarathustra's *yasna*

² all his successors should follow his lead.

³ In his original *yasna* Zarathustra presented his youngest daughter (and spouse?), "remarked by many," to be wedded to Ahura Mazda as the ritual representative of Ârmaiti, Ahura Mazda's daughter and spouse and the source of all goodness on earth. The successors of Zarathustra should act the same way.

⁴ She will bring rewards for her father and spouse (= Zarathustra).

Story time

5.53.5⁵

I am speaking to you, the young women who are about to be carried off, two instructions, —and to you young men(?)—those of the *singer. And pay attention to them!

The first: Keep finding for yourself by your vision-souls and for these our women the state which is that of good thought!

The second: When going through Order let each of you *illuminate the other! For that shall be a good gain for him!

5.53.6⁶

In this way mark them well as true, O heroes/men! In that way mark them well as true, O women!

The “*composition” in accordance with the Lie—which you, who are possessed by the Lie, now *regard as *worthy of furthering,

but on which(?) in the *harness of the Lie you *monstrously fattened your bodies *of old—is foul food for you driving through the intermediate space.

Comfort has been lost for you, possessed by the Lie and with crippled Order. Through those actions/utterances of yours you are destroying here and now the state of thought.

The race and the judgement

5.53.7⁷

And thus for *you* O sustainers of Order shall be the reward of this gift exchange as long as your, O young man(?) *axle, most faithful,

shall be going back and forth at the bottom of your loins, O young woman(?),

where the “inspiration” of the one possessed by the Lie has already been spent.

You, who are possessed by the Lie, shall *miss that gift exchange/hole. Thus, *your* last word shall be “woe!” not “woven.”

⁵ At the outset of the first race, which presumably was a real one, involving real persons, rather than just the ritual representatives, Zarathustra addresses the participants, the young men and women of his family and community.

⁶ On the dangers of being deceived by the Lie.

⁷ On the importance of keeping the yoke-axle straight between the wheels of the chariot and managing their energy(!). The incompetent competitors will fare badly.

5.53.8⁸

**On account of those utterances/performances of theirs let
them be there** at the judgment, as men of bad virility,
*dupes,
and ridiculed all of them! Let *them* be *howled upon!
By those who have good commands let *them* now be
*smashed and *bled!
—**And let *this one*(?) give peace by these actions of ours to
the settled towns!—**
**Let *torment huddle *them* off as their greatest share(?),
the one with the fetter of death, and let it be soon!**

5.53.9⁹

**The *foul one together with the ones of bad
preferences/wool(?) is *composing for you the *frayed
*ropes**
**of one having forfeited his body with a *puny *invocation
with crippled Order.**
**Where is an Ahura who follows Order, who might
deprive them of their livelihood and freedom to roam?**
**That, O Mazdâ, is *your* command, by which you shall give
the better of this existence to the poor living a straight
life.**

Victory and pay time

5.54.1¹⁰

**Let speedy Airyaman come here for support
for men/heroes and women/heroines, for the support of
Zarathustra's**
**good thought, by which his vision-soul may gain a worthy
fee.**
**I am now asking for the reward of/for Order, which
Ahura Mazdâ shall *deem worthy of being sped hither.**

⁸ They will be unmanned, booed, and hazed. The winner will bring peace and pasture to the settlements, while the losers will suffer eternal punishment.

⁹ These incompetent competitors, having made the wrong original choice, will be unable to produce finely-woven hymns and ordered sacrifices. Let them be confined and prevented from doing harm! Give your poor poet and his community the wherewithall to live a good life.

¹⁰ Let the genius of peace and harmony support our people and the talent of Zarathustra and his successors. If my poem has won, then please send me quickly my reward! — Note: according to V.22.6-26 (the conclusion of the Videvdad), Airyaman was also the primordial healer, healing, at Ahura Mazdâ's request the 99,999 diseases that the Evil Spirit had loose upon the world. this may be his function here, as well: as the primordial and supreme "healer of the this state" (cf. 1.31.19, 2.44.2, 16)

YASNA 54: PRAISE OF THE HOLY TEXTS

Y.54.2

We sacrifice (to) the *Â Airyema Ishyo*
strong, smasher of obstructions,
discarding hostilities,
the greatest famous word of Order.
We sacrifice to the Orderly life-giving *Gathas*,
whose command is according to the models.
We sacrifice to the *Sacrificial Texts of Praise*,
which you all established as (the models)
of the first existence (< 1.33.1)

Y.55.1

All (our) herds and bodies
and bones and vital energies
and forms and *tissue strengths
and (our) consciousness and breath-soul and pre-soul
we place all around and make them known.
Then we make them known
to the Orderly life-giving *Gathas*,
whose command is according to the models.

Y.55.2

The songs which are our guardians and protectors and food in
the world of thought,
which are for our breath-soul both food and clothing,
those songs are for us the guardians and protectors and food
in the world of thought,
those are for our breath-soul both food and clothing.
May they bring us good rewards, great rewards, the reward of
Order,
for tomorrow's new existence,
after the wrenching apart of bone and conscience!

Y.55.3

For us, by that force and obstruction-smashing strength,
by that mastery and remedy,
by that furthering and growth,
by that good existence and *rejuvenation,
by that good gift-giving and Orderliness,
by that generosity and distribution.

May they come up, the *Sacrificial Texts of Praise*,
as Mazdâ brought them forth,¹
he the richest in life-giving strength,
obstruction-smashing furtherer of living beings,
for the protection of the living beings of Order,
for the guarding of the living beings of Order,
of both those to be Revitalized and of those who shall
Revitalize
and of the entire time span of the Orderly one.

Y.55.4

On account of this pleasing of the models, every Orderly one
who comes with good *strength of youth, (him) you (Ahura
Mazdâ?) endorse
for (his) well-thought (thoughts), well-spoken (words), and
well-performed (acts).²

Y.55.5

And we offer up in sacrifice (our) Order and good thought.
We offer up in sacrifice the Orderly life-giving *Gathas*,
whose command is according to the models,

Y.55.6

We offer up in sacrifice the *Sacrificial Texts of Praise*,
which is established (as the model) **of the first existence**
as they are remembered, performed,
mastered, taught, held, *practiced,
commemorated, recited, sent forth in sacrifice,
*receiving (in return?) **a perfect new life in exchange value.**

Y.55.7

We offer up in sacrifice the section (consisting) of the
Sacrificial Texts of Praise.
Of the *Sacrificial Texts of Praise* we offer up in sacrifice
(their) proclamation and recitation
and incantation and (their) sending forth in sacrifice.
Thus, we sacrifice to the male and female deities—

¹ May they reach him, coming from us, in the same form that he first sent them to us.

² These are also the three stages on the way up to Paradise (cf. H.2.15).

YASNA 57: HYMN TO SRAOSHA

Y.57.2

We sacrifice to Orderly, obstruction-smashing Sraosha with
the rewards,
furtherer of living beings, a model of Order,
who the first of Mazdâ's creation
(standing) by the barsom spread out
sacrificed to Ahura Mazdâ,
sacrificed to the Life-giving Immortals,
sacrificed to the *protector and the fashioner
who fashion all the creations.¹

Y.57.3

On account of his wealth and munificence,
on account of his force and obstruction-smashing strength,
on account of his sacrifice to those worthy of sacrifice
I shall sacrifice to him with audible sacrifice,
Sraosha with the rewards, with libations,
and good exalted Ashi,
and the well-shaped Nairya Sangha (Heroic Announcement).
May he come to our help,
obstruction-smashing Sraosha with the rewards.

Y.57.4

We sacrifice to Sraosha with the rewards.
We sacrifice to the lofty model—Ahura Mazdâ—
who, in the world of Order, is most often obtained(?),
who, in the world of Order, has come the most often(?).
We offer up in sacrifice all the words spoken by(?)
Zarathustra.
We offer up in sacrifice also all the well-performed acts,
both those performed and those that will be performed.

Y.57.5

We sacrifice to the well-shaped Orderly,
obstruction-smashing Sraosha with the rewards,
furtherer of living beings, a model of Order,

Y.57.6

who was the first to spread his barsom
with three twigs, with five twigs,
with seven twigs, with nine twigs,
knee-length and mid-leg-length,
for the sacrifice of the Life-giving Immortals. (cf. Y.1.23)
On account of his wealth and munificence ...

Y.57.7

We sacrifice to ... Sraosha ...

Y.57.8

Who was the first to proclaim the *Gathas*,
the five of Orderly Spitama Zarathustra,
with *measures and *formulas,
with *examples and counter-questions,
For the sacrifice of the Life-giving Immortals.
On account of his wealth and munificence ...

Y.57.9

We sacrifice to ... Sraosha ...

Y.57.10

who timbers the strong home
of the poor man and woman,
who, after the sun has set,
with (his) paralyzing weapon strikes Wrath²
(inflicting it) a bloody wound.
So long he thrashes his head
having struck it repeatedly
like **the one of great strength the one weaker** than him (<
1.34.8)
On account of his wealth and munificence ...

Y.57.11

We sacrifice to Orderly Sraosha with the rewards,
the obstruction-smashing furtherer of living beings,
a model of Order,
the firm, fast, strong, daring one,
rich in life-giving strength, who *sees* on high,

Y.57.12

who returns from all battles
after having won
to the *gathering of the Life-giving Immortals.
On account of his wealth ...

Y.57.13

We sacrifice to Orderly Sraosha with the rewards,
the obstruction-smashing furtherer of living beings,
a model of Order,
the strongest of youths, the firmest of youths,
the quickest of youths, the fastest of youths,
the one of youths most feared by the *other side.
*Approach, O you who sacrifice to Ahura Mazdâ,
the sacrifice to Sraosha with the rewards!

Y.57.14

Far from this house,

¹ Sraosha was the first to sacrifice in the world of thought after Ahura Mazdâ.

² Wrath is probably the dark cover of night, which Sraosha battles to allow the bright cover of day to take its place.

far from this town,
 far from this tribe,
 far from this land
 evil, fearful scourges go,
 in whose house obstruction-smashing Sraosha with the
 rewards
 is satisfied (and) recognized
 and the Orderly man
 thinks more good (thoughts), speaks more good (words), and
 does more good (acts).
 On account of his wealth **those men and those women**
 we sacrifice to.

Y.57.15
 We sacrifice to ...
 who is the one who *overcomes the magician,
 who is the one who *overcomes the female magician,
 who is the striker of the deceiving Lie,
 of great strength, destroyer of (this) existence,
 who is the guardian and overseer
 of the entire *mobile(?) world of the living.

Y.57.16
 Unsleeping in wakefulness
 he protects the Creations of Mazdâ,
 who unsleeping in wakefulness
 guards the Creations of Mazdâ,
 who protects with raised weapon
 the entire bony existence
 after the sun has set.

Y.57.17
 He has never slept since
 the two spirits set in place their Creations:
 the Life-giving Spirit and the Evil one,
 (instead) watching over the living beings of Order,—
 who all days and nights
 battles with the giant old gods.

Y.57.18
 He does not, frightened, yield
 before the hostility (coming) from the old gods.
 Before him all the old gods,
 loosing their will (to fight), yield frightened.
 Frightened they run (down) to (their) darkness.
 On account of his wealth ...

Y.57.19
 We sacrifice to Orderly Sraosha with the rewards,
 the obstruction-smashing furtherer of living beings,
 a model of Order,
 to whom he sacrificed,
 ruddy, healing Haoma,
 beautiful, in command, with golden eyes,

on the highest peak,
 on high Haraitî.

Y.57.20
 His words are good, his words are always *protective,
 his words sing all around,
 *mastering the all-adorned learning
 that (uses?) numerous *examples
 and the foremost part of the poetic thought.
 On account of his wealth ...

Y.57.21
 We sacrifice to Orderly Sraosha with the rewards,
 the obstruction-smashing furtherer of living beings,
 a model of Order,
 whose house, rich in obstruction-smashing strength,
 is set up with a thousand columns,
 on the highest peak,
 on high Haraitî,
 having its own light inside,
 star-adorned underneath.

Y.57.22
 For him the *Ahuna vairya*
 was ready to be his weapon,
 as well as the *Yasna Haptanghâiti*
 and the *Fshûsô manthra* rich in obstruction-smashing
 strength,
 and all the performances of sacrifices.
 On account of his wealth ...

Y.57.23
 We sacrifice to Orderly Sraosha with the rewards,
 the obstruction-smashing furtherer of living beings,
 a model of Order,
 on account of whose force and obstruction-smashing
 strength,
 good lineage and knowledge,
 the Life-giving Immortals came down
 to the earth with its seven continents,
 who are the guides for the *daênâ*.

Y.57.24
 With command according to his own will he goes forth
 to the bony world of the living.
 Orderly Ahura Mazdâ
 made his choice by this vision-soul,
 as did Good Thought
 and Best Order
 and the Well-deserved Command
 and Life-giving Humility
 and Wholeness
 and Immortality
 and the questioning of Ahura Mazdâ,

and the *guidance of Ahura Mazdâ.

Y.57.25

(He) chose (it) then for both existences.
May you protect us through both existences,
both this existence **which has bones**

and that which is of thought,

O well-shaped Sraosha with the rewards,
from Destruction possessed by the Lie,
from Wrath possessed by the Lie,
from the *armies possessed by the Lie
who raise the bloody banner
before the *deceptions of Wrath,
which Wrath, giver of evil gifts, *produced
together with the Dismemberer set in place by the old gods!

Y.57.26

May you give us then, you, O well-shaped Sraosha with the
rewards,
endurance for (our) teams,
health for (our) bodies,
ability to espy many hostile ones,
the ability to strike back at (our) enemies,
the ability to lay low at once (our) opponents,
the hostile ones who do not abide by the deals.
On account of his wealth ...

Y.57.27

We sacrifice to Orderly Sraosha with the rewards,
the obstruction-smashing furtherer of living beings,
a model of Order,
whom four coursers convey,
white, bright, and brilliant,
life-giving, knowing, shadowless,
whose place is in the world of thought.
Benailed are their hooves,
golden, *finely carved—

Y.57.28

faster than horses
faster than winds,
faster than rains
faster than clouds,
faster than birds on wings,
faster than a well-shot (arrow) when shot,—

Y.57.29

who overtake all those
whom they fly after from behind.
Not are they overtaken from behind
who, flying with both weapons,
convey forth to take up his position
good Sraosha with the rewards,
both the (weapon) he raises at eastern River

and the one that is struck down in the western one.¹

On account of his wealth ...

Y.57.30

We sacrifice to ...
who, tall, girded high
ever sits down *in the establishment of Mazdâ,—

Y.57.31

who thrice in one day or one night
flies hither to this continent, the brilliant Khwaniratha,
holding a weapon in the hand
with sharpness of the blade, which can be well brought down
upon the head of the old gods,—

Y.57.32

for the striking of the Evil Spirit possessed by the Lie,
for the striking of Wrath with the bloody club,
for the striking of the giant old gods,
for the striking of all the old gods,—
On account of his wealth ...

Y.57.33

We sacrifice to ...
here and elsewhere,
here and on this entire earth,
we offer up in sacrifice(?) all (the ...) of Sraosha with the
rewards,
the firm one, who stretches the poetic thought (between earth
and heaven?),
the firm one, the courageous one,
the strong-armed charioteer,
the head-smasher of the old gods,
(as well as) the victorious men and women,
the Orderly victorious ones,
the victorious men and women,
and the victorious superiority,
both that of Sraosha with the rewards
and that of the Spear (of the one?) worthy of sacrifice.

Y.57.34

We offer up in sacrifice all the houses protected by Sraosha,
throughout (each of) which(?) Sraosha with the rewards
is a friend to be befriended, (and) recognized,
and (where) the Orderly man
thinks more good (thoughts), speaks more good (words), and
does more good (acts).
On account of his wealth ...

Thus, we sacrifice to the male and female deities ...

**As it is the choice Life, thus the model—just in
accordance with Order ...**

¹ Apparently the rivers at the end of or surrounding the world, see
Bdh.6.22.

YASNA 61: THE POWER OF THE SACRED TEXTS

Y.61.1

We send forth the *Ahuna vairya*
between heaven and earth,
and we send forth the *Ashem Vohu*
between heaven and earth,
and we send forth the *Yenghye hâtâm* well sacrificed
between heaven and earth,
and we send forth also the *Qualified Good Invitation*¹
of the qualified Orderly man
between heaven and earth,

Y.61.2

for the discomfiture and removal
of the Evil Spirit, with (his) Creations,
he of bad Creations, full of destruction,
for the discomfiture and removal
of male and female *ghosts.

Y.61.3

for the discomfiture and removal
of the male and female *wizards,
for the discomfiture and removal
of the male and female *wizard,
for the discomfiture and removal
of thieves and violators,
for the discomfiture and removal
of the *zands* and those *possessed by sorcerers,
for the discomfiture and removal
of those who destroy the contract and the one whose contract
is deception,

Y.61.4

for the discomfiture and removal
of those who smash the Orderly ones and those who are
hostile to the Orderly ones,
for the discomfiture and removal
of the unordered one who darkens Order
and the commander who causes much destruction,
for the discomfiture and removal
of each and everyone of the one possessed by the Lies,
whose thoughts are not according to the models,
whose words are not according to the models,
whose acts are not according to the models,
O Spitama Zarathustra.

Y.61.5

How we shall dispel (?) here from us the Lie
We shall *dispel (it, we,) the Revitalizers.
How shall we dispel the Lie
so that we can smash it,
as he who commands (dispels her) who does not command
from all the seven continents,
for the discomfiture and removal
of the entire existence possessed by the Lie?²
**Praising him with Order who is generous to all those
who are.**

¹ The *Āfrīnagân* ^ *Dahmân* (Y.60).

² I.e., past, present, and future.

YASNA 62: PRAYERS TO THE FIRE AND THE WATERS

Y.62.1

I invite as guest friends
the sacrifice and hymn,
the good offering, offering of wished-for things,
offering of *things won,
of you, the fire, O son of Ahura Mazdâ.
You are worthy of sacrifice and hymns.
May you be worthy of sacrifice and hymns
in the houses of men!
May there be wished-for things for this man
who ever and again sends the sacrifice forth to you
with firewood in the hands, with barsom in the hands,
with milk in the hand, with the mortar and pestle in the hand!

Y.62.2

May you have the prescribed firewood!
May you have the prescribed incense!
May you have the prescribed food!
May you have the prescribed reclining place!
May you have care by adults!
May you have care by those old enough to be qualified,
(you,) the fire, O son of Ahura Mazdâ,—

Y.62.3

for being burning in this house,
for being with burning in this house,
for being alight in this house,
for being growing/blazing in this house
for a long time after indeed,
until the Perfectioning rich in life-giving strength,
together with the good Perfectioning (of the existence) rich in
life-giving strength.

Y.62.4

May you give me,
(you,) the fire, O son of Ahura Mazdâ,
fast good breathing space, fast protection, fast gain,
much good breathing space, much protection, much gain,
learning, life-giving wisdom, (and) a quick tongue,
(and) after that, for (my) breath-soul, guiding thought in my
inner ear(?),
large, great, (and) *non-erring,—

Y.62.5

(and), after that, manly courage,
with upright legs, sleepless,
wakeful, never lying in a bed,
(and) progeny of one's own
eager to *nurture (theirs in turn?),
drawing straight furrows, *capacious,
making grow, possessing good water,

delivering out of constrictions, consisting of good men
which will make prosper for me
(my) house, town, and tribe,
(my) land and the *renown of (my) land!

Y.62.6

May you give me,
(you,) the fire, O son of Ahura Mazdâ,
(that), by which shall be permanent for me
both now and for eternity
the Best Existence of the Orderly ones,
full of light and all good breathing space.
for being a winner
in (the race for) a good fee and (for) good fame
and (for) long well-being for (my) breath-soul!

Y.62.7

The fire of Ahura Mazdâ
brings acclaim to all those
for whom this one cooks
the evening and morning meal.
From all of them he desires
good offering, offering of wished-for things,
offering of *adoration,
O Spitama.

Y.62.8

The fire has always looked into
the hands of all those who walk by:
What does the friend carry to the friend,
the one walking to the one sitting still?¹
We sacrifice to the life-giving fire,
firm when acting as (our) charioteer.²

Y.62.9

Thus if this one carries to him
either firewood carried in Orderly fashion
or barsom spread out in Orderly fashion
or the pomegranate plant,
afterwards the fire of Mazdâ Ahura
invites him as a friend,
(he himself) satisfied (and) unantagonized (inviting his)
*meal-mate(?).

Y.62.10

May you be accompanied by a herd of cattle,
by a multitude of men!

¹ The fire sits (enthroned) on its altar, expecting firewood and incense from passers-by.

² The fire conveys the gifts of the sacrifice up to the gods.

May you be accompanied by both invigorating thought
and invigorating vitality!
May you live enjoying vitality of life
for (as many) nights as you shall live!
This is the befriending of the fire
(of him) who carries firewood to him,
dry, gleaned by the lights (of day),
purified by (my) *exaltation of good Order.

Libation of the Waters

Y.62.11

Order is the best good ...

We long for
the going forth and meeting and welcoming

of the good waters.

I shall choose to sacrifice to Ahura Mazdâ in the tradition of
Zarathustra.

I say no to the old gods and take Ahura Mazdâ as my guide.
For the Orderly Haoma-pressing Hour, a model of Order,
for (its) sacrifice and hymn
and satisfaction and glorification,—
for the Orderly Morning Hour and the (Protector) of the
House, a model of Order,
for (its) sacrifice and hymn
and satisfaction and glorification,—
for the sacrifice and hymn
and satisfaction and glorification
of the models of the hours and the days
and the months and the seasons and the years.

YASNA 68: PRAYER TO THE WATERS

Y.68.1

This, O lady of the Lord,
we place for you to deflect (the requital) for this
in which we have offended you.
May this libation of yours come in return,
O lady of the Lord,
with haoma and milk and pomegranate.

the Best Existence of the Orderly ones,
full of light and all good breathing space,
May you give me, lady of the Lord,
manly progeny of my own,
which will make prosper for me
(my) house, town, and tribe,
(my) land and the *renown of (my) land.

Y.68.2

May it in return come for milk and for ghee
for me, as well, The chief priest,
for fitness and for healing,
for furthering and for growth,
for good life and for Orderliness,
for good fame and the possession of a good breath-soul,
obstruction-smashing and world-furthering.

Y.68.6

We sacrifice to you, the lady.¹
We sacrifice to the Vourukasha Sea.²
And we offer up in sacrifice all the waters,
the ones that stand still and those that flow forth,
those in wells and those that flow in *rivers,
those in *canals and those in bays.

Y.68.3

We offer you up in sacrifice, O lady of the Lord,
with the libations of (our) good thought.
We offer you up in sacrifice, O lady of the Lord,
with the libations of (our) good speech.
We offer you up in sacrifice, O lady of the Lord,
with the libations of (our) good action,

Y.68.7

*By this sacrifice and hymn
as is most according to their prescribed
sacrifice and hymn
according to best Order.
we sacrifice to the Orderly, good, best waters set in place by
Ahura Mazdâ
We offer up in sacrifice the “of the good waters.”

Y.68.4

for clear sight for (our) thought,
for clear sight for (our) speech,
for clear sight for (our) action,
for good *vitality for (our) breath-soul,
for furthering of living beings,
for good vitality of things according to Order.

Y.68.8

We offer up in sacrifice the milk and the fat libation,
which make the waters flow and the plants grow
through the discomfiture of the *contest set by the old gods,
of that Mûsh,
of that Witch,
to stand against and mount defenses against (them),

Y.68.5

May you give me, O lady of the Lord,

¹ The heavenly river.

² The sea of heavenly waters.

to overcome (them) in turn and to answer the hostilities
of both the unordered one who darkens Order
and the commander who causes much destruction,
for the resistance of the hostile old gods and men.

Y.68.9

May you hear our sacrifice,
O lady of the Lord!
May you approve of our sacrifice,
O lady of the Lord!
May you take a seat at our sacrifice!
May you come to our help
on account of (our) abundant sacrificing, (our) good
sacrificing,
and (our) good offering of libations.

Y.68.10

He who shall offer up in sacrifice you, the good waters,
the ladies of the Lord,
with the best libations,
with the most beautiful libations,
with libations filtered by a qualified person,—

Y.68.11

(give) to him riches and the gifts of Fortune,
to him health of body,
to him *fattiness of body,
to him valor of his body,
to him (his) wish for much good breathing space,
to him nothing but progeny of his own,
to him long longevity,
to him the Best Existence of the Orderly ones,
full of light and all good breathing space—

Y.68.12

give, O good waters, (these things to him)
and to me, The chief priest, who is sacrificing (to you),
and to us who sacrifice to Ahura Mazdâ,
who send forth the sacrifice
and (our) companions and disciples,
and the teaching-masters and the students,
and the men and women,
and the boys and girls,
and those who cultivate the pastures,—

Y.68.13

(and those) who *stay *settled—
for the dispersal of constriction,
for the dispersal of hostility (against them),
and against the scourges of the army
and against the hostile ones who do not abide by the deals:
(make me) strong and knowledgeable of the straightest path,
which is the straightest there is up to Order
and the Best Existence of the Orderly ones,

full of light and all good breathing space.

As it is the choice Life ...

Y.68.14

With good dwelling, peaceful dwelling, long dwelling
I announce (it to you) as friends to come into the town
from which these libations (go to you).
With good dwelling, peaceful dwelling, long dwelling,
I announce (it to you) as friends into every town of those who
sacrifice to Ahura Mazdâ.
with (my) good offering, offering of wished-for things,
offering of *adoration
with (my) good sacrificing to you, O Lady, I announce (it to
you).

Y.68.15

I invite as my guest friend peace with good pastures in this
land.
I invite as friends fitness and healing.
I invite as friends all (those things?) of yours, the qualified
Orderly men,
which are the good Orderly (things)
between heaven and earth:
a thousand healings, ten thousand healings.
...

Y.68.21

Here we thus call hither and down
the good recompense, the good reward.
The milk offerings, the *purifications ...
Thus, we are sacrificing to the waters ...
“unquote”—those (names), whichever (Ahura Mazdâ
establishes for you), O good ones ...
You also as waters ...

Give us when you are requested (to do so), having the
command (to do so):
riches and Fortune.
O waters, grant us that request
which was obtained from you *before.

Y.68.22

Homage to Ahura Mazdâ!
Homage to the Life-giving Immortals!
Homage to Mithra who provides broad grazing grounds!
Homage to the brilliant sun with fleet horses!
Homage to these eyes that are those of Ahura Mazdâ!
Homage to the cow!
Homage to Gaya (Martân)!
Homage to the pre-soul of Orderly Spitama Zarathustra!
I do *homage to the entire Orderly existence,
the one which is, which is becoming, and which shall
become.

YASNA 71-72: CONCLUDING PRAYERS

Y.71.13

May he there, Orderly Zarathustra,
wish for someone abiding by the deals to be a protector.
I say to you: an Orderly one is to be obtained from an Orderly
one,
someone abiding by the deals from someone abiding by the
deals.

For that is the better (alternative):

For that one was defined as **follower of the Lie who is
best to the follower of the Lie,**
and **that one** as **a follower of Order for whom a follower
of Order is a friend.**

Y.71.14

For these (were) the words (that) Ahura Mazdâ pronounced
as the best to Zarathustra,
Therefore, O Zarathustra, pronounce these (words) at the last
turn of (your) life.

Y.71.15

For if, O Zarathustra, *you pronounce these best words at the
last turn of (your) life,
I, Ahura Mazdâ,
shall stretch
your soul away from the worst existence.
To such an extent in thickness and breadth
may I stretch (it) as this earth.
For this earth is as much in thickness as in breadth.

Y.71.16

As you desire, O Orderly one,
here you shall be Orderly.
You shall convey your soul
across the Ford of the Accountant to the Best Existence,
arriving Orderly,
proclaiming the *Ushatawaiti Gâthâ*,
calling down possession of all things wished for.
**The wished-for things are in the wish for him, to
whomever
Mazdâ Ahura, commanding at will, shall give them.**

Y.71.17

We offer up in sacrifice the invigorant and the possession of
good thought.
We offer up in sacrifice the possession of good thought and
the invigorant,
for withstanding darkness,
for withstanding weeping and *illness.
We offer up in sacrifice the invigorant ... and *illness.
And we offer up in sacrifice *fitness and healing,
and we offer up in sacrifice furthering and growth

for withstanding agues and *paralyses.

Y.71.18

We offer up in sacrifice the (two?) words to be assembled.
We offer up in sacrifice the (words) of the *Gâthâs* that (may
have been accidentally) omitted.
We offer up in sacrifice the Orderly life-giving *Gâthâs*,
whose command is according to the models.
We offer up in sacrifice the *Sacrificial Texts of Praise*,
**which you all established as the models of the first
existence.**

We offer up in sacrifice the whole structure of the Sacrificial
Texts of Praise

We offer up in sacrifice (our) own breath-soul.

We offer up in sacrifice (our) own pre-soul.

...

Y.71.23

We offer up in sacrifice (you), the Orderly fire, the son of
Ahura Mazdâ, model of Order.
We offer up in sacrifice the barsom spread out in Orderly
fashion, Orderly model of Order,
with the libation, with the girdle.
We offer up in sacrifice the Scion of the Waters.
We offer up in sacrifice Nairya Sangha.
We offer up in sacrifice the firm one in the image of
the Web-holder.
We offer up in sacrifice the breath-souls of the departed,
the pre-souls of the Orderly ones.

...

Y.72.9

To him riches and munificent gifts,
to him health of body,
to him *fattiness of body,
to him valor of his body,
to him (his) wish for much good breathing space,
to him nothing but progeny of his own,
to him long longevity,
to him the Best Existence of the Orderly ones,
full of light and all good breathing space,

Order is the best good ...

a thousand healings, ten thousand healings.

Order is the best good ...

Come to my help, O Mazdâ,
(for the help of?) the well-fashioned, well-shaped force,
the obstruction-smashing strength set in place by Ahura
Mazdâ,
the victorious superiority,—

ZOROASTRIAN TEXTS

Y.72.10

of peace with good pastures,
of Vayu, whose work is above, set beyond the other
Creations,—
this of yours, O Vayu,
which you have of the Life-giving Spirit,—

of the Firmament, which has its own law,
of boundless Time,
of Time, which long has its own law.
Order is the best good ...

Y.72.11

One is the path of Order.
All (those) of the others are *non-paths.
*The *daênâ* of the Evil Spirit leads the most astray.
Destruction of those who sacrifice to the old gods!
Fame for (our) men!

YASHT 1 TO AHURA MAZDÂ

Yt.1.0

*In the name of the gods.*¹*May the Lord Hôrmезд, the increaser**increase his miraculous power and munificence.**May Hôrmезд the creator come, the wealthy and munificent,
the supreme Spirit among Spirits.**I repent and regret all my sins,**all bad thoughts, words, deeds,**that I have thought, spoken, or performed in this world
or have fallen unto or that have accrued to me.**I repent and regret the three kinds—forgive!—**all those sins of thinking, speaking, and acting,**those of body or soul, in this world or in the other.*

Through (my) satisfaction of Ahura Mazdâ,
through (my) disdain of the Evil Spirit.

**On account of my true action/utterance may what is
most Perfect in exchange value be produced!**

I say forth with my praise

= Y.11.17

I shall choose to be someone who sacrifices to Ahura Mazdâ
like Zarathustra did.

I say no to the old gods and take Ahura Mazdâ as my guide.

According to the time of the day:

For the Orderly Haoma-pressing Hour, a model of Order,
for (its) sacrifice and hymn
and satisfaction and glorification.

For the sacrifice and hymn
and satisfaction and glorification
of Ahura Mazdâ, the wealthy and munificent.
The chief priest says forth to me:

As it is the choice Life ...

Let the Orderly one who knows (it) say forth:

thus the model—just in accordance with Order ...

Yt.1.1

Zarathustra asked Ahura Mazdâ:

O Ahura Mazdâ, most Life-giving Spirit,

(you) who have put in their places all things in the bony
world of the living, O Orderly one!

What (is) the most forceful (aspect) of the life-giving poetic
thought?

What (is) the most valorous?

What (is) the most munificent?

What (is) the most effective at the heavenly audition?

Yt.1.2

What (is) richest in obstruction-smashing strength?

What (is) richest in healing power?

What overcomes the most the hostilities

of old gods and men?

What of *thine² has gone farthest and widest
of the entire bony existence?

What *stretches farthest the *thread of life
of the entire bony existence?

Yt.1.3

Then Ahura Mazdâ said:

Our name, Spitama Zarathustra,
that of the Life-giving Immortals.

That (is) the most forceful of the life-giving poetic thought.

That (is) the most valorous.

That (is) the most munificent.

That (is) the most effective at the heavenly audition.

Yt.1.4

That (is) richest in obstruction-smashing strength.

That (is) richest in healing.

That overcomes the most the hostilities
of old gods and men.

That of mine has gone farthest and widest
of the entire bony existence.

That is it (that) *stretches farthest the *thread of life
of the entire bony existence.

Yt.1.5

Then Zarathustra said:

Do tell me that name of yours,

O Orderly Ahura Mazdâ,

which is your

greatest, best, and most beautiful,

the most effective at the heavenly audition,

the richest in obstruction-smashing strength,

the richest in healing,

the one that overcomes the most the hostilities

of old gods and men,

Yt.1.6

so that I shall overcome

all old gods and men,

so that I shall overcome

all sorcerers and witches,

so that no one shall overcome me,

neither an old god nor a man,

neither sorcerers nor witches.

¹ The passages in *italics* are in modern Persian.

² The text has “mine.”

Yt.1.7

Then Ahura Mazdâ said:

I am called: the one who stands first/forth, O Orderly

Zarathustra,
second: herder,
third: down-stretcher(?),
fourth: through Good Order,
fifth: all good things set in place by Ahura Mazdâ whose
seed is from/according to Order,
sixth: that I am the guiding thought,
seventh: having guiding thought,
eighth: that I am insight,
ninth: insightful,

Yt.1.8

tenth: that I am life-giving knowledge,
eleventh: having life-giving knowledge,
twelfth: lord,
thirteenth: richest in life-giving strength,
fourteenth: most discarding this hostility,
fifteenth: unconquerable,
sixteenth: reciter of the things won,
seventeenth: who keeps an eye on all things,
eighteenth: rich in healing,
nineteenth: that I am set in place,
twentieth: I am that I am called Mazdâ.

Yt.1.9

Sacrifice to me, O Zarathustra,
by day and by night,
with libations bringing renown.
I shall come to help and support for you,
I, Ahura Mazdâ.
He shall come to help and support for you,
good Sraosha with the rewards.
They shall come to help and support for you,
both the waters and the plants
and the pre-souls of the Orderly ones.

Yt.1.10

If you wish, O Zarathustra,
to overcome yonder hostilities
of old gods and men,
of sorcerers and witches,
of false teachers, *poetasters, and *mumblers,
villains on two feet
and those who darken Order on two feet,
wolves on four feet,—

Yt.1.11

and (their) army with wide front,
with wide banners, with upright banners, with raised
banners,
carrying a bloody banner,

then say forth these names, reciting (them)
all days and nights.

Yt.1.12

I am also protector and establisher/giver.
I am also defender and knower.
I am also the most Life-giving Spirit.
I am called rich in healing.
I am called richest in healing.
I am called Priest.
I am called Highest Priest.
I am called Lord.
I am called Wise.
I am called Orderly.
I am called most Orderly.
I am called munificent.
I am called most munificent.
I am called seer of much.
I am called seer of most.
I am called seer (of things) far in the distance.
I am called seer of (things) farthest in the distance.

Yt.1.13

I am called espier.
I am called pursuer.
I am called establisher/giver.
I am called protector.
I am called defender.
I am called knower.
I am called most knower.
I am called rich in cattle.
I am called the *Fshûshô.manthra*.
I am called having command as I desire.
I am called having most command as I desire.
I am called having command by (my) name.
I am called having most command by (my) name.

Yt.1.14

I am called non-deceiving.
I am called dispeller of deceit.
I am called watchman.
I am called overcomer of hostilities.
I am called conqueror here and now.
I am called conqueror of all.
I am called fashioner of all.
I am called provider of all good breathing space.
I am called provider of much good breathing space.
I am called rich in good breathing space.

Yt.1.15

I am called he whose glow is invigorating.
I am called he whose life-giving strength is invigorating.
I am called rich(est) in life-giving strength.
I am called the ones rich in vitalizing strength.

I am called richest in life-giving strength.
 I am called (the one who is) with Order.
 I am called (the one who is) with the lofty one.
 I am called (the one who is) with the one in command.
 I am called (the one who is) with the one most in command.
 I am called bountiful.
 I am called most bountiful.
 I am called he whose eyesight reaches into the distance.
 And those are these names.

Yt.1.16

And whoever in this bony existence,
 Spitama Zarathustra,
 *utters these names of mine, reciting (them)
 by day or by night,—

Yt.1.17

*utters (them)
 standing up or lying down,
 lying down or standing up,
 girded or with loosened girdle,
 or going forth from the place,
 or going forth from the tribe,
 or going forth from the land,
 coming down to (another) land,—

Yt.1.18

(then) in this day, in this night,
 may not, O man,
 the hooks or *daggers
 of someone driven by rage, with lies in his thought, cut him
 down,
 nor may (his) arrows, knives, or cudgels,
 nor stones cut (him) down as he comes in.

Yt.1.19

And these twenty(?) names
 serve as both backing and bulwark
 against the Lie in the world of thought
 and the demoness of Greed possessed by the Lie
 and the magician who has (always) harmed (us?)
 and against the one possessed by the Lie who is all
 destruction:
 the Evil Spirit,
 just like a thousand men
 would watch over one man.

Yt.1.20 = 2.44.16

**Who is the obstruction-smasher fit to protect all who
 are by *your* announcement?
 Let brilliant assistances/gifts(?) be given to *me*! Assign,
 O world healer, me as(?) the model winner(?).
 Thus, let readiness to listen come to *him* on account of
 my/his good thought,**

O Mazdâ, to *him*, to whomever you wish!

Yt.1.21

I do homage to the Fortune of the poets.
 I do homage in the Aryan Expanse.
 Homage (to you), O glow set in place by Ahura Mazdâ!
 Homage to the water of the (Good) Dâityâ!
 Homage to that of the unattached water on high!¹
 I do homage to the entire temporal being of the Orderly one.
In as much as a new life is a worthy one ...
Order is the best good ...

Yt.1.22

We sacrifice (to) the *Ahuna vairyâ*.
 We sacrifice (to) the *Ashem Vohû*, the most beautiful Life-
 giving Immortal.
 We sacrifice (to) force and prosperity
 and (to) strength and obstruction-smashing strength and
 fortune and might.
 We sacrifice (them) to Ahura Mazdâ, wealthy and
 munificent.
Thus, we sacrifice to the male and female deities ...

*May Hôrmезд the Lord, the increaser
 of men, the species of men, of all species,
 let the company of the good,
 knowledge, faith, and goodness
 of the Good Mazdayasnian Dîn come to me!
 So be it!*

Yt.1.23

In as much as a new life is a worthy one ...
 I pray for the sacrifice and hymn and strength and force
 of Ahura Mazdâ, the wealthy and munificent,
Order is the best good ...

Yt.1.24

May you defend the man who abides by the deals
 for ever, O Zarathustra,
 against the enemy who does not abide by the deals.
 Do not expose him, the one who abides by the deals, to the
 blow of weapons,
 not to bad treatment (making him incur) damage!
 Do not ask yonder lawful man in order to take away from
 (him)
 who may sacrifice (with) the greatest sacrifice,
 (but) the smallest (part) of (whose) sacrifice shall reach
 us, the Life-giving Immortals!

¹ The heavenly waters, which do not fall down although they have nothing to hold them up (like the sky). The word here translated as “unattached” also, apparently, means “unsullied,” cf. Yt.10.88.

Yt.1.25

Here is Good Thought
in my house, O Zarathustra.
Here is Best Order
in my house, O Zarathustra.
Here is Well-deserved Command
in my house, O Zarathustra.
Here is Life-giving Humility
in my house, O Zarathustra.
Here (are) Wholeness and Immortality,
who are the recompense of the Orderly ones
who come before (me?) as *guests
in my house, O Zarathustra.

Yt.1.26

I know and have taken notice (of them),
O Orderly Zarathustra
by my guiding thought and insight
(the words) by which the first existence will be here
every time
and how their existence shall be at last.

Yt.1.27

A thousand healings, ten thousand healings!
Come to my help, O Mazdâ,
(to the help?) of the well-fashioned, well-shaped Force,
of the Obstruction-smashing strength set in place by Ahura
Mazdâ,
of the Victorious superiority,
and of Life-giving Humility.
And with Life-giving Humility
do you all break the hostility of these!
Block (their) inner hearing!
Tie down (their) hands!
Grind together (their) jaws!
Tie fetters(?) onto them!

Yt.1.28

**Shall, I wonder, O Mazdâ, the follower of Order
overcome the follower of the Lie?**

The Orderly one conquers the Lie.
The Orderly one conquers the one possessed by the Lie.
We sacrifice to the (inner) hearing of Ahura Mazdâ
for holding the life-giving poetic thought.
We sacrifice to the guiding thought of Ahura Mazdâ
for the memorizing of the life-giving poetic thought.
We sacrifice to the tongue of Ahura Mazdâ
for the saying forth of the life-giving poetic thought.
We sacrifice to yonder mountain:
the ridge Crack of Dawn,
by day and by night,
with libations bringing renown.

Yt.1.29

Then Zarathustra said:
Thereby to *put you back into the earth!
By the eyes of Life-giving Humility
the villain was laid low.

Yt.1.30

As a thousand remedies,
ten thousand remedies
we sacrifice to the pre-soul of this Orderly Man
whose name is Sunny-sky.
I shall sacrifice the (questions)
asked(?) by the other Orderly ones
having chosen(?) (the plant) Gaokarna,
rich in life-giving strength,
set in place by Ahura Mazdâ.
We sacrifice to (the plant) Gaokarna,
rich in life-giving strength,
set in place by Ahura Mazdâ.¹

Yt.1.31 = Yt.1.28

We sacrifice ... with libations bringing renown.

Order is the best good ...

We sacrifice to the pre-soul of this Orderly Man ... with
libations bringing renown. (= Yt.1.30-31)
(3 times)

Order is the best good ...

Yt.1.32

We sacrifice to the Web-holder
(and?) Life-giving Humility,
in whom are the two(?) containers of both Order and the
Orderly ones,
(all) the Creations, with Order as the first.

This (we do?), for him to be set in place as the greatest (etc.,
= Y.27.1)

for the furthering of Ahura Mazdâ (etc., = Y.27.2)

Yt.1.33

Order is the best good ...

To him riches and the gifts of Fortune ... and all good
breathing space (= Y.68.11)

May it come as I invite (it).

¹ Cf. V.20.4.

A thousand healings, ten thousand healings!

Order is the best good ...

Come to my help, O Mazdâ!

¹*I do good deeds for reward,
for my sins to pass away,
out of love for my soul to be blessed.
And may also the good deeds of all the good people
in the earth with its the seven continents,
as wide as the earth, as long as a river, as high as the sun,
come in all perfection!
Be blessed! Live long!*

(Come for the help of?) the well-fashioned, well-shaped
force
and the obstruction-smashing strength, set in place by Ahura
Mazdâ

and the victorious superiority.—
of peace with good pastures,
of Vayu, whose work is above, set beyond the other
Creations,—

this of yours, O Vayu,
which you have of the Life-giving Spirit,—
of the Firmament, which has its own law,
of boundless Time,
of Time, which long has its own law.

Order is the best good ...

¹ This passage is in Pazend.

YASHT 3: TO BEST ORDER

Yt.3.0

*In the name of the gods ... munificence.
May Ardibehesht, the Life-giving Immortal, come!*

I repent and regret all my sins ...

Through (my) satisfaction of Ahura Mazda ... I praise Order.
Order is the best good ...

I shall choose to sacrifice ... and the glorification.
Through the satisfaction of the most beautiful Best Order,
of *Airyaman Ishya*,
rich in life-giving strength, set in place by Ahura Mazda,
of the good Glow with far(-ranging) eyes,
the Orderly one set in place by Ahura Mazda,
for (their) sacrifice and hymn
and satisfaction and glorification.

The chief priest says forth to me:

As it is the choice Life ...

Let the Orderly one who knows (it) say forth:

thus the model—just in accordance with Order ...

Yt.3.1

Ahura Mazda said to Spitama Zarathustra:
Then, as you would bring (them) forth through Best Order,
O Spitama Zarathustra,
O praiser, O libator, O invoker,
O holder of the poetic thought, O sacrificer, O inviter, O
glorifier,
the radiant lights will *shine
and the invigorants containing the sun,
for the sacrifice and hymn to us,
the Life-giving Immortals.

Yt.3.2

Then Zarathustra said.
So, say the word, you whose words are straight,
O Ahura Mazda,
how they will be as *I would bring (them) forth through
Best Order,
*I Spitama Zarathustra,
*as praiser, libator, invoker,
as holder of the poetic thought, sacrificer, inviter, and
glorifier,
(so that) the brilliant lights and the sunny invigorants will
*shine,
for sacrifice and hymn to you,
the Life-giving Immortals'.

Yt.3.3

Then I (herewith) say it forth, Best order,
(For) if I say forth Best Order
then the good route of the other Life-giving Immortals,—
the one that Mazda protects with (thoughts) well-thought,
the one that Mazda protects with (words) well-spoken,
the one that Mazda protects with (acts) well-performed,¹
the good route (leading) to the House of Song of Ahura
Mazda.

Yt.3.4

The House of Song is what there is for the Orderly Men,
and there is no going there for the one possessed by the Lies
to the House of Song,
the brilliant route *for Order
through the free spaces (up) to Ahura Mazda.

Yt.3.5

*He shall smash (the hostilities?) of all (hostile ones?), of
the Evil Spirit,
of sorcerers and witches,
the *Â Airyama Ishyô*, greatest of poetic thoughts,
best of poetic thoughts,
most beautiful of poetic thoughts,
most 'most beautiful' of poetic thoughts,
the strong (one) among poetic thoughts,
the strongest of poetic thoughts,
the steadfast (one) among poetic thoughts,
the most steadfast of poetic thoughts.
The one of obstruction-smashing strength among poetic
thoughts,
the one of greatest obstruction-smashing strength among
poetic thoughts.
the healing (one) among poetic thoughts,
the most healing among poetic thoughts.

Yt.3.6

Among poetic thoughts
the one that heals with Order,
the one that heals with the Law,
the one that heals with knives,
the one that heals with plants,
the one that heals with a poetic thought,²
the most healing of healing remedies:
the healing life-giving poetic thought,
which heals from the innards of the Orderly Man.
For this is the most healing of healing remedies.

¹ The three stages up to Paradise.

² Very archaic medicine, see C. Watkins, *How to Kill a Dragon. Aspects of Indo-European Poetics*, New York and Oxford, 1995, chap. 7.59.

Yt.3.7

Diseases, run away!
Destructions, run away!
Demons, run away!
Adversaries, run away!
Unorderly ones who darken Order, run away!
You) men (who are) false teachers, run away!

Yt.3.8

Brood of snakes, run away!
Brood of wolves, run away!
Brood of two-footed (villains), run away!
Despised ones, run away!
Distraught ones, run away!
Fever, run away!
Slanderer, run away!
Sowers of discord, run away!
You with the evil eye, run away!

Yt.3.9

You most lying with lying speech, run away!
Evil woman possessed by sorcerers, run away!
Evil woman, female magician, run away!
Southerly (and) northerly wind, run away!
Southerly (and) northerly wind, get lost!
And any of these broods of snakes, (get away from) me!

Yt.3.10

He who smashed of these old gods
a thousand for a thousand,
ten thousand for ten thousand,
he smashes diseases,
he smashes destructions,
he smashes old gods,
he smashes adversaries,
he smashes the unorderly one who darkens Order,
he smashes the man (who is) a tyrant.

Yt.3.11

He smashes the brood of snakes.
He smashes the brood of wolves.
He smashes the brood of two-footed (villains).
He smashes the despised.
He smashes the distraught.
He smashes the fevers.
He smashes the slanderers.
He smashes the sowers of discord.
He smashes the ones with the evil eye.

Yt.3.12

He smashes the most lying, the one with lying speech.
He smashes the evil woman consorting with sorcerers.
He smashes the evil woman, the female magician.
He smashes the southerly (and) northerly wind.
Southerly (and) northerly wind get lost!
And any of these broods of two-footed (wolves), (get away from) me!

Yt.3.13

He who smashed of these old gods
a thousand for a thousand,
ten thousand for ten thousand.
He fell headlong from heaven¹
the most lying of old gods,
the Evil Spirit full of destruction.

Yt.3.14

He lied,
the Evil Spirit full of destruction:
Woe to me! Blast you Best Order!
He will smash the most disease-inflicting of diseases.
He will be the enemy of the most disease-inflicting of diseases.
He will smash the most destructive of destructions.
He will be the enemy of most destructive of destructions.
He will smash the worst one among the old gods.²
He will be the enemy of the worst one among the old gods.
He will smash the most adverse of adversaries.
He will be the enemy of the most adverse of adversaries.
He will smash the unorderly one who darkens Order.
He will be the enemy of the unorderly one who darkens Order.
He will smash the greatest of false teachers of men.
He will be the enemy of the greatest of false teachers of men.

Yt.3.15

He will smash the worst brood of snakes among the broods of snakes.
He will be the enemy of the worst brood of snakes among the broods of snakes.
He will smash the worst brood of wolves among the broods of wolves.
He will be the enemy of the worst brood of wolves among the broods of wolves.
He will smash the worst brood of two-footed (wolves) among the broods of two-footed (wolves).
He will be the enemy of the worst brood of wolves among the broods of wolves.

¹ This is the only place where the archaic word for heaven, *dyau*, is used in the Avesta.

² Literally, the most *daêwa* among *daêwas*.

He will smash the despisers.
 He will be the enemy of the despisers.
 He will smash those of distraught minds.
 He will be the enemy of those of distraught minds.
 He will smash the one most feverish among those with fever.
 He will be the enemy of the one most feverish among those with fever.
 He will smash the worst slanderer among those who slander.
 He will be the enemy of the worst slanderer among those who slander.
 He will smash the worst sower of discord among those who sow discord.
 He will be the enemy of the worst sower of discord among those who sow discord.
 He will smash the one with the worst evil eye among those with evil eyes.
 He will be the enemy of the one with the worst evil eye among those with evil eyes.

Yt.3.16
 He will smash the most lying, the one with lying speech.
 He will be the enemy of the most lying, the one with lying speech.
 He will smash the evil woman possessed by sorcerers.
 He will be the enemy of the evil woman possessed by sorcerers.
 He will smash the evil woman magician.
 He will be the enemy of the evil woman magician.
 He will smash the southerly (and) northerly wind.
 He will be the enemy of the southerly (and) northerly wind.

Yt.3.17
 The Lie will get lost, the Lie will be lost,
 the Lie will run (away), it will lose itself in the north.
 You get lost!
 Do not destroy the material living beings of Order!

YASHT 5: TO THE HEAVENLY RIVER

Ahura Mazdâ describes the goddess to Zarathustra.

Yt.5.1

Ahura Mazdâ said to Spitama Zarathustra:
May you sacrifice to her for me,
O Spitama Zarathustra,
her, Ardwi Sûrâ Anâhitâ,¹
with broad *front, healing,
who said no to the old gods
and took Ahura Mazdâ as her guide,
worthy of being sacrificed to by the bony existence,
worthy of being hymned by the bony existence,
the Orderly one furthering the grains,
the Orderly one furthering the flocks,
the Orderly one furthering the herds,
the Orderly one furthering the settlements,
the Orderly one furthering the lands.

Yt.5.2

She makes ritually pure the semen
of all the males, of all females.
She makes ritually pure the wombs for giving birth.
She gives easy delivery to all females,
and brings down milk to all females
in conformity with the established rules and the models.

Yt.5.3

She, the large one audible from afar,
is as much in extent as all these waters
that flow forth upon the earth,
who, forceful, flows forth
from Mount Hukairya to the Vourukasha Sea.

Yt.5.4

All the shores of the Vourukasha Sea
are in commotion,
the entire interior rises up in commotion,
when she flows forth into them,
when she rushes into them,
Ardwi Sûrâ Anâhitâ,
who has a thousand bays,
who has a thousand outlets,
and each of these bays
and each of these outlets (is) a forty days' ride
for a man riding a good horse.

Yt.5.5

And (now) the flow of this single water of mine

shall go out to all the seven continents,
and (the flow) of this single water of mine
comes down in one and the same way
both in summer and in winter.
She purifies my waters,
the semen of the males,
the wombs of the females,
and the milk of the females.

Yt.5.6

I, Ahura Mazdâ, carried her up by the impetus of my
tongue(?),
for the furthering of the house, the town, the tribe, and the
land,
for (their) protection, guard, and overseeing,
to protect and guard (them).

The goddess asks who will sacrifice to her and says who
should.

Yt.5.7

Then, O Zarathustra, she went forth,
Ardwi Sûrâ Anâhitâ,
from Mazdâ, who had set (her) in (her) place.
Beautiful, indeed, were (her) arms,
white (and) thicker than (the thighs) of a horse.
Two beautiful *armlets she wore,
thicker than (her) *delicate arms.
She thinks in her thought(s):

Yt.5.8

Who will praise me? Who will sacrifice to (me)
with libations full of haoma and milk,
purified and filtered?
Whom shall I follow close behind
for *composure and *attention
and *bestowal and for possession of good thought?²

Yt.5.9

On account of her wealth and munificence
I will sacrifice to her with audible sacrifice.
I will sacrifice to her with well-performed sacrifice,
Orderly Ardwi Sûrâ Anâhitâ, with libations.
May you thereby rule when invoked!
May you thereby partake of a better sacrifice,
O Ardwi Sûrâ Anâhitâ,
(one performed) with haoma (mixed) with milk (and) with
barsom,
with the skill of the tongue and with poetic thought,

¹ Lit.: the Orderly unattached (water) on high. — Pahl. gloss: "I.e.,
"unattached" means that she is in a state of unattached-ness in
that place, on the star-level."

² That is, as help for the poet? The terms used are found only here.

with speech and action and libations
and with correctly spoken words.

Thus, we sacrifice to the male and female deities ...

Yt.5.10

May you sacrifice to her for me ... the Orderly one
furthering the lands!

Yt.5.11

She recalls man who drives in front on his wagon
(and) holds the reins of the wagon,
driving on *his* wagon
she thinks in her thought(s):
Who will praise me ...

On account of her wealth and munificence ...

Thus, we sacrifice to the male and female deities ...

Yt.5.12 = Yt.5.1

May you sacrifice to her for me ... the Orderly one
furthering the lands!

Yt.5.13

She has four draught-horses,
white, all of the same color, of the same breed, and tall.
They overcome the hostilities
of all hostile old gods and men,
sorcerers and witches,
false teachers, poetasters, and mumblers.
On account of her wealth and munificence ...

Thus, we sacrifice to the male and female deities ...

Yt.5.14

May you sacrifice to her for me ... the Orderly one
furthering the lands.

Yt.5.15

She is forceful, radiant, lofty, well-shaped,
whose *falling waters rain down
in as great quantity
by day and night
as all these waters that flow forth over the earth,
(to her) who forceful flows forth.
On account of her wealth and munificence ...

Thus, we sacrifice to the male and female deities ...

Yt.5.16

May you sacrifice to her for me ... the Orderly one
furthering the lands.

Yt.5.17

Ahura Mazdâ, who has set all in its place,
sacrificed to her
in the Aryan Expanse of the Good Lawful (river),
with haoma ... with words (correctly spoken). (= Yt.5.9)

Yt.5.18

Thus he asked her:
Give me that prize,
O good, Ardwî Sûrâ Anâhitâ,
you most rich in life-giving strength,
that I shall induce the son of Pourushâspa,
Orderly Zarathustra,
to help my *daênâ* along
with his thoughts, words, and acts!

Yt.5.19

She gave him then that prize,
Ardwî Sûrâ Anâhitâ,
the giver of a prizes
to the expert (poet-sacrificer) carrying (barsom) together
with libations
who sacrifices to (her and) asks (her favors).
On account of her wealth and munificence ...

Thus, we sacrifice to the male and female deities ...

The poet-sacrificers of the past:

Yt.5.20

May you sacrifice to her for me ... the Orderly one
furthering the lands.

Yt.5.21

Haoshyangha Paradhâta
sacrificed to her
on the foothill of Mount Harâ
a hundred stallions,
a thousand bulls, ten thousand rams.

Yt.5.22

Thus he asked her:
Give me that prize,
O good, Ardwî Sûrâ Anâhitâ, you most rich in life-giving
strength,
that I may become possessed of the highest command
over all the lands
over old gods and men,
over sorcerers and witches,
over false teachers, *poetasters, and *mumblers,
that I may smash down two-thirds
of the giant old gods
and the greedy ones possessed by the Lie.

Yt.5.23

She gave him then that prize,
Ardwî Sûrâ Anâhitâ,
the giver of prizes
to the expert (poet-sacrificer) carrying (barsom) together
with libations
who sacrifices to (her and) asks (her favors).

On account of her wealth and munificence ...

Thus, we sacrifice to the male and female deities ...

Yt.5.24

May you sacrifice to her for me ... the Orderly one
furthering the lands.

Yt.5.25

Radiant Yima with good herds
sacrificed to her
from tall Mount Hukairya
a hundred stallions,
a thousand bulls, ten thousand rams.

Yt.5.26

Thus he asked her:
Give me that prize,
O good, Ardwî Sûrâ Anâhitâ, you most rich in life-giving
strength,
that I may become possessed of the highest command
over all lands
over old gods and men,
over sorcerers and witches,
over false teachers, *poetasters, and *mumblers,
that I may take away
from the old gods
both (their) *wishes and (their) *burning desires,
both *flocks of sheep and herds (of cows?),
both satisfaction and glorifications.

Yt.5.27

She gave him then that prize,
Ardwî Sûrâ Anâhitâ,
the giver of prizes
to the expert (poet-sacrificer) carrying (barsom) together
with libations
who sacrifices to (her and) asks (her favors).
On account of her wealth and munificence ...

Thus, we sacrifice to the male and female deities ...

Yt.5.28

May you sacrifice to her for me ... the Orderly one
furthering the lands.

Yt.5.29

The three-headed Giant Dragon
sacrificed to her
in the land of the *Beaver
a hundred stallions,
a thousand bulls, ten thousand rams.

Yt.5.30

Thus he asked her:
Give me that prize,

O good, Ardwî Sûrâ Anâhitâ, you most rich in life-giving
strength,
that I may make (everything) devoid of men
all over the seven continents!

Yt.5.31

She gave him not that prize,
Ardwî Sûrâ Anâhitâ.
On account of her wealth and munificence ...
Thus, we sacrifice to the male and female deities ...

Yt.5.32

May you sacrifice to her for me ... the Orderly one
furthering the lands.

Yt.5.33

Thraêtaona of the house rich in life-giving strength
sacrificed to her,
the son of the house of Âthviya,
by four-cornered Varna
a hundred stallions,
a thousand bulls, ten thousand rams.

Yt.5.34

Thus he asked her:
Give me that prize,
O good, Ardwî Sûrâ Anâhitâ, you most rich in life-giving
strength,
that I may overcome
the giant dragon
with three mouths, three heads,
six eyes, a thousand tricks,
the mighty strong, deceiving Lie,
the evil possessed by the Lie (affecting) the living beings:
the mighty strong Lie
which the Evil Spirit whittled forth
upon the bony world of the living
for the destruction of the living beings of Order,
and also that I may carry off his two beloved women:
Sanghawâcî and Arenawâcî,¹
the two most beautiful of the same shape
to be won for the world of the living,
those two, who are (also) the most wonderful!

Yt.5.35

She gave him then that prize,
Ardwî Sûrâ Anâhitâ.
the giver of prizes
to the expert (poet-sacrificer) carrying (barsom) together
with libations
who sacrifices to (her and) asks (her favors).

¹ She whose words are praise and She whose words are
faults/blame.

On account of her wealth and munificence ...

Thus, we sacrifice to the male and female deities ...

Yt.5.36

May you sacrifice to her for me ... the Orderly one
furthering the lands.

Yt.5.37

Kersâspa, whose thoughts were those of heroes,
sacrificed to her
on the *shore of Lake Pishinah
a hundred stallions,
a thousand bulls, ten thousand rams.

Yt.5.38

Thus he asked her:
Give me that prize,
O good, Ardwî Sûrâ Anâhitâ, you most rich in life-giving
strength,
that I may overcome
the yellow-legged Gandarva,¹
(that) I may run up to the billowing shores
of the Vourukasha Sea,
the ... (?) house of the one possessed by the Lie,
of this wide (earth),
round (and) with distant borders.

Yt.5.39

She gave him then that prize,
Ardwî Sûrâ Anâhitâ.
the giver of prizes
to the expert (poet-sacrificer) carrying (barsom) together
with libations
who sacrifices to (her and) asks (her favors).
On account of her wealth and munificence ...
Thus, we sacrifice to the male and female deities ...

Yt.5.40

May you sacrifice to her for me ... the Orderly one
furthering the lands.

Yt.5.41

The Turian villain, Frangrasyân, in (his) pit,
sacrificed to her,
*inside this wide earth,
round, (and) with distant borders,
a hundred stallions,
a thousand bulls, ten thousand rams.

Yt.5.42

Thus he asked her:

Give me that prize,

O good, Ardwî Sûrâ Anâhitâ, you most rich in life-giving
strength,
that I (may) obtain that Fortune,
which is swimming in the middle
of the Vourukasha Sea,
which belongs to the Aryan lands,
to the born and the unborn,
and to the Orderly Zarathustra.

Yt.5.43

She gave him not that boon,
Ardwî Sûrâ Anâhitâ.
On account of her wealth and munificence ...
Thus, we sacrifice to the male and female deities ...

Yt.5.44

May you sacrifice to her for me ... the Orderly one
furthering the lands.

Yt.5.45

The fleet Kawi Usan of great magic
sacrificed to her
on the Eagle mountain
a hundred stallions,
a thousand bulls, ten thousand rams.

Yt.5.46

Thus he asked her:
Give me that prize,
O good, Ardwî Sûrâ Anâhitâ, you most rich in life-giving
strength,
that I may become possessed of the highest power
over all lands
over old gods and men ... and mumblers.

Yt.5.47

She gave him then that prize,
the giver of prizes
to the expert (poet-sacrificer) carrying (barsom) together
with libations
who sacrifices to (her and) asks (her favors).
Ardwî Sûrâ Anâhitâ.
On account of her wealth and munificence ...

Thus, we sacrifice to the male and female deities ...

Yt.5.48

May you sacrifice to her for me ... the Orderly one
furthering the lands.

Yt.5.49

The virile hero of the Aryan lands,
sacrificed to her,
Haosrawa, *pretender to the command,

¹ A malevolent water spirit. Cf. Yt.19.41.

on the *shore of Lake Chaêchasta,
the deep, with surging waters,
a hundred stallions,
a thousand bulls, ten thousand rams.

Yt.5.50

Thus he asked her:
Give me that prize,
O good, Ardwî Sûrâ Anâhitâ, you most rich in life-giving
strength,
that I may become possessed of the highest command
over all the lands
over old gods and men ... and mumblers (= Yt.5.22)
(and) that of all chariots pulled by two horses
I may be the one to drive the foremost one
(along that) race course, the long one,
but may we not cut through(?) the forest
of the villain who now fought
against my thought near by the horses.

Yt.5.51

She gave him then that prize,
the giver of prizes
to the expert (poet-sacrificer) carrying (barsom) together
with libations
who sacrifices to (her and) asks (her favors).
Ardwî Sûrâ Anâhitâ.
On account of her wealth and munificence ...
Thus, we sacrifice to the male and female deities ...

Yt.5.52

May you sacrifice to her for me ... the Orderly one
furthering the lands.

Yt.5.53

The steady Tusa, the charioteer
sacrificed to her,
by the manes of the horses,
asking for strength for the coursers,
health for the bodies,
much ability to espy the hostile ones,
ability to strike back at the enemies,
the ability to lay low at once the opponents,
the hostile ones who do not abide by the deals.

Yt.5.54

Thus he asked her:
Give me that prize,
O good, Ardwî Sûrâ Anâhitâ, you most rich in life-giving
strength,
that I may overcome
the fleet sons of *Visaka,
at the power-shining gate,
the most accessible(?) in Kanghâ,

tall (and) Orderly,
(and) that I may smash down
of the Turian lands
for the striking of fifty, and by striking a hundred
for the striking of a hundred, and by striking a thousand
for the striking of a thousand, and by striking ten thousand
for the striking of ten thousand, and by striking countless
ones.¹

Yt.5.55

She gave him then that prize,
the giver of prizes
to the expert (poet-sacrificer) carrying (barsom) together
with libations
who sacrifices to (her and) asks (her favors).
Ardwî Sûrâ Anâhitâ.
On account of her wealth and munificence ...
Thus, we sacrifice to the male and female deities ...

Yt.5.56

May you sacrifice to her for me ... the Orderly one
furthering the lands.

Yt.5.57

The fleet sons of *Visaka
sacrificed to her,
at the power-shining gate,
the most accessible(?) in Kanghâ,
tall (and) Orderly,
a hundred stallions,
a thousand bulls, ten thousand rams.

Yt.5.58

Thus they asked her:
Give us that prize,
O good, Ardwî Sûrâ Anâhitâ, you most rich in life-giving
strength,
that we may overcome
the firm Tusa, the charioteer
(and) that we may smash down
of the Aryan lands
for the striking of fifty ... by striking countless ones.

Yt.5.59

Them she gave then not that prize,
Ardwî Sûrâ Anâhitâ.
On account of her wealth and munificence ...
Thus, we sacrifice to the male and female deities ...

Yt.5.60

May you sacrifice to her for me ... the Orderly one

¹ The syntax of this recurring passage is not well understood, but its meaning is clear.

furthering the lands.

Yt.5.61

Pârwa the clever skipper,
sacrificed to her,
when firm Thraêtaona, obstruction-smasher,
tossed him up in the air
in the shape of a vulture.

Yt.5.62

He flew in that manner
for three days and three nights
without being able to turn downward
toward his own home.
At the dawning of the third night
he came to Dawn, rich in life-giving strength,¹ as it shone
out.
At dawn he invoked
Ardwî Sûrâ Anâhitâ:

Yt.5.63

O Ardwî Sûrâ Anâhitâ,
come quickly to my help!
Bring me assistance now!
I shall bring you a thousand libations
rich in haoma and milk
purified and filtered,
to the water: to Ranghâ,
if only I reach alive
the earth set in place by Ahura Mazdâ
(and) my own home!

Yt.5.64

She came running,
Ardwî Sûrâ Anâhitâ,
in the shape of a beautiful young woman,
mighty strong, well-shaped,
girded high, standing tall,
of splendid seed, high-born,
shod with sandals reaching up her legs
with golden laces, radiant.

Yt.5.65

She seized his arms.
Quickly that was (done. It was) not long
before she delivered him in haste
upon the earth set in place by Ahura Mazdâ
to his own home
healthy, unharmed, unhurt,
in one and the same way as before.

¹ Third part of the night: from midnight to the first light
(Bartholomae).

Yt.5.66

She gave him then that prize,
the giver of prizes
to the expert (poet-sacrificer) carrying (barsom) together
with libations
who sacrifices to (her and) asks (her favors).
Ardwî Sûrâ Anâhitâ.
On account of her wealth and munificence ...
Thus, we sacrifice to the male and female deities ...

Yt.5.67

May you sacrifice to her for me ... the Orderly one
furthering the lands.

Yt.5.68

Jâmâspa sacrificed to her
when he espied the army
of the one possessed by the Lies who sacrifice to the old
gods,
coming from afar in battle lines
a hundred stallions,
a thousand bulls, ten thousand rams.

Yt.5.69

Thus he asked her:
Give me that prize,
O good, Ardwî Sûrâ Anâhitâ, you most rich in life-giving
strength,
that I may be equipped with as much valor
as (all) the other Aryans (together)!

Yt.5.70

She gave him then that prize,
the giver of prizes
to the expert (poet-sacrificer) carrying (barsom) together
with libations
who sacrifices to (her and) asks (her favors).
Ardwî Sûrâ Anâhitâ.
On account of her wealth and munificence ...
Thus, we sacrifice to the male and female deities ...

Yt.5.71

May you sacrifice to her for me ... the Orderly one
furthering the lands.

Yt.5.72

Ashawazdah son of Pourudhâkhshti
sacrificed to her,
and Ashawazda and Thrîta,
sons of Sâyuzhdri,
*approaching the lofty lord,
the one in command, the radiant
Scion of the Waters with fleet horses,
a hundred stallions, a thousand bulls, ten thousand rams.

Yt.5.73

Thus they asked her:
Give us that boon,
O good, Ardwî Sûrâ Anâhitâ, you most rich in life-giving
strength,
that we may overcome
the *eloquent Dânu Tûras:
Kara Asabana
and Vara Asabana
and Dûraêkaêta, the firmest
in battles in this world of the living!

Yt.5.74

She gave them then that boon,
Ardwî Sûrâ Anâhitâ.
the giver of prizes
to the expert (poet-sacrificer) carrying (barsom) together
with libations
who sacrifices to (her and) asks (her favors).
On account of her wealth and munificence ...
Thus, we sacrifice to the male and female deities ...

Yt.5.75

May you sacrifice to her for me ... the Orderly one
furthering the lands.

Yt.5.76

Vistauru son of Naotairya
sacrificed to her
by the water Vîtanghwaitî
with speech correctly spoken,
speaking thus with words:

Yt.5.77

By that Order, indeed, by that correctly spoken (word),
O Ardwî Sûrâ Anâhitâ,
that I have smashed down as many who sacrifice to the old
gods
as I carry hairs on the head,
so do you,
O Ardwî Sûrâ Anâhitâ,
convey me across a dry ford
over the good Vîtanghwaitî!

Yt.5.78

She came running,
Ardwî Sûrâ Anâhitâ,
in the shape of a beautiful young woman,
mightily strong, well-shaped,
girded high, standing tall,
of splendid seed, high-born,
shod with sandals reaching up her legs
with golden laces, radiant.

Some of the waters she made stand still,
others she made flow forward.
She conveyed him across a dry ford
over the good Vîtanghwaitî.

Yt.5.79

She gave them then that boon,
Ardwî Sûrâ Anâhitâ.
the giver of prizes
to the expert (poet-sacrificer) carrying (barsom) together
with libations
who sacrifices to (her and) asks (her favors).
On account of her wealth and munificence ...
Thus, we sacrifice to the male and female deities ...

Yt.5.80

May you sacrifice to her for me ... the Orderly one
furthering the lands.

Yt.5.81

Yôishta, the one of the Friyanas,
sacrificed to her
... of the Ranghâ
a hundred stallions,
a thousand bulls, ten thousand rams.

Yt.5.82

Thus he asked her:
Give me that prize,
O good, Ardwî Sûrâ Anâhitâ, you most rich in life-giving
strength,
that I may overcome
Akhtiya, giver of evil gifts, wrapped in darkness
and also (that) I may answer his questions,
(all) ninety-nine
of the hard hostile questions
that he asked me,
Axtiya, giver of evil gifts, wrapped in darkness.

Y.5.83

She gave him then that prize,
the giver of prizes
to the expert (poet-sacrificer) carrying (barsom) together
with libations
who sacrifices to (her and) asks (her favors).
Ardwî Sûrâ Anâhitâ.
On account of her wealth and munificence ...
Thus, we sacrifice to the male and female deities ...

Ahura Mazdâ addresses the goddess

Yt.5.84

May you sacrifice to her for me ... the Orderly one
furthering the lands.

Yt.5.85

Come to where Ahura Mazdâ, the artisan invited you,
 come down, O Ardwî Sûrâ Anâhitâ,
 from yonder stars
 to the earth set in place by Ahura Mazdâ!
 The fleet lords will sacrifice to you,
 landlords (and) sons of landlords.

Yt.5.86

Even the firm men
 will ask you for fleetness for their horses
 (and) superiorities of Fortune.
 The priests memorizing,
 the priests *who guard the roads
 will ask you for *learning and life-giving *wisdom,
 for the obstruction-smashing strength set in place by Ahura
 Mazdâ
 and for victorious superiority.

Yt.5.87

The nubile young women
 and the ripe females shall ask you good works
 and a firm houselord.
 The women in labor
 shall ask you for easy birth.
 You shall confer those things on them, having the power (to
 do so),
 O Ardwî Sûrâ Anâhitâ.

Yt.5.88

Thus she went forth, O Zarathustra,
 Ardwî Sûrâ Anâhitâ,
 from yonder stars
 to the earth set in place by Ahura Mazdâ.
 Thus she spoke,
 Ardwî Sûrâ Anâhitâ:

Yt.5.89

O upright, Orderly Spitama-son!
 Ahura Mazdâ set you in (your) place
 as the *ratu* of the bony world of the living.
 Ahura Mazdâ set me in (my) place
 as the protectress of the entire time span of the Orderly one.
 By my wealth and munificence
 sheep and cattle
 roam over the earth
 as well as two-footed men.
 And so shall I protect
 all those good things set in place by Ahura Mazdâ whose
 seed is from/according to Order
 like a shepherd (his) sheep.

Zarathustra and the goddess

Yt.5.90

Zarathustra asked her in turn,
 Ardwî Sûrâ Anâhitâ:
 O Ardwî Sûrâ Anâhitâ!
 With what sacrifice shall I sacrifice to you,
 with what sacrifice shall I send you forth in sacrifice?
 The course which Ahura Mazdâ made yours
 (is) in the space between
 over the radiant sun
 so that they shall not belie you
 with snakes, *spiders, and wasps,
 and *spinners and poisons from *spinners.

Yt.5.91

Thus she spoke,
 Ardwî Sûrâ Anâhitâ:
 O upright, Orderly Spitama-son!
 With this sacrifice you may sacrifice to me,
 with this sacrifice you may send me forth in sacrifice,
 from sun-rise till sunset.
 Then you may drink of this my libation,
 with speech (as) asked by a priest,
 with words asked in return, attentive,
 possessed of talent, stretching the poetic thought.

Yt.5.92

Let not drink of this my libation a ...,
 someone with fever, a *fat person,
 ..., someone with pimples,
 or a woman or a qualified (man) who does not perform the
Gâthâs,
 or a leper whose body has been secluded.

Yt.5.93

I do not accept those libations
 of which (females) drink for my sake
 who are blind, deaf,
 ..., ..., ..., epileptic,
 carrying the mark (made) with *that* mark ...

Yt.5.94

Zarathustra asked her in turn,
 Ardwî Sûrâ Anâhitâ:
 O Ardwî Sûrâ Anâhitâ!
 *How do the libations of yours become here
 which they offer as yours,
 the one possessed by the Lies who sacrifice to the old gods,
 after the sun has set?

Yt.5.95

Thus she spoke,
 Ardwî Sûrâ Anâhitâ:

O upright, Orderly Spitama [Zarathustra]!
as to be “woe”d down, to be (ground) under the heels,
as to be *laughed back, to be howled back,
are they accepted,
these (libations) that fly after me
by six-hundreds and a thousand,
which are not accepted
at the sacrifice of the old gods.

Sacrifice to Mount Hukairya

I will sacrifice to Mount Hukairya,
*containing all hymns, golden,
from which she flows down to me,
Ardwî Sûrâ Anâhitâ,
a thousand men in depth.
She commands large Fortune,
as (much as) all these waters
that flow forth over the earth,
who, forceful, flows forth.
On account of her wealth and munificence ...
Thus, we sacrifice to the male and female deities ...

Sacrifice by the Hwôwas and the Naotairyas

Yt.5.97
May you sacrifice to her for me ... the Orderly one
furthering the lands.

Yt.5.98
All around her the those who sacrifice to Ahura Mazdâ
stood with barsom in their hands.
The Hwôwas sacrificed to her.
The Naotairyas sacrificed to her.
The Hwôwas asked (her to grant) a wish for them,
the Naotairyas (asked) for fleetness for their horses.
Soon afterward the Hwôwas
became the most rich in life-giving strength with respect to
(their) wish.
Soon afterward the Naotairyas.
In (all) these lands, Vîshtâspa
became the one possessing the fleetest horses .

Yt.5.99
She gave them then that prize,
the giver of prizes
to the expert (poet-sacrificer) carrying (barsom) together
with libations
who sacrifices to (her and) asks (her favors).
Ardwî Sûrâ Anâhitâ.
On account of her wealth and munificence ...
Thus, we sacrifice to the male and female deities ...

Description of the goddess

Yt.5.100
May you sacrifice to her for me ... the Orderly one
furthering the lands.

Yt.5.101
She has a thousand bays
and a thousand off-flows,
and each of these bays
and each of these off-flows
are a forty-days ride
for a man riding a good horse.
In each and every outlet
stands a well-made home
radiant with a hundred windows,
well made with a thousand columns,
with ten thousand supporting beams, rich in life-giving
strength.

Yt.5.102
Also, in each and every home,
one lies on a couch spread out,
well-scented, equipped with pillows.
She flows hither, O Zarathustra,
Ardwî Sûrâ Anâhitâ,
a thousand men in depth.
(So) much she commands munificence,
as all these waters
that flow forth over the earth,
who, forceful, flows forth.
On account of her wealth and munificence ...
Thus, we sacrifice to the male and female deities ...

Zarathustra sacrificed to her

Yt.5.103
May you sacrifice to her for me ... the Orderly one
furthering the lands.

Yt.5.104
Zarathustra, the Orderly one,
sacrificed to her
in the Aryan Expanse of the Good Lawful (river),
with haoma ... with words (correctly spoken). (= Yt.5.9)

Yt.5.105
Thus he asked her:
Give me that prize,
O good, Ardwî Sûrâ Anâhitâ,
you most rich in life-giving strength,
that I shall induce
the son of Aurwat.aspa,
the firm Kawi Vîshtâspa,

to help my *daênâ* along
with his thoughts, words, and acts!

Yt.5.106

She gave him then that prize,
the giver of prizes
to the expert (poet-sacrificer) carrying (barsom) together
with libations
who sacrifices to (her and) asks (her favors).
Ardwî Sûrâ Anâhitâ.
On account of her wealth and munificence ...

Thus, we sacrifice to the male and female deities ...

Vishtâspa and others sacrificed to her

Yt.5.107

May you sacrifice to her for me ... the Orderly one
furthering the lands.

Yt.5.108

Kawi Vishtâspa who *saw* on high
sacrificed to her
at the heel of the river Frazdânu
a hundred stallions,
a thousand bulls, ten thousand rams.

Yt.5.109

Thus he asked her:
Give me that prize,
O good, Ardwî Sûrâ Anâhitâ,
you most rich in life-giving strength,
that I may overcome in battles
Man of Darkness of bad *daênâ*
and Fighter, who sacrificed to the old gods,
and Arjat.aspa possessed by the Lie
in battles in this world of the living!

Yt.5.110

She gave him then that prize,
the giver of prizes
to the expert (poet-sacrificer) carrying (barsom) together
with libations
who sacrifices to (her and) asks (her favors).
Ardwî Sûrâ Anâhitâ.
On account of her wealth and munificence ...

Thus, we sacrifice to the male and female deities ...

Yt.5.111

May you sacrifice to her for me ... the Orderly one
furthering the lands.

Yt.5.112

Zairiwairi, the horse fighter,
sacrificed to her

at the heel of the river Daîtyâ
a hundred stallions,
a thousand bulls, ten thousand rams.

Yt.5.113

Thus he asked her:
Give me that prize,
O good, Ardwî Sûrâ Anâhitâ,
you most rich in life-giving strength,
that I may overcome in battles
*Battle-Lover with eight ...,
*Good Magician, who sacrificed to the old gods,
and Arjat.aspa possessed by the Lie
in battles in this world of the living!

Yt.5.114

She gave him then that prize,
the giver of prizes
to the expert (poet-sacrificer) carrying (barsom) together
with libations
who sacrifices to (her and) asks (her favors).
Ardwî Sûrâ Anâhitâ.
On account of her wealth and munificence ...
Thus, we sacrifice to the male and female deities ...

Yt.5.115

May you sacrifice to her for me ... the Orderly one
furthering the lands.

Yt.5.116

Arjat.aspa Vandremainish
sacrificed to her
by the Vourukasha Sea
a hundred stallions,
a thousand bulls, ten thousand rams.

Yt.5.117

Thus he asked her:
Give me that prize,
O good, Ardwî Sûrâ Anâhitâ,
you most rich in life-giving strength,
that I may overcome
the strong Kawi Vishtâspa
(and) that I may smash down of the Aryan lands
for the striking of fifty ... by striking countless ones. (= str.
54)

Yt.5.118

She gave him then not that prize,
Ardwî Sûrâ Anâhitâ.
On account of her wealth and munificence ...
Thus, we sacrifice to the male and female deities ...

Ahura Mazdâ fashioned four males for her

Yt.5.119

May you sacrifice to her for me ... the Orderly one
furthering the lands.

Yt.5.120

Ahura Mazdâ fashioned together four males for her:
the wind, the rain, the fog, and the hail.
For by (their) *care,¹ O Spitama Zarathustra,
they rain, snow, drip, and hail on her for me,
who has as many armies as nine hundred and a thousand.

Sacrifice to Mount Hukairya

Yt.5.121

I will sacrifice to Mount Hukairya,
*containing all hymns, golden,
from which she flows down to me,
Ardwî Sûrâ Anâhitâ,
a thousand men in depth.
(So) much she commands munificence,
as all these waters
that flow forth over the earth,
who, forceful, flows forth.
On account of her wealth and munificence ...
Thus, we sacrifice to the male and female deities ...

Description of the goddess

Yt.5.122

May you sacrifice to her for me ... the Orderly one
furthering the lands.

Yt.5.123

She, the good one, stands holding
a golden mouth-cloth,
Ardwî Sûrâ Anâhitâ,
recalling the word (in answer) to The chief priest:
thus thinking in her thought(s):

Yt.5.124

Who will praise me? Who will sacrifice to (me)
with libations full of haoma and milk,
purified and filtered?
Whom shall I follow close behind
for both *composure and *attention,
and *bestowal and for possession of good thought?
On account of her wealth and munificence ...
Thus, we sacrifice to the male and female deities ...

¹ Release of semen?

Yt.5.125

May you sacrifice to her for me ... the Orderly one
furthering the lands.

Yt.5.126

Ardwî Sûrâ Anâhitâ,
who stands exhibited
in the shape of a beautiful young woman,
mightily strong, well-shaped,
girded high, standing tall(?),
of splendid seed, high-born,
*wearing a coat with long sleeves,
with rich *designs, (embroidered) with gold.

Yt.5.127

Ever and again, when she (sacrificed to?) me with barsom in
her hands,
wearing four-sided ear-hangings,
she wore a golden broach,
Ardwî Sûrâ Anâhitâ of noble birth,
upon that beautiful neck.
She would pull tight her waist(band),
both so that her breasts should (appear) well-formed
and that they should be *pendulous.

Yt.5.127

On (here head) she bound a crown,
Ardwî Sûrâ Anâhitâ,
with a hundred *stars, golden,
with eight *crenelations, with rings like wheels(?),
with *droplets,² beautiful,
*virginal, well-made.

Yt.5.129

Garments of beaver fur she wore,
Ardwî Sûrâ Anâhitâ,
of three hundred beavers
about to give birth for the fourth time,
because the female beaver is most beautiful
when she is *adorned most colorful.
The female beaver lives in water
normally for a determined period of time.
(Then her) furs shine (in the eyes) of the beholder
on account *of the wealth of silver and gold.

The poet asks the goddess for his reward

Yt.5.130

Then here I ask for that prize,
O you most rich in life-giving strength,
O good, Ardwî Sûrâ Anâhitâ,

² or "little banners."

that, well-invited as (your) friend,
with large command, I may win for myself
*well-cooked, copious shares,
snorting horses, singing wheels, swishing whips,
with much to chew, with stored meat, fragrant.
In (my) pantries I lay away at will
plentiful (...) providing everything needed for good living.
(For) when one dies the command leaves.

Yt.5.131

Thus here I ask for two coursers,
O you (most rich in life-giving strength)
O good, Ardwî Sûrâ Anâhitâ,
one with two legs
and one with four legs:
that two-legged courser,
which shall be fast when mounted,
well turning the wagons in the battles;
that four-legged one,
which shall make both sides
of the army with broad front turn,
both the left and the right,
both the right and the left.

Yt.5.132

On account of this sacrifice, of this hymn,
come down in return for this,
O Ardwî Sûrâ Anâhitâ,
from yonder stars
to this earth set in place by Ahura Mazdâ,
to The chief priest who is performing the sacrifice,
to (his) full (and) overflowing (hand?), for (his) help,
you, the giver of prizes
to the expert (poet-sacrificer) carrying (barsom) together
with libations
who sacrifices to (her and) asks (her favors),
in order that all your coursers
may come back having won,
as (did those) of Kawi Vishtâspa.

On account of her wealth and munificence
I will sacrifice to her with audible sacrifice.
...

YASHT 6 TO THE SUN

Yt.6.1

We sacrifice to the radiant Sun, immortal, resplendent, with
fleet horses.
Then, when *he makes the sun shine in the light,
then, when *he makes the sun illuminate the light,
(then) those worthy of sacrifice in the world of thought stand
a hundred and a thousand.
They bring together that Fortune.
They convey down that Fortune.
They apportion that Fortune
over the earth set in place by Ahura Mazdâ.
And it furthers the living beings of Order.
And it furthers (them) for the body of Order.¹

Yt.6.2

Thus, when the sun rises,
there is purification of the earth set in place by Aura
(Mazdâ),
there is purification of the flowing water,
there is purification of the water of the wells,
there is purification of the water of the seas,
there is purification of the standing water,
there is purification of the Orderly living beings
that are those of the Life-giving Spirit.

Yt.6.3

For if the sun does not rise,
then all the old gods destroy (all the living beings)
that are in the seven continents,
and not one (of) those worthy of sacrifice in the world of
thought
(or) in the bony existence
will find any retreat, any refuge.²

Yt.6.4

He who sacrifices to the immortal sun,
brilliant, with fleet horses,
for the resistance of the darkesses,
for the resistance of the old gods spawned by darkness,
for the resistance of thieves and robbers,
for the resistance of sorcerers and witches,
for the resistance of ... danger
he sacrifices to Ahura Mazdâ,
he sacrifices to the Life-giving Immortals,
he sacrifices to (his) own soul,
he satisfies all ones worthy of sacrifice, both those in the
world of thought and those in the world of the living,
he who sacrifices to the sun,
the immortal, brilliant, with fleet horses.

Yt.6.5

I will sacrifice to Mithra who provides wide grazing
grounds,
with a thousand ears, with ten thousand eyes.
I will sacrifice to (his) cudgel well swung down
upon the head(s) of the old gods.
Mithra who provides wide grazing grounds.
I will sacrifice to the companionship, as well,
which is the best of all companionships:
that between the moon and the sun.

Yt.6.6

On account of his wealth and munificence
I will sacrifice to him with audible sacrifice,
to the immortal sun,
brilliant, with fleet horses,
with libations.

We sacrifice to the sun, the immortal, brilliant, with fleet
horses

with haoma ... with words (correctly spoken). (= Yt.5.9)

Thus, we sacrifice to the male and female deities ...

¹ Perhaps the ordered world.

² Note the importance of the sun!

YASHT 7 TO THE MOON

Yt.7.1

Homage to Ahura Mazdâ!
Homage to the Life-giving Immortals!
Homage to the moon containing the seed of the bovine!
Homage to (him when) seen face to face!
Homage (to him) with (our) seeing (him) face to face!

Yt.7.2

When does the moon wax?
When does the moon wane?
Fifteen days the moon waxes.
Fifteen days the moon wanes.
Whatever its waxings, those (are its) wanings.
Those (are its) wanings, which (are) also its waxings.
**Who is he through whom the moon is now first waxing
then waning?**

Yt.7.3

We sacrifice to the Orderly moon containing the seed of the
bovine, Model of Order.
Then I see the moon face to face.
Then I *wish to see the moon face to face.
I look at the luminous moon.
I wish to look at the luminous moon.
The Life-giving Immortals (go and) stand (there).
They hold the Fortune.
The Life-giving Immortals (go and) stand (there).
They apportion the Fortune
over the earth set in place by Ahura Mazdâ.

Yt.7.4

Then when *he makes the moon shine in the light—
by (its) *care¹ the greenery of green plants
grows up all over the earth,
at every new moon, full moon, and seventh day,—
We sacrifice to the Orderly new moon, Model of Order.
We sacrifice to the Orderly full moon, Model of Order.
We sacrifice to the Orderly seventh day in the middle,
Model of Order.

Yt.7.5

I will sacrifice to
the distributor god, wealthy and munificent,
rich in possessions, rich in good burning,
rich in miraculous power, rich in ...,
with (power to grant) wishes, with many skills,
rich in glow, rich in *verdure,
shining hither good things, the healing distributor god.

¹ Cf. Yt.5.120.

YASHT 8 TO TISHTRIYA

Yt.8.1

Ahura Mazdâ said to Spitama Zarathustra:
You shall take into your protection *ahu*-ship and *ratu*-ship.
We sacrifice to the moon, the dwelling, and the solid offering,
in order that the munificent stars may follow me
(and) also may distribute Fortune to men.¹
I will sacrifice to the distributor god of (good gifts to) the settlement,
the star Tishtriya, with libations.

Yt.8.2

We sacrifice to the star Tishtriya, wealthy and munificent,
who provides peaceful dwellings (and) good dwellings,
(who is) white, bright, and brilliant,
radiating, healing,
*floating through space,² lofty,
radiant from afar with (his) rays,
with unattached/unsullied(?) lights,
as well as to the water, (filling) broad seas
and the Good (Water?) famed from afar,
as well as to the name of the cow, set in place by Ahura Mazdâ,
the mighty Fortune of the poets,
and the pre-soul of Orderly Spitama Zarathustra.

Yt.8.3

On account of his wealth and munificence
I will sacrifice to him with audible sacrifice,
to the star Tishtriya with libations.
We sacrifice to the star Tishtriya, wealthy and munificent,
with haoma ... with words (correctly spoken). (= Yt.5.9)
Thus, we sacrifice to the male and female deities ...

Yt.8.4

We sacrifice to the star Tishtriya, wealthy and munificent,
containing the seed of water, rich in life-giving strength,
lofty,
forceful, whose eyesight reaches into the distance,
lofty, whose work is above,
the tall one from whom (comes) good fame.
From the Scion of the Waters (is its?) seed.
On account of his wealth and munificence ...
Thus, we sacrifice to the male and female deities ...

Yt.8.5

We sacrifice to the star Tishtriya, wealthy and munificent,
whom sheep and cattle recall

(when) faced with violent men,
(when) faced with lying magicians:
When will he rise for us
Tishtriya, wealthy (and) munificent?
When will new springs of water flow
deeper than (the length of) a horse's (legs)?
On account of his wealth and munificence ...

Thus, we sacrifice to the male and female deities ...

Yt.8.6

We sacrifice to the star Tishtriya, wealthy and munificent,
who yonder flies as speedily
to the Vourukasha Sea
as the arrow whose place is in the world of thought
which Erekhsha³ of speedy arrows shot
—the one among the Aryans with the speediest arrows—
from Mount Airyô.khshutha
to Mount Sunny.

Yt.8.7

Then Ahura Mazdâ ... (?)
and the waters and the plants.
Around it Mithra who provides wide grazing grounds
laid out the path.
On account of his wealth and munificence ...
Thus, we sacrifice to the male and female deities ...

Yt.8.8

We sacrifice to the star Tishtriya, wealthy and munificent,
who overcomes the witches,
who sends the witches (back) through (to where they came from)
who fall like *falling stars
between heaven and earth.
Ever and again he comes to a bay
of the Vourukasha Sea,
forceful, well-shaped,
deep, with surging waters,
in the form of a horse, Orderly.
And he makes those waters swell,
and the winds blow over (it) like (chariots) with yoked horses.

Yt.8.9

Thus Satawaêsa pushes those waters forward
over the <earth> with its seven continents,
when he comes among the coverings, beautiful,
he stands *attaching peace
to the lands with (= giving them) good seasons.

¹ Cf. Yt.7.3.

² Or: with quick snorts (like a horse)?

³ A mythical archer.

When shall the Aryan lands
have good seasons?
On account of his wealth and munificence ...

Thus, we sacrifice to the male and female deities ...

Yt.8.10

We sacrifice to the star Tishtriya, wealthy and munificent,
who said to Ahura Mazdâ,
saying:
O Ahura Mazdâ, most Life-giving Spirit,
Orderly creator of all things in the bony world of the living!

Yt.8.11

For if people were to sacrifice to me
with a sacrifice in which my name is spoken,
like the other ones worthy of sacrifice
are sacrificed to with a sacrifice in which their names are
spoken,
then I would have gone forth to the Orderly men
for a time span of fashioned time
(as long as?) my own sunny, immortal life.
I would have come
for one night or two or fifty or a hundred
(nights) of fashioned time.

Yt.8.12

We sacrifice to Tishtriya,
and we sacrifice to the Tishtriyaênî stars.
We sacrifice to the star Upa.paoirya,
and we sacrifice to the Paoiryaênî stars.
We sacrifice to the Seven *Markers/Big Dipper
for the resistance of sorcerers and witches.
We sacrifice to the star Vanant set in place by Ahura Mazdâ
and for the well-fashioned force
and the obstruction-smashing strength set in place by Ahura
Mazdâ
and for the victorious superiority
for the dispersal of constriction,
for the dispersal of hostility.
We sacrifice to Tishtriya with healthy eyes.¹

The battle between Tishtriya and Apaosha.

Yt.8.13

The first ten nights,
O Spitama Zarathustra,
Tishtriya, wealthy (and) munificent,
takes on a (new) form—
flying through the lights
in the form of a man of fifteen,
radiant (and) shiny-eyed,

tall, overpowering,
forceful, of heroic talent,—

Yt.8.14

at that time of life when first
a man receives the girdle,—
at that time of life when first
a man becomes forceful,—
at that time of life when first
a man comes of age.

Yt.8.15

Here he deliberates.
Here he wonders:
Who will now sacrifice to me
with libations full of haoma and milk?
Whom should I grant
his desire for men, a herd of men,
and purification for his own soul?
Now I am worthy of being sacrificed to
and hymned by the bony existence
according to best Order.

Yt.8.16

The second ten days,
O Spitama Zarathustra,
Tishtriya, wealthy (and) munificent,
takes on a (new) form—
flying through the lights
in the form of a bull with golden hooves.

Yt.8.17

Here he deliberates.
Here he wonders:
Who will now sacrifice to me
with libations full of haoma and milk?
Whom should I grant
his desire for cows, a herd of cows,
and purification for his own soul?
Now I am worthy of being sacrificed to
and hymned by the bony existence
according to best Order.

Yt.8.18

The third ten days,
O Spitama Zarathustra,
Tishtriya, wealthy (and) munificent,
takes on (yet another) form
flying through the lights
in the form of a white horse,
beautiful, with golden ears,
with golden bridle.

¹ Whose eyes bring health?

Yt.8.17

Here he deliberates.
 Here he wonders:
 Who will now sacrifice to me
 with libations full of haoma and milk?
 Whom should I grant
 his desire for horses, a herd of horses,
 and purification for his own soul?
 Now I am worthy of being sacrificed to
 and hymned by the bony existence
 according to best Order.
 ...

Yt.8.20

Then in response he comes down,
 O Spitama Zarathustra,
 Tishtriya, wealthy (and) munificent,
 to the Vourukasha Sea
 in the form of a white horse,
 beautiful, with golden ears,
 with golden bridle.

Yt.8.21

Then there rushes down to meet him
 the old god Apaosha,
 in the form of a black horse,
 mangy with mangy ears.
 mangy with mangy mane,
 mangy with mangy tail,
 bald, reined with fright.

Yt.8.22

They start fighting man to man,
 O Spitama Zarathustra,
 Tishtriya, wealthy (and) munificent,
 and the old god Apaosha.
 The two of them struggle,
 O Spitama Zarathustra,
 for three days and three nights.
 Then he gains the upper hand,
 the old god Apaosha,
 then he overcomes
 Tishtriya, wealthy (and) munificent.

Yt.8.23

He chases him away from there,
 from the Vourukasha Sea,
 the distance of a league.
 Tishtriya, wealthy (and) munificent
 calls down woe and misfortune:
 Woe to me, O Ahura Mazdâ,
 (what) misfortune, O waters and plants,
 (what evil) fate, O *daênâ* of those who sacrifice to Ahura
 Mazdâ!

People are not now sacrificing to me
 with a sacrifice in which my name is spoken,
 like the other ones worthy of sacrifice are sacrificed to
 with a sacrifice in which their names are spoken.

Yt.8.24

For if people were to sacrifice to me
 with a sacrifice in which my name is spoken,
 like the other ones worthy of sacrifice are sacrificed to
 with a sacrifice in which their names are spoken,
 (then) they would have conferred upon me
 the strength of ten horses,
 the strength of ten camels,
 the strength of ten bulls,
 the strength of ten mountains,
 the strength of ten rivers in spate.

Yt.8.25

I, Ahura Mazdâ,
 shall sacrifice to Tishtriya, wealthy (and) munificent,
 with a sacrifice in which his name is spoken.
 I shall bring him
 the strength of ten horses,
 the strength of ten camels,
 the strength of ten bulls,
 the strength of ten mountains,
 the strength of ten rivers in spate.

Yt.8.26

Then in response there comes down,
 O Spitama Zarathustra,
 Tishtriya, wealthy (and) munificent,
 to the Vourukasha Sea
 in the form of a white horse,
 beautiful, with golden ears,
 with golden bridle.

Yt.8.27

Then there rushes down to meet him
 the old god Apaosha,
 in the form of a black horse,
 mangy with mangy ears.
 mangy with mangy mane,
 mangy with mangy tail,
 bald, reined with fright.

Yt.8.28

They start fighting man to man, Spitama Zarathustra,
 at noon time.
 Then he gains the upper hand,
 Tishtriya, wealthy (and) munificent,
 then he overcomes
 the old god Apaosha.

Yt.8.29

He chases him away from there,
 from the Vourukasha Sea
 the distance of a league.
 Tishtriya, wealthy (and) munificent
 calls down Success:
 Success for me, O Ahura Mazdâ,
 Success (for you), O waters and plants,
 Success (for you), O *daênâ* of those who sacrifice to Ahura
 Mazdâ!

Success there shall be (for you), O lands!
 From now on your grains
 shall come up unimpeded
 both (those) of the barley with big seeds
 and of the grass with small seeds
 and of the bony world of the living.

Release of the waters.

Yt.8.30

Then in response he comes down,
 O Spitama Zarathustra,
 Tishtriya, wealthy (and) munificent,
 to the Vourukasha Sea
 in the form of a white horse,
 beautiful, with golden ears,
 with golden bridle.

Yt.8.31

He makes the sea swell hither.
 He makes the sea swell to the sides.
 He makes the sea surge hither.
 He makes the sea surge to the sides.
 He makes the sea rush hither.
 He makes the sea rush to the sides.
 All the shores of the Vourukasha Sea
 are in commotion,
 the entire interior rises up in commotion.

Yt.8.32

Then in response he stands up from there,
 O Spitama Zarathustra,
 Tishtriya, wealthy (and) munificent,
 from the Vourukasha Sea.
 Satawâsa too stands up from there,
 wealthy (and) munificent,
 from the Vourukasha Sea.
 Then clouds assemble there
 on Mount Us.hendawa,
 which stands in the middle
 of the Vourukasha Sea.

Yt.8.33

Then there he pushes the Orderly,

fog-making clouds,
 He in front conveys forth the wind
 along the paths along which ruddy Haoma comes,
 furtherer of living beings.
 There, behind him, blows
 the impetuous wind set in place by Ahura Mazdâ,
 (bringing) rain, fog, and hail
 to the places, to the settlements,
 to the seven continents.

Yt.8.34

Those waters the Scion of the Waters,
 O Spitama Zarathustra,
 distributes to the bony existence,
 distributed by settlements,¹
 as (does) the impetuous wind
 and the Fortune placed in the water
 and the pre-souls of the Orderly ones.
 On account of his wealth and munificence ...

Thus, we sacrifice to the male and female deities ...

Yt.8.35

We sacrifice to Tishtriya ...
 who flies forth from there,
 from the radiant dawn,
 upon a road winding into the distance,
 along the route assigned by the distributor god,
 along the course cut out (for him)
 for the pleasure of Ahura Mazdâ,
 for the pleasure of the Life-giving Immortals.
 On account of his wealth and munificence ...

Thus, we sacrifice to the male and female deities ...

Yt.8.36

We sacrifice to Tishtriya ...
 whom the *men sowing according to the seasons
 and the lords who (wish to) increase (their) guiding thought
 and the wild animals following (trails) in the mountains
 and the *shy ones that roam in the wide spaces
 watch as he rises,
 coming up (as he does) with both good seasons
 for the land and with bad seasons:
 When shall the Aryan lands
 have good seasons?
 On account of his wealth and munificence ...

Thus, we sacrifice to the male and female deities ...

Yt.8.37

We sacrifice to Tishtriya ...
 with fast speed, with speedy flight,
 who yonder flies as speedily

¹ Cf. Yt.13.65.

to the Vourukasha Sea
 as the arrow whose place is in the world of thought
 which Erekhsha of speedy arrows shot
 —the one among the Aryans with the speediest arrows—
 from Mount Airyô.khshutha
 to Mount Sunny.

Yt.8.38

Then Ahura Mazdâ *helped (it),
 the Life-giving Immortals *helped (it).
 Mithra who provides wide grazing grounds
 *instructed it in plenty of roads.
 And just behind it flew
 Good Ashi the tall
 and Abundance with fast chariots
 until this (arrow)
 reached in its flight
 Mount Sunny.
 It came down on (Mount) Sunny.
 On account of his wealth and munificence ...

Thus, we sacrifice to the male and female deities ...

Yt.8.39

We sacrifice to Tishtriya ...
 who overcomes the witches,
 who sends the witches (back) through (to where they came
 from),¹
 whom the Evil Spirit, tossed up,
 *having thought (them?),
 to oppose all
 the stars, which contain the seed of water.

Yt.8.40

Tishtriya overcomes those.
 He blows them away
 from the Vourukasha Sea.
 Then the mists will float up
 carrying waters for good seasons,
 in which clouds releasing fine rain(?)
 going far and wide,
 *rain down upon(?) the seven continents.
 On account of his wealth and munificence ...

Thus, we sacrifice to the male and female deities ...

Yt.8.41

We sacrifice to Tishtriya ...
 whom the waters recall
 the ones that stand still and those that flow forth,
 those in wells and those that flow in *rivers,
 those in *canals and those in bays:

Yt.8.42

When will he rise for us
 Tishtriya, wealthy (and) munificent?
 When will springs of water come rushing, rushing
 deeper than the (size of) a horse's (legs)
 toward the beautiful places, settlements
 and come flowing toward the grazing grounds?
 toward the roots of plants?
 They will grow with growth rich in life-giving strength.
 On account of his wealth and munificence ...

Thus, we sacrifice to the male and female deities ...

Yt.8.43

We sacrifice to Tishtriya ...
 who washes away all *fears.
 In the water he grows ... (?).
 He, the one most rich in life-giving strength, heals
 all those living beings
 if he is sacrificed to,
 satisfied, befriended, (and) recognized.
 On account of his wealth and munificence ...

Thus, we sacrifice to the male and female deities ...

Yt.8.44

We sacrifice to Tishtriya ...
 whom Ahura Mazdâ brought forth
 as model and overseer
 of all stars,
 —like (he did) Zarathustra (as model and overseer) of
 men—
 whom the Evil Spirit does not destroy,
 nor sorcerers and witches,
 nor the sorcerers among men,
 nor all the old gods altogether
 dare target for destruction.
 On account of his wealth and munificence ...

Thus, we sacrifice to the male and female deities ...

Yt.8.45

We sacrifice to Tishtriya ...
 for whom Ahura Mazdâ
 brought forth a thousand crafts,
 for the one most rich in life-giving strength (among the
 stars) which contain the seed of water,
 who comes to the (stars) which contain the seed of water
 flying among the lights.

Yt.8.46

He comes to all the bays
 of the Vourukasha Sea,
 forceful, well-shaped,
 deep, with surging waters,
 and all the beautiful inlets
 and all the beautiful outlets

¹ Cf. Yt.19.12.

in the form of a white horse,
beautiful, with golden ears,
with golden bridle.

Yt.8.47

Then the waters rain down,
O Spitama Zarathustra,
from the Vourukasha Sea,
*falling, delicate, healing.
He distributes them there
to these lands, he the most rich in life-giving strength,
if he is sacrificed to,
satisfied, befriended, (and) recognized.
On account of his wealth and munificence ...

Thus, we sacrifice to the male and female deities ...

Yt.8.48

We sacrifice to Tishtriya ...
whom they all recall,
the Creations of the Life-giving Spirit,
both those under ground and those above ground,
both those in water and those on earth
both those flying on wings and those running in the wild,
and what is called the boundless, endless being of the

Orderly,
which is above those (others).

On account of his wealth and munificence ...

Thus, we sacrifice to the male and female deities ...

Yt.8.49

We sacrifice to Tishtriya ...
*careful, skillful, and crafty,
in command of, in charge of
a thousand prizes,
who gives to the one who endeavors to satisfy him many
prizes,
both to the man who asks (him) and (to him) who does not
ask (him for himself).

Tishtriya and the Witch of Bad Seasons.

Yt.8.50

I made,
O Spitama Zarathustra,
yonder star, Tishtriya,
as great and deserving of sacrifices,
as great and deserving of hymns,
as great and deserving of satisfaction,
as great and deserving of glorification
as myself, Ahura Mazdâ,—

Yt.8.51

for him to stand against and mount defenses against (them),
to overcome (them) in turn and to answer the hostilities

of that witch, the one of bad seasons,
whom people of evil speech
call by name the one “of good seasons.”

Yt.8.52

For if I had not made,
O Spitama Zarathustra,
yonder star, Tishtriya,
as great and deserving of sacrifices,
as great and deserving of hymns,
as great and deserving of satisfaction,
as great and deserving of glorification
as myself, Ahura Mazdâ,—

Yt.8.53

for him to stand against and mount defenses against (them),
to overcome (them) in turn and to answer the hostilities
of that witch, the one of bad seasons,
whom people of evil speech
call by name the one “of good seasons.”

Yt.8.54

(then) indeed here in one and the same day
or in one and the same night,
that witch, the one of bad seasons,
would have cut off the *thread of life
of the entire bony existence
before it had run its course(?).
(But now), back and forth she runs.

Yt.8.55

For Tishtriya, wealthy and munificent,
chains that witch
with invincible (chains strong enough to hold)
for two feet, for four feet, and for all feet,
just as if he were to chain the one man among the thousand
men
who were the strongest in bone-strength.

Benefits of sacrificing to Tishtriya.

Yt.8.56

For if, O Spitama Zarathustra,
the Aryan lands had prepared for Tishtriya,
wealthy and munificent,
a sacrifice and a hymn according to the established rules,
as is the sacrifice and hymn to him
most according to the established rules,
according to best Order,
here no army or scourge
would reach the Aryan lands,
neither *swooning nor *falling sickness
nor an army chariot
or one with an uplifted banner.

Yt.8.57

Zarathustra asked in turn:
What is indeed, Ahura Mazdâ,
the sacrifice and hymn of him
most according to the established rules,
for Tishtriya, wealthy and munificent
according to best Order?

Yt.8.58

Then Ahura Mazdâ said:
The Aryan lands
should bring him libations.
The Aryan lands
should spread out barsom for him.
The Aryan lands
should cook a sheep for him,
white or of good color
or whichever color it resembles.

Yt.8.59

May not a villain seize it
nor a witch or a ... (?)
who has not performed the *Gâthâs*,
who destroys (this) existence, who opposes
this *daênâ*, that of Ahura Mazdâ, that of Zarathustra.

Yt.8.60

For if a villain should seize it
or a witch or a ...
who has not performed the *Gâthâs*,
who destroys (this) existence, who opposes
this *daênâ*, that of Ahura Mazdâ, that of Zarathustra,
(then) Tishtriya, wealthy and munificent
will go away taking the healing with him.

Yt.8.61

Straightway scourges will come
upon the Aryan lands.
Straightway armies will fall
upon the Aryan lands.
Straightway the Aryan lands will be smashed
for the striking of fifty, and by striking a hundred
for the striking of a hundred, and by striking a thousand
for the striking of a thousand, and by striking ten thousand
for the striking of ten thousand, and by striking countless
ones.

On account of his wealth and munificence ...

Thus, we sacrifice to the male and female deities ...

YASHT 9 TO DRUWÂSPÂ

Yt.9.1

We sacrifice to Orderly Druwâspâ, rich in life-giving strength,
set in place by (Ahura) Mazdâ.
She gives us healthy sheep and healthy cattle,
healthy partners, healthy children.
She enables us to espy (enemies) from afar.
She gives us good breathing space
and long companionship.

Yt.9.2

She gives us yoked horses and *enclosed chariots
with singing wheels.
She *herds our *flocks,
forceful and well-shaped,
self-glowing and healing.
She gives us a steady *stance on our *enclosed chariots—
(all this) for the help of the Orderly men.

Yt.9.3

Haoshyangha Paradhâta sacrificed to her
on the foothill of high Mount Harâ the beautiful,
set in place by (Ahura) Mazdâ,
a hundred horses, a thousand bulls, ten thousand rams,
and also bringing a libation.

Yt.9.4

Give me that prize, good Druwâspâ, most rich in life-giving strength,
that I may overcome all the giant old gods,
so that I may not yield frightened
before the hostility of the old gods.
Before *me may all the old gods,
loose their will (to fight) and yield frightened.
Frightened they shall run (down) to (their) darkness.

Yt.9.5

She gave him then that prize,
Orderly Druwâspâ, rich in life-giving strength,
set in place by (Ahura) Mazdâ.
the protectress, the giver of prizes
to the expert (poet-sacrificer) carrying libations
who sacrifices to (her and) asks (her favors).

Yt.9.6

On account of her wealth and munificence
I will sacrifice to her with audible sacrifice.
Orderly Druwâspâ, rich in life-giving strength (etc.).
Thus, we sacrifice to the male and female deities ...

Yt.9.7

We sacrifice to Orderly Druwâspâ ... for the help of the
Orderly men.

Yt.9.8

Radiant Yima with good herds sacrificed to her
from high Mount Hukairya
a hundred stallions ... a libation.

Yt.9.9

Give me that prize, good Druwâspâ, most rich in life-giving strength,
so that I may bring both flocks of sheep and herds (of cows?) down
to the Creations of (Ahura) Mazdâ,
so that I may bring non-destruction down
to the Creations of (Ahura) Mazdâ,—

Yt.9.10

and also (that) I make take away
both hunger and thirst
from the creations of (Ahura) Mazdâ,
and also (that) I make take away
both old age and death
from the creations of (Ahura) Mazdâ,
and also (that) I make take away
both heat and cold
from the creations of (Ahura) Mazdâ
for a thousand years.

Yt.9.11

She gave him then that prize ...
Thus, we sacrifice to the male and female deities ...

Yt.9.12

We sacrifice to Orderly Druwâspâ ... for the help of the
Orderly men.

Yt.9.13

Thraêtaona (etc., = Yt.5.33)
a hundred stallions ... a libation.

Yt.9.14

Give me that prize, O good Druwâspâ, most rich in life-giving strength,
that I may overcome (etc., = Yt.5.34)

Yt.9.15

She gave him ...
Thus, we sacrifice to the male and female deities ...

Yt.9.16

We sacrifice to Orderly Druwâspâ ... for the help of the
Orderly men.

Yt.9.17

To her ruddy, healing Haoma sacrificed,
he the beautiful, commanding, golden-eyed one,
on the highest peak, on high Haraitî,
Thus he asked her:

Yt.9.18

Give me that prize,
O good Druwâspâ, most rich in life-giving strength,
that I may bind the Turian villain Frangrasyân
and (that) I may lead him bound
and I may bring him bound (before) Kawi Haosrawangha
(and that) Kawi Haosrawangha may kill him
on the *shore of Lake Caêcasta
the deep, with wide waters,
as revenge for (his) son, Siyâwarshan,
the hero killed through deceit,
as well as Aghraêratha, *son of Naru.

Yt.9.19

She gave him ...

Thus, we sacrifice to the male and female deities ...

Yt.9.20

We sacrifice to Orderly Druwâspâ ... for the help of the
Orderly men.

Yt.9.21

The virile Haosrawa sacrificed to her,
*pretender to the power over the Aryan lands,
on the *shore of Lake Caêcasta,
the deep, with surging waters,
a hundred stallions ... a libation.

Yt.9.22

O good Druwâspâ, most rich in life-giving strength, give me
that prize,
so that I may smash down
the Turian villain Frangrasyân
on the *shore of Lake Caêcasta,
the deep, with surging waters,
as revenge for (my) son, Siyâwarshan,
the hero killed through deceit,
as well as Aghraêratha, *son of Naru.

Yt.9.23

She gave him ...

Thus, he among those that are ...

Yt.9.24

We sacrifice to Orderly Druwâspâ ... for the help of the
Orderly men.

Yt.9.25

Zarathustra, the Orderly one, sacrificed to her
in the Aryan Expanse of the Good Lawful (river),
with haoma ... with words (correctly spoken). (= Yt.5.9)
Thus he asked her:

Yt.9.26

Give me that prize, O good Druwâspâ, most rich in life-
giving strength,
that I shall induce the good, noble Hutaosâ
to help the *daênâ* along
with her thoughts, words, and acts,
(she) who has believed in and is informed about(>)
my *daênâ*, the one of those who sacrifice to Ahura Mazdâ
who has given good fame to my *household.

Yt.9.27

She gave him ...

Thus, he among those that are ...

Yt.9.28

We sacrifice to Orderly Druwâspâ ... for the help of the
Orderly men.

Yt.9.29

Kawi Vishtâspa who *saw* on high sacrificed to her
on the shore of the Good Lawful (river),
a hundred stallions ... a libation.

Yt.9.30

Give me that prize, O good Druwâspâ, most rich in life-
giving strength,
that I may conduct battles
with Ashta.urwanta, son of Vîspa.thaurwô.ashti,
the *subduer of all, with wide helmet,
with wide breast-plate, with sturdy *collar,
who has seven hundred camels ...!
So that I may conduct battles
with the Khiyonian villain Arja†.aspa,
so that I may conduct battles
with *Daredevil, who sacrifices to the old gods.

Yt.9.31

May I smash down Man of Darkness of evil *daênâ*!
May I smash down
the Spinjaurushka, who sacrifices to the old gods!
May I bring back home Humâyâ and Vardhkanâ
from the Xiyonian lands!
And may I smash down of the Xiyonian lands
for the striking of fifty ... by striking countless ones.

Yt.9.32

She gave him then that prize,
 Orderly Druwâspâ, rich in life-giving strength, established
 by (Ahura) Mazdâ,
 the protectress, the giver of prizes
 to the expert (poet-sacrificer) carrying libations
 who sacrifices to (her and) asks (her favors).
 with haoma ... with words (correctly spoken). (= Yt.5.9)
Thus, we sacrifice to the male and female deities ...

Yt.9.32

In as much as a new life is **a worthy one**
 I invite as friends the sacrifice and hymn and the strength
 and power
 of Orderly Druwâspâ, rich in life-giving strength,
 established by (Ahura) Mazdâ.

Order is the best good ...

(Give) to (the sacrificer) riches and the gifts of Fortune,
 to him health of body,
 to him *fattiness of body,
 to him valor of his body,
 to him (his) wish for much good breathing space,
 to him nothing but progeny of his own,
 to him long longevity,
 to him the Best Existence of the Orderly ones,
 full of light and all good breathing space.

YASHT 10 TO MITHRA

Yt.10.1

Ahura Mazdâ said to Spitama Zarathustra:
 When, O Spitama, I brought forth
 Mithra who provides wide grazing grounds,
 then I made him
 as great and deserving of sacrifices,
 as great and deserving of hymns,
 as myself, Ahura Mazdâ.

The contract and the consequences of breaking or keeping
 contracts

Yt.10.2

He destroys the entire land,
 the contract-belying villain, O Spitama,
 like a hundred magicians,
 just so much does he smash the Orderly.
 Do not smash the contract, O Spitama,
 neither the one you ask from one possessed by the Lie,
 nor the one (you ask) from an Orderly one (who follows)
 your own *daênâ*.
 For the contract applies to both:
 the one possessed by the Lie and the Orderly one.

Yt.10.3

Mithra who provides wide grazing grounds
 gives fleetness to the horses (of those) who do not belie the
 contract.
 The fire of Ahura Mazdâ
 gives the straightest path
 (to those) who do not belie the contract.
 The good strong life-giving pre-souls of the Orderly ones
 give progeny of their own
 (to those) who do not belie the contract.

Mithra surveying the Aryan lands and the Seven Climes.

Yt.10.12

We sacrifice to Mithra who provides wide grazing grounds,
 with straight speech, *eloquent,
 with a thousand ears, well-fashioned,
 with ten thousand eyes, the lofty one
 who surveys far and wide, rich in life-giving strength,
 sleepless (and) wakeful.

Yt.10.13

He is first of beings in the world of thought worthy of
 sacrifice,
 to rise beyond Mount Harâ
 in front of the immortal sun with fleet horses.
 He is the first to seize the gold-adorned, beautiful heights.

From there he looks upon the entire area inhabited by the
 Aryans,
 he, the most rich in life-giving strength.

Yt.10.14

Here the brave rulers lay out in straight lines (their) many
 *palisades.
 Here tall mountains with plenty of grass and water
 would further the ... (?) for the cow.
 Here deep bays stand with surging waters.
 Here flooding waters hurry, broad, with a swell
 to Ishkata and Pouruta, to Marghu, Haraêwa, and Gawa,
 to Sughdha and Khwârizm,—

Yt.10.15

toward Arezahi and Sawahi,
 toward Fradadhafshu and Vidadhafshu,
 toward Vourubareshti and Vourujareshti,
 toward this continent:
 radiant Khwaniratha,
 the area where Gawas dwell, the healing settlement of the
 Gawas,
 (that) Mithra rich in life-giving strength looks upon.

Yt.10.16

He, the one in the world of thought worthy of sacrifice,
 flies through all the continents,
 giving the gifts of Fortune.
 He, the one in the world of thought worthy of sacrifice,
 flies through all the continents
 bestowing command.
 He increases the obstruction-smashing strength of these
 who, qualified (and) knowing Order,
 sacrifice to him with libations.
 On account of his wealth and munificence ...

Thus, we sacrifice to the male and female deities ...

Watches over the social order.

Yt.10.17

We sacrifice to Mithra who provides wide grazing grounds
 ... wakeful.
 He is not to be deceived by anybody:
 not by the houselord of the house,
 not by the town-lord of the town,
 not by the tribe-lord of the tribe,
 not by the land-lord of the land.

Yt.10.18

But if someone deceives him:
 a house-lord of the house,

a town-lord of the town,
a tribe-lord of the tribe,
a land-lord of the land—,
(then) Mithra angered and enraged
(comes) forth (and) breaks up
both the house and the town
both the tribe and the land
both the house-lords of the houses
and the town-lords of the towns
and the tribe-lords of the tribes
and the land-lords of the land
and those of the lands called “first.”

Yt.10.19

Mithra angered and enraged
will come up (upon him) to that side
where the contract-belier
is not at all watching in his mind.

Yt.10.20

The horses that belong to the contract-beliers
become *rebellious:
running they do not reach (their goal),
carrying (a rider) they do not move ahead,
carrying (a load) they do not keep moving ahead.
Backward flies the arrow
which the anti-Mithra shoots
on account of the wealth of bad unpoetic thoughts
which the anti-Mithra performs.

Yt.10.21

Even when he shoots it well,
even when it reaches the body,
even then it does not harm him
on account of the wealth of bad unpoetic thoughts
which the anti-Mithra performs.
The wind carries away the arrow
which the anti-Mithra shoots
on account of the wealth of bad poetic thoughts
which the anti-Mithra performs.
On account of his wealth and munificence ...

Thus, we sacrifice to the male and female deities ...

Watches over the political order.

Yt.10.35

We sacrifice to Mithra who provides wide grazing grounds
... wakeful,
who ... (?), who finds the army,
who has a thousand crafts, who rules,
who is in command, who knows all,—

Yt.10.36

who pushes the battle forth,

who (goes and) stands in the battle,
who standing in the battle
breaks up the battle lines.
All the edges of the battle line
are in commotion, buffeted by the battle.
He causes the entire interior
of the bloody army to *pull apart.

Yt.10.37

Having the power (to do so), he shall
bring upon them terror and fear.
He throws away the heads
of the contract-belying men.
Off fly the heads
of the contract-belying men.

Yt.10.38

The earthen dwellings are destroyed,
(thus made) uninhabitable and not to be lived in,
in which the contract-beliers live,
the one possessed by the Lies who smash the truly Orderly
ones.

The cow who should be grazing in the pastures
is led captive along an earthen path,
who, in the *clutches of the contract-belying men,
(is) pulled alongside (their) chariot.
As *she is being driven along (her) tears stand
along (her) dripping jaw.

Yt.10.39

Even their arrows with eagle feathers
flying from a well-drawn bow propelled by the string
have no points with which to pierce(?),
when Mithra who provides wide grazing grounds,
angered and enraged, dwells unacknowledged.
Even their well-sharpened spears,
sharp, long-shafted flying from (their) arms
have no points with which to pierce(?),
when Mithra who provides wide grazing grounds,
angered and enraged, dwells unacknowledged.
Even their sling stones, flying from their arms,
have no points with which to pierce(?),
when Mithra who provides wide grazing grounds,
angered and enraged, dwells unacknowledged.

Yt.10.40

Even their well-*wielded axes,
which are smashed down upon the heads of men,
have no points with which to smash(?),
when Mithra who provides wide grazing grounds,
angered and enraged, dwells unacknowledged.
Even their well-brandished cudgels,
which are smashed down upon the heads of men,
have no points with which to smash(?),

when Mithra who provides wide grazing grounds,
angered and enraged, dwells unacknowledged.

Mithra's companions I.

Yt.10.41

Mithra frightens (them) one way.
Rashnu frightens (them) back.
Sraosha with the rewards blows them together from all
sides.
The guardian (gods) worthy of sacrifice leave the battle
lines,
when Mithra who provides wide grazing grounds,
angered and enraged, dwells unacknowledged.

Yt.10.42

(Thus they speak) saying to Mithra who provides wide
grazing grounds:
O Mithra who provide wide grazing grounds,
These our fleet horses are led away from(?) Mithra!
These knives, O Mithra, break our strong arms!

Mithra's dwelling

Yt.10.49

We sacrifice to Mithra who provides wide grazing grounds
... wakeful,—

Yt.10.50

Ahura Mazdâ, who has set everything in place,
fashioned forth for him a habitation on Harâ the tall,
where the many (heavenly bodies) turn, radiant,
where neither night nor darkness keeps falling,
(where there is) neither cold wind nor warm,
neither much-destructive pain
nor defilement set in place by the old gods.
Nor do rain-clouds go up
on high Haraitî.

Yt.10.51

The Life-giving Immortals,
all having the same pleasure as the sun,
turned to foreknowing thought (of what the reward will be),
with faith (and) desire for (a new) existence,
made (this house for him)
who surveys the entire bony existence
from atop High Haraitî.

Yt.10.52

When the one of evil gifts rushes forth,
the one of evil works, in rapid walk,
(then) Mithra who provides wide grazing grounds
yokes (his) rapid wagon,
as well as Sraosha with the rewards, rich in life-giving

strength,
and Nairya.sangha, rich in creative magic.
He smashes (the evil one) in the battle line,
or else in the attack.
On account of his wealth and munificence ...
Thus, we sacrifice to the male and female deities ...

Mithra's companions II.

Yt.10.64

We sacrifice to Mithra who provides wide grazing grounds
... wakeful.
In his *lineage mighty *greatness has been laid down,
for the *daênâ*, beautiful, of broad outlook.
In him a brilliant (face) is set up (to shine)
upon all the seven continents.

Yt.10.65

He is the quick one among quick ones,
who is the expert (poet-sacrificer) among expert (poet-
sacrificers),
the firm one among firm ones,
the *eloquent one among *eloquent ones.
He gives *juiciness and fat libations.
He gives flocks and bestows command.
He gives sons and life.
He gives good life and Orderliness.

Yt.10.66

He is accompanied by good Ashi and Abundance with the
fast chariot,
the strong Manly *Courage and the strong Fortune of the
poets,
the strong Speedy One who has his own law¹
and the strong one in the image of the Web-holder,
the strong pre-souls of the Orderly ones,
and the one who *gathers(?)
the many who sacrifice to (Ahura) Mazdâ.
On account of his wealth and munificence ...
Thus, we sacrifice to the male and female deities ...

Yt.10.67

We sacrifice to Mithra who provides wide grazing grounds
... wakeful.
He flies in a high-wheeled wagon
fashioned in the world of thought,
from the continent of Arezahi
to (this) continent, Khwaniratha the radiant,²
accompanied by ... (?) according to the models
by Fortune set in place by Ahura Mazdâ,

¹ Or: who has set himself in place = the firmament.

² I.e., all the climes in the standard order, cf. Yt.12.9-15, not necessarily the logical order.

and by the obstruction-smashing strength set in place by
Ahura Mazdâ.

Yt.10.68

Ashi the tall takes hold of his wagon
for which the *daênâ* of those who sacrifice to Ahura Mazdâ
lays out the paths (for it) to go easily.
Coursers from the world of thought,
white, bright, and brilliant,
life-giving, knowing, shadowless,
whose place is in the world of thought, convey it,
when the One in the image of the Web-holder
now and again lets it go!
This they fear, all the old gods in the world of thought.
as well as the *Greedy ones possessed by the Lie.

Yt.10.69

May we not here come up against
the thrust of the lord when angered,
whose one thousand thrusts
go against the opponent,
who has ten thousand watchers, he the one rich in life-giving
strength,
all-knowing, undeceivable.
On account of his wealth and munificence ...
Thus, we sacrifice to the male and female deities ...

Yt.10.70

We sacrifice to Mithra who provides wide grazing grounds
... wakeful.
In front of him flies
the obstruction-smashing strength set in place by Ahura
Mazdâ,
in the form of a boar, aggressive, with sharp fangs,
male, with sharp tusks,
a boar who (only needs) to strike once,
unapproachable (when) angered,
with *speckled forehead, firm,
with hind legs and forelegs of iron,
with sinews of iron, with tail of iron,
with jaws of iron.

Yt.10.71

When he runs forward *to face the opponent
accompanied by *single-mindedness,
together with Manly *Courage,
with one *blow he strikes down the opponents.
And he does not think he has struck
(anything) or even seems to be striking
until he crushes
both the marrow (that is) the column of life,
and the marrow (that is) the source of the life breath.

Yt.10.72

With one blow he cuts them all out together,
and at once mingles together all over the ground
the bones and the hair, the brains and the blood
of the men who break the contract.

On account of his wealth and munificence ...

Thus, we sacrifice to the male and female deities ...

Battles the powers of the Lie.

Yt.10.95

We sacrifice to Mithra who provides wide grazing grounds
... wakeful.
He goes *out the width of the earth after the sun has set.
He touches both sides of this wide earth,
round (and) with distant borders.
He surveys all this which is between heaven and earth.

Yt.10.96

He holds a cudgel in the hand
with a hundred bosses, with a hundred sharp edges,
felling a man in its forward thrust,
cast in golden bronze, forceful, made of gold,
the most forceful of weapons,
the strongest obstruction-smasher among weapons.

Yt.10.97

The Evil Spirit full of destruction fears it.
Wrath, giver of evil gifts, whose body is forfeit, fears it.
Sloth with long hands fears it.
All the old gods in the world of thought fear it,
as well as the *Greedy ones possessed by the Lie.

Yt.10.98

May we not here come up against his thrust when angered,
Mithra who provides wide grazing grounds!
May you not when angered reject us,
O Mithra who provide wide grazing grounds,
who (as) the strongest among those worthy of sacrifice,
the firmest among those worthy of sacrifice,
the most *active among those worthy of sacrifice,
the fastest among those worthy of sacrifice,
the greatest obstruction-smasher among those worthy of
sacrifice
stands forth upon this earth,
Mithra who provides wide grazing grounds.
On account of his wealth and munificence ...

Thus, we sacrifice to the male and female deities ...

How to sacrifice to Mithra

Yt.10.119

We sacrifice to Mithra who provides wide grazing grounds
... wakeful.
May you sacrifice to Mithra, O Spitama!

May you tell the students!

May those who sacrifice to Ahura Mazdâ sacrifice to you
with sheep and cattle,
with small birds and big birds,
(all those) who fly forward with wings!

Yt.10.120

Mithra ... -s (?) all those who sacrifice to Ahura Mazdâ,
the sustainers of Order,
both upright and ... (?)
The haoma (has been) made known (and) *allocated as The
chief priest.
Let them allocate (him) and send (him) forth in sacrifice.
Let the orderly man consume the purified libation.
May he who makes him whom he sacrifices to (satisfied and
unantagonized):
Mithra who provides wide grazing grounds,—
(himself) be satisfied and unantagonized.

Yt.10.121

In turn Zarathustra asked:
How, O Ahura Mazdâ,
shall the orderly man consume the purified libation?
(How) may he who makes him whom he sacrifices to
(satisfied and unantagonized):
Mithra who provides wide grazing grounds,—
(himself) be satisfied and unantagonized?

Yt.10.122

Then Ahura Mazdâ said:
For three days and nights they should wash (their) body,
they should undergo austerities amounting to thirty
whiplashes
for the sacrifice and hymn to Mithra who provides wide
grazing grounds.
(Then) for two days and nights they should wash (their)
body,
they should undergo austerities amounting to twenty
whiplashes
for the sacrifice and hymn to Mithra who provides wide
grazing grounds.
Let no one consume these libations of mine
who is not well-versed
in all the models of the *Sacrificial Texts of Praise*.
On account of his wealth and munificence ...
Thus, we sacrifice to the male and female deities ...

Mithra's chariot and weapons.

Yt.10.123

We sacrifice to Mithra who provides wide grazing grounds
... wakeful,
to whom Ahura Mazdâ sacrificed
at the luminous House of Song.

Yt.10.124

Mithra who provides wide grazing grounds
flies forth with raised arms against non-destruction
from the luminous House of Song,
having mounted a beautiful wagon,
altogether steady, all-adorned, made of gold.

Yt.10.125

By this wagon fly four coursers,
white, all of the same color,
whose food is from the world of thought, immortal.
They have front hooves with golden shoes,
but hind (hooves) with silver (shoes).
And they are all yoked
with yoke and yoke pin and yoke strap,
bound to the *saddle blanket with a fastened,
well-made hook made of Well-deserved Command (=
metal).

Yt.10.126

On his right side flies straightest Rashnu,
the most rich in life-giving strength, the most defensive,
but on his left side flies straightest Cistâ,
the Orderly one, bearing libations.
White (herself) she wears white garments,
the likeness of the *daênâ* of those who sacrifice to Ahura
Mazdâ.

Yt.10.127

The rigid one in the image of the Web-holder came flying,
in the form of a boar, aggressive, with sharp fangs,
male, with sharp tusks,
a boar who (only needs) to strike once,
unapproachable (when) angered,
with *speckled forehead, firm,
..., running about.
Hot on his heels flew the fire that had been lit
(and) the strong Fortune of the poets.

Yt.10.128

There stand in that wagon of Mithra who provides wide
grazing grounds
a thousand *bows, well-made,
some of which have strings made of sinews of gazelles.
They fly through the spaces of the world of thought,
they fall through the spaces of the world of thought
down upon the head(s) of the old gods.

Yt.10.129

There stand in that wagon
of Mithra who provides wide grazing grounds
a thousand arrows, well-made, with vulture feather,
some of which have stems made of bone.

They fly through the spaces of the world of thought,
they fall through the spaces of the world of thought
down upon the head(s) of the old gods.

Yt.10.130

There stand in that wagon
of Mithra who provides wide grazing grounds
a thousand spears, well-made, with cutting edges.
They fly through the spaces of the world of thought,
they fall through the spaces of the world of thought
down upon the head(s) of the old gods.
There stand in that wagon of Mithra who provides wide
grazing grounds
a thousand axes made of steel, double-edged, well-made.
They fly through the spaces of the world of thought,
they fall through the spaces of the world of thought
down upon the head(s) of the old gods.

Yt.10.131

There stand in that wagon
of Mithra who provides wide grazing grounds
a thousand double-edged knives, well-made.
They fly through the spaces of the world of thought,
they fall through the spaces of the world of thought
down upon the head(s) of the old gods.
There stand in that wagon
of Mithra who provides wide grazing grounds
a thousand clubs made of bronze, well-made.
They fly through the spaces of the world of thought,
they fall through the spaces of the world of thought
down upon the head(s) of the old gods.

Yt.10.132

There stands in that wagon
of Mithra who provides wide grazing grounds
a beautiful cudgel well thrust down,
with a hundred bosses, with a hundred sharp edges,
felling a man in its forward thrust,
inlaid with golden bronze, forceful, made of gold,
the most forceful of weapons,
the greatest obstruction-smasher among weapons.
They fly through the spaces of the world of thought,
they fall through the spaces of the world of thought
down upon the head(s) of the old gods.

YASHT 13 TO THE FRAVASHIS (PRE-SOULS)

Ahura Mazdâ and Zarathustra

Yt.13.1

Ahura Mazdâ said
to Spitama Zarathustra:
So I shall proclaim to you, O upright Zarathustra,
the endurance and strength,
the munificence, the help and support
of the pre-souls of the orderly,
strong, unshakeable,
how they came to my help,
how they brought me assistance,
the strong pre-souls of the Orderly.

Description, cosmological function

Yt.13.2

By their wealth and munificence
I held out, O Zarathustra,
yonder sky (which is)
above, luminous and visible afar,
which covers and surrounds this earth
like a bird (its) egg;
which stands stood in the world of thought,
firmly held together, with distant borders,
in the form of shining bronze,
shining over the three (spheres?).¹

Yt.13.3

Ahura Mazdâ dons it as his robe—
star-adorned, fashioned in the world of thought—
accompanied by Mithra and Rashnu
and Life-giving Humility.
Its two surrounding borders are visible to nobody.

Yt.13.4-8 = Yt.5.1-5

By their wealth and munificence
I held out,² O Zarathustra,
Ardwî Sûra Anâhitâ
with broad *front (etc.).

Yt.13.9

By their wealth and munificence
I held out, O Zarathustra,
the wide earth, placed (here) by Ahura Mazdâ,
both large and broad,
the carrier/womb of much that is beautiful,³

which carries the whole bony existence,
both living and dead,
(and) the high mountains
(and their) *waterways providing much pastures.

Yt.13.10

Upon it, flowing with (powerful) *thrust,
the waters flow in spate.
The many kinds of plants grow up all over the earth,
for the protection of cattle and men,
for the protection of the Aryan lands,
for the protection of the cow/bull of five kinds.
for the help of Orderly men.

Yt.13.11

By their wealth and munificence
I held out, O Zarathustra,
the sons in the wombs,
enclosed and not dying beforehand,
(and,) until the destined delivery,
I *assembled in the coverings *in right order
the bones and the hairs,
the *muscles and the intestines,
the sinews and the limbs.

Yt.13.12

For if the strong pre-souls of the Orderly
*had not given me assistance,
then beasts and men here would not have been mine,
who are the best of species.⁴
The strength would have belonged to the Lie,
the command would have belonged to the Lie,
the bony existence would have belonged to the Lie.

Yt.13.13

Of the two spirits the lying one would have been sitting
between heaven and earth;
of the two spirits the lying one would have won
between heaven and earth:
Thereafter, as conqueror, he would no longer be surrendered
with the conquered,
the Evil Spirit to the Life-giving Spirit!

Yt.13.14

By their wealth and munificence
the waters flow forth in their *courses
from inexhaustible sources.

¹ Cf. *Bdh.* 1.46.

² Cf. *Bdh.* 4.10 “the water, which I said was held up below this earth.”

³ Cf. Yt.19.10 and V.2.11 “O (Life-giving Ârmaiti) carrier of small and large domestic animals and of men.”

⁴ Cf. V.2.27.

By their wealth and munificence
the plants grow up all over the earth
from inexhaustible sources.
By their wealth and munificence
the winds blow floating with the clouds
from inexhaustible sources.

Yt.13.15

By their wealth and munificence
the females enfold the sons;
by their wealth and munificence
they give birth in easy births—
by their wealth and munificence—
when they are blessed with many sons.

Yt.13.16

By their wealth and munificence
the *eloquent man is born
who makes (people) listen to what is spoken in the
assemblies,
who is *appreciated for his guiding thought,
who *at the audition comes out of the questioning
ahead of the inferior Gaotema.¹
By their wealth and munificence
the sun goes along yonder path.
By their wealth and munificence
the moon goes along yonder path.
By their wealth and munificence
the stars go along yonder path.
...

Function in creation

Yt.13.28

Ahura Mazdâ invoked them for the help
of yonder sky—(when) he (stretched and) held (it) out—
of the water and the earth and of the plant,
when the Life-giving Spirit held out the sky,
and the water and the earth,
and the cow and the plant,
when he held out the sons in the wombs,
enclosed and not dying beforehand
(and,) until the destined delivery,
he *assembled in the coverings *in right order
the bones and the hairs,
the *muscles and the intestines,
the sinews and the limbs.

Yt.13.29

The Life-giving Spirit held (them) out
the strong (pre-souls), sitting silent,

¹Unknown.

with good eyes, with invigorating eyes,
listening, long *appeasing,
the lofty ones, girded high,
who with good roads, wide roads,
who, *floating fleetly,
*fulfilling their obligations (to the sacrificer),
(and) widely famed held up the sky.

...

Role in rain-making

Yt.13.43

They release Satawâsa between heaven and earth,
who *fills the waters when hearing the invocation,
who makes the waters fall, who makes the plants grow,
for the protection of beasts and men,
for the protection of the Aryan lands,
for the protection of the cow/bull of five kinds,
for the help of orderly men.

Yt.13.44

Far and wide between heaven and earth
Satawâsa will go about,
who *fills up the water when hearing the invocation,
who makes the waters fall, who makes the plants grow,
beautiful, rich in rays and light,
for the protection of cattle and men,
for the protection of the Aryan lands,
for the protection of the bovine of five kinds,
for the help of orderly men.

Yt.13.45

We sacrifice to the ... pre-souls of the Orderly ones,
with bronze helmets, with bronze weapons, with bronze
breastplates,
who fight in victorious (battles)
on (horses) with shining saddle-gear,
carrying drawn *lead-(pointed arrows?)
for the striking of a thousand old gods.
...

Request for sacrifice

Yt.13.49

We sacrifice to the ... pre-souls of the Orderly ones,
who fly hither throughout the town
at the temporal node of the vernal equinox.
Thus they move about here for ten nights
wishing to know that they will receive that aid (to which
they are accustomed?):

Yt.13.50

Who will praise us? Who will sacrifice to us? Who will
weave us (into hymns)?

Who will befriend us? Who will recognize us
with milk in the hands and with garments,
with homage by which one reaches Order?
Whose name among us will be offered in song here?
Whose soul will be sent forth to you by (our) sacrifice (to
you)?

To whom among us will that donation be given
which will be for him imperishable savory (food)
for ever and ever?

Yt.13.51

But the man who does send them forth by a sacrifice
with milk in the hands and with garments,
with homage through which one reaches Order?
him they befriend
(when) favored, *unoffended, unantagonized,
the strong pre-souls of the Orderly.

Yt.13.52

May there be in this house herds of cattle and men!
May there be a fleet horse and a solid wagon!
May there be a man, *stalwart (and) *eloquent,
who will ever and again sacrifice to us
with milk in the hands and with garments,
with homage through which one reaches Order!

Cosmic function

Yt.13.53

We sacrifice to the ... pre-souls of the Orderly ones,
who show (their) beautiful paths
to the waters established by Ahura Mazdâ,
which before this stood
brought forth, (but) not (yet) flowing forth,
in one and the same place for a very long time.

Yt.13.54

But now those flow forth
along the path established by Ahura Mazdâ,
along the way assigned by the distributor,
along the (water?) course cut out (for them)
for the pleasure of Ahura Mazdâ,
for the pleasure of the Life-giving Immortals.

Yt.13.55

We sacrifice to the ... pre-souls of the Orderly ones,
who, to the plants of *good cutting,
show (their) beautiful growths,
(to them,) which before this stood
brought forth, (but) not yet growing forth,
in one and the same place for a very long time.

Yt.13.56

But now those grow forth

along the path established by Ahura Mazdâ,
along the way assigned by the assigner,
along the time cut out (for them)
for the pleasure of Ahura Mazdâ,
for the pleasure of the Life-giving Immortals.

Yt.13.57

We sacrifice to the ... pre-souls of the Orderly ones,
who, Orderly, showed (their) paths to the moon, the sun,
(and) the Endless Lights with their own law,¹
which before this stood without forward motion
in one and the same place for a long time,
before the hostility of the old gods,
before the *deceptions of the old gods.

Yt.13.58

But those now fly forth
reaching the turn of the road that turns in the distance,
which (is that) of the good Perfectioning.

Yt.13.59

We sacrifice to the ... pre-souls of the Orderly ones,
who watch over yonder sea, radiant Vourukasha,
nine and ninety and nine hundred and nine thousand
and nine times ten thousand.²

Yt.13.60

We sacrifice to the ... pre-souls of the Orderly ones,
who watch over yonder stars,
the Seven *Markers (the Big Dipper),
nine and ninety ... ten thousand.

Yt.13.61

We sacrifice to the ... pre-souls of the Orderly ones,
who watch over yonder body,
that of Kersâspa son of Sâma, the curly-haired club-bearer,
nine and ninety ... ten thousand.

Yt.13.62

We sacrifice to the ... pre-souls of the Orderly ones,
who watch over yonder semen,
that of Orderly Spitama Zarathustra,³
nine and ninety
and nine hundred ... ten thousand.

Yt.13.63

We sacrifice to the ... pre-souls of the Orderly ones,
who fight to the right of the lord in command⁴

¹ Or: "set in place by themselves."

² The highest known number (see [1.3] n. 36Ñ)?

³ See *Bdh.*33.36. Cf. V.19.5 "against which the Revitalizer,
obstruction-smasher, will be born from Lake Kansaoya."

⁴ I.e., of victory and so also of the rewards; cf. 2.43.1.

if he favors the Orderly one(s),
if they are unangered and satisfied by him,
*unoffended, unantagonized,
the strong life-giving pre-souls of the Orderly.

Yt.13.64

We sacrifice to the ... pre-souls of the Orderly ones,
who are bigger, stronger, and firmer,
more forceful and obstruction-smashing,
more healing and better at the audition
than they can be said (to be) with (word(s),
when come flying by ten thousands
right into the middle of the food offerings.

Yt.13.65

Then, O Spitama Zarathustra,
when the waters are carried up,
from the Vourukasha Sea,¹
as well as the Fortune placed there by Ahura Mazdâ,
then the strong life-giving pre-souls of the Orderly move
forth,
numerous—many hundreds,
numerous—many thousands,
numerous—many ten thousands,—

Yt.13.66

seeking water, each for her own family,
for her own town, tribe, and land,
saying: Is our own land to be needy and to dry out?

Yt.13.67

They fight in battles over their own place and settlement,
according as (each has seized and) holds
a place or habitation for settling,
just like a firm man standing in a chariot
girded with his quiver-belt would smash back (the enemy
attack)
from a well-assembled treasure.

Yt.13.68

Then those of these who are victorious,
they lead away the water, each for her own family,
for her own town, tribe, and land,
saying: Our own land shall prosper and grow!

Yt.13.69

Thus when he is *targeted
—the ruler of a land with single command—
by hostile (enemies) not abiding by the deals,
(then) he is the one to call upon them,
the strong pre-souls of the Orderly.

¹ Cf. Yt.8.34.

Yt.13.70

They will come to his help if they are unangered by him,
favored, *unoffended, unantagonized,
the strong pre-souls of the Orderly.
They *float down to him, just like a bird with good wings.

Yt.13.71

They serve him as weapon and shield,
as backing and bulwark
against the Lie in the world of thought
and the demoness of Greed possessed by the Lie
and the magician who has (always) harmed (us?)
and against the one possessed by the Lie who is all
destruction:
the Evil Spirit,
just as if one were to have smashed down
a hundred, a thousand, ten thousand ears of grain.

Yt.13.72

In return (?) neither a knife well jabbed,
a cudgel well brandished,
an arrow well drawn,
a spear well thrown,
nor stones thrust by the arm may cut (him) down.

Yt.13.73

They are ready for that and are also ready,
(when) sitting in peace and quiet just *biding their time(?),
the strong life-giving pre-souls of the Orderly, rich in life-
giving strength,
wishing to know that *help:
Who will praise us? Who will sacrifice to us? ... for ever
and ever? (= Yt.13.50)
...

Yt.13.76

For they are the best at the audition
in the *creation of (each of) the two spirits,
the good life-giving pre-souls of the Orderly ones, rich in
life-giving strength,
who then stood tall (and straight)
when the two spirits set in place the creations:
the Life-giving Spirit and the Evil one.

Yt.13.77

When the Evil Spirit was about to pass
the *foundation of good Order,
(then) Good Thought and the fire
came down between (and held him) at bay.

Yt.13.78

They overcame his hostilities,
those of the Evil Spirit, possessed by the Lie,

so that he did not stem the waters from (their) flowing,
nor the plants from (their) growing.
At once the waters flowed forth, rich in life-giving strength,
those of him who had established them, the one rich in life-
giving strength,
Ahura Mazdâ, the ruler,
and the plants grew up.

...

Sacrifice to the pre-souls of the Orderly

Yt.13.85

We sacrifice to the ... pre-souls of the Orderly ones,
and the one of the most *invigorating fire,
life-giving and *eloquent,
and the one of Sraosha with the rewards,
the firm one, who stretches the poetic thought,
the one with the defiant mace, he the Ahurian one,
and the one of Nairya Sa'ha,—

Yt.13.86

and the one of straightest Rashnu,
and the one of Mithra who provides wide grazing grounds,
and the one of the life-giving poetic thought,
and the one of the sky, the one of the water,
and the one of the earth, the one of the plant,
and the one of the cow, the one of Gaya (Martân),¹
and the one *of the Orderly ones *full of life-giving power.

Zarathustra

Yt.13.87

We sacrifice to the pre-soul of Orderly Gaya Martân,
who was the first to listen
to the thought and commandments *of Ahura Mazdâ,
from whom (Ahura Mazdâ) fashioned forth
the *umbilical cords of the Aryan lands,
the seed of the Aryan lands.
We sacrifice to the Reward and pre-soul of Orderly Spitama
Zarathustra,—

Yt.13.88

who was the first to have thought good (thoughts),
who was the first to have spoken good (speech),
who was the first to have performed good (acts),
the first priest,
the first charioteer,
the first husbandman,
the first to make known (to others),
the first to make known to himself,
the first to have gained for himself,

¹ Cf. Y.13.7 “We sacrifice to the Pre-soul of the cow giving good gifts and the Orderly Gaya Martân.”

the first to have gained for others
the cow, the Order, the word to be spoken,
**as well as his readiness to listen to your(?) utterance
and the command (= 1.33.14)**
all good things established by Ahura Mazdâ whose seed is
from Order.

Yt.13.89

He was the first priest, the first charioteer,
the first husbandman.
He was the first to turn his seed
away from old gods and men and (their) *brood.
He was the first in the bony existence
to praise Order and blame the old gods,
to choose to be someone who sacrifices to Ahura Mazdâ like
Zarathustra did,
and to say no to the old gods and take Ahura Mazdâ as his
guide.

Yt.13.90

He was the first in the (temporal) bony existence
to say no to the old gods and take Ahura Mazdâ as his guide.
He was the first in the bony existence
to say no to the old gods and take Ahura Mazdâ as his guide.
He was the first in the bony existence
to have (for ever) declared the old gods as a whole
to be unworthy of sacrifices or hymns,
(he) the one rich in life-giving strength, providing all good
life,
the first *guide among the lands.

Yt.13.91

In him every poetic thought
containing the word/fame of Order was made known,
(he) the Lord and Model of living beings,
praiser of Order
the greatest, best, and most beautiful,
and the one who “stood up”(?) for the *daênâ*
that (was) the best of those that are,—

Yt.13.92

whom the Life-giving Immortals wished (to have)—
all of the same pleasure as the sun,
turned to foreknowing thought (of what the rewards will be),
with faith (and) desire for (new) Life—
(as) Lord and Model of living beings,
(as) praiser of Order
the greatest, best, and most beautiful,
and (as) the one who would “stand up”(?) for the *daênâ*,
the best of those that are,—

Yt.13.93

at whose birth and growth
the waters and plants felt great(?),

at whose birth and growth
the waters and plants grew,
at whose birth and growth
all the creations established by the life-giving (Spirit)
called down “lucky for us:”

Yt.13.94

Lucky for us! A priest is born:
Spitama Zarathustra.
He will send forth our sacrifice with libations,
Zarathustra, having spread out the barsom.
Here, henceforth, will go far and wide
the good *daênâ* of those who sacrifice to Ahura Mazdâ
to all the seven continents.

Yt.13.95

Here, *henceforth, Mithra who provides wide grazing
grounds will further
all that is called foremost of the lands,
and he will pacify those that are in commotion.
Here the Scion of the Waters, rich in life-giving strength,
will further
all that is called foremost of the lands,
and he will keep a firm hold on those that are in commotion.
...

Sacrifice

Yt.13.97

We sacrifice (to) the pre-soul of the Orderly Saêna, son of
Ahum.stut,
who was the first to stand forth
upon this earth with a hundred students.
...

Yt.13.98

We sacrifice (to) the pre-soul of the Orderly Isa†.vâstra, son
of Zarathustra.
We sacrifice (to) the pre-soul of the Orderly Urwatad.nara,
son of Zarathustra.
We sacrifice (to) the pre-soul of the Orderly Hwarchithra,¹
son of Zarathustra.
...

Yt.13.99

We sacrifice (to) the pre-soul of the Orderly Kawi
Vishtâspa,
the firm one, who stretched the poetic thought,
the one with the defiant mace, the Ahurian one,
he who sought free space for Order in tree and stone,
who found free space for Order in tree and stone,

¹ “He through whom the sun is brilliant,” “he who contains
(guards?) the seed of the sun,” or “he whose seed is in the sun.”

who served as arm and support of this *daênâ*,
that of Ahura Mazdâ and Zarathustra,—

Yt.13.100

he who, when she was exhausted and bound,
extracted her from (her) *bonds.
He set her down sitting in the middle,
making straight lines on high,
without running forth (ahead of her companions?), Orderly,
to be satisfied with cattle and grass,
to be made friendly with cattle and grass.
...

Yt.13.128

We sacrifice to the pre-soul of the Orderly Raocascashman
(Light-eyes).
We sacrifice to the pre-soul of the Orderly Hwarecashman
(Sun-Eyes).
We sacrifice to the pre-soul of the Orderly
Frâdat.khwarenah (Furthers Fortune).
We sacrifice to the pre-soul of the Orderly
Vîdhat.khwarenah (Finds Fortune).
We sacrifice to the pre-soul of the Orderly Vouru.nemah
(Whose reverence is wide).
We sacrifice to the pre-soul of the Orderly Vouru.sawah
(whose life-giving strength is wide).
We sacrifice to the pre-soul of the Orderly Ukhshyat.ereta
(Makes Order grow).
We sacrifice to the pre-soul of the Orderly Ukhshyat.nemah
(Makes Reverence grow).
We sacrifice to the pre-soul of the Orderly Astwat.ereta
(who gives Order bones),

Yt.13.129

who shall be called the obstruction-smashing Revitalizer and
Astwat-erta:
thus “Revitalizer” because he will revitalize the existence
(and make it?) bony;
thus “Astwaderta” because, when possessing bones and life
breath,
he will seek again bony freedom from danger
for withstanding the Lie that is the offspring of two-footed
beings,
for withstanding the hostility dragged *against the Orderly
ones.
...

Yt.13.145

We sacrifice (to) the pre-souls of the Orderly men of all the
lands.
We sacrifice (to) the pre-souls of the Orderly women of all
the lands.
We sacrifice (to) all the good life-giving the pre-souls of the
Orderly, rich in life-giving strength,

those from Gaya Martân
to the obstruction-smashing Revitalizer.

Yt.13.146

But let now the pre-souls of those
who are Orderly quickly seek us out,
let them come to our aid.
They protect us even when we are in constriction
with aids that are clearly to be seen,
being aided by Ahura Mazdâ
and Sraosha of the Rewards, rich in life-giving strength,
and the life-giving, knowledgeable poetic thought,
who is the messenger who dispels the old gods
of Ahura Mazdâ who (himself) dispels the old gods,
(the messenger) whom Zarathustra sent forth
as a *good helper for the bony existence.

Yt.13.147

Come here, dwell with (us), O good ones,
(you) the waters and the plants,
as well as (you) the pre-souls of the Orderly ones.
Here in this home may you be befriended and recognized.
Here the priests think about the good Order of the lands.
Lift up (your) hands to help (us),
O you rich in life-giving strength,
*in (our) sacrifice to you, O you most rich in life-giving
strength!

Yt.13.148

And among all these (pre-souls) of Orderly women and
Orderly men,
here we sacrifice (to) the pre-soul (of the Orderly ones)
whose breath-souls are worthy of being sacrificed (to)
and (whose) pre-souls are worthy of being invoked.
And among all these orderly women and men,
here we sacrifice (to) the pre-soul of the Orderly ones,
at our sacrifice of/to whom
Orderly Ahura Mazdâ knows which (reward) is best,
and of all these (that) we have (always) heard
Zarathustra (was) the first
(and) best to have Ahura Mazdâ as his *guide.

Yt.13.149

Of the Orderly males and Orderly females
(who were) the first *guides,
here we sacrifice (to) the *ahu*, the *daênâ*, the consciousness,
the breath-soul, and the pre-soul
the first to hear the commandments,
who have (always) won for Order.
Here we sacrifice (to) the *ahu*, the *daênâ*, the consciousness,
the breath-soul, and the pre-soul
of (our) Orderly closest relatives, male and female,
who have (always) won for Order.

Yt.13.150

We sacrifice to the first *guides
in (our) homes, houses, tribes, and lands
who were (before).

We sacrifice to the first *guides
in (our) homes, houses, tribes, and lands
who have (just) become.

We sacrifice to the first *guides
in (our) homes, houses, tribes, and lands
who are (now).

Yt.13.151

We sacrifice to the first *guides
in (our) homes, houses, tribes, and lands,
who gained for (their) house, who gained for (their) town,
who gained for (their) tribe, who gained for (their) land,
who gained for Order, who gained for the life-giving poetic
thought, who gained for (their) souls,
who gained good things through all good things.

Yt.13.152

We sacrifice to Zarathustra, the *ahu* and *ratu*
of the entire bony existence,
as the first *guide,
who gave the best gifts among (all) beings,
who had/produced the best command among (all) beings,
who was the wealthiest among (all) beings,
who was the most fortunate among (all) beings,
who was most worthy of sacrifice among (all) beings,
who was most worthy of being hymned among (all) beings,
who was most worthy of being favored among (all) beings,
who was most glorified among (all) beings,
the hero who, when sacrificed to,
has (always) been said to be worthy of sacrifice and hymns,
just as one (does) to whoever of those who are:
“according to Best Order.”

Yt.13.153

And we sacrifice (to) this earth,
and we sacrifice (to) yonder sky,
and we sacrifice (to) the good things that are in between,
(which are) worthy of sacrifice and hymns,
and should be sacrificed (to) by the Orderly man.

Yt.13.154

We sacrifice (to) the souls of the undomesticated animals, if
harmless,
thus we sacrifice (to) the souls of the Orderly ones,
wherever they were born, men and women,
whose good *daênâs*
are winning, shall win, or have won.

Yt.13.155

We sacrifice (to) the *ahu*, *daênâ*, consciousness, breath-soul,
and pre-soul

of the Orderly males and Orderly females who *promote the
daênâ,
 who are winning, have just won, or have (always) won,
 who have (always) won for Order.

Thus, we sacrifice to the male and female deities ...

In as much as a new life is a worthy one ...

Yt.13.156

Of the pre-souls of the Orderly,
 strong (and) unshakable,
 strong, rich in obstruction-smashing strength,
 the pre-souls of the first *guides,
 the pre-souls of (our) closest relatives,
 may the pre-souls, satisfied, come to this home!
 May they satisfied move about in this home!

Yt.13.157

Satisfied may they invite good, *bountiful Ashi
 hither to this house as a friend.

Satisfied may they leave this house.

May they carry (with them our) praises and straight
 utterance

for Ahura Mazdâ, who has established (everything)
 (and) for the Life-giving Immortals.

May they not leave complaining this house
 of ours, we who sacrifice to Ahura Mazdâ.

...

YASHT 17 TO ASHI

Ashi's family

Yt.17.1

We sacrifice to good Ashi,
radiant, tall, well-shaped,
well worthy of being sacrificed to, with singing wheels,
forceful, in whom *glow has been placed(?),
healing, of broad *understanding,
rich in vitalizing strength.

Yt.17.2

The daughter of Ahura Mazdâ,
the sister of the Life-giving Immortals,
she conducts (her coursers) forth
by the perfect guiding thought of all the revitalizers.
And she bestows inborn guiding thought at will upon him
—and she comes to his help
both when he invokes (her) from near
and when he invokes (her) from afar.
He who sacrifices to Ashi with libations,
he sacrifices to Mithra with libations (as well).

Yt.17.3

By *her wealth and munificence
I shall sacrifice to her with audible sacrifice,
I shall sacrifice to her with well-performed sacrifice,
good Ashi, with libations.
We sacrifice to good Ashi
with haoma ... with words (correctly spoken). (= Yt.5.9)

Yt.17.4

We sacrifice to good Ashi, radiant ... of broad
understanding, strong.

Yt.17.5

Homage to the haoma
and to the Holy Thought and to Orderly Zarathustra!
So far then: homage to Haoma!
Wrath with his bloody club accompanies all other
intoxicants,
but the intoxicant of Haoma is accompanied by its own
Order.

Description of Ashi's favorites.

Yt.17.6

O good Ashi, beautiful Ashi,
rich in rays, peaceful, radiant with (your) rays,
O Ashi, giver of good Fortune to these men whom you
follow.
That home smells with good scent where good Ashi

sets down (her) strong feet, ... (?) for long succession.

Yt.17.7

Those men are in command with the command
which provides much to chew, stored meat, fragrant,
in which (there are) spread-out seats
and other admirable spoils,
whom you follow, good Ashi.
Well, lucky he whom you follow!
And you follow close behind me, too,
with broad ... (?) and forceful.
...

Yt.17.9

Their seats stand with good spreads, well scented,
well made, with pillows, with gilded legs,
whom you follow ... forceful.

Yt.17.10

Their wives lie on seats (like those) in the world of thought,
beautiful, with pillows, *tightly woven(?),
adorned with clasps,
wearing four-sided ear-hangings,
and a golden broach (wondering:)
'When will our house-lord come to us?
When shall we in joy *find pleasure
in (his?) dear body'
(they) whom you follow ... forceful.

Yt.17.11

Their girls sit with laced feet, slim waists,
*sinuous bodies, long fingers,
with bodies of such beauty
that (they are) the pleasure of (whoever) sees (them),
(they) whom you follow ... forceful.

Yt.17.12

Their horses are fearsome—
quick, with fast snorting,
they make roll the fast wagon,
they tug the soft leather,
they carry the firm praiser with (his) quick horse team, and
solid chariot,
with pointed spear, with long spear-shaft,
with vibrating arrows which find their aim,
pursuing from behind the opponent,
striking from in front the enemy—
(they) whom you follow ... forceful.

Yt.17.13

Their camels are fearsome,
with towering humps, of fearful temperament,
*irresistible, fighting along the ground, when in heat,
(they) whom you follow ... forceful.

Yt.17.14

She brings silver (and) gold as gifts to be ... to those
from the neighboring countries,
and resplendent garments (and) coats,
whom you follow ... forceful.

Yt.17.15

Look to me, turn hither to me (your) mercy!
Exalted Ashi, you are well-made, good-looking.
At will you command what is according to the law
for body and for munificence.

Ashi's divine family

Yt.17.16

He is your father: Ahura Mazdâ,
the greatest of gods, the best of those worthy of sacrifice.
(Your) mother (is) Life-giving Humility.
He is your brother: good Sraosha with the rewards,
as well as tall, forceful Rashnu
and Mithra who provides good grazing grounds,
who has ten thousand spies, a thousand ears.
(Your) sister is the *daênâ* of those who sacrifice to Ahura
Mazdâ.

Ashi and Zarathustra

Yt.17.17

Praised among those worthy of sacrifice,
not to be moved away from the straightest (paths),
she stood on (her/his) chariot,
good Ashi the tall, thus speaking with words:
Who are you who invoke me,
whose voice among those who invoke (me) the most
resounds in my ear as the most beautiful?

Yt.17.18

Then he *drove forth from there (speaking) thus,
Spitama Zarathustra,
he, the first person to praise Order, the Best,
sacrifice to Ahura Mazdâ,
sacrifice to the Life-giving Immortals,
at whose birth and growth the waters and plants rejoiced,
at whose birth and growth the waters and plants grew.

Yt.17.19

At his birth and growth the Evil Spirit ran away
from the earth, wide, round, with distant borders.

Thus he spoke, the giver of evil gifts,
the Evil Spirit full of destruction:

All those worthy of sacrifice could not *catch up with me
against my will,
but Zarathustra, all alone, reaches me against my will.

Yt.17.20

He smashes me with the *Ahuna vairya*,
(as) with as great a weapon
as a stone the size of a house.
He heats me with the Asha Vahishta
just like metal.
He makes me flee from this good earth,
who alone *comes against me:
Spitama Zarathustra.

Yt.17.21

Then she *drove forth from there (speaking) thus,
good Ashi, the tall:
Stand closer to me,
O upright Orderly Spitama,
lean against my wagon!
He stood closer to her,
Spitama Zarathustra,
he leaned against her wagon.

Yt.17.22

(Standing) above she stroked him all around
with (her) left hand and (her) right,
with (her) right hand and (her) left,
speaking thus with words:
You are beautiful, O Zarathustra,
you are well-made, O Spitama.
You have good calves, long arms.
Fortune has been laid down in your body
and long well-being to (your) soul,
just like I foretold you.
By his munificence ...
...

Excluded from the sacrifice to Ashi

Yt.17.53

We sacrifice to good Ashi ... of broad understanding, strong.

Yt.17.54

Thus said good Ashi, the tall:
May no one partake in these libations of mine
which they *repay me (for my favors):
neither a man with blocked semen,
nor a bad woman beyond her period,
nor a tender child,
nor girls not yet approached by men.

Yt.17.55

(For), when the Turanians *pursued me
and the Naotaras with swift horses,
then I hid myself beneath the foot of a ... (?) bull,
but the tender children revealed my hiding place
and the girls not yet approached by men.

Yt.17.56

Once again when the Turanians *pursued me
and the Naotaras with swift horses,
then once again I hid myself
beneath the *throat of ram with a hundred *horns,
but once again the tender children
revealed my hiding place
and the girls not yet approached by men.

Ashi's complaints

Yt.17.57

The first complaint good Ashi, the tall, complained,
about the bad woman without children:
Don't direct (your) foot in her direction!
Don't lie down on her bed! What shall I do about these!
Shall I go forth to heaven? Shall I burrow into the earth?

Yt.17.58

The second complaint good Ashi, the tall, complained,
about that bad woman who bears the son
made for another
(and then) presents it to (her) husband.
What shall I do about these!
Shall I go forth to heaven?
Shall I burrow into the earth?

Yt.17.59

The third complaint good Ashi, the tall, complained, was:
This is the grossest act that men perform ... (?),
(namely) that they lead girls (from their homes)
(and then) for a long time approach them without making
them pregnant.
What shall I do about these!
Shall I go forth to heaven? Shall I burrow into the earth?

Yt.17.60

Thus said Ahura Mazdâ:
O beautiful Ashi, set in place by the Web-holder,
don't go forth to heaven, don't burrow into the earth.
Stay here with me inside (my) house,
beautiful and made by (my) command.

Yt.17.61

With such a sacrifice I shall sacrifice to you,
with such sacrifice I shall send my sacrifice forth to you,
as Vishtâspa sacrificed to you with
on the shore of the water Dâtyâ.
Let The chief priest raise his loud voice
standing behind the barsom.
With such a sacrifice I shall sacrifice to you,
with such sacrifice I shall send my sacrifice forth to you,
O beautiful Ashi, set in place by the Web-holder,
On account of her munificence ...

YASHT 19 TO THE EARTH AND THE DIVINE FORTUNE

Invocation and praise

Yt.19.9

We sacrifice to the strong Fortune of the Kawis set in place
by Ahura Mazdâ,
worthy of great *honor, whose work is superior,
*careful, skillful, and crafty,
set beyond other living beings,

Yt.19.10

which belongs to Ahura Mazdâ,
(who used it) when he set in place the creations, Ahura
Mazdâ,
many and good, many and beautiful,
many and wonderful, many and perfect,
many and radiant.

Yt.19.11

With it they would make the existence perfect,
incorruptible, indestructible, undecaying, unrotting,
ever-living, ever-life-giving,
having command at will,
so that when the dead arise again he will come,
vivifying and free from destruction,
(and) the existence will be made perfect in exchange value.

Yt.19.12

Living beings who hold the *announcements of Order
will be indestructible.
The Lie will be destroyed and dispelled
to the very place it had come from
for the destruction (of) the Orderly,
as well as yonder seed and being.
and the villainess will *cower in fear,
and the villain will be destroyed:
thus is the model.

Yt.19.13

For its wealth and munificence
I shall sacrifice to it with audible sacrifice,
the strong Fortune of the Kawis set in place by Ahura
Mazdâ, with libations,
the strong Fortune of the Kawis set in place by Ahura
Mazdâ,
with haoma ... with words (correctly spoken). (= Yt.5.9)

Yt.19.14

We sacrifice to the strong Fortune of the Kawis set in place
by Ahura Mazdâ,
worthy of great *honor, whose work is above,
*careful, skillful, and crafty,

set beyond other living beings,

Yt.19.15

which belongs to the Life-giving Immortals,
radiant, bright-eyed,
exalted, mighty strong,
firm, children of Ahura Mazdâ,
who are *unthreatening and Orderly,—

Yt.19.16

the seven with the same thoughts,
the seven with the same speech,
the seven with the same deeds,
who have the same thought, same speech, same deed,
the same father and commander,
namely Ahura Mazdâ, who has set (everything in its proper
place).

Yt.19.17

They look at one another's soul
as it *proceeds through (thoughts) well thought,
(words) well spoken and (deeds) well performed,
as it *proceeds to the House of Song.
Their paths (are) bright
as they come flying down to the libations.

Yt.19.18

They are the ones who shaped and set in place
these living beings of Ahura Mazdâ's,
who oversee, protect and guard them.

Yt.19.19-20

precisely those who will make the existence perfect in
exchange value,
incorruptible, indestructible, undecaying, and unrotting.

Thus, we sacrifice to the male and female deities ...

Yt.19.21

We sacrifice to the strong Fortune of the Kawis ... set
beyond other living beings.

Yt.19.22

It belongs to the deities in the world of thought
and those in the world of the living,
to the born and the (as yet) unborn
Revitalizers, who will make (the existence) perfect.

Yt.19.23-24

Those are the ones who will make the existence perfect in
exchange value,
incorruptible, indestructible, undecaying, and unrotting.

Thus, we sacrifice to the male and female deities ...

Myth of the Fortune

Yt.19.25

We sacrifice to the strong Fortune of the Kawis ... set
beyond other living beings.

Yt.19.26

It followed Haoshyangha Paradhâta
for a long time indeed,
while he ruled on the sevenfold earth
over old gods and men, sorcerers and witches,
false teachers, *poetasters, and *mumblers,
he who smashed two-thirds of the giant old gods
as well as the greedy ones possessed by the Lie.
On account of its wealth ... (= Yt.19.13)

Yt.19.27

We sacrifice to the strong Fortune of the Kawis ... set
beyond other living beings.

Yt.19.28

It followed Takhma Urupi with the fox-hide,
while he ruled on the sevenfold earth
over old gods and men, sorcerers and witches,
false teachers, *poetasters, and *mumblers,

Yt.19.29

so that he was able to subdue
all old gods and men, all sorcerers and witches,
so that he rode the Evil Spirit
changed into the form of a horse
for three hundred years around both borders of the earth.
On account his wealth ...

Myth of Yima

Yt.19.30

We sacrifice to the strong Fortune of the Kawis ... set
beyond other living beings.

Yt.19.31

It followed radiant Yima with good herds
for a long time indeed,
so that he ruled on the sevenfold earth
over old gods ... and *mumblers.

Yt.19.32

He carried away from the old gods
both (their) wishes and *burning desires,
both sheep and herds,
both satisfaction and glorification,
under whose command both savory foods

were imperishable;
cattle and men (were) indestructible,
waters and plants indesiccable.

Yt.19.33

Under his command
there was no cold, no heat,
no old age, no death,
no envy set in place by the old gods,
before (that is), when he had not yet lied,
before this one (insidiously) brought him the word
Deception,
for him to understand (the world) as it was not really.

Yt.19.34

But when this one (insidiously) brought him the word
Deception,
for him to understand (the world) as it was not really,
(making itself) visible the Fortune ran away from him
in the form of a bird.
No longer seeing the Fortune ... (?),
radiant Yima with good herds.
Yima roamed unhappy in despondency.
Senseless he ... (?) on the earth.

Yt.19.35

The first time the Fortune turned away,
the Fortune went away from radiant Yima.
The Fortune (went away) from Yima, son of Vîwanghwan,
in the form of a Vâreghna bird.
Then Mithra of broad grazing grounds
seized that Fortune,
he whose ear hears (everything), of a thousand crafts.
We sacrifice to Mithra, the land-lord of all lands,
whom Ahura Mazdâ brought forth
as the most munificent of the deities in the world of thought.

Yt.19.36

The second time the Fortune turned away,
the Fortune went away from radiant Yima.
The Fortune (went away) from Yima, son of Vîwanghwan,
in the form of a Vâreghna bird.
Then the son of the House of Âthviya,
Thraêtaona, of the house rich in vitalizing strength,
seized that Fortune,
he who was among valorous men
the greatest obstruction-smasher other than Zarathustra.

Myth of Kersâspa

Yt.19.37

He smashed the giant dragon ...
for the destruction of the living beings of Order. (= Y.9.8)

Yt.19.38

The third time the Fortune turned away,
the Fortune went away from radiant Yima.
The Fortune (went away) from Yima, son of Vîwanghwan,
in the form of a Vâreghna bird.
Then manly Kersâspa
seized that Fortune,
he who was among strong men
the strongest other than Zarathustra,
before (even) Manly *courage.

Yt.19.39

because strong Manly *courage followed him.
We sacrifice to Manly *courage
with tall legs, unsleeping,
wakeful, never lying in a bed,
who followed Kersâspa.

Yt.19.40

He smashed the horned dragon ...
Kersâspa, whose thoughts were those of heroes. (= Y.9.11)

Yt.19.41

He smashed the Gandarva,¹
the yellow-heeled one
who ran with open jaws
wishing to destroy the bony world of the living of Order.
...

Yt.19.43

He smashed Snâwidhka,
the one with bony cheeks and stony hands,
who argued thus:
I am a child, not an adult.
If I become an adult
I will make the earth (my) wheel,
I will make the sky (my) chariot.

Yt.19.44

I will lead down the Life-giving Spirit
from the luminous House of Song,
I will make the Evil Spirit fly up
from the horrible Hell.
They shall pull my wagon,
the Life-giving and the Evil Spirit.
If he does not smash me, manly Kersâspa!
Him manly Kersâspa did smash,
to the last of his life,
to the ... of his life breath.²
On account his wealth ...

¹ A malevolent water spirit. Cf. Yt.5.38.

² Cf. Yt.10.71.

Myth of the two spirits and the Fire³

Yt.19.45

We sacrifice to the strong *unseizable Fortune set in place
by Ahura Mazdâ,
worthy of great *honor, whose work is above,
*careful, skillful, and crafty,
set beyond the other establishments,

Yt.19.46

over which they fought, the Life-giving and the Evil Spirit,
over this, the *unseizable one.
Thence they sent forth (their) messengers,
each of them (their) fastest.
The Life-giving Spirit sent forth as (his) messenger(s)
Good Thought and Best Order
and the fire, son of Ahura Mazdâ.
The Evil Spirit sent forth as (his) messenger(s)
Bad Thought and Wrath with the bloody club⁴
and the giant snake (Azhi Dahâka)
and Spitiyura, the Yima-cutter.⁵

Yt.19.47

Thence the fire, son of Ahura Mazdâ,
stretched himself forward,
(suddenly) thinking as follows:
I want to take for myself this *unseizable Fortune!
Then the dragon with three mouths, with evil *daênâ*,
ran forth after him speaking in his lying manner:

Yt.19.48

Ho! Think about this, O fire of Ahura Mazdâ:
If you take this, the *unseizable,
(then) I shall *fall over you.
Henceforth you shall not light up
on the earth set in place by Ahura Mazdâ
for the protection of the world of Order.
Then the fire in response withdrew his hands
in foreknowledge through love of his life breath,
(seeing) how fearful the dragon *was.

Yt.19.49

Thence the dragon with three mouths, with evil *daênâ*,
ran forth thinking as follows by himself:
I want to take for myself this *unseizable Fortune!
Then the fire, son of Ahura Mazdâ,
stretched himself forward after him
speaking the following words:

³ Note how the preceding comic relief passage leads into this myth.

⁴ Cf. Bdh.5.1.

⁵ At the end of his exile Yima is supposed to have been cut in half.
Note that his name means "twin" and that in India and in some
Iranian texts he has a twin sister.

Yt.19.50

Ho there! Think about this,
 O giant dragon with three mouths!
 If you take this, the *unseizable one,
 (then) I shall burn you up to your hind cheeks.
 I shall light up your mouth.
 Not again shall you fall forth
 upon the earth set in place by Ahura Mazdâ,
 for the destruction of the world of Order.
 Then the dragon in response withdrew his hands
 in foreknowledge through love for his life breath
 (seeing) how fearful the fire *was.

Yt.19.51

This Fortune swelled forth to the Vourukasha Sea.
 Then there and then the Scion of the Waters with fleet
 horses seized it.
 And the Scion of the Waters with fleet horses
 desired it (thinking):
 I want to take for myself this *unseizable Fortune
 (and bring it) to the bottom of the profound sea
 at the bottom of the deep lakes.

Yt.19.52

We sacrifice to the tall lord, commanding,
 radiant, Scion of the Waters with fleet horses,
 male, life-giving when invoked,
 who set in place men,
 who fashioned men,
 the deity whose place is in the waters,
 who listens the most when he is sacrificed to.

Myth of the Unseizable Fortune

Yt.19.53

Therefore may each of you men
 —thus said Ahura Mazdâ—
 O Orderly Zarathustra,
 seek the *unseizable Fortune.
 Thus may he among gifts seek to obtain
 bright satisfaction of (his) soul.
 Thus may he among gifts seek to obtain
 much satisfaction of (his) soul.

Yt.19.54

Ashi full of good breathing space shall follow it,
 ... (?), rich in vitalizing strength,
 for cow and pasture.
 Valor shall follow it all of his days,
 smashing down (the enemy) in its force throughout the
 seasons.
 Thus followed by that valor
 he shall conquer the bloody armies.
 Thus followed by that valor

he shall conquer all (his) enemies.
 On account of his wealth ...

Myth of Frangrasyân the Turanian

Yt.19.55

We sacrifice to the strong Fortune of the Kawis ... set
 beyond other living beings.

Yt.19.56

The Turian villain Frangrasyân sought it
 *from the Vourukasha Sea.
 He threw off (his) clothes and naked
 sought that Fortune which belongs to the Aryan lands,
 to the born and unborn, and to Orderly Zarathustra.
 Then that Fortune rushed forth,
 that Fortune ran away,
 that Fortune *evaded (him).
 Then that stream came into being,
 flowing out
 of the Vourukasha Sea,
 the lake called Haosrawah (Famed).

Yt.19.57

Then Frangrasyân flew up,
 the greatly skilled Turanian,
 O Spitama Zarathustra,
 from the Vourukasha Sea,
 speaking evil deception:
 Pish and tish¹ to him!
 I did not obtain that Fortune
 which belongs to the Aryan lands,
 to the born and unborn,
 and to the Orderly Zarathustra.

Yt.19.58

I shall mingle together all (things) *dry and wet
 in greatness and goodness and beauty.
 Ahura Mazdâ will be *upset
 (when) set in place the corresponding Creations(?).
 Then Frangrasyân flew down,
 the greatly skilled Turanian,
 O Spitama Zarathustra,
 to the Vourukasha Sea.

Yt.19.59

For the second he threw off (his) clothes and naked
 sought that Fortune which belongs to the Aryan lands,
 to the born and unborn,
 and to the Orderly Zarathustra.
 Then that Fortune rushed forth,

¹ Imitating the Avestan *inja tinja*, the meaning of which is unknown.

that Fortune ran away,
that Fortune *evaded (him).
Then did that stream come into being,
flowing out of the Vourukasha Sea
the lake called Vanghyazdâ (Giver of what is better).

Yt.19.60

Then Frangrasyân flew up,
the greatly skilled Turanian,
O Spitama Zarathustra,
from the Vourukasha Sea,
speaking bad deception:
Pish and tish to him!
Wish and tish to him!
I did not obtain that Fortune
which belongs to the Aryan lands,
to the born and unborn,
and to the Orderly Zarathustra.

Yt.19.61

I shall mingle together all *dry and liquid
in greatness and goodness and beauty.
Ahura Mazdâ will be *upset
(when) set in place the corresponding Creations(?).
Then Frangrasyân flew down,
the greatly skilled Turanian,
O Spitama Zarathustra,
to the Vourukasha Sea.

Yt.19.62

For the second he threw off (his) clothes and naked
sought that Fortune which belongs to the Aryan lands,
to the born and unborn,
and to the Orderly Zarathustra.
Then that Fortune rushed forth,
that Fortune ran away,
that Fortune *evaded (him).
Then did that stream come into being,
flowing out of the Vourukasha Sea
the water called Avzhdânwâ (Water flow).

Yt.19.63

Then Frangrasyân flew up, the greatly skilled Turanian,
O Spitama Zarathustra,
from the Vourukasha Sea,
speaking bad deception:
Pish and tish to him!
Wish and tish to him!
Woe and tish to him!
I did not obtain that Fortune
which belongs to the Aryan lands,
to the born and unborn,
and to the Orderly Zarathustra.

Yt.19.64

He did not obtain that Fortune
which belongs to the Aryan lands,
to the born and unborn,
and to the Orderly Zarathustra.
On account of his wealth ...

The Haêtumant river basin

Yt.19.65

We sacrifice to the strong Fortune of the Kawis ... set
beyond other living beings.

Yt.19.66

It follows him who stands forth from
the Kansaoya Sea with (many) *fords,
where the mountain is: the Ushadhâ,
around which plentiful waters
come together *pouring down from the mountains.

Yt.19.67

Toward it there flow together,
toward it there run together
Khwâstrâ (Giving Good Pasture) and Hwaspâ Fradathâ (the
Furthering with Good Horses)
and Khwarenanghwaitî (the Fortunate) the beautiful
and Ushtawaitî (Full of wished-for things) rich in vitalizing
strength
and Urwadhâ with plentiful pasture
and Erezî (the Silvery) and Zarenumaitî (the Golden)
Toward it flow together,
toward it run together
the wealthy, munificent *Haêtumant,
swelling into white surfs,
throwing down copious floods.

Yt.19.68

The strength of a horse follows him,
the strength of a camel follows (him),
the strength of a man follows (him),
the Fortune of the poets follows (him).
And there is in there, O Orderly Zarathustra,
so much Fortune of the poets
that he could at once make the non-Aryan lands
get carried away (by the flood).

Yt.19.69

(If not, then) here afterwards they would have *floated,
experiencing hunger and thirst,
experiencing cold and heat.
That (then) is the Fortune of the poets:
protection of the Aryan lands
and the cow/bull of five kinds
for help to the Orderly men

and the *daênâ* of those who sacrifice to Ahura Mazdâ.
On account of his wealth ...

The Kavanids

Yt.19.70

We sacrifice to the strong Fortune of the Kawis ... set
beyond other living beings,

Yt.19.71

Which followed Kawi Kawâta
and Kawi Aipi.vohu,
and Kawi Usadhan
and Kawi Arshna,
and Kawi Pisina
and Kawi Biyarshan,
and Kawi Siyâwarshan,

Yt.19.72

so that they all became brave, all firm,
all possessing wondrous powers, skillful,
all performing daring deeds, *of the lineage of kawis.
On account of his wealth ...

Yt.19.73

We sacrifice to the strong Fortune of the Kawis ... set
beyond other living beings,

Yt.19.74

which followed Kawi Haosrawah
with the well-fashioned force
and the obstruction-smashing strength set in place by Ahura
Mazdâ
and the victorious superiority
and the well-commanded command
and the irremovable command
and the invincible command
and the ability to conquer the opponents then and there

Yt.19.75

and the strength of the healthy
and the munificence set in place by Ahura Mazdâ
and the health of the body
and the good progeny of one's own,
clever (and) *expansive,
radiant (and) shiny-eyed,
delivering out of straits (and) rich in men (understanding?)
... (?),

Yt.19.76

and with the radiant power
and with long longevity
and with all the boons
and with all the healings,

Yt.19.77

... (?).
As the lord Kawi Haosrawah
overcame them all,
he fettered Kersawazda
and the Turian villain Frangrasyân,
a son as revenge for (his father) Siyâwarshan
(and) the hero Aghraêratha, son of Naru,
killed through betrayal.
On account of his wealth ...

Yt.19.78

We sacrifice to the strong Fortune of the Kawis ... set
beyond other living beings.

Yt.19.79

It followed Orderly Zarathustra
(causing him) to help the *daênâ* along
with his thoughts, words, and acts,
so that he was in the entire bony existence
in Order the most Orderly,
in Command the one with best Command.
in wealth the wealthiest,
in Fortune the most Fortunate,
in valor the most obstruction-smashing.

Yt.19.80

Before that the old gods would run about in full view.
(Their) pleasures would *take place in full view.
In full view they would drag off
the women from the humans.
Then the old gods would by force debase
them weeping and complaining.

Yt.19.81

Then a single *Ahuna vairya* of yours,
which Orderly Zarathustra chanted,
with partitions (spoken) for times,
the last with stronger enunciation,
drove all the old gods under ground
depriving them of sacrifice and hymn.

Yt.19.82

His was the Fortune
that the Turian villain Frangrasyân sought
in all the seven continents,
in the seven continents in which
the villain Frangrasyân ran about
seeking the Fortune of Zarathustra.
Then he rushed upon that Fortune
pursuing it to the *wide water,
(calling:) Ho, get back here!
...
howsoever was your pleasure

—(namely) of me, Ahura Mazdâ,
and the *daênâ* of those who sacrifice to Ahura Mazdâ.
On account of his wealth ...

Yt.19.83

We sacrifice to the strong Fortune of the Kawis ... set
beyond other living beings.

Yt.19.84

It followed Kawi Vishtâspa
(causing him) to think according to the *daênâ*,
to speak according to the *daênâ*,
to act according to the *daênâ*,
so that he elected to praise this *daênâ*,
chasing the enemy, sending the old gods on their way,

Yt.19.85 = Yt.13.99

he who sought free space for Order in tree and stone,
who found free space for Order in tree and stone,
who served as arm and support of this *daênâ*,
that of Ahura Mazdâ and Zarathustra,—

Yt.19.86 = Yt.13.100

he who, when she was exhausted and bound,
extracted her from (her) *bonds.
He set her down sitting in the middle,
making straight lines on high,
without running forth (ahead of her companions?), Orderly,
to be satisfied with cattle and grass,
to be made friendly with cattle and grass.

Yt.19.87

He, the firm Kawi Vishtâspa, overcame
Man of Darkness of bad *daênâ*
and Fighter, who sacrificed to the old gods,
and Arjat.aspa possessed by the Lie
and the other bad guys as well,
the Xiyaonas of evil praise.
On account of his wealth ...

On the Saoshyant/Revitalizer

Yt.19.88

We sacrifice to the strong Fortune of the Kawis ... set
beyond other living beings.

Yt.19.89

It followed the obstruction-smashing Revitalizer,
as well the other companions,
so that he would make the existence perfect,
incorruptible, indestructible,
undecaying, unrotting,
ever-living, ever-life-giving
having command at will,

so that when the dead arise again
he will come, making life and free from destruction,
(and) the existence will be made perfect in exchange value.

Yt.19.90 = Yt.19.12

Living beings who hold the *announcements of Order
will be indestructible.

The Lie will be destroyed and dispelled
to the very place it had come from
to destroy the Orderly,
as well as yonder seed and being.
and the villainess will *cower in fear,
and the villain will be destroyed:
thus is the model.
On account of his wealth ...

Yt.19.91

We sacrifice to the strong Fortune of the Kawis ... set
beyond other living beings.

Yt.19.92

When Astwaterta shall stand forth
from the Kansaoya Sea,
the messenger of Ahura Mazdâ,
the son of Vîspa.taurwairî,
brandishing (his) obstruction-smashing weapon,
which the firm Thraêtaona carried
when the giant Dragon was smashed,

Yt.19.93

which Tura Frangrasyân bore
when Zainigao, possessed by the Lie, was smashed,
which Kawi Haosrawah bore
when Tura Frangrasyân was smashed,
which Kawi Vishtâspa bore
as he was about to gather the armies of Order,—
(then) with it he will remove there the Lie
from the living beings of Order.

Yt.19.94

He will see with the eyes of the guiding thought.
He will look out for all the living beings,
*chasing her, the one of evil seed.
He will see the entire bony existence
with the eyes of the Milk Libation.
He will make firmly indestructible
the entire bony world of the living.

Yt.19.95

The companions of obstruction-smashing Astwat.erta
will come forth,
(those) of good thought, good speech,
good deeds, good *daênâ*,
who none of them have ever once spoken something wrong

with their own tongue.
Before them Wrath with the bloody club,
he of evil Fortune, will retreat.
By Order he shall overcome the evil Lie,
the one of darkness, of evil seed.

Yt.19.96
He overcomes even evil thought.
(His) good Thought overcomes it.
He overcomes the wrongly spoken speech.
(His) correctly spoken word overcomes it.
Wholeness and Immortality shall overcome
both hunger and thirst.
Wholeness and Immortality shall overcome
the evil hunger and thirst.
The Evil Spirit commanding nothing,¹
performing evil deeds shall retreat.
On account of his wealth ...

¹ Cf. Y.8.8.

VIDEVDAD 1: CREATION OF THE LANDS

V.1.1

Ahura Mazdâ said to Spitama Zarathustra:
I have made, O Spitama Zarathustra,
a place obeying laws and not *lacking happiness.
For if I had not made, O Spitama Zarathustra,
a place obeying laws and not *lacking happiness,
(then) the entire bony existence
would have gone forth to the Aryan Expanse.

V.1.2

As the best of places and settlements I first fashioned forth,
I, Ahura Mazdâ, the Aryan Expanse of the Good Lawful
(river).
Then the Evil Spirit full of destruction whittled forth as its
antagonist
a dragon, the red, and the winter made by the old gods.

V.1.3

There ten months are winter, two summer;
then all the water is frozen,
and all the earth and all the plants.
Thus it is in the middle of winter,
in the heart of winter,
then, indeed, the winter falls all around,
then there is most floods.

V.1.4

As the best of places and settlements I second fashioned
forth,
I, Ahura Mazdâ, Gâwa settled by Sogdians.
Then the Evil Spirit full of destruction whittled forth as its
antagonist
*thistles and ... (?) full of destruction.

V.1.5

As the best of places and settlements I third fashioned forth,
I, Ahura Mazdâ, strong Orderly Marghu.
Then the Evil Spirit full of destruction whittled forth as its
antagonist

V.1.6

As the best of places and settlements I fourth fashioned
forth,
I, Ahura Mazdâ, beautiful Bâxdhî with upraised banners.
Then the Evil Spirit full of destruction whittled forth as its
antagonist ...

V.1.7

As the best of places and settlements I fifth fashioned forth,
I, Ahura Mazdâ, Nisâya which is between Marghu and
Bâxdhî.

Then the Evil Spirit full of destruction whittled forth as its
antagonist
bad *agnosticism.

V.1.8

As the best of places and settlements I sixth fashioned forth,
I, Ahura Mazdâ, Haraêwa,
Then the Evil Spirit full of destruction whittled forth as its
antagonist
spittle and phlegm.

V.1.9

As the best of places and settlements I seventh fashioned
forth,
I, Ahura Mazdâ, Vaêkerta the lair of hedgehogs.
Then the Evil Spirit full of destruction whittled forth as its
antagonist
the witch Xnanthaite, who followed Kersâspa.

V.1.10

As the best of places and settlements I eighth fashioned
forth,
I, Ahura Mazdâ, Urwâ with abundant pasture.
Then the Evil Spirit full of destruction whittled forth as its
antagonist
bad *supervisors.

V.1.11

As the best of places and settlements I ninth fashioned forth,
I, Ahura Mazdâ, Xnenta settled by Vehrânas.
Then the Evil Spirit full of destruction whittled forth as its
antagonist
bad inexpiable acts: male intercourse.

V.1.12

As the best of places and settlements I tenth fashioned forth,
I, Ahura Mazdâ, beautiful Harakhwaitî.
Then the Evil Spirit full of destruction whittled forth as its
antagonist
bad inexpiable acts: irregular exposure of corpses.

V.1.13

As the best of places and settlements I eleventh fashioned
forth,
I, Ahura Mazdâ, wealthy munificent Haêtumant.
Then the Evil Spirit full of destruction whittled forth as its
antagonist
bad sorcerers.
...

V.1.15

As the best of places and settlements I twelfth fashioned
forth,
I, Ahura Mazdâ, Raghâ of three tribes.
Then the Evil Spirit full of destruction whittled forth as its
antagonist
the bad ...

V.1.16

As the best of places and settlements I thirteenth fashioned
forth,
I, Ahura Mazdâ, strong Orderly Caxra.
Then the Evil Spirit full of destruction whittled forth as its
antagonist
the bad inexpiable acts: burning of corpses.

V.1.17

As the best of places and settlements I fourteenth fashioned
forth,
I, Ahura Mazdâ, Varena with four corners,
in which Thraêtaona was born, the smasher of the giant
Dragon
Then the Evil Spirit full of destruction whittled forth as its
antagonist
untimely menses and the un-Aryan ... of the land.

V.1.18

As the best of places and settlements I fifteenth fashioned
forth,
I, Ahura Mazdâ, the Seven Rivers.
Then the Evil Spirit full of destruction whittled forth as its
antagonist
untimely menses and untimely heat.

V.1.19

As the best of places and settlements I sixteenth fashioned
forth,
I, Ahura Mazdâ, Ranghâ on the ...,
which protectionless ...
Then the Evil Spirit full of destruction whittled forth as its
antagonist
the winter made by old gods and the ... of the lands.

V.1.20

There are also other places, beautiful,
profound, *admirable, precious, and brilliant.
...