

# AVESTA: VISPERAD (EXTENSIONS TO THE LITURGY)

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

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I have [normalized the spelling](#) in this text in order to provide consistent search results.

This Visperad consists of additions to various portions of the Yasna and its several chapters generally follow the corresponding portions of the Yasna in the Vendidad Sādah. The word Visperad means “all the chiefs” referring to the “lords of the ritual.”

## KARDAH 1.<sup>1</sup>

(Zaotar) 1. I announce,<sup>2</sup> and (will) complete (my Yasna) to the lords<sup>3</sup> of the spiritual creatures, and to the lords of the earthly creatures, to the lords of those which live under the waters, and to the lords of those which live upon land, to the lords of those which strike the wing, and to the lords of those which roam (wild) upon the plains, to the lords of those of (home-beasts) of the cloven hoof, holy lords of the ritual order.

2. I announce, and I (will) complete (my Yasna) to the Yearly festivals, the lords of the ritual order, to Maidyozarem, the milk-giver, the holy lord of the ritual order, and to Maidyoshahem, the pasture-giver, and to Paitishahem, the corn-giver, and to Ayathrem, the furtherer or breeder, the spender of the seed of males, and to Maidyarem the cold,<sup>4</sup> the holy lord of the ritual order, and to Hamaspathmaidyem, the especial time for ritual deeds,<sup>5</sup> holy lords of the ritual order.

3. I announce, and I (will) complete (my Yasna) to the settlements of the future one, when the future<sup>6</sup> shall produce them as it were anew,

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1 Chapter I should be read immediately after Yasna I, 9.

2 Or, “I invite.”

3 Lords because ruling as chief objects of attention during their mention in the course of the sacrifice, also, as in this case, genii guarding over all of their class.

4 So De Harlez, admirably following the Pahl. *sardik* (sic).

5 *Pavan yazišn karḍarīh*.

6 *Aunghairyô*, a collective or *zīzanen*, a participle.

and I celebrate and will complete (my Yasna) to the Praises of the Yasna<sup>7</sup> collected, completed, and much-offered, and to the Myazdas of the saints of the ritual, male and female.

4. And I announce, and will complete (my Yasna) to the Seasons, the lords of the ritual order, and to the heard recital of the Ahuna-vairya, and to Righteousness the Best, to him who has (?) our praise, and to the *Yenghe hatam*, the frequent chant of sacrifice,<sup>8</sup> the holy, and ruling in the ritual order.

5. And I announce and complete (my Yasna) to the Gatha Ahunavaiti, the holy, ruling in the ritual order, and to those women who bring forth many sons of many talents, Mazda-given, and holy lords of the ritual order, and to that (chant) which has its Ahu and its Ratu<sup>9</sup> (before it in the Yasna).

And I celebrate, and will complete (my sacrifice) to the *Yasna Haptanghaiti*,<sup>10</sup> holy, and ruling in the ritual order, [and to the water Ardvi Anahita<sup>11</sup>].

6. And I announce, and I (will) complete (my Yasna) to the Gatha Ushtavaiti, the holy, ruling in the ritual order, and to the mountains which shine with holiness, the abundantly brilliant<sup>12</sup> and Mazda-made, the holy lords of the ritual order.

And I announce, and (will) complete (my Yasna) to the Gatha Spenta-mainyu, the holy, ruling in the ritual order; and I celebrate and will complete (my Yasna) to Verethraghna (the blow of victory<sup>13</sup>) Ahura-given, the holy lord of the ritual order.

7. And I announce, and (will) complete (my Yasna) to the Gatha Vohu-khshathra, holy, ruling in the ritual order, and to Mithra of the wide pastures, and to Raman Hvastra, the holy lords of the ritual order. And I celebrate and will complete my Yasna to the Gatha Vahishtoisti, the holy, ruling in the ritual order. And I celebrate and will complete my Yasna to the good and pious Prayer for blessings, the benediction of the pious,<sup>14</sup> and to that Yazad, the redoubted and swift Curse of the wise, the holy lord of the ritual order.

7 Here is praise to a part of the Yasna itself, although not yet recited in the V. S.

8 Its chief word is *yazamaidê*, it is “the well sacrificed”, the word often occurring.

9 Or, “to him who is devoted to the *Ahunwar*, with its *Ahū* and (?)”.

10 Observe the priority of the *Haptanghaiti*; it should be read first.

11 Interpolated.

12 This sense is most obvious.

13 The “fiend-smiting” is the common meaning of *vritrah?*, but is clearly “victory” in Avestan; *vritrī* also equals defensive valour.

14 Can *dahmahzca* mean “the departed saint” here?

8. And I announce, and (will) complete (my Yasna) to the Airyemashyo, the holy lord of the ritual order, and to the *Fshusho-mathra*, and to that lofty lord *Hadhaokhdha*,<sup>15</sup> the holy lord of the ritual order.

9. And I announce, and (will) complete (my Yasna) to the questions asked of Ahura, and to the lore of Ahura, to the Ahurian *Dahvyuma* (*Dahyuma*), and to the Ahurian Zarathushtrotema, holy lords of the ritual order, and to the farm-house with its pastures which give pasture to the Kine of blessed gift, and to the holy cattle-breeding man.<sup>16</sup>

## KARDAH 2.<sup>17</sup>

1. In this Zaothra with this Baresman I desire to approach the lords of (the ritual) which are spiritual with my praise; and I desire to approach the earthly lords (as well). And I desire to approach the lords of the water with my praise, and the lords of the land; and I desire to approach with my praise those chiefs which strike the wing, and those which wander wild at large, and those of the cloven hoof, who are chiefs of the ritual (in their turn).

2. In this Zaothra with this Baresman I desire to approach the holy Yearly festivals with my praise, the lords of the ritual order, Maidyozarem, the milk-giver, and Maidyoshahem, the pasture-giver, and Paitishahem, the corn-giver, and Ayathrem the breeder, the spender of the seed of males, Maidyarem, the cold, Hamaspathmaidem, the especial time for ritual duties, the holy lords of the ritual order.

3. And in this Zaothra with this Baresman I desire to approach the future one of the settlements with my praise, the holy lord of the ritual order, when the future one shall produce (them as it were anew).

And in this Zaothra with this Baresman I desire to approach all these chieftains of the ritual with my praise whom Ahura Mazda mentioned to Zarathushtra for sacrifice and homage because of Asha Vahishta (of Righteousness the Best).

4. And in this Zaothra with this Baresman I desire to approach Thee,<sup>18</sup> the lord, with my praise, Thou who art Ahura Mazda, the spiritual lord and regulator<sup>19</sup> of the spiritual creatures [the lord and regulator of the spiritual creation].

15 A lost part of the Avesta, two fragments of which only survive.

16 Comp. Y.29.2. Y.1, 10-23 follows.

17 Visperad 2 should be read after Yasna 2.8, of which it is an extension.

18 It is certainly not impossible that the idea of “invoking the approach of Ahura” was meant, but “approaching him” is more natural.

19 *Ahūmca ratūmca*, applied to the same person, the usage arising from an erroneous rendering of the *Ahūmwar*; see Y.19.12.

And in this Zaothra with this Baresman I desire to approach thee, Zarathushtra Spitama, with my praise, the terrestrial (lord and regulator) of the terrestrial creation, [the lord and regulator of the terrestrial creation].

5. And in this Zaothra with this Baresman I desire to approach the man who recites the ritual rites with my praise, who is maintaining thus the thought well thought, and the word well spoken, and the deed well done, and Piety the bountiful, even him<sup>20</sup> who maintains the Manthra of the Saoshyant, by whose actions the settlements are advanced in the righteous order.

6. And in this Zaothra with this Baresman I desire to approach the (yearly) Seasons with my praise, the holy lords of the ritual order, and the Ahuna-vairya (*Ahunwar*) as it is recited, and *Asha Vahishta* when he is lauded,<sup>21</sup> and the Yenhe hatam, the frequent chant of sacrifice.

7. And in this Zaothra with this Baresman I desire to approach the Gatha Ahunavaiti with my praise. And in this Zaothra with this Baresman I desire to worship those women with my praise who are well portioned,<sup>22</sup> and of good parentage, and who are stately in their growth; yea, I desire to approach that chant in my praise which has the Ahu and the Ratu, [for He is verily the one who has the Ahu and the Ratu, that is, Ahura Mazda<sup>23</sup>].

And I desire to approach the heroic Yasna Haptanghaiti in my praise, the holy, and ruling in the ritual order; and Ardvi Sura Anahita, the holy, and ruling in the ritual order.

8. And in this Zaothra with this Baresman I desire to approach the Gatha Ushtavaiti with my praise, the holy, and ruling in the ritual order; and I desire to approach those mountains<sup>24</sup> with my praise which shine with holiness, abundantly glorious, Mazda-made, the holy lords of the ritual order, and the Gatha Spenta-mainyu, and Verethraghna, the blow of victory, Mazda-given, the holy lord of the ritual order, and the Victorious Ascendancy (which it bestows).

9. And in this Zaothra with this Baresman I desire to approach the Gatha Vohu-khshathra with my praise, the holy, and ruling in the ritual

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20 *Yō* with K7<sup>b</sup>, K11, *daretem*, passive form; or, “who (has) the Manthra held.” The text must, however, be in disorder.

21 In the *Ashem Vohu*.

22 So the Pahlavi.

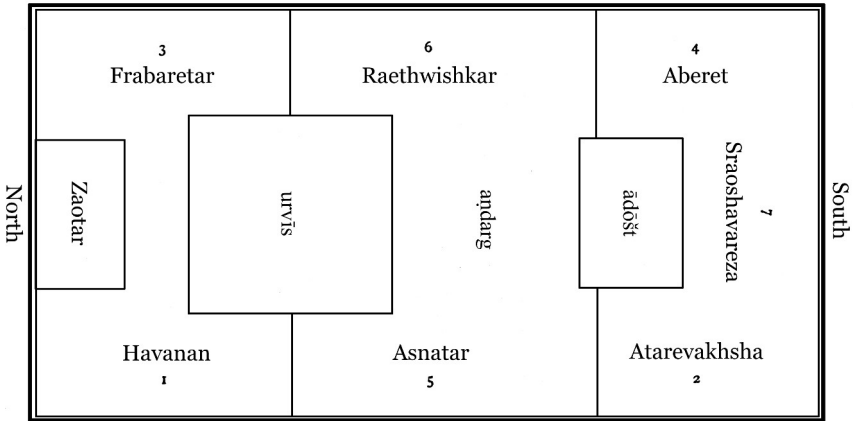
23 Erroneous Pazand.

24 This sentence affords support to my rendering of *āyžsž*, as expressing a desire to approach, rather than one for the approach of (the Genius of) the Mountain; at the same time the latter idea may possibly be the correct one. (Expressions are curtailed.)

order, and Mithra of the wide pastures, and Raman Hvastra, and the Gatha Vahishtoishti, and the pious and good prayer for blessings, and the pious and holy man, and that Yazad, the redoubted and swift curse of the wise.

10. And in this Zaotbra with this Baresman I desire to approach the *Airyema-ishyo* with my praise, and the *Fshusho-manthra*, and that lofty lord, the Hadhaokhdha, holy lord(s) of the ritual order.

11. And in this Zaotbra with this Baresman I desire to approach the question asked of Ahura, and the lore of the Lord (which he reveals in answer) and the farm-house of the man possessed of pastures, and the pasture produced for the Kine of blessed gift, and the holy cattle-breeding man.<sup>25</sup>



25 Y. 2.10 follows Visperad 2. [The plan of the arrangement given is found in Mf2, JP1, Fl1, Kh1, K4, 8, J11, Jm5, S2, L5, Br1 with explanations in Pahlavi, Pāzend, or New-Persian, in Mf2 in the two former; cf. Y. 58, 6. The words *ādōšt andarg urvīs* ('fireplace within the hallowed area') belong together. The *Zōt* speaks first at the place of the *Hāvan*, then at that of the *Adarvaksh* etc. It is here supplied from Geldner's edition, and was not included in the SBE edition. -JHP]

## KARDAH 3.

BEGINNING OF THE HAOMA OFFERING; ROLL-CALL OF THE PRIEST.<sup>26</sup>

1. (*The Zaotar speaks.*) (I call for) the Havanan,<sup>27</sup> and would have him here.

(*The Ratu answers.*) I will come (and fulfill his duties).

(*The Zaotar speaks.*) I would have the Atarevakhsha<sup>28</sup> here.

(*The Ratu answers.*) I will come (and fulfill the services which fall to his charge).

(*The Zaotar.*) I would have the Frabaretar.<sup>29</sup>

(*The Ratu.*) I will come (and fulfill the services which fall to his charge).

(*The Zaotar.*) I would have the Aberet<sup>30</sup> present.

(*The Ratu.*) I will come (for him).

(*The Zaotar.*) I would have the Asnatar.<sup>31</sup>

(*The Ratu.*) I will come (and do the duties which he serves).

(*The Zaotar.*) I would have the Raethwishkar<sup>32</sup> to be here.

(*The Ratu.*) I will come (for him).

(*The Zaotar.*) I would have the Sraoshavareza<sup>33</sup> present, the wisest one, the most correct and veracious in his speech

(*The Ratu.*) I will come. 2. (*The Zaotar.*) I would have the Fire-priest to be here, and the warrior, and the thrifty tiller<sup>34</sup> of the earth, and the house-lord, and the lords of the Vis and the Zantu.

3. And I summon the youth of holy thoughts, words and works, and of good conscience; (yea), the youth of good speech, given (in marriage) to his kin.<sup>35</sup> And I summon the province-ranger, and the itinerant of many arts, and the house-mistress.

26 This chapter 1-5 follows Y. 11.1-8 in the Vendidad Sādah; so, appropriately.

27 The Ratu answers for all according to the rubric printed by Westergaard, but of later origin than the text. It arose from the fact that the several offices were later united in that of the Ratu. Originally the corresponding official answered to his title. The Havanan was the Mobad who pounded the Haoma in the mortar.

28 The Mobad who fed the Fire.

29 The Mobad who aided the presentations.

30 The water carrier.

31 The washer.

32 The mixer (?), or the Mobad who attended to disinfections.

33 The Mobad who attended to penance.

34 The typical layman.

35 This important custom was fully treated in the lost Nask, No. 16 (or No. 18 by another reckoning).

4. And I summon the woman advanced in her holy thoughts, and words, and deeds, and well subordinated, whose ruler is her lord,<sup>36</sup> the holy one, who is (as) the bounteous Armaiti; (yea), I summon even Thy wives, O Ahura ! And I summon likewise the holy man advanced in his good thoughts, and words, and deeds, who is learned in pious lore, and innocent of the Kayadha,<sup>37</sup> and by whose deeds the settlements are furthered in the righteous order.

5. Yea, we summon you, whoever you may be, if only chiefs of the Mazdayasnians; and we summon the Bounteous Immortals, and the pious Saoshyants (the prophets for our help), the most correct and truthful in their speech, the most zealous, the most glorious in their thoughts, the greatest ones, and the powerful; and we summon the Fire-priests, and the warriors, and the diligent husbandman of the Mazdayasnian faith.

6.<sup>38</sup> **(The Zaoatar.)** As an Ahu to be (revered and) chosen, the Atarevakhsha (announcing) speaks forth<sup>39</sup> to me.

**(The Ratu [?].)** So let the Ratu from his righteousness, holy and learned, speak forth.

**(The Ratu.)** As an Ahu to be (revered and) chosen, the Zaoatar (announcing) speaks forth to me.

**(The Zaoatar.)** So let the Ratu from (his) righteousness, holy and learned, speak forth.

**(The Ratu.)** Thou art the announcer for us, O Fire-priest! [(Pazand.) It is the<sup>40</sup> Zaoatar (who is meant).]

**(The Zaoatar.)** I will come as this Zaoatar, and recite the Staota Yesnya with memorized intoning, chanting, and praise.

## KARDAH 4.<sup>41</sup>

1. (Yea,) we sacrifice to the thoughts of the mind, and to the good wisdom, and to the good and blessed sanctity, and to the good religious knowledge, and to good health (of soul and body). [At their (several)

36 So the most, but *ratakshathra* means elsewhere “ruling in the ritual as supreme.”

37 [P. Oktor Skjaervo explains this as “magician, sorcerer”. According to W. Malandra (*Introduction to Ancient Iranian Religion* 1983, p. 187, this was “a type of evil person, perhaps ‘astrologer’.” Le Coq: “adepte d’une hérésies” (“follower of a heresy”) -JHP]

38 This section follows Y. 11.9-15 in the V.S., preceding a section described as Y. 11.59, 60 in the B.V.S.

39 Probably in an imperative sense, or, with some, an infinitive.

40 Read *Zaotasti* which contains sandhi. It seems a gloss to explain the *Athraom* (sic). It is *zaotā asti*.

41 This section, preceding Y. 11, closed in the B.V.S., seems to me to belong properly after Yasna 8, and the Myazda offering with the Ratufrīti.

seasons, and with the presence of seasonable circumstances, they are hymned.<sup>42]</sup> 2. Confession is to be made for the Kine; we, Zarathushtrian Mazdayasnians, celebrate at the sacrificial time for the Myazda-offering, at the time for the Ratufriti, the prayer for blessings, for the sacrificial worship, homage, propitiation, and praise of the entire creation of the holy (and the clean).

### KARDAH 5.<sup>43</sup>

1. I come to You, O Ye Bountiful Immortals! as a praiser priest, and invoker, as a memoriser, reciting (Your ritual), and as a chanter for Your sacrifice and homage, Your propitiation, and Your praise; (yea, for Yours) the Bountiful Immortals, and for our preparation, (O ye holy Saoshyants!) and for your well-timed prayer for blessings, and your sanctification, and for our victorious smiting of our foes, beneficial (as it is) for our souls, for ours, the Saoshyants, (with you), and holy. 2. And I make my offering to You, O Ye Bountiful Immortals, who rule aright, and who dispose (of all) aright! (Yea), I offer You the flesh of my very body, and all the blessings of my life as well.

3. And I confess my belief in Thee, O Ahura Mazda! and as a Mazdayasnian of the order of Zarathushtra, and in accordance with this Faith.

### KARDAH 6.<sup>44</sup>

1. In accordance with the precept, with praise, and with the joyful reception of grace, with Zaothras intelligently offered, with sacrificial words correctly spoken, I call the good Amesha Spenta by their names of beauty; yea, I worship the Bountiful Immortals by their beautiful names, with the blessing of the ritual Order, with the longing blessing of Righteousness the good.

### KARDAH 7.<sup>45</sup>

1. We worship the (sacrificial) words correctly uttered, and Sraosha (Obedience) the blessed, and the good Ashi, (the blest order of our rites), and Nairyosangha. And we worship the victorious Peace as the unprostrated and unmoved. And we sacrifice to the Fravashis of the

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42 Pazand.

43 This piece should be read after Yasna 14, with which it is nearly identical. The language of the translation is slightly varied to relieve the effect of sameness.

44 Nearly identical with Yasna 15.

45 This chapter should be read after Yasna 17, which it appropriately follows in the Vendīdād Sādah.



saints, and to the Chinwad Bridge, and to the Garo-Nmana of Ahura, even Heaven, the best world of the saints, the shining and all glorious!

2. And we sacrifice to that better path<sup>46</sup> that leads to that Best World (as well). And we worship Arshat (Justice) the good, which helps the settlements to advance and flourish, benefiting them thereby, that Arshat which is the Mazdayasnian Faith; and (with her) we worship Rashnu the most just, and Mithra of the wide pastures. And we worship Parendi the wealthy, wealthy with a wealth of thoughts, with a throng of words, and with a breadth of actions, [for she makes our persons agile (for good thoughts and words and actions)] 3. And we worship that virile defensive<sup>47</sup> Heroism which possesses men who think beforehand, and heroic men, which is fleeter<sup>48</sup> a than the fleet, stronger than the strong, which comes to him who is endowed by God, which, when especially made theirs by men, produces one who is a freer of the body. And we worship Sleep,<sup>49</sup> the Mazda-made, the gladdener of the herd and men. 4. And we worship those things in the creation of the holy which are the ancient institutions, those formed before the sky, the water, the land, the plants, and the Kine of blessed gift. And we worship the sea Vouru-kasha, and the stormy wind which is made by Mazda, and the shining heaven, of old created, the first-made earthly object of (all) the earthly world.

5. And we worship thee, the Fire, O Ahura Mazda's son! the holy lord of the ritual order, and this Baresman, having the Zaothra with it, and the girdle with it, spread out with sanctity, the holy ritual chief, and we worship Apam-napat (the son of waters)

## KARDAH 8.

1. With this word be Thou approached,<sup>50</sup> with the proper word be Thou present here, Thou who art Ahura Mazda, the holy, together with the good Yazads who are the Bountiful Immortals, who rule aright, and dispose (of all) aright, together with fifty, and a hundred, and a thousand, and ten thousand, and millions, and yet more.

2. And to Him who rules the best let the Kingdom be!<sup>51</sup>

46 Possibly, "the best better course of that best world."

47 One might consider, "virile power which has men and heroes in the mind beforehand;" but *vareti=gürdih*.

48 *Āsyayau* (sic) and *takhmōtāsyayau* (sic) agree with feminines; possibly because of the male qualities referred to. They might be said to be in apposition rather than in agreement with the feminine.

49 Sleep is elsewhere an evil; a Demon Būshyāsta rules it; but this is untimely sleep; see, on the other hand, Y. 44.5.

50 "Mediated" (?), or "known," *madhayangha (-uha)*.

51 See Y. 35.5.

## KARDAH 9.<sup>52</sup>

1. (I desire to offer my homage and my praise<sup>53</sup>) to the offered Haomas and Zaothras, and to those also which shall yet be offered, which smite victoriously, and are foes of hatred, and following in company (as they do) with the healing virtues of sanctity, following also in company with those of Chisti (religious knowledge), and with the remedies of Mazda, and with those of Zarathushtra and the Zarathushtrotema, (2) and to the offered Haomas and Zaothras which accompany those remedies which belong to the holy disciple well versed in good devices,<sup>54</sup> and accompanying those of the itinerant also versed in good devices, and accompanying those likewise of the good Mazdayasnian Faith, and those of the pious and beneficent Prayer for blessings, and of the pious and good veracity, and of the pious word against unbelief, (3) for information and explanation, for preparation (?) and devotion, for the libation and complete offering, for the complete recital of the liturgy memorized as well; and to those Haomas which are pungent, bounteous, holy, and offered with sanctity (and for a blessing), to those which are yet to be offered with sanctity, and which are now being celebrated, and which are likewise in the future to be celebrated, to those which are being pressed with sanctity, and to those which are yet to be pressed, (to these I desire to approach, and to express my homage and my praise). 4. And I desire to express my homage and my praise to the strength of the strong, and to the victorious blow of the mighty, to the powerful Rectitude and Blessedness, to Chisti and the Priority for the powerful Ascendancy, and to these powerful Yazads which are the Bountiful Immortals, who rule aright, and dispose of all aright, ever-living, ever-helpful, who, male and female, dwell together with the Good Mind, (to these I desire in my homage and my praises to approach); (5) (yea, I desire to approach for homage and praises toward) our Universal Weal and Immortality, to the body of the Kine, and to the Kine's Soul. (And I desire to approach) the Fire of the spoken name,<sup>55</sup> and toward that farm-house which is sanctified and which has fields and comfort,<sup>56</sup> and mercy (for the poor); (6) as a praiser with praise for the sacrifice, homage, which is this praise of Ahura Mazda, of the Bountiful Immortals, and of the holy and lofty Lord, for the sacrifice, and homage of the Lord that most attains his ends, and which is this praise of that blessedness which has approached us, and of that well-timed prayer for blessings offered in the ritual, (7)

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52 This section should be read before Y. 32.

53 Supplied necessarily from Vr. 10.2; see its genitive.

54 Or "sciences" (in some cases medical).

55 Having a Yasht.

56 Here is an instance where *hvāthra* may mean "comfort."

which is likewise the praise of the Mathra Spenta (the bounteous word of reason), and of the Mazdayasnian Religion, and the Praises of the Yasnas, which is also that of all the lords of the ritual, and of all the well-timed prayers for blessings, for the sacrifice, homage, propitiation, and glorification of the entire creation of the holy (and the clean).

### KARDAH 10.<sup>57</sup>

1. I desire to approach the Arezahi with my praise, and the Sawahi, and Fradadhafshu, and Widadhafshu, and Wouru-bareshti, and Wourujareshti, and this Karshwar which is Xwaniratha. 2. And I desire to approach the stone mortar with my praise, and the iron mortar, and the cup that holds the Zaothra, and the hair (which stays the spilling),<sup>58</sup> and Thy Baresman spread with sanctity. And I desire to approach the Ahuna-vairyra [*Ahunwar*] with my praise, and the ritual prayers beside Ahuna, and the standing offices of the Mazdayasnian Faith.

### KARDAH 11.

1. To Ahura Mazda would we present<sup>59</sup> our offered Haomas and that which is lifted up, as the most beneficial to Verethraghna (the blow of victory) which furthers the settlements; and that which is offered to the good and holy king, and that which is offered to the holy ruler which rules according to, or in the ritual, and we make known our Haomas to the Bountiful Immortals, and to the good waters; and we present our Haomas each to (our) own soul;<sup>60</sup> and we announce our Haomas in our celebration to the entire creation of the holy (and the clean).

2. Yea, we present these Haomas and Haoma implements, and these spread mats, and these Myazdas, these stones, the first in the creation, the stone mortar brought here with the yellow<sup>61</sup> Haoma in it, and the iron mortar brought here with the yellow Haoma in it, this Haoma-water, and this Baresman spread with sanctity, (3) these bodies, and (their) forces, these striving Zaothras (that seek to find Thy grace), this holy Haoma, and the flesh, and the holy man, and the saint's innate thoughts, even the Saoshyants' innate thoughts.

And we present this fresh milk as an offering, now lifted up with sanctity, and this Hadhanaepata plant, lifted up with sanctity; (4) and

57 This section follows Y. 22.

58 The *varesa* consists (as used at present) of three, five, or seven hairs from the tail of a white bull, which are tied to a gold, silver, copper, or brass ring. This can be used as long as the bull lives, but as often as it is used it must be reconsecrated. (Haug.)

59 The wording is purposely varied in the renderings to avoid sameness.

60 To the soul of the person who may be reciting.

61 *Zâiri* with K4.

we offer, and present these Zaothras with our celebration, having the Haoma with them, and the milk, and the *Hadhanaepata*, to the good waters and offered up with piety. And we present the Haoma-water in our celebrations to the good waters, and both the stone and the iron mortar, (5) and this branch for the Baresman, and the prayer for blessings uttered at the fitting moment which has approached (for our help in its order with the prayers), and the recollection and practice of the good Mazdayasnian law, and the heard recital of the Gathas, the well-timed prayer for blessings as it comes uttered by the saint (and for our help), and ruling (while it is spoken) as a ritual lord, and these wood-billets, and the perfume even Thine, the Fire's, O Ahura Mazda's son! and all good objects (which are ours), and Mazda-made, and which have the seed of sanctity (or are that seed).

6. Yea, these we make known and we announce in this our celebration to Ahura Mazda (as our gift), and to Sraosha (Obedience) the blessed, and to Ashi (who is the recompense), and to Rashnu the most just, and to Mithra of the wide pastures, and to the Bountiful Immortals, and the Fravashis of the saints, and to their souls, and to the Fire of Ahura Mazda, the lord, and to the lofty lord (the Apam-napat?), and to the Myazda, the lord, and to the well-timed prayer for blessings as it rules in the order of our prayers, for the sacrifice, homage, propitiation, and adoration of the entire creation of the holy (and the clean).

7. Yea, these we make known in this our celebration hereby for the Fravashi of Zarathushtra Spitama, the saint, for its sacrifice, homage, propitiation, and praise, and to the (Fravashi) of Anghuyu (?)<sup>62</sup> who hath loved righteousness, together with all the holy Fravashis of the saints, of those now dead, and of those of the living, and of those of men unborn, of the prophets that shall serve us, bringing on the renovation of the completed world.

8-11. (See verses 2-5.)

12. Yea, we would make these known hereby in our celebrations to the Bountiful Immortals, who rule aright, and who dispose (of all) aright, the ever-living, ever-helpful, who are good (?), and bestowers of the good, who dwell with the Good Mind: [(Pazand) for they who are the Bountiful Immortals abide with the Good Mind, they who rule aright, and dispose (of all) aright, for thence they are regulated, and thence they arose, (namely,) from the Good Mind<sup>63</sup>].

62 Here, erroneously, a proper name as in Yasht 13. Possibly of that Zarathushtrian world (period) which loved righteousness; the word occurs after the name of Z. I think that "y" should be "v."

63 Vohu Manah certainly appears the most prominent here. They arose from the "good thought" of Ahura.

13. And we make known these our celebrations as the more promotive for this<sup>64</sup> house, for the furtherance of this house, and as benefits for this house, because of the increase of this household, as overcoming the restrictions which impede this household, and as overcoming the harmful malice which may mar this house, to bless its herds, and its retainers, born, and yet to be born, for the saints of the house as it was aforetime, of it as it<sup>65</sup> stands here now, and to which we likewise now belong as the Saoshyants of the provinces, (14) [which (is that we are Saoshyants) for the saints who do good deeds, and of the female saints who do good deeds, and of the saints who do the deeds conspicuously good, and of the females likewise thus, of the saints who do good deeds upon good deeds, and of the females thus the same].

15. And we make these known in our celebrations to the good Fravashis of the saints which are formidable and overwhelming in their aid. 16. And we make these known in our celebrations hereby to Sraosha (Obedience) the blessed, and to the good Blessedness, and to Nairyasangha, and to the victorious Peace, and to Ahura Mazda's Fire, and to the lofty lord, for sacrifice, homage, propitiation, and for praise, to the entire creation of the holy and the clean.

17-18. (=Vr10.1-2.)

19. Yea, we make that known which is lifted up in offering, and which is the Avesta<sup>66</sup> as the holy Ahura Mazda directed that it should be said, and as Zarathushtra, the holy, directed, and as I, the priest, who am acquainted with their sacrifice and homage, am now letting it be known. I who understand the lawful and legitimate Avesta,<sup>67</sup> and the ritual prescripts (20) for Your sacrifice, homage, and propitiation, O Ye who are the Bountiful Immortals, and for our preparation (?), and for the success of our well-uttered prayer for blessings, for victory, sanctification, and the well-being of our souls, (of ours), for (we are) the holy Saoshyants.

21. Yea, we make these known in our celebrations here, and we offer them to Him who is Ahura Mazda, of all the greatest, the master and the Lord.

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64 This office was celebrated in private houses by itinerant priests.

65 *Yênhê aêm* might be a citation from some lost prayer. The singular *aêm* may, however, be taken collectively, as families are spoken of.

66 *Āvista* probably = *Avesta*; compare Veda. The moral and ceremonial laws.

67 Avestic.

## KARDAH 12.<sup>68</sup>

1. For the offered Haomas which have been offered in libation to that lofty Lord Ahura Mazda and to the holy Zarathushtra Spitama (produce) abundance in cattle and in men; and this<sup>69</sup> abundance is (as) the good Sraosha, who accompanies (us) with the great splendor of sanctity, and may he<sup>70</sup> be here with energetic effort (to aid us in our worship).

2. We offer the wise offerings of the Ahuna-vairya [*Ahunwar*] intoned with sanctity and yet to be intoned, possessing their many teachings of religious wisdom (as they to), and those of the two mortars which pour the Haomas out, and which are pushed forward with precision,<sup>71</sup> and are now in the course of being thus advanced once more.<sup>72</sup> 3. (And so we teach as well the many teachings of the religious wisdom) contained in the words correctly spoken, in the Zarathushtrian utterances,<sup>73</sup> and in the ceremonies correctly practiced, and the Baresmans spread exactly, and the Haomas pressed correctly, and the praise, Yasnas, and the doctrines of the Mazdayasnian Religion with their recitations, and their movements. 4. For thus they may become to us more full of devices and of wisdom, and so we offer these wise ritual deeds in the creation, so we impart them with their many points of meaning while we (ourselves) still ponder them as those which Ahura Mazda, the holy One, delivered, which have (as if) their nourishment from Vohu Manah<sup>74</sup> and their growth from the Righteous Order, which are the greatest of all beings, the best, and the most beautiful; for thus shall these be to us the more full of wisest meaning, and more full of incitation<sup>75</sup> and may we be among those (who are) of Spenta Mainyu's world in that we are imparting (to the chosen) these precepts of the wisest meaning and these incitations which are contained therein. 5. And full of wisest meaning be ye two to us, O (thou) stone mortar, and (thou) the iron one, as ye are now turned, and as ye are now being advanced,<sup>76</sup> ye two mortars of the house, [and of the village, of the tribe,

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68 Follows Y.27.

69 *Hā* seems to have a certain conjunctive force like *sa* in composition, "And thereto the good Sraosha;" or is it an interjection?

70 Recall *hecā* of Y.46.1.

71 With punctilious sanctity.

72 The Parsi priests at present make appropriate manipulations here.

73 In the now ancient Gāthas, &c.

74 Compare *gaethau vispau yau vohū thraoshtā mananghā*.

75 Or, "may we be more zealous than any who are in the creation of the bounteous spirit."

76 Referring to manipulations.

and of the province, and ye who are in this house (itself), this village, tribe, and province]; yea, in those which are ours, Mazdayasnians, who are steadfast in our worship, who appear with our wood-billets and our perfumes, and with our supplicated blessings [(Pazand) for so may they be to us, the more full of wisest teaching].

### KARDAH 13.<sup>77</sup>

1. According to the ritual we worship Ahura Mazda; according to the ritual we worship the Bountiful Immortals; and we sacrifice to the sacrificial word correctly spoken, and to every Manthra (as to a sacred word of reason). And we sacrifice to Zarathushtra, him who is especially the possessor of the Manthra;<sup>78</sup> and we sacrifice to the “blessings for the saints”;<sup>79</sup> and we worship the “hail”<sup>80</sup> addressed to the Bountiful Immortals.

2. Also we worship the three principal (chapters) uttered (in the Yasna) without addition or omission;<sup>81</sup> and we worship the three principal ones without addition or omission; we worship the three commencing ones entire without addition or omission.<sup>82</sup> And we worship the entirety<sup>83</sup> of the three principal ones without addition or omission; and their *Has*, their metrical lines, their words, and their word-structure [and their recital, memorizing, chanting, and their steadfast offering].

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77 This fragment follows Y.30 in the Vendīdād Sādah, and was written in allusion to Y.28, Y.29, and Y. 30.

78 Referring to *manthra srevažmā* in Yasna 28.8.

79 Referring to the words *savacā ashavabyō* in Yasna 30.11.

80 Referring to the word *ushtā* in Yasna 30.11.

81 The three first chapters 28-30; the text has bad grammar, or broken connection.

82 It is difficult to see how *anapishūtā* can mean “without retrenchment,” but the context seems to require it, and the Pahlavi translation bears evidence to it. Perhaps read *anapashūtā*.

83 “The whole three first.” Some suppose the three prayers to be intended (the Ahuna vairya, the Ashem Vohū, and the Yžnhž hāt?m). I think that the three chapters 28-30 are meant. As the piece follows those three chapters in the Vendīdād Sādah, so its expressions indicate a reference to them. This might tend to show that the Ahunavaiti was at one time, if not originally, divided at this place .

## KARDAH 14.<sup>84</sup>

1. (We worship Ahura Mazda, the holy Lord of the ritual order;<sup>85</sup> and we sacrifice to the Gatha Ahunavaiti) with its measures, and word-structure, and its Zand, with its questions and counter-questions, with its words and its metric feet. And we sacrifice to these as well-recited, and now in the course of being recited, as well-worshipped, and now in the course of being used in worship.<sup>86</sup> 2. (Yea, we sacrifice to it) in its own “wisdom”,<sup>87</sup> in its own “clearness”, in its own “loving intention”, in its sovereignty, and its own ritual order, and its “acquired boon”, which is also that given by Ahura Mazda for the promotion of piety, for that thought which originates from the “heart-devoted self”.<sup>88</sup>

3. Also we worship the Ahuna-vairya, the holy lord of the ritual order, the holy lord with its Ahu and its Ratu [(Pazand); for He is the one with the title Ahu and Ratu, who is Ahura Mazda<sup>89</sup>]. 4. And we sacrifice to the constituent parts of the Gatha Ahunavaiti, to its chapters, and its metrical lines, its words, and word-structure, [and to its heard-recital, and memorized recital, its continuous and its steadfast offering].

## KARDAH 15.<sup>90</sup>

1. Hold your feet in readiness, and your two hands, and your understandings,<sup>91</sup> O ye Zarathushtrian Mazdayasnians! for the well-doing of lawful deeds in accordance with the sacred Order, and for the avoidance of the unlawful and evil deeds which are contrary to the ritual. Let the good deeds for the furtherance of husbandry be done<sup>92</sup> here. Render ye the needy rich.<sup>93</sup> 2. Let Sraosha (Obedience) be present here for the worship of Ahura Mazda, the most helpful, and the holy,

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84 This fragment was written in evident allusion to the entire Ahunavaiti, which it follows in the Vendīdād Sādah. It expresses the veneration acquired by the first Gātha long after its composition

85 From the Vendīdād Sādah.

86 *Frāyazentam* may be a metaplasm; otherwise “of the sacrificers.”

87 *Dāmi* with K4. Possibly in their own house (*dāmi dani*).

88 These words (wisdom, clearness, loving intention, ... heart-devoted self) probably allude severally, say, to *dām* in Y. 31.7, *cithrā* in Y. 31.22, *zaoshz* in Y. 33.2, 10, *āyaptā* in Y. 28.8, to *zarzdau* in Y. 31.1.

89 Erroneous.

90 This piece is a later composed prelude to the Haptanghāiti, which it precedes in the Vendīdād Sādah.

91 *Sursum corda!*

92 Comp. *gavōi verezyātām*, Y. 48.5.

93 “Place the needy with those without need.”



who is so desired by us in the pronunciation, and for the service, and the pondering<sup>94</sup> of the Yasna Haptanghaiti, for the heart's devotion to it, for its memorization, and its victorious and holy recital (or for the victorious saint), without addition or omission, (3) which has been intoned, and which shall yet be uttered as great, powerful, smiting with victory, separate from harmful malice, for the pronunciation of victorious words for Ahura Mazda's Fire.

4-5. (=Vr9.6-7.)

### KARDAH 16.<sup>95</sup>

1. And we worship the Fire here, Ahura Mazda's son, and the Yazads having the seed of fire in them, and the Rashnus having the seed of fire<sup>96</sup> in them; and we worship the Fravashis of the saints. And we worship Sraosha who smites with victory, and the holy man, and the entire creation of the holy (and the clean). 2. And we worship the Blessedness and the Fravashi of Zarathushtra Spitama, the saint. And we worship the saints and their blessed Fravashis (as of one). And we worship all their Fravashis (as considered each apart), and those of the saints within the Province, and those of the saints without the Province, yea, we worship the Fravashis of holy men and holy women (wherever they may be, those devoted to the Order of the Faith). And we sacrifice to those whose (service) for us in the Yasna Ahura Mazda, the holy, has known as the better,<sup>97</sup> and of these Zarathushtra is the living chief<sup>98</sup> and master. And we sacrifice to the fields and the waters, the lands and the plants, and to the constituent parts of the Yasna Haptanghaiti, its chapters, its metered lines, its words, and word structure.

### KARDAH 17.<sup>99</sup>

1. And we strive after the good thoughts, words, and deeds inculcated in the Yasna Haptanghaiti. A blessing is the Right (called) the Best, (there is) weal; (there is) weal for this (man) when toward Righteousness Best (there is) right.

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94 Possibly *mazdātaēca*.

95 This piece follows the Haptanghāiti in the Vendīdād Sādah; it was intended as a sequel to it.

96 Having the power to propagate its worship, maintaining it unextinguished. De Harlez makes the admirable suggestion, "bright as flame"; but the Pahlavi renders *tokhmak*.

97 Comp. Y. 51.22.

98 *Anghushca ratushca* here referred to the same person; comp. *ahū*.

99 An addition to chapter 16.

**KARDAH 18.**<sup>100</sup>

1. We worship Ahura Mazda with the *ushta*.<sup>101</sup> And we worship the Amesha Spenta with the *ushta*, and the holy man, the saint. And we worship the prior world of the holy (and of the clean) with an *ushta*, and the state of weal and salvation for the holy man (the saint).

2. And we worship that life-long state of blessedness (for the holy) which is the evil man's calamity;<sup>102</sup> yea, we worship his eternal<sup>103</sup> salvation, and with the salvation prayer. And we sacrifice to every saint who exists, who is now coming into existence, and who shall exist in future.

**KARDAH 19.**<sup>104</sup>

1. We worship Ahura Mazda the bountiful; and we worship the Bountiful Immortals (saying the Spenta). And we sacrifice to the bountiful saint, and to the bountiful anticipative understanding.<sup>105</sup> Also we sacrifice to the good and bountiful Armaiti (the ready mind). And we worship her together with<sup>106</sup> the bountiful creatures in the creation of the pure. And we sacrifice to the holy creatures who have intelligence as their first,<sup>107</sup> (to those foremost in their mind). And we worship the omniscient understanding, and Him who is Ahura Mazda (Himself). 2. And we sacrifice to the shining sun, which is the highest of the high; yea, we worship the sun together with the Bountiful Immortals, and the Manthras with their good ceremonies.<sup>108</sup> Also we sacrifice to the glorious achievements, and to this glory (which we have gained). And we sacrifice to the herds which have the Fire and its blessings.<sup>109</sup> Also we worship the holy benefit which is so widely diffused,<sup>110</sup> and that wisdom

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100 This piece having reference to various expressions in the Gātha Ushtavaiti, follows it in the Vendidād Sādah.

101 Referring to *ushtā* in Y. 43.1.

102 See Y. 45.7.

103 *Akaranem* = the eternal thing; otherwise an adjective of two terminations; or, finally, read *-ām*.

104 The word *spenta* throughout alludes to the Gātha Spentāmainyu, but it is of course not without grammatical application.

105 In the *Bundahishm* especially referred to Ahura.

106 Or, "together with the bountiful creatures we worship the holy creatures."

107 This expression may have been accidentally determined by the position of the word *manō* in the Ahuna vairya [Ahunwar] formula; see Y. 19.12.

108 Or, "the well-fulfilled."

109 "Fire-made" is unintelligible; "fire gifts-having" may refer to the flocks and herds, as expressing the source of that prosperity which is represented by the holy Fire.

which is the bounteous Armaiti, whose are the laws<sup>111</sup> of the Righteous Order, and of those holy creatures who have Righteousness as their first.

## KARDAH 20.<sup>112</sup>

1. (Homage to the Gatha Vohu-khshathra<sup>113</sup> We sacrifice to the Vohu-khshathra), (the good kingdom) even the Khshathra-vairya, the kingdom to be desired; and we sacrifice to the iron-founding,<sup>114</sup> and to the (sacrificial) words<sup>115</sup> correctly spoken which smite (the foe) with victory, and which hold the Daevas subject.

And we worship that reward and that health, that healing and that progress, that growth and that victorious smiting<sup>116</sup> (2) which are between the Vohu-khshathra and the Vahishtoishiti,<sup>117</sup> (and which are acquired by us) by the memorized recital of the good thoughts, good words, and good deeds, for the withstanding of evil thoughts, and words, and deeds; yea, for the undoing of all treacherous thoughts (directed) against me, and of all false words, and unfair deeds. 3. [And we sacrifice to the later Yasna, the heroic Haptanghaiti,<sup>118</sup> (and which as it recurs becomes) the holy ritual chief.]

## KARDAH 21.

1. We strive earnestly, and we take up our Yasna and our homage to the good waters, and to the fertile fruit-trees (which bear as of themselves), and to the Fravashis of the saints; yea, we take up our Yasna, and our homage earnestly to those beings which are (so) good, the waters, and the trees, and the Fravashis of the saints, (2) and to the Kine, and to Gaya (Maretan) [Gayomard], and to the Manthra Spenta (the bounteous word-of-reason), the holy, which works (within and for us with effect), to these we take up our Yasnas and our homage with earnest zeal, and to Thee, O Ahura Mazda I and to thee, O Zarathushtra, we do the same; and to thee, O lofty lord (the Apam-napat), and to the

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110 Pahl. *fravaft sūd*.

111 *Dāthra* with K4.

112 This piece from the later Avesta follows Y. 51, in the Vendidād Sādah.

113 From the Vendidād Sādah.

114 Associated with this Gātha from Y. 51.9.

115 Compare Y. 51.3.

116 Y. 51.9; also perhaps Y. 53.8, 9.

117 Between; that is, described in the space between the Vohu-khshathra and the Vahishtoishiti, i.e. in Y. 52. See *hamistež* in Y. 52.4, and *paitishtātež* in Visp. 20.2.

118 This would seem misplaced; perhaps Y. 42 is meant, which follows the Haptanghāiti.

Bountiful Immortals. 3. And we sacrifice to the listening (that hears our prayers) and to that mercy, and to the hearing of (our spoken) homage, and to that mercy which is (shown in response to our offered) praise. And we sacrifice to the *fraraiti vidushe*, which is contained in the piece *hvadaenaish ashaonis*; and we sacrifice to “the good praise which is without hypocrisy, and which has no malice (as its end)”; and we sacrifice to the later Yasna and to its offering; and we sacrifice to the chapters of the later Yasna, and to its metrical lines, its words, and word-structure.

## KARDAH 22.

1. With this chant (fully) chanted, and which is for the Bountiful Immortals and the holy Saoshyants (who are the prophets who shall serve us), and by means of these (ceremonial) actions, which are (of all) the best, we desire to utter our supplications for the Kine. It is that chant which the saint has recognized as good and fruitful of blessed gifts, and which the sinner does not know.<sup>119</sup> May we never reach that (ill-luck that the sinner) may outstrip us (in our chanting), not in the matter of a plan (thought out), or of words (delivered), or ceremonies (done<sup>120</sup>), nor yet in any offering whatever when he (?) approaches (us for harm).

## KARDAH 23.<sup>121</sup>

1. We worship Ahura Mazda as the best<sup>122</sup> (worship to be offered in our gifts). We worship the Amesha Spenta (once more, and as) the best. We worship Asha Vahishta (who is Righteousness the Best). And we sacrifice to those (prayers) which are evident as the best; that is, the Praises of the Yasnas.

Also we sacrifice to that best wish, which is that of Asha Vahishta, and we worship Heaven, which is the best world of the saints, bright and all glorious; and we sacrifice likewise to that best approach which leads to<sup>123</sup> it. 2. And we sacrifice to that reward, health, healing,

119 The parties are divided by knowledge and ignorance (compare the Gnosis). See Y. 31.12.

120 Not in thought, word, or deed may we reach his priority in progress.

121 This piece from the later Avesta follows Y 53, in the Vendidad Sādah, and has reference to its expressions.

122 It is an important suggestion which holds *vahishtem* as equal to “saying *vahishtem*,” in allusion to the *Vahishtā ishtish*; but as the word is inflected further on (see *vahishtahz*), and as it moreover once applies to Asha, as Asha Vahishta, it is better to render it as having adjective application throughout, being none the less, of course, an intentional echo of the first word of Y. 53.1.

123 Or, “of it.”

furtherance, and increase, and to that victory which is within<sup>124</sup> the two, the Ahuna-vairya and the Airyema-ishyo, through the memorized recital of the good thoughts, words, and deeds (which they enjoin).

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124 Possibly “between them,” meaning the Gāthas which are so placed.