

# TITLE: ZOROASTRIAN AVESTA

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## Avesta: Yasna (sacred liturgy)

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Translated by L. H. Mills (from *Sacred Books of the East*, American Edition, 1898) except as noted.  
Notes in square brackets [] were added by JHP.

### Notes:

1. This chapter is not included in Mills ed. Translation of y0.4-6 is from Dhalla, *Niyashes*, pp. 9 ff. They are in the Old Avestan ("Gathic" dialect. = Y11.17 = Ny1.3 = Ny2.3.]

### YASNA 0 - introduction<sup>1</sup>.

(In the name of God)

1. Ashem Vohu (1 & 3).

I profess myself a Mazda-worshipper and a Zoroastrian, opposing the Daevas, accepting the Ahuric doctrine. For Hawan....

2. To Fire, the son of Ahura Mazda. To you, O Fire, son of Ahura Mazda. With propitiation, for worship, adoration, propitiation, and praise.

3. 'Yatha Ahu Vairyo', the zaotar should say to me  
'Atha ratush ashatchit hacha', the knowing Ashavan should say.

Ashem Vohu ...(3).

Yatha Ahu Vairyo ... (2).

4. I praise good thoughts, good words, and good deeds and those that are to be thought, spoken, and done. I do accept all good thoughts, good words, and good deeds. I do renounce all evil thoughts, evil words, and evil deeds.

5. I proffer to you, O Amesha Spentas, sacrifice and prayer, with thought, with word, with deed, with [my] being, with the very life of my body.

6. I praise Asha.

Ashem Vohu ...(3).

7. [=y1.23 = y3.24 = y14.4 = y27.12 = y62.12.]

8. ....

9. [=y22.24 = y24.29.]

10. [=y22.25 = y24.30.]

11. [=y22.26 = y24.31.]

12. [=y24.32.]

13. ....

15. [=y27.13.]

## Notes:

1. Adapted from Mills.

## YASNA 1.<sup>1</sup>

1. I announce (and) carry out (this Yasna) for the creator Ahura Mazda, the radiant and glorious, the greatest and the best, the most beautiful (?) (to our conceptions), the most firm, the wisest, and the one of all whose body is the most perfect, who attains His ends the most infallibly, because of his Asha, to him who disposes our minds aright, who sends His joy-creating grace afar; who made us, and has fashioned us, and who has nourished and protected us, who is the most bounteous Spirit!

2. I announce (and) carry out (this Yasna) to Vohu Mano, and to the Highest Asha, and to Khshathra Vairya, and to Spenta Armaiti, and to the two, the Haurvatat and Ameretat, to the body of the Kine, and to the Kine's Soul, and to the Fire of Ahura Mazda, that one who more than (all) the Amesha Spentas has made most effort (for our succor)!

3. I announce (and) carry out (this Yasna) for Asnya, the masters of Asha, to Hawan, Asha-sanctified, master of Asha; and I celebrate, and I carry out (this Yasna) for Savanghi and for Visya, Asha-sanctified, master(s) of Asha.

I announce (and) carry out (this Yasna) for Mithra of wide pastures, of the thousand ears, and of the myriad eyes, the Yazad of the spoken name, and for Raman Khwastra.

4. I announce (and) carry out (this Yasna) for Rapithwin, the Asha-sanctified master of Asha, and for Fradat-fshu, and for Zangtuma, the holy master(s) of Asha; and I celebrate and carry out (this Yasna) to Asha the Best, and to the Fire of Ahura Mazda.

5. I announce (and) carry out (this Yasna) for Uzerin the Asha-sanctified master of Asha, and for Fradat-vira and Dakhyuma, the Asha-sanctified master(s) of Asha, and for that lofty Ahura Napat-apam (the son of waters), and for the waters which Ahura Mazda made.

6. I announce (and) carry out (this Yasna) for Aiwisruthrem (and) Aibigaya, the Asha-sanctified master(s) of Asha, and for the Zarathushtrotema, and for him who possesses and who gives that prosperity in life which furthers all. And I celebrate and carry out (this Yasna) for the fravashis of the saints, and for those of the women who have many sons ['Men and herds?'], and for a prosperous home life which continues without reverse throughout the year, and for that Might which is well-shaped and stately ['Well-grown'], which strikes victoriously, Ahura-made, and for that Victorious Ascendency (which it secures).

7. I announce (and) carry out (this Yasna) for Ushahin, the Asha-sanctified master of Asha, and for Berejya (and) Nmanya, the Asha-sanctified master(s) of Asha, and for Sraosha, companion of Ashi, possessing rewards, victorious, who furthers the world, and the very straight Rashnu and Arshtad, who further the world, who augment the world.

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## YASNA 12 - The Zoroastrian Creed.

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Translation by J. H. Peterson, 1997. This creed probably dates to the earliest days of the faith, but seems to have undergone some linguistic shift and subsequent recasting in the Old Avestan dialect. It was probably intended to be recited before an open assembly. See discussion in Boyce, *Zoroastrianism - Its Antiquity and Constant Vigour*, (Costa Mesa, Mazda Pub, 1992, p. 84 and 104 ff). The last phrase of verse 7, plus all of verses 8 and 9, are incorporated into the daily Kusti ritual.

1. I curse the Daevas.  
I declare myself a Mazda-worshipper, a supporter of Zarathushtra, hostile to the Daevas, fond of Ahura's teaching, a praiser of the Amesha Spentas, a worshipper of the Amesha Spentas. I ascribe all good to Ahura Mazda, 'and all the best,' Asha-endowed, splendid, xwarena-endowed, whose is the cow, whose is Asha, whose is the light, 'may whose blissful areas be filled with light'.
2. I choose the good Spenta Armaiti for myself; let her be mine. I renounce the theft and robbery of the cow, and the damaging and plundering of the Mazdayasnian settlements.
3. I want freedom of movement and freedom of dwelling for those with homesteads, to those who dwell upon this earth with their cattle. With reverence for Asha, and (offerings) offered up, I vow this: I shall nevermore damage or plunder the Mazdayasnian settlements, even if I have to risk life and limb.
4. I reject the authority of the Daevas, the wicked, no-good, lawless, evil-knowing, the most druj-like of beings, the foulest of beings, the most damaging of beings. I reject the Daevas and their comrades, I reject the demons (yatu) and their comrades; I reject any who harm beings. I reject them with my thoughts, words, and deeds. I reject them publicly.  
Even as I reject the head (authorities), so too do I reject the hostile followers of the druj.
5. As Ahura Mazda taught Zarathushtra at all discussions, at all meetings, at which Mazda and Zarathushtra conversed;
6. as Ahura Mazda taught Zarathushtra at all discussions, at all meetings, at which Mazda and Zarathushtra conversed -- even as Zarathushtra rejected the authority of the Daevas, so I also reject, as Mazda-worshipper and supporter of Zarathushtra, the authority of the Daevas, even as he, the Asha-endowed Zarathushtra, has rejected them.
7. As the belief of the waters, the belief of the plants, the belief of the well-made (Original) Cow; as the belief of Ahura Mazda who created the cow and the Asha-endowed Man; as the belief of Zarathushtra, the belief of Kavi Vishtaspa, the belief of both Frashaostra and Jamaspa; as the belief of each of the Saoshyants (saviors) -- fulfilling destiny and Asha-endowed --  
  
so I am a Mazda-worshipper of this belief and teaching.
8. I profess myself a Mazda-worshipper, a Zoroastrian, having vowed it and professed it. I pledge myself to the well-thought thought, I pledge myself to the well-spoken word, I pledge myself to

the well-done action.

9.

I pledge myself to the Mazdayasnian religion, which causes the attack to be put off and weapons put down; [which upholds khvaetvadatha], Asha-endowed; which of all religions that exist or shall be, is the greatest, the best, and the most beautiful: Ahuric, Zoroastrian. I ascribe all good to Ahura Mazda. This is the creed of the Mazdayasnian religion.

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## AVESTA: YASNA - Spentamainyush Gatha

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Translation by Bartholomae, from I.J.S. Taraporewala, *The Divine Songs of Zarathushtra*. Notes in square brackets [] were added by JHP.

### YASNA 47.

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

### YASNA 48.

1. When at the Recompensings the Right shall smite the Liar, so that what was long since made known shall be assigned to eternity to Daevas and men, then will it exalt with thy blessings, Ahura, him who prays to thee.
2. Tell me, for thou art he that knows, O Ahura: - shall the Righteous smite the Liar before the retributions come which thou hast conceived? That were indeed a message to bless the world.
3. For him that knows, that is the best of teachings which the beneficent Ahura teaches through the Right, he the holy one, even thyself, O Mazda, that knows the secret lore through the wisdom of Good Thought.
4. Whoso, O Mazda, makes his thought (now) better, (now) worse, and likewise his Self by action and by word, and follows his own inclinations, wishes, and choices, he shall in thy purpose be in a separate place at last.
5. Let good rulers rule us, not evil rulers with the actions of the Good Lore, O Piety! Perfect thou for man, O thou most good, the future birth, and for the cow skilled husbandry. Let her grow fat for our nourishing.

NOTES:

6. She (Armaiti) will give us peaceful dwelling, she will give lasting life and strength, she the beloved of Good Thought. For it (the cattle) Mazda Ahura made the plants to grow at the birth of the First Life, through Right.

7. Violence must be put down! against cruelty make a stand, ye who would make sure of the reward of Good Thought through Right, to whose company the holy man belongs. His dwelling place shall be in thy House, O Ahura.

8. Is the possession of thy good Dominion, Mazda, is that of thy Destiny assured to me Ahura? Will thy manifestation, O thou Right, be welcome to the pious, even the weighing of actions by the Good Spirit [Spenta Mainyu -JHP]?

9. When shall I know whether ye have power, O Mazda and Right, over everyone whose destructiveness is a menace to me? Let the revelation of Good Thought be confirmed unto me; the future deliverer should know how his own destiny shall be.

10. When, O Mazda, will the nobles understand the message? When will thou smite the filthiness of this intoxicant, through which the Karapans evilly deceive, and the wicked lords of the lands with purpose fell?<sup>1</sup>

1. Martin Schwartz tr: "When will they ban(ish) the filth of that ditch/reciprocity-gift whereby ... the karapans commit plunder", 'thus Yasna 48.10 contains no reference to intoxication, let alone condemnation of haoma.' Flattery: 'the passage ... has nothing remotely to do with sauma.' (Flattery & Schwartz, *Haoma and Harmaline*, 1989, pp. 105, 6.)

11. When, O Mazda, shall Piety come with Right, with Dominion the happy dwelling rich with pasture? Who are they that will make peace with the bloodthirsty Liars? To whom will the Lore of Good Thought come?

12. These shall be the deliverers [Saoshyants -JHP] of the provinces, who exert themselves, O Good Thought in their action, O Asha, to fulfill their duty, face to face with thy command, O Mazda. For these are the appointed smiters of Violence.

## YASNA 49.

1. Ever has Bendva been for me the greatest obstacle, I who desire to give satisfaction to those who are neglected, O Right, O Mazda. With good Ada come to me, support me firmly. Prepare for him (his) ruin, O Good Thought.

2. The perverter of this Bendva has long time impeded me, the Liar who has fallen away from Right. He cares not that holy Piety should be his, nor takes the counsel with Good Thought, O Mazda.

3. And in this belief (of ours), O Mazda, Right is laid down, for blessing, in the heresy the Lie, for ruin. Therefore I strive for the fellowship of Good Thought, I forbid all intercourse with the Liar.

4. They who make the increase of violence and cruelty with their tongues, the foes of cattle-nurture among its friends; whose ill deeds prevail, not their good deeds: these (shall be) in the house of the Daevas, (the place for) the Self of the Liar.

5. But he, O Mazda, - happiness and satiety be his who links his own Self with Good Thought, being through Right an intimate of Piety. And with all these (may I be) in Thy Dominion, Ahura.

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

## YASNA 50.

1. (Zarathushtra:) Can my soul count on any one for help? Who is there found for my herd, who for myself a protector, indeed, at my call other than the Right and thyself. O Mazda Ahura, and the Best Thought?
2. How, O Mazda, should one desire the luck-bringing cattle, one who would fain it would come to him with the pasture?  
(Mazda:) They that live uprightly according to the Right among the many that look upon the sun, those whom they stand in judgment, I will settle in the dwellings of the wise.
3. (Zarathushtra:) So this (reward) shall come to him through the Right, O Mazda, (this reward) which by the Dominion and Good Thought he promised, whomsoever by the power of his Destiny prospers the neighboring possession that now the Liar holds.
4. I will worship you with praise, O Mazda Ahura, joined with Right and Best Thought and Dominion, that they, desired of pious men, may stand as Judges on the path of the obedient unto the House of Song.
5. Assured by you, O Mazda Ahura and Right, are the pointings of the hand - since you are well-disposed to your prophet - which shall bring us to bliss, together with visible manifest help.
6. The prophet Zarathushtra, O Mazda, who lifts up his voice in worship, as friend of Asha - may the Creator of Wisdom teach me his ordinances through Good Thought, that my tongue may have a pathway.
7. For you I will harness the swiftest steeds, stout and strong, by the promptings of your praise, that ye may come hither, O Mazda, Right, and Good thought.
8. Ever with verses that are recognized as those of pious zeal I will come before you with outstretched hands, O Mazda, before you, O thou Right, with worship of the faithful man, before you with all the capacity of Good Thought.
9. With those prayers I would come and praise you, O Mazda and thou Right, with actions of Good Thought. If I be master of my own destiny as I will, then will I take thought for the portion of the wise in the same.

10. Those actions that I shall achieve and those done aforetime, and those, O Good Thought, that are precious in thy sight, the rays of the sun, the shimmering uprisings of the days, all is for your praise, O thou Right and Mazda Ahura.

11. Your praiser, Mazda, will I declare myself and be, so long, O Right, as I have strength and power. May the Creator of the world accomplish through Good Thought its fulfillment of all that most perfectly answers to his will.

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