



Good prayer, excellent prayer to the worlds, O Zarathushtra!

2.

This it is that takes away the friendship of the fiend and fiends, of the he-fiend and of the she-fiend; it turns away in giddiness their eyes, minds, ears, hands, feet, mouths, and tongues; as good prayer, without deceit and without harm, is Manly Courage, and turns away the Druj.

3.

The holy Sraosha, the best protector of the poor, is fiend-smiting; he is the best smiter of the Druj.

The faithful one who pronounces most words of blessing is the most victorious in victory; the Mathra Spenta takes best the unseen Druj way. The Ahuna Vairya is the best fiend-smiter among all spells; the word of truth is the fighter that is the best of all fiend-smiters.

The Law of the worshippers of Mazda is the truest giver of all the good things of all those that are the offspring of the good principle; and so is the Law of Zarathushtra.

4.

And he who should pronounce that word, O Zarathushtra! either a man or a woman with a mind all intent on holiness, with words all intent on holiness, with deeds all intent on holiness, when he is in fear either of high waters or of the darkness of a rainy night;

Or at the fords of a river, or at the branching-off of roads;

Or in the meeting together of the faithful, or the rushing together of the worshippers of the Daevas;

5.

Whether on the road or in the law he has to fear, not in that day nor in that night shall the tormenting fiend, who wants to torment him, prevail to throw upon him the look of his evil eye, and the malice of the thief who carries off cattle shall not reach him.

6.

Pronounce then that word, O Zarathushtra! that word to be spoken, when thou fall upon the idolaters and thieves and Daevas rushing together. Then the malice of the wicked worshippers of the Daevas, of the Yatus and their followers, of the Pairikas and their followers, will be affrighted and rush away. Down are the Daevas! Down are the Daeva-worshippers, and they take back their mouths from biting.

7.

And therefore we take around us the holy-natured Sraosha, the holy, the fiend-smiter, as one does with shepherds' dogs; therefore we sacrifice unto the holy-natured Sraosha, the holy, the fiend-smiter, with good thoughts, good words, and good deeds.

8.

For his brightness and glory, for his strength and victorious power, for his offering sacrifices unto the gods, I will offer him a sacrifice worth being heard. I will offer up libations unto the holy Sraosha, unto the great Ashi Vanguhi, and unto Nairyō-sangha, the tall-formed.

So may the holy Sraosha, the fiend-smiter, come to us for help!

9.

We worship the holy Sraosha; we worship the great master, Ahura Mazda, who is supreme in holiness, who is the foremost to do deeds of holiness.

We worship all the words of Zarathushtra, and all the good deeds, those done and those to be done.

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

II.

10.

We sacrifice unto the holy, tall-formed fiend-smiting Sraosha, who makes the world increase, the holy and master of holiness;

Who strikes the evil-doing man, who strikes the evil-doing woman; who smites the fiendish Druj, and is most strong and world-destroying; who maintains and looks over all this moving world;

11.

Who, never sleeping, wakefully guards the creation of Mazda; who, never sleeping, wakefully maintains the creation of Mazda; who protects all the material world with his club uplifted, from the hour when the sun is down;

12.

Who never more did enjoy sleep from the time when the two Spirits made the world, namely, the good Spirit and the evil One; who every day, every night, fights with the Mazainya Daevas.

13.

He bows not for fear and fright before the Daevas: before him all the Daevas bow for fear and fright reluctantly, and rush away to darkness.

For his brightness and glory, for his strength and victorious power....

III.

14.

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

We sacrifice unto the holy, tall-formed, fiend-smiting Sraosha,  
who makes the world increase, the holy and master of holiness;

Who with peace and friendship watches the Druj and the most beneficent  
Spirit: so that the Amesha-Spentas may go along the seven Karshvares  
of the earth; who is the teacher of the Law: he himself was taught  
it by Ahura Mazda, the holy One.

For his brightness and glory, for his strength and victorious  
power....

IV.

15.

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

We sacrifice unto the holy, tall-formed, fiend-smiting Sraosha,  
who makes the world increase, the holy and master of holiness;

Whom the holy Ahura Mazda has created to withstand Aeshma, the  
fiend of the wounding spear; we sacrifice unto Peace, whose breath  
is friendly, and unto the two withstanders of sin and guilt,

16.

The friends of the holy Sraosha;

The friends of Rashnu Razista;

The friends of the good Law of the worshippers of Mazda;

The friends of Arstat, who makes the world grow, who makes the  
world increase, who makes the world prosper;

The friends of Ashi Vanguhi;

The friends of the good Chisti;

The friends of the most right Chista;

17. The friends of all gods;

The friends of the Mathra Spenta;

The friends of the fiend-destroying Law;

The friends of the long-traditional teaching;

The friends of the Amesha-Spentas;

The friends of ourselves, the Saoshyants<sup>1</sup>, the two-footed part  
of the holy creation;

The friends of all the beings of the holy world.

For his brightness and glory, for his strength and victorious power....

1. The faithful, as helping through their good deeds in the work of final restoration, to be performed by Saoshyant (cf. Yt13.17).

V.

18.

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

We sacrifice unto the holy, tall-formed, fiend-smiting Sraosha, who makes the world increase, the holy and master of holiness;

The first [Sraosha], the next, the middle, and the highest; with the first sacrifice, with the next, with the middle, and with the highest. We sacrifice unto all [the moments] of the holy and strong Sraosha, who is the incarnate Word;

19.

The strong Sraosha, of the manly courage, the warrior of the strong arms, who breaks the skulls of the Daevas; who smites with heavy blows and is strong to smite; the holy Sraosha, who smites with heavy blows; we sacrifice unto the crushing Ascendant of both the holy Sraosha and Arshti.

20.

We sacrifice for all the houses protected by Sraosha, where the holy Sraosha is dear and friendly treated and satisfied, as well as the faithful man, rich in good thoughts, rich in good words, rich in good deeds.

21.

We sacrifice unto the body of the holy Sraosha;

We sacrifice unto the body of Rashnu Razishta;

We sacrifice unto the body of Mithra, the lord of wide pastures;

We sacrifice unto the body of the holy wind;

We sacrifice unto the body of the good Law of the worshippers of Mazda;

We sacrifice unto the body of Arshtat, who makes the world grow, who makes the world increase, who makes the world prosper;

We sacrifice unto the body of Ashi Vanguhi;

We sacrifice unto the body of the good Chisti;

We sacrifice unto the body of the most right Chista;

We sacrifice unto the bodies of all the gods;

22.

We sacrifice unto the body of the Mathra Spenta;  
We sacrifice unto the body of the fiend-destroying Law;  
We sacrifice unto the body of the long-traditional teaching;  
We sacrifice unto the bodies of the Amesha-Spentas;  
We sacrifice unto the bodies of ourselves, the Saoshyants, the  
two-footed part of the holy creation;  
We sacrifice unto the bodies of all the beings of the holy world.  
For his brightness and glory, for his strength and victorious  
power....

23.

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

I bless the sacrifice and prayer, the strength and vigour of the  
holy, strong Sraosha, who is the incarnate Word, a mighty-speared  
and lordly god

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

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