

The greater part of the historical legends of Iran lies here condensed into a register of proper names. This enumeration is divided into seven chapters:

The first (XXIV, §§ 85-95) contains the names of several gods, of the first man, Gara Maretan, the first law-giver, Zarathushtra, and his first disciple, Maidyo-maungha;

The second part (XXV, §§ 96-110) contains the names of the disciples of Zarathushtra, most of them belonging to the epical cyclus of Vishtaspa (Gushtasp);

The third part (XXVI, §§ 111-117) is of uncertain character, and no name contained in it is found in the epical legends;

The fourth part (XXVII, §§ 118-128) seems to be devoted to the heroes of the other keshvars and to mythical beings, born or unborn (§§ 121, 122, 127, 128);

The fifth part XXVIII, § 129 is devoted to Saoshyant alone;

The sixth part (XIX, §§ 130-138) is devoted to the heroes before the time of Zarathushtra;

The seventh part (XXX, §§ 139-142) is devoted to the holy women of Mazdeism from Hvovi, Zarathushtra's wife, down to Srutat-fedhri, Vanghu-fedhri, and Eredat-fedhri, the future mothers of his three unborn sons.

The second, third, and fourth enumerations all end with the
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name of Astvat-ereta (that is to say, Saoshyant), which shows that they do not refer to successive generations, but to three independent branches, which are each developed apart down to the time of the Saviour.

0. May Ahura Mazda be rejoiced!....

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

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

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

Unto the awful, overpowering Fravashis of the faithful; unto the Fravashis of the men of the primitive law; unto the Fravashis of the next-of-kin,

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

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

NOTES:

1. The so-called paourya-tkaesha: the primitive law is what 'is considered as the true Mazdayasnian religion in all ages, both before and after the time of Zarthosht' (West, Pahlavi Texts I, 242, note 1); cf. § 150.

I.

1. Ahura Mazda spake unto Spitama Zarathushtra, saying: 'Do thou proclaim, O pure Zarathushtra! the vigour and strength, the glory, the help and the joy that are in the Fravashis of the faithful, the awful and overpowering Fravashis; do thou tell how they come to help me, how they bring assistance unto me, the awful Fravashis of the faithful².

2. Cf. § 19.

2. 'Through their brightness and glory, O Zarathushtra! I maintain that sky, there above, shining and seen afar, and encompassing this earth all around.

3. 'It looks like a palace, that stands built of a

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heavenly substance³, firmly established, with ends that lie afar, shining in its body of ruby over the three-thirds (of the earth)⁴; it is like a garment inlaid with stars, made of a heavenly substance, that Mazda puts on, along with Mithra and Rashnu and Spenta-Armaiti, and on no side can the eye perceive the end of it.

3. Reading mainyu-tâshtô; cf. Yt10.90, 143, and in this very paragraph vanghanem mainyu-tâshtem.

4. A division of the earth different from and older than the division into seven keshwars; cf. Yasna 11.7; this division was derived by analogy from the tripartite division of the universe (earth, atmosphere, and heaven).

4. 'Through their brightness and glory, O Zarathushtra! I maintain Ardvi Sura Anahita, the wide-expanding and health-giving, who hates the Daevas and obeys the laws of Ahura, who is worthy of sacrifice in the material world, worthy of prayer in the material world; the life-increasing and holy, the flocks-increasing and holy, the fold-increasing and holy, the wealth increasing and holy, the country

increasing and holy⁵;

5. Yt⁵.1.

56. 'Who makes the seed of all males pure, who makes the womb of all females pure for bringing forth, who makes all females bring forth in safety, who puts milk in the breasts of all females in the right measure and the right quality;

6. §§ 5-8 = Yt⁵.2-3.

6. 'The large river, known afar, that is as large as the whole of all the waters that run along the earth; that runs powerfully from the height Hukairya down to the sea Vouru-kasha.

7. 'All the shores of the sea Vouru-kasha are boiling over, all the middle of it is boiling over,

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when she runs down there, when she streams down there, she, Ardvi Sura Anahita, who has a thousand cells and a thousand channels; the extent of each of those cells, of each of those channels, is as much as a man can ride in forty days, riding on a good horse.

8. 'From this river of mine alone flow all the waters that spread all over the seven keshvars; this river of mine alone goes on bringing waters, both in summer and in winter. This river of mine purifies the seed in males, the womb in females, the milk in females' breasts⁷.

7. §§ 4-8 = Yt⁵.1-5.

9. 'Through their brightness and glory, O Zarathushtra! I maintain the wide earth made by Ahura, the large and broad earth, that bears so much that is fine, that bears all the bodily world, the live and the dead, and the high mountains, rich in pastures and waters;

10.

'Upon which run the many streams and rivers; upon which the many kinds of plants grow up from the ground, to nourish animals and men, to nourish the Aryan nations, to nourish the five kinds of animals, and to help the faithful.

11.

'Through their brightness and glory, O Zarathushtra! I maintain in the womb the child that has been conceived, so that it does not die from the assaults of Vidotu, and I develop in it the bones,

the hair, the ..., the entrails, the feet, and the sexual organs.

12.

'Had not the awful Fravashis of the faithful given help unto me, those animals and men of mine, of which there are such excellent kinds, would not subsist; strength would belong to the Druj, the dominion would belong to the Druj, the material world would belong to the Druj.

13.

'Between the earth and the sky the immaterial creatures would be harassed by the Druj; between the earth and the sky the immaterial creatures would be smitten by the Druj; and never afterwards would Angra-Mainyu give way to the blows of Spenta-Mainyu.

14.

'Through their brightness and glory the waters run and flow forward from the never-failing springs; through their brightness and glory the plants grow up from the earth, by the never-failing springs; through their brightness and glory the winds blow, driving down the clouds towards the never-failing springs.

15.

'Through their brightness and glory the females conceive offspring; through their brightness and glory they bring forth in safety; it is through their brightness and glory when they become blessed with children.

16.

'Through their brightness and glory a man is born who is a chief in assemblies and meetings, who listens well to the (holy) words, whom Wisdom holds dear, and who returns a victor from discussions with Gaotema, the heretic.

'Through their brightness and glory the sun goes his way; through their brightness and glory the moon goes her way; through their brightness and glory the stars go their way.

17. 'In fearful battles they are the wisest for help, the Fravashis of the faithful.

'The most powerful amongst the Fravashis of the faithful, O Spitama! are those of the men of the primitive law or those of the Saoshyants not yet born, who are to restore the world. Of the others, the Fravashis of the living faithful are more powerful, O Zarathushtra! than those of the dead, O Spitama!

18.

'And the man who in life shall treat the Fravashis of the faithful well, will become a ruler of the country with full power, and a chief most strong; so shall any man of you become, who shall

treat Mithra well, the lord of wide pastures, and Arshtat, who makes the world grow, who makes the world increase.

19. 'Thus do I proclaim unto thee, O pure Spitama! the vigour and strength, the glory, the help, and the joy that are in the Fravashis of the faithful, the awful and overpowering Fravashis; and how they come to help me, how they bring assistance unto me, the awful Fravashis of the faithful.'

II.

20.

Ahura Mazda spake unto Spitama Zarathushtra, saying: 'If in this material world, O Spitama Zarathushtra! thou happenest to come upon frightful roads, full of dangers and fears, O Zarathushtra! and thou fearest for thyself, then do thou recite these words, then proclaim these fiend-smiting words, O Zarathushtra!

21.

"I praise, I invoke, I meditate upon, and we sacrifice unto the good, strong, beneficent Fravashis of the faithful. We worship the Fravashis of the masters of the houses, those of the lords of the boroughs, those of the lords of the towns, those of the lords of the countries, those of the Zarathustrotemas; the Fravashis of those that are, the Fravashis of those that have been, the Fravashis of those that will be; all the Fravashis of all nations, and most friendly the Fravashis of the friendly nations;

22.

"Who maintain the sky, who maintain the waters, who maintain the earth, who maintain the cattle, who maintain in the womb the child that has been conceived, so that it does not die from the assaults of Vidotu, and develop in it the bones, the hair, the, the entrails, the feet, and the sexual organs;

23.

"Who are much-bringing, who move with awfulness, well-moving, swiftly moving, quickly moving, who move when invoked; who are to be invoked in the conquest of good, who are to be invoked in fights against foes, who are to be invoked in battles;

24.

"Who give victory to their invoker, who give boons to their lover, who give health to the sick man, who give good Glory to the faithful man that brings libations and invokes them with a sacrifice and words of propitiation,

25.

"Who turn to that side where are faithful men, most devoted to holiness, and where is the greatest piety, where the faithful man is rejoiced, and where the faithful man is not ill-treated."

III.

26.

We worship the good, strong, beneficent Fravashis of the faithful, who are the mightiest of drivers, the lightest of those driving forwards, the slowest of the retiring, the safest of all bridges, the least-erring of all weapons and arms, and who never turn their backs.

27.

At once, wherever they come, we worship them, the good ones, the excellent ones, the good, the strong, the beneficent Fravashis of the faithful. They are to be invoked when the bundles of baresma are tied; they are to be invoked in fights against foes, in battles, and there where gallant men strive to conquer foes.

28.

Mazda invoked them for help, when he fixed the sky and the waters and the earth and the plants; when Spenta-Mainyu fixed the sky, when he fixed the waters, when the earth, when the cattle, when the plants, when the child conceived in the womb, so that it should not die from the assaults of Vidotu, and developed in it the bones, the hair, the, the entrails, the feet, and the sexual organs.

29.

Spenta-Mainyu maintained the sky, and they sustained it from below, they, the strong Fravashis, who sit in silence, gazing with sharp looks; whose eyes and ears are powerful, who bring long joy, high and high-girded; well-moving and moving afar, loud-snorting, possessing riches and a high renown.

IV.

30.

We worship the good, strong, beneficent Fravashis of the faithful; whose friendship is good, and who know how to benefit; whose friendship lasts long; who like to stay in the abode where they are not harmed by its dwellers; who are good, beautiful afar, health-giving, of high renown, conquering in battle, and who never do harm first.

V.

31.

We worship the good, strong, beneficent Fravashis of the faithful; whose will is dreadful unto those who vex them; powerfully working and most beneficent; who in battle break the dread arms of their foes and haters.

VI.

32. We worship the good, strong, beneficent Fravashis of the faithful;

liberal, valiant, and full of strength, not to be seized by thought, welfare-giving, kind, and health-giving, following with Ashi's remedies, as far as the earth extends, as the rivers stretch, as the sun rises.

VII.

33.

We worship the good, strong, beneficent Fravashis of the faithful, who gallantly and bravely fight, causing havoc, wounding, breaking to pieces all the malice of the malicious, Daevas and men, and smiting powerfully in battle, at their wish and will.

34.

You kindly deliver the Victory made by Ahura, and the crushing Ascendant, most beneficently, to those countries where you, the good ones, unharmed and rejoiced, unoppressed and unoffended, have been held worthy of sacrifice and prayer, and proceed the way of your wish.

VIII.

35.

We worship the good, strong, beneficent Fravashis of the faithful, of high renown, smiting in battle, most strong, shield-bearing and harmless to those who are true, whom both the pursuing and the fleeing invoke for help: the pursuer invokes them for a swift race, and for a swift race does the flier invoke them;

36.

Who turn to that side where are faithful men, most devoted to holiness, and where is the greatest piety, where the faithful man is rejoiced, and where the faithful man is not ill-treated.

IX.

37.

We worship the good, strong, beneficent Fravashis of the faithful, who form many battalions, girded with weapons, lifting up spears, and full of sheen; who in fearful battles come rushing along where the gallant heroes go and assail the Danus.

38.

There you destroy the victorious strength of the Turanian Danus; there you destroy the malice of the Turanian Danus; through you the chiefs are of high intellect and most successful; they, the gallant heroes, the gallant Saoshyants, the gallant conquerors of the offspring of the Danus chiefs of myriads, who wound with stones.

X.

39.

We worship the good, strong, beneficent Fravashis of the faithful, who rout the two wings of an army standing in battle array, who make the centre swerve, and swiftly pursue onwards, to help the faithful and to distress the doers of evil deeds.

XI.

40.

We worship the good, strong, beneficent Fravashis of the faithful; awful, overpowering, and victorious, smiting in battle, sorely wounding, blowing away (the foes), moving along to and fro, of good renown, fair of body, godly of soul, and holy; who give victory to their invoker, who give boons to their lover, who give health to the sick man;

41.

Who give good glory to him who worships them with a sacrifice, as that man did worship them, the holy Zarathushtra, the chief of the material world, the head of the two-footed race, in whatever struggle he had to enter, in whatever distress he did fear;

42.

Who, when well invoked, enjoy bliss in the heavens; who, when well invoked, come forward from the heavens, who are the heads of that sky above, possessing the well-shapen Strength, the Victory made by Ahura, the crushing Ascendant, and Welfare, the wealth-bringing, boon-bringing, holy, well fed, worthy of sacrifice and prayer in the perfection of holiness.

43.

They shed Satavaesa between the earth and the sky, him to whom the waters belong, who listens to appeals and makes the waters flow and the plants grow up, to nourish animals and men, to nourish the Aryan nations, to nourish the five kinds of animals and to help the faithful.

44.

Satavaesa comes down and flows between the earth and the sky, he to whom the waters belong, who listens to appeals and makes the waters and the plants grow up, fair, radiant, and full of light, to nourish animals and men, to nourish the Aryan nations, to nourish the five kinds of animals, and to help the faithful.

XII.

45.

We worship the good, strong, beneficent Fravashis of the faithful; with helms of brass, with weapons of brass, with armour of brass; who struggle in the fights for victory in garments of light, arraying the battles and bringing them forwards, to kill thousands of Daevas.

When the wind blows from behind them and brings their breath unto men,

46.

Then men know where blows the breath of victory: and they pay pious homage unto the good, strong, beneficent Fravashis of the faithful, with their hearts prepared and their arms uplifted.

47.

Whichever side they have been first worshipped in the fulness of faith of a devoted heart, to that side turn the awful Fravashis of the faithful, along with Mithra and Rashnu and the awful cursing thought of the wise and the victorious wind.

48.

And those nations are smitten at one stroke by their fifties and their hundreds, by their hundreds and their thousands, by their thousands and their tens of thousands, by their tens of thousands and their myriads of myriads, against which turn the awful Fravashis of the faithful, along with Mithra and Rashnu, and the awful cursing thought of the wise and the victorious wind.

XIII.

49.

We worship the good, strong, beneficent Fravashis of the faithful, who come and go through the borough at the time of the Hamaspathmaidyem; they go along there for ten nights, asking thus:

50.

'Who will praise us? Who will offer us a sacrifice? Who will meditate upon us? Who will bless us? Who will receive us with meat and clothes in his hand and with a prayer worthy of bliss? Of which of us will the name be taken for invocation? Of which of you will the soul be worshipped by you with a sacrifice? To whom will this gift of ours be given, that he may have never-failing food for ever and ever?'

51.

And the man who offers them up a sacrifice, with meat and clothes in his hand, with a prayer worthy of bliss, the awful Fravashis of the faithful, satisfied, unharmed, and unoffended, bless thus:

52.

'May there be in this house flocks of animals and men! May there be a swift horse and a solid chariot! May there be a man who knows how to praise God and rule in an assembly, who will offer us sacrifices with meat and clothes in his hand, and with a prayer worthy of bliss.'

XIV.

53.

We worship the good, strong, beneficent Fravashis of the faithful, who show beautiful paths to the waters, made by Mazda, which had stood before for a long time in the same place without flowing:

54.

And now they flow along the path made by Mazda, along the way made by the gods, the watery way appointed to them, at the wish of Ahura Mazda, at the wish of the Amesha-Spentas.

XV.

55.

We worship the good, strong, beneficent Fravashis of the faithful, who show a beautiful growth to the fertile plants, which had stood before for a long time in the same place without growing;

56.

And now they grow up along the path made by Mazda, along the way made by the gods, in the time appointed to them, at the wish of Ahura Mazda, at the wish of the Amesha-Spentas.

XVI.

57.

We worship the good, strong, beneficent Fravashis of the faithful, who showed their paths to the stars, the moon, the sun, and the endless lights, that had stood before for a long time in the same place, without moving forwards, through the oppression of the Daevas and the assaults of the Daevas.

58.

And now they move around in their far-revolving circle for ever, till they come to the time of the good restoration of the world.

XVII.

59.

We worship the good, strong, beneficent Fravashis of the faithful, who watch over the bright sea Vouru-Kasha, to the number of ninety thousand, and nine thousand, and nine hundred, and ninety-nine.

XVIII.

60.

We worship the good, strong, beneficent Fravashis of the faithful, who watch over the stars Haptoiringa, to the number of ninety thousand, and nine thousand, and nine hundred, and ninety-nine.

XIX.

61.

We worship the good, strong, beneficent Fravashis of the faithful, who watch over the body of Keresaspa, the son of Sama, the club-bearer with plaited hair, to the number of ninety thousand, and nine thousand, and nine hundred, and ninety-nine.

XX.

62.

We worship the good, strong, beneficent Fravashis of the faithful, who watch over the seed of the holy Zarathushtra, to the number of ninety thousand, and nine thousand, and nine hundred, and ninety-nine.

XXI.

63.

We worship the good, strong, beneficent Fravashis of the faithful, who fight at the right hand of the reigning lord, if he rejoices the faithful and if the awful Fravashis of the faithful are not hurt by him, if they are rejoiced by him, unharmed and unoffended.

XXII.

64.

We worship the good, strong, beneficent Fravashis of the faithful, who are greater, who are stronger, who are swifter, who are more powerful, who are more victorious, who are more healing, who are more effective than can be expressed by words; who run by tens of thousands into the midst of the Myazdas.

65.

And when the waters come up from the sea Vouru-Kasha, O Spitama Zarathushtra! along with the Glory made by Mazda, then forwards come the awful Fravashis of the faithful, many and many hundreds, many and many thousands, many and many tens of thousands,

66.

Seeking water for their own kindred, for their own borough, for their own town, for their own country, and saying thus: 'May our own country have a good store and full joy!'

67.

They fight in the battles that are fought in their own place and land, each according to the place and house where he dwelt (of yore): they look like a gallant warrior who, girded up and watchful, fights for the hoard he has treasured up.

68.

And those of them who win bring waters to their own kindred, to their own borough, to their own town, to their own country, saying thus: 'May my country grow and increase!'

69.

And when the all-powerful sovereign of a country has been surprised by his foes and haters, he invokes them, the awful Fravashis of the faithful.

70.

And they come to his help, if they have not been hurt by him, if they have been rejoiced by him, if they have not been harmed nor offended, the awful Fravashis of the faithful: they come flying unto him, it seems as if they were well-winged birds.

71.

They come in as a weapon and as a shield, to keep him behind and to keep him in front, from the Druj unseen, from the female Varenya fiend, from the evil-doer bent on mischief, and from that fiend who is all death, Angra Mainyu. It will be as if there were a thousand men watching over one man;

72.

So that neither the sword well-thrust, neither the club well-falling, nor the arrow well-shot, nor the spear well-darted, nor the stones flung from the arm shall destroy him.

73.

They come on this side, they come on that side, never resting, the good, powerful, beneficent Fravashis of the faithful, asking for help thus: 'Who will praise us? Who will offer us a sacrifice? Who will meditate upon us? Who will bless us? Who will receive us with meat and clothes in his hand and with a prayer worthy of bliss? Of which of us will the name be taken for invocation? Of which of you will the soul be worshipped by you with a sacrifice? To whom will that gift of ours be given, that he may have never-failing food for ever and ever?'

74.

We worship the perception; we worship the intellect; we worship the conscience; we worship those of the Saoshyants;

We worship the souls; those of the tame animals; those of the wild animals; those of the animals that live in the waters; those of the animals that live under the ground; those of the flying ones; those of the running ones; those of the grazing ones.

We worship their Fravashis.

75.

We worship the Fravashis.

We worship them, the liberal;

We worship them, the valiant; we worship them, the most valiant;

We worship them, the beneficent; we worship them, the most beneficent;

We worship them, the powerful;

We worship them, the most strong;

We worship them, the light; we worship them, the most light;

We worship them, the effective; we worship them, the most effective.

76.

They are the most effective amongst the creatures of the two Spirits, they the good, strong, beneficent Fravashis of the faithful, who stood holding fast when the two Spirits created the world, the Good Spirit and the Evil One.

77.

When Angra Mainyu broke into the creation of the good holiness, then came in across Vohu Mano and Atar.

78.

They destroyed the malice of the fiend Angra Mainyu, so that the waters did not stop flowing nor did the plants stop growing; but at once the most beneficent waters of the creator and ruler, Ahura Mazda, flowed forward and his plants went on growing.

79.

We worship all the waters;

We worship all the plants;

We worship all the good, strong, beneficent Fravashis of the faithful.

We worship the waters by their names;

We worship the plants by their names;

We worship the good, strong, beneficent Fravashis of the faithful by their names.

80.

Of all those ancient Fravashis, we worship the Fravashi of Ahura Mazda; who is the greatest, the best, the fairest, the most solid, the wisest, the finest of body and supreme in holiness;

81.

Whose soul is the Mathra Spenta, who is white, shining, seen afar; and we worship the beautiful forms, the active forms wherewith he clothes the Amesha-Spentas; we worship the swift-horsed sun.

XXIII.

82.

We worship the good, strong, beneficent Fravashis of the Amesha-Spentas, the bright ones, whose looks perform what they wish, the tall,

quickly coming to do, strong, and lordly, who are undecaying and holy;

83.

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

84.

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

XXIV.

85. We worship the good, strong, beneficent Fravashis: that of the most rejoicing fire, the beneficent and assembly-making; and that of the holy, strong Sraosha, who is the incarnate Word, a mighty-speared and lordly god; and that of Nairyō-sangha.

86.

And that of Rashnu Razishta;

That of Mithra, the lord of wide pastures;

That of the Mathra-Spenta;

That of the sky;

That of the waters;

That of the earth;

That of the plants;

That of the Bull;

That of the living man;

That of the holy creation.

87.

We worship the Fravashi of Gaya Maretan [Gayomard], who first listened unto the thought and teaching of Ahura Mazda; of whom Ahura formed the race of the Aryan nations, the seed of the Aryan nations.

We worship the piety and the Fravashi of the holy Zarathushtra;

88.

Who first thought what is good, who first spoke what is good, who first did what is good; who was the first Priest, the first Warrior, the first Plougher of the ground; who first knew and first taught; who first possessed and first took possession of the Bull, of Holiness, of the Word, the obedience to the Word,

and dominion, and all the good things made by Mazda, that are the offspring of the good Principle;

89. Who was the first Priest, the first Warrior, the first Plougher of the ground; who first took the turning of the wheel⁵ from the hands of the Daeva and of the cold-hearted man; who first in the material world pronounced the praise of Asha, thus bringing the Daevas to naught, and confessed himself a worshipper of Mazda, a follower of Zarathushtra, one who hates the Daevas, and obeys the laws of Ahura.

5. The wheel of sovereignty (?); cf. Yt10.67; this expression smacks of Buddhism.

90.

Who first in the material world said the word that destroys the Daevas, the law of Ahura; who first in the material world proclaimed the word that destroys the Daevas, the law of Ahura; who first in the material world declared all the creation of the Daevas unworthy of sacrifice and prayer; who was strong, giving all the good things of life, the first bearer of the Law amongst the nations;

91.

In whom was heard the whole Mathra, the word of holiness; who was the lord and master of the world, the praiser of the most great, most good and most fair Asha; who had a revelation of the Law, that most excellent of all beings;

92.

For whom the Amesha-Spentas longed, in one accord with the sun, in the fulness of faith of a devoted heart; they longed for him, as the lord and master of the world, as the praiser of the most great, most good, and most fair Asha, as having a revelation of the Law, that most excellent of all beings;

93.

In whose birth and growth the waters and the plants rejoiced; in whose birth and growth the waters and the plants grew; in whose birth and growth all the creatures of the good creations cried out, Hail!

94.

'Hail to us! for he is born, the Athravan, Spitama Zarathushtra. Zarathushtra will offer us sacrifices with libations and bundles of baresma; and there will the good Law of the worshippers of Mazda come and spread through all the seven Karshvares of the earth.

95.

'There will Mithra, the lord of wide pastures, increase all the excellences of our countries, and allay their troubles; there will the powerful Apam-Napat increase all the excellences of our countries, and allay their troubles.'

We worship the piety and Fravashi of Maidhyo-maungha, the son of Arasti, who first listened unto the word and teaching of Zarathushtra.

XXV.

96.

We worship the Fravashi of the holy Asmo-hvanvant;

We worship the Fravashi of the holy Asan-hvanvant.

We worship the Fravashi of the holy Gavayan.

We worship the Fravashi of the holy Parshat-gaush. the son of Frata;

We worship the Fravashi of the holy Vohvasti, the son of Snaoya;

We worship the Fravashi of the holy Isvat, the son of Varaza.

97.

We worship the Fravashi of the holy Saena, the son of Ahum-stut, who first appeared upon this earth with a hundred pupils.

We worship the Fravashi of the holy Fradhidaya.

We worship the Fravashi of the holy Usmanara, the son of Paeshata.

We worship the Fravashi of the holy Vohu-raochah, the son of Franya;

We worship the Fravashi of the holy Asho-raochah, the son of Franya;

We worship the Fravashi of the holy Varesmo-raochah, the son of Franya.

98.

We worship the Fravashi of the holy Isat-vastra, the son of Zarathushtra;

We worship the Fravashi of the holy Urvatat-nara, the son of Zarathushtra;

We worship the Fravashi of the holy Hvare-chithra, the son of Zarathushtra.

We worship the Fravashi of the holy Daevo-tbis, the son of Takhma.

We worship the Fravashi of the holy Thrimithwant, the son of Spitama.

We worship the Fravashi of the holy Daungha, the son of Zairita.

99.

We worship the Fravashi of the holy king Vistaspa; the gallant one, who was the incarnate Word, the mighty-speared, and lordly

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

100.

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

101.

We worship the Fravashi of the holy Zairi-vairi;
We worship the Fravashi of the holy Yukhta-vairi;
We worship the Fravashi of the holy Sriraokhshan;
We worship the Fravashi of the holy Keresaoekhshan;
We worship the Fravashi of the holy Vanara;
We worship the Fravashi of the holy Varaza;
We worship the Fravashi of the holy Bujisravah;
We worship the Fravashi of the holy Berezyarshti;
We worship the Fravashi of the holy Tizyarshti;
We worship the Fravashi of the holy Perethu-arshti;
We worship the Fravashi of the holy Vizhyarshti.

102.

We worship the Fravashi of the holy Naptya;
We worship the Fravashi of the holy Vazhaspa;
We worship the Fravashi of the holy Habaspa.
We worship the Fravashi of the holy Vistauru, the son of Naotara.
We worship the Fravashi of the holy Frash-ham-vareta;
We worship the Fravashi of the holy Frasho-kareta.
We worship the Fravashi of the holy Atare-vanu;
We worship the Fravashi of the holy Atare-pata;
We worship the Fravashi of the holy Atare-data;
We worship the Fravashi of the holy Atare-chithra;
We worship the Fravashi of the holy Atare-hvarenah;
We worship the Fravashi of the holy Atare-savah;

We worship the Fravashi of the holy Atare-zantu;

We worship the Fravashi of the holy Atare-danghu.

103.

We worship the Fravashi of the holy Hushkyaothna;

We worship the Fravashi of the holy Pishkyaothna;

We worship the Fravashi of the holy and gallant Spento-data.

We worship the Fravashi of the holy Basta-vairi;

We worship the Fravashi of the holy Kava-razem.

We worship the Fravashi of the holy Frashaoshtra, the son of Hvova;

We worship the Fravashi of the holy Jamaspa, the son of Hvova;

We worship the Fravashi of the holy Avaraoshtri.

104.

We worship the Fravashi of the holy Hushkyaothna, the son
of Frashaoshtra;

We worship the Fravashi of the holy Hvadaena, the son of Frashaoshtra.

We worship the Fravashi of the holy Hanghaurvaungh, the son of
Jamaspa;

We worship the Fravashi of the holy Varesna, the son of Hanghaurvaungh.

We worship the Fravashi of the holy Vohu-nemah, the son of Avaraoshtri,

To withstand evil dreams, to withstand evil visions, to withstand
evil(?), to withstand the evil Pairikas.

105.

We worship the Fravashi of the holy Mathravaka, the son of
Simaezhi, the Aethrapati, the Hamidhpati, who was able to smite
down most of the evil, unfaithful Ashemaoghas, that shout the
hymns, and acknowledge no lord and no master, the dreadful ones
whose Fravashis are to be broken; to withstand the evil done by
the faithful.

106.

We worship the Fravashi of the holy Asha-stu, the son of Maidhyo-maungha.

We worship the Fravashi of the holy Avarethrabah, the son of Rastare-vaghant.

We worship the Fravashi of the holy Bujra, the son of Dazgaraspa.

We worship the Fravashi of the holy Zbaurvant;

We worship the Fravashi of the holy and gallant Karesna, the son
of Zbaurvant; who was the incarnate Word, mighty-speared and lordly;

107.

In whose house did walk the good, beautiful, shining Ashi Vanguhi, in the shape of a maid fair of body, most strong, tall-formed, high-up girded, pure, nobly born of a glorious seed; who, rushing to the battle, knew how to make room for himself with his own arms; who, rushing to the battle, knew how to fight the foe with his own arms.

108.

We worship the Fravashi of the holy Viraspa, the son of Karesna;

We worship the Fravashi of the holy Azata, the son of Karesna:

We worship the Fravashi of the holy Frayaodha, the son of Karesna.

We worship the Fravashi of the holy and good Arshya; Arshya, the chief in assemblies, the most energetic of the worshippers of Mazda.

We worship the Fravashi of the holy Darayat-ratha;

We worship the Fravashi of the holy Frayat-ratha;

We worship the Fravashi of the holy Skarayat-ratha.

109.

We worship the Fravashi of the holy Arshvant;

We worship the Fravashi of the holy Vyarshvant;

We worship the Fravashi of the holy Paityarshvant.

We worship the Fravashi of the holy Amru;

We worship the Fravashi of the holy Chamru.

We worship the Fravashi of the holy Dratha;

We worship the Fravashi of the holy Paiti-dratha;

We worship the Fravashi of the holy Paiti-vangha.

We worship the Fravashi of the holy Frasha-vakhsha.

We worship the Fravashi of the holy Nemo-vanghu, the son of Vaedhayangha.

110.

We worship the Fravashi of the holy Visadha.

We worship the Fravashi of the holy Asha-vanghu, the son of Bivandangha;

We worship the Fravashi of the holy Jaro-danghu, the son of Pairishtira;

We worship the Fravashi of the holy Neremyzdana, the son of Athwyoza.

We worship the Fravashi of the holy Berezishnu, the son of Ara;

We worship the Fravashi of the holy Kasupatu, the son of Ara.

We worship the Fravashi of the holy Frya.

We worship the Fravashi of the holy ASTVAT-ERETA.

XXVI.

111.

We worship the Fravashi of the holy Gaopi-vanghu.

We worship the Fravashi of the holy and gallant Ham-baretar vanghvam.

We worship the Fravashi of the holy Staotar-Vahishtahe-Ashyehe.

We worship the Fravashi of the holy Pouru-dhakshti, the son of
Khshtavaenya;

We worship the Fravashi of the holy Khshoi-wraspa, the son of
Khshtavaenya.

112.

We worship the Fravashi of the holy Ayo-asti, the son of Pouru-dhakshti;

We worship the Fravashi of the holy Vohv-asti, the son of Pouru-dhakshti;

We-worship the Fravashi of the holy Gaya-dhasti, the son of Pouru-dhakshti;

We worship the Fravashi of the holy Asha-vazdah, the son of Pouru-dhakshti;

We worship the Fravashi of the holy Urudhu, the son of Pouru-dhakshti.

We worship the Fravashi of the holy Khshathro-chinah, the son
of Khshvoi-wraspa.

113.

We worship the Fravashi of the holy Ashahura, the son of Jishti.

We worship the Fravashi of the holy Fraya-zanta;

We worship the Fravashi of the holy Frenah, the son of Frayazanta;

We worship the Fravashi of the holy Jaro-vanghu, the son of Frayazanta.

We worship the Fravashis of the holy Asha-vazdah and Thritha, the
sons of Sayuzhdri.

We worship the Fravashi of the holy Vohu-raochah, the son of Varakasa.

We worship the Fravashi of the holy Arejan-ghant, the Turanian.

We worship the Fravashi of the holy Usinemah.

114.

We worship the Fravashi of the holy Yukhtaspa.

We worship the Fravashi of the holy Asha-skyaothna, the son of
Gayadhasti.

We worship the Fravashi of the holy Vohu-nemah, the son of Katu;

We worship the Fravashi of the holy Vohu-vazdah, the son of Katu.

We worship the Fravashi of the holy Asha-saredha, the son of Asha-sairyach;

We worship the Fravashi of the holy Asha-saredha, the son of Zairyach.

We worship the Fravashi of the holy Chakhshni.

We worship the Fravashi of the holy Syavaspi.

We worship the Fravashi of the holy Pourushti, the son of Kavi.

115.

We worship the Fravashi of the holy Varesmapa, the son of Janara.

We worship the Fravashi of the holy Nanarasti, the son of Paeshatah;

We worship the Fravashi of the holy Zarazdati, the son of Paeshatah.

We worship the Fravashi of the holy Gaevani, the son of Vohu-nemah.

We worship the Fravashis of the holy Arezva and Sruta-spadha

We worship the Fravashis Of the holy Zrayah and Spento-khratu.

We worship the Fravashi of the holy Varshni, the son of Vagereza.

We worship the Fravashi of the holy Frachya, the son of Taurvati.

We worship the Fravashi of the holy Vahmae-data, the son of Mathravaka,

We worship the Fravashi of the holy Ushtra, the son of Sadhanah.

116.

We worship the Fravashi of the holy Danghu-sruta;

We worship the Fravashi of the holy Danghu-fradhah.

We worship the Fravashi of the holy Aspo-padho-makhshti;

We worship the Fravashi of the holy Payanghro-makhshti.

We worship the Fravashi of the holy Ushtazanta.

We worship the Fravashi of the holy Asha-savah,

We worship the Fravashi of the holy Asho-urvatha.

We worship the Fravashi of the holy Haomo-hvarenah.

117.

We worship the Fravashi of the holy Frava.

We worship the Fravashi of the holy Usnaka.

We worship the Fravashi of the holy Hvanvant.

We worship the Fravashi of the holy Daeno-vazah.

We worship the Fravashi of the holy Arejaona.

We worship the Fravashi of the holy Aiwi-hvarenah.

We worship the Fravashi of the holy Huyazata.

We worship the Fravashi of the holy Hare-dhaspa.

We worship the Fravashi of the holy Pazinah.

We worship the Fravashi of the holy Hvakshathra.

We worship the Fravashi of the holy Asho-paoirya,

We worship the Fravashi of the holy ASTVAT-ERETA.

XXVII.

118.

We worship the Fravashi of the holy Hugau.

We worship the Fravashi of the holy Anghuyu.

We worship the Fravashi of the holy Gauri;

We worship the Fravashi of the holy Yushta, the son of Gauri [or, the holy Gaorayana].

We worship the Fravashi of the holy Mazdra-vanghu;

We worship the Fravashi of the holy Srira-vanghu.

We worship the Fravashi of the holy Ayuta.

We worship the Fravashi of the holy Suro-yazata.

119.

We worship the Fravashi of the holy Eredhwa

We worship the Fravashi of the holy Kavi.

We worship the Fravashi of the holy Ukhshan, the son of the great Vidi-sravah, known afar.

We worship the Fravashi of the holy Vanghu-dhata, the son of Hvadhata;

We worship the Fravashi of the holy Uzya, the son of Vanghu-dhata;

We worship the Fravashi of the holy Frya.

120.

We worship the Fravashi of the holy one whose name is Ashem-yenhe-raochau;

We worship the Fravashi of the holy one whose name is Ashem-yenhe-vereza;

We worship the Fravashi of the holy one whose name is Ashem-yahmai-ushta.

We worship the Fravashi of the holy Yoishta, of the Fryana house.

We worship the Fravashi of the holy Usmanara, the son of Paeshatah Paitisrira, to withstand the evil done by one's kindred.

121.

We worship the Fravashi of the holy Spiti, the son of Uspasnu;

We worship the Fravashi of the holy Erezraspa, the son of Uspasnu.

We worship the Fravashi of the holy Usadhan, the son of Mazdayasna.

We worship the Fravashi of the holy Fradat-vanghu, the son of Stivant.

We worship the Fravashi of the holy Raochas-chaeshman;

We worship the Fravashi of the holy Hvare-chaeshman

We worship the Fravashi of the holy Frasrutara;

We worship the Fravashi of the holy Visrutara.

We worship the Fravashi of the holy Baremna. We worship the Fravashi of the holy Visruta.

122.

We worship the Fravashi of the holy Hvaspa;

We worship the Fravashi of the holy Chathwaraspa.

We worship the Fravashi of the holy Dawra-maeshi.

We worship the Fravashi of the holy Fraora-ostra [Fraoraosa], the son of Kaosha.

We worship the Fravashi of the holy Frinaspa, the son of Kaeva.

We worship the Fravashi of the holy Fradat-nara, the son of Gravaratu.

We worship the Fravashi of the holy Vohu-ushtara, the son of Akhnangha.

We worship the Fravashi of the holy Vivare-shvant, the son of Ainyu.

123.

We worship the Fravashi of the holy Frarazi, the son of Tura.

We worship the Fravashi of the holy Stipi, the son of Ravant.

We worship the Fravashi of the holy Parshanta, the son of Gandarewa.

We worship the Fravashi of the holy Avahya, the son of Spenta [Spengha].

We worship the Fravashi of the holy Aeta [Aetava], the son of Mayu [Mayava];

We worship the Fravashi of the holy Yaetush-gau, the son of Vyatana.

We worship the Fravashi of the holy Garshta, the son of Kavi.

124.

We worship the Fravashi of the holy Pouru-bangha, the son of Zaosha.

We worship the Fravashi of the holy Vohu-data, the son of Kata.

We worship the Fravashi of the holy Baungha, the son of Saungha [Saunghangha].

We worship the Fravashis of the holy Hvareza and Ankasa.

We worship the Fravashi of the holy Aravaoshtra, the son of Erezvat-danghu.

We worship the Fravashi of the holy Frachithra, the son of Berezvant.

We worship the Fravashi of the holy Vohu-peresa, the son of Ainyu.

125.

We worship the Fravashi of the holy Paro-dasma, the son of Dashtaghni, a Miza [Muzha] man of the Miza [Muzha] land.

We worship the Fravashis of the holy Fratira [Fratura] and Baeshatastira [Baeshatastura].

We worship the Fravashi of the holy and pure Avare-gau, the son of Aoighimatastira [Aoikhmatastura].

We worship the Fravashi of the holy Gaomant, the son of Zavan, a Raozhdya man of the Raozhdya land.

We worship the Fravashi of the holy Thrit, the son of Aevo-saredha-fyaeshta, a Tanya man of the Tanya land.

126.

We worship the Fravashi of the holy Tiro-nakathwa, of the Uspaeshta-Saena house.

We worship the Fravashi of the holy Utayuti Vit-kavi, the son of Zighri, of the Saena house;

We worship the Fravashi of the holy Frohakafra, the son of Merezishmya, of the Saena house.

We worship the Fravashi of the holy Varesmo-raochah, the son of Perethu-afzem.

127.

We worship the Fravashis of the holy Asha-nemah and Vidat-gau, of this country.

We worship the Fravashis of the holy Par-shat-gau and Dazgara-gau, of the Apakhshira country.

We worship the Fravashi of the holy Hufra-vakhsh, of the Kahrkana house.

We worship the Fravashi of the holy Akayadha, of the Pidha house.

We worship the Fravashi of the holy Jamaspa, the younger.

We worship the Fravashi of the holy Maidhyo-maungha, the younger.

We worship the Fravashi of the holy Urvatat-nara, the younger.

128.

We worship the Fravashi of the holy Raochas-chaeshman;

We worship the Fravashi of the holy Hvare-chaeshman;

We worship the Fravashi of the holy Fradat-hvarenah;

We worship the Fravashi of the holy Varedat-hvarenah [Vidhat-hvarenah];

We worship the Fravashi of the holy Vouru-nemah;

We worship the Fravashi of the holy Vouru-savah;

We worship the Fravashi of the holy Ukhshyat-ereta;

We worship the Fravashi of the holy Ukhshyat-nemah;

We worship the Fravashi of the holy ASTVAT-ERETA;

XXVIII.

129.

Whose name will be the victorious SAOSHYANT and whose name will be Astvat-ereta. He will be SAOSHYANT (the Beneficent One), because he will benefit the whole bodily world; he will be ASTVAT-ERETA (he who makes the bodily creatures rise up), because as a bodily creature and as a living creature he will stand against the destruction of the bodily creatures, to withstand the Druj of the two-footed brood, to withstand the evil done by the faithful.

XXIX.

130.

We worship the Fravashi of the holy Yima, the son of Vivanghant; the valiant Yima, who had flocks at his wish; to stand against the oppression caused by the Daevas, against the drought that destroys pastures, and against death that creeps unseen.

131.

We worship the Fravashi of the holy Thraetaona, of the Athwya house; to stand against itch, hot fever, humours, cold fever, and incontinency, to stand against the evil done by the Serpent.

We worship the Fravashi of the holy Aoshnara, the son of Pouru-jira.

We worship the Fravashi of the holy Uzava, the son of Tumaspa.

We worship the Fravashi of the holy Aghraeratha, the demi-man.

We worship the Fravashi of the holy Manushchithra, the son of Airyu.

132.

We worship the Fravashi of the holy king Kavata;

We worship the Fravashi of the holy king Aipivanghu;

We worship the Fravashi of the holy king Usadhan;

We worship the Fravashi of the holy Arshan;

We worship the Fravashi of the holy Pisanah [Pisinah];

We worship the Fravashi of the holy king Byarshan;

We worship the Fravashi of the holy king Syavarshan;

We worship the Fravashi of the holy king Husravah [Haosravah];

133.

For the well-shaped Strength, for the Victory made by Ahura, for the crushing Ascendant for the righteousness of the law, for the innocence of the law, for the unconquerable power of the law; for the extermination of the enemies at one stroke;

134.

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

135.

For a dominion full of splendour, for a long, long life, and for all boons and remedies; to withstand the Yatus and Pairikas, the oppressors, the blind, and the deaf; to withstand the evil done by oppressors.

136.

We worship the Fravashi of the holy Keresaspa, the Sama, the club-bearer with plaited hair; to withstand the dreadful arm and the hordes with the wide battle array, with the many spears, with the straight spears, with the spears uplifted, bearing the spears of havoc; to withstand the dreadful brigand who works destruction, the man-slayer who has no mercy; to withstand the evil done by the brigand.

137.

We worship the Fravashi of the holy Akhrura, the son of Husravah;

To withstand the wicked one that deceives his friend and the niggard that causes the destruction of the world.

We worship the Fravashi of the holy and gallant Haoshyangha;

To withstand the Mazainya Daevas and the Varenya fiends; to withstand the evil done by the Daevas.

138.

We worship the Fravashi of the holy Fradhakshti, the son of the jar,

To withstand Aeshma, the fiend of the wounding spear, and the Daevas that grow through Aeshma; to withstand the evil done by Aeshma.

XXX.

139.

We worship the Fravashi of the holy Hvovi.

We worship the Fravashi of the holy Freni;

We worship the Fravashi of the holy Thriti;

We worship the Fravashi of the holy Pouruchista.

We worship the Fravashi of the holy Hutaosa;

We worship the Fravashi of the holy Huma [Humaya].

We worship the Fravashi of the holy Zairichi.

We worship the Fravashi of the holy Vispa-taurvashi.

We worship the Fravashi of the holy Ushtavaiti.

We worship the Fravashi of the holy Tushnamaiti.

140.

We worship the Fravashi of the holy Freni, the wife of Usenemah;

We worship the Fravashi of the holy Freni, the wife of the son
of Frayazanta;

We worship the Fravashi of the holy Freni, the wife of the son
of Khshoiwrassa;

We worship the Fravashi of the holy Freni, the wife of Gayadhasti.

We worship the Fravashi of the holy Asabani [Asabana], the wife of
Pourudhakhsti.

We worship the Fravashi of the holy Ukhshyeinti, the wife of
Staotar-Vahishtahe-Ashyehe.

141.

We worship the Fravashi of the holy maid Vadhut.

We worship the Fravashi of the holy maid Jaghrudh.

We worship the Fravashi of the holy maid Franghadh.

We worship the Fravashi of the holy maid Urudhayant.

We worship the Fravashi of the holy maid Paesanghanu.

We worship the Fravashi of the holy Hvaredhi.

We worship the Fravashi of the holy Huchithra.

We worship the Fravashi of the holy Kanuka.

We worship the Fravashi of the holy maid Srutat-fedhri.

142.

We worship the Fravashi of the holy maid Vanghu-fedhri;

We worship the Fravashi of the holy maid Eredat-fedhri, who is called Vispa-aurvairi. She is Vispa-aurvairi (the all-destroying) because she will bring him forth, who will destroy the malice of Daevas and men, to withstand the evil done by the Jahi.

143.

We worship the Fravashis of the holy men in the Aryan countries;

We worship the Fravashis of the holy women in the Aryan countries.

We worship the Fravashis of the holy men in the Turanian countries;

We worship the Fravashis of the holy women in the Turanian countries.

We worship the Fravashis of the holy men in the Sairimyan countries;

We worship the Fravashis of the holy women in the Sairimyan countries.

144.

We worship the Fravashis of the holy men in the Sairimyan countries;

We worship the Fravashis of the holy women in the Saini countries.

We worship the Fravashis of the holy men in the Dahi countries;

We worship the Fravashis of the holy women in the Dahi countries.

We worship the Fravashis of the holy men in all countries;

We worship the Fravashis of the holy women in all countries.

145.

We worship all the good, awful, beneficent Fravashis of the faithful, from Gaya Mareta [Gayomard] down to the victorious Saoshyant. May the Fravashis of the faithful come quickly to us! May they come to our help!

146.

They protect us when in distress with manifest assistance, with the assistance of Ahura Mazda and of the holy, powerful Sraosha, and with the Mathra-Spenta, the all-knowing, who hates the Daevas with a mighty hate, a friend of Ahura Mazda, whom Zarathushtra worshipped so greatly in the material world.

147.

May the good waters and the plants and the Fravashis of the faithful abide down here! May you be rejoiced and well received in this house! Here are the Athravans of the countries, thinking of good holiness. Our hands are lifted up for asking help, and for offering a sacrifice unto you, O most beneficent Fravashis!

148.

We worship the Fravashis of all the holy men and holy women whose souls are worthy of sacrifice, whose Fravashis are worthy of invocation.

We worship the Fravashis of all the holy men and holy women, our sacrificing to whom makes us good in the eyes of Akura Mazda: of all of those we have heard that Zarathushtra is the first and best, as a follower of Ahura and as a performer of the law.

149.

We worship the spirit, conscience, perception, soul, and Fravashi of men of the primitive law, of the first who listened to the teaching (of Ahura), holy men and holy women, who struggled for holiness; we worship the spirit, conscience, perception, soul, and Fravashi of our next-of-kin, holy men and holy women, who struggled for holiness.

150.

We worship the men of the primitive law who will be in these houses, boroughs, towns, and countries;

We worship the men of the primitive law who have been in these houses, boroughs, towns, and countries;

We worship the men of the primitive law who are in these houses, boroughs, towns, and countries.

151.

We worship the men of the primitive law in all houses, boroughs, towns, and countries, who obtained these houses, who obtained these boroughs, who obtained these towns, who obtained these countries, who obtained holiness, who obtained the Mathra, who obtained the [blessedness of the] soul, who obtained all the perfections of goodness.

152.

We worship Zarathushtra, the lord and master of all the material world, the man of the primitive law; the wisest of all-beings, the best-ruling of all beings, the brightest of all beings, the most glorious of all beings, the most worthy of sacrifice amongst all beings, the most worthy of prayer amongst all beings, the most worthy of propitiation amongst all beings, the most worthy of glorification amongst all beings, whom we call well-desired and worthy of sacrifice and prayer as much as any being can be, in the perfection of his holiness.

153.

We worship this earth; we worship those heavens;

We worship those good things that stand between (the earth and the heavens) and that are worthy of sacrifice and prayer and are

to be worshipped by the faithful man.

154.

We worship the souls of the wild beasts and of the tame.

We worship the souls of the holy men and women, born at any time, whose consciences struggle, or will struggle, or have. struggled, for the good.

155.

We worship the spirit, conscience, perception, soul, and Fravashi of the holy men and holy women who struggle, will struggle, or have struggled, and teach the Law and who have struggled for holiness.

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

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

156.

The Fravashis of the faithful, awful and overpowering, awful and victorious; the Fravashis of the men of the primitive law; the Fravashis of the next-of-kin; may these Fravashis come satisfied into this house, may they walk satisfied through this house!

157.

May they, being satisfied, bless this house with the presence of the kind Ashi Vanguhi! May they leave this house satisfied! May they carry back from here hymns and worship to the Maker, Ahura Mazda, and the Amesha-Spentas! May they not leave this house of us, the worshippers of Mazda, complaining!

158.

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

I bless the sacrifice and prayer, and the strength and vigour of the awful, overpowering Fravashis of the faithful; of the Fravashis of the men of the primitive law; of the Fravashis of the next-of-kin.

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

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

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