

Avesta - Visperad

Exported from Holy-Writings.com on 2026-06-18 — 1 clipping

AVESTA: VISPERAD (Extensions to the liturgy)

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

VISPERAD 1.

-
1. I announce, and (will) complete (my Yasna) to the lords 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, the holy lord of the ritual order, and to Hamaspathmaidyem, the especial time for ritual deeds, 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 shall produce them as it were anew, and I celebrate and will complete (my Yasna) to the Praises of the Yasna 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 Yenhe hatam, the frequent chant of sacrifice, 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 (before it
in the Yasna).

And I celebrate, and will complete (my sacrifice) to the Yasna Haptanghaiti,
holy, and ruling
in the ritual order, [and to the water Ardvi Anahita].

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
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) 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 Hvasra,
the holy lords
of the ritual order. And I celebrate and will complete my Yasna to the Gatha
Vahishtoishti,
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, and to that
Yazad, the redoubted
and swift Curse of the wise, the holy lord of the ritual order.

8. And I announce, and (will) complete (my Yasna) to the Airyema-ishyo, the
holy lord of the
ritual order, and to the Fshusho-mathra, and to that lofty lord Hadhaokhdha,
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.

VISPERAD 2.

1. In this Zaotbra 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, Hamaspathmaidyem, 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, the lord,
with my praise,
Thou who art Ahura Mazda, the spiritual lord and regulator of the spiritual
creatures [the lord
and regulator of the spiritual creation].

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 who maintains
the Mathra
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-vairyas as it is

recited, and Asha

Vahishta when he is lauded, 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, 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]. 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 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 order, and Mithra of the wide pastures, and Raman Hvasra, 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 Zaothra with this Baresman I desire to approach the Airyema-ishyo with my praise, and the Fshusho-mathra, and that lofty lord, the Hadhaokhdha, holy lord(s) of the ritual order.

11. And in this Zaothra 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.

VISPERAD 3 - BEGINNING OF THE HAOMA OFFERING; ROLL-CALL OF THE PRIEST.

1. (The Zaotar speaks.) (I call for) the Havanan, and would have him here.
(The Ratu answers.) I will come (and fulfill his duties).
(The Zaotar speaks.) I would have the Atarevakhsha here.
(The Ratu answers.) I will come (and fulfill the services which fall to his charge).
(The Zaotar.) I would have the Frabaretar.
(The Ratu.) I will come (and fulfill the services which fall to his charge).
(The Zaotar.) I would have the Aberet present.
(The Ratu.) I will come (for him).
(The Zaotar.) I would have the Asnatar.
(The Ratu.) I will come (and do the duties which he serves).
(The Zaotar.) I would have the Raethwishkar to be here.
(The Ratu.) I will come (for him).
(The Zaotar.) I would have the Sraoshavareza 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 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. And I summon the province-ranger, and the itinerant of many arts, and the house-mistress.
4. And I summon the woman advanced in her holy thoughts, and words, and deeds, and well subordinated, whose ruler is her lord, 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, 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. (The Zaotar.) As an Ahu to be (revered and) chosen, the Atarevakhsha (announcing) speaks forth 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 Zaotar (announcing) speaks forth to me.

(The Zaotar.) 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 Zaotar (who is meant).]

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

VISPERAD 4.

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) seasons, and with the presence of seasonable circumstances, they are

hymned.] 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).

VISPERAD 5.

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.

VISPERAD 6.

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.

VISPERAD 7.

1. We worship the (sacrificial) words correctly uttered, and Sraosha
(Obedience) the blessed, and
the good Ashi, (the blest order of our rites), and Nairyasa-sangha. And we
worship the
victorious Peace as the unprostrated and unmoved. And we sacrifice to the
Fravashis of the
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 that leads to that Best World (as
well). And we worship
Arshtat (Justice) the good, which helps the settlements to advance and
flourish, benefiting
them thereby, that Arshtat 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 Heroism which possesses men who think beforehand, and
heroic men,
which is fleetier 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, 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)

VISPERAD 8.

1. With this word be Thou approached, 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!

VISPERAD 9.

1. (I desire to offer my homage and my praise) 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 Chishti (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, 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, and toward that farm-house which is sanctified and which has fields and comfort, 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) 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).

VISPERAD 10.

1. I desire to approach the Arezahis with my praise, and the Savahis, and Fradadhafshu, and Vidadhafshu, and Vouru-bareshti, and Vouru-jareshti, and this Karshvar which is Hvaniratha.

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 3), and Thy Baresman spread with sanctity. And I desire to approach the Ahuna-vairyra with my praise, and the ritual prayers beside Ahuna, and the standing offices of the Mazdayasnian Faith.

VISPERAD 11.

1. To Ahura Mazda would we present 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; 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 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 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 (?) 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].

13. And we make known these our celebrations as the more promotive for this 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 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 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, 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.

VISPERAD 12.

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 abundance is (as) the good Sraosha, who accompanies (us) with the great splendor of sanctity, and may he be here with energetic effort (to aid us in our worship).
2. We offer the wise offerings of the Ahuna-vairya 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, and are now in the course of being thus advanced once more. 3. (And so we teach as well the many teachings of the religious wisdom) contained in the words correctly spoken, in the Zarathushtrian utterances, 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 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 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, ye two mortars of the house, [and of the village, of

the tribe, 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].

VISPERAD 13.

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 Mathra (as to a sacred word of reason). And we sacrifice to Zarathushtra, him who is especially the possessor of the Mathra; and we sacrifice to the 'blessings for the saints'; and we worship the 'hail' addressed to the Bountiful Immortals.

2. Also we worship the three principal (chapters) uttered (in the Yasna) without addition or omission; and we worship the three principal ones without addition or omission; we worship the three commencing ones entire without addition or omission. And we worship the entirety 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].

VISPERAD 14.

1. (We worship Ahura Mazda, the holy Lord of the ritual order; 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. 2. (Yea, we sacrifice to it) in its own 'wisdom;', 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'.

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]. 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].

VISPERAD 15.

1. Hold your feet in readiness, and your two hands, and your understandings, 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 here. Render ye the needy rich. 2. Let Sraosha (Obedience) be present here for the worship of Ahura Mazda, the most helpful, and the holy, who is so desired by us in the pronunciation, and for the service, and the pondering 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.)

VISPERAD 16.

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 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, and of these Zarathushtra is the living chief
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.

VISPERAD 17.

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.

VISPERAD 18.

1. We worship Ahura Mazda with the ushta. 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; yea, we worship his eternal 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.

VISPERAD 19.

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 Also we sacrifice to the good and bountiful Armaiti (the ready
mind). And we
worship her together with the bountiful creatures in the creation of the pure.
And we sacrifice

to the holy creatures who have intelligence as their first, (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 Mathras with their good ceremonies. 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. Also we worship the holy benefit which is so widely diffused, and that wisdom which is the bounteous Armaiti, whose are the laws of the Righteous Order, and of those holy creatures who have Righteousness as their first.

VISPERAD 20.

1. (Homage to the Gatha Vohu-khshathra! 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, and to the (sacrificial) words 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 (2) which are between the Vohu-khshathra and the Vahishtoishti, (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, (and which as it recurs becomes) the holy ritual chief.]

VISPERAD 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),
and to the Mathra 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 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.

VISPERAD 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. 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), nor yet in any offering whatever when he (?) approaches (us for harm).

VISPERAD 23.

1. We worship Ahura Mazda as the best (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 it. 2. And we sacrifice to that reward, health,
healing,
furtherance, and increase, and to that victory which is within the two, the
Ahuna-vairyā and
the Airyema-ishyo, through the memorized recital of the good thoughts, words,
and deeds
(which they enjoin).

— Avesta - Visperad