

holy principle?'

Notes:

2. Ahura Mazda answered: "Thou shalt chant the cleansing words, and the house shall be clean; clean shall be the fire, clean the water, clean the earth, clean the cow, clean the tree, clean the faithful man and the faithful woman, clean the stars, clean the moon, clean the sun, clean the boundless light, clean all good things, made by Mazda, the offspring of the holy principle.

3. ['So thou shalt say these victorious, most healing words]; thou shalt chant the Ahuna-Vairya five times: "The will of the Lord is the law of righteousness," &c.

'The Ahuna-Vairya preserves the person of man:

"Yatha ahu vairyo: - The will of the Lord is the law of righteousness," &c.

"Kem-na mazda: - What protector hast thou given unto me, O Mazda! while the hate of the wicked encompasses me?" &c.

"Ke verethrem-ja: - Who is the victorious who will protect thy teaching?" &c.

"Keep us from our hater, O Mazda and Armaiti Spenta!"
&c.1

1. As in Vd8.19, 20.

4. 'If thou wantest to cleanse the house, say these words aloud: "As long as the sickness lasts my great protector [is he who teaches virtue to the perverse]2."

'If thou wantest to cleanse the fire, say these words aloud: "Thy fire, first of all, do we approach with worship, O Ahura Mazda3!"

2. Yasna 49.1. The allusion is not quite clear. This line was recited by the Genius of the sky at the moment when Ahriman was invading the sky (Gr. Bd.) Perhaps the small house of man is compared here with that large house, the world.

3. Yasna 36.1.

5. 'If thou wantest to cleanse the water, say these words aloud: " Waters we worship, the Maekainti waters, the Hebvainti waters, the Fravazah waters.4"

'If thou wantest to cleanse the earth, say these words aloud: "This earth we worship, this earth with the women, this earth which bears us and those women who are thine, O Ahura5!"

4. Yasna 38.3.

5. Yasna 38.1.

'Who are thine,' that is, 'who are thy wives?'

6. 'If thou wantest to cleanse the cow, say these words aloud:

"The best of all works we will fulfil while we order both the learned and the unlearned, both masters and servants to secure for the cattle a good resting-place and fodder6."

'If thou wantest to cleanse the trees, say these words aloud:

"For him7, as a reward, Mazda made the plants grow up8."

6. Yasna 35.4.

'Let those excellent deeds be done for the behoof of cattle, that is to say, let stables be made, and water and fodder be given' (Comm.)

7. 'For him,' that is to say, to feed him; also 'out of him;' for it was from the body of the first-horn bull that, after his death, grew up all kinds of plants (Bund. 4).

8. Yasna 48.6.

See Vd17.5.

7. 'If thou wantest to cleanse the faithful man or the faithful woman, say these words aloud: "May the vow-fulfilling Airyaman come hither, for the men and women of Zarathushtra to rejoice, for Vohu-mano to rejoice; with the desirable reward that Religion deserves. I solicit for holiness that boon that is vouchsafed by Ahura9!"

9. Yasna 54.1.

See Vd20.11. There is no special spell for the cleansing of the sun, the moon, the stars, and the boundless light (see §§ 1, 2), because they are not defiled by the unclean one, they are only pained by seeing him (Vd9.41); as soon as he is clean, they are freed from the pain.

8. 'Then thou shalt say these victorious, most healing words.

Thou shalt chant the Ahuna-Vairya eight times:-

"Yatha ahu vairya:- The will of the Lord is the law of righteousness," &c.

"Kem-na mazda:- Whom hast thou placed to protect me, O Mazda?" &c.

"Ke verethrem-ga:- What protector hast thou given unto me?" &c.

"Who is the victorious?" &c.

"Keep us from our hater, O Mazda!" &c.10

10. As in Vd8.19, 20.

9. 'I drive away Aeshma¹¹, I drive away the Nasu, I drive away direct defilement, I drive away indirect defilement.

[I drive away Khru, I drive away Khruighni¹².

I drive away Buidhi, I drive away the offspring of Buidhi¹³.

I drive away Kundi, I drive away the offspring of Kundi¹⁴.]

I drive away the gaunt Bushyasta, I drive away the long-handed Bushyasta¹⁵; [I drive away Muidhi¹⁶, I drive away Kapasti¹⁷.]

I drive away the Pairika¹⁸ that comes upon the fire, upon the water, upon the earth, upon the cow, upon the tree. I drive away the uncleanness that comes upon the fire, upon the water, upon the earth, upon the cow, upon the tree.

11. See Vd10.13.

12. Khr̥ and Khr̥ighni are not met with elsewhere; their names mean, apparently, 'wound' and 'the wounding one.' They may have been mere names or epithets of Aeshma khruidru, 'Aeshma of the murderous spear.'

13. B̥idhi may be another pronunciation of B̥iti (see Vd19.1).

14. Kũdi is very likely the same as Kũda (Vd19.41) who is the riding-stock of the sorcerers (Bd. 28.42).

15. See Vd18.16.

16. A demon unknown. Perhaps Intoxication.

17. Unknown. Perhaps Colocynth, the type of the bitter plants.

18. A female demon, the modern Par̥i; [fairy -JHP], often associated with Yatu, 'the wizard.'

10. 'I drive thee away, O mischievous Angra Mainyu! from the fire, from the water, from the earth, from the cow, from the tree, from the faithful man and from the faithful woman, from the stars, from the moon, from the sun, from the boundless light, from all good things, made by Mazda, the offspring of the holy principle.

11. 'Then thou shalt say these victorious, most healing words; thou shalt chant four Ahuna-Vairyas:-

"Yatha aha vairyo:- The will of the Lord is the law of righteousness,"
&c.

"Kem-na mazda:- What protector
hast thou given unto me?" &c.

"Ke verethrem-ja:- Who is the victorious?" &c.

"Keep us from our hater, O Mazda!" &c.19

19. As in Vd8.19, 20.

12. 'Aeshma is driven away; away the Nasu; away direct defilement,
away indirect defilement.

[Khru is driven away, away Khruighni; away Buidhi, away the offspring
of Buidhi; away Kundi, away the offspring of Kundi.]

'The gaunt Bushyasta is driven away; away Bushyasta, the long-handed;
[away Muidhi, away Kapasti.]

'The Pairika is driven away that comes upon the fire, upon the
water, upon the earth, upon the cow, upon the tree. The uncleanness
is driven away that comes upon the fire, upon the water, upon
the earth, upon the cow, upon the tree.

13.

'Thou art driven away, O mischievous Angra Mainyu! from the
fire, from the water, from the earth, from the cow, from the tree,
from the faithful man and from the faithful woman, from the stars,
from the moon, from the sun, from the boundless light, from all
good things, made by Mazda, the offspring of the holy principle.

14. 'Then thou shalt say these victorious, most healing words;
thou shalt chant "Mazda ad moi" four times: "O
Mazda! say unto me the excellent words and the excellent works,
that through the good thought and the holiness of him who offers
thee the due meed of praise, thou mayest, O Lord! make the world
of Resurrection appear, at thy will, under thy sovereign rule20."

20. Yasna 34.15.

15. 'I drive away Aeshma, I drive away the Nasu,' &c.21

21. The rest as in § 9.

16. 'I drive thee away, O mischievous Angra Mainyu! from the fire,
from the water,' &c.22

22. The rest as in § 10.

17. 'Then thou shalt say these victorious, most healing words;
thou shalt chant the Airyama Ishyo four times: "May the vow-fulfilling
Airyaman come hither!"&c.23

23. As in § 7.

18. 'Aeshma is driven away; away the Nasu,' &c.24

24. As in § 12.

19. 'Thou art driven away, O mischievous Angra Mainyu! from the fire, from the water,' &c.25

25. As in § 13.

20. 'Then thou shalt say these victorious, most healing words; thou shalt chant five Ahuna-Vairyas:-

"Yatha ahu vairyo:- The will of the Lord is the law of righteousness," &c.

"Kem-na mazda:- Whom hast thou placed to protect me?" &c.

"Ke verethrem-ja:- Who is he who will smite the fiend?" &c.26

"Keep us from our hater, O Mazda and Armaiti Spenta! Perish, O fiendish Druj! Perish, O brood of the fiend! Perish, O world of the fiend! Perish away, O Druj! Rush away, O Druj! Perish away, O Druj! Perish away to the regions of the north, never more to give unto death the living world of Righteousness!"

26. See Vd8.19, 20.

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