



IV. KHORDÂD YAST.

May Ahura Mazda be rejoiced!

Ashem Vohû: Holiness is the best of all good.

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

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

Unto Haurvatât, the master; unto the prosperity of the seasons and unto the years, the masters of holiness,

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

Yathâ ahû vairyô: The will of the Lord is the law of holiness.

We sacrifice unto Haurvatât, the Amesha-Spenta; we sacrifice unto the prosperity of the seasons; we sacrifice unto the years, the holy and masters of holiness.

Ahura Mazda spake unto Spitama Zarathustra, saying: 'I created for the faithful the help, the enjoyments, the comforts, and the pleasures of Haurvatât We unite them with him who would come up to thee as one of the Amesha-Spentas, as he would come to any of the Amesha-Spentas, Vohu-Manô, Asha-Vahista, Khshathra-Vairya, Spenta-Ârmaiti, Haurvatât, and Ameretât.

'He who against the thousands of thousands of those Daêvas, against their ten thousands of ten thousands, against their numberless myriads would invoke the name of Haurvatât, as one of the Amesha-Spentas, he would smite the Nasu, he would smite Hasi, he would smite Basi, he would smite Saêni, he would smite Bûgi.

'I proclaim the faithful man as the first [of men]; if I proclaim the faithful man as the first of men, then Rashnu Razista, then every heavenly Yazata of male nature in company with the Amesha-Spentas will free the faithful man

'From the Nasu, from Hasi, from Gasi, from Saêni, from Bûgi; from the hordes with the wide front, from the hordes with the many spears uplifted, from the evil man who



oppresses, from the wilful sinner, from the oppressor of men, from the Yâtu, from the Pairika, from the straying way.

'How does the way of the faithful turn and part from the way of the wicked?'

Ahura Mazda answered: 'It is when a man pronouncing my spell, either reading or reciting it by heart, draws the furrows and hides there himself, [saying]:

"I will smite thee, O Drug! whomsoever thou art, whomsoever thou art amongst the Druges that come in an open way, whomsoever thou art amongst the Druges that come by hidden ways, whomsoever thou art amongst the Druges that defile by contact; whatsoever Drug thou art, I smite thee away from the Aryan countries; whatsoever Drug thou art, I bind thee; I smite thee down, O Drug! I throw thee down below, O Drug!"

'He draws [then] three furrows: I proclaim him one of the faithful; he draws six furrows: I proclaim him one of the faithful; he draws nine furrows: I proclaim him one of the faithful.

'The names of those (Amesha-Spentas) smite the men turned to Nasus by the Druges; the seed and kin of the deaf are smitten, the scornful are dead, as the Zaotar Zarathustra blows them away to woe, however fierce, at his will and wish, as many as he wishes.

'From the time when the sun is down, he smites them with bruising blows; from the time when the sun is no longer up, he deals deadly blows on the Nasu with his club struck down, for the propitiation and glorification of the heavenly gods.

'O Zarathustra! let not that spell be shown to any one, except by the father to his son, or by the brother to his brother from the same womb, or by the Âthravan to his pupil in black hair, devoted to the good law, who, devoted to the good law, holy and brave, stills all the Druges .

'For his brightness and glory, I will offer unto him a sacrifice worth being heard, namely, unto Haurvatât, the Amesha-SpentaUnto Haurvatât, the Amesha-Spenta, we offer up the libations, the Haoma and meat, the baresma, the wisdom of the tongue, the holy spells, the speech, the deeds, the libations, and the rightly-spoken words.

'Yathâ ahû vairyô: The will of the Lord is the law of holiness.

'I bless the sacrifice and prayer, and the strength and vigour of Haurvatât, the master; of the prosperity of the seasons and of the years, the masters of holiness.

'Ashem Vohû: 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.'