

AŚVAGHOŚHA , TOMAC  
КАРЛЕЙЛЬ

# SACRED BOOKS OF THE EAST

**Aśvaghosha**  
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**Sacred Books of the East**

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# **Sacred Books of the East**

## **VEDIC HYMNS**

**Translation by F. Max Müller**

# INTRODUCTION

The Vedic Hymns are among the most interesting portions of Hindoo literature. In form and spirit they resemble both the poems of the Hebrew psalter and the lyrics of Pindar. They deal with the most elemental religious conceptions and are full of the imagery of nature. It would be absurd to deny to very many of them the possession of the truest poetic inspiration. The scenery of the Himalayas, ice and snow, storm and tempest, lend their majesty to the strains of the Vedic poet. He describes the storm sweeping over the white-crested mountains till the earth, like a hoary king, trembles with fear. The Maruts, or storm-gods, are terrible, glorious, musical, riding on strong-hoofed, never-wearying steeds. There is something Homeric, Pindaric in these epithets. Yet Soma and Rudra are addressed, though they wield sharp weapons; and sharp bolts, i.e., those of the lightning, are spoken of as kind friends. "Deliver us," says the poet, "from the snare of Varuna, and guard us, as kind-hearted gods." One of the most remarkable of these hymns is that addressed to the Unknown God. The poet says: "In the beginning there arose the Golden Child. As soon as he was born he alone was the lord of all that is. He established the earth and this heaven." The hymn consists of ten stanzas, in which the Deity is celebrated as the maker of the snowy mountains, the sea and the distant river, who made fast the awful heaven, He who alone is God above

all gods, before whom heaven and earth stand trembling in their mind. Each stanza concludes with the refrain, "Who is the God to whom we shall offer sacrifice?"

We have in this hymn a most sublime conception of the Supreme Being, and while there are many Vedic hymns whose tone is pantheistic and seems to imply that the wild forces of nature are Gods who rule the world, this hymn to the Unknown God is as purely monotheistic as a psalm of David, and shows a spirit of religious awe as profound as any we find in the Hebrew Scriptures.

It is very difficult to arrive at the true date of the Vedas. The word Veda means knowledge, and is applied to unwritten literature. The Vedas are therefore the oldest Sanscrit writings which exist, and stand in the same class with regard to Hindoo literature as Homer does with regard to Greek literature. Probably the earliest Vedas were recited a thousand years before Christ, while the more recent of the hymns date about five hundred before Christ. We must therefore consider them to be the most primitive form of Aryan poetry in existence.

There is in the West a misunderstanding as to the exact meaning of "Vedic" and "Sanskrit"; for the latter is often used as if it were synonymous with Indian; whereas, only the later Indian literature can be classed under that head, and "Vedic" is often used to indicate only the Vedic Hymns, whereas it really denotes Hymns, Bráhmaṇas, Upanishads, and Sutras; in fact, all literature which orthodox Hindoos regard as sacred. The correct

distinction then between the Vedic and the Sanscrit writings is that of holy writ and profane literature.

*E. W.*

# VEDIC HYMNS

## TO THE UNKNOWN GOD

In the beginning there arose the Golden Child. As soon as born, he alone was the lord of all that is. He established the earth and this heaven:—Who is the God to whom we shall offer sacrifice?

He who gives breath, he who gives strength, whose command all the bright gods revere, whose shadow is immortality, whose shadow is death:—Who is the God to whom we shall offer sacrifice?

He who through his might became the sole king of the breathing and twinkling world, who governs all this, man and beast:—Who is the God to whom we shall offer sacrifice?

He through whose might these snowy mountains are, and the sea, they say, with the distant river; he of whom these regions are indeed the two arms:—Who is the God to whom we shall offer sacrifice?

He through whom the awful heaven and the earth were made fast, he through whom the ether was established, and the firmament; he who measured the air in the sky:—Who is the God to whom we shall offer sacrifice?

He to whom heaven and earth, standing firm by his will, look

up, trembling in their mind; he over whom the risen sun shines forth:—Who is the God to whom we shall offer sacrifice?

When the great waters went everywhere, holding the germ, and generating light, then there arose from them the breath of the gods:—Who is the God to whom we shall offer sacrifice?

He who by his might looked even over the waters which held power and generated the sacrifice, he who alone is God above all gods:—Who is the God to whom we shall offer sacrifice?

May he not hurt us, he who is the begetter of the earth, or he, the righteous, who begat the heaven; he who also begat the bright and mighty waters:—Who is the God to whom we shall offer sacrifice?

Pragâpati, no other than thou embraces all these created things. May that be ours which we desire when sacrificing to thee: may we be lords of wealth!

# TO THE MARUTS <sup>1</sup>

## I

Come hither, Maruts, on your chariots charged with lightning, resounding with beautiful songs, stored with spears, and winged with horses! Fly to us like birds, with your best food, you mighty ones! They come gloriously on their red, or, it may be, on their tawny horses which hasten their chariots. He who holds the axe is brilliant like gold;—with the tire of the chariot they have struck the earth. On your bodies there are daggers for beauty; may they stir up our minds as they stir up the forests. For yourselves, O well-born Maruts, the vigorous among you shake the stone for distilling Soma. Days went round you and came back, O hawks, back to this prayer, and to this sacred rite; the Gotamas making prayer with songs, pushed up the lid of the cloud to drink. No such hymn was ever known as this which Gotama sounded for you, O Maruts, when he saw you on golden wheels, wild boars rushing about with iron tusks. This comforting speech rushes sounding towards you, like the speech of a suppliant: it rushed freely from our hands as our speeches are wont to do.

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<sup>1</sup> **Footnote 1:**The Maruts are the "Storm-Gods".

## II

Let us now proclaim for the robust host, for the herald of the powerful Indra, their ancient greatness! O ye strong-voiced Maruts, you heroes, prove your powers on your march, as with a torch, as with a sword! Like parents bringing a dainty to their own son, the wild Maruts play playfully at the sacrifices. The Rudras reach the worshipper with their protection, strong in themselves, they do not fail the sacrificer. For him to whom the immortal guardians have given fulness of wealth, and who is himself a giver of oblations, the Maruts, who gladden men with the milk of rain, pour out, like friends, many clouds. You who have stirred up the clouds with might, your horses rushed forth, self-guided. All beings who dwell in houses are afraid of you, your march is brilliant with your spears thrust forth. When they whose march is terrible have caused the rocks to tremble, or when the manly Maruts have shaken the back of heaven, then every lord of the forest fears at your racing, each shrub flies out of your way, whirling like chariot-wheels. You, O terrible Maruts, whose ranks are never broken, favorably fulfil our prayer! Wherever your glory-toothed lightning bites, it crunches cattle, like a well-aimed bolt. The Maruts whose gifts are firm, whose bounties are never ceasing, who do not revile, and who are highly praised at the sacrifices, they sing their song for to drink the sweet juice: they know the first manly deeds of the hero Indra. The man

whom you have guarded, O Maruts, shield him with hundredfold strongholds from injury and mischief—the man whom you, O fearful, powerful singers, protect from reproach in the prosperity of his children. On your chariots, O Maruts, there are all good things, strong weapons are piled up clashing against each other. When you are on your journeys, you carry the rings on your shoulders, and your axle turns the two wheels at once. In their manly arms there are many good things, on their chests golden chains, flaring ornaments, on their shoulders speckled deer-skins, on their fellies sharp edges; as birds spread their wings, they spread out splendors behind. They, mighty by might, all-powerful powers, visible from afar like the heavens with the stars, sweet-toned, soft-tongued singers with their mouths, the Maruts, united with Indra, shout all around. This is your greatness, O well-born Maruts!—your bounty extends far, as the sway of Aditi. Not even Indra in his scorn can injure that bounty, on whatever man you have bestowed it for his good deeds. This is your kinship with us, O Maruts, that you, immortals, in former years have often protected the singer. Having through this prayer granted a hearing to man, all these heroes together have become well known by their valiant deeds. That we may long flourish, O Maruts, with your wealth, O ye racers, that our men may spread in the camp, therefore let me achieve the rite with these offerings. May this praise, O Maruts, this song of Mândârya, the son of Mâna, the poet, ask you with food for offspring for ourselves! May we have an invigorating autumn, with quickening rain!

### III

For the manly host, the joyful, the wise, for the Maruts bring thou, O Nodhas, a pure offering. I prepare songs, like as a handy priest, wise in his mind, prepares the water, mighty at sacrifices. They are born, the tall bulls of heaven, the manly youths of Rudra, the divine, the blameless, pure, and bright like suns; scattering raindrops, full of terrible designs, like giants. The youthful Rudras, they who never grow old, the slayers of the demon, have grown irresistible like mountains. They throw down with their strength all beings, even the strongest, on earth and in heaven. They deck themselves with glittering ornaments for a marvellous show; on their chests they fastened gold chains for beauty; the spears on their shoulders pound to pieces; they were born together by themselves, the men of Dyu. They who confer power, the roarers, the devourers of foes, they made winds and lightnings by their powers. The shakers milk the heavenly udders, they sprinkle the earth all round with milk. The bounteous Maruts pour forth water, mighty at sacrifices, the fat milk of the clouds. They seem to lead about the powerful horse, the cloud, to make it rain; they milk the thundering, unceasing spring. Mighty they are, powerful, of beautiful splendor, strong in themselves like mountains, yet swiftly gliding along;—you chew up forests, like wild elephants, when you have assumed your powers among the red flames. Like lions they roar, the

wise Maruts, they are handsome like gazelles, the all-knowing. By night with their spotted rain-clouds and with their spears—lightnings—they rouse the companions together, they whose ire through strength is like the ire of serpents. You who march in companies, the friends of man, heroes, whose ire through strength is like the ire of serpents, salute heaven and earth! On the seats on your chariots, O Maruts, the lightning stands, visible like light. All-knowing, surrounded with wealth, endowed with powers, singers, men of endless prowess, armed with strong rings, they, the archers, have taken the arrow in their fists. The Maruts who with the golden tires of their wheels increase the rain, stir up the clouds like wanderers on the road. They are brisk, indefatigable, they move by themselves; they throw down what is firm, the Maruts with their brilliant spears make everything to reel. We invoke with prayer the offspring of Rudra, the brisk, the pure, the worshipful, the active. Cling for happiness-sake to the strong company of the Maruts, the chasers of the sky, the powerful, the impetuous. The mortal whom ye, Maruts, protected, he indeed surpasses people in strength through your protection. He carries off booty with his horses, treasures with his men; he acquires honorable wisdom, and he prospers. Give, O Maruts, to our lords strength glorious, invincible in battle, brilliant, wealth-acquiring, praiseworthy, known to all men. Let us foster our kith and kin during a hundred winters. Will you then, O Maruts, grant unto us wealth, durable, rich in men, defying all onslaughts?—wealth a hundred and a thousand-fold,

always increasing?—May he who is rich in prayers come early and soon!

## IV

Sing forth, O Kanvas, to the sportive host of your Maruts, brilliant on their chariots, and unscathed,—they who were born together, self-luminous, with the spotted deer, the spears, the daggers, the glittering ornaments. I hear their whips, almost close by, when they crack them in their hands; they gain splendor on their way. Sing forth the god-given prayer to the wild host of your Maruts, endowed with terrible vigor and strength. Celebrate the bull among the cows, for it is the sportive host of the Maruts; he grew as he tasted the rain. Who, O ye men, is the strongest among you here, ye shakers of heaven and earth, when you shake them like the hem of a garment? At your approach the son of man holds himself down; the gnarled cloud fled at your fierce anger. They at whose racings the earth, like a hoary king, trembles for fear on their ways, their birth is strong indeed: there is strength to come forth from their mother, nay, there is vigor twice enough for it. And these sons, the singers, stretched out the fences in their racings; the cows had to walk knee-deep. They cause this long and broad unceasing rain to fall on their ways. O Maruts, with such strength as yours, you have caused men to tremble, you have caused the mountains to tremble. As the Maruts pass along, they talk together on the way: does anyone hear them? Come fast

on your quick steeds! there are worshippers for you among the Kanvas: may you well rejoice among them. Truly there is enough for your rejoicing. We always are their servants, that we may live even the whole of life.

## V

To every sacrifice you hasten together, you accept prayer after prayer, O quick Maruts! Let me therefore bring you hither by my prayers from heaven and earth, for our welfare, and for our great protection; the shakers who were born to bring food and light, self-born and self-supported, like springs, like thousandfold waves of water, aye, visibly like unto excellent bulls, those Maruts, like Soma-drops, which squeezed from ripe stems dwell, when drunk, in the hearts of the worshipper—see how on their shoulders there clings as if a clinging wife; in their hands the quoit is held and the sword. Lightly they have come down from heaven of their own accord: Immortals, stir yourselves with the whip! The mighty Maruts on dustless paths, armed with brilliant spears, have shaken down even the strong places. O ye Maruts, who are armed with lightning-spears, who stirs you from within by himself, as the jaws are stirred by the tongue? You shake the sky, as if on the search for food; you are invoked by many, like the solar horse of the day. Where, O Maruts, is the top, where the bottom of the mighty sky where you came? When you throw down with the thunderbolt what

is strong, like brittle things, you fly across the terrible sea! As your conquest is violent, splendid, terrible, full and crushing, so, O Maruts, is your gift delightful, like the largess of a liberal worshipper, wide-spreading, laughing like heavenly lightning. From the tires of their chariot-wheels streams gush forth, when they send out the voice of the clouds; the lightnings smiled upon the earth, when the Maruts shower down fatness. Prisni brought forth for the great fight the terrible train of the untiring Maruts: when fed they produced the dark cloud, and then looked about for invigorating food. May this praise, O Maruts, this song of Mândârya, the son of Mâna, the poet, ask you with food for offspring for ourselves! May we have an invigorating autumn, with quickening rain!

## VI

The Maruts charged with rain, endowed with fierce force, terrible like wild beasts, blazing in their strength, brilliant like fires, and impetuous, have uncovered the rain-giving cows by blowing away the cloud. The Maruts with their rings appeared like the heavens with their stars, they shone wide like streams from clouds as soon as Rudra, the strong man, was born for you, O golden-breasted Maruts, in the bright lap of Prisni. They wash their horses like racers in the courses, they hasten with the points of the reed on their quick steeds. O golden-jawed Maruts, violently shaking your jaws, you go quick with your spotted deer,

being friends of one mind. Those Maruts have grown to feed all these beings, or, it may be, they have come hither for the sake of a friend, they who always bring quickening rain. They have spotted horses, their bounties cannot be taken away, they are like headlong charioteers on their ways. O Maruts, wielding your brilliant spears, come hither on smooth roads with your fiery cows whose udders are swelling; being of one mind, like swans toward their nests, to enjoy the sweet offering. O one-minded Maruts, come to our prayers, come to our libations like Indra praised by men! Fulfil our prayer, like the udder of a barren cow, and make the prayer glorious by booty to the singer. Grant us this strong horse for our chariot, a draught that rouses our prayers, from day to day, food to the singers, and to the poet in our homesteads luck, wisdom, inviolable and invincible strength. When the gold-breasted Maruts harness the horses to their chariots, bounteous in wealth, then it is as if a cow in the folds poured out to her calf copious food, to every man who has offered libations. Whatever mortal enemy may have placed us among wolves, shield us from hurt, ye Vasus! Turn the wheels with burning heat against him, and strike down the weapon of the impious fiend, O Rudras! Your march, O Maruts, appears brilliant, whether even friends have milked the udder of Prisni, or whether, O sons of Rudra, you mean to blame him who praises you, and to weaken those who are weakening Trita, O unbeguiled heroes. We invoke you, the great Maruts, the constant wanderers, at the offering of the rapid Vishnu; holding ladles

and prayerful we ask the golden-colored and exalted Maruts for glorious wealth. The Dasagvas carried on the sacrifice first; may they rouse us at the break of dawn. Like the dawn, they uncover the dark nights with the red rays, the strong ones, with their brilliant light, as with a sea of milk. With the morning clouds, as if with glittering red ornaments, these Maruts have grown great in the sacred places. Streaming down with rushing splendor, they have assumed their bright and brilliant color. Approaching them for their great protection to help us, we invoke them with this worship, they whom Trita may bring near, like the five Hotri priests for victory, descending on their chariot to help. May that grace of yours by which you help the wretched across all anguish, and by which you deliver the worshipper from the reviler, come hither, O Maruts; may your favor approach us like a cow going to her calf!

## VII

I come to you with this adoration, with a hymn I implore the favor of the quick Maruts. O Maruts, you have rejoiced in it clearly, put down then all anger and unharness your horses! This reverent praise of yours, O Maruts, fashioned in the heart, has been offered by the mind, O gods! Come to it, pleased in your mind, for you give increase to our worship. May the Maruts when they have been praised be gracious to us, and likewise Indra, the best giver of happiness, when he has been praised. May

our lances through our valor stand always erect, O Maruts! I am afraid of this powerful one, and trembling in fear of Indra. For you the offerings were prepared—we have now put them away, forgive us! Thou through whom the Mânas see the mornings, whenever the eternal dawns flash forth with power, O Indra, O strong hero, grant thou glory to us with the Maruts, terrible with the terrible ones, strong and a giver of victory. O Indra, protect thou these bravest of men, let thy anger be turned away from the Maruts, for thou hast become victorious together with those brilliant heroes. May we have an invigorating autumn, with quickening rain!

## VIII

O Maruts, that man in whose dwelling you drink the Soma, ye mighty sons of heaven, he indeed has the best guardians. You who are propitiated either by sacrifices or from the prayers of the sage, hear the call, O Maruts! Aye, the powerful man to whom you have granted a sage, he will live in a stable rich in cattle. On the altar of this strong man Soma is poured out in daily sacrifices; praise and joy are sung. To him let the mighty Maruts listen, to him who surpasses all men, as the flowing rain-clouds pass over the sun. For we, O Maruts, have sacrificed at many harvests, through the mercies of the storm-gods. May that mortal be blessed, O chasing Maruts, whose offerings you carry off. You take notice either of the sweat of him who praises you,

ye men of true strength, or of the desire of the suppliant. O ye of true strength, make this manifest with might! strike the fiend with your lightning! Hide the hideous darkness, destroy every tusked fiend. Make the light which we long for!

## IX

Endowed with exceeding vigor and power, the singers, the never flinching, the immovable, the impetuous, the most beloved and most manly, have decked themselves with their glittering ornaments, a few only, like the heavens with the stars. When you have seen your way through the clefts, like birds, O Maruts, on whatever road it be, then the clouds on your chariots trickle everywhere, and you pour out the honey-like fatness for him who praises you. At their racings the earth shakes, as if broken, when on the heavenly paths they harness their deer for victory. They the sportive, the roaring, with bright spears, the shakers of the clouds have themselves glorified their greatness. That youthful company, with their spotted horses, moves by itself; hence it exercises lordship, invested with powers. Thou indeed art true, thou searchest out sin, thou art without blemish. Therefore the manly host will help this prayer. We speak after the kind of our old father, our tongue goes forth at the sight of the Soma: when the singers had joined Indra in deed, then only they took their holy names;—these Maruts, armed with beautiful rings, obtained splendors for their glory, they obtained rays, and men to celebrate

them; nay, armed with daggers, speeding along, and fearless, they found the beloved domain of the Maruts.

## X

What then now? When will you take us as a dear father takes his son by both hands, O ye gods, for whom the sacred grass has been trimmed? Where now? On what errand of yours are you going, in heaven, not on earth? Where are your cows sporting? Where are your newest favors, O Maruts? Where the blessings? Where all delights? If you, sons of Prisni, were mortals, and your praiser an immortal, then never should your praiser be unwelcome, like a deer in pasture grass, nor should he go on the path of Yama. Let not one sin after another, difficult to be conquered, overcome us; may it depart together with greed. Truly they are terrible and powerful; even to the desert the Rudriyas bring rain that is never dried up. The lightning lows like a cow, it follows as a mother follows after her young, when the shower of the Maruts has been let loose. Even by day the Maruts create darkness with the water-bearing cloud, when they drench the earth. Then from the shouting of the Maruts over the whole space of the earth, men reeled forward. Maruts on your strong-hoofed, never-wearying steeds go after those bright ones, which are still locked up. May your fellies be strong, the chariots, and their horses, may your reins be well-fashioned. Speak forth forever with thy voice to praise the Lord of prayer, Agni, who is like a

friend, the bright one. Fashion a hymn in thy mouth! Expand like the cloud! Sing a song of praise. Worship the host of the Maruts, the terrible, the glorious, the musical. May they be magnified here among us.

## XI

Let your voice-born prayers go forth to the great Vishnu, accompanied by the Maruts, Evayâmarut, and to the chasing host, adorned with good rings, the strong, in their jubilant throng, to the shouting power of the Maruts. O Maruts, you who are born great, and proclaim it yourselves by knowledge, Evayâmarut, that power of yours cannot be approached by wisdom, that power of theirs cannot be approached by gift or might; they are like unapproachable mountains. They who are heard with their voice from the high heaven, the brilliant and strong, Evayâmarut, in whose council no tyrant reigns, the rushing chariots of these roaring Maruts come forth, like fires with their own lightning. The wide-striding Vishnu strode forth from the great common seat, Evayâmarut. When he has started by himself from his own place along the ridges, O ye striving, mighty Maruts, he goes together with the heroes, conferring blessings. Impetuous, like your own shout, the strong one made everything tremble, the terrible, the wanderer, the mighty, Evayâmarut; strong with him you advanced self-luminous, with firm reins, golden colored, well armed, speeding along. Your greatness is infinite,

ye Maruts, endowed with full power, may that terrible power help, Evayâmarut. In your raid you are indeed to be seen as charioteers; deliver us therefore from the enemy, like shining fires. May then these Rudras, lively like fires and with vigorous shine, help, Evayâmarut. The seat of the earth is stretched out far and wide, when the hosts of these faultless Maruts come quickly to the races. Come kindly on your path, O Maruts, listen to the call of him who praises you, Evayâmarut. Confidants of the great Vishnu, may you together, like charioteers, keep all hateful things far, by your wonderful skill. Come zealously to our sacrifice, ye worshipful, hear our guileless call, Evayâmarut. Like the oldest mountains in the sky, O wise guardians, prove yourselves for him irresistible to the enemy.

## XII

O Syâvâsya, sing boldly with the Maruts, the singers who, worthy themselves of sacrifice, rejoice in their guileless glory according to their nature. They are indeed boldly the friends of strong power; they on their march protect all who by themselves are full of daring. Like rushing bulls, these Maruts spring over the dark cows, and then we perceive the might of the Maruts in heaven and on earth. Let us boldly offer praise and sacrifice to your Maruts, to all them who protect the generation of men, who protect the mortal from injury. They who are worthy, bounteous, men of perfect strength, to those heavenly Maruts who are

worthy of sacrifice, praise the sacrifice! The tall men, coming near with their bright chains, and their weapon, have hurled forth their spears. Behind these Maruts there came by itself the splendor of heaven, like laughing lightnings. Those who have grown up on earth, or in the wide sky, or in the realm of the rivers, or in the abode of the great heaven, praise that host of the Maruts, endowed with true strength and boldness, whether those rushing heroes have by themselves harnessed their horses for triumph, or whether these brilliant Maruts have in the speckled cloud clothed themselves in wool, or whether by their strength they cut the mountain asunder with the tire of their chariot; call them comers, or goers, or enterers, or followers, under all these names, they watch on the straw for my sacrifice. The men watch, and their steeds watch. Then, so brilliant are their forms to be soon, that people say, Look at the strangers! In measured steps and wildly shouting the gleemen have danced towards the cloud. They who appeared one by one like thieves, were helpers to me to see the light. Worship, therefore, O seer, that host of Maruts, and keep and delight them with your voice, they who are themselves wise poets, tall heroes armed with lightning-spears. Approach, O seer, the host of Maruts, as a woman approaches a friend, for a gift; and you, Maruts, bold in your strength, hasten hither, even from heaven, when you have been praised by our hymns. If he, after perceiving them, has approached them as gods with an offering, then may he for a gift remain united with the brilliant Maruts, who by their ornaments are glorious on their march.

They, the wise Maruts, the lords, who, when there was inquiry for their kindred, told me of the cow, they told me of Prisni as their mother, and of the strong Rudra as their father. The seven and seven heroes gave me each a hundred. On the Yamunâ I clear off glorious wealth in cows, I clear wealth in horses.

### XIII

Those who glance forth like wives and yoke-fellows, the powerful sons of Rudra on their way, they, the Maruts, have indeed made heaven and earth to grow; they, the strong and wild, delight in the sacrifices. When grown up, they attained to greatness; the Rudras have established their seat in the sky. While singing their song and increasing their vigor, the sons of Prisni have clothed themselves in beauty. When these sons of the cow adorn themselves with glittering ornaments, the brilliant ones put bright weapons on their bodies. They drive away every adversary; fatness streams along their paths;—when you, the powerful, who shine with your spears, shaking even what is unshakable by strength—when you, O Maruts, the manly hosts, had yoked the spotted deer, swift as thought, to your chariots;—when you had yoked the spotted deer before your chariots, hurling thunderbolt in the fight, then the streams of the red-horse rush forth: like a skin with water they water the earth. May the swiftly-gliding, swift-winged horses carry you hither! Come forth with your arms! Sit down on the grass-pile; a wide

seat has been made for you. Rejoice, O Maruts, in the sweet food. Strong in themselves, they grew with might; they stepped to the firmament, they made their seat wide. When Vishnu saved the enrapturing Soma, the Maruts sat down like birds on their beloved altar. Like heroes indeed thirsting for fight they rush about; like combatants eager for glory they have striven in battles. All beings are afraid of the Maruts; they are men terrible to behold, like kings. When the clever Tvashtar had turned the well-made, golden, thousand-edged thunderbolt, Indra takes it to perform his manly deeds; he slew Vritra, he forced out the stream of water. By their power they pushed the well aloft, they clove asunder the rock, however strong. Blowing forth their voice the bounteous Maruts performed, while drunk of Soma, their glorious deeds. They pushed the cloud athwart this way, they poured out the spring to the thirsty Gotama. The Maruts with beautiful splendor approach him with help, they in their own ways satisfied the desire of the sage. The shelters which you have for him who praises you, grant them threefold to the man who gives! Extend the same to us, O Maruts! Give us, ye heroes, wealth with valiant offspring!

## XIV

Who are these resplendent men, dwelling together, the boys of Rudra, also with good horses? No one indeed knows their births, they alone know each other's birthplace. They plucked each

other with their beaks; the hawks, rushing like the wind, strove together. A wise man understands these secrets, that Prisni, the great, bore an udder. May that clan be rich in heroes by the Maruts, always victorious, rich in manhood! They are quickest to go, most splendid with splendor, endowed with beauty, strong with strength. Strong is your strength, steadfast your powers, and thus by the Maruts is this clan mighty. Resplendent is your breath, furious are the minds of the wild host, like a shouting maniac. Keep from us entirely your flame, let not your hatred reach us here. I call on the dear names of your swift ones, so that the greedy should be satisfied, O Maruts, the well-armed, the swift, decked with beautiful chains, who themselves adorn their bodies. Bright are the libations for you, the bright ones, O Maruts, a bright sacrifice I prepare for the bright. In proper order came those who truly follow the order, the bright born, the bright, the pure. On your shoulders, O Maruts, are the rings, on your chests the golden chains are fastened; far-shining like lightnings with showers, you wield your weapons, according to your wont. Your hidden splendors come forth; spread out your powers, O racers! Accept, O Maruts, this thousandfold, domestic share, as an offering for the house-gods. If you thus listen, O Maruts, to this praise, at the invocation of the powerful sage, give him quickly a share of wealth in plentiful offspring, which no selfish enemy shall be able to hurt. The Maruts, who are fleet like racers, the manly youths, shone like Yakshas; they are beautiful like boys standing round the hearth, they play about like calves who are still

sucking. May the bounteous Maruts be gracious to us, opening up to us the firm heaven and earth. May that bolt of yours which kills cattle and men be far from us! Incline to us, O Vasus, with your favors. The Hotri priest calls on you again and again, sitting down and praising your common gift, O Maruts. O strong ones, he who is the guardian of so much wealth, he calls on you with praises, free from guile. These Maruts stop the swift, they bend strength by strength, they ward off the curse of the plotter, and turn their heavy hatred on the enemy. These Maruts stir up even the sluggard, even the vagrant, as the gods pleased. O strong ones, drive away the darkness, and grant us all our kith and kin. May we not fall away from your bounty, O Maruts, may we not stay behind, O charioteers, in the distribution of your gifts. Let us share in the brilliant wealth, the well-acquired, that belongs to you, O strong ones. When valiant men fiercely fight together, for rivers, plants, and houses, then, O Maruts, sons of Rudra, be in battles our protectors from the enemy. O Maruts, you have valued the praises which our fathers have formerly recited to you; with the Maruts the victor is terrible in battle, with the Maruts alone the racer wins the prize. O Maruts, may we have a strong son, who is lord among men, a ruler, through whom we may cross the waters to dwell in safety, and then obtain our own home for you. May Indra then, Varuna, Mitra, Agni, the waters, the plants, the trees of the forest be pleased with us. Let us be in the keeping, in the lap of the Maruts; protect us always with your favors.

## XV

Sing to the company of the Maruts, growing up together, the strong among the divine host: they stir heaven and earth by their might, they mount up to the firmament from the abyss of Nirriti. Even your birth was with fire and fury, O Maruts! You, terrible, wrathful, never tiring! You who stand forth with might and strength; everyone who sees the sun, fears at your coming. Grant mighty strength to our lords, if the Maruts are pleased with our praise. As a trodden path furthers a man, may they further us; help us with your brilliant favors. Favored by you, O Maruts, a wise man wins a hundred, favored by you a strong racer wins a thousand, favored by you a king also kills his enemy: may that gift of yours prevail, O ye shakers. I invite these bounteous sons of Rudra, will these Maruts turn again to us? Whatever they hated secretly or openly, that sin we pray the swift ones to forgive. This praise of our lords has been spoken: may the Maruts be pleased with this hymn. Keep far from us, O strong ones, all hatred, protect us always with your favors!

## XVI

Come hither, do not fail, when you march forward! Do not stay away, O united friends, you who can bend even what is

firm. O Maruts, Ribhukshans, come hither on your flaming strong fellows, O Rudras, come to us to-day with food, you much-desired ones, come to the sacrifice, you friends of the Sobharis. For we know indeed the terrible strength of the sons of Rudra, of the vigorous Maruts, the liberal givers of rain. The clouds were scattered, but the monster remained, heaven and earth were joined together. O you who are armed with bright rings, the tracts of the sky expanded, whenever you stir, radiant with your own splendor. Even things that cannot be thrown down resound at your race, the mountains, the lord of the forest—the earth quivers on your marches. The upper sky makes wide room, to let your violence pass, O Maruts, when these strong-armed heroes display their energies in their own bodies. According to their wont these men, exceeding terrible, impetuous, with strong and unbending forms, bring with them beautiful light. The arrow of the Sobharis is shot from the bowstrings at the golden chest on the chariot of the Maruts. They, the kindred of the cow, the well-born, should enjoy their food, the great ones should help us. Bring forward, O strongly-anointed priests, your libations to the strong host of the Maruts, the strongly advancing. O Maruts, O heroes, come quickly hither, like winged hawks, on your chariot with strong horses, of strong shape, with strong naves, to enjoy our libations. Their anointing is the same, the golden chains shine on their arms, their spears sparkle. These strong, manly, strong-armed Maruts, do not strive among themselves; firm are the bows, the weapons on your chariot, and on your faces are splendors. They

whose terrible name, wide-spreading like the ocean, is the one of all that is of use, whose strength is like the vigor of their father, worship these Maruts, and praise them! Of these shouters, as of moving spokes, no one is the last; this is theirs by gift, by greatness is it theirs. Happy is he who was under your protection, O Maruts, in former mornings, or who may be so even now. Or he, O men, whose libations you went to enjoy; that mighty one, O shakers, will obtain your favors with brilliant riches and booty. As the sons of Rudra, the servants of the divine Dyu, will it, O youths, so shall it be. Whatever liberal givers may worship the Maruts, and move about together as generous benefactors, even from them turn towards us with a kinder heart, you youths! O Sobhari, call loud with your newest song the young, strong, and pure Maruts, as the plougher calls the cows. Worship the Maruts with a song, they who are strong like a boxer, called in to assist those who call for him in all fights; worship them the most glorious, like bright-shining bulls. Yes, O united friends, kindred, O Maruts, by a common birth, the oxen lick one another's humps. O ye dancers, with golden ornaments on your chests, even a mortal comes to ask for your brotherhood; take care of us, ye Maruts, for your friendship lasts forever. O bounteous Maruts, bring us some of your Marut-medicine, you friends, and steeds. With the favors whereby you favor the Sindhu, whereby you save, whereby you help Krivi, with those propitious favors be our delight, O delightful ones, ye who never hate your followers. O Maruts, for whom we have prepared good altars, whatever

medicine there is on the Sindhu, on the Asiknî, in the seas, on the mountains, seeing it, you carry it all on your bodies. Bless us with it! Down to the earth, O Maruts, with what hurts our sick one—straighten what is crooked!

## XVII

Full of devotion like priests with their prayers, wealthy like pious men, who please the gods with their offerings, beautiful to behold like brilliant kings, without a blemish like the youths of our hamlets—they who are gold-breasted like Agni with his splendor, quick to help like self-harnessed winds, good leaders like the oldest experts, they are to the righteous man like Somas, that yield the best protection. They who are roaring and hasting like winds, brilliant like the tongues of fires, powerful like mailed soldiers, full of blessings like the prayers of our fathers, who hold together like the spokes of chariot-wheels, who glance forward like victorious heroes, who scatter ghrita like wooing youths, who chant beautifully like singers, intoning a hymn of praise, who are swift like the best of horses, who are bounteous like lords of chariots on a suit, who are hastening on like water with downward floods, who are like the manifold Angiras with their numerous songs. These noble sons of Sindhu are like grinding-stones, they are always like Soma-stones, tearing everything to pieces; these sons of a good mother are like playful children, they are by their glare like a great troop on its march. Illumining the sacrifice

like the rays of the dawn, they shone forth in their ornaments like triumphant warriors; the Maruts with bright spears seem like running rivers, from afar they measure many miles. O gods, make us happy and rich, prospering us, your praisers, O Maruts! Remember our praise and our friendship, for from of old there are always with you gifts of treasures.

## XVIII

O Indra, a thousand have been thy helps accorded to us, a thousand, O driver of the bays, have been thy most delightful viands. May thousands of treasures richly to enjoy, may goods come to us a thousandfold. May the Maruts come towards us with their aids, the mighty ones, or with their best aids from the great heaven, now that their furthest steeds have rushed forth on the distant shore of the sea; there clings to the Maruts one who moves in secret, like a man's wife,<sup>2</sup> and who is like a spear carried behind, well grasped, resplendent, gold-adorned; there is also with them Vâk,<sup>3</sup> like unto a courtly, eloquent woman. Far away the brilliant, untiring Maruts cling to their young maid, as if she belonged to them all; but the terrible ones did not drive away Rodasi, for they wished her to grow their friend. When the divine Rodasi with dishevelled locks, the manly-minded,

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<sup>2</sup> **Footnote 2:**The lightning.

<sup>3</sup> The voice of thunder.

wished to follow them, she went, like Sûryâ,<sup>4</sup> to the chariot of her servant, with terrible look, as with the pace of a cloud. As soon as the poet with the libations, O Maruts, had sung his song at the sacrifice, pouring out Soma, the youthful men placed the young maid in their chariot as their companion for victory, mighty in assemblies. I praise what is the praiseworthy true greatness of those Maruts, that the manly-minded, proud, and strong one drives with them towards the blessed mothers. They protect Mitra and Varuna from the unspeakable, and Aryaman also finds out the infamous. Even what is firm and unshakable is being shaken; but he who dispenses treasures, O Maruts, has grown in strength. No people indeed, whether near to us, or from afar, have ever found the end of your strength, O Maruts! The Maruts, strong in daring strength, have, like the sea, boldly surrounded their haters. May we to-day, may we tomorrow in battle be called the most beloved of Indra. We were so formerly, may we truly be so day by day, and may the lord of the Maruts be with us. May this praise, O Maruts, this song of Mândârya, the son of Mâna, the poet, ask you with food for offspring for ourselves! May we have an invigorating autumn, with quickening rain!

## XIX

Who knows their birth? or who was of yore in the favor of

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<sup>4</sup> The dawn.

the Maruts, when they harnessed the spotted deer? Who has heard them when they had mounted their chariots, how they went forth? For the sake of what liberal giver did they run, and their comrades followed, as streams of rain filled with food? They themselves said to me when day by day they came to the feast with their birds: they are manly youths and blameless; seeing them, praise them thus; they who shine by themselves in their ornaments, their daggers, their garlands, their golden chains, their rings, going on their chariots and on dry land. O Maruts, givers of quickening rain, I am made to rejoice, following after your chariots, as after days going with rain. The bucket which the bounteous heroes shook down from heaven for their worshipper, that cloud they send along heaven and earth, and showers follow on the dry land. The rivers having pierced the air with a rush of water, went forth like milk-cows; when your spotted deer roll about like horses that have hasted to the resting-place on their road. Come hither, O Maruts, from heaven, from the sky, even from near; do not go far away! Let not the Rasâ, the Anitabhâ, the Kubhâ, the Krumu, let not the Sindhu delay you! Let not the marshy Sarayu prevent you! May your favor be with us alone! The showers come forth after the host of your chariots, after the terrible Marut-host of the ever-youthful heroes. Let us then follow with our praises and our prayers each host of yours, each troop, each company. To what well-born generous worshipper have the Maruts gone to-day on that march, on which you bring to kith and kin the never-failing seed of corn? Give us that

for which we ask you, wealth and everlasting happiness! Let us safely pass through our revilers, leaving behind the unspeakable and the enemies. Let us be with you when in the morning you shower down health, wealth, water, and medicine, O Maruts! That mortal, O men, O Maruts, whom you protect, may well be always beloved by the gods, and rich in valiant offspring. May we be such! Praise the liberal Maruts, and may they delight on the path of this man here who praises them, like cows in fodder. When they go, call after them as for old friends, praise them who love you, with your song!

## XX

You have fashioned this speech for the brilliant Marut-host which shakes the mountains: celebrate then the great manhood in honor of that host who praises the warm milk of the sacrifice, and sacrifices on the height of heaven, whose glory is brilliant. O Maruts, your powerful men came forth searching for water, invigorating, harnessing their horses, swarming around. When they aim with the lightning, Trita shouts, and the waters murmur, running around on their course. These Maruts are men brilliant with lightning, they shoot with thunderbolts, they blaze with the wind, they shake the mountains, and suddenly, when wishing to give water, they whirl the hail; they have thundering strength, they are robust, they are ever-powerful. When you drive forth the nights, O Rudras, the days, O powerful men, the sky, the mists,

ye shakers, the plains, like ships, and the strongholds, O Maruts, you suffer nowhere. That strength of yours, O Maruts, that greatness extended as far as the sun extends its daily course, when you, like your deer on their march, went down to the western mountain with untouched splendor. Your host, O Maruts, shone forth when, O sages, you strip, like a caterpillar, the waving tree. Conduct then, O friends, our service to a good end, as the eye conducts the man in walking. That man, O Maruts, is not overpowered, he is not killed, he does not fail, he does not shake, he does not drop, his goods do not perish, nor his protections, if you lead him rightly, whether he be a seer or a king. The men with their steeds, like conquerors of clans, like Aryaman, the Maruts, carrying waterskins, fill the well; when the strong ones roar, they moisten the earth with the juice of sweetness. When the Maruts come forth this earth bows, the heaven bows, the paths in the sky bow, and the cloud-mountains with their quickening rain. When you rejoice at sunrise, O Maruts, toiling together, men of sunlight, men of heaven, your horses never tire in running, and you quickly reach the end of your journey. On your shoulders are the spears, on your feet rings, on your chests golden chains, O Maruts, on your chariot gems; fiery lightnings in your fists, and golden headbands tied round your heads. O Maruts, you shake the red apple from the firmament, whose splendor no enemy can touch; the hamlets bowed when the Maruts blazed, and the pious people intoned their far-reaching shout. O wise Maruts, let us carry off the wealth of food which

you have bestowed on us; give us, O Maruts, such thousandfold wealth as never fails, like the star Tishya from heaven! O Maruts, you protect our wealth of excellent men, and the seer, clever in song; you give to the warrior a strong horse, you make the king to be obeyed. O you who are quickly ready to help, I implore you for wealth whereby we may overshadow all men, like the sky. O Maruts, be pleased with this word of mine, and let us speed by its speed over a hundred winters!

## XXI

The chasing Maruts with gleaming spears, the golden-breasted, have gained great strength, they move along on quick, well-broken horses;—when they went in triumph, the chariots followed. You have yourselves, you know, acquired power; you shine bright and wide, you great ones. They have even measured the sky with their strength;—when they went in triumph, the chariots followed. The strong heroes, born together, and nourished together, have further grown to real beauty. They shine brilliantly like the rays of the sun;—when they went in triumph, the chariots followed. Your greatness, O Maruts, is to be honored, it is to be yearned for like the sight of the sun. Place us also in immortality;—when they went in triumph, the chariots followed. O Maruts, you raise the rain from the sea, and rain it down, O yeomen! Your milch-cows, O destroyers, are never destroyed;—when they went in triumph, the chariots

followed. When you have joined the deer as horses to the shafts, and have clothed yourselves in golden garments, then, O Maruts, you scatter all enemies;—when they went in triumph, the chariots followed. Not mountains, not rivers have kept you back, wherever you see, O Maruts, there you go. You go even round heaven and earth;—when they went in triumph, the chariots followed. Be it old, O Maruts, or be it new, be it spoken, O Vasus, or be it recited, you take cognizance of it all;—when they went in triumph, the chariots followed. Have mercy on us, O Maruts, do not strike us, extend to us your manifold protection. Do remember the praise, the friendship;—when they went in triumph, the chariots followed. Lead us, O Maruts, towards greater wealth, and out of tribulations, when you have been praised. O worshipful Maruts, accept our offering, and let us be lords of treasures!

## XXII

O Agni, on to the strong host of the Maruts, bedecked with golden chains and ornaments. To-day I call the folk of the Maruts down from the light of heaven. As thou, Agni, thinkest in thine heart, to the same object my wishes have gone. Strengthen thou these Maruts, terrible to behold, who have come nearest to thy invocations. Like a bountiful lady, the earth comes towards us, staggering, yet rejoicing; for your onslaught, O Maruts, is vigorous, like a bear, and fearful, like a wild bull. They who

by their strength disperse wildly like bulls, impatient of the yoke, they by their marches make the heavenly stone, the rocky mountain cloud to shake. Arise, for now I call with my hymns the troop of these Maruts, grown strong together, the manifold, the incomparable, as if calling a drove of bulls. Harness the red mares to the chariot, harness the ruddy horses to the chariots, harness the two bays, ready to drive in the yoke, most vehement to drive in the yoke. And this red stallion too, loudly neighing, has been placed here, beautiful to behold; may it not cause you delay on your marches, O Maruts; spur him forth on your chariots.

We call towards us the glorious chariot of the Maruts, whereon there stands also Rodasî, carrying delightful gifts, among the Maruts.

I call hither this your host, brilliant on chariots, terrible and glorious, among which she, the well-born and fortunate, the bounteous lady, is also magnified among the Maruts.

## XXIII

O Rudras, joined by Indra, friends on golden chariots, come hither for our welfare! This prayer from us is acceptable to you like the springs of heaven to a thirsty soul longing for water. O you sons of Prisni, you are armed with daggers and spears, you are wise, carrying good bows and arrows and quivers, possessed of good horses and chariots. With your good weapons, O Maruts, you go to triumph! You shake the sky and the mountains for

wealth to the liberal giver; the forests bend down out of your way from fear. O sons of Prisni, you rouse the earth when you, O terrible ones, have harnessed the spotted deer for triumph! The Maruts, blazing with the wind, clothed in rain, are as like one another as twins, and well adorned. They have tawny horses, and red horses, they are faultless, endowed with exceeding vigor; they are in greatness wide as the heaven. Rich in rain-drops, well adorned, bounteous, terrible to behold, of inexhaustible wealth, noble by birth, golden-breasted, these singers of the sky have obtained their immortal name. Spears are on your two shoulders, in your arms are placed strength, power, and might. Manly thoughts dwell in your heads, on your chariots are weapons, and every beauty has been laid on your bodies. O Maruts, you have given us wealth of cows, horses, chariots, and heroes, golden wealth! O men of Rudra, bestow on us great praise, and may I enjoy your divine protection! Hark, O heroes, O Maruts! Be gracious to us! You who are of great bounty, immortal, righteous, truly listening to us, poets, young, dwelling on mighty mountains, and grown mighty.

## XXIV

I praise now the powerful company of these ever-young Maruts, who drive violently along with quick horses; aye, the sovereigns are lords of Amrita the immortal. The terrible company, the powerful, adorned with quoits on their hands, given

to roaring, potent, dispensing treasures, they who are beneficent, infinite in greatness, praise, O poet, these men of great wealth! May your water-carriers come here to-day, all the Maruts who stir up the rain. That fire which has been lighted for you, O Maruts, accept it, O young singers! O worshipful Maruts, you create for man an active king, fashioned by Vibhvan; from you comes the man who can fight with his fist, and is quick with his arm, from you the man with good horses and valiant heroes. Like the spokes of a wheel, no one is last, like the days they are born on and on, not deficient in might. The very high sons of Prisni are full of fury, the Maruts cling firmly to their own will. When you have come forth with your speckled deer as horses on strong-fellied chariots, O Maruts, the waters gush, the forests go asunder;—let Dyu roar down, the bull of the Dawn. At their approach, even the earth opened wide, and they placed their own strength as a husband the germ. Indeed they have harnessed the winds as horses to the yoke, and the men of Rudra have changed their sweat into rain. Hark, O heroes, O Maruts! Be gracious to us! You who are of great bounty, immortal, righteous, truly listening to us, poets, young, dwelling on mighty mountains, and grown mighty.

## XXV

They truly tried to make you grant them welfare. Do thou sing praises to Heaven, I offer sacrifice to the Earth. The Maruts

wash their horses and race to the air, they soften their splendor by waving mists. The earth trembles with fear from their onset. She sways like a full ship, that goes rolling. The heroes who appear on their marches, visible from afar, strive together within the great sacrificial assembly. Your horn is exalted for glory, as the horns of cows; your eye is like the sun, when the mist is scattered. Like strong racers, you are beautiful, O heroes, you think of glory, like manly youths. Who could reach, O Maruts, the great wise thoughts, who the great manly deeds of you, great ones? You shake the earth like a speck of dust, when you are carried forth for granting welfare. These kinsmen are like red horses, like heroes eager for battle, and they have rushed forward to fight. They are like well-grown manly youths, and the men have grown strong, with streams of rain they dim the eye of the sun. At their outbreak there is none among them who is the eldest, or the youngest, or the middle: they have grown by their own might, these sons of Prisni, noble by birth, the boys of Dyaus; come hither to us!

Those who like birds flew with strength in rows from the ridge of the mighty heaven to its ends, their horses shook the springs of the mountain cloud, so that people on both sides knew it. May Dyaus Aditi roar for our feast, may the dew-lighted Dawns come striving together; these, the Maruts, O poet, the sons of Rudra, have shaken the heavenly bucket cloud, when they had been praised.

# TO THE MARUTS AND INDRA

## The Prologue

The sacrificer speaks:

To what splendor do the Maruts all equally cling, they who are of the same age, and dwell in the same nest? With what thoughts?—from whence are they come? Do these heroes sing forth their own strength, wishing for wealth? Whose prayers have the youths accepted? Who has turned the Maruts to his own sacrifice? By what strong desire may we arrest them, they who float through the air like hawks?

## The Dialogue

The Maruts speak:

From whence, O Indra, dost thou come alone, thou who art mighty? O lord of men, what has thus happened to thee? Thou greetest us when thou comest together with us. Tell us then, thou with thy bay horses, what thou hast against us!

Indra speaks:

The sacred songs are mine, the prayers; sweet are the libations! My strength rises, my thunderbolt is hurled forth. They

call for me, the hymns yearn for me. Here are my horses, they carry me hither.

The Maruts speak:

From thence, in company with our strong friends, having adorned our bodies, we now harness our fallow deer with all our might;—for, Indra, according to custom, thou hast come to be with us.

Indra speaks:

Where, O Maruts, was that custom with you, when you left me alone in the killing of Ahi? I indeed am terrible, powerful, strong,—I escaped from the blows of every enemy.

The Maruts speak:

Thou hast achieved much with us as companions. With equal valor, O hero! let us achieve then many things, O thou most powerful, O Indra! whatever we, O Maruts, wish with our mind.

Indra speaks:

I slew Vritra, O Maruts, with Indra's might, having grown powerful through my own vigor; I, who hold the thunderbolt in my arms, have made these all-brilliant waters to flow freely for man.

The Maruts speak:

Nothing, O mighty lord, is strong before thee: no one is known among the gods like unto thee. No one who is now born comes near, no one who has been born. Do what thou wilt do, thou who art grown so strong.

Indra speaks:

Almighty strength be mine alone, whatever I may do, daring in my heart; for I indeed, O Maruts, am known as terrible: of all that I threw down, I, Indra, am the lord.

O Maruts, now your praise has pleased me, the glorious hymn which you have made for me, ye men!—for me, for Indra, for the joyful hero, as friends for a friend, for your own sake, and by your own efforts.

Truly, there they are, shining towards me, bringing blameless glory, bringing food. O Maruts, wherever I have looked for you, you have appeared to me in bright splendor: appear to me also now!

## **The Epilogue**

The sacrificer speaks:

Who has magnified you here, O Maruts? Come hither, O friends, towards your friends. Ye brilliant Maruts, welcoming these prayers, be mindful of these my rites. The wisdom of Mânya has brought us hither, that he should help as the poet helps the performer of a sacrifice: turn hither quickly! Maruts, on to the sage! the singer has recited these prayers for you. May this your praise, O Maruts, this song of Mândârya, the son of Mâna, the poet, bring offspring for ourselves with food. May we have an invigorating autumn, with quickening rain.

# TO INDRA AND THE MARUTS

Those who stand around him while he moves on, harness the bright red steed; the lights in heaven shine forth. They harness to the chariot on each side his two favorite bays, the brown, the bold, who can carry the hero. Thou who createst light where there was no light, and form, O men! where there was no form, hast been born together with the dawns. Thereupon they (the Maruts), according to their wont, assumed again the form of new-born babes, taking their sacred name. Thou, O Indra, with the swift Maruts, who break even through the stronghold, hast found even in their hiding-place the bright ones. The pious singers have, after their own mind, shouted towards the giver of wealth, the great, the glorious Indra. Mayest thou, host of the Maruts, be verily seen coming together with Indra, the fearless: you are both happy-making, and of equal splendor. With the beloved hosts of Indra, with the blameless, hasting (Maruts), the sacrificer cries aloud. From yonder, O traveller, Indra, come hither, or from the light of heaven; the singers all yearn for it;—or we ask Indra for help from here, or from heaven, or from above the earth, or from the great sky.

# TO AGNI AND THE MARUTS <sup>5</sup>

Thou art called forth to this fair sacrifice for a draught of milk; with the Maruts come hither, O Agni! No god indeed, no mortal, is beyond the might of thee, the mighty one; with the Maruts come hither, O Agni! They who know of the great sky, the Visve Devas without guile; with those Maruts come hither, O Agni! The strong ones who sing their song, unconquerable by force; with the Maruts come hither, O Agni! They who are brilliant, of terrible designs, powerful, and devourers of foes; with the Maruts come hither, O Agni! They who in heaven are enthroned as gods, in the light of the firmament; with the Maruts come hither, O Agni! They who toss the clouds across the surging sea; with the Maruts come hither, O Agni! They who shoot with their darts across the sea with might; with the Maruts come hither, O Agni! I pour out to thee for the early draught the sweet juice of Soma; with the Maruts come hither, O Agni!

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<sup>5</sup> Agni is the "God of Fire."

## TO RUDRA <sup>6</sup>

We offer these prayers to Rudra, the strong, whose hair is braided, who rules over heroes that he may be a blessing to man and beast, that everything in this our village may be prosperous and free from disease. Be gracious to us, O Rudra, and give us joy, and we shall honor thee, the ruler of heroes, with worship. What health and wealth father Manu acquired by his sacrifices, may we obtain the same, O Rudra, under thy guidance. O bounteous Rudra, may we by sacrifice obtain the good-will of thee, the ruler of heroes; come to our clans, well-disposed, and, with unarmed men, we shall offer our libation to thee. We call down for our help the fierce Rudra, who fulfils our sacrifice, the swift, the wise; may he drive far away from us the anger of the gods; we desire his good-will only. We call down with worship the red boar of the sky, the god with braided hair, the blazing form; may he who carries in his hand the best medicines grant us protection, shield, and shelter! This speech is spoken for the father of the Maruts, sweeter than sweet, a joy to Rudra; grant to us also, O immortal, the food of mortals, be gracious to us and to our kith and kin! Do not slay our great or our small ones, our growing or our grown ones, our father or our mother, and do not hurt our own bodies, O Rudra! O Rudra, hurt us not in our kith and kin, nor in our own life, not in our cows, nor in our

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<sup>6</sup> Rudra is the "Father of the Maruts."

horses! Do not slay our men in thy wrath: carrying libations, we call on thee always. Like a shepherd, I have driven these praises near to thee; O father of the Maruts, grant us thy favor! For thy good-will is auspicious, and most gracious, hence we desire thy protection alone. Let thy cow-slaying and thy man-slaying be far away, and let thy favor be with us, O ruler of heroes! Be gracious to us, and bless us, O god, and then give us twofold protection. We have uttered our supplication to him, desiring his help; may Rudra with the Maruts hear our call. May Mitra, Varuna, Aditi, the River, Earth, and the Sky, grant us this!

# TO RUDRA

O father of the Maruts, let thy favor come near, and do not deprive us of the sight of the sun; may the hero (Rudra) be gracious to our horse, and may we increase in offspring, O Rudra! May I attain to a hundred winters through the most blissful medicines which thou hast given! Put away far from us all hatred, put away anguish, put away sickness in all directions! In beauty thou art the most beautiful of all that exists, O Rudra, the strongest of the strong, thou wielder of the thunderbolt! Carry us happily to the other shore of our anguish, and ward off all assaults of mischief. Let us not incense thee, O Rudra, by our worship, not by bad praise, O hero, and not by divided praise! Raise up our men by thy medicines, for I hear thou art the best of all physicians. He who is invoked by invocations and libations, may I pay off that Rudra with my hymns of praise. Let not him who is kind-hearted, who readily hears our call, the tawny, with beautiful cheeks, deliver us to this wrath! The manly hero with the Maruts has gladdened me, the suppliant, with more vigorous health. May I without mischief find shade, as if from sunshine, may I gain the favor of Rudra! O Rudra, where is thy softly stroking hand which cures and relieves? Thou, the remover of all heaven-sent mischief, wilt thou, O strong hero, bear with me? I send forth a great, great hymn of praise to the bright tawny bull. Let me reverence the fiery god with prostrations; we celebrate

the flaring name of Rudra. He, the fierce god, with strong limbs, assuming many forms, the tawny Rudra, decked himself with brilliant golden ornaments. From Rudra, who is lord of this wide world, divine power will never depart. Worthily thou bearest arrows and bow, worthily, O worshipful, the golden, variegated chain; worthily thou cuttest every fiend here to pieces, for there is nothing indeed stronger than thou, O Rudra. Praise him, the famous, sitting in his chariot, the youthful, who is fierce and attacks like a terrible lion. And when thou hast been praised, O Rudra, be gracious to him who magnifies thee, and let thy armies mow down others than us! O Rudra, a boy indeed makes obeisance to his father who comes to greet him: I praise the lord of brave men, the giver of many gifts, and thou, when thou hast been praised, wilt give us thy medicines. O Maruts, those pure medicines of yours, the most beneficent and delightful, O heroes, those which Manu, our father, chose, those I crave from Rudra, as health and wealth. May the weapon of Rudra avoid us, may the great anger of the flaring one pass us by. Unstring thy strong bows for the sake of our liberal lords, O bounteous Rudra, be gracious to our kith and kin. Thus, O tawny and manly god, showing thyself, so as neither to be angry nor to kill, be mindful of our invocations, and, rich in brave sons, we shall magnify thee in the congregation.

# TO AGNI AND THE MARUTS

I implore Agni, the gracious, with salutations, may he sit down here, and gather what we have made. I offer him sacrifice as with racing chariots; may I, turning to the right, accomplish this hymn to the Maruts. Those who approached on their glorious deer, on their easy chariots, the Rudras, the Maruts—through fear of you, ye terrible ones, the forests even bend down, the earth shakes, and also the mountain cloud. At your shouting, even the mountain cloud, grown large, fears, and the ridge of heaven trembles. When you play together, O Maruts, armed with spears, you run together like waters. Like rich suitors the Maruts have themselves adorned their bodies with golden ornaments; more glorious for glory, and powerful on their chariots, they have brought together splendors on their bodies. As brothers, no one being the eldest or the youngest, they have grown up together to happiness. Young is their clever father Rudra, flowing with plenty is Prisni, always kind to the Maruts. O happy Maruts, whether you are in the highest, or in the middle, or in the lowest heaven, from thence, O Rudras, or thou also, O Agni, take notice of this libation which we offer. When Agni, and you, wealthy Maruts, drive down from the higher heaven over the ridges, give then, if pleased, you roarers, O destroyers of enemies, wealth to the sacrificer who prepares Soma-juice. Agni, be pleased to drink Soma with the brilliant Maruts, the singers, approaching in

companies, with the men, who brighten and enliven everything;  
do this, Agni, thou who art always endowed with splendor.

# TO VÂYU

Come hither, O Vâyû, thou beautiful one! These Somas are ready, drink of them, hear our call! O Vâyû, the praisers celebrate thee with hymns, they who know the feast-days, and have prepared the Soma. O Vâyû, thy satisfying stream goes to the worshipper, wide-reaching, to the Soma-draught. O Indra and Vâyû, these libations of Soma are poured out; come hither for the sake of our offerings, for the drops of Soma long for you. O Indra and Vâyû, you perceive the libations, you who are rich in booty; come then quickly hither! O Vâyû and Indra, come near to the work of the sacrificer, quick, thus is my prayer, O ye men! I call Mitra, endowed with holy strength, and Varuna, who destroys all enemies; who both fulfil a prayer accompanied by fat offerings. On the right way, O Mitra and Varuna, you have obtained great wisdom, you who increase the right and adhere to the right; These two sages, Mitra and Varuna, the mighty, wide-ruling, give us efficient strength.

# TO VÂYU

O Vâyu, may the quick racers bring thee towards the offerings, to the early drink here, to the early drink of Soma! May the Dawn stand erect, approving thy mind! Come near on thy harnessed chariot to share, O Vâyu, to share in the sacrifice! May the delightful drops of Soma delight thee, the drops made by us, well-made, and heaven-directed, yes, made with milk, and heaven-directed. When his performed aids assume strength for achievement, our prayers implore the assembled steeds for gifts, yes, the prayers implore them. Vâyu yokes the two ruddy, Vâyu yokes the two red horses, Vâyu yokes to the chariot the two swift horses to draw in the yoke, the strongest to draw in the yoke. Awake Purandhi (the morning) as a lover wakes a sleeping maid, reveal heaven and earth, brighten the dawn, yes, for glory brighten the dawn. For thee the bright dawns spread out in the distance beautiful garments, in their houses, in their rays, beautiful in their new rays. To thee the juice-yielding cow pours out all treasures. Thou hast brought forth the Maruts from the flanks, yes, from the flanks of heaven. For thee the white, bright, rushing Somas, strong in raptures, have rushed to the whirl, they have rushed to the whirl of the waters. The tired hunter asks luck of thee in the chase; thou shielded by thy power from every being, yes, thou shielded by thy power from powerful spirits. Thou, O Vâyu, art worthy as the first before all others to

drink these our Somas, thou art worthy to drink these poured-out Somas. Among the people also who invoke thee and have turned to thee, all the cows pour out the milk, they pour out butter and milk for the Soma.

# INDRA AND AGASTYA: A DIALOGUE <sup>7</sup>

Indra: There is no such thing to-day, nor will it be so to-morrow. Who knows what strange thing this is? We must consult the thought of another, for even what we once knew seems to vanish.

Agastya: Why dost thou wish to kill us, O Indra? the Maruts are thy brothers; fare kindly with them, and do not strike us in battle.

The Maruts: O Brother Agastya, why, being a friend, dost thou despise us? We know quite well what thy mind was. Dost thou not wish to give to us?

Agastya: Let them prepare the altar, let them light the fire in front! Here we two will spread for thee the sacrifice, to be seen by the immortal.

Agastya: Thou rulest, O lord of treasures; thou, lord of friends, art the most generous. Indra, speak again with the Maruts, and then consume our offerings at the right season.

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<sup>7</sup> Agastya is a worshipper of Indra.

# TO SOMA AND RUDRA

Soma and Rudra, may you maintain your divine dominion, and may the oblations reach you properly. Bringing the seven treasures to every house, be kind to our children and our cattle. Soma and Rudra, draw far away in every direction the disease which has entered our house. Drive far away Nirriti, and may auspicious glories belong to us! Soma and Rudra, bestow all these remedies on our bodies. Tear away and remove from us whatever evil we have committed, which clings to our bodies. Soma and Rudra, wielding sharp weapons and sharp bolts, kind friends, be gracious unto us here! Deliver us from the snare of Varuna, and guard us, as kind-hearted gods!

# TO RUDRA

Offer ye these songs to Rudra whose bow is strong, whose arrows are swift, the self-dependent god, the unconquered conqueror, the intelligent, whose weapons are sharp—may he hear us! For, being the lord, he looks after what is born on earth; being the universal ruler, he looks after what is born in heaven. Protecting us, come to our protecting doors, be without illness among our people, O Rudra! May that thunderbolt of thine, which, sent from heaven, traverses the earth, pass us by! A thousand medicines are thine, O thou who art freely accessible; do not hurt us through our kith and kin! Do not strike us, O Rudra, do not forsake us! May we not be in thy way when thou rushest forth furiously. Let us have our altar and a good report among men—protect us always with your favors!

## TO VÂTA

Now for the greatness of the chariot of Vâta. Its roar goes crashing and thundering. It moves touching the sky, and creating red sheens, or it goes scattering the dust of the earth. Afterwards there rise the gusts of Vâta, they go towards him, like women to a feast. The god goes with them on the same chariot, he, the king of the whole of this world. When he moves on his paths along the sky, he rests not even a single day; the friend of the waters, the first-born, the holy, where was he born, whence did he spring? The breath of the gods, the germ of the world, that god moves wherever he listeth; his roars indeed are heard, not his form—let us offer sacrifice to that Vâta!

# TO VÂTA

May Vâta waft medicine, healthful, delightful to our heart; may he prolong our lives! Thou, O Vâta, art our father, and our brother, and our friend; do thou grant us to live! O Vâta, from that treasure of the immortal which is placed in thy house yonder, give us to live!

## I

I magnify Agni, the Purohita, the divine ministrant of the sacrifice, the Hotri priest, the greatest bestower of treasures. Agni, worthy to be magnified by the ancient Rishis and by the present ones—may he conduct the gods hither. May one obtain through Agni wealth and welfare day by day, which may bring glory and high bliss of valiant offspring. Agni, whatever sacrifice and worship thou encompassest on every side, that indeed goes to the gods. May Agni the thoughtful Hotri, he who is true and most splendidly renowned, may the god come hither with the gods. Whatever good thou wilt do to thy worshipper, O Agni, that work verily is thine, O Angiras. Thee, O Agni, we approach day by day, O god who shinest in the darkness; with our prayer, bringing adoration to thee who art the king of all worship, the guardian of Rita, the shining one, increasing in thy own house. Thus, O Agni, be easy of access to us, as a father is to his son.

Stay with us for our happiness.

## II

We implore with well-spoken words the vigorous Agni who belongs to many people, to the clans that worship the gods, whom other people also magnify. Men have placed Agni on the altar as the augments of strength. May we worship thee, rich in sacrificial food. Thus be thou here to-day gracious to us, a helper in our striving for gain, O good one! We choose thee, the all-possessor, as our messenger and as our Hotri. The flames of thee, who art great, spread around; thy rays touch the heaven. The gods, Varuna, Mitra, Aryaman, kindle thee, the ancient messenger. The mortal, O Agni, who worships thee, gains through thee every prize. Thou art the cheerful Hotri and householder, O Agni, the messenger of the clans. In thee all the firm laws are comprised which the gods have made. In thee, the blessed one, O Agni, youngest god, all sacrificial food is offered. Sacrifice then thou who art gracious to us to-day and afterwards, to the gods that we may be rich in valiant men. Him, the king, verily the adorers approach reverentially. With oblations men kindle Agni, having overcome all failures. Destroying the foe, they victoriously got through Heaven and Earth and the waters; they have made wide room for their dwelling. May the manly Agni, after he has received the oblations, become brilliant at the side of Kanva; may he neigh as a horse in battles. Take thy seat;

thou art great. Shine forth, thou who most excellently reparaest to the gods. O Agni, holy god, emit thy red, beautiful smoke, O glorious one! Thou whom the gods have placed here for Manu as the best performer of the sacrifice, O carrier of oblations, whom Kanva and Medhyâtithi, whom Vrishan and Upastuta have worshipped, the winner of prizes. That Agni's nourishment has shone brightly whom Medhyâtithi and Kanva have kindled on behalf of Rita. Him do these hymns, him do we extol. Fill us with wealth, thou self-dependent one, for thou, O Agni, hast companionship with the gods. Thou art lord over glorious booty. Have mercy upon us; thou art great. Stand up straight for blessing us, like the god Savitri, straight a winner of booty, when we with our worshippers and with ointments call thee in emulation with other people. Standing straight, protect us by thy splendor from evil; burn down every ghou. Let us stand straight that we may walk and live. Find out our worship among the gods. Save us, O Agni, from the sorcerer, save us from mischief, from the niggard. Save us from him who does us harm or tries to kill us, O youngest god with bright splendor! As with a club smite the niggards in all directions, and him who deceives us, O god with fiery jaws. The mortal who makes his weapons very sharp by night, may that impostor not rule over us. Agni has won abundance in heroes. Agni and the two Mitras have blessed Medhyâtithi. Agni has blessed Upastuta in the acquirement of wealth. Through Agni we call hither from afar Turvasa, Yadu, and Ugradeva. May Agni, our strength against the Dasyu, conduct hither Navavâstva,

Brihadratha, and Turvîti.

Manu has established thee, O Agni, as a light for all people. Thou hast shone forth with Kanva, born from Rita, grown strong, thou whom the human races worship. Agni's flames are impetuous and violent; they are terrible and not to be withstood. Always burn down the sorcerers, and the allies of the Yâtus, every ghoul.

### III

We choose Agni as our messenger, the all-possessor, as the Hotri of this sacrifice, the highly wise. Agni and Agni! again they constantly invoked with their invocations, the lord of the clans, the bearer of oblations, the beloved of many. Agni, when born, conduct the gods hither for him who has strewn the sacrificial grass; thou art our Hotri, worthy of being magnified. Awaken them, the willing ones, when thou goest as messenger, O Agni. Sit down with the gods on the Barhis. O thou to whom Ghrita oblations are poured out, resplendent god, burn against the mischievous, O Agni, against the sorcerers. By Agni Agni is kindled, the sage, the master of the house, the young one, the bearer of oblations, whose mouth is the sacrificial spoon. Praise Agni the sage, whose ordinances for the sacrifice are true, the god who drives away sickness. Be the protector, O Agni, of a master of sacrificial food who worships thee, O god, as his messenger. Be merciful, O purifier, unto the man who is rich in

sacrificial food, and who invites Agni to the feast of the gods. Thus, O Agni, resplendent purifier, conduct the gods hither to us, to our sacrifice and to our food. Thus praised by us with our new Gâyatra hymn, bring us wealth of valiant men and food. Agni with thy bright splendor be pleased, through all our invocations of the gods, with this our praise.

## IV

With reverence I shall worship thee who art long-tailed like a horse, Agni, king of worship. May he, our son of strength, proceeding on his broad way, the propitious, become bountiful to us. Thus protect us always, thou who hast a full life, from the mortal who seeks to do us harm, whether near or afar. And mayest thou, O Agni, announce to the gods this our newest efficient Gâyatra song. Let us partake of all booty that is highest and that is middle; help us to the wealth that is nearest. O god with bright splendor, thou art the distributor. Thou instantly flowest for the liberal giver in the wave of the river, near at hand. The mortal, O Agni, whom thou protectest in battles, whom thou speedest in the races, he will command constant nourishment: Whosoever he may be, no one will overtake him, O conqueror Agni! His strength is glorious. May he, known among all tribes, win the race with his horses; may he with the help of his priests become a gainer. O Garâbodha! Accomplish this task for every house: a beautiful song of praise for worshipful Rudra. May

he, the great, the immeasurable, the smoke-bannered, rich in splendor, incite us to pious thoughts and to strength. May he hear us, like the rich lord of a clan, the banner of the gods, on behalf of our hymns, Agni with bright light. Reverence to the great ones, reverence to the lesser ones! Reverence to the young, reverence to the old! Let us sacrifice to the gods, if we can. May I not, O gods, fall as a victim to the curse of my better.

## V

I press on for you with my prayer to the all-possessing messenger, the immortal bearer of offerings, the best sacrificer. He, the great one, knows indeed the place of wealth, the ascent to heaven; may he conduct the gods hither. He, the god, knows how to direct the gods for the righteous worshipper, in his house. He gives us wealth dear to us. He is the Hotri; he who knows the office of a messenger, goes to and fro, knowing the ascent to heaven. May we be of those who have worshipped Agni with the gift of offerings, who cause him to thrive and kindle him. The men who have brought worship to Agni, are renowned as successful by wealth and by powerful offspring. May much-desired wealth come to us day by day; may gains arise among us. He, the priest of the tribes, the priest of men, pierces all hostile powers by his might as with a tossing bow.

## VI

He has brought down the wisdom of many a worshipper, he who holds in his hand all manly power. Agni has become the lord of treasures, he who brought together all powers of immortality. All the clever immortals when seeking did not find the calf though sojourning round about us. The attentive gods, wearying themselves, following his footsteps, stood at the highest, beautiful standing-place of Agni. When the bright ones had done service to thee, the bright one, Agni, with Ghrita through three autumns, they assumed worshipful names; the well-born shaped their own bodies. Acquiring for themselves the two great worlds, the worshipful ones brought forward their Rudra-like powers. The mortal, when beings were in discord, perceived and found out Agni standing in the highest place. Being like-minded they reverentially approached him on their knees. Together with their wives they venerated the venerable one. Abandoning their bodies they made them their own, the one friend waking when the other friend closed his eyes. When the worshipful gods have discovered the thrice seven secret steps laid down in thee, they concordantly guard with them immortality. Protect thou the cattle and that which remains steadfast and that which moves. Knowing, O Agni, the established orders of human dwellings, distribute in due order gifts that they may live. Knowing the ways which the gods do, thou hast become the

unwearied messenger, the bearer of oblations. They who knew the right way and were filled with good intentions, beheld from heaven the seven young rivers and the doors of riches. Saramâ found the strong stable of the cows from which human clans receive their nourishment. The Earth has spread herself far and wide with them who are great in their greatness, the mother Aditi, for the refreshment of the bird, with her sons who have assumed all powers of their own dominion, preparing for themselves the way to immortality. When the immortals created the two eyes of heaven, they placed fair splendor in him. Then they rush down like streams let loose. The red ones have recognized, O Agni, those which are directed downwards.

## VII

Forward goes your strength tending heavenward, rich in offerings, with the ladle full of ghee. To the gods goes the worshipper desirous of their favor. I magnify with prayer Agni who has knowledge of prayers, the accomplisher of sacrifice, who hears us, and in whom manifold wealth has been laid down. O Agni, may we be able to bridle thee the strong god; may we overcome all hostile powers. Agni, inflamed at the sacrifice, the purifier who should be magnified, whose hair is flame—him we approach with prayers. With his broad stream of light the immortal Agni, clothed in ghee, well served with oblations, is the carrier of offerings at the sacrifice. Holding the sacrificial

ladles, performing the sacrifice they have with right thought, pressingly brought Agni hither for help. The Hotri, the immortal god goes in front with his secret power, instigating the sacrifices. The strong is set at the races. He is led forth at the sacrifices, the priest, the accomplisher of sacrifice. He has been produced by prayer, the excellent one. I have established him, the germ of beings, forever the father of Daksha. I have laid thee down, the excellent one, with the nourishment of Daksha, O thou who art produced by power, O Agni, thee the resplendent one, O Usig. The priests, eager to set to work the Rita, kindle with quick strength Agni the governor, him who crosses the waters. I magnify the child of vigor at this sacrifice, who shines under the heaven, the thoughtful Agni. He who should be magnified and adored, who is visible through the darkness, Agni, the manly, is kindled. Agni, the manly, is kindled, he who draws hither the gods like a horse. The worshippers rich in offerings magnify him. We the manly ones will kindle thee the manly god, O manly Agni, who shinest mightily.

## VIII

Produce thy stream of flames like a broad onslaught. Go forth impetuous like a king with his elephant, thou art an archer; shoot the sorcerers with thy hottest arrows. Thy whirls fly quickly. Fiercely flaming touch them. O Agni, send forth with the ladle thy heat, thy winged flames; send forth unfettered thy firebrands

all around. Being the quickest, send forth thy spies against all evildoers. Be an undeceivable guardian of this clan. He who attacks us with evil spells, far or near, may no such foe defy thy track. Rise up, O Agni! Spread out against all foes! Burn down the foes, O god with the sharp weapon! When kindled, O Agni, burn down like dry brushwood, the man who exercises malice against us. Stand upright, strike the foes away from us! Make manifest thy divine powers, O Agni! Unbend the strong bows of those who incite demons against us. Crush all enemies, be they relations or strangers. He knows thy favor, O youngest one, who makes a way for a sacred speech like this. Mayest thou beam forth to his doors all auspicious days and the wealth and the splendor of the niggard. Let him, O Agni, be fortunate and blessed with good rain, who longs to gladden thee with constant offerings and hymns through his life in his house. May such longing ever bring auspicious days to him. I praise thy favor; it resounded here. May this song, which is like a favorite wife, awaken for thee. Let us brighten thee, being rich in horses and chariots. Mayest thou maintain our knightly power day by day. May the worshipper here frequently of his own accord approach thee, O god who shinest in darkness, resplendent day by day. Let us worship thee sporting and joyous, surpassing the splendor of other people. Whoever, rich in horses and rich in gold, approaches thee, O Agni, with his chariot full of wealth—thou art the protector and the friend of him who always delights in showing thee hospitality. Through my kinship with thee I break

down the great foes by my words. That kinship has come down to me from my father Gotama. Be thou attentive to this our word, O youngest, highly wise Hotri, as the friend of our house. May those guardians of thine, infallible Agni, sitting down together protect us, the never sleeping, onward-pressing, kind, unwearied ones, who keep off the wolf, who never tire. Thy guardians, O Agni, who seeing have saved the blind son of Mamatâ from distress—He the possessor of all wealth has saved them who have done good deeds. The impostors, though trying to deceive, could not deceive. In thy companionship we dwell, protected by thee. Under thy guidance let us acquire gain. Accomplish both praises, O thou who art the truth! Do so by thy present power, O fearless one! May we worship thee, O Agni, with this log of wood. Accept the hymn of praise which we recite. Burn down those who curse us, the sorcerers. Protect us, O god who art great like Mitra, from guile, from revilement, and from disgrace.

## IX

Bright, flaming, like the lover of the Dawn,<sup>8</sup> he has, like the light of the sky, filled the two worlds of Heaven and Earth which are turned towards each other. As soon as thou wert born thou hast excelled by thy power of mind; being the son of the gods thou hast become their father. Agni is a worshipper of the gods,

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<sup>8</sup> The sun.

never foolish, always discriminating; he is like the udder of the cows; he is the sweetness of food. Like a kind friend to men, not to be led astray, sitting in the midst, the lovely one, in the house; like a child when born, he is delightful in the house; like a race-horse which is well cared for, he has wandered across the clans. When I call to the sacrifice the clans who dwell in the same nest with the heroes, may Agni then attain all divine powers. When thou hast listened to these heroes, no one breaks those laws of thine. That verily is thy wonderful deed that thou hast killed, with thy companions, all foes; that, joined by the heroes, thou hast accomplished thy works. Like the lover of the Dawn, resplendent and bright, of familiar form: may he thus pay attention to this sacrificer. Carrying him they opened by themselves the doors of heaven. They all shouted at the aspect of the sun.

## X

Like unto excellent wealth, like unto the shine of the sun, like unto living breath, like unto one's own son, like unto a quick takvan Agni holds the wood, like milk, like a milch cow, bright and shining. He holds safety, pleasant like a homestead, like ripe barley, a conqueror of men; like a Rishi uttering sacred shouts, praised among the clans; like a well-cared-for race-horse, Agni bestows vigor. He to whose flame men do not grow accustomed, who is like one's own mind, like a wife on a couch, enough for all happiness. When the bright Agni has shone forth, he is like a

white horse among people, like a chariot with golden ornaments, impetuous in fights. Like an army which is sent forward he shows his vehemence, like an archer's shaft with sharp point. He who is born is one twin; he who will be born is the other twin—the lover of maidens, the husband of wives. As cows go to their stalls, all that moves and we, for the sake of a dwelling, reach him who has been kindled. Like the flood of the Sindhu he has driven forward the downward-flowing waters. The cows lowed at the sight of the sun.

## XI

The Hotri goes forward in order to fulfil his duty by his wonderful power, directing upwards the brightly adorned prayer. He steps towards the sacrificial ladles which are turned to the right, and which first kiss his foundation. They have greeted with shouts the streams of Rita which were hidden at the birthplace of the god, at his seat. When He dwelt dispersed in the lap of the waters, he drank the draughts by the power of which he moves. Two beings of the same age try to draw that wonderful shape towards themselves, progressing in turns towards a common aim. Then he is to be proclaimed by us like a winner in a contest. The charioteer governs all things as if pulling in the reins of a draught-horse. He whom two beings of the same age serve, two twins dwelling together in one common abode, the gray one has been born as a youth by night as by day, the ageless one who wanders

through many generations of men. The prayers, the ten fingers stir him up. We, the mortals, call him, the god, for his protection. From the dry land he hastens to the declivities. With those who approached him he has established new rules. Thou indeed, O Agni, reignest by thy own nature over the heavenly and over the terrestrial world as a shepherd takes care of his cattle. These two variegated, great goddesses striving for gloriousness, the golden ones who move crookedly, have approached thy sacrificial grass. Agni! Be gratified and accept graciously this prayer, O joy-giver, independent one, who art born in the Rita, good-willed one, whose face is turned towards us from all sides, conspicuous one, gay in thy aspect, like a dwelling-place rich in food.

# **SELECTIONS FROM THE ZEND-AVESTA**

**Translation by James Darmestetter**

# INTRODUCTION

The study of religion, like the study of poetry, brings us face to face with the fundamental principles of human nature. Religion, whether it be natural religion or that which is formulated in a book, is as universal as poetry, and like poetry, existed before letters and writing. It is only in a serious and sympathetic frame of mind that we should approach the rudest forms of these two departments of human activity. A general analysis of the "Zend-Avesta" suggests to us the mind of the Persian sage Zarathustra, or Zoroaster, fixed upon the phenomena of nature and life, and trying to give a systematized account of them. He sees good and evil, life and death, sickness and health, right and wrong, engaged in almost equal conflict. He sees in the sun the origin of light and heat, the source of comfort and life to man. Thus he institutes the doctrine of Dualism and the worship of Fire. The evil things that come unexpectedly and irresistibly, he attributes to the Devas: the help and comfort that man needs and often obtains by means which are beyond his control, he attributes to the "Holy Immortal Ones," who stand around the Presence of Ormuzd. As he watches the purity of the flame, of the limpid stream, and of the sweet smelling ground, he connects it with the moral purity which springs from innocence and rectitude, and in his code it is as reprehensible to pollute the fire by burning the dead, or the stream by committing the corpse to its waves,

or the earth by making it a burial-place, as it is to cheat or lie or commit an act of violence. The wonders of Nature furnish abundant imagery for his hymns or his litanies, and he relies for his cosmogony on the faint traditions of the past gathered from whatever nation, and reduced into conformity with his Dualistic creed.

"Zend-Avesta" is the religious book of the Persians who professed the creed of Zarathustra, known in classic and modern times as Zoroaster. Zoroaster is to be classed with such great religious leaders as Buddha and Mohammed. He was the predecessor of Mohammed and the worship and belief which he instituted were trampled out in Persia by the forces of Islam in the seventh century of our era. The Persian Zoroastrians fled to India, where they are still found as Parsis on the west coast of Hindostan. The religion of Zoroaster was a Dualism. Two powerful and creative beings, the one good the one evil, have control of the universe. Thus, in the account of the creation, the two deities are said to have equal though opposite share in the work. This is indicated by the following passage—

The third of the good lands and countries which I, Ahura Mazda (Ormuzd) created, was the strong, holy Môuru (Merv).

Thereupon came Angra Mainyu (Ahriman), who is all death, and he counter-created plunder and sin.

This constant struggle of the two divinities with their armies of good and bad spirits formed the background of Zoroastrian

supernaturalism. The worship of the Persians was the worship of the powers of Nature, and especially of fire, although water, earth, and air, are also addressed in the litanies of the "Zend-Avesta." The down-falling water and the uprising mist are thus spoken of in one passage:—

As the sea (Vouru-kasha) is the gathering place of the waters, rising up and going down, up the aërial way and down the earth, down the earth and up the aërial way: thus rise up and roll along! thou in whose rising and growing Ahura Mazda made the aërial way.

The sun is also invoked:—

Up! rise up and roll along! thou swift-horsed Sun, above Hara Berezaiti, and produce light for the world.

The earth was considered to be polluted by the burial of the dead, who are to be exposed in high places to be devoured by the birds of the air and swept away by the streams into which the rain should wash their remains. But the principal subjects of Zoroaster's teaching was the struggle between Ormuzd and Ahriman and their hosts "The Holy Immortal Ones" and the Devas, or evil spirits. This is the basis of all the activities of the world and, according to Zoroaster, is to result in a triumph of the good.

Zoroaster taught that the life of man has two parts, that on earth and that beyond the grave. After his earthly life each one should be punished or rewarded according to his deeds.

The "Zend-Avesta" cannot be dated earlier than the first

century before our era. It consists of four books, of which the chief one is the Vendîdâd; the other three are the liturgical and devotional works, consisting of hymns, litanies, and songs of praise, addressed to the Deities and angels of Goodness.

The Vendîdâd contains an account of the creation and counter-creation of Ormuzd and Ahriman, the author of the good things and of the evil things in the world. After this follows what we may call a history of the beginnings of civilization under Yima, the Persian Noah. The revelation is described as being made directly to Zoroaster, who, like Moses, talked with God. Thus, in the second fargard, or chapter, we read:—

Zarathustra (Zoroaster) asked Ahura Mazda (Ormuzd):

—

"O Ahura Mazda (Ormuzd), most beneficent Spirit, Maker of the material world, thou Holy One! Who was the first mortal, before myself, Zarathustra, with whom thou, Ahura Mazda, didst converse, whom thou didst teach the religion of Ahura, the Religion of Zarathustra?"

Ahura Mazda answered:—

"The fair Yima, the good shepherd, O holy Zarathustra! he was the first mortal before thee, Zarathustra, with whom I, Ahura Mazda, did converse, whom I taught the Religion of Ahura, the Religion of Zarathustra. Unto him, O Zarathustra, I, Ahura Mazda, spake, saying: 'Well, fair Yima, son of Vîvanghat, be thou the Preacher and the bearer of my Religion!' And the fair Yima, O Zarathustra, replied unto me, saying: 'I was not born, I was not taught to

be the preacher and the bearer of thy Religion."

The rest of the Vendîdâd is taken up with the praises of agriculture, injunctions as to the care and pity due to the dog, the guardian of the home and flock, the hunter and the scavenger. It includes an elaborate code of ceremonial purification, resembling on this point the Leviticus of the Bible, and it prescribes also the gradations of penance for sins of various degrees of heinousness.

*E. W.*

# DISCOVERY OF THE ZEND-AVESTA

The "Zend-Avesta" is the sacred book of the Parsis; that is to say, of the few remaining followers of that religion which reigned over Persia at the time when the second successor of Mohammed overthrew the Sassanian dynasty (A.D. 642), and which has been called Dualism, or Mazdeism, or Magism, or Zoroastrianism, or Fire-worship, according as its main tenet, or its supreme God, or its priests, or its supposed founder, or its apparent object of worship has been most kept in view. In less than a century after their defeat, most of the conquered people were brought over to the faith of their new rulers, either by force, or policy, or the attractive power of a simpler form of creed. But many of those who clung to the faith of their fathers, went and sought abroad for a new home, where they might freely worship their old gods, say their old prayers, and perform their old rites. That home they found at last among the tolerant Hindoos, on the western coast of India and in the peninsula of Guzerat. There they throve and there they live still, while the ranks of their co-religionists in Persia are daily thinning and dwindling away.<sup>9</sup>

As the Parsis are the ruins of a people, so are their sacred

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<sup>9</sup> **Footnote 9:** A century ago, it is said, they still numbered nearly 100,000 souls; but there now remain no more than 8,000 or 9,000, scattered in Yazd and the surrounding villages. Houtum-Schindler gave 8,499 in 1879; of that number there were 6,483 in Yazd, 1,756 in Kirmân, 150 in Teherân.

books the ruins of a religion. There has been no other great belief in the world that ever left such poor and meagre monuments of its past splendor. Yet great is the value which that small book, the "Avesta," and the belief of that scanty people, the Parsis, have in the eyes of the historian and theologian, as they present to us the last reflex of the ideas which prevailed in Iran during the five centuries which preceded and the seven which followed the birth of Christ, a period which gave to the world the Gospels, the Talmud, and the Qur'ân. Persia, it is known, had much influence on each of the movements which produced, or proceeded from, those three books; she lent much to the first heresiarchs, much to the Rabbis, much to Mohammed. By help of the Parsi religion and the "Avesta," we are enabled to go back to the very heart of that most momentous period in the history of religious thought, which saw the blending of the Aryan mind with the Semitic, and thus opened the second stage of Aryan thought.

Inquiries into the religion of ancient Persia began long ago, and it was the old enemy of Persia, the Greek, who first studied it. Aristotle, Hermippus, and many others wrote of it in books of which, unfortunately, nothing more than a few fragments or merely the titles have come down to us. We find much valuable information about it, scattered in the accounts of historians and travellers, extending over ten centuries, from Herodotos down to Agathias and Procopius (from B.C. 450 to A.D. 550). The clearest and most faithful account of the Dualist doctrine is found in the treatise *De Iside et Osiride*, ascribed to Plutarch.

But Zoroastrianism was never more eagerly studied than in the first centuries of the Christian era, though without anything of the disinterested and almost scientific curiosity of the earlier times. Religious and philosophic sects, in search of new dogmas, eagerly received whatever came to them bearing the name of Zoroaster. As Xanthos the Lydian, who is said to have lived before Herodotos, had mentioned Zoroastrianism, there came to light, in those later times, scores of oracles, styled "Oracula Chaldaïca sive Magica," the work of Neo-Platonists who were but very remote disciples of the Median sage. As his name had become the very emblem of wisdom, they would cover with it the latest inventions of their ever-deepening theosophy. Zoroaster and Plato were treated as if they had been philosophers of the same school, and Hierocles expounded their doctrines in the same book. Proclus collected seventy Tetrads of Zoroaster and wrote commentaries on them; but we need hardly say that Zoroaster commented on by Proclus was nothing more or less than Proclus commented on by himself. Prodicus, the Gnostic, possessed secret books of Zoroaster; and, upon the whole, it may be said that in the first centuries of Christianity, the religion of Persia was more studied and less understood than it had ever been before. The real object aimed at, in studying the old religion, was to form a new one.

Throughout the Middle Ages nothing was known of Mazdeism but the name of its founder, who from a Magus was converted into a magician and master of the hidden sciences. It

was not until the Renaissance that real inquiry was resumed. The first step was to collect all the information that could be gathered from Greek and Roman writers. That task was undertaken and successfully completed by Barnabé Brisson. A nearer approach to the original source was made in the following century by Italian, English, and French travellers in Asia. Pietro della Valle, Henry Lord, Mandelslo, Ovington, Chardin, Gabriel du Chinon, and Tavernier, found Zoroaster's last followers in Persia and India, and made known their existence, their manners, and the main features of their belief to Europe. Gabriel du Chinon saw their books and recognized that they were not all written in the same language, their original holy writ being no longer understood except by means of translations and commentaries in another tongue.

In the year 1700, a professor at Oxford, Thomas Hyde, the greatest Orientalist of his time in Europe, made the first systematic attempt to restore the history of the old Persian religion by combining the accounts of the Mohammedan writers with "the true and genuine monuments of ancient Persia." Unfortunately the so-called genuine monuments of ancient Persia were nothing more than recent Persian compilations or refacimenti. But notwithstanding this defect, which could hardly be avoided then, and a distortion of critical acumen, the book of Thomas Hyde was the first complete and true picture of modern Parsîism, and it made inquiry into its history the order of the day. A warm appeal made by him to the zeal of travellers, to

seek for and procure at any price the sacred books of the Parsis, did not remain ineffectual, and from that time scholars bethought themselves of studying Parsîsm in its own home.

Eighteen years later, a countryman of Hyde, George Boucher, received from the Parsis in Surat a copy of the Vendîdâd Sâda, which was brought to England in 1723 by Richard Cobbe. But the old manuscript was a sealed book, and the most that could then be made of it was to hang it by an iron chain to the wall of the Bodleian Library, as a curiosity to be shown to foreigners. A few years later, a Scotchman, named Fraser, went to Surat, with the view of obtaining from the Parsis, not only their books, but also a knowledge of their contents. He was not very successful in the first undertaking, and utterly failed in the second.

In 1754 a young man, twenty years old, Anquetil Duperron, a scholar of the *École des Langues Orientales* in Paris, happened to see a fac-simile of four leaves of the Oxford Vendîdâd, which had been sent from England, a few years before, to Etienne Fourmont, the Orientalist. He determined at once to give to France both the books of Zoroaster and the first European translation of them. Too impatient to set off to wait for a mission from the government which had been promised to him, he enlisted as a private soldier in the service of the French East India Company; he embarked at Lorient on February 24, 1755, and after three years of endless adventures and dangers through the whole breadth of Hindostan, at the very time when war was waging between France and England, he arrived at last in Surat,

where he stayed among the Parsis for three years more. Here began another struggle, not less hard, but more decisive, against the same mistrust and ill-will which had disheartened Fraser; but he came out of it victorious, and prevailed at last on the Parsis to part both with their books and their knowledge. He came back to Paris on March 14, 1764, and deposited on the following day at the *Bibliothèque Royale* the whole of the "Zend-Avesta," and copies of several traditional books. He spent ten years in studying the material he had collected, and published in 1771 the first European translation of the "Zend-Avesta."

A violent dispute broke out at once, as half the learned world denied the authenticity of this "Avesta," which it pronounced a forgery. It was the future founder of the Royal Asiatic Society, William Jones, a young Oxonian then, who opened the war. He had been wounded to the quick by the scornful tone adopted by Anquetil towards Hyde and a few other English scholars: the "Zend-Avesta" suffered for the fault of its introducer, Zoroaster for Anquetil. In a pamphlet written in French, with a *verve* and in a style which showed him to be a good disciple of Voltaire, William Jones pointed out, and dwelt upon, the oddities and absurdities with which the so-called sacred books of Zoroaster teemed. It is true that Anquetil had given full scope to satire by the style he had adopted: he cared very little for literary elegance, and did not mind writing Zend and Persian in French; so the new and strange ideas he had to express looked stranger still in the outlandish garb he gave them. Yet it was less the

style than the ideas that shocked the contemporary of Voltaire. His main argument was that books, full of such silly tales, of laws and rules so absurd, of descriptions of gods and demons so grotesque, could not be the work of a sage like Zoroaster, nor the code of a religion so much celebrated for its simplicity, wisdom, and purity. His conclusion was that the "Avesta" was a rhapsody of some modern Guebre. In fact, the only thing in which Jones succeeded was to prove in a decisive manner that the ancient Persians were not equal to the *lumières* of the eighteenth century, and that the authors of the "Avesta" had not read the "Encyclopédie."

Jones's censure was echoed in England by Sir John Chardin and Richardson, in Germany by Meiners. Richardson tried to give a scientific character to the attacks of Jones by founding them on philological grounds. That the "Avesta" was a fabrication of modern times was shown, he argued, by the number of Arabic words he fancied he found both in the Zend and Pahlavi dialects, as no Arabic element was introduced into the Persian idioms earlier than the seventh century; also by the harsh texture of the Zend, contrasted with the rare euphony of the Persian; and, lastly, by the radical difference between the Zend and Persian, both in words and grammar. To these objections, drawn from the form, he added another derived from the uncommon stupidity of the matter.

In Germany, Meiners, to the charges brought against the newly-found books, added another of a new and unexpected

kind, namely, that they spoke of ideas unheard of before, and made known new things. "Pray, who would dare ascribe to Zoroaster books in which are found numberless names of trees, animals, men, and demons, unknown to the ancient Persians; in which are invoked an incredible number of pure animals and other things, which, as appears from the silence of ancient writers, were never known, or at least never worshipped, in Persia? What Greek ever spoke of Hôm, of Jemshîd, and of such other personages as the fabricators of that rhapsody exalt with every kind of praise, as divine heroes?"

Anquetil and the "Avesta" found an eager champion in the person of Kleuker, professor in the University of Riga. As soon as the French version of the "Avesta" appeared, he published a German translation of it, and also of Anquetil's historical dissertations. Then, in a series of dissertations of his own, he vindicated the authenticity of the Zend books. Anquetil had already tried to show, in a memoir on Plutarch, that the data of the "Avesta" fully agree with the account of the Magian religion given in the treatise on "Isis and Osiris." Kleuker enlarged the circle of comparison to the whole of ancient literature.

In the field of philology, he showed, as Anquetil had already done, that Zend has no Arabic elements in it, and that Pahlavi itself, which is more modern than Zend, does not contain any Arabic, but only Semitic words of the Aramean dialect, which are easily accounted for by the close relations of Persia with Aramean lands in the time of the Sassanian kings. He showed,

lastly, that Arabic words appear only in the very books which Parsi tradition itself considers modern.

Another staunch upholder of the "Avesta" was the numismatologist Tychsen, who, having begun to read the book with a prejudice against its authenticity, quitted it with a conviction to the contrary. "There is nothing in it," he writes, "but what befits remote ages, and a man philosophizing in the infancy of the world. Such traces of a recent period as they fancy to have found in it, are either due to misunderstandings, or belong to its later portions. On the whole there is a marvellous accordance between the 'Zend-Avesta' and the accounts of the ancients with regard to the doctrine and institutions of Zoroaster. Plutarch agrees so well with the Zend books that I think no one will deny the close resemblance of doctrines and identity of origin. Add to all this the incontrovertible argument to be drawn from the language, the antiquity of which is established by the fact that it was necessary to translate a part of the Zend books into Pahlavi, a language which was growing obsolete as early as the time of the Sassanides. Lastly, it cannot be denied that Zoroaster left books which were, through centuries, the groundwork of the Magic religion, and which were preserved by the Magi, as shown by a series of documents from the time of Hermippus. Therefore I am unable to see why we should not trust the Magi of our days when they ascribe to Zoroaster those traditional books of their ancestors, in which nothing is found to indicate fraud or a modern hand."

Two years afterwards, in 1793, was published in Paris a book which, without directly dealing with the "Avesta," was the first step taken to make its authenticity incontrovertible. It was the masterly memoir by Sylvestre de Sacy, in which the Pahlavi inscriptions of the first Sassanides were deciphered for the first time and in a decisive manner. De Sacy, in his researches, had chiefly relied on the Pahlavi lexicon published by Anquetil, whose work vindicated itself thus—better than by heaping up arguments—by promoting discoveries. The Pahlavi inscriptions gave the key, as is well-known, to the Persian cuneiform inscriptions, which were in return to put beyond all doubt the genuineness of the Zend language.

Tychsen, in an appendix to his Commentaries, pointed to the importance of the new discovery: "This," he writes, "is a proof that the Pahlavi was used during the reign of the Sassanides, for it was from them that these inscriptions emanated, as it was by them—nay, by the first of them, Ardeshîr Bâbagân—that the doctrine of Zoroaster was revived. One can now understand why the Zend books were translated into Pahlavi. Here, too, everything agrees, and speaks loudly for their antiquity and genuineness."

About the same time Sir William Jones, then president of the Royal Asiatic Society, which he had just founded, resumed in a discourse delivered before that society the same question he had solved in such an off-hand manner twenty years before. He was no longer the man to say, "*Sied-il à un homme né dans ce*

*siècle de s'infatuer de fables indiennes?"* and although he had still a spite against Anquetil, he spoke of him with more reserve than in 1771. However, his judgment on the "Avesta" itself was not altered on the whole, although, as he himself declared, he had not thought it necessary to study the text. But a glance at the Zend glossary published by Anquetil suggested to him a remark which makes Sir William Jones, in spite of himself, the creator of the comparative grammar of Sanscrit and Zend. "When I perused the Zend glossary," he writes, "I was inexpressibly surprised to find that six or seven words in ten are pure Sanscrit, and even some of their inflexions formed by the rules of the Vyácaran, as yushmácam, the genitive plural of yushmad. Now M. Anquetil most certainly, and the Persian compiler most probably, had no knowledge of Sanscrit, and could not, therefore, have invented a list of Sanscrit words; it is, therefore, an authentic list of Zend words, which has been preserved in books or by tradition; it follows that the language of the Zend was at least a dialect of the Sanscrit, approaching perhaps as nearly to it as the Prácrit, or other popular idioms, which we know to have been spoken in India two thousand years ago." This conclusion, that Zend is a Sanscrit dialect, was incorrect, the connection assumed being too close; but it was a great thing that the near relationship of the two languages should have been brought to light.

In 1798 Father Paulo de St. Barthélemy further developed Jones's remark in an essay on the antiquity of the Zend language. He showed its affinity with the Sanscrit by a list of such Zend

and Sanscrit words as were least likely to have been borrowed, viz., those that designate the degrees of relationship, the limbs of the body, and the most general and essential ideas. Another list, intended to show, on a special topic, how closely connected the two languages are, contains eighteen words taken from the liturgic language used in India and Persia. This list was not very happily drawn up, as out of the eighteen instances there is not a single one that stands inquiry; yet it was a happy idea, and one which has not even yet yielded all that it promised. His conclusions were that in a far remote antiquity Sanscrit was spoken in Persia and Media, that it gave birth to the Zend language, and that the "Zend-Avesta" is authentic: "Were it but a recent compilation," he writes, "as Jones asserts, how is it that the oldest rites of the Parsis, that the old inscriptions of the Persians, the accounts of the Zoroastrian religion by the classical writers, the liturgic prayers of the Parsis, and, lastly, even their books do not reveal the pure Sanscrit, as written in the land wherein the Parsis live, but a mixed language, which is as different from the other dialects of India as French is from Italian?" This amounted, in fact, to saying that the Zend is not derived from the Sanscrit, but that both are derived from another and older language. The Carmelite had a dim notion of that truth, but, as he failed to express it distinctly, it was lost for years, and had to be rediscovered.

The first twenty-five years of this century were void of results, but the old and sterile discussions as to the authenticity of the

texts continued in England. In 1808 John Leyden regarded Zend as a Prácrit dialect, parallel to Pali; Pali being identical with the Magadhi dialect and Zend with the Sauraseni. In the eyes of Erskine, Zend was a Sanscrit dialect, imported from India by the founders of Mazdeism, but never spoken in Persia. His main argument was that Zend is not mentioned among the seven dialects which were current in ancient Persia according to the Farhang-i Jehangiri, and that Pahlavi and Persian exhibit no close relationship with Zend.

In Germany, Meiners had found no followers. The theologians appealed to the "Avesta," in their polemics, and Rhode sketched the religious history of Persia after the translations of Anquetil.

Erskine's essay provoked a decisive answer from Emmanuel Rask, one of the most gifted minds in the new school of philology, who had the honor of being a precursor of both Grimm and Burnouf. He showed that the list of the Jehangiri referred to an epoch later than that to which Zend must have belonged, and to parts of Persia different from those where it must have been spoken; he showed further that modern Persian is not derived from Zend, but from a dialect closely connected with it; and, lastly, he showed what was still more important, that Zend was not derived from Sanscrit. As to the system of its sounds, Zend approaches Persian rather than Sanscrit; and as to its grammatical forms, if they often remind one of Sanscrit, they also often remind one of Greek and Latin, and frequently have a special character of their own. Rask also gave the paradigm of

three Zend nouns, belonging to different declensions, as well as the right pronunciation of the Zend letters, several of which had been incorrectly given by Anquetil. This was the first essay on Zend grammar, and it was a masterly one.

The essay published in 1831 by Peter von Bohlen on the origin of the Zend language threw the matter forty years back. According to him, Zend is a Prácrit dialect, as it had been pronounced by Jones, Leyden, and Erskine. His mistake consisted in taking Anquetil's transcriptions of the words, which are often so incorrect as to make them look like corrupted forms when compared with Sanscrit. And, what was worse, he took the proper names in their modern Parsi forms, which often led him to comparisons that would have appalled Ménage. Thus Ahriman became a Sanscrit word ariman, which would have meant "the fiend"; yet Bohlen might have seen in Anquetil's work itself that Ahriman is nothing but the modern form of Angra Mainyu, words which hardly remind one of the Sanscrit ariman. Again, the angel Vohu-manô, or "good thought," was reduced, by means of the Parsi form Bahman, to the Sanscrit bâhumân, "a long-armed god."

At length came Burnouf. From the time when Anquetil had published his translation, that is to say during seventy years, no real progress had been made in knowledge of the Avesta texts. The notion that Zend and Sanscrit are two kindred languages was the only new idea that had been acquired, but no practical advantage for the interpretation of the texts had resulted from it.

Anquetil's translation was still the only guide, and as the doubts about the authenticity of the texts grew fainter, the authority of the translation became greater, the trust reposed in the "Avesta" being reflected on to the work of its interpreter. The Parsis had been the teachers of Anquetil; and who could ever understand the holy writ of the Parsis better than the Parsis themselves? There was no one who even tried to read the texts by the light of Anquetil's translation, to obtain a direct understanding of them.

About 1825 Eugène Burnouf was engaged in a course of researches on the geographical extent of the Aryan languages in India. After he had defined the limits which divide the races speaking Aryan languages from the native non-brahmanical tribes in the south, he wanted to know if a similar boundary had ever existed in the northwest; and if it is outside of India that the origin of the Indian languages and civilization is to be sought for. He was thus led to study the languages of Persia, and, first of all, the oldest of them, the Zend. But as he tried to read the texts by help of Anquetil's translation, he was surprised to find that this was not the clue he had expected. He saw that two causes had misled Anquetil: on the one hand, his teachers, the Parsi dasturs, either knew little themselves or taught him imperfectly, not only the Zend, but even the Pahlavi intended to explain the meaning of the Zend; so that the tradition on which his work rested, being incorrect in itself, corrupted it from the very beginning; on the other hand, as Sanscrit was unknown to him and comparative grammar did not as yet exist,

he could not supply the defects of tradition by their aid. Burnouf, laying aside tradition as found in Anquetil's translation, consulted it as found in a much older and purer form, in a Sanscrit translation of the Yasna made in the fifteenth century by the Parsi Neriosengh in accordance with the old Pahlavi version. The information given by Neriosengh he tested, and either confirmed or corrected, by a comparison of parallel passages and by the help of comparative grammar, which had just been founded by Bopp, and applied by him successfully to the explanation of Zend forms. Thus he succeeded in tracing the general outlines of the Zend lexicon and in fixing its grammatical forms, and founded the only correct method of interpreting the "Avesta." He also gave the first notions of a comparative mythology of the "Avesta" and the "Veda," by showing the identity of the "Vedic Yama" with the "Avesta Yima," and of Traitâna with Thraêtaona and Ferîdûn. Thus he made his "Commentaire sur le Yasna" a marvellous and unparalleled model of critical insight and steady good sense, equally opposed to the narrowness of mind which clings to matters of fact without rising to their cause and connecting them with the series of associated phenomena, and to the wild and uncontrolled spirit of comparison, which, by comparing everything, confounds everything. Never sacrificing either tradition to comparison or comparison to tradition he knew how to pass from the one to the other, and was so enabled both to discover facts and to explain them.

At the same time the ancient Persian inscriptions at Persepolis

and Behistun were deciphered by Burnouf in Paris, by Lassen in Bonn, and by Sir Henry Rawlinson in Persia. Thus was revealed the existence, at the time of the first Achaemenian kings, of a language closely connected with that of the "Avesta," and the last doubts as to the authenticity of the Zend books were at length removed. It would have required more than an ordinary amount of scepticism to look still upon the Zend as an artificial language, of foreign importation, without root in the land where it was written, and in the conscience of the people for whom it was written, at the moment when a twin language, bearing a striking likeness to it in nearly every feature, was suddenly making itself heard from the mouth of Darius, and speaking from the very tomb of the first Achaemenian king. That unexpected voice silenced all controversies, and the last echoes of the loud discussion which had been opened in 1771 died away unheeded.

# SELECTIONS FROM THE ZEND-AVESTA

## THE CREATION <sup>10</sup>

Ahura Mazda spake unto Spitama Zarathustra, saying:—

"I have made every land dear to its people, even though it had no charms whatever in it: had I not made every land dear to its people, even though it had no charms whatever in it, then the whole living world would have invaded the Airyana Vaêgô. The first of the good lands and countries which I, Ahura Mazda, created, was the Airyana Vaêgô, by the Vanguhi Dâitya. Thereupon came Angra Mainyu, who is all death, and he counter-created the serpent in the river and Winter, a work of the Devas. There are ten winter months there, two summer months; and those are cold for the waters, cold for the earth, cold for the trees. Winters fall there, the worst of all plagues. The

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<sup>10</sup> This chapter is an enumeration of sixteen perfect lands created by Ahura Mazda, and of as many plagues created in opposition by Angra Mainyu. Many attempts have been made, not only to identify these sixteen lands, but also to draw historical conclusions from their order of succession, as representing the actual order of the migrations and settlements of the old Iranian tribes. But there is nothing in the text to support such wide inferences. We have here nothing more than a geographical description of Iran, seen from the religious point of view.

second of the good lands and countries which I, Ahura Mazda, created, was the plain which the Sughdhas inhabit. Thereupon came Angra Mainyu, who is all death, and he counter-created the locust, which brings death unto cattle and plants. The third of the good lands and countries which I, Ahura Mazda, created, was the strong, holy Môuru. Thereupon came Angra Mainyu, who is all death, and he counter-created plunder and sin. The fourth of the good lands and countries which I, Ahura Mazda, created, was the beautiful Bâkhdhi with high-lifted banners. Thereupon came Angra Mainyu, who is all death, and he counter-created the ants and the ant-hills. The fifth of the good lands and countries which I, Ahura Mazda, created, was Nisâya, that lies between Môuru and Bâkhdhi. Thereupon came Angra Mainyu, who is all death, and he counter-created the sin of unbelief. The sixth of the good lands and countries which I, Ahura Mazda, created, was the house-deserting Harôyu. Thereupon came Angra Mainyu, who is all death, and he counter-created tears and wailing. The seventh of the good lands and countries which I, Ahura Mazda, created, was Vaêkereta, of the evil shadows. Thereupon came Angra Mainyu, who is all death, and he counter-created the Pairika Knâthaiti, who clave unto Keresâspa. The eighth of the good lands and countries which I, Ahura Mazda, created, was Urva of the rich pastures. Thereupon came Angra Mainyu, who is all death, and he counter-created the sin of pride. The ninth of the good lands and countries which I, Ahura Mazda, created, was Khnenta which the Vehr-kânas inhabit. Thereupon

came Angra Mainyu, who is all death, and he counter-created a sin for which there is no atonement, the unnatural sin. The tenth of the good lands and countries which I, Ahura Mazda, created, was the beautiful Harahvaiti. Thereupon came Angra Mainyu, who is all death, and he counter-created a sin for which there is no atonement, the burying of the dead. The eleventh of the good lands and countries which I, Ahura Mazda, created, was the bright, glorious Haêtumant. Thereupon came Angra Mainyu, who is all death, and he counter-created the evil work of witchcraft. And this is the sign by which it is known, this is that by which it is seen at once: wheresoever they may go and raise a cry of sorcery, there the worst works of witchcraft go forth. From there they come to kill and strike at heart, and they bring locusts as many as they want. The twelfth of the good lands and countries which I, Ahura Mazda, created, was Ragha of the three races. Thereupon came Angra Mainyu, who is all death, and he counter-created the sin of utter unbelief. The thirteenth of the good lands and countries which I, Ahura Mazda, created, was the strong, holy Kakhra. Thereupon came Angra Mainyu, who is all death, and he counter-created a sin for which there is no atonement, the cooking of corpses. The fourteenth of the good lands and countries which I, Ahura Mazda, created, was the four-cornered Varena, for which was born Thraêtaona, who smote Azi Dahâka. Thereupon came Angra Mainyu, who is all death, and he counter-created abnormal issues in women and barbarian oppression. The fifteenth of the good lands and countries which

I, Ahura Mazda, created, was the Seven Rivers. Thereupon came Angra Mainyu, who is all death, and he counter-created abnormal issues in women and excessive heat. The sixteenth of the good lands and countries which I, Ahura Mazda, created, was the land by the sources of the Rangha, where people live who have no chiefs. Thereupon came Angra Mainyu, who is all death, and he counter-created Winter, a work of the Devas. There are still other lands and countries, beautiful and deep, longing and asking for the good, and bright."

# MYTH OF YIMA

Zarathustra asked Ahura Mazda:—

"O Ahura Mazda, most beneficent Spirit, Maker of the material world, thou Holy One! Who was the first mortal, before myself, Zarathustra, with whom thou, Ahura Mazda, didst converse, whom thou didst teach the Religion of Ahura, the Religion of Zarathustra?"

Ahura Mazda answered:—

"The fair Yima, the good shepherd, O holy Zarathustra! he was the first mortal, before thee, Zarathustra, with whom I, Ahura Mazda, did converse, whom I taught the Religion of Ahura, the Religion of Zarathustra. Unto him, O Zarathustra, I, Ahura Mazda, spake, saying: 'Well, fair Yima, son of Vîvanghat, be thou the preacher and the bearer of my Religion!' And the fair Yima, O Zarathustra, replied unto me, saying: 'I was not born, I was not taught to be the preacher and the bearer of thy Religion.' Then I, Ahura Mazda, said thus unto him, O Zarathustra, 'Since thou dost not consent to be the preacher and the bearer of my Religion, then make thou my world increase, make my world grow: consent thou to nourish, to rule, and to watch over my world.' And the fair Yima replied unto me, O Zarathustra, saying: 'Yes! I will make thy world increase, I will make thy world grow. Yes! I will nourish, and rule, and watch over thy world. There shall be, while I am king, neither cold wind nor hot wind,

neither disease nor death.' Then I, Ahura Mazda, brought two implements unto him: a golden seal and a poniard inlaid with gold. Behold, here Yima bears the royal sway! Thus, under the sway of Yima, three hundred winters passed away, and the earth was replenished with flocks and herds, with men and dogs and birds and with red blazing fires, and there was room no more for flocks, herds, and men. Then I warned the fair Yima, saying: 'O fair Yima, son of Vîvanghat, the earth has become full of flocks and herds, of men and dogs and birds and of red blazing fires, and there is room no more for flocks, herds, and men.' Then Yima stepped forward, in light, southwards, on the way of the sun, and afterwards he pressed the earth with the golden seal, and bored it with the poniard, speaking thus: 'O Spenta Ârmaiti, kindly open asunder and stretch thyself afar, to bear flocks and herds and men.' And Yima made the earth grow larger by one-third than it was before, and there came flocks and herds and men, at their will and wish, as many as he wished. Thus, under the sway of Yima, six hundred winters passed away, and the earth was replenished with flocks and herds, with men and dogs and birds and with red blazing fires, and there was room no more for flocks, herds, and men. And I warned the fair Yima, saying: 'O fair Yima, son of Vîvanghat, the earth has become full of flocks and herds, of men and dogs and birds and of red blazing fires, and there is room no more for flocks, herds, and men.'

"Then Yima stepped forward, in light, southwards, on the way of the sun, and afterwards he pressed the earth with the golden

seal, and bored it with the poniard, speaking thus: 'O Spenta Ârmaiti, kindly open asunder and stretch thyself afar, to bear flocks and herds and men.' And Yima made the earth grow larger by two-thirds than it was before, and there came flocks and herds and men, at their will and wish, as many as he wished. Thus, under the sway of Yima, nine hundred winters passed away, and the earth was replenished with flocks and herds, with men and dogs and birds and with red blazing fires, and there was room no more for flocks, herds, and men. And I warned the fair Yima, saying: 'O fair Yima, son of Vîvanghat, the earth has become full of flocks and herds, of men and dogs and birds and of red blazing fires, and there is room no more for flocks, herds, and men.' Then Yima stepped forward, in light, southwards, on the way of the sun, and afterwards he pressed the earth with the golden seal, and bored it with the poniard, speaking thus: 'O Spenta Ârmaiti, kindly open asunder and stretch thyself afar, to bear flocks and herds and men.' And Yima made the earth grow larger by three-thirds than it was before, and there came flocks and herds and men, at their will and wish, as many as he wished."

# THE EARTH

O Maker of the material world, thou Holy One! Which is the first place where the Earth feels most happy? Ahura Mazda answered: "It is the place whereon one of the faithful steps forward, O Spitama Zarathustra! with the log in his hand, the Baresma in his hand, the milk in his hand, the mortar in his hand, lifting up his voice in good accord with religion, and beseeching Mithra, the lord of the rolling country-side, and Râma Hvâstra." O Maker of the material world, thou Holy One! Which is the second place where the Earth feels most happy? Ahura Mazda answered: "It is the place whereon one of the faithful erects a house with a priest within, with cattle, with a wife, with children, and good herds within; and wherein afterwards the cattle continue to thrive, virtue to thrive, fodder to thrive, the dog to thrive, the wife to thrive, the child to thrive, the fire to thrive, and every blessing of life to thrive." O Maker of the material world, thou Holy One! Which is the third place where the Earth feels most happy? Ahura Mazda answered: "It is the place where one of the faithful sows most corn, grass, and fruit, O Spitama Zarathustra! where he waters ground that is dry, or drains ground that is too wet." O Maker of the material world, thou Holy One! Which is the fourth place where the Earth feels most happy? Ahura Mazda answered: "It is the place where there is most increase of flocks and herds." O Maker of the material

world, thou Holy One! Which is the fifth place where the Earth feels most happy? Ahura Mazda answered: "It is the place where flocks and herds yield most dung."

O Maker of the material world, thou Holy One! Which is the first place where the Earth feels sorest grief? Ahura Mazda answered: "It is the neck of Arezûra, whereon the hosts of fiends rush forth from the burrow of the Drug." O Maker of the material world, thou Holy One! Which is the second place where the Earth feels sorest grief? Ahura Mazda answered: "It is the place wherein most corpses of dogs and of men lie buried." O Maker of the material world, thou Holy One! Which is the third place where the Earth feels sorest grief? Ahura Mazda answered: "It is the place whereon stand most of those Dakhmas on which the corpses of men are deposited." O Maker of the material world, thou Holy One! Which is the fourth place where the Earth feels sorest grief? Ahura Mazda answered: "It is the place wherein are most burrows of the creatures of Angra Mainyu." O Maker of the material world, thou Holy One! Which is the fifth place where the Earth feels sorest grief? Ahura Mazda answered: "It is the place whereon the wife and children of one of the faithful, O Spitama Zarathustra! are driven along the way of captivity, the dry, the dusty way, and lift up a voice of wailing."

O Maker of the material world, thou Holy One! Who is the first that rejoices the Earth with greatest joy? Ahura Mazda answered: "It is he who digs out of it most corpses of dogs and men." O Maker of the material world, thou Holy One! Who is the

second that rejoices the Earth with greatest joy? Ahura Mazda answered: "It is he who pulls down most of those Dakhmas on which the corpses of men are deposited. Let no man alone by himself carry a corpse. If a man alone by himself carry a corpse, the Nasu rushes upon him. This Drug Nasu falls upon and stains him, even to the end of the nails, and he is unclean, thenceforth, forever and ever." O Maker of the material world, thou Holy One! What shall be the place of that man who has carried a corpse alone? Ahura Mazda answered: "It shall be the place on this earth wherein is least water and fewest plants, whereof the ground is the cleanest and the driest and the least passed through by flocks and herds, by the fire of Ahura Mazda, by the consecrated bundles of Baresma, and by the faithful." O Maker of the material world, thou Holy One! How far from the fire? How far from the water? How far from the consecrated bundles of Baresma? How far from the faithful? Ahura Mazda answered: "Thirty paces from the fire, thirty paces from the water, thirty paces from the consecrated bundles of Baresma, three paces from the faithful. There, on that place, shall the worshippers of Mazda erect an enclosure, and therein shall they establish him with food, therein shall they establish him with clothes, with the coarsest food and with the most worn-out clothes. That food he shall live on, those clothes he shall wear, and thus shall they let him live, until he has grown to the age of a Hana, or of a Zaurura, or of a Pairista-khshudra. And when he has grown to the age of a Hana, or of a Zaurura, or of a Pairista-khshudra, then the

worshippers of Mazda shall order a man strong, vigorous, and skilful, to cut the head off his neck, in his enclosure on the top of the mountain: and they shall deliver his corpse unto the greediest of the corpse-eating creatures made by the beneficent Spirit, unto the vultures, with these words: "The man here has repented of all his evil thoughts, words, and deeds. If he has committed any other evil deed, it is remitted by his repentance: if he has committed no other evil deed, he is absolved by his repentance, forever and ever." O Maker of the material world, thou Holy One! Who is the third that rejoices the Earth with greatest joy? Ahura Mazda answered: "It is he who fills up most burrows of the creatures of Angra Mainyu." O Maker of the material world, thou Holy One! Who is the fourth that rejoices the Earth with greatest joy? Ahura Mazda answered: "It is he who sows most corn, grass, and fruit, O Spitama Zarathustra! who waters ground that is dry, or drains ground that is too wet. Unhappy is the land that has long lain unsown with the seed of the sower and wants a good husbandman, like a well-shapen maiden who has long gone childless and wants a good husband. He who would till the earth, O Spitama Zarathustra! with the left arm and the right, with the right arm and the left, unto him will she bring forth plenty of fruit: even as it were a lover sleeping with his bride on her bed; the bride will bring forth children, the earth will bring forth plenty of fruit. He who would till the earth, O Spitama Zarathustra! with the left arm and the right, with the right arm and the left, unto him thus says the Earth: 'O thou man! who dost till me with the

left arm and the right, with the right arm and the left, here shall I ever go on bearing, bringing forth all manner of food, bringing corn first to thee.' He who does not till the Earth, O Spitama Zarathustra! with the left arm and the right, with the right arm and the left, unto him thus says the Earth: 'O thou man! who dost not till me with the left arm and the right, with the right arm and the left, ever shalt thou stand at the door of the stranger, among those who beg for bread; the refuse and the crumbs of the bread are brought unto thee, brought by those who have profusion of wealth.'"

O maker of the material world, thou Holy One! What is the food that fills the Religion of Mazda?

Ahura Mazda answered:—

"It is sowing corn again and again, O Spitama Zarathustra! He who sows corn, sows righteousness: he makes the Religion of Mazda walk, he suckles the Religion of Mazda; as well as he could do with a hundred man's feet, with a thousand woman's breasts, with ten thousand sacrificial formulas. When barley was created, the Devas started up; when it grew, then fainted the Devas' hearts; when the knots came, the Devas groaned; when the ear came, the Devas flew away. In that house the Devas stay, wherein wheat perishes. It is as though red hot iron were turned about in their throats, when there is plenty of corn. Then let people learn by heart this holy saying: 'No one who does not eat, has strength to do heavy works of holiness, strength to do works of husbandry, strength to beget children. By eating every material

creature lives, by not eating it dies away."

O Maker of the material world, thou Holy One! Who is the fifth that rejoices the Earth with greatest joy?

Ahura Mazda answered:—

"It is he who kindly and piously gives to one of the faithful who tills the earth, O Spitama Zarathustra! He who would not kindly and piously give to one of the faithful who tills the earth, O Spitama Zarathustra! Spenta Ârmaiti will throw him down into darkness, down into the world of woe, the world of hell, down into the deep abyss."

O Maker of the material world, thou Holy One! If a man shall bury in the earth either the corpse of a dog or the corpse of a man, and if he shall not disinter it within half a year, what is the penalty that he shall pay?

Ahura Mazda answered:—

"Five hundred stripes with the Aspahê-astra, five hundred stripes with the Sraoshê-karana."

O Maker of the material world, thou Holy One! If a man shall bury in the earth either the corpse of a dog or the corpse of a man, and if he shall not disinter it within a year, what is the penalty that he shall pay?

Ahura Mazda answered:—

"A thousand stripes with the Aspahê-astra, a thousand stripes with the Sraoshê-karana."

O Maker of the material world, thou Holy One! If a man shall bury in the earth either the corpse of a dog or the corpse of a

man, and if he shall not disinter it within the second year, what is the penalty for it? What is the atonement for it? What is the cleansing from it?

Ahura Mazda answered:—

"For that deed there is nothing that can pay, nothing that can atone, nothing that can cleanse from it; it is a trespass for which there is no atonement, forever and ever."

When is it so?

"It is so, if the sinner be a professor of the Religion of Mazda, or one who has been taught in it. But if he be not a professor of the Religion of Mazda, nor one who has been taught in it, then his sin is taken from him, if he makes confession of the Religion of Mazda and resolves never to commit again such forbidden deeds.

"The Religion of Mazda indeed, O Spitama Zarathustra! takes away from him who makes confession of it the bonds of his sin; it takes away the sin of breach of trust; it takes away the sin of murdering one of the faithful; it takes away the sin of burying a corpse; it takes away the sin of deeds for which there is no atonement; it takes away the worst sin of usury; it takes away any sin that may be sinned. In the same way the Religion of Mazda, O Spitama Zarathustra! cleanses the faithful from every evil thought, word, and deed, as a swift-rushing mighty wind cleanses the plain. So let all the deeds he doeth be henceforth good, O Zarathustra! a full atonement for his sin is effected by means of the Religion of Mazda."

# CONTRACTS AND OUTRAGES <sup>11</sup>

"He that does not restore a loan to the man who lent it, steals the thing and robs the man. This he doeth every day, every night, as long as he keep in his house his neighbor's property, as though it were his own."

O Maker of the material world, thou Holy One! How many in number are thy contracts, O Ahura Mazda?

Ahura Mazda answered:—

"They are six in number, O holy Zarathustra. The first is the word-contract; the second is the hand-contract; the third is the contract to the amount of a sheep; the fourth is the contract to the amount of an ox; the fifth is the contract to the amount of a man; the sixth is the contract to the amount of a field, a field in good land, a fruitful one, in good bearing. The word-contract is fulfilled by words of mouth. It is cancelled by the hand-contract; he shall give as damages the amount of the hand-contract. The hand-contract is cancelled by the sheep-contract; he shall give as damages the amount of the sheep-contract. The sheep-contract is cancelled by the ox-contract; he shall give as damages the amount of the ox-contract. The ox-contract is cancelled by the man-contract; he shall give as damages the amount of the man-contract. The man-contract is cancelled by the field-contract; he shall give as damages the amount of the field-contract."

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<sup>11</sup> This chapter is the only one in the Vendîdâd that deals with legal subjects.

O Maker of the material world, thou Holy One! If a man break the word-contract, how many are involved in his sin?

Ahura Mazda answered:—

"His sin makes his Nabânazdistas answerable for three hundred years."

O Maker of the material world, thou Holy One! If a man break the hand-contract, how many are involved in his sin?

Ahura Mazda answered:—

"His sin makes his Nabânazdistas answerable for six hundred years."

O Maker of the material world, thou Holy One! If a man break the sheep-contract, how many are involved in his sin?

Ahura Mazda answered:—

"His sin makes his Nabânazdistas answerable for seven hundred years."

O Maker of the material world, thou Holy One! If a man break the ox-contract, how many are involved in his sin?

Ahura Mazda answered:—

"His sin makes his Nabânazdistas answerable for eight hundred years."

O Maker of the material world, thou Holy One! If a man break the man-contract, how many are involved in his sin?

Ahura Mazda answered:—

"His sin makes his Nabânazdistas answerable for nine hundred years."

O Maker of the material world, thou Holy One! If a man break

the field-contract, how many are involved in his sin?

Ahura Mazda answered:—

"His sin makes his Nabânazdistas answerable for a thousand years."

O Maker of the material world, thou Holy One! If a man break the word-contract, what is the penalty that he shall pay?

Ahura Mazda answered:—

"Three hundred stripes with the Aspahê-astra, three hundred stripes with the Sraoshô-karana."

O Maker of the material world, thou Holy One! If a man break the hand-contract, what is the penalty that he shall pay?

Ahura Mazda answered:—

"Six hundred stripes with the Aspahê-astra, six hundred stripes with the Sraoshô-karana."

O Maker of the material world, thou Holy One! If a man break the sheep-contract, what is the penalty that he shall pay?

Ahura Mazda answered:—

"Seven hundred stripes with the Aspahê-astra, seven hundred stripes with the Sraoshô-karana."

O Maker of the material world, thou Holy One! If a man break the ox-contract, what is the penalty that he shall pay?

Ahura Mazda answered:—

"Eight hundred stripes with the Aspahê-astra, eight hundred stripes with the Sraoshô-karana."

O Maker of the material world, thou Holy One! If a man break the man-contract, what is the penalty that he shall pay?

Ahura Mazda answered:—

"Nine hundred stripes with the Aspahê-astra, nine hundred stripes with the Sraoshô-karana."

O Maker of the material world, thou Holy One! If a man break the field-contract, what is the penalty that he shall pay?

Ahura Mazda answered:—

"A thousand stripes with the Aspahê-astra, a thousand stripes with the Sraoshô-karana."

If a man rise up with a weapon in his hand, it is an Âgerepta. If he brandish it, it is an Avaoirista. If he actually smite a man with malicious aforethought, it is an Aredus. Upon the fifth Aredus he becomes a Peshôtanu.

O Maker of the material world, thou Holy One! He that committeth an Âgerepta, what penalty shall he pay?

Ahura Mazda answered:—

"Five stripes with the Aspahê-astra, five stripes with the Sraoshô-karana; on the second Âgerepta, ten stripes with the Aspahê-astra, ten stripes with the Sraoshô-karana; on the third, fifteen stripes with the Aspahê-astra, fifteen stripes with the Sraoshô-karana; on the fourth, thirty stripes with the Aspahê-astra, thirty stripes with the Sraoshô-karana; on the fifth, fifty stripes with the Aspahê-astra, fifty stripes with the Sraoshô-karana; on the sixth, sixty stripes with the Aspahê-astra, sixty stripes with the Sraoshô-karana; on the seventh, ninety stripes with the Aspahê-astra, ninety stripes with the Sraoshô-karana."

If a man commit an Âgerepta for the eighth time, without

having atoned for the preceding, what penalty shall he pay?

Ahura Mazda answered:—

"He is a Peshôtanu: two hundred stripes with the Aspahê-  
astra, two hundred stripes with the Sraoshô-karana."

If a man commit an Âgerepta, and refuse to atone for it, what  
penalty shall he pay?

Ahura Mazda answered:—

"He is a Peshôtanu: two hundred stripes with the Aspahê-  
astra, two hundred stripes with the Sraoshô-karana."

O Maker of the material world, thou Holy One! If a man  
commit an Avaoirista, what penalty shall he pay?

Ahura Mazda answered:—

"Ten stripes with the Aspahê-astra, ten stripes with the  
Sraoshô-karana; on the second Avaoirista, fifteen stripes with  
the Aspahê-astra, fifteen stripes with the Sraoshô-karana; on the  
third, thirty stripes with the Aspahê-astra, thirty stripes with the  
Sraoshô-karana; on the fourth, fifty stripes with the Aspahê-  
astra, fifty stripes with the Sraoshô-karana; on the fifth, seventy  
stripes with the Aspahê-astra, seventy stripes with the Sraoshô-  
karana; on the sixth, ninety stripes with the Aspahê-astra, ninety  
stripes with the Sraoshô-karana."

O Maker of the material world, thou Holy One! If a man  
commit an Avaoirista for the seventh time, without having atoned  
for the preceding, what penalty shall he pay?

Ahura Mazda answered:—

"He is a Peshôtanu: two hundred stripes with the Aspahê-

astra, two hundred stripes with the Sraoshô-karana."

O Maker of the material world, thou Holy One! If a man commit an Avaoirista, and refuse to atone for it, what penalty shall he pay?

Ahura Mazda answered:—

"He is a Peshôtanu: two hundred stripes with the Aspahê-astra, two hundred stripes with the Sraoshô-karana."

O Maker of the material world, thou Holy One! If a man commit an Aredus, what penalty shall he pay?

Ahura Mazda answered:—

"Fifteen stripes with the Aspahê-astra, fifteen stripes with the Sraoshô-karana.

"On the second Aredus, thirty stripes with the Aspahê-astra, thirty stripes with the Sraoshô-karana; on the third, fifty stripes with the Aspahê-astra, fifty stripes with the Sraoshô-karana; on the fourth, seventy stripes with the Aspahê-astra, seventy stripes with the Sraoshô-karana; on the fifth, ninety stripes with the Aspahê-astra, ninety stripes with the Sraoshô-karana."

O Maker of the material world, thou Holy One! If a man commit an Aredus for the sixth time, without having atoned for the preceding, what penalty shall he pay?

Ahura Mazda answered:—

"He is a Peshôtanu: two hundred stripes with the Aspahê-astra, two hundred stripes with the Sraoshô-karana."

O Maker of the material world, thou Holy One! If a man commit an Aredus, and refuse to atone for it, what penalty shall

he pay?

Ahura Mazda answered:—

"He is a Peshôtanu: two hundred stripes with the Aspahê-  
astra, two hundred stripes with the Sraoshô-karana."

O Maker of the material world, thou Holy One! If a man smite  
another and hurt him sorely, what is the penalty that he shall pay?

Ahura Mazda answered:—

"Thirty stripes with the Aspahê-astra, thirty stripes with the  
Sraoshô-karana; the second time, fifty stripes with the Aspahê-  
astra, fifty stripes with the Sraoshô-karana; the third time,  
seventy stripes with the Aspahê-astra, seventy stripes with the  
Sraoshô-karana; the fourth time, ninety stripes with the Aspahê-  
astra, ninety stripes with the Sraoshô-karana."

If a man commit that deed for the fifth time, without having  
atoned for the preceding, what is the penalty that he shall pay?

Ahura Mazda answered:—

"He is a Peshôtanu: two hundred stripes with the Aspahê-  
astra, two hundred stripes with the Sraoshô-karana."

If a man commit that deed and refuse to atone for it, what is  
the penalty that he shall pay?

Ahura Mazda answered:—

"He is a Peshôtanu: two hundred stripes with the Aspahê-  
astra, two hundred stripes with the Sraoshô-karana."

O Maker of the material world, thou Holy One! If a man smite  
another so that the blood come, what is the penalty that he shall  
pay?

Ahura Mazda answered:—

"Fifty stripes with the Aspahê-astra, fifty stripes with the Sraoshô-karana; the second time, seventy stripes with the Aspahê-astra, seventy stripes with the Sraoshô-karana; the third time, ninety stripes with the Aspahê-astra, ninety stripes with the Sraoshô-karana."

If he commit that deed for the fourth time, without having atoned for the preceding, what is the penalty that he shall pay?

Ahura Mazda answered:—

"He is a Peshôtanu: two hundred stripes with the Aspahê-astra, two hundred stripes with the Sraoshô-karana."

O Maker of the material world, thou Holy One! If a man smite another so that the blood come, and if he refuse to atone for it, what is the penalty that he shall pay?

Ahura Mazda answered:—

"He is a Peshôtanu: two hundred stripes with the Aspahê-astra, two hundred stripes with the Sraoshô-karana."

O Maker of the material world, thou Holy One! If a man smite another so that he break a bone, what is the penalty that he shall pay?

Ahura Mazda answered:—

"Seventy stripes with the Aspahê-astra, seventy stripes with the Sraoshô-karana; the second time, ninety stripes with the Aspahê-astra, ninety stripes with the Sraoshô-karana."

If he commit that deed for the third time, without having atoned for the preceding, what is the penalty that he shall pay?

Ahura Mazda answered:—

"He is a Peshôtanu: two hundred stripes with the Aspahê-  
astra, two hundred stripes with the Sraoshô-karana."

O Maker of the material world, thou Holy One! If a man smite  
another so that he break a bone, and if he refuse to atone for it,  
what is the penalty that he shall pay?

Ahura Mazda answered:—

"He is a Peshôtanu: two hundred stripes with the Aspahê-  
astra, two hundred stripes with the Sraoshô-karana."

O Maker of the material world, thou Holy One! If a man smite  
another so that he give up the ghost, what is the penalty that he  
shall pay?

Ahura Mazda answered:—

"Ninety stripes with the Aspahê-astra, ninety stripes with the  
Sraoshô-karana."

If he commit that deed again, without having atoned for the  
preceding, what is the penalty that he shall pay?

Ahura Mazda answered:—

"He is a Peshôtanu: two hundred stripes with the Aspahê-  
astra, two hundred stripes with the Sraoshô-karana."

O Maker of the material world, thou Holy One! If a man smite  
another so that he give up the ghost, and if he refuse to atone for  
it, what is the penalty that he shall pay?

Ahura Mazda answered:—

"He is a Peshôtanu: two hundred stripes with the Aspahê-  
astra, two hundred stripes with the Sraoshô-karana."

"And they shall thenceforth in their doings walk after the way of holiness, after the word of holiness, after the ordinance of holiness.

"If men of the same faith, either friends or brothers, come to an agreement together, that one may obtain from the other either goods, or a wife, or knowledge, let him who desires goods have them delivered to him; let him who desires a wife receive and wed her; let him who desires knowledge be taught the holy word, during the first part of the day and the last, during the first part of the night and the last, that his mind may be increased in intelligence and wax strong in holiness. So shall he sit up, in devotion and prayers, that he may be increased in intelligence: he shall rest during the middle part of the day, during the middle part of the night, and thus shall he continue until he can say all the words which former Aêthra-paitis have said.

"Before the boiling water publicly prepared, O Spitama Zarathustra! let no one make bold to deny having received from his neighbor the ox or the garment in his possession.

"Verily I say it unto thee, O Spitama Zarathustra! the man who has a wife is far above him who lives in continence; he who keeps a house is far above him who has none; he who has children is far above the childless man; he who has riches is far above him who has none. And of two men, he who fills himself with meat receives in him Vohu Manô much better than he who does not do so; the latter is all but dead; the former is above him by the worth of an Asperena, by the worth of a sheep, by the worth of an ox,

by the worth of a man. This man can strive against the onsets of Astô-vidhôtû; he can strive against the well-darted arrow; he can strive against the winter fiend, with thinnest garment on; he can strive against the wicked tyrant and smite him on the head; he can strive against the ungodly fasting Ashemaogha.

"On the very first time when that deed has been done, without waiting until it is done again, down there the pain for that deed shall be as hard as any in this world: even as if one should cut off the limbs from his perishable body with knives of brass, or still worse; down there the pain for that deed shall be as hard as any in this world: even as if one should nail his perishable body with nails of brass, or still worse; down there the pain for that deed shall be as hard as any in this world: even as if one should by force throw his perishable body headlong down a precipice a hundred times the height of a man, or still worse; down there the pain for that deed shall be as hard as any in this world: even as if one should by force impale his perishable body, or still worse; down there the pain for this deed shall be as hard as any in this world: to-wit, the deed of a man, who, knowingly lying, confronts the brimstoned, golden, truth-knowing water with an appeal unto Rashnu and a lie unto Mithra."

O Maker of the material world, thou Holy One! He who, knowingly lying, confronts the brimstoned, golden, truth-knowing water with an appeal unto Rashnu and a lie unto Mithra, what is the penalty that he shall pay?

Ahura Mazda answered:—

"Seven hundred stripes with the Aspahê-astra, seven hundred stripes with the Sraoshô-karana."

## UNCLEANNES 12

O Maker of the material world, thou Holy One! Here is a man watering a corn-field. The water streams down the field; it streams again; it streams a third time; and the fourth time, a dog, a fox, or a wolf carries some Nasu into the bed of the stream: what is the penalty that this man shall pay?

Ahura Mazda answered:—

"There is no sin upon a man for any Nasu that has been brought by dogs, by birds, by wolves, by winds, or by flies. For were there sin upon a man for any Nasu that might have been brought by dogs, by birds, by wolves, by winds, or by flies, how soon all this material world of mine would be only one Peshôtanu, bent on the destruction of righteousness, and whose soul will cry and wail! so numberless are the beings that die upon the face of the earth."

O Maker of the material world, thou Holy One! Does water kill?

Ahura Mazda answered:—

"Water kills no man: Astô-vîdhôtu binds him, and, thus bound, Vayu carries him off; and the flood takes him up, the flood takes him down, the flood throws him ashore; then birds feed upon him. When he goes away, it is by the will of Fate he

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<sup>12</sup> This chapter deals chiefly with uncleanness arising from the dead, and with the means of removing it from men and things.

goes."

O Maker of the material world, thou Holy One! Does fire kill?

Ahura Mazda answered:—

"Fire kills no man: Astô-vîdhôtu binds him, and, thus bound, Vayu carries him off; and the fire burns up life and limb. When he goes away, it is by the will of Fate he goes."

O Maker of the material world, thou Holy One! If the summer is past and the winter has come, what shall the worshippers of Mazda do?

Ahura Mazda answered:—

"In every house, in every borough, they shall raise three rooms for the dead."

O Maker of the material world, thou Holy One! How large shall be those rooms for the dead?

Ahura Mazda answered:—

"Large enough not to strike the skull of the man, if he should stand erect, or his feet or his hands stretched out: such shall be, according to the law, the rooms for the dead. And they shall let the lifeless body lie there, for two nights, or for three nights, or a month long, until the birds begin to fly, the plants to grow, the hidden floods to flow, and the wind to dry up the earth. And as soon as the birds begin to fly, the plants to grow, the hidden floods to flow, and the wind to dry up the earth, then the worshippers of Mazda shall lay down the dead on the Dakhma, his eyes towards the sun. If the worshippers of Mazda have not, within a year, laid down the dead on the Dakhma, his eyes

towards the sun, thou shalt prescribe for that trespass the same penalty as for the murder of one of the faithful; until the corpse has been rained on, until the Dakhma has been rained on, until the unclean remains have been rained on, until the birds have eaten up the corpse."

O Maker of the material world, thou Holy One! Is it true that thou, Ahura Mazda, seizest the waters from the sea Vouru-kasha with the wind and the clouds? That thou, Ahura Mazda, takest them down to the corpses? that thou, Ahura Mazda, takest them down to the Dakhmas? that thou, Ahura Mazda, takest them down to the unclean remains? that thou, Ahura Mazda, takest them down to the bones? and that then thou, Ahura Mazda, makest them flow back unseen? that thou, Ahura Mazda, makest them flow back to the sea Pûitika?

Ahura Mazda answered:—

"It is even so as thou hast said, O righteous Zarathustra! I, Ahura Mazda, seize the waters from the sea Vouru-kasha with the wind and the clouds. I, Ahura Mazda, take them to the corpses; I, Ahura Mazda, take them down to the Dakhmas; I, Ahura Mazda, take them down to the unclean remains; I, Ahura Mazda, take them down to the bones; then I, Ahura Mazda, make them flow back unseen; I, Ahura Mazda, make them flow back to the sea Pûitika. The waters stand there boiling, boiling up in the heart of the sea Pûitika, and, when cleansed there, they run back again from the sea Pûitika to the sea Vouru-kasha, towards the well-watered tree, whereon grow the seeds of my plants of

every kind by hundreds, by thousands, by hundreds of thousands. Those plants, I, Ahura Mazda, rain down upon the earth, to bring food to the faithful, and fodder to the beneficent cow; to bring food to my people that they may live on it, and fodder to the beneficent cow.

"This is the best, this is the fairest of all things, even as thou hast said, O pure Zarathustra!"

With these words, the holy Ahura Mazda rejoiced the holy Zarathustra: "Purity is for man, next to life, the greatest good, that purity, O Zarathustra, that is in the Religion of Mazda for him who cleanses his own self with good thoughts, words, and deeds."

O Maker of the material world, thou Holy One! This Law, this fiend-destroying Law of Zarathustra, by what greatness, goodness, and fairness is it great, good, and fair above all other utterances?

Ahura Mazda answered:—

"As much above all other floods as is the sea Vouru-kasha, so much above all other utterances in greatness, goodness, and fairness is this Law, this fiend-destroying Law of Zarathustra. As much as a great stream flows swifter than a slender rivulet, so much above all other utterances in greatness, goodness, and fairness is this Law, this fiend-destroying Law of Zarathustra. As high as the great tree stands above the small plants it overshadows, so high above all other utterances in greatness, goodness, and fairness is this Law, this fiend-destroying Law

of Zarathustra. As high as heaven is above the earth that it compasses around, so high above all other utterances is this Law, this fiend-destroying Law of Mazda. Therefore, he will apply to the Ratu, he will apply to the Srao-shâ-varez; whether for a draona-service that should have been undertaken and has not been undertaken; or for a draona that should have been offered up and has not been offered up; or for a draona that should have been intrusted and has not been intrusted. The Ratu has power to remit him one-third of his penalty: if he has committed any other evil deed, it is remitted by his repentance; if he has committed no other evil deed, he is absolved by his repentance forever and ever."

How long shall the piece of ground lie fallow whereon dogs or men have died?

Ahura Mazda answered:—

"A year long shall the piece of ground lie fallow whereon dogs or men have died, O holy Zarathustra! A year long shall no worshipper of Mazda sow or water that piece of ground whereon dogs or men have died; he may sow as he likes the rest of the ground; he may water it as he likes. If within the year they shall sow or water the piece of ground whereon dogs or men have died, they are guilty of the sin of 'burying the dead' towards the water, towards the earth, and towards the plants."

O Maker of the material world, thou Holy One! If worshippers of Mazda shall sow or water, within the year, the piece of ground whereon dogs or men have died, what is the penalty that they

shall pay?

Ahura Mazda answered:—

"They are Peshôtanus: two hundred stripes with the Aspahê-  
astra, two hundred stripes with the Sraoshô-karana."

O Maker of the material world, thou Holy One! If worshippers  
of Mazda want to till that piece of ground again, to water it, to  
sow it, and to plough it, what shall they do?

Ahura Mazda answered:—

"They shall look on the ground for any bones, hair, dung,  
urine, or blood that may be there."

O Maker of the material world, thou Holy One! If they shall  
not look on the ground for any bones, hair, dung, urine, or blood  
that may be there, what is the penalty that they shall pay?

Ahura Mazda answered:—

"They are Peshôtanus: two hundred stripes with the Aspahê-  
astra, two hundred stripes with the Sraoshô-karana."

O Maker of the material world, thou Holy One! If a man shall  
throw on the ground a bone of a dead dog, or of a dead man, as  
large as the top joint of the little finger, and if grease or marrow  
flow from it on to the ground, what penalty shall he pay?

Ahura Mazda answered:—

"Thirty stripes with the Aspahê-astra, thirty stripes with the  
Sraoshô-karana."

O Maker of the material world, thou Holy One! If a man shall  
throw on the ground a bone of a dead dog, or of a dead man, as  
large as the top joint of the fore-finger, and if grease or marrow

flow from it on to the ground, what penalty shall he pay?

Ahura Mazda answered:—

"Fifty stripes with the Aspahê-astra, fifty stripes with the Sraoshô-karana."

O Maker of the material world, thou Holy One! If a man shall throw on the ground a bone of a dead dog, or of a dead man, as large as the top joint of the middle finger, and if grease or marrow flow from it on to the ground, what penalty shall he pay?

Ahura Mazda answered:—

"Seventy stripes with the Aspahê-astra, seventy stripes with the Sraoshô-karana."

O Maker of the material world, thou Holy One! If a man shall throw on the ground a bone of a dead dog, or of a dead man, as large as a finger or as a rib, and if grease or marrow flow from it on to the ground, what penalty shall he pay?

Ahura Mazda answered:—

"Ninety stripes with the Aspahê-astra, ninety stripes with the Sraoshô-karana."

O Maker of the material world, thou Holy One! If a man shall throw on the ground a bone of a dead dog, or of a dead man, as large as two fingers or as two ribs, and if grease or marrow flow from it on to the ground, what penalty shall he pay?

Ahura Mazda answered:—

"He is a Peshôtanu: two hundred stripes with the Aspahê-astra, two hundred stripes with the Sraoshô-karana."

O Maker of the material world, thou Holy One! If a man shall

throw on the ground a bone of a dead dog, or of a dead man, as large as an arm-bone or as a thigh-bone, and if grease or marrow flow from it on to the ground, what penalty shall he pay?

Ahura Mazda answered:—

"Four hundred stripes with the Aspahê-astra, four hundred stripes with the Sraoshô-karana."

O Maker of the material world, thou Holy One! If a man shall throw on the ground a bone of a dead dog, or of a dead man, as large as a man's skull, and if grease or marrow flow from it on to the ground, what penalty shall he pay?

Ahura Mazda answered:—

"Six hundred stripes with the Aspahê-astra, six hundred stripes with the Sraoshô-karana."

O Maker of the material world, thou Holy One! If a man shall throw on the ground the whole body of a dead dog, or of a dead man, and if grease or marrow flow from it on to the ground, what penalty shall he pay?

Ahura Mazda answered:—

"A thousand stripes with the Aspahê-astra, a thousand stripes with the Sraoshô-karana."

O Maker of the material world, thou Holy One! If a worshipper of Mazda, walking, or running, or riding, or driving, come upon a corpse in a stream of running water, what shall he do?

Ahura Mazda answered:—

"Taking off his shoes, putting off his clothes, while the others

wait, O Zarathustra! he shall enter the river, and take the dead out of the water; he shall go down into the water ankle-deep, knee-deep, waist-deep, or a man's full depth, till he can reach the dead body."

O Maker of the material world, thou Holy One! If, however, the body be already falling to pieces and rotting, what shall the worshipper of Mazda do?

Ahura Mazda answered:—

"He shall draw out of the water as much of the corpse as he can grasp with both hands, and he shall lay it down on the dry ground; no sin attaches to him for any bone, hair, grease, dung, urine, or blood, that may drop back into the water."

O Maker of the material world, thou Holy One! What part of the water in a pond does the Drug Nasu defile with corruption, infection, and pollution?

Ahura Mazda answered:—

"Six steps on each of the four sides. As long as the corpse has not been taken out of the water, so long shall that water be unclean and unfit to drink. They shall, therefore, take the corpse out of the pond, and lay it down on the dry ground. And of the water they shall draw off the half, or the third, or the fourth, or the fifth part, according as they are able or not; and after the corpse has been taken out and the water has been drawn off, the rest of the water is clean, and both cattle and men may drink of it at their pleasure, as before."

O Maker of the material world, thou Holy One! What part of

the water in a well does the Drug Nasu defile with corruption, infection, and pollution?

Ahura Mazda answered:—

"As long as the corpse has not been taken out of the water, so long shall that water be unclean and unfit to drink. They shall, therefore, take the corpse out of the well, and lay it down on the dry ground. And of the water in the well they shall draw off the half, or the third, or the fourth, or the fifth part, according as they are able or not; and after the corpse has been taken out and the water has been drawn off, the rest of the water is clean, and both cattle and men may drink of it at their pleasure, as before."

O Maker of the material world, thou Holy One! What part of a sheet of snow or hail does the Drug Nasu defile with corruption, infection, and pollution?

Ahura Mazda answered:—

"Three steps on each of the four sides. As long as the corpse has not been taken out of the water, so long shall that water be unclean and unfit to drink. They shall, therefore, take the corpse out of the water, and lay it down on the dry ground. After the corpse has been taken out, and the snow or the hail has melted, the water is clean, and both cattle and men may drink of it at their pleasure, as before."

O Maker of the material world, thou Holy One! What part of the water of a running stream does the Drug Nasu defile with corruption, infection, and pollution?

Ahura Mazda answered:—

"Three steps down the stream, nine steps up the stream, six steps across. As long as the corpse has not been taken out of the water, so long shall the water be unclean and unfit to drink. They shall, therefore, take the corpse out of the water, and lay it down on the dry ground. After the corpse has been taken out and the stream has flowed three times, the water is clean, and both cattle and men may drink of it at their pleasure, as before."

O Maker of the material world, thou Holy One! Can the Haoma that has been touched with Nasu from a dead dog, or from a dead man, be made clean again?

Ahura Mazda answered:—

"It can, O holy Zarathustra! If it has been prepared for the sacrifice, there is to it no corruption, no death, no touch of any Nasu. If it has not been prepared for the sacrifice, the stem is defiled the length of four fingers: it shall be laid down on the ground, in the middle of the house, for a year long. When the year is past, the faithful may drink of its juice at their pleasure, as before."

O Maker of the material world, thou Holy One! Whither shall we bring, where shall we lay the bodies of the dead, O Ahura Mazda?

Ahura Mazda answered:—

"On the highest summits, where they know there are always corpse-eating dogs and corpse-eating birds, O holy Zarathustra! There shall the worshippers of Mazda fasten the corpse, by the feet and by the hair, with brass, stones, or clay, lest the corpse-

eating dogs and the corpse-eating birds shall go and carry the bones to the water and to the trees."

If they shall not fasten the corpse, so that the corpse-eating dogs and the corpse-eating birds may go and carry the bones to the water and to the trees, what is the penalty that they shall pay?

Ahura Mazda answered:—

"They shall be Peshôtanus: two hundred stripes with the Aspahê-astra, two hundred stripes with the Sraoshô-karana."

O Maker of the material world, thou Holy One! Whither shall we bring, where shall we lay the bones of the dead, O Ahura Mazda?

Ahura Mazda answered:—

"The worshippers of Mazda shall make a receptacle out of the reach of the dog, of the fox, and of the wolf, and wherein rain-water cannot stay. They shall make it, if they can afford it, with stones, plaster, or earth; if they cannot afford it, they shall lay down the dead man on the ground, on his carpet and his pillow, clothed with the light of heaven, and beholding the sun."

# FUNERALS AND PURIFICATION

If a dog or a man die under a hut of wood or a hut of felt, what shall the worshippers of Mazda do?

Ahura Mazda answered:—

"They shall search for a Dakhma, they shall look for a Dakhma all around. If they find it easier to remove the dead, they shall take out the dead, they shall let the house stand, and shall perfume it with Urvâsna or Vohú-gaona, or Vohú-kereti, or Hadhâ-naepata, or any other sweet-smelling plant. If they find it easier to remove the house, they shall take away the house, they shall let the dead lie on the spot, and shall perfume the house with Urvâsna, or Vohú-gaona, or Vohú-kereti, or Hadhâ-naêpata, or any other sweet-smelling plant."

O Maker of the material world, thou Holy One! If in the house of a worshipper of Mazda a dog or a man happens to die, and it is raining, or snowing, or blowing, or it is dark, or the day is at its end, when flocks and men lose their way, what shall the worshippers of Mazda do?

Ahura Mazda answered:—

"The place in that house whereof the ground is the cleanest and the driest, and the least passed through by flocks and herds, by the fire of Ahura Mazda, by the consecrated bundles of Baresma, and by the faithful."

O Maker of the material world, thou Holy One! How far from

the fire? How far from the water? How far from the consecrated bundles of Baresma? How far from the faithful?

Ahura Mazda answered:—

"Thirty paces from the fire; thirty paces from the water; thirty paces from the consecrated bundles of Baresma; three paces from the faithful;—on that place they shall dig a grave, half a foot deep if the earth be hard, half the height of a man if it be soft; they shall cover the surface of the grave with ashes or cow-dung; they shall cover the surface of it with dust of bricks, of stones, or of dry earth. And they shall let the lifeless body lie there, for two nights, or three nights, or a month long, until the birds begin to fly, the plants to grow, the hidden floods to flow, and the wind to dry up the earth. And when the birds begin to fly, the plants to grow, the hidden floods to flow, and the wind to dry up the earth, then the worshippers of Mazda shall make a breach in the wall of the house, and two men, strong and skilful, having stripped their clothes off, shall take up the body from the clay or the stones, or from the plastered house, and they shall lay it down on a place where they know there are always corpse-eating dogs and corpse-eating birds. Afterwards the corpse-bearers shall sit down, three paces from the dead, and the holy Ratu shall proclaim to the worshippers of Mazda thus: 'Worshippers of Mazda, let the urine be brought here wherewith the corpse-bearers there shall wash their hair and their bodies.'"

O Maker of the material world, thou Holy One! Which is the urine wherewith the corpse-bearers shall wash their hair and their

bodies? Is it of sheep or of oxen? Is it of man or of woman?

Ahura Mazda answered:—

"It is of sheep or of oxen; not of man nor of woman, except a man or a woman who has married the next-of-kin: these shall therefore procure the urine wherewith the corpse-bearers shall wash their hair and their bodies."

O Maker of the material world, thou Holy One! Can the way, whereon the carcasses of dogs or corpses of men have been carried, be passed through again by flocks and herds, by men and women, by the fire of Ahura Mazda, by the consecrated bundles of Baresma, and by the faithful?

Ahura Mazda answered:—

"It cannot be passed through again by flocks and herds, nor by men and women, nor by the fire of Ahura Mazda, nor by the consecrated bundles of Baresma, nor by the faithful. They shall therefore cause a yellow dog with four eyes,<sup>13</sup> or a white dog with yellow ears, to go three times through that way. When either the yellow dog with four eyes, or the white dog with yellow ears, is brought there, then the Drug Nasu flies away to the regions of the north, in the shape of a raging fly, with knees and tail sticking out, droning without end, and like unto the foulest Khrafstras. If the dog goes unwillingly, O Spitama Zarathustra, they shall cause the yellow dog with four eyes, or the white dog with yellow ears, to go six times through that way. When either the yellow dog with four eyes, or the white dog with yellow ears, is brought

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<sup>13</sup> A dog with two spots above the eyes.

there, then the Drug Nasu flies away to the regions of the north, in the shape of a raging fly, with knees and tail sticking out, droning without end, and like unto the foulest Khrafstras. If the dog goes unwillingly, they shall cause the yellow dog with four eyes, or the white dog with yellow ears, to go nine times through that way. When either the yellow dog with four eyes, or the white dog with yellow ears, has been brought there, then the Drug Nasu flies away to the regions of the north, in the shape of a raging fly, with knees and tail sticking out, droning without end, and like unto the foulest Khrafstras. An Âthravan shall first go along the way and shall say aloud these victorious words: 'Yathâ ahû vairyô:—The will of the Lord is the law of righteousness. The gifts of Vohu-manô to the deeds done in this world for Mazda. He who relieves the poor makes Ahura king. What protector hast thou given unto me, O Mazda! while the hate of the wicked encompasses me? Whom but thy Âtar and Vohu-manô, through whose work I keep on the world of righteousness? Reveal therefore to me thy Religion as thy rule! Who is the victorious who will protect thy teaching? Make it clear that I am the guide for both worlds. May Sraosha come with Vohu-manô and help whomsoever thou pleasest, O Mazda! Keep us from our hater, O Mazda and Spenta Ârmaiti! Perish, O fiendish Drug! Perish, O brood of the fiend! Perish, O creation of the fiend! Perish, O world of the fiend! Perish away, O Drug! Rush away, O Drug! Perish away, O Drug! Perish away to the regions of the north, never more to give unto death the living

world of Righteousness!" Then the worshippers of Mazda may at their will bring by those ways sheep and oxen, men and women, and Fire, the son of Ahura Mazda, the consecrated bundles of Baresma, and the faithful. The worshippers of Mazda may afterwards prepare meals with meat and wine in that house; it shall be clean, and there will be no sin, as before."

O Maker of the material world, thou Holy One! If a man shall throw clothes, either of skin or woven, upon a dead body, enough to cover the feet, what is the penalty that he shall pay?

Ahura Mazda answered:—

"Four hundred stripes with the Aspahê-astra, four hundred stripes with the Sraoshô-karana."

O Maker of the material world, thou Holy One! If a man shall throw clothes, either of skin or woven, upon a dead body, enough to cover both legs, what is the penalty that he shall pay?

Ahura Mazda answered:—

"Six hundred stripes with the Aspahê-astra, six hundred stripes with the Sraoshô-karana."

O Maker of the material world, thou Holy One! If a man shall throw clothes, either of skin or woven, upon a dead body, enough to cover the whole body, what is the penalty that he shall pay?

Ahura Mazda answered:—

"A thousand stripes with the Aspahê-astra, a thousand stripes with the Sraoshô-karana."

O Maker of the material world, thou Holy One! If a man, by force, commits the unnatural sin, what is the penalty that he shall

pay?

Ahura Mazda answered:—

"Eight hundred stripes with the Aspahê-astra, eight hundred stripes with the Sraoshô-karana."

O Maker of the material world, thou Holy One! If a man voluntarily commits the unnatural sin, what is the penalty for it? What is the atonement for it? What is the cleansing from it?

Ahura Mazda answered:—

"For that deed there is nothing that can pay, nothing that can atone, nothing that can cleanse from it; it is a trespass for which there is no atonement, forever and ever."

O Maker of the material world, thou Holy One! Who is the man that is a Deva? Who is he that is a worshipper of the Devas? that is a male paramour of the Devas? that is a female paramour of the Devas? that is a wife to the Deva? that is as bad as a Deva? that is in his whole being a Deva? Who is he that is a Deva before he dies, and becomes one of the unseen Devas after death?

Ahura Mazda answered:—

"The man that lies with mankind as man lies with womankind, or as woman lies with mankind, is the man that is a Deva; this one is the man that is a worshipper of the Devas, that is a male paramour of the Devas, that is a female paramour of the Devas, that is a wife to the Deva; this is the man that is as bad as a Deva, that is in his whole being a Deva; this is the man that is a Deva before he dies, and becomes one of the unseen Devas after death: so is he, whether he has lain with mankind as mankind, or as

womankind."

O Maker of the material world, thou Holy One! Shall the man be clean who has touched a corpse that has been dried up and dead more than a year?

Ahura Mazda answered:—

"He shall. The dry mingles not with the dry. Should the dry mingle with the dry, how soon all this material world of mine would be only one Peshôtanu, bent on the destruction of righteousness, and whose soul will cry and wail! so numberless are the beings that die upon the face of the earth."

# CLEANSING THE UNCLEAN

Zarathustra asked Ahura Mazda:—

O most beneficent Spirit, Maker of the material world, thou Holy One! To whom shall they apply here below, who want to cleanse their body defiled by the dead?

Ahura Mazda answered:—

"To a pious man, O Spitama Zarathustra! who knows how to speak, who speaks truth, who has learned the Holy Word, who is pious, and knows best the rites of cleansing according to the law of Mazda. That man shall fell the trees off the surface of the ground on a space of nine Vibâzus square; in that part of the ground where there is least water and where there are fewest trees, the part which is the cleanest and driest, and the least passed through by sheep and oxen, and by the fire of Ahura Mazda, by the consecrated bundles of Baresma, and by the faithful."

How far from the fire? How far from the water? How far from the consecrated bundles of Baresma? How far from the faithful?

Ahura Mazda answered:—

"Thirty paces from the fire, thirty paces from the water, thirty paces from the consecrated bundles of Baresma, three paces from the faithful. Then thou shalt dig a hole, two fingers deep if the summer has come, four fingers deep if the winter and ice have come." How far from one another? "One pace." How

much is the pace? "As much as three feet. Then thou shalt dig three holes more, two fingers deep if the summer has come, four fingers deep if the winter and ice have come." How far from the former six? "Three paces." What sort of paces? "Such as are taken in walking." How much are those three paces? "As much as nine feet. Then thou shalt draw a furrow all around with a metal knife. Then thou shalt draw twelve furrows; three of which thou shalt draw to surround and divide from the rest the first three holes; three thou shalt draw to surround and divide the first six holes; three thou shalt draw to surround and divide the nine holes; three thou shalt draw around the three inferior holes, outside the six other holes. At each of the three times nine feet, thou shalt place stones as steps to the holes; or potsherds, or stumps, or clods, or any hard matter. Then the man defiled shall walk to the holes; thou, O Zarathustra! shalt stand outside by the furrow, and thou shalt recite, 'Nemaskâ yâ ârmaitis izâkâ'; and the man defiled shall repeat, 'Nemaskâ yâ ârmaitis izâkâ.' The Drug becomes weaker and weaker at every one of those words which are a weapon to smite the fiend Angra Mainyu, to smite Aeshma of the murderous spear, to smite the Mâzainya fiends, to smite all the fiends. Then thou shalt take for the gômêz a spoon of brass or of lead. When thou takest a stick with nine knots, O Spitama Zarathustra! to sprinkle the gômêz from that spoon, thou shalt fasten the spoon to the end of the stick. They shall wash his hands first. If his hands be not washed first, he makes his whole body unclean. When he has washed his hands three times, after

his hands have been washed, thou shalt sprinkle the forepart of his skull; then the Drug Nasu rushes in front, between his brows. Thou shalt sprinkle him in front between the brows; then the Drug Nasu rushes upon the back part of the skull. Thou shalt sprinkle the back part of the skull; then the Drug Nasu rushes upon the jaws. Thou shalt sprinkle the jaws; then the Drug Nasu rushes upon the right ear. Thou shalt sprinkle the right ear; then the Drug Nasu rushes upon the left ear. Thou shalt sprinkle the left ear; then the Drug Nasu rushes upon the right shoulder. Thou shalt sprinkle the right shoulder; then the Drug Nasu rushes upon the left shoulder. Thou shalt sprinkle the left shoulder; then the Drug Nasu rushes upon the right arm-pit. Thou shalt sprinkle the right arm-pit; then the Drug Nasu rushes upon the left arm-pit. Thou shalt sprinkle the left armpit; then the Drug Nasu rushes upon the chest. Thou shalt sprinkle the chest; then the Drug Nasu rushes upon the back. Thou shalt sprinkle the back; then the Drug Nasu rushes upon the right nipple. Thou shalt sprinkle the right nipple; then the Drug Nasu rushes upon the left nipple. Thou shalt sprinkle the left nipple; then the Drug Nasu rushes upon the right rib. Thou shalt sprinkle the right rib; then the Drug Nasu rushes upon the left rib. Thou shalt sprinkle the left rib; then the Drug Nasu rushes upon the right hip. Thou shalt sprinkle the right hip; then the Drug Nasu rushes upon the left hip. Thou shalt sprinkle the left hip; then the Drug Nasu rushes upon the sexual parts. Thou shalt sprinkle the sexual parts. If the unclean one be a man, thou shalt sprinkle him first behind, then before; if the

unclean one be a woman, thou shalt sprinkle her first before, then behind; then the Drug Nasu rushes upon the right thigh. Thou shalt sprinkle the right thigh; then the Drug Nasu rushes upon the left thigh. Thou shalt sprinkle the left thigh; then the Drug Nasu rushes upon the right knee. Thou shalt sprinkle the right knee; then the Drug Nasu rushes upon the left knee. Thou shalt sprinkle the left knee; then the Drug Nasu rushes upon the right leg. Thou shalt sprinkle the right leg; then the Drug Nasu rushes upon the left leg. Thou shalt sprinkle the left leg; then the Drug Nasu rushes upon the right ankle. Thou shalt sprinkle the right ankle; then the Drug Nasu rushes upon the left ankle. Thou shalt sprinkle the left ankle; then the Drug Nasu rushes upon the right instep. Thou shalt sprinkle the right instep; then the Drug Nasu rushes upon the left instep. Thou shalt sprinkle the left instep; then the Drug Nasu turns round under the sole of the foot; it looks like the wing of a fly. He shall press his toes upon the ground and shall raise up his heels; thou shalt sprinkle his right sole; then the Drug Nasu rushes upon the left sole. Thou shalt sprinkle the left sole; then the Drug Nasu turns round under the toes; it looks like the wing of a fly. He shall press his heels upon the ground and shall raise up his toes; thou shalt sprinkle his right toe; then the Drug Nasu rushes upon the left toe. Thou shalt sprinkle the left toe; then the Drug Nasu flies away to the regions of the north, in the shape of a raging fly, with knees and tail sticking out, droning without end, and like unto the foulest Khrafstras. And thou shalt say these victorious, most healing words: 'The will of

the Lord is the law of righteousness. The gifts of Vohu-manô to deeds done in this world for Mazda. He who relieves the poor makes Ahura king. What protector hadst thou given unto me, O Mazda! while the hate of the wicked encompasses me? Whom, but thy Âtar and Vohu-manô, through whose work I keep on the world of Righteousness? Reveal therefore to me thy Religion as thy rule! Who is the victorious who will protect thy teaching? Make it clear that I am the guide for both worlds. May Sraosha come with Vohu-manô and help whomsoever thou pleasest, O Mazda! Keep us from our hater, O Mazda and Spenta Ârmaiti! Perish, O fiendish Drug! Perish, O brood of the fiend! Perish, O world of the fiend! Perish away, O Drug! Rush away, O Drug! Perish away, O Drug! Perish away to the regions of the north, never more to give unto death the living world of Righteousness.'

"Afterwards the man defiled shall sit down, inside the furrows, outside the furrows of the six holes, four fingers from those furrows. There he shall cleanse his body with thick handfuls of dust. Fifteen times shall they take up dust from the ground for him to rub his body, and they shall wait there until he is dry even to the last hair on his head. When his body is dry with dust, then he shall step over the holes containing water. At the first hole he shall wash his body once with water; at the second hole he shall wash his body twice with water; at the third hole he shall wash his body thrice with water. Then he shall perfume his body with Urvâsna, or Vohû-gaona, or Vohû-kereti, or Hadhâ-naêpata, or any other sweet-smelling plant; then he shall put on his clothes,

and shall go back to his house. He shall sit down there in the place of infirmity, inside the house, apart from the other worshippers of Mazda. He shall not go near the fire, nor near the water, nor near the earth, nor near the cow, nor near the trees, nor near the faithful, either man or woman. Thus shall he continue until three nights have passed. When three nights have passed, he shall wash his body, he shall wash his clothes with gômêz and water to make them clean. Then he shall sit down again in the place of infirmity, inside the house, apart from the other worshippers of Mazda. He shall not go near the fire, nor near the water, nor near the earth, nor near the cow, nor near the trees, nor near the faithful, either man or woman. Thus shall he continue until six nights have passed. When six nights have passed, he shall wash his body, he shall wash his clothes with gômêz and water to make them clean. Then he shall sit down again in the place of infirmity, inside the house, apart from the other worshippers of Mazda. He shall not go near the fire, nor near the water, nor near the earth, nor near the cow, nor near the trees, nor near the faithful, either man or woman. Thus shall he continue, until nine nights have passed. When nine nights have passed, he shall wash his body, he shall wash his clothes with gômêz and water to make them clean. He may thenceforth go near the fire, near the water, near the earth, near the cow, near the trees, and near the faithful, either man or woman.

"Thou shalt cleanse a priest for a blessing of the just. Thou shalt cleanse the lord of a province for the value of a camel of

high value. Thou shalt cleanse the lord of a town for the value of a stallion of high value. Thou shalt cleanse the lord of a borough for the value of a bull of high value. Thou shalt cleanse the master of a house for the value of a cow three years old. Thou shalt cleanse the wife of the master of a house for the value of a ploughing cow. Thou shalt cleanse a menial for the value of a draught cow. Thou shalt cleanse a young child for the value of a lamb. These are the heads of cattle—flocks or herds—that the worshippers of Mazda shall give to the man who has cleansed them, if they can afford it; if they cannot afford it, they shall give him any other value that may make him leave their houses well pleased with them, and free from anger. For if the man who has cleansed them leave their houses displeased with them, and full of anger, then the Drug Nasu enters them from the nose of the dead, from the eyes, from the tongue, from the jaws, from the sexual organs, from the hinder parts. And the Drug Nasu rushes upon them even to the end of the nails, and they are unclean thenceforth forever and ever. It grieves the sun indeed, O Spitama Zarathustra! to shine upon a man defiled by the dead; it grieves the moon, it grieves the stars. That man delights them, O Spitama Zarathustra! who cleanses from the Nasu the man defiled by the dead; he delights the fire, he delights the water, he delights the earth, he delights the cow, he delights the trees, he delights the faithful, both men and women."

Zarathustra asked Ahura Mazda:—

O Maker of the material world, thou Holy One! What shall

be his reward, after his soul has parted from his body, who has cleansed from the Nasu the man defiled by the dead?

Ahura Mazda answered:—

"The welfare of Paradise thou canst promise to that man, for his reward in the other world."

Zarathustra asked Ahura Mazda:—

O Maker of the material world, thou Holy One! How shall I fight against that Drug who from the dead rushes upon the living? How shall I fight against that Nasu who from the dead defiles the living?

Ahura Mazda answered:—

"Say aloud those words in the Gâthas that are to be said twice. Say aloud those words in the Gâthas that are to be said thrice. Say aloud those words in the Gâthas that are to be said four times. And the Drug shall fly away like the well-darted arrow, like the felt of last year, like the annual garment of the earth."

O Maker of the material world, thou Holy One! If a man who does not know the rites of cleansing according to the law of Mazda, offers to cleanse the unclean, how shall I then fight against that Drug who from the dead rushes upon the living? How shall I fight against that Drug who from the dead defiles the living?

Ahura Mazda answered:—

"Then, O Spitama Zarathustra! the Drug Nasu appears to wax stronger than she was before. Stronger then are sickness and death and the working of the fiend than they were before."

O Maker of the material world, thou Holy One! What is the penalty that he shall pay?

Ahura Mazda answered:—

"The worshippers of Mazda shall bind him; they shall bind his hands first; then they shall strip him of his clothes, they shall cut the head off his neck, and they shall give over his corpse unto the greediest of the corpse-eating creatures made by the beneficent Spirit, unto the vultures, with these words: 'The man here has repented of all his evil thoughts, words, and deeds. If he has committed any other evil deed, it is remitted by his repentance; if he has committed no other evil deed, he is absolved by his repentance forever and ever.'"

Who is he, O Ahura Mazda! who threatens to take away fulness and increase from the world, and to bring in sickness and death?

Ahura Mazda answered:—

"It is the ungodly Ashemaogha, O Spitama Zarathustra! who in this material world cleanses the unclean without knowing the rites of cleansing according to the law of Mazda. For until then, O Spitama Zarathustra! sweetness and fatness would flow out from that land and from those fields, with health and healing, with fulness and increase and growth, and a growing of corn and grass."

O Maker of the material world, thou Holy One! When are sweetness and fatness to come back again to that land and to those fields, with health and healing, with fulness and increase

and growth, and a growing of corn and grass?

Ahura Mazda answered:—

"Sweetness and fatness will never come back again to that land and to those fields, with health and healing, with fulness and increase and growth, and a growing of corn and grass, until that ungodly Ashemaogha has been smitten to death on the spot, and the holy Sraosha of that place has been offered up a sacrifice for three days and three nights, with fire blazing, with Baresma tied up, and with Haoma prepared. Then sweetness and fatness will come back again to that land and to those fields, with health and healing, with fulness and increase and growth, and a growing of corn and grass."

# SPELLS RECITED DURING THE CLEANSING

Zarathustra asked Ahura Mazda:—

O Ahura Mazda! most beneficent Spirit, maker of the material world, thou Holy One! How shall I fight against that Drug who from the dead rushes upon the living? How shall I fight against that Drug who from the dead defiles the living?

Ahura Mazda answered:—

"Say aloud those words in the Gâthas that are to be said twice. 'I drive away Angra Mainyu from this house, from this borough, from this town, from this land; from the very body of the man defiled by the dead, from the very body of the woman defiled by the dead; from the master of the house, from the lord of the borough, from the lord of the town, from the lord of the land; from the whole of the world of Righteousness. I drive away the Nasu, I drive away direct defilement, I drive away indirect defilement, from this house, from this borough, from this town, from this land; from the very body of the man defiled by the dead, from the very body of the woman defiled by the dead; from the master of the house, from the lord of the borough, from the lord of the town, from the lord of the land; from the whole of the world of Righteousness.'"

O Maker of the material world, thou Holy One! Which are those words in the Gâthas that are to be said thrice?

Ahura Mazda answered:—

"I drive away Indra, I drive away Sauru, I drive away the Deva Naunghaithya from this house, from this borough, from this town, from this land; from the very body of the man defiled by the dead, from the very body of the woman defiled by the dead, from the master of the house, from the lord of the borough, from the lord of the town, from the lord of the land; from the whole of the world of Righteousness. I drive away Tauru, I drive away Zairi, from this house, from this borough, from this town, from this land; from the very body of the man defiled by the dead, from the very body of the woman defiled by the dead; from the master of the house, from the lord of the borough, from the lord of the town, from the lord of the land; from the whole of the holy world."

O Maker of the material world, thou Holy One! Which are those words in the Gâthas that are to be said four times?

Ahura Mazda answered:—

"These are the words in the Gâthas that are to be said four times, and thou shalt four times say them aloud: 'I drive away Aêshma, the fiend of the murderous spear, I drive away the Deva Akatasha, from this house, from this borough, from this town, from this land; from the very body of the man defiled by the dead, from the very body of the woman defiled by the dead; from the master of the house, from the lord of the borough, from the lord of the town, from the lord of the land; from the whole of the world of Righteousness. I drive away the Varenya Devas, I

drive away the Wind-Deva, from this house, from this borough, from this town, from this land; from the very body of the man defiled by the dead, from the very body of the woman defiled by the dead; from the master of the house, from the lord of the borough, from the lord of the town, from the lord of the land; from the whole of the world of Righteousness."

# TO FIRES, WATERS, PLANTS

We worship thee, the Fire, O Ahura Mazda's son! We worship the fire Berezi-savangha (of the lofty use), and the fire Vohu-fryâna (the good and friendly), and the fire Urvâ-zista (the most beneficial and most helpful), and the fire Vâzista (the most supporting), and the fire Spenista (the most bountiful), and Nairyasangha the Yazad of the royal lineage, and that fire which is the house-lord of all houses and Mazda-made, even the son of Ahura Mazda, the holy lord of the ritual order, with all the fires. And we worship the good and best waters Mazda-made, holy, all the waters Mazda-made and holy, and all the plants which Mazda made, and which are holy. And we worship the Mâthra-spenta (the bounteous word-of-reason), the Zarathustrian law against the Devas, and its long descent. And we worship Mount Ushidarena which is Mazda-made and shining with its holiness, and all the mountains shining with holiness, and of abundant glory, and which Mazda made. And we worship the good and pious prayer for blessings, and these waters and these lands, and all the greatest chieftains, lords of the ritual order; and I praise, invoke, and glorify the good, heroic, bountiful Fravashis of the saints, those of the house, the Vîs, the Zantuma, the Dahvyuma, and the Zarathustrôtêma, and all the holy Yazads!

# TO THE EARTH AND THE SACRED WATERS

And now we worship this earth which bears us, together with Thy wives, O Ahura Mazda! yea, those Thy wives do we worship which are so desired from their sanctity. We sacrifice to their zealous wishes, and their capabilities, their inquiries, and their wise acts of pious reverence, and with these their blessedness, their full vigor and good portions, their good fame and ample wealth. O ye waters! now we worship you, you that are showered down, and you that stand in pools and vats, and you that bear forth our loaded vessels, ye female Ahuras of Ahura, you that serve us in helpful ways, well forded and full-flowing, and effective for the bathings, we will seek you and for both the worlds! Therefore did Ahura Mazda give you names, O ye beneficent ones! when He who made the good bestowed you. And by these names we worship you, and by them we would ingratiate ourselves with you, and with them would we bow before you, and direct our prayers to you with free confessions of our debt. O waters, ye who are productive, and ye maternal ones, ye with heat that suckles the frail and needy before birth, ye waters that have once been rulers of us all, we will now address you as the best, and the most bountiful; those are yours, those good objects of our offerings, ye long of arm to reach our sickness, or misfortune, ye mothers of our life!

# PRAYER FOR HELPERS

And now in these Thy dispensations, O Ahura Mazda! do Thou wisely act for us, and with abundance with Thy bounty and Thy tenderness as touching us; and grant that reward which Thou hast appointed to our souls, O Ahura Mazda! Of this do Thou Thyself bestow upon us for this world and the spiritual; and now as part thereof do Thou grant that we may attain to fellowship with Thee, and Thy Righteousness for all duration. And do Thou grant us, O Ahura! men who are righteous, and both lovers and producers of the Right as well. And give us trained beasts for the pastures, broken in for riding, and for bearing, that they may be in helpful companionship with us, and as a source of long enduring vigor, and a means of rejoicing grace to us for this. So let there be a kinsman lord for us, with the laborers of the village, and so likewise let there be the clients. And by the help of those may we arise. So may we be to You, O Ahura Mazda! holy and true, and with free giving of our gifts.

# **A PRAYER FOR SANCTITY AND ITS BENEFITS**

I pray with benedictions for a benefit, and for the good, even for the entire creation of the holy and the clean; I beseech for them the generation which is now alive, for that which is just coming into life, and for that which shall be hereafter. And I pray for that sanctity which leads to prosperity, and which has long afforded shelter, which goes on hand in hand with it, which joins it in its walk, and of itself becoming its close companion as it delivers forth its precepts, bearing every form of healing virtue which comes to us in waters, appertains to cattle, or is found in plants, and overwhelming all the harmful malice of the Devas, and their servants who might harm this dwelling and its lord, bringing good gifts, and better blessings, given very early, and later gifts, leading to successes, and for a long time giving shelter. And so the greatest, and the best, and most beautiful benefits of sanctity fall likewise to our lot for the sacrifice, homage, propitiation, and the praise of the Bountiful Immortals, for the bringing prosperity to this abode, and for the prosperity of the entire creation of the holy, and the clean, and as for this, so for the opposition of the entire evil creation. And I pray for this as I praise through Righteousness, I who am beneficent, those who are likewise of a better mind.

# TO THE FIRE

I offer my sacrifice and homage to thee, the Fire, as a good offering, and an offering with our hail of salvation, even as an offering of praise with benedictions, to thee, the Fire, O Ahura Mazda's son! Meet for sacrifice art thou, and worthy of our homage. And as meet for sacrifice, and thus worthy of our homage, mayest thou be in the houses of men who worship Mazda. Salvation be to this man who worships thee in verity and truth, with wood in hand, and Baresma ready, with flesh in hand, and holding too the mortar. And mayest thou be ever fed with wood as the prescription orders. Yea, mayest thou have thy perfume justly, and thy sacred butter without fail, and thine andirons regularly placed. Be of full-age as to thy nourishment, of the canon's age as to the measure of thy food, O Fire, Ahura Mazda's son! Be now aflame within this house; be ever without fail in flame; be all a-shine within this house; be on thy growth within this house; for long time be thou thus to the furtherance of the heroic renovation, to the completion of all progress, yea, even till the good heroic millennial time when that renovation shall have become complete. Give me, O Fire, Ahura Mazda's son! a speedy glory, speedy nourishment, and speedy booty, and abundant glory, abundant nourishment, abundant booty, an expanded mind, and nimbleness of tongue for soul and understanding, even an understanding continually growing

in its largeness, and that never wanders, and long enduring virile power, an offspring sure of foot, that never sleeps on watch, and that rises quick from bed, and likewise a wakeful offspring, helpful to nurture, or reclaim, legitimate, keeping order in men's meetings, yea, drawing men to assemblies through their influence and word, grown to power, skilful, redeeming others from oppression, served by many followers, which may advance my line in prosperity and fame, and my Vîs, and my Bantu, and my province, yea, an offering which may deliver orders to the Province as firm and righteous rulers. And mayest thou grant me, O Fire, Ahura Mazda's Son! that whereby instructors may be given me, now and for evermore, giving light to me of Heaven, the best life of the saints, brilliant, all glorious. And may I have experience of the good reward, and the good renown, and of the long forecasting preparation of the soul. The Fire of Ahura Mazda addresses this admonition to all for whom he cooks the night and morning meal. From all these, O Spitama! he wishes to secure good care, and healthful care as guarding for salvation, the care of a true praiser. At both the hands of all who come by me, I, the Fire, keenly look: What brings the mate to his mate, the one who walks at large, to him who sits at home? We worship the bounteous Fire, the swift-driving charioteer. And if this man who passes brings him wood brought with sacred care, or if he brings the Baresma spread with sanctity, or the Hadhâ-naêpata plant, then afterwards Ahura Mazda's Fire will bless him, contented, not offended, and in its satisfaction saying

thus: May a herd of kine be with thee, and a multitude of men, may an active mind go with thee, and an active soul as well. As a blest soul mayest thou live through thy life, the nights which thou shall live. This is the blessing of the Fire for him who brings it wood well dried, sought out for flaming, purified with the earnest blessing of the sacred ritual truth. We strive after the flowing on of the good waters, and their ebb as well, and the sounding of their waves, desiring their propitiation; I desire to approach them with my praise.

# TO THE BOUNTIFUL IMMORTALS

I would worship these with my sacrifice, those who rule aright, and who dispose of all aright, and this one especially I would approach with my praise (Ahura Mazda). He is thus hymned in our praise-songs. Yea, we worship in our sacrifice that deity and lord, who is Ahura Mazda, the Creator, the gracious helper, the maker of all good things; and we worship in our sacrifice Spitama Zarathustra, that chieftain of the rite. And we would declare those institutions established for us, exact and undeviating as they are. And I would declare forth those of Ahura Mazda, those of the Good Mind, and of Asha Vahista, and those of Khshatra-vairya, and those of the Bountiful Âramaiti, and those of Weal and Immortality, and those which appertain to the body of the Kine, and to the Kine's soul, and those which appertain to Ahura Mazda's Fire, and those of Sraosha the blessed, and of Rashnu the most just, and those of Mithra of the wide pastures, and of the good and holy Wind, and of the good Mazdayasnian Religion, and of the good and pious Prayer for blessings, and those of the good and pious Prayer which frees one from belying, and the good and pious Prayer for blessing against unbelieving words. And these we would declare in order that we may attain unto that speech which is uttered with true religious zeal, or that we may be as prophets of the provinces, that we may succor him who lifts his voice for Mazda, that we may be as prophets who

smite with victory, the befriended of Ahura Mazda, and persons the most useful to him, holy men who think good thoughts, and speak good words, and do good deeds. That he may approach us with the Good Mind, and that our souls may advance in good, let it thus come; yea, "how may my soul advance in good? let it thus advance."

# **PRAISE OF THE HOLY BULL**

Hail, bounteous bull! Hail to thee, beneficent bull! Hail to thee, who makest increase! Hail to thee, who makest growth! Hail to thee, who dost bestow his part upon the righteous faithful, and wilt bestow it on the faithful yet unborn! Hail to thee, whom the Gahi kills, and the ungodly Ashemaogha, and the wicked tyrant.

# **TO RAIN AS A HEALING POWER**

"Come, come on, O clouds, from up above, down on the earth, by thousands of drops, by myriads of drops"—thus say, O holy Zarathustra! "to destroy sickness, to destroy death, to destroy the sickness that kills, to destroy death that kills, to destroy Gadha and Apagadha. If death come after noon, may healing come at eve! If death come at eve, may healing come at night! If death come at night, may healing come at dawn! And showers shower down new water, new earth, new plants, new healing powers, and new healing."

# TO THE WATERS AND LIGHT OF THE SUN

"As the sea Vouru-kasha is the gathering place of the waters, rising up and going down, up the aërial way and down the earth, down the earth and up the aerial way: thus rise up and roll along! thou in whose rising and growing Ahura Mazda made the aerial way. Up! rise up and roll along! thou swift-horsed Sun, above Hara Berezaiti, and produce light for the world, and mayest thou, O man! rise up there, if thou art to abide in Garô-nmânem, along the path made by Mazda, along the way made by the gods, the watery way they opened. And the Holy Word shall keep away the evil. Of thee, O child! I will cleanse the birth and growth; of thee, O woman! I will make the body and the strength pure; I make thee rich in children and rich in milk; rich in seed, in milk, in fat, in marrow, and in offspring. I shall bring to thee a thousand pure springs, running towards the pastures that give food to the child."

# TO THE WATERS AND LIGHT OF THE MOON

As the sea Vouru-kasha is the gathering place of the waters, rising up and going down, up the aërial way and down the earth, down the earth and up the aërial way: Thus rise up and roll along! thou in whose rising and growing Ahura Mazda made the earth. Up! rise up, thou Moon, that dost keep in thee the seed of the bull; rise up above Hara Berezaiti, and produce light for the world, and mayest thou, O man! rise up there, if thou art to abide in Garô-nmânem, along the path made by Mazda, along the way made by the gods, the watery way they opened. And the Holy Word shall keep away the evil: Of thee, O child! I will cleanse the birth and growth; of thee, O woman! I will make the body and the strength pure; I make thee rich in children and rich in milk; rich in seed, in milk, in fat, in marrow, and in offspring. I shall bring to thee a thousand pure springs, running towards the pastures that give food to the child.

# TO THE WATERS AND LIGHT OF THE STARS

As the sea Vouru-kasha is the gathering place of the waters, rising up and going down, up the aërial way and down the earth, down the earth and up the aërial way: Thus rise up and roll along! thou in whose rising and growing Ahura Mazda made everything that grows. Up! rise up, ye deep Stars, that have in you the seed of waters; rise up above Hara Berezaiti, and produce light for the world, and mayest thou, O man! rise up there, if thou art to abide in Garô-nmânem, along the path made by Mazda, along the way made by the gods, the watery way they opened. Thus rise up and roll along! ye in whose rising and growing Ahura Mazda made everything that rises. In your rising, away will the Kahvuzi fly and cry; away will the Ayêhi fly and cry; away will the Gahi, who follows the Yâtu, fly and cry.

# **THE DHAMMAPADA**

**Translation by F. Max Müller**

# INTRODUCTION

The "Dhammapada," or "Path to Virtue," is one of the most practical ethical hand-books of Buddhism. It is included in the canon of Buddhistic Scriptures, and is one of the Eastern books which can be read with delight to-day by those who are classed as general readers. It is divided into twenty-six chapters, and the keynote of it is struck by the sentence "The virtuous man is happy in this world, and he is happy in the next; he is happy in both. He is happy when he thinks of the good he has done; he is still more happy when going on the good path." The first step in the "good path" is earnestness, for as the writer says, "Earnestness is the path of immortality (Nirvana), thoughtlessness the path of death; those who are in earnest do not die, those who are thoughtless are as if dead already." Earnestness, in this connection, evidently means the power of reflection, and of abstracting the mind from mundane things. There is something very inspiring in the sentence, "When the learned man drives away vanity by earnestness, he, the wise, climbing the terraced heights of wisdom, looks down upon the fools: free from sorrow he looks upon the sorrowing crowd, as one that stands on a mountain looks down upon them that stand upon the plain." This reminds us of Lucretius,

"How sweet to stand, when tempests tear the main,

On the firm cliff, and mark the seaman's toil!  
Not that another's danger soothes the soul,  
But from such toil how sweet to feel secure!  
How sweet, at distance from the strife, to view  
Contending hosts, and hear the clash of war!  
But sweeter far on Wisdom's height serene,  
Upheld by Truth, to fix our firm abode;  
To watch the giddy crowd that, deep below,  
Forever wander in pursuit of bliss;  
To mark the strife for honors, and renown,  
For wit and wealth, insatiate, ceaseless urged,  
Day after day, with labor unrestrained."

It is curious to see the atheistic Epicurean and the devout Buddhist meeting on a common ground. But the beauties of the "Dhammapada" can only be realized by a careful study of this charming work. We would point out, for instance, in the chapter on Flowers, what is a piece of golden advice to all readers of books: "The disciple will find out the plainly shown path of virtue, as a clever man finds the right flower."

Neither the date nor the authorship of the "Dhammapada" is known, but there is conclusive evidence that this canon existed before the Christian era. Many scholars agree in ascribing its utterances to Buddha himself, while others are of the opinion that it is a compilation made by Buddhist monks from various sources.

# THE DHAMMAPADA

## CHAPTER I

### THE TWIN-VERSES

All that we are is the result of what we have thought: it is founded on our thoughts, it is made up of our thoughts. If a man speaks or acts with an evil thought, pain follows him, as the wheel follows the foot of the ox that draws the carriage.

All that we are is the result of what we have thought: it is founded on our thoughts, it is made up of our thoughts. If a man speaks or acts with a pure thought, happiness follows him, like a shadow that never leaves him.

"He abused me, he beat me, he defeated me, he robbed me"—in those who harbor such thoughts hatred will never cease.

"He abused me, he beat me, he defeated me, he robbed me"—in those who do not harbor such thoughts hatred will cease.

For hatred does not cease by hatred at any time: hatred ceases by love—this is an old rule.

The world does not know that we must all come to an end here; but those who know it, their quarrels cease at once.

He who lives looking for pleasures only, his senses uncontrolled, immoderate in his food, idle, and weak, Mâra (the tempter) will certainly overthrow him, as the wind throws down a weak tree.

He who lives without looking for pleasures, his senses well controlled, moderate in his food, faithful and strong, him Mâra will certainly not overthrow, any more than the wind throws down a rocky mountain.

He who wishes to put on the yellow dress without having cleansed himself from sin, who disregards also temperance and truth, is unworthy of the yellow dress.

But he who has cleansed himself from sin, is well grounded in all virtues, and endowed also with temperance and truth: he is indeed worthy of the yellow dress.

They who imagine truth in untruth, and see untruth in truth, never arrive at truth, but follow vain desires.

They who know truth in truth, and untruth in untruth, arrive at truth, and follow true desires.

As rain breaks through an ill-thatched house, passion will break through an unreflecting mind.

As rain does not break through a well-thatched house, passion will not break through a well-reflecting mind.

The evil-doer mourns in this world, and he mourns in the next; he mourns in both. He mourns and suffers when he sees the evil result of his own work.

The virtuous man delights in this world, and he delights in the

next; he delights in both. He delights and rejoices, when he sees the purity of his own work.

The evil-doer suffers in this world, and he suffers in the next; he suffers in both. He suffers when he thinks of the evil he has done; he suffers more when going on the evil path.

The virtuous man is happy in this world, and he is happy in the next; he is happy in both. He is happy when he thinks of the good he has done; he is still more happy when going on the good path.

The thoughtless man, even if he can recite a large portion of the law, but is not a doer of it, has no share in the priesthood, but is like a cow-herd counting the cows of others.

The follower of the law, even if he can recite only a small portion of the law, but, having forsaken passion and hatred and foolishness, possesses true knowledge and serenity of mind, he, caring for nothing in this world or that to come, has indeed a share in the priesthood.

# CHAPTER II

## ON EARNESTNESS

Earnestness is the path of immortality (Nirvâna), thoughtlessness the path of death. Those who are in earnest do not die, those who are thoughtless are as if dead already.

Having understood this clearly, those who are advanced in earnestness delight in earnestness, and rejoice in the knowledge of the elect.

These wise people, meditative, steady, always possessed of strong powers, attain to Nirvâna, the highest happiness.

If an earnest person has roused himself, if he is not forgetful, if his deeds are pure, if he acts with consideration, if he restrains himself, and lives according to law—then his glory will increase.

By rousing himself, by earnestness, by restraint and control, the wise man may make for himself an island which no flood can overwhelm.

Fools follow after vanity. The wise man keeps earnestness as his best jewel.

Follow not after vanity, nor after the enjoyment of love and lust! He who is earnest and meditative, obtains ample joy.

When the learned man drives away vanity by earnestness, he, the wise, climbing the terraced heights of wisdom, looks down

upon the fools: free from sorrow he looks upon the sorrowing crowd, as one that stands on a mountain looks down upon them that stand upon the plain.

Earnest among the thoughtless, awake among the sleepers, the wise man advances like a racer, leaving behind the hack.

By earnestness did Maghavan (Indra) rise to the lordship of the gods. People praise earnestness; thoughtlessness is always blamed.

A Bhikshu (mendicant) who delights in earnestness, who looks with fear on thoughtlessness, moves about like fire, burning all his fetters, small or large.

A Bhikshu (mendicant) who delights in reflection, who looks with fear on thoughtlessness, cannot fall away from his perfect state—he is close upon Nirvâna.

# CHAPTER III

## THOUGHT

As a fletcher makes straight his arrow, a wise man makes straight his trembling and unsteady thought, which is difficult to guard, difficult to hold back.

As a fish taken from his watery home and thrown on the dry ground, our thought trembles all over in order to escape the dominion of Mâra, the tempter.

It is good to tame the mind, which is difficult to hold in and flighty, rushing wherever it listeth; a tamed mind brings happiness.

Let the wise man guard his thoughts, for they are difficult to perceive, very artful, and they rush wherever they list: thoughts well guarded bring happiness.

Those who bridle their mind which travels far, moves about alone, is without a body, and hides in the chamber of the heart, will be free from the bonds of Mâra, the tempter.

If a man's faith is unsteady, if he does not know the true law, if his peace of mind is troubled, his knowledge will never be perfect.

If a man's thoughts are not dissipated, if his mind is not perplexed, if he has ceased to think of good or evil, then there is

no fear for him while he is watchful.

Knowing that this body is fragile like a jar, and making his thought firm like a fortress, one should attack Mâra, the tempter, with the weapon of knowledge, one should watch him when conquered, and should never rest.

Before long, alas! this body will lie on the earth, despised, without understanding, like a useless log.

Whatever a hater may do to a hater, or an enemy to an enemy, a wrongly-directed mind will do him greater mischief.

Not a mother, not a father, will do so much, nor any other relatives; a well-directed mind will do us greater service.

# CHAPTER IV

## FLOWERS

Who shall overcome this earth, and the world of Yama, the lord of the departed, and the world of the gods? Who shall find out the plainly shown path of virtue, as a clever man finds the right flower?

The disciple will overcome the earth, and the world of Yama, and the world of the gods. The disciple will find out the plainly shown path of virtue, as a clever man finds the right flower.

He who knows that this body is like froth, and has learnt that it is as unsubstantial as a mirage, will break the flower-pointed arrow of Mâra, and never see the king of death.

Death carries off a man who is gathering flowers, and whose mind is distracted, as a flood carries off a sleeping village.

Death subdues a man who is gathering flowers, and whose mind is distracted, before he is satiated in his pleasures.

As the bee collects nectar and departs without injuring the flower, or its color or scent, so let a sage dwell in his village.

Not the perversities of others, not their sins of commission or omission, but his own misdeeds and negligences should a sage take notice of.

Like a beautiful flower, full of color, but without scent, are

the fine but fruitless words of him who does not act accordingly.

But, like a beautiful flower, full of color and full of scent, are the fine and fruitful words of him who acts accordingly.

As many kinds of wreaths can be made from a heap of flowers, so many good things may be achieved by a mortal when once he is born.

The scent of flowers does not travel against the wind, nor that of sandal-wood, or of Tagara and Mallikâ flowers; but the odor of good people travels even against the wind; a good man pervades every place.

Sandal-wood or Tagara, a lotus-flower, or a Vassikî, among these sorts of perfumes, the perfume of virtue is unsurpassed.

Mean is the scent that comes from Tagara and sandal-wood; the perfume of those who possess virtue rises up to the gods as the highest.

Of the people who possess these virtues, who live without thoughtlessness, and who are emancipated through true knowledge, Mâra, the tempter, never finds the way.

As on a heap of rubbish cast upon the highway the lily will grow full of sweet perfume and delight, thus among those who are mere rubbish the disciple of the truly enlightened Buddha shines forth by his knowledge above the blinded worldling.

# CHAPTER V

## THE FOOL

Long is the night to him who is awake; long is a mile to him who is tired; long is life to the foolish who do not know the true law.

If a traveller does not meet with one who is his better, or his equal, let him firmly keep to his solitary journey; there is no companionship with a fool.

"These sons belong to me, and this wealth belongs to me," with such thoughts a fool is tormented. He himself does not belong to himself; how much less sons and wealth?

The fool who knows his foolishness, is wise at least so far. But a fool who thinks himself wise, he is called a fool indeed.

If a fool be associated with a wise man even all his life, he will perceive the truth as little as a spoon perceives the taste of soup.

If an intelligent man be associated for one minute only with a wise man, he will soon perceive the truth, as the tongue perceives the taste of soup.

Fools of poor understanding have themselves for their greatest enemies, for they do evil deeds which bear bitter fruits.

That deed is not well done of which a man must repent, and the reward of which he receives crying and with a tearful face.

No, that deed is well done of which a man does not repent, and the reward of which he receives gladly and cheerfully.

As long as the evil deed done does not bear fruit, the fool thinks it is like honey; but when it ripens, then the fool suffers grief.

Let a fool month after month eat his food (like an ascetic) with the tip of a blade of Ku['s]a-grass, yet is he not worth the sixteenth particle of those who have well weighed the law.

An evil deed, like newly-drawn milk, does not turn suddenly; smouldering, like fire covered by ashes, it follows the fool.

And when the evil deed, after it has become known, turns to sorrow for the fool, then it destroys his bright lot, nay, it cleaves his head.

Let the fool wish for a false reputation, for precedence among the Bhikshus, for lordship in the convents, for worship among other people!

"May both the layman and he who has left the world think that this is done by me; may they be subject to me in everything which is to be done or is not to be done," thus is the mind of the fool, and his desire and pride increase.

"One is the road that leads to wealth, another the road that leads to Nirvâna"—if the Bhikshu, the disciple of Buddha, has learnt this, he will not yearn for honor, he will strive after separation from the world.

# CHAPTER VI

## THE WISE MAN

If you see a man who shows you what is to be avoided, who administers reproofs, and is intelligent, follow that wise man as you would one who tells of hidden treasures; it will be better, not worse, for him who follows him.

Let him admonish, let him teach, let him forbid what is improper!—he will be beloved of the good, by the bad he will be hated.

Do not have evil-doers for friends, do not have low people for friends: have virtuous people for friends, have for friends the best of men.

He who drinks in the law lives happily with a serene mind: the sage rejoices always in the law, as preached by the elect.

Well-makers lead the water wherever they like; fletchers bend the arrow; carpenters bend a log of wood; wise people fashion themselves.

As a solid rock is not shaken by the wind, wise people falter not amidst blame and praise.

Wise people, after they have listened to the laws, become serene, like a deep, smooth, and still lake.

Good men indeed walk warily under all circumstances; good

men speak not out of a desire for sensual gratification; whether touched by happiness or sorrow wise people never appear elated or depressed.

If, whether for his own sake, or for the sake of others, a man wishes neither for a son, nor for wealth, nor for lordship, and if he does not wish for his own success by unfair means, then he is good, wise, and virtuous.

Few are there among men who arrive at the other shore (become Arhats); the other people here run up and down the shore.

But those who, when the law has been well preached to them, follow the law, will pass over the dominion of death, however difficult to cross.

A wise man should leave the dark state of ordinary life, and follow the bright state of the Bhikshu. After going from his home to a homeless state, he should in his retirement look for enjoyment where enjoyment seemed difficult. Leaving all pleasures behind, and calling nothing his own, the wise man should purge himself from all the troubles of the mind.

Those whose mind is well grounded in the seven elements of knowledge, who without clinging to anything, rejoice in freedom from attachment, whose appetites have been conquered, and who are full of light, they are free even in this world.

# CHAPTER VII

## THE VENERABLE

There is no suffering for him who has finished his journey, and abandoned grief, who has freed himself on all sides, and thrown off all fetters.

They exert themselves with their thoughts well-collected, they do not tarry in their abode; like swans who have left their lake, they leave their house and home.

Men who have no riches, who live on recognized food, who have perceived void and unconditioned freedom (Nirvâna), their path is difficult to understand, like that of birds in the air.

He whose appetites are stilled, who is not absorbed in enjoyment, who has perceived void and unconditioned freedom (Nirvâna), his path is difficult to understand, like that of birds in the air.

The gods even envy him whose senses, like horses well broken in by the driver, have been subdued, who is free from pride, and free from appetites; such a one who does his duty is tolerant like the earth, or like a threshold; he is like a lake without mud; no new births are in store for him.

His thought is quiet, quiet are his word and deed, when he has obtained freedom by true knowledge, when he has thus become

a quiet man.

The man who is free from credulity, but knows the uncreated, who has cut all ties, removed all temptations, renounced all desires, he is the greatest of men.

In a hamlet or in a forest, on sea or on dry land, wherever venerable persons (Arahanta) dwell, that place is delightful.

Forests are delightful; where the world finds no delight, there the passionless will find delight, for they look not for pleasures.

# CHAPTER VIII

## THE THOUSANDS

Even though a speech be a thousand (of words), but made up of senseless words, one word of sense is better, which if a man hears, he becomes quiet.

Even though a Gâthâ (poem) be a thousand (of words), but made up of senseless words, one word of a Gâthâ is better, which if a man hears, he becomes quiet.

Though a man recite a hundred Gâthâs made up of senseless words, one word of the law is better, which if a man hears, he becomes quiet.

If one man conquer in battle a thousand times a thousand men, and if another conquer himself, he is the greatest of conquerors.

One's own self conquered is better than all other people; not even a god, a Gandharva, not Mâra (with Brâhman) could change into defeat the victory of a man who has vanquished himself, and always lives under restraint.

If a man for a hundred years sacrifice month by month with a thousand, and if he but for one moment pay homage to a man whose soul is grounded in true knowledge, better is that homage than a sacrifice for a hundred years.

If a man for a hundred years worship Agni (fire) in the forest,

and if he but for one moment pay homage to a man whose soul is grounded in true knowledge, better is that homage than sacrifice for a hundred years.

Whatever a man sacrifice in this world as an offering or as an oblation for a whole year in order to gain merit, the whole of it is not worth a quarter a farthing; reverence shown to the righteous is better.

He who always greets and constantly reveres the aged, four things will increase to him: life, beauty, happiness, power.

But he who lives a hundred years, vicious and unrestrained, a life of one day is better if a man is virtuous and reflecting.

And he who lives a hundred years, ignorant and unrestrained, a life of one day is better if a man is wise and reflecting.

And he who lives a hundred years, idle and weak, a life of one day is better if a man has attained firm strength.

And he who lives a hundred years, not seeing beginning and end, a life of one day is better if a man sees beginning and end.

And he who lives a hundred years, not seeing the immortal place, a life of one day is better if a man sees the immortal place.

And he who lives a hundred years, not seeing the highest law, a life of one day is better if a man sees the highest law.

# CHAPTER IX

## EVIL

A man should hasten towards the good, and should keep his thought away from evil; if a man does what is good slothfully, his mind delights in evil.

If a man commits a sin, let him not do it again; let him not delight in sin: the accumulation of evil is painful.

If a man does what is good, let him do it again; let him delight in it: the accumulation of good is delightful.

Even an evil-doer sees happiness so long as his evil deed does not ripen; but when his evil deed ripens, then does the evil-doer see evil.

Even a good man sees evil days so long as his good deed does not ripen; but when his good deed ripens, then does the good man see good things.

Let no man think lightly of evil, saying in his heart, It will not come nigh unto me. Even by the falling of water-drops a water-pot is filled; the fool becomes full of evil, even if he gather it little by little.

Let no man think lightly of good, saying in his heart, It will not come nigh unto me. Even by the falling of water-drops a water-pot is filled; the wise man becomes full of good, even if he gather

it little by little.

Let a man avoid evil deeds, as a merchant, if he has few companions and carries much wealth, avoids a dangerous road; as a man who loves life avoids poison.

He who has no wound on his hand, may touch poison with his hand; poison does not affect one who has no wound; nor is there evil for one who does not commit evil.

If a man offend a harmless, pure, and innocent person, the evil falls back upon that fool, like light dust thrown up against the wind.

Some people are born again; evil-doers go to hell; righteous people go to heaven; those who are free from all worldly desires attain Nirvâna.

Not in the sky, not in the midst of the sea, not if we enter into the clefts of the mountains, is there known a spot in the whole world where a man might be freed from an evil deed.

Not in the sky, not in the midst of the sea, not if we enter into the clefts of the mountains, is there known a spot in the whole world where death could not overcome the mortal.

# CHAPTER X

## PUNISHMENT

All men tremble at punishment, all men fear death; remember that you are like unto them, and do not kill, nor cause slaughter.

All men tremble at punishment, all men love life; remember that thou art like unto them, and do not kill, nor cause slaughter.

He who, seeking his own happiness, punishes or kills beings who also long for happiness, will not find happiness after death.

He who, seeking his own happiness, does not punish or kill beings who also long for happiness, will find happiness after death.

Do not speak harshly to anyone; those who are spoken to will answer thee in the same way. Angry speech is painful: blows for blows will touch thee.

If, like a shattered metal plate (gong), thou utter nothing, then thou hast reached Nirvâna; anger is not known to thee.

As a cow-herd with his staff drives his cows into the stable, so do Age and Death drive the life of men.

A fool does not know when he commits his evil deeds: but the wicked man burns by his own deeds, as if burnt by fire.

He who inflicts pain on innocent and harmless persons, will soon come to one of these ten states:—

He will have cruel suffering, loss, injury of the body, heavy affliction, or loss of mind.

A misfortune coming from the king, or a fearful accusation, or loss of relations, or destruction of treasures.

Lightning-fire will burn his houses; and when his body is destroyed, the fool will go to hell.

Not nakedness, not platted hair, not dirt, not fasting, or lying on the earth, not rubbing with dust, not sitting motionless, can purify a mortal who has not overcome desires.

He who, though dressed in fine apparel, exercises tranquillity, is quiet, subdued, restrained, chaste, and has ceased to find fault with all other beings, he indeed is a Brâhmana, an ascetic (Sramana), a friar (Bhikshu).

Is there in this world any man so restrained by shame that he does not provoke reproof, as a noble horse the whip?

Like a noble horse when touched by the whip, be ye strenuous and eager, and by faith, by virtue, by energy, by meditation, by discernment of the law, you will overcome this great pain, perfect in knowledge and in behavior, and never forgetful.

Well-makers lead the water wherever they like; fletchers bend the arrow; carpenters bend a log of wood; good people fashion themselves.

# CHAPTER XI

## OLD AGE

How is there laughter, how is there joy, as this world is always burning? Do you not seek a light, ye who are surrounded by darkness?

Look at this dressed-up lump, covered with wounds, joined together, sickly, full of many schemes, but which has no strength, no hold!

This body is wasted, full of sickness, and frail; this heap of corruption breaks to pieces, life indeed ends in death.

After one has looked at those gray bones, thrown away like gourds in the autumn, what pleasure is there left in life!

After a stronghold has been made of the bones, it is covered with flesh and blood, and there dwell in it old age and death, pride and deceit.

The brilliant chariots of kings are destroyed, the body also approaches destruction, but the virtue of good people never approaches destruction—thus do the good say to the good.

A man who has learnt little, grows old like an ox; his flesh grows, but his knowledge does not grow.

Looking for the maker of this tabernacle, I have run through a course of many births, not finding him; and painful is birth again

and again. But now, maker of the tabernacle, thou hast been seen; thou shalt not make up this tabernacle again. All thy rafters are broken, thy ridge-pole is sundered; the mind, approaching the Eternal (Visankhâra, Nirvâna), has attained to the extinction of all desires.

# Конец ознакомительного фрагмента.

Текст предоставлен ООО «ЛитРес».

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