

30,10. adā zī auuā drījō [auuō.]bauuaiti¹ skəŋdō spaiia9rahiā
 aṭ asištā yaojanṭē ā hušitōiš vanḡəuṣ mananḡhō
 mazdā ašaxiiācā yōi zazaṇṭi vanḡāu srauuhī

30,11. hiiat tā uruuātā saša9a² yā mazdā dadāt mašiiāḡhō
 x'itica 9nəitī hiiatcā darəḡōm drəḡuuō.dəbiiō° rašō
 sauuacā ašauuabiiō aṭ aipī tāiš aḡhaiṭi uštā

End of Yasna 30

¹ bauuaiti, var. buuaiti.

² saša9a, Geldner saša9a without variants.

30,10. For then destruction will come down upon deceit through its elimination. The swiftest steeds will be yoked,¹ and they will win good fame (in the race) to the good dwelling of good thought, Mazdā, and truth.

30,11. O you mortals, when you observe the rules that Mazdā has established, for good behavior and about where not to go, and when (you consider) the long-lasting harm which is (in store) for the deceitful, and also the benefits for the truthful, then (you will realize that) by those (rules) the things desired will be there.

End of Yasna 30

¹ 'the swiftest steeds will be yoked': intoning a song of praise is compared with yoking a team of horses to a chariot for a horse-race (Intro. 5.3).

Yasna 31. Tā vō uruuātā Hāiti

31,1. Tā vō uruuātā marəntō aguštā vacā səngħāmāhī
aēibiiō yōi uruuātāiš drujō ašahiā gaē9ā vīmərəncaitē
atciṭ aēibiiō vahištā yōi zrazdā° aṅhən mazdāi

31,2. yezi aiš noiṭ uruuānē aduuā aibi.dərəštā vaxiiā
aṭ vā vispəng aiioi ya9a ratūm ahurō vaedā
mazdā aiiā ašaiiā yā ašat hacā juuāmāhī

31,3. yam dā mainiiū ā9rācā ašacā cōiš rānōibiiā xšnūtəm
hiiat uruuatəm cazdōṅhhuuadəbiiō° taṭ nō mazdā viduanoi vaocā
hizuuā 9βahiā āṅhō yā juuantō vispəng vāurāiā

31,4. yadā ašəm zəuuim aṅhən mazdāscā ahurāṅhō
ašicā ārmaiti vahištā išasā manāḡhā
maibiiō xša9rəm aojōṅhhuat° yehiiā vərədā vanaēmā drujəm

31,5. taṭ mōi vīcidiiai vaocā hiiat mōi ašā dātā vahiio
viduiē vohū manāḡhā məṅcā daidiiā yehiiā mā əəšiš
tāciṭ mazdā ahurā yā noiṭ vā aṅhaṭ aṅhaiti vā

31,6. ahmāi aṅhaṭ vahištəm yō mōi viduuā vaocāt hai9im
mā9rəm yim hauruuatātō ašahiā amərətātasā
mazdāi auuat xša9rəm hiiat hōi vohū vaxšaṭ manāḡhā

31,7. yastā maṅtā pouuuio raocəbiš rōi9βən x'ā9rā
huuō xra9βā dāmiš ašəm yā dārāiiaṭ vahištəm manō
tā mazdā mainiiū uxšiiō yō ā nūrəmcit ahurā hāmō

31,8. aṭ 9βā məṅḡhī° pouuuim mazdā yazūm¹ stōi manāḡhā
vaṅhōuš ptarəm² manāḡhō hiiat 9βā hām cašmaini [həṅ]grəbəm
hai9im ašahiā dāmiš aṅhōuš ahurəm šiiə9anaēšū

31,9. 9βōi as ārmaitiš° 9βō ā gəuš tašā as xratuš³
mainiiōuš° mazdā ahurā hiiat axiiāi dadā pa9am
vāstriiāṭ vā aite yō vā noiṭ aṅhaṭ vāstriio

31,10. aṭ hī aiiā frauuarētā vāstrim axiiāi fšuiiaṅtəm
ahurəm ašauuanəm vaṅhōuš fšəṅḡhīm° manāḡhō
noiṭ mazdā auuāstriio dauuāscinā humərətōiš baxštā

¹ yazūm, Geldner yezim.

² ptarəm, Geldner patarəm.

³ as xratuš, Geldner as xratuš, inexact for aš.xratuš?

Yasna 31. Tā-vē-urvātā Hāiti

31,1 Keeping in mind these rules of yours we pronounce words (as yet) unheard to those who by the rules of deceit destroy the possessions of truth, but (which are) best for those who are faithful to Mazdā.

31,2. If the way better to tread is not seen by the (faithful), then I approach you all since Mazdā Ahura knows the judgment on these two shares, (a judgment) through which we can live in accordance with truth.

31,3. (Tell us about) the gratification which you grant with (your) spirit and (your) fire and which you assign through truth, according to the balance, which is the rule for (determining the benefit of) the conscientious. Tell us about that with the tongue of your mouth, O Mazdā, so that (we) may know (it) and I, applying it, may win over all the living.

31,4. When Mazdā and the (other) Ahuras are present, as well as truth worthy of invocation, along with reward and right-mindedness, then with good thought I hope to gain for myself strong power through the increase of which we may defeat deceit.

31,5. Tell me about the better (part) which you have assigned to me through truth, that I may discern it and that I may learn through good thought from (Him) whose prophet (I am), and note in my mind which things will not be, and which will be, O Mazdā Ahura.

31,6. The best (part) shall be for Him, the Knowing one, who may pronounce for me the true manthra concerning integrity and immortality of truth. That power (shall be) for Mazdā which He shall make grow with His good thought.

31,7. The Primal one who conceived (the manthra): “Let the free spaces be filled with light,” with His intellect created truth. By that spirit by which one upholds best thought you still grow, O Mazdā Ahura, you who (have remained) the same until today.¹

31,8. Thus, when I grasp you with my eyes, O Mazdā, I realize that it is through (your) thought that you, the Primal one, are youthful, the father of good thought, the true creator of truth and the Ahura (judging) the deeds of the world.

31,9. Right-mindedness was yours, yours also was the most intellectual fashioner of the cow, O Mazdā Ahura, when by virtue of your spirit you opened ways for her, so that she could join either the herdsman or whoever might not be a herdsman.

31,10. Of these two (the cow) chose for herself the cattle-breeding herdsman as a truthful master, the bondsman of good thought. The non-herdsman, O Mazdā, does not enjoy a good reputation, however much he may shout.

¹ Stanzas 31,7-8 describe the miraculous nature of Ahura Mazdā who is primal, creator, father, and judge and, simultaneously, youthful and still growing and who is still today one and the same.

31,11. hiiat nō mazdā paouruūim gaē9āscā tašō daēnāscā
 9βā manarhā xratūscā hiiat astuuaṅtəm dadā uštanəm
 hiiat šiiiao9anācā sēṅghascā ya9rā varənōṅg vasā dāiietē

31,12. a9rā vācəm baraiti mi9ahuuacā vā ərəš.vacā° vā
 viduūā vā əuuīduuā vā ahiiā zərēdācā manarhācā
 ānuš.haxš ārmaitiš° mainiiū pərəsaitē¹ ya9rā maē9ā

31,13. yā frasā auuišiiā yā vā mazdā pərəsaētē² taaia
 yō vā kasəuš aēnarhō ā mazištəm [a]iiamaitē bījəm
 tā cašmōṅg 9βisrā hārō aibi ašā [aibi.]vaēnahi vispā

31,14. tā 9βā pərəsā ahurā yā zi āiti jēṅghaticā
 yā išudō dadəṅtē dā9ranəm hacā ašəonō
 yāscā mazdā drəguuō.dəbiio° ya9ā tā arhən hōṅkərətā hiiat

31,15. pərəsā auuat yā maēniš³ yō drəguuaitē xša9rəm hunāiti
 duš.šiiiao9anāi ahurā yō nōit jiiōtūm hanarē vinasti
 vāstriehiiā aēnarhō pasəuš vīrāatcā adrujiiantō

31,16. pərəsā auuat ya9ā huuō yā hudānuš dəm(ə)nahiiā⁴ xša9rəm
 šoi9rahiiā vā daxiiəuš vā ašā frada9ai aspərəzātā
 9βāuuas mazdā ahurā yadā huuō arhāt yā.šiiiao9anasca

31,17. katārəm ašauuā vā drəguuā vā vərənauuaitē⁵ maziio
 vīduuā vīdušē mraotū mā əuuīduuā aipi dēbāuuaiiat
 zdī nō mazdā ahurā varhəuš fradaxštā manarhō

31,18. mā.ciš at vō drəguuatō m9ar9ascā gūštā sāsnašcā
 āzi⁶ dāmānəm višəm vā šoi9rəm vā daxiiūm vā [ā]dāt
 dušitacā marəkaēcā° a9ā iš sāzdūm snai9išā

31,19. gūštā yō maṅtā ašəm ahūm.biš° vīduuā ahurā
 ərəžuxδai vacarhəm xšaiimnō hizuuō vasō
 9βā ā9rā suxrā mazdā varhāu vīdātā ranaiiā

31,20. yō āiiat ašauuanəm diuamnəm hōi aparəm xšiiō
 darəgōm āiiū təmarhō duš.x'arə9əm° auuaētās vacō
 tōm vā⁷ ahūm drəguuantō šiiiao9anāiš x'aiš daēnā naēšāt

¹ pərəsaitē, Geldner pərəsaitē.

² pərəsaētē, Geldner pərəsaitē.

³ maēniš, Geldner māniš.

⁴ dəm(ə)nahiiā, Geldner dəmanahiiā, many mss. dəmnahiiā.

⁵ vərənauuaitē, Geldner vərənuuaitē.

⁶ āzi, i.e. a-zi.

⁷ vā, Geldner va.

31,11. Since, O Mazdā, with your thought you fashioned for us what is the first, the possessions and the religious views, as well as the intellects, when you created material life, when (you created) the actions and words where the wisher makes use of his preferences —

31,12. where there is doubt¹ as to whether it is a man of false words or one of true words, a knowing one or an ignorant one who, following his heart and thought raises his voice there, then (one's) right-mindedness shall take counsel with (his) spirit.

31,13. Through truth you see all things, O Mazdā, perceiving them with the gleam of your eye(s), be it two persons taking open counsel with each other, or be it in secret, or be it a person who, being guilty of just a small injury, shall incur the greatest punishment.

31,14. I ask you, O Mazdā Ahura, about the things that are approaching and will reach (us), about the invigorating gifts people will obtain from the truthful one or from the deceitful, and how they will be there when the reckoning (takes place).

31,15. I ask you, O Ahura, about the punishment for the evil-doer who delegates power to the deceitful one and who does not find a livelihood without injury to the cattle and men of the undeceiving herdsman.

31,16. I ask you, O Mazdā Ahura, about that generous person, one such as you, who, with truth, strives to promote the power over house, county, and land: How and when will he be present, and with what actions?

31,17. Is the truthful one more convincing or the deceitful one? Let the knowing one speak to the Knowing one. Let the ignorant one henceforth not delude (people). Be the teacher of good thought to us, O Mazdā Ahura.

31,18. Let no (adherent) of the deceitful one listen to your mantras and teachings. For he renders house, village, county, and land uninhabitable and ruined. Teach them therefore with your weapon.

31,19. The healer of existence, the knowing one who conceives truth, has listened (to your teachings). At will he is in control of his tongue for the sake of the correct uttering of the words, at the distribution of the balances in the good (way)² with your red fire, O Mazdā Ahura.

31,20. Brilliant things instead of weeping will be (the reward) for the person who comes to the truthful one. But a long period of darkness, foul food, and the word 'woe' — to such an existence your religious view will lead you, O deceitful ones, because of your own actions.³

¹ 'where there is doubt': uncertain.

² 'in the good (way)', or: 'at the good (reward to be distributed)'.

³ 'your religious view ... because of your own actions': The use of the possessive pronoun x'a 'own' stresses the paradox that the deceitful themselves are guilty of their misfortune, cf. 46,5,11, 51,13-14.

31,21. mazdā dadāt ahurō hauruātō amərətātascā
 būrōiš ā ašaxiiācā x'āpai9iiāt xša9rahiiā sarō
 vaṅhəuš vazduarə manəṅhō yə hōi mainiiū šiiə9anāišcā urua9ō

31,22. ci9rā ī hudāṅhē ya9əna¹ vaədəmnāi manəṅhā
 vohū huuō xša9rā ašəm vacaṅhā šiiə9anācā hapti
 huuō tōi mazdā ahurā vāzištō aṅhaiti astiš

End of Yasna 31

¹ya9əna, Geldner ya9ana.

31,21. From His own wide shelter of integrity and immortality, of truth and power, Mazdā Ahura gives the fruit of good thought (to the person) who is His ally in spirit and actions.

31,22. Bright things are (in store) for the munificent one, who already possesses them in his thought. Through good power he holds truth in word and in action. He shall be your most welcome guest, O Mazdā Ahura.

End of Yasna 31

Yasna 32. X^r aētumaiti Häiti

32,1. Axiiäcä x^raētus¹ yäsaṭ ahiiä vərəzəznəm maṭ airiamnä
ahiiä daēuuā mahmī manōi ahurahiiä uruuāzəmə mazdā
ṭṭōi dūtāṅhō āṅhāmā təṅg dāraiiō yōi vā daibišəṅṭi

32,2. aēibiiō mazdā ahurō sārəmnō vohū manəṅhā
xšaṭrāṭ hacā paiti.mraoṭ ašā huš.haxā x^rənuuātā
spəṅṭam və āmaitim vaṅ²hūm^o varəmaidī hā nō aṅhaṭ

32,3. aṭ yuš daēuuā višpāṅhō akāṭ manəṅhō stā ciṭrəm
yascā vā maš yazaitē drūjascā pairimatōišcā
šiiəomam aipī daibitānā yāiš asrūdūm¹ būmiiā haptai9e

32,4. yaṭ² yūštā framīma9a yā mašiiā acištā daṭṭō
vaxšəṅṭe daēuuō.zuštā vaṅhəuš siždiəimnä manəṅhō
mazdā ahurahiiā xratōuš nasiiəṅṭō ašāaṭcā

32,5. tā dəbənaōtā mašim hujiiātōiš amərətātascā
hiiāṭ vā akā manəṅhā yəṅṅ daēuuəṅṅ akascā mainiiuš
akā šiiəo9anəm vacəṅhā yā fracinas drəguəṅṭəm xšaiiō³

32,6. pourū⁴ aēnā ənāxštā yāiš srəuahiieitī yezi tāiš a9a
hātā.marānē ahurā vahištā vōistā manəṅhā
ṭṭahmī vō mazdā xšaṭrōi ašāicā səṅghō vidam

32,7. aēšam aēnaṅham naēcīt viduuā aojōi hədrōiiā
yā jōiiā səṅghaitē yāiš srəuuī x^raēnā aiiəṅhā
yaēšam tū ahurā irixtəm mazdā vaēdištō ahī

32,8. aēšam aēnaṅham viūuaṅhušō srəuuī yimascīt
yō mašiiəṅṅ cixšnušō ahmākəṅṅ gāuš bagā x^rərəmnō
aēšamcīt ā ahmī ṭṭahmī vici9ōi aipī

32,9. duš.sastiš srəuuā mōrəṅdaṭ huō jiiātəuš səṅghanāiš xratūm
apō mā ištīm [apa]jiiəṅtā bərxəḍam hāitim vaṅhəuš manəṅhō
tā uxḍā mainiiəuš^o mahiiā mazdā ašāicā yušmaibiiā gərəzē

32,10. huō mā nā srəuuā mōrəṅdaṭ yō acištəm vaēnaṅhē^o aogodā
gām ašibiiā huuarəcā yascā dā9əṅṅ drəguuatō dadāṭ
yascā vāstrā viūuəpaṭ yascā vadarē vōiždaṭ ašāunē

¹ asrūdum, Geldner asrūzdum.

² yaṭ, var. yaaṭ.

³ xšaiiō, var. xšiiō.

⁴ pourū, most mss. have pouru.

Yasna 32. Khwaētumaitī Hāiti

32,1. In my recital, O Daēvas, the family and the community along with the tribe ask for His, Mazdā Ahura's, favor¹ (by praying): "Let us be your people. You scatter those who are hostile to you."

32,2. Mazdā Ahura, being associated with good thought and being a good friend of sun-like truth, answers them by virtue of His power: "We choose your holy and good right-mindedness. Let it be ours!"

32,3. But all you Daēvas are seed of evil thought, as is the 'great' person worshipping you, as well as the actions of deceit and contempt, for which again and again you have become notorious in the seventh clime of the Earth² —

32,4. since you, (the Daēvas), order the worst things, by producing which the mortals hope to prosper as your minions, flinching from good thought and straying away from the intellect of Mazdā Ahura and from truth.

32,5. You (Daēvas) cheat the mortals of good life and immortality in the same way as both the evil spirit, (associated) with evil thought, (cheated) you, the Daēvas, and the action (inspired) by evil word, by which a ruler recognizes a deceitful person.

32,6. Through best thought, O Mazdā Ahura, you know of the many peace-breaking crimes by which the deceitful one strives for fame. You who remember people's merits and demerits, let praise for you and for truth be spread in your realm.

32,7. I sincerely declare I have no knowledge of such crimes which are praised by the violent one,³ for which one is interrogated with the glowing metal and of which you, O Mazdā Ahura, know best the outcome.

32,8. Even Yima, the son of Vivahvan, became notorious for such crimes. He, wishing to gratify the mortals, our people, failed by calling himself God.⁴ As for me, in regard to such (crimes) I submit to your decision,⁵ O Mazdā.

32,9. The blasphemer, by his commandeering, spoils (our) reputation and the intellect of livelihood. He robs (us) of the authority esteemed by good thought. With these utterances of my spirit I complain to you, O Mazdā, and to truth.

32,10. That man spoils (our) reputation who professes what is the worst in order to see the cow and the sun with his eyes, who makes the just subject to the deceitful one and ravages the pastures and brandishes his weapon against the truthful one

¹ Here and in the following stanzas Zarathushtra mocks and derides the Daevas who have come in order to grab the offerings made by the truthful.

² 'the seventh clime of the Earth', the clime Khvaniratha, is the central of the seven parts of the world.

³ 'crimes praised by the violent one': uncertain.

⁴ Yima (Yima Khshaeta, Persian Jamshīd) was guilty of a lie which caused the loss of paradise.

⁵ 'I submit to your decision': uncertain.

32,11. taēcīṭ mā mōrəṇḁən jiiōtūm yōi drəguuəntō¹ mazbiš² cikōitərəš
 aṇ³hišcā° aṇhauuascā³ apaiieiti raēxənaṇhō vaedəm
 yōi vahištāṭ ašaono⁴ mazdā rərəšiiṇ manəṇhō

32,12. yā rāṇhaiṇ srauuaṇhā vahištāṭ šiiəoṯanāṭ marətānō
 aēibiiō mazdā akā mraoṭ yōi gəuš uruuāxš.uxtī mōrəṇḁən jiiōtūm
 yāiš grəhmā° ašāṭ varatā karapā xšaṯrəmcā išanəm dnujəm

32,13. yā xšaṯrā grəhmō° hišasaṭ acištahiā dəmānē manəṇhō
 aṇhəuš marəxtārō⁵ ahiiā yaēcā mazdā jīgərəzaṭ kāmē
 Ṣbahiiā mṇṇrānō dūtəm⁶ yə iš pāṭ darəsāṭ ašahiiā

32,14. ahiiā grəhmō° ā.hōiṯōi nī kāuuaiiascīṭ xratuš [nī.]dadat
 varēcā.hicā⁷ fraidiuuā hiiāṭ višəṇṭā drəguuəntəm auuō
 hiiāṭcā gəuš jaidiāi mraoi yə dūraošəm saocaiiāṭ auuō

32,15. anāiš ā vi.nənāsā yā karapō.tāscā° kəuuitāscā
 auuāiš aibi yəṇḁ daiṇṭi nōiṭ jiiātəuš xšaiiamnəṇḁ vasō
 tōi ābiiā bairiiāṇṭē vaṇhəuš ā dəmānē manəṇhō

32,16. haməm taṭ vahištācīṭ yə ušuruie siiascīṭ⁸ dahmahiiā
 xšaiiṇs mazdā ahurā yehiiā mā aiṯišcīṭ duuəəṯā
 hiiāṭ aēnaṇṭhe° drəguuəntō əəānū išiiṇḁṇ aṇhahiā

End of Yasna 32

¹ drəguuəntō, Geldner drəguuəto.

² mazbiš, Geldner mazibiš.

³ aṇhauuascā, Geldner aṇhuuascā.

⁴ ašaono, Geldner ašano.

⁵ marəxtārō, Geldner maraxtāro.

⁶ dūtəm, Geldner dūtim.

⁷ varēcā.hicā, Geldner varēcā hicā.

⁸ siiascīṭ, var. saiiascīṭ.

32,11. Indeed, those deceitful 'ladies and lords' spoil (our) livelihood, who 'distinguish' themselves with 'great deeds': robbing (people) of the possession of their heritage — and who rip the truthful away from best thought, O Mazdā.

32,12. Mazdā speaks condemning words to those who, by (their) speech, make the mortals fall away from the best action, and who spoil the life of the cow by saying "move on".¹ On their account the Karapan chooses Grehma practices as well as the power of the promoters of deceit, rather than truth.

32,13. Through that power the Grehma gang, destroyers of this world, wishes to sit down in the house of worst thought, O Mazdā. In their (wicked) desire, they complain about the people of your manthra-keeper preventing them from seeing truth.

32,14. The Kavis, being a Grehma gang, lay their intellects and their dignities into its fetter² day by day. They take their positions (at the sacrifice) in order to assist the deceitful one and, (by obeying) the command³ "let the (sacrificial) animal be killed," to assist the one who inflames⁴ the 'fire-resisting' (Haoma Dūraosha).⁵

32,15. Owing to such (activities) Karapanship and Kaviship are lost, being the outcome of (the activities of the truthful ones) whom they want to harness and make lose control over their lives. The (truthful) will be cared for by those two, (integrity and immortality), in the house of good thought.

32,16. O Mazdā Ahura, (it is you) who have power over any pious man lying in distress and whose fear frightens him: that equals the very best which, (contrary) to the crime of the deceitful one, is seen following behind the invigorators.⁶

End of Yasna 32

¹ 'move on' is, perhaps, an evil spell spoken by the deceitful to the cow, or to the soul of the cow, at the moment of slaughtering the animal.

² 'its fetter', i.e. the fetter of truth, or rather: the fetter of Haoma Dūraosha?

³ '(by obeying) the command': uncertain.

⁴ The pun 'the one who inflames the fire-resisting (Haoma)' denotes a deceitful priest who performs a certain Haoma rite considered unlawful by Zarathushtra.

⁵ The etymological meaning of Dūraosha (dūraoša), which in the Younger Avesta is an epithet of the Haoma, the intoxicant ritual drink of the Iranians, is 'fire-resisting, resisting annihilation'. In the Younger Avesta it is understood as 'preventing death, providing immortality'. Zarathushtra polemizes against the use of Haoma or, at least, against its misuse (cf. 48,10).

⁶ 'the very best ... following behind the invigorators', i.e. the gifts brought by the pious people.

Yasna 33. Ya9aišiša Haiti

- 33,1. Ya9a aiš¹ i9a varəšaitē yā dātā aŋhəuš paouruiiehiiā
ratu[s]² šiiə9anā razišta drəguuataēca hiiatcā ašəunē
yexiiācā həmiiasaitē³ mi9ahiiā yācā hōi ārəzuuā
- 33,2. aṭ yə akəm drəguuaitē vacaŋhā vā aṭ vā manəŋhā
zastōibiiā vā varəšaiti vanhāu vā cōi9aitē astim
tōi vārāi rādənti ahurahiiā zaošē mazdā
- 33,3. yə ašəunē vahištō x'aētū vā aṭ vā vərəzənniō
airiamnā vā ahurā vidəš vā 9baxšəŋhā gauuōi
aṭ huuō ašahiiā aŋhat vanhəušcā vāstrē manəŋhō
- 33,4. yə 9baṭ mazdā asruštīm akəmcā manō yazāi apā
x'aētəušcā tarə.maiṭim vərəzənaixiiācā nazdištəm drujəm
airiamnascā° nadəntō gəušcā vāstrāṭ acištəm mantūm
- 33,5. yastē vīspə.mazištəm sərəošəm zbaiiā auuaŋhānē
apānō darəgō.jiiāitīm ā xša9rəm vanhəuš manəŋhō
ašəṭ ā ərəzūš pa9ō yaēšū mazdā ahurō šaeiti°
- 33,6. yə zaotā aša ərəzūš° huuō mainiiəuš° a vahištāṭ kaiiā
ahmāṭ auuā manəŋhā yā vərəziieidiiāi maŋtā vāstriā
tā tōi iziia⁴ ahurā mazdā darštōišcā həm.parštōišcā
- 33,7. ā mā [ā]jidūm vahištā ā x'ai9iiaācā mazda darəšaṭcā
ašā vohū manəŋhā yā sruiiē parə magaonō⁵
əuuiš nā aŋtarə həntū nəmax'aitiš ci9rā rātaiiō
- 33,8. frō mōi [fra]juuōizdūm arə9ā tā yā vohū šiiəuuāi manəŋhā
yasnəm mazdā xšməuuatō aṭ vā ašā staomiiā vacā
dātā və amərətāscā utaiiūiti hauruuatəs draonō
- 33,9. aṭ tōi mazdā təm mainiiūm ašəoxšaiiantā⁶ sarəidiiāiiā°
x'a9rā mae9ā maiiā vahištā barətū manəŋhā
aiiā ārōi hākurənəm yaiiā haciŋtē uruuaŋo

¹ ya9a aiš, Geldner ya9aiš.

² ratuš šiiə9ana for ratu šiiə9ana owing to erroneous segmentation of spoken text.

³ həmiiasaitē, Geldner həməmiiasaitē.

⁴ iziia, Geldner iziia.

⁵ magaonō, Geldner magauno.

⁶ ašəoxšaiiantā, var. ašəoxšiiantā.

Yasna 33. Yathaish-itha Hāiti

33,1. Just as by those (present), so the straightest actions following the laws of the first existence, shall be performed by the judge both for the deceitful one and the truthful one, as well as for the one whose wrong and right (deeds) are reckoned together.

33,2. The person who works evil for the deceitful one by his word, his thought, or his hands, or (the one who) wins him over to be his guest at the good (reward),¹ all these heed His will, (abiding) in the pleasure of Mazdā Ahura.

33,3. The person who is best to the truthful one, by family, being a member of the same community, by tribe, O Ahura, or by caring zealously for the cow, that person will be in the pasture of truth and good thought.

33,4. By praying, I will turn disobedience and evil thought away from you, O Mazdā, as well as the scorn of the family and the deceit closest to the community and (your) revilers in the tribe, and I will turn the worst counsel from the pasture of the cow.

33,5. At the resting-place I shall invoke your utmost attention, having reached long life and the power of good thought and the paths straight through truth, whereon Mazdā Ahura dwells.

33,6. As a leading priest straightforward in truth, in accordance with the best spirit I am pleased with the thought with which one thinks pastoral works should be performed. With that (thought) I implore your sight and your counsel, O Mazdā Ahura.

33,7. Come hither to me, you Best ones, boldly and in persons, O Mazdā, with truth, and with good thought for which I am heard far beyond the faithful offerers. Let bright reverential gifts be manifest among us.

33,8. Take heed of these matters of mine which I will pursue with good thought: worship for one such as you, O Mazdā, and words full of praise through truth. Integrity and immortality are offered to you with stability, as oblation.

33,9. O Mazdā, with best thought let one bring to you through the free space facing me² that spirit of the two rivals³ who make truth grow. The fellowship of these two whose souls are in agreement has been apportioned.

¹ 'at the good (reward)', or: 'in (his) estate'?

² 'through the free space facing me': uncertain.

³ 'the two rivals': uncertain.

33,10. vīspā stōi hujītaiiō yā zī āṅharō yāscā hēṅtī
yāscā mazdā bauuaiṅtī¹ 9bahmi hiš zaoše ābaxšo.huua°
vohū uxšiiā manahā xša9rā ašācā uštā tanūm

33,11. yō səuuištō ahurō mazdāscā āmaitiščā
ašəmcā frādaṭ.gae9əm manascā vohū xša9rəmcā
sraotā mōi mərəzdātā mōi adāi kahiiāciṭ² paitī

33,12. us mōi [uz]ārəšuuā ahurā āmaitī təuuišim dasuā
spəništā mainiiū mazdā vaṅhuiiā zauuō adā
ašā hazō əmauuat vohū manahā fsəratūm°

33,13. rafəδrāi vourucašānē dōiši mōi yā vō abifrā
tā xša9rahiā ahurā yā vaṅhəuš ašiš manahō
frō spəṅtā āmaitē ašā daēnā [fra]daxšaiiā

33,14. aṭ rātəm zara9uštō tanuuasciṭ x°axiiā uštənəm
dadāitī pauuuatātəm manahascā vaṅhəuš mazdāi
šiiəo9anahiiā ašā³ yācā uxδaxiiācā səraošəm xša9rəmcā

End of Yasna 33

¹ bauuaiṅtī, var. buuaiṅtī.

² kahiiāciṭ, Geldner kahiiāciṭ.

³ ašā, Geldner ašai.

33,10. Receive, O Mazdā, in your approval all good gains which have existed, exist, and will exist. Grow at will in your body through good thought, power, and truth.

33,11. (You who are) the strongest and the wise(st) Ahura,¹ and (you who are) right-mindedness, truth furthering the possessions, good thought, and power, listen to me. Have mercy on me at any apportionment.

33,12. Rise up to me, O Mazdā Ahura. Take strength through right-mindedness and the most holy spirit, swiftness through good apportionment, forceful superiority through truth, and joy through good thought.²

33,13. For support, O far-seeing Ahura, show me those characteristics of your power, which are a reward of good thought. O holy right-mindedness, teach (us) the religious views through truth.

33,14. To Mazdā, Zarathushtra offers as a gift even the life force of his own body, the first offering of good thought as well as that of the action (performed) with truth, and (he offers his) obedience to the (divine) utterance and his power.

End of Yasna 33

¹ Mazdā, lit. 'wise', is coordinated here with the adj. 'strongest', thus having the function of an adjectival attribute.

² 'take strength etc.': Ahura Mazdā is invited to enjoy the offerings of the pious, both spiritual and material, in order to restore his power, cf. 34,1.

Yasna 34. Yā šiiə9anā Häiti

- 34,1. yā šiiə9anā yā vacaŋhā yā yasnā amə9ətətātəm
ašəmcā taibiiō¹ dāŋhā mazdā xša9rəmcā haunuuatātō
aēšəŋ tōi ahurā əhmā pourutəmāiš dastē
- 34,2. aṭcā ī tōi manəŋhā mainiiəuščā² vaŋhəušč² višpā dātā
spəŋtaxiiācā nərəš šiiə9anā yehiiā uruuā ašā hacaitē
pairigae9ē xšməuuatō vahmē mazdā garōbiš³ stūtəŋ
- 34,3. aṭ tōi miiazdəm ahurā nəmanəŋhā ašāicā dāmā
gae9ā višpā ā xša9rōi yā³ vohū 9raoštā manəŋhā
ə9rōi zī hudāŋhō višpāiš mazdā xšməuuasū sauuō
- 34,4. aṭ tōi ātrəm ahurā aojōŋhuuantəm ašā usəmahī
asištīm⁴ əmauuəŋtəm stōi rapəŋtē ci9rā. auuəŋhəm
aṭ mazdā daibišiiəŋtē zastāištaiš dərəštā. aēnəŋhəm
- 34,5. kaṭ və xša9rəm kā ištis⁵ šiiə9anāi mazdā ya9ā vā hahmī
ašā vohū manəŋhā 9rāiiōidiiāi drigūm yūšmākəm
parə vā višpāiš [parə.]vaoxəmə daēuuāišcā xrafstrāiš mašiiāišcā
- 34,6. yezi a9ā stā hai9im mazdā ašā vohū manəŋhā
aṭ taṭ mōi daxštəm dātā ahiiā aŋhəušč višpā mae9ā
ya9ā vā yazəmnascā uruuāidiiā stauuas aiiēnī paiti
- 34,7. ku9rā tōi arədrā mazdā yōi vaŋhəušč vaēdənā manəŋhō
səŋghuš rəxənā aspənciṭ sādrciṭ caxraiiō ušəuru
naēcim təm aniiəm yūšmaṭ vaēdā ašā a9ā nā 9rəzdūm
- 34,8. taiš zī nā šiiə9anāiš biieŋtē yaešū as pairī pourubiiō i9iiejo
hiiat as aojā⁵ nāidiiāŋhəm 9bahiiā mazdā aštā uruuātahiiā
yōi nōiṭ ašəŋ mainiiəŋtā aēibiiō dūirē vohū as manō
- 34,9. yōi spəŋtəŋ əŋmaitim 9bahiiā mazdā bə9əxə9əŋ vīdušō
duš.šiiə9anā auuazazaṭ vaŋhəušč əuuistū manəŋhō
aēibiiō maš ašā siiazdaṭ yauuaṭ ahmaṭ aurunā xrafstrā
- 34,10. ahiiā vaŋhəušč manəŋhō šiiə9anā vaocaṭ 9ə9əbəŋ huxratuš
spəŋtəŋmācā əŋmaitim dāmim vīduuā hi9əŋ ašahiiā
tācā višpā ahurā 9bahmi mazdā xša9rōi ā vōiiə9rā

¹ taibiiō, Geldner taeibiiō.² mainiiəuščā vaŋhəušč, Geldner mainiiuščā vaŋhušč.³ yā, var. ya.⁴ asištīm, var. asištəm.⁵ as aojā, Geldner as aojiiā, blunder for aš.aojā?

Yasna 34. Yā-shyaothanā Hāiti

34,1. The action, word, and worship through which you acquire immortality, truth, and the power of integrity, O Mazdā Ahura, (a share) of these is offered to you by us who are present in large numbers.¹

34,2. All of the good spirit is offered to you thoughtfully, as well as the actions of the holy man whose soul is in harmony with truth, O Mazdā, at the glorification of one such as you, entrusting (our) possessions (to you) with songs of praises.

34,3. In reverence for you, O Mazdā Ahura, and for truth, we place in your power, as an offering to you, all (our) possessions, which you have nourished with good thought. For benefit has been apportioned by all among those such as you, O Munificent ones.

34,4. O Mazdā Ahura, we desire your fire, strong through truth, most vigorous and impetuous, to be of clear help to (your) supporter, but of visible injury to (your) enemy by the (recompenses) coming from its hands.

34,5. What is your power, what your command, O Mazdā, that may protect me, your poor dependent, with truth and good thought, at work as well as when I sleep? We have declared you to be superior to all Daēvas, beasts, and (evil) mortals.²

34,6. If this is the way you really are, O Mazdā, with truth and good thought, then make that clear to me all days of my life, so that I may come to you again, worshipping and praising you ever more joyously.

34,7. Where are those zestful persons, O Mazdā, who by knowledge of the bequests and legacies of good thought remove any misfortune and distress? In truth, I do not know any other than you. So protect us.

34,8. The multitude (of deceitful) fears us on account of those actions by which you send danger around them, when the strong one hits the weaker one, by the severity of your rule, O Mazdā. You send good thought far away from those who do not respect truth.

34,9. Through ignorance of good thought the evil-doers let holy right-mindedness esteemed by your knowing one go away, O Mazdā. Let a great (leader) keep truths³ away from them, as far as (he shall keep) the fierce beasts away from us.

34,10. The person of good intellect speaks of grasping the actions of good thought, as well as (of grasping) holy right-mindedness, knowing it, the creative partner of truth, and (of) all those means of protection (found) in your power, O Mazdā.

¹ By enjoying the spiritual and material offerings presented to Him by the pious, Ahura Mazda restores His power which will enable Him to win the decisive victory against the powers of darkness.

² 'to all Daēvas, beasts, and (evil) mortals', or: 'to all beasts: Daēvas and (evil) mortals'?

³ The plural of 'truth' is also found in 49,1.

34,11. aṭ tōi ubē hauuuāscā xʻarə9ai.ā amərətātāscā
vaṇhəuš xša9rā manəḡhō ašā maṭ ārmaitiš vaxšt
utaiiūiti təuuišī taiš ā mazdā viduuaešam 9βoi.ahī¹

34,12. kaṭ tōi rāzarə kaṭ vaši kaṭ vā stūtō kaṭ vā yasnaiiā
srūidiiai mazdā frāuuaočā yā vidaiiaṭ ašiš rāšnəm
sišā nā ašā pa9ō vaṇhəuš xʻaētəṅg manəḡhō

34,13. təm aduuānəm ahurā yəm mōi mraoš vaṇhəuš manəḡhō
daēnā saošiiəṭəm yā hū.kərətā² ašāciṭ uruuāxšaṭ
hiiṭ cəuuištā³ hudābiiō⁴ miždəm mazdā yehiiā tū da9rəm

34,14. taṭ zī mazdā vaiṇīm astuuaitē uštānai dātā
vaṇhəuš šiiə9anā manəḡhō yōi zī gəuš vərəzənē aziiā
xšmākəm hucistīm ahurā xratəuš ašā frədō vərəzənā

34,15. mazdā aṭ mōi vahištā srauuāscā šiiə9anāčā vaocā
tā tū vohū manəḡhā ašāčā išudəm stūtō
xšmākā xša9rā ahurā fərəšəm vasnā hai9iiəṭm dā ahūm

End of Yasna 34

¹ viduuaešam 9βoi.ahī, or: viduuaešam.9βoi ahī?

² hū.kərətā, Geldner hū.karətā.

³ cəuuištā, Geldner ciuuištā.

⁴ hudābiiō, Geldner hudābiiō.

34,11. Both integrity and immortality serve you as food.¹ By the power of good thought, right-mindedness along with truth, make stability and strength grow. With all these you make the enemies tremble,² O Mazdā.

34,12. What is your directive? What do you wish? What praise and what worship? Proclaim so we can hear, O Mazdā, in what way one will distribute the reward for (obeying) your directives. Show us with truth the paths of good thought, easy to travel.

34,13. Show us that way which you have told me to be the way of good thought, the well-adorned way, on which the religious views of the benefactors proceed with truth itself toward the prize which you have accorded to the munificent ones and of which you are the award, O Mazdā Ahura.

34,14. For you, O Mazdā Ahura, grant this desirable possession to material life, through the action of good thought, you who are at the shelter of the fertile cow. (You grant) your good insight on account of the intellect which furthers (such) shelters through truth.

34,15. So tell me (which are) the best words and actions, (tell me) these with good thought, and tell me with truth (which is) the invigoration following the praise. Through your power, O Mazdā Ahura, make real the existence which is brilliant in value.

End of Yasna 34

¹ 'integrity and immortality' refer to the offerings of the pious as well as to the heavenly food with which these offerings are mystically identified.

² 'make the enemies tremble': uncertain.

Yasna 35-41. Yasna Haptaṅhāiti

Yasna 35

35,1. [Ahurəm mazdām ašauuanəm ašahe ratūm yazamaide. aməšā spəntā huxšaθrā huδāṅhō yazamaide. vīspəm ašaonō stīm yazamaide mainiiəuuimcā gaēθiiəmcā bərejā vaṅhəuš ašahe bərejā vaṅhuiā daēnaiiā māzdaiiasnōiš.]¹

35,2. Humatanəm hūxtanəm huuarəštanəm° iiadacā aniiadacā vərəziamnanəmcā vāuuəzananəmcā mahī aibi.jarətarō naēnaēstārō yaθənā² vohunəm mahī.

35,3. taṭ aṭ vairimaidi³ ahurā mazdā ašā.sīrā hiiat ī mainimadicā vaocōimācā varəzimācā⁴ yā hātəm šiiəθananəm vahištā xiiat ubōibiiā ahubiā.

35,4. gauuoi adāiš tāiš šiiəθanāiš yāiš vahištāiš fraēšiiāmahi rāmācā vāstrəmcā dazdiiāi surunuuatascā asurunuuatascā xšaiiaṅtascā axšaiiaṅtascā.

35,5. huxšaθrō.təmāi baṭ⁵ xšaθrəm ahmaṭ hiiat aibi dadəmahicā cišmahicā huuanmahicā hiiat mazdāi ahurāi ašāicā hiiat vahištāi.

35,6. yaθā aṭ⁶ utā nā vā nāiri vā vaedā haiθim aθā haṭ vohū taṭ əəcū vərəziiōtūcā iṭ ahmāi fracā vātōiiōtū iṭ aēibiiō yōi iṭ aθā vərəziian yaθā iṭ asti.

35,7. ahurahiiā aṭ zī aṭ və mazdā yasnəmcā vahməmcā vahištəm aməhmaidi ɡəušcā vāstrəm. taṭ aṭ və vərəziāmahi fracā vātōiiāmahi yā.tō isāmāidē.

35,8. ašahiiā āaṭ sairī ašahiiā vərəzəne kahmāicīṭ hātəm jjišəm vahištəm ādā ubōibiiā ahubiā.

35,9. imā aṭ uxδā vacā ahurā mazdā ašəm manaiiā⁷ vahehiiā frauuocāmā. θβəm aṭ aēšəm paitiiāstārəmcā fradaxštārəmcā dadəmaidē.

35,10. ašāatcā hacā vaṅhəušcā manəṅhō vaṅhəušcā xšaθrāt staotā-(ā)iš⁸ θβāt ahurā staotōibiiō aibi uxδā θβāt uxδōibiiō yasnā θβāt yasnōibiiō.

¹ This section is a later addition.

² yaθənā, Geldner yaθana.

³ vairimaidi, Geldner vairimaidi, Narten varəmaidī.

⁴ varəzimācā Narten, Geldner vərəzimācā.

⁵ baṭ, var. baat.

⁶ yaṭ, var. yaat.

⁷ manaiiā, Geldner maniiā.

⁸ staotā-(ā)iš for slightly incorrect staotāiš of the mss.

Yasna 35-41. Yasna Haptanghaiti

Yasna 35

35,1. [We worship Ahura Mazda, the truthful judge of truth. We worship the Ameshā Spentas, the munificent good rulers. We worship all the spiritual and material property of the truthful one with celebration of good truth, with celebration of the good Mazdayasnian Religion.]

35,2. We are the eulogists of the well-thought (thoughts), of the well-spoken (words), and of the well-performed (actions) that are being performed and that have been performed here and elsewhere, as we are also non-revilers of (all) good things.

35,3. O Ahura Mazda, beautiful through truth, the following we would choose: that we might think, pronounce, and perform the actions that would be the best among the actions of the existing,¹ for both existences.

35,4. Through these best actions we urge those who listen as well as those who do not listen, those who hold power as well as those who do not hold power, to establish peace and (provide) a pasture for the cow.

35,5. Thus we offer, commit, and delegate the power which is with us to the best ruler, Mazda Ahura, and to best truth.

35,6. Just as a man or a woman knows something (to be) true, being so, let him cultivate it for himself (as) a good seed grain, and let him make it known just as it is to those who would cultivate it.²

35,7. As we have realized worship and glorification of Ahura Mazda to be best for you (all) and likewise the pasture of the cow, so we wish to cultivate it for you and make it known to the extent that we are able.

35,8. He has declared the best search for refuge for anyone among the existing to be in the shelter of truth and in the community of truth, for both existences.

35,9. O Ahura Mazda, with a better devotion we wish to proclaim these uttered words as truth. We choose you to be their listener and elucidator.

35,10. In accordance with truth, good thought, and good power (we choose you) with a praise above praises, with an utterance above utterances, and with a worship above worships.

¹ 'the best among the actions of the existing (= of those who exist)', or: 'the best among the actions that are'.

² The section seems to deal with knowing and practicing a manthra.

Yasna 36

36,1. Ahiiā ʒβā aθrō vərəzənā paouruiē pairijasāmaidē mazdā ahurā ʒβā ʒβā mainiiū spəništā yə ā axtiš ahmāi yəm axtōiioi dāṅhē.

36,2. uruuāzišto huuō nā yātāiiā paiti.jamiiā ātarə mazdā ahurahiiā uruuāzīstahiiā uruuāz(ə)iiā nāmištahiiā nəmaṅhā nā mazištāi yāṅḡam paiti.jamiiā.

36,3. ātarš voi mazdā ahurahiiā ahī. mainiiuš voi ahiiā spəništō ahī. hiiat̄ vā tōi nāmanam̄ vāzištəm ātarə mazdā ahurahiiā tā ʒβā painijasāmaidē.

36,4. vohū ʒβā manāṅhā vohū ʒβā aša vaṅhūiiā ʒβā cistōiš šiiəoṅanāišcā vacəbišcā pairijasāmaidē.

36,5. nəmaxiiāmāhī iṣūidiiāmāhī ʒβā mazdā ahurā. vīspāiš ʒβā humatāiš vīspāiš hūxtāiš vīspāiš huuarəštāiš^o pairijasāmaidē.

36,6. sraēštəm aṭ tōi kəhrpəm kəhrpəm āuuəədaiiamāhī mazdā ahurā imā raocā barəzištəm barəzəmanam̄¹ auuat̄ yāt̄² huuarə auuāci.

Yasna 37

37,1. Iṅā āṭ yazamaidē ahurəm mazdām yə ḡamcā ašəmcā dāt̄ apascā dāt̄ uruuarāscā vaṅ^hiš raocāscā dāt̄ būmimcā vīspācā vohū.

37,2. ahiiā xšaθrā mazənācā hauupaṅḡhāišcā təm aṭ yasnanam̄ pauuuatātā yazamaidē yōi ḡəuš hacā šiiēiṅti.

37,3. təm aṭ āhūriiā nāməni mazdā.varā spəntō.təmā yazamaidē. təm ahmākāiš azdəbišcā^o uštānāišcā yazamaidē. [təm ašaonam̄³ frauuāšiš naraṅmcā nāirinamcā yazamaidē.]⁴

37,4. ašəm aṭ vahištəm yazamaidē hiiat̄ sraēštəm hiiat̄ spəntəm hiiat̄ aməšəm hiiat̄ raocəṅhuuat̄^o hiiat̄ vīspā vohū.

37,5. vohucā manō yazamaidē vohucā xšaθrəm vaṅ^hhimcā^o daēṅam vaṅ^hhimcā^o fsəratum̄ vaṅ^hhimcā^o ārmaitim.

¹ barəzəmanam̄, Geldner barəzimanam̄.

² yāt̄, var. yaat̄.

³ ašaonam̄, Geldner ašaunam̄.

⁴ The sentence in brackets seems to be a later addition.

Yasna 36

36,1. At first we approach you, O Mazda Ahura, with the community of this fire¹, (we approach) you with your most holy spirit, you who are pain to the one whom you seize for painful treatment.

36,2. O fire of Mazda Ahura, may you, the most delightful one, come to us for (your) share, may you come to us for the greatest of sharings, with the delight of the most delightful one, with the reverence of the most reverent one.

36,3. You are indeed the fire of Mazda Ahura. You are indeed His most holy spirit. We approach you, O fire of Mazda Ahura, (pronouncing) that of your names which is the most welcome among them.

36,4. We approach you with good thought, with good truth, and with the actions and words of good insight.

36,5. We worship and invigorate you, O Mazda Ahura. We approach you with all our well-thought (thoughts), with all our well-spoken (words), with all our well-performed (actions).

36,6. We attribute to you, O Mazda Ahura, the most beautiful body among bodies, these lights here² (as well as) yonder (light), the highest among the high since it was given the name 'sun'.³

Yasna 37

37,1. Herewith we worship Mazda Ahura who created the cow and truth, who created the waters and the good plants, who created the lights and the earth and all good things.

37,2. For His power and greatness and artful works we worship Him with the pre-eminence of the worships of those who dwell in harmony with the cow.

37,3. Him we worship (by pronouncing) His Ahurian names dear to Mazda and most holy. Him we worship with our bones and life force. [Him we worship (by mentioning) the Fravashis of the truthful men and women.]

37,4. We worship best truth, most beautiful, holy and immortal, full of light and containing all good things.

37,5. We worship good thought, good power, good religion, good joy, and good right-mindedness.

¹ 'with the community of this fire', or: 'with the shelter of this fire'?

² 'these lights here', i.e. the sacrificial fire.

³ 'since it was given the name sun', i.e. since it was created by Ahura Mazda.

Yasna 38

38,1. Imam̄ āaṭ ʒam̄ gəṇābiš haṠrā yazamaidē yā nā baraiti yāscā toi gəṇā ahurā mazdā ašāṭ hacā vairiā tā yazamaidē:

38,2. iṠā yaoštaiio fəraštaiio āmataiio. vaŋ¹hīm° abiš ašim̄ vaŋ¹hīm° išəm̄ vaŋ¹hīm° āziitim̄ vaŋ¹hīm° frasastim̄ vaŋ¹hīm° parəndim̄¹ yazamaidē.

38,3. apō aṭ yazamaidē maekaiiaŋtišcā² hōbuuaiŋtišcā frauuazaŋhō ahurāniš ahurahiiā hauuapaŋhā.³ hupərəṠβāscā vā huuō.ʒzaṠāscā° hušnaṠrāscā ubōibiiā ahubiiā cagəmə.

38,4. ūiti yā vō vaŋ¹hiš° ahurō mazdā nāmaŋ° dadāṭ vaŋhudā hiiat̄ vā dadāṭ taiš vā yazamaidē taiš friiānmahī° taiš nəmaxiiāmahi° taiš išūidiāmahi°.

38,5. apascā vā azišcā vā mātərašcā vā agəniā drigudāiaŋhō višpō.pitiš⁴ āuuuocāmā⁵ vahištā sraēštā. auuā vō vaŋ¹hiš° rətōiš darəgō.bāzauš nāšū paiti viiādā paiti.səŋdā mātarō jītaiio.

Yasna 39

39,1. IṠā āṭ⁶ yazamaidē gōuš uruuānəmcā tašānəmcā. ahimākəŋg āaṭ urunō pasukanəmcā yōi nā jijišəŋti yaēibiiascā toi ā yaēcā aēibio ā aŋhən.

39,2. daitikanəmcā aidiiūnaŋ hiiat̄ urunō yazamaidē. ašāunəŋm̄ āaṭ urunō yazamaidē kudō.zātanəmcīṭ narəmcā nāirinəmcā yaēcəŋm̄ vahehiš daenā vanaiŋti vā vəŋhən vā vaonarō vā.

39,3. āṭ⁷ iṠā yazamaidē vaŋhūšcā iṭ vaŋ¹hišcā° iṭ spəntəŋg aməšəŋg yauuuəjiiō yauuuəsuuō yōi vaŋhōuš ā manəŋhō šiieŋti yāscā ūiti.

39,4. yaṠā tū ī ahurā mazdā məŋghācā vaocascā dāscā varəšcā yā vohū aṠā toi dadəmahī aṠā cišmahī aṠā Ṡβā āiš yazamaidē aṠā nəmaxiiāmahi° aṠā išūidiāmahi° Ṡβā mazdā ahurā.

39,5. vaŋhōuš x°aētōuš x°aētātā vaŋhōuš ašahiiā Ṡβā pairijasāmaidē vaŋhuiiā fsəratuuō° vaŋhuiiā āmatōiš.

¹ parəndim̄, var. parəndim̄.

² maekaiiaŋtišcā Narten, Geldner maekaiŋtišcā.

³ hauuapaŋhā Narten, Geldner hauuapaŋhā.

⁴ višpō.pitiš Narten, Geldner višpō.paitiš.

⁵ āuuuocāmā Narten, Geldner auuāocāmā.

⁶ āṭ, var. āaṭ.

⁷ āṭ, var. āaṭ.