

### Yasna 38

38.1. We worship this earth that bears us. We worship it along with its women, and we worship those women who are yours, O Mazdā Ahura, worthy of being chosen in accordance with truth:

38.2. Abundances, purifications, brilliances, and right-mindednesses. And along with these we worship good reward, good invigoration, good nourishment, good praise, and good providence.<sup>1</sup>

38.3. We worship the waters which are tasty and juicy, the Ahurānīs which flow through the artful work of the Ahura. (We worship) you, (the waters) which provide good crossing, which flow well, and are good to swim in: a support for both existences.

38.4. Pronouncing the names which Mazdā Ahura, the Giver of the Good Things, gave you, O good ones, when He created you, we worship you with these (names), we appease you with them, we revere you with them, we invigorate you with them.

38.5. We address you as waters, fertile cows, mother-cows who are not to be killed for they nurse the poor and provide drink for all, you, the best and most beautiful ones, every time your long-armed munificence comes up to us, you good ones, you distributors, you pleasant ones, you mothers, you (sources of) gain.

### Yasna 39

39.1. Herewith we worship the soul of the cow and (her) fashioner. (We worship) our own souls and the souls of the domestic animals, which seek refuge with us to whom they belong and with us who belong to them.

39.2. We worship the souls of the wild animals that are harmless. We worship the souls of the truthful men and women wherever they are born, whose better religious views prevail, will prevail, and have (always) prevailed.

39.3. Herewith we worship the good male and the good female (entities), who are holy and immortal, who have eternal life and provide eternal benefit, the male ones who dwell at the side of good thought, and the female ones who do so.

39.4. Just as you, O Ahura Mazdā, conceived, pronounced, created, and wrought all good (things), so we offer and commit (them) to you, so we worship you with them, so we revere you with them, so we invigorate you with them, O Mazdā Ahura.

39.5. We approach you with (our) relationship to a good family, to good truth, good joy, and good right-mindedness.

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<sup>1</sup> In Avestan these are all of female gender, hence called 'women'.

## Yasna 40

40,1. Ahū aṭ paiti adāhū mazdā ahurā mazdāmcā būiricā kərəšuuā rāiti tōi xrapaiti ahmaṭ hiiāṭ aibi. hiiāṭ miždəm [m]auuaeθəm<sup>1</sup> fradadāθā daēnābiiō mazdā ahurā —

40,2. ahiiā huuō nō dāidi ahmaicā ahuiē manaxiiāicā taṭ ahiiā yā taṭ upā.jamiiāmā tauuacā haxəmə ašaxiiācā vīspāi yauuē.

40,3. dāidi aṭ nərəš mazdā ahurā ašəunō ašacinəṅhō aidiuš vāstriiəṅṅ darəgāi ižiiāi bəzuuaitē haxmainē ahmaibiiā.ahmā.rafənaṅhō.

40,4. aθā x'aētūš aθā vərəznā aθā haxəmaṅm° xiiāṭ yāiš hišcamaidē. aθā vō utā xiiāmā mazdā ahurā ərəšiiā<sup>2</sup> ištəm rāiti.

## Yasna 41

41,1. Stūtō garō vahməṅṅ ahurāi mazdāi ašaicā vahištāi dadəmahicā cišmahicā ācā āuuāēdaiiamahī.

41,2. vohū xšaθrəm tōi mazdā ahurā apaēmā vīspāi yauuē. huxšaθrastū nō nā vā nāiri vā xšaētā ubōiiō aṅhuuō hātəṃ hudāstəmā.

41,3. humāim θβā ižim yazatəm ašəṅhācim dadəmaidē. aθā tū nō gaiiascā astəṅtāscā xiiā ubōiiō aṅhuuō hātəṃ hudāstəmā.

41,4. hanaēmācā zaēmācā mazdā ahurā θbahmī rafənahī darəgāiiāu. aēšacā əmauuantascā buiiāmā rapōišcā tū nō darəgəmcā uštācā hātəṃ hudāstəmā.

41,5. θβōi staotarascā maθranascā ahurā mazdā aogəmadaēcā usmahicā vīsāmadaēcā. hiiāṭ miždəm [m]auuaeθəm fradadāθā daēnābiiō mazdā ahurā —

41,6. ahiiā huuō nō dāidi ahmaicā ahuiē manaxiiāicā taṭ ahiiā yā taṭ upā.jamiiāmā tauuacā sarəm ašahiiācā vīspāi yauuē.

End of Yasna Haptaṅhāiti<sup>3</sup>

<sup>1</sup> miždəm mauuaeθəm for miždəm auuaeθəm owing to erroneous segmentation of spoken text.

<sup>2</sup> ərəšiiā or ərəšiiā?

<sup>3</sup> Yasna 42, the eighth chapter of the 'Yasna of Seven Chapters' (Yasna Haptaṅhāiti) is a later addition to this text.

### Yasna 40

40.1. At these apportionments, O Mazdā Ahura, assume knowledge, and do it largely, of that which has form with us through your munificence. As to the firm prize which you (all) have presented to our religious views, O Mazdā Ahura:

40.2. Grant us (a share) of it for both this (material) existence and the spiritual<sup>1</sup> one, (grant us) that (share) of it through which we may come (and be in) your company and that of truth for all time.

40.3. Grant us, O Mazdā Ahura, truthful men who love truth, harmless herdsman, for an everlasting, abundant, and permanent fellowship, offering support to us and enjoying support from us.

40.4. So may the families be, so the communities, and so the fellowships which we follow. So, O Mazdā Ahura, may we, the truthful, be in your favor on account of (our) appropriate offering of what is desired (by you).

### Yasna 41

41.1. We offer, assign, and dedicate praises, songs, and glorifications to Mazdā Ahura and to best truth.

41.2. May we come (and be in) your good rule for all time, O Mazdā Ahura. May a good ruler, man or woman, assume rule over us in both existences, O most Munificent one among the existing.

41.3. We choose you, the blessed, abundant Yazata, who is in harmony with truth. So may you be for us both life and bodily frame in both existences, O most Munificent one among the existing!

41.4. May we deserve and win your long-time support, O Mazdā Ahura, and may we become vigorous and impetuous through you, and may you support us for a long time as (we) desire, O most Munificent one among the existing.

41.5. We declare ourselves your praisers and manthra-keepers, O Ahura Mazdā, and we are willing, and we are taking our positions (at the sacrifice). As to the firm prize which you (all) have presented to our religious views, O Mazdā Ahura:

41.6. Grant us (a share) of it for both this (material) existence and the spiritual one, that (share) of it through which we may come (and be in) your shelter and that of truth, for all time.

End of Yasna Haptanghāiti

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<sup>1</sup> 'spiritual (existence), lit. 'mental (existence), (existence) of thought'.

## Yasna 43-46. Uštatauaiti Ga9a

## Yasna 43. Uštatauaiti Häiti

- 43,1. Uštā ahmāi yahmāi uštā kahmāicīṭ  
 vasə.xšaiiṣ mazdā dāiiat ahurō  
 utaiiūiti təuuišim gaṭ.tōi<sup>1</sup> vasəmī  
 ašəm dərəidiiai° taṭ mōi dā ārmaitē  
 rāiiō ašiš vaṅhəuš gaēm manarḥō
- 43,2. aṭcā ahmāi višpanam vahištəm  
 x'a9rōiiā nā x'a9rəm daidita  
 9βā cici9βā° spəništā mainiiū mazdā  
 yā<sup>2</sup> dā ašā vaṅhəuš māiiā manarḥō  
 višpā aiārō darəgō.jiiātōiš° uruuādarḥā
- 43,3. aṭ huuō vaṅhəuš vahiiō nā aibi.jamiiāt  
 yə nā ərəzūš sauuarḥō pa9ō sišōiṭ  
 ahiiā arḥəuš astuuatō manarḥascā  
 hai9iiəng ā stiš<sup>3</sup> yəng ā.šāēiti° ahurō  
 arədrō 9βauuṣ huzəṇtušə spəṇtō mazdā
- 43,4. aṭ 9βā məngḥāi taxməmcā spəṇtəm mazdā  
 hiiat tā zastā yā tū hafši auuā  
 yā dā ašiš drəguuaitē ašāunaēcā  
 9βahiiā garəmā ā9rō ašā.aojarḥō  
 hiiat mōi vaṅhəuš hazə jimaṭ manarḥō
- 43,5. spəṇtəm aṭ 9βā mazdā məṅḥi° ahurā  
 hiiat 9βā arḥəuš za9ōi darəsəm paouruuim  
 hiiat dā šiiə9anā miždauuṣan yācā uxḏā  
 akəm akāi vaṅ<sup>h</sup>im° ašim vaṅhaouue  
 9βā hunarā dāmōiš uruuāesē apəmə
- 43,6. yahmī spəṇtā 9βā mainiiū uruuāesē jasō  
 mazdā<sup>4</sup> xša9rā ahmī vohū manarḥā  
 yehiiā šiiə9anāiš gaē9ā ašā frādəṇtē  
 aēibiiō ratūš səngḥaiti ārmaitiš  
 9βahiiā xratəuš yəm naēcīš dābaieiti

<sup>1</sup> gaṭ.tōi, i.e. gatōi.<sup>2</sup> yā, Geldner ya.<sup>3</sup> a stiš, Geldner astiš.<sup>4</sup> mazdā xša9rā, Geldner mazda xša9rā.

## Yasna 43 - 46. Ushtavaiti Gatha

### Yasna 43. Ushtavaiti Haiti

43,1. I desire that stability and strength should come as desired, to whomsoever Mazda Ahura, ruling as He desires, may grant what is desired.<sup>1</sup> O right-mindedness, grant me truth to keep it, (grant me) rewards of wealth and a life of good thought.

43,2. May the man obtain the best of all things, comfort in (the domain of) comfort,<sup>2</sup> (and) may he, perceptive through your most holy spirit, O Mazda, (obtain) the blessings of good thought which you grant through truth, all (his) days along with the joy of long life.

43,3. May that man attain what is better than good, who could show us the straight paths of benefit of this material existence and that of thought, the true (paths) to the possessions where the Ahura dwells, the one such as you, zestful, bound (to us), and holy, O Mazda.

43,4. I shall realize that you are firm and holy, O Mazda, when the superiority of good thought comes to me from that hand with which you hold the rewards which you assign to the deceitful one and to the truthful one by the heat of your fire strong through truth.

43,5. I realize that you are holy, O Mazda Ahura,<sup>3</sup> when I see you, the Primal one, at the procreation of existence (and) when you make actions reward-bearing as well as utterances, (assigning) evil to the evil one, but a good reward to the good one, by your skill, at the final turning point of the creation.<sup>4 5</sup>

43,6. At the turning point to which you come with your holy spirit, being Mazda through (your) power,<sup>6</sup> there through good thought by the actions of which the possessions are furthered through truth, right-mindedness pronounces judgments on these here, (the judgments) of your intellect, which nobody can deceive.

<sup>1</sup> 'desire ... desired ... desire ... desired', cf. 27,14, 46,12.

<sup>2</sup> 'in (the domain of) comfort', or: 'in search for comfort'?

<sup>3</sup> 'I recognize that you are holy, O Mazda Ahura': Zarathushtra is meditating in front of the sacrificial fire.

<sup>4</sup> 'final turning point of the creation' (hardly: 'final turning point of a creature') refers to the universal judgment rather than to the judgment at the end of one's individual life. Less clear 51,8.

<sup>5</sup> Zarathushtra is visualizing Ahura Mazda's activities both at the primal(?) creation and the final (?) judgment. The miraculousness of Ahura Mazda's power is described in a similar way in 31,7-8.

<sup>6</sup> 'being Mazda through (your) power', i.e. 'being wise through (your) power'.

43,7 spəntəm aṭ ʒβā mazdā məŋhī° ahurā  
 hiiat mā vohū pairī.jasaṭ manəŋhā  
 pərəsaṭcā mā ciš ahi kahiiā ahi  
 kaʒā aiiar<sup>1</sup> daxšārā fərasaiiāi dišā  
 aibi ʒβahū gaēʒahū tanušicā

43,8. aṭ hōi aoji zaraʒuštrō paouruūim  
 haiʒiio duuaēšā hiiat isōiiā drəguuāite  
 aṭ ašāunē rafənō xiiəm aojiŋhuuaṭ°  
 hiiat ā buštīš<sup>2</sup> vasasə.xšaʒrahiiā diiā  
 yauuaṭ.ā<sup>3</sup> ʒβā mazdā staomi<sup>4</sup> ufiācā

43,9. spəntəm aṭ ʒβā mazdā məŋhī° ahurā  
 hiiat mā vohū pairī.jasaṭ manəŋhā  
 ahiiā fərasəm kahmāi viūuiduiie vašī  
 aṭ ā ʒβahmāi āʒrē rāṭəm nəmanəhō  
 ašahiiā mā yauuaṭ isāi maniiāi

43,10. aṭ tū mōi dāiš ašəm hiiat mā zaozaomi  
 āmaiti hacimnō iṭ ārəm  
 pərəsācā nā yā tōi əhmā parštā  
 parštəm zi ʒβā yaʒənā<sup>5</sup> taṭ əmauuatəm  
 hiiat ʒβā xšaiiāš aēšəm diiāt əmauuantəm

43,11. spəntəm aṭ ʒβā mazdā məŋhī° ahurā  
 hiiat mā vohū pairī.jasaṭ manəŋhā  
 hiiat xšmā uxδāiš diidaiŋhē paouruūim  
 sādṛā mōi šas mašiiāēšū zrazdāitiš°  
 taṭ vərəziieidiāi hiiat mōi mraotā vahištəm

43,12. hiiatcā mōi mraoš ašəm jasō frāxšnənē  
 aṭ tū mōi nōiṭ asruštā pairīiaoyzā  
 uzirəidiāi<sup>6</sup> parā hiiat mōi ā.jimaṭ  
 səraošō aši maza.raiiā hacimnō  
 yā vi ašiš rānōibiio sauuoī [vi]dāiiāt

43,13. spəntəm aṭ ʒβā mazdā məŋhī° ahurā  
 hiiat mā vohū pairī.jasaṭ manəŋhā  
 arəʒā vōizdiiāi kāmahiiā tēm mōi dātā  
 darəgahiiā yaoš<sup>7</sup> yəm vā naēciš° dārəšt itē  
 vairiiā stōiš yā ʒβahmī xšaʒrōi vāci

<sup>1</sup> aiiarə, Geldner aiiarə.

<sup>2</sup> a buštīš, Geldner abuštīš.

<sup>3</sup> yauuaṭ.ā, i.e. yauuatā.

<sup>4</sup> staomi, Geldner stāumi.

<sup>5</sup> yaʒənā, Geldner yaʒana.

<sup>6</sup> uzirəidiāi, Geldner uzərəidiāi.

<sup>7</sup> yaoš, Geldner yauš.

43,7. I realize that you are holy, O Mazdā Ahura, when one approaches me with good thought<sup>1</sup> and asks: “Who are you? To whom do you belong? Why do you wish a date for consultation, O zealous one, on your possessions and yourself?”

43,8. Then I say to him: “First, I am Zarathushtra. (Second), since I am a true person I seek to join enemies of the deceitful one. Thus I could be a strong support for the truthful one if I could gain the attributes of one who holds power at will as much as<sup>2</sup> I praise and extol you, O Mazdā.”

43,9. I realize that you are holy, O Mazdā Ahura, when one approaches me with good thought. (Then) I ask:<sup>3</sup> “To whom do you want (me) to offer (a share) of this?”<sup>4</sup> To your fire, I will think the offering of reverence for truth for as long as I am able.

43,10. Thus show me the truth for which I am calling — I have come for it in agreement with right-mindedness — and ask us which are (the questions) to be asked you by us, for (a question) asked by you, is like (the question) of impetuous ones, (seeing) that a person who is in command of it could make you vigorous and impetuous.

43,11. I realize that you are holy, O Mazdā Ahura, when one approaches me with good thought. When, through utterances by you, I learn what is the first, (then) faith in mortals appears to me distressing. Let me do what you tell me to be the best.

43,12. And when you tell me, “with foresight you reach truth,” then you give me orders not to be disobeyed. Let me arise before attention comes to me, followed by wealth-granting reward, which will distribute the rewards according to the balance at the (assignment of) benefit(s).

43,13. I realize that you are holy, O Mazdā Ahura, when one approaches me with good thought to take note of the aims of my wish. You have imparted that to me: (the wish) for a long life that nobody can oblige you to grant, and for a desirable possession which is said to be in your power.

<sup>1</sup> It is left open by Zarathushtra whether one should understand: ‘when one approaches me with good thought’, or: ‘when one (such as you) approaches me with good thought’.

<sup>2</sup> ‘as much as’, more lit. ‘through the intensity with which’.

<sup>3</sup> ‘I ask’: uncertain.

<sup>4</sup> ‘(a share) of this’, i.e. a share of good thought?

43,14. hiiat nā friiāi vaēdēmnō° isuuā dadīt  
 maibiiō mazdā tauuā rafēnō fraxšnənəm  
 hiiat 9βā xša9rā ašāt hacā frāštā  
 uzirēidiīai<sup>1</sup> azō<sup>2</sup> sarēdanā sēnghahiiā  
 maṭ tāiš višpāiš yōi tōi ma9rā marēntī

43,15. spēntəm aṭ 9βā mazdā mēṅhi° ahurā  
 hiiat mā vohū paiṅ.jasaṭ manajhā  
 daxšaṭ ušiiāi<sup>3</sup> tušnā maitiš vahištā  
 nōiṭ nā pourūš drēguuatō xiiāt cixšnušō  
 aṭ tōi višpēṅg aṅgrēṅg ašaonō<sup>4</sup> ādarē

43,16. aṭ ahurā huuō mainiiūm zara9uštrō  
 vērēntē mazdā yastē ciščā spēništō  
 astuuat ašəm xiiāt uštānā aojōṅhuuaṭ°  
 x°ēṅg darēsōi xša9rōi xiiāt ārmaitiš  
 ašīm šiiāo9anāiš vohū daidīt manajhā

End of Yasna 43

<sup>1</sup> uzirēidiīai, Geldner uzarēdiīai.

<sup>2</sup> azō, Geldner azōm.

<sup>3</sup> ušiiāi, or: ušiiāi?

<sup>4</sup> ašaonō, Geldner ašauno.



43,14. What a wealthy and powerful man would grant to a friend, (grant) me, O Mazdā, your support, and the foresight which you have obtained from truth, through your power, so that I may arise with all those who recite your mantras to drive away the challengers of (your) proclamation.

43,15. I realize that you are holy, O Mazdā Ahura, when one approaches me with good thought. Silent devotion suits best the intelligent one<sup>1</sup>. No man should seek to gratify the multitude of deceitful ones. These (deceitful ones), indeed, declare all harmful persons to be truthful.<sup>2</sup>

43,16. O Mazdā Ahura, this one, Zarathushtra,<sup>3</sup> chooses that very spirit which is your most holy one. May material truth strong through vitality be there in (full) view of the sun. May right-mindedness be in power. By actions may one give reward with good thought.

End of Yasna 43

<sup>1</sup> 'intelligent one': uncertain.

<sup>2</sup> The deceitful one declares the harmful (= deceitful) persons to be truthful, cf. 44,12.

<sup>3</sup> 'this one, Zarathushtra' is virtually as much as 'I, Zarathushtra'.

## Yasna 44. Taṭ 9βā pərəsā Hāiti

44,1. Taṭ 9βā pərəsā ərəš mōi vaocā ahurā  
 nəmanḡhō ā yaṠā nəmō xšmāuuatō  
 mazdā friiāi 9βāuuas saxiiāt mauuaitē  
 aṭ nō ašā friiā dazdiiāi hākurənā  
 yaṠā nō ā vohū jimaṭ mananḡhā

44,2. taṭ 9βā pərəsā ərəš mōi vaocā ahurā  
 kaṠā aḡhəuš vahištahiiā paouruuim  
 kāṠō sūidiiāi yō ī paitišaṭ  
 huuō zī ašā spəṇtō irixtəm višpōibiiō  
 hārō mainiiū ahūm.biš° uruuəṠō mazdā

44,3. taṭ 9βā pərəsā ərəš mōi vaocā ahurā  
 kasnā zəṠā ptā<sup>1</sup> ašahiiā pouruiiō  
 kasnā x'əṇḡ strəmca<sup>2</sup> dāt aduuanəm  
 kō yā mā uxšiiēiti nərəfsaiti 9βaṭ  
 tāciṭ mazdā vasəmī aniiācā viduiiē

44,4. taṭ 9βā pərəsā ərəš mōi vaocā ahurā  
 kasnā dərətā zəmcā adō nabāscā  
 auuapastōiš kō apō uruuarāscā  
 kō vātāi duuḡanmaibiiāscā yaogəṭ āsū  
 kasnā vaḡhəuš mazdā dāmiš mananḡhō

44,5. taṭ 9βā pərəsā ərəš mōi vaocā ahurā  
 kō huuāpā raocāscā dāt təmāscā  
 kō huuāpā x'afnəmcā dāt zaēmācā  
 kō yā ušā arəm.pi9βā xšapācā  
 yā manaoṠniš cazdōḡhuuaṇtəm° arəṠahiiā

44,6. taṭ 9βā pərəsā ərəš mōi vaocā ahurā  
 yā frauuaxšiiā yezi tā aṠā haiṠiiā  
 ašəm šiiəoṠanāiš dəbəzaiti ārmaitiš  
 taibiiō xšaṠrəm vohū cinas mananḡhā  
 kaēibiiō azim rāniiō.skəraitim° ḡam tašō

44,7. taṭ 9βā pərəsā ərəš mōi vaocā ahurā  
 kō bərəxḡḡam tāšt xšaṠrā maṭ āрмаifim  
 kō uzəməm cōrəṭ viiānaiiā puṠrəm piṠrē  
 azəm tāiš 9βā fraxšni auuāmī mazdā  
 spəṇtā mainiiū višpanəm dātārəm

<sup>1</sup> ptā, Geldner patā.

<sup>2</sup> strəmca, Geldner starəmca.

## Yasna 44. Tat-thwā-peresā Hāiti.

44,1. This I ask you, O Ahura, tell me truly: As for reverence — one such as you<sup>1</sup> should tell one such as me<sup>2</sup>, your friend, how reverence to one such as you all<sup>3</sup> should be. Let friendly fellowships be granted to us by truth, so that one may come to us with good thought.

44,2. This I ask you, O Ahura, tell me truly: Of what kind is the first (stage) of best existence? The desired one who implements it so that we may enjoy benefit, that one indeed, holy through truth, watching with His spirit the outcome left for all, is the healer of existence, (our) ally, (you), O Mazda.

44,3. This I ask you, O Ahura, tell me truly: Who, by procreation, is the primal father of truth? Who created the course of the sun and the stars? Through whom does the moon wax and wane? These very things and others I wish to know, O Mazda.

44,4. This I ask you, O Ahura, tell me truly: Who holds the earth down below? Who (prevents) the skies from falling? Who (preserves) the waters and the plants? Who yokes the swift teams to the wind and the clouds? Who is the creator of good thought, O Mazda?

44,5. This I ask you, O Ahura, tell me truly: Which artisan created both light and darkness? Which artisan (created) both sleep and waking? Who is He through whom dawn, noon, and nightfall (succeed one another), which remind a conscientious person of his business?<sup>4</sup>

44,6. This I ask you, O Ahura, tell me truly, if what I am about to pronounce is really true: 'By (its) actions, right-mindedness consolidates truth, with good thought it commits the power to you'<sup>5</sup> — (if this is true then tell me): For whom did you fashion the joy-giving cow?

44,7. This I ask you, O Ahura, tell me truly: Who with His power fashioned esteemed right-mindedness? Who provides a father with a son outstanding in vitality? With these (questions) I prudently support you with holy spirit, you, the creator of all things, O Mazda.

<sup>1</sup> 'one such as you' is as much as 'you' referring to Ahura Mazda.

<sup>2</sup> 'one such as me' is as much as 'me' referring to Zarathushtra.

<sup>3</sup> 'one such as you all' is as much as 'you all' referring to the Ahuras.

<sup>4</sup> It is noteworthy that the prophet speaks of three ritual day-times only.

<sup>5</sup> The sentence 'By (its) actions ... power to you' is a mantra (truth spell) by which Zarathushtra tries to inspire Ahura Mazda to answer the question 'for whom did you fashion the joy-giving cow?'

44,8. taṭ ʒβā pərəsā ərəš mōi vaocā ahurā  
 mənḍaidiiai<sup>1</sup> yā tōi mazdā adištiš  
 yācā vohū uxḍā fraši mananḡhā  
 yācā ašā anḡhōuš arəm vaēidiiai°  
 kā mā uruūā vohū uruūaxšat<sup>2</sup> āgemaṭ.tā

44,9. taṭ ʒβā pərəsā ərəš mōi vaocā ahurā  
 kaḡā mōi yaṃ yaos daēnaṃ [yaoʒ]dāne°  
 yaṃ hudānaos<sup>3</sup> paitišə saxiiāṭ xšaḡrahiia  
 ərəšuuā xšaḡrā ʒβāuuas asištiš° mazdā  
 hadəmōi ašā vohucā šiias mananḡhā

44,10. taṭ ʒβā pərəsā ərəš mōi vaocā ahurā  
 taṃ daēnaṃ yā hātaṃ vahištā  
 yā mōi gaeḡā ašā fraḍōiṭ hacəmnā  
 āmatoiš uxḍāiš šiiacḡana ərəš daidiiaṭ  
 maxiiā cistōiš ʒβā ištīš° usən mazdā

44,11. taṭ ʒβā pərəsā ərəš mōi vaocā ahurā  
 kaḡā tənḡ ā vijəmiiāṭ āmaitiš  
 yaēibiio mazdā ʒβōi vašiietē daēnā  
 azəm tōi āiš pouruiio<sup>4</sup> frauōiuiude  
 višpənḡ aniiənḡ mainiiōuš° spasiia duuaēšanḡhā

44,12. taṭ ʒβā pərəsā ərəš mōi vaocā ahurā  
 kə ašauūā yāiš pərəsāi drəguūā vā  
 katārəm ā anḡrō vā huūō vā anḡrō  
 yə mā drəguūā ʒβā sauūā paiti.ərətē  
 ciiənḡhaṭ<sup>5</sup> huūō nōiṭ aiiəm anḡrō mainiietē°

44,13. taṭ ʒβā pərəsā ərəš mōi vaocā ahurā  
 kaḡā drujəm niš ahmaṭ [niš.]nāšāma  
 tənḡ ā auūā yōi asruštōiš pərənānḡhō  
 nōiṭ ašahiia ādiuuieinṭi hacənā<sup>6</sup>  
 nōiṭ frasaiia vanḡhōuš cāxnarə mananḡhō

44,14. taṭ ʒβā pərəsā ərəš mōi vaocā ahurā  
 kaḡā ašāi drujəm diiaṃ zastaiio  
 nī hīm mərəžḍiiai ʒβahiia mḡḡrāiš sənḡhahiia  
 əmauuaitim sinḡm dāuuōi drəguuastī  
 ā iš duuašənḡ mazdā [a]nāšē aštascā

<sup>1</sup> mənḍaidiiai, Geldner mənḍaidiiai.

<sup>2</sup> uruūaxšat, Geldner uruūaxšat.

<sup>3</sup> hudānaos, Geldner hudānauš.

<sup>4</sup> pouruiio, var. pouruiie.

<sup>5</sup> ciiənḡhaṭ, reading doubtful, Geldner ciiənḡhaṭ.

<sup>6</sup> hacənā, Geldner hacəmnā.

44,8. This I ask you, O Ahura, tell me truly so that I may note in my mind, O Mazdā, your advice and (the words) on which I took counsel with both good thought and truth, with a view to a proper knowledge of existence. (Tell me:) Along which way will my soul meet the good things to come?

44,9. This I ask you, O Ahura, tell me truly: How may the Master of Power proclaim the religious view of a generous person, when I want to make it effective for myself, (how may He do so), one such as you, with (His) exalted power being in command of it, O Mazdā, dwelling in His place with truth and good thought?

44,10. This I ask you, O Ahura, tell me truly: Does the vigor of my insight (inspired) by you, O Mazdā, observe correctly and independently that religious view which is the best for those who exist<sup>1</sup> and which, in agreement with truth, may further my possessions through the action (inspired) by the utterances of right-mindedness?

44,11. This I ask you, O Ahura, tell me truly: How may right-mindedness spread to those to whom your religious view flows forth, O Mazdā? Together with these I am the first to commit myself to you. All others I look upon with hostility of my spirit.

44,12. This I ask you, O Ahura, tell me truly: Who is truthful? (Are these truthful with whom I wish to take counsel, or the deceitful one?)<sup>2</sup> Which of the two is it? Is the former harmful, or is the latter harmful, the deceitful one who (intends) to obstruct your benefactions?<sup>3</sup> Evidently, it is the latter and not the former who, being harmful, intends (to obstruct them).

44,13. This I ask you, O Ahura, tell me truly: How can we drive deceit out of ourselves (and) toward those who, stuffed with disobedience, neither strive for the benevolence of truth nor take pleasure in the consultation of good thought.

44,14. This I ask you, O Ahura, tell me truly: How can I deliver deceit into the hands of truth. Let one wipe it out with the manthras of your proclamation, let him place his forceful sword upon the deceitful ones to bring ill and harm over them, O Mazdā.

<sup>1</sup> 'the best for those who exist', lit. 'the best (among the views) of those who exist'.

<sup>2</sup> The deceitful one declares himself to be truthful, cf. 43,15.

<sup>3</sup> These are rhetorical questions.

44,15. taṭ ḡβā pərəsā ərəš mōi vaocā ahurā  
 yezi ahiiā ašā pōi maṭ xšaiiehī  
 hiiat hēm spādā anaocanhā jamaēte  
 auuāiš uruuātāiš yā tū mazdā dīdərəžō  
 kuḡrā aiiā kahmāi vananəm dadā

44,16. taṭ ḡβā pərəsā ərəš mōi vaocā ahurā  
 kə vərəḡrəm.jā ḡβā pōi sənghā yōi hənṭi  
 ciḡrā mōi ḡam ahūm.biš° ratūm ciždi  
 aṭ hōi vohū sərəošo jaṭtu mananhā  
 mazdā ahmāi yahmāi vaši kahmāicit

44,17. taṭ ḡβā pərəsā ərəš mōi vaocā ahurā  
 kaḡā mazdā zarəm carāni hacā xšmaṭ  
 askəitim° xšmākam hiiatcā mōi xiiat vaxš aēšo  
 sarōi būždiiāi hauruuātā amərətātā  
 auuā maḡrā yə rəḡəmō ašat hacā

44,18. taṭ ḡβā pərəsā ərəš mōi vaocā ahurā  
 kaḡā ašā taṭ miždəm hanāni  
 dasā aspā aršənuuaitiš<sup>1</sup> uštrəmca  
 hiiat mōi mazdā apiuuaiti haunuātā  
 amərətātā yaḡā hī taibiiō<sup>2</sup> dānhā

44,19. taṭ ḡβā pərəsā ərəš mōi vaocā ahurā  
 yastaṭ miždəm hanəṅtē noiṭ dāiti  
 yə iṭ ahmāi ərəžuxdā nā dāite  
 kā tēm ahiiā maēniš<sup>3</sup> aṅhaṭ pouruiē  
 vīduuā auuam yā im aṅhaṭ apēmā

44,20. ciḡənā mazdā huxšaḡrā daēuuā aṅharə  
 aṭ iṭ pərəsā yōi pišiiēiṅti aeibiiō kam  
 yāiš ḡam karapā usixšcā aēšəmāi dātā  
 yācā kauuā aṅmənē<sup>4</sup> urūdōiiātā  
 noiṭ hīm mižən<sup>5</sup> ašā vāstrəm frādairjhe

End of Yasna 44

<sup>1</sup> aršənuuaitiš, Geldner aršnauuaitiš.

<sup>2</sup> taibiiō, Geldner taēibiiō.

<sup>3</sup> maēniš, Geldner mainiš.

<sup>4</sup> aṅmənē, var. aṅmənī.

<sup>5</sup> hīm mižən, i.e. hīm [m]ižən?

44,15. This I ask you, O Ahura, tell me truly, if (indeed) you have power to protect (me) with truth: When the two warring hosts confront each other, according to the rules which you wish to be enforced, to which of the two sides, to whom do you give victory, O Mazdā?

44,16. This I ask you, O Ahura, tell me truly: Who is a conquerer able to protect those who exist by your proclamation? As a judgment assign bright things to be in my house, O Healer of Existence. Let attention come to whomsoever you wish through good thought, O Mazdā.

44,17. This I ask you, O Ahura, tell me truly: How, with your agreement, can I reach my goal, your friendship, and that my voice be vigorous (enough) to win, for shelter, integrity and immortality through that mantra which depends on truth.

44,18. This I ask you, O Ahura, tell me truly: In truth, do I deserve that prize — ten mares with a stallion, and a camel — (a prize) which secures for me integrity and immortality, as you take them for yourself?<sup>1</sup>

44,19. This I ask you, O Ahura, tell me truly: If a person does not award such a prize to the man deserving it and hoping to get it due to a true utterance, then what punishment will befall that person in (his) first (existence)? (The punishment) that will befall him in the end (I myself) know.

44,20. O Mazdā, have there ever been Daēvas of good rule? But I ask that (of those) who deprive these (here) of their wish,<sup>2</sup> (obeying) those (words) with which the Karapan and the Usj take hold of the cow for wrathful treatment, as well as (those) with which the Kavi howls to the wind. They do not foster the (cow) whereby they could further the pasture through truth.

End of Yasna 44

<sup>1</sup> On the prize desired by Zarathushtra in order to enable him to propagate his religion, cf. 46,19.

<sup>2</sup> 'deprive ... of their wish': uncertain.

## Yasna 45. Aṭ frauuaxšiiā Hāiti

- 45,1. Aṭ frauuaxšiiā nū gūšō.dūm° nū sraotā  
yaēcā asnāt yaēcā dūrāt išaša  
nū im vīspā ciθrē zī mazdānḥō.dūm°  
noīṭ daibitīm duš.sastiš ahūm mərəšiiāt  
akā varanā drəguuā hizuuā<sup>1</sup> āuuarətō
- 45,2. aṭ frauuaxšiiā aṅhəuš mainiiū pouruiiē  
yaiiā spaniiā ūiti mrauuat yim angrēm  
noīṭ nā manā noīṭ səngḥā noīṭ xratauō  
naēdā varanā noīṭ uxḥā naēdā šiiəošanā  
noīṭ daēnā noīṭ uruuəno hacaiṇtē
- 45.3. aṭ frauuaxšiiā aṅhəuš ahiiā pouruuim°  
yām<sup>2</sup> mōi vīduuā mazdā vaocaṭ ahurō  
yōi im və noīṭ iša mərəəm varəšənti  
yaša im mənāicā vaocacā  
aēibiiō aṅhəuš auuōi aṅḥat apəməm
- 45,4. aṭ frauuaxšiiā aṅhəuš ahiiā vahištəm  
ašāt hacā mazdā vaēdā yə im dāt  
ptarəm<sup>3</sup> vaṅhəuš varəzaiianṭō manəṅḥō  
aṭ hōi dugəda hušiiəošanā ərmaitiš  
noīṭ diβzaidiiai vīspā.hišas ahurō
- 45,5. aṭ frauuaxšiiā hiiat mōi mraoṭ spəntō.təmō  
vacə srūidiiāi hiiat marətaēibiiō vahištəm  
yōi mōi ahmāi sərəəšəm dən caiiascā  
upā.jimən hauruuātā amərətātā  
vaṅhəuš mainiiəuš° šiiəošanāiš mazdā ahurō
- 45,6. aṭ frauuaxšiiā vīspanəm mazištəm  
stauuas aša yə hudā yōi hənti  
spəntā mainiiū sraotū mazdā ahurō  
yehiiā vahmē vohū fraši manəṅḥā  
ahiiā xratū frō mā sāstū vahišta
- 45,7. yehiiā sauuā išānti rādanḥō  
yōi zi juuā āṅharəcā buuāiṇticā  
amərətāiti ašaonō<sup>4</sup> uruuā aēšo  
utaiiūtā yā nərəš sādṛā drəguuatō  
tācā xšaθrā mazdā dāmiš ahurō

<sup>1</sup> hizuuā, Geldner hizuuā.<sup>2</sup> yām, Geldner ya, but see his Additions.<sup>3</sup> ptarəm, Geldner patarəm. — <sup>4</sup>ašaono, Geldner ašauno.



### Yasna 45. At-fravaxshyā Hāiti

45,1. Now I shall proclaim, listen now, hear now, O you, who are approaching from near and far, now take note of the world for it is bright. May the deceitful blasphemer,<sup>1</sup> by his evil choice, not destroy the (world) a second time with his tongue through preference being given to him.<sup>2</sup>

45,2. Now I shall proclaim the two spirits in the first (stage) of existence, of whom the holy one shall address the harmful one as follows: “Neither our thoughts nor pronouncements, neither intellects nor choices, neither utterances nor actions nor religious views, nor our souls are in agreement.”

45,3. Now I shall proclaim the first of this existence, (the manthra) which Mazda Ahura, the Knowing one, told me (saying): “For those among you who will not practice that manthra in the way I think and pronounce it, for them ‘woe’ will be the last word of (their) existence.”

45,4. Now I shall proclaim the best of this existence. In accordance with truth I know Him, who created it, (I know Him), the father of abundant good thought, O Mazda, and His daughter (is) right-mindedness of good works.<sup>3</sup> The all-seeing Ahura is undeceivable.

45,5. Now I shall proclaim the word which the most holy one pronounced to me, (and) which is best for mortals to listen to. Whoever shows me obedience to it will attain integrity and immortality. Through the actions of good spirit the Ahura (presents Himself) as Mazda.

45,6. Now I shall proclaim the Greatest of All, praising with truth (Him) who is munificent to those who exist. Let Mazda Ahura listen with holy spirit, let Him teach me the best (things) with His intellect, (Him) in whose glorification I take counsel with good thought.

45,7. (The truthful one) whose benefits the Bounteous ones implement<sup>4</sup> — those who exist<sup>5</sup>, have existed, and will exist — the soul of the truthful one (will be) vigorous in immortality and in stability. The things which distress the deceitful men, also of these things Mazda Ahura is the creator through (His) power.

<sup>1</sup> ‘the deceitful blasphemer’, i.e. Yima, cf. 32,8-9.

<sup>2</sup> ‘by preference being given (to him)’, or simply: ‘by being invited’, cf. 30,2, 45,8.

<sup>3</sup> ‘His daughter, right-mindedness of good works’: right-mindedness is the sister of good thought.

<sup>4</sup> ‘whose benefits the Bounteous ones (i.e. the Ahuras) implement (or: set in motion)’, or: ‘whose benefits the Bounteous ones approach’, or also: ‘with whose benefit the Bounteous ones approach?’

<sup>5</sup> ‘who exist’, lit. ‘who are alive’.

45,8. tēm nā staotāiš nəmanḡhō a.vīuuarəšō  
 nū zīṭ cašmainī viiādarəsəm  
 vaṅhəuš mainiiəuš° šiiəo9anahiiā uxδaxiiācā  
 vīduš ašā yim mazdəm ahurəm  
 aṭ hōi vahməṅḡ dəmānē garō nidāmā

45,9. tēm nā vohū maṭ manəḡhā cixšnušō  
 yə nā usən cōrəṭ spəṅcā aspəṅcā  
 mazdā xša9rā varəzi<sup>1</sup> nā° diiāṭ ahurō  
 pasūš vīrəṅḡ ahmākəṅḡ frada9ai.ā  
 vaṅhəuš ašā haoza9βāṭ ā manəḡhō

45,10. tēm nā yasnāiš āmatōiš mimayžō  
 yə ʔnməni mazdā srāuuī ahurō  
 hiiāṭ hōi ašā vohucā cōišt manəḡhā  
 xša9rōi hōi hauuuātā amərətātā  
 ahmāi stōi dən təuuīši utaiiūitī

45,11. yastā daəuuəṅḡ aparō mašiiāscā  
 tarə.məštā yōi īm tarə.mainiiāṅtā°  
 aniiəṅḡ ahmāṭ yə hōi arəm mainiiātā°  
 saošiiāntō dəṅḡ patōiš spəṅtā daēnā  
 uruuə9ō brātā<sup>2</sup> ptā<sup>3</sup> vā mazdā ahurā

End of Yasna 45

<sup>1</sup> varəzi nā, Geldner vərəzəniia.

<sup>2</sup> brāta, Geldner barāta.

<sup>3</sup> ptā, Geldner pata.

45,8. Wishing to invite Him, Mazdā Ahura,<sup>1</sup> with the praises of our reverence, I have seen (Him) in my eye(s) just now, I, a truthful witness to the action and the utterance of the good spirit. For Him we lay down glorifications in the house of song.

45,9. Him I wish to gratify with our good thought, Him who at will produces for us fortune or misfortune. May the Ahura, Mazdā through His power,<sup>2</sup> place us in abundance in order to further our cattle and men in accordance with the bond of good thought with truth.

45,10. Him, the Ahura, who is heard as Mazdā<sup>3</sup> in (my) breath, Him I wish to present with the worships (inspired) by our right-mindedness. Let them place for Him integrity and immortality, strength and stability in the power that has been committed to Him through truth and good thought.

45,11. The other one<sup>4</sup> who therefore scorns the Daēvas and (evil) mortals who scorn Him, unlike the one who thinks about Him in the proper way, by the holy religious view of the beneficent lord of the house (he is cared for like) an ally, a brother, or (even his) father, O Mazdā Ahura.<sup>5</sup>

End of Yasna 45

<sup>1</sup> 'wishing to invite Him', or: 'giving preference to Him'?

<sup>2</sup> 'Mazdā through His power', i.e. 'wise through His power'.

<sup>3</sup> 'as Mazdā', i.e. 'as the Wise one'.

<sup>4</sup> 'the other one', i.e. Zarathushtra.

<sup>5</sup> The stanza is a compliment to Kavi Vishtaspa, the host of the prophet.

## Yasna 46. Kamnamaēzā Hāiti

46,1. Kām° nēmōi zām kuθrā nēmōi aiieni  
 pairi x'aētōuš airiamnascā° dadaiti  
 nōiṭ mā xšnāuš yā vərəzənā hōcā  
 naēdā daxiiōuš yōi sāstārō drəguuaṭō  
 kaṯa ṯβa xšnaošāi mazdā ahurā

46,2. vaēdā taṭ yā ahmī mazdā anaēšō  
 mā kamnaṣuuā hiiatcā kamnānā ahmī  
 gərəzōi tōi ā iṭ [a]juuaēnā ahurā  
 rafəḍrəm caguuā hiiat friiō friiāi daidit  
 āxsō vanhōuš aṣa ištīm manarhō

46,3. kadā mazdā yōi uxšānō asnaṃ  
 aṃhōuš darəṯrāi frō aṣahiiā [fr]ātəṃtē  
 vərəzdāiš sənghāiš saošiiantəm xratuuō  
 kaēibiiō uṯai vohū jimaṭ manarhā  
 maibiiō ṯβa ṣastrāi vərənē ahurā

46,4. aṭ təng drəguuā yəng aṣahiiā važdrəng pāt  
 gā frərətōiš šoiṯrahiiā vā daxiiōuš vā  
 dužazōbā ḥaṣ x'aiš šiiāoṯanāiš ahəmustō  
 yastəm xšaṯraṭ mazdā mōiṯaṭ jiiātōuš vā  
 huuō təng frō.gā paṯməng hucistōiš carat<sup>1</sup>

46,5. yō vā xšaiiṣ adas dritā aiiantəm  
 uruuātōiš vā huzəṃtuš miṯrōibiiō vā  
 rašnā juuṣ yō aṣauuā drəguuaṭəm  
 vīcīrō ḥaṣ taṭ frō x'aētuuē mruiiāt  
 uzūiṯiioi īm mazdā xrūniiāt ahurā

46,6. aṭ yastəm nōiṭ nā isəmnō āiiāt  
 dnujō huuō dāman haeṯahiiā<sup>2</sup> gāt  
 huuō zī drəguuā yō drəguuaitē vahištō  
 huuō aṣauuā yahmāi aṣauuā friiō  
 hiiat daēnā paouruiā dā ahurā

46,7. kəmnā° mazdā mauuaitē pāiium dadā<sup>3</sup>  
 hiiat mā drəguuā dīdarəṣata aēnarhē°  
 aniiōm ṯβahmāt āṯrascā manarhascā  
 yaiiā šiiāoṯanāiš aṣəm ṯraoštā ahurā  
 ṭəm mōi dastuuṣəm daēnaiiāi frauuacā

<sup>1</sup> carat, Geldner carat.

<sup>2</sup> haeṯahiiā, Geldner haiṯiia.

<sup>3</sup> dadā, Geldner dadat.

## Yasna 46. Kamnamaēzā Häiti

46.1. Where and which part of land shall I go to succeed?<sup>1</sup> They keep me away from the family and the tribe. The community<sup>2</sup> that I wish to join does not gratify me, nor do the deceitful tyrants of the land. How shall I gratify you, O Mazdā Ahura?

46.2. I know why I am lacking in vigor. It is because of the scantiness of my livestock and because I only have few men.<sup>3</sup> I complain to you, look hither, O Mazdā Ahura. Extend (to me) such support as a friend would grant to a friend. Look at the vigor of good thought (inspired) by truth.

46.3. When will the bulls of the days, the intellects of the benefactors,<sup>4</sup> rise above the world with increased proclamations (for people) to grasp truth? To which people will one come with good thought to provide them with nourishment? I choose you, O Mazdā Ahura, to tell me (that).

46.4. Yet the deceitful one, having evil spells and being discontent with his own actions, prevents those bulls which pull the wagon of truth,<sup>5</sup> from rising above county and land.<sup>6</sup> The person who deprives him of his power and livelihood, O Mazdā, will render those bulls the leaders<sup>7</sup> of the flight of the good insight.

46.5. If a truthful person, living lawfully and holding power with judicial authority, wishes to accomodate and (thereby) keep a deceitful person who comes to him, being bound (to him) by virtue of stipulation or contract, then (that truthful person) should inform his family in order to protect him against bloodshed, O Mazdā Ahura.<sup>8</sup>

46.6. But if (a deceitful person) should come to him with no claim, then for partnership let that man go to the abodes of deceit. That person is deceitful who is best to the deceitful one,<sup>9</sup> and that person is truthful to whom the truthful one is a friend. (This is) how you established the primal religious views, O Ahura.

46.7. O Mazdā, whom do you appoint as a guardian for one such as me when a deceitful person tries to seize and injure me? Whom other (do you appoint) than your fire and your thought, by whose actions truth is nourished? Proclaim this information for my religious view.

<sup>1</sup> Uncertain. More literally perhaps: 'To which piece of land (shall I go) to (find) pasture? Where shall I go to (find) pasture?'

<sup>2</sup> 'family ... tribe ... community' is an elaboration of the series 'family - community - tribe'.

<sup>3</sup> 'I only have few men' refers to the small number of the prophet's adherents and attendants.

<sup>4</sup> 'the bulls of the days, the intellects of the benefactors': Introd. 5.3.

<sup>5</sup> 'which pull the wagon of truth', lit. 'the draught-animals of truth'.

<sup>6</sup> 'county and land' is abbreviated from the standard series 'house - village - county - land'.

<sup>7</sup> 'will render those bulls the leaders of the flight', lit. 'will render them leading bulls of the flight'.

<sup>8</sup> The stanza offers typical examples of appositional word-order.

<sup>9</sup> 'best to the deceitful one', i.e. 'familiar with the deceitful one', cf. 33,3.

46,8. yə vā moi yā gaeṅā dazde aenaṅhe°  
 noiṭ ahiiā mā aṅriš šiiāoṅanāiš frōsiiiṭ  
 paitiiaogəṭ tā ahmāi jasoiṭ duuaešāṅhā  
 tanuuəsm ā yā im hujiiātōiš pāiiṭ  
 noiṭ dužjiiātōiš kaciṭ mazdā duuaešāṅhā

46,9. kə huuō yə mā arədrō coiṅaṭ pouruiio  
 yaṅa ṅṅa zəuuīštim uzəmōhi°  
 šiiāoṅanōi spəṅtəm ahurəm ašauuanəṃ  
 yā tōi ašā yā ašāi gəuš tašā mraoṭ  
 išəṅti mā tā tōi vohū manāṅhā

46,10. yə vā moi nā gənā vā mazdā ahurā  
 dāiiṭ aṅhəuš yā tu vōista vahišta  
 ašim ašāi vohū xšaṅrəm manāṅhā  
 yaścā haxšāi xšmāuuatəm vahmāi.ā  
 frō tāiš višpāiš cinuuatō [fra]frā pərətum

46,11. xšaṅrāiš yūjən karapanō kāuuaiiascā  
 akāiš šiiāoṅanāiš ahūm mərəṅgəidiiai mašim  
 yəṅṅ x'ə uruuā x'aēcā xraodaṭ daenā  
 hiiṭ aibi.gəməṃ yaṅrā cinuuatō pərətus  
 yauuōi višpāi dnjō dəmānāi astaiio

46,12. hiiṭ us ašā naptiiaēšū nafsucā  
 tūrahiiā [uz]jən friānahiiā aojiiaēšū  
 armatōiš gaeṅā frādo ṅṅaxšāṅhā  
 aṭ iš vohū həṃ.aibi.mōist manāṅhā  
 aēibiiō rafəḍrāi mazdā sastē ahurō

46,13. yə spitāməṃ zaraṅuštrəm rādanṅhā  
 marətāēšū xšnāuš huuō nā frasrūidiiāi° əṅṅṅṅ<sup>1</sup>  
 aṭ hōi mazdā ahūm dadāṭ ahurō  
 ahmāi gaeṅā vohū frādaṭ manāṅhā  
 təm və ašā məhmaidī huš.haxāim

46,14. zaraṅuštrā kastē ašauuā uruuāṅo  
 mazōi magāi kə vā frasrūidiiāi° vašti  
 aṭ huuō kauuā vištāspō yāhi  
 yəṅṅstū mazdā hadəmōi mināš ahurā  
 təṅṅ zbāiiā vaṅhəuš uxḍāiš manāṅhō

46,15. haēcəṭ aspā vaxšiiā və spitamāṅhō  
 hiiṭ dāṅəṅṅ vicaiiaṅa adāṅaścā  
 tāiš yuš šiiāoṅanāiš ašəṃ xšmaibiiā daduiie  
 yāiš dātāiš paouruiiāiš ahurahiiā  
 { one line of the stanza is missing }

<sup>1</sup> əṅṅṅṅ, Geldner əṅḍḅo.

46,8. And if someone should plan to destroy my possessions, then may destruction not reach me through his actions. May these (actions) fall back upon him with hostility, onto his body, and prevent him from having a good life, not (prevent him) from having a bad life. Each of them with hostility, O Mazda.

46,9. Who is the zestful one who would be the first to learn from me how I have valued you, the truthful Ahura, as being most swift and holy in action? The (words) that the fashioner of the cow speaks to you, with truth, (and) to truth,<sup>1</sup> about that one who could invigorate me,<sup>2</sup> those (words he speaks) to you with good thought.

46,10. O Mazda Ahura, whosoever, man or woman, gives me those things which you know are the best of existence: reward for truth and power through good thought, and whom I stimulate to glorify those such as you, with all those I will cross over the Account-keeper's Bridge.

46,11. Through their power the Karapans and the Kavis yoke the mortal one to evil actions in order to destroy existence. When they reach the Account-keeper's Bridge their own soul(s) and their own religious view(s) will make them tremble, and they will be guests in the house of deceit for all time.

46,12. When Mazda Ahura with truth rises among the reputable relatives and descendants of Tūra, son of Friya who furthered the possessions of right-mindedness with zeal, then He joins them together with good thought to command them for (their) support.

46,13. That man among mortals is worthy of being celebrated who has gratified Spitama Zarathushtra with bounteousness. Mazda Ahura grants him existence, and He furthers his possessions through good thought. We recognize him to be a good friend of your truth.

46,14. O Zarathushtra, who is your truthful ally for the great offering? Who wishes to be celebrated? Here Kavi Vishtaspa (wishes to be celebrated) at the sharing. Those whom you are fostering in their place, those I will invoke with the utterances of good thought.

46,15. O members of the Haëchataspa Spitama family, I shall tell you now that you shall discriminate between the just and the unjust. You will obtain truth through those actions which (follow) the primal laws of the Ahura — *{one line of the stanza is missing}*.

<sup>1</sup> 'to you, with truth, (and) to truth': uncertain.

<sup>2</sup> 'who could invigorate me', or: 'who would approach me'? The entire passage is enigmatic.

46,16. fərašaostṛā a9rā tū arədrāiš idī  
 huuō.guuā taiš yōng usuuahī uštā stōi  
 ya9rā aša hacaitē āmaitiš  
 ya9rā vaṅhōuš manəṅhō ištā xša9rəm  
 ya9rā mazdā varədəməm šaeiti ahurō

46,17. ya9rā və ašmānī səṅghānī  
 nōiṭ anašməm dšjāmspā huuō.guuā  
 hadā vōstā vahmōṅ səraoša rādanhō  
 yə vicinaoṭ dā9əmcā adā9əmcā  
 danrā\* maṅtū aša mazdā ahurō

46,18. yə maibiiā yaoš ahmāi dvasciṭ vahištā  
 maxiiā ištōiš vohū cōišəm manəṅhā  
 aštōṅ ahmāi yə nā aštāi daiditā  
 mazdā aša xšmākəm vārəm xšnaošəmnō  
 taṭ mōi xratōuš manəṅhascā vici9əm

46,19. yə mōi ašāṭ hai9īm hacā varəšaiti  
 zara9uštrāi hiiāṭ vasnā fərašō.təməm  
 ahmāi miždəm hanəṅtē parāhūm  
 manō.vistāiš maṭ višpāiš gāuuā aži  
 tāciṭ mōi šas tuuəm mazdā vaēdištō

End of Yasna 46



46,16. O Frashaoshtra Hvōguva, come with the zestful ones whom we desire to be as they desire,<sup>1</sup> to the place where right-mindedness is in agreement with truth, where power is in command of good thought, and where Mazdā Ahura dwells in prosperity.

46,17. (Come to the place) where I shall proclaim for you (in) verses, and not (in) non-verses, O Jāmāspa Hvōguva, (proclaim) glorifications for you in obedience to bountiful Mazdā Ahura, who discriminates between the just one and the unjust one with His prudent counselor, truth.

46,18. The person who is pure-in-heart toward me, I for my part assign to him the best things in my command, through good thought, but harm to him who schemes to harm us, O Mazdā, thereby gratifying your will by truth. Such is the discrimination made by my intellect and thought.

46,19. The person who, through truth, makes real for me that which is most brilliant in value, for Zarathushtra, who deserves a prize providing higher life — two fertile cows along with all imaginable things — through that very person you, O Mazdā, reveal yourself to me as the best provider.<sup>2</sup>

End of Yasna 46

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<sup>1</sup> 'desire ... desire', cf. 27,14, 43,1.

<sup>2</sup> As to the prize cf. 44,18.