

Yasna 47-50. Spəntā.mainiiu GāṢa

Yasna 47. Spəntā.mainiiu Hāiti

47,1. Spəntā mainiiū vahištācā manarhā
 hacā ašāt šiiəṢanācā vacarhācā
 ahmāi dān hauruuātā amərətātā
 mazdā xšaṢrā ārmaiti ahurō

47,2. ahiiā mainiiəuš° spəništahiiā vahištəm
 hizuuā uxōaiš varhōuš əəānū manarhō
 ārmatoiš zastōibiiā šiiəṢanā vərəziiaṭ
 ōiiā cisti huuō pta¹ ašahiiā mazdā

47,3. ahiiā mainiiəuš° tuuəm ahī ɸtā² spəntō
 yə ahmāi gam rāniiō.skərəitīm° hēm.tašaṭ
 aṭ hōi vāstrāi rāmā.dā ārmaitim
 hiiat hēm vohū mazdā [hēmə.]fraštā manarhā

47,4. ahmāt mainiiəuš° rərəšiiēiṭi drəguuanōtō
 mazdā spəntāt nōiṭ iṢā ašəonō³
 kasəušciṭ nā ašəunē kəṢe aṇhaṭ
 isuuāciṭ haṣ paraoš akō drəguuāitē

47,5. tācā spəntā mainiiū mazdā ahurā
 ašəunē cōiš yā zī cīcā vahištā
 hanarə Ṣbahmāt zaošāt drəguuā baxšaiti
 ahiiā šiiəṢanāiš akāt ā šiiṣ⁴ manarhō

47,6. tā dā spəntā mainiiū mazdā ahurā
 aṢrā varhāu vidāitim rānōibiiā
 ārmatoiš dəbəzənhā ašaxiiācā
 hā zī pouruš iṣəntō vaurāitē

End of Yasna 47

¹ pta, Geldner pata.

² ta spəntō for pta spəntō by dissimilation in the oral tradition.

³ ašəonō, Geldner ašəuno.

⁴ a šiiṣ, Geldner ašiiṣ.

Yasna 47-50. Spentāmainyu Gāthā

Yasna 47. Spentāmainyu Hāiti

47.1. With holy spirit and best thought, with action and word in accordance with truth, they shall offer Him integrity and immortality.¹ The Ahura is Mazdā² through (His) power (and) right-mindedness.

47.2. The best (manifestation) of this most holy spirit: the actions of right-mindedness (performed) with hands and (inspired) by the utterances (spoken) by tongue in pursuit of good thought, (these) one performs with this realization: "He, Mazdā, is the father of truth."³

47.3. You are the holy father of this spirit who fashioned for it the joy-giving cow, and in order to establish peace for her pasture (fashioned) right-mindedness when He took counsel with good thought.

47.4. The deceitful rip away from this holy spirit those who are not really truthful, O Mazdā. A man of even little (means) shall behave kindly to the truthful one, and even an owner of much (wealth shall be) evil to the deceitful one.

47.5. And through this holy spirit, O Mazdā Ahura, you assign to the truthful one whatever best things the deceitful one, removed from your approval, must give up, dwelling at the side of evil thought on account of his actions.

47.6. Through this holy spirit, O Mazdā Ahura, you have established the distribution (to be performed) in the good (way)⁴ with fire, according to the balance, on account of the solidity of right-mindedness and truth. This (distribution) indeed shall win over the many who approach.

End of Yasna 47

¹ 'offer Him integrity and immortality': Introd. 5.1.

² 'the Ahura is Mazdā', i.e. 'the Ahura is wise'.

³ 'He, Mazdā, is the father of truth', or: 'He is the wise father of truth.'

⁴ 'in the good (way)', or: 'at the good (reward to be distributed)'.

Yasna 48. Yeziḍā Hāiti

48,1. yezi adāiš ašā drujəm vəŋghaiti¹
 hiiat ʔasašutā² yā daibitānā fraoxtā
 aməətāiti daeuuāišcā mašiiāišcā
 aṭ tōi sauuāiš vahməm vaxšaṭ ahurā

48,2. vaocā mōi yā tuuəm vīduuā ahurā
 parā hiiat mā yā məŋg pərəṯā jimaiti
 kaṭ ašauuā mazdā vəŋghaṭ drəguuantəm
 hā zi aŋhəuš vaŋ^hhi^o vista ākərəitiš^o

48,3. aṭ vaedəmnāi vahištā sāsnaŋəm
 yəm hudā sāsti ašā ahurō
 spəntō vīduuā yaēcīṭ gūzrā səŋghāŋhō
 ʔβāuuəš mazdā vaŋhəuš xraṯβā manəŋhō

48,4. yā dāṭ manō vahiiō mazdā ašiiascā
 huuō daēnaŋəm šiiəṯanācā vacaŋhācā
 ahiiā zaošəŋg uštiš varəŋəŋg hacaitē
 ʔβahmī xrataū³ apəməm nanā aŋhaṭ

48,5. huxšaṯrā xšəntəm mā nō dušəxšaṯrā^o xšəntā
 vaŋhuiiā cistōiš šiiəṯanāiš ārmaitē
 yaozdā mašiiāi aipī zəṯəm vahištā
 gauuōi vərəziiatəm təm nō x'arəṯai šuiiō

48,6. hā zi nō hušōiṯəmə hā nō utaiiūtīm
 dāṭ təuušim vaŋhəuš manəŋhō bərəxdē
 aṭ axiiāi ašā mazdā uruuarā vaxšaṭ
 ahurō aŋhəuš zəṯōi paouruiiehiiā

48,7. nī aēšəmə [nī.]diiātəm paiti rəməm [paiti.]siiodum⁴
 yōi ā vaŋhəuš manəŋhō didrayzō.duiiē^o
 ašā viiəm yehiiā hiṯəuš nā spəntō
 aṭ hōi dāməm ʔβahmī ā dām ahurā

48,8. kā tōi vaŋhəuš mazdā xšaṯrahiiā ištīš
 kā tōi ašōiš ʔβahiiā maibiiō ahurā
 kā ʔβōi ašā akā arədrəŋg išiia
 vaŋhəuš mainiiəuš^o šiiəṯananəm jauuarō

¹ vəŋghaiti, Geldner vəŋghaiti.

² ʔasašutā, lapsus for ʔasaš.ta (i.e ʔasaš ta or ʔasašta), or slightly incorrect for ʔsa-šuta, or blunder for ʔsaēšu ta?

³ xratau, Geldner xrata.

⁴ siiodum, Geldner siiozdam.

Yasna 48. Yezidhā Haitī

48.1. If truths¹ can defeat deceit through these (activities)² so that those (lies) about immortality which have been proclaimed again and again by Daēvas and (evil) mortals will receive (their) due share,³ then one will increase your glorification on account of (your) benefactions, O Ahura.

48.2. Tell me, O Mazdā Ahura, what you know, (already) before the penalties (imposed on the deceitful) which I have in mind can reach me. Will the truthful one defeat the deceitful one? For such a shaping of existence has been found to be good.

48.3. The best of teachings is for him who has (already) taken possession (of it in his thought), (the teaching) that the munificent holy Ahura, who knows even the secret proclamations, teaches with truth and with the intellect of good thought, one such as you, O Mazdā.

48.4. He who manifests now better, now worse thought, O Mazdā, he (manifests his) religious view. By action and word he follows his pleasures, desires, and preferences. In the end he will be variously (recorded) in your intellect, here and there.

48.5. Let good rulers assume rule (over us), with actions of good insight, O right-mindedness. Let not bad rulers assume rule over us. The best (insight), which purifies progeny for mankind, let it also be applied to the cow. Her you breed for us for food.

48.6. Indeed, she gives us good dwelling, stability, and strength, O (right-mindedness) esteemed by good thought, and so Mazdā Ahura shall make the plants grow for her with truth, at the procreation of the first existence.

48.7. Let wrath be laid low. Strike your axe at fury, you who wish to attach yourselves to good thought. Let him whose partner is the holy man be protected by truth. His abodes are in your house, O Ahura.

48.8. What is the command of your good power, O Mazdā Ahura? What is (the command) of your reward for me? What is your (command) through truth, vigorously facing the zestful ones, and serving as encouragement⁴ for actions of good spirit.

¹ The plural of 'truth' is also found in 34,9.

² 'through these (activities)', or: 'through those (present)'?

³ 'receive (their) due share': uncertain.

⁴ 'encouragement': uncertain.

48,9. kadā vaēdā yezi cahiiā xšaiiaθa
 mazdā aša yehiiā mā aiθiθ duuaeθā
 ərəš mōi [əɾəʒ]ūcam vanhəuš vafuθ mananəhō
 vidiiaθ saošiias yaθa hōi ašiš anhaθ

48,10. kadā mazdā manarōiš narō vīsəntē
 kadā ajən mūθrəm ahiiā madahiiā¹
 yā angraiiā karapanō urūpaiieinθi
 yācā xratū dušəxšaθrā° daxiiunam

48,11. kadā mazdā aša maθ armaitiš
 jimaθ xšaθrā hušəitiθ vāstrauuaiti
 kōi drəguuō.dəbiš° xrūraiš rānam dāntē
 kəng ā vanhəuš jimaθ mananəhō cistiš

48,12. aθ tōi anhən saošiiantō daxiiunam
 yōi xšnəm² vohū mananəhā hacāntē
 šiiəθanaiš aša θbahiiā mazdā sənghahiiā
 tōi zi dātā hamaəstārō aēšəm.mahiiā³

End of Yasna 48

¹ madahiiā, Geldner magahiiā.

² xšnəm, Geldner xšnum.

³ aēšəm.mahiiā, i.e. aēšəmahiiā.

48,9. When shall I know, O Mazdā, whether through truth you have control over anything, the fear of which frightens me. Let the pronouncement of good thought be told me truly. May the benefactor know of what kind his reward will be.

48,10. When, O Mazdā, will the men of the believer take (their) positions (at the sacrifice)? When will they kick over this urine-like intoxicant¹ with which the Karapans and the bad rulers of the lands (inspired) by their (bad) intellect, cause racking pain?

48,11. When, O Mazdā, will right-mindedness come with truth, through power provided with good dwelling and pasture? Who will establish peace with the bloodstained deceitful? To whom will the insight of good thought come?

48,12. Those will be the benefactors of lands who with good thought join in your recognition, with actions (inspired) by the truth of your proclamation, O Mazdā. For these (benefactors) are appointed to be removers of wrath.

End of Yasna 48

¹ 'this urine-like intoxicant': the Haoma Duraosha, cf. 32,14.

Yasna 49. Aṭ.māiiauuā Hāiti

- 49,1. Aṭ mā yauuā bəṇduuō pafrē mazištō
 yə dušəṛəθrīš cixšnuša aša mazdā
 vaŋ^hi° ādā gaidī mōi ā mōi [a]rapā
 ahiiā vohū aošō vidā manəḡhā
- 49,2. aṭ ahiiā mā bəṇduuahiiā mānaiieiti
 ŭkaešō drəguuā daibitā ašat rārəšō
 nōit spəntəm dōrəšt ahmāi stōi ārmaitim
 naēdā vohū mazdā fraštā manəḡhā
- 49,3. aṭcā ahmāi varənāi mazdā nidātəm
 ašəm sūidiiāi ŭkaešāi rāšaiieḡhē druxš
 tā vaḡhəuš sarə iziia¹ manəḡhō
 antarə vispəṅḡ drəguuatō haxməṅḡ [antarə.]mruiiē
- 49,4. yōi duš.xraṠβā aešəməm varədən rāməmcā
 x°aiš hizubīš šuiiasū afšuiiantō
 yaēšəm nōit huuarštāiš vās dužhuarštā
 tōi daēuuəṅḡ dən yā drəguuatō daēnā
- 49,5. aṭ huuō mazdā ižcā azūitišcā
 yə daēnəm vohū sarəštā° manəḡhā
 āmatōiš kascit aša huzəṅtuš
 tāišcā vispāiš Ṡβahmī xšaθrōi ahurā
- 49,6. frō vā [fra]ešiiā mazdā ašəmcā mruite
 yā vō xratəuš xšmākahiiā a.manəḡhā²
 ərəš vicidiiāi yaṠā i srāuuaiiaēmā
 tām daēnəm yā xšmāuuatō ahurā
- 49,7. taṭcā vohū mazdā sraotū manəḡhā
 sraotū aša gūšahuuā tū ahurā
 kə airiamā kə x°aētus datāiš aḡhaṭ
 yə vərəzənāi vaŋ^him° dat fraasastim
- 49,8. fərašaoštrai uruuāzištəm ašahiiā dā
 sarəm taṭ Ṡβā mazdā yāsā ahurā
 maibiiācā yam vaḡhəu Ṡβahmī ā xšaθrōi
 yauuōi vispāi fraeštāḡhō āḡhāmā

¹ iziia, Geldner iziiaī.

² a.manəḡhā, or: a manəḡha?

Yasna 49. At-mā-yavā Hāiti

49.1. The 'great chief' Bendva has stuffed himself with barley.¹ O Mazdā, (come to me) who try to gratify the ill-warded (cows) with truth. Come to me as good apportionment, and support me. See to his elimination with good thought.

49.2. Similar to Bendva is his deceitful teacher² who again and again rips (people) away from truth. Neither does he grasp holy right-mindedness to be his, nor does he take counsel with good thought, O Mazdā.

49.3. And truth, O Mazdā, has been implanted in this (our) choice to benefit (us), but deceit (has been implanted) in (false) teaching in order to harm (people). Therefore I request the shelter of good thought, and I banish all the deceitful from (our) fellowship.

49.4. Those who (influenced) by the person of bad intellect increase wrath and fury with their tongues, being no cattle-breeders among the cattle-breeders, (people) whose bad deeds weigh down (the scale) because of their lacking in good deeds, such people establish the Daēvas³, which is (in accordance with) the religious view of the deceitful one.

49.5. But that man is (personified) abundance and nourishment, who associates⁴ his religious view with good thought and who by virtue of right-mindedness is bound to truth and to all those in your power, O Mazdā Ahura.

49.6. I urge you, O Mazdā Ahura, and truth, to tell me which are the passions of your intellect, so that we may discern truly how we could make known that religious view which is that of one such as you.

49.7. Let one hear this with good thought. Let one hear (it) with truth. Listen, O Mazdā Ahura. Which tribe, which family will be (there), who by (following your) laws will give the community a good reputation?⁵

49.8. Grant to Frashaoshtra and me the most delightful shelter of truth, which is in your good power. This I entreat you for, O Mazdā Ahura. Let us (all) be dearest friends⁶ for all time.

¹ 'has stuffed himself with barley', or: 'has stuffed himself with my barley', or: 'has filled himself with beer', or: 'with (long)evity'?

² 'similar to Bendva is his deceitful teacher', or: '(in the entourage) of this Bendva there abides a deceitful teacher', or also: 'the deceitful teacher of this Bendva angers me'?

³ 'establish the Daēvas', or: 'produce Daēvas'.

⁴ 'associates', or: 'shelters'.

⁵ 'tribe ... family ... to the community' is an elaboration of the series 'family - community - tribe'.

⁶ 'dearest friends', or: 'messengers', but whose messengers?

49,9. sraotū sāsnā īsəŋhiiō° suiie taštō
 nōiŋ ərəš.vacā sarəm didas drəguuātā
 hiiat daenā vahištē yujən mižde
 ašā yuxtā yāhī dəjāmāspō

49,10. taŋcā mazdā 9βahmī ā dām¹ nipāŋhē
 manō vohū urunascā ašāunəm
 nəmascā yā āmaitiš ižcā
 mažā.xšaθrā vazdanhā auuə.mīrā²

49,11. aŋ dušəxšaθrəŋg duš.šiiəθanəŋg dužuuačanō
 duždaenəŋg dužmanəhō° drəguuatō
 akāiš x'arəθāiš paiti uruənō [paiti]jeiŋti
 drujō dəmānē haiθiiā aŋhən astaiiō

49,12. kaŋ tōi ašā zbaiieŋtē auuanhō
 zaraθuštrāi kaŋ tōi vohū manəhā
 yō və staotāiš mazdā frināi ahurā
 auuat yāsas hiiat və ištā vahištəm

End of Yasna 49

¹ a dām, Geldner adām.

² auuə.mīrā, or: auuəm īrā? Geldner auuəmīrā.

49,9. Let the bondsman fashioned for benefit hear the teachings. The person of true speech does not approve of associating with the deceitful one. For the truthful yoke their religious views to the best prize, (being themselves) yoked to truth, at the sharing, O Jāmāspa.

49,10. In your house, O Mazdā, you store for yourself (our) good thought, the souls of the truthful, and the reverence with which right-mindedness (is associated), as well as abundance granting power through wholesome¹ nourishment.

49,11. But the deceitful of bad power, bad actions, bad words, bad religious views, and bad thought, (their) souls come to meet them with foul food. They will be real guests in the house of deceit.

49,12. What help do you have through truth, for Zarathushtra, who is calling (for you)? What do you have through good thought for me, who devote myself to you with praises, O Mazdā, entreating for that which is the best in your command?

End of Yasna 49

¹ 'wholesome': uncertain.

50,9. taiš vā yasnāiš paiti stauuas aiieni
 mazdā ašā varhōuš šiiio9anāiš manarhō
 yadā ašōiš maxiiā vasō xšaiiā
 aṭ hudānaoš¹ išaii9as gērəzdā xiišm

50,10. aṭ yā varəšā yācā paiṇi aiš šiiio9anā
 yācā vohū cašm9am arəjaṭ manarhā
 raocā x'əng asn9am uxšā aēuruš
 xšmākai ašā vahmāi mazdā ahurā

50,11. aṭ vō staotā aojāi mazdā arhācā
 yauuaṭ ašā tauuācā isāicā
 dātā arhōuš arədaṭ vohū manarhā
 hai9iiāuuarəšt9am hiiṭ vasnā fərašō.təməm

End of Yasna 50

¹ hudānaoš, Geldner hudānauš.

50,9. With worships such as these, I will come to you again, O Mazdā, praising you, with truth and actions of good thought, when I have command at will of my reward. May I thus enjoy vigor in the grace of a generous person.

50,10. The actions which I shall perform and the actions performed by those all around here, as well as the things which deserve (to be seen by) eyes with good thought, the lights of the sun, the leading bull of the days,¹ all these are for your glorification with truth, O Mazdā Ahura.

50,11 I shall declare myself your praiser, O Mazdā, and I will remain so for as long as I can and am able through truth. Let the Giver of Existence promote through good thought the making real of what is most brilliant in value.

End of Yasna 50

¹ 'the leading bull of the days', i.e. the rosy dawn, cf. 46,3.

Yasna 51: Vohuxšaθra Gaθa

Vohuxšaθra Haitī

51,1. Vohū xšaθrəm vaiñīm bāgəm aibi.bairištəm
vidišəmnaī¹ ižaciṭ ašā aṅtarə caraiṭi
šiiəoθanāiš mazdā vahištəm taṭ nō nūciṭ varəšānē

51,2. tā vō mazdā paouruuīm ahurā ašāi.yecā²
taibiācā āmaitē doišā moi ištōiš xšaθrəm
xšmākəm vohū manəṅhā vahmāi dāidi sauuaṅhō

51,3. ā vō gəuš.ā° həmiianṭū yoi vō šiiəoθanāiš sārəṅtē
ahurō ašā hizuuā³ uxδāiš vaṅhəuš manəṅhō
yaēšəm tū pouruiiō mazdā fradaxštā ahī

51,4. kuθrā ārōiš ā fsəratuš⁴ kuθrā mərəždikā axštāṭ
kuθrā yasō.xiiən ašəm kū spəṅtā āmaitiṣ
kuθrā manō vahištəm kuθrā θβā xšaθrā mazdā

51,5. vīspā tā pərəsəš yaθā ašāṭ hacā gəm vīdaṭ
vāstriiō šiiəoθanāiš ərəšuuō ḥəš huxratuṣ nəmanəḥā
yō dāθaēibiiō ərəš.ratūm xšaiiəš ašiiuuā cistā

51,6. yō vahiiō vaṅhəuš dazdē yascā hōi vārāi rādaṭ
ahurō xšaθrā mazdā aṭ ahmāi akāṭ ašiiō
yō hōi nōiṭ vidaiṭi apōmē aṅhəuš uruuəesē

51,7. dāidi moi yō gəm tašō apascā uruuarāscā
amərətātā hauruuātā spəništā mainiū mazdā
təuuīši utaiiūiti manəṅhā vohu səṅḥē°

51,8. aṭ zi tōi vaxšiiā mazdā viduše zi nā mruuiāṭ
hiiāṭ akōiīā drəguuāite uštā yō ašəm dādrē
hūō zi məθrā šiiāto yō viduše mrauuiāiti

¹ vidišəmnaī, Geldner vidišəmnaiš.

² ašāi.yecā for ašaiiācā.

³ hizuuā, Geldner hizuuā.

⁴ ā fsəratuṣ, Geldner afsəratuṣ.

Yasna 51. Vohukshathrā Gāthā

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Vohukshathrā Hāiti

51.1. The good power worthy of being chosen, which brings most share(s) (and which is) best through actions, comes to the person liberal even with abundance, through truth. This (power), O Mazdā, I will procure for us now.

51.2. Therefore I will first show the power of my command to you, O Mazdā Ahura, and to truth, and to you, O right-mindedness. (Then) grant your (power) with good thought to the glorification of (your) benefaction.

51.3. O you, (who are) the Ahura through truth, let your ears reach those who associate with you by (their) actions¹ and by the utterances of good thought (spoken) by tongue, whose first teacher you are, O Mazdā.

51.4. Where will joy (arise) from a pious person? Where will it arise with compassion? Where do people honor truth? Where is holy right-mindedness? Where is best thought? Where, through your power, are they, O Mazdā?

51.5. I am asking about all this: how a herdsman obtains a cow in accordance with truth, being a nobleman through his actions and being of good intellect, in reverence (to Him) who, exercising power and holding rewards, finds a correct judgment for those who are just.

51.6. (To the person) who has accepted the very best² and who heeds His will, the Ahura with His power (will present Himself) as Mazdā.³ But what is the very worst⁴ will (befall) the person who does not care for Him, at the final turning point of (his) existence.⁵

51.7. You, O Mazdā, who fashioned the cow, the waters, and the plants, grant me immortality and integrity through the most holy spirit, strength and stability through good thought at the pronouncement (of your judgment).

51.8. Now I shall tell you, O Mazdā, since a man would like to speak to the Knowing one, that in the evil for the deceitful one (lie things) desired by him who holds truth. That mantra-keeper is happy indeed who can speak to a knowing one.

¹ 'who associate with you by (their) actions', or: 'who are sheltered by your actions'?

² 'the very best', lit. 'what is better than good'.

³ '(will present Himself) as Mazdā', i.e. '(will present Himself) as wise'.

⁴ 'the very worst', lit. 'what is worse than evil'.

⁵ 'at the final turning point of (his) existence' (individual judgment), or: 'at the final turning point of existence/world' (universal judgment)?

- 51,9. ʔam xšnūtəm rānōibiiā dā θβā āθrā suxrā mazdā
aiiaḡhā xšustā aibī ahuuāhū daxštəm dāuuōi
rāšaiierjḡhē drəguuaṅtəm sauuiiō ašauuanəm
- 51,10. aṭ yō mā nā marəxšaitē aniiāθā ahmāṭ mazdā
huuō dāmōiš drūjō hunuš tā duzdā yōi hēṅti
maibiiō zbaiiā ašəm vaḡhuiiā aši gaṭ.te¹
- 51,11. kō uruuāθō spitamāi zaraθuštrāi nā mazdā
kō vā ašā āfraštā kā spəṅtā āmaitiš
kō vā vaḡhəuš manəḡhō acistā magāi ərəšuuō
- 51,12. nōiṭ tā im xšnāuš vaēipiiō* kəuuiṅō pəratā² zimō³
zaraθuštrəm spitāməm hiiāṭ ahmī urūraost aštō
hiiāṭ hōi im caratasca aodərəščā zōišənū vāzā
- 51,13. tā drəguuatō marədaiti⁴ daēnā ərəzaoš⁵ haiθim
yehiiā uruuā xraodaiti cinuuatō pəratā ākā
x'āiš šiiāoθanāiš hizuuasca ašahiiā ṅasuuā paθō
- 51,14. nōiṭ uruuāθā dātōibiascā karapanō vāstrāṭ arēm
gauuōi ārōiš āsəṅdā x'āiš šiiāoθanāiš səḡḡhāišcā
yō iš səḡḡhō apēməm drūjō dəmānē ādāṭ
- 51,15. hiiāṭ miždəm zaraθuštrō magauuabiiō cōišṭ parā
garō dəmānē ahurō mazdā jasaṭ pouuiiō
tā vō vohū manəḡhā ašaicā sauuiš cəuiiṣi⁶
- 51,16. ṭəm kauuā vištāspō magahiiā xšaθrā ṅasat
vaḡhəuš padəbiš manəḡhō ʔam cistim ašā maṅtā
spəṅtō mazdā ahurō aθā nō sazdiiai uštā
- 51,17. bərəxδəḡm mōi fərašaostro huuō.guuō daēdōišṭ kəḡpəm
daēnaiiai vaḡhuiiai ʔam hōi išiiaḡm dātu
xšaiiaš mazdā ahurā ašahiiā āzdiiai ḡərəzdīm
- 51,18. ṭəm cistim dəjāmāspō huuō.guuō ištōiš x'arənā
ašā vərəṅtē taṭ xšaθrəm manəḡhō vaḡhəuš⁷ vidō
taṭ mōi dāidi ahurā hiiāṭ mazdā rapən tauuā

¹ gaṭ.te, i.e. gate.

² pəratā, slightly incorrect for pəratau, Geldner pəratō.

³ zimō, Geldner zəmo.

⁴ marədaiti with Geldner, or: marədaite?

⁵ ərəzaoš, Geldner ərəzauš.

⁶ cəuiiṣi, Geldner ciuiiṣi.

⁷ vaḡhəuš, Geldner vaḡuhiš (i.e. vaḡ'hiš).

51,9. Make clear (to them) in (their) minds, O Mazdā, which (is) the gratification you apportion with your red fire and the molten metal according to the balance. In order to damage the deceitful one you benefit the truthful one.

51,10. The man who unlike the (truthful one) tries to destroy me, O Mazdā, that man is the brat of the originator of deceit. Therefore he gives bad gifts (to those) who exist. I invoke truth to come to me with a good reward.

51,11. Who is the man (who can be) an ally of Spitama Zarathushtra, O Mazdā? Who took counsel with truth? With whom did holy right-mindedness (take counsel)? Which nobleman recognized (Zarathushtra) for the offering of good thought?

51,12. Residing at (his) bridge, Vaēpiya the Kaviyan did not gratify Spitama Zarathushtra when as a messenger he stopped there in winter and (was offered there) two horrible 'gifts of hospitality', (showing him) the door-step and (leaving him in shivery) cold.

51,13. In such a way the religious view of a deceitful person will miss the reality of the straight (path). His soul, facing (him) at the Account-keeper's Bridge, will make him tremble, for he has strayed from the path of truth by his own actions and those of his tongue.

51,14. The Karapans are not allied with the laws and (the orders of) the pasture. By their own actions and proclamations they are hostile to the cow of the pious person. In the end, such proclamation will put them in the house of deceit.

51,15. In the house of song, Ahura Mazdā, the Primal one, comes to the faithful offerers (with) the prize that Zarathushtra promised them. Therefore I commit myself to you, and to truth, with good thought on account of (your) benefactions.¹

51,16. Kavi Vishtāspa, by his power over the offering, (proceeding) on the paths of good thought, has reached that insight which holy Mazdā Ahura has conceived with truth. Thus he may proclaim to us the things desired.

51,17. Frashaoshtra Hvōguva dedicates his esteemed self² to my Good Religion.³ Let Mazdā Ahura, who exercises the power, make it⁴ vigorous for him, so that he may reach the grace of truth.

51,18 With truth, Jāmāspa Hvōguva, in his quest for glories, chooses that insight and that power (which is that) of the possession of good thought. Grant me, O Mazdā, O Supporter, that (power) which is yours.

¹ The end of the stanza is uncertain.

² 'his esteemed self', lit. 'his esteemed body'.

³ 'my Good Religion', cf. 53,1 'his Good Religion', and 53,4 'the Good Religion'.

⁴ 'it', i.e. his esteemed self/body, or: the Good Religion?

51,19. huuō taṭ nā maidiioi.māṅhā spitamā ahmāi dazdē
 daēnaiiā vaēdōmnō yō ahūm išasas aibi
 mazdā dātā mraoṭ gaiiehiā šiiāo9anāiš vahiiō

51,20. taṭ vō nā hazaošāṅhō vīspāṅhō daidiiāi sauuō
 ašēm vohū manāṅhā uxḏā yāiš āmaitiš
 yazōmnāṅhō nōmanṅhā mazdā rafōdōrēm cagadō

51,21. āmatōiš nā spōṅtō huuō cistī uxḏāiš šiiāo9anā
 daēnā ašēm spōnuuat vohū xša9rēm manāṅhā
 mazdā dadāt ahurō tēm vaṅ'him° yāsā ašim

51,22. yehiiā mōi ašāt hacā vahištēm yesnē paitī
 vaēdā mazdā ahurō yōi āṅharēcā hēṅtica
 ṭa yazāi x'āiš nāmōniš pairicā jasāi vaṅtā

End of Yasna 51

51,19 O Mailyōimāngha Spitama, that man who, in his desire for winning existence, recites the laws of Mazdā obtains that (power) which he (already) possesses in his religious view and which, through the actions of the living, is the better one.

51,20. In order for all of you to grant us in harmony that benefit we worship truth with good thought as well as the utterances with which right-mindedness (is associated), (worshipping them) in reverence for Mazdā who extends support.

51,21. By virtue of right-mindedness, this holy man¹ makes truth prosper through the utterances (inspired) by his insight, through his action and his religious view. Mazdā Ahura grants power through good thought. I entreat Him for a good reward.

51,22. Mazdā Ahura knows (the person) whose best (attitude is seen) by me at worship, in accordance with truth. Those who have existed and exist, (those) I will worship with my own (people) by (calling their) names, and I shall approach them with affection.²

End of Yasna 51

¹ 'this holy man', i.e. 'Zarathushtra'.

² Cf. 27,15 (Yenghe Hatām).

Yasna 53: Vahištoišti Ga9a

=

Vahištoišti Haiti

53,1. Vahišta iṣtiš srauuī zara9uštrahe
 spitāmahiia yezī hōi dāt āiiaptā
 ašat hacā ahurō mazdā yauuōi vispāi.ā huuaṅhəuuīm
 yaēcā hōi dabən¹ sašəncā² daēnaiiā vaṅhuiiā uxδā šiiə9anācā

53,2. aṭcā hōi scaṅtū manəṅhā uxδāiš šiiə9anāiścā
 xšnəm³ mazdā vahmāi.ā fraorəṭ yasṅscā
 kauuacā vištāspō zara9uštriš spitāmō fərašəoštascā
 dāṅhō əwzūš pa9ō yam daēṅam ahuro saošiiəṅtō dadāt

53,3. tāmca tū pourucistā haēcaṭ.aspānā
 spitāmī yezuuī⁴ dugədrām zara9uštrahe
 vaṅhəuš paitiiāstī[m]⁵ manəṅhō ašahiia mazdāscā taibiiō dāt sarəm
 a9ā hēm.fərašuuā 9βā xra9βā spəništā āmatōiš hudānū⁶ varəšuuā⁶

53,4. təm zī və spərədā niuuarāni⁷ yā fəδroi vidāt
 pai9iiaēcā vāstriiaēibiiō aṭcā x'aētəuuē⁸
 ašāunī ašəuuabiio manəṅhō vaṅhəuš x'ənuuaṭ haṅhuš məm.bəəduš⁸
 mazdā dadāt ahurō daēnaiiāi vaṅhuiiāi yauuōi vispāi.ā

53,5. sāx'əni vaziāmnābiiō kainibiiō mraomī
 xšmaibiiācā vadəmnō məṅcā i [məz]dazdūm
 vaēdō.dūm⁹ daēnābiš abiiāscā⁹ ahūm yə vaṅhəuš manəṅhō
 ašā və aniiō ainīm viuuəṅghatū taṭ zī hōi hušəṅəm aṅhaṭ

53,6. i9ā i hai9iia narō a9ā jənaiio
 drūjō hacā rā9əmo yəmə spašu9ā fraidīm
 [drūjō] āiiesē hōi-ī)š¹⁰ pi9ā tanuuō parā
 vaiiū bərədbiiō¹¹ duš.x'arə9əm ṅasaṭ x'a9əṅm
 drəguuō.dəbiiō¹¹ dājīṭ.arətaēibiiō anāiš ā manahīm ahūm mərəṅgəduiie

¹ dabən, perhaps incorrect for dadən, but var. dəbən, dbən, dabin.

² sašəncā for slightly incorrect saškəncā of the mss. and Geldner.

³ xšnəm, Geldner xšnum.

⁴ yezuuī, Geldner yezuuui.

⁵ paitiiāstīm manəṅhō for paitiiāstī manəṅhō owing to erroneous segmentation of the spoken text; Geldner paitiiāstəm.

⁶ hudānū varəšuuā, Geldner hudānuuarəšuuā.

⁷ spərədā niuuarāni, Geldner spərədāni varāni.

⁸ məm.bəəduš blunder for mən.bəṅduš?

⁹ abiiāscā, Geldner abiiāstā.

¹⁰ hōi-ī)š for slightly incorrect hōiš of the mss..

¹¹ bərədbiiō, Geldner bərədubiio.

Yasna 53. Vahishtoishiti Gatha

=

Vahishtoishiti Haitī

53.1. The best quest of Zarathushtra has found a hearing, since Mazdā Ahura, in accordance with truth, has granted the boons (of) good existence for all times, to him as well as to those who practice and master the utterances and actions of his Good Religion.

53.2. Let therefore Kavi Vishtāspa (as well as) Spitama the son of Zarathushtra, and Frashaoshtra join devotedly in the recognition of Mazdā for His glorification and in His worship with utterances and actions (inspired) by Zarathushtra's thought, thus pursuing the straight paths of offering, (following) the religious view that the Ahura has established to be that of a benefactor.

53.3. Pouruchistā Haēchataspānā Spitāmī, you young(est) among Zarathushtra's daughters, (your father) gives you such (benefactor) as shelter,¹ in obedience to good thought, truth, and Mazdā. Thus take counsel with your intellect. Choose² with (your) generous (groom) the holiest (things) of right-mindedness.

53.4. I want him to be cared for by you with that eagerness with which (a woman) shall care for her father and her husband, for the herdsmen and her family, as a truthful woman (cares) for truthful persons. Mazdā Ahura, valuing the bonds of kinship,³ grants a sunny harvest of good thought to the Good Religion⁴ for all times.

53.5. By speaking to you I give instructions to the nubile maidens and to all of you. (If) you note these (instructions) in your minds, (then) you will possess with your religious views and for their benefit the existence of good thought. May each of you try to surpass the other in truth, as this will be fruitful for him (and her).

53.6. In this respect, the (instructions) are true (for you), O men, and in that respect (for you), O women. As for the person who is dependent on deceit and whom you see having dishonest intentions,⁵ I shall take away his defenses from his body. With the wind, comfort goes away from the deceitful oppressors of truth, who offer foul food. With these you destroy your spiritual existence.⁶

¹ The Middle Persian tradition suggests that the Vahishtoishiti Gatha was composed by the prophet on the occasion of the marriage of his youngest daughter Pouruchistā with Jamāspa. Yet, strangely enough, the name of Jamāspa is not mentioned in the Gatha. To justify tradition we assume that the name of the bridegroom is passed over in silence for apotropaic or similar reasons.

² 'choose', or: 'make for yourself'?

³ 'valuing the bonds of kinship': uncertain.

⁴ 'to the Good Religion', i.e. 'to (the adherents of) the Good Religion'.

⁵ 'having dishonest intentions': uncertain.

⁶ 'spiritual existence', lit. 'mental existence', i.e. 'existence of thought'.

53,7. aṭcā vā miždēm aṅhaṭ ahiā magahiiā
 yauuaṭ āžuš zrazdištō° būnōi haxtiiā°
 paracā mraocās aorācā ya9rā mainiiuš drəguuatō anāsaṭ parā
 vizaiia9a¹ magəm tēm aṭ vā vaiiōi aṅhaiṭi apəməm vacō

53,8. anāiš a dužuuarəšnəṅhō dašniia həntū
 zaḫiiācā vispāṅhō xraosəntəm upā
 huxša9rāiš jənəṅəm xrlnəṅəm cā rāmaṅ cā aiš dadātū šiieitibiiō vīžibiiō
 īratū iš duuašso huuō dərəzā mərəi9iiacš² mazištō mošucā astū

53,9. dužuuarənāiš vaēšō rāsti tōi narəpiš rajiš³
 aēšasā dəjiṭ.arətā pəšō.tanuuō
 kū ašauuā ahurō yə iš jiiātəuš həmi9iiāṭ vasō.itōišcā
 taṭ mazdā tauuā xša9rəm yā ərəžjiiōi dāhi drigauuē° vahiiō

End of Yasna 53

¹ vizaiia9a, Geldner ivizaiia9a.

² mərəi9iiacš, Geldner mərə9iiacš.

³ rajiš, Geldner arəjiš.

53,7. For this offering there will be a prize for you. The very faithful one will keep off¹ disease from the depth of his body² whereas the deceitful one, going back and down, will lose his spirit(s). If you do not partake in this offering then 'woe' will be your last word.

53,8. Let the evil-doers be knocked down by those (who are truthful), and let them (all) get exhausted howling upwards. Through good rulers wielding power over the killers and blood-shedders let one establish peace with the (evil-doers) for the settled villages. Let the greatest harm come upon them with the fetter(s) of death, and let it come soon.

53,9. Rot spreads through those of evil preferences. They are (nothing but) dusk and darkness, greedy violators of truth whose bodies are forfeited. Where is the truthful Ahura who may deprive them of their livelihood and liberty? It is your power, O Mazda, through which you will grant what is better to the poor person living decently.

End of Yasna 53

¹ 'will keep off', or: 'will yoke', or: 'as long as'?

² This translation is most doubtful.

Yasna 54, 1. Conclusion**Ā Airiōmā Išiiō**

Ā airiōmā išiiō rafōdrāi jaṅtu
nərəbiiascā nāiribiiascā zaraṅuštrahe
vaṅhəuš rafōdrāi manəṅhō
yā daēnā vaiṅim hanāt mīzdəm
aṣahiā yāsā aṣim
yaṃ išiiam ahurō masatā mazdā

End

Yasna 54,1. Conclusion**Ā Airyēnā Ishiyō**

Let the vigorous people (of Vishtāspa)¹
come to the support of the men and women of Zarathushtra,
to the support of good thought,
(following) the religious view that will deserve a prize worthy of being chosen.
I ask for the invigorating reward of truth, which Mazda Ahura has devised.

End

¹ 'the vigorous people' (lit. 'the vigorous tribe'), or: 'the invigorating people', i.e. 'the people provided with invigoration' (cf. 32,16). Note the repetition 'vigorous ... invigorating'.