30,10. adā zi auuā dnujō [auuō.]bauuaiti\(^1\) skāndō spaiiașrahiiā
aț asištā yaojanṭē a huṣitoīš vaŋhauš mananṭhō
mazdā așaxiiācā yoi zașANT vi vaŋhau saauahī

30,11. hiiat tā auuātā saša\(^2\) yā mazdā dadat mašiiánhō
x'itcā șnoiī  hiiatcā darom dąguyō.dabiiō\(^3\) rașō
saauacā așauuabiiō aț aipī taiś aŋhaitī uștā

End of Yasna 30

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\(^1\) bauuaiti, var. buuaiti.
\(^2\) saša, Geldner saša 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, Mazda, and truth.

30,11. O you mortals, when you observe the rules that Mazda 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

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\(^1\) 'the swiftest steeds will be yoked': intonating a song of praise is compared with yoking a team of horses to a chariot for a horse-race (Introd. 5.3).
Yasna 31. Տա ու սուսատ Հայութ

31.1. Տա ու սուսատ մանգատ ավշա սունհամահ 
աեբիո այ սուսատաշ դրոջ ասահիա գեդա վինարայագ 
ադեց աէբիո վահիտա ուր զարդա ահեա մանջա

31.2. էդի աէ սուսատ ադուա աբի.դարաս վայիա 
ադ ու վիսփոց աիոի ադա թամ ահու վաեդա 
մանջա աէ ասայա է աա հա իուամահ

31.3. իղմ դա մանիիւ ասալա ասալա կուս իա նոսալ իա նուտամ 
հիա սուսատամ կազդուրահատիա տա հա մանջա վիդականու վակա 
հիշատ ցբահիա ձո ես ճա մանջա 
մանջա էսիս աոյջահա 
մանջա էսիս սայտ մախյում 
իելիա վարդա վանեամ դրոջ մ

31.4. յադա աշմ ճասւիմ ահեա մանջա նահա 
աալ ահեա տամ ահու 
մանջա իու սուսա մանջա 
մանջա շարմ աոյջա 
իելիա շատ վախա մանջա 

31.5. տատ մու վիդից վակա 
հիա մո աա դատ վախ
վիդիտ վուհ մանջա 
մանջա դեդիտ տել է 
տաց մանջա հա 
է նոր և ահեա ահետ մ

31.6. ահմայ ահեա վահիտա 
յո մու վիդակա վախ 
մարամ յիմ հարվա ատա 
ահեա ամարա 
մանջա ատ շար 
իել հո վուհ վախ մանջա

31.7. յա տա մանտա պումեիո 
ռաու քան ըաս 
հուո յայ 
դա դա վահիտ մանո 
թա մանջա մանիիւ ւ ք 
է ա տում հա 

31.8. աթ ցիա մուդ 
մանջա յազմ սո մանջ 
վախ սում պար մ 
մանջ 
իել ցիա հա 
մանջա ահու 
վախ աս 

31.9. ցի 
մանջ 
վախ 
մանջ 

31.10. աթ հի այ 
վախ 
Մանջ 
մանջ 

1. յազմ, Գենդեր յազմ.
2. պատար, Գենդեր պատար.
3. ի վրայ, Գենդեր ի վրայ, ինեք է վրայ ի.
Yasna 31. Ta-ve-urvata Haiti

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. hiiä tā mazdä paouruüim gaěšāscā taşo daēnāscā と言って mariha xratīšcā hiiä astuunštam dadā uštanšm hiiä šiiaoganašcā sēŋhāscā yąrā vəmanəŋ vasä dāiiešte

31,12. aŋra vācām baraiteit mišahuacā və ošvacā və vīduu və uuuduu və ahiiā zərədācā manaŋhācā anuš.haxš ŏrmaitiš ə mainiuu parasaitā1 yąrā maēbā

31,13. yā frāsā auuišia yā və mazdā parasaitē2 taiia yā və kasūšx aēnaŋho mə məzıštm [a]jiānaitē būjam tā cašməng ʃlısra hərə abi ašā [aibi.] vaēnaihī vISPā

31,14. tā ʃba parasā ahurā yā zā aiti jaŋghaticā yā išudō dadaʃte dāgraŋm hacā aʃaonə yāscā mazdā drauguō.əbiio ə yądā tā anhən həŋkərətə hiiat

31,15. parasā auuāt yā maēniš1 yō drauguaitē xshārəm hunaiti duš.ʃiaoganai ahurā yə nöit jiijotm hanarə vinaštī vəstriešiia aēnaŋho pasuš viraatça adrujiiatō

31,16. parasā auuāt yądā huuo və huđanuš damānaihia4 xshārəm ʃoišrəhiiia və daxiius və aša fradašai asphozațə ʃbaamaha mazdā ahurā yədā huuo anhət yə.ʃiaoganascā

31,17. kātām aʃaunā və drauguā və voranauaitē5 maziio vīduu vīdušx maatō mā auuuduu aipi dəbaauiiaʃ zdi nō mazdā ahurā vanjhoʃ fradaʃtə manaŋho

31,18. mācīš aș və drauguatō maŋrašcā gūstə səsnāscā əzi6 domanəm visəm və ʃoišram və daxium və [a]daʃ dušitaʃcī marəkaecā7 aŋra əš saziuš smaŋiTə

31,19. gūstə yə manṭa așəm ahūm.bii8 vīduu ahurā aŋhuxdai vacanəm xšaiamnə hizuu vaso ʃba aŋra suxrə mazdā vanhau vīdəta raŋnaih

31,20. yō āiiaʃ aʃauunəm diuuməm hōi aparəm xšiiō dərəgəm aiiū tamanjho duʃ.xərəm9 auuaetəs vacō təm və1 ahūm drajuanutsō ʃiaoganaǐs x'aiiś daēnə naešat

1 parasaitē, Guldner parasaitē.
2 parasaitē, Guldner parasaitē.
3 maēniš, Guldner maeništ.
4 domanaihia, Guldner damanahiia, many mss. damnaihia.
5 voranauaitē, Guldner voranuaitē.
6 əzi, i.e. a-zi.
7 ə, Guldner va.
31,11. Since, O Mazda, 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 Mazda, 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 Mazda 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 Mazda 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 Mazda 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 Mazda 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

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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 xə 'own' stresses the paradox that the deceitful themselves are guilty of their misfortune, cf. 46,5.11, 51,13-14.
31,21. маздá дадáт аху́ро  haunuatuò amarátásca
бо̀оіш а аszą́йіаса x'ápaixíaт x'ао́рах pó sarò
вăгҳуу ваздуааа мананжó  ýх хои mainiiu šiiaо9анааіса унууа9ó

31,22. си9ра і hudáнге  ya9әнә¹ ваэдәнмәй мананжá
вожу хууо x'ао́ра ащәм  ваканжá šiiaо9анака хапти
хууо тóй маздá аху́ра  вазишто ангáйти астиш

End of Yasna 31

¹ ya9әнә, Gekner ya9ana.
31,21. From His own wide shelter of integrity and immortality, of truth and power, Mazdâ 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 Mazdâ Ahura.

End of Yasna 31
Yasna 32. X'aētunaiti Hāiti

32,1. Ašiācā x'aētus yasaṭ ahiā varāzām mat ariamā, ahiā daēuā mahmi manōi ahaurhiai uuāzāmā mazā, "boi dūtāhō aŋhāmā tang daraiō yōi vā daibīṣantī

32,2. aēbīō mazā ahurō sārmanō vohū mananha x'ārāt hācā paiiti, marāta aša huś.haxā x'enuūātā sponṭam vē amaitim vaŋ'hiṃ varomādī hā nā anhaṭ

32,3. aṭ yuś daēuā vispāhō akāt mananha stā ciṭrām yasca vā maṣ yazaitē druṣaṣcā painmatiṣcā šiiaomā māpi daibītānā yaiš asrūdūm būmīā haptaiō

32,4. yaiś yuśtā framānē yā maṣijā aciṣṭā daŋtō vaxēṣe daēuā.zuštā vaŋ'hiṃ sīṣdiiamā mananha mazā ahurhiiā xraṭaus nasiantsa ašācaṭ

32,5. tā dobaraōtā maṣīn hujiātōi amariṣtātāsca hiiāt vā akā mananha yōng daēuāng akascā mainiūti akā šiiaomām vacaŋhā yā fracinās drōguunṭam xσaṣio

32,6. poumī aenā gnaṃṣṣa yaiś srāuahieitι yezi tāiś aṣa hātā.mānē ahurā vahisṭa voṣtā mananha 9bahmi vō mazā xσaṣrōi aṣaica sōṅgō vīdām

32,7. aēṣām aēnangham naeṣīt vīduuā ajojī ḥadrūiā yā jojiā sānghaitē yaiś srāuii x'ānē aianghā yaeṣām tū ahurā irixtaṃ mazā vaēdiśo ahi

32,8. aēṣām aēnangham vīuānḥušō srāuii yimascīt yā maṣiāng cīxnuśō ahmākāng gauś baga x'āmūmā aēṣamīcīt a ahmi 9bahmi vicībōi aipi

32,9. duś. sastī śrāuā mōrṇaṇat huuō jiitāuś sāŋhanāiś xratūm apō mā īṣtim [apa]jiānta bāroṣām haitim vaŋ'hiṃ mānaṇaḥ tā uṣā mainiīaṣrī maḥiīā mazā aṣiicā yuśmaibīiā gārēzę

32,10. huuō mā nā śrāuā mōrṇaṇat yā aciṣṭām vaēnajhe aogādā gam aśiibīa huīurca yasca dāḥōng drōguuato daṇṭ yasca vāstrā vīuāpaṭ yasca vadara voīḍaṭ aṣāunē

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1. asrūdūm, Geldner asruṣhedūm.
2. yāṭ, var. yat.
3. xsiio, var. xsiio.
4. poumī, most mass. have poumī.
Yasna 32. Khwaëtumaiti Hâiti

32,1. In my recital, O Daëvas, the family and the community along with the tribe ask for His, Mazda Ahura’s, favor\(^1\) (by praying): “Let us be your people. You scatter those who are hostile to you.”

32,2. Mazda 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 Daëvas 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 Earth\(^2\) —

32,4. since you, (the Daëvas), 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 Mazda Ahura and from truth.

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

32,6. Through best thought, O Mazda 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 Mazda 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 Mazda.

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 Mazda, 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

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\(^1\) Here and in the following stanzas Zarathushtra mocks and derides the Daëvas 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 Jamshid) was guilty of a lie which caused the loss of paradise.

\(^5\) ‘I submit to your decision’: uncertain.
32,11. taeciz mä mordanan jijotum yoi draguanto¹ mazbiš² cicistaraš an'hišca³ anhauuscag³ apaiieiti naexanajho vaedam yoi vahištat ašaono⁴ mazdā raṣerian manajho

32,12. yā raṃhaisan srauṣanha vahištat šiiaoganaṭ maratānō aebiio mazdā akā mraot yōi gauš unuaxš uxti mordanan jijotum yaiš grāhmā⁵ ašāt varatā karapa xšaṣramca išanam dnujum

32,13. yā xšaṣram grāhmō⁶ hišasat acištahiiā damānē manajho anhauš maraxtaro⁷ ahiia yaeča mazdā jīgaṃzat kame 9bahiiā maraθano dutām⁸ yē iš pāt darasat ašahiiā

32,14. ahiia grāhmō⁹ a hioboi ni kauuiaiiscaš xratūš [ni.]dadaṭ varaça hica⁴ fraidiuwa hiaṭ visānta draguantaṭ auuō hiaṭca gauš jaiddiai mraoī yē duraosom saocoiaiai auuō

32,15. anaiš a vi.nōnasā yā karapo.tascag kauiitascag auuiaš aibi yāng daenītī noiti jiatiuš xšaiiarmang vasō toi ahiia bainiante vaŋhauš a damānē manajho

32,16. hamaṃ taṭ vahištacit yē usuuniie siiascit¹ dahmahiiia xšaiias mazdā ahura yehiia mā aisišcitu duuaeaṅa hiaṭ aenajhe draguatuō  săanū išiiseng anhaiia

End of Yasna 32

¹ draguanto, Geldner draguato. 
² mazbiš, Geldner mazbiš.
³ anhauuscag, Geldner anhauuscag.
⁴ ašaono, Geldner ašaono.
⁵ maraxtaro, Geldner maraxtaro.
⁶ dutām, Geldner dūtām.
⁷ varaça hica, Geldner varaça hica.
⁸ siiascit, var. saiiascit.
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 Karapān 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 invigators.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 (dūraosha), 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 invigators’, i.e. the gifts brought by the pious people.
Yasna 33. Yağiasi Ya Hâiti

33.1. Yağ aisi¹ iša vârâsaitê yâ dâta aŋ̾hauš pafounuiheiiâ
ratâ² šisioâna rażisti drauguataâcâ hiiâtca ašâune
yeziâcâ hâmâiâsaitê³ mûâhâiâ yaça hoi arojuâ

33.2. aţ yâ aţam draguâitê vacanţâ vâ aţ vâ manaţâ
zastoiibiiâ vâ vârâsaiti vânhau vâ côiâsait astüm
tôi vârai râdociî ahûrâhîâ zaooše mazdâ

33.3. yâ ašâune vahîsto’ x’aetû vâ aţ vâ vârâsâniiî
airiamnâ vâ ahûrâ vidas vâ 9baxaŋhâ gauuoi
aţ huuô ašâhîâ anhât vânhaušcâ vâstre manaţhô

33.4. yâ 9bât mazdâ amsstîm akmêcâ manô yazâi apâ
x’aetûšcâ tarâ.maltîm vârâznaxîiâcâ nazdiştâm dujom
airiamnanascâ° nadantô gaušcâ vâstrâc acîstêm mantûm

33.5. yaste vispa.maziştêm saraoštêm zbaiâ auanţhânê
apânô daragô.jiâitîm a x’âadâm vânhauš manaţhô
ašât a əroziš pašô yaëšu mazdâ ahûrô saeti"³

33.6. yâ zaotâ ašâ ərozi³ huuuô mainiiôu³ a vahîstât kaiia
ahmât auua manaţhâ yâ vârâzeiâiîâ manût vâstriaî
tôi iziâ° ahûrâ mazdâ darstoîštêm hâm.parstoîštê

33.7. a mâ [a]jidûm vahîsto’ a x’aiiîiâcâ mazdâ darstoîštê
dâ(3,6),(994,990) aśâ vohû manaţhâ yâ snuiie parê magaonô⁵
auuiî när aŋtar hoņût namx’aitîs cîśra râtaiîô

33.8. frô möi [frajuoiizdûm araŋa tâ yâ vohû šiiauâiî manaţhâ
yasnam mazdâ x’smuautô aţ vâ aśa staorniai vacâ
dât vâ amarâtâcâ utaiîiîiî hauuuuâtas draonô

33.9. aţ tôi mazdâ tâm mainiiîm ašaoksaiântâ⁶ sarîdîiâiîa³
x’ârá maecâ maiâ vahîsta barstu manaţhâ
aiiâ arôi hâkurœnam yaiiâ hacinîte uruûano

¹ yağ aisi, Geldner yağαιš.
² ratâ šisioâna for ratû šisioâna owing to erroneous segmentation of spoken text.
³ hâmâiâsaitê, Geldner hamomîiîsaitê.
⁴ iziîa, Geldner iziâi.
⁵ magaonô, Geldner magaonô.
⁶ ašaoksaiântâ, var. ašaoksaiîântâ.
Yasna 33. Yathaish-ithā Háiti

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 Mazda 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 Mazda, 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 Mazda 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 Mazda Ahura.

33.7. Come hither to me, you Best ones, boldly and in persons, O Mazda, 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 Mazda, and words full of praise through truth. Integrity and immortality are offered to you with stability, as oblation.

33.9. O Mazda, 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. vispā stōi hujitāīō yā zī āṅharā yāscā hāntī yāscā māzdā bauuāinī1 ṣḥāmī hīś zaoē abaxō. huuā* 
voḥ uuxśiā mānṛṇhā xśńrā aśācā uśā tanūm

33,11. yō sāruīśō ahurō mazdāscā āmaitīścā 
aśōmcā frādaṭ, gaeśom manascā voḥu xśāṛṇmācā 
sraotā möi maṇaḷḍātā möi adāi kahiīācīt2 paitī

33,12. us möi [uz]āraśūa ahurā āmaitī tāuūīśim dasuūa 
spōnśtā mainiīū mazdā vaṅhūiīā zauūō adā 
aśā hazo ōmauuaṭ vohu mānṛṇhā fāraṭūm*

33,13. raṅdrāi vouucaśānē doīśi möi yā vē abifra 
tā xśāṛhriiā ahurā yā vaṅhūuś aśiś mānṛṇhō 
frō spōnśtā āmaitē aśā daēnā [frā]daxśaiiā

33,14. at rātām zaraṇuṣṭrō tanuuaścī xśācīā uśṭanom 
dadāiī paunuuaṭātōm manaṇḥascā vaṅhūuś mazdāi 
śīiōdānāhiiā aśā3 yacā uxdāxīācā swaōśom xśāṛṇmācā

End of Yasna 33

1 bauuāinī, var. bhuuāinī.
2 kahiīācīt, Geldner kahiīācīt.
3 aśā, Geldner aśāi.
33,10. Receive, O Mazdâ, 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 Mazdâ 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 Mazdâ, 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

¹Mazdâ, lit. ‘wise’, is coordinated here with the adj. ‘strongest’, thus having the function of an adjectival attribute.
²‘take strength etc.’: Ahura Mazdâ is invited to enjoy the offerings of the pious, both spiritual and material, in order to restore his power, cf. 34,1.
Yasna 34. Yašiaoganā Ħaiti

34.1. ya šiaoganā ya vačaŋhā ya yasna amaratatam ašāmcā taibiō1 dāŋhā mazda xšaθramca hauruuatuțo aēŋm toį ahurā șhmā pounumāiț dastē

34.2. ațca i toί mananharga mainiuusca* vaŋhōș2 vispa datā spaŋtaciaițca narā šiaoganā yehiu uruua așă hacaitē pairigaēșe xšmāuuatō vahmē mazda garōbiș stūtam

34.3. aț toί mianzdam ahurā namanharga așāicā đāmā gaēșă vispā a xšarōrī yā3 vohū šraostā mananharga arōrī zī hudāŋhō vispāiș mazda xšmāuuasū sauuo

34.4. aț toί ațom ahurā aojōŋhuanatam așă usamahī asištīm4 șmauuantam stōi raŋtē ciŋra.auuŋhām aț mazda daibišiiaițe zastaįtaiș darāșa.ėnįhanharm

34.5. kaț vō xšaθram kā էštś* šiaoganăi mazda yaąa văhımı așă vohū mananharga Șraiiöidiiąi drigūm yușmākon parș văspsi [parzą]vaoxamā daēuuișca xrafstrāș maʃiiaișcā

34.6. yezi așă stā haișim mazda așă vohū mananharga aț taț mōi daxšom dată ahiiā anhōs vispă maeță yaąa vă yaszmnasāc unuaidiiąi unuuais aienie paiți

34.7. kuərā toί arādā mazdā yōi vaŋhōș vaēcōnā manan harga sāŋhūs raęxōnā aspōnciț sādrāciț caxmiiō ușauu nięcim tōm aniițm yușmat vaēđa așă aąa nā Šraźdūm

34.8. tāį zī nā šiaoganaiș biiętē yaeșū as paiț pounubiiö șieiejo hiiaț as așjaț* nādiijanham ybhiaț mazda āșța unuutahiiā yōi noįț așąm mainiianța aebiiō düițe vohū as manō

34.9. yōi spaŋtām āmaıtīm ybhiaț mazda bōrașčam vidușd duș.šiaoganā auuazatā vaŋhōș auuisti mananharga aebiiō maș așă siaszątayaauaț ahọta unurē xrafstrā

34.10. ahiț vaŋhōș mananharga šiaogană vaocaț gorąbaț huxratuș spaŋtaccă āmaıțīm daunım viduua hiișm așahiița tācă vispă ahură ybhimi mazda xšaŋroį a vōiiașra

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1 taibiō, Geldner taebiō.
2 mainiuusca vaŋhuš, Geldner mainiuusca vaŋhuš.
3 yā, var. ya.
4 asištīm, var. asištəm.
Yasna 34. Yā-shyaothāna 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 truths\(^3\) 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.

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\(^1\) 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. اذ توی بحث‌های امان‌ترستاکار
واحده خساپرا ماناپ
اذا مت آمرایتیش واخت
وتاییتی توییتی تایش آ ماذدا
وییواکش گیباء

34,12. کاذ توی رازارا کاذ واشی
کاذ و شتو کاذ و یاسناییا
سنیدیتی ماذدا فیواکا
یا ویمانیتی آشیش راشنام
سیش نا ای پراعو
واحده خسایتی ماناپ

34,13. تام اغواانام اهورا
یام مائی مراوش واحده
ماناپ
دائنی سایسیانتم
یا هکارتا
اشیتی وییواکش
هییکا نکوییتی
حیابیو
میژدا ماذدا یهیا
تاداوه

34,14. کاذ زی ماذدا وائرم
استوائیتی وستانیا داتا
واحده شیاواویا
ماناپ
یوی زی گاو فروزانی ازیا
خسماکام هکوستیم اهورا
خیرتی آشیه
فراوه وروزانیا

34,15. ماذدا اذ مائی گییش
سراویاکش شیاواویا
کاواویا
ت ایوویا ماناپ
اشکا یسیوم شتو
خسماکا خساپرا اهورا
فراوهواهاییوه دا اهور

End of Yasna 34

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1 viduaakam 9boi.ahi, or: viduaakam 9boi ahi?
2 hukarat, Geldner hukarat.
3 cauuiata, Geldner cauuiata.
4 hudabio, Geldner hudabio.
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 Mazda.

34,12. What is your directive? What do you wish? What praise and what worship? Proclaim so we can hear, O Mazda, 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 Mazda Ahura.

34,14. For you, O Mazda 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 Mazda Ahura, make real the existence which is brilliant in value.

End of Yasna 34

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\(^1\) '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 Haptaŋháiti

Yasna 35

35.1. [Ahura mazday ashrau an ashaye ratum yazamaide. amasa spanta huxshaartu hushafho yazamaide. vispam aasonti stum yazamaide mainaauiimca gaesiiimca bojja vanhooj ashaye bojja vanhuii daenaii mazdaiasnoi.]1

35.2. Humatanam huxtanam huaaroitanam amada aniiadac vaoziiimmananmca vauuanananancma mahi aibijaratai naenaestaro yadhana2 volohunam mahi.

35.3. Tahat aat vairimaidi3 ahurad mazday ashiraa hiaa tah mainimadica vaozimica4 yahatam shiaodanam vahiita xiata uboibiia aubhiia.

35.4. Gauuoi adaii tiis siaoehanaii yaiih vahistaaii faesiiumaia ramaca vastraamca dazdiiiaa surunnuataasc asurunnuataasc xsaaiiantasc axsaaiiantasc.

35.5. Huxshaartu baat5 xsaartm ahmata hiaaat aibid damaahica cismahica huanmahica hiaaat mazdai ahrai aaiica hiaaat vahiitaai.

35.6. Yadhatai6 uta na va naini va vaiada haihim ahaa haat vohu tah eeacd вааоziiootuca it ahmai frac vatoiootu it aebibiio yoi it aha vaoziiian yadhatai asti.

35.7. Ahurahii aat zi aat va mazday yasnmacca vaahmamca vahiitam amahmaidi goosca vastram. tahat aat va vaoziiimahai frac vatsiiimahai yahoo tio isaimade.

35.8. Aahiiia aai atsaii aahiiia vaozane kahmaicci hataam jjiiitam vahiitam dad uboibiia aubhiia.

35.9. Ima aat uoia vaca ahurad mazday ashem manaiia7 vaehiiia fruaooocama. 8bah mi aat aeaxm paitiiistaroocca fradoxstaromca damadame.

35.10. Aasaitka haca vahhuausca manahhop vanhauusca xasaarait staotaa-ais8 8bah ahurad staoitiibiio aibii uxoia 8bah uxoibiio yansna 8bah yasnoibiio.

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1 This section is a later addition.
2 yaadhana, Geldner yaadhana.
3 vairimaidi, Geldner vairimaidi, Narten varamaidi.
4 vaozimaca Narten, Geldner vaozimaca.
5 baat, var. baat.
6 yat, var. yat.
7 manaiia, Geldner maniaia.
8 staota-ais for slightly incorrect staotaai of the mss.
Yasna 35-41. Yasna Haptanghaiti

Yasna 35

35.1. [We worship Ahura Mazda, the truthful judge of truth. We worship the Amesha 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. آهیا گناه‌ها از آنجا بوعزانه پاولیهد پایری، وناده مازدا آهورا گناه‌ها ماینی‌ها، ونیسته‌ها یا ارت این تی و‌میا یانیی‌ها، ارت دانه‌ها.

36.2. عرنوزی، وَکیا نا یاَتاییا پائی، چریا ییارا مازدا آهوریا عرنوزی‌ها، ونیسته‌ها نامگانه نا ماینی‌ها، ونیسته‌ها یانیی‌ها، ارت دانه‌ها، ارت دانه‌ها.

36.3. ییارا وَکیا مازدا آهوریا این، ماینی‌ها وَکیا این، ونیسته‌ها یاَت ای وَکیا مازدا آهوریا تا گناه‌ها پایری، وناده.

36.4. وَکیا مانی‌ها وَکیا گناه‌ها وَکیا این وَکیا وَکیا آهوریا وَکیا، ونیسته‌ها، ونیسته‌ها، ونیسته‌ها، ونیسته‌ها، ونیسته‌ها، ونیسته‌ها، ونیسته‌ها، ونیسته‌ها، ونیسته‌ها، ونیسته‌ها، ونیسته‌ها، ونیسته‌ها، ونیسته‌ها، ونیسته‌ها، ونیسته‌ها، ونیسته‌ها، ونیسته‌ها، ونیسته‌ها، ونیسته‌ها، ونیسته‌ها، ونیسته‌ها، ونیسته‌ها، ونیسته‌ها، ونیسته‌ها، ونیسته‌ها، ونیسته‌ها، ونیسته‌ها، ونیسته‌ها، ونیسته‌ها، ونیسته‌ها، ونیسته‌ها، ونیسته‌ها، ونیسته‌ها، ونیسته‌ها، ونیسته‌ها، ونیسته‌ها، ونیسته‌ها، ونیسته‌ها، ونیسته‌ها، ونیسته‌ها، ونیسته‌ها، ونیسته‌ها، ونیسته‌ها، ونیسته‌ها، ونیسته‌ها، ونیسته‌ها، ونیسته‌ها، ونیسته‌ها، ونیسته‌ها، ونیسته‌ها، ونیسته‌ها، ونیسته‌ها، ونیسته‌ها، ونیسته‌ها، ونیسته‌ها، ونیسته‌ها، ونیسته‌ها، ونیسته‌ها، ونیسته‌ها، ونیسته‌ها، ونیسته‌ها، ونیسته‌ها، ونیسته‌ها، ونیسته‌ها، ونیسته‌ها، ونیسته‌ها، ونیسته‌ها، ونیسته‌ها، ونیسته‌ها، ونیسته‌ها، ونیст
Yasna 36

36.1. At first we approach you, O Mazda Ahura, with the community of this fire\(^1\), (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 here\(^2\) (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 worship 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.

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\(^1\) '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. Imam āt zām ganābīš haštā yazamaide yā nā baraitī yāscā toī ganā ahūrā mazdā ātāt hacā varīnīā tā yazamaide:

38.2. īzā yaoštaijō braštaijō armataiio. vaŋ'hiμ* abīs āsīm vaŋ'hiμ* īsām vaŋ'hiμ* azūtīm vaŋ'hiμ* frasāstīm vaŋ'hiμ* parāndīm1 yazamaide.

38.3. apō āt yazamaide maekaiāntīšča2 hōbuuāntīšča frauuaazanho ahurānīš ahurahīā hauuapānha.3 hupwōβēsča vā huūo.γαζāsča4 huśnāhrāsča ubōiīā ahubiīā cagamā.

38.4. uītī yā vā vaŋ'hiś* ahūrō mazdā nāmān5 dadāt vaŋhudā hīiat vā dadāt tāis vā yazamaide tāis friānmahī6 tāis namāxiāmāhī tāīs išūdiāmāhī.

38.5. apascā vā aizīsča vā maṭarāšča vā aōanīā driguadaijanhō vispō.pitīs4 auuaocāmā5 vahištā sreāsīā. auua vā vaŋ'hiś* rātīš darōgō.bazauš nāšū paitī viiādā paiti.sandā maṭarō jītaijō.

Yasna 39

39.1. Išā āt6 yazamaide gōūs unuuānemcā tašānemcā. ahmākōng āt urunō pasukanāmcā yōī nā jījišvī yētiibīascā toī ā yēcā aēibiio ā ahōn.

39.2. daitikanāmcā aidiuūnām hīiat urunō yazamaide. ašāunām āt urunō yazamaide kūdō.zatanāmcīt nārāmcā nārizāmcā yēšām vahehsī dēnā vanaivīīī vā vēnghōn vā vaonarō vā.

39.3. āt7 išā yazamaide vaŋhūsča iī vaŋ'hiśca8 iī spāntēng amažōng yauuaējiō yauuaēsuuō yōī vaŋhūs ā manānghō sīiēntī yāscā uītī.

39.4. yāhā tū ā ahūrā mazdā mōnghācā vaocascā dāscā varāscā yā vohū āhā toī dadamahī ašā cišmahī ašā 9βā aīs yazamaide ašā namāxiāmahī ašā išūdiāmahī 9βā mazdā ahūrā.

39.5. vaŋhūs x'ēteus x'ētētā vaŋhūs ašahīa 9βā pairijasāmaide vaŋhuiīā fsōratuuō8 vaŋhuiīā armatoīš.

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1 parāndīm, var. parāndīm.
2 maekaiāntīšča Narten, Geldner maekaiāntīšča.
3 hauuapānha Narten, Geldner hauuapānha.
4 vispō.pitīs Narten, Geldner vispō.pitīs.
5 auuaocāmā Narten, Geldner auuaocāmā.
6 āt, var. āt.
7 āt, var. āt.