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 Mazda Ahura, worthy of being chosen in accordance with truth:

38.2. Abundances, purifications, brilliancies, and right-mindednesses. And along with these we worship good reward, good invigoration, good nourishment, good praise, and good providence.¹

38.3. We worship the waters which are tasty and juicy, the Ahurânis 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 Mazda 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 Mazda, 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 Mazda Ahura.

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

¹ In Avestan these are all of female gender, hence called ‘women’.
Yasna 40

40.1. Āhū aț paiić adāhū mazdā ahūrā mazdāmcā būićā kwarūa ráiṭī tōī xrapaiić ahmaṭ hiiāt aibī. hiiāt mīzdam [m]auuaēgəm¹ fradađāa daenābiiō mazdā ahūrā —

40.2. ahiā huuō nā dađī ahmaicā ahuiē manaxiiāica tāt ahiā yā tāt upājamiāmā tauuacā haxomā aṣaxiiācā vispāi yauue.

40.3. dađī aț noraș mazdā ahūrā aṣaunō aṣacinaŋhō aidiiūs vāstriēng daragāi īziāi bezuualīte haxmainē ahmaiibiiā ahmā. raṇaŋhō.

40.4. ağa x'aētūĘ ağa varaqōnā ağa haxōmam² xiiāt yaiś hiścamaidē. ağa vē uta xiiāmā mazdā ahūrā arașiiā² ıştem ráiī.

Yasna 41

41.1. Stūtō gār vahmēng ahūrāi mazdāi aṣāicā vahiśtai dadōmahičā ciśmahičā aćā auuaedaiamañhī.

41.2. vohū xṣaŋtōm tōī mazdā ahūrā apaēmā vispāi yauue. huxṣaŋṭīstū nā nā vē nāirī vē xšaētā ubōiiō aḥhuō hātām hudāstōmā.

41.3. humāīm ǭba ižim yazatam aṣaŋhācm dadōmaiđē. ağa tū nō gaiia-scā astaŋtāscā xiiā ubōiiō aḥhuō hātām hudāstōmā.

41.4. hanaēmācā zaēmācā mazdā ahūrā ǭbañmī raṇaŋhī daragāiīau. aēśācā ǭmaauaŋtāscā buijāmā raŋōścā tū nē daragāmca uštācā hātām hudāstōmā.

41.5. ǭbaī stōtarasca maŋrañscā ahūrā mazdā aogamadaęcā usmahicā visamadaęcā. hiiāt mīzdam [m]auuaēgəm fradađāa daenābiiō mazdā ahūrā —

41.6. ahiā huuō nā dađī ahmaicā ahuiē manaxiiāica tāt ahiā yā tāt upājamiāmā tauuacā sarōm aṣaḥiiācā vispāi yauue.

End of Yasna Haptañhāiti³

¹ mīzdam mauuaēgəm for mīzdam auuaēgəm owing to erroneous segmentation of spoken text.
² arașiiā or arașiiā?
³ Yasna 42, the eighth chapter of the ‘Yasna of Seven Chapters’ (Yasna Haptañhāiti) is a later addition to this text.
Yasna 40

40,1. At these apportionments, O Mazda 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 Mazda Ahura:

40,2. Grant us (a share) of it for both this (material) existence and the spiritual1 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 Mazda Ahura, truthful men who love truth, harmless herdsmen, 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 Mazda 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 Mazda Ahura and to best truth.

41,2. May we come (and be in) your good rule for all time, O Mazda 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 Mazda 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 mantra-keepers, O Ahura Mazda, 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 Mazda 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 Haptanghāīti

1 'spiritual (existence), lit. 'mental (existence), (existence) of thought'.
Yasna 43-46. Uṣṭauuaitī Gaوها

Yasna 43. Uṣṭauuaitī Haiṭī

43.1. Uṣṭā aḥmāi yahmāi uṣṭā kahmācīt
vasā.xšaišā mazdā daiaṭ ahūrō
utaiiūtī ūtuuišim ga.xtoī1 vasomī
ašām darōdīiāī2 taṭ mōi dā āṁnaitē
rāiū ašīś vaŋhōuš āmām manāţhō

43.2. aṭcā aḥmāi vispanām vahīštam
x.aŋröiia nā xaŋröm daidītā
ēbā ciciēba* spōništā mainīū mazdā
yā2 dā ašā vaŋhōuš māiā manāţhō
vispā aiiārō darōgō.jiiātīiī* unuādānāhā

43.3. aṭ huuō vaŋhōuš vahīiō nā aibī.jamiīiit
yā nā araźūs sauuānīhī pašō sīšūtī
ahiiā aŋhōuš āstuuātō manāţhascarā
haiīiāng a stīī3 yēng a.šāeiīī ahūrō
arādō ūbhaaūs huzāntūšē spōnūtō mazdā

43.4. aṭ ūba mōnghāi taxmāmcā spōntīm mazdā
hiiaṭ tā zastā yā tu hašī auuā
yā dā ašīś droguuāitē ašāunaēcā
ēbāhīī gārmā aŋrö ašā.aŋjaŋhō
hiiaṭ mōi vaŋhōuš hazē jīmaṭ manāţhō

43.5. spōntīm aṭ ūba mazdā maŋhiī ahūrō
hiiaṭ ūbā aŋhōuš zašōi darsām paouuūim
hiiaṭ dā šiiāošanā mīzhdauuān yēcā uxdā
akēm akēi vaŋh'īim* ašūm vaŋhauuwē
ēbā hunarā dāmoiš uuuaēse apōmē

43.6. yahmī spōntā ūba mainīū uuuaēse jasō
mazdā4 xšašrā ahmī vohū manāţhā
yehiīa šiiāošanāiī gaēbā ašā frādaṇtē
aēbiīiō raṭūs šānghaitē ārmaitīš
ēbāhīī xraṭūs yēm naećiš dābaïieitiū

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1  ga.xtoī, i.e. gatoī.
2  yā, Geldner ya.
3  a stīš, Geldner ašīš.
4  mazdā xšašrā, Geldner mazdā xšašrā.
Yasna 43 - 46. Ushtavaiti Gāthā

Yasna 43. Ushtavaiti Haiti

43.1. I desire that stability and strength should come as desired, to whomever Mazda Ahura, ruling as He desires, may grant what is desired.\(^1\) 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,\(^2\) (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,\(^3\) 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.\(^4\)\(^5\)

43.6. At the turning point to which you come with your holy spirit, being Mazda through (your) power,\(^6\) 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.

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\(^1\) 'desire ... desired ... desire ... desired', cf. 27,14, 46,12.

\(^2\) 'in (the domain of) comfort', or: 'in search for comfort'?

\(^3\) 'I recognize that you are holy, O Mazda Ahura': Zarathushtra is meditating in front of the sacrificial fire.

\(^4\) '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.

\(^5\) 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.

\(^6\) 'being Mazda through (your) power', i.e. 'being wise through (your) power'.
43,7 spəntəm at 🔬a mazda maɣhi* ahurə
hiaṭ mà vohu pain,jaṣaṭ manaŋhə
paraṣaçmə cisi ahə kahiiə ahə
kaγa aïara¹ daxɜəra faraṣaiəi dişa
aibə ɣəhə gaɛdəhə tanuʃcə

43,8. aṭ həi aoiji zaraγuʃtrə paouruuim
hiaṭ isəiia droguuíiə
dažaunə reñəm xiiəm aoj乎u_uat⁷
hiaṭ a buʃtis² vasa.səxə rashiə diə
yuuaa_t³ ɣə gamma staonu⁴ ufiicə

43,9. spəntəm at ɣəγa mazda maɣhi* ahurə
hiaṭ mà vohu pain,jaṣaṭ manaŋhə
aɦiiə farasəm kahma viuůiuiu viasi
aṭ a ɣəhəma ɣə rətəm namaŋhə
aɣəhiiə ma yuuaa t isai maniiai

43,10. aṭ tə moj daʃ aʃem hiaṭ mà zaoozaom ɣə
əmaiti hacimnə iʃ ɣaram
paraʃəcə na ya toj ɣuŋə paɾʃə
paɾʃəm zi ɣəγa yaθəna⁵ taʃ əmuaa_uat əm
hiaṭ ɣəγa xəiiaʃ aʃem diiaʃ əmuaa_uatəm

43,11. spəntəm at ɣəγa mazda maɣhi* ahurə
hiaṭ mà vohu pain,jaṣaṭ manaŋhə
hiaṭ xəiiaʃ xəiiaʃ didaiŋhə paourtuım
sədə moj səs maʃiaʃə zrazdiiitș⁶
tə ɣənəζiiiiiai hiaṭ moj mraoə vaɾiʃəm

43,12. hiaʃəca moj mraoʃ aʃem jasə fraxṣənə
aṭ tə moj nɔiʃ asuʃə paɾiiiaoyə
uziɾiiiiiai⁸ parə hiaṭ moj a ʃiʃət
səraoʃə aʃi maʃə rumaiiə hacimnə
ya vi aʃi rənəiiaʃ sauooi [viʃiiiiiaʃ

43,13. spəntəm at ɣəγa mazda maɣhi* ahurə
hiaṭ mà vohu pain,jaṣaṭ manaŋhə
araγa voiziiiai kəmahiiə təm moj datə
darəgəhiiə yaos⁷ yəm və naeciiș dəɾəʃ ite
vaiɾiə stoʃ ya ɣəhəmi xəaɾəi vaçi

¹aïiara, Geldner aïiara.
²a buʃtis, Geldner abuʃtis.
³yuuuaa_t, i.e. yuuuatu.
⁴stəomī, Geldner stəumī.
⁵yaθəna, Geldner yaθəna.
⁶uziɾiiiiiai, Geldner uzəriiiai.
⁷yaos, Geldner yauʃ.
43.7. I realize that you are holy, O Mazda Ahura, when one approaches me with good thought\(^1\) 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\(^2\) I praise and extol you, O Mazda.”

43.9. I realize that you are holy, O Mazda Ahura, when one approaches me with good thought. (Then) I ask:\(^3\) “To whom do you want (me) to offer (a share) of this?” 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 by you, 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 Mazda 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 Mazda 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.

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\(^1\) 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’.

\(^2\) ‘as much as’, more lit. ‘through the intensity with which’.

\(^3\) ‘I ask’: uncertain.

\(^4\) ‘(a share) of this’, i.e. a share of good thought?
43,14. หีำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ ำำ 캡
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. No man should seek to gratify the multitude of deceitful ones. These (deceitful ones), indeed, declare all harmful persons to be truthful.

43,16. O Mazdā Ahura, this one, Zarathushtra, 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

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1. 'intelligent one': uncertain.
2. The deceitful one declares the harmful (= deceitful) persons to be truthful, cf. 44,12.
3. 'this one, Zarathushtra' is virtually as much as 'I, Zarathushtra'.
Yasna 44. Ta[t. 9βα. p orsā Háitī

44,1. Ta[t. 9βα. p orsā eraš mōi vaocā ahurā
namān̄hō ā yaβā namā xšmāuatuβā
mazda friai 9βauuqas saxiiať mauaitē
ať na aśa friia dazdiiai hākurānā
yaβā na a vohū jimať manahānā

44,2. ta[t. 9βα. p orsā eraš mōi vaocā ahurā
kaβa aγhauš vahištahiiā paounuuim
kaβo sudiiiai yē i paiitiāt
huuo zī aša spante ixtsam vispoibiiō
harō mainiūi ahūm.biś unuuašō mazdā

44,3. ta[t. 9βα. p orsā eraš mōi vaocā ahurā
kasnā qaβa pta1 ašahiiā pouuiiō
kasnā xāng strāmca2 dāt aduuānām
kā ya mā uxšiieiti naaršaii 9βat
taci t mazdā vasamī aniiācā viuduiē

44,4. ta[t. 9βα. p orsā eraš mōi vaocā ahurā
kasnā xarētā zangcā adō nābāscā
auuapstoiś kā apō uuuarāscā
kā vatai duuānmaiibiascā yagoš āsu
kasnā vanhauš mazdā damīs manahō

44,5. ta[t. 9βα. p orsā eraš mōi vaocā ahurā
kā huuaqā rācscā dāt tomāscā
kā huuapā xanipecā dāt zæmēcā
kā ya uša arōm.pi9βa xşapacā
yā manaoṭiš cazdoŋhuuaŋtāi arōnahiia

44,6. ta[t. 9βα. p orsā eraš mōi vaocā ahurā
ya frauauxśiia yezi tā aša haišhiia
ašom šiaoaqanāiš dabązaiti āmaitiiś
taiibio xšaŋrom vohū cinas manahā
kaeibiiō azim rāniō.skōriiūm3 gam taśō

44,7. ta[t. 9βα. p orsā eraš mōi vaocā ahurā
kā beraŋiq tam tāst xšaŋrā maŋ āmaitiūm
kā uzamām cōraŋ viiaarıii puŋrom piśre
azim tais 9βa fraxnī auumāi mazdā
spante mainiūi vispanam datārom

1 pta, Geldner pta.
2 strāmca, Geldner strāmca.
Yasna 44. Tat-thwa-areusa Haiti.

44.1. This I ask you, O Ahura, tell me truly: As for reverence — one such as you¹ should tell one such as me², your friend, how reverence to one such as you all³ 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 waxe 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?⁴

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’⁵ — (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.

¹ ‘one such as you’ is as much as ‘you’ referring to Ahura Mazda.
² ‘one such as me’ is as much as ‘me’ referring to Zarathushtra.
³ ‘one such as you all’ is as much as ‘you all’ referring to the Ahuras.
⁴ It is noteworthy that the prophet speaks of three ritual day-times only.
⁵ 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. tašt βα porsa  aреш moci voca ahura
mαndaidiiai 1  ya to mazda аdistiš
yαça vohu  uxαα frašii manaŋhα
yαça ašα  ahšuš aram vaęidiiai
ka mα unuua vohu unuuaŋšať 2 аgɔmat.ta

44.9. tašt βα porsa  aреш moci voca ahura
kaša moci yam  yaọš daenam [yaọš]danɛ
yam hudαnaš 3 pašitiš saxiiať xαŋxαrahiia
aрешua xαŋxα  βαuuas аsištiš* mazda
hademoi aša  vohuca šišas mananpa

44.10. tašt βα porsa  aреш moci voca ahura
tam daenam  ya hatam vahištα
ya moci gaёša  aša ṭrdoit hacēmnα
amatoiš uxααšiš ſiiaaŋθanα aреш daidiiat
maŋxiiš cištoiš  βα ištiš* uson mazda

44.11. tašt βα porsa  aреш moci voca ahura
kaša řaŋg a vijaŋniat armaitiš
yaębiiio mazda  ββoi vašiite daenα
azem toj ašiš pouruiio4 frauuoiuudie
vispęng anuŋθ uəniuus* spasiia duuaŋxαŋha

44.12. tašt βα porsa  aреш moci voca ahura
ek ašauua  yašiš porsaši drguua vα
katαrm a angro vα huuo vα angro
yα mα drguua  ββa sauuu paiti.ųrαte
ciąŋŋα śat huuō noišt aiem angro mainiite

44.13. tašt βα porsa  aреш moci voca ahura
kaša drujom niš ahaŋť [niš] našana
tŋg a uuα uoi asnuošiš poŋaŋŋhο
noišt ašahia  âdiiuiieinti hacēna6
noišt frasaši vαŋŋhuiš cαnxαŋ mαnaŋhο

44.14. tašt βα porsa  aреш moci voca ahura
kaša ašai drujom diām zastaiio
ni hım mαraŋxiiiai  ββahiai mαraŋšiŋ sαŋshahiai
əmauuiiim  sinam dαuuoi dągnuaši
a ış duuañšōŋg mazda [ə]nαše ąštšaça

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1 mαndaidiiai, Geldner mαndaidiiai.
2 unuuaŋšať, Geldner unuuaŋšať.
3 hudαnaš, Geldner hudαnaš.
4 pouruiio, var. pouruiie.
5 ciąŋŋα śat, reading doubtful, Geldner ciąŋŋat.
6 hacēna, Geldner hacēna.
44,8. This I ask you, O Ahura, tell me truly so that I may note in my mind, O Mazda, 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 Mazda, 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 Mazda, observe correctly and independently that religious view which is the best for those who exist\(^1\) 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 Mazda? 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?\(^2\) Which of the two is it? Is the former harmful, or is the latter harmful, the deceitful one who (intends) to obstruct your benefactions?\(^3\) 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 mantras of your proclamation, let him place his forceful sword upon the deceitful ones to bring ill and harm over them, O Mazda.

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\(^1\) *the best for those who exist*, lit. *the best (among the views) of those who exist*.

\(^2\) The deceitful one declares himself to be truthful, cf. 43,15.

\(^3\) These are rhetorical questions.
44,15. tat یثثا پریسا ی ראש میوی واقع اهراع
یژی اهیا ی اشی پوی مات یسایه
هیاث مهم منادا انواکنها یاماگه
اومانی اریتیا یا توی مازدا یدیاردو
کیرو اییا یکهماوی وانانام داد

44,16. tat یثثا پریسا یا یا یا یا یا یا یا یا یا یا
کی یوراگریم یاه یثثا پوی سنجا یوی هانتی
چیرو میو دام یاهمنیبیتئه رامیمیتی
ات هوری ووه یسراوی اییوتو مانانحا
مئدزا اهمای یا همای واشی یکهماقیت

44,17. tat یثثا پریسا یا یا یا یا یا یا
کیا مازدا یارم کرتی هاکا یسماق
اسکومئم یسماکم هیاثنکا میوی یمیت ماهسی
سری بیزییانی یهآنوتا امارتاتا
اومانی ماهرا یکی یاهوی ایاث هاکا

44,18. tat یثثا پریسا یا یا یا یا یا یا یا
کیا ایا یا یا یا یا یا یا یا
یسراوی میوی مازدا اپیوم اهوانوتا
امرتاتا یاهیا هی توییو یکضیه

44,19. tat یثثا پریسا یا یا یا یا یا یا
یستاد میزدو یهانته نین دایی
یا یت اهمای یا یا یا یا
کی اهمای یا یا یا یا یا

44,20. کیزونا مازدا یوی کویرا کوراا اینارا
ات یت پریسا یوی پیسیییتی اسییوی شام
یاشیم کام کارپا یوی یسیرا اسیماری داتا
یلکا کویرا یا یا یا
انننیا، یار. انننیا.

End of Yasna 44

1 ییا نیعیات وی، یگدنر ییا نیعیات وی.
2 ییاکی، یگدنر ییاکی.
3 یا یا یا یا یا.
4 یا یا یا یا یا یا یا یا یا.
5 ییمیز، ای. ییمی [میژن؟]
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 Mazda?

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 Mazda.

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?¹

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 Mazda, have there ever been Daêvas of good rule? But I ask that (of those) who deprive these (here) of their wish,² (obeying) those (words) with which the Karapan and the Usij 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

¹ On the prize desired by Zarathushtra in order to enable him to propagate his religion, cf. 46.19.
² 'deprive ... of their wish': uncertain.
Yasna 45. At frauuaxšii Ĥaiti

45.1. At frauuaxšii ĥu gušo.dūm* ēnu sraotā
    yaēca asnaat  yaēca dūra' iša'ā
    ēnu im vispā  cīrē zī mazclānhō.dūm*
    noīt daibitīm  duš.sastiš ahum maqšišiš
    akā varanā  doqhu hizuua1  āruqātō

45.2. at frauuaxšii ēnuqšā mainišūh pouruiie
    yaiā spaniia  uiti mrauua' yim angrām
    noīt nā manā  noīt sōnhā noīt xratuuo
    naēdā varanā  noīt uxā naēdā sīiaqošānā
    noīt daenā  noīt unuquo hacaqīte

45.3. at frauuaxšii ēnuqšā ahīiah pouruqim* yam3 mōi viduqā  mazclā vaqca' ahurō
    yōi im vō noīt  iā qa̱mām varasaqti
    yaqhā im  mēnāic vaqacā
    aēbiqo aŋhūqš  auqii aŋhāt aq̱mām

45.4. at frauuaxšii ēnuqšā ahīiah  vahištām
    ašqā hacā  mazclā vaqēdā ya im daq
    ptaqam3 vaŋhūqš  varqaisqantō mananqho
    at hōi dugodā  hušiiaqošānā ārnaitiš
    noīt diquniqīiai  vispā.hišas ahurō

45.5. at frauuaxšii hiiat mōi mraot spaqto.tamō
    vaca sruqiiai  hiiat maraetiqiio vaqistiām
    yōi mōi ahnāi  soraqšān dan caiiaqā
    upā.jīmān  hauquuqātā  āmaraqtiātā
    vaŋhūqš mainišūqš  sīiaqošānāiš mazclā ahurō

45.6. at frauuaxšii vīspaqam mazištam
    stauuas aśa  yō hudā yōi haqti
    spaqta mainiu hnaqto mazclā ahurō
    yehiiah valmē  vohū fraqī manaŋhā
    ahīiah xratū  fō mā sāstu vahištā

45.7. yehiiah sauqaa  īšānti radaqho
    yōi zī juua  āŋharqaa buqaiqizīq āmaraqtiš aŋaṇo* unuq äqēs
    utaiiūtā  yā naŋqā sādrā doqhuqatō
    tācā xšārā  mazclā damiš ahurō

1 hizuua, Geldner hizuua.
2 yam, Geldner ya, but see his Additions.
3 ptaqam, Geldner pataqam. — *aŋaṇo, Geldner aŋaṇo.
Yasna 45. At-fravaxshya Häiti

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, by his evil choice, not destroy the (world) a second time with his tongue through preference being given to him.

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 Mazdâ 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 Mazdâ, and His daughter (is) right-mindedness of good works. 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 Mazdâ.

45,6. Now I shall proclaim the Greatest of All, praising with truth (Him) who is munificent to those who exist. Let Mazdâ 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 — those who exist, 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 Mazdâ Ahura is the creator through (His) power.

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1 ‘the deceitful blasphemer’, i.e. Yiima, cf. 32,8-9.
2 ‘by preference being given (to him)’, or simply: ‘by being invited’, cf. 30,2, 45,8.
3 ‘His daughter, right-mindedness of good works’: right-mindedness is the sister of good thought.
4 ‘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’?
5 ‘who exist’, lit. ‘who are alive’.
45,8. tām nā staotāś namāṇḥa a. vīuvarāṇo
nū ziḥ caśmaini viśādaśaṁ
vāṃhauś mainiśuśa śīiaōtāṇahiśa uxaśāxīāca
viduś aśa yim mazdāṁ ahurāṁ
at hōi vahmōng domāṇē garō nidāma

45,9. tām nā vohu maṭ maṇaṅhā cixśnuśo
ya nā usān cōrā spāncā aspaṅcā
mazdā xśaṛrā vaṛaṇī nā hōi diiāṭ ahurō
pasū śvṛṅg ahmāṅkāṅg fradaṅgīā
vāṃhauś aśa haoaḥbāt a maṇaṅhō

45,10. tām nā yasnaśiś amatōiś mimarāṅyo
ya aṃmāni mazdā śrāuṭiś ahurō
hīṅaṭ hōi aśa vohu cōiś maṇaṅhā
xśaṅgī hōi hauuātā amaratiśā
ahmaśi stōi dān tāuṛiśi utāiūiśi

45,11. yasta dānuuān apārō maśiśascā
tar. maṭa yōi im tar. maṇiśaṅtā a
aniśiṅg ahamāṭ ya hōi aṃm maṇiśaṅtā a
saōśišaṅto dāṅg pātoiś spāṇtā daeṇa
unuñaḥ brāṭa b ptā a va mazdā ahurā

End of Yasna 45

1 varaṇī nā, Geldner varazāniiā.
2 brāṭa, Geldner barāta.
3 ptā, Geldner pata.
45.8. Wishing to invite Him, Mazda Ahura, 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, Mazda through His power, 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 Mazda 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 who therefore scorns the Daeva 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 Mazda Ahura.

End of Yasna 45

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1 'wishing to invite Him', or 'giving preference to Him'?
2 'Mazda through His power', i.e. 'wise through His power'.
3 'as Mazda', i.e. 'as the Wise one'.
4 'the other one', i.e. Zarathushtra.
5 The stanza is a compliment to Kavi Vishtaspa, the host of the prophet.
Yasna 46. Kamnanaēža Haití

46.1. Kam* namōi zam  kuśra namōi aieni
    pahi x'ētōuś  ariiamnascā* dadaštī
    nóit ma xšañuś  ya vərəzān həcā
    naēda daxiūuś  yoi sātaro drahuanuṭō
    kaṅa 98a  xšnaōšai mazda ahurā

46.2. vaēdā tāt yā  ahmī mazda anaēšō
    mā kamnašuuā  hioṣṭā kamnāna ahmī
    garažōī toī  a īt [a]uānā ahurā
    raśdaīm caguua  hioṣt̪ friō friāi da:idīt
    āxō vaŋhauś  ašā ištīn mahanjo

46.3. kada mazda  yoi uśāno anṣam
    anhaș darāgrāi  frō asahiī  [frā]ōntē
    vərəzdaīs  sānghāiś  saōsiiāntam xatuuuo
    kaēbīiō  uūā  vohū jimaṭ mahanjā
    maibīiō 98a  sastrāi vōrēn ahurā

46.4. aț tōng drahuaa  yōng aṣahiīa važdrēŋ pāt
    gā frōsōiś  sōiṣahiiā va daxiūuś va
    dużazōbā hōš  x'aiš  shiaōganaś  ahīmustō
    yastōm xšațrā  mazda möiṣat jiiatūuś va
    huuō tōng  frō  gā  paθmōng hucīstōiś caraṭ

46.5. yā  va xšaiās  adas dřiṭā aiiaŋtam
    uruaōtōiś  va  huzōntūš mirobiōiś  va
    raṣnā jiwaś yā aśauua drahuanuṭom
    vicihō hās  tāt  frō x'ētauuū meuiāt
    uzuiiiōī im  mazda xrüniāt ahurā

46.6. aț yastōm nóit  na isṃno aiiaṭ
    drujo huuō  damān haēdahiiīa2  gat
    huuō zō drahuaa  yō drahuaītē vahiśtō
    huuō aśauua  yahmaī aśauua friō
    hioṣt daēnā  paouruiiā ā āhurā

46.7. kōrnā* mazda  mauaite pāiīum dadā3
    hioṣt ma drahuaa  didarāṣata aēnaṃjhe
    aniìm 98ahmat  ahrasca mananhaścā
    yaiiā  shīaōganaś  aṣōm  thraōštā ahurā
    tām mōi dāstuuam  daēnaiiā fraguacā

1 caraṭ, Geldner caraṭ.
2 haēdahiiīa, Geldner haiiiia.
3 dadā, Geldner dadat.
46.1. Where and which part of land shall I go to succeed? They keep me away from the family and the tribe. The community that I wish to join does not gratify me, nor do the deceitful tyrants of the land. How shall I gratify you, O Mazda 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. I complain to you, look hither, O Mazda 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, 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 Mazda 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, from rising above county and land. The person who deprives him of his power and livelihood, O Mazda, will render those bulls the leaders 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 Mazda Ahura.

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, 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 Mazda, 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.

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1 Uncertain. More literally perhaps: 'To which piece of land (shall I go) to (find) pasture? Where shall I go to (find) pasture?
2 'family ... tribe ... community' is an elaboration of the series 'family - community - tribe'.
3 'I only have few men' refers to the small number of the prophet's adherents and attendants.
4 'the bulls of the days, the intellects of the benefactors': Introd. 5.3.
5 'which pull the wagon of truth', lit. 'the draught-animals of truth'.
6 'county and land' is abbreviated from the standard series 'house - village - county - land'.
7 'will render those bulls the leaders of the flight', lit. 'will render them leading bulls of the flight'.
8 The stanza offers typical examples of appositional word-order.
9 'best to the deceitful one', i.e. 'familiar with the deceitful one', cf. 33,3,
46,8. yə və məi yə gae9å dazdê aënañhê
nöiñ ahiï mə a9riñ šiiao9anaiï frisiañ
païtiiaoqet tə ahməï jasoiñ duuæñañhə
tanuœm ṣə yə im hujiòtòis paiïat
nöiñ dužjiatòiï kacït mazdə duuæñañhə

46,9. kə huuñ yə mə arådreno coïdañt pouruiiò
yə9a 9ba zauuištim uzəmòhi
šiiao9anói spoñtəm ahuœm așauuanəm
yə təi așa yə așai guauñ tașa mraot
iñəñi mə tə təi vohu manañhə

46,10. yə və məi nə gəna və mazdə ahurə
daiïat aŋçuë yə tū višta vahišta
ašim ašai vohu xə9ram manañhə
yəscə haxṣai xšməuñatəm vahməi.ə
frə təiš vispaïʃ cinuuiatœ [frə]frə pərətəm

46,11. xə9raïʃ yūjən karapano kəuuiiascə
a反省 şiiao9anaiï ahum mərəngoidiiai mašim
yəŋ xə uruua xəeça xrodañ daenə
hiañ aibi.γamañ yəəra cinuuiatə poruus
yauuoi vispai drujo domanañ astaiiñ

46,12. hiañ us așa naptiiaesu nəsuca
tuɾañiia [uʃjən friñanahiia aojjiaesu
ərmatois gaë9a frado 9baʃar猜想
aș iș vohu həm.əibi.əmoñt manañhə
əeibiio rəfrəri mazda saste ahurə

46,13. yə spitaməm zara9ușram radañhə
marañeși xənauuș huuñ nə frasmuuiiaiə arə9əə
aș hoi mazdə ahum dașat ahurə
ahməi gae9a vohu fradañ manañhə
təm və așa məhmaid huł.əxəiım

46,14. zara9uștra kastə așauuə uruua9o
məzoi magai kə və frasmuuiiaiə vəši
aș huuñ kauuə vištaspo yahi
yəŋsto mazdə hadəmoi minaș ahurə
təŋ zbaiiə vaihəuș udxaiiñ manañhə

46,15. haçeça.əspa vaxʃia və spitəməñhə
hiañ dașaŋ vicaia9ə ada9așca
taș yu9 šiiao9anaiï așəm xšmaibiiañ daduiie
yaiñ dașaiiș paœuruiiaiș ahurahiia
{ one line of the stanza is missing }

1 arə9əə, Geldner arə9əə.
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,\(^1\) about that one who could invigorate me,\(^2\) 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 Haēchataspa 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 — \textit{\{one line of the stanza is missing\}}.

\(^{1}\) 'to you, with truth, (and) to truth': uncertain.

\(^{2}\) 'who could invigorate me', or: 'who would approach me'? The entire passage is enigmatic.
46,16. *farašaštārā ašā tu aradāīš idī
huu. guu. tāīš yēng usuuahi uṣṭā stōi
yašra ašā hacaite ārmaitiš
yašra vaŋhāuṃ manarhā īštā xšaštām
yašra mazdā varōdatmām saēiš ahurō

46,17. yašra vō astamāni sānghānī
doīt anaśmām dōjamāspā huu. guuā
hadā vēstā vahmāng sēraoša rādanhō
do vēcinaoš dāŋmācā adāŋmācā
danrā manṭtu ašā mazdā ahurō

46,18. yā maibīa vaoš ahmāi ḥrascīt vahistā
maxiā īstoīš vohū cōiśm manarhā
aṣṭāng ahmāi yā nā āstāi daīdītā
mazdā ašā xšmākām vārām xšnaošmnō
tat mōi xraṭṣuṣ manarhāscā viciṣṭām

46,19. yā mōi aṣāṭ haiśīm haca vārastāt
zaraśuṭrāi hirāt vasaŋh fanaŋ. tōnām
ahmāi mīzām hanaŋtē parahūm
man. vistāiš maṭ vispāiš gauuā azi
tāciṭ mōi sāṣ tuuṣm mazdā vaēdīṭō

End of Yasna 46
46,16. O Frashaoshta Hvôguva, come with the zestful ones whom we desire to be as they desire,\(^1\) to the place where right-mindedness is in agreement with truth, where power is in command of good thought, and where Mazdâ Ahura dwells in prosperity.

46,17. (Come to the place) where I shall proclaim for you (in) verses, and not (in) non-verses, O Jâmâspa Hvôguva, (proclaim) glorifications for you in obedience to bountiful Mazdâ 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 Mazdâ, 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 Mazdâ, reveal yourself to me as the best provider.\(^2\)

End of Yasna 46

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\(^1\) 'desire ... desire', cf. 27,14, 43,1.
\(^2\) As to the prize cf. 44,18.