Yasna 47-50. Spoŋtā.-mainiiu Gaṅa

Yasna 47. Spoŋtā.-mainiiu Haitī

47,1. Spoŋtā mainiiu vahiṣṭācā mananāhā
ahā aṣaṭ śiiaogaṇācā vacanāhacā
ahmaī daṇ hauuruṣatā amarṣatā
mazā xaṛa ṛ̣maṭī ahurō

47,2. ahiīa mainiiūs sponīṣṭahiśa vahiṣṭam
hizua udaiś vaṅhaū saanū mananāhō
āṁmaṭoīś zastōibīiś śiiaogaṇā varṣiaśat
ōii cisti huuo pta¹ aṣaiīa mazād

47,3. ahiīa mainiiūs tuum ahī pta² spoṃto
yā ahmaī gam rānii.o.skṛntīm hām.tαsαṭ
aṭ hoi vāstraī ramā.dā ṛmaṭītīm
hiba hām vohu mazā [hāme.j]raṭā mananāhō

47,4. ahmaṭ mainiiūs raśaśiieṇti draguaṇtō
mazā spoṃtᾱ nōiś iha aṣaño¹
kasauṣciī nā aṣaiine kaṭe anhaṭ
isuaṇciī ḫas paraś akō draguaṇītē

47,5. tācā spoṃtā mainiiu mazā ahūrā
aṣaiine coīś yā zī cicā vahiṣta
hanaro ṭhahmaṭ zaoṣat draguaṇ baxsaiṭī
ahiīa śiiaogaṇaīś akat a šiaś⁴ mananāhō

47,6. tā dā spoṃtā mainiiu mazā ahūrā
aṭra vaṅhau vidaiśīm rānōiibīa
āṁmaṭoīś dabāzanāhā aṣaiiācā
hā zī pounī iṣoṃto vāuraṭītē

End of Yasna 47

¹pta, Geldner pata.
²ta spoṃto for pta spoṃto by dissimilation in the oral tradition.
³aṣaño, Geldner aṣaño.
⁴a šiaś, Geldner ašiaś.
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. The Ahura is Mazdā 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."

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) 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)'.

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Yasna 48. Yeziōa Haiti

48,1. yezi aadā ahā drujam vonghaiti 1
hiaat āšātā 2 yā daibitānā fraota
ampra ti daeuaišca mašijašca
at tōi sauaiš vahmām vaxša ahurā

48,2. vaoča moi yā tuam vidua ahurā
para hiaat mā yā māng pāra jimaiti
kať ašaua mazdrā vonghāt droguanāntam
hā zī anhauš vahn’hi 3 vistā akarāitiš

48,3. at vaedōmāi vahištā sāsanām
yām hudā sāstī aśa ahuro
spaṇto viduštā yaecī gūzs sānghāhoh
Sbaurās mazdrā vahhauš xaṃbā manaŋhō

48,4. yā dať manō vahhio mazdrā aśiiasca
huo daenam šiioqanāc vacanāhac
ahīa zacōng ustīs vahnuong hacaitē
Sbתחm xratā 3 apmām nāna anhaṭ

48,5. huxsaṛā xšaṇtam mā nō duṣaxsaṛā xšaṇta
vahnhiā cistōiš šiioqanāiš amnaitē
yaozda mašiāi āipi zāgōm vahištā
gauoī vora ziātam tām nā x’arēdai būiiō

48,6. hā zī nō hushōi gōmā hā nō utainūi tīm
dať tuuišim vahnhauš manaŋhō baraxō
aṭ axiāi aśa mazdrā uruuarā vaxša
ahurō anhuš zāgōi paoonuihehiā

48,7. ni aēsmō ni.driatam paiiti ramōm paiiti.sioṭum 4
yōi a vahnhauš manaŋhō didrayō.duiiē
aśa viam yēhiā hidhauš nā spaṇtō
aṭ hōi dāmām Sbahmi a dam ahurā

48,8. kā tōi vahnhauš mazdrā xśaṛahhia īostiś
kā tōi aśoiš Sbahhhia maihiō ahurā
kā gōi aśa ākā amdrōng īśiā
vahnhauš mainiōhūś šiioqananām jauuarō

1 vonghaiti, Geldner vonghaiti.
2 āšāutā, lapsus for āšātā (i.e. āšā tā or āšāta), or slightly incorrect for āsa-šuta, or blunder for āsaēšū tā?
3 xratā, Geldner xratā.
4 sioṭum, Geldner siożtum.
Yasna 48. Yezidhā Haiti

48.1. If truths\(^1\) 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 encouragement\(^4\) for actions of good spirit.

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\(^1\) 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 vaēda yezi cahiia xšaiia9ā
mazda ašā yeheiā mā ašīs duuāēdā
aero mōi [aero]ucarm vaŋhūs vaŋhūs manahō
vidiit saosiiās ya9ā hōi ašīs anhašt

48,10. kadā mazda manahōi narō visāntē
kadā ajān mūhām ahīā madahīā1
yā angraia karapanō urūpahieintī
yacā xratū dušaxša9ra* daxiunām

48,11. kadā mazda ašā maṭ amaitiš
jiṁat xša9ra huṣa9itiš vāstraωuatī
kōi dargu9o.dabiš* xurāiš rāmām dānte
kāng a vaŋhūs jiṁat manahō cistiš

48,12. aṭ toi anhan saosiiaŋtō daxiunām
yōi xšnām2 vohū manahā hacānte
šiiaodanaiš ašā šbahiia mazda sōŋhahiia
tōi zī dātā hamaēstārō aešōm.mahiia3

End of Yasna 48

1 madahiiā, Geldner magahiiā.
2 xšnōm, Geldner xšnum.
3 aešōm.mahiia, i.e. aešōmahiia.
48.9. When shall I know, O Mazda, 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 Mazda, will the men of the believer take (their) positions (at the sacrifice)? When will they kick over this urine-like intoxicant\(^1\) with which the Karapans and the bad rulers of the lands (inspired) by their (bad) intellect, cause racketing pain?

48.11. When, O Mazda, 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 Mazda. For these (benefactors) are appointed to be removers of wrath.

End of Yasna 48

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\(^1\) 'this urine-like intoxicant': the Haoma Duraosha, cf. 32,14.
Yasna 49. Aš-maiiauua Háti

49.1. Aš má yauúa  bânduuo pafre mazištö
  yə dušarənšə  cixnuša aša mazda
  vən'hi* ada  gaidi moi a moi [a]rapə
  ahiia vohu  aošo vīda manahhə

49.2. aš ahiia má  bânduuahiia manaieiti
  ḫkaesə druguá  daibitä aša ḫrašə
gniτ spoŋtam ḫorəşt  ahmi stōi ḫrmaitim
  naədə vohu  mazda ḫraštə manahhə

49.3. ašca ahməi  varanai mazda nidätəm
  așəm suidiia ḫkaesəi mašaijen druxš
tə vanhıuṣ  sarı iziia1 manahho
  antaɾa vispens druguato haxməŋ [antaɾa]mruiiə

49.4. yoi duš.xraghiə  aėşiməm varədan ramaəca
  xaii hastuš  fəuiasə afəuiiantə
  yaesəm nəiṭ  huarıaştəi vəs duəuuaştə
toi daəuuəng dən  ya driguato daənə

49.5. aš huuə mazda  izacja azuitišca
  yə daənəm  vohu sarəštən manahhə
  armətɔiš  kəsciə aša huzəntuə
  təišca vispens  ʳəbahni xəəroì ahurə

49.6. frə və [fra]esthesia mazda aṣəmcə mruustry
  ya və xəratuš  xəmakhiia a.manahha2
  əraś vicidiiai  yaša i sruuaiaiaemə
  təm daənəm  ya xəmakhuəto ahurə

49.7. tatca vohu  mazda sraotu manahhə
  sraotu aša  gušahuuə tu ahurə
  kə ariiamə  kə xəetuşı daisiə anhatʃ 
yə varəzənai  vən'hiım³ dət frasastim

49.8. forašoʃtraî  unuuaziståm așahiia då
  sarəm tat ʳβə  mazda yəsə ahurə
  maibiiaca yəm  vanhəu ʳβahni a xəəroï
  yauuoi vispens  fræstəŋho åŋhəmə

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1 iziia, Geldner iziiai.
2 a.manahha, or: a manahha?
Yasna 49. At-mā-yavā Hāiti

49.1. The ‘great chief’ Bendva has stuffed himself with barley. O Mazda, (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 teacher 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 Mazda.

49.3. And truth, O Mazda, 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 Daēvas, which is (in accordance with) the religious view of the deceitful one.

49.5. But that man is (personified) abundance and nourishment, who associates 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 Mazda Ahura.

49.6. I urge you, O Mazda 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 Mazda Ahura. Which tribe, which family will be (there), who by (following your) laws will give the community a good reputation?

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

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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. sraotu sasnā sāñhiio suiiē taštō
nōiṭ araś vacā sarām didas draguutā
hīāt daenā vahīštē yuñān mīzhē
āšā yuxktē yahī dājamspō

49,10. taṭcā mazdā sāmhiī a dām1 nipājhe
manō vouhū urunascā aṣāunām
namascā yā āmaitiś izācā
māzā xšaṛā vazdanāhū auus.mīrā2

49,11. aṭ duṣaxšaştirāng duṣ.šiaostanōng dužuucanāŋho
duždaenōng dužmananōng dragueutō
akāiś xara Españ paiti uruanō [paitielieinti
drujō dāmānē haišiša anhēn astaiō

49,12. kaṭ tōi ašā zabaijnte auuanbō
zaraǔstāi kaṭ tōi vouhū manahē
yā vē staoťiś mazdā fīnīn ahura
auuaṭ yasās hīāt vē istic vahīštām

End of Yasna 49

1 a dām, Geldner adām.
2 auua.mīrā, or: auua mīr? Geldner auua mīrā.
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 Jamāspa.

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. táiš vā yasñaiš paitī stauus aiienī
mazda ašā vanhauš šiiaoganaiš manahāho
 yada ašoiš maxiiā vasē xšaiā
aṭ hudānāoš1 isaiiās gərəzdə xiizəm

50,10. aṭ yā varešā yaça pairī aiš šiiaogana
 yaça vohu cašməm arojaṭ manahāhā
 raocă xəŋg asnam uxša aeuuš
 xšmākāi ašā vahmāi mazda ahurā

50,11. aṭ və staota aojāī mazda anhācā
 yauuat ašā tuuacā isācā
 dāta anhauš arodaṭ vohu manahāhā
 haišiiauwarštəm hiiā vasnā fəraš.əməm

End of Yasna 50

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1 hudānāoš, Geldner hudānāuš.
50.9. With worship such as these, I will come to you again, O Mazda, 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 Mazda Ahura.

50.11 I shall declare myself your praiser, O Mazda, and I will remain so 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: Vohušaṇāra Gaṇa

= Vohuṣaṇāra Haití

51,1. Vohu xṣaṭram vaiśram badam aibi bairistam
vidiṣamnaii ižaciṣ aṣa aṇṭara cariṇi
šiaodanais mazda vaiśtam taṭ na nucij varṣāne

51,2. ta vohu mazda paouruim ahura ašai.yeca
taibiiacā ārnaitē dōiṣā mōi ištōiṣ xṣaṭram
xṃākṣam vohu mananṭha vahmāi dāidī sauṇāho

51,3. a vohu gauṣa hoṃmiąntu yōi vohu šiaodanais saraṇṭe
ahurō aša hizuua uṣaṭiis vanhūṣuṣ manaṇṭho
yaṇṣam tū pouruiio mazda fradaxstā ahī

51,4. kuṭra arois a fsaratuś kuṭra manzhlikā axṣatiṣ
cuṭra yasō.xiian aṣaṃ ku spanta ārnaitis
kuṭra manō vaiśtam kuṭra ṭḥa xṣaṭra mazda

51,5. vispā tā pōrasas yagha aṣat haca gam vidat
vāstriii Šiaodanaii ərə suaḥ hās huxratauṣ nananṭha
yō dāṭaeibii əraṣ.rutum xṣaiis aṣiiua cista

51,6. yō vahiiio vanhauṣ dazde yasca hoi vairi ēداد
ahurō xṣaṭra mazda aṭ ahmāi ahaṭ ašiio
yō hoi noiṭ vidatii apemē aŋhauṣ uruaese

51,7. dāidī mōi yō gam tašō apasca uruaarascā
ārnətātā hauuuatā spōnšṭa maniiu mazda
touiiīi utaiuīiīi mananṭha vohu sojhe

51,8. aṭ zī tōi vaxšiia mazda viduṣe zī nā mruiiṣə
hīaṭ akoiiia druguaitē uṣa yō aṣaṃ dāde
huvō zī māṭra šiāṭo yō vūduṣe mrāuaiti

1 vidiṣamna, Geldner vidiṣamnaē.
2 ašai.yeca for aṣaiaca.
3 hizuua, Geldner hizuua.
4 a fsaratuś, Geldner afsaratuś.
Yasna 51. Vohukshathra Gatha

= Vohukshathra Haiti

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 Mazda, I will procure for us now.

51,2. Therefore I will first show the power of my command to you, O Mazda 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 Mazda.

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 Mazda?

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 Mazda.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 Mazda, 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 Mazda, since a man would like to speak to the Knowing one, that in the evil for the deceitful one (tie 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 Mazda', 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. yam xšnutam rānoibīā dā 9βa āšrā suxrā mazdā
aiānāhā xšustā aibī ahuuahū daxštam dāuuoī
rāšaiievhē draguusahaanu sauauiuio ašauuanām

51.10. aṭ ya mā nā marāxšaitē aniāgā ahmaṭ mazdā
huuō dāmōiš drūjo hunuš tā duždā yoi ḫāntū
maibiiō zhaiā ašom vnajhuĩa aši gaṭ. tē

51.11. kā unuuahō spītamāi zarāuštrā nā mazdā
kā va āšā āfrāštā kā spōntā aṁmaitīš
kā va vnajhūuš manaŋhō ačistā magāi erāsuuo

51.12. noīṭ tā im xšnauuš vaēpiiiō kauuino paratā zimo zaraṇuštram spītamām hiaṭ ahūm uruāost aštō
hiaṭ hōi im caratascā aodōsca zoīsno væza

51.13. tā draguato maradaitū daēnā aražaō s hāiśim
yehi īa uuūa xraodaitī cinuuatō paratā akā
xāiš šiiñohtanāiś hiziuuascā ašahiā nāsūuā paño

51.14. noīṭ unuuahā daṭoiibiasca karapanō vastrāt aṙom
gauuoī ārōiš āsāndā xāiš šiiñohtanāiś sōṃghāiścā
yā iš sāngho apōmām drūjo dāmāne adāt

51.15. hiaṭ mīʒdam zarāuštrō magauuabiō coišt para
garo dāmāne ahuro mazdā jasaṭ poursiiō
tā vō vohū manaŋhā ašiačā sauauuiś caũuiśi

51.16. tām kauuā vištaspō maγahiia xšašrā nasaṭ
vajhūuš padobiš manaŋhō yam cistiīm āšā maŋtā
spōntō mazdā ahuro āšā nā saζliīa uštā

51.17. bōrxōam mōi faraazostrō huuō.guuo daedoīšt kahrōm
daēnaijāi vnajhuiīai yam hōi išiiajam dātu
xšaiīs mazdā ahurā ašahiī ażdiiāi gorazdim

51.18. tām cistiīm dajamāspō huuō.guuo iṣtoīš xāraṇā
āšā viraŋtē tāt xšaŋram manaŋhō vnajhūuš vidō
tāt mōi dédi ahurā hiaṭ mazdā rāpān tauūā

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1 gaṭ-te, i.e. gate.
2 paratā, slightly incorrect for paratāu, Geldner paratō.
3 zimo, Geldner zamo.
4 maradaitī with Geldner, or: maradaitē?
5 aražaō, Geldner aražaūš.
6 caũuiśi, Geldner ciuuuiśi.
7 vnajhūuš, Geldner vnajhūiš (i.e. vnajhūš).
51,9. Make clear (to them) in (their) minds, O Mazda, 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 Mazda, 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 Mazda? 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, Vaepiya 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 Mazda, 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 Vishtaspa, by his power over the offering, (proceeding) on the paths of good thought, has reached that insight which holy Mazda Ahura has conceived with truth. Thus he may proclaim to us the things desired.

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

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

¹The 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 tāt nā maidiioi.mānjā spitamā ahmai dazdē
daēnaiia vaēdāmnō yā ahūm išasās aibi
mazdā dātā mraot gaiiehiia šiiāōanaiaiš vahiiō

51,20. tāt və nā hazaošanō vīspānō daidiiāi sauuō
ašem vohū manaŋhā uxāa ɣāiš ārmaitiis
yazēnnāŋhō nemaŋhā mazdā rafōrem cagōdō

51,21. armatois nā spoŋtō huuō cisti uxšaiš šiiāōana
daēnā ašom spoņuuaŋ vohū xšaŋtōn manaŋhā
mazdā dadaŋ ahuro tōm vaŋ'hitē ɣasā ašīm

51,22. yeheiiā moī ašat haca vahīšom yesne paiti
vaēdā mazdā ahuro yoi āŋharac hōnticā
tā yazai x'aiš nāmāniš pa'rīcā jasai vaŋtā

End of Yasna 51
51,19 O Maidyōimāngha 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 man\(^1\) 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 (Ynghe Hatam).
53, 1. Vahistā ēisti śrāvui zarauṣṭrahe 
spitamahīya yezi hoi dati aiāpā 
aṣaṭ haca ahuro mazdā yauuoi viṣpā.ā huauauauauim 
yae ca hoi dabon1 saṇca2 daēnaiiā vauhuuia udbhā sīiaōanāca

53, 2. aṭcā hoi scāntu mananyā 
uxāi śīiaōanāisācā 
xṇām3 mazdā vauhaui.ā fraṛaṇ yauuacā 
kauuacā viṣṭāpō zarauṣṭriiś spitamō faraśaōstrasā 
dāṇhō arāziś paṭo yam daēnām ahuro saōśiāntō datā

53, 3. tāmcā tu puṁucisticā haecat.aspāna 
spitamā yezuu4 duqcāram zarauṣṭrahe 
vauhuus paitiiātim[ṃ]5 mananho aṣahiā mazdācā tābiiō dat sarām 
asā hōm.farauuau 9bā xra9bā spāniśtā āmatoiś hudānā6 varūsua6

53, 4. tām zī vē spardā niuuuarānī7 vā fārōi vīdaṭ 
paiṅaiacā vāstrīäeibiio aṭcā xāētauu8 
asāunī aṣauuabiiō mananho vauhuus xānuuau haŋhuu mām.baadūs8 
mazdā datādat ahuro daēnaiiāi vauhuuiiāi yauuoi viṣpā.ā

53, 5. saṅwi vāziimnābiiō kainibiiō mraomi 
xśmaibiiācā vaddmnō māncā i [māz]dzdūm 
vaedō.dūm9 daēnābīś abiaśca9 ahūm vē vauhuus mananho 
aṣā vē aniīō ainim viuuuṛhhatū tat zī hoi huśnām aŋhat

53, 6. ibā i haṅgiā narō aṣā janaiiō 
dṛujo hacā rārogō yēma spauuδā frādim 
[dṛujo] aiiess hoi-ūś10 pūda tanuuu pāra 
vaiiiū baradbiio11 duṣ. xāraŋram naṣat xāṛīm 
druuu.δabiiō dajii.araetēbiiō anaśā manahīm ahūm maṇaŋaduiiē

1 dabon, perhaps incorrect for dadan, but var. dabon, dbon, dabin.
2 saṇca for slightly incorrect saṅkaṇca of the mss. and Geldner.
3 xṇām, Geldner xṇām.
4 yezuui, Geldner yezuuui.
5 paṭitiiāṭim mananho for paṭitiiāti mananho owing to erroneous segmentation of the spoken text; Geldner paṭitiiōtām.
6 hudānā varuaua, Geldner hudānuuaraaua.
7 spardā niuuuari, Geldner spardānī varāni.
8 mām.baadūs blunder for mān.baadū?
9 abiaśca, Geldner abiaśta.
10 hoi-ūś for slightly incorrect hoiś of the mss.
11 baradbiio, Geldner baradbiio.
Yasna 53. Vahishtoishti Gāthā
= Vahishtoishti Haiti

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) Spitāma the son of Zarathushtra, and Frashooshtra 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

¹The Middle Persian tradition suggests that the Vahishtoishti Gāthā was composed by the prophet on the occasion of the marriage of his youngest daughter Pouruchistā with Jamasp. Yet, strangely enough, the name of Jamasp is not mentioned in the Gāthā. 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. ածա ու միջդամ անհատ ահհա մագահիա
յաւատ անու զրաջիտո բունու հախտիա
պարամ մրազագ ատեր ըադր մանուսու դրօւատո անատա պար
վիզաիաղակի ման զե վե վառու անհատի ապուտ ավո

53.8. անաա ժ դաջեսարանիո դահսիա հանու
զախիակա վիսպարհո արածանցամ տապ
հուկսահուտ ենորամ քրողացկա ռամակա ան դատա ըիեիտիիօ ովիիիո
իրատ իժ դւակո հուու դարաձ մարատիան մաուիս մուսկա աստո

53.9. դաստարանանիա վաեո ռաստ տո նարապի՛՛ ռաջի
աեսա ձեիտերա բաշտո տամում
իու ամուա ահուո է իշ ջիատու հոմիիիատ վասիի տունա
տան մազդա տամ խահրեմ Բազ ազար հոգ դրնարուշ վահնո

End of Yasna 53
53.7. For this offering there will be a prize for you. The very faithful one will keep off disease from the depth of his body 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 Ainiōma Išiio

Ā ainiōma išiio rafōrāi jaŋtu
nāriibilascā nāriibilascā zarāŋustrahē
vaŋhauŋ rafōrāi manāŋhō
yā daēna vairim hanāt mīzδm
ašahīa yasa ašim
yam išiŋm ahurō masatā mazdā

End
Yasna 54,1. Conclusion

Ā Airyema 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

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