

DENKARD, the Acts of Religion, Book 3

Edited by

Dastur Peshotanji Behramji Sanjana, 1876

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Preface

The *Denkard* is a ninth century encyclopedia of Zoroastrianism, but with extensive quotations from materials thousands of years older, including (otherwise) lost Avestan texts. It is the single most valuable source of information on the Zoroastrian religion aside from the Avesta itself. It was edited by Ādurbād Ēmēdān.

The work of publishing a complete edition of the Pahlavi text, with translations into Gujarati and English, was undertaken by Dastur Peshotanji Behramji Sanjana (1828-98), and completed by his son Darab Dastur Peshotan Sanjana (1857-1931). Both were prominent Zoroastrian head-priests, and among the best Pahlavi authorities of their time.

Unfortunately, this masterpiece has been largely neglected. Copies of it are extremely rare, fragile, and voluminous, running to nineteen volumes. In making this edition available to a wider audience, I have confined it to the English translations, and frequent valuable footnotes.

I have taken the liberty to normalize the spelling in this edition, in order to be consistent with other documents in this series, and to facilitate searches. Wherever possible I have used the spellings of F.M. Kotwal and J. Boyd, *A Guide to the Zoroastrian Religion*, Scholars Press, 1982. Comments set in [], or marked “-JHP” have been added by me, mainly to facilitate searches.

NOTE: Books 1 and 2, and the beginning of Book 3 are lost.

Translation of the Gujarati preface.

The Denkard is one of the oldest, most reliable and valuable of the Pahlavi works that have been preserved by the Zoroastrian community. It contains some of the most exalted precepts of the Mazdayasnian religion; as also a life of Zoroaster, a history of the Zoroastrian religion, and much valuable instruction regarding this and the next world. Each and all of the subjects comprised in it are worthy the attention of Zoroastrians. But the style in which it is written is neither so smooth nor so simple as that of other Pahlavi works. Moreover, the subjects treated of are uncommon and difficult to understand. The task, therefore, of deciphering and understanding the work, is one of no ordinary difficulty; especially when one has to depend upon what his own individual efforts can accomplish. To give some idea of the difficulties that have had to be faced in carrying out the present undertaking it is enough to state that although a century nearly has elapsed since the Denkard was brought to this country from Persia, no Pahlavi scholar has as yet ventured to translate the work, with the exception of one or two of the subjects included in it.

The present respected Trustees of the religious and charitable funds of the Zoroastrian community of Bombay having highly approved of a suggestion made to them for publishing a translation of the Denkard, I was requested to undertake the work, under the patronage and support of the "Sir Jamsetjee Jijeebhoy Translation Fund." The present volume is the result of this arrangement, and is one of a number of similar other volumes which it is hoped will be published hereafter. This first installment is, with the approval of the Trustees, divided into the four following parts: –

1. The original Pahlavi text.
2. The same transliterated in Zand characters.
3. Gujarati and English translation of same.
4. A glossary of select terms.

Although every possible effort has been made to avoid errors and defects, yet looking to the great difficulty of translating the work, I cannot venture to hope that it is entirely free from them.

I may mention that the Denkard does not appear to have been written either at one time or by one person: the different parts bear evidence of having been written at different times. The work appears to have been first composed, under its present name, in the time of the Kayanian King Vishtasp, the son of Lohrasp, by the principal disciple of our prophet, the holy Zoroaster; and, under his particular direction; and copies of it were, by the orders of King Vishtasp,

distributed among the people, while the original work was placed in the royal library, and a copy of it was preserved in the "Djé napésté"¹ The original work was found in the royal library by Alexander the Great when he invaded the capital of Persia. When King Ardashir Babagan of the Sasanian dynasty came to rule over Persia, he collected the scattered fragments of the work, and entrusted them, along with other religious works, to a learned Dastur, named Tosré [Tosar], by whom they were, after examination and inquiries, arranged in the original order. Copies of this work were then, by the royal command, distributed among the people. Subsequently, additions were made to it by the light of other religious works, by Dastur Adur-Farnbag son of Farokhvzat.²

From the account given at the end of the Denkard, it appears that the original Ms. of the High Priest Adur-Farnbag son of Farokhvzat was obtained, at the time of the fall of the Zoroastrian empire, from a descendant of his, by Dastur Adarbad, the son of A'dmit. Dastur Adarbad A'dmit seems to have carefully copied out the Ms. A copy of this copy was in the year 359 of Yazdegird taken by Dastur Mahávandád Ramiáné Béhrám. Copies in succession of the last mentioned copy were made till one of them made by Dastur Rustam Gushtasp Ardésar was, about a hundred years ago brought to Surat, by Mulla Behman the son of Mulla Behram, and, by him presented to Shet Aspandiarshah the son of Ratanjishah of that place.³ A copy of this Ms. was caused to be made by Shet Aspandiarshah in the year 1156 of Yazdegird and by him sent to Messrs. Nanabhai Behramji, Manekji Navrozji Wadiaji, Behramji Navrozji Wadiaji, and Dadabhai Noserwanji, the then elders of the Parsi community of Bombay. This copy is now in my possession in the library of Dastur Edalji Darabji Sanjana.

The text of the present edition has been published after carefully collating the four following Mss.—

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- 1 This was the name of a magnificent building erected at Istkhar by King Vishtasp for preserving works relating to the Zoroastrian religion.
 - 2 This account of the Denkard is taken from the history of the book which is to be found about the middle of it.
 - 3 This copy was, through the kindness of my late friend Dastur Ardesarji Rustamji Mulla Firozeji, in my possession for about a year. I have compared it with the one in the library of Dastur Edalji Darabji Sanjana which is now in my possession. Portions of the Surat copy were found to be abstracted by some designing person. Five of such portions, together with Ms. No. 3, hereafter mentioned, have been kindly sent to me, for use in the present undertaking, by my friend Dastur Rustomji Kekobadji from the library of Kekobadji Rustamji Meharjirana, late Head Priest of Nowsari. Copies of the other portions also have been obtained by me through the kindness of one or two other friends.

1. Ms found in the library of Dastur Edalji Darabji Sanjana, late head priest of the Shahanshahi Zoroastrians of Bombay.
2. Ms. copy in the handwriting of the late Dastur Temulji Navrozji Sanjana made at Surat.
3. Ms. copy in the handwriting of Rustamji Noserwanji Meharjirana, Head Priest of Nowsari.
4. Ms. copy found in the library of Mobed Minochehrji Jamaspji Wachhchha.⁴

Where different lections occur, the first of these Mss. is referred to by the initials D. E., (Dastur Edalji); the second by D. T. (Dastur Temulji); the third by D. R. (Dastur Rustamji) and the fourth by M. M. (Mobed Minochehrji).

In giving the pronunciation of Pahlavi words, every word of Semitic origin has been compared with its root and the pronunciation based thereupon. These pronunciations resemble those of the Pahlavi words written in Pahlavi characters in the *Máliknámé Asúri*, but do not resemble the corresponding Pahlavi words written underneath in Zand characters. The reason of this, I now think to be that, in former times our people, although they used Semitic words in Pahlavi writings, yet in reading them they did not pronounce them as in the original, but instead, read as if the corresponding Iranian Pahlavi words had been written. In proof of this assertion the Pahlavi works and essays which have been translated by Neriosang Dhawal and his predecessors, giving the pronunciation of the text in Zand characters, may be cited. Thus the practice of reading Semitic words as pronounced originally being discontinued, the recollection of the proper pronunciation gradually faded away. The author of the *Máliknámé Asúri* in compiling a glossary of words of Semitic origin used in the Pahlavi language, attempted to restore the original pronunciation, by writing the words correctly in Pahlavi characters and giving their meanings in Persian equivalents. But as the correct pronunciation was generally forgotten and as Pahlavi characters glide into, and are mistaken for, one another, an attempt was made, at a date long subsequent, to fix the pronunciation, by writing down under the words in Pahlavi characters in the *Máliknámé Asúri*, their pronunciation in Zand characters. The same reasons, however, that rendered the transliteration necessary; affected its accuracy; but, the pronunciation having been thus fixed, has been adopted up to the present time. The necessity, under the circumstances, of a return to

4 This copy has been kindly lent to me by my friend Mobed Minochehrji Jamaspji Wachhchha. It appears to me to be a careful transcript of the Ms. of Dastur Rustam Gustasp made by the late Mobed Jamaspji Faredunji Wachhchha. The second and third Mss. appear to have been transcribed about half a century ago or upwards.

the correct mode being obvious, I have endeavored in this work to give the proper pronunciation.

Drs. Frederick Spiegel, Martin Haug, Ferdinand Justi, and other learned scholars of Europe have, after much research and labor, given the pronunciation of Semitic words employed in Pahlavi writings: but they do not agree with each other. The labors and researches in this direction of Dr. Haug, who is well known in Bombay for his learning, are deserving of high commendation, and the pronunciations given by him are to a great extent correct and accurate. Still in giving the pronunciation of Semitic words in this work, I have not ventured to depend upon the labors of these learned men; but have fixed both the pronunciation and the meaning of each Semitic word after a careful comparison of it with cognate Hebrew, Chaldaic, Samaritan, Syriac and Arabic roots. Where, however, I failed to discover a reliable root in any of the above languages, I have based the pronunciation on the current mode. Again, certain Semitic letters have undergone a change in Pahlavi: these are pronounced in the form in which they are found. Of the Iranian words used in Pahlavi, the pronunciation of 't' is represented by t, T, d, and D, and others: of these, instead of 'd' I have invariably substituted 't': the pronunciation 'd' being only used to represent [~]. Where any word or phrase, or letter, has appeared to me to have been left out in transcription I have supplied it, putting it in brackets thus:– (). As regards the pronunciation of words of Iranian origin, where the pronunciation of Pahlavi words derived from the Zand is altered from the original owing to mistakes arising from the similarity of form of the letters of the alphabet, I have restored the correct pronunciation, after comparing the word with its original Zand root. On finally looking over the proofs I find that some of the more common words of Semitic origin have from oversight been omitted from the glossary: these will be inserted in the next volume.

The first three pages of the Denkart have been lost. The present work, therefore, commences with the fourth. The next nine pages of the original Ms. having been in places eaten away by moths, suitable places have been left in the Ms. which was brought to Surat from Persia, and in the other Mss. which have been copied therefrom. Similar spaces have been left in the text published in this volume. For facility of reference I have numbered each succeeding subject in the book, commencing from the third question, in Persian numerals; the same numerals being affixed to the transliteration and the translations. The translation commences with the seventh subject numbered as above; as, owing to the portions of the preceding text being lost for the reason mentioned above, it was impossible to

translate it in an intelligible manner. The figures in Gujarati and English on the margin of; the text, the transliteration, and the translations, represent the paragraphs or sections into which the text is divided. All the Semitic words occurring in the text, are inserted in the glossary: of words of Iranian origin, the most important and unusual only are introduced.

In the Gujarati translation I have followed the structure of the Pahlavi language, so as to reproduce, as far as possible, the style of the original text. This will, no doubt, render the translation rather difficult reading; but my object has been to make it useful to those engaged in the study of the Pahlavi language. The English translation has been made by Mr. Ratanshah Erachshah Kohiyar from the Gujarati.

In conclusion I beg to tender my thanks to those of my friends who have assisted me in carrying out this undertaking; as also to those who have supported it by subscribing for copies of the work.

1. PESHOTUN DUSTOOR BEHRAMJEE SUNJANA.

Bombay, the 19th day of the 9th month of the year 1243 of Yazdegird.

PREFACE TO THE ENGLISH TRANSLATION.

The English translation is a version of the Gujarati. It is strictly literal as regards the text, but the preface and the notes have been more freely rendered. A less severe rendering of the text, while it would have lessened the difficulty of the task, would also have enabled the translator to avoid the inelegance, and, in places, perhaps, the uncouthness, of language so disagreeable to the general reader. But it was feared that such a translation would not have suited the requirements of the student of Pahlavi: nor would it have brought out prominently peculiarities of thought and language.

The translator has been assured that the Gujarati version is strictly literal.

RATANSHAH E. KOHIYÁR.

Preface to the English translation of the Seventh Volume (chapters 275-361).

The following translation is from the Gujarati version of the original Pahlavi text by the learned Dastur. The original being an obscure work treating of metaphysical subjects, its translation must

necessarily partake of this obscurity to a certain extent. My translation being based on a text itself a translation may not be found to coincide very closely in certain places with the original text. The reader is requested to bear this in mind while perusing the following pages.

- R. P. KARKARIA.

THE DENKARD. BOOK 3.

[First 3 pages are lost.]

25. Twelve questions asked by an Ashmogh (apostate)

...

QUESTION 9.

Again Ashmogh⁵ asked:- Are what are (called) Manthra⁶ in the nature of traditions?⁷ (because) they are all told by Ohrmazd to Zartosht in the words⁸ of Frashostar, Jamasp,⁹ Hom and the yazads, and in those of persons born before Zartosht, and after Dayun:¹⁰ hence, our opinion is, that the speaking of Ohrmazd to Zartosht is the hymns of the *Gathas*, and that the rest is composed by Zartosht and his disciples from traditions, but that by good faith having been placed therein it has been considered as appertaining to religion.

ANSWER.

Be it known (that other)¹¹ Manthra as they are different from the *Gathas*, (in structure of language) so they also differ from them in testimony as to higher (things): still, they are founded upon the hymn

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- 5 Ashmogh, – this word is derived from the word ashemaogha, frequently used in the *Avesta*, which means "hinderer of purity." Hence, it is applied, among the followers of Zarathushtra to persons who throw obstructions in the way of religion and create dissensions in the community and between individuals. The individual putting the above and other questions is called Ashmogh by the High priest to whom they were addressed.
 - 6 The *Avesta* is divided into three parts:– Gatha, Dateh, and Manthra. The *Gathas* are written in verse, and treat of the invisible world. The *Dateh* are written in prose and contain rules for the conduct of men in this world. In the *Manthra* are comprised the ordinary prayers, which are the means by which men commune with their Maker. They contain an account of the Creator and of the forces of nature created by Him: as also, moral and religious precepts.
 - 7 Meaning, human compositions, as opposed to divine revelations.
 - 8 i. e. using these several individuals as his mouth pieces.
 - 9 Frashostar and Jamasp were the sons of Habub and the disciples and sons-in-law of Zartosht. The latter was also prime minister to Vishtasp, while the former was the head of a college for imparting religious instruction to priests, established by Vishtasp.
 - 10 Some account of this famous person occurs in a subsequent portion of the *Denkard*, where it is said that he was born two hundred years after Zartosht and lived one hundred years.
 - 11 *i.e.* other than the *Gathas*. Besides its restricted meaning, *Manthra* is used in a general sense, as including all the three divisions mentioned before.

of Yatha ahu vairyo,¹² and, in them mention is made of the power of omniscience of God himself and of the Creation. Therefore, no portion of them is (composed) by the wisdom of man and they could not be composed from a number of current traditions. If, the Manthra, communicated to Zartosht in this manner in the form of a dialogue, be not all from Ohrmazd, and, by their being communicated in the voice of different persons, Ohrmazd is concluded not to be their promulgator, then it would follow, that whatever revelations have been made in them, by Ohrmazd to Zartosht, about Zartosht and other good and evil persons, as also about the daevas and even the Ganamino, must have been made by the Ganamino and the daevas; and Manthra and Dateh, which are removers-away of the daevas,¹³ must be considered as declared by the daevas. Therefore, the communicating of the Manthra, by Ohrmazd to Zartosht, in the voice of many (persons) is, for the purpose that complete knowledge might be conveyed from Ohrmazd to Zartosht: and that is not fit to take objection to. Just as the Gathas are all told by Ohrmazd to Zartosht, and are in the voices of Zartosht, the Amahraspands, the Goshorun, and other yazads: and, that they are all told by Ohrmazd to Zartosht, about that, you have no objection to take. But it is owing to the (natural) disposition of an Ashmogh that he should have evil thoughts about and inverted vision of, scriptures, that have reference to protection by Ohrmazd.

QUESTION 10.

Ashmogh put the question: Why do you call it a sin to burn green wood on the fire? It is not (a sin).

ANSWER.

Be it known that, green wood being placed upon the fire, by reason of the fire becoming extinguished owing to its moisture and of its (the fire's) being improperly put to the hardship of drying that wood, we call it a sin. But that the reason of it should appear worthless and like dust to Ashmoghs is owing to their habit.

12 According to the tenets of the Zoroastrian religion God first made the Ahunwar or 'Yatha ahu vairyo,' which is in the form of a Gatha or hymn. From the three clauses or sentences of the Ahunwar have originated the scriptures or Avesta comprised respectively in Gatha, Dateh, and Manthra; and from the twenty-one words composing the Ahunwar, seven to each sentence, have originated the twenty-one Nasks. Hence the meaning of what is said above, – that Manthra are founded upon the Yatha Ahu Vairyo.

13 i.e. Manthra and Dateh point out the way in which impurity and sin may be removed and evil deeds, which have relation to daevas, may be abstained from.

QUESTION 11.

Ashmogh put the question: Why do you call (drinking) liquor to excess a sin? since liquor cannot be drunk in the moderation.

ANSWER.

Be it known that, it is just, our calling immoderate drinking of liquor a sin. Because, it is said in the religion that whoever drinks much liquor, eats much food, and, consequently, owing to not having sung the hymns of the Gathas according to the law, he becomes guilty. But it is the habit of Ashmoghs to change the voice of others by rendering their throats dry and to prefer the consequent vice.

QUESTION 12.

Ashmogh put the question: By always reciting these Manthras, which are the word of Ohrmazd, you have to live with great circumspection; but by being so recited, they become a cause of hindrance to industry: then, how can the command of Ohrmazd in respect of the preference of Manthras and Gathas for the purpose of obtaining salvation for the soul be considered just?

ANSWER.

Be it known that, the object of our constant recitation of the Manthras is to inform (men) about the religion of Ohrmazd in respect of the relations with the next world and of the salvation of souls; because, by giving to the people of this world the understanding-power to know their Maker and to be the doers of deeds according with the will of the Lord, they acquire knowledge with respect to the invisible yazads, as also the daevas, become rememberers of the yazads and the acquirers of their love, and remain non-rememberers of the daevas and givers of pain to them, and understand, whatever there may be to understand regarding Datehs, Manthras, Gathas, and are enabled to do, at the (proper) time, much of the work relating to them. Through it, is frequently obtained aid and knowledge in exercising dominion, chiefship, and justice in accordance with the times, in driving away the drujas that may have entered into one's body, in removing them from creation, in making mankind walk in freedom and in imparting happiness to a great many men in the world. And, moreover, wherever and at what time soever Ashmoghs come to raise a contest about religion, at those times, through the sagacity, wisdom and strength appertaining to it, means are found to break down all trouble-giving Ashmoghs, to refute (them) by God's religion, and to keep back harm from mankind.

26. The 16 Questions Asked By A Student.

QUESTION 1.

The first question put was this: Since owing to the singing of those heavenly Gathas, righteousness begins to accrue, and, by reason of the power that cherishes righteousness, the good acquire the strength that has reference to the next world, and go into the place of the highest heaven [garothman]; then, why is it said that righteousness, acquired by such power and in accordance with law, is canceled and the reward for it not obtained by reviling the good religion and committing other sins punishable with death?

ANSWER.

Be it known, that righteousness that has been completed and strengthened does not become non-existent or canceled; but at the time of the last judgment, owing to the sin of reviling the good religion and other sins punishable with death, the reward of righteousness being covered up, the righteousness remains buried. Otherwise, there is no cancellation of righteousness done according to the good religion. For, the annihilation of righteousness which has remained uncanceled during worship is owing to the greater weight of that righteousness being at an end.

QUESTION 2.

The second question put was this: If what Ohrmazd has said was for making it known to the (first) created Mashye and Mashyane,¹⁴ then, why is the dialogue, which took place some generations after Mashye and Mashyane, declared to be the first dialogue?¹⁵

14 Mashye and Mashyane were, after Gayomard, the first man and woman born in this world: from this pair have sprung the rest of mankind. In the Avesta, Mashye means a man and Mashyane, a woman. The Pahlavi work, Bundahishn contains an account of the origin of man; it says, "Ohrmazd had spoken thus to Mashye and Mashyane:— As the parents of the world, you are born human beings; I have given you the highest and most perfect mental power; therefore, do the work of justice with mature deliberation, think good thoughts, speak good words, and do good deeds. Remember not the daevas." [Bd15,6]

15 There is here reference to the second Fargard of Vendidad, where it is said that before the time of Zartosht, Ohrmazd had for the first time communicated the Mazdayasnian religion to king Jamshed, and had ordered him to spread it among men, and that Jamshed had accordingly introduced the religion into the world. The object of this question seems to be to point out a contradiction in the religious books of the Zoroastrians, one of which asserts that the Mazdayasnian religion was for the first time communicated to Mashye and Mashyane and another that it was so communicated to Jamshed, who lived some generations after the first pair of men.

ANSWER.

Is in this way: What is said about the dialogue held, for the first time among men, with Jamshed has reference to the religion promulgated among the men who lived after the time of the original Mashye and Mashyane in question. The promulgation, directed to be made to Mashye and Mashyane of what Ohrmazd had said, is not intended for the original Mashye and Mashyane, but for those men and women, and for Jamshed himself, who were the descendants of Mashye and Mashyane. And the reason of it is this; if there are questions and answers, one with another, they can be in the conversation of at least two persons, and this conversation in the form of questions and answers, as it is mentioned as having taken place, in our behalf, for the first time, between Ohrmazd and Jamshed, so (no such conversation) has been reported to have taken place, or is shown to have taken place with Mashye and Mashyane.

QUESTION 3.

The third question put was this: If Gaosahudao¹⁶ (prayer) is recited, all food can be eaten; and without it whatever is consecrated that alone can be eaten, and water that has been consecrated can alone be drunk: what is the reason of this?

ANSWER.

Be it known that in the Gaosahudao, vegetables and water are placed (before the reciter), so that, when the Gaosahudao prayer is recited, vegetables and water are consecrated and thus the reciter becomes fit to eat all food and drink water. Therefore, (he who) consecrates Dron,¹⁷ should have some pure vegetables with the Dron, so that in the consecration of the Dron, the fruit of trees and (other) vegetables and water, being together, all vegetables and fruits of trees and water become consecrated and consequently the reciter of the prayer becomes fit to eat all vegetables and fruits of trees and to drink water: but, if the Dron be not consecrated (with the Gaosahudao prayer) and the thing belonging to vegetables is consecrated by means

16 There are two descriptions of prayers for the consecration of food before being eaten; one, called the Gaosahudao prayer, from one of the words used in it, and the other *Amshespanté* and *Yathádiyemédé*, from these words having been employed in them. The former is commonly called the big *baj* and the latter the small *baj*. These prayers are recited by Mobeds who have undergone the consecrating ceremony of Barsom, before eating any thing; and according as the prayer is the big *baj* or the small *baj*, they are allowed to eat food of all kinds, or the particular food that was placed before them at the time the prayer was said. Gaosahudao, means literally, the excellence or merit-giving cow.

17 Small, round, wheaten cakes, placed before the Mobed for consecration.

of the other thing (prayer) for consecration, in which vegetables and water are consecrated, then through that (prayer), the sayer of the prayer becomes fit to eat the food of the (particular) tree and to drink the (particular) water. If water is consecrated and (during the consecration) the prayer is broken, the water becomes unfit (for drinking) for the consecrator: and, if drunk with a prayer, is, as if drunk without a prayer.

QUESTION 4.

The question was put: It is declared that by repentance the path to hell does not remain at all: what is the reason of this?

ANSWER.

Be it known that, by the soul becoming impure through sin, the road (for it) is to hell; and the remedy for the remission of sin and for obtaining purity is through the dastur possessing a knowledge of the good religion, who knows to prescribe medicine for the soul and is a great purifier of it from sin. For, as in the profession of the physician medicine and other things are potent in each disease, and the giver of explanation about them is the physician of the body, and the ailing body is relieved and renovated through the instrumentality of the physician and the surgeon who are the pointers out and doers of remedies for the ailments of the diseased constitution and the deformed body; so, for the soul that is rendered unholy and polluted by sin, if, by the injunction of the dastur of the good religion, it be a hearty repenter for sin, a seeker of pardon by speech, and repenter by deed, there is remission of committed sin through the physician of the soul, the dastur of the good religion, and the soul becomes purified of the unholiness and pollution of sin, and thus the road to hell is cut off.

QUESTION 5.

The fifth question put was this: Which among the deeds of men is most beneficial to the world, the causer of much pleasure to the yazads, the causer of much pain in the world, and is the highest in rank of all?

ANSWER.

Be it known, that among the deeds of men, the deed that is highly beneficial to the world is the remaining in submission to one's meritorious master and just king, who is a giver of commands for the improvement of the people: (the deed that is) the producer of pleasure to the yazads is the remaining firm in the Mazdayasnian religion and the keeping people righteous. And the deed that is

highest in rank of all is the imparting of knowledge to worthy students, the originators of all righteous deeds.

QUESTION 6.

The question put was: Of the commandments published by former people and dasturs of the religion, if, owing to a difference of opinion of former people and the dasturs of the good religion regarding some commandment, some layman, with intent to move forward in his deeds and thoughts, should not obey that commandment, then, the commandment of which dastur ought he to listen to and act upon.

ANSWER.

Know (you) that it behooves the person belonging to the good religion to obey the command and to act in accordance with the command of him, who among the people is the head dastur and has under his power other people of the good religion; for, to render the person of the good religion without a want and of perfect thought, there is the decision of that one (dastur). Whatever other expositions there may remain (given) by previous religious leaders and dasturs of the religion, – those expositions of the dasturs of the religion and of the leading men of the religion, it is good to love heartily, believe in, and, that people may act in accordance with them, to obey, without looking (at them) with an eye of scorn.

QUESTION 7.

The question put was: What is the reason of the greatness to the servant of religion from religion, to the ruler from rule, and to the learned from learning?

ANSWER.

Know (you) that, the continuance of religion is through the wisdom of the servants of the religion; (therefore) that is a reason for a religious person to obtain greatness from religion. To the ruler from rule * * * *¹⁸ one reason is, the improvement of the learned themselves in all matters by means of wisdom that embellishes and the rendering worthy by means of profitable wisdom those belonging to them, for their benefit.

QUESTION 8.

The question put was: What is the reason of the admonition

18 In all the extant manuscripts, the portion marked by asterisks is wanting, having been omitted by the original transcriber.

contained in the religion¹⁹ for holding the barsom in that hand which is the left and is appropriate to barsom? And those persons who may keep (it) in the left hand, on what (ground) may they keep it?

ANSWER.

Know (you) that, those persons who keep the Barsom in (their) hands, in accordance with the admonition of the good religion about keeping the Barsom in the left hand and thus praying to God, are considered exalted-station-reaching, good created-beings, by reason of obtaining victory in the good path over other persons, by living with those thoughts that appertain to Ohrmazd. At the time when the sun rises in the east, he appears to men in such a manner that his face is opposite to the west, and (on) his right side is the north and on (his) left side is the south: from this, where the faces of men are towards the west, and on the right side is the north, and on the left side is the south, there, it becomes manifest to them, which is the left hand, for holding the Barsom in which, for worshipping God, there is an admonition in the good religion.

QUESTION 9.

The question was asked: It is mentioned, that in the widely peopled (earth), the sun shines on the 3 1/2 *Karshwars*²⁰ which are opposite to it, for the purpose of giving them light: what is the object of this?

ANSWER.

Know (you), that the earth has relation to the high mountains which surround it and to the universe: the figure of the earth being round, the half of that earth of seven *Karshwars* is said to be 3 1/2 *Karshwars* in the religion; and owing to the earth being round the sun in his motion always shines for the beauty, the refulgence and the luster of half the earth.

QUESTION 10.

The question was asked: If a man be washing the trunk of a tree from below with water and there appear on the top of the tree (some)

19 Vendidad, Fargard 19, clause 19. See Westergaard's edition of the *Zend Avesta*, p. 470. cl. 19.

20 *Karshwar* is derived from *Kereshvar* or *Karshvar* used in the *Avesta*, and means 'that which is bounded.' In the *Avesta* the earth is divided into seven *Karshwars* or continents, called respectively, Arezahi, Sawahi, Fradadhafshu, Widadhafshu, Wouru-bareshti, Wourujareshti, and Xwaniratha.

unclean²¹ matter belonging to man or dog, then, for the washer with water, is any connection established with that unclean matter without going up the tree, to the danger of (his) becoming polluted; and, by the shaking of that unclean thing, does he become punishable with death? and what is the remedy for that?

ANSWER.

Know (you) that, a good remedy for that is of this kind: the upper part of the tree becomes purified by exposure to a cloudless atmosphere and the connection of the wooden trunk with us is like that of the sense of sight.²²

QUESTION 11.

The question was asked: How can men, through their deeds, become holders of relation with Ohrmazd, and holders of relation with Ohrmazd become perfectly beautiful and equal to the yazads? And how can they become distant from relationship to Ohrmazd, how more distant and equal to the daevas?

ANSWER.

Know (you) that men by being devoted to the good religion, through wisdom of a high kind,²³ become the acquirers of relations with Ohrmazd; by being more (devoted) to the good religion, become perfectly advanced for relationship with Ohrmazd; and by being most (devoted) become the equals of the yazads: and, by being not devoted to the good religion become distant from relationship with Ohrmazd; and by being devoted to the bad religion become more distant from Ohrmazd; and by being much devoted to the bad religion become equal to the daevas.

QUESTION 12.

The question was asked: Since the soul of man is bright and virtuous, that refulgent and virtuous (soul) cannot be transformed into the condition of souls formed for vice;²⁴ what, then, is the reason of the dictum contained in the Avesta about the becoming of a committer of sodomy and of him who causes it to be committed, an

21 Nasa, which has been here translated by "unclean matter" means anything cast off by man or certain beasts, as hair, nails, &c., or any dead matter.

22 The meaning is, that as there is no pollution merely from looking at an unclean thing, so no pollution arises from the connection with the unclean thing on the top of the tree by means of the body of the tree.

23 i.e. wisdom derived from a knowledge of the Mazdayasnian religion.

24 i.e. evil spirits: the daevas.

invisible daeva, and, of the running on this earth and in its interior of the souls of Ashmoghs in the black form of daevas?

ANSWER.

Know that, what is stated about the becoming like a daeva of a committer of sodomy and of him who causes it to be committed, is not about those who are obedient to Ohrmazd, but about the souls of those disobedient persons who have advanced far in the direction of the daevas and are for approving the actions of the daevas; because, with the souls of the pure are the yazads, – owing to that the daevas keep aloof from them: similarly the daevas remain with the souls of sinners, – owing to that the yazads keep aloof from them: the soul of the sinner is stated to be of the nature of daevas, owing to its remaining much in contact with daevas, worms, frogs, scorpions, snakes and ichneumons. And the soul of the committer of sodomy and of him who causes it to be committed is stated to be a more vicious daeva than that of other (sinners) owing to its greater connection with daevas. And the soul of a deceitful Ashmogh is stated to be of the shape of a daeva, owing to its running in the deepest hell. Otherwise, no change takes place in the nature of the souls of those who commit sodomy or cause it to be committed, by reason of their living in close relations with the daevas; and, in that of the soul of a deceitful Ashmogh by reason of its assuming the shape of a daeva.

QUESTION 13.

The question was asked: About the deeds of salvation of Gayomard, it has been said, on the testimony of the *Avesta* that, “Gayomard, by reason of his speaking the truth, went at once under the supremacy of the Amahraspands.”²⁵ Again, another known opinion regarding him has been stated in this manner “His nature was created for Garothman.”²⁶ How then are these two (differently) given decisions to be accepted as dicta of religion?

ANSWER.

Know (you) that, what is said about Gayomard having been created for Garothman, because of his nature having remained, in this world, as pure as Garothman, (by abstaining) from the vices of this world, is admitted by people on (the authority of) the dictum regarding it; and, what is mentioned about Gayomard having been saved by his deeds, has reference to the Evil-doer: therefore, these two different statements are truthful and worthy of being assented to and

25 i.e. in the highest heaven

26 i.e. the highest heaven.

approved, without objection.

QUESTION 14.

The question was asked : One of two dasturs says about Gayomard that "notwithstanding the presence (in this world) of the Blemish-giver,²⁷ he lived thirty years"; and the other says that "no sooner the Blemish-giver reached (this world) than immediately he died"; which (statements) are opposed to each other (and) obviously objectionable: therefore, how are the two to be assented to and approved.

ANSWER.

Know, that, the weight of these statements depends upon the explanation obtained regarding them by men; therefore, if any one give an explanation regarding them with proofs from the *Avesta*, that (explanation) is to be believed in by all as the word of the prophet: and if, in such explanation, the purport of the two agrees with that of the person on the one side, then, that explanation is not objectionable, but of similar authority, purpose and relation. Therefore, such explanation of theirs, of (similar) tendency and relation, must be accepted and approved similarly with other matters of faith and explanations of things relating to the good religion declared by the dastur of the religion.

QUESTION 15.

The question was asked: In the *Avesta*, what is original (text) and what is commentary on it, are (treated) as the scriptures; all these are said to be composed from the very first Word, *Yatha ahu vairyo*; but, how was one part²⁸ formed from one word of *Yatha ahu vairyo*?

ANSWER.

Know (you) that, in the *Avesta*, the original (text) and the commentary upon it, are, as scriptures, founded on the *Yatha ahu vairyo*; and, as without a man's head the hair that give (it) beauty cannot exist, so without the *Yatha ahu vairyo* the commentaries that give additional beauty to the religion cannot exist: therefore, there is nothing objectionable (taken) one with another.²⁹

27 Satan.

28 *i.e.* Nask, or book of commentary. See note 8.

29 *i.e.* nothing contradictory in the statement that the text and the commentaries together form the Scriptures.

QUESTION 16.

The question was asked: What is the reason for keeping the nasa of men and dogs at a distance of thirty paces, and a woman who is menstruating at a distance of fifteen paces, from anything pure? Is the pollution arising from the nasa of men and dogs greater than that from the menses? (for) from the overplus in the thirty paces, the defilement from the nasa of men and dogs (seems to be) greater. What, then, is the reason of the mention made (in the religion) about the holy ceremonies for the Good Creation³⁰ becoming more impure than the nasa of men and dogs, by being looked upon by a woman who is menstruating?

ANSWER.

Know (you) that, the greater pollution of the nasa of men and dogs than that of menses is apparent from the distance of thirty paces; but the cause of a pure thing being defiled by being seen by a woman who is menstruating is owing to the nasas³¹ acquiring power to run with great force on a woman who is menstruating, and, to the penetration of the nasas into the pure thing through the sight of that woman. And, as the secretly injurious stink of the wind of the posteriors by going into the nose, – (as) that stink of a foul stomach, – is injurious to living created-things, so her looking at the things appertaining to holy ceremonies, renders those things useless.

27. Exposition in the good religion about the greatness of times, about the things appertaining to greatness, and as to whom power accrues by attaining to greatness.

Know (you) that, the greatness of time depends upon good and evil: in it there is goodness through the inherent attributes of the Spenamino,³² and evil through the opposite attributes of the

30 *i.e.* God, the yazads, the Amahraspands, and the Farohars.

31 *Nasas* is that which decomposes or destroys; *nasa* is the decomposed or destroyed thing. Both these words are derived from the root *nas*=destruction, decomposition.

32 Spenamino is the name of the good principle in Ohrmazd and is the origin of all that is good it is the opposite principle to the Ghanamino. In the Avesta, Spenamino is designated Spenta Mainyu and Ghanamino Anghra Mainyu. The former means “the mino that furthers,” the latter, “the mino that harms;” that is, the one is an invisible principle that elevates man and makes him worthy of the next world; the other is an invisible principle that makes him unworthy of it. Hence, in the Avesta, those creatures who live virtuously are called “the creatures of Spenamino”; and those who walk in evil ways, are called “the creatures of Ghanamino.” All good and evil is, in the Avesta, traced to these two principles of

Ghanamino.

There are eight principal (heads of) knowledge of every good and evil (that happens) in time: their names are Spenaki, Ghanaki, Vadi, Varuni, Bagi, Dadani, Vahuyati and Dushneyati: and the access (of good and evil) is owing to them.

Spenaki is knowledge regarding the (right) understanding of wisdom, obedience and truthfulness in religion, and regarding suffering (persecution) for its (religion's) sake; and it is intended for those who are celebrated for spreading true accounts of the good religion and for religious teachership.

Ghanaki is knowledge regarding the (right) understanding of the disobedience pertaining to the bad religion which opposes the Athornan class;³³ of the inability to see and hear what pertains to the good religion; (and) of the teaching to commit sin and to be ungrateful; and, it has reference to those who are well-known for doing injury to the good religion.

Vadi is knowledge regarding the (right) understanding about the giving by the Arthestar class³⁴ of the assistance arising from (giving) power, elevated station, authority and justice to the priestly class: and it has reference to those who are renowned for dominion and authority.

Varuni is knowledge regarding the (right) understanding of selfishness that injures the priestly class, of all deceitfulness that helps (such) education (as that) of Bradrok-resh³⁵ and of evil disposition and immorality; and it has reference to those who are well-known for doing harm and injury to the (priestly) class.

Bagi is knowledge regarding agriculture for (the benefit of) the world; and it has reference to those who, by living conscientiously, collecting food, and bestowing it (upon people) for the sake of a rich reward, are well-known as increasers of help to the priestly and the governing classes.

good and evil.

33 *i.e.* the priestly class.

34 *i.e.* the governing class.

35 Bradrok-resh was one of the generals of Arjasp, king of Turkestan. This general went into Balkh and there put to the sword Zartosht and other holy men: hence, he is spoken of as a very sinful and wicked person in the religious books of the Zoroastrians. In the *Saddar Najam*, ch. 9, Dastur Shehmard Malekshah thus alludes to Bradrok-resh: "For this wicked deed of sodomy is like to the deeds of such daevas as Afrasiyab, the miscreant Zohak, and the sorrow-producing wicked Bradrok-resh who slew Zartosht, the jewel of our religion, from whom our hearts and backs derived warmth."

Dadani is knowledge regarding destruction by robbers and oppressors in the world; the injury done to the prosperity of the world through want of mercy, want of sympathy, miserliness, and meanness; and the harm done to mankind by causing scarcity (of food) and dearth: and has reference to those persons who are injurers of the profession of agriculture.

Vahuyati is knowledge regarding the Hutukhsh³⁶ class, which class is an helper of the (above) three classes: and to the soul of the follower of this profession, there is acquisition of holiness, through good thoughts, good words, and good deeds.

Dushneyati is knowledge regarding people following evil professions: the soul of him who follows evil professions becomes guilty through evil thoughts, evil words, and evil deeds; and it is a doer of injury to those who follow the three professions.³⁷

The formation of the members of the different professions possessing the above knowledge, depends upon the influence of the respective principles;³⁸ and he, over whom (either of the principles) prevails becomes subject to it.

The good knowledge comprised in Spenaki is (intended) for Vadi; and the knowledge comprised in Vadi is (intended) for Bagi; and, the knowledge comprised in Bagi is (intended) for Vahuyati.

The evil knowledge comprised in Ghanaki is (intended) for Varuni; and the knowledge comprised in Varuni is (intended) for Dadani, and the knowledge comprised in Dadani is (intended) for Dushneyati. And, the manifestation of men in their various meannesses and goodnesses, is owing to them.

Evil arises from oppression, and oppression prevails in the world in various ways. Similarly, various persons prevail in goodness through virtue. In times pertaining to the Evil One³⁹ the low, generally, have power over the high: at that time much wickedness becomes manifest through oppression, as is said in the holy religion:—“Man's deeds for obtaining good acquisitions are owing to the strength of the yazads, and (his) deeds for obtaining evil acquisitions are owing to the strength of the daevas.”

Times that come for the greatness of Ohrmazd, the Creator, are owing to goodness, and are the cause of making people of a higher

36 *i.e.* the trading class.

37 Namely, those of priest, ruler, and husbandman.

38 *i.e.* of Spenamino and Ghanamino; of Good and Evil.

39 Ahriman.

nature through goodness; and, owing to them, injury is done to the evil-giving of wickedness and to (men's) becoming wicked through the Evil Principle. And the destruction, from the beginning to the end of time, of the evil-impairing of greater wickedness, which is to happen to mankind through the Evil-doer, is owing to the Principle (of Good) which at once puts a stop to it among mankind. The equibalancing of the powers intended for the Frashgird,⁴⁰ and the greater access of the strength and connection (pertaining to them), in the creation, is owing to the prevalence in it of the Good Power which renders Evil lusterless.

Again, the times that possess great preeminence in evil, are (such), owing to there being much more evil than good in them; and, during these times, harm is done to all people through the deceitfulness of the Deceiver. In this manner, owing to the continuance of the Good and the Evil Principle among mankind, harm will be done till the time of the Frashgird. In the time of the Frashgird, by means of goodness, there is living with purity; and, owing to that, to the Ghanamino, there will be a want (of occasions) to do harm. And all good persons will obtain immortality and a final well-regulated constitution through the instrumentality of the Will of the Lord Creator having reference to His final intentions.

28. Exposition in the good religion regarding the greatness of the relations, disposition, and strength of natives of Iran.

Be it known that, the greatness of the relations of a countryman of Iran is owing to the Mazdayasnian religion and to his being obedient (to Ohrmazd) through the laws of the Mazdayasnian religion. And the superiority of his disposition and strength is owing to certain qualities and demeanor pertaining to obedience (to Ohrmazd.) The ways of Iranians are the ways of the Mazdayasnian religion; therefore, whoever is a native of Iran is always a breaker of cruel customs. Because a native of Iran has the ways of the Mazdayasnian religion and keeps the good Mino⁴¹ with him, he has greatness, and the Evil Principle is (constantly) harassed by him. And, owing to well-made, (justly) proportioned and well-regulated food, he keeps healthy, well-mended, improved, happy, pure, beautiful, fragrant, and cheerful. And as to certain (other religious) communities, their preeminence of

40 Frashgird, – this word is derived from the word frasho-kereti used in the Avesta, and means “the higher formation” of creation, i.e. the work of making mankind better. This word is applied to the work of regeneration which is to take place at the Last Day.

41 *i.e.* Spirit, principle.

disposition and of strength is owing to their quality of disobedience (to Ohrmazd) and to their possessing the ways of the religion of the Ghanamino, and to their keeping the Evil Principle with them. And so, the Good Principle is hurt by them. And, owing to badly proportioned, corrupted and extremely uniform food, they remain ill, evil-doers, corrupted, miserable, impure, stinking, ill-shaped, and distressed.

29. Exposition in the good religion regarding the origin of the formation of the peoples (living) on the outskirts of Iran.

Know that the formation also of the religion and customs of the people of the borders, whose original country was Iran, is (derived) from the original religion and faith of their Iranian ancestors. Therefore, to them there is (accrual of) good, profit, and increased strength by inquiries concerning this same religion and system. For, the power they have attained is owing to the Iranian religion; and those who have become lords of the world, inclusive even of Xwaniratha,⁴² are (descended) from Hooshang, Tahmurasp, Jamshed, Faridoon; Erach, and other Iranians; and, whatever greatness their sovereignty has acquired, that greatness is owing to giving freedom and happiness to (their) subjects; and owing to that there is perpetual advantage to them. Therefore, the decisions of other rulers,⁴³ who are not approvers of those who tell lies for the sake of oppression, of those who raise up dissensions in religion, of murderers and highwaymen, must always be acknowledged by the servants of Ohrmazd, and, they (the rulers) must be reckoned as protecting kings, and (the servants of Ohrmazd) must keep (themselves) obedient to them according to the laws, without revolting, and promote their rule. But, if any one there,⁴⁴ should arrest the greatness, the glory and the splendor of the Mazdayasnian religion for the sake of introducing (another) religion, then, (the servants of Ohrmazd) should keep (themselves) in the right from such cruel persons in the manner in which advantage and happiness may appear to them. And those who may have fallen from that religion and become damned should be persuaded to turn back. Again, a check should be given to the advancing strength and the attack of the "Yahud" [Jewish] religion of Rum and "the Masahiya"

42 Another name for Iran.

43 *i.e.* other than those of Iran and professing the Zoroastrian religion.

44 *i.e.* in the dominions of border sovereigns.

[Messiah, i.e. Christian]⁴⁵ religion of Khavar,⁴⁶ and the “Mani” religion [Manichaeism] of Turkestan, lest their wickedness and degradation should enter into (our) co-religionist friends and the purity of our religion, which is older than that of Rum, should be dimmed.

30. Exposition in the good religion regarding persons whose ways are deserving of superior privileges being bestowed upon them.

Be it known that, among persons whose ways are deserving of higher or lower privileges being bestowed upon them, are many persons of this kind: among them the first rank is held by a person of advanced age, skilled in the arts, and the second and lower, by a skilled youth. There are many reasons for the elderly man-of-art being superior to the youthful man-of-art: He who is advanced in age has acquired, with his knowledge, experience regarding that knowledge; so, much faith is reposed in him and evil of any kind is removed through him; and the youthful man-of-art, with his knowledge, does not attain to the proficiency of the (elderly) man-of-art until he becomes of advanced age. Lower in rank than him, the third, is the young man without (knowledge of) art; and lower than him – the last, is the old man without (knowledge of) art. There are many reasons for the superiority of the young man without (knowledge of) art over the old man without (knowledge of) art: there is hope of a young man attaining to (a knowledge of) the arts through his superior and uniform strength.

31. Exposition in the good religion regarding the contentedness of those who carry on their business in the right way and the discontentedness of those who carry on their business in the wrong way.

Be it known that, whosoever pursues his calling according to the law, – his profession is one for acquiring enduring wealth and not for acquiring transitory wealth;⁴⁷ and that pursuer of his calling by the good path (and) acknowledger of God's obligations, lives cheerfully and contented. He whose calling is to acquire transitory wealth and to avoid enduring wealth, – that pursuer of his calling by the wrong path, lives a grumbler, morose, restless and discontented. The

45 The Messiah of the Jewish scriptures.

46 *i.e.* the west.

47 The expressions “enduring wealth” and “transitory wealth” are figurative and mean moral merit and demerit acquired by pursuing one's calling honestly or dishonestly.

enduring wealth that keeps the body in order and the soul strengthened is owing to good behavior; and the increase of transitory wealth is owing to the absence of it (good behavior) (and) to evil behavior. The thing that gives to the soul deliverance of every kind and turns away all sin is righteousness.

32. Exposition in the good religion about protection and the leaving off of protection.

Be it known that, the protection (of man) by the yazads in boundless ways and in various modes is owing to man's remaining aloof from the commission of sin and his being righteous. As long as there is goodness, so long the yazads are keepers of relations with the good; and they leave off protecting those who take to committing sin. Since it is so, that, by committing sin and thinking evil of righteousness, (men) become driven from relations with the yazads, then, surely, from this, good people should always entertain hopes (of reward) and evil-doers, terror (of punishment). If ever in this earthly habitation, an evil-doer, who wallows in sin, with an increase of sinful deeds, live, among mankind, as one who has obtained good reward and is protected; and, if a good man live without the (good) fortune to be protected, then, it is positively said (in the religion) that: – in the invisible world, owing to deliverance and superior position, the good attain to a happy state at the end, and the bad, owing to suffering imprisonment and disgrace, attain to an unhappy state at the end. (Therefore) if at any place holy men find it very injurious and hurtful (to speak the truth), still it (the truth) must be spoken. And, if at any place, holy men should find untruth very convenient and beneficial still, it must never, at any time; be spoken. There is an admonition in the good religion about truthful persons that, if owing to true information being given by a truthful person, he should injure holy men, still, not looking to that, he should be praised for his truth-speaking; and, similarly, if at any time, by telling an untruth, his (the untruthful person's) false information should do a benefit to holy men, still, that ought not to be admitted, and he should be despised for his falsehood.

33. Exposition in the good religion about the man who abstains from sin and advances in righteous, and the man who abstains from righteousness and advances in sin.

Be it known that, if Vohuman⁴⁸ live as a guest in the heart of any

48 *i.e.* the principle of good thoughts.

(man), and Ohrmazd be the ruler over his will, then, his house (*i.e.*, body) is peaceful; his thoughts possess the truthfulness of the Invisible Abode; his speech is conformable to reason; and, his deeds, are (calculated) to abstain from sin and to move forward in righteousness. And if Akoman⁴⁹ be in the heart of any (man) and Varun⁵⁰ be the ruler over his will, then, he is the abode of anger and the rulers over his mind are the invisible Principle of Sin, and, selfishness that gives commands to (his) tongue; hence, his deeds are (calculated) to abstain from righteousness and to advance in sin.

34. Exposition in the good religion about the ways of the yazads and the ways of the bad religion having reference to the wishes of the daevas

Be it known that, the yazads approve of the thoughts relating to the ways of the good religion for the reason that, they (*i.e.* the ways) themselves are for (securing) the Good Principle and for turning back from the Evil Principle: therefore, he who is for securing the Good Principle, is a turner away of himself from the Evil Principle, for the sake of righteousness; and righteousness is the wish of the yazads. The daevas approve the thoughts relating to the ways of the bad religion for the reason that, they (*i.e.* the ways) themselves are for the Evil Principle and for turning back from the Good Principle; and, again, whoever possesses the Evil Principle, is a turner away of himself from the Good Principle, for the sake of sin; and, sin is the wish of the daevas.

35. Of the first bearer of the good religion.

Be it known that, the reason for mankind becoming doers of work of a superior kind is religion; and it is owing to it only that there is a living in prosperity through the Creator. It is always necessary to send it (religion) from time to time to keep men back from being mixed up with sin and to regenerate them. Gayomard, who was the origin of mankind and the first king of the world, was the first to accept the religion from the Creator. And, Soshyant, – the last bringer of religion for mankind from God and the embellisher of the world through religious deeds, – he, who will make mankind walk in purity, – is the chief and lord of the last men; he, in accordance with the will and desire of the Creator, will be the bringer of His religion at the time of the End, and will be the giver of perfect beauty to the work of

49 *i.e.* the principle of evil thoughts.

50 *i.e.* evil passions.

rendering the world pure, free from harm and fit for paradise, – which work was (first commenced) through Gayomard. All the reformers of mankind (*i.e.* prophets) are considered as connected with its (religion's) design; and the heavenly angels, – the bringers of the good religion, are the mediators of the prophets of the good religion; but there will be no necessity for sending religion, through a prophet, for the (benefit of) Creatures of the world who will be in existence after him (Soshyant). Religious teachers who, – in times of exceedingly sinful deeds and depraved manners, and during the predominance of those who make men exceedingly sinful in respect of religion and make them skeptical regarding the good religion, and of those who profess a religion which encourages men to go towards darkness, – are the promoters of religion, illuminers and superior-knowledge-possessing-renderers of the world by means of imparting to it knowledge regarding the entertaining of hopes about the first world; – if people should approve, from its published design, the religion of such messengers (*i.e.* the religious teachers), then, they (the people) should acknowledge those messengers as prophets, for the sake of their good religion: but if in that religion mention is made about the non-deliverance of the inhabitants of this world, then, they should abandon it without examination.⁵¹

51 The following testimony is contained in the Frawardin Yasht about Gayomard being the first bearer of the Mazdayasnian religion of Ohrmazd to the world:- “We praise the Farohar of the holy Gayomard, who first heard the thoughts of Ohrmazd and his commands.” [Yt13.87] The testimony as to Soshyant being the last prophet of the Mazdayasnian religion and that he will, in the time of the End, spread it completely among the people of this world, under the command of God, and reform all the people of that time by means of that religion, is contained in the 15th chapter of Zamyad Yasht, as follows:- “We praise the over-powering Kayan Khwarrah created by Ohrmazd, which will be obtained by the victorious Soshyant, as also his other comrades; by means of which he will make the world of a superior grade, without old age, deathless, without rottenness, without putrefaction, possessed with perpetual life, perpetually benefiting, and of satisfied hopes. And at that time the dead will rise again, the living will obtain immortality and they will be given a life of higher desires. Those persons who are givers of knowledge of purity, will become immortal, and the druj that has spread himself round about to do harm to the pure, – he will be destroyed at that time, and, similarly, hundreds of his progeny will be at an end from that time.” The names of the comrades of Soshyant who, it is said in the above extract from the *Avesta*, will with him obtain the Kayanian Khwarrah, are given in the Pahlavi work *Dadestan-i Denig* as follows: Rushn Chashm, Khur Chashm, Faradat Gadman, Vandad Gadman, Kame Vakhshan, Kame Sut, and Soshyant. In the 128th verse of the Frawardin Yasht, where the Farohars of Soshyant and his comrades are invoked, the names of two more comrades are given, viz. Ukshyad eret and Ukshyad Nemangh. See Westergaard's *Zand Avesta* p.243.

36. Exposition in the good religion for Mazdayasnians to remain aloof from the worshippers of the daevas who disobey God and from the nature of deceitful Ashmoghs.

Be it known that, the souls of worshippers of daevas and of deceitful Ashmoghs, owing to their impure nature, although (located) in a living body, are, according to the religion, (as if) possessing a dead body; and that body with life is considered as (fit) for hell; hence there is a danger of their pollution and bad qualities reaching Mazdayasnians through mutual intercourse with them; therefore, (the Mazdayasnians) must remain aloof from touching their living bodies, for their bodies are in all places like decayed nasa.

Again, it is made known thus, that owing to their friendship and the touch of close relations with them, there is diminution of purity, alloying of good qualities, (with bad ones) and harm to habits, and lessening of glory. These people are through friendship and the practice of eating and drinking with them, givers of separation from the yazads and of relations of impurity; and (thereby) the understanding becomes debased; therefore, as far as possible, (we) must remain, aloof from contact with and separate from them, and with that, do also this, (we) must wash three times with hot water those plates and eating vessels which they use, and Mazdayasnians must avoid eating and drinking from out of them.

37. Exposition in the good religion about those among God's servants who hold the superior, the middle, and the inferior rank.

Be it known that among the servants of God, he, who is self-informed with knowledge about himself as a servant (of God) and guides himself by means of a likely-to-improve principle, in the brightness, majesty, wisdom and (good) qualities pertaining to him, is a superior servant of God. And he, who improves himself by exactly imitating that improved servant of God, and guides his powers, in the way they should be guided, is a servant of God of the middle rank. And he, who, through an accomplished person possessed of perfect wisdom – by means of such powers-improving advice as his, – is himself (possessed) with knowledge regarding improvement, is, among the servants of God, a servant of inferior rank.⁵²

52 Here, the highest rank is given to those who, naturally and without being taught, know all about their duties as God's creatures, i.e. to prophets; the next in rank are those who model their behavior on that of the prophets; and the lowest rank is allotted to those who learn their duties towards God from religious teachers or

38. Exposition in the good religion as to the nature of very great happiness, very great misery, happiness accompanied by misery, and misery accompanied by happiness.

Be it known that, very great happiness and misery, happiness accompanied by misery and misery accompanied by happiness, of men of this world, are quickly-vanishing. And with the going away of misery of this world, happiness is connected, and with the going away of happiness, misery is connected.

39. Admonition and exposition in good religion about that from which men have to obtain deliverance and about those things which are not fit to be approved of by them.

Be it known that, there is an admonition to man that his obtaining deliverance (from hell) is by wishing in accordance with and by inquiring about, the will of Ohrmazd, and, by living properly in accordance with the will of the Lord through the way (pointed out) in the good religion; or, by doing, by means of the directions given in the good religion, the work relating to it; and by remaining aloof from deeds, hurtful and relating to repentance, (which) should be abstained from. He whose conscience is the pointer out to him of the higher path and whom reason governs is the man who has found Ohrmazd's wish; but he, who abstains from obtaining knowledge regarding means for himself and is without the desire to preserve himself in truthfulness and is not an approver of reason that counsels contentment,⁵³ is self-willed, of a perverse conscience, and pertains to selfish things.

40. Exposition in the good religion regarding the Lord of Existence being the Creator of Being and the creation.

Be it known that, the Lord of Existence is manifest through every existent and created thing pertaining to him.. The Self-existent is possessed of a faculty of superior wisdom. And, before the work of the Lord was promulgated through the Spenamino, He Himself existed. And the existence of all is owing to the Self-existent. Again, the manifestation, among men, of the Lord of Existence, through what he

priests.

53 Lit. contented reason.

has brought into existence, happened last.⁵⁴ For, the manifestation of Ohrmazd as the existence-giver of Vohuman was after the work of creating Vohuman. So, the wisdom pertaining to the religion being necessary for the creation, and, it being necessary that it (the religion) should be spread by means of the personality of Vohuman, – Vohuman, having been created by the Creator, is, as the first creation. And, Vohuman having been created by the Creator, he is, in expositions of the religion, mentioned as the son of the Creator, and the Creator, in respect of Vohuman, is mentioned as the father. Then, it is proved from this that, the Creator must have manifested himself, before the creation of Vohuman. And whatever knowledge regarding Him Vohuman has obtained, – he is made the possessor of that knowledge by the Creator. Therefore, it appears from this that, the creator is able, through His perfect knowledge, all-sufficient power and entire control, to create as much profitable creation as is wanted. And there is no one who is high in wisdom, possessed of most knowledge, and holder of most dignified advantages, like Him. Therefore, (as regards) the religious teacher among religious teachers who is (considered) as himself the Creator, also, as (both) father and son, – that is impossible; – (for) that the father is made before the son and the son after the father – these two (propositions) are (considered) regular in all religions. Again, the Self-existent himself is One, and he has alone created (the creation): how could he, (then) create himself after? According to the law of descent of things, one, among two, must precede; therefore, if two precede, and two follow, it is proper, that the one that precedes the other among them, should be called the father and the other the son. (For) among the two, (created, the one) before and (the other) after (the other), the first is the father of the second, and the second is the son. But the aged father born before the son, cannot be the son; and, the son born after the father, cannot be the father.

41. Exposition in the good religion as to the Creator of the creation having promised to keep free from dread that (part) of His creation which abstains from giving pain to its Creator.

Be it known that, the Creator of the creation is an acknowledger of His creation, as His creation, because of relations being maintained, by the creation. which He has created, with Him. And He is an esteemer of the creation (as) valuable, because of higher relations

54 This is explained by the statement in Yasna 19, in Bundahishn and in the Afrin of Gahambar, that God created first the heavens, next the waters, then land, then the lower animals, then vegetables, next fire, and lastly, man.

(maintained) by the creation. And God Himself becomes an esteemer of His creation (as) valuable, by identifying Himself with it. That is, He Himself becomes a bestower among the creation of the precious gift of thoughts regarding Himself, and a keeper of it (the creation) free from dread, by reason of (the creation) not displeasing the Creator openly:⁵⁵ for, the Lord is like a King over his people. Again, whoever guides himself, among the people of the Lord, by the wisdom of the Creator, and is generous, he undoubtedly, is not an injurer of himself through deeds of sin. The religion of those religious preceptors,⁵⁶ who are of the side of God, is said to be one that does not at all harm His creation by deeds of sin and does not without reason cause suffering in the Kingdom, owing to the generous deeds, done through the wisdom pertaining to, and of the sacred justice administered by it (the religion). And those who have remained without and behind it (*i.e.* the wisdom pertaining to the religion) are said to be positively thoughtless.

42. Exposition in the good religion regarding the Superiority and superior dignity of Athornanship over Arthestarship and Vastariushship. [Athornan = a priest; Arthestar = a warrior; Vastarius = a husbandman.]

Be it known that, the superiority and the superior dignity of Athornanship over Arthestarship and Vastariusship are known from many reasons. And one (reason) among them is, that the two titles, soldiership and peasantship are included in priestship; for, the warriorsip of an Athornan consists in smiting the invisible drujas and, his peasantship in making (himself) a worshipper of God.⁵⁷ And again, the work of conveying the soul in the presence of its Creator is (done) by Athornans.

Another reason is, that to every man the acquisition of knowledge respecting (his) duties – such as, to know the creator, and to distinguish numerous (deeds of) righteousness and sin – is through the Athornan class: as also, every man is, in all deeds, relating to his soul, of extended and detailed boundary, through the Athornan class.

Third. The higher rank of priesthood than that of soldiership and peasantship is owing to its religious communing, disposition and the superiority of (religious) places.

Fourth. The dignity of the head in the human body is (allotted) to

55 *i.e.* purposely, consciously.

56 *i.e.* Prophets.

57 In providing spiritual food.

the profession of Athornan; of the hand, to the profession Arthestar; of the belly, to the profession of Vastariush; and of feet, to the profession of Hutokhsh: thus, it is symbolically shown, that in rank and dignity, the profession of Athornan is as the head of the world; the profession of Arthestar is as the hands of the world; the profession of Vastariush is as the belly of the world; and, the profession of Hutokhsh is as the feet of the world.

Fifth. The superiority of priesthood is owing to the (priest) being (set) over the work relating to their (i.e. of the members of the three other professions) souls; for, whoever is in the profession of Athornan, is always a pointer out to people of boundless (knowledge) regarding their souls. The Athornan class being mentioned in the good religion as the best adorer of the mansions of Ohrmazd⁵⁸ – this is a proof, fit to be admitted, of the greater superiority of the Athornan class than that of the Arthestar and Vastariush classes.

43. Exposition in the good religion regarding man's becoming virtuous in all the virtues of the world by means of his being made to observe the commands of the religion regarding him.

Be it known that, if a person (be) able, in respect of wealth, fullness and learning, to impart instruction in the wisdom pertaining to the good religion, (then) that person, having the power of learning and wealth, ought to give zealous assistance in respect of wisdom and wealth to those not fully able; so that, the enabler (of others) may become, through the God who enabled him, an acquirer of the reward of fitting dignity in both the worlds, and may, through the power of the yazads become the receiver of full protection in both the worlds; and also that, people may remain bound, as holders of full relations, in respect of the virtues of both the worlds, and the world may thence become improved, mended and beautified, and the good tribe may increase, and men obtain deliverance (from hell) and (the) exaltation (of heaven.)

44. Exposition in the good religion regarding the warring the yazads to smite the Opposer and to suppress the dark danger (arising through him), for (enabling) the people to live as good creation.

Be it known that, the yazads are, by the command of God, for the

58 The mansions of Ohrmazd may be taken to refer, either, to the heavenly mansions or to God's places on the earth, namely, Atashkadehs [*i.e.* Fire-Temples] and other sacred places.

purpose of removing and driving back each of the numerous dangers that have approached at different times; and as a wise physician knows the remedies for driving back the ailments of the body and for making improvements in the original constitution; and (as) the cultivator, who removes evil from corn, is the person to apply remedies to corn affected with destructive evil; so they (the yazads) are for the purpose of not allowing harm to happen to the creation at the time of danger and for driving it back. And they come, by the command of God, immediately upon the appearance of approaching (danger), and smite the enemy powerfully in a way that he may not rise up again. They are like heroes who bestow the advantage upon the world of living in happiness without the fear of enemies, of affording rest to people for a long period, and of spreading in the world the religion and (its) glory.

45. Exposition in the good religion regarding evil to man, arising from his conducting himself, by means of the soul, for (obtaining) the riches appertaining to the body.

Be it known that (for man) to remain in obedience to the Creator, depends upon his knowledge, in every particular, regarding religion. (For), owing to it (religion), a worthy man becomes a conductor (of himself) towards his Creator without evil, harm or vice, by means of the things appertaining to the spirit and the body. And the becoming vicious of men is owing to the diminution and destruction of the wisdom pertaining to the soul; and hence the soul becomes guilty. As, owing to admixture, disease is engendered in the body, so, owing to sin, illness, the pain of death and misery happen to the soul. Through the miserliness that causes injury to the riches of the soul and through the dishonest practices of a Farehbut⁵⁹ and the murderous destructive practices of an Aibibut,⁶⁰ there is a diminution of the life of, and a happening of harm to, the perfect creation of the Creator. When man regulates his conduct by means of the wisdom relating to the soul and by means which secure the riches of safety of body and of prosperity,

59 Farehbut – meaning “that which is done, or, which has gone, beyond bounds.” It is applied to dishonest or ill-regulated men. Vajoragmehar (or, Abujarachmehar), vizier to Noshervan the Just, in his Pahlavi work, called *Ganjshaigan*, thus defines this word: “Farehbut means one who considers this world as his highest abode and considers the invisible world to be full of dangers, and prefers that which in the end injures him and brings trouble and punishment to his soul.”

60 i.e. One who is vicious: an offender. The following explanation occurs in the Pahlavi translation of the *Khordeh Avesta*, regarding the deeds of an Aibibut: “The practice of an Aibibut is to keep people on little or dear food.”

then the Good creation⁶¹ prevail to some extent over those who do harm to the creation of the Creator. And owing to the greater strength derived by him (man) through, and the care taken of him, by the Creator, the strength of the Injurer⁶² who always hovers over him to do him harm, will not prevail. Men pass their own and their kindred's lives in a proper manner through virtue; and in an improper manner through doing injury. Therefore, arrangements (made) by virtue, ought to be protected from persons possessing a disposition to do harm; and communities whose practices are calculated to cause harm ought to be avoided. Those who are religious teachers, are not causers of harm to the Creator, but those whose religion is such as to instill (into people) a desire for sins that give pain to the Creator, for falsehood, for mischief, and for harm-causing means, their (religion) is worthless. Such a religion cannot be considered to be from the Creator and cannot be called good.

46. Exposition in the good religion about the duty of rulers being, as far as practicable, to remove misery, want, hardships, filth, and pestilence from men.

Be it known that, as it is the personal duty of rulers having a knowledge of the religion to prevent their disobedient enemies from (approaching) wealthy and influential citizens, so it is their duty to drive away from them and suppress, misery, hardship, want, disease, and pestilence; and, as far as practicable, to discover and adopt such measures as would keep up prowess in the world. Among rulers he occupies a high position who adopts several measures for removing misery and disease from the citizens in such a manner that there may not be a single complaint under his rule of no measures having been taken against hardship and disease. But being without a knowledge of religion and of its precepts, owing to the idleness resulting from perverse thoughts, and owing to their exerting themselves in occupations pertaining to discontentedness, (they, the rulers,) promote the causes which generate each disease; and, there is thus a strengthening of the profession of arms. Therefore, if any among their subjects should be unable to pursue their occupation owing to their being without the implements of their occupation, – (if), for instance, a husbandman should be without bullocks and other implements of agriculture, or, (if) members of other professions be without the implements of their profession, – then they should provide such persons with the implements for carrying on their business and thus render them defectless. And they should protect defenseless women

61 *i.e.* the invisible yazads.

62 Ahriman.

and children, who, owing to old age or to their inability to move about, and owing to there being no person able to keep off plunderers, seek their assistance. The light to crush misery of this description before it has made any advance is the light (of religion). Therefore, rulers should conduct themselves in (the path of works) appertaining to religion and should give orders to commence (such works), that thereby the person suffering from disease may not have to prefer a dungeon (to his misery). For remedying disease and pestilence, orders should be given for erecting in cities and towns hospitals placed under the superintendence of every well-known physician approving of the happiness of the soul, and provided with appropriate medicines and other appliances for removing disease; and there, inquiries should be made and care taken for curing a the diseases of all persons. And measures of all kinds should be taken in cities whereby the city may flourish and be industrious, and famine, misery and want may go on being at once annihilated from (among) most men. Similarly, fire, water, and the earth should be kept fragrant, and the air should be kept pure from all noxious substances and things liable to decay, that owing to them men may not suffer from disease and pestilence. On the contrary, men should keep (such things) aloof, in the world, from fire, water, and the earth in obedience to the commands of kings (who act) in accordance with such admonitions in the good religion.

47. Exposition in the good religion regarding the duty of bearing enmity to the Enemy. [i.e. Ahriman or Satan, and other evil powers.]

Be it known that, enmities should be borne to those with whom (all) relations ought, according to the good religion, to be broken; for, the breaking of relations, brought about by harm done to man and by coming in his way, (so as to prevent him from doing what is good) is just. Those who are turners away of the soul of man from the helper, are daevas. And owing to relations with these evil beings, the help of him from whom there is assistance to man, is not obtained by him. For, the assistance of daevas is well known for coming in the way of every person who assists men; therefore, if an approved Dastur of the good religion be able to turn a good man from (having) relations with evil persons, towards the good, then it is not wisdom to quarrel (with him), but good should be done to him, and love should be shown (to him), and good offices should be done to him, and he who is wicked should be turned to what is good by means of wisdom.

48. Exposition in the good religion regarding the means of getting rid of those whose ways are to oppose the creation of Ohrmazd.

Be it known that, looking carefully, those whose ways are to oppose the creation of Ohrmazd are of three kinds. Of these one (kind) advances unperceived, one through the passions, and one in bodily form, to do harm. Those who advance unperceived to do harm are invisible daevas and drujas; and, the riddance of them is by means of the ceremony of Ijashne [*i.e.* Yasna] of the good religion: and, owing to the adoption of measures of other good-doing, there is a riddance of the daeva-worship of the bad religion and of other evil practices. And those who advance (to do harm) through the passions, are (possessed of) covetousness, envy, and other passions; and the riddance of the danger from them is by means of the correlated attributes of inherent wisdom, and by means of conducting ourselves through the instrumentality of well-reputed helpers⁶³ who are the averters of (spiritual) disease, and their powers. The acquisition of strength by the drujas, through the passions, is owing to Varun.⁶⁴ And those who advance in bodily form (to do harm) are daeva-worshipping rulers, wolves, and monsters, who are the destroyers of the world: they are got rid of generally, by means of the battle-ax, fetters, and the holy persons who are the possessors of the fetters for catching them.⁶⁵ A daeva-worshipping, deceitful (ruler) causes greater evil to the world than wolves and monsters, owing to the power appertaining to rule.

63 These "helpers" must be understood to refer to the eleven invisible principles or affections in man which constantly suggest what is good to him. Their names are Asne Khrat = native or inherent wisdom, Goshosarut Khrat = knowledge or experience, Vir = faculty of reasoning, Hush = power of understanding, Him = good disposition, Khurasndiya = contentment, Din = religion, Umed = the hope of heaven, Akho = a pure heart, Bud = vigilance, and Farohar = frawashi.

64 This word is used in Pahlavi as a translation or equivalent of the expression 'Varenya daeva' used in the Avesta, and denotes, "evil passion," or, "the invisible principle of evil passion."

65 The reference here is to those holy persons who were supposed, by means of certain prayers and other incantations, to have the power of controlling and harassing evil spirits.

49. Exposition in the good religion regarding (men's) improving themselves for happiness by directing (their) attention towards the pure (and) invisible yazads and by cutting off from among them the admixture of those whose intentions are to wound and to give pain.

Be it known that, the improvement (of men) for the happiness of heaven is by keeping an eye towards relations with the pure (and) invisible yazads, and by opposing the association with themselves of those who have the intention of wounding and giving pain (to the yazads) and are of a like disposition. To join battle with them (*i.e.* such wicked persons) immediately upon seeing them, is, for the creation of Ohrmazd possessing the disposition of the yazads, to secure Final Victory over the darkness of this world caused by daevas and drujas, and over the practices of the lightless Evil-doer.⁶⁶ In the world, the possessors of the disposition of the yazads, become improvers of themselves for eternity, by means of righteousness of all kinds and by restraining their inclinations for improper happiness. Those religious teachers who, by means of knowledge derived from this world,⁶⁷ cause numerous men to walk in evil ways and so render them deliveranceless for eternity, are like the creatures of the ever-painful abode of hell: for, their religion imparts evil knowledge respecting the works of the Creator, (respecting) wisdom, highest happiness and the pure invisible yazads possessed of knowledge regarding the End. Consequently, any one of those whose religion is one pertaining to paradise is said to be for the Evil End and to have the ways of the daevas by eating and acting with those whose religion is of this (evil) character.

50. Exposition in the good religion regarding (man's) becoming better owing to the Good, and worse, owing to the Bad.

Be it known that, if a possessor of life⁶⁸ be good himself, he becomes possessed of a better rank, owing to making great additions of righteousness under the tutelage of able and very powerful yazads; and, owing to superior righteousness (he) becomes the acquirer of the highest rank. And through him additional advantage is derived at every place. For, he is a great encourager, at every place, of the doing

66 *i.e.* the Ghanamino.

67 As opposed to the knowledge derived from the other world, by inspiration: imperfect and worldly as opposed to perfect and heavenly knowledge.

68 *i.e.* Man.

of righteousness; hence, those souls that are (located) in bodies, become doers, at every place of more profitable work for the soul. As, in every place, over the members of a household, is the householder; in a village, over the people in the village is the ruler of the village; in a city, over the people in the city, is the king; and, in religion there is the religious teacher; and as the people of the world live under the different kinds of supremacy of these (persons): So, through them (*i.e.* the yazads) the whole of the good creation, owing to the goodness of the Almighty and All-High Creator, becomes improved; and, owing to its (of the good creation) continuous righteousness, the good yazads, through the goodness of the Creator, become (capable of) more good.

If a possessor of life be evil himself, he becomes an acquirer of the highest rank (in evil), through strong protectors more powerful (than himself) in evil, by (doing) deeds of injury, of harm to the world, of evil fame, and other more injurious deeds. And great harm is done through him. For, in every place, he is an encourager of others (in evil); so that, those souls that are (located) in bodies become, at every place, doers of greater injury to the soul. Just as in a household there is the head of the members of the household; in a village there is the ruler of the people of the village; in a city there is the King of the people of the city; and in religion there is the religious teacher, under the supremacy of whom (all) many men live very uselessly, the causers of much pain and doers of much injury: owing to which the people of the world are unable to obtain their wishes, to keep themselves (from Sin) and strengthen themselves (with righteousness), – for, how can what is evil be said to be meant to meet the Creator, the highest source of all creation? – So how can the religion of religious teachers who encourage the doing of evil, not pointing out what is good; and, precepts that break relations of goodness, diminish goodness, cause hardship and do immense harm, be said to be meant for forming relations with the Creator? He through whom evil exists is worse than evil (itself) and all evil doers.

51. Exposition in the good religion regarding the kinds of possessors of life.

Be it known that, possessors of life are mainly of these three kinds. One kind is constitutionally immortal: its vesture (*i.e.* body) is (formed) for happiness. Another is constitutionally mortal, and its vesture is perishable. The Amahraspands and yazads are constitutionally immortal, and are invisible to the people of this world. Those whose vesture is perishable are known as constitutionally mortal: but from among these those who are of the

side of those possessors of deathless and highly happy life, and whose vesture is related to the good thoughts of Ohrmazd and to Mahraspand,⁶⁹ – they are known as givers of happiness to their souls and as preservers of (their) bodies, through Mahraspand. Again, others are said to be possessors, like the Amahraspands, of bodily vestures intended for the happiness of immortality: that, is owing to behavior like that of the good-thoughted Amahrapands and to the relation of their bodily vesture. The Amahraspands, as also other invisible yazads, are bestowers, in this world, upon holders of the good religion, of glory and splendor. Among things visible to the people of this world, that which is immortal is the Sun; and he is a possessor of life, with a vesture that gives happiness to this world. And as to the moon and stars which shine in uniform arrangement, – they shine owing to his (the sun's) light. And (they) are possessors of innately happy (and) immortal vesture owing to the motions of the sun.⁷⁰ And owing to the relation with him, they are considered as having a (shining) vesture. The sun, the moon and the stars give light to the world, bestow strength on (the) bodies (of people) and increase mankind.

Those men whose immortal souls are within the bodily vesture belonging to this world, obtain the happiness-giving vesture of him who is by constitution without death,⁷¹ in various ways; and such men owing to intercourse, one with another,⁷² are considered to be of a superior rank among the people of this world. In this world, the obtaining of the constitutional vesture of immortality, by the people of this world, is by means of knowledge regarding the religion, and, behavior like that of cattle. And men and other creation of the visible world become the acquirers of such a state through the instrumentality and owing to the gift of those invisible Amahraspands who are by constitution immortal. In this matter, the object of having the behavior of men like that of cattle is (based) upon this, that people with that vesture are, like Vohuman, by nature the protectors of the body of every man and keep the soul happy. The possessor of the vesture⁷³ of Mahraspand has relation with Ohrmazd and is possessed of the power of His good thoughts; and people become the acquirers

69 *i.e.* those who live in this world thinking the good thoughts that please Ohrmazd, and offering the prayers and worship enjoined by religion.

70 *i.e.* The moon and the stars receive their light from and are kept in their respective positions by the Sun.

71 *i.e.* the yazads and Amahraspands.

72 *i.e.* with the yazads and Amahraspands.

73 Vesture in the whole of this passage means, according to the context, either body, nature, disposition, state, or condition.

of the light and splendor (emanating) from the Creator through the instrumentality of the personality of men who are givers of happiness to such souls. Again, those who are deserving of death⁷⁴ are wearers of the vesture of daevas, wolves, and monsters. Of these, the bodies of daevas were broken (up) by Zartosht of the adorable Farohar, by means of the power of the good religion and of his first hymn.⁷⁵ So, for breaking, (by means of the power of the religion), the bodies of wolves, is Ushedar; and for breaking the bodies of monsters is Ushedarmah. And the coming of victorious Soshyant, the doer of the mighty work relating to Frashgird, is for destroying all dangers like these. And after an end has come to them all men will obtain the immortal body pertaining to the soul; and every one (will obtain) the final vesture of cattle.⁷⁶ And whoever is not of the meanest rank will, in his immortal soul and in his perfectly joyous purity, suffer from no danger. And the world will be (possessed) of everlasting improvement. The meaning of what is made known by the Creator about the renewal of the creation is that that creation will be improved for being made happy.

52. About guiding oneself with thoughts connected with religion.

Be it known, that any thought originating in innate reason, that resembles the good religion like as a brother, – such a thought ought to be believed in, accepted, and made current. Any man in whom

74 This word includes the notion of punishment in the next world.

75 *i.e.* the Ahunwar. The reference to the bodies of daevas is explained by the following dialogue between Zartosht and Haoma Yazad occurring in the 9th Ha of the Yasna: “Thou O pure Zartosht, opposer of the daevas, of the religion of Ohrmazd, wert born in the house of Pourushasp. And in renowned Iranwej, thou O Zartosht first recited, in the voice of song, four (daeva) removing Ahunwars. And after the laud-voiced song, thou madest those daevas, that before that time came upon this world in the shape of men, hide (themselves) in the earth. O Zartosht! Thou art thyself the highest in rank, the strongest, the most enterprising, the swiftest, and the most victorious amongst the invisible creation.” Iranwej is the name given to the land on which Gayomard and Mashye and Mashyane were born, and to the first city that was formed by men in this world. The evidence on this point is furnished by the following passage from the first Fargard of Vendidad: “I, Ahura Mazda, first among all places and cities, created excellent Airyanem Vaejah of the good creation.” It must not be understood that Zartosht simply recited four Ahunwars. He performed the Yasna of Mino Nawar, and the four Ahunwars were the four “Yatha Ahu Vairyo” recited at the ceremony of bruising the Haoma plant and occurring in the *aetat dim* Ha of Yasna.

76 This expression means that in the end men will have the inoffensive disposition of cattle. Thus in the 37th Ha of Yasna and the 3rd chapter of the Haftang Yasht the worshipper promises to worship God with a disposition like that of cattle: “For the sake of His supremacy, greatness, and good protection, we worship Him with the advanced behavior of those among his worshippers who live like cattle.”

thoughts connected with such innate reason are always found, – that man, owing to that, obtains embellishments of all kinds. And the thoughts of those who belong to the bad religion are for obstinacy, robbery and deceit. Those who promulgate the bad religion cause such evil as is caused by comers of money by uttering among people lead in place of gold, or, by alloying gold with lead; but when those who can distinguish the perverse ways of the bad religion obtain a knowledge of its origin, then, by being weighed by right thoughts, it is broken. Perverse ways are understood by being compared with the ways of the good religion And (their) being so understood is owing to their resembling the product of the natural understanding connected with Ohrmazd.

53. Exposition in the good religion regarding deceitless (and) proper behavior towards Him from whom there is deliverance to men.

Be it known that, for a man to act so as to obtain his deliverance, – this, consists in living properly within the wishes of Ohrmazd, and in making inquiries and search in the good religion regarding the wishes of Ohrmazd, and in doing, for (obtaining) it, (*i.e.* deliverance,) what may be fit to be done according to the knowledge (found) in the good religion, and in keeping aloof from doing anything that is injurious. and is fit to be abstained from: for, when man improves himself by means of the superior ways of Ohrmazd and lives in accordance with the commands of reason, he becomes like to a thing in accordance with the wishes of Ohrmazd. And it is owing to his obtaining that knowledge that man becomes fully fit for (adopting) means for preserving true things connected with himself. But having no desires in regard to these two, – contentment and reason – there is an approval of things pertaining to the commands of evil passions and to a selfish heart.

54. Exposition in the good religion worthy of man's attention.

Be it known that, every man ought to take thought regarding the giving of deliverance to (his) soul: in this matter, rulers, by improving the different peoples of the world, by conferring splendor, by bestowing gladness and by governing well, make (their souls) more glorious (for the purposes of deliverance). Religious men make (their souls) more glorious by imparting the practices of the Mazdayasnian religion, by impressing belief respecting it and by imparting true relations. And all other men besides these make (their souls) more

glorious by remaining obedient (to the Mazdayasnian religion) in the business of their professions.

55. Seven explanations sought by a scholar of (his) teacher.

Who remains fresh in wealth? Who possesses happiness pertaining to the soul? Who is a keeper-alooof from sin? Who possesses superior wisdom? Who is an increaser of glory? A man possessing the friendship of many men – to what is that owing? Through whom is improvement of the body, and deliverance to its soul?

56. Replies given by the teacher from a knowledge of the good religion.

Be it known that, whoever is industrious with personal zeal and labor, he remains fresh in wealth. He whose look, in (this) perishable world is towards the Giver of Life, – to his soul there is happiness and tranquillity from the Creator. (He in whose heart) is the abode of the omniscient Creator, – he is a keeper of himself aloof from sin. The man who has much knowledge of the apprehensions regarding the Hoshbam (of Cheharum)⁷⁷ is of high rank in wisdom. By looking at people with a good eye, there is an increase of your glory. Men will be very affectionate towards you by your living with them in friendship and looking after them. If you force out falsehood from (your) body, your body will be improved and your soul delivered (from hell.)

57. Exposition in the good religion regarding the wisdom of the Mazdayasnian religion being for all professors of that religion.

Be it known that the wisdom of the Mazdayasnian religion is for the people professing that religion. And those who are Farehbuts and Aibibuts, – to them there is harm from it. (For) the connection itself of that religion is an opposer of the sinful wisdom of Farehbut and of the obstructive, cruel wisdom of Aibibut. Again, by much faith being reposed in the good religion, the Perfect Improvers⁷⁸ by means of good wisdom, of the believer in the good religion, become frequent

77 On the morning of the fourth day (cheharum) after death an account is taken of the good and evil deeds done by men in the flesh, and, according as the former or the latter predominate, their souls enjoy the everlasting happiness of heaven or suffer the punishments of hell. He, therefore who in his actions in this world bears in mind the day of account is emphatically a wise man.

78 *i.e.* The invisible yazads.

residents (in his heart); and owing to that, the thoughts, the speech, and the deeds of these professors of the good religion, are always accompanied with the wisdom of the Mazdayasnian religion. The wisdom intended for the professors of the Mazdayasnian religion, – every (portion) of that wisdom, – is not obtained by the reasoning faculty (of man), but it is made known by the Giver of existence to the Mazdayasnian religion and its Revealer.

58. Exposition in the good religion regarding state and religion.

Be it known that, the life of citizens consists in (civil) government (being) connected with religion and religion (being) connected with (civil) government. And the exposition, based on a knowledge of the good religion, regarding it is thus: – (If there be) those whose government is for (the purposes of) religion and whose religion is for the improvement of government, – then, the faithful must assuredly live in accord with them: for, the rule of such a state is like a manifest support, to the doers of generous deeds of the good religion, for remaining firm in the service of Ohrmazd and for conferring greatness on the religion. For one not to destroy another, to render obedience to the state and to confer greatness upon it, – (all) these are owing to the remaining in obedience to the religion of Ohrmazd. The highest greatness to religion is from (civil) government. There is great splendor and profit to the people of the world, from God, owing to the influence of religious behavior. A government is truthful, owing to its being a government accompanied with the good religion. A government is related to the good religion owing to there being a complete connection with the good religion. And from this, the proposition that, government is (identical with) religion and that religion is the government of citizens, is clearly apparent. Similarly, an evil government is owing to its evil religion, and an evil religion is owing to its correlated evil government.

59. Exposition in the good religion regarding the good, the more good, and the most good; the bad, the very bad, and the most bad among men.

Be it known that, (a man) becomes good in many ways: especially by putting faith in the religion of Ohrmazd; and thereby he becomes a holder of relations with the Creator, Ohrmazd. A man becomes more and most good by putting more and most faith in the religion of Ohrmazd. And thereby he becomes a holder of greater and greatest relations with, the Creator, Ohrmazd, the source of all good. Similarly,

man becomes bad in various ways. Especially by putting faith in a bad religion. And thereby he becomes a holder of relations with the Ghanamino: and he becomes more and most bad by putting more and most faith in the bad religion. And thereby he becomes a holder of greater and greatest relations with the source of all evil, the Ghanamino. Therefore, how can there be a mingling of wicked religious teachers in a religion which is the source of good? That is, in what way can there be a mingling of those whose religion is of evil ways, with the good religion connected with the yazads? As the good are said to be holders of relations with the yazads, through goodness; so, how can the wicked, through wickedness?

60. Exposition in the good religion regarding the government of men and the governors.

Be it known that, the governor, over the body which the Creator of unbounded creation, God, has given to man, is his own soul. In the body, the obtaining of the assistance of the yazads, is through Bud.⁷⁹ And through it the reasoning faculty becomes a wisher for, and obtainer of; strength. (Man) is a possessor of strength and a keeper-of-himself-durable through Hosh.⁸⁰ Through reason⁸¹ man is a finder-out of falsehood, a distinguisher, and a doer of every deed. Owing to much connection with the yazads, through (the faculty named) *Akho*, a path is found to the mind by wisdom, purity and gladness that have an eye for the Invisible. Again, seven⁸² other bodily things have been

79 Bud is derived from the word *baodha* in the *Avesta*. It is used in Pazand and Persian in the forms *bôe* and *buy*, must be understood to refer to the principle or faculty in us which gives us warning, puts us on our guard. Thus, Abujarchameher, the vizier of Noshervan the Just, in his *Ganjshaigan* says "Bud is the principle that gives warning." Again in this work, the *Denkard*, Bud is thus defined: "As the harmless light of the sun and the lamp keeps (the people), in the world and in (their) dwellings, unharmed, so Bud is (the power) that keep, the body and soul illuminated and gives to the soul, in the body, unobscured knowledge regarding freedom from harm."

80 *i.e.* Reason, sense.

81 Reason is of two kinds, innate and acquired through knowledge and experience. In the *Ganjshaigan* it is said, "The business of innate reason is the examination of oneself, for fear of sinful deeds, and the saving of oneself from useless labor; the using of the perishable wealth of this world in the work relating to its End and thereby not diminishing ones wealth relating to the Far shokant and not increasing wickedness. The business of the other reason, acquired through knowledge or experience is to know the good path, and to remain fixed upon it, to search for those things that may prove of higher rank after death in this world, to keep on guard against whatever is mean, not to desire to do that which cannot be done and not to taken in hand that work which cannot be finished."

82 All the Pahlavi Mss. give seven as the number of the senses; but it would appear from the context that six is the correct figure.

created, giving complete embellishment to the body from without; among these are the five senses. These are spoken of; by those who have knowledge regarding them, as the senses of sight, hearing, taste, smell, and touch, the windows connected with which are placed outside the body; and the nerves in the dwelling are the proper carriers of his messages to the owner⁸³ of the dwelling-house.⁸⁴ Again, there is a description-giving sense-the tongue, which is the bringer out of knowledge regarding the owner of the body from within the body and is the publisher of whatever may be his wishes and thoughts. In this manner every man is made to personally govern his body, for the freedom of his wishes. Hence, (this is) like the kings of the world who are rulers according to their will over people, and, are considered good rulers over the body of the people, by managing the kingdom with wisdom, through the good use of their powers; and, such rule gives to many unworthy persons relations with the Kingdom of Light; and, consequently, such a king becomes happy and respected in the invisible world; but if he be a misuser of his powers, of evil understanding, and an injurer, then, owing to that, his kingdom is at once subverted, and he remains despised and possessed of evil reward, in the ever-harassing hell. Among the people of this world, the nature which is in itself like to the nature of the Creator Ohrmazd, is the nature of holy men, who are keepers of the principle of good thought in *Akho*, givers of place in their hearts to the service of the Spenamino, keepers in their minds of (the commands of) Srosh, sufferers in a sufficient manner, and givers of authoritative decisions to God's creatures and obeyers of the law.⁸⁵ The nature of that holy man, whose senses possess, in the body, the powers of the soul, is, – for the purpose of (giving) to the people of the world, through Hosh, knowledge regarding God, – like to that of the holders⁸⁶ of relations with heavenly ways; and is, – in obtaining true wisdom by means of the faculty of reason, – as if possessing the brilliancy of fire; (and) is, through the understanding a giver of much admonition for (the doing of) wise deeds and things; as also a raiser to superior rank by imparting knowledge regarding the good religion, and eager to tell and do things calculated for its (religion's) greater purity, and for fuller thought regarding it; and is, – owing to the higher power (residing) in his body, – courageous, not afraid of any one, and a remover (of evil), in the midst of all beholders. Again, (the nature of that holy man) is, – owing to keeping a benignant outlook through the

83 *i.e.* the Soul.

84 *i.e.* the Body.

85 This description is applicable to those who are true prophets of God.

86 *i.e.* the yazads.

eyes, – like that of Khwarshed; – owing to hearing what is good through the ears, – like that of Srosh; – owing to being a truth-teller through the tongue, – like that of Rashn; and, owing to doing good work with the hands and being a mover-about with the feet for righteousness, – a worker for eternity; as also, without evil, by means of the soul and other powers of the body.

61. Exposition in the good religion regarding the obtaining of the nature [Lit. body; hence, personality or nature.] of the Ghanamino himself.

Be it known that, there is an obtaining of the nature of Ahriman by means of thoughts which have reached into *Akho* through an evil mind, and, of the evil heart possessing the knowledge that causes harm, and, of the evil nature of the anger that has fallen into the mind. And hence (man) is of perverse behavior, an acquirer of death, an instructor of men in (what leads to) death, an injurer of good men, and like a chief of sinners. And his nature is, through the powers of the members pertaining to the body and the soul, calculated for infidels. Owing to which, he is, through reason, piercing and hurtful; through *Hosh*, unforgetful of vengeance; through thought, a perpetual harasser of good things; through (his) will, of a nature fit to harass every man; through ambition, a possessor of the vice of swallowing up the world, by means of an evil tumult; through the passions, fired up to blow the smoke of relation with the perverse ways of the evil religion that causes harm to the world; and, through head-strong thoughts, pointer-out, in an inverted order, of thoughts relating to subjection to God which make (a man) to walk in accordance with the law. And he is, through the qualities of an Ashmogh, a doer of deeds, in a cruel manner, and a giver of (things pertaining to) the Ghanamino; through the soul, envious, like Afrasiyab, of all good creation; through Zohak-like heart, an injurer of virtue; and through doing evil deeds with both the hands and running about for evil help with both the feet, hurtful to the world like thieves and wolves.

62. Exposition in the good religion regarding the causes of obtaining wisdom and happiness.

Be it known that, whatever wisdom (and) happiness – these two – exist now, are owing to the principles that give the strength of wisdom and the power of happiness. Among these, by means of the proper power appertaining to the soul, Ohrmazd reaches into the heart of the acquirer of wisdom, and the power of obtaining the wishes,⁸⁷ reaches

87 *i.e.* Such as are approved by Ohrmazd.

into the heart of the acquirer of wisdom. And on that wisdom reaching into the mind, a path is found by the mind that is obedient to Ohrmazd and is pure, to see what relates to the invisible; and so (man) becomes worthy of fresh⁸⁸ and superior happiness.

63. Exposition in the good religion regarding the power possessed by man, of choosing happiness in this awful world.

Be it known that, the happiness of the soul is desired in two ways. One, by means of the power of innate reason pertaining to the soul, which is (a principle) for sending out the inner movements⁸⁹ to the effect to raise the soul to a higher rank. (Another), by means of educated reason, which is (a principle) for sending the outer movements within. Similarly, fear (of hell) is chosen in two ways. One by the rising from within of the causes for discontented wants: another, by the coming in from without of the causes for miserliness regarding mean objects. Good thoughts are the cause of the happiness of the soul and the lords of innate reason. And evil thoughts are the cause of danger and the increasers of evil passions. The reaching of good thoughts into men is from the Spenamino: and the running of evil thoughts is from the Ghanamino. In man there is residence of good thoughts as well as of bad thoughts: from among these, for whose residence should a place be made, and who should be prevented from coming? In the proportion in which a man possesses good thoughts, in that proportion he obtains a high, a middling, or a low abode of happiness. And, he becomes unharassed and of good thoughts by means of innate reason which has good thoughts. Similarly, in the proportion in which there is evil thought in him, in that proportion he obtains the abode of fear. By evil thoughts, (a man) has injurious thoughts. And by means of his innate capacity for causing harm, (a man) is, possessed, in his body, of proportionately different degrees of happiness and fear. In man, in the proportion in which there is an acquisition, of prosperity and of wishes, to innate reason, by means of cultivated reason, through the relation of good thoughts; in that proportion is his happiness, (in heaven) powerful over (his) fear (of hell). And, owing to the effect of evil thoughts, just as much of evil understanding, of misery, of disappointment there is, just so much does the power of fear (of hell) prevail over happiness: therefore, a vigilant, holy man lives in this world with good thoughts. and is disgusted with evil thoughts. He who is of evil understanding

88 *i.e.* Ever fresh; everlasting.

89 *i.e.* Thoughts.

and full of evil thoughts, that man is irrational and driven from good thoughts. Now when, in this manner, there is always a destruction of happiness and of reason, owing to the evil understanding pertaining to fear (of hell); (and) when there is always detriment accruing, to fear (of hell) and to evil understanding, from happiness-giving understanding; then, it is not that there may not at all be a man, of the highest rank in happiness and in understanding, who is, with sufficient wisdom, without the fear (of hell). Nor, similarly, is it that the most advanced man, in fear and in evil understanding, may not be without the germ of happiness.

64. Exposition in the good religion regarding happiness arising from (such) wisdom in man (as that) of Farehbut and Aibibut.

Be it known that, the exposition made, in accordance with the religion, of the happiness arising from the wisdom pertaining to Farehbut and Aibibut, is of this kind: – owing to their⁹⁰ connection with man being well cemented, there is an accrual to him of the happiness of wisdom. And, owing to that, he, lives with the wisdom of the lifeless happiness of sin. The wisdom of sin remains for ever for (the sake of) the happiness that arises from robbery and ignorance of the religion. But, whatever happiness pertaining to good (wisdom) is (found) in just proportion in men, without this relation,⁹¹ – owing to it, (man) becomes proportioned in happiness; and becomes fit to be approved of in (his) passions, disposition, and conduct; (becomes) one who takes care (of others); brave, and one who pleases with the joys pertaining to the soul. And in the proportion in which the happiness connected with (good) wisdom diminishes, in that proportion the production of the wisdom pertaining to sin prevails over that (good). wisdom. And hence, whatever wisdom pertains to wickedness, that he lays bare. And the person who is much (concerned) in the promotion of the wisdom connected with sin, he is of careless thoughts, a speaker of what is without truth, a giver of birth to the greater success of much inglorious happiness, and a doer of many perverted deeds. And, owing to a wicked understanding that person is (possessed) of habits belonging to the bad religion, is a speaker of what is dreadful and an approver of things that are fit to be given up.

Owing to continued happiness of the nature pertaining to the soul, there is a prevention of the wicked wisdom pertaining to Aibibut. And

90 Of Farehbut and Aibibut.

91 *i.e.* With Farehbut and Aibibut.

that person⁹² is a harmer of the increase of the wisdom pertaining to Farehbut and of the happiness pertaining to Aibibut; is of the nature of spirits, and, of good understanding. And in the proportion in which the knowledge connected with happiness is (found) in man, in that proportion the unenduring happiness of sin diminishes. And (when) the superior happiness prevails over it⁹³ then, the happiness of the wickedness connected with the soul, which (happiness) is for (purposes of) sin, is put a stop to. But when the happiness connected with sin is much in advance, then, the man becomes a hurter of the harmony of holy hymns, and a damager of fresh pleasure; and, of mean wisdom. Owing to much unillumined wisdom, there is a greater prevalence of lifeless happiness and a stoppage of the glory (coming) from the yazads; hence, man remains a disapprover of good conscience and a tyrant. Owing to continued unillumined wisdom, and to the stoppage of cleanliness, there is the lifeless happiness of wickedness. And by it, man becomes possessed of the happiness of Farehbut, of the wisdom of Aibibut, an injurer of the world, and, shameless.

65. About men having the ways of the good religion.

These are of five kinds. One, of these, (consists of) holy (men) who help the good religion by words, strengthen it by deeds, are givers of authoritative decisions to the lovers of the religion, and embellishers of purity. Another, of those who praise the good religion in words and weaken it by deeds. The third, of those who extend the friendship of the religion to deceitful, sinning Ashmoghs, through the precepts of the good religion. The fourth, of those who condemn the good religion in words, but strengthen it by deeds, and give decisions regarding it among sinners; and raise it, without an army, to a higher rank; and keep faith towards God; and guide co-religionist friends hoping for holiness, by higher thoughts. The fifth, of those who despise the good religion in words, but who give decisions regarding it to tyrannous, infidel rulers, and make them move in deeds (relating to it).

66. Exposition in the good religion regarding the coming or not coming of invisible yazads to help the inhabitants of this world.

Be it known that the invisible yazads, who are desirous of rendering help, always come speedily to help mankind when they keep aloof from sin and are righteous; and (they) (the yazads) drive

92 Who puts a stop to wicked wisdom.

93 *i.e.* Over the happiness pertaining to Farehbut.

back the Devs (coming) to harm mankind, while on the way. The clear way to publish well among the people of this world, the desire of the holy Self-existent, to protect mankind and to save them (from evil) and to give them happiness, is through the coming of the invisible yazads to help the people of this world. The running swiftly of men in the ways of the Devs, is owing to keeping back from doing (deeds of) righteousness, and advancing forward in doing (deeds of) sin; and consequently, the acquirement of goodness, by men, from the yazads, is shut off, and the wish of the holy Self-existent is not known to them. For, by the keeping aloof of men from committing sin, and advancing forward in doing (deeds of) righteousness, the ways of holiness of various kinds and of salvation being (open), the yazads, together with doing much harm to the Devs, become the causers of much prosperity to the people, It is mostly owing to the increased success of the yazads, and the better government (of the soul) and the knowledge regarding the good religion, improvements in religion, and the relations with God, that man obtains a life such as he wishes and salvation. The coming of the Devs is for the purpose of deceiving people as much as possible, and for originating in various ways, causes for harassing them by advancing them in sin. For, when countless people in the world keep back from doing righteousness and advance in committing sin, then there is a great increase in the coming of the Devs; and owing to that, not much room is left for the reaching of prosperity to the people of the world from the yazads, and owing to oppression, dissensions, religious blindness and deafness, dishonesty, evil thoughts, and immorality, people remain lean and harrassed. And men suffer much hardship, trouble and pain. Therefore, at such a time, a man should preach, among all men who advance in sin and keep back in righteousness, about turning back from sin and advancing in righteousness; and expatiate in such preachings upon no room being left for the acquirement of happiness from the yazads, owing to the road of the yazads, being shut up, in consequence of the great influx of the Devs, by reason of advancement in sin and keeping back from righteousness; and explain that as a consequence, ample protection from God is not afforded and righteousness is not obtained. So that, owing to such preachings of that man, righteousness may reach to countless persons; and, owing, to the keeping back of people from sin, and advancing in righteousness, cause may be afforded for the final triumph of God. (All) the boundless goodness that accrues to man, consists in keeping aloof from sin and advancing in righteousness, in innumerable ways. Therefore, the man who teaches (people) to keep aloof from righteousness and to advance in sin is a dreadful man; for, being under the government of Devs, he is, among countless people, an

arrester of righteousness, and an increaser of sin, and a destroyer of the glory of God. And, that instructor in keeping back from righteousness and in advancing in sin, is really the cause of the risk of countless people running into hardship and ruin. As from want (of the application) of a remedy to the illness of the body of man, there is danger of the whole of his body becoming diseased, and even, the man quickly dies, by reason of the increase (of the malady), owing to the neglect of the remedy, so, (if men are not prevented from committing sin and made to walk in righteousness, their soul becomes subject to death, that is, becomes, for ever, a sufferer of the pains of hell).

67. Exposition in the Good religion regarding Holy Thoughts being the cause of high thoughts, words and deeds in every matter.

Be it known that, (man) becomes, through all his works and behaviour, possessed of the thoughts relating to the other world and fit for it, by reposing faith in all holy thoughts. And being firm in religion, he is able to repeat of higher sins; but he whose faith is not firm in religion, even if he should pray much by means of his tongue and do much by means of his deeds, still (his work) will not be reckoned to be in accordance with the covenants of the religion. Again, if (a man) repent, by means of his tongue and deeds, of the smallest sin. and if his mind is not (fit) for forgiveness, then he is not a redeemer of himself (from sin). Therefore, in administering worldly justice, the judges of this world, should not decide upon the evidence of such (men). For, (as) the truthfulness of the authoritative decisions of the Mobadan Mobad depends upon (his) thoughts, and the becoming well known of (his) thoughts depends upon (his) speaking (them); so the relation (to man) of deeds which carry the rewards of righteousness is through the Thing (religion) from the holy God. As the giving out of the mind is through speech by means of the tongue, so, the obtaining of good reward, by those who are deserving of good reward is (through a religious conscience). Therefore, if (man's) conduct is not linked with (religion), he does not obtain the good reward of the coming world.

68. Exposition in the good religion as to spending a lifetime.

Be it known that, the spending well the period of life is through conducting oneself by means of the attributes of wisdom. He who is possessed of foresight knows what qualities belong to a high condition; and, (he), filling himself full with the laws of the creator of

the creation, obtains, through the qualities of the highest wisdom pertaining to those laws, a knowledge regarding each (period of) time. In superior station, man's time is spent in greatness of various kinds, to live, as good creation and to obtain happiness. And in inferior station, his time is spent in littleness of various kinds, to live as good creation and to obtain happiness. In (this) time of two kinds, there are two descriptions of qualities, which make him do deeds of right behaviour. (Among them) are those qualities which appertain to behaviour in superior station, and to deeds for spending time well, and to profitable deeds: through them man can become attentive to his good fame, to the goodness pertaining to his soul, and to (the) salvation (of his soul), in this wise. Thus, he might spend, under the guidance of reason, his better days in a good manner, in unambitious beneficence, in the unfretting adoption of means for the End, in disinterested movements, in industry unattended with evil passions, in purity unaccompanied with religious deafness, in happiness which is not perishable happiness, in obedience in which there is no disobedience, in generosity in which there is no miserliness, in truthfulness in which there is no screen, in fearlessness which does not arise in idleness, in justice without deceit, in magnanimity without pride, in good intentions, unaccompanied with evil designs, in conduct in which there is no evil desire, in activity which is without a covering, in courage unaccompanied by evil thoughts, and in other sinless qualities. Such a man is able to conduct himself well in the durable work of making himself respectable and pure, and of high and ever-renowned righteousness. (Similarly) man, in a lower condition (in life) by spending (his) time well under the guidance of reason, by keeping himself from tale-bearing and living circumspectly, by suffering pain without querulousness, by living quietly without thoughts of doing harm, by contentment without idleness, by frugality without miserliness, by pure-dispositioned-contentment unaccompanied with what is impure, by making acquisitions unaccompanied with disrepute or with desires (which would be disreputable), by increase without niggardliness, by gratefulness unaccompanied with ingratitude, by purity in which there is no keeping aloof from righteousness, by hospitality unaccompanied with self praise, by humility without meanness, by honesty unaccompanied with evil intentions, by greatness without revengefulness, by indebtedness that is without harshness, by choice that is without a touch of sin, and by other sinless qualities, qualifies himself as good creation, and becomes an abstainer from the smallest of sins.

69. Exposition in the good religion regarding superior, middling, and inferior deeds.

Be it known that, all the deeds, (commanded to be done) in the religion, have reference to righteousness; and righteousness exists, that (men) should become good. Those persons, who render themselves of high station, and perform great deeds do so, through virtue. Whatever deeds get rid, in a high degree, of the Drujs, and render the world highly, purity-imparting the same are comprised in the four kinds of professions pertaining to the Mazdayasni, religion: among these, the deeds of Athornanship, consisting in approving of the worship of God, in instructing (people) in it, in explaining the commands of the religion, in giving decisions in religious matters, and in doing other work pertaining to Athornanship, are the highest in rank.

In the profession of Arthestar the deeds holding a high rank are heroism, embassy, and other political matters. In the profession of Vastarius, the deeds holding a high rank are the nourishment of the soul and the cultivation of (articles of) food. In the profession of Hutukhs the deeds holding a high rank are the earning of hallowed bread by honest industry and doing skilled work in connection with other occupations of honest industry. Then again, however inferior and mean any work pertaining to the honourable calling of Athornans may be, still in comparison with it, all the works of the above three professions are considered to be of medium rank. And inferior work pertaining to trade, in comparison with the work pertaining to the profession of Vastarius, is the very lowest in rank. Therefore, he who is very rich, should use his superfluous riches, in supporting (others) and in other good deeds pertaining to higher relations. And if in any place there are more cattle and men than can live in it, suitable land should be purchased to keep those men and cattle flourishing, and to let them live in comfort, and that they might properly live and use (it). If there be a dwelling-place of men and cattle, but by their living and being kept in that place their number and progeny are reduced, then that place should be sold for a proper price, and another should be purchased for its true price. For this reason, that thereby cattle and men might obtain much assistance, and, by the work of mutual support continuing among people, mankind might increase. From a good station (in life) these two benefits result: one has reference to the doing of the work pertaining to the more profitable business of the (coming) exalted world; another to the earning of bread for one's maintenance. He who acts in accordance with the religion, is commanded by the good religion, to do the deeds commanded in the religion along with providing for his maintenance.

Again, those deeds which are of an inferior and lower rank than the above, have reference to the earning of honest bread, virtuously, by means of the business pertaining to the profession of a husbandman, and to spending life well. And thus there is a regular carrying on of the professions of Athornan, Arthestar and Hutokhs. He who purchases for himself goods that have reference to evil, and manifests dissatisfaction at men living in his country and cattle being kept, and is very neglectful in growing corn in consequence of which (neglect) countless people suffer from want and starvation, and through whom all men and cattle become ill and wounded, – such a man is reckoned as an infidel. For, he, by reason of doing evil to the world through want, and by thus doing harm to human beings obedient to God, is rejected from good, and is a keeper of himself in relation with the Diminisher (of virtue – i.e. Ahriman). And such a man is, notwithstanding the remedies pertaining to the good religion, a great sinner.

70. Exposition in the good religion regarding (acts of) righteousness which may be promised and performed by the believer in the good religion to (and towards) the believer in an evil faith.

If at any time, a believer in an evil religion, having much thought about righteousness, makes known his (repentant) thoughts regarding his evil religion, in the presence of the chief (Dastur) possessed of true thoughts, true words, and true deeds; and solicits that the help of reciting the Gathas and of invisible righteousness might be rendered (to him); then, for the sake of the soul of the unfortunate sinner, money having been received from that evil believer, it is good that Gathas should be recited, and, as many as practicable, deeds of righteousness should be done. As it is proper to give medicine to a sick person expectant of health, so it is lawful, for the sake of the soul, expectant of righteousness, of that believer in the evil religion who shows a liking for the good religion, during his lifetime, to do (righteous) works, and through their instrumentality to liberate the soul of that believer in the evil religion from hell. For, the righteousness done for the sake of the soul of that unfortunate (man) after he is dead and fallen into hell, does not help him, and no righteousness will release him from hell. As, by pouring medicine into a dead body, no help is rendered to it, and the medicine being useless to the body is wasted; so is the worship by means of the Gathas in behalf of that Dev-worshipper.

71. Exposition in the good religion regarding the good, the better, and the best among men, and the bad, the worse and the worst among those who are evil.

Be it known that, whoever has a disposition and does works to cause prosperity in the world, and a disposition and does works to cause immortality in the world, resembles greatly Soshyant in disposition and work, and is the best among men and the highest in goodness. And he whose disposition and work render assistance to the work of that person (above mentioned) is of an inferior rank in goodness to that person. And he whose disposition and work are not to oppose the disposition and work of those (two) persons mentioned above is of an inferior rank in goodness.

He who is possessed of a disposition to, and is a doer of works that, cause decrease in the world, is a doer of works of the nature of those of Johak; and he who is possessed of a disposition and does works that bring death into the world resembles greatly the nature and work of Malkus and is a holder of the highest rank in evil among wicked persons. And he who is a renderer of assistance to the disposition and work of that person is of an inferior rank to that person in excessive wickedness. And he whose disposition and work are not to oppose the disposition and work of the above mentioned wicked persons, is of an inferior rank in evil.

72. Exposition in the good religion regarding those among women who deserve to be approved and those who deserve to be rejected.

The (following) exposition in the good religion is made known regarding women whose conduct is fit to be approved or fit to be disapproved by any person of the good religion who is a giver of attention to this matter. Women are necessarily of these four kinds: good as well as bad; not bad, and good; not good, and bad; and neither good nor bad. From among these any woman who is not bad and is good should be selected to manage household affairs and to give happiness and comfort to the master of the house. And to keep oneself free from unhappiness she who is good and bad ought not to be obtained; and (men) should positively keep aloof from choosing, from among the two descriptions of women mentioned above, her who is not good and is bad, over her who is neither good nor bad.

73. Exposition in the good religion as to how the creation of the Creator Ohrmazd ought to conduct itself.

Be it known that, the conduct of the creatures of Ohrmazd in this world consists in mixed thoughts through the instrumentality of two principles: therefore, (men) should guide themselves by means of one of the two (principles), – by means of the affection of the mind fit to be approved and of the wish fit to be approved. The guiding (of himself by man), from among the two (principles), by means of the affection of the mind fit to be approved, is brought about by means of the truthful elements possessing the strength that has reference to life, which are in (his) body. And people, by guiding themselves by means of these elements, and smiting the Blemish-giver, obtain the relations of Frashokant. And by guiding himself by means of wishes fit to be approved, man becomes improved in immortal and great thoughts, words and deeds; and increases holiness by means of good thoughts good words, and good deeds; darkens the Drujs; smites the Blemish-giver; and does benefit to people. Of the two principles which keep (men) in subjection, if any man makes people to act upon that principle which moves by means of the affection of the mind which is fit to be approved and makes them to hold relations with Frashokant; and similarly, by making people act upon that principle which moves by means of the desire which is fit to be approved, and which has reference to immortality and greatness, makes the strength of the good religion and of good government to reach up to all people who act in accordance with the precept humat, hukht and hvarshat and fully increases holiness; and completely darkens the Drujs; and drives out the Blemish-giver and reduces (his powers) of causing harm; and makes people bright through goodness; – then that man is an improver (of men) for all kinds of goodness and has the forethought of the Creator. (But) those religious teachers who, to make people guilty, make them act by means of the mental affections and wishes which have reference to shortcomings at the End, thereby make themselves captive for ever and deserving of hell. Therefore, if their religion, while it makes (people) act wickedly, is spoken of as a religion of high rank, there is forethought in its not being spoken of in that manner.

74. Exposition in the good religion regarding the (creation) in the heavens.

It is said in accordance with religion that the heavenly creation is prior to the earthly. Just as a bird is produced from an egg, so the creatures of this world and other creation have been produced. And as

the egg surrounds the bird, so round about all creation are the heavens. There are three descriptions of mansions in the heavens: One of these is a mansion entirely without darkness, full of light, wholly good without evil, and joyous without any misery; and the very highest mansion among them is named the garothman behesht and in the best part of it is the residence of the Creator Ohrmazd, the Ameshaspands and other Yazads, and the Farohars that have not (yet) taken birth (in this world), and of bright stars; and it is without defilement from the Blemish-giver. Another is a mansion lightless, dark, devoid of any goodness, wicked, devoid of any joy, miserable and black; the meanest and uneven part of it is the residence of Ahriman, and of law-breakers, and of others who come across the protection of the world. [The third mansion is that of this world, midway between paradise and hell. And it has both light and darkness, goodness and evil and happiness and misery; and in it] those who are possessed of the three attributes of contentment, superior rank (as regards the next world) and industry, without doubt hold relations with the Self-existent and know the Self-existent. The knowledge of the self-existent is (obtained) through wisdom; similarly, faith in the Lord is (acquired) by means of the original unveiled eye belonging to the soul of man. Therefore, as an exemplar of the eye of wisdom, the veiled eye which regulates the body should be kept open with the original eye of the soul; for, evil passions, ambition, envy, revenge and other destructive, hurtful and pain-giving Drujs (i. e. passions) remove the wisdom of man from his body and, by guiding (man) towards worldly good, and, through worldly good, snatch away the good (happiness) of the coming world: therefore, bodily attributes are (bestowed) to fight against (and) to make of no weight worldly good. For instance, to oppose evil passions (there) is the attribute of wisdom; to oppose ambition, contentment; to oppose anger, meekness; to oppose envy, justice; and to oppose revenge, patience. There are three superior attributes of wisdom, – contentment, magnanimity and industry. So long as these attributes remain (in man), so long the other evil attributes receive no weight. Those (persons) who are ruined in respect of the happiness of the coming world, owe it to their being attracted towards the happiness of this world. (So long as) the evil attribute of idleness is not held and kept in the body of man, (so long) the evil attributes in man, remaining dormant, hold up no screen to prevent the things pertaining to the soul from being seen. And owing to that the dominion of the eye of the soul remains free. And (thus) men secure the love of the Yazads, by looking well at (i.e. attending to) them, and knowing them; and owing to that they hold relation with the holy Self-existent. Therefore, the religion imparted by those religious teachers

who put a veil before the eye of the soul, and who do the work of keeping back the Yazads from man (calculated) to disappoint men in respect of knowing their Creator: hence those who command men to know the Self-existent through such a religion, certainly delude them, through such commands, towards thoughts of ruin. Therefore, such a religion ought not to be reckoned as a religion, but it must be called (a religion) for the worship of the demon of ambition.

75. Exposition in the good religion regarding man's becoming possessed of superior strength through doing deeds of righteousness, and of inferior strength through doing deeds of sin; and regarding (man's) improvement owing to righteousness and his separation (from his Creator) owing to sin.

Be it known that (man) obtains the most superior rank by doing righteous deeds through the strength (derived) from the righteous Principle of the Spenamino. And (he obtains) the most inferior rank by doing deeds of sin, through the strength (derived) from the sinful Principle of the Ghana-mino. In the doing of the work relating to the two minos, the creation of a love for righteousness is owing to the reaching of the principle of righteousness, (which is), of good reward into the conscience of man; and hence is man's improvement. Similarly, the production of a fondness for sin is owing to the reaching of the grievous principle of evil into the heart of man. It is for his (own) destruction that man embellishes himself through the Blemish-giver. The production of a fondness in man for the performance of the work relating to both the Minos depends upon (his) belief in the powers of each of them. (Man) is a believer in the good Mino of righteous principles for the purpose of acquiring righteousness; and owing to that (the Mino) having the form of a beautiful young girl, be-decked in person and bearing the name of a virgin, comes forth as a helper in conducting after death the soul of the righteous (into paradise); and the soul of the holy man is enabled, owing to righteousness preponderating over sin, to pass the road along the Chinwad (bridge) and to mount high towards the high, ever-to-be-chosen mansions (of paradise). Again, (man) becomes a believer in the evil Mino of sinful principles by doing deeds that help sinfulness; and owing to that the (Mino) that gives evil assistance (after death) to the unfortunate soul of that sinful (man), comes forth to meet it in the shape of a girl, be-decked in person as a courtesan, bearing the name of a married woman and possessed of a hurtful constitution. And the soul of that sinful man, owing to his sin being greater than his righteousness, having been carried along the lower pathway

connected with the Chinwad (bridge) is imprisoned in the abodes (of hell) with that evil-bodied (courtesan). And the information which is found in the good religion about this (subject) is this that for him there is no liberation till the time of Frashgird, but that he will have to suffer (till then) the pains and stings (of hell).

76. Exposition in the good religion regarding the heavenly principle of wisdom and the evil passions.

Be it known, that all good qualities exist because of the heavenly principle of wisdom. And in it are comprised (those) six good qualities. Of these, one is the (quality) of consummate thought, which is free from (any) relation to immoral thought that has reference to faults; another is the quality of courage, which is free from the touch of sinful discord; the third is the quality of industry, which is free from avarice which is a fault; the fourth is the quality of contentment, which is free from the contact of idleness; the fifth is (the quality) of approbation of wisdom, which is free from the selfishness of faulty evil propensities; and the sixth is (the quality) that has reference to the increase of wisdom, which is free from faulty perverse desires. Whoever has in him the above six helpful qualities, he is possessed of heavenly wisdom. And, consequently, that (man) possessed of heavenly wisdom is enabled, among all defective men, to protect (himself) well and to attain superior rank. All the evil qualities that are in man are owing to the faculties of the evil passions. And they are these six law-breaking evil qualities: – Of these, one is (the evil quality of) immoral thought which is devoid of consummate thought (and) which is sinful; the second is (the evil quality of) discord, allied to faults, (and) wanting in courage; the third is (the evil quality of) sinful, unindustrious avarice; the fourth is (the evil quality of) sinful, idle discontentedness; the fifth is (the evil quality of) sinful selfishness of the evil passions, which is devoid of the approbation of wisdom; and the sixth is (the evil quality of) sinful, perverse desires, unlearned in knowledge. He who, owing to evil passions, is possessed of these six perverse evil qualities, endures much hardship and his faith is the perverse path of evil passions. Owing to that he is, among men, a bad man and fit to be despised. (Therefore) the religion of those religious teachers who are disapprovers of the trouble (necessary) to virtuous honesty and are promulgators among men of a religion that is hurtful to them, causes hardship and injury of every kind to men by means of perverse conduct which is influenced by evil passions. (Such a religion) is, in accordance with the ways of wisdom, considered as obstructive to mankind, as also, inimical to them; therefore, it is not proper to call such a religion a religion.

77. Exposition in the good religion as to how to know the Lord Creator.

It is said in the religion that, it is through the power and the assistance of the Yazads that man knows the holy Self-existent, fights with the Drujs and delivers his body and soul from them, and possesses the power of managing the other creation of this world. Under the design of the Creator, man is born, and has the power to direct himself, under the superintendence of the Yazads. The abode (in man) of the evil qualities of the evil passions is for the purpose of obstructing heavenly wisdom and for contriving to plunge man into sin. The power of the Blemish-giver reaches into man through the perverse principles, and owing to that such (men) give pain to the Yazads. That which procures friendship for people of this world among beings of the highest order is heavenly wisdom. Through it men know their Creator and live in confidence in the Lord: and know that the Yazads are (i. e. exist) for virtue; the Devs for vice; the Truthful for truth; the Untruthful for untruth; the Benefactor for benefit; and the Harm-doer for harm: And by means of the good religion (they) keep aloof from sin, acquire righteousness, carry on (the affairs of) the world, maintain their bodies, and save their souls (from hell). Evil passions are, owing to evil, mean and extremely hurtful, and they have reached among the people of this world from the Blemish-giver, for their destruction; owing to them men remain without the power to know their Creator and in want, and suppose that the Yazads are (i.e. exist) for vice, that the Devs are for virtue; that the Untruthful is for truth, that the Truthful is for untruth, that sin is for righteousness, that righteousness is for sin, and that benefits are for harm; and (thus) they are damned. And owing to the evil religion of the Blemish-giver they remain aloof from righteousness, run towards sin, do evil to people, and do not approve of the thoughts connected with the invisible Yazads. It is owing to the superior strength and the superintendence of heavenly wisdom that man keeps aloof from the perverse path and has the life of the good path. And it is owing to the superior strength and the superintendence of the evil passions that man remains aloof from the good path and passes his life in an evil manner. Therefore, those persons who are spoken of as religions teachers ought to impart the religion of heavenly wisdom to those among the living creation of God whose conduct, being without a proportion of heavenly wisdom, is that of the evil passions, that they might repent of the deeds done through the evil passions and pluck out the roots of sin. Not only that, but (they) ought to hold in contempt those among men who are thankless to God and are sinful.

78. Of the way of the Mazdyasnian religion being the law of Him who has the power of forbearance.

Be it known that, as bright light is an exemplar of light of a higher kind and as true wisdom typifies all wisdom and truthfulness; so the law of the Mazdyasnian religion of the Forbearer points out the way of the religion for His worship. And so in the scheme of the good religion there are three doctrines. One of them has reference to life in this world in the flesh; the second is about the invisible world which is to succeed the bodily state; and the third has reference to the work of Frashgird at the End. The scheme as regards the present world consists in remaining aloof from hurtful objects and in alleviating human misery. Therefore, he who is a worshipper of God, acts properly according to law, keeps aloof from causing pain or harm, and, having knowledge of the ills and pains affecting his body, keeps himself happy; and he through every object that gives happiness, knows his Creator. For man to know his Creator, is for the purpose of knowing Him of the evil religion. The pure, by living according to the law (and) committing no transgression, and by not breaking their word with others, become fit for the work of the religion. The (second) doctrine, (that) relating to the immortality of the coming world, after the bodily state has been ended, has reference, to the purchase of the merchandise of righteousness for the purpose of remaining pure, as far as possible, while living in this world, by means of every wish and conception regarding the soul; and to the removal of sin. The last doctrine, about the Frashgird, has reference to the well-meaning design of the Creator regarding the End. It contains excellent precepts regarding the purification of the good dispositioned creation, and the plucking out from among mankind and breaking the powers of the Blemish-giver which render (men) sinful as well as untruthful, and the imparting of complete purity from the pollution of sin to the souls of transgressors which have been rescued from hell, and improving their enfeebled condition into the eternal immortal nature of the souls of holy men and making them highly lustrous: (so that) no one from among the creation of the Self-existent might render himself greedy through greed. Among the people of this world his work is not in accordance with the law, whose business it is to wound and to give pain. For, to do harm and to give pain is the work of perverse, (and) irreligious persons and of those who are disobedient to God. Therefore, if there be religious teachers, who, being of the religion with the doctrines about the coming world and the redemption at the time of the Frashgird, do not adopt means to deliver other persons ill whom all desires and ideas have reference to the source of sin, and if, in consequence, a great many men, being eternally damned, are thrown into hell unredeemed; their religion, although from God, is

calculated to make (the men of) their race (fitted) for the evil End, owing to their not making people act according to the law, giving them evil assistance, and not imparting to them knowledge regarding the End. And as much a wolf is said to be the destroyer of its young, owing to the influence of greed which is connected with idleness; (so much destructive are such religious teachers).

79. Exposition in the good religion regarding that in respect of which the soul is finally judged.

Be it known that the final judgment of the soul bears a relation to its desires and capacities. And men in this respect are essentially of five kinds. One (kind) is (composed of men) whose desires are conscientiously (set) on (their) Creator and His religion, and who possess the requisite intelligence to make inquiries respecting them (both) with the object of knowing them: hence, if such a man makes inquiries regarding the good religion and acquires knowledge about it, and putting faith in it, does righteous deeds as is enjoined by the good religion, and keeps aloof from sin, he, according to the religion is a holy man. But if (he), being possessed of the power to make inquiries, is unable to obtain knowledge regarding the good religion, and, notwithstanding (every) possible effort, is disappointed in (his) inquiries; he (yet) has hopes of delivering (his soul) from hell, by doing any righteous deeds in accordance with practice made current by conscience which is from God. Another (kind) is (composed of men) who love (their) Creator and His religion cordially but who do not possess intelligence enough to obtain by inquiries, as much knowledge as is necessary, concerning the good religion, and who so far as they know, keep aloof from sin, and do as much righteousness as they know of; such men, owing to (their) loving (their) Creator and His religion and to the strength of that righteousness and of the keeping aloof from sin, have hopes of being delivered from hell. The third (kind) is (composed of men) who love the holy God and His religion with their hearts, and are eager to make inquiries, but have not intelligence to understand the good religion, and who are such men as are unable themselves to understand the design (thereof) owing to lack of wisdom. The salvation of such men is possible through the power of (directing) their hearts towards the self-existent Creator and the wisdom of His religion. The fourth (kind) is (composed of men) who love the Creator and His religion with their hearts, but have not the intelligence to understand the good religion by making inquiries regarding it, and who are such men as are unable by means of the faculty of intelligence to obtain a knowledge (through others) of what is not in their possession. For such men there is a

means of salvation through their hearts being with the holy Self-existent and His religion. The fifth (kind) is (composed of men) who have not the heart to love (the) Creator and His religion: for such men, notwithstanding the connection with sin, there is a reason for their deliverance from hell, owing to the desire (for love) having been taken away from their hearts.

80. Answer returned by a Herbad (i.e. priest) from a knowledge of the Mazdayasnian religion on being asked the reason why it was wrong for a Herbad to marry with a well-loving Yahudi (i.e. Hebrew).

The reason is that, wounds, harm and pain having been caused by a defendant to a complainant, a discussion arises as to his complaint: consequently men who are bound by the precepts of the religion ought, with the object of avoiding sin and strife, to tie the knot of marriage with such believers in the religion, as that strength might accrue to them and to the people of their race for deliverance from hell by means of prayers and devotions to God. The prosperity of the progeny of men is (secured) by marriages entered into with this object of receiving mutual assistance. Khwetodas is then said to be formed when it is formed within ones own race. And thus honour is obtained by (ones own) descendants and strength is acquired by relatives and co-religionists, through prayers (offered) to the holy Self-existent. (Therefore) those who, with a view to improvement and concatenation for the Frashegird form, a (wedded) pair of man and wife, from among their own people, should form the tie of that relationship, in order that it may endure with safety for a long period, with the nearest of their kindred and with the most known of (people) known to them from among their community. That relationship (formed) for (the sake of) offspring which is deserving of most thought, is, in particular, of three kinds: of these one is that of father and daughter, the second is that of son and mother, and the, third is that of brother and sister. And the explanation of this recondite expression has been thus given by Dasturs learned in the religion in accordance with the religion. We say that whatever the self-existent has Created in the world is male and female; among these that which is male is the son and that which, as its mate, is female is the daughter and (He) himself is the father. Now, the earth Spandarmad, from which (all) creation has originated is considered as His mate; out of her He created Gayomard who was a male. And all men are born because of that first man. As long as Gayomard existed, so long he was living, speaking and mortal. The limitation of the three words, living, speaking and mortal, which every man has obtained, is from him

(Gayomard); of these, that (man) is creation, the possessor of life and speech is owing to the father, the Creator; and (he is) mortal owing to the Blemish-giver prevailing over him. The series of men having these limits will continue connected with that person until the Frashgird. Now, the birth of a male to the daughter, by the assistance of the father, and the creation which was (thus) formed, we call the Khwetodas of father and daughter. Again, it is made known in the religion, that when Gayomard died, his semen, which is called his seed, fell into the earth Spandarmad, which was his mother, (and) through that connection Mashya and Mashyani were born as the son and daughter of Gayomard and Spandarmad: that we call the Khwetodas of son and mother. And Mashya and Mashyani, living with each other, did the work of increasing their race, and we call the creation which was thus produced, the Khwetodas of brother and sister. Many pairs of children were born to these Mashya and Mashyani, and each of these pairs lived as man and wife; and all the people who have been born, and will be born, owe their existence to this ancient ancestry. The creation (of man) having thus originated from the holy Self-existent, a means is (thereby) furnished of knowing Him who is the Lord of existence; that is, the people of all the Keshwars have obtained knowledge regarding the holy Self-existent through the increase of creation, and thus the author of that increase is known. I must (here) state that the Devs are the enemies of man, (and) their wishes and movements are for destruction; therefore, it is incumbent (on men) that they should be eager in forming marriage alliances, that thus they (the Devs) might be brought to an evil destiny. All men are bound fully to acknowledge their obligation to the Lord who willed the commencement of this work (i.e. the creation of mankind in accordance with laws), owing to which (acknowledgment) much dread, pain and harm are caused to those who are their enemies (i.e. the Devs), and their power is diminished; and thus they find no occasion for obstructing and harming mankind. So long as there exists (among men) righteous doing like this (i.e. like that of Kwadosad), so long they are able to render the Devs miserable, afflicted, terrified, and oppressed; and in this way the righteous obtain the reward and recompense of righteousness. (Again) I must state that (the) children (of men) generally resemble in features, shape of body, growth, goodness, intelligence, goodness of disposition, gratefulness, affection, enterprise, constitution, and similar other matters, the original parents who give them birth. And this is considered very proper and just. Again, ideas are suggested to us on this subject by this (consideration) that, the Athornan class, which is pure, (always) has faith, in the coming world, is grateful, shows magnanimity towards the weak, and keeps in fear of God. And

the Arthestar (class) is (always) a bearer of the battle-axe, a promoter of order in this world, of stalwart body, powerful, stout-hearted and brave; and remains unsatisfied with (even) lifelong battle and daring; and like a hunting dog or a wolf, is careless of life, and does not keep aloof (from taking the life of others). Again, meek cattle are not cruel like the wolf; similarly, a wolf is not so noble (an animal) as a (hunting) dog; and without the (hunting) dog, the bodies (of man and cattle) cannot be protected. Again those horses which are foaled by fleet Arab (sires) out of native (dams), do not run like Arab horses. Similarly native born horses do not run like Arabs. (Nor), similarly do Badavit (horses) resemble native (horses). Again, a mule, born of a horse and an ass, does not exactly resemble, in (its) nature, either the horse or the ass. In this manner, none among these (animals) resemble each other, and that being so, injury is done to the true breed and the progeny (thereof) does not increase. Therefore, there is great advantage in preserving one's race in an uncontaminated condition. Hence what I say is this, that among men four varieties of affection are recognized between children born to brothers and sister: one (where) the children of one brother love those of (another) brother; the second, (where) the children of a brother love those of a sister; the third, (where) the children of a sister love those of (another) sister; (and) the fourth, (where) the children of one cousin (love) those of (another) cousin. Owing to such (love), persons of these four descriptions entertain love, solicitude, eagerness, and desire for the support of their children of four (corresponding) descriptions; and thus they give birth to stainless children.

(Question). Similarly then, it is much more necessary to love children that may be born of connections formed between father and daughter and between son and mother, and to be careful for their welfare and safety?

(Answer). It is (well) known that among some nations sexual congress with (ones) children is considered to be highly pleasurable and in accordance with religion, but the cause of this (custom) must necessarily be some inferior descendants of some person of a different race and of a perverse religion. And if, through such connubial love and joy, a son be born to a person of his daughter, he would be (her) brother while she would be considered his (the son's) mother. And of any son born of the intercourse between mother and son, he (the begetter) would be reckoned the brother as well as the father: therefore, this is an improper and incestuous marriage custom. If so, such a person has thereby no part in the prayers to the Self-existent and in the joy of heaven, but gives rise thereby to increased harm, and, while doing no benefit, is not of a pleasant aspect, and has many

blemishes. If you mean to ask, what evil aspect there could be in this? then you must attend to this, that if the mother or sister or daughter of a person should happen to be wounded in her private parts, and it is indispensable that she should go to a physician and get him to put a seton in that place, what is there wrong in her father, son, and brother keeping aloof from doing the work of the physician? For it is not proper that they should touch the part rather than a stranger.

(Question). If those who wish to form such a pair (of a Hebrew and a Parsi) should let their intention of being positively husband and wife be known by means of a message, and should make arrangements therefor, and should inform all the people of the city, by means of the drums and pipes used on the occasion of marriages, that they are going to marry, that is, that "such and such Parsi is going to do such and such a thing (marry) with the daughter, sister, or mother of such and such Armenian," and if, after people have been made acquainted with the matter, a (married) pair was formed of them, that ought to be proper. How can (such a pair) be evil of aspect and mutually unloving? (On the contrary, such a pair) is not ill-seeming, one towards the other and is mutually helpful, through good behavior.

(Answer.) It is apparent that, difference of race cannot secure an advantageous condition to pass life in, connivance at defects, similarity of thoughts, participation in benefits or injuries occasioned to one or the other, and contentedness over what is earned; for, some women in spite of the inability of, and (owing to) lack of courage in their husbands, force them to purchase more articles for their use (than are necessary), and, failing to obtain these, from their husbands, domineer over them, to show off their superiority: just as a great many other foreign women are ready to domineer in like manner and require ornaments and beautiful dresses to wear, slave-girls, pleasant-looking colours, perfumes, and a great many other things liked by mistresses of houses, which cannot be promised. And if there is no escape but in promising them, (then) there follow quarrels (and) abuses, and bad words are uttered. And if increased pressure is put to obtain them, then the mystery remains hidden, and they (i.e. husband and wife) misbehave (towards each other) day and night, and look not at each other's face. And the bad woman goes away to the house of her parents, and drags (her) husband before the judges, and (the judges) give a decision for her to remain (with her husband) without doing harm. And if the husband should say that he did not wish to keep her as (his) wife, because of the various evil defects, harm, hardship, vice, and sin in her: But, if the judges, should not dissolve the marriage on any one of these grounds, then, how can that pair secure an advantageous condition, a good life, – living on

small means, spending (their) time with honour, – and the higher strength to live contented? If you reply that such consequences result from races that are evil-thinking and mean, then, it must be borne in mind that the increase of evil and meanness does not take place of itself, but a great many children become vicious by taking a liking to the disposition of others and by loving them. (Some people assert), from thoughts connected with sexual congress, that many (children) derive beautiful forms from beautiful women; but according to the opinions of those who live under the protection of the pure Ohrmazd such a woman is ugly, for, we consider (the practice of) having sexual congress naked, (a) bad (practice), and similarly, (other) people consider it a blemish. And we consider those to be beautiful, who have clothes on, and they (i.e. persons of the opposite view) consider them to be depraved. We consider him (or her) beautiful whose nose is uniform with his (or her) face; (but) those whose nose is higher than the face, consider him (or her) ugly, and say that that (nose) which comes out like a wall between the two eyes is fit to be preferred and is beautiful. From this it appears that beauty and ugliness are not original (ideas) but that they consist in the choice (of men). Similarly, conscientiousness consists in moving within (the sphere of) that religion which is ancient and which explains the design (of things)[1]. He who has shaved his head appears to us to be ugly, for in our religion such people are considered margarjan sinners. Those citizens therefore, with whom it is lawful to shave their heads, are prohibited on that score. There is, then, wisdom in this that she, who cannot on every side be thought badly of, should for purposes of righteousness be considered to be beautiful. In some communities the practice of acting thus (i.e. marrying) among themselves does not prevail at all; but they have (a practice) of (marrying), if (they) should like them, wicked and irreligious persons wherever found. But we in accordance with the way of wisdom, i.e. in a way to secure from the Creator the reward of righteousness for those born thus, are preservers of (our) offspring and protectors of (our) progeny. And it is for this reason that we are (reckoned to be) people who take means for the End, and (who) place (their) affections (on women) in such a way as to benefit (their) children, assist (their) descendants, and secure the hope (of heaven) to (their) progeny: and, similarly, he is a delightful husband who is sweet-tongued, gives much happiness, is harmless, is gain-causing in various ways, is full of resources, highly skilled in the arts, beautiful, and a giver of other well-known comforts; as also a remover of injurious and hurtful things, fearless, of himself brilliant, and a rejecter of the customs of (other) people. All our ancestors and forefathers have been (in the habit of) approving, in accordance with the provisions of the religion, such deeds (i. e. marriages) and doing

them. Therefore, he who is known to the people as seeking salvation ought to be considered beautiful. Again testimony to the same effect it accorded us through the intellect that, that which is improper should not be done. If you should wish to assert that although to do so (i.e. to marry in this manner) is considered mean in our religion, that is, is prohibited by the religion, yet those precepts which are founded in wisdom should be observed, (the answer is) that that precept (as to intermarriages between different races) does not appear to us to be wise and of the first rank: the reason of which is that it appears on a minute (and) real examination that, as the creation of all mankind depends on khwetodas, that is on marriage, so the creation of wisdom of every kind depends upon the union of these two – Asn khrad [innate wisdom] and Goshosrud khrad [acquired wisdom]: of these, Asn khrad is the female and Goshosrud khrad is the male: these two are as brother and sister through God, the Creator. And to every living thing of this world there is maturity and improvement through the relative proportion of these (two). In the same manner, water is a female and fire a male: they too, in their class, should be considered as brother and sister. If their mutual relationship be prevented, destruction would be caused thereby; not only that, but the life-giving semen itself which is generated in the brain, by the equiproportioned strength of water and fire, would be injured. For, if water was in excess it would decompose it (the semen) and if fire (i.e. heat) was in excess it would burn it (the semen).

81. Praises (composed) from a knowledge of the good religion for recital in the daily prayers to Dadar Ohrmazd.

Be it known that, every person of the good religion ought, when reciting, at the beginning of a Gah, (standing) opposite to the sun, Niyayesh and Yasht, to Dadar Ohrmazd, positively to recite together with the Avesta this prayer. A person of the good religion who is praying, as also he, who is not qualified to pray, when he arrives at the age when he can pray, ought, at the time of reciting, (standing) opposite to the sun, Niyayesh to Dadar Ohrmazd, to recite, with knowledge and attention, precepts made known in writing below. And at the end of this praise, three Ashem-vohus should be recited, and at the end of each Ashem vohu the head must be bent down and a bow made. This admirable praise was composed by a Dastur of the good religion.

(I) praise the name of that Minoyan mino, the increaser, worthy to be praised, who always was, always is, and always will be; whose one name is Ohrmazd, the God

who is the greatest among all, wise, Creator, supporter, protector, endurer, the lord of righteousness, forgiver, and dispenser of excellent and pure justice. Thanks be to the exalted Lord of the world, who, of his own power and wisdom, has created six Ameshaspands of high rank, numerous Yazads, the shining paradise, Garothman, the surrounding heavens, the hot sun, the shining moon, the numerous stars, the wind, the atmosphere, the fire, the water, the earth, the trees, the cattle, the metals, and mankind. Adoration and prayers to the righteous Lord who, for the purpose of rule over people and to make people walk together to fight against the Devs, has bestowed upon man speech and the power to think, and (thus) made (him) superior to each created thing of this world. (I) bow in the presence of the omniscient and caretaking Lord, who has sent, through Zartosht Spitaman of the adorable farohar, for the purpose rendering people friendly towards Him, the wisdom of the religion, worthy of faith through natural intelligence and knowledge of science – wisdom that is the best for the guidance of all persons who are, were and will be. That is, that (through the wisdom of the religion) the soul is freed from the pains of hell, and reaches into the shining, fragrant, ever-happy, (and) the highest mansions of the pure. O (thou) Lord Protector! in obedience to thy command I am firm in the pure religion and I promise to think and speak and do every righteousness. Forgive me Thou (my) many sins; (may) I keep my own conduct pure, and (may) I, in accordance with Thy wishes, righteous Lord, keeping uncontaminated the six powers of the soul – work, speech, thought, reasoning, memory, and intellect – (and) in order to obtain the riches of the next world through good thoughts, good words, and good deeds, worship Thee, that I may thus open (for myself the path to the shining paradise: that is that the heavy punishment of hell may not be inflicted upon me and I may, passing over the Chinwad bridge, reach into the fragrant all-adorned and eternally happy mansions of paradise. (Praise be) to the Lord of gifts, who bestows upon those who obey his commandments the reward of righteous wishes and who will at the end liberate transgressors from hell and adorn the world with purity.

82. Exposition in the good religion regarding the reasons for the plan (of this and the next world).

Be it known that, the reason for the (plan of the) invisible world and this world are of two kinds. Of these, the reasons for the safety and the ease of the invisible world are, the wishes of the Yazads, the strength (derived) from the (invisible) bestowers of good, the blessings of the good, the love of the pure, and the virtuous objects of the good. And the reasons for the illness and hardship (of the next world) are the oppression of the Devs, the work relating to reptiles, the evil wishes of the diminishers, the praises of sorcerers, and the evil objects of the bad. Safety in this world is owing to virtuous (self) restraint, and ease is owing to industry. Similarly, illness is owing to living without (self) restraint; and hardship is owing to idleness. Whatever safety and ease, and whatever illness and hardship belong to the next world, to what causes are they to be ascribed? To the powers that help and harm man in this world. What are the powers that help and harm in this and the next world? Those powers which, in this world, procure good things for man and increase his safety and ease, and those powers which approve of his illness and hardship. How does (man) become qualified for the next world? And from what is there safety (regarding the next world). From conscientious wishes that help in this world and from practicable efforts. From what is there ease (in the next world?) From industry that helps in this world. From what is there illness? From the cruel wishes of this world pertaining to Farehbut and from enfeebling oppression. From what is there hardship (in the next world)? From the obstructive idleness of this world? How does (man) become qualified for this world? And from whom is there safety (regarding this world)? From the source of joy, the invisible helpers (the Yazads). From what is there ease (in this world)? From the good gifts of the invisible helpers. From whom is there hardship in this world? From cruel, invisible (Devs) with thoughts to cause pain. From whom is there hardship (in this world)? From the evil-causing invisible (Devs), the doers of cruel deeds. The learned philosopher knows well the causes of good and evil in the next world and in this world. In what does goodness consist? In the improvement of mankind. In what does evil consist? In not adopting the appointed means against evil, and in not being industrious. (Goodness) concerning the next world consists in the worship of the bountiful Yazads, and in securing their good-pleasure, and in the non-remembrance of reptile-dispositioned Devs, and in causing them distress. And (goodness) in this world consists in the preservation of the body, in medicaments, in well-directed industry, and in being contented. Of the two (worlds), men are enabled to perform the work of existence in the first, through the influence of the second. Therefore

religious teachers, who do not even perform some of the work of the religion, to guide people in this manner, and who are without a regular knowledge of the religion, ought to be removed (from their position) for want of knowledge (of the religion).

83. Exposition in the good religion regarding guiding the people of this world by admonitions of various kinds.

Be it known that, there are various ways in which the people of this world may guide (their) emotions in accordance with the laws of the Creator in (the present) state of contamination with the Blemish-giver. That is to say, that for the merchandise of life, (man), through his emotions, is able to guide himself in various ways, by means of the law of the Self-existent, without turning towards those who have perverse passions. In particular, he who, through (his) emotions, is a doer of deeds of greatness, guides his every faculty by (the) hope (of heaven) and the fear (of hell): he is also the giver of advice to people to guide themselves by keeping among the emotions of their nature the wish for the Frashgird: that (they) might not prevent themselves from guiding themselves by such emotions, and from movements in accordance with the dictates of reason: and that they might become adorners of themselves, with good qualities and embellishers (of themselves). Generally man guides himself through (the good) passions, by guiding himself (in this world) by means of the wisdom and authority of the religion, by doing (good) deeds, and by remaining aloof (from sin). And by cherishing similar other wishes, (he) becomes a thorough injurer of the work of guiding (oneself) by means of the passions possessing the power pertaining to the wishes of the Blemish-giver, and a giver, to people, of relations for the higher rank of the Frashgird.

84. Exposition in the good religion regarding the Spenamino being made to prevail over the Ghanamino.

Be it known that, the original explained meaning of Spenamino, is 'one possessed of wisdom of a high order,' and of 'Ghanamino' is 'one possessed of the law-breaking evil wisdom.' As to making the Spenamino prevail over the Ghanamino, the explanation given is, that certain wise (invisible) powers are (intended) to make (man) of high rank, and certain (invisible) powers, that increase evil thoughts, are (intended) to make (him) miserable. Therefore, whoever is wise among mankind enjoys a higher rank in various ways, over those who

guide (themselves) by evil-mindedness. And, that he who is evil-minded is not one to guide himself with wisdom, is apparent from a knowledge of the religion. Therefore, each of these *minos*, acts personally, through (men) who guide (others) towards them. In particular, (man), owing to obedience to the Spenamino, is not separated (from Creator). And he perceives, indications of temptations of all kinds offered by the Ghanamino. By putting the Spenamino out of himself, (man) makes the nature of the Ghanamino to work in him for various objects. Of these, the chief object is this, that, owing to the connection with the diminishing powers of the Ghanamino, he himself is enabled to cause pain and harm to the creation of the Spenamino. And a perception of his ignorance will, of itself, be felt by the Ghanamino at the time of the Frashgird. And those who guide themselves through the Ghanamino, will at that time be helpless and powerless.

85. Exposition in the good religion regarding the ways of friendliness with the religion.

Be it known that, friendship with the good religion is, in particular, formed in two ways. By acquiring a knowledge of the good religion, (and), by obeying its commandments, (man) becomes a friend (of the good religion), conscientious, pure, fit for paradise and the Garothman. And he who does not acquire the friendship and the knowledge to act according to the commands of the good religion belongs to the evil religion, and pines for righteousness (in the next world.)

86. Exposition in the good religion regarding the industry and the (self) restraint of the prudent.

Be it known that, it is the business of the prudent (man) to secure good help, by being industrious in that which is most profitable. And the income obtained by him by so doing has reference to the goodness of his soul and to righteousness. Similarly (his business) is to remain aloof from that which causes much injury. And the help which he obtains by thus keeping aloof is for the purpose of covering up the evil of the soul. Therefore, if (a man) never remain without acquiring righteousness, through the advantages (offered) in this world, he certainly becomes worthy of higher industry. And he who, owing to the (opportunities for) harm (offered) in this world, lets not pass even a little time without committing sin, he will not be delivered (from hell). Therefore, he who is without restraint in, and fear for sin, and has no solicitude for virtue, is not (a) prudent (man).

87. Exposition in the good religion regarding (the establishment of) the lowest, the middling and the highest relations with the Mazdayasnian religion, and the advantages resulting therefrom.

Be it known that, the lowest relation with the Mazdayasnian religion is (formed) by confirming the faith in the religion of a single individual. And the person who does this mediates like the Dastur of (the religion). And the advantage (caused) thereby is this, that through the connection of that individual (with the Mazdayasnian religion) the Druj being separated from that individual, is enfeebled, and thereby the strength of the Yazads is increased. Middling relation with the Mazdayasnian religion is (formed) by confirming the faith of a community in the good religion and by guiding it always with thoughts relating to Ohrmazd. And those who do this are (fitted) for the office of our Zarathushtrōtūm. And the benefit derived thereby is this, that through the union of that community (with the Mazdayasnian religion), the Druj becoming separated from it, is much enfeebled. And hence much strength accrues to the Yazads. **The highest relation with the Mazdayasnian religion is (formed) by the faith of all mankind being confirmed in the good religion, and their thoughts being in unison with Ohrmazd through a Zarathushtrōtūm.** And the advantage derived thereby is this, that the Yazads, and the army of all mankind holding relations with the religion, will receive mutual assistance in disabling and subjugating the Drujs, owing to their being without an army, and ill smiting them. The formation of all mankind into a uniform army for the work of the Frashēgird depends upon the power of the Yazads, and it is owing to the influence of that power that all mankind will ever possess, with victorious Sōshyant, the strength of a uniform army, for the purpose of diminishing the Drujs. And, in accordance with the will of the holy Dadar [Creator], reform pertaining to a knowledge of the good religion will be introduced into the worlds.

88. Exposition in the good religion regarding those who increase the brilliancy of the good religion and those who obscure it.

Be it known that, he who, from a knowledge of the Mazdayasnian religion, (and) in accordance with the commands of the Zarathushtrōtūm and religious teachers, is generous to the pure men of his religion, and bestows the symbols of it (i.e. sudreh and kusti) and speaks (in favor) of it and loves it, is an increaser of the brilliancy of the Mazdayasnian religion. And he who is versed in the ways of the Ghanamino, comes across the good religion, and communicates

similar thoughts (to other people), is a Farehbut and Aibebut, who obscures that religion.

89. Exposition in the good religion regarding the continuance of contentment and industry with an eye to (eternal) life.

Be it known that, whoever is worthy of greatness, is capable of being contented, and he attaches no weight to wealth of an inferior kind. But he reckons the contentment pertaining to the long life as strength of a superior kind, and gives (his) attention to exalted contentment. And whoever is possessed of eternal joy, becomes such by continued industry for (the purpose of) obtaining the good reward of the invisible mansion.

90. Exposition in the good religion regarding the reasons for man's obtaining from the holy Dadar [Creator] reward for righteousness and punishment for sin.

Be it known that, for man there are both these things from the holy Dadar [Creator] – reward for righteousness, and punishment for sin. In particular, (man) becomes (deserving) of the punishment of sin by remaining aloof from doing righteousness, and by knowingly committing sin; And he becomes (an observer) of the law, fit to be approved for his own sake, by remaining aloof from committing sin and by doing deeds of righteousness. Man is enabled to do the work of purity for (his) soul, while suffering (hardships in this world), by retaining his Creator within himself as a friend. The intelligence, and religious feelings, and other good qualities which are in man, are means to enable him to form righteous relations. Man is obedient to his Maker through the strength and knowledge of the means of righteousness; And these fully inform man to keep aloof from sin. Righteousness renders sufficing assistance to man, and through it the judges (of the next world) remit the punishment of sinful persons. Therefore, whoever among mankind prevents sinful deeds and is as a means to stop any vice from arising, he is the physician that provides remedies for sin and is one who keeps back mankind from sin, and renders them religious through righteousness. And that man points out to men the road to distinguish sin and righteousness and makes fully known (the extent) to which the reward of righteousness and the punishment of sin are mixed up (in this world).

91. Exposition in the good religion regarding rendering praise and thanks (to God).

Be it known that, all are bound to praise and to be thankful to the Creator, who is (fit) for praises and thankfulness of all kinds. For, above those who are finite or proportioned, the Lord is infinite and unproportioned. By infinite and unproportioned is meant that the Lord being the Creator of the whole creation and the bestower of existence upon it, is known in that relation to the creation. And those who are proportioned are the Amahraspandan, the invisible Yazads, the Sun and other shining stars, and generous kings and other persons. Therefore, each (part of the) invisible and visible (creation) is bound to render praise to those who keep it prosperous. Among these, the creatures of this world are bound to be thankful to each of those who cause (them) to prosper, for the proportionate power pertaining to each (kind of) prosperity. Hence, the praises and thanks rendered to the Yazads pertaining to the invisible and visible (worlds) are (so rendered) because of their relation to the original Creator.

92. Exposition in the good religion regarding the removal from the world of injurious hardships.

Be it known that, the head of the people, the king, should, in virtue of (his) rule, manifest an anxiety to remove from the world every injurious hardship that may be found therein; that thus he may show much love towards the holy Dadar [Creator]. But if this (hardship) should appear anywhere, and he be unable, singly, to put a stop to it, or, should show no solicitude about it, or, should be unable to understand (the remedy for) it, then, that (king), who is incapable of prevailing over evil and is weak, and does not know (the remedies for) it, is manifestly unfit to administer justice of any kind: therefore, (it behooves other) rulers to war with him for the sake of justice.

93. Exposition in the good religion regarding injury to the earth.

Be it known that, as air moves about in the body of man, so it always moves about within the earth for its improvement; and as there is a passage in the body of man for the air to pass out and in which it moves, so is it with the earth. As, owing to the passage in the body for the movement of air, the body lives, and as, when the air finds no passage in any direction, the body perishes, so, a state of things similar to that of the body happens when the passage in the earth is stopped up. An injury is caused in the body by irregular ways of behavior productive of change, so when the passage of air is

stopped in the earth by contrary movements, injury is caused, in the direction in which the passage of air, is stopped, owing to no vent being found by it: (injury), such as was caused by that sorcerer Afrasiab the Tur, by means of sorcery in rendering large tracts of fertile land unwatered, uninhabited, and desolate. Again, it is made known in the exposition of the good religion that the air within the earth is always heated by fire and that it rushes up from below, causing injury thereby (to the earth) and splitting it into two parts. As in the body of man wind is known to be raised up by fire, so (from a similar cause operating) in the earth, earthquakes and (other) injuries are caused. Therefore, everything retains its ordered condition, because of the (just) proportion of these, (fire and air): And it is injured by a want of proportion. Hence it is declared in the religion, that the creation is kept in order, when the good invisible power prevails; and in disorder, when the evil invisible power prevails. The birth of Fire depends upon Air, and the mover of Air is fire; if they are in their proper proportions, through Air, Fire has life and birth; and through Fire, Air has the power of motion. And owing to them, improveable things remain in safety and ease. And those things in which they are ill-proportioned, – things that are improveable by Fire and Air, such as, the earth, water, trees, cattle and men, – suffer injury, when in their constitution Fire is weaker in its force than Air, or, when the power of Fire to raise up the Air is impaired.

94. Exposition in the good religion regarding remaining aloof (from certain things) in accordance with the precepts of the Paoiryo-tkaesha.

Be it known that the Creator disapproves of evil things; therefore (we) ought to keep aloof from any place where evil things are. God is not the bestower of those things which he dislikes, consequently such things ought not to be considered superior, and (we) ought to keep aloof from them. Man ought to keep aloof from (attempting) to understand those things which God (alone) understands. (A man) ought to keep aloof from a thing which he knows to belong to another, but which he likes; and (he) ought not to do (anything) that is very injurious, and ought not to attach importance to it. The Lord Creator is full of goodness towards man, in various ways; therefore, a man ought to keep aloof from a thing, which, though it is intended for him (and) is suitable to him is yet apt, in various ways, to raise up quarrels, and, appertains to the wish to cause harm. God Himself has no wish to cause harm; hence, (we) ought to keep aloof from such (wishes). And if there be any one who does such deeds (of harm) his wishes ought to be turned away (from them): for, he who does not

turn, the doer of such deeds, away from his wishes, has similar wishes to those of that disreputable (man). The passions of the Devs, wolves, and Khrafastras will not be turned away from warring with mankind and from doing harm to the people of Ohrmazd; hence, (we) must keep aloof from them (i. e. the passions). Those religious teachers who do not turn mankind back from doing the immense harm appertaining to conduct like that of Devs, wolves, and Khrafastras, help them in this world, to deficiency (in the next). Their religion, notwithstanding that it is proper and safe (in other respects) is hostile towards man, and impure, owing to deeds being done, like those of Devs, wolves, and Khrafastras. The ways of a sinner cannot deliver him from hell, owing to his harm-causing wishes; for the harm doer's injurious and unjust wishes are not considered to be the wishes of the holy Self-existent: therefore, it is not proper to call them (the wishes) of the Father, the Creator of the creation. And they cannot be so called according to law.

95. Exposition in the good religion regarding those in the invisible and the visible (world) who bear the mark of being the creatures of Ohrmazd.

Be it known that among the invisibles those who belong to the Pure and the Good, are the Yazads. Among the people who have mixed with this world, those who keep themselves eager to drive out (from them) the aims of the Evil-minded, which have reference to evil, and to turn themselves in the direction of the aims of the Wise, which have reference to good, are, with the help of the Yazads, of the nature of cattle, and are marked as the creatures of Ohrmazd. Among the invisibles those who belong to the Bad are the Devs. Among the people of this world those, who are not eager to keep evil at a distance from themselves and to turn themselves towards good, are, with the help of Devs, like wolves; and like wolves and Khrafastars bear no mark of being the creatures of Ohrmazd. Therefore, it is not proper to consider such (men) as the creatures of Ohrmazd.

96. Exposition in the good religion regarding the assurances resulting from good and bad government, and the indications derived therefrom as to the time of the Beginning and the End (mentioned) in the good religion.

Be it known that, in good government there is assurance (to people) of wisdom, truth and goodness; therefore, the times (of such government) are the times of the Yazad's. Through it justice spreads

among, and prosperity and good help is obtained by, the people of the world. In it there is intelligence, truthfulness, and excellence. And wise and truthful men and men possessing other virtues, obtain greatness and high rank; and, those who are fitted for inferior rank, obtain inferior rank; and the king confers authority upon wise persons. Hence, a great many men obtain ease and happiness, and thus this world becomes worthy of the Spenamino. And such (a government) is considered as the blessed beginning of the reign of Ohrmazd at the End (For, at the End, the pure Ohrmazd will) thus fully reduce the Blemish-giver, and prevent his (the Blemish-giver's) original power from being infused (into people), and accomplish the final reformation of the world. In a badly governed kingdom there is assurance of evil-mindedness, untruthfulness, and vice: hence, its times are the times of the Devs. (For), through it oppression, the happiness of an evil income, and desolation are made manifest in the world. In it there is evil-mindedness, deceit, and immorality. And evil-minded persons, deceivers and other immoral men obtain much greatness, and people of low rank obtain the honor due to holy men. And the king confers authority upon evil-minded persons. Hence, a great many persons have to suffer hardship and pain. And thus, this world becomes suited for the Ghanamino. Such (a kingdom) is considered as the beginning of the (evil) dispensation of the oppressive reign of the Ghanamino. And it is declared in the religion that at the End everyone who makes such a beginning will receive spontaneously harm as a reward. Therefore the religion of those religious teachers who inculcate the practices and the (mode of) government of a bad kingdom, is akin to the ways of a bad kingdom. And as the practices of a bad kingdom are hurtful to the people, they ought to be considered wicked.

97. Exposition in the good religion regarding the (different) descriptions of men, and the best and the worst descriptions among them.

Be it known that, there are men of these four descriptions: those that love the soul and behave well; those that have wishes regarding the body and behave ill; those that love the soul, but are evil in their ways; and, those that have evil wishes, but behave well. Of these he who loves the soul and behaves well is the best (man); for, thus the path of deliverance (from hell) is kept open, and the pains (of hell) are shut off. (The man) whose wishes pertain to the body and who behaves in evil manner, is of a perverse nature and is the worst (man); for, thus the path of harm is kept open and the path of deliverance (from hell) is shut up. (The man) who loves the soul, but is evil of

ways, and (the man) who has evil wishes, but behaves well, are of a middle rank (between the above two); for, (the man) of evil ways that loves the soul, owing to the love for the soul; (and similarly, (the man) of evil wishes that behaves well, owing to good behavior, may perchance obtain deliverance from hell: moreover, on this subject, it is declared by Paoiryō-tkaesha Dasturs that, men are always able to become pure, (i.e. deserving of being delivered from hell) through religion; for, as (a person) belonging to the good way (and) the good religion, does, while professing the religion, deeds pertaining to evil wishes, and owing to such deeds pertaining to evil wishes stands in danger of hardship in the invisible world, so if an infidel person belonging to the evil way should do deeds manifesting an affection for the soul, then, owing to such deeds of affection towards the soul, he may obtain deliverance in the invisible world.

98. Exposition in the good religion regarding the subject that the capital of that kingdom is shining with light whose people are being civilized in the best manner possible and where innumerable civilized people confer benefits on the king.

Be it known that, he who is highly skilled in the arts is best deserving of exercising dominion over every person in the world. And he is of superior rank, because many persons, through him, obtain the good reward of truthfulness and goodness, and are punished for wickedness. In consequence of this all (men), in boundless ways, become desirous for what is good and wish to keep aloof from wickedness. And hence, the world, owing to righteous actions, improves. And thus the ruler of the state becomes worthy of honor, (and) of fitting reward, and obtains (high) dignities. If any one of the officers of state, has such good wishes as God approves of, is a good reformer (of the people), brings into force such laws as cause benefit to the state, and approves himself as a ruler who acts in accordance with the commands of the religion, he, owing to his ever exalted and superior actions, is pure of soul and of good name. And, owing to his good attribute of obedience to God; to his improvement of others through deeds of righteousness and abstention from sin, and rendering their souls righteous; and his opening the Chinwad bridge for other holy people, who think what is good, speak what is good and do what is good; he mixes up his untainted nature with light. (i.e. he makes for himself a place among the Yazads, the Amahraspandan and the pure spirits in the shining paradise.)

99. Exposition in the good religion as to who can be said to be possessed of sense.

Be it known that in accordance with what is contained in the religion, that man ought to be considered as possessed of sense who utters wise words, performs righteous deeds worthy of being approved by good conscience, is industrious in discerning what is for the benefit of the creation of Ohrmazd, is pure in the worship of God, encourages with good advice those who recite the Mathra, and knows how to perform well the functions of leader and religious teacher.

100. Exposition in the good religion regarding those (men) who are strong and those who are not strong.

Be it known that, he is (truly) strong who is possessed of proper strength. Man becomes possessed of proper strength by doing as much righteousness as possible, through the means of righteousness pertaining to Ohrmazd, and by not committing sin through the means for sinfulness; and by doing all other proper deeds pertaining to Ohrmazd. Man becomes weak when he is possessed of improper strength. And he becomes possessed of improper (strength) by committing as much sin as possible, through the means of sin (made known) by Ohrmazd, and by not doing righteousness through the means (provided) for it, and by doing all other improper deeds in opposition to Ohrmazd. And, having become unworthy, such a man does not resemble those (good men) who are, have been, and will be, but, is, among them, one without wisdom, without goodness, without a body, and, without (good) fortune.

101. Exposition in the good religion regarding the selection by Dadar Ohrmazd of Zartosht Spitaman of the honorable farohar to be the prophet of the Mazdayasnian religion on account of his excellence.

Be it known that, Dadar Ohrmazd, from among the entire corporeal world, approved most, on account of his good qualities, Zartosht Spitaman of the venerable farohar, to be the prophet of the Mazdayasnian religion. Among many (qualities), he was possessed of consummate thought, of a perfect intellect, had the highest appreciation of the Mazdayasnian religion, (and) was superior to all in good thoughts, good words, and good deeds. And (he) was able to remove the miseries of the dumb, crippled, and necessitous good creation, and recommended (others) to do the same; and (he) possessed the power of keeping (men) aloof from sin, of securing the (good) will (of Ohrmazd), of adopting means to render constant help

to pious (men), of destroying the Blemish-giver, and of (doing) every (other) thing.

102. Exposition in the good religion regarding the benefits that the establishment of the Mazdayasnian religion has caused to the past, the present, and the future generations of the world.

Be it known that, the past (generation of) people acquired the benefits of the Mazdayasnian religion by praising its prophet Zartosht Spitaman of the venerable farohar for smiting the bodies of the Devs, and by first accepting him (as a prophet). And happiness and advantage was caused thereby to the people of the world. And even now, owing to that, there is advantage to the people of the world, improvement (as regards the next world) in various ways, companionship with gain, the securing of purity by other good people, the preservation of the fire of Ohrmazd, and the remembrance of the Yazads, by the people of the world. Future (generations of) people of the world will receive benefits by forming relations with Ushedar referred to by Zartosht, and from the destruction by him of prototypes resembling wolves, and from the powerlessness, at the time, of Farehbut and Aibebut: And (they) will receive benefits from their relations with Ushedarmah referred to by Zartosht, and the destruction through him of prototypes resembling (animals) that sting, and the disappearance, at the time, of hunger and thirst. And it is declared in the religion that owing to the connection with Soshant referred to by Zartosht, and the destruction by him at the time, of the prototype of Ashmoghs, and the impairment of (the power) of old age and of pestilence, the work of Frashgird and of resurrection, that has reference to the final constitution (of man), will be accomplished.

103. Exposition in the good religion regarding men of the best and the worst desires.

Be it known that, that man has the best desires who is so anxious to obtain, in the next world, the reward of virtue, that he never rests content with doing virtuous deeds, even though he should spend all the wealth earned by him in this world upon doing (such) virtuous deeds. And that man has the worst desires, who thinks it right to amass the riches of this world.

104. Exposition in the good religion regarding the remedies for that illness of the soul which is owing to want of increase in knowledge and judgment.

Be it known that, illness of the soul is due to a deficiency of knowledge and of good qualities; and thereby two descriptions of vicious (men) are formed. Of these one is (called) Farehbut, and the other Aibibute. Of these, a Farehbute is (a man) given to pride, who thinks that no one (in the world) is greater than himself: and, an Aibebute is a scorner (of others); he has the vanity (to believe) that no one else knows as much as he does, and that others are behind him and inferior to him. The man who always has such an opinion of his own wisdom and good qualities that (he believes) that he is knowing and another is not, that he is superior to another and the other is inferior to him, such a man deforms and sickens his soul with these two vices. Therefore men should keep off from themselves these two kinds of maladies of the soul, one of which is pride, and the other, contempt of others. He whose soul is afflicted with these (maladies) should remain in obedience to some learned man and obtain instruction from him in knowledge and virtue, that thereby, his imperfect knowledge might be destroyed, just as a tree is dried up for want of water. The remedy for the malady of these two, proud men and scornful men, is by means of consummate thought: for, a man becomes possessed of just ideas about himself, by becoming a disciple of a highly thoughtful teacher; and thus, whatever learning and good qualities may be in others, whether more or less, or the entire absence of them, and the absence or the presence in a lower degree in himself of what learning or good qualities may be in others, become apparent to him. And when he finds another superior to himself he considers him to be higher in rank than himself, and believes himself to be lower in rank than that other, (and so) keeps (himself); and again whatever the other person knows more than himself, he, to learn what he himself does not know, and to acquire the knowledge and art of freeing his soul from the malady of pride and scorn, serves the other (who knows more than himself).

105. Exposition the good religion regarding invisible powers that are fit to be approved and are full of light, and invisible powers that are not fit to be approved and are full of darkness.

Know that two invisible beings (i. e. powers) having relations with him accompany every living person; and through them people adorn their lives and hold two kinds of objects in view and perform two kinds of deeds. When mankind took its birth, through the Creator, in

the invisible (world), it held no connection with objects and deeds of two kinds, but life-holding (men) have been enabled to do so in this world through the (above mentioned two) guiding powers. And the manifestation of these (two kinds of) objects and actions (among men) has happened necessarily in this way, that when by means of the eyes and actions of this world, the presence of the things and actions of this world become manifest (to man), then two invisible powers, doing the work connected with the origin of life and having two kinds of objects and two kinds of actions, enter into his personality. Of these the shining invisible power is the power that gives the remedy-adopting faculty to the living (man). The separation (of man) from relations with this invisible power is owing to his turning at once towards the dark power connected with this world. The source of improvement of all man, through this world, in the present (life), is this invisible power (Spenta Mainyu).

The dark mino is of a deadly nature and miserable sinful kind; it is, therefore, not fit to reach life-possessing man to hold relations (with him). In like manner, whoever is born in this world is unfitted by his original nature to mingle with it (the dark mino); but that (mingling) happens through perverted nature. Again, men, in various ways turn themselves into the semblance of the dev-kind, and take the shape of wolves and other Khrafastras. This also is owing, not to their original disposition, but to the contact with it (the dark power); for men are of a light-bearing nature, (and) are inclined towards Frashgird (final improvement). It is declared in the good religion that through it (Spenta Mainyu) the Devs had become helpless and had disappeared in the time of Zartosht; that in the time of Ushedar, the bodies of wolves would be completely destroyed; and that, in the time of Ushedarmah the bodies of all (animals) that sting would be fully annihilated. Moreover, the diminution of whatever vices are current in the nature of light-descended man happens at the time of the separation of the souls of different kinds of men from their bodies, when (the things) of this world are returned to it, and, (the things) of the invisible world return to the invisible world. At the end of the time of Ushedarmah, owing to the advent of Soshyant the connection of drujš with the nature of man will be cleared away, broken and diminished.

106. Exposition in the good religion regarding the means which lead men to behave in the best and the worst manner.

Be it known that, it is owing to his conducting himself carefully by means of his innate intelligence that man, notwithstanding some

admixture (of evil), behaves in the best possible manner: and, it is owing to the sinful power that he behaves in the most wicked manner. Therefore, among (men) of these two courses of conduct, the teacher who teaches them knowledge, what to do, and what not to do, these three things, is their friend. And the ruler who, by means of his rule, prevents them from committing sin, nourishes the soul, and helps them in distress, is considered their overseer. In all places, the thing which is the highest in rank and the best for man is, innate intelligence: and for him who is inferior in innate intelligence the best thing in the second grade is learning: and for him who is without learning, the best thing in the third grade is a friend who teaches him what to do and what not to do always. Similarly, for him who is without these (three things), the best thing in the fourth degree is a ruler who prevents him from (committing) sin. If this had not been, how could he have become one who passes his life in the best possible manner? Nor would he have been able to live long, but, wanting these excellent things, would have been ruined, and would have approached the sinful power that makes one walk in the greatest wickedness.

107. Exposition in the good religion regarding the way to keep close to the Self-existent.

Be it known that, the way to remain in the presence of the holy Self-existent is through the two things of high degree, wisdom and faith; and it is by keeping these two things aloof (from them) that (men) remain apart from good in this world, and from good in the coming world. (The universe is divided into abodes of three kinds: of which) one is the abode known by the name of hell, where the devs and drujis, who strive for the contamination of sin, and the souls of sinners, are driven. The second is the abode of light and darkness, of good and evil, and of joy and sorrow, and is known by the name of geti. This abode is midway between the two (hell and heaven), where the movements of mental darkness proceeding from satanic relations, of evil, and of sorrow, enter into men. Therefore, among the creatures of this world, those men, who are the best of all, are the fighters (against such movements) and the instructors of the other people in the world who do not possess the divine power of fore-knowledge. It is through the strength of the superior-work-doing invisible Yazads that men have happy lives, good rule, success, the clearance of darkness from among the people of this world by means of light, the removal of evil by the force of goodness, and the suppression of sorrow by the power of gladness. And thus, in this middle abode, men always obtain adequate goodness and joy, through light. The abode of the highest rank, (the third), is paradise and Garothman, possessing

all light, perfect goodness and good joy; and, lest Ahriman might injure the strength of this abode or his contamination might enter therein, he has been driven out from the heavens into the abyss below. In the heavens is all light, all fragrance, all goodness and all joy, and there prevails the superior and prescient rule of the Dadar [Creator]. Therefore, those religious teachers who cause men to pass their lives in that religion which deserves eternal punishment, are really of hell, and their religion is calculated to give entirely evil help, and immoral relations (to men), and to cause them great torment in the invisible world. For; an imperfect religion can never be called perfect and holy, but is considered as connected with all impurity.

108. Exposition in the good religion regarding the nature of the habitation (in men) of the Yazads and Devs.

Be it known that, those men with whose souls the Yazads hold relations, are, owing to the nature of the Yazads, like them, possessed of pure majesty, of wisdom unconnected with evil understanding, of goodness unmixed with evil, of some of the power of the message-bearers (the Yazads) and, owing to glory unalloyed with darkness, are extremely beautiful, of superior appearance, of a good disposition and like unto the good-eyed sun: such is a religious teacher, the giver of ease (prosperity) to the world, and a ruler. Men, by walking unobservantly in this world become to some extent of an alloyed nature; but when they observe perfectly, with wisdom that is unmixed with evil understanding and with their invisible eye, they clearly understand the nature of the path of life. Notwithstanding the existence in man of a certain degree of alloy, the invisible power of thought can enter into him, and thereby such men promulgate among men (God's) commands by means of the invisible power of inspiration. That is, the Yazads being well inclined towards the salvation of the people of this world, and being good-natured in every way, introduce into the minds of men superior things related to the light which they (the Yazads) possess, and to the high power for good unalloyed with evil; and thus make them glorious and renowned among men. For example, it is owing to the connection of the Yazads within him that a ruler or king, wise, fully gifted, holy, (and) excellent, renders the people of the world happy, by causing prosperity through justice; similarly, (it is that) a pure-souled religious teacher, through the instrumentality of a superior religion, with qualities like those of the Yazads, becomes the remover of the blemishes (vices) of men.

It is owing to the passions of wolves and Khrafastras that men are like Devs; and Hesham, the invisible power of the perverted path,

prevailing in them, they become the source of darkness unconnected with light, of evil intelligence unconnected with wisdom, and of evil unmixed with good. It is owing to darkness unconnected with light that men, like highly filthy Khrafastras, become the obtainers of the evil help of highly sinful conduct. And it is owing to evil intelligence unconnected with wisdom that they become the hearers of falsehood and the preachers of falsehood to people; and as they themselves are harmed thereby in a base manner, so they teach others to do evil deeds; and owing to the coursing in them of the invisible power, Hesham, they are like thieves and highwaymen. And, it is owing to the wicked strength obtained from evil unmixed with good, that they become injurers of the creation, destroyers of life, wicked sorcerers, and, like sinful destructive rulers of the world and deceiving religious teachers and wolves and Khrafastras, destroyers of the virtue of the world. And as these sinners are, owing to (their) state of being aloof from good qualities and full of blemishes, like Devs and Drujs in this world; so, after the death of their bodies, the souls of these sinners are, owing to the connection with wickedness and vice and to deeds of sin, akin to Devs.

109. Exposition in the good religion regarding that which benefits the good creation of men in this world and in the invisible world, preserves it from harm, redeems it from sin, raises it to a higher position through righteousness, and encourages every other class of men to return to good.

Be it known that, that which carries most benefit to the good creation in this and the coming world, and preserves it from harm, redeems it from sin, and makes it superior, is wisdom; for through it, a wise man becomes the source of qualities relating to works of the good religion, which are liberality, truth, fidelity, obedience, gratitude, contentment, patience, virtue, and others for improving the world and making man righteous and holy. And thus, through wisdom, a ruler becomes a preserver of the world and its protector and a doer of works of improvement appertaining to rule.

Again, that which causes most injury to the good creation in this world and the coming world, arrests its benefits, brings harm, keeps back men from righteousness and holiness, and much imprisons them through the sin of wickedness, is evil intelligence; for, owing to this evil intelligence, man becomes possessed of the evil religion, miserliness, falsehood, ingratitude, covetousness, tyranny, sin, mercilessness, instruction opposed to the good religion, deceitfulness,

blindness, deafness, wickedness, and other world-harming blemishes: and man's falsehood and his sin, are the cause of the world being harmed: in the same way, the manifestation of the power of tyranny is through evil intelligence.

The source of wisdom is *Asn khrad* (natural reason), and the source of evil intelligence is the evil passion of the perverse path. The source of the qualities of natural reason (*Asn khrad*) is *Ohrmazd*, the Creator himself, and he who is gifted with them (the qualities), has them that he might fully improve his soul and pass his life perfectly to a good end. And the *Dadar* is the preserver of that man through His perfect knowledge about the *Minoyan mino*, perfect strength, perfect dominion, and perfect goodness. And obtaining a knowledge, through these qualities, of what is virtuous, we are able to improve ourselves in the world accordingly. Again, life-holding man obtains in this world all the knowledge regarding with what and how he can improve himself, from the first of two kinds of eyes. And by means of the mature purpose (of that eye, man) knows the nature of his first and last life; and, it (the eye) enjoins what appears to it lawful, and turns back (man) from what does not appear (lawful). He who is capable of distinguishing moral matters, keeps away from such as are injurious. Again, if the object of anything cannot be understood, that thing will be incomprehensible in this life, but we shall be able to know its object when we shall have passed away from this world; for, (if) in any life anything is imperceptible, that thing in that life is isolated; therefore, how can the purpose of it be understood in that (life)? Thus, if no horses are found in a city, and if a person there say, that he knows horses, and that man is such that he has no knowledge whatever of horses, he cannot know what sort of creature is a female horse and a male camel: what explanation can he give regarding the hard skin on the feet of such animals?

Those religious teachers who claim to understand religion and who deceive men into doing sinful and tainted deeds of hell, by means of that religion which is the root of evil, which is sinful in its ways and is calculated by its taint-giving (quality) to harm the world, thereby render themselves fit to have their souls running in deepest hell and to remain there for eternity, without any mercy being shown to them. They should not be recognized as the *Dasturs* of the religion who are of the root of goodness, righteous, preservers of the people and who, liberating the people of the world (from hell), render them pure and ever virtuous; but they should be considered to be of the religion of *Ahriman* who is full of sin, all-wicked (and) an injurer of the world. Just as the man who does not know horses, gives a description of a horse which is the reverse (of the true one), so religious teachers of

this description are considered ignorant of the divine religion.

110. Exposition in the good religion regarding persons whose way it is to purchase righteousness and obtain the (reward) for it, and persons whose way it is to commit sin; and the different commandments relating to them.

Be it known that, there are four ways of purchasing righteousness and obtaining the reward for it, and of not purchasing righteousness and not obtaining the reward for it: (one is) purchasing righteousness and obtaining reward thereby, (the other) purchasing righteousness and obtaining no reward thereby, (the third) not purchasing righteousness and obtaining the reward for it, and (the fourth) not purchasing righteousness and not obtaining the reward for it. The explanation of this is that just as a man obtains wealth and increases his income, (and) obtaining wealth, he is comfortable, and by increasing this income he obtains honor, so the purchaser of righteousness is redeemed (from hell), and, owing to his acquisition, he obtains high rank there (in the other world). (Secondly) as a man, who acquires wealth, but whose income from that wealth is not greater than (his expenses), is easy in his circumstances, but, his income not exceeding, he does not acquire greatness (in this world), so the purchaser of righteousness (owing to his righteousness and sin being in equal proportions) is an obtainer of liberation (from hell), but the income (of his righteousness) not being in excess, he does not obtain eminence (in the next world.) (Thirdly) the man who, without purchasing righteousness, acquires income-bearing righteousness, obtains, liberation (from hell) owing to his aspiration to be liberated, and eminence (in heaven.) (Fourthly) he who is not a purchaser of righteousness, nor the increaser of its income, neither obtains liberation from hell nor enjoys eminence in paradise.

Again, the ways of committing sin and the (people) connected with them (i. e. the ways) are (also) four in number: (one) hurtful from commission of sin, but calculated to procure liberation from hell; (the other) hurtful from commission of sin, and not procuring liberation from hell; (the third) without hurt notwithstanding commission of sin, and procuring liberation from hell; and (the fourth) without hurt notwithstanding commission of sin, but without liberation from hell. Of these, (the first way) which is hurtful from commission of sin and which procures liberation (from hell), is that of men having relations with the Blemish-giver, who suffer pain because they willingly commit sin; and they will be liberated at the time of the Tanpasin, for in them is created, through the instigation of Ahriman, a liking for sin and

oppression, and enmity (of Ohrmazd) and the contamination of sin. Again, it is declared (in the religion) that even the Devs will be freed, from the highly sinful blemishes that are in them, at the time of the End. The beings who are sufferers of pain (in hell) through sin and who will not be liberated therefrom, are the Devs. They are by their nature harm-causing, and unredeemable because of unworthy deeds; and they cause darkness in light-bearing beings. Again, it is declared (in the religion) that Afrasiab, though a man, had become a Dev, and that, therefore, he will not, at the End, be redeemed from the punishment of sin. Children under eight years of age, and men without intelligence, are harmless and safe (from hell). Every child not being of age and small in proportion, and imbecile men, owing to want of intelligence, do not deserve to be punished, and their souls, in addition to being saved from hell, are destined to return to the Khorshedpaya (paradise). Among men, those who are sinless are free from pain and imprisonment. And similarly the pure Mino Yazads are without the necessity for pain and imprisonment.

111. Exposition in the good religion regarding the divisions of mankind.

Be it known that, generally, the divisions of mankind are the four following. Of these the first is composed of the intelligent and the saved (from hell); the second of the intelligent, but imprisoned (in hell); the third of the innocent who are wanting in intelligence and years; and the fourth of those of a doubtful state of intelligence. Of these the intelligent and saved, and those who have died (soon) after birth are holy. Those who, possessing intelligence, become, notwithstanding, in life, the prisoners of hell, are the sinful men who have died. Those who are wanting in intelligence and in years, and who have died soon after birth, and who have not taken birth, are pure. And those who pass their lives without sufficient intelligence and in a doubtful condition, have (both) hopes of righteousness and fear of sin.

112. Exposition in the good religion regarding the cause of rain, its original mass, and the cause of its fall; the person who gives commands regarding it, the person who does work relating to it, and the person who superintends such workers; its innate power of dispelling danger to life, its benefits, its injuries, and its large and small drops; the causes of snow and hail; and those who cause their increase, diminution, advantages, and disadvantages.

Be it known that, the cause of rain is the Creator. And He, through his opulence, is the averter of the miseries caused by various kinds of wants and by dryness, and is the developer of the world. And those who are the instruments of carrying up water from below by means of the force of heat and the power of wind, and who send it back below in its native force are the Yazads, who manage the bestowal of opulence. Its (of rain) whole original mass reaches from the sea to the limits of the vapor-formed clouds, and so long as its original mass goes again and again from the sea, so long it rains upon the earth. The giver of command regarding rain is Dadar Ohrmazd himself, and those who, by command of the Dadar, do the work relating to it, are the stars Tishtar and Satvesh, the Yazads Wohuman, Arduisur, Vad, Hom, Den, (and) Berejat, and the Farohars of holy men. And the chief that is highest in rank among all these managers is Tishtar, who performs, in conjunction with the star Satvesh, the work connected with his command, through those managers. And he performs the work of drawing water from seas, rivers, springs, and other places, by means of the power of the wind, and of giving it the form of clouds, and of taking it hither and thither as clouds in the shape of water-lifting vapor, and of taking it aloft; and, in conjunction with Wohuman, by means of the power of the wind, moves forward the beneficial vapors. And (his) associates in the work relating to rain, – the being Den (i.e. Den Yazad); the wind; Arduisur, pure and of kingly majesty; and the force producing Fire, – cause harm to devs, sorcerers, fairies [peris, Av. pairikas], and their chiefs Aposh Dev and Sapujgar Druj, who are preventers of rain. And owing to the removal of the obstructions to rain, Berejat, the principal lord of the central waters, and the Farohars of holy men, who do the work of conveying water, convey it, by distribution in due proportion, to (all) the continents, provinces, and places. Rain itself is water, and the instruments of rain are wind, clouds and vapor. The cause of small and large drops (of rain), of hail and snow is air in different forms. If the air contains heat, the drops that fall are small, and if it contains moisture, large drops fall: if it is cold, it snows; and if it is dry, hail falls. The stoppage of rain is owing

to Aposh, Sapujgar, and many other Devs, and to harm-and-want-causing sorcerers (and) peris (fairies), and to the evil eye, of rulers who impose taxes and evil cesses and of injustice-doing judges, falling on the vapor of water: and thus rain does not fall. It is declared that the increase of rain owing to the increase-causing Yazads and to the invisible power of Atash Beheram and to other Yazads who are generous promoters of the creation, and to good kind-eyed men, pure women, and just judges casting their eyes on the vapor of water. The final benefits, conferred in limitless ways by rain, are from the bounty of the Creator. And the cry of damage in regard to it is owing to the connection with it of the Blemish-giver. The king who is superior in the strength of excellent commandments and justice, causes benefits (to his people) in numerous ways from rain and mitigates the cry of injury (from it). And the tyrannical king who possesses highly evil commandments and is without justice, adds to the cry from damage by rain, and is a diminisher of its benefits in various ways. The king who causes benefits (to his people) is a promoter of the power of rain-causing Yazads to cause rain, and is a diminisher of the power of Devs, who cause obstructions, to prevent rain from falling. Increased worship through the good religion makes the Yazads rejoice, and the Devs to grieve; and the worship of rain-obstructing Devs through idolatry enhances the force and violence with which they obstruct rain, and thereby great difficulty and labor is experienced by the rain-promoting Yazads in the work of causing beneficial rain to fall.

113. Exposition in the good religion regarding the acquisition of the great wisdom of the prescience-adorned religion by students of it.

Be it known that, by a study of the good religion for the love of the soul and of the purity of the religion, the student fully understands everlasting wisdom and knowledge; and, owing to the knowledge of the wisdom of the good religion, the man, who is fond of the good things, the power, and the renown of this world, keeps aloof from attending (to these things) from ambition. The knowledge regarding the riches, the power, and the renown of this world, which he, who for the love of his soul devotes attention to the good religion, obtains, is full of perfect wisdom. He who looks at the riches of this world with the eye of covetousness, does not obtain a knowledge of this estimable wisdom. Therefore, whoever does not possess suitable knowledge, and possesses the inclination to prefer this world, should improve his disposition under the teachership of accomplished religious teachers for the sake of the redemption of Frashgird, and should acquire, as their disciple, the wisdom relating to it, and instruct others regarding

it.

114. Exposition in the good religion regarding the redemption of the creation at the time of the final improvement and the destruction of Ahriman.

Be it known that, the vital principle is incapable of being cut or of dying. Similarly, no one can obtain life without the existence of the soul. But by the separation of the soul from the thing in connection with which it worked, the body (thing) which had connection with it becomes useless, owing to the separation of the soul; and, therefore, the soul itself must be held to kill its related body and to render it useless. As the body becomes lifeless and useless by the separation of the soul, so, at the time of Frashgird all the baser powers of Ahriman will be destroyed (from among men): and he himself, not finding any abode, and no one being drawn towards him notwithstanding his efforts to draw them, will in the end despair: and his assistance and invocation being entirely put a stop to, he will become distressed and perpetually sorrowful. (The following) declaration is made in the religion regarding the imprisonment in hell with fetters of Ahriman, and his end:

“In that thy Kingdom, O Ahura Mazda, his (Angra Mainyu's) end, in every way, will come.” [Y34.10]

Whoever, through Ahriman's misleading, causes harm (now) will, at the End, be adorned with light for the new life; and those Devs (and) Drujs who stand ready (at present) to send wrongheadedness (into man) will (at that time), owing to his being possessed of light, be dissociated from the thought of having any thing to do with him. Then (man), of the two, will be of the side of the shining one (Spenta Mainyu). And thereby he will be a great harmer of the lightless, and will render the chief of the evil tribe (Ahriman), dominionless. And he (Ahriman) will be taken to be covered up and imprisoned, owing to there being no way of entering into (man) from the sides. There is a prophecy (in the religion) about people remaining aloof from the painful knowledge of the boundless path-losing of Ahriman; and (about) their walking within bounds; and (about) his remaining within bounds, at the End, among limitless people, and thereby becoming a prisoner, owing to limitless related beings not partaking in his wrong-doing; and (about) his influence being unable to remain (in men); and (about) the non-improvement of his condition.

115. Exposition in the good religion that it is through (his) deeds that (man) will obtain a better life at the End.

Be it known that, the obtaining of the better life of the End is especially owing to the doing of ease-giving works; and these works are connected with, of two lords (Spenta Mainyu and Ahriman), the one who is the protector and preserver. For owing to such works, good remedies and good riches for the people of the world do not remain covered up. And, therefore, people do not go beyond bounds. That is, mankind do not separate in any way from their original source. And obtaining knowledge of sinful deeds, they oppose deeds that cause harm, and adopt means to prevent and ruin such deeds, and perform every work immediately, at the proper time; that such time may not pass away without the work being done. For, should the work remain undone they might remain aloof from their Creator, and might thereby be considered to be of the belief of the Untruthful (Ahriman).

116. Exposition in the good religion regarding the (power) which protects sense and intelligence.

Be it known that, the invisible power that preserves sense and intelligence (in man) is Vohuman, and his manifestation in man is through contentment. He, in whom is this wealth (Vohuman) is possessed of the power that is the source of sense and intelligence; and he is possessed of the riches of contentment because of the continuous assistance rendered to him by Vohuman; and, doing perfect deeds relating to sense and intelligence, he obtains praise and greatness in both the worlds. But when a man (withdrawing his) sense and intelligence from under the control of the one (Vohuman), places it under that of the three (Vohuman, Akoman, and Hesham), and when Akoman and Hesham prevail upon him more than Vohuman, then his intelligence is blunted through Akoman, and his sense is dispelled through Hesham. And if by their intelligence the Devs prevail over his sense and intelligence and do harm (to them), the man becomes of the disposition of the Devs. If wanting contentment, the evil seed of the riches of this world and the poverty of the coming world is sown (in man), he becomes perverted of mind and bereft of intellect.

117. Exposition in the good religion regarding the dwelling (in man) of the understanding power that keeps sinless.

Be it known that, the dwelling in man of the understanding power

that keeps him sinless is owing to these two excellent desires: One of them is the desire to remain pure from sin, and the other is the desire for approving deeds relating to such (understanding). Again, for the man who is aloof from such thoughts (desires) there is no purification from sin. The man whose heart is the dwelling place of the Yazads in a greater degree, is better fitted to remain sinless and to approve co-related deeds, through the assistance of the excellent understanding power, (derived) from Ohrmazd, that is possessed of knowledge. And owing to that man thus remaining pure of sin and approving co-related deeds because of his (possession of) this understanding, he becomes worthy of inspiration and of obtaining (all) due desires from (the Yazads); just as the holy herbad Bakhtafriid, by remaining sinless and preferring the purity of his soul, owing to the suggestions of the conscience given by Ohrmazd, became renowned for obtaining his wishes and inspiration from the Yazads.

118. Exposition in the good religion regarding the possibility of obtaining dominion by those who are fond of dominion.

Be it known that the possibility of obtaining dominion by a person fond of rule depends upon these causes: Owing to the power of God descending upon him, the ruler finds men and military chiefs: (and) as to this, if a king, by means of his rule, is for maintaining men, and is very anxious to secure intercourse with (his) subjects, and keeps off harm from the people, and performs good work, for them, the people remain under his rule, and, loving his rule, remain united with him. And about this there are the following Avesta:-

*“nōit zī dī ýā pasu vīra xshathrā ahmāt ashāunō
mzishtya dī shātōish mānayāt dasishtem
uzyāthramayā.”* (Surely, a ruler of beasts and men
assures to himself extremely little greatness by his
wisdom until he secures great happiness for them by
means of his rule.)

119. Exposition regarding the irregularity of the roots (Elements) that cause earthly things to grow.

Be it known that, it has been ascertained that the cause of the roots (elements), that make earthly things to grow, acting contrary to their original law (constitution) is the alteration in their forces. For, if water is in excess, it alters the force of air and also that of earth; and if air is in excess, it alters the force of water and also that of fire; and if fire is

in excess, it alters the force of air and earth; and if earth is in excess, it alters the force of fire and also that of water. And, owing to the alteration in their original regulated forces, they that by their mutual union are the formers of living things, instead, owing to the perverted forces and in accordance with the principles of the possessor of perverse force (Ahriman's), become the injurers of body-possessing things and the destroyers of the structure of body-possessing things and the harmers of the creation and the means for its being rendered unfit to exist. (The elements) themselves, owing to the principle of wisdom (Spenta Mainyu) and to the relation with beneficent beings (Yazads), are naturally fitted to succeed in forming things; and it is owing to the relation with harm-causing beings (Devs and Drujs) and to the injury done to them that they are known as destroyers of creation and as connected with misfortune. The cause of this being done by the Devs is the Principle connected with illness (Ahriman). Again, the originating (elements) are, owing to the help of the Yazads and the increase of the things of this world caused (by them), declared to be the benefitters to the productions of this world; and, they are (also) reckoned as harm-doers, owing to the injury (done to the production of the things of this world) in a like manner to the attacking and overpowering of the sheep by the wolf, and the prevailing of man over man in evil designs. Just as among men there is a severance of relations owing to the tyranny of ill-conducted men, so the (separation) of the elements, which are connected with each other is owing to their injuring the products of each other And hence they are, among men, immoral instead of moral; and, among things, the producers of harmful, perverse products and the means of non-suppression of harm. And being beneficial to production and helping it, they are, among men, like unto the means for the performance of moral work, for, it is owing to them that men are enabled to do righteous deeds. and thereby become possessed of righteousness. And it is owing to their perverted action that men do sinful deeds, and thereby become sinners. And the happening thus is declared to be owing to the One, whose principle is pain (Ahriman).

The sky, the earth, the sun, the moon, and the stars are known, by their work, to be possessed of the principles connected with the formation of the creation; and the formation of the creation happened after its Creator. The sky up to the limit of the stars is as a fortification round the earth, and the space between is a field for the rivalry of the Rivals in fight. And there the Rivals permeate from within the bodies (of men) to the limits of the stars. And in the Testarpaya is a superior light-bearing creation, whereby harm is done to the work of those who are by nature hurtful. The Creator himself is not capable of harming his creation, or of promoting mutual conflict in his creation. In the

same way, the creation itself is not formed capable of mutual rivalry, but the cause of that happening is declared to be the One possessed of the principle of pain (Ahriman).

120. Exposition in the good religion regarding the greatness of Dadar Ohrmazd being due to life of all kinds.

Be it known that, just as we see that from what is a little grain a large tree grows; and with what is a little piece of wood a large house is built; and that a little eye is capable, with the great light of the sun, to see the earth and the ends thereof; and that a little thought about the soul is held precious above all things: so, the power of the promoters (of the world) acquires such ample strength for its work that in all things in heaven or earth, – whether possessed of growing, or feeble, or diminished or ruined strength, – a highly shining (and) great force becomes manifest through their powers. Owing to this we are unable to imagine the invisible greatness of the holy Dadar [Creator]. And this great power of His shows us that the possessor of such greatness is, with his wisdom, able to perceive all the powers that move the world, and, the highest strength of his (world) guiding wisdom gives us an idea of his still more mighty wisdom. Again, we perceive from his Mazdayasnian religion that that religion is the source of (all) wisdom: hereby is made manifest to us the highest superiority of the Mazdayasnian religion. When we find that in every place He rules by religion, we perceive the immense superiority of his rule. Again, when it appears to us that the holy Ohrmazd, the creator, is primeval and is the birth-giver, maker and mover (of the world), we perceive uniformly thereby that the holy Self-existent is the best governor. To perceive the greatness of the Creator, this fact is alone sufficient, that He is omnipotent to watch over all his creation.

121. Exposition in the good religion regarding Ohrmazd's desires being associated with reason.

Be it known that, it is owing to his all-comprehending reason that the designs of the holy Ohrmazd are worthy of approval. And he himself is like by reason of his improving in various ways, and continuing the march of, His creation, through the desires of his all-comprehending reason. Therefore, he is connected with the desires of Ohrmazd who, while promoting the Mazdayasnian religion, is a doer of the highest deeds connected with its rule; from whose sufficing deeds the people of the world derive everlasting benefit, the perpetual continuance of which causes adequate improvements, enables the

Blemish-giver to be fully driven out, and always secures righteousness for the people of the world.

3. Those religious teachers, who with (their) evil-intentioned religion always injure the works of people connected with the End, and with the ideas of (their) evil-intentioned religion always render many men deserving of hell, do multiform harm to the world; for, the effect of their religion is that it acts as the source of liking for hurtful deeds by believers in that religion. Hence, such a religion is said to be false in doctrine and connected with evil in relation to the End: it, therefore, should not be styled a religion.

122. Exposition in the good religion regarding good and evil religions, their origin, and the beneficial and hurtful results arising from their promulgation and currency.

2. Be it known that, the good religion, Asnehrad (innate reason), and the Being possessing the quality of Asnehrad (i.e. the good power known as Vohuman) were born together.

3. Of these, Asnehrad and the Being Vohuman possessing that quality (of Asnehrad) are born of the Spenamino. 4. And Akoman (the power with the evil mind), which is a being possessed of the blemish of Varun (perverse reason), was born together with hurtful Varun. 5. And hurtful Varun and Akoman of the evil nature of the hurtful Varun are born of the Ghanamino, who does not belong to the Original Source. The good religion is from Spenamino who is related to the Original Source. And the evil religion is from the Ghanamino. 6. And of the (two), one belonging to the good religion is known by reason, the help of reason, ways according with reason, nature according with reason, deeds according with reason (and) the light of reason that gives strength to the wise. - For, the pure reason born of the Spenamino is the doer of every benefit to good men. 7. And one belonging to the evil religion is known by unreason, the help of unreason, unreasonable conduct, unreasonable nature, unreasonable deeds (and) the darkness that gives evil strength to the unwise. For, all unreason, born of the Ghanamino, is a doer of harm of various kinds to good men. 8. And the continuance of these two (good and evil religions) is owing to them (Spenta Mainyu and Anghra Mainyu). 9. The good and pure Ameshaspands have their holy habitation in a person of the good religion so long as there is in him the full sway of Asnehrad, and the weakening sway of destructive unreason is at an end. 10. The tempting Devs have their unholy abode in a person of the evil religion so long as there is in him all the unworthy sway of

destructive unreason, and where Asnehrad is entirely non-existent. 11. And where in the world Asnehrad and destructive unreason are both (united), there is mixed rivalry for sway by both. And in proportion to the strength of the sway of Asnehrad is goodness, belief in religion, confidence in and spread of religion, the rule of the Yazads, greatness to the good and well-being to the world. And in proportion to the prevalence of the strength of destructive unreason is belief in the evil religion, the communication of its usages, the oppression of Devs, greatness to the bad, and 12 evil to the people. 12. The fruit of benefit (results) from the prevalence of the good religion. And the consequence of harm (result) from the continuance of the evil religion.

13. The fruit of benefit that results to the world from the good religion is owing to the continuance of the holy assistance of the Ameshaspands for the protection in this world of God's people from destruction by Ahriman, and to the prevalence of the good strength of the Yazads for the purpose of keeping man pure. For, men obtain liberation from hell and are improved, by human defects being put away from them. The increase in the world of the superior good qualities is owing to its (the world) being adorned with excellence. With reference to the prevalence in man of mixed powers, owing to there being in man the strength of the good attributes of virtuous disposition, the Drujs are broken and removed from him. The prevalence of sufficient righteousness among men is the cause of harm reaching to the army of Drujs, and of the Blemish-giver being made uneffulgent, and of the whole of the good creation becoming immortal in accordance with its desire.

14. The reason of the hurtful result to the world of the evil religion is this, that owing to it the Devs dwell in men, whereby all evil prevails among them, and there is death in the world, and destruction and harm to people. And owing to the prevalence of its admixture among men there is acquisition of strength by evil attributes, enfeeblement of good attributes, removal of the light of humanity from man, and the bowing of (the seeds of) evil in them for the doing of sinful deeds, and the becoming sinful of (their) souls, and the rendering the world desolate and hurtful by vice. Owing to the destruction of humanity, and the acquisition of the correlative evil and the increase of vice, the Devs acquire great strength for harming the world. The hopes entertained in the world from obedience to Devs, are related to evil that has no connection with good. The reason why the world is incapable of remaining permanent as superior creation is that it is filled with all secret evil that has no connection with good. 15. Therefore, those religious teachers who give instruction in the religion

of the Original One, keep the believers in, that religion in communion with the Original Source, and owing to the relation with the Original Source they remain aloof from the evil religion: consequently, people should consider the precepts of such religious teachers virtuous. And he whose precepts are not of the Spenamino but of the source connected with the Ghanamino, such a religious teacher is said to be the source of all sin, and the chief of all sinners, and the most wicked among the wicked.

123. Exposition in the good religion regarding, the things of this world; the creation of (those) things; the work relating to them; and the befriending, the origin, the bestowal, the ways, (and) the bodily envelope, of their existence; and the vigor of their existence, and the means that cause them injury; and how there is harm to life; and how the destroyers reach into things; and whether there is reimprovement for them; and, if they will be reimproved, whether the improved forms will be similar to their present forms, or whether the soul as it exists in this world will (then) have a different body; the cause of (man's) becoming in this world worthy of the invisible world, and of his being on the side of the invisible world, more than of this world, and of his being possessed of the strength of invisible Yazads, and having secret promptings towards the power in the heart (Vakhsh, i.e. conscience); and how he obtains, each from the other, satisfaction through invisible relations; and how long the two invisibles, Yazads and Devs, who are over him, remain so, and why (they) are separated from each other; and the reason why the creatures of this world have been created, (some) before and (some) after; and that through which there is permanency and improvement of the creatures of this world; and why the man who amends the blemishes of the people is the best (man); (and) the quarter from which the purification of the world, which is to happen through its purifier from blemishes, will come; and what are the powers that approve of the final improvement and the final destruction of the world.

2. Be it known that this world is perceived by the bodily eye, and the (invisible) creation within it does the work of inciting to contest. And the inciter is (a power) that opposes the creation and keeps it under ; and the formation of (this) relation is for perpetual good conduct; and its work is that of its Creator. The explanation of this is that there is no deed done by the people of this world which does not suppress the incitement (to evil). The people inclined towards this world do every thing after looking into it. And the people of this world see everything with the bodily eyes and do (everything) with the bodily hands. This world has been created by the Creator, Dadar. The

power, whose work (course) it is to promote the growth of the creation, has given to it, in the religion, the appellation of life. The root of all the various remedies of the people of this world is known to be digestion. And the Dadar first created His creation. And (the things) that are the doers of proportioned (regulated) acts relating to it, do them because of life. In the religion, they are called the continuators of life. And they are the four elements of life, – air, fire, water and earth. And they are the source of the constitution and form of the people of this earth. Secondly, they are called continuators of life because of the work of continuing life which is connected with the prescience of the Dadar. And these four elements are considered to be the regulators of the mixture of the living body. Thirdly, in order to perform the higher work of the Dadar, the farohar and the soul are, along with the regulating elements, the associates of this world. As all men, cattle, and other good, living creatures owe their bodies to them, so will they (the creatures), through them, have (their) final bodies bestowed upon them. If, in the bodies of living creatures, they (the elements) are possessed of the strength of the One, they are connected with him; but, if there is in them the influence of the Other, they become of a disposition the reverse of uniform. Particularly, for living beings to have thoughts of harm, is owing to their Harm-doer (Anghra Mainyu). For, of the two (invisible powers), one brings evil and originates disease, the other gives liberation from them. And owing to the connection of the Harm-doer (Anghra Mainyu) with life, and through all his injurious progeny, the bloom of the frame and body of people is destroyed. Whatever (thing) deteriorates, does so owing to its separation from its original. The regulated (and) true forces of the elements are the doers of the work of the principle that keeps different things towards their Oreator; and, that whatever thing becomes deteriorated through the Dev-creation might not be destroyed, (they), through the power of the Dadar, so re-form it again a second time that it becomes like unto what it was at first. Those things which are reformed, become so through the success vouchsafed to them from the pure Original. And those which are aloof from the Original (Source), have obtained success through the Blemish-giver.

Those things that are connected with the mixed Source (Anghra Mainyu) are separated again, through the perfect prescience and perfect power of the Dadar, from the evil relation of that Source, by those true forces (of the elements). And these true forces regulate things through the obedient elements. In this world, the thing that is of the way of the mainyus (invisible powers) is the soul that dwells in the body. And the invisible power that is in the soul, to help it and make it behave properly in this world, is the conscience that gives warnings to walk in the good path. The soul, as it keeps the body alive

and gives it the power to perceive, in this world, so it makes the body walk towards the mainyus and keeps it on the side of the mainyus. The soul, as it keeps the body alive in this world, so it keeps its eye on those bodies that do not act according to law, and instructs them in the matter, through the invisible powers that make them act according to law. Of the regulated things in the body, whichever becomes ill-regulated is perceived by the eye of the soul. The power that is invisible perceives through the eye of the soul. The invisible, improving powers are as a great strength to the soul. And these powers of the soul are imagination, intelligence and understanding. And they dwell with the soul.

The soul and conscience (Vakhsh, i.e. the power that guides man in the right path), in all their doings, perceive and gain success through the instrumentality of the above three invisible powers. The soul and farohar are because of conscience (Vakhsh); and it is also owing to conscience that the soul and farohar perceive; and conscience is the eye (of souls and farohars). And the soul and farohar perceive each other through the eye of conscience. And the soul performs the work relating to (its) wishes, and the farohar prevails in the vigor of its own work, through conscience. When the soul is itself possessed of conscience, then, owing to that power, the spirit perceives through the soul, and when conscience keeps perceiving through the soul, then both (conscience and the soul) perform works fit to be approved. It is owing to its having within it the power, conscience, that a farohar is possessed of help-giving and victorious energy. Whatever perception the soul has of the work to be done in relation to its wishes is owing to the predominating farohar. Generally conscience is intended to improve the soul. And the improving powers, farohar and conscience, reside the one with the other, owing to the soul.

When each of the three (soul, farohar and conscience) is in harmony with the other, it is full of vigor. Man improves because of the air of life. And the farohar keeps the air of life [breath] bright through the instrumentality of the predominating fire, It is owing to the brightness (vigor) of the air of life that the body enjoys life. The soul (lodged) in the semblance of the body, keeps the body spying and moving, by means of the conscience-possessing intelligence. And (as long as the soul) is in harmony with conscience, so long it improves itself for the invisible state. And its (the soul's) other companions are all intended for the improvement of man through the connection with farohar and conscience, and they reside with the pure soul after it has passed from the body. When the soul becomes sinful, *bôd*, (intelligence) and farohar (these two powers) separate from it,

and they immediately become invisible to the sinful (soul).

Again, the knowledge of the existence of Yazads and Devs is owing to religion. The existence (residence), in (man), of Yazads is owing to the power that incites to virtue, and to intelligence; and the existence (residence) of Devs is owing to the power that incites to evil, and to perverse intelligence. As the evidence that these two kinds of invisible powers (Yazads and Devs) preside in man's body (nature) is known (to us), so it is also known to us that, owing to (man's) belonging to the opposite side by reason of the connection with related things, those invisible powers separate from him. He who is on the side of the Yazads, is possessed of the wisdom of the invisible world pertaining to immortal life; and he who is on the aide of the Devs is possessed of the wicked intelligence of the invisible world pertaining to the wicked perishable life. And the soul of man thereby becomes righteous or sinful. It is owing to the influence of the connection with the Yazads that the soul (of man) becomes righteous, and he who passes his life in such (connection) is possessed of the wisdom (requisite) for the holiness of Yazads, and of an immortal soul. And it is owing to the influence of the connection with Devs that the soul (of man) becomes sinful, for, he who passes his life in such (connection) is possessed of the evil intelligence (requisite) for the sinfulness of Devs, and of immortal soul.

Of those who hold relations with these two existences, those who bear higher witness (i.e. are righteous) possess reason and wisdom like that of the Yazads; and those, who are possessed of evil intelligence like that of the Devs and Drujs, are Dev-like men. Among men who exist for these two invisibles, those who have wisdom are of the source of the Yazads: and those who have evil intelligence are of the source of the Devs. And from this we obtain knowledge about the supervisors (Yazads and Devs) of men.

The heavens, water, the earth, trees, cattle and men are considered as creations belonging to this world. Of these, water was created after the creation of the heavens, and upon that (water), as the power that keeps its formation in a uniform condition, blows continually the invisible wind of heavenly nature.

After water the earth, after (it) the trees, after (them) cattle, and at last man was created. The habitation of these five things is between the heavens. And all these things are known to be always (in a) proper (state) by keeping on the side of their source. The extension and diffusion of water in all things is owing to the wind that is (or blows) below the *Satar paya* [that part of the heavens where the stars are located]. Around the earth, above and below, is all the creation. The

growth of vegetation on the earth, its improvement and construction- is owing to water. Because of vegetation, there are cattle, and because of the assistance of cattle, there are men. Of the creatures of this world, the best is man ; and among men, the monarch, whose rule is good, is the cause of the bestowal upon the men of this world of the immeasurably shining (abode of heaven, which is) nearest the Creator. And that monarch, owing to the shining forth of the light (of true religion), is the destroyer of the connection of unholy things. And so long as he (the monarch) possesses the potency of the light of pure improvement (i.e. is a firm believer in the true religion), so long he is wealthy. And owing to that wealth, he gains access to the presence of the Dadar and contrives remedies for the living creation of this world.

The four elements, air, fire, water and earth, are the chief sources of the continuance of life, of the permanence of life, and of uniform action. It is owing to these law-observing elements that (our) bodies keep (their) paths. And it is owing to them alone that (our) bodies are enabled to effect their passage at the End. That is, those men of this world who live in accordance with thoughts of the End, do so owing to the law-observing elements. The people of this world do not render it deformed through their unblemished worldly disposition and through the unblemished works of the creator, Ohrmazd, but they become deformers of it through the blemishes of the Blemish-giver. And one becomes a purifier of the world from blemishes (vices) by driving out of it Ahriman, the deformer of it.

They who give purity to the world are known as benefactors of life and as possessed of the power of immortality required for the day of judgment. It is through religious teachers who accept these doctrines that the world is enabled to exist without blemishes, and that strength, which improves the world, resides with man. Again, it is owing to the wish to see (their) Creator, and the performance of works relating to immortality, that those possessed of similar dispositions are enabled to associate with each other. And thereby the tutelary shining Farohars obtain pleasure, and the co-related shining things acquire superior powers, and men acquire the highest thoughts relating to the Creator. And owing to these high thoughts the Blemish-giver is driven away, and means are taken to aid creation. And thereby this world attains to the fullness of the providence of Dadar, causes injury to the destroying blemish-giver, and makes the people of the world behave well in (their) deeds.

124. Exposition in the good religion regarding the battle of the world, the place of the battle, those who join in the battle, the commander or lord of the battle, the doer of the battle, the suppresser of the battle, the liberator from the battle, the (person) injured by the battle, the continuer of the battle, and the end of the battle.

Be it known that, the battle of the world is the doing of the Estranged One. The place of battle is the place of meeting of the rivals in the battle. And its bounds reach the *Satar paya*. Those who join in the battle are the people of this world. The commander (lord) of the battle is, among men, the bid of men, a good ruler or king, and the dastur of the religion possessed of good wisdom. The originator (doer) of the battle is the Mainyu of evil understanding (Anghra Mainyu). And the suppresser of the battle is the Mainyu of the good wisdom (Spenta Mainyu). The liberator from the battle is the holy religious teacher. The person injured in the battle is the sinful man. The continuer of the battle is the Creator Ohrmazd. And the end of the battle is (secured) by man's conducting himself in accordance with the wishes of Providence, through the givers (Yazads) of heavenly strength to the creation. When injury is caused to the Blemish-giver, the diminishers of the good creation become broken of array and impaired of strength. And thereby the reward of everlasting immortality is obtained.

125. Exposition in the good religion regarding how this worldly abode may be cleared (improved) of those belonging to the evil religion and of the danger connected with the evil religion by means of the ascendancy of the good religion, and how the servants of the evil religion and the continuators of it may be reformed.

Be it known that, the Creator Ohrmazd has, to protect the creatures of this world from Devs that cause harm to the creation, and to improve the existence of and maintain the heavens, the earth, the blowing winds, the flowing waters, the growing trees, the cattle and men and other things, created several Yazads. They constantly make known thoughts calculated for the higher strength of the good religion, and the good (forms of) worship pertaining to it, and the ways of improving the people, to the servants of that religion. And these Yazads do perpetual battle with the Devs, because of their opposing the world, and causing injury and harm thereto, and

crushing the creation and making it perishable. And in this they (the Yazads) are successful by means of keeping current the good religion among the servants of the good religion, and of the great prevalence of the recitations and the good worship of that religion. Owing to the recitations of the good religion, the ascendancy of the Yazads is increased. But if in this world the people prefer the deeds of the evil religion, the Devs thereby acquire greater strength. For, through those believers in the evil religion, the purity of water is destroyed, and, also, through those believers in the evil religion unholiness and death are increased. Therefore, it is declared that those belonging to the evil religion should in this world be made to accept the good religion, and should be reformed by means of the right understanding of the servants of that (religion). For, owing to the evil religion, they are harmers of the power that raises to a superior state, and keep themselves under the control of the power of the antagonist who wounds.

126. Exposition in the good religion regarding the manifestation of evil and of the religion of Devs being particularly due to the perverse Source.

2. Be it known that, the manifestation of evil is owing to the control of the evil Source. In the same manner, it is owing to the existence of an evil Source that the religion of Devs is promulgated. Therefore, to obtain a knowledge of the Lord of religion (Ohrmazd.), are (given two eyes): of these one eye is to discern religious natures, and the other eye is to discern the soul independently of form, and these eyes are innate (original). The eye which is intended to see the semblance of the soul, is intended to see through reflection; and the other eye which is intended to acquire knowledge from religious natures, is intended to obtain knowledge without discussion (i.e. by observation and not through reflection). Of these, one eye is for discerning things by good similitudes, and the other possesses similitudes for discernment. Again, through eyes of (these) two kinds, men become believers in (holders of) the religion of either one who is of evil similitude (Anghra Mainyu), or of one who is without the religion of Devs (Spenta Mainyu). Religious men are of ten kinds, and detailed explanation regarding them is given in the chapter relating to them*. The eyeing (or discernment of the Lord of religion) through religious natures (persons), is by observation of those men who, keep people, in any degree, connected with religion. And the (man) possessed of religious illustrations is the wise, virtuous ruler or the holy priest. And they, being of superior rank, and informing (men) of the greatness to be obtained in the coming world, are (considered) in

this world as of the nature of the holy Ohrmazd. The eye of the soul that sees independently of form, that innate (original) eye, owes its existence to the connection with the good-thinking power that shines in the conscience (heart) of want. The soul, before it enters into its bodily state, has the inborn power of seeing the invisible world unobstructed; hence as man, in the bodily state, obtains the power of speech by means of reflection, so it (the soul) always perceives the design of the dark cloud of this world. To perceive the soul in the bodily form, there is the eye of reflection. And it is owing to the power of speech (derived) through the eye of reflection that man is possessed of the means of wisdom. (And as) the Creator of the world is such because of having created the world, (so) man becomes possessed of unobjectionable understanding, by means of a knowledge of the immortality-giving religion. And man becomes a believer in the religion, through good illustrations (comparisons) relating to religion and persons possessing such illustrations, (and) the testimony of conscience.

3. Among the sources according to which (men) are declared to be of evil comparison, or unpossessed of the religion of Devs, the source of evil intelligence and of sin, is not (capable) of a good comparison (being instituted respecting it). And the source that is unpossessed of the religion of Devs is allied to wisdom and righteousness. And of them to one source is due the greater manifestation of the relations with the excellencies of Ohrmazd. And to the other pain-causing source is due the manifestation of the devilish religion and the harm of the perverted source (Anghra Mainyu). And (man) is known to be an invoker of the religion of evil comparisons, or of (the religion) without Devs, according to the evil or good comparisons of (which) that religion (is capable). For the man on the side of the good religion to appear in the religion of Devs, is due to (his) not securing good strength and good times, owing to the prevalence of him of the perverted source and the insignificant (Anghra Mainyu). For men belonging to the Original Source, not to remain within the bounds of law, is owing to such a perverted and pain-causing source, possessed of the religion of Devs. If that was not so, religion-holding man could not be called irreligious (infidel).

127. Exposition in the good religion regarding the Lord from whom everything hopes but who himself wants not from anything ; who is in every (thing) but in whom there is no thing; the Lord who guides all but who is not to be guided by any.

Be it known that, all things come into existence from nothing for

their(own proper) work. And every thing at its proper time has a reason for its existence. There is nothing made at the wrong time. The things that have come into existence in this manner are unable to acquire existence (of themselves). And time is for no one except these things. The Self-existent is in want of nothing. Though the Lord is himself in every thiug, yet He is not visible anywhere. He himself guides every thing, but without the wisdom of Ohrmazd no one can guide anything.

128. Exposition in the good religion regarding the improvement of man's, life.

Be it known that, the existence of man is owing to there being a soul in him. And the soul resides in the body because of the help of the victorious (Yazads). And it is victorious because of the hope of liberation. It is owing to the warnings obtained from warning-giving conscience, and the improving power obtained for attaining to the final improvement, that (man) renders the Blemish-giver lusterless. Thereby man's life becomes possessed of the strength that succeeds in the hope of liberating (him) from the hardships he might encounter at the time of the final improvement. The strength pertaining to improvement is the strength which improves man before his undergoing, for (his) final improvement, the everlasting torments inflicted in hell owing to sinful religious teachers, and whereby the creation of the Blemish-giver becomes hopeless and is destroyed by the overpowering soul Men die when the soul passes away from the body, and the body of man that had life becomes destroyed. Other people (than those belonging to the good religion) who are declared liable to punishment are so declared owing to the impostures of their religious teachers, and the particulars regarding the matter are given in the chapter connected with it.

129. Exposition in the good religion regarding that monarchy which puts great difficulties in the way of the efforts of Anghra Mainyu.

2. Be it known that, the existence of a monarchy that causes great harm to the efforts (doings) of Anghra Mainyu is mostly due to there being in a man, in equal proportions, the strength of both grandeur of rule and majesty (*khoreh*) of religion. And thereby the connection of Anghra Mainyu is diminished. For, by the union of rule and religion, ad rule becomes glorious by the greater strength (of religion), so religion becomes glorious by the greater strength (of rule). 3. If Zartosht, with the superior power of religious majesty (*khoreh*) that

was in him, had possessed the more potent glory (pertaining to rule) that was in Jamshed (the prevalence of) Anghra Mainyu would have decreased in the world, and it would have been soon freed from the Blemish-giver: and all the people in the world would, along with the good religion, have possessed pre-eminent dominion. (For), if there is a union of good religion and good rule the world becomes impotent in vice, more virtuous, a decreaser of danger, very helpful, very holy, without sin, an averter of peril, a strengthener of good men, and an imperiller and weakener of evil men. And (such a ruler) improves and adorns the world by prosperity (and) the people by natural joys and everlasting goodness. When both these (religious and kingly) khorehs (majesties) are obtained in perfection by the same person, the Blemish-giver will be fully destroyed, the people will obtain purity, and will be freed (from the Blemish-giver), and thereby will final improvement be effected. Soshyant will obtain the ownership of both these khorehs (majesties) together, for the purpose of propagating the good religion, And he will perform all beneficial things relating to the matter. Again, the immense efforts which will be kept up by him will be (directed) to the work of giving prosperity to the generous, power to the wise and justice to the just.

130. Exposition in the good religion regarding Him who is in every thing and over every thing; and who obeys not through anything or for anything ; that is, He is above every thing that makes the world to go on, and all things go on because of Him.

Be it known that, the lord who is in all things and over every (thing), and who obeys no one and for no one, is the omniscient omnipotent, and all-owning Creator Ohrmazd himself; – the Lord who obeys no one, but is the master of all; who is uncreated, but the Creator of all; who holds no kinship, but is the highest (of all); who subserves not., but is the lord; who is not a disciple, but is the teacher; who is not destitute, but able; who is not (meant) for protection, but is the protector; who is not mansion-less, but is a possessor of mansions; who is (exists) not to know, but is the originator of knowledge himself; who is not improveable, but is the improver; who is not a receiver of gifts, but the maker of gifts; who is not to obtain happiness, but is the giver of happiness; who works not with associates but works alone; who is not to be judged or weighed, but is the judge and weigher; who is not to be moved, but is the mover of others. Among things one is superior to another, and over all those things the Creator, Ohrmazd, is superior. Every inferior thing is (to be found) among things inferior to Him, thus: – the superior over a

servant is a master; the superior over a child is a father; the superior over a kinsman is an ancestor; the superior over a dependent is a lord the superior over a disciple is a teacher; the superior over one not wealthy is one who is wealthy; the superior over one requiring protection is a protector; the superior over one who has no abode is a possessor of an abode; the superior over one requiring wisdom is a giver of wisdom; the superior over a thing susceptible of improvement is its improver; the superior over a student is his teacher; the superior over one who receives gifts is a maker of gifts; the superior over one intended for happiness is a giver of happiness; the superior over one working with another is one who works alone; the superior over one liable to be judged or weighed is one who weighs; and, the superior over a thing requiring to be moved is its mover but the Creator, Ohrmazd is superior over all things. Again, the Creator, Ohrmazd; by means of his all-comprehending, intelligent nature, makes all things, that cannot be managed through any one or by any one proceed according to law. Those who have not in them the regulated intelligence of the Lord, and His knowledge of every thought, are unable, without perfect knowledge, to guide any thing relating to themselves.

131. Exposition in the good religion regarding the things fitted for the acquisition of complete knowledge.

Be it known that, there are ten superior things fitted for the acquisition of complete knowledge:

- a joyous life,
- the contact of wealth,
- the increase of gains,
- the permanency of happiness,
- splendour-possessing rule,
- fulfilment of hopes,
- a life of perfect ease,
- naturally willing (spontaneous) love of dependents,
- a trustworthy friend who gives good advice, and,
- a helper who renders good help in time of grief &c.

Upon these things depends improvement. A joyous life is (consists in) health without fear. Wealth and increase of gains depend upon the degree of natural intelligence. Stability of happiness depends upon prayers to the Self-existent and retirement. Shining rule is due to innate wisdom. The acquisition of the love of dependents depends

upon keeping them pleased. Renown depends upon a name being heard in distant places. Fulfillment of desires depends upon good intentions. A life of complete me depends upon being contented with what (we) get. A good friend is a good, far-seeing friend who preserves secrets and points out blemishes. The advice of a man of improved disposition is worthy to be believed. A helper who renders good help is one who speaks with sense, and gives such help as improves men. All these things are obtained by being firm in the religion of the holy Self-existent with true-hearted love. The man who has obtained these ten superior things, is far-seeing with adequate wisdom and of (high) rank.

132. Exposition in. the good religion regarding the obtaining of life by the 1 creation, and the alteration of life by the creation.

Be it known that leaders of religion have declared, from expositions in the good religion, that the creator of all is the holy Ohrmazd. And religion is the wisdom of the Lord. His abode in this world is in the man possessing the strength of goodness. And the pure creation of all the Yazads constitutes His assembly (court). The existence of the creator, Ohrmazd. is (manifested) by the formation of the creation. The wisdom pertaining to His religion is intended to give a knowledge of his wishes and works. And His place of meeting is in the building devoted, in accordance with the religion, by the people (to him). The alteration of life by the creation is (effected) in this way, that when the Lord has no existence (abiding-place) in a man, that man, becoming false to the original Source from which he has derived life, becomes of the side of the perverted Source. And the invisible Yazads belonging to the Original source do not reside in that man, so that, not seeing anything, he becomes of perverted life.

133. Exposition in the good religion regarding the great benefits accruing (to the world) from the virtuous among rulers.

Be it known that there is increase of righteousness through good qualities (virtue). And it is owing to holding dominion that a virtuous man is a great increaser of righteousness, and a great benefactor of the world. As a stream of water on the top of a mountain causes delightful verdure to grow in the woods, and fire lighted on the heights of a mountain sheds light far away, so from a virtuous sovereign splendor is generated (in the world). And that sovereign alone, through his rule, always communicates virtue and glory to

other sovereigns, and himself by his government improves the world and augments the fame of the governors connected with his kingdom. And owing to his good disposition he is of one accord (with other rulers). Again, owing to the power of virtuous kings, innumerable persons imitate virtuous behavior.

The first (virtuous quality) is that connected with the good religion, for, it is owing to kings being of the good religion that innumerable people belong to the good religion.

The second (good quality) is that connected with good sense, for, it is owing to kings possessing good sense that they are able to conduct themselves and their dependants well.

The third (good quality) is that connected with a good conscience, for, it is owing to good conscience that kings acquire very high courage, and it is owing to the courage of kings that (their) enemies suffer harm, and thereby the world is protected.

The fourth (good quality) is the power of forbearance, for, it is owing to forbearance by rulers that their servants love them; and it is owing to their willingness to do the work in accordance with the commands of the ruler that the government of the people continues with safety and the people are benefited.

The fifth (good quality) is to bear good love to subjects, for, owing to want of kindness on the part of rulers, the people become their enemies, and thereby the hopes of securing kindness between rulers and subjects are cut off (and) then danger is apprehended, by the world, of a certain degree of violence from rulers, and from the people to the rulers.

The sixth (good quality) is that connected with thoughts of providing comfort for the subject people, for, kings, entertaining thoughts of procuring comfort for (their) subjects, perform very great and beneficial works for (their) present and future subjects.

The seventh (good quality) is cheerfulness of heart, for, if kings have in them (any) degree of cheerfulness, the troubles of (their) subjects are thereby averted in the best manner.

The eighth (good quality) is the constant remembrance that dominion is liable to pass away, for, remembering that dominion is liable to pass away, the king lives without pomp, and a wise king, by means of the income of transient dominion obtains the in-transient dominion connected with the soul. And that king, by providing care for (his) subjects, and keeping them prosperous, receives many blessings from the people.

The ninth (good quality) is raising the rank of persons possessing good qualities, for, owing to the king's bestowing (high) rank upon men skilled in the arts, those arts which are known to the people shine forth, and those which have not become known acquire the strength for becoming known, whereby the world is improved and embellished.

The tenth (good quality) is causing hardship to those possessing evil qualities, for, owing to the hardship inflicted by the king upon those possessed of evil qualities, those evil qualities which are being generated disappear (set), and the strength of those which have not taken birth is broken, and they cease. And the world is purified from blemishes.

The eleventh (good quality) is living united in thought with the people, for, by being united in thought with (his) subjects a king is liked by every city, and a king who is liked by (his) subjects has stability. Again, such a king peoples new cities by levying heavy taxes, and does work calculated for the prosperity of the people of the world, the benefit of the country, the acquirement of help by the people and lasting final improvement. And that his greatness might become known to kings of other countries, (he) considers it is his duty to embellish every country with great wealth and to make gifts to the people.

The twelfth (good quality) is giving meritorious commands, for it is from meritorious commands of kings that justice takes its birth, and the improvement of the world depends upon justice.

The thirteenth (good quality) is observing the practice of sitting in open court in every country, for, by kings observing the practice of sitting in open court in every country, the sweetness of sin is prevented from (approaching) sinful rulers, and their oppression is stopped, and pious rulers have hopes of wealth and the destitute of obtaining proper relief. And such kings are as a token (mark) for the doers of the work connected with immortality behaving well with reference to such work; for mendicants (dervishes) being cared for, (and) for great benefit being derived by the kingdom.

The fourteenth (good quality) is generosity, for, as water makes vegetation to bloom, so do ease-giving kings keep the creation of this world blooming by generosity. The fifteenth (good quality) is restraining of covetousness, for, he who is a restrainer of covetousness, in him the Yazads descend, and he thereby is enabled to prevent the innumerable covetous wolves of the world from openly ruining it.

The sixteenth (good quality) is the removal (prevention) by him (the king,) of mutual fear from among the people of the world, that thereby much fear might not enter into the people.

The seventeenth (good quality) is that of rewarding good men and of making them courtiers and nobles (men of rank), for, owing to good men getting rank and leadership from the king, every vice retires and disappears (sets), and every virtue (goodness) blossoms and advances.

The eighteenth (good quality) is the great carefulness required in appointing administrators of the kingdom (to see) whether they are good or bad (low, men), for, it is owing to kings making full inquiries as to which officers are good and which bad (low) that the connection with the people continues, and thereby the people obtain the benefits, – goodness, prosperity, and proper gifts, – (obtainable) from kings.

The nineteenth (good: quality) is keeping himself, through wisdom, in obedience to the holy Self-existent, for, by (his) keeping himself, through wisdom, in obedience to the holy Self-existent, the king's subjects remain heartily in obedience to him, and thereby the authority of kings over the people of the world attains a higher grade, their justice and commands continue and the people are greatly benefited.

134. Exposition in the good religion that the manifestation in kings of the power of improving (their) kingdom, and of the knowledge of improvement in the people, is due to their possessing the attributes of Shahrewar Ameshaspand.

Be it known that, the words denoting the attributes of Shahrewar Ameshaspand are of this kind:

Khshathrehe vairyehe, ayokhshutahe rmajdkai, thrayo, draque.

And they mean, “the lord of religion, of implements (arms), and of mercy, the possessor of the assistance of wealth, and the lord of armies (hosts). Hence, the just king, in whom there appear, for the improvement of (his) kingdom, the above powers that are as means to improvement, is, like unto the above (mentioned) attribute-possessing high being (Shahrewar Ameshaspand), the lord of religion, arms, mercy, wealth, and hosts. Again, it is well known that the king who has not one of these attributes, that is, is not possessed of the united strength of all these powers, is not fit to rule, but is the servant

of every ruler. Again, a ruler without (the essentials of) rule acquires no renown, (and) so is incapable of maintaining the religion, is possessed of useless arms, is without mercy, is incapable of acquiring riches, is without (the power of) protecting (his) subjects, and is possessed of a broken (disorganized) army. Now, a ruler who has no religion is not one who gives such commands as procure deliverance (in the coming world). His arms do harmful deeds, his mercy is that of Rumis (Romans) [rivals of the Sasanian kings] who are worthy of being harrassed, his wealth is calculated for Farehbut and Aibeubt, and. his army is not worthy of being entertained (bought) because of disobedience. The ruler without arms and power is afraid of the turbulent (disobedient), distressed by deceivers (impostors), kind to his unreformed sinful troopers, possessed of pain-augmenting riches, and without an army. The ruler who has no mercy increases (his) enemies, is worthy of being despised in accordance with the religion, his arms give good strength to the enemy, (his) wealth is liable to harm in unseen ways, and his army is desirous of separation from (deserting) him. The ruler who is without riches, is without provisions, in want, of broken arms (warlike instruments) and power, obliged to forbear with powerful wrong-doers, and possessed of a miserable and weak army. The ruler who has no army is without servants and religious men, and possessed of improper arms, and merciful to (the) passion (ate) and possessed of unprofitable wealth. A ruler becomes honorable by effecting improvements in (his) rule through the manifest, reciprocal strength of these things.

135. Exposition in the good religion regarding the people of the highest and lowest ways among the creation that approves of Khoreh, and (regarding) their conduct.

Be it known that; the persons whose conduct is calculated for the acquisition of, and whose nature is conformable to khoreh (heavenly blessings) are of these sixteen descriptions:

of these, the first is one who is desirous of a good occupation, and acknowledges the obligations (of God) for blessings received, and is contented and satisfied when they are not received. A person of this character is, among those engaged in beneficial occupation (industry) (and) receiving heavenly (natures) blessings, excellent of conduct. The second is one who is desirous of being well employed, and acknowledges (his) obligations (to God) for the resulting blessings, and is contented, but displeased when they are not received. The third is one who is desirous of engaging in a good occupation; but does not acknowledge (his) obligations (to God) for the blessings received,

and, if they are not received, is contented and without grief. The fourth is one whose wishes are for beneficial occupation, and (but) receiving the resulting blessings does not thank (God), and when they are not received is contented but sorry. (Persons) of these three ways (of life) have the same opinions as to obtaining Gods blessings by (engaging in) beneficial occupations. One (person) is he whose wishes are for evil employment (industry) and who is not thankful for the resulting blessings, and when they are not received is patient but repining. Such a man has the worst of ways, (fitted) ,for obtaining the rewards of evil industry. Another (person) is he whose wishes are for perverse industry, and who is not thankful for obtaining them (wishes), and when he does not obtain them is patient and without grief. A third (person) is he whose wishes are for perverse industry, and who is thankful on obtaining them (his wishes), and when he does not obtain them is patient, but repining. A fourth is he whose wishes are for perverse industry, and who is thankful when he obtains them (his wishes), and when he does not obtain them is patient and without repining (grief). (Persons) of these three ways (of life) have the same views regarding deriving gifts (benefits) by perverse industry. Again, of persons with other ways (of life), one is he whose desires are for (obtaining) good renown through khoreh (Gods blessings), and who is thankful for obtaining them (his desires), and when not obtained is cheerful and without repinement. Such a person is of the highest way (of life) among those who obtain renown in the good path through khoreh. Another is (he) whose wishes are for renown of the good kind through khoreh, and who is thankful for obtaining them, and when not obtained is contented, but grieved. A third is he whose wishes are for renown of the good kind through khoreh, and who is not thankful for obtaining them, and when not obtained is as contented as unrepining. A fourth is he whose wishes are for renown of the good kind through khoreh, and who is not thankful for obtaining them, and when not obtained is contented but grieved. Persons of these three descriptions have the same ways among those who approve of fame of the good kind through khoreh. Again, there is one who approves of fame of the kind opposed to khoreh, and who is not thankful for obtaining it, and when not obtained is contented, but of pained heart. Such a man is of the most wicked ways among persons who obtain renown of the kind opposed to khoreh. Another is he who approves of renown of the kind opposed to khoreh, and who is not thankful for obtaining it, and when not obtained is contented and without grief. A third is he who approves of renown opposed to khoreh, and who is thankful for obtaining it, and when it is not obtained is contented grieved. A fourth is he who approves of renown of the kind opposed to khoreh, and who is

thankful when obtaining it, and when not obtaining it is contented and ungrieved. Persons of these three ways are of one mind in obtaining renown of the kind opposed to khoreh.

136. Exposition in the good religion regarding the strong and the weak.

Be it known that, a man is considered to be of the side of (either of) the Powerful Ones (Spenta Mainyu and Anghra Mainyu) according as he deserves to be requited for deeds of a superior or of a perverse character. And the man who does not deserve to be requited for either superior or perverse deeds is not considered to be of the side of (either of) the Powerful Ones. Those who are of the side of the Powerful Ones, as also those who are without the strength derived from them, have been described by the Dasturs, on the authority of the religion, in four ways. Of these one is the man who is strong for the invisible world as well as for this world, that is, a man who is (both) intelligent, and sound in every member of (his) body. Another is the man who is strong as regards the invisible world but who is weak for this world, that is, a man who is intelligent but who is hindered in respect of the vigor of all his bodily members. The third is the man who is without the strength required for actions suited to the invisible world but who is possessed of the strength required for this world, that is, a man who is wanting in intelligence but is sound with the vigor of all his bodily members. Such a man, notwithstanding his power of speech, is not of the side of any one. For, the man who is without the strength of the invisible (world) is lacking in intelligence, and the unintelligent man is possessed neither of the strength (intelligence) of this world nor is he worthy of acquiring that strength. The fourth is the man who is without strength for the invisible world as also for this world, that is, a man who is wanting in intelligence and in the movements of all his bodily members.

137. Exposition in the good religion regarding (the fact that) the improvement of man depends on the correspondence between the givings (i.e. doings or deeds) of this world and the faith regarding the coming world, and that his deterioration depends upon connection with the destructive Power (Anghra Mainyu).

2. Be it known that, for the work of improving man, there are, in the mixed condition of things in this world, the gifts (i. e. generous deeds) connected with the coming world: and they consist in an

accordance between them and the mutually related powers (of this and the coming world): (i.e. whatever promotes the physical and spiritual happiness of man, is a work of generosity i.e. of religion). Owing to this (truth) it was that that virtuous high priest and holy teacher, Adarbad the son of Zartosht was able to expound, in the form of the Naksh (text) quoted below, to that far-sighted emperor, Yazdegard the son of Shahpuhr, the potent thoughts of religion. And (he) pointed out (the fact) that the strength of the good and evil powers, being mutually destroyed, was rendered useless; (3) for, it is owing to (his) good sense that every man in this world is known to be an improver of (his) existence through the medium of things related to both this and the invisible world. 4. And the boon of the things related to both the worlds depends on the soul remaining steadfast in this world as the associate of the invisible world. 5. Among them, (i.e. things related to both the worlds), one thing related to this world is the body (of man). And the thing related to the invisible world is the soul. And man is formed by the union of these with each other.

6. Another (thing) belonging to this world is wealth, and to the invisible world is righteousness. 7. A third (thing) belonging to this world is honor and to the invisible world is good behavior. 8. A fourth (thing) belonging to this world is dominion, and to the coming world is religion. 9. A fifth (thing) belonging to this world is well-directed generosity, and to the coming world is wisdom.

10. (Man) becomes worthy of honor through the good powers belonging to the soul. And (he) becomes possessed of riches and the highest righteousness through good movements (deeds). 11. It is owing to (his) soul that (a man's) body is well-warned. 12. And the soul (itself) remains aloof from the contact of false Drujs, owing to the connection, one with another, (of soul and body). 13. And each (soul and body) is rendered dull by the weakening of the strength of the other; for, when any of the power of the soul become enfeebled, every one of the powers of (the) body is brought to a standstill. And when harm is done to any part of the body, injury is caused to its co-related soul. Therefore, it is owing to the purity of the soul that the body pertaining to this world becomes valuable. And the acquisition of purity by the soul is through the powers of the body pertaining to this world. 14. The riches of this world are exalted when they render help to the righteousness of the coming world; (for), it is generally through the riches of this world that the acquisition of righteousness for the coming world is rendered possible. 15. Honor in this world acquires (its) value through the good movements (deeds) for the coming world. 16. And the increase of good movements (deeds) for the coming world depends on the solicitude felt for the honors of this world. 17. The

improvement of rule in this world depends on the influence exerted on the people by the religion from the invisible world. And the religion from the invisible world is continued (in this world) that rule may be maintained among the people in excellence.

18. The good gifts (deeds) of this world acquire eminence by being connected with the wisdom for the coming world. And the wisdom for the coming world depends on good gifts (deeds) in this world. 19. The body of this world is punished because of the sins of the invisible soul. And the invisible soul is separated from the body, when the body of this world is injured. 20. When the riches of this world are lost, the righteousness for the invisible world is obstructed. And it is when the righteousness for the invisible world is enfeebled by them that the contact of the riches of this world becomes improper. 21. The good movements (deeds) for the coming world are broken up when reputation in this world is lost. And when the good movements (deeds) for the coming world are broken up the connection of this world's honor with man ceases to exist.

22. When the waxing condition of rule (sovereignty) in this world is destroyed, the continuance in this world of the religion pertaining to the invisible world is prevented. And when the religion which pertains to the invisible world becomes unstable, rule (sovereignty) in this world is rendered unenduring. 23. The non-acquisition of good reward from gifts (deeds) in this world is owing to the unwise (and) enfeebled understanding connected with the invisible world. And the gifts (deeds) of this world made without a desire for (the) wisdom (of the invisible world) are undeserving of praise.

THIS IS THE NAKSH (TEXT)

This world's body is (exists) because of the soul which belongs to the invisible world.

The gifts (good deeds) of this world are (exist) because of the wisdom belonging to the invisible world.

Sovereignty (rule) in this world is (exists) because of the religion which concerns the invisible world,

Honor (reputation) in this world is (exists) because of the good movements (deeds) concerning the invisible world.

The riches of this world are (exist) because of the

righteousness belonging to the invisible world.

138. Exposition in the good religion regarding all the righteous being, from the beginnings of this world, of the side of the Source of Good, and all the sinners being of the side of the Source of Evil and holding communion with him.

Be it known that, the source of all good and the head-most promoter of all good is the Spenta Mainyu who is possessed with an exceeding desire for the goodness of the Creator, Ohrmazd. Therefore, the king, who is on the side of goodness, causes immense benefit to all the people and raises them to a high position in the invisible world through the works of this world. And he puts off harm from himself. The source of all evil and the most forward promoter of all wickedness, Anghra Mainyu of the wicked desires, is Ahriman, the injurer (of the world). Therefore, the king who is of the side of wickedness is the doer of exceeding harm to all mankind both in this world and in the coming world. And hence he is the hinderer of benefits to himself. Hence the man who in this world, through the Source of well-inclined wisdom, perpetually keeps (himself) connected with righteousness, is, as much as possible, possessed of a desire for good deeds. And, therefore, he is desirous of the income of righteousness. And the man who, in this world, through the Source of wickedly-inclined evil wisdom, keeps (himself) always connected with sin, is, as much as possible, a doer of wicked deeds. And he is possessed of the income-less desire (of sin). (Therefore), if the religion of one religious teacher, among others, (is such as to) impart wicked wishes and commandments, the religion of that religious teacher is wicked and calculated to cause injury to his community through all wickedness. Hence, the religion which is devoid of the wishes pertaining to life, is a religion which conforms to the wishes of the Unknowing and the Death-causing (Anghra Mainyu). Whoever accepts such a religion as a religion is an approver, through missing the (right) path, of a lifeless religion. It is not right to consider such a religion as a religion.

139. Exposition in the good religion regarding the power of religion among the children of men.

Be it known that, in (this) mixed (world of good and evil) the progeny of man is divided into three ranks, – the highest, the middle, and the lowest. And the particulars thereof are this-wise. The highest is superior to the middle and the lowest (rank). The middle is superior

to the lowest. The lowest of the children of men become superior to those in the highest and middle rank. And the reason generally is their firmer faith in the good religion and their greater liking (for it).

It is this-wise that, in proportion as the lowest of the progeny of men are more solicitous to remain firm in the good religion than the middle (rank) of the progeny of men, and as the middle (rank) of the progeny of men are more solicitous than the highest believers, in the same proportion are they superior (in rank to the others), owing to the greater solicitude of the one than that of the other. And it is because of their solicitude that the highest believers are of a nature like unto that of the Yazads.

Similarly, the highest of the children of men become, of their own accord, like unto the lowest of the children of men and (even) inferior to them by reason of excessive faith in the religion of evil. Those also who are the meanest and who become like unto the Devs and Drujs in their nature, are such, because of their wicked desires.

140. Exposition in the good religion regarding (religious) communion and severance.

Be it known that, men fit to hold communion with or to remain aloof from are of various kinds: of these, firstly, the communion between those obedient to God is owing to their disposition to remain in obedience to God. And the severance between those obedient to God and those disobedient to Him is owing to the disobedient disposition (of the latter) towards God. Secondly, the communion between those who obey God and the believers in the good religion is owing to their faith being that of the good religion. And their severance from those belonging to the evil religion is owing to their (of the latter) ways pertaining to the evil religion. Thirdly, those belonging to the good religion are connected with the good (i. e. the priests or Athornans) because of gifts made for the worship of God; and their separation from the wicked is owing to their (the latter) failing to worship God and to make gifts. Fourthly, of these three kinds of Mazdayasnians, those who are the highest in rank, are such, owing to the worship of God and to the acquisition of the friendship of the Yazads. And their separation from the Devs is owing to their entirely refraining from worshipping Devs and from doing the work pertaining to them.

141. Exposition in the good religion regarding two most excellent qualities connected with superior intelligence and two most wicked qualities connected with perverse intelligence.

Be it known that, it is mentioned in the religion that the two most excellent qualities pertaining to intelligence of a high order, are, liberality and love. And they pertain to God himself. And each of these (two qualities) is fostered by the other. (For), to make a gift with a pure heart to a holy man in order to secure his love is liberality. And a liking for making gifts to good men is love for holy men. Through these (qualities) man becomes connected with heaven (paradise). Similarly, there are two most evil vices pertaining to perverse intelligence of a low order, which are miserliness and animosity. Further, these two vices belong to the Devs themselves. And each of them is set off by the other. Miserliness consists in refusing to give a thing to a holy man who asks for it (merely) from animosity to the holy man (and) notwithstanding that the person has the thing in abundance. Animosity for holy men is where there is a good man worthy of securing the love of men, and instead of securing his love, enmity is shown towards him, through (a spirit of) miserliness.

142. Exposition in the good religion regarding light and darkness.

Be it known that, it is owing to light and darkness, that there is a mixture (formation) in this world of heat, cold, moisture, and dryness. And the other related varieties of created things possess them in the required degree. Thus, it is owing to them (light and darkness) that the things of this world are possessed of light, darkness, heat, cold, moisture, and dryness. Similarly, this world is shining because of light, dark because of darkness, hot because of heat, moist because of moisture, and dry because of dryness. Therefore, it is impossible for these two rivals (light and darkness) to associate with each other and for this world to wear a uniform aspect. Similarly, it is not possible, owing to many diverse ways, for this world to be the rival (antagonist) of the one (and the partisan of the other). Again heat and moisture are (exist) because of light. When this world is lighted up everything upon it is fragrant, pure, and good looking. And other (portions of the) good creation are possessed of good sway (influence). Similarly, cold and dryness are owing to darkness. When this world is in darkness everything upon it is stinking, filthy, and of sinful movement. And (other portions of the) evil creation acquire evil luster and evil sway (influence). Therefore, the antagonism of these two (light and darkness) depends upon the predominance in this (world), one over

another, of the superior powers in whom they have their different sources. Hence, one (of these powers) cannot associate (coexist) with the other. (For), one of these things (light) has a source (Spenta Mainyu) through which it fights (its fights), keeps within bounds and performs good deeds in this world. And the other thing (darkness) has a source (Anghra Mainyu) through which there is companionship with sin. From this it appears that one of these powers introduces relations with powers, good at adopting remedies and well-regulated, such as belong to the Yazads. And the other power gives (introduces) relations with the (perverse powers) connected with the cherishing of the body. This (the above) was written by the head of the religion, the virtuous Adarfarobag the son of Farokhjad, in the (book called) *A'inin Nameh* and has been introduced into what was written on the same subject in the Denkard composed by the former heads of the religion.

If the sayings of any one of the religious teachers are calculated for darkness, and are wholly devoid of light, such (sayings) are connected with darkness. And where (in the sayings of religious teachers) there is much shining of light there, there is permanence of light and disappearance (setting) of darkness. Just as where darkness shines (prevails) no object can obtain light, so as long as there is the existence of these two (Spenta Mainyu and Anghra Mainyu) holding relations with the conduct of man in this world, so long the above objects (causes) (light and darkness) will appear: but when the limit of both (Spenta Mainyu and Anghra Mainyu) is reached (completed) nothing will perish. For this reason these two are nowhere found in the same place, but one of them is always covered up or rendered lusterless (deprived of vigor) by the other. And the shutting up of the one is the manifestation of the other. As where heat is, cold cannot remain, and where moisture is, there is no dryness: so (where there is Spenta Mainyu, there Anghra Mainyu cannot remain). Hence, it is just to speak suitably of the one (Anghra Mainyu) who is deserving of being covered up and rendered lusterless by the other. For wanting the existence of heat there is cold. And wanting the existence of cold there is heat. And where there is (exists) no dryness there is moisture. And the non-existence of moisture is dryness. For this reason, without (the existence of) any one of these things the end of the action of any one (the other) cannot be made out (distinguished). Further in all the things in the world there is antagonism and a suppression of one by the other. Therefore it must be said (admitted) that all things (in this world) are for destruction.

Again (further explanation) in regard to this matter is this, that, he who is for destruction (Anghra Mainyu) will not be able to obtain the first one (Spenta Mainyu). And will not be able to be of his side. Then,

how is it possible for light and darkness to obtain (secure) each other? or how can they be of the side of each other? If things of darkness were not rendered lusterless (feeble) by light; if, similarly, cold was not destroyed by heat, these things differing from each other could have remained together. Therefore, the religious teacher who is of the side of light makes (man) open-eyed. And the religious teacher who is of the side of darkness shuts up the eyes (of man). For this reason he who does the work of destruction (sin) is spoken of (in the religion) as connected with Devs. And he who is wholly unconnected with destruction is spoken of as one who can live within (the) bounds (prescribed by Spenta Mainyu). Therefore, if (a religious teacher) is for darkness, he pertains to destruction. And for this reason in proportion as religious teachers are for darkness they are connected with Devs and hold corresponding designations (titles). For, such speeches (sermons) are made by them as if they intended to render their (followers) perishable (sinful). Therefore these religious teachers are wholly undeserving of glory. Those who belong to the Mazdayasnian religion are well able to understand both light and darkness. And (they) are able to keep themselves on the side (of Spenta Mainyu): And keep themselves on their guard against the perverse Source.

143. Exposition in the good religion as to how, from the beginning to the end of the Blemish-giver, men acquire thoughts (knowledge) regarding work connected with him.

Be it known that, thoughts (considerations) regarding the work of the Blemish-giver in connection with men, from his beginning to his end, are promulgated in the one (Mazdayasnian) religion. Therefore the man who, by means of the explanations in that religion, points out to the soul (of man) the best way for attaining superior position has for his object the suppression of perverse passions and the strengthening of virtue. In the beginning (of the world) the first person to communicate high thoughts to men doing the work pertaining to the Blemish-giver was Gayomard. And it was through the precepts (thoughts) of this one man who was the first (person) created in this world, that all men became good-thinking, good-speaking and good-doing. And it is owing to his precepts that men even now think (what is) good, speak (what is) good and do (what is) good, and will continue to be in the habit of thinking, speaking and doing the same till the time of the final improvement. And it is by means of them that whatever sinful deeds and miseries are inflicted (given) on the world by the Blemish-giver will be removed (got rid of).

And there will be final improvement of the world in consonance with the wishes of the holy Ohrmazd. And the people of this world will become free from the evil passions of the Blemish-giver, and the whole good creation will be for ever immortal and free from vice.

144. Exposition in the good religion regarding good and evil intelligence.

Be it known that it is because of wisdom that a man is a doer of good or evil deeds. He who is a doer of good deeds is possessed of good wisdom (intelligence). And he, using his wisdom for the purpose of doing good deeds, is able to keep up his connection with the One Lord with whom connection ought to be maintained. And he who is a doer of evil deeds is possessed of evil wisdom (intelligence). And he, using his wisdom in doing evil deeds, is of the way of the other one (Anghra Mainyu) (and) Farehbut. Good intelligence keeps (a man) pure of sin. For, good intelligence (wisdom) keeps (a man), in accordance with justice, aloof from secretly spoiling the people and doing them harm, and similarly, keeps (him aloof) from appropriating to himself, through the Blemish-giver, the goods and property of other. In the same way a person of good intelligence (wisdom) opposes the open plunder, and highway robbery of men's goods and property.

145. Exposition in the good religion regarding him who is the owner (i.e. King) of the world and the world's walking in the good path (way) owing to him.

Be it known that, the moving of the world in the good path depends upon the first of the two desires (inclinations) of Kings, – one, (a desire) to do good deeds and another, (a desire) to do evil deeds. For, men are enabled to maintain (themselves) because of the desire of kings to do good deeds. similarly, it is owing to the desire of Kings to do good that men are enabled to redeem their souls from hell. And thus is the world made to move in the right manner (path). But if the desire of the King be to do evil deeds) then mankind are diminished and their souls are enfeebled. And thus are the people of the world destroyed.

146. Exposition in the good religion regarding foresight, superiority, power of discrimination, wisdom, faith, belief, power of inference, sense, understanding, thought, speech and deed.

Be it known that, foresight is a knowledge of the final end of things derived from a knowledge of the religion. Superiority consists in making (creating) many things out of one. To recognize a thing out of a multitude is wisdom. To know the advantages and disadvantages of every thing is the power of discrimination. Faith and belief are the analogical indications for understanding the things which obtain (secure) life and which do not obtain life. Inference is the power to understand the object (or aim of things). Sense is the strength for preserving the internal powers. The understanding is for examining and selecting things. Thought is (given) for guiding the powers of (man) through approvable reflection. Speech is (given) for the purpose of making known what is hidden (private) in man and for describing the invisible powers. Deeds are the result of the guidance, through the members of the body (and) through wisdom, of its powers (of the body.)

147. Exposition in the good religion regarding the mutual relations of wisdom, desire and speech.

Be it known that, it is through wisdom that men possess all desires and the power of speech. Similarly, men with desires are possessed of wisdom because of the power of expressing (their thoughts) in every way. And it is through the power of speech that all men are possessed of wisdom and of the strength of desires. Without the power of speech, men with desires would not have appeared possessed of wisdom. Similarly, without wisdom, men would not have possessed desires through the power of speech. And without the power of speech men would not have appeared possessed of desires and wisdom. Hence, wisdom, desires and the power of speech become manifest through their mutual connection. Consequently, the existence of those among religious teachers who are for (on the side of) the wishes of the Creator, is destroyed because of their manifesting ignorance regarding the Creator and because of their failing to explain to the people of the world the excellencies of the Lord. And for this reason such religious teachers are not considered religious.

Further, what are known to be deeds connected with conduct are (exist) through (the instrumentality) of speech and motion. One of these is connected with desire, which has its source in man. And the other is connected with passion which has its source in fire. He whose

desires are without religion (irreligious) is not deserving of life. And he who does (his) work through the movements of the passions, is without thought (thoughtless) throughout his life. There is no work of movement for life-possessing man after the termination of his life: Similarly, previously (to birth) there is no possibility of work for the soul. After (life) is ended, nothing done (by man) is to be seen, for, without bodies, (men) are without thoughts, without objects and without end. The man who is not thankful to his Creator is not obedient to His rule and does not act in accordance with His behests. Again, every man becomes possessed of religious enthusiasm through the power of a religious teacher who excites (creates) religious enthusiasm (passion), and thereby he is enabled to remain, in faith, on the side of his Creator, the Self-Existent. Without it (religion) the Creator cannot be for the creation and the creation for its Creator. Should any one say (question): man being of the side of the appetites (desires) (i.e. appetites springing naturally in him), the (satisfaction of) appetites must be considered just; that being so, how can it (such satisfaction) be considered improper? for, unless a thing is wanted there is no necessity for it; and there is no want (felt) without desire (appetite); and unless there be one antagonistic to life there can be no liking (desire). The answer is: Any thing that is right according to the religion is (a thing that is) wise, (that) suppresses danger to the people of the world and gives them strength, and (that) drives out the power of the Blemish-giver from the creation and reduces it. And in virtue of it (man) becomes possessed of strength of a superior kind, successful in his hopes, and thankful to his Maker through the proper wishes connected with it (the religion). If the Blemish-giver were not forced out (suppressed) from among the people, because of wants (desires), there would be no diminution of him whatever. And danger could not be averted from among the people notwithstanding all proper (and) sensible measures. Hence it is a duty to avert and diminish as much as possible the power of the Blemish-giver. Again, the success of the Enemy of Life, although it does not enable (man) to help himself, yet thereby harm (emanating) from the Destroyer (possessor of death) is thrown into men to render them unworthy. Therefore, to drive him out is, for men, a victorious deed. Hence, those who, at whatever place, largely annihilate from among their people harm-causing works of the Blemish-giver and who do battle against those possessed of injurious desires have always been known to be victorious.

148. Exposition in the good religion regarding him who causes harm (to Ahriman), who causes great harm, and who does the work of causing harm: and (regarding) him who is harmed through injury caused (to him) and who is most harmed.

Be it known that, he who is possessed of the power of the Spenamino causes harm (to Ahriman). And he who is possessed of the power of the Spenamino in the highest degree does the greatest harm (to Ahriman). And that man is the doer of deeds which harm Ahriman. And that strength-possessing man causes harm to his antagonist, smites him and makes him hide himself (in the earth). He who is deserving of being harmed, who is (exists) for the work of harm and who has received harm at the hands of one most strong with the full good strength of Spenta Mainyu, is Anghra Mainyu of sinful strength. And the reason why Anghra Mainyu is deserving of the utmost harm is that he is for harming each good created thing. And those men who possess in the smallest degree the strength of Spenta Mainyu are also capable of causing harm to that harm-causing Druj (Anghra Mainyu.)

149. Exposition in the good religion as to who among men of the religion holds relations with good and with evil: and how he is to be weighed: and how he is to be distinguished.

Be it known that, it is by means of the one religion of great wisdom that the weighing and ascertainment of the men belonging to the religion who hold relations with good and with evil can be made. And these (men) are of three ways. Of these, one way is that pertaining to religious disposition: another way is that pertaining to religious habit: and the third way is that pertaining to the wisdom of the religion. Further explanation regarding these three ways is given under the sections relating to them where some (men) are considered as acting according to the law and some as acting contrary to the law. Men of these three ways, as they are doers of good deeds so are they doers of evil deeds. And they are of eight kinds.

- The first is he who is of the good religion through these three, – disposition, habit and wisdom.
- The second is he who is of the good religion through disposition and habit, but through wisdom (intelligence) is like unto one who belongs to the evil religion.
- The third is he who is of the good religion through disposition

and intelligence but is through habit of evil religion.

- The fourth is he who is of the good religion through habit and intelligence but is through disposition of evil religion.
- The fifth is he who is of the evil religion through disposition and habit but is of the good religion through wisdom (intelligence).
- The sixth is he who is like unto one belonging to the evil religion through disposition and intelligence, but is through habit of the good religion.
- The seventh is he who is of the evil religion through habit and intelligence but is through his disposition of the good religion.
- The eighth is one who is of the evil religion through the three, – disposition, habit and intelligence.

A discerning wise man is able find out by examination who among these eight kinds of men holds good and who evil relations.

150. Exposition in the good religion that the severance of him of the Evil Source (from man) is possible through the one Mazdayasnian religion, and not through the religion of Devs, of Yahudis (Jews), or through any other religion accepted in this world as a heavenly religion, such as that of Mani; for, all these religions are founded on things done with skill (art) and they are all connected with faith in the religion of base thoughts, of the One not of the Original Source (Anghra Mainyu).

Be it known that, the severance and remaining aloof (from man) of him of the Evil Source is by means of the one (Mazdayasnian) religion, and is not at all by means of the religion of Devs or that of Yahudis (Jews). For, in these (religions) it is thought that if the Other (Anghra Mainyu) is a rival, why should he be called of the Evil Source and one to be kept aloof from and one connected with Devs? for, if the Other is to be a rival of the First, (Spenta Mainyu) for limitless time, that must be said to be a reason for their being a pair connected with this world. Again, it is the belief in every religion of the Evil Source pertaining to Mani (and) accepted in this world as divine: why should it not be possible for man to become personally divine (heavenly)? For, the manifestation in man of that (divine) power is through the living thing (principle) other than the body. But each of these two religions was fabricated in this world; how can they be considered divine? All those religions which are formed of (founded on) work done with things of art repose faith in the religion, base in thought, of

him of the Evil Source. Again, it is said (thought) in those religions: when, according to compact the One (Spenta Mainyu) is to remain (in the world) for limitless time, why should the other be considered as of the Devs? Then (the answer is): notwithstanding (the existence of) numerous different compacts for limitless time in reference to each, how can they be called the colleagues of each other?⁹⁴

151. Exposition in the good religion that in the world one (man) prevails over another through good and evil deeds.

Be it known that, the deeds of men appertain to that to which their disposition appertains. In especial men's dispositions are dependent upon their religion. And their turning towards sin depends upon their doing things without attending to matters of religion. And such men are of three kinds. One that makes gifts to those who do good and does not make gifts to those who do evil deeds. The second that makes gifts to those who do good and those who do evil. The third that makes gifts to those who do evil and does not make gifts to those who do good. He who, owing to his religion and disposition, makes gifts to those who do evil and does not make gifts to those who do good, – a man of this disposition is a hinderer of that immortality which prevails in this world through the strength of the goodness of the Dadar [Creator], and is a giver of advice for evil. The man who has debased himself by the deeds (mentioned) above, has rendered himself a prisoner of hell through his disposition, and also is a great injurer of himself. Men who are very wicked hold very intimate relations with Devs and are great diminishers of the world. And thereby the people of the world become possessed of wicked morals and of wicked religion. The man who makes gifts to those who do good equally with those who do evil, thereby gets himself worshipped by many men. And that they may do their sinful deeds he makes men of perverse disposition in the world continue very much to walk in contact with sin. So, he is one who does (both) good and evil deeds. And thereby vices and immorality prevail in man; and thereby the

94 It is the opinion of men of other religions that good and evil qualities having been placed in man by God they are the complements of each other and that any act which has its origin in either of these qualities cannot be called sinful. The learned author of the Denkard has declared such religions to be opposed to the Mazdayasnian religion and to be based on the ways of Devs. For, if according to this opinion there were no difference between virtue and vice, the commandments contained in the Mazdayasnian religion about doing virtuous deeds and the warnings given to man to remain aloof from vice would be useless and what is said about the reward of virtue being happiness in the next world and of vice being misery would be untrue. Not only that, but the laws for the punishment of wicked persons enforced in courts of justice would be nugatory.

world is rendered extremely desolate, people are diminished (in numbers) through hardships and men become very sinful. And, Owing to sin that causes harm to the souls of men, and to the heavy oppression of wicked Drujs, the gifts of glory-bestowing Yazads are covered up (disappear). And thereby he, as it were, makes known the manifestation in the world of uncleanness, unholiness and hardships of various kinds; for which reason, such a man is (considered) an enemy of the people.

Further, the man who makes gifts to good men and gives no gifts to wicked men, – such a man is possessed with a desire to do (secure) to the world the benefits of the religion, and to keep up among the people ways that are (calculated) for immortality, and to turn men's dispositions towards good, and to render their (men's) intelligence fit (calculated) for good thinking, good speaking and good doing through the Wisdom whose nature it is to think, speak and do good. And (such a man), through the instrumentality of good attributes and good thought, renders the world superior, redeems the souls of men (from hell), and makes the souls and bodies of men fit for the gifts of the Creator of the world by making them walk in (the path that secures) superior benefits. Men become pure and good through the constant prevalence of religion in the world and through the firm belief of all men in religion. And thereby the world is rendered free from danger and perpetually good. And the thing that explains these (matters) to the people of the world is the pure, the good Mazdayasnian religion, adorned with all wisdom.

152. Exposition in the good religion regarding (the man) who is for himself (i.e. lives for his good) and regarding (the man) who is not for himself (i.e. does not live for his good).

Be it known that, the man whose thoughts, words, and deeds have the tendency of his Master's, and in whose heart is, through the instrumentality of the good religion, union with the Creator Ohrmazd, the highest, – that man is for himself. And that man conveys himself by means of that true path (system) to the shining mansion of perpetual goodness and complete joy. The man whose thoughts, words, and deeds are, owing to the aims of perverse intelligence, opposed to those of his Master's, – that man is, owing to the connection with the evil path (system) of perverse intelligence, of the evil religion, and is, owing to the sinful efforts of Anghra Mainyu, fitted to be a prisoner in the mansion of perpetual hardship and of complete pain. Such a man is not for himself.

153. Exposition in the good religion regarding the acquirement of complete knowledge by a man about the business of his calling.

Be it known that, the acquisition by a man of perfect knowledge of the work of his profession, and generally his success therein, happen only when he is possessed of proper thought and of concern for the Possessor of Good Gifts. And thus he stands (remains) high in the knowledge of his calling. And in every work of his he comes above (others). And the opener of his thoughts is his heart. Just as a man of successful desires is filled with great joy on account of his success, so such a man is always of uniform action (manner) in regard to his bodily powers. Further, such a man, being accustomed to reflect through intelligence, obtains a knowledge of his work (business) through the good-thinking Power. Thus, he does not feel wearied when danger, involving much trouble, comes upon him. Likewise, he does not feel elated when a higher degree of ease is experienced.

Exposition in the good religion that the king, who in the present times brings people of other religions into the Mazdayasnian religion, is one possessed of the disposition of good men, is long-lived and a preventer of the world's dangers; and that he does not give high rank to wicked people. (154)

Be it known that, the rule of the good improves the holy ordinances of religion, because the holy and refreshing precepts of religion make immoral and vicious (possessed of blemishes) men tremble. Therefore, he who keeps the people of the world refreshed (healthy and prosperous) is like unto water that is fragrant and of delicate excellence. As by means of excellence-imparting water moisture and ease can be obtained (by men) and dryness removed (driven away) from them, and as injurious water causes immediate death, so by means of the rule of good kings the people of this world will rise up again to invoke (remember) the holy Self-Existent and his invisible Yazads and to obtain their desires through the Self-Existent and his Yazads. Likewise, owing to the holy religion of such kings men obtain the means of being connected with that religion and make endeavors to know the goodness of the holy Yazad of Yazads.

The rule of wicked people is the rule of the Immoral and the Vicious (one full of blemishes). Thereby the power of the religious system of virtuous intelligent men is destroyed (set). Further, things are earned so far that (a man originally religious) performs in this world deeds known in the world as those of Farehbut and Aibibut.

And, owing to this, the man becomes as obscured (darkened) and damaged as he (before) was glorious in the world through (good) deeds. Such rule being itself (calculated) for evil (destruction), owing to it, that good man, – his glory (fame) being lessened, – is reduced to the lowest rank. Further, owing to the many troubles, injuries, and hardships caused to the people by wicked rulers there is no resurrection (rising again) for the people in this world for the remembrance of the holy Self-Existent and the invisible Yazads.

Exposition in the good religion regarding superior strength being a characteristic that raises men to the highest rank and confers luster, and inferior strength being a characteristic that brings men into a low and sinking (setting) condition. (155).

Be it known that, superior strength is like unto a characteristic that raises men to a high rank and confers luster (upon them). And men in this respect are of three kinds. Of these, (the men of) the first (kind) are those who obey the advice and directions of a person highly versed in the religion and who, making inquiries about the religion, of that religious teacher and hearing good words (matter) from him, consider themselves as inferior in rank to him. Men of the second (kind) are those who being themselves superior, with consummate thought, to those of inferior rank, impart (make a gift of) those thoughts to those who are inferior to them and raise those who are of inferior rank to superior rank in virtue (excellence). Men of the third (kind) are those who, owing to their superior aims, are superior to those of the faithful (believers in the religion) who are inferior, and who, owing to their humility – (the result) of higher obedience (to the religion), – consider themselves inferior to the others.

Further, the inferior (low) strength which carries men to inferior rank, has characteristics the opposite of those described as belonging to the above-mentioned three kinds of men. Of these the first (kind of) men are those who obey the advice and directions of a person highly versed in the religion of Devs and who, making inquiries, about religion, of that religious teacher, are zealous in the work relating to it, and consider themselves inferior to him. (Men of) the second (kind) are those who impart (make a gift of) their hateful disposition and hurtful propensities to those inferior to them, and who raise those inferior to them to a higher degree in vice. Men of the third (kind) are those who being more disobedient to God and more fond of the religion of Devs than others, notwithstanding consider themselves, owing to the meanness of their thoughts, to be inferior in high hurtfulness to those beneath them.

Exposition in the good religion regarding thoughts that impart increased luster and increased darkness to the Mazdayasnian religion. (156).

Be it known that when, under the authority of the highest religious teacher of the Zartoshti community, holy men impart religious instruction to the people of their religion, and when, heeding the words of the holy religious teacher, all men remain in obedience to him, the holy religious teacher imparts increased luster to the Mazdayasnian religion. Those who impart increased darkness to the Mazdayasnian religion are the Farehbut and Aibibut:⁹⁵ these people belong to Anghra Mainyu, and therefore, they harm people of the good religion, create enmity and dissensions among them and teach them to hate their own Dastur.

95 By Farehbut and Aibibut are to be understood those persons who, while walking themselves in the wicked path of Ahriman, sow discord and dissensions among believers in the Mazdayasnian religion, give rise to doubt, and questions in the minds of true believers by perverting and misrepresenting the precepts of that religion and lower Dasturs and mobeds in the estimation of their co-religionists by slandering and traducing them, and teach Zoroastrians to despise the Dasturs of their religion. These deceitful Ashmoghs may be of any kind; they may act as above for the promotion of their objects while professing the Mazdayasnian religion, or, being irreligious, they may be actuated by animosity to that religion.

Exposition in the good religion, regarding the origin of medicine (157):

The appropriate causes thereof, the principles of its divisions, its work and its benefits: regarding medical treatment without a knowledge of medicine resulting in illness: (regarding) the kind of physician who is meritorious, wise, and valuable in relation to his work: (regarding) a physician being wise and valuable in his work owing to right honesty and right liberality: (regarding) the test of the physician of the body consisting in the removal of the ailments of the body, and the test of the physician of the soul consisting in removing the maladies (vices) of the soul: and that the physicians of both these kinds must not be untried but tried men: that the people of a city who find it necessary to have a physician ought (in the first place) to try (him), for, they become worthy of punishment by allowing an untried physician to practice physic: that a tried physician alone should be chosen for the profession of a medical practitioner: that the physician who is an averter of the diseases of the soul and of the body deserves the name of "Baj-shak" (i.e. the destroyer of disease) and that the physician who joins (sets) the limbs (parts) of the body deserves the name of "Darvestpat" (i.e. the joiner or setter of broken parts) : that in the profession of physicians, the physician of the soul exists because of the physician of the body, and the physician of the body exists because of the physician of the soul: regarding how the physicians of these two kinds of illness and defect become capable in their professions: that medicines of various kinds are things that give strength to the people: that surgery is the work of improving (broken) parts of the body: that the surgeon is, as it were, through the instrumentality of surgery, the improver of the powers of the soul and the maintainer in proper order of the structures relating to it for the performance of beneficial works, and that, on this ground also, men have need of this physician: that to keep the body in good order for the purposes of the soul it is a duty to take medicines in due proportions: that, similarly, it is incumbent on the physician, to provide himself with materials for the preparation of medicines so as to ensure proper improvement: that he whose business it is to avert bodily ailments ought to remove bodily diseases and he whose business it is to impart, through the religion, thoughts relating to the End ought to expound the religion.

Be it known that, the source which averts disease (i.e. a physician) ought to be possessed of such forethought that he should have in him a very good knowledge of how to overcome disease and how to avert human suffering. The object of medicine is to protect the people of this world from blemish-giving defects and to ward off by proper remedies their illness in order to preserve them. If a physician (professing) to cure (avert) disease, should be ignorant of the science of medicine, such a physician will, without a knowledge of medicine, be wholly incapable of curing disease. In the religion there is contained, first, an exposition about the warding off of diseases of the body, and, secondly, advice regarding the prevention of diseases of the soul. The precepts for dispelling diseases of the soul have reference to the removal and diminution from the people, by means of the observances of the good religion, of those illnesses and shortcomings which have reached (into the world) through the power of the Blemish-Giver.

And the exposition (explanation) for the warding off of the maladies of the body has reference to the keeping aloof of the bodies of the people of this world from the illnesses of the Blemish-Giver and to the removal of their diseases, by means of the wisdom pertaining to the good religion. In (connection with) each of these systems of medicine there are two distinct sections (divisions) for rendering (the soul and body) immortal and for giving religious instruction in regard to them. The removal of the diseases pertaining to the soul, in order to render it immortal in the invisible world, is effected by means of the good religion: and all men, seeking the immortality of their souls, are enabled to remove the diseases affecting their souls, by improving their dispositions through the instrumentality of their master and king and of the head religious teacher of the community of Zartosht.

For the removal of the sufferings of the souls of men it is proper that they should be instructed (in religion), and, while prevented from evil-thinking, evil-speaking and evil-doing, should be encouraged in good-thinking, good-speaking, and good-doing; that thereby wise, religious people might, through a knowledge of the good religion, be the more enabled to improve their dispositions.

It is through the religious authority of the high priest and the meritorious commands of the king of the Zoroastrian community that men's bodies are, after being freed from the sufferings of this world, rendered immortal (i.e. freed from harm).

Similarly, it is owing to them that the diseases of men are averted and those whose bodies are being corrupted for want of (the services of) a physician are looked after and protected. The removal of every

disease affecting the human body is owing to good physicians who give the necessary instruction and who are capable of informing men as to (the means of) averting the several maladies connected with them. Again, the removal of the diseases affecting the bodies of men is effected through the Darvestpat (surgeons) whose business it is to look after those things which injure the members (of their bodies).

For the removal of the diseases of those parts of the body as also the soul which have been injured there are these things. And (these are) their religious names: – disease-averting purity; disease-averting fire ; disease-removing herbs (vegetation); disease-removing surgical instruments; essences (spirits or tinctures) that burn out disease ; and, disease-removing recitations from the Avesta. Of these, the explanation regarding the recitation of disease-removing Avesta is this that when bodily wounds, diseases and injuries of a malignant nature cannot, in spite of the adoption of various remedies, be removed, then the best remedy for casting away bodily illness, is the recitation of the Avesta. Secondly, the meaning of fire being a remover of suffering is this that the power of fire is the cause of the removal of illness arising from putrefaction and noxious gases, so that if conquering fragrant herbs be placed upon fire and the body be fumigated and warmed many ailments arising from this cause are dissipated. And thereby relief is obtained by the body. Thirdly, the meaning of pain being removed by vegetables and herbs is this that wounds, boils and tumors are cured by means of surgical instruments and tinctures (essences), and bodily illnesses of other kinds are dispelled by drinking (taking) and inhaling medicines. In removing disease by means of surgical instruments and medicinal essences, it is right that it should first be removed by means of instruments and then treated by means of essences.

The treatment of the soul is effected in three ways by recitations from the good religion, by putting faith in the good religion and by doing works relating to the good religion.

Of these (three) the strength of faith being infused into the (other) two, – recitations from and performance of the work relating to the good religion, – the diseases relating to the souls of men are enabled to be dispelled. There are two worthy persons who keep (men) in a state of security in (the) world: one of these renders the soul of man imperishable from sin, and the other preserves the body of man from disease. Whoever in the world is a remover of the sins pertaining to the souls of men and of the ailments affecting his body is deserving of the name of a physician (doctor). And whoever saves (the souls of) men from sin and their bodies from disease, he, among men, is deserving of the name of the all-saving master. Every man who,

among men, is a remover of the pain caused by the sin of the souls of men and the disease of their bodies is worthy of the name of a doctor. And, further, those among them who are physicians of the body are of two descriptions, one for the restoration of the bones of the body and the other for the cure of the body from disease. Similarly, the physicians of the soul are of two kinds : One preserves the soul and the other frees it from sin. It is in the preservation of the souls and bodies of immortal men and in the removal of their sufferings that the immortal work of physicians consists. And the benefits of it consist in the maintenance of the world in safety, purity and good discernment.

The good work of physicians connected with the End consists in securing the soul of every man from sin and his body from illness. And the benefit that results therefrom is that of keeping the bodies of men in health and of doing the work of purity of their souls. Physicians possessing thought and foresight like this ought to be appointed by the king. And the physicians, both of soul and body, versed in the good religion, should be under the control of the high physician of the soul, the priest of priests of Zoroastrians, which high priest should be pure of disposition, possessed of natural ability, an adorer of the religion, one who remembers God, believes in Ohrmazd, perceives the soul, recites the true Avesta, understands the meaning of the Avesta, is versed in the religion, is of indubitable conduct, large of heart, high of thought, a discerner of the good of thought, passionless, a destroyer of perverse thought, a suppresser of temptations, giving immediate orders for the punishment of sinners (offenders), making appropriate gifts to those worthy of the reward and portion of virtue, and a supporter of those obedient to Ohrmazd. And he (the high priest) should be one who keeps within bounds (in due proportion) these five things,-the eyes, the mouth, the tongue, the ears and the neck,-the eyes from casting an evil eye, the mouth from irregular food, the tongue from foolish speech, the ears from hearing what is improper and the neck from frequent motion : that thereby he may not be possessed of certain defects (blemishes): and the men of the four professions may not become of sinful conduct. Furthermore, he (the high priest) should be one who keeps the people harmless from injury by the Devs, points out to them (the path to) salvation and gives right decisions as between the sovereign and the subject. A true Dastur (high priest) is able, through wealth of all kinds and adequate income, to preserve the luster and the aims of the religion and to issue all commands pertaining to the religion and to bring them into force.

The physician who is the improver (restorer) of the enfeebled body by means of (medicinal) things, is the preceptor (teacher) who keeps the people of the good religion in health. Again, the physician who, in

every situation, prevails through good expedients, loves the soul, examines diseases with minuteness, reads largely, remembers what is written, and possesses great experience, is a curer of original (disease) and a victor over maladies that give pain to the body. An accomplished physician is one who is acquainted with the members of the body, knows their changes, understands the remedies for illness, is possessed of unadulterated things (i. e. drugs that are not unclean), treats patients in person, is a helping friend to them, is without envy, sweet-spoken (speaks with a sweet-tongue), undisdaining, adopts preservative and good remedies, is an enemy of illness, a friend of those who are ill, tends the sick without feeling ashamed, is harmless, free from disease, never keeps back (conceals) any kind of assistance (from the sick), a care-taker of patients with all renown, a pointer-out of remedies for maladies, is careful of (his) good name (as a physician), treats (patients) without (hope of) income (in this world) but in expectation of a good reward in the invisible world, and, listens to every circumstance that has happened (to the patient). And such (a physician) owing to the superior assistance and friendship of Airyaman, averts disease by means of the virtues of medicinal herbs, adopts good, efficacious remedies, keeps (preserves) sick persons by means of illness-dispelling regimen, and, gives happiness, flavor and ease to life by turning away the hurtfulness and the impurity of disease.

The excellence and dignity of a physician of the soul depend upon his love (fondness), in this world, for true obedience to Ardwhisht Ameshaspand while (endeavoring) to ward off diseases of the soul. And the excellence and dignity of a physician of the body depend upon his acquisition of the virtue (efficacy), from among the Yazads who ward off diseases of the body, of Airyaman the invisible power working in conjunction with Ardwhisht Ameshaspand. Further, the work among men, of him who averts diseases of the soul is of the first rank, (for) he (the physician) of the soul belongs to (i.e. is the physician of) all men, and, his principal work is to give instruction in the doing of works pertaining to the good religion and in remaining aloof from deeds of the opposite kind. And it (the work) consists in saving the soul from sin and rendering (man) pure by means of righteousness through the acquisition of the virtue (occult efficacy) of Ardwhisht Ameshaspand.

The chief work of the physician of the body has reference to the stomach of the soul-possessing body of man: hence his work it is to strengthen the stomach of the body of man by regimen and remedies, to preserve the bodies of men in safety through the occult efficacy of Airyaman, and, to cure it of disease. The removal of the sin pertaining

to the soul and the rendering it precious depends upon the strength of the body; (for,) it is owing to the existence of the body that there is cleansing of the sin of the soul. The removal of the diseases of the body and the rendering it valuable depend upon the strength of the soul: (for,) it is owing to the strength of the powers of the soul that the work of the body is performed.

The system of medicine pertaining to the soul is the religion itself. And the system of medicine pertaining to the body constitutes the strength of the powers pertaining to the religion. The merit of the physician of the soul consists in (literally, the physician of the soul becomes possessed of merit by) removing the diseases of the soul, by discovering the perverse powers of the soul and every sin connected with those powers and keeping man back from (the commission of) those sins, and by understanding how to annihilate every sin pertaining to him, break it down and keep his soul in a safe, durable condition. The merit of the physician of the body consists in improving and rendering uniformly fitting, in the manner required by medical science, the bodily members whose humors have become internally vitiated.

The trial of a physician of the soul, as to averting diseases of the soul, should be made, in respect of the necessary temper and intellectual vigor, first, among Athornans (priests), secondly, among householders, thirdly among the heads (owners) of streets, fourthly among the heads (owners) of villages and fifthly among kings. And according as he should be found qualified, (beginning) from the lowest rank, in the art of treating the soul, he should be raised in rank until he is chosen as the high priest of the community of Zartosht. He who is the highest physician of the soul ought not be tried (tested) by men, for, men of inferior abilities are incapable of testing and selecting men of superior abilities. The trial of a physician of the body, as to the art of treating the body, having first been made upon the diseased body of a Daevayasna, and the sufferer having been freed from the disease, he (the physician) should be considered an experienced physician of the body. Should he be found, in the examination for the business of removing diseases of the body from among men, to be possessed of superior abilities (literally, strength) it is proper, he should, on a sufficiency of votes, be selected for and appointed to the post of a health-conferring physician by the entire population of Iran. But if on examining him (trying his skill) upon three persons, they should (all) die, he should not be considered to have successfully passed his examination. And he should not be permitted to practice physic. The duty of a physician as regards his profession (work) is to cure men: hence a physician ought always to

visit the villages to make inquiries about the illnesses of God's creation and to (learn to) distinguish diseases. And he should visit every patient every day at a time appointed, and should, on the second day, administer superior medicine to other parts of the body of the patient and help him well with instruments.

After diagnosing the disease, he should endeavor, in order to cure the patient, (to fight) against the disease with the help of superior medicines, as if he were its enemy. And he should avert the sufferings of sick persons in such a way that, through his exertions, there should be no person affected with disease in the village whose sufferings have remained without a remedy being applied. Such a physician men should always make their companion. And his wants as regards good food, fine dress, fast horses, a house in a central elevated locality together with the funds and even the furniture required in connection with it, should be supplied. If a physician belonging to a house (attached to a family) does not possess in the house, or a physician attached to a street does not possess in the street, or a physician attached to a village does not possess in the village, or a physician attached to a city does not possess in the city, – if anywhere he does not possess the things required by him and an animal to ride upon, he will be incapable, without the necessary materials and an animal to ride upon always, applying remedies to sufferers. Therefore, in order to cure the sick, a fast-trotting horse, sufficient medicines and instruments should be supplied to a physician at fitting times.

The physicians for removing the diseases of the body are of the following five kinds: – Of these, one occupies the highest rank, one the lowest rank, and three are of intermediate rank. Of these, those who avert the diseases of men from motives of righteousness and for the sake of the renown that attends only upon them (such motives) are the best physicians. Those who are actuated by the rewards and renown of this world are (physicians) of intermediate rank; and a physician of the intermediate rank is the ordinary physician. of those who are actuated by (both) righteousness and money, the physician who has a greater love for righteousness (than for money), though he is reckoned as of intermediate rank, yet he approaches nearer to the rank of the highest physician (than the other).

Of those who are actuated by (both) money and righteousness, he who loves money more (than righteousness), – that physician of intermediate rank approaches nearer the physician of the lowest rank (than the other). Among these, the physician who looks to the renown of pure righteousness must be considered as the most noble in rank, must be relied upon and honored. And the physician who looks to be rewarded in money, – his rank as regards physicians whose reward is

righteousness is intermediate, for, his righteousness is (not pure), but mixed. And, therefore, he is possessed of mixed righteousness. And the lowest physician is he who is sinful and cruel in averting diseases.

It is enjoined in the religion that such physicians should be disapproved of and neither honored nor rewarded. As to what remuneration should be given to the physician experienced in the work of removing the diseases of the body, particulars are given in the religion of the highest to the lowest amount (to be given) for removing the diseases of the bodies of the lowest to the highest Gospand (cows, sheep, &c.), and of the bodies of the highest to the lowest men. Similarly, an untried physician is prohibited from practicing physic. In the event of an untried physician curing (a disease), nothing is mentioned about the remuneration to be paid to him; but if a man is injured (literally, wounded) by him, it is provided (mentioned) in the religion that he (the physician) should be punished for the injury and hardship inflicted on his person.

A Dastur (high priest) who has been tried and chosen is a physician for removing the diseases of the soul. And over him is the head Dastur of the whole Zartoshti community. The Darvestpat for (the whole of) Iran is the superior over the physician of the body. Of those who follow the profession of physician, the physician for the removal of suffering who belongs to the Athornan class is, as it were, a physician of the soul. And the physician for the removal of suffering who belongs to the Vastariosh class is, as it were, a physician of the body. Viewed cursorily, removing pain and bestowing health are one (and the same thing), but looked at thoughtfully there are two degrees in illness. As regards these, the going beyond bounds and becoming possessed of blemishes (vices) is the source of the illness of the soul ; and the same is also the source of the illness of the body. And the source of illness of both these kinds is Anghra Mainyu who does the work of carrying man beyond bounds and renders man possessed of blemishes.

Illness is the effect of the rivalry of the blemish-giving Anghra Mainyu seeking to render sinful the powers of the soul. To render the soul full of blemishes (vicious) there are evil understanding, deceit, injury to purity, apathy, pride, scorn, evil passions, slander, adultery, and idleness. And these things are the cause of relations with sin and evil. Of the ingredients (principles) of the body, those that originate disease in the body are cold, dryness, stinks, putrescence, hunger, thirst, old age and anxiety. And these things are the causes that render (man) ill and mortal. Those things that cause illness (to men) through their behavior are the affections and passions that mislead the soul. Thus anger of soul is (a thing) that injures the impulses that do good,

and so on. There are many kinds of ailments that enfeeble the body which have been produced by Anghra Mainyu ever since the beginning of creation. And God has commanded the power, Airyaman, to remove these ailments and as is mentioned in the Mazdayasnian religion, that Yazad cures (breaks) diseases of 4,333 kinds. The names of these diseases are given as follow: ashir, aghur, aghram, ughram, daju, tafnu (fever), saran, sarsataya, aghshi, and others which are well-known. The above-mentioned diseases have power to mix with the elements of the body. And they will endure till the time of Frashgird (resurrection).

And it is declared (in the religion) that all these diseases will, at the time of Frashgird, be destroyed and brought to an end. These bodily diseases are divided into different classes. As regards these, every ailment gives rise to ailments of other kinds. Some of these diseases are visible and these are mentioned (known) under the name of Patushak, i.e. diseases that appear outwardly (literally, come out), such as those diseases that disappear on a heavy fall of rain, and boils and others. And certain other diseases which are invisible are mentioned (known) under the name of Apatushak, i.e. diseases that do not appear outwardly, such as fever and diseases pertaining to the inner parts. In the same way the ailments of the soul are divided into two parts. (The ailments) in the first of these (parts) are designated evil attributes (vices) of the previous dispensation (intention, scheme), among which are covetousness, anger &c. The others are designated evil attributes (vices) of the after dispensation, and among them are mentioned worship of Devs and secret (sinful) deeds, and other vices.

The medical treatment of diseases of the body is declared to be by means of herbs and plants, which innumerable herbs and plants grow out of the ground. And these medicines, it is enjoined, should be administered in proportion to the strength of men. The medicine which at the present time is considered (fixed) as, among medicines, better and more excellent than all previous (medicines) is that called Arirakne kaburi. This medicine was at first highly poisonous, but at present, being administered in conjunction with other medicines, it has come to be a remedy (for disease). And whenever any poison has got into the food of man or goshpand, all that virulent poison is removed by this medicine. Moreover, it has been said that the various remedies for dispelling diseases and ailments and the new co-related (secondary) affections, and that all the most powerful articles for conferring health are derived from a tree named Gokartan which grows out of the ground in a manner different from other trees and from trees like the sandalwood tree.

And all medicines are derived from this tree named Gokartan. Again, it is mentioned (in the religion) that at the time of the final improvement men will be rendered immortal by means of the Haome Shufed [white Haoma], a tree which grows in the sea called Frakard.

Health is of two kinds: of these, one depends upon the acquisition of merit (virtue) through the good qualities of the soul and upon the improvement of the powers of the soul. The second (description of) health refers to the body: it consists in the safe-ordering of the members of the body. The necessity for the improvement of the soul arises from the dangers inherent in its powers. Thus, the power of understanding, which is a power of the soul, has (inherent) in it, as its enemy, evil sense, adultery, sins committed through ignorance of the religion and other things. And good disposition, which is the result of the power of wisdom, has in it adultery, the hostility to the soul that consists in not attending to the religion, sinful deeds that cause injury to purity, and, deceit. Again, vigor, wherein (literally, which) is the strength of the soul, has residing in it, as its enemy, the sin of Dev-worship and of doing harm to purity. Further, the power of sufficing thought, wherein (literally, which) is the strength of the soul, has mixed with it, as the enemy that causes harm to purity, the sin of Dev-worship. Similarly, with the power of politeness pertaining to the soul, is mixed, as its enemy, the vice of adultery connected with (arising from) a perverted intellect. Again, with the proper (suitable) power of sight, is mixed, as its enemy the vice of adultery connected with (arising from) a perverse intellect. In the same way, with the power of movement of the soul are mixed, as its enemies, the vices of idleness and ill-doing.

Again, with the power of silence are mixed, as its enemies, the vice of speaking about wickedness and the sin of idleness. Hence, so long as man does not improve himself (by breaking away) from contact with evil by means of contact with the improving faculties pertaining to him, so long does he remain in danger. And the powers of his soul suffer injury from that danger. It is by improving the soul by holiness; and, by making endeavors for righteousness, remaining aloof from sin; and by remaining pure without being impure that (man) is enabled to put off from his soul the dullness (unwariness) of (induced by) those whose business it is to throw (upon others) the evil of misguidedness. It is necessary to avert the ailments of the body because of the measures to be taken against the diseases of (arising from) cold and dryness which are strokes from the Blemish-Giver.

Again, blood is like unto an ornament of the body: in whatever part that blood is injured there it coagulates. And owing to cold the heat of the blood is reduced. And owing to dryness the moisture (of

the blood) is dried up. Thereby the blood that embellishes the body does not keep at all strong in the body to preserve it. And hence the creation is prevented from continuing in this world and from forming relations for Frashgird (final improvement). Those who work in accordance with the commands of God (i.e. the Yazads) give, without delay, renewed life, in the body, to the blood of the enfeebled body which has been injured, through the elements, owing to heat being suddenly covered up (driven out) by cold and moisture being destroyed by dryness. And thereby the elements behave (work) well with each other and work improvement. And the evil of cold being prevented the body again obtains moisture. And the evil of dryness being prevented the body is again remedied. That is to say that the blood and the strength of the body which, owing to some evil connection, have become injurious to life, become, through the instrumentality of the powers that develop the principles of the body, durable and improved.

It is declared (in the religion) that illness arises in the bodies of all life-possessing things through the hostility (rivalry) and the wickedness of the Blemish-Giver. And all the physical (bodily) danger (destruction) that originates in the body, does so because of the residence within it of the Power of Falsehood. And the improvement and the strength of the blood of the body depend upon its vigor (vitality). The vitality of the blood, with (the assistance of) the good physician who administers the medicines and adopts the remedies appropriate to it, confers health upon the inner as well as the outer parts of the body. And thus there is a continuance of the people and of their progeny in the world notwithstanding the state of destructive commingling of the Blemish-Giver.

Again, it is declared (in the religion) that man must, in the state of destructive commingling of the Blemish-Giver, improve himself in the way calculated to preserve himself. For improving the health of the body of man there are the elements which give form to the body. And the powers for benefiting the soul of man are akin to (resemble) Akho (the invisible power that gives foresight). It is owing to their enemy hunger that the bodily functions are in a state of want; hence, to suppress that enemy-like hunger the bodily functions ought to be helped, (for) to continue the strength of life-possessing man there is food and drink. When there is adequate food in the stomach of man he remains, owing to the assistance of the elements, strong and vigorous. Again, if there be much moisture in the food, the element of water prevails (over the other elements). That is to say that so long as there is the watery element for (to neutralize) the injuriousness of dryness, so long (man) feels no harm. And so long as there is the

element of heat for (to balance) injurious cold, so long (man) does not become cold. If the element of air preponderate in the food, it overpowers the other elements. That is to say that so long as the element of air is for weakness (i.e. counter-balances and so removes weakness) so long it does not stop the breath of man. If the element of earth preponderate in the food, that earthy element overpowers the other elements. That is to say that so long as the earthy element does not stop the breath through lassitude and keeps it free, so long it, of all the elements, improves (makes better) any of the elements which, owing to an attack of hunger, have anywhere become to any extent injuriously unhealthy.

The improvement of life (health) depends upon moderate (and) proportionate food. In the same way, where medicine is (taken) in excess proportionately to food, man is rendered lifeless by the potency of the medicine. Some medicines do good to man when taken in small quantities. And his elements obtain vigor proportionately. Among the things received from God for (the purposes of) life, mostly for the improvement of the soul, is wisdom, whereby the powers of the soul become like unto things that apply remedies to its sins and its impurities. Similarly, to keep the body in health and in right condition there are the elements as things to apply remedies, through wisdom, to its ailments and to death. Except wisdom; no other thing can annihilate the danger (to life and body). It is because there is a physician of the soul that there is a physician of the body. And it is because there is a physician of the body that there is a physician of the soul: for, it is because of the fitness of the body that the teacher of the good religion, the physician of the soul, is successful in dispelling the diseases of the soul: And it is because of the suitability of the soul that the physician learned in curing diseases of the body succeeds in dispelling diseases of the body.

Physicians (of) both (these descriptions), qualified by their abilities for their posts and the due ordering of their work, ought to be appointed by the king for dispelling the diseases pertaining to them. As regards this, the chief things to be done in removing diseases of the body are of the five kinds mentioned below: First, the setting right of the original (i.e. the body) and of existence (i.e. the soul): Secondly, making the elements work harmoniously: Thirdly, to set right again parts of the body and the soul that have been injured: Fourthly, bringing up those that have been born: Fifthly, keeping the bodily passions and disposition in regulation (order).

In the practice of physic, the work of dispelling the diseases of the body consists in protecting from harm the four elements out of which the world has been created, and in taking out from the elements of the

body increments and defects calculated to put an end to it, and in improving and preserving it by proper remedies.

The work of dispelling the diseases of the soul consists in keeping united, one with another, for the doing of good deeds, the four powers (faculties) of the soul,⁹⁶ in preserving the soul from the Sinful Enemy, and keeping back the thoughts, the speech and the deeds of men from evil-thinking, evil-speaking and evil-doing, in giving splendor to their final condition and saving souls from hell by means of good thoughts, good words and good deeds.

Exposition in the good religion regarding the duty (of man) to do in this world the work relating to the new life (in the invisible world) and to keep aloof from work that ought not to be done. (158).

Be it known that, there are two ways (distinctions) as regards what works (deeds) are to be done and what not to be done. Of these, one is the way of doing deeds with knowledge (of the religion), and the other is the way of doing things without knowledge. As regards these there are four modes of the way of doing things with knowledge; and there are eight modes of the way of doing things without knowledge. And the exposition of each of them, according to the religion, is as follows:

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Thus, it is declared (in the religion) that whoever does righteous deeds and remains aloof from sin knowingly, he, according to the religion, is, by his deeds, as holy of person as the Yazads. (Secondly) whoever knowingly does sinful deeds and remains aloof from doing righteous (deeds), he, according to the religion, is as sinful of person as the Devs. (Thirdly) whoever knowingly does both righteous and sinful deeds, is, according to the religion, (a man) of this description that he obtains good reward by doing righteousness and suffers punishment by doing sinful deeds. (Fourthly) as regards him who notwithstanding that he knows (what is right) does, of the two, neither righteous nor sinful deeds, it is declared in the religion that, not committing sin, he, in the way of justice, is without (free from) imprisonment and not doing the righteousness which was obligatory, is (deserving) of imprisonment.

Again, of those men who act without knowledge he who, without knowledge (but simply) through considerations of good behavior, does righteous deeds and remains aloof from sin, – regarding such (a man) it is declared in the religion that he, being inclined towards

96 The four powers or faculties are, Jan, Boe, Akho, and Farohar.

good, will acquire superior station by doing righteous deeds. But he who without seeing (i.e. making inquiries) does righteous deeds and remains aloof from sin will not thereby acquire greatness (in the coming world).

(Secondly) regarding him who, without knowledge (and) with (notwithstanding) thoughts of evil behavior, does righteous deeds and remains aloof from sin, it is declared, in accordance with the religion, that he, notwithstanding thoughts of evil, will be exempted from punishment.

(Thirdly) as regards him, who without thoughts pertaining to the religion does righteous deeds to obtain the reward of heaven, and despises whatever sin he may have committed and refrains from again committing the sinful deed, it is declared in the religion that notwithstanding he is inclined towards good through thoughts of good behavior, still, having committed sin, he will suffer punishment, and having remained aloof from righteousness, he will endure imprisonment.

(Fourthly) regarding him, who without knowledge, (and) with thoughts of evil behavior commits sin and remains aloof from righteousness, it is declared in the religion that being inclined to evil he, owing to commission of sin, will suffer much punishment, and owing to remaining aloof from righteousness, will endure rigorous imprisonment.

(Fifthly) regarding him who without knowledge (and) with thoughts of good behavior both does righteous deeds and commits sin, it is declared in the religion that, being inclined to good, he will, by doing righteous deeds, obtain greatness (exaltation): but if he should not have made inquiries about it (the righteous deed), he will not obtain liberation (from hell), and, having committed sin, will be a prisoner.

(Sixthly) as regards him who without knowledge (and) with thoughts of perverse behavior both does righteous deeds and commits sin, it is ordered in the religion that, being inclined towards evil, he cannot be considered to be thankful (grateful) (to his Creator) by doing righteous deeds; and, doing the deed without inquiry, he is without liberation (from hell), and, committing sin, will suffer rigorous imprisonment.

(Seventhly) with reference to him who without knowledge (and) with thoughts of good behavior, remains aloof from both (righteousness and sin), it is ordered in the religion that he, by remaining aloof from sin, will enjoy greatness, and, by remaining

aloof from righteousness, will be without imprisonment.

(Eighthly) with regard to him who without knowledge (and) with thoughts of perverse behavior remains aloof from both (righteousness and sin), it is ordered in the religion that he, owing to thoughts of perverse behavior, being inclined to evil, will, notwithstanding his remaining aloof from sin, be without greatness, and owing to remaining aloof from righteousness, will be a prisoner.

Exposition in the good religion regarding those men who (in this world) make themselves walk in immortality, and under the partnership and all the time on the side of (Spenta Mainyu and Anghra Mainyu). (159).

Be it known that, the man who keeps the Blemish-Giver away from within himself makes himself walk for immortality. And he, without taking (admitting) any portion of perverse intelligence in any of his movements, makes himself walk (guides himself) with fully intelligent habits. The tendency of each act of man has reference to the partnership (of the good and evil invisible principles). And the reason for that has been stated by the former heads of the religion to be that the income obtained by a man who guides himself through the good Mino [Spenta Mainyu] (invisible principle) is helpful of the righteousness of purity. And the income obtained by a man who guides himself by the beguilements of the evil Mino [Anghra Mainyu] is calculated for making him a prisoner through the sin of impurity. Hence, the Dadar [Creator] has, through his omniscience given to all men, from the beginning of the creation, knowledge for conducting themselves so as to diminish the Drujs. For, through the work of diminution of the Drujs there is the acquisition of final liberation for final improvement, and the manifestation (i.e. the being born) at the time of the final judgment in happiness, full majesty (khoreh) [khwarrah], and superior rank.

Exposition in the good religion as to how often the sun will shine from the highest place in the heavens in which it was created by the Dadar in the beginning of the world. (160).

Be it known that, the sun will shine four times from the highest place in the heavens where it was created by the Dadar [Creator] in the beginning of the world. And the object in so (shining) is to impart knowledge of the religion. When the Dadar first created the world he had created the sun, stationary, in the highest part of the heavens. And

it was brought down from the highest part by four stages, increasing in its face (disc) and appearing very powerful in each stage. And in that state it has been made to move that it may benefit the people and keep moving always till the time of Frashgird. Its perpetual motion is owing to the powerful design (purpose) of the Dadar, the creator of the whole world. And its return to the highest place of its first creation, where it was first created, is for (pointing out) the time of those who bring the commands that benefit the people (i.e. of the prophets).

The continued motion of the sun till the time of Frashgird and the frequency of its returns to the highest place (in the heavens) are owing to the powerful design of its creator. This design of power regarding the sun (i.e. its return to its original place and its renewed motion thence) has reference to (i.e. is a mark of) the renewed promulgation of the Mazdayasnian religion proclaimed through the holy Zartosht.

And it has reference to the determination hereafter of the millennium of Zartosht (i.e. the period for which the religion promulgated by Zartosht will endure). At this time (the sun) will pause in the first mansion (place, stage) in the heavens from which it shines, being one of the limits in returning upwards from the top which is known by the name of the first *andargah* (stage). And it will remain in this stage for 10 days and nights. At the end of the millennium of Ushedar (the sun) will return, with a more powerful design, into the second mansion (place, stage) in the heavens from which it shines being the second limit in returning upwards from the top which is known by the name of the second *andargah* (stage). And it will remain in much strength in this stage for 20 days and nights.

When the millennium of Ushedarmah comes to an end (the sun) will return, with much more powerful design, into the third mansion in the heavens from which it shines, being the third limit in returning upwards from the top which is known by the name of the third *andargah* (stage). And it will remain in much more strength in this stage for 30 days and nights. When the 57 years of Saoshyant come to an end (the sun) will return, with extremely powerful design, and will remain in the fourth mansion in the heavens from which it shines, being the fourth limit in returning upwards from the top which is known by the name of the fourth *andargah* (stage), where it was first created for conveying benefit to the people: And where it was kept in the beginning without moving. At this time when the sun will be shining in the highest stage in the heavens those who belong to Ahriman will receive harm, the resurrection will take place and the people will be purified.

(Exposition in the good religion) regarding the superior knowledge of the Mazdayasnian religion to be obtained in the three parts (of the Avesta). (161).

Be it known that, the superior knowledge of the Mazdayasnian religion given, through the three parts (of the Avesta), in the good religion, by the first head of the religion (Zartosht), is for the purpose (of pointing-out) that the deeds pertaining to Hat Mathra [scientific] and Gatha [religious] (are done) by the help of Dat [legal]; and that the deeds pertaining to Dat and Gatha are (done) by the help of Hat Mathra; and similarly, that the deeds pertaining to Hat Mathra and Dat are (done) by the help of Gatha. The (easily) understood explanation of this matter is this that in Dat is imparted superior knowledge as to how the people of this world ought to conduct themselves in this world. And Hat Mathra and Gathas are its (of Dat) means (instruments).

In the Gathas is imparted superior knowledge regarding the invisible world and the work of its inhabitants. And Hat Mathra and Dat are its means. In Hat Mathra is contained superior knowledge regarding the means for maintaining mutual relations between the people of Mino (the invisible world) and of Geti (this perishable world). And Gatha and Dat are its means. And in this manner (upon this plan) has each of the prayers in the Avesta been composed.

[That part of the Avesta which is called Dat explains how man ought, in this world, to live a life of virtue and holiness. The Gathas contain information regarding the work relating to the invisible world and its inhabitants. Hence it is as incumbent upon men to know what they should do and what they should refrain from doing in this world, as to know the nature of the invisible world and how happiness or misery can be secured there: for, without a knowledge of both these descriptions it is impossible for man to regulate his conduct in this world or to render himself worthy of the happiness of the next.

But this is not enough. Without the assistance of the invisible Yazads man is unable to act uniformly in obedience to the precepts of the religion or to improve in his moral nature; for he is drawn contrary ways by the good and evil influence of the two invisible powers, Spenta Mainyu and Anghra Mainyu: and, that he may not be drawn towards the evil power, but may remain on the side of the good power, it is necessary that he should by prayers and praises secure the assistance, the friendship, and the influence of the invisible Yazads and Ameshaspands. And the Mathra Avesta are a means to the end: a recitation of them obtains for man the love of the Yazads and Ameshaspands, whose assistance keeps him aloof from the tendencies

of Anghra Mainyu.]

Exposition in the good religion that the Dadar [Creator] will ward off the harm (stroke, blow) of Anghra Mainyu which is for (the purpose of) overcoming the creation of Spenta Mainyu, and will continue it (the creation). (162).

Be it known that, Anghra Mainyu has created (made) each of (his) dangers (harms) for the purpose of attacking the creation of Spenta Mainyu. These dangers Spenta Mainyu always lessens (diminishes) from his creation. And in these (following) five ways Spenta Mainyu makes it (the creation) to prevail (literally, to walk) over the dangers: – The first of these ways is to remove from a thing a particular kind of attack made upon it by the harm (proceeding) from Anghra Mainyu. For, as an enemy, it is the business of Anghra Mainyu to introduce cold into pure heat and dryness into pure water (moistness). And his object is, by putting an end to heat by cold and to moistness by dryness, to render lusterless the possessors of good life, to render the world useless and to prevent the people from continuing (in the world). Spenta Mainyu is an arrester of the cold which injures moistness (and) which reaches, through hostility, against pure heat. And (he) is an arrester of the dryness which harms heat (and) which reaches against pure moistness. Where cold meets (unites) with moistness, and heat meets (unites) with dryness, there is a stoppage (of respiration). (For) cold, which is an enemy of heat, going (prevailing) over heat, no heat remains within (the body); hence cold with a due (uniform) proportion of heat and moistness is a helper of the body.

Similarly, heat, which is an enemy of cold, going (prevailing) over cold, no cold remains within (the body); hence, dryness with a due (uniform) proportion of moistness and heat is a helper of the body. And their connection is (calculated) for the bettering (improvement) of the body. Owing to the union within the body of heat and moisture the body is improved, and thereby life acquires great strength and vigor. And hence Anghra Mainyu is disappointed in his intention of fabricating things (calculated) to arrest the creation of Ohrmazd. The second way is to assist the creation with good wishes against the practice obtaining in the creation of doing deeds that have in them an admixture of Druj s, and to make it profitable.

Thus Spenta Mainyu is a helper of the creation, which has united within it any of the cold and dryness of Anghra Mainyu, with the beneficial help of the union of brightness-giving heat and of moisture.

Again it is apparent from this that as the heat of Spenta Mainyu is driven out from within life-possessing beings by an increase, through the Blemish-Giver, of cold, so moisture which is the companion of heat is driven out by (an increase of) dryness (brought about by the Blemish-Giver). But through just deeds men acquire again the benefits pertaining to them. And (he, Spenta Mainyu) causes great benefit to man, through wisdom, in opposition to (as against) the vicious, blemish-possessing and ruinous (harmful) deeds of the Drujs.

The third way is (that which relates) to the continuance of man and of his progeny (in this world) notwithstanding the great risk of his being brought into a sinful state. These (dangers) fall upon the people of the world at once, in one place and at one time: thus, it is obvious that Anghra Mainyu throws evil temptations and other vices pertaining to his tyranny, through (the instrumentality) of the One (i.e. of perverse intelligence), upon all speakers of the truth, at all times, in all places and in all cities, (and that Spenta Mainyu) puts these away from the people, and, keeping them within the law, renders them of good aspect.

The fourth way (mode of procedure) (of Spenta Mainyu) is to turn back upon the Drujs the dangers (harm) caused by them for injuring the people. As the heads of enemies are broken with their (own) battle axes, so are the Devs to be smitten with their (instruments the) Drujs: In like manner as Afrasiyab, the doer of deeds in accordance with the wishes of the Devs, was tormented by the Drujs. And similarly are the Khrafstras harmed by the fall of snow. In the same way, it is declared (in the religion) that at the time when the Dadar will perform Frashgird (resurrection), Anghra Mainyu will turn back from the ambition to which he yielded and his office-bearers (work-doers) will be swallowed up, harmed, and saddened.

The fifth and best way is that which has been mentioned in the good religion regarding the guidance by the Dadar (of his creation) with consummate knowledge, and, the rendering lusterless, with adequate strength, in the time of the Frashgird, of all the sinful strength of the Darwand (i.e. the wicked one), and, the becoming existence-less and ruined of the Source of sinful powers (Anghra Mainyu), and, his non-restoration (non-improvement) a second time.

Exposition in the good religion regarding the duty (necessity) of men to respect the high pontiff and to accept his dicta. (163).

Be it known that, it is incumbent upon men to obey (believe in) the high pontiff, the expounder of the good religion, and to consider him

as the highest ruler rendering the assistance of the religion, as well as the highest emblem of the religion. Whoever among men is a servant of the Mazdayasnian religion ought to consider him as the high priest of his house, (his) street, (his) village, and (his) city.

And those among the servants of the Mazdayasnian religion who are Athornans (priests) of the good religion ought to consider him as their ornament and luster. Those who tire Arthestars (warriors) ought to consider him as their warrior's armor. Those who are Vastariosh (husbandmen) ought to deem him as the sufficing happiness of their agriculture (husbandry). And those who are (of the) Hutokhsh (merchant and artisan class) ought to look upon him as the dress they wear. Those among Athornans who receive and impart (religious) instruction are like unto the skin of the bodies of Athornans. Those who are Mobeds (priests) and Dasturs (high priests) are like unto the bones and intellect of the Athornans. Those among Athornans who are of most excellent goodness are like unto the heart of Athornans. And he among them who is superior in rank to the people-protecting king is like unto the marrow and joints of Athornans.

Accordingly they (the Mazdayasnians) should treat the Athornans of different ranks as superior in station. And (they) must understand that every good and evil that happens to them comes through them (the Athornans).

Exposition in the good religion regarding the duty of men to accept (obey) the just commands of kings and to make themselves act (in accordance with them). (164).

Be it known that, the ruler over a man's soul is his own pure conscience (heart). And the ruler over his conscience is his intellect which distinguishes good from evil. And (associated) with both these is the religion of Ohrmazd which keeps (men) completely prosperous. Supreme over each of these three superior (things) are the commands of the people-protecting king. Therefore, (Mazdayasnians) ought to keep their souls, bodies, and every (description) of this world's wealth in his service and under his control (order). And (they) must be careful to walk in (the paths of) virtue. And all men ought to keep themselves imprisoned (i.e. within bounds) because of every sin; and do all strength-giving, noble, deeds of righteousness.

Exposition in the good religion that the three descriptions of Avesta of the Mazdayasnian religion make known co-related matters. (165).

Be it known that, the (proper) understanding of the utterances in the Gathas is dependent upon Hat Mathra and Dat. And the (proper) understanding of Hat Mathra and Dat depends on the utterances in the Gathas. And the reason for it is this that there are made known in Hat Mathra and Dat many directions and many suitable punishments for those who entertain evil thoughts regarding the holy Self-Existent and who break the Lord's commandments; and the reason thereof is thus given in the Avesta composed in the form of the Gathas: The Lord of Goodness is the bestower of superior rewards on those masters of the world who remain in obedience to His commands and who keep all men like unto Him, as also on those who are the servants and subjects of such masters, for their desires (wishes) of this kind. And those who are disobedient to and who entertain evil thoughts regarding those rulers (owners) who, remaining in obedience to the holy Self-Existent, keep the persons of the people of the world and their riches in conformity with the commands of the holy Self-Existent, they, owing to their deeds, will not obtain justice or gift of any kind in (both) the worlds, but, as a reward (for their deeds) will have to endure hardships at the hands of the people of (both) the worlds.

The promulgation of Hat Mathra and of Dat was for the sake of the Gathas. And in the proportioned (metrical ?) Avesta of the Gathas it is made known to this effect that whoever walks truthfully (rightly), to him no evil will reach in the time to come. The reason for the origin of Hat Mathra is thus mentioned (in the religion) that, just as an army in thousands helps its truthful master (owner) in proportion to his truthfulness, and preserves him from harm, and thereby no harm reaches his person, so does Hat Mathra help a person of the true religion. And just as (man) becomes freed from (without) danger, (arising) from sins having the blemishes of Him of Evil Thoughts, owing to the punishment pertaining to them, and thus no harm happens to him, so is there a turning back of the punishment of sinners by the Mathra.⁹⁷ Again, the Gathas, owing to their containing a knowledge of the invisible (world) are of superior rank to the Mathra which concern the interspace (that between this world and the invisible world) and the Dat which have reference to (which possess) the wisdom of Geti (this world). Hence, it is apparent that the recitation of the Gathas in (with) Dat and Hat Mathra and of Hat

97 According to the precepts of our religion sins of various kinds are wiped out by the penitential recitation of certain appointed prayers.

Mathra and Dat in (with) the Gathas is for the reason that (man) may be without hardship.

Exposition in the good religion regarding the best and the worst times of the world and the four products (outcomes) of each. (166)

Be known that, the consideration in the world of times as best, depends upon the dispositions of all men being rendered most good through the wisdom of the servants of the religion. And the fruit of the times, improved and reformed by means of that wisdom, consists in every virtue, goodness, prosperity and righteousness. And all these ways have reference to the goodness and happiness of this world as also of the invisible world. And the consideration of times as the worst is owing to the punishment-deserving sinful dispositions of all men derived from the Yahudi [Jewish] religion. And the fruit of it has reference to the time of destruction and of the utmost wickedness. And owing to the evil intelligence and other vices (blemishes) (of that religion) each (income or acquisition) of the men of this world has reference to evil conduct, wickedness, misery, and sin, And thereby there is pain and hardship in the invisible world.

Exposition in the good religion regarding the declaration (in the religion) for the diminution of evil in all places where it may be prevalent. (167).

Be it known that, evil has been introduced by the Druj (Anghra Mainyu) into the creation of Ohrmazd to cause it harm. Hence, from the beginning of the creation to (its) end Dadar Ohrmazd will render his creation victorious over the Druj that causes it harm: and will improve (regenerate) all from evil. For, the Lord is himself aware through his foreknowledge that at the time of the End the power of the Druj will be destroyed by the creation possessed of the good strength. But the Druj will be unaware, in the beginning and the intermediate time, of his destruction at the End. But near the time of the End, when a great many of his evil powers will be destroyed, he will understand that his time will be completed (brought to an end). And at that time he will be seen striving, through despair, with all his hard-set strength. (But) when (their) time is over all the strivings of enemies are in vain. For, that will be the time for believing, virtuous persons to be (endowed), through connection with fiery strength, with more highly shining strength. After the time for the diminution of the highly wicked strength of the Druj (i.e. after such time shall have elapsed), his evil strength will not be again running and all his powers

growing oppressive as they did in the beginning, nor will he be as highly powerful as he was in the intermediate time.

Exposition in the good religion regarding the thorough non-remaining (disappearance) in man of the good disposition (habit) to make good invocations (of Yazads) owing to a cessation in him of the faculty of thought on which the practice (path), in man, of constant good remembrance (invocation, of Yazads) depends. (168)

Be it known that, there abide in man always thoughts of pure virtue (goodness). When thoughts of (leading to) harm make their residence there, then the thoughts of good remembrances (invocations) which are always in him do not stay in him at all. And thereby the man remains always without goodness (and liable to be) harmed.

Perverse thoughts having made an abode in him, good remembrances do not stay in him at all. The man who is without the harm pertaining to him (to which he is liable) and has with him all goodness is one possessed of (destined for) the dwelling-place of high (noble) paradise. And the man who, without goodness, is possessed of all harm, is possessed of (destined for) the worst hell.

Between these two abodes is Geti (this world). The man in it (this world) who has thoughts of darkness will have to descend (put-up) into the abode of servitude (hell). If a guest (stranger) is desirous, in accordance with the nature of his original ideas, to take birth in that abode which is without happiness and most harm-causing, he goes there. And the guest whose thoughts have reference to the profitable deeds that take birth in accordance with the nature of the ideas of his conscience and to similar other matters, goes to a place which is not luster-less or most harm-causing, – to the shining mansion of paradise; which mansion, free from harm, is mostly (intended) for the constant remembrance of God. And it is not a luster-less and most harmful abode, but, on the contrary, is the place where he originally was born. The man in whose thoughts there is the path of the wisdom of the religion and who has (in him) Ohrmazd's thoughts, will secure the shining and harmless abode. Again, the man who has thoughts the reverse of betaking himself to his birth-place, such a person, being defective in regard to his birth-place, will have his abode in the place which is without happiness and full of much harm.

Exposition in the good religion regarding actions which are fit to be approved, of good ceremonial (and) religious ; and opposite actions which are of evil ceremonial, and pertaining to wickedness and sorcery: and (regarding) the means for averting (the consequences of) them (the latter). (169).

Be it known that, religious deeds (works) are fit to be approved and of good ceremonial: and the reverse of them are deeds of evil ceremonial, wickedness and sorcery: and the averting (of the consequences) thereof (i.e. of the latter) is in this wise. Whoever, remaining firm on the commandments of Dadar Ohrmazd and the king, performs deeds enjoined by the religion, his dwelling-place, body, and vestments are, in accordance with the precepts of the religion, free from uncleanness of every kind, and redolent with the victorious fragrance that covers up (destroys) evil smells and smites down (breaks down) the Drujs. And into that dwelling-place, good people performing Yasna (an offering with prayers) to God, carry many shining (light-bearing), pure and fragrant things, in order to perform their good deeds, full of renown, relating to the good religion, to Athornanship (priesthood), to thinking with a mind filled with excellence, and to speaking the truth. Religious and holy persons should always remain aloof from evil. And they should not praise harm-causing Ahriman with sorcery of evil rites, pertaining to the ways of the Devs, and with wicked deeds. And should keep away from their dwelling-places, bodies, and apparel, uncleanness that reaches up imperceptibly and bad odor. For, the Yazads become sad and the Devs rejoice at men who prefer nasu (things pertaining to dead bodies) and Aher (fluid and dry matter pertaining to dead bodies). Because of the evil religion for the worship of Devs and the perverse-minded thoughts for speaking untruth and the doing of perverse deeds men put faith in Dev-worship and remember the Devs, name by name, in (during) their actions. And thereby they acquire evil renown.

The man who prefers nasu and all other things pertaining to Devs for the purposes of sorcery is the chief of sorcerers. The recognition of each of these (two descriptions of men) is (effected) by means of the intellect. And it is done in this way: – Of the two, he who belongs to the religion is unlike what is said of those who are workers in hot (burning) fire, those who walk in molten brass. (For), there is no burning of his tongue with that fiery thing, and of his feet with that fiery pyre. But, feeling not the flames of the fire, the fiery pyre is to him like unto a luster-giving thing. Again if it (the fiery pyre) is capable of punishing and inflicting pain on the body of that person, then that serves as his liberation from (the consequences of) speaking

untruth. And those persons who, through their tongue and movements, are possessed of purity, for them, there is no imprisonment of any kind. Again those persons who knowingly worship (invoke) Drujs and Devs have marks of their infidelity visible on their breasts, tongues and feet. And owing to this arrangement (for passing through molten metal) people belonging to both the religions (the holy and the unholy) will become, through the working of divine power, like unto stars in appearance. Of these (two descriptions of people) one will be punished by the fiery religious ceremony [ordeal], their original sin will be dismissed (cast off) by the burning pain. The others, who are persons who speak the truth, will be picked (winnowed) out of the speakers of falsehood and doers of false deeds, and high rank will be bestowed upon them. And thereby will they be known as separated from those who are to suffer pain.

Again, he whose life has been in accordance with the law and who has passed his life in sufficient abstinence, – his body (person) will be exempted from burning in fire and becoming useless. But he whose life has not been passed in abstinence, his body (person) will be rendered useless by means of fire. And thereby he will learn that Ahriman had made him a great deceiver.

Exposition in the good religion regarding the duty of a father to love his child from its infancy up to adolescence. (170)

Be it known that, it is a commandment of the good religion that parents should love their children very from the time they are born up to the time when they become seven years of age or more. And within these limits the child should for two or three years be reared on a milk diet. And it should not be punished for any sins it may commit from childhood up to seven years of age, for, sin does not (at that age) touch it. But all subsequent sins should, while bearing affection to the child, be checked (diminished) according to its age. In order to make his child of superior rank the father should give him due instruction to live (remain) in obedience. And the father should as far as he is able instruct the child in superior (and) perfect knowledge and raise him to a high station. For, it is the duty of a father to raise the child while young from an inferior to a superior station. And it is the duty of the child to be obedient and respectful to its father and to secure his love and keep him pleased. When the invisible power of thinking takes its birth in the child the base Devs give it base advice to become evil. Therefore, to check evil thoughts in the man and to enable him always to do long-lived deeds, and to keep his person holy, adequate knowledge of the Mazdayasnian religion should, as early as possible,

be imparted to him in order to drive away the Drujs from within him; and he should be made a religious person.

Exposition in the good religion regarding the rewards and punishments of the pious and the punishments and rewards of the sinners. (171).

Be it known that, according to the precepts of the good religion the income of righteousness is its reward. And the pains of sin must be considered its punishment. In the invisible world no man has any inducement at all for righteousness or sin. But there reward is obtained for righteousness and punishment is endured for sin. The rewards to be obtained by Darwands (sinful men), will be (so obtained) because of the remission of the punishment for their sins which (punishment) consists in the endurance (of the pains) of hell till the time of the Frashgird. And the changing (remission) of the punishment of sin beforehand depends upon the doing of righteous deeds in this world as a remedy for it. The punishment for sin that there is for holy men has reference to the non-adoption of remedial measures by them in respect of the sins attaching to them in this world And alteration in (remission of) that punishment beforehand issues out of the rewards for their righteousness.

In the investigation as to how much more righteousness than sin has the soul of the good man done, (if after deducting the sin), he remain pure, the good man will go to the good (excellent) place. And good men like these will obtain everlasting paradise as a reward for righteousness. It is declared in the Mazdayasnian religion that the people of the world are the source of every germ (root) of righteousness that is rewarded and of sin that is punished. hence, this world is a place for acquiring the gifts (blessings) of the invisible world. It is owing to their public acknowledgment in this world of their offenses and remembrance of those things which procure them the reward of righteousness in the invisible world and their remaining contented while not receiving several blessings in this world that the punishment for the sins of good men is altered (turned away). That sinners are (obliged) to bear, although unwillingly, the punishment for (their) sins is because, notwithstanding they have the power for the removal of sinful deeds, to do deeds of righteousness, and to make such deeds grow, they do not do so, and do not bear in mind, the reward of goodness and the thankfulness for it. Damage to the invisible abode is due to man's own desires.

Exposition in the good religion as to whether harm will reach the Dadar [Creator] from any place or from any thing. (172).

Be it known that, the Dadar [Creator] desires every man to have faith in the good religion and gives commands regarding it. For; if men, in this world, put faith in the good religion they will be able to diminish the Blemish-Giver. And if they be not connected with the good religion they will not be able to live (in this world), without (being exposed to) danger, in purity and with every happiness. Superior to those who make inquiries regarding religion with pleasure are those persons who, having a knowledge of the good religion, live with sincere faith in it. Men go against the commands of the Dadar and against His wishes through the sinful man who causes pain and harm among men owing to much sin connected with the Blemish-Giver. And that is the very cause of harm reaching to the Creator.

The religion of those religious teachers who are doers of any harm to the things belonging to the Dadar is connected with death and drowns the wishes and the commands of the Dadar. The sinful (man) who commits no sinful deed in this world deserves neither the reward of righteousness nor the punishment of sin. But if he should have no desire to annul the commands of the Dadar, (and) on the contrary does deeds connected with the wishes and the commands (of the Dadar), he will obtain the reward for righteousness notwithstanding that he is (of a) sinful (religion). And he is not deserving of the punishment of sin. If a (man of a) sinful (religion) do not annul (set aside) the commands of the Dadar by his own wishes – it is said of him in the religion that that man in his desires is a co-helper in the commands of the Dadar. For, the religion which is said to be (to proceed) from deceitful man is considered to be no religion.

Exposition in the good religion that roots are (proceed) from fruits, and fruits from roots. (173).

Be it known that, the manifestation of the existence of roots is owing to fruits. And according as the root is, so are its proper fruits possessed of honesty. And they are, in their kind, good looking or ill looking, good smelling or evil smelling, in eating of good taste or bad taste, in vigor healthful or feeble of aspect according as are their roots.

They whose lives pertain to Darkness (Anghra Mainyu) have a nature like its (nature). And by the fruit that pertains to it harm is caused to the life of every thing. The nature of the fruit resembles that of its root. And those who belong to the Dark Root, – these, in this world, owing to the union of his evil intelligence, are of evil

understanding; and owing to the connection with (his) sinful state, are known as sinners. And those who belong to the root, Ohrmazd, these owing to the connection of His wisdom, are wise, and owing to the connection of his righteousness, are righteous. Hence, those who belong to the Yahudi [Jewish] religion cannot become possessed of relations with the one proper Root (Source). For, wisdom and evil-understanding are not one in body (person, nature). Hence, should one by nature wise, appear possessed of evil-understanding, that is owing to the Root of evil-understanding. For, He of the evil understanding is the cause of the sin pertaining to him. Hence, the nature (personality) that is a doer of sinful deeds does not at all belong to the pure Spenta Mainyu, but it surely must belong to Anghra Mainyu.

Exposition in the good religion as to who is possessed of the desire to obtain liberation; and what his name is (as given) in the Avesta; and who it is who makes (men) possessed of a desire for liberation; and what is the reason for making (men) possessed of a desire for liberation; and why is (a man) possessed of a desire for liberation not inclined to have a liking for the ways of his enemy; and from whom and why are benefit and harm (to come) to him; and what great benefit is to be derived by the people thereby. (174).

Be it known that, that which is possessed of a desire to obtain liberation (from hell) is man in this world. And in the Avesta he is styled *Ahue ast humanand*, which means "the owner (master) of the body, the lord of thought."

It is in the power (within the rule) of man, possessed of a desire for liberation, to guide himself towards the wishes of the soul and to do the superior work relating thereto. No other (portion of the) creation in this world (except man), thus rules as it pleases. When one among the Yazads is the lord (owner) of man, why should not man, walk in the direction of that lord? It is the duty of man to make himself walk in the direction of the Self-Existent because it is through the Lord that he has taken birth in this world. It is by having within himself the invisible Yazads that man is enabled, owing to the invisible Yazads, to keep himself possessed of the body of (for) this world.

He who makes (man) possessed of the desire for liberation is the creator Ohrmazd. Rule, for man, depends upon having a desire for liberation. Men become possessed of superior desires by approving righteousness and disapproving sin. The aim of the Dadar has

reference to the desire for liberation. The eye of conscience keeps man seeing. And it is by means of its rule (authority) that man makes himself worthy. And it is by its rule that strength from the Dadar is obtained. Further, it is because of this power (conscience) that man is a holder of the highest strength for driving out the whole army of Drujs. It is also a darkener of every Druj that reaches to cause harm to the creation of Ohrmazd. And as its helper, is divine understanding, which instructs in the morality of the good religion. As the enemies of *Asne Khrad* (divine understanding), are perverse understanding and the teachings of evil intelligence, which are (things) that come athwart the intellect and help the evil religion of the Drujs.

It is through the Spenamino that righteousness is approved, thought, spoken, and done ; and sin is disapproved, not thought, not spoken, and not done. It is in opposition to Him that man, through Anghra Mainyu, approves sinful deeds, thinks about them, speaks about them, and acts for them; and disapproves beneficial deeds of righteousness, thinks not, speaks not, and acts not for them. It is by disapproving, not thinking, not speaking, and not doing deeds of sin ; and approving, thinking, speaking and doing deeds of sin that man becomes possessed himself of rule (power) for liberating himself (from hell).

In the same way he through the power of Yazdan (God), is a deliverer of other people of this world from the harm done by Drujs. And it is by approving, thinking, speaking, and committing sin ; and disapproving, not thinking, not speaking, and not doing righteousness that man through his own rule (power) makes himself a prisoner (in hell): And in the same manner he renders others, through the powers of the Drujs pertaining to them, prisoners (in hell).

The accruing of great benefit to the people of the world depends upon their desire to obtain liberation. And it is owing to having no liking for the wishes of the Drujs and for the evil religion that all men become possessed of rule (power) for themselves. Man improves himself by having a high liking for the desires pertaining to the religion of the Dadar. And it is by disapproving, not thinking, not speaking, and not doing deeds of sin ; and, approving; thinking, speaking, and doing deeds (of righteousness that (man) keeps (his) soul in the proper manner in accordance with the wishes of the Dadar. And thereby there is a diminution of Anghra Mainyu who has risen up as the enemy of the world; and the people of the world remain aloof from its enemy, Anghra Mainyu, for (the sake of) immortality, purity, and everlasting happiness. Those religious teachers who are excessively desirous of liberating man by approving, thinking, speaking, and doing deeds of sin; and by disapproving, not thinking,

not speaking, and not doing deeds of righteousness, will in the end be of hell forever. And they will on no account be liberated from hell.

Their religion is (alleged to be) for the liberation of man through religious desires, but not only is it not for the benefit of man, but it is calculated to cause much pain to the holy Yazads and to do final evil and harm to all the people of this world. And not only will it not give deliverance (from hell) but will ruin the people of that religion. It ought to be called not a moral but a sinful religion.

(Exposition in the good religion) regarding the following six ways of expiating the punishment for the margarjan sin. (175)

Be it known that, the six kinds of expiation of the punishment for the margarjan sin, are as follows: – When the orders of rulers are violated, one (kind of expiation) is (by performing righteous acts) by means of riches, or by sincere penitence for that sin, according to the precept of the high priest of the religion. – One (the second kind of expiation) is by the penitent confession of the (*margarjan*) sin before the high priest of the religion, whereby the final or best remedy is known for the relief of the soul (from hell), and of the body from imprisonment (in this world); provided that, while fighting with unsubmitive people (*anair*), the sinful one shall have slain his enemy or rival in battle at the imminent risk of his life [*lit.* life-devotingly]. One (the third) is, when one, by whom the (*margarjan*) sin of confounding idolatry has been committed, shall, in satisfaction for the sin, rightly and willingly abide, wherever in pursuance of the decree of his king, they may direct his imprisonment for ten years; since the final (effective) reparation for his sin (of idolatry), known (in the religion), is his condign imprisonment for ten years. – One (the fourth) is, when a person who has become liable to *margarjan* punishment by disobeying the commands of his masters or lords, is saved (from the punishment of hell) by obtaining his masters' forgiveness of his sin. – One (the fifth) is, when a woman has become liable to the margarjan punishment by disrespect towards her husband, (her sin), it is declared, (may be canceled) by her husband's forgiveness. – One (the sixth) is, when any kind of sin, which may have been committed in one's (daily) avocations, is remitted by repenting of that sin with due observance of the directions of the high priests of the religion as (affording) the best decision. – And the final means or mode of averting from the soul (of the deceased) the effects of its sinfulness, is (by meritorious actions, or by making vows to perform them) during the three days and nights following death (i.e. immediately after the soul has parted from the body).

Exposition in the good religion regarding the good qualities of Hozvaban Tehmasp, his great or holy miraculous spiritual power (put forth) in annihilating evil practices, which was made manifest by virtue of his chieftainship, and by which miraculous spiritual power he was enabled to restore the districts of Iran by expelling different infidel and demon worshipping peoples from the kingdom of Iran, and to enforce therein the supremacy and the laws of the royal descendants of Erach. (176)

Be it known that, it is manifest from the good religion that the exceedingly miraculous spiritual power of Hozvaban Tehmasp,⁹⁸ was manifested in this world by virtue of his chieftainship in overpowering, destroying, and annihilating evil practices wherever they appeared under his sovereignty. And, likewise, by means of his holy spiritual miraculous power, he had revealed to the infidel (anair) and demon-worshipping peoples (of his time), and to many of their brave commanders, the prophetic intelligence that Gushtasp would convert to his (Mazdayasnian) religion the (then) king of Turkistan, the men of the Arab tribes with disheveled hair, and the kingly tribes called the Kalisiai and the Rumi. And that Hozvaban King drove out of the districts of Iran those persons who corrupted (the people) with many enormities, – he ruined or suppressed them, and caused them to disappear; and he readjusted the sovereignty and the laws of the Kingdom of Iran.

And thereafter he foretold the cessation or disappearance of idolatry, misery and demon-worship, as well as all sorts of pernicious pollution, decay, and ruin from water, fire, earth, and other good things of creation, from the districts of Iran, and the prevalence therein of renewed courage and victory for the religion of Ohrmazd in the millennium of Zartosht; and that, finally (i.e. at the time of the resurrection), in accordance with the will and decree of the Almighty, the holy lord of Chasru-madina,⁹⁹ the son of Gushtasp, who is otherwise called Peshotan, with his 150 disciples, will be powerful (enough to bring about the final renovation above mentioned.)

98 Molé: Uzâb son of Tahmâsp, known from Yt13.131 and GrB18.18.

99 Molé: Catrumân, a name which means "the four houses." However, graphemes used in the *Zand i Vohuman Yasht* 3.25 ff suggest that the first part of the compound is *cithro*.

Exposition in the good religion concerning the keeping of one's self and of one's fellowmen from all the evil or mischievous propensities of man's nature, the moment they are perceived (to be injurious); also concerning the doing of good by one's self to others of the same (one's own) race or religion. (177)

Be it known that, every manifestation of affection in man is towards himself or his own offspring. Hence it is befitting that a man and his offspring should do good and not evil (towards each other). Man ought, (therefore), to feel affection for himself and for his own children; and the rearing of children and (so to say) the reproduction of one's self, is owing to the love of one's own race or family. It is necessary that the relations between man and man should be governed by a pure affection, in order that they may be capable of virtue, and that their inclinations may be turned from evil.

All men are as one's own person and children. For this reason every man should be greatly averse to evil, and be very eager to advance in goodness; since every man is a participator (in the goodness or evil) of this world. No man, therefore, should deliberately cause injury to others, or take pleasure in the injury that may befall them. He in whose soul virtue dwells, is well disposed towards others, and desires or is pleased with the happiness of others; thereby he becomes capable of preventing mutual injuries among men, and of promoting the union of virtue among them. And, accordingly, such a man counteracts or destroys that power in men, which troubles the world and abets the drujš. And, thus, the drujš are tormented by the Yazads; and the world-aiding Yazads themselves drive away completely from the world the infamous drujš and the mischief (emanating from them) ; and (thus) by means of the Yazads goodness is increased in this world.

Accordingly, these two kinds of evil exist in this world. One proceeds from a human creature of this world on account of the devilish power (acquired by him); the other emanates from the invisible drujš because of their own (inherent) power. (Both of these evils) ought to be expelled from the world. – But there are two kinds of goodness. Of these one originates from man (a creature) of this world, the other comes on the world from the invisible Yazads.¹⁰⁰

100 Good and evil exist respectively on account of angelic and devilish power of man. The meaning is that it is the demons that produce evil in this world, and it is by them and by men who possess their evil nature, that that evil is accomplished in this world. Of these the devils are the authors of evil, while demon worshipping men are as it were the tools by which the demons work out their ends. – In like manner the Yazads are authors of goodness in this world; while their active

It is revealed by the good religion that in the final seven and fifty years perfect goodness unalloyed with evil, shall prevail in the world through Saoshyant, and just before the resurrection all men for their fidelity to the Mazdayasnian religion, shall be renovated by means of their good-natured or virtuous deeds, and shall in their conduct obey the precepts of the Gathas.

Exposition in the good religion regarding the hope man has from this life, and (his) fear of damnation, and the departure or return of the one (object, viz. the soul) from the other (viz. the body). (178)

Be it known that, it is owing to the divine glory (of Ohrmazd) that man from the beginning has in life the knowledge of his Creator's desires; but (it is) by not remembering him, and by being drawn towards the immoral (sinful) splendor (or attractions) of the Blemish giver (Ahriman), that by his life (in this world) he brings on himself damnation for eternity in the next. As long as man is in inward communion with the Yazads, by sincere worship of the Deity, and by (means of the active Influence of) angelic Powers; he is capable of procreating offspring, he acquires great ability or talent for other works (varied actions), as well as dignified wisdom [lit. an increase of wisdom]. And by following the immoral splendor of the wicked (Ahriman), his expectations of the future are filled with fear of damnation during his passage to the Chinwad Bridge (i.e. at that moment he has lost all hope of obtaining the final reward, and is instead tortured with the fear of damnation in hell). He, whose life has been devoted to the remembrance of the Highest (i.e. the Almighty), is not (troubled) with any foreboding of painful suffering (to come hereafter). And should disgrace or reproach come on that man of angelic strength, through any good deed of his, his fear of damnation in hell is moderated or destroyed by the power of the divine glory that aids him, and the hope he derives from a life spent in communion with heavenly beings; and because of the absence in him of any of the unrighteous splendor of the Blemish-giver (Ahriman), his future life is exempted from affliction. – When man cannot adore the Deity, it is derogatory to the divine wisdom (in or familiar to him), by reason of the great diminution of his share in the divine glory. Consequently, that man who is of a perverse disposition, and without God's religion which teaches the hope of a future life and forewarns of the punishment of hell, is deprived of the knowledge of both (viz. the hope of an eternally happy life and the fear of the pains of hell.) On

instruments are those Yazdanparast people, who have the power and attributes of angels to destroy the evil and to enlarge the good in this world.

account of this perverse inclination (arising) from the unrighteous splendor of the Blemish-giver (Ahriman), and by reason of forgetfulness of the future life (in heaven), man gradually reaches a condition [lit. knowledge] which is deserving of damnation.

Moreover, when men are no longer capable of procreating children or able to maintain them, and are on this account grieved with despair, their souls are (directly) disunited (from their bodies) by (the decree of) Astwidat or Fate, and they are then overwhelmed with deep despair both on account of the future (which life they have forfeited), and the damnation (in hell, which they have merited); and having neglected the Deity during life, they remember Him the more at the moment of death. Because it is declared concerning those who fall into hell, that from the severity of their punishment in hell, their life which in this world they deemed to be proper (or free from blame), appears to them in hell so unfit or stained with sin [lit. so changed into unfitness], that they eagerly express the wish: "Would that we had never been born, or that we had not lived to follow the faith of the sinful." On account of which (penalty) they also exclaim that (it would have been) better if they had never been born.

Exposition in the good religion regarding the best kings. (179)

Be it known that, the kings (who are) like Jamshed and Vishtasp in dignity, are the best kings. That king is like Jamshed in dignity, who like Jamshed is most prominent (or conspicuous) among men like the sun, and who is well-disposed towards all those among the good creatures, who are submissive to the Deity. That king is like Vishtasp in dignity, who like King Vishtasp is known as the most friendly towards, the most sincere acceptor, the most faithful adherent, and the most zealous propagator, of the Mazdayasnian religion (in this world).

Exposition in the good religion regarding the manner in which man alone among the Creator's creations, ought to improve himself and save his soul from hell. (180)

Be it known that, of all God's creatures man may improve himself and save his soul from hell by the following six (means). Three (of these) are chiefly for the preservation of the soul (from sin); and three chiefly for the improvement of one's self.

- (1) One (means) of (preserving) the soul is each man's own

conscience, which is the essential means in man of avoiding sin, of making relief unnecessary, of escaping penal imprisonment, and of effectually keeping the soul out of hell.

(2) One is the religious teacher in this world, who by training men in the Mazdayasnian religion, and in the knowledge of the means of preserving their souls through their meritorious actions and of punishment for sins, relieves (or confirms) those who are good, and enables them to reach a high degree of religious merit.

(3) One is the Rashn-e-Rast and other spiritual lords, (angels and archangels), who, when a man has already repented of his sins in this world, made satisfaction for the sins committed by him, and cast away those sins from him, purify that person from the penalty due to such sins, at the time of reckoning on the third night after death, and send him by the Chinwad Bridge into the abode of Paradise.

The three (means) particularly adapted for the improvement of one's self (are as follows). – (1) One is a well-conducted (friend) who lends a helping hand in distress, who communicates to his fellowmen the influence of his own good disposition. – (2) One is the path of *mithra* (i.e., of truth and honesty) which when a man's soul has been endowed with it, preserves his life and person in persevering union with the Yazads. – (3) One is the world-protecting king who is a refuge unto mankind in this life from every pernicious object (sin), and who cherishes and liberates them.

Exposition in the good religion regarding the injustice (done) to a rightful [deserving] person by a gift (being given) to an unrightful [undeserving] one. (181)

Be it known that, the injustice to a rightful person by gift being made to an unrightful one, arises in the following manner. It is necessary (for a religious person) to make a gift, joyfully and unasked, to a proper person who is deserving of it (i.e. of that gift), since if he does not bestow it (upon that worthy man), he commits a sin [lit. there will be sin]. And if the giver does not bestow it on one who is unrightful and has not asked for it, he does not incur any sin at all. But if being requested (by a deserving man) and being rich, he refuses to grant it, he is called in the Gathas the Drujo, "of the creation of the Druj (Ahriman) himself." Regarding this the exposition is as follows: – Whosoever does not bestow a gift on the man who comes to him with a desire (to have something), is the creature of the Druj, that is he has acted like a creature of the Druj, and thus (it is proper that) he be called publicly [lit. by the voice of the kingdom], one of the nature of Ahriman [lit. as one of the evil creations of Ahriman].

Exposition in the good religion as to what things are the more beneficial to men in this world. (182)

Be it known that, the following six things are the more beneficial to men: – (1) One is to confess openly one's sins, that they may be legally punished in this world in the presence of the leader of the Behdin community (anjoman). – (2) One is that men should have a constant (ham-baste) reverence for whatever has been done by the previous leaders of religion (poryotkesh). – (3) One is the zealous exertions of the talented Athravans to establish institutions for religious instruction. – (4) One is that the disciple should acknowledge the habits (or follow in the footsteps) of his worthy teacher, and secure himself from punishment by (the bond of) association with him and by meditations on the Mazdayasnian religion. – (5) One is the humble submission to the deservedly pre-eminent high-priest of the Mazdayasnian religion, (as a final or best resource) for the faithful followers of the Din (religion) of Ohrmazd to advance in the good religion. – (6) One is the concord of the subjects of the Sovereign of the World with the just and supreme king of a continent, for the proper advancement of the people.

Exposition in the good religion (on the subject) that men should as much as possible banish from the world the visible portion of pollution or all kinds of (filth, that no harm may accrue unto them.) (183)

Be it known that, the only best means of giving perfect health is the Mazdayasnian religion; since this is manifest from it, that men ought to clear away from fertile land, or as much as possible keep aloof from, all dead matter, bodily refuse or pollution of any kind, and to destroy two-thirds of such putrid matter from amongst the population. Accordingly, they are to abstain from burning it (i.e. putrid matter) in fire, and from pouring water over it; and they ought to preserve those (elements) from pollution. By the continued shining of the fires (i.e. by the heat of the sun, moon and other fires), two-thirds of the pernicious matter (or poisonous atmosphere) in the world is destroyed. It is also manifest that the entrance of the contamination of putrefying substances unto men is owing to the Blemish-giver (Ahriman), and there result from it corruption and stench which produce poisonous exhalations infecting men (with diseases). The visible form and figure of the body on earth are due to (or dependent on) air and fire; and it is they that nourish the vital parts in the physical structure of man. Consequently, it is the precept of the good religion to preserve them (from corruption).

By bringing contamination or putrefaction into these substances (viz: fire, air and water), disease is produced; (so) by preserving them, and by removing pollution and stink, salubrity and health may be secured for men and cattle. Pure water is the means by which man preserves his body from defilement (or infection). And on account of their fidelity to the Mazdayasnian faith, our ancestors used to respect and put in practice the precepts of the Mazdayasnian religion, given by the high-priest of the good religion, as well as the mandates issued by the sovereign professing the good religion.

The sovereignty of the Mazdayasnian prince was accepted as their own supremacy by men of the good religion; and thus it came about that men acted in accordance with his orders. On that account a blessing was (pronounced) on the people of the world by the accomplished doctor or high-priest of the Mazdayasnian religion, for the increase of piety, beauty and gloriousness in mankind.

Victory, greatness and deep adoration (of men) in this world, are the result of the innumerable pious actions (undertaken) to strengthen their own happiness in the next. They who abandoning the teaching (or precepts) of the accomplished high-priest, have fallen into pamperedness or luxury owing to (their association with) a priest who teaches impiety to man-kind, and who is deceitful and leads them into evil ways, turn away, in the decay of their soul and body, from the knowledge thereof; and in consequence complete (grievous) distress is seen in this world. And such is the exposition in the Mazdayasnian religion, that all men should adopt means for the health and well-being of the world by accepting the precepts of the accomplished high-priest of the religion, and that they should always act in union with that accomplished high-priest who is a guide in the exalted path. And that accomplished high-priest should at the same time inculcate the maintaining of mutual peace (or friendship) and charity towards one another, so that all (men) may remain free from corruption, decay old age or mortality, and that all men in the good creations (of the world) may become entirely happy.

Exposition in the good religion regarding the origin of moderate thinking and of immoderate thinking, their outcome, and the explanation and power thereof, the thoughts suggested therefrom, and the relation between the advantages of moderate thinking and the injury from immoderate thinking. (184)

Be it known that, the original power of moderate thinking is the gift of the Moderate Thinker, Who is Ohrmazd; and it may be

described as having the mind (occupied) in collecting a store of merits for the soul.

The strength (or degree) of a man's improvement depends on it (viz. moderate thinking). So long as the intuitive wisdom of Vohuman subsists in man, his judgment leads him to think about that good quality and good power for himself. His prosperous existence is the result of his contentment and of Ohrmazd's preserving care; and his whole thought is therefore directed to the virtuous qualities and power of the Yazads, whereby man attains to the great angelic blessing of being free from envy; he lives thereby free from disease, and free from any grievance against, and contention with the good people. Again, whosoever is protected by Ohrmazd, shares in a more complete manner the virtuous qualities and power of the Yazads; and thus he is well fitted to support his fellow-creatures in virtue, thereby acquiring joy and power (or solid holiness) for himself. Again, every one who expressed his praiseworthy ideas (or belief regarding (the benefits of) union with the Mazdayasnian religion, was its expounder (madde) only on account of it (i.e. moderate thinking):¹⁰¹ Such was Hoshang among the Peshdadians, Zohak among the tormentors, Patsroban among the fortunate, Kaus among the enlightened (or the wise), Sam among the valiant, Zoroaster [Zartosht] among the bright, Isfandiar among the abstaining. Such were also beings of angelic qualities and knowledge in the forms of the canine and boar species.¹⁰²

Likewise, it is manifest from the good religion in the following words of Zartosht – whose Frohar is worthy of glorification – (uttered) unto the dignified Kay Vishtasp:

"Thou shalt not hate whosoever serves thee with good mind, because he will be worse by that training (or example) of thine."

Thus, the advantage of moderate thinking lies in constant meditation on whatever stands in relation (to the Deity) in this good religion. Concerning this the conference of (the Holy) Zartosht with Vishtasp, declares thus:

"So long as thou shalt act thus (i.e. according to the dictates of the good religion), thy courage shall be so, and so also thy victory."

101 It was the gift of moderate thinking that enable many men to expound the blessings of the Mazdayasnian religion.

102 This probably refers to the different shapes (one of which is that of a boar) in which the Yazad Verethraghna appears in the Warharan Yasht, paras. 15, 19.

Immoderate (or unbridled) thinking is a defect in man originating from the Blemish-giver (Ahriman); and such a thought may be described as the abandonment of the acquisitions of merit (saman) for the (happy) life in the next world, by reason of the (evil) power of perverseness and avarice; and for this reason the thought (of man) does not turn towards the virtues and stability (necessary for him). On the contrary he feels an aversion to Ohrmazd's preserving care, to the pious qualities and power of the Yazads, he is ill-inclined and feels a hatred of divine gifts; thence follow hindrance to one's own good health, an immoral struggling (with his conscience), and an ever growing thought of (disposition towards) perfect evil. There is (therefore) a diminution of that spiritual power of his soul, which is apt to (gain) eternal happiness, and a hatred against whatever pre-eminent qualities and strength of the Yazads he himself is capable of. Thus such a one possesses the (wicked) strength of the rebellious devils; hence (it is fitting) that harm should be caused to his spiritual life [lit. life pertaining to the soul], just as it is declared (in the Avesta) regarding the most famous (lit. the manly-minded, the great-souled) hero Keresasp of Sam, for quickly dispatching [lit. making invisible] the Druj Snavidhak [cf. Jamyad Yasht, 43-44].

On the basis of an exposition in the good religion it is declared by the (primitive) religious leaders, that the powerless one (Ahriman) is not, was not, and will never be fit (to rule) over the race of good creatures; but that the Creator Ohrmazd will ever be powerful (to rule) over the finite and the infinite. (185)

Be it known that, the Father and the Procreator or Origin of all the good (Yazads), is the Omniscient, the Omnipotent and the All-Ruling Creator Ohrmazd. Over that good-intentioned and righteous One, the powerless one (Ahriman) had not, has not and will never have sway. Also it is known regarding Him, that His power is manifested in every deserving person, and His union subsists in all those (creatures of Spentomanyu), who are by origin related to Him. And (as to) the overpowering influence of the evil-religioned (Ahriman) among men, it is owing to the prevalence of his bad faith in men in the limited time. Also in that unlimited time which is beyond the influence of the stars (i.e. in the period of the resurrection, beyond the time appointed for Ahriman) the limit of Ahriman's power will end in this world, though his existence will be infinite in time.

Exposition in the good religion regarding the actions which are acceptable to the Creator (Dadar vajin), whereby man approves himself to Him, and regarding the actions acceptable to man (mardum vajin), whereby the Creator becomes the object of man's choice. (186)

Be it known that, by means of the knowledge regarding the soul, derived from the good religion, man can perform actions calculated to improve himself. Thus by his actions, which are acceptable to the Creator, man approves himself to Him. So also it may truly be said that that person is acceptable to Him (God), who being guided by the true wisdom (or conscience), performs actions which are agreeable and appropriate.

Again, the Creator renders man victorious by (revealing to him) all sorts of wisdom (calculated to benefit) his soul. Thus, on account of his intelligent foresight, His understanding and actions are acceptable to man.

Exposition in the good religion regarding the careful keeping, and exposure to light from darkness, of the fire and water in one's power or possession, in conformity with the good religion. (187)

Be it known that, everything in this world constantly tends to return to its own original abode (source) The original source of fire is the Essence of Fire. The original source of water is the ocean on the Earth. The powerful blaze of the fire is due to the wind. The varied arrangement of the water under the earth is also due to it. The movements of the sea also are caused by the wind; and it is the wind that warms and refreshes. And the birth and improvement of man in his corporeal existence here, as also of creatures possessed of bodies in this world, are the result of the beneficent actions of water. By not carefully protecting fire and water from contamination people pollute themselves; and the pollution in the waters of the ocean spreads (or mingles) through the atmosphere, and through the influence of the warmth of the atmosphere it perpetually permeates the living bodies in this world. The contamination is caused both by heat and moisture. It is by being free from pollution or impurity that the body is cured of any infection (it may have caught), and health is obtained by the people of this world. The cause of uncleanness (in men) is pollution, and this accounts for the prevalence of infection, pain and the many fatal diseases of the human body. And owing to the great dread of these various diseases we are admonished by the good religion to

preserve fire and water (from pollution).

Sickness and much mortality among men are brought about by the belief of those whose religion inculcates the practice of polluting fire and water by filthiness and stench; whosoever teaches such a creed, is (as it were) of hostile inclinations towards men (or an enemy of mankind).

Exposition in the good religion of the ways pointed out by the good religion by which the followers of this good religion ought to regulate his conduct in (good and evil) times. (188)

Be it known that, it is the precept of the good religion that the epoch of the exaltation of men of the good religion, can be reached only when they oppose the degrading condition (of their nature) by superior wisdom, good qualities, strict morals, efforts to attain a higher position by public or national spirit, energetic action, and noble enterprise [lit. exalted banners]; and that they who resist their condition of exaltation are those low and groveling people who turn away from learning and wisdom, and who conduct themselves in such a manner as to subvert the courage, humility (airih), contentment and grandeur of the good people. Hereof an illustration is manifest from the precept of the good religion in the movements of flying birds and khrafstras (pernicious creatures), that when night falls, creatures that go about in darkness, begin to move about, while the birds that go about in the light (of day), will not issue out of their nests; and by the confinement of the birds of light, the (wicked) creatures of darkness are free to wander about (in the world). And at the dawn of the light of day when the birds of light are again seen moving about in the open air, the noxious stygian birds of night and the evil pernicious khrafstras of darkness disappear.

Exposition in the good religion regarding steadfastness in the religion and the thought of detraction from it. (189)

Be it known that, the idea concerning steadfastness in the good religion is expressed above in the chapter bearing upon it. But there are two ways in which (men) contemplate to detract from the good religion. 1. To deny the existence of the next world like an ashmogh. 2. To regard the good religion as bad like one of an evil faith.

Exposition in the good religion regarding the respective appellations of the good and bad religions, and the condition of those who are in them. (190)

Be it known that, the good religion is one that is in correspondence with the (divine) intuitive reason; it possesses every degree of embellished wisdom, it is the interpreter of superior knowledge, dignified by its communication with the spiritual existences, possessing (inculcating) the noblest system of morals, all manner of felicity in eternal existence, liberality, and preservation; and its object is to make its professor an extoller of the Deity, to keep him in obedience (to him), in union with the Original (Being), and possessed of the original thought. It is the very abode of piety and the source of graceful authority. And the faithful thereby (i.e. by the medium of the religion) are enabled to reform their natural habits and to strengthen their own common sense and to propagate the glory (of the religion). That supremacy or rule is graceful (or blessed), which is acquired by the aid of that religion. And the fidelity of the mass of the people to that religion, is the precursor of a time of happiness. It suppresses in this world unrighteousness and the Blemish-giver (Ahriman), and saves the people (from hell). Herein exist the institutions of the priest, the warrior, the farmer and the artisan, the worship of Ohrmazd, piety, and other good qualities, righteousness and virtue.

Again, the bad religion is imbued with the wickedness (or perverse doctrine) of (Ahriman), is an opponent of providence, possesses a store of false sayings for the sake of avarice, keeps (men) in distress through the evil spirits, glorifies the demons by means of sorcery, leads to the worship of the Druj by giving her the appellation of God, inculcates immoral habits in the name of morality; it is the mother of frehbut and aibibut, and the creed of falsehood.

With such a religion tyranny is seemly (becoming), and its adherents are corrupt in their habits; they pervert or destroy their wisdom or common sense, and forfeit their fame. To lend his evil help to it is worthy of its tyrant-adherent. The mass of its followers through fraud are subjected to many calamities, for they bestow (let loose) on the world their vicious help (vices) and the (sinful) strength of the Blemish-giver (Ahriman), and they cause distress to the good creatures. Herein (i.e. in the bad religion) are found such vices, as disturbance of piety, tyranny, wickedness, deceit, lewdness, demon-worship, degeneration, and of other defects and sins and evil-doings. – The bad religion is also coupled with selfishness; it is the enemy of prudence, the opponent of intelligence, the disturber of the belief in the spiritual world, and the approver of the law of non-existence; herein are skepticism, habits of infidelity, and sorcery.

Exposition in the good religion regarding (the fact that) Ohrmazd is the creator of the good creations. (191)

Be it known that, birth is a term applied to the first (appearance) in the spiritual world of living creatures. The origin and source of the spiritual (existence) is manifested by the action of force in this world. The invisible soul that has entered into the body, is just like the gold (necessary) for (making) a diadem, the silver for a goblet or a vessel, the iron for a hoe or spade, the wood for a door or a door-case, the root of a tree for its fruit, and the procreator for the offspring. Other spiritual substances which are in the body exist through the gift of this soul's power. – *Creation* is a term employed to ascribe the advent of the heavenly soul into this worldly existence. The living body exists through the soul that supports it (i.e. the material constitution of man owes its living principle to the soul). Just as a woolen thread is made of wool, a diadem is made of gold, a vessel of silver, a door of wood, just as the fruit is produced by means of the root, and the offspring by the begetter, so also other physical substances subsist by means of their original soul. This original soul is regarded as the support of the (material) constitution. The bodily existences of this world have developed out of their original semen, just as trees of like nature have grown from a seed. In the religious writings they are called living organisms. The living organism subsists by means of the soul, and by the power of fire and water in it. The essences that constitute the strength (of a body), are called bodily existences. Again, the semen of the bodily embryo in this world, is of the nature of fluid. The body is called in this religion a moving or active existence; the embryo being gradually matured by means of the soul into a human organism. The pair by whose connection the body is begotten are reckoned as the father and mother; and the person himself is called their son. If he is of a good race (lineage), benefit accrues from him to the living world; and (further) from the existence of a man of such good name many other men become well-inclined towards the actions of Providence (i.e. they are drawn to acquiesce willingly in the dispensations of Providence).

Exposition in the good religion regarding the counter-balancing, in finite time, of two kinds of evil-doers by two kinds of powerful men, (designed) by the Provident Creator Ohrmazd, Who is the Causer (Author) of Destiny. (192)

Be it known that, the Provident Creator Ohrmazd, Who is the

Causer of Destiny, has in the limited time (appointed for Ahriman), counterbalanced two kinds of evil-doers by means of two kinds of powerful men. It is by continuing in the idea (i.e. by steadfastly holding the idea) of the great supremacy of God, that man will come to dislike (the use of) his own power to do evil; he does evil because of his power to deceive. His approval of actions (good or bad), is in accordance with his (good or evil) mental propensities. Man, therefore, in that limited period of six thousand years, ought to refrain and curb every tendency towards devilish actions, and (in his life) exhibit to his fellow-creatures, till the end of this world's existence, deeds that are worthy of the soul.

One (of the two kinds of powerful men above-mentioned, and designed) for (human) guidance, is the holy and pure person of the Athornan who possesses in himself the strength of Spenamino, and who contributes to save from sin, in the short span of life allotted to them, those that adhere to him, by communicating to them his own desires (in this life) he thereby acquires victory in the end, entirely baffling and repelling from his fellow-creatures the power of the Blemish-giver (Ahriman).

Such a pious person is said to be in correspondence with Spenamino, because Ohrmazd dwells in him. His garment is white. He is very much advanced (deeply versed) in mystic thoughts by the aid of Vohuman and the Mahraspand. He himself most dignified and illustrious, is guided by his inward Yazads of light. In the human body there dwell spiritual faculties that impart good sense for the guidance of the soul, and convey to man virtue through moral perception, contentment through obedience, and in his habits (i.e. an habitual use of) words of truth through intuitive wisdom.

In the four estates of men in this world, a holy man is regarded as one of the leaders of the priesthood; the religious and secular lord (Zarathushtrotema) being considered as the greatest (chief) among all the people of the world. Of all human clothing, the white garment is (most suitable) for such an enlightened person. – They are the well-doing righteous ones, who (live only to) exalt or promote the good, and strike down the wicked.

Again, of those who lead (men to evil), one is the bad and impious person (priest), who inculcates the (wicked) faith of the Demon, and who on account of the evil luster of Ahriman in him, brings those who are subject to him, under evil influences, by imparting to them his own (evil) inclinations. Consequently, he cuts them off from their redemption (from hell). And whosoever (priest) loves such a (false) splendor of Ganamino, is blindly ignorant of the final condition

(farjamih).

Such a person is styled Ganamino's self, because the latter predominates in him; and his conformity (with Ahriman) contributes to promote the perverse thought respecting the evil faith (i.e. it avails to bind him in perverse adherence to the evil faith), and likewise conduces to the abiding in him of hurtful and refractory demons. The free-handed liberal ones unto him are those hurtful northern planets, whereof one is called by the astronomers the evil Saturn, which will destroy the constellation named Dol (Aquarius) in the religious writings, and which will work harm to mankind by reason of their evil understanding. And such a (priest) will imbue men with (a spirit of) disobedience to God and discontent, and will bring falsehood into their faith through their low-mindedness.

The sinful ones who will be (born) to be priests or rulers among the people of this world, will descend from those wicked leaders of wicked tribes who teach the evil religion; and the (highest) chieftain of the wicked ones in this world, is he who is destined for the worst religion and for the worst abode (hell). And in garments, his clothing resembles that of one who is a slave to the Demon. And among the evil doers his business is to injure the good, and help on the wicked.

Again, one is that heroic person who shapes his conduct by his (constant) association with the pious ones, and who has a mind to encourage and support the Athornans who bring forward pious knowledge, as well as (to encourage) the work of well-conducting (good guidance) in a (wisely) regulated manner and by means of refined ideas (high ideals) ; and (who has a mind) to obtain religious decisions from those who are high-minded in their nature, and to offer beneficial aid to those people who are subject to him. Such a one will, in the appointed time of his life, be capable of saving himself from hell, and of obtaining a final reward. Likewise, such a well-born (hero) will to the end possess heavenly felicity (in himself) in both worlds. The exalted act of such an heroic-souled person has regard to his own virtuous self [lit. garb]; and his knowledge is imbued with the glory of the Good Spirit because of the abode in him of the good angels. He is actually called the philanthropic hero among the brave ones. Also he proves himself to be one who shines forth in the great manly feats of the valiant. And such a one imbibes sublime religious opinions, and preserves through his righteous wishes, good-naturedness in himself, and performs actions sublimely conceived. Among the people of this world those who are strong and of a warlike person [in the (four) professions], belong to the warrior class. Among these the valiant commanders-in-chief are the leaders. In point of garments, their uniform is red in color and of stout material, and is

adorned with gold and silver, and inlaid with shining jewels; such a uniform is bright and brilliant too. – In (civil) transactions their business is to administer superior justice to the world, and to promote and punish the good and the bad respectively.

Again, for the purpose of leading men into sinfulness [lit. sinful blending], one is the person of the selfish (warrior) who is (doomed) to be an associate of the prison (of hell), because of his evil-minded conduct (in this world), and who is deprived of [lit. throws off] his dignity and greatness (as a rational being) by conducting men into that hostile impiety and vice which are characteristic of a teacher of the evil doctrines (or knowledge) of the Hinderer (Ahriman), and who eagerly performs actions calculated to (give effect to) his sinful desires, to disturb peace, and to overthrow righteousness. And during the finite period he causes those who are subject to him, to conduct themselves like the wicked *Baratrute* by means of the power of the evil planetary influence. His meet recompense at the end (i.e. after death), is the appearance (in bodily form) in front of him of all the desires of that (evil) doer. Such a person himself is the druja of perverse sense [lit. lustful]. In him there is a liking for the most confounding demons, and the fitting predominance of the wicked Aeshma. The liberal donor unto him is one of the evil northern planets, which the astronomers call Mars, and which religion designates 'the evil and immoral.' It is the obstinate one among the evil planets. It brings to him (viz. to the wicked warrior) fruitless misery, on account of which his disposition becomes inclined to perverse desires as well as to the selfish religion calculated to destroy his final (happiness). And such a one will in this world be (born) among such rulers as are selfish and perverse fighters. And in the class of- impious priests who are adversaries (of the Mazdayasna), he is the head of the wicked ones, an unworthy ruler and an infidel judge who is possessed of (mischievous) wisdom. And his own selfish person is a garment suitable for him.

Exposition in the good religion regarding (the idea that) the duration of the soul is infinite as well as finite. (193)

Be it known that, the duration of the soul is everlasting; also it is limited. And the powerful (spiritual) substances that work with the soul for (the support of the animal) existence, are likewise eternal. And because of this strength the living organism is finite in this world. Again, the movement (of the animate body) in this world, is owing to the inward breath of life for thanksgiving (unto God). Also the bright soul or the respiratory power of the soul dwells in the navel (or the

center of every animate object.) And hence the flowing of the waters and the growing of the trees. It is on account of this inward breath of life that all animate objects work so multifariously. Hence it is (manifest) that the rational animate being will exist for ever.

Exposition to be found in the religious writings of the Avesta, regarding (the fact that) the movement of the animate body in this world is due to its vital power, and that it subsists because of the life (in it.) (194)

Be it known that, the continuity of the species of animate creatures of this earthly frame, resembles that of all animate objects. The appearance (or growth) of offspring is owing to the seed that begets it. Again, air is the restorative of the body, and the mutual combination of the (physical) elements (in it), is the result of its soul power on account of this soul power the creature is animate. Just as the workmanship of a goldsmith is judged of from the shape of a crown or throne made by him of the ore of gold; just as the ingenuity of a silversmith is made known to us by the vessels or stools manufactured by him from the ore of silver; just as the knowledge which the blacksmith has of his art is shown by the shape of an iron spade &c. made by him; just as the carpenter's skill is understood from the fashion of the chairs, benches and doors made by him from (unpolished) wood; so is the Lord of Existence known to us as the 'Cause of all Causes.' The origin of the world was owing to that vital luster (the soul); as it is said in the religion, that all inanimate objects have come into being from that vital power. The birth of a moving body is owing to the life pervading the original seed; also it is from the internal vital substance in the mother, that the embryo received its form (of a child). Again the elementary substances in an offspring serve to maintain by means of digestion the consciousness of its sources of intelligence. Just as a crown, a glass or a goblet is formed from gold or silver metal by the ingenuity of a goldsmith or a silversmith; just as a hoe or a spade, a bench or a door-ease, is made of iron metal or wood by the skill of the blacksmith or carpenter; so is a physical body caused to move by means of the life (yehvunashne) in it, so are the forms of seeds and the plants germinating from them by means of their animating essences. Again, it is said in the religion, that what is inanimate is made to move by means of life, and that life subsists (in this world) on account of the person wherein it is embodied.

The advent of this superior vital power in the seed, is explained to be like that of a person in the midst of some object, or like the form of a child in the womb of its be-getter (mother). Also it is on account of

the ingenious operations of the soul power that a child is formed from a male seed conceived by its mother. Just as the mineral ore is purified by being melted in heat, just as wood is polished by cutting and scraping, so are the living bodies.

Again, it is said in the religion regarding beings (that are) active on account of the life in them, that the very abode of life is constituted by means of this moving vital substance. The formation of all physical existences in this world is by One Alone (the Creator). Just as from an object its nature (becomes manifest), or from a person his habits, so does the complete formation of the face of an offspring in the mother's womb, from the power of the soul (in it). Just as the ingenuity of a goldsmith forms of gold various sorts of crowns, glasses or goblets, just as the skill of a carpenter makes of wood chairs, benches and doors of various shapes, so is this material body organized by means of the soul. Without this powerful vital principle the world would never have existed.

There are multifarious objects and persons (in this world). Regarding the functions of these objects and persons it is said in the religion that they will do righteous or evil actions in proportion to their correspondence with the two invisible spirits (viz. Spenta Mainyu and Angra Mainyu).

Exposition in the good religion regarding the ten excellent monitions of the Holy Zartosht unto men. (195)

Be it known that, these are the ten best monitions by the Holy Zartosht: (1) One is that man should improve himself in order to render obedience unto God; he should remain with firm confidence in the Creator Ohrmazd as His faithful (creature) ; and that the subjects of the people-protecting and righteous sovereign of this world, should place loyal trust in his rule (i.e. in the rule of such a sovereign). – (2) One is that man ought to believe in the good religion which is the source of piety, that he may exalt himself through righteousness. – (3) One is that for the purpose of ameliorating (the lot of the people) in this world, they should be guided by the opinions of this religion, with the support [strength] of the authority of the head dastur or ruler. – (4) One is that every man should become capable of doing good to every other man, and of benefiting every one without doing harm to anybody. – (5) One is that man should thoroughly defeat and keep off the druj from his person, and improve his nature for (the advent of) the Yazads into him. – (6) One is that man should perform actions which are known to be good to one who is improved in his nature (by

his belief in the religion), and avoid or condemn those which are not so recognized by him. – (7) One is that man in order to be pure (or freed) from his sins and be adorned with meritoriousness, should keep at a distance from all kinds of evil pertaining to the bad, but associate with the good in all manner of goodness. – (8) One concerns the practice of khwetodas, for the purpose of terrifying away the demons from one's person, and of securing for one's self the blessing of the pious (Yazads or farohars). – (9) One is that a just high-priest should be maintained for the purpose of purifying one's self from sin, and of opening the wide path to obtain the recompense for pious merit. – (10) One concerns the thanksgivings unto God for the attainment of the worthy object (of one's desire), and the glorification, extollings and adoration of the Creator Ohrmazd, the Amesha Spentas, and the Yazads (in gratitude) for any fresh goodness.

Exposition in the good religion regarding the ten (evil) admonitions enunciated by the ill-informed (or evil-inspired) Akht-Jadu to the vicious and immorally inclined people, against the ten (sacred) monitions of the luminous-minded, the invisible-perceiving and the manthra-uttering Holy Zartosht who had brought mankind into the [peaceful] Mazdayasnian religion relating to Ohrmazd. (196)

Be it known that, against the monition of the Holy Zartosht, that man should improve himself by rendering obedience unto God, and by having firm confidence in the supremacy of that preserving Ruler of the Universe – the evil-inspired, vicious Akht proclaimed the disturbance (cessation) of fidelity unto God, or disobedience towards 3 Him. – (2) One, against the monition of the Holy Zartosht, that man ought to have a firm faith in the good religion, in order that he may be enabled to exalt himself through righteousness, – the evil-conscienced, vicious Akht proclaimed that for the purpose of annihilating the good religion, the evil practices of sorcery should be made current. – (3) One, against the monition of the Holy Zartosht, that for the sake of the prosperity and advancement of the people, justice should be embellished (regulated) in this world, – the evil-knowing, wicked Akht proclaimed that justice should be administered in this world irrespective of the authority of a ruler (ahuih), and (likewise) without any discrimination. – (4) One, against the monition of the Holy Zartosht, that no injury should be inflicted by anybody on any person, – the dark-conscienced (black-hearted), sorcerous and vicious Akht, on account of his sorcerous practices and his enmity toward men, proclaimed that no good should be done to any person,

but that every person should be rendered capable of doing evil (to others). – (5) One, Against the monition of the Holy Zartosht, that man should improve his nature, in order to be able to repel the druj from his person, and to cause the entrance of the Yazads into him, – the dark-conscienced, vicious Akht, on account of his enmity to men, proclaimed that human nature should be corrupted so that the Yazads might not enter into the body, but that the demons might abide in the body. – (6) One, against the monition of the Holy Zartosht, that man should embellish (perfect) his nature (and be qualified) for pious actions, that he should perform whatever action he knows to be virtuous, and inquire about, and learn from the learned, whatever he does not know or understand, – the vicious sorcerer Akht, on account of his enmity to mankind, proclaimed that man should abstain from performing any action that is known to be virtuous, he should neither inquire about, nor learn from the learned, what he does not know or comprehend. – (7) One, against the monition of the Holy Zartosht, that man in order to keep himself pure from sin, and to adorn his soul with the works of merit, should keep far from all the evil ways of the wicked, and that he should associate with the good, – the vicious sorcerer Akht prompted by his wicked heart [lit. dark-consciencedly], proclaimed that for the purpose of creating an inclination towards corruption through (the spread of) sin among the people of this world, and thereby effecting great destruction in this world through sorcery, men should associate with the bad in evil doing, while he should keep aloof from the good in all manner of goodness. – (8) One, against the monition of the Holy Zartosht, that khwetodas ought to be practiced for the purpose of greatly tormenting the demons, (and thus driving them) out of one's self, and of being enriched with the blessings of the good spirits, – the vicious sorcerer Akht, on account of his malignity towards the good people, proclaimed that khwetodas which a good person ought to practice, should not be practiced, and that man should lead a distressed (wretched) life (without performing it). – (9) One, against the monition of the Holy Zartosht, that a sapient dastur should be appointed for (the purpose of pointing out the means of) the purification of one's sins, and for opening to men the wide path of (gaining) the recompense for meritorious acts, – the evil-inspired, wicked Akht proclaimed the non-observance of obedience or submission to the authority of the dastur, and asserted that the recompense for meritorious actions was of no avail, and that there could be no relief (of the soul) from the penalty (penitence) for sins (committed). – (10) One, against the monition of the Holy Zartosht, that man to be worthy of what is attained by him, should offer thanks unto God, and that he should glorify, extol, and worship the Creator Ohrmazd and the Amahraspands and the Yazads, for every fresh

benefit (or boon coming) from the divine beings, – the evil-hearted, vicious sorcerer Akht proclaimed enmity to the divine beings, affection to the demons, the abandonment of the adoration of the divine beings, and the practice of every manner of demon-worship.

On the ten monitions of the Holy Dayun regarding the justice (laws) of the Mazdayasnian religion. (197)

Be it known that, (the following are) the ten monitions of the Holy Dayun¹⁰³ regarding the justice of the Mazdayasnian religion. – (1) One is that with a view to the improvement of the harmless (people) in this world, one should punish, and thereby expiate the guilt of, those who unlawfully injure others. – (2) One is that in order that he should remain honest one ought not to keep as his own (property, what does not belong to him), nor to retain for himself the wealth which is not given to him by its owner; but that he should return another's wealth to its proper owner, and cause whosoever appropriates the wealth (that is not his own), to be duly punished according to justice; thus he should expiate his crime. – (3) In order that perfect justice may reach unto those who have a desire for it (viz., justice to themselves), one is that the deciding judge should form his judgment from true evidence and from the essential knowledge (principles of justice) laid down in the good religion; and thus he should lead to the improvement of the people. – (4) One is that the just ruler or priest should defend (from profanation) the (religious writings of) Hat Manthra, the Gathas, and the Date; they should glorify them and regard them as divine revelations, in order that the good people may (thereby) the more believe in the purity (of their religion). – (5) One is that that king should be exalted who by means of his

sovereignty will ameliorate the people of the world, and who is most faithful to the Mazdayasnian religion. – (6) One (of the monitions) uttered by him was that as the doctrine of the

103 Dayun is the name of a dastur-e-dasturan [Zarathushtrotema] who flourished in the time of the Kayanian king Behman Isfandyar, In the prophecies revealed to Zartosht by Ohrmazd in the Sacred Avesta, We find the following regarding this venerable high priest: – “From among the dasturs, regarding Dayun it is declared thus: ‘When one hundred years shall have passed over the religion, Dayun will be born, and when two hundred years have elapsed he will depart from this world ; and the religion will remain current on this earth through the hundred disciples made by Dayun, the chief high-priest of the Mazdayasnian religion during the hundred years (of his life).’” The form dayun in this Pahlavi passage, may be identified to a great extent with the Avesta word "danghu", which occurs in the names Danghu-fradanha and Danghu-sruta of persons whose farohars are remembered in the 116th para. of the Frawardin Yasht. Hence it might be assumed that the dayun here alluded to may be identical with one of these two Avesta names.

Mazdayasnian religion is (fitted) to make the world prosperous, and the laws of the Jewish faith are (calculated) to devastate the world, (it is, therefore, meet that) the kings who are to administer justice in accordance with pure precepts, and to profess the good doctrine of the Mazdayasnian religion, should keep aloof from the Jewish creed, and lead their lives according to the commandments of the Deity. – (7) One (of the monitions) uttered by him was that [in point of decisions] that ruler or prince is of high merit, who possess the religious supremacy in this world; that such a king should, therefore, be actually considered as the best of all just kings, and that his subjects should live in complete submission to his justice (equitable rule). – (8) A monition uttered by him was that if among those who follow the evil religions, there should perhaps be kings (intuitively) possessed of the superior justice pertaining to the final conditions, the justice of such rulers should be accepted, and their people should regard them as (they would do) Mazdayasnian rulers; they should praise and obey them, and should entertain worthy opinions about them (i.e. respect them in their thoughts and hearts) – (9) A monition uttered by him was that the religion of the Dadar [Creator] is calculated to obscure (to bring into disrepute) and imperceptibly to destroy the evil ways of the Blemish-giver. – (10) A monition uttered by him was that, through the power (influence) of the Dadar's doctrine, perfect failure in the end would overtake all the irreligious creatures of the destroyer, as well as the Blemish-giver himself.

The ten sayings of the justice-destroying and deceitful Rashn-e-Rish against the monitions of the justice-embellishing Holy Dayun (198)

Be it known that, (the following are) the ten sayings uttered by the justice-destroying, deceitful Rashn-e-Rish,¹⁰⁴ who resembled in external appearance the (priest) Akvan, of the (King) Karisak, against the justice-embellishing Holy Dayun. – (1) [One,] against the monition of the Holy Dayun that, for the sake, of the improvement of the harmless (people) in this world, one should punish, and thus expiate the guilt of, those who unlawfully oppress others – the

104 Rashn-e-Rish Ashmogh was a Rumi apostate ruler and priest, who flourished after Alexander, i.e. about 400 years after the spread of Zoroastrianism in the world. The prophecy regarding this Rashn-e-Rish, which was revealed to Zartosht by Ohrmazd, is given by this Denkard as follows: "When 400 years shall have passed over the Mazdayasnian religion, there will come on it trouble or corruption from those of the evil faith. During that period those who remain steadfast and true (in this world), will be afflicted by the tormentor Rashn-e-Rish-Ashmogh; and the (high-priest) Arezvak together with his three colleagues, (Sruto-spadhau, Zrayanghau, and Spento-Khratavau, vide Frawardin Yasht, para. 115) will confirm the fidelity of all who are the creatures of Spenamino."

deceitful Rashn-e-Rish proclaimed that men should cause the innocent to be injured, should punish them severely by the weight of their authority, and bestow proportionate rewards on those who are guilty of striking others unlawfully. – (2) [One,] against the monition of the Holy Dayun, that men, in order to be trustworthy, should retain in their possession only that wealth which is lawfully their own (property); but that they should return (fraj) that wealth which has not been given up (to them) by its rightful possessor (datar), and justly punish and cause to be expiated the sin of, whosoever appropriates (what does not belong to him) – the deceitful Rashn-e-Rish proclaimed that men should regard what is unlawful to be lawful (morally good), and transfer to the immoral and sinful the wealth and property of the innocent, the rightful possessors. – (3) [One,] against the monition of the Holy Dayun, that man should base their decisions on such evidence as might be deemed reliable by an upright judge, as well as on the authority or religion – the deceitful Rashn-e-Rish proclaimed that men should cast out from the world every upright judge or reliable witness. – [One,] against this monition of the Holy Dayun, that the divine justice be extolled, believed in, and glorified by the preservation of secular justice by a just king or priest – the deceitful Rashn-e-Rish proclaimed that true justice in this world contributes to the disturbance of justice in the next. –(5) [One,] against the monition of the Holy Dayun, that it (justice) be commended as the support of sovereignty and the medium of defense of the Mazdayasnian) faith, for the people of his world – the deceitful Rashn-e-Rish proclaimed to the world, that it should do nothing good, but should disturb the (Mazdayasnian) faith and sovereignty by promoting in this world the creed and virtues of the infidel and the Jews, as well as by such administration as strengthens perverseness and evil – (6) [One,] against the monition of the Holy Dayun, that men should extol that justice which is calculated to render the world prosperous, that they should love the just sovereign of the people, help the progress of the world, and keep aloof from such kings as bring about the deterioration of the people, condemn justice, and produce much misery in the world – the deceitful Rashn-e-Rish directed (people) to commend such administrations as cause the deterioration of the people, to love such kings, to subject the people (through such systems). to condemn the justice that brings prosperity into the world, to withdraw from upright kings, to degrade them in the world, and to make them inglorious or obscure. – (7) [One,] against the monition of the Holy Dayun that just kings (lit. kings of high power of discernment) should be regarded as the most excellent rulers (one could have) over oneself, and oneself, and that one should keep himself in perfect allegiance to their laws – the deceitful Rashn-

e-Rish proclaimed that sin is the adornment of the world, and a sinful king is its adorer. – (8) [One,] against the monition of the Holy Dayun that some of the decisions even of (kings of) the evil religion should be accepted (if they were as upright) as the ultimate justice (in heaven), and should be relied upon and that those professing the Mazdayasnian religion should submit to, and recommend them, – the deceitful Rashn-e-Rish proclaimed that the justice pertaining to the religion which is calculated to harmonize the world, is antagonistic to the wishes of the Creator and of the faith of existence (i.e. the faith contributing to prolong existence). – (9) [One,] against the assertion of the holy Dayun that robbery, infamy, and immorality, the original acts of the Destroyer, are real miseries – the deceitful Rashn-e-Rish on account of his having been (an adherent) of the Destroyer Ahriman, proclaimed that these (vices) are the ways that lead to the advancement of the world. – (10) [One,] against the assertion of the Holy Dayun that by the last judgment all the miserable creatures (muste) of the Blemish-giving Destroyer. will be confounded, and that the Blemish-giver himself will be over-thrown and revealed in all his infamy (anavtan) – the deceitful Rashn-e-Rish proclaimed the approaching of destruction by the Creator of the people of this world, of their final complete destruction and annihilation.

On the ten monitions of the piously-reared Adarbad Mahraspandan, and of other heads of the religion of the Holy Zartosht, from the exposition in the good religion. (199)

Be it known that, these are the ten monitions of the piously-reared Adarbad Mahraspandan, and of other heads of the religion of the Holy Zartosht. – (1) Do not nourish in the mind any unlawful spite, in order that a potent enemy may not overpower you. – (2) Do not hoard up riches avariciously, that the time of penury may not come soon on you. – (3) Be a welcomer of the good [ones] (i.e. be hospitable towards your guests), that in the next world they (i. e. the divine beings) may welcome you as good (righteous) ones. – (4) Marry a well-born woman that your progeny may walk in the path of rectitude. – (5) Deliver your true decision in the case of a plaintiff and a defendant, that you may be the more saved at the last judgment (in the next world). – (6) Abstain from unlawfully (needlessly) slaughtering cows, sheep, or goats, that no distress may happen unto you thereby at the (final reckoning). Do not consider this world as your permanent dwelling-place, for you will not long remain (in it). – (7) Expend the wealth of this world for the sake of God, and employ it on actions pertaining to Him, and trust always in the Almighty, for He

will be with you in such wise that you will become thereby the best in the body and the soul (mind). – (8) Exert yourself to store (pious) wealth (merit) for yourself in the next world, because only by the good which you do yourself, will you become a sharer in all the good deeds of the whole world. – (9) Make the Yazads dwellers (guests) in your person, because if you cause them to dwell in your body, you will be welcomed throughout the whole world. – (10) Improve yourself by means of the good doctrine, that you may be regarded throughout the world as one reformed.

The ten sayings of the incarnate druj Mani against the monitions of the piety-adorned, Adarbad Mahraspandan. (200)

(1) [One,] against the monition of Adarbad (Mahraspandan), the adorner of piety, that no unlawful spite ought to be cherished in the mind – the incarnate druj, Mani, proclaimed that men should approve of rancor and other evil passions (druj) in themselves. – (2) [One,] against the monition of Adarbad, the adorner of piety, that riches should not be hoarded up avariciously – the incarnate druj, Mani, proclaimed that men should cultivate avarice, consume, appropriate, and waste all the unlawfully hoarded wealth of mankind, and amass riches avariciously for (the benefit or) those who possess devilish inclinations to injure the people of this world. – (3) [One,] against the monition of Adarbad, the adorner of piety, to welcome the good [people] to be one's guests – the incarnate druj Mani, proclaimed that men should be hospitable towards the indolent. – (4) [One,] against the monition of Adarbad, the adorner of piety that one should marry a well-born woman – the incarnate druj, Mani, proclaimed that men should unite in relationship (matrimony) with ill-born women, and regard their deceit as sinless acts. – (5) [One,] against the monition of Adarbad, the adorner of piety that one ought to be guided by a true judgment in the case of a plaintiff and a defendant – the incarnate druj, Mani, proclaimed that the just decision of a judge should be spurned or cursed out of this world. – (6) [One,] against the monition of Adarbad, the adorner of piety, that men should abstain from unlawfully slaughtering cows, sheep, or goats – the incarnate druj, Mani, proclaimed that men should in this world habitually rob the property or well-favored (huavtan) cattle of everybody, and thereby ruin mankind. – (7) [One,] against the monition of Adarbad, the adorner of piety, that men should regard this life as the time for continuing one's race (i.e., as the means of procreation) – the incarnate druj, Mani, proclaimed that by this act of procreation men would be led to commit the sin of kunmarz

(sodomy). – (8) [One,] against the monition of Adarbad, the adorer of piety, that the wealth of this world ought to be expended in (doing pious actions relating to) God – the incarnate druj, Mani, proclaimed that the wealth of this world fitly belonged to him who committed sin by its means, and to him who bestowed it on the sinful. – (9) [One,] against the monition of Adarbad, the adorer of piety, that the wealth of the next world should be acquired for the sake of one's (soul) – the incarnate druj, Mani, proclaimed that the wealth of the invisible world could be obtained, and men could well hope to be saved from hell, by embellishing (or diligent cultivation of) sinfulness in oneself (i.e. by giving a free rein to one's evil inclinations and passions). – (10) [One,] against the monition of Adarbad, the adorer of piety, that the druj (evil inclinations) ought to be banished from one's own person – the incarnate druj, Mani, proclaimed that the druj should be cherished in man's body. – (11) [One,] against the monition of Adarbad, the adorer of piety, that the Yazads should be caused to reside in one's own person as guests, the incarnate druj, Mani, proclaimed that the Yazads should not reside as guests in one's person, rather they should be excluded [from it.] – (12) [One,] against the monition of Adarbad, the adorer of piety, that one should improve himself and, the world, (i.e. his fellow creatures) by means of the good religion – the incarnate druj, Mani, proclaimed that the world should never be improved, rather it should be destroyed; by the constant blaze of the fire (of hell).

On the ten monitions of the immortal-souled Khosrow, the King of Kings, the son of Kobad, to the leaders of the Iranian Anjoman [congregation] for the authorizing of the religion of Ohrmazd, .(that his subjects might act according to its precepts). (201)

¹⁰⁵One is that the best ruler in this world is actually that priest who

105 Shahanshah Khosrow Kobad was the name of the great Sasanian monarch Noshirwan the Just. He is said to have encouraged the spread of Zoroastrianism throughout his realm, and caused several works on it to be written by the learned dasturs of his time in the Pahlavi, Pazand, and Persian languages. It was this king who discovered and unmasked the impostures of Mazdak who had set up for a prophet, and who was put to death by order of the king. The memory of the farohar of this equitable king is preserved by the high-priests in the Afrin-e Panji, in which he is classed with the good spirits of distinguished upright judges, of religions monarchs who preserved the purity of their faith, and were an honor to their dominion. From the passage in the Pazand Prayer referred to it appears that Khosrow Kobad had during his reign devised measures to establish his kingdom as well as to restore the primitive glory of his religion. The passage runs as follows: "May the strength of this prayer be (reach) unto the immortal-souled farohar of Khosraw Kobad, and also unto those of all the glorious and honest judges, and of all the Mazdayasnians who restored the purity of their religion and embellished

expounds (to men) the mystic thoughts (manashne-varchin of the good religion), because such a priest inculcates on a religious sovereign ideas regarding the next world, in order that he may be united in pure (sacred) friendship with the Dadar [Creator] Ohrmazd, the Supreme Ruler of the invincible world. By the impression of the thought (revealed to the king) through his Righteous Friend, he (the ruler) will be identified (incorporated) with the pure friendship (of the good spirits), and will be possessed of the (knowledge of the) perfect wisdom of the Highest Ruler, of the zeal to speak and act (on His behalf), and of the perfect goodness which will help him in both worlds. – (2) One is that people should extol the good religion for (the purpose of drawing themselves into) communion with Ohrmazd; (they should extol) truthful thought for (i.e. to acquire the habit of) speaking with good-sense; and (praise) liberality for (the performance of) those actions which are best and most acceptable (to God and man). – (3) One is that just as certain (darveste) pecuniary grants (puhl) are obtained (from Government) by the leaders of the Mazdayasnian religion, so such grants be made by every means to the orthodox people (vavrigan) (by the king's subjects). – (4) One is that the impostors who taught a vile doctrine, should be sternly tormented and diminished (banished) from Iran. – (5) One is that in order to be grounded (karde) in the attributes of the Deity and in the ways of the Yazads, one ought to learn (chashashne kardan) the Manthras and the Yasna of the religion with the help of (min) the teachings and writings (karde) of the disciples of Adarbad Mahraspandan, who was from (i.e. an inhabitant of) the city of Gilan. – (6) One is that the pious people who carefully tend the propitious fire, and who perform the functions of the yozdathregar with the good (consecrated) waters, should be revered and not diminished from the cities of Iran. – (7) One is that the knowledge of the Mazdayasnian religion, which is the gift of (producing) goodness in the thought (workings) of conscience (manashne-ahu) should be exemplified by perfect endeavors, and that persons of orthodox habits be guided towards the means of (acquiring) happiness (in the next world), and be strongly fortified, and guarded against evil impostors. – (8) One is that the performers of the yazashne of the Deity, be aggrandized in the cities of Iran, whereby the evil connection with demons be destroyed; the idol-temples broken, and the infidel idolaters thrown out. – (9) One is that one should yield up (his) body and soul to keep our (Zoroastrian) religion current (in the world), and to spread in the world the thoughts and rites contributing to happiness (faradin). – (10) One is, – "Let your vigor be employed in helping on your own relations (co-religionists), and let your own spite towards your enemy be dismissed

their sovereignty."

from yourself (i.e. from your heart.)

On the ten (sayings) of Gurgi, who with the object of destroying the Iranian cities that professed the good religion, stimulated the citizens (of Iran) to hostile (varde) enterprises, led souls to (acts worthy of) imprisonment (in Hell), and deliberately tormented the vital principle; who was a wicked tyrant with the authority of the evil religion. (202)

(1) [One,] the impostor, the ashmogh Gurgi,¹⁰⁶ who had a fluent tongue, a heart permeated with boundless avarice, and who was of a disreputable person and descent, proclaimed that for much satisfaction to oneself the greatness of the authority and wealth of this world should be concealed from (i.e. deprecated in) the public. – (2) [One,] the same Gurgi, the impostor, asked for the aid of a royal garment, dignity and splendor, a throne and a crown for his inglorious person. – (3) [One,] he demanded that he himself should be nominated the premier of those who made the religion of Ohrmazd current (in the world), and that the Iranian people should fight for his (recognition as the) secular and spiritual lord of the whole material world, and (moreover, he asserted) that the naked Gurgi tribe, the devils with disheveled hair, thus imposed upon, should gather themselves together, and come forward, and push themselves into the provinces of Iran, as a marauding, besieging, and warring (varde-tokhshashni) army, – (4) [One,] he proclaimed that the (sacred) fire should be extinguished, struck, or injured, that the earth should be defiled or contaminated, and the gospands [livestock] slaughtered without number or discrimination, that such actions be performed as were calculated to keep men separate from each other and in discord, and (thus) the creatures of Ohrmazd be diminished (banished from this world). – (5), [One,] he proclaimed (that his adherents) should cause the people to be seduced by any mode of preaching or (other) action, from extolling their religion. – (6) [One,] he proclaimed that men should reduce [lit. make lean] in the cities of Iran the authority of the spiritual and secular lordship of the (Zoroastrian) religion. – (7) [One,] he proclaimed that the human existences on the soil of Iran should be rendered sinful and strengthened in their (evil) habits, and that the men of that country be turned from the religion of Ohrmazd to the evil nature, to the habits and (wicked) glamour of the Demon, and be allowed to fall into enmity against good knowledge, into listening to what is evil, and into shameful and dishonest (breach of)

¹⁰⁶ According to the *Denkard*, Book 7, and the *Shah-nameh*, Gurgi was an impostor, and had set up for a priest and promulgator of the Mazdakian [Mazdakite] creed.

promise; also that mankind should be injured [wounded] by the hopes belonging to evil worship, and should be given the evil practices of sodomy and of other vices, in order to aid the destructive power of Ahriman. – (8) [One,] he proclaimed that vile people should be exalted, and the great overthrown. – (9) [One,] he proclaimed that men should be trained up to frustrate the (ends of) prosperity-producing liberality, and to lead their lives (under forms of belief) blended with damaging sins. – (10) [One,] he proclaimed that men be taught to be hostile to [the] profitable creatures, and to form wicked friendship with men wolfish and pernicious in (their) nature. – (11) [One,] he proclaimed that imprisonment for sins and the fear of being burnt in hell should be regard as trivial. – (12) [One,] these were the ten world-defrauding, wicked sayings (of Gurgi), which encouraged every evil (perverse) religion, (and which were issued) against the ten monitions of him (Khosraw-e Kobadan) who had advanced the people of this world for preventing the illness (i.e. evil) of all others of the true religion.

Exposition in the good religion regarding goodness, and the origin of goodness, and the course of goodness, and (regarding) a person on the side of goodness, and the medium of goodness, and the cause of goodness, and the impressions produced by meditations upon it, and (regarding) the upholder of goodness (at the beginning, the middle and the end of the world); and (regarding) evil, and the origin of evil, and the course of evil, and one on the side of evil, and the method of evil, and the cause of evil, and the impressions produced by meditations upon it, and (regarding) the upholder of evil (at the beginning, the middle and the end of the world.) (203)

Be it known that, the goodness of virtuous people is (arises) from the Spenamino. The origin of goodness is the oneness with the good religion, which exalts every man to a high position, and ministers benefit to him. And the course of goodness is due to the instrumentality of that good friend (of the religion), who in his life is identified (hamnimvand) with one that conducts himself in conformity with its wisdom, and who lays aside the perverse knowledge (of evil creeds), and whose desires, ability, and talents (occupation) may, likewise, be on the side of the good religion; who is well-known as the promoter of goodness in that and in this world, and from whom would originate (dehashne) the most powerful

advancement of the first (most excellent degree of) goodness. The conception of the divine wisdom is due to the divine light (accorded to men). Whatever men perceive or conceive in this world regarding the good religion, is to be ascribed to it; and it is by the craving for goodness (virtue) that men are adapted for the power of doing good, for ingenuity, industry, and courage; and whosoever has this power of doing good, can perform thereby righteous actions in this world.

He is on the side of goodness who is cognizant of the final (future) condition of the soul, and who is not without (that knowledge of) its final state; since, while in his life, he is worthy and laudable in himself, and keeps off from himself illness, decay, languor, sinfulness, and the delusions of his soul, which render one's life ignoble and blameworthy.

The medium of goodness in men is the natural gift of virtue from the Creator Ohrmazd, the Father and Lord of the Creation, – The cause of it (goodness) is the reaching forth of benefits to his fellow-creatures from the person who has a craving desire for it, and for the (consequent) growth of virtue amongst the people of this world. – The honest impression (idea) about goodness, is the religion which has sprung up for (the purpose of propagating) it (i.e. goodness). Its offspring are as follows: wisdom, and a good nature, and modesty, and love, and liberality, and truth, and thankfulness, as well as other good qualities. On account of it (virtue) the Amahraspands and all other invisible Yazads themselves unite to render human life (passed in virtue) healthy, and to advance it by means of prosperity, authority, religious philosophy, meritorious piety, and by various other kinds or felicities pertaining to the good creatures of this world. In the beginning virtue was made current (in this world) by the Creator and Upholder of the Universe, Who by means of their relation (to the Prophet), will restore His creatures, and avert evil (from them) in the middle ages (myane) of this world; while towards its end He will completely overpower (annihilate) the Blemish-giver, and endow his creatures with deliverance (from hellish penalties), purity, eternal felicity and brightness. The people of evil take their existence from (i.e. owe their evil vices to) the ill-informed Ganamino himself.

The source of evil is that (Ganamino), who is the embodiment of evil, and who conducts mankind to grievous (rnadam) harm. The prevalence of evil is the result of Ganamino's thrusting (into this world) such mischievous practices as false declaration, bewilderment [darkness], and faithless breach of promise. The craving, power, occupation (exertion), skill, ideas, and discrimination (nimane) of one on the side of evil, are made known (to us) by those evil-doers who keep themselves absorbed in evil actions. Whosoever teaches or

meditates upon the bewilderment and promise-breaking of the most evil (Ahriman), will be sure to crave for the power, (wicked) occupation, skill, discrimination and ideas, which pertain to that most evil one, and by means of which people perpetrate evil deeds in this world. – Whosoever is on the side of evil is debarred from any thought of his own final condition. How can lie remain without (avoid) damnation to himself in that final condition? He is proved thereby unworthy and devoid of commendation; since the desert and commendableness of men are owing to their life being free from illness, decay, decline, misery, and the evil pain of damnation. The medium of evil in this and in the next world, as well as the origin of all evil, is Ganamino, the imparter of blemish to mankind. The cause of the approach of evil to created beings, is the craving of the wicked Blemish-giver for injury, by doing harm and imparting blemish to the creatures of Spenamino; such a craving belongs to all that constitute the source and means of evil impelling him to perpetrate all kinds of injury. – The evil-minded ones are the farehbut and the aibibut, and the whelp (khun-noshe, lit. the young one of a wolf, tiger, or lion) of evil is vice, and the offspring of vice are avarice, wrath, spite, envy, lying, sinfulness, niggardliness, ingratitude, and other defects. Hence proceeds the evil-sway of the demons and the Drujs, and hence proceeds in regard to men the tyranny, imposture, spiritual illness, penury, knowledge of evil, sinfulness, deceitful training, and distress and destruction unto all other creatures of this world. – In the beginning the progress of evil was owing to the Blemisher of the world; in the middle ages it was owing to the warring and tumult among the associates of Ahriman; but in the final period (of this world) it will be banished by the good Spenamino by means of his wise (prudent) advancement of virtue. – There are priests (keshyaran) who belong to the Original One, and their religion pertains to the Source of Spenamino (i.e. Ohrmazd); and it is good and praiseworthy and in it the (faith of the) evil Ganamino, is called the condemned or accursed (nekhite).

Exposition in the good religion regarding those who are devoted to (the knowledge of) the Avesta and the Commentary upon it. (204)

Be it known that, the mystical knowledge relating to the wisdom of the Lord, is acquired by the Yazads by means of their conference with Him; and they convey the knowledge unto mankind in the form of divine (madam) prophetic intelligence (vakhsh). So whatever sublime prophecies from God, are foretold to people innumerable by the Yazads are conveyed to men who are by nature and by birth good

(Mazdayasnians), by mutual oral conversations. Of all those who are devoted to (the knowledge of) the Avesta, firstly the good-natured (righteous) persons acquire the knowledge of the Mazdayasnian religion by vocal intercourse with the (Yazads); and secondly they perceive (understand) the contents (of the Avesta) by meditating upon every word; and they teach these who have a craving for comprehending it literally, by inserting a useful commentary between two different sentences.

Exposition in the good religion regarding the recognition therein of the extent of relationship or non-relationship to the Mazdayasnian religion among men. (205)

Be it known that, men who are allied (to the religion), and love it, (are of the following description); and their love (for the religion) is exhibited by two different modes of thinking. (There are some), who display in their thoughts their love of the Mazdayasnian religion, and are not attached to demon worship. (There are some), who hold friendly ideas towards divine and towards demon worship. But their alliance to divine worship is greater, and their alliance to demon worship less. Again (there are some), whose object it is to love both the demon and the divine worship; (but among them) the attachment to demon worship is greater, and the relation to divine worship is less. Again, (there are some), whose object it is to be intimate with (i.e. to attach themselves to) demon worship, and who display their total alliance with demon worship, and their holding aloof from divine worship. One should accordingly (numaide) recognize the merits of a man of the religion, and with the knowledge acquired from time (experience), estimate the dignity of every preceptor according to the extent to which he is in communion with the pure religion.

Exposition in the good religion regarding (the fact that) Ohrmazd is the Self-existent One, from Him are manifested the spiritual and material creations, and the other one (i.e. Ahriman) is different from Him. (206)

Be it known that, Ohrmazd Himself is the Beneficent Spirit, and is all powerful in goodness and glory [lit. light]. He himself is pure, and is the Creator of all the good creatures of this world and the next. He is the Giver unto the soul of the power of beholding both worlds, and of doing actions pertaining to both. Whosoever is endowed with good [substance] (i.e. whosoever is so enabled to perform righteous

actions), meditates upon the spirit of eternity (Spenamino) and the spirit of darkness (Ahriman).

He (i.e. God) bestows on man a soul endowed with conscience in this world, that he may discern what is good, (and what is evil in this world and the next), and may, therefore, accomplish good deeds pertaining to both. Among all the good and evil people of this world, whosoever performs good actions, appertains to the Good Lord, and whosoever perpetrates evil, appertains to Darkness. He also endows the spirit of man in this world with the power of perceiving and performing good actions relating to both (the worlds). Good is always through the (good) invisible powers; and the virtue (of man) itself is owing to the divine spirits. The spiritually good condition of man himself is owing to his pious communion with the Spenamino of Ohrmazd, the Yazads and other good spirits. His aspect as being himself of (the nature of) the other perverse one (Ahriman), is owing to the constant imparting unto him of the evil power by the dispenser of the wicked glamour. He that is the bestower of this wicked glamour, is himself impure. Every dispenser of (good or evil) power dispenses (his good or evil influences), in order to render man like himself. That dispensation of the (good) power, (which is) from Ohrmazd, renders man (aobash) adapted for pure or holy communion (ham-pasije) with Himself. Those creatures that are useful and related to Ganamino the Destroyer, or to the demons, and Drujs, and their other tormenting confederates, are manifested by their own gifts of (evil) power (i.e. by the evil influence imparted to them by Ganamino and his wicked companions) – The religion of the priests (kesh-yardan) whose creed is evil and without any moral goodness, should be mentioned as that of Ganamino, and it must not be referred to [lit. spoken of] as pertaining to Spenamino.

Exposition in the good religion regarding (the fact) that it is inappropriate to blend together whatever is worthy with the perverse object. (207)

Be it known that, the perverse object could not be blended with the one that is deserving; for every (deserving object) itself in order to be worthy of its Creator, causes noble actions; while every (perverse object) tends to destroy every thing for the sake of the destroyer (Ahriman). The one pertains to the Farsighted One (i.e. God), the other to the accursed one (Ahriman). How can they be related to one another? From the respective ruler over each of these, there result unto men wisdom or evil knowledge, truth or falsehood, complacency or arrogance, liberty or niggardliness, benignity or cruelty; light or darkness, etc. Of these the one that is endowed with wisdom, and is

also handsome, is deserving of praise; the one that is possessed of evil knowledge, and is hideous (in appearance), is contemned. So if a union with perverse one (Ahriman), be manifested in man, the existence of similar (evil) designs in him, is owing to the admixture in him of the element pertaining to Ahriman. And (such a person) feel no good reverence for the One Knowing (Creator); and without (imbibing) the knowledge of that One Knowing Lord, he cannot see his own shortcomings and his contemptible ugliness. He is, therefore, unfit to be (associated) with all beautiful (i.e. virtuous) and praiseworthy people. How was it possible then that the One, Who saw with (the eye of) wisdom, would blend together the perverse thing (with) what was worthy (or righteous ?) – Again, the planting and the pruning (of a tree) are not (acts) different from one another, but they correspond (one with the other); they rather improve one another; because the tree that is planted, is rendered suitable (for growth) by pruning it, and because the pruning is the cause of its perfect symmetry. So to call death the cause of life (in this world), is (warrantable) for this reason that through death life is to be rendered worthy (of happiness in the next world), or that death is the cause of the perfection of (human) life (by means of virtue) – How is it possible for the priests [lit. the friend. of religion], who are in correspondence with the Creator, to suffer themselves to be in unison with the Destroyer and with other perverse people? One who is gifted with the eyes of wisdom, could not be in concord with one who is without any religion. The religion of those priests is the sublime (Mazdayasnians) doctrine. How can the wisdom of the Creator be (reconciled with) the evil faith of the Destroyer? – Since (the faith founded) in truth is laudable, and that in falsehood is abhorrent. Likewise, he who is complacent (bande-manashne) is deserving of praise, and he who is arrogant, is fit to be contemptible. Likewise, whosoever is liberal, is praiseworthy; and whosoever is niggardly, despicable. Likewise whosoever exists in light, is said to be of good aspect; and whosoever exists in darkness, of ugly appearance. – Again, the sky and the earth which appertain to the Creator, are not different from one another, (but they also correspond one with the other), and both (these creations) are to be extolled. So also the sun, moon and stars; and so also water and plants; and so also mankind and goshpands [livestock]; and so also religion and sovereignty; and so also intellect, reason and sense; and so also the soul and the body; and so also modesty and affection; and so also gratitude and integrity; and all such things are different from one another; but they are all advantageous (creations), and deserve to be extolled.

Exposition in the good religion regarding the wisdom, will, work, and period of Ohrmazd. (208)

Be it known that, Ohrmazd by means of His omniscient wisdom, fulfills every deliberate object of His desire pertaining to the work in the finite period. The consummation of that work in the finite period will extend from the beginning (of this world) to its end. That work having been accomplished, men will at last be rendered worthy of the dawning period of (paradisiacal) felicity. Then shall begin the infinite time (of happiness), and then shall happen the final renovation, the impoverishment [annihilation] of the Drujs the resurrection of the dead, and the attainment of the final body, and the redemption (from hell) of the people of this world; and hence mankind shall live in eternal felicity, and in splendor, and with immutable wisdom, will, action, and (endless) time. – And whatever desire may then happen to be meditated upon by men, that meditation will be an appropriate one. And in order that the final renovation may be propagated in that period, every creature shall be guided by its connection with the Mazdayasnian religion; and (in that period) every creature with a pious soul shall attain to the dignity (proclaimed by) the Mazdayasnian religion, that it may be identified with the final reformation; that the wishes and acts of mankind may accord with the precepts of the Mazdayasnian religion; that every one may attain the final benefit from Ohrmazd; and that he who attempted to destroy this world may ever remain in misery. In that (infinite) time those stubborn ones who are unceasingly destructive, shall be finally destroyed, while those who have been deluded by the wicked one (Ahriman) in this world, shall then be rendered (by means of punishment) capable of benefit from Ohrmazd. And hence (it proves that) Ohrmazd's wisdom, will, and object, are beneficial unto all creatures, and are worthy of being immuted.

The priests, who every day (strive to) withdraw men by means of their preaching (sakhuni) from the will of Ohrmazd, are such preachers of this world as actually serve to fill the region of hell with men. They who regard belief of such priests as the divine religion, are those people, who entertain a desire for non-existence (in the next world), and who multiply the demons. – The race of such mischievous priests serves to represent Ganamino in this world.

Exposition in the good religion regarding man being the sharer of (the nature of) his original ancestor. (209)

Be it known that, man is the sharer of (the nature of) his original

ancestor, and that in two ways: – The one appertains to the spiritual existence (alone), the other to the spirituo-corporeal existence. Whosoever is devoted to the spirit (alone) is on the side of the Creator, and does not turn away (from Him). Whosoever is devoted to the spirit in association with the body, turns (to the side of goodness or evil) according to the change of his actions. Whosoever is devoted to the spirit in association with the body, restores himself to his Creator by means of his own (guiding) spirit. That living men move about or act for the benefit of the soul, or for the performance of deeds pertaining to it, is on account of the soul being in a bodily frame. Men themselves incline to two different sides (good or evil); either to the side of the Spiritual (happy) existence, or to that of this world existence. – The ruler of the former one, is the soul.

Thus, if a person is in correspondence with the Amahraspands, and sides with them, he is (naturally) on the side of his ruler (i.e. he attains the spiritual happy existence). But if a person in this worldly body is not in accord with the soul (or conscience), he resembles the gospands [livestock] and other animals having bodily organism; that is to say, that person becomes devoid of (real) human existence. Under the sovereignty of Ohrmazd, human life is dignified with immortality, because of the (good) actions which it is capable of by means of the (righteous) activity of this animate organic existence of this world. Man is considered to be worthy of this world on account of his righteous actions. The animate organic, human being becomes himself an adherent of the Creator (avash-nimvand) owing to his being not united with the Blemish-giver. This animate material man will thereby attain immortality, just as Gayomard did before the Blemish-giver, and as all men will do at the epoch of the *Tanepasin*; which immortality will be of a different kind from that of the gospands [livestock], seeing that these animate material gospands are not endowed with intellect. Although these are also animate organisms, still they are without that dignified immortal existence (which chiefly subsists in communion with the good spirits). On account of (the attainment of) that dignified immortal existence, man is never devoid of his (spiritual) personality. For that reason every man who lives in purity in this worldly life, is on the side of immortality; while he who during this material life, is united with the Blemish-giver, is worthy of damnation (in the next world). Accordingly, every living man who is on the side of his own soul (or conscience), is so from his original ancestor (Gayomard). Again, when man in this animate organic frame is actually on the side of his own soul, he is immortal in purity in this worldly life, whereas he who in this animate organism is in connection with the Blemish-giver, is liable to damnation (in the next world). every man who is on the side

(either of good or evil), is endowed with life and speech, and is mortal. "The soul wherewith he was originally constituted, when blended with (i.e. affected by the nature of) the Blemish-giver in this animate, organic or bodily existence, shall live in damnation (in hell). And as to the spirit (of man) that speaks (righteously), it (i.e. the speaking righteously) is due to the power of conscience within, and its utterances of wisdom are the result of its union with the angelic power of consciousness.

Again, the departure of such a spirit from the organic power of Gayomard, was due to the entrance of the Blemish-giver into it. Moreover it was on account of the exit of the soul from the body that the power of (animal) life and speech died away (from him). So long as the animate organic person of Gayomard lived in purity, his power of life and speech existed.

Whosoever is endowed with a soul, and is like unto man (in this body), reveres and obeys (God) like his original ancestor, (reveres and obeys) the One Creator Who is the source of religion and justice, he accordingly resembles his forefathers up to the primitive man (Mashye); and for this reason, because the interpretation of the name Mashye would be "the male being that reveres and is endowed with speech," while the interpretation of the name Mashyane would be "the female being that reveres and is endowed with speech." And they are as it were the original ancestors, the cause of the continuity of the beneficial human creation to the time of the *Frashegird*. Accordingly, those who are connected with the period of the *Frashegird* through the good religion, will by that means bestow on mankind the benefit of the *Frashegird*. – Such men (as are destined to renovate the world) will particularly descend (from primitive ancestors) as for instance from Syamak and Fravak. Again, the names of Syamak and Fravak are translated "whosoever holds forward the chain of future advantages." The thought (i.e. the object) of these (two) was (to be the ancestors of) a perfect race of mankind at the time of the final beneficial renovation.

They were also from the beginning the cause – the ancestors who protected the world, guided the world, and advanced the improvement of the people of the world. The protection of the world is only possible through those who guide the world. He (i.e. the king) who directed the world, for the purpose of being united in the work of the *Frashegird*, contributed to the final protection and improvement of mankind by protecting and improving this world. The first ancestors who were concerned in that (righteous work), were for instance Asrite and Hooshang. Again the interpretation of the name Asrite would be "one who practices tillage," and the interpretation of

the name Hooshang would be "one who aims at kingship"; the latter also was himself a worshipper of Ohrmazd, and had thoroughly improved mankind (by virtue of his religion).

Again, mankind had (originally) attained to this knowledge (of the Mazdayasnian religion) through these five ancestors. For instance, faithfulness to the wisdom of the religion from Gayomard, obedience to God from Mashye and Mashyane the attainment of union with the Beneficent (Soshyant) from Syamak and Fravak, the ways of protecting the world and of guiding it from Asrite and Hooshang. It is through them that men are enabled to improve and guide themselves in this world, to propagate with vigor their own race for the time of the final renovation, to drive away the druj and to bestow on the whole world the benefits pertaining to the period of the final reformation.

Exposition in the good religion regarding the attainment of foresight (i.e. knowledge of the future [prophesy]) by man. (210)

Be it known that in the corporeal man the power of akho (i.e. the power of the spiritual apprehension of good and evil) is itself pure vision; and as long as that spiritual vision subsists together with the acquirement of wisdom, the attainment of foresight by man is possible. The man (that has attained to foresight) ever inculcates on the living the thought conducive to their happiness (in the next world); he is the imparter of the wisdom acquired (from the vohuman), and is more triumphant (in life) through that forethought, and through that all-ornamented (sublime) forethought, of the Mazdayasnian religion. The thought of future happiness is a power of perception in the akho, which always serves to keep (man) free from sin. The thought that is conducive to happiness (in the next world), leads to meritoriousness, and keeps man aloof from the druj, consequently from avarice, spite, immoral thought, disgrace, vengeance, and such other corrupting causes of sin, and it bestows on him freedom from evil passions. And hence Vohuman and other Yazads who are the media of righteousness, impel him to righteous actions, as long as the man is in conformity with their thoughts.

Exposition in the good religion regarding (the idea) that the auspicious union with the acquirement of good success, is attainable by man in order that he may become worthy (in this World) by means of the seven grades (leading) to the most exalted rank (pertaining to mankind). (211)

Be it known that, the auspicious union with the acquirement of good success, is attainable by man in order that he may become worthy (in this world) by means of the following seven grades (leading) to the most exalted rank or ways manifested for him by the religion. – The first (of these) concerns the purity of the soul which is attained by performing actions in accordance with the will of the Almighty, and with the sublime ways of the good religion, which (act) is the outcome of the fortunate source of worthiness in man. In order that man should be meritorious, the second grade concerns his healthy movement or career, by which a suitable life is possible. The third concerns the long life belonging to the soul, whereby permanency (i.e. an unending existence) is possible through a healthy career. The fourth concerns the courageous wealth whereby man can achieve actions and taste the sweets pertaining to both the worlds. The fifth is the overpowering (of one's enemy), and the obtaining of victory (over him), which enables a man to protect his wealth and himself from his enemies. The sixth concerns the foreknowledge of the resources to overpower one's enemies, whereby one can obtain victory over them. And that which is the seventh in these seven is the highest of these seven grades which pertain to man, whereby he would be more exalted in greatness or good fortune than other individuals.

Exposition in the good religion regarding the reason why, in a person who is by nature good, there exists the power of goodness that leads him to (the path of) exaltation, and why in an evil-natured person, there exists the power of evil that leads him to a low condition; and why, by the retraction of the power of exaltation, man is manifested as growing worse in his nature, and why (by the retraction of) depravity he is, manifested as being better in his nature. (212)

Be it known that, men are good or evil-natured because of the good qualities or evil infirmities (in them). The good qualities are due to their union with the divine glory [Khwarrah? - JHP], whereas the evil qualities are due to their correspondence with the evil shadow (i.e. the

influence of Ahriman). The divine glory emanates from the Spenamino, and hence the intentions of men are adapted to a good nature; while the evil shadow is from the Ganamino; and hence the intentions of men are conducive to an evil nature. The more glorious one (Spenamino) accumulates the better qualities in a good-natured person, and consequently the latter is a creature of the good principle [lit. origin]. In a man of the good principle exist most excellent attributes of the most glorious one (Spenamino): intuitive good sense, thought of obedience (unto God), liberality, truth, and other good qualities; and hence his person is graceful, and he is free from the anxiety to alleviate his debt (i.e. sin, in order to save himself from hell.) – In an evil-natured person the pouring in of this evil nature is on account of the evil shadow (of Ahriman). Whosoever has been under that evil shadow, embellishes (or perfects) evil habits, and is a creature of the evil principle; and by reason of the dwelling of the one (Ahriman) who is devoid of greatness, in one of the evil principle, there exist in him such evil qualities as by their growth produce corruption in men: (viz.) perverse thought, avarice, arrogance, wrath, niggardliness, sin, (elements of) damnation, (moral) blindness, and other adverse practices which pertain to the contemptible crimes of evil religions. – By the admixture of the divine influence of Spenamino in a human creature, the latter prospers and is the origin of good qualities. By the connection with the evil shadow of Ganamino, man is liable to suffer imprisonment and is the origin of evil qualities. The highest welfare in man is owing to his union with exalted virtues; and his being impure and corrupted through evil qualities, is due to his predisposition towards those defects. – From good qualities there is no ruin (unto man), but immense welfare. (In a man by nature good subsist) good sense, complacent thought, liberality, truth, and all other good qualities of the Spenamino himself, that lead him to a high position. Thus, he shines (in this world) on account of his high rank, teeming prosperity, and brilliant complexion. Whosoever is in correspondence with Ganamino, the Blemish-giver, remains in a base condition by not remedying his evil defects, he does not become known (to the world) by reason of his base and adverse condition. On account of the low power of guidance in him, his high qualities are eclipsed, and hence his incurable defects predominate in him. And in order to macerate him there come on him lowness and misery, (all idea of the) greatness of the vices that are blended with the Blemish-giver, and the apparent glamour of the vices that are incurable. Whosoever is evil-natured and ill-born, in him predominate (afraje) such sin-advancing (defects) as perverse (immoral) thought, avarice, wrath, arrogance, niggardliness, falsehood, (moral) blindness and deafness, and other personal evil

qualities; hence he is alienated from his family-gatherings. And [notwithstanding his slight good qualities], the lowness of his defects casts him into wretchedness. On account of his inward evil inclinations (prompted) by his evil qualities, he approaches obscurity. The oppressive defects that lead him to degradation keep his soul without the light of religion, on account of its degraded condition, and imparts to it the glamour of evil defects; and hence through the depravity resulting from his inward evil habits he is devoid of the brilliance (of virtue). Good qualities lead man to greatness, and therefore to good resources. Good qualities lead his person into notoriety.

It is the doctrine of the (Mazdayasnian) religion, that the Yazads pray for the welfare and happiness of the good, who further the praise and worship of the Almighty and for distress and misery unto the bad. Besides, from them (i.e. the Yazads) comes also unto the pious the exposition of (what) sin (is). Of the pious who are to obtain (freedom from hell), the first (i.e. the best) pious man is he who attains to happiness, celebrity, and goodness of the soul by choosing for himself the masters (i.e. the Amahraspands) who possess brilliant and shining persons; and by accepting them as his associates. – The second is (he who grows pious) by bestowing happiness on others, by reverential bearing towards those to whom respect is due, by protecting the female sex as its lord, and by causing his colleagues or associates to perform good actions through effecting their own union with the Yazads. – The third one is that king of the world, who encourages pious people by dint of his worldly authority, exalts the Mazdayasnian religion, and debases the evil faith; who welcomes good government, and bestows (increased) power on good rulers; who spreads justice in the world, extends prosperity and felicity among mankind by fertilization (of the soil), good administration, and a good aspect (of affairs). – The first (i.e. the worst) prisoner (of hell), by reason of the evil shadow (of the demons) over him, and by his choice for himself of the *evil master* (Ahriman), is manifested as unworthy and, afflicted, infamous and of evil soul. – The second one is so on account of his being a distresser of others, of his hatred of people to whom respect is due, discourtesy towards women, and by not rendering his associates virtuous, through the evil influence (over him). – The third one is that king of the world who encourages the sinful by dint of his authority in this world, deprecates the Mazdayasnian religion and exalts the evil faith; who welcomes evil rulers, creates those persons rulers, that issue evil orders; in order that misery, sterility or, barrenness, and evil influence may prevail in the world, and embarrassment and affliction happen unto mankind.

Exposition in the good religion regarding the retrogression of exalted people, that is (regarding) deterioration from exaltation, or the self-deterioration of one from the condition of being exalted. (213)

Be it known that., the cause of the exaltation of exalted people is owing to their connection with the best lineage that is related to the original virtuous one; hence, man is possessed of the means of exaltation. That the person of such a man is rendered of a good nature and of a pious character, is due to his union with that good lineage; and (hence) the pious one of a good nature is saved (from hell). The cause of the deterioration of low people is due to the influence of the corrupting original one, which pervades men; and hence their tendency to deterioration. And the person of such a man is, on account of his union with evil descent, rendered of an evil nature, of a character deserving punishment, [and of a conduct associated with vice]; hence he is liable to meet with punishment (in hell). Because in the good age (dyaen shapiraoban) pious people of a good nature, being devoid of meanness, stealth (nehoftagi), and obscurity (apaetaki), shall ever (amarganih) attain to sovereignty (ahupataki), greatness, and notoriety; whereas the sinful, that are liable to punishment, and devoid of authority, greatness, and notoriety, shall come to stealth, meanness, and obscurity. And in the evil age the evil-natured sinful men that are liable to punishment, shall attain to sovereignty, greatness and notoriety, on account of their stealth meanness, and obscurity, and the pious people of a good nature, shall turn stealthy, mean, and obscure. Accordingly, the exaltation (or retrogression) of men is foreshadowed by the essential causes wherewith they are surrounded (levatman) in life. The evil age or its close, and the good age or the work relating to it, are respectively evidenced by the retrogression of high people, and by the exaltation (through virtue) of the low.

Again, in the evil age there might (also) occur from one, who has attained a high position, protection, kindliness, noble-mindedness, moral bearing, liberality and other good qualities (manifested) towards his virtuous relations. Likewise, from a deteriorated condition there might issue truthfulness and exaltation. By the Mazdayasnian religion there is exaltation (unto men) from their own base condition, since people innumerable do, by means of its doctrine, attain to felicity in evil ages, and the low become thereby exalted. – Whosoever through his evil mind, accepts the evil succor (of the demons), has evil designs, a mischievous person, and is very spiteful and afflicted (by his own vicious passions).

Exposition in the good religion regarding the extensive propagation constant in the world, of the good religion, its power and its achievements. (214)

Be it known that, the manifestation in this world of the good religion is by its constant extensive propagation; since by means of its propagation by all orthodox people, there will occur among men, through the good religion, remembrance of the Yazads, and praise of truth and goodness, and hatred of falsehood and evil, and of whatever is embarrassing on account of an evil faith. The religion of the Dadar [Creator] is (ordained) for the performance of good actions by all pious and religious people, whereas the evil faith is for the performance of evil actions.

Sovereignty, devotion, protection of the poor, keeping cattle at liberty, and many other truly meritorious actions as well as the gifts pertaining thereto, are the result of the good religion, whereby the people, who are obedient unto God, are said to be of the good ways (i.e. principles). – In those people whose creed comprehends falsehood and sinning, there is but little power of doing the following really meritorious deeds. – The power of the good religion restrains [lit. improves] mankind from treading in the path of impurity; its sovereignty leads to the extension of their race (paevandashne); its guidance of the people of this world to purity, curtails (the power of) the Blemish-giver.-The cleansing of the people of this world from failings and corruption of all kinds, prepares them for the everlasting (region of) full respotence, and in such wise that a single motive of one's advance into impurity being known, he shall (essay to) promote goodness, and curb evil, and guide himself by those sublime meditations that tend to destroy all devilish propensities within. By means of firm reliance on it (i.e. the religion) by men, the people of this world shall be altogether improved through goodness; and as a consequence Ganamino shall be severely afflicted. By virtue of the good religion, Ganamino shall be severed by Spenamino from every object and action pertaining to the Frashgird, while the spread of the Frashgird (i.e. final reformation) shall follow the propagation (in this world) of the good conceptions in the Mazdayasnian religion.

Exposition in the good religion regarding man being acceptable for the purpose of his communion (with God), or for (righteous) actions, by means of his connection with the good creatures, and his forbearance from the avaricious creatures. (215)

Be it known that, the specification of the grades of men from the

highest one to the lowest, is according to these six ways. The first and highest (man) is he, who lives (hustigan) through virtue, and is devoid of evil. – The second is he, who lives for the sake of good, (and) does not live for the sake of evil. – The third is he who lives for the sake of both good and evil.-The fourth is he who lives for the sake of evil, but does not live through virtue. – The fifth is he who neither lives [both] through goodness nor through evil. – The sixth and lowest is he who by leading (his) life in evil, destroys what is good. – Whosoever leads a life in virtue, and (a life) devoid of evil, is the highest one among men, and preferable for friendship (with God) and for (righteous) actions. – And whosoever is in union with the good creation (i.e. the Yazads and the Amahraspands), always refrains from the evil-doing avaricious nature. – Whosoever subverts goodness by leading (his) life in evil, is cut off from acceptance for the highest communion and for (righteous) actions; whereas whosoever is united with the good creation, always abstains from the evil-doing avaricious nature. (Men following) these two ways, are included among the four (kinds mentioned) in the middle (of this section.) – Whosoever leads his life in virtue, and does not live through evil, is near unto the highest grade by his choice of high friendship, (of great) actions, of a union with good lineage, and of a high religion, and by refraining from avarice and not thinking (of it) – Whosoever lives both in virtue and evil, is blessed by the Good (Spenamino) with happiness, through his conducting himself with prudence, and refraining from (another's) distress and evil. – Whosoever lives through evil, and does not live through virtue, maligns through the avaricious nature a union with the good creation, and approves of clandestine deeds in his life-time. – Whosoever does not live both in good and evil, has no desire for the evil (existence in hell,) by reason of his avoiding both deceitful and meritorious actions during his life.

Exposition in the good religion regarding the unrighteous Source, and (the path of) rectitude, and the means of restoring the unrighteous one. (216)

Be it known that, the unrighteous one himself is so because of his own perverse mind. Whosoever leads an Immoral life, his thought (leads him to) acquire, whatever thing he does not need; and his actions thereby (i.e. through that immoral thought) are of the nature of farehbut. And by entertaining in his conscience the mode of his life that is his (i.e. of farehbut), and by acquiring the thing that he does not need, and by doing deeds that do not concern him, he (i.e. an immoral person) turns [therefore] to be of the nature of an aibibut. The natures of both these farehbut and aibibut are devilish in their

ways and wicked in thoughts. Whosoever mind is inclined to the ways of good existence, he always turns himself to acquire whatever thing is requisite for him, and to, perform the actions that pertain to him, and he does, not (wish to) acquire the thing that he needs not, nor perform actions that are not due from him. Hence he becomes of the nature of righteous Yazads. – An immoral (person) is himself (i.e. represents) the immoral being of the farehbut and the aibibut. The source of that evil knowledge, and [the source] of every other evil, is Ganamino, just as the source of that righteous thought pertaining to the (divine) wisdom, and [the source], of every other good, is Spenamino. Accordingly, whatever (sinful) actions are performed by the unrighteous towards one another, are owing to the approach of the immoral influence of that unrighteous source, Ganamino. For that reason unrighteous people do (the deeds that pertain) to Ganamino, the source of evil knowledge, just as religion people do every deed through the wisdom of Spenamino, (who is himself) the source of wisdom. – And the means of transforming an immoral one into a moral being (mustih val amuste), is the moral power of the good religion; and accordingly that means is to be employed in two ways by the sovereign professing the good religion: First, by preserving his own good temper from immorality the good temper of people innumerable may be preserved from immorality and towards paradise (i.e. in order that they may be capable of paradise). – Secondly, by bestowing moral courage on his people through the precepts of the good religion, and by appointing persons who could turn them away and protect them from sin and the (consequent) punishment (in hell), he endows them with complete strength, so that people innumerable may hold themselves aloof from any immoral action or speech. – And it is by this that the righteous [king] and the unrighteous king, are to be manifested. – The righteous (king) that is equitable towards the immoral, is he who possesses wisdom worthy of a sovereign, and personally conducts the administration (of his dominion) by means of that wisdom. And if he has enough fortitude to protect every great soul (from affliction in hell), in proportion to the good virtues in that sovereign; there would remain no unrighteous men (among his subjects); and no (righteous) man would be discouraged under his sovereignty in improving all immoral people (nuste-madam) on the behalf of the king.

The proper functions of (such a) king are as follows: To search out every unrighteous person. to recognize him through the deplorable grievance regarding him, to cause him to be exposed (to penalty) by those who possess the faculty or wisdom, and who (thereby) redeem immoral people; and the king who has intuitive wisdom, the monarch that is righteous, thus proves the complete purifier of immoral people

from distress by dint of his royal mandates. And on the complaints regarding the immoral one having reached (that king), his affliction is averted (vadharyet) by him (i.e. the king) so powerfully through dint of his preventive authority (padhiran-khveshkarīh, that he (i.e. the immoral one) thereby turns virtuous, and the monarch (himself) is saved from the sin (i.e. from the sin of encouraging immoral practices in his dominion). Through such kind of (moral) administration the immoral ideas of the unrighteous, by their being kept back from the people, may be extirpated (from the world).

Of the impious priests he who greatly promotes the immoral through immorality, is the deluded one by the (evil) faith and principles of the ill-informed ashmogh, [and] by such an immoral (priest) those of the people that have attained unto the Great Supporter by means of their religious wishes and acts, are perverted to the side of the mean [lit. little, insignificant] supporter (Ahriman). Hence the impostor of evil speech and deceiver of the true faith (endeavors) to persuade (mankind) to his false doctrine by the two ways (of designating it, viz.) (1) the wisdom of the (good) religion and (2) the doctrine of Spenamino; whereas the evil knowledge and the evil law of Ganamino, (or his) demonism, are emphatically declared (by him).

Exposition in the good religion regarding that which is good for the World, [and that which is (good)] for the body, and that which is (good)] for the soul, and [that which is (good)] among mankind, and [that which is good] for actions and decision. (217)

Be it known that, it is the saying of the good religion, that a virtuous sovereign is good for the world, and wisdom for the person of man, and liberality for the soul, and truth among mankind, and endeavor coupled with perfect meditation in all actions and decisions.

Exposition in the good religion regarding spiritual powers in man, which through the agency of Yazads perform actions on the side of the Deity. (218)

¹⁰⁷Be it known from the exposition in the good religion, that in the person of man there are spiritual powers which perform actions (preparatory) for the righteous equipment pertaining to (i.e. deserving a pious retribution from) the Creator of the Universe. – The

107 The heading might also be rendered: 'Exposition in the good religion regarding spiritual powers in man, their efficacy and their functions'. – Eng. tr.

principal ones are the following four: (viz.) the soul, the vital spirit, the farohar, and the intellect. The *roban* is the soul, which is the ruler over the body. Just as the head of a family conducts the household, and the rider the horse, so does the soul conduct the body. And the vital spirit, the intellect, and the farohar, or each of these spiritual agencies amongst whom the soul is a powerful agent, acts as a spiritual intelligencer unto it (i.e. the soul). – The vital spirit is the breath of life, which is paramount owing to the farohar. Just as a paterfamilias preserves the health (of his family) by means of food, and the rider keeps the horse working, so does this quickening (farohar) keep through energy the (living) body active. So when this (quickening power) is separated from the body, the body dies, just as when the (main) pillar of a house breaks down and the house instantly falls. Again, the farohar keeps active and cherishes the body, just as the master of a house keeps the house replenished and thriving, and the rider nourishes the horse. Thus, when this farohar has been separated from the body, the body is past-strength, and remains inactive like a house that becomes desolate when it is abandoned and left without repair. – Again, as the sun is the light of the world, and a lamp is (the light) of a house, so does the intellect animate with watchful light the lord of the house (i.e. the soul) in the house (viz. the body), and so does it animate the rider on the horse, as also it directs the master of the house to take care of the house, and the rider of the horse. So when this (intellect) is separated from the body, the soul is distressed in the body, and the body during life remains insensible. While the soul, which with the farohar, [and] the intellect, and the vital power used to recruit the body in its functions, now departs from it; consequently the body is without the means of performing its functions, and of fighting against and repelling the Druj, like a (cavalry) rider who is without his saddle and weapons for striking and overpowering his enemies. – Just as the soul and its assistant (spiritual) powers are enemies and destroyers of the druj (who is) for the destruction of creation, so have avarice, [and] lust, [and] wrath, [and] spite, [and] stubbornness and envy permeated into the body as enemies of the soul. The struggle and conflict between the body and the soul, are owing to the former not having seen to preserve itself from the battle wherein, by the agency of destructive druj and through perverse antagonism, people corrupt good creatures, and render them in-operative. – The soul is the lord of this life, and the chieftain of the battle (between good and evil). When the Amahraspands are its assistants, by means of the farohar, [and] the intellect and the vital power, the spiritual agents of the body, it (i. e. the soul) inclines to fight against the druj, and like a heroic person or a valiant man it is the repeller of the druj among (good) creatures by

means of its own prowess, and the extricator of the druj from the body. To extricate the druj from the world is to strike, to overpower and to render incapable the Ahriman. The pious man is himself capable of being relieved from the druj. – Again, when a king through fear for himself is not deceived by the enemy (Evil,) owing to supernatural splendor and luster (i.e. divine inspiration), he (at last) attains to the Origin (i.e. God) bravely and successfully on account of his own good actions; and by the order of the Lord who hath sent him to battle (against evil) he is to earn a diadem of victory and be seated on a throne of full repose and everlasting bliss. And whosoever (king) being deceived by the enemy, and being prone to idleness and evil repose, and listless in the battle (against evil), and without any inclination to the Amahraspands (i.e. to an immortal existence), is much disposed towards the druj; and (hence) he turns an incarnate druj and vicious, and the druj overreaches him; and he mingles lonesome with devils; and he is dragged with hands shackled to the seat of the druj (the Ahriman); and he will so be tortured, and so remain in the prison of the Drujs, to the time of the Resurrection. – It is manifest in the good religion that he is marked with good repute, whose righteousness is pure (unsullied) in this world; but he from whom destructive wickedness proceeds in this world, is stamped with evil repute, and gets a place appropriate to his sinful acts.

Exposition in the good religion regarding (the fact) that man is brought into relation with the Creator by means of the Stud-Yasht. (219)

¹⁰⁸Be it known that, the man that is most virtuous, is brought into relation with the Creator by means of the Stud-Yasht, by knowing himself by means of the knowledge of the good religion, and by the love chiefly of his own soul; because there is no (virtuous) life from disregarding the relationship (with the Deity), nor there is love for himself; and by not loving himself he does injury to himself, and by (the man) injuring himself the Almighty is displeased, and by the displeasure of the Almighty the relationship of God in him ceases, and by the cessation of the relationship with God he destroys the protection which the Deity exercises over him, and by the destruction of such protection by the Deity he is liable to cast himself into the abode of darkness and misery pertaining to the druj. – Again the knowledge of oneself is (attainable) from the knowledge of the good religion, and by knowing self there is love (for self), and by loving self

¹⁰⁸ Stud-Yasht = Av. Staota-Yasna or Staota-Yasht, is the name of the 21st Nask, corresponding to the Av. Vastarem. It literally implies prayers fit to glorify the Holy Creator.

there is no injury to self, and by not injuring self there is no displeasure to the Almighty, and by gratifying God one attains to close relationship with God, and by the close relationship with God there is protection (exercised) by God, and by the protection of God man attains to both kinds of excellence, of this world and of that world.

Exposition in the good religion regarding that (object) which through its guiding (power) is beneficial to man himself, and that which is injurious; and (regarding) the beneficial or mischievous doer and exorter, and its beneficial or mischievous guidance (in the person of man). (220)

Be it known that, that which through its guiding (power) is beneficial to man himself, is wisdom; and that which through its guidance is injurious, is perverse thought. Wisdom and vice are the guiding agents in the person of man. Wisdom itself is acquirable by means of Spenamino and the friendship of Vohuman, and vice is (i.e. comes) through the deceit of Ganamino and the friendship of Akoman. The advantage unto men from the guidance of wise inclination is the improvement of the thought, [and] speech and act of rectitude as well as the piety of the soul; and the damage unto them from the guidance of vicious inclination is the corruption (i.e. aggravation) the sinfulness of thought, [and] speech, [and] action, and the wickedness of the soul.

Exposition in the good religion regarding the religious and the evil time. (221)

Be it known that the finite time until the resurrection, is religious owing to the prevalence [lit. currency] of righteousness and orthodoxy in the heart (of men), and the vicious (time) is owing to the prevalence of immorality aggravated by the evil faith and falsehood of the Jewish religion; and during that (evil) time with the exception of a little goodness there is distress and difficulty everywhere.

Exposition in the good religion regarding (Questions): What is man himself? and through what and for what (does he exist)? and whence (has he come)? and wherein (does he live)? and whither will he return? and at the last what will he attain to? (222)

Be it known that, among the creatures of God man (alone) is endowed with reason, and is capable of success and power by means

of the blessings (God has bestowed upon him) in the spiritual and the material world; and by reason of high deeds wrought in the full exercise of his human powers, he is like a chieftain over all other creatures of this world, ever guiding them, and repelling with adequate strength the druj from every creature. By a certain thanksgiving of the soul unto the Creator, prompted by the inspiration of the Yazads, by its adequately repelling the evil from itself, and by its being at once in association with all good spirits although abiding in the powerful person of this world (i.e. in this earthly person), it (i.e. the soul) is itself of the nature of a good spirit because of its angelic thoughts, and in spite of its uncongenial abode; and with all the faculties pertaining (to this worldly creature), the invisible soul by completely conquering evil, is an Yazad (a praiseworthy existence) itself for its duration (on earth), which may be either long or short. The dwelling of good spirits in the organism of this world, has for its object the severe struggle against and destruction of the evil predominating therein, and moreover the struggle (against evil) consistently with the doctrine of the good religion. By the disappearance of the soul itself from its earthly active embodiment, and by the body becoming divested of the vital spirit, the soul is intent on going back to the original spiritual abode, and leaving the material frame of this world it departs to the original abode of intuitive wisdom. Whosoever may have by his utmost endeavor repelled in warfare his own rival druj, through his (very) emancipation from the druj, gains the original abode (of heaven.) – And when an individual benefiting the world, is able to keep a good eye upon his opponent, and is powerful to overwhelm him in person, and adequately drives and repels from himself the vices of the *druj* that may have been blended in him – the cause thereof is perpetual thanksgiving unto his Creator. It is declared in the good religion that at the epoch of the Frashgird all men will acquire their bodily frame again in this world in accordance with the will of the Creator, and the human creation having been purified, each will be (entirely) reformed [lit. adorned] by the perfect light (of the Mazdayasnian religion.)

Exposition in the good religion as to a worthy leader. (223)

Be it known that, every person becomes worthy of leadership through having the powers suitable for the exercise of its functions. One (power) is a well-qualified understanding, and the other excellence of wisdom for accomplishing (good) deeds. With these two are combined the strength of a good nature and appropriate prudence. The leadership desirable for the priest is (attainable) by

means of the three special virtues above-mentioned, which are capable of exalted acts, as also by the following five grades (of qualities): – 1, wide intelligence for the preservation of the (Zoroastrian) religion; 2, depth of thought for making a precept; 3, religious education for the administration of justice; 4, advanced age; 5, experience in performing his (ritual) functions. With these eight (qualities) the priest is worthy of reverence (i.e. of leadership.) The leadership desirable for the agriculturist is attainable by two more (qualities) distinct from the eight above-mentioned: 1, to cause the growth of animal food; 2, to perform charitable acts with his wealth. (Thus) there are in all ten (good qualities.) – For leadership over warriors there must be three (special qualities) distinct from the eight (of the priest): – 1, a stalwart body with keen sight; 2, enormous strength; and 3, an intrepid heart. Thus there are in all eleven¹⁰⁹ (good qualities.)

Exposition in the good religion regarding the thanksgiving (by man) unto Ohrmazd for the reward of merit. as well as regarding the freedom (of man) from sin by punishment for sin (in this world.) (224)

Be it known that, thanksgiving to God for the reward of merit, is binding on man because of (the existence of) a protective intuitive sense in his conscience, and of his being fitted to obtain the reward of merit (in the next world) by attaining to the vision of and desire for meritorious propensities. Whosoever powers of thought, speech, and action are obedient to his desire for the prevalence [currency] of meritorious actions, that man [he] attains to good supernatural intelligence. It is the conscience with good intuitive sense that attains in man to good supernatural intelligence; it acquires supernatural knowledge, as well as imparts (to others) whatever knowledge it has acquired. – Whosoever inclination is capable of obtaining spiritual knowledge, he, by means of his beatific vision, on behalf of Ohrmazd declares (unto others) the means of fostering the propensity to act in a manner conducive to the welfare of the Frashgird and the nature of the understanding, thought, speech, and action pertaining to merit. And it is for this reason that meritorious people who aspire to the good reward, ought to thank the Giver of the reward of merit. – Again a person keeps free from sin on account of (his fear of) punishment for sin (in this world). So whosoever, for the sake of evil, closes the path leading to holy thought in his conscience and develops sin, by means of (his) perverse thought diverts his intuitive sense from meritorious goodness, and regards merit as sin, and sin as merit. –

109 Probably thirteen. -Eng. tr.

Hence those who forward their desire for a sinful tendency and (therefore) restrain it, front a tendency to merit, owing to their union with the demons advance (their powers of) thought, speech, and action for committing sinful deeds, and keep them back from merit. – The (future) evil reward to the living organic being (i.e. to man that is sinful), is the pernicious abode. (of hell;) there is no decay (in the next world) for the man that is on the path of merit. – And how can man be free from hell by conducting himself in sin, by demoralizing himself, and by deceiving mankind? And, likewise, how can the penalty for sin extend to a man that is innocent? From the priests who receive evil inspiration (from the devil), and are the means of (propagating) the perverse ways of sin, there is damage among men Unto those who receive good intelligence regarding the ways of merit; and from their self-willed creed there is destruction unto the human creation. Since their creed is antagonistic to acts of merit, and is the means of keeping sin current, it is hostile to acts of merit and friendly to sin. Hence demonism is paramount, and moral law non-existent; and hence man becomes subject to punishment on account of his sinfulness, and the men who follow that creed are, therefore, called the committers of sin.

Exposition in the good religion regarding the abode of the (good) religion in the body (of man), and the entry into it of the religion of darkness; and regarding the uninjured state of the body of a professor of the good religion by means of the sacred girdle [kusti] of that religion. (225)

Be it known that, he in whose body the (good) religion is a guest, is a companion of the good religion. Consequently he is (spiritually) as beautiful as a maiden having a most handsome body, and is, like a maiden, most desirable to the sight. He is as benignant [lit. good-seeing] as the Sun to the Universe of Ohrmazd: and he looks on (the good creation) with as good an eye as a sincerely loving father looks on a well-born (promising) son, and is delighted at beholding his visage from a distance. In like manner he nourishes, as his offspring, whatever object falls within his vision. And he grows as illustrious by his recitation, understanding, attention, and praise relating to the religion, as one grows strong and active by drinking delicious waters. his desire for union with the religion is owing to this, that his being may live in bliss (in the next world); and his soul confers with the (good) religion as though two good pious friends were consulting together. The religion interprets its doctrine unto him just as an accomplished spiritual teacher would interpret it to his intelligent

disciple. As he is most submissive and obedient to the religion, so the religion has supreme authority over him. And such an individual is called in the religion a "successor of the Zarathushtrotema," the incarnation of the religion. His creed is the creed of the religion, his desire the desire of the religion, and his acts the acts of the religion. In whosoever body the (good) religion dwells, he possesses (in himself) the spirit of the religion, he is a lover of it in mind; and hence the druj is less powerful in his body. Whosoever mind the (good) religion permeates, his appearance is as [much] beautiful as (that of) other desirable objects (or riches in this world). No sooner does one behold him, with a good eye, than one is exceedingly delighted with him, and loves him like a brother born of the same parents. By means of the (good) religion there is attainment of wisdom according to wish (i.e. satisfactory attainment,) and apprehension of that knowledge. And through one's toil in reciting, expounding, and extolling the (good) religion there is an acquirement of good rewards (in heaven). He that is united with (or is a companion of) the (good) religion, attains to such desires as will exist in the advantageous one, (i.e. Soshyant) the (future) revealer of the (good) religion unto the people of this world. And hence such a religious man, for the performance of his religious duties (under difficulties), is like unto a good-natured guest who is content with an insipid meal in the house of the president of a family. And such an individual is designated in the (good) religion an athravan. – An orthodox person whose nature, propensity, and acts are reformed by the good religion, is a propagator of the religion in several ways. – Again, he into whom the religion of darkness has penetrated, will turn away from that accursed thought to the good religion by the effectual help of the thought and preaching and guidance of a pious preserver of the religion (i.e. a priest), for wrestling with evil. – He (i. e. the priest), a friend of the A (good) religion in this world, shall, by the dint of its philosophy, make such a one a believer in the religion, as has not himself acquired an insight into the religion and is without it. His friendship with the religion is more valuable than his riches; his body and his wealth are not more valuable than his desire to be listened to (on the subject of religion). – Such a person is called in the religion a Mazdayasnian, 'a worshipper of Mazda.' The professors of the good religion are said to be of the religion of those that put on [lit. fasten] the kusti; and the follower of that religion has the sacred girdle (i.e. the kusti) upon him. – Whosoever of the evil religion dwells in contemplation upon the good religion (with approval,) his (consequent) good nature and improved person (grow to) abstain (from impiety) like those of the good religion, and by his attainment to that (good) faith the thought comes to him of extolling the Almighty for (the good attained to by)

himself, and of loving the followers of the good religion. In whosoever person good religion exists, he is devoid of doing mischief unto others. He is a creature of the Creator Ohrmazd by virtue of his good religion; and by his submission to the precepts of the good religion he yields compliance to the religion and the prophet. – In the good religion those persons bear the name "worshippers of demons", who do not believe in God (anair) and act like ashmogh; such people are also styled followers of the religion of hellish (shakharik) demon-worshippers.

Exposition in the good religion regarding that (person) through whom every one becomes moral (in this world), and (regarding) that through whom no one becomes moral. (226)

Be it known that, that person, through whom everyone grows moral, is (born) to transmit every one (i.e. man) into a state of welfare, and he that conveys everyone into a state of welfare, loves whatever object is anywise on the side of the Creator. – Whosoever loves every object of the Creator, is a suppressor of his own failings, possesses well-qualified prudence and intuitive wisdom, and shares in the (awards of the good) religion. He well inculcates the desire to be efficient in intuitive wisdom, and to dignify himself, in one who wishes to be efficient in intuitive wisdom and to be dignified. Hence the latter acquires the strength of zeal to do acts of merit and abstain from sin. Hence, he liberates himself from the rival enemy (Ahriman), and attains to the long-lasting felicity (of paradise). And again that (person) through whom no one is moral, is (born) to convey every one into a state of adversity; and whosoever is (born) to convey everyone into a state of adversity does not love a single creature of the Creator. – Whosoever does not love a single creature of the Creator, possesses evil qualities, vicious speculations and bewildering perverse thoughts. He imparts unto man evil precepts (dushmuk) producing excitable propensities and tending to bewildering perverse thoughts. He who likes him (i.e. such a person as is characterized in the above sentence), is incited by him to bewildering perverse thoughts. He who is a thief of merit and perseveres for sin, degenerates (kastar yahvunad – lit. becomes the lessener) in the good power of his own spirit, and the antagonistic druj proves successful over him; it (i.e. the druj) drags and casts him into the infernal region of distress (arik dushwarih.) Whosoever is fit for the Blemish-giver (i.e. fit to be his accomplice in propagating evil in this world,) is a damager of the intuitive sense of man, an extinguisher of merit (i.e. of his meritorious feeling) and an inciter unto sin; [and] that evil one is (born) to drive to the hellish

prison of distress and unrelief, the man that is of a religion of bewildering perverse thoughts.

The religion that is given (unto man by evil influence) to produce in him bewildering perverse thoughts, causes adversity, and by making him fit for the Blemish-giver makes sin current; and by corrupting the intuitive sense (in men) causes an opposition to merit, and imprisons him in the evil hell which is for him devoid of relief, full of distress and embarrassment. [And] therefore it (i.e. the evil religion) is said to be without any mark of Spenamino, and with a stamp of Ahriman on it.

Exposition in the good religion regarding the sources which cast luster upon the good religion, and (those which cast evil luster) upon the evil religion. (227)

Be it known that, God who illumines all goodness is the source of the promulgation of the good religion; therefore there is no evil in it. Herein are propounded all good acts relating to the universe, from the original creation to the epoch of final renovation. Hence by firm confidence in this source of the promulgation of the good religion there results [is] the improvement of human nature, and by the improvement of human nature honesty; and by honesty the birth of law [morality]; and by law good mind, good speech, and good action; and by good mind, good speech, and good action righteous felicity unto man and by righteous felicity unto man propitiation and strength to the Yazads and grief and destruction to the demons, (also) by the propitiation and strength of the Yazads, and grief and destruction of the demons the spiritual existence will be perfected, and the material existence (i.e. this material organism) will be improved, and by the perfecting of the spiritual existence and the improvement of the material existence the creation will be connected with the epoch of the Frashgird (final renovation), and the occurrence of that renovation (will be) owing to the purity and goodness of the whole world (aâm-dehishnih) through the reform of the religion.

Again, the source of the promulgation of the evil religion the originator of evil, who casts (wicked) luster upon it. Herein (i.e. in the evil religion) is the enumeration of all the distressful acts in the world from the original creation to the epoch of final renovation. Hence owing to the deceit of that source of the promulgation of the evil religion (there will result) corruption [lit. bewilderment] of good nature; and from the corruption of good nature dishonesty and depravity; and from dishonesty and depravity immoral evil thought,

evil speech and evil deed. Again from (immoral) evil thought, evil speech, and evil deed distress unto man; and from distress unto man joy unto the demons and grief unto the Yazads. And from joy unto the demons and grief unto the Yazads predominance of the demons, degeneration and corruption of the times, and distress and damage in the world.

And it is declared in the Mazdayasnian religion that,¹¹⁰ when unto Jamshed were exhibited by Ohrmazd His commandments comprehending the established standards of all good virtues, the habits of contumacy [lit. unhearing i.e. refusing to hear] against Ohrmazd, caused by the association of demoniac influence among the creatures and the (consequent) approval by man of the greatest (i.e. most confounding) acts of destruction, disappeared (*anâstê*).¹¹¹

110 *Lit.* and the testimony of the Mazdayasnian revelation is as follows.

111 That Jamshed, the third king of the Peshdadian dynasty, was the first promoter of the Mazdayasnian revelation by the order of Ahura Mazda, and the first promulgator of its doctrines and laws, is witnessed by the following passages from the 2nd fargard of the *Vendidad*: "Zarathushtra asked Ahura Mazda: – 'Who was the first man, excepting myself, Zarathushtra, with whom thou, Ahura Mazda didst confer (on Thy religion)? To whom didst Thou interpret [lit. teach] the Faith that pertains to Ahura and to Zarathushtra? Ahura Mazda answered, 'O holy Zarathushtra; the fair Jamshed, of the good community, was the first man with whom Ahura Mazda conferred and to whom save to thee did I (first) interpret the Faith that pertains to Ahura to Zarathushtra.'" This fact is also referred to in the reply to the question of the *Datastan-i Denig* which deals with the importance of the sacred emblems *sudre* and *kusti*:

"It is good to fasten the *kusti* for him who holds a religious position in this world, on the waist, that is on the third part or the highest third part of the body, for by means of the *kusti* Jamshed, the son of Vivangha, became most successful in conducting the world and acquitting his duties pertaining to this world ; and he thereby kept back from mortals all sorts of fatal diseases, and bestowed on them freedom from old age and death. – Which sacred girdle that glorious king of the world directed men to wear on their waists when by men were gifted with that good badge of sanctity."

In a commentary on the second fargard of the *Vendidad* it is stated as follows:

"As long as he (Jamshed) adhered to the good religion and was pious, he was both the teacher and disciple (of that religion); he endowed the bodies of men with the sacred token (of the *kusti*). That he adhered to the good religion is manifest from the passage:

"That he was pious is indicated from the words: Yimahe Vivanghanahe ashaono fravashim yazamaide.

Firdausi, the epic poet of the *Shah-namah*, bears testimony to this fact of King Jamshed having introduced among his people the sacred investiture of the *sudre* and *kusti*, the chief emblems of Mazda-worship:

(Thereafter) the adherents of the Deity, Who is the Source of all goodness, as well as the obedient to the Faith, who had become illustrious by devotion to its precepts, were imposed upon (by demon-worshippers) with the intent that their pure nature should be corrupted, and that by the corruption of their pure nature a scope for dishonesty and blemish, which should deteriorate their morals, being generated, Jamshed could not be powerful in improving mankind and rendering them immortal. However, Jamshed, in order to destroy the deceitful influence from men, invited the demon-men and demons, and put the demons the following questions: – 'Who created this world?' 'Who destroys it?' The demons clamored out their reply thus: – We who are demons created it, and we destroy it.' – Jamshed retorted unto the demons thus: – 'This I do not believe that it is possible for the evil-knowing (to create this world,) since they who are its destroyers, could not be the creators of the world. [Both of] these assertions are quite inconsistent – in other words, creative and destructive powers do not emanate from one source. By means of such religious declarations he (i.e. Jamshed) annihilated the deceit of demons and restored mankind to immortal existence. – It is manifest in the good religion that the pious people who conducted themselves in this world in conformity with the standard faith, and were of good habits, proved so on account of the primitive faith propagated by Jamshed, and on account of their connection with him; and that kings and satraps ruled by virtue of it (i.e. the Faith), [and] suppressed

“In the meanwhile the auspicious Sraosha came and said unto Jam (i.e. Jamshed): – 'Do not procrastinate, but glorify (throughout the world) this holy divine Faith, and cast into dust demoniac practices, and put on the sudre, and fasten on thy waist the kusti, that nothing pernicious may come on you from the demons.”

In addition to these passages we have various references to this subject in the Pahlavi *Madigan-e aiwyanghan-e tashkuk* and in the Persian works *Saddar-e-nasr*, *Saddar-e-nazm*, *Saddar-e-behr-e-tavil*, *Rivayats*, etc.

That Jamshed possessed supernatural glory and received prophecies from the Deity from time to time, is evidenced in the following couplets of the *Shah-nameh*:

“Thus for a lapse of many years the Kayanian glory shone over the king
– the world was full of comfort and gratification – various prophetic
messages from the Deity came unto him.”

The following couplets comprehend the first declaration of king Jamshed on his ascension to the throne, which indicate his power as well as knowledge requisite for the advancement of the Mazdayasnian religion and sovereignty:

“He said: I am gifted with divine glory, I am a secular as well as a religious lord, I will cut short the hands (of evil people) from evil, and I will guide the soul to the path of Heaven.”

injury from among their subjects, [and] improved and civilized their countries by dint of that standard Faith, [and] yea refined them by the help of the just doctrines of the same primitive faith of Mazda-worship which inculcated devotion to the Deity (airih). The supreme faith and the highest acts of righteousness, which are described in the religion by Zartosht of the adorable farohars, were made current (in the world) by poryotkesh kings from time to time; which kings, by dint of the Mazdayasnian-religion, reformed their peoples, earned on their sovereignty on good principles, [and] embellished the world, [and] exalted their subjects through virtuous practices, and linked them to the mighty power of the Frashgird, the blessed victor (Soshyant).

This, too, is declared in the good religion that the source of demons (Ahriman) had arrayed with deceits Zohak, the descendant of Taj,¹¹² the diminisher of creations; hence the laws of Zohak deteriorated his own nature, worked for the immoral and blemished (Ahriman), and caused destruction by tyranny and apostasy, so that the habits of men were corrupted, the world distressed, and there was increase of mortality among the creatures.

The Jewish scriptures were first composed by him (i.e. Zohak), and deposited in the fortress of Jerusalem. And through Zohak men adhered unto the Jewish high-priest Abraham, and through Abraham they adhered unto Moses, whom the Jews accepted as their prophet and messenger of faith, and unto whom they ascribe the salvation of sins committed, and regarded his acquirements as being necessary for the final propagation of their faith. – Thus Zohak cherished (dôshitê) demoniac deceptions to harm his people.¹¹³

The elementary knowledge of that evil religion in every age tends

112 Zohak was descended from a pious man named Mardas whose lineage is traced from Taz and Tazak, one of the pairs (according to the Bundahishn, Chapter XV.) begotten of Fravak, the son of Siyamak, who had settled in the plains of the Tazikan or Arabia.

113 The *Tarikh-i-Tabari* describes Zohak in the following passage:

“The Arabs called him Zohak and the Mogs say that he was Bivaras. +
+ They say that this Bivaras flourished in the time of the prophet Noah. This king was tyrannical and killed all the rulers of the world, and inclined mankind to idol-worship.”

With reference to this subject Firdousi says

“Since Zohak ascended the throne as king a lapse of a thousand years passed over him, when the ways of the sages disappeared and demoniac propensity prevailed, virtues were slighted and sorcery was esteemed, truth became hidden and evil was paramount, rectitude was never talked of save in secrecy, but the hands of demons were extended on vice.”

to produce baneful influence among the believers in the excellent Mazdayasnian faith, to degrade those obedient unto the Deity, and to promote in the world by various ways and means apostasy twofold or threefold. Through its demoniac predominance there is corruption of the good habits of men, and impiety and desolation in the world, and much distress (frah-sije) and harm to the people generally; and misery, embarrassment and hardship to the pious; and dignity, comfort and authority to the evil people; and such evil people of baneful origin always cause openings [wounds] in the human soil, so that pain and injury to the people would emanate therefrom. Hence (it is declared in the good religion) that the Mazdayasnian Faith should be developed to the highest pitch in conformity with the will and commandments of God; that the openings in the human soil should be removed, impurity ought to be cast out of the world and far away from populated districts, and mankind be purified therefrom and rendered clean.

Exposition in the good religion regarding men that are advantageous to the world, and work for its prosperity, as well as regarding the monarch that is harmful, and works for its misery. (228)

Be it known that, that man is advantageous to the world and works for its welfare, who possesses good intuitive sense for studiously exercising his duties, and who exerts himself for the cause of the good religion. Accordingly, as he exerts himself and studiously performs his duties in this world in consonance with his faith, he, likewise, giving strength to the angels, aggrandizes this earthly life and makes it worthy of paradise. The king of an evil faith is very persistent in perverse acts, advances in evil activity, and is (therefore) harmful to the world and works for its misery. Since he is always predominant in evil activity by dint of his (pernicious) faith in this world, he clandestinely impairs this earthly life by giving strength to the demons, and renders it unworthy of paradise.

Exposition in the good religion regarding the fact that it is needful that the skilled [head] examiner shall test whatever is fit to be tested, and that it is needless to retest whatever is already proved. (229)

Be it known that, to test by means of religious wisdom whatever (relating to good creations) is hidden, is to make manifest its functions and to impart intelligence of the result of the experiments thereon. Whosoever is yet to be proved, does not always give

confidence; but whosoever (has been tried and) no longer needs be tested on account of his prestige, gives full confidence. He is the tried person who needs no longer be tried on account of his marked professional repute, [likewise] his notoriety, [likewise] public recognition as an experienced person by means of the skilled examiner. By a threefold trial a person or thing is tested. A person or thing that is tried, may be compared to the well-known physician (referred to in the Vendidad), who for the first time administers physic to three individuals and, relieving them from their diseases thereby, is licensed to carry on his profession as a certified physician (pavan hu bazeshkih vazerinidan patash shikunyen). Likewise, by administering medicine for the first time to three individuals respectively, if life become extinct (in all three), the individual is decided upon as a sham physician and is punished. Again, in order to test every other individual professional capability [act] the standard of the test of a physician is laid down. Hence the notoriety of various people connected with religion and sovereignty, depends upon trials of three different kind. and of three different degrees. Thus, whosoever in the trial by the skilled examiner, proves good should be trusted and believed, while whosoever proves bad on account of his various failings should, manifestly, be prevented from continuously contriving pollution and destruction among the people of the world.

Among the good kings who are related to Jamshed, may be included those who are descended from Airik after Faridoon; first, those that are from Minocheher – secondly, those that are from the Kayanians – and thirdly, those that come from Huafrut¹¹⁴ – from the very Kayanians they say come the Sasanians.

Each of these kings acquired (inherited) from Jamshed the virtues of devotion [irajan = sacrifice of the soul] to the Deity, purity, progress, honest faith and constitutional free Government. Men being in memory thereof (i.e. of the descendants of Jamshed) chose

114 Huafrut may be a name of Darab the son of Bahman by his wife Humai. The name occurs in Yasht 5.180, where the individual referred to desires to attain to the conquest of a large kingdom, probably the conquest Turkestan, Rum and Hindustan ascribed to king Dara by the Shah-namah and the Tarikh-i Tabari. From the evidence of the Denkard in this volume, as well as in the preceding one, Huafrut is the name of a king who was the pioneer of a known dynasty in Iran. Professor Darmesteter regards it as a common word and renders it by the expression "fully blessed." The testimony of the Denkard corroborates the narratives of the Shah-namah, and of the Tarikh-i Tabari. The Denkard tells us that the descendants of Huafrut and Sasan are related to one another. The two Persian books mentioned above trace the Sasanian kings from Sasan the son of Bahman, while the Tarikh-i Tabari gives the descent of the Ashkanians from Dara-i kebr, who was also called Dara-i segar, the second son of Darab, son of Bahman. The Persian text runs as follows: – (omitted)

experienced persons to hold sway over them; and through individuals born of his (i.e. Jamshed's) line, and through their continuance from age to age, a connection with the Frashgird is declared (in the good religion.)

It is manifest (from the good religion) that evil-ruling was by the descendants¹¹⁵ of Zohak, who were utterly vanquished in the ninth and tenth centuries (after Zoroaster). Each of them, owing to (the heritage of) Zohak ('s evil habits,) was immoral, blemished, unrighteous, contemplating injury, harm and devastation in the world, and embarrassing his subjects by means of evil-ruling.

The test of people as evil-monarchs, and the decision of mankind thereupon, may be (easily) achieved by a recollection of (the career of) Zohak. For the descendants of Taj there is declared (in the good religion) infamy, obscurity and obloquy.

It is revealed (in the good religion) that the gift of the good religion was acquired [lit. shared in] by Gayomard at the beginning of creations,¹¹⁶ and the continuance of the human species was through him. Kingship and judgeship were instituted by Hooshang. The gift of immortality was bestowed on the world through Jamshed; and after Jamshed till the age of Zartosht the kings of Jamshed's blood exercised refined sovereignty in Iran (by dint of Jamshed's creed.)

Again, by the complete acceptance and propagation (of the revelation) first through Zartosht, the bodies of demons were broken¹¹⁷ (sheda kalput shekaste).

Secondly, through the renovation by Ushedar, a descendant of Zartosht, the bodies of ferocious quadrupeds will be broken.

115 This may be an illusion to Mazdak and his adherents, who were subdued and slain by the order of Noshirwan the Just, in whose reign Mazdakian beliefs were totally suppressed and wiped out of Iran.

116 The passage laid down in the Avesta, in memory of the farohar of Gayomard, (vide Frawardin Yasht, 87) runs as follows: "We remember the Fravashi of Gaya Maretan, who first listened unto the thoughts and doctrines of Ahura Mazda, and through whom Ahura Mazda produced the race of the Iranian countries, the seeds (nations) of the Iranian countries."

117 In Y9.14-15, the angel Haoma describes the destruction of the bodies of demons by Zarathushtra in the following words: "O Zarathushtra! the celebrated one in Airyana Vaejah, thou didst recite the Ahuna Vairya four times, and by the loud intonation and recitation thereof thou didst cause, O Zarathushtra all demons to (disappear under the earth, that before wandered about the earth in human shape. So thou best been, by means of thy material and spiritual powers, the greatest (most revered), the strongest, the most diligent, the most agile and the most victorious." The four Ahunwars referred to in the above passage, follow the 'aetad tem' formula, and are recited while the Zaota is pounding haoma.

Thirdly, through the renovation by Ushedarmah, a descendant of Zartosht, the bodies of poisonous and pernicious serpentine species will be broken.

Fourthly, through the renovation by Soshyant, a descendant of Zartosht, the bodies of the two-legged species of demon-men will be broken. At each epoch [danar=time] by the promulgation in the world of the standard law, and by the belief and faithfulness in it of men generally, the final reformation relating to the tan-i pasin will, it is declared, be accomplished by the will and commandments of the Deity.

Again, the evil religion is for deluding men into the immoral habits of demons, and it was first cherished by Zohak, the diminisher of creations. Again, the composition of the Jewish scriptures was begun by him (i.e. Zohak); and it was owing to Zohak that the world is grown dishonest, blemished, immoral, pernicious and mortal (i.e. liable to hellish torments). The advent of Abraham, the high-priest of the Jews, was owing to him, and the first, the second, and the third submission of men to the Jewish faith, was caused by him. And owing to the expert chieftains of Zohak's creed the adherents in the world of the Mazdayasnian faith will, in every age and in manifold ways, become dishonest, blemished, immoral, lascivious and injurious. It is declared that one ought to be capable (avaeidan) of suppressing [lit. breaking] them (i.e. the above-mentioned evil habits), to cleanse the world of them, and to deliver the people from them. For this reason innumerable other objects, after they have been thrice proved to be good, should be used for improving living humanity. – Regarding those that are bad, they should be broken and destroyed. – This standard of test is also declared with reference to sovereignty and religion, good or evil.

Exposition in the good religion regarding the fact that the upholder of the (good) religion is, by virtue of the religion, called by the name of the religion. (230)

Be it known that, whosoever is of the Mazdayasnian Faith, is by reason of his contemplation of the Mazdayasnian revelation, called a voluntary adherent of the Mazdayasnian religion. The simile is this, that as every organic being, by reason of the blood of its species, is called after that species, so the upholder of the religion, by acting in consonance with the religious thought, is called a Mazdayasnian [lit. an adherent of the Mazdayasnian religion.]

Exposition in the good religion regarding the blessedness [lit. thanksgiving] of the soul by means of restraining its body from sin, and by doing acts of merit, and regarding its (i.e. the soul's) imprisonment [lit. fettered condition] in hell by reason of its perverseness. (231)

Be it known that, the body is given unto the soul as a powerful complement, such as the horse is unto the rider or the driver. The soul by means of guiding the body to refrain from committing sin, attains to worthy power as a recompense from the Lord and Giver of the body. By the liking for indolent happiness, by casting off (heavenly) benefits through indifference, by not abstaining from sin, and by not doing acts of merit, the soul is doomed to the penal abode it deserves. Like as a monarch bestows presents on [lit. thanks] one, whose vocation is to train up horses, for giving a good training in nice paces to his horses; but fetters are fitly placed on him (i.e. the trainer) by the order of the king, if no good training (of the horses) is achieved by him.

Exposition in the good religion regarding men of superior habits and those of inferior habits. (232)

Be it known that, men are of superior habits on account of the approach into them of supernatural glory for preserving them from the evil (demoniac) shadow, by which means they (i.e., men) are more zealously active in their avocations as angels are most zealously active in their functions. Whosoever among men is more zealously active in the performance of his duties, is so on account of his soul's communion (with the supernatural.) Likewise, by a cooperation with the good spirits he attains to greater proximity to the Deity; and for a worthy formation of his habits (through supernatural help) he owes thanks to the Deity. Again, such a one to whom has come from the Deity the strength for performing his duties as well as the supernatural glory for protecting him from evil influence, becomes most faithful [lit. most hopeful] towards the Deity. – It is manifestly stated in the good religion in the words of Ohrmazd: "That the gift of supernatural glory keeps him (i.e. man) zealously active (in the fulfillment of his duties), and far from the evil shadow and baneful influence of the destroyer." – For this reason, whosoever is most indolent and without any vocation, remains far from communion with the good spirits, and proves ungrateful to the Deity by not fulfilling his duties with the strength that has reached him from the Deity. It is manifestly stated in the good religion in the words of Ohrmazd: "that

he is gifted with the sins of indolence from the evil shadow." And for that very reason, Ohrmazd did not produce corn for the indolent who did not desire it (i.e. who caused famine in the country by his indolent habits.)

Exposition in the good religion regarding the reasonable acceptance and non-acceptance respectively of the knowledge of the sayings of religious pioneers, and of what is hidden, the mystery and cause whereof are not manifest by means of reason.* (233)

¹¹⁸Be it known that, in man reason is the judging faculty. Like unto a judge who, while passing a decision upon a mysterious case, believes the testimony of a great person, and in his judgment approves of what is manifestly sensible and true (in it), the judging faculty of reason discerns, [accepts] by means of the intelligence of the religion, what knowledge of the invisible is acquirable or not acquirable for this life. Whatever is known by the test of reason to be sublime and true in every respect, is the essence of reason. – Again the sayings of that religion, which proves [is] manifestly miserable and false by the test of reasoning intelligence, are never fit for this life. What is said to be highly obscure in the eye of reason (khratu-akasih), is not accepted in the belief of the judging faculty of reason, just as the forged evidence of a false and deceitful person on a subject which as above-said, is hidden to the judge, is not accepted (as true) by the judging person.

Exposition in the good religion regarding what ought to be done and what ought not to be done. (234)

Be it known that, righteous acts ought to be performed, and sin ought not to be committed. Again, righteous acts are of two kinds. First, the actual righteous deeds, such as are for the gratification of the good people. Secondly, righteous acts for (encouraging) the sublime decisions (of the pious people) such as are meant to please the evil people¹¹⁹ for promoting the sublime religious decisions of the good people.

Again, sins are of two kinds. First, the actual sinful deeds, such as

118 The heading might be, likewise, rendered: "On the acceptance and non-acceptance of what is hidden and unknown to human knowledge, by means of the intelligence of the sayings of the revelation, from the exposition in the good religion." -Eng. tr.

119 Such acts are performed not to encourage evil, but to restrain the evil people from doing any harm to the progress of the sublime doctrines of the good religion. -Eng. tr.

are for the purpose of doing harm to the good people. Secondly, sinful acts on behalf of perverse decisions, such as are perpetrated for the purpose of doing harm to people of the evil religion, who mean to propitiate the good people on account of the sublime religious decisions of the good people.

Exposition in the good religion regarding the fact that the intellectual part of the spirit (baodha) takes care of the body internally and externally. (235)

Be it known that, the intellectual part of the spirit (in the person of man) preserves the body internally from its immoderate passions (chihhr min az); and that regarding the food that reaches into the innermost body from without, the faculty of intellect guides [takes care of] man to take bread and meat in a moderate measure and to drink wine in a moderate quantity; it preserves him from swallowing dead putrid matter, moist or dry. – And on this account it guides man to perfume himself externally by the most fragrant produce of trees (viz. fragrant flowers, leaves, etc.) – It guides (man) to keep aloof from any infection from moist or dry dead matter, and from much putrefaction (emanating) from it. – The intellectual part of the spirit, by the abode in it of Vohuman, the source of good sense, prevents the evil thought rushing into man and preserves him from inclining to deceitful propensities. He is the well-conducted of piety who is under the rule [lit. guidance] of piety. [Quoted from Y35.8.]

Exposition in the good religion regarding the virtuous excellence or depravity of kings. (236)

On the basis of the exposition in the good religion be it known that, the virtuous excellence of kings is more prominent through righteous glory and the right protection of the people or the world; and their moral depravity is intense through evil shadow and the evil keeping of the people of the world. – Righteous glory is this, that through divine influence the king like a materfamilias, cherishes and well-conducts the people of the world. – The right protection of the people of the world is this that the straightforward king keeps the world in moral order by the spread of justice, by profiting them and bestowing happiness upon them. – The evil shadow implies that through the predominance of the demon (Ahriman) the king does not cherish his people like a materfamilias, but leads them to ruin (like a vile woman). – Again, the evil keeping implies that through badly keeping the people of the world the immoral king by means of injustice pours harm and distress upon them.

Exposition in the good religion regarding the reward due unto man from the Almighty for his [lit. man's] deliverance from sin. (237)

Be it known that, the will of the most laudable, pure, and merciful Creator is like unto that of a worthy person, who, when he is praised by any body, contemplates his indebtedness to him and thinks of making return for it, and always regards the fulfillment thereof in the acquirement of the full reward by the praiser who deserves the gift. Thus the Creator bestows recompense for the deed on such of his creatures as acquit themselves of their indebtedness (to Him) by worshipping and extolling Him: for which (worship and extolling) man is endowed (by Him) with proper vigor and rendered capable. For this reason, He contemplates the indebtedness and thinks of making a recompense unto him (i.e. to man) for fulfilling the important duties towards Him; and the acquirement of the reward for doing those duties is to be regarded by the receiver of the gift from Him as recompense for his deeds. – It is declared even to this extent, that no powerful (i.e. meritorious) deeds of an individual are ever to remain devoid of [far from] recompense (from the Deity).

Exposition in the good religion regarding the principles [lit. equipment] of the good religion and the evil religion (respectively), the inferior, the mediocre, and the superior adherent of the good religion, and the weight of each of them. (238)

Be it known that, the principles (or basis) of the good religion rest on men, who act in conformity with the will of Ohrmazd, and on their meditations on (and propagation of) the good religion, [and] the importance which is manifest from the lucid thoughts relating to the ways of both the worlds. – The basis of the evil religion rests on the perverse thoughts in men against the doctrines of the good religion, on their own identification with the dark decisions of their religion, and on their conscience loading to evil sense [the ill-judged habits or ways derived from their (blunted) conscience]. – The principles of the evil religion rest on a disbelief in the existence of the true religion, the import of which lies in shutting out the heart from the path of the divine thought, and in keeping aloof from the heart the divine monitions. – Again, the inferior adherent of the good religion is the inferior meditator on the will of the Deity, [and] the inferior reciter (of the religious formulae) and the inferior doer (of works of merit), and his weight in the good religion is that of the pious man of the inferior stage. – Again, the adherent of the middle stage of the good religion is

the mediocre meditator on the will of the Deity, the mediocre reciter and the mediocre doer; and his weight in the good religion is that of the pious man of the middle stage. – Again, the adherent of the superior stage of the good religion is the superior meditator on the will of the Deity, the superior reciter, the superior doer, and his weight in the good religion is that of the pious man of the superior stage.

Exposition in the good religion regarding the aspiration [lit. desire] of the soul to a propensity to an (immortal) existence on behalf of the Deity, and regarding those (beings) that are opposed to the existence of creations, and the enemy that was before the world [lit. the priority of the enemy to the world.] (239)

Be it known that, the aspiration of the soul tends to an (immortal) existence on behalf of the Deity, and actuates the individual body to a pious communion with and a fulfillment of the will of the Deity. Such a wish was besought from the Almighty by Zartosht of the adorable farohar. The soul is permeated with the will of the Deity by a life-long act of merit. The fruition of joy from the Divinity unto the soul, rests on the pure mind endowed with good intuitive intelligence. Whosoever approves of the good religion, is a desirer of what is good for the soul (in its heavenly existence), for the spirit of Zartosht was thereby in communion with the Almighty, and he was manifest in this worldly region as the high-priest of the good religion, and (through him) there was dispensation of splendor and glory among sovereigns who possessed angelic habits and who with one accord worked out the divine project, for they caused, through their descendants, the progress of the work of the Frashgird. – Again, whosoever (i.e. the king) by demoniac propensities works out the demon's will through demon-worship, proves a monarch (a tyrant accursed) with the evil shadow. Such was the propensity [wish] of the tyrant Zohak, the diminisher of creations. Through life-long sinfulness man is permeated with demoniac propensities [lit. the demoniac will is sin in toto.] – The delight from the demons unto the soul is owing to their connection with the evil-minded perverse sense, whose desires it (i.e. the evil faith) for the soul, ends his life in evil, since on account of it Zohak adhered to the demons, and his life therefore ended in the worst of evil. Accordingly, in this worldly region he became known as the leader of the most evil faith. He inculcated to the people the devilish habits of the wicked tyrant (Ahriman), and delusively bestowed this worldly transient (evil) happiness on those that with

one accord worked for the purpose of fulfilling his (Ahriman's) will. He (Zohak) is to do harm to the living creatures again at the end.¹²⁰ – How can those (heretical) priests be the promoters of the final deliverance, who are to injure mankind hereafter? How can those whose religious sayings (date-melya) teach of mystic vices and of the wicked one (viz. Ahriman), be said to be (adherents) of the truly superior religion? They may be said to be beyond the pale of the good religion and the good sovereignty.

Exposition in the good religion regarding the weight of a man (in this world). (240)

Be it known that, the weight of a man may be understood in the following ways: first, by the vigor of his good sense; secondly, by the poverty [lit. leanness] of his good sense. Whosoever possesses a vigorous good sense, forms with good sense, his inclination as regards every object prudently guides himself, prudently takes care of himself and looks to his own preservation. – Whosoever is weak in intelligence is self-interested in his inclinations and guides himself by self interest. Whosoever guides himself by self-interest, does not see that life is as changeable as the colors of spring-as the ignorant beholders of the moon, understand it to be what it seems to them (and not as it really is.) – He that has evil inclinations is devoid of good understanding power, and ruins his own life without knowing by means of good sense what he himself is. He cannot distinguish by means of his sense of taste between what is sweet and what is bitter, nor by means of his sense of (moral) hearing discern what is right and what is wrong. It is the needy who regard and call fragrance as stench, and stench as fragrance, sweet as bitter, and bitter as sweet. There are many of such condemned beliefs. – Many heretical priests adhere to similar beliefs, and likewise create in men, by means of sayings of evil knowledge, a liking for immorality and other vicious habits; and (in spite of the human knowledge regarding true revelation) they call their immoral creed as connected with the source of good and as an all-good revelation of the All-Wise One.

120 It is known regarding Zohak that he is again to harm mankind in future. It is said that when Faridoon took upon himself to kill Zohak, he was prevented from doing so by an inspiration from the holy Srosh, who besought him to bind Zohak in a deep valley of Mount Damawand. Faridoon acted accordingly, and this story is declared in the Shah-namah of Firdausi as follows: (Persian quote omitted) It does not occur in the Avesta, but we are told in the Bundahishn, the Zand-e-Vohuman Yasht, the Pahlavi Jamasp-namah, and in the Afrin-e Ardafravash, that Zohak is imprisoned in the depth of Mount Damawand by Faridoon, and that he will be brought out of his captivity at the end of this world (i.e. about the time of the Resurrection) when the hero Sam will completely destroy him.

Exposition in the good religion regarding the adoration of the Creator. (241)

Be it known that, the Creator on account of His dispensation (i.e. bestowal) of all sorts of excellent conditions unto (His) creatures, is worthy to be glorified and worshipped. Also the glorification of the Creator is (necessary) on account of (the manifest proof of) His invisibility (even) to the invisible, His omniscience, omnipotence, all-ruling sovereignty, and every similar manifestation (of His supremacy). In praise He ought to be glorified first; in the yazashna [Yasna] ritual His *khshnuman* [dedication] must precede (those of the good spirits) whereby there is increase of vigor from the Deity unto His creatures. – How should the Almighty [He] be extolled? By means of religious wisdom, truth and charity. Because thereby he is sufficiently glorified, and man receives a reward for it. Accordingly, it is right (for man) to glorify his Creator at the end of the *Niyayesh* prayer, and to repeat the *khshnuman* respecting Him at the close of the yazashna ritual.¹²¹ The worship of the Creator is an evidence of good virtues, rectitude and gifted powers, and a means of His creatures' communion with him. There are (certain kinds of) praise, prayer and adoration, which though comprehending the praise, prayer and worship unto God, do not in the end reach the Creator (i.e. are not acceptable to Him), nor His creatures, but [these] would probably cause hatred in the Creator and distress unto His (true) creatures. How can one who adores a demon with the name of a good spirit, be said to enjoy the good existence pertaining to (the worshippers of) the supreme Lord, and a communion with His originally great creatures?

Again, the heretical priests who neither utter prayer nor worship, produce disbelief in one another regarding religion. That is the religion which was sent out (revealed) at the beginning or original creation to inculcate unto men the prayer of the Divine. What-ever (religion) does not so (inculcate it) is such as would affect (i.e. desire) serious distresses and defects. And its messengers are to turn (mankind) to Ahriman, the demons, and the druj, and thereby the world becomes subject to disquietude. Can the law (i.e. the religion) that excludes prosperity, be fit to exalt and endow men in this world? The man who is (of a religion directing) to extol and worship God, is gifted therein by the Yazads with their (supernatural) power of the knowledge (of the Divine), and hence that man is manifestly known to fulfill (with the knowledge of the religion) the glorification and worship of the Deity. The predominance and the welfare of mankind

121 Thus in every prayer, at the beginning as well as at the end, the Deity is extolled first, and after him the archangels and the angels.

is owing to their much glorification of the Deity.¹²²

Exposition in the good religion regarding the prudent, [and] the more prudent and the most prudent among men. (242)

Be it known that, he is prudent among men who abstains from uttering and committing the sin that has occurred to his mind [lit. which has reached him in thought]. And the more prudent (man) is he who abstains from thinking of the sin which has occurred to him in desire. – And the most prudent is he who adopts ways and means (char vaduneda) that his will may refrain from sin.

Exposition in the good religion regarding the people who are manifest in this world as men, as demons and as demon-men. (243)

Be it known that, on the basis of the exposition in the good religion, such is the saying of the fore-seeing sovereign (of the religion, viz. the holy prophet Zartosht,) that as men and as human organisms, the following three kinds are known to be most efficient among the people of this world. True manly nature obtains in the man that (has) these six (qualities): – virtue, wisdom, good habits, modesty, sympathy, thankfulness, and fidelity. Whosoever has these six qualities, holds thereby an exalted position and higher place among the great people. – Whosoever is mediocre (in the above-mentioned qualities,) is a man of the mediocre stage. – Whosoever is inferior (in them) is a man of the inferior stage. – The being of that man, who has none of those six qualities, but who exists for the purpose of doing harm unto men, is not (truly) human. – Again, whosoever has ill-habits opposed to the same good qualities, such as immoral sense, deceitful nature, absence of modesty, false love, a strong feeling against partaking in a thanksgiving, faith destroying infidelity, etc., is a demon on account of these demoniac habits. – Whosoever is devoid of good qualities, and possesses evil qualities pertaining to bad practices [lit. laws,] is a demon-man through human demonism -The (spiritual) youthfulness in this world is for the

122 The holy prophet Zartosht makes the following confession in his prayer to Ohrmazd in the 36th Chapter of the Yasna: “O Ahura Mazda! We (who are Thy indebted creatures) sincerely approach unto Thee through the Fire of Ohrmazd; we sincerely approach unto Thee through Thy good thought and good piety through the acts and words of Thy good wisdom; we sincerely approach unto Thee through all Thy good thoughts, good words, and good actions, we bow to Thee and we invoke Thee; we implore Thy purest person, O Ahura Mazda! that this light (of our souls) may be worthy of one of the most exalted regions – the heavenly region of the sun.”

man that is pure. For this reason, whosoever is devoid of demonism and of any connection with the demon, and possesses many good qualities, shall be extolled and promoted; while he who has many evil defects shall be abhorred and degraded. – He who possesses no good qualities, shall not be considered as of any dignity among the virtuous; and such is the monition of the good religion that the good-thinking man shall not even associate with him who is a mediocre among the blemished people.

Exposition in the good religion regarding the cure of the world of its (moral) illness. (244)

Be it known that, the cure of the world of any infection [lit. connection] from a prevalent disease is by means of the good revelation, which is the elixir of life, the remedy for every (moral) illness of the world. – The promotion of the living inferior people by the great is always on account of goodness, for goodness ameliorates mankind by the medium of knowledge, and the knowledge of the spirit is the good revelation. Accordingly, the remedy of the world's (moral) illness is owing to the currency in perfect vigor of the good revelation among the people of the world, and thereby the world is cured of its (moral) sickness.

Exposition in the good religion regarding him that is good, and him that is mischievous (in this world.) (245)

Be it known that, on the basis of the exposition of the good religion the saying of the Poryotkesh regarding whomsoever is good, is that whosoever is generally good, has his body healthy and controls his own individual person, his nourishment is (obtained) without drudgery and without fatigue (lit. zate = injured, distressed), he lives in peace with his co-inmates, and his fame gradually develops. – Whosoever is always good, is always in happiness. – Whosoever has his soul healthy, has his body likewise healthy. – Whosoever is able to drive out the druj (i.e. an evil passion) from his own person, is a ruler over his own individual self. – Whosoever is content with whatever reaches him (i.e. with his lot), has his nourishment without drudgery and distress. – Whosoever well preserves the fire, water, cattle, and men that are in his charge, lives in peace with the inmates of his house. Whosoever industriously attends to his vocation, increases gradually in his reputation. – Whosoever is constantly mischievous injures himself; his body is diseased; he has no power over his individual person; his provision is full of labor and affliction; he is not

on peaceful terms with the co-inmates of his house; his reputation is struck (i.e. injured by him.) – Whosoever continuously commits injury, is always in fear (of infernal penalty.) – Whosoever has a diseased soul, has his body diseased. – He in whose body the druj is oppressive, is not powerful over his own body. – He who is discontented with what he has earned, has a nourishment full of drudgery and affliction. – He is not in accord with the inmates of his house, who ill-preserves the fire, water, cattle, and men that are under his care. Whosoever does not attend to his vocation, injures his reputation.

Exposition in the good religion regarding the fact that man is not fitted by the Creator Ohrmazd, to be the cause of sin and damage (in this world). (246)

Be it known that, the Creator Ohrmazd created every creature (regularly) from a single species, and produced every man from one single father; and for this reason, that (His) creatures may, on account of their common origin, nourish and improve and support one another, and men, from their common birth, may regard one another as their own, and do good to one another as sincere brothers, and remove injury one from the other, in order that Vohuman, Spandarmad, Srosh, and many other angelic powers may reach into men and dwell in them for the purpose of engendering in men an understanding coupled with devotion, a good reasoning power and other superior qualities, whereby men may prove capable of doing deeds of merit, and be meritorious themselves, wherever, and as long as, they desire, think, and speak of righteousness, and practice meritorious acts. But, if with one that is adapted (to perform acts of merit) are associated or closely coupled avarice, lust, wrath, jealousy, shame, spite and other sinful habits and vices, such a sinful and death-promoting person becomes the means of causing injury and affliction to others. There is no casting off the sins of such a person, nor forgiveness, nor absolution unto him from mankind; because if we strike or afflict any body, as a retribution thereof; we are justly punished and scourged according to the precept of religion, and that striking and infliction ever recoil upon our own souls. – While that striking and other injuries come back upon ourselves, and there is fear of causeless injuries and mischief being punished by justice, it is suitable for man to amend himself by habits of not injuring (i.e. abstaining from injury or hurt). Man is not justified in injuring or hurting his fellow-creatures; hence it is a monition in the revelation that the ruler of a city shall cause that his subjects may be righteous and harmless. – So among (heretical) priests those that do not see an

unjust act of injury as a means of sin, regard avarice, lust, shame, spite and jealousy as appropriate (qualities) in men. – The utterances of such priests are questionable sayings and palpable falsehood.

Exposition in the good religion regarding the fact that the means of knowing the Deity depends upon the existence of (certain) objects (i.e. faculties.) (247)

Be it known that, the means of knowing the Deity [lit. the Self-existent One,] depend upon the existence of (certain) objects. These are the following three: First, Philosophy; second, Faith; and third, Experience.

First, philosophy is (necessary) for this reason, that we may recognize the existence of the Creator of the Universe from His formations (i.e. the nature) of the worldly existences.

Secondly, Faith is (necessary) for this reason that from the testimony of the innermost [lit. hidden] spirit (viz. conscience,) we may believe in divine existences whose nature is invisible and imperceptible, as well as in the evidence (resulting therefrom) of the existence of the Almighty.

Thirdly, Experience is (necessary) for this reason that from the phenomenon of the sunrise today we may previously understand that there will be the phenomenon of the sunrise tomorrow.

Exposition in the good religion regarding the prosperous or unprosperous state of man (in regard to virtue.) (248)

Be it known that, the prosperous state of man (in regard to virtue) is caused by the vigorous study of (religious) philosophy. – Whosoever possessing philosophical attainments, holds the highest rank in piety, does so on account of his aspirations towards the Highest. – Whoso holds the mediocre (rank), does so on account of his mediocre aspirations. – And he who holds the inferior rank, does so on account of his inferior aspirations. – Whosoever has no knowledge of the highest [lit. first] stage of piety, is devoid of the felicitous existence in the highest paradise.

Exposition in the good religion regarding the characteristics of true knowledge and of evil cognizance. (249)

Be it known that, the characteristics of the true knowledge

(acquired from the revelation) are as follows: Peacefulness, truthful speech, cheerful humor, sincere amity, and liberality. He who possesses these five characteristics with pure goodness is a quarry of knowledge, and should be regarded as an expert in preminent philosophy; and the people of the world should endeavor to be associated and united with him. – Again, from the evil cognizance the symptoms are as follows: – Discord, foolish utterance, melancholy, the enmity of the good, and niggardliness. – Whosoever possesses these five characteristics, should be considered as celebrated in evil knowledge, and carefully avoided.

Exposition in the good religion regarding light and darkness, and the several descriptions thereof. (250)

Be it known that, light is of two kinds. One is the light of the vision of the physical eye, and thus it may be seen by the open eye of the body. The other is the light that is seen with the mind's eye and it is the knowledge (perceived) from the clear vision of the spiritual eye, [lit. the soul's eye.] – Every perception relating thereto (i.e. to that light,) is conveyed (unto man) by Vohuman and other good spirits of light. The eye of knowledge is open on account of the vigor of the soul's vision. The soul's power is for the purpose of perceiving objects of virtuous strength. The powerful material light is for the purpose of observing and enlightening objects by means of the strength of the bodily vision which keeps the eye-sight open. The darkness that veils the vision of the bodily eye-sight, is owing to two different kinds of (evil) intelligence. First, whatever shuts the perception of the spiritual eye, such as evil mind, avarice, perverseness, wrath and spite which is the worst of all; secondly, whatever mars the vision of the bodily eyesight by the absence of the good abode of spiritual perception in the material light or in the vision of the bodily eye-sight.

Exposition in the good religion regarding the exalted position that is acquired (by man) at the future renovation on account of perfect improvement by means of paradisiacal virtues, and regarding the fact that this world is (for the purpose of performing righteous acts) for both.* (251)

[* i.e. For performing such acts of merit in this world as would render the soul worthy of paradise and of the felicity of the future renovation.]

Be it known that, all improvement of self for (attaining to) an

exalted condition in paradise, is for (i.e. conducive to bring elevation at) the time of future renovation. On account of this paradisiacal region there will be improvement unto a single tribe (lit. people of the same lineage, meaning Zoroastrians) for the period of renovation, just as from the season of spring there is perfect and equal enjoyment unto this world. Because it is declared (in the religion) that the souls in paradise are in an undistressed (felicitous) condition, and these invisible spirits who are the inmates of paradise ever improve themselves so as to be worthy of the perfect felicity of the future renovation. Accordingly, this world is a region wherein sufficient improvement can be acquired to make (man) worthy of both (viz. paradise and the tan-i-pasin); [and] because all happiness (lit. unafflicted enjoyment) in paradise and in the period of tan-i-pasin, is by means of overpowering or defeating the Blemish-giver (i.e. evil), and the waging of that conflict (against evil) by creatures that are endowed with strength from the Creator, takes place on the battlefield of this world. – The (heretical) priests who abominate paradise and the tan-i-pasin, are worthy of detestation in this world. The most wicked people will be constantly subject to the usual infernal penalty for the purpose of accomplishing the act of renovation. How could that creed be regarded as the medium of improvement which believes in the final evil (of this world)? How could misery without happiness, or distressing calamity, be said to be a good medium for man, and pertain to paradise?

Exposition in the good religion regarding the perception of the highest medium for attaining to the next world (paradise) which is without affliction. (252)

Be it known that, the perception of the highest medium for attaining to paradise which is without affliction, is by means of the Mazdayasnian religion which displays that world with a wholesome vision. Having a conception of that world (it is obligatory that) man should repel the druj perceived from himself, so that the best and known equipments (for paradise) may be acquired [lit. purchased.]

Exposition in the good religion regarding the learned, the religious philosophy, and those that are versed in that philosophy (253)

Be it known that, the learned is he who perceives objects by means of his genius [lit. wisdom acquired from one's own powerful spirit,] as he would see them by means of his corporeal vision. Religious wisdom

is that by which one may perceive objects as easily as he would see them by the bodily eyesight; it may be compared to the treasures of the opulent wherefrom people acquire riches.¹²³

He is the learned in religious philosophy in whom there subsists the good abode of the spirit of wisdom; the learned is intelligent on account of his intellect, and lives (i.e. becomes immortal by his intellectual monuments.) Just as a man beholds every object, yea vision subsists in him on account of the good abode of the ocular organ, so wisdom is as nutriment (pashne) in the learned, whereby every object is comprehended by him. According as the discerning person possesses the power of discernment, as the punisher as well as the punished understands the nature of a punishment, and as other objective or subjective agents know the nature of their vocation, so every philosophic person, by virtue of his knowledge, appreciates religious philosophy, and is in union with the ideas of his ancestors. The learned man by means of learning, comprehends the power of knowledge. Knowledge is the means of intellectual culture, whereby objects are understood by the knowing.

There are three description of beings that are versed in religious philosophy. First, He Who is so versed by means of his self-learning, and that is the manifest [lit. known] Creator Ohrmazd whose knowledge is for unlimited time, and is the highest in power. – Secondly, he who has made himself learned by means of learning, just as a soul is made vital by means of its own vital power, and the fire is made hot by means of its own heat. – Thirdly, he who is (i.e. presumes to be) learned without having acquired learning himself (i.e. one who depends upon the learning of others, and calls himself learned) is like unto the body that is living by means of the soul's vital power, and unto iron, wood, and stone which become hot by means of the fire. – That faith is not designated by the learned as the law, which does not emanate from The Wise One. Of the heretical priests he whose creed does not appertain to the Omnipotent, is said to be unfit for (happiness under) the rule of the Divine Sovereign, or for (benefiting) the productions of the Creator. – -Such a creed is said to be devoid of the wisdom, potency, sovereignty, and efficiency of God.

Exposition in the good religion regarding the triumph of learning and the success of the learned. (254)

Be it known that, successful learning results from the beneficent help of the successful spirits (viz. the angels and archangels) as well as

¹²³ The Zoroastrian religious wisdom is here compared to a fountain of wealth from which the sages are supposed to collect their whole stock of knowledge.

from the habitation in the body of exalted thoughts emanating from a heart prone to exalted habits. The success of the learned is manifest from the constant progress of acquired learning, and from the vigorous habits of recollection thereof (i.e. of progress) in the mind.

Exposition in the good religion regarding the good intention and the evil intention) their causes and efficacy, and the improvement of both by the existence of wisdom. (255)

Be it known that, the cause of the good intention is Vohuman, and its power is the perception of higher efficiency. The cause of the evil intention is Akoman, and its power lies in causing gross defects. The improvement of both is by the existence of efficient wisdom. The man of evil intention closely searches defects in others, while he is hiding his own; but the man of good intention yearns after good virtues, and is unassuming.

Exposition in the good religion regarding the greatness and power originating in man (by association with his parents or preceptors) (256)

Be it known that, the mental appearance or constitution of man is of manifold descriptions. First, it resembles the temperament of her who gives him birth, his mother; secondly, that of the one who has brought him up; thirdly, that of the moral preceptor or teacher while he attends him; fourthly, man acquires in his youth the habits of overpowering and surpassing his inferiors; and lastly, he manifests himself as having the good habits, nature and defects of his begetter, the father.

Exposition in the good religion regarding the duty of man to be grateful in his thought, word and deed. (257)

Be it known that, it is the duty of man to be always grateful in thought, word, and deed, especially towards the following four: (1) Towards Ohrmazd, principally for His having created him. (2) Towards the sovereign, chiefly for his having given him protection in this world. (3) Towards the parents, especially for their having brought him up with care. (4) Towards the moral teacher, chiefly for his instruction (that enables him) to recognize these four kinds of obligations.

Exposition in the good religion regarding the power possessed by every man of this material world for the salvation of his soul (from sin.) (258)

Be it known that, the salvation of the soul shall be attained by the currency of that great remedy, sinlessness or the elevation of one's being by the apprehension of sin, as well as by abstention from sinful acts [lit. by not concurring in sinful acts], and by the knowledge of the good religion and the innate good sense given by God.

Every intelligent human being shall be as capable of avoiding sin as of tending to acts of merit. – Thus the man of this material world is formed always capable of redeeming his soul from sin.

Exposition in the good religion regarding the pentomadal divisions of the month. (259)

Be it known that, in every month its divisions as regards the moon and its divisions as regards the religion are pentomadal. Their names are three. One of them is (called) *Andarmah*, the first division, that begins on the first, and ends on the fifth day after the new-moon. – The second is called *Purmah*, which begins on the eleventh, and ends on the fifteenth day after the new-moon. – The third is called *Vispotatmah*, which begins on the twenty-first, and ends on the twenty-fifth day from the same new-moon. – And these three pentomadal periods are called good (auspicious) ones. It is generally enjoined that several works should be principally performed therein: corn, vegetables, and other kinds of trees should be grown, man and wife should couple, the male goshpands should be left free (to generate), and all sorts of good works relating to this world should be performed or designed, superior functions should be attended to, and the Yazashnih [Yasna] and Myazd rites be observed.¹²⁴

In the names of the three remaining pentomadal divisions the first is the *Padire-Andamah*, which begins on the sixth, and ends on the tenth day from the new moon. The second is the *Padire-Purmah*, which begins on the sixteenth, and ends on the twentieth from the new-moon. The third is the *Padire-Vispotath*, which begins on the twenty-sixth, and ends on the thirtieth. Such is the course of time after the succeeding new-moons (or in each succeeding month.) The time during these three intervening periods is inferior, wherefore no works relating to the city should be undertaken therein; but works of merit should be as much performed as possible, and no moment should be lost without doing some righteous act, and no moment of

124 In the Mah Niyayesh these three pentomadal periods are regarded as good ones and praised.

the spiritual being (in future) be made harmful by committing perverse sins.

Again, the three Pentomadal periods first described, are selected for the inauguration of special works pertaining to them. As to the works that are not to be performed therein, it is said that these could be thought of or designed, but practiced only in periods suitable for them; and such works or designs should be eagerly put into force on such days as are said to be great (i.e. auspicious) for them. And such works as are prescribed to be religious by the preeminent dasturs of the good religion, should in no wise be opposed or withheld.

Exposition in the good religion regarding men of angelic nature and demoniac beings in human frame. (260)

Be it known that, by means of the pure angelic nature, man enjoys good life, health and protection; and by conducting himself (with that gift) for future benefit, and by preserving his soul (from sin) he attains to divine assistance and gratification. By the non-proximity (i.e. absence) of the Evil (lit. the druj,) his (i.e. man's) good wishes are not frustrated [lit. unobtained], and he follows honest ways through divine guardianship, and redeems his soul from final damnation. Such a man of angelic nature is far from any cognizance of the evil belief. The man that is free from the evil religion, prospers in life, and embarrasses those who adhere to the evil creed. The unhappy man (that follows an evil belief), strengthens and pampers evil, while he that fulfills his desires (by an adherence to the good religion,) aggrandizes his fame and continuously enjoys an happy existence.

The demon-like man on account of his hostile propensity to the Ohrmazdian creatures, exists for the purpose of wounding, distressing, and killing animate creatures [lit. living bodies] as well as for deceiving, corrupting, and exposing the soul to damnation; for which (heinous guilt) the apostate demon-man is doomed to undergo affliction and imprisonment in the infernal abode, is dragged away into the hellish dwelling, there to be killed in the vengeance taken for the pious (injured by him in this world), and his body will be destroyed, putrefied, and rendered stinking by the rush of the druj-nasu upon it. The soul of that sinful wretch will be dragged in hell towards the Blemish-giver (Ahriman), there he will ever remain clamoring and tortured and degraded on account of his devilish acts (done on earth). from such confusion of a man of a demonical nature there is rejoicing unto the genius of the evil religion. In the association with that evil spirit such a one has to suffer forever the gnawing and

biting of the surrounding pernicious (hellish) creatures. The evil-willed Ahriman is ever jealous of the salvation of the wicked, or of the happiness of the blessed. However, there is no remedy for the redemption of a perverse wretch, and there is much embarrassment for the follower of evil to render his soul happy. By the total desertion of the evil spirit by his followers, the apostate (Ahriman) will be imprisoned mercilessly and with abhorrence (at the final renovation).

Exposition in the good religion regarding (the questions:) Who is deserving to be the lord of all? Who is undeserving to be the lord of all? Who is deserving to be the lord of existence, and who is not so? (261)

Be it known that, the Just One is deserving to be the lord of all. He Who is the Existent One, is deserving to be the lord of existence. How can he that is non-existent be equal to the Victorious and the First or Highest One?

Exposition In the good religion regarding the selected means of improvement in a city and among mankind. (262)

Be it known that, all sorts of improvement in a city and among men, subsist by means of the knowledge of the revelation, and mostly by truthful speech; and by these means four righteous qualifications are acquired, which tend to the improvement of a city and of men under the supervision of a worthy head. 1st. While he (i.e. the head) has honest inclination., there abides in him the glorious intuition for ameliorating the city. 2nd. While he has a natural vigor in his heart for giving out the truth, he is strongly inclined to utter only the truth. 3rd. While his truthful speech teems with the intelligence of good spirits, the truth is aggrandized. 4th. While he trusts in the righteous utterances of man among mankind, his work (in this life) is full of delight. Thus the revealer of truth is a medium for the improvement of the city and its human inmates.

Exposition in the good religion regarding the material substance [lit. body] of this world, its different ingredients, and its essential elements; the origin and nature of that which adorns the spirit, and renders it useful; the origin and nature of that which destroys or injures it, and the causes of its adornment, benefit, decay, and injury. (263)

Be it known that, the material constitution of this world is composed of fire, water, earth, metals, vegetables, animals, and mankind, just as a human body is made up of marrow, blood, veins, arteries, bones, the stomach, and the hair. The principal ingredients comprehend a the essential elements of fire air, moisture, and mud, just as air, blood, heat, and dust are the elements of the human body. The force of the fire and the wind produces continuous motion and activity in the elements of this world; also by that means the *farohar* succeeds in effecting organic union and produces efficacy in the corporeal ingredients in man. The world lives by the union of the vital spirit. The great function of help to the vital power, is from the aerial element. The sounds whereby people communicate with one another, are effected by means of breath and intuitive modulation. The vital breath is said to cause activity. The human body is vital on account of the fire in it. The wind that causes motion in the world subsists by the vital agency therein. – The soul is successful in this life through transcendent merit. Whoso helps his fellow men in trouble, is believed to do so by reason of his good stars.

Just as the intellectual soul causes motion in the human body, so the glorious and bright good spirits produce mobility and beneficial changes in this world. In like manner man adorns and benefits himself by the abode of (the spirit) Vohuman in his heart. But the spirits of evil or cursed motion cause destruction and injury to the life of this world. The beings that swoop down in enmity into the works of the Deity, are designated the *dadanis*¹²⁵ of the North. Likewise, man is liable to destroy and injure himself because of the ravager Akoman abiding in his heart's thought. The improvement and benefit of the world proceed from the development of husbandry,¹²⁶ which is a precursor of honest toil. The life, security, integrity, devotion, and exalted position of the husbandman, depend upon his attainments in learning. Likewise, his attainments, benefits righteousness, good repute, and piety, are the results of his acquirement of Vohuman.

Destruction and injury to the life of this world are caused by the

125 For the explanation of this term see Vol.1. p. 20, § 9.

126 For the meaning of bks vide Vol. 1. p. 20, § 8.

vicious and blemished dadani (the demon of famine.) So also illness, mortality, infamy, putrefaction, evil odors, and mortification to men, are caused by the perverse sense of the destructive and mischievous Akoman, while wickedness and ignominy are the results of sin. The benefits and blessings falling upon men of this world, result from the gifts of happiness bestowed by the Source and Creator of the world, and the exaltation of men is owing to the monitions of the purely moral revelation. But there is no progress in the nature of this world by the creatures and adherents of the perverse Blemish-giver Evil. Hence it is manifest that by reason of a similar improving nature, and through the prosperity and elevation bestowed upon them by the Creator of the world, there results improvement but no degeneration in men in the earthly state, and hence man grows moral by virtue of his pious conceptions. Consequently it is improper to say that humanity is destined to be destroyed. The creed of heretical priests whose heart's thought tends or adheres to the source of evil (i.e. Ahriman,) declares the annihilation of the world by (the prevalence of) that source of destruction. But the priests whose hearts adhere to the source of good (i.e. Spenamino) are, by means of their union with that source, said to overpower the worst among the destroyers, the worst among the evil doers.

Exposition in the good religion regarding the being who preconceives the means of counteracting evil, and the being who is the lord of such means as they are described by Ohrmazz in the revelation that improves [lit. ornaments] the creatures of Spenamino. (264)

Be it known that, he who preconceives the means of counteracting evil, is in communion with the victorious source (of good, i.e. the Spenamino) of the Deity. Whoso is capable of remedying every object pertaining to himself, is so by reason of his communion with the all-informed source of remedy (viz. Spenamino.) The living human being has at his command all such restoratives owing to the efficient intelligence (derived from the revelation.) As to the lord of means, it is He Who is ever needless of any remedy for Himself, since He is the Omniscient Being manifest through His works that are achieved by the best of means, as well as by reason of His Omniscience regarding both the worlds (i.e. this world and the next.) lie is the lord of means and the lord of works.

Exposition in the good religion regarding the religious benefit to the world from one who is faithful to the revelation, and the injury to it from one who is in the greatest danger (of infernal Punishment.) (265)

Be it known that, the monarch who inherits from his ancestors great fidelity to his faith, is a source of religious benefit to his people. By his inclination towards devotion to the Deity, prudence [lit. administration of justice] and religious invocations, such a king propagates his faith and renders piety illustrious; for under the rule of a sovereign that is devoted to the Deity, prudent and religious, there result strength and victory to the realm and the faith of the ruler, who makes current his belief and renders piety full of luster. By reason of his faith the people of the world are protected, improved, dignified and increased. But the ruler that inherits from his ancestors (sins that involve) the greatest danger (of infernal punishment,) is very harmful to the world. By a mind tending to destruction, by hindering justice and abstaining from religious invocations, a ruler render his conscience blunt and himself deceitful, whereby he sullies his faith and calumniates piety-yea, he neglects his duty as the guardian of his people owing to the defects in his rule and faith, and to his perverse and injurious habits, which result in the degeneration, moral weakness and blindness of this world.

Exposition in the good religion regarding the power of perception in man which improves and dignifies, or degrades and debases him, as well as the description of men affected thereby respectively (266)

Be it known that, the power of perception in man is the result of his innate sense. Innate sense itself is a power of spiritual vision. The improvement of man is caused by the Vohuman abiding in his conscience, and his exaltation to a superior position by imbibing sacred wisdom into the mind; his degradation is caused by not digesting the knowledge or the revelation, and his corruption by the abode of the oppressive Akoman in his heart. The five different aspects of such human perception are described in their respective chapters (as follows): 1st. A thoroughly lucid perception. 2nd. An almost clear perception. 3rd. A half clear perception. 4th. An almost obscure perception. 5th. A thoroughly dim perception.

A thoroughly lucid [lit. open] perception is the result of a continuous abiding of Vohuman in the heart, and of the avoidance of the injury of Akoman from it. This is the highest stage of imbibing religious wisdom into the mind. It is the cause of supernatural

prophetic perception.

An almost clear perception is the result of the dwelling of Vohuman in the heart and of the dispersion therefrom [lit. from the heart's thought] of the blindness of Akoman. This is a stage wherein man is capable of apprehending the works of the wicked dadani, and of aggrandizing himself.

A half clear perception is the result of the dimness of the light of Vohuman in the heart. Religious knowledge of much inferior quality is imbibed into the mind by the influence of Akoman [lit. by the casting of shadow by Akoman] upon the thought of one's heart. This is a stage wherein man is only capable of knowledge by means of learning or intelligence.

An almost obscure perception is the result of a dim and feeble light of Vohuman in the heart, and deficiency of religious knowledge coupled with an oppressive influence of Akoman upon one's heart's thought. This is the stage wherein man teaches and meditates upon apostate precepts.

A thoroughly obscure perception is the result of a total absence from the heart of Vohuman's light as well as religious learning, and of the penetration into the heart's thought of the distressful Akoman. This is the stage in which man's sense is failing, his skill perverse, and his intelligence dim.

Exposition in the good religion regarding that which by means of revolution returns to its original source, and that which by a (divine) rule is connected from the beginning to the end. (267)

Be it known from an exposition in the good religion that, it is Time which returns to its original source by means of revolution, and that it is the chain of sacred Wisdom which is linked from the beginning to the end (i.e. from one end to the another.) As regards Time the exposition is that it is (avaestakik) consonant owing to the efficiency of the power of its original cause (viz. the Deity;) it is (arshno-tacha) running in a regular measure or order. In the creation the first work of the Creator of the Universe, appertained to Time. The end of the work of that Divine Agent, is connected with the limited time of the planetary motion. The end of the limited time, is joined to (i.e. simultaneous with) the end of planetary revolutions. All worldly existences will be purified (i.e. absolved from evil or sin) before the end of that limited time (or before the resurrection.) At the future renovation there will be no departure for those that are in communion

with God.

Regarding Time the dasturs said thus: Time was unlimited at the beginning; but it was afterwards made limited. At the end of the limited time, it will again become without bounds (and roll on to eternity.) The exposition thereof is as follows! Time is known to be limited as regards the end of planetary revolutions, but at their close Time will become unlimited as regards its connection with the infinite end.

As to the sacred wisdom the exposition is as follows: The Deity is infinite in time by reason of his miraculous wisdom. The existence of the Omniscient Lord is eternal in time by reason of his eternal power. The knowledge pertaining to God is unattainable by the Blemish-giver (viz. the spirit of evil) owing to his evil will and design. The latter prevails upon his apostate adherents that act according to his will, and associates with all that desire to be united with him by his worship, though they are not his own creatures. He makes them his accomplices and takes them to be his followers.

On the other hand, the man who is endowed with some proper knowledge of God, attributes the highest position to the Creator of the Universe – which supreme dignity. He is worthy of by reason of His first glorious creation of the endless light, and thereafter of the spirits of truth in that endless light, by His adherence to the spirits of truth in the endless light, by His great wisdom coupled with His omniscient and beneficent power, and lastly by His omniscient intelligence in producing creatures that may serve to fulfill His will (in this world.¹²⁷) Thus the Lord will overpower the destroyer in the end. Thus He will turn all his creatures back to Himself. To eternity the evil spirit will be down (or dejected), and Ohrmazd will embellish the world with joy by means of his fresh (or renovated) treasures from the source of good. The source of good is the seed or cause of all natures capable of doing good, whereby the good people become always illustrious. All objects and persons are endowed with splendor or glory from the Creator in proportion to their connection with Him, just as the dawn follows the dusk, the twilight follows the day-light, and light emanates from shining objects.

¹²⁷ This idea is referred to in the 22nd Chapter of the *Vendidad*.

Exposition in the good religion regarding men who abide in this world with their minds devoted to the (good) religion, and are equipped with sacred weapons (for warring against evil,) as well as the advantages resulting therefrom. (268)

Be it known that, men who live in this world with their minds devoted to the (good) religion, and who are equipped with sacred weapons, are victorious and powerful and conduce to the happiness of their fellows. Worthy efforts proceed from them in this world. They are the cause of the activity and prosperity of the world, and the guardians of its creatures.

By the vigor of their good sense the protective spirits instill into them a desire to overpower the druj in order to further the final renovation. Thus they gain the advantages accruing from their abstention from sin, from their exertions in doing meritorious acts, from the deliverance and exaltation of their souls after the end of this material existence, and from their everlasting life in the good abode of paradise.

Likewise, such men possess the following two kinds of like qualifications or powers, (and are believed to be of even merit in their efforts: 1st, the victorious mind that abides in this world devoted to the good religion; secondly, the prudent mind that exerts its powers to struggle against evil on behalf of the (good) religion. Thus man obtains the benefits of the spiritual world by his good demeanor, his improvement of self for both worlds, and his acts resulting from the highest aspirations.

Exposition in the good religion regarding the good conduct of man for this world and for the next world. (269)

Be it known that, the excellent conduct of man for this world, is conducive to [lit. for] the good (name) of his family [barih-progency, children.] His excellent conduct for the next world, comprises his good acts which deliver him from punishment in Hell. One should principally exert and desire for the sake of the soul, whatever by solicitation and exertion would strengthen and help it. The object of this earthly life is to abandon one's self to the care of the good spirits, and to choose the good spirits of the earth as one's supervisors. Because on the basis of an exposition in the good religion, the earliest heads of the religion have enjoined thus: Whosoever should exert himself for the benefit of his soul, will consume earthly riches to cure the soul's frailty and earn higher profits for it (in the next world.)

Exposition in the good religion regarding the best equipment necessary for the dignified and poor people. (270)

Be it known that, the best equipment adapted to the dignified and poor people is (sacred) wisdom. In every age people become meritorious in manifold ways, especially by means of devotion and obedience to the sovereign as well as to the head of religion, and by reason of fidelity to God through true belief in the doctrine of that reasoning or philosophic lord (of the revelation, viz. Zoroaster). Amongst other virtuous people the chief that surpasses in reasoning power, is from the basis of religious exposition, connected with the body of the prophet; because the sovereign and the priest possessing excellent philosophic talents, are both in communion with the great prophetic lord (Zoroaster).

Exposition in the good religion regarding evil and goodness, their strength and prevalence [lit. currency] in this material world. (271)

Be it known that, goodness is a moral habit, and the ideas appertaining to it comprise wisdom, truth, and other qualities of light, (viz.) good intellect, piety, fresh existence (i.e. meritoriousness or immortal fame), strength of righteous habits, and virtues of like kinds. Evil is an unmoral habit, and the ideas appertaining thereto comprise evil intelligence, falsehood, deceit, and other vices of darkness, (viz.) filthiness, pollution, perverse life, sinfulness, depravity and vicious habits of like nature.

According as the light of the Sun helps the power of beholding this world, so does the virtue of goodness strengthen the material perception. But the evil habits of an immoral being annihilate the power of physical sight, and like darkness obscure perception. The currency of evil in this earthly place is by reason of an evil frailty in this power of perception. Owing to this overpowering evil tendency the earliest followers of the Deity Ohrmazd have abandoned the goodness and piety pertaining to their souls. The adherents of evil are, therefore, always united by their common propensity for propagating evil. Consequently, the impiety of evil can only be conquered by a continuous warring against it by means of power derived from the virtuous merits of divine vision. Man becomes adapted to the source of evil, *Ganamino*, by undoing or suppressing all his good powers and faculties. The heretical priests who perpetrate such deeds as result from evil immoral powers and similar immoral conceptions, deliberately (*pavan kam*) hinder the currency of moral habits. Their religion cannot be regarded as a gift from the Deity, and connected with the ways of *Spenamino*; but as emanating from the ways of *Ganamino*, who is identified with immorality.

Exposition in the good religion regarding the causes of transgression and consequent sinfulness of the soul possessing a bright vision. (272)

Be it known that, the soul during its connection with its congenial instrument, this corporeal frame, has a desire and capability for acquiring sacred knowledge. Man remains in a pious and sinless condition by the help of the good spirits; but his body and soul tend to the dark perverse nature by reason of an admixture of evil blemish. The soul transgresses owing to its vicious impressions and to the absence of the knowledge of the good religion. The yearning for immoral apostate dogmas makes him vicious, the ignorance of the good religion destroys the propensities [*lit. thoughts*] for acts of merit. Owing to his fondness for comfort man grows too idle to think of acts of merit.

On the other hand, a soul possessing a bright vision is also liable in this life to commit sin, and thus debars itself from the exalted state accruing from acts of merit, which are the means of absolution from sin. The individual self or the soul consequently suffers serious punishment in the nethermost hollow desert of the *druj*.

It is manifest from the good religion that in the end the good spirits will be victorious and the powers of the *druj* defeated, that according to the will of the Creator the spiritual purifiers will absolve

the sinful from guilt by the ablution of heavy penalty and convey them out of hell, and that those who will be cleansed of the corruptions of the Blemish-giver, will receive garments of a like nature by the gift of an immortal frame and of a constitution paradisiacal and full of comfort.

The perverse tendencies of the soul in this corporeal organism, are hurtful (to man.) It is apparent falsehood to declare that the soul with such constant natural bad habits, could sustain the soundness and life of the body. As to the human soul there was no sinful condition (destined) for it at the beginning. But the soul is said to be sinful by being guilty of speech and acts pertaining to the druj (viz. Ahriman,) wherefore penitence is declared to be binding upon the soul that is liable to punishment by reason of its sinfulness insinuated by the spirit of evil. It is improper [lit. untrue] to do penitence for sins not perpetrated by one's self, because the indications of penance are said to resemble fire or heat thus: As from the sun no darkness subsists as an effective body, so no evil or sin is said to subsist in the soul (that is ever bright and penitential.) This may be explained in another manner thus: As I have said above, wherever the sun is no darkness subsists, so by the fire or penitence sin itself is melted down or disappears. Consequently, penance is indispensable for every sin that is unrepented for. If a sinful liar repents for his sins, though he is insincere in his utterances still that false wretch should be praised for keeping himself back from his evil nature by sincere penitence for his sins-he should be generally encouraged for this superior contemplation for the good of his miserable spirit; because whosoever after the commission of sins keeps himself back from such sinful habits, is said to rise to a higher condition.

Exposition in the good religion regarding a worthy sovereignty. (273)

Be it known that, a worthy sovereignty is the result of the best (means of) protection of its subjects. A sovereign is great or dignified by reason of the care of his people. He is the constant guide of his loyal fellowmen. The desire for authority or rule is the desire for the (higher cultivation of the) soul. The desire for the soul is the desire for the knowledge or wisdom of the spirit and for the religion comprehending the doctrines of Ohrmazd. By means of an exalted intelligence we are able to test the wisdom of the sages. A sovereign of the above description is styled a good ruler in the Mazdayasnian religion. Again, the best sovereign in this world is he who has faith in the high-priest of the good religion of this world, which embodies the wisdom of Ohrmazd. That monarch resembles Ohrmazd in will,

whose desire is to make his people immortal, and who weighs his will by his own wisdom. Such a monarch is considered in the religion as a righteous ruler. Next to him in the world stands the high-priest, that is the wisest among mankind. Thus, that monarch is like unto Ohrmazd, whose will embodies his desire for immortality, and who accordingly guides his people thereto.

A ruler of the following description is styled an evil monarch in the (good) religion. Also amongst dignified people he is considered as unworthy of sovereignty. He is the most degraded ruler that adheres to the wishes of a priest, whose intelligence is vicious and who persuades him to avarice. He creates in his people no yearning for immortality. By long conducting his people into a communion with the evil druj (Ahriman,) that is never connected or will never be connected with the Deity who is the Bestower of felicitous life, he (i.e. the immoral ruler) deteriorates his subjects. It is owing to a good and virtuous rule that the world would be guided to do acts conducive to (promote) the future renovation; but to what end men are conducted by an evil rule, was manifested during the millennium of the wicked sovereignty of Zohak, who was reputed as the pioneer and head of evil monarchy on earth. No ruler ought to rule the world as he did for a thousand years under his pernicious rule.

Exposition in the good religion regarding a righteous action, honest comfort, an honest exaltation of self in righteous acts, honest comfort accruing from righteous nature, and the equipment pertaining to acts conducive to felicity. (274)

Be it known that, a righteous action is the result of pure diligence, which is devoid of avarice and toil of Bratrut. Honest comfort springs from pious contentment, which abstains from the indolence and impatience of Bratrut. An honest exaltation of self in righteous acts, is caused by the profitable yearnings of a pious mind. The honest comfort accruing from a righteous nature, is the result of appropriate habits of contentment, which are devoid of any propensity to ambition, devoid of avarice, anxiety, lust, and improved by harmonious tendencies. The equipment pertaining to acts conducive to felicity, is caused by rational attempts at righteous industry, and by honest actions of physical toil. The equipment of felicitous deeds prescribed by the good religion, comprehends an inquiry of the pious people regarding the sacred wisdom (pertaining to immortal existence) for one-third part of every day and night, the performance of deeds approved by means of that wisdom during the second third part of every day and night, and (lastly) the relaxation of the body for

the preservation of one's physical strength necessary for action during the third part of every day and night. Thus righteous sovereigns have ruled with principles conducive to human happiness, owing to their knowledge of the good religion.

Exposition in the good religion regarding the fact that there are innumerable forms of the wisdom of the Mazdayasnian religion for the knowledge of man. (275)

Be it known that the thing embellished by all kinds of wisdom is the Mazdayasnian faith. And this faith is the sense of a superior order of knowledge for thanking the Creator Ohrmazd; and this sense renders all men better versed in the knowledge about the Almighty.

A knowledge of the transcendent wisdom of this faith is not possessed by the ordinary learned men. Among the intelligent learned, only those who are most so can understand it. The knowledge within the limit of the (pure) human reason can be obtained (only) through the wisdom of the Mazdayasnian faith.

Exposition in the good religion regarding the question: By virtue of what origin does the Almighty give strength to the invisible creation? (276)

Be it known that God himself the Author of the invisible creation, is the giver to all (earthly) things in an invisible manner of the principle of strength by virtue of its origin (i.e. according to its origin). Just as many kinds of clothes are made by spinning and weaving the thread of wool, so the Almighty creates all invisible things and endows them with the seed of earthly strength. The various kinds of earthly strength (i.e. existence) are distinguished, just as superior kinds of wool produce superior clothes.

Exposition in the good religion regarding those that were already in existence at the time of the creation (of this world) and those that will be at its end. (277)

Be it known that the Yazads and Amahraspands (angels and archangels) were created by and were in communion with the Almighty before the creation of this world. The creatures who shall be in communion with God till the end of creation, are those who endeavor to bring about the Renovation of the World (Frashegird) within the limits of finite time.

Exposition in the good religion as to who are those that prepare themselves for the highest grade of existence and those that are misled towards the lowest or worst (perdition.) (278)

Be it known that he who is obedient to his Creator and submissive to His commands, who respects the orders of His vicegerent the king, and who orders his life according to the precepts of the supreme Zoroastrian religious authority of his time, is the man who prepares himself for the state of supreme happiness. Whilst he is led to perdition who does not believe in God owing to his listening to the temptation of the false religion, who disobeys and is ungrateful to both the supreme Zoroastrian spiritual and the temporal authority.

Exposition in the good religion regarding the qualities which mark the race and family destined to bear rule among men and the indications appearing when the ruling power departs from it. (279)

Be it known that the scions of the family wherein shines the splendor of light, wherein resides divine reason, which is in communion through prayer with God and the angels, are the ones marked out for supremacy (in the state.) They are to have the precedence over high and low, to take care of them, and listen (to their wants and complaints.) They possess great righteous strength. They are to be blessed with abundance of male offspring. Through them mortality decreases in the world.

When however supremacy is to pass away from the family, it is deserted by right reason, and is the hotbed of ruinous quarrels. God loves not such a family. It helps for evil the high and the low who are not listened to by it. It is barren of male issue. It is instrumental in increasing mortality among men.

Exposition in the good religion regarding the soul's belief in the efficacy of prayer to God. (280)

Be it known that the man who is far-sighted (who looks to the other world) believes in the efficacy of prayer to God for the salvation of his soul; because he hopes to be saved from damnation by being in the good graces of the Almighty on account of his perfect veracity, his proper sense of justice, his fidelity to his plighted word, his companionship of the wise, and by his wariness in giving out his opinions and thoughts only at the proper time.

Exposition in the good religion regarding the distinctive characteristics of the good and the bad. (281)

There are many distinctive characteristics of the good and the bad whereof virtue distinguishes the former and vice the latter. By the perfect refinement of the spiritual youths (i.e. principles viz. Bodh, Akho, Urvan and Farohar) belonging to the soul, the light of virtue shines upon the good man; his species (i.e. person) is rendered resplendent by the supreme Head (Ohrmazd.) He occupies after death the abode of supreme felicity in the other world.

The soul of the sinner is very hardened by the leader (Ahriman) of the infernal host of bad odor. It is revealed that he is more powerful among the good on whom angels shed their luster; he who is distinguished for piety even among the good, prevails over the leader (Ahriman) of the wicked of bad odor. He who is notorious even among the wicked for his vices, is given over to perdition through him (Ahriman).

Exposition in the good religion about the race or those monarchs in the history of mankind who have been great civilizers and those who have shed a great luster on this earth. (282)

Be it known that all men are descended from Gayomard. Four noble and auspicious sons were born to Fravak¹²⁸ who civilized the world and was descended from Gayomard. These four were Hooshang, Vohudad, Ashodad, and Taj. To the house of Hooshang belonged Airik the head of the great civilizing kings of Iran. The venerable king Minocheher was the son of the saintly Neryosang.¹²⁹

From this Minocheher of the family of the saintly Neryosang, who rendered the earth illustrious, was descended the venerable ancestor of the Kayanian kings, Kay Kobad.¹³⁰ Every royal race that shall rule

128 According to the Bundahishn Fravak was descended from Siyamak, and was the father of Hooshang.

129 King Minocheher was born of the daughter of Airik and the saintly Neryosang the son of Faridoon's brother. Firdausi has written his father's name in the Shah-Namah as Pashang, which may be explained as a misreading, owing to his ignorance of that language, of the word Neryosang in the original Pahlavi. Firdausi mentions Minocheher in the following verses in his Shah-Namah: (Persian quote omitted.) King Minocheher being the heir of Airik, his name is thus mentioned with Airik's after that of Faridoon in the 28th para. of the Frawardin Yasht: "We remember the holy spirit of Faridoon the sea of Athvian, we remember the holy spirit of Minocheher the son of Airik."

130 As it is mentioned above that Kay Kobad the chief of the Kayanian dynasty was

for a long time, shall be descended from these four. And the dynasty that shall flourish in every epoch shall in its form resemble the Kayanian which is one of these four dynasties. Those also who have knowledge about Frashgird, are of the race of these two kings, Minocheher and Hooshang. It is stated too in the scriptures that he who will reign again at the time of Frashgird will be of the same Kayanian race, that is Kay Khushrow¹³¹ will at that time wield supreme authority over the nations of the world.

Exposition in the good religion about those kings that are the best of rulers and of those that are the worst (283)

Be it known that the best king is he who is noble in glory, who creates divine faith among the people, who keeps the state ever prosperous, who sympathizing with the afflictions of others makes the world happy and looks to the welfare of all, who is the source of delight to others, who bestows freedom upon man and shines far and wide by his philanthropy. The worst ruler is he who has an evil appearance, who loves evil and defends the ways of the evil doers, who encourages the godless, who keeps the world in distress, who debases his subject by his rule, who is the source of all evil and injury, who oppresses others as well as aids those who oppress the world, who weakens his subjects but gives strength to his enemies, and who renders the world helpless through his meanness.

It is also said of those wise and far-seeing rulers that they magnanimously do charitable acts during their rule, they foster and maintain their subjects like their own children and raise them to a high level, they render their country renowned and beautiful, they adorn and embellish their countries, they subdue and outstrip their foes, they attain to a high order of wisdom, and practice all the earthly and heavenly virtues. Whilst bad rulers abuse their authority through mean motives, cause famine and starvation, weaken the people and tarnish their renown; the country fares badly under them, and their nobles and courtiers degenerate and become unhappy. They advance the enemies of virtue and degrade the righteous, and are wrong in

descended from Faridoon, so also in Firdausi's Shah-Namah he is made to mention this his descent from Faridoon in answer to an inquiry from the valiant Rostam. Our prophet holy Zartosht has mentioned this Kayanian king's name immediately after Minocheher's as the first of this race of kings, in the 28th para. of the Frawardin Yasht, as follows: "We remember the holy spirit of Kay Kobad."

131 Mention is made of the prophecy that at the time of Frashgird or final renovation and Rista-khez King Kay Khosraw will reign again, in the Zand-i Vohuman Yasht, the Pahlavi Jamasp-Namah and the Bundaheshn.

their treatment of all the people.

Exposition in the good religion as to how man becomes powerful through glorious wisdom about finite and infinite time and how he becomes mortal or suffers pain during finite and infinite time. (284)

Be it known that in finite time (i.e. this world) man rises in the scale of existence and becomes glorious through wisdom. In every matter man becomes able through leading a worthy life. Man is known to be powerful in all things by possessing glorious wisdom. Thus the divine who imparts to all the knowledge of the infinite time pertaining to the holy Ohrmazd the source of creation (or the Creator of man), is well versed in all glorious wisdom. And men are enabled by means of this (knowledge) to lead heavenly lives during finite time.

The chief sinner (Ahriman) is doomed to suffer eternal pain during infinite time. Likewise the sinner is doomed to suffer pain after his existence in this world during finite time.

Exposition in the good faith as to expecting rewards for good deeds done. (285)

Be it known that there are four cases of expecting rewards for good deeds done, viz.

Firstly. It is not lawful if without knowing what constitutes a virtuous act one does an act which is not virtuous. But if in this way one does an act which is opposed to the faith he gets no reward whatever for his act.

Secondly. One does not get any reward for an unwilling good act which he has done not because he liked it as virtuous but simply because he considered it as somehow virtuous.

Thirdly. If a man be capable of doing personally a good act, knowing it to be such and desiring to do it, yet does not do it himself or has it vicariously done for him by another, he gets no benefit out of this act.

Fourthly. If a person knowing an act to be virtuous does not endeavor or wish to do it personally as he ought, he gets no credit for the virtuous act done for him or on his behalf. He ought to do willingly and zealously any act that he knows to be virtuous; if he endeavors to do this, he may hope to get due reward for it.

Two mental conditions are necessary for a virtuous act: first to

know by all possible means what act is virtuous, and secondly to have the love of doing it; so that if a person endeavors by all efforts to fulfill these he gets credit for the virtuous act. Thus it has been ordained in the Avesta that the man who exhausts all possible means of doing virtuous acts, is to be ranked with the greatest heroes.

Beside the four rules above given about virtuous acts there are also four things which help in the efforts to do virtuous act, viz., wisdom, desire, ability and faculties.

Exposition in the good religion about the fact that injury is done by man to evil spirits owing to the frequent declaration to men of the religious commandments originally brought by Jamshed. (286)

Be it known that it is owing to the religious commandments of Jamshed that every thing is successfully done, and that Frehibut and Aibibut and their evil deeds are injured. These commandments aim to reform men through divine knowledge. By this divine knowledge they injure the followers of Frehibut and Aibibut who are similarly minded to the evil spirits or Devs. Men always triumph over the wrong-minded Devs owing to their possession of divine knowledge regarding religion. Men have to overcome vice by religious conduct. Therefore Frehibut and Aibibut should be weakened and men should live righteously.

He is the best ruler among men who possesses much of divine wisdom, by which he is able to avoid and expel from everywhere the violent and wrong minded Druj. He leads men on the path of righteousness by courageously having the religion expounded to them through wise and learned divines. Owing to the weakness of the source of all evil (i.e. Ahriman) the preaching of divine wisdom removed from all evil, has everywhere good effect upon men. Justice and religion continue to sway the world, and people become better through virtue.

Under the rule of the kings before the time of Jamshed, owing to the lawlessness of Devs, godliness was weak and wickedness was powerful. The moral standard based on divine wisdom had fallen so low on account of the evil genius of the Devs, Frehibut and Aibibut, that men had become like beasts of prey. Owing to the absence of godly advice they had fallen into evil ways. Frehibut and Aibibut (i.e., dishonesty and wickedness) having completely conquered them they had become lawless; and men sunk in irreligiousness being engaged in mere eating and giving and receiving and other godless things. It then seemed that in this world divine religious knowledge had fled

from men and evil inclinations had prevailed with them, that all righteousness had departed from this earth and the wickedness of Frehibut and Aibibut had become deep rooted among me; and that owing to all this the whole world had become vicious and desolate.

By the wish of God Jamshed was placed on the throne especially to prevent men from following the Devs, and to liberate them from the evil ways of godlessness and unrighteousness. Through the divine wisdom of the religion men can see their way to oppose the wicked Frehibut and Aibibut of the Devs; and it is owing to this wisdom that everywhere the Devs are vanquished by men and become helpless and weak.

By the splendor of the divine religious wisdom wicked Frehibut and Aibibut are injured. and by this they are to be driven out from the world. And then peace and the brilliance and wisdom of age will become strong in this world which thus will become beautiful and happy and remain so. But when the divine superior dignity and aged experience are withheld from man, he is damned and his wicked race has to move in hell in the shape of Dev. Then he has no power whatever to overcome the Devs. These are rendered helpless and have to retire before the resources of dignified and God-fearing men. When the Devs are in an injured and defeated condition they have to fly helpless from men. Then the evil Dev keeps clear of mischief to men and Frehibut and Aibibut are weakened. Then also divine wisdom shines upon men and ideas of righteousness triumph upon this earth, and thus the creation of Ohrmazd is kept free from injury and damage. It is expounded in the faith that everywhere in this world the Devs were rendered helpless by the explicit religion of Jamshed.

King Jamshed spread the divine faith among men in order that they may make a beneficial provision for the soul which may have its pabulum in this world as well as the next, and that they may recognize every Yazad and Amahraspand, as the religious commandments are the source of every happiness to men. To keep men from following God and to start wrong notions among them is the eternally irreligious and lawless work of the wicked Frehibut and Aibibut.

Exposition in the good religion of the ten precepts of philanthropic Jamshed for the good of men and the ten precepts of Zohak the diminisher of creation against these ten good ones. (287)

Be it known that the following ten precepts were given to men by their well wisher Jamshed, as originating divine wisdom, doing good to men, and as being consonant to religion and the will of God.

Firstly. Men should consider and call Almighty God the Creator of this world and One who cannot do it any harm; and all should have faith in Him.

Secondly. They should never think of the Dev or Ahriman on account of obtaining things necessary for worldly prosperity.

Thirdly. They should think highly of religion among themselves and should trust in it.

Fourthly. They should conduct themselves conscientiously in every matter and by such conduct should put Frehibut and Aibibut to shame.

Fifthly. They should partake of food with other people in a brotherly manner.

Sixthly. The father should encourage his children to receive such education as would fit them later to perform their duties as fathers in their turn.

Seventhly. Those who deserve patronage (i.e. the poor) should be patronized as one's own; and if they are not satisfied with such patronage, then they should be admonished.

Eighthly. In order to be rewarded in the next world, everyone should lay by large quantities of corn in his house for feeding fat men as well as cattle.

Ninthly. People should be admonished to remove to a distance from the house dirt arising from keeping birds sheep and goats lest men should be injured thereby.

Tenthly. A sheep or goat should not be killed for food before it reaches the age of four, for it is ordained that their kind should be reared for four years. Therefore they should be allowed during this period to grow in appearance and size; afterwards their number may be diminished (by killing for food).

The ten precepts of the priest Zohak of the Hebrew religion who is an injurer of God's world, a diminisher of his Creation, and who is wickedly inclined against the above tell universally beneficial precepts of Jamshed of the good faith. (288)

Firstly. Against the precept of Jamshed that the Almighty is the creator and protector of the universe, Zohak has called him the injurer of the universe.

Secondly. Against the precept of Jamshed not to look to the Dev as the bestower of worldly prosperity, Zohak has advised men to worship the Devs as bestowers of all worldly goods.

Thirdly. Against the precept of Jamshed to hold justice as of high import among men, Zohak has spoken against justice and upright decision and has advised people to do injustice instead of justice.

Fourthly. Against the precept of Jamshed to behave conscientiously in every matter, Zohak has advised people to act unrighteously and disgracefully in every matter.

Fifthly. Against the precept of Jamshed regarding eating with people in a brotherly spirit, Zohak has advised people to be greedy and to lead lives like his own (i.e. selfish.)

Sixthly. Against the precept of Jamshed to the father to encourage his children to receive such training as would enable them to perform their duties as fathers later Zohak has advised the father to do no such thing.

Seventhly. Against the precept of Jamshed to patronize the poor as one's own, Zohak has advised the powerful to deprive such people of their presents and patronage.

Eighthly. Against the precepts of Jamshed not to kill for food goats till they had reached a mature age, Zohak has taught people to kill such goats according to the Hebrew usage.

Ninthly. Against the precept of Jamshed to remove dirty and malodorous things at a distance from men and cattle lest they be injured thereby, Zohak has specially recommended, according to the Hebrew religion, the bloody sacrifice of godly and pious men before the shrine of Devs.

Tenthly. Against the precept of Jamshed to lay by corn in summer and winter for men and cattle, Zohak has advised people to be cruel and revengeful and to slaughter men.

These ten universally noxious precepts of Zohak given against Jamshed's ten beneficial precepts were ordered by him to be well written out and preserved in Jerusalem as a religious work. The Jewish Patriarch Abraham who came after him followed his precepts. And people came to look upon these precepts of the religion of Zohak¹³² as the work of the Prophet Abraham who was to come at the

132 Zohak is thus mentioned in the sacred Avesta, Yasna, Chap. 9.8.: "Faridoon killed the malignant and sinful Zohak of three faces (i.e. a liar), of three heads (i.e. violent and obstinate), of six eyes (i.e. greedy), of thousands of evil designs, possessed of the great evil powers of the Dev and the Druj."

end of the world. The words received from Zohak were ordered to become current among the people. Thus every one of the Jewish race and faith came to look upon Zohak's religious words as meant for himself and to believe in them.

Exposition in the good religion about the rulers of men and those who benefit them by their rule. (289)

Be it known that those are the rulers of people who have the good-will of God and the strength coming from wisdom: a ruler of this character among men was Thrita¹³³ of the family of Sam.

In this way just rulers have been called in the Avesta the lords of all men with bodies (i.e. mortals); and this means that they have complete authority over men. Just as God is the protector and by his good deeds the adorer of all men, so also is the earthly king of all mortals. And every man can be the lord of his race. The reason of giving a man ruling power over his race is that by ruling over his fellow creatures in a just manner he may lead them wisely, and may prevent them from going wrong by training them up to resist evil temptations; so that every one may be able to participate in the happy Frashgird (i.e. final reform) and may be governed in this world in, the happy manner which is to come at the time of the filial Doom. Owing to which the earthly king may become such a beneficent ruler over men's houses, villages, cities, and the whole world in the capacity of the omniscient, all-powerful, all-protecting God's representative, as He Himself is the benignant Lord of all his creation.

It is the duty of the king to look well after the good of his subjects, and this duty is very virtuous as that of Jamshed the good monarch of this world. But if the king be a great evil-doer, he has the name of a bad monarch like Zohak.

133 Thrita was the son of the valiant Sam, who was fifth descent from king Jamshed. It is said in the sacred Avesta, Yasna Chap. 9.10, that Thrita having performed the Horn and Yazashna [Yasna] ceremony and asked of God to grant him male children, he was blessed with two renowned son, one the just Urvaksh and the other the valiant hero Kersasp. Our Mobeds in their recital of the names of the illustrious dead, call Sam by the name of "Sahem", and Thrita by the names of "Asrat."

Exposition in the good religion about giving our judgments thoughtfully and justly. (290)

Be it known that a man should not unless injured go as a plaintiff to anyone for justice. If a man complain before a judge of having been injured by a minor there should be discussion before giving judgment and the minor should be protected from all possible harm.

That woman should be considered free and innocent who has committed adultery with a stranger but who is proved to have received no aid from other people to save her from the faithless man; the reason being that she had received no help to resist the evil act forcibly done. If she be an unmarried woman and become a mother through such an act, great regard must be had for her reputation and modesty and her child should be held as born in wedlock or through khwetodas.

Exposition in the good religion regarding the power of the All-merciful God to suppress any thing which is injurious to the universe where it may exist. (291)

Be it known that God is intimately connected with the world and is kind to it as to his own born child. As a father does not injure his child and wishes that it should not commit any sins and should be virtuous, so God does good to his creation and does not injure or defile it. God loves his creation and tries to keep it at a distance from His opponent and enemy (Ahriman). For it is not by a child's loving father that it is injured but by the father's enemies. The wise and powerful Lord is not capable of harmful gifts. Neither does he injure any one without cause. Men cannot obtain liberation from the evil and restless Ahriman, and eternal happiness except through God. By his efforts to obtain final and eternal happiness man is saved from the defiled Ahriman, and gets the reward of the assistance of God. God has given to all men sufficient ability to save themselves from sin as well as from Ahriman the source of their sins and woes; owing to which every created being is known to be able to overcome Ahriman of evil origin.

Those priests who injure and corrupt the world and make all God's creation consonant with the usage of the Jewish faith should be made to know the wisdom of the All-merciful Lord, and should be admonished to desist from doing evil and harmful deeds and to do virtuous deeds.

Exposition in the good religion about immorality which is of evil origin. (292)

Be it known that the source of all morality is wise knowledge and of wise knowledge divine wisdom; and God is the originator of divine wisdom in Creation.

The source of immorality is false knowledge, and of false knowledge the wrong wit of Ahriman. The wrong wit of Ahriman gives birth to immorality, and it does not do good in this world but harm. Again every law of Ohrmazd is the originator of morality and by the luster of morality is the expositor of the evil results of following the Evil One. And this good origin of it increases virtue by its innate goodness.

That which is of evil origin increases evil by its innate evil. Among various kinds of knowledge that which belongs to divine wisdom is virtuous; that morality which is connected with divine wisdom is good owing to knowledge. Those things that rise from morality are virtuous in this world and in the next; and they are useful for the next world. The increase of virtue in this world is owing to morality.

The source in divine wisdom is an excellent thing for all virtues, and man is possessed of all virtues through it; he becomes good through virtues originating in divine wisdom.

Man does evil owing to the wrong knowledge of the evil-minded. That which is of false knowledge is immoral and by this immoral false knowledge does evil. The result of immorality is a miserable and vicious existence. The evildoer is miserable in this world and in the next. The injury and misery of this world and the next (i.e. bodily and spiritual misery) is owing to evil immoral men. The best result of false knowledge which is the origin of all evil is trouble and annoyance; and an immoral man is subject to all miseries owing to this; and the cause of all his miseries is this false knowledge.

The religion of those priests who belong to a faith of rich (i.e. divine) origin, is moral. The man of evil origin is owing to his wickedness called wicked. He who is moral (i.e. possessed of the virtues of Spensamin) is called the vanquisher of Ahriman (i.e. the curber of Ahriman) without any evil to himself.

Exposition in the good religion regarding the fact that evil is seen among people where virtue exists (293)

Be it known that owing to the man who is obedient to God and of pure thoughts, where there be a man of impure thoughts, he too becomes pure; and thus impure thoughts remain nowhere. He who is

free from evil has no evil in him. A moral and pure-minded man does not become evil and vicious. As long as creation exists moral vice does not appear in the thoughts of people. That which is of evil origin cannot become pure and virtuous. For how can evil origin be good? And goodness which is the origin of men of divine origin (i.e. of Ohrmazd) cannot be declared and published by that evil origin. And how can that which is the source of good to all men can be also the source of miseries?

Those priests who disseminate vice among men are morally blind. How can the religion defiled by eternal evil be like the religion of the pure in thought? How can the impure thoughts of the demon which make for evil improve into pure and clean virtues? That religion is called free from vice which is moral.

Exposition in the good religion about the desire of God that men should everywhere recognize Him and the corresponding desire of men to know Him. (294)

Be it known that God wishes that men should know Him. For this reason the person who has the ability to give men knowledge about God is called in the good religion a chief and excellent adviser. The need of preaching about the knowledge of God is not for immortal men (i.e. those who have been saved from the tortures of hell); but to those other men who are deified by the evil power of greed, lust, sloth, and other injurious vices, and who possess no knowledge about their Creator, the leaders of the faith should teach the knowledge about Ohrmazd. Divine wisdom gives an idea of the protecting power of the Creator to the man who has been perverted by the devil. And men receive the benefit of this divine wisdom from their preceptor the priest.

On him who teaches divine wisdom to men God bestows for this purpose the strength of knowledge; owing to which strength the teacher is not injured by evil thoughts and other like things.

Those priests who injure men and render them unhappy by false ideas and other evils do not possess the ability to teach divine wisdom and to expound morality. But they teach men to live without morality and to commit sins. Their religion is injurious to men.

The man who possesses the knowledge about God and does good deeds cannot be called irreligious or ignorant of God and fond of sin.

Exposition in the good religion about the five vices of the Evil One (Ahriman) which destroy virtue among men who should save themselves from them and render them powerless. (295)

Be it known that the five vices of Ahriman are the destroyers of virtue in every man. Men become tyrannical owing to them. These five are, viz.: the thought of injuring men – of cheating them, – of rendering them miserable – of wishing ill to them – and magic. Men should get rid of these. The thought of injuring men increases through greed; of deceiving them, through the nature of the Demons; of rendering them unhappy through revenge; of wishing ill to them through envy; and magic increases through evil intentions. The thought of injuring others is rendered harmless by increasing self-content. Again by increasing the virtue of self-content the vice of greed is removed; and thereby the evil ability of Druj becomes helpless. The man who is inclined to deceive others should think much within himself of doing virtuous acts, so that by strengthening the virtue of doing good acts publicly within men, this vice is weakened, and the man's inclination to deceive remains dormant within him.

The man who is disposed to render men unhappy should give prominence within himself chiefly to the virtue of benevolence and of taking care of others, so that by this the vice of revengefulness is weakened and the power of the vindictive Druj is rendered harmless.

The man who is inclined to wish ill to others should nourish strongly within him obedience to God; for by the strengthening of the virtue of obedience to God the vice of envy is injured and the evil of the Druj becomes weak.

The man given to magic should strengthen especially good intentions or the thought of loving people well; for by this the vice of the evil eye or the intention of doing harm to people is injured and the power of the Druj of magic is weakened.

He who explains the above-mentioned things with zeal to wise and religious inquirers injures by his act these five Drujs (i.e. the above five vices.) This man deserves well of the good faith by this his religious act. He becomes the savior from the misery of tyrannical darkness, and becomes related to the Supreme Virtuous One (i.e. God).

Exposition in the good religion about the supremacy over men. (296)

Be it known that the man is noble in person whose desires are ruled over by God. He improves himself by humility when he rises in rank by his wealth and good deeds. (He is like) the rider who by means of the reins takes his horse backwards and forwards, and the skilled rider who is strong in guiding an obedient and trained animal. Again (he is like) a skilled rider whose object is to free himself from his opponent and by skillfully guiding his horse to vanquish him; and a vigilant rider who takes his horse into the fray and brings him back uninjured owing to his skill. On the other hand he who is evil-minded injures himself and benefits his enemies by his evil wishes, and is lowered in the eyes of all; and is like a clumsy rider who takes his horse near the enemy to be killed himself.

Exposition in the good religion regarding the object of the work of the good religion which consists in believing in Ohrmazd. (297)

Be it known that the object of the work of the Mazdayasnian faith is to prevent unconscientious and disgraceful acts among people by making them conscientious; and by this to free them from hell and render them happy. Again Ohrmazd has revealed the Mazdayasnian faith in order to injure Ahriman and thereby to give happiness to the world. It is his object through this faith to make people pure by saving them from Ahriman, and to beautify his creation in various ways by giving it a knowledge of the final state. Man obtains the honest aid of all the Yazads by thinking of the one God. Those men who have the two vices of Frehibut or unconscientiousness and Aibibut or profanity possess the evil power of the defiling Ahriman.

Ohrmazd prevails by this conscientiousness of men. By Frehibut man is unconscientious, by Aibibut he prevents Ohrmazd's creation from being conscientious. The man who keeping himself aloof from Frehibut behaves conscientiously, and by conscientiousness keeps Aibibut at a distance from him, saves himself from all harm by his foresight in accordance with the Mazdayasnian faith. Man becomes virtuous through the sacred religion. In this connection it has been asserted by the heads of the faith that conscientiousness creates a liking for the good or Ohrmazd's faith. Whilst Frehibut and Aibibut create between them a liking for the faith of Ahriman.

Exposition in the good religion about the wisdom which frees men from sin and obtains for them the experience of age. (298)

Be it known that the wisdom by which Ohrmazd's entire creation has to obtain freedom from sin and become wise through virtue, consists in understanding the mysterious power of God. Again by obtaining the knowledge about the mysterious power of God they all remain in communion with the Yazads. The defiling Ahriman diminishes the number of the followers of God's religion. That man shines with the divine luster who gives men purity and absolution from sin.

Exposition in the good religion about that man being faultless who on every occasion improves and adorns his fellow men by telling them to believe in the writings of this good faith. (299)

Be it known that the safe man (i.e. who lives without fault in this world) is he who graces and edifies his fellow-men by belief in the writings of the good faith. The benefits of the good faith are owing to the pure ideas of this religion. That man who is a lover of the faith and always keeps it in mind is unselfish, and obeys the commands of the heads of that faith; and by receiving his religious education at the hands of learned doctors of the faith, he sheds luster upon the sacred writings.

Exposition in the good religion about that man being unconscientious who possesses the skill of the immoral Druj and fights on the side of the sinful Ahriman. And the man who is connected with the evil one fights with the support of the Druj. Again a man may be connected with the evil Druj but may not be so with Ahriman; a man may not be connected with the immoral (Druj) and may be so with Ahriman; and may not be connected with either the immoral Druj or Ahriman. (300)

Be it known that the man who aids unwise and wicked conduct like that of the unconscientious Druj and evil Ahriman fights with the assistance of the defiling Ahriman. The man who possesses the power of the demons wages satanic war in this world with the aid of the evil Druj. The man who is connected not with the evil Druj but with Ahriman is a still greater cause of disturbance in the world. The man

who is not connected with Ahriman is charitable to those who deserve charity and does other good deeds. The man who is connected neither with the evil Druj nor with Ahriman is a follower of Ohrmazd's Mazdayasnian faith and recites the sacred Manthras.

Exposition in the good religion about the man who inspires zeal for religion. (301)

Be it known that the man who freely gives religious knowledge is the priest of the faith; as long as he inspires zeal for the faith among people he receives a good income from God. But if such a priest withhold the free knowledge of religion and stop such work, he is damned in the next world and goes to hell.

As long as a man is possessed by the spirits or minds of the faith, these guide him in this world and provide for him in the next. The man who is possessed by the good spirit or mind reaches through him the realms of Light; whilst he who is possessed by the evil goes through him to the regions of Darkness. Therefore men should propitiate the good mind or Spenamino and injure the evil or Ahriman, so that thereby he may obtain the kingdom of bliss.

Exposition in the good religion about the ideas of justice of the judge of this world and of the Judge of the next. (302)

Be it known that the Judge of the other world inquires into the reason why a man should be saved from hell and not damned; with his penetrating lustrous eyes (or spiritual instinct) he sees this, as well as knows the man who cares for his soul, and who possesses the evil desire of Ahriman, who is thievishly inclined, who speaks the truth and who is a liar.

The judge of this world absolves men and acquits them from punishment after hearing evidence. For he does not see everything and has not a perfect understanding like the Judge of the other world who sees everything clearly by his spiritual eyes or instinct. He is thus an imperfect judge and is obliged to hear the witnesses of the plaintiff and accused, and to decide accordingly by this rule of evidence who should be acquitted and who punished by law.

Exposition in the good religion about the precepts which concern the safety of life. (303)

Be it known how essential to the miserable are the words about the safety of life. For the kings of Iran used to recommend these three

things for the benefits of the subjects of those kings with whom they were fighting at the time.

First the virtue connected with man's life (or protecting their lives); secondly, giving pasture to cattle; thirdly, giving proper food to the soldiers that they might be in good condition.

The first to recommend these excellent things was the God-worshipping king Minocheher of Iran. He recommended the philanthropic practice of keeping the prisoners of war well according to the precepts of the faith, of feeding the cattle lest they starve, and of giving proper food to soldiers that may remain in good condition. By this king's charitable recommendations for the benefit of the enemy's soldiers, the Iranians were victorious over other nations.

Why should it not be virtuous to save men's lives according to the true precepts of the faith?

Why should it not be lawful to feed the cattle to keep them from starving?

Why should not the people be held benefited if provisions be bought from the evil forestallers of these things and given to the soldiers who protect the people?

Exposition in the good religion about regular virtue. (304)

Be it know that regular morality is through truth. Those who are lovers of truth are doubtless the great helpers of mankind, have foresight and are obedient to the omniscient Lord.

Exposition in the good religion regarding the protection and salvation of men. (305)

Be it known that it is not possible for a wary man to lead life in this mortal world without fear. For though he may live without fear of tigers and other wild beasts, yet he cannot live without fear of robbers, armies, of Ashmogh the preacher of the false faith, or of an evil monarch. Supposing that a man may live without fear even of these yet owing to the demon of death and other unseen mortal dangers he cannot live without fear. But mortal man will be enabled by God to live without fear in the endless time of the future renovation. For the man who becomes free in this mortal world will be so at the time of the renovation. In this world men live good lives by the triumph of godly ideas (that is by the spreading of such ideas in the world.)

Exposition in the good religion regarding the protection and salvation of men. (306)

Be it known that a man is saved from hell by his receiving from the doctors of the faith excellent education and instruction about the soul and purity. A man's body is protected in this world by philanthropy and by that good monarch who makes people happy. Philanthropic men are of three kinds as follows: First, the religious philanthropists who are such owing to their love of the religious reward. Second, the pure philanthropists who do good to their fellow-subjects through love. And third, the philanthropists to trustworthy persons who are so through zeal and love. Those who are philanthropists of neither of these three kinds are called bad philanthropists.

Exposition in the good religion about best and worst among men. (307)

Be it known that a person is the best among men owing to his knowledge of the good faith. For purity has been called the best quality of the soul and by it a man is saved from hell; and a man reaches heaven especially through knowledge of the good faith.

A person becomes the worst among men owing to his ignorance of the good faith.

Those among the kings of the wicked who are also their priests are considered the equals of Ahriman. For the same reason the wicked priest who is devoid of the divine knowledge of the Mazdayasnian faith is considered in the faith a man of wicked understanding.

Exposition in the good religion about remembering the spiritual Yazads for obtaining spiritual assistance. (308)

Be it known that a man receives signs of favor from the invisible Yazads by remembering them; and such a man assisted by the Yazads remains supreme in both worlds. And we are informed of Zartosht's wish for which he prayed to the Yazads thus: Grant me that I may become a good leader in this world, (and a propagator of the Mazdayasnian religion)!

By remembering the evil spirits a man gets assistance from the demons and thereby becomes very wicked in both worlds. Thus, for instance Zohak, descended from the world destroying Taj, having remembered the Dev Eshm, received from Ahriman venomous horn-

shaped serpents on the shoulder bones below the neck.¹³⁴

Exposition in the good religion regarding the great power of the chief Zohak who injures men's soul. (309)

Be it known that Zohak had greater power over men in these two ways. First he was possessed of the full strength of the knowledge of the false faith. Secondly, he injured men's zeal for diligence. He had a twofold wicked power which assisted him. First, he had the evil genius of his commander Ahriman, and, secondly, evil slothfulness which destroys diligence, was on his side.

Exposition in the good religion regarding the fact that all virtues arise in man through the Mazdayasnian religion; and that owing to the evil faith of the Jews all vices arise in man. (310)

Be it known that all good qualities continue to arise in this world from the Mazdayasnian faith; and all wickedness has been known to arise through the devilish faith of the Jews. Thus the world becomes better through the Mazdayasnians and gets ruined through the Jewish abomination.

Men acquire contentment, diligence, zeal, obedience to God, modesty, dignity, power of cherishing, morality, wisdom, courtesy, magnanimity, charity, truth, faithfulness, good intentions and other good qualities by the divine wisdom of the Mazdayasnian faith. And a man possessing this improves the world.

Avarice, revengefulness, slothfulness, idleness, pride, obstinacy, insolence, envy, immorality, ignorance, selfishness, disobedience, indifference to religion, miserliness, falsehood, ingratitude, evil intentions and other vices arise through the Jewish abomination which by its false knowledge and weakness injures the world.

¹³⁴ It is mentioned in the Shah-Namah that Satan in human guise became the cook of Zohak who being much pleased with his culinary skill showed him willingness to grant any request made by him whereupon Satan desired to kiss Zohak's two shoulders which being kissed, lo! two horn-shaped serpents sprang forth from both of them. In the Sacred Avesta Zohak is called three mouthed, three-headed, and six-eyed, etc. If we do not take these epithets to apply metaphorically to his inherent evil nature, and take it to allude to those two serpents, the Avesta confirms what is said here in the text.

Exposition in the good religion about the king who improves his subjects for happiness in both worlds; and the king who injures his subjects. (311)

Be it known that the king who improves his subjects or happiness in both worlds is a spotless ruler in this world. That king who for protecting his subjects by the strength of religion propagates indefinitely divine wisdom, renders by this act the universe prosperous; he obtains heavenly bliss, and the renown of age and virtue.

The king, who gives pain to his subjects, diminishes the happiness of this world and is forever in league with the misery of the next world and the vices of hell.

Exposition in the good religion as to the first man who was the beloved of God; and as to His messenger. (312)

Be it known that the spiritual Yazads were the first to reveal and expound God's faith to Gayomard in this created world.¹³⁵ Again this revelation and exposition were made a second time for Mashye and Mashyane.¹³⁶ And the message of this religious advice was sent to Siyamak the son of first Mashye and his descendants through Vohuman and Srosh. And for the edification of the nations of the earth this message of revelation was taken from Persia over the seas to other pious men in a regular sea-faring ship of the shape of a cow, called "Sarsvak-Gai."¹³⁷ It was also carried by land to various places, so that all mortal men inhabiting this entire earth may become perfectly acquainted with this religion.

Exposition in the good religion about man's connection with the Mazdayasnian faith being for the acquisition of divine wisdom. (313)

Be it known that the reason of man's accepting the Mazdayasnian faith is respect for divine wisdom. The excellence of divine wisdom is made known by the words of this faith. Likewise this Mazdayasnian faith is the strength of divine wisdom. And for this reason the words

135 Vide Frawardin Yasht, para. 24, and section 87 for the authority of this fact.

136 On the authority of the Avesta it is mentioned in the Bundahishn that: "Ohrmazd. said to Mashye and Mashyane: You being men are the parents of the world; as I have endowed you with the excellent idea of prayer to me, do religious works with humility, think good thoughts, speak good words, and do good deeds, and do not worship demons."

137 Vide for an account of this, the Bundahishn ed. Westergaard p.45.

of the Mazdayasnian faith are the words of divine wisdom. The words of divine wisdom about those that now exist, those that have existed, and those that shall exist in the future, are all contained in this faith. Thus divine wisdom is the Mazdayasnian faith itself. And this faith itself is the divine wisdom about those that are, shall be and have been. The man who is the reformer in this mortal world, by virtue of the strength of the truth and goodness of the Mazdayasnian faith, of those that prevail by the evil faith, is a real participator in the thoughts, words, and deeds of the men who are reformed by the good faith. When this mortal world shall reach in every way the state of truth and goodness, the Drujs shall become helpless by this; and the evil power of Ahriman the leader of these Drujs shall be broken in the world; and at the time of Frashgird or final renovation the entire creation of Ohrmazd shall become virtuous forever.

Those priests who do not accept this divine religion do not work for good having not obtained divine wisdom; but having chosen Druj (or the power of false knowledge) their religious precepts depress divine knowledge and spread false opinions. Their faith is devoid of the precepts of divine wisdom and of the ideas of Ohrmazd. They are evidently the servants of the false one (or Varun) and the followers of Druj (or Ahriman.)

Exposition in the good religion about the source of virtue and vice. The virtuous becomes such by zeal for good; whilst the vicious becomes of evil passions by evil zeal. The wicked are the followers of the evil One or Ahriman. (314)

Be it known the virtuous man always remains in the side on Yazad and the vicious always on the side of the demon. The Yazads are always for making men virtuous; and the demons for making them wicked. A man becomes wicked by being perverted from the good Yazad to the evil Demon. Thus the soul of the follower of Yazad is virtuous through piety, and that of the follower of the demon is wicked through sin. Those that are wicked are the followers of that sinful Ahriman; whilst those that are virtuous follow the holy Spenamino. For the virtuous man is such owing to good health, youth, liberty, purity, cleanliness, diligence, perseverance, charity, truth, and other good qualities. Whilst the vicious man is such owing to illness, senility, wretchedness, filthiness, idleness, want of occupation, miserliness, falsehood, and other evil qualities. For this reason the manner of all wicked men is considered opposed to that of the virtuous. Therefore it is incumbent on men at once to give up this path of wickedness. And likewise to remove Gospands [livestock] and

other kinds from contact with this wickedness. The wicked should be converted to the good faith and the followers of the good faith should be quickly turned away from vice that they may do good deeds.

Exposition in the good religion about the man of foresight being a profitable leader of men by his saying wise words to him who willingly listens to them. (315)

Be it known that the man of foresight is bound to say words required to guide his race with profit in this world to the disciple who comes near him willing to listen to such words. But if the wise man of foresight desist from giving to the world the benefit of his wisdom owing to want of such disciples, he is like the gardener who allows his garden though it is well watered to lie useless and barren without making it yield vegetables and fruit. By the approach of disciples able to learn wisdom towards the wise man of foresight, sweet wisdom continues to flow in this world to the profit of all like beneficent water.

Exposition in the good religion about the soul being kept fresh, and the body being preserved by eating drinking. (316)

Be it known that the soul works for its immortality by improving the mortal body. The body is kept strong by food and food is necessary for the strength of the body¹³⁸ without food it becomes resourceless and languid. In the absence of food it is vanquished by hunger. The man who keeps it from eating and drinking, which are the gifts of Hordad and Amurdad, takes from it the energy of movement. Food helps it to resist the attacks of hunger. When the body does not get its share of eating and drinking, the gifts of Hordad and Amurdad, and is not aided by food it succumbs to the attacks of hunger and becomes languid. And the soul cannot improve the body which without this improvement must die.

Exposition in the good religion as to how men's life becomes eternally unhappy and eternally happy. (317)

Be it known that men's life becomes eternally miserable by communion with the evil Ahriman ; and their final habitation is the infernal regions of Ahriman (or Hell). The communion of Ahriman with God's created beings is owing to their not being able to resist

138 It is ordained by God in Vendidad 3. that: "Indeed every mortal created being lives by food and dies without it; strength ebbs away without food. Without food none can be fit to do virtuous deeds, be prosperous, and have the gift of children."

him. Ahriman's continuous intercourse with men in infinite ways is for rendering them eternally unhappy. Men may hope to be happy at the time of the final renovation (or Frashgird) by resisting the evil and damning designs of Ahriman. Thus finally Ahriman himself becomes miserable.

Men obtain eternal happiness by leading lives in communion with the Amahraspands, and by attaining the happy regions of Satarpaya, Mahapaya, and Khwarshedpaya. Those who give this boon to the peoples of the world are the prophets and kings who always preach to them about Frashgird or final renovation and prepare them for it.

Exposition in the good religion about the power of death and sin to do harm. (318)

Be it known that the harmful powers of death and sin are in this wise. He who is subject to death is acquainted with sin. Death carries on its war in a quiet unobserved way. Every man in this world has a tendency towards death and sin. A notable instance of this is Zohak who in spite of his knowledge of the religion of God was seduced by the guile of Ahriman to death and sin. And he was known to have willfully, short-sightedly, and unnecessarily rendered men's lives miserable.

Exposition in the good religion about the final triumph of Spenamino over Ahriman being through his superior strength. (319)

Be it known that the final triumph of Spenamino over Ahriman is by his sufficient superior strength. For Spenamino is above Ahriman by his superior strength of resources, Ahriman not having the knowledge of obtaining his final salvation cannot provide for it in time.

Exposition in the good religion about man getting good reward for protecting good men from the harm and injury of bad men, and for keeping them pleased; and about man getting severely punished for patronizing and pleasing those wicked men who do harm to the good. (320)

Be it known that the reason of protecting and pleasing every good man is that by keeping many evil men from doing evil things and by gratifying them these may be made to behave better. And the reason of inflicting pain and punishment upon many a wicked man is that he

pain not behave properly. Just as the reason of rendering every good man better fitted for future happiness rather than punishing and injuring him is obvious, so the rather of protecting good men from the harm of the evil and of keeping them pleased is very high. Whilst the punishment is great of protecting and pleasing the wicked that they might harm the good.

Exposition in the good religion about good wishes or blessings, and evil wishes or curses. (321)

Be it known that the effects of blessings and curses are felt at their proper time. Blessings are for those works that deserve them; and curses are owing to cursed works. The effects of blessings or curses are felt at the proper time by the man who by his works has deserved the one or the other. Blessings should be given to the man according to his deeds. Faridoon was great among those that blessed and also among those that cursed. For before Neryosang¹³⁹ he prayed to God as follows:

O God! make me prevail over those Western rulers, (i.e. grant me the valor to defeat Toor and Selum the kings of Turan and China.) May they be deprived of their rule. May the glory obtained by each of my sons through my blessings depart from them!" They felt in due time the effect of this grievous curse.

The same Faridoon had thus given his blessings to these sons in giving them royal authority: "I am your king; and I have bestowed this wealth upon you. As long as you do not depart from the righteousness of the Yazads (or, as long as you act according to my precepts which are God's), so long I shall grant you every thing however rich you may demand. And may you enjoy in peace all the wealth that you may receive hereafter." Thus it is clear he who can bless, may also curse. Again the man who blesses may also feel the effects of curses as well

139 NERYOSANG – In the Afrin-i Ardafravash and the sacred book of the Atash Niyayesh, the fire Neryosang is reckoned as the most excellent of all. In the description given in the Bundahishn of the five kinds of fires, this fire is not mentioned. But in the Atash Niyayesh it is said to be of royal descent e.g. "Among all fires the first is the fire of royal descent Neryosang Yazad the follower of Ohrmazd." In the Pahlavi comment on this sacred text the phrase "of royal descent" is thus explained: the family and progeny of dignified and brilliant rulers, kings, and holy and aged men are redeemed from evil state by the Godlike splendor and luster of the Yazad Neryosang. This fire Neryosang was first enthroned as a sacred element symbol and on a mountain with great ceremony by king Hooshang the first of the Peshdadian line. And this ceremonial feast was called by King Hooshang "Jashan-e-sudeh", but this latter phrase is an error in Persian for "Jashan-e-shideh", as the Persian word shideh, meaning luster or light, comes from the Avesta word "khshaiti." Firdausi has mentioned this in his Shah-nameh.

as blessings. The blessings of a good man benefit him who deserves them; in the same way his curses are also harmful. When a man from being blessed becomes evil then only he deserves to be cursed. He becomes miserable by the propriety of the curse and has to suffer pain and injury. Whilst a deserving man remains good and pleased.

Exposition in the good religion about that prince succeeding to the throne who is the legitimate child of royal blood. And the child that is not of royal descent has no right to the throne. (322)

Be it known that the prince born in wedlock of royal blood is very nearly related to the throne. Just as the produce of the ground obtained by the cultivator's own labor and implements belong justly to that cultivator, so the royal house of Faridoon the descendant of Athwian is worthy to rule over the world. And a prince not belonging to this house by birth cannot be a king. For how can the produce of a land not belonging to one, be justly called his own? In the same way a natural born son is not legitimate. That man who assists the evil Prince of Darkness (Ahriman) is incapacitated from being a king. Just as the wicked descendants¹⁴⁰ of the house of Athwian are not born to rule over Iran, so also the progeny of the life-destroying Zohak are not of a royal race.

Exposition in the good religion about the lasting happiness and unhappiness of living men; and the evanescent happiness and unhappiness of the lifeless. (323)

Be it known that the lasting happiness of living [1] men is the happiness in this world related with that of the next. And the evanescent happiness of the lifeless¹⁴¹ is earthly happiness having no relation to happiness of the next world.

The lasting unhappiness of living men is earthly sorrow connected with the uncertainty of the next world. And the evanescent sorrow of the lifeless is earthly sorrow not relating to the uncertainty of the next world (or without any care for the next world.)

140 i.e. Tur, Selum, Afrasiab, Arjasp, and others.

141 By living and lifeless are meant here religious and irreligious men.

Exposition in the good religion about the final effects of the rule of the good ruler and of that of the bad. (324)

Be it known that the effect of the rule of the good ruler is happiness, freedom and greatness. And through justice the people become good under him as under king Jamshed.

The effect of the evil rule of the bad ruler is injury through injustice and repentance. And such a ruler does harm to the people of the world like Zohak mentioned in the sacred writings.

Exposition in the good religion about the evidence that the Mazdayasnian faith is the word of God. (325)

Be it known that of the many evidences of the Mazdayasnian faith being the word of God these three are the chief:

First that it contains perfect wisdom. Second, that it contains more of the truth than other faiths. Third, that to him who is anxious about religion it gives a complete knowledge about the existence of God.

Exposition in the good religion about the king's reforming and guiding those who have been perverted from the divine faith. (326)

Be it known that all creation is regular through the gift of the Creator. Ohrmazd is the bestower of life to men in this world. And the good ruler who keeps men regular and able is the king of cities. About the king's method of dealing by law with those who have turned away from both these (i.e. God and king) it is expounded in the religion that the king should aid people with good intentions and to punish those with evil intentions. And by creating a taste for wisdom to give these men the knowledge about immortality. And by doing this and keeping them from having the evil knowledge of the wicked Varun to keep them under control. Men have to become glorious by virtuous disposition and religious knowledge, and by such disposition and knowledge they have to save themselves from hell and to obtain the happiness of heaven. By the corruption of good disposition and religious knowledge, the man of a wicked disposition and false religion is damned. A man gets respect and glory among men through charity, by which the world becomes easy and happy. Want of charity and miserliness is a vice among men; and through these the world is distressed. The happiness of the world is increased when the king renders his subjects happy; and then the world prospers. By his thought of inflicting pain the happiness of the world is jeopardized,

and the world languishes. A liberal and charitable king is like wind, ordinary clouds, and clouds charged with rain, in the physical world, which do so much good to the earth and keep it fresh. To guide all men by the power of this world and the next is by

“rendering happy those who are miserable,”

as is said in the first paragraph of the Fargard of *Spand Nask*.

Exposition in the good religion about the communion of men with all the Yazads and about his separation from them; and about his connection with the demons and the reasons of his separation from them. (327)

Be it known that the communion of men with the Yazads is through their friendship with these; and they separate and their friendship is dissolved when avarice, anger, envy, and revenge prevail among them and when they are deprived by the demons of the wisdom of the Yazads.

The union of the demons with men is for harming mankind. But when these men break their connection with those demons for redressing the injuries, and for obtaining the love and favor of their protecting Yazads, these Yazads renew their friendship with them. Thereby the demons are frustrated in their object of harming mankind and owing to resentment keep at a distance from men. The good protecting Yazads do not want to give up their love for men as they want to benefit them at the time of the final renovation, when the demons finally cease in despair from troubling men. By being thus prevented from communicating with men on various new pretext, and from running to and fro among them for tempting them, the demons lose power. At the time of this final renovation the entire Creation of Ohrmazd shall be reformed and renovated, and the people of the world shall live in an everlasting state of virtue without any fear.

Exposition in the good religion about the real pleasure of rulers. (328)

Be it known that rulers feel pleasure in many ways from ruling justly and worthily. And such pleasure was felt by the great ruling race of Osadin. The grandeur and happiness of the house of this Osadin was owing to its descent from Athwian. According to the account given in the good religion of the descendant of Osadin¹⁴² the Kayanian,

142 Kay Usadan is the name given in the Avesta to the Kayanian king Kay Kaus. In the Frawardin Yasht, 13 chap. 132 sec. this renowned monarch is thus remembered in

they received wisdom and good advice from the Yazads, owing to which they protected the lives of their subjects virtuously and fearlessly, and preserved those virtues which would be of, great use to men for the final renovation. As supreme monarchs are delighted by the ambrosial drink of "arunj," so their subjects are delighted when they receive impartial justice from their kings.

Exposition in the good religion about the power of religion being able to overcome Ahriman from the time of the creation to that of the final renovation. (329)

Be it known that the power of religion is able to overpower Ahriman by its great goodness. And the man possessing the power leads an exalted spiritual life, and by his communion with the Yazads is connected with the source of never diminishing strength (or Spenamino). Owing to his moral wisdom he is not touched by man's worldly rise and fall, (i.e. he does not care for men's worldly dignity, high or low). The power of Ahriman is much diminished in this world by man's disregarding Druj. Druj or vice is absent in this world so long as men disregard and pay no attention whatever to Druj. When vice becomes powerless man possessing the strength of virtue prevails over moral darkness, as the sun of light dispels the dark night, and always lives in an exalted state. By his superiority he keeps the whole world happy, every family becomes prosperous through him. The world remains happy as long as no evil star is shedding his sinister rays upon it and its sky is not overclouded. But when it is covered with clouds it is cut off from the benign rays of the sun; and owing to the disappearance of the sun, darkness (Ahriman) prevails and has the power to suppress all things connected with light.

the Avesta with the illustrious and holy dead: "We remember the holy soul of Kay Usadan or Kay Kaus." Kay Kaus mounted the throne of Iran in succession to Kay Kobad the first monarch of the Kayanian race. In his great historical epic, the Shah-namah, Firdausi mentions in the following verses, the four sons of Kay Kobad, – Kay Kaus the eldest, next after him Kay Ars, and Kay Pishin, and Kay Armin the youngest: In the Frawardin Yasht, 29th ha amongst the names of the holy and illustrious dead, that of "Kay Apivunghu" comes next after Kay Kobad, and after him Kay Kaus, Kay Arsh, and Kay Pishin. Guided by this Prof. James Darmesteter calls Kay Apivunghu the son of Kay Kobad. But looking to the fact that Kay Kaus came to the throne as the eldest son, we must consider Kay Apivunghu as Kay Kobad's younger brother, and the learned Professor must thus be in error. For from the fact that according to our traditional usage we Zoroastrians couple the names of Kay Kaus and Kay Pishin with that of Kay Kobad, but couple those of Kay Arsh and Urvund with the name of Kay Pishin, we are justified in conjecturing that Kay Arsh and Kay Urvund were the grandsons of Kay Kobad. And Kay Armin mentioned in the Shah-Nameh or "Kay Urvund" was the father of king Kay Loharasp.

Again as darkness exists with light so the power of Ahriman exists among all those who have the strength of virtue, and the man possessing the power of truth may come to have the strength of falsehood (i.e. the follower of Ohrmazd may become the follower of Ahriman). By the evil effect of sin among the followers of Ohrmazd's faith, the man who possessed the strength of virtue is ruined, and does not regain his original strength, (i.e. he does not again belong to Spenamino). Through original truth man becomes pure in his wishes; but by neglecting this original truth men become the servants of the demons in this world by evil thoughts, evil words and evil acts. In the same way by good thoughts good words and good acts they become the servants of God. Owing to wickedness sin has appeared in this world for six periods of thousand years. According to the exposition in the religion the first period of thousand years was Jamshed's and it was full of the glory of virtue, it destroyed sin in the world and weakened Ahriman. During the second period, that of Zohak, Iran was ruined and desolated by his devil-worship. The third¹⁴³ period is called that of Zartosht, in which great wrongs ceased to exist, and the great power of Ahriman obtained through the knowledge of his false faith deception and falsehood was stopped. In it people remembered and believed in God, and by this the knowledge of Ahriman's false faith and his deception were dimmed. The fourth period is called that of Ushedar, and the fifth that of Ushedarmah. The sixth is said to be that of Soshyant, during which the demons and Drujs will be finally worsted and Ohrmazd's creations freed from hell, and by a miracle there will be Frashgird or final renovation and men will become immortal.

Exposition in the good religion about the existence of light and darkness. (330)

Be it known that the existence of light is felt by the sight of its spreading rays and by this shining sight being reflected in the eyes of man. Darkness is not felt in its own nature (i.e. it has no nature, being mere negation). But it is owing to the closing of man's sense of sight, and to the source of light being not seen by him. The wise man possesses the light of wisdom even though he be deprived of mortal sight.

143 Owing to the inadvertence of the copyist, the Pahlavi Ms. has here instead of the "third," fourth, and this error affects the enumeration that follows. We have kept this error in the Pahlavi text of our work; but have corrected it in the Zand transliteration and the Gujarati and English translations.

Exposition in the good religion about the nature of the king and of the priest of Ohrmazd's religion and about that of those of Ahriman's religion. (331)

Be it known that it is the nature of the ruler of Ohrmazd's faith to create by his strength of virtue among people good wisdom, pure justice and the ability to cherish others. And the habit of the ruler of Ahriman's faith is to strengthen by his strength the evil genius of him who injures virtue among men, and injustice and cruelty.

It is the nature of the priest of Ohrmazd's faith to do the virtuous deeds of the good Vohuman. Whilst the nature of the priest of Ahriman's faith is to train and habituate men to do the dark and sinful deeds of the evil Akoman.

Exposition in the good religion about every man's getting truth and justice by remaining on the side of the Good One Ohrmazd and by not being on the side of the evil one Ahriman. (332)

Be it known that Ohrmazd by his power of comprehending everything is truthful and the judge of all. And every truthful man gets justice at his hands. Those who cannot comprehend everything, cannot deal out impartial justice to all. Thus those who do not possess the faculty of comprehending everything, are helpless in the matter of the wrong done when pure justice is not given to every body. But God gives due justice to him who has been wronged by an unjust judgment. Therefore those should give a just judgment about criminals, who are able to observe and understand the methods of the spiritual world; so that their judgment may be upheld the next world. Again the man who is not capable of judging justly but who is God-fearing and conscientious, is considered to behave properly; and his behavior being then proper, he is saved from hell.

Exposition in the good religion about the origin of the good and the bad faith. (333)

Be it known that the good faith is the light about the virtuous nature of Ohrmazd; and its origin is known by ideas about Him. And ideas about Ohrmazd are obtained by the recitation of Manthra (or the Avesta prayer) and by doing conscientious deeds. Again the revelation of the good religion giving ideas of the origin of God is like the root of the pomegranate tree which remains invisible under the ground; and like the man who takes for the purpose of worship and ceremony the leaves and fruit of the pomegranate tree which are above ground, knows through them of the seed and root of that tree.

The evil faith is the abomination of the dark fiend or Ahriman. And its source is the worshipper, the imposter Ashmogh (or the priest of the evil faith) who is possessed with Ahriman. The origin of the evil faith is known by accepting its falsehood. The work of the followers of the false faith is of the kind of Frahibut and Aibibut, of Ahriman's own nature. And the source of this false faith remains among its evil impostor priests as poison lies within the serpent. And as this poison appears when death is caused by the bite of the serpent, so the evil designs of the followers of the false faith appear through their love of falsehood.

Exposition in the good religion about him who takes care of his soul and about him who injures it. (334)

Be it known that he is to be held as taking care of his soul who preserves his thoughts, words, hands, mouth, and backbone, from evil. And he is to be held to injure his soul who thinks the house of the devil to be superior.

Exposition in the good religion about three kinds of superior strength. (335)

Be it known that among various kinds of strength in the world there are three of a superior character. The first is the strength of wisdom; and its source is the Dastur (or head-priest) of Ohrmazd's faith. The second is the strength of rules and its source is the monarch who is the splendor of the throne. The third is the strength of work. By means of these three kinds of strength the world increases in faith. For by wisdom it gets the knowledge of recognizing things. By rule great and heroic acts are done. And by the strength of work commerce is carried on among people, and the world is improved by it. Ohrmazd has given these three kinds of strength to his servants. The strength

given to men by Ahriman is for ruining things that exist and for weakening men guided by wisdom; and by weakening them to dissuade the priest and make him desist from explaining the people the strength that is permanent in things. Men in this world are injured by putting 'khrafstras' [noxious creatures, vermin] into fire, water, earth, and the vegetable kingdom. And the khrafastras enter into them like the virulent poison of the serpent. In spite of many cures being applied to men for removing the disease of these khrafastras, the weakness and injuries caused by it remains. Ohrmazd bestows wisdom on the good ruler renewing the strength of wisdom and of work in the man who believes in the good faith of divine origin. By this the soul continues in the body. The man of the divine faith gets an increase of strength through his divine faith. A man's sins are expiated by his perfect knowledge of the divine faith and by his doing good works for his final renovation. All creation is freed by Ohrmazd from Ahriman by men's working in this world for their final renovation and by making them eternally happy.

Exposition in the good religion about men having high aims being virtuous leaders; and men having low aims being vicious. (336)

Be it known that the noble nature of heroes and rulers has zeal for high aims, such as morality, strength, aid,

powerful youth, charity, godly thoughts, truthfulness, courage, perseverance, doing of virtuous public deeds,¹⁴⁴ and other good qualities of rulers. The virtues of a priest of high aims are the noble qualities connected with prayer to God, – such as patience of persecution for the faith, firmness of faith in prayer, assisting the respectable, having courage for good intentions, preparing food for the soul (i.e. performing the Yazashne [Yasna] ceremony), charity, speaking profitable words, truthfulness, humility, courage, contentment, perseverance, doing public acts, as the leader of the faith and obedience of other good kinds.

The nature of the ruler instructing people in the bad faith are evil qualities of low and base aims; and they are as follows. Injuring religious works as their enemy, to be the foe like Baratrut of him who suffers for religion, obtaining the strength of the sinful Baratrut who is against humility, the vice of aiding Baratrut in opposing honor and

144 By public deeds must be understood such good religious deeds as are beneficial to the whole community, and as render men happy in this world as well as the next. It is ordained in the Sacred Avesta that “public deeds are for pleasing Ohrmazd and injuring Ahriman, (i.e. virtuous deeds for obtaining the love of God and injuring Satan). And these are connected with men's hope of final renovation.”

respectability, sinful courage for vice which opposes a virtuous nature, sinful miserliness in liberally providing food for the soul, marring the good intentions of God by speaking high things, speaking the truth with the sinful motive of benefiting by it, pride which opposes magnanimity, avaricious endeavors that oppose contentment, the open gifts and deeds of the sinful for diminishing virtuous acts by great sins, and all other vices of the wicked people connected with the Baratrut who opposed the virtues of Jamshed who belonged to the original faith. Thus the two kinds of qualities mentioned above oppose each other. The bad qualities of the leaders of base aims are for injuring virtue, and these are as follows: cherishing sinful thieves who oppose religiousness, vindictive and sinful humility which is opposed to courage, the impudence of the sinner which is opposed to obedience to God, secret vindictiveness of the sinner opposed to open valor, miserliness of the sinner about providing food for the soul which is opposed to liberality, base cringing obedience of the sinner opposed to high and noble ideas, ignoble and slothful contentment opposed to diligence and besides these all other bad qualities of the sinner of base aims are opposed to the good qualities above mentioned of the virtuous.

Exposition in the good religion about the nature of the Mazdayasnian religion, its foresight, gifts, wisdom, diligence, work, ideas, power, and advantages. (337)

Be it known that the nature of the Mazdayasnian religion is the foresight of God; and the gift of this foresight are wise acts. Again this foresight is a mine of superior wisdom for improving those who want it and is an emanation of the entire nature of Ohrmazd. Its diligence is about the salvation of the sins of the world. Its work is by its reason and wisdom to distinguish the innate strength of everything and to take it into proper use. Its power of work is employed to save men from unhappiness in this world and the next by keeping men away from the sinful deeds of Ahriman in order to preserve intact and pure the innate strength of things. Its benefit is derived from its continuing within finite time to reform creation by the aid of the knowledge of good works to be done during that time. And this work of reformation and renovation is accomplished by recognizing the innate strength of things. And by saving men from the wickedness of Ahriman through this work, they are to be renovated for complete and unmixed eternal happiness.

Exposition in the good religion about the head of the Mazdayasnian faith and the chief of the religion of demon-worship. (338)

Be it known that the heads of the Mazdayasnian faith or its Dasturs are those who having received their education and obtained a knowledge of the saving faith as his disciples at the hands of that holy and true teacher of religious knowledge, the prophet Zartosht, have the firmness to believe sincerely in him as the prince of their faith, through their faith in God. And the pious disciples who obtain this training are the persons who obtain renown as the holy. Heads of the Mazdayasnian faith by giving to the world the benefit of the true faith through making the good ruler and king of a religious disposition owing to their friendship and influence with him and inducing him to spread over the world the true faith, and by loving and ruling virtuously all living beings, and lastly, by preserving men's souls for the happiness of the final renovation.

The leaders of the demon worshipping religion are the leaders of the religion of Zohak. They obtain wicked power by not believing in God; and thus they believe in Zohak the leader of the false faith; and as his disciples give to people evil knowledge connected with Ahriman; and give to people the spuriously brilliant education in the School of the false religion to do wicked deeds. They injure men and spiritual religion by their obtaining the friendship and love of the ruler of the false faith for deceiving people, and by their inducing him to behave wickedly. And finally they make the whole world wicked.

Exposition in the good religion about the religious teacher who can save every man from sin and make him virtuous. (339)

Be it known that to make a man free from sin and to make him virtuous are both done in the same way,¹⁴⁵ that is by making him live without sin and in virtue. The holy priest is the man to explain what is virtue; and by this explanation every soul has to lead a good life. Every man obtains from the Dastur the knowledge of what to do and what not to do. A man lives in the world without sin by not injuring virtuous men, and then the man obtains the love of God. All men not having the benefit of the Dastur's true knowledge about every thing, they do not possess the knowledge of God, religion and virtue. How can an ignorant man know of virtue without the aid of a religious teacher? Therefore every one amongst men has the need of a teacher

¹⁴⁵ i.e. Living without sin means obtaining salvation from hell, and obtaining salvation from hell is by becoming virtuous.

of the salvation from sin and the acquisition of virtue.

Exposition in the good religion and advice about keeping the body as much as possible well-clothed; and about not remaining without Sudre and Kusti. (340)

Be it known that the reformation of all through the good faith is by the wisdom of Ohrmazd whose servants we all are. This faith gives us knowledge to know this world and the next. And this knowledge is the true wisdom highly to be accepted about this world and the revelation of the next. And it is expounded in this faith that man should not as far as possible remain naked; for this reason that his body being seen naked is subject to much injury from magicians. Therefore it is incumbent on him to put on ordinary clothes. Again when a man is entirely naked his person appears indecent and ugly. Such an indecent and ugly looking man strengthens his enemies the demons, and through this strength these demons succeed in injuring his body.

It is advised not to remain without Sudre and Kusti lest men be mysteriously injured by the demons. And the man who does not put on Sudre and kusti is really in a way an injurer and annoyer of men in the world.¹⁴⁶ Again the man without the girdle of the kusti is like a man of alien religion and is not considered to belong to the true faith.¹⁴⁷

Exposition in the good religion about the usage of the good faith and the usage of the evil faith. (341)

Be it known that the usage of the good faith is to do good and virtuous deeds about the next or spiritual world. The follower of that faith holds Ohrmazd as the lord of his conscience and does good work pleasing to the Yazads. He makes himself resplendent by the virtuous

146 In our religion it is called a sinful act to keep the body unclothed with the Sudre and to have the Sudre without the girdle of the Kusti: In his Patet-Pashemani (or litany of repentance) based on the holy Avesta, Dasturan Dastur (or supreme Dastur) Adarbad has called the sin of remaining without Sudre and Kusti, "Barhane-dwarashni;" and the sin of having the Sudre without the band of the Kusti, he has called "Vashade-dobarashni."

147 In the sacred book of the Vendidad, 18th fargard, that Zoroastrian has been called by God, Ashmogh the impostor of the evil faith, who should remain for three years without having the Sudre and Kusti on, or should during that period never once read the prayer of the Gathas, or after purifying his body with ablutions of water should not pray to God his Creator. He is said to undermine our religion. And when ours was the state religion he was to be punished with death. (Vide Vendidad ed. Westergaard p. 458 §§ 8-10.

happiness of this world. He benefits the world and makes it prosperous by doing good public acts, by loving the innumerable peoples of the world and by being charitable to all alike.

The usage of the evil faith is to work for men's unhappiness and misery in the next world. And thus to tarnish the splendor of the spiritual world, to destroy willfully the happiness of virtue in the world, and to seduce people into liking falsehood. By his secretly injuring people and by robbing them of their happiness, the follower of the evil faith does not know happiness and pleasure and a pure conscience. And thus his nature appears unrighteous.

Exposition in the good religion about the things that are useful for spreading the faith in the world. (342)

Be it known that there are these four things useful for spreading the faith in the world. A good understanding, knowledge of religion, the faculty of imparting that knowledge to people, and the ability of making people accept the faith. As the head of the community guides its members aright, and they listen to his advice; so the shepherd is the head of the herd of gospands [livestock], and by taking them about skillfully for pasture he is like their leader. As the head of the faith must have knowledge of that faith for his flock of men, so the shepherd has knowledge of the faith for his flock. As the head of the community teaches his men the rules of right conduct in this world, so the shepherd trains his flock to move about properly and to seek pasture ; and by his skill in this he deserves to be held as the leader of his herd of gospands. It is injurious to appoint him the shepherd of gospands who does not possess the proper religious knowledge of training the flock. If the religious head of a community of men is ignorant of the faith, the community cannot be held together and is ruined and dispersed; as he is not obeyed.

If the sheep have no shepherd they have no control, move listlessly about, and have no help for pasture.

If men have no Dastur learned in the faith they obtain no power of divine knowledge and become godless.

On the other hand if the Dastur learned in the faith have no community under him he remains isolated, and has no one to whom to impart religious knowledge; and there is no one to accept his religion.

If there be no flock of gospands, the shepherd becomes poor and loses his dignity of guide. And pasture become useless. If the guide of the faith does not possess divine knowledge, he is useless without the

power of religious knowledge and without followers of the faith. For if the head of the faith himself is not fit to teach the faith, the people remain in an unprofitable state without getting any reward of virtue.

If the shepherd is not able to guide his flock of goshpands, they live lawlessly without control like prisoners and have no aid for their pasture.

If there be no head of the faith to make people believe in it, divine wisdom becomes useless, there is a dire want of religious knowledge of which the people remain in ignorance. The venerable dignity of such a head and his advice become useless. And the community derive no benefit from them.

If cattle have no pasture they are annoyed without food, become unhappy and prisoners as it were; and their movements are to no purpose.

Exposition in the good religion about men or supreme dignity; and about very wicked men. (343)

Be it known that according to the good religion the persons of supreme dignity are the illustrious rulers and monarchs of men and the Dasturs of the age possessing divine wisdom. Very wicked persons are the evil rulers and ancient priests of false religion.

Among great and good monarchs king Jamshed was the greatest and best. This king gave the people of this world knowledge about their bodies and soul (i.e. about this world as well as the next).

Among the great Dasturs the greatest Dastur was Spitaman Zartosht, who gave men the best knowledge about the soul (or the spiritual world).

Among wicked monarchs the most wicked was Zohak who killed Jamshed.

Among wicked priests the most wicked was Tur-e-Baratrut of evil nature and desirous of destroying Zartosht's faith.

Among the great and good rulers and Dasturs to come in future, doing good works for Frashgird (or final renovation), the greatest will be Soshyant. And among his friendly colleagues in the work of final renovation will be Kay Khoshraw.

Among the most wicked men to come at the time of the final renovation there will be Gadaros of the family of the wicked Tur-e-Baratrut. And among the most wicked priests will be Zohak. It is said in the good religion that Soshyant will be their vanquisher and

destroyer.

Exposition in the good religion about those who accept the faith and who dissuade men from sin. (344)

Be it known that it is advised in the faith that men should have zeal for good deeds. And those that are advanced in virtue should dissuade men from loving sin and wickedness.

Exposition in the good religion about the three calamities that will befall the Mazdayasnian faith, during the millennial period of Zartosht, through three rulers of the false faith and three priests of the same. (345)

Be it known that during the millennial period of Zartosht (i.e. in the interval between the time of Zartosht and that of Ushedar) the Mazdayasnian faith shall be severely shaken by rulers of the false faith. The Turki prince Arjasp and his followers is to give the first blow. The second calamity will come from the ill-famed prince Alexander Rumi and his followers. And the third from the bare headed Saad the Arab leader and his companions. Likewise shall the faith suffer during this period of Zartosht from three priests of the false faith of whom the first is of the white race,¹⁴⁸ the second is Mazdak who aids evil in the world, and the third is Mohammed.

(Exposition in the good religion) about the connection between it and divine wisdom. (346)

Be it known that the words of the excellent wisdom of God were communicated to the good learned men of all countries before and after the preaching of the Mazdayasnian faith in this world. And these learned men of various continents were connected with the truth of this faith in this manner that they became acquainted with the precepts and writings of the good religion like the followers of the Mazdayasnian faith themselves.

Exposition in the good religion about very good times and about very evil times. (347)

Be it known that when the peoples of all the kingdoms of the earth are reformed rightly by the true faith, and when the good religion is powerful, by faith in it, owing to its connection with the state, then

148 The priest of the white race is probably Mani.

virtue prevails among men, the earth prospers, all living beings enjoy lasting happiness, lead fearless and healthy lives, become advanced in wisdom, and shine by good manners, then also the virtues of charity, veracity, fidelity, as well as other excellent qualities are to be found in men.

When the peoples of evil kingdoms are *deformed* by the training in the false religion and guide themselves by the light of this false faith, then they spread immorality. And the earth becomes desolate, its inhabitants lead wicked lives, suffer pain, lose dignity through evil intentions, become destitute, and owing to wickedness appear of evil mien. And by the spread of sin, miserliness, ungratefulness and wicked intentions among men they become very defiled and vicious.

Exposition in the good religion about the fear which the righteous have about sin; and the tendency of the evil to commit sin. (348)

Be it known that a righteous man has to guard himself against (moral) sin. And the evil men are inclined to commit sin. Therefore the former should, bearing this in mind, think of the soul for the safety of the body, should obey God, and should utter mysterious thoughts about the most essential parts of the body. Those that are evil have no hope of saving their souls in the other world from God. Thus without any thought of spiritual faith they become strong for evil through the power of the latent animal passions. Man obtains salvation (from sin) by the thought of spiritual virtue and control of the soul. whilst by the wisdom of the demons man becomes endowed with the strength of all the wicked and sufficiently harmful through this strength. Man recognizes what is wise and obtains power through the aid of the Yazads. He is also emboldened to speak out unhesitatingly for the good of the people; and for this boldness the demons feel sorrow and evil men feel hurt. By the wisdom of the Yazads man becomes illustrious, honorable through virtue, and is blessed by the good wishes of God.

Exposition in the good religion about the man connected with the Mazdayasnian faith making the rule of virtue to prevail and the faith in the false religion to disappear. (349)

Be it known that owing to this (i.e. by being connected with the Mazdayasnian faith and by keeping aloof from the false faith) man obtains courage, blessings and earthly happiness, intelligence, and splendor. He, who is connected with the Mazdayasnian faith, obtains

the good strength of that faith, viz. virtue, prosperity, improvement, reputation, intelligence and pomp, which all tend to happiness. The Dastur in this world like the ruler makes men religious, civilized, glorious, intelligent, blessed and, finally, happy; and encourages the rule of conscience in man. The Mazdayasnian faith is the strength of the kingdom of such subjects. The kingdom that has the strength of this faith enjoys a high rank among kingdoms, and improves by its permanent strength.

The followers of the false faith use their strength to deceive people and wreak their vengeance upon them. This being the case the state should reform its subjects and rule them liberally; it should reform its unworthy and contemptible subjects into civilized, clever, well-meaning, and praiseworthy and happy beings, and should keep thereby their miserable and nude body from harm.

If the world is to be saved from the injury of terrible wild beasts, the state should always be anxious to reform it on every occasion.

Man's happiness and well-being in this world depends on removing the difficulties which harass him. The subjects of the monarch of the evil faith labor under difficulties and are weakened through restraint; and thus this rule proves fatal in a certain way. It is improved by severing its connection with the evil faith and by avoiding conformity with it. For it is through religious impostors and malefactors that the subjects prevail over the state and disobey authority, as well as the empire is shaken at times to its foundations. The evil faith must be abandoned by men as it leads to misery in the world, and misery kills even wild beasts. The evil faith exists owing to miserable men. Its rule is useless to men and its authority is diminished.

Exposition in the good religion about the abode of freedom for mortals. (350)

Be it known that the abode of freedom for mortals is reached by the soul when it becoming pure through virtue and obtaining salvation from hell, goes to 'Hamistagan.'

A higher abode is attained when by the aid of the spiritual Yazads it goes from 'Hamistagan' to Heaven.

The third and highest abode is obtained by entering 'Garothman' through the aid of the Amahraspands.¹⁴⁹

149 From this text it is clear that the soul can be saved from hell by good deeds done for him here after death and can attain 'Hamistagan.' If more good deeds are done for him, the soul can go from Hamistagan to Heaven. And finally by still more

Exposition in the good religion about the connection between the rulers and the ruled being kept up by the virtuous power and favor of the Almighty. (351)

Be it known that the good ruler remains in communion with God owing to his virtuous power and favor.

And his subjects should be connected faithfully with him in order to be in communion with God. It is owing to his virtuous power that the subjects' bodies and property are looked after by the just rulers. Likewise the ruler is kind owing to his connection with God. The ruler who is just has the protection and favor of God; and he is the lord of his subjects' bodies and wealth. The people of the world derive great benefit by following his faith and obeying his rule.

Exposition in the good religion about the virtuous and wise among men obtaining through the Yazads spiritual wealth; and about the wicked not obtaining it. (352)

Be it known that the wise among men sometimes get from the Yazads wealth which is useful to his existence. When they do not get it from the Yazads, high and virtuous thoughts, and the work done through this wealth are prevented. Man does not get the idea of obtaining food for strengthening the soul, himself without the agency of the Yazads. The strength which comes of this spiritual wealth and the desire for it being wanting, he thinks of degrading thoughts. But spiritual strength and wealth which is from the Yazads, being not in his possession, he does not enjoy contentment and peace of mind. The wicked among men sometimes get wealth through the worldly Yazads (or the heavenly spirits.) But thereby they do not get the good and timely thoughts of the spiritual Yazads. Therefore the obtaining of spiritual wealth from these Yazads is always attended with pain and misery; and their not obtaining it renders their souls discontented and displeased.

From these above mentioned causes then it is clear that all wise men are zealous and worthy of obtaining good recompense from the Yazads. And the wicked have neither the zeal nor the merit of obtaining such good rewards.

good deeds done the soul reaches the highest Heaven or 'Garothman.'

Exposition in the good religion about the wishes of a dishonest and wicked man. (353)

Be it known that a man's honest wish is about doing worthy and solid dignified acts about his mind; and all these dignified acts are through virtue; and by these we should try to obtain spiritual satisfaction and salvation for the soul.

The chief wish of a dishonest man is to lead himself blindly to vain things and to give vain and empty dignity to his kind. Everything sinful tends to spiritual dissatisfaction and perdition.

The chief wish of the wicked man is not to dignify his mind in a solid way, but to undermine the desire for dignified virtuous deeds. And this wish is of evil injurious origin and connected with the resources of vice.

Exposition in the good religion about the advice given by Jamshed to men. (354)

Be it known that King Jamshed has thus advised men. First to repent of having showed contempt to the Creator. Secondly, that the deeds which can aid them in obtaining happiness in the next world are virtues. Thirdly, that if they set their heart in obtaining material wealth, they cannot obtain reverence and honor. Fourthly, that if they are wise and veracious, their glory will increase and be lasting. Fifthly, not to tell lies at all, lest their honor and glory be tarnished. Sixthly, that all men have to reach heaven by the aid of the Yazads, – if these do not aid men the latter cannot obtain heaven. Man sees the way to heaven by the virtuous aid of the Yazads, and he does not lose the path of righteousness and become miserable. For Jamshed lost his virtuous and solid happiness when he was deceived by the Devs and preferred that happiness which ruined his rule. He used his truth-speaking tongue by which he had obtained glory for telling lies which injured his honor. When he behaved presumptuously towards God, Who had created him, and given him splendor of protection, he was deprived of the intercourse with the good Yazads.

Exposition in the good religion about what preserves splendor and what destroys it. (355)

Be it known that every servant of God preserves his soul (from harm) by thinking of Him, Who bestows splendor. Thus it is meet that mortals should thank Him and remain zealous in their work.

Man is deprived of splendor (of faith) by contemning the Creator,

by being ungrateful to Him and by becoming lazy in work.

Exposition in the good religion about the man's soul being the master of his own person and its adviser. (356)

Be it known that God has created the Creation for its appointed work; and every part of creation is rendered visible by its work. And this work is continued in the world by the soul of each such part. The soul advises man about his appointed work. A man guides and improves himself in this world by one of the kinds of spiritual wisdom. This kind pertains to the One (Ohrmazd), and thereby many are wise. Just as a man from owning one house comes to own many houses, from owning one street has many, from one village and city owns many villages and cities, from one continent or region several regions. As this universe and its land is molded by the reformed and wise created beings moving upon it, so the wise people of this whole universe are created by God for reforming by the splendor of virtue His creation. This good work is hindered by an evil kind of chief of men (or the evil priest or king). As the earth supports the whole system of buildings upon it, so by a bad chief people are encouraged in false ideas.

Exposition in the good religion about the power of rule benefiting as well as injuring men. (357)

Be it known that Ahriman possesses the soul of wicked men connected with him; and thus the man attracted to the evil one for the perdition of his soul. The savior of the soul from this desire is the divine instinct in man. The desire is strong enough to obtain as much of worldly goods as the sinner wants; and hence the sinner has wealth and power. When this desire is very strong in a man, he needs proportionately strong divine instinct for saving his soul from it.

When a man is devoid of the desire for power and wealth, he is conscientious. And thereby he always possesses the divine instinct for preserving his soul. And this desire being thus absent, that man obtains beneficial power and wealth.

The man who possesses proper virtuous courage, keeps the divine instinct till the end, and thereby is very strong and resplendent. As long as a man possesses requisite divine instinct, he can preserve the soul by the assistance of the Yazads. But when he becomes immoral through wicked power and wealth, his soul is injured and he becomes inglorious; and his power and wealth are destroyed.

Exposition in the good religion about one's doing works for the benefit of his soul himself; and about not doing anything which is injurious to the soul. (358)

Be it known that a man must do himself personally good deeds for his soul's benefit. If a man does not do a deed required for his spiritual welfare, no other man can do that for him. The explicit explanation of it is that the chief of hell does not allow man's soul to keep away from sin and to throw off the noose from his neck for doing virtuous deeds (i.e. he does not allow the noose which is round man's neck for the above purpose, to fall away from the neck by doing virtuous deeds.) And the Demon of Death hurries him away from this world by killing him. That is the chief of hell carries away his soul to hell by seizing hold of this noose.¹⁵⁰ And then he has to suffer punishment and misery till the day of judgment. And this sinful soul can relieve itself from hell and obtain higher bliss and pleasure through lasting faith like the holy men. He is kept apart from his relatives and kindred in the lowest apartment. He keeps his soul there solitary and uncontrolled. Just as a man loses in this world power, wealth and happiness, and is alone and desolate. The men who are under the good Yazads, are so much aided by them owing to their faith in them, that they become virtuous and are highly benefited.

Exposition in the good religion about man's glory disappearing by tarnishing the glory of the resplendent God. (359)

Be it known that God has created the world for work; and thus by the aid of the Yazads the whole Creation does good works relating to God. Man continues to work owing to diligence of soul. Diligence consists in thinking the soul subordinate to God. By diligence the work of the Creator is continued. And the Creator's work is to be done according to his wish. (That is, wish is to be done after knowing what would be pleasing to Him and give him a return from Him.) Those who are wrongly diligent and disobey the Creator, lose their glory; and their desire of obtaining recompense from Him by doing His work, dwindles away.

Exposition in the good religion about the protection and care of the world. (360)

Be it known that towards God, the Creator of the soul and its

150 In Vendidad (Farg. 19, para 29) it has been revealed that the sinner who dies without repentance and salvation, has a noose round his neck, holding which the Dev Vijaresh carries him off to hell.

Protector, the soul shows its true love by praise and gratitude. But if men forget the praise and gratitude due to the Creator of their souls, these souls are given up by Him and no longer cared for. And when they are not cared for by God, the Druj injures them; and they are rendered miserable through this injury of the Druj.

Exposition in the good religion about the superior or inferior value of men. (361)

Be it known that a man is valued according to his spiritual wisdom. And this spiritual wisdom is obtained through diligence. This wisdom which shows diligence is given him by his best superior Yazads. And by this he is himself valued; as a man is valued by his deeds above and below water, land, the animal and vegetable kingdoms.

His medium actions are on a par with land, water, the animal, and vegetable kingdoms. And a deed greater by a third than these four, is to remove the injury done to the earth by the opposite revolution of the sky and the earth. And a deed greater by two-thirds is to bring up animate beings without disease. And the best and most valuable deed is the care taken of the people of the world by the holy man and righteous ruler as ordained in the good religion.

Man's low state is owing to the evil desires of his soul and its evil diligence. He who shows evil diligence to man and injures his spiritual happiness, is the evil leader Ahriman. As long as the wisdom about the eternal happiness and the soul is wanted by the soul of a man, he is held in low estimation.

The bodies of those men who injure the strength of the world by wicked deeds, are lifeless owing to their destructive deeds, and their dead bodies being rotten are infernal.

(End of volume 7.)

Exposition in the good religion as to what thing is endowed with life and has relation with life; and why He is the giver of life and of this relation with life. (362)

Be it known that all existence in this world is because of the invisible strength-giving and foresight-inducing faculty. And this (existence) is (received) from the Creator, bestowing life unseen. All material bodies in this world subsist in mutual relation with their souls because of the life-bestowing Creator who keeps them in union.

That kind (i.e. creation) which in every action fights a battle with

the kind in which the blemish-giving enemy (i.e. Ahriman) shows himself is making for righteousness. And this kind is destructive of the work of Ahriman immediately it uses the powerful eyes of this world (i.e. the eyes of the faith). And by always thwarting Ahriman with the greater force of the spiritual understanding it meets with the original source (of Spenamino). Because the work of reforming all from (the effects of) the work of the Blemish-giver, on the occasion of the last reformation, will be done by the kinds which obediently serve the Creator. And every man in this world, by reason of the soul-faculty (received) from the source of this world and (by reason) of the strength of divine inspiration generally prefers the Law (i.e. religion). It is noted in the good religion that because of the purity of the soul (men) acquire a body in inward communion with the original source (i.e. Spenamino) and because of this communion the soul becomes immortal and adorned with the ample light of eternity in the second life.¹⁵¹ (On the occasion of the last day) they will by no means side with the destructive (Ahriman), but (they) will be able (at least) to keep off the destroyer, because Ahriman cannot be bound in fetters by any substance, nor can he acquire existence in communion with the life-bestowing, wise Creator, who is self-existent and endows others with life. Those substances which in their very nature (are given to) destroy and do harm as much as possible – how can these substances be law-abiding (in themselves) and worthy to exist in conjunction with the law-abiding soul (i.e. with the religious man)? Earth, water, and grass are without law (i.e. have nothing in common) – how can these be bound together? The existence of those without the law is akin to that of Ahriman. No creation with a bodily organism is without the connection of the soul from God; but by reason of the perverse nature of Ahriman every such (creation) becomes harmful. The soul and those others which hold kinship with it (i.e. Urvan, Boi, Akho, Farohar) are not such (i.e. harmful) but generally they become perverse owing to their contact with Ahriman.

The priests who are of the nature of Ahriman assuredly take themselves bound before the destructive (Ahriman). And without doubt they lead a life (in the next world) in the woeful abode of Ahriman along with harmful objects. How can the harm-doer be of the religion of that life-giving Creator? He who is of God is as he should be; everything belonging to him has nothing in it of the principle of that destructive (Ahriman), and he keeps aloof from doing work like unto that of Ahriman. Moreover he who is unfit (i.e. as he should not be) exists as it were for doing the work of Ahriman. The

151 i.e. Spenamino dwelling in the conscience of man keeps him from sin and vice whereby he enjoys eternal happiness in heaven and thus his second life is on that account replete with honor and splendor.

man who is become unfit is without any charity owing to his destructive work. The man who is become unfit is, because of his destructive actions, like that destructive (Ahriman) and in every matter uniformly takes his (i.e. Ahriman's) place and becomes his instrument on every occasion. Moreover he who is unfit does everything, like the destructive (Ahriman), through base strength (i.e. his actions are always on a low moral plane). The man who is become unfit calls every object created through wisdom of a superior order an object of evil creation and its creator an evil creator. Those who live deep in hell describe the creation of the destroyer as being full of wisdom. In these days (i.e. of the good religion), to confound the wealth (i.e. creation) of the possessor of life (i.e. God) with (that of) the destructive Ahriman is not a little to be wondered at. Evil people perversely say that the commandments of the objectionable and destructive Ahriman have been given by the life-bestower (God). Likewise they say about the soul brought into being by God that it (is not created but) exists of itself. So also through enmity with God they call Him the Destroyer.

Exposition in the good religion regarding the source creating the soul regarding the helper of its good qualities, regarding those that pave the way for it into the seed of this world, nourish and protect its source in the seed of the body and direct its (soul's) distribution; and regarding the fact that (the soul) by its actions gets its reward from its kin Ohrmazd and meets again (with the original source). (363)

Be it known that Ohrmazd is the Creator of the soul. The soul has been sent by the Creator (into this world) from within the resplendent light of Garothman [paradise]. The fire, water, and earth belonging to the spiritual world (i.e. the invisible substances in the body) help on the good qualities of the invisible soul. And the fire, water, and earth belonging to this world help on the material bodies of this world. It is the invisible Yazads that by the lawful commandments of God pave the way for the soul into the seed (i.e. the fetus) belonging to this (material) world. It is by the grace of God that the source of the body (i.e. the soul) enters into it (i.e. the body). The soul does its appointed work by making the body work in harmony with its own (i.e. the soul's) original source.

The soul is protected and maintained by its superiors who preside over the understanding within the body (i.e. by the Yazads). Truth, charity, gratefulness, contentment, and energetic effort (are the

qualities which) give freedom and salvation to the soul and make it revered and honored in both the worlds. The soul maintains its position through several divine invisible substances. The soul gets its reward for its actions and becomes exalted through its adorning source (the Yazads). (The soul) which possesses good qualities returns to its kin (i.e. its creator Ohrmazd). The bodies of (men of) good birth which are to be rewarded for their good actions at the time of the Frashgird will do glorious deeds at the Frashgird. Those who will lead the van in the work of the Frashgird will at the epoch of the Tanepashin be rendered fortunate by the omniscient and almighty Ohrmazd in all the regenerated world.

Exposition in the good religion regarding the benefit to the soul from speech and regarding the necessity of overcoming all hurt to the soul (by means of speech). (364)

Be it known that (the holy God) has given the tongue as a weapon to man. By its speech, men derive great benefit for themselves. And it is of the greatest advantage (to this world) to keep the tongue away from perverted understanding, greediness, wrath, and other evil passions which (from their place) in the body always endeavor to turn (the soul) from its right course. When this weapon of the soul can be kept from evil intentions, that is to say, when men prevent this weapon of the tongue from speaking ill, they by their good speaking ward off all harm from it (i.e. the tongue) and by their words lead the world aright.

(The holy God) has bestowed on man, in his body, the good-thought-understanding, humility, obedience, and other invisible good qualities for the work of the tongue, in order to protect it from the evil wishes of the Drujs (i.e. evil qualities). Moreover man is like a ruler to rule over his soul-possessing body. Wherefore good invisible powers (i.e. the Yazads) love him as a friend. And thus man prevents his tongue from giving utterance to evil wishes and he carefully considers and ponders over words which he holds in readiness for utterance. And he prevents the tongue from giving utterance to evil wishes by the force of his understanding and by the directions of other good invisible powers. If man under the influence of evil thoughts and being incited (thereto) by other (evil)-hopes-inducing invisible powers (nevertheless) pulls in his tongue he benefits his soul by his tongue and overcomes all hurt that might befall the soul. But if he speaks without due deliberation, he is in perpetual fear, keeps off all the superior advantages incident to speech and considerably harms the soul by the contempt into which he falls (among men).

Exposition in the good religion regarding the origin of the soul and this material body. (365)

Be it known that, the power which has been created by God from out of His infinite light in order to deliberate about the good religion is called in the Avesta, Athornan¹⁵² and (the power) is made up of two kinds. Thinking over (the matter) we find that one of these is a spiritual kind (i.e. the invisible soul) and the other is the body relating to this world (i.e. this perishable body). In its invisible kind (i.e. the soul) is seated the faculty of comprehending the spiritual-knowledge-giving religion. The invisible faculty of the soul which induces knowledge of the faith, dwells in the material body, and so the invisible power has endowed the body with sufficient understanding.

It is due to the proper powers belonging to the soul that the latter is strengthened in its power of fully deliberating about the work relating to its material body. And it is the heavenly Yazads having the knowledge of spiritual things that infuse into this man (i.e. Zoroaster [Zarathushtra]) (the knowledge of the religion) for the good industry of mankind. The strength derived from religion, the yearning after God and the presence (in man) of the power of doing good and wise deeds are due to the powers which induce spiritual knowledge. The soul being in union with the material body makes man full of hot ardor (i.e. very eager to do good deeds).

The name of the religion which expounds the first of these creations (i.e. the soul) is Avestak. The people of the world know it as the tripartite religion. The three parts of the scriptures of the good religion are made up each of a third of the whole (i.e. 21 Nasks) and are separately named (Gatha, Dade, and Manthra). The Scriptures which are divided into these three parts and which are called the Avesta are for teaching the people to do good deeds. People (nowadays) also call them (i.e. the scriptures) the exposition of the new religion. In this (Avesta) is given spiritual knowledge concerning the work of life. Through the zeal (inspired by) the instruction in good deeds set down in this religion, people learn the mysteries of the new religion and thereby acquire knowledge.

(The scriptures) should be recited in the form of prayers and spread among people by means of sermons. Life is in the body in order to make it attached to religion. He who acquires a name for spreading, by means of sermons, the knowledge of virtue among the people, does (so) owing to the spiritual understanding (in him). The angel who is most specially in communion with him is known in the Avesta as Ras or Khwarrah – who is said to help the creation in times

152 Zoroaster is meant here.

of affliction. Again (the priest) who relieves the sufferings of men by his sermons is regarded as a reliever of sufferings. Those sprung from his loins are full of light like the sun, the moon, and the stars; all the world is at their feet and among successful men they are naturally the most successful. Moreover, by the grace of the spiritual-foresight-bestowing and zeal-inducing inspiration from God, they, like the wind, drive off the Drujs owing to their spiritual-foresight-giving power. Those from among the people born in this world, who lead their lives guided by Akoman are looked upon as having been born for a life of evil deeds; just as, in this world, among men and the brute creation there are beings which live and move about in (spiritual) blindness under his (i.e. Akoman's) evil influence.

Exposition in the good religion regarding the life and death of the soul and the indication of its loss of luster. (366)

Be it known that the soul lives through wisdom and foresight and dies through evil thought and obstinacy. The soul becomes luminous through friendship and questioning-intercourse with wise and foresight-increasing men and loses its luster through friendship, intercourse and conversation with evil rulers of evil genius who depopulate the world and turn a deaf ear to the religion of God. And it is accustomed to do deeds of goodness through the wisdom of the excellent (religion) of holy commandments and it acquires the strength to do deeds of evil through evil and deceitful anger.

Exposition in the good religion regarding light and darkness and the benefit and harm accruing therefrom. (367)

Be it known that the soul is benefited by the light (i.e. the Yazadikhoreh [Yazad-e Khwarrah], the active influence of angelic powers) which discloses (to the soul) to an unbounded extent, faith in immortality, cheerfulness, light, love, deliberation and deeds of piety and merit. Just as wisdom and truth are beneficial for immortality, so also the sun, moon and stars are beneficial to water, the vegetable, and brute creation, men, rain, and other good creations, by averting the damage of Ahriman. Their light possessing as it does this beneficial virtue is known as the reliever of suffering. The light of the sun clears off the obstacle of the sinful (i.e. keeps off unholiness) and the light of the sun (also) loosens the fetters of the rain (i.e. sends down the rain which was held back). Through (spiritual) darkness the immortal soul suffers harm in (the shape of) fear and terror and dread

of blindness, and setting (i.e. dying) without doing any work and ignorance (of spiritual knowledge). People are excessively damaged by ignorance, falsehood, the stoppage of the sun in its course, the passing away of (the sun's) heat and by other evils. And this damage is repaired by the working of the Yazads in their midst (i.e. in the midst of the evils.)

Exposition in the good religion regarding the superior strength of Ohrmazd by virtue of which the faithful avert the calamities of the times. (368)

Be it known that Ohrmazd has given the Mazdayasnian faith to men to keep off and disable Ahriman down to the Frashgird. Through (this religion) Ahriman is always being broken down in his blooming condition (i.e. vigor). And through it (also) the good creation will be continually smiting Ahriman down to the Day of Judgment, without (even) waiting to see him. And people of the good religion will so get the better of each and every intention of Ahriman that he will at that time stand in fear of being disabled and withered up through the good religion and the faithful belonging to it. It will be considered the superior strength of the creator Ohrmazd to subdue and drive out Ahriman and He will thus be encouraged and will (finally) succeed in regenerating the world and exalting the Mazdayasnian faith. These times have been described in the good religion; so also the other parts of the scriptures of the faith contain the particulars as to the times when the good creations of the Mazdayasnian religion will be under the influence of Spenamino, and when under that of Ganamino and when they will reach the most exalted state and when the lowest.

Exposition in the good religion regarding the parts of the body and the soul. (369)

Be it known that the life (of man) springs from the first or the spiritual world, and the union of the soul with all bodies is due to (life), and the union of the soul with the material bodies of this world is through the limbs of the body. The limbs remain in (normal) order through health and the normal body is the abode of (the soul). Again there are two particulars regarding (the soul). The first is about doing the work relating to the figure, the second about doing the work relating to the wish. The work of the figure is done through the union of the soul with the (potential) body, just as metal is (potentially in) the earth, trees (potentially) in earth and water, and fruits (potentially) in the roots of the trees, and (just as) animals get milk

and every other comely thing of life such as feet, blood, skin, and hair from vegetable food and water. In like manner other things (are produced) through the instrumentality of the wish, just as the figure-framer-out-of-wood (i.e. the carpenter) makes the musical pipes and other things, and the potter makes earthen vessels through wish, and the goldsmith through his wish to make them, makes golden armlets, anklets, nail-pairing knife, ear-rings, and finger-rings. In like manner other things are produced by the joint action of the figure and the wish, for instance, man, with (the peculiar human) features, and wheat and other similar grains (the figure of which is potentially in) the earth.* (In such things) the real wish of the maker is to be seen from the face or figure and the limbs.¹⁵³

The sugar-cane grows from the earth and (people grow it because it) is liked for its sweetness, just as, people in these days like to eat clarified butter because of the well-proportioned mixture of sugar with it. The wish (i.e. mind) (of man) becomes purer and fresher by the sight (i.e. contemplation) of the objects of the universe. It is stated in the religion that man acquires spiritual luster and glory through the presiding influence of angelic powers. In the same manner magician rulers move in the darkness of evil glory through the influence of demons. The knowledge of all kinds regarding this and the other world is derived from this source (the soul?) as it has been said by the wise men of old that the soul and its parts contain in them all knowledge concerning (the soul).

Exposition in the good religion regarding the superior rank of divine worship. (370)

Be it known that, the Yazads shine in men owing to (their) goodness and cease to shine owing to (their) evil. There are good men to increase the welfare of the world and wicked men to harm the goodness of the world, hence (men) cannot attain to perfection.

The most exalted rank of the believer in God is due to two causes. First through the communion of Ohrmazd with the man's soul from the very commencement, his wisdom and Farohar act for the benefit of all. Secondly, it is stated in the religion that at the epoch of the Tanepashin he will obtain a final and complete victory over Ahriman. And by driving out Ahriman once for all (from the world) and by depriving him of his luster all animated bodies will be regenerated and saved from hell and people of the world will lead useful lives, and at the time of the last reformation all men will be rid of (the reign of) injustice and will live as citizens in the presence of the creator

¹⁵³ Somewhat unintelligible.

Ohrmazd.

Exposition in the good religion regarding what the creation thinks of the strength of God. (371)

Be it known that every (creation) has thoughts about each of its acts and is in motion for that act. The movements of all creation for each of their good and evil acts are different, one from the other. The craving of man is towards objects of the most exalted existence, that is to say, the soul. Every living man has a wish either for meritorious or for sinful acts. No creature either of the spiritual or of this world is without such a wish. No man can think or do anything without this wish. Man becomes exalted because of the thought of the presiding influence of the angelic powers, for he thereby leaves off the idea of the work of the one (i.e. the idea of sin). He, who when he has thoughts about the work of his life, is influenced by the (good) powers of this and the other world, is devoid of the strength of that other (i.e. Ganamino). By moving uniformly with Ahriman man is placed by Ahriman under the influence of his (own) stars, And he who in the industry of his work is as it were an agent of Ahriman is continually stirred by Ahriman as the latter's own creation. Just as there is a distinct path for the heavenly bodies among the sun, moon and stars or just as in the heavens there are some stars which move in the path of Ohrmazd and others in the path of Ahriman, so also that man moves in the path of Ahriman. In like manner fire and water gather strength from the winds; this strength was primarily given to them to help them in their appropriate work and not to enable them to abuse it but by wishing to move about (violently) for their work (i.e. by not confining themselves within proper limits) they have gone astray and have turned towards evil acts. Those men in whom their wishes prompt them to work for the supremacy of the most far-seeing, exalted, and holy Yazads are always doing acts of a superior kind, as being creations in communion with the Yazads.

Exposition in the good religion regarding the three sorts of men of the Mazdayasnian faith who among workers are considered perfect by Ohrmazd and are worthy of confidence. (372)

Be it known that among the workers, three sorts of men of the Mazdayasnian faith who are considered full (i.e. perfect) by Ohrmazd are worthy of confidence. Their particulars are as follows: One is (the judge) doing justice impartially in the sight of God and where the evidence is clear, never injuring anybody at all by a false decision.

The second is (the priest) giving after perfect deliberation the necessary instruction to every man through pure foresight derived from God.

And the third is (the king) with the luster of justice (i.e. the divinely gifted king) who shines out (in the world) through the grace of the perfect inspiration of Ohrmazd.

Exposition in the good religion regarding the faiths of Ohrmazd and Ahriman – their garment and their improvement – and their continuance – and the names proper to their votaries. (373)

Be it known that the religion of Ohrmazd is the wisdom of Ohrmazd. Its garment is goodness, its adorning is truth, and its worthy servants are the Yazdanparasts (i.e. worshippers of God) and its end is belief in God. And those who serve it obediently are called Yazdanparasts. And men of wisdom, the wise king and the pious Zoroastrian head priest are the persons who keep the faith alive in the world. The faith of Ahriman is the evil genius of Ahriman; its garment is virtue-injuring teaching; its adorning is falsehood and deceit; its votaries are the worshippers of demons; its end is faith in the demon and its obedient servants are believers in demons. Its end is demon-worship and it is kept alive in the world by the wicked king and the hypocrite priest who among clever men turn a deaf ear to the teaching of the good religion.

Exposition in the good religion regarding the Drujs who inflict the first, second, and third calamities on men at their birth and the intentions of Ohrmazd opposing the Drujs. (374)

Be it known that the being to inflict the first calamity on men at their birth is the Druj Akoman. And before the act of being born is fully completed he inflicts the misery of pain and gives man a foretaste of what he is to suffer at the Tanepashin. And this is indicated by the infant crying at its birth. Vohuman the opponent of this Druj shows man the final eternal life (to be obtained) at the epoch of the Tanepashin by (the practice of) virtue. And this is indicated by the child spending its time in merriment.

The second calamity is inflicted by the Druj Az (Greed). He is the power weakening the body of the child by hunger and thirst. The child by the sustenance of the delicious hunger-satisfying and thirst-allaying milk gets its due deliverance from its creator Ohrmazd and

wins a victory over that (Druj). And this food which fully satisfies the cravings of the body is the smiter of the Druj Az (i.e. Hunger).

The Druj who inflicts the third calamity is the Druj who harms the body and makes (man) indolent by dishonest (i.e. immoderate) slumber. The harm done by him is checked by honest (i.e. necessary) and body-refreshing rest.

Exposition in the good religion regarding the indications of the object (i.e. rain) and the inferences therefrom. (375)

Be it known that there are four kinds of indication regarding the object in the sky. First is the object itself without any indications, second is the object itself, with (indications) in (the sky), the third is the object itself, without (indications) in the sky, the fourth is the absence of the object itself and the absence of any indication in the sky.

The object itself without any indications is the rainy season during which the sky ought to be clouded; but when there are no movements of the wind and clouds which two are indications of rain, it is to be understood that the rain has passed away.

The object itself may be with indications in the sky; for instance, when during summer there are clouds and the wind does not blow and the clouds are stationary, it is to be understood that this is an indication of rain.

If the object is without indications in (the sky), for instance, when it is the rainy season and the birds have built their nests, it must be understood that it is an indication of rain, that is to say, rain will be falling down from above.

If there is no object itself in (the sky) nor any indication concerning it in the sky, as when during summer the birds have built their nests as an indication of rain (i.e. protection against expected rain) it must be understood that though the sky is not clouded still rain must come.

Exposition in the good religion regarding smokeless and smoky fires. (376)

Be it known that the smokeless fire shines with purity and has connection with the worthy Yazads and the smoky fire contains impure substances and shines with a dark lusterless smoke. For this reason, of all smoky fires, the fire of hell is the most smoky. The

smoky fires burn in the arable land for dryness, and act as dry heat to dry (the land). The fires for drying moisture are (the sun and the moon) shining in the sky.

Exposition in the good religion regarding the sufferings of the lying Ganamino and the superior rank and superior strength of Spenamino. (377)

Be it known that the evil speaking Ganamino (has to) suffer, that is to say, he is worsted in the fight with the creation of Ohrmazd and turns back to hell. And Spenamino gets the better of him in that Ganamino suffers on account of the defeat of his creation and his creation is defeated on account of this suffering. Spenamino obtains a victory over Ganamino because Ganamino is defeated and his creation is rendered unworthy. The creation of Spenamino remains united to him in order widely to spread the good religion (in the world) at the last reformation. And Spenamino guides (his creation) by knowledge and foresight. Some of the distresses and pain of Ganamino which are an index, throughout life, of this Druj are suffered by (man) when he guides his soul to evil by the blind eyes of Ganamino, in other words, if the evil genius of Ganamino were not to enter (the soul of) man, man would never fall into the deep pit of hell.

Exposition in the good religion regarding the understanding of the strength of both the Minos (i.e. Spenamino and Ganamino). (378)

Be it known that (man) is enabled so to understand both the spiritual powers that he who (thoroughly) knows Spenamino reaches his presence and attains to heaven and he who knows Ganamino goes to him and to hell leaving victorious heaven.

Exposition in the good religion regarding the creation of Spenamino being fully adorned and that of Ganamino being hurtful. (379)

Be it known that the creation of Spenamino is in every way adorned because of its life being to a certain extent always duly virtuous and the creation of Ganamino is to a certain extent (ill) adorned through (Ganamino) and is desolate and harmful because of everything relating to Ganamino and also on account of the influence of his dishonest (i.e. evil) strength. Moreover the creation of Spenamino contains in it the source of the virtuous-thought-power and the creation of Ganamino mars its own interests for its own

unhappiness. And so without the creation of Spenamino the creation of Ganamino appears (to men) to be full of dark thoughts.

Exposition in the good religion regarding the continuance of the human race in the midst of the most dangerous oppressiveness of Ganamino. (380)

Be it known that the creator Ohrmazd has given the ornament of life to his creation in the midst of the oppressiveness of Ahriman and has caused it to move about in this world and wish for the things of this life through desires. The men in this world who are hale and hearty and comfortable are without any connection with Ahriman and never go astray from their (original) strength. And like the Ameshaspands endowed with the strength of righteousness and desirous of averting calamity, they are superior in rank to inflictors of calamity in this world. And through this very cause man is devoid of harm-inflicting desires and like exalted spiritual light succeeds in this world of woe, just as the inward spiritual fire keeps the bodily fire, water, and earth alive and active. It is a dangerous (i.e. difficult) task (for man) to propagate and continue his species aright in this world surrounded by the oppressiveness of Ganamino.

Exposition in the good religion regarding the fact that men should regard themselves as servants of God. (381)

Be it known that all men acquire an exalted rank and attain to every virtue by regarding themselves as servants of God. And the good Yazads furnish these men with three principal things of life. The first is to be without want, the second is to be without death, the third is to realize one's wishes.

Man acquires freedom from want by satisfying all the proper needs of the body and thus he (is able to) store up proper wealth (i.e. righteousness) for himself. Even in adverse times he can do much to satisfy these proper needs by this acquired stock of wealth and thus adds to his joy. And through this, man with needs becomes without wants.

The craving (of man) to be without death is satisfied by (the satisfaction of) hunger; it is harmful to feed his descendants (i.e. children) with more milk than they require, for the benefit of immortality (i.e. with a view to avert death).

The auspicious time of his (good) stars always enables (man) to realize his wishes, and desire for dishonest wealth becomes

intensified (in such auspicious times) in the case of wealth-craving people. The desire for the wealth which brings comfort and strength with it is lasting (i.e. always realized), (but) the desire (of man) to harm (others) through wealth is not realized and this disappointment causes increased suffering and grief to him. By attaining to his wishes man acquires merit and joy. The servant of God cannot know Him nor please mankind in the midst of the oppressiveness of Ganamino. Man attains to an exalted position by fully knowing God and becomes perfect through the virtues derived from God.

But man in the wicked state lives to please the other (i.e. Ahriman) and thus cannot attain to an exalted rank by means of virtues bestowed by God. Hence men cannot be made perfect by the other (i.e. Ganamino). If man does not regard the two (i.e. Spenamino and Ganamino) as of equal rank or regards the one as superior and the other as inferior, he does not look upon them as of equal rank. In the world the ignorant (i.e. Ganamino) cannot equal the Creator. Nor can he (the ignorant) create (anything, either) less or more. Hence (man) cannot please both at the same time. Again how can the oppressive Ahriman be considered the equal of the Joy-giver. Bearing all this in mind, men should never argue that he who works harm to the creation is the one who keeps mankind happy and creates all things. But let this be fully understood by men that it is because of God that all live happily together. It is noted (in the religion) that at the epoch of the Tanepashin that Blemish-giver Ahriman will be driven away from mankind.

Exposition in the good religion as to what is the strongest in the creation. (382)

Be it known that when we see, that sheep and goats are for keeping the graceful race of man strong and well-nourished, we understand that the strength of sheep and goats is of a superior order and when it is seen that the bodies of sheep and goats are well-nourished on vegetation, the strength of the vegetable creation appears to be more important. When we find that trees grow from the earth and that trees invest men and cattle with luster, we see that the earth is of greater importance for giving comfort. When we find that air moves water, the earth, animal, vegetable, and human creation, we understand that air gives the greater strength to life. When we find that light moves air, which presides over life, we understand that this light, giving as it does all adequate help, is the strongest. And when we find from the good religion that the victorious Farohar is the presiding object which guides the light (i.e. the soul), we infer that these victorious Farohars by their angelic luster, influence for good the sky, air, water, and

earth. Again, when the sun, the moon and the stars appear to us full of light, we infer that powerful holy Farohars preside over them. Just as now on the surface of the earth, religious men are the superior rulers and leaders of people of the world, so the strength-giving Yazads enjoy supremacy over the (religious and pious) men of this world.

Exposition in the good religion regarding the two sources. (383)

Be it known that men's acts are either meritorious or sinful. Meritorious acts spring from the wish of man to act righteously and their helper is Vohuman or the good-thought-wisdom relating to life.

Sinful acts on the part of men spring from the wish to act sinful and they are due to the evil-minded perverse intelligence in men. The good-thought-wisdom brings righteousness, piety, advantage, and happiness from God to men. And the evil-minded perverse intelligence induces sin, impiety, harm, and grief in men. When men are not for righteousness, piety, religion and happiness of mankind all of which are induced by the good-thought power, the evil-minded perverse intelligence lives in men to induce sin, impiety, harm, and sorrow. He in whom the principle of conscience is of the good nature of the body and related to the source of the good-thought wisdom, – his nature is like that of the Yazads who bring righteousness, piety, advantage, and happiness to men. It appears from this that of the two sources one is for righteousness, piety, advantage, and happiness and is akin to the source of virtue, the other brings on sin, falsehood, harm, sorrow, and suffering. The priests, who are of the source of the one (i.e. Ahriman) and whose religion is that of the greedy, bring sin, falsehood, harm, and sorrow in life for the suffering of mankind and are known as the enemies of the world. Such a religion should never be called, as it is called, a divine religion, meant for the salvation of mankind.

Exposition in the good religion regarding the abode of righteousness and the deep pit of sin. (384)

Be it known that the abode of righteous men (in the other world) is owing to (the following) four causes. One is (obtained) by worshipping God; the second, by love of God; the third, by zeal for that love; and the fourth, by love for His worship. The abode for righteousness (of the first sort) is of the most exalted order, that (for the second) is slightly inferior, that (for the third) is slightly inferior to that of the most obedient (of God) and (the last) is akin to that of the most obedient.

Ohrmazd is worshipped by praising with a loud clear voice the good (Yazads, Ameshaspands, and virtuous men) for love of virtue. And hence (this man) attains to the highest abode of righteousness, That (man) loves Ohrmazd who pleases the good (i.e. Ohrmazd, the Ameshaspands, the Yazads, and virtuous men) through the love for virtue and thereby obtains due reward for (actions in) this world and hence (the God-loving man) is considered to be (fit for the abode) near to the highest abode of righteousness.

The man who loves Ohrmazd obtains due reward for his actions in this world by pleasing the good for the sake of his love of virtue, and hence is considered (fit for the abode) near to the abode of righteousness for the most obedient of God.

The man who has a love for the worship of God attains to the abode of righteousness (reserved for) the most obedient of God by praising the good (i.e. the creator and his Yazads and Ameshaspands) with a loud clear voice.

In like manner there are the following four places for the sinful man. The first for him who worships evil, the second for him who pleases evil, the third for (him who worships) the evil-minded, and the fourth for him who loves the worship of evil. Of the abodes for sin, (the first) is the lowest, (the second) is nearer to the lowest, (the third) is near to the upper abode (of hell) and (the fourth) is the higher abode of hell for sin.

The sin of worshipping the evil (i. e. Ganamino) consists in doing harm to the good out of sheer enmity to them and for such a one there is the abode of sin of the lowest order. The sin of pleasing evil consists in attempting to obtain worldly advantage by doing harm to the good out of enmity to them and the abode of hell for this sin is the one near to the lowest. The sin of worshipping the evil-minded consists in doing harm openly to the good for the sake of worldly advantage and the hell for this sin is near to the higher abode of sin. The sin of loving the worship of evil consists in obtaining worldly advantage by doing harm to the good. Considering the abode and dignity of righteousness, all the abodes of righteousness are full of dignity and splendor. And within the abodes of hell for (repentance of) sin, there are abodes more or less miserable, according to the degree of intention of sinning.

Exposition in the good religion regarding the reasons why man reaps no advantage from undesirable qualities and why he is said to succeed in obtaining various advantages through one other single good quality. (385)

Be it known that man is made to govern the body, and by performing approvable acts, he is able to rule over the other creations of this world. (Men) by reason of the capacity to perform approvable acts in virtue of this supremacy, think, speak, and act nobly for the soul and leave off everything that is not in conformity with nobility of thought, speech, and deed (for the soul). They preserve their souls from contact with impurities and deliver those under their sway from punishment in hell. And other men (capable of performing good acts) who are made to succeed by the single unique (Zoroaster [= Zarathushtra]) through their different good qualities, succeed through the strength of one man (Zoroaster), exactly as it is through the strength of the shepherd that the (shepherd) dog leads the sheep, the creation of Vohuman.

If the shepherd as leader of these two (the flock and the dog) leads them in a manner to be approved of – the dog in the front and the flock in the middle – those who hate him, seeing the dog in front, are scared by the superior strength of the latter. Thieves no longer carry away the flock nor do wolves, out of fear, steal away and devour them; and children are benefited and nourished to the full by their milk.

If the shepherd, in violation of the (usual) rule, keeps the flock in the front and the dog in their midst, the sheep suffer harm owing to the dog being in their midst and the sheep being in the front are carried away by thieves and devoured by wolves. And thus the shepherd loses his wealth and his soul becomes sinful.

Exposition in the good religion regarding the fact that the religious man is never polluted through (observance of) the laws of virtue but he surely becomes polluted through the religion of the Demons. (386)

Be it known that the religious man never becomes polluted by (observance of) the laws of virtue, for he performs every act of righteousness enjoined in the religion because it is righteous and avoids sinful acts because they are sinful.

Again, the man who follows the religion of (the Demon) by avoiding righteous acts because they are set down as sinful in his

religion and performing all those sinful acts which are laid down as righteous in his religion becomes polluted through the religion of the Demons.

Exposition in the good religion regarding the appointment of men to religious offices after due examination. (387)

Be it known that before a man is appointed to govern or to administer justice, (his qualifications) must be tested; then only should he be appointed governor or judge so that he may not turn out a wicked ruler or a deliverer of wrong judgments anywhere. Thus the state is strengthened by the man appointed to govern and to administer justice and wars are averted by the proper administration of justice. For when people have personal experience of wicked rule and partial justice they purposely withhold their support from and overthrow the wicked ruler and the partial judge in the very commencement of their tyrannical (career) without enduring their tyranny. The wicked ruler and the partial judge are for doing harm to the world. For the same reason the head of the state-religion must be tested and examined before his appointment so that the state and its strength and prosperity may continue for ever and the religion (of the state) may nowhere be considered false.

The glory and the splendor of the state are darkened, in the sight of men, by the degeneracy of the state religion but they are attracted to the state by the purity of the state religion. The dress of its administration (i.e. good administration) ought to make people regard it with a kindly eye. When they see the state in a fallen condition they are not disposed to look upon its defects as virtues. They who examine it minutely find it wicked and lifeless so that they naturally repent of having been attracted to it and wish to turn against it. All who live in such a tyrannical state suffer harm and their souls become sinful.

Exposition in the good religion regarding the lawful and unlawful killing of men. (388)

Be it known that to kill a man unlawfully is to kill through sheer passion. And all (those who do so) are of the nature of Demons and Drujs. The qualities pertaining to Demons and Drujs, greed, evil-thought, anger, spite, jealousy, and other evil passions which lead men on to sin and the infliction of harm, proceed from Demons. Men with the (evil) strength of wolves and ferocious animals are the Demons and Drujs of this world.

To kill lawfully is to kill with the approval of wisdom. For as among men who benefit the creation and men who do harm to mankind, there are those who lead a godly life and are of God and others who are of the strength of Demons and turn away (from God), it is just and lawful to kill these (latter,) as enjoined by religion and ordered by the king. When men of superior wisdom kill sheep (and goats) of a certain age for the more important ceremonies of religion without the (formal) permission of good people and the heads of religion they perform an act which must be understood as strengthening men and the good Yazads and inflicting serious harm upon the Demons.¹⁵⁴

The priests who in the name of religion kill sheep and goats unlawfully do a deal of harm through their evil and vicious acts, and are without the infinite advantages (conferred by) the pure religion and (heedless of) the monitions of virtue and goodness.

Exposition in the good religion regarding the seven excellent gifts bestowed upon king Kay Vishtasp to enable him to spread the good religion in all parts and to secure a high dignity for it. (389)

Be it known that according to the scriptures seven excellent gifts were conferred (by Ohrmazd) on the wise Kayanian king Vishtasp to enable him to surpass his predecessors. So also were they conferred on those of his line who were to succeed him to enable them to govern (well). These (gifts) are even now to be found among wise kings in order to spread the justice of God among men.

The first excellent gift bestowed (upon him) security and increase of empire and dignified spiritual virtue.

The second excellent gift had reference to spreading his justice among the people of the world and keeping them satisfied with their allegiance to his exalted supremacy.

The third excellent gift conferred valor and success of the highest order.

The fourth excellent gift had reference to giving food to all (the needy) that came every day (to beg) at the threshold of the door.

The fifth excellent gift enabled him to have (about him) a strong

154 On Gahambar and Jashan days, pious Zoroastrians are enjoined to partake of the flesh of sheep and goats over three years old, after it has been duly consecrated by yozdathregar mobeds; this practice, it is believed, pleases the Yazads and baffles the Drujs.

armed cavalry to baffle the foe.

The sixth excellent gift bestowed upon him a queen of the most excellent character (adorning) the royal palace.

The seventh excellent gift had reference to the appointment, according to their different grades, of virtuous men adorned with all manner of wisdom (i.e. the dasturs and mobeds) to preserve the fire and keep the water pure, in all the fire-temples throughout the length and breadth of his dominions. So that every one of the faithful may, in accordance with (the king's) wishes, continue to maintain his body and soul in a pure state and thus enable the king to administer the affairs of his kingdom in constant communion with the higher influences of the spiritual world.

When men love and help one another to the best of their power they derive the greatest pleasure from loving their fellow-men.

When men do not let evil qualities dwell in them and drive out those that attempt to invade their bodies, they acquire the best virtues which enable them to take heart and be successful (in their efforts); and thus they are always encouraged (i.e. confident of success in their efforts against evil). He who at his door gives to the pious dervishes food and water enough to supply their wants, obtains an excellent thing (in return) – supreme command over this world and dignity in the next. When a man continues to give food and water all the while to (poor) people at his door, he maintains an admirable system for the distribution of the necessary provisions at his door.

He who spends a portion of his life in performing meritorious acts and in abstaining from sin, exalts his soul.

He who performs great and virtuous acts in this world obtains the gift of a large army of great strength to destroy the enemy.

He who is hospitable towards the good and entertains (his guests) with what has been given him is regarded as endowed with higher gifts than the (other) good men of his city.

He, who by means of his authority at home preserves the sheep and goats, fire, and water in his house, is by this excellent deed, superior to the holy men who preserve only the fire of Ohrmazd and the virtuous men who keep only the water pure.

He who loves each of these seven practices as best as he can and makes them his own, obtains for himself the reward of greatness equal to (the greatness of) the above-mentioned seven gifts conferred on the Kayanian king Vishtasp.

Exposition in the good religion regarding the benefit-conferrer and the evil-doer of this world. (390)

Be it known that everything in this world has in it the principle both of the benefit-conferrer and of the harm-doer. Of all things (in this world) that which has nothing to do with the harm-doer is related to the benefit conferrer. For instance, heat and moisture promote the growth of vegetation, and the presence of cold and dryness in the trees threatens to dry up vegetation. In the good religion four persons (or sets of persons) are mentioned as inflicting harm on the world. The first of these is (the group made up of Ahriman) of the evil religion doing harm to water, fire, and to the other life-promoting-and-multiplying sources and of the men who ruin and harm the world through his influence.

The second is the religious teacher who imparts undesirable religious instruction and who expounds evil precepts; for it is he who instructs the priests of the evil religion in the evil practices of subverting the supremacy of God and destroying the all-wise religion.

The third is he who helps thieves with his wealth and destroys all the property of the Iranians, (i.e. the men of the good religion) which they may have received from God.

The fourth set is made up of the justice-destroying judges who get the better of (good) judges of the world by their wrong judgments and who are the patrons of those that render the world desolate and deliberately offer evil help to the government (i.e. lead the government astray).

Again, there are four persons who confer ease (i.e. happiness) on the world. The first is he who, to continue the state of happiness, keeps the fire, water and the other life-promoting sources of the world pure and unpolluted by harmful objects, in accordance with the requirements of the good religion and takes good care of the fires and duly preserves soul-possessing objects; so that his descendants in the midst of wise men, lead a glorious, healthy, successful, and holy life and to a certain extent ameliorate (the world).

The second is the teacher who imparts desirable instruction in the faith to the seeker after religious knowledge and commandments and protects the all-wise religion from the sinful harm done by the priests of the evil religion. And hence people conduct themselves aright by the precepts of the true religion and the government acquires luster and the world becomes graceful.

The third is the wealthy man who spreads greatness, peace, and generosity (in the world), (by whom) the world is exalted, men

reformed and made to shed luster (on their race) and (through whom) people of the world live contented and the Yazads are pleased.

Fourthly: Justice is impaired by the success of corrupt, false, and evil judges and justice is adorned by the successes of good and impartial judges. Owing to these virtues (of the judges) people live prosperously and well and without fear; they are protected and they multiply, and the pillars of the state are strengthened.

Exposition in the good religion regarding good and bad qualities. (391)

Be it known that good qualities are for the final life. They belong to the Yazads and every soul-possessing creature should have them. Through them the Yazads are in communion with men. Hence any thought in the mind that has no reference to the (happiness of the) soul in the final life should be abandoned.

Deeds which procure the final life to virtuous men a (done) through the understanding. The thought of obedience to God is for obtaining the strength of the final life; and the final life is (obtained) through thought of obedience to God. One is qualified for the final life by carefully living a virtuous life and carefully living a virtuous life is for obtaining the final life. A contented final life is through industry (in good deeds) and industry is for a contented final life. To obtain the next life by virtuous movements (actions) is through the power of endurance (i.e. enduring the ills that befall man) and the power of endurance is for doing virtuous deeds.

The final life for deliverance (from hell) is through virtuous deeds and virtuous deeds are for deliverance of the final life from hell. The final life is (obtained) through ready and willing obedience to God and ready and willing obedience to God is for the final life.

An exalted final life is through charity and charity for an exalted final life. The constant study for acquiring a knowledge of the final life is through the presiding influence of patience and patience presides (in man) for acquiring a knowledge of the final life and performing religious deeds.

The final life is through an acceptance of the precepts of religion. So also the final life is (obtained) through acquiescing in the precepts of religion with an exalted faith. The final life is through an intelligent love of deeds that have the final life for their end. So also the final life is for honor. The final life is through living a sinless life and a striving after righteousness leads on to a holiness for the final life. All the other good qualities (necessary) for the final life abide in men owing

to the excellent nature of his soul.

The harmful qualities are owing to the frequent influences of the sinful (Ganamino). Every evil quality is through the abode of that sinful one (in man). He who is without the knowledge of religion, has in him foolish vanity instead of wisdom and evil nature instead of honesty, the thought of the spiteful (Ganamino) instead of obedience to God, thoughts of wrathfulness instead of a contemplation of the supreme power (of the next world) and evil thought instead of worthiness. (He is given to) slander instead of to praise; to be idle instead of being contented; to be grasping instead of being industrious;¹⁵⁵ to be vicious instead of being virtuous; to be thievish instead, of being helpful for good; to be a rogue instead of being a pious man; to sin instead of leading a moral life; to turn a deaf ear to virtuous talk instead of feeding on virtuous thoughts; to fall into disgrace instead of being obedient to God; to be miserly instead of being generous; to be diminishing instead of augmenting; to be perverse and evil instead of constantly studying the all-wise religion; to go without a knowledge of religion instead of cultivating the understanding; to live selfishly instead of loving religion and (living) in conformity with reason; to practice magic and deceit instead of performing reasonable actions. He has impudence instead of modesty; poverty instead of competency; the best (i.e. shameless) faithlessness instead of obedience; ungratefulness instead of faithfulness; the obstructing of righteousness instead of living without sin; destroying righteousness instead of practicing it. Besides these he has other evil qualities of the sinful instead of good qualities.

Exposition in the good religion regarding the things the object of which is inferred (from their observed qualities) after creation and regarding the things which are known by the purposes for which they were created. (392)

Be it known that what is not visible in a thing to the eyes of man is its life. Wise men have known in more ways than one the why and the wherefore of man's life. Just as the wise God exists through His wisdom so unworthiness in the life of man is due to the influence of Ahriman over him. The self-existence of the Creator Ohrmazd is apparent from the existence of innumerable human beings and this also reveals the power of the Creator and His wisdom. The existence of the creation, man, shows the sovereignty of God (over man.) He

155 The epithets in this and the preceding clause seem to have been interchanged (to be idle instead of being industrious; to be grasping instead of being contented).

can regulate His creation (as occasion requires) according to His wishes. He alone has created the universe and this fact enables us to infer many of His attributes. There are many reasons, which the wise know, why man cannot know God (as He really is). The existence of the evil-minded is through evil nature and such evil nature shows itself through various causes. One of these causes is that originally a good creation he (subsequently) became evil; moreover, being uneasy through want, he has not the power to repress his ambitious spirit. And not a single one of his creations is pure but will continue to be like him.

Among those who proceed from the source of Wisdom and those who proceed from the source of evil, (the former) are in inward communion with the Yazads and are as it were their equals and those who proceed from the power of destruction are not like the former in communion with the Yazads but are in communion with the evil source (from which they proceed and are as it were his partners).

The priests who are of the source of the one God are always honored because of their religion. Hence they should abstain from the religion which is manifestly false and should always cleave to the religion which pertains to the soul and become its partners (votaries).

Exposition in the good religion regarding the source and fruit of the happiness and misery of mankind. (393)

Be it known that animate human beings and other good creations are happy through thoughts of virtue and are miserable through thought of vice. He who conducts himself (in this world) with some degree of virtue does so for his happiness and he who conducts himself with vice does so for his misery. The source of happiness to the virtuous is wisdom, and that of misery to the vicious is for evil intellect. The wisdom which reigns over man makes of virtue and its source is the All-wise (God) and the origin of this wisdom is in the Creator Ohrmazd.

The evil intellect reigning over man makes for vice and its source is the evil-minded Ganamino and this source is not for him who is virtuous, for (the virtuous man) is pure and without the evil mind. The work of the vicious can never be done by the virtuous. The fruit of virtue is happiness and by it (man) acquires power for good. The vicious man reaps misery and becomes sinful in course of time. He who is a (good) man benefits mankind and the good creation. And misery the fruit of vice destroys happiness the fruit of virtue and harms mankind and other good creation. Through virtue man is

obedient to God and has power for good and suffers misery through vice. It is for the good times of the Frashgird that mankind have to live in purity as regards men and the good creation.

Those who are priests cannot live without the religious source of the One (God) for (otherwise) their religion which is full of virtuous wisdom would be said to be united to the vicious evil intellect. The religion of vice which proceeds from the evil-minded source cannot be called a religion of virtue and is called the Demon-presided religion.

Exposition in the good religion regarding the men who have a middling rank among those who are the most exalted and regarding those who have a middling rank among those who are the lowest among mankind. (394)

Be it known that the class of men who are under the protection of the Ameshaspands have wisdom of a very superior order and the class of men who are far away from (their) protection are inferior to the sagacity-possessing sheep and goats. And the man between these two classes, who is endowed with godly wisdom of the highest order, has excellent knowledge of virtue and shines out (in the world) through natural wit improved by culture. And through his (culture and innate intelligence) he advances in moral development as a servant of God among men and reaches an exalted position by means of the wisdom of the Ameshaspands entering into him.

Among mankind the lowest is one who does not cultivate and add to his innate understanding by learning acquired from a knowledge-imparting teacher. Unless such a man reforms his heart and conscience, his propensities are very disgraceful and he is among men like sheep and goats devoid of sense and understanding.

Exposition in the good religion regarding the man of great, middling, inferior, and no value and the man desolating prosperity. (395)

Be it known that he who has the best knowledge of religion and who sings the Gathas and instructs (the people) most fully in the Mazdayasnian faith is a (man) of great value.¹⁵⁶

He who is of the good religion, has great sense and sings the Gathas and instructs the people ordinarily in the Mazdayasnian faith

¹⁵⁶ This is applicable to Zoroaster and other divinely inspired leaders of the faith like Arda Viraf, Adarbad Mahraspandan, etc.

is a man of middling value.¹⁵⁷

He who reforms his moral nature, has innate intelligence, sings the Gathas and instructs the people somewhat in the Mazdayasnian faith is of less value.¹⁵⁸

Of no value at all is he who, though innately good and possessing sense enough for the good religion, is duped and rendered impure by the dark expositions of the priests of the evil religion and helps the specious (i.e. seeming noble) thoughts of the wicked priests with the evil education he has received from the priests of the evil religion.¹⁵⁹

He turns prosperity into a desolate waste who, being duped by the priests of the evil religion, has imbibed their instructions and does harm to the followers of the Mazdayasnian faith. Such a hellish man must be slain for he is as deceitful as the priest of the evil religion and is as guilty as those who are guilty of mortal sin. (Such a man) never entertains higher thoughts.

Exposition in the good religion regarding substances not liable to change in this finite time and substances which do so change. (396)

Be it known that the man who in this finite time conforms to the will of Ohrmazd and lives secure from calamities never alters his original state. In this world men are born in an environment of evil. Those of this world who are of the good religion continue to live in this world prosperously through goodness and those who are of the evil religion live on in evil. By meritorious acts (pleasing to) the good Creator, unto whom be all praise, (man) obtains due reward; he suffers punishment by committing sins which pertain to the hateful evil one i.e. (Ganamino). Just as other things change in course of time and (just as) the affairs of the world are being carried on in various ways, so also the body (of man) changes from infancy to youth, youth to old age, ignorance to knowledge, evil to goodness, and from impiety to holiness.

Those substances which ought not to change can nevertheless change by endeavors after such change. For instance, the moon turns in various ways (i.e. has various phases) according to its age, as it

157 This is applicable to the learned and religious dasturs and ervads and behdins who impart religious instruction to the people of their community.

158 This applies to pious mobeds (priest) and behdins (laymen).

159 This applies to those Zoroastrians who on the pretext of reform introduce practices and customs from other religions which are not in consonance with the spirit of the Zoroastrian faith.

passes from the crescent to the half-moon and from that again to the full moon. Golden ages pass on into silver times, and the silver age passes on into the steel age, and the steel into the iron age; so then a good deal of change must come over the state of the Iranians (i.e. the Mazdayasnian Zoroastrians). And men as well as other animals will pass in this period from their original state in this world into a state of nonexistence.¹⁶⁰

The religion of those priests whose principle it is to turn the souls of the religiously inclined from zeal for righteousness into a craving after evil is really evil, for through perverted vision of the good faith they turn a man away from yearning after it. They repent when they see their evil wish of today in it, proper light tomorrow.

Description according to the scriptures of the good faith, respectively of men who through power to see (i.e. being endowed with intelligence) improve and elevate themselves and of men who through evil power (i.e. evil intelligence) lower themselves and render themselves miserable among law-abiding people. (397)

Be it known that man has the power to see through his innate intelligence and this innate intelligence is the eye of the soul. The melioration of the eye is through the influence of Vohuman over his conscience. Its position and rank are increased by listening to the wise precepts of religion and diminished by refraining from listening to the wise precepts of religion.

Man has the strength of the stolen (i.e. false) wisdom through the tyrannous influence of Akoman over him. (The eye of intelligence is of three kinds). One of these is open in all possible ways, the second is more open and the third is half open. And on this principle men are divided into the five following classes. One is with fully open eyes, the second with eyes more open (than what they were before), the third with half open eyes, the fourth with eyes considerably shut, and the fifth with eyes completely closed.

The man with fully open eyes is so through the abode of Vohuman in his conscience. And man is rendered miserable through Akoman reigning in his conscience. By (a knowledge of) the precepts of religion man is dignified with the wisdom of religion and this dignity confers superior wisdom, foresight, and spiritual knowledge. The eyes

160 The particulars regarding the phases of the moon are mentioned in the Mah Niyayesh and those about the different ages in the Behman Yasht.

of intelligence are more open (than what they were before) when the man allows the overpowering light of Vohuman to fall on the conscience after having removed from it all thought of the dark Akoman and when he is in touch with the precepts of the all-wise religion through the force of his understanding (i.e. when he recites the Avesta.) The dignity (enjoyed by such man) confers knowledge of life, superior rank, and supreme glory.

The eye of intelligence is half open by the man making the dim light of Vohuman in the conscience shine more brightly and by removing the clouded (*i.e.* dark) thought of Akoman which is spread over the conscience.

(Man) has middling knowledge concerning the faith by being in touch with the precepts of that faith (*i.e.* by reciting the Avesta). This dignity confers knowledge of life and of faith.

The eye of intelligence is considerably shut by the light of Vohuman in the conscience being weaker and the cloud of the thought of Akoman being more thickly overspread therein and (it is considerably shut) through a most superficial study of the all-wise precepts of religion. (A man in) this position leads men astray in this world.

The eye of intelligence is completely closed by the dim light of Vohuman in (the man's) conscience passing away altogether and by the thought of the pain-inflicting Akoman being completely blended with the conscience and (it is also completely closed) by not reciting the wise words of the faith. This state harms his life, drags it through the mire, inflicts pain and suffering, causes damage and clouds the understanding.

Exposition in the good religion regarding the various sorts of kings of the world. (398)

Be it known that the kings of the world are of the following four sorts. Of which one is said to be a reforming king, the second a hopeful king, the third is always dreading (evil), and the fourth is ill at ease. The following are the particulars regarding these.

The reforming king has an insight into the evil times of the subjects and is anxious to concert remedial measures before his subjects are ruined.

The hopeful king understands full well his evil times and hopes to change the bad times into good by his wisdom.

The king who is always dreading is of evil intelligence and through

his evil intelligence, being constantly in dread of (coming) evil even in the midst of prosperity, becomes miserable.

The king who is ill at ease is of evil intelligence and during his reign does not attempt to nip evil times in the bud.

Exposition in the good religion regarding the fact that Ohrmazd is the Creator of men in this world in order that they may do deeds for the reformation of the spiritual world and that the Blemish-giver (Ganamino) instigates men to do deeds of harm in both the worlds. (399)

Be it known that God has created men in this world for the purpose of performing deeds which may shed luster on (his) soul. Again, man is endowed with life (in this world) because he has also been given human wisdom (i.e. wisdom which differentiates him from the brute creation). In order to realize the desires of the soul the material body must be nourished and meritorious acts inspired by divine wisdom must be performed. For the thought of its (i.e. the soul's) existence should present itself to (men) in the affairs of both the worlds.

The Blemish-giver (Ahriman) makes men perform through greed injurious and harmful deeds in both the worlds. Hence (men) suffer a miserable death, acquire an evil intelligence and become vicious, ignorant of religion, greedy, immoderate in desires and perverse in thought. Such men lead a life in communion with Ahriman and by their Demon-and-Druj-like deeds make men polluted and of evil appearance. For greedy desires shut men out from the benefits of heaven by impelling them to dishonest (i.e. evil) deeds of the soul. The man who so acts in this world as to do harm to himself in the spiritual world and risk his soul in both the worlds and who leads a life of the body (i.e. a sensual life) becomes sinful through the influence of the evil (Ganamino.) His it is of set purpose, to wrangle in the interest of vice without the knowledge of religion, to sin through evil intelligence, to sham righteousness and to render himself unfit for the dual work of moral advancement for the next world and deliverance of the soul (from hell.) Hence he suffers misery in the next world, does harm to his soul and suffers pain in hell through (indulgence of) perverse desires (in this world).

Contentment beats down greed (for contentment), suppresses the desire which plunders the soul (of its good qualities) to render it greedy and ungrateful. The good-thought-power drives out the evil-

thought-power This good-thought-power asserts its sway over the conscience of man by suppressing the evil-thought-power which plunders (the soul of its) godly desires and renders it ungrateful.

The man who is by nature wise keeps off greed from the wishes of the soul (the companion and chief) of the wise Urvan, through contentment.

(Man), by being the constant friend of the good-thought-power keeps off the evil-thought-power which makes the heart and Conscience of man inactive (for meritorious actions.) And it (i.e. the good-thought-power) impels man through the heart and conscience to deeds conformable to the just and moderate desires of the soul and nourishes his body.

By contentment in the heart, the knowledge of meritorious actions enters into man's desires. And such a man performs religious deeds through desire, thought and word. And he is zealous to nourish the body and to perform meritorious actions full of the wisdom of the faith. He does acts which may cover him with glory in the next world, recites the appropriate portions of the Avesta to bring his soul into a state of happiness, obtains deliverance from hell and rejoices.

Again, man should drive out from the desires of the soul indolence, unintelligent education, laziness and evil knowledge about thieving which all are due to the influence of the highway men (i.e. the Demons and Drujs). Man becomes vicious through greed and through the domineering desire of worldly greed becomes like a dishonest Farehbut and through the force of the evil intellect becomes like a vicious sinful person without the knowledge of religion. And (man) through the evil intellect becomes pugnacious and prone to inflicting pain. When a desire to inflict pain enters into man, he commits sin and becomes guilty through that evil desire. And such a man becomes dishonest and full of blemishes in this world. Man becomes qualified for (putting on the garment) and ornament of the spiritual world by fixing his heart on religion. And in this way he protects his body and soul from all harm, grief and injury.

Exposition in the good religion regarding the knowledge concerning wisdom and evil intelligence, the adornment of the same, their origin and gift, their promises (to man) – their improvement and augmentation and the dignity of wisdom and the dreariness of the evil intellect. (400)

Be it known that wisdom resides in him who is on the side of the

soul and who keeps the eyes of his soul open for the purpose of accurately examining the actions of the body.

The adornment of wisdom is due to the control of the wise man over his desires for the improvement of religion and for the promotion of good qualities in men, such as righteousness, piety, and virtuous fame; (the adornment of wisdom) is also due to his being the means of spreading purity in the world.

God's own wisdom is the source of all wisdom and God Himself endows His creation with wisdom. God acknowledges His creation as His own because of the presence of His strength in the creation. The good Vohuman improves this creation (to render it fit) for the spiritual world and endows it with foresight thereof. Wisdom is so spread everywhere in this world that the wise and religious man renders himself exalted through his wisdom. There is a certain amount of intelligence in luminous objects (i.e. the sun, moon and stars) owing to the bright Yazads. He who is truthful becomes of the most exalted kind through the knowledge of truth derived from truthful men. In the same way man becomes charitable, patient and possessed of other good qualities.

Again, evil intellect is due to the man who taking the side of his soul yet keeps the eyes of his soul shut against the actions relating to the soul; just as darkness is due to the man who taking the side of darkness shuts the eyes of his body against seeing things.

The adornment of the evil intellect is due to vice, evil qualities, sin, impiety, evil fame, controlling the heart and conscience of the evil-minded man, and also to his being the means of harming the virtue of the world.

The evil-minded (Ganamino) is the source of the evil intellect The evil-minded (Ganamino) hopes to influence the creation of God. The man who has in him the evil intellect (of Ganamino) comes in the way of the (good) promptings of his soul. Such a man exercises a miserable control over his desires owing to his evil intellect and through the force of the evil invisible power in him he develops and perfects himself (in sin). And through him suffering so spreads everywhere that people become polluted through the evil qualities of his evil intellect and move about in the world like (so many) Demons and Drujs.

The religion of the priests, who, guided by their evil intellect devoid of all wisdom, (to all outward appearance) act among men as the servants of God, is only in appearance the all-wise religion of God. This (religion) through the evil intellect depopulates the world, ruins,

and destroys mankind. And such a priest is as it were the agent of the evil-minded (Ahriman) to do his work among men and harms mankind and the world. Such a religion, owing to the evil intellect, renders mankind miserable and makes them suffer pain in both the worlds. Hence he who is wise will not acquire the evil intellect, but by conducting himself with wisdom among men will render them prosperous and earn their gratitude.

When some (from among these priests) assert that the understanding in men is from the evil-minded and that it is he the evil-minded who has made men (they fail to give due consideration to the fact) that it is not possible for the evil intellect to reside in the man of God nor for the commandments of the evil religion to have the wisdom of God. When man cannot create the soul within him, how can God render the body lifeless (before its allotted time) and how can such an act be called just?

He who is born in this religion (of Ganamino) is not fit to be a man. How can the Druj-influenced man work for God? How can the unseeing blind man become fit for obtaining deliverance? If that unseeing blind man could be called the companion of the Yazads on account of his evil deeds, the evil-minded (Ganamino) would have as powerful a sight as that of the Yazads and irreligious men would have the gift of (spiritual) vision. Whence it would follow that eyes to see would be due to both these powers, that is to say, to wisdom as well as to the evil intellect in men.

The work done through the agency of the evil intellect in men is not from God. The work thus done (through the evil intellect) is not for the soul; the reason whereof is that the work for the soul is (done) through the strength of the divine wisdom in men. Religious work is done by piety and virtue and not by the blemish-disclosing evil intellect. For just as the agent for good wisdom in men (i.e. Vohuman) does the work relating to its source (i.e. God) so also the source of the blemish-giving faculty in man is the evil-minded (Akoman) (residing) in men. The Yazad who is the dispenser of the power of wisdom in men instructs him everywhere in the Mazdayasnan religion, which religion is (derived from) the innate intelligence of the wise Spenamino. And the power in men which induces a love for the evil intellect gives everywhere instruction in the religion of the demons and is derived from the evil-minded (Ganamino). Men who are on the side of God, the invisible multiplier of mankind, are righteous in thought, word, and deed, and are grateful unto God. And the Supreme God who keeps them in a prosperous condition gives them their due reward for their actions.

Those who are sinful in thought, word, and deed are not grateful unto God; they render themselves liable to punishment by doing (evil) deeds of the body, and thus they are adjudged to be without their source (i. e. separated from their Creator).

Again, these priests say it is God who has implanted in men the strength of the evil-minded one. If so, how could God have ordained that those who sin in thought, word, and deed should suffer punishment and pain on that account and be rendered miserable? And further, how could it have been ordained that the man doing meritorious deeds for God should be richly recompensed by the presiding wise Yazads who are grateful unto God and who keep the righteous man in a prosperous condition.

Exposition in the good religion regarding the fact that the man influenced by the Druj conducts himself like the Druj. (401)

Be it known that the Druj makes the man in touch with him endeavor to act like himself (*i.e.* the Druj). The soul of man is bright and the vesture of this soul is its power-endowed body. The sheep and goats and other creations of this world are not made like man. The invisible spiritual power (in men) helps to keep men away from all contact with the Druj. The man who loves the Druj is made full of blemish by (the Druj.) The invisible power (of the Yazads) crushes the power, which is capable of rendering man lifeless, before this latter (power) has time to reach him and so this life-taking power cannot injure (the man) in any way. And the best and most acceptable testimony of this is that no evil power can deal death to any man while alive. Moreover the active influence of the angelic powers is capable of removing from man the movements of the strength of the pain-inflicting Druj. (By this influence again) the soul does not suffer from illness and in the absence of the fetters of the Druj it cannot be imprisoned (*i.e.* cannot suffer in hell when it has committed no sin).

It is owing to the Yazads that the souls of all men are immortal. Likewise, there being in man the power of the Yazads which can keep off the Druj from his body, he does not suffer – nay, the Yazads improve man and keep him away from the miseries of both the worlds. And by constant companionship with them man continues to be in communion with the source – (Spenamino). Reformed by the Yazads, man devises excellent measures and attains to high dignity, preserves himself from the profitless movements (*i.e.* influence) of the Druj within him, and by conducting himself without misery and without folly drives off the Druj by the aid of his Yazad-given

manliness. By freeing himself from the Druj, man enjoys himself in the other world in an abode of supreme felicity.

He, who for his benefit keeps himself aloof from the misery and foolish toil of the Druj and from all contact with the Druj, drives out the Druj from him. And by acting with the strength of the Druj man becomes a prisoner in the mean and painful abode of the Druj. It is stated in the good religion that man will be led astray down to the Frashgird by the Druj of hell (Ganamino) and at that time the blemish giver (Ahriman) will be driven away (from among mankind) and the people of the world will (then acquire the divinely strong, religious power. Those who are delivered from hell will obtain greatness (from the pious) and the imprisoned will be let out of hell. The different powers of the soul which had been separated from the material body will, through the help of the Yazads, unite with the body (at the time of the day of Judgment) and their separation will pass into unity. The invisible soul will (at that time) be given the powerful vesture of its body and everyone will live in perfect enjoyment with dignity and comfort.

Exposition in the good religion regarding the two kinds of instruction given to mankind by Spenamino concerning his strength. (402)

Be it known that the instruction regarding divine wisdom given to man by Spenamino is of two kinds. One is concerning foresight, the other is regarding the attainment of high dignity. That about foresight deals with the obtaining of the final victory of mankind and improving all the creation with virtue at the epoch of the Tanepashin, for the purpose of driving away the blemish-giving Druj with strenuous efforts. And that about the attainment of high dignity deals with the multiplication and continuation of mankind in the world for increasing the strength of the last Reformation.¹⁶¹

The religion of the priests, which sets people wrangling among themselves, which makes them miserable, sick and permanently injured and makes them expiate their sins in hell, exists for making innumerable men prisoners (in hell) and for destroying the world. Because what they regard as religion is not only devoid of all instruction concerning foresight and the attainment of high dignity but it even imparts the evil knowledge of reducing the human species. What is called the good religion is always full of goodness and devoid

¹⁶¹ According to the Zoroastrian religion the age of marriage for both males and females is fixed at 15 but at present our young men in hopes of getting rich dowries very seldom act up to this precept of early marriage.

of all the vices of the demons and it alone is called the superior (religion).

Exposition in the good religion regarding the fact that light and darkness do not change places without one of them going away, do not mingle with each other in this world and never shine (i.e. appear) together. (403)

Be it known that shining and dark substances exist apart and do not mix with each other. Objects in this world are visible on account of light-giving luminous substances (*i.e.* the sun, moon, and fire). Light springing all of a sudden from fire, there is no mixture of smoke in it. The smoke is for the light of the fire of the blemish-giver (*i.e.* the fire of hell). Again, the smoke is the indication of fire. Again, fire is as it were an indication of heaven and of hell. That light of it which is of good mien, of the early morn and full of heat, which nourishes and gladdens the creation belongs to heaven. And the fire of hell, the light whereof is mingled with smoke, whose stink is of dreadful punishment and the reduction and sufferings of mankind, belongs to the blemish-giver Ahriman, and the heat of this fire which hurts and injures and consumes sinners belongs to hell.

There are priests who madly institute a comparison between what is said to be the fire of hell and the light of Heaven which exalts the creation, sheds a delightful radiance, and augments and gladdens the creation and who apply all the particulars of (the heavenly light) to the heat of the fire of hell. But how can the particulars regarding heaven be made applicable to hell?

Exposition in the good religion regarding (men) who are like unto the Yazads and the demons. (404)

Be it known that among men known in enumeration and understanding to belong to the Yazads and to the Demons, the Athornans free from (the contamination of) the priests of the evil religion, the Athrestars free from (the evil influence) of the kings and warriors of the evil religion, the Zoroastrian agriculturists separate from (*i.e.* who have nothing to do with) the miserly farmers and the good traders who are separate from (*i.e.* free of) evil practices, are those who work for the Yazads.

The sinful Athornans rendered polluted by evil priests, sinful kings, and warriors polluted by evil kings and warriors, sinful farmers polluted by penurious farmers and sinful traders polluted by their own evil practices work for the demons.

In enumeration, the good-shadowed (i.e. divinely gifted) governor, the impartial judge, the pious man, the charitable man, the man who looks with favor on religion, and the contented man enjoy honor among the creations through their generosity, and hate impure men.

The prosperous wealthy man is one whose thoughts are those of a servant of God, who conducts himself in all actions as such (servant), who is charitable to those in distress, who tells the truth despite temptations to the contrary, and who is in his good times grateful unto God.

The vindictive magistrate delivering wrong judgments, the wealthy man miserable and discontented despite his wealth, the man who strengthens the evil misers, the man who hates men devoid of greed, the man who helps the wealthy irreligious men to augment their wealth, the man who takes delight in slander and the man who nurses his revenge and when in power wreaks his vengeance are men like unto the Demons and the Drujs.

The men free from any the slightest influence of the Demons, are holy like unto the pure Yazads, nay, they have some of the wisdom and the good qualities of the Yazads. The men who have something of evil intellect and other evil qualities are like unto the Demons.

The religion of the priests who resemble the source whence the Demons proceed is akin to that source of evil intellect; hence those who follow that religion are on account of their evil intellect surely said to be like unto the Demons.

Exposition in the good religion regarding the obtaining by man of superior wisdom and knowledge. (405)

Be it known that man obtains wisdom and knowledge in the four following ways. One: For a man who has the intelligence of the soul to come under divine influence, is through the Creator. Two: The man who spreads the knowledge of the scriptures does so through the intelligence of the soul. Three: Through the words of the wisdom of the soul (i.e. through intelligent prayers) the descendants who are closely related to religion (i.e. the descendants of the religious man) (obtain) glory. Four: The Ameshaspand Vohuman who resides in the conscience of man helps and feeds these three (sources of wisdom). He who has the wisdom of the soul gives good instruction in (the attributes of) God and through knowledge of the good religion increases the most excellent wisdom of the soul.

Through the words of the wisdom of the soul (i.e. through

intelligent prayers) the good-thought-power presides over the conscience of (men) who are enabled to continue their family and obtain prominence in a variety of ways. They have the knowledge of driving out the invisible Druj from them and by their superior wisdom and knowledge and by making the goodness of both worlds their own they enjoy honor among the leaders (of men).

Exposition in the good religion regarding the various kinds of kings. (406)

Be it known that kings of different times and different manners are of the following eight kinds. Of these four are of the praiseworthy and four of the blameworthy degree.

Of the four praiseworthy kings, one is possessed of foresight; the second is the protector of all; the third is a great protector and the fourth is the protector of the soul. The king possessed of foresight has the strength of the all-wise Ohrmazd and has an insight into his times. The king, who is the protector of all, strengthens his government by curbing his wrath. And thereby such a king changes for the better the things which tend to destroy and ruin his subjects. The king who is conversant with the powers of the soul, takes great care of his subjects in times of distress; he keeps his sway firm and stable with the aid of the powers of wisdom as well as with his foresight of the soul; whereby, his subjects are zealous (in their devotion to him). The king, who by means of the wisdom relating to the soul keeps those who are possessed of a like wisdom full of zeal, turns distressful times into good times and introduces thoroughly satisfactory reforms into his administration.

The king, who is possessed of foresight, every way protects the evil-minded fools (among his subjects) in mean (bad) times and takes care of these through his foresight by rendering all possible help that might change their times into good times; under the sway of such a king his subjects are full of hopes.

Again, the king, who is full of confidence and zeal on account of his good times and his foresight of the soul, makes his government durable through his wisdom and through reforms in the administration.

The king who has spiritual foresight protects the soul against the evil powers of the mind and against distressful times. Thus he adopts the title of the far-seeing king and by the help of his zealous subjects his authority continues (unshaken). The king who studies the happiness of his subjects converts by his foresight his (mental)

powers into wisdom, his (evil) times into good times and his government into a well-reformed (administration).

Four (kinds of kings) deserve scandal and slander (i.e. are to be condemned) in the matter of governing the people. Of these one does not protect his subjects at all and frequently harms them. The second protects them feebly and does not harm them much. The third is devoid of religious faith and frequently brings misery on his subjects. The fourth ceases to care for the soul and harms it.

Among these, the king who has no spiritual foresight has the strength of the evil intellect, does not protect his subjects in evil times and soon brings ruin on his government and his supporters.

The subjects of the cowardly king are in dread. Through want of spiritual foresight he becomes evil-minded. His times are evil times and through unrest his government soon becomes liable to ruin.

The king who is wanting in spiritual foresight but is possessed of wisdom takes all possible care of the afflicted in times of distress. The government (of the king) who protects his subjects but feebly is, on account of his wisdom, moderately strong in the matter of inflicting harm (i.e. does not harm as much as it otherwise would). And such a king owing to his want of foresight both spiritual and as regards times of distress is very much in dread of his subjects. Hence such a king ought to avert from himself his foresight- wanting-understanding, the dangerous times (which such understanding may bring about) and the perverted understanding of that evil-minded (Ganamino). In like manner it behooves him to reform his government which does not protect the people and is guided by evil servants (i.e. advisers).

The king lacking spiritual foresight is of the understanding of the evil-minded (Ganamino) and does not protect his subjects (being guided) by the ruinous (counsels) of his evil servants (i.e. advisers) ; nor does he strongly protect his subject in evil times but soon brings misery on them. Although in bad times he ought at once to change his evil intellect he, wanting as he is in foresight, does not understand in what way he can readily alter distressful times (into good times); hence his subjects are in great fear lest ruin should overtake his government. The king devoid of spiritual foresight is very much afraid lest owing to his evil intellect he might not be able to convert distressful times (into good times), and the harm done to his unhappy government (into something advantageous).

The king who is wanting in spiritual foresight but is possessed of wisdom, having an insight into his times, leaves off the foresight-wanting-strength which brings harm on his government (by the help

of) the superior strength of his wisdom in order to save his soul from harm. And such a king anxious for (the welfare of) his subjects prays for such good times as might conduce to the security of his government And thereby that evil intellect of his turns into spiritual foresight and the evil times change (into good times). And his government which is full of unrest and in danger of ruin is also changed.

Exposition in the good religion regarding the epoch of the pain-inflicting efforts of the Druj (Ganamino) and his final disappearance from among the creation of Spenamino. (407)

Be it known that it is stated in the good religion that the Druj (Ganamino) before knowing the limit of time (i.e. being unaware of the hour of his defeat), despising the Creator and the powers (presiding over) his creation (i.e. the Yazads and the Ameshaspands) and thinking wrongly about himself (i.e. impelled by his false pride), fought against the omnipotent Creator and His creation to render the latter lifeless. The omniscient Creator knew him (in his true colors) and to overcome him completely (and make him realize his weakness) fixed a limit for the fight and allowed him during that time to continue his experiment of fighting with his false strength (against the creation.) The termination of this limit (was marked by) the course of the sun in the sky and by the completion of a (certain number) of the sun's revolutions. The defeat of the Druj (Ganamino) depends upon the frequent stoppages of the sun in its course. And it was owing to the sun frequently stopping in its course that the harm-inflicting Druj was worsted in his first harm-inflicting battle (with God). In the commencement, at the end of seventy days and nights, the Druj was defeated in the battle (between the Yazads and the demons) by the strength of the Creator, and on this occasion the sun had stopped in its heavenly course.

Secondly, just before the commencement of the ascendancy of Zoroaster there was again a battle (between the Yazads and the demons) and this fierce battle lasted ten days and nights. At the end of the epoch of Zoroaster, will commence the epoch of Ushedar, and Ushedar will interrogate Ohrmazd on matters concerning the faith. On this occasion the sun will stop in its heavenly course for Ohrmazd to gain strength and the demons will be defeated in that fight. The delay caused by the sun in its course on this occasion will be before the commencement of the epoch of Ushedar and towards the end (of that of Zoroaster); and this fight at the end (of the epoch of Zoroaster) will be a fierce one and it will last twenty days and nights.

On the termination of the epoch of Zoroaster, Ushedarmah will go into the presence of Ohrmazd to question Him regarding the faith. On this occasion the sun will stop in its house in the heavenly course and the demons will be defeated by the superior strength of the Creator and the sun will be delayed for the time in its appointed course.

Then just before the termination of the epoch of Ushedarmah there will be again a very fierce battle (between the Yazads and the demons) which will last for thirty days and nights. On the termination of the epoch of Ushedarmah the victorious Soshyant will go into the presence of Ohrmazd to question Him on matters of faith. On this occasion the sun will stop in its house in the heavenly course and the demons will be completely defeated in the battle because of the superior strength of the Creator. The sun will (henceforth) gain strength in its revolution in the heavens (i.e. the sun will not have to stop in its course after this final victory over Ganamino). And Soshyant through his God-given strength will during his reign of fifty-seven years drive out all the Drujs for the amelioration of mankind. And the Druj (Ganamino), his strength being completely broken and himself become useless, will throw himself into hell.

The stoppages of the sun in its course during all the battles with the Drujs have been mentioned above. During each (of these stoppages) the harm-inflicting battles with the Druj will cause suffering to men and the other creations of Ohrmazd.

Exposition in the good religion regarding the fact that the work of the Creator regarding man which commenced with the number one has been successfully accomplished by carrying it on to the number nine. (408)

Be it known that the first work of the Creator is to bring man into existence in this world. The second is to give him a material body. The third is to cause him to move about for (his) work. The fourth is to give the necessary strength-giving principles to the human body for the preservation of life. The fifth is to cause growth by satisfying the desires of the senses and keeping the living body alive (by giving the body its due nourishment). The sixth is to bestow the necessary knowledge concerning the right use of life in the union of the body and the soul. The seventh is to instruct man to live without vice and to show the way for the body and soul of man to live together in happy union. The eighth is (to instruct man) concerning immortality – that is to say regarding the fact that (on the Day of Judgment) the Creator

will make all living men immortal by means of the **Gayodir**.¹⁶² The ninth is the work regarding Rapithai, that is to say, the bestowing (upon man) of a certain pure happiness-inducing wisdom and mind, the good creation of the holy God, to enable man to perform good deeds for the Last Day.

The priests, who are for destroying the first (of these nine) works of God relating to His creation, destroy His creation by bringing sin and death (to men) through the agency of the sickness-producing, sin-giving and evil-sprung source (Ahriman) and thus they make several people hellish (i.e. fit for hell). Their religion exists for doing evil deeds without the least spiritual foresight, doing evil deeds for the Last (Day) and causing suffering and repentance to the people of the world. This religion is altogether different from the good religion which is said to be for meritorious deeds and which in the end is victorious.

Exposition in the good religion as to by whom man is rendered good and full of luster. (409)

Be it known that luster is called in Avesta **Rai** which means the inspiration of the faith. It also means (angelic) luster, or in other words, strength of religion. Good is called in Avesta **vanghu** which means prosperous-glory-inducing. Glory is the result of industry and the full meaning of the word is perseverance and industry. Rai is the invisible strength relating to the efforts at good deeds for securing immortality; and its abode in man is said to be through the spiritual power from God, called **arvat**, Ervad.

The inspiration regarding industry is for knowing all the powers conducing to industry. And this inspiration in the creation is from God and is known as Ervad. He who is glorious on account of industry becomes so through (Ervad).

These two, give birth (rise) to all other virtues. Luster and glory are from the lustrous and glorious Creator Ohrmazd and (through Him) shining luster and light enter into the creation. And man falls away from this light and luster by following the Blemish-giver. So also (Ahriman) is prevented from doing harm to the creation by the teachings of the prophets who turn men's thoughts towards the Frashgird. It is stated in the good religion about Ohrmazd "On account of these Thy virtues, the creation will in the end turn towards Thee, and all the bodies which are conscious of immortality will

162 Gayodir. This Pahlavi word is thought to be derived from the Avesta "daregô jîtim" or long life. And it applies to the food by which God will render all men immortal on the Day of Judgment.

become animated at the time (of the Frashgird). Moreover the creation will praise the immortality bestowing worthy Yazads and will rejoice on obtaining from God a happy immortality."

The priests who by their religion lead all men to every kind of pain and suffering at the Frashgird make many fit for hell. Their religion leads men to act wickedly towards the Creator and is full of evil consequences. And they call this the good religion.

Exposition in the good religion regarding the priest of the good religion being the most pious and the hypocrite priest of the evil religion being the most sinful. (410)

Be it known that among men it is the pious man who pleases the Creator most. That man pleases the Creator most who benefits His creation most. That man benefits the creation most who strengthens men's faith in the good God and makes them active and zealous in doing holy deeds. The priest of the good religion is considered wise among men; he keeps the Creator highly pleased and is most pious on account of his piety.

It is the sinful man who in this world distresses the Creator most. He distresses the Creator most who harms His creation most. That man harms His creation most who shakes men's faith most in His existence and who leads the people of the world to do deeds like unto those of the wicked Zohak. And the priest who is the servant of the evil religion is among the sinful men of the world the most sinful.

Exposition in the good religion as to what praiseworthy thing is disadvantageous to pious people and what odious thing is advantageous to pious people. (411)

Be it known that the praiseworthy (virtue) which is disadvantageous to pious people is (the virtue of) truth-telling. Concerning this it is stated (in the religion) that where there is the presence of Ganamino among men, there the pious have to suffer harm by truth-telling and harm is thus done to the piety of the world.

The odious (vice) which is advantageous to pious people is (the vice of) lying. Concerning this it is stated (in the religion) that where there is the presence of Ganamino among men there the noble high priests of the religion have to be liars for the benefit of the pious. And the piety of the world is polluted.

Exposition in the good religion regarding the fact that the man who loves God most and keeps him pleased lives most happily and in great dignity in heaven and the man who is most inimical to God and grieves Him most lives in hell in a very mean and painful condition. (412)

Be it known that the man who loves God most and keeps Him pleased is destined to give the greatest dignity to his soul in heaven and to keep it happy. And he by his wisdom does meritorious deeds which give him strength (for obtaining heaven). And his wish is that like the worship-worthy Farohar (i.e. Zoroaster) he too had been more righteous (than he has been).

The man who is the greatest enemy of God and grieves Him most keeps his soul (in hell) in a very mean and painful condition. And all the intelligence that he has is for committing sin. And his wish is that like the Turanian king Afrasiyab he had sinned more (than he has).

Those things over which the Druj Ganamino exercises his influence cause men to suffer much. The Khwarrah by which the Zoroastrian high priests wield their authority purifies such things (i.e. over which Ganamino has influence), and the government is all the better for this Kayanian Khwarrah.¹⁶³

The creation of Ohrmazd destroys the Blemish-giver Ahriman by the help of the Mazdayasnian religion and the Mazdayasnian religion is continued in the world through the angelic influence exercised over the Zoroastrian high-priests. The sovereignty without the power of the Kayanian Khwarrah is hurtful to the subjects who are reduced in number. The creation of Ohrmazd destroys the Blemish-giver Ahriman by the continuance of the Mazdayasnian religion through the divinely-inspired Zoroastrian high-priests. And on this account the wishes of the Druj cannot reach the creation nor can he dwell therein.

Exposition in the good religion regarding the wealth most worthy of attention. (413)

Be it known that the wealth most worthy of attention is (righteousness) for the obtaining of immortality. And (this wealth) is for the last exalted Reformation and for the good time for acquiring

163 Kayanian Khwarrah, or the supreme authority in religious matters conferred by the state on the high priest in virtue of which he punished those who acted contrary to the precepts of the faith. The following lines show that king Jamshed of the Peshdadian dynasty claimed both spiritual and temporal authority.

the last body (i.e. for the epoch of the Tanepashin). And this wealth for the last reformation induces thoughts regarding the exalted and famous bodies (i.e. thoughts of the righteous actions of the famous men of the past). And the thought of obtaining immortality has been given to mankind by the omnipotent Creator Ohrmazd for the Frashgird.

(End of volume 8)

Exposition in the good religion regarding the character of the man whose body is the abode of generosity and of the man whose body is the abode of avarice. (414)

Be it known that the invisible feeling generosity is warm and passionate and that of avarice cold. The source of both is in the conscience of men. The heart and conscience of the generous man are warm and such a heart has the light of the holy fire. It is the warmth of this luster that indicates the presence of this feeling. The generous man is exalted among men.

The heart and conscience which are the abodes of avarice are cold as ice and it is the meanness and the coldness (of the man) which show him to be avaricious. (Such a) man is through his avarice the chief of all avaricious men.

Exposition in the good religion regarding the fact that life-endowed human beings are either praiseworthy or blameworthy in their actions and either accept and follow the good that is in them or the evil that is in them. (415)

Be it known that life-endowed human beings are either good-looking or ill-looking. Because the man of good essentials (i.e. the four that go to make a man's body, fire, wind, water, and earth) is healthy in appearance, the man of bad essentials sickly in appearance. The man of good essentials praises his Creator and feels grateful to Him for his healthy appearance.

The man whose body is sickly because of its bad essentials is ugly in appearance through the man's evil deeds. Good looks are due to health induced by the good essentials (of one's body). Every part of the body performs its normal functions and the enemy full of blemishes cannot affect (such body) for evil. The sickly body induced by the bad essentials (of one's body) has no thought for the Creator, is

devoid of good looks and is worthy of the bad essentials which jeopardize (the health) of the body.

Of those who crave for a righteous and those who crave for a sinful life, the man who prefers righteousness through his pure thoughts and understanding has an understanding full of good thoughts. And he who has a perverse intellect full of evil thoughts prefers sin. Of these, the righteous man who follows the lead of the understanding given by Vohuman deserves praise (from men) and good return (i.e. reward) from his Creator. The righteousness induced by good thoughts is due to the grateful understanding which prefers righteousness (to sin).

Again the man, who hankers after the perverse thoughts induced by the sinful and evil-thought power, is the sinful man who guides himself by his perverse intellect of evil thoughts. He is hateful in the sight of his Creator. The righteous man influenced by the good-thought power has an understanding, which prefers righteousness and has nothing to do with the sin induced, by the evil-thought power.,. Hence it is impossible for such a man to have any liking for sinful and perverse thoughts.

Exposition in the good religion regarding the revelation (to the prophet) about the creation of the invisible spirit (in the spiritual world) and sending of that spirit from the spiritual world to this world. (416)

Be it known that the invisible spirit was brought into this world (by God) to embellish the material universe. The spirit or the soul of man is invisible and intangible and its abode in this world is the perishable (human) body. The body is sustained so long as it is united with the invisible spirit. The growth and development of the body is due to the progress it makes through (the presence of) this invisible spirit. The life-endowed creatures of this world are visible and tangible. From (all this) it is apparent that the material body is the abode of the invisible spirit or soul. Again all (the information) that we can gather about the spirit is through its union with the material body. Again the material body grows and develops through its union with the invisible spirit. That the invisible spirit has taken up its abode in the material body is known by (observing) the material body itself. The invisible spirit (when it leaves its tenement of clay) returns to its original abode, the spiritual world. The invisible spirit is one and indivisible but (through its union with the body) it divides itself into two (i.e., the vital power and the soul). Again He who invests the soul with its first halo and glory is God, the Creator. Life in matter is due to the union of the soul

with the body. God Himself is known through His investing the invisible spirit with glory (in the spiritual world) and (then) giving it birth in this world. It is known from the scriptures of the good faith that God created the first creation, the invisible spirit, in the spiritual world and then sent it from that spiritual world to this world.

Exposition in the good religion about the power of motion. (417)

Be it known that the power of the invisible spirit is for inducing motion in those that move about. Without the spirit or soul none can move about and work in this world. The continuance of the power of motion in the living body that moves about and works (in this world) is due to the presence in the material body of the life-and-movement-inducing spiritual substance. The growth of the body too is owing to the invisible spirit. Men in this world conduct themselves aright through their moral faculties. The life-inducing power (or in other words the invisible spirit) which is the seat of the spiritual substances (the vital power, the conscience, the intellect, the soul and the guarding spirit) makes the body move about and grow. The material body is (refreshed and) strengthened by water and powerful (i.e. good) air. And water and winds (move about) through the strength of the heavenly power (the Yazads and Ameshaspands). The heavenly spirit (i.e. the soul) grows and develops through the inspiration of the Ameshaspands. The material body is strengthened by strengthening the structure of the body through its four essentials (fire, air, water, and earth). The spiritual powers in man (intellect, conscience, soul etc.) in getting strength (for themselves) strengthen the invisible spirit in man.

The priestly class gives religious instruction to the world, the military protects it, the farming nourishes it, and the artisan gives it (facilities for) comfort.

Security for men in this world is through kings. Security for the next is through those who raise men (to a higher moral level) through religion (i.e. the priests).

It is through (worldly) wealth that men improve in health and strength in this world. It is through the power of exalted righteousness that the soul is rendered fit for the spiritual world.

Again, he, who conducts the life that he has obtained in sinful acts and shows (to all that) his life is useless, viciously lessens instead of piously (increasing) the strength (he derives from) his ancestral faith.

Again, when the (same) man is in the pious estimation of the

faithful worthy of (all) praise and in the judgment of the world seems fit (only) for curses, the difference (in the estimation of the worldly and the pious) should be understood as due to the influence of the northern stars. The cure for the injury and sting and poison of noxious animals is the (recitation of) the Manthras of the Avesta. And sickness induced by a vicious course of life can be removed by religious ceremonies. It is through the influence of the northern stars that fire, water, and the vegetable creation are harmed and that life-endowed animals live in (and pollute) subterranean mines. All the diseases in the world are from the (malign) northern stars. Health is due to the seven planets because all these seven planets side with the (benign) new, full, and the Vispatas moon. Again, it is noted in the (scriptures of) the faith, that by worshipping God with the (appropriate) religious ceremonies, the Yazads are pleased and the demons distressed. It is by the triumphant ceremonies of the faith that many substances both in the material and the spiritual world are strengthened. The overpowering triumph in this world of the strength of the spirit is only then lessened when the strength (for the performance of) acts for the spiritual world gives way. The resolution, which exalted life-endowed human beings have in their heart, for the performance of pious deeds, is due to the strength of inspiration. The exalted strength for public work, exalted success (in) such work, and the religious ceremonies incidental to such work are all due to inspired strength. Just as people visiting towns and countries distant from one another appreciate the strength of the rulers of such countries and obtain knowledge regarding many places like these (i.e. the towns and countries) by observing the rulers (so it is by fixing one's mind and heart on God and the holy Yazads that one can obtain inspiration for pious deeds.)

Exposition in the good religion regarding the indication of (the presence of) Spenamino and Ganamino in this world. (418)

Be it known that the indication of Spenamino in this world is generally the virtuous, pious ruler. This ruler is the exalter of Ohrmazd; he is of pure motives, and of good resolutions; he gives birth to exalted understanding in men (i.e. leads the thoughts of men to the things of the spirit), inculcates the best and most sublime precepts, strengthens men's adherence to their faith and guides the world aright. Through him, men lead a holy life, cities remain without fear (and in security), the subjects enjoy happiness and those who work according to his wishes (i.e. obey him in everything) are hopeful and secure (about their future). And through his deeds, he confers

happiness on his soul both in this and in the next world, confers greatness, advantages and strength on his family and on the people of the world and their descendants. He (i.e. the king) like Spenamino is full of glory through the honor in which he is held by the people of the world.

The influence of Ganamino makes itself manifest in this world through the supremacy of the sinful ruler of evil religion. Such a ruler, through his base instincts working against God, is (characterized by) dark sins, destructive intentions and wishes for the infliction of evil. He orders about his subjects according to his wantonly perverse will, weakens (men's) faith in religion, desolates the world through his mean instincts and makes the people lead an evil life full of misery. Every city stands in dread of him and men have to put up with miseries of various sorts through him. In a variety of ways he inflicts harm on those who follow the commandments of God. The hopes of his officers who obey his evil behests are as dead within them (as men) buried in snow and he himself owing to his heart full of malice is doomed to damnation. All his thoughts are to weaken the sources of prosperity and to increase the strength of those making for harm. And in the end he destroys those who put their trust in him and wish to work for him and (he) strengthens (every) work which is harmful. Such a ruler is, through his defects, like unto Ganamino, to the people of this world.

Exposition in the good religion as to which (of the two years) the solar and the lunar is (connected with) the important ceremonies of the faith. (419)

Be it known that the solar year is of two kinds. Of these (two solar years) one is made up by the addition of days, the other by the addition of hours. The one that is made up by the addition of days consists of twelve months, each month of which is of thirty days. (When to these three hundred and sixty days) the five additional days, required for the course of the sun through the constellations during twelve months, are added the year becomes one of three hundred and sixty-five days. The five days which are over and above (the thirty days) of each month are placed at the end of the last month of the year. These five days are made up by the increase (in time of the solar year over the year of 360 days) and they are fixed after many calculations. According to such calculations these days are named (in the daily prayers recited on the last five days of the year).

Besides the sum-total of three hundred and sixty-five days there are six additional hours (to be taken into consideration). These hours

have to be added every year. These additional (six) hours (for every year) make up one day for four years, ten days for forty years, one month for a hundred and twenty years, five months for six hundred years and one year for one thousand, four hundred and forty years. The time of six hours should be kept apart from (i.e. not to be added to) the last days of the year for many years, till (the hours) amount to (a definite period of time).

This additional period (i.e. the intercalary month at the end of every hundred and twenty years) is fixed by calculations. And it (i.e. the intercalary month) is necessary for (the right performance of) Noruz, Mihragan, and other time-honored Jashans. Again the commencement of the year has been fixed by great kings from the first day of the year from the beginning of creation. Hence innumerable men adhere to the Noruz or New Year's day (i.e. observe it as a holiday) and perform good deeds (on the day). And on this glorious day (of the New Year) the people of all countries from the times of the old Peshdadians downwards have been rendered happy and full of joy by their kings. On the occasion of this Jashan, men who work (for their living) hope for rest (i.e. observe it a day of rest) enjoy happiness and find comfort. Again when the solemn time (of the intercalary month) arrives, down-trodden nations derive strength from just kings and innumerable men find happiness and comfort. On that occasion (of the intercalary month) work and labor which wear away (mind and body) become (a good deal) less and by the ceremony fixed from of old (regarding the intercalary month) the state is reformed anew. The good of many things is (closely) united to this period. Weak and diseased men find relief from laborious work and a new gift is conferred on the world. (The calculation of) years, months, and days depends on the course of the starry orbs. From the beginning of the world men have fixed the year (of the intercalary month) by adding up the past years of the (preceding) sovereigns (i.e. the period of one hundred and twenty years which intervened between one intercalary month and another was calculated on the basis of the period of rule of the different sovereigns). During the glorious and immortal period (of the intercalary month) large quantities of food are exchanged among men. According to the precepts of the faith the year (of the intercalary month) should be kept up (every 120 years) and should not be allowed to pass by (without the addition of the intercalary month), Men should not (during the period) harm animals which should be cared for. When the calculated year arrives, the intercalary (month) should be added. And many people (in other parts) of the world should be made to add the intercalary (month).

The additional hours of each year get accumulated in the course of years. Exalted (religious) work (i. e. ceremonies) is fixed (or connected) with the four seasons of the year.¹⁶⁴

The spring is the season of the commencement of the year. It is from (the time) when the sun enters the first portion (or degree) of Aries which (degree) is called the **Halo** of the sky. And its three months are those (during which) the sun travels through the constellations of Aries, Taurus, and Gemini.

The second season of the year is summer which is regarded as the season of light. And it lasts three months from when the sun enters the first degree of the constellation Cancer till it continues its course through the constellations of Cancer, Leo and Virgo. The third season is autumn and it lasts from when the Sun arrives at the first degree of Libra, which (degree) is known as **Star**, till it (i.e. the sun) completes the (constellations) of Libra, Scorpio, and Sagittarius.

The fourth that is to say the last season is winter and it lasts from when the sun enters the limit of Capricorn called (in Pahlavi) **Dudtora** till (the end of) the three months which are for the sun to travel through (the constellations of) Capricorn, Aquarius, and Pisces.

Again the proper arrangement of the four seasons of the year (or in other words the due falling in of the four seasons) is connected with the motion of the sun through the constellations. And through the many delays in the course (of the sun, owing to the different periods taken to travel through the different constellations) additional (six) hours are accumulated, (by the proper addition of which) days remain with days, months with months, and years with years (i.e. occur at regular intervals). And from this (i.e. the regular observance of intercalary periods) each season and the festivals connected with each season are known by the (close) connection of the festivals with the seasons and the nature of the seasons. The certainty (which men have) of the (proper time of offering certain) prayers of the faith and (the certainty) of the ripening of corn and the growth of plants is through men taking the intercalary period into calculation. The recognition of the difference between the seasons of summer and winter by warlike kings and the reasoning on the blowing of gales and the commencement of breeze on the sea are fixed on this (intercalary calculation).

The custom of the faith and each work (i.e. ceremony) of the faith are fixed as (religious) duties at (their proper) seasons. Again the

164 The attention of those who deny that the Jashans and Gahambars ought to fall in their due seasons might with advantage be drawn to this passage.

period for intercalation is made up by the calculation of many additional periods (of six hours). And by the order of the king, those who work (for the addition of the intercalary period) have done so to make the four seasons fall in at the proper time. And through this (observance of the intercalary month) a religion glorifying sentiment is felt clearly by men and plants.

And it is the admonition of the good faith that the rectification (of the calendar) should not be made till a month is completed (i.e. till the additional six hours every year amount to a month at the end of a hundred and twenty. years).¹⁶⁵ And more than a period of five months should not be allowed (to accumulate.) [i.e. failing a rectification of a month at the end of 120 years a rectification of five months must be made at the end of 600 years].¹⁶⁶ The details regarding the cause of this limit of 120 and 600 years) are to be found in the chapter on days, months, and years.

The lunar year is (derived) from the motion of the moon along with the sun. The defect of every lunar month (as compared with a month of 30 days) is ten hours which at the end of a year, when the moon recommences its revolution, amount to 120 hours. The five days of these 120 hours together with the five Gathic days amount to ten days (at the end of a year. i.e. the lunar is ten days short of the year of 365 days).¹⁶⁷ And on this calculation the days came to a month

165 This confirms the statement of Mohammedan and classical writers that the Parsi year is a solar year, that the additional five days are added at the end of the last month, Spendarmad, and that an intercalary month is added every 120 years.

166 The reason for this restriction will be made apparent by the following. According to the Zoroastrian faith there are two chief seasons in the year Hamin (summer) which lasts from Frawardin the first month to the month of Mihr, in all seven months, and Zamestan (winter) which lasts from the first of the month of Aban to the fifth Gatha Vahishtoisht the last day of the year, in all five months. During Hamin, 12 noon to 3 p.m. is the period of the Rapithwin Gah, and during Zamestan the Hawan Gah continues from early morning to 3 p.m. During the Rapithwin season moreover the place where the corpse is deposited is rendered fit for use at the end of nine, whereas during the Hawan season it is fit for use at the end of thirty days and nights. [Vide Vendidad 5.42]. The limit of intercalary months is therefore fixed at five at the outside to prevent the Hamin from merging into the Zamestan or in other words to keep the Rapithwin period distinct from the Hawan period.

167 These Gathic days are to be added at the end of the month of Spendarmad Hence during the five Gathic day, whether in our obligatory or voluntary prayers or in the ceremonies of Yajashne [Yasna] or of Baj (consecration of the sacred cake and food) the name of the Spendarmad month is not repeated with the name of the particular Gathic day. The learned Iranian dastur Zartosht Behram author of the Zartosht-namah is of the same opinion, as may be seen from his lines: (Persian quote omitted):— From this it will be seen that the Parsi family who repeat the name of the last month in their prayers during the five Gathic days are in the wrong.

at the end of three years and to one intercalary year at the end of thirty-six (lunar) years. This (lunar) year (which makes the festivals fall behind or after their proper time) should not be used for great works (i.e. important ceremonies like Jashans, Gahambaras etc.) In the business of the world smaller gifts are to be had in the lunar year.¹⁶⁸ And this fact is made known in the chapter (containing) the details of years (dependent on) the law of intercalation.

Exposition in the good religion about the Denkard book, one of the scriptures of the faith. (420)

Be it known that the *Denkard* scripture is made (or written) to make the knowledge of the adorning wisdom of the faith public (to the Mazda-worshippers). The first writing of the work was done by one of the men of the primitive faith, the first disciple of the holy Zartosht, whose Fravashi (i.e. guardian spirit) is worthy of reverence, after questioning and hearing the explanation of that prophet of the worship-worthy Fravashi. Just as from a light-giving center light is diffused everywhere so out of the original *Denkard* copies were ordered to be made by the glorious king Vishtasp to enlighten the people on the wisdom of the good faith, With the permission of this king the original book was placed in the royal library known as Ganj-i Shaspigan.¹⁶⁹ The king ordered other clear (i.e. legible) copies to be made, to be distributed among the people. And lastly he sent one copy to the Dez-i Napesht and ordered that the copy should be (always) kept there.

When king Alexander of evil fame came to the country of Iran, the divine faith was (a good deal) harmed. All the writings (preserved in) the Dez-i Napesht were burnt. And other writings (which) were in the Ganj-i Shaspigan passed into the hands of the Arumans. (Alexander) had these translated into Greek. When Artakhshari Papekan was in the ascendant, (acting on) the information obtained during the time of his mending (i.e. restoring to its pristine vigor) the Iranian government, he caused all the scattered writings, which fell in his way and which were referred to by men of the past, to be collected. He ordered the righteous Tosar, religious teacher and leader of the faith, to devote his attention (to the writings) and to complete them after comparing their sense with the Avesta. Accordingly (Dastur Tosar) composed another work of starry clearness after the original glorious work.

168 The Gujarati original is rather unintelligible here.

169 For Dez-Napesht, Ganj-i Shaspigan and Ganj-i Shapigan see the author's *Pahlavi Grammar*, p. 75.

And the king ordered it to be kept in the Ganj-i Shapigan and other copies of it to be distributed among the people.

After this owing to the mischief and revolt of kings belonging to the faith itself, that (religious book was scattered) and was obtained from different districts by Adurfarobag bin Farrokh-zad, leader of the people of the good faith and belonging to the family of the saintly Adarbad Mahraspandan. He for the sake of the people of his faith arranged into chapters the work scattered on different sides, after adding new subjects therein. And in order to make the people of the good faith read and understand its exposition made by the men of the *Avesta* and of the primitive faith, he made luminous copies after the original.

During the times of quarrel of the people of the faith, Zartosht the leader of the good faith, of the family of the possessor of inspired wisdom and understanding, Dastur Atarfarobag, obtained this copy (of Atarfarobag) in odd volumes and scattered condition.

After that I, Adarbad, of the family of Admigan (and) leader of the faithful obtained this book in its weak, old and decayed state. With the help of God and the assistance of the Mazda-worshipping faith I made a new copy of it after laborious and zealous investigation. And whatever of its writing had been lost, eaten up and worn to dust was obtained (by me) once again from those of the good faith. In this fashion after having brought back the book from its (previous) state (wherein it had been) carried away, plundered and robbed, I have composed its sublime matter with the help of the spiritual counsel-giving understanding, after comparison with the *Avesta* and the writings of the former leaders of the faith. And with the exalted wisdom of the good faith (the book) has been put into chapters according to rule. And from the light of the original copy its halo (i.e. another copy is made.) And from the glory of the halo (i.e. from the second copy) I have made the last and complete copy which is clear as the light of the true dawn. The large sized book of the original *Denkard* had one thousand chapters; in spite of the subsequent additions (put in to make) those of the good faith understand (the subject-matter), "Denkard" is still retained as the name of the book.

With the help of God every reliable writing (which may be) sent by any one or obtained (by me) should assuredly be added to this (book). The exalted faithful, who in their time obtain in any way writings bearing on the Mazda-worshipping faith from other parts of Iran, should publicly add (these) to the original work for the good of the souls of the faithful. (I hope that) the disciples of Ushedar of the family of Zartosht will after re-questioning Ushedar compose a still

more exalted work for the faith.

(End of Book 3)