

DETAILS OF THE GATHIC NASKS: FROM THE DENKARD
OF ZOROASTRIANISM VOLUME TWO BY ATHRAVAN
ASHEM

[continues]

FROM THE DENKARD, BOOK 9:

Nask 2. Warsht-mansr (Gathic / divine)

FARGARD 1 1. Of the Warsht-mansr there are twenty-three fargards, and the first is the Aethrapaitish, on the asking of Zartosht, by Maidok-mah, about the nature of the birth of Zartosht, and his coming to the religion. 2. And the reply of Zartosht about the combative coming together of the life-causing and death-causing spirits at his birth. 3. This, too, that when the fellow-villagers of her who bore him saw his head they considered it the shoulder of Arduisur and his chest and back those of Ashishwangh, and when they saw his full bosom they considered it that of the spirit of liberality; and by his side was the Kayanian glory to rub his bosom. 4.. The speaking of Zartosht spiritually, on the grievous bringing forth of his head, thus: 'As a spiritual lord is my desire, do thou who art the Zoti speak forth to me;' and the reply from Ohrmazd thus: 'So shouldst thou be the priestly master as regards whatever righteousness I speak forth with righteous intelligence; thou art of very much value, thou art very righteous, thou art most intelligent, and thou wilt state the religion of the Mazda-worshippers to creatures of every kind.' 5. Through that saying an arrow reaches spiritually unto the demons, just as from a mighty

chief warrior of Kay Vishtasp, like him in a mountain dwelling who has shot an arrow for an attack opposing those in coats of mail. 6. The evil spirit grumbled to the demons thus: 'Evil has it become for you who are demons, but you are unobservant.' 7. Even so Zartosht proclaimed life free from the control of the demons, when this same saying was uttered by him, thus: 'As a spiritual lord is my desire;' and, at the falling of the demons upon Zartosht for his destruction, an incarnation of its spiritual existence stood opposed to them, in that weapon proceeding from Zartosht, to keep them back. 8. And he spoke again thus: 'The religion of the beneficers progresses there in him who, through good actions, has joyfulness owing to his righteousness; and, through that saying, an arrow reaches spiritually unto the demons, equal to ten of that which was first spoken, and, at the falling of the demons upon Zartosht for his destruction, it stood spiritually opposed to them, and that weapon proceeding from Zartosht kept them back. 9. The third utterance of Zartosht, on the bringing forth of his arms, was thus: 'That which the first existence produced is to be so practiced, with attention, through actions to be concealed by him who is a priestly authority,' and through that saying an arrow reaches spiritually unto the demons, equal to one hundred of that which was first spoken; and, at the falling of a demon upon Zartosht for his death, its spirit, as a sacred being, kept the demon away from Zartosht. 10. And, when the whole body of Zartosht was brought forth, trouble fell among the demons, and the demons rushed back to hell in haste; light increased among the creatures, and every creature of the beneficent sacred being is pleased and talked of virtuous conduct. 11. And Ohrmazd took away Zartosht with joyfulness to provide security for him, and Arduisur, Ashishwangh, and the primitive and Kayanian glory in the body of Zartosht spoke to Zartosht of its production by Ohrmazd thus: 'Thou shouldst think of him who is wise.' 12.

Thereupon Zartosht spoke spiritually, in reply, thus: 'I am a Mazda-worshipper, I profess the Mazda-worship of Zartosht; and this means that I am an apostle of Ohrmazd, and am sent by Ohrmazd.' 13. And Ohrmazd spoke to Zartosht thus: 'As to the sacred beings of the worldly existence, do thou beg companionship from them; but as to the demons, do thou long for separation from every one of them; practice good thoughts, good words, and good deeds, and abstain from evil thoughts, evil words, and evil deeds.' 14. Also about vigilantly reverencing the sacred beings, and the reward thereof; not strengthening the vile, nor weakening the good; expounding for the disturber of religion, and producing liberality for the accepters of religion; and not turning away from the religion on account of fondness for body and life. 15. The accepting of such advice spiritually by Zartosht, and his glorifying Ohrmazd, for creativeness, sovereignty, and all goodness, and the primary archangels and other good creations, each separately, for their own special glory. 16. And, afterwards, the grumbling of the evil spirit maliciously, at that vexation, thus: I have produced, for the annoyance of any upholder of that religion of thine, 99,999 wizards, 99,999 wolf-worshippers, and 99,999 apostates.' 17. Ohrmazd spoke to Zartosht thus: 'Maintain this religion steadfastly, for through the assistance of this religion I, who am Ohrmazd, will be with thee, and the omniscient wisdom becomes thine, and extends to thy disciples, Maidok-mah, Parshadgavo, Seno, Kay Vishtasp, Frashostar, and Jamasp, the teacher of public observance and will to the righteous, besides many of the people who are diligent and even those who are idle, and their good works and praise will be owned by thee.' 18. Likewise about the worldly display of the religion to Zartosht by Ohrmazd, the accepting of the religion by Zartosht through recitation and faith, and the reverence of the Ahunwar by Zartosht. 19. Also about Ohrmazd having created the creatures in the spiritual

existence, and their allotment out to the worldly existence, the superiority of the righteous man as compared with other creatures, and, among mankind, of him who is relying on the provisions of the law and its unchangeableness from goodness, and who is a teacher and provider of teaching as to the pre-eminent existence of the good religion of the sacred beings. 20. And a summary about the bringing together of that fire which is the residue of a fire in a house, for the reverence of that water which is nearest to the dwelling, and of any spirit of a kinsman; and as to him who leaves that fire, water, and spirit, and, on account of a similar desire, reverences another fire, water, and spirit, but none of them can accept that ceremonial, and the acceptance of that man's ceremonial by the others will have occurred just when the former three are revered by him. 21. Righteousness is perfect excellence.

FARGARD 2 1. The second fargard, Yatha-ahu-vairyo, is about the worthiness, as to worldly and spiritual virtue, in a ruler and in the production of a high-priest's efficiency; and they have been suitable for leadership and priestly authority with whom there is an existence of it; also other talent through which sovereignty and priestly authority are appropriated, and which the ruler or high-priest himself possesses. 2. 'My wish, O Zartosht! is that thou be in spiritual lordship and priestly authority, because thou art, O Zartosht! provided with a spiritual lord and possessing priestly instruction — that is, they consider thee, too, as high-priest — and it is because thine is the accomplishment of rites, that thou art quite preserved when there is an encounter of the demons with thee — that is, a dispute of apostates with thee.' 3. It is non-possession of a ruler and high-priest, or non-possession of a ruler, that became the nature and law of the demons; and the maintenance of Ohrmazd and the archangels, as ruler and high-priest, and the dominion of Ohrmazd are combined with beneficence.

4. This, too, that through righteousness a priestly instructor is a ruler at will, a sage and benefactor, a cherisher and cleanser of the poor; also the fitness for the supreme heaven of all those who are accepting the religion which proceeds from Zartosht. 5. Of righteousness the excellence is perfect.

FARGARD 3 1. The third fargard, Ashem-vohu, is about admonition as to the praising of righteousness; which is itself the production of true awe of Ohrmazd, the perfection of existences, the better state of prayers, and the greatest assemblage of righteousness, good breeding, humility, awe of the spiritual existence, extreme joyfulness, and comfort and enlightenment of soul. 2. Also the equipment of him who is practicing as a high-priest is righteousness and the maintenance of the worship and obeisance for the spirit of righteousness. 3. Of righteousness perfect is the excellence.

FARGARD 4 1. The fourth fargard, Yenhe-hatam, states that Ohrmazd spoke to Zartosht the Spitaman thus: 'Utter the words of the ceremonial and obeisance for us who are Ohrmazd and the archangels, because they are, O Zartosht! thy ritual for water, ritual for plants, ritual for a guardian spirit of the righteous [Asho Farohars], and ritual for an angel of a spiritual existence, or who is even appointed for a worldly existence.' 2. And Zartosht spoke thus: 'I will utter the words of Ohrmazd, which are opposed to harm and are the ordinance of Ohrmazd, those of the ceremonial and obeisance for you who are archangels.' 3. Of righteousness perfect is the excellence.

FARGARD 5 1. The fifth fargard, Yanim-mano, is about the beneficence and worthiness of Zartosht, through the virtuousness of his thoughts, words, and deeds; the priority of Ohrmazd, and the first possession of obeisance to him;

the mindful performance of obeisance to the sacred beings, and all the merit of obeisance to the sacred beings; the excellence of receiving a righteous man, of bringing fire together, and of maintaining the good religion; the elementary wisdom of the creator, and the consideration of every duty towards his will and creation; the outward indication as to propitious discrimination and of what is done by those who are propitious; and the existence of every kind of self-attraction by Zartosht towards the religion, from first to last, through the complete reasoning thought that arose solely through obeisance to the sacred beings. 2. This, too, that 'thou art come to the supreme heaven, O righteous Zartosht! thou art aware of the deeds, O Zartosht! which were practiced by those in the bodily existence, and which still they practice, and the sacred beings have placed upon mankind acquiring the power of good works.' 3. And about the wonderfulness of the supreme heaven there is this, too, that whoever is in that abode is not any one that passes away after his birth; at the time of the renovation of the universe the supreme heaven is lowered down to the star station, the earth being up to there, and Vohuman is summoned for every purpose to the conference, and, when they call him, Mihr's investigation as regards the existence of righteousness is on the spot; through the coming of that archangel of true statements for assistance, and through the cooperation of the other archangels and Srosh the righteous, is the overpowering of the vexing of distressers; and the assistance of the archangels for Zartosht was when he went forth for disabling the vicious law of Iran. 4. Concerning Zartosht there is this, too, in the words of Ohrmazd, that is: 'Thou art our own, O Zartosht! and this liberality to thee is ours; anything one gives to thee is given by him to us;' also the announcement to Zartosht, and the bringing of him to Vishtasp for his assistance and likewise the strength of his sovereignty for him. 5. The discipleship and veneration of

Frashostar also, and the laudation of Frashostar for making the religion progressive and for its true transmission in the words of Ohrmazd; also the whole righteousness of those whom Frashostar attracted to the religion. 6. About the laudation of Zartosht there is this, too, that is: 'Thou art not astray from us, neither in life, nor in inquiry, nor in openly announcing, even when demonstrating the religion to others, nor in anything whatever, O Spitaman! from us who are archangels; and the donation of benefit to supplicants is the food, and the clothing for us, who are in the ceremonial of the sacred beings, is unworn.' 7. About guarding a friend, managing an unfriendly person, and affording a person shelter for the sake of protection, justice, and rectitude; also the unworthy condition of that man who, requiring to perform those duties and good works that are important, shall perform those that are trivial. 8. And this, too, that is: 'Thou art likewise aware, and thou also understandest it, O righteous Zartosht! through the sagacity of my wisdom, which was the first among existences, and which is also so unto the last existence.' 9. Righteousness is excellence that is perfect.

FARGARD 6 1. The sixth fargard, Khshmaibya, is about the complaint of Goshorun to Ohrmazd, when she sat at the creation in the assembly of the archangels, as regards the abundant disease and misery which she saw spiritually would come upon her in a bodily existence, through beating, slaughtering, and wounding, stealing, plundering, and presenting, by him of vicious actions and worse desires, as a bribe to him who is an evil-ruling villain, and the operation thereof: the bad ownership, wrongful investigation, false evidence, and making captive, by him who is wrathful and oppressive through greed and envy, from the warm cowshed and the effective and diligent guardianship of the herd's dog, to that which is a cold and hastily-constructed place; or by him who is seeking meat

with a merciless hand through making her distantly separated from her young. 2. Also their explanation and extenuation, and the causing of misery of many kinds thereby, 'which is no affliction to them when the wind that is cold, or even that which is hot, comes upon me; which is no affliction to them when, the untimely offspring of my womb being cast away, they slaughter me; and is no affliction to them when the serpent, the leech, or even the foulest of noxious creatures gnaws me.' 3. And the petition of Goshorun was thus: 'Do not appoint me to a worldly existence, and that awful misery, or, if thou appointest me to a worldly existence, produce it for me without life, so that I may be without feeling and may want that distressing pain; it is created for the mighty, through whose assistance there is a capability of affording protection to me, even though the Kay and Karap exist.' 4. And, together with the just complaint of Goshorun, and the compassion of the archangels as to that complaint, there is then the creation of the creatures, among whom the greatest and best is mankind, for fighting and subduing the destroyer, even though joined together with a complaint of wounding and affliction like that of Goshorun, and Goshorun arose with greater judiciousness than an absence of creation even with freedom from disturbance by the Kays; on account of the necessity of preparing for the living of mankind through the assistance of cattle, Goshorun was produced for the material bodily existence and assistance of mankind. 5. And, on account of little feeling for her worldly misery, the breeding of cattle was the arraying of strife; the advancement of the Mazda-worshipping religion of Zartosht in the world by Goshorun, on the production of Zartosht for the assistance of cattle; and the preservation of cattle and other good creations through complete satisfaction at the progress of the religion. 6. This, too, was said to Goshorun, that is: 'I assert unto thee the passing away of devastation, that is, the existence of a remedy for the misery owing to

the evil spirit, for which no creature would be produced by me — me who am Ohrmazd — when a remedy for the misery owing to him had not been known to me.’ 7. This, too, that the wish of the evil spirit was thus: ‘Thou shouldst never produce a creature, O Ohrmazd! and there should be here no spiritual lordship, no priestly authority, and no desire for perfect righteousness, or necessity for duty and good works.’ 8. The inquiry of Goshorun, thus: ‘For whom am I appointed and formed?’ and the reply to her, thus: ‘For him who is diligent and moderate.’ 9. Also the friend and nourishment begged for cattle by Goshorun, the righteous man produced for the assistance of cattle by Ohrmazd, and the sweetness in water and plants for the nourishment of cattle, so that he is privileged to feed and keep cattle who gives them pasture in reality, and is also diligent in the production of cattle, that is, he gives them pasture, and is thereby proclaimed a cattle-guardian for them who makes the cattle fully develop; and also he who gives the wicked Wrath, the foreigner, a beating, so that he may make him stupefied. 10. The development of cattle by Ohrmazd, advice to mankind as to moderate eating, and the grievous bridge judgment of him who has unlawfully produced distress for the cattle whom Goshorun is kindly regarding, with loving eyes, in the spiritual existence, in bodily contact with the archangels and in bodily contact with the light of the sun, so that her hands are more powerful; she who replies to the sacred beings, and the sacred beings reply to her. 11. About the statements of Ohrmazd there is this, too, that is: ‘I am a calculator of those words by which they assert that the existence of worldly beings is for the sake of that of both existences; I am aware of the actions which are practiced by those in the material existence, both demons and men; of whatever they practice I am the decider and lord, and it is such as my will requires, even for the last change of existence; and I look upon all that with that wisdom and sagacity of mine which

was, which is, and which ever will be.' 12. The formation of a reward for worldly beings by Ohrmazd, through the propitious liturgy which has become the precursor of the beneficers; that is, their high-priest, who has a propitiousness and intelligence that are all-beneficial, is he with the liturgy. 13 And about the uniqueness and incomparableness of Zartosht among mankind, through his desire for righteousness and his understanding the means of defeating the destroyer and teaching the creatures. 14. Righteousness is perfect excellence.

FARGARD 7 1. The seventh fargard, Ad-ta-vakhshya, is regarding the maintenance of the worship and obeisance of the religion and the spirit of the liturgy; and this, too, that the spirit of the ceremonial of him who is a right-thinking, intelligent, and wise man is quickly mixed up with the light of the sun, and connected with the accomplishment of the wishes and the joy of the archangels. 2. About the choice of will by mankind, and the existence of a way to reward through their decision. 3. About advice to mankind as to seeking that position in which it is possible to remain long with fondness, and as to reciting and teaching the revelation of the sacred beings. 4. And, from the statement of Zartosht, about the shouting of the demon Aresh to mankind, thus: 'Ohrmazd and Ahriman have been two brothers in one womb, and out of them the archangel liked that which is evil, through what occurs when the understanders of it have mentioned the worship of the demons and this, that, after it, you should present cattle to the planetary bodies and the demons.' 5. About the falsity of the demon Aresh, the separate origin of light and darkness, the goodness of the material existence of light for determining what is done, and the evil of that of darkness. 6. The grumbling of the evil spirit thus: 'I am he whose thoughts are evil, O beneficent spirit! he whose words are evil, and he whose deeds are evil; what is dark is my

garment which is very thick, with lower corners where, so far as many go, it is still darker; evil thoughts, evil words, and evil deeds are my food, and I love those of them who are in that place through evil thoughts, evil words, and evil deeds.' 7. And the speaking of Ohrmazd thus: 'I am he whose thoughts are good, O evil spirit! he whose words are good, and he whose deeds are good; the sky is my garment, which was first produced from that substance of the worldly existences which is created as the stone above all stones, that is, every jewel is set in it; good thoughts, good words, and good deeds are my food, and I love those of them who are in that place through good thoughts, good words, and good deeds.' 8. This, too, that true discrimination is not for them, the demons astute in evil; and they never truly discriminate whose will is that of Akoman. 9. And about the sickening of the patron spirits of mankind, by the demons, through the deceit of man towards man owing to the deceit of the demons; and the approach of mankind to evil proceedings on the part of the spiritual lordship, through those patron spirits. 10. Also the sending of monarchy and the wisdom of religion, by Ohrmazd, for the preservation of the creatures; the recurrence of the mission whereby there are injury and affliction for the demons and sovereignty again for Ohrmazd, and they possess the reward of Vohuman and what is required by the sacred beings; and the predominance of man over demon, in the end, the good over the evil, and the righteous over the wicked; also about the nature of those who are producing the renovation of the universe. 11. This, too, that is a declaration: 'They are those, O Zartosht the Spitaman! who shall produce the renovation, they have escaped among the existences, they are vigilant in seeking righteousness, and gentle-voiced; and, as regards righteousness in thought, they convert into righteousness anything virtuous which belongs to them.'

12. About the statement of those praised it is recited that it

is thus mentioned in the Gathas: 'So we are with those who are thine — that is, we are thine own — by us this renovation is to be produced in the existences.' 13. About the perpetual convocation held by the archangel regarding the production of the future existence. 14. This, too, that he is an extender of the days of those who defeat the army of the fiend and clothe themselves with deeds of shining light, and also those of a virtuous body, who are these: the priest, the warrior, the husbandman, and the man who is a ruler; with whom are Ashishwagh and the spirit of liberality; they meditate with good thoughts and joy, and, with pleasure to themselves they give the world into the guardianship of Ohrmazd, and also of Ardwhisht, when they possess the religion of Ohrmazd as a ruler. 15. This, too, that he, whose thoughts are through a high-priest who possesses a patron spirit, always thinks that which is virtuous, and his sagacity increases. 16. And about advice to mankind as to three things, through which the renovation and happy progress of the creatures arise, namely, seeking the true religion, abstaining from injuring the creatures, and striving for the benefit of mankind. 17. The excellence of righteousness is perfect.

FARGARD 8 1. The eighth fargard, Ta-ve-urvata, is about advice as to reciting the revelation, the information therefrom for the faithful, about which they have to report to the unfaithful, by mentioning conspicuous specimens and explanatory knowledge, and by thinking of anything whatever which they have to accept, or even which they have not to accept; also, for one called to the religion, the advantage owing to the attraction of mankind to the numerous actual discipleship of the religion, and the increasing greatness materially, and further reward spiritually, owing to the numerous discipleship; and the progress of the religion of Ohrmazd even among the irreligious and actual apostates. 2. This, too, that the life of

the creatures of Ohrmazd and also all other benefit are owing to Ohrmazd and the inclination of Ohrmazd thereto; moreover, reward and recompense come from Ohrmazd. 3. And the creatures of Ahriman proceed from Ahriman, all misery is owing to Ahriman, and Ahriman becomes worse and more oppressive and a further producer of misery when they worship him. 4. About the continuance and arranging of both spirits as to their own creations and the self-acting of their own appliances; the achievement of each one through his own natural resources and through the trifling operation of the other the spiritual lordship and priestly authority, true confession and the progress of the good religion, being from Ohrmazd, and, through enmity to the creatures of Ohrmazd, Ahriman is contesting these. 5. Ohrmazd, for setting aside that conteste, is the producer of true intelligence. and gave language and also the ritual of ordeal; the invocation of the sacred beings for assistance, and the arrival of an angel for the assistance of the invocers; the overcoming of their affliction, the production of their immunity and even righteousness, and also of that good ruler who is a reminder of Ohrmazd, and the restoration of bodies, which is the hope of all good creations, are through the sacred beings being invoked for assistance and their arrival where the diffusion is that of virtuous knowledge through Vohuman, the good religion which is whatever may be the knowledge of all those who are, and were, and will be. 6. About the shouting of the demon Aresh to Zartosht and the reply of Zartosht as to the advice of Ohrmazd and whatever is on the same subject — just as revelation states it, that the demon Aresh spoke to him thus: ‘Then the Franamam, O Zartosht! is applicable to the assembly of demons who sit in the same place three nights and four days on account of thee.’ 7. Zartosht inquired of him thus: ‘O Aresh, thou most deceitful to me! what recompense would there be for it to me, if I should worship you in words?’ 8. And Aresh, the most deceitful of

demons, spoke to him thus: 'Thou wouldst become predominant among mankind, through producing at will among the existences just as is requisite for thyself; and thou wouldst become immortal, O Spitaman!' 9. Zartosht also inquired of him thus: 'O Aresh, most deceitful of demons as to the people by whom you are worshipped, whether for the birth of a son, or even for a concubine sought for enjoyment, so that the favor is considered by them as your property, how can any one of them be immortal?' 10. And Aresh, the most deceitful of demons, could not tell him who had the more intelligence. 11. So Zartosht spoke thus: 'I am for that being and I like him, that is, I am his own and would transact his affairs, and I will recite the law and the benedictions of the sagacious Ohrmazd, the gratifier of desires.' 12. About the deliverance of all creatures through the liturgy, and, so long as it is continued by them, it is for the power through which the immortality of the separate creations is prepared in the renovation of the universe; the increase of the good creatures through the complete continuance of the liturgy, and the existence of purity and development of goodness in the world when he who is a good ruler arrives. 13. The arising of the spiritual creation, the first thought of Ohrmazd; and, as to the creatures of Ohrmazd, first the spiritual achievement, and then the material formation and the mingling of spirit with matter; [the advancement of the creatures thereby, through his wisdom and the righteousness of Vohuman being lodged in the creatures,] and all good creatures being goaded thereby into purity and joyfulness. 14. This, too, that a complete understanding of things arises through Vohuman having made a home in one's reason. 15. About the great reward of him who shall produce benefit for cattle; also the deceitfully and seductively assuming of religion and coloring of thought, talking of righteousness and adopting evil practices, through the recitation of righteousness even hypocritically;

and an instance of the reward of an undutiful apostate. 16. About the work of the creator; and, for the completion thereof, the most eminent is understood to be when the world and religion were formed by him, when life was given by him to those possessing bodies, and he provides instruction and employment for it, and when spiritual life was given by him to the wishful man, so that he may more fully appropriate a share of the worldly and spiritual existences. 17. He who makes complete mindfulness lodge in his body consults complete mindfulness, and, through the much investigation of his spiritual life and mind into the attraction of both spirits — that which is good and also that which is evil — each separately for its own appliances, and into the duties of the religion of Ohrmazd, is explaining the inefficiency of mankind, as regards the dissipation of their sin, because Ohrmazd is aware of all they practice, that which is public and that, too, which is concealed. 18. The great reward of him who is liberal of gifts from his own property to a righteous man; and this, too, that whoever gives him who is wicked a gift, for the sake of improper expectations, assists darkness and not light. 19. This, too, that the worst ruler is he of evil religion and evil deeds, who even for a bribe would not occasion happiness; he who is a destroyer of an innocent man; also the grievous state of punishment of that person, in hell, who shall make that wicked one a ruler. 20. And advice to mankind as to providing a judge and guardian over every dwelling, the probation of a man for appointment in that important duty, and the development of all creations in the world when its ruler is sagacious. 21. Also causing the disturbance of the evil spirit for satisfying a man who is rightly thinking, rightly speaking, and rightly acting; the opposition to a righteous man of a wicked one belonging to the evil spirit, who is an evil-reciting and improperly-disputing apostate; the enticement of mankind to devious ways, by an apostate, being more than that which attracts to the true way for a

righteous man, and afterwards also, in the end the defeat of the army of the fiend by him who is beneficial to mankind. 22. Advice to mankind about abstaining from the suite of him who is an apostate, not hearing and not solemnizing the Avesta and Zand of the sacred beings from him; also the evil behavior, slander, strife, death, and fear in the world owing to apostates. 23. Advice to upholders of the religion about the means of thoroughly understanding apostates, and preparing and keeping a weapon for them, so that he who is authorized and fearless may be more eager for truthful speaking; and, when the religion of Ohrmazd is liked by him, his truthful speaking and other righteousness have then allured. 24. Also what happens in the three nights, for the assistance and preservation of the righteous, through what is accomplished by the propitious fire; and the progress of his lamentation who deceives and vexes a righteous man, and is leading the wicked by their own befitting deeds to hell. 25. This, too, that the complete worthiness which exists in Hordad and Amurdad arises in him who maintains the prerogative which is his through virtuousness, who must become such a friend of whatever is his own spirit, through his actions, as the creator is of his own creatures. 26. This, too, that whatever is thus in the world is perfect, when every one thinks, speaks, and shall act just like his spiritual lord and high-priest; so that a good ruler is he with whom virtuous speaking arises, as well as proper action. 27. And this, too, that the lodgment of Ohrmazd in the worldly existence is most in the person of that ruler, and that lodgment in him is manifest. 28. The excellence of righteousness is perfect.

FARGARD 9 1. The ninth fargard, Hvaetumaiti, is about the coming of three deceitful demons, and their making supplication to Ohrmazd, so that he should consider and reward those aggrieved by him, and it would amount to strength for them in destroying the creatures. 2. The

disgorging of supplication by those demons clamorously upwards from an abyss, and the statement of one that he is the kindred that is undeceitful, of another one that he is the serfdom that is undeceitful, and of the third one that he is the confederacy that is undeceitful, was in these words, namely: 'We are those spirits when the kinsman, confederate, and serf do not break promises, one with the other; we are not really these that are no implements of thine, but our religion and law are thine, and we do thy will; we become assistants of him who is thy friend, and injurers of him who is thy enemy; and from thee we beg a position in the existence that is best, the reward that is a reward of the worthy.' 3. The reply of Ohrmazd to them was thus: 'You rush out, astute in evil, to the extremity of that horrible gloom; so you are all from the demon, your race is really from Evil Thought, that is, your race is from there where Evil Thought, as well as Lust the destroyer and also Greed the well accumulating, resides, and where, moreover, Indar the fighter is the spirit of the religion of apostasy and further deceives the worldly existence of mankind, as to proper living and immortal progress, and first confines their thoughts. 4. He shall first do this, so that he may restrain the thoughts of men from virtuous things, and their further words and perverted further deeds from the ceremonial of us who are archangels; they further lose their wisdom, and further consider even as perfect righteousness that which is loved by the demons; they utter the false words and consecrate with the worse deeds of mankind; and with the holy-water which one consecrates most to you, more falsely and more arrogantly than that falsity and arrogance, do they enhance the greatest ceremonial, so that they shall make more of the most. 5. Owing to discord, through that love of you who are demons, they smite with destruction him who shall not be a satisfaction to you in the presidency; and the leader they take becomes a destroyer, so in the sequel, too, there is

some one that smites him; even though they consider him as your follower, they shall occasion his destruction. 6 You are evil demons for a congregation when they speak of avoiding you, and worse for the ceremonial, or obeisance, when it occurs that which becomes all clearness to the utterer of righteousness, in this existence, you utterly destroy; and the lodgment of complete mindfulness in the body is for admonition to human beings about abstaining from the demons.’ 7. This, too, is stated, namely: ‘Evil are you who are wicked and worship the demons with good holy-water and with words; through them the holy-water obtains evil recompense, even the hell that is horrible.’ 8. This, too, he spoke, namely: ‘Concerning those malicious demons I will first mention intelligibly to thee when they have come to the world, that is, first when they have rushed in, how their jurisdiction arose. 9. For thirty centuries those of my world were immortal and undecaying. O Zartosht but when the thirtieth century was accomplished, O Spitaman! the sweat produced by the demons then came on to my Gayomard, for his affliction, so long a time as a man speaks forth these words of the Yathahu-vairyō, relating to the spiritual lord and priestly master. 10. And when he issued from that sweat he was shadowless, that is, darkness had entered; and the words of the formula relating to the spiritual lord and priestly master were spoken forth by me, and when vastarem was uttered by me the demons then fell into the gloom.’ 11. About the harm owing to the demons this, too, he spoke, namely: ‘The destructiveness of the evil spirit is his evil teaching by statements to my creatures; and my riches plundered by him are the proportion of the production and possession of wealth for which a desire exists through Good Thought; that is, when they possess it with propriety it is desirable. 12. And mankind were gratified by that son of Vivanghau who was Yim, and cattle were gratified by him, producing thus the phrase “you are mankind” in words, O

Zartosht when he spoke to mankind thus: "You are the mankind for cattle, that is, you who are mankind eat meat of your own subdivision, and through subdivision by you there is a superabundant occurrence of meat; you are mankind, neither for Greed, nor for Envy, do thou throw away the warm entrails, nor do thou throw them away warm on account of custom, now you slay for slaughtering, so that thus it may be beneficial for you and your servant." 13. This, too, is stated, namely: 'Even that man is produced for the destruction of mine, who is possessed by the wicked evil spirit; the want of discernment of that man is a tedious life, in which the utterance of the praise of righteousness is the want of ceremonial of which a righteous man spoke thus: "At the place where their pasture is you are the mankind, the all-producer that fully develops them, and the all-collector that would thoroughly set them moving; in their pasture you are the mankind, and they all remain; with hospitality for the body they remain on account of their pasture, and in fighting they strike their heads together; you are the mankind of their pasture, it is expedient and you deprive it of moisture through fire; as to other things, it was also you that made one altogether believe that untrue statement which is a lie — the possession of material existence by life — owing to external seduction by the fiend who has come chiefly to you." 14. About the harm owing to the demons this, too, is stated, namely: "Their accomplishment of arrogance over these creatures of mine, and also the unfitness for heaven of a righteous man, and that, too, of a valiant one, are due to the burial of a corpse. 15. This, too, namely: "They who drag away a corpse are most hurtful for men, as regards the wealth of the religion in this world, and as regards sheep and beasts of burden.' 16. This, too, namely: 'As to the people, assisted by one living in terrible difficulty, who deliver the corpse of a dead person, on a sheep or beast of burden, at a village where they shall convey it, they

distress the fire and also the water flowing from the hills, likewise those liquids of the body which are ten, and those saps of plants which are fourfold in thousands, that is, they come out a thousand at one time.' 17. 'They are giving more assistance when it is the corpse of a wicked person; concerning them, too, I tell thee, O Zartosht the Spitaman! that they shall arrive in the ninth and tenth centuries who are the spawn of the fiend and the cesspool of the evil spirit; even one of them is more to be destroyed than ten idolaters by him they shall make pure, that is, the people shall make him quite void of wealth who is a priest without recitation and commendation. 18. And they, who will be full many in the future, shall bring prostration upon him who is an innocent person, the husbandman who watches the frog of the ditch so that he may keep it away from mankind; and they execute ill-contrived commands. 19. They also produce destruction for these of mine, and speak of the living state, to these of my religion, thus: "When living is an expediency it is in our way;" they are wicked, they dwindle through greatness and even terror, that is, they shall commit sin through leadership and vassalage who are smiting thee, and they speak folly who are smiting this pure religion of thine, O Spitaman!' 20. 'They, too, who recite this thy revelation of the Mazda-worshippers, say that the distinction of those others from those who are thine, even those whom they hurt, is this, that they plunder, they also think scornfully of this thy ceremonial, and think scornfully of the obeisances and of both those blessings from me, the Avesta and Zand which I, who am the most propitious of spirits, spoke forth to thee. 21. They also injure the ceremonial of him who is perfectly righteous, even the obeisance arisen from a disciple of Zartosht the Spitaman; and they chant that which is a settled effusion is very evil, as a perfect deed for mankind, those of very evil deeds call joy.' 22. 'They seek sovereignty as a devouring, that is, they seek privilege for a bribe, and in their abode is he who is

very evil in thought, that is, they seek with this design, that, for the hundred which another gives up, they may take two hundred away from the other; they destroy the best existence, they destroy their own souls, and they destroy the world of material beings. 23. Then they who are privileged shall convey that sovereignty of the Kik and Karb, even those that are the worst-ruling who are in the country, unto him who is best-ruling in house, village, community, and province; and then both shall keep up an uproar, he who is well-ruling and also he who is ill-ruling, and he who is ill-ruling is beaten, and he is delivered up to the best-ruling ruler. 24. And then, among them, he who seeks for a devouring of all that which is animate, as well as that which is inanimate, is he who is desirous of assault and complaint; and he who fears him who is a righteous man of mine allots him comfort, and is he who watches those who are an exposition of righteousness, and who would be wizards or witches, so that the authorities shall inflict punishment upon them.’ 25. And this, too, is stated, namely: ‘The malice of many malicious ones demands that they shall afflict punishment on sinners when they put life into the body, that is, they give life back to the body; but for that purpose the metal, melted forth, arises full upon the earth, which does not wreak vengeance on him who is righteous, and does wreak vengeance on him who is wicked, when I, who am Ohrmazd, produce the renovation among the existences. 26. Thus, too, that which becomes a healthful world — a healthful one that is thus mine — never first becomes that further sick one which, apart from me, is even now the immortal and manifest place where vengeance exists; and they become also aware, through that sovereignty of name, that, apart from me, even now immortal is the material world of righteousness.’ 27. Excellence that is perfect is righteousness.

FARGARD 10 1. The tenth fargard, Yathaish, is about the renovation of the universe in the words of Ohrmazd to Zartosht, thus: 'I have produced the effector of the renovation, the causer of righteousness, Soshyant, of whom mankind say that he does not come; and yet he will come, for the righteous, with that glory which becomes all-brilliance.' 2. About the scrutiny and consideration for moderation in a high-priest's performance of every duty there is this, too, that the desire of that non-assailant, who is a producer of benefit among kinsmen, among confederates, and among serfs, as regards anything whatever, is accomplishing the will, and is a friend, of Ohrmazd; and the spirit lodging in him is not deceived by him. 3. And advice about distance from him in whom similarity of disposition to the fiend and arrogance are oppressive, and who is scorning kinsmen, a sharp liar with serfs, giving offense to confederates, careless of cattle, and unfriendly to the wretched. 4. About the bridge on which there is access to Ohrmazd, and he who reaches the best existence is visibly, or invisibly, proceeding while offering up. 5. And the teaching of the primitive faith to Zartosht by Ohrmazd, who remained embodying the Ahunwar as the Zoti of the world; and at the time of the renovation Zartosht, who was from the sons of Aezemno, is in the position of Zoti of the whole world; Vohuvasto, son of Snoe, from the countries of those of the religion, in the post of Havanan; Isvand, son of Varaz, from the countries of Turan, in the post of Atarevakhsh; Seno, son of Humstuv, from the countries of the Senan, in the post of Frabardar; and Vishtasp, who was from the sons of Nodar, in the post of Sroshavarez. 6. About the power and triumph which that ceremonial becomes, even through the all-brilliance of the immortal renovation of the whole creation in that existence. 7. This, too, that the evil spirit [the remainder of summary is unknown]

FARGARD 11 [The beginning of summary is unknown] 1. [To God's living presence] it is possible to come through virtuous deeds and through virtuous thoughts.' 2. And this, too, he spoke, namely: 'That Good Thought of mine proceeds and notices the thoughts of the embodied existence, and of the good words and the deeds he reports again those referring to me, as often as three times in the same day, both of those who are liberal to thee, O Spitaman! and of those who are illiberal to thee.' 3. The struggling of the demons, for the putting down of all benefit from mankind, has not produced the obtainment of their capability for that benefit which arises for mankind through the future existence; so that that one evil is more grievous than every evil which the demons imagine for mankind, when the latter are frightened by them from the way of the sacred beings, and are wicked; and harder for them are the praisers of righteousness among the apostates and the rest of the creation, through their praise of righteousness, even when very many praise it. 4. About the progress of Armaiti and Taromat perpetually among the creatures, the disclosure of Armaiti to mankind, and of righteousness to Taromat; the listening of that vile Taromat to falsehood, and the distance of righteousness from him who is vile is like that of a sheep fled from mankind. 5. And this, too, that the evil spirit is beaten by complete mindfulness, in the struggle of those having mighty ones, just as a powerful man beats him who is a reverent creation; and the pure Zartosht is produced by Ohrmazd, as well as the power of Hordad and Amurdad, which acts forcibly for giving value and preparing the creatures. 6. About the opposition of Ohrmazd to the demons, and the valuation of the deeds of mankind which exist for greater jurisdiction and more advantage of the primitive good creation; and in any doubtfulness one is to perform the ceremonial of the sacred beings. 7. About cases where the good-will of the spirit of complete mindfulness makes

mankind attain to the good religion; and their spiritual joy arises from the purification of their own religion through virtuous exercise of will. 8. About the desire for a reward for anything whatever, and the great advantage owing to a reward of the desires of mankind; also the appropriation of the reward through the operation of the sacred beings: 'Even through the ruler of that dominion of yours do I produce the renovation of the existences by my will, I who am Ohrmazd.' 9. Excellence is righteousness that is perfect.

FARGARD 12 1. The twelfth fargard, the Yasna, is about the manifestation of good thoughts, good words, and good deeds by the religion; the lodgment of the religion in good thoughts, good words, and good deeds; and whoever possesses good thoughts, whoever has good words, and whoever has good deeds, by him righteousness and the reward of the righteous are possessed. 2. This, too, that neither is he, who is not to be born for Zartosht, an issue from parents who are not righteous, nor yet is he, for him, who is a manifestation of the righteous. 3. This, too, is said, namely: 'Thou shouldst give a glad-thinking desire for a spiritual lord, and an easy-bodied constitution, to their minds, the religion which I spoke forth to thee; so that the greatest, best, and most beneficial of existences, that are those which cattle are wanting from men, are water, pasture, and freedom from danger; and those which men are wanting from cattle are also food and clothing.' 4. This, too, that that which mankind ought to give to the sacred beings is a power for completeness of control; and that which the sacred beings ought to give to men is ever that which is good for them. 5. And this, too, that thou who art Ohrmazd also suppliest it from those sacred beings, and thou who art Zartosht also teachest it thoroughly to that best-ruling sovereignty and authority. 6. This, too, is said, namely: 'Let no one practice ill-perpetrated deeds, even though in a wilderness when far from publicity, nor in

distress, O Spitaman! because Ohrmazd, the observer of everything, is aware of them; and the rule is that just as any one whatever of the embodied existence thinks, speaks, and practices, so great is his punishment.' 7. And this, too, that the best ceremonial and obeisance are the ceremonial and obeisance of a righteous man. 8. About begging for life and receiving it, there is this, that it is customarily due to two methods: one, through leadership of righteousness, is that through which it is evident that it is owing to virtuousness; and one, through service of righteousness, is that which is not an evidence that it is owing to viciousness. 9. About the case where virtuousness is producing authority over truth, and truth over the tongue, so that thou speakest words through the will of Ohrmazd. 10. And this, too, is said namely: 'I am the propitious spirit who was at first and ever will be, and am not really deceived by anything.' 11. About fire being given by Ohrmazd for shelter and assistance by the protection of mankind; its maintenance and assistance by mankind; and the open-heartedness of the spirit of fire for him who shall perform obeisance to it, and for him who is to perform obeisance to it. 12. The work which is the greatest that exists, and is accomplished in the future existence by the creatures become pure, occurs through fire; and one prays for it for the sake of the requirements which mankind acquired from the sacred beings. 13. This, too, is said, namely: 'Since thou art thus, O Zartosht! most propitiatory, that is, able to perform most for our pleasure, we are more promptly coming than Manushchihar was able to come, when thou beggest of us who are archangels, O Zartosht!' 14. About Ohrmazd's exhibiting the creatures in the future existence to Zartosht. 15. And this, too, namely, the all-brilliance of the earth, the all-brilliance of the cattle, the all-brilliance of the plants, and the all-brilliance of every excellence which is a manifestation of righteousness. 16. About the worshipping of Ohrmazd by worshippers, through

advancing in the religion of Ohrmazd's covenant, which gave the world his righteousness; also the good protectiveness of his rule, and of the greatness therein, is owing to it, and the name of the ruler is Wisdom; likewise his ceremonial — performed while the creations owing to him live, when possessing bodies and possessing life — is a benefit to all the worldly and spiritual existences. 17. And this, too, is said, namely: 'Thou art our own, and also our confederate, O Spitaman! likewise unto us thou comest with the reverence that is good; thine, O Zartosht! are the greatness and completeness in performance, so that they become thy greatness and completeness, that is, they are thine, O Zartosht! and are boundless onwards from the middle, that is, we give thee a reward so enormous that, when thou shouldst stand in the middle of it, thou wouldst not see to its limits, the width of the earth, the length of a river, and the height of the sun.' 18. Zartosht begged of Ohrmazd thus: 'Give unto me him who becomes a disciple of men of the mighty through meditation for the religion, of them who shall produce the actual progress of this my religion of the Mazda-worshippers, and who will also explain the good practices to this one of mine, even the blessings set forth by me in the benedictions they possess. 19. And Ohrmazd spoke thus: 'I will give unto thee him who becomes a disciple of other men of the mighty; they are thy kinsmen and those confederates of theirs, and thine are their companions and their serfs, who produce the progress of this thy religion of the Mazda-worshippers. 20. Mostly thine, O Zartosht! are their worship and their homage; and, through their ceremonial and obeisance, the liberality of him who is worshipped is given to thee, and righteousness for the soul is with thee; also thy life exists owing to us, and likewise thy body, O Zartosht! 21. Forth to thee will I, who am the creator Ohrmazd, come in both existences, as assistance; thou becomest worthy, O Zartosht! through Hordad and Amurdad, both of them, and through the

gratification of me, who am Ohrmazd, by those sayings and deeds which I, who am the most propitious of spirits, proclaimed unto thee.' 22. Zartosht spoke thus: 'They have become applicants on him who is powerful with thee.' 23. And Ohrmazd spoke thus: 'Thou becomest an applicant and powerful in the embodied existence.' 24. Zartosht spoke thus: 'Be thou a gratification to us in the slow progress of life, thou most beneficent of existences! that is, thou shouldst give to us.' 25. And Ohrmazd spoke thus: I will gratify thee, O righteous Zartosht! in that best existence.' 26. Excellence that is perfect is righteousness.

FARGARD 13 1. The thirteenth fargard, Ushtavaiti, is about the great reward of him who, through virtuous procedure, may occasion the benefit of a man and of the religion of righteousness also. 2. This, too, that the maintenance of righteousness is through the practice of it. 3. About the tokens of a righteous man — that is, the evidence of him — and his reverence for duty and good works; also his imperceptible perversion — that is, not a single sin is manifest in him — and he is an accomplisher of the stipulations of Vohuman, good thoughts, good words, and good deeds, and a comprisal of every goodness in the propitiation of the righteous. 4. About [the remainder of summary is unknown]

FARGARD 14 [The beginning of summary is unknown] 1. [Ahura Mazda spoke thus: 'I] produced the dawn and noontide. 2. I fashioned sovereignty and the desired complete mindfulness together, and produced, for more advantageous disclosure, a son for a father; the disclosure that discloses a male and the impregnation of a female, and in that disclosure a son was produced by me for the father, O Zartosht!' 3. So the evil spirit observed, and he called upwards from the abyss thus: 'O beneficent spirit! thou art the creator of all creatures, but I will make all thy creatures

old, O beneficent spirit!’ 4. About the religion becoming progressive in every one, through its renovation of the universe and its future existence, there is this, too, namely: ‘This thy religion of Zartosht is the width of the world, and righteousness is the best of religions; this thy religion of Zartosht is the improvement of the world, which is first supplied by righteousness and complete mindfulness in the reason of those who recite this thy revelation of the Mazda-worshippers, O Zartosht! this thy good religion is the best which it is possible to provide with righteousness for one’s own. 5. Thou shouldst proclaim this to kinsmen and confederates, to priests and him who is most active in the country; as to those who will dispute this thy religion of the Mazda-worshippers, thou shouldst proclaim this over the earth of seven regions, unto that which is the furthest of houses, villages, communities, and provinces: “Do thou openly curse these who are heretical towards me, thou united Mazda-worship of Zartosht, opposed to the demons, which is the ordinance of Ohrmazd!”’ 6. Ohrmazd spoke thus: ‘I will exalt this which is beloved by thee, the religion of the Mazda-worship of Zartosht, opposed to the demons, which is the ordinance of Ohrmazd. 7. If this which is thine had not been further loved by me, the Mazda-worship of Zartosht, that is opposed to the demons and is the ordinance of Ohrmazd would have lapsed into disaster, so that the profession of the religion of the Mazda-worshippers would be destroyed, that is, the religion would not have become progressive, and no one would be after the benefiter. 8. But, owing to that love, O Zartosht! the religion of the Mazda-worshippers becomes progressive even then up to the production of the renovation of the universe, even then until the perpetual life of the existences, even then till the raising up of the dead, and even then up to the full atonement of the spirits.’ 9. About being despised in hell; the wicked are scornful to a wicked one, and to the spirits apart from the wicked; and it is the

creator who, even after saving the others from hell, and the three nights stewing in hell, is to cause the preservation of them also — after those three nights — from that misery, and every one attains to happiness. 10. This, too, that Zartosht inquired of Ohrmazd thus: ‘How have the ignorant demons, O Ohrmazd! ever been good rulers? How do they think of them in the world thus, that their happiness arose from them?’ 11. And Ohrmazd spoke thus: ‘They have been demons, O Zartosht! and evil-ruling; not well-ruling, even for a reward, do they produce the work of righteousness.’ 12. Perfect righteousness is excellence.

FARGARD 15 1. The fifteenth fargard, Ad-fravakhshya, is about the seven perfections of the admonitions of the religion. 2. First, association with the beneficent spirit of the creator, through hearing, learning, and practicing his religion; and this, too, that thereby arises the preservation of the good creation when the destroyer is separated. 3. Second, about separation from the destructive evil spirit, and the contempt which is due to his arrogance and falsehood, the chief of all his vice. 4. Third, governing the temper by good thoughts, good words, and good deeds: and this, that, whoever of you does not so use this liturgy as thought and word, they will not allot him light, they will not allot him the best existence, and he is miserable up to the last. 5. Fourth, about the perfection of the nature of next-of-kin marriage, which is when it is a giving of one’s own and the decision given about it, which is the goodness of one’s own progeny for the manifestation of progeny; also the relationship, sturdiness, effectiveness, advantageousness, ownership, and giving in next-of-kin marriage. 6. Its first accomplishment was by the creator Ohrmazd in the fatherhood of Vohuman who was the first progeny, and from that arising of the practice came the progress of the spiritual and worldly creatures and much connected therewith, such as the arising of splendor from

light, radiance from splendor, and lustrousness from radiance, and the fully progressive diffusion and succession of mankind till the renovation of the universe; also, through spiritual and worldly passing on in the spiritual and worldly existences, Spandarmad's acceptance of the motherly glory was an ennoblement. 7. Fifth, about providing and maintaining the high-priests who are provided with a spiritual lord and possessing priestly instruction the listening of his authorities of every kind to Ohrmazd, and the reward of the beneficent good works of the high-priesthood, are authority for Ohrmazd; and the reward of the good works of the high-priesthood is their relation to the best existence. 8. Sixth, about the praise, obeisance, and ceremonial for the creator Ohrmazd; and this, too, that further conference with Vohuman arises, and wisdom and advantage are taught by him thus: 'Thou shouldst be a supplicant for the immortal progress of the soul, O Zartosht! so that Ohrmazd may be lord of the creatures, and the practice of propitiation by mankind may be that for him, also a proportion of the ordering of obeisance.' 9. About the sovereignty of Ohrmazd — even through the reward given at the bridge of judgment — which is in his good assemblies, those of the restorer of the world, the destroyer of the evil one, and the benefiter. 10. This, too, is said, namely: 'Thou becomest, through complete mindfulness, O Spitaman! a perpetual adopter of this ceremonial of mine.' 11. About Ohrmazd having given power to the creatures, the preparation of the power, and the contempt for the evil spirit and his appliances; Ohrmazd and the creations gave that contempt back to the evil spirit and the primary demons who are those produced by the demons. 12. About the glorification of Zartosht there is this, too, namely: 'Thou art beneficial, thou art high-priest and master, and through thee exists the religion which is propitious; thou art brother and companion of all

the benefiter, and thus thy friend is Vohuman.' 13. Perfect is the excellence of righteousness.

FARGARD 16 1. In the sixteenth fargard, Kamnamaeza., about departure to any land whatever, in renewed search of fortune, there is also this, namely: 'Do not stay away discontentedly from this thy ceremonial and obeisance, O Zartosht! through love of us, when they do not satisfy thee — neither thy own, nor the confederate, nor the companion, nor the serf, nor the wicked tyrant — by whom those who are demons are wont to be worshipped. 2. And where and when thou art far from us, even then do not stand aloof from our affairs; and also when the affairs of the worldly existence shall not stand well for thee, even then thou shouldst reverence us and shouldst pay us homage.' 3. So also this, that the wish of the evil spirit is thus: 'Thou shouldst not reverence and shouldst not pay homage to the archangels [Amahraspands]; and here the people shall possess neither lordship, nor priestly instruction — that is, ruler and high-priest — and their desire is not for perfect righteousness. 4. And this, too, is said, namely: 'Of the contracted spirituality and deficient wealth, owing to the little progress of men who are self-gratifiers, thou art aware, O Zartosht! thou who art no seeker of this — that is, this want of opulence of thine — because thou dost not know it; but I perceive those words of complaint of thine, of which I demand an account from thee.' 5. And this, too, namely: 'Thou art aware of the gratification of desire by us who are archangels, and which we give for the gratification that thou bringest forth; we also give thee the liberty which a friend gives to him who is a friend.' 6. About what occurs in future ages: the experienced who are beneficial through teaching and practicing wisdom, and the thirst of youths is increased by them; by the assistance of complete mindfulness they improve the world of righteousness and produce distress for the fiend; and the advantage due to

virtue extends to them. 7. And this, too, that he who is evilly oppressive has died off through his own deeds. 8. About always opposing villains with as much strength as exists, so that he who is a good ruler, whose high-priest is the bounteous liturgy, may become predominant over Wrath. 9. About the praise of the renovators there is this, too, namely: 'Blessings on good understanding and also on Mihr, whose punishment of sinners they shall inflict for this consideration, that he is intelligent and friendly (mitropan).' 10. And, about adjudication as to a kinsman of any one whatever, there is this, too, namely: 'Through a revival of Rashn, whoever is righteous and also whoever is wicked — that is, every one — is to be kept for judicial investigation.' 11. This, too, namely: 'A kinsman is to be considered as virtuous, by whom his own soul is preserved from wickedness.' 12. And this, too, namely: 'So thy high-priest is he whose own religion is pure.' 13. About the characteristics of the fiend, the broken-down Mani, and the destruction of the wicked who were listening to him, that which came from him who was monarch. 14. And this, too, namely: 'The wicked one, who gives my world to that which the malicious Ahriman has established as supremacy, is he who is a self-wounding demon that is set going for the death of the world of righteousness which he praises. 15. The ceremonial of righteousness is not such as that he praises, O Zartosht! the priestly authority of the worldly settlements that he mentions thus: "In priestly authority and high-priestship I am better and am better suitable;" and not so, O Zartosht! is that excretion he stirs up for mankind; that which he mentions to them becomes a perpetual effusion from him, and they who stirred up the excretion afterwards think it theirs, and that which is a perfect ceremonial of the demons occurs. 16. Through the opposing arrival of Srosh, the righteous, the ruler is in vexation with that person; that ruler who is a protection of these others through good emanation — not through evil

living — and at every time a distresser of the wicked.’ 17. About the peculiarity of attracters to the religion, and the good works of those attracted. 18. About the signs of the last times, which are the millenniums of the sons of Zartosht. 19. This, too, that they cause disturbance unto the sovereignty, and they who are Kays and Karbs, those even who are the most evil-ruling in the country — who by villainous deeds are those who destroy the existence of mankind through statements, and destroy their own souls — also destroy the material world which, confused by them, is more beloved than righteousness; even the sovereignty is a scanty shelter, among the existences, from those whose command is villainous, when they produce that which is vicious and deliver their pupils to that which is their end, to the fiendish abode. 20. And here, too, about the praise of the family of the Fryanaks it speaks thus: ‘Righteousness comes up, O Spitaman! from the descendants and posterity of Turan; when extracted by the Fryanaks it is stated just as though it were by Turan: through the assistance of complete mindfulness they develop the world of righteousness and produce distress for the fiend; they likewise think about it with Good Thought, O Zartosht! and thou shouldst bring forth their gratification from us, who are archangels, by words, that is, do thou demand it.’ 21. This, too, is said, namely: ‘This liberality which is for thee is for us who are archangels; by him who shall provide liberality for thee, it is provided for us.’ 22. About the praise of Vishtasp there is this, too, namely: ‘Kay Vishtasp has propitiated thee, among the existences, by liberal giving; that Vishtasp, whose coming forth to thee in distress is through the reign of Vohuman, has developed the material world of righteousness; thou shouldst think of him, the good companion, O Zartosht the pure friend who is Kay Vishtasp; such is that Kay Vishtasp, the active, who, when he praises the religion, is attracting fellow-dwellers and converts ‘hem, that is, he brings them on to the

religion.’ 23. About attracting the Spitamas to the religion there is this, too, namely: ‘Thou shouldst speak thus to the Spitamas: “Praise righteousness with much homage about it mentally; and a concession is to be discriminated by you, as well as whatever is no concession; even for those deeds of yours righteousness is the reward given unto you that reward which is much given by Ohrmazd.” 24. About the place of the four marvels produced by Ohrmazd in yonder world: there where is the reign of Vohuman, there where is the hospitality of Ohrmazd, there where religion is along with complete mindfulness, and there where are the souls of the liberal. 25. About advice to Zartosht as to speech, made for mankind, which is proportionate — abandoning want of proportion — which is an appropriation of liberality with humility and a wise proportion for good works. 26. This, too, namely: ‘To him who gives himself mentally up to thee in discipleship, thou also shouldst give up the best which thou hast to give of thine own; and thou shouldst give wealth to him who shall give wealth to thee, because so thy soul would be perfect, O righteous Zartosht! when it shall act thus.’ 27. This, too: ‘Thou shouldst select this religion of mine with wisdom and also with thought.’ 28. This, too, that as to him who has to act with the freedom from effort of righteousness and owing to it, for the good works done by him the gift is good. 29. This, too, that whoever seeks by good works, and seeks good works by innocence, obtains freedom from harm; and whoever is liberal to the sacred beings is free from destruction, owing to the liberality of the sacred beings. 30. And this, too, namely: ‘These are the rewards I am aware of, which have been, which still are and which ever will be.’ 31. Perfect excellence is righteousness.

