

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)

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FARGARD 17 1. The seventeenth fargard, Spenta-mainyu, is about this, that Ohrmazd produced the creatures through wisdom, and maintains them in truth. 2. This, too, that the best thing for every one is thought in a high-priest who is the tongue of a spiritual lord; in a high-priest, who has to maintain thought, no appliances of the body are to lie unto the spiritual lord on account of affection for the worldly existence. 3. Also that the spiritual lord is always true; of the tongue — when he (the priest) speaks falsehood with the tongue — are those words which he does not believe through the spiritual lord, and it is owing to this, too, when, of all the body, the tongue first dies. 4. 'I say unto thee, O Spitaman! that thou shouldst speak with the tongue just as thou thinkest with the mind, and thou shouldst accomplish work with both hands in complete mindfulness,' 5. And this, too, that he who shall act thus is sagacious, and he is the father of righteousness through wisdom; and whoever would do that which has happened, thoroughly observes it on account of that which has not happened. 6. Also this,

that in the person of him who shall do that which he understands, and asks again about that which he does not understand, the propitious spirit of wisdom is lodging. 7. About cattle being produced for the assistance of mankind, and the pastures of pleasure for the assistance of cattle. 8. This, too, that the archangels injure the evil demon and wicked people, but they do not injure righteous people and the sage. 9. This, too, is said, namely: 'In scanty opulence do not murmur owing to good works, and thus in great opulence much good work arises.' 10. This, too, that beneficence gives all to the good, and it is no further the villain whom the sacred beings maintain. 11. About the tongue of a true speaker being for the satisfying of disputants, and for declaring who is acquitted or incriminated; and the ordeal that is a demonstrator, to acquit or convict, which he whose tongue is truthful has accepted — and it shall make his statement current — has developed its jurisdiction in the world, and diminished distress. 12. And this, too, is said, that he gives out fire for disputes. so that it may make manifest the acquitted and incriminated, when he in whom are his immense complete mindfulness, and also righteousness, is guardian of the ordeal; and, when many inspect it; that which is the ritual of the ordeal believes them wicked. 13. Perfect is the excellence of righteousness.

FARGARD 18 1. The eighteenth fargard, Yezi, is about the existence of certain and doubtful evidence and indication as to the future existence arising. 2. About the great dignity of the spirit of good works, and that also of the person doing good works through the lodgment of that spirit in him. 3. This, too, that they praise, recount, and practice the religion of Mazda-worship at the time of the renovation of the universe, that of which the demons through deceitfulness, and then also wicked mankind deceived by those who are demons, have said that it does not occur. 4.

About the triumph of the sacred beings over the demons at the end of various periods. 5. First, that which occurs when, on account of the preservation of mankind from hell, they praise the religion of Mazda-worship; and that which occurs when Zartosht the Spitaman, whose guardian spirit is revered, came to the obedient king Kay Vishtasp. 6. Second, when the power and triumph of renewed sovereignty are again connected with the religion, and mankind, on that account, return to the good religion and this occurs on the near approach of Ushedar, son of Zartosht, when the righteous Chitrag-miyan arrives. 7. Third, when mankind contentedly praise the religion of the Mazda-worshippers, and this occurs as Ushedarmah, son of Zartosht, arrives. 8. And fourth, that which occurs when every one shall practice the religion of Mazda-worship with eagerness; at that time arrives the beneficial and triumphant producer of the renovation, Soshyant, son of Zartosht; and this becomes the consummation and supreme triumph of the sacred beings. 9. About inquiring of him who is acquainted with religion and a wise priest concerning the religion, and hearing of it from him; also well understanding it through wisdom. 10. About abstaining from the secret proceedings of a deceitful and seductive apostate. 11. This, too, is said, namely: 'Thou shouldst also not fall into the downcast imprisonment through the teaching they deceive, where they thus mislead thee to the downcast imprisonment which is hell.' 12. About mankind attaining to the wisdom of an angel through the grades of intellect, ability, and religion. 13. This, too, is said, namely: 'It is for that way when mankind cause the disturbance of that which is a vile religion for want of a way, when even this is produced from among the creatures, in which is the opening of a passage for mankind to him, where the evil spirit is dwelling and making thee surrender, and on account of the stupefying Akoman.' 14. This, too, that, through the sovereignty of sagacity, every one at last

arrives at that way. 15. And this, too, that by him, who shall persistently perform good works or sin with fearlessness, it is to be hereupon considered that his performance is mindful, and that the best thing for mankind, after birth, is purification from sin. 16. This, too, that the food and maintenance of the priests depend upon the husbandmen. 17. This, too, that coveted is now the pleasure and strength of mankind due to the cattle of Hordad and Amurdad. 18. About the oppressiveness of Wrath and Envy, and the destruction of both through complete mindfulness and possession of Good Thought. 19. And this is said, namely: 'I made the religion of righteousness a combining desire, and all mankind's own selves are to be forced into that desire; also its involuntary seeking of immortality is the reign of the will of all mankind, and advantage always arises from it.' 20. This, too, that the care of cattle is reverence of Ohrmazd. 21. About the progress of righteousness there is this, too, that that greatness is generated therefrom, and its seekers — who are human beings — have demanded the supreme predominance in the best existence. 22. About the praise of the period of the renovation of the universe there is this, too, that, at that time, those who are doubtful about it are all disclosed to publicity; also the last reward and bridge judgment of the worthy. 23. About the lawfulness of that which occurs through the destruction by Vohuman, who is himself the spiritual lord of the arrangement, there is this, too, that the wicked, at that time, become aware of their own wickedness, when their bodies are dissipated. 24. About the destruction of the good works of the wicked, also that of their own souls, that of their spiritual existences, and that of their material bodies. 25. And this, too, that at the time of the renovation of the universe occurs the approach of the wisdom of our sovereignty to that of the best of mankind, and that glory is put on by it through which the destruction of the bad and the development of the good arise; also the sagacity which exists in Vohuman

extends to those who are its friends. 26. This, too, that there are those who are extenders of the days, and they are beneficial in the country; and their custom, where they have arisen, is an opponent of him who is a wrathful person. 27. And this, too, that they shall thereupon excite a brother and sister with mutual desire, so that they shall form a next-of-kin marriage with unanimity; and before midday they generate a sublime radiance, centered in the face, and trembling passion, and they make the radiance grow up, openly manifest, to an altitude of the height of three spears of the length of three reeds each; and after midday they have learnt expulsion, and shall remove the fiend who was before a destroyer. 28. About those who girdle themselves where they shall perform their proper duty, and are thus all-beneficent for being seen. 29. Perfect is the excellence of righteousness.

FARGARD 19 1. The nineteenth fargard, Ad ma-yava, is about the protection by a protector for the protection of the distressed ones of the renovation of the universe. 2. About the impossibility of convincing those who have not attained to the fundamental reason of belief, before making them comprehensibly reliant upon the existence of the creator, which is the fundamental reason of belief. 3. About the grievous suffering of the religion owing to him who is a wicked judge, whose effusions on the judgment seat are injudicious, malevolent, and enemies of wisdom; also wounding is owing to truth, and his annoyance owing to the truthful, and the evil spirit is lodging in him; likewise the advantage to the religion and great reward of just judges, and the introduction of a desire for leadership in virtuousness 4. About separation from the friendship of a wicked, ill-judging, unintelligent, and idle person, in whom wrath and envy are coiled up. 5. About the good government of securers of their own necks from viciousness, and the bad government of those repeatedly

culpable owing to viciousness. 6. And this, too, that the wicked themselves are wicked to their own and make them fit for hell, even as to those who are precious to them and more beloved than righteousness; and their reign, too, is a scanty protection. 7. About the praise of Zartosht there is this, too, namely: Thy sweetness and mildness are shown to the worldly existences, thy leadership of the religion is through Vohuman, and thou art well conversant with righteousness.' 8. About the praise of Frashostar's ardor in the leadership of good works, in virtuousness, listening to instruction, and truthful speaking, and in pasturing, cultivating the world, achieving benefit, and not giving leadership to villains. 9. About the praise also of the energy and high-priestship of Jamasp. 10. About the protection of the good creations by Vohuman, and that, too, of the souls of righteous by Spandarmad also. 11. About the punishment of the wicked ruler is seizing anything unlawfully in his realm. 12. Also about the grievous punishment of the wicked, evil-thinking, evil-speaking, evil-doing, heretical, evil ruler in hell. 13. About reply of the archangels to Zartosht, as to the reward begged by him, to make him satisfied about it. 14. It is righteousness that is perfect excellence.

FARGARD 20 1. The twentieth fargard, Kad-moi-urva, is about anything whatever being begged as provision for the soul, and as to the speaking of Shahrewar to Zartosht thus: 'Thou shouldst think thus, O Spitaman! that Ohrmazd assists thee.' 2. This, too, is said, that the creatures of Ohrmazd live through Hordad, are immortal through Amurdad, possess complete mindfulness of Ohrmazd through Spandarmad, and possess him as ruler through Shahrewar. 3. About wealth being begged owing to virtuousness there is this, too, that, to him who, owing to virtuousness, begs that which is not allowed to him owing to the oppressiveness of the vile, or on account of some

other opposition, they then give essentially that reward, in the spiritual existence which is greater and better than that wealth. 4. About the cattle suitable for that warrior who possesses virtuous habits and strength, through the assistance of the will of the sacred beings and for the benefit of Iran and the defeat of the diminishing foreign force. 5. About the seizure of mankind for the advancement of the admonition and command of the sacred beings, so far as force is an assistant to them in knowledge due to the sacred beings; and their appropriation of the best existence through the advancement of that admonition and command. 6. About the assistance of the righteous, on the passage to the best existence, by the spirit of the wisdom of sovereignty, liberality, and truth, Ashishwangh and the angel Hom. 7. About the reason of the three steps walked forward by the Zot from the place of the Zot, while uttering the Avesta, after the end of the ritual for the fire, on delivering the offering of holy-water to the water, being the leading up of the archangels, always at the end of an assembly of conference with Zartosht, by three steps from the earth to the sun station, through the places of good thoughts, good words, and good deeds. 8. Advice to Zartosht also as to the nature of the archangels; likewise a reminder to worship on their account after separation from the sight of them. 9. And this, too, is said, that there arises therefrom a conception, by him whose disposition and character are sagacious, also as to the adaptation of his own deeds to that nature of his. 10. And about the good affinity of Zartosht, even for abundance of good works, there is this, too, namely: 'So, for all those deeds which thou hast to accomplish, and which are also accomplished, there is reward for thee through their righteousness, O Zartosht!' 11. And about the advice to Zartosht there is this, too, namely: 'Thou hast to become reverent to them, so that mankind may become reverent to thee.' 12. About considering the time of the days and nights as all for good

accumulation in good works there is this, too, that whoever is diligent and always doing good works, and that whoever shall perform as many good works as is possible for him, is given as much reward as is his desire. 13. It is righteousness that is perfect excellence.

FARGARD 21 1. In the twenty-first fargard, Vohu-khshathrem, it is said by Ohrmazd thus: 'I produced, O Zartosht! the desire for a good ruler;' and this, too, is said, that, when there is a desire for a good ruler suitable for a share of the world, whoever is suitable for a share of the world [is a development of that character also, owing to the share which is given him, and by him who is himself also developing the character, by giving him a share], giving the share is producing a helper, production of a helper is a perfect action, and superiority of action is owing to thought and speech. 2. About the place where the best wealth is the produce of water, earth, and plants; also its best supplication is lamentation for the religion. and the sovereignty is liberality. 3. About favors being begged from the sacred beings, even with words controverting the response of the sacred beings; the favors for the worthy are to be contended for worthily. 4. About the connection of the power of intelligent remembrance and wise discrimination, one with the other. 5. About the attraction of the mercy of the spirit and leadership, together, into the supreme heaven, for observation regarding the good creatures. 6. About the begging and teaching of that intelligence which is with the increase of good works; also the imperceptible acquirement of wealth occurs thereby. 7. This, too, that whoever gives himself up, with humility and reverence, to him who is a high-priest of the true religion, is proficient in the religion; and the benefit produced by him, for him who is good, is the liberality which is provided for the sacred beings. 8. About Ohrmazd having created water, plants, animals, and the law of the primitive religion for the



nourishment, arrangement, and succession of the creatures. 9. About the comfort of the spirit of the liturgy of the religion when he who is a man of credible wisdom and superior disposition utters it. 10. This, too, that the wicked one who does not believe the deception that he teaches to others, which is his through his own spiritual lord, yet, when he teaches multitudes, is convinced by it, attains — as the end of that teaching — eminence for bare-faced deceit, public falsehood, and disjointed belief. 11. And about mankind being bodily prepared also for the future existence by fire and melted ore; in the worldly existence the acquitted and incriminated, as regards the law, have become thereby manifest, and, in the future existence, the torment of the wicked and the gratification of the righteous. 12. About Vohuman and Ardwhisht being invoked for assistance also in danger from the wicked, and about appropriating the best existence through righteousness alone. 13. And this, too, that a happy coming of men to the supreme heaven exists for the righteous, but no coming of any one from the wicked. 14. About the enmity of the Kay sodomite Akht, the heretic of the dark existence, to Zartosht; and the causing of disturbance, by him and the wicked of similar kinds to him, among those who follow Zartosht is extreme, and the primeval hellish existence is for them. 15. About the closing of the abode of the Kay and Karb from virtuousness; and this, too, that they do not develop the worldly existences, nor attend to the spirit, but they contract the world and dissipate the spirit. 16. About the worthiness of the sovereignty of Kay Vishtasp, on account of great ability and activity, apart even from superintending. 17. About the praise of Frashostar for his having given Hvov in marriage to Zartosht, the praise of Hvov for her complete reverence of Zartosht, and admonition to Zartosht as to making Hvov privileged for the post of house-mistress. 18. About the praise of Jamasp for begging fortune and for wisdom in

appropriating the excellence of the primitive righteousness; also his affection for the sovereignty and for the recitation of revelation, in which there is assistance of Zartosht through command of Vohuman. 19. About the praise of Maidok-mah for his accepting and exercising — and on account of his exercising — the upholding and propagation of the religion; also the yelling, united assault, evil food, and other affliction owing to the wicked in the earlier half of the night, which is that which Zartosht had, for a like reason, to bear; and the reciting of the law of Ohrmazd, for the joy of the sacred beings, and his appropriation of the best existence. 20. About the abounding of Zartosht in complete mindfulness of the origin of learning, and its development by him; both the object and the advantage of knowledge — which is the reigning of Vohuman in the body — being the means of developing the world in righteousness. 21. About the perfection of the ceremonial and obeisance of Zartosht, and the superiority of his recompense; also advice to him as to worshipping Ohrmazd preeminently, and the primeval angels by their own names according to their greatness. 22. It is the excellence of righteousness that is perfect.

FARGARD 22 1. The twenty-second fargard, Vahistoishti is about the perfection of the prayers of the good religion, and information thereon. 2. About the glory of a family of some houses that has come to the Spitamas, even before the coming of Zartosht; the knowledge and habit of organization and priestly authority of those arising from that family; the existence therein of houses, villages, communities, and districts; its attracting and exalting mankind, from vice to virtue, by propriety of words and actions; and it convinces those of the world even till the arrival of the good religion. 3. And this, too, that the existence of Kay Vishtasp — that desire of Zartosht — and of Frashostar of the Hvovas, is owing to it. 4. About the

praise of Pouruchast, daughter of Zartosht, for loving the good religion with wisdom and acting by the advice of the religion, having given herself contentedly in womanly service to Zartosht; her complete accomplishment of duty and reverence for bin,, and, after Zartosht, her also performing womanly service and reverence for Jamasp; likewise her great reward from Ohrmazd for religiousness and self-devotion to the sacred beings. 5. About the praise of Hutos for the arising of the progress of the Mazda-worshipping religion through her, by the growth of righteousness and smiting of the primeval fiend; also the good works and advantage which have arisen in the world from her great possessions, and her equal praise and grand position here and in yonder world. 6. About the characteristics of those who are preparing the end of time and arranging its period there is this, too, namely: They are a manifestation of those, O Spitaman Zartosht! who shall cause this renovation in the existences; they are observant, little afflictive in tormenting, and fully mindful, so that, when milk reaches them, they thoroughly digest it; they have no fear and accouterments, nor yet do they mention false and irreverent statements concerning those who are righteous through imploring righteousness.' 7. About the characteristics of those disturbing the end of time and opposing its period there is this, too, namely: 'They are a manifestation of those, O Spitaman Zartosht! who are destroying the existences; they are swiftly remedied, that is, they become very quickly devoured and are in the torment of the vicious and grievous abode; they are not fully mindful, so that it is not possible for them to digest milk, their fear is inevitable, and they mention even false and irreverent statements concerning those who are righteous through imploring righteousness. 8. About the craving for the fiend, the assistance of the fiend, and the gratification of the fiend by him who is an apostle of the demons, and his rendering the creatures of Ohrmazd

helpless even through the want of progress which they lament; also the confusion owing to his speaking deceitfully in the world, and the connection with him of an awful and swift death, and the most grievous and hellish punishment. 9. About that wicked follower and assistant of theirs in defeating righteousness, and also in destroying the greater religiousness of the world and making the soul wicked in the end. 10. About the occurrence of the dissipation of the glory of him who is a well-ruling man, and the pacification of the creatures of the world by the sacred beings, it says this, too, namely: 'The persuader to evil and the organizer of distress — where they shall make pain and distress current in the world — are the weakener and corrupter for the righteous; it is the ruler that is righteous who smites them and opposes them — that is, restrains them from sin — and causes hatred for them through his will; that, O Ohrmazd! is this dominion of thine by which you give benefits to him who is justly living and poor.' 11. It is perfect excellence that is righteousness.

FARGARD 23 1. The twenty-third fargard, Airyaman, is the Airyaman supplication: 'That is the greatest, I tell thee, O Spitaman! of the pure sayings of every kind, in so much Avesta lore, this is the best, because it is given forth by him who is a very eminent producer of sayings of every kind. 2. Which Airyaman supplication they should recite who are beneficial, and the benefiter, through the recital of it aloud, O Spitaman, becomes predominant. 3. The evil spirit who is heretical, O Zartosht! with his own creatures, O Spitaman! becomes buried in the earth; the evil spirit is among those buried in the earth — who are the demons — where their bodily form is completely shattered. 4. And up the dead are arrayed by it; through its assistance they give life back unto the body, and the embodied life they then possess is such that they do not die.' 5. It is perfect is the excellence of righteousness; it is perfect excellence that is righteousness.

### Nask 3. Bag (Gathic / divine) [VAIRYO]

FARGARD 1 1. Propitiation for the creator Ohrmazd and all angels. 2. The first of the twenty-two fargards of the Bag is the Ahunwar of the Bagan, about the production by Ohrmazd, before every creation apart from the archangel, and on the solicitation of the archangel, of the form of words which is the innermost and most comprehensive encompassment and best-congregated embodiment of the intelligent omniscience of the religion. 3. The divisions of this germ of germs, and the origin of the other primitive sayings of the good religion, are the divisibility of the portions of the Ahunwar. 4. The Ahu of the Ahu-vairyo of the Ahunwar is the first creature which, as regards the first, is specially that creature which is really derived from the creator Ohrmazd, and its adaptation is owing to mankind. 5. The thought that exists with the first is with the word that is Vairyo, his 'will,' which is in the second created existence, which, as regards the first, is specially the primitive secondary state of those who are specially characterized by it, who exist as it were with that character, and have become, in that way, in association with the second creature. 6. The conjunction of the first creature — whose origin, which is the liturgy, is a existence whose origin had occurred-is the source for the saying; and the distribution of the portions thereof is the whole saying of a liturgical kind; also its name is Yatha-ahu-vairyo, the spirit through which it is set going is the lore of the religion, needful among the creatures, the creations arose through wisdom for that purpose, and they, too, were produced on the solicitation of the archangel; besides this, that archangels are wise in speaking, and through wisdom are they archangels. 7. And this, too, about the same words, that the statement is the best-worded which is spoken, or to be spoken; and the obscurity is not about the sound of the word-elements, but about the manifold nature

of the actual meaning, which is the character of the statement, in the words of the epitome. 8. This, too, that mankind guard the soul from hell by learning, reciting, and practicing it, and the body from death by likewise perpetually persevering therein. 9. This, too, that, as to the first apportionment of the Ahunwar, whose name is the Bagan Ahunwar, when, thoroughly accomplishing it unanxiously, one chants it in a ceremonial, the good work is as when one chants a hundred authorities of the Gathas, thoroughly accomplishing them unanxiously; and when, accomplishing it anxiously, one chants it, such a ceremonial amounts to as much as ten with any other authority. 10. This, too, that, through the same apportionment, while one solemnizes the summing up of the first completion, which is the Stud-yasn, as it becomes the rite of one newly initiated, on that day they make the soul of the solemnizer pass three times into the supreme heaven. 11. About the grievous sinfulness of imperfectly accomplishing the Bagan Ahunwar. 12. This, too, that it is made by him in subjection to Ohrmazd, as the first creature made, who gives the body in service to him who is the ruler, and in discipleship to him who is the high-priest of the religion; for this reason, because they are suitable for lordship and mastership in the worldly existence. 13. He who is the highest lord and master is the creator Ohrmazd, and, owing to the same reason, when it made their subjection that to the creator Ohrmazd, he has made it as the first creature made. 14. This, too, that it is taught by it to keep the body in the service of the king of kings, whose origin Ohrmazd keeps in his possession; for this reason, because, when his origin is kept in the possession of Ohrmazd, Ohrmazd is over his own if a good ruler is made; him who is thus prepared, when also the worldly existence is necessary for Ohrmazd, he maintains as ruler when the creation is instructed. 15. This, too, that the reward of Vohuman is appropriated by him who indicates anything which is virtuous, who also

utters virtuous recitation, and who likewise teaches perfect abstinence from sin to mankind. 16. For this reason, because the indication of anything virtuous, the utterance of recitation wisely, and abstinence from sin are, as it were, a lodgment materially in good people owing spiritually to the archangels, Vohuman being more particularly the instigator therein; and, owing to the same reason, he in whom there is a like proficiency is of like good works with Vohuman, and adapted to the good works arises the like reward. 17. This, too, that the dominion is given to Ohrmazd by him who may perform those works, manifest from the phrase Tad Mazda tava khshathrem, &c. and its meaning, which is this: 'That, O Ohrmazd! is this dominion of thine, by which benefits are given to him who is justly living and poor.' 18. Which is a deliverance this reason, because Ohrmazd created no dominion for the more particular preservation of the poor and the creatures of the worldly existence from the destroyer; but, for the purpose of control over the dominion of him whose strength of rule is the cause of preservation for the poor — which is continually the wish of Ohrmazd — the dominion is given to Ohrmazd. 19. And this, too, that, through preservation from the adversary, he has assisted his poor who have preserved friendship for the Spitaman; the adversity of the creatures is the advancement of religion, by supporting the religion; and a friend of the Spitaman becomes an assistant of the supporters of religion. 20. About the entrance of the destroyer of the creatures from without, and the helplessness of the beneficent spirit thereto. 21. About the girding on of this saying of the religion of Ohrmazd by the three degrees, which are good thoughts, good words, and good deeds; by the four classes, which are priesthood, warriorship, husbandry, and artisanship; and by the five chieftainships, which are house-rule, village-rule, tribe-rule, province-rule, and the supreme Zartoshtship [Zarathushtrotema]; and the one summing up which is the

liberality of the good ruler. 22. Righteousness is perfect excellence.

FARGARD 2 1. The second fargard is the Ashem of the Bagan; it is by that perfect excellence is produced for everyone who produces for anyone else that which is suitable for him; for this reason, because, for the sake of perfect production, there is much unprofitable production, but profitable production is suitably producing. 2. This, too, that the reward of every good work is given by it to mankind, which keeps mankind in diligence when it instructs; because, as the business of all good works is that which instructs and keeps mankind in diligence. the reward of good works which mankind can appropriate by diligence is appropriated by it. 3. And this, too, that advancement is given by it to every good work. 4. He who is understanding good works, and yet a suppliant, has thereby made the learned foolish; whoever possesses authority through virtuousness is more particularly for rewarding the doers of good works; whoever, too, can make true decision and adjudication is more particularly for causing the bridge judgment of a criminal, and for thrusting him aside owing to the exhaustion of his good works; and whoever, too, can exercise mediation and wisdom is more particularly for the good government of the world. 5. Of righteousness the excellence is perfect.

FARGARD 3 1. The third fargard is the Yenhe-hatam: there is here taught by it the worship of Ohrmazd, which is the law of Ohrmazd, that is, its law is virtuous. 2. This, too, that the worship of Ohrmazd is occasioned by it, which is the asking for life for beings by mankind. 3. And this, too, that the ritual of the males and females of the righteous occurs through it, which is the obeisance for the archangels. 4. And the atonement for crimes, because it is a gratification, is all for Ohrmazd personally therefrom; and in connection



therewith it amounts to a gratification for Ohrmazd. 5. Here one mentions three particulars which are in one's worship of Ohrmazd of every description. 6. One is when the design of the person is virtuous, because it is restrained by some virtuousness of thought; this is that which amounts to worship and obeisance for Ohrmazd personally. 7. One is when it teaches an asking for life for mankind, and its ordinance is the protection, nourishment, and other assistance and gratification of mankind; a friend of the primitive worldly creation of mankind produced it, and it comes into connection with the bridge judgment of mankind, for the worship and gratification of Ohrmazd. 8. And one is when one would celebrate the obeisance for the archangels, which is for the sake of strengthening the archangels, each separately, in their control of the business of preparing and managing the world; because it is declared by revelation that to worship is this, that the ceremonial may reach this bridge in company with one, for the worship and gratification of Ohrmazd; the archangel who is to be strengthened by the ceremonial is one, and mankind are developed by the strength of the archangel. 9. Of righteousness perfect is the excellence.

FARGARD 4 1. Propitiation for the creator Ohrmazd, and a scornful dole for the evil spirit. 2. The fourth fargard is the Yanim-mano of the Bag, about the praise of Zartosht, that is, his jurisdiction, invocation of blessing and speaking in reply were such as are declared by the sacred text. 3. This, too, that that jurisdiction of his arose before the blessing, that is, this one decision is made by him about his own, that his own person is first made deserving by him through virtue, and then virtue is prayed for by him. 4. This, too, that he has attributed the source and result to Ohrmazd, who gives joy to Ohrmazd; for the source and result of various advantages and various joys are desirable for joy itself, as joy is the acme of every happiness of him whose

joy has made an offering to Ohrmazd, because his decision is this, that by him whose joy arises from that thing which is the will of Ohrmazd, its source and result are attributed to Ohrmazd. 5. This, too, that the good work, which is a gratification by lawful gratifiers, becomes appropriated by him who shall perform that which is truly reverent; even for this reason, because he who is a lawful gratifier of others, through true reverence, has intended to gratify through the practice of his reverence, and, when thus the gratifier of those persons, the good work of gratification by lawful gratifiers becomes appropriated. 6. This, too, that the wisdom of Vohuman is advanced by him who utters a discourse through Vohuman; for this reason, because the wisdom of Vohuman and its advancement are mostly through discourse. 7. This, too, that the plentifulness and satisfaction of cattle are taught by him who properly maintains the cattle which are in his possession; even for this reason, owing to the multitudes thus belonging to him who properly maintains the cattle which are in his possession, he gains his profit and measure therefrom, and others, who see that gain, are instructed, even as much as he, about the proper maintenance of cattle for their own profit and pleasure. 8. This, too, that benefit being given for the benefit of the worthy man is taught by him who keeps the benefit that is his as the property of the sacred beings; even for this reason, because he gives the benefit that is his unto the worthy man for the purpose of keeping it for the advantage of the sacred beings, and others are instructed about it. 9. This, too, that prosperity being given, in both existences, to him who is generous and worthy is taught by him who gives benefit to a worthy man possessing body and life; even for this reason, because a worldly existence and a spiritual one are both his, also his worldly existence is in this existence, and the spiritual one in that existence wherefrom satisfaction for the giving of benefit arrives. 10. This, too, that by him who shall cause reverence of the

good, even this is taught, that the sacred beings gratify him who is practicing their will; even for this reason, because good for him, by whom the reverence is practiced, becomes the reply of satisfaction, and the throne of the sacred beings is certain. 11. This, too, that he who was at first has taught even this to mankind, that supplicants for the favor of the sacred beings gratify the sacred beings by being contented; even for this reason, because the welcome of a sacred being, supplied by command from the religion, is a virtuousness in the world distinct from that, and the production of a course of generosity, from the sacred beings to mankind, arises really through the contentment of the favored; and mankind thereby become freer from doubt, and believe more in the sacred beings. 12. This, too, that his soul is delivered, or will be delivered, into the supreme heaven, who has given something to him who praises the sacred beings and the good; even for this reason, because even through liberality as to wealth, and the production of a way to the supreme heaven, it is manifest that anything given to the praisers of the sacred beings and the good is a greater liberality. 13. This, too, that the reverence of those needing reverence is occasioned by him who teaches the sacred word to the good; even for this reason, because he who is a good teacher of revelation can bring it into use for the reverence, advantage, and joy of the sacred beings and the good. 14. This, too, that acquaintance with the religion of Ohrmazd is disposed to his own by him who loves Vohuman even for this reason, because true knowledge arises from the discrimination of pure wisdom, and the pure attainment of the most discriminative spiritual lord to the mind, through the purity that constitutes the way within the mind of a spiritual lord, the purity which becomes that way through the lodgment of Vohuman there. 15. This, too, that righteousness is taught by him who keeps his mind connected with righteousness; even for this reason,

because his mind attains to an effort for authority, and, ridden by the effort, attains to its acquisition. 16. This, too, that by him who gives commands about the progress of the concerns of Ohrmazd, this is also taught to mankind, namely, when one sees the throne of Ohrmazd; even for this reason, because it is possible to see that throne through the complete progress of the will of Ohrmazd in the world; and whoever gives commands about the progress of the concerns of Ohrmazd, the will of Ohrmazd is necessary in him, the progressive share of those concerns for the people of the world being shown, which is seen even through that foundation of completeness that becomes the throne of Ohrmazd for mankind. 17. This, too, that by him who welcomes Ohrmazd in himself, matters only known by even a high-priest are then taught to mankind; even for this reason, because instruction and knowledge are mostly those through a high-priest, and by him who welcomes Ohrmazd in himself, a spiritual lord is then prayed for, who becomes glorious and praised for that which is to be taught, and mankind are taught by him. 18. This, too, that by any one good, who is a servant and pleaser of a good ruler, a good person may be brought forward, to him. who is the ruler, for benefit; even for this reason, because a good man associates other good people with him in the benefit that happens to him, and his character, temper, and disposition are thus due to that; but when bringing himself forward to rulers, through reverence and gratification of the rulers, other good people may also be brought forward by him for that benefit. 19. This, too, that by him who shall virtuously make an accumulation, the way of prosperity from the sacred beings is disclosed to his own; even for this reason, because virtuous accumulation is provided through unnumbered (apenavado) grants of a decider, and, when it is so, he becomes the treasurer of the sacred beings. 20. This, too, that by him who produces advantage for the archangels, the gift of him who is

suitable for the sovereignty of the immature world is solicited; even for this reason, because the advantage which is produced for the archangels being for the sake of his own, the advantage of the immature creation solicited — the supreme advantage of the primitive good creations — becomes a virtuous ruler. 21. This, too, that by him who is a praiser of an archangel, the good religion is praised; even for this reason, because the good religion is praise of the archangels, and the praise of the archangels is the good religion. 22. This, too, that the religion of the sacred beings is made progressive by him who shall make an offering to the sacred beings; even for this reason, because making an offering to the sacred beings strengthens the up-holders of religion, and the progress of religion occurs through upholders of religion. 23. This, too, that by him who shall make mankind quite zealous for doing good works, the reward of the good works is also made liberal for mankind; even for this reason, because the producer of the origin is also the producer of the result. 24. This, too, that above the multitude is the praise of the man who is assisting those of virtuous will, who is also the nourishment of the creatures through virtuousness, and whose accumulation is also owing to virtuousness; even for this reason, because whoever is assisting those of virtuous will is an increaser of virtuousness in the world, whoever is the nourishment of the creatures through virtuousness is a producer of the paternity of creatures, and he whose accumulation is owing to virtuousness becomes an improver of the world. 25. This, too, that by him who assists him who is ignorant, is given and taught to supplicants that which is suitable for them. 26. To assist him who is ignorant is this, such as forming the province, district, domain, and family; maintaining the abode and house of a follower of Vishtasp, the fortress and stronghold, and the homestead of the agricultural peasant; repairing a rugged road; building bridges over rivers; managing a river, aqueduct, or brook; populating desolate

places; and doing other things, owing to which any retention of the comfort and advantage of mankind in the world occurs. 27. And by him who shall do these things, the assistance even of him who is born afterwards, the making of that which is a very advantageous thing suitable for mankind, and also the doing of this for others, are taught. 28. This, too, that it is revealed of the spiritual existence that that which is wisdom is for Ohrmazd, for him who is wisdom — that is, it teaches that acquired wisdom is for him whose innate wisdom is good — even for this reason, because the spirit, this that has come into his possession, which is acquired wisdom, is given by it to the progeny of Ohrmazd, which is innate wisdom, to increase it; and Ohrmazd is gratified thereby. 29. Of a summary about the continuance that was, the progress of the material existence, and the continuance that will be, there is also this: about the continuance that was, which is the beginning, there are the essential thought and beneficent production of the good and evil material existence of its good goodness, and that of its evil vileness; about the progress of the material existence, which is intermediate, there are the dutiful doing of good works, righteousness, and having reward, the committal of crime, wickedness, and having the bridge penalty; and about the continuance that will be, which is the last, there are the government, with wisdom, of that supremely good one who is the origin of all the multitudinous creatures, the triumph of goodness over vileness, the admissibility of the good, the inadmissibility of the bad, and the purity of the restoration of the good creatures. 30. Of righteousness perfect is the excellence.

FARGARD 5 1. The fifth fargard, Khshmaibya, is about this, that complaint is made by Goshorun that there did not exist anyone who properly keeps the cattle that are in his possession; even for this reason, because cattle are

increased by such, and others, through design and a desire for that increase, act by his example and keep cattle properly; but the complaint of Goshorun is that he does not exist. 2. This, too, that by him who gives orders about the advancement of the concerns of the sacred beings, the care of cattle is produced, and his soul attains to the sacred beings; even for this reason, because the care of cattle is a principal thing in the advancement of the concerns of the sacred beings, and also for the preservation of the soul. 3. This, too, that by him who keeps cattle with a controller who is a cattle-master, even a friend of him who is the creator of cattle is taught to the cattle — the cattle-master and he who is wise in the nourishment, protection, and multiplication of cattle — even for this reason, because when his cattle are kept with a controller who is a nourisher, protector, and multiplier of cattle, the friendship of a nourisher for the nourished, of a protector for the protected, and of a multiplier for the multipliable is also exhibited by him; and the design of the creator for the creation, through affection, is that of a nourisher for the nourished, of a protector for the protected, and of a multiplier for the multipliable. 4. This, too, that by him who maintains an animal with propriety, it is presented to the sacred beings; even for this reason, because when it is maintained by him with propriety, the will of the sacred beings drives him on, and when the will of the sacred beings drives him on, it is presented by him to the sacred beings. 5. This, too, that when one shall admit the male of animals at the proper time, the mastery of the animal is also taught by him; even for this reason, because the admission of the male of the animals is the essential business in the multiplication of cattle, and he who is a multiplier has also taught the mastery of the animals. 6. This, too, that by him who does not slaughter an animal until it attains to full growth, the formation of a store for cattle is also taught; even for this reason, because, from the

increasing cattle produced, the profit of mankind arises, and on account of the liking of mankind for profit, they persevere more fully in cultivating cattle, and provide a store for them. 7. This, too, that it is he who is the more powerful of beings — that is, strength is what is more in use by him — whose proceeding is for him who is his own, so that he supplies that which it is necessary to supply; even for this reason, because needful bountifulness to one's own needy ones arises through lawful thoughts, lawful thoughts are provided by expelling greed, lust, wrath, disgrace, envy, and other fiends from the body, and a man expelling a fiend from his body becomes of efficient strength. 8. This, too, that he is a very powerful person, for invocation, supplication: and attaining to good works, who possesses wealth for the high-priest of the priests, who shall also procure decisions and judgment always justly, and who likewise becomes humble and reverent to the good; even for this reason, because the wealth of multitudes of mankind is for maintaining the desires and pleasure of the body, for procuring decisions and judgment whereto their wishes tend, and for others becoming humble and reverent to them even when their design is vicious; but he who possesses wealth for invocation and connection with the wisdom of the religion, through the high-priest of the religion, and shall procure just decisions and judgment, and becomes humble and reverent to the good, is a putter away of that design and one who, through the putting away of that design, becomes a capable and very powerful person. 9. This, too, that everyone is made to persevere at his proper duty, as to any excellent thing, by him who holds the reward of the diligent, as the sacred beings are proceeding with a pure needy one; for this reason, because the toiling of the body of a person at his proper duty is induced by a desire of reward. 10. This, too, that by him whose mouth and its appliances are for virtue, the possession of Vohuman is then explained, through this



mode, because the maintenance of the mouth and its appliances as virtuous becomes so, when, through protection and assistance of the good, and defeat and smiting of the vile, the reformation of the world occurs; and this, too, is so, when there is an existence of preparation. of the friend of the good and the enemy of the vile, and of friendship of the good and enmity of the vile, through understanding good and evil; and the understanding of good and evil is through possession of Vohuman, and that possession of Vohuman becomes also an explainer of Vohuman. 11. This, too, that by him who gives commands about the progress of the concerns of the sacred beings, his own knowledge of every kind is also developed; even for this reason, because the command being necessary for the personal duty of the good, they also develop the knowledge of every kind for which that commanding of duty and its auspiciousness are suitable. 12. This, too, that by him who teaches the good, the good work is then appropriated which is also an assistance of Zartosht through speaking of the religion; even for this reason, because, on account of those of the religion of Zartosht who really constitute the renovation of the universe, the speaking connected with Zartosht — through the teaching of the good and teachers not of the same religion — and the assistance through speaking of the religion become the good work appropriated. 13. This, too, that by him who gives anything to that person who praises the sacred beings and the good, a throne is appropriated in yonder world even on the mention of it. 14. This, too, that by him who is teaching that which is for the propitious, the damage that is owing to want of resources in religion is shut out of the world; even for this reason, because, owing to that, he increases the resources of religion of every kind and the advantage therefrom, in the world. 15. This, too, that by him who is bringing him who is righteous forth to the rulers, for beneficence, the utmost assistance is then afforded; even

for this reason, because an expectation of the utmost beneficence is further attached by him to the place of obtainment. 16. This, too, that by him who gives himself in service unto him who is the supreme king of kings, the way of good thinking, of the assistance of pleasure, and of the production of sovereignty by Ohrmazd is disclosed to his own; even for this reason, because the original reason of virtue is the worthiness of mankind owing to the creator and their service unto the creator, and, therefore, as he who is a well-ruling monarch is a creator in the worldly existence, and a recompensing leader of the creatures who steadfastly give themselves in service to him, it is then given by him to the creator also; and I teach, besides, that the origin of the virtue of worthiness, which is attached by the creator to his own, is the way that is stated above, and other virtue is also disclosed to his own thereby. 17. Righteousness is excellence that is perfect.

FARGARD 6 1. The sixth fargard, Ad-ta-vakhshya, is this, that by him who is a wise upholder of the dignity of a priest's leadership, the priestly assembly wanted for performing religious rites is enlarged; for this reason, because the nature of the person, whose resources are bounty for the needy, eagerly becomes a causer of exertion for the teaching of accomplishments. 2. This, too, that by him whose habits are virtuous the glorification of Ohrmazd is accomplished and taught; even on this account, for the sake of whatever advantage and pleasure are due to virtue, they, indeed, whose habits are virtuous, glorify him, moreover, who is the creator of those virtuous habits, who is Ohrmazd himself. 3. This, too, that by him who speaks virtuous words the performance even of the worship of Vohuman is also taught; even on this account, because of the comeliness and desirableness of virtue, the good make it an example and speak virtuous words, and virtuous speaking is the worship of Vohuman. 4. This, too, that the

ceremonial which he whose way is virtuous shall accomplish becomes greater thereby; even for this reason, because the sacred beings come more particularly to the ceremonial of those of pure dispositions and virtuous ways, and accept it. 5. This, too, that he who is a producer of benefit for promoters of good works becomes an extender of the teaching of religion; even for this reason, because from producing benefit for promoters of good works arises an increase of good works, from an increase of good works arises further progress of the will of the sacred beings, from further progress of the will of the sacred beings arises more progress of the good religion, and from more progress of the good religion arises an extension of the teaching of the good religion in the world. 6. This, too, that by him who possesses authority through virtue, discrimination as to the regulation of duties is taught to mankind; even for this reason, because the possessor of authority through virtue is a man who becomes a decider and ruler, and mankind learn and practice to exercise the disposition, habits, and custom of rulers. 7. This, too, that he who is a giver of the needful to his own needy ones has given himself to Zartosht; even for this reason, because the needful being given to one's own needy ones is the existence of true liberality, which is a compendium of the religion of Zartosht; by him who is thereby ennobled the religion of Zartosht is then put on, and whoever has put on the religion of Zartosht [has given himself to Zartosht. 8. This, too, that by him who] gives the leadership [to him who is suitable for the leadership] even the wisdom of that man is increased; for this reason, because even the wisdom of the suitable, through which they accomplish that leadership, when the leadership comes to them, grows further with the glory of that duty. 9. This, too, that he who has to select the better of two ways, which are good and bad, is assisted to do so by the benefiter's ordeal of fire and ore; even for this reason, because that is discrimination by

the eye of wisdom, which is the way of good intention, and the benefiterers are decisive declarers of acquittal and incrimination through fire and metal, the two good discriminators; and when the business is of a different kind, even then both are associates in discriminating, and are powerful connections of one another. 10. This, too, that he who shall do that thing from which advantage of the sacred beings arise is empowered to discriminate truly that which is sagacious in thought, word, and deed; even for this reason, because from doing anything for the advantage of the sacred beings arises the reign of the will of the sacred beings in the world, from the reign of the will of the sacred beings in the world arises the freedom from danger of the temporal existence of the world, and the freedom from danger of the temporal existence of the world contributes also to the power of him who is sagacious in discriminating truly as to thought, word, and deed. 11. This, too, that by him who thinks of the affairs of Ohrmazd the eternity of Ohrmazd and also the consideration of his own eternity by Ohrmazd are thought of; even on this account, because mankind mind and serve Ohrmazd for the sake of even the hope of eternal benefit from him; and they who think of him, through the eternal benefit due to him, are themselves increasing that benefit which is eternal, and it is thought eternal by him that thinks of that eternal thing his own eternity. 12. This, too, that he who restrains a person from reverence of the demons, has diverted him from making the world sickly; even for this reason, because whoever has restrained a person from reverence of the demons, has diverted a demon from making the world anarchical and from making the world sickly. 13. This, too, that by him who shall practice liberality benefit for the sun is caused, and by him who shall cause benefit for the sun benefit is caused also for the nature of the body of mankind; even for this reason, because it is declared that the sun has progressed through the radiance and glory of the liberal,

and the nature of the body of mankind is preserved by the sun. 14. This, too, that by him whose desire is for anything virtuous, and who possesses authority through virtue, mankind are controlled to persist in virtue for receiving a reward; even for this reason, because he whose desire is virtuous seeks happiness for everyone — a preeminent desire for the happiness of human existence being the desire of mankind for virtue — and by him who requires that, and strives for it fully, so far as possible for him, anyone whatever is brought to persist in virtue and to constrain the spirit for reward; and by him who possesses authority through virtue the continuance of mankind in authority and their persistence and instruction in virtue are attached to good works and are brought to reward. 15. This, too, that by him who possesses happiness through appropriation of the sacred beings mankind are attached to the sacred beings for receiving a reward; even for this reason, because, on account of the possession of happiness through appropriation of the sacred beings, he possesses it through the assistance and gratification of the good, and mankind shall therefore make him an example; it also becomes a good work for them, and they adhere to the sacred beings for receiving a reward. 16. This, too, that by him who produces the benediction of him that is a conductor of investigation and a righteous judge, and who shall also occasion the reverence of the good, the teaching of the advantage of the righteous is likewise performed; even for this reason, because the essentials of the advantage of the world are two — one owing to justice, and one owing to generosity — and it is declared that the advantage of him who possesses the blessings of the judges is owing to the justice of the judges, and the advantage of him who is reverent to the good is owing to the generosity of the good in developing the world, and the righteous teach about it. 17. Righteousness is perfect excellence.

FARGARD 7 1. The seventh fargard, Ta-ve-urvata, is that by him who possesses advantage through virtue, the world of righteousness is freed from destruction; even for this reason, because the possession of advantage through virtue arises through the non-participation of the demons and the vile therein, and the participation of the sacred beings and the good; and, when one shall act so, the advantage of spiritual origin becomes more powerful through guarding the advantage from the destroyers. 2. This, too, that, by him who welcomes Ohrmazd in his person, apostates are likewise forced to make the religion of Ohrmazd progressive; even for this reason, because owing to the apostasy of apostates being a religion produced by Ahriman, they are only able to make the religion progressive through the appellation of Ohrmazd; apostasy and priesthood, and the apostates and priests, are fraternal opponents, and whenever the priesthood and multitudes of the priesthood are triumphant, multitudes of the apostates of apostasy perish, and when the multitudes of the apostates of apostasy are bold, the priests of the priesthood are weak; and the priests are superior in power and success when their priesthood is properly limited, and their properly limited priesthood, too — which can arise through mankind — consists in the welcome precedence of Ohrmazd. 3. About the completeness of the priesthood in that quality now, when the priests of the multitude are the habitation of Ohrmazd, and the power of the priests of the priesthood has increased, the valor of the apostates of apostasy is smitten, and the apostates are defeated by the abundant splendor of the priests, also their power as regards making the religion of Ahriman progressive through the appellation of Ohrmazd is fettered, and they keep apostasy concealed. 4. And then also they, with the appellation of priests, truly speak and teach the religion of Ohrmazd, and make it progressive, just as it is solemnized and made easy by them, even though the will of the sacred

beings be unheard and undesired through apostasy. 5. This, too, that he proclaims the miraculousness of Ohrmazd, who shall appoint for ordeal that which is certainly a doubt; even for this reason, because, through accomplishing an ordeal, that which is doubtful is forcibly rendered visible to the eyes, as certain clearness, through the power of the spirit, which is itself a miracle of Ohrmazd. 6. This, too, that by him who shall make a public decision thereon, as to the acquitted and convicted, gratification is afforded to him whose maintenance of the dispute is righteous; even for this reason, because the needful is delivered by him to its own requirer who thereby becomes even renowned. 7. This, too, that even the rite of ordeal [is produced] by him [who is an advantage to the righteous; for this reason, because the rite of ordeal is for the advancement of the ordeal, and the religious ordeal] proceeds through sovereignty; these righteous are those of the good religion, and their advantage is that belonging to the multitude, which is the sovereignty now, and everyone who is given for that advantage, to the righteous of those of the good religion, becomes the performer of any rite of ordeal really produced, because the origin of that giving of advantage is even the rite of ordeal. 8. This, too, that by him who gives a priest and righteous man for propagating the religion, the rite of ordeal is also proclaimed; even for this reason, because the teacher and one rightly merciful give the sacred text by which even the rite of ordeal is declared. 9. This, too, that he who recites the revelation of Ohrmazd, and who shall do it with exceeding goodness, becomes an increaser of wisdom; even for this reason, because the wisdom of a man increases in these two ways, either he speaks and teaches himself, or he exemplifies the excellence of a portion to the wise who become speakers and teachers of wisdom. 10. This, too, that his homage is for Ohrmazd, who thoroughly teaches a righteous employer of animals and human beings that he considers him as their

controller; because, since the productiveness of the completion of the creatures is produced through the nourishment of the creatures by Ohrmazd through his fulfilling his own productiveness, that righteous employer in the world is intend for the nourishment of his creatures, owing to that outward subjection and propitiation of theirs, and the righteous employer is connected with their subjection and propitiation for the creator. 11. This, too, that by him who gives thought to the religion of Zartosht, the soul is given to Zartosht; even for this reason, because with a man's having given thought to the religion of Zartosht is connected the receiving of his soul by Zartosht for preservation from hell. 12. This, too, that by him who teaches the nature of the sacred beings to mankind, consultation with Ohrmazd is also further taught; even for this reason, because the nature of the sacred beings is consulting a spiritual lord, and becomes also the consulting of Ohrmazd. 13. This, too, that by him who keeps the produce of sheep as the property of Ohrmazd, a sheep is given to him who is diligent and moderate; even for this reason, because produce kept as the property of Ohrmazd is for being given for good works, being given for good works is being truly kept as a beginning for the possession of produce, and a beginning truly kept is kept even through a sheep, as a beginning of excellence, in the control of him who is a diligent and moderate shepherd. 14. This, too, that by him who is liberal to the liberal the increase owing to developers is brought into the world; even for this reason, because a liberal man, on account of even that gift given back to the worthy, becomes even for us — through the development of the world — him who is first praised therein with the sacred beings. 15. This, too, that whoever shall form a store for sheep, becomes an agent even in the development of sheep by the creator; because, on account of the increase of sheep through the existence of nourishment for them having arisen, whoever has arranged



nourishment for sheep, becomes an agent even in the development of sheep by the creator. 16. This, too, that by him who teaches inward prayer to the good, it is also taught to eaters; even for this reason, because, everything connected with eating being declared by the religion, when the religion is taught by any one to the good, in which even that information is proclaimed, even eaters are taught about it. 17. This, too, that whoever maintains a sheep, or human being, as our property, is taught to maintain it through the high-priest of Zartosht; even for this reason, because it is so maintained as the property of the sacred beings, when he maintains it as the property of Zartosht. 18. This, too, that by him who gave predominance to those of the nature of Gayomard, the sovereignty also of those of the religion of Zartosht is desired; even for this reason, because the religion of Zartosht is the nature of Gayomard, and the nature of Gayomard is the religion of Zartosht. 19. This, too, that when one is alone among rulers a way of speaking to the rulers such words as are really true is thereby provided; even for this reason, because the utterance of blessings by a solitary person is for advantage. 20. This, too, that by him who keeps the sovereignty which is his within the will of Ohrmazd, the best thing is done unto Ohrmazd; even for this reason, because a sovereignty is so kept within the will of Ohrmazd when he who is the ruler gives to Ohrmazd the individuality in which is the sovereignty, and when its proximity and closeness have given to Ohrmazd that thing which is best and supreme. 21. This, too, that when one teaches the sayings of the beneficers, the information which is owing to the religion is illustrated by him to his own; even for this reason, because the knowledge of religion, which is in its causing liberality by him, is increased even by the repeated inquiry of disciples. 22. This, too, that by him who teaches an applicant the virtuous way and doctrine the liturgy is then taught; even for this reason, because knowledge arises

through the virtuous course of the liturgy. 23. This, too, that by him who thinks of the affairs of virtue, the liturgy is maintained and taught with virtuousness; even for this reason, because the maintenance of the liturgy with virtuousness arises through virtuous thinking. 24. This, too, that whoever shall provide the nourishment of creatures with propriety, his Vohuman (good thought) is Ohrmazd's progeny; and whoever properly maintains those which are in his keeping, his position becomes Ohrmazd's fatherhood of Vohuman; even for this reason, because every proper nourishing is that in which the nourished becomes an offspring such as Vohuman unto Ohrmazd; and every proper protection of the creatures, over those which are protected by it, is a fatherhood such as that of Ohrmazd over Vohuman. 25. This, too, that by him who shall provide nourishment with propriety for the creation which is good, it is taught that the good creation was produced by Ohrmazd; even for this reason, because from the nourishment of the creation with propriety, together with the discriminating action of the nourisher, the goodness of the nourished is also evident, from the goodness of the nourished creation the goodness of him who is its creator is evident, and the creator of the good creation is Ohrmazd himself. 26. This, too, that whoever shall spiritually make Ohrmazd the ruler over his own person becomes a ruler as to actions; even for this reason, because whoever is making Ohrmazd ruler over his person is a leader of wisdom, a leader of wisdom is a decider taking account of sin and good works, taking account of sin and good works is abstaining from sin and practicing good works, and owing to abstinence from sin and practicing good works one becomes a ruler over actions. 27. This, too, that Spandarmad is given to Ohrmazd by him who is as reverent unto Ohrmazd as a daughter unto a father; even for this reason, because the Spandarmadic nature is provided by him for Ohrmazd. 28. This, too, that for him who thinks of

the care of cattle there arises that wisdom which the control of cattle gives; even for this reason, because the nature of the wisdom for a production of cattle is provided in mankind, and, when mankind apply their thoughts to seeking that wisdom, they obtain it. 29. This, too, that by him who is admitting the male to cattle at the proper time, the care of cattle is also thought of; even for this reason, because the admittance of the male becomes productiveness, and whoever would cause productiveness thinks also of nourishment. 30. This, too, that by him who has prepared himself for the priests the way to yonder world is taught; even for this reason, because the way to yonder world is declared by the religion, and its indicator is the priest; therefore, by him who is prepared for the priests, through discipleship, that way is known and is made known. 31. This, too, that in him who shall do that which is something that is an assistance to the renovation of the universe, thoughts of the bounty of the creator arise; even for this reason, because creativeness is through thinking of the renovation, thinking of the renovation arises through the renovation, the renovation arises through anything which is done that is an assistance of the renovation, the doing of anything that is an assistance of the renovation is through thinking of sagacity, and thinking of sagacity becomes thoughts of the bounty of the creator. 32. This, too, that by him who loves the affairs of the archangels a heart and mind, for not being misled from the way of the sacred beings, are recommended to mankind; even for this reason, because from the religion of the sacred beings being loved arises increasing power of the sacred beings, from the increasing power of the sacred beings arises their greater authority among mankind, and from the greater authority of the sacred beings among mankind arises the resistance of heart and mind of mankind, even in their not being misled by the very demons. 33. This, too, that whoever shall act with

reverence to Vohuman sees the sin which is concealed in him mingled with good works thereby; even for this reason, because reverence for Vohuman becomes submission in virtuousness, with virtuous submission are connected freedom from Kikship and from Karbship, and with freedom from Kikship and from Karbship is connected one sound of life and eye, whereby he is an observant decider, and atonement for sin arises from good works. 34. This, too, that by him who shall provide liberality for the liberal, the giving of a loan to mankind is also taught; even for this reason, because liberal giving by anyone is accounting for his own debt, and he endeavors to repay it fully observantly and with complete gratification; besides that, the power of liberality becomes extendible among mankind, and through loans and other gifts of generosity they become ardent. 35. This, too, that by him who pays homage to the affairs of Ohrmazd, as much as he is able, the non-injury of the innocent is also taught; even for this reason, because to intervene further with the affairs of Ohrmazd, as much as possible, is first to commit no sin and to perform as many good works as possible, and abstaining from the essentials of sin is non-injury of the innocent. 36. This, too, that by him who possesses a ruler and high-priest Ohrmazd is spiritually made ruler over his person; even for this reason, because, through the requirement of Ohrmazd, the angels are lord and master of the worldly existence of that man. 37. This, too, that whoever decides duty and opinion becomes also an informer of others; even for this reason, because it informs others that he is possessing wisdom, and this is what is said, that 'the wisdom of a man is evident from his deciding as to affairs.' 38. This, too, that whoever shall provide nurture with propriety becomes also an indicator for others; even for this reason, because the happiness of the nurturer becomes also a happy indicator even for thee; and this, too, is what one says, that 'always good, happy, and free from serfs is he who is not a master

of vagabonds.' 39. This, too, that by him who is a ruler who, by a command given, appoints him who is liturgical, and gives anything to him which it is desirable to give, the necessary demeanor for true and virtuous statements is taught; even for this reason, because the uttering of true and virtuous statements, in fearlessness of rulers, is owing to a well established sovereignty, and their well-established sovereignty is more particularly through these two things, good commanding and helpfulness; when they establish that liturgical one by a command given it is good commanding, and when they give anything to him which it is desirable to give the helpfulness is provided; also, owing to their good commanding, the helpfulness is a good establishment of the sovereignty, owing to a well established sovereignty there is fearlessness also in uttering true and virtuous statements, and, owing to freedom from concealment in uttering true and virtuous statements, the necessary demeanor for true and virtuous statements arises. 40. This, too, that he who gives personal service unto the king of kings, and who considers the product as the property of Ohrmazd, is empowered for indicating the acquitted and convicted by the spirits, his indicators of the acquitted and convicted; even for this reason, because the person being given in service to the king of kings is the preparation of subjection, and the product being considered as the property of Ohrmazd is to consider the innocence of its origin and to make the product well-selecting through virtuousness; owing to the progress of these two, the virtuousness in the world becomes great and increasing productiveness for all the good spiritual and worldly existences which are in it, even those who are angels indicating the acquitted and convicted. 41. This, too, that by him who becomes immortal progress for him who is immortally progressive, complete progress is given to him who is completely progressive; and its routine, too, is even this, that by him who wishes to

make that which is his own soul immortal, and would afford it assistance, every benefit is given to him who is a supplicant for every benefit and becomes a giver of every benefit which he begs, which becomes an assistance to him whom he asks in attaining thereto. 42. This, too, that whoever gratifies that which is enjoyment renders his soul immortal; even for this reason, because the soul subsists through good works, and good works are all those which gratify enjoyment. 43. This, too, that whoever keeps himself always in good works has produced perfection and happiness by any goodness and worthiness of his; even for this reason, because keeping oneself always in good works becomes perfect diligence in industry, within perfect diligence in industry is also comprised opposition to any harm whatever, and it is opposite to harm and perfect goodness that are worthy of every happiness. 44. This, too, that by him who possesses wealth as high-priest of the priests, predominance as their high-priest is maintained and taught; even for this reason, because the provision of sovereignty and its progress are really through wealth. 45. This, too, that by him who would act for the pleasure of others, owing to virtue, the growth and increase owing to Vohuman are produced; even for this reason, because that which has given virtuous pleasure is the nourishment of the creatures by the producer of increase and growth. 46. This, too, that by him who welcomes Ohrmazd in himself, and teaches good works to mankind, every virtuous instruction is taught; even for this reason, because the welcoming of Ohrmazd in oneself is the non-committal of sin, and the teaching of good works to mankind is more particularly the performance of good works oneself; innocence and the practicing of good works are the end of every instruction, and he in whom they exist becomes a teacher of every goodness. 47. This, too, that by him who shall occasion benefit through him who is a propagator of good works, the evidence of him who is well-informed is taught through one

well-informed; even for this reason, because the chief evidence as to sagacity is to occasion benefit for the good. 48. This, too, that by him who gives commands as to the affairs of Ohrmazd, Ohrmazd is made welcome in his person; even for this reason, because the throne of Ohrmazd in the worldly existence is more particularly in a ruler of well-commanding person. 49. The excellence of righteousness is perfect.

