

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

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FROM THE DENKARD, BOOK 9:

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

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FARGARD 8 1. The eighth fargard, Hvaetumaiti, is that by him who teaches wisdom to others the not being deceived by an apostate into confusing a righteous one is also taught; even for this reason, because he who has taught is not deceived. 2. This, too, that by him who is as reverent unto Ohrmazd as a daughter unto a father, and who is also a gratifier of virtuous doers, Spandarmad is made one of the archangels, and one is also made to love her; even for this reason, because through that Spandarmadic one being reverent unto Ohrmazd, and the gratification of the good by him, the archangels love and preserve her Spandarmadic nature. 3. This, too, that he who is loving Vohuman is taught by his wisdom not to destroy the religion of Ohrmazd; even for this reason, because wisdom maintains the religion in virtue, and others are taught about it. 4. This, too, that by him who gives himself in discipleship unto the priests, and who asks again that which he does not understand, learning is taught; even for this reason, because the asking for knowledge again by him who has

given himself in discipleship to a wise priest, increases knowledge; and the friends of knowledge, therefore, make him an example, and shall practice asking again, that which they do not understand, from the disciples of the priests. 5. This, too, that whoever is in accordance with Zartosht, through pure affection, becomes, in like manner, him who is giving strength to the will of the archangels and the commands of the good; even for this reason, because these two capabilities are of the special nature of Zartosht. 6. This, too, that through the discrimination of him who loves Vohuman, Ohrmazd is gratified; even for this reason, because one loving Vohuman is loving wisdom and has taught wisdom, wisdom taught is discrimination, and the discriminator becomes a gratifier of Ohrmazd. 7. This, too, that whoever gives thought to the religion of Zartosht is taught wisdom; even for this reason, because all the wisdom of the good religion is taught to him by giving thought. 8. This, too, that whoever has kept wealth in the control of Zartosht becomes taught, and is one who is reverent to the beneficers; even for this reason, because whoever is reverent to the supporters of religion keeps wealth in the control of the supporters of religion, and, when kept by him in their control, it is kept by him in that of Zartosht. 9. This, too, that his destiny is connected with himself who practices industry. 10. This, too, that his good works for arranging the creation become his own who has fully prepared his own person. 11. The excellence of righteousness is perfect.

FARGARD 9 1. The ninth fargard, Yathaish, is that by him who praises Ohrmazd his work in the Gathic lore is taught; even for this reason, because the reason of the praise even of Ohrmazd is for his works, and by him who extols any work the performance of that work is also taught; moreover the work of Ohrmazd, which is the Gathic lore, is pure goodness. 2. This, too, that by him who increases the

propagators of good works priestly-controlled action is taught; even for this reason, because the advancement of merit and the action of priestly chieftainship are the two maxims of one who, when there is reason, exalts progressive merit when he increases the propagators of good works; and when progressive merit is exalted priestly-controlled action is praised and also taught. 3. This, too, that what is worthy, and what is coveted for every worthy man, is produced by him for whom the command of the liturgy is the reckoning for him who is habitually sagacious; and this statement also indicates the explanation of rulers and all who are needing those of the world for one combined effort, who, in the immature world, have to trust a command that is at one time sagacious. 4. This, too, that personal assistance is liberally given to the creatures of the good beings by him whose deeds are an assistance of the renovation of the universe; and this statement, too, also indicates the great power of any good work whatever, because every good work, being an assistance of the renovation, becomes liberality to the immature creation. 5. This, too, that whoever teaches to a son reverence unto his father has also appropriated the reward for reverence unto the creator for teaching that person; even for this reason, because express reverence unto parents and service to them are connected with reverence unto the creator and service to him. 6. This, too, that whoever is personally progress for him who is his own — that is, for any one whatever among those who are needing him — becomes the happiness of the Creator who is the maker of the original good creations; and this statement also indicates as to whom it is, when, through him whose decision is progress — which arises through that which occurs when the decision is given that becomes for every one that which is needful for him — there is happiness that is concentrated. 7. This, too, that by him who is causing benefit for him who is a cultivator cattle are multiplied;

even for this reason, because a gratifier of the performers of tillage is multiplying tillage, and cattle are the chief tillage of the world. 8. This, too, that the religion which is the way of righteousness is made his own by him who is a good thinker about the religion of righteousness.; and this statement, too, also indicates the limit of reliance upon the good religion; because whoever is not a good thinker about the good religion, even though he be a reciter of revelation, becomes really an apostate; whoever is a good thinker, but not about the good religion, become really an infidel; and whoever thinks truly becomes a good thinker about religious righteousness and the statements in the good religion. 9. And about three statements, the bringer forward for all mankind is your submission to the sacred beings; one is of the produce, one of the origin, and one of the body and life; that of the produce is the exertion from which there is produce, that of the origin is the advantage for which the origin is requisite, and that of the body and life is the thought of the proposer, which considered both as submission to the sacred beings. 10. This, too, that connected with the sitting-place of the sage is the excessiveness of the pleasure for those causing pleasure, for the upper classes of Iran, and for the energy of the diligent. 11. Excellence that is perfect is righteousness.

FARGARD 10 1. The tenth fargard, Ya-shyaothana, is that for him who is practicing good works as much as it is possible for him to do, an efficacious reason for the renovation of the universe is afforded assistance; even for this reason, when every good work is an assistance to the renovation, then — according to the declaration that whoever does much more good work is more assisting the renovation — by him who is practicing good works as much as it is possible for him to do, an efficacious reason for the renovation is afforded assistance. 2. This, too, that the apostate, who is the seduction of mankind, is injured by

him who devotes himself to Ohrmazd; even for this reason, because he is dislodged and is elucidated, and there arises a class of mankind who see the admission of the apostate into hell, and he is disabled when it is seen by them. 3. This, too, that by him who is eager for knowledge, knowledge is grasped and taught; even for this reason, because knowledge is taught through that which is the instruction of every science and the original desire for it, and mankind shall extol his knowledge; it is also coveted by them for being taught, and they mount and grasp it. 4. This, too, that to slay an apostate is taught by the good one who is united with a good man; even for this reason, because the destruction of Ahriman arises from the union of the good. 5. This, too, that by him who is a disturber as to Vohuman the production of development through Vohumanic rule is taught; sinners lawfully subjected to the bridge judgment for Vohumanic disturbance, and the command for it by rulers and high-priests, being a preparation for the development of the world. 6. This, too, that a great ordinance is taught by him whose ceremonial is for Ohrmazd; even for this reason, because a comprehension of Ohrmazd and serving him are the foundation of joy, and the ownership and concentration of all good works are themselves the great ordinance of the faithful whose preparation is through the ownership, and their welcome is more particularly in the ceremonial; owing to the same reason, the original possession of the great ordinance of the ceremonial which is Ohrmazd's own, and of other good works — even though relating to the ceremonial of Ohrmazd of every kind owing thereto — is necessary for the manifestation of the great ordinance, and is incorporated with it when it becomes manifest as a great ordinance, or as more than a great ordinance; even then its extent is over this joy. 7. This, too, that the performance of a ceremonial of the needy is a gift to the worthy of the creation, and a gift to the worthy of the creation is the

attraction of a ceremonial of the needy. 8. This, too, that the way of righteousness, also that through which that way is seen, and likewise the reward of those lonely-laboring therein are taught by him whose deeds are an advantage to the sacred beings; even for this reason, because the advantage of the sacred beings is the advantage of the multitude, and the advantage of the multitude, which is itself the religion of the sacred beings that is a guide, is the way of righteousness and also that through which is the reward of those lonely-laboring. 9. This, too, that even the reward of a teacher of professionals, which is the profit of the profession, is liberally given and appropriated for the professionals taught; even for this reason, because the business of the sacred beings has profited by the instruction. 10. Excellence that is perfect is righteousness.

FARGARD 11 1. The eleventh fargard, the Yasna, is that the whole of the good works which are to accomplish, and those, too, which are accomplished, are appropriated by the righteous man who teaches virtue to the righteous; even for this reason, of the good works which one accomplishes, and those, too, which are accomplished, there is all one store, from the work of the original good creation even to the renovation of the universe, and ever afresh the teaching of virtue by those who are righteous comes to the accumulation of the righteous and the accomplishment of that store, and they, too, are in possession of that store, in partnership with the other righteous. 2. This, too, that it is because he would do the best for his own, whose meditation of the liturgy is for those who are archangels, and who also maintains, for the assistance of the good, the strength which is his for the existences. 3. And this statement indicates the great participation of any one in that store, because when that store is really an accumulation of work on the way, for the partners in that store who have done more, and also those

who have accomplished less, and remains, moreover, in the possession of them all, then, as to those accomplishing more of it, through the original possession of most of that work, and also through that which occurs when the accomplishers have attained to that plenty more particularly owing to their more labor, and likewise through the property liberally, largely, and lordlily, of those accomplishing more, and the indigence, unafflictedly, scantily, and subordinately, of those accomplishing less, it is reasonable to speak of that store as in their possession, and of their superiority as greatly over those accomplishing less. 4. This too that his work is good work whose liberality is for the archangels; even for this reason, because through a little labor for the sacred beings, which is itself that liberality, he contributes duty and good works. 5. This, too, that it becomes best for him, in both existences, who teaches a wishing for living in diligence to mankind; even for this reason, because he is a preserver of them through the wishing for living, and his soul, through the diligence owing to him attains perfection, here from mankind and in yonder world from the sacred beings. 6. This, too that the ceremonial and obeisance of Ohrmazd are performed by him who is in the way of like thinking and like praising of the law of Ohrmazd with all the worshippers of Ohrmazd. 7. This, too, that he is in the leadership of his religion who makes the knowledge of religion ever afresh; even for this reason, because every item of knowledge which he provides increases some greatness of it. 8. This, too, that he is in the service of his religion who demands the knowledge of religion ever afresh; even for this reason, because so long as he demands more, he becomes nearer to a knowledge of religion. 9. This, too, that mankind's wishing for life is authorized by him who authorizes the production of anything for mankind; even for this reason, because authority over the production of anything is conjoined with that which is for the wishing for life; so that whosoever

production of anything is authorizedly, their life is free from any discomfort; and whosoever wishing for lire is authorizedly, his production of anything is also authorizedly. 10. This, too, that acceptance, hints, and words are given to Ohrmazd by him who asks again, that which he does not understand of the religion, from him who does understand; even for this reason, because knowledge is completed through these three things: obtainment, hints, and speaking, and all three are asked again by him who does not understand. 11. This, too, that the words of Ohrmazd are taught by him who teaches the acceptance, remembrance, and speaking of the religion; even for this reason, because this is the recital of that compendium. 12. This, too, that the care and reverence of fire are provided by him who is liberal to a fire as regards anything he supplies for the care and reverence which others shall provide for the fire, and he becomes equally rewarded for it. 13. This, too, that by him who teaches the religion of Ohrmazd with joyfulness, the care and reverence of fire are provided as declared by the religion; even for this reason, because even that which is taught by him combines with the action due to that teaching. 14. This, too, that the obeisance to those requiring obeisance is arranged by him who loves Vohuman. 15. This, too, that fire is strengthened — for that work, achieved in the future existence, which is the greatest that exists — by him who invokes fire with the title of fire; even for this reason, because the title is put by him upon a nature that is laudable, and when invoked by him with that title the praised one is then strengthened by him. 16. This, too, that he becomes informed as to the religion of Ohrmazd, who teaches the religion of Ohrmazd with pleasure; even for this reason, because every knowledge is exercised and increased by teaching. 17. This, too, that Ohrmazd is propitiated by the excellent sagacity of him who teaches virtuous words and actions; even for this reason, because sagacity has two parts, the speakable and

the workable. 18. This, too, that the bodily form of Ohrmazd is praised as perfection by him who elevates his own soul to the station of the sun; even for this reason, because that bodily form of Ohrmazd exists, and becomes the loftiest and most perfect in the station of the sun. 19. This, too, that all excellence is purely produced for Ohrmazd by him who has root in the possession of Ohrmazd; even for this reason, because, when a root is given to him, fruit is also produced by him, and all excellence is both root and fruit. 20. This, too, that Ohrmazd is invoked with the title 'lord' by him whom Ohrmazd calls; even for this reason, because the interpretation of 'Ohrmazd' is really with the words 'greatly wise lord'. 21. This, too, that the names of the sacred beings which are invoked are the praise glorified by any one, and by him who glorifies them they are named; even for this reason, because the names of the sacred beings are the glorification due to their names of praise. 22. This, too, that among those of the same class, when he shall do it for one race, benefit is produced by him for other races within that class; among those of the same races, when he shall produce benefit for one species, it is done by him also for other species within that race; and among the same species, when he shall produce benefit for one individual, it is done by him for other individuals within that species. 23. This, too, that his personality is the sacred beings' own, who maintains the rites with the assistance of the righteous. 24. This, too, that his own is in the guardianship of the sacred beings, whose vehemence is through Good Thought; even for this reason, because his bravery is for the law. 25. This, too, that life is given to mankind by him who shall do that which is able to remain good for them. 26. This, too, that the friendship of Ohrmazd is appropriated by him who has Ohrmazd as a guardian, and perpetual guardianship is appropriated by him who teaches to mankind that thing which becomes their perpetual

guardianship in yonder world. 27. This, too; that he causes righteousness who thinks of anything which is virtuous. 28. This, too, that he has caused the good commands and propitiousness of Ohrmazd, who gives his body and life to the sacred beings; and body and life are given to the sacred beings by him who affords friendship to the religion of Zartosht. 29. And this, too, that to him who affords friendship to Ohrmazd it occurs owing to the guardianship of Ohrmazd; and that guardianship is perpetually connected with him who teaches to others that thing which always constitutes their companionship with the sacred beings. 30. Excellence that is perfect is righteousness.

FARGARD 12 1. The twelfth fargard, Ushtavaiti, is that the benefit of him who is reverent to the benefiter is the benefit of anyone whatever; even for this reason, because the benefit of the immature creation is owing to carrying out the commands of a benefiting spiritual lord. 2. This, too, that whoever pleases superiors by submission, is pleased by inferiors. 3. This, too, that by him who gives thought to the religion of Zartosht, that which is best for his own in every mode is produced, because he has attained to the religion who is listening best. 4. This, too, that virtue is taught by him to all the creatures of the beneficent spirit, to the righteous whose stepping forth is for the righteous; even for this reason, because the creatures of the beneficent spirit are all of one nature, and the stepping forth and hastening of the limbs of one body become those of the whole of that body. 5. This, too, that his spirit is connected with Ohrmazd, and his knowledge is accepted, who loves Vohuman; even for this reason, because the spirit who is the original spiritual lord of knowledge is Vohuman. 6. This, too, that just giving is taught by him whose words are through Vohuman; even for this reason, because the speaking of virtuous words becomes the teaching of knowledge in which there is also just giving. 7.

This, too, that joy which is of long duration is produced for his own by him who brings forth strength through virtue, and who also assists him who is unborn; even for this reason, because joy which is perpetual increases by both. 8. This, too, that by him who is an assistance of those in the proper way, the proper way is taught to mankind; even for this reason, because he is making mankind long for that way. 9. This, too, that heat is given to fire by him who tells truth to the invokers; even for this reason, because the adversary — owing to the heat of the fire achieved by the indicator of truth — is more particularly subdued by the strength of that just one. 10. This, too, that the assistants for the renovation of the universe are the decrees of Vishtasp — which are through Vohuman — of Soshyant and Kay Khosraw; even for this reason, because the fragments are possessing a renewer which is their own completion, and the completion — which is through the assistance of the renovation by Vishtasp — is through what occurs when the religion is set going by him, through which the renovation arises; and the triumph of the completion, which is through an ordinance by Soshyant, is through what occurs when through the ordinance there is thus a decree which sets aside all distress from the creatures, and gives the ordinance to the whole material existence, that which is living and also that which is dead. 11. This, too, that whoever entrusts it with a command given — which command given entrusts him who supplies the command from revelation — and it worships what is necessary to worship, is thereby displayed among the existences as the progeny of Ohrmazd. 12. This, too, that the defeat of the bad and the acceptance of the good are taught by him who shall provide a righteous gift for the worthy; because both are therein. 13. This, too, that ability for even the transformation of the creatures of Ohrmazd is taught by him who loves Vohuman; even for this reason, because the forward-dragging, and also the backward-dragging, power

— which is in mankind — is qualified, through changeableness of will, for even the actions of the Vohumanic nature. 14. This, too, that power is taught, to that spirit through whom the creatures are changed, by him whose wisdom is for that which is wisdom; even for this reason, because that spirit is wisdom, and increases in mankind through instruction. 15. This, too, that by him who praises the religion like a disciple, and who also teaches it like a priest, it is shown that Soshyant really comes; even for this reason, because the religion, from the first praiser and teacher down to the last praiser and teacher, is connected by discipleship and priesthood, and Soshyant becomes a disciple in the end, and the last priest. 16. This, too, that the wisdom of Ohrmazd is taught by him who shall supply decisions and adjudication from the religion; even for this reason, because the decision of religion is the wisdom of Ohrmazd. 17. This, too, that complete mindfulness, so that they are not deceived, is taught through wisdom by him who is as reverent to Ohrmazd as a daughter to a father; even for this reason, because the reverence of a daughter unto a father arises mostly through natural sympathy, and through the intellectual complete mindfulness of the daughter. 18. This, too, that maintaining the destinies of the body through the command of the creator is taught by him who teaches the righteous man and the wicked one that thing which becomes comfort to them, to the righteous man as to his body, and to the wicked one as to his soul; even for this reason, because he becomes a friend of the creatures, a friend of the creatures is also a friend of creativeness, and a friend of the creator maintains body and wealth through the command of the creator, and others are taught by him. 19. This, too, that joy owing to him who is powerful is taught him who is righteous only by him — that is, he is conveying him to the rulers for benefit — who is an assistance of him who is righteous through capability, that is, he shall do it through

exertion of power; even for this reason, because, when he has provided as much assistance as it is possible for him to do, his praise arises through that benefit which is preeminent through his exertion. 20. This, too, that the benefit of sovereignty for that which arises is taught only by him who always thoroughly teaches authority up to dictatorship; that is, he teaches to others that thing which always arises for them up to dictatorial authority; this is where it is connected by them with the renovation of the universe through the control which is in the tree of germs. 21. This, too, that he becomes liberal to fire who shall perform work for fire that is its protection, and so it is taught about it through the obeisance by him whose liberality — that is his through the obeisance — becomes liberal, and whose declaration, that arises as to Vohuman, possesses wealth through virtue. 22. This, too, that this thinking as to righteousness is taught only by him — that is, he thinks — whose petition for righteousness is ever afresh. 23. This, too, that the religion is interrogated by him who is submissive to superiors and similarly situated to inferiors. 24. This, too, that the state of the present world for the Mazda-worshipping religion is thoroughly taught where whatever becomes a progress of the religion is whatever is purification for mankind; even for this reason, because the want of progress of the religion is owing to the want of purification of mankind as to the fiend, and when a human being is purified from the fiend, the progress of the religion becomes different. 25. This, too, that pleasure is taught to him who is a friend only by him — that is, he gives it — who is a pleasure to him who is a friend; and its routine is really this, that by him who causes pleasure to friends, his having caused pleasure is taught also to them. 26. This, too, that, owing to him whom Ohrmazd teaches joy, it is taught that gratification comes from Ohrmazd; even for this reason, because he is exalted, even in the worldly existence, through that joy which is supreme, and mankind are

thereby taught. 27. This, too, that the augmentation of indications as to intellect is taught to him who is a vigorous-minded man, by him whose own progress is that towards his own sacred beings; even for this reason, because he fully considers, and delivers the decision, of his own powers, of those, too, of his contemporaries, and likewise of the chivalry of the age; and others are taught about it by him. 28. This, too, that the spirit of Ohrmazd is expounded only by him — that is, he loves it — whose close exposition is of Ohrmazd; even for this reason, because he becomes similarity loved with Ohrmazd, so that... 29. And this, too, that the reward is taught in the publicity of the sun by him whose friendship is for the Spitaman, which also increases in the day — that is, it is necessary to perform duty and good works in the day — but he does not put it aside the second day; even for this reason, because friendship for the religion is through kind regard; and duty in one day, only to put it aside for the second day, becomes affliction at the bridge of judgment; also the sun is the most kindly-regarding and swiftest of those visible. 30. Excellence that is perfect is righteousness.

FARGARD 13 1. The thirteenth fargard, Tad-thwa-peresa, is that the obeisance of the archangels is performed by him who is educated in the recitation for the archangels of one learned in the religion, which is when he has to understand the recitation and to maintain the recitation of revelation with propriety, which is when an enumeration, or form, as to the qualities of the archangels exists, which is the obeisance for the sacred beings. 2. For, on this subject, one mentions seven kinds of men, educated, or well-educated, or ill-educated, who are connected with it in statements by those of the world; the merely educated man, particularly also the physician, explains this which is not mentioned and does not occur, that it is well, or ill, disposed; the merely well-educated man, particularly also the physician, explains

this which is mentioned and occurs, that it is well-disposed; the merely ill-educated man, and also the physician, explains this which is mentioned and occurs, that it is ill-disposed; and the merely uneducated man explains anything whatever that is really life. 3. One educated in the recitation for the sacred beings, who when — on account of the necessity of speaking evil about a learned man — he is mischievous, so that he keeps in viciousness and has remained in the obeisance for the sacred beings, is called not ransomed. 4. One ill-educated in the recitation for the sacred beings, which is when it happens that he keeps in viciousness, becomes even an apostate who is acquainted with the religion. 5. One uneducated in what pertains to the sacred beings is of two kinds, either good and void of learning, or an evil one who is void of knowledge; the good and void of learning worships the sacred beings unobservantly with the proper rites, and the evil one who is void of knowledge thinks to worship the sacred beings unobservantly with improper rites, and has no means of trustworthy reliance upon the religion of the sacred beings and their obeisance. 6. And one well-educated in what pertains to the sacred beings, through the three words of the connected series which is good and learned, and through what pertains to the sacred beings, expounds faithfully the object of the obeisance for the sacred beings. 7. This, too, that, by him who teaches to mankind that thing which becomes their hope of eternity, mankind are taught to come to the religion of the sacred beings; even for this reason, because the Vohumanic attainment to the religion of the sacred beings is to be required wisely for them, its requirement wisely for them is a benefit for the steadfast and becomes a consideration for them, and the consideration of the benefit of the steadfast is through hope of the eternity which is provided for the benefit, on account of which the hope of eternity — which is the basis — is the reason even of the acceptance of the religion. 8. This, too,

that the perfection of the first among the existences is taught by him who has retentively remembered his words; even for this reason, because remembrance is the acme of every perfection. 9. This, too, that he becomes a nourisher of good works who shall perform good works publicly; even for this reason, because others are taught thereby, and good works increase in the world. 10. This, too, that by him who has fruit in the possession of Ohrmazd the development of the world in virtue is taught; even for this reason, because a lawful preserver and a producer of liberality arise through the fruit, they enlarge the root of the power of the angel of liberality, and pluck its fruit; the world is improved thereby, and mankind are taught about it. 11. This, too, that, through complete mindfulness, words and actions are truly taught by him whose ceremonial is for complete mindfulness; even for this reason, because there are both words and actions in the ceremonial. 12. This, too, that the sagacious creativeness of Ohrmazd is taught, which is the exposition, to Ohrmazd, of the production of the renovation; even for this reason, because the advantage of the sagacity of Ohrmazd is the consequence of its beginning, and its middle is through the power of the goodness and knowledge of him himself, and because it is destiny as regards the creations; and whoever possesses that power for the assistance of the renovation, is extolled for that sagacity, and people are taught thereby. 13. This, too, that the reward of Zartosht is appropriated by him who decides about duty and opinion; even for this reason, because, through that discrimination, he is similar to Zartosht. 14. This, too, that the recitation of revelation is performed for mankind by him who extends the propagation of the religion; even for this reason, because, owing to the gratification of virtuous practisers, virtue increases. 15. This, too, that the religion of Ohrmazd is made progressive by him who shall perform the ceremonial of Ohrmazd; even for this reason, because through that

performance of his occurs the blessing of the provider of the rite. 16. This, too, that that perfectly righteous man of just judgment is protected from the annoying spirit by him who possesses the resemblance unto Vohuman that they behold and resources through virtue; even for this reason, because the vexation which is partaken by him (the spirit), owing to the just judgment among those of the nature of mankind, is redoubled by their pleasure owing to the Vohumanic resemblance, and the annoying spirit is disabled by that accumulated vexation which occurs for his annoyance. 17. This, too, that the exploits of the archangels are taught by him who is really capable in what pertains to the archangels; even for this reason, because they become the hope of a consoling end, and are also indicative of the renovation of the universe, the hope of a virtuous end. 18. This, too, that the words of him who is Zartosht, that 'people shall become supplicant,' are taught by him who is for the beneficers; even for this reason, because they who are beneficers, on account of an inclination for the religion, make others eager for the religion, and make them mount for prayer. 19. And this, too, that by him who gives anything to a righteous man, this is also done that some one else may give even to him who is vile; even for this reason, because a foundation of liberality is thereby prepared for him. 20. Perfect righteousness is excellence.

FARGARD 14 1. The fourteenth fargard, Ad-fravakhshya, is that whatever is instruction is to be listened to here as much as is possible, and he who is not to be taught is allowed an opportunity for listening by Zartosht. 2. This, too, that by him who would be a causer of procreation for performers of labor, the perfect nature of the performance of the first next-of-kin marriage is praised; because causing the procreation of performers of labor is the fatherhood of mankind, the proper fatherhood of mankind is through the proper production of progeny, the proper progeny of the

producer is through the accomplishment of progeny among his own, according to the disposition of the first creatures, and the accomplishment of progeny among one's own is next-of-kin marriage; and that which occurs, when a causer of the procreation of performers of labor praises the fatherhood of mankind, is that next-of-kin marriage is also praised by him. 3. This, too, that by him whose creatures are in virtue, owing to his virtuous nourishment of the creatures, the performance of next-of-kin marriage is taught, and the virtue is his virtue; even on this account, because, for the sake of keeping the creatures in virtue, he allows for the virtuous disposition pertaining to the multitude, and that which is born he produces as lineage from the next-of-kin marriage pertaining to the multitude. 4. This, too, that Spandarmad is in daughterhood to Ohrmazd is taught by him whose wisdom is through complete mindfulness; even for this reason, because his wisdom and complete mindfulness are within limits which are Ohrmazd and Spandarmad, the wisdom being that of Ohrmazd, the complete mindfulness that of Spandarmad, and the complete mindfulness being the offspring of the wisdom just as Spandarmad is of Ohrmazd; and, owing to this, the assertion is reasonable that, by him whose complete mindfulness is connected with wisdom, it is taught that Spandarmad is in daughterhood to Ohrmazd. 5. This, too, that thus the exercise of that daughterhood is taught by him whose righteousness is through complete mindfulness, and whose ceremonial is also through complete mindfulness; that is, he shall perform the ceremonial and other good works fully mindfully. 6. This, too, that mankind are attracted to religious good deeds by him who shall provide benefit for the people through actions and words; even for this reason, because those actions are religious good deeds, and, when instituted by him, others are also taught by him. 7. This, too, that reverence for Vohuman is taught by him who shall make

that which is contaminated obvious to the eye, so that what is dark becomes light; even for this reason, because the display of the work of Vohuman thereby has also taught the offer of reverence for Vohuman. 8. And this, too, that the ceremonial is taught with complete mindfulness only by him who teaches words and actions with complete mindfulness. 9. Perfect righteousness is excellence.

FARGARD 15 1. The fifteenth fargard, Kamnamaeza, is about the reply of Ohrmazd to Zartosht, as to that which was asked by him thus: 'To which lands do I step?' and it is thus: 'Do thou march there where the man, in whose person righteousness is connected with complete mindfulness, is welcome; this, too, is where happy is he from whom there is no complaint.' 2. This, too, that mankind are made diligent in good works by him who produces progress for good works; even for this reason, because mankind attain progress in manifest duty who engage more particularly in good works. 3. This, too, that the teaching of religion is the public action which is prescribed by him who would produce exertion for the righteous, that is, benefit for those of the good religion; even for this reason, because the multitude approach the religion, and are taught and practice it, on account of a desire for benefit. 4. This, too, that it is in a province of even exhausted production that it is taught by him who appoints a virtuous governor over the province; even for this reason, because a virtuous governor of a province becomes a teacher of ability and good works to those of the province. 5. This, too, that the good protection of fire is taught by him whose words are through Vohuman, and who also would provide a time for the ordeal of that which is doubtful; even for this reason, because he whose words are utterable through Vohuman, and who would provide a time for the ordeal of that which is doubtful, teaches the provision of care for the operative fire, owing to that which

occurs when what is accomplished, about one acquitted or convicted by the fire, is declared, and mankind shall provide more particularly for the brilliancy of the fire, and the wicked more for assistance and protection from it. 6. This, too, that whoever shall provide about him who liberally gives himself in discipleship unto the priests, has thereby taught even by the mention of the high-priest; even for this reason, because the person being given in discipleship unto the priests, the religion practiced by the high-priest arises also for mention, and whoever shall provide generosity for that person, has increased and also taught that action, which is religion, even by the mention made. 7. This, too, that men and women are taught as being given in discipleship to Zartosht by him who keeps his own males and females in the control of Zartosht. 8. This, too, that goodness is taught by him to those who are good, so that they produce it who give to that righteous one the worthiness which is through that wealth; the righteous one who is worthy is one of the good religion for whose production of the worthiness which is through that wealth it is sought, and that wealth which is coveted is wealth of little trouble and much advantage, through the goodness and idea of virtue of the giver to the account of him who is the acceptor of the good worthiness. 9. This, too, that through his Chinwad passage it is taught that they shall step forth; and by him who goes on through anything openly, when he has proceeded publicly on the right path, one passed away on the Chinwad passage is taught. 10. This, too, that by him whose ceremonial is through complete mindfulness it is taught that the world produces abundance through complete mindfulness; even for this reason, because it is taught by him, through that disposition of his for the sacred beings, that the developed world is shown to be theirs; and here below it is fully taught by him, that Hordad and Amurdad — that is, the sacred beings — produce it for the beneficers. 11. This, too,

that thus he who is wicked, even he who is privileged, becomes unprivileged at that time when every one understands, that is, when righteousness is aloft. 12. This, too, that when he who is privileged is Vishtasp, likewise he who is privileged is the righteous Zartosht, and so he who is the wicked Arjasp is unprivileged. 13. This, too, that creation is taught by him to Ohrmazd, so that he creates, and this, too, that the archangels are taught by his will, whose contentment is through that of the archangels, so that he observes the conclusion in the affairs of the archangels. 14. And this, too, that wisdom is taught to him who is Zartosht — so that it becomes his — by him whose thoughts are for Zartosht and for the religion of Zartosht. 15. Perfect is the excellence of righteousness.

FARGARD 16 1. The sixteenth fargard, Spenta-mainyu, is that the religion is lodging in him who is himself wise, or becomes a hearer of the wise. 2. This, too, that the deeds of complete mindfulness are practiced and taught by him who becomes himself completely mindful. 3. This, too, that whoever shall openly perform good works becomes a nourisher of good works. 4. This, too, that the spirit of fatherhood becomes lodging in him who nourishes the creatures with propriety. 5. This, too, that pasture is given to cattle is taught by him who shall provide care for cattle, because the giving of pasture to them with care is advantageous. 6. This, too, that all for his good who becomes a benefit to him who is good — through that which has come to him — is every benefit which occurs to him who is good; all for his good every benefit is given to every one good by way of similarity in race, species, and nature, and every benefit is given in the way of complete giving which is possible for it. 7. This, too, that whoever shall justly inflict sentence and judgment. really according to the declaration regarding one acquitted or convicted, becomes praiseworthy; even for this reason, because the origin of

the judgment is the ritual of the ordeal. 8. And this, too, that by him who gives to him who is wise that which is needful for him, an immense and strong foundation for learning is produced, and the knowledge in the world is augmented. 9. Perfect excellence is righteousness.

FARGARD 17 1. The seventeenth fargard, Yezi, is that whoever maintains the benedictions of the religion, and shall uphold its commands, has thereby made even others learn it; even for this reason, because through this it is much more possible for him to attract others to the religion; and, as to the origin and means of attraction, the attraction is this, that he himself maintains the benedictions of the religion, and the means of attraction are this, that he is an upholder of the commands of the religion. 2. This, too, that by him who shall perform the ritual of an order which is accomplished, the Chinwad passage is made known; even for this reason, because those even who have accomplished what is a work of the spirit become witnesses, one about the other, as to the facts. 3. This, too, that by him who shall perform that thing whereby a change occurs from evil to good, even that change which is the renovation of the universe is made known, by means even of the evidence of a partial change as regards a perpetual change. 4. This, too, that by him who shall produce generosity for the tillers of the world it is then developed; even for this reason, because they become more diligent in tilling the world. 5. This, too, that by him who shall produce benefit for the poor, a development of the world is produced for them; even for this reason, because through that reason they increase more. 6. This, too, that the creature-forming of Ohrmazd is occasioned by him whose rule is for Ohrmazd; even for this reason, because he becomes a holder and attendant of good works. 7. This, too, that the devastation by Vohuman is taught by him whose rule is for Ohrmazd; even for this

reason, because he smites sinners and destroys among villains. 8. This, too, that virtuous people are increased in a province by him who appoints a virtuous governor of the province. 9. This, too, that virtuous instruction is provided and explained by him who loves Vohuman. 10. And this, too, that virtuous deeds are set going by him who teaches learned sayings and virtuous deeds to him who is good; even for this reason, because the reception of the progressive supply of virtue by the learned becomes more complete. 11. Perfect is the excellence of righteousness.

FARGARD 18 1. The eighteenth fargard, Ad-ma-yava, is that, through his complete mindfulness, the teaching of mankind in virtue is by him, and they become properly intelligent through him, whose actions are those which are more daughterly, that is, as reverent unto Ohrmazd as a daughter unto a father; even for this reason, because his display of the complete mindfulness which is instinctive is through action, and that action, acquired for the thoughts of mankind, is kindled by him and has become properly intelligent. 2. This, too, that proper intelligence of things arises for one completely mindful, even for a daughter to a father, through that complete mindfulness which is instinctive, whereby that lust is excluded which is most violently revered by the male, and, devoid of that, the reverence is assimilated most strongly to one's reverence unto the creator. 3. This, too, that discrimination of the affairs of the sacred beings through wisdom is taught by him whose learning is in the affairs of the sacred beings; even for this reason, because discrimination of the affairs of the sacred beings is specially that which is advantageous in the end, and the advantageousness in the end is seen through learning; and, apart from that, he who is learned in the affairs of the sacred beings has taught discrimination of the affairs of the sacred beings through his wisdom. 4. This, too, that the joyfulness in righteousness is taught to

Frashostar by him — that is, he would make him ardent in the performance of duty, and good works — who has thoroughly expounded Hordad and Amurdad to Frashostar that is, he maintains him as his high-priest. 5. This, too, that he who shall perform good works ever afresh, has taught him to become ardent in duty and good works. 6. This, too, that Ohrmazd supplies guardianship to him who gives pleasure to Ohrmazd; even for this reason, because a giver of pleasure to Ohrmazd is any one who is a true servant of Ohrmazd, and Ohrmazd becomes the guardian of a true servant. 7. This, too, that they ever amount to a master of all commands for him who is a benefit and sovereignty for that which arises; even owing to this reason, because, in establishing and arranging that which is an absurd or a virtuous law, the command issued, which is another and further observation of the advantage of the creatures, prepares that which is ever an attainable benefit among the creatures, by means of which, even after symptoms of the life of one's body, it is governed through setting going. the usage of that law, and is connected with his mastery of command and his sovereignty. 8. This, too, that Vohuman's having guarded the creature-forming of Ohrmazd is taught by him whose rule is for Ohrmazd; on this account, because he whose rule is for Ohrmazd has taught the inclination for being guarded, on this account, because the inclination of the creatures of that ruler for being guarded by the power of goodness, and the creatures being guarded by the power of goodness have published the power of goodness, which is Vohuman, to the multitude. 9. Here is about the reply to Zartosht concerning the wicked, thus: 'Upon arrival in the fiend's abode, through an immature death, they are unprivileged, so that every misery is theirs, and it is not possible for them to seek a remedy.' 10. This, too, that the spirit of reverence comes through invocation to the assistance of him who is reverent unto the beneficers; even for this reason, because the

spirits respond more particularly to that invoker who becomes their worshipper preponderantly; and for each one of the spirits there is preponderantly a form of worship, as the spirit of liberality is more particularly worshipped through helpfulness, the spirit of truth through exact truth, the spirit of a promise through true promising, and the spirit of sovereignty through good sovereignty; and, even so, the worship of the spirit of reverence consists preponderantly in reverence unto the beneficers. 11. This, too, that he whose rule is for Ohrmazd becomes a supplicant for that which is coveted from Ohrmazd; even for this reason, because what is wisely begged from the sacred beings and rulers, for rendering one's own self worthy, occurs as a benefit owing to the sacred beings and rulers. 12. About the reply of Ohrmazd to Zartosht, when asked by him about his own, his confederate, and his serf, thus: 'He is thine own, he thy confederate, and he thy serf, even when and where he is a righteous offspring who produces the progress of this thy religion of Mazda-worship, and recites it openly even unto him he knows, who provides the public benedictions, this good practice of thine, that is, he maintains what is provided by thee as benedictions.' 13. Perfect is the excellence of righteousness.

FARGARD 19 1. The nineteenth fargard, Kad-moi-urva, is that the sheep-nature is taught to him who is a sheep, even for this reason, because the sheep is still among sheep. 2. This, too, that by him who provides pasture for sheep, mankind are nourished through the sheep; even for this reason, because the nourishment of mankind is through the sheep, and that of the sheep through pasture. 3. This, too, that the sheep of the present worldly state is expounded to him who is a sheep to Zartosht, that is, he has Zartosht as a high-priest; even for this reason, because still a sheep is a sheep. 4. This, too, that strength in virtue is increased and

taught by him who produces joyfulness through seeking gradual development, so that he would do that thing which gives him joyfulness, that is, he would do that thing which becomes his long-continued joy; even for this reason, because increase of strength arises more particularly from pleasure, the pleasure that one is gradually attaining. 5. This, too, that by him who shall provide the ceremonial of the sacred beings, the joyfulness owing to the sacred beings is then connected with his own; even for this reason, because the coming of the sacred beings to it occurs. 6. This, too, that the wisdom of Zartosht is taught and displayed by him who gives thought to the religion of Zartosht. 7. This, too, that the tongue is instructed in speech by him who becomes discriminating through wisdom. 8. And this, too, that preparation is taught to them who are beneficers of Zartosht, or who are so of the religion; even for this reason, because, owing to that action, disposition, and attraction which are now theirs, they prepare mankind for the religion of Zartosht. 9. This, too, that whoever teaches the virtuous way to others, they become his through the knowledge of being instructed; even for this reason, because through the enlightenment of that way, they see and act, and are thereby instructed. 10. This, too, that the obeisance for the archangels is performed by him who is a praiser of the archangels. 11. This, too, that assistance is taken from the sacred beings by him who gives to him who is a supplicant that which is dear to him, because he himself is made worthy by his assistance, and, when made worthy by it, it is then taken by him; and the supplicant is he who is not a supplicant through his mouth, but through worthiness, and what is dear is that which is good about him. 12. This, too, that its being within the day till dawn is taught by him — that is, he would make it as a signal — who is in obeisance, so that he may not neglect till another day the duty and good works which it is requisite for him to perform within the day; even

for this reason, because to cause the preservation of the dawn from debased incompatibility made exalted by him over the duties. 13. This, too, that complete mindfulness is taught among the existences by him whose thought among the existences is that he shall perform that thing which is possible to remain good in the world, such as the provision of good sovereignty, orthodoxy, the law of virtuous usage, and others, through which the dwelling, preparation, and living of mankind in the world arise, and the appropriation of any complete mindfulness of that performer is the exaltation which is his owing to that great performance. 14. It is righteousness that is perfect excellence.

FARGARD 20 1. In the twentieth fargard, Vohu-khshathrem, it is also stated by Ohrmazd to Zartosht the Spitaman thus: 'They who are now in sovereignty are privileged, the human being who is a wicked lying tyrant being not now in sovereignty; moreover, thou shouldst cause some one to thoroughly smite him who is causing deception in the embodied world by lamentation, and they cause the preservation of death, ruin, and falsehood because they would cause the preservation of his effects.' 2. And this, too, namely: 'When the sovereignty should be given by them unto him who is good, they would be preserved through that sovereignty of his; moreover, thou shouldst cause some one to thoroughly smite him who is made deceitful by lamentation, and so also death, ruin, and falsehood.' 3. This, too, that by him who shall provide complete mindfulness for his own, righteousness is produced; even for this reason, because, through complete mindfulness, the discerning eye of life, which is righteousness, is enlightened. 4. This, too, that the coveted thing which it is expedient for sovereignty to give away is taught by him who shall provide sovereignty for him who is all-progressive; even for this reason, because the observation, consideration, and action of him who is an all-

progressive ruler are about that which is coveted by the multitude and is an advantage for the sovereignty which it is expedient to produce. 5. This, too, that what is produced by the words of Vohuman is taught by him who shall perform the ceremonial of the sacred beings with the thoughts of Vohuman; even for this reason, because, the mind being with the thoughts of Vohuman, the tongues of the faithful are habituated in the statements of Vohuman. 6. This, too, that innocence from discontinued good works is taught by him who remains in virtue; even for this reason, because they are atoned for by him even among important good works. 7. This, too, that the original causer of goodness is assisted in causing goodness by him whose fundamental gift among the existences is that he supplies that which it is requisite for him to give; even for this reason, because in a work, upon which one remains with a thousand men, when one man is bringing his own strength to the labor therein, the 999 other men are assisted by him in that work. 8. This, too, that the way of righteousness is not concealed, but taught, by him who is a good consider as to righteousness; even for this reason, because the sap and root of his righteousness are owing to undiverted thought. 9. This, too, that its being unnecessary to provide repletion for those who are cattle is taught by him who keeps cattle as a controller for beneficers; even for this reason, because they teach and command him. 10. This, too, that housewifery being performed is taught by that wife who shall joyfully pay reverence to her husband; even for this reason, because her housewifery is for the satisfaction of the husband, the satisfaction is through her reverence, and the reverence arises through joy. 11. This, too, that to love the religion through knowledge is taught by him who is peaceful and Vohumanic to it; even for this reason, because Vohumanic peacefulness is understood as religion. 12. And this, too, that the gratification of Ohrmazd is caused by him

who teaches for Ohrmazd. 13. It is righteousness that is perfect excellence.

FARGARD 21 1. In the twenty-first fargard, Vahishtoishti, it is proclaimed by the righteous Zartosht, that the ceremonial is performed by him owing to whom our worship is good thinking. 2. This, too, that Vohuman and the liturgy are lodging in the body of him in whose body the religion is lodging; and so is the spirit of goodness, which is peace. 3. This, too, that the good religion is taught in word and deed by him who shall achieve the giving of thought to Vohuman in the ceremonial. 4. This, too, that the archangels become lodging in the body of him who loves Vohuman; even for this reason, because their lodging is in light, purity, and perfume, and the body is illuminated, purified, and perfumed by Vohuman. 5. This, too, that mankind are made diligent in the performance of good works by him who shall provide gifts for the doers of good works. 6. This, too, that by him who loves the beneficial way, even others are put in the same way and taught. 7. This, too, that he gives his daughter in daughterhood to his fatherhood, who teaches to the daughter reverence towards her father; even for this reason, because she is made steadfast in daughterhood by him. 8. This, too, that the authority of Vohuman is taught by him who keeps the talent which is his for virtue; even for this reason, because from the authority of goodness arise the advantage and freedom from strife of the sciences. 9. This, too, that a daughter is given to a father for womanly service, and so also a wife to another man, by him who teaches reverence, towards and husband, to the daughter and the other woman; and so, too, by him who instructs the wife of a man in housewifery; because the advantageous womanly service of a woman for a man arises through reverence towards her husband and good training in housewifery. 10. This, too, that even the reverence of a wife towards a husband is

produced by him who gives a woman unto a man; because the giver of possession becomes praiseworthy even by the act of having given that possession. 11. This, too, that origin and effect are produced for Ohrmazd by him who gives what is necessary unto Ohrmazd and teaches perpetual preservation; what is properly necessary being the origin of the preservation which is the effect of what is properly necessary. 12. This, too, that dominion is acquired for the house of him who keeps the door of the house an opening for the wise; the house being the body, and the door of the house being the ear, eye, and mouth. 13. It is the excellence of righteousness that is perfect.

FARGARD 22 1. The beginning of the twenty-second fargard, the Airyaman, is the last question beyond the five Gathas; it is taught for the dominion of Ohrmazd only by him — that is, it is making him ruler of himself-who shall do that which is declared by the passage: — Ya erezejyoi dahi drigaove vahyo: who gives delights to him who is a right-living poor man — preservation from the destroyer, and the consummation of every happiness. 2. It is perfect excellence that is righteousness.

Nask 21. Stud-Yasn (Gathic / divine) [WASTAREM]

A selection from the whole Yasht referring to the developer: containing many unidentified statements by Ohrmazd, Zartosht, Soshyant, Vohuman, and Spandarmad; and concluding with a long series of short quotations, from the Pahlavi Gathas, concerning what every one shall do, or know, in the future existence.

1. Referring to the developer.
2. Those are beneficial who increase for the developer, that is, they shall occasion benefit for him who would occasion that benefit which is for others.

3. Thus the righteous man who produces perfect thought is he who comes upon it through Vohuman, and the benefit of him who is an open annoyer — the righteous man who is a smiter of the wicked, and who develops as to what is Ohrmazd's and as to what is Zartosht's — is that he slays in moderation.
4. Regarding him who is an oppressive man who is righteous, the reply spoken is thus: 'The reward of the smiter and developer — that man of whom one knows the smiting and developing — is the very evil reward of him who is wicked; just as his smiting, as an evil reward for him from those two spirits, is that very evil practice loved by him who is wicked; even for this reason every righteous individual is Gathic, because, when privileged, he who is wicked is thus he who is righteous, and also he who is privileged is unprivileged.'
5. Zartosht proceeded with the smiting at the wicked, and as to that proceeding Ohrmazd spoke thus: 'Thou shouldst thus proceed with smiting at the wicked by ordinance, because thus they have thee and the righteous of every kind as ruler.
6. Also through my decree one produces the ritual of ordeal, which realizes that which is real, so that one may make that which is dark fully light.
7. Thine, too, is so much the sovereignty of Ohrmazd, tkws through worship, that it's requisite privilege is thus maintained through virtue, because thou, who art thus, art more unconfined to the world through the furtherance and development of righteousness; great, indeed, is he who trusts the righteous man for righteousness, and great is he who trusts the wicked man for wickedness.'
8. As to that utterance Zartosht spoke thus: 'An open annoyer is the righteous man — the benefiter disclosed by Ohrmazd — that loves the embodied world of

righteousness, and demands its reverence for the proportion of righteousness therein, that is, he knows the proportion of duty and good works.'

9. Regarding the worldly existence, the reply spoken is thus: That which is again contaminated by the demons becomes abundant so long as that which is proper is again contaminated with the demons; and, so long as there is a developer, they subsist for their own substances, so that it is possible for them to seek benefit for their own, and they are smiters of the righteous.'
10. Regarding him who is a wise smiter, Soshyant spoke in reply thus: 'It arises through his way when it is again contaminated.'
11. As to that mischief Ohrmazd spoke thus: 'Happy is he from whom there is no mischief.'
12. Regarding him who has come, the Yim of splendor, he spoke thus: 'He attains his reward who is no smiter and no developer, not privileged and not unprivileged.'
13. As to that disclosure Vohuman spoke thus: 'I aggrandize that spiritual lord and that priestly master who is my righteousness in person.'
14. As to that utterance Spandarmad spoke thus: 'So do thou perfect him whose information subsists — a man that becomes wise — who is as an emblem of my religion; because he has worshipped that which is ours, so that he has retained property in our possession, through whose words there is a furtherance of the world of righteousness.'
15. That is my arrangement, and that my wish that is, what is necessary for me — and I love that which thou fully understandest, that is, that arrangement which is righteousness; also whatever discourse and perfect performance, thou askest of us, O Zartosht! in complete mindfulness, I now practice by the work of each hand;

- observe thoroughly that which I am performing, and thou, too, art accomplishing.
16. In worship thou, O Zartosht! art liberal, who art liberal in ceremonial; for thee, whose body believes, controversy is not lavish for the sake of the wealth bestowed; the reward of Zartosht the developer is for developing, the reward of Zartosht the smiter is for smiting, and the reward of Zartosht the smiter and developer is for smiting and developing.
 17. At the bridge judgment of him whose name the fire calls for participation, as when they repeatedly pour the melted ore upon him in the throat, thou shouldst pray near him alive — him whose love is for virtue — so that he may perform duty and good works with fearlessness; with his desire, too, it is expedient to know that it is done by him on account of necessity.'
 18. As to that utterance Ohrmazd spoke thus: 'Such is the upward attraction of Shahrewar for him who is ours.'
 19. As to that question Ohrmazd spoke thus: 'Such has happened to him who is ours through Vohuman; he ought to come to our religion through virtue.'
 20. Truly he, O Zartosht! is privileged for the sovereignty, who confines his ears to this religion — that he may make it fully progressive; who is given immortality through this, and kind regard for the will of him who is the best of that religion of mine, O Zartosht! and who assists the furtherance of this world of mine in righteousness.'
 21. As to those of that other one Ohrmazd spoke thus: 'As regards that which is great evidence, when wicked they consider it as unattested for him who is wicked himself; and the thoughts of him, whose deeds are those of that other one, are due to Akoman.'
 22. Owing also to this, when both Hordad and Amurdad are given to thee, it is in that way — when thou art of the propitious spirit and the best thought — that what thou

- understandest thou shouldst be accomplishing, and what thou dost not understand thou askest again.'
23. Of him whose wisdom exists — of Ohrmazd — he whose wisdom arises — Zartosht — inquired concerning him who is unreal and who does not subsist hereafter, who has thus never become a material existence for those on the side of virtue, and does not subsist for them henceforth.
 24. As to that reverse description Ohrmazd spoke thus: 'Among men of every kind say unto the righteous who are smiting the wicked, that we improve the measure of any milk they propitiate, even by the holy-water which is the sustenance of milk, in order to cause much happiness of life.'
 25. As to that utterance Ohrmazd spoke thus: 'Happy is he from whom there is no complaint, and a life which is like this the text Gerezoi... akhso... implores.
 26. To thee, O Zartosht! my protection is given in the reply of the Kem-na which, before the companionship of Kay Vishtasp — that righteous friend of mine — was a published thing of those which are used, and of those such as it is requisite to use.
 27. The talk of a man which is immoderate is false, everything immoderate is so for this reason, everything is not that which the good man possesses, because, when privileged, the wicked one is he who is righteous, and he who is privileged becomes unprivileged; he who is righteous is thus he who is wicked, and becomes him who is privileged and unprivileged, so that he is fully incriminated, and they shall carry off his possessions.'
 28. Regarding the beneficers the reply spoken is thus: 'They are owing to the reward of the smiter and developer; those are beneficial whose smiting and developing are those of the developer Ohrmazd, who understands smiting and development.'

29. When through smiting by Ohrmazd, on account of the wicked, a question about it arose, the reply spoken, as to the smiting of the present world by means of him who is ruler, was: 'The reward which the judgment that is perfect teaches is thus, that he who is the smiter and developer, Soshyant, shall make the decision.'
30. Zartosht spoke in reply thus: 'He gives a reward.'
31. And that wise smiter, Soshyant, spoke in reply thus: 'He shall inflict punishment.'
32. Even he who is an ox of many cattle has openly and publicly wailed this complaint on account of the righteous one: 'How long is it till the time when a developer arises, even he who is an irresolute ruler? How long is the time till he arises, until the wicked one who is a smiter and privileged corrupter is he who is unprivileged?'
33. Because, for the sake of producing resolution, he complains that, until the developer shall arise, even he who is irresolute is ruler, that is, until he who is the developer shall become privileged.
34. As to that complaint of his Ohrmazd spoke thus: 'Not so as by this complaint is the obtainment of spiritual lordship, for this reason, when they do not consider the ruler as a ruler, and there is no giving of priestly authority by any righteousness whatever, it is requisite, on account of the many righteous, to speak henceforth, until the time when the developer arises, even of him who is an irresolute ruler.'
35. On account of the many statements of the spirits, even as to thought, word, and deed, it is requisite to say that they shall always render an account until even some obtainment of a smiter and developer, privileged or unprivileged.
36. Some arise of whom it is requisite to ask this question while he who is righteous and he who is wicked are two witnesses, and they make the righteous one manifest by

- his evidence, or they molest him who is righteous by smiting.
37. Some arise when it is requisite to speak this reply during the smiting of the maintainer of strife and of the kinsman.
 38. And some arise while that individual is loved, though a righteous one and a developer arise, and it is requisite to produce a provider of benefit on account of the many, both wicked and righteous, so long as a wicked one of the smiting which is maintaining strife is privileged.
 39. Because, regarding the production of resolution, it is proclaimed that it is so that they shall fully understand that Ohrmazd discriminates truly, and Ahriman does not discriminate truly.
 40. And that it is so that they shall fully understand that the punishment of the wicked is for teaching them that they will attain to the existence of darkness, that even to him who belongs to the ever-stationary they may give his reward, that they are for smiting the wicked one, that they are very powerful to give, that they should kill the apostate, that one has to be converted from vileness to goodness, that he who would be wicked is made to believe by the tongue, that for the sake of proper nurture of the creatures next-of-kin marriage is provided, that the demons are despised, that thus he who is evil-ruling is wicked, and that they are approaching the place where Ohrmazd shall provide for the account of sin and good works.
 41. They shall become more diligent in the performance of duty and good works, and abstain more from sin, always until one attains even to some acquirement for those in life and those in a lifeless state.
 42. And they shall not inflict their punishment completely in the embodied state, and the fiend does not pity the worldly existence; every individual is counted up, and

everyone is fully completed for the affairs of Ohrmazd, but the fiend is not smitten, and they shall not fully inflict the punishment.

43. No one thinks thou shouldst remain for the propitious Ohrmazd, and no one completely presents himself; they attack through the fiend, and arise for the foolish one.
44. No one arises for the goodness of him who is good, but for the vileness of the fiend they destroy what is good, and do not understand evil and good; they recite the revelation for a wicked one, they do not bestow friendship for labor, but are for the evildoer.
45. And the righteous one, who is the best of spiritual and worldly existences, becomes a privileged developer, even he who is an irresolute ruler; and so he who is wicked, even he who is privileged, becomes unprivileged, at that time when one gives the soul of every one unto the supreme heaven, and when thou shouldst, everyone, know that the affliction of the annoyers arises, so that when, owing thereto, they beseech the sacred beings, it is only hell that they supply.
46. When everyone shall provide the ceremonial of the archangels unworriedly, and when everyone knows that Goshorun complained — so that he who is the fashioner of cattle inquired thus: ‘Whose is the guardianship of cattle?’ and ‘Not without annoyance’ was the reply of Ardwahisht, ‘that is, they shall inflict his punishment’ — everyone also knows that in their light is joyfulness for the sight.
47. When every individual becomes aware of the priestly authority of Ohrmazd; and when every individual knows that his remedy for the devastation owing to the evil spirit is comprehensibly stated; when every individual knows that Ohrmazd fashioned the propitiousness in the liturgy; and when everyone knows that the priest is perfect, that Ohrmazd enhances both of them in

spirituality, that Vohuman is the offspring of Ohrmazd, that Spandarmad is Ohrmazd's own, that all three of them are the life of him who has wandered forth — that is, life is given by the thought and wisdom which are his own — and that the sacred beings are they who are supporting it.

48. When every one of this existence must act for the sake of that other existence, and knows how to act; when every one is a friend, through deeds, of the spirit which is his own; and when every one becomes a person supporting Ohrmazd.
49. When every individual knows that they give no reward to him in whose body a demon is lodging who is not listening; when every one shall make his own soul immortal; and when every one has advantage through possession of Ohrmazd.
50. When everyone becomes a Zoti unsullied in righteousness; when everyone gives a sacred cake to the archangels; when every one knows that cooperation is due to him who is their servant; and when they are together in soul.
51. When every individual gives his body; when every one proceeds to their ceremonial and glorification; when every individual knows that 'other than they' is meant by naechim tem anyem; and when every one knows that, through that sovereignty of his, the renovation of the universe is produced by his will among the existences.
52. When every one knows the elucidation of the religion; when every one considers the religion as governor and serf; when every one knows that the manifestation of this ought to arise in him; when every one thinks Ohrmazd auspicious; and when every one knows that, when it occurs, benefit is produced, through resolute sovereignty, where and when it gives him a reward for

the performance of the duty and good works they should call for.

53. When every one gives the sacred beings and the good a sheep; when every one knows that, for him whose righteousness is in action, immense and complete mindfulness arises; when every one thinks of much assistance from Ohrmazd; when every one speaks to restore his temper; when every one speaks to provide the ceremonial; and when every one produces that advantage by liberal giving. 54 When every one knows that one grants him the obeisance which is due to him when in a condition for the supreme heaven; when every one knows that it is done by those in the realm of Ohrmazd; and when every individual knows that, so long as the religion of the first creation shall exist, this characteristic is to be considered thus: Hvo zi dregvau, etcetera.
54. When every individual keeps no wealth for a high-priest of the apostates; when every one knows that, when above, there is righteousness; when they shall make intercession for every individual, and when every individual becomes aware of it; when every individual sees that he is a father of righteousness; and when every individual knows that the propitious spirit is in him.
55. When every one knows that, when a supplicant, he is more a smiter of the wicked; when every individual utters the salutation of Ohrmazd; when every individual knows that that is our comfort, and that it is Ohrmazd's own creature; and when every individual is taught and every individual joins in the perfect religion.
56. When every individual knows that Vohuman guards the creatures; when every individual becomes privileged by will for the reward; when every individual knows that gain is through giving away; when every individual transacts, or shall transact, the affairs of the

archangels; and when every individual knows that when he who is intelligent speaks to him, it becomes a possession for the benefit of righteousness.

57. When, for equal meritoriousness, it is necessary to give sooner to Magian men — so that on account even of the Magianship of Kay Vishtasp he was suitable for the sovereignty, that Zartosht was given a wife by Frashostar, that it was the learned Jamasp that Ohrmazd gave — and that every individual shall provide the ceremonial of Ohrmazd.
58. And when every individual knows that they are the best prayers which are the words of Zartosht, and, even so, his is a wise reward for those which are yours.
59. It is perfect is the excellence of righteousness; it is perfect excellence that is righteousness.

