

DETAILS OF THE Hadha-manthric NASKS: FROM THE
DENKARD OF ZOROASTRIANISM VOLUME TWO BY
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FROM THE DENKARD, BOOK 8:

Nask 4: Damdad (Hadha-manthric / scientific) 1. Amid the Damdad are particulars about the maintenance of action and the production of the beneficial creatures. 2. First, as to the spiritual existence, and how much and how is the maintenance in the spiritual existence; and the production of the worldly existence therefrom, qualified and constructed for descending into the combat with the destroyer, and accomplishing the associated necessity for the end and circumvention of destructiveness. 3. The manner and species of the creation of the creatures; also their material existence, and the character and use of the races and species; and whatever is on the same subject. 4. The reason for their creation, and for their perfection at last. 5. About the adversity, injury, and misery of those creatures, and their secret resources and means of attacking and annihilating them; with the preservation or disablement of the creatures thereby. 6. Of righteousness the excellence is perfect excellence.

Nask 5: Nadar (Hadha-manthric / scientific): only the Avesta extant 1. On account of the Zand of the Nadar not reaching us, the Avesta is retained, for teaching, recital, and ceremony, because it has come unto us with authority. 2. Of righteousness the excellence is perfect excellence.

Nask 6: Pazag (Hadha-manthric / scientific) Meat-offering, preparations, and priests for season-festivals (Gahambaras); (section 10) periods of day and year, Frawardigan days; gathering herbs, chastisement of sinners, 33 chieftainships, apostasy; (section 20) almsgiving, summer and winter, calamity of a century, months. 1. The Pazag contains particulars about lawfully slaughtering a sheep, for the ceremonial of fires, waters, and holy-water, in aid of a season festival of the Mazda-worshippers; besides this, namely, in what are the skill, and the means for selection, of a man for such work, and the formula (nirang) of the ceremony. 2. And this namely, from which limb of the sheep species is the share of the fires and waters to be taken, and how is the preparation which is to be carried on, and with what Avesta. 3. And whatever is about a season festival; where the appointed place is, when one celebrates it, and when it has fully elapsed; the assembly of the season festival, and the donation for the feast; where and when the celebration is possible, in what proportion the provisions are to be given out, and when to be prepared and divided; where its advantage is, and what benefit there is from it to the good creations both spiritually and materially. 4. And this, namely, what skill is more suitable for the sacerdotal leadership and other priestly authority each separately. 5. About the business of the sacerdotal leadership, where it is owing to having appointed the place and having gone forth to the assembly of the Mazda-worshippers, and when they are to be made aware that that assembly is more particularly for the arrangement of renunciation of vice and retribution for sin; the needful supply of things for the feast; the selection of the men for the Zot duty and Raspi duty before the day; the Zotis, Raspis, and others who put in action the work for the preparation and giving of the portions; and the cleansing of the body-clothing. 6. As to the selection of the president of the feast there is this, namely, what ability is requisite for that presidency. 7. The

allotment of the portions, and giving them sooner to those who are sooner in need of them. 8. Scoffing before priestly authorities, who are great and good, and when they do not give a portion to the authorities are cases when the season festivals [Gahambars] are not to be considered as celebrated. 9. This, too, that the Zotis and Raspi are for the Zot duty and Raspi duty, and the other priestly authorities for the control of sin and computation of the portions; and more on the same subject. 10. About the rotation of the day-watches (gahs), days, months, and seasons of the year — which are when it is summer and winter — and the appearances therein which are owing to the motion of the constellations. 11. Where the coming of the righteous guardian spirits (farohar) into the worldly existence occurs, in those ten days which are the end of the winter and termination of the year, because the five Gathic days, among them, are for that purpose; the cessation of that same, as well as its continuance. 12. The great needfulness of the guardian spirits of the righteous in the ceremonial and obeisance of those ten days, and their abundant gratification therefrom; their vexation from want of welcome and want of obeisance; and their ascent from the worldly existences. 13. The extreme importance of liberality and bounty at that season; and the proper duty of the priestly authority of a district in assisting and interceding for the poor, for the sake of teaching, from the days devoted to the guardian spirits, proper actions among those having guardian spirits. 14. About the period for taking medicinal plants, and whatever is on the same subject. 15. About where there is a household, village, communal, or provincial petitioning for the royal chastisement of sins affecting the soul, each separately; and for whom is the atonement. 16. About the advantage owing to disposal of sin and infliction of chastisement, and the harm owing to not disposing of sin and neglecting the chastisement inflicted. 17. About the first thirty-three

chieftainships, around and concealed; that is, which and how many are spiritual, and how many worldly; and which is the second, and which the third, of the spiritual and worldly existences. 18. About the admirableness and great meritoriousness of public observances, and the awfulness and grievous sinfulness of apostasy. 19. And also this, that is, when any one is doubtful, through apostasy, which is the law from the sacred beings in elucidation, and which of the sacred beings is to be entreated for assistance. 20. About this, namely, for which of the women the bringing of a handful of anything, from the property of her husband, to be given away is allowable in what proportion, and how, and for whom; and for whom, when she gives it away, it is allowable for the husband to bring it back. 21. About this, namely, when summer comes on, where does winter run to; and when winter comes on, where does summer go to? 22. About the amount of disaster that has passed by in one century, and the duration of its passing; everything which is connected with the disaster, and whatever is on the same subject. 23. Where and how many months are of such a kind, and how many of such a kind; as well as the religious names of the twelve months, and the reason of the name of each one of them, that is, to which of the sacred beings, in the ceremonial, each one of these twelve months is predominantly appertaining; so also of the thirty days which are in every month, and so also of the five Gathas in every — year that is, the five Gathic days at the end of the year — all the sacred beings to whom they are appertaining, and when the righteous guardian spirits (asho farohars) are revered. 24. Righteousness is perfect excellence.

Nask 7: Ratushtaiti (Hadha-manthric / scientific) 1. The Ratushtaiti [‘concerning the habits of a priestly master’] contains particulars about the religious and important customs and laws to be enforced [obligatory]. 2. The reason

of the worthiness and superexcellence in a sacerdotal leader [Master of Ceremonies], and his possession of a portion of the other authority of a ruler also; that is, how worthiness is to be distinguished from unworthiness, and superexcellence from unworthiness, in him, namely, in the priestly chieftainship of Xwaniratha and the other regions, each separately, the first which stood aloof from the Mazda-worshippers. 3. About the demonstration and notification of the sitting together of the archangels, the ritual and appliances in the ceremonial of the sacred beings, the position and business of the Zotis and Raspis in a ceremonial, and also all the business of the leaders in their duty, each separately and originally. 4. The greatness of the helpfulness in good works, the kinds of helpfulness, and the proximity of Ohrmazd to the thoughts, words, and deeds of the embodied existence. 5. The excellence of righteousness is perfect.

Nask 8: Barish (Hadha-manthric / scientific) Good and evil; advantages and disadvantages of the period. 1. The Barish contains particulars about the invigorating power, truth, and generosity of the many capabilities of instinctive and acquired wisdom. 2. And also the ill-advisedness of falsity, stinginess, and ignorance; and the many defects which are fraternizing with the opponent of capabilities. 3. The blessing and cursing, the good will and ill-will of the good ritual and evil ritual, the good statements and evil statements of Vohuman, Spandarmad, Srosh, Ashishwang, and many other sacred beings, and of evil thought, lust, wrath, unrighteousness, and many other demons; and whatever is on the same subject. 4. The destiny, nature, desire, religion, habit, learning, business, and diligence of the period, and whatever is on the same subject, as regards sovereignty, government, priestly authority, justice, and mediation. 5. The union, peace, and promise keeping, and whatever is on the same subject. 6. The law and custom,

good works and sin, good repute and evil repute, righteousness and wickedness and whatever is on the same subject. 7. The modesty and pomp, glory and penance, and whatever is on the same subject. 8. The connection through ownership, subordination, service, and religion, and whatever is on the same subject. 9. The suitability and unsuitability, friendship and enmity, and whatever is on the same subject. 10. The handsomeness and ugliness, youth and decrepitude, opulence and destitution, happiness and misery, and whatever is on the same subject. 11. The strength in races and species of things, and whatever is on the same subject. 12. The learning, solving of questions, complete virtue, and whatever is on the same subject. 13. The hunger and thirst, and their remedy, and whatever is on the same subject. 14. The delirium and death, and their expediency, and whatever is on the same subject. 15. The primitive state and tendency of things, precedence and sequence, and whatever is on the same subject. 16. The acceptableness and unacceptableness, gratification and afflictiveness, and whatever is on the same subject. 17. The mightiness, loquacity, sociality, and whatever is on the same subject. 18. The understanding and mind; the body and soul, the heaven, hell, and future existence; and whatever is on the same subject. 19. The omniscience of the creator Ohrmazd, and all goodness of like motive, the life and glory of a righteous man, and whatever is on the same subject. 20. And many other arrangements of the creator, through propagation of statements, preparation of sovereignty, maintenance of the body, and preservation of the soul; a statement adapted to that which one mentions thus 'Truly spoken statements are the Barish, Kishkisrub, and Vishtasp-sast.' 21. The excellence of righteousness is perfect.

Nask 9: Kishkisrub (Hadha-manthric / scientific) 1. The Kishkisrub contains particulars about the explanation of the

ceremonial and ritual of the sacred beings, through what arises its conversion into demon-worship, and information as to cleanness and uncleanness. 2. The preparations and precautions for the Yashts; the tokens and signs of the overflowing and evil owing to the demons at various times, and the cause of their exhaustion and the final victory of the sacred beings. 3. Then the exalting chants of every kind, which Ohrmazd taught to Zartosht, are called the teaching of the spirits. 4. Excellence that is perfect is righteousness.

Nask 10: Vishtasp-sast (Hadha-manthric / scientific)
Particulars about Kay Vishtasp, visit of the archangels to him, and his war with Arjasp. 1. The Vishtasp-sast is about particulars of every kind relating to Kay Vishtasp; the temper, character, demeanor, knowledge, learning, and law for sovereignty; the government of the creatures, and the advancement of the will of the sacred beings requisite for it. 2. The creator Ohrmazd sends the archangels on to Kay Vishtasp as evidence about Ohrmazd, and a reminder of Spitaman Zartosht, of the pure goodness of the Mazda-worshipping religion, and of the command for the ruler Vishtasp, as to its triumph, on accepting the religion from Zartosht. 3. The visible coming of the archangels to the metropolis, and, secondly, their domestication at the residence of Vishtasp and his companions; the envoys' explanation of Ohrmazd's message to Vishtasp, and the accepting of the Mazda-worshipping religion by the obedient king Vishtasp. 4. The outpouring of Arjasp the Khyon, by the demon of wrath, for war with Vishtasp and disturbance of Zartosht; the arrangements and movements of king Vishtasp for that war, and whatever is on the same subject. 5. Excellence that is perfect is righteousness.

