

VIDEVDAD 2: YIMA AND THE FLOOD

Yima becomes the first ruler on earth

V.2.1

Zarathustra asked Ahura Mazdâ:
O Ahura Mazdâ, most Life-giving Spirit,
Orderly creator of all things in the bony world of the living,
with whom among men did you first converse, you, Ahura
Mazdâ,
other than me, Zarathustra?
To whom did you exhibit the *daênâ*, the one of Ahura Mazdâ
and Zarathustra?

V.2.2

Then Ahura Mazdâ said:
With beautiful Yima with good herds, O Orderly Zarathustra.
He was the first among men with whom I conversed, I, Ahura
Mazdâ,
other than you, Zarathustra.
To him I exhibited the *daênâ*, the one of Ahura Mazdâ and
Zarathustra.

V.2.3

Then I said to him, O Zarathustra, I, Ahura Mazdâ:
Be prepared, O beautiful Yima son of Vîwanghaiwan,
to be the reciter and upholder of the *daênâ*.
Then he answered me, O Zarathustra, beautiful Yima:
I am not set in place, not assigned
to be recite and uphold the *daênâ*.

V.2.4

Then I said to him, O Zarathustra, I, Ahura Mazdâ:
If you are not prepared, O Yima, to be the reciter and
upholder of the *daênâ*,
then further my herds, then make my herds grow,
then be prepared to be the protector, guardian, and overseer
of my herds!

V.2.5

Then he answered me, O Zarathustra, beautiful Yima:
I shall be prepared to be the protector, guardian, and overseer
of your herds.
Under my command there shall be no cold nor heat,
nor illness, nor destruction.

V.2.6

Then I gave him two tools, I, Ahura Mazdâ:
a golden pick and a goad adorned with gold.

V.2.7

Yima is in possession of the two commands.

Overpopulation and expansion of the earth

V.2.8

When Yima had ruled for three hundred winters,
then this earth became full
of animals, small and large, and men,
of dogs, birds, and red and blazing fires.
They found no place to be(?),
animals, small and large, and men.

V.2.9

Then I informed Yima:
O beautiful Yima son of Vîwanghaiwan,
This earth is full because of the gathering
of animals, small and large, and men,
of dogs, birds, and red and blazing fires.
They found no place to be(?),
animals, small and large, and men.

V.2.10

Then Yima went forth
toward the lights, at noon, on the path of the sun.
He pushed this earth with the golden pick.
He goaded it with the goad, saying:
O lovable Life-giving Humility,
go forth and bow far and wide,
O carrier/womb of animals, small and large, and men.

V.2.11

Thus Yima made this earth expand by one-third
in size from what it had been before.
Here went forth
animals, small and large, and men,
each according to his own wish,
howsoever his pleasure.

V.2.12

When Yima had ruled for six hundred winters,
then this earth became full
of animals, small and large, and men,
of dogs, birds, and red and blazing fires.
They found no place to be(?),
animals, small and large, and men.

V.2.13

Then I informed Yima:
O beautiful Yima son of Vîwanghaiwan,
This earth is full because of the gathering
of animals, small and large, and men,
of dogs, birds, and red and blazing fires.
They found no place to be(?),

animals, small and large, and men.

V.2.14

Then Yima went forth
toward the southern lights, on the path of the sun.
He pushed this earth with the golden pick.
He goaded it with the goad, saying:
O lovable Life-giving Humility, go forth and spread wide, O
carrier
of animals, small and large, and men.

V.2.15

Thus Yima made this earth expand by two-thirds
in size from what it had been before.
Here went forth
animals, small and large, and men,
each according to his own wish,
howsoever his pleasure.

V.2.16

When Yima had ruled for nine hundred winters,
then this earth became full
of animals, small and large, and men,
of dogs, birds, and red and blazing fires.
They found no place to be(?),
animals, small and large, and men.

V.2.17

Then I informed Yima:
O beautiful Yima son of Vîwanghwan,
This earth is full because of the gathering
of animals, small and large, and men,
of dogs, birds, and red and blazing fires.
They found no place to be(?),
animals, small and large, and men.

V.2.18

Then Yima went forth
toward the southern lights, on the path of the sun.
He pushed this earth with the golden pick.
He goaded it with the goad, saying:
O lovable Life-giving Humility, go forth and spread wide, O
carrier
of animals, small and large, and men.

V.2.19

Thus Yima made this earth expand by three-thirds
in size from what it had been before.
Here went forth
animals, small and large, and men,
each according to his own wish,
howsoever his pleasure.

Gods and men take counsel

V.2.20

Ahura Mazdâ, who has set everything in place,
convoked a gathering
together with those worthy of sacrifice in the world of
thought,
famed in the Aryan Expanse
of the Good Lawful (river).
Radiant Yima with good herds
convoked a gathering
together with the best humans,
famed in the Aryan Expanse
of the Good Lawful (river).

V.2.21

To that gathering Ahura Mazdâ came.
he who has set everything in place,
together with those worthy of sacrifice in the world of
thought,
famed in the Aryan Expanse
of the Good Lawful (river).
To that gathering radiant Yima
with good herds came
together with the best humans,
famed in the Aryan Expanse
of the Good Lawful (river).

V.2.22

Thus Ahura Mazdâ said to Yima:
O beautiful Yima son of Vîwanghwan,
Bad winters will come over the bony world of the living,
together with which (one) harsh, horrible winter.
Bad winters will come over the bony world of the living,
together with which snow will accumulate
on the tallest mountains, in the deepest of the *valley.

V.2.23

And threefold cattle will perish here, O Yima:
that which is in the most *fearful places,
that which is on the heights of the mountains,
and that which is in the depths of the rivers (and) in the most
solid homes.

V.2.24

Before this winter the land will have rich pasture
(and) plenty water to flow (over) it after the snow melt,
and wondrous it will seem here to the bony existence, O
Yima,
that the trace of a sheep should be seen here.

Yima makes the bunker

V.2.25

So make that enclosure:
the length of a race course on each of its four sides.
Bring together there the seeds
of animals, small and large, and men,
of dogs, birds, and red and blazing fires.
Then make that enclosure:
the length of a race course on each of its four sides
as a dwelling for men,
the length of a race course on each of its four sides
as a keep for cattle.

V.2.26

Make water flow forth there the length of a league.¹
Place meadows there,
with green ... (?),
with inexhaustible savory foods.
Place homes there, with roof and *awning,
*porch and *fence.

V.2.27

Bring together there in the same place the seeds
of all the men and women
who are the greatest, and best,
and most beautiful on this earth.
Bring together there in the same place the seeds
of all the cattle species
that are the greatest, and best,
and most beautiful on this earth.

V.2.28

Bring together there the seeds of all the plants
that are the tallest and most sweet-smelling on this earth.
Bring together there the seeds of all foods
that are the most tasty and most sweet-smelling on this earth.
Make those into pairs—imperishable
as long as these men are in the *enclosures.

V.2.29

May no one with humps, in front or in the back,
nor an impotent or a ...,
nor a driveling one, deceitful one,
one with pustules, or a crooked one,
nor one with irregular teeth, or one with blotches
whose body has been excluded,
nor any of the other marks
that are the mark of the Evil Spirit put on man.

¹ The actual length of Avestan *hâthra* is unknown.

V.2.30

In the first section of the land make nine passages,
in the middle six, and in the last three.
In the first passage bring
a thousand seeds of men and women,
the middle six hundred, the last four hundred.
And goad them with the golden pick
and stroke the enclosure from behind
(to make) a door admitting light,
self-shining from within.

V.2.31

Then Yima reflected:
How I shall make those into an enclosure,
the way Ahura Mazdâ told me?
Thus said Ahura Mazdâ to Yima:
O beautiful Yima son of Vîwanghwan,
tread apart this earth with (your) heels,
knead it apart with (your) hands,
just like also now people *step about in wet earth.

V.2.32

Then Yima did exactly
the way Ahura Mazdâ wished him to.
He trod apart this earth with (his) heels,
he kneaded it apart with (his) hands,
just like also now people *step about in wet earth.

V.2.33

So Yima made that enclosure:
the length of a race course on each of its four sides.
He brought together there the seeds
of animals, small and large, and men,
of dogs, birds, and red and blazing fires.
So Yima made that enclosure:
the length of a race course on each of its four sides
as a dwelling for men,
the length of a race course on each of its four sides
as a keep for cattle.

V.2.34

He made water flow forth there the length of a league.
He placed meadows there,
with green ... (?),
with inexhaustible savory foods.
He placed homes there, with roof and *awning,
*porch and *fence.

V.2.35

He brought together there the seeds
of all the men and women
who are the greatest, and best,
and most beautiful on this earth.
He brought together there the seeds

of all the cattle species
that are the greatest, and best,
and most beautiful on this earth.

V.2.36

He brought together there the seeds of all the plants
that are the tallest and most sweet-smelling on this earth.
He brought together there the seeds of all foods
that are the most tasty and most sweet-smelling on this earth.
He made those into pairs—imperishable
as long as these men are in the *enclosures.

V.2.37

No one with humps, in front or in the back,
nor a castrated one or a ...,
nor a driveling one, deceitful one,
one with pustules, or a crooked one,
nor one wit irregular teeth, or one with blotches
whose body has been excluded,
nor any of the other marks
that are the mark of the Evil Spirit put on man.

V.2.38

In the first section of the land he made nine passages,
in the middle six, and in the last four.
In the first passage he brought
a thousand seeds of men and women,
the middle six hundred, the last four hundred.
And he goaded them with the golden pick
and stroked the enclosure from behind
(to make) a door admitting light,
self-shining from within.

V.2.39

O Orderly creator of all things in the bony world of the
living!
But which *were these lights,
O Orderly Ahura Mazdâ,
which shine hither in that way
in these *enclosures that Yima made?

V.2.40

Then Ahura Mazdâ said:
there are lights established by themselves
and those made in time.
For once it (?) has gone down,
the stars, the moon, and the sun seem to come up(?).

V.2.41

And they think it is a day what is a season.
In forty years from two humans two humans are born,
pairs: a man and a woman.
And the same holds for these cattle species.
And those humans live the most beautiful life
in these *enclosures that Yima made.

V.2.42

Orderly creator of all things in the bony world of the living!
Who thus brought the *daênâ* of those who sacrifice to Ahura
Mazdâ wide and far
in these *enclosures that Yima made.
Then Ahura Mazdâ said:
The Karshipta bird, O Orderly Zarathustra.

V.2.43

Orderly creator of all things in the bony world of the living!
Who is their first life and model?
Then Ahura Mazdâ said:
Urwat.nara, O Zarathustra, and you, Zarathustra.

VIDEVDAD 3: THE PLEASURES AND DISPLEASURES OF THE EARTH

Places where the Earth is happy

V.3.1

Orderly creator of all things in the bony world of the living!

Where firstly on this earth is there most happiness?

Then Ahura Mazdâ said:

Wherever, O Spitama Zarathustra, an Orderly man goes forth with firewood in his hands, with barsom in his hands,

with milk in his hands,

with the haoma mortar (and pestle) in his hands,

pronouncing in peace words according to the *daênâ*

and beseeching Mithra with wide grazing grounds

and Peace with good pastures.

V.3.2

Orderly creator of all things in the bony world of the living!

Where secondly on this earth is there most happiness?

Then Ahura Mazdâ said:

Wherever an Orderly man raises a home

with fire, with cattle, with wife, with sons, with good herds.

V.3.3

Then afterwards that home (has)

cattle in abundance, Order/flour in abundance,

pasture in abundance, dogs in abundance,

women in abundance, children in abundance,

fire in abundance, and all other things for good living.

V.3.4

Orderly creator of all things in the bony world of the living!

Where thirdly on this earth is there most happiness?

Then Ahura Mazdâ said:

Wherever, O Spitama Zarathustra, one sows

the most barley and grass and food-bearing plants,

or where one irrigates dry land

or drains waterlogged land.

V.3.5

Orderly creator of all things in the bony world of the living!

Where fourthly on this earth is there most happiness?

Then Ahura Mazdâ said:

Wherever animals, small and large, defecate the most.

V.3.6

Orderly creator of all things in the bony world of the living!

Where fifthly on this earth is there most happiness?

Then Ahura Mazdâ said:

Wherever animals, small and large, urinate the most.

Places where the Earth is unhappy

V.3.7

Where firstly on this earth is there least happiness?

Then Ahura Mazdâ said:

On the ridge of (Mount) Arezûra, O Spitama Zarathustra, because on it the old gods run together from the den of the Lie.

V.3.8

Orderly creator of all things in the bony world of the living!

Where secondly on this earth is there least happiness?

Then Ahura Mazdâ said:

Wherever the most dead dogs and dead men lie interred.

V.3.9

Orderly creator of all things in the bony world of the living!

Where thirdly on this earth is there least happiness?

Then Ahura Mazdâ said:

Wherever tombs are built

in which the most dead men are laid down.

V.3.10

Orderly creator of all things in the bony world of the living!

Where fourthly on this earth is there least happiness?

Then Ahura Mazdâ said:

Wherever there are most dens

housing the creatures belonging to the Evil Spirit.

V.3.11

Orderly creator of all things in the bony world of the living!

Where fifthly on this earth is there least happiness?

Then Ahura Mazdâ said:

Wherever, O Spitama Zarathustra, the Orderly man

and (his) woman and child

are dragged as captives along the road

raising plaintive voices with dry mouths full of dust.

What satisfies the Earth the most

V.3.12

Orderly creator of all things in the bony world of the living!

Who firstly satisfies this earth with greatest satisfaction?

Then Ahura Mazdâ said:

Wherever they dig up the most (places)

where dead dogs and dead men lie interred.

V.3.13

Orderly creator of all things in the bony world of the living!

Who secondly satisfies this earth with greatest satisfaction?

Wherever the most tombs are destroyed

in which dead men are laid down.

Digression on corpse-carriers

V.3.14

Let no one carry alone what is dead.
But if he carries alone something that is dead, for certain the
corpse will contaminate (him)
from the nose, from the eye,
from the tongue, from the jaw,
from the penis, from the anus.
This lie-demon, the corpse, will then rush upon their nails.
Afterward they become impure
for ever and eternity.

V.3.15

Orderly creator of all things in the bony world of the living!
Were shall the place of this man be, the *corpse-cutter?
Then Ahura Mazda said:
Wherever this earth is most devoid of water,
most devoid of plants,
where the earth is most purified,
where the earth is driest,
and wherever most rarely
animals, small and large,
and the Orderly man go forth on these paths
with the fire of Ahura Mazda,
and with barsom spread out in Orderly fashion.

V.3.16

Orderly creator of all things in the bony world of the living!
How far from the fire, how far from the water,
how far from the barsom to be spread out,
how far from the Orderly men?

V.3.17

Then Ahura Mazda said:
Thirty steps from the fire,
thirty steps from the water,
thirty steps from the barsom to be spread out,
three steps from the Orderly men.

V.3.18

Here on this earth these who sacrifice to Ahura Mazda
should build enclosures for him.
Afterward these who sacrifice to Ahura Mazda should
approach with foods.
Afterward these sacrifice to Ahura Mazda should approach
with garments.

V.3.19

Among the poorest, among the most emaciated
let him eat these foods, let him don these garments
ever until he becomes old, or senile,

or his semen is dried out.

V.3.20

Then, when he becomes old, or senile,
or his semen is dried out,
afterward those who sacrifice to Ahura Mazda, as strongly
and as quickly
and as expertly (as possible), on the *top of the heights,
should *cut off his head as the width of ... (?),
exposing the body to the most ravenous
of the creations of the Life-giving Spirit,
the scavengers, the vultures, saying:
every bad thought, word, or act (is paid for).

V.3.21

And if he has committed other bad deeds,
he must pay the penalty.
But if he has committed no other bad deeds,
then that man has paid for ever and eternity.

V.3.22

Orderly creator of all things in the bony world of the living!
Who thirdly satisfies this earth with greatest satisfaction?
Wherever one destroys the most the dens of the living beings
of the Evil Spirit.

V.3.23

Orderly creator of all things in the bony world of the living!
Who fourthly satisfies this earth with greatest satisfaction?
Then Ahura Mazda said:
Wherever, O Spitama Zarathustra, one sows
barley and grass and food-bearing plants the most,
or where one irrigates dry land
(or drains waterlogged land).

Digression on agriculture

V.3.24

For this earth is not happy
which lies long unplowed,
which should be plowed by the plower,
wishing for that boon: to be dwelled upon.
(Like) a good-looking (woman) who goes about,
bearing no sons,
wishing for that boon: males.

V.3.25

One who cultivates this earth, O Spitama Zarathustra,
with the left hand and with the right,
with the right hand and the left.
He brings gain to it,
just like a loving man a loving wife,
lying on a spread-out bed.
He brings her a son or (some other) benefit

V.3.26

He who cultivates this earth, O Spitama Zarathustra,
with the left hand and with the right,
with the right hand and the left,—
then this earth says:
O man, who cultivate me,
with the left hand and with the right,
with the right hand and the left,—

V.3.27

at times I shall take counsel (?) with the lands here,
at times I shall come carrying all foods.
Let them bring the harvest before the barley.

V.3.28

He who cultivates this earth, O Spitama Zarathustra,
with the left hand and with the right, with the right hand and
the left,—
then this earth says:
O man, who cultivate me,
with the left hand and with the right, with the right hand and
the left,

V.3.29

at times you stand here leaning against the door of another
among those begging for food.
At times succulent dishes are carried past your mouth:
they are brought to those who (already) have plenty of good
things!

V.3.30

Orderly creator of all things in the bony world of the living!
What is the “heart” of the *daênâ* of those who sacrifice to
Ahura Mazdâ?
Then Ahura Mazdâ said:
Strong sowing of barley, O Spitama Zarathustra.

V.3.31

He who sows barley, he sows Order,
he furthers the *daênâ* of those who sacrifice to Ahura Mazdâ
with furtherance,
he makes this *daênâ* of those who sacrifice to Ahura Mazdâ
swell forth (to?)
a hundred refuges, a thousand retreats(?),
in return for(?) ten thousand performances of the sacrifice.

V.3.32

When the barley is *laid down the old gods sweat.
When the *sprout is made the old gods become empty.
When the *stalk is made the old gods howl.
When the *ear is made the old gods fart.
Here it shall dwell in this house to smite back the old gods(?).
They shall burn their mouths on the loaf(?).

They seem to be compacted into the ground(?),
when the barley is full.

V.3.33

Then he should recite the following poetic thought:
You (shall) have nothing that does not provide nourishment:
either strong Orderliness, strong pasture,
or strong desire for sons.
For the entire bony existence lives by nourishment,
it dies from lack of nourishment.

V.3.34

Orderly creator of all things in the bony world of the living!
Who fifthly satisfies this earth with greatest satisfaction?
Then Ahura Mazdâ said:
Wherever, O Spitama Zarathustra,
one cultivates this earth for the Orderly man
(and) puts (it) in Order.

V.3.35

Wherever, O Spitama Zarathustra,
one cultivates this earth for the Orderly man
(but) does not put (it) in good Order,
he throws Life-giving Humility into darkness,
into rot and the worst existence,
and also into all kinds of sharp *reeds.¹

V.3.36

Orderly creator of all things in the bony world of the living!
Wen dead dogs and dead men are interred in this earth
for half a year without being dug up,
what is the penalty for it?
Then Ahura Mazdâ said:
One should give him five hundred strokes with the horse
whip, five hundred with the bastinado.²

V.3.37

Orderly creator of all things in the bony world of the living!
Wen dead dogs and dead men are interred in this earth
for a year without being dug up,
what is the penalty for it?
Then Ahura Mazdâ said:
One should strike a thousand strokes with the horse whip, a
thousand with the bastinado.

V.3.38

Orderly creator of all things in the bony world of the living!
Wen dead dogs and dead men are interred in this earth
for two years without being dug up,
what is the penalty for it?

¹ Cf. V.1.4.

² Hitting someone under the feet.

What is the payment for it?
 What is the purification for it?

V.3.39

Then Ahura Mazdâ said:
 There is neither penalty for it,
 nor is there expiation for it.
 There is no purification for it.
 In accordance with “non-atonable deed”
 for ever and ever.

V.3.40

Where exactly (does that leave us) if it be somebody who
 professes or listens attentively to the *daênâ* of those who
 sacrifice to Ahura Mazdâ?
 This applies to somebody who does not praise or listen
 attentively to the *daênâ* of those who sacrifice to Ahura
 Mazdâ.
 For these (sins?) are thrown away for those who do praise the
daênâ of those who sacrifice to Ahura Mazdâ (and)
 thenceforth do not practice undue deeds.

V.3.41

For the *daênâ* of those who sacrifice to Ahura Mazdâ,
 O Spitama Zarathustra,
 throws away the bond of the man who praises (it),
 throws away the ... (?),
 throws away the crime of murder,
 throws away the crime of killing a sorcerer,
 throws away the crime of killing an Orderly (man),
 throws away the crime of throwing out a corpse,
 throws away the crime of committing an inexpressible deed,
 throws away the crime of a debt to be absolved in chains,
 throws away all those criminal deeds, whichever are being
 performed.

V.3.42

Just like that, O Spitama Zarathustra, does the *daênâ* of those
 who sacrifice to Ahura Mazdâ wipe off the Orderly man’s
 every bad thought, every bad word, every bad deed, like
 the strongly speeding wind would wipe clear from the right
 the firmament.
 (When) here, O Zarathustra, a good deed well performed (is)
 being performed, the good *daênâ* of those who sacrifice to
 Ahura Mazdâ cuts off the penalty of an adult.

VIDEVDA 5: ON POLLUTION

V.5.1

A man dies *there,
in the depths of rivers.
A bird flies up there, from the tops of the mountains
to the depths of rivers.
It nibbles at that body, that of the dead man.
A bird flies up there, from the depths of rivers
to the tops of the mountains.
It flies up on that tree,
a hard tree or a soft tree.
It vomits on it, it urinates on it, it defecates on it.

V.5.2

A man goes forth there,
from the depths of rivers
to the tops of the mountains.
He goes to that tree, which that bird (flew up on).
He seeks firewood for the fire.
He strikes it, he cuts into it, he cuts it down.
With it he lights the fire, the son of Ahura Mazdâ.
What is the penalty for it?

V.5.3

Then Ahura Mazdâ said:
Neither dog-borne, nor bird-borne, nor wolf-borne,
nor wind-borne, nor fly-borne
dead matter makes a man guilty.

V.5.4

For if these corpses,
namely, dog-borne, bird-borne, wolf-borne,
wind-borne, and fly-borne,
were to make a man guilty,
right away my entire bony existence—
*at once his Order would be crippled,
every soul would be shuddering (in anger and fear),
every body would be forfeit,
by the large amount of these corpses
which lie dead upon this earth.
...

About dead bodies

V.5.8

O Orderly creator ...
Does water kill a man?
Then Ahura Mazdâ said:
Water does not kill a man.
The Dismemberer binds him.
Vayu leads him bound.
The water carries him up,

the water carries him down.
The water leaves him.
Then the birds nibble at him.
There then he goes forth,
distributed then he goes down.

V.5.9

O Orderly creator ...
Does fire kill a man?
Then Ahura Mazdâ said:
Fire does not kill a man.
Astô-vidhōtu binds him.
Vayu leads him bound.
The fire burns up the bones and the life breath.
there then he goes forth ...

V.5.10

O Orderly creator ...
Two summers pass, thus two years.
How should these ones behave,
who sacrifice to Ahura Mazdâ?
Then Ahura Mazdâ said:
In every house, in every village, let them set up three huts
for this one that is dead.

V.5.11

O Orderly creator ...
How large should these huts be?
Then Ahura Mazdâ said:
So that when one sits up it does not strike against the his
head,
nor should the feet protrude, nor the hands stick out on the
sides.
For this is the lawful hut
for this one that is dead.

V.5.12

Here they should insert the body whose consciousness has
left it
for two nights or three nights or a whole month,
until birds fly away from it and plants grow up from it,
the waters flow down, and the wind raises the dust.

V.5.13

Then, when birds fly from it and plants grow up from it,
the waters flow down, and the wind raises the dust,
here these ones who sacrifice to Ahura Mazdâ
should expose this his body to the sun.

V.5.14

If these ones who sacrifice to Ahura Mazdâ do not

expose this body to the sun for a whole *season,
 you will exhibit a penalty for so much harming of the Orderly
 until the corpses have been *plowed (into the ground?),
 and the tombs and the filth,
 and the birds have eaten it all.

V.5.15

O Orderly creator ...
 Will you, Ahura Mazdâ, release the water
 from the Vourukasha Sea¹
 together with the wind and the cloud?

V.5.16

Will you, Ahura Mazdâ, bring it over the corpse?
 Will you, Ahura Mazdâ, bring it over the tomb?
 Will you, Ahura Mazdâ, bring it over the filth?
 Will you, Ahura Mazdâ, ... it upon the ... (?)?
 Will you, Ahura Mazdâ, make what must not be float away?
 Will you make all those things float away together toward the
 Pûitikâ Sea?²

V.5.17

Then Ahura Mazdâ said:
 Yes, in that way, O Zarathustra,
 like you *say, O upright one,
 I release the water, I, Ahura Mazdâ,
 from the Vourukasha Sea
 together with the wind and the cloud.

V.5.18

I, Ahura Mazdâ, bring it over the corpse.
 I, Ahura Mazdâ, bring it over the dakhma.
 I, Ahura Mazdâ, bring it upon the pollution.
 I, Ahura Mazdâ, ... it upon the ... (?)
 I, Ahura Mazdâ, make float away what must not be.
 I make all those things float away together toward the Pûitikâ
 Sea.

V.5.19

They stand churning within the Vourukasha Sea.
 Purifying flow the waters
 from the Pûitikâ Sea into the Vourukasha Sea,
 to the tree Of Good Waters.
 There all my plants grow in all species,
 in hundreds, thousands, and then thousand times ten
 thousands.

V.5.20

(All) those together I, Ahura Mazdâ, make rain far and wide,
 both as food for the Orderly man

and fodder for the cow of good gifts.
 The mortal man shall eat my barley,
 the cow who gives good gifts (shall eat) the fodder.
 ...

About the Law

V.5.22

O Orderly creator ...
 How much greater, better, and more beautiful is
 this law for discarding the old gods,
 the law transmitted by Zarathustra,
 above and beyond other words
 in greatness, goodness, and beauty?

V.5.23

Then Ahura Mazdâ said:
 Well, Spitama Zarathustra,
 this law for discarding the old gods,
 the law transmitted by Zarathustra,
 is far above and beyond other words
 in greatness, goodness, and beauty,
 just like the Vourukasha Sea is above and beyond other
 waters.

V.5.24

Yes, Spitama Zarathustra,
 this law for discarding the old gods,
 the law transmitted by Zarathustra,
 is far above and beyond other words
 in greatness, goodness, and beauty,
 just like a greater water sweeps away a smaller water.
 Yes, Spitama Zarathustra,
 this law for discarding the old gods,
 the law transmitted by Zarathustra,
 is far above and beyond other words
 in greatness, goodness, and beauty,
 just like a greater tree covers a smaller tree.

V.5.25

Yes, Spitama Zarathustra,
 this law for discarding the old gods,
 the law transmitted by Zarathustra,
 is far above and beyond other words
 in greatness, goodness, and beauty,
 just like (yonder sky) covers and surrounds this earth
 like a bird (its) egg.³

V.5.26

The Model has been spoken,
 the exaction of punishment has been spoken

¹ The heavenly waters, which come down as rain.

² The sea of "rotten" (waters).

³ Cf. Yt.13.2.

at the *drôn*¹ lifted up or not lifted up,
 at the *drôn* placed or not placed,
 at the *drôn* set up or not set up.
 Is this Model afterwards capable
 of forgive one-third of the penalty for it?
 And if he has committed other bad deeds,
 he must pay the penalty.
 But if he has committed no other bad deeds,
 then that man has paid for ever and eternity.

About pollution by contact

V.5.27

O Orderly creator ...
 Men who lie on the same bed,
 or the same bedspread, or the same pillow,
 and in addition there are two more men,
 or five or fifty or a hundred having the same wife,
 and then one of these men dies,
 among (these) men how much does this lie-demon of dead
 matter
 achieve in terms of pain, ... (?), and pollution?

V.5.28

Then Ahura Mazdâ said:
 If it is a priest,
 then, O Spitama Zarathustra,
 this lie-demon of dead matter rushes forth.
 If she reaches the eleventh, she contaminates the tenth.
 And if it is a charioteer,
 then, O Spitama Zarathustra,
 this lie-demon of dead matter rushes forth.
 If she reaches the tenth, she contaminates the ninth.
 And if it is a husbandman,
 then, O Spitama Zarathustra,
 this lie-demon of dead matter rushes forth.
 If she reaches the ninth, she contaminates the eighth.

V.5.29

And if it is a sheep-guarding dog,
 then, O Spitama Zarathustra,
 this lie-demon of dead matter rushes forth.
 If she reaches the eighth, she contaminates the seventh.
 And if it is a village-guarding dog,
 then, O Spitama Zarathustra,
 this lie-demon of dead matter rushes forth.
 If she reaches the seventh, she contaminates the sixth.

V.5.30

And if it is a Vohunazga (= ?) dog,
 then, O Spitama Zarathustra,

this lie-demon of dead matter rushes forth.
 If she reaches the sixth, she contaminates the fifth.
 And if it is a young dog,
 then, O Spitama Zarathustra,
 this lie-demon of dead matter rushes forth.
 If she reaches the fifth, she contaminates the fourth.

V.5.31

And if it is a Sukerna (= ?) dog,
 then, O Spitama Zarathustra,
 this lie-demon of dead matter rushes forth.
 If she reaches the fourth, she contaminates the third.
 And if it is a Jazhu (= ?) dog,
 then, O Spitama Zarathustra,
 this lie-demon of dead matter rushes forth.
 If she reaches the third, she contaminates the second.

V.5.32

And if it is a Aibhizu (= ?) dog,
 then, O Spitama Zarathustra,
 this lie-demon of dead matter rushes forth.
 If she reaches the second, she contaminates the first.
 And if it is a Vîzu (= ?) dog,
 then, O Spitama Zarathustra,
 this lie-demon of dead matter rushes forth.
 If she reaches the first, she contaminates the first.

V.5.33

O Orderly creator ...
 And if it is a Urupi dog (the fox?),
 How much does this dog, the Urupi, contaminate
 of the creations of the Life-giving Spirit,
 how much does it pollute?

V.5.34

Then Ahura Mazdâ said:
 Not does this dog, the Urupi, contaminate (any)
 of the creations of the Life-giving Spirit,
 nor does it pollute them,
 other than him who strikes it and kills it.
 Then it attaches itself to him for ever and ever.

V.5.35

O Orderly creator ...
 And if it is a two-legged villain possessed by the Lie,
 and so an unorderedly one who darkens Order,
 How much does he contaminate
 of the creations of the Life-giving Spirit,
 how much does he pollute?

V.5.36

Then Ahura Mazdâ said:
 Just as much as the frog, (which lies) dried out (and) dead for
 a year (at a time).

¹ A round sacrificial cake.

For alive, O Spitama Zarathustra,
a two-legged villain possessed by the Lie,
and so an unorderly one who darkens Order,
contaminates the creations of the Life-giving Spirit,
alive he pollutes them,

V.5.37

alive he strikes the water,
alive he blows out the fire,
alive he drives the cow in captivity,
alive he strikes the Orderly a blow
that leaves him unconscious and bereft of life breath.
Not so if dead.

V.5.38

For alive, O Spitama Zarathustra,
a two-legged villain possessed by the Lie,
and so an unorderly one who darkens Order,
carries off from the Orderly man
what he has gained(?) in food, clothing,
wood, *felt, and iron.
Not so if dead.

V.5.39

O Orderly creator ...
These houses that we assemble,
O Orderly Ahura Mazdâ,
in this bony existence,
and (this) fire and barsom,
cups, haomas, and mortars and pestles,—
and then a dog or a man in this house dies,
how should these ones who sacrifice to Ahura Mazdâ
behave?

V.5.40

Then Ahura Mazdâ said:
Let them carry out of these houses, O Spitama Zarathustra,
the fire and barsom,
cups, haomas, and mortars and pestles.
Let them carry out from it the dead,
like when a lawful man carries and eats
according to the law.

V.5.41

O Orderly creator ...
How should these ones who sacrifice to Ahura Mazdâ
carry this fire back into this house,
where this man dies?

V.5.42

Then Ahura Mazdâ said:
Let these ones who sacrifice to Ahura Mazdâ wait for nine
nights in winter.
but for one month in summer.
Then let these Ones who sacrifice to Ahura Mazdâ

carry this fire back into this house,
where this man died.

V.5.43

O Orderly creator ...
And if these ones who sacrifice to Ahura Mazdâ
carry this fire back into this house,
where this man dies,
within nine nights, within the length of a month,
what is the penalty for it?

V.5.44

Then Ahura Mazdâ said:
In return for this, upon him who is guilty of this capital
crime
one should apply two hundred strokes with the horse whip,
two hundred with the bastinado.

About pregnant women

V.5.45

O Orderly creator ...
If in this house belonging to one who sacrifices to Ahura
Mazdâ
a woman comes to be pregnant
for one month or two,
for three months or four,
for five months or six,
for seven months or eight,
for nine months or ten,
then here this woman turns out to have no child,
and no life breath,¹
how should these ones who sacrifice to Ahura Mazdâ
behave?

V.5.46

Then Ahura Mazdâ said:
If (this comes to happen)
in this house belonging to one who sacrifices to Ahura Mazdâ
(then she should be brought to)
where the earth is most purified ...
barsom spread out in Orderly fashion. (= V.3.15)

V.5.47

O Orderly creator ...
How far from the fire and water,
from the barsom to be spread out,
and from the Orderly men?

V.5.48

Then Ahura Mazdâ said:

¹ Presumably the child is still-born.

Thirty steps from the fire and water,
thirty steps from the barsom to be spread out,
and three steps from the Orderly men.

V.5.49

Here these who sacrifice to Ahura Mazda should build
enclosures of this earth for her.

Afterward they should approach with foods, these who
sacrifice to Ahura Mazda.

Afterward they should approach with garments, these who
sacrifice to Ahura Mazda.

V.5.50

O Orderly creator ...

What kind of food should this woman eat first?

V.5.51

Then Ahura Mazda said:

Cow's urine that is not polluted with ... (?)
or three ..., or six or nine.

She shall then release these tombs from within
into the wombs, into the intestines. (??)

V.5.52

And afterward (she shall eat) *boiling
and mare's milk and cow's milk,
and ewe's milk and goat's milk,
... (?)

and cooked dehydrated meat
and dehydrated barley flour and dehydrated honey.

V.5.53

O Orderly creator ...

How long should they wait

How long should she sit *waiting,
eating meat, barley, and honey?

V.5.54

Then Ahura Mazda said:

They shall wait for three nights.

She shall sit *waiting for three nights,
eating meat, barley, and honey.

Then, after three nights,

she shall wash her body,

she shall wash her *clothes with cow's urine and water,
at nine ritual holes.

Thus they make her ritually clean.

V.5.55

O Orderly creator ...

How long should they wait

How long should she sit *waiting

after these three nights.

with separate bed, food, and clothes,

separate from the other ones who sacrifice to Ahura Mazda.

V.5.56

Then Ahura Mazda said:

They should wait for nine nights,

she should sit *waiting for nine nights,

after these three nights.

with separate bed, food, and clothes,

separate from the other ones who sacrifice to Ahura Mazda.

Then, after nine nights,

she shall wash her body,

she shall wash her *clothes with cow's urine and water,

at nine ritual holes.

Thus they make her ritually clean.

V.5.57

O Orderly creator ...

After the purification, can she wash the clothes

for the Libating priest, the Pressing priest,

the Fire-lighting priest, the Presenting priest,

the Tending priest, the Washing priest,

the Mingling priest, the Auditing priest,¹

or for the man who is a High priest, a Warrior,

or a Husbandman.²

V.5.58

Then Ahura Mazda said:

After the purification, she can not wash the clothes

for the Libating priest, the Pressing priest,

the Fire-lighting priest, the Presenting priest,

the Tending priest, the Washing priest,

the Mingling priest, the Auditing priest,

nor for the man who is a High priest, a Warrior,

or a Husbandman.

...

¹ These are the different priests who participated in the original *yasna*.

² These are the representatives of the three main social classes.
There was also a fourth class: the artisans.

VIDEVDAD 6: ON DEAD BODIES

V.6.1

How long there should this earth be *untouched
when dogs and men die on it?

Then Ahura Mazdâ said:

This earth should be *untouched
for one season,¹ O Orderly Zarathustra,
when dogs and men die on it.

V.6.2

Afterward the ones who sacrifice to Ahura Mazdâ should not
plow that earth
nor release water (upon it),
when dogs and men die on it,
within one season.

Afterward the ones who sacrifice to Ahura Mazdâ should
plow that earth at will,
they should release water (upon it) at will.

V.6.3

If the ones who sacrifice to Ahura Mazdâ plow that earth at
will,
if they release water (upon it),
when dogs and men die on it,
within one season,
then these ones who sacrifice to Ahura Mazdâ sin
against the water, the earth, and the plant(s)
and incur the sin of irregular exposure of corpses.

V.6.4

O Orderly creator ...

If the ones who sacrifice to Ahura Mazdâ plow at will that
earth,
if they release water (upon it),
within one season,
when dogs and men die on it,
what is the penalty for that?

V.6.5

Then Ahura Mazdâ said:

In return for this, he who is guilty of this capital crime
shall receive two hundred strokes with the horse whip,
two hundred with the bastinado.

V.6.6

O Orderly creator ...

If the ones who sacrifice to Ahura Mazdâ wish to irrigate,
plow, and dig out
earth for growing,

how should these ones who sacrifice to Ahura Mazdâ
behave?

V.6.7

Then Ahura Mazdâ said:

Here these ones who sacrifice to Ahura Mazdâ
should search the earth for bones and hairs,
excrements, urine, and bloodiness.

V.6.8

O Orderly creator ...

if they do not search for bones and hairs,
excrements, urine, and bloodiness.
what is the penalty for that?

V.6.9

In return for this, he who is guilty of this capital crime
shall receive two hundred strokes with the horse whip,
two hundred with the bastinado.

...

V.6.26

O Orderly creator ...

if these ones who sacrifice to Ahura Mazdâ
while walking or running or riding or driving
come upon a body in running water,
how should these ones who sacrifice to Ahura Mazdâ
behave?

V.6.27

Then Ahura Mazdâ said:

They shall take off their shoes,
lay down their clothes
and then *attend to the task, O Zarathustra.
One shall go forth and take up the dead from the water, O
Zarathustra,
from water reaching him to the calves,
from water reaching him to the knees,
from water reaching him to the waist,
from water the height of a man,
until he reaches the dead body.

V.6.28

O Orderly creator ...

and if this corpse is *decomposing and rotting,
how should these ones who sacrifice to Ahura Mazdâ
behave?

V.6.29

Then Ahura Mazdâ said:

they shall take out of the water as much of it t

¹ It is not clear how long this is. The term seems to denote a period
of time between month and year, see Y.1.17.

as hey can grasp with their hands
and deposit it on dry earth.
Then they will not incur sins against the waters
by throwing the bones or hairs about,
or throwing excrements, urine or bloodiness about.

...

V.6.42
O Orderly creator ...
O Orderly Ahura Mazdâ,
how will those haomas be purified,
which have touched carrion of a dead dog or man?

V.6.43
Then Ahura Mazdâ said:
They will be purified, O Orderly Zarathustra.
A haoma that has been pressed
causes no pain nor destruction,
nor does carrion brought onto unpressed ones,
if only they deposit four fingers of these in the earth
inside the house
until a whole season has passed.
Then after a whole season
they can be consumed at will by Orderly men
just like before.

V.6.44
O Orderly creator ...
Where shall we bring the body of dead men, O Ahura
Mazdâ?
Where shall we deposit them?

V.6.45
Then Ahura Mazdâ said:
On the highest places, O Spitama Zarathustra,
so that flesh-eating dogs or flesh-eating birds
will notice him as often as possible.

V.6.46
Here then these ones who sacrifice to Ahura Mazdâ
should tie down this corpse
by its own two feet by its own hair
with a metal (fetter) or a wooden one
or one made from twigs,
if no flesh-eating dogs or flesh-eating birds
come upon someone carrying these bones
unto the waters or the plants.

V.6.47
O Orderly creator ...
if they do not tie down this corpse,
then, if these flesh-eating dogs or flesh-eating birds
come upon someone carrying these bones unto the waters or
the plants,
what is the penalty for that?

V.6.48
Then Ahura Mazdâ said:
In return for this, he who is guilty of this capital crime
shall receive two hundred strokes with the horse whip,
two hundred with the bastinado.

V.6.49
O Orderly creator ...
where shall we carry the bones of dead men, O Ahura
Mazdâ?
Where shall we deposit them?

V.6.50
Then Ahura Mazdâ said:
One should make a tumulus
over a dog, a ... (?), or a wolf,
so that no rain water may rain on top of it.

V.6.51
If these ones who sacrifice to Ahura Mazdâ are capable,
if in stony (...), ... (?)
if these ones who sacrifice to Ahura Mazdâ are not capable,
they should deposit them (them)
with their own bed-spreads, their own pillows, (?)
on the earth with the lights (of heaven)
as their (only) covering, in full view of the sun.

VIDEVDAD 7: ON THE CARRION DEMON

V.7.1

Zarathustra asked Ahura Mazdâ:
O Ahura Mazdâ, O most Life-giving Spirit,
Orderly creator of all things in the bony world of the living!
How does the demon Carrion rush upon dead men?

V.7.2

Then Ahura Mazdâ said:
Immediately after death, O Spitama Zarathustra,
the consciousness will go out
(and) this Carrion demon rushes in from the north
in the form of a disgusting fly, knobly-kneed,
flat-assed, ... (?), driveling,
like the most repulsive evil creeps,—

V.7.2a

until a dog looks at (them) or nibbles (at them)
or a flesh-eating bird flies up (and lands) on him.
Then, when a dog looks at them or nibbles (at them)
or a flesh-eating bird flies up (and lands) on him,
this demon Carrion rushes back to the north
in the form of a disgusting fly, knobly-kneed,
flat-assed, ... (?), driveling,
like the most repulsive evil creeps.

V.7.3

As for these who are killed by dogs or by wolves,
by sorcerers or by enemies,
by stones or by men, by wrongs or by straits,
how long a time afterward
does this demon Carrion rush upon them?

V.7.4

Then Ahura Mazdâ said:
for a period of a another day afterward
this demon Carrion rushes upon them.
...

V.7.11

O Orderly creator ...
O Orderly Ahura Mazdâ,
how will those clothes be purified,
which have been brought onto carrion
of a dead dog or man?

V.7.12

Then Ahura Mazdâ said:
They will be purified, O Orderly Zarathustra.
But how?
If there are spots of sperm or urine,
of feces or vomit,

then these ones who sacrifice to Ahura Mazdâ
shall cut up these clothes and bury them.

V.7.13

But if there are no spots of sperm or urine,
of feces or vomit,
then these ones who sacrifice to Ahura Mazdâ
shall wash these garments with cow's urine.

V.7.14

If they are made of leather,
then they shall wash them three times with cow's urine,
cover them with earth three times,
and wash them three times with water.
For three months they shall air them
at the window of the house.

V.7.16

But if they are woven,
then they shall wash them six times with cow's urine,
cover them with earth six times,
and wash them six times with water.
For six months they shall air them
at the window of the house.

...

V.7.23

O Orderly creator ...
How will those men be purified,
O Orderly Ahura Mazdâ,
who have eaten from carrion
of a dead dog or man?

V.7.24

Then Ahura Mazdâ said:
They will not be purified, O Orderly Zarathustra.
Those men shall be cut to the *grist and to the heart! (?)
One should remove the eyeball from their eyes.
This lie-demon, the corpse, will then rush upon their nails.
Afterward they become impure
for ever and eternity.
...

V.7.36

O Orderly creator ...
When these ones who sacrifice to Ahura Mazdâ drive forth to
perform healing,
which should they first experiment on:
on those who sacrifice to Ahura Mazdâ or on those who
sacrifice to evil gods?

V.7.37

Then Ahura Mazdâ said:
They should experiment on those who sacrifice to the old gods
prior to those who sacrifice to Ahura Mazdâ.
If one cuts one who sacrifices to the old gods a first time and he dies,
if one cuts one who sacrifices to the old gods a second time and he dies,
if one cuts one who sacrifices to the old gods a third time and he dies,
then this one will be considered to be inexperienced for ever and eternity.

V.7.38

May they not thereafter
... (?) those who sacrifice to Ahura Mazdâ even when ...(!)
Nor let them cut those who sacrifice to Ahura Mazdâ!
Nor let them, while cutting, wound them!
If thereafter
... (?) those who sacrifice to Ahura Mazdâ even when ...(!),
if they cut those who sacrifice to Ahura Mazdâ,
and if, cutting them, they harm them,
then they shall pay for the wound of the wounded man with the penalty for a premeditated crime.

V.7.39

If one cuts one who sacrifices to the old gods a first time and he survives,
if one cuts one who sacrifices to the old gods a second time and he survives,
if one cuts one who sacrifices to the old gods a third time and he survives,
then this one will be considered to be experienced for ever and eternity.

V.7.40

Thereafter they should at will
... (?) those who sacrifice to Ahura Mazdâ even when ...(!),
Let them cut those who sacrifice to Ahura Mazdâ at will!
Let him heal by cutting at will!

V.7.41

He shall heal a priest for a *Dahmân Âfrîn* (prayer)
He shall heal a house-master for the price of a small ox.
He shall heal a town-master for the price of a medium ox.
He shall heal a tribe-master for the price of a premier ox.
He shall heal a land-master for the price of a wagon with four draft animals.

V.7.42

He shall heal the wife of a *premier house-master for the price of an ass and his female.
He shall heal (that of) a town-master for the price of a bull and his female.
He shall heal (that of) a tribe-master for the price of a stallion and his female.
He shall heal (that of) a land-master for the price of a camel and his female.

V.7.43

He shall heal a the son of a town(-master) for the price of a premier ox.
He shall heal a premier ox for the price of a medium ox.
He shall heal a medium ox for the price of a small ox.
He shall heal a small ox for the price of a sheep.
He shall heal a sheep for the price of a meal of meat.

V.7.44

When many remedies are considered(?),
O Spitama Zarathustra,
healing with knives, plants, or with the poetic thought,
then the life-giving poetic thought is considered to be healing.
For this is the most healing of remedies:
the healing life-giving poetic thought,
which heals from the innards of the Orderly Man.

V.7.45

Orderly creator ...
How long do dead men lie deposited upon the earth,
with the lights (of heaven) as their (only) covering,
in full view of the sun,
(before) they become (part?) of the earth?

V.7.46

Then Ahura Mazdâ said:
For one season, O Orderly Zarathustra.
Then dead men deposited upon the earth,
with the lights (of heaven) as their (only) covering,
in full view of the sun,
become (part?) of the earth.

V.7.47

Orderly creator ...
For how long do dead men lie buried in the earth,
(before) they become equal with the earth?

V.7.48

Then Ahura Mazdâ said:
After fifty years, O Orderly Zarathustra.
Then dead men buried in the earth
become equal with the earth.

V.7.49

Orderly creator ...
For how long do dead men lie deposited on a tomb,
(before) they become equal with the earth?

those of the Turian lands ...
by striking countless ones. (= Yt.5.54)

...

V.7.50

Then Ahura Mazdâ said:
Not until, O Orderly Zarathustra,
this (corpse?) mingles with the dust,
O Orderly Zarathustra,
should you incite anybody of the bony existence
to dig up these tombs.

V.7.76

Orderly creator ...
How will that cow be purified
who has eaten from carrion?

V.7.51

And if someone digs up a tomb
as large as his own body,
his thought shall be forgiven,
as well as his words and deeds.
His thought shall be made up for,
as well as his words and deeds.

V.7.77

Then Ahura Mazdâ said:
It will be purified, O Orderly Zarathustra.
Her milk or cheese (shall not be used) for a libation.
Her meat (shall not) be brought to a libation or to the barsom
until a whole season has passed.
Then, after a whole season,
they can be eaten at will by Orderly men
just like before.

V.7.52

For the two spirits shall not take up a firm stance
(of competition) over this man.
*He shall go forth to the Best Existence,
O Zarathustra.
The stars, the moon, and the sun
shall *strengthen him.
And I too shall *strengthen him,
I, Ahura Mazdâ, who have set all in place.
Lucky man who have passed
from the perilous existence
to the existence free from peril!

V.7.78

Who would he be, O Ahura Mazdâ,
who, thinking Order, seeking Order, loses Order,
and thinking Order finds the Lie?

V.7.79

Then Ahura Mazdâ said:
O Spitama Zarathustra,
he who, thinking Order, seeking Order, loses Order,
and thinking Order finds the Lie,
that would be he who offers water containing carrion
(and so) inappropriate for libations,
he who in dark nights
offers water inappropriate for libations.

V.7.53

Orderly creator ...
Where is an evil god,
where is one who sacrifices to the evil gods,
where do evil gods run together,
where do the evil gods come together,
where do the evil gods run together,
those of the Turian lands ...
by striking countless ones. (= Yt.5.54)

Order is the best good.

V.7.54

Then Ahura Mazdâ said:
In these tombs, O Spitama Zarathustra,
these structures that are built up all over this earth
in which dead men are deposited,
that is where the old god is.
That is where one who sacrifices to the old gods is.
That is where the old gods run together,
that is where they come together.
There the old gods run together,

VIDEVDAD 17: ABOUT NAILS AND HAIR

V.17.1

Zarathustra asked Ahura Mazdâ:
Ahura Mazdâ, Orderly ...
*Which mortal's sacrifice to the evil gods
brings the strongest destruction (and) death?

V.17.2

Then Ahura Mazdâ said:
O Orderly Zarathustra,
that is he who in this bony existence
combs his hair and cuts his hair
and cuts his nails and then empties them out
in holes and *crevices.

V.17.3

Then in these *dark places of the earth evil gods arise.
Then in these *dark places of the earth creeps arise,
which mortals call by the name louse,
which gobble up the barley in the barley bins for mortals
and the clothes in the wardrobes.

V.17.4

But when you, Zarathustra,
in this bony existence,
comb your hair and cut your nails
and then carry them away
ten steps from the Orderly men,
twenty steps from the fire,
thirty steps from the water,
fifty steps from the barsom to be spread out,—

V.17.5

then you should dig a hole there,
ten finger-widths in hard earth,
a span (= 12 fingers) in soft earth.
Thither you should carry it.
Then you should say forth
these obstruction-smashing words, Zarathustra,
**Thus, for her Mazdâ through Order shall now make
plants grow. (3.48.6)**

V.17.6

With Well-deserved Command (= metal)
you should make a furrow all around,
four or six or nine,
and you should recite the *Ahuna vairya*,
four or six or nine.

V.17.7

With two nails you should dig a hole
outside the house
as much even as the first joint of the smallest finger.
Thither you should carry it.
Then you should say forth these obstruction-smashing words,
Zarathustra,
through the Order of my sacrifice and my **good thought,**
by which I am at this very moment **being heard before**
the master of the exchange.¹ (1.33.7)

V.17.8

With Well-deserved Command (= metal) you should make a
furrow all around,
four or six or nine,
and you should recite the *Ahuna vairya*,
four or six or nine (and then say:)

V.17.9

To you, O bird, favored by Order,²
I exhibit these nails, I make known these nails.
May these nails be for you, O bird, favored by Order,
spears and knives,
bows and arrows with eagle feathers,
and sling stones against the giant evil gods.

V.17.10

If they do not exhibit (them),
then those nails will afterward be
spears and knives,
bows and arrows with eagle feathers,
and sling stones for the giant evil gods.

V.17.11

All those who are possessed by the Lie,
with the Lie in their bodies,
do not follow the guidance (of Ahura Mazdâ).
All those who do not follow his guidance
have no readiness to listen.
All those who have no readiness to listen
are unorderly.
All those who are unorderly
have forfeited their bodies.

¹ There is a word play: *sruyé* = "I am being heard" and "nails."

² Traditionally thought to be the owl.

VIDEVDAD 18: SRAOSHA AND THE EVIL SPIRIT

Who is a priest?

V.18.1

For many men
—thus said Ahura Mazdâ—
O Spitama Zarathustra,
wear another mouth-covering.
Though not girded with the *daēnā*¹
he calls himself priest out of a desire to deceive.
You shall not call him priest.
Thus said Ahura Mazdâ—
O Spitama Zarathustra.

V.18.2

Someone carries another fly-whisk.
Though not girded with the *daēnā*
he calls himself priest out of a desire to deceive.
You shall not call him priest.
Thus said Ahura Mazdâ—
O Spitama Zarathustra.

V.18.3

Someone carries another plant.
Though not girded with the *daēnā*
he calls himself priest out of a desire to deceive.
You shall not call him priest.
Thus said Ahura Mazdâ—
O Spitama Zarathustra.

V.18.4

Someone *wields a ... whip.
Though not girded with the *daēnā*
he calls himself priest out of a desire to deceive.
You shall not call him priest.
Thus said Ahura Mazdâ—
O Spitama Zarathustra.

V.18.5

He who lies (sleeping) throughout an entire night
without sacrificing, without chanting,
without reciting, without performing,
without learning, without teaching,
*gathering his life breath for victory(?),
he calls himself priest out of a desire to deceive.
You shall not call him priest.
Thus said Ahura Mazdâ—
O Spitama Zarathustra.

V.18.6

Him you shall call a priest,
—thus said Ahura Mazdâ—
O Spitama Zarathustra,
who throughout an entire night
shall ask the Orderly guiding thought,
which delivers out of straits, places one in expanse,²
(about) the Bridge of the Accountant,
which places one in the good life,
where one reaches (the new) Life,
where one reaches Order,
where one reaches the best things
of the Best Existence.

V.18.7

Consult me in turn, O upright (Zarathustra),
me, the creator, the most life-giving,
the most knowledgeable
and the one who has the best answers when asked.
Thus you shall have the better (reward),
thus *I shall be more life-giving,
if you consult me in turn.

...

The rooster

V.18.14

Zarathustra asked Ahura Mazdâ:
O Ahura Mazdâ, most Life-giving Spirit,
Orderly creator of all things in the bony world of the living!
Who is the Auditing priest of firm Sraosha with the rewards,
the firm one, who stretches the poetic thought,
the one with the defiant mace, the Ahurian one?

V.18.15

Then Ahura Mazdâ said:
The bird called Fore-seer,³ O Spitama Zarathustra,
whom people of evil speech call “chicken.”
And that bird lifts its voice
toward dawn full of life-giving strength.

V.18.16

Get up, men!
Praise best Order! Scorn the old gods!
This (lie-demon) Sloth with long hands is running upon you.
She puts the entire bony existence
to sleep as soon as the lights have awakened (saying):
Sleep long man! You have time.

¹ Cf. Y.9.26.

² Cf. Y.8.8.

³ The rooster.

V.18.17

Don't be concerned with the three best things:
well-thought thought, well-spoken speech, well-performed
action!

Be concerned with the three worst things:
badly thought thought, badly spoken speech, badly performed
action!

V.18.18

Then, during the first third of the night,
the fire of Ahura Mazdâ
asks the master of the house:

V.18.19

Get up, master of the house, to assist (me)!
Put on your clothes!
Wash your hands!
Go seek firewood!
Bring it to me! Kindle me
with purified firewood,
with clean hands!
The *competition set in place by the old gods
seems to cut off my life
even before it has run its course.

V.18.20

Then, during the second third of the night,
the fire of Ahura Mazdâ
asks the husbandman:

V.18.21

Get up, husbandman, to assist (me)!
Put on your clothes!
Wash your hands!
Go seek firewood!
Bring it to me! Kindle me
with purified firewood,
with clean hands!
The *competition set in place by the old gods
seems to cut off my life
even before it has run its course.

V.18.22

Then, during the third third of the night,
the fire of Ahura Mazdâ
asks Sraosha with the rewards to assist (him).
O beautiful Sraosha with the rewards!
Then he brings me of the bony existence
whatever firewood is purified,
with clean hands.
The *competition set in place by the old gods
seems to cut off my life
even before it has run its course.

V.18.23

Then Sraosha with the rewards wakens that bird
called Fore-seer, O Spitama Zarathustra,
whom people of evil speech call "chicken."
And that bird lifts its voice
toward dawn full of life-giving strength.

V.18.24

Get up, men!
Praise Order, the best! Blame the old gods!
This (lie-demon) Sloth with long hands is running upon you.
She puts the entire bony existence
to sleep as soon as the lights have awakened (saying):
Sleep long man! You have time.

V.18.25

Don't be concerned with the three best things:
well-thought thought, well-spoken speech, well-performed
action!
Be concerned with the three worst things:
badly thought thought, badly spoken speech, badly performed
action!

V.18.26

Then the companion *says to the companion,
lying together on the pillows:
Get up! He rouses me.
Whichever of the two gets up first
goes beyond to the Best Existence.
Whichever of the two first brings to the fire of Ahura Mazdâ
whatever firewood is purified,
with clean hands,
him the fire will bless,
satisfied and unantagonized ...

V.18.27

May you be accompanied by a herd of cattle, a multitude of
men!
May you be accompanied by both invigorating thought and
invigorating vitality!
May you live enjoying vitality for (as many) nights as you
shall live!
This is what makes the fire friend
(of him) who carries firewood to him, dry, *inspected in the
light,
purified with *strengthening of Order.

V.18.28

And he who, O Spitama Zarathustra, gives a pair of these
birds of mine,
one female and one male to an Orderly man
in good Orderly fashion,
may think (of himself) as having given a house
with a hundred columns, a thousand beams,

ten thousand ..., ten thousand windows.

V.18.29

And he who gives meat the size of the body
of this bird of mine,
never will I, Ahura Mazdâ,
be asking him a second word in return,
You shall go forth to the Best Existence.

Sraosha and the Lie

V.18.30

Sraosha with the rewards asked the Lie,
his cudgel tied in the back:
O lie of bad breathing space, producing nothing (good),
indeed you alone
of the entire bony existence
make your brood without being approached (by a male).

V.18.31

Then the deceiving Lie said to him in turn:
O beautiful Sraosha with the rewards,
But I do not (alone)
of the entire bony existence
make my brood without being approached.
Even I have regularly four males.

V.18.32

They cover me in the manner
that males do other females as well:
they *pour their semen into the females.

V.18.33

Sraosha with the rewards asked the Lie,
his cudgel tied in the back:
O lie of bad breathing space, producing nothing (good),
who is the first of these males of yours?

V.18.34

Then the deceiving Lie said to him in turn:
O beautiful Sraosha with the rewards,
he is the first of these males of mine:
a man who does not give in good Orderly fashion
even the small(est share of the) prizes won at the audition
to the man who follows Order those (he has) asked for.

V.18.35

He covers me in the manner
that males do other females as well:
they *pour their semen into the females.

V.18.36

Sraosha with the rewards asked the Lie,
his cudgel tied in the back:

How can this be undone?

V.18.37

Then the deceiving Lie said to him in turn:
O beautiful Sraosha with the rewards,
That is the way to undo it:
when a man gives even of the small (shares of the) prizes
won at the audition
in good Orderly fashion to the follower of Order those (he
has) asked for,—

V.18.38

(then) he strikes wounds into me in the manner
that a four-legged wolf
tears a child out of the womb.

V.18.39

Sraosha with the rewards asked the Lie,
his cudgel tied in the back:
Who is the second of these males of yours?

V.18.40

Then the deceiving Lie said to him in turn:
O beautiful Sraosha with the rewards,
he is the second of these males of mine:
a man who urinates along the front side of his leg
the length of one foot forward(?).¹

V.18.41

He covers me in the manner
that males do other females as well.

V.18.42

Sraosha with the rewards asked the Lie,
his cudgel tied in the back:
How can this be undone?

V.18.43

Then the deceiving Lie said to him in turn:
O beautiful Sraosha with the rewards,
it can be undone in that manner:
when a man, after getting up, takes three steps
and praises Order three times,
recites twice **“Of the things that have been thought”**
(YH.35.2)
and three times **“Indeed, it is for one with best command”**
(YH.35.5),
then recites an *Ahuna vairya*,
(and) offers up in sacrifice
Thus, we sacrifice to the male and female deities ...

¹ That is, standing up.

V.18.44

He strikes wounds into me in the manner
that a four-legged wolf
tears a child out of the womb.

V.18.45

Sraosha with the rewards asked the Lie,
his cudgel tied in the back:
Who is the third of these males of yours?

V.18.46

Then the deceiving Lie said to him in turn:
O beautiful Sraosha with the rewards,
he is the third of these males of mine:
a man who lets flow forth his semen when asleep.¹

V.18.47

He covers me in the manner
that males do other females as well.

V.18.48

Sraosha with the rewards asked the Lie,
his cudgel tied in the back:
How can this be undone?

V.18.49

Then the deceiving Lie said to him in turn:
O beautiful Sraosha with the rewards,
it can be undone in that manner:
when a man after awaking from his sleep
praises Order three times,
recites twice “**Of the things that have been thought**”
and three times “**Indeed, it is for one with best command,**”
then recites an *Ahuna vairya*,
(and) offers up in sacrifice
Thus, we sacrifice to the male and female deities ...

V.18.50

He strikes wounds into me in the manner
that a four-legged wolf
tears a child out of the womb.

V.18.51

Then he *says to Life-giving Humility: O Life-giving
Humility,
I leave this man to your care.
May you take care of this man of mine
up to the Perfectioning rich in life-giving strength,
knowing the *Gathas*, knowing the *yasna*,
with words asked in return, attentive,
possessed of talent, stretching the poetic thought.

¹ Intentionally or unintentionally?

V.18.52

And may you make him the name
Fire-given or Fire-seed
or Fire-tribe or Fire-land
or any other name (like) Fire-given.

V.18.53

Sraosha with the rewards asked the Lie,
his cudgel tied in the back:
O lie of bad breathing space, producing nothing (good),
who is the fourth of these males of yours?

V.18.54

Then the deceiving Lie said to him in turn:
O beautiful Sraosha with the rewards,
he is the fourth of these males of mine:
the bad woman who, after her fifteenth year,
goes about without tying the girdle
and without *donning the shirt(?).

V.18.55

After she has taken the fourth step,
immediately afterward, we the old gods,
at once we ... tongue and fat.
Thenceforth in command she destroys
the bony living beings of Order,
like a *zand* and someone possessed by sorcerers
destroy the living beings of Order.

V.18.56

Sraosha with the rewards asked the Lie,
his cudgel tied in the back:
O lie of bad breathing space, producing nothing (good),
How can this be undone?

V.18.57

Then the deceiving Lie said to him in turn:
O beautiful Sraosha with the rewards,
it can not be undone.

V.18.58

When a whore after her fifteenth year goes about
without tying the girdle and without ...

V.18.59

after she has taken the fourth step,
immediately afterward, we the old gods,
at once we ... tongue and fat.
Thenceforth in command she destroys
the material living beings of Order,
like a *zand* and a performer of sorcery
destroy the living beings of Order.

V.18.60

Consult me in turn, O upright (Zarathustra),
me, the creator and the most life-giving,
the most knowledgeable and the one who has the best
answers when asked.

Thus you shall have the better (reward),
thus *I shall be more life-giving,
if you consult with me in turn.

Other bad women

V.18.61

Zarathustra asked Ahura Mazdâ:
O Ahura Mazdâ, most Life-giving Spirit, Orderly,
who *upsets you with the greatest *upset,
who harms you with the greatest harm?

V.18.62

Then Ahura Mazdâ said:
Well, the whore, O Orderly Zarathustra,
who mingles the semen
of the (religiously) qualified and unqualified,
of those who sacrifice to the old gods and those who do not,
of those who have forfeited their body and those who have
not.

V.18.63

She causes to stand still one-third
of the rushing waters flowing in *riverbeds
by her looking at them, O Zarathustra.
She takes away the growth of one-third
of the plants growing up, beautiful, green,
by her looking at them, O Zarathustra.

V.18.64

She takes away one third
of the *wool of Life-giving Humility¹
by her looking at them, O Zarathustra.
She takes away one-third
of the good thoughts that the Orderly man
has thought more (than others),
the good speech he has spoken more,
the good deeds he has performed more,
of his bodily strength and obstruction-smashing strength,
and of his Orderliness
when she falls upon him, O Zarathustra.

V.18.65

And those (females) I say to you,
O Spitama Zarathustra,
are more worthy of smiting
than the winding snakes

¹ The Earth is like a good mother and wife, who spins and weaves
what her children need.

or than the wolves with *sharp claws(?),
or than the female wolf ... who falls upon the flock
or than the frog with a thousand spawns
which falls upon the water.

V.18.66

Consult me in turn, O upright (Zarathustra),
me, the creator and the most life-giving,
the most knowledgeable and the one who has the best
answers when asked.

Thus you shall have the better (reward),
thus *I shall be more life-giving,
if you consult with me in turn.

V.18.67

Zarathustra asked Ahura Mazdâ:
O Ahura Mazdâ, most Life-giving Spirit, Orderly,
He who releases his semen
in a woman having the marks(?), in menses, bleeding,
(a man) consciously knowing it, having noticed it, and
cognizant about it,
(in a woman) knowing it and being well aware of it,

V.18.68

how can he repent it
how can he atone for it,
how might one drive away the deeds this one has performed?

V.18.69

Then Ahura Mazdâ said:
He who releases his semen
in a woman having the marks(?), in menses, bleeding,
(a man) consciously knowing it, having noticed it, and
cognizant about it,
(in a woman) knowing it and being well aware of it,

...

V.18.73

He should kill a thousand snakes crawling on their bellies,
two thousand other ones.
He should kill a thousand frogs puffing themselves up,
two thousand of them living in the water.
He should kill a thousand ants pulling grains,
two thousand other ones.

V.18.74

He should set up thirty beams across the deep water.
One should give him a thousand strokes with the horse whip,
two thousand with the bastinado.

V.18.75

Thus he can repent it, thus he can atone for it,
thus he one might drive away the deeds this one has

performed?

V.18.76

If he does drive them away,
he will *master the existence
that is that of the Orderly ones.

If he does drive them away,
he will *master the existence
that is that of the one possessed by the Lies,
darkness full of darkness, spawned by darkness.

VIDEVDAD 19: ZARATHUSTRA AND THE EVIL SPIRIT

V.19.1

From the northern region, from the northern regions
the Evil Spirit, full of destruction, ran forth,
the greatest among the old gods.
Thus he spoke, he, the Evil Spirit, giver of evil gifts, full of
destruction:
Come, O Lie, run and destroy the Orderly Zarathustra!
The lie ran around him,
the old god Bûitî,¹ dangerous, destructive, deceitful.

V.19.2

Zarathustra performed the *Ahuna vairya*:
In as much as a new life is a worthy one
He sacrificed to the good waters of the Good Lawful (river).
He chose as his the *daênâ* of those who sacrifice to Ahura
Mazdâ.
Stricken the lie ran away from him,
the old god Bûitî, dangerous, destructive, deceitful.

V.19.3

The Lie spoke to him in turn:
O ... (?) Evil Spirit,
I see no death for him, the Orderly Zarathustra.
Orderly Zarathustra is full of Fortune.
Zarathustra looked around in his mind:
the old gods possessed by the Lie, givers of evil gifts, are
plotting my death!

V.19.4

Up rose Zarathustra, forth went Zarathustra,
undaunted by the vicious spirit (and) the vileness of (his)
hateful plots,
carrying stones with (his) hand—they are the size of a
house—
Orderly Zarathustra, (which) he obtained from Ahura Mazdâ
the creator
Where are you carrying them
of this earth, wide, round, (and) with distant borders,
on the shore of the Drejya
of the home of Pourushâspa?

V.19.5

Zarathustra made the Evil Spirit a promise:
O Evil Spirit, giver of evil gifts, I shall smash the creation
made by the old gods,
I shall smash the corpse made by the old gods, I shall smash
the witch Xnanthaitî
against which the Revitalizer, obstruction-smasher, will be

¹ In the past it was supposed that this referred to the Buddha, but that is impossible for various reasons, linguistic and historical.

born from Lake Kansaoya,
from the southern region, from the southern regions.

V.19.6

The Evil Spirit of the bad creation spoke to him in turn:
Do not destroy my creation, O Orderly Zarathustra!
You are the son of Pourushâspa,
*conscious from (the time of) the womb.
Un-praise² the good *daênâ* of those who sacrifice to Ahura
Mazdâ
(and) you shall obtain a boon such as the one the land-lord
Vadhaghana obtained.

V.19.7

He, Spitama Zarathustra, spoke to him in turn:
I shall not un-praise the good *daênâ* of those who sacrifice to
Ahura Mazdâ,
not if (my) bones, my life breath, and my conscience were to
be wrenched apart!

V.19.8

The Evil Spirit of the bad creation spoke to him in turn:
With which word will you overcome, with which word will
you take away—
with which weapon with well-made ...—the creation
belonging to me, the Evil Spirit?

V.19.9

He, Spitama Zarathustra, bobbed³ forth to him in turn:
With the mortar, with the bowl, with the haoma,
with the word spoken by Ahura Mazdâ.⁴
(That) is my weapon, the best.
With that word I shall overcome,
with that word I shall take away,
with that well-made weapon!
The Life-giving Spirit made (it).
He made it for endless time.⁵
The Life-giving Immortals brought (it) forth,
who bestow good command and give good gifts.

V.19.10

Zarathustra performed the *Ahuna vairya*:
In as much as a new life is a worthy one
Orderly Zarathustra pronounced
I am asking you this: tell me straight, O Ahura! (2.44.1)

² Remember the effects of praise (see Y.9.2, etc.).

³ Image of man on chariot, bobbing up and down as he drives forth.

⁴ That is, with a haoma sacrifice.

⁵ That is, it existed before the creation of the world and will remain at the end of the world.

V.19.11

Zarathustra asked Ahura Mazdâ
on the shore of the Drejya,
for good Ahura Mazdâ,
sitting in the middle of good (things),
for Best Order, for Well-deserved Command,
for Life-giving Humility:
O Ahura Mazdâ, most Life-giving Spirit,
Orderly creator of the bony world of the living,—

V.19.12

how can I make them (safe) from yonder Lie,
from the Evil Spirit, giver of evil gifts?
How can I do (away with) contamination and pollution?
How can the demon Carrion be turned away
from the village of those who sacrifice to Ahura Mazdâ?
How can I purify the Orderly man?
How can I bring the Orderly woman purification?

V.19.13

Then Ahura Mazdâ said:
Call hither you, O Zarathustra, the good *daênâ*
of those who sacrifice to Ahura Mazdâ!
Call hither you, O Zarathustra—
may the Life-giving Immortals come down
upon the earth with its seven continents!
Call hither you, O Zarathustra, the Firmament
set in place by itself,
unlimited Time, (and) Vayu whose work is above.
Call hither you, O Zarathustra, the brave wind
set in place by Ahura Mazdâ
(and) the Life-giving beautiful daughter of Ahura Mazdâ!¹

V.19.14

Call hither you, O Zarathustra,
yonder pre-soul, that of Ahura Mazdâ,
the greatest, best, and most beautiful,
the hardest, the one with the best guiding thought, the best
shaped,
the one by which one most often reaches Order,²
whose breath-soul is the life-giving poetic thought itself.
You yourself, O Zarathustra, call hither this creation,
that of Ahura Mazdâ!

V.19.15

Zarathustra ... my growth.
I call down Orderly Ahura Mazdâ, set in place by the Web-
master.
I call down Mithra with wide grazing grounds,
who has good weapons,

the most munificent among weapons,
the greatest obstruction-smasher among weapons.
I call down well-shaped Sraosha with the rewards,
who holds a weapon in the hand
(to be brought down) upon the head of the old gods.

V.19.16

I call down the Firmament, set in place by itself,
unlimited Time, (and) Vayu whose work is above.
I call down the brave wind set in place by Ahura Mazdâ
(and) the Life-giving beautiful daughter of Ahura Mazdâ.
I call down the good *daênâ* of those who sacrifice to Ahura
Mazdâ
(and) the law for discarding the old gods,
the law transmitted by Zarathustra.

V.19.17

Zarathustra asked Ahura Mazdâ:
..., O Ahura Mazdâ,
with which sacrifice shall I sacrifice,
with which sacrifice shall I send my sacrifice forth (to?)
this creation, that of Ahura Mazdâ?

V.19.18

Then Ahura Mazdâ said:
You will come down, O Spitama Zarathustra,
to beautiful, grown, strong growths of plants,
pronouncing this word to be uttered:
Homage to you, O good, Orderly plant set in place by Ahura
Mazdâ.

Order is the best good reward/possession there is.
There are wished-for things in the wish for this one
when one's Order is for the best Order.
(3 times)

V.19.19

He should have (them) carry up barsom
the length of a plow, the width of a yoke.
You should not cut cuts in (?) the barsom.
The Orderly men should be taking (it) with (their) left
hand(s),
sacrificing to Ahura Mazdâ, sacrificing to the Life-giving
Immortals,
as well as the golden, tall haoma
and beautiful Good Thought
and the good Gift of those who sacrifice to Ahura Mazdâ,
Orderly, the best.

V.19.20

Zarathustra asked Ahura Mazdâ:
O all-knowing Ahura Mazdâ,
you are sleepless, you are ...-less, you, Ahura Mazdâ.

¹ That is Life-giving Humility, the Earth.

² Cf. Y.26.2.

(If someone) contaminates Good Thought,¹
pollutes Good Thought with body stricken by old gods,
if the old god contaminates it,
can Good Thought become purified?

V.19.21

Then Ahura Mazda said:
You should take a bull's urine, O Zarathustra.
You should carry a *spade
made according to the law, purified,
out upon the earth set in place by Ahura Mazda.
This man who is to be purified
should dig an encircling furrow all around.

V.19.22

You should pronounce in praise a hundred praises of Order.
You should perform the *Ahuna vairya* twofold.
He should wash with four washes in a bull's urine,
twice in water set in place by Ahura Mazda.

V.19.23

Then Good Thought becomes purified,
the man becomes purified.
*You should take up Good Thought
with the left arm and the right,
with the right arm and the left.
Then you should set down Good Thought
in the lights fashioned so as to be life-giving²
so that the stars made by the Distributor
may shine upon him
until nine nights shall pass for him.

V.19.24

Then, after nine nights,
you should bring libations to the fire.
You should bring hard firewoods to the fire.
You should bring well-scented incense to the fire.
It should make Good Thought all fragrant.

V.19.25

Then Good Thought becomes purified,
the man becomes purified.
He should take up Good Thought
with the left arm and the right,
with the right arm and the left.
Good Thought pronounced:
Homage to Ahura Mazda!
Homage to the Life-giving Immortals!
Homage to the other Orderly ones!

¹ Good Thought here represents domestic animals and humans.

² Or: fashioned by life-giving one.

V.19.26

Zarathustra asked Ahura Mazda:
O all-knowing Ahura Mazda,
shall I urge the Orderly man,
shall I urge the Orderly woman,
shall I urge (even) the one possessed by the Lie,
who sacrifices to the old gods,
(and) the short-lived humans,
(so that) they may cause to expand over the earth
set in place by Ahura Mazda
running water (and) the growth of grains
and cause other *property to expand (as well)?
Then Ahura Mazda said:
You should urge (them), O Orderly Zarathustra.

V.19.27

Orderly creator of all things in the bony world of the living!
Were will those gifts be,
where will they pay those remunerations,
where will they obtain those gifts,
where will those gifts be *totaled,
(so that) a man (already) during the bony existence
may set them aside for his own soul?

V.19.28

Then Ahura Mazda said:
After a man is departed, after a man has passed away,
after (that) the old gods possessed by the Lie,
givers of evil gifts, tear at the departed.
As it becomes light after the third night,
the brilliant dawn lights up.
It ascends the mountains whose good breathing space
is in (the luminous spaces of) Order,
it makes Mithra with good weapons, the sun, come up.

V.19.29

The old god Drag-off, O Spitama Zarathustra,
leads the soul bound,
(even that) of the one possessed by the Lie
who sacrifices to the old gods,
(and that) of the short-lived humans.
It comes along the paths set in place in/by Time,
to the one possessed by the Lie or to the Orderly one,
to the Ford of the Accountant set in place by Ahura Mazda.
They in return ask for(?) the conscience and breath-soul
(as?) the share of living beings
set in place in the bony existence.

V.19.30

She, beautifully made, brave, well-shaped, will come,
with (her) dogs, brilliance, diadem, arts, (and) talents.
She drags the vile souls of the one possessed by the Lie
into the darkneses.
She rises *with the souls of the Orderly ones

above tall Harâ,
she supports (them) across the Ford of the Accountant,
*at the passage of the deities in the world of thought.

V.19.31

Up rose Good Thought from (his) golden throne.
Good Thought pronounced:
When did you come hither to us, O Orderly one,
from the perilous existence to the existence without peril?

V.19.32

Thus welcomed the souls of the Orderly ones go forth
to the golden thrones of Ahura Mazda,
of the Life-giving Immortals, to the House of Song,
the abode of Ahura Mazda,
the abode of the Life-giving Immortals,
the abode of the other Orderly ones.

V.19.33

The Orderly one who is to be purified—
after (his) passing away the old gods possessed by the Lie,
givers of evil gifts, fear (his) smell just
like a ewe frightened by the wolf fears the wolf.

V.19.34

The Orderly men gather together,
Nairyasanga joins them,
the messenger of Ahura Mazda.
Say Nairyasanga!
You yourself, O Zarathustra, call hither this creation,
that of Ahura Mazda!

V.19.35

Zarathustra *announced growth for me.
O Orderly Ahura Mazda,
I call down (the ...) set in place by the Web-master.¹
I call down the earth set in place by Ahura Mazda,
the water set in place by Ahura Mazda,
the plant set in place by Ahura Mazda.
I call down the Vourukasha Sea.
I call down the sky with the sun.
I call down the Endless Lights set in place by themselves.

V.19.36

I call down the best existence of the Orderly ones, full of
light and all good breathing space.
I call down the House of Song, the dwelling of Ahura Mazda,
the dwelling of the Life-giving Immortals, the dwelling of
the other Orderly ones.
I call down the Place of ... set in place by itself,
the Bridge of the Accountant set in place by Ahura Mazda.

¹ Or: I call upon Orderly Ahura Mazda set in place by the Web-master?

V.19.37

I call down the good Glow with broad eyes.
I call down the strong pre-souls of the Orderly ones, all the
living beings possessing vitalizing strength.
I call down the Resistance-smasher set in place by Ahura
Mazda, the Fortune-bearer set in place by Ahura Mazda,
I call down the star Tishtriya, wealthy, munificent, in the
shape of a bull with golden hooves.

V.19.38

I call down the Orderly life-giving *Gâthâs*, whose power is
according to the models.
I call down the *Ahunawaitî Gâthâ*.
I call down the *Ushtawaitî Gâthâ*.
I call down the *Spentâ.mainyû Gâthâ*.
I call down the *Vohukhshathrâ Gâthâ*.
I call down the *Vahishtôishti Gâthâ*.

V.19.39

I call down the continents Arezahi and Sawahi.
I call down the continents Fradadhafshu and Vîdadhafshu.
I call down the continents Vouru.barshti and Vouru.jarshiti.
I call down the continent brilliant Khwaniratha.
I call down the Haêtumant (river), wealthy and munificent.
I call down the Good Ashi.
I call down the straightest Cistâ.
I call down the Fortune of the Aryan lands.
I call down the Fortune of radiant Yima with good herds.

V.19.40

(May) Sraosha with the rewards,
well-shaped, Sraosha with the rewards,
the obstruction-smasher, (be) sacrificed to,
satisfied, recognized!
You should bring libations to the fire.
You should bring hard firewoods to the fire.
You should bring well-scented incense to the fire.
You should sacrifice to the Most Conveying² fire,
the smasher of the old god Spenjaghriya.³
You should bring tender food,
to the full (and) overflowing (...).

...

V.19.42

I call down the Kara fish, living in the waters
at the bottom of the deep bays.
I call down the Peg (in the middle of the sky),
first to be set in place by itself,

² Or; most invigorating.

³ An atmospheric god (of lightning?).

the strongest in the fight of the two creations
in the world of thought.
I call down the brilliant Seven Horns (Little Dipper),
its shining sons—they are (its) crowns/*tails.

V.19.43

He exhorted, he dissuaded,
he took courage, he lost courage,
the Evil Spirit full of destruction,
the greatest among the old gods.
(There were) the old god Indra, the old god Sâurwa,
the old god Nânghaithya,
the old gods Taurwi and Zairi,
Wrath with the bloody club,
the old god Evil-fashioner,
the Winter set in place by the old gods,
dangerous, destructive Senility—it makes for bad deceit,
the old god Bûiti, the old god Drivel,
the old god Deceit, the old god Pustule,
the old god Cutter, the worst old god of them all.

V.19.44

Thus spoke the old god, deceptively,
he, the Evil Spirit full of destruction:
Let us *gather, O old gods, possessed by the Lie,
you who give evil gifts,
on the top of Arezûra.

V.19.45

They ran thither all a-chatter,
the old gods, possessed by the Lie, givers of evil gifts,
howling all a-chatter,
the old gods, possessed by the Lie, givers of evil gifts,
They chattered evil deception,
the old gods, possessed by the Lie, givers of evil gifts,
Let us gather on the top of Arezûra.

V.19.46

Orderly Zarathustra is born,
of the house of Pourushâspa.
How shall we find death for him?
He is the smiter of old gods,
he is the opponent of old gods,
he is the one who destroys the old gods.
Down (tumbled) the ones who sacrifice to the old gods,
the Corpse set in place by the old gods,
the falsely spoken Untruth.

V.19.47

They ran thither all a-chatter,
the old gods, possessed by the Lie, givers of evil gifts,
to the bottom of the fearful existence of Hell.

VIDEVDAD 20-22: MYTH OF ORIGIN AND HEALING OF DISEASES

Thrita, the first healer

V.20.1

Zarathustra asked Ahura Mazdâ:
O Ahura Mazdâ, most Life-giving Spirit,
Orderly creator of the bony world of the living,
who was the first among men
rich in *care, skills, crafts,
rich in sorcery, wealthy, brave, made before,
to keep disease for disease,
to keep destruction for destruction,
to keep the flying spear and the heat of fire
away from the body of man.

V.20.2

Then Ahura Mazdâ said:
O Spitama Zarathustra,
Thrita was the first among men¹
rich in *care, skills, crafts,
rich in sorcery, wealthy, brave, made before,
(who) held disease away from disease,
held destruction away from destruction,
held the flying spear away,
held the heat of fire away
from the body of man.

V.20.3

He took as his rewards Well-deserved Command
from the seed of the bird (of heaven?)
for resisting disease,
for resisting destruction,
for resisting burning,
for resisting fever (etc.: long list)
for resisting the evil eye,
(all the diseases) that the Evil Spirit whittled forth
against this body, that of mortals.

V.20.4

Then I, Ahura Mazdâ, brought up healing plants,
hundreds, thousands, and ten thousands,
but only the one Gaokarna.²

V.20.5

All that we make friendly (to us).
All that we send (up to you in our sacrifice).
All that we bend down to,
for the sake of this body, that of mortal men,

V.20.6

for resisting disease,
etc.

V.20.7

Disease, I tell you to go back!
Destruction, I tell you to go back!
Burning, I tell you to go back!
Fever, I tell you to go back!
etc.
Evil eye, I tell you to go back!

V.20.8

... **by the increase of which we may overcome the Lie,**
May we overcome the Lie with growth,
command with strength for me, O Ahura.

V.20.9

May I conquer and chase (various diseases)!
May I conquer and chase destruction!
etc.
May I conquer and chase the evil eye, (which is) rot and filth,
(the diseases) which the Evil Spirit whittled forth
against this body, that of mortal men.

V.20.10

May I conquer and chase every disease and destruction,
all sorcerers and witches,
all women possessed by the Lie!

V.20.11 = Y.54.1.

**Let speedy Airyaman come here for support
for men/heroes and women/heroines, for the support of
Zarathustra's
good thought, by which his vision-soul may gain a well-
deserved fee.
I am now asking for the reward of Order, which Ahura
Mazdâ shall *deem worthy of being sped hither.**

V.20.12

Let the *Â Aryemâ ishyô* (prayer) smash
every disease and destruction,
all sorcerers and witches,
all women possessed by the Lie!

V.20.13-14

In as much as a new life is a worthy one
May you not destroy the bony living beings of Order!
Order is the best good ...

¹ Cf. Y.9.10.

² Cf. Yt.1.30.

Spells against diseases

V.21.1

Homage to you, O life-giving Cow!
 Homage to you, O Cow giving good gifts!
 Homage to you, O furthering one!
 Homage to you, O increasing one!
 Homage to you, O giver of his befitting share
 to the best Orderly one,
 to the Orderly one without progeny(?),
 You who destroy the evil woman,
 the unorderly one who darkens Order,
 the mortal possessed by the Lie,
 and the false teacher.

V.21.2

*Bring (waters), O clouds,
 bring them forward, down, upon (the earth?),
 in a thousand streams, in ten thousand streams!
 May you, O Orderly Zarathustra, tell
 disease to get lost,
 destruction to get lost,
 the disease of women to get lost,
 the destruction of women to get lost,
 the ... (?) and the ... (?) to get lost!

V.21.3

If he is destroyed in the morning,
 it will heal (him) by day.
 If he is destroyed by day,
 it will heal (him) by night.
 If he is destroyed by night,
 it will heal (him) before dawn.
 May they rain in rains far and wide,
 new water, new earth, new plants,
 new remedies, and new *healings.

V.21.4

As (?) the Vourukasha Sea
 is an assembly place of the waters (?),
 rise and take up your position(?)—
 in (your) course above the earth,
 above the earth in (your) course!
 Rise and go about,
 (you) at whose birth and growth,
 Ahura Mazdâ laid down (your) course.

V.21.5

Rise with your rising, O sun with fleet horses!
 Over tall Harâ you shall make light among the living beings.
 Rise, even if you are held fast in the mountain,
 along the path set in place by Ahura Mazdâ,
 along the route assigned by the assigner,
 along the course cut out (for you).

V.21.6

And before him ... (?),
 and before him the life-giving poetic thought.¹
 Here I shall wash your birth and growth,
 I purify your body and (tissue-)strength,
 I make you pregnant, (I fill your breasts?) with milk.²

V.21.7

Full of *butter, full of milk,
 full of milk, full of butter-oil,
 full of marrow, full of offspring,
 I shall wash you here with a thousand springs,
 flowing into your breasts,
 which is the nourishment for your son.

V.21.8

As (?) the Vourukasha Sea ...
 (you) at whose birth and growth,
 Ahura Mazdâ set in place the earth.

V.21.9

Rise with your rising, O moon with the seed of cattle,
 Over tall Harâ you shall make light among the living beings.
 Rise, even if you are held fast in the mountain ...
 along a course cut out (for you).

V.21.10

And before him ...
 I make you pregnant, (I fill your breasts?) with milk.

V.21.11

Full of *butter, full of milk ...
 which is the nourishment for your son.

V.21.12

As (?) the Vourukasha Sea ...
 (you) at whose birth and growth,
 Ahura Mazdâ set in place the rising (of the sun, etc.).

V.21.13

Rise at your rising, O stars, deep, containing the seed of the
 waters!
 Over tall Harâ you shall make light among the living beings.
 Rise, even if you are held fast in the mountain ...
 along a course cut out (for you)

V.21.14

And before *them ...
 I make you pregnant, (I fill your breasts?) with milk.

¹ Cf. Y.9.26.

² Addressed to Dawn, who is pregnant with the sun and whose
 udders (image of the mother cow) are frequently mentioned in the
 Rigveda.

V.21.15

Full of *butter, full of milk ...
which is the nourishment for your son.

V.21.16

As (?) the Vourukasha Sea ...
(you) at whose birth and growth,
Ahura Mazdâ set in place the rising (of the sun, etc.).

V.21.17

Rise with your rising!
You are called away, O ...,
you are called away, O ...,
you are called away, O evil woman full of sorcery.

V.21.18-33

May I conquer and chase ... (long list)
May you not destroy the bony living beings of Order!
Order is the best good ...

The Evil Spirit makes diseases, Airyaman heals them

V.22.1

Ahura Mazdâ said to Spitama Zarathustra:
I, Ahura Mazdâ, the giver/maker of good things,
when I made that house, beautiful, luminous, visible
going up, going away (into the distance?),—

V.22.2

then the villain looked at me,
then the villain, the Evil Spirit full of destruction,
made against me 99,000 diseases.
So may you heal me, O life-giving poetic thought,
you of great munificence!

V.22.3

For this I shall give you at one and the same time
a thousand fleet, *firmly-running horses.
I shall sacrifice (to you), O Orderly Good Glow (= Dawn?),
set in place by Ahura Mazdâ.
For this I shall give you at once
a thousand ... camels, with ... humps.
I shall sacrifice (to you), O Orderly good Glow,
set in place by Ahura Mazdâ.

V.22.4

For this I shall give you at once
a thousand black bulls whose bodies are not forfeit.
I shall sacrifice (to you), O Orderly Good Glow,
set in place by Ahura Mazdâ.
For this I shall give you at once

a thousand sheep ... of all colors.

I shall sacrifice (to you), O Orderly good Glow,
set in place by Ahura Mazdâ.

V.22.5

And I invite you
with the beautiful qualified Invitation,¹
with the friendly qualified Invitation,
which makes what is empty full,
and what is full overflowing,
(and) which binds that which is not sick,
and makes healthy that which is sick.

V.22.6

The life-giving poetic thought of great munificence
answered him:
How shall I heal you?
How shall I ward off from you 99,000 diseases?

V.22.7

Ahura Mazdâ, the creator, *called Nairyâ Sangha:
O eloquent Nairyâ Sangha, go away!
Drive up to the house of Airyaman!
Tell Airyaman this:

V.22.8

Orderly Ahura Mazdâ tells you this:
I, Ahura Mazdâ, the giver/maker of good things,
when I made that house, beautiful, luminous, visible
going up, going away (into the distance?),—

V.22.9

then the villain looked at me,
then the villain, the Evil Spirit full of destruction,
made against me 99,000 diseases.
So may you heal me, O life-giving poetic thought,
you of great munificence!

V.22.10-12

For this I shall give you at once ...
and makes healthy that which is sick.

V.22.13

In obedience to his word
eloquent Nairyâ Sangha went away.
He drove up to the house of Airyaman.
He told Airyaman this:

V.22.14-18

Orderly Ahura Mazdâ tells you this:
I, Ahura Mazdâ ...

¹ Cf. Y.1.15.

and makes healthy that which is sick.

V.22.19

Quickly that was (done. It was) not long
before speedy Airyama, hurrying,
reached Mount Spenta.frasnah,
to the forest Spenta.frasnah.

V.22.20

He brought the *benefit¹ of nine male horses,
he, speedy Airyaman.
He brought the *benefit of nine male camels,
he, speedy Airyaman.
He brought the *benefit of nine male bulls,
he, speedy Airyaman.
He brought the *benefit of nine male sheep,
he, speedy Airyaman.
He brought nine channels.
He brought nine *furrows.

V.22.21-26

May I conquer and chase ... (long list)

May you not destroy the bony living beings of Order!

Order is the best good ...

I scorn the old gods.

One is the path of Order.

All (those) of the others are *non-paths.

*The *daênâ* of the Evil Spirit leads the most astray.

Destruction of those who sacrifice to the old gods!

Fame for (our) men!

¹ Cf. V.3.25, which shows that the word has to do with fertilization.

HÂDÔKHT NASK 1. PRAISE OF ORDER

H.1.1

Zarathustra asked Ahura Mazdâ:
O Ahura Mazdâ, most Life-giving Spirit,
Orderly creator of all things in the bony world of the living!
Which is that speech of yours in which there is
the utterance of all good things,
of all good things from the seed of Order?

H.1.2

Ahura Mazdâ said to him in turn:
The praises of Order, Zarathustra.

H.1.3

He who praises Order
turned to foreknowing thought (of what the rewards will be),
with faith (and) desire for (new) Life—
he praises me, Ahura Mazdâ,
he praises the water and the earth,
he praises the cow and the plants,
he praises all good things set in place by Ahura Mazdâ
from the seed of Order.

H.1.4

For when the *Ahuna Vairya* is uttered,
then this word of power and obstruction-smashing strength
revitalizes breath-soul and *daênâ*.

H.1.5

For this single praise of Order,
O Spitama Zarathustra,
or one satisfaction of an Orderly one
is worth the hundred (nights) of sleep,
the thousand meals of meat, ten thousand of mutton
of any single one of these bodies
that comes before (me) as guest (in my house?).

H.1.6

Which is the one praise of Order
that is worth ten other praises of Order
in greatness, goodness, and beauty?

H.1.7

Ahura Mazdâ said to him in turn:
Well, O Orderly Zarathustra,
(it is) the one a man (utters) when eating:
with Wholeness and Immortality he praises Order,
saying forth in praise (thoughts) well thought,
(words) well spoken, and (acts) well done,
while discarding (thoughts) badly thought,
(words) badly spoken, and (acts) badly done.

H.1.8

Which is the one praise of Order
that is worth a hundred other praises of Order
in greatness, goodness, and beauty?

H.1.9

Ahura Mazdâ said to him in turn:
Well, O Orderly Zarathustra,
(it is) the one a man (utters) after eating:
he praises the Order of the pressed haoma,
saying forth in praise (thoughts) well thought ...
(words) badly spoken, and (acts) badly done.

H.1.10

Which is the one praise of Order
that is worth a thousand other praises of Order
in greatness, goodness, and beauty?

H.1.11

Ahura Mazdâ said to him in turn:
Well, O Orderly Zarathustra,
(it is) the one a man (utters) stretching himself before sleep:
going to sleep he praises Order
saying forth in praise (thoughts) well thought ...
(words) badly spoken, and (acts) badly done.

H.1.12

Which is the one praise of Order
that is worth ten thousand other praises of Order
in greatness, goodness, and beauty?

H.1.13

Ahura Mazdâ said to him in turn:
Well, O Orderly Zarathustra,
(it is) the one a man (utters) waking from sleep
waking up he praises Order
saying forth in praise (thoughts) well thought ...
(words) badly spoken, and (acts) badly done.

H.1.14

Which is the one praise of Order
that is worth this entire continent of Khwaniratha
with its cattle, its chariots, *full of (heroic/virile) men,
in greatness, goodness, and beauty?

H.1.15

Ahura Mazdâ said to him in turn:
Well, O Orderly Zarathustra,
(it is) the one a man (utters) at the last turn of (his) life:
he praises Order
saying (it) forth in praise (thoughts) well thought, (words)

well spoken, (acts) well done,
discarding (thoughts) badly thought, (words) badly spoken,
(acts) badly done.

H.1.16

Which is the one praise of Order
that is worth all this which is between heaven and earth,
as well as this earth and those lights,
and all good things set in place by Ahura Mazdâ,
whose seed is from Order,

with cattle, chariots, *full of (heroic/virile) men,
in greatness, goodness, and beauty?

H.1.17

Ahura Mazdâ said to him in turn:
Well, O Orderly Zarathustra,
(it is) that one (a man utters)
when he turns away from (thoughts) badly thought,
(words) badly spoken, (acts) badly done.

HÂDÔKHT NASK 2. MYTH OF THE BREATH-SOUL AND THE VISION-SOUL AFTER DEATH

H.2.1

Zarathustra asked Ahura Mazdâ:
O Ahura Mazdâ, most Life-giving Spirit,
Orderly creator of all things in the bony world of the living!
When an Orderly one dies,
where does his soul dwell that night?

from the southern directions,
fragrant—more fragrant than (all) other winds.

H.2.8

Then it seems to the breath-soul of the Orderly man
that he *breathes that wind through his nose (thinking):
Wherefrom does that wind blow,
the most fragrant wind I have ever smelled?

H.2.2

Then Ahura Mazdâ said:
It sits near the head,
proclaiming the *Ushtauaitî Gâthâ*,
calling down the prayer with **Wished-for things**:
**Wished-for things are in the wish for him, to whomever
Mazdâ Ahura, commanding at will, shall give them.**
(2.43.1)

H.2.9

Through that wind there seems to him
to be coming forth his own *daênâ*
in the form of a beautiful, *radiant, young woman,
with white arms, powerful, well-shaped,
*slender, tall, with high breasts,
with *sinuous body, high-born, of wealthy stock,
fifteen-year-old in looks, in form so much more beautiful
than the most beautiful living beings.

During this night the soul *enjoys as much joy
as in this entire existence of being alive.

H.2.3

Where does his soul dwell this second night?

H.2.10

Then the breath-soul of the Orderly man asks her saying:
What woman are you, the most beautiful of women
I have ever seen?

H.2.4

Then Ahura Mazdâ said: ...
During that night the soul *enjoys as much joy ...

H.2.11

She, his own *daênâ*, says to him in turn:
Well, I am, O youth, your good thought,
good speech, good action, good *daênâ*,
your own *daênâ* of your own body.
(The breath-soul:)
And who loved you with such greatness,
goodness, and beauty,
such fragrance, victory, obstruction-smashing strength,
as you appear to me?

H.2.5

Where does his soul dwell this third night?

H.2.6

Then Ahura Mazdâ said: ...
During that night the soul *enjoys as much joy ...

H.2.12

(The *daênâ*:)
You loved me with such greatness ...
as I appear to you.

H.2.7

At dawn of the third night
it seems to the breath-soul of the Orderly man that it gets
light.
It seems (to him) he is passing through plants and perfumes.
A wind seems to blow toward him
from the southern direction,

H.2.13

When you saw another making burnt offerings
and offerings of incense and ...
and spreading out plants (flowers?)
then you sat down performing the *Gâthâs*,
sacrificing to the good waters,
(nurturing) the fire of Ahura Mazdâ,
and seeking to please the Orderly man (coming) from near
(and far).

H.2.14

Then (you made) me,
(already) befriended (even) more befriended,
(already) beautiful (even) more beautiful,
(already) *praiseworthy (even) more *praiseworthy.
You seated me (already) sitting on a superior seat
on an (even) more superior seat,
by this (thought) well thought, (speech) well spoken,
and (deed) well done.
Then afterward (other) men (too) sacrifice to me,
Ahura Mazdâ, with long sacrifices and consultations.

H.2.15

The breath-soul of the Orderly man took a first step,
set it down in Good Thought.
The breath-soul of the Orderly man took a second step,
set it down in Good Speech.
The breath-soul of the Orderly man took a third step,
set it down in Good Deeds.
The breath-soul of the Orderly man took a fourth step,
set it down in the Endless Lights.

H.2.16

Then an Orderly one who had died before asks him:
How, O Orderly one, did you pass on?
How, O Orderly one, did you go away
from the settlements full of milk
and from the ... full of pleasures,
from the bony existence to the existence of thought,
from the perilous existence to the existence free from peril?
How was your long (journey) in wished-for (space)?

H.2.17

Then Ahura Mazdâ said:
Don't ask him whom you are asking,
for he has come along the tortuous, fearsome, bloody road
which is the wrenching apart of bone and consciousness.

H.2.18

Let some of (the best) foods be brought him,
some spring ghee.
That is the food after death for the youth
of good thought, good speech, and good action.
That is the food after death for the woman

who thinks more good (thoughts),
speaks more good (words), does more good (deeds),
the Orderly (woman) who is easy to *instruct,
whose command is according to the model.

H.2.19

Zarathustra asked ... Orderly one!
When one possessed by the Lie dies,
where does his breath-soul dwell that night?

H.2.20

Then Ahura Mazdâ said:
Well, it runs about near the head of the bed,
O Orderly Zarathustra,
proclaiming words of *Kamnamaêza* from the *Gâthâs*,
To what ground am I bending?
O Ahura Mazdâ,
Where shall I go to find(?) a *grazing land? (2.46.1)
During that night the breath-soul *enjoys as much unjoy
as this entire living existence.

H.2.21

Zarathustra asked ... Orderly one!
When one possessed by the Lie dies,
where does his breath-soul dwell that second night?

H.2.22

Then Ahura Mazdâ said: ...
During that night the breath-soul *enjoys as much unjoy ...

H.2.23

Zarathustra asked ... Orderly one!
When one possessed by the Lie dies,
where does his breath-soul dwell that third night?

H.2.24

Then Ahura Mazdâ said: ...
During that night the breath-soul *enjoys as much unjoy ...

H.2.25

At dawn of the third night,
O Orderly Zarathustra,
it seems to the breath-soul of the man possessed by the Lie
that it gets light.
It seems (to him) he is being stretched out
through *impassable places and stenches.
A wind seems to blow toward him
from the northern direction,
from the northern directions,
stinking—more stinking than (all) other winds.

H.2.26

Then it seems to the breath-soul of the man possessed by the Lie
that he *breathes that wind through his nose (thinking):
Wherefrom does that wind blow,
the most stinking wind I have ever smelled?

H.2.27-33

...
The breath-soul of the man possessed by the Lie took a fourth
step,
set it down in the Endless Darknesses.

H.2.34

Then one possessed by the Lie who had died before asked
him:
How, O you possessed by the Lie, did you die?
How, O you possessed by the Lie, did you go away
from the settlements full of milk ...
from the perilous existence to the existence free from peril?
How was your long (journey) in woe?

H.2.35

Then the Evil Spirit howled:
Don't ask him whom you are asking,
for he has come along the tortuous, painful, bloody road
which is the wrenching apart of bone and consciousness.

H.2.36

Let foods be brought him of poison
and with the stench of poison.
That is the food after dying for the youth
of bad thought, bad speech, bad action.
That is the food after dying for the evil woman
who thinks more bad (thoughts),
speaks more bad (words), does more bad (deeds),
who is difficult to *instruct,
whose command is not according to the Models,
the one possessed by the Lie.

H.2.37 = Yt.1.30

H.2.38 = Yt.1.28, 31

H.2.39

Orderly creator ...
*Wherefrom are the pre-souls of the dead,
which are the pre-souls of the Orderly?

H.2.40

Ahura Mazdâ said to him in turn:
From the Life-giving Spirit, O Zarathustra,
is their seed and from best thought.

H.2.41

Then, before the rising of the dawns,
this bird the Fore-seer,
this bird with *fangs like knives(?),
hears the voice of the fire.

H.2.42

Then the villainess Sloth with long hands rushes forth
from the northern direction
from the northern directions,
speaking thus, lying thus:
Sleep O men!
Sleep, O you short-living ones!
Sleep, O you short-lived ones!

THE CYRUS CYLINDER

[...] a weakling was established as ruler over his land and [...] a similar one he appointed over them, like Esagila he made [...] to Ur and the rest of the cities, like Esagila he made [...] to Ur and the rest of the cities, a command dishonoring them [...] he planned daily and in enmity, he caused the daily offering to cease; he appointed [...] he established within the city.

The worship of Marduk, king of the gods [...] he showed hostility toward his city daily [...] his people; he brought all of them to ruin through servitude without rest.

On account of their complaints, the lords of the gods became furiously angry and left their land; the gods, who dwelt among them, left their homes, in anger over his bringing into Babylon. Marduk [...] to all the dwelling places, which had become ruins, and the people of Sumer and Akkad, who were like corpses [...] he turned and granted mercy.

In all lands everywhere he searched; he looked through them and sought a righteous prince after his own heart, whom he took by the hand. He called Cyrus, king of Anshan, by name; he appointed him to lordship over the whole world. The land of Qutu, all the Umman-manda, he cast down at his feet. The black-headed people, whom he gave his hands to conquer, he took them in justice and righteousness.

Marduk, the great lord, looked joyously on the caring for his people, on his pious works and his righteous heart. To his city, Babylon, he caused him to go; he made him take the road to Babylon, going as a friend and companion at his side. His numerous troops, in unknown numbers, like the waters of a river, marched armed at his side. Without battle and conflict, he permitted him to enter Babylon. He spared his city, Babylon, a calamity. Nabonidus, the king, who did not fear him, he delivered into his hand. All the people of Babylon, Sumer, and Akkad, princes and governors, fell down before him and kissed his feet. They rejoiced in his sovereignty; their faces shone. The lord, who by his power brings the dead to life, who amid destruction and injury had protected them, they joyously blessed him, honoring his name.

I am Cyrus, king of the world, the great king, the powerful king, king of Babylon, king of Sumer and Akkad, king of the four quarters of the world, son of Cambyses, the great king, king of the city of Anshan, grandson of Cyrus, the great king, king of the city of Anshan; great-grandson of Teispes, the great king, king of the city of Anshan; eternal seed of royalty whose rule Bêl and Nabû love, in whose administration they rejoice in their heart. When I made my triumphal entrance into Babylon, I took up my lordly residence in the royal palace with joy and rejoicing; Marduk, the great lord, moved the noble heart of the residents of Babylon to me, while I gave daily attention to his worship. My numerous troops marched peacefully into Babylon. In all Sumer and Akkad I permitted no enemy to enter.

The needs of Babylon and of all its cities I gladly attended to. The people of Babylon [and ...], and the shameful yoke was removed from them. Their dwellings, which had fallen, I restored. I cleared out their ruins.

Marduk, the great lord, rejoiced in my pious deeds, and graciously blessed me, Cyrus, the king who worships him, and Cambyses, my own son, and all my troops, while we, before him, joyously praised his exalted godhead.

All the kings dwelling in palaces, of all the quarters of the earth, from the Upper to the Lower sea dwelling [...] all the kings of the Westland dwelling in tents brought me their heavy tribute, and in Babylon kissed my feet.

From [...] to Asshur and Susa, Agade, Eshnunak, Zamban, Meturnu, Deri, with the territory of the land of Qutu, the cities on the other side of the Tigris, whose sites were of ancient foundation—the gods, who resided in them, I brought back to their places, and caused them to dwell in a residence for all time.

And the gods of Sumer and Akkad—whom Nabonidus, to the anger of the lord of the gods, had brought into Babylon—by the command of Marduk, the great lord, I caused them to take up their dwelling in residences that gladdened the heart.

May all the gods, whom I brought into their cities, pray daily before Bêl and Nabû for long life for me, and may they speak a gracious word for me and say to Marduk, my lord: May Cyrus, the king who worships you, and Cambyses, his son, their [...] I permitted all to dwell in peace [...]

From <http://www.kchanson.com/ANCDOCS/meso/cyrus.html>

FROM THE ACHAEMENID INSCRIPTIONS (6TH-4TH CENTURIES B.C.E.)

FROM DARIUS'S BEHISTUN/BISOTUN

INSCRIPTION

DB 1.1-3

I am Darius, the great king, king of kings,
king in Persia, king over the lands,
the son of Hystaspes, the grandson of Arsames,
an Achaemenid.

DB 1.3-7

King Darius announces:
My father is Hystaspes, Hystaspes' father was Arsames,
Arsames' father was Ariaramnes, Ariaramnes' father was
Teispes,
Teispes' father was Achaemenes.

DB 1.7-8

King Darius announces:
For that reason are we called Achaemenids.
From old we have been distinguished,
from old *our* family have been kings.

DB 1.8-11

King Darius announces:
Eight of my family were kings before. I am the ninth
From then till now, nine of us have been kings.

DB 1.11-12

King Darius announces:
By the greatness of Ahuramazdâ, I am king.
Ahuramazdâ conferred the royal command upon me.

DB 1.12-17

King Darius announces:
These are the lands that came to me.
By the greatness of Ahuramazdâ, I was their king.
Persia, Elam, Babylon, Assyria, Arabia, and Egypt,—
those by the sea: Sardis, Ionia,—
Media, Armenia, Cappadocia, Parthia, Drangiana, Areia,
Chorasmia,
Bactria, Sogdiana, Gandhara, Scythia, Sattagydia, Arachosia,
the Makranians.
All in all 23 lands.

DB 1.17-20

King Darius announces:
These are the lands that came to me,
by the greatness of Ahuramazdâ,
they were my bondsmen.

They brought me tribute.

Whatever was announced to them from me, that they would
do.

DB 1.20-24

King Darius announces:
In these lands, any man who was *praiseworthy,
him I treated well.
Whoever was evil,¹ him I punished well.
By the greatness of Ahuramazdâ,
these lands behaved according to *my* law.
As was announced to them from me,
thus they would do.

DB 1.24-26

King Darius announces:
Ahuramazdâ conferred the royal command upon me.
Ahuramazdâ brought me support until I held this royal
command together.
By the greatness of Ahuramazdâ, I (now) hold this royal
command.

DB 1.26-35

King Darius announces:
This is what I have done after I became king.
Before, Cambyses, son of Cyrus, of our family, was king
here.
That Cambyses had a brother called Smerdis,
with the same mother and father as Cambyses.
Then Cambyses killed that Smerdis.
When Cambyses killed Smerdis, the people/army did not
realize that Smerdis had been killed.
Then Cambyses went to Egypt.
When Cambyses had gone to Egypt, then the people became
impious,
and Deception became rampant in the lands,
both in Persia and Media and in the other lands.

DB 1.35-40

King Darius announces:
Then there was a man called Gaumâta.
He rose up from Mount Arakadri in Paishiyâuvâda.
It was on the 14th of the month of Viyaxana when he rose up.
He lied to the people as follows:
"I am Smerdis, son of Cyrus, brother of Cambyses."

DB 1.40-43

Then the people in its entirety conspired against Cambyses.

¹ Possibly: siding with the Evil Spirit.

They went over to that (other) one,
both Persia and Media and the other lands.
He seized the royal command.
It was on the 9th of the month of Garmapada that he seized
the royal command.
Then Cambyses died from natural causes.

DB 1.43-48

King Darius announces:
This royal command that Gaumâta the Magian took from
Cambyses,
this royal command belonged to our family from old.
Gaumâta the Magian took it from Cambyses.
He appropriated Persia, Media and other lands.
He made (them) his own. He became king.

DB 1.48-54

King Darius announces:
There was not a (single) man,
either Persian, Median, or anyone of our family,
who could have taken the royal command from that Gaumâta
the Magian.
The army feared him strongly.
He would kill in large numbers the people who had known
Smerdis in the past.
For the following reason he would kill the people (thinking):
“May it (they) not learn that I am not Smerdis son of Cyrus!”
Nobody dared say anything about Gaumâta the Magian until I
arrived.

DB 1.54-61

Then I called upon Ahuramazdâ for help.
Ahuramazdâ brought me support.
It was on the 10th of the month of Bâgayâdi,
then I killed that Gaumâta the Magian with just a few men,
as well as the men who were his foremost followers.
I killed him in the fortress of Sikayauvati in the land of
Nisâya in Media.
I took the royal command from him.
By the greatness of Ahuramazdâ, I became king.
Ahuramazdâ conferred the royal command upon me.

DB 1.61-71

King Darius announces:
I put back in its place the royal command that had been taken
away from our family.
I set it in its proper place, just like before.
I did the same for the sacrifices that Gaumâta the Magian had
destroyed.
I restored to the people the pastures, the cattle, the household
(slaves),
and together with the homelands that Gaumâta the Magian
had taken from them.
I put back in its place the people,

both Persia and Media, and the other lands,
just like before.
I brought back whatever had been taken away.
By the greatness of Ahuramazdâ I did this.
I exerted myself until I had put back in its place our home,
just like before.
In that manner I exerted myself by the greatness of
Ahuramazdâ
so that Gaumâta the Magian did not take away our homeland.

DB 1.71-73

King Darius announces:
This is what I did after I became king.
...

DB 4.31-32

King Darius announces:
These are the nine kings I seized in these battles.

DB 4.33-36

King Darius announces:
These lands which conspired, the Lie made them conspire, so
that these (men) deceived the people.
Then Ahuramazdâ put them in my hands.
As was my wish, thus I [did to] them.

DB 4.36-40

King Darius announces:
You who will be king in the future, guard strongly against the
Lie.
The man who is a possessed by the Lie, punish him well if
you think:
“May my country be healthy!”

DB 4.45-50

King Darius announces:
By the greatness of Ahuramazdâ and by my (greatness) much
other has been done.
That has not been written in this inscription.
It has not been written in order that what I have done may
seem (too) much
to him who reads this inscription in the future,
and he may not believe it and think it is said to deceive.

DB 4.50-52

King Darius announces:
Those who were kings in the past, did not do as much while
they were (kings)
as I have done in one and the same year,
by the greatness of Ahuramazdâ.

DB 4.52-57

King Darius announces:
Believe now what I have done!

Likewise, do not hide it from the people/army!
If you do not hide this testimony and tell the people/army,
(then) may Ahuramazdâ favor you, and may you have much
family, and may you live long!

DB 4.57-59

King Darius announces:
If you hide this testimony and do not tell the people/army,
(then) may Ahuramazdâ smite you,
and may you have no family!

DB 4.59-61

King Darius announces:
this which I did in one and the same year,
that I did by the greatness of Ahuramazdâ.
Ahuramazdâ bore me aid,
as well as the other gods who are.

DB 4.61-67

King Darius announces:
For this reason Ahuramazdâ bore me aid,
as well as the other gods who are,
because I was not *evil.
I was not possessed by the Lie,
I did nothing crooked, neither I nor my family.
I wandered in rectitude.
I did wrong to neither the poor nor the mighty.
The man who exerted himself in my homeland, him I treated
well.
Whoever did evil, him I punished well.

DB 4.67-69

King Darius announces:
You who are king in the future, shall not favor the man who
is a liar
or him who does crooked deeds,
(but) punish him well.

DB 4.69-72

King Darius announces:
You who in the future see this inscription
which I have written or these reliefs,
do not destroy them,
(but) preserve them as long as you can!

DB 4.72-76

King Darius announces:
If you see this inscription or these reliefs
and do not destroy them
and preserve them as long as you can,
may Ahuramazdâ favor you!
And may you have much family,
and may you live long!

DB 4.76-80

King Darius announces:
If you see this inscription or these reliefs
and destroy them
and do not preserve them for as long as you have a family,
may Ahuramazdâ strike you!
And may you have no family!
And may Ahuramazdâ destroy whatever you do!
...

DB 5.14-18

King Darius announces:
Those Elamites were *evil
and did not sacrifice to Ahuramazdâ.
I sacrificed to Ahuramazdâ.
By the greatness of Ahuramazdâ,
I did with them as I wished.

DB 5.18-20

King Darius announces:
He who sacrifices to Ahuramazdâ,
he shall get his wish,
both (while still) alive and (when) dead. ...

INSCRIPTION OF DARIUS AT ELVAND

DE 1-11

Ahuramazdâ is the great god
who set in place this earth,
who set in place yonder sky,
who set in place man,
who set in place peace for man,
who made Darius king,
one king over many, one commander of many.

DE 11-19

I am Darius, the great king, king of kings,
king over lands of many kinds, king over this earth,
the son of Hystaspes, an Achaemenid.

INSCRIPTION OF DARIUS AT HAMADAN

DH 1-3

Darius, the great king, king of kings,
king over lands,
the son of Hystaspes, an Achaemenid.

DH 3-7

King Darius announces:
This is the royal command that I hold—
from the Scythians who are beyond the Sogdians,
from there all the way to Kush,
from Hindu, from there all the way to Sardis—

which Ahuramazdâ gave me, he the greatest among the gods.
Let Ahuramazdâ protect me and my homeland.

**TWO INSCRIPTIONS ON THE TOMB OF DARIUS AT
NAQSH-E ROSTAM**

DNa 30-38
King Darius announces:
When Ahuramazdâ saw this earth was in turmoil,
then he gave it to me.
He made me king. I am king.
By the greatness of Ahuramazdâ,
I set it down in its place.
They did whatever was told them by me,
as was my wish.

DNa 38-47
And if you think:
“How were those countries which Darius the king held?”
—then look at the figures that carry the throne.
Then you will know, then you will realize how far the Persian
man’s spear has gone.
Then you will realize how far the Persian man has fought
battles back from Persia.

DNa 47-55
King Darius announces:
This that has been done, I did it all by the greatness of
Ahuramazdâ.
Ahuramazdâ bore me aid until I was able to do it.
Let Ahuramazdâ protect me from the evil stench,
as well as my house and this land.
This I ask of Ahuramazdâ.
Let Ahuramazdâ give it to me!

DNa 55-60
O man, may not Ahura Mazdâ’s intent seem evil to you!
Do not leave the straight path!
Do not be obstinate!

DNb1-5
The great god is Ahuramazdâ,
who set in place this perfection that can be seen,
who set in place peace for man,
who bestowed upon Darius guiding thought and fleetness.

DNb 5-13
King Darius announces:
By the greatness of Ahuramazdâ I am of such a sort that I
favor what is straight,
I do not favor what is devious.

It is not my wish that a poor man should be wronged
on account of the mighty,
nor is it my wish that the mighty should be wronged
on account of the poor.
What is straight, that is my wish.
I am not a friend of the one who lies.

DNb 13-15
I do not anger easily.
I control firmly by my thought whatever conflict arises in me
.
I am firmly in command of myself.

DNb 16-24
I treat the man who exerts himself according to his
achievement.
I punish according to his evil deed him who does evil.
It is neither my wish that a man should do evil,
nor is it my wish that a man who does evil should not be
punished.
I do not believe what a man says against (another) man
until I hear the *testimony of both (of them).

DNb 24-27
I am satisfied with whatever a man does or brings about
according to his powers.
That is what I really wish and what makes me pleased.
(...)

DNb 27-32
And my understanding and intent are of such a sort as you
see or hear from what I have done,
both at home and abroad.
This is my agility in thought and understanding.

DNb 32-40
And this, in addition, is the fleetness of which my body is
capable.
As a battle-fighter I am a good battle-fighter.
Once it is clearly established in my understanding whether
what I see is something conspiratorial,
with my understanding and intent,
at that time I consider myself less fearful
—when I *see* something conspiratorial—than if I do not.

DNb 40-45
I am in control of my hands and feet.
As a horseman I am a good horseman.
As an archer I am a good archer,
both on foot and on horseback.
As a spear-man I am a good spear-man,
both on foot and on horseback.

DNb 45-50

And I was able to carry these manly qualities
which Ahuramazdâ bestowed upon me.
By the greatness of Ahuramazdâ,
what I have done, I did with these manly qualities
which Ahuramazdâ bestowed upon me.

DNb 50-55

Young man, make it perfectly clear to yourself of what sort I
am!

Do not let it seem [...] to you of what sort your manly
qualities are and of what sort your behavior is.

Listen to whatever someone says in your ear!

...

DNb 55-57

Young man, do not let that which [...] does seem [...] to you!
Also look at what the poor man does!

INSCRIPTIONS OF DARIUS AT PERSEPOLIS

DPd 1-5

The great Ahuramazdâ,
the greatest among the gods,
set Darius in place as king.
He gave him the royal command.
By the greatness of Ahuramazdâ, Darius is king.

DPd 5-12

King Darius announces:
This land of Persia, which Ahuramazdâ gave to me,
which is beautiful, which has good horses and men,
by the greatness of Ahuramazdâ and me, King Darius, fears
no one else.

DPd 12-20

King Darius announces:
Let Ahuramazdâ together with all the other gods bring me
aid!
And let Ahuramazdâ protect this land from armies, famine,
and the Lie.
May neither armies, famine, or the Lie come to this land!

DPd 20-24

For this I ask Ahuramazdâ together with all the other gods.
Let Ahuramazdâ together with all the other gods grant me
this wish.

INSCRIPTIONS OF DARIUS AT SUSA

DSf 55-58

King Darius announces:
In Susa much perfect work was ordered done,
(and) much perfect work was done.

Let Ahuramazdâ protect me, my father Hystaspes, and my
land!

DSk

I am Darius, the great king, king of kings, king over lands,
the son of Hystaspes, an Achaemenid.

King Darius announces:

Ahuramazdâ is mine.

I am Ahuramazdâ's.

I sacrificed to Ahuramazdâ.

Let Ahuramazdâ bring me aid.¹

INSCRIPTIONS OF XERXES AT PERSEPOLIS

XPh 28-35

King Xerxes announces:

When I had become king, there was among the lands that are
written above one that was in turmoil.

Then Ahuramazdâ brought me aid.

By the greatness of Ahuramazdâ,

I smashed that land and set it down in its place.

XPh 35-41

And among these lands there was a place where previously
foreign gods² were sacrificed to.

Then, by the greatness of Ahuramazdâ, I destroyed that den
of foreign gods and proclaimed:

“The foreign gods are not receive sacrifices!”

Where previously the foreign gods had received sacrifices,
there I sacrificed to Ahuramazdâ according to the Order up
on high.

XPh 41-46

And there was much other evil that had been done,
which I made good.

All this that I did, I did by the greatness of Ahuramazdâ.

XPh 46-56

If you who come hereafter should think:

“May I be happy while alive and one with Order when
dead!”—

(then) behave according to the law which Ahuramazdâ set
down.

You should sacrifice to Ahuramazdâ according to the Order
up on high.

The man who behaves according to the law which
Ahuramazdâ set down.

and sacrifices to Ahuramazdâ according to the Order up on

¹ The principles of mutual dependency and gift exchange.

² That is, non-Zoroastrian. He uses the term *daivas*, the Avestan old
gods.

high,
he will both be happy while alive and one with Order when
dead.

XPh 56-60

King Xerxes announces:
Let Ahuramazdâ protect me from the evil stench,
as well as my house and this land!

INSCRIPTION OF ARTAXERXES II AT SUSA

A²Sa 1-3

Artaxerxes announces,
(he) the great king, king of kings,
king over lands, king over this earth,
the son of King Darius,
of Darius, the son of King Artaxerxes,

of Artaxerxes, the son of King Xerxes,
of Xerxes, the son of King Darius,
of Darius, the son of Hystaspes, an Achaemenid.

A²Sa 3-4

Darius, my great-grandfather made this colonnade.
Later on, under Artaxerxes, my grandfather, it burnt down.
By the greatness of Ahuramazdâ, Anâhitâ, and Mithra, I
ordered this colonnade to be made.

A²Sa 4-5

Let Ahuramazdâ, Anâhitâ, and Mithra protect me from all
evil stench!
And let not a sorcerer or magician destroy this that I have
made!

LETTER FROM DARIUS I TO HIS SATRAP GADATAS

This inscription is in the Louvre, Paris.
(transl. after Crawford-Whitehead 1983, 95B)

The King of Kings, Dareios son of Hystaspes, says this to his slave (*doulos*) Gadatas:

I find that you are not obeying my commands in all respects.

Insofar as you are cultivating my land and planting the furthest parts of Asia with the fruit-trees from across the Euphrates, I
praise your design and as a result great favor will lie in store for you in the house (*oikos*) of the King.

But insofar as you are flouting my arrangement (*diathesis*) with respect to the gods, I shall make you experience the wrath
of my spirit unless you change your course.

For you are exacting tribute from the sacred gardeners of Apollo and ordering them to cultivate profane land, ignorant of
my ancestors' attitude to their god, who enjoined strict uprightness (*atrekeia*) on the Persians and ...

ELAMITE AND ARAMAIC TEXTS FROM PERSEPOLIS

PF 336

40 *bar* barley at the disposal of Bakumira was obtained by Baqabana. He made a divine libation for the goddess Mishdushi.
Afterward the *workers consumed it. Year 19.

PF 337

80 *bar* barley at the disposal of Bakumira (*Bagawîra) was obtained by Baqabana (*Bagapâna). He made a divine libation:
40 *bar* for Ahuramazdâ, 40 *bar* for the goddess Mishdushi. Afterward the *workers consumed it. Year 22.

PF 338

16 jugs of wine at the disposal of Shâ-ru-uk-ba were obtained by the priest Ap-pîr-qa. He made it for Ahuramazdâ and the
Visai-bagâ and Simut. Year 21.

PF 339

5 jugs and 7 *qa* of wine at the disposal of U-shá-ya were obtained by the priest Tur-*qa-ma: 7 *qa* for Ahuramazdâ, 2 jugs for Humban, 1 jug for the River Hu-pu-ti-ish, 1 jug for the River Shá-u-shá-nu-ish. He made it for (these) gods.

PF 757

12 jugs of wine at the disposal of Bar-ni-iz-za (*Farnaicha) were obtained by the magush Kur-qa, the performer of the *lan* (*lan lirira*) in Mar-sa-ish-kash, as libation (*daussa*) for the *lan* from the 6th to the 5th month, altogether 12 months. Year 17.

PF 760

1.5 jugs of wine at the disposal of Ma-ra-za were obtained by the *yashta* (*ya-ish-da*) as libation for the *lan* in Ma-te-iz-zi-ish for the 11th month. Year 23.

PF 761

4 *bar* of flour at the disposal of Ú-pír-ra-da (*Hufrâda) were obtained by the *yashta*, the *âterwaxsha* in Ma-te-iz-zi-ish, as libation for the *lan*—year 23—for the 4th month.

PF 774

50 *bar* of barley at the disposal of Hi-ki-ud-da were obtained by the priest Ir-tam₅-man-nu-ú-ish (Artamanyush) in Bat-ra-qa-tash (Pâthrakata, Pasargadae) as *akrish* for the gods. Month 6, year 23.

PF 1942

50 (*bar* of barley) were obtained by the priest Artamanyush in Pâthrakata as *akrish* for the gods...

In total 2326 *bar* one *qa* of barley were consumed. Year 19. At the control of Ha-da-râsh Mas-da-ya-âsh-na (Mazdayasna). At the disposal of Me-sa-ak-qa (*Vaisaka).

NN-2200

10 *irtiba* (of grain) Irdaupirriya (Ertâwa-friya) the magus, the *âterwaxsha* received, 3 rations for (the place) of Kurpabattishu, ... for Ahuramazda, 1 for the water (river?), 1 for ..., 1 for Ispandâramaiti, 1 for..., ... Irdanapirrutish (Erdâna-frawertish), 1 for ..., for a whole year

NN-2362

4 (*marrish* of wine) Kambatish the magus daily received as ration of gods 1 for Narísanga 1 for Irdanapirrutish (Erdâna-frawertish), 1 for the mountain Battinasha one for Vise-baga, in total, it was for a whole year.

THE ARAMAIC TEXTS FROM PERSEPOLIS

No. 10

In the administration of the Fortress (= Persepolis), under the authority of Mithrapâta, the segan (official) Vahufarna made this large pestle of stone together with a large mortar under the authority of Dâtamithra, the treasurer.

Delivery of year 13.

THE IRANIAN CREATION MYTH ACCORDING TO PLUTARCH (1ST-2ND CENTS. C.E.)

This is the opinion of the majority and the wisest of men. Some believe there are two gods, rival craftsmen (*antitekhnoi*), as it were, the one the creator (*dēmiourgos*) of good things, the other of evil things. Others call the better divinity god (*theos*) and the other demon (*daimôn*), as does Zoroaster the Magian, who they say lived five thousand years before the Trojan war. Zoroaster called the former Horomasdes and the latter Areimanios. Furthermore, he showed that one was more like light than anything else apprehended by the senses, the other more like darkness and ignorance, and Mithrês midway between the two; hence Mithrês is known to the Persians as the Mediator (*mesitês*).

Zoroaster taught them to make to the one vows and thank offerings, to the other sacrifices for averting evil and things of depressing appearance. For example, while pounding in a mortar, a certain herb called Omômi, they appeal to Hades and to darkness; then they mix it with the blood of a slaughtered wolf, take it to a place where the sun never shines, and throw it away. The reason for this is because they regard some plants as belonging to the beneficent god and others to the evil demon; some animals, such as dogs, birds, and hedgehogs, pertain, they hold, to the former, but water animals to the latter, and for this reason they account him fortunate who has killed most.

None the less, they too tell many mythological tales about the gods, such as the following. Horomasdes and Areimanios, the one begotten of the purest light, the other of darkness, are at war with each other. The first created six gods, the first of good will (*eunoia*), the second of truth (*alêtheia*), the third of good laws (*eunomia*), and, of the rest, one as creator (*dēmiourgos*) of wisdom (*sophia*), one of wealth (*plouton*), and one of pleasure in fine things.

And Areimanios created a similar number to be, as it were, the rivals of these. Then Horomasdes, having increased himself threefold, moved as far away from the sun as the sun is away from the earth and decorated the heaven with stars. He set up among them one star, Sirius, before the rest, to be, as it were, sentinel and scout. He also created twenty-four other gods and placed them in an egg (*ôôn*). But the gods who were created by Areimanios, who were equal in number, bored a hole in the egg ... whence evil has become mingled with good.

But the destined time will come, when Areimanios will bring a plague and famine and inevitably perish by them utterly and disappear. Then the earth will become level and flat, and all men will be happy and speak one tongue and live one life under one form of government. Theopompos says that, according to the Magians, for three thousand years, each of the two gods is alternately supreme and in subjection and that, during another period of three thousand years, they fight and are at war, each upsetting the work of the other. But, in the end, Hades is left behind, and mankind will be happy, neither needing food nor casting shadows, and the god who brought this to pass (*mêkhanêsamenos*) is quiet and at rest for a time, on the whole not a long one for a god, but a reasonably long one for a man asleep. Of this kind then, is the mythology of the Magians.

THE MYTH OF ZURVÂN

From a Manichean hymn (M28IRii1-4)

And they say that Ohrmezd and Ahrimen are brothers.
And on account of this speech they will come to destruction.

From the *Denkard* (Dk.9.30.4)

And from the saying of Zardusht about the evil god Arsh, how he howled to people:
Ohrmazd and Ahrimen were brothers from one womb!

The myth of Zurvân in Armenian literature

Before the world existed there was Zurvân. He sacrificed for 1000 years to have a son who would create heaven and earth. Seeing his sacrifice had no effect he doubted its value, and from his doubt Ohrmazd and Ahrimen were conceived. Seeing he would bear two sons he decided that the first born would be king. Ohrmazd knew what his father was thinking and told his brother, who tore open his progenitor's womb and emerged. Ahrimen, insisting upon his rights was grudgingly accorded 9000 years of rule, after which Ohrmazd would rule. They both then began creating.

FROM THE MIDDLE PERSIAN (SASANIAN) ROYAL INSCRIPTIONS

INSCRIPTION OF SHABUHR (SHAPUR; 242-72 C.E.) I ON THE KA'BA-YE ZARDOSHT AT NAQSH-E ROSTAM

Conclusion

Now, in the same manner that We exerted Ourselves in the matters and services of the gods and are the property of the gods, so that, with the help of the gods, We sought and held all these lands and obtained great fame, in the same manner let he who comes after us and is fortunate also exert himself in the matters and services of the gods, so that the gods may help him too and make him their property!

FROM THE INSCRIPTIONS OF KERDÎR (CA. 276 C.E.)

INSCRIPTION OF KERDÎR ON THE KA'BA-YE ZARDOSHT AT NAQSH-E ROSTAM

Career under Shabuhr I (242-72)¹

And I, Kerdîr, the high priest (*mowbed*), served the gods and Shabuhr, king of kings, well and received their good favor. And in return for the service I had performed for the gods and Shabuhr, king of kings, Shabuhr, king of kings, gave me full control and authority among the other priests over the services to the gods, both at the court, and throughout the realm.

And at the order of Shabuhr, king of kings, and with the help of the gods and the king of kings, the number of services for the gods was increased, many Victorious fires were established, many priests were rendered prosperous, many fires and priests received official letters of recognition, and, altogether, there was great profit for Ohrmazd and the other gods, while Ahrimen and the foreign gods² suffered great distress.

And, for all these fires and services that are listed in this inscription, Shabuhr, king of kings, appointed me in particular, stating: "Let this be your basis! Keep doing that which you know is best for the gods and Us!"

And on the various documents that were issued at that time under Shabuhr, king of kings, at the court and throughout the realm, it was written "Kerdîr, the religious teacher (*êhrbed*)."

Under Ohrmazd I (272-73)

And then, when Shabuhr, king of kings, went to the place of the gods and his son Ohrmazd, king of kings, ascended the throne, then Ohrmazd, king of kings, gave me my hat and my belt, and he made my rank and importance higher. And he gave me still greater control and authority over the services to the gods, both at the court, and throughout the realm. And he gave me the title "Kerdîr, High Priest of Ohrmazd," after the name of Ohrmazd the god.

And then, at that time, too, throughout the realm, the number of services for the gods was increased, many Victorious fires were established, many priests were rendered prosperous, and many fires and priests received official letters of recognition.

And on the various documents that were issued at that time under Ohrmazd, king of kings, at the court and throughout the realm, it was written "Kerdîr, High Priest of Ohrmazd."

Under Warahrân I (273-76)

And then, when Ohrmazd, king of kings, went to the place of the gods and his son Warahrân, king of kings, ascended the throne, then Warahrân, king of kings, too, held me in esteem and honor. And he likewise gave me control and authority over the services to the gods, both at the court, and throughout the realm.

And then, at that time, too, throughout the realm, the number of services for the gods was increased, many Victorious fires

¹ This follows just below the end of Shabuhr's inscription.

² The *dêws*.

were established, many priests were rendered prosperous, and many fires and priests received official letters of recognition.

And on the various documents that were issued at that time under Warahrân, son of Ohrmazd, king of kings, at the court and throughout the realm, it was written “Kerdîr, High Priest of Ohrmazd.”

Under Warahrân II (276-93)

And then, when Warahrân, king of kings, son of Shabuhr, went to the place of the gods and his son Warahrân, king of kings, son of Warahrân, ascended the throne and was generous, truthful, friendly, beneficent, and a well-doer in the land, then, out of love for Ohrmazd and the gods and his own soul, he elevated my position and honor in the land. And he gave me the rank of a Grandee.¹ And he gave me still greater control and authority over the services to the gods, both at the court, and throughout the entire realm than I had at first. And he made me high priest and judge of the whole realm and made me master of ceremonies and put me in charge of the fire of Anâhîd-Ardakshahr at Stakhr.

And he gave me the title “Kerdîr, high priest of Ohrmazd, whose soul was saved by Warahrân.”

And throughout the entire realm, the services to Ohrmazd and the gods were heightened; the Mazdayasnian *dên* and the clergy were greatly honored in the realm; and in the realm great blessing came to the gods, the water, the fire, and the cattle.

And in the realm Jews, Buddhists (*shaman*), Hindus (*braman*), Nazorean Christians and other Christians, baptists (*magdag*), and Manicheans (*zandîg*) were struck down, idol temples were destroyed, and the dens of the foreign gods were ruined and turned into thrones and seats for the gods. And throughout the realm, services to the gods were greatly increased. Many Victorious fires were established, many priests were rendered prosperous, and many fires and priests received official letters of recognition.

And on the various documents that were issued at that time under Warahrân, son of Warahrân, king of kings, at the court and throughout the realm, it was written “Kerdîr, high priest of Ohrmazd, whose soul was saved by Warahrân.”

Kerdîr’s achievements

From the beginning, I, Kerdîr, have labored hard for the sake of the gods, rulers, and my own soul. And I have made many fires and priests prosperous in the realm. And also in the neighboring lands, wherever the horses and men of the king of kings went to pillage, burn, and lay waste the land, by the order of the king of kings, I organized the fires and priests who were there in that land. I did not allow any of them to come to harm or be taken away as captives, and whoever had already been made captive, those I sent back to their own lands.

And I furthered the Mazdayasnian *dên* and the good priests in the land and honored them. But the heretics and unbelievers among the clergy who did not live correctly by the Mazdayasnian *dên* and the services to the gods, those I punished. And I “reprimanded” them until I had made them better.

And I issued official documents for many fires and priests, and with the help of the gods I managed to have many Victorious fires established in the realm. Many marriages between close relatives were celebrated, and many who did not have the faith² received it. There were many who believed in the foreign gods, but I managed to have them give up the faith in the foreign gods and take the faith in the gods. And many sacrifices were celebrated, and the *dên* was recalled in various ways.

And many other services to the gods have been increased and heightened as well, which are not mentioned here, because if it had been written down, it would have been too much.

And from my own funds I established many Victorious fires in various places, and, at all those fires that I had established from my own funds, I sacrificed at each *gâh*³ 1133 *ratus*, and in one year it was 6798 *ratus*. And I performed many other various other services to the gods, too, from my own funds, which it would have been too much to mention in this inscription.

But I wrote this inscription in order that, whoever may see any of these documents in the future, he should know that I am that Kerdîr whom Shabuhr, king of kings, named “Kerdîr, the religious teacher,” whom Ohrmazd, king of kings, and

¹ One of the highest social ranks.

² The same word that is translated as “guidance” in Avestan.

³ Ritual moments of the days and years.

Warahrân, king of kings, named “Kerdîr, High Priest of Ohrmazd,” and under Warahrân, son of Warahrân, king of kings, was named “Kerdîr, high priest of Ohrmazd, whose soul was saved by Warahrân.”

And whoever sees and reads this inscription, let him be generous and truthful with respect to the gods and the rulers and his own soul, in the same way that I have been, so that fame and prosperity may befall this his material body and blessedness may befall that his material soul.

KERDÎR’S JOURNEY INTO THE BEYOND

Request for a vision

And when I asked the gods for help, I pointed out:

“If it is possible for you gods, then show me the nature of heaven and hell. And in the way it says in the holy scripture, namely, that, *When people pass on, then [...],¹ and he who is good, his own dên will come toward him in the form [of a young woman]. And he who is good,² his own dên will lead him to heaven, but he who is evil,³ his own dên will lead him to hell*, let it be revealed to me in the same way here in life. In this way, when I pass on, then my own *dên* may come toward me in that same way. And if I prove to be good, then may my own *dên* appear like the one who leads to paradise. And if I prove to be bad, then may my own *dên* appear like the one who leads to hell.”

And when I had inquired from those in the beyond regarding the sacrifices and religious services and the Mazdayasnian *dên* as it is performed here in life [...], then I performed strong⁴ services. And in Pârs and Sagestân and various other places, and many priests were rendered happy and prosperous.

Preparations for the vision

After I had asked the gods for help in the manner it is written in this inscription, then, [at the time(?)] of Shabuhr, king of kings, I made a *seance⁵ for the sake of the gods and my own soul: “May I prove to be good! But if I do prove to be bad, then may I take this faith in you, gods!”

And I also *insisted that: “If I prove to be good, then, do you gods show me now how it is in the beyond with those who are good, and so I will hold on to this faith in you, gods! And if I prove to be bad, then, do you gods show me now how it is in the beyond with those who are bad, and so I will hold firmly on to this faith which I received from you, gods, for all time!”

The vision

Then those *mediums that I had *put in a trance in that seance*, spoke as follows:

“We see a shining, princely horseman seated on an excellent horse, and he holds a banner in the hand.⁶ And now a man has appeared, sitting on a throne with golden *ornaments, who looks exactly like Kerdîr. And a *servant boy stands [beside him]. And now a woman has appeared, coming from the east, and we have seen no woman more beautiful than her. And the road she is walking on is [very] luminous. And now she comes forth, and she and the man who looks exactly like Kerdîr touch heads [and ...]. And that woman and the man who looks exactly like Kerdîr hold hands and proceed toward the east on that luminous road where the woman came. And that road is very luminous, indeed.

“And on that road, where that man who looks exactly like Kerdîr and that woman are walking, now a princely man appears, sitting on a throne with golden *ornaments. And a balance stands before him, just like [a man who] *weighs [...].⁷ And now that woman and the man who looks exactly like Kerdîr stand before that princely man [...].”

¹ [...] means that the text is erased or broken out of the stone.

² Originally: sustainer of Order.

³ Originally: possessed by the Lie.

⁴ The Pahl. term *abzâr* renders Av. *sûra* “life-giving.”

⁵ The exact words with * are not well understood; they are translated here from the context.

⁶ This may be a fravashi (pre-soul), see Yt.13.37.

⁷ This is the god Rashnu.

And (the mediums) said:

“That woman and the man who looks exactly like Kerdîr are now passing that princely man [...] and keep walking on that [very luminous] road.

“Now another shining, princely man has appeared, [...] and on a throne with golden *ornaments. And he has a ladle¹ in the hand. And he is more excellent than the ones we saw first.”

And when they [had ...], they said:

“The ladle has become *extended downward like a bottomless well. And it is full of serpents, scorpions, lizards, and other evil animals.”

And those *mediums that had been *put in a trance in that seance*, when they saw that [...] structure of hell, then they became very alarmed, but [...] said] to them: “[Do not be afraid, but] there is no other way for you than [across that bridge that lies] over that well! But you just keep telling what you see!”

And they said:

“A wooden beam goes over that well like a bridge. And now that woman and the man who looks exactly like Kerdîr are [coming] forth [to the bridge]. And there a [...] is standing. And that bridge is [now] becoming wider. And now it is greater in width than in length. And that woman and the man who looks exactly like Kerdîr [have now come to the bridge].”

And they said:

“Another shining, princely man has appeared, who is more excellent than the ones we saw first. And he is coming from the other side forth to the bridge. And now he has arrived at the bridge. And now [he has crossed] the bridge to this side. And he has taken the hands of that woman and the man who looks exactly like Kerdîr. And that princely man [...] goes forth to the bridge. And that princely man goes before the man who looks exactly like Kerdîr, and the woman goes behind. And now they have crossed the bridge over to the other side and are proceeding toward the east. [And the] is excellent and beautiful.

“And now a palace has appeared, [and a ladder] has appeared in the sky.² And that princely man is going before the man who looks exactly like Kerdîr, and the woman goes behind that man who looks exactly like Kerdîr. [And now] they have arrived [at that palace] and [all three] together enter that palace.”

And they said:

“We have seen nothing more excellent and more luminous than this! [...] And now ... has appeared [...]. And that princely man goes forth. And a throne with golden *ornaments stands before that palace. [...] back [to ... And now the man who looks exactly like] Kerdîr and with the woman in front are going upward to the heights.

“And far up [...] another palace has appeared. And] a throne with golden [*ornaments stands before that palace. ... And the man who] looks [exactly like Kerdîr ...] and the woman has entered and sat down in the window of Warahrân.

“And now that man who looks exactly like Kerdîr has taken meat and wine. [And now] a great [throng] is coming forth, and that man who looks exactly like Kerdîr is making portions and giving to them.

“And that [woman?] and that princely man [...], and he keeps pointing toward that man who looks exactly like Kerdîr and smiles. [...] paid [homage to ?...].”

¹ Used for putting firewood on the fire.

² Cf. Bdh.30.26.