

INSCRIPTION OF Kerdîr AT NAQSH-E RAJAB

I Kerdîr have lived in truthfulness in the realm and I have served the gods well and obtained their favor.

And I prayed to the gods as follows: If you gods once made me, Kerdîr, outstanding in this life, then do show me, too, in afterlife, the nature of heaven and hell! And show me, too, how it will be in afterlife with respect to these services as they are performed in the land, so that I may be more confident about them!

And as I had prayed to the gods and had indicated, so they did show me heaven and hell and the nature of good and evil of these services.

But, then, since the gods did show me in this manner how it is in afterlife, I also served the gods even better and obtained greater favor from them, and I was even more generous and truthful for the sake of my own soul. And I became much more confident about these sacrifices and other services that are performed in the land.

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, and let him be confident about these sacrifices and other services and the Mazdayasnian *dên* that are performed in the land. And let him not be agnostic about afterlife, but let him know well that heaven and hell exist. And he who is good, will go to heaven, but he who is evil, will be thrown down to hell. And he who is good and behaves well, fame and prosperity will befall this his bony body, and oneness with Order will befall that his bony soul, like it did me, Kerdîr.

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FROM THE *PAHLAVI RIVAYAT*

CHAPTER 7: MERITS OF THE GOOD RELIGION

- 7.1 Also this:
When someone of the Good Religion is confronted with something and he is unsure whether doing it may cause merit or sin, if it is something he can push away if he does not do it and he can push it away, then he should not do it, but push it away. If it is something he cannot push away, if a dastur has been sought and asked about it (and has been deemed) to cause no sin if he goes ahead and does it, then it does not accrue to his account. If it is deemed to cause sin, then it would accrue to him, but when it is solved(?), it is removed from the account in the usual way. (?)
- 7.2 He who goes from the law in which he stands to another law, is *margarzân* for the reason that he abandons this law of being a Weh-dên and because he takes a bad law. One becomes *margarzân* because of having taken a bad law.
- 7.3 For one does not oneself become a sinner by the law which has come to one through inheritance. And this *means that*, if takes one that belongs to another, one becomes a sinner by it.
- 7.4 And if someone who is *margarzân* comes to the law of the Good Religion, he becomes righteous right away.
- 7.5 The greatest merit of belonging to the Good Religion is that, when one takes it and then performs an offering, then that offering wipes away all his sins and removes them from his account and sweeps them out like the swift impetuous wind when it goes over a plain and sweeps things up and carry them away.¹ That is how clean an offering makes the soul of (even) a *rogue.
- 7.6 It is well known that, on the day one makes one ...(?) offering, the (Seven) Immortals come down from Garôdmân and carry his soul three times in that one day to its own place in Garôdmân. And they show him goodness and give him his fee and counter-gifts.

CHAPTER 8: ON NEXT-OF-KIN MARRIAGE

- 8a.1 And the greatest good deed of one of evil Religion is to come from the law of the evil Religion too the Good Religion. And after someone of the Good Religion has made an offering, the greatest good deed he can do is to perform *xwêdôdah*. For on account of that *xwêdôdah*, which is so valuable and seemly, the *dêws* are smitten greatly.
- 8a.2 And the following is well known about Ohrmazd and performing *xwêdôdah*. Once Zarathustra sat before Ohrmazd and Wahman, Ardwhisht, Shahrewar, Hordad and Amurdad, and Spandarmad were sitting around Ohrmazd, then Spandarmad sat beside him and his hand was placed on her neck. Then Zarathustra asked Ohrmazd:
“Who is this one who is sitting beside you and loves you so much and you her?”
- 8a.3 Neither do you, Ohrmazd, turn your eyes away from her nor does she turn hers away from you. Neither do you, Ohrmazd, let her out of your arms, nor does she you.”
- 8a.4 Ohrmazd said:
“This is Spandarmad, my daughter, my lady of the house of Garôdmân, and the mother of the creatures.”
- 8a.5 Zarathustra said:
“Among living beings, this one thing is said to be more horrifying than anything else, so what do you say if you are asked?”
- 8a.6 Ohrmazd said:
“Zarathustra, this would have been the best thing ... for mankind—

¹ Cf. V.3.42.

- 8a.7 “if, from when the world was first established, when Mahlî and Mahlîyânî did this thing, you humans, too, had done this thing. For then, when mankind changed that thing around, they would not have changed it around.
- 8a.8 “Mankind would have performed *xwêdôdah* the way Mahlî and Mahlîyânî did. All mankind would have known their own lineage and descent, and never would a brother have left a brother or a sister a sister out of their love.
- 8a.9 “For all destitution, hate of parents, and lack of love came to mankind from that rogue, when men came from other lands, districts, and towns and ‘did’ their women. and when they carried off the women, the parents wept over their daughters, who were carried off in servitude.”
- 8b.1 There is also this: *xwêdôdah* is so wonderful it is the escape from hell for the most grievous sins, such as the *margarzân* sin of sorcery.
- 8b.2 And, at the time (of performing *xwêdôdah*), one will no longer have any share of hell or of Ahrimen and the dêws, even if one committed the evil *margarzân* sin of sorcery.
- 8b.3 When they perform *xwêdôdah*, they escape from hell, the prison of Ahrimen and the dêws, and will have no share in it. Such a wonder is *xwêdôdah*.
- 8c.1 It says in a place that Ohrmazd said to Zarathustra:
 “The four best things are the following: sacrificing to Ohrmazd, the lord (of the world); giving firewood, incense, libations to the fire; propitiating the righteous man; and he who performs *xwêdôdah* with one’s birth mother, daughter, or sister.
- 8c.2 “And the greatest, best, and foremost of those four is he who performs *xwêdôdah*.”
- 8c.3 So wonderful is *xwêdôdah*.
 In order to make evil among mankind and to *harm Ohrmazd, the lord, and all the (other) gods, Ahrimen and the *dêws* practice anal intercourse with all the (other) *dêws* all the time.
 Hunger, peril, (thirst, old age, sickness, diseases, desolation, the oppression coming from harmful animals, and all the other evil in the world— anal intercourse is more (harmful).
- 8c.4 It is well known that, if all the harmful animals in the world were to die and (be piled up) to the height of a mountain and all the poison, rot, and filth were to come to one place, the stench would not reach Ohrmazd and paradise.
- 8c.5 But when people practice anal intercourse, the stench from the anal intercourse goes all the way to the realm of the Adversary.
- 8c.6 Today most evil comes from the anal intercourse, but, in the same way, when Sôshâns comes, all mankind will practice *xwêdôdah*, and all the lie-demons will be destroyed by the wonder and power of *xwêdôdah*.
- 8d.1 It is also well known that, when one man (performs) a *xwêdôdah* (with) his birth mother and another with his female child, then he who does it with his birth mother takes precedence over the other, because the one from whose body he came is closer (to him).
- 8d.2 For it is well known that, when the accursed Ahrimen performed anal intercourse with himself, it was a heavier (sin) than when he did it with the *dêws*.
- 8d.3 That (*xwêdôdah*) which he performs with his daughter takes precedence over that which he performs with his sister, *unless she is also his daughter.
- 8d.4 As for a daughter, it is clear that when a father does it with a daughter born from his mother, when he himself has engendered her, as long as he is with her not as a brother(?).
- 8d.5 When a sister and a brother have the same father, but different mother, then the same holds for them. And when they have the same mother, but different father, then the same holds for them.
- 8d.6 When a man has a daughter born from another man’s wife, when it was not his duty to do so, if the brother is her *dastur* when he marries her, then the merit for *xwêdôdah* (accrues to) the brother. And the (sin) of *mihródruz* (= contract-breaking) is the responsibility of(?) the *parent, as is the (merit for?) *xwêdôdah*.

- 8d.7 The soul of a child who dies before reaching the age of seven is on the sun level. If its father is righteous, then it goes with the father to paradise. If the father is with the Lie, but the mother is righteous, then it goes with the mother to paradise. If both the father and the mother are with the Lie, then it goes with them to hell.
- 8d.8 One *dastur* said that, if they assemble a fire in (the child's) name and kills an evil animal for its soul, then the soul is separated from the parents and does not go to hell.
- 8d.9 One *dastur* said that, that will be on account of its own good deeds. For it is known from the *Avesta* that Ohrmazd made the love a father has for a child which he raises so that until the age of seven the soul is with the parents, but the soul of a child not yet an adult is the responsibility of(?) the *parent.
- 8e.1 So wonderful is *xwêdôdah*.
It is known about Jam (= Yima) that, when the fortune of lordship had left him, he fled together with his sister Jamag from the assemblies of Dahâg, mankind, dêws and witches and went to a bay¹ of the ocean.
- 8e.2 And the sought him in hell, but did not see him. They sought him among men, in water and earth, among beasts, plants, mountains, and rivers, but did not see him.
- 8e.3 Then Ahrimen howled: "I think Jam is goin in a bay of the ocean!"
- 8e.4 And a dêw and a witch volunteered to go and seek Jam.
- 8e.5 And they rushed away. When they came to that bay where Jam was, the water was *dark. Jam said: "Who are you?"
- 8e.6 They said: "We, like you, have escaped from the dêws. We are one another."
- 8e.7 (The dêw said:) "Give me this sister of yours as wife, and I shall give you mine."
- 8e.8 And, because Jam did not know dêws from men, he made the witch his wife, and gave his sister to the dêw as his wife.
- 8e.9 And from Jam and the witch a bear, a monkey, a *gandarv*, and a ... were born, and from Jamag and the dêw a turtle, a cat, a cheetah, a frog, and a leech were born.
- 8e.10 One day, when Jam and the dêw were drinking wine, (Jamag) switched places and clothes with the witch. When jam came, he was drunk, and, unaware, slept with Jamag, who was his sister. The merit of *xwêdôdah* came into play, many dêws were broken and died, and those (two) rushed away on, one carrying the other(?), and fell back into hell.
- 8f.1 This too is known from the *Avesta*: Zarathustra asked Ohrmazd:
"You, Ohrmazd, have said that one should think much good thought, speak much good speech, and do much good work. Of all thought, speech, and work, which is it best to think, speak, and do?"
- 8f.2 Ohrmazd said:
"As for the much good thought, much good speech, and much good work I told you one should think, speak, and do, the best and most excellent is to practice *xwêdôdah*."
- 8f.3 "For it is well known that, the first time he approaches her, a thousand dêws will die and two thousand sorcerers and witches. When he approaches her twice, two thousand dêws will die and four thousand sorcerers and witches. If he approaches her three times, three thousand dêws will die and six thousand sorcerers and witches. If he approaches her four times, it is clear that both the man and the woman become righteous."
- 8g.1 He, the son, says to his birth mother:
"Give yourself to me to mingle our bodies, so that we shall have no fear of hell and whatever sins we have committed is stricken from our account, so that we become ... (?) and obtain a nice and good place (in paradise), and so that we please Ohrmazd and annoy Ahrimen!"

¹ *war* ~ Av. *vara*, Yima's bunker; *vouru.kasha* the Vourukasha (Pahl. War-kash) sea; and *vairi* "bay."

- The birth mother says to her son: “You speak in righteousness! I will give (myself) to you to mingle our bodies,” like the son said.
- She, the daughter, says it to her father. He, the brother, says it to his sister. She, the sister, says it to her brother, like I have written.
- 8g.2 By the “action” of that, the *dēws* are struck and harmed so much that, if, afterward, either the man or the woman or both become sorcerers and kill one thousand sheep and horses at the same time and give *zôhr* to the *dēws*, it is still not enough to give them complete relief from the blows and harm they received from the *xwêdôdah*, and they have no hope that the souls of those (two people) will come to them.
- 8h.1 Whoever practices *xwêdôdah* with his wife for one year will be like one who had given a third of the entire world with its water, plants, and grain as alms to a righteous man.
If he practices *xwêdôdah* with his wife for two years, he will be like one who had given two-thirds of the entire world with its water, plants, and grain to a righteous man.
- 8h.2 If he practices *xwêdôdah* with his wife for three years, he will be like one who had given this entire world with its water, plants, and grain as alms to a righteous man.
- 8h.3 If he practices it with his wife for four years and he has performed *yasnas*, then it is clear that his soul will go to Garôdmân. If he has not (*yasnas*?), then it will go to paradise.
- 8i.1 Zarathustra asked Ohrmazd:
“A man who practices *xwêdôdah* and has performed a *yasna* and has offered a sacrifice, will the merit for it be the same as if he had offered it without practicing *xwêdôdah*? How is it?”
- 8i.2 Ohrmazd said:
“As if a hundred men who do not practice *xwêdôdah* had offered it.”
- 8i.3 Zarathustra asked Ohrmazd this, too:
“How is it if a man who practices *xwêdôdah* performs an *âfrîn*?”
- 8i.4 Ohrmazd said:
“The merit for it will be as if a hundred men who do not practice *xwêdôdah* had offered it.”
- 8j.1 He asked Ohrmazd this, too:
“What is the merit of those who assist and who encourage and induce others to perform *xwêdôdah* with the result that someone performs *xwêdôdah*?”
- 8j.2 Ohrmazd said:
“The merit for it will be as if he had kept a hundred *hêrbads*, each with a hundred students, with food and clothes for a whole winter.”
- 8k.1 Zarathustra asked Ohrmazd this, too:
“What is the sin incurred by those who prevent a man from performing *xwêdôdah* with the result that he does not do it?”
- 8k.2 “Then his place will be hell!”
- 8l.1 It is known from some place that the *dēws* have less power over a man who practices *xwêdôdah* and has performed a *yasht* than over the wisest among the wise and the most virtuous among the virtuous who render them powerless with thought, speech, and deeds.
- 8m.1 From the Religion it is clear that when Zarathustra came from where he was before Ohrmazd, lord (of the world) and into this world, then, everywhere he went, he said: “Praise the Religion! Practice *xwêdôdah*!”

- 8m.2 And I speak of the good ... (?)
The evil ones who did not perform their duties said in consternation: “This is soemthing so terrible and heavy (with sin) in our law, not to practice *xwêdôdah!*”
- 8m.3 This too ... (?) one says about this most excellent of all things, that one should practice it in the usual way.
- 8m.4 This is clear to me too: When one professes the entire law and belief of the Religion, then that it is said to be their heaviest sin which is said to be the most excellent good deed in this law and belief of good (people), the Mazdayasnian.
- 8n.1 This too is clear from the Religion:
Ohrmazd said to Zarathustra: “Do good deeds!”
And Zarathustra said: “Which good deed shall I do first?”
- 8n.2 Ohrmazd said: “*xwêdôdah*, for of all those good deeds it is to be practiced as the first. For the last events come through *xwêdôdah*, when they induce all in the world to (come to) the Religion.”
- 8o.1 Zarathustra said to Ohrmazd: “It looks to me like it’s going to be an arduous, difficult, and hard job to propagate *xwêdôdah* among mankind!”
- 8o.2 Ohrmazd said: “That’s how it looks to me, too! But because it is the most excellent of all things, don’t let it seem difficult and hard to you!
- 8o.3 Be diligent in performing *xwêdôdah*, and people will be doing it diligently, too!”

CHAPTER 46: ON THE CREATION

- 46.1 About this matter: how and from what was the sky made?
- 46.2 The tool was something like a cinder of fire of pure light, which was fashioned from the Endless Light.
- 46.3 And he made all the creations and creatures from it. And when he had made it, then he brought it into (his) body. And he kept it for 3000 years in the body, making it grow and making it better. And then he kept fashioning (things) from his own body.
- 46.4 And first he fashioned the sky from (his) head. And its substance is of white *crystal. And it is as wide as it is high. And the depth to its foundation is as much as the depth of the emptiness. And it is held up and out by the Orderly Man and the Qualified Invitation;¹ and it has no support in the world of the living. Ohrmazd sits inside it with his creations and creatures.
- 46.5 Then he fashioned the earth from (his) feet. It is held up and out by the mountains. And he filled it with Fortune, and from that filling the mountains grew for 18 years both upward and downward. Then they stopped growing downward and only grew upward for another 800 years, until they reached the sky. The sky lies around the whole earth, like an egg with a chick in it.² The earth has no support in the world of the living, either.
- ...
- 46.9 After Ahrimen attacked the world of the living, only Zarathustra had seen seven continents. There are seven continents. Inside the sky is Mount Hariburz (which lies around the earth). It consists of 2244 mountains.
- 46.10 The Vourukasha Sea lies in the middle of the earth and makes up one-third of it.

¹ Cf. Y.1.15, 61.1.

² Cf. Yt.13.2.

- 46.11 Then he fashioned the water from the tears and placed some of it inside the earth, some on the earth, and some up in the air. And all of it moved.
- 46.12 The water that contains more libations than polluted water, goes back to the Vourukasha Sea in three years; that which has as much of the one as the other, goes back in six years; and that which contains more polluted water than libations, goes back in nine years.
- 46.13 Then he fashioned the plants from the hair. The first one was tall as the width of a hand and two fingers, and it contained all plants except one. This plant he placed in the Aryan Expanse. Then birds, water, and men carried the plants from place to place.
- ...
- 46.15 Then he fashioned the bull from the right hand and placed it in the Aryan Expanse. It was one ell high and wide. When Ahrimen attacked it, it died right away, but its semen fell on the ground, and Ohrmazd fashioned all the animal species from it. First he fashioned a male and female of every species, and they multiplied. And they rejoice when they get water and fodder both summer and winter, but suffer when men kill them without law and order and give them no water and fodder and do not protect them from enemies, thieves, and wolves (killers).
- ...
- 46.36 Then he fashioned a man from the clay from which Gayômarđ had been fashioned. This clay had been deposited in Spandarmad (the earth) in the form of semen, and Gayômarđ was then fashioned and born from Spandarmad. He remained immobile for 3000 years, and when Ahrimen rushed in, it took thirty years before he died. He was killed on the first day of the year. His semen fell on the earth and lay in the earth for forty years.
- 46.37 Then Mahlî and Mahliyânî grew up from the earth in the form of a rhubarb, straight up with their hands in the back. Then they were turned into human shape and bore six sons and six daughters. Some of them lived, and some died, and from them humanity is descended.

FROM THE *BUNDAHISHN*

CHAPTER 1: ON THE CREATION

Introduction

1.0 That knowledge from the *zand* (religious tradition) is first about the first establishment of Ohrmazd and the Opposition of Ahrimen. Then about the nature of the establishment of the world of the living from the primeval establishment (\approx creation) until the end, as it is revealed in the Mazdayasnian *dên*. Then about the objects that the world of the living contains and an explanation of what and how they are.

About Ohrmazd and the Foul Spirit

- 1.1 It is so revealed by the good *dên*: Ohrmazd was above in omniscience and goodness for an unlimited time in the light.
- 1.2 That light is the throne and place of Ohrmazd. Some say “the endless lights.” That omniscience and goodness was (there) for an unlimited time, that is, there were Ohrmazd, his goodness, the *dên*, and the time of Ohrmazd.¹
- 1.3-4 Ahrimen was in darkness with backward knowledge² and desire to kill in the depths. And his desire to kill is his *nature and that darkness his place. Some say “endless darkness.”
- 1.5-6 And between them there was emptiness—some (say) “Wây”³—in which they both—what is limited and what is unlimited—mingle.
- 1.7 When it says “highest” it means the “endless lights,” that is, they have no “head” (= end). And the depth is the “endless darkness,” and that is what has no limit.
- 1.8 And at the border they are both limited, for between them is emptiness, (so) they are not connected with one another.
- 1.9 Next, any *other being in the world of thought is limited in its body.
- 1.10 Next, as for the “omniscience” of Ohrmazd: everything that is in the knowledge of Ohrmazd is limited, because he knows the measure of *both the spirits. (?)
- 1.11 Next, the total rule of the creation of Ohrmazd at the Final Body (is) for ever and ever, and that is something unlimited.
- 1.12 At that time, he will annihilate the creation of Ahrimen until the coming into being of the Final Body.⁴ And that too is something limited.
- 1.13 Ohrmazd in his omniscience knew: “The Foul⁵ Spirit exists. He is plotting in his envy how to mingle (with my creation) from the beginning to the end (and) with what and how many tools.”
And he brought forth that creation that he needed as a tool for that.
- 1.14 For 3000 years the creation remained in the world of thought—which are over—unthinking, unmoving, untouchable.
- 1.15 The Foul Spirit, because of his backward knowledge, was unaware of the existence of Ohrmazd. Then he rose up

¹ *The Indian Bundahishn has*: That omniscience and goodness is all of Ohrmazd. Some call it “the *dên*,” which means the same thing. All that was (there) for an unlimited time, for Ohrmazd and the *dên* and the time of Ohrmazd were, are, and shall (always) be.

² knowledge after the fact?

³ Av. Vaiiu, god of the intermediate space between heaven and earth.

⁴ Since each new period of existence is like a living thing, a body, this is the last such “body.”

⁵ Literally, “stinking.”

- from those depths and came to the border where he could see the lights.
- 1.16 When he saw that light of Ohrmazd's, untouchable and *blazing forth, because of his desire to kill and his constitutional envy, he attacked it in order to destroy it.
- 1.17 But when he *saw valor and victory greater than his own, he rushed down to the darkness, whittled forth many evil gods and lie-demons, that destructive creation that was suited for the battle.
- 1.18 Ohrmazd saw the establishment of the Foul Spirit, and he did not like it: a terrifying, rotten creation of evil desire, (and) he did not honor it.
- 1.19 And then the Foul Spirit saw the creation of Ohrmazd, and he liked it: a great creation, profound, *victorious, all-informed, and he honored Ohrmazd's creation.
- 1.20 Then Ohrmazd, although he knew how the creation would be at the end of everything, offered the Foul Spirit peace, saying: "Bring my creation aid, and praise it, and you shall have as reward that you will not die or grow old, you will not deteriorate or be impaired."¹
- 1.21 The meaning of this is that if he were not to provoke the battle, then he would not himself become undone, and profit would accrue to both spirits from it.
- 1.22 The Foul Spirit howled: "I shall not bring your creation aid, I shall not praise it, rather, I shall destroy you *and* your creation for ever and ever. I shall incite all your creations to unfriendliness to you (but) friendliness to me.
- 1.23 And the explanation for it is this: he thought that Ohrmazd could do nothing against him, therefore he was offering peace, (so) he refused and even made a threat.
- 1.24 And Ohrmazd said: "You are not omnipotent, Foul Spirit, so you cannot destroy my creation. And *you can also not cause my creation *not* to come back to my possession."
- 1.25 Then Ohrmazd in his omniscience knew: "If I do not set a time for the battle with him, then he can do to my creation as he threatened, and there will be struggle and mixture forever from it. He can sit down in the mixture of the creation (and) make it his own,² in the way that there are many people now in the mixture who do more evil than good things, so that they always do the will of the Foul Spirit.
- 1.26 And Ohrmazd said to the Foul Spirit: "Pick a date for the battle. By this pact we will delay it to 9000 years from now!" For he knew that by setting the date thus he would undo the Foul Spirit.
- 1.27 Then the Foul Spirit, who could not see what the end would be, agreed to that deal, the same way that two men set the time for a duel: "Let us do battle on such and such a day until night-fall!"
- 1.28 Ohrmazd knew this too in his omniscience that, during these 9000 years, for 3000 years it would all go (according to) the will of Ohrmazd, for the 3000 years of the mixture it would go (according to) the will of both Ohrmazd and Ahrimen, and in the final battle it would be possible to undo the Foul Spirit and remove adversity from the creation.
- 1.29 Then Ohrmazd recited the *Ahunwar*, i.e., he said forth the 21 words of the "**In as much as** a new life is **a worthy one ...**," and he showed the Foul Spirit his own final victory, the undoing of the Foul Spirit, the annihilation of the evil gods,³ the resurrection of the Final Body, and the freedom of Opposition for the creation for ever and ever.
- 1.30 When the Foul Spirit saw his own undoing together with the annihilation of the evil gods, he was stunned and lost consciousness. He fell back to the darkness.

¹ Cf. Y.9.4-5.

² Cf. Yt.13.12-13.

³ The old gods, Av. *daéwa*, OPers. *daiva*, Pahl. *dêw*, Pers. *dîv*.

- 1.31 As it is said in the *dên*: “When one-third was spoken, the Foul Spirit blanked out(?) for fear; when two-thirds were spoken the Foul Spirit fell to his knees; when it was all spoken, the Foul Spirit become undone.”
- 1.32 From his inability to do harm to the creation of Ohrmazd the Foul Spirit lay in a stupor for 3000 years.

The creation of the world of thought

- 1.33 First I shall discuss the creation of the creatures in the world of thought, then in the world of the living.
- 1.34 Before the creation of his creatures Ohrmazd was not Lord, but after the establishment of the creation he became Lord, profit-seeker,¹ wise, harm-discarding, apparent,² all-arranging, increasing,³ and all-observing.
- 1.35 And his first creation was “*self-established well-being,” that being in the world of thought by which he made his body better when he *thought* the creation,⁴ for his being lord is from establishing the creation.
- 1.36 And, by his clear-sight, he saw that the Foul Spirit would never turn away from bringing Opposition; that that Opposition would not be undone other than by establishing the creation; that the creation would not come into motion other than through time; and that when he fashioned time, then the creation of Ahrimen would also come into motion.
- 1.37 And having no other way out, he fashioned forth time in order to undo the Opposition.
- 1.38 And the meaning of this is: the Foul Spirit can only be undone through battle. The meaning of “battle” (*kâr-châr*) is this: an action (*kâr*) must be performed by a means (*châr*) and according to one’s means (*châragômandihâ*).
- 1.39 After unlimited time, he established “time of long rule.” Some call it limited time. From time of long-rule he established “non-passing-away,” so that nothing made by Ohrmazd would pass away. From non-passing-away “the state of lack of comfort” appeared, so that the evil gods should have no comfort. From the state of lack of comfort “non-turning away” appeared in the world of thought, that is the being in the world of thought (by which) the things of Ohrmazd do not turn away from what he established at the primeval establishment. From non-turning away in the world of thought “the perfect desire of the creation of the living creatures” appeared, that is, the establishment of the good creation and concord.
- 1.40 Ahrimen was in his evil establishment of creation, in lack of knowledge and lawlessness.
- 1.41 And its meaning and explanation is: when Ahrimen fights with Ohrmazd, the lordly wisdom, reputation, excellence, and non-passing-away of Ohrmazd and the undoing, self-loving, un-excellence, and backward knowledge of the Foul Spirit appeared when he established the creation.
- 1.42 For (Ohrmazd) fashioned forth time of long rule too as his first creation. For (time) was unlimited before the contamination of Ohrmazd’s eternity. He (now) fashioned limited (time) from the unlimited (time). That is, from the primeval establishment when he established the creation to the end when the Foul Spirit becomes undone, there is a measure of 12,000 years, which is limited. Then it returns to the state of unlimitedness, that is, the creation of Ohrmazd will then be with Ohrmazd forever in a state of purity.
- 1.43 As it says in the *dên*: Time is stronger than both creations, the creation of Ohrmazd and that of Ahrimen. Time allows you to plan work and law. Time is the more informed. Time is more achieving than those who achieve, better informed than those who are informed, that is, one can make a decision in time. Time brings down houses.

¹ Av. *sewisha* “richest in life-giving strength.”

² Av. *haithya* “true, real.”

³ Av. *spenta* “life-giving.”

⁴ Note that Ahura Mazdâ *thinks* the creation, while Yahweh *speaks* it.

In time a nut is cracked. No one among mortal men escapes from it, not if he were to fly up, nor if he were to dig a well down into the ground and sit in it, nor if he were to huddle beneath a spring of cold waters.

- 1.44 From his own selfdom, from living light, Ohrmazd fashioned forth the form of his own creatures, in the form of fire, white, round, visible from afar.
- 1.45 From the living form of the being in the world of thought that is capable of removing the Opposition in both creations, that is Time—he fashioned forth the form of Good Wây, since Wây was needed.
- 1.46 Some say it was Wây of long rule and (that) he fashioned forth the creation with the help of Wây of long rule. For when he established the creation, Wây too was one of the tools he needed.
- 1.47 The Foul Spirit whittled forth from living darkness, his own body, his creation in that black form the color of ashes, worthy of darkness, lying, like the most sinful evil creature.
- 1.48 And from living self-love he whittled forth Greed (Waran) in the form of the worst *daênâ*;¹ for Greed was needed.
- 1.49 And as the first selfness of the evil gods he established evil-doing, the being in the world of thought from which Foulness came to the creatures of Ohrmazd. For he established the creation by which he made his body worse, *so that he will become undone*.
From living darkness, the endless darkness, he fashioned forth lying speech; it appeared from the evilness of that Foul Spirit. From endless darkness he whittled forth that form, and he established his creation inside that form, *he will be undone from the creation he established himself*.
- 1.50 From living light Ohrmazd <brought forth> straight speech. And from straight speech the creator's ability to increase appeared, which he fashioned forth from the endless light. And the creation too was established inside an endless (headless?) form.² The endless form (was) separate *from the passing of time.
From the endless form the *Ahunwar* appeared, the “**In as much as a new life is a worthy one ...**” in the world of thought, from which the establishment and the end of the creation appeared. That is the *dên*, as the *dên* was established together with the establishment of the creation.
From the *Ahunwar* the year in the world of thought came forth, which now in the Mixture is half light and half dark, 365 days-and-nights, which is the division of the time of long rule.
- 1.51 And in the struggle both creations were set in motion by it.
- 1.52 As it is said: the creation of Ohrmazd has a ruler and a teacher, it has a law, it is in the height in comfort. The creation of the Foul Spirit was in *obstinacy and violence and sinfulness in a deep place in discomfort.
- 1.53 Through the Amahraspands,³ Ohrmazd obtained parts, when he had established three Models,⁴ whom he needed to forward to the world of the living. More recently, at the Final Body, they shall make disappear and remove evil from it.
And he maintained the world of thought. in the world of thought.
And he established the world of the living in the world of thought, and then he passed it on to the world of the living.
- And (of the creation in the world of thought), first he established the Amahraspands, first six, then the others. The seventh was Ohrmazd himself.

¹ Cf. *Hâdôkht nask*, etc.

² Cf. the *Pahlavi Rivayat*.

³ The Av. Life-giving Immortals.

⁴ It is not clear which ones these are.

Of the creation of the world of the living in the world of thought, first six, the seventh was he himself. For Ohrmazd belongs to both creations in the world of thought.

First, the world of the living *comes from the Amahraspands, then from time of long rule.

First (of them) he fashioned forth Wahman, from whom the creatures of Ohrmazd came into motion.

The Foul Spirit first (whittled forth) Akôman by uttering a false statement.

Of the creation of the world of the living, first there was the sky.

And first he fashioned forth Wahman from the goodness of the living light, together with whom was the good Mazdayasnian *dên*. This implies that he knew what was going to befall the creation until the Perfectioning of the world.

Next Ardwahisht (Av. Best Order), next Shahrewar (Av. Well-deserved Command), next Spandarmad (Av. Life-giving Humility), next Hordad (Av. Wholeness), next Amurdad (Av. Undyingness), the seventh Ohrmazd himself;

the eighth straight speech, the ninth Srôsh-ahlaw (Av. Sraosha with the rewards), the tenth the Holy Word (Av. the life-giving poetic thought), the eleventh Nêryôsang, the twelfth the Exalted Model, (Av.) Rathvô Barzayt, the thirteenth Rashn the straight, the fourteenth Mihr Frâygyôyôd (Av. Mithra with wide grazing grounds), the fifteenth good Arshishwang (Av. good Ashi/Reward), the sixteenth Pârand (Av. Plenty), the seventeenth sleep, the eighteenth the wind, the nineteenth lawfulness, the twentieth debate, prosecution and defense, peace, and ability to grow.

The creation of the world of the living in the world of thought

- 1.54 Of the world of the living first the sky, second the water, third the earth, fourth the plants, fifth the cattle, sixth mankind, seventh Ohrmazd himself.
And he fashioned forth the creation with the help of Wây of long rule, for when he fashioned forth Wây of long rule, he too was a tool, and he was needed for the establishment of the creation.
- 1.55 As counter-creations to it, the Foul Spirit whittled forth first Akôman (Av. bad thought), next Endar (Av. Indra), next Sâwul, next Nânghaith, next Tarômad (Av. disrespect), next Tôrij and Zêrij,¹ next the other evil gods, the seventh the Foul Spirit himself.
- 1.56 Never does he think, say, or do anything good. And he has no use for the goodness of Ohrmazd's creation, and Ohrmazd has no use for the "goodness" of the Foul Spirit's creation.
- 1.57 Ohrmazd does not think something that he cannot do. The Foul Spirit thinks what he cannot do and even threatens to do it.

Gestation of the world of the living in the world of thought

- 1.58 Ohrmazd nurtured his creation in the world of thought in such a way that it was in *moisture, unthinking, *unseizable, unmoving, like semen. After the state of moisture, there was a mixture like semen and blood; after the mixture there was a *rolled-up lump, like a fetus. After the *rolled-up lump there were *protrusions, like hands and feet. After the *protrusions there were cavities, like eyes and mouth. After the cavities there was motion, when it came into the light. Still, in the world of the living, they are formed in the womb of the mother and born and nurtured in that way.

¹ Cf. V.19.43, Bdh.5.1.

- 1.59 And by the establishment of the creation Ohrmazd is father and mother of the creation, for when he nurtured the creation in the world of thought, that was being its mother, when he put it into the world of the living, that was being its father.

The world of the living is established in the world of the living

- 1a.0 How the creation was set in place in the world of the living.
- 1a.1 When the Foul Spirit was undone and lying unconscious, as I wrote above, he lay stunned for 3000 years.
- 1a.2 During that inactivity of the Foul Spirit, Ohrmazd fashioned the creation into the world of the living. From the endless light he fashioned forth fire, from fire wind, from wind water, and from water the earth with all things having bones.
- 1a.3 As it says in the *dên*: the first creation was a drop of all waters, that is, everything was from water, except the semen of men and animals, for that semen is from fire.
- 1a.4 And first he established the sky to keep back. Some say “first.”
 Second he established water, to strike the *druz* of thirst.
 Third he established the earth with all things having bones.
 Fourth the plants, to help the beneficent cow.
 Fifth the cow, to help the Orderly Man (i.e., the perfect sacrificer).
 Sixth he established the Orderly Man, to strike and undo the Foul Spirit together with the evil gods.
 And next he established the fire as living cinder, and he attached to it the shine of the endless light. Thus it has a good form, as is the fire’s wish.
 And next he established the wind in the form of a fifteen-year-old youth, to carry and uphold this water and plants and the cow and the Orderly Man and everything else.
- 1a.5 And I shall say how they are.
- 1a.6 First he established the sky,¹ light, visible, very far and *in the shape of an egg*,² made of shining metal, that is steel, male. And he connected its top (head) to the endless lights. And he established the entire creation inside the sky, like a fortified *camp, in which have been placed all the tools needed for the battle, or like a house in which everything is stored.
 The foundation, bottom, of the sky is of the same thickness as its length, the same length as its height, the same height as its depth; with uniform measure, with a good covering like a mace-bearing (soldier?); thinking, speaking, doing, aware, causing increase, flying (or: discriminating) (is) the sky in the world of thought. And it received a firm bulwark against the Foul Spirit, so that it would not allow him to run back. Like a heroic soldier dressed in armor, so that he is saved from the battle without fear, in this way the sky in the world of thought upholds the sky (in the world of the living?).
 And to help the sky he established heavenly *bliss, for by means of it he established heavenly *bliss, for even now in the Mixture the creation is in heavenly *bliss.
- 1a.7 Second, from the substance of the sky he fashioned water, as much as when a man puts his hands on the earth and walks on hands and feet, then the amount of water reaches him to the stomach. At that height the water flowed. And to help it he established the wind, the rain, *fog, *mist, and snow.
- 1a.8 Third, from the water he established the earth, round, with its passages reaching far into the distance, without

¹ Cf. Yt.13.2.

² The manuscripts are not clear, but the reading is fairly certain

- depressions, without elevations, even, its length equal to its width, its width equal to its depth. He set it up in the middle of the sky.
- 1a.9 At is said: First he fashioned forth one-third of this earth, hard like *stone wood (= ebony); second he fashioned forth one-third of this earth and filled in *dust; third he fashioned forth one-third of this earth soft like clay.
- 1a.10 And he placed as substance in the earth the mountains, which afterward expanded and grew out of the earth. And to help the earth he established iron, copper, sulfur, borax, and all the hard essence of the earth, except ...(?), for they are of opposite essence. That hard. The earth was fashioned like a man whose various garments are placed close to all parts of his body. Beneath this earth there stands water everywhere.
- 1a.11 Fourth he established the plants. First one grew up above the earth as high as a stride without branches, without bark, without thorns, moist and sweet. And it contained the power of all the plant species in its seed. And to help the plant he established water and fire, for every single species of plants has a drop of water at the end and a fire four fingers long(?) before it. By that power it kept growing.
- 1a.12 Fifth he fashioned the uniquely-established Bull in the Aryan Expanse (Êrânwêz)¹ in the middle of the world on the shore of the Weh Dâitîy river, where the middle of the world is: white, luminous, like a moon that measures three spears in height. And to help it he established the water and the plant, for during the mixture it receives strength and growth from them.
- 1a.13 Sixth he fashioned Gayômard, luminous like the sun, and he measured 4 spears in height; his width was equal to his height: on the shore of the Weh Dâitîy river, where the middle of the world is, Gayômard on the left side, the Bull on the right side. And the distance between them and the distance from the Weh Dâitîy river was as much as their respective heights. He possessed eyes, ears, a tongue, and a mark. The “mark” of Gayômard is the following: mankind is born from his lineage in that manner.
And to help him he established sleep, the relaxation of the creator. For Ohrmazd fashioned forth that sleep in the shape of a luminous tall young man of fifteen. And Gayômard together with the Bull he fashioned from the earth. And from the light and turquoise color of the sky he fashioned forth the semen of humans and cattle, as these two seeds are from fire, not from water. He put them in the bodies of Gayômard and the Bull, in order that it produce plenitude of people and cattle.²
- 1a.14 And these six creations he established in the six *gâhs* of the *gâhânbâr* festival. In one year are counted 365 days, twelve months, each month 30 days and one month 35 days. To each day he assigned the name of an Amahraspand.
- 1a.15 And I shall say how that is.
- 1a.16 First he fashioned the sky in 40 days, that is, from the day of Ohrmazd in the month of Frawardîn to this day of Âbân in the month of Urdwahišt. Five days remained till the day of Day pad Mihr. Those five days are *gâhânbâr* and are called Mêdyôzarm. And the meaning is: men’s dwellings (*mêd*) and greenery (*zarm*) appeared in it.
- 1a.17 Second he established the water in 55 days, that is, from the day of Mihr in the month of Urdwahišt to the day of Âbân in the month of Tîr. Five days remained till the day of Day in Mihr. Those five days are *gâhânbâr* and are called Mêdyôsham, whose meaning is: he made the water luminous, because at first it was dark.
- 1a.18 Third he established the earth in 70 days, that is, from the day of Mihr in the month of Tîr to the day of Ard in the month of Shahrewar. Five days remained till the day of Anagrân. Those five days are *gâhânbâr* and are called

¹ Av. *airyanem vaêjô*, the mythical homeland of the Iranians, where Zarathustra was born. Cf. Yt.5.17.

² Cf. Y.62.10 May you be accompanied by a herd of cattle, by a multitude of men!

- Patishah. And the meaning is: the creatures' walking on foot on the earth appeared in it.
- 1a.19 Fourth he established the plant in 25 days <that is, from the day of Ohrmazd in the month of Âbân to the day of Ard in the month of Âbân>. Five days remained till the day of Anagrân. Those five days are *gâhânbâr* and are called Ayâsrim, whose meaning is: its leaves, smell, and green color appeared (in it).
- 1a.20 Fifth he established the cattle in 75 days, that is, from the day of Ohrmazd in the month of Âbân to the day of Day in Mihr in the month of Day. Five days remained <till the day of Wahrâm.> Those five days are *gâhânbâr* and are called Mêdyâr, whose meaning is: the storing of goods for the winter for the sake of one's creatures appeared in it.
- 1a.21 Sixth he established mankind, that is, Gayôpard, in 70 days, that is, from the day of Râm in the month of Day to the day of Anagrân in the month of Spandarmad. Five days remained <till the day of Spandarmad.> Those five days are *gâhânbâr*. Some say: "the five purloined days," others "stolen." And they are called Hamaspahmaydim, whose meaning is this: going about in the same army appeared in the world, for the pre-souls (*frawahr*) of men went about in the world of the living in the same army.
- 1a.22 The names of those "five purloined days" some say are the five *gâhs* of the *Gathas* others the good pentad. In the *dên* these are: *Ahunwayt gâh*, *Ushtawayt gâh*, *Spandomên gâh*, *Wahushahr gâh*, *Wahishtôysht gâh*.
- 1a.23 Those 30 days that are set down in the months are called as follows: Ohrmazd, Wahman, Ardwhisht, Shahrewar, Spandarmad, Hordad, Amurdad, Day, Âdur, Âbân, Khwar, Mâh, Tîr, Gôsh, Day, Mihr, Srôsh, Rashn, Frawardîn, Warahrân, Râm, Wâd, Day, Dên, Ard, Ashtâd, Âsmân, Zamyâd, Mahrspand, Anagrân.
- 1a.24 The names of those 12 months are from the same Amahraspands: the month of Frawardîn, the month of Ardwhisht, the month of Hordad, the month of Tîr, the month of Amurdad, the month of Shahrewar, the month of Mihr, the month of Âbân, the month of Âdur, the month of Day, the month of Wahman, the month of Spandarmad.
- 1a.25 And I shall say how they are further on.

CHAPTER 3: ON THE REASON FOR THE ESTABLISHMENT OF THE CREATION FOR THE FIGHTING

- 3.1 Ohrmazd gave the names of 30 Amahraspands to the 30 days:
The first is Ohrmazd, then six Amahraspands, altogether seven.
The eight is Day, that is, the Creator.¹ And then six Amahraspands, altogether seven.
The eight is Day, that is, the Creator. And then seven Amahraspands, altogether eight.
The ninth is Day, that is, the Creator. And then seven Amahraspands, altogether eight.
That is, Ohrmazd had fitted his own name into the months in four places.
And those three Day's have one name, one is place, one *dên*, and one time, which have always been.
- 3.2 When the Foul Spirit came against Ohrmazd, he fashioned time of long rule in the form of a 15 year-old man, luminous, white-eyed, tall, strong, whose strength is from skill, not from theft and violence.
- 3.3 And he himself donned a white garment and held the *office of High Priest.² For all knowledge is with the high priests, who then teach people, and everybody learns from them. And Ohrmazd's proper function was to establish the creation. The creation can be established with knowledge. Therefore he donned the office of knowledgeable men, that is, that of High Priest.
- 3.4 Good Wây donned a gold and silver, diamond-studded garment, variegated, multicolored. <He held> the office of warriorhood, for he was to go after the enemies to smash the Opposition and protect the creation.
- 3.5 As it is said: Wây's proper function is that he removes the Opposition that is in both creations, both the one the Life-giving Spirit and the one the Foul Spirit established, so that when they start the battle, then Ohrmazd's creation will be increasing, while that of the Foul Spirit will be destroyed.
- 3.6 From time, he fashioned the firmament, Zurwân of long rule, of good body, the assignment of fates. And he donned a dark blue garment. He held the office of Husbandry, for his proper function is like that of husbandmen to cultivate herds(?) and to deliver(?) appropriately.
- 3.7 As Ohrmazd had fitted his creatures into each group of six Amahraspands, he established the world of thought and world of the living in the same manner. That is, Ohrmazd and those six Amahraspands—Wahman Ardwahisht, Shahrewar, Spandarmad, Hordad, Amurdad—are in the world of thought.
Thus also the sky (was established) with six levels, the first of which is the cloud-level, the second the firmament of the stars, the third the unmingled stars; the fourth Paradise, the moon is on that level; the fifth Garôdmân, which is called the endless light, the sun is on that level; the sixth the thrones/place of the Amahraspands; the seventh the endless light, the throne/place of Ohrmazd.
Thus, too, he fashioned seven creations in the world of the living: first the sky, second the water, third the earth, fourth the plant, fifth the cattle, sixth man, seventh the fire, whose shine is from the endless light, the throne of Ohrmazd.
- 3.8 And he filled fire into each creature he fashioned forth, like a house-master who goes into the house and puts his clothes down neatly in the house.
- 3.9 And he ordered the fire, during the Assault, to serve men, to make food, and strike away pain. When one gathers it from various things it comes out. When one puts firewood on it, it seizes it.
- 3.10 And he appointed and positioned all the Amahraspands to take part in the battle of the creatures, so that when the Assault <comes>, each takes on his own opponent to fight, that is, no new command is needed.
- 3.11 And I shall say how they are further on.

¹ Literally, he who has set all things in place.

² Pahl. *âsrôn*, Av. *âthrawan*, the principal priest, who leads the performance of the sacrifice.

Creation of the seven Life-giving Immortals and their corresponding helpers and their charges in the world of the living

- 3.12 The first of beings in the world of thought is Ohrmazd, and of the beings in the world of the living he in the beginning took mankind as his own.
And his collaborators are the 3 *Days*: one is place, one is *dên*, one is time; every *Day* has a name. He who is in the world of thought, every creation is from him.
- 3.13 He brought forth mankind in 5 parts: body, breath-soul (*gyân*), soul (*ruwân*), frame (*êwênag*), and pre-soul (*frawash*, *frawahr*). That is, the body is what is living. The breath-soul is what <is connected> with the wind, *inhaling and exhaling. The soul is that which in the body together with consciousness hears, sees, talks, and knows. The frame is what is on the sun level. The pre-soul is what is before the Lord Ohrmazd; it was fashioned for this reason: so that, when men die during the period of the Assault, the body is connected with the earth, the breath-soul with the wind, the frame to the sun, and the soul to the pre-soul, so that it will not be possible for the *evil gods to destroy the soul.
- 3.14 Second of beings in the world of thought is Wahman, and of beings in the world of the living he took the cow species as his own. And to help him he gave him Mâh (the moon), and Gôsh, the Lord Firmament, limitless Time, and Time of long rule.
He brought forth the cow in 5 parts: body, breath-soul, soul, the frame, and the “spirit” (*mênôy*), so that during the period of the Assault, Gôshurûn,¹ would receive the seed of cattle from the moon level and with the help of good Râm (= Wây) would propagate it in the world of the living.
When they die, the body is attached to Gôshurûn, the soul to Râm, the frame to the moon, the “spirit” to Wahman, so that it will not be possible for the evil gods to destroy them.
- 3.15 Third of beings in the world of thought is Urdwahasht (Ardwahasht), and of beings in the world of the living he received the fire as his own. And to help him he gave him Âdur (Fire) and Srôsh and Warahrân and Nêryôsang, for the reason that, during the period of the Assault, Warahrân would provide a stronghold for the fire that is established and arrayed in the house, and Srôsh would protect it. When it goes out, it goes from Warahrân to Srôsh, from Srôsh to Âdur, and from Âdur it is again attached to Ardwasht, so that it will not be possible for the evil gods to destroy it.
- 3.16 Fourth of beings in the world of thought is Shahrewar, and of beings in the world of the living he took the metals as his own. And to help him he gave him Khwar (the sun), Mihr, the Sky, the Endless (lights), the good Glow, Ardwisûr, Hôm-yazd (the god Haoma), Burz-yazd (the exalted god), and Dahmân Âfrîn.²
For the solidity of metals is from the sky. The primeval substance of the sky is ... (?) metal. And it is set up from the Endless (lights). In the Endless (lights) there is a luminous house of gold, studded with precious stones, and it is connected upward to the place/throne of the Amahraspands, so that it will not be possible for the evil gods in the period of the Assault to destroy it.
- 3.17 Fifth of beings in the world of thought is Spandarmad, and of beings in the world of the living she took the earth as her own. And to help her he gave her Âbân (the Waters), the Dên, Ard (Av. Ashi), Mahrspand (Av. the life-giving poetic thought), Arshishwang (Av. good Ashi), and Ardwisûr Anâhîd.
As for Arshishwang, she is the being in the world of thought that purifies the earth (and) the seed of the waters(?).
And before her is Mahrspand or Mânsarspand,³ the speech of Ohrmazd.

¹ The mythical soul of the cow, see Bdh.4.29-34.

² Av. “the Qualified Invitation” (*dahmâm âfritîm*).

³ The life-giving poetic thought, Av. *manthra spenta*.

And Ard and Dên are in the Fortune of the house. From Arshishwang one says (comes) the Fortune of Paradise, one-ness with Order (*ahlâyih*).¹

Ardwîsûr Anâhîd is father and mother of the waters.

With these assistants (Spandarmad) she is set up. And these (her) helpers in the world of thought safeguard the Fortune.

- 3.18 Sixth of beings in the world of thought is Hordad, and of beings in the world of the living he took the water as his own. And to help him, he gave him Tîr, Wâd (the wind), and Frawardîn (the pre-souls)— for Tîr is Tishtar (Av. Tishtriya)—so that in the period of the Assault, with the help of Frawardîn, some (say) the pre-souls of the Orderly (*ahlaw*), he may take that water and deliver it in the world of thought to the wind. The wind drives those waters *quickly to the various regions and makes them pass (from one to the next), and by means of the clouds with their helpers they rain it down.
- 3.19 Seventh of beings in the world of thought is Amurdad, and of beings in the world of the living he took the plant as his own. And to help him he gave him Rashn, Ashtâd (Av. Rectitude), and Zamyâd (the genius of the earth), the 3 Fortunes who are there at the Chinwad bridge, who in the period of the Assault bring the souls of men to account for their good and bad deeds.
- 3.20 Then there are innumerable beings in the world of thought with whose assistance the creations are set up, as written above with regard to the stars in the firmament.
- 3.21 And each of the days in the months he divided into five times, and over each time he appointed one in the world of thought, that is, Dawn, which Hâwan in the world of thought holds as his own; Noon, which Rabihwin in the world of thought; Evening, which Uzêrin in the world of thought; Before midnight, which Aybîsrûsrim in the world of thought; and After midnight, which Ushahin in the world of thought holds as his own.
- 3.22 And those, too, he assigned to help (some others): for he set up Hâwan to help Mihr, Rabihwin to help Ardwhisht, Uzêrin to help Burz-yazd, Aybîsrûsrim to help the pre-souls of the Orderly and Warahrân, and Ushahin to help Srôsh and Rashn.²
- For he knew that when the Assault came, the day would be divided into these five times: until the Assault came it was always Midday (*nêmrôz*). Some (say) Rabihwin.

Ohrmazd's sacrifice and the pre-souls

- 3.23 At Midday Ohrmazd with the immortal gods prepared the sacrifice in the world of thought. During the performance of the sacrifice the entire creation was established.
- With (him) were pre-souls of men, with *considered wisdom (*khrad*), omniscient, brought down to men(?). He said: Which seems more profitable to you, that I fashion you forth to the world of the living so you will fight in bodily form with the Lie (until) the Lie is annihilated and I will redress you immortal in the end and again give you to the world of the living (where) you will forever be deathless, ageless, without opponents, or should I make you the eternal protection against the Assault.
- 3.24 And the pre-souls of men saw by the omniscient wisdom the evil from the Lie and Ahrimen that would befall (them) in the world of the living, (but) because finally the opposition from the Adversary would disappear and they would again become sound and immortal in the Final Body for ever and ever, they <agreed> to go <to the world

¹ Cf. XPh 46-56.

² Cf. Y.1.

of the living>.

CHAPTER 4: ABOUT THE RUSH OF THE ASSAULT AT THE CREATION

The Evil Spirit is roused

- 4.1 It is said in the *dên* that when the Foul Spirit saw his own undoing together with the evil gods from the Orderly Man, he had been stunned. For 3000 years he lay stunned.
- 4.2 During that stupor, the (animal-?)headed evil gods one by one lied: “Rise up, our father, for we will do that battle, from which there will be straits and evil for Ohrmazd and the Amahraspands!”
- 4.3 One by one they enumerated their evil deeds.
- 4.4 The Foul Spirit was not pacified by it, and he did not rise from that stupor for fear of the Orderly Man until the Whore, possessed by the Lie, came at the completion of the 3000 years. She lied: “Rise up, our father, for in that battle I shall let loose so much harm upon the Orderly Man and the toiling Bull that by my doing their lives will not be worth living. And I shall steal their Fortune, I shall harm the water, I shall harm the earth, I shall harm the fire, I shall harm the plant, I shall harm the entire creation established by Ohrmazd.”
- 4.5 And she enumerated her evil-doings in such detail that the Foul Spirit was pacified. He jumped out of his stupor and placed a kiss on the Whore’s head. This filth they call “menses” then appeared on the Whore.
- 4.6 The Foul Spirit lied to the Whore: “Ask for whatever you want, and I will give it to you!”
- 4.7 Then Ohrmazd knew in his omniscience that at that time the Foul Spirit was able to give the Whore what she wanted and she would acquire much profit thereby.
- The body of the Foul Spirit was in the form of a frog to look at(?). And he showed a man like a 15-year-old youth to the Whore and bound the Whore’s mind to him.
- 4.8 And the Whore lied to the Foul Spirit: “Give me the desire of man, so that I can sit down as mistress in his house!”
- 4.9 And the Foul Spirit lied to her: “I shall not tell you what to ask for, for you only know how to ask for profitless, bad things.” But the time had passed, and if she had asked for it, he would not have been able to give it to her.

The Assault upon the sky

- 4.10 Then the Foul Spirit rose up together with numerous evil gods to oppose the lights. And he saw that sky which they had shown him when in the world of thought at a time when it had not yet been established with bones (in the world of the living). In his envious wish he attacked it.
- The sky stood on the star level; he dragged it down into the empty space—which, as I wrote at the start, was in between the foundation of the lights and the things of darkness, so that one-third of it stood above the star level (?).
- And in the likeness of a snake, the sky having jumped below this earth, he threshed it and it broke(?).
- In the month of Frawardîn on the day of Ohrmazd he rushed in at Midday. And the sky feared him like a sheep fears the wolf.¹
- Next he fell upon the water, which I said was set up below this earth.
- Next he pierced the center of the earth and came inside.
- Next he fell upon the plant.
- Next he fell upon the Bull and Gayôpard.
- Next he fell upon the fire in the likeness of a fly.

¹ Cf. V.19.33.

Thus he rushed upon the entire creation.

- 4.11 And he made the world of the living, (even) at Midday, as hard to find(?) as in a dark night.
And he made the sky beneath and above the earth dark.
- 4.12 And the sky in the world of thought said to the Foul Spirit: "For the utmost length of time I must stand guard so that I do not let you get out."

The Assault upon the water

- 4.13 He made the water devoid of taste.
- 4.14 And the water in the world of thought said: "*Where is it to be given, Wahman, Ardwahisht, and Shahrewar, that is, make it come to me!* Now that the Opposition has come, *where is that taste?*"¹

The Assault upon the earth

- 4.15 And he let loose evil creeps upon the earth. In that manner the bony (creations) were *filled with them, biting and venomous evil creeps, such as dragons and snakes, scorpions and lizards, tortoises and frogs, so that the earth was not free from evil creeps even (the amount of) a needle-point.
- 4.16 And the earth said: "For this creation they established my malice/revenge will come upon this malicious ones!"

The Assault upon the plant

- 4.17 And he brought poison upon the plant in such a manner (that) it dried out immediately.
- 4.18 And the plant in the world of thought said: "It was by that respect of his that Ohrmazd made the plant grow."²

The Assault upon the Bull

- 4.19 And he let loose upon the Bull and Gayômdard greed and need, danger, pain and disease, lust and sloth.
- 4.20 Before he came to the Bull, Ohrmazd gave the it healing bang (hashish?) to eat, which some call **banj*, and he smeared it before its eyes so that the evil, damage, and discomfort from the striking might be less. It immediately became weak and sick, and its milk came out, and it passed away.
- 4.21 And the Bull said: "Cattle should be established, excellent work and labor should be ordered for them!"³

The Assault upon Gayômdard

- 4.22 Before he came to Gayômdard, Ohrmazd brought sleep upon Gayômdard for as long as it takes to say one Gathic strophe. For Ohrmazd fashioned that sleep in the form of a luminous, tall 15-year-old man.
- 4.23 When Gayômdard came out of the sleep, he saw that the entire world of the living was dark like night. The earth was like scorched. It was no longer free from the running around of evil creeps. The firmament was turning, the sun and the moon were moving, the world of the living was resounding with the thundering of the giant evil gods fighting with the stars.
- 4.24 And the Foul Spirit thought: "I have undone all the creations of Ohrmazd, except Gayômdard."

¹ This is the Pahl. rendering of the first line of Y.29.11, but with substitution of *mizzag* "taste" for *mizd* "reward," which are written the same way.

² Cf. 3.48.6.

³ Apparently another citation.

And he let loose upon Gayômdard the Dismemberer with 1000 death-making evil gods, but because of his appointed time(?) they found no means to kill him.

- 4.25 As it says: At the first establishment, when the Foul Spirit came to Oppose it, the time for Gayômdard to live and rule was fashioned to be 30 years. That is, after the coming of the Opposition he lived for 30 years.
- 4.26 And Gayômdard said: “Now that the Assault has come, mankind will be from my seed/lineage. One good thing will come from it when they perform the appropriate good deeds.”

The Assault upon the fire

- 4.27 Next he came to the fire, and he mixed smoke and *darkness into it.

First victory of the gods

The seven planets with numerous collaborators were mixed into the firmament (for) the battle with the stars. And he sullied the entire creation as when from a fire smoke rises everywhere, and he fought to (reach) the place of those whose actions are above in order to mix with them too.

For 90 days and nights the gods in the world of thought were fighting with the Foul Spirit and the evil gods, until they overcame them and threw them back into hell.

He made the sky into a stockade, so that the Opposition was unable to mix with them.

- 4.28 Hell is the center of the earth, there where the Foul Spirit pierced the earth and ran through. For everything in the world would now be by twos: opposition and fighting, up and down, and mixture (of those).

The complaint of the Soul of the Bull/Cow

- 4a.1 It also says: When the uniquely-established Bull passed away, *he* fell on the right. After Gayômdard passed away, *he* fell on the left.
- 4a.2 Gôshurûn, that is, the soul of the uniquely-established Bull, came out of the body of the Bull, stood before the Bull, and with a voice as when 1000 men cry together complained to Ohrmazd: “To whom have you entrusted the *ratu*-ship of the creation, since the earth is lying trembling, the plant is dry, the water fouled? Where is that man of yours whom you said you would give so that he would utter care?”
- 4a.3 And Ohrmazd said: “You are sick, Gôshurûn, with the Foul Spirit’s sickness and the malice the evil gods have brought upon you. If it had been possible to bring forth that man at that time, then the Foul Spirit would not have possessed this power to do violence.”
- 4a.4 And Gôshurûn went forth to the star level and complained in the same manner. It went forth to the moon level and complained in the same manner. It went forth to the sun level and complained in the same manner.
- 4a.5 And then they showed it the pre-soul of Zarathustra, saying: I (we) shall establish in the world of the living (this one), who shall utter care.”
- 4a.6 Gôshurûn was contented and accepted (the following): “I shall nurture the creation”—that is, it agreed to establish cattle in the world of the living.

CHAPTER 5: ABOUT THE COMPETITION BETWEEN THE TWO SPIRITS

That is, in what way did the (animal-?)headed evil gods come to compete with the gods in the world of thought?

The competition in the world of thought

- 5.1 That is, Ahrimen with Ohrmazd,
 Akôman/Evil thought with Wahman/Good thought,
 Endar ¹ with Urdwahišt/Best Order,
 Sâwul with Shahrewar/Worthy command,
 Nânghaith, whom they also call Tarômad/Scorn, with Spandarmad/Life-giving Humility,
 Tôrij with Hordad/Wholeness and Zêrij with Amurdad/Immortality,
 Wrath with readiness to listen/Srôsh,
 lies and false statements with truth,
 spells of sorcery with the pure poetic thought,
 excess and lack with moderation, which is the good *dên*,
 evil thoughts, words, and deeds with good thoughts, words, and deeds,
 the Dismemberer, whom they call the bad Wây, with Râm, that is, the good Wây,
 Waran/Greed of no roads with inborn wisdom (*khrad*),
 casting the evil eye, that is lack of regard, with the regard in the world of thought
 laziness with zealous activity, sloth with sleep,
 revenge with peace, harm with peacefulness,
 stench with good scent,
 darkness with light,
 poison with nectar,
 bitterness with sweetness,
 stinginess with generosity,
 waste with judicious giving,
 winter with summer,
 cold with warm,
 dryness with wetness,
 being in hell with being in paradise,
 Liefulness with Orderliness (*ardâyîh*),
 obscurantism/heresy with being Orderly (*ahlâyîh*)
 old age with youth,
 night with day,
 mercilessness with forgiveness,
 stinkiness, that is destruction, with ability to make increase,
 filth with cleanness,
 impurity with purity,
 discontentedness with contentedness,
- 5.2 and the other terms of evil gods with the other terms of gods: evil gods, lie-demons, and giants with gods (*yazdân*),
 deities (*bayân*), and Amahraspands.

¹ Cf. Bdh.1.55.

The competition in the world of the living

- 5.3 In the world of the living (there compete):
 darkness with the sky,
 thirst with water,
 offal, evil creeps, and frogs with the earth,
 scorching with the plant,
 hunger and thirst with the cattle,
 death and danger, need and miscellaneous pains with people,
 cooling and ...? with the fires, that which is when people and cattle kindle it with dry (wood).

Among creatures with bones (there compete):
 the lion and wolf species and the thieves with dogs and cattle,
 frogs with fishes,
 owls and the other winged evil creeps with the birds,
 the “satanity” (*ahrimenīgānīh*) of those possessed by the Lie with Orderly men,
 whores with women,
 immoral living with moral living,
 the destruction by the Lie with having offspring,
 and all the other Lies in the world of the living came upon the deities of the world of the living.

The competition among the heavenly bodies

- 5.4 In the Firmament, too, the dark Mihr came upon the sun and the dark moon upon the moon with the seed of cattle,
 and they tied them to their chariots by a mutual contract.¹
 The generals of the other sorcerers and witches² together with 30 destroyers (came upon) the stars.
 And the generals of the seven planets upon the stars, that is:
 Tīr/Mercury upon Tishtar/Sirius,
 Ohrmazd/Jupiter upon Haftōring/Ursa Major (the Big Dipper),
 Warahrân/Mars upon Wanand/Vega,
 Anâhîd/Venus upon Sadwês/Fomalhaut(?),
 Kêwân/Saturn, who is the general of the planets, upon the Peg in the middle of the sky,
 Gôchihr and Mûshparîg with the tail came upon the sun, the moon, and the stars.
- 5.5 The sun tied Mûshparîg to his chariot by a deal, so that it could do only little harm. When she gets loose, she will
 distribute much evil before being captured again.
- 5.6 And also on the star level (there competed):
 Aspanjarûsh (the demon of thunder and lightning, came) upon the Wâzisht fire,
 Apaosh the demon (of drought) came upon Tishtar/Sirius (and his) collaborators.
- 5.7 Other evil gods with countless eyes(?) came upon the deities in charge of winds and rain.
- 5.8 (It would be) long (to enumerate) their (doings) in detail, and their behavior and fight with ...? is also explained in
 astrology.

¹ This, of course, explains eclipses.

² Cf. Yt.8.8: falling stars and comets.

CHAPTER 6: ON THE BATTLE OF THE CREATIONS

The battle of the sky

- 6a.1 It says in the *dên*: As the Foul Spirit rushed in and saw the logical establishment of the creation, the supremacy of the deities, and his own impotence, he wished to rush back.
- 6a.2 The sky in the world of thought, that is, that brave warrior who wears the steel armor that is the very sky that was set up against the Foul Spirit, presented a threat (to him?) until Ohrmazd had made a fortification harder than the sky around the sky.
- 6a.3 And he appointed the warrior pre-souls of the Orderly, with valiant horses and spears in the hands around that stockade (numerous) as hairs on the head of(?) those who mount the guard of the fortification. And the stockade which the Orderly are in they call the Knowledge of the Orderly.
- 6a.4 And the Foul Spirit did not find a passage to rush back through. He saw the destruction of the evil gods and his own undoing as clearly as Ohrmazd did his future victory and the Perfectioning of the world for ever and ever.
- 6a.5 This was the first battle, (the one) which the sky in the world of thought fought with the Foul Spirit.

The second battle the water fought.

- 6b.1 Because the star Tishtar was in the watery Cancer in the (9th) lunar mansion they call .Azarag, (in) that of the Souls (the 1st l.m.), on the same day that the Assault rushed in, in the evening, it rose again in the west.
- 6b.2 There one constellation belongs to each month.
The month of Tîr is the fourth month of the year. Cancer is the fourth constellation from Aries, that is, the property of Cancer, in which Tishtar happened to be, came as the mark of rain-making, and he drove the water up to the clouds by the strength of the wind.
- 6b.3 The assistants who stood with Tishtar: Wahman and Hôm-yazd for guidance, Burz-yazd for assistance, the pre-souls of the Orderly to set up the right measure.
- 6b.4 Tishtar changed into three bodies: that of a man, a horse, and a bull. For 30 days and nights he flew in the light and produced rain for 10 nights and days in each form. As the astrologers say: each star has three forms.
- 6b.5 That rain poured down water, each drop as large as a large ... (?) cup, and on the entire earth there stood water the height of a man.
- 6b.6 Those evil creeps of the earth were all killed by that rain, aside from some small winged ones, who went into the holes of the earth.
- 6b.7 Next the Wind in the world of thought, as it had not been mixed ...?, like the wind-soul that moves in the body, the wind in the intermediate space moved forth. And its wind-soul swept that entire water and carried it to the borders of the earth, and from it there was the Vourukasha Sea.
- 6b.8 Those dead evil creeps that remained on the earth and whose poison and stench mingled on the earth, in order to remove that poison from the earth, Tishtar went down into the sea in the shape of a white, long-tailed horse. And the demon Apaosh in the likeness of a black horse with stunted tail hastened against him, and he violently pushed Tishtar back three miles.
- 6b.9 Tishtar asked Ohrmazd for strength. Ohrmazd bestowed strength upon him.
- 6b.10 As it says: Immediately Tishtar received the strength of ten young horses, ten young camels, ten young bulls, ten mountains, and ten rivers.
- 6b.11 And he violently drove the demon Apaosh three miles away.
- 6b.12 And this is the reason why they say that the power of an arrow is equal to Tishtar.
- 6b.13 And by using the clouds as a barrel for measuring—a tool for that work, so they say—he takes up the water and makes it rain as hard as possible by drops the size of a bull's head or a ram's head, the depth of a ...? and the

depth of a ...? both big and small.

- 6b.14 During that rain-making Aspanjarûsh and Apaosh fought, the fire Wâzisht brought up his mace and heated the water in the clouds. From the smashing with that mace, Aspanjarûsh thundered and shouted, as even today that battle over the rain-making thunder and lightening appear.
- 6b.15 And he made rain in that manner for 10 days and nights. That poison of the evil creeps that was in the earth was all of it mixed into that water and that made it greater (than) what remained in the earth. From that seed all evil creeps are spawned.
- 6b.16 Next the wind in the same manner, within three days, made that water settle down in all places of the earth. Three great seas and 20/30 small seas came from it, and two springs of the sea appeared from it. One was Chêchast, one Sawr, whose springs are connected with the springs of the sea.
- 6b.17 And he made two rivers flow from the north, one went toward the east and one toward the west, namely, the river Arwand and the river Weh.
- 6b.18 As it says: two sources of two water-courses were born the depth of one of Ohrmazd's fingers.
- 6b.19 And both those rivers encircle both ends of the earth and mingle back into the Vourukasha Sea.
- 6b.20 And when those two rivers had flowed forth, thereafter 18 deep rivers flowed forth from the same source as those two. Next the other waters flowed forth from those deep ones. And all those too pour back into the Arwand and Weh rivers, from which came the beneficence of the world of the living and the long life of the creatures.
- 6b.21 This was the first battle the water fought with the Foul Spirit.

The third battle was the one the earth fought.

- 6c.1 When the Foul Spirit rushed in, the earth shook, and that substance of the mountains that had been established in the earth began to shake, and immediately the mountains started to move about.
- 6c.2 First Hariburz the God-given, then the other mountains in the middle of the earth, for, when Hariburz grew forth, all the mountains started to move, for all grew forth from the root of Hariburz.
At that time they came up from the earth, like trees which run their branches down to the roots(?), and their roots have passed into one another (that) they are arranged by being tied together.
- 6c.3 After that the earth was no longer able to shake in place, as it says in the *dên*: The mountains are a great band (around) the earth.
- 6c.4 Passages for the waters in the mountains were made beneath and above the roots of the mountains, so that they could flow through them, in the same way that the roots of trees pass through the earth, like the blood in the veins, which gives strength to the entire body.
- 6c.5 Aside from Hariburz, in 18 years, all the mountains came up from the earth from which there is help and profit for mankind.
- 6c.6 As it says: They have been brought forth as a banquet(?) for the priests and husbandmen.
- 6c.7 This was the first battle that the earth fought with the Evil Spirit.

The fourth battle the plant fought, the one that had been dried out.

- 6d.1 The Amahraspand Amurdad—since the plant belongs to him—pounded that plant finely, mixed it with the water from Tishtar, and Tishtar rained that water down on the entire earth.
- 6d.2 On the entire earth plants grew up like the hair on men's heads.
- 6d.3 And there were 10,000 from it. One special species grew forth to withstand the 10,000 illnesses that the Foul Spirit whittled forth against the creatures.
- 6d.4 From those 10,000, plants grew forth in 130 species among the species.
- 6d.5 From all that seed of the plants, the tree of many-seeds was brought forth. It grew forth in the Vourukasha Sea, and

the seeds of all plants grow from on that tree.

- 6d.6 Near that tree, the Gôkam tree was brought forth to withstand ...? old age. And the complete furthering of the world of the living came from it.
- 6d.7 This was the first battle the plant fought with the Foul Spirit.

The fifth battle the uniquely-established Bull fought.

- 6e.1 When it passed away, because it contained the semen of the plants, from the limbs of the Bull there grew out of the earth 55 species of grain and 12 species of healing plants.
- 6e.2 And their light and the strength that was in the seed of the Bull was transferred to the moon.
- 6e.3 That seed was purified by the light of the moon, was set up in various kinds/colors, and a soul (*gyân*) was inserted in it.
- 6e.4 From there one pair of kine, one male one female, appeared on the earth, and then from each species 2, that is 282, in the same way that 2 miles are said in the *dên* to be 18 *hâsar*.
- 6e.5 The cattle (took) their abodes on the earth, the birds in the atmosphere, and the fish swam in the water, from which there was (enough) for abundant nourishing of the creatures.
- 6e.6 This was the first battle the Bull fought with the Foul Spirit.

The sixth battle Gayôpard fought.

- 6f.1 It was revealed in the firmament about(?) Gayôpard that he lived *30 years in the period of the Assault, during the struggle between the stars and the planets.
- 6f.2 As it has been said (about?) the time before the coming of the Assault: "To brave Gayôpard 30 winters' life and rule had been allotted."
- 6f.3 At the coming of the Assault the planet Ohrmazd/Jupiter happened to be in watery Cancer in its own exaltation; owing to his superiority over his opponent he allotted life to Gayôpard.
- 6f.4 And the planet Kêwân/Saturn was in Libra, in the fourth house, where the Peg below the earth is in its own exaltation. Because of its superiority over its adversary, it fashioned (decreed) death (for Gayôpard).
- 6f.5 Because Ohrmazd/Jupiter was in his own exaltation, at the *tip of (the lunar mansion) of the Souls, and because of his superiority over Kêwân/Saturn, he pushed the death of Gayôpard forward to 30 years.
- 6f.6 Then Kêwân/Saturn came back to Libra, which is its exaltation, at that time Ohrmazd/Jupiter happened to be in the Lamb, where his declination is. Because of the superiority of Kêwân/Saturn over Ohrmazd/Jupiter, mortality came upon Gayôpard, and he fell on the left side.
- 6f.7 As he passed away, his seed went into the earth, as now, too, all men pour out their seed at their passing away.
- 6f.8 Because the body of Gayôpard was made of metal, 6 metals appeared from the body of Gayôpard.
- 6f.9 And the seed that went into the earth, after 40 years, Mashî and Mashyânî (= mortal man and woman) grew up (from it), from whom came the filling up of the world of the living, the destruction of the evil gods, and the undoing of the Foul Spirit.
- 6f.10 This was the first battle Gayôpard fought with the Foul Spirit.

The seventh battle the fire fought was the one against Aspanjarûsh.

- 6g.1 The fire Wâzish (is) for making rain, the fires Farrôbay, Gushnasp, and Burzênmîhr to protect the world of the living and guard the creation, and the other fires, like the one in plants, men, and animals, to keep them alive and make them grow, and the setting up of the establishment of the world of the living is from them.
- 6g.2 This was the first battle the fire fought with the Foul Spirit.

The eighth battle the stars fought against the deceiving planets.

- 6h.1 Each of them was in battle with its own opponent. They were set up against their adversary until the Perfectioning of the world, as I wrote in the horoscope of the world.
- 6h.2 This was the first battle the stars fought with the Foul Spirit.

The ninth battle the gods in the world of thought fought with the Foul Spirit

- 6i.0 The ninth battle the gods in the world of thought fought with the Foul Spirit, when they smote him, overcame him, and threw him into hell.
- 6i.1 As it says: For 90 days and nights the gods in the world of thought were sleepless and *untiring in fighting that battle.

The tenth battle the unmingled stars fought

- 6j.0 The tenth battle the unmingled stars fought when they did not allow darkness and sinfulness to be mixed into the *upper action sphere(?).
- 6j.1 As it says: The Fortune of the good *daênâ* of those who sacrifice to Ahura Mazda¹ was held like a girdle, that is a *kusti*, star-adorned, fashioned in the world of thought, with three lengths, and *four knots, around the sky.
- 6j.2 Those stars were in battle with (him) until the end, as already written.
- 6j.3 There (you have) the principal components of the battle, which is called the pure elements in the mixture.

CHAPTER 14: ON THE NATURE OF MANKIND

- 14.1 It says in the *dên*: I fashioned forth mankind in ten species, first that luminous, white-eyed one, Gayômar, and so forth till the tenth, that is, Gayômar was one, nine remained from Gayômar. The tenth was the monkey, whom one calls the lowest of mankind.

What came from Gayômar

- 14.2 When illness befell Gayômar, he fell on the left side.
- 14.3 There appeared from his head lead, from his blood tin, from his brain silver, from his feet iron, from his bones copper, from his fat crystal, from his arms steel, and from the soul as it went forth gold, which even now people give to accompany their souls because of its high value.
- 14.4 Through his left side mortality entered Gayômar's body. Mortality thus came upon all creatures (to last) until the Perfectioning.
- 14.5 When Gayômar gave up his seed, they cleansed it with the light of the sun. And one half was preserved by Nêryôsang, and Spandarmad received the other one. It was placed in the earth for 40 years.

¹ Cf. Y.9.26.

Mashî and Mashyânî, the first two humans

- 14.6 At the completion of 40 years, Mahlî and Mahliyânî (= Mashî and Mashyânî) grew up from the earth as a plant in the shape of a rhubarb with one stem and 15 leaves, in such a way that their hands were in the back and they were attached to one another. They were of the same height and same appearance.
- 14.7 Between them Fortune came up, and they were of the same *stature, so that it was not apparent which was the male and which was the female and which was that Ohrmazd-given Fortune that was with them, there is one who says: the Fortune of mankind which was placed in them.
- 14.8 As it says: Which was made first: the Fortune or the body? And Ohrmazd said: The Fortune was made first, then the body was made for it, placed in the body,¹ that is, once one's duties had been fashioned, the body was made for performing one's duties.
- 14.9 And the explanation of it is as follows: the soul (*ruwân*) was made first, then the body. The soul inside the body guides its duties.
- 14.10 Then they both changed from rhubarb-form to people-form. And that Fortune that is the soul (*ruwân*) went into them from the world of thought. Even now a tree has grown up, whose fruits are the ten kinds of humans(?).
- 14.11 Ohrmazd said to Mashî and Mashyânî: You are humans. You are the parents of the world of the living. You must perform work and law with perfect thought! Think good thought, speak good speech, perform good action, do not sacrifice to the evil gods!
- 14.12 The two of them first thought as follows, when they thought about one another: He is human.
- 14.13 And the first deed they did was as follows: When they walked they urinated.²

The first humans learn to lie

- 14.14 And the first speech they spoke was as follows: Ohrmazd gave (us) the water, the earth, the plants, the cattle, the stars, the moon, the sun, and all prosperity whose appearance is from Orderliness. —He mentions origin and fruit (cause and effect).
- 14.15 Then the Adversary rushed into their thoughts, and he made their thought sinful,³ and they howled: The Foul Spirit gave (us) the water, the earth, the plants, and the other things.
- 14.16 As it is said: that was the first lying speech of theirs that went astray. It was said at the instigation of the evil gods. This was the first bliss the Foul Spirit took from them. By that lying speech they both became possessed by the Lie, and their soul will be in Hell until the Final Body.
- 14.17 And for 30 days they had to winnow(?) their food, and they wore grass as garments.
- 14.18 After 30 days, in the wilderness they came upon a white-haired goat. And with their mouths they sucked the milk of here udder.
- 14.19 When they had drunk the milk, Mashyânî said: My peace of mind at the time when I had not yet drunk that seed milk was greater than it is now when I have drunk it and my body feels bad.
- 14.20 And that was the second lying speech, from which the evil gods received strength.⁴ And they stole the taste of the food so that only 1% remained.

¹ Cf. Yt.17.22.

² Cf. V.3.6.

³ Cf. Y.9.29.

⁴ Note the effect of lying.

The first humans perform their first sacrifices, one good, one bad

- 14.21 Then, after another 30 days and nights, they came upon a young sheep with white cheeks, and they killed it. And with firewood from lote(?) and box tree by the guidance of the (gods) in the world of thought, they built a fire, for those two trees are the best givers of fire. And again they kindled the fire with their mouths (blowing on it) and as the first firewood they burnt (wood from various trees).
And they roasted that sheep. And they left a three-fist-sized piece of meat in the fire. They said: It is the fire's share. And of that one piece was shot up to heaven. They said: This is the gods' share.
- 14.22 A vulture dove for it and carried it off from them, that is, this was the first meat the dogs ate(?).
- 14.23 And the first garments they wore were from skins. Then, in the wilderness, they wove cotton cloth(?). The woven cloth they made into clothes and put them on.
- 14.24 And they dug a *kiln in the ground, smelted iron, struck the iron with stones, made a blade out of it, cut trees with it, and prepared wooden bowls from it.
- 14.25 From these pious actions the evil gods experienced much misery.
- 14.26 And by themselves they brought evil envy upon one another. They set upon one another, striking and tearing and pulling out hairs.
- 14.27 Then the evil gods bellowed from the darkness: You are humans, sacrifice to the evil gods, so that envy may find a seat in you!
- 14.28 Mashyânî hurried forth, milked a cow, and poured the milk in the northern direction.¹
- 14.29 By that sacrifice to the evil gods, the evil gods became strong. And they made both of them so dry-assed (= impotent) that for 50 years they had no desire to get mingle together. And even when they did mingle together, no children were born from.
After 50 years, they thought about getting children, first Mashî, then Mashyânî. Mashî said to Mashyânî: When I look at your belly this thing of mine grows and rises up. Then Mashyânî said: Brother, when I see your that dick of yours, my belly flutters(?).
- 14.30 Then they got their desire together, and as they were performing their desire they thought: we should have been doing this for 50 years already!
- 14.31 After nine months a pair of twins were born, a girl and a boy, but because they were so sweet, the mother devoured one, the father the other.
then Ohrmazd removed the sweetness of the children from their thoughts and left only enough for the parents to raise them.
- 14.32 Six pair of twins were then born from them, males and females, and all the brothers married their sisters.
- 14.33 Each couple bore a child after fifty years, and they themselves died at the age a hundred.
- 14.34 Of those six pair of twins, one was Siyâmag, the boy, and Washâg, the girl.
- 14.35 From them 15 pair of twins were born, each of which was one species. And their descendants filled the world.
- ...

CHAPTER 30: ON THE CHINWAD BRIDGE AND THE SOULS OF THE DEPARTED

- 30.1 It says in the *dên*: There is a ridge a hundred men high in the middle of the world of the living that they call the Ridge of the Law (Chagâd î Dâytîy), which is the yoke of the scales set in place by Rashn. One edge is at the bottom of Mount Hariburz on the northern side, and one edge at the top of Mount Hariburz on the southern side.
In the middle of that is the Ridge of the Law.
- 30.2 In the middle of it there is a place like the edge of a sword, which is nine spears long and wide.

¹ Cf. V.19.1.

- 30.3 And there stand the gods in the world of thought who purify the souls of the Orderly by means from the world of thought. And a dog from the world of thought is at the end of that bridge, and Hell is below that bridge.
- 30.4 When people pass on, for three nights the soul sits near the body, where the head used to be. In that night it experiences much *torment from the demon Drag-off (Drag-off) and his collaborators. It keeps turning its back to the fire that is lit there.
- 30.5 Therefore, for three nights until day (comes) they keep a fire burning there where his head used to be. And when there is not that fire, he turns his back to the Warahrâm fire or the *ever-burning fires.
- 30.6 In those three nights, when cutting and destruction comes upon the body, it seems so hard to him as to a man whose house they demolish.
- 30.7 Those three nights the soul sits at the top of the bed with the body with the hope: If it comes to pass that the blood flows and the wind enters the body, then maybe it will be possible to go back!
- 30.8 And then on the third night at dawn, if the soul is Orderly, it says: Lucky he from whom any goodness (comes)! That is, I am good, from my goodness everyone is good. And Ohrmazd has made me absolute king.
- 30.9 And if that soul is possessed by the Lie it says: This is that body, breath-soul (*gyân*), and form in which I used to run about, so from here where shall I run?
- 30.10 And if he is Orderly, then quickly upon those words a wind comes to meet him which is better and nicer and more sweet-smelling and victorious than all winds in the world of the living, which gladdens the soul.
- 30.11 And if he is possessed by the Lie, a wind comes to meet him which is fouler and more rotten and non-victorious than all winds in the world of the living, which makes the soul unhappy and frightened.
- 30.12 Then they carry off all those souls, whether Orderly or possessed by the Lie.
- 30.13 If that soul is Orderly, then on the way a cow-shape comes to meet him, fat and full of milk, from which the soul gets prosperity and fattiness.
- 30.14 Next a woman-shape comes to meet him, well-shaped, with white garments, 15 years old, and who is beautiful from all sides, at which the soul is gladdened.
- 30.15 Next a garden-shape comes, full of fruits, full of water, full of fruits from trees, full of prosperity, from which the soul receives gladness and prosperous thoughts. Some say: the land of Paradise. He sees this in the world of the living, before the accounting, as signs. Some say: that soul asks them one by one. When they come to meet him he asks: Who are you who seem to me to contain all happiness and comfort?
- 30.16 In this way they answer him one by one: I am your Orderly *dên*, the deeds you performed when you did that goodness. It is because of you that I am here.
- 30.17 If that soul is possessed by the Lie, then a cow-shape comes to meet him, dry, scrawny, and terrible, from which the soul gets dryness and un-fattiness.
- 30.18 Next a woman-shape comes to meet him, terrible, ill-shaped, covered in reproach, and who is terrible from all sides, from which the soul is frightened and terrified.
- 30.19 Next a garden-shape comes, devoid of water, trees, and comfort, from which the soul receives bad thoughts. Some say: the land of Hell. He sees this before the accounting as signs. Some say: It asks them one by one. When they come to meet him he asks: Who are you, the most evil I have ever seen in the world of the living?
- 30.20 It answers him: O you possessed by the Lie, I am your *dên*, who am your deeds, when you performed bad ones. It is because of you that I am here.
- 30.21 So it is clear that everybody's deeds come to meet him.
- 30.22 Then they convey that soul to the foot of Mount Hariburz, above which there goes the edge of a yoke, up to the top of the ridge, where that sharp edge is.
- 30.23 Then, if he is Orderly, that sharp edge remains as wide as it is. The Farrôbay fire strikes the darkness and in the form of fire conveys that soul over that ridge, and the gods in the world of thought purify it. It conveys it over another yoke up to the top of Hariburz, and good Wây takes it by the hand and brings it to his own place, that is,

- he who receives the soul, delivers it there.
- 30.24 Also when they purify a body in the world of the living, (they do it) in like manner in the world of thought.
- 30.25 If that soul is possessed by the Lie, when it comes over that yoke up to the ridge, that sharp edge becomes a sharp blade and does not give passage. And unwillingly he must go over that sharp blade. After taking three steps forward, that is, evil thought, evil speech, and the evil deeds he has performed, it cuts him down and he falls head first down to Hell and experiences every evil.
- 30.26 It says this too: he who has been Orderly in generosity, when that wind comes to meet him, in that wind he sees a woman-shape, and he asks her. And the woman shows the way and brings him to a ladder, which has three levels. And by that ladder he goes to Paradise in three steps, that is, good thought, good speech, and good action. The first step takes him to the star-level, the second to the moon-level, and the third to the sun-level, where Paradise is.
- 30.27 If he has been possessed by the Lie and niggardly, when that wind comes to meet him, in that wind he sees a woman-shape, and he asks her.
There are some who say: That action becomes like a sharp edge, which is all sharp edge(?). It says to that soul: O you possessed by the Lie, whether you wish or not, you must step on this edge.
- 30.28 Then the soul says: Were you to cut me with a very sharp knife, it would seem better to me than to step on this edge.
- 30.29 A second time it says the same. He answers: If you were to shoot me with an arrow, it would seem better to me than to step on this edge.
- 30.30 A third time it says the same. He answers: If you were to strike my soul out of my body, it would seem better to me than to step on this edge.
- 30.31 But his actions (in the world) become like a wild untamed beast and stands before the soul. That soul becomes so afraid that it steps on that edge, and it cuts him down and he falls to Hell.
- 30.32 Those whose sins and good deeds are equal they consign to the Intermediary place.
- 30.33 About the Intermediary place it says that it is a place like the world of the living.
- 30.34 They assign to everyone a place in it that is on the level of their good deeds.

CHAPTER 33: ON THE HARM THAT BEFELL IRAN IN EACH MILLENNIUM

The first millennium of the Mixture

33.1 When the Foul Spirit rushed in, at the beginning of the first millennium in the mixture, there were the Bull and Gayôpard.

When Mashî and Mashyânî performed that good sacrifice/service for 50 years, then they had no children.

In the same millennium, for 70 years, Hôshang and Tahmûraf both killed evil gods.

It was at the end of the millennium that the evil gods cut Jam in half.

The second millennium of the Mixture

33.2 It was at the beginning of the second millennium that Azhidahâg ruled his evil rule. He did so for a hundred years. When the end of the millennium came, Frêdôn seized and bound him.

The third millennium of the Mixture

33.3 It was at the beginning of the third millennium that Salm and Tûz shared Frêdôn's land. Then they killed Êrij and destroyed his children and family.

33.4 In the same millennium, Mânushchihr was born and sought vengeance for Êrij.

33.5 Than Frâsyâb came and pushed Mânushchihr and the Iranians back to Padishkhwârgar and destroyed them with much harm, damage, and destruction. He killed Mânushchihr's sons Frîy and Nôdar, until Iran was taken from Frâsyâb by another lineage.

33.6 When Mânushchihr had departed, Frâsyâb once more came and caused much disturbance and devastation in Iran. He kept rain back from Iran until Uzaw, son of Tahmâsp came and pushed Frâsyâb back and made the rain which they called new-rain.

33.7 And after Uzaw, Frâsyâb once more caused heavy sin to Iran, until Kawâd sat upon (the throne of) kingship.

33.8 During the kingship of Kâyus in the same millennium, the evil gods were very violent, and Ôshnar came to smash them. And (Kâyus's) thought was deranged to the extent that he went to do battle with the sky. He fell down, and the Fortune was robbed from him.

Then he devastated the world of the living with horses and men, and they (seized and) bound him by deceit in the land of Shambarân together with the ...?

33.9 There was one whom they call Zênigâw, who had poison in his eyes. He had come from the Tâzîgs (Arabs) to be king over Iran. Whomever he looked at with his evil eye was killed. The Iranians went to seek out Frâsyâb, and Dashtan killed that Zênigâw and ruled over Iran. He carried many people off from Iran. He settled them in Turkestân and laid Iran waste and brought confusion until Rostam raised (an army?) from Sagestân and seized the Shambarânians. He released Kâyus and the other Iranians from their imprisonment.

By the river *Hurîy, which they (also) called Spâhân, he fought a battle with Frâsyâb. He was defeated from there, and he fought many other battles with him until he pushed him back and threw him back to Turkestân.

Iran was again made prosperous.

33.10 Frâsyâb made another attempt. Kay Siyâwakhsh came to do battle.

By the sin (ful accusations) of Kay Kâyus's wife, Sûdâbîy, Siyâwakhsh did not go back to Iran. He remained with Frâsyâb, because he had granted him protection, and did not come back to Kay Kâyus, but went to Turkestan himself.

He married one of Frâsyâb's daughters, from whom Kay Husrôy (Khusraw) was born.

Siyâwakhsh was killed there.

33.11 In the same millennium, Kay Husrôy killed Frâsyâb. He himself went to the Kangdiz, passing the kingship on to

Luhrâsp. And when (Luhrâsp's son) King Wishtâsp had ruled for 30 years, the millennium came to an end.

The fourth millennium of the Mixture: the current millennium

- 33.12 Then it was the beginning of the fourth millennium. In that millennium, Zarathustra received the *dên* from Ohrmazd, brought it, and King Wishtâsp received it and propagated it. He fought a fierce battle with Arzâsp. Iranians and Non-Iranians were greatly *decimated.
- 33.13 In the same millennium, the kingship came to Wahman, son of Spandyâd. There was (internal) *struggle(?). The Iranians *decimated one another. And there was no (man) left of the royal lineage who could become king. And they made Wahman's daughter Humâ queen.
- 33.14 Then during the rule of Dârâ son of Dârâ, Alexander rushed in from Rome and came to Iran. He killed king Dârâ. He annihilated the entire royal family, the Magians, and the *nobles of Iran. He extinguished numerous fires, took the Mazdayasnian *dên* and its *zand* (commentary), and so it came to Rome. The Avesta was burned. Iran was divided among 90 petty kings.
- 33.15 Then in the same millennium Ardakhshahr son of Pâbag appeared. He killed the petty kings, set up the kingdom, propagated the Mazdayasnian *dên*, and instituted many customs. It continued in his lineage.
- 33.16 During the rule of Shabuhr (II), son of Ohrmazd, the Tâzîgs came and they took the river *Hurîy. They had spent many years marauding and plundering, before Shabuhr became king. He pushed those Tâzîgs back, took their cities, destroyed many a Tâzîg king, and ... them in large numbers(?).
- 33.17 During the rule of Pêrôz, son of Yazdegerd, for six years there was no rain. People experienced severe evil and hardship.
- 33.18 Then *Hashnawâz, king of the Hephthalites came, killed Pêrôz, and carried off Kawâd and his sister and a fire as hostages to the Hephthalites.
- 33.19 During the reign of Kawâd, Mazdak, son of Bâmdâd, appeared and laid down the laws of Mazdakism. Kawâd was deceived and led astray. He ordered that wife, children, and property should be held in common and be shared. He abolished the Mazdayasnian *dên* until the blessed Husrôy, son of Kawâd, came of age, killed Mazdak, reestablished the Mazdayasnian *dên*, and pushed back the Chionites, who were always making incursions into Iran, closed the passes, and made Iran free from fear.
- 33.20 And when Yazdegerd became king, he ruled for 20 years. Then the Tâzîgs rushed upon Iran in large numbers. Yazdegerd did not *challenge(?) them in battle, but went to Khorâsân and Turkestân, where he called horses and men to help, and was killed there.
- 33.21 Yazdegerd's son brought a large army to India, but before he reached Khorâsân he passed away, the large army was thrown into confusion, and Iran remained in the hands of the Tâzîgs. And they propagated their own law and evil *dên*, and threw into confusion many customs of old. The Mazdayasnian *dên* was weakened, and it became customary to wash, bury, and eat corpses.
- 33.22 From when the world was first established till today, no heavier evil had ever occurred, for through their evil-doings, because of need, devastation, oppression, evil laws, and evil *dên*, danger and destitution and other evils made their home (among us).
- 33.23 It says in the *dên*: Their evil rule will end!
- 33.24 A group will come with red signs, red banners, and will seize Pârs and the other provinces of Iran all the way to Babylon. They will weaken the Tâzîgs.
- 33.25 Then one will come from the area of Khorâsân, an evil man. He will push back the inhabitants of Padishkhwârgar. He will exercise his evil rule for some years. Under his leadership people will be destroyed in Pârs. No one will be left except a few on the shores of the Kâzerûn sea.

- 33.26 Then the Chionites and Turks will rush into Iran in large numbers with numerous banners and lay waste this prosperous, sweet-smelling Iran. And they will ruin many houses of noblemen, will perpetrate much evil and oppression upon the people of Iran, will destroy many houses, and seize (property) until God has mercy.
- 33.27 When the Romans arrive, they will exercise kingship for one year. At that time one will come from the area of Kâwarestân, in whom the Fortune lodges, of the same lineage as the gods. They will call him Kay Wahrâm. And all the people will rally to him, and he will also rule everywhere in India, Rome, and Turkestân. He will eradicate the ones of evil beliefs, restore the Mazdayasnian *dên*, and no one will be able to come forth with a (new) belief.
- 33.28 In the same period Pishôtan son of Wishtâsp will come from the fortress of Kang with 150 Orderly men. He will destroy that idol temple of mysteries of theirs. He will seat the Wahrân fire in its pristinity, he will pronounce the entire *dên* correctly, and restore it.

The fifth millennium of the Mixture: that of Ushêdar

- 33.29 Then the fifth millennium begins, that of Ushêdar. Ushêdar, son of Zarathustra, will come from Ohrmazd to show the *dên* and bring the right message. Like Zarathustra brought it, he will bring it. Destitution and dryness will decrease, and generosity, peace, and absence of hate will grow in the whole world of the living. He will give plants three years of greenery, and the river Vâtaêni will flow deep as a horse, and the springs will flow back to the Kayânsîy sea.

For ten days and nights the sun will stand still in the sky, and all the wolf species will be destroyed.

- 33.30 Then when the millennium of Ushêdar ends, Malkûs will arrive, the brood of destruction, of the lineage of Brâtrôrêsh, who was the murderer of Zarathustra. By his *dên*, which is that of sorcerers, by his desire, which is that of witches, he will produce that terrible rain which they call “that of Malkûs.” (It will rain) for three years, both in winter, when it is cold, and in summer, when it is warm, with innumerable amounts of snow and hail to destroy the creation, so that all people except a few will be destroyed.

And then people and animals will be repopulated from Jam’s bunker, which is in hiding for this very purpose.

- 33.31 This too: At that time the healing power that had been laid down in a thousand kinds of plants to fight the 1000 kinds of illnesses will come into two kinds of plants and one kind of land, and no one will die from illness, but from old age or when killed.

The sixth millennium of the Mixture: that of Ushêdarmâh

- 33.32 And then the sixth millennium begins, that of Ushêdarmâh. It is called the millennium of Ushêdarmâh. And in that millennium, Ushêdarmâh, son of Zarathustra, will come from Ohrmazd to bring the right message. Like Zarathustra brought the *dên*, he will propagate it in the world of the living.

For twenty days and nights the sun will stand still in the sky. He will give greenery to the plants for six years. The Lie, brood of Desire, will be destroyed, that is, snakes together with (other) evil creeps will be destroyed.

- 33.33 Then close to the end of the millennium of Ushêdarmâh, Dahâg¹ will come loose from its chains, and Bêwarâsp (= Dahâg) will cause much damage to the creation by his demonic desire.

- 33.34 And at that time Sôshâns, son of Zarathustra, will appear.

For thirty days and nights the sun will stand still in the sky.

- 33.35 As the first of dead living beings, Garsâsp (Av. Kersâspa), son of Sâm, will be resurrected. He will smash Bêwarâsp with his mace and kill him and (thus) keep (him) away from the creatures.

¹ Azhidahâg, Av. Azhi Dahâka, the Giant dragon.

The millennium of Sôshâns will begin when the millennium of the maker of the (Final) body is 55 years(?).

Origin of the Zarathustra's three sons

- 33.36 About those three sons of Zarathustra, that is, Ushêdar, Ushêdarmâh, and Sôshâns, they say: Formerly, when Zarathustra was speaking, then they deposited the Fortune of Zarathustra in the Kayânsîy sea for safe-keeping, entrusting it to the Fortune of the waters, that is the divine Anâhîd.
- 33.37 Now, too, they say that they keep seeing at night three lights that blaze at the bottom of the sea.
- 33.38 And one by one, when their time comes, it will happen that a young woman will go to the water of the Kayânsîy to wash her head, and the Fortune is mixed into her body, she becomes pregnant, and those three will be born from her one by one in due course.

CHAPTER 34: ON THE RESURRECTION AND THE FINAL BODY

Mankind and food before the end of the world

- 34.1 It says in the *dên*: As for Mashî and Mashyânî, when they had grown up from the earth, first they drank water, then they ate plants, then milk, and then meat. And people, too, when they are to die, first stop eating meat and milk, then bread, and then, until they die, they drink only water.
- 34.2 And in this manner, in the millennium of Ushêdarmâh, the strength of the needs of the body will decrease, so that people will be satisfied with eating one meal every three days.
- 34.3 After that they will stop eating meat and eat plants and drink the milk of domestic animals. And after that they will stop drinking milk, too. Then they will stop eating plants, and drink only water. Ten years before Sôshâns comes, they will stop eating altogether and not die. Then Sôshâns will raise the dead.

Zarathustra asks Ohrmazd about the resurrection

- 34.4 As it says: Zarathustra asked Ohrmazd: The body which the wind winnows, the water carries off, from where will they raise it and how will the resurrection come about?
- 34.5 And (Ohrmazd) answered:¹
The sky (is erected) without pillars, standing in the world of thought, with its borders in the distance, and from the substance of shining metal.² Similarly, when I established the earth, which carries the entire bony existence, it had no support in the world of the living.
When I led the sun and the moon and the stars into the intermediate space in the form of light,
and when I gave (men) grain for them to cast into the ground and it grows up again and becomes manifold,
and also when I gave the plants colors of many kinds,
and also when I gave the plants and other things fire so that it does not burn,
and also when I established sons in the wombs of their mothers and protected them, and gave them individually hair,
skin, nails, blood, sinews, eyes, ears, and the other limbs,
and also when I gave the water fattiness so that it flows,
and also when I established clouds in the world of thought to carry the water of the world of the living and to rain
wherever it pleases,

¹ Cf. Book of Job chap. 38.

² Cf. Yt.13.1.

and also when I established the wind, which blows up and down as it pleases plain to see by the power of the wind, and it is impossible to seize it with one's hands, every single one of these it was more difficult to establish than performing the resurrection, for in the resurrection I have the assistance of those who were not when I did those other things. Have a look! Since I made that which was not, why should it not be possible to do that which was? For at that time I shall call the bones from the earth in the world of thought, the blood from the water, the hair from the plants, the soul from the wind, as they received them at the first establishment.

The resurrection

- 34.6 The first bones he will raise are those of Gayôpard, and then those of Mashî and Mashyânî, and then he will raise those of other persons.
- 34.7 And for 57 years, Sôshâns will raise the dead; and they will raise all people, whether good or bad, everybody will be raised from wherever their soul departed or they first fell to the ground.
- 34.8 And then, when they have restored the entire bony existence with a body, then they give them a frame. And (of) the light which is with the sun, they give one half to Gayôpard and one half to the other people.
- 34.9 Then people will recognize other people: souls will recognize other souls, bodies other bodies, (thinking:) this is my father, this is my brother, this is my wife, this is one of my closest relatives.
- 34.10 Then the assembly of Isadwâstar (son of Zarathustra) will take place, that is, people will stand up on this earth.
- 34.11 In that assembly everybody will see their own good and evil deeds. The good will be apparent among the bad like a white sheep among the black.
- 34.12 In that assembly, a good person who befriended a bad person in the world, that bad person complains to the good one: Why did you not tell me about the good deeds which you yourself performed in the world? If the good one informs him accordingly, then he has to experience shame in the assembly.
- 34.13 Then the good are separated from the bad, and the good are led to paradise, and the bad are thrown into hell. And for three days and nights, they experience in hell in their bodies and souls the punishments of hell. And for three days and nights, the good will experience in paradise bliss in their bodies.
- 3.14 As it says: On that day, when the good and bad are separated, everybody's tears will reach as far as their calves, when sons are separated from company with their fathers, brothers from brothers, and friends from friends.
- 34.15 Everybody will experience their own deeds. The good will weep for the bad. The bad will weep for themselves. There are cases where the father is good and the son bad or one brother is good and one bad. Those who committed ...?, like Dahâg, Frâsyâb, and *Wâman, and other high criminals of their ilk, undergo ten-fold punishment of the kind no man undergoes, which they call "the punishment of four nights."

The final ordeal

- 34.16 During that Perfectioning of the world, those good men, about whom it is written that "they are alive," 15 men and 15 women, will come to the help of Sôshâns.
- 34.17 And the snake Gôchihr, that is, the one in the firmament, will fall down to earth from the sharp edge of the moon. The earth will feel such pain as a sheep does when a wolf tears off its fleece.
- 34.18 The Fire and the divine Êrman (Av. Airyaman) will melt the metal in the hills and mountains, which will stand on the earth like a river.
- 34.19 And then all people pass through that molten metal and become pure. Whoever is good, to him it will seem like he walks through warm milk. And if it is a bad person, then it will seem to him just like he walks through molten metal.
- 34.20 Then all people come together in great love for one another. Fathers, sons, brothers, all men who were friends, ask

- other men: Where were you all those years, and what judgment did your soul receive? Were you good or bad?
- 34.21 First the soul will see the body and will ask it. When it answers, they will all shout loudly together and bring praise to Ohrmazd and the Amahraspands.

The final sacrifices

- 34.22 At that time Ohrmazd's creation will be completed, that is, there is no need for further action in that restoring of the dead.
- 34.23 Sôshâns and his helpers will perform the sacrifice to raise the dead. In that sacrifice they kill the bull Hadayansh, and from the fat of that bull they prepare an immortality drink, the white *hôm*, which they give to all people. People become immortal for ever and ever.
- 34.24 This too it says: If they have reached the age of "man," then they will be restored as 40 year-old. And the small children, who were not yet of age, them they will put back as 15 year-old. They give everybody a wife and children, and they enjoy their wives as they do now in the world, but there will be no children born.
- 34.25 Then Sôshâns, according to the command of the creator, will give rewards and prizes befitting their actions. There are some that are so good that they say: Lead him to Ohrmazd's paradise! — and he takes on a form as befits him and stays with that for ever and ever.
- 34.26 This too it says: He who has performed no sacrifices, has ordered no masses for his soul, has given no garment of goodness to the deserving, will be naked there. And having sacrificed to Ohrmazd, the *Gathas* in the world of thought will serve him as clothes.
- 34.27 Then Ohrmazd will seize the Foul Spirit, Wahman will seize Akôman, Urdwahišt Endar, Shahrewar Sâwul, Spandarnad Tarômad (whom some call Nânghaith), Hordad and Amurdad Tôrij and Zêrij, true speech false speech, and Srôsh with the rewards will seize Wrath with the bloody club.¹
- 34.28 Then two evil beings will remain in the world of thought: Ahrimen and Âz.
- 34.29 Ohrmazd goes down into the world, himself as officiating priest (*zôt*) and with Srôsh with the rewards as assistant priest (*râspîy*), bringing the girdle in his hands.
- 34.30 The Foul Spirit and Âz will be greatly and exceedingly smashed by the magic power of the *Gathas*, and <they fall> back to the darkness and gloom through the passage through the sky through which they first rushed in.²
- 34.31 And the snake Gôchihr will be burnt by that molten metal. The metal will flow into hell, and that stench and filth in the earth where hell was will be burnt by that metal and become pure.
That *hole through which the Foul Spirit rushed in will be closed by that metal.
- 34.32 That earth in which hell was located will be brought back to the expanse of the world of the living. The Perfecting of the world (will be) in the two existences as the living beings wish for ever and ever.
- 34.33 This too it says: This earth will have no high or low spots and will become flat. And there will be no mountain ridges or deep valleys, nothing above to support and nothing below to hold up.

¹ Cf. Bdh.1.36, 5.1.

² Cf. Yt.19.12.

CHAPTER 36: ON THE DESCENT AND LINEAGE OF THE KAYS

- 36.1 Hôshang, son of Frawâg, son of Siyâmag, son of Mashî, son of Gayôpard.
- 35.2 Tahmôraf, son of †Wîwanghân, son of *Ayanghat, son of Hôshang.
- 35.3 Jam, Tahmôraf, Spîtûr, and Narseh—whom they also call *Rashn-chîn—were all brothers.
- 35.4 From Jam and his sister Jamag one couple was born, man and woman. And they were husband and wife together.
And the male spouse's name was Âspiyân, and the female spouse's was *Zrêshom. Their lineage started.
- 35.5 Spîtûr was the one who with Dahâg cut Jam in half.
- 35.6 Narseh, too, lived then. And the call him Narseh the errant. It says that the Fortune had been established in him that he would pass through the markets daily and make all food clean and pure.
- 35.7 Dahâg, son of Arwadâsp (Khrudâsp?), son of Zaênîgâb, son of ...? son of Tâz, son of Frawâg, son of Siyâmag on the mother's side.
Dahâg, son of Ôdag, daughter of Bayak, daughter of Tambayak, daughter of Ovôikh, daughter of Pairiurvaêsm, daughter of Gadvithv, daughter of Drujaskân,¹ daughter of the Foul Spirit.
- 35.8 Frêdôn, son of Âspiyân with many cows, son of Âspiyân with *shining cows, son of Âspiyân with brown cows, son of Âspiyân with black cows, son of Âspiyân with white cows, son of Âspiyân with *grey cows, Âspiyân with cows in herds, son of Âspiyân ...?, son of Âspiyân, son of Jam, son of Wîwanghân.
- 35.9 That is, leaving aside Âspiyân with many cows, they were 10 generations. Each one lived 100 years, to a total of 1000 years. Those 1000 years were the evil rule of Dahâg.
- 35.10 From Âspiyân with many cows Frêdôn was born, who sought revenge for Jam. Other siblings were Barmâyôn and Kadâyôn. Frêdôn possessed Fortune in greater measure than they.
- 35.11 From Frêdôn 3 sons were born: Salm, Tûz, and Êrij. And from Êrij 2 sons and one daughter were born.
- 35.12 The twin sons were called Wânîdâr and ...?. The daughter was called *Gûzag.
- 35.13 Salm and Tûz killed all the relatives and descendants of Êrij. Frêdôn kept the daughter hidden, and she had one daughter. They were told of it and killed the mother of that girl. And Frêdôn kept hiding them for ten generations, when Mânush with the sun in his nose was born from his mother. For when he was born, the light of the sun fell upon his nose.
- 35.14 From Mânush and his sister Mânushkhwarnar and from Mânushkhwarnar and his sister Mânushchihr was born, who killed Salm and Tûz and (thus) sought vengeance for Êrij.
- 35.15 From Mânushchihr were born Frîy, Nôdar, and Dûrâsraw.
- 35.16 That is: Mânushchihr, son of *Mânushkhwarnar, son of Mânushkhwarnâg, whose mother was Gûzag, daughter of Êrag, daughter of Thridag, daughter of Bidag, daughter of Frazushag, daughter of Zushag, daughter of Frên.²
- 35.17 Frâsyâw, son of Pashang, son of Zaêshin, son of Tûrag, son of Spaêniasp, son of *Durwishab, son of Tûz, son of Frêdôn. That is: (Frâsyâw and) Karswaz,³ whom they call son of Kêd, and Agrêrad were all three brothers.
- 35.18 Pashang and Wêsag⁴ were brothers.
- 35.56 From Zarathustra (were born) three sons and three daughters: Isadwâstar, Urwatadnar, and Khwarshêdchihr.
Isadwâstar was chief of priests and high priest of high priests; he died a hundred years after the (coming of the) *dên*. Urwatadnar was chief of the husbandmen in the enclosure that Jam (Yima) made in the earth.
Khwarshêdchihr was a warrior and a general. Pishôtan, son of Wishtâsp, lives in the (castle of) Kangdiz.

¹ Cf. V.3.7 *drujas kana* "den of the Lie."

² Yt.13.139 Hwôwî, Frênî, Thrîfî.

³ Kersawazda Yt. 19.77.

⁴ Yt. 5.57-58 Vaêsakaya.

35.60 As it is said: Three times Zarathustra approached Hwōw. Each time the semen went onto the ground. The god Nêryôsang kept receiving the luminous strength of that semen and entrusted it to the god Anâhîd for safekeeping. In due time he will mingle it with the mother. 99,999 pre-souls of the Orderly are appointed to guard it so that the evil gods do not spoil it.

DENKARD BOOK 7: THE LIFE OF ZARATHUSTRA

CHAPTER 1. THE COMING OF THE *DĒN*

- 7.1.2 Seventh (book): about the marvels of the greatest messenger of the Mazdayasnian *dēn*, Spitama Zarathustra: that which befell that miraculous one as the messenger of Ohrmazd and the acceptance of his *dēn* as being according to the saying of Ohrmazd among the landsmen of King Wishtâsp. From the teaching of the Good *dēn*.
- 7.1.3 But before that it is sensible to write about the nature, establishment, and propagation of the good *dēn*, the first who accepted it in the world of thought and in the world of the living, and, after that, about those who brought the Word, messengers and those who brought (it) in time until Zarathustra whose Frawahr we Sacrifice (to). And one section about their speech and miraculous works through which they were accepted among men as those who brought the Word.

The *dēn* comes to Gayômar

- 7.1.4 Now, according to the teaching of the good *dēn*, the nature of the *dēn* is the temperament of Ohrmazd, and its establishment by the *collaboration of the first creation, Wahman the amahrspand. And (its) propagation was first in the world of thought among the Amahraspands and the other gods, the gods in the world of thought. In the world of the living, (it came) to Gayômar, the first man, who received it completely and totally from Ohrmazd the Creator and explained it properly in his own time, who thought it and used it to conquer the Lie of that time and the Adversary. And his (first) thinking (and) education (received) from the Creator (was) the first utterance of the entire *dēn* of Ohrmazd.
- 7.1.5 It is revealed in the good *dēn* how the praise came into existence of him who made things be and set them in place: the Life-giving Spirit;¹ what is the first proper thing for man to do: “It is good for us that we are the creation of Ohrmazd”—and the last one, concerning the foremost means of salvation: “Performing *gaya...n* ‘life’ is foremost, now that he has sickened the lineage of the life of mankind, now that the Assault has come upon the creations.”
- 7.1.6 For men—of the lineage of Gayômar—the best thing is to do one’s worldly and religious duties. And what one must do is to conquer the Lie that is one’s own opponent to the extent it is *enjoined upon those of (his) lineage(?): “It is the duty of each of you to conquer the Lie that is your own opponent, whereby the creation will be free from the Adversary and pure from the Assault.” And that is the work for which the Creator created the creation.
- 7.1.7 This too is shown in the good *dēn* that, by that correctly spoken utterance, Gayômar attained to the good existence of the Amahraspands, namely that of Garôdmân (Paradise).
- 7.1.8 And after Gayômar, in each age until Zarathustra, whose pre-soul we sacrifice (to), a few parts (were revealed) of the knowledge and science and action that was needed for the salvation of the people who appeared in that period, be it through conversation with the Creator, be it through the *prophecy from on high, from the gods, at the order of the Creator. In the good *dēn* the names of the successive bringers of the Word who received and organized (the *dēn*) are enumerated:

¹ Spenâg Ménôy, Av. Spenta Manyu.

The *dên* comes to Mashî and Mashyânî

- 7.1.9 When Gayôpard passed away, the second time the speech of Ohrmazd was revealed to the creatures of the world of the living (it was) to Mashî and Mashyânî, the first offspring of Gayôpard, as saying to them when he had created them: “You are men. I created you as parents of the entire bony existence, and thus, you men, do not sacrifice to the evil gods! For I created for you as the best thing to keep my Rightmindedness,¹ so that with rightmindedness you may look after your work and justice.”
- 7.1.10 And they praised Ohrmazd’s work of creation and went about their duties. And they did the will of the Creator (and) laid the foundation of much activity that was to benefit the world: marriage to one’s closest relatives, which is the best of people’s pious deeds, as regards giving birth, establishing lineages, and fullness among the creatures of the world.
- 7.1.11 The Creator showed them how to sow barley, as it is revealed by the speech of Ohrmazd: “This, Mashî, is your ox, and this is your barley, and these are your other tools, which from now on you should know well!”
- 7.1.12 And this too is revealed in the good *dên* that Ohrmazd said to Hadish (genius of the homestead) Worthy in Orderliness—one of the gods—: “Hadish Worthy in Orderliness, go up to Mashî and Mashyânî, and ask from Mashî and Mashyânî that bread made of barley. Bless that (bread) of theirs: ‘May this barley go out from you! As it came to you from Ohrmazd and the Amahraspands, (so) may this barley go out from you to (your) descendants, to keep off the Adversity coming from the evil gods. In order for evil gods and the Lie to stay away two *Ahunwars* should be recited!’”
- 7.1.13 Hadish Worthy in Orderliness went forth to Mashî and Mashyânî and asked from Mashî and Mashyânî that bread made of barley. He blessed that (bread) of theirs: “May this barley go out from you! As it came to you from Ohrmazd and the Amahraspands, (so) may this barley go out from you to (your) descendants, to keep off the Adversity coming from the evil gods.” In order for evil gods and the Lie to stay away he recited two *Ahunwars*.
- 7.1.14 And, from the teaching of the gods, Mashî and Mashyânî came as far as making clothes, animal husbandry, iron smithing, and carpentry, which together with agriculture and husbandry constitutes the foremost activities of their specialties and craft. And from them it went on to be known by transmission throughout the generations and be spread throughout the world to reach its completion as the (most important) class among the classes.

The *dên* comes to Siyâmag, son of Mashî and Mashyânî

- 7.1.15 And, after that, the transmission of the Word came to Siyâmag, their son, and those of the same lineage, for (them) to move to the various continents and districts, to the extent that the Creator had chosen for that continent and district. People went to each continent and district, spread out there and filled them.

The *dên* comes to Hôshang and Tahmûraf

- 7.1.16 And in that era it came to Wêgird (and) Hôshang Pêshdâd (for them) to organize in the world the justice of land holding (for) the cultivating of the world and landlordship (for) the protection of the world.
- 7.1.17 And, through their collaboration, the justice of (their) religion, and power of (their) hymns (*wahm*) landlordship (for) the cultivating of the world was organized for the lineages of creatures of Ohrmazd to propagate and organize the *dên* and justice of Ohrmazd.
- 7.1.18 And, by that Fortune (of his), Hôshang smashed two-thirds of the giant evil gods (and) the seven *minions of Wrath.
- 7.1.19 After that it came to Tahmûraf with the Weapon. And through that Fortune he conquered evil gods and evil men, sorcerers and witches. He tore down again the sacrifice to idols and propagated among the creations praying (*niyâyishn*) and sacrificing to the Creator.

¹ Rendering of Av. Ârmaiti “(Life-giving) Humility.”

And the Evil Spirit turned himself into the form of a horse and carried him for thirty winters.

The *dên* comes to Jamshêd

- 7.1.20 And it came in that period to Jamshêd (Yima) son of Wiwanghân for him to converse with Ohrmazd. And of the four classes of the *dên*—priests, warriors, husbandmen, and artisans—he received all four, being priest, warrior, husbandman, and artisan. And therewith he expanded, increased, and made grow the world and organized by the power of moderation the creatures to be deathless and ageless, undeteriorating and unrotting ...
- 7.1.21 And in the Good *dên* it is revealed according to the Creator Ohrmazd’s speech to Jam as follows:¹ “Further my world (i.e., make it more numerous), and then make my world prosper (i.e., make it more prosperous), and then accept from me to protect and nurture and superintend my world and conserve it so that nobody will be able to harm or damage another!”
- 7.1.22 And he agreed. And Jam did as Ohrmazd had commanded him. And by the same Fortune he expanded the earth twice as large as it had been before.
- 7.1.23 And during his kingship he made animals and men immortal, water and plants indesiccable, and eating of foods uninterrupted.
- 7.1.24 And this too is revealed in the Religion that he made the world as beautiful as Paradise. And he (received) from the Creator, who issues all orders, to protect the creatures from the destruction of the winter of Malkûsân (and so) constructed the fortress called Jamkerd. And many other wonders are revealed in the Good *dên*.

The *dên* comes to Frêdôn

- 7.1.25 And in that era there came by order of Ohrmazd the Creator to Frêdôn of the Âspiyâns—when he was in the womb of his mother—(his) share from Husbandry, a class of the *dên*, when Jam’s Fortune was divided. And through it he was made victorious.
- 7.1.26 And, by thus being made victorious, Frêdôn was able to respond to Dahâg from within the womb of his mother. And he afflicted him with pain and stunned him, that Lie of great might. When he was nine years old he went forth to smash him, and by that victoriousness of his he conquered Dahâg and delivered the creatures from him and made them breathe easily. In particular, he conquered the Mâzandarânians and pushed back their harm and damage from the continent of Khwanirah. He divided Khwanirah between his three sons.
- 7.1.27 And from Husbandry, the third class of the *dên*, he hid disease and sickness that plague the body. He showed people the art of healing. And he made many other wonders and acts benefiting the world.
- 7.1.28 And during Frêdôn’s lifetime the transmission of the same Word came to his son Êrij from the Creator. And by it he spread and cultivated the Aryan justice. He chose that best boon by asking it from his father Frêdôn. And that boon came from the Creator by the blessing of Frêdôn.
- 7.1.29 And in the same period it came to Waêz (daughter?) of Êrij, and then too it went with the god Nêryôsang to Manushêr, from whom came the fullness of the family of Êrij.
- 7.1.30 And it came to Manushchihr Landlord of the Iranians, who by it performed many miraculous deeds. He conquered Salm and Tûz as revenge for Êrij. He responded to the Friyânas, a non-Iranian land. He organized the rule over the Iranians and extended and cultivated Iran. He made the land of Iran victorious over the non-Iranian lands.

The *dên* comes to Uzaw

¹ Cf. Videvdad, chap. 2.

7.1.31 At that time it came to Uzaw son of Tûmâsp of the family of Mânushchihr, land-lord of Iranians. By that word and Fortune, as soon as he was born he performed the work of adults and the measure of men. While not yet of age, by agriculture he opened the mother(?) of rain for the Iranian lands. He went off to subdue the non-Iranians and *chase them from Iran. And he killed the Dahian sorcerer who caused *famine in Iran (and) two of whose sibling brood had frightened Frâsiyâb, the Turian. And he made Iran grow and prosper and increased many rivers and streams in Iran.

The *dên* comes to Karsâsp

7.1.32 At that period it came to Karsâsp the Samid, from the share of warriorhood, the second class of the *dên* by the division of the Fortune of Jam. By it he smashed the horn-bearing, horse-swallowing, man-swallowing dragon, as well as the demon Gandarva, son of Zâiripâshn and many other counter-creations of the evil gods and the Lie that were destroying the creation.

The *dên* comes to the Kays (kavis)

7.1.33 At that period it came to Kay Kawâd, the ancestor of the Kays, who with it organized the kingship of Iran. He attached the kingship to his own lineage, through the descent of the Kays. By it he performed many wondrous deeds that benefited the creations.

7.1.34 And it came to Pâdsraw ... Tâz, king of the Tâzîgs, by the messengership of the Amahraspand Ardwhisht. And by it he chased from his flock the evil god Âz, who with his family members had overrun that flock of his in order to destroy it. It is revealed how the share went up on high to the Exalted Model from the Amahraspand Ardwhisht (and) how it is told how that share in the form of a fish fell into a river and came to be the food of Zarathustra.

7.1.35 At that period it came to Kay Arsh and his brothers, who were of the family of Kawâd. By it every one of them was a fleet, brave, watchful Kay, who performed marvelous deeds.¹ The oldest of those brothers, Kâyus, seized the kingship over the seven continents and, being full of Fortune, performed many marvels.

7.1.36 And at that period it came to Ôshnar, who became full of wisdom from the Fortune of Jam while he was in his mother's womb. By his teaching from his mother's womb, he taught his mother many wonders. And at his birth he smashed the Evil Spirit by responding to the questions of the deceiving villain, who sacrificed to evil gods.

7.1.37 And it (he?) came to the commandership of Kâyus. During his kingship he became the ruler of the seven continents. He discovered and taught the art of telling boundaries,² which for mankind was a very useful art. And the non-Iranians were overcome by his responses. The Iranian land was instructed by those most well-informed instructions of his.

7.1.38 And it came to Kay Siyâwakhsh the splendid, who with it built the miraculously built Kangdiz, in order to keep within it for protection much marvel, Fortune, and mysteries of the *dên*, from which —it is revealed—the generation was established, and the kingdom of Iran was again arranged, and strength and victoriousness was again united with the *dên* of Ohrmazd.

¹ Cf. V. 20.1, Yt. 19.72.

² See Dk.7.2.62-66.

- 7.1.39 It came to Kay Husrôy (Husraw), son of Siyâwakhsh, who with it conquered Frangrasyâ (= Frasyâ, Frasyâb), the Turanian sorcerer, and his evil sibling Wigêragân Kerswazd and many others who destroyed the world of the living. He *attacked the idol-temple on the shore of Lake *Chêchast.¹ He broke and smashed that harsh Liedom.
- 7.1.40 Because it was needed as a tool for the Perfectioning of the world, by the ... of that Word, he was *secluded to a secret place for his body to be kept there immortal until the Perfectioning of the world, as willed by the Creator.

Zarathustra receives the *dên* from Ohrmazd

- 7.1.41 And after that Spitama Zarathustra came to the Interview with Ohrmazd, the Creator, and he received from Ohrmazd, the omniscient Creator—altogether complete as well as in detail—awareness about the knowledge and practice of priesthood, warriorhood, husbandry, and artisanship, all the parts of the *dên*. At the command of the Creator he brought (it) to King Kay Wishtâsp. He illuminated by that great illumination the wise men in the country of that supreme ruler of the *world. He propagated (it) in the seven continents so that it could no more be separated from its union with the creation until the Perfectioning of the world.
- 7.1.42 And the performance of the Perfectioning of the world among the (two) existences of the creatures of Ohrmazd (and making them) immortal by it through his sons Ushêdar, Ushêdarmâh, and Sôshyâns. And in greater detail about their marvels, Fortune, and miracles a chapter is written below in which they are praised.
- 7.1.43 And there were also others who brought the Word before Zarathustra, whose names have not been spoken in the Mazdayasnian *dên*, for it is revealed that at times a number of beings in the world of thought came to assume leadership. People were just as eager to learn those things as they are now to learn the *dên*. At that time it was necessary. Now it is not necessary because everybody has been informed about the *dên* and the hymns (*niyâyishn*) of Spitama Zarathustra whose pre-soul is one with Order.
- 7.1.44 And now it is being written about the wonders and Fortune and miracles of Spitama Zarathustra whose soul is sacrificed to, the most excellent of creatures, who brought the Word of the *dên* of those who sacrifice to Ohrmazd, that were revealed in the world. It is revealed here in ten chapters according to the knowledge found in the Avesta, the true *dên* of Ohrmazd.
- 7.1.45 What was before his birth here (in the world), that Fortunate one.
- 7.1.46 What was from his birth, that wondrous one, until he went to the Interview with Ohrmazd.
- 7.1.47 What was from his Interview until he was acknowledged in the world as one who brought the Word and the exalted Kay Wishtâsp received the *dên*.
- 7.1.48 And what happened to him from then on until his pure soul dwelt in the most excellent of existences.
- 7.1.49 And what happened afterward, also afterward during the rule of the King of Peace Kay Wishtâsp.
- 7.1.50 And what happened afterward until the rule of the Iranians *came to an end.
- 7.1.51 And what will happen afterward until the end of the millennium of Zarathustra and the coming of Ushêdar.
- 7.1.52 And what will happen afterward until the end of the millennium of Ushêdar and the coming of Ushêdarmâh.
- 7.1.53 And what will happen afterward until the end of the millennium of Ushêdarmâh and the coming of Sôshyâns.
- 7.1.54 And the wonders that will happen after the arrival of the victorious beneficent one,² the Perfectioning of the world, the Final Body: individual chapters about them.

¹ In the tradition, this is identified with a sea in western Iran.

² This renders Av. “obstruction-smashing Revitalizer.”

CHAPTER 2. THE BIRTH OF ZARATHUSTRA

- 7.2.1 About the miracles that were revealed about him from the birth from the mother of that most Fortunate of those born.
- 7.2.2 One thing that was revealed: The Creator transferred the Fortune of Zarathustra through the side of the *womb (*mâdish*) to Zarathustra when the order came from Ohrmazd that that Fortune should go from the world of thought to the world of the living and to the *womb (containing?) Zarathustra.
- 7.2.3 Many great miracles were revealed to many, as the *dên* says: Then, when Ohrmazd had fashioned forth the creature (*dahishn*) of Zarathustra, the Fortune was then before Ohrmazd. The creature of Zarathustra fell down upon the Endless Lights; from the Endless Lights it fell down upon the sun; from the sun it fell down upon the moon; from the moon it fell down upon the stars; from the stars it fell down upon the fire in the house of Zôish; and from that fire it fell down upon the wife of Frahîm-ruwânân(?) Zôish, when that girl was born who became Zarathustra's birth mother.
- 7.2.4 From that light the space between earth and heaven came together. It revealed a ... without any holes(?), so that they said: "In the house of Frahakht-ruwânân(?) Zôish fire blazes of itself (i.e., no fire-wood is needed)."
- 7.2.5 Then they went to that soothsayer, and he interpreted it for them (i.e., he said to them): "The fullness of Fortune of the bony existence (comes) from the Fortune of the body (i.e., every duty is propagated from this)."
- 7.2.6 It is revealed: On account of the beating the evil gods took from that Fortune, they brought three plagues down upon that village to make adversity for that girl: a winter, all kinds of dangers, and oppressive *disrespect. And they threw into the thoughts of the villagers: "This harm has come upon the village from the sorcery of this girl," so that the villagers accused the girl of sorcery, and the parents came under sharp attack to expel her from that village.
- 7.2.7 The father of the girl—among many things he said about the accusation of sorcery being completely without justice—also told the villagers the following about the girl: "When this girl was born in my (house) that all-blazing one (i.e., the fire) appeared, which produced light after it, so that it brought light upon everything in the dark night.
- 7.2.8 "When this girl sits in the most interior room of the house, in which there is no fire and one lights a tall fire in the great hall, (then) there where this girl sits it is brighter than there where they light the tall fire from the light that shines from this body. One so Fortunate has never been a sorcerer."

Zarathustra's mother-to-be goes to the village of her husband-to-be

- 7.2.9 And even then, on account of the incitement by the evil gods, the *kays* and the *karbs*¹ in the land were not satisfied. The father ordered the girl to go to Padêrêdarâsp, the *chief of a family in the Spitamid village in the county of Arâg. And the girl obeyed her father's order.
- 7.2.10 That confusion, which the evil gods had caused *out of spite for the purpose of exiling that girl, the gods by their miraculous power made the cause for that girl's coming to be the wife of Pôrushâsp, the father of Zarathustra, (namely) by the father's sending the girl to the house of Padêrêdarâsp, father of Pôrushâsp.
- 7.2.11 This is revealed: When that girl, was on her way to that family, she stood on the highest place in the land of the Spitamas, and she looked, and a great wonder was revealed to that girl. As the *dên* says: The gods called to her: "Go to that village which is *higher in height and wider in width, for in that most living creatures and cattle are assembled. That village a munificent god (*bay*) fashioned to help you."
- 7.2.12 Then that woman stood and looked: "I have to remember clearly the revelation of this speech (i.e., I have to do also as my father ordered me to do)."

¹ The Avestan poetasters and mumbler.

- 7.2.13 Then that woman washed her hands and went from those (of her own village) to yonder village, which was that of Padêrêdarâsp. And that Fortune came to Pôrushâsp, son of Padêrêdarâsp.
- 7.2.14 Then this is revealed: Ohrmazd the Creator sent Zarathustra's pre-soul through the haoma to the parents of Zarathustra by a wonder-working miracle.

Zarathustra's pre-soul is fashioned by the Amahraspands

- 7.2.15 Another thing the *dên* says: It was the conclusion of the third millennium, at the end of the 3000 years of (the creation's) being in the world of thought without the Assault—after the creation's being in the world of thought (but) before the Lie came upon it—, then the Amahraspands fashioned together the pre-soul of Zarathustra. It sat down among them with mouth and tongue, speaking and ...
- 7.2.16 Then Zarathustra for three millennia appeared frequently to (their) eyes and *hearing in the identical shape of the Amahraspands (i.e., he was like an amahrspand).
- 7.2.17 And when it was the conclusion of the third millennium after the fashioning together of Zarathustra and before Zarathustra was brought down to the world of the living, at the end of the 3000 years of the world of the living being *without the Assault,¹ then Ohrmazd discussed with Wahman (and) Ardwhisht: "Have you seen a mother for Zarathustra so that I/we can place/give Zarathustra (in/to her)?"
- 7.2.18 And Ardwhisht answered: "You also know that, O Beneficial one. Let us make Zarathustra. You made us too, Ohrmazd, you know who the other Amahraspands are. You reveal the place, for you know its revelation, O Ohrmazd, Life-giving Spirit!"
- 7.2.19 Then Ohrmazd argued to Wahman, the best, Ardwhisht, Shahrewar, Spandarmad, Hordad, and Amurdad: "It is not seemly that we should send Zarathustra down to the living creatures, equipped with a mouth, tongue, and speaking.
- 7.2.20 "If we send Zarathustra down to the living creatures, equipped with a mouth, tongue, and speaking in a man's body, (then) his origin will be apparent (as being) from me. They will say about him: 'It is the Orderly Man!' Therefore we shall fashion him together in water, earth, plants, and animals.
- 7.2.21 "And we shall bring him to Pôrushâsp's village, so that they shall say Zarathustra has two good origins, one from the Amahraspands, (namely) Nêrôsang, and one from men, (namely) Jam."

The Amahraspands place the pre-soul of Zarathustra in a haoma plant

- 7.2.22 Then the Amahraspands fashioned together a stalk of haoma, the height of a man, good, of superior color—it was moist—and they brought the pre-soul of Zarathustra into that stalk. Then the Amahraspands made it move from the Endless Light and placed it there on Mount Asnwend.
- 7.2.23 And they brought an enclosure around it. And they set up a wall around it (saying): "Rise up!" Ever the *haoma had a mouth (?) (i.e., it was seemly). Ever water poured from the haoma (i.e., it was moist).
- 7.2.24 And when 330 years were left of the 3000 years of (the creation's) being in the living state without the Assault, then Wahman and Ashwhisht arranged *what was to be. They went down to the existence of those with bones and came to where two birds were sitting, seeking to obtain children. Seven years earlier, snakes had devoured their child.
- 7.2.25 And Wahman and Ashwhisht went to their abode. The birds discussed: "We must go out. We must seek that haoma!"
- 7.2.26 And their method (for doing this was) by the (planned) arrangement. And they sought the haoma, and the haoma

¹ That is, it was still in the world of thought.

fell two ells. One of them seized it with its two legs, the other with one, and they brought the haoma and placed it there on that tree in the nest.

- 7.2.27 And snakes climbed up (i.e., they went for the child of the bird). Then Zarathustra's pre-soul went forth, and whatever snakes were on that tree ran out on the branches. The pre-soul of Zarathustra smote them in their mouths. The snakes fell down and died. And those of them who were in holes were necessary for the semen of that one species (?).
- 7.2.28 That haoma took root in that tree and kept growing on the top of the tree, where the nest of the birds was, ever moist and green.

Zarathustra's father gets the haoma

- 7.2.29 After Zarathustra's birth mother came to marry Pôrushâsp, Wahman and Ashwahisht made the following arrangement: They went forth to where Pôrushâsp was in the grazing grounds of the Spitamas, and they brought *him to the haoma and thus bound his thoughts (to it?).
- 7.2.30 Then Pôrushâsp went forth according to the will of those in the world of thought—for it behooves those in the world of thought to walk in the world of thought, where there is always profit for those in the world of thought—to the water of the Dâitîy (river). And he caught sight of that haoma which was growing on that tree in the nest.
- 7.2.31 Then Pôrushâsp thought: "I have to get to it, and, since I cannot reach up to that haoma, I have to cut down that tree, for you seem moister than (the other creatures) of Ohrmazd, for the goodness of something from you is better (than everything else)."
- 7.2.32 Then Pôrushâsp went forth and he washed those garments ... And here a great wonder was revealed to Pôrushâsp.
- 7.2.33 About this it is said that by the time Pôrushâsp had washed those garments the haoma had gone forth from the top third to the middle of the tree, which means it wished to be picked up by Pôrushâsp.
- 7.2.34 Then Pôrushâsp went forth to it with clean garments, and then he shore all of it and then brought all of it with him, like someone who might hold a two-year-old or a three-year-old in ... And he seemed to experience pleasure from it.
- 7.2.35 And Pôrushâsp carried those haomas to his oldest wife and said: "*Dugdôw, you take care of the haomas until those haomas are ready for action and law!"

Other parts of Zarathustra are transmitted to his parents

- 7.2.36 Another thing that has been revealed: The Creator transmitted the body substance (*gôhr*) of Zarathustra via water and plants <into his parents. When the order was issued that the body substance of Zarathustra should enter> into his parents' body a great miracle was revealed to many.
- 7.2.37 As the *dên* says: Then when Ohrmazd had fashioned forth the creature of Zarathustra, the his body substance, then the creature of Zarathustra fell <from> before Ohrmazd¹ upon Hordad and Amurdad, upon a cloud.
- 7.2.38 Then the cloud brought (its) water down, again and again, drop by drop and in equal measure and warmth. By this there was joy for beasts and men. (The rain produced?), as much semen as 2 plowing oxen. Thereupon all the plants grew up, of all species, at a time when other plants are wilted and even upon dry (ground). And the substance of Zarathustra came from that water to those plants.
- 7.2.39 Another revelation: In order that the substance of Zarathustra should come to his parents, by the instigation of the Amahraspands, Pôrushâsp was induced to drive six white, yellow-eared cows to those plants.
- 7.2.40 And here a great wonder was revealed, as the *dên* says: Among those cows (there were) two heifers (which) began to lactate, and the substance of Zarathustra came from the plant into that cow and was mingled with the milk of

¹ Cf. Yt.3.13.

the cow.

- 7.2.41 And Pôrushâsp drove the cows back and said to Dugdôw: “Dugdôw, Those two heifers began to lactate, so milk those two cows, from whichever (of them there is) Fortune for the world of the living!”
- 7.2.42 And Dugdôw got up and took a pot ... and milked the milk in those two and gave it to them. And they gave (milk) to her(?). She added water. And the substance of Zarathustra was in that milk.
- 7.2.43 Another thing: During the struggle of the Adversary to make that milk disappear and ineffective it was revealed as the *dên* says: Then at that time he assembled the evil gods and said, that greatest one among evil gods: “You will be annihilated, O evil gods, through the setting up of that food (i.e., it was made and placed), so that a man would come into existence in it, the Orderly Zarathustra. Who among you accepts to destroy him as long as he is ... (i.e., easier to render ineffective)?”
- 7.2.44 The ignorant Chishmag said: “I accept to destroy him.”
- 7.2.45 That ignorant one ran with 150 evil gods looking like Chishmag, and they both destroyed and captured that town and broke its wood and walls, but he could not break that great opponent who was in it (i.e., he was warded off by him).
- 7.2.46 It is revealed: Afterward, Pôrushâsp asked that haoma back from Dugdôw, and he pounded it and poured it into that cow’s milk into which the body substance of Zarathustra had come. Here the pre-soul and the body substance of Zarathustra came together.
- 7.2.47 This is revealed: When that haoma and milk were mixed and it had been announced¹ to Ohrmazd, (then) Pôrushâsp and Dugdôw drank it. And here the complete assembly (*hangerdigih*) of the Fortune, pre-soul, and body substance of Zarathustra, (was) in his parents.

Zarathustra’s parents try to make a child

- 7.2.48 And a great wonder was revealed to both of them, according to what it says in the *dên*: The two of them lay down for the first time trying to obtain a son. The evil gods *howled at them with their voices of villains (i.e., in order to harm them): “O Pôrushâsp, what are you doing and why?” Thereupon they became contrite, like people who are ashamed.
- 7.2.49 And they lay down a second time. The evil gods howled at them with their voices of villains Thereupon they became contrite, like people who are ashamed.
- 7.2.50 And they lay down a third time trying to obtain a son. The evil gods howled at them with their voices of villains Thereupon they became contrite, like people who are ashamed.
- 7.2.51 And they spoke to one another and got to work. And they ... (i.e., they embraced) (saying): “We shall not do this kind of thing (again), not if Râg and Nôdar (East and West) were to come together here!”
- 7.2.52 Then that man was conceived, namely Orderly Zarathustra. And here, in the womb of (his) mother, the body substance, the pre-soul, and the Fortune of Zarathustra came together.
- 7.2.53 This too is revealed: After the conception of Zarathustra in the mother’s womb the evil gods again strove hard to destroy Zarathustra in the belly of the mother, and they made her womb sick with the sharpest and most painful pain, so much so that she consulted the witch doctors about how to seek healing.
- 7.2.54 And here a great wonder was revealed, as the *dên* says: Then they spoke loudly to her from there, the highest direction, from Ohrmazd and the Amahraspands: “Young woman, don’t go where you are going! There is no healing from this their illness by the witch doctor’s medicine. Wash your hand, take firewood in that hand, and bring meat to that child and cow’s fat, and bring fire and heat him with the fire and ... on the bed, and you shall be

¹ Cf. Yasna, chap. 1.

well!”

- 7.2.55 Then that young woman washed her hand, and she did as she had heard, and she became well.
- 7.2.56 Another thing was revealed to many: When three days remained before his birth—in the manner of the sun, when it is rising and coming close to when its first light is being spread out then its body appears—as the *dên* says: Then in those last three nights when Zarathustra was in the womb, when three days remained, after which he would be born, that house of Pôrushâsp’s was all alight.
- 7.2.57 Then they said as they were running away, the horse- and sheep-master Spitamas: The house of Pôrushâsp is bound to be destroyed; there are flames licking out of its every nook and cranny!
- 7.2.58 Then they said as they were running back together: The house of Pôrushâsp has not been destroyed; flames are not licking out of its every nook and cranny! In that house a wealthy man has been born!
- 7.2.59 And this too was one of the wonders when the renown of the wondrous birth of that man of great Fortune had gone out from the speech of Jam and other miracle-workers as they brought the Word from the gods:
- 7.2.60 Jam said to the evil gods: “Here the pure, Orderly Zarathustra shall be born, who shall give to you, O evil gods, that which is not your desire¹ (i.e., he shall render you incapable), who shall give to you inability to act (i.e., you cannot seek it for yourselves, nobody will seek it for you).”
- 7.2.61 It is revealed: The renown about the birth of Zarathustra and his bringing of the Word was made known not only by Jam and Frêdôn and many learned men, but the gods too proclaimed it through the language of animals and propagated it in the world so that it too might be witness to his bringing the Word.

Kâyus and his bull

- 7.2.62 As it is revealed: When Kâyus was king, there was a bull, which had received in its body a talent from the gods. And whenever there was a dispute between the Iranians and the Turanians about the border line, they brought that bull, and it showed correctly the border between the Iranians and the Turanians.
- 7.2.63 And from the way the Iranians sought (and received) justice over the Turanians in the dispute, they became liars. The Turanians were constantly defeated in the border-showing of the bull and were beaten by the Iranians. In addition, there was also their envy of Kâyus and, on account of his owning such a wondrous thing, the Turanians set out to strike and harm that bull. And, by sorcery and witchcraft, they perverted Kâyus’s mind about that bull, and he sent a warrior by the name of Srid and commanded him to kill the bull. And that man came to kill the bull.
- 7.2.64 And here a great wonder was revealed, as the *dên* says: The bull spoke to him with a mighty voice: “Do not kill me, Srid (i.e., i.e., the Third), as he will exact revenge for the flocks, he who—among the living—his greatest wish is Orderliness. And he will speak your evil-doing in the *dên*, and such misery will befall your soul as is revealed in that passage: ‘As it becomes for Wadagan,² such destruction will there be for him.’”
- 7.2.65 It is revealed: When he saw that miracle of the bull, he did not kill it, but returned to Kâyus and told him what he had seen.
- 7.2.66 Even after that, on account of the perverted deceit of the evil gods and sorcerers, Kâyus commanded the same man to kill the bull. And again that man went to the bull. When it again began to talk a lot, he did not pay attention and killed it.
- 7.2.67 And about the uniquely-established bull it is revealed: It spoke against the Evil Spirit’s striking: “Even if you think, O Evil Spirit, that you can overcome everything by this killing, even so you cannot overcome us by this killing

¹ Cf. Yt.5.26.

² Cf. V.19.6.

(i.e., you are not be able to destroy (me)) so that I do not come back to life. I shall proclaim even now: At the last turn,¹ that man shall come, Zarathustra Spitama, who shall give affliction to the evil gods, to the helpers of the evil gods, and also to two-footed ones possessed by the Lie.”

- 7.2.68 And about the wonder of Zarathustra’s striking the evil gods through his Fortune and the consciousness he had obtained before being born into the world: When the sorcerer Frâsyâb struggled fiercely in his demonic desire to obtain that Fortune, as it says in the *dên*, then Frâsyâb the Turanian of many talents, O Spitama Zarathustra, flew to the Vourukasha Sea, once, twice, three times, and sought to obtain that Fortune, both that which belonged to the Iranian lands, born and unborn, and that which belonged to the Orderly one, but he did not obtain it.²
- 7.2.69 And this too: The villain Frangrasyâb flew to all seven continents, seeking the Fortune of Zarathustra.
- 7.2.70 Thus it is appropriate to enumerate the family of Zarathustra.

Strange events at the birth of Zarathustra

- 7.3.1 On the wonders that were revealed after the birth of that one most Fortunate of those born from a mother until he came to converse with Ohrmazd.
- 7.3.2 This is one revelation: He laughed at birth. The seven *nurses (?) who were sitting around him were frightened and said in fear: “What was this? Was it on account of greatness or disrespect that, like a valuable man who gets pleasure from his duties, that this young child laughed at his birth?”
- 7.3.3 And Pôrushâsp said: “Take this man to a bed with soft wool. (It is) on account of something of yours—on account of your goodness— O Dugdôw, that this man saw Fortune and well-being coming when he laughed at birth.”

The sorcerer Dûrasraw

- 7.3.4 This is revealed: Afterward Pôrushâsp went to a *karb* named Dûrasraw, who was the most famous for his sorcery in that village. He informed him about the wonders that had been revealed about Zarathustra after his birth, and he brought him home to see Zarathustra.
- 7.3.5 The sorcerer was harmed by the Fortune in Zarathustra, and he plotted evil. Ingloriously he wished to squeeze with his own evil hand the tender head of that Fortunate child and kill him.
- 7.3.6 And here a great wonder was revealed to many, as the *dên* says: Then that villain turned his hands backward, that is, they withered, and never after was that villain again (to take) meat with his evil hand (and) chew it with his evil mouth.
- 7.3.7 That *karb* in addition evilly declared the signs upon Zarathustra to be marks of evil. He frightened Pôrushâsp sorely by the destruction that might come from Zarathustra and incited him to annihilate Zarathustra.
- 7.3.8 This is revealed: By his sorcery, the *karb* Dûrasraw so filled the mind of Pôrushâsp with fear of Zarathustra and so perverted Pôrushâsp’s mind that on account of that fear he sought the death of Zarathustra from that very *karb*.
- 7.3.9 Pôrushâsp consulted Dûrasraw about how to destroy (him) in such a manner that he himself would not be affected by the destruction that might arise from the deed. The *karb* evilly said to carry together much firewood and to place Zarathustra in the middle of that firewood, to light the fire, and to burn him with the firewood. That would help. Pôrushâsp did as told.
- 7.3.10 And here a great wonder was revealed to many, as the *dên* says: The fire did not fall upon the plant (i.e., it does not come out), and the plant did not catch fire. At dawn that son-loving mother came running and approached him *cautiously and took him and placed him on her right arm on her *sleeve. (?)
- 7.3.11 And this too is revealed: After this Pôrushâsp told the *karb* Dûrasraw about the fact that the fire had not burned him

¹ Cf. 4.51.6.

² Cf. Yt.19.55-64.

- and again asked him about destroying Zarathustra. That *karb* said lyingly that it would help Pôrushâsp to put Zarathustra in a narrow passage and drive many cows through that passage so that he would be trampled under their feet. And Pôrushâsp did so.
- 7.3.12 And here too a great wonder was revealed to many, as the *dên* says: That cow went up to him which had concern (for him) (i.e., its concern was greater than that of the other cows) and ... And it went in front of him (i.e., before the leader cow). It ran before him (i.e., it stood before Zarathustra). It spared him all day (i.e., it kept the cows away from him). It was the first to go there, the last to leave. At dawn that son-loving mother came running and approached him *cautiously and took him and placed him on her right arm on her *sleeve. (?)
- 7.3.13 And this is revealed: And there, again, Pôrushâsp came to the *karb* Dûrasraw also about the fact that the cows had not trampled Zarathustra and again asked him about a way of destroying Zarathustra. That *karb* said lyingly that it would help Pôrushâsp to put Zarathustra in a watering place among the herds and drive many horses to that watering place so that he would be trampled under the horses' hooves. And Pôrushâsp did so.
- 7.3.14 And here too a great wonder was revealed to many, as the *dên* says: The horse with hooves (i.e., its hooves were harder) and with golden ears went up to him. And it goes in front of him (i.e., before the leader horse). And it runs before him (i.e., it stood *guard before Zarathustra). It was the first to go there, the last to leave. At dawn that son-loving mother came running and approached him *cautiously and took him and placed him on her right arm on her *sleeve. (?)
- 7.3.15 And this is revealed: And again Pôrushâsp told the *karb* Dûrasraw also about the fact that the horses had not trampled Zarathustra either and again asked him about a way of destroying Zarathustra. That *karb* said lyingly that it would help Pôrushâsp to *throw Zarathustra into a den with slaughtered wolflings so that when the wolf came and saw the slaughtered wolflings, as revenge for her young, in her rage, she would tear apart and eat Zarathustra. And Pôrushâsp did so.
- 7.3.16 And here too a great wonder was revealed to many, as the *dên* says: When the wolf had come *within a few meters, then Zarathustra with the help of the gods smashed the jaws of the wolf (i.e., its jaws hung slack and dry(?)).
- 7.3.17 And this is revealed: Srôsh with the rewards and Wahman came to him, and they brought him a ewe. And she suckled him all through the night.
- 7.3.18 At dawn that son-loving mother came running. And the ewe came out of the *passage. And Zôishân said: "You have eaten, (and) you run away satiated!" For she thought it was the wolf. "Thus it is well for that son (i.e., you are good for me) when they place you in sight, bones or blood(?)."
- 7.3.19 She approached him *cautiously and took him and placed him on her right arm on her *sleeve. And Zôishân said: "From now on I shall not let them take you from me, not if both Râg and Nôdar come together."

The sorcerer Brâdrôrêsh

- 7.3.20 And it is revealed: Next the *karb* Dûrasraw together with the other sorcerers came to the same village, and he pondered how to manage Zarathustra. And the only means they had for ruining and destroying someone so full of strength and so wonderful was the following, as it is revealed: The *karb* Brâdrôrêsh howled:
- 7.3.21 "I am of the people in our village on account of my sorcery the one who sees the farthest. I see in their village good command (i.e., someone who knows well how to command), prosperity (i.e., from whom there is greater prosperity: whoever has come or shall come), possessing good cattle (i.e., he knows well how to keep cattle), possessing good herds (i.e., he knows well how to keep the cattle of others), possessing good ability to learn (i.e., he knows well how to perform the work of others), being good soldier (i.e., he knows well how to do battle), and munificent (i.e., he knows well how to perform generosity): the brood of Pôrushâsp, to whom upon three nights after he is born from his parents—
- 7.3.22 to him Wahman shall come, into the world of the living (i.e., Wahman comes to Zarathustra), and he leads him to the Interview. His Good *dên* will reach out over the seven continents of the earth. And I cannot with my mind

- conceive of (i.e., he does not know) how I shall destroy him. And the token of this (i.e., that he speaks the truth) is this which I am saying to you. Quickly after the hearing of this saying (i.e., when you have heard this saying) (he) comes forth.”
- 7.3.23 Pôrushâsp was driving in (his) four-horse chariot. No sooner did they hear this saying (i.e., when they had heard this saying) than Pôrushâsp went forth driving in (his) four-horse chariot.
- 7.3.24 And Pôrushâsp said to Brâdrôrêsh the *karb*: “What do men see when they weep at birth?” And he (?): “The placement of the body in (eternal) rest at death is what they see when they weep at birth.” — “And what did my son see when he laughed at birth?” —
- 7.3.25 “And that which your son saw when he laughed at birth was—
- 7.3.26 when Wahman will come to him in the world of the living.”— He had spoken. Pôrushâsp responded: “You have thus seen it completely, O *karb*, about my son (i.e., you have seen it in knowledgeable fashion).”
- 7.3.27 And Tûr Brâdrôrêsh, when Pôrushâsp asked him: “What happened to you when you looked at my son and you looked far away from him upward, and you looked far away from him downward, and you looked far away from him in various (directions)?”
- 7.3.28 He answered: “When I brought my eye to bear upon the boy and I looked away from him far upward, then I saw extending from him wealth and Fortune all the way to yonder sun. On every side of him I followed (with my eyes) wealth and Fortune (i.e., I saw this): that peoples’ soul by his word will arrive to the sun level, but I did not see this: what justice there will be in Garôdmân.
- 7.3.29 “When I brought my eye to bear upon your son and I brought it away from him (and) looked far downward, then I saw extending from him wealth and Fortune all the way to the heaven (sky) that is below this earth. On every side (there was) wealth and Fortune for him. I did not see this: what justice there will be in that heaven.
- 7.3.30 “When I brought my eye to bear upon your son and I brought it away from him (and) looked far in various directions, then I saw extending from him wealth and Fortune (enough) to adorn this earth. On every side of him I followed (with my eyes) wealth and Fortune (i.e., I saw this): that by the actions of this one the Final Body will come about, but I did not see what justice of the Final Body would be.
- 7.3.31 “This son of yours is thinking: ‘I shall do greater things than the rest of the world of the living,’ and so he shall do. Think about this wherever you go! This son of yours will stay with Wishtâsp, the great protector, not with you.”

Zarathustra at seven

- 7.3.32 This was revealed: When Zarathustra was seven years old, Dûrasraw together with Brâdrôrêsh the *karb* came to the village of Pôrushâsp to see Zarathustra. And they saw Zarathustra nearby playing with the children. And they sat down in their evil Fortune thinking about how to harm Zarathustra with sorcery. And on account of that they scared and frightened the children.
- 7.3.33 Here a great wonder was revealed to them showing the powerful intelligence, prudence, and miraculous power of Zarathustra, as the *dên* says: When the other children were frightened away to their own ..., Zarathustra did not close his eye in the world of thought to them.
- 7.3.34 Here this is revealed: When these two *karbs* came to the house of Pôrushâsp he ordered food to be prepared for them to eat. And he made the meal and poured a bowl full of mare’s milk.
- 7.3.35 And he said to Dûrasraw: “In our village you are the most learned in how to sacrifice to the evil gods. Sacrifice this of mine!”
- 7.3.36 A great wonder showing the knowledge of Zarathustra in that tender age (was revealed), as the *dên* says: Zarathustra said: “I shall sacrifice this, O father. Not shall this one sacrifice that which I ought to sacrifice.”
- 7.3.37 And Pôrushâsp said: “You shall not sacrifice mine. Let him sacrifice mine!”
- 7.3.38 Three times those men exchanged these words. Zarathustra stood up and said to them, breaking (the jar) with his right foot: “I sacrifice for the Orderly men and women, I sacrifice for the poor men and women. If Pôrushâsp

- shall engage anybody among men and women possessed by the Lie to perform the sacrifice, the sacrifice will *pollute the sacrificers (i.e., he should sacrifice who ought to sacrifice)!”
- 7.3.39 This is revealed: Then Dûrasraw the *karb* howled to Zarathustra: “Your death was evil (?), who first in the world of the living between Râg and Nôdar made me *un-worthy of winning a share ... (i.e., you took that share from me). Now ... and this shall be (i.e., I look with my evil eye at that sin of yours which you do not have).”
- 7.3.40 And here a great wonder was revealed showing how Zarathustra was able at that tender age to give a knowledgeable answer to that villain, as the *dên* says: Zarathustra said: “I look at ... from the villain with beneficence and equanimity (i.e., I look at that sin of yours which you have).”
- 7.3.41 This is revealed to Dûrasraw the *karb* after this reply of Zarathustra’s, as the *dên* says: The villain was undone and stunned for as long a time as it takes one milker to milk the milk of 10 mares.
- 7.3.42 This is revealed: When the sorcerer emerged from the stupor, then he howled at Zarathustra once more in the same fashion. Zarathustra gave the same answer. Again the villain was undone and stunned for as long a time as it takes one milker to milk 20 mares full of milk.
- 7.3.43 This is revealed: Once more, when the sorcerer again emerged from the stupor, then he howled at Zarathustra in the same fashion. Zarathustra gave the same answer. Again the villain was undone and stunned for as long a time as it takes one milker to milk 30 mares full of milk.
- 7.3.44 This is revealed: When the sorcerer emerged from the stupor, then he stammered: “Bring us that horse and turn it to the chariot (i.e., tie it to it), for this deceiver destroys me with his reciting of (evil) poetic thoughts and his (evil) justice!” And they brought that horse and bound it to the chariot.
- 7.3.45 And here a great wonder was revealed to many, as the *dên* says: When he had gone a few yards from them, he felt a pain to be frightened of. This I shall now relate. His semen burst forth (i.e., his semen came up through his skin) and broke, and thereby his side split open from the thigh up. Then he fell dead, and so did his brood, and so did the brood of his brood.
- 7.3.46 Another thing was revealed: Even before he came to the Interview there was revealed in him thought broader than all the world, more superior than anything in the world, together with strength that would *embrace everything and a power (*nêrôg*) and intelligence (*wîr*) that would reach everything, and a patient wisdom (*khrad*) that would sort out everything and the extensive Fortune of the *kawis* which knows all defense and the Fortune of the religious teachers (*êhrbed*): the complete desire for Orderliness.
- 7.3.47 And mighty effort, and lordship, and superiority in fleetness and speed, and beauty of body and perfection of strength in the form of these four classes: priesthood, warriorhood, husbandry, and artisanship. Foremost friendship with the good gods, fearful opposition of the evil gods.
- 7.3.48 That was the quality by which was established his lawfulness among two-footed men, the excellence and perfection of the gods according to Ohrmazd’s instruction, and his being a messenger,—
- 7.3.49 so that the gods were able to propagate throughout the world by the tongues of many kinds of knowledgeable good men of their time the fame of his superiority to all those who are, have been, and shall be, his becoming the messenger of Ohrmazd, his being the *ahu* and *ratu* of living beings,¹ and his being the one who would save the creatures from the Assault and render them free from danger.
- 7.3.50 And as the evil gods associated with themselves many *kaygs* and *karbs* in order to harm and hurt him, still the good people kept the agreement (with Ohrmazd) and practiced friendship (with him).

Wahman brings Zarathustra at thirty to his first Interview

- 7.3.51 And when Zarathustra was thirty years old, then Wahman the Amahraspand was sent by Ohrmazd and came to him

¹ Cf. Yt.8.1.

as he was carrying water with haoma from the Êwtâg river, as the *dên* says: When he came to the third affluent of the Weh Dâitîy, he went into it. When Zarathustra came out of it, he saw a man who was walking from the southern direction.

- 7.3.52 That was Wahman. And Wahman seemed to him of outstanding body (i.e., more pleasing to the eye in body), outstandingly beautiful (i.e., he was outstanding in every thing). Wahman seemed to him as tall as three men as tall as spears. Wahman seemed to him to be carrying a branch of ..., which he had removed from that plant without harming the plant. That was the branch of the *dên* in the world of thought. By it he indicated that one should behave according to the *dên* thus, without harming anything.
- 7.3.53 Some say: It was the messenger-ship in the world of thought. By it he indicated that one should behave in the world thus, without harming anything, so that there would be peace upon everybody.
- 7.3.54 When Zarathustra came to the fourth affluent, to the Good Dâitîy (river), the *Hôshân river, then Zarathustra took water with haoma from the middle of it. And lifted his right foot up from that *Hôshân river he and put his garment over it, and at that moment, in front of him, Wahman came to meet and join him.
- 7.3.55 And that man asked him: “Who are you, from whom are you (descended)?” — “I am Zarathustra of the Spitamas.”
- 7.3.56 The word of Wahman: “O Zarathustra of the Spitamas, what are you laboring for? (i.e., what do you need to labor about?), what are you striving for, and what do you make your desire?”
- 7.3.57 Zarathustra’s answer: “I labor for Orderliness, I strive for Orderliness, I make Orderliness my desire (i.e., I ought to (labor and strive) for that thing), and Orderliness I am thinking about as much as I seek it.”¹
- 7.3.58 The speech of Wahman: “O Zarathustra of the Spitamas: “What is and he who has Orderliness (i.e., he who has something and he who has Orderliness (i.e., something which is, like he who has Orderliness), how much more he who has Orderliness (i.e., who possesses it)!”
- 7.3.59 Zarathustra said: “There is someone who has Orderliness. I am perfectly clear and aware of that (i.e., like of that which comes through Wahman).”
- 7.3.60 Wahman said to him: “O Zarathustra of the Spitamas, give away this garment which you are carrying, as we shall consult him who made you, who made me, who is the most beneficent of the beings in the world of thought, who is the most munificent of beings, whose speaker I, Wahman, am (i.e., I am his emissary).”
- 7.3.61 Then Zarathustra thought: “Good is he, the creator who is better than this emissary.”
- 7.3.62 Then they went together Wahman and Zarathustra; Wahman, Zarathustra, in front and behind (respectively).

Various doings of Zarathustra’s at the time of the Interviews

- 7.4.1 About the wonders that were revealed from the first Interview to the end of the last Interview, which lasted ten years: his acceptance as one who brought the Word among the living; the exalted Kay Wishtësp’s reception of the *dên*; how (it was) after the ten years in Interviews.
- 7.4.2 In two years, this is revealed: When he was back from the first Interview, then—according to the first command of Ohrmazd’s, the lord and creator—then, alone in the flock of *kaygs* and *karbs*, he proclaimed that he was one who brought the Word of the Mazdayasnian *dên* and the messenger of Ohrmazd. As he announced with loud voice, he called people to Ohrmazd’s *dên*,—
- 7.4.3 as the *dên* says: Then Zarathustra made preparations to see to it that the living existence, with settlements and cattle, was induced to follow (the *dên*).
- 7.4.4 And when their homes came to listen to (his) speech, then Zarathustra proclaimed loudly to the world of the living Orderliness, praising Orderliness, blaming the evil gods,—
- 7.4.5 professing the Mazdayasnian *dên* of Zarathustra, sacrificing to the Amahraspands and not sacrificing to the evil gods, and marriage to one’s closest relatives, which is to be recognized as the very best (i.e., of the knowledge

¹ Cf. 1.28.4, 2.43.9.

- you have been given) good deed of the faithful (and) the greatest and most ... of which are: father and daughter, son and his birth mother, and brother and sister.
- 7.4.6 It is revealed: Paying no attention to that speech, the *kaygs* and *karbs*, who sacrificed to the evil gods, were incited against Zarathustra and sought his death, as the *dên* says: Then the villains *plotted (i.e., they sat down near (him)), Tûr's brood and *wife and the brother of Tûr, like people who are ashamed (i.e., they were ashamed to perform family marriage as they were told to).
- 7.4.7 This Tûr was Tûr Urwâtâsang son of Usikhsh. As he was a great king in that territory, he had a great army and war-force. And the villain said — taking a ... which was *diminished (?) —
- 7.4.8 the brood of Tûr Urwâtâsang Usikhsh: "I shall strike this ... down upon him who mixes our beneficial speech so that a thing about which we are so certain that it should not be done, such as family marriage — so that we become uncertain about how we should act."
- 7.4.9 And Tûr Urwâtâsang son of Usikhsh said: "You shall not strike that man, who has the most desired eyes I have seen in the entire world. And he is coming(?). For it did not seem to me on account of this that if you strike him wisdom will endure for very long, so that on this earth there will be no knower of sins who is as eloquent as this one (i.e., when they strike an eloquent man, wisdom will not endure for very long)."
- 7.4.10 And the *brood of Tûr Urwâtâsang son of Usikhsh said: "To me it is *unclear who would be eloquent."
- 7.4.11 And Zarathustra said: "I shall never not proclaim that which he said to me: the most beneficial inducement to follow (the *dên*), the exclusion (of undesired individuals), the adornment of character, family marriage, teaching, and sacrificing."
- 7.4.12 And here (about) the good nature, Fortune, and power of Zarathustra fitting for a messenger of the supreme lord and creator Ohrmazd was revealed a great wonder to many. Was made visible his great priority over (other) *speaking creatures, who must be governed with ... person, secrecy and deceiving *manner good ... hidden.
- 7.4.13 Then, like ..., induced to follow (the *dên*) one by one innumerable people with fearful and heretical practices. And when he came to have a large group, little by little, they too began to exhibit (the truth) and strive and seek to become greater. — It is revealed: By that courage and superior mentality and by (his) Fortune, he called to the *dên* of Ohrmazd that ruler of strong armies, massed up wealth, and many sons—
- 7.4.14 Tûr Urwâtâsang among the *furious throng of *kaygs* and *karbs* that were incited to kill him. As the *dên* says: And Zarathustra said: "Praise Orderliness, Tûr Urwâtâsang son of Usikhsh, scorn the evil gods, profess yourself Mazdayasnian Zarathustrian!"
- 7.4.15 And Tûr Urwâtâsang son of Usikhsh said: "Zarathustra of the Spitamas, do not induce me to follow this evil that is also in you!"
- 7.4.16 Zarathustra said: "Ohrmazd asked me: 'Zarathustra, when you came to us in the world, then whom did you see in the world of the living among people with great might and among military people (to be) most seeking profit, most seeking cattle, most famed, possessing most cattle (i.e., gives most), and possessing most gates (i.e., entrance and exit gates)?' — I answered him: 'Tûr Urwâtâsang son of Usikhsh.'
- 7.4.17 "And he answered me thus: 'Him, Zarathustra, you should induce as the first among warriors to follow the superior thinking, speaking, and acting of this *dên* of Ohrmazd and Zarathustra.
- 7.4.18 'If he, Zarathustra, follows it and believes in it and gives this of yours freedom to spread and sits down before (you) (i.e., as (your) student, that is, he speaks and acts as your student), and listens to the *dên*, and propagates it, then he shall be (forever) after the first among warriors (to be) most seeking profit, most seeking cattle, most famed, and possessing most gates, both among those who have been born till now and those who shall be born from now on.
- 7.4.19 'And if he does not follow it and does not believe in it and does not give your *dên* freedom to spread and does not sit down before you (i.e., that he does not sit down before (you) means he is one to be known by me as someone who will not be induced to follow), upon him say, Zarathustra: 'You are he through whom Orderliness is stricken and a

- giver to (your) soul of the torture of the punishment of someone having committed the worst of capital crimes. For thus it is, and therefore he will be found guilty, for he knew the existence of the *dên*.
- 7.4.20 “For I say to you, Tûr Urwâtâsang son of Usikhsh, that you are he through whom Orderliness is stricken and a giver to (your) soul of the torture of the punishment of someone having committed the worst of capital crimes.”
- 7.4.21 A horrible sign appeared, a *karb* called Vaêdwôisht (Wêdwôisht), an enemy of everything of the gods and not following (the *dên* of) Ohrmazd.
- 7.4.22 Ohrmazd said: “That man is so shameless, Zarathustra, who has made a name after me, who proclaims: ‘I am Ohrmazd, for I am he who by Orderliness keeps harm away (i.e., by my good behavior I keep harm away from the creatures), an amahrspand *keeping harm away.’
- 7.4.23 “So go, Zarathustra, ask from him for me (i.e., hold as my property) a hundred young men and women and a chariot with four horses. Say to him thus: ‘Wêdwôisht, Ohrmazd asks from you a hundred young men and women and a chariot with four horses. If you give (them) to him, you shall have wealth and Fortune for that giving. But if you do not give (them) to him, (then) you shall have evil Fortune for not giving.’”
- 7.4.24 Then Zarathustra went to that Wêdwôisht ... and said to him: “Wêdwôisht ..., Ohrmazd asks from you a hundred young men and women and a chariot with four horses. If you give (them) to him, you shall have wealth and Fortune for that giving. But if you do not give (them) to him, (then) you shall have evil Fortune for not giving.”
- 7.4.25 And in reply that *karb* howled at Zarathustra: “My hostility is not from you (i.e., the might I possess is not of your doing), nor from Ohrmazd. I am more god (i.e., I am superior in might) than Ohrmazd even, and I have obtained a great herd of a thousand pigs.”
- 7.4.26 Zarathustra went to Ohrmazd, to the Amahrspands, and said: “Ohrmazd, beneficial spirit, creator of the world of the living with bones, Orderly, thus he answered me: “My hostility is not from you, nor that from Ohrmazd. I am more god than Ohrmazd even, and I have obtained a great herd of a thousand pigs.”
- 7.4.27 Ohrmazd said: “Zarathustra, that man has obtained a superiority complex with regard to our wealth and Fortune (i.e., we made cattle, he fancies himself possessing much cattle).
- 7.4.28 “And then this is his reward for that. If not, (then) on the third night, when life comes to an end, on that third night, those souls were placed *aside (i.e., they were deprived of having helpers). The seven bright, white-eyed ones, they made him run upward. There, up above, ... he was devoured(?)”
- 7.4.29 One thing that was revealed is the great healing power of the water mixed with haoma that Zarathustra took from the river Dâitfy on the day when Wahman brought him to the Interview.
- 7.4.30 As it is revealed in Ohrmazd’s words to Zarathustra: “Those waters mixed with haoma that you are carrying, Zarathustra, let not those who sacrifice to the evil gods perform sacrifice to the evil gods with them or sprinkle them upon (their) space of sacrifice. (Instead) bring it to a four-year-old cow with broken ..., black hair, ..., and (by) drinking the water that cow will be healed of that sickness.”
- 7.4.31 Afterward Zarathustra went, as the first in the world of the living, to this (cow) called Parshêdgâw, which dwelt on the top of *Siyâstân.
- 7.4.32 And Parshêdgâw said to him: “Spitama Zarathustra, give me the water mixed with haoma which you carry.”
- 7.4.33 And Zarathustra said to her: “Praise Orderliness, Parshêdgâw, and scorn the evil gods, profess the Mazdayasnian *dên* of Zarathustra, say you keep the evil ones apart (from you)!”
- 7.4.34 Parshêdgâw praised <Orderliness>, scorned the evil gods, did not accept the Mazdayasnian *dên* of Zarathustra, (but) said she would keep the evil ones apart.
- 7.4.35 Zarathustra brought that water mixed with haoma that he was carrying not to those who sacrifice to the evil gods who sacrificed to evil gods, but to that four-year-old cow with broken ..., black hair, and ..., and (by) *drinking the water that cow was healed of that sickness.

- 7.4.36 One thing that is revealed is about the running forth of the Foul Spirit to kill Zarathustra, as the *dên* says: From the northern direction ran forth the Foul Spirit full of destruction, and he spoke thus, the Foul Spirit of evil knowledge full of destruction: ‘Demons, run and destroy the Orderly Zarathustra!’”¹
- 7.4.37 The evil gods ran upon him, the *dêw* But and the secretive, deceptive Harmfulness.
- 7.4.38 But Zarathustra recited the *Ahunwar*, at which the evil gods were stunned. They ran back, the *dêw* But and the secretive, deceptive Harmfulness.
- 7.4.39 And the evil gods spoke thus: “You don’t see straight, the Foul Spirit (i.e., you do not see things the way they are), and you order that done which cannot be done. We could not find a way to kill Spitama Zarathustra.”
- 7.4.40 Being filled with Fortune, Orderly Zarathustra saw in his mind that the evil gods, possessed by the Lie, of evil knowledge were plotting his death. Up rose Zarathustra, forth went Zarathustra.
- 7.4.41 Here a great wonder was revealed to many, according to what it says: Orderly Zarathustra took a stone in his hand—it was the size of a house—which he had gotten from Ohrmazd the creator (i.e., the “**In as much as** a new life is a **worthy one ...**” in the world of thought).
- 7.4.42 This thing is revealed, not only in Iran, but in the entire earth and to every species: the breaking of the bodily frames of the evil gods (at) Zarathustra’s reciting the *Ahunwar*.

Zarathustra chases the old (evil) gods from the earth, but people still sacrifice to them

- 7.4.43² As it says: I sacrifice to the ... of the Kayanian Fortune, which followed him, Orderly Zarathustra in his superior thinking, speaking, and acting of the *dên*, who was in the entire living world the most Orderly in Orderliness, the most commanding in command, the wealthiest in wealth, and the most Fortunate in Fortune.
- 7.4.44 And before that the evil gods moved about visibly, and their pleasures took place visibly. And they dragged from people the *women, who were lamenting and complaining, but the evil gods *chained them even more brutally.
- 7.4.45 The *Ahunwar* which Zarathustra recited against them drove all the evil gods into the hollows of the earth (i.e., he broke their bodily frames).³
- 7.4.46 It is revealed: After the breaking of their bodily frames they were no longer able to appear in the world in the shape of evil gods in order to cause harm, (so) they appeared to people in the figures of gods. (But) these knew that they were not gods but evil gods.
- 7.4.47 Zarathustra unveiled it to people according to the words of Ohrmazd, and it says in the *dên* in the words to Zarathustra: “How is it in the world of the living that people turn to the evil gods for advice (i.e., for guidance)? How are they who say that one should hold them to be counselors?”
- 7.4.48 And Ohrmazd said to Zarathustra: “How is it, Zarathustra, that those people turn to the evil gods for advice? How are they who say that the evil gods say: ‘You have done,’—what the evil gods say: ‘It will come to you.’?”
- 7.4.49 Zarathustra said: “Ohrmazd, men run thither to that uninhabited place and ... (i.e., where nobody lives) from the appearance of light until the sun starts appearing (i.e., when 2 *hâsars* remain of the night) or from the twilight until it disappears completely (i.e., when 2 *hâsars* of the night have passed), where they hear the sound of neither *cattle, men, or dogs.
- 7.4.50 “Then they say when they return: ‘We have consulted with the evil gods there. When we ask them for rule (i.e., leadership), they give it to us. When we ask them for possession of ... and might, they give that to us.’”
- 7.4.51 “How does this thing get done by them, Zarathustra, that it is given (and) given? How does it come to them that they say ‘It came to us?’”

¹ Cf. Videvdad, chapter 19.

² From Yt. 19.78-81.

³ Cf. Y.9.15.

- 7.4.52 Zarathustra said: “They say differently about that well-being, O Ohrmazd. Some say: ‘I have had more herds ever since I consulted the evil gods.’ Others say: ‘I have been more miserable and had worse Fortune ever since I consulted with the evil gods.’” — “How do they consider being separated from the evil gods (i.e., when they become separated from the evil gods, what do they say)?”
- 7.4.53 Zarathustra said: “Ohrmazd, thus they say about that: ‘Look over there, where one of us is returning. Either he is ... (i.e., he holds his head down to one side), or he is ... (i.e., he looks to one side), or he falls happy.’ And in that they distinguish the evil gods from the company of men.”

Zarathustra and the devil impersonating Spandarmad

- 7.4.54 Ohrmazd said: “As you wish, Zarathustra, look upward from your head, downward from your feet, and to your side, in different directions, in depth, before and aft, and in every direction. For we will not be distinguished from you by becoming invisible, like the evil gods from men. But (they distinguish) the evil gods by (their) *appearing when they run, but by (their) not seeing (them) they distinguish (them).
- 7.4.55 “And the demon will run upon you too, Zarathustra, in the form of a female, with golden crown (i.e., wearing a bra), and she asks you for commerce. And she runs in the form of a female, with golden crown, and she asks you for an interview, and she asks you for “action” with her.
- 7.4.56 “And do not grant her any commerce, no interview, and no “action”! Command her to turn around, reciting those victorious words: ‘**In as much as a new life is a worthy one ...!**’”
- 7.4.57 Zarathustra went to the world of habitations and friends (?) to see to the inducement of the world of the living to follow (the *dên*). Then he came to the demon, who sat near the cup (i.e., that cup which he had put down when Wahman brought him to the Interview), in the form of a female, with golden crown, and she asked him for commerce and action with her and said: “I am Spandarmad (Av. Life-giving Humility).”
- 7.4.58 Zarathustra said: “I have looked at Spandarmad in broad day light with no clouds, and that Spandarmad seemed to me good on this side, good on that side, good all through (i.e., she was beautiful everywhere). Turn around so that I can verify whether you are Spandarmad!”
- 7.4.59 The demon said to him: “Spitama Zarathustra, we are of those whose females are beautiful in front but very ugly in the back. Do not command me to turn my back to you!”
- 7.4.60 After he insisted a third time the demon turned around, and Zarathustra saw her from the back, between the thighs, that she was crawling with (i.e., full of) serpents, snakes, lizards, weevils, and frogs.
- 7.4.61 And Zarathustra recited those victorious words: “**In as much as a new life is a worthy one ...!**” Then the demon was *reduced and ran away in the shape of an eyelet.
- 7.4.62 And she said as she disappeared: “Miserable he who gets what I got here! For about you (I) thought: ‘(It will be) more lamentable for you than the fighters who go to hell through slaying.’ I go more *lamentably upon body and soul (i.e., I shall deceive you in body and soul, and I did not deceive you).”
- 7.4.63 And Zarathustra revealed this secret to people and trained them, and (they) recognized the evil gods thereby. There was revealed about it (in) the same chapter a great wonder to people: the running about in full view of the evil gods before Zarathustra in the world. The breaking of their bodily frames thereafter by Zarathustra’s recitation of the *dên*. From the Avesta is revealed the acceptance *of the truth by the land-lord Wishtâsp and the people of that time. For if it were not thus, Wishtâsp and his contemporaries would have considered the Avesta, from which these circumstances are revealed, to be untruth and would not have accepted it, (and) it would not have been transmitted to us.

Wishtâsp is tricked into throwing Zarathustra in jail

- 7.4.64 This thing too in addition: Zarathustra was aware that the *karb* of Wishtâsp—that brood full of destruction who had turned from the *dên* to evil—as well as the other *kaygs* and *karbs* at Wishtâsp’s court, all of them were plotting Zarathustra’s death, upon which heavy damage (would befall) Wishtâsp, and their inciting Wishtâsp to cause his death, (so that) by the command of Wishtâsp he would come to horrible incarceration and punishment.
- 7.4.65 Then also, on account of his awareness that he would be delivered from it, his revelation of wonders, and his testimony to how he came to become one who brought the Word, after that last question and when 10 years of Interviews had passed, upon the advice and command of Ohrmazd he proceeded alone to Wishtâsp’s court and the *ordeal of that cup (?) and battle.
- 7.4.66 At Aspânwar, Wishtâsp’s (residence) he spoke forcefully and victoriously about himself being the one who brought the Word of Ohrmazd, and he called Wishtâsp to the *dên*. But in spite of Wishtâsp’s great intelligence, his perfect thinking, and belief in the world of thought, he would have listened to Zarathustra’s words (and) would have called him to prepare for bringing the Word,—
- 7.4.67 but then, before he heard Zarathustra’s words (and) learned the nature of Zarathustra, by the machinations of that brood full of destruction and the other *kaygs* and *karbs* through slandering and perversions, Wishtâsp <turned> against Zarathustra and then delivered him to that prison and punishment as it says in the words of Zarathustra: “They spoke thirty-three evil-doings upon me, and they bound me with thirty-three chains, those possessed by the Lie, villains who sacrifice to the evil gods.”
- 7.4.68 That fast weakened me and cut off the strength of my feet. It cut off the power of my arms, the hearing of my ears, and the seeing of my eyes. And my *ribcage joined my back (i.e., it touched my back), by the persistence of that weakening fast full of destruction.
- 7.4.69 And here it was revealed about the stamina of Zarathustra, who all alone went to ... cup and battle(?) that his life endured (even) in such punishment of hunger, thirst, heavy chains, and other sufferings, the endurance of which is not laid down in the natural strength of men. A great wonder was revealed to King Wishtâsp and his courtiers, when they found (his) body full of Fortune in horror and imprisonment and alive (because of) his courageous withstanding of long fasting.
- 7.4.70 Another thing: As a pretext for his deliverance from that horror the gods had prepared a body with breath-soul (*gyân*) (i.e., a part of it). Then, in the great seating of Wishtâsp and the assembly of all the world, Zarathustra restored this body anew by the might and acceptance of the true word. Compare also the wonder about the chestnut-colored horse of Wishtâsp in ...
- 7.4.71 Another thing: His ability to tell and reveal, by his *seeing* in the world of thought, the thoughts of King Wishtâsp and the courtiers and many other hidden things.

Evil things in Babylon

- 7.4.72 Another thing: Various marvelous things that Dahâg had made by sorcery in Babylon caused the people to stray and adore idols to the extent that the world was being destroyed thereby. By the victorious proclamation of the *dên* that Zarathustra said forth against that sorcery, it was all destroyed and undone.
- 7.4.73 One thing is this which was revealed about Zarathustra with a wonder: In the contest over the *dên* with famous scholars of the land, among whom the Babylonians were famous throughout the world for their scholarship and among whom by far the strongest contestants were those who told the 12 stars, who were named after the 12 stars, he saved the *dên* and revealed himself as possessing the knowledge of truth.

Wahman, Ashwahasht, and the Beneficial Fire visit Wishtâsp

- 7.4.74 And in order to save the *dên*, to reveal its truth and wisdom and to convince King Wishtâsp together with those scholars about the truth of the *dên*, Ohrmazd the creator sent some: Wahman, Ashwahasht, and the Beneficial Fire as messengers to Wishtâsp concerning Zarathustra's being the one true bringer of the Word and Ohrmazd's wish that Wishtâsp should receive the Mazdayasnian *dên* and propagate it in the world.
- 7.4.75 A miracle was revealed to the countrymen of Wishtâsp when the Amahraspands flew down from heaven to earth and into the house of Wishtâsp, as it is said in the *dên*: And then he said to them, Ohrmazd the creator to Wahman, Ashwahasht, and the Fire of Ohrmazd: "Go forth, O Amahraspands, to the house of Wishtâsp, strong in cattle, famed afar, in order to make him steadfast in the *dên*, so that he abides by this *dên* and gives (the right) answer to Zarathustra follower of Order, the Spitamid, who has accepted their word."
- 7.4.76 The Amahraspands went to the house of Wishtâsp, strong in cattle, famed afar. Their *chariot seemed to Wishtâsp in that tall dwelling to be all light. On account of their great might and victoriousness this (happened) that, when he saw them thus, the exalted Kay Wishtâsp trembled. All his members trembled. His entire ... from the upper part, like a horse pulling a chariot.
- 7.4.77 And the Fire of Ohrmazd spoke with the speech of men: "Do not fear, exalted Kay Wishtâsp, for there is nothing to fear. It is not the superior messenger, the herald of Arzâsp,¹ who has come by your house, and it is not two men *like Arzâsp to collect tax and tribute, and it is not the all-conquering, thrashing thief, the bandit and highway-robber.
- 7.4.78 "We are three who have come through your house: Wahman, Ashwahasht, and the fire of the beneficial lord. Be aware of this most clearly, most knowledgeably! (?)"
- 7.4.79 "If you follow seerdom (?) (i.e., you have the knowledge needed), then *praise the Mazdayasnian *dên*, which spreads in pure fashion by memorization, which (is that of) Spitama Zarathustra.
- 7.4.80 "Recite the *Ahunwar*, praise best Orderliness, say the evil gods should not be sacrificed to! For it is Ohrmazd's wish, as well as that of the Amahraspands and the other gods who are beneficent and Orderly with regard to you that you stay in this *dên*.
- 7.4.81 "And as a favor, as reward if you praise the pure good *dên* of the Orderly Spitama Zarathustra, (then) we shall give you long reign for (your) kingdom and long life for your soul (i.e., 150 years). We shall give you Ahrishwang and warriorhood to last as long as you wish to be with you forever and good accompaniment to be with you forever and it will never pass away. We shall give you a son, Pishôtan by name, immortal is he and unaging, undeteriorating is he and unrotting, in both existences alive and king, both in the world of thought and in the world of the living.
- 7.4.82 "And as a favor, as reward if you do not praise the pure good *dên* of the Orderly Spitama Zarathustra, (then) we shall make you fly up in the air, and we shall send after you vultures thinking of old age. They shall eat your bones, and your blood shall reach the earth, but water shall not reach your body(?)."

Wishtâsp's vision

- 7.4.83 Another thing: Together with the acknowledging in Wishtâsp of the *dên* also by the coming of the speech of the Amahraspands, also afterwards, because of his concern for the ... through the bloodshed caused by the ... of Arzâsp the Khiyôn throughout ..., he was *doubtful about accepting the *dên*.
- 7.4.84 And in order to exhibit visibly to Wishtâsp that knowledge about his victory over Arzâsp and the Khiyôns and himself attaining to a higher station and his imperishable kingdom and wealth and Fortune Ohrmazd the creator sent in the same epoch the divine Nêryôsang (messenger of the gods) to the house of Wishtâsp as messenger to

¹ King of the Turanians and arch enemy of the Iranians and Wishtâsp.

- Ashwahisht the amahrspand for him to make Wishtâsp drink the drink which would illuminate his eye to see into the world of thought, on account of which Wishtâsp saw a great Fortune and mystery.
- 7.4.85 As the *dên* says: And Ohrmazd the creator said to the divine Nêrôsang: “Go, fly, eloquent Nêrôsang to the house of Wishtâsp, strong in cattle, famed afar, and say this to Ashwahisht: ‘King Ashwahisht, take the pretty cup, which is prettier than (any) other cups that have been made (?) (i.e., it is seemly to make such pretty cups for royalty), bring us haoma and hemp for Wishtâsp, and make Wishtâsp the land-lord drink from it!’” And his speech was accepted.
- 7.4.86 Ashwahisht took the pretty cup from him and made Wishtâsp the land-lord drink from it, and he lay down, the exalted land-lord Wishtâsp. When he got up from the bed, he said to (his wife) Hudôs: “Let Spitama Zarathustra come to me quickly! Let Spitama Zarathustra by his diligence quickly teach me the *dên* of Ohrmazd and Zarathustra!”
- 7.4.87 Another thing is revealed: When Wishtâsp accepted the *dên*, praised Orderliness, the evil gods were tormented by his speech, and the demon Wrath ran to the Khiyonian lands to the Khiyonian villain Arzâsp, as he was the greatest among the tyrants of that epoch. And in the Khiyonian lands he called with the ugliest voice and incited them to do battle.
- 7.4.88 And here too a great wonder was revealed to the people of Êrân who were there, coming to the court of Arzâsp the Khiyon, as the *dên* says: In the ... assembly the idiot Wrath, son of Him Whose Body is Forfeited, howled. He complained like ..., and he ...: “Woe upon you, O Khiyonians! You will fight without victory henceforth.
- 7.4.89 “From now on there will be no *other victory than that of the Iranians over the evil-doers. Zarathustra the most brave and his following has come to us (in the world).” — When the Khiyonian villain Arzâsp of ugly rule heard this, he struck his hand against the villain (i.e., he struck one against the other), and they went at each other *kick for kick and blow for blow.
- 7.4.90 And the bitter ... of the Khiyonian seethed (i.e., he was tortured more, that villain). He struck his hands against his thighs and howled in his ugly royalty: “Come quickly together to me, O Khiyonian lands! Come quickly together to me! The Iranian has come!”

After Wishtâsp accepted the *dên*

- 7.5.1 On the wonders that were revealed from the time Wishtâsp accepted the *dên* until Zarathustra’s pre-soul went back to the best existence. When it left, it was 77 years from his birth, 47 from the Interview, and 35 from when Wishtâsp accepted the *dên*.
- 7.5.2 Another thing is revealed: When Zarathustra recited the *dên* in the house of Wishtâsp it was revealed to the eye that bliss was also disclosed to small and large animals, to the fires, and also to the being in the world of thought protecting the dwelling and the house.
- 7.5.3 In addition (?) a great wonder was revealed, as the *dên* says: All the small and large animals and the burning fire—it seemed to them great bliss (that) there *grew up a well constructed house in the world of thought, it seemed to them to be something powerful (i.e., from then on the house was made powerful by the *dên*), when they heard that speech that the Orderly Spitama Zarathustra spoke.

On the ordeal

- 7.5.4 Another thing: That among arbitrators and judges Zarathustra submitted to the ordeal to show who was acquitted and who was condemned in the case of things that were legally hidden, 33 kinds according to the *dên*.
- 7.5.5 Another thing: That the pupils of Zarathustra practiced it, even after that, until the kingdom of Iran came to an end. One method is to pour molten brass on the chest, as in the case of Âdurbâd î Mahraspandân of blessed pre-soul who submitted to the ordeal to prove the *dên* and was acquitted, as is widely known in the world. And it was also

revealed by that great wonder concerning the *dên*, as it says in the same chapter, that those many Lie-followers who see it, the rite of the ordeal makes them believe.

- 7.5.6 Another thing: That afterward, after it was predicted that Zarathustra would proclaim the *dên* to Wishtâsp and his countrymen, it was revealed how Wishtâsp accepted the *dên*, that of Zarathustra, *from the bottom of his heart and said from the revelation of the *dên* to the land-lord: “Kay Wishtâsp, you should assemble (i.e., accept) this essential character, this *dên*, which is the treasury of the caller(?). You should maintain (i.e., propagate), O land-lord, this essential character, this *dên*, which is what is the learning of (all) learnings, you who hold up this essential character, like the new pillar by its support holds up the mill-stone. The supporting pillar of this *dên* are you!”
- 7.5.7 And Wishtâsp’s victory over Arzâsp the Khyôn and the other non-Iranians in that hard battle, as Zarathustra taught Wishtâsp from the *dên* and much (other) that is revealed in the *dên*.

What Zarathustra taught his followers

- 7.5.8 One thing: That Zarathustra disclosed to be seen completely both medicine and natural science and the other branches of the crafts, both secretly and completely, which it is possible to exhibit by knowing the law and seeing the world of thought, which are from the rites in the *dên* concerning how to repel plagues, overcome evil gods and witches, and undo sorcery and witchcraft.
- 7.5.9 (He revealed) how to heal illness, fight wolves and reptiles, open rains, obstruct hail, *tûns*, locusts, and other scourges that attack the grain, plants, and animals; a wondrous rite which also concerned Hordad and Amurdad (waters and plants), as well as many other rites, which were practiced until the Iranian kingdom came to an end. There are some that have been preserved till now even, together with a few of the wonders of the fires.
- 7.5.10 He revealed and made known to men many good waters, wondrous amulets, and remedies for illnesses, which was free from the *speculations of physicians, many world-benefiting secrets of the world of thought, the firmament, the intermediary space, the earth, and others, which one may get to by the wisdom of the gods.
- 7.5.11 One wonder is the Avesta itself, which by its most excellent uniqueness is the supreme utterance of every knowledge of the entire world.
- 7.5.12 One thing: That there came to Wishtâsp also this which the Amahraspands had indicated to him would be his reward for accepting the *dên*: how he saw (his) son Pishôtan, the fortunate land-lord, the undying, unaging one, having no need for food, of great body and complete strength, full of Fortune, powerful, victorious and the equal of gods. The ... of Pishôtan to the fortress of Kang as ruler there, as Ohrmazd had allotted to him. And the revealing thereby of many other wonders to many.

About Srid and his chariot

- 7.6.1 About the wonders that were revealed after the departure of Zarathustra, whose pre-soul is sacrificed (to), to the Best Existence during the lifetime of Wishtâsp.
- 7.6.2 One thing that is revealed: About how Srid son of Wisrab equipped this chariot by the well-known wonder, how the fame of the wonder of that chariot came to Wishtâsp, how Wishtâsp asked Srid for that chariot, and how Srid answered Wishtâsp that he had *promised that chariot to a Orderly Man whose body during the lifetime of that body would come together visibly in the world of the living with the soul of Srid during the lifetime of Srid,—
- 7.6.3 and how the soul of Srid would become in order to donate the chariot of Srid to that man, in whom Orderliness was visible to the naked eye, and otherwise it could not be done!
- 7.6.4 When the exalted Kay Wishtâsp became aware that this wonder from the *dên* would happen in that epoch—in order that also this wonder might be more widely revealed to the people of the whole world, the Mazdayasnian *dên*

- might be accepted, and he might proclaim it more widely—he asked that it might be seen from his countrymen.
- 7.6.5¹ Right away a great wonder was revealed to Wishtâsp and the people of the world, as it says: Then the Amahraspands sent forth his soul from Light Garôdmân down to the earth created by Ohrmazd. From the light, the soul of Wishtâsp went forth. And in the light Wishtâsp went to meet it, in the direction of beneficial Noon (south),
- 7.6.6 which is more *seemly than everything *seemly, which is more curious than everything curious.² Everything they saw they told, and as they told they listened. When they saw the view of each other they stopped, the soul and body of Wishtâsp, and they exchanged homage.
- 7.6.7 Subsequently, not long after, the soul of Srid, son of Wisrab, came running from the northern direction, horrible, killing horribly (i.e., it was black, and its action too was black), the most horrible of evil gods.
- 7.6.8 And it *ruled thus, and it howled thus, the soul of Srid: “Give this chariot for driving, which will be for you, O Wishtâsp, for good company and society, and for it in Orderliness the pure is proper, not for something worthy (i.e., not for the reward of the world of the living), for love of Orderliness, which is the best of those that are.”
- 7.6.9 When Srid, son of Wisrab, heard this speech, he stood before the chariot, and he spoke thus: “I shall give you in Orderliness, O valorous Kay Wishtâsp, this chariot for driving, only for the sake of Orderliness, which is the best of those that are.
- 7.6.10 And thus for Orderliness as it is best in Orderliness, and for the soul of those that are, as it is best for souls.” Also, he announced a gift (i.e., he revealed its acceptance) three times.
- 7.6.11 Then that chariot became two, one in the world of thought, the other in the world of the living, and the exalted Kay Wishtâsp drove forth in the world of the living to the town of (his clan) the Nôdars in bliss and good thought. And in the world of thought the soul of Srid, son of Wisrab, drove forth to the Best Existence.
- 7.6.12 Another thing that is revealed: Fifty-seven years after Zarathustra received the *dên*, the coming forth of the *dên* in the seven continents was revealed during the lifetime of Wishtâsp. Thus it is revealed that (they) came from the (various) continents in search of the *dên* to Frashôshtar of the Hwôws, as the *dên* says: Two (men), called Spitôish and Arzarâsp hurried in search of wisdom to Frashôshtar of the Hwôws.
- 7.6.13 And this one about the coming of the Amahraspands from heaven to earth to bear witness before Wishtâsp about Zarathustra’s being the true bringer of the Word. And also the things seen about Pishôtan and the chariot of Srid and other chapters written above that are revealed in the Avesta, who also received Zarathustra and accepted his sayings as those of Ohrmazd.
- 7.6.14 And if these miracles, and Fortune, and wonders that are written above had not been revealed by the Avesta for the learned men of the land to see and had not been seen by Wishtâsp and those learned men of the continents who have the Avesta, in which all these miracles and wonders were revealed to them, they might have held it to be unacceptable and abandoned it, and it would not have come down to us.

...

The evils that are befalling and will befall Iran

- 7.8.1 About the wonders that were revealed and will be revealed after the coming to an end of the kingdom of Iran (and its departure from) the land of Iran, at the end of the century of Zarathustra and the coming of Ushêdar son of Zarathustra.
- 7.8.2 That is, this wonder is also the acknowledgment of the knowledge acquired through prediction about the ninth and tenth centuries revealed in the Avesta, the nature of which is now visibly exposed, such as the coming to an end of

¹ Cf. the vision journey of Kerdîr.

² Literally, “worth asking about”; the word renders Av. *frasha* “juicy, perfect.”

- the kingdom of Iran (and its departure) from the land of Iran, the destruction of law, practice, and custom, and the rule of the long-limbed Christians with disheveled hair.
- 7.8.3 And the mixing and connecting together of all four (classes). And the elevation to more elevated rank of the unknown of their time together with their small and dark underlings, and the destruction and degradation of ... and known people in their own time.
- 7.8.4 And the non-Iranians' removal of intellect and moral fiber from the Iranian lands, that is, the truth of the *dên*, morals, affection, gratitude, peace, and generosity and other good things which should be established as intimate parts of wisdom (*khrad*) and personality (*khêm*).
- 7.8.5 And the enormity and superiority of heresy, liefulness, idolatry, calumny, pride, lying, ingratitude, discord, and avariciousness and the other evil things which are connected with wisdom and personality. And they relinquish the care of fire and water, the Amahraspands of the world of the living.
- 7.8.6 And there is preponderance of tyranny, evil *dên*, idolatry, and little *culture. Desire rules the body of men. There is much abundance of contrary judgments on sorcery, much evil talk about the oppression of the gods and the *dên*.
- 7.8.7 People will destroy each other's kingdoms, and places and territories are devastated by the violence of the victors. And evil kings capture one another. And there is severe harm and destruction of cattle, and peacefulness in the world of thought abandons the Iranian lands. Weeping, crying, lamentation, and complaining are commonplace in the land. People *obtain no profit from their work, their strength is destroyed, their Fortune is struck down, and their life short.
- 7.8.8 And there are many various enemy armies. And the heretics are accepted among the rulers, while those of good moral fiber and wise are not. In quick succession there is distress and plagues and other adversity and oppression and slavery even in the lands and places of the Iranian lands through the victor.
- 7.8.9 And the *dên* of the gods will be considered a "non-way,"¹ and those of good *dên* will suffer and be pained, the propagators of the *dên* will be ridiculed and *denigrated. There will be much liefulness and destruction of good works in the Iranian lands.
- 7.8.10 And also much other evil has been recalled in the Avesta, some of it passed, some of it still visible, and some of it revealed as (still) to come.
- 7.8.11 And there is this chapter from it as the *dên* says: That epoch which is mixed with iron (i.e., wherever one looks it is of iron), in which those heretics who seek coarseness are born.
- 7.8.12 That is, their "coarseness" consists in their making no difference between that which pleases them and that which is blameworthy to them. And their "seeking" consists in doing evil to people whenever they can, when ... of youths an old man appears, on account of the bad times, in which men are born, who are unfriendly toward the learned (i.e., they are not friends of the school teachers).
- 7.8.13 And they are full of courteous speech (i.e., they speak politely), yet they are followers of the Lie. And they are full of ... speech (i.e., they undo the speech of professors and teachers, and they pay no attention(?) to having an *ahu* and a *ratu*.² And they treat being the teacher of lords badly. And they construe as bad ...
- 7.8.14 anything anybody may say at any time. And the land that did have judges—they throw them down to hell into that putrid pool. That is, they also perform evil upon them so that they come to become followers of the Lie. In their religious recollection they support that heretic of evil offspring, himself conceived in sodomy, that bad wolf full of calamity and badness.
- 7.8.15 Here friends strike down their friend, and they take from him what he has made himself (i.e., whenever they can they take his possessions and give them to whoever they make prosper with it, when they do not seek ...). And they rob the poor of (his) ... (i.e., they take his possessions), and they ... him when he complains:
- 7.8.16 "It remains (?), and we shall not give it to you!" — Here neither will a friend counsel his friend, nor a brother his

¹ Cf. Y.72.11!

² See Dk.7.3.49.

- brother, nor a son his father, nor a father his son: “Make me believe!” (?) — Places are dwelt in according to wish (i.e., every single place it pleases them to dwell they behave in every manner they please). And ... on the road of acknowledgment (of the *dēn*), and they say beneficial learning is (just) ... knowledge:
- 7.8.17 “We know these three to be among our beneficial learning: that the inferior (should be held) in superiority, the superior in inferiority, and that the inferior should be taught by the inferior (i.e., in every matter he follows in the footsteps of the ruler).”
- 7.8.18 They think all kinds of thoughts (?), like a ruler. A young woman has the nature of a bride, and the bride has the nature of a young woman who herself goes after the males (?).
- 7.8.19 Then when nature and sense go downhill and disappear from the Iranian lands (i.e., it goes away) then, on account of the proximity of the *vōighn* (scourge), then they run together, destitution, the demon-made winter full of snow (i.e., also rain becomes less), and the secretive and deceptive plague (i.e., there is greater incidence of deaths). Thus, also those possessed by the Lie ... and the heretic possessed by the Lie run together in company.
- 7.8.20 They mutter the same that he mutters (?): “Strike and smite, O land-lord, for you must strike and smite. Also strike the fire, and strike a blow to those whose only protection are the judges, and they lead them forth, the poor whose law is Orderly—
- 7.8.21 (i.e., they make him oppressed), and they strike him and unjustly carry off his possessions (i.e., that is, when they carry off his possessions, then it is carried off unjustly by them).
- 7.8.22 And into that epoch you will not wish to come, O pure Orderly Spitama, nor should that ... of the *word go (about) (i.e., one should not bring and carry off the ... of those who have made it). The heretics bring this your fame to perdition (i.e., Avesta and the Zand; they belittle those who have made it). The heretics torture their own soul for love of the possessions they have made.
- 7.8.23 And about the ninth and tenth centuries it says this too: That time will come (i.e., that is it will arrive), O Spitama Zarathustra, that many will say it is a fact of following Orderliness that the heretics are masters and teachers, and few (that it is) a fact of following the Lie. And they foul up the waters, dry out the plants, and destroy all prosperity (i.e., which is revealed (as being) from Orderliness).
- ...

FROM SELECT ADMONITIONS OF THE TEACHERS OF OLD

or

THE BOOK OF ADVICE OF ZARATHUSTRA

1. The teachers of old,¹ who have the foremost knowledge about the revelation in the *dên*, have said that each human being, when he/she reaches the age of fifteen, should know the following matters:

Who am I, and to whom do I belong?²
Where did I come from, and to where will I go back?
And of what lineage and family am I?
And what are my duties in the world of the living, and what is my reward in the world of thought?
And did I come from heaven, or have I (always) been on earth?
Do I belong to Ohrmazd, or do I belong to Ahrimen?
Do I belong to the gods, or do I belong to the evil gods?
Do I belong to the good, or do I belong to the bad?
Am I a human or a *dêw*?
How many are the paths?
And which is my *dên*?
And what is good for me, and what is bad for me?
And who is my friend, and who is my enemy?
Are the Principles one or two?
And from whom is goodness and from whom badness?
And from whom is light and from whom darkness?
And from whom is fragrance and from whom stench?
And from whom is right and from whom wrong?
And from whom is forgiveness and from whom mercilessness?

2. Now, he who can explain the meanings has taken this in hand, and this is his conviction, as it has been transmitted to him by the path of wisdom (*khrad*):

Indeed, one should know without any doubt the following:
I have come from heaven, I have not (always) been on earth.
I am something created, not something that has (always) been.
I belong to Ohrmazd, not to Ahrimen.
I belong to the gods, not to the *dêws*.
I belong to the good, not to the bad.
I am a human, not a *dêw*.
I am the creature of Ohrmazd, not the creature of Ahrimen.
And my lineage and family is from Gayômad.
And my mother is Spandarmad, and my father is Ohrmazd.
And my humanity is from Mahlî and Mahliyânî, who were the first (of) the lineage and family (descended) from Gayômad.

¹ See footnote to Y.0.12.

² Cf. Y.10.16.

THE BOOK OF ADVICE OF ZARATHUSTRA

3. And what I have to do, my duties and obligations are to think about Ohrmazd as being, having always been, always to be, that he is the immortal ruler, limitless, and pure, (while) Ahrimen is not and shall be destroyed.
I have to consider myself as the property of Ohrmazd and the Amahraspands.
I have to separate myself from the evil gods and consideration of the evil gods.
4. And on earth, firstly, I have to be ally myself by my praise to the *dên*, to perform and sacrifice according to it and not to turn away from it, to believe in my mind in the Good *dên* of the Mazdayasnians; to distinguish what is good for one from what is bad for one, evil-doing from well-doing, and goodness from badness, and light from darkness, and being someone who sacrifices to Ohrmazd from one who sacrifices to the evil gods.
5. Secondly, I have to take a wife and see to one's lineage on earth diligently and constantly.
6. Thirdly, I have to plow the earth and cultivate it.
7. Fourthly, I have to tend cattle according to the rules.
8. Fifthly, I have to go to school (*hêrbedestân*) one-third of the day and one-third of the night in order to question the wisdom of the Orderly; to cultivate the land one-third of the day and one-third of the night; and to eat, have a good time, and rest one-third of the day and one-third of the night.
9. And I have to have no doubt that good deeds are good for me, and bad deeds are bad for me; that my friend is Ohrmazd, but my enemy is Ahrimen; and that the path of the *dên* is one:
10. One is the path of good thought, good speech, and good action; Paradise is the light and purity and limitlessness of Ohrmazd the Creator, who has always been and shall always be.
11. One is the path of evil thought, evil speech, and evil action; (this) is the darkness and limitedness and complete evil and destruction and badness of the one possessed by the Lie, the Foul Spirit, who once upon a time was not in this creation and who once in the future shall not be in the creation of Ohrmazd, and in the end he will be annihilated.
12. And I have to have no doubt about this too, that the Principles are two: one the Creator and one the Destroyer.
13. The Creator is Ohrmazd, from whom all goodness, all light (emanates).
14. The Destroyer is the Foul Spirit, possessed by the Lie, who is all badness and full of death and possessed by the Lie and deceiving.
15. And I have to have no doubt about these things, that, other than Sôshâns and the seven Kays, every person is mortal;
16. and about the extermination of the soul and destruction of the body and the accounting that (takes place) at the third dawn; and that the Resurrection and the Final Body will come; and about the passing of the Chinwad Bridge; and the coming of the Sôshâns and the making of the Resurrection and the Final Body.
17. And (about) the Law of the Iranians, and the *dên* of the teachers of old, and thinking of rectitude, and keeping my tongue in truth and my hand at doing good.
18. And (about) abiding by the Law of the Iranians together with all good people.
19. (About) peace and harmony in all daily and religious activities (*kâr ud kerbag*).
20. (About) abiding by the law together with all good people in a way that makes everybody content.
21. To follow the example of whoever has been, whoever shall be, whoever is in good deeds and lawfulness.
22. And the good deed performed according to the Law reaches much higher than the one they perform themselves; they become more Orderly thereby. [?]
23. And he said: He received the Good *dên* of the Mazdayasnians. I have no doubt about that. I shall not leave the Good *dên* of the Mazdayasnians either for love of body and soul or for good living or for long living or when my consciousness departs from the body. I have no doubt about that. And I will not praise or exalt teachings

- different (from this), and I will not believe in them.
24. For it is revealed that: Of thoughts, words, and actions, count the action (as the most important),
25. for the unattached thought¹ is intangible, while the action is tangible. For it is by action that men act.
26. And this too: Three paths are laid down in the body of men.
27. These three paths are the places of three beings in the world of thought, and three evil gods bar the paths. In thought there is the place of Wahman, and Wrath bars the path. In speech there is the place of wisdom (*khrad*), and Greed bars the path. In action there is the place of the Life-giving Spirit, and the Foul Spirit bars the path.²
28. People must remain firmly on these three paths; they must not relinquish the reward in Heaven for possessions, wealth, and desire in the world.
29. For the man who has these three *paths which I have explained, he protects in his own body thought from bad thought, speech from bad speech, action from bad action.
30. Next I have to be grateful. It is by gratitude that one is able to cause the soul not to go to hell.
31. For people ... when he goes from the father's loins to the mother's womb, then the Dismemberer throws a rope around his neck in the world of thought; for the duration of his life he cannot remove that rope from his neck, neither by a good spirit, nor by the Foul Spirit.
32. But after his passing away that rope falls off the neck of the Orderly on account of his own good actions. And those possessed by the Lie they lead to hell by that same rope.
33. For one should know how much each and everyone in the world has sacrificed and (how much) sin he has in hands and feet, except for those who are deaf or dumb (in which case) it is right (to do so) only when they are caught (in the act?).
- Also, I have to go to school and know the *zand*.
34. A father and mother should teach all these daily and religious actions to their own child before it reaches fifteen. And when they have taught all this to the child, (then) every daily and religious action that the child performs reflects on the parents. And if they do not teach it to him, when the child becomes an adult and commits a sin, (then) it accrues to the parents.
35. Go for good deeds and against sin; be grateful when life is good, and be content in adversity; be patient in misfortune and diligent in the obligatory duties!
36. Confess all sins, and do not let a mortal sin within a mile of you!
37. And strike down with wisdom evil greed and desire!
38. Strike down Lust with contentment, Wrath with readiness to listen (*Srôsh*), envy with benevolence, need with resignation, strife with peace, and lying with truthfulness!
39. Know that the place of the Best (Existence) is best, the world of thought most pleasant, the city of the sky lightest, the house of light is Paradise, the performing of good deeds is greatest, and (your) hope is the Final Body, which shall not pass away.
40. To the extent of your ability and capability do not exalt evil people. For from the exalting of evil, badness will come unto your body, and you will drive away goodness.
41. Be diligent in the acquisition of learning. For learning is the seed of knowledge, and its fruit is wisdom. And by wisdom things belonging to both worlds should be governed.

¹ That is, it is not supported on anything in the world of the living, cf. PR.46.4-5.

² Cf. Bdh.5.1.

THE BOOK OF ADVICE OF ZARATHUSTRA

42. It is said that learning is an adornment in times of plenty and a protection in times of hardship, and in misfortune a helping hand, and in times of dearth an occupation.
43. One person should not scorn another person. For those who scorn will be scorned, unfortunate, cursed, and they will have few children (who become) worthy warriors.
44. Every day you should go to the assembly of good people to converse with them. For to him who goes most frequently to the assembly of good people they give most good deeds and Orderliness.
45. And every day you should go to the house of the Fires and recite the hymn to the Fire. For he who goes most frequently to the house of the Fires and most frequently recites the hymn to the Fire, to him they give most wealth and Orderliness.
46. Beware strongly of hurting your parents and guardian, so that your body shall not be infamous and your soul not belong to the Lie.
47. Know that, of the innumerable adversities that the Foul Spirit brought forth, the following three are the most serious: blindness, deafness, and, third, the demon Lie of strife.
48. For it is revealed that for this reason the sun orders people in the world three times daily.
49. At dawn he says: "Ohrmazd says to all of you who are men: 'Be diligent in your performance of secular and religious work so that I can produce life in the world among you!'"
50. At noon he says: "Be diligent in the acquisition of a wife, the making of children, and your other duties, for until the Final Body the Foul Spirit and his brood will not leave this creation."
51. At the evening *gâh* (fifth of the day) he says: "Confess the sins that you have committed, so that I may forgive you!" For it is revealed that: "In the same way that the light of the sun arrives upon earth, (so) also his speech comes to earth."
52. In the existence with bones, do not in thought, speech, or action think, speak, or do anything wrong.
53. And by the strength of the gods and the path of wisdom be carefully diligent in the teaching of the *dên*, and be aware that after this too, when the value of (your) good actions is so great and limitless, (then) the Foul Spirit is the one who incites to perform evil deeds in secret, and Ohrmazd is the one who strives thus (for all to be done) in all openness. Whoever knows the *dên*, then, being diligent in secular and religious deeds, he will be irremovable from it.

FROM THE *MÊNÔY KHRAD*

CHAPTER 1

- 1.1 The wise man asked the wisdom (*khrad*) in the world of thought:
- 1.2 “How can one seek the maintenance and prosperity of the body without injury to the soul and salvation of the soul without injury to the body?”
- 1.3 The wisdom in the world of thought answered:
- 1.4 The one who is smaller than you, consider him as an equal and the one equal to you as superior;
- 1.5 the one superior to you as your chief and your chief as your ruler!
- 1.6 And toward rulers, be loyal and obedient and speak the truth!
- 1.7 Toward opponents, be humble, gentle, and benevolent!
- 1.8 Do not commit slander, so that dishonor and sin may not come upon you!¹
- 1.10 For it is said that slander is more grievous than witchcraft.
- 1.11 And, in Hell, every demon Lie moves forward, (but) the demon Lie of slander, because it is such a grievous sin, moves backward.
- 1.13 Do not harbor lusty desire, so that the demon Lust (*Âz*) may not deceive you and the things of the world of the living may not become tasteless to you and those of the world of thought are destroyed for you!
- 1.16 Do not harbor wrath, for a man who gets wrath forgets to do work and good deeds (*kâr ud kerbag*) and homage and service to the gods, and every kind of sin and crime comes to his mind until his wrath subsides.
- 1.19 (Wrath) is said to be the equal of Ahrimen!
- 1.20 Do not harbor hostility, for peace in both the world of the living and that of thought is destroyed for the one who harbors hostility, and his body and soul are diminished!
- 1.23 Do not harbor greed, so that harm and regret may not reach you from your own actions!
- 1.25 Do not harbor evil envy, so that your life may not become tasteless to you!
- 1.27 Do not be sinful on account of shame, for goodness, adornment, wealth, sovereignty, honor, and worthiness are not by people’s will and doing, but by the destiny of the firmament and the will of the gods!
- 1.29 Do not practice sloth, so that the work and good deeds that you have to do may not remain undone!
- 1.31 Choose a wife of (good) lineage, for, in the end, that one is the better who has the better reputation!
- 1.33 Do not talk while eating, so that you may not incur a serious transgression against the Amahraspands Hordad and Amurdad!
- 1.35 Do not walk about with your *kusti* untied, so that harm may not befall your men and animals and injury your children!
- 1.37 Do not walk with one shoe, so that your soul may not incur a serious transgression!
- 1.39 Do not urinate standing, so that you may not become captive of the law of the evil gods and, because of this sin, the evil gods drag you off to Hell!
- 1.42 Be diligent and moderate, eat by your own effort to do good, and give (their) share to the good gods! And such behavior is the best good deed you can do within your proper function.²
- 1.46 Do not steal from people’s property, so that your own effort to do good may not be destroyed for you! For it is said: “He who does not eat by his own effort to do good, but by that of another, is like one who holds a human head in his hand and eats human brains.”
- 1.50 Stay away from other people’s wives, for it possible for these three to be destroyed for you: wealth, body, and soul!

¹ In Anklesaria’s edition this sentence counts 1.8-9, etc.

² That is, in agreement with your station in life.

FROM THE MENOY KHRAD

- 1.52 With enemies fight according to the law, with friends act to what pleases them!
- 1.54 Do not fight with a vengeful man, and do not in any way anger him!
- 1.56 Do not be partners with a covetous man, and do not appoint him to leadership!
- 1.58 Do not go to the court of kings with a slandering man!
- 1.59 Do not bond with men of bad reputation!
- 1.60 Do not become partner and associate with a negligent man!
- 1.61 Make no dispute with a fool!
- 1.62 Do not walk on the road with a drunken man!
- 1.63 Do not take a loan from a man of bad nature!
- 1.64 Be diligent and devoted in giving thanks to the gods, in sacrifice and singing hymns, in sacrificing and invocation,
and in the learning culture.
- 1.65 For it is said:
- 1.66 When it comes to giving help to people, wisdom is best.
- 1.67 When it comes to seeking fame and saving one's soul, generosity is best.
- 1.68 When it comes to organizing work and justice, right-mindedness is best.
- 1.69 When it comes to accusing and defending at law, truth is best.
- 1.70 When it comes to going about one's work, diligence is best.
- 1.71 When it comes to trusting people, confidence is best.
- 1.72 When something good comes to one, gratitude is best.
- 1.73 When it comes to keeping oneself blameless, moderate speaking in the path of truth is best.
- 1.74 When it comes to keeping back the opposition of the Assault from oneself, performing one's proper function is best.
- 1.75 Before lords and kings moderate speech is best and in assemblies speaking well.
- 1.76 When it comes to friends, friendship that thinks of peacefulness is best.
- 1.77 When it comes to attracting comrades to oneself, giving *profit is best.
- 1.78 When it comes to superiors, gentleness and humility are best.
- 1.79 When it comes to inferiors, *accomodation and affability are best.
- 1.80 When it comes to the mighty, giving praise and congratulations are best.
- 1.81 When it comes to one's relatives, benevolence is best.
- 1.82 When it comes to physical health, moderate eating and keeping the body fit are best.
- 1.83 When it comes to those who recognize praise, action is best.
- 1.84 When it comes to chiefs, obedience and seeking advantage (for them) are best.
- 1.85 When it comes to those obedient to one and to servants, keeping (them) well and instilling fear are best.
- 1.86 When it comes to oneself, having less aggravation and being content are best.
- 1.87 When it comes to leadership, knowing the good by (their) goodness and the bad by their badness and rewarding the
good and reproaching the bad are best.
- 1.88 In every place and at all times, refraining from sin and being diligent in doing good deeds are best.
- 1.89 Every day thinking about and remembering Ohrmazd as the creator and Ahrimen as the destroyer is best.
- 1.90 In order not to be dishonored, knowing oneself is best.
- 1.91 All this is well and true and all the same.
- 1.92 But one's proper function and watching one's tongue is above all else.
- 1.93 Stay away from the worship of idols and evil gods!
- 1.94 For it is revealed:
- 1.95 If Kay-Husrôy had not destroyed the idol temple at lake Chêchast, in these three millennia of Ushêdar, Ushêdarmâh

and Sôshâns, one of whom comes at the beginning of each millennium to reorganize the world of the living and will strike down the contract-breakers and idol-worshippers in the land, then the Opposition would have been so much more powerful that the Resurrection and the Final Body would not have been possible.

- 1.96 Be diligent in storing good deeds, so that they may help you in the world of thought.
- 1.98 Do not rely on any goodness in the world of the living, because the goodness of the world of the living is like a cloud that comes on a spring day and does not remain on any mountain.
- 1.100 Do not be too preoccupied with the world of the living, because a man who is too preoccupied with the world of the living ruins the world of thought.
- 1.102 Do not rely on much property and wealth, because in the end you have to leave it all.
- 1.104 Do not rely on kingship, because in the end you have to be without king.
- 1.106 Do not rely on respect and love, for in the world of thought respectfulness is of no help.
- 1.108 And do not rely on a large family and much offspring, for in the end you must lean on your own deeds.

Fate after death

- 1.110 Do not rely on life, for death will finally come upon you, dogs and birds will tear your corpse, and your bones will fall to the ground.
- 1.114 And for three days and nights, the soul sits at the head-rest of the body.
- 1.115 But on the fourth day at dawn, (the soul) goes accompanied by Srôsh with the rewards, good Wây, and mighty Wahrâm, but opposed by the Dismemberer, bad Wây, the demons Drag-off and Drag-down and exposed to the malevolence of evil-doing Wrath with the bloody club, up to the terrifying high Chinwad bridge, which every good and evil person will come to and where many opponents bide.
- 1.117 (The soul) goes exposed to the malevolence of Wrath with the bloody club and the Dismemberer, who swallows all creation and knows no satisfaction, but with the mediation of Mihr, Srôsh, and Rashn.
- 1.119 (Then there comes) the weighing by Rashn the straight on a balance in the world of thought that does not dip to any side, neither for the good nor for the bad, neither for lords nor for rulers. And it does not diverge as much as a single hair's breadth and has no respect (for anybody), but holds a lord and a ruler equal by the law to the least of men.
- 1.123 And when the soul of the Orderly cross that bridge, the bridge becomes as wide as one mile, and the soul of the Orderly one crosses accompanied by Srôsh with the rewards.

The *dên*

- 1.125 Then his own good deeds come to meet him in the form of a young woman, who is more beautiful and better than any young woman in the world of the living.
- 1.127 And the soul of the good says:
- 1.128 "Who are you, the most beautiful and best young woman I have ever seen in the world of the living?"
- 1.129 In reply, that person in the form of a young woman answers:
- 1.130 "I am not a young woman, I am your good deeds, O youth of good thoughts, good speech, good deeds, good *dên*!"
- 1.131 For when you saw someone perform sacrifices for evil gods in the world of the living, then you sat down and performed sacrifices for the gods.
- 1.132 And when you saw someone oppressing, robbing, harming, or despising good people and acquiring wealth from evil-doing, then you refrained from oppressing or robbing the creations.
- 1.133 And you thought of good people and provided lodging, entertainment, and gave gifts to whoever came from near or also from afar.

- 1.134 And you accumulated wealth by goodness.
- 1.135 And when you saw someone practicing false justice, taking bribes, and giving false testimony, then you sat down and uttered speech of truth and goodness.
- 1.136 I am these good thoughts, speech, and deeds of yours, which you thought, spoke, and performed.
- 1.137 For, when I was *praiseworthy, then you made me more *praiseworthy, and, when I was dear, then you made me even dearer, and when I was Fortunate, then you made me even more Fortunate.”
- 1.140 And when he continues from there, a fragrant wind comes to meet him, which is more better smelling than all good smells.
- 1.141 The soul of the Orderly asks Srôsh:
- 1.142 “What is this wind, which is more fragrant than any other wind I have ever smelled in the world of the living?”
- 1.143 Then Srôsh with the rewards answers the soul of the Orderly:
- 1.144 “This wind that smells so good is from the Best (Existence).”
- 1.145 Then he takes a first step up to good thought, a second to good speech, and a third to good deeds. And, at the fourth step, he arrives in the Endless Light which is all comfort.
- 1.147 And all the gods and Amahraspands come to meet him and question him:
- 1.149 “How did you come from that perilous, fearsome, evil-filled existence to this existence, free from peril and Opposition, O youth of good thoughts, good speech, good deeds, good *dên*?”
- 1.150 Then the lord Ohrmazd says:
- 1.151 “Do not question him, for he has been separated from that dear body and has come by that fearsome road. Bring him the most delicious of foods, spring butter, so that his soul may rest after the fear of that bridge in those three nights, which was brought upon him by The Dismemberer and the other evil gods. And seat him upon an all-adorned throne.”
- 1.155 As it is revealed:
- 1.156 After the consciousness has been wrenched from the body, they will bring the Orderly man and woman the most delicious of the foods of the gods of the world of thought, mead, that is spring butter, and they will seat him upon an all-adorned throne.
- 1.157 And he will remain forever in complete comfort together with the gods of the world of thought for ever.
- 1.158 And when a person possessed by the Lie dies, his soul runs around near the head-rest of that person possessed by the Lie and cries: “Where should I go? With whom do I take refuge now?”¹
- 1.160 And, in those three nights and days, he sees with his own eyes every kind of sin and crime that he committed in the world of the living.
- 1.161 On the fourth day, the demon Drag-off comes and binds the soul of the evil person with a *noose, and, opposed by Srôsh with the rewards, he leads (the soul) to the Chinwad bridge.
- 1.163 Then Rashn the straight reveals that soul of the one for what it is.
- 1.164 Afterward, the demon Drag-off takes the soul of the person possessed by the Lie in an unfriendly and wrathful manner and beats and soils it.
- 1.155 And the soul of the person possessed by the Lie cries loudly, weeps, pleads, and struggles greatly for (his) life (*gyân*) to no avail.
- 1.166 When struggling and pleading do not help, and no one from the gods (*bay*) or even the evil gods comes to his aid, the demon Drag-off drags him full of evil down to Hell.

¹ Cf. 2.46.1.

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- 1.167 And then a young woman unlike other young women comes to meet him.
1.168 The soul of the evil person says:
1.169 “Who are you, the most evil and ugly young woman I have ever seen in the world of the living?”
1.170 And she answers him:
1.171 “I am not a young woman, I am your deeds, O you ugly one of evil thoughts, evil speech, evil deeds, evil *dēn*.
1.172 For when you saw someone perform sacrifices for the gods, then you sat down and performed sacrifices for the evil gods and served the evil gods and demon Lies.
1.174 And when you saw someone who provided lodging for good people and received them well and who gave gifts to whoever came from near or also from afar, then you despised and treated with disrespect the good people, gave no gifts, and even shut your door.
1.176 And when you saw someone practicing justice and not taking bribes, giving truthful testimonies, and uttering good speech, then you sat down and practiced false justice, gave false testimony, and uttered evil speech.
1.178 I am this evil thought, speech, and deed of yours, which you thought, said, and performed.
1.179 For when I was unpraiseworthy, then you made me even more unpraiseworthy.
1.180 And when I was disrespected, you then made me even more disrespected.
And when I sat on the seat of the notorious, then you made me even more notorious.”
- 1.182 Then he takes one first step down to evil thought, a second to evil speech, a third to evil deeds, and with the fourth step he runs down to the Foul Spirit possessed by the Lie and the other evil gods.
1.184 And the evil gods ridicule and mock him, saying:
1.185 “What did you have to complain and lament about Ohrmazd and the Amahraspands and the fragrant, peaceful Best (Existence), that you longed to see Ahrimen and the evil gods and the dark Hell, since we will harm and not forgive you, and you will experience evil for a long time?”
1.187 And the Foul Spirit howls to the evil gods:
“Do not question him, for he has been separated from that dear body and has come along that very worst of passages!
1.190 Bring him the filthiest and worst of foods, the food that is served in Hell!”
1.191 And they bring poison and snake venom, scorpions and other evil creeps of hell and give him to eat.
1.193 And he must be in Hell in much evil and various punishments until the Resurrection and the Final Body.
1.194 And god forbid that one should eat the food there, since it resembles putrid blood!

The spirit of inborn wisdom told the wise man:

“This that you asked, as to the maintenance of the body and salvation of the soul, and about which I have told and advised you well, accomplish it well and practice it, for it is the greatest way for maintaining the body and saving the soul.”

CHAPTER 2

- 2.1 The wise man asked the wisdom in the world of thought :
2.2 “What is best: generosity, truth, gratitude, wisdom, rightmindedness, or contentment?”
2.5 The wisdom in the world of thought answered:
2.6 For the soul generosity is best. For all living beings truth is best. Toward the gods gratitude is best. For a man’s body wisdom is best. For all deeds rightmindedness is best. For the comfort of the body and for striking down Ahrimen and the evil gods contentment is best.

CHAPTER 3

- 3.1 The wise man asked the wisdom in the world of thought :
- 3.2 Which single good deed is greatest and best?
- 3.3 The wisdom in the world of thought answered:
- 3.4 The greatest good deed is generosity, and the second is truth and marriage with ones closest family.
- 3.5 The third is observing the *gâhânbâr* festival, and the fourth is the entire *dên*.
- 3.6 The fifth is sacrificing to the gods and providing lodging for travelers.
- 3.7 The sixth is that everybody deserves happiness.
- 3.8 And the seventh is benevolence toward good people.

CHAPTER 6

- 6.1 The wise man asked the wisdom in the world of thought :
- 6.2 How is Paradise, and how large? How is the intermediate stage, and how large? How is Hell and how large?
- 6.5 What is the judgment of the Orderly in Paradise, and from what is their happiness?
- 6.6 What is the misery and Opposition of those possessed by the Lie in Hell?
- 6.7 And what and how much is the judgment of the ones in the intermediate stage?
- 6.8 The wisdom in the world of thought answered:
- 6.9 Paradise is, firstly, from the star station to the moon station; secondly, from the moon station to the sun station; and thirdly, from the sun station to Garôdmân (House of Song), where Ohrmazd resides.
- 6.12 Paradise is, firstly, good thoughts; secondly, good speech; and, thirdly, good deeds.
- 6.13 The Orderly ones in Paradise know of no old age, death, fear, hostility, or Opposition.
- 6.14 And all places are full of Fortune, fragrant, blissful, peaceful, and all goodness.
- 6.15 At all times, a fragrant wind and a scent like that of flowers meets them which is more delicious than every other delight and smells better than every other good smell.
- 6.16 They do not get enough of being in the Best (Existence).
- 6.17 They sit, walk, see, and take pleasure together with the gods and the Amahraspands and the Orderly ones for ever and ever.
- 6.18 Regarding the intermediate stage, it is revealed that it is from the earth to the star station, and their only Opposition is cold and heat.
- 6.20 And Hell is, firstly, bad thoughts; secondly, bad speech; and, thirdly, bad deeds.
- 6.21 At the fourth step, the one possessed by the Lie arrives in the darkest Hell.
- 6.22 And they lead him to Ahrimen, possessed by the Lie.
- 6.23 And Ahrimen and the evil gods ridicule and mock him, saying:
- 6.24 “What did you have to complain and lament about Ohrmazd and the Amahraspands and the fragrant, peaceful Best (Existence), that you longed to see Ahrimen and the evil gods and the dark Hell, since we will harm and not forgive you, and you will experience evil for a long time?”
- 6.26 And then they punish and do evil to him in various ways.
- 6.27 There is a place which in coldness is like the coldest ice and snow, and there is a place where its heat is like the hottest and most burning fire.

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- 6.29 There is a place where an evil creep tears at them as a dog tears at a bone, and there is a place where the stench is such that they tremble and fall.
- 6.31 And darkness always seems so thick to them, as if it were possible to grasp it with the hand.

SOME SAYINGS OF ÂDURBÂD SON OF MAHRASPAND

- 1 These are some sayings that Âdurbâd son of Mahraspand of immortal soul uttered and taught to those in the world of the living as he passed away. Remember this, and learn something from it!
Do not hoard things, so that you may not feel need! For hoarding things does not lead to less need.
- 2 Strive only to store more Orderliness, that is, in deeds and good works, for the only good thing you should store up is Orderliness.
- 3 Do not think of vengeance, so that enemies may not reach *you*. And keep in mind what kind of hurt and harm and destruction may come upon you through slaying an enemy as vengeance. Keep vengeance for yourselves, and do not strike an enemy as vengeance, for it is revealed that he who forgets the smallest vengeance will be saved at the Ford of Lamentations.¹
- 5 Speak the truth in accusing and defending in court, so that you may be more often saved by the law! For, by giving truthful testimony, a man becomes Orderly. For he who has information he does not give becomes possessed by the Lie.
- 7 Eat in moderation, so that you may be long-lasting! For eating in moderation is best for the body and speaking in moderation best for the soul. And the man who has least wealth is mighty if he is moderate of disposition. Think more about your souls than your bellies! For the man who accumulates for the stomach, does most to ruin the spirit.
- 11 Take a wife from your own family, so that your family may not be *dissipated.² For the most ruin and vengeance and harm came upon the creation of Ohrmazd when they gave their daughters (to other people's sons) and they asked for other people's daughters in marriage for their sons, so that the family was completely spoiled.
- 13 Guard yourselves strictly against eating the fat of cattle and sheep, for it will lead to strict reckoning for you both here (in the world of the living) and there (in the world of thought). For he who has eaten meat of cattle and sheep has his hand in sin and sin is whatever he thinks, speaks, or does. And when someone has eaten ... and has his hand in sin, then, compared to someone in another place kills a camel, he becomes like a man who has killed a king with his own hand.
- 16 Receive traveling people well, so that you may be well received both here and there. For he who gives, receives, and he will grow thereby. At receptions, sit wherever they seat you. And the most important position is where a good man sits.
- 18 Do not fight for position, for a man who fights for position, does most to ruin the world of thought.
- 19 Agree with what is good deeds, disagree with what is sinful action, be grateful for goodness, and be content in adversity, stay away from enemies, do not harm good deeds, and do not befriend someone bad!
- 20 When the most terrible things happen, do not have doubts about the gods and the *dên*. Do not be too happy and content when goodness befalls you, and do not be too offended when evil befalls you!
- 23 Be content in adversity, patient in misfortune, and do not trust life, but good actions! For a person's good actions are his defenders, while a person's bad actions are his accusers. For of thoughts, words, and actions, actions are best.
- ...
- 48 Do not trust women, because you may come to shame and regret. Tell no secrets to women, because you may have no profit from your toil.
- ...

¹ This name for the Chinwad bridge (Ford of the Accountant) is based on a folk etymology of one of the possible readings of the Pahlavi word.

² Lit. "so that your family may go far." (?)

- 60 Do not be too happy when something good happens to you, and do not be too upset when something bad happens to you, for both good and bad things are bound to happen to people. Thank the gods for whatever good has happened to you and give the gods and good people a share of it. Leave it to the gods, for gifts come by themselves wherever they come from.
- 63 Cultivate the earth, and do good, for all men live and are nourished by cultivating Spandarmad, the Earth.
- 64 Do not sin against water, fire, cattle, sheep, or dogs, and do not harm animals of the dog family, so that the road the Best (Existence) and to Paradise may not be closed to you.
- 65 When it comes to doing good deeds, keep your door open to whoever comes from near or from afar. For he who, when doing good deeds, does not keep his door open, will find the door to the Best (Existence) and to Paradise closed to him.
- 66 Be diligent in seeking culture, for in times of comfort education is an adornment, in times of difficulties it is a refuge, in misfortune it lends a helping hand, and in hard times it is a craft. Act as you know is best. But knowing more and believing less makes for greater sins. Wisdom with much knowledge unaccompanied by goodness will turn good sense (*wîr*) to heresy and wisdom to false teachings.
- 69 Do not despise anybody, for he who despises shall be despised. His fortune will be struck down, and he will be cursed and have fewer offspring destined to be king or warrior.
- 70 Every day you should go to the assembly to discuss with good people, for, he who most often goes to the assembly to discuss with good people, will receive the most of good deeds and Orderliness.
- 72 Every day you should go three times to the house of the fires and pray to the fire. For he who most often goes to the house of the fires and most often prays to the fire, will receive the most good deeds and wealth.
- 74 Be very careful to keep your bodies away from deceitful evil actions, from menstruating women, and prostitutes, so that your bodies may not be polluted or, even worse, evil may befall your souls.
- 75 Do not neglect any sin for which penance is demanded, even for a moment, so that the pure *dên* of those who sacrifice to Ohrmazd may not be your competitor (*hamêmâl*).
- 76 The body is mortal. Look after your souls, and perform good deeds. For the soul *is*, not the body. The spirit world *is*, not the world of the living. Do not relinquish or forget your souls for love of the body. Do not set your hearts on something for the love of people or things, for it will bring your body to the Bridge and your soul to punishment. Do not relinquish your love of your souls for the love of a person, so that you may not have to suffer cruel punishments.

THE RIDDLE CONTEST OF JÔISHT Î FRIYÂN AND AKHT THE SORCERER

CHAPTER 1

- 1.1 May this book of Jôisht î Friyân (the youngest of the Friyânas) be fortunate by the help of the gods.
- 1.2 So they say that, at the time when Akht, the sorcerer, went to the city of the Riddle-solvers with an army of seventy thousand, ³he howled:
 “I will let the city of Riddle-solvers be trampled by elephants!”
- 1.4 When he arrived, he asked for persons who were not older than fifteen years of age, ⁵and he asked them riddles.
⁶Everyone who was not able to solve it, he seized and killed.
- 1.7 Then, there was a man in that city of the Riddle-solvers called Mâraspend. ⁸He said to Akht, the sorcerer:
 “Do not let the city of Riddle-solvers be trampled by elephants, and do not kill these innocent people. ⁹For in this city of Riddle-solvers, there is a man called Jôisht î Friyân, who is not more than fifteen years of age. ¹⁰He will explain any riddle you ask him.”
- 1.11 Then Akht, the sorcerer, sent a message to Jôisht î Friyân:
¹²“Come to my court, so that I may ask you thirty-three riddles! ¹³And if you give no answer or say you do not know, then I will kill you right away.”

- 1.14 And Jôisht î Friyân came to the residence of Akht, the sorcerer, ¹⁵but, because Akht, the sorcerer, kept a human corpse under the carpet, he did not go inside.
- 1.16 Instead, he sent the following message to Akht, the sorcerer:
¹⁷“You keep a human corpse under the carpet; ¹⁵but, when I go inside, the (six) Immortals are before me, and when I go inside where the human corpse is, ¹⁹then the Immortals will no longer protect me. ²⁰After that I shall not be able to solve the riddles that you ask me.”
- 1.21 Then Akht, the sorcerer, gave orders to have the carpet and the mat taken away and a new carpet to be brought and spread out. ²²And he asked Jôisht î Friyân to come in and said:
²³“Come! Here is a mat and cushion for you to sit on. Then explain correctly the riddles I ask you!”
- 1.24 Jôisht î Friyân said:
 “Lying rogue and tyrant! I will not sit on this cushion, for in this cushion is a human corpse. ²⁵With me are the gods and the Immortals, who are my protection. ²⁶If I sit down on this cushion, then the heavenly beings will no longer protect me. ²⁷After that I shall not be able to solve the riddles that you ask me.” After that I shall not be able to solve the riddles that you ask me.”
- 1.28 Then Akht, the sorcerer, gave orders to have the cushion taken away and a new one to be brought. ²⁹Jôisht î Friyân sat down up that new cushion.

CHAPTER 2

- 2.1 The first riddle Akht, the sorcerer, asked Jôisht î Friyân, was this:
²“Which is the better: paradise in the world of the living or in the world of thought?”
- 2.3 Jôisht î Friyân said:
 “May you be poor while among the living, you lying rogue and tyrant, and fall to hell when among the dead! — ⁴For paradise in the world of the living is better than that in the world of thought. ⁵And the proof is that, if one performs no good deeds in this world, (then no good deeds) will help one in the other world. ⁶And another proof for you is that, if you have done something not good in this world, then you will not get to the good paradise.”
- 2.7 When Akht, the sorcerer, heard those words, he was stunned, ⁸⁻⁹and he said:
 “Woe has come upon me, Akht, the sorcerer, from you, Jôisht î Friyân. You have beaten me! ¹⁰As a brave man the bravest man, and a good horse the best horse, and a good bull the best bull, and as the sky (rules over) the earth, you rule!
¹¹“For with this riddle I killed nine hundred Magians, ¹²who had performed so many *yasnas* for the gods that their bodies had become yellow from all the *parâhôm* they had drunk.
¹³“I also killed nine daughters of the Spitâma family, who wore golden tiaras inlaid with pearls, which the lords of the land had given them in appreciation of their praise of the *dên*. ¹⁴When I asked them, they all said that paradise in the other world is the better one, ¹⁵and so I said: ‘If that is the way you feel, then you might as well go to that paradise!’ ¹⁶And so I seized them and killed them.”
- 2.17 The second riddle he asked, was this:
 “Which creature of Ohrmazd’s is taller when it sits on its butt when than it stands on its feet?”
- 2.18 Jôisht î Friyân said:
 “May you be poor while among the living, you lying rogue and tyrant, and fall to hell when among the dead! —
¹⁹That is the dog!”
- 2.20 The third riddle he asked, was this:
 “Which creature of Ohrmazd’s walks without steps?”
- 2.21 Jôisht î Friyân said:
 “May you be poor while among the living, you lying rogue and tyrant, and fall to hell when among the dead! —
²²That is a sparrow, which walks without steps.”

- 2.23 The fourth riddle he asked, was this:
 “Which creature of Ohrmazd’s has teeth of horn and a horn of flesh?”
- 2.24 Jôisht î Friyân said:
 “May you be poor while among the living, you lying rogue and tyrant, and fall to hell when among the dead! —
²⁵That is what they call that a rooster, the bird of Srôsh the righteous. ²⁶When he crows, he keeps the Adversary
 away from Ohrmazd’s creatures.”
- 2.27 The fifth riddle he asked, was this:
 “Which is better: a small knife or little food?”
- 2.28 Jôisht î Friyân said:
 “May you be poor while among the living, you lying rogue and tyrant, and fall to hell when among the dead! — ²⁹A
 small knife is better than little food. ³⁰For one can cut and collect the *barsom* with a small knife, ³¹but little food
 does not get to the belly, and if it does, it only produces wind.”
- 2.32 The sixth riddle he asked, was this:
 “What is it that is full, and what is it that is half full, and what is it that never becomes full?”
- 2.33 Jôisht î Friyân said:
 “May you be poor while among the living, you lying rogue and tyrant, and fall to hell when among the dead! —
³⁴That which is full is the powerful rich man whose soul becomes one with Order when he passes away. ³⁵That
 which is half full is the moneyless poor man who leads a bad life, but whose soul becomes one with Order when
 he dies. ³⁶And that which is empty, which never becomes full, is that moneyless man, who leads a bad life and
 whose soul will belong to the Lie when he dies.”
- 2.37 The seventh riddle he asked, was this:
 “What is that thing which men wish to conceal, but is not possible for them to conceal?”
- 2.38 Jôisht î Friyân said:
 “May you be poor while among the living, you lying rogue and tyrant, and fall to hell when among the dead! —
³⁹That is old age, which no one can to conceal, ⁴⁰for old age reveals itself for all to see.”
- 2.41 The eighth riddle he asked, was this:
 “Which is that living man who, when he sees Astwihâd¹ and dies, wishes that he may go back to the living, ⁴²but,
 when he sees Astwihâd again and dies, then it appears to him easy?”
- 2.43 Jôisht î Friyân said:
 “May you be poor while among the living, you lying rogue and tyrant, and fall to hell when among the dead! —
⁴⁴That is the man who has performed no *yasna* and has drunk no *parâhôm*. ⁴⁵Another is that man who has come to
 a woman’s bed, but has not done any woman. ⁴⁶And a third is that man who has celebrated no *zîndag-ruwân*²
 ceremony, has given no alms, and has performed no *yasna* to the gods. And, giving alms to good people, he
 would promise to give, but gave none. ⁴⁷When he dies, he wishes he might go back to the living. ⁴⁸And when he
 dies again and sees Astwihâd, it appears to him easy.”
- 2.49 The ninth riddle he asked, was this:
 “After how many months do elephants, mares, camels, asses, cows, ewes, women, bitches, sows, and cats give
 birth?”
- 2.50 Jôisht î Friyân said:

¹ The “bone-untier,” demon who “unties” the bones of the dead.

² Expensive ceremony performed for somebody’s soul while still alive.

“May you be poor while among the living, you lying rogue and tyrant, and fall to hell when among the dead! —

⁵¹The elephant gives birth after three years; horses, camels, and asses give birth after twelve months; cows and women give birth after nine months; ewes give birth after five months; bitches and sows give birth after four months; and cats give birth after forty days.

2.52 The tenth riddle he asked, was this:

“Which man lives in greater comfort and greater ease?”

2.53 Jôisht î Friyân said:

“May you be poor while among the living, you lying rogue and tyrant, and fall to hell when among the dead! —

⁵⁴That man lives in greater comfort and greater ease who is less worried and more content with what he has.”

2.55 The eleventh riddle he asked, was this:

“What is that thing in this world that is like Ohrmazd and the Immortals?”

2.56 Jôisht î Friyân said:

“May you be poor while among the living, you lying rogue and tyrant, and fall to hell when among the dead! — ⁵⁷In this world, the lord of the land is like Ohrmazd and the Immortals. ⁵⁸And the abode of the lords of the land is like Garôdmân, full of light; ⁵⁹their ministers are like the Immortals, ⁶⁰and their *court is like the constellation they call Parwêz (Pleiades). ⁶¹Other men, when they perform their duties and are steadfast, are like the other small stars in the sky.”

2.62 The twelfth riddle he asked, was this:

“Which is the more tasty and savory of foods?”

2.63 Jôisht î Friyân said:

“May you be poor while among the living, you lying rogue and tyrant, and fall to hell when among the dead! —

⁶⁴That is the more tasty and savory of foods which is accumulated by honest exertion and which one eats and keeps with good deeds.”

2.65 The thirteenth [to twenty-second] riddles he asked, was this:

“Which is one? Which is two? Which is three? Which is four? Which is five? Which is six? Which is seven? Which is eight? Which is nine? And which is ten?”

2.66 Jôisht î Friyân said:

“May you be poor while among the living, you lying rogue and tyrant, and fall to hell when among the dead! —

⁶⁷One is the good sun, which keeps the whole world light. ⁶⁸Two is breathing in and out. ⁶⁹Three are good thoughts, good words, and good deeds. ⁷⁰Four are water, earth, plants, and beasts. ⁷¹Five are the five epagomena. ¹⁷²Six are the six times of the Gâhâmbârs. ²⁷³Seven are the Seven Immortals. ⁷⁴Eight are the eight ... ⁷⁵Nine are the nine openings in men’s bodies. ⁷⁶And ten are the ten fingers on men’s hands.

CHAPTER 3

3.1 The twenty-third riddle he asked, was this:

“What is colder?”

3.2 Jôisht î Friyân said:

“May you be poor while among the living, you lying rogue and tyrant, and fall to hell when among the dead! — ³It is not the way you think, but the way I know. ⁴You think the snow is colder which lies on the mountain where the sun never shines on it. ⁵But it is not the way you think, for the mind of a man of the Lie is colder. ⁶And the proof

¹ The five intercalary days at the end of the year before New Year’s day.

² The seasonal festivals.

- is that you, Akht the sorcerer, have a brother who is with the Lie. ⁷And there is as much as a handful of poison in his heart, which you cannot melt, either with the sun or with fire, ⁸but when I take it in my fist, it will melt.”
- 3.9 Then Akht, the sorcerer, gave orders that his own brother should be brought and killed and the poison be taken from the heart, ¹⁰but he was not able to melt it, either with the sun or with fire. ¹¹But Jôisht î Friyân took it in his fist and melted it.
- 3.12 The twenty-fourth riddle he asked, was this:
“What is warmer?”
- 3.13 Jôisht î Friyân said:
“May you be poor while among the living, you lying rogue and tyrant, and fall to hell when among the dead! —
¹⁴The palm of the hand of a righteous man is warmer. ¹⁵And the proof is that it was not possible to melt your brother’s poison, either with the sun or with fire, ¹⁶but when I took it in my hand, it melted.”
- 3.17 The twenty-fifth riddle he asked, was this:
“What is better when it goes down? What is better when it is frozen? And what is better when it dies?”
- 3.18 Jôisht î Friyân said:
“May you be poor while among the living, you lying rogue and tyrant, and fall to hell when among the dead! —
¹⁹Water is better when it goes down. Fire is better when it is frozen. And a lying rogue and tyrant like you, is better when he dies. ²⁰Because, if water did not go down, and fire did not freeze, and a lying rogue and tyrant like you, did not die, ²¹then the whole world would be full of water and fire and full of lying rogues and tyrants like you, and it would not be possible to maintain the world.”
- 3.22 The twenty-sixth riddle he asked, was this:
“What is heavier than a mountain? ²³What is sharper than a steel knife? ²⁴What is sweeter than honey? ²⁵What is fatter than a sheep’s tail? ²⁶What is more generous than the generous? ²⁷And what is straighter than the straight?”
- 3.28 Jôisht î Friyân said:
“May you be poor while among the living, you lying rogue and tyrant, and fall to hell when among the dead! —
²⁹Crookedness and falsehood are heavier (sins) than a mountain. ³⁰The tongues of men are sharper than a steel knife. ³¹A blessed child is sweeter than honey to its father and mother. ³²Spandarmad, the earth, and rain have more fat than a sheep’s tail. ³³The divine Tishtar is more generous than the generous. ³⁴Good Rashn is straighter than the straight, he who favors no one, takes no bribes, and holds a lord and a slave to be equal to one another.
- 3.35 The twenty-seventh riddle he asked, was this:
“Which foot is the nicer and prettier? ³⁶For, of the many feet that I have seen, the nicest and prettiest feet that I have seen are those of Hufri, your sister and my wife.
- 3.37 Jôisht î Friyân said:
“May you be poor while among the living, you lying rogue and tyrant, and fall to hell when among the dead! —
³⁸Water’s feet are nicer and prettier. ³⁹And the proof is that wherever Water places her foot, moist plants will grow, ⁴⁰but where Hufri places her foot, it will be dry.”
- 3.41 The twenty-eighth riddle he asked, was this:
“What gives women great pleasure?”
- 3.42 Jôisht î Friyân said:
“May you be poor while among the living, you lying rogue and tyrant, and fall to hell when among the dead! — ⁴³It is not the way you think, but the way I know. ⁴⁴You think that women take great pleasure in various kinds of dress and appropriate housework, when they have them. ⁴⁵But it is not so. Women take great pleasure from being with their own husbands.”
- 3.46 Akht, the sorcerer, said:

“You lie! And by this riddle I will kill you. ⁴⁷Come along now, and let us go to Hufri, your sister and my wife. ⁴⁸She has never lied and never will, so let us go by what she says!”

- 3.49 Jôisht î Friyân agreed, and Akht the sorcerer went with Jôisht î Friyân to Hufri ⁵⁰and said: “Sit down, and explain this riddle as straight as you can.” ⁵¹Jôisht î Friyân said:
 “Is the great pleasure of women in various kinds of dress and appropriate housework, when they have them, ⁵²or is their great pleasure from being with their own husbands?”
- 3.53 Then Hufri thought:
 “This is terrible! This lying rogue and tyrant, the sorcerer, will not let me go until he kills me. ⁵⁴And if I lie, then he will kill my brother, and I will have made a liar of myself! But it is better that I speak the truth, ⁵⁵rather than make a liar of myself and have him destroy the law, the religion, and the custom. and if he kills me because I speak the truth, I shall be more righteous.”
- 3.56 And she covered her head with a veil, and said:
⁵⁷“The great pleasure of women is in various kinds of dress and appropriate housework. ⁵⁸But when these things come without intercourse, women are in pain and unhappiness, and there is no pleasure in those things, only pain and unhappiness. ⁵⁹But when these things come with intercourse, then they take greater pleasure.”
- 3.60 When, Akht, the sorcerer, heard those words, he became angry, and killed Hufri on the spot.
- 3.61 But Hufri’s soul at once went to Garôdmân, ⁶²and it cried:
 “I am good! Until now, I have been righteous, and now I am still more righteous. ⁶³Woe on you, Akht, the sorcerer! Until now, you have been with the Lie, and now you are even more so!”
- 3.64 The twenty-ninth riddle he asked, was this:
 “What is it that has ten feet, three heads, six eyes, six ears, two tails, three pair of testicles, two hands, three noses, four horns, three backs, and from which the life and preservation of the whole world comes?”
- 3.65 Jôisht î Friyân said:
 “May you be poor while among the living, you lying rogue and tyrant, and fall to hell when among the dead! — ⁶⁶It says clearly in the religion that when one needs to relieve oneself and they ask a riddle, it is not the custom to explain it.”
- 3.67 And Akht, the sorcerer, said thus:
 “Go and sit down somewhere close, relieve yourself, and come back quickly. Then explain the riddle as straight as you can! ⁶⁸If you lie or say you do not know, I will kill you at once.”
- 3.69 And Jôisht î Friyân went and sat over a hole, ⁷⁰and he thought in his mind: “This is terrible! This lying rogue and tyrant, the sorcerer, will not let me go until he kills me. ⁷¹Even if those who are dead come alive again, this riddle can not be solved.”
- 3.72 Then the lord Ohrmazd sent the divine Nêryôsang with a message to Jôisht î Friyân ⁷³and he said to him:
 “Give the answer of the riddle as a team of oxen with a man plowing.”
- 3.74 When Jôisht î Friyân heard the voice, but saw no one, he became doubtful ⁷⁵and he thought in his mind:
 “What if it is Ahrimen and the demons, whose only duty and wish is to kill me? ⁷⁶If I answer this riddle as I was told, then that lying rogue and tyrant will kill me.”
- 3.77 Then the divine Nêryosang approached Jôisht î Friyân ⁷⁸and said:
 “Do not be afraid! I am the divine Nêryôsang who have come to you. ⁷⁹He who is the lord Ohrmazd said: ‘Give the answer of the riddle as a team of oxen with a man plowing.’”
- 3.80 When Jôisht î Friyân heard those words, he was very pleased. ⁸¹Straightaway, he approached Akht, the sorcerer, and said:
⁸²“Hey, you lying rogue and tyrant, the answer of this riddle is a team of oxen with a man plowing.”

- 3.83 As soon as Akht, the sorcerer, heard those words, he lost consciousness and remained unconscious for three days and nights. ⁸⁴After three days and nights, he regained consciousness, and said to Jôisht î Friyân:
⁸⁵Congratulations, Jôisht î Friyân, who placed your hope in the lord Ohrmazd, whose support and help is instantaneous!
- 3.86 The thirtieth riddle he asked, was this:
 “Which horse is better?”
- 3.87 Jôisht î Friyân said:
 “May you be poor while among the living, you lying rogue and tyrant, and fall to hell when among the dead! — ⁸⁸A trained male horse with a good pedigree, is good, which they can to keep together with the horses of the king.”
- 3.89 The thirty-first riddle he asked, was this:
 What is it that is dry, but does not burn, and what is it that is damp, but burns?
- 3.90 Jôisht î Friyân said:
 “May you be poor while among the living, you lying rogue and tyrant, and fall to hell when among the dead! —
⁹¹Dust is dry, but does not burn, and grease is damp, but burns.”
- 3.92 The thirty-second riddle he asked, was this:
 “Which king is better?”
- 3.93 Jôisht î Friyân said:
 “May you be poor while among the living, you lying rogue and tyrant, and fall to hell when among the dead! —
⁹⁴That king is better who shows more mercy, has good wisdom and knowledge, and brings aid to his creatures.”
- 3.95 The thirty-third riddle he asked, was this:
 “How much wealth do you have, Jôisht î Friyân?”
- 3.96 Jôisht î Friyân said:
 “May you be poor while among the living, you lying rogue and tyrant, and fall to hell when among the dead! — ⁹⁷I have three: one is what I eat, one what I wear, and one what I give to the poor and worthy.”

CHAPTER 4.

- 4.1 Then Jôisht î Friyân said:
 “The thirty-three riddles you asked me are all truthfully solved. ²Now I ask you three riddles. If you do not answer, I will kill you on the spot.
- 4.3 And Akht, the sorcerer, said:
 “Ask, so that I may solve them!”
- 4.4 And Jôisht î Friyân said:
 “What is the value of the land (sown with) one handful of seed?
⁵The second question was: “What is the value of one ox for plowing?”
⁶And the third question was: “What is the value of the good deeds (accruing) from one next-of-kin marriage?”
- 4.7 Akht, the sorcerer, did not know (the answers) and said:
 “When one needs to relieve oneself it is not the custom to explain riddles they may ask.”
⁸Jôisht î Friyân said:
 “Go and sit down somewhere close, relieve yourself, and come back quickly. Then explain the riddle as straight as you can! ⁹If you lie or say you do not know, I will kill you at once.”
- 4.10 By sorcery, Akht, the sorcerer, rushed into hell, ¹¹and he howled to Ahrimen:

- “O accursed one! What is the value of the land (sown with) one handful of seed?”¹²Second: “What is the value of one ox for plowing?”¹³And third: “What is the value of the good deeds (accruing) from one next-of-kin marriage?”
- 4.14 The accursed Ahrimen howled to Akht, the sorcerer:
 “I cannot answer these riddles of yours.¹⁵For, if I tell (you the answers), my creatures will all depart with the male and female demons and the witches.¹⁶And I do not love you more than my own creatures.¹⁷Should I give you the answer to these riddles that you have asked me,¹⁸all my creatures will have nothing more to do, and there will be no more adversity.¹⁹Ohrmazd’s creatures will gain the upper hand(?), and the resurrection and the Last Body will occur right away.²⁰Go and take the breach of promise on your own neck, as is the custom.²¹When time has come, one cannot reverse it.²²Your place is hell, and your punishment is more severe than that of all those with the Lie.”
- 4.23 Akht, the sorcerer, rushed up from hell, without hope, and was brought, for his destruction, into the presence of Jôisht î Friyân.
²⁴And Akht, the sorcerer, said to Jôisht î Friyân: ²⁵Congratulations, O Jôisht î Friyân! Ohrmazd and the Immortals were with you. What you did not know, they told you.²⁶But I, who placed my hope in Ahrimen and the *daêwas*, asked three riddles of Ahrimen and the demons, and they gave me no answer.”
- 4.27 Then, on the spot, Jôisht î Friyân incapacitated Akht, the sorcerer, with the knife for gathering *barsom* and a spell from the religion, and also incapacitated the Lie in his body.
- 5.1 Whoever connects this story and reads all of it and says one *Yatâ-ahû-wêryô* at the end, his soul will have gained as much good work as if he were to kill a snake with a spell from the Avesta.³His soul will have gained as much *ahu* as when he performs *yasnas* and recites *Gâthâs* for three years.
⁴There was a Dastur who said: (As much) *ahu* (as for) one year, (and) no sin for not having performed *yasnas* accrues to him.
- 5.5 Completed in health, pleasure, and joy.
- 5.6 May Akht, the sorcerer, be smitten with all the male and female demons, sorcerers, and witches!
- 6.1 Completed and brought to completion is this book of Jôisht î Friyân together with this *Ardâ Wirâz*, on the day of Amurdad, month of Shahrewar, in the Parsi year 618 [= 18 July 1249 C.E.].
- 6.2 I, the servant of the religion, Rustom son of Mihrbân, son of Marzbân, son of Dahishnayâr, the hêrbad, wrote it from the manuscript of Hêrbad Mihrpanâh, son of Srôshyâr, hêrbad of Nîshâpûr.³May it please the gods!
- 6.4 Completed and brought to completion is this *Ardâ Wirâz* and this book of Jôisht î Friyân, on the day of Frawardîn, the month Vohuman, in the year 766 of Yazdegird [= 20 November 1397 C.E.], king of kings, son of Ohrmazd.
- 6.5 I, the servant of the religion, the hêrbad’s son, the teacher Pishyôtan, son of Râm, son of Kâmdîn, son of Shahriyâr, son of Nêryôsang, son of Shâhmard son of Shahriyâr, son of Bahrâm, son of the Môbad Ohrmazdyâr, son of the Hêrbad Râmyâr, wrote it from the manuscript of Hêrbad Rustam, son of Mihrbân.⁶May it please the gods!
 From the city of Bhroch.