

# **Dadestan–i Denig ('Religious Decisions')**

Translated by E. W. West

# Table of Contents

<b><u>Dadestan-i Denig ('Religious Decisions')</u></b> .....	<b>1</b>
<u>Translated by E. W. West</u> .....	1
<u>CHAPTER 1</u> .....	3
<u>CHAPTER 2</u> .....	6
<u>CHAPTER 3</u> .....	7
<u>CHAPTER 4</u> .....	8
<u>CHAPTER 5</u> .....	9
<u>CHAPTER 6</u> .....	9
<u>CHAPTER 7</u> .....	10
<u>CHAPTER 8</u> .....	11
<u>CHAPTER 9</u> .....	12
<u>CHAPTER 10</u> .....	12
<u>CHAPTER 11</u> .....	12
<u>CHAPTER 12</u> .....	13
<u>CHAPTER 13</u> .....	13
<u>CHAPTER 14</u> .....	13
<u>CHAPTER 15</u> .....	14
<u>CHAPTER 16</u> .....	15
<u>CHAPTER 17</u> .....	16
<u>CHAPTER 18</u> .....	17
<u>CHAPTER 19</u> .....	18
<u>CHAPTER 20</u> .....	18
<u>CHAPTER 21</u> .....	19
<u>CHAPTER 22</u> .....	19
<u>CHAPTER 23</u> .....	20
<u>CHAPTER 24</u> .....	21
<u>CHAPTER 25</u> .....	21
<u>CHAPTER 26</u> .....	22
<u>CHAPTER 27</u> .....	22
<u>CHAPTER 28</u> .....	23
<u>CHAPTER 29</u> .....	24
<u>CHAPTER 30</u> .....	24
<u>CHAPTER 31</u> .....	25
<u>CHAPTER 32</u> .....	27
<u>CHAPTER 33</u> .....	28
<u>CHAPTER 34</u> .....	28
<u>CHAPTER 35</u> .....	29
<u>CHAPTER 36</u> .....	29
<u>CHAPTER 37</u> .....	30
<u>CHAPTER 38</u> .....	41
<u>CHAPTER 39</u> .....	41
<u>CHAPTER 40</u> .....	45
<u>CHAPTER 41</u> .....	46
<u>CHAPTER 42</u> .....	47
<u>CHAPTER 43</u> .....	48
<u>CHAPTER 44</u> .....	49
<u>CHAPTER 45</u> .....	50
<u>CHAPTER 46</u> .....	51

## Table of Contents

### Dadestan-i Denig ('Religious Decisions')

<u>CHAPTER 47</u> .....	52
<u>CHAPTER 48</u> .....	53
<u>CHAPTER 49</u> .....	56
<u>CHAPTER 50</u> .....	58
<u>CHAPTER 51</u> .....	58
<u>CHAPTER 52</u> .....	59
<u>CHAPTER 53</u> .....	59
<u>CHAPTER 54</u> .....	60
<u>CHAPTER 55</u> .....	61
<u>CHAPTER 56</u> .....	61
<u>CHAPTER 57</u> .....	62
<u>CHAPTER 58</u> .....	63
<u>CHAPTER 59</u> .....	63
<u>CHAPTER 60</u> .....	64
<u>CHAPTER 61</u> .....	64
<u>CHAPTER 62</u> .....	64
<u>CHAPTER 63</u> .....	65
<u>CHAPTER 64</u> .....	65
<u>CHAPTER 65</u> .....	66
<u>CHAPTER 66</u> .....	67
<u>CHAPTER 67</u> .....	70
<u>CHAPTER 68</u> .....	70
<u>CHAPTER 69</u> .....	70
<u>CHAPTER 70</u> .....	71
<u>CHAPTER 71</u> .....	71
<u>CHAPTER 72</u> .....	72
<u>CHAPTER 73</u> .....	72
<u>CHAPTER 74</u> .....	73
<u>CHAPTER 75</u> .....	73
<u>CHAPTER 76</u> .....	74
<u>CHAPTER 77</u> .....	74
<u>CHAPTER 78</u> .....	75
<u>CHAPTER 79</u> .....	77
<u>CHAPTER 80</u> .....	78
<u>CHAPTER 81</u> .....	78
<u>CHAPTER 82</u> .....	80
<u>CHAPTER 83</u> .....	80
<u>CHAPTER 84</u> .....	81
<u>CHAPTER 85</u> .....	81
<u>CHAPTER 86</u> .....	82
<u>CHAPTER 87</u> .....	83
<u>CHAPTER 88</u> .....	83
<u>CHAPTER 89</u> .....	84
<u>CHAPTER 90</u> .....	85
<u>CHAPTER 91</u> .....	86
<u>CHAPTER 92</u> .....	87
<u>CHAPTER 93</u> .....	87

# Table of Contents

**Dadestan-i Denig ('Religious Decisions')**

**CHAPTER 94**.....89

# Dadestan-i Denig ('Religious Decisions')

Translated by E. W. West

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- [CHAPTER 1.](#)
- [CHAPTER 2.](#)
- [CHAPTER 3.](#)
- [CHAPTER 4.](#)
- [CHAPTER 5.](#)
- [CHAPTER 6.](#)
- [CHAPTER 7.](#)
- [CHAPTER 8.](#)
- [CHAPTER 9.](#)
- [CHAPTER 10.](#)
- [CHAPTER 11.](#)
- [CHAPTER 12.](#)
- [CHAPTER 13.](#)
- [CHAPTER 14.](#)
- [CHAPTER 15.](#)
- [CHAPTER 16.](#)
- [CHAPTER 17.](#)
- [CHAPTER 18.](#)
- [CHAPTER 19.](#)
- [CHAPTER 20.](#)
- [CHAPTER 21.](#)
- [CHAPTER 22.](#)
- [CHAPTER 23.](#)
- [CHAPTER 24.](#)
- [CHAPTER 25.](#)
- [CHAPTER 26.](#)
- [CHAPTER 27.](#)
- [CHAPTER 28.](#)
- [CHAPTER 29.](#)
- [CHAPTER 30.](#)
- [CHAPTER 31.](#)
- [CHAPTER 32.](#)
- [CHAPTER 33.](#)
- [CHAPTER 34.](#)
- [CHAPTER 35.](#)
- [CHAPTER 36.](#)
- [CHAPTER 37.](#)
- [CHAPTER 38.](#)
- [CHAPTER 39.](#)
- [CHAPTER 40.](#)
- [CHAPTER 41.](#)
- [CHAPTER 42.](#)

## Dadestan-i Denig ('Religious Decisions')

- CHAPTER 43.
- CHAPTER 44.
- CHAPTER 45.
- CHAPTER 46.
- CHAPTER 47.
- CHAPTER 48.
- CHAPTER 49.
- CHAPTER 50.
- CHAPTER 51.
- CHAPTER 52.
- CHAPTER 53.
- CHAPTER 54.
- CHAPTER 55.
- CHAPTER 56.
- CHAPTER 57.
- CHAPTER 58.
- CHAPTER 59.
- CHAPTER 60.
- CHAPTER 61.
- CHAPTER 62.
- CHAPTER 63.
- CHAPTER 64.
- CHAPTER 65.
- CHAPTER 66.
- CHAPTER 67.
- CHAPTER 68.
- CHAPTER 69.
- CHAPTER 70.
- CHAPTER 71.
- CHAPTER 72.
- CHAPTER 73.
- CHAPTER 74.
- CHAPTER 75.
- CHAPTER 76.
- CHAPTER 77.
- CHAPTER 78.
- CHAPTER 79.
- CHAPTER 80.
- CHAPTER 81.
- CHAPTER 82.
- CHAPTER 83.
- CHAPTER 84.
- CHAPTER 85.
- CHAPTER 86.
- CHAPTER 87.
- CHAPTER 88.
- CHAPTER 89.
- CHAPTER 90.
- CHAPTER 91.
- CHAPTER 92.
- CHAPTER 93.

• CHAPTER 94.

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**CHAPTER 1.**

0.

Through the name and power and assistance of the creator Ohrmazd and all good beings, all the heavenly and earthly angels, and every creature and creation that Ohrmazd set going for his own angels and all pertaining to the celestial spheres.

1.

To those of the good religion, who are these inquirers owing to devout force of demeanor and strength of character, the type of wisdom and standard of ability — and of whom, moreover, the questions, seeking wisdom, contemplating good works, and investigating religion, are specified the blessing and reply of Manuschihar, son of Yudan-Yim, are these: — 2. That is, forasmuch as with full affection, great dignity, and grandeur you have blessed me in this inquiring epistle, so much as you have blessed, and just as you have blessed, with full measure and perfect profusion, may it happen fully likewise unto you, in the first place, and to your connections, separately for yourselves and dependents; may it come upon you for a long period, and may it be connected with a happy end.

3.

As to that which you ordered to write about wishes for an interview and conversation with me, and the friendliness and regard for religion of yourselves and our former disciple (lanmanak kadmon) — who is a servant of the sacred beings (yazdano) and a fellow-soldier in struggling with the fiend, alike persistent in reliance upon the good religion of Mazda-worship — I am equally desirous of that one path of righteousness when its extension is to a place in the best existence, and equally hopeful of resurrection (akhezisno) at the renovation of the best existence. 4. As to the interview and important conversation of that disciple of ours (manak), and his going, and that also which he expounded of the religion — that of him who is intimate in interview and conversation with him who is wise and righteous the stunted good works are then more developing — and as to the degree of praise which you ordered to write concerning me, much greater than reason, and the important statements full of the observations of friendship as to kind regards, my course about these is also that which leads to gratitude.

5.

That which you ordered to write about the way of knowing and understanding not being for any one else but for your servant, was owing to your affection, and for the sake of kind regard; but on account of the importance of truth it is more expressly to be regarded as being proper to write also to other spiritual men, as to the learning which is more fully studied by them. 6. For even with the perplexing struggle of the fiend, and the grievous devastation and collapse (nizorih) which have happened to religious people, after all, through the persistence (khvaparih) of the sacred beings even now there are pontiffs (radano), priests, high-priests, judges, and also other religious leaders of those of the religion in various quarters. 7. Moreover, the other priests and spiritual men here enumerated have well considered the commentary (zand) of the text (mansar) [scripture] which is muttered, are acquainted with opinions explaining the religion, and are, in many places, the cause of preferring good works; with whom also, on account of their understanding and knowing about such opinions, the sacred beings are pleased.

8.

## Dadestan-i Denig ('Religious Decisions')

The desires expressed, and the good wishes as to what is mine and has happened to me, which you ordered to write, are likewise marks of friendship and kind regard, and owing to them a like measure of friendship and kind regard becomes your own.

9.

As to that which you ordered to write in much friendship and commendation and profusely about me as regards the administration of the realm (keshvar dastobarih), of the unity without counterpart (dadigarīh), and the singleness co-extensive with any duality — if the writing of that, too, were owing to your friendship, even then it seemed to me disquieting, owing to this being so much praise. 10. If in these times and countries there be an understanding of the time and a boasting about any one, if it be graceful as regards him who is a leader of the religion (dino peshupai) of long-continued faith, I consider it not suitable for myself. 11. Though the praise of a leader (sardar), raised by agreeable voices, is uttered about me, yet I am not pleased when they extol my greatness more than that of their own leader; for my wish is for that praise which is due to my own rank and similar limits, and seems suitable to me; and humility in oneself is as correct as grandeur among inferiors.

12.

That which is about the lengthy writing of questions, as to your worldly circumstances (stihaniha) and worldly affairs, has also shown this, that I should write a reply at a time in which I have leisure. 13. That is more important on account of your well-expressed questions and boldness about ambiguous answers, and your ardent desire for the setting aside of time; for the setting aside, or not beginning, of a reply is implied. 14. But owing to the perplexing struggle on account of the fiend there is little leisure for quick and searching thought, and owing to that which is undecided there is little for indispensable (frezvaniko) work.

15.

As to a reply at a period of leisure time, the occurrence of the time appointed is manifested in everything, apart even from the kind regards of friendship, and the collection of information whereby, owing to my little leisure, it is declared unto you. 16. And I have, too, this confidence, that your questions are written with religious faith and desiring religious decision; and in the reply the statement of reasons from revelation (dino) is manifold, for guidance which is not destitute of wisdom and which is without risk from every kind of importunity.

17.

And this same epistle came in the month Tishtar, at such season as, owing to entreaties for three years from the country-folk (desikano), and the burden of troubles of the offspring (sarako) of those of the good religion, the much importunity for arranging what was undecided among them — which, inasmuch as I had no power about investigating that trouble and suffering, was the more indispensable — the arrangements for the preservation and education of disciples, and many private matters which had accumulated, I obtained no opportunity for properly looking over these same questions till the month Shahrewar, when I came to Shiraz and had at various times a little leisure.

18.

And I looked over these same questions; and when I saw the compact writing (ham-dadakiha-yektibunishnih) it then seemed to me more important to make each chapter of the questions separate and more explanatory. 19. And I gave the questions to a writer, in the same copy which you ordered to write, and instructed him to write the various chapters, every single question in one chapter; and the several opinions, both due to my acquaintance with the religion and my remembrance in perfection, both of the decisions (dastobarih) of the ancients and as regards wisdom, are the replies I intend to write below the questions.



## Dadestan-i Denig ('Religious Decisions')

20.

When there is nothing in such as you ask, concerning which I consider such otherwise, as I write, than what is like that which was once advisedly our different opinion from those high-priests of the ancients who were better and wiser, and have become our lord (ahvo), master (rado), and high-priest, I have written that, even though the usual decision on the same subject is such as our high-priests, who are of our family, have maintained in particular. 21. Afterwards, moreover, about the sayings of that high-priest whose custom is otherwise there is no difference of opinion expressed; and if there be any one for whose opinion I have acquired perfect reverence, a priestly man acquainted with the religion, who understands and who manages intelligently, by holding in reverence the ancient treatises and truth, and the sayings of the high-priests, whatever of his is to the purpose, as regards the reply, this also is written as successful illustration.

22.

If owing to such cause it be not fully perceived, or regarding the decision it be not clear, it is chiefly not owing to the incompleteness of the decision of revelation in clearness of demonstration and correctness of meaning, but owing to our incomplete attainment to understanding the authoritative decrees (nikezak fragufto) of the religion. 23. From the imperfection (avehah) of that also which is asked of us the hasty thinking, notably therein, owing to the grievousness of the times, is even till now devoid of a distinct knowledge, interpreting the texts about the compassion of the good spirits, and regarding a clearer demonstration of the exposition of revelation which is thereby more fully declared, as regards religious practice, from two sources, one is from the treatises which are an exposition of the rules and wisdom of the leader of the religion, and one — which is more descriptively expressed (madi-ganotar hankhetunto) — is the writings (vutako) of various glorified ancients, those who were the great leaders of those of the primitive faith [paairyo-tkaesha]. 24. Owing to that, as their writings (nipikan) about the demonstration of reasons, on account of depth and minute wording, are not well known, even to minute observers and penetrative (vehramako) understandings, and through the little diffusion (frajo-padikhuih), likewise, of difficult words, there may be doubts among the less intelligent, so, about the purport of these same questions, if there be anything which is wanted by you more clear and more plain in meaning, or a nearer way to a true interpretation, not without clearness, of any decision, of a learned leader of the religion, I will give a reply, whenever you ask and I am able, so far as my knowledge and want of power permit.

25.

When one has to observe the nature of the attributes (goharano) of the sacred beings the investigator's great advantage is the perfection, peace, equipment with righteousness, and fiend-destroying power of his own people; and since you are made aware of the result of wishes and actions, and are directed by me, many new blessings also arise from you.

6.

That which is written to you yourselves and unto all, in the beginning and even the end, is completely adapted to your own several wants; may it have an exalted end, with one courier (ae-barido) and continuously from beginning to end, and also perpetually!

27.

A fair copy (burzishniko pachino) of the questions, as well as the replies, is this; so that, when there is nothing in it which owing to that cause is different, I am of opinion as is here written.

## CHAPTER 2.

1.

First you ask thus: Why is a righteous man created better than the stars and moon and sun and fire of Ohrmazd, and is called in revelation greater and better than the spiritual creation, and also than that which is worldly?

2.

The reply is this, that the greatness and goodness of advance in wisdom and just judgment over the creatures arise from proficiency (hunar). 3. Justice is the one good proficiency over the creatures, the means of wisdom are great, and praise bestowed is the most effectual performance of what is desirable (kamishn-karih). 4. For all three are mutually connected together; since the manifestation of justice is through wisdom, and its advantage is the performance of what is desirable for the creator; wisdom is the performance of what is desirable for the requirements of the creator, and its weapon (zeno) is justice; and the desire of the creator, which is progress, is in wisdom with justice. 5. All three are great among the creatures, and their lodgment in the superior beings and righteous men is spiritual, in the spirit which is the pure guardian angel [farohar], in the understanding for encountering, averting, smiting, and prostrating (khvapak) the fiend, in the army of angels, and in the sovereignty of the far-seeing (dur-venako) spirit, Ohrmazd; and, materially, in the worldly equipment and mutual connection of body and life. 6. And their appliances are the wisdom and worldly efficacy of treatises on the wise adoption of good thoughts, good words, and good deeds, and the relinquishment and discontinuance of evil thoughts, evil words, and evil deeds. 7. And their acquirer is the worldly ruler who is providing for Ohrmazd, and approving and stimulating the pure religion, a praiser of the good and pure creator, and a director of persistence in destruction of the fiend. 8. And in the promulgation (rubako-dahishnih) of the good and religious liturgy (mansar), the coming of the good cause of the resurrection, and the production of the renovation of the universe [Frashegird] are his cooperation and his own thanksgiving; and over the creatures of this prior world he is a guardian, defender, and manager.

9.

And such rulers are great and pre-eminent; yet every man is not for that greatness, but it is mentioned as to superior beings and concerning righteous men, in whom it has arisen, and the best are the three who are the beginning, middle, and end of the creation. 10. One is the pure man, Gayomard, who was its first rational praiser; he in whose keeping was the whole creation of the sacred beings, from its beginning and immaturity unto the final completion of the worldly creatures, over which was the exercise of goodness of his well-destined progeny, such as Hooshang, Takhmorup, Yim [Jamshed], and Faridoon, such as the apostles of the religion, like Zartosht, Aushedar, and Aushedar-mah, and the producers of the renovation of the universe, like Saoshant, Roshanp-chashm, and Khur-chashm. 11. The approver of the enterprises (rubak-dahishniha) of cooperators, the purely-praising and just worshipper of the sacred beings through the strength of the spirit, the disabler of the worldly activity of the fiend as regards worldly bodies, and the one of pure religion — which is his charge (spor), the revelation of the place of the beneficent spirit and of the destruction of the depravity of the evil spirit, the subjugation (khvaphishno) of the fiend, the completion of the triumph of the creator, and the unlimited progress of the creatures — is the upholder of Mazda-worship. 12. And likewise through the goodness of Gayomard, which is the begetting of Zartosht, he is also just; likewise through the goodness of Saoshant, by which he is the progeny of Zartosht, he is also progressive in every good thought, good word, and good deed, more than the creatures which are produced with a hope of the religion, and equally thankful. 13. And one is the producer of bodies, the renovator (Frashegar) Saoshant, who is the putter down, with complete subjugation from the world, of the glorification of fiends and demons, and of the contention with angels in apostasy and heterodoxy of various kinds and unatoned for; and the completer of the renovation [Frashegird] through the full continuance of the glorification of the angels, and the perfect continuance of the pure religion.

14.

And through that excellent, unblemished, brotherly work such a ruler may be seen above the sun with swift horses, the primeval luminaries, and all removal of darkness, the advance of illumination which is the display (tojishno) of the days and nights of the world. 15. Regarding the same completion of the renovation of the universe it is said in the revelation of the Mazda-worshippers, that this great light is the vesture of the like righteous men.

### CHAPTER 3.

1.

The second is that which you ask thus: For what purpose is a righteous man created for the world, and what manner is it necessary for him to exist in the world?

2.

The reply is this, that the creator created the creatures for progress, which is his wish; and it is necessary for us to promote whatever is his wish, so that we may obtain whatever is our wish. 3. And, since that persistent creator is powerful, whatever is our wish, and so far as we remain very faithful, such is as it were deserving of his wish, which is for our obtainment of whatever is our wish.

4.

The miracle of these creatures was fully achieved (avorido) not unequally, and the gain (guaftako) also from the achievement of the same miracle is manifest; that is, achieving, and knowing that his achievement is with design (chim) and his desire is goodness, when the designed achievement, which is his creature, and also the goodness, which is his wish, are certain, and likewise, owing to the perfect ability which is due to the creator, the wish is achieved, it is manifest. 5. And, afterwards, it is decided by wisdom that he has achieved it, and the creatures, as perfected for the complete progress which is his wish, lapse into evil; and since when evil exists good becomes the subjugation of evil — for when evil is not complete, and after it is expressly said that his creatures are created for his own will, the progress due to subjugations of evil is on account of the good completed — it is similarly testified, in accordance with the will aforesaid, that it is achieved.

6.

The creatures are for the performance of what is desirable for the creator, and the performance of what is desirable for the creator is necessary for two purposes, which are the practice of worship and contention. 7. As the worship is that of the persistent creator, who is a friend to his own creatures, and the contention is that with the fiend — the contender who is an enemy to the creation of the creator — that great worship is a pledge, most intimate to one's self, of the utmost contention also, and a pledge for the prosperity owing to the friend subjugating by a look which is a contender with the enemy, the great endeavor of the acquirers of reliance upon any mortals whatever. 8. For when the persistent one accomplished that most perfect and wholly miraculous creation of the lord, and his unwavering look — which was upon the coming on of the wandering evil spirit, the erratic, unobservant spirit — was unmingled with the sight of an eye, he made a spirit of observant temperament, which was the necessary soul, the virtuous lord of the body moving into the world. 9. And the animating life, the preserving guardian spirit, the acquiring intellect, the protecting understanding, the deciding wisdom, the demeanor which is itself a physician, the impelling strength, the eye for what is seen, the ear for what is heard, the nose for what is smelt, the mouth for recognizing flavor, the body for approaching the assembly (pidram) of the righteous, the heart for thinking, the tongue for speaking; the hand for working, the foot for walking, these which make life comfortable, these which

## Dadestan-i Denig ('Religious Decisions')

are developments in creating, these which are to join the body, these which are to be considered perfected, are urged on by him continuously, and the means of industry of the original body are arranged advisedly. 10. And by proper regulation, and the recompense of good thoughts, good words, and good deeds, he announced and adorned conspicuous, patient, and virtuous conduct; and that procurer of the indispensable did not forget to keep men in his own true service and proper bounds, the supreme sovereignty of the creator.

11.

And man became a pure glorifier and pure praiser of that all-good friend, through the progress which is his wish. 12. Because pure friendship is owing to sure meditation on every virtue, and from its existence no harm whatever arose, pure glorifying is owing to glorifying every goodness, and from its existence no vileness whatever arose; and pure praising is owing to all prosperity, and from its existence no distress whatever arose. 13. And pronouncing the benedictions he is steadfast in the same pure friendship, just glorifying, and expressive praising, which are performed even as though Vohuman were kept lodging in the thoughts, Srosh in the words, and Ard in the actions. 14. That, moreover, which is owing to the lodgment of Vohuman in the thoughts is virtuously rushing unto true propitiation from the heart, and keeping selfishness away from the desires; the lodgment of Srosh in the words is owing to him who is intelligent being a true speaker, and him who is unintelligent being a listener to what is true and to the high-priests; and the lodgment of Ard in the actions is declared to be owing to promoting that which is known as goodness, and abstaining, from that which one does not know. 15. And these three benefits which have been recited are sent down (farostako) in two ways that the ancients have mentioned, which are that deliberately taken and that they should deliberately leave, whose means are wisdom and proper exertion.

16.

And his (man's) high-priest is he whose instigation is to keep him truly in accordance with the revelation (dino) of the sacred beings, and is the origin of his pure meditation which is truly through goodness like Vohuman's. 17. As the religious of the ancients have religiously said, that of him who keeps the goodness of Vohuman lodging in the thoughts the true way is then that of the good spirit. 18. The Mazda-worshipper understands the will of the creator in the true way, and grows and acquires by performing what is desirable for the creator, which obtains the benefit of the renovation.

19.

A more concise reply is this, that a righteous man is the creature by whom is accepted that occupation which is provided for him, and is fully watchful in the world as to his not being deceived by the rapacious fiend. 20. And as a determiner, by wisdom, of the will of the creator — one who is himself a propitiator and understander, and a promoter of the understanding of goodness — and of whatever pertains to him (the creator), he is a giver of heed thereto; and it is necessary for him to be thus, so that such greatness and goodness may also be his more securely in the spiritual existence.

## CHAPTER 4.

1.

The third question is that you ask thus: For what reason does this greatness of a righteous man exist?

2.

The reply is this, that it is for the performance of what is desirable for the creator by the Mazda-worshipper; because he strives unhesitatingly that the way for the performance of what is desirable for the creator may be the

## Dadestan-i Denig ('Religious Decisions')

propitiation which is his desire, and that desired propitiation becomes perfect through sound wisdom. 3. The wisdom by which he understands about the desire of the heavenly angels is not appointed (vakht), but is the true, pure religion which is knowledge of the spirits, the science of sciences, the teacher of the teaching of the angels, and the source of all knowledge.

4.

And the progress, too, of the pure religion of the Mazda-worshippers is through the righteous man, as is shown of him in revelation thus: 'I created, O Zartosht the Spitaman! the righteous man who is very active, and I will guard his hands from evil deeds; I will also have him conveyed unto those who are afterwards righteous and more actively wise. 5. And at the same time the religion of me who created him is his desire, and it is the obtainment of a ruler which is to be changed by the well-organized renovation of the universe.'

6.

As through wisdom is created the world of righteousness, through wisdom is subjugated every evil, and through wisdom is perfected every good; and the best wisdom is the pure religion whose progress is that achieved by the upholders of religion, the greatness of the best men of the righteous, in whose destiny it is, such as that which was shown about Gayomard, Zartosht, and Soshans.

## CHAPTER 5.

1.

The fourth question is that which you ask thus: Of this destruction (zadam) and terror which ever happen to us from the retribution of the period, and are a cause of the other evils and defects of the good religion, what kind of opinion exists? And is there a good opinion of us among the spirits, or not?

2.

The reply is this, that it is said in the revelation of the Mazda-worshippers that the impediments (ras-bandih), through which there is vexation in righteousness, are because its doctrine is this, that, regarding the difficulty, anxiety, and discomfort which occur through good works set going, it is not desirable to account them as much difficulty, trouble, and discomfort. 3. Whereas it is not desirable to account them as anxiety and difficulty, it is then declared by it thereof, that, as its recompense, so much comfort and pleasure will come to the soul, as that no one is to think of that difficulty and discomfort which came upon him through so many such good works, because he is steadfast to maintain the good religion, and utters thanksgivings (va stayedo). 4. And as regards the discomfort, which the same good religion of ours has had, it comes on from the opponents of the religion.

5.

Through the coming of religion we have full enjoyment (bara gukarem), and owing to religion, unlike bondsmen (aburdoganvar), we do not become changeable among the angels; our spiritual life (ahvoih) of praise then arrives in readiness, and owing to the angels there are joyous salutation, spiritual life, and glory for the soul.

## CHAPTER 6.

1.

The fifth question is that you ask thus: Why does evil always happen more to the good than to the bad?

## Dadestan-i Denig ('Religious Decisions')

2.

The reply is this, that not at every time and every place, and not to all the good, does evil happen more -- for the spiritual welfare of the good is certainly more -- but in the world it is very much more manifest. 3. And the reasons for it are many; one which is conclusive is even this, that the modes and causes of its occurrence are more; for the occurrence of evil is more particularly appointed (vakhto) by two modes, one by the demons, the appointers of evil, and one by the vile, the doers of evil; even to the vileness of creation and the vile they cause vexation. 4. Moreover, incalculable is the evil which happens to the vile from the demons, and that to the good from the demons and also from the vile, and the mode of its occurrence is in the same way without a demon.

5.

This, too, is more particularly such as the ancients have said, that the labor and trouble of the good are much more in the world, and their reward and recompense are more certain in the spiritual existence; and the comfort and pleasure of the vile are more in the world, and their pain and punishment in the spiritual existence are more severe. 6. And this, too, is the case, that the good, through fear of the pain and punishment of hell, should forsake the comfort and ease in the world, and should not think, speak, or do anything improper whatever. 7. And through hope for the comfort and pleasure in heaven they should accept willingly, for the neck, much trouble and fear in the practice of virtue in thought, word, and deed.

8.

The vile, through provision with temporary enjoyment -- even that enjoyment of improprieties for which eventually there is hell -- then enjoy themselves therein temporarily, and lustfully on account of selfishness; those various actions also, through which there would be a way to heaven, they do not trouble themselves with.

9.

And in this way, in the world, the comfort and pleasure of the vile are more, and the anxiety, vexation, dependency, and distress of the good have become more; the reason is revealed by the stars.

## CHAPTER 7.

1.

The sixth question is that which you ask thus: Why are we men produced for the world, and what is it necessary for us to do therein?

2.

The reply is this, that even in the reply to an accompanying question it is written that the creatures are achieved for justice and the performance of what is desirable for the creator; and to prepare thoroughly well that which is unlimited and the virtuous progress of the creatures, whose distress is like fear, there is the unparalleled (abradarvato) renovation of the universe.

3.

And that preparation arises from the complete predominance of the creator and the non-predominance of the fiend, as is said of it in revelation thus: 'In that time I become completely predominant, I who am Ohrmazd; in nothing whatever is the evil spirit predominant.' 4. And also about the good procedure of the creature-creation it

## Dadestan-i Denig ('Religious Decisions')

is recounted thus: 'Happy am I when the creatures are so created by me, and according to any wish whatever of mine they give the sovereignty to me, and also come to the sovereignty when I have created it for the performance of what is desirable for the expression of what sovereignty is.'

5.

And it is necessary for us to become so in the world as that the supreme sovereignty of the creator may be kept more friendly to us, its own true servants. 6. The way to that true service is known through wisdom, is believed (vavari-aito) through truth, and is utilized through goodness; and the path of excellence more particularly leads to it. 7. And to set the good spirit rightly in the place of thought it is deliberately taken and they should deliberately leave it, as it is said in revelation that Ohrmazd spoke out to Zartosht thus: 'Thou shouldst assist Vohuman with thy pure spiritual faculties (ahvo), so that they may make him fully welcome; for when thou assistest Vohuman with thy pure spiritual faculties, so that they make him fully welcome, thou shalt thus fully understand the two ways, that which is good conduct, and that also which is bad conduct.'

## CHAPTER 8.

1.

The seventh question is that you ask thus: When a man is passing away, and after the occurrence of his passing away, how does the good work then go to him and assist him, which any others may do for him who has gone out from the world, on the third night in the dawn, at which he goes out to the balance? And is its greatness such as though it be done by his own hand, or otherwise?

2.

The reply is this: When any others do a good work for him who has passed away, after the passing away, and if he who has passed away did not order that good work in his lifetime, and did not bequeath it, nor was its originator, and it was not even his by design (dado), then it does not go and does not reach him out at the balance. 3. Even at the time for being proceeded with, when that good work does not assist it is not appropriated, for that which is appropriated as the design of some one is appropriated by acceptance from some one; when it is not his by design it is then not accepted as his.

4.

If he who has passed away did not order that good work, and did not even bequeath it, but was consenting to it by design, that which shall be done in his lifetime then reaches out in the three nights (satuih) for the aggrandizement of his position; but that which shall be done after his passing away is not in the account of the three nights and the balance, but reaches out, at the time the good work is proceeded with, for the enjoyment of the soul.

5.

And if he who has passed away ordered that good work in his own lifetime, or bequeathed it, or was the originator and cause of the soul's employment, although it is proceeded with after his passing away, it then reaches out to him for the happiness of his soul, since the origin of the thanksgiving (sipas), and the orderer and ownership of the good work are certain.

6.

Any good work whatever which is proceeded with is clearly a like good work as regards those who account for it

## Dadestan-i Denig ('Religious Decisions')

as with him who is the doer of it; also in the account of his soul the good work is as much with him who did it, but the soul of him by whom the good work is done by his own hand, is handsomer and stronger than of him by whom it is ordered. 7. And its similitude is such as when a man's handsome and seemly suit of clothes is his own, and he wears it on his body and is handsomer, more splendid, and more seemly than another man who wears a suit of clothes, in like manner, which is his own by theft.

### CHAPTER 9.

1.

The eighth question is that which you ask thus: Of him who, out of his own wealth, himself directed others thus: 'Let them act advantageously (khanjinako) for my soul,' is it so that what others may do for him out of that wealth and that done by his own toil are very different, one from the other, or not?

2.

The reply is this, that they are very different, one from the other; for that which he orders out of his own wealth is more effectual than that which others may do for him without order. 3. And among the kinds of good work, that is more effectual which one practices himself and with his own toil; then that which one sets going out of whatever is his own by his own order, regarding which he afterwards bequeaths and orders out of his own property and it comes into progress; and, lastly, that which others may do for him.

4.

Since thus his own and that which is his by design, when any one manages for him and in his lifetime, aggrandize his position then, and his soul is preserved, when he manages for him thereafter the enjoyment then reaches unto his soul. 5. When not consenting as to the good work, and it is not his by design, even though others may do it for him it does not then come into his possession.

### CHAPTER 10.

1.

The ninth question is that which you ask thus: How much does the growth of his good works increase, from the time when the good works are done, so long as he is living?

2.

The reply is this, that from the time when a good work comes into progress its growth remains on the increase so long as he is living; moreover, when he is distressed by that good work, while the increase does not desist from increase, it grows just as a child becomes enlarged in the womb of a mother.

### CHAPTER 11.

1.

The tenth question is that which you ask thus: Does the growth which increases become as commendable in the fourth night as the original good work in his possession, or does it become otherwise?

2.



## Dadestan-i Denig ('Religious Decisions')

The reply is this, that it is otherwise; for the original good work stands up opposing sin, and the growing good work stands up opposed to the growth of sin.

### CHAPTER 12.

1.

The eleventh question is that you ask thus: Does the growth of a good work eradicate sin just like the original good work, or not?

2.

The reply is this, that the growth does eradicate it, as happens with the good work which is for atonement for sin; it shall be done as retribution for sin, and it eradicates the sin, which is specially mentioned in revelation. 3. 'Then the place of his other good work is evidently the soul; and, in order to be with the sin at its origin, it remains and is taken into account.' 4. 'Through good works and the growth of good works is the recompense of the soul, so that they should do those good works in atonement for sin.' 5. And concerning the sin eradicated it is said: 'An original good work eradicates original sin, and the growth of a good work eradicates the growth of a sin.'

### CHAPTER 13.

1.

The twelfth question is that which you ask thus: In the fourth night do they score off (bara angarend) the sin by the good works, and does he go by the residue (bon); or do they inflict punishment on him for the sin which has happened to him, and give reward and recompense for the good works which he has done?

2.

The reply is this, that at dawn of the third night the account is prepared it is said, and about the sin which he has atoned for, and the good work which is its equivalent (avar) there is no need for account, since the account is about the good works which may be appropriated by him as his own, and about the sin which may remain in him as its origin. 3. Because the origin of it (the sin atoned for) remains distinct, and it is canceled (astardo) by it (the good work), they balance it therewith; and they weigh the excess and deficiency, as it may be, of the other good works and sin.

4.

Of those living, at the just, impartial (achafsishno) balance the man of proper habits (dado), whose good works are more, when sin has happened to him, undergoes a temporary (vidanaik) punishment and becomes eternally cleansed by the good works; and he of improper habits, of much sin and little good works, attains temporary enjoyment by those good works, but through the sin which they perceive in him he is suffering punishment unto the resurrection.

### CHAPTER 14.

1.

The thirteenth question is that which you ask thus: Who should prepare the account of the soul as to sin and good works, and in what place should they make it up? And when punishment is inflicted by them, where is their place

then?

2.

The reply is this, that the account about the doers of actions, as to good works and sin, three times every day whilst the doer of the actions is living, Vohuman the archangel should prepare; because taking account of the thoughts, words, and deeds of all material existences is among his duties. 3. And about the sin which affects accusers, which is committed by (val) breakers of promises, even in the world Mihr is said to be over the bodies, words, and fortunes (hu-bakhtako) of the promise-breakers; and as to the amount, and also as to being more than the stipulation when there is a period of time, Mihr is the account-keeper. 4. In the three nights' account (satuih) Srosh the righteous and Rashnu the just are over the estimate of the limits of the good works and sin of righteousness and wickedness. 5. In the future existence, the completion of every account, the creator Ohrmazd himself takes account, by whom both the former account of the three nights and all the thoughts, words, and deeds of the creatures are known through his omniscient wisdom.

6.

The punishment for a soul of the sinners comes from that spirit with whom the sin, which was committed by it, is connected; fostered by the iniquity practiced, that punishment comes upon the souls of the sinful and wicked, first on earth, afterwards in hell, and lastly at the organization of the future existence. 7. When the punishment of the three nights is undergone the soul of the righteous attains to heaven and the best existence, and the soul of the wicked to hell and the worst existence, 8. When they have undergone their punishment at the renovation of the universe they attain, by complete purification from every sin, unto the everlasting progress, happy progress, and perfect progress of the best and undisturbed existence.

## CHAPTER 15.

1.

The fourteenth question is that which you ask thus: Is the eradication of life the gnawing of dogs and birds upon the corpse? And does the sin of those who suppose it a sin proceed from that origin, or not?

2. [1]

The reply is this, that the decrease of sin and increase of good works, owing to good thoughts, good words, and good deeds, arise really from the effort and disquietude which come on by means of the religion the soul practices, and through the strength in effort, steadfastness of religion, and protection of soul which the faithful possess. 3. That evil which occurs when doing good works, which is the one (hana) when doing iniquity, and when one strives it is the one when he does not strive, the one when content and the one when not content, and after it is undesired, and no cause of good works is with it, it occurs just as undesired, for the sake of favor and reward, is the certain eradication of life. 4. It happens once only (aetum) unto the righteous and the wicked, every one who may have received the reward — that reward is living until the time of passing away — but the gnawing of dogs and birds does not happen unto every one and every body. 5. It is necessary for those to act very differently whose understanding of good works is owing to proper heed; of dead matter; and, on account of the rapid change (vardi-hastano) of that pollution, and a desire of atonement for sin, they should carry the body of one passed away out to a mountain-spur (kof vakhsh), or a place of that description, enjoining unanimously that the dogs and birds may gnaw it, owing to the position of the appointed place. 6. Therefore, as owing to that fear, the commands of religion, and progressive desire it is accepted strenuously for the wicked himself, his own recompense is therein, and it happens to him in that way for the removal (narafsishno) of sin and for the gratification of his soul.

## CHAPTER 16.

1.

The fifteenth question is that which you ask thus: When the dogs and birds tear it (the corpse) does the soul know it, and does it occur uncomfortably for it, or how is it?

2.

The reply is this, that the pain occasioned by the tearing and gnawing so galls (maledo) the body of men that, though the soul were abiding with the body, such soul, which one knows is happy and immortal, would then depart from the body, along with the animating life, the informing (sinayinako) consciousness, and the remaining resources of life. 3. The body is inert, unmoving, and not to be galled; and at last no pain whatever galls it, nor is it perceived; and the soul, with the life, is outside of the body, and is not unsafe as regards its gnawing, but through the spiritual perception it sees and knows it.

4.

That which is wicked is then again desirous of its bodily existence, when it sees them thus: the wonderfully-constructed body which was its vesture, and is dispersed, and that spiritual life (huko) which was with its heart, and is even on account of this -- that is: 'Because in my bodily existence and worldly progress there was no atonement for sin and no accumulation of righteousness' -- also in mourning about it thus: 'In the prosperity which this body of mine had, it would have been possible for me to atone for sin and to save the soul, but now I am separated from every one and from the joy of the world, which is great hope of spiritual life; and I have attained to the perplexing account and more serious danger.' 5. And the gnawing becomes as grievous to it, on account of that body, as a closely-shut arsenal (afzar beta-i badtum) and a concealed innermost garment are useless among those with limbs provided with weapons and accouterments, and are destroyed.

6.

And of that, too, which is righteous and filled with the great joy that arises from being really certain of the best existence, then also the spiritual life which was with its body, on account of the great righteousness, fit for the exalted (firakhtaganik), which was ever accumulated by it with the body, is well developed (madam hu-tashido), and the wonderfully-constructed body is destroyed in the manner of a garment, particularly when its dispersion (apashishno) occurs thereby.

7.

And the consciousness of men, as it sits three nights outside of the body, in the vicinity of the body, has to remember and expect that which is truly fear and trouble (khar) unto the demons [devs], and reward, peace, and glad tidings (novik) unto the spirits of the good; and, on account of the dispersion and injuring of the body, it utters a cry spiritually, thus: 'Why do the dogs and birds gnaw this organized body, when still at last the body and life unite together at the raising of the dead?' 8. And this is the reminding of the resurrection and liberation, and it becomes the happiness and hope of the spirit of the body and the other good spirits, and the fear and vexation of the demons and fiends [devs and druj].

## CHAPTER 17.

1.

The sixteenth question is that which you ask thus: What is the purpose of giving up a corpse to the birds?

2.

The reply is this, that the construction of the body of those passed away is so wonderful that two co-existences have come together for it, one which is to occasion endurance (der padayinidano) and one which is to cause conflict (nipordinidano), and their natures are these, for watching the angels and averting the demons. 3. After appertaining to it the life — so long as it is in the locality of the place of the body — and the demons of dull intellects, who are frightened by the body, are just like a sheep startled by wolves when they shall further frighten it by a wolf. 4. The spirit of the body, on account of being the spiritual life (huko) for the heart in the body, is indestructible; so is the will which resided therein, even when they shall release it from its abode.

5.

In the same way the body of those who are passed away is so much the more innocently worthy of the rights (sano) of one properly passed away, and what it is therein provided with, as it has uttered thanksgivings. 6. For those guardian spirits who keep watch over the body of Keresasp the Saman are also such praises from the life and body, for that reason, moreover, when they unite.

7.

The injury of the destroyer to the body of those passed away is contaminating; the Nasush ('corruption') rushes on it and, owing to its violence when it becomes triumphant over the life of the righteous man, and frightens it from the place of the catastrophe (hankardikih), and puts itself into the place of the body, that body is then, for that reason, called Nasai ('dead matter'). 8. And, on account of the coexistence of rapid changing and the mode of attacking of the same Nasush, even when it is necessary for the disintegration of the body, this is also then to lie and change sanatorily.

9.

Hence, as the body of men is formed out of hard bone and soft fat, that which is established is the expulsion of the bone from the fat. 10. For the bone through its hardness, when no damp fat is with it, and it does not become a holder of its damp, is itself essentially dry; and it becomes unconsumable and attaining durability, through dryness, out of the dead matter even for perpetuity. 11. And the sun is provided to make rotten, dispersed, and useless the fat that is around the bone, which on the decay of the animating life is to become increasingly damp, and, after the departure of life through terror and disgust (adostih), it comes to rottenness and stench; and the noxious creatures in it alike afflict it and the hard part such as bone.

12.

As regards the shrinking away of those who are sinners, the nearer way to a remedy is the gnawer away from men; the fat becomes separate from the bone, and is seized and digested, as by the separation of the fat from the dead matter for digestion, moreover, the permanent matter (asarih) and bone attain more fully unto their own nature (sano), and the body (kalpudo) to emptiness. 13. Because there is no other way to consume that fat of men, since it is most grievous to them (the sinners), and the pollution and contamination are made a blessing unto it (the gnawer). 14. The dispersers (astardo-garan) completely disperse from it; they are appointed and produced, a

## Dadestan-i Denig ('Religious Decisions')

production not worthy, for its defilement of those purified and animals is contaminating, through contact again with men. 15. The crow (galag) and such-like, through scorching away by the fire of the luminaries, become worthy; moreover, the affliction of that which is completely pure fire arises therefrom, as it is not able itself to come unto the scorched one, for then the defilement (darvakh) of the scorcher by the most grievous gnawer would be possible.

16.

But it is not proper to recount (angastano) the devouring of the noxious creatures, for the spirit of the body is troubled when it observes the alarmed (vazid) spirituality which was in the body of those destroyed, the noxious creatures upon the goodly forms, and the mode and strangeness of their disintegration and spoliation. 17. And so it then becomes the more remedial way when, as it is ordered in revelation, the body fraught with corruption is placed on the ground of a clear mountain spur (kof vakhsh); and, in order not to convey it to the water, plants, and men of the plain, it is fastened in the customary manner, so that the corpse-eating dogs and corpse-eating birds, which are not subject to the hand (dasto-amuko) of men, and are likewise not entertained as food, shall yet not drag any of it away for man's eating of dead matter.

18.

For streams and waters go themselves and consume that fat, and are digested by the vital fire [vohu-fryan fire] which is in the life of the creatures of Ohrmazd; and from fat the corpses and dead matter are reduced unto dregs of clay and permanent matter, even with the dust they are mingled and become scattered about. 19. Likewise to those dogs, flying creatures, and birds they themselves (the waters) have given the corpse-eating quality and habit, and on account of dull intellect they (the creatures) are not overwhelmed even by that sin.

20.

From that fat which is mingled with the living body of a creature of Ohrmazd then arises also the assault of the demons, as is shown in the chapter on the reason for showing a dog to a dead person, so that the body of those passed away, when the gnawers away are mingled with the living body of a creature of Ohrmazd, exhibits a partial resurrection and the tokens of it, and thereby the demons keep in it (the living body), and give pain by the will of the sacred being.

## CHAPTER 18.

1.

The seventeenth question is that you ask thus: Is it better when they give it to the birds, or what mode is better?

2.

The reply is this, that after showing the dog [sag did] -- the reason of which is as declared in its own chapter -- they shall carry the corpse at once to the hills and rising ground (vakhsh bum); and, for the reason that the dogs and birds should not bring that dead matter away to a watered, cultivated, or inhabited place, one is to fasten it in the manner of a thief. 3. When the corpse-eating birds have eaten the fat, that fat which, when it is not possible to eat it, becomes rotten, offensive, and fraught with noxious creatures, then men shall properly convey the bones away to the bone-receptacle (astodano), which one is to elevate so from the ground, and over which a roof (ashkupo) so stands, that in no way does the rain fall upon the dead matter, nor the water reach up to it therein, nor the damp make up to it therein, nor are the dog and fox able to go to it, and for the sake of light coming to it a hole is made therein.

4.

More authoritatively (dastobariha) it is said that bone-receptacle is a vault (kadako) of solid stone, and its covering (nihumbako) one is to construct also of a single stone which is cut perforated (sulak-homand), and around it one is to fill in with stone and mortar.

## CHAPTER 19.

1.

The eighteenth question is that which you ask thus: When the souls of the righteous and the souls of the wicked go out to the spirits, will it then be possible for them to see Ohrmazd and Ahriman, or not?

2.

The reply is this, that concerning Ahriman it is said that his is no material existence (stish); and Ohrmazd, as a spirit among the spirits, is to be heard by those who are material and those also who are spiritual, but his form (kerpo) is not completely visible except through wisdom. 3. And a semblance of his power is seen, as was told unto Zartosht the Spitaman when he saw the result (zah) of his handiwork, and he (Ohrmazd) spoke thus: 'Grasp the hand of a righteous man! for the kindly operation of my religion through thee thyself is as much as he shall grasp, and thou mayst see him whose reception (mahmanih) of my wisdom and glory is the most.'

4.

And about the souls of the righteous and wicked, in the spiritual places they see the throne (gas), which they deem a sight of Ohrmazd. 5. And so also those who are domiciled with (ham-neman) Ahriman, through that wisdom with reference to whose creator they shall suffer, will understand minutely as regards Ohrmazd and the nature of Ahriman (Ahrimanih). 6. And he who is of the righteous is delighted at escaping from Ahriman and coming to the existence pertaining to Ohrmazd; and they shall offer homage to the glory of Ohrmazd. 7. And he who is wicked, through being deceived by Ahriman, and turning from the direction (pelag) of Ohrmazd, becomes more vexed and more penitent; the hope (zahishno) and forgiveness which he possesses, and the retribution and manacling which are his among the fiends and spirits through his own handiwork, are by the permission which comes from the most persistent of the persistent at the period of the resurrection.

## CHAPTER 20.

1.

The nineteenth question is that you ask thus: To what place do the righteous and wicked go?

2.

The reply is this, that it is thus said that the souls of those passed away and of the dead are three nights on earth; and the first night satisfaction comes to them from their good thoughts and vexation from their evil thoughts, the second night come pleasure from their good words and discomfort and punishment from their evil words, and the third night come exaltation from their good deeds and punishment from their evil deeds. 3. And that third night, in the dawn, they go to the place of account on Alburz; the account being rendered they proceed to the bridge, and he who is righteous passes over the bridge on the ascent (lalaih), and if belonging to the ever-stationary (hamistagan) [purgatory] he goes thither where their place is, if along with an excess of good works his habits are correct (frarun-dad) he goes even unto heaven (vahishto), and if along with an excess of good works and correct

## Dadestan-i Denig ('Religious Decisions')

habits he has chanted the sacred hymns (gasano) he goes even unto the supreme heaven (garothman). 4. He who is of the wicked falls from the lower end (tih) of the bridge, or from the middle of the bridge; he falls head-foremost to hell, and is precipitated (nikuni-aito) unto that grade which is suitable for his wickedness.

### CHAPTER 21.

1.

The twentieth question is that which you ask thus: How are the Chinwad bridge, the Daitih peak (chakad), and the path of the righteous and wicked; how are they when one is righteous, and how when one is wicked?

2.

The reply is this, that thus the high-priests have said, that the Daitih peak is in Airan-vej [Eranwej], in the middle of the world; reaching unto the vicinity of that peak is that beam-shaped (dar-kerpo) spirit, the Chinwad bridge, which is thrown across from the Alburz enclosure (var) back to the Daitih peak. 3. As it were that bridge is like a beam of many sides, of whose edges (posto) there are some which are broad, and there are some which are thin and sharp; its broad sides (sukiha) are so large that its width is twenty-seven reeds (nai), and its sharp sides are so contracted (tang) that in thinness it is just like the edge of a razor. 4. And when the souls of the righteous and wicked arrive it turns to that side which is suitable to their necessities, through the great glory of the creator and the command of him who takes the just account.

5.

Moreover, the bridge becomes a broad bridge for the righteous, as much as the height of nine spears (nizhako) -- and the length of those which they carry is each separately three reeds--; and it becomes a narrow bridge for the wicked, even unto a resemblance to the edge of a razor. 6. And he who is of the righteous passes over the bridge, and a worldly similitude of the pleasantness of his path upon it is when thou shalt eagerly and unweariedly walk in the golden-colored spring, and with the gallant (hu-chir) body and sweet-scented blossom in the pleasant skin of that maiden spirit, the price of goodness. 7. He who is of the wicked, as he places a footstep on to the bridge, on account of affliction (siparih) and its sharpness, falls from the middle of the bridge, and rolls over head-foremost. 8. And the unpleasantness of his path to hell is in similitude such as the worldly one in the midst of that stinking and dying existence (hastan), there where numbers of the sharp-pointed darts (tezo muk dujo) are planted out inverted and point upwards, and they come unwillingly running; they shall not allow them to stay behind, or to make delay. 9. So much greater than the worldly similitude is that pleasantness and unpleasantness unto the souls, as such as is fit for the spirit is greater than that fit for the world.

### CHAPTER 22.

1.

The twenty-first question is that which you ask thus: When he who is righteous passes away, who has performed much worship of the sacred beings, and many duties and good works, do the spirit of creation, the spirit of the sacred ceremony (yazishno) and religion of the Mazda-worshippers, the water, earth, plants, and animals, make complaint unto Ohrmazd, owing to the passing away of him who is righteous, and is it distressing to them when he goes out from the world, or how is it?

2.

## Dadestan-i Denig ('Religious Decisions')

The reply is this, that as to him who is of the righteous, in his transit of worldly pain in passing away, and also after passing away to the passage onwards which is his limit (shtar) still in the perplexing account, and, after the account, in his own joy, and in what occurs when his gossips (ham-vachan) in the world -- by whom the spiritual beings are also not unrecognized, nor his position unknown -- are in worldly demeanor downcast and grieving, on all these occasions his thoughts, procuring forgiveness, are about the sacred beings. 3. And the spirit of creation, and the good spirit of the religion of the Mazda-worshippers, which are in the worldly existence -- of which also, in the world, that righteous one is a praiser, an employer, a manager, a protection, and a forbearing friend -- shall make an outcry to the creator about him who is righteous, who is away from worldly protection, also for the granting of a promoter of forbearance, and for a restorer (avordar) of what is extorted; likewise a petition about the compensatory concomitants as to his new protection and disposer.

4.

And the almighty creator responds, and allots a teacher for smiting the fiend, for the satisfaction of the righteous, and for the protection of the good creatures. 5. As it is said, that in every age a high-priest of the religion and his managing of the creatures are made manifest, in whom, in that age, the protection of the creatures and the will of the sacred beings are progressing.

## CHAPTER 23.

### *Death and how the life departs from the body*

1.

The twenty-second question is that which you ask thus: When they shall snatch forth the life from the body of man how does it depart?

2.

The reply is this, that it is said to be in resemblance such as when the redness is drawn up out of a fire; for when the inflammable material of a fire is burnt, and has remained without glowing, and when it does not obtain new inflammable material, or extinguishing matter (nizhayishnik) comes upon it, its redness and heat then depart from it; the life, too, on the departure of the breath (vado vashakih), does not stay in the body, but in like manner departs.

3.

To a like purport the high-priests of the religion have also said this, that mortals and men by listening perceive the time when the spirits shall put a noose (band) on the neck; when his time has fully come one then conducts him with a companion (pavan ham-bar), and at his falling are the place of death and cause of death; and having made lethargy (bushasp) deliver him up, and terrified his fever (tapo), death (aosh) seizes decrepitude (zarman) away from him.

4.

The strength in those intrusted with him, and the good proceedings and pursuit of means which remain behind, giving them strength, are the determination (vichir) which is their own inward physician. 5. And should it be a passing away (vidarg) which obtains no light, and on account of their disquietudes they have gone to the understanders of remedies for strength for the remedial duties, and the way is closed, he proceeds with insufficiency of means. 6. And the soul of the body, which is the master of its house (kadak khudai), along with



## Dadestan-i Denig ('Religious Decisions')

the animating life, goes out of the impotent body to the immortal souls, as a wise master of a house goes out of a foreign (anirano) house to a residence of the good worship.

7.

It was also told to the ancient learned that life (khaya) is where there is a living spirit within the soul's body, which is connected with the soul, as much as a development (sarituntano) of the body, and is the life (zivandakih) of the soul of a body of one passed away.

### CHAPTER 24.

1.

The twenty-third question is that which you ask thus: When he who is righteous passes away, where is the place the soul sits the first night, the second, and the third; and what does it do?

2.

The reply is this, that thus it is said, that the soul of man, itself the spirit of the body, after passing away, is three nights upon earth, doubtful about its own position (gas), and in fear of the account; and it experiences terror, distress (dahyako), and fear through anxiety about the Chinwad bridge; and as it sits it notices about its own good works and sin. 3. And the soul, which in a manner belongs to that same spirit of the body which is alike experiencing and alike touching it, becomes acquainted by sight with the sin which it has committed, and the good works which it has scantily done.

4.

And the first night from its own good thoughts, the second night from its good words, and the third night from its good deeds it obtains pleasure for the soul; and if also, with the righteousness, there be sin which remains in it as its origin, the first punishment in retribution for the evil deed occurs that same third night. 5. The same third night, on the fresh arrival of a dawn, the treasurer of good works, like a handsome maiden (kaniko), comes out to meet it with the store of its own good works; and, collected by witches (pariko-chind), the sin and crime unatoned for (atokhto) come on to the account and are justly accounted for.

6.

For the remaining (ketrund) sin it undergoes punishment at the [chinwad] bridge, and the evil thoughts, evil words, and evil deeds are atoned for; and with the good thoughts, good words, and good deeds of its own commendable and pleasing spirit it steps forward unto the supreme heaven (garothman), or to heaven (vahishto), or to the ever-stationary (hamistagan) [purgatory] of the righteous, there where there is a place for it in righteousness.

### CHAPTER 25.

1.

The twenty-fourth question is that which you ask thus: When he who is wicked shall die, where is the place the soul sits the first night, the second, and the third; and what does it say and do?

2.

## Dadestan-i Denig ('Religious Decisions')

The reply is this, that those three nights the soul is upon earth, and notices about the thoughts, words, and deeds of its own body; it is doubtful about its own position, and experiences grievous fear of the account, great terror of the bridge, and perplexing fear on account of hell. 3. Thought is oppressive as an indicator of fear, and the soul, in a manner the spirit of the body, is a computer and acquirer of acquaintance by sight about the good works which it has not done, and the sin which it has committed.

4.

And the first night it is hastening away from its own evil thoughts? the second night from its own evil words, and the third night from its own evil deeds; but, owing to the good works which it has done in the world, the first night the spirit of its good thoughts, the second night the spirit of its good words, and the third night the spirit of its good deeds, come unto the soul, and become pleasing and commendable to it.

5.

And the third night, on the fresh arrival of a dawn, its sin, in the frightful, polluted shape of a maiden (charatik) who is an injurer, comes to meet it with the store of its sin; and a stinking northerly wind comes out to meet it, and it comes on shudderingly, quiveringly, and unwillingly running to the account. 6. And through being deceived and deceiving, heresy (avarun-dinoih), unrelenting and false accusation of constant companions, and the wide-spread sinfulness of a fiend-like existence (druj-stihih) it is ruined, falls from the bridge, and is precipitated to hell.

## CHAPTER 26.

1.

The twenty-fifth question is that which you ask thus: How are the nature of heaven (vahisht), and the comfort and pleasure which are in heaven?

2.

The reply is this, that it is lofty, exalted, and supreme, most brilliant, most fragrant, and most pure, most supplied with beautiful existences, most desirable, and most good, and the place and abode of the sacred beings (yazdano). 3. And in it are all comfort, pleasure, joy, happiness (vashidagih), and welfare, more and better even than the greatest and most supreme welfare and pleasure in the world; and there is no want, pain, distress, or discomfort whatever in it; and its pleasantness and: the welfare of the angels are from that constantly beneficial place (gas), the full and undiminishable space (gunj), the good and boundless world.

4.

And the freedom of the heavenly from danger from evil in heaven is like unto their freedom from disturbance, and the coming of the good angels is like unto the heavenly ones' own good works provided. 5. This prosperity (freh-hasto) and welfare of the spiritual existence is more than that of the world, as much as that which is unlimited and everlasting is more than that which is limited and demoniacal (shedaniko).

## CHAPTER 27.

1.

## Dadestan-i Denig ('Religious Decisions')

The twenty-sixth question is that which you ask thus: How are the nature of hell, and the pain, discomfort, punishment, and stench of hell?

2.

The reply is this, that it is sunken, deep, and descending, most dark, most stinking, and most terrible, most supplied with wretched existences (anazidantum), and most bad, the place and cave (grestako) of the demons and fiends. 3. And in it is no comfort, pleasantness, or joy whatever; but in it are all stench, filth, pain, punishment, distress, profound evil, and discomfort; and there is no resemblance of it whatever to worldly stench, filthiness, pain, and evil. 4. And since there is no resemblance of the mixed evil of the world to that which is its sole-indicating (ae-numai) good, there is also a deviation (gumishno) of it from the origin and abode of evil.

5.

And so much more grievous is the evil in hell than even the most grievous evil on earth, as the greatness of the spiritual existence is more than that of the world; and more grievous is the terror of the punishment on the soul than that of the vileness of the demons on the body. 6. And the punishment on the soul is from those whose abode it has become, from the demons and darkness — a likeness of that evil to hell — the head (kamarako) of whom is Ahriman the deadly.

7.

And the words of the expressive utterance of the high-priests are these, that where there is a fear of every other thing it is more than the thing itself but hell is a thing worse than the fear of it.

## CHAPTER 28.

1.

The twenty-seventh question is that which you ask thus: Why and what is the ceremony of the three nights (satuih), when during three days they order and perform the sacred-cake ceremony (yazishno drono) of Srosh?

2.

The reply is this, that the life and soul, when from the realm of the spirit of air they attain unto worldly attire, and have passed into its pain and misfortune, are more sensitive (nazuktar); owing to their nurture, birth, and mission, protection and defense are more desirable and more suitable for the discreet (hu-chiraganiktar); and milk food, and renewed (navagunak) and constant attention to the fire are requisite. 3. So also when they are ousted from bodily existence, and pain and the eradication of life have come upon them, they are in like manner more sensitive, and sending them protection and defense from spirits and worldly existences is more desirable. 4. And on account of their spiritual character the offering (firishtishno) of gifts for the angels, fit for the ritual of a spirit (mainok nirangik), is more presentable; and also a fire newly tended (nogond) is that which is more the custom in the sacred ceremony (yazishno).

5.

For the same reason in the three days when in connection with the soul the sacred ceremony, the burning of fire, its cleanly clearance (gondishno), and other religious and ritualistic defense, feeding on milk and eating with a spoon are ordered, because — as the sacred ceremony, the defense and protection of the worldly existences, is, by order of the creator, the business of Srosh the righteous, and he is also one of those taking the account in the three

## Dadestan-i Denig ('Religious Decisions')

nights — Srosh the righteous gives the soul, for three days and nights, the place of the spirit of air in the world, and protection. 6. And because of the protectiveness of Srosh, and that one is assisted likewise by Srosh's taking the account, and for that purpose, are the manifest reasons for performing and ordering the ceremony of Srosh for three days and nights.

7.

And the fourth day the ordering and performing the ceremony of the righteous guardian spirit (asho farohar) are for the same soul and the remaining righteous guardian spirits of those who are and were and will be, from Gayomard the propitious to Soshans the triumphant.

### CHAPTER 29.

1.

The twenty-eighth question is that you ask thus: For what reason is it not allowable to perform the ceremony of Srosh, the living spirit (ahvo), along with other propitiations (shnumano), when they reverence him separately?

2.

The reply is this, that the lord of all things is the creator who is persistent over his own creatures, and a precious work is his own true service which is given by him to Srosh the righteous whom, for this reason, one is to reverence separately when even his name is not frequently mentioned, and one is not even to reverence the names of the archangels [amahraspandan] with him.

### CHAPTER 30.

1.

The twenty-ninth question is that which you ask thus: The third night, in the light of dawn, what is the reason for consecrating separately the three sacred cakes [dron] with three dedications (shnuman)?

2.

The reply is this, that one sacred cake, whose dedication is to Rashn and Ashtad, is for satisfying the light of dawn and the period of Ushahin, because the mountain Aushdashtar [Av. Ushi-darena] is mentioned in the propitiation of the angel [Yazad] Ashtad. 3. With Ashtad is the propitiation of the period of Ushahin, and she is the ruler of glory [khwarenah] of that time when the account occurs; the souls are in the light of the dawn of Ushahin when they go to the account; their passage (vidar) is through the bright dawn.

4.

One sacred cake, which is in propitiation of the good Vae, is, moreover, on this account: whereas the bad Vae is a despoiler and destroyer, even so the good Vae is a resister (kukhshidar), and likewise encountering the bad Vae; he is also a diminisher (vizudar) of his abstraction of life, and a receiver and protection of life, on account of the sacred cake [Dron].

## CHAPTER 31.

1.

The thirtieth question is that which you ask thus: When a soul of the righteous goes on to heaven, in what manner does it go; also, who receives it, who leads it, and who makes it a household attendant of Ohrmazd? Also, does any one of the righteous in heaven come out to meet it, and shall any thereof make inquiry of it, or how? 2. Shall they also make up an account as to its sin and good works, and how is the comfort and pleasantness in heaven shown to it; also, what is its food? 3. Is it also their assistance which reaches unto the world, or not? And is the limit (samano) of heaven manifest, or what way is it?

4.

The reply is this, that a soul of the righteous steps forth unto heaven through the strength of the spirit of good works, along with the good spirit which is the escort (parvanako) of the soul, into its allotted station and the uppermost (tayiko) which is for its own good works; along with the spiritual good works, without those for the world, and a crown and coronet, a turban-sash and a fourfold fillet-pendant, a decorated robe (jamako) and suitable equipments, spiritually flying unto heaven (vahisht) or to the supreme heaven (Garothman), there where its place is. 5. And Vohuman, the archangel [amahraspand], makes it a household attendant (khavag-i-maninedo) to Ohrmazd the creator, and by order of Ohrmazd announces its position (gas) and reward; and it becomes glad to beg for the position of household attendant of Ohrmazd, through what it sees and knows.

6.

Ohrmazd the creator of good producers (dahakan) is a spirit even among spirits, and spirits even have looked for a sight of him; which spirits are manifestly above worldly existences. 7. But when, through the majesty of the creator, spirits put on worldly appearances (venishnoiha), or are attending (sinayaniko) to the world and spirit, and put away appearance (venishno apadojend), then he whose patron spirit (ahvo) is in the world is able to see the attending spirits, in such similitude as when they see bodies in which is a soul, or when they see a fire in which is Warharan, or see water in which is its own spirit. 8. Moreover, in that household attendance, that Ohrmazd has seen the soul is certain, for Ohrmazd sees all things; and many even of the fiend's souls, who are put away from those of Ohrmazd in spiritual understanding, are delighted by the appearance (numudano) of those of Ohrmazd.

9.

And the righteous in heaven, who have been his intimate friends, of the same religion and like goodness, speak to him of the display of affection, the courteous inquiry, and the suitable eminence from coming to heaven, and his everlasting well-being in heaven.

10.

And the account as to sin and good works does not occur unto the heavenly ones; it is itself among the perplexing questions of this treatise, for the taking of the account and the atonement for the sins of a soul of those passed away and appointed unto heaven happen so, although its place (gas) is there until the renovation of the universe, and it has no need for a new account. 11. And that account is at the time the account occurs; those taking the account are Ohrmazd, Vohuman, Mihr, Srosh, and Rashn, and they shall make up the account of all with justice, each one at his own time, as the reply is written in its own chapter.

12.

## Dadestan-i Denig ('Religious Decisions')

As to that which you ask concerning food, the meals of the world are taken in two ways: one is the distribution of water in haste, and one is with enjoyment (aurvazishno) to the end; but in heaven there is no haste as to water, and rejoicing with much delight they are like unto those who, as worldly beings, make an end of a meal of luxury (aurvazishnikih). 13. To that also which is the spiritual completion of the soul's pleasure it is attaining in like proportion, and in its appearance to worldly beings it is a butter of the name of Maidyozareem. 14. And the reason of that name of it is this, that of the material food in the world that which is the product of cattle is said to be the best (pashum), among the products of cattle in use as food is the butter of milk, and among butters that is extolled as to goodness which they shall make in the second month of the year, and when Mihr is in the constellation Taurus; as that month is scripturally (dinoiko) called Zaremaya, the explanation of the name to be accounted for is this, that its worldly representative (andazako) is the best food in the world.

15.

And there is no giving out of assistance by the soul of the righteous from heaven and the supreme heaven; for, as to that existence full of joy, there is then no deserving of it for any one unless each one is fully worthy of it. 16. But the soul has a remembrance of the world and worldly people, its relations and gossips; and he who is unremembered and unexpecting (abarmarvad) is undisturbed, and enjoys in his own time all the pleasure of the world as it occurs in the renovation of the universe, and wishes to attain to it. 17. And, in like manner, of the comfort, pleasure, and joy of the soul, which, being attained in proportion, they cause to produce in heaven and the supreme heaven, its own good works of every kind are a comfort and pleasure such as there are in the world from a man who is a wise friend — he who is a reverent worshipper — and other educated men, to her who is a beautiful, modest, and husband-loving woman — she who is a manager (arastar) under protection — and other women who are clever producers of advantage. 18. This, too, which arises from beasts of burden, cattle, wild beasts, birds, fish, and other species of animals; this, too, from luminaries, fires, streams (hu-tajishnan), winds, decorations, metals, and colored earths; this, too, which is from the fences (pardakano) of grounds, houses, and the primitive lands of the well-yielding cattle; this, too, which is from rivers, fountains, wells, and the primary species of water; this, too, which is from trees and shrubs, fruits, grain, and fodder, salads, aromatic herbs, and other plants; this, too, which is the preparation of the land for these creatures and primitive creations; this, too, from the species of pleasant tastes, smells, and colors of all natures, the producers of protections, the patron spirits (ahuan), and the appliances of the patron spirits, can come unto mortals.

19.

And what the spirit of good works is in similitude is expressly a likeness of stars and males, females and cattle, fires and sacred fires, metals of every kind, dogs, lands, waters, and plants. 20. The spiritual good works are attached (avayukhto) to the soul, and in the degree and proportion which are their strength, due to the advancement of good works by him who is righteous, they are suitable as enjoyment for him who is righteous. 21. He obtains durability thereby and necessarily preparation, conjointly with constant pleasure and without a single day's vexation (ayomae-beshiha).

22.

There is also an abundant joyfulness, of which no example is appointed (vakhto) in the world from the beginning, but it comes thus to those who are heavenly ones and those of the supreme heaven; and of which even the highest worldly happiness and pleasure are no similitude, except through the possession of knowledge which is said to be a sample of it for worldly beings. 23. And of its indications by the world the limited with the unlimited, the imperishable with perishableness, the consumable with inconsumableness are then no equivalent similitudes of it. 24. And it is the limited, perishable, and consumable things of the world's existence which are the imperishable and inconsumable ones of the existence of endless light, the indestructible ones of the all-beneficial and ever-beneficial space (gunj), and the all-joyful ones — without a single day's vexation — of the radiant supreme heaven (Garothman). 25. And the throne (gas) of the righteous in heaven and the supreme heaven is the reward he

## Dadestan-i Denig ('Religious Decisions')

obtains first, and is his until the resurrection, when even the world becomes pure and undisturbed; he is himself unchangeable thereby, but through the resurrection he obtains what is great and good and perfect, and is eternally glorious.

### CHAPTER 32.

1.

The thirty-first question is that which you ask thus: When he who is wicked goes to hell, how does he go, and in what manner does he go; also, who comes to meet him, and who leads him to hell; also, does any one of the infernal ones (dushahuikano) come to meet him, or how is it? 2. Shall they also inflict punishment upon him, for the sin which he has committed, at once, or is his punishment the same until the future existence? 3. Also, what is their food in hell, and of what description are their pain and discomfort; and is the limit of hell manifest, or how is it?

4.

The reply is this, that a soul of the wicked, the fourth night after passing away, its account being rendered, rolls head-foremost and totters (kapinedo) from the Chinwad bridge; and Vizarash, the demon, conveys (nayedo) him cruelly bound therefrom, and leads him unto hell. 5. And with him are the spirits and demons connected with the sin of that soul, watching in many guises, resembling the very producers of doubt (viman-dadaran-ich), the wondrous, slayers, destroyers, deadly ones, monsters (dush-gerpano), and criminals, those who are unseemly, those, too, who are diseased and polluted, biters and tearers, noxious creatures, windy stenches, glooms, fiery stenches, thirsty ones, those of evil habits, disturbers of sleep (khvap-kharan), and other special causers of sin and kinds of perverting, with whom, in worldly semblance, are the spiritual causers of distress. 6. And proportional to the strength and power which have become theirs, owing to his sin, they surround him uncomfortably, and make him experience vexation, even unto the time of the renovation of the universe. 7. And through the leading of Vizarash he comes unwillingly unto hell, becomes a household attendant (khavag-i-manoi-aito) of the fiend and evil one, is repentant of the delusion of a desire for fables (vardakiha), is a longer for getting away from hell to the world, and has a wonderful desire for good works.

8.

And his food is as a sample of those which are among the most fetid, most putrid, most polluted, and most thoroughly unpleasant; and there is no enjoyment and completeness in his eating, but he shall devour (jalad) with a craving which keeps him hungry and thirsty, due to water which is hastily sipped. 9. Owing to that vicious habit there is no satisfaction therefrom, but it increases his haste and the punishment, rapidity, and tediousness of his anguish.

10.

The locality in hell is not limited (samani-ait) before the resurrection, and until the time of the renovation of the universe [Frashegird] he is in hell. 11. Also out of his sin is the punishment connected with it, and that punishment comes upon him, from the fiend and spirit of his own sin, in that manner and proportion with which he has harassed and vexed others and has revered, praised, and served that which is vile.

12.

And at the time of the renovation, when the fiend perishes, the souls of the wicked pass into melted-metal (ayeno) for three days; and all fiends and evil thoughts, which are owing to their sin, have anguish effectually, and are

## Dadestan-i Denig ('Religious Decisions')

hurried away by the cutting and breaking away of the accumulation (ham-dadakah) of sin of the wicked souls. 13. And by that pre-eminent (avartum) ablution in the melted metal they are thoroughly purified from guilt and infamy (dasto va raspako), and through the perseverance (khvaparih) and mercifulness of the pre-eminent persistent ones they are pardoned, and become most saintly (mogtum) pure ones; as it is said in metaphor that the pure are of two kinds, one which is glorious (khvarvato), and one which is metallic (ayenavato).

14.

And after that purification there are no demons, no punishment, and no hell as regards the wicked, and their disposal (virastako) also is just; they become righteous, painless, deathless, fearless, and free from harm. 15. And with them comes the spirit of the good works which were done and instigated by them in the world, and procures them pleasure and joy in the degree and proportion of those good works. 16. But the recompense of a soul of the righteous is a better formation (veh-dadih) and more.

### CHAPTER 33.

1.

As to the thirty-second question and reply, that which you ask is thus: In which direction and which land is hell, and how is it?

2.

The reply is this, that the place of a soul of the wicked, after the dying off of the body, is in three districts (vimand): one of them is called that of the ever-stationary [hamistagan or purgatory] of the wicked, and it is a chaos (gumezako), but the evil is abundantly and considerably more than the good; and the place is terrible, dark, stinking, and grievous with evil. 3. And one is that which is called the worst existence, and it is there the first tormentors (vikhrunigano) and demons have their abode; it is full of evil and punishment, and there is no comfort and pleasure whatever. 4. And one is called Drujaskan, and is at the bottom of the gloomy existence, where the head (kamarako) of the demons rushes; there is the populous abode of all darkness and all evil.

5.

These three places, collectively, are called hell, which is northerly, descending, and underneath this earth, even unto the utmost declivity of the sky; and its gate is in the earth, a place of the northern quarter, and is called the Arezur ridge, a mountain which, among its fellow mountains of the name of Arezur that are amid the rugged (kofik) mountains, is said in revelation to have a great fame with the demons, and the rushing together and assembly of the demons in the world are on the summit of that mountain, or as it is called 'the head of Arezur.'

### CHAPTER 34.

1.

As to the thirty-third question and reply, that which you ask is thus: In what manner is there one way of the righteous from the Daitih peak to heaven, and one of the wicked to hell; and what is their nature?

2.

The reply is this, that: one is for ascent, and one for descent; and on account of both being of one appearance I write thus much for understanding and full explanation, that is to say: (3) The righteous souls pass over on the



## Dadestan-i Denig ('Religious Decisions')

Chinwad bridge by spiritual flight and the power of good works; and they step forth up to the star, or to the moon, or to the sun station, or to the endless light [Anagran]. 4. The soul of the wicked, owing to its falling from the bridge, its lying demon, and the pollution collected by its sin, they shall lead therefrom to the descent into the earth, as both ways lead from that bridge on the Daitih peak.

### CHAPTER 35.

1.

The thirty-fourth question is that which you ask thus: Does this world become quite without men, so that there is no bodily existence in it what-ever, and then shall they produce the resurrection, or how is it?

2.

The reply is this, that this world, continuously from its immaturity even unto its pure renovation [Frashegird] has never been, and also will not be, without men; and in the evil spirit, the worthless (ashapir), no stirring desire of this arises. 3. And near to the time of the renovation the bodily existences desist from eating, and live without food (pavan akhurishnih); and the offspring who are born from them are those of an immortal, for they possess durable and blood-exhausted (khun-girai) bodies. 4. Such are they who are the bodily-existing men that are in the world when there are men, passed away, who rise again and live again.

### CHAPTER 36.

1.

The thirty-fifth question is that which you ask thus: Who are they who are requisite in producing the renovation of the universe [Frashegird], who were they, and how are they?

2.

The reply is this, that of those assignable for that most perfect work the statements recited are lengthy, for even Gayomard, Yim the splendid [Jamshed], Zartosht the Spitaman, the spiritual chief (rado) of the righteous, and many great thanksgivingers were appointed for completing the appliances of the renovation; and their great miracles and successful (avachiraganik) management have moved on, which works for the production of the renovation. 3. Likewise, on the approach of the renovation, Keresasp the Saman who smites Dahak [Zohak], Kai-Khusro who was made to pass away by Vae the long-continuing lord, Tus and Vevan [Giw] the allies (avakano), and many other mighty doers are aiding the production of the renovation.

4.

But those who are the producers of the renovation more renowned throughout the spheres (vaspoharakaniktar) are said to be seven, whose names are Roshano-chashm [Av. Raochas-chaeshman], Khur-chashm [Av. Hvare-chaeshman], Fradat-gadman [Fradat-hvareno], Varedat-gadman [Av. Varedat-hvareno], Kamak-vakhshishn [Av. Vouru-nemo], Kamak-sud [Av. Vouru-savo], and Soshans [Av. Saoshyas]. 5. As it is said that in the fifty-seven years, which are the period of the raising of the dead, Roshan-chashm in Arzah, Khur-chashm in Savah, Fradat-gadman in Fradatafsh, Varedat-gadman in Vidatafsh, Kamak-vakhshishn in Vorubarst, and Kamak-sud in Vorujarsht, while Soshans in the illustrious and pure Khwaniras is connected with them, are immortal. 6. The completely good sense, perfect hearing, and full glory of those seven producers of the renovation [Frashegird] are so miraculous that they converse from region unto region, every one together with the six others, just as now men at an interview utter words of conference and cooperation with the tongue, one to the

other, and can hold a conversation.

7.

The same perfect deeds for six years in the six other regions, and for fifty years in the illustrious Khwaniras, prepare immortality, and set going everlasting life and everlasting weal (sudih) through the help and power and glory of the omniscient and beneficent spirit, the creator Ohrmazd.

## CHAPTER 37.

1.

As to the thirty–sixth question and reply, that which you ask is thus: How shall they produce the resurrection, how do they prepare the dead, and when the dead are prepared by them, how are they? 2. When it is produced by them, is an increase in the brilliance of the stars, moon, and sun necessary, and does it arise, or not? are there seas, rivers, and mountains, or not? and is the world just as large as this, or does it become more so and wider?

3.

The reply is this, that the preparation and production of the resurrection are an achievement connected with miracle, a sublimity (rabaih), and, afterwards, also a wondrous appearance unto the creatures who are uninformed.

4. The secrets and affairs of the persistent creator are like every mystery and secret; excepting himself — he who is capable of all knowledge, the fully–informed, and all in all (vispano vispo) — no one of the worldly beings and imperfect spirits has known them.

5.

A true proverb (gobishno–go) of the intelligent and worldly, which is obvious, is that as it is easier in teaching to teach again learning already taught and forgotten than that which was untaught, and easier to repair again a well–built house, given gratuitously, than that which is not so given, so also the formation again of that which was formed is more excellent (hunirtar), and the wonder is less, than the creation of creatures. 6. And through the wisdom and glory of the omniscient and omnipotent creator, by whom the saddened (alikhto) creatures were created, that which was to perish is produced again anew, and that which was not to perish, except a little, is produced handsome even for a creation of the creator.

7.

He who is a pure, spiritual creature is made unblemished; he, also, who is a worldly creature is immortal and undecaying, hungerless and thirstless, undistressed and painless; while, though he moves (jundedo) in a gloomy, evil existence, the fiend is rightly judging from its arrangement (min nivardo) that it is not the place of a beneficent being, but the place of an existence which is deadly, ignorant, deceiving, full of malice, seducing, destroying, causing disgrace, making unobservant (aubengar), and full of envy. 8. And his existence is so full of malice, deceit, seductiveness, unobservance, destructiveness, and destruction that he has no voice except for accomplices (ham–budikan) and antagonists, except also for his own creatures and gossips when their hearts are desirous of evil, seducing, destroying, making unobservant, causing malice, and bearing envy. 9. And he is disclosed (vishad) from his own origin and abyss full of darkness, unto the limits of darkness and confines of the luminaries; and in his terribleness and demoniacal deliberation he gazes at the unblemished light and creatures of the beneficent Ohrmazd. 10. And through abundant envy and complete maliciousness is his lying; and he mounts (subaredo) to seize, destroy, render unobservant, and cause to perish these same well–formed creatures of the sacred beings. 11. And owing to his observance of falsehood he directed falsehood and lies with avidity (vareno),

## Dadestan-i Denig ('Religious Decisions')

which were necessary for obtaining his success in his own rendering others unobservant (aubeno); even in the nine thousand winters (hazangrok zim) of falsehood that which is disregarded therein is his own falsity.

12.

He who is the most lordly of the lords of the pre-eminent luminaries, and the most spiritual of spirits, and all the beings of Ohrmazd the creator — who was himself capable of an effectual (tubano) gain for every scheme of his — do not allow that fiend into the interior, into the radiance (farogid) of the luminaries. 13. And they understood through their own universal wisdom that fiend's thoughts of vileness, and meditation of falsehood and lies, and became aware of them by themselves and through their own intuition, and shall not accept the perdition (aoshih) of the fiend, but are to be rightly listening to the commands of him [Ohrmazd] who is worthy. 14. For his [the fiend's] is not the nature of him who is good, nor the wisdom of him who is propitious; and he does not turn from the confines of the shining ones, and the developments pertaining to those of the good being, until he arrives at the creatures; and he struggles in an attempt (auzmano), spreads forth into the sky, is mobbed (garohagi-ait) in combats, is completely surrounded, and is tested with perfect appliances. 15. His resources, also, are destroyed, his internal vigor is subdued, his weapons of falsehood are disregarded, and his means of deceiving shall perish; and with completeness of experience, thorough painfulness, routed troops, broken battle-array, and disarranged means he enjoys on the outside the radiance of the luminaries with the impotence (anaiyyaragih) of a desire which again returns to him.

16.

And the same well-shining light of all kinds of the creator, when they shall not let in him who is Ahriman, shall remain an unlimited time, while the fiend is in household attendance on those of the frontier through not being let in, and constantly troubled at the everlasting creatures. 17. The household attendance of the fiend seemed to it [the light] perpetually afflicting; and also the previous struggle of the fiend when the celestial spirit (ahvo) pertaining to the luminaries was not contended with by him, his defeat (makhituntano) when the luminaries were not defeated by him, his infliction of punishment before sin, and his causing hatred before hatred exists are all recounted by it to the justice and judiciousness whose unchangeableness, will, persistence, and freedom from hatred — which is the character of its faithful ones — are not so, to him who is the primeval (peshako) creator.

18.

The fiend, after his falsity, the struggle — on account of the fighting of the shining ones and the decreed keeping him away which was due to the fighter for the luminaries — and the ill-success of the struggle of himself and army, ordered the beating back of the worthy fighter against destruction, the malicious avenging again of the causer of hatred, and the destroyer's internal vileness and disorganization anew of his own place. 19. He saw the beneficent actions by which, through the wisdom of Ohrmazd, the spiritual wisdom, within the allotted (burin-homond) time, the limited space, the restricted conflict, the moderate trouble, and the definite (farjam-homand) labor existing, struggles against the fiend, who is the unlawful establisher of the wizard; and he returned inside to fall disarmed (asamano) and alive, and until he shall be fully tormented (pur-dardag-hae) and shall be thoroughly experienced, they shall not let him out again in the allotted time that the fiend ordered for the success of falsehood and lies. 20. And the same fiend and the primeval (kadmon) demons are cast out confusedly, irreverently, sorrowfully, disconcertedly, fully afflicting their friends, thoroughly experienced, even with their falsehoods and not inordinate means, with lengthy slumbers, with broken-down (avasist) deceits and dissipated resources, confounded and impotent, into the perdition of Ahriman, the disappearance of the fiend, the annihilation of the demons, and the non-existence of antagonism.

21.

## Dadestan-i Denig ('Religious Decisions')

To make the good creatures again fresh and pure, and to keep them constant and forward in pure and virtuous conduct is to render them immortal; and the not letting in of the coexistent one, owing to the many new assaults (padjastoih) that occur in his perpetual household attendance of falsity — through which there would have been a constant terror of light for the creatures of the sacred beings [Yazads] — is to maintain a greater advantage. 22. And his (Ohrmazd's) means are not the not letting in of the fiend, but the triumph arranged for himself in the end — the endless, unlimited light being also produced by him, and the constantly-beneficial space that is self-sustained — which (triumph) is the resource of all natures, races, characters, powers, and duties from the beginning and maturing of those of the good religion and the rushing of the liar and destroyer on to the creatures, which are requisite for the final, legitimate triumph of the well-directing creator, and for the termination of the struggles of all by the protection and recompense of the praises and propitiation performed, which are the healing of the righteous and the restoration of the wicked at the renovation [Frashegird]. 23. Even these developments, even these established habits (dad-shaniha), even these emissions of strength, even these births, even these races, even these townspeople (dihikoiha), even these characters, even these sciences, even these manageable and managing ones, and even these other, many, special species and manners which at various periods (anbano) of time are in the hope that the quantity and nature of their auxiliaries may be complete, and their coming accomplished and not deficient in success (vakhto), are distributed and made happy by him.

24.

The sky is in three thirds, of which the one at the top is joined to the endless light, in which is the constantly-beneficial space; the one at the bottom reached to the gloomy abyss, in which is the fiend full of evil; and one is between those two thirds which are below and above. 25. And the uppermost third, which is called 'the rampart of the supreme heaven' (garothmano drupushto), was made by him with purity, all splendor, and every pleasure, and no access to it for the fiend. 26. And he provided that third for undisturbedly convoking the pure, the archangels [amahraspandan], and the righteous that have offered praises who, as it were unarmed (azenavar), struggle unprepared and thoroughly in contest with the champions of the coexistent one, and they smite the coexistent one and his own progeny (goharako) already described, and afford support to the imperishable state, through the help of the archangels [amahraspandan] and the glory of the creator. 27. And, again also, in their fearlessness they seek for the destruction of the demons and for the perfection of the creatures of the good beings; as one who is fearless, owing to some rampart which is inaccessible to arrows and blows, and shoots arrows at the expanse below, is troubled (bakhsedo) for friends below.

28.

And he made a distinction in the prescribed splendor and glory for the lowermost third of the sky; and the difference is that it is liable to injury (pavan resh), so that the fiend, who is void of goodness, comes and makes that third full of darkness and full of demons, and shall be able to perplex in that difficulty when the thousand winters occur, and the five detested (lakhsidako) kinds of the demons of life have also overwhelmed with sin those of the wicked who are deceived by the demons and have fled from the contest. 29. But they shall not let the fiend fully in, owing to the luminaries of the resplendent one, during the allotted time when the demons' punishing and the repentance of the wicked are accomplished.

30.

And he appointed for the middle third the creatures of the world separated from the world and the spiritual existence; and among those creatures were produced for them the managing man as a guardian of the creatures, and the deciding wisdom as an appliance of man; and the true religion, the best of knowledge was prepared by him. 31. And that third is for the place of combat and the contest of the two different natures; and in the uppermost part of the same third is stationed by him the light of the brilliant sun and moon and glorious stars, and they are provided by him that they may watch the coming of the adversary, and revolve around the creatures. 32. All the sacred ceremonies of the distant earth (bum), the light, the abundant rains, and the good angels vanquish

## Dadestan-i Denig ('Religious Decisions')

and smite the wizards and witches who rush about below them, and struggle to perplex by injury to the creatures; they make all such assailants become fugitives. 33. And through their revolution the ascents and descents, the increase and diminution (narafsishno), of the creatures shall occur, the flow and ebb of the seas, and the increase of the dye-like blood of the inferior creatures; also owing to them and through them have elapsed the divisions of the days, nights, months, years, periods, and all the millenniums (hazagrok ziman) of time.

34.

He also appointed unto our forefathers the equipment which is their own, a material vesture, a sturdy bravery, and the guardian spirits of the righteous [asho farohar]; and he provided that they should remain at various times in their own nature, and come into worldly vesture. 35. And those for great hosts and many slaves are born, for the duties of the period, into some tribe; he who has plenty of offspring is like Fravak, he who is of the early law (peshdad) like Hoshang, he who is a smiter of the demon like Takhmorup, he who is full of glory like Yim [Jamshed], he who is full of healing like Feridoon, he who has both wisdoms like the righteous Manushchihar, he who is full of strength like Keresasp, he who is of a glorious race like Kai-Kavad, he who is full of wisdom like Aoshanar [Av. Aoshnara?]. 36. He who is noble is like Siyavash [Av. Kavi Syavarshan], he who is an eminent doer (avarkar) like Kai-Khusro, he who is exalted like Kai-Vishtasp, he who is completely good like the righteous Zartosht, he who arranges the world like Peshyotanu, he who is over the religion (dino-avarag) like Aturo-pad [Adurbad], he who is liturgical like Hushedar, he who is legal like Hushedar-mah, and he who is metrical and concluding like Soshans. 37. Among them are many illustrious ones, glorious doers, supporters of the religion, and good managers, who are completely (apur) for the smiting of the fiend and the will of the creator.

38.

He also produced the creatures as contenders, and granted assistance (vedvarih), through the great, in the struggle for the perfect happiness from heaven at the renovation [Frashegird] of the universe; and he made them universally (vaspoharakaniha) contented. 39. A vitiated thought of a living, well-disposed being is a stumble (nishivo) which is owing to evil; and these are even those contented with death, because they know their limit, and it shall be definite (burino-homond) and terminable; the evil of the world, in life, is definite, and they shall not make one exist unlimitedly and indefinitely in the evil of the world, through an eternal life with pain.

40.

And through a great mystery, wholly miraculous, he produced a durable immortality for the living; a perplexity so long as the best and utmost of it is such an immortality of adversity, for it is ever living molested and eternally suffering. 41. And their development, the strength of lineage obtained, is ever young in succession, and the tender, well-destined ones, who are good, are in adversity and perpetuity of life, so that there is a succession of life through their own well-destined offspring. 42. They become eternally famous, so that they obtain, every one, an old age which is renewed, free from sickness and decay, visibly in their own offspring and family (goharako) whenever they become complete; and any one of the combative, whose struggle is through the smiting that his fellow-combatant obtains, is of a comfortable disposition at the balance. 43. This one, too, is for stepping forth to heaven, even as that pre-eminent one of the righteous, the greatest of the apostles and the most fortunate of those born, the chief of worldly beings, the righteous Zartosht the Spitaman, when the omniscient wisdom, as a trance (gip), came upon him from Ohrmazd, and he saw him who was immortal and childless, and also him who was mortal and provided with children; that perpetual life of the childless then seemed to him terrible, and that succession of mortals seemed commendable; so that the coming of his assured offspring, Hushedar, Hushedar-mah, and Soshans, became more longed for and more desired, and death more than the perpetual life of his own body.

44.

## Dadestan-i Denig ('Religious Decisions')

And when he who is all-watchful and all-knowing had arranged the means of opposing the fiend, there came for destroying, like a general leader (vispvar), that fiend of deceiving nature, the harassing, rushing, evil-wishing, primeval (pesh) contender, together with the demons Akomano ('evil thought'), Aeshm ('wrath'), Zarman ('decrepitude'), Bushasp ('lethargy'), craving distress, bygone luck, Vae, Vareno ('lust'), Asto-vidad, and Vizarash, and the original, innumerable demons and fiends of Mazendara. 45. And his darkness and gloom, scorpions (kadzuno), porcupines, and vermin, poison and venom, and the mischief originally in the lowermost third of the sky, issue upwards, astute in evil, into the middle third, in which are the agreeable creatures which Ohrmazd created.

46.

And he smote the ox, he made Gayomard mortal, and he shook the earth; and the land was shattered, creation became dark, and the demons rushed below, above, and on all sides, and they mounted even to the uppermost third of the sky. 47. And there the barricade (band) and rampart fortifying (vakhshiko) the spiritual world is approached, for which the safeguard (nigas) of all barricades, that is itself the great glory of the pure religion, solving doubts — which is the safeguard of all barricades — is arrayed. 48. And the splendid, belt-bearing Pleiades, like the star-studded girdle of the spirit-fashioned, good religion of the Mazda-worshippers, are so arrayed as luminaries of the fully-glorious ones. 49. And there was no possibility (aitokih) of any demon or fiend, nor yet even of the demon of demons, the mightiest (mazvantum) in valor, rushing up across that boundary; they are beaten back now, when they have not reached it from the gloom, at once and finally (yak-vayo akhar).

50.

And the fiend of gloomy race, accustomed to destruction (aosh-ayin), changed into causes of death the position (gas) of the brilliant, supreme heaven of the pure, heavenly angels — which he ordained through the power of Mitokht ('falsehood') — and the triumph of the glory of the world's creatures, as ordained through two decrees (ziko): one, the destruction of the living by the power of death; and one causing the manacling of souls by a course of wickedness. 51. And he made as leaders therein that one astute in evil who is already named, and Asto-vidad who is explained as 'the disintegration of material beings;' he also entrusted the demon Bushasp ('lethargy') with the weakening of the breath, the demon Tap ('fever') with stupefying and disordering the understanding, and the demon Az ('greediness') with suggesting cravings and causing drinking before having the thirst of a dog. 52. Also the demon Zarman ('decrepitude') for injuring the body and abstracting the strength; the bad Vae's tearing away the life by stupefying the body; the demon Aeshm ('wrath') for occasioning trouble by contests, and causing an increase of slaughter; the noxious creatures of gloomy places for producing stinging and causing injury; the demon Zairich for poisoning eatables and producing causes of death; with Niyaz ('want') the stealthily-moving and dreading the light, the fearfulness of Nihiv ('terror') chilling the warmth, and many injurious powers and demons of the destroyers were made by him constant assistants of Asto-vidad in causing death.

53.

Also, for rendering wicked and making fit for hell those whose souls are under the sway of falsehood (kadba), which in religious language is called Mitokht — since it is said in revelation that that is as much an evil as all the demons with the demons of demons — there is Akomano ('evil thought'), who is with the evil spirit owing to the speaking of Mitokht ('falsehood'). 54. And for his doctrine (dinoih) of falsehood, and winning the creatures, slander the deceiver, lust the selfish, hatred, and envy, besides the overpowering progress of disgrace (nang), the improper desires of the creatures, indolence in seeking wisdom, quarreling about that which is no indication of learning, disputing (sitoj) about the nature of a righteous one, and many other seductive powers and demons helping to win, were made auxiliary to the doctrine of falsehood in deceiving the creatures.

55.

## Dadestan-i Denig ('Religious Decisions')

Also, to turn his disturbance to creatures of even other kinds, there are demons and fiends of further descriptions (freh-aitan); and for the assistance of those combatants he established also those afflictions (nivakan) of many, the witches of natures for gloomy places, whose vesture is the radiance of the lights that fall [meteors], and rush, and turn below the luminaries which have to soar (vazishnikano) in stopping the way of any little concealment of the spirits and worldly beings. 56. And they (the witches) overspread the light and glory of those luminaries, of whose bestowal of glory and their own diminution of it, moreover, for seizing the creatures, consist the pain, death, and original evil of the abode for the demon of demons.

57.

And those demons and original fiends, who are the heads and mighty ones of the demons, injudiciously, prematurely moving, prematurely speaking, not for their own disciplined advantage, but with unbecoming hatred, lawless manner, envy, and spears exposing the body, undesirably struggle together — a perplexing contention of troublers — about the destruction of the luminaries. 58. The army of angels, judiciously and leisurely fighting for the good creatures of the sacred beings, not with premature hatred and forward spears (pesh-nizahih), but by keeping harm away from themselves — the champions' customary mode of wounding — valiantly, strongly, properly, and completely triumphantly struggle for a victory triumphantly fought. 59. For Ahriman the demons are procurers (vashikano) of success in the contests till the end, when the fiend becomes invisible and the creatures become pure.

60.

Since worldly beings observe, explain, and declare among worldly beings the work of the spirits and knowledge of customs (ristako), by true observation, through wisdom, that that life (zik) is proper when it is in the similitude of the true power of wisdom, and the visible life is undiscerning of that which is to come and that which is provided, so also the evidence of a knowledge of the end of the contention is certain and clearly visible. 61. And tokens are discernible and signs apparent which, to the wisdom of the ancients — if it extended, indeed, to a knowledge about this pre-eminent subject — were hidden by the fiends, who are concealers of them from the perception (hazishno) of worldly beings, and also from their coming to the perception of worldly beings.

62.

The learned high-priests who were founders (payinikano) of the religion knew it (the evidence), and those portions of it were transmitted by them to the ancients which the successive realizers of it, for the ages before me (levinam), have possessed. 63. The deceivers [unorthodox] of the transmitters, who have existed at various times, even among those who are blessed, have remained a mass of knowledge for me, by being my reminder of the mature and proper duty of those truly wise (hu-chiraganiko), through the directions issuable by even worldly decision, and of so many of which I have a remembrance, for the writing of which there would be no end. 64. Then the manifest power of the fiend among us below, and the way provided by the creator for his becoming invisible and his impotence are clear; so also the full power of the creator of the army of angels, assuredly the procurers of success in the end, and the accomplishment all-powerfully — which is his own advantage — of the completely-happy progress, forever, of all creations which are his creatures, are thereby visible and manifest; and many tokens and signs thereof are manifestly clear.

65.

One is this, that the creator is in his own predestined (bagdadako) abode, and the fiend is advancing and has rushed in, and his advancing is for the subjugation of the creation.

66.

## Dadestan-i Denig ('Religious Decisions')

One, that the creatures of Ohrmazd are spiritual and also worldly, and that is no world of the fiend, but he gathers an evil spiritual state into the world; and as among so many the greed of success is only in one, so the triumph is manifest of the good spirits and worldly beings over the evil spirits.

67.

One is this, that his defeat in the end is manifest from his contention and aggression (pesh-zadarih); for the fiend is an aggressor in an unlawful struggle, and leaving the army of Ohrmazd — subsequently the lawful defender (lakhvar-zadar) — the fiend of violence is a cause of power among those wholly unrequiting the creator in the world. 68. If, also, every time that he smites the creatures he is equally and lawfully beaten once again, it is assuredly evident therefrom that, when their beating and being beaten are on an equality together, at first he whose hand was foremost was the smiter, and the backward fighter was beaten; but at last that backward fighter is the smiter, and the foremost fighter becomes beaten; for when he is beaten in the former combat, there is then a combat again, and his enemy is beaten.

69.

One is this, that when the supply of weapons, the fighting, and the ability of the contenders are equal, the supply of weapons of him who is the beginner (peshidar) has always sooner disappeared, and, at last, he is unarmed and his opponent remains armed; and an armed man is known to be victorious over him who is unarmed, just as one fighting is triumphant over one not fighting. 70. And a similitude of it, which is derived from the world, is even such as when each one of two furious ones (ardo) of equal strength, in a fight together, has an arrow, and each one is in fear of the other's possession of an arrow; and one of them alone shoots his arrow, and makes it reach his opponent; then he is without an arrow, and his opponent, fully mindful of it, has an arrow, and becomes fearless through possession of the arrow, his own intrepidity, and the lack of arrows and complete terror of that earlier shooter. 71. And as regards mighty deeds he is successful; and though there be as much strength for the earlier fighter a successful termination is undiscoverable for him; despoiled of possession by him who is later, and ruined in that which is all-powerful, his end and disappearance are undoubted, clear, and manifest.

72.

One is this, that owing to the previous non-appearance of the fiend, the coming forward of sickness and death unto the creatures of the sacred beings occurred when the fiend rushed in, and he rendered the existence of men sickly; he also destroyed and put to death the progeny of animals. 73. Afterwards, through lawfully driving him away, sickness and death come in turn (barikiha) unto the demons, and the healthiness of the righteous and perfect life unto the creatures of the sacred beings, as its counterpart is the great healthiness which comes, more rightly rising, unto the creatures advised by the sacred beings, through united arrangement. 74. And, in the end, a worldly similitude of the sickness and grievous, complete death for the fiends, and of the healthiness and intrinsic (benafshman-chigunih) life for the creatures of the sacred beings, is that which occurs when one of two litigants (ham-patkar), prematurely revengeful, gives to his fellow-litigant an irritating [ordeal?] poison, and himself eats wholesome flour before the later litigant gives a poison, as an antidote, to the earlier litigant, and himself eats the poison-subduing flour; after which he is cured by the poison, and his enemy is dead through the poison of the later flour.

75.

One is this, that Ohrmazd the creator, is a manager with omniscient wisdom, and the contention of the fiend of scornful looks (tar nigirishn) is through lust of defilement; of united power is the management of that creator, as existing with (hamzik) all the vigilance in the wisdom which is in everything; and that united power is the strength of the management of heaven. 76. And of much power is the contention of the fiend, as his manifold changing of will — which is hostile to the will of even his own creatures, and is through the weakness and



## Dadestan-i Denig ('Religious Decisions')

exhausted strength of an evil nature — is the contending power which forms his visible strength.

77.

One is this, that is, on account of the fiend's contending ill-advisedly, however strongly the contest is adapted for the damage of his own fiendishness, and regret and bad consequences therefrom are perceptible. 78. Such as the very paralyzing affliction which was appointed (nihado) by him for the creatures of the world in putting the living to death, which he ordered with violence and the hope that it would be his greatest triumph. 79. Even that is what is so self-damaging to the same fiend that, when he puts to death him who is wicked, and he who is wicked, who is performing what is desirable for him (the fiend) — that performance of what is desirable being the practice of sin — is useless and goes thither where he is penitent of that seduction, the spirit of the owner (shah) of the sin, whose soul is wicked, is righteous, in whose worldly body exist the fetters of pain and darkness; and owing to the unfettering of its hands from that pain it (the spirit) is far away, and goes to heaven, which is the most fortified of fortresses. 80. Fearlessly it fights for it, even as the guardian spirit [Farohar] of Yim the splendid [Jamshed] kept away all trouble (vesham), the guardian spirit [Farohar] of Faridoon kept away even those active in vexing, and other guardian spirits of those passed away are enumerated as engaged in the defeat of many fiends.

81.

One is this, that the most grievous severance that is owing to him (the fiend) is the production of the mortality of the creatures, in which the afflicting (nizgun) demon Asto-vidad is the head of the many Mazainya demons. 82. And the propitious creator's developers were thus unprovoked (anargond) when the only person, who is called Gayomard, was destroyed by him, and came back to the world as a man and a woman whose names were Marhaya and Marhiyoih [Mashye and Mashyane]; and the propagation and connection of races were through their next-of-kin marriage [kwetodas] of a sister. 83. The unlucky fiend, while he increased offspring and fortune for them through death, so uplifted his voice in their presence, about the death of the living ones of their offspring and lineage, that together with the unmeasured destructiveness of the deadly evil spirit, and the unjust contention of his through death and the conveyer of death [Asto-vidad], the sting also of birth was owing to death. 84. The repetitions of the cry were many, so that the issue (bar) of thousands and thousands of myriads from those two persons, and the multitude passed away, from a number which is limited and a counterpart (aedunoih) of the living people in the world, are apparent; and for the annihilation of many fiends, through death, the propitiousness of the contending power of the creator is clear and manifest.

85.

One is this, that the most steadfast quality of the demon himself is darkness, the evil of which is so complete that they shall call the demons also those of a gloomy race. 86. But such is the power in the arms and resources of the angels [Yazads], that even the first gloomy darkness in the world is perpetually subdued by the one power really originating with the sun and suitable thereto, and the world is illuminated.

87.

One is this, that the most mischievous weapon of the demons is the habit of self-deception which, on account of rendering the soul wicked thereby, seemed to them as the greatest triumph for themselves, and a complete disaster for the angels [Yazads]. 88. In the great glory of the pure, true religion of the sacred beings is as much strength as is adapted to the full power of the lawlessness and much opposition of falsehood, and also to the fully accurate (arshido) speaking which is in itself an evidence of the true speaking of every proper truth; and no truth whatever is perverted by it. 89. And the false sayings are many, and good sayings — their opponents through good statement — do not escape from their imperfect truth; since a similitude of them is that which occurs when, concerning that which is white-colored, the whole of the truthful speak about its white color, but as to the liars there are some who speak of its black color, some of its mud color, some of its blue color, some of its bran color,

## Dadestan-i Denig ('Religious Decisions')

some of its red color, and some of its yellow color. 90. And every single statement of each of the truthful is as much evidence, about those several colors of those who are liars, as even the compiled sayings of the Abraham of the Christians, which are the word of him who is also called their Messiah, about the Son of the Supreme Being; thus, they recount that the Son, who is not less than the Father, is himself He, the Being whom they consider undying. 91. One falsehood they tell about the same Messiah is that he died, and one falsehood they tell is that he did not die; it is a falsehood for those who say he did not die, and for those who say he did die; wherefore did he not die, when he is not dead? and wherefore is it said he did not die, when he is mentioned as dead? 92. Even the compilation itself is an opponent to its own words, for, though it said he is dead, it spoke unto one not dead; and though he is not dead, it spoke unto one dead. 93. The proper office (gas) of a compiler and mutilator — through whose complete attainments the demons of like power as to the force of truth are strengthened, and the pure, good religion of the Mazda-worshippers is itself dissipated and rendered useless for itself — is a habit (dado) growing with the fiend; and, as he is seen to be victorious who overturns reliance on changeableness and similar powers, the final disruption of forces is a disruption of peculiarities (khudih vishopishno).

94.

One is this, that is, even that prodigious devastation of which it is declared that it happens through the rain of Malkos, when, through snow, immoderate cold, and the unproductiveness of the world, most mortals die; and even the things attainable by mortals are attended with threatenings of scarcity. 95. Afterwards — as among the all-wise, preconcerted remedies (pesh charih) of the beneficent spirit such a remedy was established (and nihad char) that there is one of the species of lands, that is called 'the enclosure formed by Yim [Jamshed],' through which, by orders issued by Yim the splendid and rich in flocks, the son of Vivangha, the world is again filled men of the best races, animals of good breeds, the loftiest trees, and most savory (kharejistano) foods, in that manner came back miraculously for the restoration of the world; which new men are substituted for the former created beings, which is an upraising of the dead. 96. Likewise from that miracle is manifested the non-attainment of the evil spirit to the universal control of the glory of the creator for every purpose.

97.

One is this, that — when the heterodox (dush-dino) Dahak [Zohak], on whom most powerful demons and fiends in the shape of serpents are winged, escapes from the fetters of Faridoon, and, through witchcraft, remains a demon even to the demons and a destroyer — a mighty man who is roused up beforehand from the dead, and is called Keresasp the Saman, crushes that fiendishness with a club consisting of a cypress tree, and brings that Dahak through wholesome fear to the just law of the sacred beings.

98.

One is this, that these, which are distinct from those born and the men who have labored together, Asto-vidad has not obtained, nor even will obtain, for death; and through the power of immortals, and the action of the good discourses (hu-sakhunaganih), they urge on to the sacred beings those who are inquiring (kav-homand), even to the immortality which is the renovation of the other creatures. 99. One, which is where the mingled conflict of the meeting of good and evil occurs, is the glorious good-yielding one of the creator which is guarded by purity, so that the fiend has not attained to injuring it, since it is pronounced to be the uninjured ox which is called Hadhayas. 100. Also the long life which is through its all-controlling power until they cause the end to occur, and the devourers of fires are subdued by it — besides the whole strength of the unboasting (achum) creatures of the beneficent spirit, after they live even without eating — is because of the Hom that is white and the promoter (frashm) of perfect glory, which possesses the wholesomeness of the elixir of immortality, and through it the living become ever-living. 101. And also as many more specially pure glorious ones whose enumeration would be tedious.

102.

## Dadestan-i Denig ('Religious Decisions')

One is this, that the struggle of the evil one and the demons with the creatures is not precisely the existence of various kinds of contest, but by natural operation and through desire of deceit. 103. And the demon of slander (Spazg), whose nature it is to make the indignation (zohar) of the creatures pour out, one upon the other, about nothing, as he does not succeed in making it pour out among the righteous, he makes the wicked even pour it out upon the wicked; and as he does not succeed even in making it pour out among the wicked, he makes a demon pour it out upon a demon. 104. The impetuous assailant, Wrath (Aeshm), as he does not succeed in causing strife among the righteous, flings discord and strife amid the wicked; and when he does not succeed as to the strife even of the wicked, he makes the demons and fiends fight together. 105. So also the demon of greediness (Az), when he does not attain, in devouring, to that of the good, mounts by his own nature unto devouring that of the demons. 106. So also the deadly Asto-vidad is ever an antagonistic operator; when there is no righteous one who is mortal, nor any creatures in the world, the wicked dying one (mirak) rides to the fiends through a death which is an antagonism of himself.

107.

The means of the united forces are means such as the wise and the high-priests have proclaimed, that is, at the time of the renovation of the universe [Frashegird] being nigh, when completion has come to generation — those who were provided being born — and after they occasion freedom from generation (azerkhunishnih), they cause men and animals to exist, though passed away and dead. 108. All men, righteous and wicked, who continue in the world become immortal, the men are righteous whom Asto-vidad does not obtain for death by evil noosing (dush-vadishno) from behind, and who have completely attained to the rules of the sacred beings (yang-i yazdan); and the soul of the wicked, which is repentant of deceit, turns back upon the demons and fiends themselves all that previous violence of destruction and perversion, contention and blinding which is natural to a demon, and they fight, and strike, and tear, and cause to tear, and destroy among themselves (benafshman val benafshman) so long as they are in hell and numerous.

109.

The wicked who are penitent become courageous anew as to the demon who perverts, the living occasion strength, and the retribution of the hellish existence of the wicked is completed, because the increase of sins, owing to the sin which they committed, ceases. 110. They are let out from hell, though their sins are thus accumulated by the demons; they have also prepared the spirit of sin by the three days in molten metal, which drives away tears, as its name is owing to the lessening of tears, which is all in that which occurs when all the doers of actions for the demon of falsehood pass through that preparation. 111. And he who, for three days, thus bathes (vushakedo) his sins which are owing to the fiend, and has destroyed the filth (chakhu) of the accumulated sins, is like those who have passed off and turned over a burden.

112.

And the impotence of sin is owing to the destroyer of the fiend by the perception of light, who was their creator they (men) all see all, they all forgive, and they all are powerful as regards all things for the creator. 113. And, moreover, after the three days, when they occur, all the creatures of the good creator are purified and pure by the perfect washing passed through, by the most amazing preparation ordained (bakhto), and by the most complete account they render complete. 114. And they are triumphant over the fiend through their own weapons, through their own driving away of their own littleness (kasvidarih), and the glory of the creator and that of the angels; and since he becomes exhausted in resources (den char) they make him become extinct.

115.

But previously they are attacked, and dispersed, and subdued, and this even fully painfully and with complete experience; and they aid, through backward goodness, in the antagonism of means which are separated

## Dadestan-i Denig ('Religious Decisions')

divergently, through scattered resources and subdued strength, like the life from the body of worldly mortals, and this, moreover, confusedly, uselessly, and unmovingly. 116. But the abode for the essential material existence (sti-i chihariko), about which there is a seeking for interment, is not powerless, and on inquiring the wishes of such numbers they have cast him out; and no share whatever, nor fragment of a share, of fiendishness, nor even so much as some morsel of unpardonableness sent by fiendishness, remains in this light.

117.

Those who are righteous, intelligent through their own glory of religion (Den) which is a spirit in the form of light are scattered (parvandag-aito) equally around the sky of skies, when from every single side of it there arises, for the sake of margin, three times as much space as the earth created by Ohrmazd, in the preparation of the creatures which were created by him. 118. Through his own will he again constructs the bodies of the evil creation, unlaboriously, easily, and full-gloriously, though their construction is even from the clay of [Mount] Aushdashtar, and their moisture is from the purified water of Areduisur the undefiled [Av. Ardvi Sura Anahita]. 119. And from that which is a good protector through him, and which is also connected with him, even from the Hadhayas ox, is the strength of everlasting welfare (vehgarih) and immortality; and the living are again produced for the body, they have immortal life, and they become hungerless and thirstless, undecaying and undying, undistressed and undiseased, ever-living and ever-beneficial.

120.

After the renovation of the universe there is no demon, because there is no deceit; and no fiend, because there is no falsity; there is no evil spirit (angramino), because there is no destruction; there is no hell, because there is no wickedness; there is no strife, because there is no anger; there is no hatred, because there is no ill-temper (dazih); there is no pain, because there is no disease. 121. There is also no Dahak [Zohak], because there is no fear; there is no want, because there is no greediness; there is no shame, because there is no deformity; there is no falsehood, because there is no desire of falsehood; there is no heterodoxy, because there are no false statements; and there is no tardiness, because it speaks of a dilatory (shusto) race in that which is said thus: 'They are all those of evil thoughts, of evil words, of evil deeds, a race of all evils to be made to tear by the evil spirit.'

122.

And on his (the demon's) disappearance every evil has disappeared, on the disappearance of evil every good is perfected, and in the time of complete goodness it is not possible to occasion (andakhtano) any pain or distress whatever, by any means, to any creature. 123. Those who are present (nunak) sufferers, when there is a blow of a fist on the body, or the point of a nail (tekh burak) is driven into a limb, are pained on account of the combination (ham-dadakh) of a different nature for the purposes of the fiend in the body. 124. But at that time of no complication (ahamyakhtih), when a limb is struck upon a limb, or even such a thing as a knife, or sword, or club, or stone, or arrow reaches the body, there is no pain or discomfort whatever corresponding to that present pain. 125. And at that time one consideration (vushid-ae) occurs, for now the pain from that beating and striking is always owing to that different nature, and on account of their being suitable to it, but at that time everything being of like nature and like formation there is never any distress.

126.

And in that most happy time they let the sun, moon, and luminaries exist, but there is no need for a return of the day and a removal of its going forth (frashm), for the world is a dispenser (vakhtar) of all light, and all creatures, too, are brilliant, those luminaries also become as it were perfectly splendid for them. 127. And every creature, too, is of like will and like power; whichever were mortals, unenvious of the welfare of all creatures, are alike joyous, and that share of their position and pleasure rejoices them which has come to them from the glory of all the existences and capabilities of him, the all-good, who is aware of all of everything through his own perfect

## Dadestan-i Denig ('Religious Decisions')

persistence and complete resources.

128.

And he allots, to the doers of good works and the suitable ranks, the power of a judge (dadako), wealthiness, goodness, and the directorship (radih) of what is intended. 129. He is the designer of what is intended, as it is said about his creatures and capability that fire is producing wind, fire is producing water, and fire is producing earth; wind is producing fire, wind is producing water, and wind is producing earth; water is producing fire, water is producing wind, and water is producing earth; earth is producing fire, earth is producing wind, and earth is producing water. 130. The spirit is both the cause of spirit and the cause of matter (stish); and the cause of matter, too, is also the cause of spirit, through that perpetual capability.

131.

And, moreover, all the angels, the souls, and the guardian spirits [Farohars] are attending to the wishes of the glory of the creator and the commands of the creator, without trouble and fully rejoicing, in likeness unto the forms of seas, rivers, mountains, trees, and waters; and they have comforted and decorated the creation. 132. And the angels, souls, and guardian spirits, themselves also the constituted spirits of a former contact with life, are thereby pleased and rejoiced; eternal and thoroughly prepared they are naturalized in that complete joy.

### **CHAPTER 38.**

1.

As to the thirty-seventh question and reply, that which you ask is thus: The measure that they measure good works with being revealed, how is it then when there is more, or not, done by us?

2.

The reply is this, that every thought, word, and deed whose result is joy, happiness, and commendable recompense — when a happy result is obtainable, and the exuberance (afzuno) of thought, word, and deed is important — is well-thought, well-said, and well-done. 3. And for him the result of whose wish for good works is conclusively joy and exaltation of soul — which are his attainment of recompense from the constantly-beneficial space, the immortal and unlimited, which shall never perish — there is no measure of the multitude of good works. 4. For everyone by whom many are performed, and who engages in still more, appropriates the result more fully, and is more worthy; but it is not obtained for the completion of that which is a definite measure, therefore he does not obtain still more, and it is not necessary he should; and it is, moreover, not obtained even for the completion of a limit of unlimitedness.

### **CHAPTER 39.**

1.

As to the thirty-eighth question and reply, that which you ask is thus: What are the reason and cause of tying on the sacred thread-girdle (kusti) which, when they shall tie it on is said to be so greatly valuable, and when they shall not tie it the sin is so grievous?

2.

## Dadestan-i Denig ('Religious Decisions')

The reply is this, that the all-good, most spiritual of spirits, and most ruling of rulers is the creator, and there is no need of troubles for men of the poor as to any wealth or anything, for all are his own. 3. And through his will as ruler, and all-powerful, he demands this of men, to remain properly skirted as a true servant not even bound — which is due to that service, and also the indication of a servant as is seen and clearly declared in the ever-fixed (hamai-dado) religion and belief.

4.

Formerly men paid homage through the will and worship, as it were more effectually, more essentially, and more suitably for the discreet; and every day spent in worship offered and homage paid they account as of the greatest use, particularly for observing the world, and understanding its character. 5. And as to him of whose offering of homage no worldly advantage whatever is apparent — as fruit is apparent from trees, flavor from foods, fragrance from aromatic herbs, tint (bam) from colors, the good quality of spears from the forest, health from the patient (molvarakan), and decision from words — but, audibly speaking, his head is lowered in sign of humility as though the head, which is uppermost in the body and in the most pre-eminent position, and is lowered as far even as the sole of the foot, which is lowermost in the body, salutes and is placed on the ground in thought about worship and desire of paying homage — and the appearance which exists as regards himself through that lowliest (kihasto) servitude is in accordance with that which is apparent from trees, food, and the many other worldly advantages before recited — whoever has offered homage and such advantageous (veshishnako) appearance is manifest — even then that sign of humility and servitude is what great multitudes consider the offering of homage of a man more essential for hypocrisy (shedo).

6.

But owing to that which happens when they plant a tree in the name of a sacred being and eat the produce, and practice other worldly labor of worldly advantage, owing also to work of this kind through the doing of which they preserve all the growing crops of the whole world, and through tillage and multitudinous cultivated plots (khustakiha) it is manifest that they should meditate inwardly (den minoyen). 7. A token and sign of worship is of great use, and a great assistance (banjishno) therein is this belt (band), which is called the Kusti, that is tied on the middle of the body.

8.

The reasons of the assistance are numerous; and its first assistance is this, that as to him who — as a worshipper of the sacred beings, owing to the undeceitful (akadba) religion whose indication is sagaciously propitiating with the purifying cup — wears upon the body that spiritual, customary, and doctrinal indication of the sacred beings with a wisdom which is truly religion, his steadfastness and religious service of the sacred beings are audibly spoken thereby; even for the religious it is commanded, because it is an assisting motive of beneficial high-priests and such-like submitters to the commands of the religion of the sacred beings.

9.

One is this, that, as the lowliest servant and greatest lord are steadily agreed, and it is beneficial when they (the servants) wear a belt upon the body as a sign of service — because it is not the custom to grant that little at any time without guardianship — the lapse of which service is also not a beneficial lapse, then those unbound are without a token of the lord's service.

10.

One is this, that it is commanded in revelation to keep thought, word, and deed confined from sin by a belt, and just like a servant; for the sake of confinement of sins from purity of thought, whose dwelling is the heart, one is

## Dadestan-i Denig ('Religious Decisions')

to wear the same belt, which is the token of a servant, on the middle of the body and before the heart; and the periodical (hangamikano) sight of the token and sign of confined sins, and of the constant reminder for one's own mind, is the necessity of wearing it as a belt which is very restraining from the sin in thought, word, and deed that is manifest even in experience; which wearing of the same belt is as a reason and cause of much remembrance of much sin, that in the same way is therefore a restraint of it.

11.

One is this, that the ancients acquainted with religion have communicated these tidings (srobo) unto our ancestors and to us: 'When the destroyer came upon the creatures, the demons and witches (parikas) especially rushed up in the earth and atmosphere, and even to just below the position of the stars; and they saw multitudes of luminaries, and also the barricade and rampart of the glory of the religion, and the girdle (parvand) of the wishes and good works of all, when it is arrayed like a brilliant thread-girdle (kusti), and all its luminaries are girded (parvasto) by the girdle as the girdle of the omniscient wisdom has girded the all-intelligent angels.' 12. That great glory of the pure religion, solving doubts, became as beautiful and far-adorning as is stated in the liturgy (mansar) thus: 'The star-studded girdle (aiwiyangano) of the spirit-fashioned, good religion of the Mazda-worshippers.' 13. All the demons and fiends were terrified by the great glory of the religion, and it is said that, by the recital, practice, and promulgation of the whole routine of the enlightened religion, all those fiends are subdued, and the renovation of the universe is produced by the will of the patron spirits (ahvan). 14. Likewise, on account of that terror, none of the demons and fiends, who are the mightiest of the demons, rushed upon the creatures of that uppermost third of the sky, who are in purity and indestructibility. 15. And it (the girdle) [kusti] is commanded in revelation for men, more particularly for upholders of the religion, to be within the middle third and near to the uppermost third of the body.

16.

One is this, that Yim the splendid [Jamshed], son of Vivangha, who in his worldly career was most prosperous in worldly affairs, a keeper away of all agitations of temper and all death, and a provider of freedom from decay and exemption from death, when he was deceived by the fiend was thereby made eager for supreme sovereignty instead of the service of Ohrmazd. 17. And about his administration (dadarih) of the creatures it is said he himself became cut away from radiant glory [khwarrah] by that fiendishness, and their cause of wandering (garinishno) is the demon, and mankind perishes in that wandering from plain and hill-side. 18. And his pardon originated from the fully-persistent creator; therefore he spoke and gave advice unto his successors as to the retribution of those who shall abandon the service of the creator; and therein is explained about the fortress of the angels, with the many proper actions which are the strength of the fortress, and about the proportional way it is strengthened when a belt worn on the waist is ordered for men by him — the fully glorious ruler who was lord of the world, and also in gloriousness well-betokening the good creation — and they likewise order it.

19.

One is this, that just as through that reason, which is an appointment (pado-dahishno) that the sacred beings decreed, the sacred thread-girdle [kusti] was worn even before the coming of Zartosht the Spitaman, so after the coming of that messenger (vakhshvar) of the sacred beings, the righteous Zartosht — who enjoined the commands of the good spirits and the exposition of the religion, with discourse praising the sacred beings and scriptures (avistako) about steadfastness in the good religion — the same religious girdle is put on, with a religious formula [nirang], around the body, over the garment of Vohuman [i.e. the sudra]. 20. Because the same intimation, relative to girding (parvandishnik) is wisdom for which the race of the religion is so justly famed that innumerable people, with the same customs and equally proper girding, wear the sacred thread-girdle [kusti], the ceremonial belt of the religion and indication of the creator, on the middle of the body; and it becomes more destructive of the power of destruction, more obstructive of the way to sin, and more contesting (kastaktar) the will of the demons.

## Dadestan-i Denig ('Religious Decisions')

21.

One is this, that he is unwise that has not worn it when that man has arrived in whose law no belting and no girdling are ordered, and more perplexing and more grievous destruction is so manifested at the time, that it is similar evidence to that exposition of revelation, the purport (aevaz) of whose question and reply is spoken thus: "O creator! in whom is the manifestation of secretly-progressing destruction, that is, in whom is its progress?" And Ohrmazd spoke thus: "In him who is the guide of a vile religion; whoever it is who puts on a girdle [kusti] at most thrice (3-tumak) in a year, that is, he does not wear a sacred shirt [sudra] and thread-girdle [kusti], and his law also is this, that it is not necessary to wear them" — and when the law of no belting is so grievous that, when that law shall be accepted, it is observed that destruction is strengthened.

22.

The same belt, kept on after the command of Yim [Jamshed], was the first token as regards which an annihilator of destruction is mentioned and established by law, and on both occasions destruction is more grievously manifest. 23. That which is more particularly important is such as the destroyer of destruction, Yim the splendid, advised, which the high-priest of the good, Zartosht the Spitaman, mentioned thus: 'The sacred thread-girdle [kusti] is as a sign of the service of the sacred beings, a token of sin ended, and a presage of beneficence; and one is to put it on and to gird it, in the neighborhood of the heart and on the middle of the body, with the religious formula accompanying the glorious scripture.' 24. That is also betokened by its equally-dividing (hambur) position and determining fashion; for, as a wise man becomes a discriminator between benefit and injury, between good and evil, so also the place of the sacred thread-girdle is between below and above. 25. With a low sacred girdle [kusti] there is a passage for one's want of openness (avishodano) and secret ruin, and also a shutting up of life; with a high sacred girdle there is a way for thought, word, and deed, and no confinement (agirishnokarih) of life; and tying the sacred girdle with a religious rite (ham-dino) is like a glory amid the glories of the angels, for it is itself through the aid of the patron spirit (ahvo). 26. And from the heart, which is the place of thought and dwelling of life, on the upper side (lalaih) are the eye, ear, tongue, and brain, which are the dwellings of sight, hearing, speech, understanding, and intellect; and on its lower side (frodih) is the abode of a father's generativeness.

27.

When this sacred thread-girdle [kusti], whose token, sign, and presage are such, is tied, it is girded on with this glorious rite of the glorious ones, the custom of the learned, the command of rulers, and the decree of apostles.

28.

That secretly-progressing destruction, which arises from the fiend of insubordination (asardarih) who was much afraid of Yim [Jamshed], and which is averse to the labor of men and the service of Ohrmazd, is a demon and irreligious (dush-dino), who is full of fear of the girdles (parvandiha) of the glory of religion, with which both angels and also worldlings have become belted and diligent.

29.

Then, because the glory for this belt of ours, which is called the Kusti and is worn on the middle of the body, remains unreleased (avi-vukht) from the angels, who are givers of glory, and from men who are glorious — which is explained as a similitude and sample of fortunes (baharakoiha) among worldlings, even those who are actually primitive creatures likewise — it has, therefore, seemed comely and desirable. 30. And their heart, will, knowledge, and purpose are as much for it as that which is perceptible where, even apart from those of the good religion who shall tie the sacred thread-girdle with the scripture formula, some of the faiths of all countries, except those who are unbelted, possess the religious custom. 31. Also outside the seat of the existence of faith all



## Dadestan-i Denig ('Religious Decisions')

men have the waist, or the palms of the hands, or similar joints for a girdle (kustiko); and it is deemed comely, desirable, and convenient for work to wear it. 32. And it is manifestly the lot (dako) of the thoroughly-praising one whose own desire is truth and the enjoyment of welfare, it is a token of the service of the sacred beings, and a sign of walking in the commands of religion, which they shall tie on account of the superior beings (pashuman) with the proper formula, more particularly with that which one utters when there is reliance upon the scripture itself.

### CHAPTER 40.

1.

As to the thirty-ninth question and reply, that which you ask is thus: What kind of goodness and want of goodness can there be in the sacred thread-girdle [kusti] and shirt [sudra]; and what are the sin of running about uncovered, of prayer offered and prayer not offered, and the purpose of cleansing (mishn)?

2.

The reply is this, that it (the shirt) is needful to be perfectly pure white and single, which one fold is because Vohuman also is thus the one creature who was first, and afterwards from him the garment which is innermost and concealed is called in revelation.

3.

Proper girdling is double, which two folds are because he also who is in the course of the twofold religious wisdom is intelligent, and the duties due to the sacred beings are themselves in two divisions which are called the instinctive and that heard by the ears.

4.

After a man is in the girding they shall tie on, the symptoms of any sins of the belted body are free from sin which is condemned (vijirinido); and when he walks uncovered, or naked, or with a two-fold garment, there is then no root of the sin of running about uncovered in him. 5. Moreover, on hymns [Gathas] being chanted during a meal an inward prayer is not also necessary.

6.

The purpose of a cleansing (mishn-ae) is this, that the suitability of men for eating is due to worship of the sacred beings and glorification of the sacred beings. 7. And as to their necessary recommendation (siparih) of any food for eating, the glorifying of the sacred beings, and the true usages about recounting it, it is commanded, before eating, when the mouth is not soiled with food, that the mouth (dahan) should proceed with the utterance of the pure glorification. 8. Being thereupon suitably seated, and having properly eaten the food, one is to make the mouth clean with a toothpick and water; and after eating, before all words, the praise of the sacred beings is glorified by the mouth cleansed by washing. 9. And between the glorifying before eating and the after glorification one is not to speak other words, and when during a meal a word is spoken by the mouth, that kind of glorification which it is the custom to utter before and after eating is offered by its own organ (andam).

10.

And every single organ has one function, but two special functions are connected with the mouth, which are speaking and eating; and because they are together they are mutually opposed, for speaking connects that which is

## Dadestan-i Denig ('Religious Decisions')

an inward possession with outside teachings (chashiha), and through eating, the outside food comes for the inward further vitality of life. 11. As the ancients have said, where one operation is appointed unto two operators, it is more expressly so that during eating two operations may not both at once (ayag-ich-gun) be produced, by speaking and by eating.

12.

To keep those two operations distinct, one from the other, the custom of uttering the praise of sacred beings and the glorification of sacred beings when the mouth remains in the act of eating, until the mouth becomes clean from food, is decreed as inconsistent with goodness (aham-vehih). 13. And that which remains from the outpouring (rikh) at the time of a cleansing is called 'a cleansing (misn-ae).'

14.

One means for the retention of knowledge is through not having that retention of knowledge exhausted, but when one thus speaks during that: cleansing the words are really originating with the mouth, for he does not retain them; and whenever (maman) he does not speak anything whatever with the tongue, that religious glorification which it is the custom to utter before and after eating is then offered by him from his own limited resources (samano-i vimand), and it will be offered from his own limited resources.

## CHAPTER 41.

*[Apostasy, Conversion]*

1.

As to the fortieth question and reply, that which you ask is thus: Of those whose decision is this, that it is not necessary to be steadfast in the religion of the Mazda-worshippers — by which decision this is asserted, that they should abandon the religion of the Mazda-worshippers — some one disparages the religion and goes over to a foreign faith (an-airih), then of what nature is his sin owing thereto, and what does the sin owing thereto, as regards those of the same foreign religion, amount to? 2. Or order some one then to tell us clearly concerning it, how it is, and how is the disobedience due to this sin.

3.

The reply is this, that an adult is worthy of death [i.e. guilty of a mortal sin] on account of the good religion they would abandon, on account also of the adopted law of the foreign faith he is worthy of death, in whose reliance upon the improper law is also the sin which they maintain and practice by law, and through being in the same law he is equally sinful with them. 4. And also when any one is on that course, and his wish is for the same protection, of which a similitude is in the enduring words of that good law they would forsake, and he adopts that which is vile, even through that impropriety he is equally sinful.

5.

When he dies, without renunciation of that sin and impenitently, in that improperly-constituted law, the position of his soul is then in the worst existence, and his punishment is that of many sins worthy of death; from the demons also there come grievously, hand in hand, pain and suffering, gnawing and stench of many kinds, stinging, tearing, and lacerating, primary evil and discomfort. 6. And through their [the foreigners'] law and faith his distress in that worst existence is thus until the last change of existence, when the renovation of the universe is produced by will among living beings.

7.

But reality (aitoih), as regards living, arises from renunciation of that disobedience; it makes those attract to the good law who seduced him to that evil law, that which established him improperly in the law it eradicates from his conduct (rubakih), advancing sins it again restrains, and whatever has advanced it repairs again anew through the religion of the Mazda-worshippers, and he becomes thoughtful, constant, and steadfast. 8. The sin which he set going he restrains and atones for by wealth, trouble, and authorizing commands; even in the body he also undergoes punishment in the three nights (satuih); he then obtains forgiveness, and his soul is saved.

9.

And as it is said in the persistent law of the sacred beings, that 'the good religion of the sacred beings, who are the Mazda-worshipping superiors, ordains it as retribution,' so that the sin it takes away (spayeiti) may not exist in him, his retribution is declared by revelation. 10. And by the same witness it is said, that all of the primitive faith [Paoiryō-tkaesha] have been quite of the same opinion about this, that from the good religion except by the way of renunciation of sin there is none unless to hell; but that renunciation should be during life, for it is said that 'whoever when living does not become righteous, that is, does not fully atone for sin, for him when dead there is no grant of the best existence.' 11. To commit no sin is better than retribution and renunciation of sin.

## CHAPTER 42.

1.

As to the forty-first question and reply, that which you ask is thus: As to him who remains in the good religion of the Mazda-worshippers, whom men shall make the protection and assistance of the good religion, who shall save men from a foreign faith and irreligion (akdinoih), and then holds back some of those who have the idea that they should go over to a foreign faith and irreligion, and they do not go over to the foreign faith, but become steadfast in the religion of the Mazda-worshippers, what is then the nature of the decision of the angels about him, and what is the nature of their (the men's) good works and sin?

2.

The reply is this, that he is much extolled, happy, exalted, of great good works and abundant recompense, and the path to the best existence, prepared (frarasto) by his righteousness, is wide; the delight of his soul becomes complete, and its hope is great. 3. And every good work that is manifested in the good religion by those who are transferred by him from a foreign faith and irreligion, and which they shall do thereafter — when, through the perseverance and praise exercised by him who is protected by the religion, they are saved from irreligion — becomes his as much as though it had been set going by him himself, and he has the same praise and the same good works with them. 4. Of the extent (samano) and amount of such good works there is no writing a second time, unless his acquaintance with the full computation of the good works due to their number is continuous; but when in the same way they are practicing and steadfast in sin it shall not be assigned to him. 5. Then his position in righteousness is very grand, and in the world he has himself great eminence, applause, and dignity.

6.

And as much as that which is an improper law and a law worthy of death is a punishing of the soul, and the disconnected words and perversion (vashtakih), due also to the perfidy (rangishno) of the fiend who has come, are such that in his time the religious rites (dino) performed are rites of grievous vexation and fear, so that which is a proper law, like the great glorification in spirit and the connected words of the high-priests, is the arrival of the good spirit as much as a virtue worthy of recompense and full of hope. 7. Even as that which is said thus: 'Of men

who are practices of good deeds the manifestation is then in their children.'

## CHAPTER 43.

1.

As to the forty-second question and reply, that which you ask is thus: Regarding a man who is consecrating a sacred cake [dron], and the fire is his household attendant (khavag-i mano) from afar, when he sees it, at how many steps is it improper? 2. When they consecrate a sacred cake by light of a lamp, why do they not say the words 'tava athro (for thee, the fire),' as by another fire? 3. And of the propitiatory dedications (shnumanoiha) to the period of the day (gah), the day, and the month of the consecration of the sacred cake, which is that which when earlier or later is also then not proper, and which is that which is proper? 4. When they shall accomplish the consecration of a sacred cake [dron] with one more dedication than those of the thirty days of the months in the year, how is it necessary to act so that it may not enter too early; and which is the one more dedication which, when they shall make it, is proper, which is that which is not proper, and which is that which is earlier and later?

5.

The reply is this, that at forty-eight feet from the sacred twigs [baresma] to the fire -- which would be about nine reeds, if of a medium man -- even though one sees the fire and does not say 'tava athro,' it is proper. 6. And a lamp also has the same contingency (ham-brah) as a fire; and by our teaching they do not consecrate a sacred cake [dron] at a lamp on which there is no burning of firewood, but they should cause a burning of firewood on that at which they consecrate a sacred cake, and they say 'tava athro.'

7.

And there is a propitiatory dedication for each separate consecration of a sacred cake [dron], and not again from the first to the last; and the first is the nearest to the first day, Ohrmazd, just as Adar ('fire') and Aban ('waters') are other days in the series; and the last is the day Anagran, because in the same series the day Anagran is the latest. 8. When the seven archangels [Amahraspandan] are in the propitiatory dedication it is proper to put the seven archangels first in their own order, then the period of the day [gah], then the day, then the month of the consecration, and, afterwards, the other dedications in such order as they are written.

9.

And as to the earlier which they should put later, one is when they shall put a dedication before the seven archangels [Amahraspandan], one is that when they shall put the day before the period of the day [gah], one is when they shall put the month before the day, and one is that when a dedication, distinct from the seven archangels, the period of the day, the day, and the month, on account of being before the archangels, or before the period of the day, or before the day, or before the month, is accounted as improper a dedication as that of yesterday, or the day before, is for this day.

10.

So that when it is the propitiatory dedication for the day Khwarshed of the month of consecration Aban, the day and month are such that their order and the Adar ('fire') and Aban ('waters') succeeding them are thereby set in reverse order to the proper sequence. 11. Then, too, when in the same month its propitiatory dedication for the day and month becomes alike for day and month, it is recited as regards both the month and the 'waters' (Aban), because they are not connected together and have again become non-inclusive; and then one is to consider them as proper.

## CHAPTER 44.

1.

As to the forty-third question and reply, that which you ask is thus: There is a man who is superintending (avar-mandakako) and skillful, in whom great skill as regards religion is provided, and the high-priest's duty and officiating priest's duty (mago-patih) are performed by him; or they are not performed by him, but in him great skill as regards religion is provided. 2. In a place of that district there is no one who rightly knows the commentary and 'the proper and improper,' so that he comes forth into a place of such decay (sapakhan); and the people of the district — who constantly order all the religious rites (dino) of many sacred ceremonies from any poor man of the various persons from other districts whose skill and superintending are not like his, but they constantly come to that district — shall constantly receive from him all the many religious rites and many sacred ceremonies. 3. And that man, who is revered and skillful, proceeds not undejectedly (la anashkandiha) and bashfully to his own superintending position, the position of the religion and position of the skill which are his; he does not demand any employment in the district or any award (dina) from the district, and does not know how to provide any other employment or award, in which there would be any fitness for him. 4. Are the people of the district — on account of the skill and activity which that man has exercised in religion, due to the performance of all the religious rites and sacred ceremonies which they constantly order — thereupon to prepare that man a stipend (bahar), and is it necessary for them to give a stipend to that man, or how is it necessary to act; and is it necessary for them to collect it for him, or not? 5. And of the much advantage of all the religious rites and work is it necessary to speak thus: 'Until the time that thou hadst come it was not possible for us to order except of him who is inferior to thee,' or how is it to be done? 6. Is it necessary to collect a stipend for him on account of the benefit and reasoning thought (virmato) on other subjects, of which he was the means, or how is it necessary for the superintendent of our people to collect such stipend of skill, position, and religion?

7.

The reply is this, that a man of such description as written above, and superintending the exercise of skill and provision of ability, is very worthy of a stipend and courtesy (khupih); also, through good management of all religious rites and the ceremony of the sacred beings, he is very confident in any uncertainty. 8. Therefore it is necessary to consider that he manages more openly and better than those whose skill and ability are not like his; and also as regards stipend and reasoning thought, owing to the worthiness of the ceremony of the sacred beings, his are more whose skill, ability, and activity in religion are greater. 9. And as to a man who is as written above — when all those religious rites and ceremonies are well-managed by him, and his repeated direction and right continuance of proper duties are an accumulation of his own reasoning thought and great capability, and are ordered of him with great solicitude — one is also to consider him a stipendiary thereby, and a thriving acquirement of ample reasoning thought. 10. And as to him, moreover, who is less skilled than he, and of inferior position, by as much as he is not so worthy, his custom is therefore to produce a want of himself again.

11.

But he who has much skill should have a great stipend, and he of medium ability should have a medium one, he having less means of benefiting worthily, maturely, and necessarily. 12. And the value is as it is said in revelation thus: 'The stipend they should announce to him who is an upholder of religion is two shares, and to him who is mediocre only one, to him whose lot is inferior.'

13.

That man is a master and high-priest whose usage also (ain-icho) is wise, and in ability, goodness, and skill is the best of those of the religion of the Mazda-worshippers, which is the religion of wise upholders. 14. And the

## Dadestan-i Denig ('Religious Decisions')

exercise of his religious disposition — originally possessing a religious stipend — which they shall order of him in that place, and that of the other worthy ones and applicants in the place and coming applying to the place, as much as it is worth and happens to be their own want, one is to altogether thoroughly well consider for him. 15. Good destiny is not fulfilled by granting to those applying, but through forward ability, the forward, kind-hearted, and extreme skill provided, and grand position he is worthy of much stipend, and it is important to make them stipendiary in their own gradation of applying. 16. For the observance of moderation and the granting of applications are mutually destructive, and it is discriminatively said that the high-priest Jamasp of the Hvovas considered, in that mode, the much skill of that good superintendent being without a stipend as not disproportionate, but most justly very moderate.

17.

Moreover, to collect for all except for one skillful man, and to provide a stipend for any other applicants, is not right; and the limits should be moderate, for each one really shares the moderate apportionments according to his own want, apart even from the sacred ceremony. 18. But to collect for such a man, who has kind-heartedly superintended by rule during reasoning thought, is a greater good work than to approve even him who is superintending much more authoritatively. 19. And he who has himself requested is to obtain everything last; for, except in that case when a virtuous doer has in any mode begged a livelihood and is not capable of earning it — so that something even of the righteous gifts of clothing is begged by him — to live in idleness is not the way to be assisted; but he who has not himself requested, and is wise, is to beg a suit of clothes (rakht-hana).

20.

They give to the good provider of gifts much praise, and for the preservation of the perfect giver are many religious friends, and the position of the upholders of religion; so it is necessary to give, and to consider it as provided for the great female whom revelation greatly celebrates, that patron spirit (ahu) connected with religion, as it is said that in the opinion of Human, the high-priest, the propitious religion is, as it were, the way of saving their souls.

21.

About upholders of religion, and a more particular rule how the lawful computation should be for glorifying with moderation, a chief of the priests [mobad of mobads] has spoken thus: 'Shouldst thou be our father in wealthiness, I am thy protector in body and thou becomest thy protector in soul.'

22.

The same collection is the way of the friends of religion for begging from the upholders of religion the preservation of the soul, and for well considering, extremely gracefully and fully reverently, the advantage and pleasure of the position of the upholders of religion, so that they shall properly collect for the preservation of souls by the mode of going to collect thoroughly with great gain.

## CHAPTER 45.

1.

The forty-fourth question is that which you ask thus: Of priesthood (aerpatih) or discipleship (havishtih) which is the priest's duty (aerpatih), and which the disciple's; which is that which it is necessary to have in priesthood, and which in discipleship?

## Dadestan-i Denig ('Religious Decisions')

2.

The reply is this, that the priesthood and discipleship are connected together; the priests teach the scriptures, and the disciples learn the knowledge of the religion, that is, the Avesta and Zand. 3. The priest, have been disciples; through the teaching of his own priest they make the aroused existence of even a disciple become a priest, and in one body with the learner are the priesthood and discipleship. 4. Through that which he has learned as a disciple from the priest he is wiser, and owing to the priesthood in his own person he teaches the disciple who is a learner; the desire which is his craving for learning is also owing to that in his own priest, when he was a disciple unto his own priest.

5.

And the disciple and priest are even such as is said thus: 'The director (farmadar) of the profession of priests (asraoan) of Pars, and chieftain over the faithful and the officiating priests (magopatan) of Pars, is the leader of the religion; and his disciple (ashakardo) is a disciple in a selected foremost position among the priests of the religion, set up (madam ajast) over those acquainted with the commentary (zand-akasano).' 6. The more infallible (ashaktar) of these is the powerful skill of the priest (aerpat) put forth through the ritual and Visparad, and his skill in the commentary (zand); the skill of disciples in the Avesta is, further, fully understood, and sin recognized as oppressive, through the formulas (nirang) of the sacred ceremony, ablution and non-ablution, purity and pollution.

7.

And both professions are the indispensable preservers of great decisions as to that which the priestly disposition has taught, done, and considered about the perpetual existence of every being, the complete goodness and final success of the nonexistent evil and entire good of the sacred beings, the annihilation of the demons, and the complete understanding of the friends of the sacred beings.

## CHAPTER 46.

1.

The forty-fifth question is that which you ask thus: Is it allowable that those of the priesthood, when there is no daily livelihood for them from the life of the priesthood, should abandon the priesthood, and that other work be done, or not?

2.

The reply is this, that there is no loss of reputation to priests from priestly duties (aerpatih), which are themselves the acquired knowledge that is accumulated by the priestly disposition, care for the soul, and the requisite good works. 3. And there is this advantage, that, through acquaintance with the religion of the sacred beings, and certainty as to the reward of the spirit, they make them become more contented in adversity, more intelligent as regards stability of character in difficulty and restriction, and more through knowledge the abode of hope for those saved. 4. So that it is not fit they should abandon the priesthood, which is both harmless and an employment with advantages that has required much trouble to learn.

5.

But, indeed, when they do not obtain a daily livelihood from priestly duty, and the good do not give them chosen righteous gifts for it, and they do not let them obtain any from next of kin or the wicked even by begging, a

livelihood may be requested from the paid performance of ceremonies, management of all religious rites (dino), and other priestly disciple's duty therein. 6. When even by that they do not obtain it, they are to seek a livelihood by agriculture, sheep-rearing, penmanship, or other proper employment among priests; a when it is not possible for them to live even by these, they are to seek it by bearing arms, hunting, or other proper employment in the profession of a virtuous warrior. 7. And when even it is not possible for them to maintain their own bodies, which are in requisite control, by that which is cravingly digested, they are to beg a righteous gift authorisedly (dastobariha) as an effectual remedy; by living idly, or not expending strength, their own bodies, which are in control, are without livelihood, but not authorisedly.

## CHAPTER 47.

1.

As to the forty-sixth question and reply, that which you ask is thus: At a sacred feast (myazd) of those of the good religion, in which there are fifty or a hundred men, more or less, just as it happens, and seven men who are engaged in the performance of the religious rite (dino) which is celebrated by them are feasting together with them, of those seven men there are some who are easily able to pray five sections (vidak), and some six subdivisions (vakhshisno), of the Avesta, but no chapter (fargardo) of the commentary (zand) is easy to them; and all seven of them are disputing about the right (ras) to the foremost places. 2. And he to whom thirty chapters in the commentary are easy speaks thus: 'The foremost place is mine, and it became my place owing to great retentiveness of memory, for I know the commentary well and "the proper and improper;" and my place must be good, for whenever I do not indicate this as the place of religion unto the people I am not in the security of religion; but you should not dispute about my place, for it is not becoming to dispute it, because this neglect and outlandishness (an-airih), which some one brings constantly into the religion, is not due to me.' 3. Those seven men, moreover, speak constantly unto him thus: 'Our place is more important and must ever be so, for every man of us is able to pray several sections in his own officiating priestly duty (zotih), and it is ever necessary to consider who is more participating in sharing a reward.' 4. Then as to those whose Avesta is very easy, or him who knows the commentary and 'the proper and improper' well, and their goodness and greatness, as asked by us in this chapter, direct some one to make them clear unto us, for when he demonstrates the littleness and greatness in this subject his great religion is then completely an advantage.

5.

The reply is this, that, as to that which you ask me to write, so that they may decide whether thirty chapters in the commentary are easier, or really the other, be they five or be they six sections of the Avesta, are easier, there is no deciding, because which are the chapters and which the sections? 6. For, as regards more cleverness and less cleverness, it is not clear; there are some of the sections greater than many sections, and there are chapters as great as many chapters, but to understand severally the divisions (burish) and enumeration of him to whom five sections of the Avesta are easy, and also of him whose thirty chapters in the commentary are easy, it is necessary for making the calculation to consider every single division in the commentary as equivalent to seven equal divisions apart from the commentary. 7. And it is thereby thus manifest who has skill in the one and who has skill in the other, and whoever has less, when there is nothing in it regarding which he is otherwise than when the superintending command of rulers (khudayan) delivered over to him the place of duty -- or on account of a new officiating priestly duty or directorship (radih) of the season festivals [Gahambar], or the foremost places being occupied, or like causes he becomes otherwise -- is fit for all the great share and very good estimation of the place of one much more skillful, when their being fitting and skillful, or their excess or deficiency, is not specially manifest from their skill. 8. And him to whom the commentary is very easy, having prayed much, it has seemed important to consider more thriving proportionable to his eating.

9.



## Dadestan-i Denig ('Religious Decisions')

And great and ample respect for both their ways of worthiness is an advantage and fully necessary, skill in the commentary and that in the Avesta being together mutually assisting; for even the solemnizers of the Avesta have need for information from the commentary about the scattered (parvand) 'proper and improper' usages of the sacred ceremony. 10. The more efficient information from the commentary is advantageous when the ceremonial is proceeded with by them, and one of those two is one of the skillful, and a friend, provider, glorifier, and aggrandizer for the other; and the friends of religion are good friends and, therefore, also providers of fame for both of them.

11.

When, too, they are publishing accusing statements, one about the other, from necessity, or from the violence which is owing to the adversary [Ahriman], it is important to become an excuser as regards them, and not a diminisher of their share, nor a bringer (akhtar) of unhealthiness to their united strength.

### CHAPTER 48.

1.

The forty-seventh question is that which you ask thus: How is a liking for the desirableness, joy, and pleasure arising from the sacred ceremony (yazishn) friendly to Ohrmazd, the archangels [Amahraspandan], and the guardian spirits of the righteous [Asho Farohar]; in what manner is the perfection of him by whom the ceremony is ordered and the people of the country then exalted by them; and how and in what manner does it become the vexation, defeat, anguish, and discomfort of the evil spirit, the demons, and the fiends? 2. How is the purpose of the ceremony, what is the ceremony, where is the place [or time?] when they shall perform it, what is good when they shall perform it, and how is it good when they shall perform it?

3.

The reply is this, that the great satisfaction of Ohrmazd and the archangels arising from the sacred ceremony is in the purity of its formulary (nirang), and also in this, that it is completely fulfilling his own blessed commands; because he ordered that entire goodness for the complete procedure of those of the good religion (bundako hudinakanakih), as the recompense and full allotment of the sure upholder of religion among those who rightly recite it. 4. From the performance of the ceremonial of the sacred beings are the propitiation of the good spirits, the destruction (drujishno) of violence, the increase of digestiveness, the growth of plants, the prosperity of the world, and also the proper progress of living beings, even until the movement of the renovation of the universe and the immortality of the creatures arise therefrom. 5. It became so, it is expressly said, because the sacred beings are great; and unitedly opposing it the demons are particularly undesirous of it, and owing to it their defeat and vexation are severe; its consecrated cup (tashtiko) also becomes the express preservation of the ceremony.

6.

And its purpose inquired about is this, that religion is transmitted clearly to the intelligent, that is, it is not the wisdom whose comprehension exists in worldly beings; and as, moreover, even that which is not understood by worldly wisdom is really the creature of the spirits, that also which is the spiritual formulary (nirang) is for making it intelligible to worldly beings through the body. 7. That religion which is comprehensible by the world and authoritative (nikezako) is rightly connected with that which worldly beings are quite able to understand through worldly wisdom; and the understanding about its evidence as to that which is spiritual and powerful, apart from the worldly evidence of superiors (avarikano), is the right way of the intelligent. 8. That proper (kano) purpose — in which, moreover, the ceremonial, owing to timely memory for its own completion, is unique — is this unique exhibition of purity in the pure glorifying of the heavenly angels, as is commanded; just as the purpose

## Dadestan-i Denig ('Religious Decisions')

of the ceremonial of a season-festival [Gahambar] being before the season-festival, and of maintaining (daran) the exposure of the body of a jackal (shakhal) or a man, is to make the body clean from the corrupting (nasushiko) pollution, and also from outward contamination.

9.

That also which might be written, as to the much retribution appointed as regards washing the limbs outside with clean moisture from clean animals and plants, and then completely washing the body with the purifying water streaming forth; as to the clean scents among those which they rightly perceive, and making the body and clothing sweet-scented; and as to the putting on of the white and proper garment of Vohuman [i.e. sudra], and supposing the power of avarice to be the sight of distress, is all superfluous. 10. But it is needful still as regards these matters, that is, while engaged in the ceremonial it is not to be hurried owing to any hunger or thirst, owing to liability of punishment for religious practices, or even owing to deficiency of vacant space. 11. And before the ceremonial one is to eat at the appropriate time, and such food, too, as is preparable and only moderately troublesome (navas); and any of that which one has to perform aloud in leaving the heavenly-minded, yet moderate, duty in the abode of fires — which is perpetual light is proper, pertaining to good works, and good for him, and thereby lodging in him. 12. And they, that is, the gloomy ones, thereby see the service (yasak) for them themselves is short; and good are they who come into the world glorified by praise.

13.

The position of the ceremony-holders themselves, that is, the position of the officiating priest (zot) and his cooperators, is the Aurves place; and, if it be the precinct (dargasih) of prayers, one should wash it over (madam pasayad) with the water of purification, to make it clean. 14. The apparatus of the ceremonial, together with its own man, who is a solemnizer, and the two creatures which are solid out of these four: fire, metal, water, and plants, just as one has to bring them together in readiness, the stone Aurves, the stone and mortar Khan, and the Hom-mortar (havanih), cups, and crescent-shaped (mah-rupo) stands set upon it, are all ceremoniously washed (padyavinid) with the water of purification. 15. The bright fire on the clean fire-stand (atishto) is increased by the dry firewood delivered to it purified, and one is to put upon it at appropriate times the wholesome perfumes of various kinds of plants; and the water of purification, which is ritualistically produced by reciting the words of revelation, is in the clean metal cups. 16. The well-grown Hom through which the world is possessed of creatures, the Hom through which the production of Zartosht occurred, is a symbol of the white Gokerano [Av. gaokerena] as regards the immortality of the renovation of the universe [Frashegird] manifest therefrom, and the resting-places of its vengeance are the various demons; and with it one is to put attentively (sinvisno-dahak) in its appropriate place the pomegranate (hadanapag) plant of the Aurvaram. 17. The vegetable sacred twigs carefully girded with the vegetable belt (parvand) and girdle, and the metallic crescent-shaped stands — which are in the position of those who are sovereigns of the worldly creatures who are interpreted as the sacred twigs [barsom] of the treatises — are prepared.

18.

When arranged (stordo) by the bringing together of clean worldly productions, so much the more purely as is possible, the arrival of the pure renders all the symbols reliable. 19. Those celebrators of whom the outside of their own bodies is defiled with their bodily refuse and in clean clothing, and their disposition — if in the religion of moderate eating in which is a thirst for lawfully drinking — is customarily sleep and lethargy through the tendency (runo) to falsehood of their wisdom, are to consider, even from their innermost hearts and minds, the retribution of the body of wrath, the falsehood, and bad thoughts in that disposition of infamy, and the recompense of their own renunciation of it; they are to atone for their sinfulness, and to seek great purification of mind. 20. And having acquired eyes speaking forth, hands in a state of ablution, and every other member of the body — especially there where well-accomplishable — free from its bodily refuse and covered with the clean clothing, the tongue is preserved and guarded from falsehood and the hand from sin, the mind is established by

## Dadestan-i Denig ('Religious Decisions')

little preparation with good consideration for knowledge of the sacred beings, and even the good are to recite by direction (radiha) the verbal renunciation of sin.

21.

The officiating priest (zot), having directed and purified the place of the fire with liturgical words, is to go and walk unto the place of the officiating priests while glorifying the sacred beings, and to consider invokable the glory given to the luminaries and the guardian spirits [Farohars] of the good. 22. Of those also who, cooperatively, conjointly, and interspersed (ham-resh), have each separately remained in their own places and thought of the sacred beings, with propitiation of Ohrmazd and scornful notice (tar dahishno) of the evil spirit [Ahriman], the employment stands forth prominently at the ceremonial. 23. As to the position of others cooperating with him who is an officiating priest of good leadership, there are some who are for the Avesta, there is the solitude (khaduidarih) by the fire, there are some who are bringers forward of water, there are some who are for carriers away, there are some who are solitary ones, there are some who are gregarious ones, there are some who are directors of duties, and their own needful arrangement in the place is arranged in the ceremony.

24.

In cleanliness, purity, and truth, as much as there is in this mingled existence, if one has to commence a ceremony glorifying the sacred beings, when the righteously-disposed temperament is purified along with the apparatus the abundant ritualism (nirangakih) of the spirit is a symbol and reminder of the will of the sacred beings, undesired by the fiend [Druj], remains a blessing deservedly unto those come together. 25. Then is explained the text (Avesta) of that great scripture (Nask) which is called the Hadokht, that is itself the best of the chiefs of the scriptures, and of the sublime Dvazdah-homast [i.e. Damdad Nask] that is not recited by any voice with falsehood (akadba), and is called 'the origin of every truth.'

26.

The pure glorification of the sacred beings is in the light, this is in the morning time (frayar gas); and even until night the ritualistic and true recitation of revelation (dino) is unchangeably proceeding, undivided and faultless. 27. This, too, is in benediction of the angels; this, too, is producing restraint of the fiends; this, too, is in praise of the glorious ones, the mighty doers; this, too, is as an admonition for creatures subject to command; this is in the true words of the ancients who have passed away; this, too, is as a suitable servant for the righteous, these good doers; this, too, is to obtain a permanence (patistan) of requisites; this, too, is suitable for the discreet and is merciful; this, too, is as another way in which the promoters of good (veh-yavkaran) are pardoned, as soon as the Hom-juice (parahom) is digested, through not having eaten from dawn till night during the pure utterance of the pure glorification. 28. And, moreover, one performs no work, nor is even a word uttered; one does not go to sleep, nor should they allow any pollution to the body; the sequence (patisarih) of the religious formulas is, likewise, not changed from that ordered, nor is even a detached thought away from that truth and purity; but always with phrases rightly consecutive and properly worded (hu-sakh-unaganoiha) the Avesta is uttered; and even the manner of response of one's cooperators is in modes contributing to good (hu-padayako), or they utter the scripture (Nask).

29.

Since the production of stench is needing something essentially purifying, many formulas in the ceremonial are tokens and signs which, while they are strongly manifested, are terrifying and vexing to the demons, and inviting and rejoicing to the angels. 30. Such as, indeed, the pure Hom, which is squeezed out by four applications of holy-water (zohr) with religious formulas, is noted even as a similitude of the understanding and birth of the four apostles bringing the good religion, who are he who was the blessed Zartosht and they who are to be Hushedar, Hushedar-mah, and Soshans. 31. As also the metal mortar (Hawan) which is struck during the squeezing of the

## Dadestan-i Denig ('Religious Decisions')

Hom, and its sound is evoked along with the words of the Avesta, which becomes a reminder of the thoughts, words, and deeds on the coming of those true apostles into the world. 32. As also the proper rite as regards the water, that they should perform three times, which is showing the world the glorious seizing of water and formation of rain, and the healthfulness of the production of rain. 33. And as the purification of the milk, by the glorious ritualistic product (nirang) taken from the purifying cattle, is divided in two, by means of which the token is that which is great, glorious, and good; one being for the daughter of Paurvajirya the Mazda-worshipper, and from her was Aoshnor full of wisdom; and one being Farhank, daughter of Vidhirisa, and from her came Kai-Kavad.

34.

And, as to the high-priests of the glorious religion, it is said many concomitants (padvandiha) are obtained; such as, much discrimination of scripture (Nask), the holy-water which is indispensable as a remedy, the healthfulness which is given in that ceremonial to the sacred fire which the world destroys, that preeminent strength which is given at the end of the world from the ox Hadhayas unto the good people scattered about (fravaftan) — it is mingled with the fire of men's bodies, and they, therefore, become perfect and immortal through it — and there are also other things. 35. There are also in the ceremonial many tokens and signs of spiritual mysteries, glorious matters, and habitual practices of which statements would be very tedious.

36.

And if the wish (ayupo) should be this, that they should be engaged in a single ceremony of the length of a day, a man who is righteous in purification, inside and outside the body, should stay away from all his relations and the worldly transaction of business, from malicious actions and covetous practices, separated from all lying and falsehood of relatives; and his words are to be all those which are serving the angels, glorifying, and begging favors. 37. Then, indeed, the way of the spirit and the harmoniousness of the sacred beings are manifest therefrom; and those which are as much the means due to the primitive good creations as is more purely possible are strengthening as regards the utility (bun) for offering, encouraging for purity, confounding for the confusers (gumejakan), terrifying for the fiends, and propitiating for the sacred beings.

38.

The ceremonial which is good is when they shall perform it for a pure disposition and assured wisdom, a minder of the religion of the sacred beings of the spheres, and with pure thoughts, just thoughts, wise deeds, a purified body, a tongue worthy of good (veh-sazak), a scripture (Nask) made easy [i.e. memorized, familiar], a true text (avistak), ablutions performed, proper rites, undivided, and faultless. 39. Near which fashion, with like abilities, and innumerable times, it is very purely solemnized in the abode of the ever-growing fire, then in the abode of the other sacred fires, then in the abodes of Mazda-worshippers and other good people, and then in other places pronounced clean. 40. That of the three days is in the abode of the fire-place which is nearest to that of the departed; the ceremony of the guardian spirits of the righteous [Asho Farohars] is solemnized in purity there where the dwelling is which is nearest that of the departed whose soul is honored. 41. And that for victories in war is then at its times of battle, the husbandry of Sam [i.e. Keresasp the Saman] and other offenders (vinasagan) who were for keeping away husbandry, the household attendant's place for a warrior of another rank, the occasion of the outcry of those not possessing (adarigan) a lodging, unto the rest of the same temperament (munoko), expressly to produce and maintain a proportional resemblance.

## CHAPTER 49.

*Grain futures*

## Dadestan-i Denig ('Religious Decisions')

1.

As to the forty–eighth question and reply, that which you ask is thus: As to them who shall buy corn and keep it in store until it shall become dear, and shall then sell it at a high price (pavan giranoih), what is the nature of the decision?

2.

The reply is this, that when there is nothing therein on account of which I should so deem it otherwise than due to the eating of the requisite amount (avayishn) of food for one's self, that which is his controlling impulse (sardarih), and not the teachings of the worthy and good, is the internal instruction which a time of scarcity has taught by means of the occurrences during that time; but clamorous worldly profit is want of diligence (akhaparakanih), for they would buy to make people distressed, and in order that they may sell again dearer. 3. Moreover, the store one keeps, and keeps as closed even unto the good as unto the bad — and though it be necessary for a man of the good and worthy, and they beg for some of the food, they shall not sell at the price it is worth at that time, on account of its becoming dearer — one keeps in store unauthorisedly and' grievously sinfully, and every calamity of those good people they shall suffer who would not sell it at the price they beg.

4.

On account of that non–obtainment of corn, or that unlawfully heinous sin, and because of dearness of price it is not proper to give it for that non–distribution (an–afshanoih) unto him himself, or those under his control, or the poor to whom it would be given by him; and the distribution (reshishno) which occurs is then retaliative upon him. 5. And if the corn be spoiled, through keeping too long a time in store, he is suffering assault from the hungry man (gurshno) who is injured even by that damaging (bodyozedih) of the corn; if through that unlawful want of preservation (adarishnoih) noxious creatures are associated with the corn, he is overwhelmed also by that heinous sin; and, through the profit of improper diligence he is unworthy.

6.

But if it be necessary for their own people who are under their control, on account of the fear of a time of scarcity, they should buy at their own suitable time, and should afford protection. 7. Or, because of the teachings of the good and worthy, they should buy corn at a cheap price from a place where the corn is more than the requirements of the eaters, and they should bring it unto there where corn is scarce, provided (va hato) the good and those requiring corn are sufficient (vasan). 8. So that, while their information of a scarcity of corn is even from him himself to whom the price would become profit, or is the persistence of these same teachings of the good — so that it may become more abundant unto them than unto the bad, even in the time of scarcity when it is very much raised in price — they should buy corn at a cheap price during an excess of corn, so that one may keep it until the time of a period of scarcity. 9. When there occurs a necessity for it among the good he sells it at such price as one buys it at that time, that is, the market price (arj–i shatroik); by that means, in a season of scarcity, much more is obtained in price, and it becomes more plentiful among the good; then a more invigorating (padikhuinagtar) praise of him is commendable.

10.

And, yet, as regards that which is suitable profit and also apart from the eating of corn, from anything eatable for the maintenance of life, from medicine and remedies for the healthfulness of life, and from whatever is for the preservation of life — it is allowable that they shall buy and shall sell dear.

## CHAPTER 50.

1.

The forty-ninth question is that you ask thus: If they should sell wine unto foreigners and infidels what is then the decision about it?

2.

The reply is this, that there is very vehement danger of grievous sin, and it would be an evil occupation. 3. But if through the operation of that wine-selling of theirs the wine is kept more away from those who become worse through immoderate drinking of wine, and comes to those who drink wine in moderation -- whom they cause to become better through drinking the wine -- more than when they shall not practice that selling of the wine, then through that selling of theirs the power which is in the wealth, by their keeping away of which a man is confirmed (padayinido) in the good religion and diverted from going into infidelity, the progress of sin is impeded and good works are promoted, becomes the assistance of the good and protection of religion, the hindrance of sin and aid of good works, which, when they shall not practice that wine-selling, do not arise, and which are much more promoted than the various sins that might have arisen from the unlawfully drinking of wine. 4. Or, otherwise, the greater decision -- and great are the good works which are assured therein -- is thus: 'They who shall sell wine to foreigners, infidels, and others from whom unlawful conduct arises through drunkenness, act very sinfully and not authorisedly.'

## CHAPTER 51.

1.

The fiftieth question is that which you ask thus: As to one of the good religion who drinks wine immoderately, and loss and injury happen to him owing to that immoderate drinking, what is then the decision about him? 2. And how is the measure of wine-drinking which when they drink is then authorized for them?

3.

The reply is this, that whoever through the influence of opportunity drinks wine immoderately, and is adult and intelligent, through every loss and injury which thereupon come to him from that immoderate drinking, or which occasion anything unto any one, is then his causing such pollution to the creatures, in his own pleasurable varied modes, that the shame owing to it is a help (dastakih) out of that affliction. 4. And even he who gives wine authorisedly unto any one, and he is thereby intoxicated by it, is equally guilty of every sin which that drunkard commits owing to that drunkenness.

5.

And concerning that drunkenness, what is said is that that is to be eaten through which, when one eats it, one thinks better, speaks better, and acts better; and such even is the food by which, through having drunk wine, one becomes more virtuous, or does not become more vicious, in thought, word, and deed. 6. When an experiment as regards its being good is tried, so that having drunk it in that proportion one becomes better, or does not become worse, then it is allowable to drink it.

7.

## Dadestan-i Denig ('Religious Decisions')

When an untried person, for the sake of being tried, has drunk a mingled portion, first of one drinking cup, secondly of two drinking cups, and thirdly of three drinking cups, and through drinking it he becomes more virtuous, or does not become more vicious, in thought, word, or deed, he is to increase the drinking cups, and the experiment is allowable unto those tested just so far as the proportion is such that he becomes better, or does not become worse. 8. To those tested it is authorisedly given to that amount through which the experimenting that is mentioned has extended; and to him who it is proved will become worse through the drinking of wine, that amount, through the drinking of which, when given in the experiment, it was seen that he became worse, is not authorisedly given.

9.

In a case of doubt one is to consider him who is orthodox (hu-dino), who has chanted the sacred hymns, and is of good repute, whose drunkenness is not manifest, in this way, that he drinks as much wine as was tried by him when he became no worse by drinking it. 10. It is necessary to consider him whose religion is unseen, whose religion is wrong, and him who is a child furnished even with the realities of religion, in this way, that he becomes worse through having drunk wine. 11. When apart from the decision there is no assignable (banjishnik) reason as regards it, the share of wine which they gave not authorisedly who themselves drank wine, one considers as some of the wine on its being given more authorisedly.

## CHAPTER 52.

1.

As to the fifty-first question and reply, that which you ask is thus: There is a man who hands over a dirham as regards five bushels (kafiz) of wheat, thus: 'I give this to thee as an installment (bon-ae) of five bushels of wheat at the end of a month;' and during the month, and at its end, those five bushels of wheat become five times the price; would they authorisedly seize the five bushels of wheat when winnowed (pekhto kardo) by him, through that installment which he handed over, or not?

2.

The reply is this, that when they who shall take his dirham have to entrust the five bushels of wheat, unsuspectingly and by their own will, to him to winnow, even so as they are advisedly and unsuspectingly winnowed by him they should take them just as winnowed; this is the decision authorisedly given. 3. But when it is winnowed by him on account of very grievous necessity for payment, it is more suitable for the soul to beg the giver of the money, who is the purchasing payer, for some of that excess of undivided (apar) profit. 4. For he has to consider the profit of his successors as among the profit of money on the spot — when more than such installment demanded — and not as a fresh carrying off of a gift.

## CHAPTER 53.

1.

As to the fifty-second question and reply, that which you ask is thus: If people of the good religion, in their country or out of their country, shall buy and sell with those of a different religion as regards cattle, or shall lay hold of traders (vanikgaran) and shall sell to them, what is then the decision about it? 2. When those of the good religion shall not buy, as they have not come up to the price, but the orthodox dealers shall sell to traders and those of a different religion, what is then the decision about it? 3. And about him, of whom the means of existence (zivishno mindavam) are such, what is then the decision?

4.

The reply, is this, that it would be very grievously sinful, and it would be an evil occupation to transact such business through the influence of opportunity, and to seek profit unauthorisedly, in that manner. 5. But if it be the means of existence of those of the good religion of whom you have written, and they are not able to seek it in any other business and proper occupation which would be a less sinful means of existence, complete purchasers who have acquired the good religion shall sell unto those of the good religion; because it is possible for him to be less sinful to whom it is allowable to beg the life of comrade, for still the rule of a righteous man, with the righteous who are in his guardianship, is to live. 6. So it is possible, when they shall sell cattle for slaughter and foreign eating, many cattle — amounting even to a diminution of the maintenance of Iran — are more wretched than a righteous man forced to kill them through a living becoming unobtainable and the fear of death.

## CHAPTER 54.

1.

As to the fifty-third question and reply, that which you ask is thus: A man whose wife, daughters, sisters, and relations are many, and who is the master of much wealth, becomes sick, and during the sickness has given this hoard of wealth unto one daughter. 2. And his other sisters and daughters are not contented therewith, and speak thus: 'This wealth ought to have been given during health and consciousness, not during sickness; and now it should not be allowable to give anything whatever unto any one during sickness, for if anything happens the wealth all comes back for division amongst us.' 3. Would it be allowable to give anything whatever of that wealth to any one, during sickness, or not? 4. Is it necessary for one of such wife, daughters, and sisters as there happen to be to appoint an adopted son for that man, because of that wealth, or not? 5. Are the wife, daughters, and sisters who shall take their share of the wealth responsible for the religious rites of every kind, and is it necessary for them to order the annual ceremonies for that man at the daily and yearly periods, or not?

6.

The reply is this, that, when there is nothing therein on account of which I should so deem him otherwise than a man in sickness and nearly passing away, it is not allowable to give it up, except when it is for his debts, or his wife and children, or an aged person (zarman) or father who is in his guardianship — whom it is indispensably necessary to maintain — and is such as, or as much as, is discreetly requisite for payment of the debt, or for the food, maintenance, and protection of those: that I have written about; then, however, it is allowable to give it up away (biruno) from those of whom you have written, as much as during his consciousness. 7. In other sickness, not while passing away, whatever is given up by him himself during consciousness is allowable; when he is not conscious it is not allowable. 8. And on that which he says during unconsciousness one is not reliant and it is not credible (vavar); but that which he says during consciousness, and that, too, which the same man gave unto a daughter when he was ill, if given by him consciously, are even then proceedings to be granted; if given by him during unconsciousness it is just as though he died without an opportunity of speaking (avang-piruz).

9.

Of the property left by will, one share is needful for each separate daughter for whom a husband is not provided, and two shares for a wife who may be a privileged one; and so long as the wife is living she exists as the house-mistress of the family; moreover, it is not needful to appoint an adopted son (sator), for the adopted son's duty (satorih) remains with her, and she manages to claim guardianship for the family from some man out of the relatives most nearly allied. 10. Out of the portion of the property for food and maintenance the wife should provide the daughters with husbands; and to keep going the necessities in the guardianship, the nurture which the deceased man afforded, and the ceremonies and good works imposed upon the family, and thereby become



## Dadestan-i Denig ('Religious Decisions')

indispensable, she herself is to take lapfuls and armfuls out of the income (bar).

11.

As to the sisters of that man, if they have been necessarily in his guardianship, even as to nourishment, and there is no property for them in any other way, their food and maintenance are also needful to be out of the income of the property, unless that man has otherwise devised, or the appointment of a husband is not provided on account of the non-subjection (loito airih) in which they have been unto the guardianship of that man, or anything else opposed to it, so that nothing whatever of the property of that man is needful for them.

12.

He who is a husband of one of the daughters is a leader in the management (dastobarih) of the family, but with the concurrence of the house-mistress of the family, and even so when the action is one which they should not do, and his son is not born, or becomes passing away.

13.

As to a daughter not provided with a husband, should the one whose husband is not provided be an only child, to keep her subject also to the house-mistress of the family it is needful for her that there should be an adopted son in it; and when they shall appoint her husband unto the adopted-sonship the property then comes over into his possession.

14.

When the house-mistress of the family passes away, and the daughters are provided with husbands, the adopted-sonship is to be appointed.

## **CHAPTER 55.**

1.

As to the fifty-fourth question and reply, that which you ask is thus: What is the occupation and capacity (giriftarih) of the person that has to preserve those who are in their three nights' trials, and who is he?

2.

The reply is this, that it is said a husband (gabra) is indispensable for preservation through the three nights' trials which shall be for a privileged wife, a father for those of a child, and a master for those of a servant.

## **CHAPTER 56.**

1.

As to the fifty-fifth question and reply, that which you ask is thus: What is this adopted-sonship and guardianship of the family, and what does it become; what manner is it necessary to appoint it, whence is it necessary to provide food and clothing for it, and how is it necessary to be for it?

2.

## Dadestan-i Denig ('Religious Decisions')

The reply is this, that the adopted sonship is thus: It is requisite whenever a man of the good religion is passing away, while he is a complete ruler of a numerous household, who has no wife and child that may be privileged and acknowledged, nor associating brother, nor son by adoption, and his property is sixty stirs of income. 3. The controlling (khudayinag) of the property is to be publicly provided out of the kindred of the deceased, and is called the adopted-sonship; and he is to be appointed to it who is the nearest of the same lineage (min ham-nafan), who will manage and keep the property united in its entirety.

4.

The guardianship of a family is that when a guardian has to be appointed in that manner over the family of a man whose wife, or daughter, or infant son is not fit for their own guardianship, so it is necessary to appoint someone. 5. And it is necessary to appoint the adopted son and the family guardianship at such time as may be convenient to them; and when the man passes away as I have written it is necessary to appoint at such period as I have written, and to neglect it temporarily, even the length of a year, would not be authorized.

6.

fit for adoption is a grown-up sister who is not adopted in another family, then a brother's daughter, then a brother's son, and then the other nearest relatives. 7. Fit for the family guardianship is first the father of the serving wife (chagar), then a brother, then a daughter, and then the other nearest relations; among brothers he who is the eldest (mas) among them is the fittest.

8.

The food and clothing of a wife that may be privileged — who is the house-mistress of the family, and is one kind of adopted son — of a living infant son till he becomes grown up, and a daughter of the family while she is in the guardianship of the family guardians, are out of the property of the family so long as it exists for the purpose.

9.

It has become the custom that the lapfuls and armfuls of the family guardian are every month four stirs of, it may be, sixteen, which is the disbursement (andazishno), for food, clothing, medicine, and shelter, out of the income (bar), or out of the capital (bun), of the property which remains in the family, by a perfect wife when she is capable — such as the former house-mistress — so as want of nourishment (atafdado) may not come nakedly and unlawfully upon them.

## CHAPTER 57.

1.

As to the fifty-sixth question and reply, that which you ask is thus: Who is suitable for adoption, and who is not suitable?

2.

The reply is this, that a grown-up man of the good religion who is intelligent, a complete ruler of a numerous household, expecting offspring, and not having sins worthy of death [tanapuhr] is suitable for adoption; even when he has accepted either one adoption, or many adoptions, he is then still suitable for another adoption. 3. And a grown-up woman, or even a child, is suitable for one adoption, but when adopted in one family she is not

suitable for another adoption.

4.

A woman requiring a husband — though a complete worshipper — or a foreigner, or an infidel, or one having sins worthy of death, is unfit for adoption; so also those who are demon-worshippers, she who is a concubine (shusar neshman) or courtesan, and she who is menstruous are unfit.

## CHAPTER 58.

1.

The fifty-seventh question is that which you ask thus: How many kinds of family guardianship and adoption are there?

2.

The reply is this, that it is said there are three kinds, which are the existent, the provided, and the appointed. 3. An adopted son who is existent is such as a wife who may be privileged, or an only daughter is a kind of adopted son owing to confidence in herself, such as happens when there is no wife, and a daughter for whom there is no husband, and none is provided, is the one that has remained.

4.

An adopted son who is provided is such as a son that is acknowledged, who is accepted by one's self, and free from being appointed, or from necessity.

5.

And an adopted son who is appointed is he who is to be appointed among the relations who are suitable for adoption — and are nearest to him who is to be appointed as adopted son — and the ministers (padan) of religion, and he performs the duty of family guardianship; he who is the appointed one is he who is appointed by the men who are the nearest relations (nabanazdishtano) on account of proximity.

## CHAPTER 59.

1.

As to the fifty-eighth question and reply, that which you ask is thus: For how much property is it then necessary to appoint an adopted son?

2.

The reply is this, that when the property which has remained his for whom it is necessary to appoint an adopted son is as much as sixty stirs of income, it is then indispensable to appoint an adopted son for him. 3. Even when it is less they should recognize him whose adoption is needful, and who conducts an adopted son's duty; and, similarly, an adoption is to be appointed for him, though it may not come as a possession unto him who is fittest for adoption.

## CHAPTER 60.

1.

As to the fifty-ninth question and reply, that which you ask is thus: What is the sin owing to not appointing an adopted son?

2.

The reply is this, that for the man himself it is allowable when he gives up all the property in righteous gifts, and when he has no property they should not provide an adopted-sonship for him, and his relations are innocent as regards it. 3. But should they recognize him who has the adopted-sonship of the deceased, or has accepted the position of his adopted-sonship, or should they have seized the property for the adopted-sonship in order to appoint an acting adopted son (satorgar), and he conducts the adopted-sonship, and throws away both the portion (bon) provided for disbursement (vishopo) and the entirety, and quite destroys the property, and thoroughly ruins the adopted-sonship, though, on account of not restraining him, it is said to be a sin worthy of death for every single dirham, it is not said they are killed outright.

## CHAPTER 61.

1.

As to the sixtieth question and reply, that which you ask is thus: What is the propriety and impropriety, the merit and demerit, of family guardianship?

2.

The reply is this, that the merit is the appointment and recognition of him who accomplishes more worthily the greater benefit; the demerit is as to him who is unworthy, or him whose worthiness is not appointed to avert a lesser benefit and the ruining of a worthy adoption. 3. Nearer details (khurdako) of the family guardianship which is proper and which is not proper for an adopted son's duty, of the child of good religion with whose business it is connected, and of the fathers for whom a family guardian is to be appointed, are in the recital of five chapters (fragardo) of the Husparum Nask, and in the abstracts (giriftakoiha) of the good ideas in various scriptures (Nasko) in which many decisions are together.

## CHAPTER 62.

1.

As to the sixty-first question and reply, that which you ask is thus: How stand the shares in the inheritance (mirato) of property among those of the good religion, and how is it necessary for them to stand therein?

2.

The reply is this, that in the possession of wealth the wealth reaches higher or lower, just like water when it goes in a stream on a declivity, but when the passage shall be closed at the bottom it goes back on the running water (puy-avo), and then it does not go to its after-course.

3.

## Dadestan-i Denig ('Religious Decisions')

When there is nothing otherwise in the will and private, property goes to a wife or daughter who is privileged; if one gives her anything by will then she does not obtain the share (dash) pertaining to her. 4. Whenever a share for a son is not provided by it, every one has so much and the wife who may be a privileged one has twice as much; and the share of that one of the sons, or even the wife of a son, who is blind in both eyes, or crippled in both feet, or maimed in both his hands, is twice as much as that of one who is sound.

5.

And it is needful that he who was in the father's guardianship shall remain in guardianship, as when a father or mother is decrepit and causing awe (chagarin), or of a nurture different from that of the guardian — or a child of his brother or sister, or a father, or one without nurture apart from him, is without a guardian — the ready guardianship of a capable man, and the shelter and nourishment that have become inadequate are as indispensably forthcoming from the possessors of wealth, of those who have taken the property, as that taking was indispensable.

6.

If there be no son of that man, but there be a daughter or wife of his, and if some of the affairs of the man are such as render a woman not suitable for the guardianship, it is necessary to appoint a family guardian; if there be, moreover, no wife or daughter of his it is necessary to appoint an adopted son. 7. This that is, when it is necessary to appoint a family guardian and who is the fittest, and when it is necessary to appoint an adopted son and which is the fittest — is written in the chapters on the question [ch 56–59].

## CHAPTER 63.

1.

The sixty-second question is that which you ask thus: Would they authorisedly carry off any property whatever from foreigners and infidels, or not?

2.

The reply is this, that wealth and property and anything that foreigners (an-airano) possess and is carried off by them from the good with violence, and which through obstinacy they do not give back when it is proper, it is well allowable in that case that they should seize from the foreigners. 3. So long as it is the lawful order of the procurator of its owners it is allowable for a just decider to consider properly, and to demand authoritatively the sending of interest (sudo) thereon for himself. 4. But if they proceed in their obstinacy he is sent to come up with them in obstinacy, not to dissemble with them.

5.

It is the custom to give an infidel (ak-dino), who is not a foreigner, food, clothing, and medicine, when his renunciation (vaz) has come, for keeping away matters (chishano) of death and sickness owing to hunger and thirst, cold and heat; but wealth, horses, accouterments, wine, and land are not given authorisedly, it is said, unto foreigners and idolators [dev-worshippers].

## CHAPTER 64.

1.

## Dadestan-i Denig ('Religious Decisions')

As to the sixty-third question and reply, that which you ask is thus: Whence was the first creation of mankind, and how was the formation of the original race of men? 2. What issued from Gayomard, and what did it really become; and from what have Mashyaih and Mashyayoih [Mashye and Mashyane] arisen?

3.

The reply is this, that Ohrmazd, the all-ruling, produced from the endless light the shape of a fire-priest (asruko) whose name was that of Ohrmazd, and its brilliance that of fire; its incombustibility was like that inside the light, and its expansion like the western (khurbarag) land. 4. And in the shape of the fire-priest was created by him the material existence (stih) that is called man, and for three thousand years, when it did not progress and did not eat, it did not speak; likewise, it did not utter, but it thought of, the righteousness of the perfect and true religion, the desire for the pure glorification of the creator.

5.

Afterwards, the contentious promise-breaker injured the life of it, and produced a burdensome mortality; and the mortality is clear from the appellation, Gayomard, of the nature produced. 6. The seed which was the essence of the life of the leader (mirako) of life, who was Gayomard, flowed forth on his passing away, came on to the earth of the beneficent angel [Spandarmad], and is preserved in the earth until, through the protection of the angels, a brother and sister of mankind, connected together, have grown from it, have attained to movement and walking upon the earth, and have advanced even to intercourse and also procreation.

7.

The ground where the life of Gayomard departed is gold, and from the other land, where the dissolution of his various members occurred, as many kinds of decorative metals flowed forth it is said.

## CHAPTER 65.

1.

As to the sixty-fourth question and reply, that which you ask is thus: Where and from what did the origin of race, which they say was next-of-kin marriage (khwedodas), arise; and from what place did it arise?

2.

The reply is this, that the first consummation of next-of-kin marriage was owing to that which Mashyaih and Mashyayoih [Mashye and Mashyane] did, who were brother and sister together, and their consummation of intercourse produced a son as a consummation of the first next-of-kin marriage. 3. So that they effected the first intercourse of man with woman, and the entire progress of the races of every kind of lineage of men arose from that, and all the men of the world are of that race.

4.

It is truly said, that it was the joy of the lord and creator after the creation of the creatures, and, owing to that, its consummation, which was his complete accomplishment of the existence of the creatures (damanih), was owing to him. 5. And its occurrence, too, is in evidence that the creator, who is so with unflinching (atorak) will, is as much the cause of the begetting and entire progress of his own perfect creatures, in whom begetting is by destiny, as Hooshang by whom two-thirds of the demons were smitten, Takhmorup who overturned Ahriman through the power of the angels, Yim [Jamshed] by whom order was arranged and death was driven away (avakaldo),

## Dadestan-i Denig ('Religious Decisions')

Faridoon who fettered Az-i Dahak [Zohak] and stripped his blaspheming (nirangak) from the world, and the many princes (kayan) and high-priests of grave spirit who were, and are, and will be.

### CHAPTER 66.

1.

As to the sixty-fifth question and reply, that which you ask is thus: There is a man of wealth of the good religion who fully intends to order a celebration of all the rites of his religion; and a priest of it, to whom the five chapters (fargards) of the Avesta ('text') of the correct law of the Nirangistan ('religious-formula code') are easy through the Zand ('commentary'), is ever progressing in priestly manhood (magoi-gabraih). 2. And he (the man) goes unto him, and he (the priest) speaks thus: 'All the religious rites are performed for 350 dirhams, as a gift always given beforehand by them who give the order unto me, so that I may come to them.'

3.

A man of the disciples, to whom the five sections (vidag) of the Avesta are easy, and nothing whatever of its Zand is easy, then says unto him — unto that man who intends to order all the religious rites — thus: 'For this gift I will conduct all the religious rites for thee twice, with the appliances in the land of Pars, shouldst thou give the order unto me. 4. For it is quite possible for me to pray so many sections through my own exertion (dasto), but for him it is necessary to order again of all officiating priest (pavan zotako), who is himself not able to pray any section, or does not himself pray; and it is not necessary for him to go for the control (parvar) of all the religious rites when stipend (bahar) is the one consideration within him, and the matter is that he may receive again. 5. He who has always himself prayed is better than he who shall accept readily and orders the work again, and is not able to pray it himself, when a fulfillment is tedious to him; when it is I who receive, I always pray myself better than he who would accept readily and orders again, and it brings on my business to a closing point.'

6.

The priestly man speaks thus: 'The consideration of stipend is more necessary to arise with me than other men, owing to the position of religion, not the other portion (shano) of all religious rites; therefore, it is more authorisedly received and conducted by me when I accept readily and again entrust the work; but I direct so that they pray thoroughly, and it brings on much business to its closing point; moreover, if I seize upon it, even then I should be authorized, for this is the stipend of religion.'

7.

Should they seize this that is authorisedly theirs, or not? And is it the custom of a man who is frequently ordering all the religious rites to reduce his gift for the ceremonial, or not?

8.

Order some one to decide for us clearly, when they do not dispute the gift for the ceremonial, or when they do dispute it, how is then its great advantage; and the harmfulness that exists therein, in many ways and many modes, when they give an insufficient gift for the ceremonial. 9. Is the property which is given up as a gift for the ceremonial — so long as it thus becomes the remuneration which one gives to a receiver of remuneration (mozdoabar) — that property which they can seize? 10. And is the work which is done, or deputed, and its great advantage, more than they would perform when, in the period of the evil millenniums, they diminish the gift for the ceremonial; and in how many modes does its harm then proceed therefrom? 11. Of whom are all the religious rites always more authorisedly ordered, of that priestly man, or of that disciple? 12. For what reason, also, is it

## Dadestan-i Denig ('Religious Decisions')

proper to diminish the gift for all the religious rites of him who is a priestly man, or to give it in excess? 13. When they do not diminish the gift for the ceremonial, and it is given in excess, in what manner does its great advantage then arise therefrom; and why and through what source (bekh) is it possible for advantage to arise therefrom? 14. When they diminish the gift what harm to it (the ceremonial) is then possible to arise therefrom, and how is it better when they give the gift for the ceremonial?

15.

For when the family householders, with those of the good religion of Iran, are early (pesh) with every single celebration of all the religious rites with holy-water, in the land of Pars, unless they are in distress, their gift is then 400 dirhams; and we have given more than this, even 450 dirhams, for it. 16. And now should it be needful, when we diminish anything from the 400 dirhams, or from the 450 dirhams, of their gift, they would then not accept it from us, and they speak thus: 'For 400 dirhams, or at least for 350 dirhams; nothing less do we accept.' 17. But there are needy men who always come to us and speak thus: 'For 350 dirhams we will twice conduct all the religious rites with holy-water, as you have always ordered us before for 400 dirhams; order it only of us, for shouldst thou have it managed by priestly men, they always say that they should always perform a curtailment (kastarih) of the religious rites and ceremonies of the sacred beings, and that all the religious rites are not authorisedly ordered except of them.'

18.

Although a priest (aerpat) who becomes a ruler of the ceremonial should be doubly a decider, yet order some one to explain to us clearly concerning these questions, as asked by us.

19.

The reply is this, that the man of the good religion who intended to order all the religious rites is he whose desire is goodness, and he should be a decider of questions about it.

20.

As to the priest who spoke thus: 'Thou shouldst order it of me for 350 dirhams, as you have always given before your business was arranged; and it becomes your own non-religious share of the duty, to be authorisedly given, because you have proceeded with the alleged demeanor of the country and for the purpose of intercession; and all the religious rites with holy-water are such as they solemnize repeatedly (pavan dor), among which there are many in which I act and am very well performing' — the gift of 350 dirhams is then not excessive remuneration for him.

21.

As to the disciple who spoke thus: 'For 350 dirhams I will twice conduct all the religious rites in the land of Pars' — such of them as they then conduct repeatedly are not many in the aggregate (chinako), and they certainly damage his (the man's) property, and all the religious rites of fire, through that deficiency. 22. And they would accept it on this account, that through a love of righteousness they might cause an advantage (khanjinako) unto all those religious rites by their own inferior eminence. 23. And he extends and impels the ceremonial of the sacred beings into much progress who promotes it through that eminence which is owing to his own wealth, and which is thus more possessed of a share (bon) of the ceremonial of the sacred beings and of the good work of praise — except, indeed, a like good work of praise of his — when they shall cause that manifestation of eminence. 24. So that the orderer of the good work understands that that which is diminished by him is the eminence of the disciple, which his own wealth has to order for those who are not able to give wealth which is their own property for it; and he makes no curtailment (banjishno) of those scanty remunerations.



## Dadestan-i Denig ('Religious Decisions')

25.

And if that disciple should accept as remuneration less than is the custom for all the religious rites, the orderer is not undiminished in wealth, for the reason that the good effect owing to the advantage of holy-water is such as when they conduct them repeatedly, unless it be necessary to conduct them in a manner as if unpaid (pavan agazid). 26. That curtailment of the good effect is not afterwards demandable (pasin-sakhuniko), if it has to be accepted by him; and if that acceptance of less remuneration by him be an opposing of him to the malice and ill-temper (vushai) of the priests, this also is not the way that they should cause progress as regards their own business.

27.

And the proximity (nazdih) of a master of the house who keeps away from all the religious rites requested and accepted — more particularly when the acceptor accepts, all the religious rites of the requester for that remuneration — is itself necessary; he may not be of a religious disposition, but it is yet requisite for him to be where this is requested and accepted for that scanty remuneration of his, owing to the extent and impetus of his share of the duty.

28.

Moreover, it is perceived by us in Pars that they who would accept the work for half the remuneration which was requisite as profit for it formerly would seize the remuneration. 29. And the reason of it is this: The peasants relied upon the corn of the field (khano) which has not come, and they said: 'We are hurried; we never obtain anything even on a single one of various debts, and by this payment we shall save our lives for the time; so we calculate that whatever we seize in the manner of a debt or two, when the corn arrives and we sell the corn, we shall make as profit on that business;' — and it seemed to me very desirable for such a man.

30.

If, also, they should approve that scanty remuneration of that disciple, it is an injury of all the religious rites, of which the forgivers have to cast the consideration of the unequally-shared advantage out of the body. 31. All the religious rites ordered of him who is a better performer, owing to not diminishing the proper remuneration, having proceeded unaltered, the remuneration of righteousness one does not approve is important as regards such as they solemnize and conduct in the period. 32. Since, for the 350 dirhams, all the religious rites which they conduct once with holy-water are, it is affirmed, all the religious rites caused to be conducted twice with holy-water in that same place and with the same good effect, it is more important to order of them who shall allow all the religious rites twice; for, with as much wealth, as much efficiency, and as much good effect, more ceremonial is good.

33.

The worthiness of the disciple, which is owing to himself, is the preparation; and the priest is worthy, of whose performance in the religion you have spoken; therefore, supreme worthiness is unattainable by either of them; so it is more significant when the disciple is the preparer, and the priest, as director, becomes a demander of good effect; both strive for good progress, and through many kinds of participation they may be worthy. 34. And both of them, praising together — whereby the participation is brought to an end — may authorisedly seize; but that worthiness of theirs is owing to the duty and the praise therein — this one in preparing, and this one in superintendence (avar-madiah) of the recital — and the after discourse and petitioning, and other good done.

## CHAPTER 67.

1.

As to the sixty-sixth question and reply, that which you ask is thus: What is this appearance which is girded on the sky?

2.

The reply is this, that it is a mingling of the brilliance of the sun with mist and cloud that is seen, of which it is at all times and seasons, moreover, a characteristic appearance, whereby it has become their sign above from spiritual to earthly beings. 3. That which is earthly is the water above to which its brilliance is acceptable; and the many brilliant colors (gunakan) which are formed from that much mingling of brilliance and water, and are depicted (manaki-aito), are the one portion for appearing.

## CHAPTER 68.

1.

As to the sixty-seventh question and reply, that which you ask is thus: What is this which, when the sun and moon have both come up, is something come, and comes on as it were anew when it (the moon) becomes new, and men want the thing to go down from the place where it is becoming apparent? 2. When it has been several times, what is then the thing which comes up and exists, and how is its motion by night and day?

3.

The reply is this, that the sun and moon are always seen there where they stand, and they exist for men and the creatures. 4. The sun is swifter-moving than the moon, and every day becomes a little in advance; at the new moon the sun is shining, and the moon owing to diminution backwards, on account of the slenderness of the moon by much traveling, and on account of the brilliance of the sun, is not apparent. 5. As the sun goes down a light which is not very apparent is the moon, and not having gone down the moon is seen; and each day the moon increases, comes up more behind the sun, and goes down more behind, and is, therefore, more seen. 6. When increased to the utmost, which is approaching a likeness of the sun, it comes spherical (aspiharako), and is seen the whole night; to diminish anew it comes back to the companionship of the sun, and goes into the splendor of the sun.

## CHAPTER 69.

1.

As to the sixty-eighth question and reply, that which you ask is thus: When something takes hold of the moon or sun what is then its residence (khano), and whence does it always seize upon it?

2.

The reply is this, that two dark progeny of the primeval ox move and are made to revolve from far below the sun and moon, and whenever, during the revolution of the celestial sphere, they make one pass below the sun, or below the moon, it becomes a covering which is spun (tad) over the sun, and it is so when the sun or moon is not seen. 3. Of each of those two progeny of the primeval ox — one of which is called 'the head,' and one 'the tail' — the motion is specified among astronomers; but in remaining upon those luminaries, and producing that covering,

## Dadestan-i Denig ('Religious Decisions')

they do not attain unto those luminaries within that covering. 4. There occurs no difference whatever of the descending rays from those luminaries into a place of purity and freedom from disturbance far below those luminaries, except this, that the light which they divert to the world, and their activity as regards the celestial spheres are not complete for so much time, nor the coming of the light to the earth.

### CHAPTER 70.

1.

As to the sixty-ninth question and reply, that which you ask is thus: What are these river-beds, and what is the cause of them; whence do they always arise, and why is there not a river-bed everywhere and in every place where there is no mountain?

2.

The reply is this, that any place where a mountain is not discernible and a river-bed exists it is a fissure (ashkupo); and it is declared as clear that, even before the growth of the mountains, when the earth was all a plain, by the shaking of the world the whole world became rent (zandako). 3. Even Frasu-yav of Tur was specially mighty by causing the construction of channels (vidarg) there where it is mountainous, and also in low-lands, in which there is no mountain, and the shaking in its creation was the formation of great sunken springs and river-beds. 4. And if it has been prepared in, or if it be in a ravine (shikafto) of, the mountains, the cause, too, of the contraction, thundering, and tearing of a river, if its confinement be in the earth, is the resistance which it meets in seeking a passage; and as it is a spring of the waters of the earth, so also it is in the earth, whose contraction and panting are mighty and full of strength. 5. And when it is a time that they would make a constructed channel at the outside of its ravine, as regards the contraction which is within it, the resistance by which it is contracted at the outside of the ravine is the ground.

### CHAPTER 71.

1.

As to the seventieth question and reply, that which you ask is thus: Is anything which happens unto men through fate or through action, is exertion destiny or without destiny, and does anything devoid of destiny happen unto men, or what way is it? 2. As to that which they say, that, when a man turns unto sinfulness, they ordain anew a new death; as to that which they say, that anything which happens unto men is a work of the moon, and every benefit is connected with the moon, and the moon bestows it upon worldly beings; and as to what way the moon does this, and bestows all benefits, order someone to decide the literal explanation of how and what way it is, by the will of the sacred beings.

3.

The reply is this, that the high-priests have said thus, that there are some things through destiny, and there are some through action; and it is thus fully decided by them, that life, wife, and child, authority and wealth are through destiny, and the righteousness and wickedness of priesthood, warfare, and husbandry are through action. 4. And this, too, is thus said by them, that that which is not destined for a man in the world does not happen; and that which is destined, be it owing to exertion, will come forward, be it through sinfulness or slothfulness he is injured by it. 5. That which will come forward owing to exertion is such as his who goes to a meeting of happiness, or the sickness of a mortal who, owing to sickness, dies early; and he who through sinfulness and slothfulness is thereby injured is such as he who would wed no wife, and is certain that no child of his is born, or such as he who gives his body unto slaughter, and life is injured by his living.

## CHAPTER 72.

1.

As to the seventy-first question and reply, that which you ask is thus: What are the heinous sins of committing unnatural intercourse [sodomy], is it proper to order or perform the sacred ceremony for him who shall commit unnatural intercourse, and is it then proper to practice sitting together and eating together with him who shall commit it, and shall commit it with a longing for it, or not?

2.

The reply is this, that of the evil Mazda-worshippers -- who were the seven evil-doers of sin of a heinous kind, whose practice of Ahriman's will was as much as an approximation to that of Ahriman himself -- two are those whom you have mentioned, who are defiled with mutual sin. 3. For, of those seven evil-doers, one was Az-i Dahak [Zohak], by whom witchcraft was first glorified; he exercised the sovereignty of misgovernment, and desired a life of the unintellectual (ahangan khaya) for the world. 4. One was Azi Sruvar [Av. Azi Srvara], by whom infesting the highway in terrible modes, frightful watchfulness (vimag-bidarih) of the road, and devouring of horse and man were perpetrated. 5. One was Vadak the mother of Dahak, by whom adultery was first committed, and by it all lineage is disturbed, control is put an end to, and without the authority of the husband an intermingling of son with son occurs. 6. One was the Viptak ('pathic') the intercourse of males, the infecundity of which is the desire of men; and by him the intercourse of males and the way of destroying the seed were first shown unto males. 7. One was the Vipinidak ('pederast'), the male by whom the use of females was first brought among the errors (khazdag) of the male, and was despised (dukhto) by him; he who is a cherisher of seed is delivering it to females, and that which is destroying the seed is the flowing of stench into the prescribed vessels for it, the delivering it to males by a demoniacal process, and carrying on a practice which effaces (ahanjedo) and conceals the race [or seed] of the living. 8. One was Tur-i Bradar-vakhsh, the Karap and heterodox wizard, by whom the best of men [Zartosht] was put to death. 9. And one was he by whom the religions of apostates were preferred -- through the deceitfulness of the perverted text and interpretation [Avesta and Zand] which they themselves utter -- to the law which the righteous has praised, that existence which would have procured a complete remedy, and would have become the eternity of the records which bestow salvation, through the good righteousness which is owing to the pure religion, the best of knowledge.

10.

And they who are defiled by a propensity to stench are thereby welcoming the demons and fiends, and are far from good thought through vexing it, and a distance from them is to be maintained of necessity in sitting and eating with them, except so far as it may be opportune for the giving of incitement by words for withdrawing (padalishno) from their sinfulness, while converting them from that propensity. 11. Should one die, to order a ceremonial for him is indecorous, and to perform it would be unauthorized; but if he were to do so penitently one would then be authorized to perform his ceremonial after the three nights, for it is the remedy for atonement of sin. 12. And so long as he is living he is in the contingencies (vakhtagano) owing to the sickness through which he is in that way an infamous one (akhamidar), and there are no preventives (bondagano) and medicinal powder for it; these are teachings also for the duty and good works of a ceremonial for the soul.

## CHAPTER 73.

1.

As to the seventy-second question and reply, that which you ask is thus: Does the stench of him, stinking withal, who commits unnatural intercourse [sodomy] proceed to the sky, or not; and to what place does the wind of that

stench go when it goes anywhere?

2.

The reply is this, that the material stench goes as far and in such proportion as there are filthiness and fetidness in the stinking existences, and the spiritual stench goes unto there where there are appliances (samano) for acquiring stench, a miserable place; on account of the separation (gardih) of the sky, everywhere where it goes in the direction of the sky it does not reach to the undisturbed existences. 3. Information about the stench is manifest in the omniscient creator whose omniscience is among the luminaries, but that persistent creator and the primeval angels and archangels are free from its attack; and his information about the deception which is practiced upon that laborer for hell and mind allied with the demons is certain.

## CHAPTER 74.

1.

As to the seventy-third question and reply, that which you ask is thus: Is there any discomfiture (vanidarih) of the archangels [Amahraspandan] from that stench, or not?

2.

The reply is this, that the archangels are immortal and undistressed; their place, also, is in that best existence of light, all-glorious, all-delightful, and undisturbed; and the strength of the stench due to the demons does not reach unto anything pertaining to the archangels. 3. The archangels are omniscient, friendly to the creatures, persistent, and procure forgiveness; they know that heinous practice which is the heinous practice of that wretched dupe (friftako) who has become defiled in that most filthy manner (zishttum arang), which is like that which is provided and which is applied to him even in the terrible punishment that has come upon him from the demons; and then, on account of their friendliness to the creatures, it has seemed to them severe, and thereby arises their forgiveness which is according to whatever anguish is owing to the torment which galls him.

## CHAPTER 75.

1.

As to the seventy-fourth question and reply, that which you ask is thus: Do the angels have his dead body restored, or not?

2.

The reply is this, that there was a high-priest who said that the angels do not have his dead body restored, because of the sin of the mutually-polluting, full of stench, and inglorious victims (khvapidoan), the terrible kind of means for the exculpation of creatures, and that practice when males keep specially imperfect in their duty; it being then suitable for mankind to become free from him who -- like Az-i Dahak [Zohak], who wanted many most powerful demons -- resists and struggles, and is not possessing the perception to extract (patkashistano) a pardon, owing to the course of many demoniacal causes. 3. But innumerable multitudes (amarakaniha), happily persevering in diligence, have with united observation, unanimously, and with mutual assistance (ham-banjishniha) insisted upon this, that they have the dead bodies of all men restored; for the good creator, granting forgiveness and full of goodness, would not abandon any creature to the fiend. 4. In revelation (dino) it is said that every dead body is raised up, both of the righteous and of the wicked; there is none whom they shall abandon to the fiend.

5.

And this, also, is thus decided by them, that even as to him who is most grievously sinful, when he becomes mentally seeking pardon and repentant of the sin, and, being as much an atoner as he is well able, has delivered up his body and wealth for retribution and punishment, in reliance upon the atonement for sin of the good religion, then it is possible for his soul, also, to come to the place of the righteous.

## CHAPTER 76.

1.

As to the seventy-fifth question and reply, that which you ask is thus: As to him who shall slay those who shall commit unnatural intercourse [sodomy], how is then his account as to good works and crime?

2.

The reply is this, that the high-priests, in their decision, have thus specially said, that all worthy of death are so by the decision of judges and the command of kings, whose business is execution. 3. Whoever shall slay him who has heinous sins after controversies three times with him, about the decision of those acquainted with the religion and about the command of kings, when he has thus remained in the sin in defiance of his own relations — and not inimically to the man and injuriously to the religion, but inimically to the sin and in order to keep away intercourse with demons — is to consider it as a great good work. 4. No command is given about the decision of what one is to do in the same matter, more heedfully and more authorisedly in cases of doubtful attention, for the good work exists undoubtedly more and more abundantly.

## CHAPTER 77.

1.

As to the seventy-sixth question and reply, that which you ask is thus: Will you direct some one then to make the heinousness of this sin of unnatural intercourse clear to us?

2.

The reply is this, that the first material creature was the righteous man, the smiter of the fiend, the righteous propitiator; so, also, in the world he is more recognizing the sacred beings, more completely (hamaktar) for the production of creatures, and with more provision for the creatures. 3. And with the manifestation of knowledge the best duty is that which exists in lawfully practicing procreation, and the complete progression of righteous men arose therefrom.

4.

In like manner he who is the omniscient creator formed mankind in the first pair, who were brother and sister, and became Mashye and Mashyane, and all races of material life exist by means of acquiring sons and his omnisciently causing procreation. 5. The man and woman were also made to lust (gaminido) by him, and thereby became the father and mother of material men; and he naturalized among primitive man the qualities of a desire (aludano) for acquiring sons together through glorifying. 6. And the law and religion authorized it as a proper wish, so long as they proceed from those who are their own relations, not from those who are not their own; and with those whom next-of-kin marriages, original duties, and desires for other sons have formed, complete progress in the world is connected, and even unto the time of the renovation of the universe [Frashegird], it is to

## Dadestan-i Denig ('Religious Decisions')

arise therefrom. 7. And the birth of many glorious practicers of the religion, those confident in spirit, organizers of the realm, arrangers of the country, and even accomplishers of the renovation of the universe, which arises from those same to whom that practice shall be law — and when it occurs lawfully — is a miracle and benefit of the world, the will of the sacred beings and the utmost good work discernible, because the complete progress of the righteous arises therefrom, and the great female faculty (nekedih) is manifested.

8.

So when the opponent of the same, by whom the source of seed and procreation is spoiled, is intent upon a way for the death of progeny — and the intention is certain — its annihilation is owing to him; and he is the devastating fiend, whose will is a desire of depopulation and ruin, and by the power of his Niyaz (demon of 'want') he turns imperceptibly the esteem of the very indispensable production of men from the position of wishing for sons to a creature who is opposed to it, through whom have arisen its ruin and corruption. 9. And the nature and power which are his cherishing of progeny are not suitable for receiving seed, and misrepresented (drokinido) by him is the accompanying evil intercourse, so that emitting the seed (shudak), in delivering it at that time into that burning place, full of stench, is to produce its death, and no procreation occurs.

10.

The dupes turn the living seed from mingling with women and seeking for births, just as in the like vice of any demon, connected with a longing for the dupes, they shall abandon that advantage of the world, the delights (vayagano) of a son. 11. He who is wasting seed makes a practice of causing the death of progeny; when the custom is completely continuous, which produces an evil stoppage of the progress of the race, the creatures have become annihilated; and certainly, that action, from which, when it is universally proceeding, the depopulation of the world must arise, has become and furthered (frarasto) the greatest wish of Ahriman. 12. Such a practicer is the greatest wish of Ahriman, through the demon's excretion of doubt in the practice, owing to intercourse with the emitter, which is most filthy and most fetid, and the emitting member, which is causing death; and the demoniacal practice is perceptible even from the same practice, and whatever is the heinousness of the sinfulness is clear to observers of the dead body.

## CHAPTER 78.

1.

As to the seventy-seventh question and reply, that which you ask is thus: As to the nature of the heinousness and sinfulness of committing adultery, and the worldly retribution specified for it in revelation, will you then direct some one to point out to us the modes of retribution for it?

2.

The reply is this, that it is adultery, heinous and vicious, which first Dahak [Zohak] used to commit, and he is known by the illicit intercourse which was his desire with Vadak, who was his mother, in the lifetime of Aurvadasp, who was his father, without the authority of Aurvadasp, who was the husband of Vadak whose practicing of sin, unauthorisedly and injudiciously, was itself heinous and very frequent. 3. And its modes of theft or spoliation are just as much more heinous than other theft and spoliation as a man and that which arises from his procreation of man are greater than the position of property.

4.

One is this, that it is important to consider with steadfastness the courtesan life of the adulteress and the bad

## Dadestan-i Denig ('Religious Decisions')

disposition assuredly and undoubtedly therein; she causes pillage unauthorisedly, and in her practice, also, intercourse during menstruation, owing to its resembling the burning of seed, is a frightful kind of handiwork (dasto).

5.

One is this, that it may be that she becomes pregnant by that intercourse, and has to commit on her child the murdering of progeny.

6.

One is this, that it may be in pregnancy, by her coming to intercourse with another man, that the living child which is in her womb has died through that intercourse.

7.

One is this, that it may be that she becomes pregnant by that intercourse, and the pregnancy having given indications, through shame or fear she swallows a drug and seeks a remedy, and murders the child in her womb.

8.

One is this, that it may be that a woman who is foreign or infidel, and becomes pregnant by that intercourse, gives birth to a child, and it has grown up with the child which is known to belong to the husband of the woman, and remains in foreign habits (an-airih) or infidelity. 9. The committer of the illicit intercourse is as unobservant and grievously sinful as he who shall lead his own child from his native habits (airih) and the good religion into foreign habits and infidelity; as to the sin which that child may commit in childhood he is the sinner, and as to that which it may commit in manhood he is equally sinful with it. 10. Also, if that child be put to death in childhood, and be passed through water, rain, or fire, or be buried in the well-yielding earth, he is an equally vicious murderer, and is defiled thereby through being the invisible causer.

11.

Likewise, if he who is a man of the good religion accustoms a woman to illicit intercourse, and through adultery a child is born and grows up, even then to practice undutifully that which undutifulness committed is to make a wretched and clandestine connection. 12. On account of the birth having occurred through illicit intercourse it is grievously sinful; through propriety it is praiseworthy, and through falsity it is sinful, and it is said that a bastard is not appointed in superintendence over any one. 13. If it be done so that pregnancy does not occur, even then every single time — not to mention the text (avistak) as to the matter regarding the destruction of his own living seed — it is a sin of two Tanapuhrs, which are six hundred stirs; and regarding that emission it is inexpiable (atanapuhr).

14.

As much on account of the conversation as on account of the companionship of the man who goes unto various women, for the sake of a man's sin, and is unatoning, should his own body be also defiled with bodily refuse (higar-homond), or should those kinds of harm be not kept away from another, even then every single time of the bodily refuse bringing harm to his own body is a sin of sixty stirs, and through making his own body defiled with bodily refuse is each time a sin of sixty stirs; and if he washes with water that defilement with his own bodily refuse, or that which is harmed thereby, every single time it is a sin of six hundred stirs.

15.



## Dadestan-i Denig ('Religious Decisions')

And if it be a foreign or infidel woman, apart from the sinfulness about which I have written, it is a sin of sixty stirs on account of not controlling the sins and vicious enjoyment of the foreign woman. 16. And, finally, the other various sins which are owing to this sin are very numerous, and grievous to thousands of connections, and it is thereby contaminating to them in a fearful manner.

17.

The retribution is renunciation of sin in procuring pardon; and the renunciation in his turning from equally grievous disobedience, every single time that he turns from similar viciousness, and as an atonement for the sin, is to arrange, or order, four (arba) marriages of the next of kin to his own wife, lawfully, authorisedly, and most hopeful of offspring. 18. Through fear of the grievous sinfulness which I have recounted, in case of a child of those of the good religion who has no giver of shame, and to keep lawfully in subjection a child who is under control, he who is unnurtured is lawfully given nurture, and is nominated for lawfully bringing up. 19. And to turn a man or woman of bad disposition, by eulogy and entreaty, or by distress (fangim) and fear and other representations, from that bad disposition and vicious habit; to order next-of-kin marriage and all the religious rites (hamak dino, the Dvazdah-homast, the ceremony in honor of the waters, and the presentation of holy-water to the fires; to remove the burden of offspring which is distressing those of the good religion, and to force them from the infidelity acquired, which is a very atoning atonement for such sins, are extremely proper proceedings (avir-farhakhtikih).

## CHAPTER 79.

1.

As to the seventy-eighth question and reply, that which you ask is thus: What is the decision about water with the word *Itha* and him who shall drink it? 2. When a man has performed his ritual [grace] and does not take the prayer (vajo) inwardly, but drinks water with the word *Itha*, what is the decision about this efficacy of which he takes up one half and abandons one half, how is it necessary, or not, to consider it, and what is the sin of it? 3. As to him who performs half, or less than half, of the efficacy, and drinks water with the word *Itha*, what is the retribution for this sin when he shall commit it occasionally, and what is good in order that this sin, when he shall commit it, may depart from its source? 4. As to him who has performed his Nabar [Navar] ritual, and drinks water with the word *Itha*, not muttering (andako) the inward prayer (vajo), and performs a ceremony (yashto), though he does not order a ceremony of Geto-kharid for himself, is the decision then about him anything better, or not; and does the good work of this ceremony of Geto-kharid become just the same as that of the Nabar [Navar] ceremony, or not? 5. As to him who orders a ceremony of Geto-kharid for himself, what is then his good work, and what is the value of his worthiness when he does not himself perform because he orders that they should perform for him? 6. And as to him who has not performed his ceremony, and is fifteen years old, what is then the decision about him?

7.

The reply is this: When a man who has chanted the Gathas ('hymns') drinks water with the word *Itha*, if, moreover, being preservable from suffering, he be not a righteous one overwhelmed by impotence, it is thus said that, when in order to consecrate the sacred cake (drono) it is not possible to take the prayer inwardly, and there are no presentations of it for the tasting of the virtuous with inward prayer, or for the sake of relieving the sickness of a righteous person, which has come severely, when it is possible for him to say 'Itha' and one 'Ashem-vohu,' or it is possible for him to say 'Ashem,' he is to recite that which it is possible for him to speak, and he is to drink or eat the water, or food, or medicine which is discreetly his, and may be the custom of his body and life.

8.

## Dadestan-i Denig ('Religious Decisions')

But the sinfulness of him who has drunk water with the word *Itha*, not owing to suffering, is much the most sinful, except this efficacy of which you have written that, having taken up one half, they shall abandon one half; for, when in eating the efficacy is possessed in that manner, it is then a chattering meal which is a very grievous sin. 9. Every single drop (pashan) which in that manner comes to the mouth as a new taste is a sin of three stirs, and every single thing which is spoken like that word is a sin of three stirs, which is mentioned as the minimum.

10.

The retribution is that way well perfected when, in renunciation of that sin which attacks, a proper efficacy is prepared and becomes a vestige (vunako) of the sin of the performer. 11. Whoever is not able to arrange it in this manner is to entreat the prayers of three men with a donation of wealth, and is to solemnize his Nonabar [Navar] ceremony, or he is to consecrate a sacred cake every day in the ceremonial place, to eat food lawfully, and to order the proper maintenance of the efficacy. 12. The assistance of performing the proper rituals through ordering the Nabar [Navar] ceremony, and the helping existence of discharging the burden of the trouble of a populous household seem to me suitable for the atonement of such-like sin, through the will of the sacred beings.

### CHAPTER 80.

1.

As to the seventy-ninth question and reply, that which you ask is thus: Concerning him who does not order ceremonies what is then the decision?

2.

The reply is this, that, excepting those among which is specially the selected religious rite (dino) of him whose ceremony is not performed. who, even though having many good works, does not afterwards attain unto the supreme heaven, which is determined — this, moreover, is thus said, that he who is not able to perform his ritual himself, when he orders a Geto-kharid ceremony and they shall perform it, can become fit for the supreme heaven (Garothman); this is greatly to be commended.

### CHAPTER 81.

1.

As to the eightieth question and reply, that which you ask is thus: What is the purpose of this ceremony for the living soul [Zinda-Ravan], and why is it necessary to order it? 2. And, whenever one orders it, how is it necessary then to order it, how is it best when they celebrate it, and what is its great advantage as a good work?

3.

The reply is this, that worship with the ceremonial for those newly passed away, during the three days which they spend in the account, is suitable for the discreet, just as the protection with nourishment of those newly born, in their infancy, is also much more suitable for the discreet. 4. He is a truly discreet man through whom there is ceremonial for the three days, on account of his own father, and privileged wife, and infant child, and well-behaved servant, on their passing away; and it is indispensable to order the triple ceremonial of the three days.

5.

## Dadestan-i Denig ('Religious Decisions')

This, too, is said: where it is not possible to solemnize his three days, or they solemnize them afterwards, when information of the death arrives, three days are to be solemnized as a substitute for those three. 6. For the good work of the ceremonial which is ordered by him himself, or bequeathed by him, or is his through consenting to it by design, exists — even though it is thus possible that it will be conducted afterwards — whenever it comes into progress; therefore he is exalted for it at his account in the three days, and it comes on for his being exalted. 7. When that which is conducted afterwards comes on for aiding his being exalted in the three days of the account, that which was conducted by him himself beforehand is more hopeful and more certain of being exalted in that position.

8.

On account of there being also a diminution (aito-ch gahidarih) of risk about their own souls, in the event of (min zak algh hat) their children not ordering the three days' ceremonial, or it not being possible to solemnize it at that time, it is desirable to order, in their own lifetime and at their own convenience, the ceremony for their own living souls, advisedly, without doubt, and having appointed the mode of life of the three days, and also to appoint by will him who is to conduct it in the end. 9. And when both are conducted, the increase of good works and exaltation, though the end is not possible, or is not proceeded with — and the previous good works are commendable, and, therefore, preservatory has reached even unto the most lordly wishes.

10.

As to the man with great and powerful children, to whom the ceremonial of the three days for himself at the final day, and also the progress of many good works have seemed certain, but on account of yet another way to freedom from doubt effectually (frarastiha) existing, he has bequeathed the conduct of the three days' ceremonial, and also other good works, unto his children, in order that the ceremony for the living soul may be conducted at the final day, with him the angels are in triumph, the glory of the religion in the most lordly glory, and the solemnizers of ceremonial worship are many. 11. Then, moreover, owing to the contest of the demons — so unjust that on the day of his passing away it is due to the uncleanness (apadyavih) which has attained unto its full extent — all the solemnizers in the country, of the acts of worship solemnized, may have become thoroughly doubtful of the worship, and until it goes on to the disciples, and the ceremony is prepared, it is not proper to perform the whole ceremonial; in that way is manifested the great advantage and commendableness which arises from that ceremony for his living soul.

12.

The nature of the ceremony ordered for the living soul is a counterpart of the three days, so it is needful that at all times of the three days and nights, successively emancipative (avadiginishnik), a ceremonial in honor of Srosh be always conducted, and that it proceed; and a fire is lighted in the ceremonial, and the clean ligature of the limbs is to be tied. 13. As a rule it is so considered that in the three days there are fifteen ceremonies (yashtano) in honor of Srosh, and three sacred cakes (dron) which are consecrated in each dawn (bam-I) with various dedications, and the fourth day they solemnize the Visperad, the portion of the righteous guardian spirits (Asho Farohar). 14. And there are fugitives of families of the period, and other still further diminishers of good works, who have wished to produce the wealth which is necessary to perform advantageously, as a custom of the soul in those three days, one celebration of all the religious rites (hamak dino in honor of Srosh, and the consecration of three sacred cakes [dron] for Srosh every day; and the third night, at dawn, the consecration of a sacred cake dedicated in three modes. 15. In accomplishing the consecration of the sacred cake specially for the righteous guardian spirits, on the fourth day, one is supposed to order a Dvazdah-homast in honor of the righteous guardian spirits [Asho Farohar], and the rest of the ceremonial.

16.

## Dadestan-i Denig ('Religious Decisions')

And he who has intended much more laudably is declared as the more devout and more judicious of worshippers; and for the sake of the ceremonial he is cleansed by the Barashnom ceremony, and is to practice other descriptions of cleanliness as regards his body and clothing. 17. While in the performance of the ceremonial, bread made from corn which is ground by those of the good religion, wine from that made by those of the good religion, and meat from the animal which is slaughtered in the ceremonial are eaten; and one is to proceed into the abode of fires and of the good, and to abstain from the rest of the other places which are dubious and food which is dubious. 18. And with that thorough heedfulness one is to conduct and order that ceremonial in the abode of the ever-growing fire, or other fire of Warharan; whereby his numerous good works are effectual, and the path of good works is very broad. 19. Concerning the suffering of him whose capability in that which is his preserving efficacy is less, it is thus revealed that not he who is righteous is overwhelmed, as it were unwilling, by incapability.

### CHAPTER 82.

1.

As to the eighty-first question and reply, that which you ask is thus: As to a man who shall order a ceremonial and shall give the money (diram), and the man who shall undertake his ceremonial and shall take his money, but has not performed the ceremonial, what is then the decision; and what is then the decision about the man who ordered the ceremonial?

2.

The reply is this, that the merit of a ceremonial not performed is not set going, and does not come to the soul of the undertaker who shall take money for it, nor even to that of the orderer who gave money for it. 3. But, as to him who is the orderer, since his mental meritoriousness is so steadfast that he gave his money, the efficacy (tuban) of the good work, mentally his own, has not stayed away from him, because he gave money authorisedly for the good work; the decision, then, about him is such as about him to whom harm occurs in performing a good work for the religion. 4. It is said that the angels so recompense him that he does not consider it as any other harm; and as much as the good money given for the sacred feast and ceremonial is then the pleasure which comes unto his soul, as much as would have been possible to arise in the world from that money.

5.

And he who shall take his money, and did not perform his ceremonial, is just as though he had abstracted from the angels and the righteous guardian spirits [Asho Farohar], and destroyed, as much propitiation as would have been possible from that ceremonial; and he is, therefore, overwhelmed by it, and expiates it in the soul.

### CHAPTER 83.

1.

As to the eighty-second question and reply, that which you ask is thus: Is it necessary for a priestly man that he should undertake all the religious rites and other ceremonials, or in what way is it?

2.

The reply is this, that a priestly man should necessarily undertake all the religious rites and other ceremonials, because the deciding and advising performers of the ceremonial, these same priestly men, well understand the merit or demerit, the propriety or impropriety, of the ceremonial. 3. When the undertaker and conductor of all the

## Dadestan-i Denig ('Religious Decisions')

religious rites is a priestly man, one is more hopeful of their progress in merit.

4.

As to the priestly man who shall undertake all the religious rites, if he be living comfortably (hu-zivishno) on a share of our house-rulership, village-rulership, tribe-rulership, and province-rulership, and his needful support of religion remain the consideration as to his living comfortably, and he have no need for the stipend of all the religious rites, then the rule for him is to distribute properly that recompense of the sacred feast, which is to be given for all the religious rites, among the solemnizers. 5. If it be needful for him, the priestly man, as he is suitable, is not changed — whereby good management is not attained — and if it be needful even for his consideration of all those religious rites, his performance in the duty and ministration is then an approval of worthiness and management. 6. When they shall act so, all those religious rites are more meritoriously managed; and one day the solemnizers are brought from the fag-end (sar) into the rank of priestly manhood, which is the stipend for all the religious rites that they shall expressly take authorisedly, and are, therefore, worthy of it.

### CHAPTER 84.

1.

As to the eighty-third question and reply, that which you ask is thus: Is it desirable to give in excess the gift for the ceremonial which it is not desirable to diminish?

2.

The reply is this, that it is proper not to diminish a gift where it is the gift for a ceremonial, and the reasons for it are many. 3. One is this, that a gift is the money which in another good work suffices for the accomplishment of the good work, and the good work of a righteous gift is a great good work, and not to diminish it is sure worthiness among the explainers. 4. When the sacred feast and the gift for the ceremonial are supplied in excess, even that which is an excess of gift is an excess of liberality to the performers of the ceremonial, and has realized (frarasto) an excess of good works that is commendable.

### CHAPTER 85.

1.

As to the eighty-fourth question and reply, that which you ask is thus: As to a gift for the ceremonial which they do not reduce, and while they give it in excess, in what manner is then its great advantage, and how and in how many modes is it possible to occur?

2.

The reply is this, that the advancement of the ceremonial of the sacred beings is by so much as the gift is more fully given; and the great advantage of the good work is more, and its reasons many, therefrom. 3. The desire of this wealth, which has come for the sake of the good work, is an experience of the comfortable living of the angels, by whom the solemnizers are aggrandized, and is proper apart from its great judiciousness; to diminish it is improper.

4.

## Dadestan-i Denig ('Religious Decisions')

When the gift for the ceremonial is abundantly given, the performers of the ceremonial, who, with much trouble annoying them, have solemnized the Avesta and chanted the hymns (Gathas), and obtain the stipend of their solemnizing from the remuneration of the solemnization, are living comfortably, thriving, and blessed. 5. And also the undertakers of all the religious rites who, by means of the hope of rightful religion, render one certain as to the way to the distant awful place, and tempt the longers for righteousness into the religion, undertake all the religious rites and ceremonial of the sacred beings for the sake of the stipend of proper diligence.

6.

And reasoning thought is cognizant as regards the advantageousness due to the undertakers and solemnizers of all the religious rites, and a great stipend is more obtained and observed for them than for any other profession. 7. The sons, too of priests and disciples strive for the words prayed, and are more eager for their prayers; and many, likewise, shall engage for all the religious rites, and become more diffusive of the religion (dino balishniktar); and, in like manner, the proper, more attainable, and more propitious path of the good for saving the soul becomes wider.

### CHAPTER 86.

1.

As to the eighty-fifth question and reply, that which you ask is thus: What is possible to become the harm of a gift that is reduced?

2.

The reply is this, that since those things are to be properly given which are for the religious rites of the ceremonial, and are the consideration of the undertakers of all the religious rites, and are also the stipend of some solemnizers, both are living comfortably by the ceremonial. 3. The sons of the disciples who wanted approval for the words prayed, become so much the more to be ordered and to be accepted; and the ceremonial of all the religious rites becomes more progressive.

4.

So, moreover, when they go to undertake the well-operating activity of the ceremonial for a diminution of remuneration and gift, and owing to undertaking and ordering again, by way of routine (pavan dor ras), they do not request so much stipend, it is as though they should buy my linen and should sell it again for their own payment (dadano). 5. As to the performers of the ceremonial, likewise, who have to acquire approval with much trouble and words prayed, and obtain a remuneration which, for the soul even, is as little for the ceremonial as though one were annoyed -- whereby living is difficult -- they become sorry for enduring the trouble, owing to lukewarmness (afsurdo-minishnih) in the same profession. 6. And even the sons of the disciples shall sell linen for wages, and they rejoice that it is possible to learn other callings with less pains; and thus they make them become lukewarm and meditating retreat (avazahang) from the words of fresh paragraphs continually prayed, from the approval requested of the learned (azan), and from all the religious rites they should undertake for the contented.

7.

As to those, moreover, who, through fervent-minded undertaking of what is ordered, request less for all the religious rites, and have not obtained even that which is due to them, it is not even as though they ordered of them for the fiends. 8. And the disgrace, too, of the orderers of good works of lukewarmness is the exaltation of the

## Dadestan-i Denig ('Religious Decisions')

profession of the disciples; and its deficient progress becomes the paralysation of the ceremonial of the sacred beings for saving the souls of the good from the deadly one (mar).

### CHAPTER 87.

1.

As to the eighty-sixth question and reply, that which you ask is thus: How is it good when they give a gift for the ceremonial?

2.

The reply is this, that as it is necessary, so that the ceremonial of the sacred beings may be more advanced, and such wealth may more come on to the good work, for the proper stipends of the undertakers and solemnizers — that they may become less lukewarm as regards the accompanying proprieties, and thereby diligent in performing them — and there is not in it an express connection manifested with different work, and with that which has proceeded from so many previous good people, I deem the introduction of it more expressly better.

### CHAPTER 88.

1.

As to the eighty-seventh question and reply, that which you ask is thus: As family householders we of the good religion of Iran, before each celebration of all the religious rites with holy-water which they have provided in the land of Pars, have then always given for it a gift of 400 dirhams, or 350 dirhams at least. 2. And now if we should be needy, when we deduct something from the 400 dirhams, or from the 350 dirhams, of the gift for them, they would then not accept it from us, and speak thus: 'Less than 400, or than 350, dirhams we do not accept.' 3. But there are needy men who always come to us themselves and speak thus: 'For 350 dirhams we will always twice conduct all the religious rites and ceremonial with holy-water such as those which you have always ordered before for 400; only order us.' 4. Would a needy one, apart from the priestly men who always say that they are not, be authorized, or not?

5.

The reply is this, that the priest to whom your predecessors have given a gift of 400 or 350 dirhams, for all the religious rites with holy-water, it is proper to consider particularly virtuous and faithful, when there is nothing else about him, on account of which he is otherwise. 6. A celebration of all the religious rites with holy-water, in which they shall use four pure animals — and just according to the teaching of the high-priests they present to every single fire from one animal and one holy-water — and the offering of holy-water unto the fire whose holy-water it is, and bringing it on to another fire apart from that holy-water, and the ceremonial cleansing of the holy-water they maintain by agreement in thy name, the superiors solemnize with approval, faithfully, and attentively; and the remuneration of 350 dirhams would be a balancing of when they conduct the religious rite at the place of undertaking it, and when it is undertaken as regards a distant district.

7.

In Artakhshatar-gadman, within my memory, they who would accept less than 300 dirhams for it made a memorandum (farhang), to keep in remembrance that 350 dirhams for all the religious rites performed was to be the rule declared by those of the religion in Artakhshatar-gadman. 8. Likewise, the glorified Atur-frobag, son of Farakhuzad, who was the pre-eminent leader of those of the good religion, decided in the same manner.

9.

And now, too, they always conduct those rites which are without holy-water for 150 dirhams, or even for 120 dirhams; and the reason of it is the neediness of the disciples who, owing to that need, and in hope of obtaining more employment, always diminish their demands, and through deficient remuneration always become more needy, more importunate, and more moderate in desiring remuneration; and, in the course of the employment of resources and requesting the charge of all the religious rites, the labor and endurance of discipleship are exhausted.

10.

And as to him who undertakes to conduct all the religious rites twice for 350 dirhams, if he be properly working and thoroughly reliable for the 350 dirhams which are always given him for the ceremonial of all the religious rites -- just like those who would always undertake them once -- and all the religious rites are conducted and secured twice, on account of the merit due to the continuous ceremonial of the sacred beings it is more authorisedly ordered of those who solemnize all the religious rites twice. 11. But as to him who would undertake all the religious rites twice for 350 dirhams, but is not able to conduct them unless he puts to it some of his own wealth, so that the progress may be acceptable to him as they conduct them through repetition, he should not undertake them owing to the reasons written in another chapter of ours, since it tends much more to neediness.

12.

And more like unto the ancient skeptics (vimanako) have become the disciples, among whom disagreement and enmity are produced, as is written in the same writing (khadu-gun namako); and, owing to admonishing words, these become enviousness and maliciousness unto the disciples, and trouble and disagreement less becoming among you and more contentious about you. 13. And at the time in which a great stipend existed, they contended with him through whose greatness and abundance of stipend their conflict was caused, one with the other, through envy; and now, too, they always squabble about his deficient stipend, by which they will tempt them, on account of its inadequacy, for the sake of a way for preserving life, as was shown by my metaphor in the other chapter. 14. When those who, through need of employment in the rites of religion, or the recitations which are its wisdom, would at once produce enmity, and the friends of religion, are for each of two sides, it is important to look; to the procuring of forgiveness, kind regards, and the progress of the elect (pasandakano) in the duty of the faithful.

## CHAPTER 89.

1.

As to the eighty-eighth question and reply, that which you ask is thus: When a man resolves within himself thus: 'In the summer time I will go into Pars, and will give so much money for the high-priesthood, on account of the fires and other matters which are as greatly advantageous,' though he himself does not come into Pars, but sends the money according to his intention, or in excess of it, unto the high-priests -- so that he is like the great who send in excess of that unto the high-priests -- that, as the benefit is greater which is more maintained, they may provide for the fires of every kind and other matters, is then his proceeding of sending to Pars, for that purpose, a sin, or not?

2.

The reply is this, that if his coming be indispensable for the design he would undertake, then it is indispensable for him to accomplish his own mental undertaking; but in suffering which is excited and not avoidable, when there is really no possibility of his traveling himself, any one whom he sends in his place, more particularly on



## Dadestan-i Denig ('Religious Decisions')

that account, is not acceptable by the approval of the angels who have realized the affliction in his good thought, but the good work is to be eagerly well-considered. 3. Good gifts, and every office (gas) about good works which it is possible to perform, are what are commendable in the well-housed man that is not able to work himself; they are avoidable by him when not of good race, and are not indispensable for him whenever the good work is not announced. 4. When able to manage it himself it is better; and when otherwise, his appointment of a faithful person over its preparation, and his accomplishment of the work of selector are expedient.

### CHAPTER 90.

1.

As to the eighty-ninth question and reply, that which you ask is thus: Who, and how many are they who are without the religion (adinoih)[1], but are made immortal, and for what purpose is their immortality? 2. Where is the place they, each one, possess sovereignty, and in the place where they possess sovereignty are there people of the good religion of every kind, or how are they; are there sacred fires [Warharan fires] and appointed worship, or how is it; and for what purpose is each one of sovereignties?

1. 'Those who are without death' — Peshotan K. Anklesaria (PKA), *Henning Memorial Volume*, p. 12.

3.

The reply is this, that the immortal rulers of the region of glory, Khwaniras, are said to be seven: one is Yavisht-i Friyan; the Avesta name of one is Yakhmayushad [Ashem-yahmai-ushta], son of the same Friyan [1]; the name of one is Fradhakhshto, son of the Khumbiks [Av. Fradakhshiti Khunbya]; the name of one is Ashavazang, son of Porudakhstoih [Av. Ashavazang the Pourudhakhshitiyan]; one is the tree opposed to harm; one is Gopatshah; and one is Peshyotanu, who is called after the Chitravoko-miyano.

1. PKA: 'Hamfriyân'

4.

The reign of Gopatshah is over the land of Gopato, coterminous with Eranwej, on the bank (bar) of the water of the [River] Daitya; and he keeps watch over the ox Hadhayas, through whom occurs the complete perfection of primitive man [1]. 5. The reign of Peshotan is in Kangdez, and he resides in the illustrious Kangdez which the noble Siyavash formed through his glory, he who is called the erratic youth of the illustrious Kayanians. 6. And through his powerful spirit [2] arose increase of cultivation and the ruler Kay Khosraw among the highest of the mountains in the countries of Iran and Turan; the purity of the sacred fire [Atash Warharan] of great glory and the recital of the liturgy [manthra] exist there, and the practice of religious rites (dino) is provided. [3] 7. The custom, also, of him (Peshotan) and his companions and coadjutors (ham-bar), in the appointed millenniums, is the great advancement of religion and good works in other quarters likewise. [4]

1. PEA: 'complete satiation of all mankind,' that is to say, all mankind will be resurrected and made immortal.

2. PEA: 'Peshotan's lordship (is) in Kangdez. There he resides in the brilliant Kangdez which is called the settlement of noble and illustrious Syaush, son of Kaus. The movement in Kang is arranged by spiritual, powerful glory.'

3. PEA: 'the chanting of the Manthra and the propagation (*lit.* working) of the religion.'

4. PEA: 'Also in his *war* has been arranged the glory (which will be) co-helper and companion at the time of the final millennium.'

8.

But, secondly, as to the whereabouts of the places which are theirs — just like his — of which there is no disquisition by me, this also is even owing to my not remembering. [1]

## Dadestan-i Denig ('Religious Decisions')

1. PKA: 'Even in those other territories there is much propagation of religion and meritorious deeds, but where is its exact location and what is its nature is not envisaged by me and not even recollected by me.'

### CHAPTER 91.

1.

As to the ninetieth question and reply, that which you ask is thus: From what is the sky made, and with what is it prepared?

2.

The reply is this, that the sky is a dome (gardun), wide and lofty; its inside and whole width and boundaries (akhyakiha), besides its material existence, are the stone of light, of all stones the hardest and most beautiful; and the grandeur of its spirit and even its internal bow [rainbow] are like those of mighty warriors arrayed. 3. And that material of the sky reached unto the place where promise-breaking words exist, and was without need of preparation; as it is said of places such as those — where wisdom is a witness about them — that that which is not even itself a place, and its place does not yet exist, is without need of any preparing.

4.

The light is for existing things, and they cherish a faculty (niyuih) of motion also of two kinds, that causing motion and that of movables; as mobility is mentioned about thought [spirits?] and immobility about material things. 5. Immovables are not moved, while movables are moved by their power of movement; and those movables, that way causing motion, are afterwards themselves a moving secret cause of motion, and then a cause of motion is not moving the movable, since it is not incapable of causing motion secretly by movement of itself. 6. Just as the force (kunishno) of a movement exists and does not become a force; only then it is declared by wisdom, that the causers of motion have been the causing of motion by force before movement, and, being unmoved, they are subsequently made to move by the force; later on, the causers of motion have to cause motion, by their power of causing motion, in the non-causers of motion, from which it is certain though the force of a movement exists it does not become a force; but, finally, that which is prepared with a source of activity, before force, becomes unmoved.

7.

Natures without need of the trouble of a preparer are distinguished from such; where movement occurs through every force, the championship of a position (gah) not made to move — except, indeed, of that whose force, when it is unmoved by other force, is its own — is unmovable and thirstless. 8. It was restored immovably when there was an approach to the sky of that actual contender for the place, the fiend, and the sky was shaken by him; for connected with the sky were arranged so many possessors of all resources, dignified (afrankid) by their own all-powerful position and that well-operating, mighty, undrawn bow, righteous and well-discoursing (hu-fravakhsh), and many good spirits, gloriously cooperating for the preparation of the sky. 9. For that which was not even itself a place, when it is thus henceforth really a place, is in want of preparing; and, in the preparation of that visible place, with the material of the sky is mingled that triumphing, powerful spirit who made its existence a seeking for principle and seeking for intention, drawing up from below and drawing down from above, so that through that seeking for principle it becomes a concord, the resting-place of united champions, and unadmonishable through that power of seeking for intention; such as this it is if, indeed, it be the will of him, the creator of all goodness.

10.

## Dadestan-i Denig ('Religious Decisions')

And it is said summarily that the sky was shaken in the period of disturbance and restored with trouble; and, if the guardian spirits [Farohars] are in freedom from disturbance through the glory of the creator, when there is not even a place for it prepared by themselves, and their nature and own strength are approving the trouble of preparation, it is not moved, except by the creatures of his will, a will which is subduing.

### CHAPTER 92.

1.

As to the ninety-first question and reply, that which you ask is thus: Of waters and rivers, and whatever water is good, is Arduisur the greatest (mas), or some other water or good river; and, again, where is the place of Arduisur?

2.

The reply is this, that it is the water of Arduisur; and what has gushed from Arduisur is as large a mass as all the water in the world except the Arvand [i.e. Tigris]; within the wide-formed ocean it is dominant over the thousand cascades (pashan) and thousand lakes of the waters, and its place is most renowned throughout the spheres. 3. There flows the water of Arduisur in a forest, the source of all seeds, whereby the species which plants possess are assimilated (aedunagido) by it, and healing existences of all kinds are mingled with it from medicinal plants. 4. The abundant power of the coming of healing to the purifying water is like the nature of the existences which it acquires, and then the nature which it thus acquires for its own the water draws up by the power which is drawing water to itself.

5.

The water of Arduisur is on Alburz, and flows even to the summit of the star station during the coming of the healing of purification, even unto Hukhir the lofty, all-gorgeous and brilliant; thence its flowing is effected into the lake of a summit to Alburz, Mount Aus-hindum [Av. us Hindvad], which is in the middle of the wide-formed ocean. 6. And from that flowing of waters that destined river, the utter destruction of every night, comes on in the light of a dawn; by the sprinkling of spray (pash-pashano) it extends through the seven regions [keshwars] of the earth, and from it arise the growth of their plants and the coming of the healing of purification; that which is called a drop (srishk) of the primeval creatures being a particle (aham) of water of the bulk of a horse.

### CHAPTER 93.

1.

As to the ninety-second question and reply, that which you ask is thus: From what place should Tishtar [Sirius] seize the water? How does it pass into a cloud, and how does he make the cloud move on? How does it rain upon the world? How can he carry on a struggle with demons, and with which demon can he carry it on? How does this always happen with the hail and snow, whenever hail and snow occur? And who can force away that hail and snow?

2.

The reply is this, that the high-priests have thus said, that Tishtar seizes a place which is called 'abysmal' (varunak), that is the last place of filtration in the ocean, and there are no removal of any kind and causing rain from any other place. 3. And the cause of its (the rain's) establishment is spiritually active, more particularly, however, through two kinds of material agency: one is that which is the rule (mang) in the atmosphere of the

## Dadestan-i Denig ('Religious Decisions')

earth, whereby it is drawn up in atoms similarly to smoke, and in larger masses, well-soaring from the rivers; and one is that which blows with the power of the well-operating wind, and the blowing of the great united breath (ham-vae) and strength of the community (chandiganoih) of spirits [or thoughts], from the fully perfect distillation (pur-hu-zuhigih) of the mighty ocean to the upper regions, and thereby the clouds are blown.

4.

Afterwards, it (the rain) speeds in the cloud, through the great strength of the mighty wind, to where there is a necessity for it, to divert it from where there is no necessity; and so long as there is a necessity for it (the cloud) discharges. 5. And when there is a necessity and it causes rain, and the necessity is for no more acquisitions of water, and the advantage is the effect of water upon the place, and it distributes it to the existing rivers for the use of the sea, and it causes rain again, it thereby produces even new water, new flowing, new coming of healing to plants, new growth, new golden coloring to lands, new purification to animals, new procreation, new proper breathings for other creatures, new dawn, and new things of that description. 6. The thriving of the world makes the advantage and perfection of the good creation increase; and, apart from a great craving for the effect of the glory of the spirits in the operations of cultivation and the performance of spiritual mysteries, it is said labors are aided even for one gloriously destined.

7.

And Tishtar in seizing the water should seize upon the great strength of the wind of whirlwinds (gardinakan), which is figuratively (minishnik) the dragging and blowing that follow the whirling; and the purified water is expanded and carried up aloft to the higher regions of the atmosphere, just as that which is seen where it reaches up with the heaviness and weight of earth, and then is discerned in the plain accompanied by the dragging of the whirling wind which would carry it afar to settle like that which is owing to dust; it (the atmosphere) is called Andarvae ('the intermediate air'), and the wind is a whirlwind. 8. As the water is lighter, and owing to the more strongly dragging wind on the ocean than that which exists on the plain, so, also, the water from the ocean is much more in proportion, and transportable farther up than the dust from the plain. 9. And as in the midst of a plain a medium whirlwind of wind is expanded into the wide plain by a medium dragging of the wind, and plenty of much buffeting is the violence of the dragging of winds, a whirlwind of wind which is seen very lofty and large is unknown; so, also, one is ignorant of what is spreading among the movements of the sea. 10. The water of that full and abundant flowing -- which is through the power and glory of the heavenly angels and Tishtar's control of the work -- is blown up, both by the well-characterized water-drawing power, and also by the force of various kinds, the dragging, and upward blowing of the winds, into the atmosphere; and thence it rains the complete rain, as they have recounted from observation and much full evidence.

11.

The demon who resists the doings of Tishtar -- and the glorious Tishtar, meeting him, properly drives back such improper resistance of his -- is a demon of the name of Apaosh [Av. Apaosha], which is interpreted as 'the destruction of water' (ap-aosh). 12. He contends, moreover, with the uppermost and lowermost water; and desirous of its destruction that demon contends at three periods: first, for the non-existence of rain; secondly, for converting it into a cause of damage to a place; and thirdly, at the place of producing it with advantage; and the struggling is like a tree (vano) which is set moving.

13.

The seizers of the feminine pure water are a benefit for the existences of the whole world; and the formation of rain, and the triumph and ascendancy of Tishtar over the demon, through that seizing (falanih) of water, are due to the creator who strengthens him, the archangels [Amahraspandan] who have him assisted, the religious who reverence him, and the worldly beings who glorify him. 14. Very properly do the archangels propitiate him, and

## Dadestan-i Denig ('Religious Decisions')

mankind promote the strength and power, which are engaged about the business, by glorifying and invoking the good spirit who increases them in consequence of glorifying and worship, and through which arises that advantageousness of his which owing to that benefit is the benefit of every one else for this advantageous business.

15.

And Tishtar shall gradually (padmanikiha) seize upon the water to distribute it liberally, assiduously a similitude of that which a learned ruler said, in extolling a wise high-priest, that, 'just as the wind draws the up-flying water from rivers and springs and from seas, Tishtar, through his own liberality, bestows the prepared apportionments of the whole production for the advantage of the creatures by the will of the sacred beings, and makes it rain. 16. And through that which he shall purposely seize to distribute suitably he distributes the water purified, he moistens the pleasant existences of animals and plants and spares the polluted, he provides for the thirsty, he causes harm to the dye-like bloody one, and he makes the world thrive. 17. When that widespread liberality of his, the production of rain, is from the pure, healing water which he shall thus seize gradually and with just apportionment, and when through that acquiring of water-seizings the rivers, springs, and other existences (shavandagano) are well-expanding, and even the diminution which is owing to the wasting (airikhtagih) of rivers and springs does not occur thereby, it is thus, too, the lordly, by a law (dado) moderate and varied — if the regulation (gun) is to reach away from the region — are as much contributing, as Tishtar is by causing rain for the region and the good, to the aggrandizement of the many grades and the replenishment of the region and creatures.'

## CHAPTER 94.

*The first eleven sections of this chapter are quoted from the beginning of the sixth book of the Denkard.*

1.

And those of the primitive faith, the ancients of those acquainted with the religion, thus considered, that in the spirit of life (ahvo) there is a thought and one appointed who holds the position (gas), and there is a fiend who stops the way; and in the thought there is a word appointed which holds the position, and there is a fiend who stops the way. 2. In the spirit of life is a thought and Spandarmad ('bountiful devotion') holds the position, and the fiend Taromat ('scornful thought') stops the way; in the thought is a word and Ard ('the righteous') [Areta or Ashishwangh] holds the position, and Vareno ('lust') stops the way; in the word is a deed and Din [Av. Daena] ('religion'), the good, holds the position, and self-conceit (khud-doshagih) stops the way. 3. We men of all descriptions have to become very cautious that, while we do not desist from that way, we do not go on to the way of the demons and fiends. 4. For the struggling of men is in these three ways and paths; and whoever is saved in these three ways and paths is saved from every place, and whoever is misled there comes into the hands of the demons and fiends, and is thenceforth not master (shalita) of himself, except when he shall do that which the fiends order him.

5.

And this, too, was thus considered by them, that that nature only is good when it shall not do unto another whatever is not good for its own self; and that wisdom only is good when it thoroughly understands how to utilize the advantage of that happiness which has occurred, and shall not suffer vexation on account of harm which has not occurred; and that intellect only is good which understands that it does not understand that which it does not understand.

6.

## Dadestan-i Denig ('Religious Decisions')

And this, too, was thus considered by them, that one is to become a friend of every one, and this is thy nature; also, bring them on into goodness, and this is thy wisdom; also, consider them as thine own, and this is thy religion; also, through them it shall produce happiness, and this is thy soul.

7.

And this, too, was thus considered by them, that, when one shall do even that which he knows to be sin, that is disobedience, and disobedience is the nature of the adversary; when one shall not do even that which he knows to be a good work, that is cupidity (varenoikih), and cupidity is the wisdom of the adversary; and when one shall do even that which he does not know to be a good work or a sin, until it comes fully to his knowledge, that is self-conceit, and self-conceit is the religion of the adversary.

8.

And this, too, was thus considered by them, that Ahriman would do everything for the injury of Ohrmazd, but when it is done by him it is then an injury of him himself, and an advantage of Ohrmazd; and Ohrmazd would do everything for his own advantage, and when it is done by him it is then, indeed, an advantage of him himself, an injury of Ahriman.

9.

And this, too, was thus considered by them, that a person of whatever description is to be kept in remembrance of the affairs of the spirit at every period and time, and of the happiness of heaven and misery of hell at that period when comfort, happiness, and pleasure have come to him.

10.

And this, too, was thus considered by them, that happiness, indeed, would be there, in the heaven of light, when even here it is so happy, though, owing to many things, Ahriman — with whom the happiness there is not connected — is even here so happy at the time when distress, vexation, and misery have come hereto; and this, too, was thus considered, that evils, indeed, would be there, in hell, when here is such misery, though even here much of the earthly happiness of Ohrmazd — with whom the misery there is not connected — is here so evil.

11.

And this, too, was thus considered by them, that that person is the more fortunate, in whom are soundness of body, happiness, and energy (rayinishno); who has done those things about which the last wish of him who departs from the world is then thus: 'I will strive to do more;' and who shall have exercised much complete abstinence from those things about which his last wish, when he departs from the world, is then such as 'I will strive to do less, and it would have occurred more comfortably for my soul.'

12.

Do you good people of those of the good religion of these countries of Iran keep in use the laws appointed by those of the primitive faith who were high-priests, so that your bodies may become more renowned, and your souls more perfect, in the radiant supreme heaven which is the seat of Ohrmazd and the archangels [Amahraspandan], of the angels [Yazads] and all the guardian spirits of the righteous [Asho Farohar]. 13. So these are so many answers of the questions provided, and are given explanatorily from the exposition of the religion and the statements of the high-priests of those of the primitive faith, and are the nature of the teachings that Manuschihar, son of Yudan-Yim, pontiff (rado) of Pars and Kirman, and director (farmadar) of the profession of priests, ordered to write.

## Dadestan-i Denig ('Religious Decisions')

14.

Steadfast in the propitiation and praise of the creator Ohrmazd is the righteousness of obtainments of prayers, perfect is Zartosht, and one only is the way which righteousness [Asha] obtains, the others are no ways; homage to the exalted pontiff sent from the creator Ohrmazd, the heavenly, most righteous Zartosht the Spitaman.

15.

Completed in peace and pleasure, joy and delight; happy for him who reads, and happier for him who keeps it in use and shall take his duty therefrom, if they exist unto time eternal.