

Menog-i Khrad ('The Spirit of Wisdom')

Translated by E. W. West

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CHAPTER 1.

Through the name and power and assistance of the creator Ohrmazd, the archangels who are good rulers and good performers, and all the angels of the spiritual and the angels of the worldly existences, by a happy dispensation (dahishn) and well-omened we write the *Opinions of the Spirit of Wisdom* through the will of the sacred beings.

1.

In the name and for the propitiation of the all-benefiting creator Ohrmazd, (2) of all the angels of the spiritual and worldly creations, (3) and of the learning of learnings, the Mazda-worshipping religion, (4) forth from which this, which is such a source of wisdom, is a selector. 5. Through the glory and will of the creator Ohrmazd who is promoting the prosperity of the two existences -- (6) and of all the greatly powerful angels, (7) and through the completely calm repose of the sacred beings, the princely, purpose-fulfilling sages, (8) presentations of various novelties for the appropriation of wisdom, (9) through largely acquiring reasoning thought, are most wholesome for the body and soul in the two existences.

10.

As in the pure marvel of marvels, the unquestionable and well-betokened good religion of the Mazda-worshippers, by the words of the creator. Ohrmazd, and Zartosht the Spitaman, it is in many places decided, (11) that he, who is the all-good creator, created these creatures through wisdom, (12) and his maintenance of the invisible revolutions is through wisdom; (13) and the imperishable and undisturbed state, in that which is immortality for ever and everlasting, he reserves for himself by means of the most deliberative means of wisdom. 14. For the same reason it is declared, (15) that there was a sage who said, (16) that 'if this be known, that the religion of the sacred beings (yazdan) is truth, and its law is virtue, and it is desirous of welfare and compassionate as regards the creatures, (17) wherefore are there mostly many sects, many beliefs, and many

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original evolutions of mankind? 18. And, especially, that which is a sect, law, and belief, causing harm to the property (khel) of the sacred beings, and is not good? 19, 20. And this, too, one has to consider, that, in border to become a chooser in this matter, trouble to be undergone; (21) and it is necessary to become acquainted with this matter, (22) because, in the end, the body is mingled with the dust, and reliance is on the soul. 23. And every one is to undergo trouble for the soul, (24) and is to become acquainted with duty and good works; (25) because that good work which a man does unwittingly is little of a good work, (26) and that sin which a man commits unwittingly amounts to a sin in its origin. 27. And it is declared by the *Avesta* (28) thus: "Nothing was taken by him by whom the soul was not! taken (29) hitherto, and he takes nothing who does not take the soul (30) henceforward likewise; (31) because the spiritual and worldly existences are such-like as two strongholds, (32) one it is declared certain that they shall capture, and one it is not possible to capture."

33.

After being replete with those good actions of which it is declared certain that it is not possible to capture, (34) and when he surveyed the incitement for this, (35) he started forth (fravafto), in search of wisdom, into the various countries and various districts of this world; (36) and of the many religions and belief of those people who are superior in their wisdom he thought and inquired, and he investigated and came upon their origin. 37. And when he saw that they are so mutually afflicting (hanbeshin) and inimical among one another, (38) he then knew that these religions and beliefs and diverse customs, which are so mutually afflicting among one another in this world, are not worthy to be from the appointment of the sacred beings; (39) because the religion of the sacred beings is truth, and its law is virtue. 40. And through this he became without doubt that, as to whatever is not in this pure religion, there is then doubtfulness for them in everything, (41) and in every cause they see distraction.

42.

After that he became more diligent in the inquiry and practice of religion; (43) and he inquired of the high-priests who have become wiser in this religion and more acquainted with the religion, (44) thus: 'For the maintenance of the body and preservation of the soul what thing is good and more perfect?'

45.

And they spoke, through the statement from revelation, (46) thus: 'Of the benefit which happens to men wisdom is good; (47) because it is possible to manage the worldly existence through wisdom, (48) and it is possible to provide also the spiritual existence for oneself through the power of wisdom. 49. And this, too, is declared, that Ohrmazd has produced these creatures and creation, which are in the worldly existence, through innate wisdom [asn khrad]; (50) and the management of the worldly and spiritual existences is also through wisdom.'

51.

And when, in that manner, he saw the great advantage and preciousness of wisdom, he became more thankful unto Ohrmazd, the lord, and the archangels of the spirit of wisdom; (52) and he took the spirit of wisdom as a protection. 53. For the spirit of wisdom one is to perform more homage and service than for the remaining archangels. 54. And this, too, he knew, that it is possible to do for oneself every duty and good work and proper action through the power of wisdom; (55) and it is necessary to be diligent for the satisfaction of the spirit of wisdom. 56. And, thenceforward, he became more diligent in performing the ceremonial of the spirit of wisdom.

57.

After that the spirit of wisdom, on account of the thoughts and wishes of that sage, displayed his person unto him. 58. And he spoke to him (59) thus: 'O friend and glorifier! good from perfect righteousness! (60) seek advancement from me, the spirit of wisdom, (61) that I may become thy guide to the satisfaction of the sacred

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beings and the good, and to the maintenance of the body in the worldly existence and the preservation of the soul in the spiritual one.'

CHAPTER 2.

1.

The sage asked the spirit of wisdom (2) thus: 'How is it possible to seek the maintenance and prosperity of the body without injury of the soul, and the preservation of the soul without injury of the body?'

3.

The spirit of wisdom answered (4) thus: 'Him who is less than thee consider as an equal, and an equal as a superior, (5) and a greater than him as a chieftain, and a chieftain as a ruler. 6. And among rulers one is to be acquiescent, obedient, and true-speaking; (7) and among accusers [or associates] be submissive, mild, and kindly regardful.

8.

'Commit no slander; (9) so that infamy and wickedness may not happen unto thee. 10. For it is said (11) that slander is more grievous than witchcraft; (12) and in hell the rush of every fiend [druj] is to the front, but the rush of the fiend of slander, on account of the grievous sinfulness, is to the rear.

13.

'Form no covetous desire; (14) so that the demon of greediness may not deceive thee (15) and the treasure of the world may not be tasteless to thee, and that of the spirit unperceived.

16.

'Indulge in no wrathfulness; (17) for a man, when he indulges in wrath, becomes then forgetful of his duty and good works, of prayer and the service of the sacred beings, (18) and sin and crime of every kind occur unto his mind, and until the subsiding of the wrath (19) he is said to be just like Ahriman.

20.

'Suffer no anxiety; (21) for he who is a sufferer of anxiety becomes regardless of enjoyment of the world and the spirit, (22) and contraction happens to his body and soul.

23.

'Commit no lustfulness, (24) so that harm and regret may not reach thee from thine own actions.

25.

'Bear no improper envy; (26) so that thy life may not become tasteless.

27.

'Commit no sin on account of disgrace; (28) because happiness and adornment, celebrity (khanidih) and

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dominion, skill and suitability are not through the will and action of men, but through the appointment, destiny, and will of the sacred beings.

29.

'Practice no sloth; (30) so that the duty and good work, which it is necessary for thee to do, may not remain undone.

31.

'Choose a wife who is of character; (32) because that one is good who in the end is more respected.

33.

'Commit no unseasonable chatter; (34) so that grievous distress may not happen unto Hordad and Amurdad, the archangels, through thee.

35.

'Commit no running about uncovered; (36) so that harm may not come upon thy bipeds and quadrupeds, and ruin upon thy children.

37.

'Walk not with one boot; (38) so that grievous distress may not happen to thy soul.

39.

'Perform no discharge of urine (peshar-var) standing on foot; (40) so that thou mayst not become a captive by a habit of the demons, (41) and the demons may not drag thee to hell on account of that sin.

42.

'Thou shouldst be (yehevunes) diligent and moderate, (43) and eat of thine own regular industry, (44) and provide the share of the sacred beings and the good; (45) and, thus, the practice of this, in thy occupation is the greatest good work.

46.

'Do not extort from the wealth of others; (47) so that thine own regular industry may not become unheeded. 48. For it is said (49) that: "He who eats anything, not from his own regular industry, but from another, is such-like as one who holds a human head in his hand, and eats human brains."

50.

'Thou shouldst be an abstainer from the wives of others; (51) because all these three would become disregarded by thee, alike wealth, alike body, and alike soul.

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'With enemies fight with equity. 53. With a friend proceed with the approval of friends. 54. With a malicious man carry on no conflict, (55) and do not molest him in any way whatever. 56. With a greedy man thou shouldst not be a partner, (57) and do not trust him with the leadership. 58. With a slanderous man do not go to the door of kings. 59. With an ill-famed man form no connection. 60. With an ignorant man thou shouldst not become a confederate and associate. 61. With a foolish man make no dispute. 62. With a drunken man do not walk on the road. 63. From an ill-natured man take no loan.

64.

'In thanksgiving unto the sacred beings, and worship, praise, ceremonies, invocation, and performing the learning of knowledge thou shouldst be energetic and life-expending. 65. For it is said (66) that: "In aid of the contingencies (jahishno) among men wisdom is good; (67) in seeking renown and preserving the soul liberality is good; (68) in the advancement of business and justice complete mindfulness is good; (69) and in the statements of those who confess (khustivan), with a bearing on the custom of the law, truth is good. 70. In the progress of business energy is good, (71) for every one to become confident therein steadfastness is good, (72) and for the coming of benefit thereto thankfulness is good. 73. In keeping oneself untroubled (anairang) the discreet speaking which is in the path of truth is good; (74) and in keeping away the disturbance of the destroyer from oneself employment is good. 75. Before rulers and kings discreet speaking is good, and in an assembly good recital; (76) among friends repose and rational friends are good; (77) and with an associate to one's own deeds the giving of advantage (suko) is good. 78. Among those greater than one (ajas masan) mildness and humility are good, (79) and among those less than one flattery and civility are good. 80. Among doers of deeds speaking of thanks and performance of generosity are good; (81) and among those of the same race the formation of friendship (humanoih) is good. 82. For bodily health moderate eating and keeping the body in action are good; (83) and among the skilled in thanksgiving performance is good. 84. Among chieftains unanimity and seeking advantage are good; (85) among those in unison and servants good behavior and an exhibition of awe are good; (86) and for having little trouble in oneself contentment is good. 87. In chieftainship to understand thoroughly the good in their goodness and the vile in their vileness is good; and to make the vile unseen, through retribution, is good. 88. In every place and time to restrain oneself from sin and to be diligent in meritorious work are good; (89) and every day to consider and keep in remembrance Ohrmazd, as regards creativeness, and Ahriman, as regards destructiveness, is good. 90. And for dishonor not to come unto one a knowledge of oneself is good." 91. All these are proper and true and of the same description, (92) but occupation and guarding the tongue (pat-huzvanih) above everything.

93.

'Abstain far from the service of idols and demon-worship. 94. Because it is declared (95) that: "If Kay Khosraw should not have extirpated the idol-temples (aujdes-char) which were on the lake of Chechast, then in these three millenniums of Hoshedar, Hoshedarmah, and Soshyant — of whom one of them comes separately at the end of each millennium, who arranges again all the affairs of the world, and utterly destroys the breakers of promises and servers of idols who are in the realm — the adversary would have become so much more violent, that it would not have been possible to produce the resurrection and future existence."

96.

'In forming a store of good works thou shouldst be diligent, (97) so that it may come to thy assistance among the spirits.

98.

'Thou shouldst not become presumptuous through any happiness of the world; (99) for the happiness of the world is such-like as a cloud that comes on a rainy day, which one does not ward off by any hill.

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100.

'Thou shouldst not be too much arranging the world; (101) for the world–arranging man becomes spirit–destroying.

102.

'Thou shouldst not become presumptuous through much treasure and wealth; (103) for in the end it is necessary for thee to leave all.

104.

'Thou shouldst not become presumptuous through predominance; (105) for in the end it is necessary for thee to become non–predominant.

106.

'Thou shouldst not become presumptuous through respect and reverence; (107) for respectfulness does not assist in the spiritual existence.

108.

'Thou shouldst not become presumptuous through great connections and race; (109) for in the end thy trust is on thine own deeds.

110.

'Thou shouldst not become presumptuous through life; (111) for death comes upon thee at last, (112) the dog and the bird lacerate the corpse, (113) and the perishable part (sejinako) falls to the ground. 114. During three days and nights the soul sits at the crown of the head of the body. 115. And the fourth day, in the light of dawn with the cooperation of Srosh the righteous, Vae the good, and Warharan the strong, the opposition of Astwihad, Vae the bad, Frazishto the demon, and Nizishto the demon, and the evil–designing action of Eshm, the evil–doer, the impetuous assailant it goes up to the awful, lofty Chinwad bridge, to which every one, righteous and wicked, is coming. 116. And many opponents have watched there, (117) with the desire of evil of Eshm, the impetuous assailant, and of Astwihad who devours creatures of every kind and knows no satiety, (118) and the mediation of Mihr and Srosh and Rashn, (119) and the weighing of Rashn, the just, (120) with the balance of the spirits, which renders no favor (hu–girai) on any side, neither for the righteous nor yet the wicked, neither for the lords nor yet the monarchs. 121. As much as a hair's breadth it will not turn, and has no partiality; (122) and he who is a lord and monarch it considers equally, in its decision, with him who is the least of mankind.

123.

'And when a soul of the righteous passes upon that bridge, the width of the bridge becomes as it were a league (parasang), (124) and the righteous soul passes over with the cooperation of Srosh the righteous. 125. And his own deeds of a virtuous kind come to meet him in the form of a maiden, (126) who is handsomer and better than every maiden in the world.

127.

'And the righteous soul speaks (128) thus: "Who mayst thou be, that a maiden who is handsomer and better than thee was never seen by me in the worldly existence?"

129.

'In reply that maiden form responds (130) thus: "I am no maiden, but I am thy virtuous deeds, thou youth who art well-thinking, well-speaking, well-doing, and of good religion! 131. For when thou sawest in the world him who performed demon-worship, then thou hast sat down, and thy performance was the worship of the sacred beings. 132. And when it was seen by thee that there was any one who caused oppression and plunder, and distressed or scorned a good person, and acquired wealth by crime, then thou keptest back from the creatures their own risk of oppression and plunder; (133) the good person was also thought of by thee, and lodging and entertainment provided; and alms were given by thee to him (134) who came forth from near and him, too, who was from afar; and wealth which was due to honesty was acquired by thee. 135. And when thou sawest him who practiced false justice and taking of bribes, and false evidence was given by him, then thou hast sat down, and the recitation of truth and virtue was uttered by thee. 136. I am this of thine, the good thoughts, the good words, and the good deeds which were thought and spoken and done by thee. 137. For when I have become commendable, I am then made altogether more commendable by thee; (138) when I have become precious, I am then made altogether still more precious by thee; (139) and when I have become glorious, I am then made altogether still more glorious by thee."

140.

'And when he walks onwards from there, a sweet-scented breeze comes then to meet him, which is more fragrant than all perfume. 141. The soul of the righteous inquires of Srosh (142) thus: "That breeze is this, that never in the world so fragrant a breeze came into contact with me?"

143.

'Then Srosh, the righteous, replies to that righteous soul (144) thus: "This breeze is from heaven, which is so fragrant."

145.

'Afterwards, on his march, the first step is set on the place of good thoughts, the second on that of good words, the third on that of good deeds, (146) and the fourth step reaches up unto the endless light which is all-radiant. 147. And angels and archangels of every description come to meet him, (148) and ask tidings from him (149) thus: "How hast thou come, from that which is a perishable, fearful, and very miserable existence, to this which is an imperishable existence that is undisturbed, thou youth who art well-thinking, well-speaking, well-doing, and of good religion?"

150.

'Then Ohrmazd, the lord, speaks (151) thus: "Ask ye from him no tidings; for he has parted from that which was a precious body, and has come by that which is a fearful road. 152. And bring ye unto him the most agreeable of eatables, that which is the mid-spring butter [Maidyozarem roghan], (153) so that he may rest his soul from that bridge of the three nights, unto which he came from Astwihad and the remaining demons; (154) and seat him upon an all-embellished throne."

155.

'As it is declared (156) that: "Unto the righteous man and woman, after passing away, they bring food of the most agreeable of eatables — the food of the angels of the spiritual existences — that which is the mid-spring butter; and they seat them down on an all-embellished throne. 157. For ever and everlasting they remain in all glory with the angels of the spiritual existences everlastingly."

158.

'And when he who is wicked dies, his soul then rushes about for three days and nights in the vicinity of the head of that wicked one, and sobs (159) thus: "Whither do I go, and now what do I make as a refuge?" 160. And the sin and crime of every kind, that were committed by him in the worldly existence, he sees with his eyes in those three days and nights. 161. The fourth day Vizaresh, the demon, comes and binds the soul of the wicked with the very evil noose; (162) and with the opposition of Srosh, the righteous, he leads it up to the Chinwad bridge. 163. Then Rashn, the just, detects that soul of the wicked through its wickedness.

164.

'Afterwards, Vizaresh, the demon, takes that soul of the wicked, and mercilessly and maliciously beats and maltreats it. 165. And that soul of the wicked weeps with a loud voice, is fundamentally horrified, implores with many supplicating entreaties, and makes many struggles for life disconnectedly. 166. Whom -- when his struggling and supplication are of no avail whatever, and no one comes to his assistance from the divinities (bagan), nor yet from the demons -- moreover, Vizaresh, the demon, drags miserably to the inevitable hell.

167.

'And then a maiden who is not like unto maidens comes to meet him. 168. And that soul of the wicked speaks to that evil maiden (169) thus: "Who mayst thou be, that never in the worldly existence was an evil maiden seen by me, who was viler and more hideous than thee?"

170.

'And she speaks in reply to him (171) thus: "I am not a maiden, but I am thy deeds, thou monster who art evil-thinking, evil-speaking, evil-doing, and of evil religion! 172. For even when thou sawest him who performed the worship of the sacred beings, still then thou hast sat down, and demon-worship was performed by thee, (173) and the demons and fiends were served. 174. And also when thou sawest him who provided lodging and entertainment, and gave alms, for a good person who came forth from near and him, too, who was from afar, (175) then thou actedst scornfully and disrespectfully to the good person, and gave no alms, and even shut up the door. 176. And when thou sawest him who practiced true justice, took no bribe, gave true evidence, and uttered virtuous recitation, (177) even then thou hast sat down, and false justice was practiced by thee, evidence was given by thee with falsehood, and vicious recitation was uttered by thee. 178. I am this of thine, the evil thoughts, the evil words, and the evil deeds which were thought and spoken and done by thee. 179. For when I have become uncommendable, I am then made altogether still more uncommendable, by thee; (180) when I have become unrespected, I am then made altogether still more unrespected by thee; (181) and when I have sat in an eye-offending position, I am then made altogether still more really eye-offending (chashm-kah-ichtar-ich) by thee."

182.

'Afterwards he enters, the first step on the place of evil thoughts, the second on that of evil words, the third step on that of evil deeds, (183) and the fourth step rushes into the presence of the wicked evil spirit and the other demons. 184. And the demons make ridicule and mockery of him (185) thus: "What was thy trouble and complaint, as regards Ohrmazd, the lord, and the archangels, and the fragrant and joyful heaven, when thou approachedst for a sight of Ahriman and the demons and gloomy hell, (186) although we cause thee misery therein and do not pity, and thou shalt see misery of long duration?"

187.

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'And the evil spirit shouts to the demons (188) thus: "Ask ye no tidings from him (189) who is parted from that which was a precious body, and has come on by that which is a very bad road. 190. But bring ye unto him the foulest and vilest of eatables, the food which is nurtured in hell."

191.

'They bring the poison and venom of the snake and scorpion and other noxious creatures that are in hell, (192) and give him to eat. 193. And until the resurrection and future existence he must be in hell, in much misery and punishment of various kinds. 194. Especially that it is possible to eat food there only as though by similitude.'

195.

The spirit of innate wisdom spoke to the sage (196) thus: 'This which was asked by thee, as to the maintenance of the body and concerning the preservation of the soul, is also spoken about by me, and thou art admonished. 197. Be virtuously assiduous about it, and keep it in practice; (198) for this is thy chief way for the maintenance of the body and preservation of the soul.'

CHAPTER 3.

1.

The sage asked the spirit of wisdom (2) thus; 'Is liberality good, or truth, (3) or gratitude, or wisdom, (4) or complete mindfulness, or contentment?'

5.

The spirit of wisdom answered (6) thus: 'As to the soul it is liberality, as to all the world it is truth, (7) unto the sacred-beings it is gratitude, as to a man's self it is wisdom, (8) as to all business it is complete mindfulness, and as to the comfort of the body and the vanquishing of Ahriman and the demons contentment is good.'

CHAPTER 4.

1.

The sage asked the spirit of wisdom? thus: Which is a good work that is great and good?'

3.

The spirit of wisdom answered (4) thus: 'The greatest good work is liberality, and the second is truth and next-of-kin marriage. 5. The third is keeping the season festivals [Gahambars], and the fourth is celebrating all the religious rites. 6. The fifth is the ceremonial of the sacred beings, and the providing of lodging for traders. 7. The sixth is the wishing of happiness for every one. 8. And the seventh is a kind regard for the good.'

CHAPTER 5.

1.

The sage asked the spirit of wisdom (2) thus: 'Which land is the happier?'

3.

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The spirit of wisdom answered (4) thus: 'That is the happier, in which a righteous man, who is true-speaking, makes his abode. 5. The second, in which they make the abode of fires. 6. The third, when oxen and sheep repose upon it. 7. The fourth is uncultivated and uninhabited land when they bring it back to cultivation and habitableness. 8. The fifth, from which they extirpate the burrows of noxious creatures. 9. The sixth, on which exist the ceremonies and coming of the sacred beings, and the sitting of the good. 10. The seventh, when they make populous that which was desolate. 11. The eighth, when from the possession of the bad it comes into the possession of the good. 12. The ninth, when of the produce and yield (beto) which arise from it they provide the share of the sacred beings, the good, and the worthy. 13. And the tenth in which they provide holy-water and ceremonies.'

CHAPTER 6.

1.

The sage asked the spirit of wisdom (2) thus: 'Which land is the unhappier?'

3.

The spirit of wisdom answered (4) thus: 'That land is the more afflicted, in which hell is formed. 5. The second, when they slay in it a righteous man who is innocent. 6. The third, for whose sake the demons and fiends work. 7. The fourth, in which they construct an idol-temple. 8. The fifth, when a wicked man, who is an evil-doer, makes an abode in it. 9. The sixth, when the interment of a corpse is performed below. 10. The seventh, in which a noxious creature has a burrow. 11. The eighth, when from the possession of the good it comes into the possession of the bad. 12. The ninth, when they make desolate that which was populous. 13. And the tenth, in which they make lamentation and weeping.'

CHAPTER 7.

1.

The sage asked the spirit of wisdom (2) thus: 'How is heaven, and how many? 3. How are the ever-stationary (hamistagan), and how many? 4. And how is hell, and how many? 5. What is the decision about the righteous in heaven, and from what is their happiness? 6. What are the misery and affliction of the wicked in hell? 7. And what and how is the decision about those who are among the ever-stationary?'

8.

The spirit of wisdom answered (9) thus: 'Heaven is, first, from the star station unto the moon station; (10) second, from the moon station unto the sun; (11) and, third, from the sun station unto the supreme heaven (garothman), whereon the creator Ohrmazd is seated. 12. Of heaven the first part is that of good thoughts (humato), the second is that of good words (hukhto), and the third is that of good deeds (huvarshto).

13.

'The righteous in heaven are undecaying and immortal, unalarmed, undistressed, and undisturbed. 14. And, everywhere, they are full of glory, fragrant, and joyful, full of delight and full of happiness. 15. And, at all times, a fragrant breeze and a scent which is like sweet basil come to meet them, which are more pleasant than every pleasure, and more fragrant than every fragrance. 16. For them, also, there is no satiety owing to the existence in heaven. 17. And their sitting and walking, perception and enjoyment are with the angels and archangels and the righteous for ever and everlasting.

18.

'Regarding the ever-stationary it is declared, that they are from the earth unto the star station; (19) and its affliction for them is then nothing whatever except cold and heat.

20.

'Of hell the first part is that of evil thoughts (dush-humato), the second is that of evil words (dush-hukhto), and the third is that of evil deeds (dush-huvarsho). 21. With the fourth step the wicked person arrives at that which is the darkest hell; (22) and they lead him forwards to the vicinity of Ahriman, the wicked. 23. And Ahriman and the demons, thereupon, make ridicule and mockery of him (24) thus: "What was thy trouble and complaint, as regards Ohrmazd and the archangels, and the fragrant and joyful heaven, when thou approachedst for a sight of us and gloomy hell, (25) although we cause thee misery therein and do not pity, and thou shalt see misery of long duration?" 26. And, afterwards, they execute punishment and torment of various kinds upon him.

27.

'There is a place where, as to cold, it is such as that of the coldest frozen snow. 28. There is a place where, as to heat, it is such as that of the hottest and most blazing fire. 29. There is a place where noxious creatures are gnawing them, just as a dog does the bones. 30. There is a place where, as to stench, it is such that they stagger about (bara larzhend) and fall down. 31. And the darkness is always such-like as though it is possible for them to seize upon it with the hand.'

CHAPTER 8.

1.

The sage asked the spirit of wisdom (2) thus: 'How and in what manner has Ohrmazd created these creatures and creation? 3. And how and in what manner were the archangels and the spirit of wisdom formed and created by him? 4. And how are the demons and fiends and also the remaining corrupted ones of Ahriman, the wicked, miscreated? 5. How do every good and evil happen which occur to mankind and also the remaining creatures? 6. And is it possible to alter anything which is destined, or not?'

7.

The spirit of wisdom answered (8) thus: 'The creator, Ohrmazd, produced these creatures and creation, the archangels and the spirit of wisdom from that which is his own splendor, and with the blessing of unlimited time (zurvan). 9. For this reason, because unlimited time is undecaying and immortal, painless and hungerless, thirstless and undisturbed; and for ever and everlasting no one is able to seize upon it, or to make it non-predominant as regards his own affairs.

10.

'And Ahriman, the wicked, miscreated the demons and fiends, and also the remaining corrupted ones, by his own unnatural intercourse. 11. A treaty of nine thousand winters in unlimited time (daman) was also made by him with Ohrmazd; (12) and, until it has become fully completed, no one is able to alter it and to act otherwise. 13. And when the nine thousand years have become completed, Ahriman is quite impotent; (14) and Srosh, the righteous, will smite Eshm, (15) and Mihr and unlimited time and the spirit of justice, who deceives no one in anything, and destiny and divine providence will smite the creatures and creation of Ahriman of every kind, and, in the end, even Azho [i.e. Az], the demon. 16. And every creature and creation of Ohrmazd becomes again as undisturbed as

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those which were produced and created by him in the beginning.

17.

'Every good and the reverse which happen to mankind, and also the other creatures, happen through the seven planets and the twelve constellations. 18. And those twelve constellations are such as in revelation are the twelve chieftains who are on the side of Ohrmazd, (19) and those seven planets are called the seven chieftains who are on the side of Ahriman. 20. Those seven planets pervert every creature and creation, and deliver them up to death and every evil. 21. And, as it were, those twelve constellations and seven planets are organizing and managing the world.

22.

'Ohrmazd is wishing good, and never approves nor contemplates evil. 23. Ahriman is wishing evil, and does not meditate nor approve anything good whatever. 24. Ohrmazd, when he wishes it, is able to alter as regards the creatures of Ahriman; and Ahriman, too, it is, who, when he wishes it, can do so as regards the creatures of Ohrmazd, (25) but he is only able to alter so that in the final effect there may be no injury of Ohrmazd, (26) because the final victory is Ohrmazd's own. 27. For it is declared, that "the Yim [Jamshed] and Faridoon and Kay Us of Ohrmazd are created immortal, (28) and Ahriman so altered them as is known. 29. And Ahriman so contemplated that Bevarasp [= Azi Zohak] and Frasiyav and Alexander should be immortal, (30) but Ohrmazd, for great advantage, so altered them as that which is declared."

CHAPTER 9.

1.

The sage asked the spirit of wisdom (2) thus: 'Is it possible to go from region to region [karshwar], or not? 3. From what substance is the sky made? 4. And how and in what manner is the mingling of the water in the earth?'

5.

The spirit of wisdom answered (6) thus: 'Without the permission of the sacred beings, or the permission of the demons, it is then not possible for one to go from region to region.

7.

'The sky is made from the substance of the blood-stone, such as they also call diamond (al mast).

8.

'And the mingling of the water in the earth is just like the blood in the body of man.'

CHAPTER 10.

1.

The sage asked the spirit of wisdom (2) thus: 'Can there be any peace and affection whatever of Ahriman, the wicked, and his demons and miscreations, with Ohrmazd and the archangels, one with the other, or not?'

3.

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The spirit of wisdom answered (4) thus: 'There cannot be, on any account whatever; (5) because Ahriman meditates evil falsehood and its deeds, wrath and malice and discord, (6) and Ohrmazd meditates righteousness and its deeds, good works and goodness and truth. 7. And everything can change, except good and bad nature. 8. A good nature cannot change to evil by any means whatever, and a bad nature to goodness in any manner. 9. Ohrmazd, on account of a good nature, approves no evil and falsehood; (10) and Ahriman, on account of a bad nature, accepts no goodness and truth; (11) and, on this account, there cannot be for them any peace and affection whatever, one with the other.'

CHAPTER 11.

1.

The sage asked the spirit of wisdom (2) thus: 'Is wisdom good, or skill, or goodness?'

3.

The spirit of wisdom answered (4) thus: 'Wisdom with which there is no goodness, is not to be considered as wisdom; (5) and skill with which there is no wisdom, is not to be considered as skill.'

CHAPTER 12.

1.

The sage asked the spirit of wisdom (2) thus: 'Wherefore is it when the treasure of the spiritual existence is allotted so truly, and that of the worldly existence so falsely?'

3.

The spirit of wisdom answered (4) thus: 'The treasure of the worldly existence was allotted as truly, in the original creation, as that of the spiritual existence. 5. And the creator, Ohrmazd, provided the happiness of every kind, that is in these creatures and creation, for the use (bun) of the sun and moon and those twelve constellations which are called the twelve chieftains by revelation; (6) and they, too, accepted it in order to allot it truly and deservedly.

7.

'And, afterwards, Ahriman produced those seven planets, such as are called the seven chieftains of Ahriman, for dissipating and carrying off that happiness from the creatures of Ohrmazd, in opposition to the sun and moon and those twelve constellations. 8. And as to every happiness which those constellations bestow on the creatures of Ohrmazd, (9) those planets take away as much of it as it is possible for them (the constellations) to give, (10) and give it up to the power of the demons and fiends and the bad.

11.

'And the treasure of the spiritual existence is so true on this account, because Ohrmazd, the lord, with all the angels and archangels, is undisturbed, (12) and they make the struggle with Ahriman and the demons, and also the account of the souls of men, with justice. 13. And the place of him whose good work is more is in heaven, (14) the place of him whose good work and sin are equal is among the ever-stationary, (15) and when the crime is more, his path is then to hell.'

CHAPTER 13.

1.

The sage asked the spirit of wisdom (2) thus: 'Wherefore is it when oxen and sheep, birds, flying creatures, and fish are, each one, properly learned in that which is their own knowledge, (3) and men, so long as they bring no instruction unto them, and they do not perform much toil and trouble (anjino) about it, are not able to obtain and know the learning of the human race?'

4.

The spirit of wisdom answered (5) thus: 'Men have been so wise, in the original creation, that, as to the good works and crime which were performed by them, the recompense of the good works and the punishment of the crime were then seen by them with their own eyes, (6) and no crime whatever proceeded from men. 7. But, afterwards, Ahriman, the wicked, concealed the recompense of good works and the punishment of sin. 8. And on this account, moreover, it is said in revelation (9) that: "These four things are worse and more grievous than every evil which the accursed evil one, the wicked, committed upon the creatures of Ohrmazd, (10) that is, when the reward of good works and punishment of sin, the thoughts of men, and the consequence of actions were quite concealed by him."

11.

'And, for the same reason, he made many devotions and improper creeds current in the world. 12. And, on account of men's not knowing of duty and good works, every one believes that most, and considers it as good, which his teaching in devotion has included. 13. And that devotion, in particular, is more powerful, with which sovereignty exists. 14. But that one is the lordship and sovereignty of Vishtasp, the king of kings, (15) by whom, on account of knowing it unquestionably and certainly (aevariha), the perfect and true religion, which is in the word of the creator Ohrmazd, was received from the unique Zartosht, the Spitaman, (16) who has manifested clearly, explicitly, and unquestionably the treasure of the worldly and spiritual existences, of every kind, from the good religion of the Mazda-worshippers. 17. There is then no other creed, through which it is possible for one to obtain and know the treasure of the worldly and spiritual existences so explicitly and clearly, (18) but, on account of much controversy, they are so cut up (agishtako) and entangled, that the statements of their beginning are much unlike to the middle, and the middle to the end.'

CHAPTER 14.

1.

The sage asked the spirit of wisdom (2) thus: 'Which protection is the more defensive? 3. Which friend (4) and which supporter of fame are good? 5. Which helper of enjoyment is good? 6. Which wealth is the pleasanter? 7. And which is the supremest pleasure of all pleasures?'

8.

The spirit of wisdom answered (9) thus: 'The sacred being is the more defensive protection. 10. A virtuous brother is a good friend. 11. A child, who is virtuous and an upholder of religion, is a good supporter of fame. 12. A virtuous wife, who is well-disposed, is a good helper of enjoyment. 13. That wealth is better and pleasanter which is collected by honesty, and one consumes and maintains with duties and good works. 14. And the pleasures which are superior to all pleasures are health of body, freedom from fear, good repute, and righteousness.'

CHAPTER 15.

1.

The sage asked the spirit of wisdom (2) thus: 'Is poverty good, or opulence?'

3.

The spirit of wisdom answered (4) thus: 'Poverty which is through honesty is better than opulence which is from the treasure of others. 5. For it is stated (6) thus: "As to him who is the poorest and most secluded (armeshttum) person, whenever he keeps his thoughts, words, and deeds honest, and in duty to the sacred beings, for him even there is lawfully a share of all the duties and good works which mankind shall do in the world. 7. As to him, too, who is opulent, who is a man of much wealth, when the wealth is not produced by honesty, though he takes trouble (anjinako) in duties and good works and righteous gifts, his good work is then not his own, (8) because the good work is his from whom the wealth is abstracted."

9.

'And as to that much wealth which is collected by proper exertion, and one consumes and maintains with duties and good works and pleasure, even that is no better thereby, (10) because it is necessary to consider that as perfect. 11. But as to him who is a man of much wealth, whose wealth is collected by proper exertion, and he consumes and maintains it with duties and good works and pleasure, he is great and good and more perfect'.

12.

'And regarding even that which is sovereignty they state (13) thus: "What is good government in a village is better than what is bad government in a realm. 14. Because the creator Ohrmazd produced good government for effecting the protection of the creatures, (15) and Ahriman, the wicked, has produced bad government as the adversary of good government."

16.

'Good government is that which maintains and directs a province flourishing, the poor untroubled, and the law and custom true, (17) and sets aside improper laws and customs. 18. It well maintains water and fire by law, (19) and keeps in progress the ceremonial of the sacred beings, duties, and good works. 20. It causes friendliness and pleading for the poor, (21) and delivers up itself, and even that which is its own life, for the sake of the good religion of the Mazda-worshippers. 22. And if there be any one who desists from the way of the sacred beings, then it orders some one to effect his restoration thereto; (23) it also makes him a prisoner, and brings him back to the way of the sacred beings; (24) it allots, out of the wealth that is his, the share of the sacred beings and the worthy, of good works and the poor; (25) and delivers up the body for the sake of the soul. 26. A good king, who is of that kind, is called equal to the angels and archangels.

27.

'Bad government is that (28) which destroys the true and proper law and custom, (29) and brings oppression, plunder, and injudiciousness into practice. 30. It dissipates the treasure of the spiritual existence, (31) and considers duty and good works a vexation, through greediness. 32. It keeps back a person performing good works from doing good works, (33) and he thereby becomes a doer of harm. (34) Its disbursement, too, of every kind is for its own self, (35) the administration of the treasure of the worldly existence, (36) the celebrity and exaltation of the vile, (37) the destruction and neglect of the good, (38) and the annihilation of the poor. 39. A bad king, who

is of that kind, is called equal to Ahriman and the demons.'

CHAPTER 16.

1.

The sage asked the spirit of wisdom (2) thus: 'Of the food which men eat, and the clothing which men put on, which are the more valuable and good?'

3.

The spirit of wisdom answered (4) thus: 'Of the food which men eat, the milk of goats is produced good. 5. Because, as to men and quadrupeds, who are born from a mother, until the time when food is eaten by them, their growth and nourishment are then from milk, (6) and on milk they can well live. 7. And if men, when they withdraw from the milk of the mother, make thorough experience of the milk of goats, (8) then bread is not necessary for use among them. 9. Since it is declared, (10) that "the food of mankind, who are in Arezahi and Sawahi, Fradadhafshu and Widadhafshu, Wourubareshti and Wourujareshti, is the milk of goats and cows; (11) other food they do not eat." 12. And he who is a milk-consuming man is healthier and stronger, and even the procreation of children becomes more harmless.

13.

'Of grains wheat is called great and good, (14) because it is the chief of grains, (15) and even by the Avesta its name is then specified in the chieftainship of grains.

16.

'And of fruit the date and grape are called great and good. 17. When bread has not come, it is necessary to consecrate the sacred cake by means of fruit; (18) when the fruit to consecrate is the date or grape, it is allowable to eat every fruit; (19) and when those have not come, it is necessary to eat that fruit which is consecrated.

20.

'Regarding wine it is evident, that it is possible for good and bad temper to come to manifestation through wine. 21. The goodness of a man is manifested in anger, the wisdom of a man in irregular desire. 22. For he whom anger hurries on (aushtavet) is able to recover himself from it through goodness, (23) he whom lust hurries on is able to recover himself from it through wisdom, (24) and he whom wine hurries on is able to recover himself from it through temper.

25.

'It is not requisite for investigation, (26) because he who is a good-tempered man, when he drinks wine, is such-like as a gold or silver cup which, however much more they burn it, becomes purer and brighter. 27. It also keeps his thoughts, words, and deeds more virtuous; (28) and he becomes gentler and pleasanter unto wife and child, companions and friends, (29) and is more diligent in every duty and good work.

30.

'And he who is a bad-tempered man, when he drinks wine, thinks and considers himself more than ordinary. 31. He carries on a quarrel with companions, displays insolence, makes ridicule and mockery, (32) and acts

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arrogantly to a good person. 33. He distresses his own wife and child, slave and servant; (34) and dissipates the joy of the good, (35) carries off peace, and brings in discord.

36.

'But every one must be cautious as to the moderate drinking of wine. 37. Because, from the moderate drinking of wine, thus much benefit happens to him: (38) since it digests the food, (39) kindles the vital fire, (40) increases the understanding and intellect, semen and blood, (41) removes vexation, (42) and inflames the complexion. 43. It causes recollection of things forgotten, (44) and goodness takes a place in the mind. (45) It likewise increases the sight of the eye, the hearing of the ear, and the speaking of the tongue; (46) and work, which it is necessary to do and expedite, becomes more progressive. 47. He also sleeps pleasantly in the sleeping place, and rises light. 48. And, on account of these contingencies, good repute for the body, righteousness for the soul, and also the approbation of the good come upon him.

49.

'And in him who drinks wine more than moderately, thus much defect becomes manifest, (50) since it diminishes his wisdom, understanding and intellect, semen and blood; (51) it injures the liver and accumulates disease, (52) it alters the complexion, (53) and diminishes the strength and vigor. 54. The homage and glorification of the sacred beings become forgotten. 55. The sight of the eye, the hearing of the ear, and the speaking of the tongue become less. 56. He distresses Hordad and Amurdad (57) and entertains a desire of lethargy. 58. That, also, which it is necessary for him to say and do, remains undone; (59) and he sleeps in uneasiness, and rises uncomfortably. 60. And, on account of these contingencies, himself, wife, and child, friend and kindred are distressed and unhappy, (61) and the superintendent of troubles and the enemy are glad. 62. The sacred beings, also, are not pleased with him; (63) and infamy comes to his body, and even wickedness to his soul.

64.

'Of the dress which people possess and put on, silk is good for the body, and cotton for the soul. 65. For this reason, because silk arises from a noxious creature, (66) and the nourishment of cotton is from water, and its growth from earth; and as a treasure of the soul it is called great and good and more valuable.'

CHAPTER 17.

1.

The sage asked the spirit of wisdom (2) thus: 'Which is that pleasure which is worse than unhappiness?'

3.

The spirit of wisdom answered (4) thus: 'Whoever has acquired wealth by crime, and he becomes glad of it thereby, then that pleasure is worse for him than unhappiness.'

CHAPTER 18.

1.

The sage asked the spirit of wisdom (2) thus: 'Wherefore do people consider these very little, these four things which it is necessary for them to consider more, as warnings (dakhshak), (3) the changeableness of the things of the worldly existence, the death of the body, the account of the soul, and the fear of hell?'

4.

The spirit of wisdom answered (5) thus: 'On account of the delusiveness (niyazanih) of the demon of greediness, and of discontent.'

CHAPTER 19.

1.

The sage asked the spirit of wisdom (2) thus: 'Is living in fear and falsehood worse, or death?'

3.

The spirit of wisdom answered (4) thus: 'To live in fear and falsehood is worse than death. 5. Because every one's life is necessary for the enjoyment and pleasure of the worldly existence, (6) and when the enjoyment and pleasure of the worldly existence are not his, and fear and even falsehood are with him, it is called worse than death.'

CHAPTER 20.

1.

The sage asked the spirit of wisdom (2) thus: 'For kings which is the one thing more advantageous, and which the more injurious?'

3.

The spirit of wisdom answered (4) thus: 'For kings conversation with the wise and good is the one thing more advantageous, (5) and speaking and conversation with slanderers and double-dealers are the more injurious for them.'

CHAPTER 21.

1.

The sage asked the spirit of wisdom (2) thus: 'What is the end of the world-arranging and spirit-destroying man? 3. What is the end of him who is a scoffing man? 4-6. What is the end of the idle, the malicious, and the lazy man? 7. What is the end of a false-hearted one, (8) and the end of an arrogant one?'

9.

The spirit of wisdom answered (10) thus: 'He who is a world-arranging and spirit-destroying man is as injured, in the punishment of the three nights [i.e. the final judgment], as a raging fire when water comes upon it.'

11.

'Of him who is a scoffing man there is no glory in body and soul; (12) and every time when he opens his mouth his wickedness then increases. 13. All the fiends, too, become so lodged in his body, that they leave no goodness whatever for his body; (14) and he makes mockery of the good, and glorification of the vile. 15. Also in the worldly existence his body is infamous, and in the spiritual existence his soul is wicked. 16. And, for effecting his

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punishment in hell, they deliver him over to the scoffing fiend; (17) and that fiend inflicts a ridicule and a mockery upon him with every single punishment.

18.

'As to him who is an idle man, yet devoid of wickedness, mostly when death comes on in the worldly existence, he thereupon (ajash) begets pleasantly for the sake of another.

19.

'The bridge [Chinwad] which is for the soul of him who is a malicious man is more difficult than for the other wicked who are in hell. 20. For this reason, because malice proceeds by lineage; (21) and it is possible to manage every sin better than malice, (22) because malice will abide in a lineage. 23. There are instances when it adheres until the renovation of the universe; (24) for it is clearly declared by the pure revelation, (25) that the origin of the estrangement (aniranih) of the Arumans, and even the Turanians, from the Iranians, was owing to that malice which was generated by them through the slaughter of Airik; (26) as it always adheres until the renovation.

27.

'He who is a lazy man is said to be the most unworthy of men. 28. Because it is declared by revelation, (29) that the creator Ohrmazd produced no corn for him who is a lazy man; (30) for him who is a lazy man there is then no giving of anything in gifts and charity, (31) and lodging and entertainment are not to be provided for him. 32. For this reason, because that food which a lazy man eats, he eats through impropriety and injustice; (33) and, on account of his laziness and unjust eating, his body then becomes infamous and the soul wicked.

34.

'He who is a false-hearted man is as dubious in good things as in bad; (35) he is dubious as to the treasure of the spiritual and worldly existences, and also as to the ceremonial, invocation, and service of the sacred beings. 36. And, on account of these circumstances, the angels and archangels shall accept little of the ceremonial and invocations which he performs, (37) and give unto him little of the gain, too, which he seeks. 38. And in the mouth of the good man he is always infamous, (39) and his soul becomes wicked.

40.

'The friends of him who is an arrogant man are few, and his enemies many. 41. And even of the gifts which he gives to any one, and the ceremonial, too, which he performs for the sacred beings, they shall accept little, on account of his arrogance, (42) and give little of the gain, too, which he seeks. 43. And in hell they deliver him to the fiend of arrogance, in order to inflict punishment upon his soul; (44) and the fiend of arrogance inflicts punishment of various kinds upon it, and is not pacified.'

CHAPTER 22.

1.

The sage asked the spirit of wisdom (2) thus: 'Is it possible to provide, for one's own hand, the treasure and wealth of the worldly existence through exertion, or not?'

3.

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The spirit of wisdom answered (4) thus: 'It is not possible to provide for one's self, through exertion, that benefit which is not ordained; (5) but a morsel (kazd) of that which is ordained comes on by means of exertion. 6. Yet the exertion, when it is fruitless in the worldly existence, through the sacred beings not being with it, still comes, afterwards, to one's assistance in the spiritual existence, and outweighs in the balance.'

CHAPTER 23.

1.

The sage asked the spirit of wisdom (2) thus: 'Is it possible to contend with destiny through wisdom and knowledge, or not?'

3.

The spirit of wisdom answered (4) thus: 'Even with the might and powerfulness of wisdom and knowledge, even then it is not possible to contend with destiny. 5. Because, when predestination as to virtue, or as to the reverse, comes forth, the wise becomes wanting (niyazan) in duty, and the astute in evil becomes intelligent; (6) the faint-hearted becomes braver, and the braver becomes faint-hearted; (7) the diligent becomes lazy, and the lazy acts diligently. (8) Just as is predestined as to the matter, the cause enters into it, (9) and thrusts out everything else.'

CHAPTER 24.

1.

The sage asked the spirit of wisdom (2) thus: 'On account of the begging of favors, and the practice and worthiness of good works, do the sacred beings also grant anything to men otherwise, or not?'

3.

The spirit of wisdom answered (4) thus: 'They grant; (5) for there are such as they call thus: "Destiny and divine providence." 6. Destiny is that which is ordained from the beginning, (7) and divine providence is that which they also grant otherwise. 8. But the sacred beings provide and manifest in the spiritual existence little of that grant, on this account, because Ahriman, the wicked, through the power of the seven planets extorts wealth, and also every other benefit of the worldly existence, from the good and worthy, and grants them more fully to the bad and unworthy.'

CHAPTER 25.

1.

The sage asked the spirit of wisdom (2) thus: 'Of the rich who is the poorer, and of the poor who is the richer?'

3.

The spirit of wisdom answered (4) thus: 'Of the rich he is the poorer who is not content with that which is his, (5) and suffers anxiety for the increase of anything.'

6.

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'And of the poor he is the richer who is content with that which has come, (7) and cares not for the increase of anything.'

CHAPTER 26.

1.

The sage asked the spirit of wisdom (2) thus: 'Is a blind eye worse, or a blind mind (dil)? 3. Is the ill-informed worse, or the bad-tempered?'

4.

The spirit of wisdom answered (5) thus: 'He who is blind-eyed, when he has understanding in anything, and accomplishes learning, is to be considered as sound-eyed. 6. And he who is sound-eyed, when he has no knowledge and understanding, and even that which they teach him he does not accept, then that is worse than even a blind eye.'

7.

'The ill-tempered is less evil than the ill-informed; (8) because the ill-tempered, except by a decree, is not able to seize anything away from any one; (g) and as to the ill-informed man, his desire of every kind is then for oppression and plunder. 10. Concerning him who is ill-informed it is declared that, apart from predestination, he is born free from fresh understanding.'

CHAPTER 27.

1.

The sage asked the spirit of wisdom (2) thus: 'Wherefore have the people who were from Gayomard, and those, too, who were lords and monarchs, from Hooshang, the Peshdad, even unto Vishtasp, the king of kings, been such doers of their own wills? 3. Much benefit was also obtained by them from the sacred beings, (4) and they have been mostly those who were ungrateful unto the sacred beings, (5) and there are some even who have been very ungrateful, promise-breaking, and sinful. 6. For what benefit then have they been severally created, (7) and what result and advantage proceeded from them?'

8.

The spirit of wisdom answered (9) thus: 'That which thou askest concerning them, as to benefit, or as to the reverse, thou shouldst become aware of and fully understand. 10. Because the affairs of the world of every kind proceed through destiny and time and the supreme decree of the self-existent eternity (zurvan), the king and long-continuing lord. 11. Since, at various periods, it happens unto every one, for whom it is allotted, just as that which is necessary to happen. 12. As even from the mutual connection of those ancients, who are passed away, it is manifest (13) that, ultimately, that benefit arose which was necessary to come from them to the creatures of Ohrmazd.'

14.

'Because the advantage from Gayomard was this, (15) first, the slaying of Arzur, and making delivery of his own body, with great judiciousness, to Ahriman. 16. And the second advantage was this, (17) that mankind and all the guardian spirits of the producers of the renovation of the universe, males and females, were produced from his

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body. 18. And, thirdly, this, that even the metals were produced and formed from his body.

19.

'And the advantage from Hooshang, the Peshdad, was this, (20) that, of three parts, he slew two parts of the Mazendaran demons, who were destroyers of the world.

21.

'The advantage from Tahmurasp, the well-grown, was this, (22) that the accursed evil one, the wicked, was kept by him thirty years as a charger. 23. And the writing of penmanship of seven kinds, which that wicked one kept in concealment, he brought out to publicity.

24.

'The advantage from the well-flocked Yimshed [Jamshed], son of Vivangha, was this, (25) that an immortality of six hundred years, six months, and sixteen days is provided by him for the creatures and creation, of every kind, of the creator Ohrmazd; (26) and they are made unsuffering, undecaying, and undisturbed. (27) Secondly, this, that the enclosure formed by Yim [Jamshed] was made by him; (28) and when that rain of Malkos occurs — since it is declared in revelation that mankind and the other creatures and creations of Ohrmazd, the lord, are mostly those which shall perish' — (29) one shall afterwards open the gate of that enclosure formed by Yim [Jamshed], (30) and the people and cattle, and other creatures and creations of the creator Ohrmazd, shall come out from that enclosure, (31) and arrange the world again. 32. Thirdly, (33) when he brought back the proportion of the worldly existences, which that evil-producing wicked one had swallowed, from his belly. Fourthly, when a goat (gospend) was not given by him to the demons in the character of an old man.

34.

'And the advantage from Azi Dahak [Zohak], the Bevarasp, and the accursed Frasiyav of Tur was this, (35) that, if the dominion should not have come to Bevarasp and Frasiyav, the accursed evil spirit would then have given that dominion unto Eshm; (36) and when it would have come unto Eshm, it would not have been possible to take it away from him till the resurrection and future existence, (37) for this reason, because he has no bodily existence.

38.

'And the advantage from Faridoon was this, (39) such as the vanquishing and binding of Azi Dahak [Zohak], the Bevarasp, who was so grievously sinful. 40. And, again too, many Mazendaran demons were smitten by him, and expelled from the region of Xwaniratha.

41.

'And the advantage from Manuschihar was this, (42, 43) that, in revenge for Airik, who was his grandfather, Salm and Tuj were kept back by him from disturbing the world. 44. From the land of Patashkhvargar unto the beginning of Dujako, such as Frasiyav had taken, by treaty (patmano) he seized back from Frasiyav, and brought it into the possession of the countries of Iran. And as to the enlargement of the sea of Kansai [Kyansih, i.e. Hamun], such as Frasiyav supplied, he also expelled the water from it.

45.

'And the advantage from Kay Kobad was this, (46) that he became a thanksgiver unto the sacred beings. 47. Dominion, also, was well exercised by him, (48) and the family and race of the Kayanians proceeded again from

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him.

49.

'And the advantage from Sahm was this, (50) that the serpent Srobovar and the wolf Kaput, which they also call Pehino, the watery demon Gandarep, the bird Kamak, and the deluding demon were slain by him. 51. And he also performed many other great and valuable actions, (52) and kept back much disturbance from the world, (53) as to which, when one of those disturbances, in particular should have remained behind, it would not have been possible to produce the resurrection and future existence.

54.

'And the advantage from Kay Us was this, (55) as Siyavakhsh was produced from his body. 56. Many other actions also proceeded from him.

57.

'And the advantage from Siyavakhsh was this, (58) such as the begetting of Kay Khosraw, and the formation of Kangdez.

59.

'And the advantage from Kay Khosraw was this, (60) such as the slaying of Frasiyav, (61) the extirpation of the idol-temples which were on the lake of Chechast, (62) and the management of Kangdez. 63. And he is able to do good through his assistance of the raising of the dead by the restorer of the dead, the triumphant Soshyant, which is in the future existence.

64.

'And the advantage from Kay Lohrasp was this, (65) that dominion was well exercised by him, (66) and he became a thanksgiver unto the sacred beings. 67. He demolished the Jerusalem of the Jews, and made the Jews dispersed and scattered; and the acceptor of the religion, Kay Vishtasp, was produced from his body.

68.

'And the advantage from Vishtasp was this, (69) such as the acceptance and solemnization of the good religion of the Mazda-worshippers, (70) through the divine voice (bakan aevaz) of the Ahunwar, the word of the creator Ohrmazd; (71) the annihilation and destruction of the bodies of the demons and fiends; (72) and the pleasure and comfort of water and fire and all the angels and spirits of the worldly existences. 73. And he was full of the hope of the good and worthy, (74) through a virtuous desire for his own determination, (75) the compensation (nosh dashno) and gratification of Ohrmazd, with the archangels, (76) and the affliction and destruction of Ahriman and the miscreations.'

CHAPTER 28.

1.

'The sage asked the spirit of wisdom (2) thus: 'Who is the more forgiving (vakhshayaniktar)? 3. What is the more in strength? 4. What is the swifter? 5. What is the happier? 6. What is the more miserable?'

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7.

The spirit of wisdom answered (8) thus: 'Ohrmazd, the lord, is the more forgiving. 9. He saw the nine thousand years' mischief among his own creatures, owing to Ahriman, yet afterwards, through justice and forgiveness, he does not then smite him for it.

10.

'And the celestial sphere is the more in strength. 11. 'The intellect of mankind is the swifter. 12. The souls of the righteous are the happier. 13. And those of the wicked are the more penitent.'

CHAPTER 29.

1.

The sage asked the spirit of wisdom (2) thus: 'What is it necessary to keep with more regard and more protection?'

3.

The spirit of wisdom answered (4) thus: 'It is necessary to keep a young serving-boy (rasik), a wife, a beast of burden, and a fire with more protection and more regard.'

CHAPTER 30.

1.

The sage asked the spirit of wisdom (2) thus: 'Which of any living existence (zivendag-I) is the worse? 3. And in wisdom who is the more unforeseeing?'

4.

The spirit of wisdom answered (5) thus: 'A life of him is the worse, who lives in fear and falsehood. 6. And in wisdom he is the more unforeseeing, who does not provide for the spiritual existence, and attends to the worldly one.'

CHAPTER 31.

1.

The sage asked the spirit of wisdom (2) thus: 'What is the business of the priests, warriors, and husbandmen, each separately?'

3.

The spirit of wisdom answered (4) thus: 'The business of the priests is to maintain the religion properly; (5) and to perform the ceremonial and invocation of the sacred beings well and with attention, (6) and the decrees, decisions, custom, and control, as revealed by the pure, good religion of the Mazda-worshippers. 7. To make people aware of the goodness of good works; (8) and to show the way to heaven, and the danger and avoidance of hell.

9.

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'The business of the warriors is to defeat the enemy; (10) and to keep their own country and land (bum) unalarmed and tranquil.

11.

'And the business of the husbandmen is to perform tillage and cultivation; (12) and, to the extent of their ability, to keep the world invigorated and populous.'

CHAPTER 32.

1.

The sage asked the spirit of wisdom (2) thus: 'What is the business of the well-endavoring, the artisans?'

3.

The spirit of wisdom answered (4) thus: 'The business of the artisans is this, (5) that as to that work which they do not understand, they do not bring a hand to it; (6) and that which they well understand (hu-danend), they perform well and with attention; (7) and they demand wages lawfully. (8). For as to him who persists in doing that work which he does not understand, it is he by whom that work is spoiled and becomes useless; and when, moreover, he is a man whose work makes himself satisfied, it then becomes even an origin of sin for him.'

CHAPTER 33.

1.

The sage asked the spirit of wisdom (2) thus: 'As to a ruler, (3) a chieftain, (4) a friend, (5) a kinsman, (6) a wife, (7) a child, (8) and a country, which is the worse?'

9.

The spirit of wisdom answered (10) thus: 'That ruler is the worse, that is not able to keep the country unalarmed, and the people untroubled. 11. That chieftain is the worse, who is defective in ability, unthankful unto agents (kartaran), and no helper and interceder for a servant (ashak). 12. That friend is the worse, who is not fit to be relied upon. 13. That kinsman is the worse, who is no helper in illness (khastanak). 14. That wife is the worse, with whom it is not possible to live with pleasure. 15. That child is the worse, who is no bringer of renown. 16. And that country is the worse, in which it is not possible to live in happiness, fearlessness, and permanence.'

CHAPTER 34.

1.

The sage asked the spirit of wisdom (2) thus: 'Has the creator Ohrmazd produced the creation of anything whatever for the worldly existence, unto which Ahriman is not able to bring disturbance?'

3.

The spirit of wisdom answered (4) thus: 'To him who is a wise and contented man it is but little possible to bring disturbance.'

CHAPTER 35.

1.

The sage asked the spirit of wisdom (2) thus: 'How many are those people whom it is necessary to consider as rich, and how many are those who are poor?'

3.

The spirit of wisdom answered (4) thus: 'These are the people it is necessary to consider as rich: — (5) one is he who is perfect in wisdom; (6) the second, whose body is healthy, and he lives fearlessly; (7) the third, who is content with that which has come; (8) the fourth, he whose destiny is a helper in virtue; (9) the fifth, who is well-famed in the eyes of the sacred beings, and by the tongues of the good; (10) the sixth, whose trust is on this one, pure, good religion of the Mazda-worshippers; (11) and the seventh, whose wealth is from honesty.

12.

'And these are the people to be considered as poor: — (13) one is he with whom there is no wisdom; (14) the second, whose body is not healthy; (15) the third, who lives in his fear, terror, and falsehood; (16) the fourth, who is not ruling in his own body; (17) the fifth, whose destiny is no helper; (18) the sixth, who is infamous in the eyes of the sacred beings, and on the tongues of the good; (19) and the seventh, who is old, and no child and kindred exist.'

CHAPTER 36.

1.

The sage asked the spirit of wisdom (2) thus: 'Which sin is the more heinous?'

3.

The spirit of wisdom answered (4) thus: 'Of the sin which people commit, unnatural intercourse is the more heinous. 5. The second is he who has suffered or performed intercourse with men. 6. The third, who slays a righteous man. 7. The fourth, who breaks off a next-of-kin marriage. 8. The fifth, who destroys the arrangement of an adopted son (sator). 9. The sixth, who smites the fire of Warharan. 10. The seventh, who kills a water-beaver [baprako-i avik = Av. bawrish upapo]. 11. The eighth, who worships an idol. 12. The ninth, who believes and wishes to worship in every religion. 13. The tenth, who consumes anything which is received into his custody, and becomes an embezzler. 14. The eleventh is he who, through sinfulness, provides support for wickedness. 15. The twelfth, who does no work, but eats unthankfully and unlawfully. 16. The thirteenth, who commits heresy (zandikih). 17. The fourteenth, who commits witchcraft. 18. The fifteenth, who commits apostasy (aharmokih). 19. The sixteenth, who commits demon-worship. 20. The seventeenth, who commits theft, or abetting (avagitih) of thieves. 21. The eighteenth, who commits promise-breaking. 22. The nineteenth, who commits maliciousness. 23. The twentieth, who commits oppression to make the things of others his own. 24. The twenty-first, who distresses a righteous man. 25. The twenty-second, who commits slander. 26. The twenty-third, who commits arrogance. 27. The twenty-fourth, who goes to a professional courtesan. 28. The twenty-fifth, who commits ingratitude. 29. The twenty-sixth, who speaks false and untrue. 30. The twenty-seventh, who causes discontent as to the affairs of those who are departed. 31. The twenty-eighth, whose pleasure is from viciousness and harassing the good. 32. The twenty-ninth, who considers sin as to be urged on, and a good work as a day's delay. 33. And the thirtieth, who becomes grieved by that happiness which is provided by him for anyone.'

CHAPTER 37.

1.

The sage asked the spirit of wisdom (2) thus: 'Through how many ways and motives of good works do people arrive most at heaven?'

3.

The spirit of wisdom answered (4) thus: The first good work is liberality. 5. The second, truth. 6. The third, thankfulness. 7. The fourth, contentment. The fifth, wanting to produce welfare for the good, and becoming a friend to every one. 9. The sixth, being without doubt as to this, that the sky and earth and every benefit of the worldly and spiritual existences are owing to the creator Ohrmazd. 10. The seventh, being so as to the unquestionableness of this, that all misery and affliction are owing to Ahriman the wicked, who is accursed. 11. The eighth, freedom from doubt as to the resurrection and future existence. 12. The ninth, who for love of the soul effects a next-of-kin marriage. 13. The tenth, who arranges adoption. 14. The eleventh, who practices regular industry. 15. The twelfth, who is without doubt in this pure, good religion of the Mazda-worshippers. 16. The thirteenth, who is kindly regardful as to the ability and means of every one. 17. The fourteenth, who perceives the kind regard of the good, and becomes himself, also, kindly regardful as to the goodness which one wants among the good. 18. The fifteenth, who seeks the affection of the good. 19. The sixteenth, who keeps malice and uncharitableness far from his mind. 20. The seventeenth, who bears no improper envy. 21. The eighteenth, who forms no desire of lust. 22. The nineteenth, who produces no discord with any one. 23. The twentieth, who brings no distress into the affairs of a departed and unassisted one (avijit). 24. The twenty-first, who lets no wrath into his body. 25. The twenty-second, who commits no sin on account of disgrace. 26. The twenty-third, who forms no desire of lethargy on account of laziness. 27. The twenty-fourth, who is without doubt as to the sacred beings. 28. The twenty-fifth, who is without doubt as to the existence of heaven and hell, and the account which is to be rendered by the soul, the glory which is in heaven, and the misery which is in hell. 29. The twenty-sixth, who abstains from slander and envious looks. 30. The twenty-seventh, who causes the happiness of himself, and gives happy advancement also to others. 31. The twenty-eighth, who becomes the help of the good, and accuser of the bad. 32. The twenty-ninth, who restrains himself from deceit and evil (dushih). 33. The thirtieth, who does not speak false and untrue. 34. The thirty-first, who restrains himself firmly from promise-breaking. 35. The thirty-second, who, for the sake of seeking his own benefit and happiness, causes the abstinence of others from evil. 36. And the thirty-third, who provides lodging accommodation for the sick and secluded and traders.'

CHAPTER 38.

1.

The sage asked the spirit of wisdom (2) thus: 'Wherefore is it when they do not allot the happiness of the worldly existence according to worthiness, and they make the soul a seizer upon the spiritual existences by worthiness of action?'

3.

The spirit of wisdom answered (4) thus: 'On account of the compassion of Ohrmazd, the lord, as regards the creatures, he allots all happiness alike among the good and alike among the bad. 5. But when it does not always come upon them, it is on account of the oppression of Ahriman and the demons, and the extortion of those seven planets.

6.

'And they make one a seizer upon the spiritual existences, by worthiness of action, on this account, because the wickedness of anyone arises through the performance of his own actions.'

CHAPTER 39.

1.

The sage asked the spirit of wisdom (2) thus: 'Which power is the more seemly? 3. In wisdom who is the more complete? 4. And in disposition who is the more faithful? 5. Whose speech is the more proper? 6. In whose mind is the goodness little? 7. And as a friend who is the worse? 8. In whose mind is the pleasure little? 9. In heart who is the more seemly? 10. In endurance who is the more approvable? 11. Who is not to be considered as faithful? 12. What is that which is worth keeping with every one? 13. And what is that which is not to be kept with any one? 14. What is to be preserved in conversation? 15. Who is he that is not to be accepted as a witness? 16. And unto whom is it necessary to be obedient? 17. What is it more necessary to mind and to keep praising? 18. What is that which is not to be made unrespected in any way? 19. What is he who, in his own degree, is said to be such as Ohrmazd and the archangels? 20. And what is he who, in his own degree, is such as Ahriman and the demons?'

21.

The spirit of wisdom answered (22) thus: 'In power he is the more seemly who, when he indulges his wrath, is able to allay the wrath, and not commit sin and gratify himself. 23. And in wisdom he is the more complete who is able to preserve his own soul. 24. In disposition he is the more faithful, in whom there is nothing whatever of deceit and pretense. 25. The speech of him is the more proper who speaks more true. 26. Goodness is little in the mind of a man of wrath. 27. As a friend, malicious man who is a fighter is worse. 28. And pleasure is little in the mind of him who is an envious man. 29. In heart he is the more seemly who abandons the worldly existence and seizes the spiritual one; (30) and by his own will accepts righteousness as a yoke (val chavarman). 31. And in endurance he is the more approvable who, contentedly and with a will accepts, as a yoke, the misery and affliction which come upon him from Ahriman and the demons and the vile; (32) and it, in no way, harasses his own soul. 33. He is not to be considered as faithful who has no fear of the sacred beings, nor shame as to mankind. 34. Those which are worth keeping with every one are peace and affection. 35. And those which are not to be kept with any one whatever are malice and discord. 36. All these three are to be preserved in conversation: good thoughts, good words, and good deeds in one's own thinking, speaking, and doing. 37. These three are not to be accepted as a witness: a woman, a young serving-boy, and a man-slave. 38. These are such as must be personally obedient and do service: (39) the wife unto the husband, (40) and the child unto the father and mother, the chieftain and high-priest, the teacher, the adopted son, and secluded kindred. 41. And unto rulers, chieftains, and teachers one is also to be obedient. 42. The sacred beings it is more necessary to mind and to keep praising. 43. And one's own soul is not to be made unrespected in any mode, (44) and is always to be kept in remembrance. 45. The judge who exercises true justice, and takes no bribe, is, in his own degree, such as Ohrmazd and the archangels. 46. And he who exercises false justice is said to be, in his own degree, such as Ahriman and the demons.'

CHAPTER 40.

1.

The sage asked the spirit of wisdom (2) thus: 'What is the colder and what is the warmer? 3. What is the brighter and what is the darker? 4. What is the fuller and what is the emptier? 5. What end is the more fruitless? 6. What is that thing of which no superfluity arises for any one? 7. What is that which no one is able to deprive one of? 8. What is that thing which it is not possible to buy at a price? 9. What is that thing with which every one is always satisfied? 10. What is that with which no one whatever is satisfied? 11. What is that one wish that Ohrmazd, the

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lord, contemplates as regards men? 12. What is that one wish that Ahriman, the wicked, contemplates as regards men? 13. What is the end of the worldly existence and what is the end of the spiritual one?'

14. The spirit of wisdom answered (15) thus: 'The heart of the righteous is the warmer, and that of the wicked the colder. 16. Righteousness is the brighter, and wickedness the darker. 17. The hope and protection which pertain to the sacred beings are the fuller, and those which pertain to the demons are the emptier. 18. The end of the world-arranging and spirit-destroying man is the more fruitless. 19. It is knowledge of which no one knows a superfluity. 20. It is learning and skill which no one is able to deprive one of. 21. It is understanding and intellect which it is not possible to buy at a price. 22. It is wisdom with which every one and one's own self are untroubled and satisfied. 23. It is stupidity and ignorance with which every one and even one's own self are troubled and not satisfied.

24.

'That one wish which Ohrmazd, the lord, contemplates as regards men is this, (25) that "ye shall fully understand me; for every one who fully understands me, comes after me and strives for my satisfaction." 26. And that one wish which Ahriman contemplates as regards men is this, (27) that "ye shall not understand me;" for he knows that whoever fully understands that wicked one, does not go after his evil deeds, (28) and nothing whatever of power and help for him arises from that man.

29.

'And as to that which is asked by thee 'concerning the spiritual and worldly existences, the worldly existence is, in the end, death and, disappearance, (30) and of the spiritual existence, in the end, that of a soul of the righteous is undecaying, immortal, and undisturbed, full of glory and full of enjoyment, forever and everlasting, with the angels and archangels and the guardian spirits [farohars] of the righteous. 31. And the [Chinwad] bridge and destruction and punishment of the wicked in hell are for ever and everlasting. 32. And the wicked soul, apart from the punishment, contemplates the existence, and even the appearance, with the demons and fiends just as, in the worldly existence, a healthy man does that with him who is very grievously sick.'

CHAPTER 41.

1.

The sage asked the spirit of wisdom (2) thus: 'Which man is the mightier? 3. Which road is the more dreadful? 4. Which account is the more perplexing? 5. Which tie is the pleasanter? 6. Which work is the more regrettable? 7. And which gift is the more unprofitable?'

8.

The spirit of wisdom answered (9) thus: 'That man is the mightier who is able to struggle with his own fiends; (10) and, in particular, he who keeps these five fiends far from his person, (11) which are such as greediness, wrath, lust, disgrace, and discontent. 12. The road in passing over the Chinwad bridge is the more dreadful. 13. The account for a soul of the wicked is the more perplexing. 14. The tie of children is the pleasanter and more desirable. 15. That work is the more regrettable which they do for the ungrateful. 16. And that gift is the more unprofitable which they give to the unworthy.'

CHAPTER 42.

1.

The sage asked the spirit of wisdom (2) thus: 'How many kinds of man are there?'

3.

The spirit of wisdom answered (4) thus: 'There are three kinds of man, (5) one is man, one is demi-man, and one is demi-demon.

6.

'A man is he who is without doubt as to the creativeness of Ohrmazd, the destructiveness of Ahriman, and the existence of the resurrection and future existence; and also as regards every other happiness and misery, in the worldly and spiritual existences, (7) that its origin is from both of those beings, from Ohrmazd and Ahriman. 8. And his belief is in this one pure, good religion of the Mazda-worshippers; (9) and he does not believe in, and does not hearken unto, any heterodoxy.

10.

'A demi-man is he who performs the affairs of the worldly and spiritual existences according to his own opinion, self-conceitedly and obstinately; (11) be they duties and good works by the will of Ohrmazd, or be they by the will of Ahriman, they proceed from him.

12.

'A demi-demon is he in whom there is only as it were the name of man and the human race, but in his doing of every action he is then like unto a two-legged demon. 13. He understands no worldly and no spiritual existence, (14) he understands no good work and no sin, (15) he understands no heaven and no hell, (16) and even the account which is to be rendered by the soul he does not think of.'

CHAPTER 43.

1.

The sage asked the spirit of wisdom (2) thus: 'How is it possible to make Ohrmazd, the archangels, and the fragrant, well-pleasing heaven more fully for oneself? 3. And how is it possible to make Ahriman, the wicked, and the demons confounded and to escape from hell, the depreciated and dark?'

4.

The spirit of wisdom answered (5) thus: 'To make Ohrmazd, the lord, and the archangels, and the fragrant, well-pleasing heaven for oneself, and Ahriman, the wicked, and the demons confounded, and to escape from hell, the dark and depreciated, are possible thus: (6) that is, when they make the spirit of wisdom a protection for the back (pushtik-panakih), (7) and wear the spirit of contentment on the body, like arms and armor and valor, (8) and make the spirit of truth a shield, (9) the spirit of thankfulness a club, (10) the spirit of complete mindfulness a bow, (11) and the spirit of liberality an arrow; (12) and they make the spirit of moderation like a spear, (13) the spirit of perseverance a gauntlet, and they put forth the spirit of destiny as a protection. 14. In this manner it is possible to come to heaven and the sight of the sacred beings, and to escape from Ahriman, the wicked, and hell,

the depreciated.'

CHAPTER 44.

1.

The sage asked the spirit of wisdom (2) thus: 'How are the sky and earth arranged? 3. How are the flow and arrangement of the water in the world? 4. Whereon do the clouds rest? 5. Where is the demon of winter more predominant? 6. And which country is the more undisturbed?'

7.

The spirit of wisdom answered (8) thus: 'The sky and earth and water, and whatever else is within them are egg-like (khaiyak-dish), just as it were like the egg of a bird. 9. The sky is arranged above the earth, like an egg, by the handiwork of the creator Ohrmazd; (10) and the semblance of the earth, in the midst of the sky, is just like as it were the yolk amid the egg; (11) and the water within the earth and sky is such as the water within the egg.

12.

'And the flow of the water of every kind which is in the world is from the region of Arezahi (13) there where the sun comes up; and its downward surge (nigun balishno) is towards the region of Sawahi (14) where the sun goes down; and the surging on (abalishno) of the water is into the sea Putik, (15) and from the sea Putik it goes back to the sea Varkash.

16.

'The abode and seat of the clouds are on Alburz.

17.

'The demon of winter is more predominant in Eranvej. 18. And it is declared by revelation, (19) that in Eranvej there are "ten months winter and two months summer," (20) and "even those" two months of warm weather "are cold as to water, cold as to earth, and cold as to plants." 21. And their adversity is the winter, (22) and the snakes therein are many, (23) while their other adversity is little.

24.

'It is declared that Ohrmazd created Eranvej better than other places and districts. 25. And its goodness is this, that the life of the people is three hundred years, (26) and of the oxen and sheep one hundred and fifty years. 27. Their pain and sickness, also, are little; (28) they fabricate (drujend) no lies, (29) they make no lamentation and weeping, (30) and the domination of the demon of greediness (Az) in their bodies is little. 31. When they eat one loaf among ten men, they are satisfied. 32. And in every forty years one child is born from one woman and one man. 33. Their law, also, is goodness, and their religion the primitive faith; (34) and when they die they are righteous. 35. Their spiritual chief (ratu), likewise, is Gopaito, and their lord and king is Srosh.'

CHAPTER 45.

1.

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The sage asked the spirit of wisdom (2) thus: 'By what does Ahriman most deceive and lead people to hell? 3. And from what is his pleasure most? 4. Where is the place he has a foundation? 5. Where, also, is his coming, together with the demons, most? 6. And from what is his food?'

7.

The spirit of wisdom answered (8) thus: 'Ahriman deceives people most by prosperity and adversity, the fiend of apostasy, skepticism, and covetousness. 9. His pleasure, also, is most from the discord of men. 10. And his food is from the impenitence and reticence of men. 11. He has a foundation in the malicious. 12. And his coming and going are most with the wrathful.'

CHAPTER 46.

1.

The sage asked the spirit of wisdom (2) thus: 'Which is the one oppression, as regards men, that Ahriman considers as the more injurious and great?'

3.

The spirit of wisdom answered (4) thus: 'Ahriman, when he wrings life and wife and child and worldly happiness of every kind away from men, does not consider, as to this, that any injury whatever is inflicted by him upon that person; (5) but when he wrings away the soul of a single individual, and makes it utterly depraved, he then considers, as to this, that "an injury which is complete would thereby be inflicted by me," because this is done by him through his own depravity of wish and action.'

CHAPTER 47.

1.

The sage asked the spirit of wisdom (2) thus: 'What is that thing which is the most perfect of all wealth? 3. What is that which is predominant over everything whatever? 4. And what is that from which no one is able to escape?'

5.

The spirit of wisdom answered (6) thus: 'It is wisdom which is better than the wealth of every kind which is in the world. 7. It is destiny which is predominant over every one and everything. 8. And it is Vae the bad from whom no one is able to escape.'

CHAPTER 48.

1.

The sage asked the spirit of wisdom (2) thus: 'How is the dwelling of the understanding and intellect and seed of men in the body?'

3.

The spirit of wisdom answered (4) thus: 'The place of the understanding and intellect and seed of men is in the brain of the head. 5. And when the brain of the head is sound, the understanding and intellect and seed are on the

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increase; (6) but when a person attains unto old age, the brain of the head remains only at a diminution. 7. And he who is an aged man, on account of the diminution of understanding and intellect, sees less and knows less of that which it is necessary to do with wisdom. 8. Wisdom, in the beginning, mingles with the marrow of the fingers of men's hands; (9) and, afterwards, its seat and abode and place 1 are in the heart. 10. And its dwelling in the whole body becomes such as the shape of the foot in various shoes (mugchako).'

CHAPTER 49.

1.

The sage asked the spirit of wisdom (2) thus: 'As to these stars which are apparent in the sky, and their number is so great, what is then their duty and influence? 3. And how is the motion of the sun and moon and stars?'

4.

The spirit of wisdom answered (5) thus: 'Of the stars which are in the sky the first star is Tishtar, which is said to be great and good, more valuable and more glorious. 6. And prosperity of every kind and the fertility of the world are in the path of Tishtar.

7-8.

'And the star of water germs is for the increase of the star of plant germs. 9-10. And the star of plant germs is for the increase of cattle germs. 11. And water, fire, plant, and cattle germs are created for the increase of man germs.

12.

'And the star Vanand is entrusted with the passes and gates of Alburz; (13) so that the demons and witches and fiends may turn from those gates and passes, (14) that it may not be possible for them to cut off and break up the road and passage of the sun and moon and stars.

15.

'And the star Haptoring, with 99,999 guardian spirits [farohars] of the righteous, is entrusted with the gate and passage of hell, (16) for the keeping back of those 99,999 demons and fiends, witches and wizards, who are in opposition to the celestial sphere and constellations of the zodiac. 17. Its motion, also, is round about hell; (18) and its special business is this, as it were it holds the twelve signs of the zodiac by the hand, in their proper going and coming. 19. And those twelve constellations also proceed in like manner by the power and help of Haptoring; (20) and every single constellation, when it comes in at Alburz, provides support for Haptoring, (21) and begs protection from Haptoring.

22.

'The remaining unnumbered and innumerable constellations which are apparent are said to be the guardian spirits of the worldly existences. 23. Because, as to the creatures and creations of every kind, that the creator Ohrmazd created for the worldly existence, which are procreative and also which are developable (arodishnik), for every single body there is apparent its own single guardian spirit of a like nature.

24.

'And the motion of the sun and moon is the special illumination of the world, (25) and the maturing of

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procreations and growths of all kinds. 26. And the correct keeping of the day, month, and year, summer and winter, spring and autumn, and other calculations and accounts of all kinds which men ought to obtain, perceive, and understand, (27) are more fully defined by means of the setting (nishivako) of the sun and moon.'

CHAPTER 50.

1.

The sage asked the spirit of wisdom (2) thus: 'Which is that opulent person who is to be considered as fortunate, and which is that one who is to be considered as evil-conditioned?'

3.

The spirit of wisdom answered (4) thus: 'That one who has produced opulence by proper exertion is to be considered as fortunate; and that one who has produced it by dishonesty, as evil-conditioned.'

CHAPTER 51.

1.

The sage asked the spirit of wisdom (2) thus: 'Wherefore is it when there are instances when a lazy, ignorant, and bad man attains to eminence and great welfare, (3) and there are instances when a worthy, wise, and good man attains to grievous misery, perplexity, and indigence?'

4.

The spirit of wisdom answered (5) thus: 'As to him who is a lazy, ignorant, and bad man, when his destiny becomes a helper, that laziness of his then becomes like unto diligence, that ignorance unto knowledge, and that vileness unto a goodness. 6. And as to him who is a wise, worthy, and good man, when his destiny is an opponent, that wisdom of his then turns to stupidity and foolishness (alakah), and that worthiness to ignorance; (7) and his knowledge, skill, and worthiness become manifestly secluded.'

CHAPTER 52.

1.

The sage asked the spirit of wisdom (2) thus: 'How is it necessary to perform the ceremonial of the sacred beings and the thanksgiving for the welfare which is owing to the sacred beings? 3. And how is the renunciation of sin to be performed for the preservation of the soul?'

4.

The spirit of wisdom answered (5) thus: 'That ceremonial of the sacred beings is good which they perform in this pure, good religion of the Mazda-worshippers. 6. Its origin, also, is goodness and truth, and freedom from doubt in the sacred beings 7. And for the little and the much that has come there has arisen thanksgiving unto the sacred beings; and one is to meditate upon the gratifications (shnumakan) and prosperity which are owing to the sacred beings and to keep grateful. 8. And even when perplexity and misery come on from Ahriman and the demons, he is not to become doubtful as to the treasure of the sacred beings, (9) and not to diminish the thanksgiving unto the sacred beings. 10. And every disaster which springs up he is to give back to the violence of Ahriman and the demons. 11. He is not to seek his own welfare and advantage through the injury of any one else; (12) and he

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becomes compassionate as regards the creatures of Ohrmazd. 13. In duty and good works he is diligent and striving; (14) and especially in the care of water and fire he is to persevere much. 15. And he is to be without doubt as to this, that, except happiness, the sacred beings do not then give anything whatever, as a modification of it, unto men; and Ahriman and the demons, except misery, do not then give them any happiness.

16.

'For the existence of renunciation of sin the special thing is this, that one commits no sin voluntarily; (17) and if, through folly, or weakness and ignorance, a sin occurs, he is then in renunciation of sin before the high-priests and the good. 18. And after that, when he does not commit it, then that sin which is committed by him becomes thus a sweeping (esvarako) from his body; (19) just as the wind which is hasty and mighty, when it comes swift and strong, sweeps so over the plain that it carries away every single blade of grass (giyyakichako-I) and anything which is broken in that place.'

CHAPTER 53.

1.

The sage asked the spirit of wisdom (2) thus: 'How are the homage and glorifying of the sacred beings to be performed?'

3.

The spirit of wisdom answered (4) thus: 'Every day three times, standing opposite the sun and Mihr, as they proceed together, (5) and the moon and fire of Warharan, or the fire of fires, in like manner, morning, noon, and evening, homage and glorifying are performed, (6) and one has become grateful. 7. And if a sin, or a deficiency (frotmand-I), has occurred, especially as regards the angels of the spiritual and worldly existences, men and beasts of burden, oxen and sheep, dogs and the dog species, and other creatures and creations of Ohrmazd the lord, (8) one is to become sorrowful, penitent, and in renunciation of sin before the sun and Mihr, the moon and the fire of Ohrmazd; (9) and, for the sake of atonement for the sin, good works are to be practiced as much as is well possible.'

CHAPTER 54.

1.

The sage asked the spirit of wisdom (2) thus: 'Wherefore is it when an ignorant man -- when they bring advancement to him -- considers the learning and advancement of the wise and good mostly so, through greediness, that to teach it to him is difficult?'

3.

The spirit of wisdom answered (4) thus: 'For this reason, because the ignorant man considers, in thought, his own ignorance as good as the sage does, in thought, his own knowledge.'

CHAPTER 55.

1.

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The sage asked the spirit of wisdom (2) thus: 'Wherefore is he who is an ill-natured man no friend of the good, nor an untalented man of a talented one?'

3.

The spirit of wisdom answered (4) thus: 'For this reason, because he who is an ill-talented man is at all times in fear of the talented, (5) lest "they should trouble us by their skill and talent, and, owing to that circumstance, shame may come upon us before the good and our opponents."

6.

'And the ill-natured are no friends of the good for this reason, because there is a time for their annihilation and destruction by the hands of the good.'

CHAPTER 56.

1.

The sage asked the spirit of wisdom (2) thus: 'Wherefore are these mountains and rivers made, which are in the world?'

3.

The spirit of wisdom answered (4) thus: 'Of these mountains, which are in the world, there are some which are moderators of the wind, and there are some which are warders off; (5) there are some which are the place and vent, the resting-place and support of the rainy cloud; (6) and there are some which are smiters of Ahriman and the demons, and maintainers and vivifiers of the creatures and creation of Ohrmazd, the lord.

7.

'And these rivers, which are in the world, the creator Ohrmazd has formed, from the borders of Alburz, for providing the protection and for the vivification of his own creatures and creation.'

CHAPTER 57.

1.

The sage asked the spirit of wisdom (2) thus: 'Wherefore is it when the knowledge and sagacity of the spiritual and worldly existences, both united, are connected with thee?'

3.

The spirit of wisdom answered (4) thus: 'For this reason, because, from the first, I, who am the innate wisdom, apart from the spiritual and worldly existences, have been with Ohrmazd. 5. And the creator Ohrmazd created (afrito) the angels of the spiritual and worldly creations, and all the other creatures and creations through the power and mightiness, the wisdom and sagacity of innate wisdom; and I produce and he maintains and stimulates them. 6. And at the end of the renovation of the universe it is possible to cause the annihilation and destruction of Ahriman and his miscreations more fully by the power of wisdom; (7) and Soshyant, with Kay Khosraw, and those who cause the resurrection and future existence are able to act more fully, by means of the power and help of wisdom.

8.

'The knowledge and sagacity of the worldly existence, the learning and teaching in every profession, and all advancement of temporal beings are through wisdom. 9. The souls of the righteous, in escaping from hell and coming to heaven and the supreme heaven (Garothman), arrive much better by means of the power and protection of wisdom. 10. And it is possible to seek the good living pleasure, good repute, and every happiness of people in the worldly existence, through the power of wisdom.

11.

'And the maintenance of the seeds of men and beasts of burden, oxen and sheep, and also every other creature and creation of Ohrmazd, the lord, the seating of them in the womb, and making manifest what is their food in the womb, so that they shall not die from hunger and thirst, and the allotment and maturing of the limbs are effected more fully by means of the durability (dorangarih) and great potency which are in the force of wisdom.

12.

'The arrangement of the earth and the mingling of the water in the earth, the growth and increase of plants, color of various kinds, and the scent, taste, and pleasantness of various things are allotted and produced more fully through wisdom. 13. And the arrangement of Alburz around the world, the manifestation of the earth of the seven regions and the sky above the mountain of Alburz, the motion of the sun and moon and twelve constellations, the six times of the season festivals (Gahambars), the five times devoted to the guardian spirits (Frawardigan), the heaven which is in the place of good thoughts, the place of good words, the place of good deeds, and the perfect supreme heaven (Garothman) of all gloriousness, the path of the spirits and worldly existences, and the Chinwad bridge are produced and allotted through the power of wisdom.

14.

'The watery-looking cloud's seizing water from the sea, advancing in the atmosphere, and gradually breaking away, drop by drop, to the earth, and Ohrmazd's creatures' thoroughly understanding the nature of heaven and hell, the compassion of Ohrmazd the archangels, and other angels as regards their own creatures, and the devastation and destructiveness of Ahriman and the demons as regards the creatures of Ohrmazd it is possible to comprehend through the more complete power of wisdom. 15. And the good religion of the Mazda-worshippers, the sayings and teaching of the spirits, and the demons' demolishing the worldly body and making it imperceptible by the sight of men are apprehended more fully by means of the most perfect means of wisdom. 16. And even the struggle and warfare of Iran with foreigners (an-airan), and the smiting of Ahriman and the demons it is possible to effect through the power of wisdom.

17.

'To occasion the sun's inspection of the hidden water also, below the earth, it is expedient to convey it for tillage and cultivation, and the advantage, comfort, and enjoyment of men and beasts of burden, oxen and sheep, through the power of wisdom. 18. The thorough understanding of the pain and sickness of men and beasts of burden, oxen, sheep, and other animals, and the bringing of medicine and remedies, health of body and comfort unto them are much more possible to effect by means of the power of wisdom.

19.

'And as to every man whose participation in wisdom is much, his share of heaven is then much more. 20. Even as to Vishtasp, Zartosht, Gayomard, and those others whose share of heaven was much the more as on account of the much coming of wisdom unto them. 21. And as to Yim [Jamshed], Faridoon, Kay Us, and those other rulers who

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obtained splendor (varjo) and mightiness (tagakih) from the sacred beings just as the participation of Vishtasp and other rulers in the religion occurred — and their not attaining to the religion, and also as to the times when they have become ungrateful unto their own lord, it was on account of the little coming of wisdom unto them.

22.

'And Ahriman, also, and the demons deceive that man more, and lead him to hell, who is poorer of wisdom and unsteadier in disposition. 23. And it is manifest, that, unto him who is virtuous in disposition, habit, and demeanor, praise is then due, owing to his maintenance of wisdom. 24. For it is declared, that Ahriman shouted to Zartosht thus: "If thou desist from this good religion of the Mazda-worshippers, then I will give thee a thousand years' dominion of the worldly existence, (25) as was given to the Vadakan monarch Dahak [Zohak]." 26. On account of complete wisdom, the virtuous disposition and demeanor of Zartosht not having hearkened and not being deluded, he did not become deceived and longing through that temptation of the accursed evil one, the wicked. 27. And he spoke to Ahriman (28) thus: "I will shatter and cause to run (dukanam), and will make downcast (niguisar) for thee, the bodies of your demons and fiends, wizards and witches, through the Haoma and sacred twigs, and the good, true religion which the creator Ohrmazd has taught to me." 29. Ahriman, when those words were heard by him, became confounded and stupefied, and rushed to hell, and remained confounded a long time.

30.

'This, too, is declared, that Ohrmazd, when Ahriman, by agreement, had further operated with his (Ohrmazd's) creatures and creation of every kind, afterwards formed an assembly with the angels and archangels of every kind, and the welfare (avadih) due to his own wisdom was mentioned and recounted by him.

31.

'This, too, is declared, that for the nine thousand years of renovation, until the resurrection and future existence, wisdom maintains and stimulates the creatures and creation of every kind.

32.

'And this, too, is declared, that, as to him who is an ignorant and bad-tempered man, when he attains even to much eminence, opulence, and authority, even then he is not fit to elevate into that welfare and authority.'

CHAPTER 58.

1.

The sage asked the spirit of wisdom (2) thus: 'Wherefore is it when one turns the ignorance and foolishness of an ignorant king back to knowledge and cleverness, on account of the sovereignty which is his; (3) and, as to a poor man, who is wise, one turns the knowledge and sagacity, which are his, back to foolishness and uselessness, on account of the poverty?'

4.

The spirit of wisdom answered (5) thus: 'On account of the deceit and violence of the fiend of greediness (6) men utter more words as to the manliness of every one whose wealth and power are more, and recount his deeds and actions more fully; (7) but, in the eyes of the angels and archangels, a poor man who is innocent and wise is better and more precious than a king or opulent man who is ignorant.'

CHAPTER 59.

1.

The sage asked the spirit of wisdom (2) thus: 'What are the vices of priests? 3. What are the vices of warriors? 4. What are the vices of husbandmen? 5. And what are the vices of artisans?' 6. The spirit of wisdom answered (7) thus: 'The vices of priests are heresy, covetousness, negligence, trafficking (sudakih), attention to trifles, and unbelief in the religion.'

8.

'The vices of warriors are oppression, violence, promise-breaking, unmercifulness (an-avokhshaga-vandih), ostentation (dakhshih), haughtiness, and arrogance.'

9.

'The vices of husbandmen are ignorance, enviousness, ill-will, and maliciousness.'

10.

'And the vices of artisans are unbelief, want of thanksgiving, improper muttering of prayers, moroseness, and abusiveness.'

CHAPTER 60.

1.

The sage asked the spirit of wisdom (2) thus: 'Of mankind which are more conversant with good and evil?'

3.

The spirit of wisdom answered (4) thus: 'Of mankind he whose sojourn and business are with the bad, and they provide him a name for good repute and goodness, is the man more conversant with good. 5. And he whose sojourn and business are with the good, and they provide him a name for disrepute, is the man more conversant with evil.'

6.

'Because it is said, (7, 8) that whoever joins with the good brings good with him, and whoever joins with the bad brings evil (9) just like the wind which, when it impinges on stench, is stench, (10) and when it impinges on perfume, is perfume, — (11) it is, therefore, notorious, (12) that he whose business is with the good receives good, (13) and he whose business is with the bad receives evil; (14) but, even then, both are to be considered as an experiment (auzmayishno).'

CHAPTER 61.

1.

The sage asked the spirit of wisdom (2) thus: 'Which is the chief of men? Which is the chief of women? 3. Which is the chief of horses? Which is the chief of flying creatures? 4. Which is the chief of oxen? Which is the chief of

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wild animals? Which is the chief of grains?'

5.

The spirit of wisdom answered (6) thus: 'The man who is wise, who is steadfast in the religion, who is well-praising, who is true-speaking is chief over his associates.

7.

'The woman who is young, who is properly disposed, who is faithful, who is respected, who is good-natured, who enlivens the house, whose modesty and awe are virtuous, a friend of her own father and elders, husband and guardian, handsome and replete with animation is chief over the women who are her own associates.

8.

'The ox which is glorious, which is tall-eared, which has a herd of cows is chief over oxen.

9.

'The Chiharav is the chief of birds. 10. The horse which is swift is the chief of horses. 11. The hare is the chief of wild animals; and wheat; is the chief of grains.'

CHAPTER 62.

1.

The sage asked the spirit of wisdom (2) thus: 'In what place stands Kangdez? 3. Where is the enclosure formed by Yim [Jamshed] constructed? 4. In what place lies the body of Sahm? 5. Where is the abode of Srosh? 6. In what place stands the three-legged ass? 7. Where is the Haoma grown, the preparer of the dead, with which they restore the dead and produce the future existence? 8. In which place is Gopaitoshah? 9. With what work is the Kar fish entrusted? 10. Where has the griffin bird a nest (ashiyan)? 11. In what place sits Chinamrosh, and what is his work?'

12.

The spirit of wisdom answered (13) thus: 'Kangdez is entrusted with the eastern quarter, near to Sataves, (14) on the frontier of Eranvej.

15.

'The enclosure formed by Yim [Jamshed] is constructed in Eranvej, below the earth. 16. And every species and seed of all the creatures and creations of Ohrmazd, the lord, whatever is better and more select of man and beast of burden, of cattle and flying creatures is brought thither'. 17. And every forty years one child is born from one woman and one man who are of that place; (18) their life, too, is three hundred years, (19) and their pain and disturbance are little.

20.

'The body of Sahm is in the plain of Peshandas, near to Mount Damawand. 21. And on that plain, except corn and the eatable things they sow and reap and live upon, there is not so much as a single other tree, or shrub, or plant;

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(22) and its golden color is mostly wormwood. 23. And the angels and archangels have appointed 99,999 guardian spirits [fravashis] of the righteous as a protection for the body of Sahm, (24) so that the demons and fiends may not injure it.

25.

'The abode of Srosh is mostly in Arezahi, and afterwards also in Sawahi and the whole world.

26.

'The three-legged ass sits amid the sea Varkash; (27) and as to water of every kind that rains on dead matter, the menstrual discharge, and other bodily refuse, when it arrives at the three-legged ass, he makes every kind clean and-purified, with watchfulness.

28.

'The Haoma, which is the preparer of the dead, is grown in the sea Varkash, in that which is the deepest place; (29) and 99,999 guardian spirits [fravashis] of the righteous are appointed as its protection. 30. The Kar fish, too, ever circles around it, and always keeps the frog and other noxious creatures away from it.

30.

'Gopaitoshah is in Eranvej, within the region of Xwaniratha. 32. From foot to mid-body he is an ox, and from mid-body to the top he is a man. 33. And at all times he sits on the sea-shore, (34) and always performs the ceremonial of the sacred beings, and pours holy-water into the sea. 35. On account of which, through the pouring of that holy-water, innumerable noxious creatures in the sea will die. 36. Because, if he does not specially perform that celebration of the ceremonial, and does not pour that holy-water into the sea where those innumerable noxious creatures shall utterly perish — then, whenever the rain shall rain, the noxious creatures have to rain just like rain.

37.

'The nest of the griffin bird is on the tree opposed to harm, the many-seeded. 38. Whenever he rises aloft a thousand twigs will shoot out from that tree, (39) and when he alights he breaks off the thousand twigs and bites the seed from them. 40. And the bird Chinamrosh alights likewise in that vicinity; (41) and his work is this, that he collects those seeds which are bitten from the tree of many seeds, which is opposed to harm, and he scatters (parganded) them there where Tishtar seizes the water; (42) so that, while Tishtar shall seize the water, together with those seeds of all kinds, he shall rain them on the world with the rain.'

CHAPTER 63.

1.

The sage asked the spirit of wisdom (2) thus: 'Which is that good work which is greater and better than all good works, and no trouble (anjinako) whatever is necessary for its performance?'

3.

The spirit of wisdom answered (4) thus: 'To be grateful in the world, (5) and to wish happiness for every one. 6. This is greater and better than every good work, and no commotion (angejinako) whatever is necessary for its

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performance.'

Peace and prosperity.