

Sad Dar

Translated by E. W. West

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INTRODUCTION.

1.

In the name of Ohrmazd, the lord, the greatest and wise, the all-ruling, all knowing, and almighty.

2.

This is a book (kitab), about the proper and improper, which is extracted from the good and pure religion of the Mazda-worshippers. 3. What is expedient (wajib) is this, for every one to know and keep this in practice. 4. And it is not desirable that he become independent (hali) of this for a single hour (sa'hat). 5. Because, when one becomes independent, the sin for each one may become abundant; and when it is brought into practice the reward becomes abundant.

6.

On this occasion (vaqt) I, a servant of the religion — like the mobed Eran-shah, son (bin) of Yazad-yar, son of Tishtar-yar, son of Adarbad, son of Mahraspand — have sent a reward to their souls, unto every one who reads and is bound by duty. 7. Thus much (in qadar), which has come written, is a good work they know, whosoever are superior; but it is not possible for every one inferior to know of this. 8. If it were more (ziyadat) it is proper, but if (imma) less than this it is not proper to know; while, in gratitude for the benefits (shukr-i ni'hmat) of the sacred being, they become increasing in action, and the sacred being, the most high (ta'halai), makes benefits occur on the spot on that account.

9.

And, secondly, the kindness (lutf) and generosity (karm) of the sacred being, the most high, are manifest from this, that he created us with each member (alat) complete (tamam), and did not keep anything from the maternal nature. 10. And whatever was necessary for use he gave us. 11. At the head, likewise, he appointed a master, which is the wisdom for the purpose that they may keep these members in action.

12.

May the peace of the sacred being, the most high, be on the souls of those acquainted with the religion of the pure Zartosht, the Spitaman, and of those who are pure and virtuous. 13. For the souls of those persons it is desirable that every duty they perform they shall perform through the authority (dasturi) of the wisdom of the high-priests.

CHAPTER 1.

1.

The first subject is this, that it is necessary that they become steadfast in the religion, and do not introduce any hesitation (shakk) and doubt into the heart. 2. And that they make a statement ('haqiqat) with confidence (i'htiqaḍ), that the good religion, the true and perfect, which the Lord sent into the world ('halq), is that which Zartosht has brought; which is this I hold.

3.

Every time that mankind are like this, and do not introduce any hesitation and doubt into the heart, of every duty and good work that others have done, from the days of Zartosht until these days, and of whatever one does after this until the resurrection, there is a share for that person. 4. When the soul, on the fourth night, arrives at the head of the Chinwad bridge, the angel Mihr and the angel Rashn make up its account ('hisab) and reckoning. 5. And, if the good works it has done be deficient in quantity, of every duty and good work that those of the good religion have done in the earth of seven regions they appoint it a like portion (nazib), till the good works become more in weight; and the soul arrives righteous in the radiant locality of heaven.

6.

For it is declared in revelation, that of the duty and good work which they perform in doubt — that is (ya'hni), they entertain a suspicion like this, that 'I do not know that this faith, which I possess, is better in comparison with other faiths' — no merit whatever comes to their souls. 7. Therefore, the first (avval) thing is to become steadfast in the religion; and this is the chief of all good works.

CHAPTER 2.

1.

The second subject is this, that it is necessary to make an effort (gahd), so that they may not commit any sin. 2. If even a trifling sin occurs it is not desirable to assume that this small quantity does not possess harm hereafter.

3.

For it is said in revelation, that if such be the quantity of sin that the sin is one filament of the hair of the eyelashes more in weight than the good works are, that person arrives in hell. 4. And if such a quantity of good works be in excess, he arrives righteous in the radiant locality of heaven.

5.

Therefore, even if a sin be trifling it is not desirable to commit it; and it is requisite to refrain, so that they may not commit it, and may become without doubt as to the religion.

CHAPTER 3.

1.

The third subject is this, that it is necessary for man that he be continuously employed (mashjhul) on his own work, and then the work becomes his own.

2.

For it is declared in revelation, that every one who hereafter becomes employed on his own work, if in the midst of that work any trouble and discomfort happen to him, obtains in that other world twelve recompenses for every single instance. 3. If he becomes employed on iniquity (fasad), and in the midst of that work any trouble and harm happen to him, he so obtains in that other world only torment ('huqubat) and punishment.

4.

Similarly (maTHalam), if any one be himself going, employed on his own work, and a robber falls upon him on the road, and carries off his property (qumash), or he be slain, they give him back in that other world four things for each one of whatever they have carried off. 5. If he be slain he becomes righteous, any sin that he has committed goes clean away from him, and they convey him to heaven. 6. But (amma) if he becomes faulty (batil) in any duty, and a robber falls upon him on the road, and carries off his wealth (mal), or he be slain, when he descends to that other world all the property that other carried off from him becomes just as though it were his who has carried it off from that person; and, besides, there occur, as a substitute ('hivaz) for that property, the punishment and torment they give him. 7. And if he be slain it is just as though he who has carried it off from that person were one who had innocently slain that person who arrives in hell as retribution (mukafat) for sin.

CHAPTER 4.

1.

The fourth subject is this, that it is not desirable for any one that he should become hopeless of the pity (ra'hmat) and forgiveness of Ohrmazd, and fix his heart outwardly on this, that our sin is excessive and it is not possible to arrive in heaven. 2. Because it happens that a small quantity of duty and good work is performed, and it may be that for that quantity Ohrmazd, the good and propitious, may have pity on him and may make him arrive in heaven.

3.

For it is declared in revelation, that one time when Zartosht was in conversation with the sacred being, the most high, he saw a man whose whole body was in hell, and one foot -- the right one -- was outside of hell. 4. Zartosht inquired of the sacred being, the most high, thus: 'What person has this man been?' 5. Ohrmazd, the good and propitious, gave a reply (javab) thus: 'He has been a king, and possessed the sovereignty of thirty-three towns, and was conducting that sovereignty many years. 6. And he never did any virtuous action, but was committing much oppression, lawlessness, and violence (thulm). 7. By chance (qazara) he was one day going on the chase, and arrived out at a place (mauza'h) and saw a goat that was tied. 8. A morsel of hay was placed very far off, and that goat was hungry. 9. Owing to this the goat was trying to eat the hay, but did not reach the hay. 10. This the king saw, and kicked his foot at that hay and cast it in front of the goat. 11. Now, in recompense for that, that one foot of his is outside of hell, and the remaining (baqi) limbs are in hell.'

12.

Therefore, although a sin has happened to any one, it is not necessary for him to become hopeless. 13. And whoever has the power (taqat) is to endeavor to perform good works, so that there may be an atonement for the sin thereby; because the sacred being, the good and propitious, is kind to every one.

CHAPTER 5.

1.

The fifth subject is this, that it is necessary for all those of the good religion that they make a thorough effort, so that they celebrate the ritual and become Navazud.

2.

For in our religion there is no good work more ample than this. 3. And it is declared in revelation, that, although much duty and good work be performed, it is not possible to attain to the supreme heaven (garothman), except on that one occasion when the Navazud ceremony is performed, or they have celebrated a getig-kharid. 4. And on any occasion ('hal), if they are not able to perform it with their own hands, it is requisite to order it; and then it is inevitably necessary that the celebration of the Getig-kharid should be in the same manner as they would have performed it with their own hands.

5.

Man and woman are both equal in this good work; therefore, it is not proper to neglect this duty, for it is the chief of all the good works of the religion. 6. Because it is declared in revelation, that on the day that they are performing the Navazud ceremony, or are celebrating a Getig-kharid on his account, three times the soul of that person arrives at heaven, and they show it a place therein, and offer it a profuse greeting (niTHar).

7.

The explanation (tafsir) of the Gahs is this, that a Gah — that is, that his own place — becomes visible to him in heaven that day.

8.

And if one does not perform a Navazud ceremony, or does not order the celebration of a Getig-kharid, it is the same as when a poor (gharib) man makes for a town, and does not obtain a spot where he may alight in that place. 9. Although it is his own town he is in this trouble. 10. Therefore, it is not possible to bring to hand a place in heaven through any good work, except by the performance of the Navazud ceremony, or by ordering the celebration of a Getig-kharid.

11.

And a Getig-kharid is this, that heaven is purchased in the world, and one's own place brought to hand in heaven.

CHAPTER 6.

1.

The sixth subject is this, that of the many good works there are those which, when they accomplish them, obtain great ('hathim) rewards; and if one does not perform them severe punishment seizes upon one at the head of the Chinwad bridge. 2. One is the celebration of the season festivals [Gahambars]; the second is keeping the days of the guardian spirits [fravashis]; the third is attending to the souls of fathers, mothers, and other relations; the fourth is reciting the Khwarshed Niyayesh [Sun Litany] three times every day; the fifth is reciting the Mah Niyayesh [Moon Litany] three times every month, once when it becomes new, once when it becomes full, and once when it becomes slender; and the sixth is celebrating the Rapithwin ceremony once every year. 3. If not able to celebrate them oneself, it is requisite to order them, so that they may celebrate them every single time.

4.

These six good works are things indispensable unto every one. 5. When any one of them is not performed — be it that which, if omitted at its own time, it is not possible to accomplish, or if it be. that one time one omits an occasion, and another time they accomplish twice as much — one should consider that as an advantage, which occurs in retribution for it, or as atonement for the transgression. 6. Because they call the transgression of each of these six a bridge-sin; that is, every one through whom a transgression of these may have arisen they keep back, at the head of the Chinwad bridge, till punishment for it happens to him, and no good work is possible in this place, which is torment and punishment for him.

7.

Therefore it is necessary to make an effort, that they may be performed each one at its own time, so hat they may obtain a recompense, and not a severe punishment.

CHAPTER 7.

1.

The seventh subject is this, that, when a sneeze ('hatsat) comes forth from any one, it is requisite to recite one Yatha-ahu-vairyo and one Ashem-vohu. 2. Because there is a fiend in our bodies, and she is an adversary who is connected with mankind, and strives so that she may make misfortune ('hillat) and sickness predominant (mustauli) over mankind. 3. And in our bodies there is a fire which they call a disposition — in Arabic they say tabi'hat — and they call it the sneezing instinct (gharizi). 4. It is connected with that fiend, and they wage warfare, and it keeps her away from the body of man. 5. Then, as the fire becomes successful over that fiend, and puts her to flight (hazimat), a sneeze comes because that fiend comes out.

6.

Afterwards, because it is necessary, they recite these inward prayers and perform the benediction (afrin) of the fire, so that it may remain for a long period while thou art keeping this fiend defeated. 7. When another person hears the sneeze, it is likewise requisite for him to utter; the said prayers, and to accomplish the benediction of that spirit.

CHAPTER 8.

1.

The eighth subject is this, that it is necessary to maintain the religion by rule (dastur), and to practice obedience to the commands of the high-priests; and every duty that people perform they should perform by their authority.

2.

For it is declared in the good religion, that, if they accomplish as many good works as the leaves of trees, or the sand-grains of the desert, or the drops (qatrah) of rain, which they do not perform by command of the high-priests, or to their satisfaction, no merit whatever attains to their souls, and for the good works they have done they obtain sin as a recompense. 3. While such a one is living it is not proper to call him righteous, and when he dies he does not attain to heaven, and not a single archangel comes near him. 4. He does not make his escape from the hands of the demons and Ahriman, and he does not obtain a release from hell. 5. Because duties and good works attain to the soul on those occasions when they perform them with the authority of the high-priests and those acquainted with the religion, and when they give them one-tenth of those good works.

CHAPTER 9.

1.

The ninth subject is this, that it is necessary to practice abstinence from committing or permitting unnatural intercourse. 2. For this is the chief of all sins in the religion: there is no worse sin than this in the good religion, and it is proper to call those who commit it worthy of death in reality.

3.

If any one comes forth to them, and shall see them in the act, and is working with an ax, it is requisite for him to cut off the heads or to rip up the bellies of both, and it is no sin for him. 4. But it is not proper to kill any person without the authority of high-priests and kings, except on account of committing or permitting unnatural intercourse.

5.

For it says in revelation that unnatural intercourse is on a par with Ahriman, with Afrasiyab, with Dahak [Zohak], with Tur-i Bradrok-resh who slew Zartosht, with Malkos who will arise, with the serpent Srobovar which existed in the days of Sam Nariman, and as many sins as are theirs. 6. And Ahriman, the evil one, becomes more joyful, owing to this practice, than owing to the other sins which have made high-priests necessary; for the soul itself of that person becomes extinct.

7.

And when they commit the sin with women, it is just the same as that with men.

CHAPTER 10.

1.

The tenth subject is this, that it is incumbent on all those of the good religion, women and men, every one who attains to fifteen years, to wear the sacred thread–girdle [kusti]. 2. Because the sacred thread–girdle is to be a girding of the loins and to preserve obedience (ta'hat) to the Lord, may he be honored and glorified ('hazza va jalla)!

3.

The first person who set the wearing of this sacred thread–girdle in view was Jamshed. 4. And it may be the whole (jumlah) of the demons and fiends who are made extinct by the glory of wearing the sacred thread–girdle.

5.

Every one who has tied the sacred thread–girdle round the waist is out of the department of Ahriman, and is established in the department of Ohrmazd. 6. And also, while he keeps the sacred thread–girdle on the waist, there is a share for him of all those duties and good works which they perform in the earth of seven regions. 7. It is like that which occurs when they are performing *hamazor* and *hama asho*, and have put on this sacred thread–girdle [kusti] on that account, or when, similarly, some one in Cashmere, or Eranvej, or Kangdez, or the enclosure formed by Jam [Jamshed], performs a good work, and we are not able to perform it with hama zor, then they and we, who wear the sacred thread–girdle on the waist, are mutually connected and equally meritorious, one with the other. 8. As no good work attains to him who does not wear a sacred thread–girdle — excepting that which he performs himself — it is therefore necessary that any one of mankind should not put it away from the waist on any occasion, so that the associated good works of those of the good religion may attain to him.

9.

And those four knots, with which they tie it on, are on this account, that it may give four attestations. 10. The first knot is that which preserves constancy (qarar), and gives attestation as to the existence, unity, purity, and matchlessness of the sacred being, the good and propitious. 11. The second knot is that which gives attestation that is the good religion of the Mazda–worshippers which is the word of the sacred being. 12. The third knot is that which gives attestation as to the apostleship and mission (rasuli) in the just ('haqq) Zartosht, the Spitaman. 13. The fourth knot is that which adduces more pleasantly, gives assurance (iqrar), and openly accepts that I should think of good, speak of good, and do good. 14. And from the whole I become established; and the pure, good religion is this, that I persist in those views.

15.

And, again, when the archangels [Amahraspands] came meeting Zartosht they likewise wore the sacred thread–girdle on the waist; and the distinctive characteristic (farq) amid the laws of the sacred being is the wearing of the sacred thread–girdle. 16. It is incumbent both on woman and on man, and it is altogether (albattah) improper when they do not wear it.

CHAPTER 11.

1.

The eleventh subject is this, that it is necessary to maintain the fire–place properly, and to keep watch, so that the fire shall not die out, and that nothing polluted and impure shall attain to the fire; and it is necessary to make a menstruous woman avoid being within three steps of it.

2.

Because every time that they maintain a fire properly, which is within a dwelling, every fire which is in the earth of seven regions becomes pleased with those persons, and, when they ask a favor, or beg a necessity ('hajat), it becomes quickly operative. 3. And every time that one does not maintain it properly, every fire which is in the earth of seven regions receives injury from that person, and the necessity he begs does not become operative. 4. If any one does not maintain the fire–place properly, if he gives a hundred dinars to the fire [Adar] Gushnasp there is no acceptance of it, and that sin does not depart from him.

5.

For it is declared in revelation, that the creator Ohrmazd has given sovereignty in heaven to Ardwhisht, the archangel, and has spoken thus: 'As to every one with whom thou art not pleased, do not let him escape into heaven.' 6. And this is also declared in revelation, that, every time that they do not maintain the fire properly, pregnancy becomes scarcer for the women, fewer male children are born, and honor ('hurmat) in the vicinity of the king becomes less for the men, and there is no approbation (qabul) of their words.

7.

For every single fire which dies out in a dwelling a loss of three dirhams and two dangs falls on the property of that person, or it becomes the loss of this dwelling, or it does not reach him from the place whence wealth comes to him.

CHAPTER 12.

1.

The twelfth subject is this, that, when any one dies, an order is necessary that how much soever scantier clothing they are able to make a beginning of, the better they act. 2. Beside (illa) something become old and washed, anything new is not proper for the purpose that they may let it go upon a dead body.

3.

For in the commentary of the Vendidad it asserts that, if they shall pass on to a dead body as much as a woman's spindle makes for a single thread, with the exception of that which is unavoidable, for every single thread a black snake hangs, in that other world, on to the liver of that person who has made a beginning of the clothing. 4. Likewise, that dead person becomes his antagonist ('hazm), and hangs similarly upon his skirt, and speaks thus: 'This clothing, which thou hast put on my body, devours me, having become worms and noxious creatures. 5. My name was put upon a sacred cake, the fourth day, with a Yasht, so that there might be alike a benefit therefrom for my soul, and it might be alike unnecessary for thee to bear this torment ('haDHab).' 6. Owing to that, many sorrows come to that person, and he has no advantage from it. 7. Therefore, it is necessary to act with caution (i'htiyat), so that, how much soever the clothing be scantier, they may make a beginning of it.

8.

And as many as shall be able to walk after the bier (tabut) and corpse shall walk. 9. Because every step that they go after a corpse is a good work of three hundred stirs; and every stir is four dirhams, in such manner that three hundred stirs are a thousand and two hundred dirhams. 10. For every single step there is thus much good work.

CHAPTER 13.

1.

The thirteenth subject is this, that it is necessary to maintain the souls of fathers, mothers, and relations properly. 2. And, when any day of theirs occurs, it is necessary to make an endeavor, so that they may accomplish the ceremonial (yazishn), the sacred feast (myazd), the consecration of the sacred cakes (dron), and the benedictions (afrinagan).

3.

For it is declared in revelation, that, every time that any day of theirs occurs, they will bring with themselves 9999 guardian spirits of the righteous, like that case when any one goes home himself, and brings people (qaum) in hospitality. 4. And, when they utter the consecration of the sacred cakes and sacred feast and the benedictions, those people become joyful and utter blessings on that house and master of the house, and on the house—mistress and any persons who are in that house.

5.

But if they do not celebrate the sacred feast, the consecration of the sacred cakes, the ceremonial, and the benedictions, the spirits will remain for them in that place from dawn as long as the period of a day, and are maintaining a hope that 'perhaps they will have us in remembrance.' 6. Then, if they do not bring them into remembrance, the souls turn upwards from that place, go very quickly on high, and will say, 'O creator Ohrmazd! they do not know that we are such as we are, and that it is necessary for them to come into this world, and in this world they will not give any one acquittal. 7. For them there is need of the good works in consecrating the sacred cakes and celebrating the sacred feast and benedictions; there is no need of them for such as we. 8. Yet (va likin), if they would have maintained a place for the duty of those days, we should have turned away from them misfortunes of various kinds; but, as they have not maintained observance of us in the day's duty, we are not able to come in friendship to this house.' 9. Thus much they say, and turn away in anger, and go away from that place.

CHAPTER 14.

1.

The fourteenth subject is this, that, when the nails are pared according to custom (ba-'hilal), it is necessary that they put the parings into a paper. 2. And it is further necessary to take the Srosh-baj inwardly, and to utter three Yatha-ahu-vairyos. 3. And for the speaking of this -- to say with each Yatha-ahu-vairyo the Avesta is this: -- Paiti te, meregha Asho-zushta! imau srva vaedhayemi, imau srva awaedhayemi; imause te srva, meregha Asho-zushta! hyare arshayasca, karetayasca, thanvareca, ishavasca erezifyo-parena, asnaca fradakhshanya paiti daevo-Mazainyano; asha vohu manangha ya sruye pare magaono. 4. Afterwards, one completes the Baj in the manner that it was taken inwardly.

5.

At those two Yatha-ahu-vairyos, with which one completes the Baj, at each one, he makes lines ('hattha) in a little dust in the midst of the nail- parings. 6. And, if he does not know this Baj, on uttering the Srosh-baj and those three Yatha-ahu-vairyos he is to furrow three lines, with the nail-cutter, around the nail-parings, and then he is to complete the Baj with those Yatha-ahu-vairyos, and to put the dust, with the end of the nail-cutter, into the midst of the nail-parings, and carry them to a desert spot. 7. It is necessary that he should carry a hole down through four finger-breadths of earth, and, having placed the nail-parings in that spot, he puts the soil overhead.

8.

For Ohrmazd, the good and propitious, has created a bird which they call Asho-zusht, and they call it the bird of Vohuman. 9. They also call it the owl, and it eats nails.

10.

It is altogether necessary that they do not leave them unbroken, for they would come into use as weapons (sila'h) of wizards. 11. And they have also said that, if they fall in the midst of food, there is danger of pulmonary consumption.

CHAPTER 15.

1.

The fifteenth subject is this, when one sees anything that is welcome to the eyes, it is requisite to say 'in the name of the sacred being.' 2. Because, if they do not say 'in the name of the sacred being,' and an injury happens to that thing, or a disaster occurs, one becomes a sinner; so far is notorious (ma'hlum).

CHAPTER 16.

1.

The sixteenth subject is this, that, when a woman becomes pregnant in a house, it is necessary to make an endeavor so that there may be a continual fire in that house, and to maintain a good watch over it. 2. And, when the child becomes separate from the mother, it is necessary to burn a lamp for three nights and days -- if they burn a fire it would be better -- so that the demons and fiends may not be able to do any damage and harm; because, when a child is born, it is exceedingly delicate for those three days.

3.

For it is declared in revelation, that, when Zartosht, the Spitaman, became separate from his mother, every night, for three nights, a demon came on, with a hundred and fifty other demons, so that they might effect the slaughter (halak) of Zartosht, and, when they had beheld the light of the fire, they had fled away, and had not been able to do any damage and harm.

4.

During forty days it is not proper that they should leave the child alone; and it is also not proper that the mother of the infant should put her foot over a threshold in the dwelling, or cast her eyes upon a hill, for it is bad for her menstruation.

CHAPTER 17.

1.

The seventeenth subject is this, that when they cut a toothpick ('hilal), or a splinter which they wish to apply to the root of the teeth, it is necessary that they retain no bark. 2. For if a small quantity of bark be on it when they apply it to the teeth, and they cast it away, if a pregnant woman puts her foot upon it, the danger of that may be that the child comes to harm.

CHAPTER 18.

1.

The eighteenth subject is this, that it is necessary for mankind to make an endeavor, so that they may espouse a wife in their youth and beget a child. 2. And for women, in like manner, it is necessary that there should be a longing (raghbat) for espousing a husband.

3.

Because it is declared in revelation, that every duty and good work a child performs becomes the father's and mother's, just like those which they have performed with their own hands. 4. The meaning (ma'hni) of pur ('a son') is that which signifies pul ('a bridge'), for by this bridge they arrive at that other world. 5. If there be no child for any one they call him one with a severed bridge, that is, the way for him to that other world is severed, and he is not able to attain to that world. 6. At the head of the Chinwad bridge he shall remain; although he has performed much duty and good works he is not able to make a passage over the Chinwad bridge, and they do not make up his account and reckoning. 7. And every archangel [Amahraspand] that comes forward to that place first asks these words, that is, 'Hast thou brought thy own substitute visibly into the world, or not?' 8. When he has not brought it, they will pass over him, and his soul will remain, in that place, full of anguish and grief (gham).

9.

A similitude (miTHal) of it is like that which happens when any one may be in a wilderness, and there may be fear of wild animals and creatures, and near to him may be his own town, but a river of water is in front, and it is not possible to make a passage over that river, as a bridge is fallen in, and he is not able to arrive at that town, but he is always upon the bank (sart) speaking thus: 'Would that the bridge would become perfect!'

10.

The duty as to children is in this aggregate. 11. Therefore, the creator Ohrmazd has granted unto men that, if there be any one to whom sickness from heaven may occur, and there be no provision of a child for him, he has commanded him that he should make some one a son of his own, as a friend of his soul, and should receive a child, because every duty can be delegated. 12. That person is in place of a child, and every duty and good work that he performs shall be just like that which is performed by one's own hand.

13.

And, finally, if any one departs from the world (dunya) and possesses no adopted child, it is incumbent on the priests and high-priests and his relations to appoint his adopted son, and it is necessary to bring some one in sight on that account, so that his soul may spring away from the torment of hell. 14. Because, every time that his relations do not pay attention to this, when they proceed to that other world, the soul of that person hangs about them and speaks thus: 'I left with you something that I had collected and borne trouble for in many years, and you seized upon it, and put it into your own expenditure ('harj), and did not seek for mercy (safqat) on my soul. 15. In the same manner as I have remained, delayed (mauqf) in this place, I will not let you pass; so that you will make no passage over the Chinwad bridge till the sacred being takes my rights away from you.' 16. Then the angel Rashn and the angel Mihr make up their reckoning, and, as to whatever those persons have seized upon from the other's property, for every single dinar the account makes four, and they take away the equivalent. 17. And, as in that world there are no gold and silver, they take away from their souls the good works that they have done, and they give them to the soul of this other. 18. Still, while others do not appoint the adopted son, they are not able to pass over the Chinwad bridge, nor to arrive at their own station.

19.

There is no duty whatever more incumbent on relations than this duty, and every time that they appoint an adopted son for any one it is just as though they have made the deceased alive; and there are no limit ('hadd) and end (nihayat) of their good works.

CHAPTER 19.

1.

The nineteenth subject is this, that the performance of agriculture is like that when some one is performing the ceremonial of the sacred beings, and it is necessary to maintain much respect for agriculturists; it is also necessary to keep trouble and strife far from them.

2.

For it is declared in revelation, that, as to every one who replants a shrub, while that shrub or tree exists at the place, every good work that every one, who eats of that shrub, does in that state of repletion becomes the agriculturist's, just like those which are done by his own hand. 3. If any one orders it, just as that good work occurs much new repose (ra'hat) and comfort reach his soul. 4. As to corn and grain ('hubub) and whatever they sow, it is just like this, because, as regards every one who eats wheat, barley, and other grains, and performs duty and good works, they become those of the sower of those grains, just as those which are performed by his own hand. 5. Because, for the life of mankind a crop was necessary, the creation of a creator after the sacred being, the most high, owing to the work of the agriculturist. 6. For everyone who eats anything dies, therefore, as regards that person by whose work the life of mankind is established, it is necessary to consider him valuable and precious.

CHAPTER 20.

1.

The twentieth subject is this, that it is incumbent on those of the good religion that they continually give something to the worthy to eat, on account (jihāt) of that which it says in revelation thus: 'When thou givest things to some one that he may eat, every duty and good work that he performs in that state of repletion become those of that person, who has given that bread or food to him, just like those which he has performed with his own hand.'

2. And if he commits a sin, he who may have given food to him is innocent. 3. But it is necessary that he be of the good religion and worthy; they should give something to one of a different religion only in case of extreme necessity (zarurat), lest it become as a sin.

CHAPTER 21.

1.

The twenty-first subject is this, that, when they eat bread, it is necessary that one should recite the Itha-at-yazamaide and three Ashem-vohus, especially (ba-'hazzatam) in the benediction-ceremonies (afrinagan).

2.

For it is declared in the good religion of the Mazda-worshippers, that, when they wish to celebrate the sacred feast (myazd) and benediction-ceremonies, it is necessary that all persons who are seated at the feast should take up the inward prayer. 3. For each man an angel is stationed, on the right-hand side, and two angels for the priests. 4. But when they eat chatteringly, or relate the news ('hadiTH), the angels depart from them, and a demon seizes on the place of each angel.

5.

And in former times the custom ('hadat) of the people would have been in this manner, that, if any one should have come to the door in the middle of the feast, that person whose Afrinagan-precinct it might have been, or whoever should have gone to the expense of that Afrinagan, would have had words with that intruding person, and would have also spoken thus: 'As thou hast brought my feast to harm, give me back whatever has been the cost.'

6.

And in one place in revelation it is declared that from eating chatteringly itself is the sin, for every one who is chattering during the eating of bread is just like him who is smiting and harassing the angels of the spiritual existences.

7.

Therefore, if there be any one who is not able to consecrate a sacred cake, it is necessary to eat bread with the inward prayer of Ohrmazd, that is, the archangels. 8. And, if he does not altogether know it, he recites the Itha-at-yazamaide and three Ashem-vohus, and eats up the bread. 9. Afterwards he makes his mouth clean, and, four Ashem-vohus and two Yatha-ahu-vairyos being spoken out, he is then to utter words.

10.

For, every time that this custom (qa'hidat) is carried on in a place, through the first Ashem-vohu so much good work has arisen that it has propitiated the sacred being, the good and propitious; through the second Ashem-vohu so much good work has arisen that it has revered and propitiated Srosh, the righteous; through the third Ashem-vohu so much good work has arisen that it has revered and propitiated Hordad and Amurdad, the archangels; and through the fourth Ashem-vohu so much good work has arisen that whatever the creator Ohrmazd has created becomes revered and propitiated. 11. And with each mouthful (luqmah) that is eaten, while the inward prayer subsists, they proclaim a blessing for Hordad and Amurdad, the archangels. 12. But, if it be eaten without the inward prayer, as demons are in that place, they say, 'Thou mightest have eaten the poison of a serpent.' 13. Therefore, take notice as to which is the better of these two.

CHAPTER 22.

1.

The twenty-second subject is this, that the performance of Jadangoi ('intercession') is like that when some one is occasioning the ceremonial of the sacred beings. 2. Therefore, it should be expedient that it be continuous, and that they perform Jadangoi as regards the priests and high-priests and the worthy.

3.

For, in the commentary of the Hadokht Nask, it says that every one who performs Jadangoi, and extracts anything from a person on their account, and conveys it to them, is as much without dishonesty ('hiyanat), towards them, as he who may have given to them out of his own property. 4. And in the spiritual existence they take account of that profit for him, and just as they make out the account of the good work of that person who may have given it, even so much is his good work.

CHAPTER 23.

1.

The twenty-third subject is this, that it is requisite to restrain a tethered animal from misbehavior, and to keep watch over one's own creatures, especially at the time when they have eaten meat.

2.

Therefore, if they have eaten meat and they commit an assault, every offense that the animal ('haivan) commits may be that person's whose meat may be eaten. 3. For example, if a horse lashes out a kick (lakad) at any one, the offense may be that person's whose food may be eaten and caused the offense.

4.

Therefore it is necessary to make an endeavor that they shall commit no offense whatever, especially at a time when they have eaten meat.

CHAPTER 24.

1.

The twenty-fourth subject is this, that when an infant is born from its mother it is necessary that they give it the consecrated Haoma juice, on this account, that understanding ('haql), wisdom, and knowledge may more abundantly get to it, and the want (ablat) of them may come more scantily upon it.

2.

If, at that time, they do not perform the consecration, they should take forth a little Haoma for it, and recite a Yatha-ahu-vairyo, and put a trifle of water into it, and make Haoma-juice of that, and give it to the infant, and afterwards milk.

CHAPTER 25.

1.

The twenty-fifth subject is this, that any agreement and promise (qaul) they make with any one it is necessary so far to perform and bring to pass. 2. Although many things may go to harm by means (sabab) of it, it is not desirable to perform that agreement with duplicity.

3.

Because, in our religion, they call this a Mihr-druj ('breach of promise'), and in revelation it decrees, as to any one who commits a Mihr-druj, that the way to heaven becomes closed for him, and that person himself goes discomforted out of this world, so that a warning ('halamat) becomes quite manifest unto him.

4.

And a Mihr-druj is attached in such a manner that, if fortune (tali'h) may have befallen any one happily, or an insufficient quantity of his life ('humr) may have remained, the Mihr-druj extends to his children without opposition ('hilaf). 5. And every household that becomes extinct, or race whose issue fails, or any of the great misfortunes that happen to mankind — from which misfortune one obtains release with difficulty — may all be owing to the fact that they have committed a Mihr-druj.

6.

If committed by oneself, it is declared, in one place in revelation, that the glorified Zartosht, the Spitaman, inquired of Ohrmazd, the good and propitious, thus: 'Of any of the sins that mankind commit which is the worst?' 7. Ohrmazd, the good and propitious, decreed thus: 'No sin whatever is worse than this, that two persons make a covenant with one another in such a manner that no one whatever is between them, except me who am Ohrmazd; and, afterwards one of those two persons deviates from it, and says, "I have no knowledge ('habar) of it," and no one whatever is a witness, for that other person, except me.' 8. No sin whatever is worse than that, and that person himself will not go out of this world until retribution overtakes him, and in that other world his punishment is more severe than all; so that person becomes unfortunate in both worlds. 9. And it is the same if this covenant be with a righteous person or a wicked one.

CHAPTER 26.

1.

The twenty-sixth subject is this, that the wise and the ancients say that when a man becomes fifteen years of age it is necessary that he takes one of the angels as his own protection, that he takes one of the wise as his own sage, and that he takes one of the high-priests and officiating priests as his own high-priest. 2. So that, if, any time, a bereavement (astanah) approaches, he may beg a favor from the archangels, in order that it may furnish an escape from that bereavement. 3. And, any time any affair comes forward, and he has to have opinion (rai) and advice (masvarat), he holds a consultation with that sage, while the sage tells him his opinion (tadbir). 4. And, if any question as to proper and improper comes forward, he speaks with that high-priest, so that he may tell him in reply.

5.

When the instructions of these three persons are brought to pass, carrying out the commands of the sacred being is accomplished. 6. Especially the instructions of the high-priests, because their satisfaction is connected with the satisfaction of the sacred being; and the high-priests possess so much dignity (martabat) in the presence of the sacred being, the good and propitious, that they are quite able to forgive any trivial one of the sins of mankind, and Ohrmazd, the good and propitious, quickly forgives that sin for the high-priest. 7. Therefore, carrying out the commands of the high-priests becomes incumbent on every one; and the fulfillment of this maxim is better than that of a whole assemblage of maxims.

CHAPTER 27.

1.

The twenty-seventh subject is this, that is, if any affair comes forward, that they should thoroughly understand whether it be a good work, or a sin. 2. In that manner it becomes better that they make an evasion on the spot, until a time when they make it known with accuracy that that affair is a sin or a reward. 3. If they perform any affair without knowing this, although it be a good work, it becomes a sin for them.

4.

For it is declared in revelation, that, except that which they inquire of the high-priests, no affair whatever is proper to perform. 5. Whatever wisdom there be for any one from his own head is only one; then, as two wisdoms are more than one, it therefore makes it expedient to inquire of the high-priests.

CHAPTER 28.

1.

The twenty–eighth subject is this, that, when they teach the Avesta, it is in like manner necessary that they teach it properly and truly, and recite it with deliberation and composure (sakini). 2. And it is necessary for those who are taught to recite it connectedly, and to keep it ever in remembrance.

3.

For it is declared in revelation, that the sacred being has decreed thus: 'As to every one who puts the Avesta away from his memory, I will put his soul as far from heaven as the width of the earth.' 4. And in the commentary of the Avesta it is related that, in former times, as to any one who had been taught the Avesta and had put it away from his memory, until the time he had again made it easy, they would have given him bread like that which they give to the dogs. 5. And in another place I have read that they would have given bread to him on the point of a spear.

CHAPTER 29.

1.

The twenty–ninth subject is this, that, when they provide any munificence (sa'havat) or liberality, it is necessary that they provide it for the worthy; and one is to consider thus: 'Is this person, to whom I am giving this thing, worthy or not?'

2.

Therefore it is necessary to make an effort, so that they may not give to the unworthy. 3. For in revelation, as regards that person who provides any munificence for the unworthy, they call it a vain work and a gift without advantage; and day by day it is the punishment and torment of that person. 4. And, whatever they give to the unworthy, they have made that thing extinct.

CHAPTER 30.

1.

The thirtieth subject is this, that it is not proper to pour away water at night, especially from the northern side (janib) which would be the worst. 2. Therefore, if it become a necessity in the end (ba-'hatam), it is requisite to recite one Yatha-ahu-vairyo, and, when they make a light ready ('hazir), to pour away the water gently.

3.

In like manner it is not proper to swallow water at night, because it is a sin. 4. But, if a necessity arises, it is necessary to make a light ready, and one first eats some morsels of food (ta'ham) so that the sin may be less.

CHAPTER 31.

1.

The thirty-first subject is this, that, every time they eat bread, it is necessary to withhold three morsels from their own bodies, and to give them to a dog. 2. And it is not desirable to beat a dog. 3. For, of the poor no one whatever is poorer than a dog, and it is necessary to give a tethered animal bread, because the good work is great.

4.

And in revelation it is declared in this manner, that, if a dog is asleep upon the road, it is not proper that they put a foot violently on the ground, so that he becomes awake. 5. And, in former times, an allowance (raitib) of bread would have been made every day for the sake of the dogs, three times in summer and twice in winter, on this account, that one wishes them to come to the assistance of his soul at the Chinwad bridge.

6.

In the worldly existence they are the guard of men and cattle. 7. If there had not been a dog they would not have been able to keep a single sheep. 8. Every time that he barks, just as his bark goes forth, the demons and fiends run away from the place.

CHAPTER 32.

1.

The thirty-second subject is this, that, when a hen utters a crow in a house, or the cock crows unseasonably, it is desirable that they do not kill it, and do not consider it a bad habit (fa'hl). 2. Because it is uttering that crow for the reason that a fiend has found a way into that house, and the hen or the cock, alone, does not possess the power (taqat) that would keep the fiend away from that house, and the hen is going to give the cock assistance, and utters the crow. 3. Therefore, if any time the chance (ittifaq) happens in that manner, it is requisite to bring another cock, so that they may drive away that fiend through the assistance of one another. 4. And if a cock crows unseasonably it is likewise not desirable to kill it, because the reason may be this which I have stated.

5.

For it is declared in the good religion, that there is a fiend whom they call Sej [Av. ithyejo], and, in every house where an infant exists, that fiend strives that she may cause some misfortune to come upon that house. 6. So it is necessary that they should keep a cock on the watch for her, so that it may smite that fiend and force her to the road away from that house.

CHAPTER 33.

1.

The thirty-third subject is this, that, when there is a place and any risk or fear exists that a corpse is concealed beneath the ground, one is to make it apparent and visible, because it is a great good work.

2.

For it is declared in the good religion, that, when they conceal a corpse beneath the ground, Spandarmad, the archangel, shudders; it is just as severe as a serpent or scorpion would be to any one in private sleep, and it is also just like that to the ground. 3. When thou makest a corpse beneath the ground as it were apparent, thou makest the ground liberated from that affliction.

CHAPTER 34.

1.

The thirty-fourth subject is this, that it is greatly necessary to refrain from much slaughter of animals and the cattle species. 2. Because it says in revelation that, for every one who slaughters many animals and cattle, every fiber of the hair of a goat becomes, in that other world, like a sharp sword, and adheres in the soul of that person.

3.

And there are several things the slaughter of which is very bad, and the sin very abundant, as the lamb, the kid, the ploughing ox, the war horse, the swallow bird that catches the locust, and the cock; and of the whole of these the sin is most as regards the cock. 4. If it becomes a necessity, it is proper to kill a cock that does not crow, and it is necessary to consecrate their heads. 5. Any head of an animal, not consecrated, it is not desirable to eat, so that it becomes so far a righteous gift. 6. If one be not able to consecrate the head, it is requisite to consecrate one kidney as a substitute (badal) for it.

CHAPTER 35.

1.

The thirty-fifth subject is this, that, when they wish to wash the face, they should recite one Ashem-vohu, and set the mouth firmly closed, so that the water, not staying away from it, shall not go into the mouth. 2. And, as one washes over the face, they should recite the Kem-na-mazda, so that the fiend Nasrusht may become smitten.

CHAPTER 36.

1.

The thirty–sixth subject is this, that it is strictly incumbent on mankind, on man and woman, to perform the Barashnom ceremony, because mankind feed on menstruous matter in the womb of the mother. 2. For that reason it is necessary to perform the Barashnom once, so that one may become pure from that pollution. 3. For if one becomes fifteen years of age, and does not perform the Barashnom, whatever he puts a hand on, the glory and purity of that thing will diminish; and it is not proper that they put hand on a sacred cake or any thing washed with ceremony.

4.

In revelation it says, if any one who has not performed the Barashnom shall die, the demons make him as though he were a corpse kept one month in the hot season. 5. And, when the soul arrives at the head of the Chinwad bridge, the archangels and angels complain of the stench of that soul, and are not able to make up its account and reckoning. 6. It remains at the Chinwad bridge and is not able to pass; it experiences much repentance and has no advantage from it.

7.

If it be necessary for any one to perform the Barashnom of the head, and he be able to do it, but does not do it, if he performs the ceremonial ablution of the head a thousand times, it does not become pure from that pollution, and that is the pollution of Nasrusht, which is amid the veins and sinews, and the flesh and bones; it does not become pure through any other thing except through the liquid consecrated by the religious formula [nirang].

8.

And as to that person, also, who performs the Barashnom for mankind, it is necessary that he be a man, a friend of the soul, a truthful speaker, and an abstainer, because through chastity and modesty (masturi) he becomes employed. 9. If complaint of any perfidy in him is publicly diffused, in that disgrace (malamat) it is necessary that the high–priests should dislocate his joints one by one, and it is requisite that they give him as food to the dogs. 10. So that by this action they may make a man observe more chastely and continently, that this result ('hazil) of sin may not occur.

CHAPTER 37.

1.

The thirty-seventh subject is this, that, when the days of the guardian spirits come on, it is necessary that all persons, among their own food and devotion, should order and provide the sacred cakes and ceremonial, the sacred feast and benedictions (Afrinagan). 2. For these ten days it is incumbent on every one; and those are better which they prepare in their own houses, because the souls go every one to its own house. 3. And they should have an ear for them, so that they may prepare the sacred cakes and feast and benedictions.

4.

Those ten days any one of all the souls -- that are in this way in every house where they provide the feast more abundantly -- proclaims, as to that master of the house, that family, and the whole who are in that house, and the year's affairs of every kind, that they are very good, and their entry (da'hl) and coming in are very good. 5. And every single good work, on account of which we have spoken of the souls of the departed, becomes just like those we have done for our own souls. 6. And, when they pass away from this worldly existence, those souls come again, meeting them, and cause gladness, maintain their courage, and also render them honor in the presence of the creator Ohrmazd, and speak thus: 'These righteous souls did not put us away from remembrance while they were in the world, and we have been satisfied with them; now we are unanimous that thou shouldst provide them equal shares of those good works of ours, and make their souls attain to the position of the righteous.' 7. They utter these words, and give those souls confidence, while they make out their account. 8. Afterwards, with them, they make the passage of the Chinwad bridge, till they arrive at their own position, and then they return.

9.

Therefore it is necessary to make an effort, so that they may maintain the guardian spirits properly, and the souls of their fathers and mothers and relations may exist with honor from them. 10. For if they retire with dissatisfaction they utter a curse, and, as the soul departs from this world, they administer reproaches to it, and speak thus: 'Thou thinkest that they wish continually to make a way for thee to that place, but it is not necessary for thee to come into this world. 11. Now, hadst thou performed duty and good works on our behalf, and hadst thou recollected us, we would also have come to thy assistance, and would have released thee from this fearful position.' 12. And that soul experiences much repentance, and has no advantage whatever from it.

CHAPTER 38.

1.

The thirty–eighth subject is this, that, so far as effort and endeavor prevail, it is requisite to abstain from the same cup as those of a different religion, and it is not desirable to drink the water of any goblet of theirs. 2. And if the goblet be of copper or of tin, it is requisite to wash it with water, so that it may be proper to drink the water. 3. If the goblet be of earthenware or wooden, it is altogether improper.

4.

Because, when any one drinks with a stranger, it makes his heart inclined (mail) towards him, for it would be a sin; and, on account of the sin committed, he becomes bold, and his soul has an inclination for wickedness.

CHAPTER 39.

1.

The thirty–ninth subject is this, that it is necessary to properly maintain the sacred fire which they have established in a town or village. 2. And at night it is necessary to make it blaze up once, and by day twice.

3.

For it is declared in revelation, that, if there had been no sacred fire, no one would have been able to go from town to town; because it is owing to the glory of the sacred fire that no one on the roads is able to commit an excess upon any one else.

4.

It is necessary that they should present the whole of the firewood; and, as to the person who makes it blaze, they should give him bread and a salary (nafaqah). 5. For, every time that that fire is satisfied, and they maintain it properly, every fire that may exist in the earth of seven regions becomes satisfied with that person.

CHAPTER 40.

1.

The fortieth subject is this, that it is not desirable to distress one's priest, or father, or mother; and, if people perceive much trouble, disquietude, and harm arising from them, it is certainly not desirable that they should give them back a reply with any aggravation. 2. Because their satisfaction is connected with the satisfaction of the sacred being, and every time that people distress them they have distressed Ohrmazd, the good and propitious. 3. It is not possible for any duty or good work to extend to the spiritual existences while one does not make those guardians satisfied, and it is not possible (mumkin) that any one should repay these three persons all their dues.

4.

In the commentary of the Hadokht Nask it says: -- Ma azarayoish, Zarathushtra! ma Pourushaspem, ma Dughdhovam, ma aethrapaitish, 'it is not desirable that thou, O Zartosht! shouldest distress thy father, or mother, or priest.'

5.

Therefore, three times every day it is indispensable for one to fold his arms in the presence of these three persons, and to say: 'What is your will (murad)? So that I may think and speak and do it. 6. If what was not proper has come from me of itself, it is necessary that you make a righteous gift on our behalf.'

CHAPTER 41.

1.

The forty-first subject is this, that it is greatly requisite to avoid a menstruous woman, while they give her bread and food moderately. 2. As soon as she is not able to eat they should not give her more, and in the same manner as regards water, on this account, that whatever remnant comes from that menstruous woman does not come to any use.

3.

When they wish to provide bread they put the hand into the sleeve, or they place something on the top of the sleeve, and it is necessary that her bare hand should not come forth again in any place. 4. Because every drop of water that trickles on to a limb of a menstruous woman becomes a sin of three hundred stirs. 5. And it is requisite for a menstruous woman to avoid everything that is washed with ceremony by fifteen steps. 6. It is also necessary for her to be at least three steps distant from a righteous man, and on whatever her eye casts a look it diminishes the glory of that thing.

7.

And on every woman the twelve ceremonials, atoning for the offense of menstruation, are incumbent. 8. One on account of the offense that has occurred as regards the spiritual existence. 9. The second on account of the offense that has occurred as regards the stars. 10. The third on account of that which has occurred as regards the sun. 11. The fourth on account of that which has occurred as regards the moon. 12. The fifth on account of that which has occurred as regards the spirit of fire. 13. The sixth on account of that which has occurred as regards the spirit of water. 14. The seventh on account of that which has occurred as regards the spirit of earth. 15. The eighth on account of that which has occurred as regards the spirit of the wind. 16. The ninth on account of that which has occurred as regards Hordad. 17. The tenth on account of the offense that has occurred as regards Amurdad. 18. The eleventh on account of the offense that has occurred as regards meal-time ('hurdak gah). 19. The twelfth on account of the offense that has occurred as regards bodily refuse and dead matter. 20. Therefore it is incumbent on every one in this manner; if any one be more opulent eighteen ceremonials are indispensable, and if she has silver in excess (ba-ghayat) there should be twenty-one, and in one place I have read that twenty-four are indispensable; but, for lesser people, this that I have noted is necessary.

21.

That which they provide in their lifetime is better; and, just as would occur when any one plants a tree anew, and is eating the fruit of it every year, even so much is that good work increasing every year. 22. If she shall live ten years, or if a hundred years, even so long it is becoming every year much more. 23. If they provide it after her lifetime, that which would be the increase departs; and in her lifetime, also, that occurs which every one, who has done a duty on his own account, has seen, that the thing itself which others accomplish after his lifetime is very different; so that she should provide it with her own hands, not after her decease (vafat).

CHAPTER 42.

1.

The forty-second subject is this, that it is necessary to practice strict abstinence from that sin which affects accusers. 2. That would be when any one slanders (buhtanad), or any one commits a rape on the wife of some one, or causes a woman to occupy a separate bed from her own husband.

3.

These are sins for which there is no retribution, except when thou beggest forgiveness of that person whom thy sin has assailed. 4. Afterwards, they keep back the soul, at the Chinwad bridge, till the time when its antagonist arrives and exacts justice from it; then it obtains release.

5.

Every time that any one applies a falsehood or a slander to some person, so that people are afterwards telling that falsehood again, and it vexes the heart of that person, they are bringing punishment ever anew on the soul of that former one. 6. The sin does not depart through the performance of duties and good works, so long as he does not make his antagonist satisfied.

7.

This is a grave sin, and it is requisite to be careful that they do not commit it.

CHAPTER 43.

1.

The forty-third subject is this, that it is necessary to make an endeavor to kill noxious creatures and reptiles ('hasharat) of the earth; because, in revelation, it is put forth as a great good work.

2.

Especially these five things: One is the frog in the water, the second is the snake and scorpion, the third is the ant (marchish) that flies, the fourth is the common ant (morchah), and; the fifth is the mouse. 3. Therefore, every time that they bring a frog up, out of the water, and make it dry, and, after (ba'hd) that, kill it, it is a good work of a thousand and two hundred dirhams in weight. 4. And every time that they kill a snake, and recite the Avesta that is appointed for that occasion, it is just as though they have slain an apostate (ashmogh). 5. For every one who kills a flying ant (marchish) it is as much good work as for any one who is reciting inward prayer for ten days. 6. Among the creatures of Ahriman nothing whatever is more harmful than this; for, if it dies in the air (hava) it becomes a gnat, if it dies in the dust it becomes a worm, if it dies in the water it becomes a leech, if it dies among the excavators of flesh it becomes a venomous snake (mar-i af'hai), and if it dies in dung it becomes creeping things. 7. For every one who kills a corn-dragging ant it is as much good work as for any one who recites the Ohrmazd Yasht. 8. And for every one who kills many noxious creatures it is as much good work as for a priest who performs the ceremonial of the sacred beings; both good works are equal. 9. For every one who kills a mouse it is as much good work as if four lions are killed. 10. Therefore, it is incumbent on every one to make an effort to kill a noxious creature.

CHAPTER 44.

1.

The forty-fourth subject is this, that it is not desirable for those of the good religion, so far as they are able to manage it, to put a bare foot upon the ground, because it is a sin, and injury occurs to Spandarmad, the archangel.

2. And they call that the sin of running about uncovered.

CHAPTER 45.

1.

The forty-fifth subject is this, that it is continually necessary that people should keep in remembrance the accomplishment of repentance (taubat). 2. Every time that a sin leaps from control it is necessary to act so that they go before the priests, high-priests, and spiritual chiefs, and accomplish repentance.

3.

And in accordance with the sin should be the good work, just as though the good work were due to that occasion when they accomplish it. 4. While mankind are living, it becomes every year a further benefit. 5. Sin is also, in like manner, going on to a head every year; and when they accomplish repentance, so that it may not increase further, it is just like a tree that becomes withered, and they extirpate its further growth.

6.

And that repentance is better which they accomplish before high-priests and spiritual chiefs, and when they accomplish the retribution that the high-priest orders every sin that exists departs from them. 7. The repentance that high-priests accomplish they likewise call repentance. 8. If there be no high-priest it is necessary to go before some persons who are commissioned by high-priests; and if those, also, do not exist, it is necessary to go to a man who is a friend of the soul, and to accomplish the repentance.

9.

At the time when one shall depart from the world it is incumbent on sons and daughters and relations, that they give repentance into the mouth of the afflicted one, and that they give the Ashem-vohu into his mouth. 10. For the high-priests have said that, when they have accomplished repentance because they have committed many sins, they do not arrive in hell, but they administer punishment to them at the head of the Chinwad bridge, and afterwards conduct them to their own place.

11.

Repentance is that when they accomplish repentance of the sin which they have committed, and do not commit that sin a second time; if they do commit it, that first sin then comes back.

CHAPTER 46.

1.

The forty-sixth subject is this, that, when people become fourteen years of age, it is necessary to tie on the sacred thread-girdle [kusti], because the high-priests have said that it is likewise necessary to take into account those nine months that they have been in the womb of the mother.

2.

For in our religion there is no duty better than wearing the sacred thread-girdle [[kusti]], and it is incumbent on man and woman. 3. And, in former days, if any one should have become completely fifteen years of age, and should not have worn the sacred thread-girdle, they would have done for him by stoning, as bread and water are forbidden ('haram) for him.

CHAPTER 47.

1.

The forty–seventh subject is this, that, when a child of seven years shall die, an order is necessary that it is requisite to perform a ceremony (yasht) for Srosh on account of it, and to consecrate the sacred cake of the fourth night.

2.

For it says in revelation that the souls of children go with the souls of their fathers and mothers; if the father is fit for heaven the child goes to heaven with him, if he be fit for hell it arrives in hell; if the mother be fit for heaven it reaches heaven with her, if she be fit for hell it reaches hell with her.

3.

Therefore, every time that they accomplish the ceremony for Srosh, the soul of that child becomes separated from the souls of its father and mother, and goes to heaven, and is imploring intercession (shifa'hat) for its father and mother in the presence of the sacred beings in that other world.

CHAPTER 48.

1.

The forty–eighth subject is this, that, when they boil a cooking–pot, it is necessary to make the water two parts of one–third each, that one–third of the pot may be empty; so that, if at any time the pot shall boil, the water shall not go to the top. 2. For if they do not act so, and the water, owing to not stopping, goes into the fire, it is a sin of a thousand and two hundred dirhams in weight; therefore it is necessary to keep watch that this sin does not arise.

CHAPTER 49.

1.

The forty-ninth subject is this, that, when one gathers up a fire, it is requisite to leave it for a time, so that the ash-bed (bum) of the fire may become cold; afterwards, one is to take it up and carry it to the precinct of fire. 2. It is not proper that they carry the ash-bed (zamin) of a hot fire to the precinct of fire; so far is notorious.

CHAPTER 50.

1.

The fiftieth subject is this, that, every day at dawn, when they rise up from sleep, it is not proper to wash the hands first with water.

2.

The ceremonial ablution is to wash the hands, face, nose, eyes, and feet thoroughly, either with fruit (mivah) or some grass upon which no water has come; afterwards, to make them dry, and to wash them three times with water in such a manner that it becomes wet from the face as far as the ear. 3. It is necessary to keep the mouth closed, so that the water shall not go into the mouth; for if a drop, owing to not stopping, goes into the mouth, it is a sin of three hundred stirs. 4. Afterwards, one is to wash the hands three times with water, as far as the upper arms; first the right hand, and afterwards the left hand; and, in like manner, he is to wash the right foot and left foot.

5.

Then they recite the Kem-na-mazda, for, every time that they wish to recite anything as an inward prayer, it is necessary that the hands be washed with ceremonial ablution, and, if they are not, the Avesta is not accepted, and the fiend of corruption (nasa) does not rush away, and it becomes a tanapuhr sin.

CHAPTER 51.

1.

The fifty-first subject is this, that it is incumbent on every one to send a child to school, and to teach it something. 2. Because every duty and good work that a child performs is just as though the father and mother had performed it with their own hands. 3. Therefore it is necessary to make an effort, so that they may teach them something good, and make them aware of good works and sin; for they are doing that on account of their own souls, so that those children may be courageous in doing good works.

4.

If they are not taught, they then perform less duty and good works, and less reaches the souls of the father and mother. 5. And it also happens that if they do not deliver children to school, and do not teach them anything, and they become bold in committing sin, that sin becomes fixed on the necks of the father and mother.

6.

Therefore they have decided rightly who teach them something, especially what is proper and improper according to revelation; because the chief principle is this, whether, through the duty of this world, a good or bad result is coming hereafter.

CHAPTER 52.

1.

The fifty-second subject is this, that it is incumbent on every one that, every year when the month Frawardin comes on, he is to provide a sacred cake on the day Hordad, and whatever they are able to bring to hand, a little of everything, they are to place by that sacred cake, and to consecrate it with the dedicatory formula Ayaranamcha, so that the affairs of that year may be better through that day's provision and the entry and coming in of guests.

2.

For it is declared in revelation, that, every year, when the day Hordad of the month Frawardin comes on, they allot a daily provision for mankind, and whatever one wishes to pass to the lot of mankind in that year they write down that day. 3. Therefore, when they shall consecrate this sacred cake, the archangel Hordad is making intercession for that person.

CHAPTER 53.

1.

The fifty-third subject is this, that, when, in former times, any one wished to go on a journey (safar) that might have been at least twelve leagues (parasang), they would have consecrated a sacred cake, so that no affliction might happen in that journey, and affairs might be according to their wish, and employments (sughl) cheerful. 2. And it is still incumbent on every one that, when they wish to go on a journey, they are to consecrate this sacred cake.

3.

And, while the person is on the journey, he should order the consecration of this sacred cake, in his house, every Warharan day, so that that person may arrive in safety (salamat) at his house. 4. The dedicatory formula is this — Amahe hutashtahe — and is known to the priest himself.

CHAPTER 54.

1.

The fifty-fourth subject is this, that if any one has a serving wife, and if the acquisition of a male child results from her, it is suitable for adoption by that person, and the bridge is not severed for that person. 2. But if it be a female child it is necessary that the man should not be negligent (ghafil) in appointing an adopted son for his own sake. 3. He should himself appoint a son of some relation, who is a friend of the soul, so that the bridge may not be severed for his soul.

CHAPTER 55.

1.

The fifty-fifth subject is this, that when a Navazud ceremony is performed, and it happens that it is not possible to consecrate a sacred cake, it is necessary that one should eat bread with the Ohrmazd inward prayer; and, afterwards, he should complete the prayer Just as when they complete it as regards the sacred cake, so that the sin may be less.

CHAPTER 56.

1.

The fifty-sixth subject is this, that, when any one wishes to make an evacuation of water, it is necessary that he should not make the evacuation of water while standing on his feet. 2. Because, in the commentary of the Vendidad, it is said, concerning that, that it is a serious sin.

3.

When they squat for evacuating water it is necessary that it extend only from the heel as far as the end of the toes; for, if it be more, every drop is a Tanapuhr sin. 4. And, when they wish to squat for the evacuation of water, they are to utter one Yatha-ahu-vairyo; and, when the action is over, they are to recite the Ashem-vohu three times, the Humatanam twice, the Hukshathrotemai three times, the Yatha-ahu-vairyo four times, and the Ahunem-vairim to the end. 5. Because, every time that they act like this, they are pleasant in the eyes and hearts of mankind, and their words are more approved in the vicinity of kings.

CHAPTER 57.

1.

The fifty-seventh subject is this, that it is not proper to kill a hedgehog; and, everywhere that they see it, it is necessary to take it up and carry it into the wilderness (sa'hra), so that it may go into a hole, which is ever considered a great good work. 2. Because, when a hedgehog is in their nest, some ants will die; it will also catch and eat thousands of snakes and other harmful creatures, and it eats all noxious creatures. 3. Therefore, owing to the whole of this, these words are expedient.

CHAPTER 58.

1.

The fifty–eighth subject is this, that it is ever necessary that those of the good religion should make an effort that they may celebrate a ceremony for their living souls. 2. For the soul, for which they have celebrated a ceremony, just as much good work as it then becomes each year, it is twice as much good work the second year. 3. So that, in this manner, the merit of the ceremony for the living soul is increasing just so much every year, while the man is living. 4. And, after that, this also occurs, that, if at the time when that person becomes an immortal soul there be no one at hand — Srosh being the angel when the ceremony for the living soul is celebrated — Srosh, the righteous, receives the soul by himself, and is keeping watch over it during the three days, and does not forsake it, so that no danger or harm happens to it. 5. And the fourth night he is a helper, with the angel Rashn, at the Chinwad bridge, while they make up its account and reckoning, and it goes to its own place.

6.

And this ceremony for the living soul is appointed for the reason that, just in the manner that, when an infant becomes separated from the mother, a midwife (qabilat) is necessary for it, so that they may keep watch over it, and just in the manner that she takes up the infant from the ground — and, at the time when it is born it is ever necessary that there be a woman present ('hazirat), or they may perform work for the infant at a time fit for the demon — in this same manner, when the soul is becoming separated from the body it is like an infant (tifl), and does not know any way to its place. 7. When they celebrate a ceremony for the living soul, and have propitiated the righteous Srosh, the righteous Srosh becomes like the midwife, so that he receives that soul by himself and keeps watch that it is out of the hands of Ahriman and the demons. 8. When they do not celebrate a ceremony for the soul when living, but, after that, the priests perform it before Srosh, it is like that which occurs when a woman brings forth a child, and after that they set her before the midwife. 9. And it happens that while some one is coming in, who takes up that child and wraps it up, it has perished.

10.

Therefore, as she does the needful which they should do earlier by the hand of some one, in this same manner it makes it incumbent on every one to celebrate a ceremony for his own living soul, so that it may be free (iman) from these misfortunes. 11. And that, if his decease occurs in any place where there may be no one who will celebrate a ceremony for his soul, since a ceremony for the living soul is celebrated, there are no arrears for him, and he is free. 12. And, in many things, it is that ceremony for the living soul which is expedient, especially in these times when the priests have remained few in number; and, when it is celebrated by one's own hands, it is a great duty.

CHAPTER 59.

1.

The fifty-ninth subject is this, that, in the good and pure religion of the Mazda-worshippers, they have not commanded the women to perform the Niyayeshes. 2. And their Niyayeshes are these, that three times every day, at dawn, mid-day prayer, and evening prayer, they stand back in the presence of their own husbands, and fold their arms and speak thus: 'What are thy thoughts, so that I may think them; what is necessary for thee, so that I may speak it; and what is necessary for thee, so that I may do it?'

3.

For, any command, and whatever the husband orders, it is requisite to go about that day. 4. And, certainly, without the leave (riza) of the husband she is to do no work, so that the Lord may be pleased with that wife. 5. For the satisfaction of the sacred being is in a reverence (yasht) for the satisfaction of the husband; so that every time that they perform work by command of the husband they call them righteous in the religion; and if not, what do they call them?

CHAPTER 60.

1.

The sixtieth subject is this, that we are keeping the good and pure religion of the Mazda-worshippers with us, so that escape from hell may be possible for our souls. 2. And we are completely united in hope, and through investigation (ta'hqiq) we fully understand that, when we are steadfast in the good religion, we arrive in heaven. 3. And we know that arrival in heaven occurs through virtuous actions, and through them we are saved; so that we think of good, speak of good, and do good.

4.

And no doing of good is better than that which offers itself when a difficult duty comes before one of the good religion as his soul wishes to depart. 5. Since it comes to thee, do thou give help to that which has escaped his hand, so that he may come out of that hindrance; and do thou not forsake him so that he relinquishes the religion. 6. For after that, while he is in the religion, and while his children, after him, are in the religion, every duty and good work that he does -- and his children -- is just like those which are done by thine own hand.

7.

And it is just like that with regard to poll-tax, it is also indispensable to give it in semblance of help, so that they may give that person his release ('halaz), and he may stay in his own place, and the advantage of a good work (THavab) may come to that other person.

CHAPTER 61.

1.

The sixty-first subject is this, that it is requisite to abstain strictly from speaking falsehood; so that, every time that mankind indulge in the speaking of falsehood with fondness, it is not proper to do so; and falsehood is the chief of all sins.

2.

Zartosht inquired of Ohrmazd thus: 'Who is a liar like?' 3. Ohrmazd, the good and propitious, said: 'A liar is a cooperater with Ahriman.'

4.

In revelation it says that there is no hereafter (a'hirat) for the speakers of falsehood, and in the midst of mankind they are contemptible ('haqir). 5. If such a man be powerful (mu'htashim), and there be no avoiding ('haDHar) him in the vicinity of mankind, they do not have any respect for him, and he is clearly (farzam) an evil liar. 6. Although he possesses much wealth, it will all depart from his hands, and, finally ('haqibat), begging of mankind occurs to him, and his progeny also becomes scanty.

CHAPTER 62.

1.

The sixty-second subject is this, that it is necessary to take early to the speaking of truth and doing of justice, and to maintain oneself therein, for nothing whatever is better among mankind than truth.

2.

Owing to truth Ohrmazd created this world and that other world, and truth has remained on the spot, and on account of truth it becomes pure. 3. And the accursed Ahriman, being devoid of anything good, does not issue from that which is owing to truth. 4. It is requisite to occasion the resurrection owing to truth; and, as to every place where truth is not taken up, the glory in that place has found a way out, and as to every household where much of this resides, it is on account of truth, and Ahriman does not find a way into that place.

5.

It is said in revelation that one truthful man is better than a whole world ('halem) speaking falsehood; and Gavah of Isfahan — when he kept his stand upon the truth, and was speaking words with truth until the time when Dahak [Zohak], who possessed the whole realm, and the whole of the demons and mankind have been afraid of him, through the truth of the words spoken — was bold with them in every speech, and became victorious (muthaffar) over them by reason of the true words that he was speaking.

6.

The accursed Ahriman, when he perceived the spirit of truth, had fallen senseless three thousand years. 7. From fear of truth he never managed to hold up his head, and from fear of truth he did not manage to come into this world. 8. And everything that thou settest thy gaze (nathar) upon therein, that has remained on the spot when thou seekest again an examination of it, has remained through truth. 9. And the interpretation of the Ashem-vohu is in truth, and, for that reason, they recite the Ashem-vohu frequently.

CHAPTER 63.

1.

The sixty-third subject is this, that it is necessary to practice strict abstinence from adultery on this account, that through every one who beguiles the wife of another, and commits iniquity with her, that woman becomes, in a moment, unlawful as regards her husband. 2. And, after that, every time her husband comes round about her, it is just as though she had gone near to a strange man. 3. The righteous bestowal of herself on her own husband, in this situation, is always worse than his going with women of a different religion, on this account, that, if that wife becomes pregnant, it is just as though one of the good religion had fallen away into a different religion, and thereby that man becomes worthy of death.

4.

And it also happens, when that wife becomes pregnant, that she may effect the slaughter of the infant, from fear of a bad reputation. 5. Then, for that person whose child it is, it is just as though he had effected the slaughter of the child with his own hand; therefore, he is worthy of death. 6. If the infant be born, and it remains in the religion, every sin that that child of his commits is, for that person, just as though it were committed by his own hand.

7.

And if a woman of those of the good religion commits adultery, she becomes in a condition unlawful as regards her husband; and if an infant be born it is illegitimate. 8. And the sin owing to this will depart at the time when that person goes near to her husband and shall say: 'What is there in me befitting thy wife?' 9. A calamity (ak) has occurred, and a crime ('hata) has come into my body; thou knowest if thou wilt exercise forgiveness ('hafu) and if not, when it is not for me, do thou kill me; my blood is lawful ('halal) unto thee.' 10. If he shall kill her, her sin will depart owing to this; otherwise, this sin will not depart from her in any manner (navai).

11.

And one calls this sin a sin affecting antagonists, and, so long as the antagonist does not become satisfied, the sin flows on, and they keep his soul back at the head of the Chinwad bridge, till the time that its antagonist shall arrive and himself accomplishes his antagonism, and they give him back a reply.

CHAPTER 64.

1.

The sixty-fourth subject is this, that it is necessary to practice great abstinence from committing theft and seizing anything from mankind by force.

2.

For it is declared in revelation that, as to every one who steals one dirham away from another, when they really know it, it is necessary to take two dirhams away from him, one dirham being that which was carried off, and one dirham as the fine of him who committed the theft. 3. It is also requisite to cut off one ear, and it is necessary to strike ten blows with a stick, and to detain him one period in prison.

4.

And if he shall steal another dirham, in the same manner one is to take away two dirhams, to cut off the other ear, to strike twenty blows with a stick, and to detain him two periods in prison. 5. And if he shall steal three dirhams and two dangs, it is requisite to cut off his right hand. 6. If he shall steal five hundred dirhams, it is requisite to hang him.

7.

On the spot the punishment is this, and among the spirits it brings punishment on the soul itself. 8. And, if the other person, does not know it, they take away twice as much good work, among the spirits, from that thief, and give it to the soul of this person. 9. If the thief possesses no good works, they give the compensation from the constantly-beneficial treasury, and exhibit the punishment on the soul of that thief.

10.

As to that person who has seized anything from another by force, among the spirits they seize back four things as compensation for every single one. 11. And if, on the spot where people capture him, he makes it convenient to return four things in compensation for one, when they have fully understood, as they capture that person who is committing highway-robbery, that he makes it convenient, they may kill him at once.

CHAPTER 65.

1.

The sixty-fifth subject is this, that every one is to practice thanksgiving continually, and it is requisite that he maintains it through good and bad; and he is to keep in view the benefits of Ohrmazd. 2. Because the creator Ohrmazd demands two things from mankind, the one is that one should not commit sin, and the other is that one should practice thanksgiving. 3. And how much soever more grateful mankind become, through virtue and worthiness as regards him, they grant more abundant daily provision for the grateful than that which is for other persons. 4. And as to every one who is not grateful to him, the bread that he eats becomes unlawful, and it is not proper for any one to do good in connection with him.

5.

And it is declared in revelation that when an unthankful person dies, wherever they deposit his corpse, the archangel Spandarmad is trembling like a sheep that sees a wolf. 6. And as to a bird that eats that corpse, on whatever tree it rests and settles, it makes that tree wither away, and the person who sits down in the shadow of the tree becomes ill.

7.

There are different things that it is necessary for those of the good religion to make predominant over themselves. 8. One is to exercise liberality in connection with the worthy; the second is to do justice; the third is to be friendly unto every one; and the fourth is to be sincere and true, and to keep falsehood far from themselves. 9. And these four habits ('hazlat) are the principles (azl) of the religion of Zartosht, and it is necessary, when thou listenest to them thyself, that thou dost not listen to any one else. 10. Because the creator Ohrmazd says, 'O Zartosht! if thou wilt that thou become pure and saved, and that thou arrive at the place of the pure, do thou accomplish these two duties: -- 11. One is this, that thou prefer the friendship of the spiritual existence to that of the worldly one, and consider the things of the world as contemptible and those of the spirit precious; on this account the glory of the world is sought with scorn, and do not thou let the spirit escape. 12. The second is this, that thou speak truly with every one and act justly with me, that is, whatever thou dost not approve for thyself do not approve for any one else; when thou hast acted in this manner thou art righteous.'

CHAPTER 66.

1.

The sixty-sixth subject is this, that it is incumbent on all women to order the days (ayyam) of the Dvazdah-homast, because the whole of any sin that may have arisen during menstruation, and at other times, becomes cleared away thereby.

2.

And in the commentary of the Vendidad it says that every one becomes sanctified in the days of the Dvazdah-homast, and all sins become cleared away from her, like that which occurs at harvest time, when a great wind comes on and carries it off; just like this the sin departs from her, and the person becomes clean and pure.

3.

And, for women, there is no duty more indispensable than this; for it is declared in revelation that, when they celebrate a Dvazdah-homast, it is a good work of a hundred thousand tanapuhrs, and if it be the days of the Dvazdah-homast it is a good work of a thousand thousand tanapuhrs, and when they celebrate it by day it is a good work just like this.

CHAPTER 67.

1.

The sixty-seventh subject is this, that it is necessary for women to practice great abstinence from committing adultery. 2. For it is declared in revelation, as to every woman who has lain with a strange man, thus: 'What is it necessary to call her, and why is the explanation that she is of one nature with all wizards and sinners?'

3.

And in the commentary of the Vendidad it says "every woman who consorts with two strange men is the first down upon me, who am Ohrmazd. 4. For if she takes a look into a river of water it will make it diminish, if she takes a look at a tree or shrub the fruit of the trees becomes scanty, and if she speaks a word with a righteous man it will make the glory of the man diminish." 5. Zartosht inquired of Ohrmazd, "What occurs on her account?" 6. The creator Ohrmazd spoke thus: "It is necessary to kill her sooner than a biting serpent and similar creatures and wild beasts, because she is more harmful to my creatures."

7.

Therefore, since she is like this, it is necessary for women to keep themselves with great effort, so that they may not become unlawful unto their own husbands. 8. For, every time that one of them gives herself four times to another person, she is, after that, unlawful as long as she may be in the house of her husband, and new sin is increasing in connection with her soul.

CHAPTER 68.

1.

The sixty–eighth subject is this, that for a menstruous woman who casts an eye upon a fire it is a sin of twelve dirhams in weight; and if she goes within three steps of the fire it is a sin of a thousand and two hundred dirhams in weight for her; and when she puts her hand to the fire it is a sin of fifteen tanapuhrs for her.

2.

In like manner, if she takes a look at running water it is a sin of twelve dirhams in weight for her; if she goes within fifteen steps of running water it is a sin of fifteen dirhams in weight for her; and when she sits down in running water it is a sin of fifteen tanapuhrs for her. 3. And when she walks in the rain, through every drop that drops upon her limbs there arises a sin of one tanapuhr for her.

4.

If she comes to a Khwarshed Niyayesh, to observe it, it is not proper for her to speak a word with a righteous man. 5. It is not proper for her to put a bare foot on the ground. 6. It is not proper for her to eat any food with a bare hand; it is not proper for her to eat bread when satisfied. 7. It is not proper for two menstruous women to eat together; it is not proper for them to sleep so.

8.

And so long as three days have not elapsed it is not proper to wash the hands, and three days after that, if she has perceived herself clean, it is requisite to remain another day, and so until the lapse of nine days, when, if she has perceived herself clean, it is not necessary to remain to the end of another interval of time. 9. If menstruation occurs for twenty–nine days, it is necessary to consider that she is menstruous a second time, and during three other days it is not proper to wash again, and it is necessary to exercise care, just like that which I first wrote about.

10.

If she be doubtful whether menstruation is come to her, it is requisite for her to strip off her dress, and then to take notice if she has become menstruous, or if the dress that is stripped off be clean. 11. If she has an infant to feed with her milk, one puts away the dress from the infant, and gives it to the mother till it has fed on the milk, and then it is proper to give it to other persons. 12. It is pure, but when the mother washes her head she also washes the head of the infant.

13.

And it is necessary for a menstruous woman that she should not pass by the end of anything ceremonially washed, for, if it be a thousand cubits (gaz) in length, she makes the whole of it polluted, and it becomes unclean. 14. With any one who holds a sacred–twig stand she should not speak a word; and if a priest holds the sacred twigs in his hand, and a menstruous woman speaks some (ba'hze) words from afar, or he walks within three steps of a menstruous woman, she makes it unclean.

CHAPTER 69.

1.

The sixty-ninth subject is this, that it is not proper that sunshine should fall on a fire, for, every time that sunshine falls upon a fire, it is a sin. 2. If thou expose a fire to the sun it is a sin of three stirs; and, if thou set down anything on the top of the fire, it is necessary that it should not have any hole — so that the light (nur) ;and strength of the fire might become less — so far as thou knowest.

CHAPTER 70.

1.

The seventieth subject is this, that, as to any persons, when they carry a corpse to the appointed place, it is necessary that two suits of clothes be put on, on account of this work. 2. It is requisite for those clothes to be on, and it is necessary to make a dog gaze at the corpse twice, once at the time when life becomes separated from it, and once at the time when they wish to take it up.

3.

Then it is necessary that both those persons be connected, and each of them is to tie a cord on one of his own hands, so that the hand may go away from that of the other one. 4. And, when they are moving, it is necessary for him to be prepared and not to speak a word with any one. 5. And if it be a pregnant woman they are to take her up by four persons, because there are two corpses.

6.

When, avoiding dead matter, one comes again upon it, he has, in the end, to wash with ceremonial ablution, and that is requisite for the reason that he may not thereby be rapidly a cause of wickedness or death for any one.

7.

And if one does not show a dog to the corpse, and they take it up, how many soever there be, the whole of them become polluted. 8. In the commentary of the Vendidad it is asserted, that every one who takes up a corpse that a dog has not seen is polluted and worthy of death, and never becomes clean; his soul also would be wicked.

CHAPTER 71.

1.

The seventy-first subject is this, that, forasmuch as it is not desirable for any one to eat dead matter for the sake of medicine and remedy, let them beware (zinhar) when they eat it.

2.

For it asserts, in the commentary of the Vendidad, that it is requisite to demolish the habitation, house, and abode of any one who has eaten dead matter, and to fetch his heart out of his body, and it is necessary to scoop out his eyes. 3. And along with these torments, which they accomplish on him, his soul is in hell till the resurrection.

CHAPTER 72.

1.

The seventy-second subject is this, that when any one carries dead matter to water, or to fire, he is worthy of death. 2. And it asserts in revelation, that any year when the locust comes profusely, it comes for the reason that dead matter is brought to water and fire. 3. And, in like manner, the winter is colder, and the summer is hotter.

CHAPTER 73.

1.

The seventy-third subject is this, that, when a cow or a goat has eaten dead matter, in any place, nothing whatever of its flesh, or milk, or hair, should come into use for one year. 2. After that one year it is clean: and, if it be pregnant, its young one is likewise not clean for one year.

3.

And if a domestic fowl has eaten dead matter, its flesh and eggs are, in like manner, not clean for one year.

CHAPTER 74.

1.

The seventy-fourth subject is this, that at dawn, when they rise up from sleep, it is first necessary to throw something on the hands, that is the hand-cleansing. 2. Afterwards, they are to wash the hands quite clean with water, in such manner that they are to wash the hands three times from the forearm (sa'hid) to the end of the hand; and the face is washed from behind the ears to below the chin and up to the crown of the head; and one washes the feet three times thoroughly, as far as the leg (saq); then one recites the Kem-na-mazda.

3.

If it be a place where there is no water, and the risk be that the time for the Niyayesh should pass by, it is requisite to cleanse the hands three times with dust, and to perform the Niyayesh. 4. Afterwards, when one arrives at water, he is to wash the hands and face a second time, and to accomplish the Niyayesh.

5.

Before the time when one throws something on the hands it is not proper to wash the hands and face, and it is a tanapuhr sin; it is also not possible to work at anything whatever with the hands and face not washed.

CHAPTER 75.

1.

The seventy-fifth subject is this, that, when they wish to provide a supply of water for any cultivated land, it is first necessary that they make an inspection through every course and channel of the water, to ascertain whether there be dead matter therein, or not; and, after that, through the water in like manner. 2. If they be in the middle of it, when the water is within their cultivated land, and dead matter comes in sight, if it be possible to ward it off one wards it off, and if it be possible to divert the water one diverts it. 3. And if the water arrives with dead matter unawares, it is no sin for them. 4. But if no inspection of the stream and cultivated land be made, and the water arrives with dead matter, those people are polluted, and it is necessary to perform the Barashnom ceremony as regards their heads.

CHAPTER 76.

1.

The seventy-sixth subject is this, when a woman brings forth, it is necessary that she should not wash her head for twenty-one days, nor put her hand again on anything, nor walk on a terrace-roof, nor put her foot on a threshold in her habitation. 2. And after the twenty-one days, if she sees herself in such a state that she is able to wash her head, she washes her head. 3. And, after that, until the coming on of the fortieth day, it is requisite to abstain from the vicinity of a fire and anything that is wooden or earthen; it is also requisite to abstain from everything of her cooking and pot-boiling. 4. Afterwards, when it is forty days, she is to wash her head, and it is proper for her to do every kind of work.

5.

Till the lapse of a second forty days it is not proper for her husband to make an approach to her, for it is a great sin, and it is possible that she may become pregnant a second time, as within a period of forty days women become very quickly pregnant.

6.

And if after the first forty days she sees herself impure, unless she knows with accuracy that it has come from the infant, it is necessary to consider if she be menstruous.

CHAPTER 77.

1.

The seventy-seventh subject is this, that, when a woman's infant is still-born, it is necessary to give her first something washed with ceremony and brought with fire-ashes, so that it may make the heart within her pure. 2. After that, for three days, it is altogether improper to give her water, or anything in which there is water or salt. 3. And these three days are from period to period, in such a manner that, if the duty of mid-day prayer has occurred, they extend till the mid-day prayer itself, and she is to pass over one other hour and it is then proper to swallow water. 4. After that, till the lapse of forty days, she is to sit apart again, and, afterwards, to undergo the Barashnom ceremony.

5.

On the infant's becoming a four-months' child, whenever it is still-born it is a dead body, for the reason that so long as it does not reach the fourth month life does not come to it. 6. And if after three months this affair occurs, one is to exercise great caution (i'htiyat) and to insist strictly on this matter.

7.

For our religion has reiterated on this matter that, if one be polluted and do not keep himself pure so long as he is living he never becomes clean from that pollution. 8. That, if he wash his head ten thousand times in ceremonial ablution, he certainly does not any way become pure from it. 9. Because this pollution is not from without; it is from within every bone and vein and tendon; and water makes clean only anything that is on the skin. 10. Impurity which is in the bones, except through the liquid consecrated by the religious formula, does not otherwise become clean.

CHAPTER 78.

1.

The seventy–eighth subject is this, that in every habitation where any one departs, passing away from the world, it is necessary to endeavor that they may not eat and not consecrate fresh meat for three days therein. 2. Because the danger is that some one else may depart, passing away; so the relations of that former person should not eat meat for three days.

CHAPTER 79.

1.

The seventy-ninth subject is this, that it is necessary to make an effort that they may exercise munificence and liberality towards the good and the worthy. 2. For the exercise of liberality is grand, in such manner as it is better and pleasanter, in like manner, for the ground on which a liberal man walks, better for the wind that blows upon a liberal man, better for the horse on which a liberal man sits, better, in like manner, for the cow and goat that a liberal man eats, and pleasanter for the sun and moon and stars that shine upon a liberal man.

3.

To such an extent is a liberal and munificent man precious ('haziz), that Ohrmazd speaks thus: 'I have wished that I might give a recompense to a munificent man, if it be suitable for him, but I have not found any recompense and happiness that are suitable for him, except a blessing.' 4. And virtuous men and the united archangels are perpetually uttering blessings on account of the liberal man who maintains no refusal of his own things to a stranger.

5.

For it is declared in revelation, that the creator Ohrmazd spoke to Zartosht, the Spitaman, thus: 'I have created the supreme heaven of heavens for the sake of any of the liberal who provide for the worthy and give them something; and gloomy hell is for all those persons who give anything to the unworthy.'

6.

In like manner it is declared in revelation, that there are thirty-three ways to heaven, besides that of the souls of the liberal. 7. If the soul be of any one else, it is not able to arrive in heaven by that way. 8. Besides this happy way, a soul of the liberal is able to arrive in heaven by means of the thirty-three ways. 9. For no one is it easier to arrive in heaven than for the liberal.

CHAPTER 80.

1.

The eightieth subject is this, that there is a time when thou recitest one Ashem–vohu, and the merit of it may be as much as that of ten. 2. There is a time when thou recitest one Ashem–vohu, and the merit of it may be as much as that of a hundred. 3. A time may be when thou recitest one, and the merit of it may be as much as that of a thousand. 4. A time may be when the merit of one Ashem–vohu may be as much as that of ten thousand. 5. A time may be when the merit of one Ashem–vohu is as much as the value (qimat) of this world and that other world.

6.

As for that Ashem–vohu whose nature is as much as ten, that is when they recite it as they eat bread. 7. That which is, from nature, as much as a hundred is when they recite it after eating. 8. That which is so much by nature that, having turned side over side, they recite it correctly may be a merit of a thousand. 9. That which is of the nature of ten thousand is that which thou recitest when thou risest up from sleep. 10. And that whose nature is as much as this world and that other world is when they recite it at the time of the dissolution of life; for, if he be not able to recite it himself, friends and relations give it into his mouth. 11. If he be fit for hell he becomes fit for the ever–stationary, if he be fit for the ever–stationary he becomes fit for heaven, and if he be fit for heaven he becomes fit for the supreme heaven.

CHAPTER 81.

1.

The eighty-first subject is this, that every duty and good work, which it is requisite to perform, they should accomplish while within that day, and not postpone for the morrow.

2.

For it is declared in revelation, that the creator Ohrmazd spoke to Zartosht thus: 'O Zartosht! I have created no one better than thee in the world, and after thee I shall likewise not create one; thou art my chosen one, and I have made this world apparent on account of thee. 3. And all these people ('halaiq) whom I have created, and the whole of these monarchs who have existed and do exist, have always maintained the hope that I should create thee in their days, so that they should accept (qabul kunand) the religion, and their souls should attain to the supreme heaven.

4.

'Nevertheless I have created thee at the present time, in the middle period; for it is three thousand years from the days of Gayomard till now, and from now till the resurrection are the three thousand years that remain; therefore, I have created thee in the middle. 5. For whatever is in the middle is more precious and better and more valuable, in the same manner as the heart is in the middle of the whole body and is unquestionably (la-jarm) very precious, in the same manner as the land of Eran [Iran] is more valuable than other lands, for the reason that it is in the middle. 6. And the country of Eran, which is in the fourth climate (iqlim), is better than other places, for the reason that it is in the middle. 7. Therefore, I have created thee in the middle, in the manner of what is precious, and I have given thee the apostleship, and have sent thee to a monarch, a friend of knowledge and a friend of religion.

8.

'Afterwards, I have sent thee, with thus much preciousness, to the people; and the knowledge of the good works that mankind perform in life, and have not been able to bring to hand without trouble (mi'hnat), I have made clear and plain unto thee; and I have made thee aware of the whole of knowledge. 9. I have taught it to thee in the Avesta, in a language that no one in the world considers plain and easy; and I have told thee its interpretation (zand) in a language that is more current among mankind, and thou likewise hast more eloquence (faz'h) therein.

10.

'While thou hast all this greatness that I have given to thee, O Zartosht! I enact a precept for thee, that " every good work which thou art able to do today do not postpone for tomorrow, and accomplish with thine own hand the counsel of thine own soul." 11. Do not be proud (gharrah) on the score that it is still the time of youth, and it is quite possible to do it hereafter, while thou thinkest thus: "I will do it after this." 12. For there have been many people whose remaining life was one day, and they have been taken away in the presence of fifty years' work.'

13.

Therefore, make an effort, so that thou mayest not postpone today's duty for tomorrow. 14. Because Ahriman, the evil wicked one, has entrusted two fiends with this matter, the name of one is Tardy (der) and the name of the other is Afterwards (pas). 15. Both these fiends are united, and they make an effort and exertion with man, so that his duty falls back behindhand. 16. For, as to every duty and good work which comes forward, that fiend whose name is Tardy speaks thus: 'Thou wilt live long, and it is possible to perform this duty at all times;' and that fiend whose name is Afterwards says: 'Pass on now; it is possible to perform it afterwards.' 17. And these two fiends united keep the soul away from its own duty, till the end arrives; all duties have fallen back behindhand, and it has to experience regret ('hasarat) and penitence. 18. It has no benefit through duty and good works, and departs from this world.

CHAPTER 82.

1.

The eighty-second subject is this, that, when thou risest up from the bed-clothes, it is necessary to tie the sacred thread-girdle [kusti] again at that same place, and it is not desirable to put forth a step without the girdle.

2.

For it is declared in revelation, that every single step which one puts forth without the sacred thread-girdle [[kusti]] is a Farman sin, and through four steps it becomes a tanapuhr sin which would be a weight of a thousand and two hundred dirhams. 3. Therefore, it is necessary to keep watch over oneself, as regards this sin, and to tie on the sacred thread-girdle [[kusti]].

CHAPTER 83.

1.

The eighty-third subject is this, that it is requisite to abstain from the keeping of fasts. 2. For, in our religion, it is not proper that they should not eat every day or anything, because it would be a sin not to do so.

3.

With us the keeping of fast is this, that we keep fast from committing sin with our eyes and tongue and ears and hands and feet. 4. Some people are striving about it, so that they may not eat anything all day, and they practice abstinence from eating anything. 5. For us it is also necessary to make an effort, so that we may not think, or speak, or commit any sin; and it is necessary that no bad action should proceed from our hands, or tongue, or ears, or feet, which would be a sin owing to them.

6.

Since I have spoken in this manner, and have brought forward the fasting of the seven members of the body, that which, in other religions, is fasting owing to not eating is, in our religion, fasting owing to not committing sin.

CHAPTER 84.

1.

The eighty-fourth subject is this, when they wish to sleep, it is requisite to utter one Yatha-ahu-vairyo and one Ashem-vohu, and to accomplish repentance one is to speak thus: 'I am sorrowing for, and repentant and in renunciation of all that sin which I have spoken and was imagined by me, and has assailed me; of these actions I am in renunciation.'

2.

Afterwards one is to lie down; and every time that one acts in the manner that I have mentioned, and wears the sacred thread-girdle [[kusti]] on the waist -- while he is equally sharing the whole of the good works which they are performing in all the world during that night, and he is of similar merit -- every single breath that he inhales and exhales is a good work of a weight of three dirhams. 3. And when he turns from side to side he should, in like manner recite one Ashem-vohu.

CHAPTER 85.

1.

The eighty-fifth subject is this, that, in every matter that comes forward, it is necessary to inquire of the wise and relations, so as to have their advice, and not to transact any business according to one's own idea and opinion.

2.

For it is declared in revelation, that the sacred good and propitious, spoke to Zartosht thus: 'As to every business that thou wishest to transact, do thou receive wisdom and knowledge at one place with the wise who reply, and cast away what is unconsidered, so that Ahriman may not reach it midway, and injury ('halal) may not occur to that business.'

3.

In like manner the archangel Spandarmad, at the time when her gaze passed on to Minachihar, issued to him this admonition and precept (vaziyat), and said: 'O Minochihar! although there be deliberation in an affair, this may be no reason for it as regards the spirits; although a horse may be good, there may be no resource except a whip for it; and although one may be a wise man, there should be no retreat on his part from having advice, so that his business may become complete.'

CHAPTER 86.

1.

The eighty–sixth subject is this, that it is not proper to kill a beaver [lit. 'water dog']; but, if they see it in any place, it is necessary to take it up and carry it to running water. 2. For, in the commentary of the Vendidad it is ranked as a great sin for the killer; and, as to every one who kills a beaver, the source of his seed becomes exhausted.

CHAPTER 87.

1.

The eighty-seventh subject is this, that, when any one departs from the world, it is necessary to make an effort, in those three days, so that they may continuously perform the ceremonial of Srosh and make the fire blaze, and may recite the Avesta; because the soul is three days in this world.

2.

The fourth night it is requisite to consecrate three sacred cakes; one with a dedication to Rashn and Ashtad, one with a dedication to the spirit Ram, and one with a dedication to the righteous guardian spirit; and one is to consecrate a dress and something as a righteous gift for that soul.

3.

It is necessary that the dress be new and of uniform quality (jins), and such as turban, shirt, vest, girdle, trousers, shoes (pasandil), and mouth-veil. 4. Since they give those among the spirits a counterpart of those garments, therefore, whatever is more beautiful, and more surpassing in grandeur for the soul in that place, is necessary where that place is, because our fathers and mothers and the whole of our relations are in that place. 5. And since the souls recognize and ask after one another in that world, they are, therefore, more joyful on account of every one whose dress and grandeur are more surpassing. 6. In a similar manner, when the dress is old and ragged, they are ashamed, and exhibit heaviness of heart.

7.

They call that dress a righteous gift because they consecrate it; and it is necessary to give it to the priests and high-priests, as it is a righteous gift on account of their position. 8. And it is suitable for them to keep it for the reason that the souls are nearer to them; people should also make an effort that the dress may be stitched like the dress of a priest.

9.

The sacred beings make up the account and reckoning for the soul when the priest recites *frasasti ahurahe mazdau* and removes the Frasast from this side to that side. 10. The soul passes over the Chinwad bridge when, on the fourth night, it arrives from the world at the Chinwad bridge. 11. First it goes to the abode of fire (atash-gah); afterwards, one step reaches to the star station, the second step reaches to the moon station, the third step to the sun station, and with the fourth step it reaches the Chinwad bridge, and they convey it to its own place.

CHAPTER 88.

1.

The eighty–eighth subject is this, that, as to any piece of wood on which they carry a corpse, or on which they wash it, and that which may be defiled with blood and impurity, that on which menstuous defilement, or a bare limb, is deposited by a menstuous woman, and that on which they impale a human being, it is necessary to avoid the whole of these pieces of wood, and not to work with them again, because one's dress becomes impure; and it is not proper to burn them. 2. It is necessary to put them in a place where any one, who pulls them up and stirs them, will not bring them into the use of mankind.

CHAPTER 89.

1.

The eighty-ninth subject is this, that Ohrmazd keeps watch when any one, through imposition ('hilat) and unawares, eats dead matter, or gives it to one of the good religion, or throws dead matter upon one of the good religion. 2. While his will and command are, that it is necessary that such a person should undergo the Barashnom ceremony, and accomplish repentance before the spiritual chiefs and high-priests. 3. So that, after that, one may indicate to him the sin in these actions, and he may perform the retribution which the high-priest mentions, in order that, owing to this, his sin may depart.

CHAPTER 90.

1.

The ninetieth subject is this, that it is not proper that they should give anything to a sinful person or one worthy of death, because it is like that they have placed in the jaws of a destructive serpent (azhdaha). 2. And, if this be food which he devours and they give, they pass into the committing of sin; and that person who may have given food to him is a participator with him. 3. In eating food, if there be no danger and fear of them, it is not desirable to give anything to them, for it would be a great sin.

CHAPTER 91.

1.

The ninety-first subject is this, that is, in what mode is it necessary to wash everything that becomes polluted by dead matter?

2.

Gold one is to wash over once with ceremonial ablution to make it dry once with dust, and to wash it over once with water. 3. Silver (nuqrah) one is to do twice; copper, tin, lead, and brass articles three times; steel four times; stone articles six times; turquoise, ruby (yaqut), amber, carbuncle, cornelian ('haqiq), and, like these, whatever is from a mine (ma'hdan) are all to be washed six times in the manner which I have stated. 4. Afterwards they are clean in that manner, when every single time one washes them over with ceremonial ablution, makes them dry with dust, and washes it off; and just like this on the occasion of the other times — up to three times, or four, or six — as far as whatever is ordered.

5.

For pearls two modes are ordered, but the conclusion is this, that they should wash them six times, just like stone articles. 6. The whole of wooden and earthen ware it is requisite to throw away. 7. All clothing of the body it is requisite to wash six times in the manner that I have stated, and, after that, to put them in a place where the sun and moon must shine on them for six months; after that they are fit for a menstruous woman.